



**IZINDLELA NAMASU OKUFUNDISA UKULALELA NOKUKHULUMA
KUBAFUNDI BAMABANGA 10-11 ABENZA ISIZULU ULIMI LOKUQALA
LOKWENGEZA EZIKOLENI ZASESIFUNDENI SASEMLAZI EZIXUBE
IZINHLANGA**

UMQINGO WOCWANINGO UBHALWE NGU:

NOLUTHANDO GUGLETHU FELICITY NGCONGO

(202521976)

APRIL 2023



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NOLUTHANDO GUGLETHU FELICITY NGCONGO**

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

**MASTER OF EDUCATION
SCHOOL OF EDUCATION, COLLEGE OF HUMANITIES
INYUVESI YAKWAZULU-NATALI**

UMELULEKI: DR SZ NTSHANGASE

APRIL 2023

ISIFUNGO

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



Ukusayina koMfundi

3 April 2023

Usuku

NjengoMeluleki, ngiyaqinisekisa ukuthi lo wumsebenzi wakhe uNoluthando Ngcongo.

Dr Sicelo Ziphozonke Ntshangase



Ukusayina

4 April 2023

Usuku

ISETHULO

Lo mqingo ngiwunikela ngenhliziyo emhlophe nenothando nangokukhulu ukuzithoba kumadodakazi ami uNokukhanya, u-Awande noThandolwenkosi Ngcongo, ngibonga uthando nenhlonipho abanayo kimina. Ngibonga uthando, ukungibekezelela nokungeseka lapho ngizithuthukisa ngemfundo nezifiso ezinhle abanazo ngami. Yize ngingakafiki lapho engifisa ukufika khona kepha sengiyayibona indlela, sekuyakhanya. Ngithi nje ngiyohlezi nginithanda njalo madodakazi ami. Niqhubeke nani kulolu hambo lwemfundo bese nizithoba njalo.

ISITIFIKETHI SENKAMBISO ELUNGILEYO YOCWANINGO



15 April 2022

Noluthando Guglethu Felicity Ngcogo (202521976)
School Of Education
Edgewood Campus

Dear NGF Ngcogo,

Protocol reference number: HSSREC/00003957/2022

Project title: Izindlela Namasu Okufundisa Ukulalela Nokukhuluma Kubafundi Bamabanga 10-11 Abenza IsiZulu
ULimi Lokuqala Lokwengeza Ezikoleni ZaseMlazi Ezixube Izinhlanga

Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 28 March 2022 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**.

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

This approval is valid until 15 April 2023.

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

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

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

Yours sincerely,



Professor Dipane Hlalele (Chair)

/dd

Humanities and Social Sciences Research Ethics Committee

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Founding Campuses: ■ Edgewood ■ Howard College ■ Medical School ■ Pietermaritzburg ■ Westville

INSPIRING GREATNESS

AMAZWI OKUBONGA

Okokuqala kunakho konke ngithanda ukubonga uNkulunkulu ongithwalile kulolu hambo nongiphe bonke abantu abangesekile ngalesi sikhathi sokufunda kwami. Ngifisa ukuthatha leli thuba lokubonga kubona bonke abantu ababambe iqhaza kulo mshikashika wokukhiqiza lo mqingo ngempumelelo. Kuzona zonke lezi zithandwa ezilandelayo ngiswele imilomo eyizinkulungwane ukuzwakalisa ukubonga kwami.

Ngibonga ikakhulukazi kuDokotela Sicelo Ziphozonke Ntshangase ngokungikhuthaza nokungilolonga. Ungifundise okuningi uMgazi, wangicebisa ngezinto eziningi ngenkathi ngiqhubeka nokwenza lo msebenzi. Ulwazi onginike lona lungelinganiswe nalutho kanye nesineke obenaso esiyinqayizivele. Nalapho ngiphaphalaza khona ungiqoqile, wangibekezelela wangibuyisa, wangikhalima ngothando engingeke ngalufanisa nolwamuntu, wenza isiqiniseko sokuthi ngenza lo msebenzi ngendlela efanele nangempumelelo. Ume njalo Mgazi.

Ngibonge kakhulu abantwana bami ngokungiseka ngezindlela ezehlukene, uNokukhanya Khinini, u-Awande Wawa noThandolwenkosi Luh, ngiyabonga boPhambuka.

Ngibonge kuNomfundo S'busisiwe Mbanjwa ngokungeseka nokungipha ugqozi lokuba ngibekezele ngize ngiphothule lo msebenzi. Ngibonge uzakwethu, uKhethukuthula Zwane ngokungikhuthaza nokungeseka lapho ngiphela amandla. Ngibonge kakhulu umakhelwane wami, Sicelo Mbambo ngokungifaka ugqozi lokuthi ngiqhubekile nokwenza umsebenzi wami wesikole, ube umfowethu woqobo.

Ngibonge kubona bonke nje abangilekelele ukuba le ndlela ihambeke kalula yize inzima. Ngingakhohla nokubonga abahlanganyeli balolu cwaningo, okungothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezazikhethelwe ukuba yingxenye yalolu cwaningo. Enikwenze kimina nikwenze nakwabanye.

IQOQA

Lolu wucwaningo lwesimo oluyikhwalthethivu oluqhutshwe ngenhloso yokukhiqiza imininingo mayelana nezindlela namasu okufundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga. Lolu cwaningo lusebenzise izindlela zokukhiqiza imininingo bukhoma noma ubuso nobuso kubahlanganyeli abayisihlanu, kusetshenziswa izingxoxo ezisakuhleleka, ukwethamela kanye nokuhlaziya amadokhumenti. Lolu cwaningo belulawulwa yinjulalwazi kaVygotsky (1978) i-Social constructivism. Le njulalwazi iphakamisa ukuthi ukufunda kwenzeka uma abantu besebenza ngokubambisana futhi ikhuthaza abafundi ukuba babambe iqhaza ekwakheni ulwazi olusha. Le njulalwazi igcizelela ukusebenzisana okunxantathu lapho abafundi bakwazi khona ukufunda ulimi kothisha babo, kontanga kanye nakumalungu omphakathi ukuze kuthuthuke izinga lokukhuluma ulimi. Nokho, imiphumela yalolu cwaningo iveza ukuthi nakuba othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza emabangeni 10-11 bezisebenzisa izindlela namasu ahlukene okufundisa ikhono lokulalela nokukhuluma kodwa abafundi bazithola besabhekene nenkinga yokukwazi ukukhuluma lolu limi ngenxa yokuthi ukusebenzisana okunxantathu lapho abafundi abafunda khona kothisha, kontanga nasemiphakathini yabo akuphelele kahle. Akuphelele ngoba isiZulu asikhulunywa emiphakathini laba bafundi abaqhamuka kuyona ngoba akulona lolu ulimi abavamise ukuxhumana ngalo emakhayo. Ngaleso sizathu, laba bafundi bazithola bengakwazi ukusebenzisa ulimi lwesiZulu njalo uma sebephumile ekilasini. Ngakho-ke, lolu cwaningo luthole ukuthi izinhlobo ezahlukene zezindlela namasu okufundisa okusetshenziswa ngothisha besiZulu uLimi Lokuqala Lokwengeza ngeke zibe impumelelo uma ukusebenzisana okunxantathu kungaphelele, lapho abafundi bakwazi khona ukulalela nokukhuluma ngokukhululeka ulimi lwesiZulu nothisha, ontanga namalungu omphakathi, ngaphakathi nangaphandle kwamagceke esikole.

Amatemu anqala: Ikhono lokulalela nokukhuluma, isiZulu uLimi Lokuqala Lokwengeza, I-Social constructivism; izindlela namasu okufundisa; ukufunda okunxantathu

IZIFINYEZO

CAPS	:	Curriculum and Assessment Policy Statement
ZPD	:	Zone of Proximal Development
TAHFUZWE	:	IsiTatimende soHlelo lwezeMfundo lukaZwelonke
Mnu.	:	Mnumzane
Nkks.	:	Nkosazane

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ISAPHLUKO 1

ISENDLALLELO NESISUSA SOCWANINGO

1.1 Isingeniso

Kulesi sahluko kuchazwe kabanzi ngokuthi lolu cwaningo lumayelena nani, nezinhlalo ezingenze ukuba ngenze lolu cwaningo. Ngibuye ngabheka imibuzongqangi yocwaningo kanye nesitatimende senkinga. Ngibuye ngabuka ukuthi ucwaningo luwusizo kangakanani uma sibheka izindlela namasu okufundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza IsiZulu ULimi Lokuqala Lokwengeza ezikoleni ezinhlanu ezisesiFundeni saseMlazi ezixube izinhlanga.

1.2 Isendlalelo

Kulolu cwaningo bekubhekwa izindlela namasu okufundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu ezisesiFundeni saseMlazi ezixube izinhlanga. Njengoba sihlala eNingizimu-Afrika, okuyindawo exube izinhlanga ezihlukahlukeni, kubalulekile ukuthi sikwazi ukulalela kanye nokukhuluma izilimi ezihlukahlukeni ukuze sikwazi ukuxhumana. UMthethosisekelo waseNingizimu-Afrika ukhuthaza ukusetshenziswa kwezilimi eziyishumi nanye okuyizo ezisemthethweni kuleli lizwe (Department of Justice and Constitutional Development, 1996). Lapha kubalwa isiZulu, isiXhosa, isiNdebele, Setswana, Tshivenda, siSwati, Xitsonga, seSotho, sePedi, isiNgisi nesiBhunu (Ntshangase, 2014).

Isitatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (Department of Basic Education, 2011) sibalule amakhono amane okumele athuthukiswe kubafundi. Lawa makhono amane okumele othisha bagxile kuwo, ikhono lokulalela nokukhuluma, ikhono lokufunda ngokubukela, ikhono lokubhala nokwethula kanye nohlelo nokusetshenziswa kolimi. Wonke lawa makhona abelwe izikhathi ezingalingani (Department of Basic Education, 2011). Kulolu cwaningo bengibheka amakhono okulalela nokukhuluma. Ukulalela nokukhuluma ngamakhono ahlukeni kepha anobudlelwano. Ukulalela kubandakanya ukusetshenziswa kwezingxenye zenqubo yokulalela ehlukaniswe kathathu: 1. Ngaphambi kokulalela okuwukuvuselela ulwazi lwangaphambilini, ukucabangela nokuzilungiselela ukuba sesimweni sokulalela;

2.Ngesikhathi sokulalela okuyilapho abafundi besuke sebelalela ngezinhloso ezihlukene okungaba ukuthola ulwazi, ukulalela ngenhloso yokuhlaziya nokuhlolisisa esikuthola ekufundiseni izinkondlo nokulalela ngenhloso yokuzibandakanya ezingxoxweni kanye nokulalela ngenhloso yokuncoma okungaba ukuphendula lapho kuxoxiswa nokunye; 3. Ngemuva kokulalela lapho abafundi bangaphendula imibuzo, babuyekeze amanothi nokunye (Department of Basic Education, 2011, p.11).

Uma kufundiswa amakhono okukhuluma kudingakala ukuba kuqashelwe izimo eziningi zokukhuluma okumiselwe nokungamiselwe migomo, kusuka ekukhulumeni ngokungaqapheli migomo kuya enkulumweni-mpendulwano ecwaningiwe kanye nokwethula (Department of Basic Education, 2011, p.11). Ukukhuluma kucace, ukushelela, ukuxhumanisa okwethulwayo, ukuzethemba nokuqonda ngqo kumele kube yiyona nhloso yokufundisa ukukhuluma (Department of Basic Education, 2011, p.11). Ukukhuluma nakho kunenqubo yakho elandelwayo: okulungiselela, ukucwaninga kanye nokuhlela amasu olwazi kuze ukuzilolonga kanye nokwethula (Department of Basic Education, 2011, p.11). UZungu et al (2013, p. 21) babala izinhlobo ezimbili zemisebenzi ekhulunywayo: 1. Okungamiselwe migomo kukho kukhona izingxoxo, inkulumo-mpendulwano, ukusebenza ngamaqoqo, nokufunda ngokuphimisela okungalungiselelwe; 2. Okumiselwe imigomo kungaba inkulumo elungiselelwe, engalungiselelwe, ukufunda ngokuphimisa, ama-inthavyu, ingxoxo yamaqenjana, inkulumo-mpikiswano, ukunikeza indlela nemiyalelo, ukwethula isikhulumi, nokwedlulisa amazwi okubonga.

Ngibona ukuthi ukungazisebenzise ngendlela izindlela namasu okufundisa ukulalela nokukhuluma kuhamba indawo ende ekufundisweni kolimi okungaba noma yiluphi. Lokhu kungaze kuthikamezeke imiphumela yabafundi uma benza izimiso zohlelo nokusetshenziswa kolimi kanye namanye amakhono. Kubalulekile ukuthi ngigcizelele ukuthi lolu cwaningo belungagxilile ekufundisweni kohlelo nolimi kepha belubheka izindlela namasu okufundisa ukulalela nokukhuluma kubafundi. Lapha ngibhekise ikakhulukazi kulabo bafundi abasuke befunda isiZulu uLimi Lokuqala Lokwengeza abakhuluma ezinye izilimi emakhaya, okungesona isiZulu. Okungaba ukuthi emakhaya abo bakhuluma isiNgisi, isiXhosa njalonzalo. Ngibuye ngibhekise

kulabo bafundi abaqala ukufunda uLimi Lokuqala Lokwengeza sebesemabangeni aphakeme bengazange basifunde emazingeni aphansi.

Kuyaye kuthi lapho abafundi uma kuvela abangakuqondanga okushiwo nguthisha bese kuba lukhuni ukuthi babhale (uma bengezwanga) kanti indlela ababhala ngayo abafundi yiyona elekelelayo ukudlulisa abakushoyo noma abakukhulumayo (Nordquist, 2019). UZungu noPillay (2010) bathi abafundisi besiZulu uLimi Lokuqala Lokwengeza kufanele basebenzise izindlela ezihlukahlukene zokufundisa ukuze nabafundi bakujabulele ukufunda lesi sifundo. UNkosi (2011) uthi lapho kunamasu kanye nezindlela othisha abazisebenzisayo ekufundiseni kuyohlezi kukhona abafundi. Ngakho-ke okucwaningwayo kanye nabafundi kungeke kwahlukaniseka. IsiTitimende seNqubomgomo Yohlelo lwezeMfundo (Department of Basic Education, 2002) siyacacisa kahle kuwona wonke amabanga ngezindlela namasu okufundisa ukulalela nokukhuluma ngokwesonto nesonto. Okukhulu nengangilangazelele ukukwazi ukuthi abanye othisha abafundisa isiZulu Ulimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga zasesiFundeni saseMlazi bazizwa kanjani ngezindlela namsu okufundisa ukulalela nokukhuluma ukuze ngifunde amava amasha kubona khona ngizozithuthukisa mina uqobo bese ngikhula ekufundiseni abafundi ukulalela nokukhuluma.

1.3 Isitatimende senkinga

Okuyinkinga ebibhekwa kulolu cwaningo wukuthi abafundi basezikoleni ezixube izinhlanga bakuthola kunzima kakhulu ukuthi baxhumane ngesiZulu. Lokhu kufakazelwa nayindlela abahluleka ngisho ukwethula izimpendulo zabo uma bezama ukuphendula uthisha (Mweli, 2019). Kunjalo nje noma uthisha ekhuluma nabo abafundi ngolimi lwesiZulu kunzima ukuba baqondisise okushiwoyo. Loluhlobo beluhlose ukuthola ukuthi ngempela yini engumthelela kule nkinga. Ngicwaninge nokuthi kukhona yini ukuxhumana phakathi kokuhluleka kwabafundi ekukhulumeni nasekulaleleni kanye nendlela abafundiswa ngayo ukulalela nokukhuluma uma kwethulwa isifundo sesiZulu uLimi Lokuqala Lokwengeza. U-Albertyn noGuzula (2020) bathi ukusetshenziswa kahle kwezindlela zokufundisa namasu kusamelwe ukuthi kudingidwe ezikoleni eziningi zaseNingizimu-Afrika.

1.4 Okuhloswe ucwaningo nokugxila kwalo

Ngike ngasho ukuthi abafundi bazuza amamaki aphantsi ngenxa yokuhluleka ukuzethula kahle izimpendulo kanye nokwehlulwa ukulalela uthisha uma exhumana nabo ngolimi lwesiZulu. Ngalolu cwaningo ngihlose ukufeza lokhu okulandelayo:

1. Ukucubungula ukuthi othisha basebenzisa ziphi izindlela namasu okufundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga.
2. Ukubheka ukuthi ngabe othisha bazisebenzisa kanjani izindlela namasu okufundisa abafundi bamabanga 10-11 uma befundisa ukulalela nokukhuluma ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga.
3. Ukubheka izizathu zokuthi othisha basebenzise izindlela namasu okufundisa abazisebenzisayo uma befundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga.

1.5 Imibuzongqangi yocwaningo

Kulolu cwaningo kunemibuzongqangi emithathu engiyisebenzisile ukuthola izimpendulo ezimayelana nesihloko engisikhethile. Imibuzo engiyibuzile yilena:

1. Yiziphi izindlela namasu okufundisa ukulalela nokukhuluma okusetshenziswa ngothisha kubafundi bamabanga 10-11 abenza IsiZulu Ulimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga?
2. Othisha bazisebenzisa kanjani izindlela namasu abawasebenzisayo uma befundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga?
3. Kungani othisha besebenzisa lezo zindlela namasu uma befundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza IsiZulu Ulimi Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga?

1.6 Isisusa socwaningo

Lapha ngichaze kabanzi ngesisusa socwaningo esingenze ngafisa ukwenza lolu cwaningo. Ngibuye ngachaza ngesisusa socwaningo esithinta umsebenzi wami, ngabuya ngachaza ngesisusa socwaningo esithinta umcabango wokucwaningwayo ngigcine ngokuchaza ngesisusa socwaningo esithinta iqhaza elibanjwe yilolu cwaningo.

1.6.1 Isisusa socwaningo esithinta mina uqobo

Ngingomunye wothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza amabanga esi-8, kuye kwele-12 esikoleni esixube izinhlanga saseMlazi esinabafundi abakhuluma izilimi ezahlukenene. Emakilasini ami kubuye kube nalabo abakhuluma isiZulu uLimi Lwasekhaya kepha abaqala ukufunda isiZulu ebangeni lesi-8 ngoba bebefunda isiBhunu uLimi Lokuqala Lokwengeza ezikoleni zamazinga amancane. Kubuye kube khona abafundi abaphuma kwezinye izikole, bafike namamaki angaphezulu kwamaphesenti anga-90 kepha bengakwazi ngisho ukuphimisa elilodwa igama lesiZulu noma umsindo wesiZulu. Abanye ngisho emakhaya asikhulunywa nhlobo isiZulu. Abanye kukhulunywa isiNgisi emakhaya abo. Lokhu kwangithinta kakhulu ukubona abafundi benezingqinamba ekukhulumeni ulimi lwesiZulu kanye nokulalalela.

Lokhu ngakubona kwenzeka ngisho nakubafundi bamabanga 10-11. Laba bafundi okulindeleke ukuba bazuze imiklomelo engamamaki angama-50 ephepha lesine okuyingxenye eyeziwa ezikoleni bese ihlolwa eziyingini noma ezifundeni. Leli phepha lesine yiphepha elihlola ukulalela kanye nokukhuluma kubafundi. Isibonelo esikhulu uma ngenzisa laba bafundi umsebenzi wokufunda ngokuqondisisa wokuqala onemiklomelo eyi-15 ebangeni 10 nele-11, iningi labafundi lalizuza imiklomelo noma amamaki aphansi kakhulu.

Ngakho-ke lokhu kwenza ngazibuze imibuzo eminingi ngezindlela namasu okufundisa ukulalela nokukhuluma ezisetshenziswa ngothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza. Ngazibuza ukuthi kungabe kwenziwa yini abafundi bahluleke ukulalela ngokuqondisisa uma uthisha ebafundela isiqeshana okumele basiphendule. Ngazibuze nokuthi kungenziwani ukuxazulula lesi simo. Ngakho-ke

ngathatha isinqumo sokwenza ucwaningo ngezindlela namasu okufundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza isiZulu uLimi Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga.

1.6.2 Isisusa socwaningo esithinta umsebenzi wami

IsiZulu uLimi Lokuqala Lokwengeza alunikezwa indawo etheni ezikoleni ezixube izinhlanga (Zikhali, 2016). Ngisho kwenziwa isikhathi esengeziwe sokufundisa asifakwa kulolo hlelo. Lokhu kuze kucace bha ngisho kunemihlangano yoMnyango weZilimi, kugxilwa kakhulukazi esiNgisini. Okwangithusa kakhulu ukubona izikole eziphakela isikole sami zingakuthatheli phezulu ukufundisa isiZulu, zize zibe nesikhathi sokufundisa izilimi ezinjengoHindu, Tamil, noTelagu. Lokhu lezi zikole zikwenza ngoba zihlonipha futhi ziqhakambiza izilimi zohlanga oluthile hhayi ngoba kuzosiza abafundi emiphumeleni yabo. Ngabona kubaluleke kakhulu ukwenza lolu cwaningo ukuze ngithuthukise umsebenzi wami kanye nolwazi lwami uqobo. Lolu cwaningo luzongenza ukuthi ngiqonde nokuthi ngabe singothisha sizisebenzisa ngendlela yini izindlela namasu okufundisa ukulalela nokukhuluma esibekelwe wona ngisho ezincwadini eziyizinsizakufunda nokufundisa. Enye inhloso kwaba wukuthuthukisa izindlela esisebenzisa ngayo izindlela namasu okufundisa ukulalela nokukhuluma esifundweni sesiZulu, ikakhulukazi IsiZulu uLimi Lokuqala Lokwengeza, ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga.

Othisha abangabahlanganyeli kulolu cwaningo lwami bazozuza kulokho okuzoba yimiphumela yocwaningo nokuzotholakala ngalolu cwaningo okungaba okubhalwe phansi okuzozuzwa ekugcineni kuyothunyelwa kubona ukuze bazithuthukise nabo nezikole zabo. Lokhu kuzobasiza othisha ukuqonda kabanzi ngezinye izikole nothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza kanye nokufunda izindlela namasu amasha okufundisa ukulalela nokukhuluma kubafundi abenza isiZulu uLimi Lokuqala Lokwengeza.

1.6.3 Isisusa socwaningo esithinta umcabango wocwaningo

Ngakhetha ukucwaninga ngezindlela namasu okufundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza IsiZulu Ulimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga zaseMlazi ngoba kubaluleke kakhulu ukudlulisa isifundo

esinenzuzo kubafundi. Ngabona futhi ukuthi ukubheka izindlela namasu kuzosiza ukubhekana nezinkinga zabafundi zokuhluleka ukulalela nokukhuluma noma ukuphimisa IsiZulu, nokunyusa imikomelo ephansi esifundweni sesiZulu Ulimi Lokuqala Lokwengeza.

URichards (2009) uchaza ukulalela nokukhuluma njengezingxenye ezibalulekile ekufundiseni ulimi emhlabeni jikelele. Ikhono lokulalela liyikhono elibalulekile lokukwazi ukukhuluma kahle ulimi lwesibili (Richards, 2009). Ngakho-ke izindlela namasu okufundisa ukulalela nokukhuluma abalulekile kakhulu ekufundiseni ulimi. Ezikhathini zakudala ukukhuluma kwakuchazwa ngokuthi ukuphinda lokho uthisha akushoyo emuva kwakhe noma ukubamba inkulumo ngekhandu njengoba injalo (Richards, 2009). Lokhu sekuguqukile esikhathini samanje. Ukukhuluma sekuyingxenye efundiswayo ezikoleni ukuthuthukisa izindlela zokuxhumana ezinomqondo.

Ukulalela ngokuqondisisa kusiza ukufunda imisindo, leyo misindo ibe amagama, angaba umusho owodwa noma ohamba namanye amagama, leyo misho ezobe isiba indaba bese iyakhulunywa. Kubalulekile ukuthi umfundi akwazi ukulalela ukuze ekugcineni ezokwazi ukukhuluma into enomqondo.

Ngakho-ke lolu cwaningo luzosiza othisha ukubhekana nezinkinga esibhekene nazo zokuhluleka ukulalela nokukhuluma kwabafundi lapho befundiswa isiZulu Ulimi Lokuqala Lokwengeza. Luzolekelela ngisho uMnyango weMfundo Eyisisekelo ukuthuthukisa izindlela namasu okufundisa ukulalela nokukhuluma kubafundi abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga.

1.6.4 Isisusa socwaningo esithinta iqhaza elizobanjwa yilolu cwaningo

Enye inhloso yokwenza lolu cwaningo ukwengeza ulwazi oluvele lukhona enqolobaneni yolwazi kwezocwaningo, ukuze kube nezisombululo ezinkingeni ezibhekene nothisha maqondana namakhono okulalela nokukhuluma, ikakhulukazi kubafundi abenza isiZulu uLimi Lokuqala Lokwengeza. Lolu cwaningo lungalekelela ngisho uMnyango weMfundo Eyisisekelo ukubhekelela ukuthi ngabe yiliphi ibanga

lapho kumele kuqikelelwe futhi kubhekisiswe izinga noma ikhono lokukhuluma esiZulwini uLimi Lokuqala Lokwengeza.

Sebebaningi abacwaningi asebeke bacwaninga ngesifundo isiZulu uLimi Lokuqala Lokwengeza kepha babheka kakhulu okubhalwe phansi, ababheki izindlela namasu okufundisa ukulalela nokukhuluma. UZikhali (2016) ulwenzile ucwaningo lapho ebebheka khona ukufundiswa kwesiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu ezikoleni ezixube izinhlanga. Ubheke ikakhulukazi izingqinamba othisha ababhekana nazo uma befundisa isiZulu ezikoleni ezixube izinhlanga. UNkosi (2011) wenze ucwaningo ngokufundiswa kohlelo lolimi abangeni aphantsi akhethiwe esiZulu uLimi Lwasekhaya ezikoleni zaseMlazi. UShawe (2015) naye wenze ucwaningo ebheka izinkinga othisha ababhekana nazo uma befundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga. Naye ubheke nje izinkinga othisha ababa nazo uma befundisa isiZulu uLimi Lokuqala Lokwengeza. Bonke laba bacwaningi ababheki lutho oluthinta izindlela namasu okufundisa ukulalela nokukhuluma isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga.

Ngakho-ke lolu cwaningo luyingqayizivele futhi luzosiza thina bothisha ukulwa nezinkinga esibhekene nazo mayelana nokufundiswa kangcono abafundi ngamakhono okulalela nokukhuluma esifundweni isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga.

1.7 Ukubuyekeza imibhalo

Inhloso yalolu cwaningo ukuqonda kabanzi ngezindlela namasu okufundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga. Selukhona olunye ucwaningo oselushicilelwe phansi olweziwe emazweni aphesheya, e-Afrika kanye naseNingizimu- Afrika mayelana nezindlela namasu zokufundisa ukulalela nokukhuluma kubafundi kepha bekubhekwa ikakhulukazi abafundi abenza isiNgisi uLimi Lokuqala Lokwengeza. Ucwaningo oluningi lube selubhalwa ngesiNgisi. Lapha kulolu cwaningo ngizosebenzisa yona le mibhalo ukubheka ukuthi abacwaningi bathini ngesihloko sezindlela namasu okufundisa ukulalela nokukhuluma. Lapha ngibheka imibhalo ehlukahlukene okungaba ama-athikhili, izincwadi, nemithetho

yoMnyango wezeMfundo nokunye okuthinta lesi sihloko ngezindlela namasu okufundisa ukulalela nokukhuluma. Le mibhalo ngizoyicwaninga, ngiyihlaziye ukuzama ukuqonda okuningi mayelana nezindlela namasu okufundisa ukulalela nokukhuluma.

1.7.1 Ucwangingo ngokufundiswa kokulalela nokukhuluma emazweni aphesheya

Lapha ngichaza ngocwangingo osolenziwe ngokufundiswa kokulalela nokukhuluma emazweni aphesheya. Ngibheka ukuthi amazwe aphesheya enzani ukuthuthukisa amakhono okulalela nokukhuluma. Ngibheka nemithetho ebekiwe ukulawula ukufundisa lawa makhono okulalela nokukhuluma kanye nemithelela yalawa makhono emnothweni wamazwe aphesheya.

1.7.1.1 Imithetho elawula ukufundiswa kwamakhono okulalela nokukhuluma emazweni aphesheya

Lapha ngabheka imithetho ebekiwe ukufundisa kwamakhono okulalela nokukhuluma emazweni aphesheya. UNguyen (2013) uthi ezweni labantu baseVietnam kube sekukhandwa izinhlelo lapho umthetho ufundiswa ngolimi lwesiNgisi, kwabe sekuthiwa amaNyuvesi amaningi akawulandele lo mthetho njengengxenye Yezinhlelo zaHulumeni Zezilimi Zangaphandle wezi-2020 nowe-Ajenda Yezinguquko Zemfundo Yamazinga Aphezulu. UNguyen (2013) uqhuba uthi inhloso yalezi zinhlelo ukuthuthukisa ukushintshana kwamazwe ngamazwe nokunyusa imali engenayo. Yikho nje sekudumile ukuthi sithole othisha bezilimi bewelela emazweni angaphesheya ngoba phela basuke beyothuthukisa lawo mazwe anesidingo nabhekene nenkinga yolimi, futhi ebe enothisha abangenalo ulwazi oluvelele ekufundiseni ulimi okuxhumanwa ngalo okuvamise ukuthi kube yisiNgisi. UFeng (2017) uthi ezweni laseChina kuthiwe abafundi basemakolishi ababhale isivivinyo sobungoti sesiNgisi basiphumelele ukuze bakwazi ukuthola isitifiketi sabo seziq. Lokhu bekwenziwa ukuze kulawulwe ukufundiswa kwamakhono okulalela nokukhuluma.

Le ndlela yenza abafundi bafunde isiNgisi ngoba benzela ukuthi sivele emiphumeleni yabo (Feng, 2017). Kepha kube sekuqhubeka kwenza abafundi abaneziq bangabi

nesidingo somsebenzi esanele, okuwukwazi isiNgisi (Weing, 2017). Kusobala ukuthi le ndlela ayilethanga isixazululo. UWeing (2017) uthi abafundi babe sebenikezwa ithuba lokukhuluma baqala baba nomdlandla baxhumana nothisha besebenzisa ulimi lwesiNgisi ngokukhululeka emagunjini abo okufundela. Kube sekusetshenziswa izinsiza zesimanje, kwakhiwa amgumbi okufunda ngokobuchwepheshe besimanje othisha badlala okuqhoshiwe, okungaba amaculo nemidlalo, abafundi bakusebenzisa lokhu ngisho ngesikhathi esikhululekile ukuze bathuthukise amakhono okulalela nokukhuluma (Zhang, 2015).

1.7.1.2 Umthelela wamakhono okulalela nokukhuluma emnothweni wamazwe aphesheya

Lapha ngichaza ngomthelela wamakhono okulalela nokukhuluma emnothweni wamazwe aphesheya. Uma abafundi beqede iziqu ezweni laseVietnam kuba nzima ukuthi bathole imisebenzi ngenxa yolimi noma indlela yokuxhumana ngoba phela indlela yokuxhumana kuba ulimi olukhulunywayo kulelo nalelo lizwe (Feng, 2017). UNgu (2016) uthi le nkinga yokukhuluma nokulalela isiNgisi ezweni laseVietnam kwenza ukuthi abantu abasha esikhathini samanje bangaqasheki noma kube nzima ukuthola umsebenzi bese nomnotho wezwe uyehla kakhulu ngenxa yenani elikhulu labantu abasha abangasebenzi. UNgu (2016) ocwaningweni lwakhe alwenze eNyuvesi yaseHanoi uqhuba athi ukufundiswa kolimi kumele kugxile ekufundiseni okulalela nokukhuluma kubafundi, kepha hhayi ukulubhala nje kodwa ukuze baluzwe uma belulalele futhi balukhulume. Lokhu kuveza ngokusobala ukubaluleka kokufundisa amakhono okulalela nokukhuluma ngoba akugcini nje esikoleni, kufanele kuqhutshekwe kulalelwe ezindaweni esiphila kuzo emiphakathini, emisebenzini, ezikoleni nakwezinye izindawo.

1.7.2 Ucwaningo ngokufundiswa kokulalela nokukhuluma emazweni ase-Afrika

Lapha ngichaza ngocwaningo osolenziwe ngokufundiswa kokulalela nokukhuluma emazweni ase-Afrika. Ngibheka ucwaningo olwenziwe ezweni laseKenya kanye nase-Uganda. Ngachaza ukuthi amazwe ase-Afrika enzani ukuthuthukisa amakhono okulalela nokukhuluma, Ngibheka nemithetho ebekiwe ukulawula ukufundisa lawa makhono okulalela nokukhuluma kanye nemithelela yala amakhono emnothweni wamazwe ase-Afrika okungoKenya no-Uganda.

1.7.2.1 Imigomo elawula ukufundiswa kwamakhono okukhuluma nokulalela e-Afrika

Lapha ngibheka imithetho ebekiwe ukufundisa amakhono okulalela nokukhuluma emazweni ase-Afrika. UTrudell noPiper (2013) bathi eKenya nase-Uganda bashaya umthetho wokusebenzisa ulimi lwasekhaya okuwulimi olusetshenziswa emphakathini. Lo mthetho weseka ukusetshenziswa kolimi lwasekhaya okuwulimi olukhulunywa umphakathi (Trudell & Piper, 2013). Lokhu kube sekwenza ukuthi emazingeni aphantsi kufundiswe ngolimi lwasekhaya yize ukuhlolwa kwabafundi bebanga le-12 kuba ngezilimi zaseYurophu. Le migomo iba nemiphumela engemihle ngoba amazwe aseSahara Afrika anjengoKenya no-Uganda alandela ukufunda ngolimi lwasekhaya awabe esaba nemiphumela emihle emabangeni aphezulu.

Abafundi baseKenya batshengisa ukufunda kahle izilimi zasekhaya ezinjengoSwahili, Dholou noGikuyu uma kuqhathaniswa nesiNgisi ngenxa yokufundiswa ngolimi lwasekhaya emazingeni aphantsi (Piper et al., 2016). Yize kunjalo kepha umgomo uthi makufundiswe ukulalela nokukhuluma ngolimi lwasekhaya kulawa mazwe ase-Afrika.

1.7.2.2 Ukucija othisha ekufundiseni amakhono okulalela nokukhuluma

Lapha ngibhekisisa izinto ezingenziwa ukucija othisha ekufundiseni amakhono okulalela nokukhuluma. UMarylessor, Baasa no-Omulando (2014) bathi othisha baseKenya nase-Uganda babhekene nezinkinga ekufundiseni ukulalela nokukhuluma ngenxa yezinga eliphansi lesiNgisi kanye nokungabi yingxenywe kwabafundi kokwenziwa egunjini lokufunda. Ezinye izinkinga emazweni ase-Kenya nase-Uganda kuba ukugcwala kakhulu emagunjini okufundela okwenza kube nzima kothisha ukubhekana nenani labafundi ngendlela esezingeni (Marylessor et al, 2014). Othisha baseKenya nase-Uganda bazithola sebefundisela ukuthi abafundi baphumelele izivivinyo zabo zokuhlolwa kuphela abafundisi ukuze bethuthukisa amakhono okulalela nokukhuluma kubafundi (Marylessor et al., 2014).

Othisha baseKenya nase-Uganda bagcina sebeqeqeshwa ukusebenzisa izindlela zobuchwepheshe besimanje njengokusebenzisa omakhalekhukhwini ukuthi abafundi

balalele izinto ezixhumene nezifundo. Omakhalekhukhwini bathathwa njengento etholakala kalula kubafundi ngoba bangamaphesenti anga-98 abafundi abanomakhalekhukhwini, ngakho-ke othisha bangasebenzisa bona ukuze bagqugquzele ukulalela kanye nokukhuluma kubafundi (Hugo & Horn, 2013). UHugo noHorn (2013) bathi othisha bangaphinde basebenzise umculo ukuthuthukisa amakhono okulalela nokukhuluma ikakhulukazi ukuthuthukisa ulimi lwesibili. Othisha bafundiswa ukusebenzisa okuqoshiwe okuyizithombe okungaba imidlalo yababonakude ebukwayo ukuthi babukise abafundi bese kwethulwa imibiko ngokubukiwe (Hugo & Horn, 2013).

1.7.2.3 Ukuthuthuka kwabafundi base-Afrika emakhonweni okulalela nokukhuluma

Lapha ngibheka ukuthi yini umphumela wokuthuthuka kwabafundi base-Afrika emakhonweni okulalela nokukhuluma. Ocwaningweni olwenziwa nguHugo noHorn (2013) kubafundi abangama-70, baseKenya nase-Uganda bathi abafundi bebanga loku-1 babenikezwa imisebenzi esamculo izinyanga eziyisithupha. Ingxenye yokuqala yabafundi eyayinikwa imisebenzi esamculo nsuku zonke eyesibili inganikezwa leyo misebenzi esamculo bese labo bafundi bayaqhathaniswa. Le yokuqala ezinyangeni eziyisithupha yabe isithuthuke kakhulu ekulaleleni isiNgisi uma iqhathaniswa nale ngxenye eyayinganikezwa imisebenzi esamculo. Uma abafundi sebethuthuke la makhono kubabeka noma baba ethubeni elihle lokuthola imisebenzi efanele lapho bephothula isikole (Hugo & Horn, 2013).

1.7.3 Ucwaningo ngokufundiswa kokulalela nokukhuluma eNingizimu-Afrika

UKathard nabanye (2011) bathi iqhaza elingabanjwa wumphakathi, abasafundela ubuthisha ezikhungweni kanye nabafundela ukuba ngabelaphi bezinkinga zokukhuluma nolimi emanyuvesi ukuthi bavalontiye ngokulekelela izikole ezisemphakathini abahlala kuyona ukuthuthukisa ikhono okulalela nelokukhuluma. Umphakathi ungahlela izinhlelo zokuthuthukisa lawa makhono ubuye ubheke ukuthi kuba yimpumelelo kangakanani ezikoleni ukuthuthuka kwamakhono okulalela nokukhuluma (Kathard, 2011).

Iqhaza elingabanjwa izikole ekuthuthukiseni amakhono okulalela nokukhuluma eNingizimu-Afrika likhulu. Okungaba ukuhlela imincintiswano yokukhuluma, eyokuhaya izinkondlo, eyokwethula izinkulumo njalonjalo. Lokhu kungafundisa kuphinde kuthuthukise lawa makhono emiphakathini (Al-maghawn, 2012). UWium noLouw (2011) bathi kumele izikole noMyango weMfundo Eyisisekelo ukubuyise ukuqhashwa kwabelaphi bezinkinga zokukhuluma nolimi ezikoleni zaseNingizimu-Afrika. Lokhu kungasiza kakhulu ukuthuthukisa ikhono lokulalela nokukhuluma ezikoleni.

Izikole kumele zisebenzisane neziyingi ezingaphansi kwazo ukuthuthukisa othisha ukuze bafundise abafundi amakhono okulalela nokukhuluma (Wium & Louw, 2011). Abelaphi bezinkinga zokukhuluma nolimi kumele bayijwayele idokhumenti ye-CAPS ukuze babe wusizo olukhulu ukuthuthukisa amakhono okulalela nokukhuluma ezikoleni besebenzisana nothisha (Wium & Louw, 2011).

1.8 Injulalwazi yocwaningo

Injulalwazi engiyisebenzisile kulolu cwaningo yi-Social constructivism kaVygotsky (1978). UNkosi (2011) uthi injulalwazi yisakhiwo esilekelela noma esiveza inkolelo noma okusemqondweni ngaphansi kwalokho okusuke kucwaningwa. USimion (2016) uthi injulalwazi yocwaningo isiza ukubonisa umcwaningi ekuqakeni nasekuhlaziyeni imininingo bese kuba khona izincazelo zemiphumela yocwaningo. Injulalwazi ye-Social constructivism ithi ukutholwa kolwazi ngokuhlanganyela kuyinto eibalulekile nezidingekayo esimweni sokufundisa (Aljohan, 2017). Ukuhlanganyela kufaka ukuxhumana, izingxoxo zamaqembu, ukufunda ngokuhlanganyela kanye nokuxoxisana phakathi kwabantu (Aljohan, 2017). UVygotsky (1978) uphinde agcizelele kakhulu ekuxhumaneni komphakathi, ekusebenzisaneni noma ekubambisaneni nokucazulula ulwazi nasekusebenziseni indlela yokulekelelwa nguthisha.

UVygotsky (1978) ukuchaza ukucazulula ulwazi njengengxenye edlalwa abanye abantu ezimpilweni zabafundi. Lokhu kungafaka ukusiza abafundi ukuthi badlulele phambili bazi futhi baqonde kangcono (Vygotsky, 1978). Ukulekelela kukathisha kuchaza ukuhlukanisa ukufunda kube yizingcezu bese kusetshenziswa izindlela ezihlukile ngocezu nocezu (John & Mahn, 1996). Ngamanye amazwi ukulekelela kukathisha kungasebenza uma kufundiswa abafundi ukulalela nokukhuluma ngokuthi uthisha atshengise indlela yokwenza bese ebayeke abafundi ukuthi basebenze ngabodwana noma basebenze emaqenjini bese ebasiza lapho kudingeka khona. Abafundi bangaqhubeka baxoxisane emaqenjini abo, bangalingisa, bangabonisa njalonzalo.

Lokhu kudinga ukuthi abafundi balalele kahle lokho okushiwo nguthisha okungaba imiyalelo ukuze baqhumeke benze lokho okulindelekile kubona. Ngamanye amazwi injulalwazi ye-Social constructivism iphakamisa ukuthi ukufunda okuyimpumelelo kungakhona ezikoleni phakathi kukathisha nomfundi, phakathi kwabafundi nontanga kanye naphakathi kwamalunga omphakathi emphakathini (Aljohan, 2017). UWoolfolk (1998) uthi i-Social constructivism inobudlelwano nolwazi ingane evele inalo ngaphambi kokufunda okubhaliwe kanye nosikompilo.

Ngakho-ke le njulalwazi ingolufanele lolu ucwaningo ngenxa yokuthi othisha basebenzisa amasu nezindlela ezihlukene ukufundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza IsiZulu uLimi Lokuqala Lokwengeza. Abafundi bangaqhubeka balalele bese bekhuluma ulimi lwesiZulu emakhaya ngokusebenzisana namalunga omndeni noma ngokuxhumana nabantu emiphakathini abahlala kuyona. Abafundi bangafunda ukulalela nokukhuluma esikoleni uma basebenzisana noma bexhumana nothisha ababafundisayo kanye nabanye abafundi.

UVygotsky (1978) uyasho ukuthi kuningi okufundwayo ezintweni ezenziwa ngabantu emiphakathini abahlala kuyona. Okusho ukuthi uma umuntu ebona izinto ezenziwa ngabantu asondelene nabo nahlala nabo kwakheka imiqondo ethile ihlangane nokukhulunywayo bese kwakheka ulwazi kulowo muntu obebona izinto. Konke lokhu kube sekwenza ukuthuthuka phakathi kwebanga phakathi kokukhula kwengane ekuxazululeni izinkinga ngayodwana nezinga lokuthuthuka kwengane ekuxazululeni izinkinga esizwa ngumuntu omdala noma esizwa ngontanga (Vygotsky, 1978).

1.9 Izindlela zocwaningo

Lapha ngichaza kabanzi ngezindlela zocwaningo ezisebenze kulolu cwaningo. Ngibheka ipharadaymu yomhumusho, umklamo nobunjalo bocwaningo, izindlela zokukhiqiza imininingo, abahlanganyeli bocwaningo, indawo lapho ucwaningo luqhutshwa khona kanye nokuhlaziywa kwemininingo ekhiqizwe kubahlanganyeli bocwaningo.

1.9.1 Ipharadymu yomhumusho

Lolu cwaningo lungaphansi kwepharadaymu yomhumusho. Ipharadaymu yomhumusho yiyona elungele lolu cwaningo futhi ingisize ukuba ngingene ngigxile embonweni owethulwa yilokhu okucwaningwayo njengento ephelile. Ngiphinde ngakwazi ukubheka isimo senhlalo abacwaningwayo abaphila ngaphansi kwaso ngase ngizimbandakanya nabo. Le pharadaymu incike enjulalwazini yokubheka nokucubungula indlela abantu abafunda ngayo nezinselelo abantu abahlangabezana nazo esimweni sansuku zonke.

1.9.2 Umklamo nobunjalo bocwaningo

Lapha ngichaza umklamo kanye nobunjalo balolu cwaningo.

1.9.2.1 Ucwaningo oluyikhwalthithethivu

Lolu wucwaningo oluyikhwalthithethivu. Ucwaningo oluyikhwalthithethivu luvumela umcwaningi ukuba akhiqize imininingo ehlelekile kubahlanganyeli (Mohajana, 2018).

Ngisebenzisa ucwaningo oluyikhwalthithethivu ngenhloso yokuphendula imibuzongqangi yalolu cwaningo. UNkosi (2011) uthi ucwaningo oluyikhwalthithethivu lungathathwa njengesibuko esingakwazi ukuthi sibuke ngaso noma sibheke futhi siphawula ngezinto eziphathelene nenhlalo yabantu.

Ucwaningo oluyikhwalthithethivu lungisizile ukuba ngikwazi ukubheka izinto ngokwemvelo yazo. Imininingo ekhiqizwe kulolu cwaningo ayincikile ezinombolweni kodwa iqoshwe yaba ngamagama ashiwo ngabahlanganyeli kanye nababekwenza lapho befundisa ngokulalela nokukhuluma.

Kulolu cwaningo lwami oluyikhwalthithethivu bengibuka isimo sokufundiswa kokulalela nokukhuluma ngokubheka abacwaningwayo besesimeni abahlale bekuso nsuku zonke, kwangaba bikho abakushintsha ngoba kukhona mina njengomcwaningi.

1.9.2.2 Ucwaningo lwesimo

Lolu wucwaningo lwesimo. UYin (2009) uchaza bese esinikeza izinhlobo ezine zocwaningo lwesimo: okungoluhlolayo, oluchazayo, oluqonde isimo thizeni kanye noluyinhlanganisela yezinto. Kulolu cwaningo ngizosebenzisa inhlanganisela yezinto ngoba lolu hlobo locwaningo lwesimo lwenza ngikwazi ukubika ngengikukutholayo ocwaningweni ezindaweni ezihlukene. Yingakho ngizokhetha ngokuqikelela izikole ezinhlanu ukuze ngikwazi ukubika engizokuthola kuzona.

Ucwaningo lwesimo ngizolusebenzisa ngoba ngizothamela izifundo futhi ngibe nezingxoxo ezisakuhleleka nabahlanganyeli, okungothisha bezikole ezinhlanu zasesiFundeni saseMlazi abafundisa isiZulu uLimi Lokuqala Lokwengeza.

Ngizobheka izimo ezahlukene ezikoleni ezinemiphumela engamazinga ahlukeni okuphumelela.

1.10 Izindlela zokukhiqiza imininingo

Imininingo ngiyikhiqize ngokuthamela izifundo lapho othisha bebefundisa kanye nangezingxoxo ezisakuhleleka nabahlanganyeli ngabodwana ngaphinde ngahlaziya amadokhumenti, okunguhlaka lwesifunjwana.

1.10.1 Izingxoxo ezisakuhleleka

Izingxoxo ezisakuhleleka zangisiza ekukhiqizeni imininingo engangiyidinga kothisha abangabahlanganyeli balolu cwaningo. Uthisha ngamunye ngahlangana naye kanye kuphela.

Ukuthatha amanothi kuphela akwanele ngoba ungathi usabhala kube khona ongakuzwa kahle. Ngisebenzise indlela yokuqopha lokho ebesikukhuluma ukuze ngisizakale uma ngihlaziya imininingo. Kulolu cwaningo imininingo ngiyikhiqize ngokusebenzisa izingxoxo ezisakuhleleka phakathi kwami nabahlanganyeli okube ngothisha abayisihlanu.

Njengoba isimo sokubhebhethaka kakhulu sesifo sokhuvethe sabe sesehlile kanti futhi nemigomo nemithetho yokuhlangana yabe isiyehlisiwe noma seyiguquliwe nguhulumeni ngokusebenzisana Nenhlangothi Yezempilo Emhlabeni, izingxoxo ezisakuhleleka ngazenza ngokuhlangana nothisha ngamunye ubuso nobuso. Uthisha ngamunye ngahlangana naye ngesikhathi esingazange siphazamise umsebenzi wakhe wokufundisa esikoleni. Sahlanganele ezindaweni esasivumelene ngazo sisahlela ukuhlangana.

Ngokusebenzisa le ndlela yokukhiqiza imininingo bengiphendula umbuzongqangi wokuqala nowesibili.

1.10.2 Ukwethamela

Kulolu cwaningo ngisebesebenzise indlela yokuthamela isifunjwana sothisha ngamunye obewumhlanganyeli wocwaningo. Ngaxoxisana naye uthisha ukuze ngize

esikoleni sakhe uma esefundisa ngamakhono okulalela nokukhuluma. U-Ofori, u-Adjepong no-Assem (2018) bachaza indlela yokuthamela njengendlela ehlelekile enezinto ezimelwe ziqashelwe.

Kulolu cwaningo ngisebenzisa le ndlela yokuthamela ngokuthi ngibhale phansi futhi ngiqophe ngesiqophamazwi sethebhulethi okwakukhulunywa. Lokhu ngakwenza enyangeni kaMbasa onyakeni wezi-2022. Ngavakashela abahlangayeli abahlanu ukuze ngithamele izifunjwana zabo. Ngathamela isifunjwana sikathisha esisodwa ibanga ngalinye (ibanga 10-11) esikoleni ngasinye kuzona zonhlanu izikole. Izifunjwana sezizonke zaba yishumi.

Ngokusebanzisa le ndlela yokukhiqiza imininingo bengiphendula umbuzongqangi wokuqala kanye nowesibili.

1.10.3 Ukuhlaziya amadokhumenti

Kulolu cwaningo ngiphinde ngasebenzisa ukuhlaziya amalungiselelo esifunjwana njengenywe yezindlela zokukhiqiza imininingo. Ngacela amalungiselo esifunjwana esisodwa kuthisha ngamunye kulelo nalelo banga (ibanga 10-11). Esewonke amalungiselelo esifunjwana engawanikezwa ngothisha ayishumi.

Ngokusebenzisa le ndlela yokukhiqiza umniningo bengiphendula umbuzongqangi wokuqala nowesibili.

1.11 Abahlanganyeli bocwaningo

Abahlanganyeli bocwaningo ngothisha abayisihlanu abafundisa amabanga 10-11 isiZulu uLimi Lokuqala Lokwengezwa ezikoleni ezinhlanu zasesiFundendi saseMlazi ezixube izinhlanga. Ngakhetha lawa mabanga ngoba kuwo kusuke sekubhekeke ukuthi abafundi sebeyakwazi ukulalela nokukhuluma ulimi lwesiZulu ngendlela efanele. Ngakhetha uthisha oyedwa esikoleni ngasinye. Okwenza ngakhetha inani elincane lothisha kulolu cwaningo ukuthi ngangifisa ukuthola ulwazi olujulile kothisha abanolwazi olunzulu ekufundiseni isiZulu Ulimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga. Ukukhethwa kwabo kwaba ngokuhlosiwe.

1.12 Indawo lapho ucwaningo luqhutshwe khona

Lolu cwaningo luqhutshwe ezikoleni ezinhlanu eziseMlazi. Lezi zikole ngazikhethe ngoba zinabafundi abaxube izinhlanga futhi isiZulu sifundiswa njengolimi lokuqala lokwengeza. Lezi zikole zisemphakathini lapho kukhulunywa izilimi ezihlukahlukene. Othisha abafundisa kulezi zikole ngabezinhlanga ezahlukeni kodwa isiZulu sifundiswa othisha bomdabu baseNingizimu-Afrika abakhuluma isiZulu njengolimi lwasekhaya. Ezikoleni ezixube izinhlanga isiZulu sisathathwa njengesifundo esinganakwa nesibukelwa phansi ngisho nangabaphathi besikole (Zikhali, 2016).

1.13 Ukuhlaziywa imininingo

Kulolu cwaningo ngisebenzise indlela yokuhlaziya imininingo ngokwezindikimba. UCrewell (2013) uthi ukuhlukanisa imininingo ngokwezindikimba kungumnyombo wocwaningo lwekhwalithethivu.

1.14 Ukwethembeka kocwaningo

Ukwethembeka kwalolu cwaningo ngakuqinisekise ngokuthi ngilandele lokhu okune okubalulekile: ukukholakala kolwazi; ubuqiniso ngolwazi, ukwedluliseleka kolwazi; isiqinisekiso ngolwazi.

Ukukholakala kolwazi kungenye yezindlela zokuqiniseka ngokuthembeka kocwaningo. NgokukaCypress (2017), ukukholakala kolwazi kubalulekile

ocwaningweni oluyikhwalthethivu. Ukusebenzisa izindlela ezahlukene ukukhiqiza imininingo yikhona okwasiza ukuletha ukukholakala kwalolu cwaningo.

Ubuqiniso ngolwazi ngakuqikelela ngokuthi ngibike lokho engakuthola uma ngenza ucwaningo kunjengoba kunjalo futhi ngiqophe phansi ngesiqophamazwi izingxoxo ezisakuhleleka, ngibhale namanothi ami ngenkathi ngithamela isifunjwana futhi ngiqoqe amadokhumenti ngiwahlaziye kahle ngisekhaya, ngizinikeze isikhathi esanele.

Ukudluliseka kolwazi kuchaza ukuthi ulwazi olutholakele ocwaningweni lungasetshenziswa ezimweni ezihlukile luqhubeke lube ngoluthembekile (Dejonckheere & Vaughn, 2018). Imiphumela yalolu cwaningo ikwazi ukuthi idluliselwe kwesinye isimo esehlukile ngoba ulwazi engalukhiqiza ngaphambi kokuba ngiluhlaziye ngangilubhala lunjengoba lunjalo bese ngiluhlaziya ngisebenzisa injulalwazi yocwaningo, okuyi-Social constructivism. Ulwazi ngangiphinde ngiluhlele ngezindikimba bese ngicaphuna lokho okushiwo ngabahlanganyeli noma lokho okutholakale ngezindlela ezahlukene zokukhiqiza imininingo. Ngangiphinde ngisebenzise imibhalo ebhalwe ngongoti abahlukene ukuze ngiveze izimvo zezahlukene ngesihloko socwaningo nangalokho okuqhamuke ocwaningweni.

Ikhonsepthe yesiqinisekiso ngolwazi ihlose ukubheka ukuthi ucwaningo luchemile noma aluchemile ngenxa yokuzithoba komcwaningi ocwaningweni oluyikhwalthethivu (Dejonckheere & Vaughn, 2018). Ukwenza isiqinisekiso ngolwazi, ngaqinisekisa ngokuthi ngiphindela kokuqoshwe ngethebhulethi, ngakuhlolisisa ngakuqhathanisa futhi nengangikubhale phansi ukuthi kuyikho ngqo okwashiwo ngumhlanganyeli ngamunye. Uma seluphelile ucwaningo nemiphumela yocwaningo sengiyitholile, abahlanganyeli ngabathumelela ngombiko-nyazi amakhophi omqingo walolu cwaningo ukuze bawafunde nabo bazibonele ukuthi lokhu ababekusho kubhalwe kunjengoba kunjalo. Lokhu kwakuzobasiza ukuthi bazi futhi baqonde kabanzi ngamasu nezindlela zokufundisa ukulalela nokukhuluma kubafundi abenza IsiZulu Ulimi Lokuqala Lokwengeza.

1.15 Inkambiso elungileyo yocwaningo

Ngaphambi kokuthi ngiqalise ukukhiqiza imininingo kubahlanganyeli balolu cwaningo, ngaqala ngaqinisekisa ukuthi ngithola imvume yokwenza ucwaningo nabahlanganyeli. Isibonelo, ngaqala ngokwenza insongozo yocwaningo ngase ngiyethula esigungwini esinamalungu eNyuvesi yakwaZulu-Natali esasizonginikeza impendulo ngensongozo yocwaningo lwami. Emva kokuphumelela kwensongozo ngafaka isicelo eNyuvesi ukuze ngithole isitifiketi sokuqhubeka nocwaningo. Ngaphambi kokufaka isicelo eNyuvesi ngabe senginazo izincwadi zemvume zokwenza ucwaningo ezikoleni, enye yazo yayiphuma eMyangweni weMfundo Eyisisekelo, ezinye kothishomkhulu bezikole zabahlanganyeli.

Ezinye izincwadi zazibhalwe yimina ngizibhekise kubazali babafundi ababezoba besemagunjini engangizowathamela ngenkathi ngikhiqiza imininingo. Lokhu kwangisiza ukuthi ungabi bikho umonakalo owenzekayo kothisha abangabahlanganyeli futhi nokuthi engangikwenza kuhambisane nomthetho waseNingizimu-Afrika ngoba abafundi babengaphansi kweminyaka eyi-18. Incwadi yemvume eya kubazali babafundi yayibhalwe ngesiZulu kanye nangesiNgisi ukuze kube lula kubo bonke abazali, bakwazi ukuphendula incwadi ebhalwe ngolimi abazoluqonda kangcono. Ezinye izincwadi zazibhalwe ngesiNgisi kuphela ngoba othishanhloko, othisha kanye nezikhulu zoMnyango weMfundo Eyisisekelo ngangikholwa ukuthi isiNgisi basiqonda kahle ngenxa yemfundo abanayo.

Ngaphandle kwalokhu esengibalule ngenhla okunye okubalulekile engakwenza njengaba ngangizothamela izifunjwana zothisha ngibasebenzise nasezingxoxweni ezisakuhleleka ukuthi ngibachazele ngenhloso yocwaningo nengangifisa ukukuzuza ngocwaningo. Ngabachazela kwagqama ukuthi ukwethamela kwami izifunjwana nokuba nezingxoxo nabo kwakungekhona ukuzohlola umsebenzi kathisha nokuthi imininingo eyayizokhiqizwa yayingeke yasetshenziswa ngomunye umuntu ngaphandle kwami. Ngabachazela nokuthi amagama abo ayengeke asetshenziswa nangephutha futhi ayengeke adalulwa kepha ngangiyobaqamba amagama okungesiwona awabo ukubavikela njengabahlanganyeli.

Okunye okwakubalulekile ukuthi abahlanganyeli ngabazisa ukuthi babenelungelo lokuthi babengayeka noma yinini uma bezizwa bengathokozile noma bengakhululekile futhi babengeke babekwa icala ngalokho. Ngagcizelela futhi ukuthi ulwazi noma imiphumela eyozuzwa ngalolu cwaningo iyoba nokuthembeka. Konke okwakuyotholakala kubahlanganyeli bobahlanu kwakuzogcinwa endaweni ephephile. Okuqoshiwe ngesiqophamazwi kwakuyogcinwa ekhompuyutheni yami kanye neyomeluleki wami iminyaka emihlanu. Imininingo yayiyogcinywa ku-Google Drive. Lokhu kwakwenzelwa ukuthi uma kwenzeka ikhompuyutha ilimala neminingo egciniwe kube nenye indlela yokuthola okwakugciniwe. Emuva kweminyaka emihlanu konke kwakuyobe sekuyacishwa noma kufakwe okunye esikhaleni sakho okunjengemiphumela yocwaningo.

1.16 Imingcele yocwaningo

Imingcele yocwaningo ichaza ukuthi ucwaningo luhamba lufikephi nokuthi inani labahlanganyeli balo lingakanani futhi alimele umhlaba wonke (Cypress, 2017). Lolu cwaningo belubheka izindlela namasu okufundisa ukulalela nokukhuluma asetshenziswa ngothisha abahlanu kuphela ezikoleni ezinhlanu zaseMlazi ezixube izinhlanga. Nakuba lolu lwazi olutholakele lapha belubheka kuphela othisha abafundisa isiZulu uLimi Lokuqala ezikoleni ezikhethiwe, kukuye ofunda ucwaningo ukuthi ulwazi nemiphumela yalolu cwaningo ulusebenzisa kanjani ezimweni ezicishe zifane nalezi, ekufundisweni kokulalela nokukhuluma. Kepha inhloso yocwaningo bekungeyona yokubheka inani bekuwukuthola ulwazi olujulile kothisha abanesipiliyoni mayelana nezindlela namasu okufundisa ukulalela nokukhuluma ekufundiseni abafundi bamabanga 10-11 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni zaseMlazi ezixube izinhlanga.

