



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

**IZINDLELA NAMASU OKUTHUTHUKISA IKHONO LOKUCABANGA
KUSETSHENZISWA IMIBHALO YOBUCIKO EMAKILASINI ESIZULU
ULIMI LOKUQALA LOKWENGEZA EBANGENI LE-10 NELE-11**

UMQINGO WOCWANINGO UBHALWE NGU:

NOKUTHULA NTOMBENHLE MBATA

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

DOCTOR OF PHILOSOPHY IN EDUCATION

SCHOOL OF EDUCATION, COLLEGE OF HUMANITIES

INYUVESI YAKWAZULU-NATALI

UMELULEKI: DR SZ NTSHANGASE

NOVEMBA 2024

UKUFUNGA

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

Nokuthula Ntombenhle Mbata



24 Novemba 2024

Ukusayina

Usuku

NjengoMeluleki, ngiyaqinisekisa ukuthi lo wumsebenzi wakhe uNokuthula Ntombenhle Mbata.

Dr Sicelo Ziphozonke Ntshangase



24 Novemba 2024

Ukusayina

Usuku

ISETHULO

Lo mqingo ngiwunikela ngenhliziyo emhlophe negcwele uthando nangokukhulu ukuzithoba kubaba uLawrence F. Ngubane-Ndlovu ongasekho emhlabeni nakumfowethu uNjabulo ongasekho. Ngiyethemba bebezoziqhenya ngami uma bengibona ngethweswa lezi ziqu eziphezulu kangaka. Ngiphinde ngiwethule ngenhliziyo emhlophe negcwele uthando kubantwana bami u-Andile noSibahle kanye nomzukulu wami uLunathi. Lo msebenzi ngiwethula njengesibonelo kubona ukuthi uma mina ngikwazile ukufika lapha kusho ukuthi nabo bangahamba elide ibanga uma nje bezimisela futhi bangenza okungcono kakhulu kunalokhu. Ngibafisela impilo enhle, enokuthula nenqubekelaphambili, bazi ukuthi imfundo iyisikhali sanamuhla nesakusasa.

IZILOKOTHO EZINHLE

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

Ngibonge kakhulu kumyeni wami uThokozani Vincent Mbata kanye nendodana yami u-Andile nendodakazi yami uSibahle ngokungeseka bangikhuthaze banginike uthando, nokungipha amandla nesibindi sokuthi ngize ngifike lapha. Ngibonga kakhulu boNdabezitha. Ngibonge umzukulu wami uLunathi ngokungipha uthando nemfudumalo, ngithi nje unwele olude Sontshikazi. Ngibonge umama, u-Elsie Mantombi (uMaDludla), obehlala engikhulekela njalo yize ebuthakathaka futhi engikhuthaza ukuba ngingaliphonsi ithawula lapho sengizwa ubunzima. Ngiyabonga Cebisa. Ngibonga udadewethu uFikile obengikhuthaza njalo uma sengiphela amandla. Ngibonga uthando nemfudumalo anginike yona. Lokho kwenze ukuthi le ndima ebengiyibona inzima kangaka ihlakuleke kalula. Ngiyabonga Somashi. Ngedlulise ukubonga kozakwethu engisebenza nabo eJohn Ross College, uBusi Hlabisa ofake isandla kulo msebenzi kanye noHlengiwe Mkhize (uMaMbatha) obengiseka kakhulu ngemikhuleko futhi engikhuthaza ukuba ngingadikibali yize sengizwa ubunzima ngenxa yezinselelo engibhekene nazo empilweni.

Ngiyabonga uSomandla ngokungithwala angiphe amandla okuphetha lo msebenzi.

IQOQA

Lolu cwaningo lubheka izindlela namasu okuthuthukisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. Lolu wucwaningo oluyikhwalthethivu nolwesimo olusebenzise ipharadaymu yomhumusho. Kulolu cwaningo ngisebenzise indlela yokuqoka ngenhloso ababambiqhaza abangothisha abayisithupha abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu esifundeni saseKing Cetshwayo. Lapha kusetshenziswe izindlela ezine ukukhiqiza imininingo; okuyizingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela izifundo nokuhlaziya amadokhumenti, okungamalungiselelo ezifundo. Imininingo ekhiqiziwe ihlaziye yaphinde yahlelwa ngokwezindikimba. Imiphumela yalolu cwaningo ihlaziye kusetshenziswa injulalwazi kaVygotsky (1978) ye *Social constructivism*. Injulalwazi ye *Social constructivism* igcizelela ukuthi imfundo ingunxantathu, ulwazi lwakheka ngokusebenzisana phakathi kwabafundi bebodwa, phakathi kwabafundi nothisha naphakathi kwabafundi nomphakathi. Ngokwemfundo engunxantathu abafundi bangathuthukisa ikhono labo lokucabanga ngokujula kanye nelokuqamba imibhalo ngokuthi basebenzisane nabanye abafundi, basebenze ngabodwana, basebenzisane nothisha babuye basebenzisane nomphakathi abaphila kuwona. Iphinde igcizelele ukuthi abafundi basebenzisa ulwazi lwangaphambilini ukwakha ulwazi olusha. Imiphumela yocwaningo iveze ukuthi othisha basebenzisa izindlela namasu anhlobonhlobo ukuthuthukisa ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo kubafundi bebanga le-10 nele-11. Izindlela ezigqamile ezisetshenziswa ngothisha ukuthuthukisa ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo uma befundisa imibhalo yobuciko yilezi: indlela yokucabanga ngokusheshayo, indlela yokusebenzisa izingxoxo, indlela yokucula amaculo, indlela yokulingisa, indlela yokuxoxa izindaba, indlela esekelwe olimini, indlela yokuchaza, indlela esekelwe olwazini, indlela yokuzindla ngokucabanga, indlela yokufundisa izimo zokuziphatha kanye nendlela yokuhlaziya amakhono. Amasu asetshenziswa ngothisha ukuthuthukisa ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo yilawa: isu lokusebenza komfundi ngayedwana kanye nesu lokusebenzisana. Imiphumela yalolu cwaningo ikuvezile ukuthi nakuba othisha basebenzisa izindlela kanye namasu ahlukehukene okufundisa, kusekhona okushodayo nokusafanele kuqashelwe.

Imiphumela iveze ukuthi othisha badinga ukuba uMnyango wezeMfundo Eyisisekelo ubaseke uphinde ubaqeqeshe ngezinsizakufundisa. Othisha babuye babhekane nenkinga yokuthi abafundi banokuxuba ulimi lwesiZulu kanye nolwesiNgisi uma bephendula imibuzo noma kuxoxwa emakilasini. Lokhu kungumthelela wokuthi isiNgisi siqhakanjiswa kakhulu ezikoleni nasemakhaya. Ukusetshenziswa kwezindlela namasu ahlukene ngothisha besiZulu uLimi Lokuqala Lokwengeza kuletha ithemba lokuthi abafundi bazogcina bekwazile ukukhuluma isiZulu ngendlela efanele bangasixubi nolimi lwesiNgisi. Lokhu ngikusho ngoba izindlela namasu asetshenziswa ngothisha ukuthuthukisa ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo kukhuthaza abafundi ukuba bakwazi ukuzithathela izinqumo ngemfundo yabo futhi bakwazi ukubhekana nezinselelo zempilo yomhlaba njengoba sesiphila esikhathini soguquko lwesine. Ngakho-ke, ngiphakamisa ukuthi othisha basebenzise izindlela namasu ahluahlukene ukuthuthukisa ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo kubafundi besiZulu uLimi Lokuqala Lokwengeza.

Amatemu anqala: Imfundo engunxantathu, ikhono lokuqamba imibhalo, isiZulu uLimi Lokuqala Lokwengeza, *iSocial constructivism*, izindlela namasu okufundisa, ukucabanga ngokujula.

ABSTRACT

This study reports on the methods and strategies Grade 10–11 isiZulu First Additional Language teachers use to promote critical and creative thinking skills when teaching literary texts. This qualitative case study follows the interpretive paradigm. Participants were purposively selected from three schools that offer isiZulu First Additional Language in the King Cetshwayo District. Data were generated using four data production methods: semi-structured interviews, focus groups, class observations and document analysis of lesson plans. Data were analysed using the thematic analysis approach and Vygotsky's theory of Social constructivism. Based on tripolar education principles, supported by Social constructivism, the study posits that critical and creative thinking skills can be cultivated in isiZulu First Additional Language learners if the learning process involves the community, teachers and other learners. Social constructivism also emphasises learners' prior knowledge in constructing new knowledge through collaborative learning experiences. This study's findings revealed that isiZulu First Additional Language teachers employ various methods to promote critical and creative thinking skills in grades 10 and 11, such as brainstorming, discussion, singing and song, role play and storytelling, as well as language-based, paraphrastic, information-based, stylistic, moral, philosophical and personal response approaches. Independent and collaborative learning strategies are frequently used. Adequate teaching methods and strategies will equip learners with the knowledge and skills needed in this Fourth Industrial Revolution era. The findings revealed that although teachers employ multiple pedagogies and strategies to promote critical and creative thinking skills, a knowledge gap exists, and the Department of Basic Education must organise professional development programmes to equip IsiZulu First Additional Language teachers with skills on how to use technology to promote critical and creative thinking skills to learners.

Keywords: creative thinking, critical thinking, isiZulu First Additional Language, Social constructivism, teaching methods and strategies, tripolar education

IZIFINYEZO

CAPS	: Curriculum and Assessment Policy Statement
DBE	: Department of Basic Education
FET	: Further Education and Training
Isb.	: Isibonelo
Mnu.	: Mnumzane
Nksz.	: Nkosazana
NRC	: National Research Council
OBE	: Outcome Based Education
SGCSE	: Swaziland General Certificate of Secondary Education
TAHFUZWE	: IsiTatimende soHlelo lwezeMfundo lukaZwelonke
UKZN	: University of KwaZulu-Natal
UNISA	: University of South Africa
ZPD	: Zone of Proximal Development

IGLOSARI YAMATEMU

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

INCAZELO YAMAKHONSEPETHI ANQALA

Ulimi lwebele

Ngokuka-TAHFUZWE, ulimi lwebele ngulimi lwasekhaya, ulimi umfundi azalelwe kulona nokuyilona olusetshenziswayo ekhaya ukuxhumana kanye nokudlulisa umyalezo (uMnyango wezeMfundo, 2011). Lolu limi yilona olubukeka luhle ekufundiseni nasekufundeni ukuze lowo mfundi akwazi ukuthola ulwazi ngolimi aluqonda kangcono.

Ulimi lokuqala lokwengeza

Ngokuka-TAHFUZWE, ulimi lokuqala lokwengeza ngulimi olwengeziwe olimini osuke ulufunda njengolwasekhaya okanye lwebele (uMnyango wezeMfundo, 2011). Ngamanye amazwi lususelwa olimini okungelona ulimi lwebele kodwa olusetshenziselwa izimo ezithile zokuxhumana emphakathini, okusho indlela yokufunda elandelwayo emfundweni.

Izikole ezixube izinhlanga

Lokhu kusho izikole ezixube izinhlanga kodwa zibe zilawulwa futhi zakhele ezindaweni zabomdabu wabaMhlophe (Khohliso, 2015). Noma sebebangingi abafundi abaNsundu okanye abangama-Afrika kuzona besuka ezindaweni zasemalokishini kanye nasezindaweni zasemakhaya kodwa lezi zikole zisabukwa njengezohlanga oluthile ngenxa yemuva lazo (Khohliso, 2015).

Ulwazimagama

Lokhu ngenye yezindlela ezibalulekile ezisetshenziswayo ukuze umfundi akwazi ukufunda. Ukulazi igama ngalinye kuholela ekutheni umfundi akwazi ukufunda umusho, ukukwazi ukufunda umusho kuholela ekutheni umfundi akwazi ukufunda indaba yonke. Ngakho-ke, ulwazimagama ludlala indima ebaluleke kakhulu ekuthuthukiseni ikhono lokufunda kanye nelokucabanga ngokujula kumfundi.

NgokoMnyango wezeMfundo (2007), abafundi kumele bafundiswe ulwazimagama ngokuthi bajwayezwe ukufunda okanye balalele njalo imibhalo enohlonze.

Imisindo

Lokhu kusho imisindo yamagama kanye nokuyiphimisa ngendlela eyiyo nefanele ukuze olalele aqonde kanti futhi nofundayo athole umyalezo nomqondo. UMorrow (2007) uthi ukufundiswa kwemisindo kuwukuxhumana phakathi kwemisindo kanye nezimpawu. Ukusetshenziswa kwemisindo kudinga ukuthi umfundi afundiswe imisindo yezinhlamvu kanye nenhlanganisela yemisindo, okumbandakanya izimpawu zemisindo.

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ISAPHLUKO 1

ISENDLALLELO NESISUSA SOCWANINGO

1.1 Isingeniso

Kulesi sahluko ngichaza kabanzi ngokuthi lolu cwaningo lumayelana nani nokuthi yini engigqugquzele ukuba ngilwenze. Ngiphinda ngethule imibuzongqangi yocwaningo, isitatimende senkinga, isifingqo sokubuyekezwa kwemibhalo, isifingqo sezindlela zocwaningo, ukukholakala kolwazi, inkambiso elungileyo, imingcele yocwaningo kanye nezingqinamba zocwaningo. Ngibuye ngabuka ukuthi ucwaningo luzoba wusizo kangakanani ekusetshenzisweni kwezindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11 ezikoleni ezintathu ezisesifundeni saseKing Cetshwayo.

1.2 Isendlalelo

Emva konyaka we-1994, iNingizimu-Afrika yaqala uhlelo lwemfundo eyame emiphumelweni, phecelezi i-*Outcome Based Education*, ukuze kuthuthukiswe amakhono kubafundi (Madondo, 2012). Ngalolu hlelo lwemfundo, uMnyango wezeMfundo (Department of Education, 1995) wawuhlose ukugcizelela ukuhlola okuqhubekayo kwamakhono ayentuleka emqingweni wekharikhulamu endala, afana nokucabanga ngokujula.

Imibhalo yobuciko iyingxenye yekharikhulamu esiza ukucija amakhono okucabanga. Lokhu kufakazelwa nguGhoshn (2002) noVan (2009) uma bethi imibhalo iyithuluzi elihle lokukhuthaza ukucabanga ngokujula kubafundi bolimi. Ngemibhalo yobuciko ngiqonde imibhalo efana namanoveli, izindaba ezimfushane, kanye nemibhalo eyimidlalo/idrama. Izinkondlo angigxilile kuzona ngesizathu sokuthi isakhiwo sazo sithe ukwehluka kanti nolimi lwazo alufani nolwemidlalo eyiphrozi engiyibalile. Le mibhalo yobuciko engiyibalile isethwa ephepheni lesibili uma kubhekwa ukuhlolwa kokufundiwe. Angigcizelele nokho ukuthi ukuhlolwa kokufundiwe akuyona ingxenye yalolu cwaningo, kepha ukuhlolwa ukufunda engikubhekile ngenxa yokuthi kuyahambisana nezindlela namasu okufundisa ngoba yilesi nalesi sifundo sekilasi kumele sibe nayo imibuzo

nemisebenzi egqugquzela ukuhlolola ukufundisa. Ngakho-ke, imibhalo yobuciko yesiZulu idinga abafundi ukuba babe nobuciko futhi babe nekhono lokucabanga bajule.

Ongoti babheka indlela ikhono lokucabanga ngokujula elisebenza ngayo kanye nendlela imibhalo yobuciko efundiswa ngayo ezikoleni ukuligqugquzela. Ekufundeni imibhalo yobuciko, abafundi babamba iqhaza eliphelele ekufundeni kwabo futhi bathola umqondo ophelele ngomhlaba abaphila kuwona. Lokhu kufakazelwa nguPrince noFelder (2006) uma bethi ukufunda imibhalo yobuciko kungaphansi kwendlela yokufunda okwengezayo. UPrince noFelder (2006) baqhubeka bathi indlela yokufunda okwengezayo iqalisa ngokubukela, ukuhumusha ulwazi noma ukuthola ubuqiniso bento, kanye nokuthola izinkinga ezixakile emhlabeni. UPrince noFelder (2006) baqhubeka bathi abafundi bafunda ulwazi abalukhiqizile, bathola amaqiniso ngalo kanye nemigomo okumele isetshenziswe. Ulwazi olusha abafundi abalutholayo ngenkathi befunda imibhalo yobuciko balwengeza kulolu oludala abasuke bevele benalo, besuka nalo emiphakathini yabo nasemakhaya abo. UChomsky (1996) uthi abafundi uma beza ekilasini basuke benalo ulwazi lwangaphambilini. Lokhu kusho ukuthi abafundi abafunda isiZulu uLimi Lokuqala Lokwengeza beza emakilasini benalo ulwazi, yize ulwazi lwabo lungeke lube ulwazi abaluyanda njengolimi lwabo lwasekhaya, okuyisiNgisi noma ezinye zezilimi abafundi abazikhuluma ekhaya. Ngokuka-TAHFUZWE, ulimi lokuqala lokwengeza wulimi olwengezwe olimini osuke ulufunda njengolwasekhaya okanye lwebele (uMnyango wezeMfundo, 2011).

Kubalulekile ukuba ngicacise ukuthi kungani ngisebenzise itemu elithi 'ukucabanga ngokujula'. Abanye ongoti bathi 'ukucabanga okujulile', engibona kuyisimo lesi hhayi isenzeko. Mina kulolu olwami ucwaningo ngisebenzise igama elithi 'ukucabanga ngokujula' ukuze ngigcizelele isenzeko esenziwa ngumuntu, hhayi nje isimo. Lokhu ngikwenza ngenhloso yokugcizelela ukuthi ngumuntu okumele acabange ajule, hhayi ukuthi ukucabanga okujulile okumele kuzizele kumuntu. Ukucabanga ngokujula kusho ukukwazi ukusebenzisa ulwazi olusha umfundi alutholile ngendlela enobuhlakani futhi akwazi ukuxazulula izinkinga zomhlaba. Ukufakazela lokhu okungenhla, uDewey (1933) uthi kubalulekile ukuthi abafundi babe ngabantu abakwazi ukuzixazululela izinkinga ekufundeni. Ngeke-ke, abafundi bakwazi ukuxazulula izinkinga uma bengacabangi

ngokujula. Ukufunda imibhalo yobuciko ehambisana nenjulalwazi kaVygotsky (1978) ye *Social constructivism*. Le njulalwazi yiyona elawula ucwaningo lwami. Iyinjulalwazi egcizelela ukuba abafundi bakwazi ukuzakhela ulwazi olusha, besebenzisana nothisha kanye nontanga futhi lolu lwazi olusha balwakha belususela ezigamekweni abanazo ngempilo yabo yangaphandle kwesikole, besebenzisa ulwazi oludala (Tamim & Grant, 2013).

UZungu noPillay (2010) bathi othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza kudingeka basebenzise izindlela ezihlukahlukene zokufundisa ukuze benze abafundi basithokozele isifundo sabo. UTamim noGrant (2013) bathi ukuze abafundi bakwazi ukucabanga ngokujula, uthisha kumele njalo enze isifundo sibe ngesiholwa ngabafundi kunokuba kube ngesiholwa kakhulu nguthisha. Ukugcizelela kulokhu, ngibona ukuthi uthisha kumele enze abafundi bakhuthale uma kufundwa imibhalo yobuciko ngokuthi bafune ulwazi oludala noma abanike izihlokwana ukuba bayozilungisa emakhaya bese befundisa ngazo, yena alekelele lapho abafundi bexakeka khona.

Lolu cwano lwami-ke luhlaziya izindlela namasu okufundisa othisha abazisebenzisayo ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko esiZulwini, ebangeni leshumi neleshumi nanye. Ngibheka ukuthi ingabe othisha balithuthukisa kanjani ikhono lokucabanga kubafundi abenza ibanga le-10 nele-11.

1.3 Isisusa socwaningo

Kule ngxenye ngethula isisusa socwaningo. Isisusa socwaningo ngisehlukanise izigaba ezine: 1. Isisusa esithinta mina uqobo; 2. Isisusa esithinta umsebenzi wami; 3. Isisusa esithinta umcabango wokucwaningwayo; 4. Isisusa esithinta iqhaza elizobanjwa yilolu cwano.

1.3.1 Isisusa socwaningo esithinta mina uqobo

Ngiqale ukusebenza nginguthisha wesiZulu uLimi Lokuqala Lokwengeza kusukela ngonyaka wezi-2014. Nakuba isembalwa iminyaka ngifundisa isiZulu uLimi Lokuqala Lokwengeza, ukusebenza kwami kungifake ugqozi lokucwaninga ngalolu limi ngenxa yezinselelo engihlangabezana nazo. Ekufundiseni kwami lolu limi ngibe nenselelo yokuthi

abafundi abaningi bayahluleka ukufunda ngokushelelayo kanye nokufunda imibhalo ngokuqondisisa ebangeni le-10 nele-11. Okuqapheleka kakhulu ngukuthi nabafundi abangamaZulu banezinkinga ezifanayo nabafundi abafunda isiZulu uLimi Lokuqala Lokwengeza. Lokhu kudalwa ngukuthi ulimi lwabo abaluboni kuwulimi olubalulekile futhi baze bakutshela ukuthi akukho lapho abayosisebenzisa khona isiZulu uma beqeda ibanga le-12. Ukuba nezinkinga kwabafundi abangamaZulu ekufundeni ulimi lwabo kungikhathaza kakhulu ngoba kwenza nemiphumela yabo uma behlolwa ingabi mihle. Okufike kungixake kakhulu ukuthi laba bafundi noma ngibabuza imibuzo bavele baphendule ngolimi lwesiNgisi.

Uma abafundi benikwa ithuba lokwenza ukufunda okungalungiselelwe baba nokuzenyeza ngoba benamahloni okuthi abakwazi ukuphimisa amagama ngendlela eyiyona. Okungiphatha kabi ukuthi lokhu akwenzeki kubafundi abangesiwona amaZulu kuphela kodwa nabo laba abakhuluma isiZulu uLimi Lwasekhaya banenkinga.

Nalapho abafundi sebevivinywa emibhalweni, umsebenzi wabo uyakhombisa ukuthi abakuqondi okufundwayo. Uma kwenziwa umsebenzi ekilasini, abafundi benikezwa isiqeshana sendaba bese benikezwa umbuzo ukuba bakhipe impendulo esiqeshini abasinikeziwe, bavele baphendule ngokubhala isigaba sonke. Noma abafundi benikezwa umsebenzi okumele wenziwe emakhaya babuya bengawenzile ngoba nakhona isiZulu abasikhulumi kanti nabazali babaphoqa ukuba basebenzise ulimi lwesiNgisi. Lokhu kugcina kwenza ukuthi nemiphumela yesifundo sesiZulu uLimi Lokuqala Lokwengeza ingabi mihle ngokwendlela okulindeleke ukuthi ibe mihle ngayo. Yilapho-ke kuqapheleka ukuthi izinga lokuthuthukiswa kwekhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza alithuthukile ngendlela efanele. Yingakho-ke ngaba nothando lokucwaninga ngezindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. Lokhu ngikwenze ukuze ngiqonde ukuthi othisha balithuthukisa kanjani ikhono lokucabanga labafundi kusetshenziswa imibhalo yobuciko. Ngiyazama njengothisha ukukhuthaza abafundi besiZulu uLimi Lokuqala Lokwengeza ukuze kukhuphuke izinga lemiphumela ibe mihle.

Ngokwenza lolu cwaningo ngibona kusekhona engingakwenza ukwelekelela abafundi ukuze bathuthuke ekhonweni lokucabanga ngokujula, lokho okuyokwelekelela ukuthi nemiphumela yesifundo sesiZulu uLimi Lokuqala Lokwengeza ibe ngegculisayo.

1.3.2 Isisusa socwaningo esithinta umsebenzi wami

Isikole sinezinhlolongqangi ezimbili: ukuthuthukisa abafundi ngokwamazinga ahlukene kwezemfundo noma ngokwamazinga olwazi nokucabanga kanye nokufundisa abafundi ngokuthuthukiswa kwekhono kwezomphakathi kanye nolwazi oludingeka ukuba lusetshenziswe kwezomnotho nepolitiki emphakathini (Fullan, 2001). Ukuthuthukiswa kwemibhalo ezikoleni eziphakeme eNingizimu-Afrika kunenselelo enkulu yokuthi abafundi baqeda isikole baye ezikhungweni eziphakeme bangakwazi ukusebenza ngendlela elindelekile kubukeka sengathi othisha abazisebenzisi izindlela namasu okufundisa agqugquzela ikhono lokucabanga ngokujula ngenkathi befundisa imibhalo yobuciko yesiZulu. UWagner (2005) uthi ukushintsha kwezomnotho nezinhlaka zomphakathi kugqugquzela ukuba imibhalo yobuciko ifundiswe njengethuluzi lokufundisa ikhono lokucabanga, hhayi nje kuphela njengesisekelo solwazi.

Kuyisibophezelo-ke ukuthi othisha ezikoleni babe nolwazi olunzulu lokufundisa ikhono lokucabanga ngokujula, ukuze umsebenzi wobuthishela kube wumsebenzi oletha ushintsho emfundweni nasempilweni nje jikelele. USchafersman (1991) uthi ikhono lokucabanga ngokujula lingazuzwa uma kufundiswa ezemibhalo ngendlela efanele, ziyamaniswe nezinto ezenzeka empilweni, kusetshenziswe nolwazi olufanele, ngokwenzeka emhlabeni jikelele. Ngakho-ke, ukufunda kungaba ngcono uma kuhlanganiswa nokufunda okugqugquzela ikhono lokucabanga ngokujula, esifundweni semibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza, ebangeni le-10 nele-11. Ukuzuza ikhono lokucabanga ngokujula kwenza abafundi bakwazi ukuqhudelana futhi bawazi amalungelo nokwenza izinto ezibalulekile emphakathini. UMadondo (2012) uthi uma imibhalo yobuciko ifundiswa futhi ifundwa ukuze kuthuthukiswe ikhono lokucabanga ngokujula, ingaba isisekelo solwazi esenza abafundi bakwazi ukuthatha izinqumo ezijulile ngomphakathi abaphila kuwona.

Abafundi abaphila esikhathini samanje, sezinguquko, kufanele bahlonyiswe ngekhono lokucabanga ngokujula ukuze bakwazi ukuziqalela izinto ezisebenzisa ubuchwepheshe, ukuzilungisa kanye nokuziqondisa (Costa, 2001). Ngakho-ke, ukufundisa imibhalo yobuciko ngendlela efanele, kwenza othisha bakwazi ukukhuthaza ikhono lokucabanga ngokujula kubafundi ukuze bakwazi ukuyamanisa ulwazi abasuka nalo emiphakathini nasemakhaya abo noma ulwazi oludala nolwazi olusha noma lwezinto ezenzeka manje. Uma abafundi belifundiswe kahle ikhono lokucabanga ngokujula bayakwazi ukumelana nezinsalelo zesikhathi samanje, okuyisikhathi sezobuchwepheshe.

1.3.3 Isisusa socwaningo esithinta umcabango wokucwaningwayo

Linye ikhono eligqanyiswa wumcabango walolu cwaningo: ikhono lokucabanga ngokujula. Ukuthuthukisa ikhono lokucabanga ngokujula kubafundi kuyinhlosojikelele kwezemfundo. Ikhono lokucabanga ngokujula ligcizelelwa kakhulu emfundweni ukuze kusizakale abafundi ukuba bakwazi ukufunda ngendlela efanele futhi bacabangisise (Kagan & Kagan, 1994; Halpern, 1998; Klaczynski, 2001; Braun, 2005). Ukuzuza ikhono lokucabanga ngokujula kwenza abafundi bakwazi ukuqhudelana futhi bawazi amalungelo nokwenza izinto ezibalulekile emiphakathini. UMadondo (2012) uthi uma imibhalo yobuciko ifundiswa futhi ifundwa ukuze kuthuthukiswe ikhono lokucabanga ngokujula, ingaba isisekelo solwazi esenza abafundi bakwazi ukuthatha izinqumo ezijulile ngomphakathi abaphila kuwona.

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1.3.4 *Isisusa socwaningo esithinta iqhaza elizobanjwa yilolu cwaningo*

Luningi ucwaningo oselwenziwe mayelana nokufundiswa kwekhono lokucabanga ngokujula. Nokho iningi locwaningo olwenziwe olubheka leli khono lusuke luqondiswe ekufundisweni kwesiZulu uLimi Lwasekhaya kanye nasesiNgisini, hhayi isiZulu uLimi Lokuqala Lokwengeza (Schafersman, 1991; Madondo, 2012; Bouchard, 2013; Hartsome et al., 2019). Lokhu kwenza kube khona isikhala ocwaningweni olukhona mayelana nokufundiswa kwekhono lokucabanga ngokujula ezingeni lesiZulu uLimi Lokuqala Lokwengeza. Kwenza kubukeke sengathi ukufunda ulimi lokwengeza akumenzi umfundi akwazi ukucabanga ngokujula. Ucwaningo lwami lwehlukile kulolu cwaningo oluvele lukhona ngoba lona luvala lesi sikhala esikhona, ngokuthi lugcizelele ukuthi leli khono lifundiswe nasolimini lokwengeza, lingacini nje kuphela ukufundiswa uma kufundwa ulimi lwasekhaya. Imibhalo yobuciko, njengoba besengishilo ngaphambilini, ingamathuluzi afanele asetshenziswa ngothisha ukucija ikhono lokucabanga ngokujula kubafundi.

UMakhubu (2017) ulwenzile ucwaningo esiNgisini uLimi Lokuqala Lokwengeza efuna ukuthola imibono yothisha ngokufundiswa kwemibhalo yobuciko uma kufundwa ulimi. Nokho lolu cwaningo lukaMakhubu (2017) belungaxilile ezindleleni namasu okuthuthukisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza. UMadondo (2012) naye wenza ucwaningo ehlola ukufundiswa kwemibhalo yobuciko ukuthuthukisa ikhono lokucabanga ezikoleni zamabanga aphakeme. Ocwaningweni lukaMadondo (2012) kuphawulekile ukuthi yena wayebheka ukuthuthukiswa kwekhono lokucabanga uma kufundwa imibhalo esiNgisini uLimi Lokuqala Lokwengeza kuphela, wayengaxilile ezindleleni namasu okuthuthukisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza. Ngakho-ke, ngalolu cwaningo ngivale isikhala engisibona sivulwe ngabanye abacwaningi ngokuthi ngibheke izindlela namasu okuthuthukisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11.

NgokukaMadondo (2012), imibhalo yobuciko ibamba iqhaza elikhulu kwezemfundo ekufundeni nasekufundiseni ngamasiko amaZulu kanye nokufundisa ngamasiko ezinye izizwe. Amasiko abalulekile-ke, ngoba enza abafundi bafike ekilasini lesiZulu uLimi Lokuqala Lokwengeza bevese benolwazi abasuka nalo emiphakathini nasemakhaya abo, bese lolo lwazi belusebenzisa ukufunda ulwazi olusha. Lokhu kuhambelana nenjulalwazi ye *Social constructivism*, okuyiyona elawula lolu cwaningo.

Ngakho-ke, lolu cwaningo lwami lunendlela ehlukile kwabanye abacwaningi, ngoba lona luphikisana nokuvalelwa ngaphandle kwabafundi bolimi lokwengeza uma kufundiswa ikhono okucabanga ngokujula, ikakhulukazi uma kufundwa imibhalo yobuciko. Inggikithi yombhalo othize kungenzeka ngokuhamba kwesikhathi iphume engqondweni yomfundi, angabe esayikhumbula. Nokho ikhono lokucabanga ngokujula lona ngeke umfundi aze alikhohlwe, uyolisebenzisa ingunaphakade futhi ezimweni ezininigi ezahlukene. Lokhu kugcizelelwa nguHartsorne et. al. (2019) uma bethi ukucabanga ngokujula kunomthelela emandleni okuhlaziya, okuhlonza kanye nokuxazulula izinkinga ezinkulu. Ngokwami, ukuthuthukiswa kwabafundi ekhonweni lokucabanga ngokujula kusuke kwenziwa ukuba bacabange ngokushesha ezimweni eziphuthumayo, kusiza abafundi ukuba bakwazi ukuhlaziya izimo zempilo bese beba ngongqodongqondo ekuhlaziyeni ngendlela eyimpumelelo, bakwazi ukuxazulula izinkinga ngolwazi abanalo.

1.4 Isitatimende senkinga

Iningi labafundi bebanga le-10 kuye kwele-11 abenza isiZulu uLimi Lokuqala Lokwengeza liyahluleka ukuphendula imibuzo edinga ukuba bacabange ezingeni eliphezulu uma behlaziya imibhalo yesiZulu. Lokhu kuvela lapho kufundwa imibhalo noma uthisha ebuza imibuzo esemazingeni okucabanga aphezulu, esebenzisa iThekzonomi kaBloom (1956). UHoughton (2004) uthi inselelo enkulu ebhekene nothisha ngukuthi balithuthukisa kanjani ikhono lokucabanga ngokujula kubafundi. Ulwazi lulodwa alwanele ukwakha isizwe esikwazi ukumelana nezinselelo kwezomnotho, kwezomphakathi kanye nakwezobuchwepheshe. Ikhono lokucabanga ngokujula lengeza ekuthuthukiseni ulwazi nokukhiqiza izakhamuzi ezicabanga ezingeni eliphezulu nezikwazi ukusebenzisa leli khono ukuxazulula izinkinga.

UWagner (2005) uthi ulwazi lwezomnotho emhlabeni jikelele ludinga ikhono elijulile ukuze abafundi bakwazi ukumelana nempilo. UWagner (2005) uqhubeka athi abafundi badinga ukufundiswa amakhono ayi-7; okuyikhono lokucabanga ngokujula, ikhono lokuxazulula izinkinga, ikhono lobuholi, ikhono lwezobuchwepheshe, ikhono lokubhala kanye nokukhuluma, ikhono lokuphenya kanye nokuhlaza ulwazi nekhono lokulangazelela kanye nokubuka izimo ezithize ngehlo elibanzi. IThekzonomi kaBloom (1956) iyalekelela ekuhleleni imibuzo eqondiswe kubafundi uma uthisha efundisa imibhalo yobuciko ukuze abafundi bagqugquzelwe ukucabanga emazingeni ahlukene, okufaka kuwona izinga eliphezulu lokucabanga.

