INYUVESI YAKWAZULU-NATALI

IZINDLELA ZOKUFUNDISA IZINKONDLO ESIZULWINI ULIMI LWASEKHAYA EBANGENI LE-10 EZIKOLENI EZIKHETHIWE EZISESIFUNDENI SASE-KING CETSHWAYO

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OKUQUKETHWE

ISIFUNGO....... 5

UHLU LWEZINCAZELO ZAMAGAMA 6

IZIFINYEZO EZISETSHENZISIWE OCWANINGWENI 7

IQOQA....... 8

AMAZWI OKUBONGA....... 9

UMNIKELO....... 10

IZINCAZELO ZAMATEMU ANQALA....... 11

ISAHLUKO SOKUQALA....... 15

Isingeniso....... 15

1.2. Umlando wezinkondlo eNingizimu Afrika....... 18

1.3. Isisusa nesendlalelo socwaningo....... 19

1.4. Isitatimendi senkinga 20

1.5. Inhloso yocwaningo 21

1.6. Izinhlosongqangi 22

1.7. Imibuzongqangi....... 22

1.8. Ugqozi nesisusa socwaniningo....... 23

1.8.1. Ukugxekwa kwezinkondlo 27

1.8.2. Isizathu esenza kufundiswe izinkondlo....... 27

1.9. Ukubaluleka kwalolu cwaningo 28

1.10. Imingcele yocwaningo 28

1.11. Ukuhleleka kwezahluko zocwaningo 29

1.2. Isiphetho....... 30

ISAHLUKO SESIBILI 30

UKUBUYEKEZWA KWEMIBHALO....... 31

2.1 Isingeniso....... 31

2.2 Buyini ubunkondlo? 31

2.3 Izinhlobo zezinkondlo....... 32

2.3.1 Uthini uTAHFUZWE mayelana nokufundiswa kwezinkondlo?....... 33

2.3.2 Yini UTAHFUZWE? 33

2.3.3 Ucwaningo oselwenziwe mayelana nezinkondlo....... 35

2.3.4 Ukubaluleka kokufundiswa kwezinkondlo....... 36

2.3.5 Ukusetshenziswa kolimi ezinkondlweni:....... 37

2.3.6 Ucwaningo olwenziwe eMelika....... 38

2.3.7 Ucwaningo olwenziwe eNigeria 40
2.3.8 Ucwaningo olwenziwe eTanzania 41
2.3.9 Ucwaningo olwenziwe eSwazini 42
2.3.10 Ukufundiswa kwezinkondlo lapha eNingizimu Afrika 43
2.4 Bathini othisha ngokufundiswa kwezinkondlo 43
2.5 Ukubaluleka kokufundiswa kwezinkondlo emabangeni athethuthu 44
2.6 Uvo lukakadebonakathisha omnkantshubomvu mayelana nokufundiswa kwezinkondlo 47
2.6.1 Ukadebona wothisha ongemuhle mayelana nokufundiswa kwezinkondlo: 49
2.6.2 Isimomqondo sabafundi nokadebona wothisha ekufundiseni izinkondlo: 50
2.6.3 Umthelela wokadebona wothisha mayelana nokufundiswa kwezinkondlo sibheka indlela abafundisa ngayo manje: 52
2.6.4 Ukadebona wothisha mayelana nokudingekayo ngokohlelo lokufundisa kothisha: ... 53
2.7 Isiphetho 54
ISAHLUKO SESITHATHU 55
IZINDLELA ZOKUCWANINGA 55
3.1 Isingeniso 55
3.2 INJULALWAZI EHAMBISANA NOCWANINGO 55
3.3 IPharadayimu 66
3.3.1 Ipharadaymu yomhumusho 66
3.4 Ucwaningo lobunjalo botho/ Ikhwalithethivu 70
3.4. Indawo yocwaningo 75
3.5 Ucwaningo lwesimo 76
3.5. Izindlela zokukhiqiza ulwazi 77
3.5.1 Inhlololwazi esakuhleleka 78
3.5.2 Ukubukela othisha emakilasini 80
3.5.3. Uhlu lwemibuzo *(Questionnaires)* 80
3.5.4 Ukuqokwa kwababambiqhaza 81
3.6. Ukuhlaziywa kwemininingo 83
3.7. Inkambiso elungileyo yocwaningo 85
3.8. Ukwethembeka kocwaningo 85
3.9 Izingqinamba zocwaningo: 88
3.10 Isiphetho 89
ISAHLUKO SESINE 91
UKWETHULWA KANYE NOKUHLAZIYWA KOLWAZI: 91
4.1 Isingeniso 91

4.2 Ukuchazwa kwabahlanganyeli 92
4.3 Ukwethula kokutholakele 93
Isiphetho 111
ISAHLUKO SESIHLANU 113
UKUFINGQA, ISIPHETHO KANYE NEZIPHAKAMISO 113
5.1 Isingeniso 113
5.3 Iziphakamiso 119
5.4 Isiphetho 120
Imithombo Yolwazi 122

ISIFUNGO

Ngiyaqinisekisa ukuthi lo msebenzi osihloko sithi **'Izindlela Zokufundisa Izinkondlo EsiZulwini uLimi Lwasekhaya Ebangeni le-10 Ezikoleni Ezikhethiwe Ezisesifundeni SaseKing Cetshwayo'** ngumsebenzi wami engiziqalele wona nokuthi yonke imithombo engiqoqe kuyo ulwazi ngiyidalulile ngokuthi ngiyibhale kulolu cwaningo.

…………………………………………………………

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UHLU LWEZINCAZELO ZAMAGAMA

Ukubuyekeza kwemibhalo:	*Literature review*
Injulalwazi:	*Theory*
Indlela yocwaningo:	*Research method*
Inhlololwazi:	*Interview*
Indlelakubuka:	*Paradigm*
Indlelakubuka yomhumusho:	*Interpretive paradigm*
Inhlaziyo yokutholakele:	*Data analysis*
Inkambiso elungileyo yocwaningo:	*Research ethics*
Izindlela zokuqoqa ulwazi:	*Data collection methods*

IZIFINYEZO EZISETSHENZISIWE OCWANINGWENI

CAPS:	Curriculum and Assessment Policy Statement
ATP:	Annual Teaching Plan
FET:	Further Education and Training
DBE:	Department of Basic Education
DoE:	Department of Education
HL:	Home Language
(TAHFUZWE):	IsiTatimende soHlelo lweziFundo lukaZwelonke

IQOQA

Lolu cwaningo belubheka izindlela abafundisi abazisebenzisayo uma befundisa izinkondlo. Lolu cwaningo lubheka ukadebona wothisha ezikoleni zothisha mayelana nokufundiswa kwezinkondlo. Lolu cwaningo lwenziwe kusetshenziswa ucwaningo lobunjalo botho ngaphansi kwendlela kubuka yomhumusho, lolucwaningo lwegaqa lwenziwe kothisha basesifundeni iKing Cetshwayo esifundazweni sakwaZulu-Natali. Izindlela ezisetshenzisiwe ukukhiqiza ulwazi kulolu cwaningo kusetshenziswe izinhlololwazi ukuthola ulwazi ngokukakakadebona wothisha kusetshenziswa indlela yokuhlaziya ulwazi eyaziwa nge-*thematic analysis* ukuhlaziya ulwazi olutholakele kulolu cwaningo. Kulolu cwaningo abafundisi bakhombise ukuba nemizwa engafani mayelana nokufundiswa kwezinkondlo abanye bakuthola kumnandi abanye bakhombise ukungakuthakaseli kwazise abantu bayaphambana ngemibono. Umcwaningi uthole ukuthi zikhona izingqinamba abahlangabezana nazo othisha abathandayo ukufundisa izinkondlo, izinkinga ezifana nezinsizakufundisa nokunye. Ocwaningeni kuvele indlela othisha abafundisa ngayo izinkondlo incike kakhulu kwindlela bona abafundiswe ngayo ngaphambili, ingabe isemabangeni emfundo eyisisekelo noma isezikhungweni zemfundo ephakeme. Othisha abaningi baveze ukungaqeqesheki ngokwanele kwindlela ababefundiswa ngayo izinkondlo, yiyona eseyize yanomthelela kwindlela nabo asebefundisa ngayo. Abafundisi abaningi babanenkinga yokuthi abazi ukuthi kufanele baqale ngaphi uma bethi bahlaziya inkondlo ngendlela yokuthi umfundi akwazi ukuthi ayiqonde ngenxa yolimi oludephile noma olujiyile olusetshenziswa ezinkondlweni, isikhathi esincane esabelwa izinkondlo kanye nokuthi miningi imisebenzi okusuke kufanele ukuthi yenziwa yokufundisa kodwa isikhathi sisincane. Kokutholakele ocwaningeniukuthi othisha abaningi nakuba benalo uthando lokufundisa kodwa kule ngxenye yobuciko bomlomo okuyizinkondlo bakhombise ukungabi nalo ugqozi lokuyifundisa. Ocwaningeni ngithole ukuthi othisha abaningi kuleli banga le-10 ngenxa yomsebenzi omningi okusuke kufanele ukuthi wenziwe kuleso sigaba sonyaka ekufundiseni ulimi lwasekhaya bake uma sebefundisa bagxile kulokhu kuphela abazokukhipha esivivinyweni kwazise kula mabanga uthisha uyazibonela ukuthi abafundi uzobahlola kanjani, akufani nasebangeni le-12 lapho uthisha isivivinyo sokuhlola abafundi sihlelwe wezemfundo. Esiphethweni salolucwaningo ngibe sengigxila kwizinto okufanele ukuba zenziwe umnyango wezemfundo ukuqinisekisa ukuthi othisha uyabanakekela ngezidingo ukuze ukufunda nokufundisa kuhambe kahle, futhi kube ukuthi bayaqeqeshwa ngokwanele ngezindlela zokufundisa izinkondlo ukuze kuzokwakhekha nothando lwazo kubafundi.

AMAZWI OKUBONGA

Ngizoqala ngokubonga uJehova umdali wezulu nomhlaba ngokungipha amandla nobuhlakani bokuthi ngihambe le ndlela, ngibonga umusa wakhe angiphe wona ukuthi ngikwazi ukwenza lo msebenzi ngize ngifike emaphethelweni wawo. Ngiphinde ngidlulise ukubonga okukhulu kwabalandelayo ngokungeseka okukhulu kuloluhambo.

- Umeluleki wami uDokotela Phephani Gumbi ngokungilekelela, aphinde angihole ekwenzeni lolu cwaningo.
- Abazali bami uSandlasenkosi noKhethiwe Mlambo, ngibonga ngakho konke eningenzele khona nokuthi ninginike ithuba lokuthi ngiyofunda. Ngibonga kakhulu indlela enikhombise ukungeseka ngayo emfundweni yami.
- Ngiphinde ngibonge ubabekazi wami uGabisile Mlambo ngokukhombisa okukhulu ukungeseka nokungikhuthaza nokukholelwa kimina ukuthi ngiqhubeke ngifunde noma kunzima kodwa ngibambelele.
- Ngiphinde ngibonge kakhulu izingane zakwethu obhuti bami no sisi bami abangesekile kulolu cwaningo.
- Ngingeke ngilibale ukubonga abangani bami ababeyingxenye yaloluhambo bengikhuthaza njalo, nabanye abaningi babambe elikhulu iqhaza ukuthi lolu cwaningo lube yimpumelelo.
- Ngiphinde ngidlulise ukubonga okukhulu nakubafundisi okuyibona ababengabahlanganyeli kulolu cwaningo ngithi nje izandla zedlula ikhanda.
- Nakuwo wonke umuntu engingasambalulanga ngenhla obe yingxenye yalolu cwaningo, ngibonga kakhulu sengathi enikwenze kimi ningakwenza nakwabanye.

UMNIKELO

Lo mqingo ngiwethula ngokuhlonipha:

Umama wami ongizalayo uKhethiwe Goodness Mlambo, uMaPhakathi nobaba wami uSandlasenkosi Mlambo. Ngibonga kakhulu igalelo neqhaza labo empilweni yami ekutheni kutshaleke uthando lwemfundo kimi. Bakhombise ukungeseka nokungikhuthaza nangesikhathi sengizwa amandla ephela ngenxa yezingqinamba zendlela. Ngaphandle kothando lwabo nangamazwi abo okungikhuthaza bengingeke ngifinyelele kuleli zinga.

IZINCAZELO ZAMATEMU ANQALA

Uhlelo lonyaka lokufundisa *(Annual Teaching Plan)*

Lolu uhlelo lonyaka lokufundisa olunikeza othisha njalo uma kuqala unyaka. Lufana njengomhlahlandlela kubafundisi olubatshela ukuthi yini elindeleke ukuthi bayifundise onyakeni. Lolu hlelo luba nezinsuku ezibhalwayo ezishoyo ukuthi kulindeleke ukuthi ngalesi sikhathi bebe sebephothulile ukufundisa le ngxenye. Lolu hlelo kubafundisi bolimi ilona olushoyo ukuthi umfundisi kufanele ukuba lelikhono ngeviki alifundise amahora amangaki njengoba sazi ukuthi esifundweni solimi kunamakhono amane okumele ukuba umfundi awazuze. La makhono kubalwa ikhono lokulalela nokukhuluma, ukufunda nokubukela, ukubhala nokwethula kanye nohlelo nokusetshenziswa kolimi.

Izindlela zokufundisa *(Teaching methods)*

Lawa ngamasu noma izindlela abafundisi abazisebenzisayo ukusiza noma ukwelekelela abafundi ukuze babambe lokhu abakufundiswayo (Ahmed, 2005). Lezi zindlela zihlukene kukhona indlela le kuke incike ekutheni thisha abheke ulwazi abafundi abanalo *(learner-centred approach)* bese kuba nale ndlela egxila kuphela elwazini lukathisha. Kule ndlela egxila olwazini lukathisha abafundi bathathwa njengezitsha nje ezingenalutho ezilindele ukunikezwa ulwazi uthisha kuphela. Indima kathisha ayidlalayo kusuke kuwukwedlulisa ulwazi kubafundi. Ulwazi ukuthi abafundi bayalutholani kuyake kubhekwe indlela abenze ngayo ezivivinyweni. Ngokuka (Hoque, 2016) uphawula ngokuthi indlela yakho yokufundisa oyikhethayo iyangalokhu okubona kuhambelana nawe wena njengomfundisi. Uthisha kumele aqinisekise ukuthi abafundi bayakwazi ukuthi babambe lokhu abasuke bekufundisa ngaleso sikhathi (Eggen no Kauchak, 1993). Baqhuba ngokuthi uma nje indlela yokufundiswa ikhethwe kahle noma isetshenziswe kahle kuyabasiza ukuthi abafundi basithande leso sifundo bangabi naso isithukuthezi ngesikhathi sokufunda.

Indlela yokufundisa eqhakambisa uthisha *(Teacher-centred approach)*

Lena indlela egxila kuphela kuthisha noma kulowo osuke edlulisela ulwazi kwabanye. Uthisha lana kubawuye okhetha izihloko, uthisha uyakhuluma abafundi balalele (Dollard noChristensen, 1996). Lokhu uthisha asuke ekwazi ngaleso sifundo yikhona okuthathwa njengokubalulekile futhi nokuhamba phambili. Lana uthisha uyake asebenzise izibonelo

azakhele yena ngaphandle kokuthi ezwe uvo lwabafundi mayelana naleso sihloko. Asibikhona isikhathi sokuthi kudingidwe ngaleso sihlokwana egunjini lokufundela kodwa uthisha kuba uyena kuphela owethula isifundo kubafundi size siyophela (Edwards, 2004). Kule ndlela yokufundisa abafundi bagxila kulokhu kuphela okushiwo uthisha. Abafundi bake bathule balalele futhi balandele leyo miyalelo abasuke beyinikwa uthisha (Ryan no Cooper, 2001).

IsiTatimende soHlelo lweziFundo ukaZwelonke *(CAPS)*

Lolu uhlelo olwethulwa ngonyaka ka-2012. Lo mqulu wethulwa emva kwesitatimende sohlelo lwezemfundo. Inhloso yokwethulwa kwalolu hlelo lwezemfundo ukuthi luqinisekise ukuthi abafundi bathola babuye basebenzise ulwazi namakhono njengendlela ahambisana ngayo nezimpilo zabo. Lo mqulu wezemfundo iwona ofana nomhlahlandlela oqukethe kabanzi mayelana nendlela yokufundisa nokuthi kufundiswe ini futhi ifundiswe kanjani. Inhloso yokuthi kwethulwe le nqubomgomo ukutshengisa othisha ukuthi yiziphi izindlela okufanele ukuba bazilandele uma befundisa nokuthi kanjani. Lokhu kumbandakanya ngisho amahora okufanele ukuthi bawafundise ikhono ngalinye evikini kanye nendlela okufanele ukuthi bahlolwe ngayo abafundi.

Isigaba sokufunda nokuqeqesha okuqhubekayo *(Further Education and Training)*

Lesi isigaba semfundo esiqala ebangeni leshumi kuya ebangeni leshumi nambili. Kulesi sigaba sokufunda ilapho abafundi uma befika ebangeni leshumi abakhetha khona izifundo ezihambelana nemikhakha abafunda ukuthi bayenze uma beqeda isikole. Abafundi ukuze bakwazi ukuthi bakhethe izifundo ezihambelana nemikhakha abafuna ukuthi baqhubeke bayenze basizwa amabanga lawa aphansi angemumva ngoba yiwona aqeqesha abafundi ngokuthi abendlalele ukuthi kulezi zifundo yini okufanele ukuba bayilandele. Lezi zifundo yizona ezicija abafundi ukuze kubelula uma sebekhetha lezi zifundo abafuna ukuthi bazenze kulesi sigaba. Kulesi sigaba kuningi esifike sikuqaphele nokuthi izinga abafundi okumele baphumelele ngalo isifundo ayifani, isibonelo nje kulesi sigaba sokufunda abafundi ulimi lwasekhaya balindeleke ukuba baphumelele ngamaphesenti angama-40. UTaylor (2014) uqakulisa ngokuthi lesi sigaba sethiwa ngokuthi isigaba sokuqeqesha yingoba izikole zamakhono ziqala kula mabanga ukuqeqesha abafundi.

Ulimi lwebele

Lolu ulimi lokuqala umfundi aqala ukuthi alufunde ngaphambi kokuthi angene esikoleni. Lolu

ulimi umntwana aluncela ebeleni futhi imvamisa nasemphakathini akhulela kuwo kusuke kukhulunywa lona. Lolu limi esithi ulimi lwebele, lukhulunywa kakhulu nangamalunga omndeni (Stephen, 2000). Lolu ulimi olwenza ukuthi umntwana akwazi ukuthi ethi evela ebesexhumana ngalo nomzali wakhe kanye namalunga abo omndeni nomphakathi abasuke bewakhele (Pinnock, 2009). Ilona limi olwenza kubelula ukuthi abantwana bafunde nangalo usiko lwabo/lwakhe. Abagcini lapho, kodwa bakwazi ukuthi bafunde nje nangomhlaba lo obazungezile.

Uhlelo lokufunda *(Curriculum)*

Lona ngumhlahlandlela okhombisa abafundisi ukuthi yini okumele bayifundise futhi bayifundise kanjani, inhloso kusuke kuwukuthi kuthuthukiswe ulwazi lwabafundi/abafundi ngolwazi. NgokukaChisholm (2000) uqakulisa ngokuthi lolu wuhlelo olulandelwayo uma kufundwa noma kufundiswa. Uhlelo lokufundiswa lungaphinde luchazwe njengomgomo obekiwe ubekelwa abafundi ukuze bakwazi ukuthi bagcine bephumelele ukuthi bafinyelele ezingeni elithile le mfundo. Lolu hlelo luke lube samiyalelo ehleliwe ukuze abafundisi bayilandele ukuqhuba ukufunda nokufundisa. Kulolu hlelo lokufunda kungabandakanywa ngisho izinsizakufundisa abafundisi abazisebenzisayo ukuze befezekise lezo zinhloso zaleso sifunjwana.

Indlela yokufundisa *(Pedagogy)*

Lena ingachazwa njengendlela yokufundisa othisha abayisebenzisayo. Le ndlela yazisa othisha mayelana nesu lokufunda kanye nezindlela ezihlukene zokufundisa (Shulman, 1987). Indlela yokufundisa othisha abasuke beyikhethile yiyona ebacijayo futhi iphinde yakhe nezindlela abazisebenzisayo uma befundisa. Indlela yokufundisa iphinde ibheke nokuthi othisha bazisebenzisa kahle yini izindlela zabo zokwethula isifundo kubafundi, iphinde ibheke ukuthi ngabe lezi zindlela abazisebenzisayo zinakho yini ukuhlobana nezinjulalwazi ezithile zokufundisa (Baumert, 2011). Indlela yokufundisa ibandakanya nanokubuyisela imiphumela kubafundi ukuze bakwazi ukubona ukuthi ngabe benze kanjani, kanjalo nezindlela abazisebenzisayo uma behlola abafundi. Indlela yokufundisa ibheka ukuthi ngabe othisha izifundo zabo bazihlela ngokuyikho bephinde bazethule kahle yini phambi kwabafundi.

Imibhalo yobuciko

Imibhalo yobuciko yimibhalo umbhali ake azibhalele yona esebenzisa ubuciko obuthile

esebenzisa ulimi ukudlulisa imibonomizwa yakhe nokadebona wakhe emphakathini. Lena imibhalo imvamisa ababhali bakhona basuke besebenzise ubuciko obuthile ukuba bazibhalele noma bazisungulele yona. Imibhalo yobuciko ifaka phakathi izinkondlo, amanoveli, imidlalo, imibhalo yokuziqambela, izindaba ezimfushane kanye nokunye okuningi. Inhloso yababhali abaningi bemibhalo yobuciko kusuke kuwukudlulisa umyalezo othile emphakathini kungaba ukugxeka sihlava esthile noma ukuncoma okuthile. Ababhali bemibhalo yobuciko babhala le mibhali ngenhloso yokudlulisa imizwa yabo ngokuthile okwenzekalayo noma okusuke kwenzeka emiphakathini abaphila kuyona, isikhathi esiningi le mibhalo iyafundisa iphinde iqwashise ngokuthile (Gold, 1990).

Ubunkondlo *(Poetry)*

Inkondlo iwumbhalo wobuciko lapho khona imbongi isuke ibhala ngenhloso yokudlulisa imizwa yayo mayelana nesimo esithile. Imbongi kulolu hlobo lo mbhalo wobuciko ike isebenzise ulimi olugigiyelayo, amagama angajwayelekile kanye nezimo zokukhuluma ukudlulisa umyalezo wayo. Kulolu hlobo lo mbhalo imbongi kuba nesigqi esithile esisebenzisayo uma ibhala, isikhathi esiningi kubakhona nokuphindaphindeka kwamagama uma kukhona imbongi efuna ukukugcizelela. Ulimi lwezinkondlo silubona ngokuthi lucebile futhi lujiyile, enkondlweni imbongi isebenzisa ulimi olungajwayelekile olungafani nhlobo nalolu esilusebenzisa njalo uma sisuke sikhuluma (Myeza, 2018). Inkondlo nje ngaphambi kokuthi siyifunde sike siyibone ngesakhiwo sayo esihlukile kweminye imibhalo yobuciko esiyaziyo noma esike siyibone.

ISAHLUKO SOKUQALA

Isingeniso

Isihloko salolu cwaningo simayelana nokuhlola izindlela ezisetshenziswa abafundisi ukufundisa izinkondlo ebangeni le-10, esifundweni isiZulu ulimi lwebele. Ulimi lwebele kubalulekile ukuthi lufundwe ezikoleni ngendlela ezoletha impumelelo kubafundi. Ngakho-ke, othisha kumele basebenzise izindlela ezizokwenza abafundi bakwazi ukuzifunela ulwazi ngokwabo ngoba uma befunda kanjalo ulwazi abalutholile luzohlala isikhathi eside ezingqondweni zabo.

Kulolu cwaningo ngigxile ekuhloleni izindlela abafundisi abazisebenzisayo ukufundisa imibhalo, ikakhulukazi izinkondlo. Ukufunda nokufundiswa kwezinkondlo esigabeni semfundo nokuqeqesha okuqhubekayo *(Further Education and Training- FET)* yikhona okusuke kuqukethwe kuleli phepha lesibili lesiZulu ulimi lwebele kumatekuletsheni. Kuleli phepha lesibili lesiZulu ulimi lwebele umfundi uyaphoqeleka ukuthi aphendule lezo zinkondlo ezisuke zikhona. Kufakwa izinkondlo ezinhlanu umfundi kulindeleke ukuthi aphendule izinkondlo ezimbili kwazaziyo bese le yesithathu kuba ngeyombuzo wesihlanu oyimpoqo, wonke umfundi uphoqelekile ukuba ayiphendule nakuba esuke engayazi ngoba isuke ingekho ngisho ohlelweni lokufundisa lonyaka *(Annual Teaching Plan- ATP)* kodwa inhloso enkulu yale nkondlo engaziwa kusuke kungukubheka izinga lokucabanga lo mfundi nokuthi useyakwazi yini ukuzihluzela inkondlo ngokwakhe.

Kuyaye kubenzima-ke kubafundisi ukuqagula ukuthi kumele bagxile kuziphi ngoba basuke bengazi ukuthi abafundi bayovivinywa ngaziphi izinkondlo. Yingakho kumele umfundisi aqeqesheke ngokwanele ukuze azokwazi ukuthi acije abafundi bakhe ngamakhono ahlukene okuhluza izinkondlo. Imiphumela iveza ukuthi abafundi abaningi abenzi kahle kuleli phepha kuze kubengcono elokuqala nelesithathu lesiZulu ulimi lwebele. UGonen (2018) uqakulisa ngokuthi ukufundisa izinkondlo akukaze kubelula neze. Kunezinkolelo eziningi ezithi othisha abaningi bathi izinkondlo zilukhuni ngakho-ke kunzima ukuthi bezifundise abafundi futhi ngokwesimomqondo abafundi abanaso ngezinkondlo ukuthi abazithandi.

NgokukaMittal (2016) uthi izinkondlo zibalulekile ngoba zikhumbuza abafundi ngemvelaphi yabo kanjalo namasiko abo kanye nomlando wezwe labo. Uthi zidlala indima enkulu ekuthuthukiseni izinga lokucabanga lomfundi. Izinkondlo kumele zifundiswe ngendlela ehlukile ukuze abafundi bezokwazi ukuthi baziqonde kangcono. Kudingeka ukuthi othisha babe nolwazi olujulile ngezinkondlo nangezinjulalwazi zokufundisa imibhalo ukuze bezokwazi ukuthi badlulise ulwazi kubafundi ngendlela efanele.

UFaust (2014) uqakulisa ngokuthi eminyakeni edlule nje isimomqondo sothisha ngezinkondlo siye sashintsha kangangoba othisha abaningi abasenalo uthando lokuzifundisa. Bambalwa kakhulu othisha abakuthokozelayo ukuthi bafundise le ngxenye yolimi. Abaningi bancamela noma bagijimela ukuthi bayofundisa isifundo sokuqondisisa izikhangisi, amanoveli, imibhalo yokuziqambela kodwa uma kufika ezinkondlweni babamanqikanqika kakhulu ngoba bayahluleka ukuchaza inkondlo bayenze iphile kubafundi ukuze abafundi bezoyiqonda kangcono (Fuast, 2014).

Lolu cwaningo lugxile ekuhloleni izindlela othisha abazisebenzisayo ukufundisa izinkondlo ebangeni le-10 mayelana nokukakadebona wabo eminyakeni befundisa izinkondlo. Ucwaningo luzophinde lugxile ekutheni uTAHFUZWE (CAPS) uthi yini okumele othisha bayizuze nokuthi kumele ifundisiwe kanjani. Ngakho-ke uTAHFUZWE ugxila ekubhekeleleni ukuthi othisha banalo lonke ulwazi okumele balusebenzise uma befundisa lolu hlobo lombhalo. ICAPS ize ikhuthaze nangendlela yokufundisa phecelezi, inqubo esekelwe embhalweni ekufundiseni amatheksthi. Konke lokhu kubalulekile ukuthi bakuqonde ukuze umsebenzi wabo wokufundisa uzoba lula. Okunye okubalulekile bekuwubheka ukuthi othisha balufundisa kanjani ulimi lobunkondlo kubafundi ngoba wulolubanikeza inkinga yokuqonda abakufundayo.

Izinkondlo zibaluleke kakhulu ohleweni lokufunda nokufundisa ezweni laseNingizimu Afrika kusukela emabangeni aphansi kuya emabangeni aphezulu. Uma sibheka indlela yokufundisa izinkondlo eNingizimu Afrika izinkondlo azinikezwa isikhathi esiningi kakhulu emabangeni aphansi njengasemabangeni aphezulu. Izinkondlo zisiza kakhulu ekuthuthukiseni amakhono olimi kumfundi. NgokukaTAHFUZWE ubheka ukuthi kula mabanga ebange le-10 nele-11 kufanele ukuba abafundi eminyakeni emibili bafundiswe ziphi izinkondlo, izindaba

ezimfushane, amanoveli noma imidlalo. Lo mqulu kaTAHFUZWE ulekelea othisha ukuthi kufanele ukuba bafundise ini futhi kanjani, lana esibala ngisho izindlela okufanele ukuba abafundisi bazisebenzise uma bebuza imibuzo ngokwamazinga. Izinkondlo kufanele ukuba umfundi azifunde iminyaka emithathu kulesi sigaba sokufunda nokuqeqesha okuqhubekayo. NgokukaSigvardsson (2017) uqakulisa ngokuthi othisha izinkondlo bazibuka njengombhalo omosha isikhathi sabo, lokhu kudala ukuthi bavimbele abafundi ukuthi babe nothando lokuthi bafunde izinkondlo uma bona othisha bengayikhombisi intshisekelo kanye nothando.

Isikhathi esabelwe ukufundisa ukufunda nokubukela lapho sibala isifundo sokuqondisisa kanye nemibhalo yobuciko ngokukaTAHFUZWE sabelwe amahora amane kuphela emavikini amabili, isikhathi esiningi sabelwe ukuthi kufundiswe amakhono olimi. Ebangeni le-12 kunezincwadi ezimbili kuphela ezibekwe umnyango ukuba zifundwe, okuyincwadi yomdlalo, inoveli kanye nezinkondlo. Ebangeni le-10 umfundisi kuba umsebenzi wakhe ukuthi yena ukhethe ukufundisa ziphi izinkondlo kanti ebangeni le-12 uthisha ufundisa lokhu okusuke kubekwe umnyango wezemfundo. Lo mqingo kaTAHFUZWE uyalekelela kakhulu mayelana nezindlela okufanele ukuthi abafundisi bazilandele uma behluza izinkondlo. Kubekiwe nokuthi yikuphi othisha okufanele ukuba bakulandele uma sebegxila ngisho kwizifenqo okuyizona esike sizibone ziba yinkinga kubafundi ukuba baziqonde (CAPS,2011 p.32). Lokhu okubhalwe kuTAHFUZWE kusiza noma kulekelela abafundisi ukuthi bazi ukuthi yini kahle hle elindeleke kubona ngokomnyango wezemfundo uma befundisa izinkondlo. UTAHFUZWE ukubeka kucace ukuthi abafundi kufanele ukuba ebangeni le-10 bafunde izinkondlo eziyi-6, ebangeni le-11 kufanele bafunde eziyi-8 kanti ebangeni le-12 kufanele bafunde eziyi-10.

NgokukaCreely (2018, p.66) uqakulisa ngokuthi uma abafundisi befundisa izinkondlo kumele bagxile kulezi zinkondlo ezakhayo nokuthi othisha uma befundisa izinkondlo kubalulekile ukuba basebenzise le ndlela yokufundisa eyekela ukuba abafundi bakwazi ukuthi bazicabangele ngokwabo bezizwe beyingxenye yesifundo, lokho kubenza ukuthi bebe nogqozi lokufunda izinkondlo. NgokukaYoung (2016) othisha abaningi bakholelwa ukuthi izinkondlo zilukhuni kakhulu kubafundi babo abasiboni isidingo sokuthi zifundiswe. NgokukaMaake (2017) yena uqakulisa ngokuthi labo othisha abagcina bezifundisa izinkondlo basuke sebenzela ukuthi abafundi bakwazi ukuthi babhale izivivinyo, basuke sebenzela ukuthi abafundi bekwazi ukuthi bebhale ngokomyalelo osuke ukhishwe umnyango wezemfundo ukuthi kumele ukuba zifundiswe. Othisha abaningi abakuthandisisi ukufundisa izinkondlo ngesizathu sokuthi

abanawo amasu okuthi kufanele ukuba bezifundise kanjani (Sigvardsson, 2017). Enye yezingqinamba abahlangabezana ukuthi amakilasi ikakhulukazi ezikoleni zasemakhaya abonakala eswele izingqalasizinda kanye nezinsizakufundisa ezifana nezincwadi ziyashoda kakhulu lokho okwenza ukuba kubenzima ukufunda nokufundisa. Ukushoda kwezinsiza kufundisa kwenza kubenzima ukuthi othisha bakwazi ukufundisa ngoba ukuze bafundise kumele bazame ezinye izindlela ukuthi bafundise abafundi, abanye bagcina ngokuthi bechaze ngomlomo kuphela okwenza ukuba kubenzima ukufundisa. Ukuqinisekisa ukuthi abafundi bayakuqonda lokhu abasuke bekufundisa bazama ngawo wonke amandla ukuthi uma sebehluza izinkondlo bachaze igama negama elisenkondlweni ukuze abafundi bekwazi ukuthi baqonde lokhu okufundiswayo, ngoba kukancane ukuthi babe nezinye zinsizakufundisa ezichaza leyo nkondlo abasuke beyifundisa ngaphandle kokuthi basuke benaleyo ncwadi kuphela.
Kulolu cwaningo ngizibonile izingqinamba othisha abahlangabezana nazo uma befundisa izinkondlo. Lolu cwaningo luhlose ukuba luveze amasu abafundisi abangakwazi ukuba bawasebenzise ukuze bekwazi ukuthi bethole amasu amasha okukwazi ukuthi bafundise izinkondlo kahle ngendlela ezokwazi ukuthi iqondwe ngabafundi.

1.2. Umlando wezinkondlo eNingizimu Afrika

INingizimu Afrika yaziwa njengezwe elinezilimi ezihlukahlukene abantu abazikhulumayo, kulezi zilimi isiZulu yilona limi olukhulunywa kakhulu ngabantu abaningi kunazo zonke. Izinkondlo zazisetshenziswa kakhulu eNingizimu Afrika ngesikhathi samaKhoyikhoyi, kwakuyiyona ndlela ababeyisebenzisa ukuze bekwazi ukuthi bedlulise imilayezo, befundise abantu futhi bebuyise isiko kubantu. NgokukaMoon (2001) uthi izinkondlo eNingizimu Afrika ngesikhathi samaKhoyikhoyi bezisetshenziswa njengendlela yomthandazo, bezingabhalwa noma bezingashicilelwa kodwa nje bekuba ubuciko obukhulunywayo. Bezibuye zifane namaculo okudumisa uMvelingqangi noma labo abangasekho. NgokukaFinnegans (2014) uthi izinkondlo sekukancane ukuthi uzithole zishiwo ngomlomo manje usuthola isikhathi esiningi zibhalwe phansi. NgokukaBrown (1995) ubuka ibandla lamaNazaretha njengelibamba iqhaza elikhulu ekugcineni ulimi kanye nesiko lwamaZulu njengoba amahubo akhona enobunkondlo uma ulalela. NgokukaNyezwa (2018) uthi kunemicimbi eminingi yamasiko exhumanisa abantu abangasekho nabaphilayo eyenziwayo edinga ukuba kucikozwe ngezinkondlo. Yingakho izinkondlo zibalulekile kubantu base-Afrika kanye nasemlandweni wezwe lethu.

Okunye ngisho uhulumeni wobandlululo ubengazinaki izimbongi zabantu abamnyama kanye nomsebenzi wazo ubuthola ukuthi ezikoleni kufundwa kakhulu izinkondlo zabantu bebala

elimhlophe baseYurophu (Decker, 2017). Lokhu kwenze kwabanegeba phakathi kwabafundi kanye nezinkondlo ezifundwa emakilasini. Ngisho othisha abaningi imbala babengaziqondi izinkondlo eziningi ngenxa yokuthi babenganikezwa nethuba lokuthi bazifundise. Ukucindezeleka kwabantu abamnyama ngesikhathi sobandlululo kwaba nomthelela omubi njengoba bengatholanga ithuba lokuthi befundiswe kahle ngolimi lwabo (Kruger,2014). Ubuciko babantu abamnyama bacindezeleka into nje eyasala njengento ebalulekile osikweni lwabantu abamnyama kwaba izibongo zamakhosi. Izibongo zabantu abayizingqalabutho abafana nenkosi iSilo uMisuzulu kaZwelithini njengenkosi yamaZulu. Uma kunemigubho efana neyokwethulwa kwemihlahlandlela yezimali besike sizwe umnumzane uJacob Zuma ubenembongi ebiqala imethule ngaphambi kokuba akhulume. Izibongo zamakhosi noma zaleyo ngqalabutho zisuselwa ezigamekweni lowo muntu ake ahlangabezana nazo empilweni, akamane nje umuntu abe nazo.

Izinkondlo zibamba elikhulu iqhaza ekufundiseni abantwana ngosiko lwabo kanye nolimi lwabo ngale nje kokuthi ezikoleni bazifunda ngenhloso yokuthi behlolwe ngazo ezivivinyweni. Izinkondlo ziyeminye yemibhalo esetshenziswa kakhulu eNingizimu Afrika uma kufundwa ngemibhalo yobuciko. NgokukaKruger (2014) uqakulisa ngokuthi izimbongi azingagcini ngokuthi zisetshenziswe nje kuphela uma kunemicimbi emikhulu kodwa kumele ukuthi nje siziqhakambise noma inini. Izinkondlo eziningi zabantu abamnyama azisetshenziswa kakhulu ezincwadini zesilungu isikhathi esiningi uthola ukuthi ezabantu bebala elimhlophe ezifundiswayo kakhulukazi olimini lwesiNgisi lokhu okukhombisa ukuthi imibhalo yabantu bebala elinsundu ayibekiwe kakhulu eqhulwini. Ngisho kulaba abashicilela izincwadi izinkondlo zamnyama aziziningi ezishicilelwayo uma uqhathanisa nezabebala elimhlophe.

1.3. Isisusa nesendlalelo socwaningo

Lolu cwaningo lugxile ezikoleni zasemakhaya ezaziwa kakhulu ngokushoda ngezingqalasizinda, kunensweleko enkulu yezinsizakufundisa okwenza ukuba kubenzima ukufunda nokufundisa. UMaake (2017) uthi othisha bakuthola kunzima ukuthi befundise izinkondlo ngenxa yokuthi abanakho ukuzethemba futhi namakhono okuthi bezifundise abanawo. UMaake (2017) ngokuthi othisha abaningi banesimomqondo esingesihle ngokufundisa izinkondlo ngoba babuke nabo indlela ababefundiswa ngayo eyabenza bangabi nalo uthando lokuthi bafunde izinkondlo.

Kuze kubemanje othisha abaningi banale simomqondo sokuthi izinkondlo umnyango

obanikeza zona ukuthi bazifundise azihambelani nabafundi, yingakho bengasiboni isidingo sokuthi zifundwe. Bazibuka izinkondlo njengemibhalo enzima yobuciko eyenza impilo yabo yokufundisa ukuthi ibenzima ngenxa yamagama ajiyile asetshenziswa kuzo kanye nezifenqo ezisetshenziswayo ezenza kubenzima ukuthola umqondo okuleyo nkondlo. Abafundi bake baxakeke ukuba kungani lo mlayezo odluliswa yinkondlo kungasetshenziswa enye indlela elula yokuba udluliswe ngokusebenzisa eminye nje yemibhalo yobuciko efana nezindaba ezimfushane nokunye.

Kulo nyaka nje owodwa ngifundisa isiZulu njengolimi lwasekhaya. Engikuqaphelile ukuthi abafundi abenzi kahle ezinkondlweni. Ngiqaphele ukuthi abafundi bayahluleka ukubhala iphepha lesi-2 lesiZulu ulimi lwebele. Imbangela yalokhu ukuthi abanalo ulwazi olwanele ngokuthi kufanele baziphendule kanjani izinkondlo. NgokukaYoung (2016) uthi abafundi banenkolelo yokuthi izinkondlo zilukhuni, okuyiyona mbangela yokuthi bengenzi kahle ngoba abaziniki isikhathi sokuthi bazifunde baziqonde.

Ukungabi bikho kwezinsizakufundisa enye yezinselelo esengihlangabezane nazo uma ngifundisa izinkondlo njengoba sazi ukuthi izinkondlo zicebe kakhulu ngokusebenzisa ulimi lobunkondlo. Lokhu kwenza ukuthi abafundi bangabi nalo isasasa lokuthi bafunde izinkondlo ngoba zigabe kakhulu ngolimi olugigiyelayo. Othisha abaningi bayahluleka ukuchazela abafundi izinkondlo ngendlela umfundi azoyiqonda ngayo (Farber, 2015).

1.4. Isitatimendi senkinga

Esengikubonile njengomfundi kanye nomfundisi wesiZulu ulimi lwebele ngokukakadebona wami ngibone kukhula kakhulu ukungabi bikho kothando lwezinkondlo phakathi kothisha kanye nabafundi. Ucwaningo luveza ukuthi kusenenkinga enkulu ekufundeni nasekufundiseni izinkondlo uma ubheka indlela abafundi kanye nabafundisi ababuka ngayo izinkondlo kanye namasu abafundisi abawasebenzisayo ekufundiseni izinkondlo. Othisha uma befundisa isiZulu ulimi lwasekhaya ikakhulukazi uma befundisa ingxenye yezinkondlo abafundi abaningi bayahluleka ukuphendula le mibuzo esuke ibuzwa mayelana nezinkondlo. Iyabahlula le mibuzo kungaba umbuzo omfushane noma umbuzo omude. Lena enye yezimbangela edala ukuthi abafundi bangaliphumeleli iphepha lesibili esifundweni isiZulu ulimi lwebele baze bathi libukhuni. Abafundi abafundeli ukwazi kodwa babamba lokhu uthisha asuke ekusho bese bayahluleka ukuphendula imibuzo ebuzwa ngenye indlela esasho lokhu abebefunda ngakho.

Ngokukakadebona wami abafundi abakuthandi ukufunda ngisho ungabanikeza izincwadi kufana nokuthela amanzi emhlane wedada, balindela ukuthi kuze kube wuwe thisha ozokwethula inkondlo kubo. Kwala ngisho othisha bebanike umsebenzi ukuthi bewubhale emakhaya abazixaki, abanye babuya bengawuqedile abaziniki isikhathi esanele sokwenza umsebenzi. Abanye abafundi abanazo ngisho nezichazamazwi zesiZulu kanye nezincwadi ezifana nenqolobane yesiZulu ukuze bezothola izincazelo zamagama noma zezimo zokukhuluma abangazazi ngoba izinkondlo zidla kakhulu ngamagama acebile adinga izichazamazwi. Kunokushoda kwezinhlelo ezifundisa abafundi ulimi lwesiZulu ikakhulukazi izinkondlo kanjenga lezi esike sizizwe emisakazweni zamatikuletsheni lapho khona kusuke kuthakelwa isizwe ngolwazi. Ukungabibikho kwalezi zinhlelo nakho kunomthelela ongemuhle ekutheni abafundi bengenzi kahle.

1.5. Inhloso yocwaningo

Ucwaningo lusuke lunezinhlosongqangi kanye nemibuzongqangi okulindeleke ukuthi luyiphendule ngesikhathi lolo cwaningo luqhutshwa. Inhloso yalolu cwaningo ukusiza othisha mayelana namasu okufanele ukuba bawasebenzise uma befundisa izinkondlo esiZulwini ulimi lwebele. Ngezansi ngiveze izinhlosongqangi kanye nemibuzongqangi okufanele ukuba iphendulwe yilolu cwaningo. Lo msebenzi ubuhlose ukucwaninga ukuthi ngabe imaphi amasu abafundisi abawasebenzisayo uma befundisa izinkondlo. Lolu cwaningo aluhlosile ukubheka amasu okufundisa izinkondlo ukuthi asetshenziswa kanjani kwezinye izilimi kodwa lugxile kwisiZulu ulimi lwebele kuphela. Lolu cwaningo lugxile kubafundisi besiZulu abafundisa ulimi lwebele hhayi ulimi lokuqala lokwengeza. Lolu cwaningo lubheka ukuthi ngabe amasu abawasebenzisayo ukufundisa izinkondlo ayabasenzela yini ngokwabo futhi imaphi lawo masu.

NgokukukaKiboss (2013, 24) uqakulisa ngokuthi ukufundisa izinkondlo kubafundi kubanikeza ithuba lokuthi bakwazi ukuthi bafunde ulimi olujulile ngale kwalolu abalujwayele. UKiboss (2013) uqhuba ngokuthi othisha abaningi kubukeka sengathi abanalo kahle uthando lokufundisa izinkondlo okubangela ukuthi nabafundi bengenzi kahle kuzona. Lolu cwaningi luphokophele ekutholeni ukuthi ngabe izindlela ezisetshenziswayo lapho kufundwa noma kufundiswa izinkondlo akuzona yini ezinye zezizathu noma zezimbangela ezidala ukuthi

izinkondlo zingaphunyelelwa kahle.