1.17 Izingqinamba zocwaningo

Izingqinamba zocwaningo zichaza izinto eziqhamukayo ezingathikameza ukuphumelela kocwaningo, okudinga umcwaningi aqhamuke namasu amasha okubhekana nazo (Cypress, 2017). Izingqinamba ezibe khona kulolu hlobo locwaningo oluyikhwalthethivu kube ukungabaza kwabahlanganyeli ukuhlanganyela kulolu cwaningo ngenxa yesikhathi. Lokhu ngikubhekelele ngokuthi ngixoxisane

nothisha mayelana nesikhathi esivuna bona ukuze bangaphazamiseki ezinhlelweni zabo.

Ezinye izingqinamba engahlangana nazo kwaba ukuguqula izikhathi kanye nezinsuku zokwethamela ngenxa yokushayisana nezinsuku ezihlelwe ezemidlalo kwezinye zezikole. Ngabe sengihlela kabusha usuku kanye nothisha abathintekayo abangabahlanganyeli. Enye ingqinamba eyabakhona kwabe kuwukushayisana futhi kwesikhathi sokwethamela nesikhathi sokuyohlolwa kwemisebenzi kathisha wethemu yesibili esiyingini angaphansi kwaso. Lapho othisha babehlangana khona noMeluleki wesiyingi bahlole imisebenzi ebekelwe ithemu yesibili. Nalapho ngangihlela olunye usuku olulungele uthisha kanye nami.

1.18 Ukubumbeka komqingo wocwaningo

Lolu cwaningo lunezahluko eziyisithupha.

Isahluko 1: Isendlalelo nesisusa socwaningo

Lesi sahluko sethula isendlalelo nesisusa socwaningo. Lokhu kuhlanganisa isitatimende senkinga, okuhloswe ucwaningo imibuzongqangi yocwaningo, ukufingwa kwemibhalo ehlaziyiwe, ukufingqwa kwezindlela zocwaningo, umengcelo wocwaningo kanye nezingqinamba zalo.

Isahluko 2: Ukubuyekeza imibhalo

Lesi sahluko siveza imibhalo ebuyekeziwe ephathelene nocwaningo oseluke lwenziwa emazweni aphesheya kwezilwandle, kwamanye amazwe ase-Afrika kanye naseNingizimu-Afrika olumayelana nezindlela namasu okufundisa ukulalela nokukhuluma.

Isahluko 3: Injulalwazi yocwaningo

Lesi sahluko sichaza injulalwazi engiyisebenzisile kulolu cwaningo okuyi-Social constructivism. Sichaza kabanzi nangezizathu ezidale ukuthi ngisebenzise yona le njulalwazi.

Isahluko 4: Izindlela zocwaningo

Lesi sahluko sichaza ngezindlela zocwaningo. Lokho kuhlenganisa ipharadymu, umklamo nokubumbeka kocwaningo, izindlela zokukhiqiza imininingo, abahlanganyeli bocwaningo, indawo lapho ucwaningo luqhutswe khona, ukuhlaziywa kwemininingo ekhiqizwe kubahlanganyeli bocwaningo.

Isahluko 5: Ukwethulwa nokuhlaziywa kwemininingo

Lesi sahluko sethula imiphumela yocwaningo. Lapha kuhlaziywa imininingo ekhiqizwe ngezingxoxo ezisakuhleleka nothisha abayisihlanu abayingxenywe yocwaningo, imininingo ekhiqizwe ngokuthamela isifundo ngasinye sikathisha futhi imininingo ekhiqizwe ngesikhathi kuhlaziywa amadokhumenti.

Isahluko 6: Ukufingqa imiphumela yocwaningo, ingxoxo ngemiphumela yocwaningo, neziphakamiso

Kulesi sahluko kubhalwe isifingqo nengxoxo ngemiphumela yocwaningo. Kuphinde kuphawulwe ngazo zonke izinto ezingenziwa ukuthuthukisa indlela okufundiswa ngayo amakhono okulalela nokukhuluma.

10. Isiphetho

Kulesi sahluko ngiqale ngabheka okuyikhona okwangisusa phansi ukuba ngenze ucwaningo okuwukubona abafundi bamabanga 10-11 abenza IsiZulu uLimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga benezingqinamba ekukhulumeni ulimi lwesiZulu kanye nokuluzwa uma uthisha efundisa.

Ngiphinde ngafingqa imibhalo yocwaningo ngokubheka kafushane ukufundiswa kwamakhono okulalela nokukhuluma emazweni aphesheya, e-Afrika naseNingizimu-Afrika, lapho ababhali abanningi bevumelana ngokuthi lawa makhono abalulekile kakhulu ekugqugquzeleni abafundi ukuba bakwazi ukuzimela.

Ngiphinde ngachaza nangenjulalulwazi okuyiyona engiyisebenzisile kulolu cwaningo, injulalulwazi ye-Social constructivism kaVygotsky (1978). Le njulalwazi isiza

ukulawula indlela umcwaningi athula futhi ahlaziye ngayo imininingo ukuze izincazelo zemiphumela yocwaningo zihleleke kahle futhi zikholakale.

Ngiphinde ngabheka izindlela zocwaningo. Lapha ngivezile ukuthi lolu cwaningo wucwaningo oluyikhwalthethivu, okuwucwaningo oluvumela ukuthi umcwaningi akhiqize imininingo ehlekile futhi ayethule noma ayihlaziye ngokuxoxa okusandaba, hhayi ngokwezinombolo.

Ngibe sengikugqamisa nokuthi lolu wucwaningo lwesimo ngoba lwenze ngakwazi ukukhetha isimo esithize, okuwukufundiswa kwamakhono okulalela nokukhuluma, ngase ngibika ngengikutholile ezimweni ezahlukene, okuyizikole ezinhlanu ezifundisa isiZulu uLimi Lokwengeza.

Ngibe sengibheka nezindlela ezintathu engizisebenzisile zokukhiqiza imininingo okuyilezi: izingxoxo ezisakuhleleka nothisha abangabahlanganyeli, ukwethamela lapho othisha befundisa, kanye nokuhlaziya amadokhumenti okungamalungiselelo esifundo. Ukusebenzisa izindlela ezahlukene zokukhiqiza imininingo kusizile ukuletha ukwethembeka kwalolu cwaningo.

Ngiphinde ngachaza nokuthi ngobani abavuma ukuba ngabahlanganyeli bocwaningo, okungothisha abahlanu bamabanga¹⁰⁻¹¹ basezikoleni ezisesifundeni saseMlazi besiZulu Ulimi Lokuqala Lokwengeza.

Ngiphinde ngafingqa ngendlela engihlaziye ngayo imininingo okungukuhlaziya ngokwezindikimba.

Ngibheke nokukholakala kocwaningo lapho engibheke khona ukukholakala kolwazi; ubuqiniso ngolwazi, ukwedluliseleka kolwazi; isiqinisekiso ngolwazi, okuyizinto ezibalulekile uma kwenziwa ucwaningo nezenza ucwaningo lube ngolusezingeni.

Ngibe sengibheka nemingcele yocwaningo, ngabheka ukuthi ucwaningo belubheka izikole ezinhlanu nje kuphela zasesifundeni saseMlazi. Yize kunjalo inhloso bekuwukuthola ulwazi olujulile kulabo bothisha abavuma ukuba ngabahlanganyeli

bocwaningo, mayelana nezindlela namasu okufundisa ukulalela nokukhuluma esifundweni isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga.

Ngiphinde ngabheka izingqinamba zocwaningo ezifaka ukushayisana kwesikhathi kanye nezinsuku lapho kunezemidlalo ezikoleni, kanye nokushayisana kwezinsuku kanye nezinsuku ezibekelwe ukuyohlola imisebenzi yethemu yesibili nguMeluleki weSiyingi noma wesiFunda.

Ngibe sengiveza nokubumbeka kocwaningo. Lokhu kuvezile ukuthi lolu cwaningo lunezahluko eziyisithupha.

Isahluko esilandelayo sethula ukubuyekezwa kwemibhalo esetshenziswe ngenkathi kuqhutshwa lolu cwaningo lwami.

ISAPHLUKO 2

UKUBUYEKEZA IMIBHALO

2.1 Isingeniso

Kulesi sahluko ngibuyekeza imibhalo ekhuluma ngokufundisa amakhono okulalela nokukhuluma emazweni aphesheya, e-Afrika naseNingizimu-Afrika. Luningi ucwaningo oselwenziwe kulawa mazwe mayelana namakhono okulalela nokukhuluma. Okuqaphelekayo wukuthi ucwaningo oluningi lugxile, ikakhulukazi kubafundi abenza isiNgisi uLimi Lokuqala Lwekwengeza futhi lubhalwe ngolimi lwesiNgisi. Lokhu kwenza lugqoze ucwaningo olubheka ukufundiswa kwamakhono okulalela olwenziwe ngezilimi zomdabu, ikakhulukazi ulimi lwesiZulu, okuwulona lolu cwaningo lwami olugxile kulona. Yingakho ngibone sisikhulu isidingo sokuthi ngenze lolu cwaningo. Izihloko ezingezansi zichaza kabanzi ngocwaningo oselenziwe emazweni ahlukeni mayelana nokufundiswa kwamakhono okulalela nokukhuluma.

2.2 Ukufundiswa kokulalela nokukhuluma ezikoleni zaphesheya

Kule ngxenye ngethula ucwaningo oselenziwe emazweni aphesheya mayelana nokufundiswa kwamakhono okulalela nokukhuluma. Ngibheka lezi zihlokwana ezilandelayo: imithetho elawula ukufundiswa kwamakhono okulalela nokukhuluma; ukuthuthukisa amakhono okulalela nokukhuluma emazweni aphesheya.

2.2.1 Imithetho elawula ukufundiswa kwamakhono okulalela nokukhuluma

UNguyen (2013) uthi ezweni labantu baseVietnam kube sekukhandwa izinhlelo lapho umthetho ufundiswa ngolimi lwesiNgisi, kwabe sekuthiwa amanyuvesi amaningi akawulandele lo mthetho njengengxenye Yezinhlelo zikaHulumeni Zezilimi Zangaphandle wezi-2020 nowe-Ajenda Yezinguquko Zemfundo Yamazinga Aphezulu. UNguyen (2013) uqhuba uthi inhloso yalezi zinhlelo ukuthuthukisa ukushintshana kwamazwe ngamazwe nokunyusa imali engenayo.

Ezweni laseChina kubekwe umthetho wokufundiswa kwesiNgisi emanyuvesi nokubhala isivivinyo sesiNgisi esiyimpogo ukuze abafundi bazuze iziqu zabo

abazifundelayo (Adamson, 2014). Lokhu kube sekuqinisekisa ukukhuluma kanye nokwazi ukulalela uLimi lwesiNgisi njengenhloso yokuthuthukisa umnotho nokuthola amathuba emisebenzi (Cheng & Wang, 2012). UFeng (2017) naye ocwaningweni lwakhe uthi ezweni laseChina kuthiwe abafundi basemakolishi ababhale isivivinyo sobungoti sesiNgisi basiphumelele ukuze bakwazi ukuthola isitifiketi sabo seziqhu. Lokhu bekwenziwa ukuze kulawulwe ukufundiswa kwamakhono okulalela nokukhuluma (Feng, 2017).

UJones (1997) uthi eMnyangweni wesiNgisi eHong Kong kube sekubekwa umbono wokuthi kukhiqizwe izinsiza ezizothuthukisa ukufundiswa kokuxhumana kanye nokuphimisa. UJones (1997) ocwaningweni lwakhe uthi eminyakeni engaphezulu kwengama-50 ingcebo yokufundisa indlela yokubiza amagama iye yanda futhi yaphinda yancipha.

UMichael noHammer (2021) bathi likhulu iqhaza elingenziwa ngabalekeleli bothisha, lokhu kuvele ocwaningweni lwabo abalenze ezweni laseFinland ezikoleni ezahlukene zaseHelsinki. Bathole kuthi ezikoleni ezejwayelekile kanye nasezikoleni ezikhethekile abasizi bothisha bangaba usizo olukhulu ekufundiseni ukulalela nokukhuluma emagunjinini okufundisela. UMichael noHammer (2021) baqhuba bathi abasizi bothisha basebenzisa isikhathi esiningi besiza othisha kanye nabafundi abakhulile kunokuthi basize abafundi, okuyibona abadinga usizo. Kube sekubekwa umthetho wokuthi labo abasebenza ukuba ngabasizi bothisha ezikoleni zaseFinland abasize abafundi ekukhulumeni kanye nasekuphimiseni amagama olimi lwesibili (Michael & Hammer, 2021). Lokhu kube sekuba nemiphumela emihle ngoba abafundi bakwazile ukuthola usizo kanye nesikhathi esiningi sokufunda ukulalela nokukhuluma besizwa abasizi bothisha ezikoleni zabo eFinland (Michael & Hammer, 2021).

Onyakeni we-1995 iFinland yajoyina i-European Union kanti ngonyaka wezi-2001 kwaphakamiswa imithetho emisha yezilimi yabe isishicilelwa (Michael & Hammer, 2021). ULatoman noNaulijarvi (2002) bathi ukusebenzelana kwamazwe ngamazwe kanye nokuhwebelana komhlaba wonke sekuyingxenye yomphakathi waseFinland, futhi yinkulu indima edlalwa yisiNgisi kwezamabhizinisi, imfundo, abezindaba kanye

nesayensi, uma kuqhathaniswa nangaphambilini. ULatoman noNaulijarvi (2002) baqhubeka bathi kulesi simo esisha, ikusasa llolemi i-Finnish kanye nezinye izilimi zezwe, kuxoxwa ngakho ngokuthi zingasetshenziswa kanjani emhlabeni jikelele.

Ukufundiswa kokulalela kube sekudonsa intshinsekelo enkulu esikhathini samanje uma kuqhathaniswa nangesikhathi sakudala (Richards, 1990). URichards (1990) uqhubeka athi izifundo zamakhono okulalela nokukhuluma zinendawo evelele ezinhlelweni zolimi emhlabeni jikelele. ULatoman noNaulijarvi (2002) bathi umthetho wezilimi eFinland wawubeke ukuthi kukhulunywe izilimi iFinnish nesiSwedish ezikantolo zomthetho nasekuxhumaneni ngakwezomthetho wezwe. ULatoman noNaulijaru (2002) bathi ukubaluleka kolimi phakathi kwabakhuluma isiFinnish nesiSwedish kwakukhona ezikhathini zekhulu le-17, lokhu kwaze kwenza nokuthi kubekwe umthetho wokuthi uma ungumuntu omusha wesilisa noma wesifazane kumelwe wazi ukufunda lezi zilimi, kungenjalo wawungavunyelwa ukushada. Bathi lo mthetho wabekwa ngesikhathi sikaBhishop Jahan Gezelius (Latoman & Naulijaru (2002).

UPatel noJain (2008) bathi ulimi LwesiNgisi luwulimi lwesibili e-India kanti nohlelo lwezemfundo emhlabeni wonke lugxile kakhulu ekufundiseni isiNgisi. UPatel noJain (2008) baqhubeka bathi izinjongongqangi zokufundisa ukuthuthukiswa kolimi lwesiNgisi kanye nokuthuthukiswa komtapo wolwazi kwezemfundo luvumela abafundi ukuba baqonde isiNgisi esikhulunywayo, bakhulume isiNgisi, bafunde isiNgisi futhi babhale isiNgisi. UPatel noJain (2008) bathi uhlelo lwezemfundo lwesiNgisi lwaqalwa e-India onyakeni we-1835 ngabaseBritain ngoba isiNgisi kwakuwulimi olusetshenziswa ngabaphathi baseBritain. IsiNgisi saphoqelelwa ngokwepolitiki ohlelweni lwezemfundo lwase-India (Patel & Jain, 2008). Konke lokhu kube sekwenza ukuthi ulimi lwesiNgisi luqhakanjiswe ezweni lase-India ngoba nalo leli lizwe lifuna ukuxhumana namanye amazwe ezigabeni ezehlukene zempilo njengokuhwebelana, kwezempilo, ekufundeni imithetho nokunye emhlabeni jikelele.

2.2.2 Ukuthuthukisa amakhono okulalela nokukhuluma emazweni aphesheya

UVu noBurns (2014) bathi noma abafundi sebephumelele baze bathola iziqu kepha abakwazi ukumelana nokudingekayo esiNgisini ukuze phela baqashwe ezindaweni

zokusebenza. UNgu (2016) uthi uma ulimi lufundiswa ngesizathu esithile kungenza ukuthi abantu abasha nabo bakwazi ukuthola amathuba emisebenzi ezweni labo bese nomnotho wezwe uyathuthuka. UWeiwei (2016) uthi uma iningi labantu lihlezi lingasebenzi umnotho wezwe uyehla kanti uhulumeni kumele abhekelele labo bantu ngokubanika izibonelelo, kanti nezinga lobugebengu liyakhula.

UFeng (2017) wenze uncwaningo ngezwe laseChina ebheka izimo nezindlela zokuthuthukisa izinga lokulalela nokukhuluma emakolishi. UFeng (2017) ubengabheki ulimi lwesiZulu kepha ubebheka ulimi lwesiNgisi oluthathwa njengolimi lomhlaba wonke namhlanje. UFeng (2017) uthi ukuze kuthuthukiswe ukuxhumana kwezokuhwebelana nezomnotho kummele izwe laseChina libe nolwazi olunzulu lwesiNgisi. U-Adamson (2014) uthi iChina ivule amathuba okuvuleleka kumazwe angaphandle kwezokuhwebelana eminyakeni wezi-2000 futhi le mithetho ibe seyifaka izindlela namasu okufundisa ukulalela nokukhuluma.

URanandya (2012) uhlale izindlela ezithathwa njengezinomphumela kothisha abafundisa isiNgisi uLimi Lokuqala Lokwengeza; wenze izinkulamo ezisakuhleleka nothisha baseChina abafundisa isiNgisi abayishumi; wabala izindlela ezine: ulwazi magama, ukuzilungiselela ngesihloko, ukuhlola ukuphimisa kwamagama kanye nokuphindaphinda ukulalela.

Abafundi banikezwa amagama angaba nzima ngaphambi kokulalela lokho okumele bakulalele, kwaxoxwa ngalowo magama abonakala ukuthi angaba nobunzima, ukuze uma sekuyisikhathi sokulalela angabadidi abafundi (Ranandya, 2012). Ukuzilungiselela ngesihloko kungenziwa ngokuxoxisana ngesihloko noma kulingiswe ngesihloko ukuze abafundi basiqonde isihloko ngaphambi kokulalela isiqeshana (Ranandya, 2012).

URanandya (2012) uqhubeka athi uma kufundiswa ukuphindaphinda ukulalela, abafundi bangalalela lokho okuyisiqeshana, okungaba okuqoshiwe noma okufundwa nguthisha mhlawumbe kathathu uma abafundi bengakuqondi. Uthisha angaphinde adlale okuqoshiwe ngesigaba nesigaba kwesinye isikhathi adlale umusho nomusho

okuzokwenza ukuthi uma abafundi belalela bakwazi ukugxila ezingxenyeni abangaziqondanga ekuqaleni kusafundwa (Ranandya, 2012).

UPatel noJain (2008) ocwaningweni lwabo bathi kunomehluko omkhulu phakathi kokukhuluma nokufunda. UPatel noJain (2008) bathi uma umuntu ekhuluma amagama asuke ezenzekela kodwa ekufundeni kuba khona nje ukufundwa noma ukukhuluma ngalezo zinto ezilotshwe embhalweni. Ngakho-ke isiqalo esiphusile sanoma yikuphi ukufundisa ulimi umsebenzi womlomo. UPatel noJain (2008) bathi indlela yokuphakamisa imibono emisha kungaba enye yezindlela engasetshenziswa. Okuchaza ukuthi uma uthisha efuna ukwandisa ulwazimagama lwabafundi ekuqaleni kufanele ethule imibono emisha kumfundi ukuze umfundi akwazi ukukhulisa ulwazi lwakhe lwamagama (Patel & Jain, 2008). Phakathi kwalolu hlelo uthisha akufanele asebenzise imibono yakhe kubafundi, kumele abeke isihloko phambi kwabafundi ukuze sixoxwe noma kukhuluywe phakathi kwabo ngesihloko, kumele uthisha abeke isihloko ngokuvumelana nalokho abafundi abakushoyo kanye nezinto abazithakaselayo abafundi (Patel & Jain, 2008).

UPatel noJain (2008) bachaza bathi lapho uthisha ethula imibono emisha kufanele kwethulwe amagama amasha kubafundi ukuze abafundi bawajwayele amagama amasha. UPatel noJain (2008) baqhubeka bathi lapho abafundi befunda imibono emisha namagama amasha, kufanele ukuthi banikezwe ulwazi lwendlela yokuhlela amagama ngezindlela ezahlukene zokuhlela amagama esiNgisini nesiGujarat. UPatel noJain (2008) bathi ngenkathi abafundi befunda ukuhlela amagama ngendlela efanele uthisha kufanele ahlakulele umkhuba wokukhuluma phakathi kwabafundi bakhe. UPatel noJain (2008) bathi uthisha angakuhlakulela lokhu ngokubuza imibuzo lapho ethola izimpendulo kubafundi. Uthisha futhi angakwazi ukuhlela izinkulumompikiswano noma izingxoxo ukuze lowo mkhuba wokukhuluma uthuthuke kubafundi (Patel & Jain, 2008). URichards (1990) uthi ukuhlela izinkulumompikiswano kulithuthukisa kakhulu ikhono lokukhuluma.

UPatel noJain (2008) babalula ukubaluleka komsebenzi womlomo, bathi abafundi bakwazi ukukhuluma kahle kakhulu futhi bakwazi ukuxhumana ngamakhono, okwenza benze kahle kunoma yiluphi uhlobo lokufunda nokubhala ngoba umsebenzi

womlomo usiza abafundi ukuthi bafunde isifundo sombhalo njengempumelelo enkulu futhi kusiza ukulungisa indlela yokufundisa umbhalo. Umsebenzi womlomo ulungiselela isisekelo sokufunda buthule, uthuthukisa inkulumo enhle, ukuphimisela kahle, ukukhuluma umusho oyikho kanye nesilulumagama esisebenzayo (Patel & Jain, 2008). Umsebenzi womlomo usiza abafundi ukuthi bathuthukisa wonke amaphutha abo esipelingi noma obhalomagama; umsebenzi oxoxwayo ukhulula amaphutha okuphimisela futhi ngaleyo ndlela uthuthukisa imikhuba yokukhuluma ngendlela okuyiyonayona noma enembayo (Patel & Jain, 2008).

2.3 Imigomo yamazwe ase-Afrika elawula ukufundiswa kwamakhono okukhuluma nokulalela

UTrudell noPiper (2013) bathi eKenya nase-Uganda kushaywe umthetho wokusebenzisa ulimi lwasekhaya, okuwulimi olusetshenziswa emphakathini. Lo mthetho weseka ukusetshenziswa kolimi lwasekhaya, okuwulimi olukhulunywa umphakathi (Trudell & Piper, 2013). Lokhu kube sekwenza ukuthi emazingeni aphansi kufundiswe ngolimi lwasekhaya yize ukuhlolwa kwabafundi bebanga le-12 kuba ngezilimi zase-Europe (Trudell & Piper, 2013). Le migomo iba nemiphumela engemihle ngoba amazwe aseSahara ne-Afrika anjengeKenya ne-Uganda alandela ukufunda ngolimi lwasekhaya awabe esaba nemiphumela emihle emabangeni aphezulu (Trudell & Piper, 2013).

Abafundi baseKenya batshengisa ukufunda kahle izilimi zasekhaya ezinjengo-kiSwahili, iDholou neGikuyu uma kuqhathaniswa nesiNgisi ngenxa yokufundiswa ngolimi lwasekhaya emazingeni aphansi (Piper et al., 2016). Yize kunjalo kepha umgomo uthi makufundiswe ukulalela nokukhuluma ngolimi lwasekhaya kula mazwe ase-Afrika (Piper et al., 2016).

UDanland (2013) uthi izwe laseNigeria libe noshintsho kwezolimi ngenxa yezokuxhumana namanye amazwe, ulimi lwesiNgisi luqhubeke ngisho emva kokuphathwa kobukoloni. UDanland (2013) ugcizelela ukuthi izwe laseNigeria liyizwe elinezilimi eziningi, lokhu kudala ukuthi ukuxhumana kwezakhamuzi kube inkinga enkulu. UDanland (2013) uqhubeka ngokuthi kuba nesidingo esikhulu sokuthi

kusetshenziswe ulimi lwesiNgisi, okuwulimi oluthathwa njengolokuxhumana emhlabeni wonke, kwezomnotho, kwezepolitiki kanye nakwezemfundo.

U-Akande nabanye (2010) bachaza i-Pidgin njengolimi olusha olukhula esimweni lapho abakhuluma ulimi oluhlukahlukene bedinga ukuxhumana kodwa bangakhulumi ulimi olufanayo. U-Akande nabanye (2010) bathi ngokuvamile i-Pidgin ifundwa njengolimi lwesibili futhi isetshenziselwa ukuxhumana njangaso isiNgisi saseNigeria. I-Pidgin iyinhlanganisela yezilimi zomdabu nesiNgisi (Danland, 2013). I-Pidgin ikhulunywa kakhulu eNigeria, eGhana, e-Equatorial Guinea naseCameroon (Danland, 2013).

UDanland (2013) uthi inqubomgobo yolimi kwezemfundo eyashaywa ngo-1882 yenza isiNgisi saba ulimi lokufunda nokufundisa ezikoleni. UDanland (2013) uqhubeka athi eNigeria isiNgisi sithathwa njengesiyingxenye yombuso wamakholoni futhi bafuna ukuthuthukiswa kwezilimi zomdabu eNigeria. UDanland (2013) uthi lo mthetho wafakwa ngaphansi kwengcindezi enkulu, ikakhulukazi emithonjeni yezindaba, nokwenza uHulumeni waseNigeria agcine enikeza ukuhlonishwa kwezilimi zomdabu zaseNigeria ezikoleni. Imthetho ithe noma isinika izilimi zaseNigeria, ezifana neHausa, iYorubo ne-Igbo indawo yokuba zibe semthethweni kepha isiNgisi saqhubeka saba ulimi oluhamba phambili ezindaweni ezifana neShayamthetho sikaZwelonke (Akande et al., 2020). Ngisho ekhulwini leminyaka lama-21, isiNgisi sisahamba phambili ezweni laseNigeria yize noma i-Pidgin ikhulunywa ngabantu abafundile kanye nabangafundile, iwulimi oludlala indima enkulu kwezokuxhumana kubantu bamazinga ahlukahlukene kanye nakubantu abasebenza imisebenzi eyahlukahlukeni (Danland, 2013).

Izwe laseZimbabwe lisebenzisa ubulimibuningi, lisebenzisa izilimi eziyishumi nesithupha (Mareva, 2016). UMareva (2016) uthi ngokoMthetho wezeMfundo waseZimbabwe wango-1996 isiNgisi singulimi olusemthethweni, isiShona nesiNdebele kwaziwa njengezilimi zesizwe. Abantu abakhuluma isiShona nesiNdebele bangamaphesenti angama-70 eZimbabwe kanti kuleli lizwe kusetshenziswa isiNgisi, okungulimi lwabacindezeli, ukudlula izilimi zabomdabu (Kadenge & Mabungu, 2009). NgokukaMareva (2016) umthetho obekiwe

wezemfundo wango-1987 owashicilelwa ngonyaka we-1990 uthuthukisa ubulimimbili obususayo njengoba uphoqelela ukuba kufundiswe ngesiNgisi kusukela ebangeni lesithathu kuze kuyofika eNyuvesi.

UMareva (2016) uthi ngo-2006 kwashicilelwa umthetho wezemfundo owawuthi makusetshenziswe isiShona, isiNdebele noma isiNgisi njengezilimi zokufunda nokufundisa kusukela ebangeni lesithupha. Ubulimimbili obususayo busaqhubeka eZimbabwe njengoba othisha bekhombisa ukungakuthokozeli ukufundisa ngezilimi zomdabu (Shizha, 2012). Othisha basemazingeni aphansi bathi akusizi ukufundisa abafundi ngolimi lwasekhaya isikhashana esincane bebe bezobuye bashintshele kolunye ulimi impilo yabo yonke yokufunda (Gora, 2014). UShizha (2012) uvumelana noGora (2014) ukuthi othisha abanengi bancamela ukusebenzisa ubulimimbili obususayo kusukela ebangeni lokuqala kuya emabangeni aphezulu. UMareva (2016) uthi isizathu esenza iZimbabwe ibambelele olimini lwabacindezeli wukuthi iZimbabwe ikholwa ukuthi yilona limi okuxhunyanwa ngalo umhlaba wonke futhi lubonakala kuyilona oluyisango lokuya empumelelweni futhi elingathuthukisa nomnotho waleli lizwe laseZimbabwe.

UVavrus (2002) wenze ucwaningo ezweni laseTanzania lapha bebhaka khona umthelela wokungafundiswa ngendlela efanele yolimi lwesiNgisi ezimpilweni zabafundi uma sebeqede isikole. UVavrus (2002) uthi abafundi abakhuluma isiSwahili kuphela bazithola bebhakene nenkinga uma sebefanele bathole imisebenzi ngenxa yolwazi olungenele lokukhuluma futhi nokulalela isiNgisi. Ocwaningweni lwakhe, uVavrus (2002) ubhale kabanzi ngokusetshenziswa kwezilimi ezimbili kanye nokusabalala kwesiNgisi emazweni ase-Afrika eseNingizimu yeSahara. UVavrus (2002) uthi ngenxa yokwanda kwabafundi abaneziqu ezweni laseTanzania kube sekubonakala ukuthi kunesidingo ngempela futhi esikhulu sokuthi abafundi babe nolwazi lwesiNgisi njengolimi lokuxhumana.

UVavrus (2002) uqhuba athi imizamo yokulinganisa isiSwahili yaqala ngesikhathi sobukoloni bamaNgisi, kusukela ngonyaka wezi-1920 kwaze kwaba yinkululeko ngonyaka wezi-1991. UVavrus (2002) uthi i-Inter-Territorial Language Committee, eyasungulwa ngonyaka wezi-1930, yenza ukubhalwa kwamagama kwesiSwahili

kufane kuwona onke amazwe aseMpumalanga ne-Afrika ayengaphansi kweBritain, ahlanganisa iKenya ne-Uganda, ngokushicilela izincwadi nezichazamazwi, kepha ngenxa yokweswelakala kwemisebenzi leli lizwe libe seliba nemithetho ethuthukisa ulimi lwesiNgisi kanye nangenxa yezomnotho nezepolitiki nokukhuphula ezokuxhumana emikhakheni ehlukene. I-Inter-Territorial Language Committee yabe seyiphakamisa umbono wokuthi ulimi lwesiNgisi lufundiswe njengolimi lokuxhumana ezikoleni ukuze kwande ezokuxhumanabese, kuthuthukiswe amakhono okulalela nokukhuluma ulimi lwesiNgisi ezikoleni zamazinga aphezulu (Vavrus, 2002).

2.4 Ukufundiswa kokulalela nokukhuluma ezikoleni zaseNingizimu-Afrika

Lapha ngibheka izwe laseNingizimu-Afrika, okuyilona lolu cwaningo olugxile kulona. Ngethula imigomo yezolimi yaseNingizimu-Afrika kanye nokuthuthukiswa kwamakhono okulalela nokukhuluma kuleli lizwe.

2.4.1 Imigomo yezolimi yaseNingizimu-Afrika

UHomarsdottir (2003) uthi cishe yevile iminyaka engama-50 iningi labantu baseNingizimu-Afrika lizama ukuletha izinguquko ezinqubomgomeni zolimi ezilawula ezenhlalo yomphakathi, ezepolitiki kanye nezemfundo. UHomarsdottir (2003) uthi kuyona yonke imizamo nezingxoxo ngemithetho yezilimi kepha abafundi basabhekene nesimo sokufunda izifundo ngolimi lwesiNgisi okungelona ulimi lwabo lwebele kusukela ebangeni lesine. Lokhu kwenzeka yize ngokoMthetho weZilimi kweZemfundo (Department of Education, 1997), izikole zinelungelo lokukhetha ulimi olungasetshenziswa ngabafundi kusukela ebangeni lesine kepha akwenzeki ezikoleni eziningi, ikakhulukazi kulezo zabantu abansundu baseNingizimu-Afrika.

UHomarsdottir (2003) uthi ukungazimiseli kwabaholi bezopolitiki, bezikole, nezigungu ezingamele izikole, yikhona okwenza izinguquko kwezolimi ziggoze futhi izinhloso zoMthetho weZilimi kweZemfundo (Department of Education, 1997) zokuthuthukisa zonke izilimi zaseNingizimu-Afrika ezisemthethweni zingafezeki. Lokhu kwenza isiNgisi sigcine sesithola amandla ukwedlula izilimi zabomdabu ezikoleni zaseNingizimu-Afrika (Ntshangase, 2014). Ocwaningweni lwakhe, uHolmarsdottir (2003) uthole ukuthi ezikoleni zasemalokishini, othisha kanye nabafundi banenknga yokusebenzisa lolu limi lwesiNgisi njengolimi lokufunda

nokufundisa futhi okuwulimi abangenalo ikhono elihle lokululalela kanye nokulukhuluma noma ukulusebenzisa.

U-Alexander (2000) uthi umphumela wokusebenzisa ubulimibili obususayo ukuthi abafundi basala benolwazi oluncane noma bengenalo lwangempela ngolimi lwesiNgisi kanye nolimi lwabo lwasekhaya. U-Alexander Neville (2000) uqhubeka athi uMnyango weZemfundo Eyisisekelo eNingizimu-Afrika uvumela abafundi abakhuluma isiNgisi nesiBhunu njengezilimi zasekhaya ukuba bafundiswe futhi bahlolwe ngezilimi zabo, okuyinto engenabo ubulingiswa kulabo bafundi abakhuluma izilimi zomdabu ngoba ezabo izilimi azisetshenziswa njengezilimi zokufunda nokufundisa futhi akuhlolwa ngazo.

UDei (1994) uthi ngesikhathi sombuso wobukoloni imfundo yaseNtshonalanga eyalethwa e-Afrika, ilethwa okokuqala yizithunywa zevangeli, yayigqugquzela umbuso namandla obukoloni ngoba ayizange igqugquzele imfundo nezimfundiso zase-Afrika. UDei (1994) ukholelwa ekutheni imfundo yase-Afrika isekelwe esikweni lendabuko lase-Afrika, ngaleyo ndlela ivumela imfundo ukuthi ibe yinqola yokuqala yokuguqula umphakathi. Ngakho-ke ngokufundiswa ngolimi okungelona olwakhe, kwenza umuntu wase-Afrika abe yisifiki ezweni lakhe, ajike angasakwazi ukufunda ngisho usikompilo lwakhe ngolimi olwaziyo (Dei, 1994).

Imithetho ephakathi kweminyaka yezi-1910 kuya kweyezi-1948 yayiqhakambisa ukufundisa ngolimi lwesiNgisi nesiBhunu eNingizimu-Afrika (Hartshorne, 1992). Izinqumo ezazithinta ulimi lwabantu abansundu zazithathwa ngabamhlophe bezithathela abantu abakhuluma izilimi zomdabu, kwabe sekufakwa ulimi lwesiBhunu esikhaleni solimi lwesiDutch. Ngaphansi komthetho owaziwa nge-Bantu Education Act wangonyaka wezi-1953, izilimi zesiNgisi nesiBhunu kwaba yimpoqo ezikoleni ukuba kufundiswe ngazo ngoba kwabonakala ukuthi uma kungathiwa akukhethwe ulimi olulodwa isiNgisi sasingeke siyekwe (Hartshorne, 1992).

Kwaba nemibhikisho mhla ziyezi-16 kuNhlanguvana ngonyaka we-1976, lapho abafundi babhikishela imithetho yokufundiswa ngolimi lwebele kunesiBhunu, okwenza ukuba isiBhunu sigcine sichithwa njengolimi oluphoqelekile lokufunda nokufundisa,

kwakhushulwa isiNgisi (Hartshorne, 1992). Ngonyaka wezi-1997, emva kokuba izwe laseNingizimu-Afrika lithole inkululeko ngonyaka wezi-1994, kwabese kuba noMthetho weZilimi kweZemfundo omusha, owawugqugquzela ubuliminingi (Department of Education, 1997). Ngokuhamba kwesikhathi kwafakwa uhlelo olusha lwemfundo eyayigxile emiphumeleni, neyayigqugquzela amakhono amane: 1. ukulalela nokukhuluma; 2. ukufunda nokubukela; 3. ukubhala nokwethula; 4. kanye nezakhiwo nezimiso zokusetshenziswa kolimi (Department of Basic Education, 2011).

2.4.2 Ukuthuthukisa amakhono okulalela nokukhuluma eNingizimu-Afrika

UKathard nabanye (2011) bathi likhulu iqhaza elingabanjwa umphakathi nothisha abasafunda ukuthuthukisa amakhono okulalela nokukhuluma ezikoleni. Othisha abasafunda ezikhungweni zemfundo ephakeme kanye babafundi abafundela ukuba ngabeluleki bokukhuluma izilimi emaNyuvesi bangavolontiya ukuze balekelele izikole ezisemphakathini yabo ukuthuthukisa amakhono okulalela nokukhuluma (Kathard et al., 2011). Umphakathi wona ungahlela izinhlelo zokuthuthukisa lawa makhono futhi ubuye ubheke ukuthi kuba yimpumelelo kangakanani ezikoleni ukuthuthuka kwamakhono okulalela nokukhuluma (Kathard, 2011).

UWium noLouw (2011) bathi kumele izikole noMnyango weMfundo Eyisisekelo waseNingizimu-Afrika bahlaziye ukubuyisa ukuqashwa kwabeluleki bokukhuluma izilimi ezikoleni zaseNingizimu-Afrika, ikakhulukazi lezi ezidla imbuya ngothi ukuze bezolekelela ekufundisweni kwamakhono okulalela nokubhala. Izikole kumele zisebenzisane nezifunda kanye neziyingi ukuthuthukisa othisha ukuze bafundise abafundi amakhono okulalela nokukhuluma (Wium & Louw, 2011) Abeluleki bokukhuluma iziLimi bawujwayele uTAHFUZWE, ngakho-ke bangaba usizo olukhulu ekuthuthukiseni amakhono okulalela nokukhuluma ezikoleni, besebenzisana nothisha (Wium & Louw, 2011).

Okunye okubalulekile okungalekelela ekuthukiseni amakhono okulalela nokukhuluma ukuthi othisha bakwazi ukufundisa lawa makhono ngokusebenzisa izindlela zesimanje zobuchwepheshe, njengomakhalekhukhwini, amaprojektha, amavidiyo nokunye (Ntshangase, 2022). UNtshangase (2022) uqhubeka athi othisha

esikhathini samanje babhekene nohlobo olusha lwabafundi, okuwuhlobo olunendlela yalo ethe phecelezi yokuqonda umhlaba ngendlela encike kakhulu kuchungechunge lwezokuxhumana ngokobuchwepheshe besimanje. Omakhalekhukhwini bathathwa njengento iningi labafundi esinabo, kanti akukhathaleki ukuthi labo bafundi basuka emiphakathini enjani, ngoba nje kuvela ukuthi amaphesent anga-98 abafundi banabo omakhalekhukhwini, okusho ukuthi othisha bangagqugquzela ukuba abafundi basebenzise bona ukuze kuthuthukiswe amakhono okulalela nokukhuluma kubafundi (Hugo & Horn, 2013).

UNTshangase (2022) uthi kubalulekile ukuqonda ukuthi ubuchwepheshe abukwazi ukuthatha isikhundla sothisha emakilasini ngoba kukhona izinto ubuchwepheshe obungeke bukwazi ukuzenza, njengokucabanga okuhluzekile, ukwenza izinqumo eziphusile zokuziphatha, ukucacisa ulwazi lwengqikithi eyinkimbinkimbi kanye nokwakha izibopho eziletha impumelelo. UHugo noHorn (2013) bathi othisha bangaphinde basebenzise umculo ukuthuthukisa amakhono okulalela nokukhuluma, ikakhulukazi ukuthuthukisa ulimi lwesibili. Othisha bangasebenzisa izithombe eziqoshiwe noma ezinyakazayo, okungaba imidlalo yomabonakude ebukwayo, ukuthi babukise abafundi bese kwethulwa imibiko ngokubukiwe (Hugo & Horn, 2013).

2.5 Izindlela zokufundisa ukulalela nokukhuluma

U-Garcia no-Wei (2018) bathi othisha abazamukeli ngendlela lezi zifundo ezihlelelwe ukufundisa ukulalela nokukhuluma ezisezincwadini futhi abakunaki ukufundisa ukukhuluma, yize ezinye zezindlela zingenazo izinkinga eziba khona uma zilandelwe ngendlela efanele futhi zinikezwa isikhathi esanele ukuze zibe nemiphumela emihle. Ngaphansi kwalesi sihloko ngethula izindlela ezibonakala zithandwa kakhulu ukusetshenziswa ngothisha ekufundiseni ukulalela nokukhuluma. Lezi zindlela sezake zahlonzwa ngothisha kanye nabacwaningi abaningi njengeziwusizo ekufundiseni ukulalela nokukhuluma. UNkosi (2011) uthi ukusebenziseka ngempumelelo kwanoma iyiphi indlela yokufundisa ulimi kuncike ekutheni oyisebenzisayo uyisebenzisa kanjani. UNkosi (2011) uqhubeka athi kubalulekile ukuthi uthisha akhethe izindlela zokufundisa azokwazi ukuzisebenzisa.

Izihlokwana ezingezansi zethula izindlela ezahlukene zokufundisa amakhono okulalela nokukhuluma.

2.5.1 Ukuza nemibono eminingi

Lapha uthisha usuke enikeza abafundi ithuba lokuba bahlanganise amakhanda bese beza nemibono eminingi eyahlukene ukuze athuthukise amakhono abafundi okulalela nokukhuluma (Ntshangase, 2022). U-Al-maghawn (2012) uchaza ukuza nemibono eminingi njengokusebenza kweqembu egunjini lokufundela, lapho abafundi behlanganisa imibono ngokuhlanganyela. UNtshangase (2022) uthi ukuza nemibono eminingi yindlela yokufundisa othisha besiZulu abangayisebenzisa ukuchukuluza amakhono abafundi okucabanga bese kuvuseleleka amakhono okulalela nokukhuluma abafundi besikhathi sekholunyaka yama-21. Le ndlela yokufundisa okulalela nokukhuluma isiza kakhulu ukuthi abafundi baxazulule izinkinga ngesixazululo esiphusile futhi isiza abafundi ukwakha ubudlelwane bese behlolisisa imibono yabanye, okuyinhloso yokucabangisisa, ukugcwalisa nokukhulisa indlela yokuxhumana, ukusiza ukukhulisa indlela yokucabanga neyokuthatha izinqumo (Ntshangase, 2022). Ukucabangisisa kungasebenza ezindaweni ezihlukene zokufunda (Al-maghawn, 2012).

Njengazo zonke izindlela zokufundisa, nayo le ndlela yokufundisa inayo imingcele engaba yisithikamezo. U-Al-maghawn (2012) uthi le ndlela yokufundisa okulalela nokufundisa ayifanele ukusetshenziswa emabangeni amancane ngenxa yezinga eliphezulu lokuchaza nokwesekela elidingekayo ukuze abafundi bakwazi ukuveza izimvo zabo noma imibono yabo.

2.5.2 Ukubonisana noma ukuxoxisana

Ukubonisana noma ukuxoxisana kwabafundi ekilasini ngenye indlela yokufundisa ekhuthaza okulalela nokukhuluma. URothwell (2007) uthi indlela yokubonisana noma yokuxoxisana yenza abafundi bathuthuke ngokwezinga lokuqondisisa bese beba yingxenye ezifunjwaneni zekilasi nasempilweni nje ejwayelekile. URothwell (2007) uphinde aqhubeke athi ukuhlanganyela ezingxoxweni zasegunjini lokufundela kusiza abafundi ukuthi baqonde bese befunda futhi bakhe nolwazi olusha. Lokhu kusivezela ngokusobala ukuthi ukubonisana noma ukuxoxisana kuthuthukisa izinga

lokuqondisisa nelokucabangisisa futhi le yindlela yokushintshanisana kwemibono lapho abafundi ekilasini bechaza lokho abakucabangayo futhi besho nezizathu (Rocca, 2010). Ngakho-ke lokhu kwenza ukuthi kukhulunywe futhi kulalelwane ngoba ukufunda kwenzeka ngokukhuluma nabanye kanye nokwakheka kwemibono eyakheka futhi icijwe ngokukhulumisana (Rocca, 2010).

UYu (2009) wenze isifunjwana sabafundi bangaphandle abangama-500; abangama-250 babeyingxenye yokubonisana noma yokuxoxisana abanye bengeyona ingxenye yokubonisana noma yokuxoxisana. Imiphumela yalesi sifunjwana iveza ukuthi labo ababeyingxenye yokubonisana noma yokuxoxisana ngaphambi kwesivivinyo baphumelele kahle kakhulu kwathi laba abanye bangaphumelela (Yu, 2009). Ukusebenza kahle kwalaba bafundi abaphumelele kahle kube yisizathu sokuthi babeyingxenye yokubonisana noma yokuxoxisana bengakasibhali isivivinyo, kanti lokhu kucacisa ngokusobala ukuthi uma ulalela ube usukwazi ukubhala lokho okufanele uma sewuhlwa (Yu, 2009). Ukuxoxisana njengendlela yokufundisa kuthathwa njengendlela enesigqi ekuqhubeni ukufundisa (Howard et al., 2002). UShemwell noFurtak (2010) bachaza izingxoxo zasemagunjini okufundela njengendlela yokushintshanisa imibono kwabafundi abaningi bese bechaza abakucabangayo nokuthi kungani becabanga kanjalo.

UHoward nabanye (2002) bathi kukhona okungaba imingcele ukuvimba ukuxoxisana okunemiphumela emihle, banikeza nezibonelo zalezo zinto ezingaba yizithiyo ngokuthi inani enilingi labafundi egunjini lokufundela; isikhathi esinikezwa abafundi sokuxoxisana siba nomthelela omkhulu ekuphumeleleni kwalezo zingxoxo. UKillen (2010) naye uyayisekela eyesikhathi esinikezwa abafundi ukuthi singaba nomthelela omubi kugcine kumoshwe isikhathi kukhulunywa into engapheleli ndawo. UKillen (2010) uphinde abale nenkinga yabafundi abamane bakhethe ukuzithulela bangasho lutho lapho kumele kuxoxiswane.

Isixazulula singaba khona kule nkinga. UJacobs noMcCaffery (2006) bathi kumele kuthuthukiswe indawo yokufundela ngoba noma iluphi ulimi luba nempumelelo uma amagumbi okufunda enenani elincane labafundi. UJacobs noMcCaffery (2006) baqhubeka bathi kuba lula nokweseka kanye nokugqugquzela abafundi uma

besemaqenjini anenani labafundi abancane ngoba lokhu kwenza bagabi nokwecwasana, ukwesaba namahloni okuzama ukukhuluma ulimi olusha nokubukelana phansi akubi bikho.

USuleima (2002) uthi ukuba manqikanqika kwabafundi ekukhulumeni kungenziwa yilezi zizathu: ukungalitholi ithuba elanele lokuthi abafundi bakhulume egunjini lokufundisa, amagumbi agcwele futhi uma emagunjini okufunda isifunjwana siholwa nguthisha kukona konke okufundwayo. Lokhu kusho kuthi uthisha ukhuluma kakhulu kunabafundi, okwenza abafundi bagcine besaba ngisho ukuzama ukukhuluma baze bangabi ngisho nokuzethemba (Chang 2011).

URojas (2018) uthi abanye othisha le ndlela angeke bayisebenzise ngoba ikhuthaza izinkinga egunjini lokufundela, okungaba umsindo ongalawuleki, ukumemeza, ukuphazamiseka, yize kunjalo izifundo eziningi ziyaba nemiphumela emihle ngokukhetha le ndlela yokuxoxisana noma yokubonisana ukunyusa ikhono lokulalela nokukhuluma.

2.5.3 Ukulingisa

Enye yezindlela zokufundisa ukulalela nokukhuluma ukulingisa. Ukulingisa kudlala indima enkulu ekufundiseni ngoba okufundiwe kuhlala unomphela emiqondweni yabafundi futhi kuthuthukisa amakhono abo okuxhumana njengokuphimisa nokuhlela imibono yezingxoxo nezeqembu, ukutolika kanye nokucacisa izincazelo (Zhang, 2010).

UNTshangase (2022) uthi ukulingisa akugcini nje ngokukhuthaza ukusebenzisana phakathi kwabafundi kodwa kubuye kuvukuze ikhono labo lokusungula izinto. Abafundi bakwazi ukubhala inkulumompendulwano, bafake amagama kokushiwo ngabalingisi, kanti lokhu kusiza abafundi abaphansi noma abasezingeni eliphansi ngokuphumelela bazuze ngosizo abaluthola kulabo abanemiphumela esezingeni eliphezulu (Ntshangase, 2022). UNTshangase (2022) uqhubeka athi ukulingisa kugqugquzela bonke abafundi ekubeni yingxenye yokufunda ukuze bathuthuke, bathole nethuba lokuzuza imiphumela elindelekile kubona.

Ukulingisa njengezinye izindlela kungasetshenziswa kunoma yimuphi umongo wokufunda ulimi futhi abafundi bangakha amavidiyo futhi babelane ezinkundleni zokuxhumane ezifana no-YouTube, Tick-tock nezinye (Ntshangase, 2022). Le ndlela ingenye esike yasetshenziswa kakhulu ezweni lase-Ecuador, lapho kwakubhekwa ukuthi abafundi abafunda isiNgisi uLimi Lwasekhaya bayisebenzisa kanjani le ndlela. (Rojas, 2018).

UMoreno (2017) uthi le ndlela yokulingisa iveza imizwa yabalingisi noma abafundi besebenzisa ubuqhawe kanye nezakhi zamaphupho noma okusazinganekwane. URojas (2018) ukuveza kucace ocwaningweni lwakhe ukuthi ukulingisa kuthuthukisa kakhulu ukulalela nokukhuluma. URojas (2018) uchaza ukulingisa njengendlela yokufundisa ephilele, ekhulisa ukukhulunywa kahle kolimi bese igqugquzela ukusebenzisana phakathi kukathisha nabafundi bakhe. Konke lokhu kusacacisa kahle ukuthi ukulingisa yindlela enhle esebenza ekufundiseni abafundi ukulalela nokukhuluma.

Ngale ndlela yokulingisa, abafundi bangaqopha lokho abakulingisayo ngomakhalekhukhwini bese bekuthumela ezinkundleni zokuxhumana ezahlukene ukuze kulekelele nabanye abafundi (Ntshangase, 2022) Lokhu kufakazelwa ngisho nayindlela abafundi abaqonda kangcono ngayo imibhalo efana nezincwadi ezimiselwe ukufundwa ezikoleni ezithi: “Umshado”, “Ubhuku Lwamanqe” kanye nethi, “Impi Yabomdabu Isethunjini”. Zontathu lezi zincwadi ziyalingiswa, izikole zihambisa abafundi bayobukela ukuze zithuthukise imiphumela yephepha lesibili likamatikuletsheni, okuyiphepha elihlola imibhalo noma izincwadi ezisuke zimiselwe ukuba abafundi bazifunde ezikoleni. Kuleli phepha lesibili izikole kumele zikhethe izincwadi ezimbili phakathi kwezinkondlo, umdlalo, inoveli nezindaba ezimfushane uma kuwulimi lokuqala lokwengeza kepha uma kuwulimi lwasekhaya kubhalwa izincwadi ezimbili kanye nencwadi yezinkondlo ephoqelekile.

2.5.4 Inkulumo yomuntu ngayedwa esamdalo

Le ndlela yokufundisa ukulalela nokukhuluma ingenye yezindlela esetshenziswa ezindaweni ezihlukahlukene. UHo noHo (2012) bathi othisha bemibhalo nezincwadi bangabokuqala ukusebenzisa le ndlela yokulingisa ukuze abafundi baqonde kakhulu

imibhalo noma izincwadi ezifundwayo zemibhalo. Abafundi balalela bebuka ngisho okulingiswayo bangene emizweni yaloyo olingisayo noma okwethulwayo enkulumeni yakhe bese beqonda kangcono (Ho & Ho, 2012).

Inkulumo yomuntu ngayedwana esamdalo yinhle ekufundiseni ulimi ngoba kuvumela abafundi ukulingisa ngokwethula inkulumo lokho okufundiwe bese benza isifundo kube ngesihlwabahlosile (Ntshangase, 2022). UDavis (2007) uthi inkulumo yomuntu ngayedwana esamdalo yinkulumo engephazamiswe noma ingxoxo esitshela indaba ephelele eveza imizwa ngokugcwele. UNtshangase (2022) wenza ucwaningo esebenzisa le ndlela yenkulumo yomuntu ngayedwana esamdalo ngokuyalela abafundi abasafundela ubuthisha kwenye yamanyuvesi aKwaZulu-Natali ukuba bahlele bese bekhetha ozokwethula le nkulumo yomuntu ngayedwana esamdalo, besebenzisa umbhalo oyinovelisi osihloko sithi, “Bengithi Lizokuna”, obhalwe nguNomakanjani Sibiya. Igembu lokuqala labhala inkulumo yomuntu ngayedwana labheka lapho incwadi isifika khona esiphethweni sekuvela khona amaqiniso ngomlingiswa onguMahlengi, lakhetha umuntu ozothula inkulumo yakhe ngayedwana eyiqondisa kubo bonke abantu kungekho noyedwa omphazamisayo. UNtshangase (2022) uthi le ndlela yokufundisa idinga ukuthi abafundi bakwazi ukuziqambela baveze ukuqonda okujulile kwezigameko zenovelisi bese bexhumanisa lezo zigameko ngamagama abo. Ezinye izincwadi ziyatholakala ngisho ezinkundleni zokuxhumana ezihlukene zinenkulumo yomuntu ngayedwana esamdalo ukusiza abafundi ukuba baqonde kangcono okushiwoyo (Ntshangase, 2022).

2.5.5 Ukuxoxa indaba

Ukuxoxa indaba akuncikile kuphela kwezokuzijabulisa kodwa kungasetshenziswa njengendlela enhle yokufundisa ukulalela nokukhuluma nokuthuthukisa ulimi egunjini lokufundisa (Mokthar et al., 2011). Le ndlela yokufundisa ithuthukisa ukulalela, ukukhuluma kanye nokufunda kubafundi. UMokthar nabanye (2011) bathi abafundi babuye bathuthuke ngokwezinga lolwazimagama bese befunda ukuthi lawo magama bawasebenzisa nini futhi kuphi nemishwana. Ukuxoxa indaba njengendlela yokufundisa akudingi izinto ezisetshenziswayo zikanokusho noma izinsizakufunda eziseqophelweni eliphezulu (Ntshangase, 2022). Abafundi badinga nje kuphela

ukusebenzisa imicabango yabo ngokuhlakulela amandla abo okulalela nokukhuluma ukuze baxoxe indaba ngendlela enhle, ehehayo (Mokthar et al., 2011).

UMokthar nabanye (2011) bathi ucwaningo luveza ukuthi bayisilinganiso esingamaphesenti angama-43.6 abasebenzi abanenkinga yokubhala nokuxhumana futhi ngonyaka wezi-2003 kwanyuka kwaba ngamaphesenti angama-54. Lokhu kuveza ukuthi yize sekufundiwe kwatholwa iziqu zemfundo ephakeme kepha ikhono lokuxhumana liseyinkinga enkulu (Mokthar et al., 2011). Yize laba basebenzi benenkinga yesiNgisi kepha kube sekufanele banikezwe ithuba kulokhu okuzonyusa ikhono lokuxhumana nokukhuluma okube ukuxoxa indaba (Mokthar et al., 2011). Ukuxoxa kuwukwedlulisa izigameko usebenzisa amagama, izithombe nemisindo ngokulungisa noma ngokuhlobisa, kuze kuhehe (Zabel, 1991).

UZabel (1991) uthi ukuxoxa indaba kungenye yezindlela okufinyeleleka kalula ngayo kubo bonke abafundi beminyaka eyahlukene. UZabel (1991) uqhubeka acacise ukuthi izincwadi zezindaba zitholakala ezitolo zezincwadi noma zingabolekwa nasemtatshweni wolwazi nakubangani imbala, kanti ziyatholakala naku-inthanethi, okuyikho okulula esikhathini samanje. UMokthar nabanye (2011) bathi ukuxoxa izindaba akubizi lutho, kuyathokozisa futhi kungenziwa noma ikuphi noma yini. Lokhu-ke kungathuthukisa kakhulu izinga lokulalela lapho kuxoxwa indaba kanye nezinga lokukhuluma ngokunjalo kungaba kunoma yiluphi ulimi (Mokthar et al., 2011). Uma abafundi beyingxenye yokuxoxa izindaba bafunda ukulalela, ukuhlanganyela ngokuqonda kulokho okuxoxwayo, bathuthuke ekusebenziseni ulimi, ukubhala nokufunda kwemihlangemihla (Mokthar et al., 2011).

Ukuxoxa indaba kuthuthukisa kakhulu ikhono lokuzethula nelokukhuluma kubafundi, lokhu okungadala nezinga lokuphumelela kwabafundi lithuthuke noma likhule kakhulu (Mokthar et al., 2011). Ukuxoxa kanye nokulalela izindaba ezixoxwa kahle kugqugquzela abafundi ukusebenzisa imicabango yabo (Mallan, 1992). UMallan (1992) uthi le micabango ibe isiyenza ukuthi abafundi bakwazi ukukhulisa izinga lokuxazulula izinkinga bese bekwazi ukuzixazulula izinkinga. UMallan (1992) ubuye athi futhi lokhu kuxazulula izinkinga kwenza abafundi bakwazi ukuqhamuka nimibono emisha bese bakwazi ukuvuleleka ekwamukeleni eminye imibono emisha

eqhamuka kwabanye abantu. Konke lokhu kukhuliswa ukulalela nokuxoxa izindaba njengendlela engithi yindlela enhle ekufundiseni abafundi ukulalela nokukhuluma, ikakhululazi banoma oluphi ulimi (Mallan, 1992).

2.5.6 Ingxoxo eholwa nguthisha bese abafundi bengenelela

UVygotsky (1978) uthi egunjini lolimi, ukukhuluma ngokushintshana kubhekela indlela enomqondo njengoba abafundi nothisha behlanganyela ndawonye beqonda okufundwayo. UWells (1999) uthi imibuzo iyona eyenza kuqale ukuxoxisana njengoba uthisha eqalisa ngokubuza bese umfundi aphenndule kuqhubeka uthisha ahole lokho okuxoxiswana ngakho. UYoung uthi kubalulekile ukuthi uthisha alawule kahle ukukhuluma kwabafundi. UWells (1999) uthi ngesikhathi abafundi bekhuluma kuthuthuka ikhono lokuxhumana. UWells (1999) uqhubeka athi uthisha angaqalisa ingxoxo ngokubuza imibuzo evalekile noma evulekile. UYoung (1999) uchaza imibuzo evalekile njengemibuzo edinga impendulo eyodwa efanayo kubafundi abehlukene kanti imibuzo evulekile imibuzo eyenza abafundi bazwakalise imibono yabo, bachaze benabe kahle impendulo yabo. Le mibuzo evulekile ayiguquleli iqhaza elibanjwa uthisha kepha uyaqhubeka uthisha alawule ingxoxo ukuze abafundi bakhulume ngokunikezelana ithuba futhi baphendule imibuzo ebuziwe (Young, 1999).