Enye iThekzonomi esizayo ukuthuthukisa izinga lokucabanga yilena kaBarrett (1968). UBarrett wasungula iThekzonomi elekelela othisha ukwakha imibuzo yemibhalo yobuciko nemibuzo yokuhlola okufundiwe (Clymer, 1968). Le Thekzonomi ihlukanise imibuzo ngokwamazinga. NgokukaClymer (1968), izinga lokuqala lamibuzo yimibuzo ejwayelekile kanye nehlelekile kulokhu osekufundwe ngabafundi. Lawa mazinga okuhlola aholela emibuzweni evulekile. Esifundweni esinemibuzo esezingeni eliphezulu abafundi bazuza ngokweqile baphinde baqeqesheke ekucabangeni ngokujula (Clymer, 1968). Abafundi besiZulu uLimi Lokuqala Lokwengeza banenkinga-ke, uma sekuziwa ekufezeni izinhloso zesifundo ezidinga ukuba baveze ukucabanga okusemazingeni aphezulu njengoba evezwa iThekzonomi kaBloom nekaBarrett.

Ukuxazulula le nkinga, lolu cwaningo lubheka ukuthi othisha basebenzisa ziphi izindlela namasu ukuthuthukisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko ebangeni le-10 nele-11 emakilasini esiZulu uLimi Lokuqala Lokwengeza.

1.5 Izinhlolongqangi zocwaningo

Ngalolu cwaningo ngihlose ukufeza lokhu okulandelayo:

1. Ukuqonda izindlela namasu okufundisa asetshenziswa ngothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono labafundi lokucabanga kusetshenziswa imibhalo yobuciko.
2. Ukuphenya ukuthi othisha bazisebenzisa kanjani lezi zindlela namasu

okufundisa ukuthuthukisa ikhono lokucabanga kubafundi uma kufundwa imibhalo yobuciko.

3. Ukuhlaziya ukuthi kungani othisha besebenzisa lezi zindlela namasu okufundisa isiZulu uLimi Lokuqala Lokwengeza ngendlela abenza ngayo ukuthuthukisa ikhono lokucabanga uma kufundwa imibhalo yobuciko.

1.6 Imibuzongqangi yocwaningo

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

1. Yiziphi izindlela namasu okufundisa asetshenziswa ngothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko?
2. Bazisebenzisa kanjani othisha lezi zindlela namasu okufundisa ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko?
3. Kungani othisha besebenzisa lezi zindlela namasu okufundisa ngendlela abenza ngayo ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko?

1.7 Ukubumbeka kocwaningo

Lolu cwaningo lunezahluko eziyisithupha, okuyizona ezakha umqingo wonke walolu cwaningo, ingakabalwa imithombo yolwazi kanye nezeleko ezisekugcineni. Ngezansi ngichaza kafushane ukuthi isahluko ngasinye siqukethe ini.

Isahluko 1: Isendlalelo nesisusa socwaningo

Lesi sahluko siyisendlalelo sesihloko socwaningo siphinde sethule isisusa socwaningo okuyisizathu esingenze ngafisa ukucwaninga ngalesi sihloko. Isahluko siphinde sethule isitatimende senkinga, izinhlosongqangi nemibuzongqangi yocwaningo, imingcele yocwaningo kanye nezingqinamba zocwaningo.

Isahluko 2: Ukubuyekezwa kwemibhalo

Lesi sahluko sethula kabanzi ngemibhalo ebuyekeziwe ephathelene nocwaningo oseluke lwenziwa ngaphambilini, oluthinta isihloko salolu cwaningo. Lena yimibhalo yocwaningo olwenziwe emazweni aphešheya kwezilwandle, emazweni ase-Afrika nasezweni laseNingizimu-Afrika, okulapho ucwaningo lugxile khona. Kubuye kwabhekwa ukuhlolwa kwemibhalo yobuciko. Imibhalo ebuyezekiwe ikhuluma ngezindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko.

Isahluko 3: Injulalwazi nohlaka lwemicabango

Lesi sahluko sethula kabanzi ngenjulalwazi nohlaka lwemicabango okusetshenziswe ukuhlolisisa izindlela namasu okuthuthukisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. Lolu cwaningo lusebenzise injulalwazi ye *Social constructivism*. Le njulalwazi isize ukuba ucwaningo lunganhlathathi kepha ukuba okutholakele kuhunyushwe ngendlela eletha umqondo nolwazi ngesihloko okucwaningwa ngaso.

Isahluko 4: Izindlela zocwaningo

Lesi sihloko sichaza kabanzi ngezindlela zocwaningo. Lokhu kuhlenganisa ipharadaymu, umklamo nobunjalo bocwaningo, ababambiqhaza nokuqokwa kwabo, izindlela zokukhiqiza imininingo kanye nokuhlaziywa kwemininingo.

Isahluko 5: Ukwethulwa nokuhlaziywa kwemininingo

Lesi sahluko sethula siphinde sihlaziye imininingo ekhiqizwe ngesikhathi kuthanyelwe izifundo. Kwethulwa kuhlaziywe imininingo ekhiqizwe ngezixoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela kanye nokuhlaziya amadokhumenti othisha abayisithupha abafundisa isiZulu uLimi Lokwengeza ezikoleni ezintathu eziseRichards Bay. Izingxoxo phakathi kwami nothisha zethulwa njengoba zinjalo, kuphendulwa imibuzongqangi yocwaningo kuphinde kwakhiwe izindikimba ezijulile ezethula ulwazizindlela namasu okuthuthukisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11.

Isahluko 6: Ukufingqa imiphumela yocwaningo, iziphakamiso nesiphetho

Lesi sahluko sifingqa bese sethula iziphakamiso zocwaningo mayelana nezindlela namasu okuthuthukisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11 ezikoleni ezintathu zaseRichards Bay. Sigcina ngokwethula isiphetho socwaningo.

1.8 Isiphetho

Kulesi sahluko, ngethule inqubo yocwaningo lwami obeluhlose ukuvala isikhala esikhona esidalwa ukungathuthukiswa kahle kwekhono lokucabanga ngokujula kubafundi emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le- 10 nele-11 ezikoleni ezintathu eziseRichards Bay.

Kulesi sikhiwo ngikuvezile okuyisisusa salolu cwaningo, nokuthi lolu cwaningo luzobalekelela kanjani othisha ukubhekana nezingqinamba zokufundisa ikhono lokucabanga kubafundi besiZulu uLimi Lokwengeza, nokuyikhono elibaluleke kakhulu ekuletheni ushintsho kwezemfundo eNingizimu-Afrika. Imibhalo yobuciko idinga ukufundiswa ngenhloso yokuthuthukisa ikhono labafundi lokucabanga, nokuyinto ezokwenza bakwazi ukuhlaziya izimo ezahlukene kwezemfundo kanye nasempilweni ngokujwayelekile. Uma abafundi befundiswa imibhalo yobuciko ngendlela ethuthukisa ikhono lokucabanga, lokho kuzokwenza bakhule bangabantu abakwaziyo ukuxazulula izinkinga zomphakathi. Lokhu kuzokwenza iNingizimu-Afrika ikwazi ukuncintisana namanye amazwe omhlaba.

Isahluko esilandelayo sethula ukubuyezwa kwemibhalo.

ISAHLUKO 2

UKUBUYEKEZWA KWEMIBHALO

2.1 Isingeniso

Esahlukweni esedlule ngethule isendlalelo nesisusa salolu cwaningo. Kulesi sahluko kubuyekezwa imibhalo eyahlukene emayelana nokuthuthukiswa kwekhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. Kwethulwe ucwaningo oseluke lwenziwa emazweni aphesheya, kwamanye amazwe ase-Afrika kanye nalolo oluke lwenziwa eNingizimu-Afrika olumayelana nokuthuthukiswa kwekhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko.

Okuqaphelekayo wukuthi ucwaningo oluningi lubhalwe ngolimi lwesiNgisi. Kulolu cwaningo ngisebenzise yona-ke, imibhalo ehlukeni ebhalwe ngezilimi ezahlukene ukubheka ukuthi izingcweti zithini ngesihloko sokuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko.

2.2 Ukubaluleka kwekhono lokucabanga uma kufundwa imibhalo yobuciko

Ohlelweni lokufunda lwesikhathi samanje sezinguquko, kudingeka ukuthi izikole ziguqule indlela yokufunda egxile kothisha kube ngegxile kubafundi, ukuze abafundi bakwazi ukucabanga ngokujula (Soong, 2005; Kuhltau, 2007; Trilling & Fadel, 2009; Vong & Kaewurai, 2017). Kudingeka ukuba othisha bathole indlela yokufundisa basebenzise izipiliyoni zabo khona abafundi bezoba nolwazi oluyisisekelo ukuze baqonde imibhalo abayifundayo (Vygotsky, 1978; Vygotsky, 1986). Lokhu kuveza ukuthi othisha kumele basebenzise izindlela ezifanele zokuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko ukuze abafundi bathuthuke ekhonweni lokucabanga ngokujula nasekhonweni lokuqamba imibhalo. Ngakho-ke, ikhono eliyisisekelo umfundi okufanele abe nalo ukusekela impumelelo yalokhu kufunda yikhono lokucabanga ngokujula futhi okunobuhlakani.

UHalpern (2010) uchaza ikhono lokucabanga ngokujula njengenqubo yengqondo efuna ukucacisa kanye nokuhlola izenzo kanye nomsebenzi umuntu ahlangebazana nawo

empilweni yakhe. UBouchard (2013) uthi ukucabanga ngokujula yinqubo ehlola ukubaluleka koshintsho, ubudlelwano obusha kanye nemibono emisha. UBouchard (2013) uqhubeka athi ukucabanga ngokujula kuyindlela yokucabanga engahluleli futhi eyenza kuqhanyukwe nezisombululo. UHalpern (2010) uthi ikhono lokucabanga ngokujula lisetshenziswa ukuchaza ukucabanga okunenhloso, okunomqondo, ukucabanga okuhlelekile ekuxazululeni izinkinga, ukwakha okucatshangwayo, ukubala okungenzeka nokwenza izinqumo lapho ocabangayo esebenzisa amakhono acabangisayo nasebenzayo kumongo othile kanye nohlobo lomsebenzi wokucabanga.

Ngokwenhlangano ebhekelele ezokucabanga ngokujula (*Critical Thinking Cooperation*, 2006), ukucabanga ngokujula kuyikhono elingaphezu kokufunda ngekhanda. Uma abafundi becabanga ngokujula bagqugquzeleka ukuba bazicabangele bona, babuze izihlawumbiseli, bahlaziye futhi bahlanganise izigameko, bathathe igxathu elibanzi lokwakha izihlawumbiseli ezintsha bese bezivivinya beziqhathanise namaqiniso (Bouchard, 2013). Ukubuza kuyisisekelo sokucabanga ngokujula okubuye kube wumthombo wokwakhiwa kolwazi, ngakho-ke, kufanele kufundiswe njengohlaka lakho konke ukufunda (Bouchard, 2013). Ngaleyo ndlela, othisha kumele baqikelele ukuthi bayalithuthukisa ikhono lokucabanga ngokujula kubafundi ukuze bakwazi ukucabanga ngokuhlelekile, bakwazi ukusebenzisana nabanye, bakwazi ukuzimela babuye bakwazi ukucabanga ngokunenhloso. Ukweseka lokhu, u-Ennis (2011); uYee et al. (2016) bathi ngokuzuzisa ikhono lokucabanga ngokujula abafundi bayakwazi ukuthola imiqondo ehlukenene ngokuzimela ngesiqondiso esincane esivela kuthisha.

UTsai (2013) uthi inzuzo enkulu yokucabanga ngokujula ukuthi lapho sicabanga ngokujula siqaphela ukwehlukahlukana kwamagugu, ukuziphatha kanye nezakhiwo zomphakathi. UMadondo (2012) uthi ukucabanga ngokujula kuhamba phambili emfundweni yanamuhla. UMnyango wezeMfundo (2011) uthi ikharikhulamu kufanele ifake ukucabanga ngokujula ohlelweni lwezemfundo.

Ikhono lokucabanga ngokujula kanye nekhono lokukwazi ukuqamba imibhalo angamanye amakhono aseqophelweni eliphezulu lokucabanga (Heong, 2011; Sulaiman,

2011; Yee, 2011; Lai et al., 2011). Ukucabanga okusezingeni eliphakeme kuye kwaqinisekiswa njengesibikezelo esisodwa esibalulekile sempumelelo yesikhathi esizayo (Heong, 2011; Sulaiman, 2011; Yee, 2011; Lai et al., 2011). Ikhono lokucabanga ngokujula libalulekile emhlabeni wezemfundo ngoba livumela abafundi ukuthi bathole ukuqonda ngolwazi olwehlukene (Dwyer, Hogan, & Stewart, 2014; Forawi, 2016; Vaske, 2001). UMadondo (2012) ubeka ukuthi othisha bazama ngakho konke okusemandleni ukuhlenganisa izindlela zokucanga ngokujula ezifundweni zabo, nokho ucwaningo lukhombisa ukuthi othisha emhlabeni wonke abanayo incazelo esobala yokucabanga ngokujula.

UBouchard (2013) uthi ikhono lokucabanga ngokujula ligxile ezindleleni ezimbili: indlela yokuqonda ngokwengqondo kanye nendlela yokufundisa. Kusukela endleleni yokuqonda ngokwengqondo ukucabanga ngokujula kuchazwa indlela yokuziphatha namakhono umuntu ocabangisisayo awavezayo (Bouchard, 2013). NgokukaTLadi noMakombe (2017), imibhalo yobuciko ihlinzeka abafundi ngamathuba okukhula ngokomqondo, ukufunda ulimi, ukuthuthukisa ukuzazi, nokuthi baguqule indlela ababona ngayo umhlaba obazungezile. Lokhu kwenzeka ngoba imibhalo yobuciko ikhuluma ngezinkinga zomphakathi kanye nezinye izindaba ezithinta umphakathi (TLadi & Makombe, 2017). UTLadi noMakombe (2017) bathi esikhundleni sezindlela zakudala zokufundisa nokufunda lapho uthisha efaniswa nomhlinzeki wolwazi bese abafundi befaniswa nezitsha ezingenalutho ezilindele ukugcwaliswa, imibhalo iba namandla okuvula inqubo yokufunda ukuze abafundi bakwazi ukubuza imibuzo emikhulu emayelana nezindaba zasezindaweni zabo ezibanzi namasiko nezepolitiki. UTLadi noMakombe bathi othisha kumele baqikelele ukuthi abafundi bayakuthola ukusekwa ngumphakathi emfundweni yabo. Lokhu uthisha angakwenza ngokuthi asebenzise izindlela zokufundisa eziphoqa abafundi ukuba bayofuna usizo emakhaya noma emphakathini abaphila kuwona (TLadi & Makombe, 2017). UTLadi noMakombe (2017) bathi ukufunda imibhalo yobuciko ngokujula njengethuluzi lamasiko kanye nemibono kuvumela abafundi ukuthi babambe iqhaza ekwakhiweni kolwazi.

UTladi noMakombe (2017) baphawula ngokuthi imibhalo yobuciko inikeza isikhala sokufundisa lapho abafundi bengaxoxa khona izindaba zabo ngamazwi abo, ngokutolika umbhalo noma umhlaba ngokwemibono yabo. UCervetti (2001) uthi imibhalo yobuciko isebenza njengethuluzi lokufundisa abafundi ukubuka umhlaba ngendlela ejulile. UCervetti (2001) uthi ngokufunda imibhalo yobuciko ngokujula, abafundi basuka emhlabeni wokunganaki babe ngabadlali abamelene nezimo ezicindezelanayo.

UPaul no-Elder (2007) (becashunwe kuTuzlukova, 2018) bathi ezingxenyeni eziningi zomhlaba imfundo yesimanje idinga ukuba kufakwe ukuthuthukiswa kwekhono lokucabanga ngokujula ohlelweni lwezemfundo. Lokhu kusho ukuthi kubalulekile ukuba emakilasini okufundiswa kuwona imibhalo, othisha bangafundisi nje imibhalo benzela ukuqeda uhlelo lwesifundo kodwa mabafundise abafundi ukuba bakwazi ukusebenzisa umqondo ukuze bakwazi ukubhekana nezinsalelo zempilo nokuthi ulwazi abaluthola emabhukwini bakwazi ukulusebenzisa ezimpilweni zabo zangempela (Tuzlukova, 2018).

ULiaw (2007) uthi ukucabanga ngokujula kuyikhono elidlulisekayo, elisiza abafundi ukuba baphile ezindaweni zokufunda, bakwazi ukuzimela futhi bakwazi ukuqonda nokusebenzisa kangcono ulwazi emphakathini. IsiTitimende Senqubomgomo Yohlelo Lwezemfundo Nokuhlola (u-TAHFUZWE) solimi lokuqala lokwengeza (uMnyango wezeMfundo, 2011) sicacisa ngesibonelo sendlela uthisha angafundisa ngayo uma efundisa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza. Sithi ukufundiswa kwemibhalo yobuciko kufanele kugxile ekufundiseni ukufunda ngokuqondisisa isizathu esisemqoka sokufunda imibhalo yobuciko ekilasini ukuthuthukisa uzwelo kubafundi ekusebenziseni ulimi olukhethekile, oluhluzekile, ukuveza umqondo osobala, nomqondo ojulile ngaphezu kwanoma yini abangayifunda (uMnyango wezeMfundo, 2011). Ngokuka-TAHFUZWE, othisha kufanele bazame ukuzikhuza ekusebenziseni izincazelo nemibono yabo uma kufundwa imibhalo yobuciko kepha kufanele bavumele abafundi babambe iqhaza ngokwamukelekile (uMnyango wezeMfundo, 2011). Othisha kufanele bathuthukise ikhono lokucabanga ngokujula kubafundi ngokuthi bakhuthaze abafundi ukuzitholela bona izincazelo zeziqeshana zemibhalo ezisuke zifundwa (uMnyango wezeMfundo, 2011). Uthisha kumele afundise abafundi ukuthi bakwazi ukuzitholela incazelo yombhalo ngokulalelisisa lokho okubhalwe phansi embhalweni (uMnyango

wezeMfundo, 2011). Othisha kumele bawuqondisise futhi bawuthande umbhalo ofanelwe ngukufundwa ngabafundi (uMnyango wezeMfundo, 2011). Lokhu kungenxa yokuthi abafundi bayakhuthala ukufunda uma bebona ukuthi uthisha unolwazi nothando lwesifundo asifundisayo.

UFry (2008) uthi inhloso ebalulekile yemfundo ukusiza abafundi bathuthukise ukucabanga kwabo ngokujula ngoba abaqashi balindele ukuba abafundi, njengabasebenzi bangomuso, babe namakhono ahlakanihile okucabanga. ULiaw (2007) uthi ikhono lokucabanga lithathwa njengekhono elelekelela abafundi ekuthuthukiseni ulimi. Ngakho-ke, ukuthuthuka kwabafundi olimini kwenza kube lula ukuba bakwazi ukufunda imibhalo yobuciko futhi bakwazi ukuxhumana nabanye abantu ngendlela efanele (Liaw, 2007).

2.3 Ukuthuthukiswa kwekhono lokukwazi ukuqamba imibhalo

UBelluigi (2009) uthi ikhono lokucabanga ngokujula nekhono lokuqamba imibhalo ngokuvamile athathwa njengahlukile, ikakhulukazi ekufundiseni futhi izincazelo zawo zihlukene. UBelluigi (2009) uqhubeka athi awukho umehluko phakathi kokucabanga ngokujula nobuciko bokuqamba imibhalo ngaphandle kokusetshenziswa kwetheminojisi esetshenziswa ukuchaza itemu ngalinye. UFiedler noWeier (2013) bachaza ubuciko bokuqamba imibhalo njengokuxoxa ngengqondo, ukwakha imibono emisha nebalulekile, ukuchaza kabanzi, ukucwenga, ukuhlaziya kanye nokuhlola. Lokhu kusho ukuthi ukucabanga ngokujula kanye nobuciko bokuqamba imibhalo kungamatemu ashintshashintshanayo, asetshenziswa ukuvumbulula izimpendulo ezithile mayelana ngesihloko noma isenzeko esenzakala ekilasini (Fiedler & Weier, 2013).

Uma kusetshenziswa ubuciko bokukwazi ukuqamba imibhalo, umfundi ukhululekile ukuqhamuka nombono wakhe aphinde akwazi ukuweseka ngendlela afisa ukuweseka ngayo (Fiedler & Weier, 2013). UGlass (2004); uYoung noBalli (2014) bathi ubuciko bokukwazi ukuqamba imibhalo kungachazwa njengeqoqo lonke lemisebenzi yokuqonda esetshenziswa ngabantu ngokwento ethile noma inkinga nesimo, noma uhlobo lomzamo obheke esigamekweni esithile kanye nenkinga esekelwe emandleni abantu ngabanye.

UCoughlan (2007) uthi ubuciko bokukwazi ukuqamba imibhalo kungukusebenzisa ukucabanga ukuze uthole isixazululo somsebenzi wakho wokufunda. UCoughlan (2007) uqhubeka athi ubuciko bokukwazi ukuqamba imibhalo kuhlenganisa indlela ekhululekile, evulekile nehlelekile futhi kubikezela nokucabanga okujulile.

Ubuciko bokukwazi ukuqamba imibhalo kumayelana nesimo sengqondo kanye nokuzethemba nesiphiwo sokukwazi ukuqamba imibhalo. UTsai (2013) uthi isizathu esinqala esidinga kunakekelwe ukucabanga okujulile nokunobuciko bokukwazi ukuqamba imibhalo yingoba womabili lawa makhono anenzuzo ekuthuthukisweni komuntu siqu, kwezemfundo kanye nakwezomnotho. UTsai (2013) uthi umphakathi wethu usesimweni sokuguquguquka ngokomqondo, kwezobuchwepheshe kanye nakwezenhlalo. Ngakho- ke ukucabanga ngokujula kanye nobuciko bokukwazi ukuqamba imibhalo kuyadingeka ukuze sikwazi ukumelana nomhlaba oququkayo. UTsai (2013.) uqhubeka athi sibhekana nezinkinga nezinsalelo ezahlukahlukene ezidinga izixazululo zobuciko bokukwazi ukuqamba imibhalo. Ubuciko bokukwazi ukuqamba imibhalo kuyikhono elibalulekile njengoba sakha amasu aguququkayo ukuze ahambisane nalezi zinguquko futhi sifune izimpendulo (Tsai, 2013).

Othisha basebenzisa izindlela ezimbili zokufundisa ubuciko bokukwazi ukuqamba imibhalo emakilasini, okuyindlela yokukhuthaza abanye kanye nokwethula ukuxazulula izinkinga (Bouchard, 2013). Abafundi baba nokuzimisela ekuzibandakanyeni, ikakhulukazi lapho bebona umsebenzi njengokhuthazayo novumbulula ubuciko bokukwazi bokuqamba imibhalo (Bouchard, 2013). UBouchard (2013) ubeka ukuthi ukuba nemisebenzi yamaqembu kuyindlela yokufunda ngokuzibonela kubafundi. NgokukaBouchard (2013), le ndlela yokufunda ithuthukisa ukusungula izinto ngokubuka abanye, ukuzwa nokuxhumana nabantu. UBouchard (2013) uthi ukufunda kudinga amakhono axhumene nobuciko bokukwazi ukuqamba imibhalo. Ukusondela esihlokweni sokusungula nokusebenzisa ekilasini kusiza ukugcina indawo yokufunda ingelungele ukuthuthukisa amazinga okucabanga (Bouchard, 2013). Lokhu kuveza ukuthi othisha kumele bakhethisise imisebenzi abayinika abafundi. Imisebenzi enikwa abafundi makube yimisebenzi eyenza bathande ukubamba iqhaza ekufundeni kwabo ukuze kuvumbululeke ubuciko bokuqamba imibhalo.

Ngokuvamile ubuciko bokukwazi ukuqamba imibhalo buhlotshani nokuwabanga ngokujula nokuxazulula izinkinga (Aslan, 2007; Sternberg, 2009). Equisweni zintathu izilinganiso zobuciko bokukwazi ukuqamba imibhalo: ukuhlanganisa, ukukhuluma kanye nokuwabanga (Aslan, 2007; Sternberg, 2009). U-Aslan (2007) noSternberg (2009) bathi ukuhlanganisa kuyisilinganiso esihlanganisa imisebenzi eyehlukene efana nokuthola inzuzo ekucabangeni okufanayo, kukhipha umphumela wangempela ezingxenyeni ezincane, ezethulwe emibhalweni yobuciko neziphakamiso zangempela zesixazululo senkinga.

Ukukhuluma kubandakanya ukwakha ulwazi olusha noludala noma ukwandisa ulwazi lwamanje ngosizo lwalolu olusha, ukwakha ubudlelwano obungajwayelekile, kukhiqize izixazululo eziyiqiniso nokwenza imicabango ikhombe ngosizo lokucabanga nokusetshenziswa kwezinto ezinjengemibhalo. Ukucabanga kuyisilinganiso esihlanganisa ukwakha ubuhlobo phakathi kwemicabango esebenzayo nethembekile ukwethula izindlela zokucabanga ezivumelana nezimo ngosizo lomcabango ukuze ocabangayo aqhamuke nokuqonda okuhlukile ngesikhathi sokukhiqiza imibono (Aslan, 2007; Sternberg, 2009). Ngakho-ke, ukuze kuthuthuke ikhono lokukwazi ukuqamba imibhalo kubafundi kudingeka ukuba bakwazi ukusebenzisa lezi zilinganiso eziwukukhuluma, ukuhlanganisa kanye nokuwabanga.

2.4 Ucwangingo olwenziwe emazweni aphešheya kwezilwandle mayelana nokufundiswa kwekhono lokucabanga

Ucwangingo oluningi olubheka ikhono lokucabanga uma kufundiswa imibhalo yobuciko lubhalwe ngolimi lwesiNgisi. Inhlosongqangi yemfundo yaseMalaysia ukuvukuza ikhono lokucabanga ngokujula kubafundi ukuze bakwazi ukubhekana nezinselelo zempilo zesikhathi samanje senguquko (Mahmood & Othman, 2020). UMahmood no-Othman (2020) bathi umgomo oyinhloko wokucabanga okujulile ukwakha ukucabanga okuzimele, ukuzimela komuntu siqu, ukuhlola nokwahlulela emcabangweni nasezenzweni. Lokhu kuhambisana kahle nocwangingo lwami ngoba kulona bengihlola ukuthi othisha balithuthukisa kanjani ikhono lokucabanga uma kufundwa imibhalo yobuciko ukuze abafundi bakwazi ukubhekana nezinselelo zempilo yesikhathi samanje. Esikhathini samanje kudingeka ukuba umuntu akwazi ukuzithathela izinqumo ngempilo aphinde

athuthuke ekhonweni lokuqamba imibhalo. Ngakho-ke, ikhono lokucabanga libalulekile ngoba liyingxenye yokufunda kwangempela elisiza ukuba abafundi bakwazi ukuxazulula izingqinqamba ababhekana nazo emfundweni, benze izinqumo futhi bafinyelele ezinhlosweni zabo (Mahmood & Othman, 2020).

NgokukaZabit (2010), ukuthuthukiswa kokufunda ngokujula kungumgomo oyisisekelo wezemfundo eMalaysia. UHulumeni waseMalaysia ugqugquzela ukusetshenziswa kwekhono lokucabanga ezikhungweni zemfundo ephakeme ngokukhuthaza ukusetshenziswa kwamakhono ajwayelekile (Zabit, 2010). UMnyango wezeMfundo Ephakeme, waseMalaysia uveza ngokucacile izinto eziyi-7 zamakhono ajwayelekile okuyikhono lokuxhumana, ikhono lokuxazulula izinkinga nokucabanga, ikhono lokufunda eliqhubekayo, ikhono lokuphatha ulwazi, ikhono lokusebenza ngamaqembu kanye nekhono lobuholi (Majid, 2008). Umthetho wezemfundo (Department of Education, 1996) uphinde wagxila ekhonweni lokucabanga ngokujula ngokusebenzisa uhlelo oluhlenganisa ikharikhulamu nemisebenzi yezifundo ehlanganisa lonke ulwazi, amakhono, izinkambiso, amagugu, amasiko, nezinkolelo, ukuthuthukisa umfundi ngokugcwele maqondana nokomzimba, ngokomoya, ngokwengqondo kanye nokuhlenganisa nokuthuthukisa izimiso ezivamile nokudlulisa ulwazi.

UZabit (2010) uthi ukucabanga ngokujula kuthathwa njengenye yezinhloso eziyinhloko kuwo wonke amazanga emfundo futhi kukhiqiza ingcebo yemibhalo yobuciko. UZabit (2010) uqhubeka athi amathiyori akulomkhakha kanye nothisha bayavuma ukuthi izimpawu zokucabanga ngokujula zichaza izinkinga, ukubuza imibuzo efanele, ukuhlaziya kokucatshangwayo, ukuhlenganisa ulwazi kanye nokuhlola imiphumela. NgokukaZabit (2010), ukucabanga ngokujula kubandakanya amakhono amathathu: 1, ikhono lokuqoqa ulwazi nokusebenzisa izinzwa ezifanele ukukhetha ulwazi oluhlobene, 2, ikhono lokuhlaziya ulwazi bese uyalucubungula lolo lwazi ukuze uhlukanise futhi wenze okucatshangwayo ukuze wenze izibikezelo, ukuqinisekisa futhi uklame izihlawumbiseli, 3, ikhono lokwenza isenzo ngolwazi nokuxazulula izinkinga. Ukucabanga ngokujula kuyikhono othisha abaningi abangavuma kalula ukuthi kubalulekile ukuthi abafundi balithuthukise (Zabit, 2010).

Ohlelweni lwezemfundo yaseMalaysia, ukufundiswa kwemibhalo kuhlangukiswa nesilabhasi yokufundiswa kolimi (Curriculum Development Centre, 2003). U-Omar noSafinas (2016) bathi ingxenye yemibhalo yobuciko yesiNgisi ibukwa njengethuluzi elisiza ukuthuthukisa ukufunda ulimi lwesiNgisi kanye nokucabanga kubafundi. U-Erkaya (2005); kanye noChiang (2007) baveza ukuthi ukusebenzisa izincwadi zemibhalo njengezinsizakufundisa kungaba wusizo ekuthuthukiseni ulimi kubafundi, ukukhula komuntu siqu, ukunothisa amasiko kanye nokucija indlela abafundi abacabanga ngayo ekuhumusheni izincwadi zemibhalo.

NgokukaPaul no-Elder (2007), ikhono lokucabanga liyindlela yokufunda kanye nokwakha amakhono alungiselela abafundi esikhathini samanje ukuba bakwazi ukubhekana nesimo sempilo yesimanje. Lokhu kusho ukuthi esikhathini esiphila kusona kuqhakanjise ezobuchwepheshe, ngakho-ke, kudingeka abafundi abanekhono lokucabanga, nabakwazi ukufunda ulwazi baluhlaziye balubuyise seluhunyushwe ngendlela yabo bengaveli nje beluhlange lunjengoba belubhalwe ezincwadini ukuze bazokwazi ukumelana nezingqinamba zempilo (Paul & Elder, 2007). UChittroom (2015) uthi ukuze abafundi baphumelele olimini lwesiNgisi kumele kugcizelelwe ikhono lokucabanga ngokufunda imibhalo yobuciko, ukubhala, ukukhuluma, ukulalela kanye nokubuka izithombe. Lokhu kuveza ukuthi othisha kumele bagcizelele ukuthi abafundi bakukhuthalele ukufunda imibhalo yobuciko, bahumushe nezithombe ezingaphandle kwezambozo zezincwadi, bacabange ngazo bajule, lokho kubanika umqondo wokuthi kwenzakalani endabeni abazoyifunda (Chittroom, 2015). Lokhu kusho ukuthi abafundi kumele bafundiswe noma bajwayelane nemibhalo yobuciko ngisho bengekho esikoleni.

Ngokuka-Omar noSafinas (2016), othisha kumele bafundise abafundi ukucabanga bajule, lokhu bazokwenza ngokubafundisa ukuhumusha izincwadi zemibhalo yobuciko njengoba imibhalo yobuciko iyithuluzi elihle lokufundisa abafundi ikhono lokucabanga. Lokhu othisha bazokwenza ngokuthi badele abafundi ukuba kube yibona abahola isifundo, bahumushe abakufundile, uthisha useyolekelela lapho abona sengathi abafundi abenzanga kahle khona (Omar & Safinas, 2016). U-Omar noSafinas (2016) bagcizelela ukuthi eMalaysia ukufundiswa imibhalo yobuciko, othisha bangasebenzisa injulalwazi egxile kokucatshangwa ngumfundi, ngoba iyisinyathelo sokuqala sokufundisa

ukucabanga ngokujula.

UTucker (2000) ubeka ukuthi injulalwazi egxile kokucatshangwa ngumfundi ivumela abafundi ukuba bakwazi ukuvuleleka uma bephendula besebenzisa isu lokucabanga ujule. Injulalwazi egxile kokucatshangwa ngumfundi igxile ekuphenduleni kwabafundi imibhalo yobuciko, nokuthi bayiletha kanjani incazelo besebenzisa isu lokuhumusha (Galda & Liang, 2003). UChiang (2007); noGanakumaran (2012) baveza ukuthi uhlelo lwezemfundo lugcizelela ukuba kufundiswe imibhalo yobuciko ngoba imibhalo yobuciko yekelele abafundi ukuba bakwazi ukuxoxa, ukuphikisana nokuthi bacabange ngokujula.

U-Odenwald (2010) uthi abafundi kumele banikezwe ithuba lokuba baveze imibono yabo ukuze kwakheke ukuzethemba, kuthuthuke nendlela abakhaliphe ngayo. UKuh (2001) uthi abafundi kumele banikezwe imisebenzi enzima futhi edinga isineke ukuze bakwazi ukuxazulula izinkinga ngokusebenzisa ikhono lokucabanga ngokujula. UWeimer (2003) uthi iningi labafundi lishoda ngamakhono abalulekile azobenza bakwazi ukubhekana nezingqinamba zempilo. Ngakho-ke, ikhono lokucabanga ngokujula kumele ligcizelelwe kwikharikhulamu nakwisilabhasi ukuze abafundi banikezwe ithuba elanele lokucabanga.