NgokukaChemwei (2013, p.24) uthi izinkondlo zisiza abafundi ukuthi bazazi ukuthi bangobani kanye nemvelaphi yabo. Abacwaningi abaningi bathole ukuthi othisha abaningi unembeza uyabalahla ngokuthi banomthelela ekutheni abafundi bephelelwe uthando lokufunda izinkondlo ngenxa yendlela abafundisa ngayo. UVala, Sladova no Rerichova (2012, p.1256) baqakulisa ngokuthi othisha abaningi vele bayasaba ukufundisa izinkondlo abanakho ukuzethemba, yingakho abaningi beze begcina bezigwema ukuba bazifundise. Phakathi kwalokhu ebengihlose ukuthi lolu cwaningo lube namagalelelo kukhona ukuthi ngibhekisise amasu othisha abawasebenzisayo bese ngiqhamuka namasu amasha engibona ukuthi engasebenza ukuze bezoba nogqozi nentshisekelo yokufundisa izinkondlo. Ngalolu cwaningo futhi bengihlose ukuthi luthele izithelo ezinhle ekuthuthukisweni kwendlela yokufundisa izinkondlo esiZulwini, ngokuqikelela ukuthi othisha bayakwazi ukuthi bezuze amasu amasha okufundisa izinkondlo.

UCetinavci noTutunis (2012) nabo bayavumelana ngokuthi othisha abaningi abanalo uthando lokufundisa izinkondlo ngoba kwabona abalukhombisi uthando lolimi nosiko kanye nokubaluleka kwalo. Baqhuba ngokuthi othisha abaningi basalandela le ndlela endala yokufundisa izinkondlo lapho khona umfundi kwakumele ukuba athule alalele nje kuphela uma kudluliswa ulwazi kube nguthisha kuphela okhulumayo abafundi angabanikezi ithuba lokuthi nabo baveze izimvo zabo (Dutta, 2001). Ngalesi sizathu ngibone kufanelekile ukuba ngenze ucwaningo mayelana namasu abafundisi abawasebenzisayo uma befundisa izinkondlo, nokuthi ngibheke ukuthi ngabe yizona yini izimbangela ezidala ukuthi abafundi bangenzi kahle ezinkondlweni. Lolu cwaningo luhlose ukufezekisa lezi zinhlosongqangi ezilandelayo.

1.6. Izinhlosongqangi

1. Ukuhlola ulwazi nokuqonda kothisha ngokubhekeke ukuthi bakwenze ngokukaTAHFUZWE ngezindlela zokufundisa izinkondlo ebangeni le-10.
2. Ukuhlola izindlela abazisebenzisayo ukufundisa izinkondlo esiZulwini ulimi lwebele.
3. Ukuhlola ukuthi kungani othisha bezisebenzisa ngale ndlela uma befundisa izinkondlo.

1.7. Imibuzongqangi

1. Yiluphi ulwazi nokuqonda abanakho othisha ngokubhekeke ukuthi bakwenze ngokukaTAHFUZWE ngezindlela zokufundisa izinkondlo ebangeni le -10?
2. Yiziphi izindlela othisha abazisebenzisayo uma befundisa izinkondlo esiZulwini ulimi lwasekhaya?
3. Kungani othisha bezisebenzisa ngale ndlela uma befundisa izinkondlo?

1.8. Ugqozi nesisusa socwaniningo

Umcwaningi ngaphambi kokuthi aqale ucwaningo kubakhona lokho asuke ekubonile okugcine kudala ukuthi afune ukuthola umnyombo waleyo nkinga uma kuwukuthi inkinga. Inhloso enkulu yomcwaningi kusuke kungukuthola ulwazi olujulile ngalokho asuke ecwaninga ngakho. Ucwaningo olwethulwa kulo mqingo lwesekelwa kulokhu engikuphawulile njengothisha wesiZulu ulimi lwebele esigabeni sokufunda nokuqeqesha okuqhubekayo ebangeni le-10. Njengothisha waleli banga ngikuqaphelile ukuthi abafundi abaningi babukeka benenselelo enkulu ekuqondeni izinkondlo. Ngokukakadebona wami nje ngibone ukuthi into edala ukuthi abafundi bangaziphumeleli izinkondlo enye yezimbangela zalokho amasu othisha abawasebenzisayo uma befundisa izinkondlo. Nokuthi kubukeka sengathi uthando lwezinkondlo kubafundi alikaze litshalwe kahle kubo sukela besesemabangeni aphansi.

USigvardsson (2019) uqakulisa ngokuthi emabangeni athe thuthu vele izinkondlo ziyabathusa othisha, iningi lothisha liyasaba ukufundisa izinkondlo. Othisha bakhombise ukuthi izinkondlo bayazisaba nakuba zibhalwa ngolimi lwabo. NgokukaChamwei (2013) uqakulisa ngokuthi kwandlela esetshenziswayo ukufundisa izinkondlo yiyona nje enomthelela kwisimomqondo abafundi nabafundisi abanaso ngezinkondlo. Esikhundleni sokuthi uthisha axoxisana nabafundi ngenkondlo kunalokho uyena kuphela obafunza ulwazi ukuthi bafake ekhanda bese bephinda lokho akushoyo. UChermwei noSomba (2014) baqakulisa ngokuthi indlela yokufundisa le yokuthi uthisha engambandakanyi abafundi iyona ndlela esetshenziswa kakhulu kumabanga athe thuthu.

Lezi zindlela bathi azilithuthukisi izinga lokucabanga kubafundi futhi azibenzi bezizwe beyingxenye yaleso sifunjwana, kakhulukazi uma kufundiswa izinkondlo, lapho abafundi okudingeka khona ukuthi babambe iqhaza uma kufika ekuhluzweni kwenkondlo. Ngibe sengilandela ngathola ukuthi kusukela kula mabanga aphansi bebengaziqondi izinkondlo

ngenxa yamasu abesetshenziswa ngesikhathi befundiswa. Lokhu kwadala ukuthi izinkondlo bangaziqondi futhi bangazithandisisi kusukela emabangeni aphansi. Ukuze kugwenywe ukungenzi kahle kwabafundi ezinkondlweni uma sebefike ebangeni le-12 ngibone ukuthi kulungiswe manje kumasu asetshenziswayo ukufundisa izinkondlo besafika nje kulesi sigaba sokuqeqesha okuqhubekayo abanye besaqala nokuthi bezwe ukuthi kunento ekuthiwa iphepha lesibili esiZulwini eligxila emibhalweni yobuciko ikakhulukazi ekuhluzweni kwezinkondlo.

Okungiholele kulolucwaningo ukuthi ngibheka ukuthi ngabe abanye othisha imaphi amasu abawasebenzisayo ukufundisa izinkondlo. Kulolu cwaningo ngihlose ukubheka ukuthi ozakwethu esinabo kulo mkhakha ngabe bona yimaphi amasu abawasebenzisayo bona ukufundisa izinkondlo. Indlela abafundi abaphendula ngayo emva kwaleso sifunjwana yiyona ndlela ebalulekile. Isimomqondo abafundi abanaso ngezinkondlo yisona esibaluleke kakhulu esikhombisa ukuthi ngabe abafundi bakulungele yini ukufunda izinkondlo.

UHarris (2018) ubona ngathi ukuthuthukiswa kwesimqondo esihle kubafundi mayelana nokufundwa kwezinkondlo kusabukeka kuyinselelo enkulu njengoba abafundi bekhombisa ukungaluthandisisi kahle lolu hlobo lombhalo, ngoba abafundi akukho okubagqugquzelayo ukuthi bayithande le mibhalo. UCreely (2018) uqakulisa ngokuthi kumele kube khona ukuxhumana phakathi kwemiphumela yabafundi kanye nendlela abafundi abenza ngayo kusetshenziswa indlela yokufundisa ngokuhlanganyela *(collaborative learning).* Le enye yezindlela ekhuluma ngokuthi abafundi kufanele bafundiswe ini futhi bayifundiswe kanjani.

NgokukaChandra (2015) le indlela yokufundisa iqinisekisa ukuthi bonke abafundi uyababandakanya esifundweni sakho ukuthi nabo bezizwe beyingxenye yesifundo, lokho ungakwenza ngokuthi wena njengothisha ubahlalise ngamaqoqwana ukuqinisekisa ukuthi bonke bayasebenza. Le ndlela yokufundisa uma uthisha efundisa engabanikeza abafundi leso sihlokwana bese bekwazi ukuba basidingide nontanga yabo ekilasini. Ngalolu cwaningo nami ngihlose ukuthi othisha babuyekeze amasu abo abawasebenzisayo uma befundisa izinkondlo kanye nezindlela abazisebenzisayo uma befundisa nokungenzeka ukuthi nayo inomthelela omkhulu ekwenzeni kwabafundi ezinkondlweni. Into enhle ngale ndlela yokufundisa ngokuhlanganyela isiza ekutheni igxila kakhulu kubafundi ayifani nale ndlela endala lapha uthisha kwakuba nguye nje kuphela obamba isifunjwana size siphele abafundi begcine bengazizwa beyingxenye yaleso sifundo.

U-Cui, Hubbard noGleeson (2015) bathi le ndlela yokufundisa igcina ithuthukisa ngisho nezinga lokuzethemba nokucabanga kubafundi. Le ndlela ikwenza kubelula ngisho kuthisha ukuthi akwazi ukuthi asondele kalula kula bafundi abadonsa kanzima akwazi ukuba abalekelele ngoba ukwazi kubona inkinga yomfundi ngamunye uma ebanike ithuba lokuthi bazenzele bona. Le ndlela isiza abafundi ukuthi izinkondlo baziqonde kancono ngoba bayakwazi ukuthi balekelelane bodwa futhi bekwazi nokuqonda ulimi lolu olucebile olutholakala ezinkondlweni. Esiphethweni sakhe, uCreely (2018) ubeka ukuthi abakuthole ocwaningeni ukuthi indlela le yokufundisa ngokuhlanganyela iyithuluzi elibaluleke kakhulu njengoba nje lingasiza ekutheni abafundi bathole imiphumela emihle futhi liphinde libagqugquzele bezithole sebenothando lokufunda izinkondlo. Indlela yokufundisa ngokuhlanganyela yelekelela abafundi ukuba bakwazi ukuthi baxoxisane ngenkondlo leyo futhi bayiqonde kancono.

NgokukaPanaveli (2011) othisha bayakuziba ukufundisa izinkondlo lokhu okuvalela abafundi ngisho ithuba lokuthi befunde ulimi futhi bekwazi nokuthi bafunde amatemu amasha ngoba sazi ukuthi izinkondlo zidle kakhulu ngamagama angajwayelekile. Izinkondlo zinikeza abafundi ithuba lokuthi bakwazi ukuthi bazicabangele izinto ngokwabo. UPanavel (2011) uqhuba ngokuthi uma beqhubeka abafundi benikezwa imisebenzi eminingi yezinkondlo lokhu kuyabasiza ukuthi bezizwe nabo abafundi sebenogqozi lokuthi nabo bafune ukuthi bezibhalele ezabo izinkondlo futhi bephinde befunde nolimi. Ukungabi nawo kahle amasu okufundisa izinkondlo kothisha yiyona mbangela yokuthi izinkondlo zingafundiseki kahle okungiholele ekutheni ngize ngifinyelele ekutheni ngenze ucwaningo lokucubungula ngamasu asetshenziswayo ukufundisa lo mbhalo wobuciko.

UTimothy (2018) uqakulisa ngokuthi othisha kanye nabafundi bathi abakuboni ukubaluleka kokufundiswa kwezinkondlo. Lokhu kukhombisa ngisho laba abenza imiqingo yokufundisa ukuthi othisha le miqingo abayilandeli yingakho bengakwenzi lokhu okudingekalayo. Ngokuka-Ahmed (2014, p.124) izindlela zokufundisa amakhono olimi ezintsha bezingatholakala uma kuthiwa izinkondlo zifundiswa kahle futhi ngendlela eyiyo futhi kukhethwe nezinkondlo okuyizo. Izinkondlo akumele nje zifundwe ngokuthi kumele vele ukuthi zifundwe noma zifundelwe ukuzijabulisa, kodwa azifundwe ngoba kunenhloso ethile yokufundisa ezinye izingxenye zolimi kanye nendlela yokusetshenziswa kwazo.

NgokukaSimecek noEllis (2017) bathi izinkondlo zibamba elikhulu iqhaza ekuthuthukiseni ulimi kanye nasekulifundiseni. Abacwaningi abaningi sebeze namasu amaningi okufanele ukuba othisha bolimi bawasebenzise ukufundisa izinkondlo. Amanye amasu aphakanyiswe abacwaningi awadingi ngisho izinsizakufundisa eziningi. Adinga nje intshisekelo nokuzimisela phakathi komfundi nothisha. NgokukaGonen (2018) imisebenzi eminingi efana neyokulalela, ukukhuluma, ukufunda, ukubhala nohlelo nokusetshenziswa kolimi kungafundiswa kahle uma kungathiwa kugxilwa kakhulu ezinkondlweni. Leli su lingasiza kakhulu ngoba ngeke ligxile ekutheni lifundise izinkondlo kuphela kodwa abafundi bengazithola sebehlomula ngala makhono esengiwabalule ngenhla. Ngokujwayelekile abafundi abaningi bafika kulesi sigaba sokufunda nokuqeqesha okuqhubekayo benolwazi oluncane noma bengenalo nhlobo mayelana nezinkondlo, lokho okudala ukuthi bangazithandi.

NgokukaViana (2018) uthi ukungabi bikho kolwazi olwanele ngezinkondlo kubafundi ikhona okwenza bezizwe bebe nalokho kuthuka uma sekumele bazifunde. Uthando lwezinkondlo lunganyuka kubafundi uma othisha abaningi bengashintsha indlela noma amasu abawasebenzisayo uma befundisa izinkondlo. Kumele bazame ukusebenzisa izichazamazwi zolimi ukuze bekwazi ukuthi bethole izincazelo zamagama abangawazi, lokhu kungasiza ukuthi inkondlo leyo basheshe bayiqonde. Lezi zingqinamba zokuthi abafundi izinkondlo bezithole zinzima zingavimbeka uma abafundisi bengazama ukuthi bathole amanye amasu okuthi befundise izinkondlo.

U-El-Hindi ubeka ukuthi le njelalwazi ye- *constructivism* iyona abona ukuthi kumele ukuba isetshenziswe uma kufundiswa izinkondlo. NgokukaDogan (2018) naye uthi le njulalwazi ye-*constructivism* uyibona kuyiyona engakulungela ukufundisa izinkondlo ngoba kuleya nunjulalwazi kuthiwa umfundi uyazakhela ulwazi kunokuthi umfundi athathe lokhu okushiwoyo noma okudluliselwa kuye. Le njulalwazi enye yezinjulalwazi abathi bayibona ifanelekile ukufundisa izinkondlo ikakhulukazi kubafundi bolimi.

Izinkondlo yeminye yemibhalo esebenzisa ulimi kakhulu, okusho ukuthi uma othisha abaningi bengasiza ukuthi abafundi baqonde ulimi olubhaliwe ezinkondlweni futhi bephinde belusebenzise kungabalula ukuthi abafundi basheshe baziqonde izinkondlo. Othisha kufanele baqonde ukuthi izinkondlo ziwulimi, uma ufundisa izinkondlo usuke uhlomisa abafundi bakho ngamathuluzi olimi kanye nangamatemu amasha (Juhlini noTitus, 2017). Ukungabi bikho

kwamasu alungile okufundisa izinkondlo yikhona okudale ukuthi lolu cwaningo lwenziwe.

1.8.1. Ukugxekwa kwezinkondlo

NgokukaBrook noWarren (2008 p. 1) zimbili izizathu ezenza ukuthi abafundi bangazithandi ukuthi babheka lokhu imbongi ekushoyo nokuthi ngabe ikusho kanjani. Lana sifaka ulimi olusetshenziswa ezinkondlweni, laba bacwaningi bathi ulimi noma amagama asetshenziswa ezinkondlweni yiwona anomthelela ekutheni abafundi izinkondlo bangazithandi kwazise izinkondlo zisebenzisa ulimi olungajwayelekile futhi olujiyile okwenza ukuba kubenzima ukuthi abafundi baluqonde. Laba bacwaningi banezela ngokuthi izinkondlo ziphinde zisebenzise izifenqo ezingajwayelekile okwenza ukuthi abafundi bazo kubenzima ukuthi baqonde lowo mbhalo imbongi esuke iqonde ukuwedlulisa. Lapho singabala izifaniso, izingathekiso kanye nezinye izifengqo. NgokukaNica (2011, p.125) ulimi olusetshenziswa ezinkondlweni ilona olwenza ukuba abafundi bazisabe futhi abafundi bezibone njengombhalo onzima kuneminye okungelula ukuba bayibambe futhi bayiqonde. Isona sizathu esenza ukuba abafundi bangafuni lutho nje oluphathelene nezinkondlo. Abafundi abaningi sebenale simomqondo sokuthi izinkondlo zinzima yingakho bengafuni ngisho ukuthi bazame ukuthi bazifunde bazazi bakwazi nokuphendula imibuzo ebuzwayo.

1.8.2. Isizathu esenza kufundiswe izinkondlo

Ziningi izizathu ezenza ukuba kufundiswe izinkondlo, noma imibhalo yobuciko isisukile kakhulu ezinkondlweni kungasafani nakudala sekugxilwa kakhulu kumanoveli nakweminye nje imibhalo. NgokukaNichols (2018) esinye sezizathu esenza ukuba kuqhutshekwe kufundiswe izinkondo esokuthi izinkondlo ziyafundisa kakhulu ngosiko nangenkolo futhi izinkondlo ziyakwazi nokuthi zikwelaphe ezinye zazo ngokomphefumulo. Uqhuba ngokuthi akulula vele ukuthi umane uqonde inkondlo leyo kalula nje ngokuthi uyibuke kodwa kubiza ukuthi ucabange ngayo (Ahangarri, 2020). UNavarro (2021) yena uqakulisa ngokuthi izinkondlo kumele zikhethwe kahle lezi okumele zifundwe abafundi njengoba zibasiza nasekutheni bakwazi ukufunda izindlela zokuxhumana kahle kanye nokuthi bacabange bajule nokuthi nje lokhu kuthuthukisa ngisho izinga labo lokufunda.

UParan (2018) uqakulisa ngokuthi izinkondlo enye yemibhalo yobuciko ekwazi ukuthi ifundise abafundi amakhono olimi. Ukuqhutshekwa kufundiswe ulimi kusiza abafundi ukuthi

bekwazi nokuthi befunde nje nokuceba kolimi njengoba bethola nethuba lokuthi abafunde namatemu amasha abawathola ezinkondlweni (Hubbard, 2015,p.273). Izinkondlo ngokuceba kwazo ngolimi olujiyile zibamba elikhulu iqhaza nasekulekeleleni abafundi ukuthi bathuthuke ngokolwazi lwabo lolimi (Hartley, 2018). NgokukaGleeson (2015) ngesikhathi sokufunda izinkondlo ilapho abafundi abakwazi ukuthi baveze ngisho imibono yabo mayelana nemiyalezo abayitholile kulokhu obekudluliswa yimbongi enkondlweni bakwazi nokuthi baveze imizwa yabo.

1.9. Ukubaluleka kwalolu cwaningo

Lolu cwaningo lwenziwe ngenhloso yokuthi lube negalelo futhi lukwazi ukuthi lwelekelele ngandlela thize ezihlokweni ezifuze leso esisuke sicwaningiwe. Ngezansi ngizobe sengidinga ukuthi ngabe lolu cwaningo lubaluleke kangakanani.
Ucwaningo oluningi olukhuluma ngezinkondlo luveza ukuthi ziningi izingqinamba othisha abahlangabezana nazo uma befundisa izinkondlo. Inqubomgomo yezemfundo uTAHFUZWA uveza ukuthi kufanele ukuba othisha babenezindlela ezithile noma amasu athile abawasebenzisayo ukuqinisekisa ukuthi baludlulisela ngendlela ulwazi lwezinkondlo kubafundi. Ngithemba ukuthi ulwazi oluzotholakala kulolu cwaningo luzoqinisa okushiwo yile nqubomgomo uTAHFUZWA uma kufundiswa izinkondlo.

Baningi abacwaningi asebecwaninge ngamasu okufundisa izinkondlo. Ngikholwa ukuthi okutholakele kuyokwandisa ocwaningeni oseluke lwenziwa ngaphambilini ngalesi sihloko, kuphinde kuvale namagebe ocwaningeni. Nginethemba elikhulu lokuthi ulwazi olutholakele kulolu cwaningo luyokwazi nokuthi lulekelele nabanye abacwaningi abasafisa ukuthi bacwaninge mayelana namasu okufundisa izinkondlo bekwazi ukuthi beqhubekele phambili nabo ngalolu cwaningo.

1.10. Imingcele yocwaningo

Lolu cwaningo lugxile kulezi zikole engiziqokile esisesifundeni iKing Cetshwayo esifundazweni sakwaKwaZulu-Natal, eMpangeni. Kube sekukhethwa othisha abazoba abahlanganyeli kulolu cwaningo, abafundi bahlanganyele ngokuthi babeyingxenye yesifunjwana leso uthisha abesithula. Isikhathi sokwenza ucwaningo sibukeke sibe sincane kanye nezindleko zocwaningo zibenkudlwana. Ucwaningo lolu lwenziwe ezikoleni ezimbili

lezi zikole zisezindaweni zasemaphandleni nokwenze ukuthi kubenzima ukuthi umcwaningi afinyelele kuzona. Lokho bekudinga isikhathi futhi nemali ukuthi umcwaningi akwazi ukuthi afinyelele kulezi zindawo. Lezi zingqinamba zenze ukuthi kubenzima kumcwaningi ukuthi akwazi ukuthi aqoqe ulwazi oluningi kakhulu kunalolu. Ngizamile futhi nokuqikelela ukuthi labo engibakhethe njengabahlanganyeli kulolu cwaningo bathola amalungelo afanelekile ngokwenkambiso elungileyo, angeqelanga ngale kwalokho okubhalwe kwinkambiso elungileyo.

1.11. Ukuhleleka kwezahluko zocwaningo

Kule ngxenye kuvezwa isakhiwo socwaningo bese kufingqwa ngamafuphi okutholakala ngaphansi kwaleso naleso sahluko.

a) **Isahluko sokuqala**

Lesi sahluko sethula ucwaningo. Sichaza isidingo sokwenza lolu cwaningo kanye nalokho okukhuthaze umcwaningi ukuba alwenze lolu cwaningo. Kube sekuchazwa ukubaluleka kwalolu cwaningo. Kulandela isendlalelo socwaningo kanye nezinhloso zalo. Kuchazwa amagama adinga ukuchazwa ukuze ucwaningo lulandeleke kahle okulandelwa yincazelo yezilimi ezithintekayo ocwaningweni. Umcwaningi ube eseveza umlando omfushane mayelana nokuthi ziyini izinkondlo nokuthi zihlukene kanjani ngokwezakhiwo. Kube sekuvezwa imibuzo ezophendulwa wucwaningo, kwethulwe umcabango ongakafakazelwa bese kuchazwa umklamo wocwaningo. Kuvezwa izinkinga umcwaningi ahlangabezane nazo ngesikhathi enza ucwaningo bese kuphethwa ngokuveza indlela izahluko zalolu cwaningo ezihleleke ngayo.

(b) **Isahluko sesibili**

Isahluko sesibili sibuyekeza imibhalo eqondene nalolu cwaningo. Umcwaningi ubheka lokho osekubhaliwe kanye nalokho osekucwaningiwe ngokufundiswa kwezinkondlo. Lesi sahluko sibheka kabanzi ukuthi eminye imibhalo ithini mayelana nokufundiswa kwezinkondlo eNingizimu Afrika, emazweni ase-Afrika kanye naphesheya kwezilwandle. Ekugcineni umcwaningi ubheka injulalwazi ehambisana nalolu cwaningo.

(c) Isahluko sesithathu

Esahlukweni sesithathu umcwaningi udingida umklamo kanye nezindlela zocwaningo abe esegxila kuleyo esetshenzisiwe kulolu cwaningo okuyipharadaymu eqondayo. Umcwaningi uyayichaza ukuthi iyini le pharadaymu. Ube eseveza izindlela ezisetshenzisiwe ukuqoqa ulwazi oluqondene nalolu cwaningo ezingaphansi kwekhwalithethivu okuyizingxoxo, ukubuyekezwa kwemibhalo kanye nokuba yingxenye yalokho okucwaningwayo.

(d) Isahluko sesine

Esahlukweni sesine umcwaningi wethula ulwazi olutholakele ngesikhathi kwenziwa ucwaningo. Kulesi sahluko ulwazi luhlaziywa kubhekwa futhi kulandelwa imibuzo yocwaningo. Umcwaningi usebenzisa isu lezingxoxo, ukubukela kanye nokufunda imibhalo ekuqoqeni ulwazi locwaningo. Lesi sahluko sibheka okutholakele ezingxoxweni nababambiqhaza kubukwa ubuqiniso bokushiwo ngababambiqhaza ngesikhathi kwenziwa izingxoxo zalolu cwaningo.

(e) Isahluko sesihlanu

Lesi yisahluko sokugcina lapho sibheka khona ukuthi ngabe ucwaningo lube yimpumelelo yini ngokuthi sihlaziye izindlela abafundisi abazisebenzisayo uma befundisa izinkondlo. Kulesi sahluko kuvezwa ukubaluleka kocwaningo, ukuphumelela kwendlela esetshenzisiwe ukwenza ucwaningo kanye neziphakamiso zocwaningo.

1.12. Isiphetho

Kulesi sahluko sethuliwe isihloko salolu cwaningo olumayelana nezindlela ezisetshenziswa othisha uma befundisa izinkondlo. Kulesi sahluko ziveziwe izinhloso zocwaningo kanye nendawo lapho ucwaningo luzobe lugxile khona. Imibuzo yocwaningo nayo kukhulunyiwe ngayo kulesi sahluko kwaphinde kwavezwa nezinkinga umcwaningi ahlangabezane nazo ngenkathi enza ucwaningo kanjalo nokuhleleka kwesakhiwo salolu cwaningo. Esahlukweni esilandelayo okuyisahluko sesibili kuzobhekwa imibhalo eqondene nalolu cwaningo. Umcwaningi uzogxila kulokho osekubhaliwe ngokufundiswa kwezinkondlo. Umcwaningi ukufundiswa kwezinkondlo kwisiZulu ulimi lwasekhaya ebangeni-10 kwisifunda iKing Cetshwayo esifundazweni sakwaKwaZulu Natal lapho ucwaningo lugxile khona.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1 Isingeniso

Kulesi sahluko umcwaningi uzobheka imibhalo esibhalwe ababhali mayelana nokufundiswa kwezinkondlo. Lesi sahluko sesibili sizobuyekeza imibhalo eqondene nalolu cwaningo. Ngizobheka lokho osekubhaliwe kanye nalokho osekucwaningiwe ngokufundiswa kwezinkondlo. Lesi sahluko sibheka ukusetshenziswa kolimi ezinkondlweni nasezindleleni othisha abazisebenzisayo ekufundiseni izinkondlo.

Lesi sahluko siveza imibhalo ehlukene ebuyekeziwe mayelana nezindlela othisha abazisebenzisayo ekufundiseni izinkondlo ebangeni le-10 esifundweni isiZulu ulimi lwabele. Miningi kakhulu imisebenzi esibhaliwe mayelana nezindlela zokufundisa izinkondlo. Imisebenzi eminingi igxile kakhulu emlandweni wezinkondlo. Njengoba lolu cwaningo luhlaziya izindlela zokufundisa izinkondlo noma amasu othisha abawasebenzisayo ekufundiseni izinkondlo, kuzogxilwa kulokhu osekuke kwabhalwa ngakho ekufundisweni kwezinkondlo.

2.2 Buyini ubunkondlo?

Ubunkondlo umbhalo wobuciko lapho khona imbongi isuke iveza imizwa yayo mayelana nesimo esithile (Sinha, 2017, p.247). Inkondlo iwomunye wemibhalo ongena ngaphansi kwemibhalo yobuciko. NgokukaMyeza (2018) uthi inkondlo ingumsebenzi wobuciko njenganoma yimuphi umsebenzi wobuciko. Ubunkondlo budle ngokusetshenziswa kolimi ngendlela ejulile noma ecashisayo. Inkondlo siyibona ngokuthi isebenzisa amagama angajwayelekile nsukuzonke. Inkondlo isebenzisa amagama agigiyelayo (Thango, 2017,p.1). Ulimi lobunkondlo lucebile, lujiyile futhi lujulile (Irmawati, 2014, p.35).

Inkulumo esiyithola ebunkondlweni siyibona ngokuthi igqanyiswa kakhulu izithombe magama noma imifanekisomqondo. Inkondlo inesakhiwo sayo nje esiyenza ukuthi ihluke kweminye imibhalo yobuciko. Imbongi isuke inomqondo othile ngenkathi ibhala noma ihaya inkondlo. NgokukaMaphumulo (1991) kumele lo osuke efunda inkondlo akwazi ukuthi afinyelele kulokhu imbongi esuke iqonde ukukusho, athole umqondo wayo. Isakhiwo esitholakala enkondlweni sihlukene kabili sithola isakhawo sangaphakathi kanye nesakhiwo sangaphandle. Uma sibheka isakhiwo sangaphakathi lapho sisuke sibheka khona izaga nezisho, izifengqo, umoya wenkondlo, umqondo, imifanekisomqondo/izithombemagama njalonjalo (Zwane,

2018).

Isakhiwo sangaphandle lapho sibheka izitanza/izindima/amabinza, imigqa, imvumelwano, ukuxhumana (Sinha, 2017). Esakhiweni sangaphandle ilapho sikwazi ukuthi sibone khona ukuthi inkondlo ingena ngaphansi kwaluphi uhlobo singakayifundi kwazise izinkondlo zihlukene izinhlobo eziningi. Esakhiweni sangaphakathi ilapho khona sesithola umqondo wenkondlo ukuthi ngabe imbongi ikhuluma ngani, sibheke nomoya ukuthi ngabe yayikusiphi isimo ngesikhathi ibhala noma ihaya inkondlo (Culler, 2015, p.1).

U-Warsiman (2015) ukholela ukuthi inkondloyenza abafundi ukuthibaqonde kalula neminye imibhalo yobuciko. Inkondlo iyamsiza ukuthi umfundi ngisho empilweni ukubona ukuthi umuntu lo engikhuluma naye akayithandi le nto engikhuluma ngayo ngoba inkondlo ikufundisa ngisho ukukwazi ukuhlaziya amagama ngisho nje nendlela umuntu asuke ekhuluma ngayo (Titus, 2017). Ziningi- ke nokho izinhlobo zezinkondlo, lezi zinkondlo ngokuhlukana kwazo zidingida izindikima ezahlukene zidinga lowo ofundawo ukuthi akwazi ukuthi aqonde lokho iokushiwo inkondlo (Rohmadi, 2017). Kukhona ezidingida indikima yothando, indikimba yokufa, indikimba yemvelo, indikimba yemfundo, indikimba ngamaqhawe njalonjalo (Creely, 2018). Konke lokhu umfundi kuyamsiza ekutheni azi nje ngezinto kanye nomlando oqukethwe izinkondlo okungaba umlando wezwe lethu noma amaqhawe ake abusa ngaphambili aselendulele leli. U-Mahayana (2015) uthi othisha kumele nje bebendlela abazoyisebenzisa ukwenzela ukuthi abafundi bakujabulele ukufunda izinkondlo.

Ulimi, izinkondlo nosiko kuyahambisana. Awukwazi ukuthi ungahlukanisa izinkondlo nolimi ngoba kuyahambisana (Juhlin, 2018). Ulimi iyona ndlela yokuqala yokuxhumana nabafundi esikoleni. Usiko lubalulekile futhi kakhulu ekufundiseni izinkondlo (Chemwei, 2013, p24). Ubudlelwano obukhona phakathi kosiko, ulimi kanye nezinkondlo bungeze baphela (Khatib, 2011).

2.3 Izinhlobo zezinkondlo

Izinkondlo zehlukene izinhlobo eziningi. UWainwright (2015) uthi izinkondlo zahlukaniswa ngokwezinhlobo ezahlukene. Ziningi kakhulu izinhlobo zezinkondlo lapha singabala ezomzwangedwa (ilirikhi), ezesililo (i-eleji), ezenkolo, ezokuqondisa (isathaya), ezilandayo,

ezobuqhawe (i-ephikhi), ezisambhiqo, isonethi. NgokukaMyeza (2014) uthi izinkondlo ziyahluka ngokwesakhiwo, isakhiwo uthi ngumhlobiso noma yimvunulo yenkondlo omunye engathi yingubo yenkondlo noma yisimo senkondlo. Lokhu kuchaza ukuthi yingaphandle le nkondlo noma yilokho okubonakala ngeso lenyama lapho uwubuka nje umsebenzi wobuciko benkondlo ukuthi uhleleke kanjani. Kuphinde kube nengaphakathi lenkondlo elidingida iso lengqondo ukukhipha lokhu okusetshenziswe yimbongi nekhuluma ngakho.

2.3.1 Uthini uTAHFUZWE mayelana nokufundiswa kwezinkondlo?

NgokukaTAHFUZWE (2012) kuthiwa mibili imibuzo okumele umfundi azibuze yona ngokwenkondlo. Owokuqala: Kuthiwani? Ngizokwazi kanjani? Umbuzo wesibili wengeza empendulweni yombuzo wokuqala; umbuzo wokuqala uholela kokuzovezwa umbuzo wesibili. Bonke ababhali babhala ngoba kukhona abafuna ukukwedlulisa – babhala ngezinto ezithokozisayo, ezidabukisayo, ezikhathazayo ikakhulukazi okubalulekile emphakathini abawubhalelayo. Sifunda amatheksthi ukwelekelela, ukufakazela, ukucacisa kanye nokuveza okushiwo ababhali kuthina. Lo msebenzi ubheka ukusetshenziswa kolimi olunothile, ukusetshenziswa kwemigqa, amabinza kanye nenkondlo iyonke, ukukhethwa kwemifanekisomqondo, isigqi, umoya olethwa yimifanekisomqondo. Konke lokhu kuyimizamo yokuthola isiphetho sesikhashana okuzoya sigcine sithole umqondo oqukethwe wumbhalo. Akuvamisile ukuba khona komkhawulo ekufundweni kwenkondlo enhle.

2.3.2 Yini UTAHFUZWE?

Le nqubomgomo iwumqingo oyidokhyumenti eyodwa, kodwa nokho oqukethe imininingwane ephelele mayelana nokufundisa, ukufunda, ukuhlola, kanye nenkambiso emiselwe ukulandelwa lapho kuhlolwa abafundi. Isifundo nesifundo siba nomqulu waso wale nqubomgomo, okuyiwona oba umhlahlandela wokuthi isifundo leso kufanele sifundiswe, sihlolwe, futhi siphunyelelwe kanjani. Le nqubomgomo ayigxilile kakhulu emiphumeleni, kodwa igcizelela ukuthi kufundiswe kuphinde kuhlolwe ngendlela ezwana abafundi. UTAHFUZWE (2018) uthi inhloso enkulu yokufundisa imibhalo efundwayo emakilasini ukuthuthukisa izingane ukuthi zisebenzise ulimi ngendlela, ukuqonda izifengqo, baphinde bathole ulwazi olunzulu kulokhu okusuke kubhaliwe.

Uhlelo lokufunda lwaseNingizimu Afrika kuthathwele kulo mqulu owaziwa ngokuthi uTAHFUZWE, elwenziwa umnyango wezemfundo wakhona lana eNingizimu Afrika.

Ekufundiseni kwabo othisha kumele bahambisane nalolu hlelo lokufundisa olubekwe umnyango wezemfundo. UTAHFUZWE ngokomnyango wezemfundo (DBE, 2011) ubeka ukuthi abafundi kumele bakwazi ukuthi bafunde izinkondlo ngokwahlukana kwazo besebenzisa ulimi lwabo lwasekhaya kanye nolimi lokuqala lokwengeza, baphinde bakwazi ukuthi bayichaze leyo nkondlo. Lokhu kwaziwa ngokuthi bayayihluza ukuze bekwazi ukuthi bathole umqondo ophelele ukuthi leyo nkondlo kahle hle ikhuluma ngani. Ngokomnyango wezemfundo bathi abafundi bebanga le-10 kumele ukube sebekwazi ukuthi baphendule imibuzo esezingeni eliphezulu emayelana nenkondlo.

Ekukhulumeni kanye nasekulaleleni okuyikhono esilenza usuku nosuku, uTAHFUZWE (DBE, 2011) uthi abafundi bebanga le-10 kumele babe sebekwazi ukuthi baveze imizwa yabo ngenkondlo. Nanokuthi abafundi bakhuthazwe ukuthi kungabi bikho ukuphazamisa uma kufundwa noma kukhona umfundi obafundela inkondlo. Umfundi osuke esekuleli banga kumele ukuba abe esekwazi ukuthi afunde inkondlo izwakale, futhi akuqonde lokhu akufundayo kungabi ukuthi uyenza nje. UTAHFUZWE uthi kumele umfundi afunde aqonde ngisho la magama angajwayelekile noma ajiyile awathola enkondlweni, lokho uzokwenza ngokuthi asebenzise izichazamazwi zokuthi abhale amatemu anqala eceleni kanye nezincazelo zawo. Lokhu kwenza ukuthi umfundi wenkondlo aqonde lokhu inkondlo ekhuluma ngakho. UTAHFUZWE uthi umfundi akathi efunda abe ekhombisa ngokomzimba ngenhloso yokugcizelela lokhu akufundayo.

UTAHFUZWE (2011) wathulwa umnyango wezemfundo ngonyaka wezi-2011 njengengxenye yohlelo lwezemfundo eyenzelwa ukufundiswa kwezilimi kanye nezibalo. Inhloso kwakuwukunyusa izinga le mfundo nokuthi izinga lokuphumelela kwabafundi libe seliku-50% ngonyaka wezi-2030. Lolu hlelo lwagxekwa kakhulu njengoba kwabonakala ukuthi lizovimbela abafundi ukuthi baphumelele beqhubeke ukuya emabangeni alandelayo. IJikimfundo yenzelwa ukulekelela othisha ukuthi babheke izifunjwana zabo ukuthi bazenza kanjani nokuthi uma befundisa ngabe bayahambisana yini noTAHFUZWE. Lolu hlelo lweJikimfundo lwenziwa abacwaningi baseNyuvesi yakwaZulu : oNgoye kwisiyingi saseKing Cetshwayo ngonyaka wezi-2014. Lo mqulu uqukethe uhlelo lwezifunjwana kanye nohlelo lokuhlola abafundi.

Lolu hlelo lwezifunjwana olufakwe kulo mqulu luhambisana noTAHFUZWE ukuqinisekisa

ukuthi othisha abankanti uma befundisa. Uhlelo lokufunda olufakwe kulo mqulu luhlelwe kahle ngale ndlela yokuthi luyaveza yonke imisebenzi othisha okumele bayenze nabafundi ukuze isifunjwana sihambe kahle. UTAHFUZWE weluleka othisha ukuthi bafundise izinkondlo ezimbili noma eyodwa ngosuku. Abakuvezi ukuthi ilona luphi uhlobo lwenkondlo okumele lufundwe. Kulo mqulu akucaciswanga ukuthi abafundisi bafundise kanjani kodwa abafundi kumele bezikhumbuze lokhu othisha abasuke bekade bebafundisa khona. Kuthiwa othisha kumele basebenzise izindlela zabo ukufundisa izinkondlo. Injongo yaTAHFUZWE enkulu kwakungukukhuphula izinga lezindlela zokufundisa kothisha, kodwa-ke ayikho indlela ebekiwe ebekelwe othisha ukuthi bangazifundisa kanjani izinkondlo.

2.3.3 Ucwaningo oselwenziwe mayelana nezinkondlo

UFabb (2015) uthi izinkondlo zidinga ubuciko ngoba ezinkodlweni kunolimi lwakhona olwenza ukuba inkondlo yehluke kweminye imibhalo. UFabb (2015) uqhuba ngokuthi inkondlo yefuze imbongi ngoba ulimi olusenkondlweni luncike kakhulu ebucikweni bembongi. Lokho okushiwo nguFabb (2015) kuyiqiniso futhi kubaluleke kakhulu ngoba imbongi yiyo kanye eqamba inkondlo, uma yona imbongi ingenalo ikhono kusho ukuthi nezinkondlo zayo zizoshoda ngomsoco oqukethwe ulimi enkondlweni. Ukwakheka kwenkondlo kungachaza indlela (isimo) imbongi ebeka ngayo imizwa yayo kanye nalokho imbongi ekushoyo ngenkondlo leyo (Winter, 2014).

U-Avgerinou noEriczen (2020) bathi ukufundwa kwezinkondlo kwenza abafundi bakwazi ukuthi bathole ulwazi magama olushafuthi kuphinde kubenze bazuze namakhono lokuthi bekwazi ukufunda beqondisise. Ukufundwa kwezinkondlo enye yezindlela ekhuthaza ukuthi abafundi baluthande ulimi. Ikhona okutshengisa ubuhle bolimi.U-El Hindi (2008,p.1) uthi izinkondlo zidlala indima enkulu ekuthuthukiseni amakhono olimi kubafundi. U-Yilmaz (2020) uthi ukufundwa kwezinkondlo kuyasiza ngenxa yokuthi abafundi bakwazi nokuthi bafunde kabanzi ngosiko lwabo. U-Remier (2016) uthi ukufunda izinkondlo kunaleyo ndlela nje yokuvusa imizwa kubantu kuphinde kwenze kubekhona lokho kuxhumana phakathi kwabantu nolimi. Izinkondlo ziqukethe amandla kanye nokuceba kolimi. U-Hu (2011) uvumelana nokuthi izinkondlo zithuthukisa ulimi kubafundi. Kanjalo nesigqi esisenkondlweni siyakwazi ukuthi sisize abafundi ukuthi bathole ikhono lokuthi uma befunda bakwazi ukuphimisa amagama ngendlela okuyiyona yona (Remier ,2016).

UFrancis (2016) uthi izinkondlo zibamba iqhaza elikhulu ngoba ziholela ekutheni abafundi bakwazi ukuthi bafunde ngokucubungula futhi lokhu kusiza ngokuthi kwandisa nekhono lokucabanga kubafundi. UFrancis (2016) uqhuba ngokuthi inhloso enkulu yokufundwa kwezinkondlo ukuthuthukisa uthando lolimi kubafundi nokuthi abantwana bakwazi ukuthi behaye izinkondlo. Uthi enye inhloso ukuthi afundise abafundi ukuthi uma befunda izinkondlo bafake imizwa yabo ukuze bezokwazi ukuthi bethole ingqikithi noma umongo wenkondlo.
Ukubukela ukuqhubeka kokungenzi kahle kwabafundi uma kufika ekufundeni izinkondlo abacwaningi abanjengo (Sesan, 2014 noSanato, 2017) baqhubeka nezifundo zabo ukuthi bengakuthuthukisa kanjani ukufunda nokufundisa ukuze abafundi benze kahle. Laba cwaningi bagxile kakhulu ezindleleni zokufundisa izinkondlo.

USenato (2017) uthi uma kungathuthukiswa indlela yokufunda abafundi befundiswe besesemabangeni aphansi kungasiza kakhulu ukuthi benze kahle ezinkondlweni ngoba emabangeni aphansi basuke besenalo uthando nogqozi lokufunda. Uqhuba ngokuthi othisha abaningi bayafundisa nje kodwa ababagqugquzeli abafundi ukuthi bafunde eminye imibhalo enezinkondlo ukuze bezoba nothando lwazo. USimecek (2016) uthi othisha kumele babambe elikhulu iqhaza ekugqugquzeleni abafundi ukuthi babe nothando lokufunda izinkondlo. Uqhuba ngokuthi uma abafundi befunda noma belalele izinkondlo lokho kwandisa uthando kubafundi ukuthi beqhubeke bethande ukufunda izinkondlo kakhulu kunakuqala. Uthi kungumsebenzi wothisha ukuthi baseke abafundi ekufundeni izinkondlo. NgokukaSimecek (2016) uthi ukufundwa kakhulu izinkondlo kugqugquzela abafundi ukuthi nabo bazibhalele ezabo izinkondlo.

2.3.4 Ukubaluleka kokufundiswa kwezinkondlo

U-Guralnilnick (2017) uthi kubalulekile ngendlela emangalisayo ukuthi abafundi bafundiswe izinkondlo ngoba lokho nje kukodwa kuyasiza ekuthuthukiseni ulimi bakwazi ukukhuluma ulimi olujulile.U-Creely (2018, p.66) uthi ukufundiswa kwezinkondlo kubalulekile ngoba kwelekelela umfundi kanye nothisha ukuthi bafunde ulimi. Ukufunda nokubhala izinkondlo kuyasiza ukuthi kuthuthukise nekhono lokufunda nokucabanga kubafundi. U-Creely (2018, p.66) uqhuba nokuthi ukufundiswa kwezinkondlo kuphinde kuthuthukise nezinga lokucabanga kubafundi njengoba besuke bafanele ukuthi beyihluze leyo nkondlo. U-Creely (2018, p.67) uphinde aqhube ngokuthi ngenxa yolimi olucebile olusetshenziswa ezinkondlweni lokhu

kugcina kulekelela nomfundiwazo ukuthi athuthuke olimini egcine sefunda amatemu amasha. UHismanoglu (2005, p.61) uthi ukufundwa kwezinkondlo kusiza laba abazifundayo ukuthi bezuze amakhono olimi, bazi ukuthi kufanele balusebenzise kanjani ulimi. Ukufundwa kwezinkondlo kuyasiza ukuthi abafundi bafunde futhi bacabange bajule.