U-Anthony (2007) uthi njengabobonke abafundi othisha nabo basangabafundi emkhakheni wokufunda ulimi, basabhekana nezinselelo zokuhlaziya ulimi ngakho-ke bangafunda okuningi ngokulalela imibono yabafundi. U-Anthony (2002) uqhubeka athi uma kunezingxoxo eziholwa nguthisha bese abafundi bengenelela kubalulekile ukuthi uthisha azinike isikhathi alalele abafundi kanti nabafundi balalele uthisha ngoba lokhu kuthuthukisa ikhono lokulalela nelokhuluma.

Izingxoxo eziholwa nguthisha bese abafundi bengenelela zinhle ngoba zikhuthaza ukuqedwa komsebenzi ngabafundi ngenxa yokuxoxisana nothisha kanye nokuqonda kahle okumele abafundi bakwenze (Anthony, 2002). Uthisha uyakwazi nokuyalela abafundi lapho bangathola khona ulwazi oluhambisana nokukhulunywa ngakho kanye nezikhungo ezifanele ezingaba nolwazi oludingekayo (Anthony, 2002). UZhang noZhang (2020) bathi izingxoxo eziholwa nguthisha zihle kakhulu ngoba

zisiza abafundi ukuthola noma ukuzuza ulwazi nokucaciseleka kulokho abakudingayo, basizakala ukuzwakalisa imizwa yabo ngokuhlanganyela bese bekwazi ukuqhubeka nokuzenzela umsebenzi noma uthisha esengasekho eduzane kwabo.

Bukhona nobubi bezingxoxo eziholwa nguthisha bese abafundi bengenelela. U-Evans (1998) uthi ngokuhola lezi zingxoxo othisha bangafuna ukuphatha noma balawule izinqumo ngenxa yolwazi abazibona benalo. Ngokuvamile ochwepheshe emikhakheni yibona okujwayeleke ukuthi bathathe izinqumo ngenxa yenkolelo yokuthi banolwazi (Evans, 1998). Nezingxoxo eziholwa nguthisha zigcina sezithatha uhlangothi olukhethwe nguthisha, okuholela ekutheni abafundi bangacina bekhuluma okungeyona imibono yabo kepha okuyilokho okuyizinkolelo zikathisha wesifundo (Anthony, 2002).

UZhang noZhang (2020) bathi abafundi abalufunda kahle ulimi bathola lezi zingxoxo eziholwa nguthisha zibehlisa umfutho wabo wokufunda kuze kudale nokwenyuka kwezinga lokungawethameli amakilasi, abanye baze behle nezinga lokuya esikoleni, behla nezinga lokufunda ulimi ngoba bazithola zilula kakhulu futhi azibi nenselelo kubona futhi bazithola zibachithela nesikhathi. UZhang noZhang (2020) bathi labo bafundi abanolwazi oluncane lolimi bakuthola kunzima kakhulu ukuba yingxenye yezingxoxo eziholwa nguthisha.

Othisha nabo uqobo bathola kunzima ukuhola izingxoxo ngoba kubenza bangakwazi ukuhlela kahle izifundo zabo kanye nokusebenzisana nabanye othisha, lokhu kudala ukuthi kugcine kwehle izinga lokusebenzisana kothisha bebodwa kanye nokufundisa behambisana ngokwezindikimba esikoleni (Young, 1992).

Zonke lezi zindlela engizichaze ngenhla ukuza nemibono eminingi, ukubonisana noma ukuxoxisana, ukulingisa, inkulamo yomuntu ngayedwana esamdlalo kanye nengxoxo eholwa nguthisha bese abafundi bengenelela, zingasebenza kakhulu uma zihlanganiswa nezobuchwepheshe. UNTshangase (2022) uthi ocwaningweni lwakhe othisha kufanele basebenzise ezobuchwepheshe uma befundisa futhi bacele abafundi babo ukuthi basebenzise ezobuchwepheshe kuyona yonke imisebenzi yabo.

Lokhu kungenziwa ngokuthi imisebenzi abafundi abayenzayo bayiqophe ngomakhalekhukhwini bese beyifaka ezinkundleni zokuxhumana ezahlukenene ukuze kusizakale nabanye abafund (Ntshangase, 2022). URwodzi nabanye (2020) bathi ukusetshenziswa kwezinkundla ezahlukenene zokuxhumana kunikeza abafundi ithuba lokuthi basebenze ngokubambisana futhi bakwazi ukuhlanganyela ngokwamaqembu ezingxoxweni ku-Facebook, ku-WhatsApp, ku-Youtube, ku-Tick-tok nakwezinye izinkundla zokuxhumana.

Ngezansi ngethula amasu okufundisa ukulalela nokukhuluma. Ngichaza nobuhle kanye nobubi bokusebenzisa lawa masu ekufundiseni ukulalela nokukhuluma kanye nezindlela zokuhlola ezimiselwe ukuhlola imisebenzi uma kusetshenziswa lawa masu.

2.6 Amasu okufundisa ukulalela nokukhuluma

USaricoban noKarukurt (2016) bathi kunamasu ahlukenene okufundisa ukulalela nokukhuluma, okuyindlela yokufunda okusekelwe emsebenzini noma yokufunda ngokwenza umsebenzi owunikeziwe. USaricoban noKarukurt (2016) baqhubeka bathu umfundi noma abafundi banganikezwa umsebenzi ukuze bawenze futhi lokhu kungatshengisa imiphumela emihle kakhulu yokuthuthuka isu lokulalela nokukhuluma.

Ngezansi ngichaza kabanzi ngamasu othisha abawasebenzisayo uma befundisa amakhono okulalela nokukhuluma, okungaba yinkulumo yomuntu ngayedwana kanye nenkulumo yeqembu.

2.6.1 Inkulumo yomuntu ngayedwana

Lapha ngichaza inkulumo yomuntu ngayedwana noma ukusebenza komuntu eyedwa. Nginikeza nobuhle kanye nobubi bokusebenzisa leli lisu ukufundisa ukulalela nokukhuluma kubafundi kanye nakweminye imisebenzi ezimpilweni zabantu jikelele. Nginikeza nezibonela zemisebenzi eyenziwa umuntu ngayedwana kungaba usekhaya, esikoleni noma ezindaweni zokusebenza ezikhokhelwayo. Ngichaza nangendlela yokuhlola abafundi uma benze umsebenzi bebodwana.

Inkulumo yomuntu ngayedwana ingebalulekile, ingukwakha amagama bese uwafaka emshweni, wakhe umusho onomqondo bese ukwazi ukuphimisa okunomqondo ekugcineni (Garcia & Wei, 2018). Inkulumo yomuntu ngayedwana ibalulekile kakhulu ekuthuthukeni kwamakhono okulalela nokukhuluma (Garcia & Wei, 2018). UWang (2002) uthi ukusebenzisa indlela yezokuxhumana noma ikhompyutha kuyalekelela kakhulu uma usebenza wedwa kanti ezobuchwepheshe ziletha usizo oluningi uma kufundiswa ulimi lokuqala lokwengeza.

Ukusebenza komuntu ngayedwana kuhle ngoba konga isikhathi sezimpikiswano ezivuka lapho kusetshwenza ngokuhlanganyela kulethwa imibono eminingi eyehlukahlukene emaqenjini, kwenza umfundi ukuthi azilolonge engenakho ukwesaba ngaphambi kokuya egunjini lokufundela bese ethula umsebenzi wakhe ngokuzethemba (Chikamatsu, 2003). UChikamatsu (2003) uqhubeka athi kuhle ukusebenza komuntu ngayedwana ngoba uma ungumfundi ukwazi ukufunda uphinde uphimise amagama ngokwejubane lakho, ungaphazamiswa muntu.

Uma usebenza wedwa akekho umfundi othatha ulwazi lwakho ozihlaziyele lona noma umsebenzi wamandla akho osuke usuwuhlelele ukuwethula njengomkhiqizo wakhe (Pass & Sweller, 2011). Ezobuchwepheshe obusha zithuthukisa ikhono lokusebenza komuntu ngayedwana, ebe usebenzisa ikhompuyutha nezinye izinsizakufunda ezidinga ubuchwepheshe (Pass & Sweller, 2011).

UWarchauer noMeskill (2002) bathi uma abafundi besebenza ngabodwana bakwazi ukuzifundela amagama, babhale imisho, bakwazi ukubhala imibikonyazi (ama-imeyli), benze nocwaningo ngale kokuzihlanganisa nabanye abafundi bukhoma. UWang (2005) uthi ubuchwepheshe bezekhompyutha ne-inthanethi kukwazi ukunikeza umfundi ithuba lokufinyelela ezinkundleni zokuxhumana ezikwazi ukulekelela umfundi ekuphimiseni amagama futhi kusiza umfundi ukukhuluma ulimi lokuqala lokwengeza ngisho nolimi lwasekhaya ngendlela elindelekileyo. UWang (2005) uqhubeka athi kubalulekile ukuhlanganisa ezobuchwepheshe nokufundisa okulalela nokukhuluma olimini lokuqala lokwengeza. Umfundi angafunda ngayedwana okuningi uma nje elekelelwa ngezobuchwepheshe noma ikhompyutha ne-inthanethi (Perez & Thirunarayanan, 2002).

UWang (2003) uthi kuhle ukusebenza komuntu ngawedwana ebe elekelelwa ezobuchwepheshe bekhompyutha. UWang (2003) uqhubeka athi ukusebenzisa ezobuchwepheshe emakilasini kuthuthukisa nokufundisa ulimi ngezindlela eziningi: kuthuthukisa ulwazimagama lapho umfundi ebhala umsebenzi, enza umzamo wokugala, ehlolisisa umsebenzi awunikeziwe ukuze awethule, enza umkhqizo wokugcina bese ethula umsebenzi futhi kusiza ukuthola izinsiza zezincwadi esezishicilelwe okungaba amabhuku.

ULeu noLeu (1997) bathi amabhuku akasoze aphelelwa indawo yawo ngenxa yokutholakala ezinkundleni zokuxhumana. UWang (2003) uthi ezokuchwepheshe ziyasiza uma usebenza ngawedwana ukuze umfundi akwazi ukubhala imisebenzi enemiqondo ephusile engagcina isishicilelwa nayo leyo misebenzi. UWang (2003) uqhubeka athi ulimi lungolokuxhumanisa abantu, i-inthanethi isiza umfundi ukuthi akwazi ukuxhumana nabanye okungaba ukusebenzisa i-imeyli eyithumela kumfundisi wakhe nezinye izinkundla zokuxhumana ngokuhamba kwesikhathi. NgokukaWang (2003), ukubheka ulwazi oluhlukene, okungaba ulwazi olutholakala kuma-athikhili, kuthuthukisa umfundi uma efunda yedwa, akwazi ukuhluzisa bese ethola ulwazi olunzulu kunoma yisiphi isihloko. UWang (2003) uthi umfundi angakwazi ukuthi abheke bese ethola ulwazi eyedwa, ulwazi angalusebenzisa ukubhekana nezinkinga ezibhekene nempilo yakhe ngo.

UWang (2003) uphinde aveze ububi obungadalwa ukusebenza ngawedwana noma uhlezi ulekelelwa ikhompuwutha lapho udinga ulwazi. UWang (2003) uthi ukusebenza ngawedwana kungenza umfundi abe nenkinga yokuba nobudlelwane nabanye apha ahluleke ukuzihlanganisa nabanye abantu. Iqembu laseMelika le-Akhademi yoDokotela Bezingane likhuthaza ukwehlisa isikhathi esicithwa yizingane kwezokuxhumana, lincoma ukuthi kungakuhle uma kungaba ihora elilodwa kuya kwamabili ngosuku (Wang, 2003).

USpinuzzi (2012) uthi ukusebenza ngawedwana kungandisa inani labantu abazikhipha ekusebenzisaneni nabanye nasekwakheni ubuhlobo nabanye futhi bazithole sebengenabo ubudlelwano obuqinile phakathi kwabasebenzi kanye nempilo yomsebenzi. Ngakho-ke, ububi bokuhlale umuntu esebenza yedwa abugcini

nje ezikoleni kuphela kepha imithelela ihamba ize ifike ezingeni lempilo lapho umfundi esesezingeni lokuba umsebenzi (Spinuzzi, 2012). UKjaerulff (2010) uthi labo basebenzi abasebenza ngocingo besemakhaya bebodwa bazithola sebhuleka ukuhlukanisa impilo yomsebenzi kanye nempilo yasekhaya, baze bahluleke ngisho ukuthola abantu abangaxoxisana nabo mayelana nomsebenzi ngezikhathi zekhefu ngoba phela basebenza besemakhaya.

USpinuzzi (2012) uthi abantu abaningi emhlabeni jikelele sebengasebenza noma bekephi kungaba semakhaya abo, ezindaweni ezikhokhelwayo zokuzisebenzela ngawedwana, bangakwazi ukuqhuba amabhizinisi abo besebenzisa izincingo kanye namakhompyutha abo, kepha lokhu kubi ngoba kusho ukuzihlangula, nokungasakwazi ukwakha ukuthembana nobudlelwane nabanye, nokuzivikela emathubeni okuhlanganyela nabanye. Isixazululo ebubuni bokusebenza ngawedwana ukuthi uphinde futhi uzinikeze isikhathi sokusebenza nabanye, osekuyinto evamile emazweni ahlukene omhlaba (Spinuzzi, 2012).

UWillis (1996) ukhuluma ngesibonelo somsebenzi ongawenza ngawedwana okuyisifundo sokulalela ngokuqondisisa lapho umfundi elalela uthisha echaza ngesihloko bese efunda isiqeshana esingaba isigaba. UWillis (1996) uqhubeka athi umfundi unikezwa ishidi lekhasi abhala kulona ngesikhathi sokulalela, ngemuva kokulalela uthisha uphinde anikeze umfundi ishidi lekhasi bese ebuza imibuzo esuselwe kulokhu abekade ekufunda, umfundi ubhala phansi izimpendulo ngayedwana engalekelelwa ngisho nawuthisha, okuyingxenye yokuhlola ukulalela.

Esinye isibonelo somsebenzi umfundi angasenza eyedwa yilowo wokuthi awenze yena ngqo, njengokubhala incwadi kungaba eyanoma yiluphi uhlobo. USaricoban noKarakurt (2016) bathi uma umfundi ebhala incwadi, ubhala asebenzise amagama okumele akwazi ukuwabhala ngokwazi upelomagama lawo, kumele azi ukubhala izinombolo, izinyanga zonyaka bese asebenzise lonke ulwazimagama analo ukubhala incwadi ezwakalalyo futhi enomqondo akwazi nokubuza imibuzo lapho ebhala incwadi uma kunesidingo. Ngakho-ke kufanele umfundi akwazi ukusebenzisa lonke ulwazi lolimi aselifundile ngokulalela umfundisi ngesikhathi ethula futhi echaza

kabanzi ngokubhalwa kwencwadi nangezinhlobo zezincwadi (Saricoban & Karakurt, 2016).

Ukusebenza komuntu ngayedwana kusiza nasempilweni jikelele. USaricoban noKarakurt (2016) banikeza isibonelo esingaba kusezindaweni zokusebenza, ezibhedlela lapho okufanele ukuthi njengomsebenzi wasesibhedlela usize isiguli ekugcwaliseni ifomu lemininingwane yaso, lapho kufanele ukuthi ubuze yonke le mininingwane edingekayo futhi uyigcwalise. Lokhu kudinga wazi ukulalela, ukukhuluma, upelomagama, izinombolo, izinyanga zonyaka, indlela okubuzwa ngayo kanye namagama asetshenziswayo uma kubuzwa, kufanele wazi amagama ahambisana nomsebenzi okungaba amagama ezifo kanye nezinto ezingazwani nomzimba wesiguli, ezingaba nomthelela omubi uma zingasetshenziswa kuleso naleso siguli (Saricoban & Karakurt, 2016).

Kuyiqiniso ukuthi isu lokufunda ngokwenza umsebenzi owunikeziwe idlala indima enkulu ekuthuthukiseni amakhono okulalela nokukhuluma. UWillis (1996) uthi isu lokufunda ngokwenza umsebenzi owunikeziwe libalulekile, uze wenza isibonelo njengokufundela ukushayela imoto, athi nakho kuba yimpumelelo uma uzofunda ukushayela ube uyishayela imoto, ulalele uphinde ukhulume nomfundisi wakho kahle bese wenza lokho akuyalela ukuba ukwenze lapho ushayela imoto.

UWillis (1996) uthi uthisha unikeza amamaki umfundi ngokuhlola izimpendulo zakhe ukuthi zingezishaya emhlohlweni yini nokuthi ziyahambelana yini nalezo uthisha azibhale njengomhlahlandlela wokumaka kanti kungasebenziswa nohlakasikwele lokumaka/amarubhrikhi amiselwe uMnyango weZemfudo Eyisisekelo uma kumakwa imibhalo, okungaba umbhalo odlulisa umyalezo omfushane noma umbhalo omude.

Ngezansi ngichaza inkulumo yeqembu njengesu elingasetshenziswa uma kufundiswa ukulalela nokukhuluma. Nginikeza nobuhle bokusebenzisa leli lisu uma kufundiswa ukulalela nokukhuluma. Ngibhale nezibonelo zemisebenzi eyenziwayo yokuthuthukisa amakhono okulalela nokukhuluma ezikoleni uma abafundi besebenza ngokuhlanganyela. Ngiveza kanye nendlela leyo misebenzi ehlolwa

ngayo noma nendlela elandelwayo ukuze kuklonyeliswe abafundi amamaki uma benza imisebenzi yokulalela nokukhuluma emaqenjini abo.

2.6.2 Inkulumo yeqembu

UKircher (2011) ubalula ukusebenza ngokwamaqembu njengento ebalulekile bese ekuhlukanisa kathathu: okokuqala okungumsebenzi wabantu ababili, okwesibili kube umsebenzi wabafundi abadlulile kwababili, okwesithathu okungaba ikilasi lonke lapho lingaphikisana, livumelane, lishintshane nangemibono. Konke uKircher (2011) akubalile kuhlenganisa abantu abangaphezulu koyedwa, besebenza bebambisene.

Inkulumo yeqembu ikhuthaza kakhulu ukuthi umfundi alalele ukuze ezwe bese ephendula lokho akuzwile okunomqondo (Garcia & Wei, 2018). URanandya (2012) uke wasebenzisa lesu ekuxazululeni inkinga yabafundi abahluleka ukulalela isiNgisi, uyibeke njengokuxoxisana kwafundi bexoxisana emamqenjini ngesihloko; ukuchaze lokhu njengesixazululo sokuthi abafundi basiqonde kahle isihloko abanikezwe nguthisha besebenza ngokuhlanganyela ngaphambi kokwethula inkulumo ngesihloko leso. Kuningi okuhle ngokusebenza niyiqembu noma ukusebenza ngokuhlanganyela ngoba umfundi uba nolwazi olwanele uma esebenza ndawonye noma enza umsebenzi nabanye (Kirchner, 2011).

Ngokuziphendukela kwemvelo esikhathini samanje, abantu sebenokukuthemba ukuxoxisana nokuhlanganyela nabanye ukuze bazuze ulwazi olwanele oluqhamuka kwabanye abantu (Pass, 1992). UHeylighen (2002) uthi iqembu labafundi abasebenza, likhulume ngokuhlanganyela lingazuza komunye nomunye umqondo osebenzayo ngesikhathi besebenza. Lapha kuthuthuka nekhono lokulalela nelokukhuluma (Heylighen, 2002). UHeylighen (2002) uqhubeka athi lokhu sekubonakele nalapho kwenziwa ucwaningo kuqhathaniswa umsebenzi womuntu osebenze ngayedwana nomsebenzi walabo abasebenza ngokuhlanganyela eqenjini noma osebenze ngaphansi kweso lomeluleki noma uthisha, okuvela ukuthi labo abasebenza ngokuhlanganyela benza umsebenzi oncomekayo.

UKirchner (2011) uthi kamuva nje ukusebenza kuhlanguke imiqondo eminingi sekube yindlela esithathe izinga eliphezulu ukwedlula ukusebenza komuntu

ngayedwana. UKirchner (2011) uqhubeka athi ukusebenza ngokuhlanganyela kuhle ngoba abantu osebenza nabo bangaletsha ulwazi ngempumelelo ngaphansi kwezimo ezahlukahlukene uma uqhathanisa nolwazi oluthola uma usebenza ngawedwana, ungenalo usizo olutholayo lwabanye abafundi noma usizo oluvela kuthisha noma kumeluleki.

UPaas noSweller (2011) bathi ukuze iqembu lenze umsebenzi, akuchazi ukuthi bonke abaseqenjini kumele babe nolwazi olunzulu ngamunye ngamunye, kepha uma nje kunokuxhumana nokuhleleka phakathi kwamalungu eqembu kunganikezelwana noma kungahlukaniselwana ngemisebenzi futhi kusetshenziswane ngokubambisana ukufeza izinjongo zalowo msebenzi. UPaas noSweller (2011) baqhubeka bathi ukuhlukaniselana ngemisebenzi akusho ukuthi kufanele umuntu asebenze yedwa kepha kumele kube nokubambisana kanye nokusizana eqenjini. Lokhu kucacisa khona ukuthi kuhle ukusebenza ngokuhlanganyela, inqobo nje uma kunokubambisana kanye nokuxhumana (Paas & Sweller, 2011).

UHeylighen (2002) uthi abafundi abaningi bayakujabulela kakhulu ukufunda beseqenjini futhi besebenzisa indlela yokufunda okusekelwe emsebenzini ngoba nabo abafundi baba yingxenye yokuthi balalele futhi bakhulume ngesikhathi kufundwa. USaricoban noKarakurt (2016) bathi abafundi bayakujabulela ukufunda egunjini lokufunda beyiqembu kukhona umfundisi noma uthisha obasizayo uma benza amaphutha ngoba lokhu kuthuthukisa ikhona labo lokuxhumana. USaricoban noKarakurt (2016) baqhubeka bathi kumele ukufunda okusekelwe emsebenzini kube yindlela eyenziwayo ukuthuthukisa amakhono okulalela nokukhuluma kepha kusetshenziswe izihloko ezihehayo noma ezithokozisayo kwababamba iqhaza noma kubafundi. USaricoban noKarakurt (2016) bathi abafundi bayakujabulela ukufunda beseqenjini ngoba lokhu bakubona kuthuthukisa izinga labo lokuxhumana ngoba egunjini lokufunda banikezwa imisebenzi yokukhuluma okubenza bathuthuke futhi bafunde namagama amasha. Abanye abafundi bazithola bethuthuka ekhonweni lokulalela kwabo ngoba bayakwazi ukubhala phansi amanothi ngesikhathi belalele umfundisi noma uthisha kanti nokulalela owomdabu oluqonda kahle kakhulu ulimi

kubakhulisa ngisho indlela abaphimisa ngayo amagama (Saricoban & Karakurt, 2016).

Kukhona nobubi obukhona ngokusebenza eqenjini noma ukusebenza ngokuhlanganyela. UPaas noSweller (2011) bathi uma kusetshenzwa ngokuhlanganyela kungaba khona amalungu noma abafundi abehlisa umfutho wokusebenza baze bangalugoqi ulwazi olufanele ngesikhathi esinqunyiwe. UPaas noSweller (2011) baqhubeka bathi abafundi uma besebenza ngokuhlanganyela bangaba nokubukelana phansi nokubandlululana ngobulili bese abanye babe nokwesaba ukwethula imisebenzi yabo, ikakhulukazi uma kukhulunywa esifundweni solimi lokuqala lokwengeza. UPaas noSweller (2011) bathi ukusebenza ngokuxhumana kungaba kubi esikhathini samanje lapho ezobuchwepheshe sezinobugebengu obusezingeni eliphezulu, sekuthathwa ulwazi oluyimfihlo kumakhompyutha noma kuma-imeyli abantu, nokuthembeka ebantwini abaseqenjini ngeke kwaqinisekiswa ngokuphelele.

USaricoban noKarakurt (2016) ocwaningweni olwenziwa eZikoleni zeziLimi Zangaphandle eNyuvesithi ezweni lase-Turkey ngonyaka wezi-2014 kuya onyakeni wezi-2015 baveza ukuthi umfundisi noma uthisha wethula isihloko ngobuchwepheshe bezolimi bese eya kosethula kubafundi, abafundi bahlukaniswa ngamaqembu ukwenza umsebenzi abawunikeziwe bese uthisha uyabaluleka ngesikhathi besebenza emaqenjini abo, abafundi balungisa abazokwethula kubafundi sebebonke, uthisha uyabakhuthaze kulokhu abakwethulayo. USaricoban noKarakurt (2016) baqhubeka bathi abafundi nothisha basebenza ndawonye bebhaka izingxenye zolimi. USaricoban noKarakurt (2016) bathi kuthi uma lo msebenzi usuphelile umfundi uhamba ayokwethula lokho okutholakela kulesi sifunjwana, esebenzisa ezobuchwepheshe. USaricoban noKarakurt (2016) bathi uma kubhekwa ikhono lokukhuluma, bathola ukuthi abafundi abaningi bathi isikhathi siba sincane kanti futhi egunjini lokufundela uma niyiqembu kunenkinga yenani labafundi. USaricoban noKarakurt (2016) bathi uma bebhaka ikhono lokulalela bathi bathola ukuthi abafundi abaningi bathi bakuthola kunzima ukulalela baqondisise uma beseqenjini ngoba uma ungalazi igama angeke uqonde okushiwoyo.

Indlela abafundi abaklonyeliswa ngayo uma benza lolu hlobo lwesifunjwana beyiqembu ngeyokusebenzisa irubhrikhi ebekwe uMnyango wesiNgisi eNyuvesi enikeza imiklomelo noma amamaki ngendlela ehlolisisa ukuqephuza, ukuhambisana, ukugcwaliseka komsebenzi nokunikezelana kwemibono; kubhekwe nokuhleleka kwemisho, okuwukusebenzisa ulwazimagama kahle; kubhekwe nokwethula noma ukuphimsa kucace, ukusebenzise ubuso nemizimba; kubhekwe nokuba yingxenye yezingxoxo uma kukhulunywa eqenjini kanye nokuphimsa kahle imisindo, ugcizelele amagama nemisho, nokuguquguqula iphimbo kanye nokuqondisisa (Saricoban & Karakurt, 2016).

2.7 Isiphetho

Kulesi sahluko ngibuyekeze imibhalo ekhuluma ngokufundisa amakhono okulalela nokukhuluma ezikoleni zaphesheya. Ngibheke ucwaningo olwenziwe ezweni laseVietnam, eChina kanye nakwamanye amazwe ahlukene, ukuthuthukisa amazwe abo kwezolimi ukuze akwazi ukuhwebelana namanye amazwe. Ngibuyekeze nemithetho ebekiwe emazweni ahlukene elawula ukufundiswa kwezilimi. Le mithetho bayishaya kulawa mazwe ngehloso yokuthuthukisa ukuhwebelana namanye amazwe. Ngibe sengibheka nendlela yokuxazulula inkinga yokulalela nokukhuluma akungaba ukuphindaphinda okulalela okuyisiqeshana noma okungaba ngokuqoshiwe.

Ngibese ngibuyekeza imibhalo ekhuluma ngemithetho yolimi negqugquzela ukufundiswa kokulalela nokukhuluma ezikoleni zase-Afrika. Ngabheka izwe lase-Uganda, laseKenya, laseNigeria, laseTanzania nelaseZimbabwe. Le migomo noma imithetho yolimi ibe nemiphumela engemihle emfundweni, emazweni amaningi ase-Afrika, ngenxa yokuthi lawa mazwe akuthola kunzima ukuyeka ukulandela imithetho yakudala, yangezikhathi zengcindezelo. Lokhu kwenzeka noma ucwaningo luveza ukuthi abafundi bamazwe ase-Afrika bakhombisa ukufunda kahle uma befundiswa ngolimi lwasekhaya. Ngibheke nezinkinga othisha abanazo ezikoleni zase-Afrika, eziwukugcwala kakhulu emagunjini okufundela.

Ngiphinde ngabuyekeza nemibhalo ebhaliwe mayelana nokufundiswa kwamakhono okulalela nokukhuluma ezikoleni zase-Ningizimu-Afrika. Ngibheke iqhaza elibanjwa

ngothisha ezikoleni neqhaza elingabanjwa uMnyango weMfundo Eyisisekelo mayelana nokuqasha kabusha abeluleki bokukhuluma izilimi ezikoleni zaseNingizimu-Afrika.

Ngibuyekeze nezindlela ezivamise ukusetshenziswa ngothisha eziba impumelelo uma befundisa ukulalela nokukhuluma. Ngichaze indlela yokuza nemibono eminingi okwenza abafundi baxoxe bese behlanganisa imibono eyahlukene. Kube ukubonisana noma ukuxoxisana okukhuthaza ukushintshanisana ngemibono kubafundi. Kube nokulingisa kanye nenkulumo yomuntu ngayedwana esamdalo. Ngachaza nengxoxo eyethulwa nguthisha bese abafundi bengenelela. Ngibheke okuningi okungaba ubuhle bale ndlela okungukukhuthaza abafundi ukwenza umsebenzi kahle bebe benokuqonda okumele bakwenze. Nokujabula kwabafundi ukuthola ithuba lokubuzisisa lapho bengaqondisisi khona, nethuba lokuchaza kabanzi lapho bebeka khona imibono yabo. Ngabhala nangokubi okungavela uma kusetshenziswa le ndlela yengxoxo eholwa nguthisha bese abafundi bengenelela okungaba ukwesaba kwabanye abafundi ukungenelela ngoba bengaqondi kahle okumele baxoxe ngakho, kanye nokunye.

Ngibhale nangamasu othisha abawasebenzisayo okufundisa ukulalela nokukhuluma Ngibe sengichaza kabanzi ngenkulumo yomuntu ngayedwana okungukusebenza komfundi eyedwa engalekelelwa ngumuntu. Nalapha ngibhale ngobubi obungaba ukungajwayeli ukwakha ubudlelwane nabanye kanye nokungakwazi ukusebenzisana nabanye.

Ngibe sengivala ngesu lenkulumo yeqembu, okungaba ukusebenza kwabantu noma kwabafundi ngababili noma ngaphezulu kanye nokusebenza kwabafundi emaqenjini anenani elilinganayo njalonzalo. Ngiveze ubuhle kanye nobubi engibufunde kuma-athikhili ahlukahlukene. Okungaba kuhle ngokusbenzisa leli lisu wukuthi uma abafundi besebenzisana baqhamuka nemibono eyehlukahlukene, babonisane ngolwazi. Kepha kungaba kubi futhi ukusebenzisa leli lisu njalo, lingaxutshwa namanye, ngoba abanye abafundi bangavilapha ukusebenza ngoba bezibona bethola usizo kwabanye abafundi, kanti nokubukelana phansi kuba yinkinga.

Ukuthembeka kwabafundi nakho akuqinisekisiwe ngokwanele uma kusetshenziswa isu lenkulumo yeqembu.

Wonke lawa masu okufundisa (ukusebenza komuntu ngayedwana nokusebenza kwamaqembu) angahlolwa ngezindlela ezimiselwe uMnyango weMfundo Eyisisekelo wezwe nezwe, okuvamisile ukuthi kube khona amarubrikhi amiselwe ukuthi alandelwe ngothisha bebonke uma behlola amakhono okulalela nokukhuluma.

Isahluko esilandelayo sichaza ngokujulile injulalwazi yalolu cwaningo lwami.

ISAPHLUKO 3

INJULALWAZI YOCWANINGO

3.1 Isingeniso

Kulesi sahluko ngichaza kabanzi ngenjulalwazi yocwaningo. Ziningi izinjulalwazi esezasungulwa ezisebenza ngezindlela ezahlukahlukene. Okubalulekile ukuthi lonke ucwaningo ukuze lube yimpumelelo kumele lulawulwe yinjulalwazi ehambisana nalo ukuqondisa kangcono umqakuliswano wocwaningo (Simion, 2016).

Ngezansi ngichaza kabanzi ngenjulalwazi okuyiyona engiyikhethile kulolu cwaningo olubheka izindlela namasu okufundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga.

3.2 Injulalwazi nokubaluleka kwayo

UNKosi (2011) uthi injulalwazi yisakhiwo esilekelela noma esiveza inkolelo noma okusemqondweni ngaphansi kwalokho okusuke kucwaningwa. USimion (2016) uthi injulalwazi yocwaningo isiza ukubonisa umcwaningi ekuqageni nasekuhlaziyeni ulwazi bese kuba khona izincazelo zemiphumela yocwaningo. USchunk (2008) uchaza injulalwazi njengeqoqo lezimo ezamukelekayo ngokwesayensi ezinikezwa ukuchaza into ethize. Okuhambisana nencazelo kaSchunk yenjulalwazi, yincazelo kaHlaethwa (2013) ethi injulalwazi iyiqoqo lezakhi, izincazelo kanye neziphakamiso ezihambisanayo ezethula umbono ohlelekile wesigameko ngenhloso yokubikezela nokuchaza izenzakalo. Injulalwazi iwumgogodla wocwaningo, ichaza izinto okuyizona ezizocwaningwa wocwaningo nokuthi zicwaningwa kanjani (Nkosi, 2011). Uma othisha bekuqonda kahle ukusebenza kwezinjulalwazi, lokho kungabalekelela ukukhetha nokusebenzise izindlela ezehlukene zokufundisa, beziyamanisa nezimo zokufunda nokufundisa ababhekene nazo (Nkosi, 2011).

Ziningi-ke izinjulalwazi esezasungulwa ngokuvumelana kwabantu abathile ngokohlelo nokuvivinya lokho okutholakalayo. UTracey noMorrow (2006) bathi injulalwazi kwezemfundo ithathwa njengohlelo lwezitatimende ezithize ezihlelelwe ukuchaza izimo ezimayelana nokufunda ukufundisa. UMergel (2011) uveza ukuthi

injulalwazi ihlinzeka ngezinhlaka zokuhumusha futhi isebenza njengebhuloho phakathi kocwaningo nemfundo. UJansen (2003) uthi injulalwazi imayelana nokucabanga nokuzindla; kuwumbono wokuqala noma imodeli edinga ukuhlolwa ukuze kutholakale ubuqiniso bayo kanye nokunikeza incazelo ethize. UHlaethwa (2013) uthi izinjulalwazi ezisemthethweni ezisetshenziswa ukuhlola indlela abafundi abafunda futhi bathuthuke ngayo kufanele zibe ngezithembekile, zisebenze futhi zibe yiqiniso ukuze zibe usizo futhi imibono ibe yiqiniso, ithembeke kuze kube sezingeni elithize.

Kunobudlelwano phakathi kocwaningo nenjulalwazi (Fawcett & Downs, 1986). Yingakho kubalulekile ukuba umcwaningi asebenzise injulalwazi yokuhlaziya lapho ecwaninga. Lokhu kusiza umcwaningi ukuba akuqonde kahle lokhu acwaninga ngakho ukuthi ukubheka kusiphi isimo. UTracey noMorrow (2006) bathi lonke ucwaningo lunesisekelo oluyinjulalwazi. UTracey noMorrow (2006) baqhubeka bathi injulalwazi yokuhlaziya isetshenziswa ngabacwaningi ukuze kuchazeke noma kuhlaziyeke ukuthi kwenzeka kanjani lokho umcwaningi asuke ecwaninga ngakho.

UKrashen (1983) uthi umuntu unezinto azifunda enganakile ukuthi uyazifunda, kanti ukufunda kwenzeka ngenhloso futhi kuqashelwe. UKrashen (1983) uqhubeka athi ukufunda ulimi kwenzeka ngendlela ehlelekile kulandelwa imithetho yolimi kanjalo nalokho okungenelelayo ekulekeleleni ukufundwa kolimi. Lokho kufunda kusiza lowo ofunda ulimi ukuba akwazi ukulusebenzisa ngendlela efanele, eqaphela indlela okumele alusebenzise ngayo. UKrashen (1983) uqhubeka uthi kubalulekile ukuba abafundiswa ulimi lokuqala lokwengeza bafundiswe kulandelwa imithetho yalolo limi ukuze bakwazi ukulisebenzisa kahle, okungaba ukuthi bakwazi ukululalela kahle baphinde futhi bakwazi ukulukhuluma kahle ulimi lokuqala lokwengeza. Ukwazi ngezinjulalwazi kwezemfundo akugcini nje ngokuqondisa ucwaningo kodwa kuyalekelela nasekukhetheni kwezindlela zokufundisa okuyizona (Krashen, 1983).

Ngezansi ngichaza kabanzi ngenjulalwazi engiyisebenzise kulolu cwaningo. Kulolu cwaningo ngikhethe injulalwazi ye-Social constructivism kaLev Semyonich Vygotsky (1978). Kule ngxenye engezansi ngichaza imvelaphi yenjulalwazi ye-Social constructivism. Ngichaza ukuthi yona le njulalwazi yasungulwa ngubani, nini.

Ngichaza nezizathu ezaholela ekusungulweni kwayo le njulalwazi ye-Social constructivism.

3.3 Injulalwazi ye-Social constructivism

Umsunguli wenjulalwazi ye-Social constructivism nguLev Semyonich Vygotsky (1978). Injulalwazi ye-Social constructivism igcizelela ukubaluleka kwesiko nolwazi lwangaphambilini ekwakheni ulwazi olusha lomfundi (Vygotsky, 1978). Inhloso kaVygotsky ngokusungula le njulalwazi ye-Social constructivism kwakuwucubungula indlela yomuntu yokuziphatha nokuqaphelisisa ukuthi ulwazi olusha lwakheka kanjani (Vygotsky, 1978). UVygotsky(1978) wakwenza lokhu kuhlaziya ukwenza komuntu ngokuthi agxile ezizindeni eziningana ezahlukene zentuthuko yengqondo yomuntu, okuyilezi: ukuzithuthukela ngokwemvelo komuntu, ukuthuthukiswa ngamasiko komuntu, ukuthuthukiswa komuntu ngamunye kanye nokuthuthuka okwenzeka phakathi ngesikhathi sokufunda noma ngesikhathi sokwenza umsebenzi noma ushintsho olusheshayo emsebenzini womuntu ngayedwa olwenzeka emqondweni (Vygotsky, 1978).

UVygotsky (1978) uthi intuthuko ayinakuhlukaniswa nesimo, ngakho-ke indlela yokuhlola izinqumo zengqondo ngeke ihlukaniswe nesimo umuntu aphila ngaphansi kwaso noma umphakathi akhulele kuwona. UVygotsky (1978) uchaza ukulamula noma ukuxazulula njengengxenywe edlalwa abanye abantu ezimpilweni zabafudi okungafaka ukusiza abafundi ukuthi badlulele phambili bazi futhi baqonde ulwazi olusha. UGergen (2011) uthi ibanga lokukhula komfundi lihlolwa ngesenzo noma ngokubambisana nomfundi ngoba kunikeza ithuba lokulingisa, okuyindlela yokuhlonza imisebenzi yengqondo engakeneli ukuthi ingasebenza ngokuzimela. UGergen (2011) uqhubeka uthi ngokusebenzisa isimiso sokubambisana ekubhekeni noma ekuhloleni izinga lokuthuthuka komfundi kwenzelwa ukuthi kufundwe ngokuqondile ukuthi yini eyenza ukuvuthwa kwengqondo okufanele kufinyelele ezikhathini eziseduze nezilandelayo zesigaba sakhe umfundi sokukhula.

Lo mbono we-Social constructivism uwusizo kakhulu ekufundiseni njengoba ugcizelela ukuthi ukuxhumana phakathi kwabantu yindlela ebalulekile kakhulu yokufunda nokuthuthukisa okwenzekayo ngayo (Vygotsky, 1978). UVygotsky (1978)

uthi umcabango oyinhloko walo mbono ukuthi amakhono obuhlakani atholwa ngabafundi athathwa njengahlobene ngqo nokusebenzelana kwabo nabantu abadala kanye nontanga ezindaweni ezithile zokuxazulula izinkinga. UNurfaidah (2018) uthi abafundi bamukela noma yiluphi usizo lwabantu abadala noma usizo lwabantu abanekhono kakhulu abalunikezwayo okuthi ngokuhamba kwesikhathi balusebenzise ekuqondeni izindlela zabo zokuziphatha ezilandelanayo zokuxazulula izinkinga.

Injulalwazi kaVygotsky (1978) incike kakhulu ekuxhumaneni komphakathi. ULi noLam (2013) bathi uVygotsky wabona ukuthi imithetho yesiko neyomphakathi, ulimi nokuxhumana kubalulekile ekuqondeni ukuthi umfundi ufunda kanjani. UVygotsky (1978) wazinikeza isikhathi wacubungula ukukhula kwezingane endaweni ezihlala kuzona nangokusebenzisana kwazo (okungaba izingxoxo, izenzo kanye nemisebenzi) nabanye abantu, wathola ukuthi lokho okunikezwayo nalokho okwenzeka endaweni ezihlala kuyona kusiza izingane zikhule futhi zithole ulwazi olusha (Slavin, 1996). UMorlowe noPage (2005) bathi akukho nzima ukuqonda umsuka wemicabango kaVygotsky. Injulalwazi ye-Social constructivism ithi ukutholwa nokuhlanganyela kuyizinhloko ezibalulekile nezidingekayo esimweni sokufundisa (Aljohan, 2017). Ukuhlanganyela kufaka ukuxhumana, izingxoxo zamaqembu, ukufunda ngokuhlanganyela kanye nokuxoxisana phakathi kwabantu (Aljohan, 2017). UPowel (2004) uthi uma umfundi efunda ukubala kungaba nemiphumela emihle ukuthi uthisha asize umfundi ngokuphakamisa iminwe abale kanye nomfundi bephimisa izinombolo, lokhu kusiza kakhulu umfundi asheshe aqonde esebenzisana nothisha. Ukufunda ngokubambisana kuyingxenye ebalulekile yokwakha ukuqonda okusha (Vygotsky, 1978). UVygotsky (1978) ukholelwa ekutheni ukuthuthuka kwengqondo kwenzeka ngokuphumelela uma kunokuxhumana komphakathi nomfundi.

UKainan noYang (2013) bathi le njulalwazi ibheka zonke izinto ezingaba nomthelela othize ekufundeni kwabafundi ulwazi olusha. Ngokwale njulalwazi ye-Social constructivism kuningi okungaba nomthelela ekufundeni komfundi ngezindlela ezahlukahlukeni esingabala indawo lapho umfundi ekhona, othisha, abangani nabaphathi okungaba nomthelela ngqo ekufundeni komfundi ngaphansi kwezimo

ezahlukene (Kainan & Yang, 2013). Ngaphezu kokuthi umuntu unomthelela ngqo kumfundi emsebenzini wokufunda ezinye izinto ezizungeze umfundi zingaba nomthelela ekufundeni kwakhe umfundi endaweni yokufunda (Marlowe & Page, 2005). UMarlowe noPage (2005) bathi izincwadi ezehlukene, izinkolelo zothisha nabafundi, amathuluzi asetshenziswa ngabafundi ukuthola nokucwaninga ulwazi, ulwazi lwangaphambilini abanalo abafundi konke kungaba nomthelela ekufundeni kwabafundi (Salomon & Perkins, 1998). Noma ngubani-ke nje oxhumana ngqo nomfundi ngaphansi kwezimo ezahlukene, uba nomthelela othize ekukhuleni kolwazi lwalowo mfundi (Salomon & Perkins, 1998).

Injulalwazi kaVygotsky (1978) ihambelana nesimo akhulela ngaphansi kwaso. UVygotsky wakhula ngesikhathi soguquko lwaseRussia futhi wabe ekholelwa ukuthi inqubomgomo yamadlelandawonye, phecelezi *isocialism*, ingathuthukisa izwe lakhe futhi ekholelwa ekutheni lolu guquko lwaludingeka kakhulu ezweni lakhe laseRussia, ethi lungathuthukisa abantu abaningi ngezindlela eziningi njengobudlelwano bomphakathi kanye namathuba emfundo (Mergel, 2011). Ngokuguquka kwesikhathi izinto ziyathuthuka kepha le njulalwazi ngiyibona isengolufanele ucwaningo lwami. Injulalwazi ye-Social constructivism yona ikhuthaza ukusebenzisana kwabafundi bebedwa noma bona nothisha wabo (Salmons, 2008). Ngezansi ngichaza kabanzi ngezinto ezibalulekile ezakha umcabango wenjulalwazi ye-Social constructivism.

3.3.1 Ukubaluleka kolwazi lwangaphambilini, umphakathi kanye nokwelekelelwa ekufundeni

UWoolfolk (1998) uthi i-Social constructivism igcizelela ukubaluleka kolwazi umfundi afika esikoleni evele enalo, eluthatha emphakathini aphuma kuwona ngaphambi kokufunda okusha. UVygotsky (1978) uthi kuningi okufundwayo ezintweni ezenziwa ngabantu emiphakathini abahlala kuyona. Okusho ukuthi uma umuntu ebona izinto ezenziwa ngabantu asondelene nabo nahlala nabo kwakheka imiqondo ethile ihlangane nokukhulunywayo bese kwakheka ulwazi kulowo muntu (Vygotsky, 1978). Konke lokhu kube sekwenza ukuthuthuka komfundi ekuxazululeni izinkinga esizwa ngumuntu omdala (okungaba nguthisha noma amalungu omphakathi) noma esizwa ngabanye abafundi abanolwazi oluthe thuthu (Vygotsky, 1978).

Ukuthola usizo kubantu abaseduze nomfundi kubizwa phecelezi nge-Zone of Proximal Development (ZPD) (Vygotsky, 1978). I-ZPD iveza izinga lomfundi engakathuthuki ngokwanele, esalekelelwa ngabanye kuze kube yilapho esekwazi khona ukuzimela yena eyedwa, esekwazi ukuzenzela izinto ngale kokuthi aze alekelelwe ngabanye. Injulalwazi ye-Social constructivism iyakwazi ukubheka lawa mabanga ahlukene okukhula komfundi ekuxazululeni izinkinga ngayodwana noma esizwa abantu abadala noma eqondiswa ngabantu abadala okanye ontanga abanekhono (Vygotsky, 1978).

Umphakathi, othisha, nontanga bangasebenzisa indlela yokulekelela, phecelezi iscaffolding. Le ndlela yokwelekelela umfundi imsize ukuba akwazi ukucaphuna olwazini lwakhe lwangaphambilini ukuze akwazi ukuxazulula inkinga abhekane naye manje noma ekwenzeni umsebenzi anikezwe wona (Vygotsky, 1978). Le ndlela yokulekelela isiza umfundi ukuba adlulela ebangeni elilandelayo lokuqonda, ngokuthola usizo oluvela kothisha, kontanga kanye nakwabanye abadala (Vygotsky, 1978). Inhloso enkulu ukuthi ekugcineni umfundi akwazi ukuzimela, anganciki ekusizweni noma ekulekelelweni yilabo abaseduze naye (Vygotsky, 1978).

Ngenkathi othisha bethatha isinqumo sokunikeza umsebenzi wokusebenzisana emakilasini abo kuba lula ukubheka izinga lokuthuthuka phakathi kwebanga lokukhula komfundi ekuxazululeni izinkinga ngokuzimela kanye nezinga lokuthuthuka komfundi ngenkathi esebenzisana nothisha noma nontanga, lapho ontanga abanekhono elengeziwe kukholakala ukuthi bayakwazi ukweseka ukuthuthuka kwabafundi abangakathuthuki ngokwanele (Shabani et al., 2010). UVygotsky (1978) uchaza ukweseka noma ukwelekelela njengengxenye edlalwa ngabanye abantu ezimpilweni zabafundi okungafaka ukusiza abafundi ukuthi badlulele phambili ngokolwazi nangokuqonda. UVygotsky (1978) uqhubeka athi ibanga lokukhula komfundi lihlolwa ngesenzo noma ngokubambisana nomfundi ngoba kunikeza ithuba lokulingisa, okuyindlela yokuhlonza imisebenzi yengqondo engakeneli ukusebenza ngokuzimela. UGergen (2011) uthi ngokusebenzisa isimiso sokubambisana ekuhloleni izinga lokuthuthuka komfundi kwenzelwa ukuthi kufundwe ngokuqondile ukuthi yini eyenza ukuvuthwa kwengqondo okufanele kufinyelele ezikhathini eziseduze nezilandelayo zesigaba sakhe umfundi sokukhula.

U-Ammar noHassan (2018) bathi umsebenzi wokusebenzisana ngendlela yenkulumompendulwano noma ngokubambisana kuzuzisa abafundi abanekhono eliphezulu kanye nabafundi abanekhono eliphansi. UNurfaidah (2018) uthi othisha bayingxenye ebalulekile ekusizeni noma ekwelekeleleni abafundi ukuthi badlulele ezingeni elilandelayo lokuthuthuka ngokomqondo ngokuthi babanikeza usizo olufanele noma ngohlinzeka ngekelelelela okufanele. Ngaleyo ndlela othisha babamba iqhaza ekuthuthukiseni ukuzimisela kwabafundi abangakwazi kahle ukukhuluma ngezinkinga zabo zolimi noma izingqinamba zolimi (Nurfaidah, 2018). Othisha banomthwalo wokufundisa abafundi ngezindlela zokuxazulula izinkinga futhi baqwashise nangezidingo ezakhayo zomphakathi.

UVygotsky (1978) ugcizelela kakhulu ukubaluleka kokwelekelelwa kwabafundi ukuze bagcine bekwazi ukuzimela nokuxazulula izinkinga. Le njulalwazi kaVygotsky (1978) ye-Social constructivism ikhuthaza ukuxhumana okuhle phakathi komuntu omdala kanye nomfundi, lapho kukhona ukusebenzisana ngendlela yokulekelela lowo omncane noma abafundi, belekelelwa ngumuntu omdala ngendlela yenkulumompendulwano ukuze kwakheke umfundi okhulile ngokomqondo. Ukukhula komfundi ngokomqondo kwenza ukuthi ekugcineni akwazi ukuzisebenzela ngayodwana emuva kokusebenza ngokuhlanganyela nabafundi futhi besizwa nangumuntu omdala (Shabani et al., 2010). Abafundi abakwaziyo ukuzimela bayakwazi nokuxazulula izinkinga. UVygotsky (1978) ukuchaza ukuxazulula izinkinga njengengxenye yokufunda edalwa wusizo abanye abantu abasuke belulethile ezimpilweni zabafundi. Lokhu kungafaka ukusiza abafundi ukuthi badlulele phambili bazi futhi baqonde kangcono ngempilo kanye nezimo ezahlukene kwezemfundo (Vygotsky, 1978).

Othisha bangasebenzisa indlela yokungathekisa ukulekelela abafundi babo. Ukungathekisa kuchaza ukuhlukanisa ukufunda kube yizingcezu bese kusetshenziswa izindlela ezihlukile zokufundisa ucezu nocezu (John & Mahn, 1996). UVygotsky (1978) wasebenzisa indlela yokungathekisa ukuze siqonde ukuthi abafundi bafunda kahle uma kukhona obalekelelayo noma obasizayo. Ngamanye amazwi ukwelekelela kungasebenza uma kufundiswa abafundi ukulalela

nokukhuluma ngokuthi uthisha atshengise bese echaza izinjongo zesifunjwana bese eyekela abafundi ukuthi basebenze ngabodwana noma basebenze emaqenjini bese ebasiza lapho kudingeka khona. Abafundi bangaqhubeka baxoxisane emaqenjini abo, bangalingisa, bangabonisana njalonjalo. Lokhu kudinga ukuthi abafundi balalele kahle lokho okushiwo nguthisha okungaba imiyalelo ukuze baqhumeke benze lokho okulindelekile kubona (Shabani et al., 2010). Ngamanye amazwi injulalwazi ye-Social constructivism iphakamisa ukuthi ukufunda okuyimpumelelo kungaba khona ezikoleni phakathi kukathisha nomfundi, phakathi kwabafundi nontanga kanye naphakathi kwamalunga omphakathi emphakathini (Aljohan, 2017).

NgokukaVygotsky (1978), ngokwelekelela uthisha usuke ezama ukugqugquzelela futhi eqinisekisa ukuthi umfundi afunde ukukwazi ukugcina ezimele, engancikile kuyena njengoba kunguthisha okwazi ukubona abafundi uma sebefike esigabeni sokugcina sokuzimela. Ngakho-ke indlela yesimomqondo sabafundi kumele sithuthukiswe futhi sikhuthazwe ukuba sisebenzisane nesikathisha nabanye abafundi (Vygotsky, 1978). Endleleni yokufunda ukulalela nokukhuluma uthisha nomfundi kumele babambisane futhi bekwazi ukuxazulula izinkinga ezivukayo ekwenzeni umsebenzi (Murray & Mcpherson, 2006)

UGallimore noTharp (1990) bathi kuyaqapheleka ezindikimbeni zokufunda ulimi ukuthi ukusebenzisa indlela yokwelekelela kunomehluko kunokucela usizo njengoba abafundi kudala babenikwa usizo futhi besekelwa emsebenzini wabo ukuze bakwazi ukuqeda umsebenzi abanikwe wona, kuyabonakala ukuthi ngaphandle kosizo lukathisha abafundi angeke bakwazi ukuwuqeda lowo msebenzi ngaphandle kokusizwa nguthisha. UGallimore noTharp (1990) baqhubeka bathi uma uthisha esebenzisa indlela yokwelekelelwa kumele afundise futhi aphoqe ukusebenzisa amakhono abucayi adingakalayo kwezinye izindikimba.

Kuwona wonke amagumbi okufunda indlela yokwelekelela kumele incike ezintweni ezinjengokuthi uthisha unawo yini amandla okunikeza imiyalelo eyiyona nangendlela eyiyona, engeke yenze abafundi bahlale bencike ekulekelelweni nguthisha (Vygotsky, 1978). UVygostky (1978) uthi uthisha onesifiso sokusebenzisa indlela yokwelekelela kumele abe nolwazi lokwenza imisebenzi yokulekelela ukuze kungathi

esikhundleni semiyalelo atholakale esesebenzisa usizo olujwayelekile, oluzokwenza abafundi babe ngamavila. Ezinye izinto ezinohle ezimele ukuqashelwa izindikimba kanye nendlela okuxhunyanwa ngayo, indlela okuphathenwe ngayo, indlela uthisha nabafundi abazwana ngayo nanohlobo lomsebenzi abafundi abacelwa ukuba bawenze (Vygotsky, 1978).

Akuyena uthisha kuphela okumele akhuthale endleleni okuxhunyanwa ngayo kodwa okusemqoka ukuthi umfundi abe nomdanda ekubambeni iqhaza ngenkathi elekelelwa (Shabani et al, 2010). Umfundi nothisha kumele babe nokuzwana okukhulu futhi babe nezindlela ezinhle zokuxhumana ukuze njengoba umfundi engenaso isipiliyoni kwezemfundo afunde okuningi kuthisha njengoba engumuntu onolwazi olukhulu kwezemfundo, nokho kungabi nguthisha othulula lonke ulwazi kumfundi, umfundi naye abambe iqahaza lokwehlwaya ulwazi, asebenzise nolwazi lwangaphambilini, aluthatha emphakathini (Vygotsky, 1978). Lokhu umfundi angakwenza ngokuhlwaya ulwazi ezincwadini kumtolwazi ongaba seduze nalapho ehlala khona. Kufanele kusetshenziswe izindlela zokwelekelela ezehlukene njengoba ukusetshenziswa kwazo kumele kuncike ezimweni umfundi ahlangabezana nazo njengemisebenzi ehlukene, indlela abafundi abemukela ngayo okufundwayo kanye nobungcweti ekwenzeni izinto (Nurfaidah, 2018). UNurfaidah (2018) uqhubeka athi uthisha kumele asebenzise izindlela ezahlukahlukehane zokwelekelela futhi ezindikimbeni ezahlukene njengoba ukusetshenziswa kwale ndlela yokwelekelela kuncike ezimweni umfundi ahlangabezana nazo.

3.3.2 Abantu bakha incazelo ngokusebenzisana nabanye kanye nokubazungezile

UVygotsky (1978) uthi abantu bakha incazelo ngokusebenzisana nabanye kanye nokubazungezile, kungaba umphakathi umfundi ahlala kuwona, ontanga kanye namalumga omndeni. NgokukaVygotsky (1978), injongo yokuthola incazelo ngokuthize ukuba kuphume isixazululo senkinga. UVygotsky (1978) ugcizelela ukubaluleka kokukuxazulula izinkinga ekukhuleni ngokwengqondo. UVygotsky (1978) uphinde aqhubeka athi kokubili isimo sangokomzimba nesangokwengqondo kuyalekelela ekuxazulula izinkinga yize ethi ithuluzi lomqondo, ikakhulukazi ulimi,

yilona oluhamba phambili futhi elusiza abafundi ukuthi bathuthuke ezingeni labo lokukhula ngokwengqondo.

UGalbin (2014) uthi ukuxazulula izinkinga kuyimiphumela yendima edlalwa ngabanye abantu ezimpilweni zabafundi, lokhu kungafaka noma kungasiza abafundi ukuthi badlulele phambili bazi futhi baqonde kangcono incazelo yento ethize. Ukusebenza ndawonye kwabafundi nakho kunomthelela omkhulu ekuthuthukeni kwabafundi (Vygotsky, 1978). Nokho okuyindida ngokuthuthuka kwebanga lokukhula kwabafundi uma besebenza ndawonye ukuthi ingabe sikuhlola kanjani lokhu kuthuthuka, sibheka umfundi ngayedwa noma sibheka iqembu lonke (Nyikosi & Hashimoto, 1997)). UNyikosi noHashimoto (1997) bathi ekusebenzisaneni ngokuhlanganyela kwabafundi bexoxa ngemibono yabo eyahlukene okungaba iseqenjini elincane noma elikhulu, okubalulekile wukuthi ekugcineni bagcina befinyelele ekuqondeni incazelo ethize ngokuhlanganyela. UNyikosi noHashimoto (1997) baqhubeka bathi ngokusebenzisa ukubambisana phakathi kwendawo yomuntu nomuntu yokuqonda okungaba khona, onolwazi oluthe xaxa kanye nomfundi ongathuthukile ngokwanele, kwenza abafundi bakwazi ukufinyelela encazelweni nasekuqondeni okuyikonakona.

UWoolfolk (1998) uyavumelana noVygotsky (1978) ngokuthi i-Socio-constructivism igcizelela ukuba abafundi banikezwe ithuba lokuveza ulwazi abanalo, abasuka nalo emiphakathini yabo ukuze bakhe incazelo yolwazi olusha. Ngamanye amazwi injulalwazi ye-Social constructivism incikene kakhulu nolwazi lwangaphambilini, usikompilo kanjalo nokucwaninga ngomphakathi othize (Vygotsky, 1978). U-Au (1998) uthi ulwazi, imibono kanye nesimomqondo kuthuthukiswa yindlela abafundi abaxhumana ngayo nabanye abantu. Lokhu kusho ukuthi abafundi bafunda kubantu abasondelene nabo bese kulolongeka indlela yabo nesimomqondo kuthuthukiswa yindlela abafundi abaxhumana ngayo nabanye abantu (Au, 1998). Lokhu kuphinde kusho ukuthi abafundi bafunda kubantu abasondelene nabo bese kulolongeka indlela yabo yokuzakhela ulwazi nemibono (Au, 1998).