2.5 Ucwango olwenziwe emazweni ase-Afrika mayelana nokufundiswa kwekhono lokucabanga

UTsai (2013) uthi inkinga yamazanga aphantsi okuthuthukisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko ikhungethe amazwe amaningi, cishe umhlaba wonke jikelele. Ukuthuthukiswa kwekhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko akunakiwe futhi iningi lothisha alikuqondisisi ukuthi kumele balithuthukise kanjani. Othisha kumele bathuthukise ikhono lokucabanga ngokujula kubafundi, abafundi bafundiswe imibhalo esezingeni labo ukuze ukuthuthuka kwabo ngokomqondo kuhambelane nesigaba abakusona empilweni. U-Adu-Yeboah (2018) uthi iGhana; iqhakambisa ukuthi othisha mabasebenzise izindlela namasu ahlukene ukufundisa okubhaliwe ukuze kunakekeleke izidingo zabo bonke abafundi ngokwamazanga okufunda kwabo kusukela uma beqala ukufunda. Lokhu kuveza ukuthi othisha kumele bakuqonde ukuthi ayikho indlela engcono kunenye ekufundiseni imibhalo yobuciko. Ngakho-ke, kubalulekile ukuba uthisha azazi izidingo zabafundi bakhe futhi

akuqonde ukuthi abaphiwe ngokufana ngokomqondo. Lokho kuyomenza uthisha akwazi ukukhetha izindlela zokufundisa ezingaba wusizo kubafundi bakhe.

NgokoMnyango wezeMfundo Nokuqeqesha (Ministry of Education, 2018), umkhakha wezemfundo nokuqeqeshwa uhlose ukunika abantu baseSwatini amandla okuhlaziya, bacabange ngokucophelela, futhi bahlanganise ulwazi, bafinyelele eziphethweni ezihlukene, ukuxhumana ngendlela ebhaliwe yomlomo nangokomfanekiso. ESwatini, imibhalo yobuciko ithathwa njengethuluzi elinamandla eligqugquzela ukuthuthukiswa kwamasiko (Sone, 2008). USone (2008) uqhubeka athi imibhalo yobuciko ibandakanya abafundi kanye nesimo samasiko nomphakathi okuphilwa kuwona. Ngakho-ke, imibhalo inamandla okuthinta isimo somuntu uqobo, nokuthi igqugquzele abantu ukuba baziphathe ngezindlela ezahlukene nezamukelekile.

ULukhele (2013) uthi ukufunda okubhaliwe kuyinto enganakiwe ngenxa yosikompilo lwabantu abamnyama olungabakhuthazi ukuba bafunde okubhaliwe. Lokhu kwenza ukuthi abafundi bagcine bengathuthukile ngokokucabanga ngoba ulwazi oluningi lusuke lufihleke emibhalweni (Lukhele, 2013). UMnyango weMfundo yaseSwatini (Ministry of Education, 2018) ohlelweni lwe*Swaziland General Certificate of Secondary Education (SGCSE)*, ugcizelela ukuthi ukufundiswa kwemibhalo yobuciko kuhlose ukuthuthukisa ikhono kubafundi ngendlela ephelele nelingene ehlanganisa ukucabanga, imizwa kanye nezimo zomzimba ukuze kwakheke umuntu onomqondo ophelele, onokuthula nonezinga eliphezulu lempilo. Kubalulekile ukuba abafundi bafundiswe imibhalo yobuciko ngoba ithuthukisa wonke amakhono olimi, okungukufunda; ukubhala; ukulalela; kanye nokukhuluma. Uma kufundwa imibhalo yobuciko abafundi baxoxa ngokukhululeka, babeke imibono yabo ngalokhu okusuke kufundwa. Ngakho-ke, lokho kwenza ukuba ikhono lokucabanga ngokujula kanye nelokuqamba izinto lithuthuke.

U-Ohwovorione (2013) uthi abantu emiphakathini banendlela nenqubo abaphila ngaphansi kwayo futhi le nqubo ingafundiswa ngaphandle noma ngaphakathi kwekharikhulamu yesikole. NgokukaMkhonta no-Oloyede (2018), kuzona zonke izingxenye zemfundo, kumele kuthuthukiswe izindlela kanye namasu okufundisa ukuze kuthuthuke imfundo, abafundi bakwazi ukubhekana nezinsalelo zentando yeningi, nokuphilisana nomphakathi

oxube izinhlanga, bazuze imfundo namakhono okuthuthukisa ezomnotho. UKoh (2012) uthi ucwaningo oluningi olwenziwe ekufundiseni imibhalo yobuciko luncoma ukusetshenziswa kwendlela yokuxazulula izinkinga, ukunika imiyalelo lapho abafundi benza izingxoxo ngaphansi kwamaqoqo amancane futhi besebenzise izihloko zesifundo ukuhlanganisa amaphuzu abalulekile. UKoh (2012) uqhubeka athi le ndlela inika ithuba lokuba kwenziwe izingxoxo ngokuxhumana phakathi kwabafundi, ukubathuthukisa ngokomqondo kanye nokubathuthukisa kwezomnotho emphakathini ukuze babe nokuzethemba, bakwazi ukuveza imizwa nemicabango yabo. Le ndlela ilekelela abafundi ukuba bakwazi ukuzihlola (Koh, 2012). UClark (2001) ubeka ukuthi ukuxhumana ngezingxoxo phakathi kwabafundi kusiza ukuthuthukisa indlela abafundi abacabanga ngayo ngokuba bakwazi ukuxazulula izinkinga futhi babe ngabantu abakwazi ukuhlala becabanga ngokujula. Ukufundiswa kahle kwemibhalo kudinga ukwethembeka, othisha babe nolwazi olwanele futhi basiqonde kahle isifundo (Mkhonta & Oloyede, 2018). Lokhu kuveza ukuthi kubalulekile ukuthi othisha bayiqonde imibhalo yobuciko nemvelaphi yayo ngaphambi kokuba bayethule kubafundi.

Isilabhasi yaseSwatini igcizelela ukuthuthukiswa kokuqhudelana ekusebenziseni ulimi lwesiSwati nokuqondisisa imibhalo yobuciko kanye namasiko (Examination Council of Swaziland, 2013) futhi ngokufanayo amaphepha okuhlola eSwatini ahambisana nesilabhasi, ahlola ukuthi umfundi unalo yini ikhono lokusebenzisa ulimi lwesiSwati kanye nokuqonda imibhalo namasiko esiSwati. UMakhubu (2017) uthi ukusebenzisa imibhalo yobuciko emakilasini olimi lokuqala lokwengeza kusiza ukuthi abafundi basebenzise imicabango yabo. Lokho kubasiza ukuba bathuthukise ukuzethemba. Abafundi bahlola izehlakalo futhi babelane ngemizwa eyahlukene ngokufunda imibhalo (Makhubu, 2017). Imibhalo yobuciko yakha ubudlelwano phakathi kombhalo nomfundi ibe ivumela uthisha wolimi ukuba asebenzise yona imibhalo yobuciko ukuthuthukisa ulimi (Makhubu, 2017). Ukusebenzisa imibhalo yobuciko ecebile kuvusa izimpendulo eziningi futhi kwakha izingxoxo eziyisisekelo kubuye kube yithuluzi elinosizo lokufundisa ulimi (Makhubu, 2017).

UMnyango weMfundo yasezweni laseSwatini (Ministry of Education, 2018) ohlelweni lwe-SGCSE uthi ukwakha isimomqondo ngokufunda nokufundisa imibhalo yesiSwati kwenza abafundi bafunde imibhalo ukuze bazuze ulwazi oluhlose ukushintsha umphakathi ngokuthi basebenzise ukuhlakanipha abakuthole emibhalweni yobuciko.

Ukufunda nokufundiswa kwemibhalo yobuciko kuholela ekutheni abafundi bazuze ukubaluleka futhi bazuze nezimo zengqondo emibhalweni, kusiza abafundi ukuba babe qotho, bahloniphe, futhi bakwazi ukubambisana nabanye abantu (Ministry of Education, 2018). Ukufunda imibhalo yobuciko kumele kuholele ekutheni umuntu azithole ukuthi ungubani futhi athole nobuhlakani akuthola ngokuzitholela ulwazi (Ministry of Education, 2018). Othisha kumele bakuqonde ukuthi ngokufundisa imibhalo yobuciko abafundi bafunda ukusebenzisana nabanye ngokukhululeka futhi eminye imibhalo ifundisa abafundi ngenhlonipho kanye nokuziphatha, okuyizinto ezibalulekile uma kukhuliswa abafundi. Ngakho-ke, ngokufundiswa kwemibhalo yobuciko eSwatini abafundi bagqugquzeleka ukuba bathole ulwazi ngamasiko, ayigxilile ekutheni abafundi bafundiswe amakhono okucabanga ngokujula nje kuphela (Ministry of Education, 2018).

2.6 Ucwangingo olwenziwe eNingizimu-Afrika mayelana nokufundiswa kwekhono lokucabanga

UHWang no-Embi (2007); kanye no-El-Helou (2010) bathi imibhalo yobuciko ithathwa njengesifundo esisemqoka futhi esinamandla ekuthuthukiseni impilo yabafundi ngokuphelele. Utladi noMakombe (2017) bathi eNingizimu-Afrika, imfundo eyisisekelo iyingqikithi yokwakha isizwe esazi izinto, esicabanga ngokujula futhi esinolwazi. Ucwangingo olwenziwa nguLessing node Witt (2002) luveza ukuthi kubalulekile ukuba kube nokuthuthukiswa kothisha bamabanga aphantsi emakhonweni okukwazi ukufundisa imibhalo yobuciko. Lokhu kufakazelwa wucwangingo olwenziwa nguDeacon (2016) oluveza ukuthi kunobufakazi bokuthi imiphumela yabafundi ezikoleni zaseNingizimu-Afrika ayikho ezingeni eligculisayo. Lokhu kudalwa ngokuthi othisha abaningi bashoda ngamakhono okufundisa izifundo abazifundisayo futhi bayehluleka ukudlulisela ulwazi lwesifundo kubafundi ngendlela efanele.

Ngakho-ke, lolu cwangingo lwami luzolekelela othisha ukuba bakwazi ukukhethisisa izindlela namasu anhlobonhlobo okufundisa abangazisebenzisa ukuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza. Ukusetshenziswa kwezindlela ezifanele zokuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko kwelekelela abafundi ukuba

bakwazi ukuphendula imibuzo ngendlela efanele bese kuthuthuka nemiphumela yabo ezikoleni ibe sezingeni eligculisayo. UMarais (2014) uveza ukuthi othisha abafundisa isiBhunu uLimi Lokuqala Lokwengeza kusukela ebangeni lokuqala kuya kwelesithupha kanye nabeluleki balesi sifundo bayahluleka ukukhetha izincwadi nezihloko kanye nobuciko bomlomo okufanele bakukhetholele ukukufundisa nokuthuthukisa abafundi ngokwamazinga okukhula kwabo. Ucwangingo olwenziwa uMarais et al. (2019) lwaluhlose ukuhlonza ithuluzi lamalungiselelo esifundo semibhalo yobuciko yeSetswana uLimi Lwasekhaya. Lolu cwangingo lwaveza ukuthi othisha baseNingizimu-Afrika abakwazi ukwenza kahle amalungiselelo esifundo semibhalo yobuciko (Marais et al., 2019).

UMarais et al. (2019) bathi othisha abanalo ulwazi olwanele ngemibhalo yobuciko, ulwazi othisha abanalo ngemibhalo yobuciko luncane, lokhu kungenxa yemibhalo ababeyithanda besakhula. UMarais et al. (2019) baqhubeka bathi kunegeba phakathi kwemibhalo yobuciko eyaziwa ngothisha, ikakhulukazi imibhalo exube ngokwamasiko kanye nemibhalo yomlando. UMarais et al. (2019) bagcizelela ukuthi ukwenziwa kahle kwamalungiselelo esifundo kuqinisekisa ukuthi zonke izidingo zabafundi zinakekeleke, kanjalo nokwehlukana kwabo ngokwamazinga okucabanga kuqapheleke. Lokhu kusho ukuthi kubalulekile ukuthi uthisha wemibhalo yobuciko athule isifundo ngokwamazinga okucabanga kwabafundi bakhe (Marais et al., 2019).

NgokukaSamuel (2014), eNingizimu-Afrika, umongo wolimi lokuqala lokwengeza ngokuba imibhalo yobuciko ibonakale njengethuluzi lokuthuthukisa ulwazimagama olusha, ithuluzi lokuchaza ulimi kunokuba ibe yithuluzi lokwandisa nokuthuthukisa ukucabanga ngokujula. UTladi noMakombe (2017) banokungaboni ngeso elifanayo noSamuel (2014) uma bebeka ukuthi inqubomgomo yezilimi yaseNingizimu-Afrika ihlose ukucija abafundi ngamakhono nokuthuthuka okuba bakwazi ukubamba iqhaza emiphakathini. Ukukhuthaza umphakathi ukuthi ucabange ngokujulile kuyisu lokwehlukana kuphinde kuhlolwe ngalo izimo zomphakathi eziphakanyiswa emibhalweni lapho kuthuthukiswa ukucabanga ngokujula kubafundi (Tladi & Makombe, 2017).

Ukufunda imibhalo yobuciko ngokucophelela kungakhuthaza izindlela ezihlukene nezikhululayo zokuhlola ulwazi ngokuphikisana nezindlela ezigxile kothisha (Tladi & Makombe, 2017). Ngakho-ke, ikhono lokucabanga ngokujula libonakala ukuthi kufanele lisize abafundi ukuba babe nolwazi ngokuguquguquka kwezenhlalo (Tladi & Makombe, 2017). Imfundo yaseNingizimu-Afrika igcizelela ukuthi kuthuthukiswe amakhono olimi ekilasini ukuze kuthuthuke ikhono lokucabanga ngokujula (Madondo, 2017). UBulfour (1995) (ecashunwa nguMadondo, 2017) ocwaningweni lwakhe wabeka ukuthi ukuhlanganiswa kolimi kanye nemibhalo yobuciko kungaba nomthelela omuhle emiphumeleni yabafundi ezikoleni eziphakeme. UMgqwashu (2008) ukhombisa ukukhathazeka ngokuhlukaniswa kokufundwa kwemibhalo yobuciko kanye nolimi ezikoleni zaseNingizimu-Afrika kanye nezaphesheya kwezilwandle. UMgqwashu (2008) uthi ukuphumelela kudinga ukuba ubambe amakhonsepthe kanye nolwazi lolimi, kuba khona okungahambi ngendlela uma ulimi lufundiswa ngokwehlukana nemibhalo yobuciko.

UJaffar (2004) uthi emibhalweni yobuciko ukucabanga ngokujula kwakha ukuqaphela okujulile kokusetshenziswa kolimi, hhayi nje ngokombono wobuhle kepha kubeka phambili izinguququko zomhlaba. UMadondo (2012) uthi ukufundiswa kwekhono lokucabanga esifundweni sesiNgisi, kuveza ukuthi abafundi baba nobuchule ohlelweni nasolimini okuyisisekelo esihle sokufunda imibhalo yobuciko. Ngalesi sizathu, ukusetshenziswa kwemibhalo yobuciko kubukeka kuyindlela enhle yokuthuthukisa ulwazi kubafundi futhi kwenza bakwazi ukubona amaphutha uma bekhuluma (Madondo, 2012). UMadondo (2012) uqhubeka athi abafundi bangaba nethuba lokucabanga ngokujula uma ulimi lungafundiswa ngendlela efanayo nemibhalo yobuciko. Othisha kudingeka bafundise abafundi ukuba babe nobuciko futhi bakwazi ukucabanga ngokujula kukho konke abakwenzayo emiphakathini futhi bakwazi nokubhekana nezinselelo zempilo (Madondo, 2012).

UMadondo (2012) ubeka ukuthi kungakuhle kusetshenziswe izindlela zokuhumusha ezinika othisha izipopolo ezibenza bakhanyiseleke bese beveza ezinye izindlela ezingasiza ukuba abafundi babone umhlaba abakuwo ngenye indlela. UMadondo (2012) uqhubeka athi othisha babona ukufundiswa kwemibhalo njengento ewukungcebeleka, babona sengathi ulwazi lungathuthukiswa kahle olimini lokuqala lokwengeza ngokufundiswa kahle kohlelo nolimi kuphela.

UJaffar (2004) uthi eNingizimu-Afrika, uma abafundi benikezwa amakhono adingekayo ukuze bakhuphule izinga labo lokugxeka baye bafunde ngokujula, ngokuzibambela mathupha kodwa kuyenzeka ukuba bahluleke ukufeza izinjongo zolwazi ezibhalwe ku-TAHFUZWE. UJaffar (2004) uqhubeka athi kudingeka kucaciswe ukuthi ngokuvamile ukudideka phakathi kolwazi lokufunda nokubhala, nokufunda ngokujula njengendlela yokuxhumana nokuqokethwe akulona iphutha, kodwa cishe kuyadingeka ukuthi izazi esinazo ekwenzeni umehluko ocacile phakathi kwamagama afanayo ziwaqondise ngendlela ehluke ezindabeni zemfundo.

Ucwaningo olwenziwa nguJaffar (2004) lubeka ukuthi emakilasini emibhalo yobuciko kujwayeleke ukuba kufundiswe ngokwethula inkulumo. UJaffar (2004) uqhubeka athi abafundi bahlala bengenzi lutho futhi iningi labo lithembele olwazini olufakwa ezingqondweni zabo. Uma abafundi bephendula imibuzo ebucayi, isibonelo: imibuzo ethi kungani noma kanjani emibhalweni yobuciko, abafundi bazizwa bengakulungele ukuphendula imibuzo ebucayi. Abazizwa benokuzethemba ngokwanele ukuba bangene emhlabeni wemibhalo ukuze babe nokuqonda ngesakhiwo esingaphansi futhi baphonsele inselelo imithetho yayo okufanele ibe yiyo (Jaffar, 2004). Ngakho-ke, kubalulekile ukuqeqesha nokufundisa abafundi ukuthi bangakubheka kanjani lokho okwenzekayo futhi babe nesibindi sokubheka umbono kathisha kanye nowombhali (Jaffar, 2004).

Ukufundisa imibhalo yobuciko ngendlela yokufunda nokubhala kuthuthukisa amakhono omuntu ngamunye ngendlela yokuthi ofundile akwazi ukwenza izinqumo ezinolwazi futhi acabange ngokujula (Jaffar, 2004). Abafundi kumele bakhuthazwe

ngokulwisana nezinselelo zempilo (Madondo, 2012). UMadondo (2012) ubeka ukuthi kungakuhle kusetshenziswe izindlela zokuhumusha ezinika othisha izipopolo ezibenza bakhanyiseleke bese beveza ezinye izindlela ezingasiza ukuba abafundi babone umhlaba abakuwo ngenye indlela. UMadondo (2012) uqhubeka athi othisha babona ukufundiswa kwemibhalo njengento ewukungcebeleka, babona sengathi ulwazi lungathuthukiswa kahle olimini lokuqala lokwengeza ngokufundiswa kahle kohlelo nolimi kuphela.

UCarter (1996) uthi umsebenzi kathisha uma efundisa imibhalo yobuciko ukukhanyisela abafundi ngokweluleka, ukweseka imisebenzi encike ocwaningweni kanye nokuhlola nokuhumusha imibhalo. Okuqaphelekile ngokuthi iMalaysia neNingizimu-Afrika baqhakambisa ikhono lokucabanga ngokujula uma kuhluzwa imibhalo yobuciko futhi basebenzisa imibhalo yobuciko njengethuluzi elikhuthaza ukufundiswa kolimi, nokho othisha emakilasini bakuthola kunzima ukusebenzisa izindlela namasu okufundisa afanele (Carter, 1996).

2.7 Ukuhlola imibhalo yobuciko

Uma kuhlolwa imibhalo yobuciko kuyaphenywa, kuyahlanganiswa, kuyakhiwa, kuyacotshelwana kubuye kuhlonzwe. I-*National Research Council* (NRC) (2000) ithi ukuhlola kusiza ukukhombisa ukuthi ngabe abafundi bangakwazi yini ukukhiqiza babuye bachaze imibuzo yabo ngesikhathi esifanayo. I-NRC (2000) iqhubeka ithi ukuhlola kusiza ukuba abafundi bakwazi ukunikeza izincazelo ezifanele nokuthi bakwazi ukwakha imibuzo yokuklama futhi basebenzise ulwazi ukwesekela noma baphikise izincazelo zabo. U-TAHFUZWE uthi ukuhlola kuyinqubo yohlelo oluqhubekayo ukubona, ukuqoqa nokuhumusha ulwazi lomsebenzi womfundi, usebenzisa izinhlobo ezehlukene zokuhlola (uMnyango wezeMfundo, 2011). U-TAHFUZWE ugcizelela ukuthi kubandakanya amabanga amane ukwenza nokuqoqa ubufakazi bomsebenzi wabafundi, ukuhlaziya lobu bufakazi, ukurekhoda umphumela wokutholakelele nokusebenzisa lolu lwazi ukuqonda nokwelekelela ekuthuthukiseni abafundi ukwenza ngcono uhlelo lokufunda nokufundisa (uMnyango wezeMfundo, 2011). Ukuhlola kuwuhlelo oluqhubekayo enqubeni yokuhlonza, yokuqoqa, yokuhumusha ulwazi lokuthi abafundi basebenze kanjani, kusetshenziswa izindlela ezehlukene zokuhlola. U-TAHFUZWE uthi ukuhlola kufaka

amazinga amane: ukwakha nokuqoqa ubufakazi bomphumela, ukulinganisa lobu bufakazi, ukurekhoda okutholakele kanye nokusebenzisa lolu lwazi ukuqonda nokukwazi ukwelekelela ukuthuthuka komfundi ukuze kwenziwe ngcono inqubo yokufunda nokufundisa (uMnyango wezeMfundo, 2011). UBrown noMichaelides (2011) bathi othisha kufanele bahlole abafundi ngendlela yokuthuthukisa ukufunda nokufundisa kanye nokubambisa abafundi umthwalo ofanele wokufunda kwabo. Ngezansi ngizochaza kafushane izinhlobo ezahlukene zokuhlola.

2.7.1 Ukuhlola okuyisisekelo

UMncwango (2015) uthi ukuhlola okuyisisekelo kusetshenziswa ukuthola lokho abafundi asebekwazi nabangakwazi ukukwenza futhi kunikeza isilinganiso sokukala inqubekelaphambili yomfundi. UPienaar (2021) uthi ukuhlola okuyisisekelo kunikeza ithuba lokucacisa lapho kushoda khona ulwazi lokuqonda nokuqukethwe okungenzeka zibe khona. UPienaar (2021) uqhubeka athi lolu lwazi lubalulekile njengoba abafundi abavela ezikoleni ezahlukene nenhlalomnotho bangase banikezwe ithuba lokufinyelela emazingeni emfundo aphakeme, kodwa bangase bangakwazi ukufinyelela olwazini lwezifundo oludingekayo ukuze baphumelele.

Le ndlela yokuhlola ibuye isize ekuhleleni imisebenzi nokuthuthukisa izinhlelo zokufunda (Mncwango, 2015). Le ndlela yokuhlola uthisha uyisebenzisa njalo uma eqala isifundo sakhe ukuze abheke ulwazi abafundi abanalo ngesihloko okufundwa ngaso. Lokhu kungenxa yokuthi injulalwazi ye *Social constructivism* igqamisa ukubaluleka kolwazi lwangaphambilini abafundi abasuka nalo emiphakathini abaphila kuyona (Vyogostky, 1978).

2.7.2 Ukuhlelela ukufunda

NgokukaBlack et al. (2004), ukufunda kuyindlela engcono yokugqugquzela abafundi ukuthi bafunde. Inhloso yokuhlelela ukufunda ngukwelekelela ukufunda (Black et al., 2004). Lokhu kuhlola kubandakanya izindlela lapho abafundi kanye nothisha becinga futhi behumusha lokhu abakutholile uma kufundwa nokuthi babheke ukuthi iyiphi indlela

engcono yokuqhubeka nokufunda (Black et al., 2004). Ukuhlolola ukufunda kwesekela izinga elithuthukile lokufundisa futhi kubheka ukuthi kungafundwa kanjani ukuze kuthuthuke izinga lokufunda (Baron & Darling-Hammond, 2010). Ngakho-ke, ulwazi oluqhamuka kuthisha kuphela, abafundi bavalelwe ngaphandle ekulukhiqizeni, lubukeka lungaba ulwazi olwedlulelwe yisikhathi ekuthuthukiseni ukufunda (Baron & Darling-Hammond, 2010). Kukholakala ukuthi ukuhlolola ukufunda kuyingqikithi yokuhlola okwakhayo nokuhlela ukufunda (Baron & Darling-Hammond, 2010).

Ukuhlolola ukufunda kwenzeka phakathi nomjikelezo wokufundisa nokufunda okwenza uthisha enze izinqumo mayelana nokufunda kwabafundi, anikeze impendulo eyakhayo ukuze asekele ukufunda kwabafundi, futhi alungise ukufundisa ukuze kuhlangukshwane nezidingo ezahlukene zokufunda zomuntu ngamunye (Baron & Darling-Hammond, 2010). Ngokuhlolola ukufunda kuhloswe ukuthuthukisa ukufunda nokufundisa, futhi kukhuthaza ukuxhumana okuqinile phakathi kokufundisa, ukufunda nokuhlola ngokugxila ebufakazini bokufunda ngenqubo yokuhlola, kukhiqiza ulwazi olusetshenziselwa ukulungisa ukufundisa nokufunda ukuze kuhlangukshwane kangcono nezidingo zabafundi (Assessment Reform Group, 2002; Shepard, 2007; William, 2011). NgokukaChappius noStiggins (2002), le ndlela yokuhlola ilekelela kakhulu othisha ukuba bathuthukise izindlela zabo zokufundisa.

Ngokuka-TAHFUZWE othisha kumele bakuqonde ukuthi yingani kumele basebenzise ukuhlola ngesikhathi kuqhubeka isifundo semibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza (uMnyango wezeMfundo, 2011). Kubalulekile ukuthi uma kufundwa imibhalo yobuciko uthisha ahlome imibuzo isifundo singakapheli ukuhlola ukuthi abafundi bayakuqonda yini lokho okufundwa ngakho. Lokho kungukuhlola okwakhayo (uMnyango wezeMfundo, 2011). Uma kuyisifundo senovelana uthisha angabuza abafundi umbuzo onjengalona olandelayo, isibonelo: Ngubani umlingiswa omkhulu kule ndaba? Sekela impendulo yakho ngokufunde endabeni.

Ukuhlolola ukufunda kungukuhlola okungamiselwe migomo, kuwukuqaphela kwansuku zonke inqubekelaphambili yabafundi (uMnyango wezeMfundo, 2011). Lokhu kwenza

ukuba uthisha nabafundi bahambisane esifundweni kungabi bikho osalela emuva (uMnyango wezeMfundo, 2011). Ekilasini lemibhalo yobuciko ukuhlola kwenzeka ngokuthi kubhekwe, kukhulunywe, kubonakaliswe ngokwenza, kube nokubonisana phakathi kukathisha nomfundi, kanye nokuxhumana kwasekilasini okungamiselwe imigomo (uMnyango wezeMfundo, 2011). Ukuhlola okungamiselwe migomo kwenziwa kube sobala, uthisha uyakwazi ukumisa abafundi maphakathi nokuhlolwa axoxe nabo abhekise enqubekeleni phambili yokufunda kwabo (uMnyango wezeMfundo, 2011). Ukuhlola okungamiselwe migomo kumele kusetshenziswe ukubonisa abafundi indlela abenze ngayo nokwazisa indlela ukufundisa okumele kuhlelwe ngayo. U-TAHFUZWE uqhubeka uthi ukuzihlola nokuhlolana kontanga kwenza abafundi babuye bazibheke bona ukusebenza kwabo (uMnyango wezeMfundo, 2011).

2.7.3 Ukuhlolwa kokufundiwe

Ukuhlolwa kokufundiwe kuphathelene kakhulu nokufingqwa kokugcina komsebenzi wokufundisa ekupheleni kweyunithi yokufunda, uhlelo, ukufunda konyaka noma ngolwazi lwezemfundo (Isaacs et al., 2013). Ngokuvamile kuthatha izinhlobo ezahlukahlukene zezivivinyo futhi kusetshenziswa njengesisekelo sokwenza izinqumo ngenqubekelaphambili endaweni yokufunda, ukuqhubekela ebangeni elilandelayo noma ukufika ekugcineni. U-TAHFUZWE ubeka ukuthi ukuhlolwa kokufundiwe kunikeza uthisha amasu okubheka nokulinganisa ukuthuthuka kwabafundi ebangeni nasesifundweni (uMnyango wezeMfundo, 2011).

UMncwango (2015) uthi ukuhlola kokufunda kungumgogodla wokuthola isitifiketi esiphezulu kuzwelonke. UMncwango (2015) uqhubeka athi lolu hlobo lokuhlola luhlinzeka isithombe esiphelele samakhono noma inqubekelaphambili yabafundi nganoma yisiphi isikhathi, isib.: ekupheleni komsebenzi wokufunda, iyunithi yokufunda, umjikelezo, isigamu sonyaka noma unyaka. Othisha kudingeka ukuba bakuhlelele ukuhlola kokufunda futhi basebenzise izindlela zokuhlola ezahlukahlukene ngoba ngokuka-TAHFUZWE ukuhlola kokufunda kubonakalisa ukuthi umfundi uyaqhubekela yini ebangeni elilandelayo futhi kusiza ukukhipha izitifiketi (UMnyango wezeMfundo, 2012).

2.7.4 Ukuhlola ngokuxilonga

Ngokuka-Esomonu no-Eleje (2020), ukuhlola ngokuxilonga kuyinqubo eyamukelwayo ukuthola nokukhomba izindawo zabafundi ezinobunzima bokufunda esifundweni noma ekhonweni kanye nembangela yenkinga. U-Esomonu no-Eleje (2020) baqhubeka bethi ukuhlola ngokuxilonga kusho ukucwaninga ngemininingwane nobuthakathaka kokufunda. Ukuhlola ngokuxilonga kubandakanya ukuhlola izingxenye zamakhono ayisisekelo ohlelweni lwezifundo (Esomonu & Eleje, 2020). Ukuhlola ngokuxilonga kuvame ukukhulisa ulwazi nempumelelo yomfundi (Esomonu & Eleje, 2020). Inhloso yokuhlola ngokuxilonga ukuhlola ulwazi lwangaphambilini lwabafundi ngaphezu kohlobo lwezinkinga zokufunda abafundi abahlangabezana nazo. Ngokuka-Ofem et al. (2017), inhlosongqangi yokuhlola ngokuxilonga ukuthola iphuzu lokufunda elibuthakathaka labafundi hhayi ukuthi umfundi uzuze kangakanani.

NgokukaMncwango (2015), othisha benza ukuhlola ngokuxilonga ukuze bathole izimbangela zezithiyo zokufunda. U-Ofem et al. (2017) bavumelana noMncwango (2015) uma bethi ngokwenza ukuhlola ngokuxilonga kubafundi uthisha ukwazi ukubona uhlobo kanye nembangela yobunzima bokufunda komfundi, ngenhloso enkulu yokulungisa ubunzima obuvelayo. Esivivinyweni sokuxilonga, izicelo, ukuhlola ngokuxilonga, izimpendulo kanye nokulungisa kufanele kusetshenziswe ukuze kukhiqizwe imiphumela yokufunda efanele efiselekayo futhi kube lula ukufinyelela enhlosweni yemfundo (Ofem et al., 2017). Ngakho-ke, ekwenzeni ukuhlola ngokuxilonga uthisha usuke enenjongo eqondile yokuphenya nokulanda ulwazi noma ukuhlaziya izimpendulo zabafundi esivivinyweni sokuxilonga ukuze athole izinhlobo ezithile zamaphutha enziwa umfundi ngamunye. NgokukaMncwango (2015), lolu hlobo lokuhlola lwelekelela othisha ukuba bathole izindlela ezibesekayo noma ezibalekelela ukuhlonza ukuthi abafundi bayaludinga yini usizo lwezobuchwepheshe noma ukulungiswa.

2.7.5 Ukuhlola okuhlelekile

Ngokombiko kazwelonke waseNingizimu-Afrika, ukuhlola okuhlelekile kuwukuhlola okusezingeni eliphakeme lohlelo lwezemfundo okufinyelelwa ngalo emigomeni ebekiwe yezenhlalo, ezomnotho kanye nezinguquko (Department of Education 2003). Lokhu

kuhlola kwenziwa ngokuthi kubhekwe ukusebenza kwabafundi kanjalo nesimo lapho abafundi bethola khona ulwazi ekufundeni nasekufundiseni (Department of Education, 2003). UMncwango (2015) uthi ukuhlola okuhlelekile yindlela yangaphandle yokuqapha uhlelo lwezemfundo ngokuqhathanisa ukusebenza kwabafundi nezinkomba zikazwelonke zokuphumelela kwabo.

Inhlosongqangi yokuhlola okuhlelekile kuwukulinganisa ukusebenza nokulandela inqubekelaphambili eyenziwe ekufinyeleleni ezinjongweni zenguquko ohlelweni lwezemfundo mayelana nokulungisa, ukulingana nokubeka ukuhlola eqophelweni eliphezulu (Department of Education, 2001). Lokhu kuhlola kukhuthaza futhi kuqinisekisa ukuba nolwazi lokuziphendulela ngomsebenzi owenziwe, ngaleyo ndlela uthola ukuzethemba emsebenzini obekelwe wona (Department of Education, 2003). Le ndlela ibandakanya ukuqapha okuzuzwe abafundi ngezikhathi ezithile, kusetshenziswa amathuluzi okulinganisa achazwe kuzwelonke noma esifundazweni (Mncwango, 2015). Lolu hlobo lokuhlola luqhathanisa futhi luhlanganise ulwazi mayelana nokuphumelela kwabafundi ukuze lusetshenziswe ekuthuthukisweni kwekharikhulamu nasekuhloleni ukufundisa nokufunda (Mncwango, 2015).