Ukufundwa kwezinkondlo kuyalekelela abafundi ukuthi bevuleleke nje ngokomqondo futhi befunde izinto ezintsha. UGonen (2018) uthi ukufundwa kwezinkondlo kuthuthukisa ulwazi lolimi kubafundi. Kuphinde kuthuthukise indlela abakhuluma ngayo lolo limi futhi nekhono labo lokubhala. Lokhu kubasiza ukuthi bazi ukuthi uma befunda inkondlo bakwazi ukuthi bazakhele isithombe esithile engqondweni. Ukufundwa kwezinkondlo kuphinde kusize nabafundi indlela abacabanga ngayo. UHughes (2009) uqhuba ngokuthi ukufundwa kwezinkondlo kuyasiza ukuthi abafundi bathole leso sifundo noma umyalezo imbongi esuke ikhuluma ngaso ngokubhala inkondlo.

Kwesinye isikhathi imbongi enkondlweni kuyenzeka income isimo esithile noma igxeke isimo esithile esenzeka emphakathini okungaba ubugebengu noma ngezinye nje. UColeman noWills (2015) bathi ngezinkondlo abafundi bakwazi ukuthi befunde ukubanozwelo ngalokho imbongi esuke ibhala ngakho kungabe isihlava esithile esenzeka emphakathini. Ngalo mbhalo imbongi isuke izama ukuthi iqwashise isizwe noma ikhuze lowo mhlola othile osuke wenzeka. ULudtke (2014) uthi ukubhalwa kwezinkondlo kwenza ukuthi abantu bakwazi ukuthi bavukelwe ilowo muzwa wokuthi babe nozwelo kwabanye ngalo mlayezo imbongi esuke iwudlulisa emphakathini. UKoelsch (2020) uthi ngokufunda izinkondlo abafundi abatholi kuphela ukuqonda ngemibhalo noma ngolimi kodwa bayathola ukuthi bafunde ngezwe abahlala kulo futhi bazithole ukuthi bona bangobani. UMidgley (2016) uthi abafundi abafunda izinkondlo ezikoleni bathola nethuba lokuthi bekwazi ukuthi becabange bejule bakwazi nokuthi behlaziye ngokuhlolisisa.

2.3.5 Ukusetshenziswa kolimi ezinkondlweni:

NgokukaCloud (2000) uthi uma sibheka ukusebenza kahle kolimi sibheka indlela abantu abalukhuluma ngayo lolo limi kanye nendlela abalubhala ngayo. Kunamanye amakhono abhekwayo uma sikhuluma ngokusetshenziswa kolimi okufaka ukulalela, ukukhuluma, ukufunda kanye nokubhala. NgokukaLemberg noManyike (2007) bathi ukusetshenziswa

kolimi kuyahluka ngokomsebenzi kanye nenhloso yokuxhumana. Le esiyisebenzisa uma sizixoxela nje ilula kunale esetshenziswa ezikoleni. Ulimi esiluthola ezinkondlweni ulimi oluhluke kakhulu futhi olujiyile. U-Ardeshir noShirkani (2015) bathi othisha abaningi banalesimomqondo sokuthi izinkondlo bazozishiyela eceleni. Labo thisha baba nokuthi izinkondlo ababhali bazo noma izimbongi zihaya ngalokhu okusuke kuhambisana nabo kungahambisani nhlobo nabafundi ngisho nangolimi abalusebenzisayo.

Kujwayelekile ukuthi othisha bangabi nakho ukukhuululeka uma befundisa izinkondlo ngenxa yolimi olujiyile olusetshenziswa ezinkondlweni.(Mittal, 2016). Inkinga yolimi ingenye yezinkinga ezinkulu ezibhekene nothisha uma kufika engxenyeni yemibhalo. NgokukaBarot (2013) ubone izinkinga eziningi ezibhekene nokufundisa ngenxa yolimi, lokhu kudalwa ukuthi izingane zikhulele ezindaweni ezingefani nolimi lwezigodi luyahluka okwenza ukuthi bakuthole kunzima ukuthi baqonde ulimi lolu olutholakala ezinkondlweni. Ukungaqondi kahle kolimi olusetshenziswa abafundi ezinkondlweni nakho kunawo umthelela ekutheni abafundi bangaziphumeleli kahle izinkondlo. (Tin, 2011).

2.3.6 Ucwaningo olwenziwe eMelika

NgokukaPanavelil (2011) uthi othisha ngaphambi nje kokuthi bangene ekilasini kumele baqikelelisise ukuthi bakhetha izinkondlo ezizokwazi ukuthi zigqugquzele abafundi futhi kumele kubhekwe nosikompilo lwalabo bafundi ngaphambi kokuthi aqoke inkondlo okuyizona azozifundisa ekilasini. UPavanelil (2011) uqhuba ngokuthi othisha kumele bathule izinkondlo ezizokwazi ukuthi abafundi bazithakasele ukuthi bazifunde, hhayi izinkondlo ezizokwenza abafundi bozele uma bezifunda. UPavanelil (2011) uphinda athi kumele babheke isihloko, ulimi olusetshenziswe kuleyo nkondlo. Konke lokhu uthi kumele kubhekwe kungabi ukuthi kukhethwa izinto abafundi abangeke baziqonde uma bezifunda.

UYusef (2017) uthi ukukhetha indlela okuyiyona yona yokufundisa inkondlo kunzima. UYusef (2017) unaba ngokuthi ukusebenzisa indlela yakudala yokufundisa *(teacher-centred approach)* akubasizi abafundi njengoba bengakwazi ukuthi bazuze amakhono olimi. Abafundi kumele ukuthi ubenze babe yingxenye yesifundo ukuze nabo bezokwazi ukuthi bekuthakasele ukufunda izinkondlo. UYusef (2017) uthi othisha basenza isifundo sibe ngesabo ngokuthi uthi engena nje ekilasini abahlaziyele yena abafundi, abakhiphele izithombe magama, abachazele

amagama angajwayelekile, izincazelo ezicashile angabaniki nje abafundi ithuba lokuthi baveze uvo lwabo. UYusef (2017) uthi kubafundi vele abasuke bedonsa kanzima kunzima ukuthi bafunde uma kuwukuthi umfundisi usebenzisa le ndlela.

Laba bacwaningi bakhuluma ngobuhle bokusetshenziswa kolimi uma kufundiswa izinkondlo (Panavel noYusef, 2017). NgokukaPrendergast (2015) uthi izinkondlo ilona hlonzaluhlobo olucebe kakhulu uma kufika ekufundisweni kolimi. UPrendergast (2015) uthi ziningi izinhlobo zezinkondlo ezifundwayo okubalwa isonethi, izinkondlo zothando kanje nezinye ezingasetshenziswa uma kufundwa emagunjini okufundela. UPrendergast (2015) ubeka ukuthi ukufundiswa kolimi kusetshenziswa izinkondlo kungaba nemiphumela emihle kakhulu kwazise izinkondlo zinamagama amaningi anothile olimini esisuke silusebenzisa emphakathini esiphila kuwo. Izinkondlo ziphinde zenze abafundi ukuthi uma befunda bekwazi ukuthi beveze imizwa yabo ehambelana nalokhu abakufundayo, ziphinde zithuthukise amakhono abo olimini lolu abalukhulumayo.

UKirgoz (2008) uphinde ubeka ukuthi uma izinkondlo zifundiswa kahle noma ngendlela lokho kwenza ukuthi abafundi bakujabulele ukufunda izinkondlo lokho kubenza ukuthi basondelane kakhulu nosiko lwabo. UFaulkner (2017) uthi izinkondlo uzithole kuyizona ezisebenzisa ulimi oluhle futhi olumnandi kuneminye imibhalo futhi zilekelela kakhulu ekufundisweni kolimi. Ukufundiswa kolimi kusetshenziswa izinkondlo uthi kubeka abafundi emathubeni angcono ekutheni bafunde la makhono amane olimi okuyilawa: ukufunda, ukubhala, ukalalela kanye nokukhuluma. Ngokuka (Maake, 2017) uthi izinkondlo zibamba elikhulu iqhaza ekufundiseni abafundi ukubhala. UMaake (2017) uqhuba ngokuthi kubalulekile ukuthi kufundiswe izinkondlo ezihambiselana nempilo abafundi abayiphilayo, noma kukhona izinkondlo ezaziwa ngokuthi zilukhuni kodwa kumele zifundwe. UBhuvanesa (2014,p.1) uthi izinkondlo ziveza amandla olimi ziphinde zikhuthaze uthando lokubhala kubafundi.

U-Ostroski (2001) kwazise akuyiwa nganxanye kungamanzi uthi abanye abafundi izinkondlo abazithandi ngoba bethi zilukhuni, lesi simomqondo abagcini ukuba naso emabangeni aphansi kuphela ngisho sebesemabangeni aphezulu ezikhungweni zemfundo ephakeme benza izifundo zosiko nobuciko bafike bangazithandi izinkondlo uma sekufundwa ingxenye yazo. U-Ostroski (2001) uqhuba ngokuthi ngisho laba bafundi abaziwa ngokuthi bangababhali bezinkondlo noma bayazibhalela izinkondlo kodwa abakuthandi ukufunda izinkondlo ezibhalwe abanye

abantu. ULipsett (2001) ocwaningeni olufushane alwenza uthi wabuza abafundi ukuthi bazizwa kanjani mayelana nokufunda izinkondlo, uthi abaningi baphendula ngokuthi izinkondlo zilukhuni, abazithandi. ULipsett noOsttroski (2001) Bathi abafundi lokhu kwenziwa ukadebona wabo mayelana nokufunda izinkondlo emabangeni aphansi kuze kuyofika emabangeni aphezulu kuzikhungo zemfundo ephakeme.

URemier (2016) uthi ulimi olusetshenziswa ezinkondlweni alujwayelekile, lokhu okusho ukuthi ukukhethwa kwamagama asetshenziswe ezinkondlweni awajwayelekile futhi alukhuni. Ukhuluma ngokuthi uke uthi ufunda lelo binza noma leso sitanza usiqede utholokuthi awuzwanga ukuthi kukhulunywa ngani ngenxa yobukhuni bolimi olusetshenziswa ezinkondlweni. Uthi lokhu izimbongi zenzela ukuthi ulimi abalusebenzisayo kube wulimi olunohlonze olukhombisa ubugagu kanjalo nobuciko obukhona ezinkondlweni nabafundayo bakubone. URemier (2016) uqhuba ngokuthi ukuze leyo nkondlo kube ngezwakala kahle kumele isebenzise ulimi olugigiyelayo into lingayisho ngqo kodwa ligudlise. UGuralnick (2017) ubeka ukuthi ukuze nje ukwazi ukuqonda inkondlo kumele uqale ngokuthi ubheke ukubumbeka kwayo ngaphandle kuqala ubheke izinto ezincane ezifana, nezimpawu zokuloba, kanye nokuhleleka kwamagama. Uqhuba ngokuthi ukuze abafundi bekwazi ukuphumelela izinkondlo ngesikhathi sezivivinyo kumele babheke izingxenye zolimi ukuze bezoqonda kalula lokhu.

2.3.7 Ucwaningo olwenziwe eNigeria

Othisha ezweni laseNigeria abaningi bayesaba ukufundisa izinkondlo (Sherry, 2002). NgokukaParr noCampbell (2006) bathi ukufundiswa kwezinkondlo kwenza ukuthi abafundi bekwazi ukuthi behlomule nangamathuba okuthi bakwazi ukucabanga bejule. UParr noCampbell (2006) banaba ngokuthi umfundi uma kuwukuthi useyakwazi ukuyicula noma ukuyisho leyo nkondlo lokhu kuyakhombisa ukuthi kusuke sekuseduze ukuthi akwazi ukuthi azibhalele uma sebekwazi nokuthi bayifunde. Ngamanye amagama bathi ukukwazi ukuthi uthisha axhumane nabafundi befunda izinkondlo lokhu kuyakwazi ukuthi kuthuthukise ikhono labafundi lokubhala. USherry noSchouten (2002) babeka ukuthi izinkondlo zinamandla njengoba zikwazi ukuthi zenze abantu ukuthi baxhumane futhi nezimbongi zikwazi ukuthi zidlulise imilayezo ezifuna ukuyidlulisa emphakathini. UHughes (2009) uthi izinkondlo zibamba elikhulu iqhaza njengoba zikwazi ukuthi zenze umuntu ukuthi akwazi ukuthi

axhumane nomphakathi aphila kuwo.

UHughes (2009) uqhuba ngokuthi izinkondlo zidinga ukuthi uma zifundwa umuntu agxile kulokhu asuke ekufunda ukuze ekugcineni ezokwazi ukuthi athole umlayezo, akufuneki ukuthi kubekhona into ezokuphazamisa ngesikhathi efunda. UHurtely (2018) uthi izinkondlo zishintsha indlela esibuka ngayo izinto siqale sizibuke ngelinye iso. E-Nigeria baphinde basebenzise indlela yezinkondlo ukufundisa izibalo ukuze benze ukuthi abafundi bakwazi ukuthi bazikhumbule kalula (Hurtely, 2018). UGlaz (2010) uthi amandla izinkondlo ezinawo ziyakwazi ukuthi abafundi balalele ngokuzimisela. Unaba ngokuthi izinkondlo ziyalekelela kakhulu ekutheni abafundi bazuze amakhono olimi. Ukufundwa kwezinkondlo kuleli zwe kubamba iqhaza ngokuthi abafundi bakwazi ukuthi bangene emanyuvesi laba abasuke beyokwenza ezosiko kanye nalaba abasuke beyokwenza ezoluntu. okuyinhlangano yezivivinyo kuleliya zwe ithi kuyakhathaza ukuthi abafundi emva kwemizamo emingaka eyenziwa ekubafundiseni izinkondlo basaqhubeka kodwa abenzi kahle emiphumelweni yabo.

NgokukaFritscher (2019) uthi izinkondlo abafundi abaningi bayakhala ngokuthi zilukhunyana kanti nabanye abafundisi bakhala ngezindlela zokuzifundisa ezizosiza abafundi ukuthi beziqonde. Uthi ulimi olusetshenziswa ezinkondlweni luthi aluhluke kulolu olujwayelekile esilwaziyo. Unaba ngokuthi izinkondlo zisebenzisa ulimi olujiyile okunzima ukuthi abafundi baluqonde kalula. UTippings (2008) uthi abafundi bakhombisa ukungakuthakaseli ukufunda izinkondlo sebeze bazitshela ukuthi zinzima. UParr noCampbell, (2006) baveza ukuthi akusiwo wonke amabanga aphezulu anenkinga mayelana nokufundiswa kwezinkondlo kodwa wonke amabanga akhombisa ukuthi kusenenkinga kule ngxenye yolimi, abafundi bayasaba ukufunda izinkondlo. U-Akporobaro (2008) uthi othisha abaningi bakubeka ngembaba ukuthi izinkondlo izona ezilukhuni kule ngxenye yemibhalo. UKhatib (2011) uvumelana nokuthi ngisho nasemanyuvesi imbala abafundisi abakuthakaseli ukufundisa izinkondlo.

2.3.8 Ucwaningo olwenziwe eTanzania

UMlaga (2018) uthi ukuze kuthuthukiswe ukufundwa kwemibhalo kumele kubhekwe ukuthi othisha abafundisa manje bafundisa kanjani ngokwezindlela abazisebenzisayo kanye nezinsiza kufundisa abazisebenzisayo. Lokhu uthi kuzosiza ukubona ukuthi ngabe izinkondlo ziyathuthuka yini uma kubhekwa izindlela ezifundiswa ngayo. Uqhube ngokwenaba wathi

izinkondlo zidlala indima enkulu ekutheni abafundi bazuze la makhono afundiswa olimini njengelokukhuluma, elokufunda, elokubhala, elokuqonda imibhalo. NgokukaInea (2018) ubeka ukuthi ubona kukuhle ukuthi la makhono afundwa olimini kumele azanywe ukuthi asetshenziswe kanye nezithombe ezihambiselana nemibhalo ukuze abafundi bakwazi ukuthi bakuthole kumnandi ukuyifunda futhi bakuqonde lokhu abakufundayo.

UMkumbo (2014) uthi izindlela zokufundisa ezimbandakanya ukubuzwa kwabafundi imibuzo baphendule imibuzo izona ezinye izindlela ezisebenza kahle uma kufundiswa izinkondlo. Uqhube ngokuthi lezi zindlela ziyalekelela ekufundiseni njengoba zichukuluza umfundi zimenze ukuthi abe yingxenye yesifundo leso. UMoEVT noProject (2013) bona bathi ukuze abafundi benze kahle ezikoleni kumele kube khona izikhathi zokuqeqesha othisha abazifundisayo ngokwanele ukuze bekwazi ukuthi badlulisele ulwazi kubafundi oluyilonalona futhi bafunde nezindlela ezintsha abangazisebenzisa ukuze abafundi baqonde kalula lokhu abakufundayo.

2.3.9 Ucwaningo olwenziwe eSwazini

Amazwe alana e-Afrika aveza ukuthi othisha abaningi bakuthola kunzima ukuthi befundise izinkondlo. Izindawo eziningi emazweni omhlaba sibala neSwazini kuvela ukuthi amazwe amaningi othisha bakhuluma ngezingqinamba abahlangabezana nazo uma befundisa izinkondlo (Dlamini, 2016, p.1). Baqhuba ngokuthi ukufundisa izinkondlo akufani nokufundisa ezinye izingxenye zolimi ngoba kudinga ubuciko obuningi. (Msibi noMagagula, 2014) bathi isona sizathu esenza ukuthi amabanga emfundo amaningi athethuthu izinkondlo angabi nalo ugqozi lokuthi bazifundise. UKammer (2002) noBenjamin (2001) baveza ukuthi abafundi abaningi bajwayele ukukhala uma sekuyisikhathi sokuthi babhekane nale ngxenye yezinkondlo. UKammer (2002) ucaphune omunye umfundi othi ‘izinkondlo iyona ngxenye embi futhi enzima kunazo zonke ekilasini lesiNgisi’.

ULaura (2002) uqhuba ngokuthi uma nje abantu beke bezwa igama elithi inkondlo bavele bafikelwe uvalo noma ukwesaba ikakhulukazi abafundi nabafundisi. Uze athi othisha abaningi sebekuvezile ukuthi izinkondlo bayazizonda, uthi bavele bahlale unyaka wonke bengazifundisi abanye bathembe ukuthi bayozifundisa uma unyaka usuzophela. UBaart (2002) uveza ukuthi ukufundisa izinkondlo emabangeni athethuthu othisha bakuthola kuyinselelo enkulu. UBaart

(2002) uchaza ukufundwa kwezinkondlo njengento engemnandi nje kubafundi abathi uma beyenza bazithole sebenesithukuthezi kwazise uthando lwezinkondlo abanalo nhlobo. Okwenza kubenzima kubafundisi ukuthi uma belungiselela ukufundisa izinkondlo abazi ukuthi yini okumele bayilungise ukuze phela abafundi bengazitholi sebeba nesithukuthezi ngesikhathi sokufunda nokufundiswa kwezinkondlo.

Inhlangano yaseSwatini yokufunda eyaziwa nge *(Swaziland General Certificate of Secondary Education)* kusomqulu wezokufunda wezi-2009. UBaart (2002) uthi inhlosongqangi yokufundiswa kwezinkondlo zesiSwati kula mabanga ukubheka indlela yokubhala yosonkondlo, ukuqhathanisa amaqhinga asetshenziswe ekubhalweni kwazo, nokuthi kudingindwe indaba yezithakazelo umfundi nomfundi azi imvelaphi yakhe, ukufunda amaculo esintu nokwazi nje ngomlando wezwe.

2.3.10 Ukufundiswa kwezinkondlo lapha eNingizimu Afrika

Ukufundiswa kwezinkondlo kubalulekile la ohlelweni lokufundisa lwalana eNingizimu Afrika. Ucwaningo luveza ukuthi luncane kakhulu ucwaningo oselwenziwe lana ezweni laseNingizimu Afrika mayelana nokufundiswa kwezinkondlo. UD’Abdon (2016) uveza ukuthi azanele izincwadi ezifundisa ngezindlela okumele zisetshenziswe ekufundisweni kwezinkondlo eNingizimu Afrika. UParmar noBarot (2013) babeka ukuthi enye ingqinamba ebhekene nezikole mayelana nokufundiswa kwezinkondlo ukuthi izikole eziningi ikakhulukazi zasemakhaya zishodelwa izinsiza kufundisa ezifana nezincwadi. NgokukaVasutharan noKunaratnam (2009) indlela esibuka ngayo izinkondlo ingasukela kukadebona wathisha oseke wazifundisa ngaphambilini, nokuthi othisha abaningi abanalo ikhono lokufundisa izinkondlo.

2.4 Bathini othisha ngokufundiswa kwezinkondlo

NgokukaHanauer, (2011) uthi inhloso enkulu yokufundisa ukusiza abafundi bakwazi ukuthi bacabange bajule. Imibono yothisha ngokufundisa izinkondlo iyahluka. Indlela othisha abafundisa ngayo kanye nesimomqondo sabafundi ikhona okuba nomthelela omkhulu kuthisha osemnkatshubomvumayelana nokufundiswa kwezinkondlo. NgokukaMeyer (2013) uthi othisha abaningi bazibona bengaqeqeshekile ngokwanele ukufundisa izinkondlo. UJackson (2017) uthi othisha abaningi bayakusaba ukufundisa izinkondlo ngoba bakholelwa ukuthi

zinzima, uthi othisha bagcina ngokuthi bazifundele izingane lokho okwenza ukuthi abafundi badideke kakhulu kunakuqala bayahlulela ukuthi bazihluze bezihluzela abafundi.

NgokukaKhatib (2011) uthi indlela esentshenziswayo ukufundisa izinkondlo iyona eyinkinga ngoba kuyabonakala ukuthi abafundi abaningi abenzi kahle uma kufika ekufundweni kwazo izinkondlo okuba nomthelela ongemuhle kubafundisi nakubafundi. UKhatib (2011) uqhuba ngokuthi lezi zindlela ezindala othisha lapho bengabaniki abafundi ithuba lokuthi basho uvo lwabo kulokhu okufundwayo kodwa uthisha asithatha isifunjwana asenze esakhe (teacher – centred lectures) kuba nomthelela ukuthi abafundi bengenzi kahle uma kufika ekufundisweni kwezinkondlo.

NgokukaHanauer (2004) ubeka ukuthi uma ufundisa izinkondlo ekilasini kubalulekile ukuthi usebenzise amathuluzi noma izindlela ezixhumene nabafundi bakho abazisebenzisayo empilweni yabo ezokwazi ukuthi yakhe uthando kubafundi lokufunda izinkondlo. Uze wenaba ngokuthi ukuxhumana komculo wanamhlanje nezinkondlo kungaba enye indlela yokuthi kufakwe uthando lwezinkondlo kubafundi, uthi amagama asemculweni yamanje ayafana natholakala ezinkondlweni. Uthi imiculo le edumile inomthelela kubafundi njengoba inamandla ukuthi ixhumane netsha. NgokukaLennox (2014) uthi izinkondlo kumele zibe nesigqi ngoba zigxila ekukhulumene nasekubhalweni kolimi ukuthuthukisa ulwazi, ukuqonda nokuthola amakhono olimi.

2.5 Ukubaluleka kokufundiswa kwezinkondlo emabangeni athethuthu

NgokukaHussein (2004) uthi yena ukholelwa ukuthi ukufundisa izinkondlo kubalulekile kakhulu olimini ngoba kuba nomthelela omuhle nasendlelani esixhumana ngayo nakwindlela esifunda ngayo. Uthi lo mbhali yena ngokwakhe akuqaphelisisile ngeskhathi esafundisa izinkondlo ukuthi bebembalwa kakhulu abafundi abebebukeka bekuthakasela ukufunda izinkondlo ngenxa yolimi olujulile olutholakala ekufundweni kwazo izinkondlo. Lo mbhali uqhuba ngokuthi ubekuqaphelisisa ukuthi impela nakwabanye abafundisi bebengakujabuleli ukufundisa izinkondlo uma kuwukuthi uzoqhathanisa neminye imibhalo efundwayo ezikoleni njengezindaba ezimfushane kanye namanoveli (Khansir, 2019)

URachmatia (2015) ubeka ukuthi kuningi abafundi abakuzuzayo ekilasini uma befundiswa izinkondlo ngoba izinkondlo zibakhuthaza ukuthi bakwazi ukuthi bacabange bejule lokhu

okubenza ukuthi ngisho nje emqondweni bavuleleke, imiqondo yabo isabalale. Uthi ezweni laseNepal ukufunda izinkondlo abakuthatheli phezulu noma abakuboni kumqoka okudala ukuthi abafundi bakuleliya zwe bangabi nalo nhlobo uthando lokufunda izinkondlo ngoba bethi zilukhuni. UCubukcu (2001) unezela ngokuthi ukufundwa kwezinkondlo kubaluleke kakhulu ngoba kunyusa izinga lokucabanga kubafundi kuphinde futhi kubenze bavuleleke ukuthi bekwazi ukuthi balethe imicabango yabo eyehlukene ngokukhululeka mayelana nabakuzwile obekushiwo yinkondlo.

UCubukcu (2001) uqhuba ngokuthi ukuhlukanisa abafundi ngamaqoqwana nakho kuyasiza ekuthuthukiseni izinga lokucabanga uma befunda izinkondlo ngoba lamaqoqwana ilapho bethola khona nethuba lokuthi bevuleleke bekwazi ukuthi bebuze kontanga futhi bethole ezinye izincazelo ezehlukile kulokhu abebekucabanga. UCubukcu (2001) uqhuba ngokuthi ukuhlalisa abafundi ngamaqoqwana uma ungumfundisi kuyasiza kakhulu ngoba nawe njengothisha kukhona okuhlomulayo ebantwaneni obungakaze ukucabange futhi bathola ngisho nomdlanda wokuthi bafunde uma ubuye ubanike nethuba lokuthi bazidingidele bebodwa leso sihlokwana. (Cubukcu, 2001). Kanjalo noCumming (2007) uyafakazelana nalo mbhali ukuthi ukufundiswa kwezinkondlo kubamba elikhulu iqhaza ekuthuthukiseni izinga lokucabanga kubafundi nokuthi bekwazi ukuthi bona bezicabangele. UCubukcu (2001) uze unaba ngokuthi uma abafundi besebenza ngamaqoqwana ekufundeni izinkondlo lokho kubenza ukuthi bakuthokozele ukuba sekilasini futhi kuphinde kushintshe nendlela abebebuka ngayo izinkondlo njengento elukhuni.

NgokukaSimmons (2014) izinkondlo zenza ukuthi abafundi baphile nje ngisho emizweni yabo ngoba zigqugquzela ukuthi bakwazi ukuthi balethe izimvo zabo/uvo lwabo ngokukhululeka zihambisana nemizwa yabo ngenkondlo. Uqhuba nngokuthi lo mbhali izinkondlo futhi ziyabasiza nothisha ekuthenini bekwazi ukuthi bafundise abafundi ngisho nekhono lokufunda ngesikhathi leso sifunjwana sezinkondlo siqhubeka ekilasini. Bayakwazi ukuthi othisha bagqugquzele ukuthi abafundi bekwazi ukuthi befunde sakucikoza. Baphawula ngokuthi abafundi abagcini kuphela ngokuthi bahlomule kothisha ngekhono lokubhala kuphela kodwa bayahlomula nangekhono lokuthi bekhulume futhi belalele. Lokhu kwenza ukuthi abafundi uma bezifundela bekwazi ukuthi basheshe baqonde lokhu okusuke kushiwo yinkondlo. Izinkondlo zilithuluzi elibalulekile ngisho nakuthisha imbala ngoba bafunda kabanzi ngolimi lolo abalufundisayo. USimmons, (2014) Uthi izinkondlo azigcini ngokuthi zihlomulise

abafundi ngamakhono olimi kuphela kodwa bayakwazi ukuthi behlomule namanye amakhono njengawokukwazi ukuthi baxhumane nabanye abantu.

NgokukaYoung (2016) izinkondlo zifana nomgogodla wokufundwayo olimini emabangeni athethuthu. Uqhuba ngokuthi kungumsebenzi wothisha ukuthi baqinisekise ukuthi alupheli uthando lwazo kubafundi. UBlue (2016) uthi awukwazi ukuhlukanisa izinkondlo nolimi ngoba lezi zinto zombili ziyasebenzisana. Ngokwami izinkondlo zibalulekile njongoba zinikeza abafundi ithuba lokuthi bakwazi ukuthi bavuleleke nabo ngokomqondo njengoba sazi ukuthi izinkondlo zidle kakhu ngamatemu angajwayelekile kanye nolimi olugigiyelayo. NgokukaPollart (2011) uthi izinkondlo zingubuciko lapho okusuke kutholakala ikhono lomuntu lokucabanga nokuqonda lokhu okusuke kushiwo yilowo mbhalo. Ngale kokuthi abafundi bafunda ukusetshenziswa kolimi ngokwedlulele kanye namanye amakhono okubhala abafundi baphinde bazuze nokuthi bakwazi ukuthi bazakhele isithombe salokhu abasuke bekufunda ngaleso sikhathi (Blue, 2016). Akukho ukungabaza ukuthi impela izinkondlo zibamba elikhulu iqhaza ekufundeni nasekufundiseni emabangeni athethuthu ezikoleni kumqingo wokufundisa.

Kubalulekile kakhulu ukubheka imibhalo ngokwahlukana kwayo ukuze othisha bazi ukuthi kubaluleke kangakanani ukufundisa izinkondlo nokuthi ngabe qhaza lini ezilibambayo ekufundiseni. Imibhalo eminigni eyahlukene iyaveza ukuthi kubaluleke ngani ukufundiswa kwezinkondlo ezikoleni nanokuthi kungani zisafundiswa kuze kube manje. NgokukaNewfield noD'Abdon (2015) izinkondlo ziyakwazi nje ukushintsha ikilasi libe indawo ethandekayo kubafundi futhi kube ilapho bezizwa khona bekhululekile futhi bethola khona nethuba lokuthi bekwazi ukuthi baveze imibono yabo ngalokhu okusuke kufundwa okungaba ukuthi babuza amagama lawa angajwayelekile abasuke bengawaqondi lokho kuyabenza ukuthi babe nothando lolimi futhi kubakhuthaze ekutheni basebenzise ulimi.

NgokukaHopkins (2016) uthi zinkondlo ziyakwazi ukuthi zenze abafundi ukuthi babenothando ngisho lwamagama. Uqhuba ngokuthi zingasetshenziswa kahle njengethuluzi ukufundisa abafundi laba abangakwazi ukuthi befunde besheshe emakilasini, laba abahluleka ukuthi befunde amanoveli kanye neminye imibhalo emide bayakwazi ukuthi bathakasele ukuthi befunde izinkondlo. UXerri (2014) uthi izinkondlo zibamba iqhaza elikhulu kunoma iluphi uhla lokufundisa lwasezikoleni. Noma kunjalo-ke uTAHFUZWE awukuvezi ukuthi izinkondlo

zifundwe kanjani zihamba zodwa kodwa nje zimane zifakwe ndawonye kanye neminye imibhalo efundwayo. Lokhu kukubeka ngokusobala ukuthi uTAHFUZWE izinkondlo awuziboni ukuthi zithathwe njengeminye imibhalo ethathwa njengekhethekile kweminye imibhalo.

UTAHFUZWE uhlelo lokufundiswa olwathulwa ngonyaka wezi-2011 inhloso yokwethulwa kwalolu hlelo lokufundisa kwakungukuthi abafundi ezindweni ezinjenge sayensi, izibalo kanje nezolimi bafinyelele ekuphaseni ngamaphesenti angama-50 ngonyaka wezi-2030 njengombono izwe laseNingizimu Afrika elinawo. Ngokusho kukaPike (2000) uthi izikole eziningi ohlwini lazo lokufundisa bajwayele ukuthi bezinike isikhathi esincane sokuthi zifundwe azithathelwa emqoka njengezinye zingxenye zokufunda.

UStables (2010) yena uqhuba ngokwenaba ukuthi othisha abaningi abakuboni ukubaluleka kokufundiswa kwezinkondlo njengoba kusuke kufundiswa izifundo ezifana nezibalo kanye nesayensi. UNewfield benoMaungedzo (2006) nabo bathi ukufundisa izinkondlo lapha ezweni laseNingizimu Afrika kubonakala kungahambi kahle neze ngoba othisha abaningi babonakala bengenalo kwabona uthando lokuthi befundise izinkondlo. NgokukaScherff benoPiazza (2005) nabo bathola ukuthi izinkondo azijwayelwe ukufundwa kumabanga athethuthu ngoba akusizona zonke izigaba zonyaka la oficwa khona ukuthi kufundwa zinkondlo. UDymoke (2012) ubeka ukuthi emazweni aphesheya afana noNgilandi nakoNew Zealand babeka ukuthi izinga lokungajwayelwa kwezinkondlo kubafundi liya ngokukhuphuka njalo.

2.6 Uvo lukakadebonakathisha omnkantshubomvu mayelana nokufundiswa kwezinkondlo

Ababhali abaningi abahlukene bathi othisha banomuzwa owehlukene mayelana nokufundiswa kwezinkondlo. Ngokocwaningo kuvela ukuthi othisha abaningi uma befundisa izinkondlo bavele bezizwe benesithukuthezi nje, abanye bakwenza ngoba nje kusuke kukhona ohlelweni lokuhlola abafundi ukube bayazenzela ngabe abazifundisi nhlobo. Enye yezingqinamba uBenton (2000) ubalule ukuthi othisha izinkondlo abasazifundiseli ukuthi abafundi bazazi kodwa sebenzela ukuthi abafundi uma bephasile bakwazi ukuthi bafike kuleli maki okumele ukuthi baphase ngalo kusuke sekuphelele. Akukho ukungabaza ukuthi inqubomgomo yokufundisa ingaba nomthelela omubi uma ingakuthatheli phezulu ukufundisa imibhalo emidala njengezinkondlo bese begxila kuphela ekuhloleni abafundi. Ngaphandle nje kokuthi

izinkondlo kumele zifakwe zibe yingxenye noma zifakwe kuhlelo lokufundisa lonyaka kunobufakazi bokuthi othisha abaningi abasasiboni nhlobo isidingo sokuthi befundise izinkondlo ngoba benenkolelo zokuthi zilukhuni (Benton, 2000).

Umnyango wemfundo eyisisekelo (DBE) (2013) wabika ukuthi iningi labafundi bayahluleka ukuthi bephendule imibuzo edinga ulwazi lwabo lokuthi baqonde izifenqo ezisetshenziswayo ezinkondlewni njengengxenye yolimi. Izimpendulo zisuke zikhombisa lokhu abasuke bekufunde ekilasini. NgokukaNewfielda noD'Abdon (2015) babeka ukuthi umnyango wezemfundo nesisekelo nawo unesandla ekutheni othisha bahluleke ukufundisa izinkondlo ngoba bamane bakhiphe uhlu nje lwezinkondlo okumele lufundiswe ngaphambi kokuthi babonisane nabafundisi. Iningi lezinkondlo ezisuke zikhishiwe azihambisani nalokhu okusuke kuthandwa abafundi noma abantu abasha okusho ukuthi ngamanye amagama umnyango umane uqoke nje izinkondlo ngaphandle kokubhekelela ukuthi kahle kahle yini lena abafundi abayithandayo, futhi abanogqozi lokuthi bayifunde.

NgokukaJunks noPaton (1990) eminyakeni edlule umnyango wezemfundo ubungazikhiphi izinkondlo okumele ukuthi zifundiswe. Omunye angathi asikho isidingo sokushitsha izinkondlo ngenxa yokuthi into eyafundwa ezinkondlweni eminyakeni edlule kuyenzeka kuhambisane nezinto ezenzeka esikhathini samanje ngoba izinkondlo kahle kahle zithinta izinto ezenzeka empilweni yomuntu ngisho nezizukulwane ezizayo ezingahlangabezana nazo. Yingakho kubalulekile ukuthi ababhali bezinkondlo lapha eNingizimu Afrika babhale izinkondlo ezihambisana nezinto abafundi kanye nothisha abazaziyo ukuze bazokwazi ukuthi bakuthakasele ukuthi bafunde izinkondlo.

NgokukaErnert (2015) uthi uma othisha befundisa izinkondlo kubalulekile ukuthi begxile kakhulu kwisakhiwo kanye nolimi lokhu kwenza ukuthi abafundi bakuqonde kalula lokhu okusuke kufundwa. NgokukaCetinavce noTutunis (2012) baveza ukuthi abafundi abakuthokozeli ukufunda izinkondlo ngenxa kukakadebona wabo wokuthi izinkondlo bathi zilukhuni nanokuthi baphinde badidwe imibuzo ebuzwayo emva kokufunda izinkondlo. Indlela ekuhlolwa ngayo ukufundiswa kwezinkondlo kunomthelela ekutheni othisha kubaqede amandla ekufundiseni (Wilson, 2010). Ngiyavumelana noWilson ngoba impela indlela okuhlolwa ngayo izinkondlo iyahluka kanti ziyashintshwa nezinkondlo ezifundwayo emveni kweminyaka emihlanu nokwenza ukuthi othisha bangabi nalo ugqozi lokufundisa izinkondlo

ngenxa yezinguquko ezenzakalayo ekufundisweni kwazo.

Abanye othisha ngisho sebefike ezikhungweni lapho okusuke kumakelwa khona abafundi bakamatikuletsheni kuyavela ukuthi othisha abaningi bayakubalekela ukumaka le ngxenye yezinkondlo baze bencamele ukuthi bamake amanoveli ngoba wona amakeka kalula kunezinye izingxenye. NgokukaWilson (2010) indlela okuhlelwa ngayo ukufundisa kwezinkondlo ngumnyango wezemfundo ia nomthelela ongemuhle ekutheni othisha bangakwazi ukuthi bafundise izinkondlo ngendlela efanele. Ucwaningo luyaveza ukuthi othisha abaningi sebephelelwe nawumdlandla wokufundisa izinkondlo ngenxa yalezi nguquko ezenzakalayo njalo.

2.6.1 Ukadebona wothisha ongemuhle mayelana nokufundiswa kwezinkondlo:

Ngokwabacwaningi kuvela ukuthi ziningi izingqinamba ezihambisana nokufundwa kwezinkondlo. NgokukaChemwei (2013) uthi ngale kwezinye izinkinga, esinye sezizathu esenza ukuthi othisha bagweme ukufundisa izinkondlo ukuthi abanawo amakhono nokuzethemba kokuthi bazifundise, lokho okuholela ekutheni abafundi babe nesithukuthezi uma othisha befundisa. Njengomphumela walokho babona ngathi ukungabi nakho ukuzethemba ekufundiseni izinkondlo ikhona okunomthelela kanti cha, yibona abafundisi okumele bezame izindlela ezahlukile kulezi abazisebenzisayo ukuze benze abafundi ukuthi babe nothando lokuthi bazifunde. NgokukaReilly (2012) ubeka ukuthi ukuze ukufunda nokufundisa kuqhubeke kahle othisha kumele ukuthi bazame amasu amasha okufundisa izinkondlo kubafundi, amasu azokwazi ukuthi ahambisane nezidingongqangi zabafundi ekuqondeni izinkondlo.

UBaart noBenjamin (2012) bona bathi ukufundisa izinkondlo emabangeni athe thuthu kunezinselelo eziningi kunasemabangeni aphansi lapho khona kusuke kusagxilwa kuphela kwisigqi senkondlo, kanti emabangeni lawa afana nebanga leshumi khona kusuke sekugxilwa ekutheni kuhlaziywe. ULaura (2002) yena uveza ukuthi igama nje lilodwa elithi ‘inkondlo’ lithusa othisha abaningi kula mabanga asethethuthu. Ngokokakadebona bothisha abaningi kuyavela ukuthi othisha bayakuvilaphela impela ukufundisa izinkondlo ngenxa yezinselelo eziningi abahlangabezana nazo uma befundisa izinkondlo. NgokukaJackson (2014) uthi othisha abaningi eMelika bagxila kuphela kwizifenqo bese bekhohlwa ukunaka umqonqo wenkondlo uwonke. Izindlela abazisebenzisayo zenza ukuthi abafundi bekwazi ukuthi beqonde

izifenqo kuphela lapho sibala khona izingathekiso nezinye. NgokukaHughes (2007) naye ukhuluma ngokuthi othisha abaningi kuleliya zwe bakubeke obala ubunzima abahlangabezana nabo uma kumele bafundise izinkondlo, futhi othisha abaningi ababi nakho ukukhululeka uma kumele bafundise izinkondlo noma kunjalo bakhona abavumile ukuthi bayakujabulela bona ukuthi bafundise izinkondlo.

Ngakolunye uhlangothi, abanye bakhuluma ngezingqinamba zabo ababe nazo eminyakeni edlule ngenxa yokuthi abakaze balithole kahle ithuba lokuthi beqeqeshelwe ukuthi befundise izinkondlo. NgokukaHughes (2007) naye uthi othisha abaningi bakubeka ngembaba ukuthi abakhululeki uma kumele ukuthi beyofundisa izinkondlo ikakhulukazi kwisakhiwo lesi sangaphakathi. Bathi bakuthola kunzima ukuthi bazichaze ngenxa yolwazimagama lwabo olungekho luningi kwazise izinkondlo ziba namagama amaningi angajwayelekile noma ajiyile. NgokukaChemwei (2013) ubeka ukuthi ukushoda kolwazi kanye namakhono okufundisa kuyimbangela enkulu eholela ekutheni ukufunda nokufundisa kungahambi kahle. ULewis (2015) ubeka ukuthi abantu abaningi bayahluleka ukuvuma uma kuwukuthi into abayazi ukuze bekwazi ukuthi bethole usizo kwabanye. Enye yezinto edala izingqinamba kothisha ukuthi bangakwazi ukuthi bafundise izinkondlo ngoba abakwazi ukuthi bavume ukuthi kukhona okubahlulayo lana ekufundisweni kwezinkondlo lokho okuholela ekutheni bahluleke ukuthi bazehlise bazame ukuthi bafune usizo kozakwabo abazazi kanconywana.

UChemwei (2013) yena ubeka izindlela othisha okumele ukuthi bazisebenzise ukuze bekwazi ukuthi befundise izinkondlo. NgokukaLockward uthisha kumele ukuthi akugweme ukuthi anikeze abafundi incazelo yakhe yenkondlo, kodwa kunalokho akanikeze abafundi ithuba lokuthi belethe ezabo izincazelo. Okunye uthi akungabi nendlela eyodwa yokuchaza inkondlo njengoba ziziningi kanje izindlela izinkondlo ezingachazwa ngayo. UChemwei (2013) uqhuba ngokuthi indlela le yokuthi abafundi benikwe umsebenzi la khona bezokhetha impendulo eyodwa kulezi ezinikeziwe ayingasetshenziswa njengoba izinkondlo zifundeka kahle uma kuwukuthi abafundi bazonikezwa khona imibuzo la kuzomele ukuthi bacabange khona uma bezophendula.

2.6.2 Isimomqondo sabafundi nokadebona wothisha ekufundiseni izinkondlo:

Enye yezingqinamba othisha abahlangabezana nazo uma kumele beyofundisa abafundi

izinkondlo ukuthi abafundi abaningi bavele nje bekhombise ukungazithandi, lokho behluleke ngisho ukukufihla kothisha nothisha nakho lokho kuvele kubathene amandla. Ucwaningo luveza ukuthi emazweni amaningi omhlaba abafundi abakuthandi ukuzifunda izinkondlo lokho kugcina kuholela othisha bekugweme ukuthi bazifundise (Fleming noSteven. 2015). Lokhu kugcina kuba nomphumela omubi ngisho nakubafundi imbala ngoba bayakhetha ukuthi yini abayithanda ukuyifunda nokungayingayifundi, lokho nje kugcina kuholela ekutheni abafundi baphelelwe ukuzethemba uma kufika ekutheni bafunde izinkondlo baziqonde (Mulholland, 2001). Ngokusho kukaArdeshir noShirkhani (2015) uthi lokhu kungabi nalo uthando kwababafundi ngezinkondlo akugcini ngokuphazamisa bona abafundayo kuphela kodwa nakothisha imbala lokhu kuba ngumgoqo nje nakothisha ekutheni bengakwazi ukuthi befundise ngoba awukwazi ukuthi umphoqe umuntu uma engazimisele ngokuthi athole ulwazi lolo osuke uzama ukumedlulisela lona, kodwa kumele kube nguye okhombisa ukulangazelela ukwazi le nto osuke umfundisa yona bese eyayamukela.