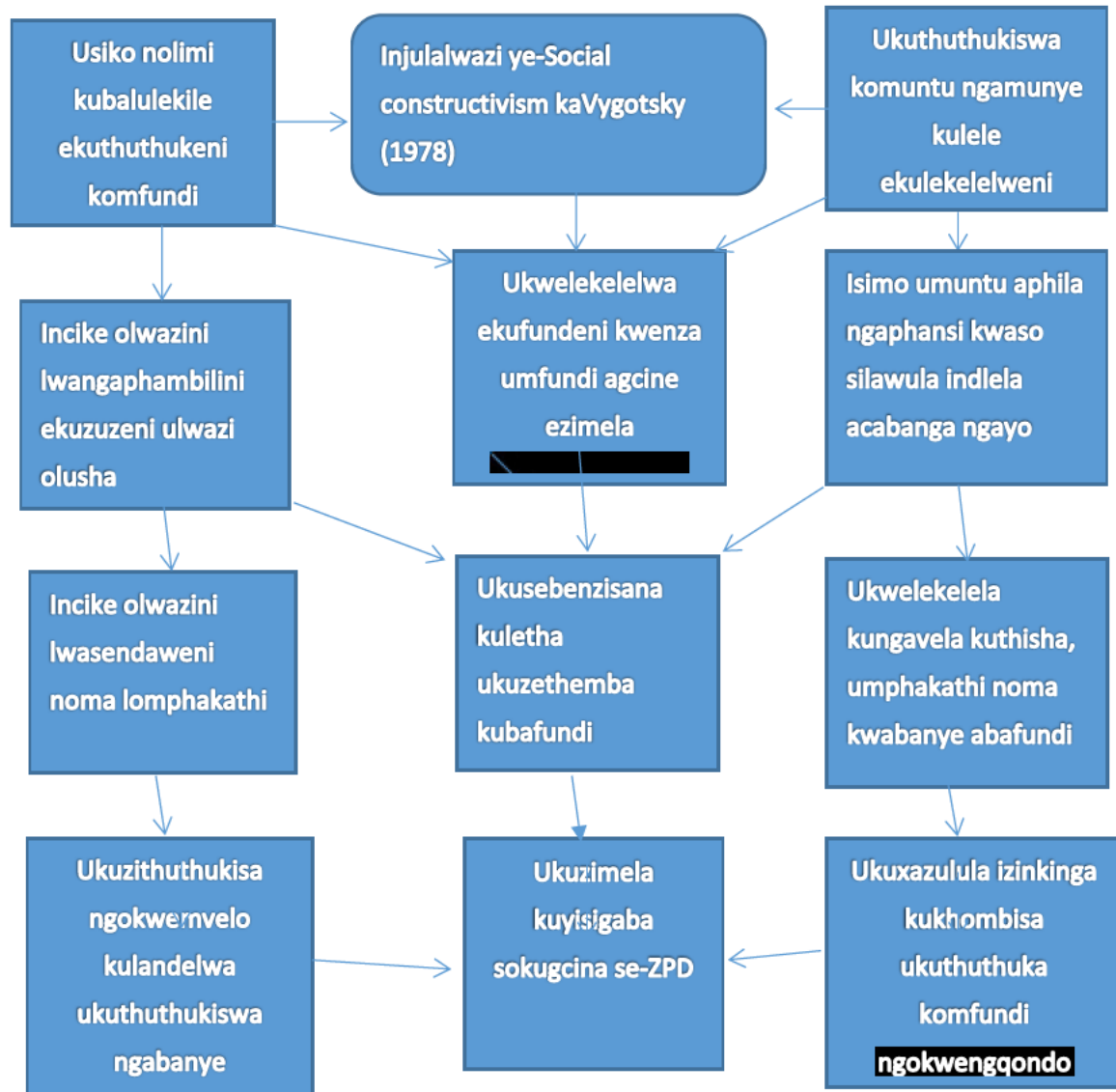
U-Au (1998) uqhubeka athi ubunjalo bolwazi bunezezela ngumlandompilo womphakathi umuntu akhulela kuwo futhi axoxelwe ngawo, kanjalo nezinto

ezenzekayo nezibonakalayo ngaleso sikhathi. Lokho kusho ukuthi akekho umuntu ongathi yena unolwazi lonke oluphelele lwezinto ezenzekayo uma kungukuthi lezo zinto ziyizinto eziqalayo emphakathini (Au, 1998). Izinto ezenzeka emphakathini zihlanganisa izinto ezenzeka sizibone ngqo, kanti ezinye zitholakala emibhalweni enhlobonhlobo efundwayo (Au, 1998). Izinto ezifundwa emibhalweni zisuke zibhalwe ngabantu bethathela ezintweni ezithile asebeke bahlangabezana nazo noma abakholelwa ukuthi ziyenzeka (Steffe & Gale, 1995). USteffe noGale (1995) baqhubeka bathi ulwazi umuntu analo luwulwazi olwakheka ngokwemvelo noma oluvele lusengqondweni, luhlangana nolwazi olutholakala emibhalweni engamatheksthi, amajenali, izincwadi njalonzalo. Lolo lwazi olusengqondweni yomuntu luthuthuka kahle ngokuxhumana nomphakathi aphila kuwona (Steffe & Gale, 1995). Ngamanye amazwi, nalaba babhali bayakholelwa ekutheni umuntu ufunda futhi athuthuke olimini lwakhe uma elusebenzisa ngokuxhumana kahle nomphakathi asondelene nawo (Steffe & Gale, 1995). UVygotsky (1978) waqhamuka nombono we-ZPD lapho aveza khona ukuthi ukusebenza kwemiqondo yethu ezintweni esizenzayo nesiphila ngazo emphakathini kuthuthukisa ulwazi oluyisisekelo. Le-ZPD ikhombisa ukuthi uma umfundi efunda kuhambisana nokuthi athole usizo olufanele ukuze aphumelele ekufundeni bese kuthi lapho umfundi esefundisiwe bese ekwazi ukuzisebenzela yedwa engalekelelwa ngumuntu (Vygotsky, 1978). Lokho kusho ukuthi umfundi usuke esefikile ezingeni lokugcina le-ZPD, esekwazi ukuzimela, enganciki kakhulu kulabo abanolwazi oluthuthukile.

Ukuze umfundi akwazi ukufinyelela ezingeni lokugcina le-ZPD, kumele ukufunda kube nenhloso ethize okumele ifezeke. UNyikosi noHashimoto (1997) bathi uVygotsky ukholelwa ekutheni ukufunda okukodwa akukwazi ukuholela ekuthuthukiseni kwengqondo, lokhu kusho ukuthi ukufunda okunenhloso noma okunenjongo kwenzeka lapho ulwazi luhlanganiswa futhi ukufunda okunenjongo kuhlale kuhlanganisa noma kuhlelelwa abantu abangaphezu koyedwa. UVygotsky (1978) ugcizelela ukuthi ukuxhumana kuyisidingo sokuqala sokufundisa nokuthuthuka kwengqondo. Kuyacaca ukuthi uVygotsky (1978) wayekhrolelwa ekutheni ukusebenzisana nabanye abantu kanye nalabo abakuzungezile endaweni ofunda kuyona kunomthelela ekukhuleni kwengqondo yomuntu uma kwenzeka

ngaphakathi kwendawo yentuthuko engaba khona yomuntu (Nyikosi & Hashimoto, 1997).

URussel (1993) uthi injulalwazi ye-Social constructivism ibeka ukuthi abafundi bolimi nothisha bakusasa noma othisha beminyaka ezayo bangathola amathuba okuthuthuka kwengqondo yabo ngokuthi baxhumane nabanye abanolwazi oluthe xaxa futhi ngaleyo ndlela bandisa amandla okucabanga komunye nomunye. Lokhu kucacisa ukuthi umfundi onekhono kakhulu anganikeza ontanga ulwazi olusha nezindlela zokucabanga ukuze bonke abathintekayo bakhe izindlela ezintsha zokuqonda (Russel, 1993). U-Oxford (1997) uthi uma abafundi abanolwazi oluningi besebenza ngokuhlanganyela nabanye abafundi lokho kwenza ukuthi nabo abafundi abanolwazi oluningi bathole ulwazi abangenalo neminingwane emisha ngokusebenzisana futhi bazuze indlela ehlukile yokuqonda izinto. Ukusebenzisana kwabafundi abahlukahlukene, bexoxisana, bebonisana ngezihlokwana kuthuthukisa ikhono lokulalela kanye nelokukhuluma kubona bonke abafundi (Russel, 1993). Umdwebo olandelayo ufingqa izingxenye ezibalulekile zenjulalwazi ye-Social constructivism.



Umfanekiso 3.1: Injuralwazi ye-Social constructivism ngesifinyezo esisamdwebo

Ngezansi ngichaza ukuthi injuralwazi ye-Social constructivism ihlangana kanjani nokufundiswa kwekhono lokukhuluma.

3.4 Injuralwazi ye-Social constructivism nokufundiswa kwekhono lokukhuluma

Lapha ngichaza ukuthi injuralwazi ye-Social constructivism ingasebenza kanjani uma kufundiswa ikhono lokukhuluma, ngokubheka izethulo zeqembu kanye nezethulo zomuntu ngamunye.

3.4.1 Injulalwazi ye-Social constructivism nokwethula kweqembu

USmith noMacGregor (1992) bathi injulalwazi ye-Social constructivism ikhuthaza kakhulu ukusebenza kweqembu noma ukusebenza ngokuhlangayela. USmith noMacGregor (1992) baqhubeka bathi indima yokulamula yolimi ingatholakala embonweni wenkulumo yangaphakathi engqondweni yomuntu, lapho ulimi lusebenza njengethuluzi lokucabanga njengoba lusiza umuntu ekufuneni nasekuhloleni isixazululo senkinga.

Ukufunda ngokubambisana kuyitemu eliqoqa izindlela zokufunda ezahlukene ezibandakanya umzamo wobuhlakani ohlanganyelwe wabafundi, noma abafundi nothisha (Smith & MacGregor, 1992). USmith noMacGregor (1992) bathi ngokuvamile abafundi basebenza ngamaqembu abafundi ngababili noma ngaphezulu, befuna ukuqonda, izixazululo noma izincazelo noma ukwakha umkhiqizo. UBonwell no-Eison (1991) bathi imisebenzi yokufunda ngokubambisana iyehluka kakhulu kodwa iningi ligxile ekuhloleni kwabafundi noma ekusetshenzisweni kwesifundo, hhayi nje isethulo noma incazelo yaso.

UBonwell no-Eison (1991) baqhubeka bathi ukufunda ngokuhlanganyela kumelele ukuqhela okubalulekile esinweni esijwayelekile esigxile kuthisha noma esifundweni emakilasini okufundela. Emakilasini lapho kusetshenzwa ngokuhlanganyela noma emaqenjini ukufundisa noma ukulalela noma indlela yokuthatha amanothi ayisoze yashabalala ngokuphelele kepha iyohlezi ikhona isebenze nezinye izindlela ngokudidiyela (Bonwell & Eison, 1991). USmith noMacGregor (1992) bathi othisha abasebenzisa izindlela zokufunda ngokubambisana bajike bazicabange njengabadluliseli bolwazi kubafundi futhi njengabaklami abangochwepheshe bokuhlangenwe nakho futhi bazibona njengabaqeqeshi benqubo yokufunda evelayo, okuyinto ephikisanayo nenjulalwazi ye-Social constructivism ngoba yona igcizelela ukuthi othisha babe ngabeluleki hhayi osiyazikonke.

Injulalwazi ye-Social constructivism ingasebenza uma kufundiswa ikhono lokukhuluma eqenjini uma kungakhona ukunikezelana kwethuba emaqenjini lapho kusetshenzwa ngokuhlanganyela, ukuzithoba nokuhloniphana kulabo abanolwazi oluthe xaxa kanye nabanye abasemaqenjini (Vygotsky,1987). USmith noMcGregor

(1992) bathi kungasetshenziswa amasu okwabelana ngemisebenzi emaqenjini lapho omunye engaba umqophi wokwenziyayo, omunye abe ngumgqugquzeli bese omunye afingqe konke okuhlanganisiwe ukuze kube nokusebenzisana okuhle nabafundi babe nokubambisana.

URussell (1993) uthi ukunikezelana kahle ngomsebenzi eqenjini kungaphumelelisa ikhono lokukhuluma uma abafundi besebenza ngokuhlanganyela eqenjini. UNyikosi noHashimoto (1997) bathi ikhono lokukhuluma emaqenjini lingathuthuka futhi uma kungasetshenziswa indlela lapho ingxoxo iholwa nguthisha bese abafundi bengenelela. UYoung (1999) uthi kubalulekile ukuthi uthisha alawule kahle ukukhuluma kwabafundi lapho eholo izingxoxo zabo. UYoung (1999) uqhubeka athi kumele abafundi bonke banikezwe ithuba lokubeka imibono yabo noma ngabe bengebona abafundi abahola iqembu, lokhu kuyindlela yokubanikeza isikhathi sokufunda ukukhuluma beseqenjini bakwazi nokusizana uma benza amaphutha ekukhulumeni kwabo. Umfundi angakhethwa ngenxa yesipiliyoni sakhe ukuthi naye ahole ingxoxo yabafundi ngokubuza imibuzo ezofaka inselelo noma ezokwenza abanye abafundi bakhulume, noma akhuthaze abafundi ngokuncoma lapho bekhuluma (Nyikosi & Hashimoto, 1997).

UGolub (1988) uthi ukufunda eqenjini noma ngokuhlanganyela kuvumela abafundi ukuthi bakhulume kanti abafundi kumele bakhulume nabanye, ngakho-ke uma bekhuluma kuba yilapho bethuthukisa khona ikhono labo lokukhuluma. UGolub (1988) uqhubeka athi ukufunda ngokuhlanganyela eqenjini kukhiqiza ukusebenzisana kwezingqondo eziningi futhi kukhuthaza umphakathi ukuthi usebenze ngokuhlanganyela ezimizamweni efanayo, bese kuholela ekuqondeni okungcono ngabafundi kanye nasekudaleni ukuqonda okusha. Ukufunda ngokuhlanganyela kanye naseqenjini kusekela umbono kaVgottsky (1978) we-Social constructivism, ogqugquzeka ukusebenza ngokuhlanganyela kwabafundi ezimweni ezahlukahlukene.

Ukufunda ngokuhlanganyela kunemiphumela emihle ekufundiseni amakhono okukhuluma nokulalela, okubhala nokwethula nokusetshenziswa kolimi (Smith & McGregor, 1992). Kukhona izingqinamba eziba khona emakilasini okufundela ngoba

kuvame ukuba kulindeleke ukuthi umfundisi afundise bese abafundi belalela kanti uma kusetshenzwa ngokuhlanganyela noma ngamaqembu uthisha kanye nabafundi baba nendima abayidlalayo (Smith & McGregor, 1992).

USmith noMcGregor (1992) bathi kuba nenkinga yesikhathi, isikhathi sokuqeda imisebenzi ngokohlelo lokufundisa, isikhathi sokuhlela kwemisebenzi kanye nesezivivinyo. USmith noMcGregor (1992) baqhubeka bathi imvamisa isikhathi esimiselwe sokufundisa kuba imizuzu engama-55, khona kuleso sikhathi kumele kube nokuxhumana kwabafundi bebodwa kanye nokuxhumana phakathi kwabafundi nothisha, kube nokulalela imibono yabanye, kuboniswa ngemibono eyehlukene. UBonwell no-Eison (1991) bathi kusekude lapho siya khona ngoba ngisho abaphathi abahlola imisebenzi kanye nokufundisa kothisha uma bevakasha emagunjini okufundisa befica abafundi besemaqenjini bayaye baphume bethi bazobuya ngokulandelayo uma uthisha esefundisa, okusho ukuthi ukusebenza ngamaqembu noma ngokuhlanganyela abakuthathi njengokufundisa.

UMa, Hernandez, Fomany & Iruella-Arispe (2021) bachaza ukufufunda ngokuhlanganyela njengendlela yokufunda nokufundisa ehlanganisa amaqembu abafundi asebenza ndawonye ukuxazulula inkinga, ukuqeda umsebenzi noma ukwakha umkhiqizo. Lokhu kusagcizelela ukuthi ukufunda ngokuhlanganyela emaqenjini kudlala indima enkulu ekufundeni ngoba kuvumela abafundi ukuthi basebenzisane bese beza nemiphumela yeqembu ekugcineni. UCarless (2012) uthi uma kusetshenzwa ngokuhlanganyela kungena ukukhuluma, akuchaza ngokuthi kungukwakha nokuhlanganisa incazelo ngokuxoxa kanye nokusebenzisa izimpawu zokukhuluma noma amasayini okukhuluma atshengisa lokho okushiwoyo. UCarless (2012) uqhubeka uthi ukukhuluma kubalulekile kunoma yikuphi ukufundiswa kolimi futhi kuyindlela edinga ukucabangisiswa kakhulu ukuze isetshenziswe njengethuluzi elivumela abafundi ukuthi bathuthuke uma behlanganisa imicabango yabo nokuxhumana nabanye.

UMa, Hernandez, Fomany & Iruella-Arispe (2021) bathi kubalulekile ukucacisa ukuthi ulwazi lwakhiwa kanjani nokuthi indawo ezungeze umfundi iba namthelela muni ekwakhiweni kolwazi ngabafundi. URutherford (2014) ubeka kucace ukuthi ukufunda

ngokuhlanganyela kubalulekile futhi kweSekwa yinjulalwazi ye-Social constructivism. Lokhu kuchaza ukuthi ukufunda okungokweqiniso yilokho okuhlanganisa abantu ukuze bakhe ulwazi lwabo futhi benze imisebenzi yeqiniso nangokweqiniso (Rutherford, 2014). UHernandez no-Umana (2021) bathi abantu baphumelela njengezidalwa zoMdali ngoba banesiphiwo noma banekhono lokusebenzisa ubuhlakani babo ekusebenzisaneni nabanye ukufeza izinhloso zeqembu. UHernandez no-Umana (2021) bathi kunzima ukucabanga ngomsebenzi ongadingi usizo noma ukusebenzisana nabanye futhi lokhu akuhlukile nasendaweni yokufunda nokufundela.

UMa,Hernandez, Fomany & Iruella-Arispe (2021) bachaza indawo yokufunda enokubambisana njengendawo lapho uthisha echaza umsebenzi, afundise noma achaze lokho okuzodingwa ngabafundi ukuze bakwazi ukwenza umsebenzi abanikezwe wona, okungaba iphrojekthi noma imvusangqondo (i-asayimenti). Abafundi basebenzisana emaqenjini baze bonke baqonde futhi baqede umsebenzi ngesikhathi, uthisha uhamba ehlola amaqembu ebheka nokuxhumana kahle kwabafundi (UMa,Hernandez, Fomany & Iruella-Arispe, 2021). Iqhaza likathisha libalulekile kakhulu futhi lingagqugquzela ukuthuthuka kokukhuluma kwabafundi (Cohen & Lotan, 2014). Ukusebenza ngokuhlanganyela kugqugquzela abafundi ukuthi basizane bese bethuthuka emsebenzini wabo (Slavin, 1996).

UFrey (2009) uthi ulwazi lwakhiwa ngokushintshisana imibono nokusizana ukuze kuzuzwe ukuqondwa kwencazelo yokufundwayo. UMa,Hernandez, Fomany & Iruella-Arispe (2021) bathi umkhiqizo uba yimpumelelo uma kusentshenzwa emaqenjini amancane ngokunikana imibono futhi yingaleso sikhathi ulwazi lwakhiwa khona kanye namakhono okukhuluma ayathuthukiswa. UMa,Hernandez, Fomany & Iruella-Arispe (2021) bagcizelela ukuthi imfundo egxile kumfundi ikhombisa ukwenyuka komdlandla wokufunda kanye nokweneliseka okukhulu ngemisebenzi yesikole: yomibili le miphumela iholela ekuzuzweni okukhulu kwezilimi.

Abafundi bakha ulwazi lapho bedlala indima noma bebambe iqhaza njengabasebenzi abakha ushintsho futhi abasebenzayo ukuthuthukisa ukuzimela futhi baqhubekelisa inqubekelaphambili yabo kanye nenqubekela phambili yabanye

abafundi abafunda nabo lapho besebenza ngamaqembu amancane (UMa, Hernadez, Fomany & Iruella-Arispe). UMa, Hernadez, Fomany & Iruella-Arispe (2021) baqhubeka bathi ukufunda okugxilise kumfundi kunomphumela omuhle kusukela lapho umfundi ngamunye ebona ukubaluleka kweqhaza lakhe, kuphuma amakhono kanye nokusebenzisana njengeqembu bese izinga labo abafundi liyathuthuka.

UMa, Hernadez, Fomany & Iruella-Arispe (2021) babala okuthathu okunomthelela ohlelweni lokwakhiwa kolwazi kanye nokuthuthukisa ikhono lokukhuluma okungukunemba, ukushelela noma ukuqephuza nokufaneleka. Ukunemba kuyingxenye ebalulekile ekhonweni lokukhuluma, kunomthelela ekudlulisweni komlayezo ngempumelelo futhi uma kungekho ukunemba kwengxoxo kuba nomthelela ekudlulisweni ngempumelelo komlayezo (Ma, Hernadez, Fomany & Iruella-Arispe, 2021). UZhang (2009) uthi uma umfundi entula ukunemba nolalele ngeke ahumushe kahle incazelo yangempela ngendlela efanele.

UMa, Hernadez, Fomany & Iruella-Arispe (2021) bathi ukuqephuza kuchazwa njengekhono lokuxhumana kanye nokuhloswe ngalo umlayezo, ukulungisa imiyalezo ngokwezimpendulo zomlaleli, ukukhiqiza izinkulumo ezihambisanayo nezigxenye zenkulumo. UZangh (2009) uqhubeka uthi ukuqephuza kuhlobene kakhulu nokuthuthukiswa kwekhono lokukhuluma ukuze ukwazi ukugcina ingxoxo eqhubekayo.

Ukufaneleka kona kugxile ohlotsheni lolimi olusebenziswa esimweni esithize noma neqembu labantu elithize, kuhloswe ukuxhumana okuphumelelayo ezimweni ezahlukene (Zangh, 2009). UMa, Hernadez, Fomany & Iruella-Arispe (2021) bathi abafundi kufanele baqikelele isimo lapho umyalezo abawuhlosile udluliswa khona ngoba kufanele uhambisane nezidingo zababukeli. UHernadez no-Umana (2021) baqhubeka bathi umfundi othuthukisa ukuqonda lapho ekhuluma uyokwazi ngokwanele ngokolimi lapho ezithola ezimweni ezahlukene nasezethamelini ezingaphandle kweklasi.

UHay noPillay (2010) bathi ukufundiswa kolimi lokuxoxisana kugxiliswa ekufundiseni okugxile kubafundi futhi kudala umthelela obalulekile emkhakheni wokufunda ulimi. Izingqumo zokuthuthukiswa kolwazi kanye nempumelelo yabantu noma yabafundi yakheka ngenkulumongxoxo nasemisebenzini yokuxhumana abafundi abahlanganyela kuyona, umongo wemisebenzi kanye namasiko azungezile (Hay & Pillay, 2010). Amakilasi okufundisa ulimi lokuxoxisana akhuthaza abafundi abaxoxisanayo, imisebenzi yezingxoxo kanye nokubamba iqhaza okubonakalayo ekwakhiweni kolwazi ngokubandakanya abafundi emisebenzini wokuxhumana (Hay & Pillay, 2010).

UHay noPillay bathi ngokusebenzisa ulimi ngenkuthalo abafundi baba sebethuthukisa amakhono amakhulu okulalela nokukhuluma futhi bathola incazelo ejulile nenenjongo yengxoxo. UHay noPillay (2010) baqhubeka bathi ukusebenzisa le misebenzi egqugquzela ukuxhumana kuyiqhinga eliqinisa indlela yokufundisa nokufunda yokuthi ulwazi oludluliselwa kubafundi aluveli nje kotshisha nasezincwadini kuphela kodwa lungasungulwa ngokuhlanganyela phakathi kwabafundi kanye nothisha. Ukusebenzisa ulimi ngokusebenzisa indlela yokuxhumana kugcizelela ukufunda kanye nenqubo yokufunda njengento ewumgogodla ngokusebenzisa amandla okuxhumana ngoba abafundi basebenzisa ulimi ukwakha umqondo nokuzijwayeza ngolimi ukuze bathuthuke emakhonweni okulalela nokukhuluma (Hay & Pillay, 2010).

UHay noPillay (2010) bathi ngokuqhubekayo, njengoba abafundi bethuthukisa amakhono, inhloso yokufundisa ulimi lokuxoxisana ukuthi umfundi angasebenzisa futhi abuye adlulisele amakhono olimi kwezinye izimo zokusetshenziswa kolimi njengokubhala imibiko yezobuchwepheshe nokwenza ukwethula emphakathini nokunye. Ngale ndlela ukufunda ngokusebenzisana nontanga kungakhulisa umkhathi wabafundi bolimi, kubenze bazuze ekusebenzeni ngokubambisana futhi bakhe phezu kolwazi lwabo olukhona ukuze bakhe incazelo (Hay & Pillay, 2010). UHay noPillay (2011) bathi amaqembu amancane angakhuthazwa ukuncintisana okunobungani kanye nolwazi lokugeleza. Ukufunda kolimi lokuxoxisana nokufunda okususelwe kontanga ngaleyo ndlela kubandakanya indlela edidiyelwe lapho abafundi abakhuthele bexoxisana bakha incazelo olimini lwesibili ngokusebenzisa

uchungechunge lwemisebenzi eklanyelwe ukusiza ukuxhumana ekilasini futhi isekelwe injulalwazi ye-Social constructivism (Hay & Pillay, 2011).

Ngezansi ngichaza ngobudlelwane benjulalwazi ye-Social constructivism nokwethula komuntu ngamunye.

3.4.2 Injulalwazi ye-Social constructivism nokwethula komuntu ngamunye

UPowel (2004) uthi le njulalwazi ye-Social constructivism iyakwazi ukuthuthukisa ikhono lokukhuluma kumuntu ngamunye. Le njulalwazi ikhuthaza ulwazi lwabafundi olufanele futhi oluphusile kanti nokusetshenziswa kolimi kuthuthukisa amakhono okucabanga nokucwaninga ukuze umfundi ethule inkulumo enohlonze (Powel, 2004).

UPowel (2004) uthi ukuqonda amathuluzi namasu okuxhumana kusiza othisha ukuthi bakhe izindlela zokufunda kwabafundi ngabodwana ezifana nokufunda ngokuthola kanye nemisebenzi yokuxhumana nabantu ukuze kuthuthukiswe ukusebenzisana kontanga. UPowel(2004) uthi i-Social constructivism ayiqondwa kahle ngothisha nasezikoleni eziningi kepha kuxoxwa ngayo njengendlela engcono kakhulu yokufundisa nokufunda. UWadsworth (2004) uthi amasu okufundisa e-Social constructivism anomphumela omuhle ekilasini ngokomqondo nangokomphakathi kubafundi. Othisha kumele bayiqonde kahle futhi bayisebenzise kahle indlela ye-Social constructivism (Wadsworth,2004).

UPowel (2004) uthi ku-Social constructivism imibono yakhiwa ngokusebenzisana nothisha kanye nabanye abafundi. UPowell (2004) uthi ukuze imibono ye-Social constructivism iphumelele kumele icace futhi ikhulule imiqondo yabafundi, ikwazi ukugeleza ngokukhululeka futhi bakwazi ukuxhumana kalula nabanye abantu ngenkathi belungiselela imisebenzi ekhuthaza ukufunda komuntu ngayedwana. UPowel (2004) uqhubeka athi abantu ngeke banikezwe ulwazi bese beluqonda ngokushesha futhi balusebenzise, kunalokho abantu kufanele bazakhele olwabo ulwazi.

UWadsworth (2004) uthi kunezigaba akumele abafundi badlule kuzona ngokweminyaka yabo ngabodwana bese befika ezingeni lokuqonda okubazungezile noma okusendaweni lapho bekhona baze bafike eminyakeni lapho becabanga ngokujulile bese bekwazi ukukhuluma futhi babuze imibuzo ngokukhona empilweni yabo nalapho behlala khona. UWadsworth (2004) ugcizelela ukuthi kunamabanga okukhula kwengqondo, izinga lokucabanga kuze kufike ezingeni lokuphimisa lokho okusemicabangweni uma abafundi bekhula, baze bafike esigabeni sokubuza imibuzo besebenzisa ulimi. UVyotsky (1978) ubalula isigaba 'sokufanisa' lapho abafundi beletha ulwazi olusha ezinhlelweni zabo, 'ukwamukela' yilapho abafundi kufanele baguqule ulwazi lwabo ukuze baluhlanganise nolwazi olusha. UVyotsky (1978) uthi le nqubo yokukwenza izinguquko yenzeka lapho umfundi efunda, ecubungula ulwazi olusha ukuze lungene kulolo lwazi oselusekhanda lakhe kuqala noma ngaphambilini.

I-Social constructivism kaVyotsky (1978) ihlanganisa kakhulu ukubaluleka kokuqonda lokho umfundi akudingayo ukuze athole ulwazi nokufunda endaweni yakhe. Lokhu kusho ukuthi uma uthisha efundisa amakhonsepthe anzima nalukhuni abanye abafundi bangase bayibambe ngokushesha kanti abanye bangadonsa kanzima ukuyibamba (Vyotsky, 1978). UGergen (2011) uthi kuyenzeka uma umfundi ezama ukuxazulula inkinga yomsebenzi awunikeziwe ungaxazululeki kuze kube kungenelela umuntu omdala noma ontanga ngenxa yezinga lakhe lokuthuthuka ekuxazululeni izinkinga eyedwa. UVyotsky (1978) uthi lokho ingane engakwenza isebenzisana nabanye namhlanje, ingakwenza iyodwa kusasa, lokhu kutshengisa izinga lebangayo layo lokukhula.

Kubalulekile ukuthi uma uthisha efundisa aphenyule imibuzo yabafundi ngamunye ngamunye ngoba lokho kwenza ukuthi uma uthisha esechazile kucace futhi kube lula ukuthi abafundi basebenze ndawonye basizane nasemaqenjini abo ukuze ekugcineni bakwazi ukwethula izinkuluma zomuntu ngayedwana (Vyotsky, 1978). Ngokwe-Social constructivism abafundi akumele basebenze nothisha kuphela kepha kumele baphinde basebenze nabanye abafundi bese kuthi lapho beqeda amaphrojekthi noma imisebenzi emaqenjini kuba nokususa ulwazi emaqenjini luye kumfundi ngamunye ngezinga elihlukile, lapho umfundi esethula eyedwa (Powel,

2004). UWoolfolk (2004) uthi imibono yabafundi eyehlukene ivulela umfundi ngamunye amathuba amasha najabulisayo okukwazi ukukhuluma eyedwa.

UVygotsky (1978) uthi ulimi luthuthukisa ukufunda futhi luqhubekisela phambili ulwazi noma ukucabanga. UVygotsky (1978) uqhubeka ulimi luyinhlanganisela yemicabango futhi luyinhlanganisela yolwazi. UWoolfolk (2004) uthi abafundi kufanele basebenzise ulimi njengomoyampilo ukuze bezokwazi ukubhekana nayo yonke imisebenzi edinga ukwethulwa ngumuntu ngayedwana, okungaba izinkulumo ezilungiselelwe nezingalungiselelwangwa. Ukushelela komfundi ekusebenziseni ulimi kuncike kakhulu ekutheni asebenzisane nabanye abafundi futhi alekelelwe ngendlela efanele nguthisha ukuze ekugcineni umfundi athuthukise izinga lakhe lokukhuluma emva kokuzijwayeza ukuxoxisana nokusebenzisana nabanye ngokwezinga lakhe (Woolfolk, 2004). UVygotsky (1978) ukholelwa ekutheni kunezinto ezinjengokuhlanganyela, isiko kanye nolimi ezithinta indlela umuntu afunda ngayo ulwazi olusha. UVygotsky (1978) uyakucacisa ukuthi ukufunda komuntu ngayedwa kuba nemiphumela emihle lapho esezihlanganisa nabanye okungaba ontanga, othisha kanye nabanye abadala bahlanganise ulwazi lwabo lwangaphambilini.

3.5 Injulalwazi yeSocial constructivism nokufundiswa kwekhono lokulalela

Lapha ngichaza ukuthi injulalwazi ye-Social constructivism ingasebenza kanjani uma kufundiswa ikhono lokulalela kweqembu kanye nelokulalela komuntu ngayedwana.

3.5.1 Injulalwazi yeSocial constructivism nokulalela kweqembu kanye nokomuntu ngamunye

UBruner (1996) uthi abafundi uma besebenza ngokuhlanganyela bexoxisana ngemibono yabo eyahlukene lokho kuthuthukisa ikhono labo lokulalela bebodwa noma beyiqembu. Ekufundeni ngokuhlanganyela kukhula amakhono amaningi ngesikhathi ukufunda kuqhubeka (Bruffer, 1993). Ngokufunda ngokuhlanganyela emaqenjini kwethulwa izingxenye zemisebenzi, kanti lokhu kugqugquzela ukuthi abafundi balalelane ngokungacwasani ngokuthi omunye uqhamuka kuphi kanye ngokungacwasani ngokobululili nangezinga lempilo (Slavin, 1996). USlavin (1996) uthi uma uthisha ebuza abafundi ukuthi ngabe yini noma yikuphi okubasizile ukuze baqhamuke nesixazululo somsebenzi bendawonye abawenze ngempumelelo, lokhu

kufundisa abafundi ukuthi bathuthukise ikhono lokulalela omunye nomunye eqenjini lapho besebenza ngokuhlanganyela.

UCohen (1994) uthi uma abafundi besebenza ngokuhlanganyela bakha futhi bexoxisana ngezindlela ezingaletha inqubekela phambili emaqenjini, kulezo zingxoxo bafunda ikhono lokulalela. Uma abafundi behlanganyela ndawonye lapho benza imisebenzi kwenza bazizwe benokuzethemba futhi bafunda nokunikezelana amathuba emisebenzi konke okwenza bafunde ukubaluleka kokulalela (Slavin, 1996).

Uma kwakhiwa amaqembu kuba ngabafundi ababili noma ngaphezulu, abafundi bahlangana benendlela yokuziphatha eyehlukene kanti ekhulwiniminyaka lezi-21 kulindeleke ukuthi abafundi babe yingxenye enkulu yokufunda behlangene, lokhu kubenza babe nokuzethemba kukho konke abakwenzayo (Cohen, 1994). UCohen (1994) uthi ukufunda ngokubambisana kunikeza izindlela ezisebenzayo zakudala indawo ekilasini ukusiza abafundi ukuthi bafunde amakhono endabuko nolwazi kanye nokuthuthukisa amakhono abo okudala noma okwakha nawokuxhumana adingekayo emphakathini nasemnothweni wanamuhla. UCohen (1994) uqhubeka athi impilo yomndeni isitshintshile, abafundi abaningi abawathuthukisi amakhono ekhaya lokhu kube sekufanele kube umsebenzi wothisha ukuthuthukisa lawa makhono ajwayelekile. Ngokusebenzisana nokufunda ngokubambisana, amakhono amathathu ajwayelekile angathuthukiswa kakhulu okubalwa ukubambisana, amakhono okuxhumana namakhono okufunda (Cohen, 1994).

UJohnson noJohnson (1990) bathi kunemigomo eyisihlanu ekumele isetshenziswe ukuze ukusebenza ngokubambisana kube impumelelo bese nabafundi bethuthukisa ikhono lokulalela nokukhuluma. UJohnson noJohnson (1990) bathi umngomo wokuqala ukuncikana okuhle lapho umfundi ngamunye oseqenjini enomnikelo ohlukile okumele awenze emzamweni ohlanganyelwe.

UJohnson noJohnson (1990) bathi umgomo wesibili ukuziphendulela komuntu ngamunye, okungukuthi bonke abafundi eqenjini kumele baziphendulele ngokunikela

ngesabelo sabo somsebenzi kanye nokuphatha kahle zonke izinto okufanele zifundwe ukuze kufinyelelwe empumelelweni yeqembu.

UJohnson noJohnson (1990) baqhubeka bathi umngomo wesithathu ukuthi ukusebenza bukhoma, ubuso nobuso bukhuthaza ukusebenzisana, nakuba omunye umsebenzi ungase uhlukaniswe futhi wenziwe ngabanye noma wenziwe ngumuntu ngayedwana kufanele kodwa omunye umsebenzi wenziwe ngokuhlanganyela, amalunga eqembu enikezelana impendulo, ukucabanga okuyinselelo neziphetho mhlawumbe ukufundisa, ukusiza, ukusekela, ukushayelana ihlombe nokukhuthazana ukuze kufinyelelwe kokuhloswe yiqembu.

UJohnson noJohnson (1990) bathi umngomo wesine ukusetshenziswa okufanele kwamakhono okuxhumana nabantu, ukusebenzisana namaqembu amancane, lapha emgomeni wesine abafundi bayakhuthazwa futhi bayasizwa ukuthuthukisa nokuzijwayeza ukwakha ukwethembana, ubuholi, ukuxhumana okwenza izinqubo kanye namakhono okulawula ukungaboni ngaso linye eqenjini.

Umngomo wesihlanu ukucutshungulwa kweqembu lapho amalunga abeka imigomo yeqembu, achaze ukuthi yiziphi izenzo zelunga eziwusizo noma ezingelona usizo, ahlale futhi ngezikhathi ezithile ukuthi enza kahle yini njengeqembu, aphinde aveze izinguquko azozenza ukuze asebenze ngempumelelo esikhathini esizayo (Johnson & Johnson,1990).

Ukuhlela lezi zimiso noma le migomo yokufunda ngokubambisana kusiza ukuqinisekisa imizamo yokubambisana futhi kuvumela ukuqaliswa okuhlelekile kokufunda ngokubambisana ukuze kube nemiphumela ehlala isikhathi eside (Johnson & Johnson,1990). UKagan noKagan (1994) bathi okwenza ukusebenza ngamaqembu kube yimpumelelo yimiphumela enobufakazi bamalunga eqembu esekeliwe, ukuthi kungabi khona ukuncintisana okubi eqenjini kanye nokungathathi uhlangothi esimweni somuntu ngamunye kwabanye abafundi. UKagan noKagan (1994) baqhubeka bathi uma kubekwe imigomo emaqenjini eyisisekelo seqembu kuyathuthuka ukufunda ukukhuluma kanye nokulalelana kubafundi ngoba bazizwa bengenakho ukwesaba lapho bethula imibona yabo eyahlukeni. Zikhona nezindlela

ezingasetshenziswa ukukhuthaza ukusebenza ngokuhlanganyela okungaba indlela yokubhala phansi imiklomelo yamaqembu ngokwenza kahle kwalo misebenzi emaqenjini (Slavin, 1996). USlavin (1996) uthi lokhu kunikezela ngemiklomelo kanye nokuklonyeliswa kwamaqembu kukhuthaza ukuthi abafundi balangazelele ukusizana nokuthi benze misebenzi.

Leli khono lokulalela lingacijwa futhi ngokuthi kunikezwe amaqembu izincwadi ezinezindatshana, bese abanye abafundi bafunde ngokuphimisa kakhulu abanye balalele, ngemuva kokulalela labo abangabalaleli kufanele bafingqe indatshana babhale ukuthi ikhuluma ngani, lokhu kwenziwa ngokushintshanisana bese kuthi ekugcineni uthisha ubhalisa isivivinyo sokuhlola lezo zindatshana ukuze athole ukuthi abafundi bayaziqonda yini (Slavin, 1996). USlavin (1996) uqhubeka athi abafundi baphindela emaqenjini abo bese beyobona ukuthi ngabe basebenze kanjani njengeqembu, lokhu kuhlola iqembu kanye nomfundi ngayedwa. Uthisha ulindelelke ukuthi asize abafundi aphinde angenelele lapho abafundi benezinkinga uma basebenza emaqenjini abo (Jonson & Johnson, 1990).

Ngakho-ke le njulalwazi ngabona ingolufanele lolu ucwaningo ngenxa yokuthi othisha basebenzise amasu nezindlela ezahlukene ukufundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza IsiZulu uLimi Lokuqala Lokwengeza – okuwulwazi olusha. Nokho abafundi bangaqhubeka balalele bese bekhuluma ulimi lwesiZulu emakhaya ngokusebenzisana namalunga omndeni noma ngokuxhumana nabantu emiphakathini abahlala kuyona. Abafundi bangafunda ukulalela nokukhuluma esikoleni uma basebenzisana noma bexhumana nothisha ababafundisayo kanye nabanye abafundi.

3.6 Isiphetho

Kulesi sahluko ngichaze kabanzi ukuthi iyini injulalwazi. Nginike izincazelo ezahlukene eziphakanyiswa ngababhali abahlukene. Ngivezile ukuthi injulalwazi iyisakhiwo esilekelela noma esiveza inkolelo noma okusemqondweni ngaphansi kwalokho okusuke kucwaningwa. Ngibese sengichaza ngenjulalwazi ye-Social constructivism kaVygotsky (1978) okuyiyona engiyikhethile futhi okuyiyona engiyibone ilufanele lolu cwano lwami.

Ngibese sengichaza ukuthi injulalwazi ye-Social constructivism ikhuthaza kakhulu ukusebenza kweqembu noma ukusebenza ngokubambisana. Ngachaza nokuthi ngokusebenza ngokubambisana kwabafundi kuthuthuka ikhono lokulalela kanye nekhono lokukhuluma esekungamakhono angasafundiswa emindenini eminingi ngenxa yokushintsha kwesikhathi esimatasatasa okuphilwa kusona. Ngichaze nokuthi ulwazi lwakhiwa lapho abafundi befunda ngokuhlanganyela emaqenjini abo futhi ngesikhathi umfundi ekhuluma eqenjini lakhe ufunda ikhono lokukhuluma.

Ngibe sengichaza indlela abafundi abafunda ngayo ukulalela uma besebenzisana emaqenjini abo bexoxisana ngezindlela ezingathuthukisa ukusebenzisana okunezithelo ezinhle. Ngibale nemigomo okumele isetshenziswe ukuze ukusebenza ngokubambisana kube impumelelo bese abafundi bethuthuka kahle emakhonweni okulalela nokukhuluma. Ngibale ukuncikana, ukuziphendulela komuntu ngamunye, ukusebenza ubuso nobuso noma nindawonye ukusetshenziswa okufanele kwamakhono okuxhumana nabantu, ukusebenzisana namaqembu amancane kanye nokucutshungulwa kweqembu lapho amalunga abeka imigomo yeqembu. Ngibe sengivala ngemisebenzi engenziwa ngamaqembu ukufunda ikhono lokulalela, lapho abafundi bengafunda izindatshana bese bezifingqa ngokuqonda kwabo.

Isahluko esilandelayo sichaza izindlela zocwaningo engizisebenzisile kulolu cwaningo lwami.

ISAPHLUKO 4

IZINDLELA ZOCWANINGO

4.1 Isingeniso

UKilani noKobziev (2016) bathi izindlela zocwaningo zingachazwa njengezindlela zokukhiqiza nokuhlaziya imininingo futhi lezi zindlela kufanele zihambisane nezinkinga noma nemibuzo yocwangingo ukuze umcwaningi athole imiphumela enemibuzo nekungeyoqobo. Izindlela zocwaningo ziyithuluzi elibalulekile ocwaningweni ukuze kutholakale izinkinga okudingeka ziphenywe futhi kufinyelelwe kulokhu okuyinhloso noma izinhloso zocwaningo (Kilani & Kobziev, 2016). URodolo (2008) uchaza izindlela zocwaningo njengenqubo yocwaningo elandelwayo ukuze izinhloso zocwaningo,

Izindlela zocwaningo zicacisa futhi zichaze izinhloso zocwaningo futhi zihlonze izidingo zazo ukuze zivumelane nesidingo socwaningo (Kilani & noKobzie, 2016). U-Iacono nabanye (2009) bathi izindlela zocwaningo zibhekiswe endleleni yokusebenzisa amasu kanye nezinqubo ezilandelwayo ekwakhiweni noma kubunjalo bocwaningo. U-Iacono nabanye (2009) baqhubeka bathi izindlela zocwaningo zibalulekile ukuze kuzuzwe futhi kucaciswe lokhu okubalulekile okuyizinhloso zocwaningo. UKilani noKobzie (2016) bathi inhloso enkulu yezindlela zocwaningo ukunikeza umbono ocacile wokuthi yiziphi izindlela ezizosetshenziswa kanye nokuxoxa ngezinkinga zocwaningo ukuze kubhekwane nazo. Ngakho-ke izindlela zocwaningo zibalulekile ocwaningweni ukucacisa zonke izinyathelo ezizolandelwa nezidingekayo ukuze kuzuzwe izinhloso zocwaningo (Kilani & Kobzie, 2016).

Kulesi sahluko ngichaza kabanzi ngezindlela zocwaningo ezisebenze kulolu cwaningo. Ngibheka ipharadayimu yomhumusho, umklamo nobunjalo bocwaningo, izindlela zokukhiqiza imininingo, abahlanganyeli bocwaningo, indawo lapho ucwaningo luqhutshwa khona, ukuhlaziywa kwemininingo ekhiqizwe kubahlanganyeli bocwaningo, inkambiso elungileyo yocwaningo, ukwethembeka kocwaningo, imingcele kanye nezingqinamba zocwaningo.

Ngezansi ngiqala ngokuchaza ipharadaymu nokuthi yingani ngikhethe eyomhumusho kulolu cwaningo lwami.

4.2 Ipharadaymu yomhumusho

Ipharadaymu iwuhlaka olwakhayo nolubanzi, iphethini noma imodeli ethize elandelwayo ukuchaza okuthize (Benton & Graib, 2011)

Kunezinhlalo ezinhlanu ezahlukene zamapharadaymu. UHua (2015) uthi ipharadaymu yokuqala ipharadaymu yephosithivisti, ephatha izilinganiso zamasiko kanye nezinkambiso zamasiko futhi ixhumene nokuziphatha okuguquguqukayo. Eyesibili ipharadaymu ngeyomhumusho, efuna ukwembula nokuhumusha isiko ngomongo lapho abacwaningwayo baphila khona nsuku zonke (Hua, 2015). Eyesithathu ipharadaymu ehlaziya ngokujulile, egcizelela umthelela wezakhiwo ezinkulu ekuxhumaneni kwamasiko (Hua, 2015). Eyesine ipharadaymu yokwakha, enaka kakhulu isihloko sokwenziwa kwencazelo futhi ethi ukwehlukana kwamasiko kanye nobulungu kwakhiwa emphakathini (Hua, 2015). UHua (2015) ubala ipharadaymu yesihlanu ekuyipharadaymu engokoqobo njengemelene nobudlelwano phakathi kwesakhiwo kanye nokuzikhethela kwabantu ukuthi bafunani.

Lolu cwaningo lungaphansi kwepharadaymu yomhumusho. Ipharadaymu yomhumusho yiyona elungele lolu cwaningo futhi ingisize ukuba ngingene ngigxile embonweni owethulwa yilokhu okucwaningwayo njengento ephelele, futhi ingivumele ukuthi ngingene ngigxile esimweni sabahlanganyeli sempilo kanye nokubabona ubuso nobuso ngenkathi ngenza izingxoxo ezisakuhleleka, ngisebenzisa isiqophamazwi futhi ngibhala amanothi emicabango, imizwa nemibono yabo ukuze ngigweme amaphutha nokukhiqiza imininingo engenabo ubuqiniso.

Le pharadaymu yomhumusho ihambelana kahle futhi nocwaningo oluyikhwalethivu ngoba ingeze ukuthi ngihambele abahlanganyeli endaweni yabo yokufundisela, ngiqonde kahle ngesimo kanye nendawo abafundisela kuyona, ngibabuka ngqo ngokwethamela izifunjwana zabo. Lokhu kwangenza ngakwazi ukukhiqiza imininingo ngisendaweni yabo abahlanganyeli. UHelmi noPius (2020) bathi ipharadaymu

yomhumusho yenza abacwaningi bathole ukujula okwengeziwe ngokufunda ulwazi nemibono yengqikithi ethize yezenhlalo.

UHelmi noPius (2020) bathi ipharadaymu yomhumusho ibheka ukuhluka okunjengamasiko, izimo kanye nezikhathi eziholela ekuthuthukisweni kwamaqiniso ahlukahlukene emphakathini. Ipharadaymu yomhumusho iphinde ikhathazeke kakhulu ngezinguquququko ezijulile ezezenkayo ezimpilweni zabantu (Helmi & Pius, 2020). Ipharadaymu yomhumusho iphinde ibheke umuntu njengohlukile ezimweni ezingokoqobo njengoba edala ukujula okwengeziwe ngezincazelo nangokomcabango wokuthi abantu abanakuhlolwa ngendlela efanayo nezimo ezibonakalayo (Helmi & Pius, 2020).

UMyers (2008) uthi ukusetshenziswa kwepharadaymu yomhumusho kuholela ekukhiqizweni kwemininingo okuneqiniso bezinga eliphezulu njengoba kusekelwe olwazini oluvela kumuntu siqu ngokucabangela okuguquguqukayo futhi okuhlukahlukene. UMyers (2008) uqhubeka athi ipharadaymu yomhumusho yenza abacwaningi baphathe umongo wocwaningo nesimo salo njengohlukile uma kucatshangelwa izimo ezinikeziwe ezihlotshaniswayo kanye nabahlanganyeli ababe yingxenye yocwaningo. Le pharadaymu incike enjulalwazini yokubheka nokucubungula indlela abantu abafunda ngayo nezinselelo abantu abahlangabezana nazo esimweni sansuku zonke (Myers, 2008). Ingisizile ukuba ngikwazi ukubheka isimo senhlalo abacwaningwayo abaphila ngaphansi kwaso ngase ngizimbandakanya nabo (Myers, 2008).

Ngezansi ngichaza ngomklamo kanye nobunjalo bocwaningo.

4.3 Umklamo nobunjalo bocwaningo

Umklamo wocwaningo indlela ehlelekile ethathwayo ukukhiqiza nokuhlaziya imininingo ukuze imphumela yocwaningo ibe ngenohlonze (Kilani & Kobziev, 2016). UBobbie (2012) uthi kubalulekile ukuqonda izinhloso zocwaningo kahle nangokucacile ukuze kube lula ukukhetha umklamo wocwaningo ofanele bese kufezeka nenhloso yocwaningo. Ngesikhathi kukhethwa umklamo wocwaningo kunezinto ezimbili okumele zibhekwe okuyizimpawu zesihloko kanye nesikhathi

sokwenza ucwaningo; kanye nesitatimende sokuthi umklamo wocwaningo uhlukene kathathu: ucwaningo oluyikhwalthethivu, nocwaningo oluyikhwantithethivu kanye nocwaningo oluxubile (Kilani & Kobziev, 2016). Okubalulekile wukuthi umcwaningi kumele abhekisise inhloso yocwaningo bese ekhetha uhlobo locwaningo olufanele.

Ubunjalo bocwaningo buchazwa njengendlela umcwaningi azoyilandela lapho ephendula imibuzo yocwaningo (Kilani & Kobziev, 2016). UKilani noKobziev (2016) bathi ubunjalo bocwaningo bunikeza inkombandlela yocwaningo, kuhlenganisa nenqubo ucwaningo olwanziwe ngayo. URowley (2002) uthi isu noma iqhinga elikhethiwe locwaningo liya ngemibuzo yocwaningo kanjalo nezinhloso zocwaningo.

4.3.1 *Ucwaningo oluyikhwalthethivu*

Lolu wucwaningo oluyikhwalthethivu. Ucwaningo oluyikhwalthethivu luvumela umcwaningi ukuba akhiqize imininingo ehlelekile kubahlanganyeli (Mohajana, 2018). Umcwaningi wamukela indlela yocwaningo oluyikhwalthethivu njengesetshenziswa lapho abacwaningi bekhqiza imininingo esimweni sobuso nobuso ngokusebenzisana nabantu abakhethiwe ezindaweni zabo (MicMillan & Schumacher, 2006).

UCreswell (2008) uchaza ucwaningo oluyikhwalthethivu njengohlobo lo cwaningo lwezemfundo lapho umcwaningi ethembela emibonweni yabahlanganyeli, abuze imibuzo ebanzi, nevamile, akhiqize imininingo ehlanganisa amagama noma umbhalo kubahlanganyeli, abese echaza ukuhlanganyela futhi enze uphenyo ngendlela eqondile. UCreswell (2008) uqhubeka athi ucwaningo oluyikhwalthethivu luchaza futhi luhlaziye izinkolelo zabantu ngabanye kanye neziyiqoqo lezenzo zomphakathi kanye nencazelo abantu ababelwe yona. UCreswell (2009) ugcizelela ukuthi ocwaningweni oluyikhwalthethivu umcwaningi akakhiqizi imininingo ngokunikeza umhlanganyeli ngamunye ithuluzi lokuthi agcwalise lolo lwazi kulelo thuluzi kodwa umcwaningi ukhiqiza imininingo ngokuthi aye yena siqu sakhe kumhlanganyeli axoxisane naye, aphinde abuke lokho akwenzayo umhlanganyeli kuleyo ndawo ayijwayele noma ahlezi ekuyona njengomhlanganyeli.

UMaykurt noMorehouse (2001) baveza ukuthi ucwaningo oluyikhwalthethivu ngokuvamile luhlola amazwi nezenzo zabantu ngezindlela ezilandisayo noma ezichazayo, ezimele kakhulu isimo sbahlanganyeli bocwaningo abaphila ngaphansi kwaso.

Lolu cwaningo lwami luyikhwalthethivu ngoba lusekelwe enjulalwazini ye-Social constructivism, ebika ukuthi iqiniso liyisipiliyoni senhlalo esinezingqinamba eziningi esisebenzisanayo futhi eyisabelo sempilo esihunyushwa ngabantu ngokwehlukahlukana kwabo (McMillan & Schumacher, 2006). Ucwaningo oluyikhwalthethivu luhlobene nencazelo eqhubekayo lapho ingeke ihloleke ngobuningi noma ngenani (Helmi & Pius, 2020). UHelm noPius (2020) baqhubeka bathi ucwaningo oluyikhwalthethivu luhlose ukuhlinzeka ukuqonda okuthile okususelwe kulabo abahlangabezana nakho ngokujwayelekile empilweni yabo yansuku zonke. UCreswell (2008) uthi lolu cwaningo oluyikhwalthethivu luhloselwe ukuthola ukuqonda okujulile ukuze umcwaningi akwazi ukuthola izimpendulo ezisezingeni eliphezulu nezinothile kulo lonke ucwaningo.

Ucwaningo oluyikhwalthethivu luncikene nepharadaymu yomuhumusho engiyichazile ngaphambilini. UBobbie (2012) uthi ucwaningo oluyikhwalthethivu luvamise ukuncikana nepharadaymu yomuhumusho ukusiza abacwaningi ukuthi bafunde ngenhlalo kanye namasiko futhi bakwazi ukubona lokho okwenzeka kubahlanganyeli nsukuzonke bese bekuhumusha. UWright nabanye (2004) bachaza ukuthi imininingo ocwaningweni oluyikhwalthethivu iza ngendlela engamagama, noma imishwana kanye nokulandisa esikhundlelni sezinombolo. Lokhu kuchaza ukuthi izincazelo nokuxoxisana yikhona okwenza imininingo ekhiqizwe ocwaningweni ibe ngenothile futhi enamandla aqinile (Wright et al., 2004)

Ngisebenzisa ucwaningo oluyikhwalthethivu ngenhloso yokuphendula imibuzongqangi yalolu cwaningo. UNkosi (2011) uthi ucwaningo oluyikhwalthethivu lungathathwa njengesibuko esingakwazi ukuthi sibuke ngaso noma sibheke futhi siphawula ngezinto eziphathelele nenhlalo yabantu.

UMbata (2021) uthi ucwaningo oluyikhwalthethivu lwenziwa ngumcwaningi ngokuthi aye kuleso simo acwaninga ngaso, abuke abahlanganyeli bocwaningo besesimweni abahlale bekuso emihleni, kungabi ukuthi kukhona okushintshayo ngoba kukhona umcwaningi. Ngakho-ke ucwaningo oluyikhwalthethivu lunjengokukhanya okusiza umcwaningi ukuba abuke futhi aphawule ngezinto eziphathelene nenhlalo yabantu.

Lolu cwaningo luyikhwalthethivu ngoba ngikhiqize imininingo ngokuya mathupha kubahlanganyeli abahlanu futhi kube nezingxoxo ezisakuhleleka nabahlanganyeli bocwaningo, okungothisha abahlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni le-10-11, ngethamela izifunjwana zabo lapho befundisa ngamakhono okulalela nokukhuluma, ngaphinde ngahlaziya amadokhumenti, okube ngamalungiselelo ezifunjwana ngenhloso yokuthi kuphenduleke imibuzongqangi yalolu cwaningo.

Ucwaningo oluyikhwalthethivu lungisizile ukuba ngikwazi ukubheka izinto ngokwemvelo yazo noma ngizibonele bukhoma. Imininingo ekhiqizwe kulolu cwaningo ayincikile ezinombolweni kodwa iqoshwe yaba ngamagama ashiwo ngabahlanganyeli kanye nababekwenza lapho befundisa ngokulalela nokukhuluma.

Kulolu cwaningo lwami oluyikhwalthethivu bengibuka isimo sokufundiswa kokulalela nokukhuluma ngokubheka abacwaningwayo besesimweni abahlale bekuso nsuku zonke, kwangaba bikho abakushintsha ngoba kukhona mina njengomcwaningi.

4.3.2 *Ucwaningo lwesimo*

Lolu wucwaningo lwesimo. UCohen nabanye (2007) bachaza ucwaningo lwesimo njengento ehlanganisiwe yaba yinye okubandakanya abafundi, igumbi lokufundela kanye nomphakathi. UCohen nabanye (2007) bathi ucwaningo lwesimo luyaphenyisisa, lubike ngezimo ezenzeka ezimpilweni zabantu. UMbata (2021) uthi kunokuxhumana okukhulu phakathi kocwaningo lwesimo nenjulalwazi ye-Social constructivism. UVygotsky (1978) uthi intuthuko ayinakuhlukaniswa nesimo, ngakho-ke indlela yokuhlola izinqumo zengqondo ngeke ihlukaniswe nesimo umuntu aphila ngaphansi kwaso noma umphakathi akhulele kuwona. UYin (1994) yena uthi

ucwaningo lwesimo luncike kakhulu kulokho okwenzeka empilweni yangempela noma esimweni umuntu aphila ngaphansi kwaso nsuku zonke.

UCohen nabanye (2018) bathi ucwaningo lwesimo luyacubungulisisa, lubike ngezimo ezenzeka ezimpilweni zabantu. Ucwaningo lwesimo lukhiqiza imininingo kubantu abayingxenye encane emele abaningi esimweni sempilo yangempela (Kabir, 2019). Ucwaningo lwesimo lungasetshenziswa ukwethamela labo abathintekayo ocwaningweni noma abahlanganyeli ukuze umcwaningi abe nokuqonda ngqo isimo (Kabir, 2019)

UYin (2009) uchaza bese esinikeza izinhlobo ezine zocwaningo lwesimo: okungoluhlulayo, oluchazayo, oluqonde isimo thizeni kanye noluyinhlanganisela yezinto. Kulolu cwaningo ngisebenzisa inhlanganisela yezinto ngoba lolu hlobo locwaningo lwesimo lwenza ngikwazi ukubika ngengikukutholayo ocwaningweni ezikoleni ezahlukene. Yingakho ngikhethe ngokuqikelela izikole ezinhlanu ukuze ngikwazi ukubika engikuthola kuzona.

Ucwaningo lwesimo ngilusebenzisa ngokuba nezingxoxo ezisakuhleleka nabahlanganyeli, okungothisha bezikole ezinhlanu zaseMlazi abafundisa isiZulu uLimi Lokuqala Lokwengeza, ngethamela izifunjwana futhi ngahlaziya namadokhumenti. Ngagibheka izimo ezahlukene ezikoleni ezinemiphumela engamazinga ahlukeni okuphumelela, okubizwa ngekhwalithethivu saveyi.

Ngezansi ngichaza indawo yocwaningo.