2.8 Ukubaluleka kokuthuthukiswa kwamakhono othisha mayelana nokufundisa

imibhalo yobuciko

UMurtaza (2010) uchaza ukuthuthukiswa kwamakhono othisha njengesamba semisebenzi eqhubekayo, ehlelekile nengahlelekile eyenziwa abantu ngabanye noma izinhlelo zokukhuthaza ukukhula nokuvuselela abasebenzi. UFerreira (2010) uchaza indlela evamile yokuthuthukiswa kochwepheshe ngokuthi yilapho othisha behlanganiswa ezingqungqutheleni ukuze bethulelwe ulwazi lokuqukethwe esifundweni ngochwepheshe abanjengabeluleki besifundo. UHarwell (2003) uthi ukuthuthukiswa kwamakhono othisha kuwuhlelo oluqhubekayo lokuthola ulwazi namakhono amasha ahlobene nesifundo

USanoto (2017) uthi ukuthuthukiswa kothisha kuwumgomo oyinhloko wezemfundo, ngoba othisha badinga usizo ukuze bathole ulwazi lwasekilasini, kufanele basebenze nomeluleki wesifundo futhi baqhubeke nokufunda ukuze bathuthukise ulwazi namakhono abo. Ngaphezu kwalokho othisha badinga ukuhambisana nentuthuko esemkhakheni wabo wokufundisa. Ngokuka-Ajani (2020), ukuthuthukiswa kothisha kunesidingo esikhulu kusiza ukuba othisha bakhiqize imfundo eseqophelweni eliphezulu eNingizimu-Afrika. Othisha babamba iqhaza emisebenzini ehlukeneyo yokuthuthukisa amakhono. Lokho kukhuthaza ukusebenza ngendlela encomekayo ekilasini.

Othisha baseNingizimu-Afrika kufanele ukuba bahlale bethuthukiswa amakhono njengazo zonke izisebenzi ezingochwepheshe ezihlale zithuthukiswa ukuze zikhuphule ikhono lazo lokusebenza (Ryan, 2007). Isimo semfundo eyisisekelo eNingizimu-Afrika sikhombisa ukuthi othisha abaningi babhekene nezinselelo zokuthi kumele bafundise kanjani nokuthi kufanele bayikhuphule kanjani imiphumela yabafundi (Steyn, 2008). USteyn (2008) uqhubeka athi inqubo yothisha emakilasini idinga ukuthuthukiswa ukuze kwesekeleke amakhono womane abafundi emakilasini. Othisha kudingeka ukuba babambe iqhaza lokuthi bangakuthuthukisa kanjani ukusebenza kwabafundi ngabodwana noma ngokuhlanganyela ukuze kukhuphuke imiphumela yabo (uMnyango wezeMfundo, 2011).

U-Elmore (2002) uthi kubalulekile ukuba othisha bathuthukiswe njalo ngonyaka ukuze benze umsebenzi wabo ngendlela efanele. Imfundo iyashintshashintsha. Lokho kwenza kube khona isidingo esikhulu sokuba kuthuthukiswe othisha ukuze ulwazi lwabo luvumelane nolwazi lwabafundi abalangazelela ukuthola ulwazi njengoba becabanga ukuthi othisha bayibhange lolwazi. UMurphy (2002); u R i v e r o (2006) bathi

zibopho zothisha emakilasini zidinga ukuthi bafinyelele kokuqokethwe, okusekelwe isikhathi eside, nokuthuthukiswa okuqhubekayo kochwepheshe emisebenzini engesekela ukufundisa nokufunda. NgokukaLeu (2004); u-Ono noFerreira (2010), uma kuthuthukiswa othisha, basuke benikezwa ithuba lokuba babe yizinjini zolwazi kubhekwa nezipiliyoni zabo. UMertens (2010) uthi othisha bazithathela mathupha ithuba lokubamba iqhaza ekuthuthukisweni kwabo ngokubonisana bebodwa ukuthi bangazethula kanjani

izifundo zembhalo yobuciko nokuthi babonisane ukuthi bazifeza kanjani ezinye izidingo zikathisha ekilasini.

UPayne (2018) uthi ukuze ukuthuthukiswa kothisha kube nomthelela omuhle ekusebenzeni kufanele kuhlenganise izingxenywe eziningi zokufundisa nokuqeqeshwa okuhlenganisa ukusebenza kanye nokwandisa isikhathi esengeziwe. INqubomgomo kaZwelonke Yokuhlolwa kweZikole (2001) iqhakambisa izingxenywe zokuhlola eziyi-9, ingxenywe ngayinye inenjongo yayo ehlukile, ingxenywe yesine yokuhlola ethinta ukuthuthukiswa kothisha, ibeka ukuthi izikole kanye noMnyango WezeMfundo kumele kuqinisekise ukuthi izinga lokufundisa nokufunda kanye nokuthuthukiswa kothisha kubekwa phambili (Department of Education, 2001). Lo mgomo uxhumanisa izinga lokufundisa nokufunda nokuthuthukiswa kothisha. Kubalulekile futhi kuyisidingo ukuthi othisha bahambele izinhlelo eziqhubekayo zokubathuthukisa ukuze bathuthukise ukusebenza kwabo kanjalo nezikole zabo. Ngakho-ke, othisha abafundisa imibhalo yobuciko kudingeka ukuba bahlale bezithuthukisa olwazini lwabo lwemibhalo ukuze bezoba nezindlela zokwethula izifundo ezihambisana nesikhathi sanamhlanje.

Ukulungiselela kothisha umsebenzi wokufundisa kuthathwa njengenselelo futhi ebucayi neholela ekutheni izizwe zikhule futhi zithuthuke emikhakheni eyehlukene (Boudersa, 2016). Imfundo ibaluleke kakhulu ekwakheni imiphakathi eqinile nethuthukile futhi uthisha ungomunye wezisebenzi eziyinhloko zokufeza lokho (Boudersa, 2016). Ngenxa yalezi zizathu kuhlale kuyisidingo esimqoka sezemfundo ukuthi othisha kufanele bathole ukuqeqeshwa okwanele kwezemfundo ukuze babe nolwazi olwanele futhi babe namakhono athuthukile okufundisa. Ukufunda kuyinqubo eshintshayo njengoba nolwazi kungeyona into emile. Ngalesi sizathu othisha abafundisa imibhalo yobuciko kufanele bathuthukiswe ukuze babe nokuzithemba uma bethula izifundo zabo.

UBoudersa (2016) uthi kuwo wonke amazanga omsebenzi wokufundisa, kuhlale kukhona isidingo sokuba uthisha afundise ngokuseqophelweni eliphezulu. Othisha abanolwazi nabaqalayo ukufundisa banesidingo sokuthuthukiswa kokufunda okuqhubekayo nokuthuthukiswa kwezobuchwepheshe okuhlinzekwa yizikole, noma bathuthukiswe yinoma yisiphi isikhungo esizimele noma esihlanganyelayo.

Lokhu kungabasiza ukuba bakhe futhi bazithuthukise emikhakheni eyahlukene yobungcweti, futhi lokho kuyosiza ukuba kuthuthuke izindlela zabo zokufundisa ekilasini (Boudersa, 2016). Ngakho-ke, ukuqeqeshwa kothisha kanye nezinhlelo zokuthuthukisa amakhono kuthathwa njengokubalulekile ekuthuthukisweni kwemisebenzi yothisha.

UGuskey (2009) uthi kunzima ukuthi izikole zithuthuke uma zingasebenzi ngokubambisana, kanjalo nokuthuthukiswa kothisha kuyinto ebalulekile nethuthukisa inqubekelaphambili yomsebenzi wokufundisa. UGuskey (2009) uqhubeka athi emlandweni wezemfundo ayikho inqubekelaphambili ephumelelayo ngaphandle kwemisebenzi ehlelwe kahle yokuthuthukisa amakhono aklanyelwe ukuthuthukisa amakhono olwazi lothisha. UDewey (2015) uchaza isipilliyoni njengolwazi noma amakhono atholwa ngothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ngokuzibandakanya emihlanganweni yokuthuthukisa othisha lapho abasuke becobelelana khona ngolwazi lwesifundo. UDewey (2015) uqhubeka ethi ukucobelelana ngolwazi kothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza kwenza ukuba bakwazi ukuzibambela mathupha emisebenzini yabo, baphinde bafunde ukusebenzisana nokubenza ukuba bafunde amakhono amasha futhi bathole nolwazi olusha abalusebenzisa emakilasini uma befundisa imibhalo yobuciko.

Uthisha wolimi kufanele kube ngumuntu ohlale ezithuthukisa ngokolwazi futhi asebenzisane nozakwabo ukuze bacobelelane ngezinguquko ezisuke zikhona esifundweni ngaleso sikhathi. Ngaleyo ndlela uthisha ngeke azazi izindlela ezintsha zokufundisa imibhalo yobuciko uma ezobambelela olwazini lwakhe lwakudala aluthola ngesikhathi esaqeqeshwa. UMnyango wezemfundo kumele uqinisekise ukuthi uhlela imihlangano lapho ucobelela khona othisha ngezinguquko ezikhona ekufundiseni ukuze abafundi bangafundiselwa ukuphasa nje kuphela kepha babe nolwazi oluyobasiza nasesimweni sempilo sangempela. Lokhu kugcizelelwa nguSanoto (2017) uma ethi ukuqeqeshwa emsebenzini kuhlomisa othisha ngamakhono nolwazi oludingekayo lokubhekana noshintsho ohlelweni lwezemfundo futhi kuvuselela ulwazi lwabo lokufundisa.

2.9 Izindlela zesimanje zokufundisa ezingasiza uma kufundiswa imibhalo yobuciko

UNtshangase (2022) uthi ukufundiswa kwemibhalo yobuciko ebangeni le-10 nele-11 olimini lokuqala lokwengeza kubucayi kakhulu futhi kubalulekile esikhathini somhlaba othuthukile kwezobucweshe. UNtshangase (2022) uqhubeka athi isu elisetshenziswa ngothisha uma befundisa imibhalo yobuciko lisesimweni sendlela abafundisa ngayo ngenkathi benikeza umongo nesimo. UNtshangase (2022) uthi isikhathi samanje sidinga ukuguquguquka okukhulu kokufundisa kanye nokulungiswa kabusha kwezindlela zokufundisa zakudala ezibukisa othisha bodwa njengabakhiqizi bolwazi nabafundi njengabasebenzisi bolwazi abanamawala. Lokhu kuveza ukuthi othisha kumele basebenzise izindlela zesimanje uma befundisa imibhalo yobuciko ukuze kube ngabafundi abangabakhiqizi bolwazi, uthisha agcwalisele lapho kushoda khona. Ukusetshenziswa kwalezi zindlela kwelekelela abafundi ukuba babe nokuzethemba uma bebhala imisebenzi yabo.

UNtshangase (2022) uthi esikhathini samanje othisha babhekene nohlobo olusha lwabafundi abasebenzisa kakhulu ezobuchwepheshe ukuze bazi kangcono umhlaba. UNtshangase (2022) uqhubeka athi kusemandleni ethu njengothisha ukuthi samukele izindlela ezintsha zokufundisa abafundi ukuze sikulungele ngokusezingeni eliphezulu nangokugcwele ukubhekana nezidingo zesikhathi samanje senguquko. USchleicher (2019) uthi othisha banikezwe umsebenzi wokuhlela kabusha ikharikhulamu futhi basebenzise izindlela namasu angavusa umuzwa wokuba nesibopho kothisha bakusasa ngoba amakhono nolwazi kufanele kubonise amazanga ethu afanayo njengomphakathi. USchwab (2017) uthi izindlela namasu ezisebenzisanayo uma zisetshenziswe ngempumelelo ekilasini, zingadala isikhala sokuthi othisha nabafundi besiZulu bakwazi ukuzulazula phakathi komzimba, ubuchwepheshe, nezimo zempilo kanjalo kwenze ukufunda nokufundisa kwesiZulu kuhambisane nezidingo zesikhathi samanje. UNtshangase (2022) ubeka ukuthi esimweni sekilasi, ukusebenzisana kusho ukuxhumana ngamazwi nokukhuluma phakathi kukathisha nabafundi noma phakathi kwabafundi bebodwa. UNtshangase (2022) uqhubeka athi ukusebenzisana phakathi kwabafundi nothisha kwenzeka kahle uma uthisha eqonda isifundo noma uma uthisha ehlose ukulandela imigomo eyisiqondiso sesifundo. Indlela yokusebenzisana yokufundisa nokufunda idinga ukuthi othisha nabafundi bazi kahle ukuthi yini indima yabo

futhi bavule imiqondo yabo ukuze bafinyelele emgomeni ofanayo, okungumthwalo wemfanelo ofanayo ekukhiqizeni ulwazi (Ntshangase, 2022). Ukufundisa kokusebenzisana kuphenya izindima ezechukahlukene zikathisha njengomsizi, umqeqeshi, umgqogquzeli, umfundi wesikhathi eside, umcwaningi, isazi sokusebenza ngengqondo, umhloli kanye nomzali ukuze aveze abafundi benze okusemandleni abo ekuzuzeni imiphumela efisekayo yesifundo (Musai, 2014).

UNtshangase (2022) uthi othisha kumele bazi ukuthi yingani besebenzisa indlela yokusebenzisana nokuthi isetshenziswa kanjani. USenthamarai (2018) uchaza ngokubaluleka kokufundisa ngokusebenzisa indlela yokusebenzisana nendlela yokufunda, kanje: amasu endlela yokusebenzisana ahlose ukukhuthaza ukucabanga ngokujula nokucabanga okucabangayo, amakhono okucwaninga nokuhlola azosiza abafundi ukuthi bathathe isinyathelo esiqondile ukuze bavikele, bathuthukise futhi bakhulumele impilo yabo neyabanye kanye nokuphepha. UNtshangase (2022) ubeka ukuthi, ukuze abafundi bafunde amakhono namagugu adingekayo esikhathini samanje sezinguquko, othisha kufanele babandakanye abafundi emisebenzini yasekilasini ngokubuza imibuzo eshukumisayo ukuze bavuse izingxoxo eziqinile.

Othisha kumele bakhuthaze izimpendulo ezihlukahlukene ngezikhathi zokubonisana, bakhe isimo esiyiqiniso esizothintana nabafundi emhlabeni wangempela noma kwabahlangabezana nakho, bangene olwazini lwabo nasemakhonweni angaphambilini, bavumele izinhlobonhlobo zezitayela zokufunda ezikhuthaza kokubili ukufunda komuntu ngamunye, nokuhambisana, nokuzivumelanisa nezimo, nokusha ekusebenziseni izinsiza zokufundisa ezihlukene ezihlanganisa ubuchwepheshe kanye nobuxhakaxhaka bemidiya (Ntshangase, 2022). Indlela yokufundisa ngokusebenzisana kanye nokufunda idinga othisha bayeke indlela ababefundiswa ngayo lapho besengabafundi besikole futhi babe namasu amasha ekusebenzeni kwabo. Indlela yokufundisa ngokusebenzisana ayifani nendlela yakudala yokufundisa lapho othisha babephoqelega ukufundisa okuqukethwe, indlela yokusebenzisana inika ukubaluleka okukhulu endleleni ulwazi olutholakala ngayo (Xhemajli, 2016).

UDoll et al. (2010) bathi imidiya yobuxhakaxhaka nobuchwepheshe ivumela abafundi besikhathi samanje sezinguquko ukuthi balalele, bazikhuthaze futhi bathole imiphumela engcono kakhulu futhi bazibekele imigomo yokufunda eyinselelo enkulu. Esikhathini sezinguquko lapho kusetshenziswa kakhulu ezobuchwepheshe, othisha kumele baqiniseke ukuthi bayazikhuthaza futhi bahambisana nezobuchwepheshe ukuze abafundi babo bangalahlekelwa umfutho (Ntshangase, 2022). Othisha kumele basebenzise izindlela ezintsha zokufundisa ezihambisana nelukuluku labafundi kanye nesifiso sokuthola ulwazi olwengeziwe ukuze bakhe isimo esivumayo esifanele ukufundisa nokufunda ngempumelelo (Darner, 2009; Kajee & Balfour, 2011).

U-Enkthur noYamamoto (2017) bathi inhloso yokufundisa isiZulu kusetshenziswa indlela yokusebenzisana kanye nolimi lokufunda igxile kuthiyori eguquguqukayo, ewukulungiselela othisha nabafundi besiZulu abangabasebenzi ababalulekile emphakathini, hhayi nje kuphela endaweni kodwa nabaxhumene nomhlaba wonke futhi abanolwazi ngezindaba zomhlaba jikelele nezendawo, abanekhono elanele lokubhekana nezindaba ezehlukene ngokwemibono nangezinhloko ezehlukene, basebenzise ukufunda kwabo ezindaweni nezimo ezihlukahlukene. UKegan (2009) uthi ulwazi olungenayo inguquko alwanele, ngoba asikho isidingo sokugxisha abafundi ngenqwaba yolwazi esikhundleni sokwandisa imigodlagodla yabo ukuze bakwazi ukuzulazula emikhakheni eyahlukene yokuxazulula izinkinga futhi balethe ushintsho emiphakathini yabo. UNtshangase (2022) ubeka ukuthi esikhathini samanje othisha bayakhuthazwa ukuba basebenzise indlela yokufunda exubile, eyobuso nobuso noma bafundise ngokusezingeni eliphezulu. Izindlela zokusebenzisana kanye namasu okufundisa uma zisetshenziswe kahle ekilasini, zingadala isikhala sokuthi othisha nabafundi besiZulu bakwazi ukuzulazula phakathi kwengxenye ebonakalayo, eyobuxhakaxhaka kanye nebhayoloji (Schwab, 2017). Ukusebenzisa indlela yokufunda exubile kuqinisekisa ukuthi ukusebenzisana phakathi kothisha nabafundi, naphakathi kwabafundi bebodwa kungaqali kuphele ekilasini kodwa kuqhubekela nangaphandle kwekilasi (Ntshangase, 2022).

Ziningi izindlela zokufundisa, nokho kukhona lezo ezilokhu ziqhamukile emibhalweni eyahlukene. Ngezansi ngichaza izindlela zokufundisa ezivela kaningana emibhalweni

engiyifundile.

2.9.5 Izindlela zokufundisa ezithuthukisa amakhono okulalela nokukhuluma uma kufundiswa imibhalo yobuciko

Ngaphansi kwalesi sihlokwana ngethule izindlela zokufundisa ezithuthukisa amakhono okulalela nokukhuluma uma kufundiswa imibhalo yobuciko ekufundiseni isiZulu uLimi Lokuqala Lokwengeza kubafundi bebanga le-10 nele-11. Izindlela ezithuthukisa amakhono okulalela nokukhuluma ziphakathi kwezinye zezinto ezisiza othisha ekutheni bawafundise ngendlela lawa makhono. Lezi zindlela sezake zatholwa ngothisha kanye nabacwaningi abaningi njengeziwusizo ekufundiseni ulimi lokuqala lokwengeza. NgokukaNkosi (2011), ukusebenzisa ngempumelelo kwanoma iyiphi indlela yokufundisa ulimi kuncike ekutheni oyisebenzisayo uyisebenzisa kanjani. UZungu noPillay (2010) bathi othisha abafundisa ulimi kudingeka basebenzise izindlela ezahlukene zokufundisa ukuze abafundi basithokozele isifundo sabo.

Kungumsebenzi kathisha ukuba athuthukise amakhono okulalela nokukhuluma uma kufundwa imibhalo yobuciko. UMswele (2012) uthi imibhalo enhlobonhlobo yiyona ecija abafundi emakhonweni olimi. UTopper (2012) uthi ukuphendula imibuzo akulula, kudinga abafundi bafunde ikhono lokulalela. UBengu (2019) uthi kubalulekile ukuba othisha bafundise ikhono lokulalela uma kufundwa imibhalo yobuciko njengoba ukulalela kungumgogodla wokuncela ulwazi. Uma umfundi elalela umbhalo uqala akhe isithombe nomqondo ngokufundwayo nangokusebenzisa ulwazi olufundiwe (Bengu, 2019). UMadlala (2013) uthi ukulalela kungumgogodla wazo zonke izifundo. Ikhono lokulalela ngokuhlolisisa lenza umfundi akwazi ukubona amagugu nezimo ezibhalwe embhalweni. UMadlala (2013) uqhubeka athi ikhono lokulalela lizala ikhono lokuncoma nokwakha isithombe ngobekulalelwe. Ukulalela kwakha ulwazi engqondweni kucije ingqondo ukuba ikwazi ukuhlolisisa ulwazi, yengeze ngaphezu kolwazi olutholakele kobekulalelwe (Madlala, 2013). UBengu (2019) uthi ukukhuluma yikhono elifundwayo, akekho umuntu ozalwa eyisiqengqo sokukhuluma. Ngakho-ke, kumele othisha balicije leli khono ukuze abafundi bathuthuke ekucabangeni ngoba umuntu uqale acabange ngaphambi kokuba akhulume. UNgwenya (2010) uthi uma kukhulunywa noma kwethulwa indaba abanye abafundi bafuna ukwethula ingcwenga yenkulumo. Le nkulumo yohlobo oluphezulu

bayifundiswa nguthisha ecija ikhono lokukhuluma (Ngwenya, 2010).

2.9.5.1 Indlela yokucabanga masishane

NgokukaNtshangase (2022), ukubaluleka kokuxoxisana emakilasini emibhalo yobuciko kuyindlela ebalulekile yokufundisa othisha besiZulu abangayisebenzisa ukuvuselela amandla engqondo yomfundi esikhathini samanje sezinguquko. UKohn, Paulus noChoi (2011); uRitter noMostert (2018) bathi ucwaningo lukhombisa ukuthi ukuphindaphinda ngokuqonda kwabantu ngabanye noma ngamaqembu kungaba negalelo elihle ekukhiqizeni iqoqo elikhulu lemibono. UNtshangase (2022) uqhubeka athi indlela yokucabanga masishane iguqula ukufunda ngokunikeza abafundi amandla okusebenzisa ubuhlakani babo ekuxazululeni izinkinga. UNojiyeza (2013) uthi indlela yokucabanga masishane ingenye yezindlela zokufundisa imibhalo yobuciko lapho kumenywa khona abafundi ukuthi nabo bathule ngokubambisana amaphuzu aseka okubhaliwe, abhalwe phansi ngaphandle kokuphikisana. UNojiyeza (2013) uqhubeka athi lawa maphuzu kumele avumelane amanye aphikisane nokushiwo embhalweni. Kumele kunqunywe isikhathi sokwenza lokhu. Ekugcineni amaphuzu kumele ahlungwe ngokukhetha lawo ahambelana nombhalo ngokuwuvuna nangokuwuphikisa (Nojiyeza, 2013)

2.9.5.2 Indlela yokusebenzisa izingxoxo

Indlela yokufundisa ngezingxoxo iyindlela esebenzayo yobungcweti yokufundisa engasetshenziswa ukukhuthaza nokuzibandakanya kwabafundi namakhonsepthe afundwa ekilasini (Huang, 2005; Weaver & Qi, 2005; Omatseye, 2007; Hackling et al., 2011). Ukusebenzisa izingxoxo zamaqembu ngendlela yobuciko neyokufundisa kusebenza kahle ekukhuthazeni ukufunda ngamaqoqo kanye nemibono eholwa ngabafundi nezinhlelo eziveza imiphumela engcono yokusebenza futhi kukhuthaza ukubamba iqhaza elinomdlandla, ukuzethemba kanye nezimfanelo zobuholi kubafundi (Perkins & Saris, 2001; Yoder & Hochevar, 2005). Izingxoxo zingasetshenziswa esimweni sokufunda ulimi futhi abafundi bangasebenzisa izinkundla zobuxhakaxhaka njengezingxoxo zamaqembu ku*Facebook* noma ku*WhatsApp* kanye nakumakilabhu amakhathuni, babuyekeze ukwethulwa kanye nokuzibandakanya kwamakhonsepthe afundwayo.

2.9.5.3 Indlela yokucula amaculo

UMejzini (2016) uthi le indlela eyokufundisa ngokuthi kuculwe amaculo ifundiswa ngobungcweti ekufundiseni ulimi, ihlonzwe njengesebenza kahle hhayi ngoba abafundi bethanda umculo kodwa ngoba umculo uyisikhuthazi esinamandla sokuzibandakanya kwabafundi ngokunembayo ngoba ukhuluma emizweni yabo ngqo ube uvumela ukuthi basebenzise imiqondo yabo ukuwuhlaziya babone nemiphumela. UMejzini (2016) uqhubeka athi indlela yokusebenzisa umculo uma kufundiswa imibhalo yobuciko ihlukaniseka izingxenye ezimbili. Eyokuqala: ukuthuthukisa ukuxhumana nobuciko bokuqamba imibhalo kubafundi. Eyesibili yilapho abafundi kulindeleke ukuba bacule iculo, izinze enjulalwazini yokuziphatha.

Injulalwazi yokuziphatha ihlaziya ukuziphatha kwabafundi lapho belingisa imisindo yolimi ngokunyakaza komzimba ukuze bakwazi ukuxhumana ngokozwelo, ngokwengqondo nomyalezo odluliswayo (Mejzini, 2016). UDzanic noPejic (2016) basichazela ngesingakuzuzwa uma sisebenzisa umculo njengesu lokufundisa uma bethi, amaculo angaba nomthelela omkhulu kubafundi ngenxa yezimpawu zawo ezihlukene futhi angase axhumane nolimi ngezindlela eziningi ezahlukene. UDzanic noPejic (2016) baqhubeka bathi ukucula kusiza ukuzijwayeza ikhono lokulalela, ukuphimisa amagama nezinkulumo futhi uzijwayeze ukuphimisela kwakho, futhi uma abafundi bedansa bebe becula kuxhumanisa ulimi nokuthinta komzimba kanye nokunyakaza. Ukwenza abafundi balungele ukuba bamukele amaculo kusiza othisha ukuthi bawafake njengomkhuba wabo wasekilasini futhi bakhe isimo esijabulisayo nesikhuthazayo.

2.9.5.4 Indlela yokulingisa

USavela (2009) uthi indlela yokulingisa iyindlela esiza abafundi ukuba basebenzise ikhono labo lokukhuluma, bafunde impilo yangempela ngalokho abakufunda emisebenzini yabo yokulingisa. Isifundo sokulingisa sihlala unomphela emiqondweni yabafundi futhi sithuthukisa amakhono abo okuxhumana njengokuqophisana ngamaphuzu, ukuhlela imibono, izingxoxo zamaqembu, ukuhumusha, nokucacisa izincazelo (Zhang, 2010). USamantaray (2014) uthi indlela yokulingisa iyindlela enhle yokufundisa ikhono lokukhuluma ngaphansi kweso eliphephile likathisha. Le ndlela inikeza abafundi ithuba lokuzijwayeza ukusebenzisa ulimi oluqondile ngaphambi kokuba

benze izingxoxo emiphakathini abakhula kuyona (Samantaray, 2014).

URojas noVillafuerte (2018) babeka ukuthi le ndlela ibasebenzela bobabili, uthisha nomfundi njengoba abafundi abahlakaniphile bekhuphula ikhono lokuchaza inqubo kubafundi ababuthakathaka ezifundweni futhi inqubo ibagcina ibalungiselela umphakathi ngokukhathalela abanye. Ngakho-ke, ukulingisa njengendlela yokufunda kukhuthaza bonke abafundi ukuthi babambe iqhaza ngenkuthalo ohlelweni lokufunda ukwandisa amathuba abo okuzuza imiphumela abayifisayo (Laguador, 2014).

2.9.5.5 Indlela yokuxoxa indaba

UMokhtar, Halim noKamarulzaman (2011) bathi ukuxoxa indaba kuyindlela yokufundisa engadingi ukusebenzisa izinto zikanokusho noma izinsizakufundisa eziphambili. UNyathikazi (2014) uthi ukuba nolwazi lokubeka inkulumo ngendlela efanele kuvimba ukungaqondakali kwenkulumo, kugqugquzela ubunye kubuye kudale namathuba amaningi okwakha ukuxhumana nabantu esihlangabezana nabo ezimpilweni zethu zemihla ngemihla. UNyathikazi (2014) uqhubeka athi abafundi baye bacabange ukuthi ukukhuluma ulimi kwenziwa ukufundwa kolimi kanti empeleni ukukwazi ukusebenzisa ulimi kuyindlela eqhubekayo yokufunda ulimi. UNgwenya (2010) uthi ngokuxoxa indaba abafundi bathola ithuba lokulungisa lapho konakele khona olimini. UNgwenya (2010) uqhubeka athi ngokuxoxa indaba abanye abafundi bathola ithuba lokuba bahlele izimpendulo zabo, bakhiphe konke okungalungile okungadala umonakalo olimini lwesiZulu. Uma abafundi bexoxa indaba baye bazame ngokusemandleni ukunika othisha izimpendulo ezigculisayo baphinde bagweme amaphutha angadala umonakalo olimini lwesiZulu (Ngwenya, 2010).

Ngokuxoxa indaba, abafundi bafunda ikhono lokufunda nekhono lokufunda ngokuqondisisa (Mokhtar et al., 2011). Ukuxoxa indaba kugqugquzela abafundi ukuhlola, ukuvezwa kwabo futhi kukhulisa ikhono labafundi lokukhuluma, imizwa nemicabango ngendlela ecacile (Mokhtar et al., 2011). Abafundi abafunda isiZulu bazuza amakhono amane ngokusetshenziswa kwale ndlela yokufundisa: ikhono lokufunda, ikhono lokubhala, ikhono lokukhuluma kanye nekhono lokulalela (Mokhtar et al., 2011).

2.9.6 Izindlela zokufundisa amakhono okuhlaziya imibhalo yobuciko

UVethamani (2014) uchaza izindlela zokufundisa amakhono okuhlaziya imibhalo yobuciko njengezindlela zokuqagela ezibhekene nesimo solimi kanye nokufunda nokufundisa. UVethamani (2014) uqhubeka athi izindlela zokufundisa amakhono okufundisa imibhalo yobuciko ngokuba ube nolwazi olunzulu ngezimiso zenjulalwazi mayelana nesimo solimi, uhlobo lokufunda ulimi kanye nokusetshenziswa kwamalungiselelo okufundisa. UHwang no-Embi (2007) baphawula ukuthi ukubaluleka kwamakhono okufundisa kusiza ukunikeza umgogodla noma ukulandelana kwemisebenzi okufanele isetshenziswe uma kufikwa emisebenzini okufanele yenziwe. NgokukaVethamani (2014), izindlela ezilandelayo zisemqoka ekufundiseni imibhalo yobuciko: indlela esekelwe olimini, indlela yokuchaza, indlela esekelwe olwazini, indlela yokuzindla ngokucabanga, indlela yokufundisa izimiso zokuziphatha kanye nendlela yokuhlaziya amakhono.

2.9.6.1 Indlela esekelwe olimini

NgokukaChoudhary (2016), indlela esekelwe olimini igcizelela ukuqwashisa ngemibhalo yobuciko, futhi iyisisekelo sabafundi bolimi. UChoudhary (2016) uqhubeka athi le ndlela isiza abafundi ukuba baphendule ngendlela efanele futhi babe nolwazi ngemibhalo yobuciko futhi ithathwa njengefinyelela kubafundi bolimi. Indlela esekelwe olimini ihlanganisa imisebenzi eyahlukene yokufundisa ngolimi, okuhlanganisa ukuxoxisana ukuze kuvuleke ulwazi olungemuva nokwenza izibikezelo, ukubhala kabusha iziphetho zezindaba noma ukufingqa iziqephu kusetshenziswa izinqubo ezivaliwe ukuze kwakhiwe izincazelo zamagama, kanye nokuhlanganisa ukufunda ama*jigsaw* ukuze kuvunyelwe abafundi ukuthi bahlanganyele nabanye, futhi bahlanganyele uma kwenziwa izinkulumo mpikiswano (Choudhary, 2016).

Ngakho-ke, imibhalo yobuciko iyindlela enhle yokuthuthukisa ikhono lokucabanga ngokujula okuholela ekuthuthukisweni kwekhono lokusebenzisana uma kufundwa ulimi, ukubambisana, ukuxoxisana nokufunda ngokubambisana. Kule ndlela uthisha akumele abambe iqhaza ngokuchazela abafundi umbhalo wobuciko kodwa kufanele achaze amagama anzima nemigomo yobuchwepheshe, ukuhlinzeka nokulungiselela izinqubo zasekilasini, futhi kumele angenelele noma yinini uma kunesidingo ukuze akhuthaze

abafundi (Choudhary, 2016).

Indlela esekelwe olimini iphendula izidingo zabafundi bolimi, abafundi bathola ikhono namasu okwenza kube lula ukufinyelela emibhalweni futhi bathuthukisa ukuzwela ezinhlotsheni ezahlukene zemibhalo, yenza bathande iziqeshana zemibhalo yobuciko ehlobene nempilo yabo (Choudhary, 2016). Ngaphezu kwalokho le ndlela ihlangabezana nezidingo zabafundi ekufundeni ulimi kangcono, yenza abafundi baxhumane ngesiZulu ukuthuthukisa nokuncintisana ngolimi, ukuvumbulula amakhono abalulekile okusebenza ngamaqoqo iphinde yenze nokuthi abafundi bakhuthele (Choudhary, 2016). UChoudhary (2016) uqhubeka athi othisha abanengi bavumelana ngokuthi indlela esekelwe olimini ikhuthaza, abafundi ukuba bakwazi ukumelana nokubhaliwe, ithuthukisa injabulo yabafundi kanye nentshisekelo yokufunda imibhalo yobuciko, ithuthukisa ukuzimela nokufunda isiZulu.