NgokukaKhatib (2011) yena uthi imibhalo yobuciko efundwayo uma ifundiswe kahle ngendlela lokho kuyabenza ukuthi abafundi bakuthakasele ukuthi bayifunde ngaphandle nje kokuthi uthisha enze okunye okudlulele kunalokho. NgokukaChemwei noNyandusi (2008) nabo bathi eminyakeni engaphambilini ucwaningo luyakhombisa ukuthi indlela othisha abafundisa ngayo izinkondlo iyonakanye enomthelela ekutheni abafundi bangakuthandi neze ukufunda izinkondlo, abakhombisi ukuba namasu amahle okufundisa. Imiyalelo othisha abayisebenzisayo kanye nezindlela abazisebenzisayo ilezi ezivuna othisha kuphela hhayi abafundi. Nokho-ke le ndlela yokufundsa indlela endaba eyayingabavumeli abafundi ukuba babenovo kulokhu okusuke kufundwa. Othisha nje bavele bagxile ekufundiseni kuphela bese bebuza abafundi imibuzo ngaphandle kokuthi babanikeze abafundi ithuba lokuthi nabo kubekhona abakuvezayo lokho okudala ukuthi abafundi bengezwa nhlobo ngoba basuke bengesiyo ingxenye yesifundo leso uma uthisha engabanikezi ithuba lokuthi bakhulume.

NgokukaKiboss (2000) ukusetshenziswa kwale ndlela yokufundisa kudalwa yindlela nawo umnyango wezemfundo ohlela ngayo imibuzo ngoba bayihlela ngale ndlela yokuthi bona bayazi ukuthi uma bebuza ngale ndlela ilena impendulo abayilindele, lokho okuphoqelela othisha ukuthi bavele bagxile kule ndlela endala yokufundisa engababandakanyi abafundi esifundweni. Isifunjwana esihle ilapho khona abafundi bazokwazi khona ukuthi bakhululeke bakwazi ukuthi mabenemibuzo bayibuze, uma kuwukuthi ikhona imibono abanayo bekwazi

ukuthi bayiphakamase ukuze abafundi nabo bezozizwa nabo bebalulekile futhi begqugquzelekile egunjini lokufundela bezokwazi ukuthi bathole ulwazi (Ahmed, 2014). Indlela nje ikilasi lolimi olusuke luhleleke ngayo iyaba nomthelela ekutheni abafundi babenomdlandla wokufunda futhi nabafundi bazizwele ubumnandi bokuthi bebesekilasini (Panavelil, 2011).

2.6.3 Umthelela wokadebona wothisha mayelana nokufundiswa kwezinkondlo sibheka indlela abafundisa ngayo manje:

Ucwaningo luveza ukuthi indlela othisha abafundiswa ngayo izinkondlo nayo inawo umthelela kwindlela othisha abafundisa ngayo. Lokhu kudalwa ukuthi abakutholanga ukuthi bagqugquzeleke ngesikhathi befundiswa wothisha ababebafundisa ngesikhathi besaqeqeshwa. Ngokocwaningo uRay (2000) uthi othisha abaningi eNgilandi baveza ukuthi othisha abaningi abakaze beze befundiswe izinkondlo abanye babo bazithola nje kodwa sekumele ukuthi bazifundise bengenalo kahle ulwazi olwanele lokuthi bafundise izinkondlo. Ukungabi nalo kahle ulwazi lwezinkondlo kothisha lokho kudale ukuthi kube nomthelela omubi uma sekumele ukuthi bazifundise lokho nje kukodwa kudala ukuthi babenokudideka emqondweni uma sekumele ukuthi bazifundise.

Abanye bothisha bakubeke ngembaba ukuthi bona izinkondlo abakaze bazifunde nhlobo kunalokho othisha babo babegxila kwizakhiwo nokusetshenziswa kolimi. Lokhu kuyafana nokushiwo nguLockward (1994) lapho ethi khona abanye othisha ngesikhathi enza ucwaningo baveze ukuthi bebengenaye nhlobo uthisha ofundisa izinkondlo. Ngokukadebona wami njengomfundisi ngibonile ukuthi kubalulekile ukukhombisa ukuzethemba okukuqala uma ufundisa izinkondlo ngoba abafundi bakubona kalula uma unokungabaza kule nto oyishoyo, futhi okunye kubaluleki ukuthi uzilungiselele ngokwanele uma uyofundisa ubheke namagama ongawaqondi kahle ukuze makwenzeka abafundi bebuza ungaqali phansi ubakaze. Nokuthi kulele kuwe njengomfundisi ukuthi abafundi bayakujabulela yini ukufunda izinkondlo lokhu kulele emaswini nezindlela/ ozisebenzisayo wena njengothisha.

NgokukaParr noCampbell (2006) bathi ukungazethembi kukathisha uma befundisa izinkondlo kuyadlulela kubafundi kugcine kwenza ukuthi bangazethembi nabo. Lokhu kungagcina kudlulela nakwisizukulwane esizayo ukuthi naso sibe nalesi simomqondo ngezinkondlo. U-Ahmad (2012) ubeka ukuthi ukungazethembi kothisha kugcina kudlulela kubafundi lokho

kungaze kugcine kwenza ukuthi kungabimnandi ekilasini. NgokukaMoore (2002) ubeka ukuthi emanyuvesi othisha babengabalungiselelwa ukuthi bafundise izinkondlo uma sebesezikoleni. Noma kunjalo kodwa basahlangabezana nezingqinamba uma kumele bafundise izinkondlo. Enye nje yezinkinga othisha abahlangabezna nazo ukuthi bengazethembi uma befundisa bakhombise ukuthi abanaso kahle isiqinisekiso sale nto abakhuluma ngayo uma sebephambi kwabafundi.

OBusiene noSuter (2013) bathole ukuthi ezweni laseKenya nakuba othisha babefundiswa izinkondlo ezikhungweni zemfundo ephakeme kodwa babehluleka ukuthi bafundise bahambisane nohlelo lokufunda lolu lwasezikoleni olusuke luhlelwe umnyango wakhona kuleliya zwe. Ucwaningo olwenziwa eZimbabwe lukhombisa ukuthi ngisho othisha abakuthandayo ukuthi befundise izinkondlo nabazithandayo nabo zikhona izingqinamba abahlangabezana nazo uma sebefundisa. Lokhu okukhombisa ngokusobala ukuthi othisha babhekana nezingqinamba eziningi uma sekumele bazame ukuthi behlangabezane nezidingo zohlelo lokufunda nokufundisa . Ngokuka-Overton (2008) izinkungo zemfundo ephakeme azikuqhakambisi kakhulu ukufundwa kwezinkondlo. Uqhuba ngokuthi inkinga yabafundi abaningi kumabanga athethuthu abanalo kahle ulwazi lwamagama atholakala ezinkondlweni nokubenza bakuthole kunzima ukuthi beqonde izinkondlo (Overton, 2008). U-Evarton (2008) uphinde anabe ngokuthi uthisha ogogode esenalo mqondo wokuthi izinkondlo zinzima futhi azifundiseki, lokho uphinde akudlulise kubafundi bakhe ngisho esewuthisha.

2.6.4 Ukadebona wothisha mayelana nokudingekayo ngokohlelo lokufundisa kothisha:

Imibhalo emininigi yababhali abehlukene ikhombisa ukuthi othisha abaningi abafundisa izinkondlo banemizwa eminingi eyahlukene ngokukathisha omnkantshubomvu/mayelana nokukakadebona wabo ekufundiseni izinkondlo (Benton, 2000). Ngokocwaningo othisha abaningi bakhala ngokuthi izinkondlo lezi abazikhethelwa umnnyango wezemfundo zibabangela isithukuthezi kumele futhi bafundise ngale ndlela ebekwe umnyango wezemfundo ezobalungiselela izivivinyo okanye ukuhlolwa kwabo. NgokukaBenton (2000) wenaba ngokuthi othisha abaningi bagxila ekutheni bafuna ukuthi abafundi baphumelele nje kodwa abanaki ukuthi ulwazi baluthola yini noma bajaha ukuthi bedlulele phambili befunde okunye. Inhloso enkulu yokufundisa imibhalo ezikoleni ngokukaTAHFUZWE ukuthi kukhuthaze izinga lokucabanga kubafundi nokuthi abafundi bakwazi ukuthi basebenzise ulimi lwesiZulu

ikakhulukazi izifenqo, izimo zokukhuluma ukuze bekwazi ukuthi baqonde imibhalo.

Into engeke yazitshwa ukuthi izinkondlo nolimi akuhlukaniseki. Ulimi olusetshenziswa ezinkondlweni lunomthelela omkhulu ekutheni abafundi bathande noma bangazithandi izinkondlo. NgokukaKunaratham (2009) mayelana nocwaningo abake balwenza ngaphambilini batholana ukuthi izinkondlo uma uziqhathanisa neminye imibhalo azithandisiseki ngenxa yolimi olungajwayelekile olusetshenziswa kuzo. Ulimi olusetshenziswa ezinkondlweni ludida okudlula umyalezo oqukethwe inkondlo. Lokho kudala ukuthi abafundisi abaningi bangakwazi ukuthi bahlangabezane nezidingo zokufundiswa kwezinkondlo.

2.7 Isiphetho

Lesi sahluko besikhuluma kabanzi ngokadebona wothisha mayelana nokufundiswa kwezinkondlo ebangeni la-10 esiZulwini ulimi lwebele. Izikole eziningi zikhulume ngokubaluleka kokufundiswa kwezinkondlo. Nakuba othisha abaningi babe nemibono ehlukene mayelana nokufundiswa kwezinkondlo ezokwazi ukuthi idalulwe ekupheleni kwalesi sahluko. Kunemizwa eminingi mayelana nokufundiswa kwezinkondlo. Kunemizwa eyahlukahlukene ngokufunda nokufundiswa kwezinkondlo njengoba sazi ukuthi ayikho into engenabo ububi bayo. Ukufundiswa kwezinkondlo othisha njalo kubanika isipiliyoni esisha, kanye nemibono emisha mayelana nezindlela ezintsha okumele ukuthi othisha bazisebenzise ukuqinisekisa ukuthi abafundi bayakwazi ukuthi beqonde lokhu okufundwayo. Enye yezingqinamba ezenza othisha ukuthi bathole sengathi izinkondlo zibukhuni indlela abakhule befundiswa ngayo iyona engingathi yaba nomthelela omkhulu ekutheni bangabi nalo ugqozi lokuthi befundise izinkondlo. Imibhalo efana nezinkondlo ayifani neminye imibhalo yingakho idinga isineke kanye nolwazi olwanele kothisha ukuze abafundi bezokwazi ukuthi baziqonde futhi babe nothando lwazo.

ISAHLUKO SESITHATHU

IZINDLELA ZOKUCWANINGA

3.1 Isingeniso

Inhloso yalolu cwaningo ukuhlola izindlela othisha abazisebenzisayo ukufundisa izinkondlo esigabeni semfundo esiqhubekayo nokuqeqesha ebangeni le-10 esifundweni isiZulu ulimi lwabele. Ngaleyo ndlela luhlose ukuthola kahle ukuthi kwenzekani emakilasini uma kufundiswa izinkondlo nokuthi engabe zikhona yini izingqinamba ababhekene nazo uma befundisa izinkondlo. Kulesi sahluko ngethula izindlela zokucwaninga engizisebenzile ukuthi ngikhiqize ulwazi.

Kulesi sahluko ngethula izindlela zokucwaninga engizisebenzisile indlelakubuka yomhumusho, ucwaningo oluyikhwalithethivu, ucwaningo lesimo *(case study),* ukukhethwa kwababambiqhaza, amathuluzi okuqoqa ulwazi, izindlela zokuhlaziya ulwazi olukhiqiziwe ocwaningeni, ukwethembeka nobuqotho bocwaningo okuthinta ucwaningo lonke.

3.2 INJULALWAZI EHAMBISANA NOCWANINGO

Kulesi sahluko sizobheka amathiyori nezindlela ezisetshenziswe kulolu cwaningo. Sizoqala ngokubheka amathiyori bese sigcina ngezindlela. Kubalulekile ukuthi ngaphambi kwakho konke lokho sichaze ukuthi iyini injulalwazi. UShabane (1997, p.8) uthi kunzima ukuchaza injulalulwazi ngegama elilodwa.Uma ichazwa kuthiwa iwuhlaka lwemicabango ejulile eyelukwa ebuchosheni emayelana nesimo sempilo njengoba sinjalo. Le micabango isuke imayelana nolwazi olunzulu oluyosetshenziswa ngisho nayizizukulwane umuntu alubopha ngoba eselwetshisile walucabangisisa kahle (Shabane, 1997, p.8). Injulalulwazi ibopha lonke ulwazi olufihlekile oluthonjululwa kuphela yilabo okungaqondakali kalula abakhuluma ngakho. Lolu lwazi luye lugcizelelwe yizikhungo zemfundo ephakeme.

Uhlaka lwemicabango uShabane (1997,p.8) akhuluma ngalo luwumgudu noma umzila umcwaningi ngamunye awulandelayo lapho enza ucwaningo emkhakheni othile. UGrant no-Osanloo (2014) bath lo mgudu ungumphumela wemicabango nemibono ecatshangisiswe yizingcithabuchopho. Ngakho-ke singathi ithiyori ngumgudu noma umzila olandelwa ngabacwaningi lapho benza ucwaningo emikhakheni ehlukene ngenhloso yokufinyelela

ezimpendulweni nasemibonweni emisha (Adom, Hussein noAgyem, 2018, p.438).
U-Grant noOsanloo (2015) bathi insizakuhlaziya ziwuhlaka lwabahluzi noma abahluleli abalusebenzisa uma behlola ngokucutshungulwa kwemsebenzi eyahlukene. Insizakuhlaziya isiza ukucubungula lokho okucwaningwa ngakho. Isiza ukuveza amaqiniso noma ukwahlulela ngokutholakala ocwaningeni.

NgokukaMhlongo (2017) uthi umsebenzi wocwaningo usuke unganele uma kuwukuthi awesekiwe ngenjulalwazi. UMhlongo (2017) uqhube ngokuthi uhlaka lwenjulalwazi lusebenza njengomgogodla wocwaningo ngoba yilona oluyithuluzi lokuhlaziya nokucubungula okutholakele ucwaningo lwakhelwa phezu kwalolu hlaka. UNkosi (2011) uthi uhlaka lwenjulalwazi lubheka izinto okuyizona ezizohlolwa ocwaningo luphinde futhi luveze nokuthi kuyohlaziywa kanjani lokho okutholwe wucwaningeni. UBalfour (2016) yena uthi injulalwazi inomsebenzi omkhulu wokucacisa nokweseka okutholakele ocwaningweni. Abanye osolwazi bathi uhlaka lwenjulalwazi lusebenza njengethuluzi lokucubungula kabanzi

ngesimo esidingidwa wucwaningo. Ngamanye amagama, injulalwazi isetshenziswa ukubukela eduzane nokusondeza isenzeko noma isimo esithile esicwaningwayo, ukuze kuvele ngokugqamile izingxenye ebezicashile (Balfour, 2016). UDean (2017) lapho aphawula ngokuthi khona ngezinsizakuhlaziya uthi: Insizakuhlaziya uhlelo lwemibono olusho okuthile ngobunjalo bento obuveza ubuqiniso. Kule ncazelo kaBalfour (2016) kuvela ukuthi insizakuhlaziya kusuke kuyimibono esicutshunguliwe yabhekisiswa ngeso lochwepheshe, le mibono ibheka ubunjalo bento ethile. URogers (2016:17) yena uphawula ngensizakuhlaziya athi: Insizakuhlaziya iwuhlaka olunika indlela okumele ilandelwe uma ngabe kuqoqwa ulwazi noma kuhluzwa okutholakele ocwaningeni. Kafushane-nje ilekelela kakhulu konke okuphawulwa umcwaningi, kungaba ukuncoma, noma iziphakamiso.

USuddaby (2017) uthi injulalwazi ifana nenkombandlela eholela emibonweni emisha nakolunye ucwaningo. Ngakho-ke umcwaningi owenza ucwaningo kumele abe nayo le nkombandlela. Noma umcwaningi ngamunye kunguye oziqokele ithiyori afise ukuthi akhethe ithiyori engena khaxa emsebenzini awucwaningayo. USherperd (2017) uchaza ukuthi ukukhetha ithiyori ezosetshenziswa ocwaningeni ngalunye kuyinselelo ngokwakho. Kumele umcwaningi acabangisise lapho ekhetha ithiyori azoyisebenzisa ocwaningeni lwakhe ngoba uma esebenzisa ithiyori engefanele, maningi amathuba okuthi imiphumela yocwaningo lwakhe

ingathokozisi. Ithiyori ukuze ibonakale ukuthi ngeyiyona yona kumele ukuthi isetshenziswe abantu abaningi emikhakheni eyahlukahlukene, hhayi emkhakheni owodwa (Welman, 2001). NgokukaNtuli (1994) ufakazela ukuthi uma injulalwazi iphathelene nezinkondlo kumele isebenze kuzo zonke izilimi. Uma ithiyori isetshenziswa ezinkondlweni zesiVenda, kumele ikwazi futhi ukuthi isetshenziswe ezinkondlweni zesiZulu, zesiXhosa kanye nezinye izilimi uma sikhona isidingo.

Lolu hlaka lwemicabango liwumgudu okufanele owenza ucwango awulandele. Ngamafuphi la sibheka uhlulwezinjulalwazi. Lubalulekile kakhulu uma kwenziwa ucwaningo. Injulalwazi engikhethe ukuyisebenzisa ekaLev Vygosky ye*Socio-cultural*. Le njulalwazi igxile ekutheni othisha abazame ukuchathulisa abafundi kuzekufike esikhathinibekwaziukuthi bezenzele bona bebodwa lowo msebenzi ngaphandle kosizo lukathisha,. UCrain (2005) uthi ulimi, ukubhala namagama esiwathola osikweni iwona athuthukisa izinga noma indlela yokucabanga. UVygotsky (1978) ukholelwa ukuthi ukuxhumana nothisha njengomfundi ikhona okuthuthukisa ikhono lokucabanga.

UVygotsky (1978) ukhuthaza ukuthi othisha abajwayele ukuthi abafundi bababeke ngamaqoqwana ukuze bakwazi ukuthi bafundisane bebodwa. NgokukaVygotsky (1978) uthi ulimi lubamba elikhulu iqhaza ekudluliseni ulwazi phakathi kwamfundi nomfundisi. Le njulalwazi iyona umcwaningi ayiboneingena khaxa kulolu cwaningo. Ihlobene kakhulu nalolu cwaningo ngoba iyona ekhuluma ngokuthi othisha kubalulekile ukuthi bazame ukuthi becathulise abantwana kuze kufike la khona bekwazi ukuthi bazimele bona ngokwabo, noma bakwazi bona ukuthi bazenzele umsebenzi. Umcwaningi ukhetheukusebenzisa lenjulalwazi ngoba iyona egxile ekuhlaziyeni imibhalo *(literatures).*

Injulalwazi ifana nomhlahlandela wokwenza ucwaningo ngoba iyona ecaba ndlela yokuthi ucwaningo lwakho uzolwenza kanjani. Inhloso yalolu hlu ukwakha noma ukuqinisekisa ukuth lolo cwaningo luyawakha noma liyawenza yini umqondo. Ziyasiza futhi ekuqinisekiseni ukwandiswa kolwazi kanye nenkombandlela ukuthi lolo cwaningo kufanelwe ukuthi lwenziwe kanjani ukuze luzoba yimpumelelo. Ngokuka-Imenda (2014) uveza ukuthi izinjulalwazi lezi zibalulekile kakhulu njengoba zenza ukuthi ucwaningo lwakho luphile, okanye lube nomsoco. Lolu hlu lwezinjulalwazi lufana nesakhiwo esiseke umcabangonzulu wakho ngesikhathi wenza ucwaningo.

NgokukaHlongwa (2009) uchaza injulalwazi njengomhlahlandlela ohlahlwa izazi zezinjulalwazi ngokubona ukwenzeka kwezinto emhlabeni. Uhlongwa (2009) uveza ukuthi injulalwazi ingabuye ichazwe futhi njengombono womuntu ongawuthatha uwusebenzise ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwaningo. Ababhala izinjulalwazi bazichaza ngezindlela eziningi ngokwahlukana kwazo. UMlondo (2016) yena injulalwazi uyichaza njengomgomo osuke uhleliwe osaqiniso. . Injulalwazi inhoso yayo ukuchaza lowo mbhalo okusuke kuhloswe ngayo ukubheka amaqiniso ezenzeko ezithile. Injulalwazi ifana nesisiekelo esihlose ukuthi kuzocwaningwa kanjani ocwaningeni lolo olusuke lwenziwa ngaleso sikhathi. Injulalwazi ingaphinde ichazwe njengeso elibanzi elibhekisisa ubnjalo bento kanjalo nempilo ethile yabantu.

Kulolu cwaningo umcwaningi uzosebenzisainjulalwazi kaVygotsky (1978) *i-Social constructivism.* Le njulalwazi igcizelela ukuthi umfundi ufunda ngokuthi azibandakanye engxoxweni futhi abukele indlela abaseduzane naye okungabalwa abantu asondelene nabo amalunga omndeni, othisha bakhe kanye nomphakathi imbala aphila kuwo - aphila ngendlela abenza ngayo izinto. Ngokwalaba bacwaningi ukuthi umfundi aqonde okufundwayo kusekutheni axoxisane futhi abheke izindlela abanye abenza ngazo (Bell, 2002). NgokukaVygotsky (1978) uthi ulimi ithuluzi elibalulekile elithuthukisa ukucabanga leseke izindlela zokufunda njengokufanda kanye nokubhala. (Vygotsky, 1978).

Ukuthola kabanzi ngokadebona wothisha abafundisa isiZulu njengolimi lwebele, umcwaningi ubonekunesidingo esikhulu ukuthi asebenzise le njulalwazi njengomhlahlandlela ocwaningeni lwakhe Injulalwazi isiza lowo osuke enza ucwaningo ngokuthi imuhlomise ngalokhu okusuke kumele akubheke ukuze ukwazi ukuthi athole umsuka waleyo nkinga asuke ecwaninga ngayo (Maree, 2007). Inhlosongqangi enkulu yalolu cwaningo ukubheka abafundisi besiZulu ulimi lwasesekhaya ukuthi ngabe iziphi izindlela abazisebenzisayo ukufundisa izinkondlo esiZulwini ulimi lwasekhaya. Lolu cwaningo lwakhelwe phezu kwenjulalwazi kaVygotskty eyaziwa ngokuthi i-*Social constructivism* lapho ethi khona umntwna ulwazi uluthola ngokuthi axhumane nabantu asondelene naye empilweni yakhe. Lapha esingabala khona amalunga omndeni, umphakathi, othisha kanye nabanye, uthi uma eseluthola umntwana lolu lwazi bese ekwazi ukuthi akhele phezu kwalo (Vygotsky, 1978).

Kulolu cwaningo ngikhethe ukusebenzisa le njulalwazi njengendlelakubuka yokuhlola

ukadebona wothisha abafundisa izinkondlo esiZulwini ulimi lwabele ebangeni le-10. Okutholakele kulolu cwaningo kusetshenziswe izindlela eziningi ukubheke ubuqiniso kwalokho okutholakele ocwaningeni kanye nokuhlolisisa. Le njulalwazi ithi ulwazi umuntu uyazitholela ngokwezinto aseke azibona zenzeka empilweni yakhe noma kwabanye abantu. (Schreiber noValle, 2013). UVygotsky (1978) yena ngokwakhe akaboni ukuthi umuntu ulwazi uyazitholela noma izinto uyazifundela ngokwakhe kodwa ukholelwa ukuthi umuntu ufunda ngokuthi axhumane nabanye abantu. Ngalokho lokhu kuyakhombisa ukuthi ukuqondakala kwemibhalo efana nezinkondlo kuncike ekutheni abafundi baxhumane nothisha kanye nezinhloko zomnyango wolimi ukwakha incazelo ngalokhu abasuke befunda ngakho (Asl no-Amine, 2015).

La babhali baphinde bathi le njulalwazi ye-*Social Constructivism* yiyona njulalwazi kuphela ekwazi ukuthi ibheke indlela abantu abaxhumana ngayo ukuhlola ulwazi kanye nokuqonda umhlaba abasuke bephila kuwo. NgokukaRoth (2000) yena uthi isisekelo nje solwazi lo muntu ukuqale axhumane nabantu abaseduzane.Ukubheka nje ngolwazi lwami kanye nencazelo nje enginayo ngale njualalwazi inhloso yayo kwakukubheka ukadebona wabahlanganyeli ocwaningweni. Lolu cwaningo injongo enkulu yalo ukuqonda imibono yothisha mayelana nendlela ababuka noma abaqonda ngayo ukufundiswa kwezinkondlo emabangeni athethuthu esiZulwini ulimi lwasekhaya kanye nezindlela abazisebenzisayyo ukufundisa izinkondlo.

Ngokusebenzisa le njulalwazi ucwaningo beluhlose ukubheka ukadebona wothisha mayelana nokufundiswa kwezinkondlo ebangeni le-10 esiZulwini ulimi lwasekhaya. Okubalulekile okushiwo ilenjulalwazi ukuthi abantu ulwazi baluthola ngokuthi baxhumane nabanye abantu abahlala nabo(Leeds-Huurwitz, 2009). NgokukaGergen, (1995) inhloso enkulu yale njulalwazi kwakukuthi abantu bebone ukuthi ulwazi lwakheka noma lutholakala kanjani ekuxhumaneni nabanye. Le njulalwazi inhloso yayo ukusitshengisa ukuthi umqondo kanye nendlela umuntu acabanga ngayo kuncike kakhulu kunzikandaweni wakhe ngoba indawo umuntu akhulele kuyo inomthelela endleleni aphila ngayo (Rahim no Ibrahim, 2018,p.1). Imvamisa abantu bendawo eyodwa uke ubezwe nangendlela abakhuluma ngayo ukuthi shuthi yiyona indlela abayisebenzisayo bese kuba nomphumela kwindlela umuntu aphila ngayo noma acabanga ngayo (Adom, Hussein noAgyem, 2018). Iphinde le njulalwazi iveze ukuthi abantu bangaxhumana babe ngamaqoqwana lokhu okuphinde kwakhe ulwazi (Juhlin, 2018, p.3). Inhloso enkulu yalolu cwaningo bekuwukubheka ukuthi ngabe abafundisi okuyibona

babambiqhaza kulolu cwaningo baxhuma kanjani nabafundi uma befundisa izinkondlo. Izinhlololwazi ezenziwe bezenzelwa ukuxhumana ukuze kutholakaleulwazi lwabafundisi ngokufundiswa kwezinkondlo.

Inhlololwazi yomuntu ngamunye iphinde yanikeza abahlanganyeli ithuba lokuthi bakwazi ukuthi basixoxele ngokadebona wabo ekufundiseni lolu hlobo lo mbhalo okuyinkondlo nokuthi basichazele ekutheni lona luhluke ngani kweminye imibhalo, kungani kumele kube nendlela ehlukile ofundiswa ngalo. U-Rublik (2017) uthi ukufunda akwenzeki kuphela engqondweni yomuntu, kodwa kuqala la khona uxhumana nabanye abantu. UVygotsky (1978) ukholelwa ukuthi abantu bafunda kangcono uma bexhumana nabanye abaphila nabo. Lokhu ababambiqhaza bakwenze ngokuthi baxoxisane nomcwaningi mayelana neqhaza labo abalibambile njengothisha abafundisa abafundi izinkondlo. U-Grant no-Osanloo (2015) baveza ukuthi uhlaka lwenjulalwazi ilona olukwazi ukuthi luqondanise indlela yakho yokucabanga njengomcwaningi kanye nohlelo lo cwaningo lwakho. Othisha baveze ukwahlukana kwezindlela abazisebenzisayo ukufundisa izinkondlo ngokwesidingo sokumelwe kufundwe okuhlelwe umnyango wezemfundo.

U-Adom, Hussein noAgyment (2018) bathi uhlaka lwenjulalwazi lubalulekile njengoba lufana nomhlahlandlela kumcwaningi, iyona emsizayo umcwaningi ukuthi akhethe indlela yokuqoqa ulwazi kanye nendlela yokuhlaziya okutholakele. Le njulalwazi isebenze njengesisekelo kulolonke ulwazi olutholakele kulolu cwaningo. Umcwanngi usebenzise uhlu lwemibuzo ukuze athole ulwazi kothisha asebemnkatshubomvu. Ngokwalolu cwaningo ngikubone kubalulekile ukubheka ukadebona wothisha ukuthi unamthelela muni endleleni abafundisa ngayo othisha ngoba lolu cwaningo luphinde lagxila kakhulu ezindleleni othisha abazisebenzisayo uma befundisa. UKanno (2018) naye uvumelana nokuthi ulwazi lomuntu ngamunye luncike kubantu akhuluma nabo nsuku zonke.

Le njulalwazi isisiza ukuthi siqonde ukuthi abantu bafunda kanjani ngokuxhumana nabanye abantu (ukuthi umuntu ufunda kanjani komunye) nanokuthi thina njengothisha siyithuthukisa kanjani imiphakathi ngemfundo. Ngokwalenjulalwazi ithi izingane zifunda kalula ngokuthi zifunde kulaba bantu ezisondelene nabo okungaba umndeni noma umphakathi eziphila kuwo.NgokukaVygotsky (1962) uthisha waseRhashiya kanye nomeluleki wezengqondo, waqala ngokusho ukuthi sifunda kangcono uma sixhumana nabanye abantu. UVygosky (1962)

uqhuba ngokuthi imiphakathi esiphila kuyo inemthelela kwindlela esiphila ngayo noma esifunda ngayo. Uthi ukufunda kuyenzeka ngaphambi nje kokuthi abafundi bangene ekilasini ngoba ngesikhathi bexhumana nontanga babo bexoxa kukhona abakufundayo, kuqhubeke njalo bayafunda ngokuxhumana nanothisha babo. UFeury noGarrison (2014) bathi izingane kuhle ukuthi zibe ngababambiqhaza ekwakhiweni kolwazi.

NgokukaTran noMoskovsky (2022) benaba ngokubaluleki kwale njulalwazi eyabhalwa nguVygotsky bathi ukuqonda ingxoxo kubalula uma usuke uzibandakanye kuyo lana sibala othisha kanye nabafundi. UTran noMoskovsky (2022) baqhuba ngokunaba kabanzi mayelana nolimi ekufundiseni abafundi bathi liyithuluzi elisemqoka okumele libhekwe. UMohammed (2020) uchaza le njulalwazi kaVygotsky mayelana neqhaza elibambayo kwezemfundo, yena ubalula ukuthi kubalula ukuthi abafundi bafunde noma baqonde leso sifundo leso uma kuwukuthi banothisha baxhumana ngolimi abaluqondayo bonke lokhu kudlala enkulu indima ekuthenini abafundi bakhule olwazini lwaleso sifundo futhi babe nothando lwaso.

Okungenze ngakhetha le njulalwazi ukuthi ngiyibone ifanelekile kulolu cwaningo ngoba sazi ukuthi izinkondlo zinamagama ajiyile noma angajwayelekile kubalula ukuthi beqonde lokhu okusuke kufundiswa othisha ngoba basuke befundiswa ngolimi abaluncela ebeleni. Le njulalwazi izongisiza ukuthi ngikhethe izindlela zokufundisa ukuthi kufanele ngifundise kanjani. Le njulalwazi izongisiza ekutheni ngikwazi ukuthi izinkondlo ngizozifundisa kanjani. Le njulalwazi iyakunikeza isithombe sokuthi kufanele othisha basebenze kanjani, iyithuluzi nje iyodwa lokuhlola ukuthi othisha bayakusebenzisani lokhu okushiwo yinjulalwazi uma bengakusebenzisi ikuphi abakusebenzisayo njengezindlela zokufundisa ukuthi yiziphi izindlela abazisebenzisayo zokufundisa nokuthi ngabe ziyasebenzisana nokushiwo injulalwazi noma basebenzisa ezabo eziseceleni.

Le njulalwazi iyakutshela njengothisha ukuthi fundisa kanjani ukuze isifundo sakho sibe yimpumelelo. UTran (2022) ecaphuna uVygotsky uthi izingane azinganikezwa lonke ulwazi azinikezwe nethuba lokucabanga ngesikhathi kufundiswa. Lo mbhali kufike isikhathi sokuthi aze adlule emhlabeni le njulalwazi ingakaze ishicilelwe, uLev Vygotsky waze wabhala incwadi ngale njulalwazi. Kuthe ngonyaka we-1978 umbhali omunye onguJean Piaget, (1896-1980) wahlaziya le thiyori, wafundisisa ngayo, waphinde wabheka nokuthi ingasetshenziswa kanjani kwezokufundisa. Emva kokuthi le njulalwazi isithuthukisiwe, kwafakwa namagalelo ayo

kwezemfundo yabe isishicilelwa yabizwa ngenjulalwazi kaVygotsky yowe-1978.

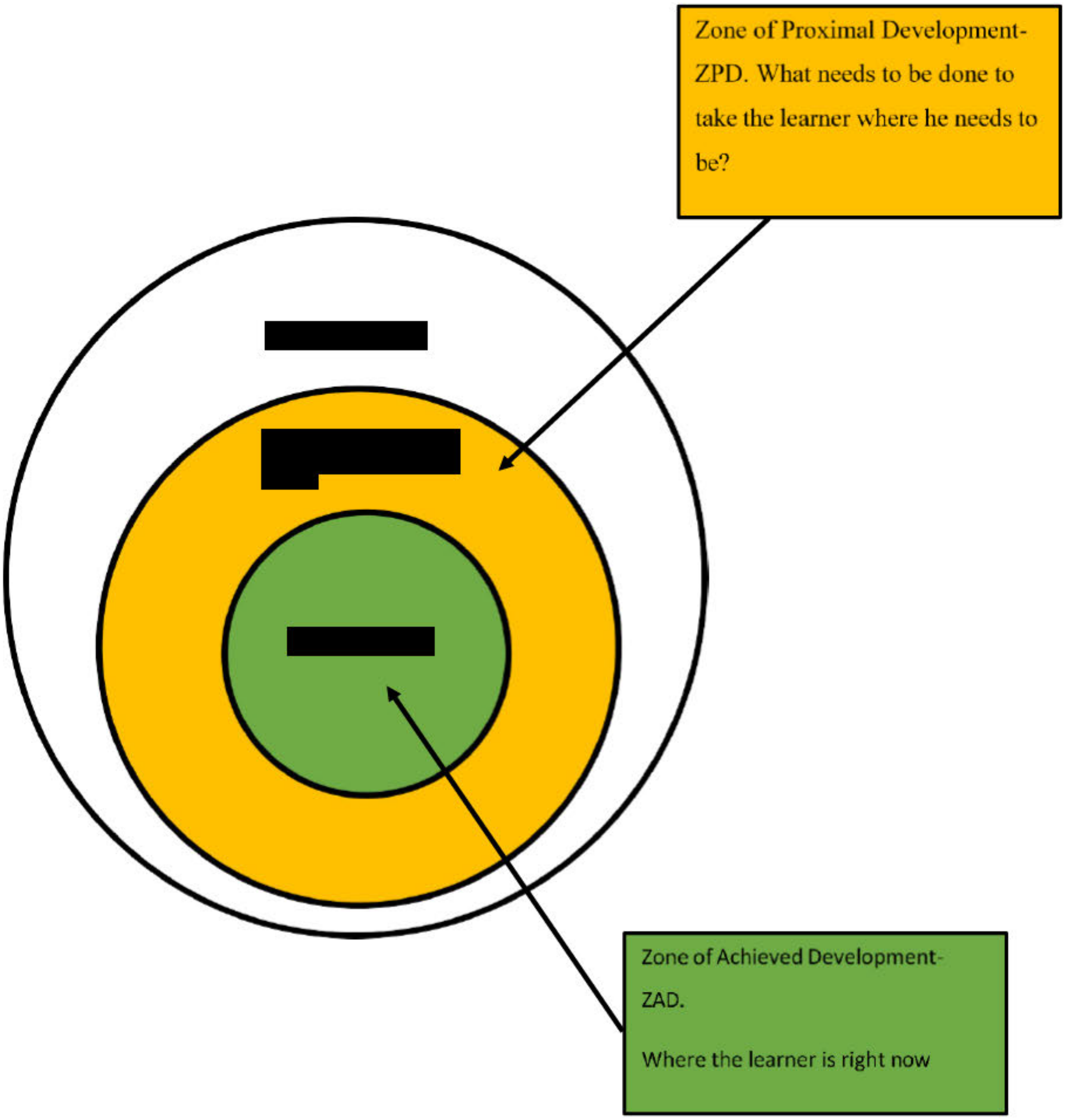
UVygotsky (1978) kule njulalwazi usivezela ukuthi uma umfundi ekhula, ikakhulukazi emqondweni, ukhula ngokuba sesigabeni esiphakathi kwalokho esuke ikwazi nalokhu angakafinyeleli ekukwazini *(Zone of Proximal Development).* Laba bacwaningi abangoNewman, noKusmaryono benoKusumaningsih (2021) bathi izinga lokuthuthuka kwengqondo yomfundi esephakathi kwalokho akwaziyo nalokhu angakafinyeleli ekukwazini yisigaba lapho kunomehluko negeba phakathi kwalokho umfundi akwaziyo nangakwazi. Leli gebe libonakala ngendlela umfundi aveza ngayo lokho asekwazi ukuzenzela khona angakakwazi ukuzenzela khona ngokwakhe.

Lo mcwaningi uchaza ngokubasemqoka kwenjulalwazi kaVygotsky yowe-1978, uLantolf (2021) uthi: *Interaction and dialogue (in the constructivist approach) is a tool for knowledge construction if such interaction is in a language well understood by those that engage in interaction.*
Ngamafuphi, lo mcwaningi uthi inkulumo iyithuluzi elelekelelayo neliholela ekuqondeni kuphela uma inkulumo leyo iqondwa yilabo ababayingxenye kuyo (okungabafundi kanye nothisha). UTsekoura (2016), uthi ulimi luyithuluzi elibaluleke kakhulu lapho kufundwa noma kufundiswa noma yisiphi isifundo ekwedluliseni ulwazi. UNardo (2021) ngokwakhe uthi le njulalwazi *i-Socio-Cultural Theory of Learning Construction* idlala eyayo indima kwezemfundo, uthi kubalula kakhulu ukuthi abafundi bakwazi ukuthi baqonde lokhu okufundwayo uma kuwukuthi ulwazi kubo lwedluliswa ngolimi abaluqondayo futhi abaluzwa kancono uma besemakilasini, lokho kuyabenza ukuthi babe nolwazi oludlulele ngaleso sifundo futhi bekwazi ukuthi bazimele. Ukuxhumana nabanye kungenye yezindlela eyenza ukuthi umfundi akwazi ukuthi azimele.

UShvarts noBakker (2021) bathi ulimi indlela ingane akwazi ngayo ukuthi axhumane nabanye futhi akwazi ukuthi afunde uma esezelwe ngokuthi axhumane nalaba abasuke behlala naye. UShvarts noBakker (2021) bachaze ngezindlela zokucathulisa othisha beze bekwazi ukuthi bazimele *(scaffolding)* njengethuluzi abafundi abalidingayo ukuze bekwazi ukuthi bezimele. Abafundi kumele bekwazi ukuthi bexhumane nabafundisi babo. UShvarts noBakker (2021) bathi uthisha kumele kube nendlela ayisebenzisayo ukuzama ukuthi ecathulise abafundi bakhe kuze kufike esigabeni lapho asebona khona ukuthi abafundi sebeyakwazi ukuthi bazimele

noma bazenzele izinto.

Le njulalwazi ibheka indlela abafundi abafundiswa ngayo kanye nendlela yokuthuthukisa ulwazi. Le njulalwazi ifundisa kabanzi ukuthi abafundi bakuqala kanjani ukufunda fuhti kumele bafundiswe kanjani beze befike esigabeni la abakwazi ukuthi bezenzele bona izinto ngokwabo uthisha nje elokhu ebacathulisa beze befike esigabeni lapho khona bekwazi ukuthi bezinzela bona ngokwabo izinto. Ukuqhuba ucwaningo, umcwaningi ubone incono injulalwazi ye-*Social constructivism* ngoba ixhumana kahle nalolu cwaningo kanye nokwenzekayo uma othisha befundisa. Uma ubheka indlela abafundi abathuthukisa ngayo ulwazi abanalo ifana ncimishi nalena eshiwo usonjulalwazi ukuthi abafundi bafunda kahle ngokuthi baxhumane nabanye abantu.



NgokukaVygotsky (1978) lo mdwebo ongenhla ukhombisa lokhu okushiwo injulalwazi kaVygotsky ekuthuthukiseni izinga lokufunda kobafundi. Lo mdwebo ukhombisa lokhu okushiwo nguVygotsky akubiza nge *Zone of Proximal Development*. U-Olusegun (2015) lana ukuthaza ukwelekelelwa kwabafundi ukuthi othisha abazame ukuthi abafundi babaseke ngendlela ababeseka ngayo kuze kufike ezingeni lapho khona sebekwazi ukuthi bazimele noma bazenzele izinto. UDollittle (2014) uthi lena indlela yokubheka umehluko ukuthi ngabe umntwana ngokwezinga lakhe lokucabanga uma eyedwa izinkinga uzixazulula kanjani, kuphinde kubhekwe uma esezama ukuzixazulula ngosizo lomuntu omdala noma elekelelana nontanga yakhe abanolwazi olungaphezulu kolwakhe. UJohnson (2017) ecaphuna uVygotsky uze usebenzisa leli temu esilijwayele uma kwakhiwa amabhilidi lika *scaffolding* lokhu okuke

kube izinsimbi osonkontileka abake bazisebenzise uma bakha amabhilidi ukuze bekwazi ukuthi beseke leso sakhiwo kuze kufike ezingeni lokuthi sesiqine ngokwanele ukuthi sesingakwazi ukuthi sizimele bese lezo zinsimbi ebezeshokile ziyakhishwa ngoba sesiqine ngokwanele. Ilokho uVygotsky azama ukukuveza ukuthi othisha abazame ukuthi babacathulise abafundi kuze kufike esigabeni sokuthi nabo izinto sebeyakwazi ukuthi bazenzele ngokwabo.

Kuleli zinga lokuthuthukiswa kokucabanga komfundi kubhekwa yena ulwazi analo ngokwamandla akhe bese kubhekwa nendima edlalwa ukuthi axhumane nabanye abantu. Uvygotsky (1978) ubeka ukuthi ukuze abafundi bakwazi ukuthi bazimele ngokwabo bakwazi ukuthi bazicabangele bona, uthi iscaffolding ithuluzi okumele ukuba lisetshenziswe ukuthuthukisa abafundi. Uqhuba ngokuthi akhuthaze indaba yokusebenzisana phakathi kwabafundi nothisha noma nontanga abanolwazi oluthethuthu ukuze kusizakale abafundi ekutheni bakhulise izinga labo lokucabanga (Lantolf, 2021). Le njulalwazi kaVygotsky kugxilwe kakhulu kwindlela abantu abaxhumaa ngayo nokuthi kulithuthukisa kanjani izinga lokucabanga. Abafundi ukuze kubelula ukuthi baqonde izinkondlo abasuke bezifundiswa othisha kubalulula uma bezokwazi ukuthi baxhumane nabafundisi babo kanye nontwanga babo abanolwazi oluthethuthu kunolwabo.

NgokukaLantolf (2021) kubalula kubafundi ukuthi bakwazi ukuthi baphothule lowo msebenzi abasuke benikeziwe ukuthi bawenze uma kungukuthi kukhona usizo abalutholayo kubantu abanolwazi oluthexaxa kunolwabo. Uqhuba ngokuthi uma kungukuthi abafundi lukhona usizo abalutholayo lokho kuyabenza ukuthi bagcine sebefunda ukuthi benze imisebenzi elukhuni.Wenezela ngokuthi ukusebenza ngale ndlela ye *Zone of Proximal Development* kuyakhuthaza ukuthi kubekhona ukuxhumana phakathi kothisha kanye nabafundi, futhi bakwazi ukuthi bafunde komunye nomunye. UVenor (2021) ubeka ukuthi ukusebenza ngale ndlela yokuthi kubandakanywe abafundi esifundweni lokhu kuyabenza ukuthi abafundi bakukhuthalele ukufunda futhi kuyabenza ukuthi nabo bezizwe beyingxenye yaleso sifundo uma kungukuthi kukhona ukuxhumana phakathi kwabo kanya nabafundisi. UBatdi (2015) uthi ukusetshenziswa kwale ndlela yokuthi kusekelwe

abafundi besekelwa othisha babo lokhu kuyabenza ukuthi begcine sebekwazi ukuthi bazenzele bona ngokwabo umsebenzi bese kubenza ukuthi bakhuthale futhi babuyelwe ukuzethemba ngoba sebeyabona ukuthi kukhona abakwazi ukuthi bazenzele.

3.3 IPharadayimu

Leli temu elithi 'pharadaymu' lisuselwa olimini lwesiGrikhi elisho indlela *(pattern)*. Le ndlela yokuqala eyasetshenziswa nguThomas Kuhn (1962) wayisebenzisa ukuthola izixazululo ezinkingeni ezazisuke zikhona. Ipharadaymu yomhumusho ifana nosiko noma nenkolelo umcwaningi ayisebenzisayo ukwenza ucwaningo kuleyo ndawo asuke eyoqoqa kuyo ulwazi (Kuhn, 1977). NgokukaDunlop (1992:6) uthi ipharadaymu yomhumusho ibheka ukuthi abantu ngabe bawubuka kanjani umhlaba abaphila kuwo. UKuhn (1962) uqhubeka ngokuthi ahlukene kaningi amapharadaymu asetshenziswa abacwaningi uma benza ucwaningo, ubala ukuthi kukhona: *positivist, interpretive, transformative* nezinye.