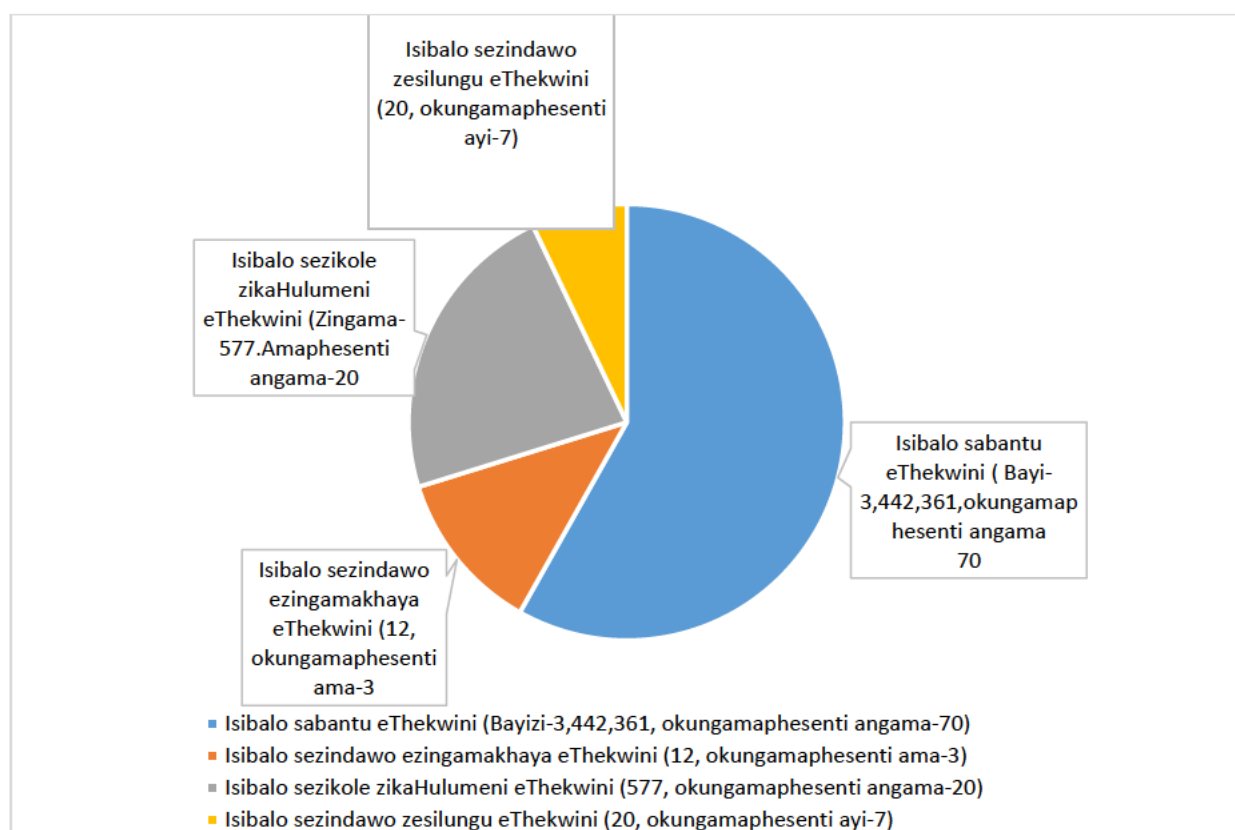
4.4 Indawo yocwaningo

Lolu cwaningo luqhutshwe ezikoleni ezinhlanu eziseMlazi. Lezi zikole ngazikhetha ngoba zinabafundi abaxube izinhlanga futhi isiZulu sifundiswa njengolimi lokuqala lokwengeza. Lezi zikole zisemphakathini lapho kukhulunywa izilimi ezahlukahlukeni. Othisha abafundisa kulezi zikole ngabezinhlanga ezahlukene kodwa isiZulu sifundiswa ngothisha bomdabu baseNingizimu-Afrika abakhuluma isiZulu njengolimi lwasekhaya. Ezikoleni ezixube izinhlanga isiZulu sisathathwa njengesifundo esinganakwa nesibukelwa phansi ngisho nangabaphathi bezikole (Zikhali, 2016).

Ukunezela kulokhu, ngezansi nginikeze umfanekisomdwebo otshengisa isibalo sabantu endaweni yaseThekwini lapho isifunda saseMlazi sitholakala khona. Emva kwawo kulandela nomfanekisomdwebo otshengisa izilimi ezikhulunyayo endaweni yaseThekwini.

Izibalo ziveza ukuthi abantu abakhona eThekwini bayi-3,442,361, isibalo sezindawo ezingamakhaya eThekwini ziye-12, isibalo sezikole zikaHulumeni eThekwini zingama-577 kanye nesibalo sezindawo zesilungu eThekwini ziye-20 (Statistics South Africa, 2022).

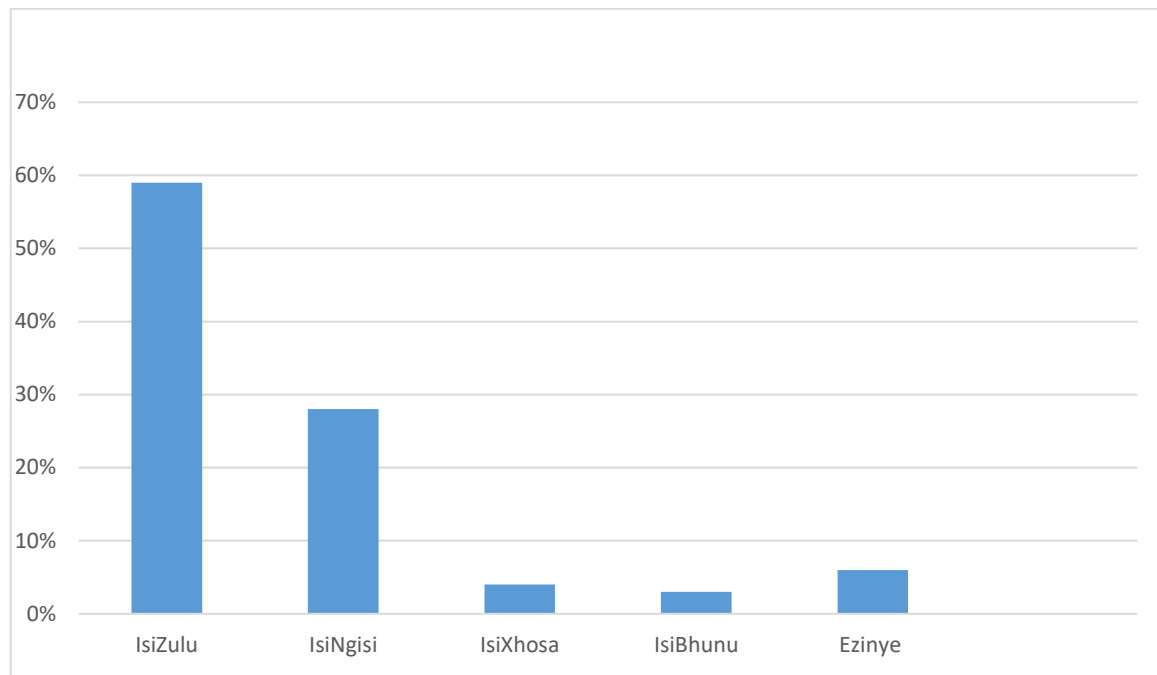
Lo mdwebo olandelayo uveza izibalo zabantu ezindaweni ezihlukene zaseThekwini.



Umfanekiso 4.1: Umfanekiso osamdwebo oveza izibalo zabantu eThekwini

IsiZulu sibonakala siwulimi olukhulunywa ngabantu abaningi esifundeni saseMlazi, kulandela isiNgisi, kalandele isiBhunu, kugcine isiXhosa, kanti kukhona nezinye izilimi ezingadalulwangwa (Statistics South Africa, 2022).

Lo mfanekiso olandelayo uveza izilimi ezikhulunywa ngabantu esifundeni saseMlazi, eThekwini.



Umfanekiso 4.2: Umfanekisomdwebo wezilinganiso eziveza izilimi ezikhulunywa eThekwini esifundeni saseMlazi

Ngezansi ngichaza ngabahlanganyeli bocwaningo kanye nendlela yokubaqoka.

4.5 Abahlanganyeli bocwaningo nendlela yokubaqoka

Lapha ngichaza ngabahlanganyeli balolu cwaningo engibe nezingxoxo ezisakuhleleka nabo, ngaphinde ngathamela nezifunjwana ngasinye umhlanganyeli ngamunye ngaphinde ngahlaziya namalungiselelo esifunjwana. Ngichaza nobungako besampula. Ngichaza nangezizathu zokuqoka kwabahlanganyeli kanye nokungaqoki abahlanganyeli abathize.

4.5.1 Abahlanganyeli

Abahlanganyeli bocwaningo ngothisha abayisihlanu abafundisa amabanga 10-11 isiZulu uLimi Lokuqala Lokwengezwa ezikoleni ezinhlanu zasesiFundeni saseMlazi ezixube izinhlanga. Ngikhethe uthisha oyedwa esikoleni ngasinye ofundisa ibanga le-10 kanye nele-11. Lokhu kwenze ukuthi ngibe nothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu ezihlukene ezixube

izinhlanga, esifundeni saseMlazi, eThekwini. Ngakhetha lawa mabanga ngoba ngokuvamile kusuke sekubhekeke ukuthi abafundi sebeyakwazi ukulalela nokukhuluma ulimi lwesiZulu ngendlela efanele.

Okwenza ngakhetha inani elincane lothisha kulolu cwaningo ukuthi ngangifisa ukuthola ulwazi olujulile kothisha abanolwazi olunzulu ekufundiseni isiZulu Ulimi Lokuqala Lokwengeza ezikoleni zaseMlazi ezixube izinhlanga.

ULiamputtong (2019) uyawuncoma umbono wokusebenzisa indlela yesampula lenani elincane uma kukhiqizwa imininingo ngokuthi ukukhethwa kwenani elincane labahlanganyeli ocwaningweni oluyikhwalthethivu kuyasiza ekutholeni ulwazi olujulile ngesimo esicwaningwayo. USimion (2016) uyayeseka indlela yokuhlunga inani elincane labahlanganyeli uma kukhiqizwa imininingo ocwaningweni oluyikhwalthethivu. Ngakho-ke othisha abahlanu abayisampula ukukhethwa kwabo kungokunenhloso noma kungokuhlosiwe. UCohen nabanye (2018) bathi ukuqoka okuhlosiwe kusetshenziswa uma kudingeka abantu abanolwazi oluqondene ngqo nalokho okudingwa wucwaningo.

4.5.2 Ukuqoka abahlanganyeli

Indlela yokwenza nokukhetha amasampula isho isenzo sokuthola nokukhetha abahlanganyeli abafanelekile abazobamba iqhaza ocwaningweni olumele abantu abaningi (Simion, 2016).

Lolu cwaningo lusebenzise indlela yokuqoka okuhlosiwe eyaziwa nangokuthi indlela yokunquma. UCohen nabanye (2011) bathi ocwaningweni oluyikhwalthethivu, umcwaningi uqoka isampula labantu ngokwendlela abona ngayo. UDe Vos (2005) uthi ukuqoka okuhlosiwe yilapho icala elithize labahlanganyeli likhethwa ngoba libonisa inqubo enentshisekelo yocwaningo oluthize. USimion (2016) uthi ukuqoka okuhlosiwe kusetshenziswa ngabancwaningi lapho beqondise kubahlanganyeli abathize ekukhiqizeni imininingo ukuze banikeze ulwazi olungcono kakhulu oludingekayo oluzosiza ukufeza inhloso yocwaningo. Okusho ukuthi, uma kusetshenziswa le ndlela yokuqoka okuhlosiwe abahlanganyeli abaveli kubantu abaningi, kukhethwa labo abanamathuba alinganayo okukhethwa ukuze babambe

iqhaza ocwaningweni (Simion, 2016). Abacwaningi abasebenzisa le ndlela yokuqoka okuhlosiwe ngokuvamile bakhetha inani elincane labahlanganyeli (Simiom, 2016).

4.5.3 Izizathu zokuqoka nokungaqoki abahlanganyeli abathize

Abahlanganyeli abayisihlanu abangothisha abafundisi IsiZulu Ulimi Lokuqala Lokwengeza kubafundi abenza amabanga 10-11 ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga bakhethwe ngenhloso. Bangothisha abafundisa ezikoleni ezisemazingeni ahlukene okuphumelela esifundeni saseMlazi.

Othisha laba abayisihlanu ngibakhetha ngokuthi ngibheke uhlu lwezikole oluyaye luthunyelwe kothisha ngabaholi bezifunda. Lapho kuyaye kuvezwe izikole ngokwemiphumela yazo ebangeni leshuminambili kusukela kwesizishaye zonke emakhanda kuye kwesiphume inombolo yeshumi kepha mina ngicwaninge ngothisha bamabanga 10-11 kulolu cwaningo. Ngibheke lezo zikole eziphezulu ngamazinga emiphumela. Ngamanye amazwi ngisebenzise ikhwalithethivu saveyi. Ngikhethe kulezi zikole ukuze ngithole ukuthi zona lezi zikole yimaphi amasu nezindlela zokufundisa ukulalela nokukhuluma ezenza ukuthi zithole noma zizuze imiphumela emihle esifundweni solimi lwesiZulu uLimi Lokuqala Lokwengeza. Uthisha oyedwa wakhethwa esikoleni esisodwa ngenxa yokuthi ufundisa ibanga leshumi kanye neleshumi nanye esikoleni afundisa kusona.

Ngabahlanganyeli besibili kuqondiswe kubafundi. Bangabahlanganyeli besibili ngoba babekhona egunjini lokufundisa ngesikhathi uthisha efundisa isifunjwana sakhe lapho ethanyelwe. Laba bafundi basaneminyaka engaphansi kweyi-18 ngakho kube sekufanele ukuthi banikezwe incwadi eya kubazali ukugunyaza ukuthi babe khona egunjini ngesikhathi ngethamele isifunjwana sikathisha. Yize ngingazibandakanyi nabo ngqo kepha babekhona nabo egunjini lapho ngangethamele izifunjwana

Ngezansi ngichaza ngezindlela engizisebenzisile ukukhiqiza imininingo kulolu cwaningo.

4.6 Izindlela zokukhiqiza imininingo

Imininingo ngiyikhiqize ngokwethamela izifunjwana lapho othisha befundisa kanye nangezingxoxo ezisakuhleleka nabahlanganyeli ngabodwana ngaphinde ngahlaziya amadokhumenti, okunguhlaka lwesifunjwana.

4.6.1 Izingxoxo ezisakuhleleka

Izingxoxo ezisakuhleleka zangisiza ekukhiqizeni imininingo engangiyidinga kothisha abangabahlanganyeli balolu cwaningo. Uthisha ngamunye ngahlangana naye kanye kuphela ngoba enguthisha ofundisa womabili amabanga okuyibanga le-10 nele-11.

Ukuthatha amanothi kuphela akwanele ngoba ungathi usabhala kube khona ongakuzwa kahle. Ngisebenzise indlela yokuqopha lokho ebesikukhuluma ukuze ngisizakale uma ngihlaziya imininingo. Kulolu cwaningo imininingo ngiyikhiqize ngokusebenzisa izingxoxo ezisakuhleleka phakathi kwami nabahlanganyeli okube ngothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga zasesiFundeni saseMlazi.

UGill (2008) uthi lolu hlobo lwezingxoxo lujwayelwe ukunconywa njengoba luthathwa njengolukwaziyo ukugqugquzela abahlanganyeli ukuthi baveze imibono yabo ngaleso simo esisuke sicwaningwa. UKvale benoBrinkmann (2009) bathi izingxoxo ezisakuhleleka zigxile ekutholeni izincazelo ngendlela abahlanganyeli ababuka ngayo umhlaba abaphila kuwona ngenhloso yokuhumusha incazelo yesimo esisuke siphenywa. Ukusebenzisa izingxoxo ezisakuhleleka kungisize ukuba ngikwazi futhi ukuxhumana ngqo ngibabuka abahlanganyeli bocwaningo (Cohen et al., 2018). URule noJohn (2011) bathi indlela yezingxoxo ezisakuhleleka yenza kube lula ukuthola ulwazi kubahlanganyeli futhi ibenza bekwazi ukukhipha okungaphakathi uma bephendula imibuzo yocwaningo. Izingxoxo ezisakuhleleka zilekelele ukuthi ngikhiqize imininingo ezimpendulweni engizinikezwe ngabahlanganyeli.

Lezi zimpendulo ziphendule imibuzo evulelekile engayibuza abahlanganyeli. Umcwaningi kuhle ukuthi engeze ngemibuzo ecacisayo uma enza ucwaningo lwakhe (Rule & John, 2011). Le mibuzo ecacisayo idala ukuthi umhlanganyeli angavaleleki ekhoneneni lapho echaza futhi akwazi ukuchaza kahle afisa ukukusho,

kucace bha (Rule & John, 2011) Ukuqinisekisa ukuthi ukuxhumana phakathi komcwaningi nomhlanganyeli ngesikhathi sezingxoxo kuba yimpumelelo, kubalulekile ukuthi umcwaningi abe nohlu lwemibuzo ayihlelile, isingaba khona-ke imibuzo evuka ngesikhathi sezingxoxo ebingahleliwe (Rule & John, 2011). UMerriam (2009) uthi okuba nesheduli yemibuzo kucacisa ukuthi lezi zingxoxo zisakuhleleka yingakho kuba khona okuhleliwe bese kuba khona nokungahleliwe. UMerian (2009) uqhubeka athi le mibuzo ehleliwe yaziwa ngokuthi isheduli yezingxoxo. UCohen nabanye (2011) bathi kubalulekile ukuba umcwaningi abe naleli sheduli enemibuzo ehleliwe, bathi le mibuzo yaleli sheduli kufanele ivuleleke.

Njengoba isimo sokubhebhethaka kakhulu sesifo sokhuvethe sabe sesehlile kanti futhi nemigomo nemithetho yokuhlangana isiyehlisiwe noma seyiguquliwe nguHulumeni ngokusebenzisana Nenhlango Yezempilo Emhlabeni, izingxoxo ezisakuhleleka ngazenza ngokuhlangana nothisha ngamunye ubuso nobuso. Uthisha ngamunye ngahlangana naye ngesikhathi esingazange siphazamise umsebenzi wakhe wokufundisa esikoleni. Sahlanganela ezindaweni esasivumelene ngazo sisahlela ukuhlangana. Konke esakuhlela, sakuhlela ngomakhalekhukhwini, sobonisana kahle ngesasihlela ukukulandela nezikhathi zokuhlangana nezokwethamela isifunjwana.

Ngokusebenzisa le ndlela yokukhiqiza imininingo bengiphendula umbuzongqangi wokuqala nowesibili, okuwukuthi yiziphi izindlela namasu okufundisa othisha abakusebenzisayo nokuthi bakusebenzisa kanjani ukufundisa amakhono okulalela nokukhuluma.

4.6.2 Ukwethamela

Kulolu cwaningo ngisebesebenzise indlela yokwethamela iziifunjwana zothisha ngamunye obewumhlanganyeli wocwaningo. Ngaxoxisana naye uthisha ukuze ngize esikoleni sakhe uma esefundisa ngamakhono okulalela nokukhuluma. U-Ofori, u-Adjepong no-Assem (2018) bachaza indlela yokwethamela njengendlela ehlelekile enezinto ezimelwe ziqashelwe.

Kulolu cwaningo ngisebenzisa le ndlela yokwethamela ngokuthi ngibhale phansi futhi ngiqophe ngesiqophamazwi sethebhulethi okwakukhulunywa. Lapha ngibe nethuluzi ebengilihlelile engalisebenzisa ngesikhathi ngethamele. Ithuluzi leli lifakiwe ekugcineni komqingo wocwaningo. Lokhu ngakwenza enyangeni kaMbasa onyakeni wezi-2022. Ngavakashela abahlangayeli abayisihlanu ukuze ngethamele izifunjwana zabo ngasinye njengoba befundisa ibanga le-10 nele-11. Ngathamela isifunjwana sikathisha esisodwa ibanga ngalinye (ibanga 10-11) esikoleni ngasinye kuzona zonhlanu izikole. Ngibe segithamela izifunjwana eziyishumi sezizonke.

Ngokusebanzisa le ndlela yokukhiqiza imininingo bengiphendula umbuzongqangi wokuqala nowesibili, okuwukuthi yiziphi izindlela namasu okufundisa othisha abakusebenzisayo nokuthi bakusebenzisa kanjani ukufundisa amakhono okulalela nokukhuluma.

4.6.3 Ukuhlaziya amadokhument

Kulolu cwaningo ngiphinde ngasebenzisa ukuhlaziya amalungiselelo esifunjwana njengenywe yezindlela zokukhiqiza imininingo. Ngacela amalungiselo esifunjwana esisodwa kuthisha ngamunye ibanga ngalinye (10-11) isikole ngasinye. Esewonke amalungiselelo esifunjwana engawanikezwa ngothisha ayishumi.

Amalungiselelo esifundo aqhathaniswe nohlelo lomsebenzi webanga leshumi neleshuminanye ngokwesiTatimende seNqubomgomo Yohlelo lwezeMfundo (Department of Basic Education, 2011). Ahlaziye ukuze ngiqonde ukuthi ithini iKharikhulamu mayelana nokufundisa ikhono okulalela nokukhuluma IsiZulu uLimi Lokuqala Lokwengeza. Okunye obekubalulekile bekungukubheka ukuthi othisha bayahambisana yini nesitaTimende seNqubomgomo Yohlelo lwezeMfundo esimweni sokufundisa sansukuzonke. Amadokhument noma amalungiselelo esifunjwana othisha banginikeza wona ngayowahlaziya ekhaya ukuze ngizinikeze isikhathi esanele ngiwahlaziye ngehlo elibuka ngokujulile.

Ngokusebenzisa le ndlela yokukhiqiza imininingo bengiphendula umbuzongqangi wokuqala nowesibili. Owesithathu wona ngiwuphendule sengihlaziya ngokujulile yonke imininingo ekhiqiziwe, sengibheka ukuthi yingani othisha besebenzisa

izindlela namasuku okufundisa amakhono okulalela nokukhuluma ngendlela abenza ngayo. Ukuhlaziya kwami ngikwenze ngokusebenzisa injulalwazi ye-Social constructivism kanye nemibhalo enhlobonhlobo yongothi abahlukeni.

Ithebula elilandelayo lifingqa izindlela zokukhiqiza imininingo.

Ithebula 4.1: Isifingqo sezindlela zokukhiqiza imininingo

Izindlela zokukhiqiza imininingo	Kangaki? / Inani	Isikhathi	Izindlela ezalandelwa kukhiqizwa imininingo	Isikhathi esimisiwe sokwenza nokuhlaziya okukhiqiziwe	Isikhathi esimisiwe sokuqinisekisa okukhiqiziwe
Izingxoxo ezisakuhleleka	Kanye ngomhlanganyeli ngamunye	Meyi – Julayi 2022	-Imibuzo evulelekile -Okuqhoshiwe ngesikhathi sezingxoxo ezisakuhleleka	Julayi – Septhemba 2022	Imiphumela ihanjiswe kubahlanganyeli ngaphambi kokuphothula umqingo wocwaningo.
Ukwethamela	Isifunjwana esisodwa kanye ngomhlanganyeli ngamunye ibanga ngalinye (10-11) esikoleni ngasinye. Kayishumi sekukonke.	Meyi – Julayi 2022	-Ukubhala amanothi -Uhlu lwezinto ezizobhekwa	Julayi 2022 – Septhemba 2022	Imiphumela ihanjiswe kubahlanganyeli ngaphambi kokuphothula umqingo wocwaningo.
Ukuhlaziya amadokhumentu	Amalungiselelo esifunjwana, awodwa ngomhlanganyeli ngamunye ngebanga ngalinye (10-11). Ayishumi esewonke.	Meyi- Julayi 2022	-Amalungiselelo esifunjwana -Uhlu lwezinto ezibhekwayo	Julayi 2022 – Septhemba 2022	Imiphumela ihanjiswe kubahlanganyeli ngaphambi kokuphothula umqingo wocwaningo.

Ngezansi ngichaza ngezindlela engayilandela ngenkathi ngihlaziya imininingo kulolu cwaningo.

4.7 Ukuhlaziywa kwemininingo

Indlela yokuhlaziya imininingo incike endleleni yokucwaningo kanye nemibuzo yocwaningo (Dejonckheere & Vaugh, 2018). Ngamanye amazwi imininingo ingahlaziwa ngezindlela ezahlukene ngokwezinhlobo zayo (Dejonckheere & Vaugh, 2018). Lokhu kuchaza ukuthi imininingo echazayo nekhizwe ngemibuzo evulekile ingahlaziwa ngokuhlukile kunemininingo eyizinombolo. USunday (2016) uthi ukuhunyushwa kwemininingo kubhekiswa ekuhleleni nasekuxhumaneni kwezindikimba ezisanda kuvela, izindikimba ezincane kanye nokuphikisana ukuze kuhlonzwe futhi kuchazwe incazelo ebalulekile yemininingo ekhizwe. UCohen nabanye (2018) bathi uma uhlaziya imininingo oyikhiqize ngokwethamela noma ngezingxoxo ezisakuhleleka umcwaningi angasebenzisa amathuluzi ekhwalithathivu njengokufingqa, ukulandisa kweqembu ngalinye, ukuziphatha, izehlakalo, iphethini yokuhlaziya ingqikithi noma okuqukethwe, ukubhala ngekhodi, ukuxhumanisa imininingo nenjulalwazi yocwaningo.

Kulolu cwaningo ngisebenzise indlela yokuhlaziya imininingo ngokwezindikimba. UCrewell (2013) uthi ukuhlukanisa imininingo ngokwezindikimba kungumnyombo wocwaningo oluyikhwalithethivu. Kulolu cwaningo kusetshenziswe izindlela zokuhlaziya zocwaningo oluyikhwalithethivu. Imininingo ikhizwe ngemibuzo evulekile kusetshenziswa isiqophi, yabhalwa ngokwezi nezwi futhi ihlelwe ngokuhlaziya ngokwezindikimba noma okuqukethwe kusukela ezigabeni zokuqala zokuhlaziya kuze kube sekugcineni. Ukubhala kubandakanya ukuhlela imisindo etholakele eqoshiwe ibe ngebhaliwe (Duranti, 2007).

NgokukaMareva (2016) ukuhlaziya imininingo eyikhwalithethivu kuwukucinga izitatimende ezejwayelekile mayelana nobudlelwano nezindikimba. Lokhu kufakazelwa nguMarshall noRossman (2006) abathi kuyindlela yokuhlela, ukuhlunga nokuhumusha imininingo ekhizwe. UCohen nabanye (2011) bagcizizelela ukuthi ukuhlaziya imininingo kuhlenganisa ukuhlela nokuthi kube wumcwaningi obalulekile ukuchaza imininingo ekhizwe. Ngamafuphi imininingo ekhizwe kumele yenze

umqondo ngendlela ekhiqizwe ngayo kubahlanganyeli kuchazeke kahle izimo nezindikimba.

Isinyathelo sokuqala ocwaningweni lwami kube ukubhala imininingo engiyikhiqize ezingxoxweni ezisakuhleleka, ekwethameleni izifunjwana kanye nasekuhlaziyeni amadokhumenti. Emva kokubhala ulwazi olujulile ngiluhlelile ngoba umcwaningi wekhwalthethivu lokhu akuhlelile kumele kwakhe umqondo ophelele olwazini alwethulayo kodwa imibono yakhe ingafakwa ulwazi olungelona, kumele lube njengoba lukhiqiziwe. UCreswell (2013) uthi emva kokuhlela ulwazi, kumele lufundwe kubhalwe amanothi noma imemo ihambelane nalokhu okukhiqiziwe. UClark (2011) uthi imemo ocwaningweni oluyikhwalthethivu ngamanothi angeziwe abhalwa umcwaningi ukuze aqonde indlela yokukhoda imininingo ekhiqiziwe.

Emva kokufundisisa, imininingo ngiyihlukanise ngamakhodi nangezindikimba. UCreswell (2013) uthi ukuhlukanisa imininingo ngamakhodi kungumnyombo wocwaningo oluyikhwalthethivu. Ngisebenzise ukukhoda okuvulelekile, nginamathelise iziqeshana zamaphepha ezindikimbeni ezibhaliwe ngase ngehlukana ngezindikimba. UCohen nabanye (2011) bathi le ndlela yokukhoda ingenziwa ngomugqa nomugqa noma isigaba nesigaba.

Isinyathelo sesibili kube ukuhlaziya imininingo. NgokukaMarshall noRossman (2006) ukuhlaziya ulwazi oluyikhwalthethivu kuletha incazelo nokuvumelana namaphethini ezindikimbeni zolwazi olutholakele. Amazwi abahlanganyeli bocwaningo abhalwe njengoba enjalo. Akukho lapho mina njengomcwaningi ngishintshe khona ngafaka amazwi ami noma lapho engilungise khona ngicabanga ukuthi umhlanganyeli wocwaningo wenze iphutha khona. Lokhu kuhlaziya kwenziwe ngokwakha izindikimba eziphathelene nokufundisa amakhono okulalela nokukhuluma kubafundi bebanga leshumi neleshumi nanye abenza isiZulu uLimi Lokuqala Lokwengeza. Lapho kuhlaziywa kusetshenziswe injulalwazi kaVygotsky (1978) i-Social constructivism kubhekwa izindlela namasu kokufundisa ukulalela nokukhuluma, okuyikhona okusize ukuthi lokhu okukhiqiziwe kuhlaziye ngendlela efanelekile. Izindikimba zisebenze njengomgogodla ekuphenduleni imibuzongqangi yalolu cwanningo.

Isinyathelo sokugcina ngesokuxoxa ngokujulile ngemininingo yocwaningo. NgokukaCreswell (2013) ukuxoxa ngokujulile ngemininingo yocwaningo yilapho okusuke sekuhlanganiswe konke okutholakale emininigweni, sekubhekwa ngeso elibukhali. Indlela yokuxoxa ngokujulile ngemininingo kulolu cwaningo ihambelana nendlela eyahlongozwa nguMarshall noBosman (2006) okungucubungula yonke imininigyo bese ibhekwa ukuthi iwuphendula kanjani umbuzo othi yingani into ethize yenziwa ngendlela eyenziwa ngayo. Kulolu cwaningo kusuke sekuphendulwa umbuzo wesithathu wokuthi yingani othisha befundisa ngendlela ebonza ngayo uma befundisa amakhono okulalela nokukhuluma.

Ngezansi ngichaza ngokwethembeka kocwaningo. Ngibheka ukukholakala kolwazi, ukwedluliseka kolwazi, ubuqiniso nokuqiniseka kolwazi.

4.8 Ukwethembeka kocwaningo

UCypress (2017) uthi amakhonsepthe okutholakala, ukwedluliseka, ubuqiniso kanye nesiqinisekiso wonke aqondise ukuvumelana nokusimama kokutholwe ocwaningweni oluyikhwalthathivu ukuze kubhekwe ukuthi ucwaningo olwenziwayo luthembekile yini ngokunikeza imiphumela efanayo lapho luqhutshwa futhi.

Ukwethembeka kwalolu cwaningo ngakuqinisekise ngokuthi ngilandele lokhu okune okubalulekile: ukukholakala kolwazi; ukwedluliseka kolwazi; ubuqiniso ngolwazi kanye nesiqinisekiso ngolwazi. Ukuba semthethweni nokwethembeka yizici ezibalulekile ocwaningweni ezidinga ukunakwa ngukucophelela njengoba ukuzithoba kocwaningo kungase kube nomthelela ekuchazeni imininigyo ekhiqiziwe kanjalo nokutholakele (Cypress, 2017). UDaniel (2019) uthi ukwethembeka kocwaningo oluyikhwalthathivu kuncike ekhonweni nasemizamweni eyenziwa umcwaningi ocwaningweini ukuze kuthuthukiswe ukwethembeka kocwaningo. Ngigqala ngichaze ukukholakala kolwazi.

4.8.1 Ukukholakala kolwazi

Ukukholakala kolwazi kungenye yezindlela zokuqiniseka ngokuthembeka kocwaningo. NgokukaCypress (2017), ukukholakala kolwazi kubalulekile ocwaningweni oluyikhwalthathivu. Ukusebenzisa izindlela ezahlukene ukukhiqiza

imininingo okube yizingxoxo ezisakuhleleka, ukwethamela nokuhlaziya amadokhumenti yikhona okwasiza ukuletha ukukholakala kwalolu cwaningo.

Ukukholakala kolwazi kungenye yezindlela zokuqiniseka ngokuthembeka kocwaningo. NgokukaCypress (2017), ukuqikelela nobuqiniso yizinto ezibalulekile ocwaningweni oluyikhwalthethivu. Lapha ngiqikelele ukuthi ngibika lokho engikuthole ngesikhathi ngenza ucwaningo. Lapha kulolu cwaningo ukuthembeka kwemininingo kuthuthukiswe ngokwethula inqubo eyalandelwa kanye nezindlela ezasetshenziswa ukukhiqiza imininingo.

4.8.2 Ukwedluliseleka kolwazi

Ukudluliseka kolwazi kuchaza ukuthi imininingo ekhiqizwe ocwaningweni ingasetshenziswa ezimweni ezihlukile iqhubeke ibe ngethembekile (Dejonckheere & Vaughn, 2018). Imiphumela yalolu cwaningo ikwazi ukuthi idluliselwe kwesinye isimo esehlukile ngoba imininingo engayikhiqiza ngaphambi kokuba ngiyihlaziye ngangiyibhala injengoba injalo bese ngiyihlaziya ngisebenzisa injulalwazi yocwaningo, okuyi-Social constructivism. Imininingo ngangiphinde ngiyihlele ngezindikimba bese ngicaphuna lokho okushiwo ngabahlanganyeli noma lokho okukhiqiziwe ngezindlela ezahlukeni zokukhiqiza imininingo. Ngiphinde ngisebenzise imibhalo ebhalwe ngongoti okuyizincwadi, ama-athikhili, imiqingo yocwaningo nokunye, ukuze ngiveze izimvo ezahlukeni ngesihloko socwaningo nangalokho okuqhamuke ocwaningweni.

Ukudluliseka kolwazi kuchaza ukuthi imininingo eyakhiqizwa ocwaningweni ingasetshenziswa ezimweni ezihlukile iqhubeke ibe ngoluthembekile (Dejonckheere & Vaughn, 2018). Imiphumela yalolu cwaningo izokwazi ukuthi idluliselwe kwesinye isimo esehlukile ngoba imininingo engiyikhiqizile ibheka izindlela manasu okufundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza isiZulu Ulimi Lokuqala Lokwengeza ezikoleni zaseMlazi. Lezi zindlela namasu okufundisa ukulalela nokukhuluma kungadluliselwa kothisha abanye abafundisa isiZulu uLimi Lokuqala Lokwengeza endaweni yaseMlazi kanye nakwezinye izindawo uma ofunda lolu cwaningo ebona kanjalo.

Ngezansi ngichaza ngokuqikekela ubuqiniso ngemininingo.

4.8.3 Ubuqiniso ngolwazi

Ubuqiniso ngolwazi ngakuqikelela ngokuthi ngibike lokho engakuthola uma ngenza ucwaningo kunjengoba kunjalo njengoba ngibalulile ngenhla futhi ngangiqophe phansi ngesiqophamazwi izingxoxo ezisakuhleleka, ngabhala namanothi ami ngenkathi ngethamela izifunjwana futhi ngaqoqa amadokhumenti okwaba ngamalungiselelo ezifunjwana, esisodwa kuthisha ngamunye ibanga ngalinye (10-11) isikole ngasinye, ngawahlaziya kahle ngisekhaya, ngizinikeze isikhathi esanele.

Ubuqiniso busagcizelela ukuthi okutholakala ekugcineni kocwaningo kungasetshenziswa esimweni esifanayo bese kuphinde kuphuma imiphumela efanayo (Cypress, 2017).

4.8.4 Isiqinisekiso ngolwazi

Ikhonsepthe yesiqinisekiso ngolwazi ihlose ukubheka ukuthi ucwaningo luchemile noma aluchemile ngenxa yokuzithoba komcwaningi ocwaningweni oluyikhwalithethivu (Dejonckheere & Vaughn, 2018).

Ukwenza isiqinisekiso ngemininingo, ngiqinisekise ngokuthi ngiphindela emininigweni ngihlolisise ngokuqhathanisa engikubhalile phansi ukuthi kuyikho ngqo okwashiwo ngumhlanyeli ngamunye na. Ngiphinde ngakuqinisekisa ngokuthi ngibuyele kubahlanganyeli bocwaningo ukuhlola ukuthi amazwi abo ahumusheke kahle ngendlela okuyiyo yini. Njengoba besengikubalulile ngenhla ukuthi ngisebenzise isiqophamazwi ngesikhathi sezingxoxo ezisakuhleleka, lokhu kungisize ekutheni ngihlanganise ubufakazi bemininingo ekhiqiziwe nokuthi kuqinisekiswe indlela okwenziwe ngayo lokhu.

Uma sengiyihlaziye imininigweni nemiphumela yocwaningo sengiyitholile, abahlanganyeli ngabathumelela ngombikonyazi imiphumela ukuba bayiqinisekise ngaphambi kokuba ngihlanganise umqingo wokugcina wocwaningo. Kanti futhi uma ucwaningo seluphothuliwe abahlanganyeli bayokwazi ukuluthola. Lokhu kuyobasiza ukuthi bazi futhi baqonde kabanzi ngamasu nezindlela zokufundisa ukulalela

nokukhuluma kubafundi abenza IsiZulu Ulimi Lokuqala Lokwengeza. Ikhonsepthe yesiqinisekiso ngolwazi ihlose ukubheka ukuthi ucwaningo luchemile noma aluchemile ngenxa yokuzithoba komcwaningi ocwaningweni oluyikhwalthethivu (Dejonckheere & Vaughn, 2018).

Ithebula elilandelayo liveza izici zokwethembeka nezinyathelo ezithathiwe.

Ithebula 4.2: Isifinyezo sezinyathelo ezithathiwe ukuqinisekisa ukwethembeka

Izici zokwethembeka kocwaningo	Izinyathelo ezithathiwe
Ukukholakala kolwazi	Kwasetshenziswa indlela eyingxubevane yokukhiqiza imininingo, okuyizingxoxo ezisakuhleleka, ukwethamela izifunjwana kanye nokuhlaziya amadokhumenti ukuze kuthuthukiswe ukwethembeka kanye nokukholakala kocwaningo.
Ukwedluliseka kolwazi	Incazelo ecacile nephelele yengqikithi yocwaningo kanye nendlela yokusebenza yanikezwa ukuze kuqinisekise ukudluliseka kolwazi.
Ubuqiniso ngocwaningo	Izindlela zokukhiqiza imininingo kanye nencazelo ephelele yayo yonke inqubo yokwenza yanikezwa ukuze kuthuthukiswe ubuqiniso bolwazi.
Isiqinisekiso ngocwaningo	Izimpendulo eziqondile zabahlanganyeli, umsindo oqoshiwe wezingxoxo ezisakuhleleka, amasheduli okwethamela izifunjwana zabahlanganyeli agciniwe uma kwenzeka edingeka ukuze kuqinisekise okutholiwe kulolu cwaningo.

4.9 Inkambiso elungileyo yocwaningo

Ngaphambi kokuthi ngiqalise ukukhiqiza imininingo kubahlanganyeli balolu cwaningo, ngaqala ngaqinisekisa ukuthi ngithola imvume yokwenza ucwaningo nabahlanganyeli. Isibonelo, ngaqala ngokwenza insongozo yocwaningo ngase ngiyethula esigungwini esinamalungu eNyuvesi yakwaZulu-Natali esasizonginikeza

impendulo ngensongozo yocwaningo lwami. Emva kokuphumelela yensongozo ngafaka isicelo eNyuvesi ukuze ngithole isitifiketi sokuqhubeka nocwaningo.

Ngaphambi kokufaka isicelo eNyuvesi ngabe senginazo izincwadi zemvume zokwenza ucwaningo ezikoleni, enye yazo yayiphuma eMyangweni weMfundo Eyisisekelo, ezinye kothishomkhulu bezikole zabahlangayeli. Ezinye izincwadi zazibhalwe yimina ngizibhekise kubazali babafundi ababezoba besemagunjini engangizowathamela ngenkathi ngikhiqiza imininingo. Lokhu kwangisiza ukuthi ungabi bikho umonakalo owenzekayo kothisha abangabahlangayeli futhi nokuthi engangikwenza kuhambisane nomthetho waseNingizimu-Afrika ngoba abafundi babengaphansi kweminyaka eyi-18. Incwadi yemvume eya kubazali babafundi yayibhalwe ngesiZulu kanye nangesiNgisi ukuze kube lula kubo bonke abazali, bakwazi ukuphendula incwadi ebhalwe ngolimi abazoluqonda kangcono. Ezinye izincwadi zazibhalwe ngesiNgisi kuphela ngoba othishanhloko, othisha kanye nezikhulu zoMnyango weMfundo Eyisisekelo ngangikholwa ukuthi isiNgisi basiqonda kahle ngenxa yemfundo abanayo.

Ngaphandle kwalokhu esengibalule ngenhla okunye okubalulekile engakwenza njengaba ngangizothamela izifunjwana zothisha ngibasebenzise nasezingxoxweni ezisakuhleleka ukuthi ngibachazele ngenhloso yocwaningo nengangifisa ukukuzuza ngocwaningo. Ngabachazela kwagqama ukuthi ukwethamela kwami izifunjwana nokuba nezingxoxo nabo kwakungekhona ukuzohlola umsebenzi kathisha nokuthi imininingo eyayizokhiqizwa yayingeke yasetshenziswa ngomunye umuntu ngaphandle kwami. UHlaethwa (2013) uthi abahlanganyeli banelungelo lokuthi balindele ukuthi uma becelwa ukuba yingxenye yocwaningo kumele bavikelwe isithunzi sabo kanye nelungelo labo lokungaziwa. Ngabachazela nokuthi amagama abo ayengeke asetshenziswa nangephutha futhi ayengeke adalulwa kepha ngangiyobaqamba amagama okungesiwona awabo ukubavikela njengabahlanganyeli.

UDe Vos (2005) uthi izinto noma abantu bangalinyazwa ngokomzimba kanye nangokomphefumulo nokukhuluma okungenazwelo. Abahlanganyeli ngabazisa ukuthi babanelungelo lokuthi babengayeka noma yinini uma bezizwa bengathokozile

noma bengakhululekile futhi babengeke babekwa icala galokho. Ngagcizelela futhi ukuthi ulwazi noma imiphumela eyozuzwa ngalolu cwaningo iyoba nokuthembeka. Konke okwakuyotholakala kubahlanganyeli bobahlanu kwakuzogcinwa endaweni ephephile. Okuqoshiwe ngesiqophamazwi kwakuyogcinwa ekhompuyutheni yami kanye neyomeluleki wami iminyaka emihlanu. Imininingo yayiyogcinywa ku-Google Drive. Lokhu kwakwenzelwa ukuthi uma kwenzeka ikhompuyutha ilimala neminingo egciniwe kube nenye indlela yokuthola okwakugciniwe. Emuva kweminyaka emihlanu konke kwakuyobe sekuyacishwa noma kufakwe okunye esikhaleni sakho okunjengemiphumela yocwaningo.

Ngezansi ngichaze ngemingcele yocwaningo

4.10 Imingcele yocwaningo

Imingcele yocwaningo ichaza ukuthi ucwaningo luhamba lufikephi nokuthi inani labahlanganyeli balo lingakanani futhi alimele umhlaba wonke (Cypress, 2017). Lolu cwaningo belubheka izindlela namasu okufundisa ukulalela nokukhuluma asetshenziswa ngothisha abahlanu kuphela ezikoleni ezinhlanu zaseMlazi ezixube izinhlanga. Nakuba lolu lwazi olutholakele lapha belubheka kuphela othisha abafundisa isiZulu uLimi Lokuqala ezikoleni ezikhethiwe, kukuye ofunda ucwaningo ukuthi ulwazi nemiphumela yalolu cwaningo ulusebenzisa kanjani ezimweni ezicishe zifane nalezi, ekufundisweni kokulalela nokukhuluma. Kepha inhloso yocwaningo bekungeyona yokubheka inani bekuwukuthola ulwazi olujulile kothisha abanesipiliyoni mayelana nezindlela namasu okufundisa ukulalela nokukhuluma ekufundiseni abafundi bamabanga 10-11 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni zaseMlazi ezixube izinhlanga.

4.11 Izingqinamba zocwaningo

Izingqinamba zocwaningo zichaza izinto eziqhamukayo ezingathikameza ukuphumelela kocwaningo, okudinga umcwaningi aqhamuke namasu amasha okubhekana nazo (Cypress, 2017).

Izingqinamba ezibe khona kulolu hlobo locwaningo oluyikhwalthethivu kube ukungabaza kwabahlanganyeli ukuhlanganyela kulolu cwaningo ngenxa yesikhathi.

Lokhu ngikubhekelele ngokuthi ngixoxisane nothisha mayelana nesikhathi esivuna bona ukuze bangaphazamiseki ezinhlelweni zabo.

Ezinye izingqinamba engahlangana nazo kwaba ukuguqula izikhathi kanye nezinsuku zokwethamela ngenxa yokushayisana nezinsuku ezihlelelwe izivivinyo nezemidlalo kwezinye zezikole. Ngabe sengihlela kabusha usuku kanye nothisha abathintekayo abangabahlanganyeli.

Enye yezingqinamba engihlangabezane nazo ukuthi abanye abahlanganyeli abakuthandanga ukusebenza ngesikhathi sekuphume isikole bebekhalaza ngokuthi izimoto abahamba ngazo bazisebenzisa bengamaqembu ngibe sengibahlelela indlela ephephile yokuthi ngibagodukise mina uqobo emuva kwezingxoxo ezisakuhleleka. Enye ingqinamba eyaba khona kwabe kuwukushayisana futhi kwesikhathi sokwethamela nesikhathi sokuyohlolwa kwemisebenzi kathisha wethemu yesibili esiyingini angaphansi kwaso. Lapho othisha babehlangana khona noMeluleki wesiyingi bahlole imisebenzi ebekelwe ithemu yesibili. Nalapho ngangihlela olunye usuku olulungele uthisha kanye nami.

4.12 Isiphetho

Kulesi sahluko ngiqale ngachaza indlela yocwaningo njengenqubo elandelwayo lapho kwenziwa noma yiluphi ucwaningo. Ngachaza ngepharadaymu kanye nezinhlobo ezihlanu zayo. Ngiqhubeke ngachaza ipharadaymu yomhumusho ukuthi inentshisekelo kubantu kanye nendlela abahlobana ngayo. Ngibe sengichaza nokuthi ipharadaymu yomhumusho yiyona elungele lolu cwaningo futhi ingisize ukuba ngingene ngigxile embonweni owethulwa yilokhu okucwaningwayo njengento ephelele.

Ngiqhubeke ngachaza umklamo nobunjalo bocwaningo, lapho engichaze khona ucwaningo oluyikhalithethivu nolwesimo. Ucwaningo oluyikhlwalithethivu luvumela umncwaningi ukuba akhiqize imininingo ehlelekile kubahlanganyeli enza izingxoxo ezisakuhleleka ebona ubuso nobusu. Ngibe sengichaza kabanzi ngocwaningo lwesimo ukuthi luyacubungulisisa, lubike ngezimo ezenzeka ezimpilweni zabantu. Ngiphinde ngachaza okuhle ngocwaningo lwesimo okuwukuthi umcwaningi ukwazi ukubona isimo abahlanganyeli abaphila ngaphansi kwaso usuku nosuku.

Ngiqhubeke njalo ngachaza kabanzi ngendawo lapho lolu cwaningo lwenzelwe khona okuyisifunda saseMlazi esingaphansi kwendawo yaseThekwini, okuyindawo okukhulunywa izilimi ezahlukeni kuyona. Ngibe sengichaza nangabahlanganyeli okungothisha abayisihlanu abafundisa ezikoleni zaseMlazi ezixube izinhlanga, abakhethwe ngokuyinhloso.

Ngiqhubeke ngachaza ngezindlela ezintathu zokukhiqiza imininingo engizisebenzisile: izingxoxo ezisakuhleleka nothisha abayisihlanu, lapho engithathe amanothi futhi ngaqopha nezingxoxo njengengxenye yokuqinisekisa imininingo uma sengiyihlaziya, ukwethamela isifundo sikathisha ngasinye uthisha oyedwa kanye nokuhlaziya amadokhumenti, okungamalungiselelo esifundo esisodwa sikathisha ngamunye kulelo nalelo banga (10-11).

Ngichaze kabanzi ngezinyathelo engizilandelile lapho sengihlaziya imininingo ngilekelelwa yikho konke okuqoshiwe ngesikhathi sokukhiqiza imininingo. Kusuka lapho ngilalelisisa kahle okuqoshiwe ngikuhlukanisa ngamakhodi nangezindikima ngahlaziya kahle konke ngiphendula imibuzongqangi yocwaningo. Ngibe sengichaza nangokuthembeka kocwaningo ngakuqinisekisa ngokuthi ngilandele lokhu okune okubalulekile: ukukholakala kolwazi; ukwedluliseleka kolwazi; ubuqiniso ngolwazi kanye nesiqinisekiso ngolwazi.

Ngibe sengibalula inkambiso elungileyo yocwaningo engiqale ngayilandela ngaphambi kokuqalisa ukukhiqiza imininingo kubahlanganyeli balolu cwaningo, ngaqala ngaqiniseka ukuthi ngathola imvume yokwenza ucwaningo nabahlanganyeli eNyuvesi, eMnyangweni weMfundo Eyisisekelo, kothishanhloko, kubazali ukuba ngethamele izifunjwana kanye nakothisha abangabahlanganyeli bocwaningo. Ngichaze nezingqinamba engahlangabezana nazo ngesikhathi socwaningo kepha zonke engakwazi ukuzixazulula ngisebenzisana nabahlanganyeli kanye nokulekelelwa ngumeluleki wami.

Isahluko esilandelayo sethula siphinde sihlaziye imininingo engayikhiqiza ngesikhathi ngenza lolu cwaningo lwami.

ISAPHLUKO 5

UKWETHULWA NOKUHLAZIYWA KWEMINININGO

5.1 Isingeniso

Isahluko esidlule sichaze ngokujuille ngezindlela zocwaningo, okuyizindlela zokukhiqiza kanye nokuhlaziya imininingo yalolu cwaningo. Kulesi sahluko ngethula ngiphinde ngihlaziya imininingo engiyikhiqize ngezingxoxo ezisakuhleleka nabahlanganyeli ngabodwana kanye nokwethamela izifunjwana lapho othisha abangabahlanganyeli befundisa, ngiphinde ngihlaziye amadokhumenti, okunguhlaka lwesifunjwana ngasinye olwaluhlanganiswa ngothisha ngaphambi kokuqala kwaso.

Esahlukweni sesine ngichazile ukuthi izingxoxo zaba phakathi kwami kanye nothisha abayisiyisihlanu abangabahlanganyeli balolu cwaningo abafundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni leshumi kanye neleshumi nanye ezikoleni ezinhlanu zasesiFundeni saseMlazi ezixube izinhlanga. Lezi zingxoxo zenzeka ezinsukwini ezinhlanu ezazingalandelani ngokulandela uhlelo lwezinsuku esasivumelene ngazo nabahlanganyeli. Ngathamela isifunjwana sikathisha esisodwa ibanga ngalinye (ibanga 10-11) esikoleni ngasinye kuzona zonhlano izikole. Ngibe segithamela izifunjwana eziyishumi sezizonke njengalokhu ngichazile esahlukweni sesine.

Ngacela amalungiselo esifunjwana esisodwa kuthisha ngamunye ibanga ngalinye (10-11) isikole ngasinye. Esewonke amalungiselelo esifunjwana engawanikezwa ngothisha ayishumi. Le mininingo ikhiqizwe ngenyanga kaMeyi kuya kwekaJulayi ku2022.

Inhloso yokukhiqiza le imininingo bekuwukuphendula mibuzongqangi emithathu yocwaningo engayinikeza nasesahlukweni sokuqala.:

1. Yiziphi izindlela namasu okufundisa ukulalela nokukhuluma okusetshenziswa ngothisha kubafundi bamabanga 10-11 abenza isiZulu Ulimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga?

2. Othisha bazisebenzisa kanjani izindlela namasu abawasebenzisayo uma befundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga?
3. Kungani othisha besebenzisa lezo zindlela namasu uma befundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza IsiZulu Ulimi Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga?

Imininingo ekhiqizwe lapha ngiyihlaziye ngokusebenzisa injulalwazi ye-Social constructivism kaLev Semyonich Vygotsky (1978). Injulalwazi ye-Social constructivism ithi intuthuko ayinakuhlukaniswa nesimo, ngakho-ke indlela yokuhlola izinqumo zengqondo ngeke ihlukaniswe nesimo umuntu aphila ngaphansi kwaso noma umphakathi akhulele kuwona (Vygotsky, 1978).

Kulolu cwaningo ngisebenzise indlela yokuhlaziya imininingo ngokwezindikimba. UCreswell (2013) uthi ukuhlukanisa imininingo ngokwezindikimba kungumnyombo wocwaningo oluyikhwalthethivu. Izindikimba zisebenze njengomgogodla ekuphenduleni imibuzongqangi yalolu cwaningo.

Ngezansi ngichaza kafushane ngemininingwane ethinta abahlanganyeli balolu cwaningo.

5.2 Ukuchaza kafushane ngemininingwane ethinta abahlanganyeli

Abahlanganyeli bocwaningo sebebonke ngothisha abayisihlanu abafundisa amabanga 10-11 isiZulu uLimi Lokuqala Lokwengezwa ezikoleni ezinhlanu zasesiFundeni saseMlazi ezixube izinhlanga. Ngikhethe uthisha oyedwa esikoleni ngasinye ofundisa ibanga le-10 kanye kwele-11. Lokhu kwenze ukuthi ngibe nothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu ezihlukene ezixube izinhlanga, esifundeni saseMlazi, eThekwini. Ngakhetha lawa mabanga ngoba ngokuvamile kusuke sekubhekeke ukuthi abafundi sebeyakwazi ukulalela nokukhuluma uLimi lwesiZulu ngendlela efanele njengalokhu ngichazile esahlukweni sesine.

Abahlanganyeli kube ngabobulili obuhlukene. Kube khona othisha ababili besilisa kanye nabathathu besifazane. Iminyaka yobudala yabahlanganyeli ihlukene. Labo bothisha ngibaphe amagama okuziqambela kanye nezikole zabo ngziphe izinhlamvu, okuyingxenye yokubavikela.

UMnu. Cibane owesilisa oneminyaka engama-50 kanye neminyaka engama-22 efundisa, uneziqu ze-B.Ed Honours, ufundisa esikoleni A. UMnu Duma ungowesilisa oneminyaka yobudala engama-49 kanye neminyaka engama-20 efundisa, uneziqu ze-ACE, ufundisa esikoleni B.

UNkks Dlamini ungowesifazana oneminyaka engama-60, usefundise iminyaka engama-35, uneziqu ze-Senior Teachers' Diploma in Education, ufundisa esikoleni C. UNkks. Gama ungowesifazane oneminyaka engama-37 usefundise iminyaka eyi-12, uneziqu ze-PGCE, ufundisa esikoleni D. Owokugcina kube uNkks. Faku, ongowesifazane oneminyaka yobudala engama-47, osefundise iminyaka eyi-17, uneziqu zeMaster in Education, ofundisa esikoleni E.

Le mininingwane ifingwe kuleli thebula elisekhasini alilandelayo

Ithebula 5.1: Imininingwane yabahlanganyeli balolu cwaningo

Amagama okuziqambela	Isikole	Ubulili	Iziqu zemfundo	Iminyaka befundisa isiZulu uLimi Lokwengeza
Mnu. Cibane	A	Owesilisa	B.Ed Honours	22
Mnu. Duma	B	Owesilisa	ACE	20
Nkks. Dlamini	C	Owesifazane	S.TD	35
Nkks. Gama	D	Owesifazane	PGCE	12
Nkks. Faku	E	Owesifazane	Master in Education	17

Ngezansi ngichaza ngemininingo engiyikhiqize ezingxoxweni ezisakuhleleka

5.3Ukwethulwa nokuhlaziywa kwemininingo ekhiqizwe ngezigxozo

ezisakuhleleka

Ngaphansi kwale ngxenye yomsebenzi ngibheka iziminingo ekhiqizwe ngezigxozo ezisakuhleleka nothisha abahlanu abangabahlanganyeli kulolu cwaningo, abathathwe ezikoleni ezinhlanu zaseMlazi ezixube izinhlanga abafundisa isiZulu uLimi Lokuqala Lokwengeza. Izigxozo ezisakuhleleka engibe nazo nabahlanganyeli bezilawulwa umbuzongqangi wokuqala nowesibili. Imininingo ihlaziye yahlelwa ngokwezindikimba ezilandelayo.

5.3.1 Ikhono lokulalela nokukhuluma liyikhona elibalulekile kakhulu

ekufundisweni kolimi

UMbata (2021) uthi izikole eziningi ezixube izinhlanga yilezo ezikade zaziwa njengezabomdabu waseNdiya, ezabelungu kanye nezamaKhaladi ezisezindaweni ezisemadolobheni okanye ezisondelene nedolobha. Kulezi zikole ulimi lwesiZulu lufundiswa ikakhulukazi njengolimi lwesibili (Mbata, 2021). UMbata (2021) uqhubeka athi ngokuka TAHFUZWE lolu limi lubizwa ngelokuqala lokwengeza. Lokhu kusuke kushiwo ngenxa yokuthi kufundwa isiNgisi uLimi Lwasekhaya. Ucwano olwenziwe kulezi zikole luveze ukuthi othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza babhekene nenkinga yokufundisa ukulalela nokukhuluma (Mbata, 2021). UZikhali (2016) uthi nabo othisha abakuqondi kahle ukuthi kumele balufundise kanjani njengoba izingane ziqala ukufunda isiZulu uLimi Lokuqala Lokwengeza ebangeni lesi-8. Ukushintshashintsha kwekhalikhulamu kule minyaka edlulile kulethe inselelo enkulu ekufundisweni kolimi (Mbata, 2021).

Ezigxoxweni engaba nazo nothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zaseMlazi kwavela ukuthi kubalulekile ukufundiswa kwekhono lokulalela nokukhuluma. Lokhu kwavela lapho ngicela ukuthi uthisha ngamunye aphenule umbuzo wokuqala owawuqondiswe ngqo kubahlanganyeli, owawuthi:

Kungani ukulalela nokukhuluma kungamakhono abalulekile adinga ukufundiswa uma kufundiswa ikharikhulamu yesiZulu uLimi Lokuqala Lokwengeza?

UMnu. Cibane waphendula wabeka kanje:

Ikhono lokulalela nokukhuluma lingelicishe libaluleke ukuwedlula wonke amakhono futhi lidinga ukufundiswa ngoba ukuze ukwazi ukukhuluma kumele ukwazi ukulalela ukuthi abantu baluphimisa kanjani ulimi. Ngaphandle kwekhono lokulalela nokukhuluma ngeke ulufunde nhlobo ulimi. Ulimi siyalukhuluma uma sizophendula, ukubhala asikwenzi njalo futhi uma sisemphakathini siyakhuluma isikhathi esiningi.

UMnu. Duma wathi:

Kubalulekile ukufundisa ukulalela nokukhuluma ngoba ngeke ukwazi ukukhuluma ungalalelile. Uyalalela bese uyakwazi ukukhuluma ngomlomo uphendula lowo omlalele.

UNkks. Dlamini waphendula wathi:

Kubalulekile kakhulu ukufundiswa kwamakhono okulalela nokukhuluma ngoba ngaphandle kwawo lawa makhono awukho umyalezo ongadluliseka ngempumelelo, kungaba isesikoleni noma empilweni yangaphandle kwesikole.

UNkks. Gama waphendula wathi:

Ikhono lokulalela nokukhuluma yikhono elibalulekile nelidinga ukufundiswa ngoba yindlela abafundi abazophuma esikoleni baphile ngayo, abafundi bazokwazi ukuthi bathathe lokho abakulalelile bese bekusebenzisa empilweni yabo uma bezwe kahle.