UKeong (2007) uthi le ndlela ihlobene kakhulu nemodeli yolimi, lapho imibhalo yobuciko ibonakala njengendlela yokusiza abafundi ukuthi bathuthukise amakhono olimi. Lokhu kwenziwa ngokubanikeza ulimi okuqondiswe kulo nokubaxhumanisa namagama aqondene ngqo kanye nezinye izinto eziphathelene nolimi (Choudhary, 2016). Inhlosongqangi yale ndlela ngokusebenzisa imibhalo yobuciko njengomthombo okhuthaza imisebenzi yolimi. Ngokusetshenziswa kwendlela esekelwe olimini kugxilwe kakhulu ekuthuthukiseni abafundi, kanye nokuqwashisa ngolimi kubafundi (Keong, 2007). Le ndlela ibhekisa ifonoloji, igrafoloji, isemantekisi, ulimi lwezigodi, irejista kanye nomyalezo otholakala emibhalweni (Keong, 2007).

2.9.6.2 Indlela yokuchaza

UDivsar (2014) uthi le ndlela ingukuchaza amagama futhi iguqule umbhalo ube solimini olulula noma kusetshenziswe olunye ulimi ukuwuhumusha. UDivsar (2014) uqhubeka athi othisha basebenzisa amagama alula noma imisho eqondakala kalula ukwenza ukuba imibhalo iqondeke kahle othisha. UHwang no-Embi bathi le ndlela igxile kothisha futhi ayibenzi abafundi ukuba bathokozele umsebenzi wasekilasini. NgokukaHwang no-Embi (2007), le ndlela ibhekana nencazelo engaphezulu yethekisthi, iqinisekisa ukuthi ivumele othisha basebenzise amagama alula nezakhiwo zemisho uma eqhathaniswa nalawo

alukhuni kakhulu ematheksthini futhi kwesinye isikhathi angahunyushelwa ezilimini zabo. Le ndlela ifanele abasaluqalayo ulimi njengoba isebenza njengesitebhisi ekwakhiweni kwezincazelo ezisekuqaleni komsebenzi wababhali (Hwang & Embi, 2007).

2.9.6.3 Indlela esekelwe olwazini

UThunnithet (2011) uthi indlela esekelwe olwazini inikeza abafundi ulwazi olunzulu ngabakufundayo. UVethamani (2010) uthi le ndlela isekelwe olwazini futhi idinga igalelo elikhulu elivela kuthisha. UThunnithet (2011) uqhubeka ethi le ndlela igxile kothisha. Ngakho-ke, iphoqelela ukuba othisha babe negalelo elikhulu ekucobeleleni abafundi ngolwazi lokuqukethwe uma kufundwa imibhalo yobuciko, ezepolitiki kanye namasiko. Ulwazi lwemibhalo yobuciko lulethwa njengomthombo wolwazi kubafundi (Rashid et al., 2010). Le ndlela ihlanganisa ukufunda ngokugxeka noma kunikwe izincazelo iphinde ilekelele ekuhloleni umsebenzi wabafundi (Hwang & Embi, 2007).

Ukufundwa kwemibhalo yobuciko kusetshenziswa le ndlela kuchazwa njengento elula enobuhle ehlukaniwe nenikezwe ifilosofi yamandla olwazi, isiko, isimilo kanye nobuntu (Subramaniam, 2007). Le ndlela ibandakanya amakhonsepthe abucayi, izimiso zemibhalo yobuciko kanye nolimi oluqinile futhi abafundi kumele bakwazi ukusebenzisa amatemu asetshenzisiwe namakhonsepthe ekukhulumeni nasekubhaleni emibhalweni yobuciko. Le ndlela isekelwe olwazini, iyindlela yokufundisa ulwazi ngemibhalo yobuciko lapho imibhalo yobuciko ibonakala njengendlela yokunikeza umthombo wolwazi (Vethamani, 2010).

2.9.6.4 Indlela yokuzindla ngokucabanga

NgokukaRashid et al. (2010), le ndlela igqugquzela abafundi ukuba babuke okwenzeka emibhalweni yobuciko kubasize ukuba bakhe umqondo ngabakubona kwenzeka kubantu abasondelene nabo nangokwenzeka ezimpilweni zabo. URashid et al. (2010) baqhubeka bathi le ndlela igqugquzela abafundi ukuba bayamanise abakufundayo nokwenzeka esimweni sempilo yabo sangempela. Le ndlela ibandakanya umuntu ngamunye embhalweni wobuciko njengoba ukugcwaliseka komuntu ngokuphelele kanye nenjabulo kuhrangatshezwa ngenkathi kuthuthukiswa ulimi ezincwadini zemibhalo yobuciko (Divsar,

2014). UVethamani (2010) uthi le ndlela ihlotshaniswa nokukhula komuntu ngokuphelele futhi ihlose ukunxenxa izimpendulo zabantu kanye nokukhuthaza ukukhula kwabafundi olimini.

USanoto (2017) uthi ngendlela yokuzindla ngokucabanga uthisha ulekelela abafundi ukuba bathole incazelo ephelele ngesiqeshana sombhalo, kodwa ayigunyazi ukuthi uthisha anikeze izincazelo ngaphandle uma egcwalisela kokushiwo abafundi. Ngokwale ndlela yokufundisa, uthisha uqala ukuhlaziya umbhalo esusela kokushiwo ngabafundi ngalowo mbhalo (Sanoto, 2017). Othisha abanothando lwemibhalo yobuciko baye bakhombise ukuthi umbhalo bayawuqondisisa bese babelana nabafundi ngemibono elekelela ukuba imibhalo ihlaziye. Indlela yokuzindla ngokucabanga iyindlela yokutshela elekelela abafundi ukuba bacabange ngokujula uma kufundwa imibhalo yobuciko (Hismanoglu, 2005).

USanoto (2017) uthi imibhalo yobuciko inezincazelo ezivulelekile. Lokhu kusho ukuthi singasifunda isiqeshana sombhalo wobuciko sithole izincazelo ezihlukene kodwa okubalulekile ukuthi sikwazi ukwesekela lokhu esikufundile. USanoto (2017) ugcizelela ukuthi le ndlela iphoqa ukuba umfundi ahlale eyamanisa impendulo yakhe nalokho akufunde endabeni. USanoto (2017) uqhubeka athi uma abafundi besekela izincazelo zabo ngalokho abakufundile amakhono abo okuhlaziya ayathuthuka nezingxoxo zabo zifinyelele ezingeni eliphezulu esifundweni semibhalo yobuciko. Ngakho-ke, kubalulekile ukuba abafundi banikwe ithuba lokusebenzisana ngesikhathi kufundwa imibhalo ukuze bakwazi ukubeka imibono yabo futhi bashintshisane ngolwazi ngoba bahlaziya imibhalo ngezindlela ezihlukene.

Uma othisha besebenzisa le ndlela ekufundiseni, ngesikhathi behlela imisebenzi ezokwenziwa ekilasini kufanele basebenzise amasu ahlukehukene ngaso sonke isikhathi ukuze ukusetshenziswa kwale ndlela kube yimpumelelo: bangasebenzisa isu lokuchaza, ukuhumusha, ukwahlulela, ukuzibandakanya kanye nokuxhumanisa (Sanoto, 2017). Uma abafundi befunda imibhalo yobuciko bavama ukuzihlanganisa nayo futhi bashintshe imibono yabo ngezenzo ezenziwa ngabalingiswa (Sanoto, 2017). Ngesikhathi abafundi, bexhumana nombhalo wobuciko, babekeka endaweni ebona bakwazi ukuchaza,

ukuxhumana, ukwahlulela izindikimba noma amakhonsepthe avela embhalweni (Sanoto, 2017). UVethamani (2010) uthi le ndlela ilekelela abafundi ukuba bakwazi ukuhlaziya imibhalo yobuciko. UVethamani (2010) uqhubeka athi nakuba abafundi bekhuthazwa ukuthi bahlale imibhalo eyahlukene, ukuhumusha kwabo kufanele kuhambisane nombhalo. Le ndlela ikhuthaza ibuye igqugquzele abafundi ukuba bafunde ngokwenza ukuxhumana phakathi kwezindikimba zemibhalo efundwayo nesimo sempilo yabo (Vethamani, 2010).

2.9.6.5 Indlela yokufundisa izimiso zokuziphatha

Indlela yokufundisa izimiso zokuziphatha ifuna abafundi bafune izimiso zokuziphatha engqikithini yombhalo ngesikhathi befunda (Rashid et al., 2020). Le ndlela isiza abafundi ukuba baqaphele izinkolelo zabo zokuziphatha futhi babone ukuthi yiziphi ezingabasiza ekufundeni kwabo (Rashid et al., 2020). Abafundi kudingeka ukuba bacabange ngaphezu kombhalo abawufundayo ukuze bathole indlela yokuziphatha (Divsar, 2014). Le ndlela isiza othisha balekelele abafundi ukuba bazithole ukuthi bangobani, bakwazi ukuziqonda ngokubheka okwenzeka emibhalweni bese bekuyamanisa nokwenzeka ezimweni zabo zempilo (Lim & Omar, 2007). NgokukaHwang, no-Embi (2007) lena yindlela yokufundisa ehlanganisa izimiso zokuziphatha nezekharikhulamu. UHwang no-Embi (2007) baqhubeka bethi inhloso yale ndlela ukuthola izimiso zokuziphatha ngenkathi ufunda imibhalo ethile yobuciko.

2.9.6.6 Indlela yokuhlaziya amakhono

UThunnithet (2011) uthi le ndlela ibandakanya ukuhlaziywa kwemibhalo kanye nokuhlaziywa kolimi. Le ndlela yenzelwe abafundi ukuba bathokozele futhi baqonde imibhalo yobuciko ngendlela ejulile. Ngokusebenzisa le ndlela, abafundi bakwazi ukuhlaziya imibhalo yobuciko futhi bayihumushe ngendlela efanele bese bethuthuka nasolwazini lolimi (Thunnithet, 2011). Indlela yokuhlaziya amakhono isiza abafundi ukuba bahlaziye ulimi olusetshenziswe eziqeshaneni abazifunda emibhalweni yobuciko (Aydin, 2013). U-Aydin (2013) uthi lendlela igxile kubafundi.

URankhambe (2019) uthi le indlela ithathwa njengolimi olusetshenziswayo kanye nokufundiswa ngayo imibhalo yobuciko, ingathathwa njengendlela esetshenziswayo

njengoba abafundi befundiswa ngayo ukuhumusha noma ukuhlaziya imibhalo. NgokukaRankhambe (2019), indlela yokuhlaziya amakhono iyigatsha lezilimi elibhekene nocwaningo lwezinhlobonhlobo zolimi, izakhiwo zalo, izimiso zokuzikhethela, inkulumompendulwano, iphimbo, ubude nerejista. UVerma (2015) uthi le ndlela ihlanganisa ukufundwa kwezincwadi ngokuphambene nezindlela zendabuko zokukhumbula kanye nokwenza kabusha.

URankhambe (2019) ugcizelela ukuthi le ndlela inikeza isisekelo esinenhloso yokuchazwa kombhalo wobuciko. Isebenza njengethuluzi lesayensi futhi ilungisa amazinga athile lapho abafundi bengahlola khona izingxenye zemibhalo yobuciko (Rankhambe, 2019). NgokukaRankhambe (2019), abafundi bakha izihlawumbiseli zabo ezizenze emaqinisweni athile ahlobene nemibhalo ethize futhi lokho kubenza bafinyelele ekuhumusheni nasekutholeni ulwazi olusha. URankhambe (2019) uqhubeka athi le ndlela izama ukusungula izimiso ezikwazi ukuchaza ukukhetha okuthile okwenziwa abantu ngabanye nangamaqembu omphakathi ekusebenziseni kwabo ulimi, njengokuhlalisana kwabantu, ukukhiqizwa nokwamukela izincazelo, ukuhlaziya kanye nokugxeka imibhalo. URankhambe (2019) uthi izakhi zale ndlela zihlanganisa ukusetshenziswa kwezingxoxo, okuhlangansa ukuphimisela kwezifunda kanye nolimi lwezogodi, ulimi oluchazayo, ukusetshenziswa kohlelo lolimi, njengenkulumo ngqo nenkulumo mbiko, ukwabiwa kobude bemisho kanye nokusetshenziswa kwerejista yolimi oluthile. Inhloso yokusebenzisa le ndlela ukuveza imibhalo njengengxenye yokuxhumana (Rankhambe, 2019).

Indlela yokuhlaziya amakhono ithuthukisa inqubo yokuhumusha kubafundi kunokubenza bancike ezincazelweni ezishiwo nguthisha (Rankhambe, 2019). UVerma (2015) uthi inzuzo yokusebenzisa indlela yokuhlaziya amakhono ngokuthi othisha baba ngamafasilithetha nakuba imibhalo nabafundi kuba yizakhi ezivelele zocwaningo noma ukuhlaziya okunikeza imiphumela emisha.

2.10 Amasu okufundisa imibhalo yobuciko

Amasu okufundisa imibhalo yobuciko anjengohlobo lwemigomo esetshenziselwa ukufundisa (Williams, 2007). Ngakho-ke, kumele akhethwe ngokukhulu ukucophelela uma ezosetshenziswa egunjini lokufundela. UWilliams (2007) uthi kusemqoka ukuba emakilasini lapho kufundiswa khona imibhalo yobuciko uthisha akhethe amasu okufundisa afanele izingane zakhe ukuze kuthuthukiswe ikhono lokucabanga ngokujula kubafundi. UWilliams (2007) uthi ngenxa yokuthi izingane azifani, yileyo naleyo ngane yehlukile kwenye, uthisha kumele abheke lapho ekhetha amasu okufundisa imibhalo yobuciko ukuze aqinisekise ukuthi ayahambisana nezidingo zazo.

Njengoba kunamasu amaningi ahlukeni asetshenziswa ekufundiseni abafundi imibhalo yobuciko, okubalulekile ukuba into emqoka igcinwe isemqoka. Lokhu kusho ukuthi into emqoka ukusiza abafundi ukuba bakwazi ukucabanga ngokujula uma befunda imibhalo yobuciko. UDuffy (2009) uthi, ukuchaza izindlela namasu okufundisa akukhona okusemqoka ekufundiseni kodwa into esemqoka kumele igcinwe isemqoka. Lokhu kusho ukuthi into esemqoka uma kufundiswa abafundi akukhona ukuba kuchazwe izindlela namasu okufundisa, kodwa okusemqoka ukuba ingane isizwe uma kufundwa ukuze ingasaleli emuva kunezinye.

2.10.1 Ukusebenza komfundi ngayedwana

UMeyer (2008) uchaza ukusebenza komfundi ngayedwana njengokufunda okulawulwa ngabafundi lapho beqonda khona ukufunda kwabo, begqugquzelwa ukuba bazibophezele ekufundeni kwabo ngokusebenzisana nothisha ukuhlela indawo yabo yokufunda. NgokukaSusanti (2017), ukusebenza komfundi ngayedwana kwenzeka uma imisebenzi yokufunda yenziwa ngabafundi ngenkululeko yabo yokunquma nokuphatha izinto zabo zokufunda, indawo, isikhathi ifuthi basebenzise izinhlobohlobo zezinsizakufunda ezidingekayo. UBroad (2006) uthi ukusebenza komfundi ngayedwana kuyisenzo lapho umfundi ebamba iqhaza elibonakalayo ekufundeni kwakhe. Ngenqubo yokufunda komfundi ngayedwana abafundi bathola ithuba nezinsiza zokwakha ulwazi lwabo ukuze bathole ukuqonda okujulile, futhi ekugcineni bakwazi ukuzithuthukisa babe ngabafundi abaseqophelweni eliphezulu (Broad, 2006). U-Anderson (2007) uthi

ukusebenza komfundi ngayedwana yisenzo somfundi okukhuthalele ukufunda kwakhe. Leli lisu lisiza ukuba abafundi bakwazi ukuzibekela izinjongo zokufunda, bacinge izinsizakufunda bese bekala imiphumela yokufunda ngokusekelwe emisebenzini yokufunda abayenzile (Anderson, 2007). Lokhu kwenza abafundi bathathe isibopho ngemfundo yabo njengenhloso yokufunda (Boud, 2012).

UCrooks no-Ellis (2001) bathi abafundi abasebenza ngabodwana banomthwalo wokuhlonza izidingo zabo zokufunda, ukunquma indlela yokuhlola imiphumela yokufunda kanye nokuhlonza izinsizakufunda. Ukusebenzisa leli lisu kwenza abafundi baqaphele ukufunda kwabo emakilasini (Crooks & Ellis, 2001). UCrooks no-Ellis (2001) bathi ukusebenza komfundi ngayedwana kuveza amathuba okuba abafundi babone inhloso yokufunda, izinsizakufunda kanye nemisebenzi efundwayo bebheka ngokwezidingo zabo, abafundi bathatha izinyathelo ukunquma ukuthi kuphi, nini nokuthi kufanele bafunde kanjani. UCrooks no-Ellis (2001) bathi abafundi basebenzisa leli lisu ukwelekelela imisebenzi yabo yokufunda. Ukusebenza komfundi ngayedwana kwenza abafundi bakwazi ukukhetha amakhono abafisa ukugxila kuwo, uhlobo lwemisebenzi yasekilasini abangayenza kanye nesikhathi abangasichitha benza leyo misebenzi (Crooks & Ellis, 2001).

UGill noHalim (2007) bathi ukusebenza komfundi ngayedwana kuhlose ukuthuthukisa abafundi abanekhono, abakwazi ukuzikhuthaza, abanokuzethemba nokucabanga okuguququkayo futhi abanokuzinikela ngothando ezintweni abazenzayo nabazimisele ukuzibambela mathupha emfundweni yabo. UGill noHalim (2007) baqhubeka bethi ukwakha isiko lokuzimela kwenza abafundi bakwazi ukufuna ukubaluleka noma bafune inhloso yohlelo lwesifundo futhi bafune ukuvelela emakilasini kanye nasemphakathini imbala. Ukusebenza komfundi ngayedwana kulekelela ukuba abafundi baqeqesheke ukuba bakwazi ukubhekana nesimo sempilo (Gill & Halim, 2007). Isu lokusebenza komfundi ngayedwana liyinqubo egxile kumfundi nelinenjongo yokuvumela ukuzimela okukhulu kwabafundi ukuze benze izinqumo ekufundeni kwabo (Gill & Halim, 2007). Ukufunda komfundi ngayedwana kuvumela abafundi ukuba baqondise ukufunda kwabo futhi benze amaphutha, lokhu kubaholela emazingeni ahlukene empumelelo kuphinde kwenze othisha bakwazi ukubhekana nezidingo ezahlukene zokufunda kube kunikeza

abafundi ithuba lokuzinikeza inselelo ekufundeni kwabo (Gill & Halim, 2007).

UGill noHalim (2007) bathi inkululeko enkulu enikezwa abafundi ibavumela ukuba bacabange ngemibono, okwenza ukufunda okujulile futhi kwakha umdlandla kanye nesifiso sokufunda nokuxazulula izinkinga. Ukufunda kwabafundi ngabodwana kuvumela abafundi ukuba babe neqiniso ngalokho abakwaziyo nabangakwazi kodwa babuye baqonde izinkinga abahlangabezana nazo (Gill & Halim, 2007). Lokhu kukhuthaza ukuguquka nokuvumelana nezimo okuyizidingo zomhlaba wesimanje wenguquko (Gill & Halim, 2007). UMoore (2013) uthi ukufunda komfundi ngayedwana akukhona ukufunda okuzimele geqe lapho umfundi enza khona izinto engasizwa ngabanye noma uthisha kepha kwenzeka ngaphansi kweso likathisha noma abanye abafundi. Ngakho-ke, ukusebenza komfundi ngayedwana kungukufunda okulawulwa ngumfundi uqobo.

2.10.2 Ukusebenza kwabafundi ngokuhlanganyela

URose (2005) uchaza ukusebenza kwabafundi ngokuhlanganyela njengesu elikhuthaza abafundi ukuba bafundisane ukufunda imibhalo yobuciko befunda ngokudedelana. UBlum (2001) uthi ukusebenza kwabafundi ngokuhlanganyela kungukufunda ngokuphindaphinda, abafundi basebenza ngababili befunde iziqeshana zemibhalo abazikhethela zona ngenhloso yokuzithuthukisa ekufundeni futhi befunde ngokushelelayo. UMeisinger (2004) uthi ukusebenza ngokuhlanganyela kuyisu elisetshenziswa ekilasini lokufundisa ukuthuthukiswa kokufunda ngokushelelayo. Uma abafundi basebenza ngokuhlanganyela, abafundi basebenza ngababili ngenhloso yokuba balekelelane ekuphimiseni amagama emibhalo yobuciko abayifundayo kungaba abafundi abathuthuke ngokufanayo ekufundeni okubhaliwe noma kube ngothuthukile nalowo ongathuthukile kahle ekufundeni imibhalo yobuciko (Rose, 2005).

UTopping (2001) uthi uma abafundi basebenza ngokuhlanganyela bayalalelana, omunye ulalelisa okushiwo ngomunye bese benikezana usizo lwamagama asuke exakile. Lokho bakwenza ngokushintshana ngokufunda, nangokubamba iqhaza ngezindlela ezihlukene ekufundisaneni kwabo. UToppping (2001) uqhubeka athi ukusebenza ngokuhlanganyela kuyisu lokufunda ngokubambisana elivame ukusetshenziswa emaklasini ukuze kuthuthukiswe ukusetshenziswa kwamakhono okufunda ngokushelelayo

nazenzakalelayo. Ukusebenza ngokuhlanganyela kungukungenelela okulula futhi okusebenzayo okunikeza indlela ehlelekile yokuthuthukisa ukufunda kwengane, kubuye kube yindlela ebandakanya umuntu omdala nengane kwezemfundo (Topping, 2001). UBrooks (2007) uthi ukusebenza ngokuhlanganyela kungukungenelela ekufundeni okuthuthukisa amazinga okufunda nokubhala komuntu ngamunye. UTopping (2001) uthi lapho abafundi befunda ngababili bathuthukela ekukhuthaleleni ukufunda imithombo eminingi yokubhaliwe ukuze baxoxelane ngalokho abakutholile ngesikhathi umfundi ezifundela umbhalo wakhe ohlukile. Ngamanye amazwi, ngenkathi bexoxelana ngalokho abakufundile kuthuthuka ikhono labo lokukhuluma kanye nelokucabanga.

2.11 Isiphetho

Kulesi sahluko ngibheke ukubuyekezwa kwemibhalo ngokuhlaziya ucwaningo olwenziwe emazweni ahlukene mayelana nokufundiswa kwekhono lokucabanga uma kufundiswa imibhalo yobuciko. Ababhali abehlukene bathi ikhono lokucabanga lingelinye lezindlela zokufunda nokwakha amakhono alungiselela abafundi esikhathini samanje kanye nabalungiselela isimo somsebenzi. Kuqaphlekile ukuthi isikhathi esiphila kusona, okungesobuchwepheshe, asimdingi umfundi ofunda ulwazi alubuyise lunjengoba lunjalo kepha kufanele kuthuthukiswe ikhono lokucabanga ngokujula kubafundi ukuze bakwazi ukumelana nezinsalelo zempilo zesikhathi samanje. Kubuye kwavela ukuthi imibhalo yobuciko ithathwa njengethuluzi lokuvuselela amasiko kubantu abamnyama, ikakhulukazi e-Afrika.

Kulesi sahluko kubuye kwavela ukuthi othisha bayakudinga ukuthuthukiswa kwamakhono abo ukuze bakulungele ukufundisa imibhalo yobuciko ngendlela efanele. Engikuqaphelile ukuthi eMalaysia naseNingizimu-Afrika kugcizelelwa ukucabanga ngokujula uma kuhluzwa imibhalo yobuciko futhi lawa mazwe abona imibhalo yobuciko isebenza njengethuluzi elikhuthaza ukufundiswa kolimi. Nokho eNingizimu-Afrika othisha babonakala bengacijekile kahle ukufundisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko. Isahluko esilandelayo sethula injulawazi elawula lolu cwaningo kanye nohlaka lwemicabango.

ISAHLUKO 3

INJULALWAZI NOHLAKA LWEMICABANGO

3.1 Isingeniso

Ekuzameni ukubheka ukuqonda okujulile kokuhlangenwe ngakho kwansukuzonke phakathi kothisha nabafundi kufanele kubhekwe umongo wemfundo yezenhlalo nomnotho. Kuyacaca ukuthi ayikho incazelo eyodwa eyanele ukuchaza ukuthi kungani abanye abafundi bephumelela esikoleni, abanye befeyila njengoba isikole siyinhlanganisela yezinkinga zomuntu siqu, amasiko, ezomindeni, ezombusazwe, ukuxoxisana kanye nezenhlalo (Nieto, 2007). Kulesi sahluko ngikhuluma ngohlaka lwenjulalwazi kanye nohlaka lwemicabango yalolu cwaningo. Ngichaza ngenjulalwazi kanye nohlaka lwemicabango esetshenziswe kulolu cwaningo, ukuze kucace ukuthi ukusetshenziswa kwayo kunamuphi umqondo nomthelela ezindleleni nasemaswini okuthuthukisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11.

Ngaphambi kokuba ngichaze ngohlaka lwenjulalwazi yalolu cwaningo, ngizoqala ngokuthi ngichaze ukuthi iyini yona injulalwazii. Emva kwalokho ngizoba sengichaza injulalwazi okuyiyona esetshenziswe njengensizakuhlaziya kulolu cwaningo. Ngizophinde ngichaze uhlaka lwemicabango, kanye naleyo micabango lolu cwaningo olwakhele phezu kwayo. Ngizoveza ubudlelwano obukhona phakathi kwalokhu okububili ukuze kucace ukuthi lokhu kusetshenziswe ngasizathu sini kulolu cwaningo.

3.2 Injulalwazi nokubaluleka kwayo

Ngokuka-Osanloo noGrant (2016), injulalwazi yiqoqo lezitatimende noma inqubomgomo noma inkambiso eyakhiwe ukuchaza amaqiniso ngesimo esithile noma ubunjalo bento, noma ukusebenza kwento ethile. U-Osanloo noGrant (2016) baqhubeka bathi injulalwazi ziyizincazelo eziwumphumela wocwaningo olunzulu futhi zeyeme ezinkolelweni ezithile kanti zisetshenziswa ngabantu abaningi. Injulalwazi ingumgogodla wocwaningo, ichaza izinto ezizocwaningwa wocwaningo nokuthi zizocwaningwa kanjani (Osanloo & Grant, 2016). I-*American Heritage Dictionary* (2001) ichaza injulalwazi

njengeqoqo lezitatimende noma inqubomgomo noma inkambiso eyakhiwe ukuchaza amaqiniso ngesimo esithile noma ubunjalo bento, noma ukusebenza kwento ethile. Kungaba yiqembu elithile labantu, isimo noma isikhungo esithile, ikakhulukazi lelo qoqo lamaqiniso eselike lavivinywa liphindelelwa, noma abantu abaningi bavumelana ngalo (American Heritage Dictionary, 2001). Ngakho-ke, injulalwazi ilekelela ekukwazini ukuchaza amaqiniso athile ngesimo esithile njengoba isukela ocwaningweni (Osanloo & Grant, 2016). UNtshangase (2011) uchaza injulalwazi njengomzamo wokuchaza, amasu nemizamo abantu nezilwane abafunda ngayo ukuze kuhlaziywe ubunzulu bendlela ukufunda okwenzeka ngayo.

USwanson (2013) uthi injulalwazi isiza ukuhlonza, ukuchaza kanye nokuqondisa lokho okusuke kuphakanyiswe umbuzo othile kulokho okucwaningwayo. USwanson (2013) ubuye agcizelele ukuthi uhlaka lwenjulalwazi kumele lulethe izincazelo ngezinjulalwazi ezisetshenzisiwe lapho kwenziwa noma yiluphi ucwaningo. Ngakho-ke, kubalukekile ukuba umcwaningi akhethe ngokucophelela injulalwazi azoyisebenzisa ukuze kuphenduleke imibuzo yalolo cwaningo. NgokukaGrant no-Osanloo (2016), uhlaka lwenjulalwazi luyipulani yalo lonke uphenyo locwaningo. UGrant no-Osanloo (2016) baqhubeka bathi uhlaka lwenjulalwazi lusebenza njengesiqondiso lapho umcwaningi akha futhi asekele khona ucwaningo lwakhe, futhi luhlinzeka ngesakhiwo sokuchaza ukuthi umcwaningi uzobhekana kanjani nenzululwazi, imininingo ekhiqiziwe, izindlela zocwaningo kanye nokuhlaziya ucwaningo. UGilbert (2008) uthi injulalwazi igqamisa futhi ichaze okuthile okungabonakali ukuthi kwenzeka kanjani. Ngakho-ke, injulalwazi isiza ukuba kuphenduleke umbuzo wokuthi okuthile kwenzeka kanjani.

U-Eisenhart (1991) uchaza uhlaka lwenjulalwazi njengesakhiwo esiqondisisa ucwaningo ngokuphendula injulalwazi ehlelekile eyakhiwe ngokusebenzisa incazelo eqinile yezenzeko ezithile kanye nobudlelwano. Ngakho-ke, uhlaka lwenjulalwazi luqukethe injulalwazi ekhethiwe noma izihlawumbiseli ezixilisa ukucabanga komcwaningi mayelana nendlela aqonda ngayo futhi ahlele ukucwaninga ngayo isihloko sakhe. UNojiyeza (2013) ubeka ukuthi uhlaka lwenjulalwazi luwumgogodla wocwaningo, yilo oluchaza izinto ezihlolwa wocwaningo. UNojiyeza (2013) uqhubeka athi uhlaka lwenjulalwazi lusetshenziswa ukwenza ucwaningo lube ngolukholekayo nolunobuqiniso.

Yingakho nje lolu cwaningo luveze injulalwazi esetshenziswe ngokucacile kumfundi; Isib.: isimo sezepolitiki, inhlalo, isimo sosikompilo kanye nomlando lapho ucwaningo luvela khona.

UMlondo (2015) uthi kunobudlelwano phakathi kocwaningo kanye nenjulalwazi, yingakho kubalulekile ukuba umcwaningi asebenzise injulalwazi yokuhlaziya lapho ecwaninga. Lokho kusiza ukuthi akuqonde lokho acwaninga ngakho ukuthi kubheke kusiphi isimo (Mlondo, 2015). UTracey noMorrow (2006) bathi lonke ucwaningo kumele lube nesisekelo esiyinjulalwazi. Ukusetshenziwa kwenjulalwazi kusiza abacwaningi ukuba bakwazi ukuchaza noma ukuhlaziya kahle nokuthi baveze ukuthi kwenzeka kanjani lokho abacwaningi abasuke becwaninga ngakho (Tracey & Morrow, 2006).

ULovitts (2005) uchaza ngendlela efanele imibandela yokusebenzisa noma yokuthuthukisa injulalwazi ocwaningweni okufanele ifaneleke ukuba ihunyushwe ngokunengqondo, iqondwe kahle, futhi ihambisane nombuzo okhona. U-Adom et al. (2018) bathi uhlaka lwenjulalwazi lusekelwe enjulalwazini ekhona emkhakheni wezocwaningo futhi lubonisa isihlawumbiseli socwaningo. U-Adom et al. (2018) bachaza uhlaka lwenjulalwazi njengohlaka oluyisipopolo olusetshenziswa ngabacwaningi ukubuza noma ukunika izimpendulo ocwaningweni lwabo.

UGrant no-Osanloo (2016) bathi kusemqoka ocwaningweni ukusebenzisa uhlaka lwenjulalwazi. UGrant no-Osanloo (2016) baqhubeka bathi uhlaka lwenjulalwazi luqondanisa amakhono okuqonda, uhlelo locwaningo kanye nayo yonke imiqondo efanelekile esihlokwani socwaningo. U-Adom et al. (2018) bathi ukubaluleka kohlaka lwenjulalwazi ocwaningweni ngukuqondisa ukukhethwa kwesakhiwo socwaningo kanye nohlelo lokuhlaziya imininingo. U-Adom et al. (2018) baqhubeka bethi uhlaka lwenjulalwazi lunikeza umcwaningi umhlahlandlela wokulawula ucwaningo futhi lunikeze umcwaningi ukuqonda okungcono ukuthi imiphi imibuzo okufanele umcwaningi ayibuze ukuze athuthukise ukuqonda okungcono ngaphansi kwezimo zocwaningo. UCreswell (2009) uthi ukusetshenziswa kwenjulalwazi yokuhlaziya ocwaningweni kusemqoka ekulawuleni ucwaningo ukuthi lunganhlahlathi kepha lugxile emzileni walokho okucwaningwa ngakho. Ngakho-ke, uhlaka lwenjulalwazi luqondisa umcwaningi ukuthi

anganhlanhlathi kulokho akucwaningayo futhi lwenza umnikelo womcwaningi wokugcina ube sezingeni eliphezulu uphinde wamukeleke kwabezemfundo. UBrondizio et al. (2016) bathi uhlaka lwenjulalwazi luyinjulalwazi ethize emayelana nomsebenzi womuntu ongaba wusizo ocwaningweni lwezehlakalo.

Ukukhethwa kohlaka lwenjulalwazi kudinga ukuba umcwaningi abe nolwazi ngocwaningo afuna ukuluhlaziya, inhloso kanye nemibuzo yocwaningo (Grant & Osanloo, 2016). Lokhu kubalulekile ngoba uma umcwaningi engayikhethanga kahle injulalwazi ocwaningweni lwakhe ucwaningo luyanhlanhlatha (Grant & Osanloo, 2016). Injulalwazi esetshenzisiwe ocwaningweni kumele igcizelele inhloso nokubaluleka kocwaningo olucwaningwayo (Grant & Osanloo, 2016). Ukuze kukhethwe injulalwazi efanele ingqikithi yocwaningo, umcwaningi kufanele acabange imigomo eyisiqondiso socwaningo futhi abeke inkinga ngokuhambisana nenjulalwazi ekhethiwe (Grant & Osanloo, 2016). Imibuzongqangi kanye nezinhlosongqangi zocwaningo kumele kuhlenganise izingxenye ezigqamile zohlaka lwenjulalwazi futhi kumele kuvumelane nemigomo ebekwe ngosonjulalwazi bayo (Maxwell, 2004).