3.3.1 Ipharadaymu yomhumusho

Lolu cwaningo luzolandela ipharadayimu yomhumusho *(interpretive paradigm).* UWellington noSchwarrtz-Shea (2014) bathi le pharadayimu igxila ekucubungulisiseni ubunjalo besimo Le pharadayimu njengoba igxila ekubhekeni umhlaba iphinde ibheke ukuthi abantu ngabe bahlangabezana kanjani nezimo ababhekana nazo.

URehman no-Alaharti (2016) bathi umcwaningi osebenzisa ipharadaymu yomhumusho ungena agxile embonweni wokwethulwa yilokho okucwaningwayo njengokuphelele. Umcwaningi ongumhumushi uke aqinisekise ukuthi usebenzisa imininingwane eminingi ukuze akwazi ukuthi athole umnyombo walokhu asuke ekucwaninga ngaleso sikhathi. Umcwaningi lokhu ukwenza ngokuthi aqaphele lapho eqoqa imininingo noma esuke ebukela, bese ekwazi ukuthi ahumushe lonke ulwazi alutholile ngenkathi ethungatha ukuze ezokwazi ukuthi asebenzise ulwazi oluphelele ocwaningeni lwakhe. UCohen, noManion kanye noMorrison (2017) bathi lolu cwaningi le pharadayimu yomhumusho lugxila kakhulu kulokhu okusuke kwenziwa nasekutheni abantu ngabe izinto bazenza kanjani. Kulolu cwaningo ngisebenzise ipharadaymu yomhumusho engiyichaza kabanzi ngezansi.

NgokukaReeves noHerdberg (2003) kwipharadaymu yomhumusho azikho izinjulalwazi esingathi ziliqiniso noma azisilona iqiniso kuphela nje kubhekwa ukuthi ngabe ziyahambisana yini nalokhu umcwaningi asuke ekufuna ngaleso sikhathi. NgokukaCohen, Manion noMorris (2017) bathi kwipharadaymu yomhumusho kukholelwa ukuthi ulwazi nezincazelo kusuka endleleni umcwaningi asuke ehumushe ngakho lokhu asuke ekutholile ocwaningeni. NgokukaMyers (2009) uthi abacwaningi bepharadaymu yomhumusho bakholelwa ukuthi

ubuqiniso bocwaningo butholakala ngokuthi kukhulunywe nababambiqhaza.

NgokukaReeves noHerdberg (2003) bathi ipharadaymu yomhumusho ihlose ukuqonda abantu ngokuxhumana nabo. NgokukaBarnes (2013) uthi le pharadaymu ibheka esipiliyonini asebethe abantu basithola, ukubuzwa kwabantu ngokukakadebona wabo kwenziwelwa ukuthi kutholakale ulwazi olujulile lwabantu ngokwendlela ababuka ngayo izinto, kusetshenziswa ucwaningo lobunjalo botho kusetshenziswa izindlela zokuqoqa ulwazi ezifana nezinhlololwazi, ukubukela kwenziwa izinto ngababambiqhaza bocwaningo (Djamba noNeuman, 2000). Indlela yokubukela kanye nenhlololwazi izona izindlela ezibalulekile futhi ezimqoka ekuqoqweni kolwazi (Aspers, 2004). Uma kusetshenziswa le ndlela ocwaningeni kumele kubekhona abazobamba iqhaza kubekhona nokusebenzisana ocwaningeni (Henning, van Rensburg noSmith, 2004). Kule pharadaymu yomhumusho umcwaningi akami nje eceleni abukele kodwa kumele abe yingxenye yocwaningo ukuze ezobona indlela ababambiqhaza abenza ngayo izinto (Cohen, noManion noMorrison, 2017).

UWilliams (2008) uchaza ipharadaymu njengohlobo oluthile oluphelele lwenkolelo, umbono noma isizinda okuyisona esifana nomhlahlandlela wocwaningo kanye nokwenziwayo. Le pharadymu umcwaningi usebenzise izincazelo azithole ngesikhathi ekhuluma nababambiqhaza ngenhlololwazi wase ethola kabanzi ngokadebona wabahlanganyeli. Lowo osuke enza ucwaningo uchazelwa yindlelakubuka ngomsuka walokho asuke enza ucwaningo lwakho. Umcwaningi la usebenzise ipharadaymu yomhumusho ukungena agxile embonweni wokwethula lokho abekucwaninga njengonto ephelele. NgokukaMazibuko (2008) ukuqokwa kwepharadaymu okuyiyonayona kubalulekile kunoma ngabe yiluphi ucwaningo ngoba ipharadaymu yiyona efana nesisisekelo ocwaningeni.

Umcwaningi usebenzise imininingwane ukuze athole ulwazi nokuqonda kabanzi ngalokho abekucwaninga. Umcwaningi lokhu ukwenze ngkubuka lapho eqoqa ulwazi, wase ehumusha lolu lwazi okuyilo azoludinga walufaka ocwaningeni lwakhe. UMazibuko (2008) uqhuba anabe ngokuthi athi izindlela zokubuka umhlaba ngeso elidephile zibizwa ngokuthi amapharadaymu. NgokukaMcKenna (2003) ipharadaymu iqhamuka emibuzweni yocwaningo noma endleleni umcwaningi abuka ngayo umhlaba yena. Esikhathini samanje sekubonakala amapharadaymu asemaningi kakhulu kunangaphambilini. Kubalulekile ukuchazwa kwepharadaymu esetshenziswayo ekuqhutshweni kocwaningo ngoba ipharadaymu yiyona

ndlela yokuqhuba ucwaningo enabela umcwaningi ngalokho akufuna ocwaningeni.

Omunye wababhali okunguKaboub (2006) uthi ngokwepharadaymu yomhumusho kukhona ukuhlobana okukhona phakathi komphakathi kanye nabaphila kuwo. UKaboub (2006) uqhuba ngokuthi abantu ngeke wabahlukanisa nomphakathi abaphila kuwo ngoba bayingxenye yomphakathi futhi bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi abaphila kuwona. Ipharadaymu yomhumusho igcizelela ukubaluleka kolimi ukunikeza izincazelo. Le pharadaymu yomhumusho uma ibukwa ngeso lokucatshangwayo ngeqiniso, ithi iqiniso liyakhiwa ngokuxhumana kwabantu kunzikandaweni abasuke bewakhele. Le pharadaymu uma siyibuka ngeso lolwazi lwalelo qiniso, ipharadaymu yomhumusho ithi njengoba iqiniso lakhiwa umphakathi, thina okwethu ukuthi siqonde ukuthi abantu balimela kanjani iqiniso ikakhulukazi ngokolimi lwabo abalusebenzisayo. Ngokwepharadaymu yomhumusho ukuxoxisana nabantu yiyona ndlela ebalulekile yokuqoqa ulwazi.

Kulolu hlobo lwepharadayimu umcwaningi uyake asebenzise izincazelo azithole ngesikhathi ekhuluma nabambiqhaza bocwaningo ngenhlololwazi bese ethola ukadebona wabahlanganyeli. NgokukaLather (2006) uchaza ipharadaymu njengenkolelo umcwaningi asuke enayo mayelana nendlela abuka ngayo umhlaba lowo asuke ephila noma ehlala kuwo. Lapha kubhekwa ukuthi yena umcwaningi uwubuka kanjani umhlaba aphila kuwe nangendlela yena enza ngayo. Ipharadayimu ibheka ukuthi iziphi izindlela ezisetshenzisiwe ukuqoqa ulwazi nanokuthi ulwazi olutholakele luzohlaziywa kanjani. Ipharadaymu yocwaningo ibalulekile ngoba iyona eletha incazelo yolwazi olusuke lutholakele ocwaningeni.

Ipharadaymu isitshela ukuthi lolu lwazi olutholakele sizokwazi ukuthi silihlanganise kanjani ukuze lukwazi ukuthi lulethe incazelo kulokhu okusuke kukade kutholakele ocwaningeni.
Ngokwaba cwaningi abango Merten (2014) kanye noMcTaggart (2015) bathi ngokwabo le pharadaymu yomhumuso umsebenzi wayo onqala ukuthi yakhe noma ithakele ulwazi. Le pharadaymu yomhumusho isuke ihumusha amaqiniso atholakala emhlabeni isebenzisa abantu ibheka amaqiniso omhlaba. Le pharadaymu iyahambelana nocwaningo lwami ukuze ngithole ukuthi kwenzakalani ezikoleni yini edala ukuthi abafundi bengaphumeleli ezinkondlweni. Ngokwabacwaningi bathi le pharadaymu isetshenziselwa ukuba kutholakale ulwazi phakathi kwalowo ocwaningayo kanye nababambiqhaza. NgokukaRay (2009) uthi umcwaningi uma esebenzisa le pharadaymu inhloso yakhe kusuke kungukuthola ulwazi lolu asuke

enentshisekelo yalo ngenhloso yokuthi akwazi ukuthi aqhube ucwaningo lwakhe lolu asuke elwenza ngaleso sikhathi. Injongo enkulu yokusebenzisa le pharadaymu yomhumusho ukuthi kutholakale ulwazi kubabambiqhaza ngokuthi athole ngokukadebona wabo nokuthi kubhekwe izenzo zabo. Kungelelekelele ngokuthi ngihumushe lokhu abakushoyo ukuze ngithole amaqiniso mayelana nezintoezenzeka ezikoleni ezidala ukuthi abafundi bangaphumeleli kule ngxenye yezinkondlo. Ngiyisebenzise ngenkati ngenza izingxoxo ezisakuhleleka ukuze kuvele amaqiniso. Ingelekelele ukuthi ngihlole amasu othisha abawasebenzisayo uma befundisa izinkondlo.

NgokukaPonterotto, (2005) ipharadaymu isuke ibekwe ngenhloso yenzelwa ukuthi ucwaningo luhleleke kahle. Ipharadaymu yomhumusho inhloso yayo ukuletha incazelo ezintweni lezi ezisuke zenzeka. ULincoln (2014) uthi njengoba sazi ukuthi ulwazi olukhona ngaphandle aluhlalele ukuthi lutholwe umcwaningi kodwa kungumsebenzi walo muntu ocwaningayo ukuthi kube nguye oyothungatha ulwazi bese ezama ukuthi ahlaziye lokhu akutholile.

UPham (2018) uthi le ndlela isetshenziselwa ukuqonda ulwazi oluhlobene nabantu futhi olugxile emhlabeni wangempela okungefani nesayensi njengoba bezichazela umhlaba obazungezile. Ihlose ukubheka ulwazi abantu abasuke benalo ngalokho umcwaningi asuke ecwaninga ngakho (Deetz, 1996). NgokukaReeves noHerdberg (2003, p.32) bathi ipharadaymu yomhumusho ithi ulwazi olutholakele kumele ukuthi luhlaziywe. Le ndlela ibheka ukuthi abantu ngokukakadebona wabo bathini. Kule ndlelakubuka ukuze kutholakale ulwazi kubabambiqhaza kumele ukuthi kusetshenziswe izinhlololwazi, ukubukela ababambiqhaza befundisa uma kungukuthi ucwaningo lwakho lugxile kakhulu kubafundisi.

U-Appalbaum (2010) uthi injongo enkulu yokusetshenziswa kwipharadaymu yomhumusho ukuthi kutholakale iqiniso ngezimo ezenzeka imihla ngemihla emhlabeni esiphila kuwo ngokuthi sibheke indlela abantu abaphila ngayo nabenza ngayo izinto. U-Barnes (2013) uthi le mibono esuke ishiwo ababambiqhaza ocwaningeni iliqiniso ngaleyo ndlela umcwaningi ube esehlaziya lokhu okusuke kutholakele. U-Barnes (2013) uqhuba ngokuthi ucwaningo lobunjalo botho injongo yalo ukuletha ubuqiniso ocwaningeni ngokuthi kuxhunywane nabantu ukuqonda lokhu okusuke kushiwo umuntu ngamunye.

Ngiyibone le pharadaymu kuyiyona elungele lolu hlobo locwaningo njengoba ngizobe ngihlaziya amasu abafundisi abawasebenzisayo ukufundisa izinkondlo. Isizathu sokuthi ngikhethe ukusebenzisa le pharadaymu ukuthi igxila ekubhekeni ukuthi abantu bawuqonda kanjani umhlaba. Kulolu cwaningo ngibheke ukuthi ngabe othisha baziqonda kanjani izinkondlo futhi ngabe izindlela lezi abayisebenzisayo zinamthelela muni ekutheni abafundi baqonde izinkondlo. Kule pharadaymu yomhumusho umcwaningi usebenzisa izincazelo azithola ekukhulumeni nababambiqhaza ngenhlololwazi bese ethola kabanzi ngokukakadebona wabo. Ngibe sengisebenzisa imibono engiyithole kubababambiqhaza ukubhala lolu cwaningo kanye nasekuhlaziyeni imininingo. Kule ndlela kusuke kubhekwa ukuthi ngabe yini le esuke icatshangwa ngumbambiqhaza wocwaningo lokhu kuyasiza ukuze umcwaningi akwazi ukuthola ulwazi oluphuma kuye ngqo. Kulolu cwaningo ngibe nezingxoxo nababambiqhaza lapho besidingida khona ukuthi ngabe imaphi amasu kanye nezindlela abazisebenzisayo ukufundisa izinkondlo nokuthi ngabe ziyabasenzela yini ngokwabo. Umcwaningi kulolu cwaningo ube yingxenye yokuqoqa ulwazi ezingxoxweni noma ebebukela izingxoxo ziqhubeka. Ulwazi kulolu cwaningo luqoqwe ezikoleni.

Ngokusebenzisa le pharadaymu ukuqoqa ulwazi, lolo lwazi olutholakele luhunyushiwe, lwacutshungulwa lwaseluhlaziywa ngokuhambisana nale pharadaymu yomhumusho. Ukukwazi ukuthi kuhlaziywe kuphinde kucutshungulwe lolo lwazi kusetshenziswe injulalwazi kaVygotsky ukwakhelwa phezukwalo lolu cwaningo. Inhloso enkulu nje yocwaningo ukuthi sithole ulwazi kumuntu ngamunye ngokukadebona wakhe nokuthi yena ngabe uthini umbono wakhe ngalokhu okusuke kubuzwa ocwaningeni. Le pharadayimu yiyona elungele lolu hlobo locwaningo njengoba ngicwaninga izindlela kanye namasu asetshenziswa ngabafundisi ukufundisa isiZulu ulimi lwebele.

3.4 Ucwaningo lobunjalo botho/ Ikhwalithethivu

UKumar (2011) uthi ziningi izindlela zokuqoqa ulwazi kodwa nababhali bazichaza ngezindlela ezahlukene, unaba kabanzi ukuthi izindlela zokuqoqa ulwazi ngokwabacwaningi bathi zingahlukaniswa iminxa emibili:

> *Most methods of data collection can be used both qualitative and*

> *quantitative research, the distinction is mainly due to the restriction imposed on flexibility, structure, sequential order, depth and freedom that a researcher has in their use during the research process. Quantitative methods favour the restriction whereas qualitative ones advocates against them (Kumar, 2011:44)*

Okubalulekayo kule ncazelo engenhla ukuthi zihlukene kabili izindlela zokwenza ucwaningo okungaba ucwaningo lobunjalo botho kanye nocwaningo lobungako botho. Kulezi zincazelo kuvela ukuthi lezi zindlela zokucwaningo zingehluka ngokwezakhiwo, indlela okulandelwa ngazo kanye nokungakwazi ukukhululeka komcwaningi kuye ngesikhathi esenza ucwaningo lakhe. Ucwaningo lobunjalo botho lona lugxile kakhulu ekuphumeleni ngaphandle uyoqoqa ulwazi ensimini ezindaweni ezahlukahlukene lumbandakanya ababambiqhaza ocwaningeni lwakho, ngenhloso yokuthola ulwazi oluthile ngeqembu labantu abathile kanti kucwaningo lobungako botho lubuka indlela izinto ezenzeka ngayo nje.

Kulolu cwaningo kusetshenziswe ucwaningo lwekhwalithethivu ngenxa yokuthi kuphunywe kwayoqoqwa ulwazi ngaphandle ngoba lesi sihloko sidinga ukuthi umcwaningi aziyele yena mathupha kubabambiqhaza ayothola ulwazi alifunayo. Ucwaningo lobunjalo botho luhlose ukuqonda kabanzi ngento ethile, lokhu kumbandakanya uhlobo lwabantu abathile. Le ndlela yokucwaninga ibhekisisa umqondo ngokujula kunokubheka into nje ngokusobala, kungaphinde kubhekwe indlela abantu abenza ngayo izinto kanye nalolo hlobo lwabantu. UKumar kanye noWolcott (2009) bachaza izinto ezithi azihambisane mayelana nocwaningo lobunjalo botho ngoba bayakukhombisa ukuthi kulolu hlobo lokuqoqa ulwazi kuvezwa ubunjalo bento kodwa akubhekwa nje umqondo osobala kodwa into ichazwa njengoba injalo kuvezwe ubuqiniso bayo njengoba bunjalo ngoba iqiniso lizimele.

U-Denzin (2003) uthi okubalulekayongekhwalithethivu ukuthi lolu hlobo locwaningo lubuka lubheka kakhulu izinto esikwazi ukuthi sizithinte nezibonakalayo kodwa alubheki izinto eziqanjiwe umuntu ezisuselwa ekhanda bese zihlolwa ngobuchwepheshe kwenziwa ucwaningo oluningi kodwa lubuka into echaziwe njengoba injalo. UHennik (2022) uthi ucwaningo lobunjalo botho luphinde lusebenze ngokuthi kuxoxiswane nabantu emphakathini ukuze kutholakale ulwazi. UYin (2009) uthi ucwaningo lobunjalo botho lugxila ekubhekeni izigameko ezenzeka emphakathini ukuze umcwaningi akwazi ukuthi athole ulwazi olujulile

ngalokho asuke ekufuna ocwaningeni lwakhe.

Ipharadaymu yomhumusho iyahambisana nendlela yocwaningo lobunjalo botho njengokuthola ulwazi ngezingxoxo kanye nokubuka ngoba lezi yizindlela ezikulungele kakhulu ukuthola ukuthi abantu bawubuka kanjani umhlaba obazungezile noma abaphila kuwo. UHennik (2022) uthi ucwaningo lobunjalo botho lugxila ekuphenduleni imibuzo kanye nasekutholeni isixazululo. Ngokwalaba bacwaningi abafana noMiller noBrewer (2003) indlela yocwaningo lobunjalo botho igxila kakhulu emizamweni yokuqonda ukuthi abantu ngabe bacabanga kanjani ngesihloko umcwaningi asuke ecwaninga ngaso. UBernard (2000) uthi ucwaningo lobunjalo botho luyindlela elula yokuthola imibono yababambiqhaza bocwaningo laba abasuke bedinga ukuthi bahlaziye kabanzi isimo leso.

UNene (2014) uthi umcwaningi uba nemibuzo ayihlelayo ukuze ezokwazi ukuthi asebenzise yona ekuhloleni ulwazi lolu asuke elufuna ngesikhathi enza ucwaningo. Ucwaningo lobunjalo botho lona lugxile kakhulu kukadebona wababambiqhaza kanye nasezenzweni zabo. Lubheka kakhulu izingxenye ezibalulekile ukuze ucwaningo lukwazi ukuthi lukholakale (Shandu, 2020). Kulolu cwaningo lobunjalo botho umcwaningi akufuneki ukuthi afunisele kodwa kumele kube ukuthi lokhu akubhalile ocwaningeni lwakhe yikho ngqo lokhu ababambiqhaza abathe bakhuluma ngakho ngesikhathi exoxisana nabo noma ebabukela ekilasini.

Ucwaningo lobunjalo botho lugxila kulokhu okwenzeka ngokwemvelo yazo, ulwazi olutholakalayo luyacutshungulwa ngaphandle kokusetshenziswa kwezinombolo. Ngokuka Elliot (2005) uthi ubuhle ngokusebenzisa le ndlela yocwaningo lobunjalo botho ukuthi umcwaningi uba nethuba lokuthi azakhele isithombe esicacile ngalokho okwenzekalayo kuleyo ndawo okwenziwa khona ucwaningo. Uma usebenzisa le ndlela yocwaningo lobunjalo botho ukwazi nokuthi uthole ithuba lokuthi ukwazi ukuthi uthole ngokwenzakalayo emphakathini lowo osuke ucwaninga kuwo (Hennink, 2022). Uqhuba ngokuthi indlela le yocwaningo lobunjalo botho iyakuvumela ukuba khona koshintsho emibuzweni kulaba ababuzwayo ngokuhambisana naleso simo.

NgokukaBerg (2001) uthi yena ucwaningo lobunjalo botho lubheka izincazelo, izichasiso, izingathekiso kanye nezimpawu. UBerg (2005) uqhuba ngokuthi ucwaningo olulandela indlela evumela ukuba khona koguquko emibuzweni ebuzwayo, okunika umcwaningi ithuba lokuthi

naye kube wuye ohlahla indlela yokuqoqa ulwazi ngaphansi kwesihloko okwenziwa ngaso ucwaningo ngokumnika isithombe esihle ngalokho asuke enza ucwaningo ngakho.
UNkosi (2011) uthi ucwaningo lobunjalo botho lwenzelwa kunzikandaweni wabacwaningi ngoba ilapho khona benza izinto ngokwejwayelekile. Lokhu kubenza ukuthi ababambiqhaza bakwazi ukuthi bakhululeke ngoba kusuke kufana nokuthi basesimweni esejwayelekile futhi benza izinto ngenjwayelo. Uqhuba ngokuthi ulwazi lungaqoqwa ngokuthi kuqhutshwe izingxoxo nabo bonke ababambiqhaza.

Lolu cwaningo lobunjalo botho lunikeza umcwaningi ithuba lokuthi akwazi ukuthi azicwaningele futhi aphinde ahumushe lokhu akutholayo ocwaningeni lwakhe (Crocker, 2009). Uphinde aqhube ngokuthi ocwaningeni lobunjalo botho kubhekwa amagama kanye nezinjulalwazi ezisetshenzisiwe ukwakhela kuzo ucwaningo. NgokukaShandu (2020) uthi le ndlela yokwenza ucwaningo ikwelekelela ngokuthi ukwazi ukuthi uthole isixazululo saleyo nkinga ekuholele ekutheni uze ugcine sewenza ucwaningo ngoba yona ikwelekelela ekutheni ukwazi ukuthi uzwe ngqo kubababambiqhaza.

Uyakwazi ukuthi uthole ulwazi lolu osuke uludinga ngoba lowo osuke ephendula imibuzo le osuke unayo kusuke kungumuntu onolwazi olwanele ngaleyo nto osuke ufuna ulwazi lwayo. Lokhu kusiza ngoba ababambiqhaza laba osuke ubaqokile ocwaningeni usuke ubakhethe ngoba ubazi ukuthi bavele bakuwo lowo mkhakha futhi banolwazi olwanele (Rikhotso, 2015). URikhotso (2015) uqhuba uthi le ndlela yocwaningo lobunjalo botho isiza umcwaningi ngoba uyakwazi ukuthi ahlole ulwazi kubababambiqhaza ngokuthi abuze imibuzo ukuze akwazi ukuthi uthole lolo lwazi asuke eludinga ngaleso sikhathi. URose noWalsh (2021) baveza izinhlobo ezintathu ezingasetshenziswa ukuqoqa ulwazi ngendlela yocwaningo lobunjalo botho. Laba bacwaningi baveza ukubukela, izingxoxo kanye nokuhlaziywa kwemibhalo njengezindlela ezingasetshenziswa.

Le ndlela yenza ukuthi lo osuke ecwaninga akwazi ukuthi athole ulwazi olwanele kulokhu asuke ecwaninga ngakho. Le ndlela yocwaningo lobunjalo botho inikeza ababambiqhaza ithuba lokuthi baxoxe ngokukakadebona wabo bexoxe indaba, futhi ibanikeze ithuba lokuthi bachaze kabanzi ngalokhu abasuke bekwenza hhayi inzwabethi. Indlela le yokubheka indlela abantu abenza ngayo. Hennink (2022) uthi ubuhle bokusetshenziswa kwale ndlela yocwaningo lobunjalo botho ukuthi le ndlela ibheka izinto ezenzeka ngokwemvelo. Izingxoxo zibamba

elikhulu iqhaza ngoba umcwaningi ukwazile ukuthi ababuze imibuzo futhi wathola izimpendulo zemibuzo yakhe. UHennink (2022) uthi ucwaningo lobunjalo botho lubalulekile ngoba umcwaningi ukwazi ukuthi enze ucwaningo lwakhe lubesezingeni eliphezulu. Umcwaningi ukwazi ukubona ngisho indlela ababambiqhaza abaziphatha ngayo kanye nemicabango yabo ngesihloko socwaningo

Inhloso yalolu cwaningo bekungukuthola ulwazi mayelana nezindlela othisha abazisebenzisayo ukufundisa izinkondlo kuhanjiswana nenjulalwazi kaVygotsky i-*Social constructivism* ekhethwe kulolu cwaningo. NgokukaLabuchagne (2003) uthi le ndlelakubuka yocwaningo isiza ukuthi umcwaningi athole ulwazi oluningi uma elukhiqiza kodwa ebe esebenzise ababambiqhaza abambalwa ekwenzeni ucwaningo lwakhe. NgokukaMeyer (2001) uthi ucwaningo olusuke lusebenzise le ndlelakubuka lusiza naloyo osuke efunda ngaleso sikhathi ukuthi aqonde umyalezo lowo osuke uhambiselana nokadebona wabantu nokuthi athole ukuthi ngabe kusuke kuyini imbangela yaleyo nkinga umcwaningi asuke ecwaninga ngayo kanye nomthelela onawo. Njengoba bese ngike ngakubalula ngaphambilini ukuthi inhloso enkulu yalolu cwaningo bekungukuqonda kuphinde kuchazwe mayelana nezindlela abafundisi abazisebenzisayo uma befundisa abafundi izinkondlo ebangeni le-10 esiZulwini ulimi lwasekhaya. Lolu lwazi umcwaningi ubengeke aluthole noma kubani kodwa bekudinga ukuba ngixoxisane nababambiqhaza ngolwazi engilufunayo.

Abacwaningi kulolu cwaningo lobunjalo botho bangakwazi ukuthi basebenzise lezi zindlela ukuthi bekwazi ukuthi beqoqe imininingo nendlela okwenziwa ngayo izinto njengasekufundeni nasekufundiseni. Indlela yocwaningo lobunjalo botho ngiyisebenzise ngoba ngifuna ukwazi kabanzi ngezindlela kanye namasu abafundisi abawasebenzisayo ukufundisa izinkondlo. Le ndlela ngiyibone ihambisana kakhulu nalolu cwaningo ngoba luhlaziya izitatimende ngalokhu okushiwo ngababambiqhaza bocwaningo. Le ndlela ingelekelele kakhulu ngoba ngikwazi ukuthi ngihlanganyele nababambiqhaza okuyibo abathintekayo kulolu cwaningo. Bengihlose nokuthi ngikwazi ukuthi ngithole izimpendulo ezinembayo maqondana nocwaningo lwami. Le ndlela akuyona le encike ezinombolweni kodwa igxile ekubhekeni lokhu okushiwo ngabantu futhi ikwazi ukuthi ibanike nethuba lokuchaza kabanzi ngalokhu abakuphendulayo ngezindlela eziningi.

UShakouri (2013) uthi lolu cwaningo lobunjalo botho lusebenza kakhulu ngamagama

kunezinombolo ngoba kumagama ilapho okutholakala khona ulwazi oluningi. Kulolu cwaningo kugxilwe ekubhekeni izindlela zokufundisa izinkondlo. Kubuzwe abafundisi okuyibona ababe ababambiqhaza kulolu cwaningo. Kulolu cwaningo ngisebenzise izindlela zobunjalo botho ukukwazi ukuthi ngiqoqe imininingo. Le ndlela iveza ukuthi umawenza ucwaningo iqiniso ukwazi ukuthi ulithole kalula kubantuababphila kuleyo ndawo abayazi kangcono leyonto. Iqiniso litholakala ngokuxoxisana nabantu abakunzikandaweni lapho kucwaningwa khona. Ucwaningo ngezindlela othisha abazisebenzisayo uma befundisa luncike kwipharadaymu yomhumusho njengoba lugxile olwazini lwabantu lokufundisa.

Kululo cwaningo ngisebenzise ucwaningo lobunjalo botho ukuze ngiqonde izizathu ezenza ababambiqhaza benze ngendlela abenza ngayo. Ukuze ucwaningo lwakho luhambe kahle kudingeka ukuthi uma uwumcwaningi ukwazi ukuthi uxhumane nababambiqhaza. Yisona sizathu esenze ukuthi njengomcwaningi ngisebenzise le ndlela ekwenzeni ucwaningo. Kulolu cwaningo ngihambele izikole ukuze ngikwazi ukuthola ulwazi kubabambiqhaza. Kulolu cwaningo lobunjalo botho ngilubone lufanelekile ngoba angigcinanga nje ngokuthi ngifunde imibhalo kuphela ukuze ngenze ucwaningo, kodwa ngaziyela mina mathupha kubabambiqhaza ukuthola ukuthi yiziphi izindlela namasu abawasebenzisayo ukufundisa izinkondlo.

Umcwaningi ukwazi ukuthola ulwazi oluphelele ngoba uyakwazi ukuphinda abuze imibuzo uma kukhona okumdidayo ngocwaningo lwakhe. Okwenze umcwaningi ukuthi akhethe le ndlela yocwaningo lobunjalo botho ukuthi le ndlela igxila ekuhunyushweni kolwazi olutholiwe ukuze kuqondakale indlela abantu abenza ngayo izinto ukuthi ngabe kusuke kuyini inhloso kahle hle yokuthi benze ngaleyo ndlela. Inhloso yokusebenzisa le ndlela yocwaningo ukufuna ukuthola ulwazi lokuthi yiziphi izindlela namasu othisha abawasebenzisayo, bawasebenzisa kanjani futhi kungani bekusebenzisa kanjalo uma befundisa izinkondlo. Okunye okuyiyona mbangela eholele ekutheni ngikhethe ukusebenzisa le ndlela ukuthi ivumela umcwaningi ukuthi athole umsuka waleyo nkinga leyo asuke ecwaninga ngayo (Corbin, 2001).

3.4. Indawo yocwaningo

Lolu cwaningo lwenzelwe esifundazweni saseMpangeni kwaZulu-Natali esifundeni esibizwa ngokuthi iKing Cetshwayo lapho khona othisha isiZulu besifundisa njengolimi lwebele noma ulimi lwasekhaya. Lezi zikole ezinye zisemakhaya ezinye ziselokishini esisodwa singasedolobheni. Lezi zikole zakhele endaweni lapho abantu bohlanga olumnyama abahlala

khona. Imiphakathi lezi zikole eyakhelwe kuzo ibhekene nezingqinamba eziningi esibala kuzo izinsizakufundisa la esingabala khona ukushoda kwemitapoyolwazi emphakathini kanye nasezikoleni. Ezikoleni abantwana ukuze bafunde kumele ukuthi babukisane izincwadi ukuze ukufunda nokufundisa kukwazi ukuthi kuqhubeke. Enye ingqinamba ebhekene nezinye zalezi zizikole ukugcwala ngokweqile kwamagumbi okufundela okudala ukuthi ukufunda nokufundisa kungaqhubeki kahle.

Bonke othisha kulezi zikole bakhuluma ulimi lwesiZulu njengolimi lwasekhaya abaluncela ebeleni. Abahlanganyeli balolu cwaningo bafundisa zinkondlo lezi ezisuke ziqokwe umnyango wezemfundo ukuba bazifundise behambisana nokukaTAHFUZWE okudingeka ukuba bafundise izinkondlo eziyishumi nambili onyakeni sukela ebangeni le-10 kuya ebangeni leshumi nambili. Othisha abakwazi ukuthi bafundise izinkondlo bona abazithandayo kodwa kuyaphoqeleka ukuba balandele uhlelo lukaTAHFUZWE olushoyo ukuba kufanelwe kufundiswe luphi uhlu lwezinkondlo.

3.5 Ucwaningo lwesimo

NgokukaMouton (1996) uthi umklamo wocwaningo usebenza njengesakhiwo sohlelo ukukhuphula ubuqiniso ocwaningweni. Usebenza njengomhlahlandela wokuthola ulwazi ocwaningeni lolo osuke ulwenza. UThomann noMaggetti (2017) banezela ngokuthi umklamo wocwaningo usiza ngokuthi kuhleleke kahle imibuzo okumele iphendulwe ocwaningeni. Ucwaningo lwesimo enye yezindlela zokwenza ucwaningo ngoba luhlose ukuqonda abantu kanye nendlela abenza ngayo izinto kungaba isemakhaya, isemaqoqweni, noma isemphakathini. UGillham (2000) uchaza ucwaningo lwesimo njengophenyo lokuphendula lowo mbuzo wocwaningo olubheka ubufakazi kubantu. Ngikhethe ucwaningo lwesimo ngoba lapho ngizobe ngibuza futhi ngibuka othisha ukuthi bafundisa kanjani izinkondlo. Bengisebenza nabo ngqo, ngibabuze imibuzo futhi ngababukela befundisa emakilasini.

Indima umcwaningi ayisebenzisile ukuhumusha aphinde achaze lokhu asekutholile ngenhloso yokuthola ukuthi kunjani ukuba uthisha wezinkondlo ebangeni le-10. Kulolu cwaningo umcwaningi usebenzise lolu cwaningo lwesimo ngenhloso yokuthola ubuqiniso kubabambiqhaza ngokukakadebona wabo kanye nemicabango yabo ngokufundisa izinkondlo. NgokukaGreen (2011) ugcizelela ukuthi ukusebenzisa lolu hlobo locwaningo lwesimo enye

yezindlela zokuthola ulwazi olwethembekile ngoba usuke uxhumene ngqo nabanikazi bolwazi olufunayo. Le ndlela ingisizile ngoba ingenze ngakwazi ukuthi ngithole ulwazi oluthembekile ngoba ngibabone bukhoma futhi ngakhulumisana nabo ngokufundiswa kwezinkondlo. UDarke (2000) ukholelwa ukuthi ucwaningo lwesimo kumele lusetshenziswe ocwaningeni lapho kudingeka khona ukadebona wabantu.

NgokukaGreen (2011) uqhubeka ngokuthi ucwaningo kumele lube nobuqiniso ukuze luzokwazi ukuthi lusetshenziswe. Lolu cwaningo luzombandakanya othisha abayishumi abafundisa ibanga le-10.Ucwaningo lolu lwesimo ludinga ukuthi umuntu ngamunye noma umbambiqhaza sengathi angaphendula ngokukakadebona wakhe (Jack, 2008). Kulolu cwaningo ngibone kubalulekile ukuthi ababambiqhaza kube ngothisha asebemnkantshubomvu ekufundiseni isiZulu njengolimi lwasekhaya ukuze ucwaningo lwami lukwazi ukuthi luthole lolu lwazi oluludingayo. Lokhu kuzokwenza ukuthi kubenomphumela omuhle ocwaningweni kutholakale nolwazi oluphathekayo abangakwazi ukuthi nabantu abasafuna ukuthi benze ucwaningo besebenzise lolu cwaningo.

3.5. Izindlela zokukhiqiza ulwazi

Ziningi izindlela ezisetshenziswa abacwaningi ukuze bekwazi ukuthi baqoqe ulwazi ngenhloso yokuthi bathole ulwazi abasuke beludinga ngesikhathi benza ucwaningo lwabo. Lena yindlela yokuhlanganisa kuphinde kuhlaziywe ulwazi olutholakele. Ukuze ngikwazi ukuqoqa ulwazi obeludingeka kulolu cwaningo, kudingeke ukuthi ngisebenzise izindlela ezilandelayo: ukuxoxisana bukhoma nabafundisi besiZulu ulimi lwebele abafundisa ibanga le-10 kanye nokubukela othisha befundisa emakilasini. UWang (2023) uthi umcwaningi kumele aqinisekise ukuthi indlela ayisebenzisayo ekwenzeni ucwaningo iyakwazi ukuthi ihlangabezane nezidingo zocwaningo lwakhe. Lokhu kusho ukuthi kumele aphume ayoqoqa ulwazi kubabambiqhaza bocwaningo.

Kungumsebenzi womcwaningi ukuthi abhekisise kahle indlela acabanga ukuthi yiyona ezokwazi ukuthi imsebenzele ngesikhathi socwaningo lwakhe. UWalliman (2021) yena uveza izindlela ezintathu zokuqoqa ulwazi ngokuthi asibalele, isu lezingxoxo ezihleliwe, ukubukela kanye nemibhalo. NgokukaSmyth (2016) uthi uma umcwaningi ezokwenza ucwaningo emphakathini kumele kube wukuthi nomphakathi okuyiwona nzikandaweni okuzokwenzelwa kuwo ucwaningo akube ukuthi uyakwazi ukuthi uhlomule ocwaningeni lolo futhi baphinde

nabantu abawakhele bazi ukuthi ucwaningo lubaluleke ngani.

3.5.1 Inhlololwazi esakuhleleka

Izindlela ezilandelwayo ukuqoqa ulwazi kubabambiqhaza bocwaningo kumele kube ngezihambisana nohlobo locwaningo olwenziwayo. Njengoba lolu cwaningo lusebenzise ipharadayimu yomhumusho nje, enye yezindlela engikhethe ukuzisebenzisa ukuqoqa ulwazi yinhlololwazi esakuhleleka. NgokukaRashej (2011) le ndlela uyibuka njengendlela eletha ubudlelwano phakathi komcwaningi nababambiqhaza. URajesh (2011) uphinde ancome le ndlela yokuqoqa ulwazi ngokuthi ivulelekile, inikeza abahlanganyeli ithuba lokuveza izimvo zabo ngendlela abafisa ukuziveza ngayo. Enaba ngale ndlela yokuqoqa ulwazi, uNaidoo (2011) uthi umcwaningi usuke enayo imibuzo ayihlelile, kodwa futhi angachezuka kuleyo mibuzo uma ehlose ukuthola ulwazi olujulile. NgokukaCohen benoManion (2017) bathi izingxoxo zisebenzisa imibuzo evulelekile ekwazi ukuthi isize lowo osuke ecwaninga ngokuthi athole imininingo.

NgokukaBless noHigson-Smith (2000) uthi inhlololwazi esakuhleleka imbandakanya ukuxhumana ngqo nombambiqhaza. Inhlololwazi isuke ifana nokuxhumana okujwayelekile umehluko nje ukuthi igxila kakhulu kulwazi oludingwa ucwaningo. Ngezinhlololwazi kuqinisekiswa ukwethembeka kocwaningo (Galleta, 2020). Lokhu kusho ukuthi umcwaningi nombambiqhaza kumele kube imfihlo izimpendulo abanikana zona futhi kungabibikho ukuchema (Leech, 2002). Ngokusho kukaLochrie (2015) uthi inhlololwazi esakuhleleka ukuxhumana kwabantu okungumcwaningi nombambiqhaza ukuze umcwaningi athole ulwazi futhi afunde ngezinkolelo nemibono ababambiqhaza abanayo mayelana nalokhu asuke ecwaninga ngakho.

Kulolu cwaningo lobunjalo botho, ngisebenzise inhlololwazi esakuhleleka lapho ngibuze ababambiqhaza imibuzo ukuze ngithole ulwazi abanalo ngezindlela abazisebenzisayo uma befundisa izinkondlo ebangeni le-10 esiZulwini ulimi lwebele. Ngisebenzise imibuzo evulekile ukuze ababambiqhaza baphendule ngokukhululeka. NgokukaCohen (2017) uthi inhlololwazi esakuhleleka indlela enhle yokuqoqa ulwazi ngoba uthola into eyaziwa ngumuntu, umbambiqhaza ukhuluma ngento ayaziyo. Uthi uphinde uthole ukuthi yini umuntu into ayithandayo noma angayithandi. Uqhubeka athi ukwazi nokuthola inkolelo yomuntu kanye

nesimomqondo sakhe.

Ocwaningeni lolu njengoba kusetshenziswa ipharadaymu yomhumusho nje, enye yezindlela engikhethe ukuzisebenzisa ukuqoqa ngayo ulwazi yinhlololwazi esakuhleleka. Ngokuka Rashej (2011) uthi yena uyibuka njengendlela eyenza kubekhona ukuzwana phakathi kwababambiqhazi kanye nomcwaningi. NgokukaRajesh (2011) uphinde ayincome le ndlela yokuqoqa ulwazi ngokuthi ivulelekile, inikeza ababambiqhaza ithuba lokuthi bazwakalise imibono yabo ngendlela abathanda ukuthi bayizwakalise ngayo. Eqhuba ngale ndlela

yokuqoqa ulwazi, uNaidoo (2011) uthi umcwaningi usuke enayo imibuzo ayihlelile ngesikhathi ezokwenza ucwaningo, kodwa futhi angashintsha kuleyo mibuzo uma efuna ukuthola ulwazi olujulile. Nakuba benginayo imibuzwana ebengiyihlelile yenhlololwazi esakuhleleka, kodwa ngibuye ngethayisela ngemibuzo yokulandelela ngenjongo yokuthola ulwazi oluhlabahlosile. Le ndlela yokucwaninga ngemibuzo ebhalwe phansi, yenze ukuthi ababambiqhaza bakwazi ukuthi bavuleleke ngendlela abafuna ukuthi bekhulume ngayo futhi benesikhathi esanele. Umcwaningi ukwazi ukuthi ethole ithuba lokuthi ahlome imibuzo uthisha waseSizakahle High School, uthisha wesiZulu kule sikole ukwazile ukuthi aphendule yonke imibuzo yocwaningo. Okunye okwenze ukuthi ngisebenzise le ndlela ekuthungatheni ulwazi bekungukuthi ngithole imininingo kubababambiqhaza le ebengiyidinga ocwaningeni.

Njengoba sazi ukuthi inhlololwazi ingenziwa kusetshenziswa izindlela ezahlukene. Ingenziwa kubonanwa ubuso ngobuso, ingenziwa kuxhunywana ocingweni, ingenziwa futhi kusetshenziswa ubuchwepheshe besimanje okwazi ukuthi ukhulume nomuntu ebuqamama ngenhloso yokuthi kuxhunywane. Kulolu cwaningo ngisebenzise indlela yokuthi ngixhumane ubuso nobuso nabahlanganyeli ukuze ucwaningo lukwazi ukuthi luqhubeke kahle. Ucwaningo lwenhlololwazi luqhutshwe kusetshenziswa le ndlela yobuso ngobuso, ngihambile ngaya kothisha abane bezikole ezihlukene kodwa kuso isifunda saseKing Cetshwayo kuso isifundazwe sakwaKwaZulu-Natal. Ucwaningo luqhubekile nabahlanganyeli abane kodwa ucwaningo lwenziwe ngezinsuku ezahlukene lapho khona bekumele ukuthi ngibazise abahlanganyeli ukuthi ngizofika ngosuku oluthile ukuze nabo babe sesimweni sokuthi bakulungele ukuphendula imibuzo. Abahlanganyeli bazisiwe ukuthi ngeke adalulwe amagama abo ocwaningeni, nokuthi ulwazi abaluluthayo olukuqhuba ucwaningo nje kuphela akukho okuyobuye kwenziwe ngolwazi abathe balethula kulolu cwaningo.

3.5.2 Ukubukela othisha emakilasini

Indllela yokubukela kufundiswa enye yezindlela ezisetshenziswayo ukwenza ucwaningo. Le enye yezindlela zokubheka ukuthi ngabe ukufunda nokufundisa kuqhubeka kanjani. NgokukaMacDonald (2016) uthi indlela yokuya egunjini lokufundela enye yezindlela zokuqoqa ulwazi ngoba ukwazi ukuthi uthole ubufakazi obanele balokhu osuke ukufuna ngaleso sikhathi. Ukwazi ukuthi uzibonele wena mathupha indlela abafundi abenza ngayo noma ubuke kanye namathuluzi othisha abawasebenzisayo. Ngokwalo mcwaningi uthi kusuke kuqinisekiswa ukwethembeka kocwaningo uma kusetshenziswa le ndlela. UKabir (2016) ubeka ukuthi indlela yokubukela elinye lamathuluzi anamandla kakhulu ukuze uthole ulwazi olwanele ngaleso simo. Indlela le yokuhlala phansi ubukele kuyamsiza lo ocwaningayo ukuthi abone ngempela ukuthi ngabe lokhu uthisha akusho kwinhlololwazi ukuthi uyakwenza ngabe ukwenza ngempela yini uma esesegunjini lokufundisa.

3.5.3. Uhlu lwemibuzo *(Questionnaires)*

Amaphepha ohlu lwemibuzo anikeziwe abahlanganye abayishumi nambili. Uhlu lwemibuzo njengendlela enye yokuthungatha ulwazi lwabe selunikezwa othisha abayishumi nambili basemabangeni athethuthu nabo ngabazisa ukuthi isidingo sokuthi badalule imininingwane yabo asikho. Imibuzo ebibhalwe phansi eminingi yayo ibifana nalena yakwinhlololwazi. Inhloso yalokhu bekuwukuthi kuzwakale izimpendulo zabahlanganyeli ezahlukahlukene. Kubonakale kunesidingo ukuthi kutholakale abahlanganyeli abaningana kulolu cwaningo ukuze bekwazi ukuthi behlangabezane kahle nezidingo zalolu cwaningo. Kudingakale nokuthi ohlwini lwemibuzo badalule ukuthi ngokukadebona wabo sebeneminyaka emingaki bafika kule ndima yokufundisa.