UNkks. Faku waphendula wathi:

Ngingathi nje ikhono lokulalela nelokukhuluma liyikhono elibalulekile ukuwedlula wonke amakhono. Uma leli khono lingafundiswa kubafundi abenza ulimi lokuqala lokwengeza kungaba nomthelela omubi kulimi lonke kuze kungenelele nokungathuthuki kwamanye amakhono olimi. Ngisho ikhono lezimiso nokusetshenziswa kolimi lifundiseka kahle uma abafundi bekwazi ukulalela kanye nokukhuluma, ngakho-ke kubalulekile ukufundiswa kwekhono lokulalela nokukhuluma uma kufundiswa ulimi.

Lawa mazwi angenhla acashunwe kubahlanganyeli abahlanu abavumelana ngokuthi kubalulekile ukufundisa amakhono okulalela nokukhuluma uma kufundiswa ikharikhulamu yesiZulu uLimi Lokuqala Lokwengeza

Abahlanganyeli babuye bavumelane ngokuthi ukufundiswa kokulalela nokukhuluma kusiza abafundi ukuba bekwazi ukukhuluma nokulusebenzisa ngendlela efanele ulimi. Ukufundiswa kwekhono lokulalela nokukhuluma kuyahambisana nenjulalwazi ye-Social constructivism kaVygotsky (1978), ekhuluma ngokuthi ingane ifunda kumuntu omdala onolwazi oluthuthukile futhi uyena okufanele abe yisibonelo. Injulalwazi kaVygotsky (1978) iphinde igqamise ukuthi abafundi ngeke bakwazi ukuzifundela nje bebodwa ngaphandle kokuba balekelelwa yilabo abanolwazi oluthuthukile abasondelene nabo ezimpilweni zabo. Umuntu onolwazi oluthuthukile nolusezingeni eliphezulu kungaba umzali noma abantu abadala kanye nothisha (Mbata, 2021). Lokhu kusho ukuthi abafundi bafunda kubantu abasondelene nabo bese kulolongeka indlela yabo nesimomqondo kuthuthukiswa yindlela abafundi abaxhumana ngayo nabanye abantu (Au, 1998)

5.3.2 Ikhono lokulalela nokukhuluma lidinga isisekelo esihle

Ezingxoxweni engaba nazo nothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zaseMlazi kwavela ukuthi ikhono lokulalela nokukhuluma lidinga isisekelo esihle. Lokhu kwavela lapho ngicela ukuthi uthisha ngamunye aphenhule umbuzo wesibili owawuqondiswe ngqo kubahlanganyeli, owawuthi:

Ucabanga ukuthi abafundi besiZulu uLimi Lokuqala Lokwengeza bakhombisa ubungoti bokulalela nokukhuluma uma sebefinyelela emabangeni e-10 nele-11?

UMnu. Cibane wathi:

Kuhlukene kabili, kukhona abafundi abafika kulawa mabanga e-10 nele-11 benobunzima bengakwazi ukulalela kanye nokukhuluma isiZulu ngenxa yokuthi abanye abafundi basiqala ebangeni lesi-8 ukuifunda lolu limi bese othisha kumele baqale bafundise izinto ekumele ngabe abafundi bazifunde emabangeni aphantsi. Okwesibili abanye abafundii bafika nemiphumela emihle bevela ezikoleni zamazinga

aphansi kepha labo bafundi bengakwazi ngisho ukuphimisa elilodwa igama lesiZulu. Lokhu kubenza ukuthi bafike ebangeni le-10 nele-11 bengabona ongoti.

UMnu. Duma waphendula wathi:

Abanye babafundi ababi ngongoti ngenxa yesizathu sokukthi abazange balufunde nhlobo emazingeni aphantsi ulimi lwesiZulu. Abafundi basiqala ebangeni le-8 bacathuliswe kuthi abanye basizwe ngabazali kusheshe kube nomehluko. Iningi lezikole eziphakela izikole ezisezingeni eliphezulu, okungamabanga 8, lezo zikole azinaso isiZulu. Lokhu-ke kwenza abafundi bafike emabangeni e-10 nele-11 bengabona ongoti bokulalela nokukhuluma isiZulu uLimi Lokuqala Lokwengeza. Abelungu, amakhaladi namaNdiya athola kunzima kakhulu ukulalela nokukhuluma ulimi lwesiZulu.

UNkks. Dlamini waphendula wathi:

Akubona bonke abafundi abafika sebekhombisa ubungoti bokulalela nokukhuluma ebangeni le-10 nele-11. Ngokolwazi abafika nalo bayehluleka kanti bambalwa othi uma ukhuluma nabo kugeleze nje ngale kwenkinga. Okunye okuba nomthelela kuba indawo abafundi abahlala kuyona kanye nolimi oluvamise ukuthi lusetshenziswe kuleyo ndawo. Abanye abafundi baqhamuka ezindaweni lapho kuvamise ukuthi kukhulunywe isiZulu, lokhu kuyabasiza abafundi ukuthi bakhulume kugeleze kahle futhi balalele ngale kokuba nezinkinga.

UVygotsky (1978) uthi i-Socio-constructivism igcizelela ukuba abafundi banikezwe ithuba lokuveza ulwazi abanalo, abasuka nalo emiphakathini yabo ukuze bakhe incazelo yolwazi olusha. Ngamanye amazwi injulalwazi ye-Social constructivism incikene kakhulu nolwazi lwangaphambilini, usikompilo kanjalo nokucwaninga ngomphakathi othize (Vygotsky, 1978).

UNkks. Dlamini wathi:

Okunye ukuthi emazingeni aphantsi kungenzeka ukuthi isiZulu uLimi Lokwengeza alunikwa isikhathi esanele, alugqugquzelwa futhi abanye abafundi abafisi ngisho ukuba yingxenye nje yokukhuluma uma kusetshenzwa ngamaqembu egunjini lokufunda.

UZikhali (2016) uthi IsiZulu uLimi Lokuqala Lokwengeza alunikezwa isikhathi esanele ezikoleni ezixube izinhlanga kungakho kunezingqinamba ekufundiseni lolu limi lokwengeza.

UNkks. Gama wathi:

Abafundi bafika kumabanga e-10 nele-11 bengebona nhlobo ongoti bokulalela kanye nokukhuluma ngoba iningi labafundi lifika emazingeni okufunda aphezulu bengenaso isisekelo esidephile solimi lwesibili. Kuba umsebenzi omkhulu ukufundisa laba bafundi uqala phansi ufundisa izinto eziningi ekufanela ngabe bazifunda emabangeni aphantsi kepha abakhombisa ukungazazi nhlobo uma befika ezikoleni zamazinga aphezulu.

UNkks. Faku wavumelana noNkks. Gama ngokuthi:

Abafundi bathi befika emabangeni e-10 nele-11 bengebona nhlobo ongoti bokulalela kanye nokukhuluma ngoba iningi labafundi lifika emazingeni okufunda aphezulu bengenaso isisekelo esiqinile solimi lokuqala lokwengeza. Lokhu kwenza ukuthi kube umsebenzi omkhulu nonzima ukufundisa laba bafundi. Mina njengothisha webanga le-10 nele-11 ngizithola sengiqala phansi ngifundisa izinto eziningi ebekufanela ngabe abafundi sebazifunda emabangeni aphantsi kepha abakhombisa ukungazazi nhlobo uma befika ezikoleni zamazinga aphezulu.

Lawa mazwi angenhla acashunwe njengoba enjalo kubahlanganyeli abahlanu abavumelene ngokuthi abafundi abakhombisi ukuba ngongoti bokulalela nokukhuluma uma befika emabangeni e-10 nele-11 ngenxa yokungabibikho kwesisekelo esihle. UVygotsky (1978) uthi kuningi okufundwayo ezintweni ezenziwa ngabantu emiphakathini abahlala kuyona. Okusho ukuthi uma umuntu ebona izinto ezenziwa ngabantu asondelene nabo nahlala nabo kwakheka imiqondo ethile ihlangane nokukhulunywayo bese kwakheka ulwazi kulowo muntu (Vygotsky, 1978).

UNyikosi noHashmoto (1997) bathi ekusebenzisaneni ngokuhlanganyela kwabafundi bexoxa ngemibono yabo eyahlukene okungaba iseqenjini elincane noma elikhulu, okubalulekile wukuthi ekugcineni bagcina befinyelele ekuqondeni incazelo ethize

ngokuhlanganyela. Lokhu-ke uma kungenzeki abafundi bengafuni ukusebenza emaqenjini akuthuthuki ukulalela nokukhuluma kwabo (Nyikosi & Hashmoto, 1997). Ukufundiswa kwekhono lokulalela nokukhuluma kuyahambisana nenjulalwazi ye-Social constructivism kaVygotsky (1978) ekhuluma ngokuthi indawo ekuzungezile inomthelela ekufundeni. Injulalwazi kaVygotsky (1978) iphinde igqamise ukuthi abafundi ngeke bekwazi ukuzifundela nje bebodwa ngaphandle kokuba balekelelwe yilabo abanolwazi oluthuthukile abasondelene nabo ezimpilweni zabo.

5.3.3 Ulwazi lwangaphambilini

UZikhali (2016) uthi nabo othisha abakuqondi kahle ukuthi kumele balufundise kanjani ulimi njengoba izingane ziqala ukufunda isiZulu uLimi Lokuqala Lokwengeza ebangeni lesi-8. Othisha babuye bangabi nesikhathi esanele sokufundisa ngenxa yokwenza imisebenzi yokubhala amafayela amaningi aqhubuke ngenxa yoshintsho kwezemfundo (Mbata, 2021).

Ezingxoxweni engaba nazo nothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zaseMlazi kwavela ukuthi ulwazi lwangaphambilini ludlala indima enkulu ekufundweni kwekhono lokulalela nokukhuluma. Le ndikimba incike kakhulu enjulalwazini ye-Social constructivism, egcizelela ukubaluleka kolwazi umfundi afika nalo esikoleni (Uvygotsky, 1978). UVygotsky (1978) ugcizelela kakhulu ulwazi lwangaphambilini ekwakheni ulwazi olusha lomfundi. UWoolfolk (1998) uthi i-Social constructivism igcizelela ukubaluleka kolwazi umfundi afika esikoleni evele enalo, eluthatha emphakathini aphuma kuwona ngaphambi kokufunda okusha.

Lokhu kwavela lapho ngicela ukuthi uthisha ngamunye aphenidule umbuzo wesithathu owaquqondiswe ngqo kubahlanganyeli, owawuthi:

Ngabe iyiphi inkinga enkulu eyenza abafundi ukuthi bangakhombisi ukuba ngongoti bokulalela nokukhuluma uma befika emabangeni e-10 nele-11?

UMnu. Cibane wathi:

Mina enye inkinga enkulu eyenza abafundi ukuthi bafike emangeni le-10 nele-11 bengabona ongoti bokulalela kuba ukungabibikho kolwazi nhlobo abafika nalo abalufundile, kungaba emakhaya noma emabangeni asebedlule kuwona aphantsi.

Abanye abafundi bayasifunda isiZulu kepha abasisebenzisi noma abasikhulumi uma sebengaphandle kwegumbi lokufundela, uma besemakhaya, uma bekhuluma nomakhelwane. Esikoleni futhi bahamba babe yiqoqo elikhuluma isiNgisi, abawathengi ngisho amaphephabhuku abhalwe ngesiZulu kanye namanoveli. Lokhu kwenza ukuthi bangene egunjini lesiZulu bengenalo ulwazi lwangaphambilini. Mina njengothisha ngiyazama ukubagqugquzela abafundi ukuthi bacele emakhaya ukuthengelwa izinsiza okungaba amaphephabhuku noma amaphephandaba abhalwe ngesiZulu ukuze bazijwayeze ukuwafunda nokufundelana bebodwa bese bebuzana nemibuzo ngokuqukethwe yilelo nalelo phepha.

UMnu. Duma waphendula wathi:

Abafundi abazami ukufunda ngisho emakhaya ukuze kuthuthuke ulwazi, abanye abazigqaji abaluthandi ulimi lwesiZulu. Lokhu ngikubona lapho ngikhuluma nalabo bafundi abasikhulumayo isiZulu futhi okuwulimi lwasekhaya kubo kepha baphendula ngesiNgisi okuveza ukuthi ukungazigqaji kuyalibulala ulimi lwesiZulu. Ukuze into uyenze kangcono kufanele uyithande. Abazali banomthelela nabo ngoba noma becelwa ukuthenga izinsiza ezinjengesichazamazwi kuze kuphele iminyaka bengalokothi basithenge leso sichazamazwi. Mina ngibona ukuthi konke lokhu kwenziwa ukuthi abafundi bafika bengenalo ulwazi lwangaphambilini.

UZikhali (2016) uma ekhuluma ngokubukelwa phansi kwesiZulu ngabafundi uthi inkinga enkulu ukuthi isiZulu asithathwa njengezinye izilimi, lokho kwenza abafundi basibukele phansi. UZikhali (2016) uqhubeka athi kwezinye izikole ezixube izinhlanga isiZulu asivumelekile ukuba sikhulunywe ekilasini, okusho ukuthi uma kutholakala umfundi esikhuluma kungeyiso isikhathi sokufundwa kwaso ubekwa icala.

UNkks.Dlamini waphendula wabeka wathi:

Inkinga okuyiyona enkulu eyenza abafundi baze bafike emabangeni e-10 nele-11 bengebona ongoti bokulalela nokukhuluma isiZulu kudalwa ukungabi nolwazi lwaphambilini, ikakhulukazi ulwazi okumele ngabe basuka nalo emabangeni aphansi. Yikho okuyinkinga enkulu nokuthi abafundi bafika ebangeni le-8 kusamele bafundiswe okuningi okumele ngabe bakufundiswe kona emabangeni aphansi.

UNkks. Gama naye wavumelana noNkks. Dlamini ngokuthi:

Abafundi bebanga le-10 nele-11 bafika kulawa mabanga bengebona ongoti bekhono lokulalela nokukhuluma. Ngokubona kwami ngibona ukuthi yingenxa yokungabi nalo ulwazi besuka emabangeni aphansi bese kumele ukuthi uma befika ebangeni le-8 singothisha siqale phansi sibafundise okwakumele bakufundiswe emabangeni aphansi.

UNkks. Faku naye uvumelane noNkks. Gama kanye noNkks. Dlamini wathi:

Ngokubona kwami abafundi bebanga le-10 nele-11 bafika bengabona ongoti bekhono lokulalela nokukhuluma kulawa mabanga. Abalutholi ulwazi olwanele emabangeni abasuka kuwona. Ngithola kuba nzima ukufundisa laba bafundi ngoba kumele ngifundise okuningi okumele ngabe bafundiswa kona emabangeni asebedlile kuwona.

Lawa mazwi angenhla acashunwe kubahlanganyeli abahlanu abavumelana ngokuthi kubalulekile ukuthi abafundi babe nolwazi lwangaphambilini ukuze bafundiswe amakhono okulalela nokukhuluma uma kufundiswa isiZulu uLimi Lokuqala Lokwengeza.

Ukufundiswa kwekhono lokulalela nokukhuluma kuyahambisana nenjulalwazi i-Social constructivism kaVygotsky (1978) ekhuluma ngokuthi ingane ifunda kumuntu omdala onolwazi oluthuthukile futhi uyena okufanele abe yisibonelo. Injulalwazi kaVygotsky (1978) iphinde igqamise ukuthi abafundi ngeke bekwazi ukuzifundela nje bebodwa ngaphandle kokuba balekelelwa yilabo abanolwazi oluthuthukile abasondelene nabo ezimpilweni zabo. UVygotsky (1978) uqhubeka athi intuthuko ayinakuhlukaniswa nesimo, ngakho-ke indlela yokuhlola izinqumo zengqondo ngeke ihlukaniswe nesimo umuntu aphila ngaphansi kwaso noma umphakathi akhulele kuwona.

5.3.4 Ukuthuthukisa ukufundiswa kwekhono lokulalela nokukhuluma

Ezingxoxweni engaba nazo nothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zaseMlazi kwavela ukuthi kunezindlela kanye

namasu ahlukene abakusebenzisayo uma kufundiswa amakhono okulalela nokukhuluma. Lokhu kwavela lapho ngicela ukuthi uthisha ngamunye aphenhule umbuzo wesine owawuqondiswe ngqo kubahlanganyeli, owawuthi:

Yiziphi izindlela namasu owasebenzisayo uma ufundisa ukulalela nokukhuluma egunjini lesiZulu uLimi Lokuqala Lokwengeza?

Amasu okufundisa: Abahlanganyeli bonke bezikole zonhlano basebenzisa amasu afanayo okuyinkulumo yomuntu ngayedwana kanye nenkulumo yeqembu uma befundisa ukulalela nokukhuluma. UGarcia noWei (2018) bathi inkulumo yomuntu ngayedwana ingebalulekile, ingukwakha amagama bese uwafaka emshweni, wakhe umusho onomqondo bese ukwazi ukuphimisa okunomqondo ekugcineni. UChikamatsu (2003) uthi kuhle ukusebenza komuntu ngayedwana ngoba uma ungumfundi ukwazi ukufunda uphinde uphimise amagama ngokwejubane lakho, ungaphazamiswa muntu.

UMnu. Duma wathi:

Mina ngisebenzisa amasu okuyinkulumo yomuntu ngayedwana kanye nenkulumo yeqembu ukufundisa ukulalela nokukhuluma. Phela yiwona amasu esawafundiswa nguMeluleki mhla esicija ngokufundisa kwekhono lokulalela nokukhuluma. Ngiyaye ngiqaphele ukuthi abafundi bami bangakanani bese ngibona ukuthi ngabe ngibenza iqembu noma umfundi ngimnike isihlokwana sokwenza inkulumo eyedwa.

UMnu. Cibane njengoMnu. Duma wathi:

Ngisebenzisa amasu okuyinkulumo yomuntu ngayedwana kanye nenkulumo yeqembu uma ngifundisa ukulalela nokukhuluma.

UNkks. Dlamini ngokufanayo wathi:

Inkulumo yomfundi ngayedwana noma inkulumo yeqembu yiwona amasu engiwasebenzisa kakhulu. Nginikeza izihloko kubafundi bese bezikhethela bona izihloko. Siyaxoxa ngezihloko kuqala ukuze abafundi bami banganhlanhlathi. Bese ngibadedela basebenze ngamaqembu kwesinye isikhathi kuthi uma sebesebenza ngamaqembu, ngibe sengibanika ithuba lokuthi umfundi akalungise inkulumo yakhe ngayedwa azoyethula eklasini ngesihloko leso asikhethile.

UNkks. Gama njengoNkks. Dlamini wathi:

Ngisebenzisa amasu okuyinkulumo yeqembu kanye neyomufundi ngayedwana. Abafundi ngibahlela ngamaqembu ngenxa yesibalo sezincwadi zabafundi esinganele. Kepha ekugcineni ngibanika ithuba lokwethula umsebenzi bebodwa noma ngezinye izinsuku bahlukaniselane njengeqembu bathule izingxenyana ezahlukenene ngokuvumelana kwabo.

UNkks. Faku wathi:

Ngisebenzisa amasu okuyinkulumo yomfundi ngayedwa lapho ethula khona kungaba izimpendula zakhe, amaphuzu akhe. Ngiphinde ngisebenzise inkulumo yeqembu lapho abafundi ngibafaka emaqenjini avamise ukuba inani elilinganayo bese besebenza ngemuva kokuthi sengibafundele isiqeshana, bangaphendula imibuzo bendawonye noma bafingqe indatshana ngamaphuzu, noma bathule lokho abaxoxisane ngakho bavumelana ngakho emaqenjini abo. Kwesinye isikhathi ngiyabacela abafundi ukuthi abalingise umdlalo beyiqembu.

Inkulumo yeqembu ikhuthaza kakhulu ukuthi umfundi alalele ukuze ezwe bese ephendula lokho akuzwile okunomqondo (Garcia & Wei, 2018). UHeylighen (2002) uthi iqembu labafundi abasebenzayo, likhulume ngokuhlanganyela lingazuza komunye nomunye umqondo osebenzayo ngesikhathi besebenza.

Izindlela zokufundisa: Abahlanganyeli babonakala besebenzisa izindlela ezahlukenene zokufundisa amakhono okulalela nokukhuluma.

UMnu. Duma wathi:

Mina ngisebenzisa indlela lapho kuqala mina njengothisha ngibafundele bese abafundi bengenelela ngemibuzo noma mina uqobo ngibabuze imibuzo ezodala ukuthi bacaciseleke ngalokho engibafundele khona.

UMnu. Cibane njengoMnu. Duma wathi:

Ngisebenzisa indlela ekuqala mina ngibafundele bese abafundi bengenelela. Ngifike ngibafundele isiqeshana bese ngibabuza imibuzo nabo ngibanika ithuba lokubuza lapho bengezwanga khona.

UNkks. Dlamini wathi:

Ngisebenzisa idlela yokulingisa engayifundiswa omunye wothisha engifundisa naye. Ngisebenzisa nendlela yokukuxoxisana noma yokubonisana kanye nokuza nemibono eminingi uma ngifundisa ikhono lokukulalela nokukhuluma. Ngiyaye ngiqaphelise ukuthi iyiphi indlela abafundi bami abayithanda ukwedlula ezinye ngokuhlukana kwamabanga abo. Bese ngikhetha leyo ndlela ehambelana nabafundi ngeklasi neklasi.

UNkks. Gama njengoNkks. wathi:

Mina ngisebenzisa izindlela ezahlukene okungukuxoxisana okubuye kwaziwe ngokubonisana, nokuza nemibono eminingi kanye nokuxoxa indaba.

UNkks. Faku wathi:

Ngisebenzisa izindlela ezihlukene uma ngifundisa ikhono lokulalela nokukhuluma. Ngiyaye ngisebenzise inkulumo yomuntu ngayedwana, lapha ngiyaye nginikeze umfundi ngayedwa ukuthi asebenze yedwa elungiselela isihloko engisuke ngibanike sona ukuthi basethule bebodwa, kube ukulingisa, ukuxoxisana, ukuza nemibono eminingi kanye nokuxoxa indaba. Uma belingisa ngisuke ngibanika ithuba lokuthi balingise lokho engisuke ngibafundele khona noma ngisebenzise izincwadi ezifundwayo eziyimibhalo ze-drama bese ngikhetha isigcawu abazosilingisa. Lapha-ke ngisuke sengishaya izinyoni ezintathu ngetshe elilodwa. Bafunda ukukhuluma, ukulalela futhi bafunda imibhalo lapho belingisa. Ngiye ngibheke-ke ukuthi iyiphi indlela abafundi abayijabulelayo kunenye ngokuhlukana kwabo.

Lawa mazwi angenhla acashunwe kubahlanganyeli abahlanu abavumelana ngokuthi kubalulekile ukukhetha izindlela ezihambelana nabafundi bakho kanye nezinga labo lokulalela nelokukhuluma. UNkosi (2011) uthi kubalulekile ukuthi uthisha akhethe izindlela zokufundisa azokwazi ukuzisebenzisa. UNkosi (2011) uqhubeka athi ukusebenziseka ngempumelelo kwanoma iyiphi indlela yokufundisa ulimi kuncike ekutheni oyisebenzisayo uyisebenzisa kanjani. UCohen nabanye (1990) bagcizelela ukuthi othisha bolimi lokuqala lokwengeza kumele bakhethise izindlela namasu okufundisa afanele nahambisana nabafundi babo abenza bakwazi ukufunda kahle amakhono ahlukene.

Abahlanganyeli bonke babuye bavumelane ngokuthi kubalulekile ukuthi izindlela namasu okufundisa owakhethayo njengothisha ubheke ukuthi abafundi bakho bakuthakasela kanjani ukusebenza ngayedwana noma ngeqembu.

5.3.5 Ukuthuthukisa ikhono lokulalela nokukhuluma emagunjini axube izinhlanga

Ezingxoxweni engaba nazo nothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zaseMlazi othisha bachaza ukuthi kungani bewasebenzisa izindlela namasu ahlukene uma befundisa amakhono okulalela nokukhuluma. Lokhu bakuchaza lapho ngicela ukuthi uthisha ngamunye aphenhule umbuzo wesihlanu owawuqondiswe ngqo kubahlanganyeli owawuthi:

Kungani uzisebenzisa kanjalo lezi zindlela namasu?

UMnu. Cibane wathi:

Nginesifiso sokuthuthukisa amakhono okulalela nokukhuluma kubafundi abafunda isiZulu uLimi Lokuqala Lokwengeza abafunda ibanga-10 nele-11.

UMnu. Duma njengoMnu. Cibane naye wathi:

Phela lezi zindlela namasu okufundisa okulalela nokukhuluma ngikusebenzisa njengoba sengichazile ngoba ngilangazelela ukuthi ngithuthukise ikhono lokulalela nokukhuluma kubafundi bami.

UNkks. Dlamini ngokufanayo noMnu. Cibane naye wathi:

Inhloso nje enginayo enkulu uma ngisebenzisa izindlela namasu okufundisa okulalela nokukhuluma engikushilo ukuthi ekugcineni ngifisa ukuthi abafundi bami kuwona womabili amabanga 10 nele-11 bakwazi phela ukuthi balalele futhi bakhulume ulimi lokuqala lokwengeza usuku nosuku kube nomehluko.

UNkks. Gama ngokufanayo noNkks. Dlamini naye wathi:

Konke engikwenzayo ngikwenziswa ukuthi ngifisa ukuthi abafundi ngokuhlukana kwabo bathuthuke ekhonweni lokulalela nokukhuluma.

UNkks. Faku ngokufanayo noNkks. Gama naye waphendula wathi:

Isizathu esenza ngisebenzise amasu nezindlela ngale ndlela ukuthi ngifisa ukuthi abafundi bonke engibafundisayo isiZulu uLimi Lokuqala bazibone bekhula futhi bethuthuka ekulaleleni nasekukhulumeni ulimi.

Lawa mazwi angenhla acashunwe kubahlanganyeli abahlanu abavumelana ngokuthi basebenzisa amasu nezindlela ukuze kuthuthuke amakhono okulalela nokukhuluma kubafundi abaxube izinhlanga.

5.3.6 Ukusebenzisana nokwesekwa kothisha

Ezingxoxweni engaba nazo nothisha abayisihlanu abafundisa isiZulu Ulimi Lokuqala Lokwengeza ezikoleni ezinhlanu zaseMlazi kwavela ukuthi abaphathi boMnyango Wezilimi ezikoleni abakuseki ukufundwa kolimi lwesiZulu kepha ukwesekwa okuningi kuvela kuMeluleki wesiyingi kanye nakothisha abanye. Lokhu kwavela lapho ngicela ukuthi uthisha ngamunye aphenhule umbuzo wesithupha owawuthi:

Yikuphi ukwesekwa okutholayo kuMphathi woMnyango esikoleni sakho, kothisha abadala (basesikoleni sakho nasezikoleni ezingomakhelwane), kuMeluleki wesiyingi noma kuMnyango weZemfundo mayelana nokufundisa ikhono okulalela nokukhuluma?

UMnu. Cibane wathi:

Ukwesekwa ngikuthola kuMeluleki wesiyingi okunguyena ohlela imihlangano bese esicija singothisha ukuthi singafundisa kanjani amakhono womane ngokwehlukana kwawo.

UMnu. Cibane wathi futhi:

Sibuye sihlengane njengothisha beklasta noma bezikole ezakheleni sicobelelane sonke ngezindlela namasu okufundisa ahlukene ukufundisa amakhono okulalela nokukhuluma kanye namanye amakhono. Sibuye sihlengane singothisha abafundisa isiZulu esikoleni sami sicijane ngokungasilekelela lapho sifundisa amakhono okulalela nokukhuluma. Ngabe ngenza elikhulu iphutha uma ngingathi kukhona ukwesekwa engikuthola esikoleni kubaphathi ngoba ngisho kwenziwa izikhathi ezingeziwe isifundo sesiZulu asifakwa nhlobo.

Okushiwo uCibane kusafakazela umbono kaZikhali (2016) lapho ethi isifundo sesiZulu sisabukelwa phansi kwezinye izikole.

UMnu. Duma njengoMnu. Cibane naye wathi:

Ukwesekwa okukhulu ngikuthola kuMeluleki wesiyingi, ohlela imihlangano kuthuthukiswe izindlela namasu okufundisa amakhono ngokuhlukana kwawo. Okunye kuvela kothisha beklasta engingaphansi kwayo kanye nothisha besiZulu engifundisa nabo esikoleni. Siyahlangana ngisho nangemuva kwesikhathi sesikole sifundisane sisodwa ngezinto esingazenza ukuthuthukisa amakhono okulalela nokukhuluma kanye namanye amakhono.

Ukuthuthukiswa kothisha ngokomsebenzi yisimo okumele siqhubeke impilo yabo yonke (Horsley, 2010).

UNkks. Dlamini wathi:

Ukwesekwa okukhulu ngikuthola kuMeluleki wesiyingi kanye nakothisha abangaphandle kwesikole. Uyabona nje esikoleni engikusona akukho ukwesekwa nhlobo njengoba nje futhi kuyimina uthisha omdala ofundisa isiZulu. Yize kunjalo ngiyakujabulela ukwesekwa engikuthola ngaphandle ezikoleni ezingomakhelwane ezisiqondayo isimo engifundisa ngaphansi kwaso kanye nolucela kuMeluleki wesiZulu uLimi Lokuqala Lokwengeza.

UNkks. Gama naye njengo Nkks. Dlamini wathi:

Ngiyakuthola ukwesekwa kuMeluleki kanye nakothisha abadala engifundisa nabo isiZulu. Ngibuye ngikuthole ukwesekwa nakothisha bezikole ezingomakhelwano kepha akukho nhlobo ukwesekwa ngaphakathi esikoleni.

UNkks. Faku wathi:

Ngiyakuthola ukwesekwa kuMeluleki kanye nakothisha abadala engifundisa nabo isiZulu esikoleni sami. Ngiyakuthola ukwesekwa nakothisha bezikole ezingomakhelwano kepha akukho ukwesekwa engikuthola kumphathi woMnyango Wezilimi wasesikoleni sami.

UMbata (2021) uthi kungumsebenzi kathisha ukuthola ukuthuthuka esifundweni sakhe ukuze ezoba nokuzethemba uma esesethula kubafundi. Lokhu othisha bangakwenza ngokuhlangana ngababili noma bonke esikoleni abenza isifundo esisodwa noma bacele usizo kothisha abangomakhelwane, ikakhulukazi lapho bengakutholi ukwesekwa kuMphathi woMnyango Wezilimi esikoleni.

Lawa mazwi angenhla acashunwe kubahlanganyeli abahlanu abavumelana ngokuthi bayakuthola ukwesekwa nguMeluleki wesiyingi kepha hhayi kuMphathi woMnyango Wezilimi ezikoleni abafundisa kuzona. Lokhu kuncike kakhulu enjuralwazini kaVygotsky (1978) ethi umfundi ufunda akufundayo kulokho akubona kwenziwa ngabantu noma umphakathi asondelene nawo. Umphakathi okungaba yinoma ubani okhona endaweni olekelelayo, kungaba othisha, uMeluleki sesifundo noma othisha abangomakhelwane.

5.3.7 Ukusebenzisa izindlela namasu okufundisa ahlukene

Ezingxoxweni engaba nazo nothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zaseMlazi kwavela ukuthi kubalulekile ukufundiswa kwamakhono okulalela nokukhuluma. Lokhu kwavela lapho ngicela ukuthi uthisha ngamunye aphenhule umbuzo wesikhombisa owawubhekiswe ngqo kubahlanganyeli owawuthi:

Uzuzani kuloku kwesekwa okutholayo futhi kuba namuthelela muni endleleni ofundisa ngayo okulalela nokukhuluma?

UMnu. Cibane wathi:

Ngizuza izindlela namasu ahlukahlukene okufundisa amakhono okulalela nokukhuluma. Lezi zindlela namasu okufundisa kuba nomthelela omuhle kakhulu ekufundiseni kwami okulalela nokukhuluma ngoba abafundi bayathuthuka kunesikhathi befika kulawa mabanga womabili futhi unyaka uphetha sengiwubona umehluko kubafundi bami esikoleni.

UMnu. Duma njengoMnu. Cibane naye wathi:

Ngizuza lukhulu ngoba ngifuna ngezindlela namasu amaningi ahlukene okufundisa amakhono okulalela nokukhuluma.

UNkks. Dlamini ngokufanayo noMnu. Cibane naye wathi:

Ngabe ngisho iphutha uma ngingathi akukho engikufundayo kepha ngifunda izindlela namasu ahlukene okufundisa amakhono okulalela nokukhuluma. Lokhu kwenza ukuthi nabafundi bami basithokozele isifundo sami sesiZulu.

UNkks. Gama ngokufanayo noNkks. Dlamini naye wathi:

Ngingasho nje ukuthi kuningi esengikufundile kuMeluleki wethu wesiZulu okwenza ukuthi ngikwazi ukuthuthukisa amakhono okulalela nokukhuluma kubafundi bami abenza ibanga le-10 nele-11.

UNkks. Faku ngokufanayo noNkks. Gama naye waphendula wathi:

Ukwesekwa nguMeluleki kanye nangabanye othisha kungifundise izindlela namasu ahlukene okufundisa okulalela nokukhuluma kubafundi bami esikoleni. Lokhu sekwenze nokuthi ngiwubone umehluko omkhulu kubafundi lapho senza imisebenzi efundisa amakhono okulalela nokukhuluma. Abanye abafundi sebeyazethemba futhi abasenakho ukwesaba ukuzama. Nami ngiyazibonela ukuthi bayothi befika ebangeni le-12 kuyobe sekungasefani nangesikhathi befika ebangeni le-8.

Lawa mazwi angenhla acashunwe kubahlanganyeli abahlanu abavumelana ngento eyodwa mayelana nalokho abakuzuzawo ekwesekweni abakuthola kuMeluleki wesiyingi kanye nakwabanye othisha. Konke lokhu kwenza abafundi bathuthukise izinga lokulalela kanye nelokukhuluma ulimi ngoba ulimi luyisikhali esikhulu esenza abafundi bakwazi ukucabanga (Vygotsky, 1978).

Ithebula 5.2: Isifingqo sezindlela namasu okufundisa ukulalela nokukhuluma

Izindlela ezivamiswe ukusetshenziswa	Ubuhle	Ububi
Ukulingisa	Kuvukuza ikhono labafundi lokusungula izinto. Kugqugquzela bonke abafundi ekubeni yingxenye yokufunda ukuze bathuthuke, bathole nethuba lokuzusa imiphumela elindelekile kubona.	Abafundi abanamahloni bazithola bengemukelekile uma kusentshenziswa le ndlela.
Ukuxoxisana	Kusiza abafundi ukuthi baqonde bese befunda futhi bakhe nolwazi olusha.	Isikhathi esinikezwa abafundi singaba nomthelela omubi kugcine kumoshwe isikhathi kukhulunywa into engapheleli ndawo.
Ukuza nemibono eminingi	Abafundi baxazulula izinkinga ngesixazululo esiphusile. Abafundi bakha ubudlelwane bese behlolisisa imibono yabanye, okuyinhloso yokucabangisisa, ukugcwalisa nokukhulisa indlela yokuxhumana, Kukhulisa indlela yokucabanga neyokuthatha izinqumo	Emabangeni amancane kungaba yinkinga ngenxa yezinga eliphezulu lokuchaza nokwesekela elidingekayo ukuze abafundi bakwazi ukuveza izimvo zabo noma imibono yabo.
Ukuxoxa indaba	Akudingi izinto ezisetshenziswayo zikanokusho noma izinsizakufunda eziseqophelweni eliphezulu. Kufundisa ukwamukela	Isikhathi singagcine singalawuleki. Abafundi abanamahloni bangazithola sengathi abamukelekile uma kusetshenziswa le ndlela.

	eminye imibono emisha eqhamuka kwabanye abantu.	
Amasu avamise ukusetshenziswa	Ubuhle	Ububi
Inkulumo yomuntu ngayedwana	Umfundi ukwazi ukufunda aphinde aphimise amagama ngokwejubane lakhe. Uma usebenza wedwa akekho umfundi othatha ulwazi lwakho	Umfundi uba nenkinga yokuba nobudlelwane nabanye apha ahluleke ukuzihlanganisa nabanye abantu. Umfundi angagcina engasakwazi ukwakha ubudlelwano endaweni yokusebenza ngisho esekhulile.
Inkulumo yeqembu	Ikhuthaza kakhulu ukuthi umfundi alalele ukuze ezwe bese ephendula lokho akuzwile okunomqondo. Abantu osebenza nabo bangaletsa ulwazi ngempumelelo ngaphansi kwezimo ezahlukahlukeni.	Kungaba khona amalungu noma abafundi abehlisa umfutho wokusebenza baze bangalungisi ulwazi olufanele ngesikhathi esinqunywe. Ulwazi oluyimfihlo kumakhompyutha noma kuma- imeyli abantu, nokuthembeka ebantwini abaseqenjini ngeke kwaqinisekiswa ngokuphelele.

Ngezansi ngichaza ngemininingo engiyikhiqize ezingxoxweni ezisakuhleleka ngemibuzo emayelana nokubakhona kwezinsiza zokufundisa.

5.4 Ukwethulwa nokuhlaziya kwemininingo ekhiqizwe ezingxoxweni ezisakuhleleka ukubheka ukuba khona kwezinsizakufunda

Ngaphansi kwale ngxenye yomsebenzi ngibheka izimpendulo eziqoqwe ezingxoxweni ezisakuhleleka nothisha abahlanu abangabahlanganyeli kulolu cwaningo, abathathwe ezikoleni ezinhlanu zaseMlazi ezixube izinhlanga abafundisa isiZulu uLimi Lokuqala Lokwengeza. Le mibuzo eyiqoqo lesibili ibheka ukuba khona kwezinsizakufunda ezilekelela othisha uma befundisa amakhono okulalela

nokukhuluma. Izingxoxo ezisakuhleleka engibe nazo nabahlanganyeli bezilawulwa umbuzongqangi wokuqala nowesibili.

Zonke izimpendula ngizibhala ngokwezindikimba njengoba ngenzile nangaphezulu emibuzweni yezingxoxo ezisakuhleleka zokuqala.

5.4.1 Ukushoda kwezincwadi zabafundi

Ezingxoxweni engaba nazo nothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zaseMlazi kwavela ukuthi kunokushoda kwezincwadi zabafundi. Lokhu kwavela lapho ngicela ukuthi uthisha ngamunye aphenhule umbuzo 2.1 owawuthi:

Ngabe zikhona yini izinsizakufunda esikoleni sakho ezisetshenziswa nguwe kanye nabafundi uma ufundisa ukulalela nokukhuluma? Uma zikhona yiziphi?

UMnu. Cibane wathi:

Zikhona izinsizakufunda, okuyincwadi kathisha afunda kuyona iziqeshana zokulalelwa ngabafundi. Izincwadi zabafundi ziyashoda kakhulu esikoleni sami. Ngisebenzisa nezithombe namaphepha anemibuzo esuselwe esiqeshaneni engisifundela abafundi. Ngisebenzisa nomshini wokugaya noma wokukopisha amaphepha lapho ngenza imisebenzi okumele inikwezwe abafundi.

UMnu. Duma wathi:

Zikhona izinsizakufunda okuyincwadi kathisha kuphela, umshini wokukopisha amaphepha, ama-odiyo, umsakazo kanye nomabonakude. Kusanokushoda kwezincwadi zabafundi.

UNkks Dlamini ngokufanayo noMnu. Duma wathi:

Esikoleni sami kukhona izinsizakufunda okuyincwadi kathisha, umshini wokukopisha amaphepha, ama-odiyo, umsakazo kanye nomabonakude. Asinazo izincwadi zabafundi, ekhona ileyo engiyisebenzisayo mina uma ngigaya imisebenzi yabafundi.

UNkks. Gama wathi:

Zikhona izinsizakufunda noma zingeziningi. Nginayo incwadi kathisha kanye nezabafundi kepha eziyinani elincane kakhulu ezingenele ngisho uhhafu wekilasi. Igama lencwadi lithi, "Siyaluthanda Ulimi". Okunye ngizigayela mina okunye ngikuthola kwezinye izincwadi zolimi kanye naku-Google, izinto okungaba yizithombe, amakhathuni nezikhangisi. Kusanenkinga enkulu yezinsizakufunda esikoleni. Le nkinga iphazamisa ngisho ukufundisa kwamakhono okulalela nokukhuluma kanye namanye amakhono. Kuke kufanele kwesinye isikhathi ngingene ephaketheni lami ngizithengele ezinye izincwadi ezingangisiza. Izingane ezifunda isiZulu ziyanda unyaka nonyaka kepha izincwadi zisezincane kakhulu ezithengwa esikoleni futhi azikho eziqhamuka eMnyangweni wezeMfundo njengalokhu siye siwafake ama-oda kepha uma sekufika izincwadi kungafiki zonke njengesidingo sesikole. Ngizithola sengiphazamiseka nje ekufundiseni kwami ngenxa yokushoda kwezincwadi.

UNkks. Faku wathi:

Nginazo izinsizakufunda okuyincwadi kathisha kanye nezincwadi zabafundi kepha ziyinani elingenele abafundi bonke. Ngize ngisizwe ukugaya eminye imisebenzi ehlelelwe okulalela nokukhuluma. Kuba yinkinga enkulu-ke uma nephepha selilingene ukuthi lizosetshenziselwa izivivinyo zokuphela kwethemu nethemu. Konke lokhu kuthikameza kakhulu ukufundisa jikelele.

Lawa mazwi angenhla acashunwe kubahlanganyeli abahlanu abavumelana ngokuthi kunokushoda kwezincwadi zabafundi ukulekelela ukufundwa kwamakhono okulalela nokukhuluma kwikharikhulamu yesiZulu uLimi Lokuqala Lokwengeza. U-Arana (2003) uthi othisha kumele bazisukumele babhale izincwadi bangacini ngokuba ngothisha kuphela kepha babe othisha nababhali. U-Arana (2003) uqhubeka athi abahleli nababhali bezincwadi bagqugquzela othisha ukuba babambe iqhaza ekubhaleni izincwadi. UCollier nabanye (2015) bathi othisha badinga ukwelekelelwa futhi bakhuthazwe ukuze kwakheke uthando lokubhala ngoba zincane kakhulu izincwadi ezibafundisa ukuthi bangayiqala kanjani impilo yokuba ababhali. U-Elmore (2004) uthi othisha badinga ukuboniswa isidingo sokuthi babhale futhi bakhuliswe uthando lwabo ekubhaleni ukuze imibhalo yabo iyoba sezingeni eliphezulu.

5.4.2 Ukulandela indlela efanele yokusebenzisa izinsizakufunda

Ezingxoxweni engaba nazo nothisha abayisihlanu abafundisa isiZulu Ulimi Lokuqala Lokwengeza ezikoleni ezinhlanu zasesiFundeni saseMlazi kwavela ukuthi ukulandela indlela efanele kwenza ukusebenza kwezinsizakufunda kube nemiphumela emihle. Lokhu kwavela lapho ngicela ukuthi uthisha ngamunye aphenhule umbuzo 2.2 owawuthi:

Nizisebenzisa kanjani lezo zinsizakufunda ukuthuthukisa ukulalela nokukhuluma?

UMnu. Cibane wathi:

Incwadi kathisha ngifunda kuyona iziqeshana zokulalelwa ngabafundi. Ngesikhathi ngifunda abafundi bayangilalela babhale phansi okungamanothi abakuthola kubalulekile azobasiza lapho sengibabuza imibuzo.

UMnu. Cibane waqhubeka wathi:

Izithombe ngizisebenzisa njengethuluzi lokuchukuluza ukucabanga kwabafundi, ngiyasiveza isithombe kubafundi bese ngibacela ukuthi abaqhamuke namaphuzu bexoxa ngokubuka isithombe. Lokhu kuthuthukisa ukukhuluma kubafundi. Ngisebenzisa amaphepha anemibuzo esuselwe esiqeshaneni engisifundela abafundi. Lawa maphepha ngiwagaya khona esikoleni abe yinani elilingene abafundi.

UMnu. Duma ngokuvumelana noNkks Dlamini wathi:

Izincwadi ngizisebenzisa ngokuthi ngibafundele abafundi isiqeshana basilalele. Ngesikhathi ngifunda, abafundi bayalalela babhale phansi okungamanothi abakuthola kubalulekile azobasiza lapho sengibabuza imibuzo. Kwesinye isikhathi ngibuye ngicele abafundi ukuthi bafingqe lokho abakulalele ngenani lamagama elimiselwe. Umshini wokukopisha amaphepha ngiwusebezisela ukugaya amaphepha engiwanikezwa abafundi angaba nemibuzo kuye ngendlela yokuhlola engiyikhethile. Ama-odiyo kanye nomsakazo kuyadlalwa kulalelwe okuyizindatshana abafundi balalele bese ngibanikeza ithuba lokuxoxa ngalokho abakuzwile. Uma abafundi bengavumelani kuba lula ukubuyela kuwona umsakazo noma ama-odiyo

baphinde balalele kahle bese bevumelana kanye nomabonakude uyalalelwa ngabafundi kungaba isiqeshana noma umdlalo bese bebuzwa imibuzo. Kwesinye isikhathi ngicela abafundi ukuthi bafingqe ngamaphuzu lokho abakulalelile.

UNkks. Gama wathi:

Ngisebenzisa incwadi kathisha enezindatshana ezihlelelwe ukufundisa lawa makhono okulalela nokukhuluma bese ngihlalisa abafundi ngamaqembu ukuze baphendule imibuzo esezicwadini zabafundi yize inani lezincwadi zabafuni lingenele kepha basebenza ngamaqembu. Ezinye izindatshana ezihambisana nesikhathi ngizigayela mina emshinini wesikole. Lokhu ngikwenza ngoba lincane inani lezincwadi zabafundi futhi ngithanda ukubafundela izindatshana noma iziqeshana ezihambisana nesikhathi abaphila kuso.

UNkks. Faku wathi:

Ngisebenzisa incwadi kathisha ngokufundela abafundi bese bona belalela bangabhali lutho, ngiphinde ngifunde okwesibili bese ngivumela abafundi ukuthi balalele bese bebhala amanothi okwesithathu ngiphinde ngifunde ngokugeleza abafundi balalele. Ngiyaye ngibanikeze ithuba abafundi lokuphendula imibuzo le abanayo ezincwadini zabo.

Lawa mazwi angenhla acashunwe kubahlanganyeli abahlanu abavumelana ngokuthi ukulandela indlela efanele kwenza ukusebenza kwezinsizakufunda kube nemiphumela emihle.

5.4.3 Ukuthuthuka kwemiphumela yokufunda neqhaza lezinsizakufunda

Ezingxoxweni engaba nazo nothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zaseMlazi kwavela ukuthi imiphumela wokufundisa okulalela nokukhuluma iyathuthuka uma umphakathi unezinsizakufunda ezixhasa abafundi ngokuba nemithombo yolwazi lapho abafundi bengaqhubeka bafunde yize sebephumile esikoleni. Lokhu kwavela lapho ngicela ukuthi uthisha ngamunye aphenhule umbuzo 2.3 owawuthi:

Yiziphi ezinye izinsizakufunda ezikhona ngaphandle kwesikole sakho ezisetshenziswa abafundi ukulungiselela imisebenzi yokulalela nokukhuluma?

UMnu. Cibane wathi:

Zikhona ezinye izinsizakufunda abafundi abazithola ngaphandle kwesikole. Abafundi baya emtatshweni wolwazi okhona endaweni eyakhele isikole. Kunezincwadi abafundi abakwazi ukwenza ucwaningo ngesihloko abanikwe sona, kuphinde kube ne-inthanethi yamakhala kubafundi, lokhu kwenza kubelula ukuthi bakwazi abafundi ukucwaninga kahle ngesihloko engibanikeze sona.

UMnu. Duma wathi:

Zikhona izinsizakufunda abafundi abazithola ngaphandle kwesikole. Isikole sethu sakhelene nomtapo wolwazi kaMasipala ongaphesheya kongwaqo bese kuba nomunye futhi umtapo wolwazi osenxanxatheleni yezitolo zendawo budebuduze nesikole. Kule mitapo yolwazi abafundi bathola amaphephabhuku, namaphephandaba bawafunde bathuthukisa ulwazi lwabo lwamagama abangawasebenzisa uma bekhuluma. Kule mitapo yolwazi kunamaphephandaba afana neLanga kanye neSolezwe abhalwe ngolimi lwesiZulu.

UNkks Dlamini wathi:

Zikhona izinsizakufunda yize zingeziningi. Abafundi bayakwazi ukuya emtatshweni wolwazi kaMasipala okhona endaweni yabo. Yize ukhona kodwa abanawo amakhompuyutha. Kunezincwadi ezibhalwe ngesiZulu ezilekelela abafundi uma benza ucwaningo ngezihloko ezahlukahlukene.

UNkks. Gama wathi:

Yize zikhona izinsizakufunda kodwa aziziningi. Abafundi bayakwazi ukuya emtatshweni wolwazi kaMasipala okhona ezindaweni zabo kepha abanye basafuna ukugadwa ngabantu abadala abazolandelela ukuthi wenziwe yini umsebenzi. Zikhona nezincwadi eziibhalwe ngesiZulu ezisiza abafundi uma benza ucwaningo ngezihloko ezahlukahlukene.

UNkks. Faku wathi:

Zikhona izinsizakufunda ezingaphandle kwesikole ezingasiza abafundi ukulungiselela imisebenzi yokulalela nokukhuluma. Endaweni kukhona imitapo

yolwazi emithathu lapho abafundi bekwazi ukuthola izincwadi zolimi lwesiZulu, baphinde bakwazi ukusebenzisa i-inthanethi yakhona benza ucwaningo ngezihlokwana abasuke bezinikezwe ezikoleni ukulungiselela ukukhuluma. Kepha kuba nokuphazamiseka uma sekufanele kuvalwe ngenxa yokucima kogesi osekujwayelekile ezindaweni ngenxa yokuwonga.

Lawa mazwi angenhla acashunwe kubahlanganyeli abahlanu abavumelana ngokuthi Imiphumela yokufunda iyathuthuka uma nomphakathi abafundi abahlala kuwona unezinsiza ezilekelela abafundi. Lokhu kusekwa kakhulu nayinjulalwazi ye-Social constructivism kaVygotsky (1978) encike kakhulu ekuxhumaneni komphakathi nasekungeneleleni komphakathi ekufundeni kwabafundi. UVygotsky (1978) uthi ukufunda kwabafundi kuba nempumelelo kakhulu uma kukhona ukuxhumana phakathi komphakathi nabafundi.

5.4.4 Ukusetshenziswa ngendlela kwezinsizakufunda

Ezingxoxweni engaba nazo nothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zasesiFundeni saseMlazi kwavela ukuthi impumelelo ngezinsizakufunda ilele ekusetshenzisweni kwazo ngendlela. Lokhu kwavela lapho ngicela ukuthi uthisha ngamunye aphenhule umbuzo 2.4 owawuthi:

Ngabe abafundi bayakwazi yini ukusebenzisa ngokusezingeni izinsiza ezikhona ukulungiselela imisebenzi yokulalela nokukhuluma?

UMnu. Cibane wathi:

Abafundi bayakwazi ukuya emtatshweni wolwazi okhona endaweni eyakhele isikole. Bayakwazi nokusebenzisa izincwadi ukwenza ucwaningo ngesihloko abanikwe sona ne-inthanethi yamahhala bayakwazi ukuyisebenzisa kahle benze nocwaningo olufanele ngesihloko abanikwe sona.

UMnu. Duma wathi:

Abafundi abanye bayayisebenzisa imitapo yolwazi yomibili kepha kwabanye kunzima ngoba inkinga abafundi bamanje bafuna ukuphoqwa ekwenzeni izinto. Ngike ngaphakamise isicelo nakubazali sokuthi bake bathenge amaphepha esiZulu ukuze abafundi bezofunda ngisho emakhaya ibinzana bese belibhala naphansi

noma abazali bafundele abafundi bese abafundi belalela babhale phansi abakuzwile. Ngike ngithumele abafundi ukuthi bayocwaninga ngezimpelasonto kodwa kufike uMsombuluko kukhona abafundi abangenzanga lutho.

UNkks Dlamini wathi:

Abafundi bayazisebenzisa izinsizakufunda ezingaphandle kwesikole ngokusezingeni futhi bayaya abafundi emtatshweni wolwazi basebenzise izincwadi ukulungiselela imisebenzi yokulalela nokukhuluma.

UNkks. Gama ngokufanayo noNkks. Dlamini wathi:

Abafundi bayazisebenzisa izinsizakufunda ezingaphandle kwesikole ngokusezingeni. Bayaya abafundi emtatshweni wolwazi bafilke basebenzise izincwadi ukulungiselela imisebenzi yokulalela nokukhuluma ngoba ngike ngibone uma ngibanike umsebenzi ukuthi bacwaningile.

UNkks. Faku wathi:

Abafundi bayazisebenzisa izinsiza ezingaphandle kwesikole ngendlela esezingeni. Bayawuhambela abafundi umtapo wolwazi, basebenzise izincwadi ukulungiselela imisebenzi yokulalela nokukhuluma. Bayakhombisa ukuthi bafundile ngesihloko uma sekumele kuxoxwe ngaso. Yize-ke abafundi bangeke bafane abanye basakuthanda ukulandelwa ngemuva ukuze benze umsebenzi ngaphandle kwesikole. Lokhu kusho ukuthi sekumele kube nendima edlalwa ngabazali emakhaya.

Lawa mazwi angenhla acashunwe kubahlanganyeli abahlanu abavumelana ngokuthi impumelelo yezinsizakufuna ilele ekusetshenzisweni kwazo ngendlela elungile.

5.4.5 Umthelela wokucinywa kogesi ngenxa yokuwonga emfundweni yabafundi

Ezingxoxweni engaba nazo nothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zasesiFundeni saseMlazi kwaveza ubunzima obukhulu obudalwa ukucinywa kogesi ngenxa yokuwonga. Lokhu kwavela lapho ngicela ukuthi uthisha ngamunye aphenidule umbuzo 2.5 owawuthi:

Ngabe kukhona yini ubunzima abafundi ababhekana nabo uma besebenzisa izinsiza?

UMnu. Cibane wathi:

Yize abafundi bekwazi ukuya emtatshweni wolwazi okhona endaweni eyakhele isikole futhi bekwazi nokusebenzisa izincwadi ukwenza ucwaningo ngesihloko abanikwe sona ne-inthanethi yamahhala bayakwazi ukuyisebenzisa kahle benze nocwaningo olufanele ngesihloko abanikwe sona kodwa uma sekufika izikhathi zokucinywa kukagesi kuba lukhuni ukuqhubeka basebenze ngoba kuphoqeleka ukuthi kuvalwe manje baphume abafundi bengayiqedile imisebenzi yabo.

UMnu. Duma evumelana noMnu. Cibane wathi:

Ayikho inkinga enzima njengeyokucinywa kukagesi esikhathini esiphila kusona. Hhayi! Singazixazulula ezinye izinkinga kodwa lena ingaphezu kwethu. Kuma yonke imisebenzi yesikole nje. Labo-ke vele abanqenayo sebeyisebenzisa ngento abahlezi bethi iyona ebavimba ukwenza umsebenzi wezimpelasonto.

UNkks Dlamini wathi:

Abafundi bayazisebenzisa izinsizakufunda ezingaphandle kwesikole kodwa ukucinywa kogesi ngenhloso yokuwonga kuyabaphazamisa kakhulu.

UNkks. Gama ngokufanayo noNkks. Dlamini wathi:

INingizimu-Afrika inenkinga edumile yokucinywa kogesi. Lokhu akuphazamisi nje ukuqhubeka kwemisebenzi ethize kodwa kuphazamisa ngisho imisebenzi yesikole. Kuma nse ukufunda. Kuba nzima kakhulu uma ugesi usuzohamba noma kabili ngosuku.

UNkks. Faku wathi:

Bukhona ubunzima ikakhulukazi uma sekucinywa ugesi ngoba kuthiwa uyongiwa. Kuma konke lapha ngoba kuvalwa izindawo lapho khona kunalezi zinsizakufunda. Phela zidinga ugesi nazo.

Abahlanganyeli bonke bathi yize kunenkinga yezincwadi zabafundi kepha bayakwazi ukugaya noma ukwenza amakhophi ngomshini osebenza ngogesi. Inkinga abanayo iba lapho sekumele kucishwe ugesi ngokwezigaba ezahlukene okuphazamisa konke

enisuke nikuhlelile nabafundi. Imitapo yolwazi iyavalwa, amakhompyutha nokunye okusebenzisa ugesi kungabe kusasebenza. Nemisebenzi enikezwe abafundi ukuthi bayenze emakhaya ibe isiphazamiseka kakhulu. Le nkinga yiyona abahlanganyeli abathi abakwazi ukuyixazulula, ingaphezu kwamandla abo bonke.

Lawa mazwi angenhla acashunwe kubahlanganyeli abahlanu abavumelana ngokuthi ukucinywa kogesi ngenhloso yokuwonga kuyinkinga abanayo bonke ezindaweni abahlala nabasebenzela kuzona futhi ephazamisa ukuqhubeka kohlelo lokufunda nokufundisa.

Ngezansi ngihlaziya bese ngethula imininingo ekhiqizwe ngokwethamela izifunjwana zabahlanganyeli.

5.5 Ukuhlaziya nokwethula imininingo ekhiqizwe ngokwethamela izifunjwana

Ngaphansi kwale ngxenye yomsebenzi ngibheka izimpendulo eziqoqwe ekwethameleni izifunjwana zothisha abahlanu abangabahlanganyeli kulolu cwaningo, abathathwe ezikoleni ezinhlanu zaseMlazi ezixube izinhlanga abafundisa isiZulu uLimi Lokuqala Lokwengeza. Ukwethamela izifunjwana engibe nazo nabahlanganyeli bezilawulwa umbuzo wokuqala nowesibili.

Zonke izimpendula ngizibhale ngokwezindikimba njengoba ngenzile nangaphezulu lapho bengihlaziya izimpendulo engazithola ezingxoxweni ezisakuhleleka.

5.5.1 Izinhloso ezicacile zesifundo

Le ndikimba iphendula umbuzwana wokuqala, **“Obheka ukuhlelwa kahle nokubeka izinhloso ezicacile zesifunjwana futhi eziqondwa kahle ngabafundi.”**

Ekwethameleni izifunjwana engaba nazo eziyishumi nothisha abayisihlanu abafundisa amabanga e-10 nele-11 isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zaseMlazi kwavela ukuthi uma othisha befundisa abangabahlanganyeli bocwaningo kucace bha okuyizinhloso zesifunjwana, kunokuhleleka kwesifunjwana okubuyezwa ngisho esiphethweni sesifunjwana.

Ekuqaleni ngibheke ukuthi ngabe abahlanganyeli bazichaza izinhloso ngokucacile ngesikhathi beqalisa isifunjwana sabo, ngabheka nokuthi izinsizakufunda abazisebenzisayo zilungiselelwe ngesikhathi. Ngibheke nokulandelela kwesifunjwana noma ukwakheka kwesifunjwana kusuka ekuqaleni kuze kube sekugcineni. Ngabuye ngabheka nokuthi isifunjwana siyabuyekezwa ekugcineni.\nKubahlanganyeli bobahlanu ngathola ukuthi bazichaza kahle izinhloso lapho beqalisa isifunjwana sabo. Abafundi baqonda ngokusobala okuyinhlosongqangi yesifunjwana okuwukubacija amakhono okulalela nokukhuluma ezimweni ezahlukene. Ngaphinda ngabona izinga eliphezulu lokulungiselela isifunjwana ngokubona izinsizakufunda abazisebenzisayo abafika nazo emagunjini abawafundisayo. Bonke abahlanganyeli bakhombisa ukuzilungiselela okusezingeni eliphezulu, kwabonakala ukuhleleka kokwakheka kwezifunjwana okusezingeni eliphezulu, kusukela esendlalelweni lapho bechaza ukubaluleka kokulalela kanye nokukhuluma ezimpilweni. Abahlanganyeli basebenzisa incwadi kathisha esihloko sithi, “iyaluthanda Ulimi”.