Uhlaka lwenjulalwazi lusebenza njengesakhiwo esesekela isisusa socwaningo, isitatimende senkinga, incazelo yenhlosongqangi kanye nemibuzongqangi yocwaningo (Sontag, 1996; Rudasill et al., 2017). Uhlaka lwenjulalwazi lunikeza isisekelo esiqinile sokubuyekezwa kwemibhalo kanye nomklamo wocwaningo (Grant, 2016). UGrant no-Osanloo (2016) bathi uhlaka lwenjulalwazi luletha inzuzo ocwaningweni futhi luhlinzeka ngesakhiwo esibonisa ukuthi umcwaningi usichaza kanjani isifundo sakhe ngokwenjulalwazi, inhlenganisela yolwazi nangendlela yokuhlaziya. URavitch noCarl (2016) bathi uhlaka lwenjulalwazi lusiza ekubhekeni nasekuhlenganiseni injulalwazi ezisemthethweni ocwaningweni njengomhlahlandlela futhi lokhu kubeka ucwaningo endleleni encomekayo kwezemfundo. Ngaphezu kwalokho uhlaka lwenjulalwazi lusebenza njengento okugxilwe kuyona ocwaningweni futhi luxhumene nesisusa socwaningo olucwaningwayo (Ravitch & Carl, 2016). Ngakho-ke, uhlaka lwenjulalwazi luqondisa ukukhethwa komklamo wocwaningo kanye nohlelo lokuhlaziya ulwazi (Ravitch & Carl, 2016). Uhlaka lwenjulalwazi lubuye luqondise uhlobo lolwazi olufanele lusetshenziswe ocwaningweni (Lester, 2005). Ngokuka-Akintoye (2015), uhlaka

Iwenjulalwazi lusiza umcwaningi ukuba athole indlela efanele yokukhiqiza imininingo yocwaningo, amathuluzi okuhlaziya kanye nenqubo yocwaningo.

U-Imenda (2014) ugcizelela ukuthi ucwaningo olungenalo uhlaka lwenjulalwazi lusuke lungenaso isiqondiso esinembayo ekutholeni imithombo efanele kanye nezingxoxo zezazi mayelana nemiphumela yocwaningo. NgokukaGrant no-Osanloo (2016), uhlaka lwenjulalwazi luqondisa futhi luhambisana nazo zonke izingxenye zenqubo yocwaningo kusukela esendlalelweni nesisusa socwaningo, ukubuyekeza imibhalo, izindlela zocwaningo, umongo wokutholakele, iziphakamiso ezisuselwa emiphumeleni yocwaningo kanye nesiphetho. U-Eisenhart (1991) uthi uhlaka lwenjulalwazi lusiza umcwaningi ukuba aqhathanise ezinye izinjulalwazi abona ukuthi zingamnika izinkinga ngendlela asuke ebheka ngayo ucwaningo lwakhe, ngaleyo ndlela lucebisa ucwaningo. U-Eisenhart (1991) uqhubeka athi uhlaka lwenjulalwazi lujulisa ingqikithi yocwaningo. UTracey noMorrow (2006) bathi uma othisha sebekuqonda kahle ukusebenza kwezinjulalwazi, bangakwazi ukukhetha basebenzise izindlela ezahlukene zokufundisa, bezihlobanisa nezimo zokufunda nokufundisa ababhekene nazo.

3.3 Injulalwazi ye *Social constructivism*

UVygotsky (1978) ongumcwaningi waseRussia, waqamba injulalwazi ye *Social constructivism*. Le njulalwazi ibuye yaziwe ngokuthi yinjulalwazi yomlando womphakathi ngoba uVygotsky (1978) uthi umfundi ubuka izinto aseke wahlangabezana nazo endaweni aphila kuyona. Lokhu kusho ukuthi ukukhula ekufundeni imibhalo yobuciko kwenzeka lapho umfundi ehlanganisa usikompilo nolwazi olusha lolo ahlangu nalo emphakathini nasesikoleni kothisha abaqeqeshelwe lowo msebenzi. Ngakho-ke, umfundi ubamba iqhaza ekufundeni ngolwazi abevele enalo ngalokho akufundayo (Vygotsky, 1978). NgokukaWessels (2007), injulalwazi ye *Social constructivism* iyinjulalwazi ephathelene nokufunda futhi igcizelela ukwakheka kolwazi kumfundi uma efunda imibhalo yobuciko.

Kulolu cwano kusetshenziswe injulalwazi kaVygotsky (1978) ye *Social constructivism* ngenxa yokuthi le njulalwazi iyahambisana nalolu cwano ngoba ulwazi abafundi

abasuka nalo emphakathini abaphila kuwona lubalulekile uma sekufundwa imibhalo yobuciko. UWoolfolk (1998) uthi injulalwazi ye *Social constructivism* inobudlelwano nolwazi umfundi asuke enalo ngaphambi kokufunda okubhaliwe futhi ixhumene nosikompilo. Ngakho-ke, umfundi ubamba iqhaza ekufundeni ngolwazi abevele enalo ngalokho okufundwayo. UVygotsky (1978) uthi le njulalwazi incikene kakhulu nokufunda nokubhala kanjalo nokucwaninga ngomphakathi othile.

Injulalwazi ye *Social constructivism* igcizelela ukuthi ulimi namasiko kuyizinhloko ezisiza abantu ukuba bathole isipiliyoni, bakwazi ukuxhumana futhi baqonde kangcono umhlaba abaphila kuwona (Au, 1998). U-Au (1998) ugcizelela ukuthi imibono, ulwazi kanye nesimomqondo kuthuthukiswa yindlela abafundi abaxhumana ngayo nabanye abantu. Lokhu kusho ukuthi abafundi bafunda emiphakathini abaphila kuyona kanye nakubantu abasondelene nabo bese kwakheka indlela yabo yokuzakhela ulwazi lwabo (Au, 1998). Lokhu kusekelwa nguTamin noGrant (2013) uma bethi abantu bazakhela bona ulwazi belususela ezimeni asebeke bahlangabezana nazo empilweni. Ngaleyo ndlela abafundi bayazakhela ulwazi kunokuba bathathe lokho abakutshelwa nguthisha (Tamin & Grant, 2013).

Ucwaningo luveza ukuthi amakhono okufunda nokubhala enzeka esimweni sempilo yangempela okuyikilasi, ngesikhathi sezingxoxo phakathi kontanga kanye nothisha, ekhaya, phakathi kwenqubo yomzali ekhuluma noma efunda indaba, kungaba ekhaya noma esikoleni (Cole & Wertsch, 1996; Badger & White, 2000; Gibbons, 2002; Hyland, 2003; Lin, 2006; McAllum, 2014; Kufakunesu & Chinyoka, 2017). Uthisha ukhombisa ngokwenza, achaze amagama kanye nemibuzo bese ukuqonda umbhalo kwakhiwe ngokuhlanganyela ngezingxoxo, umfundi ngamunye esebenzisa injulalwazi ye *Social constructivism* ukuqondisa ukuxhumana (McAllum, 2014). Injulalwazi ye *Social constructivism* ingenye yezinjulalwazi ezihlobene ngandlela thize nenkambiso kwezemfundo eguquguqukayo ebudlelwani phakathi kokuthi othisha bafundisa ini nendlela abafundisa ngayo (McAllum, 2014).

USteffe noGale (1995) bathi ulwazi umfundi analo, okuwulwazi olwakheka ngokwemvelo nolulele lusemqondweni, luhlangana nolwazi olutholakala kumatheksthi namajenali

kwakheke ulwazi olusha. USteffe noGale (1995) baqhubeka bathi ulwazi olusemqondweni womuntu luthuthuka kahle ngokuxhumana nomphakathi aphila kuwona. UVygotsky (1978) waqhamuka nombono wolwazi olwesekwa ngokusondelana nalabo abanolwazi oluthe thuthu, i*Zone of Proximal Development* (ZPD), lapho aveza khona ukuthi ukusebenza kwemiqondo yabafundi ezintweni abazenzayo nabaphila ngazo emphakathini kuthuthukisa ulwazi oluyisisekelo. UVygotsky (1978) uthi i-ZPD ikhombisa ukuthi uma umfundi efunda kuhambisana nokuthi alekelelwe ngendlela efanelekile ukuze aphumelele ekufundeni. Kuthi lapho umfundi esefundile bese ekwazi ukuzisebenzela eyedwa, engasalekelelwa ngumuntu omdala, ontanga noma uthisha (Vygotsky, 1978). Lokhu kusho ukuthi umfundi usuke esefikile esigabeni sokugcina se- ZPD (Vygotsky, 1978).

Ukufunda imibhalo yobuciko kuyahambisana nenjulalwazi ye*Social constructivism* ngoba ukuze umfundi akwazi ukufunda okubhaliwe kudingeka abe nolwazi lolimi aphinde futhi afunde emphakathini asondelene nawo ukuze kwakheke umqondo ngalowo mbhalo wobuciko awufundayo (Sim, 2007). Injulalwazi ye*Social constructivism* igcizelela ukuthi umfundi kube nguyena okufanele abambe iqhaza elikhulu ekwakhiweni komqondo lapho efunda umbhalo wobuciko, kanjalo uthisha kumele alekelele umfundi ngokubheka ukuthi ikuphi okungasiza kuthuthukise izinga lokuthi umfundi akwazi ukuzakhela umqondo lapho kufundwa imibhalo yobuciko (Vygotsky, 1978).

UVygotsky (1978) uthi ukufunda kwenzeka lapho kunenkulumo-mpendulwano. Inkulumo-mpendulwano yenzeka phakathi kukathisha nomfundi, phakathi kwabafundi bebodwa ekilasini, noma phakathi komfundi nombhalo ofundwayo (Vygotsky, 1978). Ngaleyondlela injulalwazi ye*Social constructivism* inikeza incazelo encikene nokusebenza komqondo ekufundeni ulimi, ukuchaza ukuthi ukufunda okuyimpumelelo kwenzeka kanjani (Vygotsky, 1978). UBauersfeld (2012) uthi kule njulalwazi othisha kumele baziphathe njengabaholi nabalawuli bokufunda kodwa bangabi ngongqoshishilizi bolwazi. Nguthisha olwaziyo uhlelo lwesifundo sakhe, ngakho-ke kumele asebenze njengomholi noma umeluleki, asize umfundi lapho angaqondi khona uma kufundwa okubhaliwe (Vygotsky, 1978).

UNkosi (2011) uthi ngokwe *Social constructivism*, ukufunda okubhaliwe kunezimpawu eziningi: okokuqala ukufunda kusondelene nokwenzeka emqondweni futhi kuhlangukisa izinto ezintathu eziphathelele nombhalo nolimi lokuhlonza amagama kanye nokwakheka kwemisho, kanye nokwakheka kwezinto ezintathu ezisondelele nokusemqondweni; okwesibili ukufunda okubhaliwe kungabukwa njengento eyenzeka ngenxa yokwenzeka emphakathini kanye nenhlalo yabantu; okokugcina ukufunda okubhaliwe kuhambisana nesimo esithile ngoba abafundi abahlukene bafunda imibhalo ezindaweni ezahlukene ezingefani. Isib.: akulula nje ukuthi umfundi wasedolobheni aqonde kahle imibhalo ekhuluma ngokuyothetha izinkuni, ukuphahleka, ukusenga, ukukhuzela uma engakaze akubone noma apha kuleso simo (Nkosi, 2011). Injulalwazi kaVyogostky (1978) ye *Social constructivism* inezingxenye ezibalulekile eziyilawulayo neziwumgogodla wenzululwazi yale njulalwazi. Lezi zingxenye ngizichaza kabanzi kulezi zihlokwana ezilandelayo.

3.3.1 *Ulwazi lwakhiwa ngumuntu, esebenzisa ulwazi lwangaphambilini*

UWoolfolk (1998) uthi injulalwazi ye *Social constructivism* inobudlelwano nolwazi umfundi asuke enalo ngaphambi kokufunda okubhaliwe futhi ixhumene nosikompilo. UVygotsky (1978) uthi le njulalwazi incikene kakhulu nokufunda nokubhala kanjalo nokucwaninga ngomphakathi othile. UWoolfolk (1998) uthi ukuvukuza ulwazi lwangaphambilini kungenye yezindlela ezisetshenziswa ngothisha ukusiza abafundi bolimi lokuqala lokwengeza ukuthola ulwazi abanalo ngaphambi kokuba baqale ukufunda.

UNojjeza (2013) uthi uma kwethulwa isifundo esisha, uthisha kumele aqhamuke namasu amaningi awasebenzisayo ukuze kuvuseleleke ulwazi abafundi abavele benalo. Lokho kusiza abafundi ukuba bazilungiselele ngaphambi kokufunda okulindelekile ukuthi kwenzeke kuphinde lokho kusize abafundi ukuba babe ngongoti ekukwazini ukufunda imibhalo yobuciko (Nojjeza, 2013). UWatt-Taffe noTruscott (2000) bathi ukuqinisekisa ukuthi abafundi banalo ithuba lokucabanga ngolwazi lwabo oludala ngaphambi kokuba uthisha wolimi lokuqala lokwengeza afundise kusiza abafundi ukuba bahlanganise ulwazi olusha nabavele benalo, lokho okwenza ukuba luhlale emiqondweni yabo isikhathi eside.

UNojiyeza (2013) uthi imiqondo yabafundi yakheka ngokuthi uthisha asebenzise izindlela ezahlukahlukene uma efundisa ngoba lokho kulekelela abafundi ukuba bazikhumbuze ngabake bakufunda, abake bakuzwa bese bakhela ulwazi olusha phezu kwakho. Kuyabasiza abafundi ukwenza kukathisha kanjalo ngoba bayakwazi ukuthola ukuthi umbhalo abazowufunda ukhuluma ngani futhi lokho kubenza bahlale sebekucijele ukuhlangabezana nabazokufunda (Nojiyeza, 2013). Ziningi izindlela zokufundisa ezisetshenziswa ukwakha ulwazi olusha kubafundi ngokuvukuza ulwazi lwangaphambilini. Lokhu kubandakanya ukufunda uphimisele, ukuhlela izithombe, ukufunda ngokubambisana kanye nezingxoxo zamaqembu (Nojiyeza, 2013).

UWatt-Taffe noTruscott (2000) bagcizelela ukuthi ukuhlela izithombe kusetshenziswa kubafundi njengethuluzi elibonakalayo elisiza ukuba babhale noma benze imifanekiso ngalokho abavele bekwazi ngesifundo. Isib: uma kufundwa imibhalo yobuciko abafundi bangabuka izithombe zezambozo zencwadi ezofundwa bese beyachaza ukuthi bacabanga ukuthi le noveli ikhuluma ngani ingakafundwa. Babuka izithombe behlanganise nolwazi abavele benalo bese bekwazi ukuxoxa ngabakubonayo.

Kulo msebenzi, othisha bangaqhubeka nokuhlola ukuthi kuyadingeka yini ukuba bagcizelele kokufundwayo. Yilapho-ke ukufunda uphimisele, ukufunda ngokubambisana kanye nezingxoxo zamaqembu kuqala khona (Hurst, 2013). Ukufunda ngokubambisana kuyisu elibalulekile lokusiza abafundi ukuba basebenzise ulwazi lwangaphambilini, ikakhulukazi kubafundi bolimi lokuqala lokwengeza (Hurst, 2013). Le ndlela yokusebenza igqugquzela abafundi ukuba baqoqe ulwazi ezincwadini, komabonakude, ku-inthanethi njalo njalo. Ngaleli lisu ulimi lokuqala lokwengeza alugcini nje ngokuthola ulwazi olwengeziwe, oludingakalayo ukuze kuqedelwe umsebenzi onikeziwe kodwa kuba ithuba elihle lokuthuthukisa amakhono olimi ngezingxoxo eziholwa ngontanga (Hurst, 2013).

Ngokombono wabakholelwa enjulalwazini ye *Social constructivism*, ukufunda kuhlanganisa ukwakhela phezu kolwazi lwangaphambilini umfundi aluletha esimweni esithile kanye nokuhlela kabusha ulwazi lokuqala (Hurst, 2013). UHurst (2013) uthi umsuka wenjulalwazi ukuthi abafundi basebenza ngamaqembu babelane ngemibono, baxoxisane bazame ukuthola imbangela nomphumela, izimpendulo ezinkingeni noma

ukudala ulwazi olusha noma ukwengeza olwazini olukhona. Njengoba abafundi benemuva elahlukahlukene, ulwazi, izimo asebeke badlula kuzo kanye nezinto abazithandayo kwenza ukuxhumana okuhlukene ekwakheni ulwazi lwabo ngokuhamba kwesikhathi (Hurst, 2013).

3.3.2 Imfundo engunxantathu kanye nokulekelelwa ngabanolwazi abaseduze

UVygotsky (1978) uthi ukuthuthuka komqondo kuncike ekusebenzeni kwe-ZPD, okuyizinga lokukhula elifinyelela lapho abafundi behlanganyela ekuziphatheni komphakathi. Ngokwenjulalwazi kaVygotsky (1978), ukuthuthukiswa komqondo kusebenza kakhulu ekukhuleni kwengqondo, njengokucabanga, ulimi kanye nezinqubo zokucabanga. Lawa makhono athuthuka ngokuxhumana nabanye, ikakhulukazi abazali, othisha kanye nontanga abanolwazi oluthe thuthu (Vygotsky, 1978). NgokukaVygotsky (1978), injulalwazi ye*Social constructivism* icacisa ukuthi ulimi namasiko abantu yizinto abazifunda emphakathini, baxhumane futhi baqonde ngazo iqiniso elikhona. UDewey (1933) uthi imfundo iwuhlelo elingunxantathu, ihlanganisa ukuxhumana phakathi kwabafundi, uthisha kanye nomphakathi. Uthisha uzama ukuthuthukisa ubuntu bomfundi ngokwezidingo zomphakathi (Dewey, 1933). UDewey (1933) uqhubeka athi ukufundisa akuyona indaba yohlangothi olulodwa, uthisha, abafundi kanye nomphakathi kumele bakhuthale ngokuphelele.

U-Akpan et al., (2020) bathi izinga lokuthuthuka, okungaba impumelelo kwezemfundo kuyizinga lokuthuthuka umfundi angakwazi ukufinyelela kulona ngaphansi kokuqondiswa ngothisha, umphakathi noma ngokubambisana nontanga. U-Akpan et al. (2020) baqhubeka bathi babona ukufunda kunjengento yokuxhumana nabanye abantu abafana nontanga, amalungu omndeni kanye nothisha. U-Akpan et al. (2020) bathi injulalwazi ye*Social constructivism* ibuka ingxenye yokufunda, ezenhlalo inguquko, ukuxhumana nabanye, kanye nokusetshenziswa kolwazi njengengxenye ebalulekile yokufunda nokufeza izinhloso zokufunda. U-Akpan et al. (2020) baqhubeka bathi uma kufundiswa ngemfundo engunxantathu indawo ezungeze abafundi idlala indima eyingqayizivele ohlelweni lokufunda. Ukufundisa kwenzeka endaweni ethile yomphakathi lapho othisha behlose ukuthuthukisa ukuziphatha komuntu ngamunye noma iqembu elithile,

kuqhathaniswe nokusebenzisa phakathi komfundi, uthisha nophakathi (Akpan et al., 2020). Imfundo ephелеle ithuthukisa ukufunda ngendlela ekhethekile, ngokubona umuntu njengomuntu ofuna incazelo eyisisekelo.

Ngakho-ke, ukufunda okungunxantathu kuchazwa njengokufunda okwakha ukuba ube ngumuntu ngokuthola ulwazi, amakhono, amagugu akhuthaza ukukhula kobuntu emikhakheni yobuhlakani kanye nokuziphatha, kubuye kufundise amasiko (Akpan et al., 2020). Lokhu kusho ukuthi ikharikhulamu ihlose ukucacisa izimfanelo zomcabango kanye nobuciko bokuqamba imibhalo, ukuzuza izingxenywe zolwazi ezakha umuntu siqu njengokukhumbula okufundiwe, ukucabanga ngokujula, ukuba nekhono lokuxhumana nabanye, ukukwazi ukuthatha izinqumo, ukubamba iqhaza emphakathini kanye nokuthuthukisa ukuthi abafundi bakwazi ukuzimela (Akpan et al., 2020).

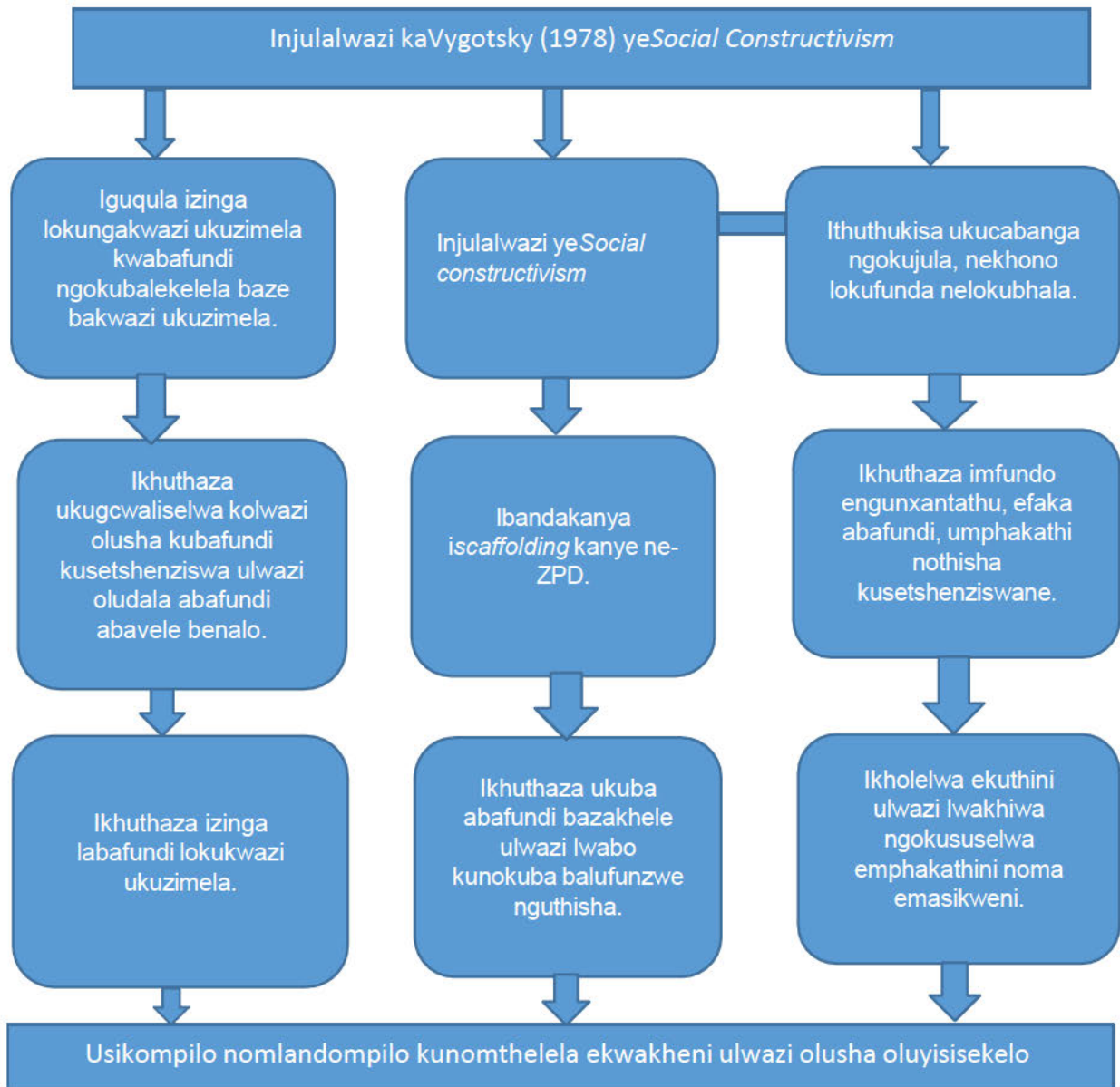
UVygotsky (1978) uthi inqubo yokuthuthukisa impilo incike ekusebenzisaneni nomphakathi nokuthi ukufunda komphakathi kuholela ekuthuthukisweni kwengqondo. Ngamanye amazwi abafundi bangayenza yonke imisebenzi yokufunda noma ngabe inzima kangakanani bebe begadwe nguthisha noma ngokusebenzisana nabanye abafundi noma nabazali noma umphakathi (Vygotsky, 1978). Injulalwazi ye *Social constructivism* isiza ukwesekela ekusungulweni kwamathuba okuba abafundi basebenzisane nothisha kanye nontanga ekwakhiweni nokuqonda ulwazi (Vygotsky, 1978). UKapur (2018) uthi ukwakhiwa kolwazi kwenzeka ngezindlela ezahlukahlukene nasezindaweni ezahlukene.

UKapur (2018) uthi ulwazi lwakheka ngokusebenzisa izingxoxo zamaqembu, ngokusebenzisana kwamaqoqo, ngokusebenzisana ezikhungweni zokufunda, ezinkundleni zokuxhumana nasezinkonzweni. Uma abafundi bexhumana nabantu, izinto ezibonakalayo kanye nemvelo, indawo ebonakalayo nengabonakaliyo, bathola ukuqonda futhi baqoqe ulwazi oludingekayo ukuze baphile impilo yokuphumelela nebasebenzelayo (Kapur, 2018). USteffe noGale (1995) bathi ulwazi umfundi analo, okuwulwazi olwakheka ngokwemvelo noluvele lusemqondweni, luhlangana nolwazi olutholakala kumatheksthi namajenali. USteffe noGale (1995) baqhubeka bathi ulwazi olusemqondweni womuntu

luthuthuka kahle ngokuxhumana nomphakathi aphila kuwona.

Ukufunda imibhalo yobuciko kuyahambisana nenjulalwazi ye *Social constructivism* ngoba ukuze umfundi akwazi ukufunda okubhaliwe kudingeka abe nolwazi lolimi aphinde futhi afunde emphakathini asondelene nawo ukuze kwakheke umqondo ngalowo mbhalo wobuciko awufundayo (Sim, 2007). Injulalwazi ye *Social constructivism* igcizelela ukuthi umfundi akube nguyena okufanele abambe iqhaza elikhulu ekwakhiweni komqondo lapho efunda umbhalo wobuciko, kanjalo uthisha kumele alekelele umfundi ngokubheka ukuthi ikuphi okungasiza kuthuthukise izinga lokuthi umfundi akwazi uzakhela umqondo lapho kufundwa imibhalo yobuciko (Vygotsky, 1978). U-Akpan et al. (2020) bathi ukuqonda kwabafundi akwakhiwa nje kuphela ngokuhlangana, okuwukuziyamanisa nezimo zomhlaba wenyama kodwa kwakhiwa ngokusebenzisana phakathi kwabantu maqondana nomhlaba okungekhona nje okungokomzimba nokubanjwa yimizwa kodwa ngamasiko nangolimi olukhulunywayo. U-Akpan et al. (2020) baqhubeka bethi izinga lokuthuthuka ngokwekhono lokucabanga kubafundi liyizinga lokuthuthuka umfundi angakwazi ukufinyelela kulo ngaphansi kokuqondiswa nguthisha, umphakathi noma ngokubambisana nontanga. Ukufunda kuwumsebenzi womphakathi ohlotshaniwa nabanye abantu abanjengontanga, amalungu omndeni kanye nabantu obajwayele nje, kuhlanganisa nabantu abake baphila esikhathini saphambilini (Akpan et al., 2020).

Umfanekisomdwebo olandelayo ufingqa izinto ezibalulekile ngenjulalwazi ye *Social constructivism*.



Umfanekisomdwebo 3.1: Isifinyezo esisamdwebo senjulalwazi kaVygotsky (1978), ye *Social Constructivism*

3.4 Injulalwazi ye *Social constructivism* nokufundiswa kwemibhalo yobuciko

Kule ngxenye ngizoxoxa ngenjulalwazi ye *Social constructivism* nomumo wokuxoxa indaba ewumbhalo wobuciko, injulalwazi ye *Social constructivism* nokuthuthukiswa kwekhono lokubhala kubafundi kanye nenjulalwazi ye *Social constructivism* nokuthuthukiswa kwekhono lokufunda.

3.4.1 Injulalwazi yeSocial constructivism nomumo wokuxoxa indaba ewumbhalo wobuciko

UMngomezulu (2014) uthi amasu okufundisa ulimi ancike emibhalweni, ekuxhumaneni kanye nasenqubeni yokukhombisa. UMngomezulu (2014) uqhubeka athi indlela encike embhalweni ikhombisa ukuthi imibhalo isebenza kanjani, kanti inhloso yokusebenzisa indlela encike emibhalweni ukwenza abafundi ukuba bakwazi ukukhuluma nokwethula indaba bazethembe kukho konke abakwenzayo.

UNyathikazi (2014) uthi ukuba nolwazi lokubeka inkulumo ngendlela efanele kuvimba ukungaqondakali kwenkulumo, kugqugquzela ubunye kubuye kudale namathuba amaningi okwakha ukuxhumana nabantu esihlangabezana nabo empilweni yethu yemihlangemihla. UNgwenya (2010) uthi uma kwethulwa inkulumo umfundi uthola ithuba lokulungisa lapho konakele khona olimini ngaso lesi sikhathi. UNgwenya (2010) uqhubeka ethi abanye abafundi bayazihlela izimpendulo zabo bakhiphe konke okungalungile okudala umonakalo olimini lwesiZulu. Abafundi basuke benenhloso yokunika uthisha impendulo egculisayo kanti ngaleyo nhloso bagwema amaphutha angadala umonakalo olimini lwesiZulu (Ngwenya, 2010). Uma kukhulunywa noma kuthulwa inkulumo abanye abafundi bafuna ukuthula ingcwenga yenkulumo. Le nkulumo yohlobo oluphezulu bayifundiswa nguthisha ecija ikhono labo lokukhuluma (Ngwenya, 2010).

UBengu (2019) uthi abafundi bavame ukucabanga ukuthi ukuba ungcweti ekukhulumeni kuncike ekukwazini ulimi. UBengu (2019) uqhubeka athi ukwazi ulimi kuncike ekulufundeni. Othisha abaqotho bafundisa abafundi amaqhinga okusebenzisa ulimi ngendlela yokuphendula, ngokubhala nokuchaza besebenzisa ulimi ukuze kwande ulwazi lwabo (Bengu, 2019).

3.4.2 Injulalwazi yeSocial constructivism nokuthuthukiswa kwekhono lokubhala kubafundi

Ukubhala yikhono elibalukeile nelisiza ukuthuthukisa ikhono labafundi lokucabanga ngokujula uma kufundwa imibhalo yobuciko. NgokukaTorwong (2003), ukubhala

kuyikhono lolimi elibalulekile okudingeka abafundi bolimi lokuqala lokwengeza balizuze ngenkathi befunda ulimi lwesiZulu. UTorwong (2003) uqhubeka athi ukubhala kungelinye lamakhono abalulekile okuxhumana elisiza abafundi ukuba bathuthukise ukucabanga kwabo. UVygotsky (1978) uthi abantu abakholelwa kule njulalwazi ye *Social constructivism* babeka abafundi phakathi nendawo ngendlela elinganayo ngomqondo wokuthi umfundi azihlanganisele ulwazi kunokuba amukele kuphela lolo alunikezwa nguthisha. UTorwong (2003) uthi abafundi bazakhela bona izincazelo bezisusela ezipiliyonini zabo. Ulwazi lomuntu siqu lwakhiwa yizinto umuntu asuke azifunde noma azibone ngaphambilini empilweni yakhe, izinkolelo, ukuthuthuka kwengqondo okutholakala ngokuhumusha izimo nezigameko umuntu asuke adlule kuzona (Torwong, 2003).

UTorwong (2003) uthi ukubhala kuyikhono eliyisisekelo lokuxhumana nabanye abantu abavela emhlabeni wonke. Ngaphambi konyaka we-1970 ukubhala kwakugxile emithethweni yohlelo nolimi (Pour-Mohammadi et al., 2012). UTorwong (2003) uthi kubalulekile ukwakha isimo esigqugquzela abafundi ukuba babambe iqhaza ekubhaleni, uthisha abhekisise imibono abayibhalayo. Ukungagxili emaphutheni abafundi abawenza uma bebhala kwenza ukuba bakwazi ukubeka imibono yabo ngokukhululeka (Torwong, 2003). UKashinath (2019) uthi othisha bolimi bangalekelela abafundi abafunda ulimi njengolimi lokuqala lokwengeza ngokuthi bavumbulule ulwazi lwangaphambilini abafundi abanalo ngaphambi kokuba baqale inqubo yokubhala. Ngokunika abafundi ithuba lokuthi bacabange ngalokho abasuke sebevele bakwazi kungalekeleleka ekuthini bahlanganise ulwazi olusha kanye nalolo oludala abanalo ekubhaleni (Kashinath, 2019). UKashinath (2019) uqhubeka athi othisha kumele bathathe izinyathelo ezahlukeni ukuthuthukisa ikhono labafundi lokucabanga, lokho kosiza ukuba abafundi babe nolwazi lokubhala oluhlala isikhathi eside emqondweni. Lezi zinyathelo zibandakanya imidwebo, ukusebenzisana kanye nezingxoxo zamaqembu (Kashinath, 2019).

URaymond (2000) uthi ukulekelela abafundi nge *scaffolding*, kukhulisa iqhaza elibanjwa ngothisha ekusekeleni ukuthuthukiswa kwabafundi kanye nokuhlinzeka ngezinhlaka ukuze bafinyelele esigabeni noma ezingeni elilandelayo. UBransford et al. (2000) bathi

othisha basebenzisa ukulekelela ukuze abafundi bakwazi ukuqeda imisebenzi abamiselwe yona okungenzeka bangakwazi ukuyiqeda uma bezenzela bebodwa. UVygotsky (1978) uthi ukulekelela yindlela othisha abangakhela ngayo ulwazi phezu kolwazi abafundi abanalo. UVygotsky (1978) uthi ukulekelela kumele kube ukungenelela kwesikhashana, okusetshenziselwa ukusekela ukufunda okuphumelelayo ngezixenye ezithele zemfundo, okufaka nokubhala.