Kulolu cwaningo ngathola ithuba lokuthi ngiyobukela othisha befundisa izinkondlo ngezinsuku ezehlukene. Njengoba umcwaningi wayemchazelile umfundisi kwinhlololwazi ube esengicela ithuba lokuthi ayobona ukuthi abafundi benzenjani uma bona sebesekilasini, Lokhu umcwaningi kumsize ngokuthi athole nolunye ulwazi ngokubona okwenzeka ekilasini phakathi kwababafundi nothisha ngesikhathi kufundwa. Kuningi umcwaningi akatholayo

ngesikhathi sokubukela ngoba ufunda okuphathele nolimi buthule okwenzeka ekilasini ngesikhathi kuxhunywana kufundwa phakathi kwabafundi nothisha.

Umcwaningi ubuke obekwenzeka ekilasini siqala isifunjwana saze saphela lapho khona uthisha asiphethe isifunjwana ngokuthi anikeze abafundi umsebenzi wasekilasini, ngiphinde ngabuka nanendlela uthisha axhumana ngayo nabafundi bakhe kuze kuphele leso sifunjwana. Umcwaningi ubheke ngisho ukwenza kwabafundi uma siqala isifundo size siyophela. Uphinde wabuka uthisha kusukela eqala, iphakathi lesifundo kuze kufike la aphothule khona isifunjwana sakhe sosuku. Ngibheke ngisho indlela abahlaliswe ngayo ekilasini abafundi uma kufundwa izinkondlo. Ngiye kahlanu ngenyanga emagunjini okufundela, ucwaningo lwami ensimini luthathe izinyanga ezimbili. Ngithamele izifundo ezintathu ngeviki ukuze ngikwazi ukuthi ukuqoqa ulwazi.

3.5.4 Ukuqokwa kwababambiqhaza

Kulolu cwaningo kuqokwe othisha abayishumi, bayisihlanu isikole ngasinye abafundisa ibanga. Isibalo esiphelele sabahlanganyeli bocwaningo sibe yishumi. Othisha abaqokiwe bafundisa isiZulu njengolimi lwasekhaya. Lolu hlobo lokuqoka abahlanganyeli silubiza ngokuqoka okunenhloso (purposive sampling). Othisha yibona abanolwazi olunzulu mayelana nokwenzeka ezikoleni, ukubamba kwabo iqhaza kulolu cwaningo kungisize kakhulu ngokuthola izimpendulo eziqondile kubantu abakhuluma ngezinto eziyingxenye yempilo yabo kanye nokukadebona wabo ngqo.

Ababambiqhza bocwaningo kungenzeka bakhethwe ngokwesizathu sokuthi kuzofinyeleleka kalula kubo uma sekuqoqwa ulwazi nakuba lokho kungesona isizathu esisemqoka. Lokho kuqoka kubizwa ngokuqoka ngokwamathuba okuhambisanayo nokuqoka okunenhloso. UGilgun (2022) uyakuveza ukuthi ukuqoka okungathembi okungenzeka kuyayonga imali uma kuqhathaniswa nokuqoka ngokuthemba okungenzeka. USaunders nabanye (2012) babuye bathi ngokuthi kule ndlela abantu abaningi basuke bengamukelekile futhi yona le ndlela ayikwazi ukuveza iqiniso mayelana nokuningi, kanti futhi abacwaningi bayo bagcina sebenokuchema okuthile. Isizathu sokuqoka abafundisi kanye naleli banga yingoba yilapho abafundi abasuke sebeqala ukuthi bengene begxile ezinkondlweni futhi yilona ibanga eliyisisekelo esigabeni sokufunda nokuqeqesha okuqhubekayo. Othishomkhulu balezi zikole zombili bangikekelele kakhulu ekungiqokeleni othisha engizosebenzisana nabo.

Enye ingxenye ebalulekile ekukhiqizweni kolwazi ukuqokwa kwababambiqhaza bocwaningo. Kusetshenziswa izindlela eziningi uma kuqoqwa ababambiqhaza bocwaningo. Njengoba sazi

ukuthi abantu kuyake kube khona ushintsho ezinhlelweni abasuke benazo ngenxa yokuhoxa. kwababambiqhaza kube sekuvela isidingo sokuthi nginezele ngabanye ababambiqhaza ukuze bekwazi ukuthi bevale isikhala salaba abaphumile ngenxa yezizathu ezithile abathe bazibeka. Abanye babe nenkinga yokuthi baba namahloni okufundisa ngaphambi kwabacwaningi lokhu okubenza ukuthi bangakhululeki kahle. Umcwaningi ube esezama izindlela zokuthi athungathe abanye ababambiqhaza wabanikeza amaphepha ezinhlololwazi ukuze baphendulele kuwo ukuze ucwaningo luzokwazi ukuthi luqhubeke. Lokho okugcine kuholela ukuthi kubhekwe nakwabanye othisha bolimi bezikole eziyisihlanu ezingomakhelwane ezifundisa isiZulu njengolimi lwebele.

Ababambiqhaza abaqokiwe baqokwe ngoba bakhombise intshisekelo yokuthi balethe ulwazi ngalokhu umcwaningi abekufuna. Inhloso nje yalolu cwaningo bekungukubhekwa nje ukadebona wothisha abane ezikoleni ezihlukene kodwa ngenxa yezingqinamba ezithile ngibe sengiphoqeleka ukuba nginezele nabanye abafundisi ababili ukuze ucwaningo lukwazi ukuthi luqhubeke. Okugcine kuholelwa ekutheni kugcine kuqokwe ababambiqhaza bayishumi nambili, abane kulaba bahlanganyeli bebebuzwa imibuzo nje yenhlololwazi kusetshenziswa indlela yenhloso yokuqokwa kwababambiqhaza.

Ababambiqhaza abayishumi bona banikezwe uhlu lwamaphepha emibuzo obekumele ukuba baphendulele kuwona ebifana nemibuzo yenhlololwazi. Ngokwalo mbhali uCohen noMorrison (2018) bathi kule ndlela yenhloso yokuqokwa kwababambiqhaza, uthi baqokwa ngokolwazi abanalo mayelana nesihloko leso socwaningo. Ukuqokwa kwababambiqhaza ngokwendlela yenhloso nangokolwazi abanalo kuyasiza ngoba ababambiqhaza basuke bephendula ngokolwazi abanalo futhi nangento abayithandayo ngoba basuke vele besebenza kuwona lowo mkhakha (Sarantakos, 2005). Umcwaningi kumele aqoke ababambiqhaza abanezidingo zocwaningo (Gilgun, 2022). Ababambiqhaza abane bokuqala benziswe inhlololwazi laba babambiqhaza abakwisekethi eyodwa, laba abanye abayishumi nambili bona banikezwe uhlu lwemibuzo ukuba bayiphendule emaphepheni abawanikezwe ngumcwaningi, bonke laba babambiqhazai abezikole ezingomakhelwane.

Kulolu cwaningo ngisebenzise indlela yokubukela ababambiqhaza lapho ngibeyingxenye yesifunjwana. Ngikwazi ukuthi ngivakashele othisha emagunjini abo lapho kuqhubeka khona ukufunda nokufundisa ngababukela, ngaphinde ngahlanganyela nabo kulezi zingxoxo

zenhlolwazi esakuhleleka. Ukubukela othisha emakilasini khona kwangithatha amasonto amabili vo ngoba bengikwazi ukuthi ngibhale lokhu engikubonayo emagunjini okufundela,

isikole ngasinye kube yisonto elilodwa. Ube yedwa uthisha okungowebanga le-10 engikwazi ukuthi ngimubukele osikole ngasinye lapho ngivakashe amahlandla amabili ngibuka izifunjwana ezimbili ziqhubeka

3.6. Ukuhlaziywa kwemininingo

Indlela engiyisebenzisile kulolu cwaningo ukuhlaziya imininingo ngisebenzise le ndlela ehlaziya imininingo ngokwezindikimba *(thematic analyisis).* UBertram noChritiansen, (2014) bathi le ndlela isebenzisa amaphethini ukwethula imininingo. UHsu (2015) wenaba ngokuthi ukuhlaziywa uma kuhlaziywa imininingo kufanele ukuthi uyihlahlela, uyihlukanisa ngokwezigaba, ukwazi ukuthi ubheke lokhu okuhambisanayo kanye nalokhu okungahambisani. Lokhu kuyamlekelela umcwaningi ngokuthi asheshe akwazi ukuthi abone ukuthi yikuphi kahle kahle akudingayo kulolu cwaningo asuke elwenza, lokhu kuphinde kusize umcwaningi ukuthi akwazi ukuthi athole izincazelo zamagama. Kunenqubo elandelwayo yokuhlaziya imininingo, le ndlela yona ihlanganisa ukuhlela ngokwezincazelo kanye nokuhlela ngokwezigaba leyo mininingo esuke itholakele ocwaningeni. Kubalulekile ukuthi umcwaningi uma esehlaziya asebenzisa izinsizakuhlaziya nokuyizona ezisiza umcwaningi ukuthi athole umhlahlandlela wolwazi alufunayo okuyilona okumele ukuba luhambisane nezinhlosongqangi zocwaningo.

UTerre Blanche (2006) lapho ecashunwa uJauza (2020) uthi ukuhlaziywa kwemininingo kusetshenziswa ipharadaymu yomhumusho akuwona umsebenzi olula njengoba kuye kufunakale ukuthi aye phambili aphinde abuyele emuva kulokhu asuke ekuhlaziya ngaleso sikhathi. Kubalula ukuhlaziya ulwazi oluqoqiqwe uma kusetsheniziswa ipharadayimu yomhumbusho. UJauza (2020) uthi kumele ukuba umcwaningi azijwayeze nolwazi oluqoqiwe okungaba olubhaliwe noma oluqoshiwe. Uqhuba ngokuthi umcwaningi kufanele ukuba azame ukuthi afingqe lokhu akutholile ukuze kubelula ukuthi akuhlaziye. Kulolu cwaningo ngifunde imibhalo emininingi ekhuluma ngokufundiswa kwezinkondlo, ngaphinde ngafunda neminye imibhalo ebhalwe lana eNingizimu Afrika ekhuluma ngakho ukufundiswa kwezinkondlo angigcinanga lapho ngibe sengibheka namanye amazwe alana e- Afrika ukuthi bathini abacwaningi mayelana nokufundiswa kwezinkondlo ngase ngabheka nasemazweni aphasheya

ekhuluma ngezilimi zaseNingizimu-Afrika jikelele, ngabuka nocwaningo olwenziwe kwamanye amazwe aphesheya emayelana nawo amasu asetshenziswayo ukufundisa izinkondlo.

Ukuhlaziywa kolwazi olukhiqizwe ocwaningeni yiyona ndlela eyenza ukuthi kubelula ukuthi kuphenduleke imibuzongqangi yocwaningo, yenza ukuthi kubelula ukuthi ukwazi wena njengomcwaningi ukuthi uhlunge okukhiqiziwe ngesikhathi uqoqa ulwazi. Inhlaziyo yokutholakele ilekelela umcwaningi ukuthi asheshe abone ukuthi yini le akwazile ukuthi ayizuze kulowo nzikandaweni abefuna kuwo ulwazi, lokhu kwenza nokuthi ulwazi lolo umcwaningi asheshe aluqonde (Ngulube, 2015, p.1). OBraun noClark (2006) bathi le ndlela isetshenziswa kakhulu kucwaningo lobunjalo botho. Laba bacwaningi baqhuba ngokuthi ukuhlaziya izindikimba kumele ukuba isetshenziswe njengesisekelo socwaningo lobunjalo botho njengoba ifaka amakhono amaningi okuhlaziya imininingo. NgokukaBraun noClark (2006) bathi le indlela yokuhlaziya, ihlela, iphinde ichaze izindikimba lezo ezisuke zitholakele ocwaningeni.

UKings (2004) uthi le ndlela yokuhlaziya imininingo yinhle ngokuthi kulula ukuthi uyibambe nokuthi usheshe uyifunde ukuthi isetshenziswa kanjani futhi mincane imigomo okumele ukuthi uyilandele uma usebenzisa le ndlela yokuhlaziya. OClark noKings (2004) bathi le ndlela yokuhlaziya imininingo ibaluleke kakhulu futhi iyasiza ekucubungulisiseni indlela ababambiqhaza ababuka ngayo izinto, lapho usuke ubhekisisa okufanayo ababambiqhaza abakushilo okufanayo kanye nokungafani. Indlela yokuhlaziya izindikimba yinhle futhi ngokuthi iyakwazi ukuthi ifingqe ulwazi olude olusuke lutholakele ocwaningeni, njengoba isiza nomcwaningi ukuthi athule ulwazi oseluhleleke kahle aluthole ocwaningeni (Kings, 2004). Le ndlela yokuhlaziya imininingo yenza kubelula ukuthi kuhunyushwe ulwazi lolu olusezindikimbeni olutholakele.

Indlela yokuhlaziya indikimba isetshenziswa kakhulu abacwaningi bocwaningi lobunjalo botho ukuze bakwazi ukuthi bahlaziye futhi bahlele ulwazi lolo abasuke beluqoqile. Le ndlela iphinde ibandakanya lolu lwazi okwazi ukuthi uluthole ngokuthi usebenzise iziqophamazwi uyakwazi ukuthi ulubhale ngaphansi bese uluhlela kahle (Kings, 2004). NgokukaNowel, Norris, White noMoulse, (2017) bathi indlela yokuhlaziya izindikimba iyaqinisekisa ukuthi ulwazi lolu olutholakele luyilonalona futhi linobuqiniso. NgokukaChamberlain (2015) uthi le

ndlela yokuhlaziya imininingo ingena khaxa kucwaningo lobunjalo botho njengoba ikwazi ukuthi ibheke izinkinga eziningi zocwaningo. NgokukaBraun noClark (2006) bathi izindikimba zihambisana nalokhu okusuke kutholakele ocwaningeni hhayi nalokho okuthandwa umcwaningi ngesihloko sakhe. NgokukaBraun noClark (2006) bathi uma usulwenzile ucwaningo uma

usuhlaziya imininingo ube usulanda ngalokhu okutholile ocwaningeni lwakho. Bathi uma ulwazi lwakho usulethula ngezindikimba zama ukuthi ukhulume ngalokhu okubalulekile ezindikimbeni zakho okwazile ukuthi ukuthole ocwaningeni lwakho.

3.7. Inkambiso elungileyo yocwaningo

Ucwaningo kudingeka lulandele inkambiso eyamukelekile njengokutholakala kwemvume yokwenza ucwaningo. Ababambiqhaza nabo bebenelungelo lokuzivolontiyela ukuba ingxenye yocwaningo ngaphandle kokuphoqwa. Amagama ababambiqhaza akaze adalulwe lokhu bekwenzelwa ukuthi bavikeleke olwazini abalunikezile mayelana nesihloko socwaningo. Ngiqikelele ukuthi bonke ababambiqhaza basayina iphepha eliyisivumelwano. Uma umcwaningi esebenzisa izingxoxo ukuqhuba ucwaningo kubalulekile ukuthi enze isivumelwano ngomlomo nababambiqhaza sokuthi bangahoxa noma nini ekuqhubekeni nocwaningo uma bezizwa bengasakhululekile.

Ngiyazana kakhulu nababambiqhaza okungothisha, okuqoqwe kubo ulwazi njengoba ngisebenzisana nabo kuma-cluster. Abanye othisha ngike ngafundisa nabo ngaphambilini abanye besihlangana lakuqeqeshwa khona abafundisi. Lokhu kuveza ubudlelwano enginabo nabahlanganyeli. Lokho akuvimbanga ukuba kungenziwa inkambiso elungileyo. Kusho ukuthi konke umcwaningi akuxoxe nababambiqhaza kumele njalo kuhlale kuyisifuba sabo. Ngibacelile bonke ababambiqhaza ukuba bakusho konke abakwazi mayelana nezindlela zokufundisa izinkondlo kusiZulu ulimi lwasekhaya.

3.8. Ukwethembeka kocwaningo

3.8.1 Ukubheka ukwethembeka kocwaningo

Ukwethembeka kocwaningo yizinga lokubheka ukuthi ngabe litholakeleni iqiniso ukubekwa kwakho kanye nezindlela ezisetshenzisiwe ekufinyeleleni ekutheni ucwaningo lwethembakale

(Pilot noBeck, 2014). Laba cwaningi bathi ocwaningeni kumele kuvele izindlela ezisetshenzisiwe ukukhiqiza leyo mininingo kuyadinga kuvele konke abahlanganyeli nayo yonke imininingwane esemqoka ukuze ucwaningo luzoba yilolu okuthiwa lwethembekile. UCope (2014) uthi yize ababhali bevumelana ngokuthi ukwethembeka kocwaningo kubalulekile kodwa kuvuka izinkulumo mpendulwano ngokuthi yikuphi okubhekwayo ukuze kufinyelelwe esiphethweni sokuthi ucwaningo lwethembekile. Ngizosebenzisa lezi zindlela ezilandelayo ukuqinisela ukuthembeka/ukukholakala kocwaningo. Kulezi zindlela ezizosetshenziswa ngaphansi kokwethembeka kocwaningo okuyi ubuqiniso neyokwethembeka.

NgokukaGrebe noKuehl (2016) bathi ukukholakala kocwaningo kufana namandla ocwaningo lobunjalo botho ngoba igxila ekubhekeni ukuthi lokhu okubhaliwe kuyiqiniso ngokusho komcwaningi, okombambiqhaza kanye nalowo muntu osuke esefunda ucwaningo lolo. Kulolu cwaningo umcwaningi ukhethe ukuthi asebenzisane nababambiqhaza abahlukene ukuqinisekisa ukuthi ucwaningo lolu luyiqiniso futhi luyakholakala. Ukuqinisekisa ukuthi kulolu cwaningo akukho ukuchema nohlangothi oluthile umcwaningi uqinisekisile ukuthi isibalo sabantu besilisa siyalingana nesabantu besifazane abathe baba ingxenye yalolu cwaningo. Umcwaningi uqinisekisile ukuthi izinhlololwazi zenziwe ubuso nobuso ukuqinisekisa ukwethembeka kocwaningo. Isizathu salokhu ukuthi umcwaningi ubefuna ukuzizwela yena ababambiqhaza bezisholo bona mathupha ngokukadebona wabo befundisa izinkondlo ukuqinisekisa ukwethembeka kocwaningo.

3.8.2 Ukukholakala kocwaningo

ULeung (2015) uthi njengoba ucwaningo lobunjalo botho luhlolisisa isimomqondo, izinkolelo, ukadebona wabantu kanye nemizwa abahlanganyeli yibona abakwazi ukubeka ukuthi ucwaningo lukwazile yini ukuveza imibono yabo kanye nemizwa. Ukukholakala kocwaningo yindlela ehlolisisa ukuthi imphumela yocwaningo lobunjalo botho yethembekile futhi inobuqiniso obuqhamuka kubahlanganyeli bocwaningo (Amankwaa, 2016). Ucwaningo lolu luzohanjiswa kubahlanganyeli emva kokuhlaziya imininingo ukuze kuqinisekiswe ukuthi kubhalwe amaqiniso yini, umbhali akazijikanga izimpendulo wafaka ezivuna yena kodwa kubhalwe imibono kanye nemizwa yabo ngqo.

Ukukholakala kocwaningo kanye nobuqiniso balo lokho kungasho ukusetshenziswa

kwemiphumela yalolo cwaningo kwesinye isimo esithile, lokho kungabandakanya ukususelwa kolunye ucwaningo kusetshenziswa imiphumela yalo. NgokukaMlondo (2016) uthi ukuze ucwaningo lobunjalo botho luthembakale lokho kuncika kakhulu ekutheni yimaphi amathuluzi asetshenzisiwe ngesikhathi kwenziwa ucwaningo lolo. Ocwaningweni umcwaningi ukhethe ukuthi asebenzise lamathuluzi ukuqinisekisa ukukholakala kocwaninngo okubalwa khona inhlololwazi esakuhleleka, uhlu lwemibuzo kanye nemiqulumbhalo ehlaziyiwe.

3.8.3 Ukudluliseleka kolwazi

Le yinqubo ebheka ukuthi okutholakele ocwaningeni lobunjalo botho kungakwazi yini ukuyiswa komunye unzikandaweni. Ngizogcizelela zonke izindlela azisebenzile ekwenzeni ucwaningo ukuze abafisa ukulwenza lolu cwaningo bebe nesithombe esiphelele. Ngiqinisekise ukuthi lolu cwaningo luveza kabanzi izindlela zocwaningo ezisetshenzisiwe, izindlela zokukhiqiza imininingo, ukuhlaziya kanye nababambiqhaza abasetshenzisiwe, luphinde ludalule indawo ekuqoqwe kuyo imininingo. Ukubeka obala lokhu kuzolekelela nabanye abafisa ukwenza ucwaningo olufanayo nalolu mayelana nendlela okumele ukuthi ilandelwe ukuze bezokwazi ukuthi bafike esiphethweni.

3.8.4 Ubuqiniso ngolwazi

Uma kuqinisekiswa imininingo lapho sibheka ukuthi ngabe abanye bayayiseka yini le mininingo (Nickash, 2016). Le nqubo yokuqinisekiswa kweminingi yenzeka uma abacwaningi bobabili belandela imigudu efanayo ekwenzeni ucwaningo ukuze iminingo izoqhathaniswa iphinde iqinisekiswe kuvele ukuthi umcwaningi akazenzelanga yena imininingo. Ngizoletha imininingo engiyikhiqize kubantu ngaphandle kokusebenzisa ulimi oluchemayo ngenhloso yokuthi athathe uhlangothi oluthile. Ukuze kuzoqinisekiswa imininingo, ababambiqhaza ekuqoqwe kubo imininingo bayachazwa kanye nezindlela ezisetshenzisiwe ekuqoqeni imininingo kanye nendawo ekwenzelwe kuyo ucwaningo. Ukuqinisekisa ubuqiniso bocwaningo lapha umcwaningi uzoqinisekisa ukuba ulwazi alubhala phansi ulwazi aluthole ngqo kubabambiqhaza hhayi azakhele lona. NgokukaDlamini (2020) uthi umcwaningi kumele aqinisekise ukuthi amathuluzi awasebenzisile ekuqoqeni ulwazi yiwo lawa ahambisana nobuqiniso bocwaningo ukuze ucwaningo lwakhe luthembeke.

3.9 Izingqinamba zocwaningo:

Ziningi izingqinamba engihlangabezane nazo ngesikhathi ngenza lolu cwaningo. Uma kwenziwa ucwaningo lwanoma yiluphi uhlobo kuyenzeka kube khona izinto ezibe yizinkinga ekuqhubeni ucwaningo. Kanjalo nakulolu cwaningo ziningi izinkinga umcwaningi ahlangabezane nazo ezisukela ekuntulekeni kwemibhalo ephathelene nesihloko salolu cwaningo, inselelo yokuthola ababambiqhaza abanolwazi olushaya emhloleni mayelana nokufundiswa kwezinkondlo okunye ukuthi ababambiqhaza abatholakele bebengenalo kahle ulwazi mayelana ngokufundisa izinkondlo ngokukadebona wabo. Inkinga enkulu kube eyokwentuleka kwemibhalo ephathelene nokufundiswa kwezinkondlo imibhalo ebhalwe ngolimi lwesiZulu, lokhu kwenze ucwaningo luhambe kancane ngoba isikhathi esiningi somcwaningi sithathwe ukuhumusha ulwazi olukwezinye izincwadi ezibhalwe ngolunye ulimi okungulimi lwesiNgisi.

Ngaphezu kwalokhu, ukungabi nogqozi kwabababambiqhaza khona kube nomthelela ongemuhle ekuqhubeni ucwaningo ukuze lugcine lukwazi ukuthi libe yimpumelelo. Ukushoda kwababambhiqhaza okungothisha abafundisa isiZulu ibanga le-10 okuyibona obekulindeleke ukuthi bengaba nolwazi olunzulu mayelana nesihloko socwaningo ukuze lukwazi ukuthi lube yimpumelelo. Kube yinselelo ukuthola ulwazi olubambekayo ngezinselelo othisha abathi bahlangabezana nazo uma befundisa izinkondlo kusiZulu ulimi lwasekhaya. Ingqinamba enkulu ukungabibikho kwemibhalo efana nezichazamazwi esiza abafundi ukuthi bathole izincazelo zamagama lawo asuke ebhaliwe ukuze bezokwazi ukuthi beqonde lokho okusuke kubhaliwe embhalweni lowo ofana nenkondlo abasuke bewufunda.

Ukulinda imvume yokuqhuba ucwaningo kothishomkhulu kanye nakubantu bomnyango wezemfundo kulubambezele ucwaningo. Umcwaningi bekumele athole imvume yokuqhuba ucwaningo ngokwenkambiso elungileyo ezikoleni. Lokhu kuthathe isikhathi ngenxa yokungatholakali kalula kwezikhulu zomnyango wezemfundo kwisifunda iKing Cetshwayo. Kuthe nangesikhathi umcwaningi eselitholile ithuba lokuxoxisana nabafundisi kwatholakala ukuthi akubona bonke abanesipiliyoni ekufundiseni noma asebemnkantshubomvu. Ngaphezu kwalokhu, abanye babaphathi bakhombisa ukungabi nantshisekelo mayelana nokuqhutshwa kwalolu cwaningo.

Lokhu kwenze imvume yokuqhuba ucwaningo yathatha isikhathi ukuthi itholakale. Njengoba sazi ukuthi lolu cwaningo bekumele ukuthi luqhutshwe ngezingxoxo ngamaqoqwana

umcwaningi uhlangabezane nenkinga yokuthi abanye abababambiqhaza bebengafiki ezingxoxweni lezi abebevumelene ngokuthi bazoba nazo ngenhloso yokuthungatha ulwazi babe nezaba. Kube sekungiphoqa ukuthi ngizame eminye imizamo yokuthi ngikwazi ukuthi ngithole abanye abababambiqhaza ukuze bevale isikhala salaba babambiqhaza asebethe bahoxa. Nakuba izingqinamba bezikhona ezikhona kodwa umcwaningi ukwazile ukuthi aluqhube ucwaningo lwakhe ukuze ezogcina ekwazile ukuthi athole izimpendulo kulokhu abekufuna.

NgokukaGreen, 2011) ugcizelela ukuthi ucwaningo lwegaqa indlela yokucwaninga ekwaziyo ukuthi ilawuleke engafani nezinye izindlela ezinkulu zokwenza ucwaningo.
Ngokusebenzisa le ndlela yegaqa kusize ngokuthi asibanga bikho isidingo sokuthi ngifunde imiqingo emikhulu kakhulu Kulolu cwaningo le ndlela ibambe elikhulu iqhaza njengo ngikwazi ukuthi ngixhumane nabafundisi okuyibona abababambiqhaza kulolu cwaningo ukuze ngikwazi ukuthi ngithole umnyombo ngezindlela abazisebenzisayo ekufundiseni abafundi izinkondlo kanye nezizathu ezingemumva ezibenza ukuthi bakhethe ukuthi basebenzise le ndlela ukufundisa. Lena inkinga bekungukubhekelela ezindleleni othisha abazisebenzisayo ukufundisa izinkondlo ukuthi ngabe ziyabasebenzela yini. NgokukaGreen, 2011) uqhuba ngokuthi ucwaningo lolu lwegaqa lungagcina ludala ukuthi kulokhu okusuke kutholakele ocwaningeni njengobufakazi kugcine kudala ukuthi kubekhona impikiswano. Lana ucwaningo lwegaqa lubandakanye abafundisi abayishumi nambili besiZulu ulimi lwasekhaya basemabangeni esigaba sokufunda nokuqeqesha okuqhubekayo njengabababambiqhaza bocwaningo.

3.10 Isiphetho

Lesi sahluko sichaze kabanzi ngezindlela umcwaningi azisebenzisile ekwenzeni ucwaningo lwakhe lube yimpumelelo. Ngichaze ipharadaymu yomhumusho kanye nomklamo wocwaningo ohambisanayo nalolu cwaningo. Ngiqhube ngokuthi ngibheke izindlela okuqokwe ngazo abababambiqhaza kanye nezindlela ezisetshenzisiwe ukuqoqa ulwazi, kanye nendlela yokuhlaziya ulwazi olutholakele nokuthi ubuqiniso bocwaningo ngizobuqinisekisa kanjani kulolu cwaningo lwami kanye nendlelande yocwaningo. Ezindleleni okuqoqwe ngazo ulwazi ngizibalulile ezisetshenzisiwe kulolu cwaningo okubalwa kuzo inhlololwazi yobuso nobuso, inhlololwazi esakuhleleka, kanye nokubukela kufundiswa. Inhloso yalolu cwaningo bekungukuqonda ukadebona wabababambiqhaza ngokwendlela abafundisa ngayo izinkondlo

kusiZulu ulimi lwasekhaya. Isahluko esizolandela sizobe sidingida kabanzi futhi ngokutholakele ocwaningeni. Umcwaningi lapho afake khona nezinkulumo zabababambiqhaza ukuze aqonde kahle ukadebona wabababambiqhaza ngezinkondlo.

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ISAHLUKO SESINE

UKWETHULWA KANYE NOKUHLAZIYWA KOLWAZI:

4.1 Isingeniso

Kulesi sahluko kwethulwa ulwazi olutholakele ngesikhathi kwenziwa ucwaningo. Umcwaningi usebenzise isu lezingxoxo, ukubukela kanye nokufundwa kwemibhalo ekuqoqeni ulwazi locwaningo. Ababambiqhaza bocwaningo kube ngabafundisi kulolu cwaningo. Ngaphambi kokuba umcwaningi ethule futhi ahlaziye ulwazi olutholakele kubalulekile ukuthi kubhekwe ukuthi injulalwazi ye-Social Constructivism isetshenziswe kanjani ukuhlaziya ulwazi locwaningo. Okuzolandela ukwethulwa kolwazi olutholakele ngenkathi kuqhubeka izingxoxo nabafundisi. Umcwaningi uzoqhubeka ethule ulwazi olutholakele ngenkathi esebenzisa isu lokubukela ezikoleni abezivakashela.

Kulesi sahluko umcwaningi uzokwethula aphinde ahlaziye ulwazi olutholakele ngokusebenzisa okushiwo ababambiqhaza ekuqhathanisa nokushiwo injulalwazi yaVygotsky. Le njulalulwazi ichaza okwenzeka emphakathini ngokwemvelo. Le njulalwazi ifundisa kabanzi ngezindlela othisha okumele ukuthi bazisebenzise ukuqinisekisa ukuthi ukufunda nokufundisa kuhamba ngendlela. Lesi sahluko siqhubeka sethule ulwazi olutholakele ngenkathi kuqhubeka izingxoxo nababambiqhaza bese izingxoxo zihlaziywa. Ukuhlaziywa kolwazi olutholakele kube sekusekwa ngohlaka lwenjulalwazi kaVygotsky yowe- 1978 eyaziwa nge-*Socio Cultural Theory of Learning* (engenabe kabanzi ngayo esahlukweni sesibili). Ngenkathi ngihlaziya ulwazi engiluthole kubahlanganyeli bocwaningo ngibuye ngasebenzisa la makhonsephthi alandelayo ukweseka injulalwazi kaVygotsky yowe-1978, esetshenziswe njengensizakuhlaziya: indlela yokufundisa izibalo, ulimi lokufundisa nokufunda.

Njengoba lolu cwaningo lungolohlobo lobunjalo botho, ngesikhathi ngihlaziya bengilandela imigudu nezindlela zokuhlaziya ucwaningo lobunjalo botho. USeidel (1998) uthi uma kuhlaziywa ucwaningo lobunjalo botho, kunezigaba ezintathu okudingeka umcwaningi adlule kuzona, futhi zontathu lezi zigaba zinokuxhumana. Ngamanye amazwi asikho isigaba esingancikile kwesinye. Uma ezigagula ngokulandelana kwazo uSeidel (1998) lezi zigaba uziveza kanje: Isigaba sokuqoqa ulwazi, isigaba sokuhlela ngononina nokuhlaziya ulwazi bese kuba yisigaba sokwethula okutholakele. Njengoba lezi zigaba zinokuxhumana nje, akulula

ukuba umcwaningi eqe isigaba esithile aye kwesinye ngoba zonke zihlobene.

Kulesi sahluko esingaphambili kwalesi ngidingide izindlela umcwaningi azisebenzisile ukuthi aqoqe ulwazi ukuze akwazi ukuthi aqhube ucwaningo lwakhe. Ngenabe kabanzi ngezindlela ezimqoka zokuthungatha ulwazi ngisebenzisa indlelakubuka yomhumusho ngilandela ucwaningo lobunjalo botho. Injongo enkulu yokubhalwa kwesahluko sesine ukwethula kanye nokuhlaziywa kolwazi olutholakele ocwaningweni. Ukuhlaziywa kolwazi yikhona okubambe iqhaza ekuphenduleni umbuzo walolu cwaningo. Nokho ngisebenzise izindlela ezahlukene njengomcwaningi ukwenza ucwaningo. Indlela yokuqala engiyisebenzisile ukuthungatha ulwazi, inhlololwazi, ukubukela kufundiswa, uhlu lwemibuzo la khona abahlanganyeli bekulindeleke ukuba baphendulo uhlu lwemibuzo ebengibabuza yona kanye nokufundwa kwemiqingo eyahlukene ukuqhuba lolu cwaningo. Ihlukene imibuzo umcwaningi ayisebenzisile ukuthola ulwazi kulolu cwaningo eminye yemibuzongqangi umcwaningi abegxile kuyo ukuba iyaphenduleka ilena elandelayo:

1. Yiluphi ulwazi nokuqonda abanalo othisha ngokubhekeke ukuthi bakwenze ngokukaTAHFUZWE ngezindlela zokufundisa izinkondlo ebangeni le -10?
2.Yiziphi izindlela othisha abazisebenzisayo uma befundisa izinkondlo esiZulwini ulimi lwasekhaya?
3. Kungani othisha bezisebenzisa ngale ndlela uma befundisa izinkondlo?

4.2 Ukuchazwa kwabahlanganyeli

Njengoba ngike ngakubalula ngaphambilini ukuthi lolu cwaningo luzoba nababambiqhza abayishumi basuka ezikoleni ezimbili ezahlukene, abahlanu isikole ngasinye. Abanye kulaba abayishumi bahlolwe ulwazi ngokuthi kwenziwe inhlololwazi. Ababili banikezwe uhlu lwemibuzo ukuba baluphendule ezikoleni. Laba abanye abathathu babe sebebukelwa befundisa njengenye yezindlela zokuqoqa ucwaningo. Bonke abahlanganyeli abaqokiwe baqokwe ngenhloso yokuthi kutholakale ulwazi mayelana nezindlela othisha abazisebenzisayo uma befundisa izinkondlo. Ngibe sengichaza kafushane ngezansi ngezindlela engizisebenzisile ukuthungatha ulwazi nokuthi lezi zindlela ngizisebenzise kanjani ukuqhuba ucwaningo lwami. Othisha laba engibabuze imibuzo ngenhloso yokuthungatha ulwaziangibange ngisabagagula ngamagama abo kodwa ngibabize ngabahlanganyeli, isibonelo nje: Umhlanganyeli 1 kwaze

kwayofika kulo wokugcina.

4.3 Ukwethula kokutholakele

Isethulo sokutholakele sigxile ekutheni kuhunyushwe izinhlololwazi kanye nemibuzongqangi abahlanganyeli abanikezwa zona kusetshenziswa le ndlela yokuhlaziya ulwazi eyaziwa ngokuthi ithematic analysis kuhambiselana ngqo nezinhlosongqangi zocwaningo. inhlololwazi ngayinye ihlaziyiwe ukuze kutholakale ukuqonda komhlanganyeli ngamunye mayelana nesihloko socwaningo. Uhlu lwemibuzo kanye nenhlololwazi kuhlaziywe ngendlela efanayo. Ngenkathi ngisebenzisa le ndlela yokucwaninga eyaziwa nge thematic analysis izindikimba ezithi azifane ezithe zahlonzwa kulolu cwaningo lapho ngigxile khona ekubhekeni ukuthi ngabe ziyahambisana yini nemibuzongqangi yocwaningo. Isethulo salokhu okutholakele ocwaningeni kube yimiphumela yalokhu okutholakele ocwaningeni lwami mayelana nokadebona wothisha ekufundiseni izinkondlo. Ukuqonda ulwazi othisha abanalo mayelana nalesi sihloko socwaningo ngibe sengihlukanisa izimpendulo zabo ngokwezindikimba. Izindikimba lezi zihlukaniswe ngokutholakele kubahlanganyeli balolu cwaningo ngokukadebona wabo selokhu baqala ukufundisa izinkondlo. Ngibe sengikhipha izindikimba eziyisihlanu ezitholakele kulolu cwaningo nokuyizona engizokwenaba ngazo kabanzi lana ngezansi:

Indikimba yokuqala: Isimomqondo sabafundisi ekufundiseni izinkondlo
Indikimba yesibili: Ukushoda kwesikhathi esabelwe ukufundisa izinkondlo
Indikimba yesithathu: Ulimi olujiyile olutholakala ezinkondlweni
Indikimba yesine: Insweleko yezinsizakufundisa
Indikimba yesihlanu: Ukushoda kwezingqalasizinda ezikoleni

Lezi zindikimba zethulwe zihambisana nezinhlosongqaningi zocwaningo ukuthola ukuthi ngabe amasu othisha abawasebenzisayo ekufundiseni izinkondlo ngabe anomthelela muni kubafundi, ngabe anomthelela omuhle noma umthelela omubi. Kulezi zindikimba ngibheke kuzo ukadebona wabahlanganyeli njengoba ngikwazi ukuthi ngixhumane nabo kulolu cwaningo. Ulwazi olutholakele kulolu cwaningo lugxile kakhulu kwindlela abafundisi abaxhumana ngayo nabafundi, lokhu okwakha ulwazi mayelana nokukadebona wabo nesihloko socwaningo.

4.3.1. Indikimba yokuqala: Isimomqondo sabafundisi ekufundiseni izinkondlo

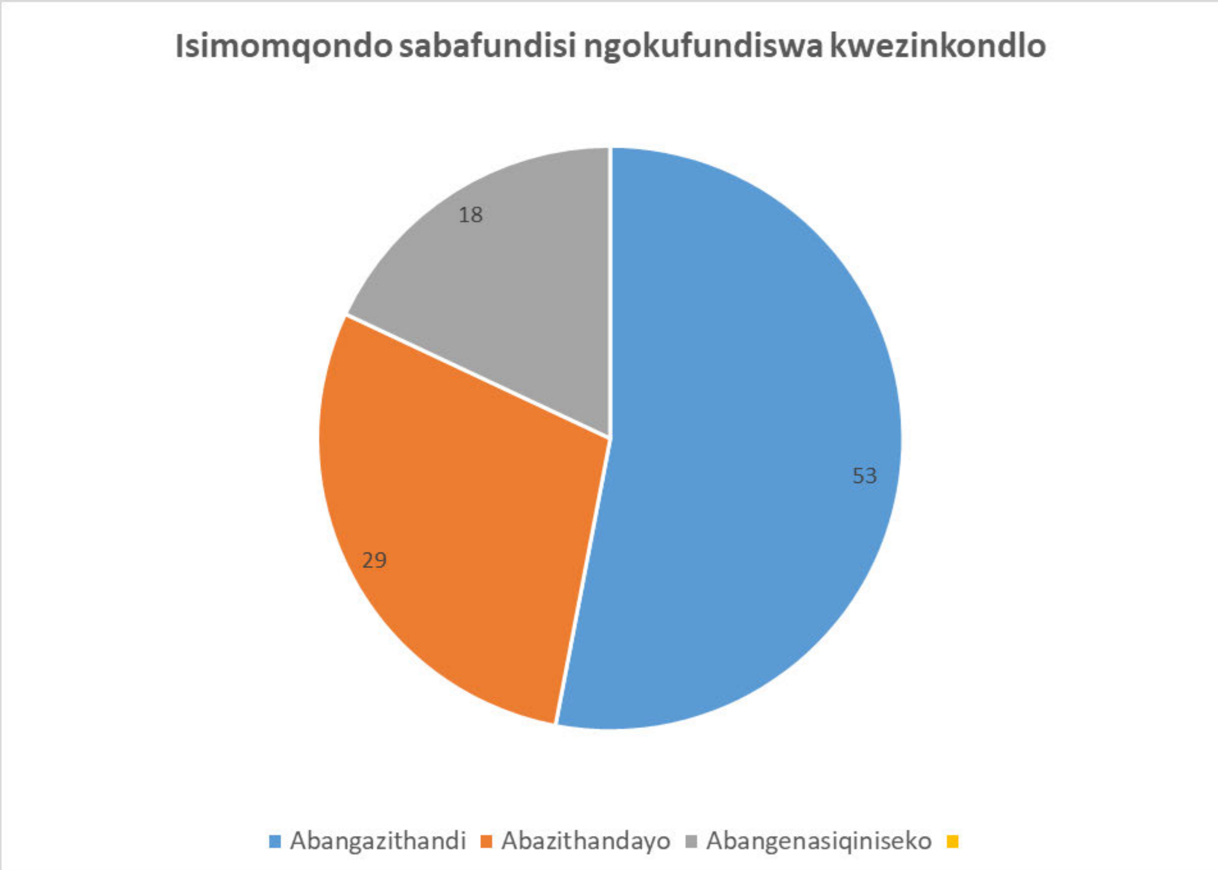

Figure 1: Inani labafundi abathanda izinkondlo (Byker, 2016)

Lokhu ngikuthole nje ngokuthi ngibabuze umbuzo wokuqala obukhona ocwaningweni mayelnana nezingqinamba bona njengabafundisi abahlangabezana nazo uma kufika ekufundiseni izinkondlo esiZulwini ulimi lwasekhaya. Babe sebeveza imizwa eyahlukene mayelana nalo mbuzo. Umbuzo lona ubuhlose ukubheka ukuthi ngabe lezi zingqinamba zinamthelela muni kumasu abafundisi abawasebenzisayo uma befundisa izinkondlo. Ngibe sengithola ukuthi empeleni ziningi izinselelo othisha abahlangabezana nazo ekufundiseni izinkondlo lokhu okudala ukuthi ngibone ukuthi ezinselelweni ababhekana nazo ziyaba nomthelela kwisimomqondo sabo ngezinkondlo.

Othisha abaningi baveze imibono eyahlukene mayelana nokufundisa izinkondlo abanye bathe bona bayakuthanda ukufundisa izinkondlo. Kwazise kuthiwa akuyiwa nganxanye kungemanzi

abanye bathe ukufundisa izinkondlo abakuthokozeli ngenxa yokuthi izinkondlo zinomsebenzi omningi azifani neminye imibhalo yobuciko. Abanye badalule ukuthi enye nje into eyinkinga ngokufundisa izinkondlo ikakhulukazi ebangeni le-12 ukuthi bayanikezwa uhlu lwezinkondlo okufanele ukuthi balufundise hhayi ukuthi wena njengothisha uzomane ufundise nje noma iyiphi inkondlo ayisusela emqondweni. Lokhu uthe lo mhlanganyeli kuyabakhinyabeza abafundisi ngoba uthola ukuthi usejwayele ukufundisa lezi zinkondlo, gwiqiqi umnyango wezemfundo usuwethula olunye uhlu lwezinkondlo. Lokhu nokunye okudala ukuthi othisha abaning bangabi nalo ugqozi nofuqufuqu lokuthi bafundise izinkondlo ngoba bazithola sebenenselelo yokuthi kumele ukuthi baqale phanse bahluze lezi zinkondlo eziba yishumi nambili umnyango osuke uzikhiphile nazo ezinezindikimba ezahlukene.

Eminye yemibuzo abahlanganyeli ababuzwe yona ukuthi ngabe bakuthola kunjani ukufundisa izinkondlo, ngabe bayakuthokozela noma abakuthokozeli. Abahlanganyeli baveze imibono ehlukene mayelana nalo mbuzo ngoba bakhombise ukuba nemizwa engafani ngokufundiswa kwezinkondlo. Ibe minigni kakhulu imibono abahlanganyeli abathe bayiveza ngoba abanye bathe bona bayakuthokozela ukufundiswa kwezinkondlo kanti ngakolunye uhlangothi abanye abafundisi baveze ukuthi abakuthokozeli ukufundiswa kwezinkondlo. Abanye babahlanganyeli baveze ukuthi abakuthandi ukufundisa izinkondlo ngenxa yokuthi izinkondlo zinomsebenzi omningi azifani neminye imibhalo yobuciko. Abanye baveze ukuthi kunzima ukuthi uqonde izinkondlo ngenxa yamatemu acebile asetshenziswa ezinkondlweni. Abanye abahlanganyeli bahlulekile bona ukuthi bephumele obala ukuthi ngabe bayakuthozela yini ukufundisa izinkondlo noma abakuthokozeli. NgokukaCreel, (2018) uthi imibhalo efana nezinkondlo eminye yemibhalo abafundisi abakuthola kunzima ukuthi bayifundise.