UMnu. Cibane wachazela abafundi bakhe lapho enza isendlalelo sesifunjwana wachaza ukuthi kunezinhloso eziningi zokulalela eziyisidingo kumuntu nomuntu. Waqhuba wathi kubalulekile ukuba ikhono lokulalela lithuthukiswe. Wabe esebala ethi ezinye zezinhloso zokulalela kungaba ukuthola ulwazi, ukuncoma, ukuzijabulisa, ukuhlolisisa ukusebenza kolimi njalonjalo. Wabe eseqhubeka esethi kulesi sifunjwana uzothuthukisa ukulalela ngenhloso yokuthola ulwazi oludingwa kakhulu esikoleni ukuze phela bakwazi ukuphumelela ezifundweni zabo abafundi. Wabe esethi uzokhuluma ngamasu okwenza ukulalela kwalolu hlobo kube yimpumelelo bese ebanikeza umsebenzi wekilasi.

Bobahlanu othisha abangabahlanganyeli bachazela abafundi ukuthi yimaphi amasu abangawalandela ukuze ukulalela kwabo kube yimpumelelo. Bathi ngaphambi kokulalela abafundi kumele bacabange kabanzi ngalokho abazokulalela, abafune ulwazi olubalulekile mayelana nesihloko salokho abazokulalela kwethulwa ngomlomo ukuze bakwazi ukuqonda nokulandela amaphuzu alokho okwethulwayo. Bagcizelela ukuthi abafundi kumele babambe iqhaza emibuzweni eyisendlalelo eyenziwa ngenhloso yokuvukuza ulwazi kubafundi ngasekuqaleni kwesifundo

sokulalela. Abahlanganyeli bagcizelela ukuthi abafundi babuze uma kukhona lapho bengezwa kahle khona ngesikhathi semibuzo eyandulela ukwethulwa kwendaba ezolalelwa.

Ngesikhathi sokulalela bathi abahlanganyeli abafundi kumele umqondo wabo bawubhekise ngqo kwabakulalele. Bagcizelela futhi ukuthi uma uthisha esefunda abamubheke ukuze bakwazi ukubona nokushintshashintsha kobuso bakhe lapho uthisha egcizelela amaphuzu. Bacela abafundi ukuthi abaphathe iphepha nepeni ukuze babhale phansi amaphuzu abalulekile mayelana nalokho okwethulwayo. Abahlanganyeli bakhuthaza abafundi ukuthi ababhale ngokuqoqekile amaphuzu okungaba igama elilodwa eliqoqela ndawonye okuningi noma ngebinzana elifushana. Bonke abahlanganyeli bakugcizelela ukuthi abafundi abangabhali igama negama elethulwa nguthisha ngoba bazozithola belahlekelwa umqondo jikelele wendaba. Bacela abafundi ukuthi bakhombise phela ukuthi bayakulandela abakulalele ngokunqekuzisa ikhanda, ngokumoyizela ebusweni, ngokuswacisa ubuso ngoba lokhu kuzobasisa ukubona ukuthi abafundi basahambisana nabo, bayezwa noma abanelisekile ngabethulelwa khona.

Emva kokulalela bathi abafundi abazakhele isithombe ekhanda mayelana nokuqukethwe indaba ngokuba bahlele amaphuzu ngokulandelana ngendlela yabo bethule. Ekugcineni abafundi babephendula imibuzo kathisha sakuxoxisana ngalokho abebekulalele. Abanye abafundi bacelwa ukuyifingqa indaba bayethula ekilasini ngamaphuzu.

UMnu. Duma noNkks Dlamini banikeza abafundi namaphepha ayenemibuzo eyaphendulwa abafundi ngoba bengenazo izincwadi zabafundi ezanele. Kepha imibuzo bayifunda bona abafundi bethula izimpendulo zabo ngokushintshana.

UNkks. Gama noNkks. Faku nabo babenamaphepha ayenomsebenzi owainikezwa abafundi ngenxa yenani lezincwadi zabafundi ezazinganeli abafundi babo. Abafundi kwakulindeleke ukuthi bafingqe indaba ngamaphuzu bese beyethula ngokuyikhuluma ekilasini. UNkks. Gama noNkks. Faku bazilungiselela

ngokusebenzisa umshini wokugaya amaphepha ukuze wonke umfundi abe nawo umsebenzi okulindeleke bawenze ekugcineni.

5.5.2 Ulwazi lothisha nokuqonda kahle isifundo abasifundisayo

Le ndikimba iphendula umbuzwana wesibili, “**Obheka ulwazi nokuqondisisa kahle isifundo okukhonjiswa othisha.**”

Ekwethameleni izifunjwana eziyishumi zothisha abayisihlanu abafundisa amabanga e-10 nele-11 isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zasesiFundeni saseMlazi kwavela ukuthi abangabahlanganyeli bocwaningo banolwazii futhi basiqonda kahle isifundo sesiZulu uLimi Lokuqala.

Ngesikhathi ngethamele izifunjwana zothisha ngayedwa ngabheke ukuthi uthisha ngabe ukhombisa ulwazi olukahle lwesihloko esifundwayo. Ngabheka nokuthi ulwazi lwenziwa lube ngolufanele futhi luthakaselwe ngabafundi. Ngabheka nokuthi izinto uthisha azisebenzisayo zisifanele isifunjwana sakhe ngokusezingeni yini. Ngabona nokuthi ulwazi lwenziwa lube ngolufanele futhi luthakaselwe ngabafundi, bonke abafundi basezikoleni ezahlukeni babezithokozela izifunjwana.

USuarez (2018) uthi isifunjwana solimi kufanele sikhuphule uthando kubafundi kungaveli nje kufundiswe ngendlela eqeda abafundi umdlandla. USuarez (2018) uqhubeka athi uthisha kumele abandakanye abafundi emidlalweni enezinkulumo ezakhayo neziphilayo uma kufundwa ulimi ngoba lokhu kuthuthukisa izinga labafundi lokuxhumana. Abafundi babe yingxenye yesifunjwana, ngokubuza abanye bephendula, abanye betshengisa nangobuso ukuthi bayasithokozela isifunjwana ngokusezingeni eliphezulu. Ngabona nokuthi othisha bazisebenzisa ngokusezingeni izinsizakufunda abanazo egunjini lokufundela. Izinsizakufunda ezinjengezithombe ezichukuluza ulwazi lwangaphambilini zenza abafundi basithokozele kakhulu isifunjwana. Abafundi bebanga le-10 batshengisa ukuzithokozela kakhulu izithombe othisha abafika nazo emagunjini esifunjwana futhi kwabenza bakhululeka bakhuluma ngesikhathi sesendlalelo sesifunjwana baqhamuka nemibono yabo ngokukhululeka.

5.5.3 Amasu nezindlela zokufundisa okulalela nokukhuluma anele

Le ndikimba iphendula umbuzwana wesithathu, “**Obheka izindlela namasu okufundisa abafundi.**”

Ekwethameleni izifunjwana zothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zasesiFundeni saseMlazi kwavela ukuthi abangabahlanganyeli bocwaningo bawaqonda kahle amasu kanye nezindlela abakhetha ukuzisebenzisa ngesikhathi sezifunjwana zabo.

Ngesikhathi ngethamele izifunjwana zathisha ngayedwa ngabheka ukuthi uthisha ngabe ukhombisa ulwazi olukahle yini lwezindlela namasu okufundisa ayekhulume ngawo ngesikhathi sezingxoxo ezisakuhleleka. Abahlanganyeli bonke bezikole zonhlanu basebenzisa amasu afanayo okuyinkulumo yomuntu ngayedwana kanye nenkulumo yeqembu uma befundisa okulalela nokukhuluma. UGarcia noWei (2018) bathi inkulumo yomuntu ngayedwana ingebalulekile, ingukwakha amagama bese uwafaka emshweni, wakhe umusho onomqondo bese ukwazi ukuphimisa okunomqondo ekugcineni. UChikamatsu (2003) uthi kuhle ukusebenza komuntu ngayedwana ngoba uma ungumfundi ukwazi ukufunda uphinde uphimise amagama ngokwejubane lakho, ungaphazanyiswa muntu.

Inkulumo yeqembu ikhuthaza kakhulu ukuthi umfundi alalele ukuze ezwe bese ephendula lokho akuzwile okunomqondo (Garcia & Wei, 2018). UHeylighen (2002) uthi iqembu labafundi abasebenza, likhulume ngokuhlanganyela lingazuza komunye nomunye umqondo osebenzayo ngesikhathi besebenza.

Izindlela abazisebenzisayo othisha zehlukene. UMnu. Duma kanye noMnu. Cibane ngesikhathi ngethamele izifundo zabo basebenzisa indlela lapho kuqala uthisha abafunde bese abafundi bengenelela bebuza imibuzo lapho bengezwanga khona kuwona womabili amabanga. Abafundi baphinde baphendula imibuzo eyethulwa uthisha futhi ibe ibhalwe naphansi. Lokhu akusho ukuthi abazazi ezinye izindlela. Bayazazi njengoba bekubalulile ezingxoxweni ezisakuhleleka engaba nazo nabo.

UNkks. Dlamini yena kulezi zifunjwana engazithamela wasebenzisa indlela yokuxoxisana noma yokubonisana kanye nokuza nemibono eminingi ngesikhathi abafundi bephendula imibuzo.

UNkks. Gama noNkks. Faku basebenzisa indlela yokwethula indaba ngemuva kokuthi abafundi bayifingqe ngamaphuzu.

Bonke abahlanganyeli bakhombisa ukukwazi ukuhlunganisa isifunjwana sabo nesifunjwana esedlule. Lokhu ngikuzwe emibuzweni abayiphonse kubafundi ngesikhathi sezifunjwana engazithamela. UMbata (2021) uthi bonke othisha bagcina benendlela yabo yokufundisa. UMbata (2021) uqhubeka athi ukukhululeka kukathisha ekukhetheni indlela azofundisa ngayo kumele kuhambisane nenhloso yesifunjwana sosuku. Ukukhetha indlela uthisha okumele ayisebenzise uma efundisa kuncike kulokhu afuna ukukuzuza ekupheleni kwesifunjwana nakulokhu afuna abafundi bakuzuze empilweni yansuku zonke (Mbata,2021).

Abahlanganyeli basebenzise izinhlobo ezahlukene zemibuzo. Bakwazi futhi ukuthi izifunjwana zabo ngamunye zihlanganise abafundi bebonke kwangaba khona abanye abasalela ngaphandle. Bakwazi ukuthi abafundi babalalele bese bephendula ngendlela elindelekile

Abahlanganyeli bobahlanu ngathola ngesikhathi ngethamele isifunjwana sikathisha ngayedwa ukuthi bakhombisa ulwazi oluhle lwesihloko esifundwa esifunjanweni ngasinye. Ngabona nokuthi ulwazi lwenziwa lube ngolufanele futhi luthakaselve ngabafundi, bonke abafundi basezikoleni ezehlukeni babezithokozela izifunjwana. Abafundi babeyingxenye yesifunjwana, ngokubuza abanye bephendula, abanye betshengisa nangobuso ukuthi bayasithokozela isifunjwana ngokusezingeni eliphezulu. Ngabona nokuthi othisha bazisebenzisa ngokusezingeni izinsizakufunda abanazo egunjini lokufundela. Izinsizakufunda ezinjengezithombe ezichukuluza ulwazi lwangaphambilini zenza abafundi basithokozele isifunjwana kakhulu. Abafundi bebanga le-10 batshengisa ukuzithokozela kakhulu izithombe othisha abafika nazo emagunjini okufundela futhi kwabenza bakhululeka bakhuluma ngesikhathi sesendlalelo sesifunjwana baqhamuka nemibono yabo ngokukhululeka.

5.5.4 Ukugqugquzela indlela efanele yokuziphatha kwabafundi

Le ndikimba iphendula umbuzwana wesine, “**Obheka ukukhuthaza kokuziphatha ngendlela.**”

Ekwethameleni izifunjwana zothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zasesiFundeni saseMlazi kwavela ukuthi abangabahlanganyeli bocwaningo bakuqonda kahle ukuthi kuncike kubona njengothisha ukuthi bagqugquzele indlela yokuziphatha yabafundi ukuze kungabi nokuphazamiseka kokufunda nokufundisa.

Ngesikhathi ngethamele izifunjwana zikathisha ngayedwa ngabheka ukuthi uthisha ngabe ukhombisa ulwazi olukahle lokukhuthaza abafundi uma benza kahle, nokuthi bathatha izinyathelo zini uma umfundi enokuphuma endleleni noma enokuziphatha ngendlela engemukelekile egunjini lokufunda. Awukho umlingo nendlela engcono engasetshenziswa kuzo zonke izimo zokufundisa ngoba wonke amakilasi anezingane ezahlukahlukeni (Mbata, 2021). Lokhu kuchaza ngokusobala ukuthi kumele uthisha nothisha abe nendlela ayisebenzisayo ukugqugquzela indlela yokuziphatha kwabafundi abafundisayo.

UMnu. Duma, uMnu. Cibane noNkks. Dlamini ngesikhathi ngethamele izifundo zabo basebenzisa indlela lapho bebabiza ngamagama abo ngqo abafundi abababona bephuma esandleni batshengisa ukubazi kahle abafundi babo. Lokhu kwenza kwabo kwenza kube lula kubafundi ukuthi bazi ukuthi uthisha uyabazi ngabodwana. Batshengisa ukugqugquzela abafundi abaphendula kahle nabakhombisa ukuzama, nabatshengisa ukulalela ngokubancoma.

UNkks. Gama noNkks. Faku batshengisa ukuba nokuphazamiseka uma abafundi betshengisa ukungalaleli, banyusa izwi bezama ukubuyisa labo abangasalaleli, ngenkathi amazwi abo bengothisha enyuka kuqale kube nomsindo kubafundi osakuphendula lokhu kuthatha ingxenye yesikhathi bengasalawuleki kahle abafundi kepha kwagcine kudlulile kwaqhutshekwa nesifundo.

Bonke abahlanganyeli bakhombise ukukwazi ukulawula ukuziphatha kwabafundi kodwa hhayi ngendlela efanayo.

5.5.5 Ukuhlolwa kwemisebenzi yabafundi

Le ndikimba iphendula umbuzwana wesihlanu, “**Obheka ukuhlolwa kokuqonda kwabafundi ngokuqhubeka kwesifunjwana.**”

Ekwethameleni izifunjwana zothisha abayisihlanu abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu zasesiFundeni saseMlazi kwavela ukuthi abangabahlanganyeli bocwaningo bayakuhlola ngokuqhubekayo ukuqonda kwabafundi ngesikhathi siqhubeka isifunjwana.

Ngesikhathi ngethamele izifunjwana zikathisha ngayedwa ngabheka ukuthi othisha abangabahlanganyeli bayakuhlola yini ukuthi abafundi bayasiqonda isifunjwana ngesikhathi siqhubeka noluthi ngabe bayawabona yini abaphutha enziwa ngabafundi bese bewalungisa ngendlela eyakhayo, nanokuthi lokhu abafundi abakubhalayo uma kukhona kuyahlolwa kahle yini.

Kuyadingeka ukuba ihlolwe imsebenzi yabafundi ukuze kubonakele ukuthi bayakuzwa yini okufundiswayo (Buabeg et. al, 2015). UMbata (2021) uthi uma imsebenzi yabafundi ihlale ihlolwa futhi befundiswa imisebenzi esezingeni eliphakeme kuletha imphumela emihle emsebenzini yabo. UDarling-Hammond nabanye (2005) bathi ukuhlola okwakhayo kuyithuluzi elinamandla elisiza ukuba uqonde okufundisayo. Othisha kumele bakuqonde ukuthi ukufundisa kanye nokuhlola kuyizinto ezimbili ezingafani nokufanele zenziwe ngendlela enokucophelela ukuze abafundi bangakhinyabezeki (Mbata, 2021)

Ngesikhathi ngethamele izifunjwana zabahlanganyeli bonke ngathola ukuthi bonke bayasihlola isifunjwana ngesikhathi siqhubeka. Babuza imibuzo esuselwa kulokhu ababekufundisayo ngesikhathi isifunjwana siqhubeka. Uma abafundi bephendula ngabona ukuthi othisha abangabahlanganyeli bayalungisa lapho abafundi bephimisa amagama ngendlela enephimbo okungelona. Baphinde bahlole nokubhalwe emabhukwini abafundi. Ngenkathi belungiselela ukwethula izimpendulo zabo

engakuqaphelisisa ukuthi othisha babehla benyuka bebhaka lokho abafundi abakubhalayo abazokwethula ekugcineni. Othisha abangabanhlangakweli bakhombisa ukukhuthalela okukhulu ukuhlola imisebenzi yabafundi kanye nokubalekelela lapho benza khona amaphutha.

Bonke abahlanganyeli bakhombise ukuhlola kwemisebenzi yabafundi okusezingeni eliphezulu nelihle.

5.5.6 Ulimi lokuxhumana

Le ndikimba iphendula umbuzwana wesithupha, **“Obheka Ulimi olusetshenziswayo lokufunda nokufundisa.”**

Ekwethameleni izifunjwana zothisha abayisihlanu abafundisa isiZulu Ulimi Lokuqala Lokwengeza ezikoleni ezinhlanu zasesiFundeni saseMlazi kwavela ukuthi abangabahlanganyeli bocwaningo bayakwazi ukukhuluma ulimi lwesiZulu ukwenza abafundi bakuthakasele ukuba semagunjini abo.

Ngesikhathi ngethamele izifunjwana zikathisha ngayedwa ngabheka ukuthi othisha abangabahlanganyeli bayalukhuluma yini ulimi lwesiZulu kuze kuphele isifunjwana sabo bengaxubanga nezinye izilimi ezikhulunywa ngabafundi besikole ngasinye.

UKlaassen (2002) uphakamisa ukubaluleka kokuqeqeshwa kothisha, ugcizelela nokuthi uma othisha befundisa ulimi lokuqala lokwengeza abadingi kuphela ukuthi bakhulume ngendlela eshelelayo kodwa badinga ukuqeqeshwa kubhekiswe emaswini okumele bewasebenzise. Lokhu kusekelwa nguMbata (2021) uma ethi ikhono lokufundisa liyehla uma uthisha engalutholi usizo olufanele lokufundisa. UMbata (2021) uvumelana nothisha ukuthi abakutholi ukwelekelelwa ngokuqeqeshwa nguMnyango wezeMfundo njengoba befundisa abafundi ulimi lokuqala lokwengeza. UMaswanyane (2010) ugcizelela ukubaluleka kokuqhubeka kokuqeqeshwa kothisha. UTheron noNel (2005) bagcizelela ukuthi uma othisha befundisa ulimi lokuqala lokwengeza bengaqeqeshiwe kahle futhi bengenalo ulwazi ngokwanele baba nezinkinga ekufundiseni. Abanye othisha batholakala besebenzisa izindlela zokufundisa abazifundiswa besafundela ubuthishela, uthole ukuthi ezinye

zazo sezaphelelwa yisikhathi noma azisebenzi ekilasini elinabafundi abaxube izinhlanga (Mather & Clark, 2012). Kubalulekile ukuba othisha bafunde amakhono amasha njengoba iningi labo lalingaqeqeshelwe ukufundisa ulimi lokuqala lokwengeza (Mbata, 2021)

Ngesikhathi ngethamele izifunjwana zabahlanganyeli bonke ngathola ukuthi bonke bayakuthola ukwelekelelwa kanye nokucijwa nguMeluleki wesiyingi saseMlazi, obakhuthaza ukuthi basebenzise Ilimi lwesiZulu emagunjini abo okufundisela ukuze abafundi bagqugquzeleke ukuzicija ngisho nangaphandle ukuzilungiselela ukuthuthukisa ikhono lokulalela nokukhuluma. Othisha abangabahlanganyeli bakhombisa ukukhuthala okukhulu ukusiza abafundi abasanezinkinga zokuphimisa kahle ulimi. Bakwenza lokhu ngendlela eyakhayo nengakhinyabezi ukuzethemba komfundi.

Bonke abahlanganyeli bakhombise ukukuthakasela ukukhulisa ulimi lwesiZulu nokukhulunywa kwalo ngabafundi abaxube izinhlanga.

Ngezansi ngiveza ithebula eliyisifigqo salokhu engakubona ngethamele izifunjwana eziyishumi.

Ithebula 5.3: Isifingqo ngemiphumela yokwethamela

Abahlanganyeli	Amaphuzu anqala	Imithelela enhlosweni yesifunjwana
uMnu. Cibane; uMnu. Duma; uNkks. Dlamini; uNkks. Gama; uNkks. Faku	-Izinsizakufunda zihlelwe kahle. -Uthisha unolwazi lwesifunjwana. -Uthisha usebenzisa izindlela namasu ahambelana nesifunjwana sokulalela nokukhuluma. -Imisebenzi yabafundi iyahlowa. -Uthisha usebenzisa ulimi	-Abafundi bayayiqonda inqubo yesifunjwana. -Abafundi bayacaciseleka ngokulindelekile kubona. - Abafundi bayagqugquzeleka ukulalela uthisha bese bekhuluma isiZulu. -Abafundi baba yingxenye enkulu yokwenzeka emagunjini okufunda.

	lokuxhumana lwesiZulu kusukela ekuqaleni kwezifunjwana kuze kufike emaphethelweni.	
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Ngezansi ngihlaziya ngiphinde ngethule imininingo ekhiqizwe ngokuhlaziya amadokhumenti.

5.6 Ukuhlaziya nokwethula imininingo ekhiqizwe ngokuhlaziya amadokhumenti

Ngaphansi kwale ngxenye yomsebenzi kuhlaziywa amadokhumenti athathwe kubahlanganyeli bocwaningo okungothisha abahlanu basezikolen ezinhlanu zaseMlazi abafundisa isiZulu uLimu Lokuqala Lokwengeza. Ngihlaziye amalungiselelo esifunjwana njengeny ezezindlela zokukhiqiza imininingo. Ngacela amalungiselelo esifunjwana esisodwa kuthisha ngamunye ibanga ngalinye (10-11) isikole ngasinye. Esewonke amalungiselelo esifunjwana engawanikezwa ngothisha ayishumi njengalokhu ngike ngabalula esahlukweni sesine.

Amalungiselelo esifunjwana aqhathaniswe nohlelo lomsebenzi webanga leshumi neleshuminanye ngokwesiTatimende seNqubomgomo Yohlelo lwezeMfundo (Department of Basic Education, 2011). Ahlaziywe ukuze ngiqonde ukuthi ithini ikharikhulamu mayelana nokufundisa ikhono okulalela nokukhuluma isiZulu uLimi Lokuqala Lokwengeza. Okunye obekubalulekile bekungukubheka ukuthi othisha bayahambisana yini nesitaTimende seNqubomgomo Yohlelo lwezeMfundo esimweni sokufundisa sansukuzonke. Amadokhumenti noma amalungiselelo esifunjwana othisha banginikeza wona ngayowahlaziya ekhaya ukuze ngizininikeze isikhathi esanele ngiwahlaziye ngehlo elibuka ngokujulile, angiwahlaziyanga ngisezikoleni zabahlanganyeli.

Ngokusebenzisa le ndlela yokukhiqiza imininingo bengiphendula umbuzongqangi wokuqala nowesibili. Owesithathu wona ngiwuphendule sengihlaziya ngokujulile yonke imininingo ekhiqiziwe, sengibheka ukuthi yingani othisha besebenzisa izindlela namasu okufundisa amakhono okulalela nokukhuluma ngendlela abenza

ngayo. Ukuhlaziya kwami ngikwenze ngokusebenzisa injulalwazi ye-Social constructivism kanye nemibhalo enhlobonhlobo yongoti abahlukeni. Ngivahlaziye ngokusebenzisa ipharadymu yomhumusho nangendlela yezindikimba.

Amadokhumenti ahlaziywa ukuze kuqinisekise iqoqo lezindikimba ezisetshenziswa uma kufundwa ukulalela nokukhuluma. Kuhlaziye lawa madokhumenti alandelayo: amalungiselelo esifunjwana, uhlelo lomsebenzi webanga le-10 nele-11 ngokweNqubomgomo (CAPS) yezilimi nokufundisa ukulalela nokukhuluma. Amalungiselelo esifunjwana ahlaziye ukuze ngiqonde ukuthi ithini ikharikhulamu mayelana nokufundisa ukulalela nokukhuluma isiZulu uLimi Lokuqala Lokwengeza. Okunye okubalulekile ukubona ukuthi othisha bayahambisana yini no-CAPS esimweni sokufundisa sansukuzonke. Ngaziyela mina ezikoleni ukuyocela kubahlanganyeli amadokhumenti ayezowahlaziywa.

5.6.1 Ukushoda kwezinsiza noma izincwadi zabafundi

Le ndikimba iphendula imibuzwana ebisetshenziswa ebhalwe ethuluzini lokuhlola amadokhumenti, **“Ebheka ukuthi ngabe amalungiselelo esifunjwana ayahambisana yini nokuyizidingo ze-CAPS”**. Ngabheka nokuthi ngabe zonke izinyathelo ezifanele zilandelwe zibhaliwe yini kuwona amalungiselelo esifunjwana. Okufanele kwenziwe ngaphambi kokulalela nokukhuluma kuchazwe kahle nakho. Ngabheka nokuthi ngabe izindlela namasu okufundisa kubhalwe ngokucacile yini. Ngabheka nokuthi izindlela namasu okufundisa okusetshenziswa nguthisha kwenza abafundi babambe iqhaza yini ekufundeni hhayi nje ukuthi kube nguthisha kuphela usazikonke. Ekugcineni ngibe sengibheka ukuthi izinhloso kanye nokuzohlola esifunjwaneni kubhaliwe kwacace yini kuwona amalungiselelo esifunjwana.

UJensen (2001) uthi amalungiselelo esifunjwana ayinkomba yokuthi uthisha uhlelekile. UJensen (2001) uqhubeka athi amalungiselelo esifunjwana anikeza uthisha ithuba lokuba acabangisise ngenhloso yesifunjwana futhi anika uthisha ithuba lokuba acabangisise uhlobo lomsebenzi azowunika abafundi. UMbata (2021) uthi amalungiselelo esifunjwana alekelela othisha ukuba bahlale ulwazi lwabo mayelana nesifundo abasifundisayo.

Ekuhlolweni kwamalungiselelo esifunjwana akathisha uCibane ngathola ukuthi amalungiselelo akhe esifunjwana acacise kahle:

Isinyathelo sokuqala: *Uthisha uzoqala ngokufundela abafundi isihloko sendaba (Utshwala Bunomphumela Omubi Ezweni Lethu). Uthisha uzosebenzisa izithombe ukuhola ingxoxo yeklilasi emayelana nesihloko okukhulunywa ngaso. Abafundi bazocabanga kabanzi ngabakwaziyo ngalesi sihloko. Abafundi bazonikezwa ithuba lokubuza imibuzo mayelana nesihloko. Uthisha uzofunda indaba izikhawu ezintathu. Kumele siyifunde ngokukha phezu okokuqala. Sibheka izihloko, izihlokwana, imisho esasihloko esigabeni ngasinye.*

Isinyathelo sesibili: *Uma sesiyifunda okwesibili nokwesithathu kubalulekile ukuthi siqaphelise amaphuzu aqakuthe izimpendulo. Uthisha angabhala amanothi amafishane ebhodini ukuze alekelele abafundi ekwakheni isithombe somqondo wayo ngokuqoqekile.*

Isinyathelo sesithathu: *Abafundi bazonikezwa namaphepha anemibuzo njengensizakufunda ezobalekelela abafundi ukuze babuyele emibuzweni le efundwe nguthisha. Kumele abafundi bafundise yonke imibuzo bayiqondise kahle ukuthi ifunani. Abafundi bazobhala phansi izimpendulo zabo belungiselela ukuzethula kuxoxiswane ngazo njenjengxenye ehlola ukulalela nokukhuluma.*

UMnu. Cibane waqala ngokubuza abafundi ngobubi botshwala. Abafundi baveza okuhlukene okubi okudalwa utshwala. Ucacisile ngesikhathi sezingxoxo ezisakuhleleka ukuthi kunenkinga yokushoda kwezincwadi zabafundi ngakho-ke uye wagaya amaphepha anemibuzo kanye namaphepha ezithombe azisebenzisile ukuchukuzwa ulwazi lwabafundi mayelana “Nemiphumela yokuphuza utshwala”. UMnu. Cibane wabuza imibuzo esuselwa ezithombeni ayefike nazo ezaziveza imiphumela eyehlukene edalwa ukuphuza utshwala. Wafunda indaba esihloko sithi “Imiphumela Yokuphuza Utshwala.” Wabe esenikeza abafundi ithuba lokuphendula imibuzo esemaphepheni. Ekugcineni babe sebexoxisana ngezimpendulo zabo abaqhamuke nazo.

UMnu Duma naye ubhale uhlelo lwesifunjwana naye walandela izinyathelo ezithi azifaneyo nezikaMnu. Cibane kepha yena uqale ngokuthi isinyathelo sikuqala uzobuza abafundi ngemisebenzi abayaziyo ethinta isihloko esithi “Ukhiye Wempilo Namuhla.” Baxoxe ukuthi abafundi bangafisa ukuthi bona bafundele miphi imisebenzi uma sebekhulile. Wabe esethi uzofunda indaba izikhawu ezintathu, abafundi ekugcineni kwesifundo bazophendula imibuzo azobafundela yona, uzobanika amaphepha ayizinsizakufunda anemibuzo. Kulawa malungiselelo esifunjwana akucaci ukuthi yiphi izindlela namasu azowasebenzisa, akubhalwanga yize wathi enza isifundo sakhe kwakucace kahle izindlela azisebenzisa kanye namasu okufundisa ukulalela nokukhuluma.

5.6.2 Ukuhlanganisa amalungiselelo esifunjwana

UMnu. Duma, uNkks. Dlamini, uNkks Gama kanye noNkks. Faku bazihlele kahle nabo izifunjwana zabo. Kepha kukhona izingxenye abangazifakanga zokuveza izinsizakufunda zonke abazisebenzisile ngesikhathi sezifunjwana, kanye nokubhala phansi izindlela namasu abakusebenzisile. Akuvelanga uma sengihlaziya amalungiselelo ezifunjwana zabo kanti konke okwakukhona izinsizakufunda okuyincwadi kathisha, amaphepha oyedwa ubenazo nezincwadi zabafundi ebezinemibuzo ebebehlola ngayo ukulalela.

Nendlela yokuhlola ayibhalwanga kanye nenhlosongqangi yezifunjwana zabo Okuningi akucaciswanga kumalungiselelo ezifunjwana yize bekwenzile mhla ngethamele izifundo zabo zamabanga le-10 nele-11 ezasisazingeni eliphezulu.

Imiphumela ngokuhlaziywa kwamadokhumenti ifingqwe kuleli thebula elilandelayo.

Ithebula 5.4: Isifingqo ngemiphumela yokuhlaziwa kwamadokhumenti

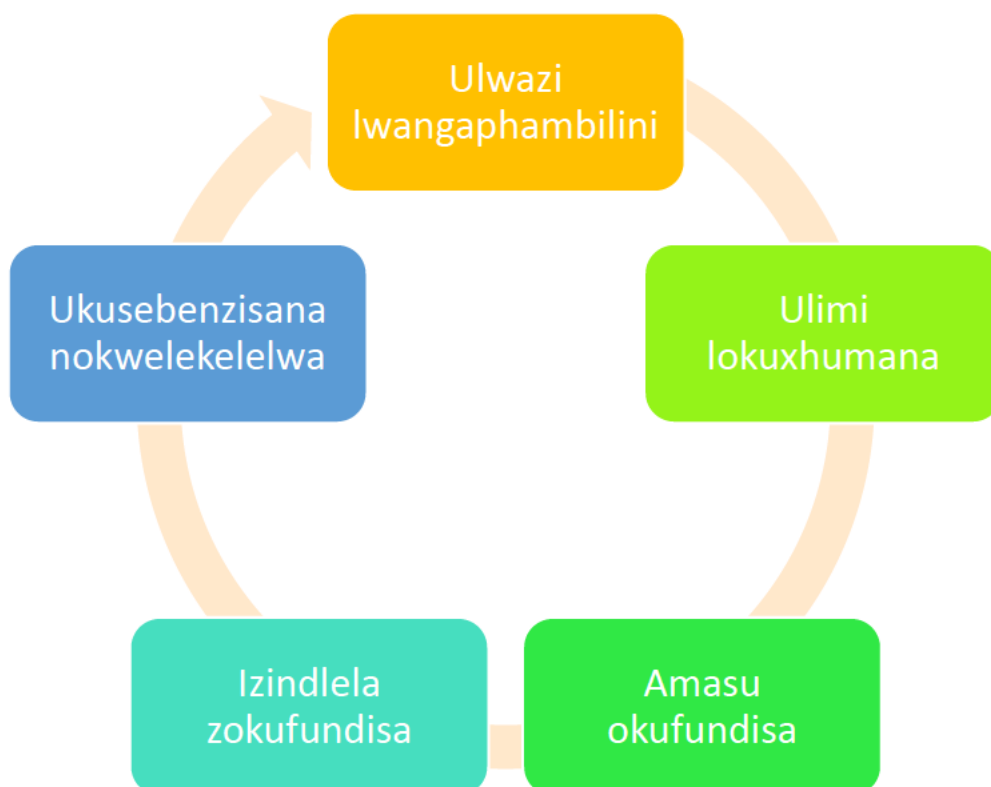
Abahlanganyeli	Isihloko sesifunjwana	Isifunjwana nezinjongo/nemiphumela yaso
	IBANGA 11	
uMnu. Cibane	Amakhono okulalela nokukhuluma (Utshwala Bunomphumela Omubi Ezweni Lethu).	Uthisha ufunde indatshana izikhawu kwabuzwa imibuzo esuselwa ezithombeni nasendabeni. Abafundi

		bakhulume ngemva kokulalela.
uMnu. Duma	Amakhono okulalela nokukhuluma (Ukhiye Wempilo Namuhla).	Abafundi bathole ithuba lokulalela bakhuluma bathuthukisa amakhono okulalela nokukhuluma ngokwethula izimpendulo zemibuzo.
uNkks. Dlamini	Amakhono okulalela nokukhuluma (Impumelelo).	Abafundi bathole ithuba lokulalela bakhuluma bathuthukisa amakhono okulalela nokukhuluma ngokwethula izimpendulo zemibuzo. Amakhono okulalela nokukhuluma ayathuthuka ngokusezingeni.
uNkks. Gama	Amakhono okulalela nokukhuluma (Imidlalo).	Abafundi bafundelwa indaba bese beyifingqa ngamaphuzu, bayethula eklasini. Bathuthukisa amakhono okulalela nokukhuluma ngokusezingeni eliphezulu.
uNkks. Faku	Amakhono okulalela nokukhuluma (Umashayabhuqe).	Abafundi bafundelwa indaba base beyifingqa ingamaphuzu, bayethula eklasini. Bathuthukisa amakhono okulalela nokukhuluma ngokusezingeni eliphezulu
Abahlanganyeli	Isihloko sesifunjwana	Isifunjwana nezinjongo/ nemiphumela yaso
	IBANGA 10	
uMnu. Cibane	Amakhono okulalela nokukhuluma (Ukuhumusha isithombe).	Uthisha ufunde indatshana izikhawu kwabuzwa imibuzo esuselwa ezithombeni nasendabeni. Abafundi bakhulume ngemva kokulalela.
uMnu. Duma	Amakhono okulalela nokukhuluma (Izindlela zokuxhumana).	Abafundi bathole ithuba lokulalela bakhuluma bathuthukisa amakhono okulalela nokukhuluma ngokwethula izimpendulo zemibuzo.
uNkks. Dlamini	Amakhono okulalela nokukhuluma (Amahlaya)	Abafundi bathole ithuba lokulalela bakhuluma bathuthuka amakhono okulalela nokukhuluma ngokwethula izimpendulo zemibuzo. Amakhono

		okulalela nokukhuluma ayathuthuka ngokusezingeni.
uNkks. Gama	Amakhono okulalela nokukhuluma (Ububi bobugebengu)	Abafundi bafundelwa indaba base beyifingqa ngamaphuzu, bayethula eklasini. Bathuthukisa amakhono okulalela nokukhuluma ngokusezingeni eliphezulu.
uNkks. Faku	Amakhono okulalela nokukhuluma (Ukudla okunempilo)	Abafundi bafundelwa indaba base beyifingqa ngamaphuzu, bayethula eklasini. Bathuthukisa amakhono okulalela nokukhuluma ngokusezingeni eliphezulu

5.7 Isifingqo sezindikimba eziphume kwimininingo etholiwe ocwaningweni

Ziningi izindikimba eziphume kuhlaziywa imininingo kulolu cwaningo. Yize ziziningi kepha ezinye zaziphindaphindeka kunezinye. Lezi zindikimba eziphindaphindekile zethulwe kulo mfanekisomdwebo ongezansi.



Umfanekiso 5.1: Umfanekisomdwebo oveza izindikimba ezinkulu zocwaningo

Lezi zindikimba ziyachazwa kafushane ezihlokweni ezilandelayo.

5.7.1 Ulwazi lwangaphambilini

Le ndikimba incike kakhulu enjulalwazini kaVygotsky (1978) i-Social constructivism. UMoll (2013) uthi injulalwazi yakhe ye-Social constructivism igcizelela ukuba abafundi banikezwe ithuba lokuveza ulwazi abanalo, abasuka nalo emiphakathini yabo ukuze bakhe incazelo yolwazi olusha.

Ngamanye amazwi injulalwazi ye-Social constructivism incikene kakhulu nolwazi lwangaphambilini, usikompilo kanjalo nokucwaninga ngomphakathi othize (Vygotsky, 1978). Njengalokhu ngike ngabalula esahlukweni sesithathu. U-Au (1998) uthi ulwazi, imibono kanye nesimomqondo kuthuthukiswa yindlela abafundi abaxhumana ngayo nabanye abantu. Lokhu kusho ukuthi abafundi bafunda kubantu abasondelene nabo bese kulolongeka indlela yabo nesimomqondo kuthuthukiswa yindlela abafundi abaxhumana ngayo nabanye abantu (Au, 1998).

Okusho ukuthi likhulu ibanga elidlalwa ulwazi lwangaphambilini ngisho kufundiswa amakhono okulalela nokukhuluma esiZulwini uLimi Lokuqala Lokwengeza. Lokhu kuphinde kusho ukuthi abafundi bafunda kubantu abasondelene nabo bese kulolongeka indlela yabo yokuzakhela ulwazi nemibono (Au, 1998). Uma abafundi bengakutholi ukwesekelwa emakhaya ngokutholelwa izinsizakufunda abangazifundelwa balalele bese bethula noma befigqo lokho abakufundelwe kuzototoba nokuthuthukisa kwabo amakhono okulalela nokukhuluma.

5.7.2 Ukusebenzisana nokwelekelelwa

Le ndikimba incike kakhulu enjulalwazini kaVygotsky (1978). UVygotsky (1978) injulalwazi yakhe ye-Social constructivism igcizelela ekubeni nokusebenzisana kanye nokwelekelelana.

UVygotsky (1978) ukholelwa ekutheni ukufunda kukodwa akukwazi ukuholela ekuthuthukiseni kwengqondo, lokhu kusho ukuthi ukufunda okunenhloso noma okunenjongo kwenzeka lapho ulwazi luhlanganiswa futhi ukufunda okunenjongo kuhlale kuhlanganisa noma kuhlelelwa ngabantu abangaphezu koyedwa. UVygotsky

(1978) ugcizelela ukuthi ukuxhumana kuyisidingo sokuqala sokufundisa nokuthuthuka kwengqondo. Kuyacaca ukuthi uVygotsky (1978) wayekhohlelwa ekutheni ukusebenzisana nabanye abantu kanye nalabo abakuzungezile endaweni ofunda kuyona, Kunomthelela ekukhuleni kwenqondo yomuntu uma kwenzeka ngaphakathi kwendawo yentuthuko engaba khona yomuntu (Nyikosi & Hashimoto, 1997). Lokhu kusagcizelela khona ukuthi abafundi kumele bathole ukulekelelwa ngothisha, ngabazali kanye nontanga ezindaweni lapho bekhona ukuze bathuthuke emakhonweni okulalela nokukhuluma. UGalbin (2014) uthi ukuxazulula izinkinga kuyimiphumela yendima edlalwa ngabanye abantu ezimpilweni zabafundi, umphakathi, othisha, nontanga bangasebenzisa indlela yokulekelela, phecelezi *iscaffolding*. UVygotsky (1978) waqhamuka nombono we-ZPD lapho aveza khona ukuthi ukusebenza kwemiqondo yethu ezintweni esizenzayo nesiphila ngazo emphakathini kuthuthukisa ulwazi oluyisisekelo. Lokhu ngikuchaze kabanzi esahlukweni sesithathu.

5.7.3 Ulimi lokuxhumana

Le ndlela ibheka ukuthi ulimi lokuqala lokwengeza abafundi okumele balufunde okuyisiZulu ngokwalolu cwaningo, kumele kube yilolo abafundi abazokwazi ukulusebenzisa ezimweni zangempela zempilo (Gass & Mackey, 2002). UHadley (2002) uthi ukuthola ulimi lokuqala lokwengeza kwenzeka lapho abafundi bezibandakanya ezingxoxweni, bekhuluma ngalo ulimi lokuxhumana. Ulimi lokuqala lokwengeza lwabafundi luyathuthuka uma bezihlanganisa futhi besebenzisana nothisha osuke ebafundisa ukuze balufunde (Mbata, 2021). Lokhu kuchaza ukuthi abafundi kufanele bazibandakanye nesifundo ekilasini lapho uthisha efundisa okulalela nokukhuluma. Kubalulekile ukuba othisha bazinikele uma befundisa ulimi lokuqala lokwengeza futhi babaseke ngokwanele abafundi (Sawyer, 2006). Lokhu kuchaza ukuthu uma abafundi benza amaphutha kumele balungiswe ngendlela eyakhayo nengeke yabalulaza phambi kwabanye abafundi.

Kubalulekile ukuthi uma uthisha efundisa aphenandle imibuzo yabafundi ngamunye ngamunye ngoba lokho kwenza ukuthi uma uthisha esechazile kucace futhi kube lula ukuthi abafundi basebenze ndawonye basizane nasemaqenjini abo ukuze ekugcineni bakwazi ukwethula izinkuluma zomuntu ngayedwana (Vygotsky, 1978).

5.7.4 Izindlela zokufundisa ukulalela nokukhuluma

Le ndikimba incike kakhulu ezindleleni ezivamise ukusetshenziswa uma kufundiswa amakhono okulalela nokufundisa. Othisha abangabahlanganyeli balolu cwaningo basebenzisa izindlela ezithi azifane. Lokhu kusatshengisa khona ukuthi banakho ukucijwa endaweni yabo yokusebenza, okuyisiFunda saseMlazi.

Bonke bakubalulile ukuthi bayakuthola ukwesekwa kuMeluleki nabo futhi njengothisha bayalekelelana becijane ngezindlela abangazisebenzisa ezimweni ezahlukeni lapho befundisa ukulalela nokukhuluma. Kunezindlela abahlanganyeli abazibalile ngezikhathi sezingxoxo ezisakuhleleka ezivamise ukusetshenziswa, okuyilezi: ukuxoxisana/ ukubonisana, ukuza nemibono eminingi, ukuxoxa indaba ngokusamdalo, nokulingisa. Zonke lezi zindlela zinobuhle kanye nobubi bazo engikubalulile ngaphambilini kulesi sahluko.

U-Garcia no-Wei (2018) bathi othisha abazamukeli ngendlela lezi zifunjwana ezihlelelwe ukufundisa ukulalela nokukhuluma ezisezincwadini futhi abakunaki ukufundisa ukukhuluma, yize ezinye zezindlela zingenazo izinkinga eziba khona uma zilandelwe ngendlela efanele futhi zinikezwa isikhathi esanele ukuze zibe nemiphumela emihle.

5.7.5 Amasu okufundisa ukulalela nokukhuluma

Kunamasu ahlukeni okufundisa ukulalela nokukhuluma, okuyindlela yokufunda okusekelwe emsebenzini noma yokufunda ngokwenza umsebenzi owunikeziwe (Saricoban & Karukurt, 2016). USaricoban noKarukurt (2016) baqhubeka bathi umfundi noma abafundi bayanikezwa umsebenzi ukuze bawenze futhi lokhu kungatshengisa imiphumela emihle kakhulu yokuthuthukisa isu lokulalela nokukhuluma.

Abahlanganyeli balolu cwaningo babalula inkulumo yomuntu ngayedwa kanye nesu okuyinkulumo yeqembu njengabayisebenzisa ngempumelelo. Lawa masu anemiphumela emihle njengoba befundisa abafundi abaxube izinhlanga ezikoleni zabo. Abafundi bayakwazi ukulekelelana bebodwa noma balekelelwe nawuthisha osuke ehamba ezungeza ehlola amaqembu lapho esebenza noma abafundi

ngabodwana uma belungiselela ukwethula okufanele bakwethule. Wonke lawa masu anobuhle kanye nobubi bayo engike ngakwethula kulesi sahluko kanye nasesahlukweni sesine.

5.8 Ingxoxo ejulile ngemininingo ethuliwe yahlaziya

Kule gxenye ngihlaziya ngokuxoxa ngemiphumela yocwaningo, ngichaza ukuthi yingani abahlanganyeli benza ngendlela abenza ngayo, ngamanye amazwi ngiphendula umbuzongqangi wesithathu wocwaningo othi:

“Yingani besebenzisa lezo zindlela namasu uma befundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza isiZulu Ulimi Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga?”

Lolu cwaningo lusivezele ukuthi abahlanganyeli bayaqonda ukuthi ukulalela nokukhuluma kuwumgogodla wolimi yingakho abanye abahlanganyeli besebenzisa izindlela ezehlukene ukufundisa amakhono okulalela nokukhuluma. Ukubukeza ukuthi yingani uthisha besebenzisa izindlela namasu abazikhethayo ukufundisa ukulalela nokukhuluma esiZulwini uLimi Lokuqala Lokwengeza kusikhombisa ukuthi ukufundisa ukulalela nokukhuluma kuyinkambiso eyinkimbinkimbi futhi enenselelo enkulu efaka izinto eziningi ezihambisanayo. Uthisha ofundisa isiZulu uLimi Lokuqala Lokwengeza kumele aqaphele izindlela namasu ahlukahlukene okusetshenziswa ekufundiseni ukulalela nokukhuluma. Zonke izindlela namasu okufundisa ukulalela nokukhuluma anobuhle kanye nobubi engike ngakubalula esahlukweni sesine. Ngakho-ke kuyakhuthazwa ukuba uthisha aziphlanganise izindlela azisebenzisayo uma ngabe efundisa ukulalela nokukhuluma futhi aziphlanganise namasu ahlukene uma ngabe efundisa ukulalela nokukhuluma. Uthisha kumele afundise ngendlela yokuthi bonke abafundi bazuze kuleso sifunjwana, basithokozele futhi babe yingxenye yaso.

UMbata (2021) uthi ukukhethwa kwezindlela zokufundisa kuncike esimweni uthisha asebenza ngaphansi kwaso kanye nohlobo lwabafundi abafundisayo. Othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza, ikakhulukazi labo abangabanga namathuba okuthola imfundo engcono babonakala besebenzisa izindlela namasu okufundisa ayesetshenziswa kubona ezikoleni noma sebebona ukuthi

awabasebenzeli abafundi ababafundisayo (Mbata, 2021). Kumele uthisha azishintshanise izindlela naamasu okufundisa ngokubheka uhlobo lwabafundi asuke ebafundisa kuleso naleso sifunjwana, abheke namazinga abo obuhlakani. USuarez (2018) ugcizelela ukuthi kungcono ukusebenzisa izindlela zokufundisa ngokuzihlanganisa. Ukusetshenziwa kwamasu okufundisa ulimu ngendlela elindelekile kuveza ukuthi othisha abanengi bayakwazi ukwehlisa izinkinga abahlangabezana nazo maqondana nokufundiswa kokulalela nokukhuluma. Zikhona izinkinga eziba khona uma kufundiswa ukulalela nokukhuluma abafundi abaxube izinhlanga, ngakho-ke kuyancomeka ukuthi kusetshenziswe kahle izindlela namasu ahlukene okufundisa ukulalela nokukhuluma esiZulwini uLimi Lokuqala Lokwengeza abahlanganyeli bocwaningo abazivezile. Lokhu kusebenzisa kahle izindlela namasu okufundisa kunciphisa izinkinga abafundi abangahlangabezana nazo uma kufundwa ukulalela nokukhuluma.

Uma ngibheka indlela abahlanganyeli abaphendule ngayo kunokuthile engikubonile okuninge okufanayo. Lokhu kutshengisa ukuthi kulezi zikole ezingaphansi kwesiyingi saseMlazi kunokwesekwa okukhulu othisha abakuthola kuMeluleki wesiZulu uLimi Lokuqala Lokwengeza. Lokhu ngakuzwa lapho ngibabuza imibuzo ezingxoxweni ezisakuhleleka othi, “Yikuphi ukwesekwa okutholayo kuMphathi woMnyango esikoleni, kothisha abadala (basesikoleni sakho nasezikoleni ezingomakhelwane), kuMeluleki wesiyingi noma eMnyangweni weZemfundo mayelana nokufundisa amakhono okulalela nokukhuluma?”

Lapha ngathola impendulo efanayo kubona bonke abahlanganyeli. Bonke bathi bathola ukwesekwa nguMeluleki wesiyingi sabo saseMlazi. Lokhu kwenza lolu cwaningo lwehluke koluningi esengike ngalufunda lapho abahlanganyeli bekhala ngokuthi abakutholi ukwesekwa kuMeluleki wesifundo.

UMbata (2021) uthi inkinga abahlanganyeli bakhe ababa nayo ukungasekwa nguMeluleki ekufundiseni uhlelo lolimi. NoHlaethwa (2013) uthi ukwesekwa eMnyangweni weZemfundo nakuMeluleku akukho. UMbata (2021) uqhubeka athi abanye othisha baze bazithole sebefundisa bengenakho ukuzethemba, abanye babahlanganyeli bakhe baze banikezele ngemisebenzi yasekhaya ngoba nabo

sebengasaqondi okumele bakwenze. Kulaba bahlanganyeli balolu cwaningo kuyacaca ukuthi uMeluleki usazinikeza isikhathi sokucija othisha besiyingi sakhe. Okunye okufanayo kubona bonke abahlanganyeli ukuthi ezikoleni abakuzona banenkinga yoMphathi woMnyango Wezilimi naye ongabaseki ngalutho kepha ezikoleni zabo bayasizana bengothisha besiZulu uLimi Lokuqala Lokwengeza, baze babalula nokuthi bayalekelelana nezikole ezungomakhelwane ngoba bayayazi inkinga ababhekene nayo ezikoleni zabo.

Okunye okube nokufana kubahlanganyeli balolu cwaningo kube ukuthi inani lezincwadi zabafundi alanele kepha leyo nkinga bayakwazi ukuyixazulula ngokwenza amakhophi ngomshini osebenza ngogesi. Bonke bathi kuba khona inkinga enkulu lapho sekucinywa khona ugesi ngokwezigaba ezindaweni abazakhele ngoba lokhu kuba nokuphazamisa uhlelo lwabo lokufundisa abanalo. Kuphazamiseka nabafundi ngoba kuyavalwa ezindaweni lapho abafundi abathola khona ulwazi uma sekuphume isikole, imitopo yolwazi. Kuthi uma kade benikeze abafundi isihlokwana ukuthi baye kocwaninga ngaso bese kuba nenkinga uma kucishwe ugesi ngoba lezi zindawo ezikhona ezakhele izikole zibe seziyavala abafundi bafike esikoleni bengakwazanga ukwenza umsebenzi wasekhaya.

5.9 Isiphetho

Kulesi sahluko ngihlele, ngahlaziya, ngahumusha futhi ngethula imininingo esekelwe ezindleleni namasu okufundisa asetshenziswa ngothisha besiZulu uLimi Lokuqala Lokwengeza ukuthuthukisa amakhono okulalela kubafundi bebanga le-10 nabebanga le-11 abafunda ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga.

Imininingo ikhiqizwe ngezindlela ezintathu ezahlukenene. Kube nezingxoxo ezisakuhleleka, nokwethamela izifunjwana kanye nokuhlaziya amadokhumentu. Imininingo ekhiqiziwe yahlaziywa ukuze inikeze izimpendulo zemibuzongqangi emithathuyalolu yocwaningo. Imiphumela evezwe kulesi sahluko ikhombisa ukuthi kunezindlela namasu okufundisa othisha besiZulu uLimi Lokuqala Lokwengeza abakusebenzisayo uma befundisa okulalela nokukhuluma ngesikhathi. Iningi lezindlela namasu okufundisa ngokwemiphumela kusetshenziswa ngokuvamile yibona bonke abahlanganyeli. Lapha ngibala ukusetshenziswa kwamasu okufundisa

ukulalela nokukhuluma okubalwa inkulumo yomuntu ngayedwana kanye nenkulumo yeqembu, ngiphinde ngibale izindlela zokufundisa ukulalela okubala ukuxoxisana/ ukubonisana, ukuza nemibono eminingi, ukuxoxa indaba, njalo njalo. Imiphumela ikhombisa nokuthi othisha basebenzisa lezi zindlela namasu lapho benza ukuhlola okungakahlelekile nokuhlelekile ukuze bahlole amakhono abafundi okulalela nokukhuluma isiZulu.

Okunye okutholakele kulesi sahluko kukhombisa ukuthi kunezinhllobonhlobo zezinsizakufunda ezisetshenziswa ngothisha uma befundisa amakhono okulalela nelokukhuluma esizulwini ebangeni le-10 nele-11. Ezinye zalezi zinsizakufunda ezivamise ukusetshenziswa kubalwa incwadi kathisha esihloko sithi, “Siyaluthanda Ulimi”, izithombe, amaphepha emibuzo asuselwa encwadini yabafundi, kuvele ukuthi abanye abahlanganyeli banenkinga yokushoda kwayo ezikoleni zabo kepha basizwa ukwenza amakhophi. Incwadi kathisha kubukeka kuyiyona nsizakufunda bonke othisha abahlanu abangabahlanganyeli abakholelwa ukuthi inokusebenza kakhulu ukuthuthukisa ukulalela nokukhuluma kwabafundi uma isetshenziswa njalo.

Ngale kwalokhu okungenhla, imiphumela iyaveza futhi ukuthi kunezingqinamba othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ababhekana nazo uma befundisa ukulalela nokukhuluma isiZulu kubafundi bebanga le-10 nele-11. Leyo nkinga ukuthi abafundi abakutholi ukwesekwa emakhaya abo ngokuthengelwa izinsizakufunda ezingeziwe njengamaphephaphuku noma amaphephandaba abangawafunda noma besemakhayo. Abathengelwa ngisho imibhalo enjengamanoveli abangayifunda belekelelwa ngabazali emakhaya. Abafundi abaningi bagcina ukukhuluma ulimi lwesiZulu ngesikhathi sesifunjwana sosuku. Abanye ngisho behamba bengamaqoqo bahamba bekhuluma ulimi lwesiNgisi, lokhu bese kwenza bangasheshi ukuthuthukisa ikhono lokulalela nokukhuluma isiZulu.

Enye ingqinamba ekhona nabo othisha uqobo abakutholi ukwesekwa kubaPhathi boMnyango Wezilimi ezikoleni zabo. Ithemba labo liba sekutheni bayakwazi ukuthi bona njengothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni zabo bayahlangana bacijane bebodwa, bahlangane ngisho nothisha bezikole ezingomakhelwane ngoba bayayazi inkinga ebhekene nezikole zabo ezixube

izinhlanga. Babuye bakuveze ngokusobala ukuthi usizo oluningi baluthola kuMeluleki wesiyingi noma wesiFunda saseMlazi.

Imiphumela ibuye iveze ukuthi abafundi bafunda kangcono kumuntu onolwazi oluthe thuthu kunabo bese bethuthukisa kangcono amakhono okulalela nokukhuluma. Bayakwazi nokukhuluma ngokuzethemba ngoba othisha bayasiza lapho bephimisa ngokuyiphutha, babalungise kahle nangedlela engabajivazi nengehlisi isithunzi sabo phambi kwabanye abafundi.

Isahluko esilandelayo sethula isifingqo ngemiphumela, ingxoxo nemiphumela yocwaningo, nezincomo zocwaningo.

ISAPHLUKO 6

UKUFINGQA IMIPHUMELA YOCWANINGO, INGXOXO

NGEMIPHUMELA YOCWANINGO, NEZINCOMO ZOCWANINGO

6.1 Isingeniso

Isahluko esidlule sethule imininingo saphinde sahlaziya imininingo ekhiqizwe kulolu cwaningo ngezingxoxo ezisakuhleleka nabahlanganyeli ngabodwana, nokwethamela izifunjwana lapho uthisha abangabahlanganyeli balolu cwaningo befundisa kanye nangokuhlaziya amadokhumenti okunguhlaka lwesifunjwana, Lesi sahluko sifingqa imininingo ekhiqiziwe, sinikeze ingxoxo ngemiphumela yocwaningo, nezincomo zocwaningo.

Sebebaningi abacwaningi asebeke bacwaninga ngesifundo isiZulu uLimi Lokuqala Lokwengeza kepha babheka kakhulu okubhalwe phansi, ababheki izindlela namasu okufundisa ukulalela nokukhuluma njengalokhu ngike ngabalula esahlukweni sokuqala. UZikhali (2016) ulwenzile ucwaningo lapho ebebheka khona ukufundiswa kwesiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu ezikoleni ezixube izinhlanga. UZikhali (2016) ubheke ikakhulukazi izingqinamba othisha ababhekana nazo uma befundisa isiZulu ezikoleni ezixube izinhlanga. UNkosi (2011) wenze ucwaningo ngokufundiswa kohlelo lolimi emabangeni aphansi akhethiwe esiZulu uLimi Lwasekhaya ezikoleni zaseMlazi. UShawe (2015) naye wenze ucwaningo ebheka izinkinga othisha ababhekana nazo uma befundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga. Naye ubheke nje izinkinga othisha ababa nazo uma befundisa isiZulu uLimi Lokuqala Lokwengeza.

Kamuva nje uMbata (2021) wenze ucwaningo ngokufundiswa kohlelo lolimi kubafundi bebanga le-10 abenza isiZulu uLimi Lokuqala Lokwengeza. Naye ubebheka izingqinamba othisha ababhekana nazo uma kufundiswa uhlelo lolimi. Bonke laba bacwaningi ababheki lutho oluthinta izindlela namasu okufundisa ukulalela nokukhuluma isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga. Yingakho-ke ngike ngasho ngaphambilini ukuthi lolu cwaningo luyingqayizivele futhi luzosiza othisha ukulwa nezinkinga esibhekene nazo mayelana

nokufundiswa kangcono abafundi ngamakhono okulalela nokukhuluma esifundweni isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga.

Yingakho lolu ncwaningo luthathwa njengesidingo sokufaka isandla ekuqondeni ekwakhiweni kolwazi olunganele olusekelwe ezindleleni nasemaswini okusetshenziswa ngothisha bolimi lokuqala lokwengeza lwesiZulu ukufundisa amakhono okulalela nokukhuluma isiZulu uLimi Lokuqala Lokwengeza kubafundi abenza ibanga le-10 nele-11 ezikoleni ezixube izinhlanga zasesiFundeni saseMlazi. Ngakho inhloso yalolu cwaningo ukufeza lokhu okulandelayo:

1. Ukucubungula ukuthi othisha basebenzisa ziphi izindlela namasu okufundisa okulalela nokukhuluma kubafundi bamabanga 10-11 abenza isiZulu Ulimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga.
2. Ukubheka ukuthi ngabe othisha bazisebenzisa kanjani izindlela namasu okufundisa abafundi bamabanga 10-11 uma befundisa okulalela nokukhuluma ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga.
3. Ukubheka izizathu zokuthi othisha basebenzise izindlela namasu okufundisa abazisebenzisayo uma befundisa okulalela nokukhuluma kubafundi bamabanga 10-11 abenza isiZulu Ulimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga.