UGallimore noTharp (1990) bathi kuyaqapheleka ezindikimbeni zokufunda ulimi ukuthi ukusebenzisa ukulekelela kunomehluko kunokucela usizo njengoba abafundi kudala babenikwa usizo futhi besekelwa emsebenzini wabo ukuze bakwazi ukuqeda umsebenzi abanikwe wona. UGallimore noTharp (1990) baqhubeka bathi kuyabonakala ukuthi ngaphandle kosizo lukathisha abafundi ngeke bekwazi ukuwuqeda lowo msebenzi ngaphandle kokulekelelwa. Inhlosongqangi yokulekelela ukweseka, nokuqondisa indlela okufundwa ngayo (Hammond, 2001). UVygotsky (1987) uthi ukulekelela yindlela ephumelelayo othisha bolimi abayisebenzisa ukwakha amandla olimi kubafundi babo. U-Ahangari et al. (2014) noKashinath (2019) bathi abafundi abathole ukulekelelwa baphumelela kakhulu kunalabo abangakaze bathole lelo thuba. Ngaleyo ndlela ukulekelela kunomthelela omuhle ekufundiseni ikhono lokucabanga ngokujula nokubhala okuhle uma kufundwa imibhalo yobuciko kubafundi bolimi lokuqala lokwengeza.

UKashinath (2019) uthi ukulekelela kuyindlela esiza ukuba kutholakale ulwazi lwangaphambilini, okulekelela ukuba abafundi bakwazi ukubhala ngesihloko abanikwe sona. Ukukhombisa indlela yokubhala kungenziwa nguthisha noma abanye abafundi asebekwazi ukubhala ukuze bakhombise labo abasenezingqinamba lokho kuyosiza abafundi abangakakwazi ukubhala kahle ukuba babuke umsebenzi osuwenziwe bese nabo bezama ukubhala ngokwabo. UKashinath (2019) uqhubeka athi abafundi kufanele banikwe ithuba lokuhlenganisa onke amaphuzu asebewabhalile ukuze kubonakale igalelo labo lokubhala. Injongo enkulu yokulekelela ukwenza abafundi bakulungele ukuthi uma sebehamba zonke lezi zinyathelo zokufundiswa ukubhala, bakwazi ukuzibhalela ngokwabo bengasizwa ngumuntu (Kashinath, 2019).

URead (2010) uthi ukubuza, ukulingisa, ukusebenzisana kwabafundi, ukusebenza komfundi ngayedwana kungamathuluzi amahle okulekelela nasiza abafundi ukuba basheshe bakwazi ukubhala. UVygotsky (1978) uthi ukusebenzisa ukulekelela kungumqondo wokusebenzisa izinyathelo ezithile, uzilingise bese unikeza abafundi ithuba lokuba bazame bebodwa ukuba benze lokhu obukade ukulingisa. URead (2010) ugcizelela okushiwo nguVygotsky (1978) uma ethi isigaba sokuqala uma kuthuthukiswa ikhono lokubhala kubafundi esokuba uthisha afune ulwazi oludala kubafundi ngokuphonsa imibuzo, lesi sigaba silekelela ukuthi uthisha akwazi ukuvumbulula ulwazi olwedlule nokuba abone lapho okumele agcizelele khona. Uma sekuvunjululwe ulwazi oludala, uthisha ube eseyalingisa indlela yokubhala afuna abafundi bayisebenzise.

Indlela yokulekelela ingasetshenziswa ngendlela ehlukile ehlanganisa abafundi ukuba balekelelane uma kufundwa lokho okwenza ukuba uthisha abe nomsebenzi omncane uma efundisa (Gagne & Parks, 2013). Abafundi bayakukhuthalela ukubhala imisebenzi abayenza ngokuhlanganyela futhi bayakuthokozela ukufundisana uma besebenza ngababili noma ngamaqembu (Gagne & Parks, 2013). Ucwangingo oluningi lukhombisa ukuthi uma abafundi besebenza ngamaqembu bayakukhuthalela ukusebenzisa ulimi lokuqala lokwengeza emisebenzini yekilasi eyahlukene kunasemisebenzini eholwa nguthisha (Storch, 2005). UStorch (2005) uthi ukusebenza kwabafundi ngababili kuvumela abafundi ukuba bahlanganise izinsizakufunda zabo zolimi ukuze bakhe ulwazi olusha ngokuhlanganyela lokho kuholela ekutheni ulwazi lwabo lokubhala luthuthuke.

UGagne noParks (2013) bathi indlela yokusebenzisa amaqoqo amancane uma kusetshenziswa ukulekelela iyindlela engcono neyimpumelelo yokuthuthukisa ulimi olufanele ukuba lusetshenziswe uma kuthuthukiswa ikhono lokubhala kubafundi. Abafundi bolimi lokwengeza ngokuvamile abanalo ulwazimagama oludingekayo ukuze babhale izimpendulo ezikhombisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. Ngakho-ke, uma kwenziwa ukulekelela phakathi kwabafundi bebodwa, abafundi bayalekelelana ngamakhono abasuke benawo bebodwa bengathembeli kuthisha futhi bazizwa bekhululekile ngemisebenzi ebhalwayo (Storch, 2005).

3.4.3 Injulalwazi ye*Social constructivism* nokuthuthukiswa kwekhono lokufunda

Ikhono lokufunda nalo lisemqoka uma kuthuthukiswa ikhono labafundi lokucabanga ngokujula kusetshenziswa imibhalo yobuciko. UNkosi (2011) uthi ukufunda okubhaliwe kusho ukwakha umqondo mayelana nalokho okufundwayo futhi akukhona nje ukufunda amagama njengokulandelana kwawo emshweni, ufunde elinye emva kwelinye. UMnyango weMfundo (2003) uthi ukufunda okubhaliwe akusho ukufunda amagama abhaliwe kodwa kungukuthola umqondo, ukwazi ukuthola umyalezo oqukethwe embhalweni, okuyinto ekhula njalo lapho ofundayo ejwayela noma ezejwayeza ukufunda okubhaliwe (Joubert et al., 2008).

UVygotsky (1978) wasungula injulalwazi ye*Social constructivism* yokufunda okubhaliwe. NgokukaVygotsky (1978), ukufunda okubhaliwe kuhlobene nalokho umuntu akubona emphakathini ahlala kuwona kanye nalokho akwenzayo akufunda ekhaya. Uma umuntu efunda okubhaliwe usuke enalo ulwazi lwezinto azibonayo zenzeka bese ezigcwalisa ngokufunda imibhalo eqondene nalezo zimo nezinto ezenzeka mihla namalanga (Vygotsky, 1978). Ngakho-ke, injulalwazi kaVygotsky (1978) isisiza ukuba siqonde ukuthi umuntu ufunda futhi athuthuke kanjani ngalokho akubona emphakathini wakhe, nayingxenye yakho.

UCommeyras (2009) uthi ukufunda okubhaliwe kuyilokhu okuyikhona nje ngenxa yokuthi kukhona ukubhala, kanjalo nokubhala kuyilokhu okuyikhona nje ngenxa yokufunda okubhaliwe. Lokhu kuchaza ukuthi lapho kukhona okubhaliwe, kukhona ozokufunda, nalapho umuntu ebhala, uyabhala ukuze kube khona abazofunda. Abfundi abafunda kahle imibhalo kuvamile ukuthi babhale kahle (Commeyras, 2009). Lokhu kufunda okubhaliwe akusho ukufunda igama emva kwelinye kepha kusho ukufunda ngokuqondisisa. UNkosi (2011) uthi injongo nomqondo owethulwa umbhalo yizona zinto ezisemqoka lapho kufundwa okubhaliwe. Uma kufundiswa ukufunda okubhaliwe, ulwazimagama, ulwazi lwemisindo, upelomagama, kanye nokufunda ngokungangingizi kungezinye zezinto ezibalulekile umfundi wolimi azizuzayo nezimkhulisayo ekwazini ulimi (Vygotsky, 1978).

Lapho ebheka izigaba zamazinga okuthuthuka komuntu olwazini, uVygotsky wabiza lesimo sokukhula olwazini nge*Zone of Proximal Development* (ZPD). UVygotsky (1978) uthi i-ZPD iwukubuka izigaba zokukhula noma ukuthuthuka komqondo womfundi ekukwazini ukuzixazulela izinkinga ngosizo lomuntu omdala noma-ke, ngokulekelelwa ngontanga. Ngamanye amazwi, kulindeleke ukuthi lapho umfundi ekhula kube nezinto azifundayo bese ukufunda kwakhe kuvela ngokukwazi ukuhlanganisa imiqondo ethile ukuze kuphume isisombululo. Le ngxenye iyahambisana nokuthi uthisha abe ngumelekeleli ekuthuthukeni komfundi ekufundeni njengoba kunguthisha onolwazi oluthe xaxa kunalolo umfundi analo.

UNkosi (2011) uthi abalandela injulalwazi ye*Social constructivism* bakholelwa ukuthi umuntu ulimi ulufunda kangcono uma eyingxenye yalokho okufundwayo futhi ebamba iqhaza ekufundeni kwakhe. Lokho kusho ukuthi abafundi batholela ulwazi ngalokho abakubona kwenzeka emphakathini abakhulela kuyona. Ngamanye amazwi, izinto abafundi abahlangabezana nazo ekukhuleni kwabo kulowo mphakathi zinomthelela ekuthuthukiseni isisekelo sokufunda ulimi (Nkosi, 2011).

UVygotsky (1978) uthi ulimi lukhula enganeni ngokuthi ihlale izwa amagama ahlukehukene kubantu abadala esondelene nabo. Kanjalo nabantu abadala balekelela ingane ngokuyilungisa ekusebenziseni lawo magama ngendlela efanele ize iwaqonde futhi iwazi kahle (Vygotsky, 1978). Le ndlela yokufunda ulimi iyahambisana nokufundisa ukufunda okubhaliwe kubafundi njengoba basuke benikezwa umbhalo noma okubhaliwe, okuyizigaba eziqukethe amagama amaningi abhalwe ngenhloso yokunikeza umqondo othile kulowo ofundayo (Mlondo, 2015). Okubhaliwe kusuke kunomyalezo othile okuwudlulisela kulowo ofundayo, okungabalwa njengokuzitholela ulwazi noma amagama amasha adingekayo ukuthuthukisa ukunotha nolwazi lolimi (Mlondo, 2015). USmith noRead (2005) bathi ukufunda okubhaliwe kwenzeka ngokuthi ulwazi umfundi avele enalo ngalokho akufundayo kanye nolwazi oluza ngombhalo kunikeze umqondo omusha. USmith noRead (2005) bathi ukufunda okubhaliwe kwenzeka ngokuthi ulwazi umfundi avele enalo ngalokho akufundayo kanye nolwazi oluza ngombhalo kuhlanguke, kunikeze umqondo omusha.

UNkosi (2011) uthi kusobala ukuthi uSmith noRead (2005) babuka ukufunda okubhaliwe ngehlo lwe*Social constructivism*. Isib., uma unika abafundi incwadi yomdlalo 'Umshado' abafundi befunda noma bebuka isihloko esibhalwe esambozweni sencwadi, engqondweni kwakheka isithombe ngaleli gama ngoba basuke bengaqali ukulibona noma ukulizwa. Njalo nje umfundi uma efunda leli gama, kuba khona okuthile okunenezelela kwakwaziyo ngaleli gama. UNkosi (2011) uthi konke lokhu kwakha kumfundi lokhu okubizwa ngokuthi ngamaschemata, okungulwazi olukumfundi mayelana nento ethile aseke afunda ngayo, wezwa noma wayibona. UNkosi (2011) uqhubeka athi kubalulekile ukuthi lapho umfundi efunda, kube khona akwaziyo ngalokho akufundayo, ukuze akhele ulwazi olusha phezu kwalolo analo.

UNkosi (2011) uthi ngokwenjulalwazi ye*Social constructivism* ukufunda okubhaliwe kunezimpowu eziningi: okokuqala ukufunda kusondelene nokwenzeka emqondweni futhi kuhlanganisa izinto ezintathu eziphathelene nombhalo nolimi lokuhlonza amagama kanye nokwakheka kwemisho, kanye nokwakheka kwezinto ezintathu ezisondelene nokusemqondweni; okwesibili ukufunda okubhaliwe kungabukwa njengento eyenzeka ngenxa yokwenzeka emphakathini kanye nenhlalo yabantu; okokugcina ukufunda okubhaliwe kuhambisana nesimo esithile ngoba abafundi abahlukene bafunda imibhalo yobuciko ezindaweni ezahlukene ezingefani. Isib. akulula nje umfundi wasedolobheni ukuba aqonde kahle imibhalo yobuciko ekhuluma ngokuyotheza izinkuni, ukuphahleka, ukusenga, ukukhuzela uma engakaze akubone noma aphile kuleso simo (Nkosi, 2011).

3.5 Uhlaka lwemicabango

UNgema (2011) uthi uhlaka lwemicabango lwenzeka lapho umcwaningi ehlanganisa imicabango evele ikhona ocwaningweni olwake lwenziwa ukuze athole ukweseka okudingwa yimibuzo yocwaningo. UNkosi (2011) uthi uma sekwake kwaba khona umcwaningi osekwake wazama ukuhlanganisa leyo micabango nocwaningo olusemthethweni, lokho kusho ukuthi wayekhanda uhlaka lwemicabango okumele lusetshenziswe njengebalazwe elivele selidwetshiwe kwabanye abacwaningi ukweseka ucwaningo lwabo.

UNgema (2011) uthi imicabango isetshenziswa abacwaningi ukuqondisa uphenyo lwabo futhi yethula ucwaningo ngokuphathelene nemibhalo efanele. UNgema (2011) uqhubeka athi uhlaka lwemicabango lisho imiphumela yokugcina yokuhlenganisa inani lemiqondo ukuze licacise noma libikezele isenzeko esithile futhi lunikeze ukuqonda okubanzi kwesenzeko sokukhathazeka noma senkinga yocwaningo. UKhohliso (2015) uthi ngale kokukhomba ibanga elizohanjwa ngumcwaningi ngohlaka lwemicabango, umcwaningi uyakwazi ukukhombisa ubudlelwano ngemicabango noma ngamagama athile ahlukene adinga ukuwahlola ocwaningweni. UKhohliso (2015) uqhubeka athi uhlaka lwemicabango luwuhlaka lwemibono egelezayo okanye amakhonsepthe ahlelwe ngendlela yokuthi kube lula ukuwasebenzisa ukuxhumana nabanye. NgokukaKhohliso (2015), lokhu kuyasiza ekuchazeni ngokunabileyo ukuthi kungani senza imisebenzi ethile ngendlela esenza ngayo.

UNKosi (2011) uthi imicabango iyisithombe noma uphawu olumele umbono othile ongabonakali. UChinn noKramer (1999); uKhan noNouman (2019) bachaza uhlaka lwemicabango njengemicabango ejiyile yezinto ezenzekalayo noma ezibonakalayo. UNkosi (2011) uthi uhlaka lwemicabango yilapho umcwaningi eveza khona ukuthi umi kuphi yena ngencazelo yamagama noma yemicabango ethile emayelana nalolo cwano, njengoba kungenzeka ukuthi zibe ziningi izincazelo ngesimo esithile noma ngamagama athile aphahekayo kulolo cwano.

Ngakho-ke, kulolu cwano kusetshenziswe uhlaka lwemicabango, imicabango engumgogodla yololu cwano izochazwa. Lokhu kuzoveza ukuthi mina njengomcwaningi ngiyiqonda kanjani leyo micabango njengoba ngiyisebenzise ocwaningweni.

3.5.1 Ukucabanga ngokujula

ULai (2011) uthi ukucabanga ngokujula kuyikhono lempilo elibalulekile nelihlala isikhathi eside futhi likhuthaza impumelelo emfundweni. Ngokucabanga ngokujula, abafundi bafunda ukuhlola izimo, baqagele, babuze imibuzo bese besungula izindlela ezahlukile zokucabanga. ULai (2011) uqhubeka athi ukucabanga ngokujula kuyikhono lapho umfundi efunda khona ukucabanga futhi ethuthukisa khona inqubo yokucabanga

okunenjongo njengokukwazi ukubona nokuhlola ukuthi impikiswano iyawakha yini umqondo noma cha. Ukucabanga ngokujula kwenza umfundi ngamunye ukuba angajahi ukuphendula, ahlanganise ulwazi bese ehlola amaqiniso ngaphambi kokufinyelela esiphethweni sokulungiselela ukukhipha impendulo (Lai, 2011). Ngakho-ke, ukucabanga ngokujula akuchazi nje inqubo yokucabanga ehlukile kodwa kuyinqubo yokucabanga neyakhayo elungiselela abafundi ukuba bakwazi ukubhekana nezinguquko ezahlukene kwezomnotho kanye nezinye izimo zokuphila (Lai, 2011).

Ukucabanga ngokujula kungomunye wemikhuba ebalulekile emfundweni, kuhlobene nokuthi uthisha ubafundisa kanjani nendlela abafundi abafunda ngayo (Mason, 2010). Ukucabanga ngokujula kushintsha isimo sekilasi sisuke endleleni enganaki ukucabanga ngokujula lithuthuke liye esimweni lapho abafundi bekwazi khona ukusabalalisa khona umqondo wabo (Vaughn, 2009; Cohen, 2010; Tittle, 2010). Ukufundisa ukucabanga ngokujula kubheka okuqukethwe njengento ebalulekile nephilayo emqondweni kuphela, njengezindlela zokucabanga eziqhutshwa imibuzo ekhona ezincwadini zokufunda okufanele ifundwe ukuze igxile emiqondweni yabafundi (Lunenburg, 2011).

UMabunda (2008) uthi ukufundiswa kwemibhalo yobuciko kusebenza njengethuluzi lokuthuthukisa ukucabanga ngokujula kubafundi. Abafundi bazibandakanya ngokujulile nemibhalo yobuciko njengoba kubakhuthaza ukuba bakwazi ukuxoxa baphinde babambe iqhaza eliphelele ngesikhathi sokufunda (Mabunda, 2008). Ukuze othisha bemibhalo yobuciko bathuthukise ukucabanga ngokujula kumele bahlanganise abafundi, basungule amaqoqo amasha uma kwakhiwa imigomo yemfundo, ikharikhulamu yezemibhalo kanye nezinsizakufundisa kumele kuhambisane nolwazi lwabafundi (Mabunda, 2008). UMabunda (2008) uphakamisa amasu okuhumusha azonikeza othisha izipopolo ezizololonga imibono yabo futhi zinikeze ezinye izindlela zokubona umhlaba abazithola bekuwona. UMabunda (2008) uthi lezi zindlela zisiza othisha ukuba bahlakulele ikhono lokucabanga ngokujula kubafundi, futhi zibenze bazibone beyingxenye ebalulekile uma kubekwa imibono. Ngakho-ke, akuhumusha imibhalo yobuciko ekufundweni kwencwadi nje kuphela kodwa kubheka nokuthi abafundi bayayiqonda yini imicabango esetshenzisiwe.

USingh (2003) ukhuthaza umqondo wokuthuthukisa ukucabanga ngokujula emkhakheni wokufunda imibhalo yobuciko. UMadondo (2012) uthi imibuzo evulekile ikhuthaza abafundi ukuba bacabange ngokujula. UMadondo (2012) uqhubeka athi kunesiqiniseko sokuthi imibuzo evulekile ayibakhuthazi abafundi ukuba bacabange ngokujula emakilasini aseNingizimu-Afrika. USingh (2003) uthi ukuthuthukisa ikhono lokucabanga ngokujula kuyindlela enhle yokufundisa imibhalo yobuciko lapho abafundi kanye nothisha benjengabaphenyi, befuna imibono kanye nezincazelo zemibhalo yobuciko.

UMadondo (2012) uthi ukucabanga ngokujula kulungiselela abafundi bawo wonke amabanga ukuba bathole imfundo efanelekile nesezingeni eliphezulu futhi bakwazi ukubhekana nesimo sabo kanye nesimo somphakathi abakhulela kuwona, baphinde baqonde kangcono umhlaba amasiko kanye nesimo sempilo. UMadondo (2012) uthi isimo sokufunda okufundwa ngaphansi kwaso kumele sibe nenjongo kubafundi ngoba lokhu kukhuthaza abafundi ukuba bathathe ulwazi abanalo baludlulisele olwazini olusha. Ucwangingo luveza ukuthi ukusebenzisa izimo zokufunda zangempela kukhuthaza amathuba okuba abafundi bazibandakanye ekucabangeni ngokujula (Alvarez et al., 2000).

3.5.2 Ubuciko bokukwazi ukuqamba imibhalo

NgokukaSenel (2019), ubuciko bokukwazi ukuqamba imibhalo buyindlela yomuntu yokuthola umkhiqizo wangempela. USenel (2019) uchaza ubuciko bokukwazi ukuqamba imibhalo njengenqubo yokuzwa ubunzima, izinkinga, izikhala olwazini, izakhi ezingekho, okuthile okungaqondakali, ukuqagela okunokwenzeka, ukubukeza nokuphinda kuhlolwe futhi ekugcineni kudluliswe imiphumela. USenel (2019) uthi ubuciko bokukwazi ukuqamba imibhalo buvela ngenxa yokucabanga ngokujula futhi kungathuthukiswa kubona bonke abafundi. USenel (2019) uthi isikole singenye yezindawo ezithuthukisa ukucabanga ngobuchule bokuqamba imibhalo kwezemfundo, inqobo nje uma isifundo siklanywe ngendlela yokucabanga futhi ngaphansi kwenqubo kathisha ozimisele.

ULarraz (2021) uthi ubuciko bokukwazi ukuqamba imibhalo kuyikhono lokucabanga nelinokuhleleka okuphezulu elisekelwe emicabangweni exakile nedidayo ephathelene

nokudalwa kwemibono emisha nebalulekile. ULarraz (2021) uqhubeka athi amakhono okucabanga asezingeni eliphakeme yilawo ahlanganisa ukucabanga okubucayi, ubuciko bokukwazi ukuqamba imibhalo, kanye nokuqonda amaphethini ezinto ezicatshangwayo njengokufunda okujulile. ULarraz (2021) uthi ukuthuthukiswa kobuciko bokukwazi ukuqamba imibhalo namuhla kuthathwa njengokubalulekile nokusiza ukuba imfundo ibe yimpumelelo futhi ibe sezingeni eliphezulu.

Ubuciko bokukwazi ukuqamba imibhalo kuyimvelo futhi kuyingxenye yentuthuko yomuntu kanye nobuntu bakhe. Ubuciko bokukwazi ukuqamba imibhalo kuthuthukiswa kakhulu emazingeni aphansi emfundo kuqhubeke kuye emazingeni aphakeme ezemfundo, kuya ngokukhula ngokwezinga lomuntu lokukhula kanye nesipiliyoni umuntu anaso (Larraz, 2021). Ukuba nogqozi kusemqoka ekuthuthukisweni kobuciko bokukwazi ukuqamba imibhalo (Larraz, 2021). Umfundi kumele abe nokuzigquguzela okubela ngaphakathi kuye kunokuthi agquguzelwe izimo azibona ngaphandle ukuze kuthuthuke kalula ubuciko bokukwazi ukuqamba imibhalo. Ukugquguzeleka kwangaphakathi kubaluleke kakhulu ezigabeni zokuqala zobuciko bokukwazi ukuqamba imibhalo lapho umkhqiqo udinga ukuthuthukiswa ngokucophelela futhi wenzisiswe (Larraz, 2021).

UKozbelt et al. (2010) bagcizelela ukubaluleka kokuthi kuphoqwe ukuthuthukiswa kobuciko bokukwazi ukuqamba imibhalo kubafundi ukuze balungiselelwe isimo salo mhlaba oquququkayo. UKozbelt et al. (2010) baqhubeka bethi ubuciko bokukwazi ukuqamba imibhalo bungaphoqelelwa ukuba kufundiswe ngesikhathi sokufundisa futhi bungathuthukiswa kuzo zonke izifundo. Kuyingxenye yemfundo esezingeni eliphezulu ukuthuthukisa ikhono lokuqamba imibhalo futhi kungatholwa ngokuthi umfundi aqeqeshwe futhi athole imfundo efanele ekilasini (Kozbelt et al., 2010). UKozbelt et al. (2010) bathi leli khono lihlobene kakhulu nemibono emisha, nokucabanga okuhlukile, nokuveza ikhono lokugcina, ukuhlanganisa ukucabanga okuhlukahlukene kunokubheka impendulo eyodwa okuyiyonayona.

Injulalwazi ye *Social constructivism* yesekelwe ngokuthi izingane zizithuthukisela zona ulwazi lwazo, kunokuba zivele zimunce imibono injengoba injalo ekhulunywa ngothisha (Phillips, 2000; Fosnot, 2006; Larochele, 2010).

UPiaget (1969) uthi izinto ezenziwa ngabafundi zakha umqondo ngendlela ehluke kakhulu kweyabantu abadala, futhi abafundi bafunda ngendlela yokuzama ukwenza izinto zenzeke bebe bezama nokuba namandla phezu kwendawo ebazungezile. UWadsworth (2004); noPass (2005) bathi ekugcineni abafundi kumele babambe iqhaza elikhulu ekufundeni kwabo lapho othisha kumele bayihloniphe indlela abafundi abacabanga ngayo. Kumele othisha basungule izifundo ezikhuthaza ukusebenza ngokubambisana neziveza amathuba okuba abafundi babambe iqhaza emfundweni enemikhakha ehlukene, kwakhiwe uhlaka lokufunda nemiqondo eyisisekelo nokwenza abafundi bakuqonde ukuhlola (Wadsworth, 2004; Pass, 2005).

Enjulalwazini ye*Social constructivism*, umfundi ngamunye kumele akwazi ukuzakhela ulwazi lwakhe noma aluqoqe ngokuhlanganyela nabanye (Chaille, 2008). Umqondo womfundi ngamunye unamakhonsepthe amaningi ahlukene kanye nezindlela ezahlukene angakwazi ukuzisebenzisa uma ehlanganisa ulwazi lokuxazulula izinkinga ezisemphakathini aphila kuwona (Chaille, 2008). Umsebenzi wabafundi kanye nothisha ngukwakha unzikandaweni ofanele, ukubheka izinselelo nokuseka ukwakhiwa komqondo (Chaille, 2008).

U-Almutlaq (2018) uthi imfundo akuyona into okumele ihlelwe ngokuthi ibe nzima, kumele ihlukaniseke ngezingxenywe ezithile noma ivezwe ngendlela elekelelayo kubafundi. Ukuze abafundi baphumelele ebucikweni bokukwazi ukuqamba imibhalo kufanele imfundo yenze indawo yokuba abafundi bakhethe abafuna ukukwenza okubalekelela ekufundeni kwabo futhi imfundo ishiye isikhala sokuthi abafundi bangaba namaphutha (Almutlaq, 2018). U-Almutlaq (2018) uqhubeka athi abafundi kudingeka bakwazi ukuzilawula kulokho abakulangazelelayo futhi abanelukuluku lokukufunda futhi akumele baphoqwe ukufunda izinto ezithile ukuze bakwazi ukufunda lokho okumiselwe ukuba bakufunde ngokwezemfundo nangokwezenhlalo. Ukuqinisekisa kuyadingeka ekufundeni futhi kulolonga ukuqonda komuntu ngamunye, yize noma ukuqinisekisa kufanele kusetshenziswe njengendlela yokuthuthukisa ubuciko bokukwazi ukuqamba imibhalo (Almutlaq, 2018). Kunezinhlaka ezimbili ezihlanganisa zonke izingxenywe zokucabanga ngokujula: imvelo, ukukhuthaza ukusetshenziswa kwemibono eyahlukene,

izinsizakufundisa kanye nokucabanga ngokukhululeka (Almutlaq, 2018).

3.6 Isiphetho

Kulesi sahluko ngibheke injulalwazi esetshenziswe kulolu cwaningo kanye nohlaka lwemicabango. Lolu cwaningo lusebenzise injulalwazi kaVygotsky (1978), ye*Social constructivism*, ngoba iyahambelana nalolu cwaningo. Ngiveze ukuthi ulwazi abafundi abasuka nalo emphakathini abaphila kuwona lusemqoka uma sekufundwa imibhalo. Injulalwazi ye*Social constructivism* kaVygostky (1978) incikene kakhulu nokufunda nokubhala kanye nomphakathi othile.

Ngiphinde ngaphawula ngokuthi uVygotsky (1978) uthi ukuze umfundi abe nolwazi kumele asondele kubantu abanolwazi oluthuthukile ngoba ukusebenza kwemiqondo yabafundi ezintweni abazenzayo nabaphila ngazo emphakathini kuthuthukisa ulwazi oluyisisekelo. Kubuye kwavela ukuthi imfundo yesimanje idinga ukuba kufakwe ikhono lokuthuthukisa ukucabanga ngokujula. Isahluko esilandelayo sethula izindlela zocwaningo ezisetshenziswe kulolu cwaningo.

ISAPHLUKO 4

IZINDLELA ZOCWANINGO

4.1 Isingeniso

Uma kwenziwa ucwaningo kuba nengxenywe ebalulekile kakhulu ebizwa ngokuthi izindlela zocwaningo. UBetram noChristiansen (2010) bathi izindlela zocwaningo zelekelela umcwaningi ukuba akwazi ukuphendula imibuzongqangi yocwaningo nokuthi ngabe umcwaningi uzoyikhiqiza kanjani imininingo. Ngakho-ke, izindlela zocwaningo ziyalekelela ukuqondisa ucwaningo ukuze lunganhlahlathi (Betram & Christiansen, 2010). Kulesi sahluko ngethula zonke izindlela zocwaningo, okufaka kuzona ipharadaymu, umklamo nobunjalo bocwaningo, izindlela zokukhiqiza imininingo, ababambiqhaza nokuqokwa kwabo, ukuhlaziya imininingo, inkambiso elungileyo yocwaningo, imingcele yocwaningo kanye nezingqinamba zocwaningo.

4.2 Ipharadaymu

Lolu cwaningo lulawulwa yipharadaymu yomhumusho. UWeaver no-Oslon (2006) bathi ipharadaymu iyiqoqo lezinkolelo kanye nokwenza ukuqondisa ucwaningo emkhakheni othize wemfundo futhi iyisibuko, isizinda kanye nenqubekelaphambili ocwaningweni. UTaylor, uKermonde noRoberts (2007) bathi ipharadaymu yindlela enobuchwepheshe yokubuka into noma isimo esithile. Lokhu kusho ukuthi umcwaningi kumele asebenze ngaphansi kwepharadaymu ethile ukuze akwazi ukwenza ucwaningo oluqondile.

UBetram noChristiansen (2021) bathula amapharadaymu amathathu asemqoka okuyiphozithivizimu, ipharadaymu ehlaziyayo kanye nepharadaymu yomhumusho. UBetram noChristiansen (2021) bathi iphozithivizimu ihlose ukuletha incazelo, ukuqonda kanye nokuqagela izimo zemvelo kanye nenhlalo. Ipharadaymu ehlaziyayo ibuka iqiniso njengento elawulwa yisimo senhlalo, sezepolitiki, sezamasiko, sezomnotho kanye nobunjalo balo iqiniso lelo (Betram & Christiansen, 2021). Ipharadaymu yesithathu eyomhumusho, ichazwa nguBetram noChristiansen (2021) njengehumusha amaqiniso empilo enjengoba enjalo. Le pharadaymu yomhumusho yiyona elawula lolu cwaningo

Iwami yingakho yona ichazwe kabanzi kunalezi ezimbili ezibalulwe ngenhla.

UFischer et al. (2023) uthi enye yezimpawu zepharadaymu yomhumusho ukuthi igcizelela ukufunda okunzulu, noma ukuhlolwa kwendikimba yombhalo noma indikimba yokukhulunywayo noma izithombe. NgokukaFischer et al. (2023), umcwaningi osebenza ngaphansi kwepharadaymu yomhumusho uhambisana nombono owethulwa yilokho akucwaningayo njengento ephelele. UMerisi (2014) uthi ipharadaymu yomhumusho ikhuthaza ubudlelwano obuphakathi komcwaningi nababambiqhaza, kanti futhi incike ekuqondeni umhlaba. U-Alharahsheh noPius (2020) bathi ipharadaymu yomhumusho ikhombisa ukukhathazeka ngezinguquko ezijulile ezenzekayo ezimpilweni zabantu. U-Alharahsheh noPius (2020) baqhubeka bathi ipharadaymu yomhumusho iphinde ibheke umuntu ngokuhlukile ezimeni ezingokoqobo njengoba edala ukujula okwengeziwe ngezincazelo nangokomcabango wokuthi abantu abanakuhlolwa ngendlela efanayo nezimo ezibonakalayo. Ipharadaymu yomhumusho ibheka amasiko, izimo kanye nezikhathi eziholela ekuthuthukisweni kwamaqiniso ahlukehukene emphakathini (Alharahsheh & Pius, 2020).

UCohen, Manion noMorrison (2018) uthi ipharadaymu yomhumusho incike enjulalwazini yokubheka nokucubungula indlela abantu abafunda ngayo, ibheka izinselelo abantu abahlangabezana nazo esimweni sansukuzonke. UCohen et al. (2018) baqhubeka bathi umcwaningi ukwenza lokhu ngokufuna ukwazi isimo senhlalo abantu abaphila kusona futhi azimbandakanye nabo. Ipharadaymu yomhumusho izinze ekutheni umuntu uyenza kanjani into ethile kanye nendlela ajula ngayo ngokomcabango (Cohen et al., 2018). Ukugcizelela lokhu, uBetram noChristiansen (2021) baveza ukuthi abahumushi bakholelwa ekutheni umhlaba ngeke usho ukuthi uyawazi futhi abantu bachaza isimo esithile ngokwesipiliyoni abanaso ngaleso simo.

Kulolu cwaningo ngisebenzise ipharadaymu yomhumusho ukuze ngiveze futhi ngakhe umqondo ophelele ngemiphumela yocwaningo noma ngemininingo engiyikhiqizile. Ipharadaymu yomhumusho yiyona elungele lolu hlobo locwaningo njengoba ngibheka ukuthuthukiswa kwekhono lokucabanga ngokujula uma kufundiswa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. Ngichaza

ngababambiqhaza bocwaningo, okungothisha besiZulu ukuthi umhlaba wokufundisa ikhono lokucabanga ngokujula bawakha kanjani kanye nezimo asebeke bahlangabezana nazo ekuthuthukiseni abafundi babo kuleli khono, besebenzisa imibhalo yobuciko.