Abanye abafundisi baveze ukuthi izinkondlo nje bayazifundisa ngoba zibekwe umnyango kodwa ukube kuyangabo ngabe nje abalokothi bazifundise. Umnyango wezemfundo kuba nohlu olukhiphayo lwezinkondlo okumele ukuba zifundiswe njalo uma kuphela iminyaka emihlanu, lezi zinkondlo bake bazishintshe banikeze abafundisi izinkondlo ezintsha okumele ukuba zifundiswe kulowo nyaka. Ngokujwayelekile ebangeni le-12 kukhishwa uhlu lwezinkondlo ezibalelwa kwishumi nambili okufuneka ukuba abafundisi unyaka uphele noma kufike isikhathi sezivivinyo sebezenze zonke. Ebangeni le-10 khona kukhishwa uhlu lwezinkondlo eziyisithupha okufuneka ukuba zenziwe. Ukukhethelwa kwabafundisi uhlu lwezinkondlo okumele ukuthi balufundise ngokocwaningo ngibona kungenye yezingqinamba

edala ukuthi uthando lokufundisa izinkondlo bangabi nalo ngenxa yokuthi umnyango uvele ukhethe lezi ezihlonzwa njengezilukhuni. Abahlanganyeli ababe yingxenye yalolu cwaningo baveze ukuthi nakuba befundisa into eyodwa kodwa banemizwa engafani mayelana nokufundiswa kwezinkondlo ngokukadebona wabo.

Umhlanganyeli wokuqala uveze ukuthi uthando lokufundisa luncike kakhulu kuhlobo lwabafundi olufundisayo. Olunye uhlobo lwabafundi luyakwenza ukuthi unguthisha ugcine usungakuthandi nhlobo ukufundisa ngenxa yokuthi bengakukhombisi ukuzimisela esifundweni sakho. Iningi lababafundi lunalesi simomqondo sokuthi isiZulu silula bavele bengasiboni isidingo sokuthi bafunde uma sebesemakhaya ubona ngesikhathi sesivivinyo ukuthi abaziniki nhlobo nje isikhathi sokufunda. Abazihluphi ngisho ngokuthi beyobheka izincazelo zamatemu anqala ezinkondlweni. Lokhu okudala ukuthi bakuthole kunzima ukuthi baqonde izinkondlo.

Indlela ababukeka ngayo ikukhombisile ukuthi ukufundisa izinkondlo akakutholi kumnandi, ubeke kanje:

"Ukufundisa izinkondlo ngiyakuthanda kodwa kuya nangohlobo lwezingane ozifundisayo ukuthi zizimisele kangakanani…" (Umhlanganyeli A)

Ukungaqeqesheki ngokwanele kwabafundisi ngokufundiswa kwezinkondlo:
Inhloso enkulu yokuthi ngeze izinhlolokhono ubuso nobuso bekungukuthungatha ngiphende ngihlanganise ulwazi ngizama ukuthola ukuthi ngabe bayaluthola yini uqeqesho olwanele mayelana nokufundiswa kwezinkondlo emnyangweni wezemfundo. Ngibe sengibuza ukuthi ngabe yiziphi izinto umnyango ozenzayo ukuqinisekisa ukuthi niqeqesheke ngokwanele ukufundisa izinkondlo? Uthisha wokuqala ube esephendula kanje:

"Ngiyasithola isimemo esingimemela lakuqeqeshelwa othisha ukufundisa (workshop) mhlampe kanye ekuqaleni kwesigaba sonyaka, nakhona lapho hhayi ngoba sisuke siyoqeqeshelwa ukuthi izinkondlo zifundiswa kanjani kodwa sisuke siyotshelwa nje ukuthi yimiphi imisebenzi okufanele abafundi beyenze kuleso sigaba, hhayi ukuthi kusuke kugxilwe ekufundisweni kwezinkondlo."

Umhlanganyeli B uphendule wathi:

"Siyamenywa ezikhungweni zokuqeqeshwa njengothisha mhlampe kanye ekuqaleni kwesigaba sokufunda kodwa uthola ukuthi kusenenkinga yokuthi abayashoda abaqeqeshi emnyangweni kwesinye isikhathi uthola ukuthi uma umeluleki engekho ngaleso sikhathiho waleso sifundo, oze aniqeqeshe kuyake kucelwe uthisha thizeni wakwesinye isikole ongeyena umeluleki mukuthi kube nguye obambayo ngalelo langa naye ongaqeqeshekile ngokwanele. Okunye kubonakala ukuthi othisha abaningi abayigqizi qakala eyokuya la besuke bebizelwe khona ukuthi beyoqeqeshelwa ukufundisa. Okudala lokho ukuthi kwesinye isikhathi uke uthole ukuthi othisha isimemo basithola manje uqeqesho lungesonto elizayo abanye bezithole sebethatheleka phazulu yingakho abanye bengalubhadi nhlobo. Uthola ukuthi sengize ngaba nezinye izinhlelo nabafundi uma sekufika lesi simemo isikhathi sesihambile kubanzima ukuthi nami ngiyekhona."

Abafundisi babe nempendulo ethi ayifane kulo mbuzo, lapho khona bebeke nje ukuthi ngamafuphi uqeqesho mayelana nokufundiswa kwezinkondlo abalutholi nhlobo.

Nakuba kunjalo, abafundisi bavumelekile ukuthi bengasebenzisana nezikole abakhelene nazo ukuze bedingende izinkinga lezi ababhekane nazo ekufundiseni. Lezi zingqinamba ababhekene nazo bangakwazi ukuthi bazidlulisele kobaphethe zize zikwazi ukuthi ziyofinyelela kulabo beluleki abaqondene nesifundo abamele umnyango ukuze zikwazi ukuthi zilungiseke. Lolu cwaningo luthole ukuthi azikho izikhungo zokuqeqesha ezibekiwe zibekelwe ukuthi kuqeqeshwe abafundisi mayelana nokufundiswa kwezinkondlo. Abafundisi bathola uqeqesho nje kwezinye izingxenye zolimi kodwa hhayi ezinkondlweni ngqo. Ngesikhathi senhlololwazi umcwaningi ube esebuza lo mbuzo kumhlanganyeli wokuthi ngabe othisha bezikole ezingomakhelwaze bayahlanganani ndawonye bezodingida nkinga ababhekene nayo mayelana nokufunda nokufundiswa kwezinkondlo. Uthisha wokuqala nothisha wesibili banikeze izmpendulo eyodwa yokuthi cha inking ekanjalo ayihlanganelwa izikole kodwa isikole nesikole sike sizibonele ukuthi ngabe sibhekana kanjani naleyo nkinga ngaphakathi ngaphandle kokuthi size sibandakanye abafundisi bakwezinye izindawo ukuba babe yingxenye.

Umhlanganyeli C wasesikoleni esisemaphandleni ubeke kanje:

"Thina asibi nayo imihlangano nezikole ezingomakhelwane (cluster meetings) ngesizathu sokuthi izikole ziqhelelene kakhulu kanti nemigwaqo yokuhamba izithuthi ayikho esimeni. Iningi lothisha abafundisa kulezi zikole uthola ukuthi uma beya emsebenzini bahamba ngemoto eyodwa beshiye izimoto zabo emadolobheni okwenza ukuthi kubenzima ukuthi sihlanganed kwimihlangano efana nalena. Enye inking uthola ukuthi kuhlangana othisha abancane

abangevile kwabayisihlanu besifazane okwenza ukuthi kubenzima ukuthi bahlale uma abantwana besikole sebephumile ngoba lesi sindawo esisebenzela kuzo zifana nehlane uma sekuphume nabantwana kuyasabeka."

Umhlanganyeli D yena ubeke kanje:

"Siyahlangana njengezikole ezingomakhelwane uma usaqala unyaka kodwa lokhu akwenzeki njalo ngendlela okumele ngabe kwenzeka ngayo…"

Uthisha wesibili uphinde wabalula ukuthi, nakuba behlangana nothisha bezikole ezingomakhelwane beba ngamaqoqwana bedingida izinselelo ababhekana nazo njengabafundisi, uyaba khona uthisha osuke eceliwe ukuba azomela umeleluki kodwa okufike kwenziwe nje ukuthi kudingidwe lelo phepha abafundi abebehlolwa ngalo bephendula leyo mibuzo emibili emithathu, nezinkondlo ezidingidwayo kuthathwa mhlawumbe eyodwa kuhluzwe imigqa engevile kwemihlanu kungagxilwa nje enkondlweni. Abafundisi abaningi ababe yingxenye yocwaningo baveze ukuthi uqeqesho lolo oluncane nakuba beluthola kodwa baluthola kwingxenye yolimi kuphela hhayi ezinkondlweni. Lokhu kufaka abafundisi esimeni esinzima njengoba kudingeka ukuthi besebenzise ulwazi abanalo bona ukuze bekwazi ukuthi befundise izinkondlo.

Umhlanganyeli C yena uphinde wabeke kanje:

"Esikoleni sami siyaba nayo imihlangano yaleso naleso sifundo lapho khona sisuke sihleli nenhloko yomnyango sidingida ukuthi yingabe yiziphi izinkinga esibhekene nazo emmnyangweni wethu futhi sngenze njani ukuze lezi zinkinga zikwazi ukuthi zixazululeke. Nakube abanye abafundisi bolimi bekuphakamisa ukuthi kunenkinga enkulu ephepheni lesibili lesiZulu ulimi lwasekhaya kuyake kugcinwe ngokushiwo nje ukuthi inking ikhona kodwa asibi bikho isixazululo ukuthi kufanelwe ukuba kwenziwe njani. Inkinga yezinkondlo sinayo ngempela esikoleni sami njengoba abafundi bengafuni nje ukufunda kufuneka ukuthi njalo ubaphoqe ukuze befunde. Ngicabanga ukuthi le ngxoxo esinayo njengamanje kwamina isingivule amahlo, ukuth ngizame ukuthola amanye amasu ukuthi kufanele ukuthi kwenziwe njani ukuthi sifake uthando lwezinkondlo kubafundi."

Umhlanganyeli D uphinde wabeke kanje:

"Okungisebenzelayo mina ukuthi ngisebenzise amaphepha anagphambilini ukuthi ngiqeqeshe abafundi mayelana nemibuzo ebuzwayo ezinkondlweni lokhu kwenza ukuthi kubelula ukuthi

abafundi bezame ukuphendula imibuzo ngoba ulwazi oluncane basuke sebenalo lokhuthi kufanele imibuzo ukuba bayiphendule kanjani nakuba kodwa lokhu kwabanye kufana nokuthela amanzi emhlane wedada kodwa ngiyake ngibone kungisebenzela ikakhulukazi ngesikhathi sezivivinyo ukuthi sibuyekeze amaphepha esewake abhalwa ngaphambilini. Okunye ngiyake ngihaphelezele uthisha webanga le-12 uma beya kwenye inhlangano eyaziwa ngoSiba eba minyaka yonke kabili ngonyaka lapho khona kusuke kuyofundiswa abafundi babanga le-12 nambili iphepha lokuqala nelesibili nami lana ngize ngizithole sengihlomula kakhulu ngamasu okufundisa izinkondlo nakuba ngingesiye uthisha webanga le-12, kodwa nje ukubona abanye abafundisi asebemnkantshubomvu besina bededelana behluza izinkondlo nami ngize ngizithole sengihlomula kakhulu."

4.3.2 Indikimba yesibili: Ukushoda kwesikhathi esanele sokufundisa izinkondlo

Othisha abaningi baphawule ngokuthi umnyango awubaniki isikhathi esanele sokufundisa izinkondlo ngokuhambisana ngokukaTAHFUZWE kanye nohlelo lokufundisa lonyaka lokhu okudala ukuthi bezithole sebenengcindezi yokuthi abakwazi ukuthi baphuthule umsebenzi wabo ngesikhathi ngenxa yokuthi benza yonke into sebexhamazela ngenxa yokuthi isikhathi esabiwa umnyango siba sincane kakhulu. Lokhu kugcine kudale ukuthi othisha bangabe besathola isikhathi sokuthi befundise begxile ezinkondlweni nokudala ukuthi bakhe phezulu lokhu okugcina kuvuna abafundi abasheshayo ukubamba nabakhaliphile singabi bikho isikhathi sokuthi bacathulise laba abadonsa kanzima.

Umhlanganyeli A:

Ubeke ukuthi isikhathi ababelwa sona ekufundiseni izinkondlo asanelel, mina nje njengoba ngifundisa nebanga le-12 uke uthole ukuthi sinikezwa nohlu lwezinkondlo eziningi okufanele ukuthi uma kuphela isigaba sonyaka sibe sesiziqedile. Lokhu-ke nokho okuba inselelo enkulu ngoba kumele ukuthi sibheke namanye amabanga nakhona uthola ukuthi kunohlu lwezinkondlo mhlawumbe eziyisithupha umnyango ozikhiphile ukuthi zifundiswe kodwa isikhathi sokuthi sizifundise zonke asanele. Khumbula ukuthi iphepha lesibili lesiZulu ulimi lwasekhaya luqukethe nezinye izingxenye ezifana nomdlalo kanye namanoveli, konke lokhu kudinga isikhathi esanele ukuthi kuhluzwe nakho, singakafiki njeekuhluzeni kudingeka isikhathi esanele sokuthi lezi zincwadi ziqalwe zifundwe nazo ekilasini nakho lokho okudinga esakho isikhathi.

Umhlanganyeli B:

Naye ukhale ngesikhathi esincane ababekelelwa sona ukuthi befundise izinkondlo.Ubeke kanje, izinkondlo zidinga isikhathi esiningi inkondlo iyodwa nje kungakuthatha ngisho izinsuku ezimbili usazama nje ukuthi uyihluze, ngibona isikhathi esisabelwa umnyango singanele neze ngoba kwesinye isikhathi uthola ukuthi ugcine usukha phezulu lokho okudala ukuthi ugcine usuhamba nabahambayo, lokhu kugcina kudala ukuthi ungabi naso isikhathi esanele sokuthi ungabhekelela inking yomfundi nomfundi.

Umhlanganyeli C ubeke kanje:

Mina ngokubona kwami isikhathi sokufundisa izinkondlo ngithi cha asanele neze uma ungathatha ukubheka nje inkondlo ungayihluza ngisho usuku lonke iyodwa, ngoba yize umoya wenkondlo uyake ube wodwa noma mibili esiyake siyithole enkondlweni kodwa indlela abantu abangayichaza ngayo ayifani. Umfundi eyedwa engaba novo lwakhe kanjalo nomqondo wenkondlo singawuchaza ngezindlela ezihlukene lokho nje kungadala ukuthi kudle isikhathi esiningi njengoba umfundi nomfundi kumele sizwe uvo lwakhe, ngoba ungathola ukuthi lokhu umuntu akucabangayo akusikhona kanti ukube sihlale phansi salungisa kusenesikhathi sahluza umfundi ngeke azithole esesimeni lapho khona esebhala okungesikho esivivinyweni sakhe. Kubalulekile ukuthi zihluzwe kusanesikhathi ukuze nothisha akwazi ukuthi umfundi amlungise ngaphambi kwesikhathi sokuhlolwa. Okunye futhi uma ungathatha ukubheka ukuthi inkondlo inezakhowo ezimbili okuyisakhiwo sangaphandle kanye nesakhiwo sangaphakathi. Isakhiwo sangaphandle sibheka ukwakheka kwenkondlo ngaphandle usayibuka nje lapho sibheka khona izitanza, olayini, izimvumelwano, ukuxhumana, ifanamsindo nokunye nje konke lokho kuthatha isikhathi nje ngeke ukwenze nje ngehora elilodwa olinikiwe ngakho-ke isikhathi siyadingakala esithe xaxa ezinkondlweni. Uma nje sesibheka isakhiwo sangaphakathi sona nje singadinga noma amahora amabili lapho khona usufunda ugxila ukuth le nkodlo le kahle hle ikhuluma ngani, ubheka amagama akhethwe yimbongi ukuthi imbongi ithini la, izimo zokukhuluma, izifenqo kuningi wakwenza ngehora elilodwa kudinga nje isikhathi esijana.

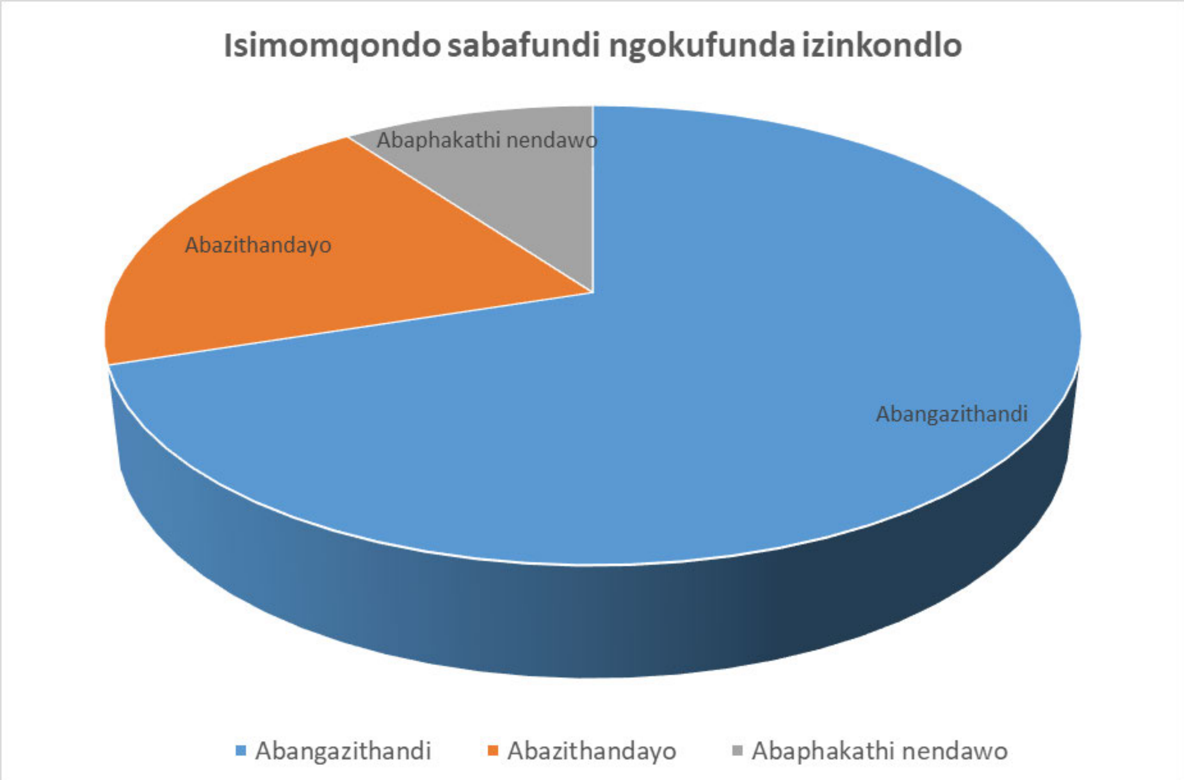

Figure 2: Umdwebo okhombisa inani labafundi abakhombisa ukukuthakasela ukufunda izinkondlo emabangeni athe thuthu (Shyma, 2023)

Ngokwalo mdwebo ongenhla ukhombisa ukuthi abafundi abaningi abanalo uthando lokufunda izinkondlo. Lokhu kukhombisa ukuthi sincane kakhulu isibalo sabafundi abenza kahle ezinkondlweni. NgokukaHnik, (2010) noBenton, (2000) bathi abafundi bakhombisa ukungabi nalo uthando lwezinkondlo lokhu okuze kube nomthelela omubi ngisho kubafundisi imbala ngoba ukungabi nalo uthando kwabafundi kubaqedela ugqozi lokuthi bezifundise. NgokukaKhatib, (2011) uthi ukungabi nalo uthando lwezinkondlo kubafundi kuqala besesemabangeni athethuthu la kwimfundo eyisisekelo kuze kuyofika ezikhungweni zemfundo ephakeme abafundi nje bakhombisa ukungazithandi izinkondlo iningi labo. Ukungabi nalo uthando lwezikondlo akusiyo into yalapha eNingizimu Afrika kuphela kodwa nabacwaningi abafana noHirvela noByle, (1988) abenze ucwaningo ezweni laseShayina bathole ukuthi bangamaphasenti ayi-6 kuphela abafundi abanothando lwezinkondlo.

NgokukaSitiNorliana, (2018) ubeka ukuthi indlela abafundi ababuka ngayo izinkondlo isangashintsha inqobo nje uma kungashintshwa izindlela abafundiswa ngazo kuzanywe amasu amasha okufundisa izinkondlo kanye nezinsizakufundisa abafundisi abazisebenzisayo uma befundisa izinkondlo. Okuyiqiniso impela ngoba hhayi ngoba abafundi bengazithandi

izinkondlo ngicabanga ukuthi amasu abafundisi abawasebenzisayo okwenza abafundi

bezibone ngathi izinkondlo zilukhuni. Kungumsebenzi wabafundisi ukuthi uma bebona ngathi le ndlela yokufundisa ayibasebenzeli bese bezama ezinye izindlela abacabanga ukuthi zingasebenza. UNaidoo (2010) uthi kufanele kuqikelelwe ukuthi ukufunda nokufundisa kumbandakanya abafundi, abafundi abangagcini nje beyizethameli, benganikezwa ithuba lokuthi babeke eyabo imibono babe yingxenye yesifunjwana. Ngiyavumelana noNaidoo abafundi kufanele ukuthi banikwe ithuba lokuthi beveze izimvo zabo kwisifunjwana ukuze bezozizwa beyingxenye yesifundo futhi lokhu kubavulela nethuba lokuthi kwizimpendulo abazishoyo noma zingashayi emhloloni uthisha uyakwazi ukuthi esheshe abone lawo maphutha ewalungise kusenesikhathi kungaze kufike isikhathi sokuhlola.

4.3.3 Indikimba yesithathu: Ulimi olujiyile olusetshenziswa ezinkondlweni

Izinkondlo njengoba sazi ukuthi zidle kakhulu ngolimi oludephile futhi olugigiyelayo lokhu kuba ingqinamba enkulu kubafundisi njengoba bethi bazithola bemosha esiningi isikhathi lesi bethi bazama ukuchaza amjatemu amasha kubafundi. Izinkodlo isikhathi esiningi zisebenzisa ulimi olunezifenqo kakhulu lapho sibala khona isenzasamuntu, isifaniso, isingathekiso, ihaba, indida kanye nezinye neziningi ezahlukene. Lokhu kwenza ukuthi kubenzima kakhulu nakuthisha imbala lokuthi bahluze umqondo okusuke kumele utholakale enkondlweni ngaleso sikhathi. Ulimi olutholakala ezinkondlweni lucebile, lujulile yingakho abafundisi beke bekuthole kungumnqansa ukuthi befundise izinkondlo. Inkinga bathi iqala uma sekumele khona kungenwe kwisakhiwo sangaphakathi sona sidinga ngathi ungahlaziya igama negama ukuze kukwazi ukuthi kutholakale umqondo wenkondlo. Lokhu akugcini ukuthi kubeyingqinamba kubafundisi kuphela nakubafundi imbala bakuthola kunzima ukuthi baqonde amagama asezinkondlweni.

Izinkondlo zihluke kakhulu kweminye imibhalo zingumbhalo omfushane impela kodwa okunzima ukuthi uwuqonde. Ziqukethe umqondo obalulekile kodwa ngamaganyana nje ambalwa. Okunye ukuze umuntu owufundayo lo mbhalo wezinkondlo ukuze akwazi ukuthi awuqonde kubalulekile ukuthi abenolwazi olunzulu mayelana nezinhlobo zezinkondlo ezikhona ethi eqambe ebona isihloko bese kubalula ukuthi aqagule ukuthi ngabe le nkondlo ingena ngaphansi kwaluphi uhlobo. Inkondlo ukuze ukwazi ukuthi uyiqonde kubalulekile ukuthi uqale ngokuthi ubuke isakhiwo sayo sangaphandle ngaphambi kokuthi udlulele

kwisakhiwo sangaphakathi, uma usujwayele ukufunda inkondlo imigqa nje yenkondlo iyodwa ubude bayo nobufishane bemigqa buyakutshela okuthile ngenkondlo. Izitanza izona ezakhiwa imigqa esuke ikhona enkondleni singakayihluzi inkondlo nje sisuke sesazi ukuthi uma inkondlo iyisigaba esisodwa leyo nkondlo ingena ngaphansi ko hlobo lwenkondlo olwaziwa ngokuthi isonethi.

Izinkondlo zingumsebenzi omningi ngoba ukuze ukwazi ukuthi uzihluze kumele kube namasu athile ozokwazi ukuthi uwasebenzise ukuze ukwazi ukuthi uyiqonde leyo nkondlo. Izinkondlo ziba kakhulu nolimi olungajwayelekile, lapho sibala khona zifenqo kanye nezimo zokukhuluma nokuyizona ezenza sengathi kulukhuni ukuqonda ulimi lolu olutholakala ezinkondlweni.

Isifunjwana engasithamela ngafica umfundisi ehluza le nkondlo ethi ‘Izingxabo Zomnyezane’

Inkondlo

Izingxabo Zomnyezane

1. Ngilangazelel’ ukudepha kwelenjulu,
2. Kotatalambu bezingxabo zomnyezane,
3. Laph’ ukujula kwenjulo,
4. Kuyingcebo yomhlaba nezulu,
5. Laph’ ukuphelela konke kwempilo,
6. Kuyisiyalu somthombo ompompoza,
7. Ingunaphakade.

8. Ngilubalubel’ ukugxila kwelenjulo,
9. Ngizinz’ ekujuleni kwenkululeko yomphefumulo,
10. Ngizinz’ ekuthuleni ngijabul’ unomphela,
11. Ngifund’ ukudons’ amanzi ezinkalweni.
12. Ngikhephuze uhlaza ubusika nehlobo,
13. Ngizwe imvunge yemvelo ivungama
14. Ingoma kaqinadolo nethemb’ elizayo.

15. Ngilangangazel’ ukudeph’ okujulile,
16. Kulezo zimpande zemingamanzi ngigcule,
17. Ngivunulis’ ubuchopho ngohlaza.

18. Lwamaqabung' ayonginqwambis' okweqhawe,
19. Kuleyo mithombo ngingaphinde ngome,
20. Ngigiye ngiqephuze ngosiba lwakwaNgqondonkulu
21. Ngiqoth' uphoko nokhothe lwendlela,
22. Nabazukulu badle kuchitheke inyongo,
23. Bafinye ngendololwane bethabile.

Ibhalwe ngu: EJ, Mhlanga

Amasu Asetshenzisiwe Okuhluzwa Kwenkondlo Umqondo wenkondlo

Umqondo yilokhu inkondlo ekushoyo noma okushiwo yimbongi enkondlweni. Kule nkondlo imbongi ithi ilangazelela futhi inetshisekelo yokuphuza emthonjeni ojulile oyimfundo. Ithi izuze imfundo ezoba usizo empilweni yayo yonke ikwazi nokuyilekelela ukumelana nezimo zonke ehlangabezana nazo, ezimnandi nezinzima. Imbongi iphinde ithi ifisa ukuthi ngalolu lwazi iklonyeliswe ngokuthweswa iziqu iyijabulele imfundo eyizuzile. Ithi le mfundo iyoba umphako wendlela okuyisinkwa sayo sokuphila esiyozuzwa nayisizukulwane siphile kahle, sinethezeke.

Umoya

Umoya wenkondlo umuzwa noma isimo imbongi esuke ikuso uma iqamba/ ihaya inkondlo. Le nkondlo inomoya wokulangazelela nokujabula. Imbongi ilangazelela ukujula ngemfundo, ithole/ izuze ulwazi olujulile lwekhethelo oluzoyisiza ezimweni ehlangabezana nazo. Ilangazelela ukufunda igogode, yethweswe iziqu/ iminyezane njengesifundiswa, ijabulele imfundo eyizuze kwaNgqondonkulu.

Indikimba

Indikimba ummongo/ ingqikithi yenkondlo. Yilokho inkondlo emayelana nakho ngegama elilodwa noma ibinzana lamagama. Indikimba yale nkondlo imfundo.

Umyalezo

Kubalulekile ukuzinikela ngokuphelele ungaphazanyiswa yilutho emfundweni, ufunde uze ugogode ukuze uphile impilo engcono nezonethezekisa nesizukulwane, sidle kuchitheke inyongo.

Isigqi

Isigqi siyashesha ngenxa yomoya wokulangazelela nenjabulo. Nakuba zizininingi izimpawu

zokuloba kodwa lokho akusenzi sinense. Ukusetshenziswa kophawu lwe- Apostrofi, ukweqiwa konkamisa kuningi nakho kuyasenza sisheshe isigqi.

Ithoni

Ithoni iveza ukufisa nokujabulela imfundo enzulu nolwazi olusabalele, isebenzise la magama, "Ngilubalubal'ukugxila kwelenjulo,"

Imifanekiso mqondo

Imifanekiso mqondo yilawo magama asetshenziswa imbongi ukwakha isifanekiso emqondweni wofunda inkondlo. Kungashiwofuthi ukuthi izithombe magama. Sikhuluma ngezinzwa (inzwa ebonakalayo, inzwa ezwakalayo, inzwa ehogelayo, inzwa yokunambitha nenzwa yokuthinta, izimo zokukhuluma (izifengqo, izaga nezisho) kanye namagama acebile.

Izifenqo ezitholakale enkondlweni ilezi:
Lana amagama noma imishwana esetshenziswa ngendlela engabeki izinto obala.

- Isifaniso- Lana imbongi isuke ifanisa izinto ezingafani isebenzisa lezi ziqu; njenge, okwe-, sa-

Umugqa wesi-18, **Isifaniso**
Lwamaqabung' ayonginqwambis' okweqhawe
Imbongi izifanisa neqhawe ngokunqoba/ ngokuhlabana emfundweni lapho isifunde yagogoda isithweswa iziqu/ iminyezane ngokuphumelela kwayo emfundweni.

- Isingathekiso- Lana imbongi isuke ikhuluma ngokufanekisa izinto ezingafani ubiza enye into ngenye.

Umugqa wesi-4, **Isingathekiso**
"Kuyingcebo yezulu nomhlaba"- Ingathekisa imfundo nengcebo, ukuthi uma unemfundo unothile, usuke unakho konke okuyisidingo sokuphila.

- Isenzasamuntu – Lana unikeza into engaphili izimpawu zomuntu ophilayo. Umugqa we-13… **Isenzasamuntu**

Ngizwe imvunge yemvelo ivungama.
Izisho:

Ukuchitheka kwenyongo, umugqa we-22
Ukuhlala ngokwenethezeka. Lesi sisho imbongi isisebenzise kahle ukugqamisa ukuthi ngemfundo ezuzwe imbongi nezizukulwane nazo ziyophila kahle nangokunethezeka.

Ukugiya uqephuze ngosiba, umugqa we-20

Imbongi isebenzise usiba lwaba uphawu lwemfundo. Imbongi isigqamisela injabulo eyoba nayo ngemfundo eyizuzile esikhungweni semfundo nokuthi iyoyisebenzisela ukusiza nabanye.

Ukufinya ngendololwane; umugqa we-23

Ngalesi sisho imbongi isivezela ubumnandi bempilo nempilo enethezekile eyoba khona ngenxa yemfundo, nezizukulwane ziphile kahle zibuse.

Yilawa amasu okuhluzwa ezinkondlo umhlanganyeli A awasebenzisisile ngenkathi ehluza le nkondlo esihloko sithi "Izingxabo Zomnyezane"
Umhlanganyeli A ubeke kanje:

Lapho umcwaningi ethi cela aphawule mayelana nolimi olusetshenziswa ezinkondlweni ukuthi ngabe linomthelela onjani kubafundi? Yena ube esebeka kanje: *"Ulimi olusetshenziswa ezinkondlweni luyinkinga kakhulu ukuthi umfundi aluqonde ngoba uthola ukuthi umfundi nje usahlulwa ukukhipha izinto ezilula enkondlweni ezifana nezimvumelwano kanye nokuxhumana uvele ubone ukuthi la kusakude phambili."*

Mayelana nokukhethwa kwezinkondlo ezizofundiswa umnyangon wezemfundo iwona oshoyo ukuthi yizona ziphi izinkondlo okufanele ukuthi zifundiswe kodwa umnyango awukuphoqeleli ukuthi kumele ufundise inkondlo yiphi nini kodwa nje kuba kuwe ukuthi wena njengothisha uhlele ukuthi uqale ngayiphi. Umfundisi kulindeleke ukuthi afundise lezi zinkondlo eziqokwe umnyango akufani nasemabangeni aphansi lapho khona uthisha aye abheke ukuthi iyiphi inkondlo enolimi olululana anagayifundisa ukuze abafundi bakhe basheshe bayiqonde. Emabangeni lawa athethuthu uthisha ufundisa inkondlo ebekwe umnyango ukuze kuthi uma kufika isikhathi sezivivinyo kube ngukuthi abafundi usebenzise zonke izinkondlo ezimiselwe.

Eminye yemibuzo yenhlololwazi bekuwukuthi*; Ngabe kukhona yini ongafuna ukukusho mayelana nokufundiswa kwezinkondlo mayelana nokadebona wakho ngokufundiswa kwezinkondlo?* Lona bekungumbuzo ovulelekile obuvumela ukuba umhlanganyeli avulele konke okungaphakathi akuvalele mayelana nemizwa yakhe ngokufundiswa kwezinkondlo.
Umhlanganyeli B ube esebeka kanje:
Ukufundiswa kwezinkondlo anginankinga nakho kodwa uma ungasinika isikhathi esanele sokuthi lezi zinkondlo zifundiswe ngoba kunzima ukuthi ungahluza izinkondlo ezintathu

ngosuku kodwa kusakhona neminye imisebenzi okufanele ukuthi uyenze isibonelo nje ephepheni lesibili lesiZulu ulimi lwasekhaya awufundisi izinkondlo kupela kumele ufundise futhi neminye imibhalo yobuciko efana namanoveli kanye nemidlalo nayo edinga esinye isikhathi esanele sokuthi ifundwe iphinde ihluzwe.

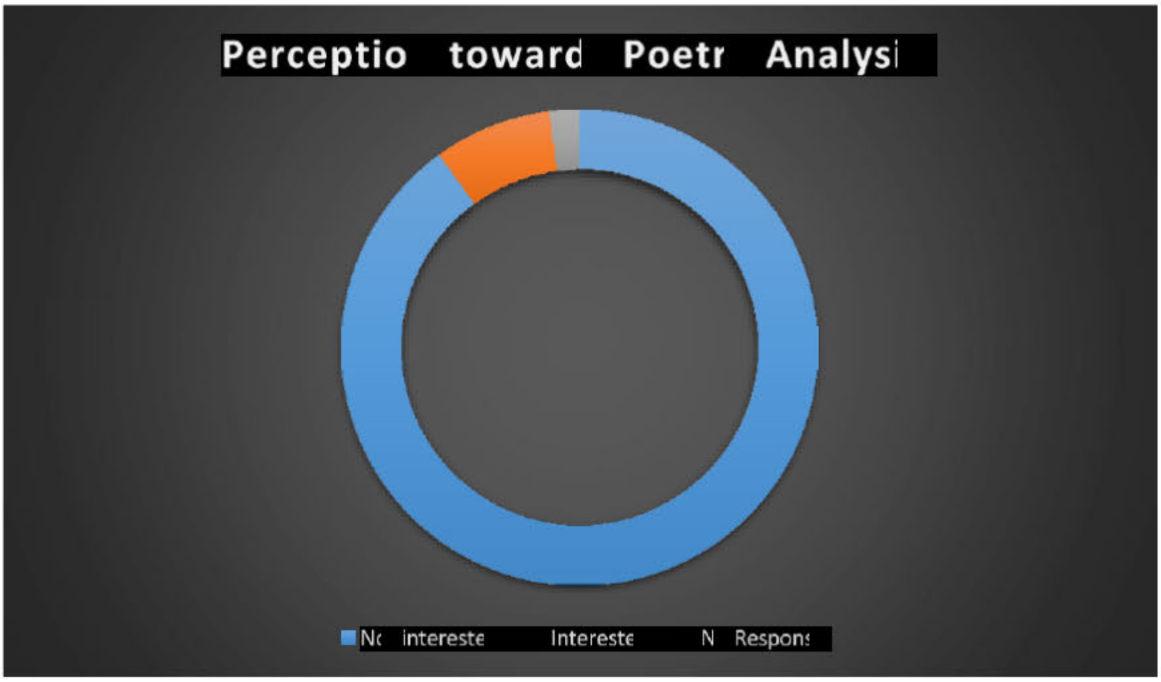

Figure 3:

Ucwaningo ngokwalo mdwebo ongenhla lukhombisa ukuthi uthando lokuhluza luncane kakhulu, bancane kakhulu abantu abakhombisa ukuba nothando lwezinkondlo. Abafundisi abaningi bakhombise ukungabinalo uthando lokuzihluza izinkondlo ngenxa yokuthi kushoda izinsiza kufundisa futhi abafundi abaningi abazithandi izinkondlo lokho kwenza ukuthi kubenzima kubafundisi, bangabi nalo lolo gqozi lokuthi bazifundise. Iphesenti likhombisa ukuba phezulu kakhulu kulaba abangenalo uthando lokuhluza izinkondlo, kwabanothando isibalo sikhumbisa ukuthi sibe sincane kakhulu bese kuba ilaba abangaphumelanga obala. Inselelo enkulu ebangela ukuthi lungabi bikho kulolu hlobo lombhalo wobuciko ukuthi othisha abaningi bakhala ngokukadebona wabo ukuthi uwena obe nomthelela omkhulu nakwindlela bona asebebuka ngayo izinkondlo.

4.3.4. Indikimba yesine: Insweleko yezinsiza kufundisa

Ukushoda kwezinsiza kufunda nokufundisa umcwaningi ubuzile kubahlanganyeli ukuthi, *ngabe iziphi izinsiza kufundisa abazidingayo uma befundisa izinkondlo nanokuthi zanele yini noma basebenza ngalokhu abanakho ukuze ukufunda nokufundisa kuqhubeke?* Inhloso yale mibuzo bekungukuthola ukuthi ngabe abahlanganyeli zikhona yini izinkinga ababhekana nazo

uma kufika kwizinsiza kufundisa abanazo ekufundiseni izinkondlo okungaba enye yezimbangeli ekutheni abafundi bengenzi kahle ezinkondlweni. Umhlanganyeli wokuqala kanye nomhlanganyeli wesibili babeke okufanayo ukuthi banezinselelo eziningi ababhekana nazo ngenxa yokushoda kwezinsiza kufundisa okubalwa khona izincwadi kanye nezichazamagama ezingaba wusizo ekutheni zilekelele abafundi kanye nabafundisi ukuze bakwazi ukuthi beqonde amatemu anqala asetshenziswa ezinkondlweni, futhi bathi nje abakaze bebone nje ezincwadini ezifana nezichazamagama ezilekelela abafundi kanye nabafundisi ukuthi baqonde imibhalo yobuciko efane nezinkondlo. Abahlanganyeli bavumelane ngokuthi bona bancike kuzincwadi kuphela ezikhishwa umnyango ukuthi befundise ngazo nazo ezinganele futhi ezingachazi kabanzi lokhu okusuke kumelwe ukuthi kufundwe, kumele wena njengomfundisi uzame ukuthi uzitholele wena amathuluzi azokwazi ukuthi akwelekelele ekuhluzeni izinkondlo.

Uthisha wokuqala ubeke kanje:

"Ubeke ngokukadebona wakhe wathi kwesinye isikhathi uthola ukuthi imbongi isebenzisa amagama ajiyile enkondlweni lokhu okwenza ukuthi abafundi bakuthole kunzima ukuthi baqonde umqondo wenkondlo ngaleso sikhathi. Uqhube ngokuthi ukungabi bikho kwezinsiza kufundisa ezifana nezichazamazwi noma izichazamagama zesiZulu kuyaba nomthelele ekutheni ukufunda nokufundisa bekuthole kunzima ukuthi kuqhubeke."

Uthisha wesibili yena ubeke kanje:

"Izincwadi eziningi zezinkondlo zinamagama angajwayelekile manje kuphela esiningi isikhathi esazama ukuchaza ukuthi lawomagama aqonde ukuthini ukuze bezokwazi ukuthi bethole umqondo wenkondlo. Waphinde wabeka ukuthi nje esiyingini lesi saseKing Cetshwayo kubonakala kunensweleko ezincwadini zokufunda okudala ukuthi abafundi bengenzi kahle ngoba encwadini iyodwa uthola ukuthi abafundi bathathu noma babili encwadini eyodwa kumele ukuthi babolekane. Kwesinye isikhathi uthola ukuthi usufikile ekilasini lo mfundi obekuwuye okugcine incwadi akayiphethe uthi uyikhohlwe ekhaya okungenye yezingqinamba esiphinde sihlangabezane nazo. Uthola ukuthi ngesikhathi sezivivinyo sebeyabanga ukuthi incwadi izolala kubani."

Ukushoda kwezinsizakufundisa enye yezinkinga ezithe zagqama kulolu cwaningo kuze kuvele le ndikimba. Abahlanganyeli kulolu cwaningo baveze ukuthi imibhalo ebhalwe ngolmi

lwesiZulu iyashoda kakhulu okwenza ukuthi kubenzima ukufunda nokufundisa. Abacwaningi abangoFarrel, noVerspoor (1989) bathi izinsizakufunda nezinsizakufundisa kungenye yezindlela ezithuthukisa ukuqonda kumfundi. Baqhube ngokuthi izinsizakufundisa yinoma ngabe yiluphi uhlobo lombhalo olukwazi ukuthi lusize umfundi ukuthi akwazi ukuthi athole ulwazi asuke eluding ngaleso sikhathi. Kulezi zinsizakufundisa singabala amashathi, izincwadi, amavidiyo angakwazi ukuthi elekelele umfundi ngesikhathi sokufunda nokufundisa. Izinsizakufundisa ziphinde zilekelele umfundi ukuthi akwazi ukuthi aqonde kangcono lokhu okusuke kufundwa ngaleso sikhathi, akugcini ngokuthi kusize umfundi kuphela kodwa nomfundisi uyathola ukuthi alekeleleke ukuthi afundise kangcono. Ngamafushane nje laba bacwaningi baqonde ukusivezela ukuthi izinsizakufundisa zibamba elikhulu iqhaza ekwelekeleni abafundi ukuthi bakwazi ukuthi baqonde lokhu okusukwe kufundwa ngaleso sikhathi. Izinsizakufundisa zidlala indima enkulu nasekuthuthukiseni izinga lemfundo. NgokukaHeynemen noFarrel (1989) ulimi kumele lube yingxenye esemqoka, nedinga ukuthi iqashelwe nokuthi ibekwe eqhulwini lapho kwakhiwa noma kusetshenziswa izinsizakufunda noma izinsizakufundisa.

NgokukaGalesic (2010) uthi kungumsebenzi kathisha kanye nohulumeni ukuqinisekisa ukuthi izinsizakunfundisa umyalezo ziwudlulisa ngendlela efanele futhi nangolimi oluqondwa akangcono abafundi. Le ndikimba yokushoda kwezinsizakufunda noma kufundisa ivele ngesikhathi ngibuza abahlanganyeli izinselelo ababhekana nazo ekufundiseni izinkondlo lapho abahlanganyeli beveze ukungabibikho kwezincwadi ezanele ukufundisa abafundi. Ngingakalwenzi lolu cwaningo bengingaluboni ulimi njengesikahli esibalulekile lapho kudluliswa imiyalezo ngezinsizakufunda noma izinsizakufundisa. Emveni kokuba ucwaningo sengilwenzie ngibe sengibona ukuthi akusizi ukuthi izinsizakufundisa zibekhona kodwa ulwazi ezinalo lungadluliswa ngendlela abafundi abaluqonda ngayo lolo limi. Okunye futhi engibe sengikuthola ocwaningeni ukuthi impela izinsizakufundisa ziyashoda, ubona ngisho imiqingo le eminingi eshicilelwe, umnyango ngithole ukuthi eminingi yayo ibhalwe ngolimi lwesiNgisi mincane kakhulu imibhalo othola ukuthi ibhalwe ngolimi lwesiZulu lokhu okungaze komunye umuntu kuvele njengokungalingani okukhona ezilimini.

4.3.5 Indikimba yesihlanu: Ukushoda kwezingqalasizinda ezikoleni

Ukungabibikho kwezingqalasizinda enye yezinselelo abafundisi abahlangabezana nazo. Uthe umhlanganyeli wokuqala enye yezinkinga ebhekene nesikole sakhe ukungabibikho kwamagumbi okufundela anele. Umhlanganyeli wokuqala uthi uma ikilasi ligcwele

ngokweqile kubanzima ukuthi uhambe ubheka umsebenzi womfundi ngamunye ukuthi ngabe uyakuqonda yini lokhu okufundwayo ngaleso sikhathi. Umhlanganyeli wokuqala othena yena ufundisa endaweni esemaphandleni ubeke ngezingqinamba abahlangabezana nazo ngenxa yokuba ncane kwamagumbi okudala ukuthi abafundi baminyane ngokweqile lokho okubangela ukuthi kungafundiseki kahle.