Le nhloso yalandelwa ngokuhlaziya nokuhumusha imininingo ekhiqizwe esahlukweni esandulela lesi, ngaleyo ndlela kutholakale noma kukhiqizwe imininingo etholakele noma ekhiqiziwe ngenhloso yokuphendula imibuzongqangi emithathu elandelayo yalolu cwaningo:

1. Yiziphi izindlela namasu okufundisa okulalela nokukhuluma ezisetshenziswa ngothisha kubafundi bamabanga 10-11 abenza IsiZulu Ulimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga?
2. Othisha bazisebenzisa kanjani izindlela namasu abawasebenzisayo uma befundisa okulalela nokukhuluma kubafundi bamabanga 10-11 ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga?

3. Kungani othishabesebenzisa lezo zindlela namasu uma befundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza isiZulu Ulimi Lokwengeza Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga?

Ngakho-ke lesi sahluko siqala ngokufingqa imiphumela etholakele kulolu cwaningo. Siphinde sethulo ingxoxo ngemiphumela, kugcine izincomo zocwaningo.

6.2 Ukufingqa imiphumela yalolu cwaningo

Lolu cwaningo luveze ukuthi othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga zasesiFundeni saseMlazi banokuhle kanye nokubi ababhekana nakho uma befundisa amakhono okulalela nokukhuluma kubafundi bebangeni le-10 nele-11.

Okuvelile ukuthi bonke abahlanganyeli babona ukuthi amakhono okulalela nokukhuluma abaluleke kakhulu ekufundisweni kolimi. Amakhono okulalela nokukhuluma adinga isisekelo esihle. Kuyacaciseleka ukuthi abafundi abaningi bafika ebangeni le-10 nele-11 bengabona ongoti ngenxa yokuthi abanaso isisekelo esihle amabangeni andulela lawa mabanga. Abanye abafundi abazange basifunde nhlobo isiZulu emabangeni aphantsi. Lokhu kudala inkinga enkulu lapho sebefika kothisha abafundisa ibanga le-10 nele-11.

Okunye ukuthi abafundi bafika ebangeni le-10 nele-11 bengabona ongoti ngenxa yolwazi lwangaphambilini olungenele. UVygotsky (1978) uyagcizelela ukuthi ulwazi lwangaphambilini ekwakheni ulwazi olusha lomfundi lubalulekile.

Kwacaca futhi ukuthi othisha basebenzisa izindlela namasu okufundisa ahlukene uma befundisa amakhono okulalela nokukhuluma kubafundi abenza isiZulu uLimi Lokuqala Lokwengeza. Amasu avelile yinkulumo yomuntu ngayedwana kanye nenkulumo yeqembu. Othisha basebenzisa izindlela ezihlukene uma befundisa amakhono okulalela nokukhuluma, babale indlela lapho kuqala khona uthisha bese abafundi bengenelela, ukulingisa, ukuxoxisana noma ukubonisana, ukuza nemibono eminingi njalo njalo. Othisha babheka ukuthi iyiphi indlela ethokozelwa ngabafundi

babo futhi babona ukuthi kubalulekile kakhulu ukukhetha izindlela ezihambelana nabafundi babo kanye nezinga labo lokulalela nokukhuluma.

Kuvelile ukuthi othisha basebenzisa izindlela namasu okufundisa ukulalela nokukhuluma ngenhloso yokuthuthukisa lawa makhono emagunjinini abafundi abaxube izinhlanga.

Othisha bayakuthola ukwesekwa noma usizo kuMeluleki wesiyingi saseMlazi futhi abaphathi boMnyango wezilimi ezikoleni ababeseki nhlobo othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza. Othisha bathola usizo olukhulu kuMeluleki wesiyingi, nakothisha abanye abasezikoleni abafundisa isiZulu, nokothisha basezikoleni ezingomakhelwane. Lolusizo oluvela kuMeluleki nakothisha abanye liba nomthelela omuhle endleleni abafundisa ngayo ukulalela nokukhuluma, bazuza amasu kanye nezindlela ezahlukene zokufundisa amakhono okulalela nokukhuluma.

Izinkinga zokushoda kakhulu kwezinsizakufunda, okuyizincwadi zabafundi ezikoleni yizona ezihamba phambili kanye nomthwalo womsebenzi omningi othisha ababhekene nawo. Lokhu kuvele ngesikhathi ngikhiqiza imininingo ngethuluzi lezingxoxo ezisakuhleleka. Othisha baveze ukuthi izinsizakufundisa zesiZulu uLimi Lokuqala Lokwengeza ziyashoda kakhulu. Ngenxa yalokho othisha baze baba nomthwalo wokuthi bagaye noma benze amakhophi emisebenzi okumele yenziwe ukuhlola amakhono okulalela nokukhuluma kubafundi. Basebenzisa izinsizakufundisa ezinye abazithola emithonjeni yolwazi enjengo-Google.

Imiphumela yokufunda ukulalela nokukhuluma iyathuthuka uma umphakathi unezinsizakufunda ezeseka abafundi nemithombo yolwazi. Kwavela ukuthi kunemitapo yolwazi emiphakathini eyakhele izikole yize-ke imiphumela ekutheni ngabe le mitapo yolwazi isetshenziswa ngokusezingeni elifanele yini ingeqinisekiswa. Kwavela ukuthi abanye abafundi kunzima ukuyosebenzisa le mitapo yolwazi ngoba abanye basafuna ukuphoqwa ekwenzeni izinto yize lemitapo yolwazi iseduze nabo futhi ize ibe ne-inthanethi yamahhala.

Inkinga yokucinywa kwagesi njengohlelo lokuwonga kwaveza ukuthi lokhu kuyinkinga engaphezu kwamandla kubona bonke othisha abangabahlanganyeli

balolu cwaningo. Kuma izinto eziningi njengokugaya noma ukwenza amakhophi njengalokhu kunokushoda kwezincwadi zabafundi nje. Abafundi yize bangazimisela kangakanani kodwa uma sekucishwe ugesi ngenxa yokuwonga ababe besakwazi nokuyokwenza ucwaningo abalunkwe ngothisha ukuthi balwenze emakhaya noma emitatshweni yolwazi.

Kwabuye kwavela nokuthi abahlanganyeli bocwaningo banolwazi futhi basiqonda kahle isifundo sesiZulu uLimi Lokuqala Lokwengeza lokhu kubonakale nangendlela abalusebenzisa kahle ngayo ulimi lokuxhumana. Uma befundisa basebenzisa ulimi lwesiZulu kusukela isifunjwana siqala size siyophela. Kuvelile ukuthi bathola ukucijwa nguMeluleki wesiyingi nokwesekwa okunye okuvela kothisha abanye abasezikoleni zabo kanye nabasezikoleni ezingomakhelwano.

Kwavela ukuthi imisebenzi yabafundi bayayihlola othisha ngesikhathi kuqhubeka isifunjwana ngasinye. Lokhu kwavela ngesikhathi ngethamele izifunjwana zabo eziyishumi sezizonke.

Othisha baveza ulwazi lokugqugquzela indlela yokuziphatha efanele kwabafundi ukuze ukufunda nokufundisa kuhambe kahle ngale kokuphazamiseka nokungalawuleki.

6.3 Ingxoxo ngemiphumela yocwaningo

Lapha ngichaza ngemiphumela ebingalindelekile yocwaningo neyehlukile ocwaningweni oselwake lwenziwa ngaphambilini ngamasu okulalela nokukhuluma. Ngibuye ngichaze ngokubaluleka kwemiphumela yalolu cwaningo. Ngiphinde ngichaze izizathu esingenza ngibona ukuthi lolu cwaningo luwucwaningo okumele lwamukelwe umphakathi kwezocwaningo.

6.3.1 Imiphumela ebingalindelekile neyehlukile kolunye ucwaningo

Kulolu cwaningo kube khona okuningi okufanayo kubahlanganyeli abangothisha besiZulu uLimi Lokuqala Lokwengeza. Lokhu kukodwa kungithusile kepha kwacaca kahle ukuthi bonke labo bothisha bangaphansi kwesiyingi esisodwa esinoMeluleki oyedwa. Lo miphumela ugqamise lokhu othisha abakuvezile ngesikhathi sezingxoxo

ezisakuhleleka lapha ngisebenzisa ithuluzi lemibuzo mayelana nokwesekwa abakuthola kuMeluleki, uMphathi woMnyango Wezolimi kanye nothisha abasezikoleni ezingomakhelwano.

Lapha kuvele okungavamile ukuthi othisha balesi siyingi bonke baqhakambisa ukuthi bayakuthola ukwesekwa nguMeluleki wesiyingi. Kucacisa nokuthi kungani bonke bathi basebenzisa izindlela ezifanayo lapho befundisa amakhono okulalela nokukhuluma, okuyinkulumo ngayedwana, ukulingisa, ukuxoxisana noma ukubonisana kanye nokuza nemibono eminingi. Lokhu kube yingqayizivele ngoba ocwaningweni oluningi oseluke lwenziwa kubhekwe IsiZulu uLimi Lokweqala, abacwaningi abanengi abafana noShawe (2015); uZuma (2006); uZikhali (2016); uMbata (2021) baveza ukuthi othisha abakutholi ukwesekwa ezikoleni kanye nakuMeluleki wolimi.

Lolu cwaningo lubuye lwaveza ukuthi othisha bakhuluma ulimi lwesiZulu lodwa emagunjini abo esiZulu uma befundisa ulimi lwesiZulu. Lokhu okubonakali kujwayelekile ngisho uma kufundiswa ezinye izilimi ezifana nesiNgisi lapho kuvamise ukuthi othisha bathathisele olimini lwebele lwabafundi ukuze abafundi baqonde kangcono ulimi lwesiNgisi lapho bechazelwa ngolimi lwabo lwebele noma lwasekhaya.

6.3.2 Ukubaluleka kwemiphumela yocwaningo

Okutholwe ocwaningweni nokuqhathanisa phakathi kwabahlanganyeli bekuhambisana nemibuzo kanye nezinhloso zocwaningo. Isibonelo, ekuphenduleni umbuzo othi 'Yiziphi izindlela namasu okufundisa ukulalela nokukhuluma ezisetshenziswa ngothisha kubafundi bamabanga 10-11 abenza IsiZulu uLimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga?' Lolucwaningo luthole ukuthi othisha besiZulu uLimi Lokuqala Lokwengeza basebenzisa izindlela namasu ahlukahlukene uma befundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza IsiZulu uLimi Lokuqala Lokwengeza ezikoleni ezinhlanu ezixube izinhlanga. Cishe bonke othisha abahlanganyeli ngesikhathi befundisa IsiZulu basebenzisa lezi zindlela ezilandelayo: ukuxoxisana noma ukubonisana, ukuza nemibono eminingi, ukuxoxa indaba kanye nengxoxo eholwa nguthisha bese

Lezi zindlela namasu okufundisa kubalulekile futhi kuhlukile endleleni yokufundisa endala ngoba abafundi babayingxenye yalokho okwenziwayo. Akugcini ngokuthi kube nguthisha kuphela owenzayo noma okhulumayo (Ntshangase, 2022).

Ngale kwalokhu okutholwe ngenhla, kuphinde kwakhonjiswa ukuhambisana nombuzo obuzwe abahlanganyeli othi, “Bazisebenzisa kanjani izindlela namasu abawasebenzisayo uma befundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 zaseMlazi ezixube izinhlanga?” Abahlanganyeli bakhombisa ukuthi basebenzisa izindlela namasu okufundisa ahlukene njengoba kushiwo ngenhla futhi ayashintshana ukuze basize ukuthuthikisa amakhono abafundi okulalela nokukhuluma. Baveza nokuthi babheke nokuthi ngabe izindlela namasu ziyathokozelwa yini ngabafundi ngokuhlukahlukana kwazo. Ngakho-ke lokhu kwenzeka nge-ZPD yenjulalwazi ye-Social constructivism kaVygotsky (1978), lapho ongoti bechaza ukuthi abafundi bangahlala balekelelwe ontanga yabo, othisha noma yimuphi omunye umuntu onolwazi oluthe xaxa ukwenza umsebenzi othile baze bakwazi ukuwenza ngokuzimela. Kulolu cwaningo othisha bayasiza, bayakhuthaza, balandelele ukuze abafundi bathuthukise amakhono okulalela nokukhuluma

nangendlela ye-*scaffolding*. UVygotsky (1978) waqhamuka nombono we-ZPD lapho aveza khona ukuthi ukusebenza kwemiqondo yethu ezintweni esizenzayo nesiphila ngazo emphakathini kuthuthukisa ulwazi oluyisisekelo.

Ngale kwalokhu okungehla, kuphinde kwakhonjiswa ukuhambisana nombuzo obuzwe abahlanganyeli othi, “Kungani besebenzisa lezo zindlela namasu uma befundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 abenza IsiZulu uLimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga?’Lokhu kudalwa ukuthi imiphumela yocwaningo ikhombisa ukuthi isizathu sokuthi othisha basebenzise lezi zindlela namasu asebhaliwe ngenhla uma befundisa ukulalela nokukhuluma abafundi bamabanga 10-11 abenza IsiZulu Ulimi Lokuqala Lokwengeza ezikoleni zasesiFundeni saseMlazi yingoba kusebenza kangcono ngokuhlanganyela kunokuthembela kokukodwa kuphela. Isibonelo, uma kusetshenziswa indlela yokufundisa egxile kubafundi nehambelana nesu lokusebenza ngokuhlanganyela, lokhu kusiza ekuthuthukiseni izingxenye zekhono okulalela nokukhuluma ezifaka nokuphimisela ngokushelelayo, uhlelo lolimi, isipelingi kanye nesilulumagama nokunye phakathi kwakho ukubona abafundi besiZulu uLimi Lokuqala Lokwengeza bekhula emakhonweni okulalela nokukhuluma.

Ukusebenzisa izindlela namasu ngokuwashintshashintsha kubalulekile ngoba kusiza ukuthi isifunjwana sibe nencazelo ezwakalayo futhi sibe lula ukuqondwa ngabafundi (Ntshangase, 2022). Lokhu kugqugquzela abafundi ukuthi basijabulele isifundo futhi basiqonde kalula bese bethuthuka emakhonweni okulalela nokukhuluma.

6.3.3 Ukuxhumanisa imiphumela yocwaningo nemibuzo yocwaningo

Imiphumela yocwaningo ikhombisa othisha besebenzisa izinhlobo ezahlukene zezindlela zokufundisa amakhono okulalela nokukhuluma, okufakwa kuzona ukuza nemibono eyahlukene, ukuxoxisana, ukuxoxa indaba, ukulingisa, njalo njalo. Baphinde futhi othisha basebenzise amasu okufundisa lapho abafundi besebenza ngabodwana noma ngamaqoqo. Ukusebenzisa izindlela namasu anhlobonhlobo okufundisa kubalulekile ukuze amakhono okulalela nokukhuluma kubafundi bolimi lokuqala lokwengeza athuthuke kahle. Lokhu kuphendula umbuzo wokuqala

nowesibili, okuyimibuzo ebheka ukuthi yiziphi izindlela namasu okufundisa asetshenziswa ngothisha ukufundisa amakhono okulalela nokukhuluma nokuthi lezi zindlela namasu bawasebenzisa kanjani.

Umbuzo wesithathu wona, obheka ukuthi kungani othisha besebenzisa lezi zindlela namasu okufundisa ngendlela abenza ngayo, uphenduleka ngokuthi bayazixuba lezi zindlela namasu ukuze bezothola imiphumela okuyiyonayona. Ingani kuyavela emiphumeleni yalolu cwaningo ukuthi abafundi abafani kanti nezidingo zabo azifani. Kubalulekile-ke ukuthi othisha bakhethe izindlela namasu okufundisa ahambelana nezidingo zabafundi babo ukuze bavukuze intshisekelo yokufunda lawa makhono okulalela nokukhuluma. Ukusebenzisa izindlela namasu ahlukahlukene-ke kwenza ukuba abafundi bazithokozele izifunjwana futhi nabo bazizwe beyingxenye enkulu yazo.

6.3.4 Ukwamukelwa kwemiphumela yocwaningo

Imiphumela yocwaningo kufanele yamukelwe umphakathi wocwaningo ngoba isemthethweni futhi ithembekile. Okunye ukuthi kulandelwe yonke imigomo yokuqinisekisa ukwethembeka kocwaningo. Imiphumela yalolu cwaningo ingasiza ukuthuthukisa abacwaningi bakusasa uma bengalufunda kahle futhi baluqondisise lolu cwaningo. Imiphumela yalolu cwaningo ingasiza futhi abacwaningi bakusasa ekuxazululeni lokhu okuthintwe yilolu cwaningo, okuwukubaluleka kokusebenzisa izindlela namasu ahlukene ukuthuthukisa amakhono okulalela nokukhuluma

Ngezansi ngethula izincomo.

6.4 Izincomo

Le ngxenye yethula izincomo ezisuselwa kulokhu okubikiwe kulolu cwaningo. Izincomo zihlinzekwe ngendlela yalezi zigatshana ezintathu ezilandelayo, okuyizinyathelo noma imizamo yokungenelela ukubhekana nokufundiswa ngobuchule okulalela nokukhuluma esiZulwini uLimi Lokuqala Lokwengeza, nokubaluleka kokubhekana nodaba lwamakhono okulalela nokukhuluma kanye nomthelela wocwaningo ekuqhudelaneni kweNingizimu-Afrika namanye amazwe omhlaba. Lezi zigatshana zethulwe ngezansi ngokulandelana

6.4.1 Ukungenelela nokwesekwa kothisha ngabasemagunyeni

UMnyango weMfundo eyiSisekelo kufanele wenze isiqiniseko sokuthi uma umema othisha emihlananyweni yokuqeqesha othisha, uyalandelela kubona bonke othishanhloko ukuhlola ukuthi bayitholile yini imibhalo noma isimemo. UMnyango weMfundo eyiSisekelo kumele wenze isiqiniseko sokuthi kuba nemihlangano lapho othisha abafundisa izilimi becijwa kakhulu ngamakhono olimi ngokuhlukana kwawo, kuwona omane.

UMnyango weMfundo eyiSisekelo kumele wenze imihlangano lapho uzobiza abaphathi boMnyango weZilimi abaqhamuka ezikoleni ezahlukene baqeqeshwe ekuphatheni lo Mnyango. Abaphathi boMnyango weZilimi bafundiswe ukunakekela bonke othisha bezilimi ngokulinganayo ezikoleni zabo, bafundiswe ngezinto okufanele bazenze ukuthuthukisa uMnyango wonke jikelele ngokufanayo. Lokhu ngikuncoma ngoba ngesikhathi sezinxogxo ezisakuhleleka abahlanganyeli bakuvezile ukuthi abakutholi nhlobo ukwesekwa kubaphathi boMnyango weZilimi ezikoleni zabo.

UMnyango wezeMfundo oyiSisekelo kumele uhlele futhi nemihlangano lapho uzofundisa othisha ngokubaluleka kukuhlelisisa kahle isifunjwana sabo ngaphambi kokuya egunjini lokufunda. Ngisho kanje ngoba ngesikhathi sengihlaziya amadokhumeni ngabona ukuthi ezinye zezinto othisha abazenzile ngesikhathi ngethamele isifunjwana zazingabhaliwe nhlobo kumalungiselelo ezifunjwana. Kumele othisha bafundise indlela yokubuza abafundi ngemibuzo evulelekile ukuze abafundi bakhulume ngesikhathi sesifunjwana futhi leyo mibuzo ibagqugquzele abafundi ukuthi balalele bese beyakhuluma. Nabaphathi boMnyango weZilimi kumele bakhuthazwe ukuhlolisisa amalungiselelo esifunjwana kathisha ngayedwana.

Othisha kumele bafundiswe ukuthi akumele ukuthi baphazamise umfundi uma esazama ukukhuluma bese bemlungisa amaphutha ngoba lokhu kungenza abafundi ukuthi bangakulangazeleli ukukhuluma futhi bazizwe benokusaba ngisho ukuzama ukukhuluma. Othisha kumele bagqugquzele abafundi ukukhuluma ulimi lwesiZulu

ngaphakathi egunjini lokufundela isiZulu kanye nangaphandle uma bebodwa benabanye abafundi njengenxenye yokuzijwayeza ukukhuluma ulimi.

Okunye othisha kumele bakhuthaze abafundi ukuthi bangakhathazeki uma benza amaphutha lapho bezama ukukhuluma kepha abaqhubeke belokhu bezama ukuze bezothuthukisa amakhono okulalela nokukhuluma. Othisha kufanele bavumele abafundi ukuthi baye emakhaya bayolungiselela noma imiphi imisebenzi yokukhuluma ngaphambi kokuyethula ngaphambi kwabanye abafundi egunjini lokufundela. Othisha kumela bakhuze futhi bangakhuthazi abafundi ukuthi bahlekane uma omunye umfundi enze iphutha ngesikhathi ezama ukukhuluma isiZulu. Othisha kufanele baqiniseke ukuthi benza isimo sokufundisa nokufunda esinobungani esizonciphisa ukukhathazeka futhi sithuthukise ukuzethemba phakathi kwabafundi ngaleyo ndlela abafundi bayozizwa bekhululekile ukukhuluma isiZulu futhi bathuthukise amakhono okulalela nokukhuluma.

UMeluleki yize kuvele ukuthi uyabaxhasa othisha ngokubacija kulawa makhono okulalela nokukhuluma kepha kumele naye uqobo akukhuthalele ukuhambela izikole ukuze abone ngempela lokho okwenzeka ezikoleni ngokuthi ahlele isikhathi ake ayothamela izifunjwana zothisha ehlola ukuthi lokho abacije ngakho ngesikhathi semihlangano yokufunda ngabe kuyenzeka yini emagunjini okufundela. UMeluleki kuyancomeka ukuthi naye ake abize abaphathi boMnyango beZilimi bezikole ezingaphansi kwesiyingi sakhe abafundise ngokulindeleke kubona.

UMnyango weMfundo eyisiSekelo kumele ukhuthaze othisha ukuthi babhale izincwadi ezingasetshenziswa uma kufundiswa amakhono okulalela nokukhuluma. Othisha mabagqugquzelwe ngothando lokubhala izincwadi bangacini ngokufundisa nje kuphela ukuze kwande imithombo yezinsizakufunda ezingasetshenziswa uma kufundiswa ulimi lwesiZulu. UMnyango weMfundo eyiSisekelo kumele uthuthukise othisha ukuze babe nekhono lokusebenzisa ezobuchwepheshe ezingasiza ukuthi bathole imibhalo eyehlukahlukene abangayisebenzisa uma befundisa.

Lolu cwaningo lwembule inkinga yobandlululo njengalokhu ngesikhathi sobandlululo izilimi zama-Afrika zazinganakiwe futhi zibukelwa phansi. Lokhu ngikusho ngoba

kuvelile ngesikhathi sezingxoxo ezisakuhleleka ukuthi lesi sifundo sesiZulu uLimi Lokuqala Lokwengeza asinikezwa ngisho isikhathi sokufundwa ngesikhathi esihlelwayo esingeziwe ezikoleni. Uma abaphathi bezikole bangase basinikeze isiZulu uLimi Lokuqala Lokwengeza isikhathi esengeziwe njengezinye izifundo kungakwazi ukuthi kube nesikhathi esithe xaxa abafundi abasitholayo ukufundiswa amakhono okulalela nokukhuluma.

Njengoba abahlanganyeli beveze ukuthi amakhono okulalela nokukhuluma abalulekile, kumele othisha bawanikeze isikhathi esanele, balandele inqubo yokufundisa yesonto nesonto, benze imisebenzi ethuthukisa lewa makhono.

Kungakuhle ukuthi abafundi abafisa ukufunda lolu limi emabangeni aphezulu okuyibanga le-8 kuya phezulu banikezwe ithuba lokufunda isiZulu uLimi Lokuqala Lokwengeza emabangeni aphantsi. Lokhu kungehlisa umthwalo kothisha abasemazingeni aphakeme abakhala ngokuthi kunokushoda kwesisekelo esihle emabangeni andulela ele-10. Lokhu ngikusho ngoba ezingxoxweni ezisakuhleleka kwavela ukuthi abafundi bafika ebangeni le-10 nele-11 bengabona ongoti ekhonweni lokulalela nokukhuluma. Kusagcizelela khona ukuthi ulwazi lwangaphambilini lunendima enkulu ekufundeni ulwazi olusha kubafundi.

Abazali kanye nomphakathi nabo bangalekelela kakhulu ekuthuthukeni kwaleli khono lokulalela nokukhuluma. Uma abazali bengazama ukuthi bathengele noma bakhuthaze abafundi ukuthi bafunde izincwadi ezibhalwe ngesiZulu usuku nosuku futhi baphinde bahlale nabafundi emakhaya babafundele iziqeshana ezibhalwe ngesiZulu bese abafundi belalela, babuzwe imibuzo esusela kuleso siqeshana, kungaba nomehluko omkhulu ekuthuthukeni kwamakhono abafundi okulalela nokukhuluma. Lokhu ngikusho ngoba kuke kwavela ezingxoxweni ezisakuhleleka ukuthi abafundi bake banikezwe umsebenzi ngezimpelasoto wokuyokwenza ucwaningo ngesihloko kepha kuthi kufika uMsombuluko bafike bengazange benze lutho ngaleso sihloko. Abazali kanye nomphakathi kumele bakhuthaze abafundi ukuthi benze imisebenzi yabo yesikole noma besemakhaya nasezindaweni zokufundela ezingaphandle kwesikole.

Umphakathi ungadlala indima enkulu ngokuthi uma ngabe ilunga lomphakathi lithenge iphephandaba lingalilahli uma selilifundile kepha lilishiye emtatshweni wolwazi osendaweni ukuze kwande izinsizakufunda ezingafundwa ngabafundi uma behambela lezi zindawo. Umphakathi kungancomeka uma ungase uthenge namaphephabhuku abhalwe ngolimi lwesiZulu njenganye yezindlela zokuthuthukisa ulimi lwesiZulu.

Amakhansela ezindawo kungakuhle asebenzisane neMeya ukulwa nenkinga yokucinywa kukagesi ngezikhathi lapho abafundi okumele benze imisebenzi yabo yesikole. Kungaba kuhle uma kungaphakanyiswa izindlela ezinye zokukhiqizwa kukagesi ukuze kuliwe nale nkinga eseyihlale isikhathi eside eNingizimu-Afrika. Kungazanywa noxhaso ezinkampanini ezinkulu ezikhona endaweni ukuze kufakwe ugesi olekelelwa yilanga, kuthengwe namajenereytha afakwe ezikoleni kancane kancane. Lokhu kungehlisa inkinga yokuphazamiseka kokufunda nokufundisa ezikoleni nasemiphakathini.

Nokho-ke uMnyango weMfundo eyiSisekelo kufanele ubuyekeze inqubomgomo yolimi futhi ukhuthaze ukufundwa okusemthethweni nokufunda ngezilimi eziningi lapho kufundiswa emagunjini esiZulu uLimi Lokuqala Lokwengeza. UMnyango weMfundo eyiSisekelo kumele ufundise othisha ngokubabizela emihlanganyweni yokufunda imithetho emisha. Le mthetho uma seyenziwa kumele iqale ukusetshenziswa kahle kusukela ebangeni R ukuze abafundi baqale ukufundiswa llimi lokuqala lokwengeza emabangeni amancane bese benyuka nalo baze bayophothula umatikuleletsheni bengasashintsheli kolunye ulimi. Lokhu kusho ukuthi abafundi kungakuhle ukuthi bakhethe izilimi ezimbili, elokuqala nolimi lwesibili kusukela ebangeni-R.

Abenzi benqubomgomo kufanele balandelele ukuthi ukuqaliswa kwenqubomgomo kuyenzeka yini. Kufanele futhi bathuthukise ukushesha futhi basebenzisane nothishanhlolo, izinhloko zeminyango kanye nothisha ukuze kuqinisekise ukuqaliswa ngendlela efanele kwalezi zinqumomgomo ezintsha engiziphakamisile ngenhla.

Ngale kokuqaliswa kwemithetho emisha uMnyango weMfundo eyiSisekelo kumele usebenzisane nabaphathi bezikole okwenzeni izindlela zokuthola izimali noma zokungenisa izimali ukuze izikole zikwazi ukuzithengela izinsizakufunda ezishodayo ezikoleni, njengoba nje abahlanganyeli bekhale ngokushoda kwezincwadi zabafundi. Ngale mizamo yokungenisa imali kungathengwa ngisho izinsiza ezifana nezichazamazwi zesiZulu, izincwadi ezifana ne*Nqolobane Yesizwe* nokunye okungathuthukisa ukufundwa kolimi lwesiZulu. Abaphathi bezikole bangaphinde bathenge amashadi ezithombe angasetshenziswa ngothsha bese bewabeka ngisho ezindongeni emagunjini abo okufundisela njengalokhu ngesikhathi sezingxoxo ezisakuhleleka kwavela ukuthi izithombe zichukuluza ulwazi kubafundi ngesihloko okukhulunywa ngaso. Ngakho uma kunezithombe eziningana kungakhuthaza abafundi ukuthi bakujabulele ukukhuluma ngalokho abakubona ezithombeni.

Ngezansi nginikeze izincomo kubacwaningi bakusasa, ngichaze nokuqhamuke ngesikhathi socwaningo kepha obekungeyona ingxenye yalolu cwaningo.

6.4.2 Izincomo kubacwaningi bakusasa

Le ngxenye inikeza izincomo ezibhekiswe kubacwaningingi bakusasa. Kunalezi zihlokwana ezilandelayo okuyilezi: Izikhala ezingavalwangwa yilolu cwaningo, ukuvalwa kwezikhala ngabacwaningi bakusasa.

6.4.2.1 Izikhala ezingavalwangwa yilolu cwaningo

Lolu cwaningo luveze izikhala ezingavalwangwa ngoba bezingekho ngaphansi kwalolu cwaningo. Ukucinywa kukagesi ngenhloso yokuwonga kubalulwe ngabahlanganyeli ngesikhathi sezingxoxo ezisakuhleleka. Bathi kuze kume nse ngisho ukugaya imisebenzi ekumele inikezwe abafundi.

Abanye abahlanganyeli baveze nokuthi kunokushoda kwezinsizakufunda okuyizincwadi zabafundi. Ukushoda kwezincwadi kuyinkinga enkulu kepha lolu cwaningo alikwazanga ukungena lugxile kukho ngoba bekungeyona inhloso yalolu cwaningo ukubheka noma ukuletha isixazululo sokuntuleka kwezinsizakufunda. Lokhu kungaba ucwaningo nje olungabuye lubhekwe kusasa luzimele lodwa.

Udaba lolimi lokufundisa nokufunda nalo bekungelunye lwezikhala ezingavalwangwa kulolu cwaningo ngoba bekungeyona ingxenye yalo. Njengoba abahlanganyeli bakuveza ukuthi abafundi bafika bengebona ongoti ebangeni le-10 nele-11 ngenxa yokuthi abanye bebengalufundi ulimi lwesiZulu emabangeni aphansi, nokuthi kwathi lapho ngethamelele izifunjwana zothisha ngaqaphela ukuthi abahlanganyeli bonke bakhuluma ulimi lwesiZulu kusukela ekuqaleni kwesifunjwana kuze kufike ekugcineni. Ngakho-ke lolu daba kumele-ke lusukunyelwe ngoba ngenye yezinto ezithinta indlela umfundi akhuluma ngayo isiZulu.

Udaba lokufundiswa kwabaphathi boMnyango wezilimi ukuze bakwazi ukweseka othisha bezilimi zonke ezikhona esikoleni ngokulinganayo lingolunye lwezikhala ezingavalwangwa kulolu cwaningo ngoba bekungelona obekugxilwe kulona kakhulu kulolu cwaningo. Njengoba ngaqaphela uma ngenza izingxoxo ezisakuhleleka nabahlanganyeli ukuthi basho ukuthi abakutholi nhlobo ukwesekwa ngabaphathi boMnyango wezilimi ezikoleni zabo.

Ngezansi ngizoveza izincomo zokuthi zingavalwa kanjani izikhala ezibe khona kulolu cwaningo.

6.4.2. 3 Ukuvalwa kwezikhala ngabacwaningi bakusasa

Lolu cwaningo luveze izikhala ezithize ezihlobene nezindlela namasu angasetshenziswa ngothisha besiZulu uLimi Lokuqala Lokwengeza lapho befundisa ukulalela nokukhuluma kubafundi bamabanga 10-11 ezikoleni ezixube izinhlanga. Ngakho-ke ucwaningo luncoma lokhu okulandelayo kubacwaningi bakusasa.

Ngincoma ukuthi abacwaningi bakusasa abenze ucwaningo oluthinta ukuthi kungaliwa kanjani nenkinga yengqalasizinda ewugesi ukuze ingabi nomthelela ongemuhle ekufundeni ezokoleni. Lokhu kungasiza ekuqhamkeni necebo lokulwa nale nkinga uma kufundwa ezikoleni nasemphakathini nje jikelele. Ulwazi olungatholakala lapha lungadluliselwa kuHulumeni kanye nasezinkampanini ezibhekelele ukukhiqizwa kogesi. Kungasiza noMnyango weMfundo eyisiSekelo ukuze ukufunda kungaphazamiseki ngenxa yokucinywa kogesi.

Abacwaningi bakusasa kunconywa futhi ukuba bake bagxile ekucwaningweni ngezobuchwepheshe nokuthi izingosi ezahlukene zokufundisa, ukugcina nokusabalalisa ulwazi ngezobuchwepheshe zingasetshenziswa kanjani ukufundisa izilimi, ezifana nesiZulu uLimi Lokuqala Lokwengeza. Ngicoma lokhu ngoba abahlanganyeli bami bonke basakholelwa kakhulu ekufundiseni ngencwadi, baze baveza nokuthi banokushodelwa izincwadi zabafundi kungakho baze benze amakhophi emisebenzi asuselwa kule ncwadi yabafundi, nokuyinto ephambene nomthetho wezokushicilela, phecelezi *copyright*. Esinye isizathu salokhu kuncoma engikwethule ngenhla ukuthi abafundi abanengi bekhulunyaka lama-21 kubandakanya nalobo abahlala ezindaweni ezimpofu ngomnotho wenhlalo banomakhalekhukhwini abakwazi ukusebenzisa i-ithanethi, banolwazi olunzulu lokubasebenzisa ngesikhathi sokuxhumana, bathole nolwazi lwesikole baphinde bafunde nokunye okuningi. Inselelo laba bafundi ababhekana nayo ukuntuleka kowazi kothisha ngezingosi zobuchwephesha abangazisebenzisa ukufundisa, ukugcina nokusabalalisa ulwazi, kanye nokuxhumana nabafundi. Yilapho-ke abacwaningi bakusasa abangena khona, nokumele bacwaninge ngokunzulu ngezobuchwephesha.

Abacwaningi bakusasa bangabuye benze ucwaningo lokuthi kungenziwa njani ukuze abafundi bakwazi ukuzithola benedatha lamahhala ukuze kuthuthuke ukufunda kwabo nokuthi lolo hlelo lungalawuleka kanjan ukuze lusetshenziswe ngokunemiphumela emihle ekufundeni kwabafundi. Nakhu phela abafundi banayo indlela yokuba nohlelo lokunikezwa idatha uma sebefunda emaNyuvesi noma emaKolishi, lolu hlelo lungathulwa nasezikoleni emazingeni aphantsi. Imiphumela engatholwa ingabe isisiza uHulumeni kanye noMnyango weMfundo eyisiSekelo ukuze wethule uhlelo lwedatha ezikoleni ngendlela.

Ngaphandle kwalokhu okungenhla ngincoma ukuthi abacwaningi bakusasa benze ucwaningo lokuqhathanisa lusekelwe olimini lokufundisa nokufunda. Ngincoma ukuthi ucwaningo lwangomuso luke lubheke ukuthi ngabe kumele kube yinini lapho umfundi kufanele akhethe khona ulimi lokuqala lokwengeza azobe eselufunda kuze abe uyophuma ebangeni le-12. Lokhu ngikusho ngoba kuvelile ukuthi abafundi bafika ebangeni le-10 nele-11 bengabona ongoti bokulalela nokukhuluma ulimi

IwesiZulu ngenxa yokungabibikho kolwazi lwangaphambili noma ngenxa yokuthi abafundi abanaso isisekelo esihle solimi, abanye baqala ukufunda ulimi lwesiZulu uma befika ebangeni le-8.

Ngenzansi ngichaza ngohambo lwami kulolu cwaningo kusuka ekuqaleni kuze kube sesiphethweni.

6.5 Uhambo lwami kulolu cwaningo

Uhambo lwami locwaningo lube nzima, belukhathaza futhi lukhungathekisa. Bekunezinselelo eziningi endleleni ebezenza ngibone kungelula ukugagula ukuthi ngizokwazi ukuqeda ngesikhath ukwenza ucwaningo lwami.

Okokuqala ukufunda ngenkathi ngenza umsebenzi wami wokufundisa ngokugcwele bekungenye yezinto ebezenza ngibe nokwesaba kakhulu. Kwakumele ngicele ozakwethu ukuthi bangisize bangibhekele abafundi bami uma ngisahambile ngiyokwethamela izifunjwana zothisha abangabahlanganyeli balolu cwaningo. Lokhu bekungenye yezinto ebezingiphatha kabi kakhulu ngoba kuyingxenye yemithetho yesikole sami ukuthi abafundi bangashiywa bebodwa, ngakho-ke kumele uhlele ukuthi kukhona umuntu ogada abafundi bakho uma ungekho kepha uma kube yisimo esiphuthumayo abaphathi besikole bayakulungiselela bakucelele uthisha ozobagada.

Ngale kwalokho okungenhla angikwazanga nokuhambela imicimbi eminingi ehlanganisa umndeni ngezimpelasonto ngoba leso sikhathi kwakuyisikhathi engangisisebenzisela ukwenza umsebenzi wocwaningo lwami nokubhala. Ngandlela thize kungiphathe kabi ukungakwazi ukuhambela nemingcwabo, ikakhulukazi yezihlobo neyozakwethu. Kungiphathe kabi kakhulu ngoba kuwusikompilo lwethu thina bantu abansundu ukuthi uye lapho umenywe khona ukutshengisa uzwelo, ukuhlonipha kanye nokwazisa abantu abakumemile ukuyolila, ubungaze noma uyozwelana nalobo abakumemile kuye ngohlobo lomcimbi.

Noma kunjalo, nazo zonke lezi zinselelo, okuyikhona obekungikhuthaza ukuthi benginevuso lokufunda kabanzi ngezindlela namasu asetshenziswa uma kufundiswa

amakhono okulalela nokukhuluma kubafundi abenza ibanga le-10-11 ezikoleni zasesiFundeni saseMlazi ezixube izinhlanga. Okunye bengikhuthazwa ukusebenzisana okuhle nokuyisimanga noMeluleki wami, obehlezi engikhuthaza aphinde angeluleke kahle lapho ngenza lolu cwaningo.

Njengomcwaningi, lolu cwaningo lungikhulisile kakhulu ekhonweni lokucwaninga kanye nasekhonweni lokubhala. Ngisebenzise imithombo yolwazi engithole ko-Google naku-Google scholar, izincwadi, imiqingo yocwaningo, ama-athikhili nokuningi. Ngokufunda imibhalo eyehlukene ngifunde okuningi mayelana nezindlela ezehlukene zokubhala ngase ngizisebenzisa kulolu cwaningo.

Njengamanje ngizizwa nginokujabula nokungakhulwa ukuthi konke sekube yimpumelelo. Nokwesaba enganginakho ekuqaleni ngikuzwa sekuphelile. Ngizizwa nginokuzethemba nokulangazelela ukuqhubekela phambili nokufunda.

Engingakusho kwabanye abacwaningi bakusasa ukuthi kumele ufunde kakhulu imibhalo eyahlukene ethinta lokho ocwaninga ngakho ukuze uthole izimpendulo ezijulile nezinomqondo ngemibuzongqangi yocwaningo lwakho ngoba ayikho indlela enqamulelayo uma wenza ucwaningo.

Okunye engingakusho ukuthi abacwaningi bakusasa kumele bakubalekele ukusebenzisa izifinyezo eziningi ngoba zingenza kube nzima kofunda ucwaningo lwakho bese ofundayo angabi nokuqondisisa kahle okubhalile.

Impela ngingasho nje ukuthi lolu cwaningo lungivule amehlo njengothisha wesiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga.

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IZELEKO

ISELEKO A: INCWADI YESICELO EYA KUBAHLANGANYELI



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

January 2022

Dear Participant

My name is Noluthando Guglethu Felicity Ngcongo. I am a Master of Education candidate studying at the University of KwaZulu-Natal, at Edgewood campus, in South Africa.

I am conducting a research study titled, “Izindlela Namasu Okufundisa Ukulalela Nokukhuluma Kubafundi Bamabanga 10-11 Abenza IsiZulu ULimi Lokuqala Lokwengeza Ezikoleni ZasesiFundeni saseMlazi Ezixube Izinhlanga”. To generate data, I will have semi-structures interviews with you, observe one of your lessons and analyse one of your lesson plans.

In case you, as a participant, feel uneasy to meet physically due to the fear of contracting the Covid-19 virus, you will be offered an opportunity to participate in the study via digital platforms such as Zoom, Microsoft Teams, Google Meet, and WhatsApp video calls.

The study hopes to explore methods and strategies of teaching listening and speaking proficiency to isiZulu First Additional Language learners. This will not only assist teachers to improve their teaching practice, but will also develop learners' listening and speaking abilities. This study is expected to have five participants, who

are teaching isiZulu First Additional Language in Grades 10 and 11, and one teacher will be selected per school.

I will start generating data once the University of KwaZulu-Natal has granted me the Ethical Clearance Certificate. The name of the school along with the names of participants will be kept confidential and all data generated will only be used for the purpose of this research. Real names of participants will not be used when data is analysed. Participants will also be allowed to withdraw from the study at any time if they feel uncomfortable, and no penalty will be imposed to any individuals.

Please note that the following will be considered:

- Your confidentiality is guaranteed as your inputs will not be attributed to you in person, but reported only as a population member opinion.
- The interview may last for about 45 minutes to 1 hour.
- Any information given by you cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- You have a choice to participate, not participate or stop participating in the research. You will not be penalized for taking such an action.
- If you are willing to be interviewed, observed during your lesson and willing to allow me to analyse your lesson plan please indicate (by ticking as applicable) whether or not you are willing to allow the interview and classroom observation to be recorded by the following equipment:

Equipment	Willing	Not willing
Audio equipment		

I can be contacted at:

Email: ngcongothando076@gmail.com.

[REDACTED]

My supervisor is Dr S.Z. Ntshangase who is located at the School of Education, Edgewood campus, University of KwaZulu-Natal (UKZN).

Contact details: Room F512, Main Tutorial Building, Edgewood Campus, UKZN.

Email: ntshangases2@ukzn.ac.za

Phone number: 031 260 3995

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 to this research.

DECLARATION

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

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

I can contact the researcher at:

Email: ngcongothando076@gmail.com.

████████████████████

Or the supervisor, Dr S.Z. Ntshangase

Email: ntshangases2@ukzn.ac.za

Phone number: 031 260 3995

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

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

ISELEKO B1: INCWADI EYA KUBAZALI (Ebhalwe ngesiNgisi)



Languages and Media Studies
ngcongothando076@gmail.com

January 2022

LETTER TO PARENTS

Dear Parents

My name is Noluthando Guglethu Felicity Ngconngo. I am a Master of Education candidate, studying at the University of KwaZulu-Natal, at Edgewood campus, in South Africa.

I am conducting a research study titled, “Izindlela Namasu Okufundisa Ukulalela Nokukhuluma Kubafundi Bamabanga 10-11 Abenza IsiZulu ULimi Lokuqala Lokwengeza Ezikoleni ZasesiFunderi SaseMlazi Ezixube Izinhlanga”.

This research will explore methods and strategies of teaching listening and speaking to grades 10-11 learners who are doing IsiZulu First Additional Language in uMlazi multiracial Schools. This will not only assist teachers to improve their teaching practice, but will also develop learners’ listening and speaking abilities.

Learners in this research study will be secondary participants and I will not engage with them physically. However, since they are minors, I request parents to allow me to observe them and their teacher during the IsiZulu lesson. Learners’ presence in class during the observation is voluntary. They may be excused at any time for any reason. A decision by the learner to be excused during the classroom observation will not result in any form of disadvantage. Several steps will be taken to protect the learner’s anonymity and identity. Please fill in the reply slip provided on the next

page to indicate whether you allow or disallow your child to be present in the classroom during the observation. The reply slip must be returned to the school via your child.

Thanking you in anticipation for considering this request.

Yours Sincerely

Noluthando Guglethu Felicity Ngcongo (Ms.)



Master of Education Student

Language and Media studies

University of KwaZulu-Natal

Supervisor: Dr SZ Ntshangase



REPLY SLIP

I/We _____

parent(s) of _____ a Grade _____ student
at _____

_____ hereby allow _____ or
disallow _____ (*tick what is applicable*) my child's presence during the classroom
observations as a secondary/silent participation .

Signature _____ Date _____

Signature _____ Date _____

ISELEKO B2: INCWADI EYA KUBAZALI (Ebhalwe ngesiZulu)



Languages and Media Studies
ngcongothando076@gmail.com

Masingana 2022

INCWADI EYA KUBAZALI

Bazali

Igama lama nguNoluthando Guglethu Felicity Ngcongo. Ngingumfundi owenza iziqu zeMasters kweZemfundo, eNyuvesi yaKwaZulu-Natali, e-Edgewood, eNingizimu-Afrika.

Ngenza ucwaningo olusihloko sithi, “Izindlela Namasu Okufundisa Ukulalela Nokukhuluma kubafundi bebanga-10-11 Abenza IsiZulu Ulimi Lokwengeza Ezikoleni ZasesiFundeni SaseMlazi Ezixube Izinhlanga.” Lolu cwaningo ngeke lusize nje kuphela othisha ukufundisa kangcono kodwa luzobuye luthuthukise nezinga lokulalela nokukhuluma kwabafundi besiZulu uLimi Lokuqala Lokwengeza.

Abafundi ngeke ngixhumane nabo ngqo kodwa noma kunjalo kufanele ngicele imvume yokukwazi ukwethamela isifundo lapho bezobe bekhona njengabahlnanganyeli besibili ngenxa yeminyaka yabo. Ngizoqinisekisa ukuthi imiqathango yokuzivikela kukhuvethe iyalandelwa kahle. Kuzoqinisekiswa ukuthi abafundi bavikelekile futhi abadalulwa. Abafundi abaphoqiwe ukubamba iqhaza

ocwaningweni, akukho lapho abazokhinyabezeka khona uma bengalibambanga iqhaza kulolu cwaningo. Abafundi bakhululekile ukuhoxa ocwaningweni uma bezizwa bengasathandi. Ngenxa yeminyaka yabo, ngiyacela ukuba abazali bagcwalise isiliphu sokuphendula ekhasini elilandelayo ukukhombisa ukuthi bayavuma noma abavumi. Kuyacelwa ukuba abafundi basibuyisele esikoleni isiliphu uma sesisayiniwe ngabazali.

Ngiyabonga

Yimina ozithobayo

uNoluthando Guglethu Felicity Ngcongo



Umfundi weziqo  kwezeMfundo

UMnyango Wokufundiswa KoLimu

Inyuvesi yaKwaZulu-Natali

Umeluleki: Dkt. SZ Ntshangase



IMPENDULO

Mina//Thina _____ umzali/
abazali ka/baka _____ ofunda ibanga _____
esikoleni _____ siyavuma _____ asivumi _____
(**Thikha ovumelana nakho**) ukuthi abe ngumhlanganyeli wesibli noma ongakhulumi
kulolu cwaningo.

Sayina _____ usuku _____

Sayina _____ usuku _____

ISELEKO C: INCWADI EYA KOTHISHANHLOKO



Languages and Media Studies
ngcongothando076@gmail.com

January 2022

The Principal

Dear Mr Sir/ Madam

APPLICATION TO CONDUCT RESEARCH IN YOUR SCHOOL

My name is Noluthando Guglethu Felicity Ngconngo. I am a Master of Education candidate, studying at the University of KwaZulu-Natal, at Edgewood campus, in South Africa. I hereby request permission to interview the isiZulu educator, observe one of the lessons and analyse the lesson plan for the lesson I will observe.

My research study is titled, “Izindlela Namasu Okufundisa Ukulalela Nokukhuluma Kubafundi Bamabanga 10-11 Abenza IsiZulu ULimi Lokuqala Lokwengeza Ezikoleni Ezixube Izinhlanga ZasesiFundeni SaseMlazi ”.

This research will explore methods and strategies of teaching listening and speaking to grades 10-11 learners who are doing IsiZulu First Additional Language in uMlazi

multiracial Schools. This will not only assist teachers to improve their teaching practice, but will also develop learners' listening and speaking abilities.

This study is expected to have five participants, who are teaching isiZulu First Additional Language in Grades 10 and 11, and one teacher will be selected per school.

I will start generating data once the University of KwaZulu-Natal has granted me the Ethical Clearance Certificate. The name of the school along with the names of participants will be kept confidential and all data generated will only be used for the purpose of this research. Real names of participants will not be used when data is analysed. Participants will also be allowed to withdraw from the study at any time if they feel uncomfortable, and no penalty will be imposed to any individuals.

Learners in this research study will be secondary participants and I will not engage with them physically. However, since they are minors, I will request parents to allow me to observe them and their teacher during the isiZulu lesson. Learners' presence in class during the observation is voluntary. They may be excused at any time for any reason. A decision by the learner to be excused during the classroom observation will not result in any form of disadvantage. Several steps will be taken to protect the learner's anonymity and identity.

Thanking you in anticipation for considering this request.

Yours Sincerely

Noluthando Guglethu Felicity Ngcongo (Ms.)



Masters of Education Student

Language and Media studies

University of KwaZulu-Natal

Supervisor: Dr SZ Ntshangase

Tel: (031) 260 3995

Signature: 

Email: Ntshangases2@ukzn.ac.za

ISELEKO D: INCWADI EYA EMNYANGWENI WEMFUNDO EYISISEKELO



Languages and Media Studies
ngcongothando076@gmail.com

January 2022

The Head Research Division

Department of Basic Education

APPLICATION FOR PERMISSION TO CONDUCT A RESEARCH STUDY AT FIVE SCHOOLS IN DURBAN SCHOOLS UNDER UMLAZI DISTRICT

My name is Noluthando Guglethu Felicity Ngconngo. I am a Master of Education candidate, studying at the University of KwaZulu-Natal, at Edgewood campus, in South Africa. I hereby request your consent to approach five schools in the uMlazi District to seek for participants for my study. My data generation instruments are semi-structured interviews, classroom observations and document analysis.

My research study is titled, “Izindlela Namasu Okufundisa Ukulalela Nokukhuluma Kubafundi Bamabanga 10-11 Abenza IsiZulu ULimi Lokuqala Lokwengeza Ezikoleni ZasesiFundeni SaseMlazi Ezixube Izinhlanga”.

This research will explore methods and strategies of teaching listening and speaking to grades 10-11 learners who are doing IsiZulu First Additional Language in uMlazi

multiracial Schools. This will not only assist teachers to improve their teaching practice, but will also develop learners' listening and speaking abilities.

This study is expected to have five participants, who are teaching isiZulu First Additional Language in Grades 10 and 11, and one teacher will be selected per school.

I will start generating data once the University of KwaZulu-Natal has granted me the Ethical Clearance Certificate. The name of the school along with the names of participants will be kept confidential and all data generated will only be used for the purpose of this research. Real names of participants will not be used when data is analysed. Participants will also be allowed to withdraw from the study at any time if they feel uncomfortable, and no penalty will be imposed to any individuals.

Learners in this research study will be secondary participants and I will not engage with them physically. However, since they are minors, I will request parents to allow me to observe them and their teacher during the IsiZulu lesson. Learners' presence in class during the observation is voluntary. They may be excused at any time for any reason. A decision by the learner to be excused during the classroom observation will not result in any form of disadvantage. Several steps will be taken to protect the learner's anonymity and identity.

Thanking you in anticipation for considering this request.

Yours Sincerely

Noluthando Guglethu Felicity Ngcongo (Ms.)



Masters of Education Student
Language and Media studies
University of KwaZulu-Natal

Supervisor: Dr SZ Ntshangase

Tel: (031) 260 3995

Signature:

Email: Ntshangases2@ukzn.ac.za

ISELEKO E: INCWADI EBUYA EMNYANGWENI WEMFUNDO EYISISEKELO



KWAZULU-NATAL PROVINCE
EDUCATION
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE HEAD OF DEPARTMENT

Private Bag X9137, PIETERMARITZBURG, 3200
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Enquiries: Phindile Duma

Ref.:2/4/8/2004

Miss NGF Ngcogo
C3591 Madubulu Close
ILlovu Township
WINKLESPRUIT
4126

Dear Miss Ngcogo

PERMISSION TO CONDUCT RESEARCH IN THE KZN DōE INSTITUTIONS

Your application to conduct research entitled: **"IZINDLELA NAMASU OKUFUNDISA UKULALELA NOKUKHULUMA KUBAFUNDI BAMABANGA 10-11 ABENZA ISIZULU ULIMI LOKUQALA LOKWENZGEZA EZIKOLENI ZASEMLAZI EZIXUBE IZINHLANGA"**, 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 01 February 2022 to 02 November 2024.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma at the contact numbers above.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

UMLAZI DISTRICT
UGU DISTRICT



Dr MJB Mthembu
Acting Head of Department: Education
Date: 07/02/2022

GROWING KWAZULU-NATAL TOGETHER

ISELEKO F: IMIBUZO YEZINGXOXO EZISAKUHLELEKA

Project title:

**Izindlela Namasu Okufundisa Ukulalela Nokukhuluma Kubafundi Bamabanga
10-11 Abenza IsiZulu ULimi Lokuqala Lokwengeza Ezikoleni ZasesiFundeni
SaseMlazi Ezixube Izinhlanga**

1. Questions addressing research questions

1.1	Why listening and speaking are important skills that need to be taught in the IsiZulu First Additional Language curriculum?
1.2	Do you think IsiZulu First Additional Language learners are able to demonstrate proficiency in listening and speaking by the time they reach Grades 10 and 11?
1.3	If not, what do you think are the measure causes of the problem?
1.4	What methods and strategies do you employ when teaching listening and speaking in your IsiZulu First Additional classroom?
1.5	How do you employ the abovementioned methods and strategies?
1.6	Why do you employ the methods and strategies the way you do?
1.7	What sort of professional support do you receive from the Head of Department (HOD), senior educators (from your school and neighbouring schools), Subject Advisor or Department of Basic Education regarding how to teach listening and speaking?
1.8	What do you benefit from the professional support and how does it influence your approach to teaching listening and speaking.

2. Questions addressing availability of teaching resources

2.1	Are teaching resources available in your school that you and your learners utilise to teach or learn listening and speaking in IsiZulu First Additional Language classroom? What are those resources?
2.2	How do you and your learners utilise these resources to improve the listening and speaking abilities of your isiZulu First Additional learners?
2.3	Which other resources are available out of school do your learners use to prepare for listening and speaking activities that you give them?
2.5	Are your learners able to maximise the use of materials that are at their disposal in preparation for listening and speaking tasks?
2.6	Are there any possible challenges that learners encounter when utilising resources? What are the causes of the challenges, if there are any?

**ISELEKO G: ITHULUZI ELISEBENZE NGESIKHATHI SOKWETHAMELA
IZIFUNJWANA**

Name of the teacher: _____ **Lesson no:** _____

Name of the observer _____ **Length of the lesson:** _____

Subject:

Topic _____

Period/Time: _____ **Date:** / /

Levels:

3: strong 2: apparent 1: not displayed

Classroom observation instrument addressing research question 1,2, and 3

	3	2	1
1. The teacher plans effectively and set clear objectives of the lesson that are understood by learners			
a. Objectives are communicated clearly at the introduction of the lesson.			
b. All materials are ready.			
c. There is a structure of the lesson.			
d. The lesson is reviewed at the end.			
2. The teacher shows knowledge and understanding of the subject			
a. The teacher reflects good knowledge of the subject content covered in the lesson.			
b. The instructional materials are appropriate for the lesson.			
c. Knowledge is made relevant and interesting for learners.			
3. Teaching methods used enable all learners to learn effectively			
a. The lesson is linked to the previous teaching or learning.			
b. The class organisation accommodates all the learners during the lesson.			

c. A variety of activities and questioning techniques are used.			
d. Explanations and instructions are clear and specific.			
e. The teacher involves all learners, listens to them and responds appropriately.			
f. The teacher uses the resources during the lesson to facilitate the teaching and learning of listening and speaking skills.			
4.Learners are managed and high standards of behaviour are insisted upon			
a. Learners are praised regularly for their effort and hard work.			
b. Prompt action is taken to address poor behaviour.			
c. The learners use or respond to language of teaching and learning effectively.			
5. Learners' work is assessed thoroughly			
a. Learners' understanding is assessed throughout the lesson by the teacher's question.			
b. Mistakes and misconceptions are recognised and used constructively to facilitate learning.			
c. Learners' written work is assessed regularly and accurately.			
6.Medium of instructions			
a. The teacher uses the language of teaching and learning throughout the lesson.			
b. The instructional materials used capture the interest of the learners.			
c. Bilingual/ multilingual instructions are used to facilitate teaching and learning.			

ISELEKO H: ITHULUZI ELISEBENZE NGIHLAZIYA AMADOKHUMENTI

Aspects of the lesson plan to consider:

1.	If the lesson plan meets the requirements of the CAPS document.
2	If all steps of teaching listening and speaking have been clearly stated in the lesson plan.
3	If all steps to be considered prior listening and speaking lesson have been clearly stated in the lesson plan.
4	If all steps to be considered during the listening and speaking lesson have been clearly stated.
5	If all steps to be considered post-listening and speaking lesson have been clearly stated.
6	If the methods and strategies to be used in a lesson are clearly stated and explained why they are suitable for the lesson.
7	If the teaching methods and strategies used by the teacher promote a communicative learning approach, which is learner-centred, not teacher-centred.
8	If the learning objectives, outcomes, and assessment plan of the lesson are clearly laid out.

ISELEKO I: ISIKHATHI ESIMISELWE SOKUKHIQIZA IMINININGO

Izindlela zokukhiqiza imininingo	Kangaki? / Inani	Isikhathi	Izindlela ezalandelwa kukhiqizwa imininingo	Isikhathi esimisiwe sokwenza nokuhlaziya okukhiqiziwe	Isikhathi esimisiwe sokuqinisekisa okukhiqiziwe
Izingxoxo ezisakuhleleka	Kanye ngomhlanganyeli ngamunye	Meyi– Julayi 2022	-Imibuzo evulelekile -Okuqhoshiwe ngesikhathi sezingxoxo ezisakuhleleka	Julayi – Septhemba 2022	Imiphumela ihanjiswe kubahlanganyeli ngaphambi kokuphuthula umqingo wocwaningo.
Ukwethamela	Isifunjwana esisodwa kanye ngomhlanganyeli ngamunye ibanga ngalinye (10-11) esikoleni ngasinye. Kayishumi sekukonke.	Meyi – Julayi 2022	-Ukubhala amanothi -Uhlu lwezinto ezizobhekwa	Julayi 2022 – Septhemba 2022	Imiphumela ihanjiswe kubahlanganyeli ngaphambi kokuphuthula umqingo wocwaningo.
Ukuhlaziya amadokhumentu	Amalungiselelo esifunjwana, awodwa ngomhlanganyeli ngamunye ngebanga ngalinye (10-11). Ayishumi esewonke.	Meyi- Julayi 2022	-Amalungiselelo esifunjwana -Uhlu lwezinto ezibhekwayo	Julayi 2022 – Septhemba 2022	Imiphumela ihanjiswe kubahlanganyeli ngaphambi kokuphuthula umqingo wocwaningo.