"Kunzima ukuthi egunjini lami lokufundela ungathi ufundisa ube uhamba hamba phakathi kwabafundi ngenxa yokuthi indawo yokuhamba ayikho amagumbi agcwele ngokweqile. Kwesinye isikhathi ngize ngizame ukuthi abafundi beze kimi egunjini lokuhlala abasebenzi ukuze ngikwazi ukuthi ngibachazele lokhu abasuke bengakuzwanga kahle kodwa kuba yilelo dlanzana labafundi elizayo ukuzobuza kwazise eyomile iyaziyela emthonjeni. Ngabhadi-ke kijwayele ukuthi abafundi ababuzayo kube yilaba vele abasuke bekhaliphile laba osuke ubadinga ngempela bona abayigqizi qakala indaba yokuzobuza."

Ngokwabacwaningi abafana Baggdady noZaki (2019) babeka ukuthi ukungabi bikho kwezingqalasizinda esikoleni enye yezimbangela edala ukuthi abafundi bengenzi kahle. Baqhuba ngokuthi bake babone isibalo sabafundi ezikoleni sikhula unyaka nonyaka kdwa kungenziwa lutho ngokushoda kwezingqalasizinda. Baqhuba ngokuthi babona kuyinselelo enkulu ebhekene nohulumeni le yokushoda kwezimali yingakho kubanzima ukuthi akhe amanye amakilasi. Ikakhulukazi lena inkinga enkulu kula mabanga athethuthu. Inhlangano iWorld Bank (2016) ibeka ukuthi ukukhuphuka kwesibalo sabafundi unyaka nonyaka kuholela ekutheni amagumbi abafundi agcwale ngokweqile ngoba uma kunyuka isibalo ingqalasizinda yona akwenziwa lutho ngayo. Baqhuba ngokuthi uthola ukuthi ikilasi ngalinye selinabafundi abavile kwabangama-74 lokhu okwenza ukuthi kubenzima ukuthi abafundisi bafezekise kahle izinhloso zesifundo *(learning outcomes)* ngoba ukunyuka kwesibalo sabafundi lokho kusho ukuthi kumele kwenezelwe izinto zokuhlala kanye nezincwadi zokufunda.

Umhlanganyeli 1 ubeke kanje:

"Ukukhuphuka kwesibalo sabafundi unyaka nonyaka lokho kuyinselelo enkulu njengoba sazi ukuthi ukunyuka kwesibalo sabafundi kufuna sengathi namagumbi okufundela angaba maningi, uma akilasi egcwele ngokweqile awukwazi nokuthi uhamba hambe uma ufundisa uphinde ubheke nomsebenzi womfundi nomfundi lokhu kudala ukuthi abafundi umsebenzi abangawenzi uma kunguthi bagcwele ngokweqile nezinga lomsindo liba phezulu akufundiseki nhlobo kancane kancane ukhuza umsindo. Okunye awukwazi ukuthi ulekelele umfundi ngamunye uma izingane ziningi kakhulu."

NgokukaNzoka noOrodo (2014) amazwe athuthukile emhlabeni anezingqalasizinda ezikoleni ajwayele ukuthi abe nabafundi abenzakahle ezifundweni zabo ngoba abafundi emakilasini basuke behleli bekhululekile. NgokukaYusuph (2019) uphawula ngokubaluleka kwezingqalasizinda ezikoleni uthi ukubakhona kwezingqalasizinda kubamba elikhulu iqhaza ekufundeni nasekufundiseni. Uqhuba ngokuthi ukubakhona kwesingqalasizinda kusiza kakhulu abafundi kanye nabafundisi ukuba basebenze kahle futhi nabafundi bakwazi ukuthi bezizwe beyingxenye yesifundo. Ukubakhona kwezingqalasizinda sibala amatafula okufunda, izihlalo, izincwadi, izibani emakilasini nezinye izinsizakufunda. Uqhube ngokuthi kubalulekile ukuthi kutshalwe izimali kwizingqalasizinda zesikole ukuze abafundi bekwazi ukuthi benze kahle ezifundweni zabo.

4.4. Isiphetho

Lesi sahluko sethule kabanzi okutholake ocwaningeni olwenziwe ngenhlololwazi yobuso nobuso kanye nokuhlala ngabukela kufundiswa kuhambisana ncimishi nemibuzongqangi yocwaningo. Lolu cwaningo luveze kabanzi ukuthi ukadebona wothisha mayelana nokufundiswa uyahluka ngoba abanye kubonakala ngathi othisha abanalo ulwazi olwanele mayelana nokufundiswa kwazinkondlo ukuthi kufanelwe ukuthi zifundiswe kanjani. Kubonakala sengathi abatholanga uqeqesho olwanele mayelana nokufundiswa kwezinkondlo. Lolu cwaningo luthole ukuthi nakuba othisha besebenzisa amasu ahlukene mayelana nokufundiswa kwezinkondlo kodwa bonke bakhala ngokuthi isikhathi esabiwa umnyango wezemfundo asanele ukuthi bengakwazi ukuthi beqede ukufundisa okusuke kuhleliwe ngokukaTAHFUZWE ngokohlelo lokufundisa lonyaka, nokuthi izinsizakufundisa zezinkondlo zibukeka zinganele ngoba sazi ukuthi ezikoleni zasemaphandleni uthola ukuthi amagumbi okufundela agcwala ngokweqile okudala ukuthi izinsizakufundisa zishode.

Abafundisi baphinde babalula indaba yokungabibikho kwemitapo yolwazi ezindaweni zasemakhaya okudala ukuthi abafundi bengatholi ulwazi olwanele ngokufundiswa kwezinkondlo. Kubenezizathu eziningi ezahlukene othisha abathe bazibeka mayelana nezingqnamba abahlangabezana nazo ekufundiseni izinkondlo okudala ukuthi bafundise ngale ndlela abafundisa ngayo. Lezi zingqinamba abahlangabezana nazo ezinye zazo kubalwa ukushoda kwesikhathi esabiwa umnyango, ukushoda koqeqesho lothisha mayelana namasu angasetshenziswa ukufundisa izinkondlo, ukushoda kwezinsizakufundisa.

Lesi sahluko esilandelayo siletha ukufingqa mayelana nokutholakele ocwaningeni, kuphinde kwaba khona izethulo ezintsha mayelana nolwazi olusha olutholakele umkcwaningi akwazile ukuthi aluthole ngesikhathi enza ucwaningo. Kubonakale kunesidingo ukuthi umcwaningi afingqe konke lokhu akutholile ukuze athole isiphetho salo lolu lwazi. Uma ulwazi luke lwahlanganiswa isiphetho siyatholakala, umcwaningi ubhale iziphakamiso ngokutholakele olwazini akwazile ukuthi aluqoqe ocwaningweni lwakhe, lezo ziphakamiso kube sekwenabwa ngazo kabanzi ngesahluko esilandelayo.

ISAHLUKO SESIHLANU

UKUFINGQA, ISIPHETHO KANYE NEZIPHAKAMISO

5.1 Isingeniso

Kulesi sahluko ngizokwenza isiphetho mayalana nokutholakele ekuhlaziyeni ulwazi engilutholile ngesikhathi ngenza lolu cwaningo. Lesi sethulo sokutholakele siphendula imibuzongqangi yocwaningo edingidwe kwizindikimba kwisahluko sesine. Lesi sahluko sizophinde siqoqe zonke izimpendulo ezitholakele ocwaningweni oluthi: Ngabe yimaphi amasu abafundisi abawasebenzisayo ukufundisa izinkondlo kwisiZulu ulimi lwasekhaya? Ngisebenzisa le mbuzo emqoka yocwaningo elandelayo: Lezi zindikimba zitholakele ocwaningweni ngesikhathi othisha abafundisa isiZulu ulimi lwasekhaya besho izingqinamba abahlangabezana nazo uma befundisa izinkondlo emakilasini. Lolu cwaningo luhamba luze lufike la lubheka khona inhloso yokuthi kungani abafundisi besebenzisa la masu uma befundisa izinkondlo. Ukuxhumana nabahlanganyeli enye yezindlela engiyibone isebenze kakhulu ekutholeni ukuqonda ukadebona wabafundisi. Leli qoqa kanye nalezi ziphakamiso zitholakale ocwaningweni olwenziwe. Isethulo salokhu okutholakele sethulwe sihambisana nalemibuzongqangi emithathu yocwaningo:

5.2 Imibuzongqangi (Isethulongokutholakele)

1. Yiluphi ulwazi nokuqonda abanakho othisha ngokubhekeke ukuthi bakwenze ngokukaTAHFUZWE ngezindlela zokufundisa izinkondlo kubanga le -10?
2.Yiziphi izindlela othisha abazisebenzisayo uma befundisa izinkondlo esiZulwini ulimi lwasekhaya?
3. Kungani othisha bezisebenzisa ngale ndlela uma befundisa izinkondlo?

Isahluko lesi sizokwethula iziphakamiso kanye nezincomo zisukela kokutholakele ngesikhathi kuphendulwa imibuzongqangi yocwaningo. Iziphakamiso mayelana nezindlela okuyizona futhi ezingalekelela ekufundiseni izinkondlo nazo zethuliwe kulesi sahluko.

UKUFINGQA NGOKUTHOLAKELE KULOLU CWANINGO

5.2.1 Umbuzongqangi wokuqala: Yiluphi ulwazi nokuqonda abanakho othisha ngokubhekeke ukuthi bakwenze ngokukaTAHFUZWE ngezindlela zokufundisa

izinkondlo kubanga le-10?

Ngokocwaningo kuvela ukuthi uTAHFUZWE ubukeka ungabalekeleki kahle othisha mayelana nendlela okufanele ukuba bayisebenzise ekufundiseni izinkondlo. Uhlelo lokufundisa izinkondlo lubonakale kungenye yezinkinga ebangela othisha izinkinga ngokufundiswa kwezinkondlo njengoba uhlelo lokufundisa lonyaka lungahambisani nokudingwa nguTAHFUZWE ngokwesikhathi esisuke sibekiwe. UTAHFUZWE ufana nomhlahlandlela wokuthi othisha bafundise kanjani futhi kube ukuthi bayakwazi ukuthi bakhiqize abafundi abakwazi ukuthi bexazulule izinkinga baphinde becabange bejule. Abafundise baphinde bakhuthaze abafundi ukuthi bayakwazi ukuthi besebenze ngabodwana noma besebenze ngamaqoqo. NgokukaTAHFUZWE okulindeleke kothisha ukuthi bethuthukise amakhono kanye nolwazi lwabafundi eNingizumi Afrika. UTAHFUZWE iwona okhipha imininingwane yokuthi isifundo nesifundo kufanele ukuba sifundiswe kanjani futhi unika umhlahlandlela othisha ukuthi emveni kokuba sebefundisile kulindeleke ukuba abafundi babahlole kanjani.

UTAHFUZWE uthi othisha kubalulekile ukuthi babandakanye abafundi babo ezifunjwaneni kungabi ibona abakhuluma kuze kuphele isifunjwana abafundi bengakakhulumi. Ukuhumusha izinkondlo ngokukaTAHFUZWE akuyi ngokuthi ikuphi okuyikho ikuphi okungekhona kodwa kusuke kahle kahle inhloso enkulu kungukubheka ukuthi umbhali wenkondlo uthini. NgokukaTAHFUZWE abafundisi kuthiwa kubalulekile kukhuthazwe ukuthi abafundi badingide isihlokwana ukuze abafundi baqonde kancono lokho okufundwayo. NgokukaTAHFUZWE uthi indlela elungile yokufundisa imibhalo yobuciko okulindeleke ukuthi bayenze ukuthi abafundi kumele bakhuthazwe ukuthi bezijwayeze ukuthi befunde imibhalo ekilasini ukuze bezoba nakho ukuqonda ukuthi kwenzakalani ekilasini, uma bezojwayela ukufunda lokhu kuzobenzela nokuthi bakwazi ukuthi basheshe bakwazi ukuthi beqonde imibhalo. Lokhu kuzobakhuthaza nokuthi abafundi bakwazi ukuthi baziqambele ezabo izinkondlo.

UTAHFUZWE uthi ukufundiswa kwezinkondlo kwakha ngisho indlela abafundi abacabanga ngayo kanye nendlela abakhuluma ngayo. NgokukaTAHFUZWE uthi ulimi lwenza abafundi babenolwazi ngisho nangosikompilo lwabo, uqhuba ngokuthi ukufundwa kwemibhalo yobuciko efana nezinkondlo kwenza ukuthi abafundi bacabange ngendlela ejulile. NgokukaBenton (1999) ukufundiswa kwezinkondlo kuyasiza nasekuthuthukiseni izinga

lokucabanga kubafundi. Nokuyikhona okubekiwe kuTAHFUZWE ukuthi abafundi abafundiswe izinkondlo ukuze bezokwazi ukuthi becabange ngendlela ehlukile. Uqhuba ngokuthi izinkondlo azijwayeleki kothisha abaningi yingakho iningi lothisha likusaba ukuthi lihluze izinkondlo. Abanye abafundisi ngokocwaningo kutholakale ukuthi bayakukhuthuza ukufundwa kwezinkondlo njengoba izinkondlo zinemibhalo ethinta impilo yethu yanjalo njalo futhi izinkondlo bathi ziyafundisa. Izinkondlo zinamandla okuthi zixhumanise okwenzeka empilweni yasegunjini lokufundela kanye nokwenzeka empilweni yangempela (Dykmoke, 2012).

Izindlela zokufundisa imibhalo yobuciko ngokukaTahfuzwe:
Inhloso enkulu yokufunda imibhalo yobuciko emakilasini ukuthuthukisa abafundi bakwazi ukubona indlela ulimi olusetshenziswe ngayo, okungaba yizifengqo, izimpawu, ubuciko, inkulumo esobala, nokudepha kwalokho abakufundayo. Nanxa izithombe zobuciko ziningi zigcwele amahlaya, izibonakaliso, ababhali abazimisele ngokubhala, babhala amanoveli, imidlalo nezinkondlo ngoba benemicabango nemibono nezinkolelo abafuna ukwabelana ngazo, noma abafuna ukuzibonakalisa kwabafundayo. Ukusebenzisa kwabo ulimi ngendlela eletha izithombe engqondweni, kuyindlela eyengeziwe yokwembula, ukuqinisa nokugqamisa imibono yabo.

Othisha kumele bakugweme ukuhluzela abafundi amatheksthi obuciko, abanikeze ithuba eliningi abafundi ukuba bazihluzele ngokwabo. Ukuhumusha akubheki ukuthi ubani okhuluma iqiniso nalowo osho okungeyikho. Kuphela kubhekwa lokho okwakha umqondo ophusile kofundayo. Umsebenzi akube yikho ukufunda umbhalo ekilasini. Akungeqi emasontweni amabili. Kubalulekile ukuba abafundi baqonde kahle ukuthi kwenzekani kusaqalwa nje ukufundwa kwencwadi. Ukufunda incwadi isikhathi eside kubambezela abafundi ekuthini baqonde incwadi nesakhiwo sayo. Amanye amakilasi angakwazi ukufunda itheksthi ngaphandle kokusizwa. Empeleni, yikho lokho okumele kukhuthazwe. Ukuhluzwa kwenkondlo kumele kufundwe hhayi ukuthi kugcinwe ngokuhaya izinkondlo. Akwenziwe izinkondlo eziningi ukuze abafundi nabo bagcine sebezibhala.

5.2.2 Umbuzongqangi wesibili: Yiziphi izindlela othisha abazisebenzisayo uma befundisa izinkondlo esiZulwini ulimi lwasekhaya?

Inhloso yalo mbuzo bekungukuthola ukuthi imaphi amasu abafundisi abawasebenzisayo uma

befundisa izinkondlo. Kuvele ukuthi ocwaningweni othisha abaningi basebenzisa indlela abacabanga ukuthi iyona ebasebenzelayo ekufundiseni izinkondlo. Ezinye zezindlela othisha abazisebenzisayo ekufundiseni izinkondlo ngithole ukuthi zithi azifane, iningi lothisha ligxila kakhulu kwisakhiwo senkndlo ikakhulukazi isakhiwo sangaphakathi nokuyisona ngokocwaningo okuvela ukuthi abafundi basifeyila kakhulu, izincazelo zamagama ajiyile, izifenqo kanye nezisho ezitholakala enkondlweni. Izindlela zabo lezi abazisebenzisayo akusizo nokho ezenza ukuthi umfundi ayikhumbule leyo nkondlo. Kuvala ukuthi bona izindlela abazisebenzisayo ezikwazi ukuthi ziqeqeshe umfundi kuphela zimuqeqeshele isivivinyo. Izindlela abazisebenzisayo ezokuthi umfundi uma esebhala akwazi ukuthi aphendule imibuzo akufani nasemabangeni aphansi lapho khona kuke kuvulwe ithuba lokuthi umfundi ake asho leyo nkondlo ukuze njalo iyohlala isemqondweni wakhe. Le ndlela igcizelela abafundi ukuthi babe namakhono okuthi nabo bakwazi ukuzibhalela ezabo izinkondlo ngelinye ilanga futhi nokuthi besithokozele isifunjwana leso sezinkondlo.

Lezi zindlela abafundisi abazisebenzisile yizona abafundisi abazithatha njengesisekelo esifundweni sezinkondlo ukuthi umfundi kumele abe nolwazi olunzulu ngesakhiwo sangaphandle, isikhiwo sangaphakathi, izisho kanye nezifenqo. Abafundisi abaningi babeke ukuthi ukufundwa kwezinkondlo kusiza abafundi abaningi ukuthi bathole ulwazi nje ngolimi lolo abasuke befunda ngalo ngoba izinkondlo zinamagama acebile. Abafundisi baphinde babeka ukuthi izinkondlo ziphinde zithuthukise nezinga lokucabanga kubafundi nje, umfundi uyakwazi ukuthi ngesikhathi ehluza inkondlo eyedwa kuthuthuke nezinga acabanga ngalo kuphinde kuthuthukise nekhono lokufunda. Abafundisi babeke ukuthi izinkondlo bancamela ukuthi bazifundele bona mathupha ukuze inkondlo izwakale ngendlela okumele izwakale ngayo ngoba kwesinye isikhathi uthi unikeza abafundi ithuba lokuthi befunde bevele bangingize uze ungezwa nokuthi kuthiwani enkondlweni.

Abafundisi bathe kuncono ukuthi izinkondlo bazibambele bona mathupha ngoba ngaphambi kokuthi bayoqala isifunjwana leso basuke sebeke bazifundela inkondlo futhi bayaqinisekisa ukuthi ngesikhathi sokufunda bayaziqaphelisisa ngisho nezimpawu zokuloba abafani nabafundi. Ukusebenza ngamaqoqo ezinye zezindlela abafundisi abakhulume ngazo ukuthi ziyabasebenzela uma befundisa abafundi ukuthi behluze izinkondlo ngoba bake babanike ithuba lokuthi bahlale ngamaqoqwana bese bedingida leyo nkondlo nontanga lokho kuyalekelela ekutheni abafundi bekwazi ukuthi bedingide imibono bebodwa. Indlela yokubeka abafundi ngamaqoqo kubonakale kuyiyona esebenzela othisha abaningi ngenxa yabafundi

abaningi ababafundisayo. Omunye umfundisi ubeke ukuthi yena abafundi ubabeka babe noma isishiyagalombili iqoqo ngalinye. Abanye abafundisi abakubalanga ukuthi bona baba bangaki abafundi iqoqo ngalinye. Omunye umhlanganyeli ubeke ukuthi yena isu elimsebenzelayo ekufundiseni izinkondlo ukuthi asebenzise amaphepha aseke abahalwa ngaphambilini ukuze aqeqeshe abafundi bakhe ukuphendula imibuzo.

5.2.3 Umbuzongqangi wesithathu: Kungani othisha bezisebenzisa ngale ndlela uma befundisa izinkondlo?

Ucwaningo luthole ukuthi indlela edala othisha bafundise ngale ndlela abafundisa ngayo ukuthi ukadebona abanaye ekufundiseni izinkondlo yingakho kubukeka sengathi iningi lihleli kulezi zindlela. Abafundisi abaingi babeke ukuthi izindlela abazisebenzisayo ukufundisa izinkondlo zibuye zithi ukuhluka kancane lokhu kubuye kuye ngokuthi bafundisa uhlobo olunjani lwabafundi ngaleso sikhathi, ngoba abafundi indlela ababamba ngayo into abayitsheliwe ayifani. Ocwaningweni ngithole ukuthi othisha abaningi ebangeni le-10 basebenzisa indlela okuyiyona ezolungiselela abafundi isivivinyo sabo ngoba kuleli banga othisha yibona abazihlelelayo ukuthi ikuphi abazohlola ngakho abafundi akufani nasebangeni le-12 lapho khona osuke ufundisa kodwa ungazi ukuthi kuzobuzwani futhi kanjani. Uthisha uvele ethi uma efundisa la mabanga afana nebanga le-10 nele-11 ebheke indlela ezovuna yena kanye nabafundi ukuthi bephumelele leso sivivinyo asale esegxila kulokhu azokubuza esivivinyweni uma esefundisa ufundisa vele uhlelo lokuhlola selusemqondweni.

Ngesikhathi socwaningo abafundisi bathe babheka ukuthi ngokohlelo lokufundisa lonyaka abanaso sikhathi esanele sokuthi bafundise izinkondlo njengoba bengike ngakubalula esahlukweni esingenhla ukuthi isikhathi sokufundisa izinkondlo ngokwabahlanganyeli bakhala ngokuthi asanele. Njengoba sazi ukuthi isiZulu ulimi lwasekhaya linamaphepha amathathu okufanele ukuba abafundi bavivinywe ngawo. Iphepha lesibili lesiZulu ulimi lwasekhaya lihlukene iziqephu ezintathu lapho sibala khona izinkondlo eziyisihlanu kwisiqephu A lapho umfundi alindeleke ukuthi aphendule ezintathu, ezimbili ezimiselwe kanye neyodwa eyimpoqo yombuzo wesihlanu, bese kuba inoveli kwisiqephu B kanye nomdlalo kwisiqephu
C. Abafundisi babeke ukuthi bagcina bengasitholi nhlobo isikhathi sokuthi behluze zonke lezi nkondlo ezisuke zikhishwe umnyango ngenxa yokuthi isikhathi sithathe sibe sincane kakhulu sokuthi bengakwazi ukuthi benze zonke lezi zinto ngoba nemibhalo yobuciko le eminye efundwayo nayo idinga ukuthi ihluzwe kube ukuthi abafundi baqeqesheke ngokwanele ukuthi

nayo bengakwazi ukuthi bayiphendule esivivinyweni kwazise iyona equkethe amamaki amaningi ephepheni lesibili. Abafundisi baze bathi ibona abazibonelayo ukuthi kumele begcine befundise kanjani njengoba noTAHFUZWE ungakuvezi ukuba kufanele bafundise kanjani futhi nemihlangano le yokuqeqeshelwa othisha ayibonakali isiza kule nkinga yesikhathi sokufundiswa kwezinkondlo.

Kuyacaca ukuthi othisha nabo abanalo ulwazi olwanele lokuthi le ngxenye kufanele ukuba bayifundise kanjani. Umhlanganganyeli A ubeke ukuthi “kwesinye isikhathi awazi ukuthi kufanele ukuthi wenzenjani ukufundisa izinkondlo ngenxa yokuthi kuthathe kube kuningi kakhulu okufanele ukuthi kwenziwe”. Abafundisi abaningi babuye bakhombise ukungazethembi ekufundiseni izinkondlo yingakho besebenzisa le ndlela abasebenza ngayo uma befundisa noma benza izifunjwana zabo. Abahlanganyeli abakhombisanga okuyizona zindlela ezenza abafundi ukuthi babe nothando lwezinkondlo uma befundisa kunalokho bafundisela ukuthi abafundi baqonde lokhu okufundwayo kuphela bethole ulwazi oluzokwazi ukuthi lubalungiselele isivivinyo. Abafundisi abaningi bakhetha indlela yokuthi abafundi bakwazi ukuthi beqonde lokhu okufundwayo kuphela ngaleso sikhathi.

Othisha abaningi bakhombise ukungakuthandisisi kahle ukufundisa izinkondlo ezinde kakhulu njengoba zidla nesikhathi esiningi uma sezihluzwa bancamela ukufundisa izinkondlo ezimfushane ezifana namasonethi futhi ezidingida izindikimba ezifana nothando okulula ukuthi ziqondwe abafundi. Abahlanganyeli abaningi babeke ukuthi indlela abafundiswe ngayo emabangeni athethuthu kanye nesezikhungweni zemfundo ephakeme ibe nomthelela kakhulu kwizindlela noma amasu abawasebenzisayo ukufundisa. Abafundisi bakhombise ukuthi indlela abafundiswe ngayo izinkondlo iyona nje kakhulu eba nomthelela kuthando abanalo ngezinkondlo. Abahlanganyeli ngenkathi besafunda emabangeni athethuthu baveza ukuthi babengafundiswa ngale ndlela yokuthi izinkondlo bezikhumbule isikhathi eside kodwa abafundisi babo babebafundisa ngale ndlela yokuthi ibasebenzele besesemakilasini kuphela. Kanjalo nasezikhungweni zemfundo ephakeme abahlonyiswanga ukuthi kufanele ukuthi uma sebefundisa basebenzise maphi amasu ukufundisa izinkondlo.

Enye ingqinamba enkulu othisha abahlangabezana nayo ekufundiseni izinkondlo ulimi olusetshenziswa ezinkondlweni olungajwayelekile olwenza ukuthi izifunjwana zingahambi kahle. Isikhathi esiningi simosheka ngesikhathi abafundisi besachaza amatemu anqala enkondlweni. Abafundi abaningi bakuthola kunzima ukuthi baqonde izinkondlo ngenxa

yamagama ajiyile asezinkondlweni, uke uthole ukuthi iningi labo alinazo ngisho izichazamagama zesiZulu ezifana nezinqolobane. Lokhu kuba nomphumela omubi ngoba uthola ukuthi kuze kumosheke isikhathi esiningi enkondlweni eyodwa kunalesi esisuke sibekiwe ukuthi kumele kufundiswe ngaso izinkondlo ngokohlelo lukufunda lonyaka.

Abahlanganyeli abaningi baphakamise ukuthi kukhuthazwe ukuthi kusetshenziswane ukuze kuthuthukiswe indlela abafundisa ngayo. Babeke ukuthi othisha besifundo esisodwa uma bengasebenzisana ngokuthi behlukanise izingxenye abazifundisayo kube khona lokho kubambisana kungasiza kakhulu ngoba kungaziwa ukuthi le ngxenye kumele ifundiswe ubani, njengoba kukhuthaza uVygotsky (1978) uthi ukubambisana kwabafundi kanye nabafundisi kubalulekile ukuze bathuthuke baye phambili.

5.3 Iziphakamiso

- Ocwaningeni umcwaningi uthole ukuthi abafundisi bafundisa izinkondlo ngokolwazi abanalo, lokho okusitshengisa ukuthi ayikho indlela ebekiwe ukuthi othisha kumele ukuthi bafundise kanjani. Ngibona kungangcono ukuthi kwethulwe nje uhlelo oluqondene nokufundiswa kwezinkondlo lapho khona abafundisi bezoqeqeqeshwa khona ngokwanele, kube nje uhlelo oluzoqondana ngqo nothisha bolimi. Lolu hlelo lokuqeqeshwa kothisha kungaba kuhle ukuthi luqale uthisha ngesikhathi esenza iziqu zobuthishela enyuvesi, njalo unyaka nonyaka kungamele ukuthi luthuthukiswe lolu hlelo ukuqinisekisa ukuthi othisha bayathuthuka ngalo. Ngale ndlela lokhu kungenza kubelula ngisho kubafundisi imbala ukuthi bethuthukise indlela noma amasu abawasebenzisayo ekufundiseni izinkondlo.
- Ucwaningo luthole ukuthi ukushoda kwezingqalasizinda kanye nezinsiza kufundisa enye yezinselelo ezibhekene nabafundisi okudala ukuthi ukufunda nokufundisa kungahambi ngendlela. Ukuze kuthuthukiswe ukufundwa kwezinkondlo ngibona kungangcono uma umnyango ungakwazi ukuthi unikeze othisha izinsizakufundisa ezanele ukuze zikwazi ukuthi zibalekelele ekufundiseni.
- Okunye ukuthi kuthuthukiswe izingqalasizinda ezikoleni ukuze kuthuthuke nezinga lemfundo ngoba ngempela akusebenzeki uma abafundi begcwele ngokweqile egunjini elilodwa lokufundela, umnyango wezemfundo ungakwenza lokhu ngokuthi wenezele amakilasi noma bengafaka lawa angomahamba nendlwana ukuze kuzovuleka nezikhala emakilasini bekwazi nothisha ukufundisa bekhululekile bebheke nemsebenzi yomfundi ngamunye.

- Izinsizakundisa ezizolekelela abafundi kanye nothisha umnyango kufanele ukuthi nazo uzandise ukuqinisekisa ukuthi ukufunda nokufundisa kuhamba kahle ngendlela efanele hhayi ukuthi uthisha makumele aye ekilasini kufanele aqale acabange ukuthi uzokwenzenjani ngoba izincwadi azanele.
- Kumele futhi kuvulwe izikhungo lapho khona kuzoqeqeshelwa othisha ukuze bakwazi ukuthi bathuthukiswe ngolwazi abangalusebenzisa ekufundiseni izinkondlo, futhi nothisha bakhombise ukuzimisela ngokuthi nabo benze imizamo yokuthi bazithungathele bona mathupha ulwazi ngokuthi besebenzise ezobuchwepheshe besimanje ngoba ukwanda kwezobuchwepheshe sekusenzele impilo yalula.
- Enye yezingqinamba etholakele ukuthi isikhathi esabelwe ukufundisa izinkondlo asanele neze nokho lokhu okuthanda ukuthi kube yinselelo kubafundisi njengoba sazi nje ukuthi isiZulu nje sisodwa sihlukene ngamaphepha amathathu okwenza kubenzima ukuthi othisha benze wonke lo msebenzi ngethutshana elincane. Umnyango kungangcono ukuthi uma usuwenza uhlelo lokufundisa lonyaka bese uyababela ukuthi izikhathi zizoma kanjani ekufundiseni konke lokhu futhi uqinisekise ukuthi ubabela isikhathi esanele ukuze nabafundisi bengazitholi sebebhekene nengcindezi yokuthi le misebenzi kufanele ukuba bayenze kanjani.
- Ukubhekelela nendaba yokusetshenziswa kolimi olujiyile ezinkondlweni, abafundi kumele beqeqeshwe kusemanje ukuthi bezijwayeze ukufunda izincwadi zesiZulu ukuze bekwazi ukuthi bethuthukise ulwazimsagama lwabo ukuze bengathwali kanzima kakhulu uma sekumele bahluze izinkondlo. Okunye kumele nje othisha batshelwe ukuthi abafundi abaqale ukuthi bebafundise izinkondlo besesemabangeni aphansi ukuze beqambe befika emabangeni athe thuthu kube kungasafani kube ukuthi banalo ulwazi oluncane ngezinkondlo uthisha usebathatha kwababkwaziyo usebayisa kwabangakwazi.

5.4 Isiphetho

Lolu cwaningo lwenziwe emabangeni athethuthu ukubheka amasu abafundisi abawasebenzisayo ekufundiseni izinkondlo kanye nokadebona wabo ngokufunda nokufundiswa kwezinkndlo. Kubonakele ukuthi isimimqondo abafundisi abanazo ngezinkondlo siphinde sibe nothelela omkhulu ngisho endleleni abafundisa ngayo izinkondlo. Kubukeka lungekho uqeqesho olwanele othisha abalutholayo mayelana nokufundiswa kwezinkondlo, kanti nendlela eqondile ebekiwe ngokukaTAHFUZWE kanye neyohlelo lokufundisa lonyaka ebekelwe ukufundisa izinkondlo ibukeka ingaqondile. Okunye isikhathi sokufundiswa kwezinkondlo asibekiwe kahle ngokohlelo lokufundisa sibukeka sisincane

kakhulu. Yingakho othisha baze basebenzisa izindlela ezizovuna bona uma sekumele bafundise izinkondlo kwesinye isikhathi lezo zindlela ezingahambiselani nabafundi ngenxa

yokuthi abafundi badalwe ngezindlela ezingefani khona nje abanekhono lokuthi besheshe babambe le nto abayifundiswayo ngisho ngabe kuthi bafundiswe ngesikhathi esincane kangakanani. Ukushoda kwezingqalasizinda kanye nezinsizakufundisa kubukeke kungenye inselelo ephazamisa ukufunda nokufundisa. Kubaluleke kakhulu ukuthi lezi zinkinga ezibhekene nokufundiswa kwezinkondlo eNingizimu Afrika zisheshe zilungiswe ukuze nothisha bakwazi ukuthi baqeqesheke ngokwanele futhi bafundise kahle ngendlela ezoba nomphumela omuhle ngisho nakubafundi imbala.

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Izeleko:

Imibuzo yenhlololwazi:

1. Ngabe ithini imizwa yakho mayelana nokufundiswa kwezinkondlo?

2. Ngabe wena njengomfundisi uzizwa kanjani mayelana nokufundisa izinkondlo?

3. Ucabanga ukuthi ngabe yisiphi sidingo sokuthi kufundwe izinkondlo?

4. Yini oyake uyiqaphelisise ngezinkondlo zihluke ngani kuneminye imibhalo?

5. Iziphi izindlela ozisebenzisayo ukufundisa izinkondlo?

6. Ngabe isifunjwana sakho usilungiselela kanjani ukuqinisekisa ukuthi abafundi bazokuqonda lokho ozokufundisa?

7. Yisiphi isizathu esenza ukuthi uzifundise ngaleyo ndlela?

8. Ngesikhathi usafunda emabangeni athe thuthu ngabe babekufundisa yini izinkondlo? Uma kunjalo kanjani?

9. Ngokwakho ukubona ubona sengathi abafundi bayakuthanda yini ukuthi befunde izinkondlo?

10. Iziphi ezinye izindlela ozisebenzisayo uma ubona ukuthi abafundi abkuqondi lokhu okhuluma ngakho?

11. Ngokukakadebona wakho ucabanga ukuthi ngabe iyiphi inselelo enkulu abafundi bakho ababhekana nayo uma ufundisa izinkondlo?

12. Iziphi izingqinamba ohlangabezana nazo uma ufundisa izinkondlo?

13. Uthini uTAHFUZWE mayelana nokufundiswa kwezinkondlo?

14. Ngabe uyayisebenzisa yini indlela yokufundisa ngamaqoqo uma ufudnisa izinkondlo? Uma uyisebenzisa yinindaba uma ungayisebenzisi yisiphi isizathu?

15. Ngabe kukhona yini okunye ongafuna ukukusho mayelana nokufundiswa kwezinkondlo okungashiwongo lana ngenhla mayelana nokukakadebona wakho nokufundiswa kwezinkondlo?

University of KwaZulu Natal

Pinetown

3605

14 May 2023

The District Director

King Cetshwayo District

Empangeni

3880

Dear Sir/ Madam

REQUEST FOR PERMISSION TO CONDUCT RESEARCH

I am a registered Master’s student in the College of Humanities at the University of KwaZulu-Natal. My supervisor is Dr P Gumbi. The proposed topic for my research is **“Izindlela zokufundisa izinkondlo ebangeni le-10 esiZulwini ulimi lwasekhaya kwisifunda iKing Cetshwayo ezikoleni ezikhethiwe”**. The objectives of the study are:

a) To explore the methods that teachers are using when they are teaching poetry in isiZulu Home Language.
b) To discover why teachers are using these methods when they are teaching poetry.

I am hereby seeking your consent to do a research in schools. Should you require any further information, please do not hesitate to contact me or my supervisor. Our contact details are as follows:

Dr P Gumbi (supervisor): 031 260 7600, email address: gumbip1@ukzn.ac.za I can be contacted on [redacted] email address: nokuphilamlambo05@gmail.com

Upon the completion of the study, I undertake to provide you with a bound copy of the dissertation.

Your permission to conduct this study will be greatly appreciated.

Yours sincerely,

Nokuphila Mlambo

Dumisani Makhaye Village

[redacted]

[redacted]

[redacted]

[redacted]

The Principal

Phangifa Com Tech School

PO Box 1962

Empangeni

3880

Dear Sir/ Madam

PERMISSION TO CONDUCT RESEARCH AT YOUR SCHOOL

My name is Nokuphila Mlambo

I am studying for a Master's degree at the University of KwaZulu Natal. I am seeking permission to do research at your school. I am conducting research on: **"Izindlela zokufundisa izinkondlo ebangeni le-10 esiZulwini ulimi lwasekhaya esifundeni iKing Cetshwayo."** The research will entail collecting data from IsiZulu Home Language educators. Data will be collected in a form of classroom observations and interviews.

Participants will be asked to give their written or verbal consent before the research begins. Their responses will be treated confidentially. I therefore request permission to conduct a research in your school. Please let me know if you require any information. For more information about my study, please contact Dr P Gumbi, 031 260 7600, email address: gumbip1@ukzn.ac.za

I can be contacted on [redacted] email address: nokuphilamlambo05@gmail.com

I look forward to your response as soon as is convenient.

Yours sincerely,

Nokuphila Mlambo

UNIVERSITY OF KWAZULU-NATAL
INYUVESI YAKWAZULU-NATALI

Research office

HSSREC

Tel: 031 260 8350

Fax: 031 260 3093

Thank you for your contribution in this study.

Dumisani Makhaye Village

[redacted]

23 May 2023

The Principal

Sizakahle High School

Empangeni

3880

Dear Sir/ Madam

PERMISSION TO CONDUCT RESEARCH AT YOUR SCHOOL

My name is Nokuphila Mlambo

I am studying for a Master's degree at the University of KwaZulu Natal. I am seeking permission to do research at your school. I am conducting research on: **"Izindlela zokufundisa izinkondlo ebangeni le-10 esiZulwini ulimi lwasekhaya esifundeni iKing Cetshwayo."** The research will entail collecting data from IsiZulu Home Language educators. Data will be collected in a form of classroom observations and interviews.

Participants will be asked to give their written or verbal consent before the research begins. Their responses will be treated confidentially. I therefore request permission to conduct a research in your school. Please let me know if you require any information. For more information about my study, please contact, Dr P Gumbi, 031 260 7600 email address: gumbip1@ukzn.ac.za

I can be contacted [redacted] email address: nokuphilamlambo05@gmail.com

I look forward to your response as soon as is convenient.

Yours sincerely,

Nokuphila Mlambo

UNIVERSITY OF KWAZULU-NATAL

INYUVESI YAKWAZULU-NATALI

Research office

HSSREC

Tel: 031 260 8350

Fax: 031 260 3093

Thank you for your contribution in this study.

DEAR LEARNER (OR PARTICIPANT)

Letter of consent from a child for lesson observation

My name is Nokuphila Mlambo, a student at the University of KwaZulu-Natal Edgewood campus pursuing a master's degree in education.

I intend to check your understanding of poems. I request to observe your isiZulu lesson.

Please note that:

- Your contribution won't be personally ascribed to you, instead, it will only be reported as the labour and involvement of the population as a whole. This guarantees your secrecy.
- The only purpose for which the collected data will be utilized is research.
- No information gathered through your participation will be used against you.
- Data will be kept in a secure location and deleted after five years.
- You have the option to take part in the study, not take part, or discontinue taking part. You won't suffer any consequences for doing so.
- Since you participation is solely academic there are no further financial advantages.

My information is as follows:

Email : 217030989@stu.ukzn.ac.za

[redacted]

My supervisor is Dr P Gumbi his details are as follows: [redacted]

Email : gumbip1@ukzn.ac.za

[redacted]

In the event of any problems or concerns/questions you may contact the researcher at [redacted]8 [redacted] or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

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

Thank you for your contribution in this study.

DECLARATION

I………………………………………………………………………….. (full name of participant) I hereby attest to the accuracy of the information in this document. I want to formally commit to taking part in the study. I am aware that I may withdraw at any time, should I desire.

Signature of participant Date

________________________________ ______________________

REQUEST FOR PARENTAL CONSENT FOR A CHILD TO TAKE PART IN RESEARCH STUDY.

Title of the study: **Izindlela Zokufundisa Izinkondlo EsiZulwini uLimi Lwasekhaya Ebangeni le-10 Ezikoleni Ezikhethiwe Ezisesifundeni saseKing Cetshwayo.**

Dear parent

My name is **Nokuphila Mlambo**. I am a Masters student at the University of KwaZulu-Natal, Edgewood campus (student number: 217030989). I am conducting a research study on the title **Izindlela Zokufundisa Izinkondlo EsiZulwini uLimi Lwasekhaya Ebangeni le-10 Ezikoleni Ezikhethiwe Ezisesifundeni saseKing Cetshwayo**. On this research project, I am collaborating with, **Dr P Gumbi (gumbip1@ukzn.ac.za)** my supervisor. With your approval, I would like to include your child in this study.

The research seeks to discover the methods that educators use when teaching poems. Also, the study will help in advancing education that is beneficial to your child.

Partaking in research is voluntary, though:

- Discomforts may include lesson observation in class during isiZulu lessons.
- Please note that there is no direct benefit to your child.

Before you or your child decide whether he/she will be part of this study, it is important to read this form carefully, (your child will receive his or her own agreement form). I ask you to discuss the study with your child. If you or your child has questions about the research, don’t hesitate to ask us.

Purpose

The purpose of the study is to explore IsiZulu Home Language teachers' experiences with the teaching of poetry in secondary school and the methods they use to make their lessons a success. The problems associated with poetry teaching can never be comprehensively dealt with unless the experiences of the teachers who teach it are adequately explored. Therefore, the study sought to discover the teaching methods the teachers prefer for their learners and the reasons for using those ways. Poetry cannot be ignored as a subject because it forms an integral part in the isiZulu Home Language curriculum and it is an important section in the isiZulu Home Language examination paper 2.

Processes

If your child decides to participate and you give permission, I will not interrupt the class. The whole study will take about an hour. I will not take any extra time.

Confidentiality

I will assure the respondents that information collected will be solely kept by the researcher and will not be disclosed to any third party. If I publish or present, I will not use participants personal details such as names, cell phone numbers, identity numbers and physical addresses are not required and will not be disclosed. To help protect confidentiality, data will be kept in my supervisor's office. Such data shall be destroyed after five years.

Payment/compensation

Your child will NOT be paid for being in this study.

Rights

Participation in this study is voluntary. You have rights to decline to allow your child to participate or to withdraw at any particular point, and no questions shall be asked.

Questions

If you or your child are having questions pertaining this study, don't hesitate to contact me. You contact me on my email address: 217030989@stu.ukzn.ac.za, or on my cell phone number: [redacted]

Parent consent

If you decide to let your child participate in this study, please sign and write the date below. You will be given a copy of this form to keep for future reference

____

Child participant name

__________________________________ ______________________

Parent/guardian's name **date**

_____________________________ _______________________

Parent/guardian's signature

date

UNIVERSITY OF KWAZULU-NATAL™
INYUVESI YAKWAZULU-NATALI

30 October 2023

Nokuphila Qiniso Mlambo (217030989)
School Of Education
Edgewood Campus

Dear NQ Mlambo,

Protocol reference number: HSSREC/00006011/2023
Project title: Izindlela zokufundisa izinkondlo esizulwini ulimi lwasekhaya ebangeni le-10 ezikoleni ezikhethiwe ezisesifundeni saseKing Cetshwayo
Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 17 August 2023 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**.

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

This approval is valid until 30 October 2024.
To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

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

Yours sincerely,

[redacted]

Professor Dipane Hlalele (Chair)

/dd

KWAZULU-NATAL PROVINCE
EDUCATION
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE HEAD OF DEPARTMENT

Private Bag X9137, PIETERMARITZBURG, 3200
Anton Lembede Building, 247 Burger Street, Pietermaritzburg, 3201
Tel: 033 392 1051
Email: Phindile.duma@kzndoe.gov.za

Enquiries: Mrs B.T. Ntuli
Ref.:2/4/8/7504

Miss Nokuphila Qiniso Mlambo
P.O. Box 824
EMPANGENI
3880

Dear Miss Mlambo

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"IZINDLELA ZOKUFUNDISA IZINKONDLO ESIZULWINI ULIMI LWASEKHAYA EBANGENI LE-10 EZIKOLENI EZIKHETHIWE EZISESIFUNDENI SASEKING CETSHWAYO."**, 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 **21st June 2023 to 31st December 2025**.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Mrs Buyi Ntuli at the contact numbers above.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

[redacted]

Mr GN Ngcobo
Head of Department: Education
Date: 21st June 2023

Phangifa Com Tech School

PO Box 1962

Empangeni

3880

06 June 2023

To the University of KwaZulu-Natal research office

We hereby acknowledge and respond to Miss N.Q Mlambo's request to conduct her research with us. We have thoroughly reviewed the objectives and scope of her study, and we are pleased to grant her permission to pursue her research within our school.

Warm regards,

Mr SS Mngomezulu

Principal

Phangifa Com Tech School

[redacted]

DEPARTMENT OF BASIC EDUCATION
KWAZULU NATAL
NGIFA COMM-TECH SCHOOL
COMMUNICATIONS
[redacted]

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To the University of KwaZulu-Natal research office

We hereby acknowledge and respond to Miss N.Q Mlambo's request to conduct her research with us. We have thoroughly reviewed the objectives and scope of her study, and we are pleased to grant her permission to pursue her research within our school.

Warm regards,

[redacted]

Principal