Njengomcwaningi ongumhumushi, ngabheka ukuthi othisha basebenzisa ziphi izindlela namasu ukuthuthukisa ikhono lokucabanga uma befundisa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. Umcwaningi ongumhumushi usebenzisa imininingo eminingi ejiyile ukuze athole ulwazi noma ukuqonda okunzulu ngokwenzekayo (Fischer et al., 2023). Lolu hlobo lomcwaningi lugxila kokwenzekayo nasekutheni abantu bazenza kanjani izinto imihla ngemihla (Fischer et al., 2023). Lokhu ngakwenza ngokuya esimweni ababambiqhaza bocwaningo abaphila ngaphansi kwaso nsuku zonke, ngenza nabo izingxoxo ezisakuhleleka, ngathamela izifundo zabo ngase ngihlaziya namadokhumenti. Ukuxoxisana nabo kwenza ukuthi bakwazi ukugonyuluka ngezimo ababhekene nazo ekufundiseni imibhalo yobuciko nsuku zonke.

Kulolu cwaningo bengigxile embonweni walokho okucwaningwayo njengento ephelele, ngigxile kulokhu okwenzakalayo ngibuka nokuthi kwenziwa kanjani. Ngifuna ukwazi isimo sababambiqhaza bocwaningo, ngizibandakanye naso ukuze kungashintshi lutho njengoba ngikhona njengomcwaningi. Ngamanye amazwi ipharadaymu yomhumusho ihambisana kahle nalolu cwaningo njengoba kulolu cwaningo ngibheka ukuthuthukiswa kwekhono lokucabanga kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11.

4.3 Ubunjalo nomklamo wocwaningo

Kule ngxenye ngibhekia ucwaningo oluyikhwalthethivu, okuwubunjalo balolu cwaningo, kanye nocwaningo lwesimo, okuwumklamo walo.

4.3.1 Ucwanningo oluyikhwalthethivu

Ngokuka-Elman et al. (2015), zimbili izinhlobo zocwaningo ezijwayelekile umcwaningi angakhetha ukwenza ucwaningo ngaphansi kwazo: umcwaningi angakhetha ukusebenzisa indlela yokuqhuba ucwaningo okuthiwa yikhwalthethivu noma okuthiwa

yikhwantithethivu. UBertram noChristiensen (2021) bathi ikhwalithethivu indlela yokuqhuba ucwaningo ephathelene nokuhumusha nokuqondisisa izimo zabantu abaphila kuzona empilweni yangempela. Lolu cwanoingolwazi luqhuba ngokuthi kusetshenziswe indlela eyikhwantithethivu. Ngithathe isinqumo sokuyisebenzisa ngoba iyahambisana nezinjongo zalolu cwanoingolwazi. Ucwaningo oluyikhwantithethivu luvumela umcwanoingolwazi ukuba akhiqize imininingo ehlelekile kubabambiqhaza (Mohajana, 2018).

Lolu cwanoingolwazi luyikhwantithethivu ngoba ngihlolisise ekusetshenziswa kwezindlela namasu okuthuthukisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11 ezikoleni ezintathu ezisesifundeni saseKing Cetshwayo. UZungu (2018) uthi ocwanoingolwazi lwekhwantithethivu, umcwanoingolwazi uba ngumlandi ngoba usuke exoxa ngolwazi alwaziyo bese ezama ukwakha umqondo ngalokho, ekugcineni kuvele okusha okuchumayo okuthathwa njengeqiniso. UMacMillan noSchumacher (2006) bathi ucwanoingolwazi oluyikhwantithethivu lusezingeni eliphezulu ngoba luwucwanoingolwazi olwenziwa ubuso nobuso noludinga ukuba kusetshenziswe isikhathi esiningi uma lwenziwa. UMacmillan noSchumacher (2006) baqhubeka bathi ocwanoingolwazi lwekhwantithethivu kuqoshwa izinkulamo ngenkathi zenzeka.

Lolu cwanoingolwazi lusekelwe yinjulalwazi ye*Social constructivism* ebika ukuthi iqiniso liyisipiliyoni senhlalo esinezingqinamba eziningi ezisebenzisanayo futhi esiyisabelo sempilo nesihunyushwa ngabantu ngokwehlukahlukana kwabo. Ngokuka-Alharasheh noPius (2020), ucwanoingolwazi oluyikhwantithethivu luhlose ukuhlinzeka ukuqonda okuthile okususelwe kulabo abahlangabezana nakho ngokujwayelekile empilweni yabo yansuku zonke. Le ndlela yocwanoingolwazi iyahambelana nalolu cwanoingolwazi lwami ngoba ukuze ngikhiqize imininingo eyayizophendula imibuzongqangi kwadingeka ukuba ngiye ezikoleni lapho ngangizokhiqiza khona imininingo kothisha abafundisa ibanga le-10 nele-11 ezikoleni engangizikhethile zaseKing Cetshwayo. UDenzin noLincoln (1985) (becashunwe ku-Asenahabi, 2019) bathi ucwanoingolwazi oluyikhwantithethivu ludinga ukuthi umcwanoingolwazi aziyele mathupha endaweni yocwanoingolwazi, ahlolisise ukwenza kwabantu ngenhloso yokuhumusha nokuqonda kabanzi ngezenzo zabantu.

NgokukaNkosi (2011), kubalulekile ukuthi abacwaningi bocwaningo oluyikhwalithethivu bakhiqize imininingo ngesikhathi labo ababambiqhaza bocwaningo besesimweni esijwayelekile, babuke ukuthi yikuphi ababambiqhaza abakukhulumayo noma abakwenzayo. Ngakho-ke, ababambiqhaza bocwaningo akufanele bashintshe ukwenzeka kwezinto ngoba benzela umcwaningi. Lokho kungadukisa ulwazi olufunwa ucwaningo. ULincolin noGuba (1985) bathi ucwaningo oluyikhwalithethivu lunguphenyo lwemvelo lapho kungekho into eyenzekayo engathathwa njengengenamsebenzi noma ithathwe noma yikanjani futhi ongeke wachaza ngayo ungakayicwaningi. UCampbell (2014) uthi ucwaningo lwekwalithethivu luyinhloko, lulandela indlela yokufundisa, luqala ngemininingo okungeyoqobo, lulandele ngemibono engabonakali noma imicabango, ihlobaniswe ngemibono nemininingo futhi ephethe ingxube yemibono ngemininingo ekhiqiziwe.

USherman noWebb (1988) babeka ukuthi ucwaningo oluyikhwalithethivu lubandakanya ukusetshenziswa kwemininingo yekwalithethivu, izingxoxo, imibuzo evulelekile yezingxoxo ezisakuhleleka, amadokhumenti, amatheksthi nokubukela ababambiqhaza bocwaningo ukuze kuqondakale isimo abahlale bekuso nsukuzonke. Kulolu cwaningo izingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukubukela othisha befundisa kanye nokuhlaziya amadokhumenti kwaba yizindlela ezibalulekile ekukhiqizeni imininingo yocwaningo, akuzange kube khona kunonga okwenziwa noma engazakhela khona ngokwami, kodwa konke okwasetshenziswa njengemininingo ekhiqizwe kubabambiqhaza bocwaningo kwethulwa futhi kwahlaziywa kunjengoba kunjalo.

UDladla (2020) uthi indlela yekwalithethivu idinga ukuthi umcwaningi ahlolisise isimo senhlalo kanye nezingqinamba ezithinta abantu ngqo okucwaningwa ngabo. Njengoba lolu cwaningo lwenziwa ezikoleni zamabanga aphakeme ngakhiqiza imininingo ngokwenza izingxoxo ezisakuhleleka nababambiqhaza bocwaningo, ngaphinde ngaya emakilasini ngayobukela befundisa ngokujwayelekile. Ngakugcizelela ukuba bazizwe bekhululekile futhi bangashintshi endleleni abajwayele ukwenza ngayo uma befundisa

njengoba ngase ngisekilasini njengomcwaningi.

UNkosi (2011) uthi ucwaningo oluyikhwalithethivu luthathwa njengesibuko noma ifasitela esingakwazi ngalo ukubuka siphinde siphawule ngezinto eziphathelene nenhlalo yabantu. Lezo zinto zibandakanya imibuzo ephathelene nenjulalwazi njengokuthi abantu abathile baphila kanjani, izikhungo ezithile zisebenza kanjani, nanezindlela noma amaqembu abantu abathile ababuka ngayo noma abathatha ngayo izinto ezenzeka ezimpilweni zabo (Cohen et al., 2018). UBetram noChristiansen (2021) bathi indlela yekhwalithethivu iyindlela yokuqhuba ucwaningo ephathelene nokuhumusha nokuqondisisa izimo abantu abaphila kuzona empilweni yangempela. Ngale ndlela ngabheka ukwenza kwababambiqhaza bocwaningo kanye neqhaza abalibambile ngesikhathi ngenza ucwaningo. Lokhu ngangikwenza ngenxa yokuthi njengomcwaningi ngangingeke nje ngibe phakathi nendawo noma ngiziqhelelanise nolwazi nobufakazi engibuthole ngesikhathi ngikhiqiza imininingo mayelana nalolu cwano.

UNojiyeza (2013) uthi kubalulekile ukuba kugcizelelwe ukuthi ucwaningo oluyikhwalithethivu luyakwazi ukuzakhela ngokwalo injulalwazi engasiza nabanye abacwaningi ukuqonda ngesimo esifanayo noma ngento efanayo. UCampbell (2014) uthi ucwaningo lwekhwalithethivu luyinhloko, lulandela indlela yokufundisa, luqala ngemininingo okungeyoqobo, kulandelwe ngemibono engabonakali noma imicabango, ihlobaniswe nemibono nemininingo futhi iphethe ngengxube yemibono ngemininingo ekhiqiziwe. Lokhu-ke, kuchaza khona ukuthi njengoba lolu cwano lubheka ukuthuthukiswa kwekhono lokucabanga uma kufundiswa imibhalo yobuciko ngisebenzise yona imininingo engiyikhiqize kubabambiqhaza ukuzakhela isithombe esijulile nesinothile ngezindlela ezisetshenziswa ngothisha uma befundisa imibhalo yobuciko ebangeni le-10 nele-11.

Ngakho-ke, kulolu cwano ngesikhathi kuhlaziywa kwakhiwe izindikimba, hhayi imininingo encike ezinombolweni njengokuthi bangakanani abafundi abakwazi ukucabanga ngokujula uma kufundwa imibhalo kodwa kucutshungulwe amazwi

angamagama ezitatimende kanye nokwenzakalayo lapho othisha befundisa. Lapho kuhlaziywa, kusetshenziswe zona izindlela zocwaningo oluyikhwalthethivu, kwalekelelwa ukusetshenziswa kwepharadymu yokuhumusha kanye nenjulalwazi ye *Social constructivism*.

4.3.2 Ucwangingo lwesimo

Ngokomklamo wocwaningo ngabe sengikhetha ukusebenzisa ucwangingo lwesimo kulolu cwangingo njengoba ucwangingo lumayelana nezindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. UCresswell (2009) uthi ucwangingo lwesimo yilapho umcwangingi ehlola isenzeko esenzeka esimweni sangempela sempilo bese ekhiqiza imininingo enolwazi olubanzi futhi olujulile ngaleso simo. Lolu cwangingo lugxile ezikoleni ezintathu kanti isimo esasicwangingwa siyefana kuzonazontathu. Zontathu lezi zikole ziyizikole ezizimele, zinayo imitapo yolwazi kanye nezinsizakufundisa.

Zontathu lezi zikole zicebile ngokwezimfanelo ezidingeka ekufundiseni abantwana. Njengoba sengichazile ngobunjalo balezi zikole akulindelekile ukuba kube khona umehluko ekufundiseni kothisha ngenxa yezinsizakufundisa abazisebenzisa uma befundisa imibhalo yobuciko. URobson (2002) uthi ucwangingo lwesimo lugxila esigamekweni esisodwa noma ezimbili ezisemqoka ukuqonda kahle ngesimo noma isehlakalo okuyisona esicwangingwayo. Lokhu kubuye kwafakazelwa nguKhohliso (2015) uma ethi ucwangingo lwesimo lugxila esigamekweni esisodwa noma ezimbili ezisemqoka, ukuqonda kahle ngesimo noma isehlakalo okuyisona esicutshungulwayo.

UCohen et al. (2018) bathi ucwangingo lwesimo lunika ingqayizivele yesibonelo ngobunjalo bezempilo yabantu ezimweni abaphila kuzona, lwenza abafundayo baqonde kangcono nangokucacile ngemibono kunokuba bathulelwe ngenjulalwazi okanye ngemigomo ethile ebekiwe. Indlela yocwangingo lwesimo iyona esetshenziswe ekuqondeni kanye nasekutholeni umqondo wangempela maqondana nezindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko ebangeni le-10-nele-11.

Lokhu ngikusho ngoba lolu cwangingo lubheka ngqo isimo esisodwa esibhekana nothisha.

Kulolu cwaningo ngibhekisise ubunjalo bokuthuthikiswa kwekhono lokucabanga esimweni sokufundisa imibhalo yobuciko. Indlela yocwaningo lwesimo yiyona esetshenziswe ekutholeni kanye nasekuqondeni umqondo wangempela wothisha ekuthuthukisweni kwekhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko ebangeni le-10 nele-11 esiZulwini uLimi Lokuqala Lokwengeza.

UYin (2018) uthi ucwaningo lwesimo luhlukaniseke ngezindlela ezintathu: oluphenyayo, oluchazayo, nolucacisayo. Lolu cwaningo luyaphenya, luchaze, lubuye lucacise. Lokhu kungenxa yokuthi lolu cwaningo luzama ukucwaninga ngokwenzakalayo ekilasini lapho uthisha ethuthukisa ikhono lokucabanga ngesikhathi efundisa imibhalo yobuciko kubafundi abenza isiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. UDevi (2021) uthi ucwaningo lwesimo lusiza umcwaningi ukuba athole ukuqonda okujulile ngesihloko esebenzisa amasu ahlukahlukene okungaba ukubuka, ingxoxo kanye nokusetshenziswa kwemininingo yesibili. UNkosi (2011) uthi kubalulekile ukuba kugcizelelwe ukuthi ucwaningo lwesimo luyakwazi ukuzakhela injulalwazi engasiza nabanye abacwaningi ukuqonda ngesimo esifanayo noma ngento efanayo.

Okuhle ngocwaningo lwesimo ukuthi luyakwazi ukuveza imbangela nomphumela wento ethile, ngenxa yokuthi umcwaningi uya khona ngqo lapho kusuke kwenzeka khona lokho afuna ukuqonda kabanzi ngakho ayozibonela axoxe nababambiqhaza bocwaningo, ngaleyo ndlela azi ukuthi abantu abathile benziwa yini ukwenza ngendlela ethile futhi kunamphumela muni lokhu abakwenzayo (Cohen et al., 2018). Umcwaningi uphinde athole nokuthi ababambiqhaza banayiphi imizwa nemicabango ngaleso simo noma ngaleyo nto, esebenzisa imininingo ayikhiqiza ngqo kubabambiqhaza, ebuka nalokho abakwenzayo (Cohen et al., 2018).

Ukukhethwa kocwaningo olusetshenzisiwe kusekelwe ngukuthi ngicwaninge isigameko esisodwa ukuze ngikwazi ukuphenyisisa ngibuye ngicacise lokhu engifisa ukukucwaninga. Njengoba ngenze izingxoxo nothisha kuphela abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu eziseRichards Bay, kusho ukuthi ucwaningo

Iwami ludingide isigameko esisodwa, okuwukuthuthukisa ikhono lokucabanga ngokujula, kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza.

4.4 Ababambiqhaza bocwaningo nokuqokwa kwabo

Ukukhethwa kwababambiqhaza bocwaningo kuwukuthatha idlanzana labantu abamela abantu abaningi ocwaningweni (McMillan & Schumacher, 2006). Lolu cwanningo lusebenzise indlela yokuqoka ngokwenhloso. Ukuqoka ngokwenhloso yinqubo yokukhetha ababambiqhaza abanikeza imininingo ethembekile yesimo esicwaningwayo ngaphansi kocwaningo (Yin, 2018). UTeddlie (2007) uthi izindlela zokuqoka ngenhloso zifuna ukubandakanya amalunga athile akhethiwe, kumbe izikhungo ukuba ziphendule imibuzo yocwaningo eyakhelwe kuleyo nhlosomfezo yocwaningo.

NgokukaMcMillan noSchumacher (2006), isampula iqoqo lababambiqhaza okukhiqizwa kubona imininingo. UCreswell (2013) uthi uma kukhethwa ababambiqhaza bocwaningo ngokuhlosiwe umcwaningi ukhetha idlanzana lababambiqhaza kanye nendawo lapho ucwaningo luzoqhutshwa khona, kukhethwa ababambiqhaza abangaba nolwazi mayelana nesisusa socwaningo kanye nesimo socwaningo. UMcmillan noSchumacher (2006) bagcizelela ukuthi ukukhethwa kwabambiqhaza ngokuhlosiwe kubandakanya ukukhiqiza imininingo ejulile efunwa umcwaningi uma ehlose ukuthola imininingo ebanzi ngezimo ezithile. NgokukaGay (1992), inhloso yokusebenzisa isampula ukukhiqiza imininingo mayelana nomphakathi okucwaningwa ngawo. Kulolu cwanningo kwakhethwa izikole ezintathu zamabanga aphakeme esiFundeni saseKing Cetshwayo, eRichards Bay, ezifundisa isiZulu uLimi Lokuqala Lokwengeza.

Ingxenye elandelayo isiyonke yakhiwe yilezi zihlokwana: ababambiqhaza bocwaningo; inqubo yokukhetha ababambiqhaza; imibandela yokufakwa nokungafakwa kwababambiqhaza abathile; indawo lapho ucwaningo luqhutshwe khona; imininingo engakhiqizwangwa kubabambiqhaza.

4.4.1 Ababambiqhaza bocwaningo

Ezikoleni ezintathu zasesiFundeni saseKing Cetshwayo, eRichards Bay, ezaziqokelwe ukubamba iqhaza kulolu cwanningo kwakhethwa othisha ababili isikole ngasinye ukuba

babe ngababambiqhaza kulolu cwaningo abafundisa ibanga le-10 nele-11. Sebebonke ababambiqhaza baba yisithupha. Ngakhetha ibanga le-10 nele-11 ngoba nginomcabango wokuthi kulawa mabanga kusuke sekubhekeke ukuthi abafundi sebeyakwazi ukucabanga ngokujula ngoba basuke sebekhulile.

Ngasebenza nothisha abahlanu besifazane kanye noyedwa wesilisa. Othisha engisebenzisane nabo kulolu cwaningo ngibaqambe amagama ngenhloso yokuqiniseka ukuvikela isithunzi sabo nokwaziwa kwabo. UMkhize nguthisha wesifazane oneminyaka engama-50 ubudala, uneminyaka eyishumi nanye efundisa isiZulu uLimi Lokuqala Lokwengeza. Iziqo zakhe zobuthishela wazizuka eNyuvesi yaseZululand, Ongoye, lapho agcine ethola khona neziqo ze *Masters* ekufundiseni ulimi lwesiZulu ngonyaka wezi-2020. UZondi nguthisha wesifazane, oneminyaka engama-37, useneminyaka eyisishiyagalolunye efundisa sona isiZulu uLimi Lokuqala Lokwengeza ebangeni lesi-8 kuya kwele-12. Wazuza iziqo zakhe ze *Bachelor of Education Senior Phase and FET* esiZulwini nakweZezwe, eNyuvesi yaseZululand ngonyaka wezi-2000.

UHLabisa nguthisha wesifazane oneminyaka engama-50 ubudala. Uneminyaka eyisishiyagalombili efundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 kuya kwele-12. Wazuza iziqo zakhe zobuthishela esiZulwini nakweZomlando, eShowe College of Education ngonyaka wezi-1994. UDLamini nguthisha wesifazane oneminyaka engama-43, useneminyaka eyishumi nambili efundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni lesi-8 kuya kwele-12. Wazuza iziqo zakhe ze *Bachelor of Education Senior Phase and FET* esiNgisini nasezifundweni zamaBhizinisi, eNyuvesi yaseZululand ngonyaka wezi-2001.

UZikhali nguthisha wesifazane oneminyaka engama-45 ubudala. Useneminyaka eyishumi efundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni lesi-8 kuya kwele-12. Wazuza iziqo zakhe ze *Honours* esiZulwini, eNyuvesi yaKwaZulu-Natal ngonyaka wezi-2006. UMyeni nguthisha wesilisa oneminyaka engama-48 ubudala. Useneminyaka eyishumi nantathu efundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni lesi-8 kuya kwele-12. Wazuza iziqo zakhe ze *Bachelor of Education Senior Phase and FET* esiZulwini

nakwi- Life Orientation, eNyuvesi yaseZululand ngonyaka wezi-2002. Lolu lwazi lufingqiwe kuleli thebula elilandelayo.

Ithebula 4.1: Ukufingqa imininingwana yababambiqhaza

Igama mbumbulu likathisha	Isikole	Ubulili	Iziqu zemfundo	Isikhungo semfundo azuze kusona iziqu	Iminyaka efundisa isiZulu uLimi Lokuqala
Umkhize	A	Owesifazane	Masters, isiZulu	University of Zululand	11
Uzondi	A	Owesifazane	B. Ed, isiZulu neZezwe	University of Zululand	9
Uhlabisa	B	Owesifazane	Diploma, IsiZulu neZomlando	Eshowe College of Education	8
Udlamini	B	Owesifazane	B. Ed, isiNgisi nezamaBhizinisi	University of Zululand	12
Uzikhali	C	Owesifazane	Honours, isiZulu neZezwe	University of KwaZulu-Natal	10
Umyeni	C	Owesilisa	B. Ed, isiZulu ne-Life Orientation	University of Zululand	13

Ngakhetha othisha abanolwazi olunzulu lwesifundo sesiZulu ngenxa yeziqo zabo. Iminyaka asebeyifundisile ayithathwanga njengesidingo esibalulekile ngoba ukuba nolwazi ngesifundo akuhambelani neminyaka osuyifundisile, kuphela kuya ngokuthi uzithuthukisa kanjani kuleso sifundo. Ngakho-ke, ukukhethwa kwalaba babambiqhaza kwaba ngokuhlosiwe. Lokhu kugcizelelwa nguCohen et al. (2018) lapho bethi ocwaningweni oluyikhwalthethivu, umcwaningi uqoka isampula labantu ngokwendlela abona ngayo. UCohen et al. (2018) baqhubeka bathi ukuqoka okuhlosiwe kusetshenziswa lapho kudingeka khona abantu abanolwazi oluqondene ngqo nalokho okudingidwayo. Kungakho-ke, nakulolu cwano kwakhethwa othisha abafundisa isiZulu

uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. Lokhu kwakungenhloso yokuthola ukuthi ingabe othisha babalekelela kanjani abafundi ekuthuthukiseni ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko.

4.4.2 Inqubo yokukhetha ababambiqhaza bocwaningo

Njengomxhumanisi wothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza esiFundeni saseKing Cetshwayo othisha abaningi esinabo esiyingini ngiyabazi ngoba siyahlangana nabo emihlanganweni eminingi emayelana nokufundisa. Ngesikhathi sengithole imvume yokwenza ucwaningo eMnyangweni weMfundo Eyisisekelo nakothishanhloko, ngathumela izincwadi kothisha bezikole engangizikhethile ngabacela ukuba babe ngababambiqhaza kulolu cwaningo. Ngesikhathi sebevumile ngabacela ukuba sibonane ubuso nobuso ngase ngibanikeza izincwadi ezichaza kabanzi ngocwaningo kanye namalungelo abo, ngabuye ngabacacisela konke okwakubhalwe ezincwadini.

Ababambiqhaza abayisithupha nje kuphela abakhethwa ukuba babambe iqhaza nokwafunwa kubo imininingo ejulile ngokuthuthukiswa kwekhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko. Bonke ababambiqhaza kulolu cwaningo bakhethwa ngokuhlosiwe. Akubhekwa inani leminyaka abanayo befundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga, kepha kwabhekwa kuphela ulwazi abanalo uma kufundiswa lesi sifundo. Lena yinqubo yokukhetha ababambiqhaza abanganikeza imininingwane ethembekile yesimo esicwaningwayo kanye nabakwazi ukudlulisa ulwazi oludingwa wucwaningo (Yin, 2018). NgokukaTeddlie (2007), izindlela zokuqoka ngenhloso zifuna ukubandakanya amalunga athile akhethiwe kumbe izikhungo ukuba ziphendule imibuzo yocwaningo eyakhelwe kuleyo nhlosofezo yocwaningo. UCohen et al. (2018) bathi ukukhethwa kwababambiqhaza ngenhloso kusetshenziswa ngenhloso yokuthola ababambiqhaza abanemininingo enzulu noma abangochwepheshe kulokho okucwaningwayo.

4.4.3 Imibandela yokufakwa nokungafakwa kwababambiqhaza

Lesi sihloko socwaningo okucwaningwa ngaso sasibhekiswe kothisha kuphela. Abafundi ababanga yingxenye yababambiqhaza yalolu cwaningo ezingxoxweni ezisakuhlelaka kanye nasezingxoxweni zamaqembu ngoba lesi sihloko besibheka othisha ukuthi

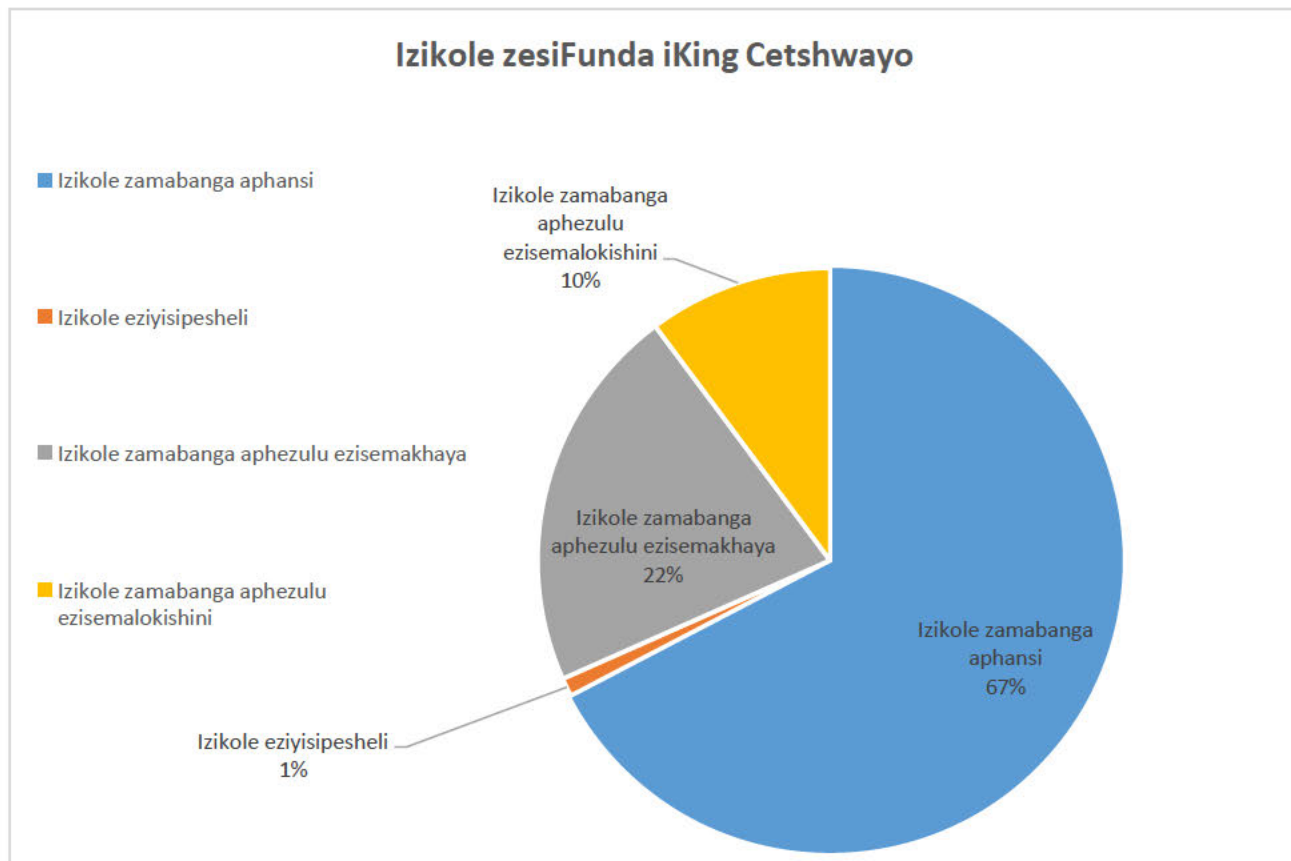
babalekelela kanjani abafundi ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. Isihloko besibheke kothisha ngqo njengoba bengababambiqhaza abayinhloko. Yize othisha emakilasini befundisa abafundi kodwa lesi sihloko okucwaningwa ngaso besingabhekisiwe kubafundi ngoba bangababambiqhaza besibili bona, okungakhulunywa ngqo nabo nomo kukhiqizwe imininingo kubona.

4.4.4 Indawo lapho ucwaningo luqhutshwe khona

Lolu cwaningo luqhutshwe ezikoleni ezintathu zaseRichards Bay esiFundeni saseKing Cetshwayo ezifundisa isiZulu uLimi Lokuqala lokwengeza. Lezi zikole ngazikhetha ngoba zinabafundi abaxube izinhlanga futhi zisemphakathini oxube izinhlanga nangezilimi ezikhulunywayo. Kulezi zikole kusetshenziswa isiNgisi uLimi Lwasekhaya njengolimi lokufunda nokufundisa, kanti isiZulu sifundwa njengoLimi Lokuqala Lokwengeza. Othisha abafundisa kulezi zikole baxubile ngokwezinhlanga kanjalo nabafundi. Nokho othisha abafundisa isiZulu bangabamnyama baseNingizimu-Afrika, esiFundazweni sakwaZulu-Natali.

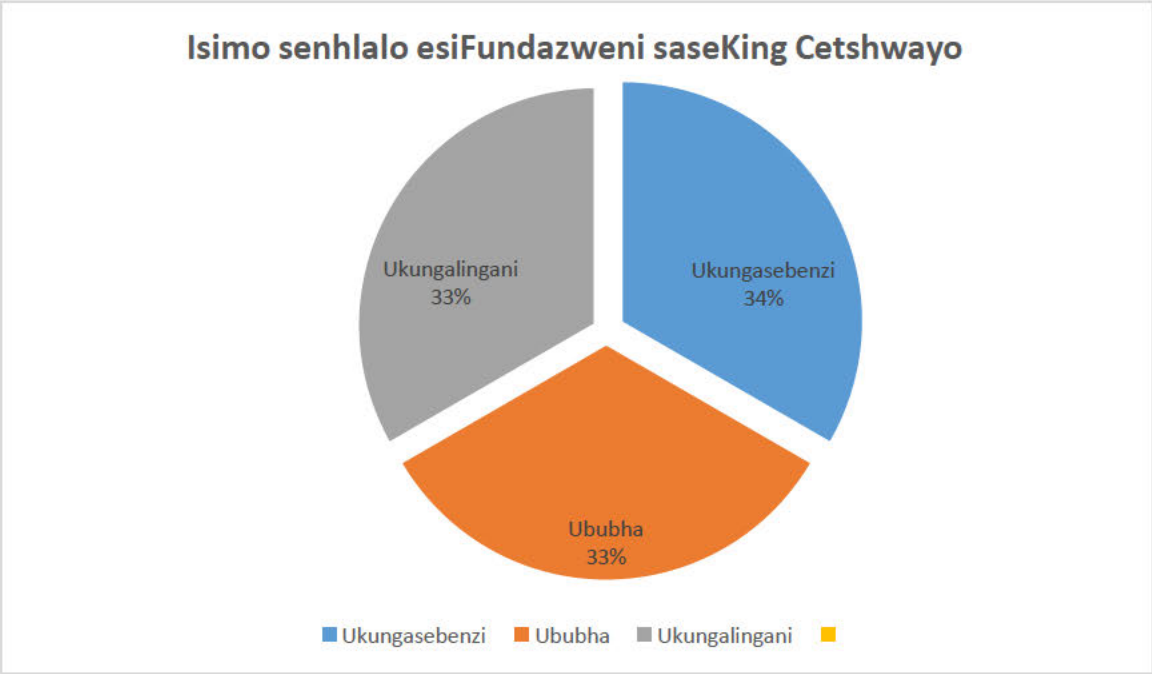
IsiFunda saseKing Cetshwayo sinenani labantu abayi-1034, 751 (Statistics South Africa, 2021). Izikole zamabanga aphantsi zingamaphesenti ayi-67, ezamabanga aphezulu ezisemakhaya zibe ngamaphesenti ayi-22. Izikole ezisemalokishini zamabanga aphezulu zingamaphesenti ayi-10, bese kuthi ezikhethekile zibe yishesenti elilodwa. IRichards Bay njengoba ingaphansi kwesiyingi saseMhlathuze esiFundeni saseKing Cetshwayo inezikole eziyi-8 zamabanga aphantsi ezixube izinhlanga, kube nezikole eziyi-5 ezixube izinhlanga zamabanga aphakeme. Zonke lezi zikole zisedolobheni (Statistics South Africa, 2021). Kunesikole esisodwa sabafundi abafunda ngokunakekelwa ngenxa yokukhubazeka kube nesikole esizimele esingekho ngaphansi kukahulumeni (Statistics South Africa, 2021). Ukwenezelela kulolu kulokhu okungenhla kufakwe amagrafu amabili aveza imininingwane yezibalo zabantu ezikoleni zesiyingi uMhlathuze esingaphansi kwesiFunda saseKing Cetshwayo.

Umfanekisomdwebo olandelelayo ukhombisa izikole ezitholakala esiFundeni saseKing Cetshwayo



Umfanekisomdwebo 4.1: Umfanekisomdwebo obonakalayo wezikole zonke ezikhona eKing Cetshwayo

IsiFunda saseKing Cetshwayo singesinye sezifunda ezikhula ngamandla kwezomnotho njengoba sikakwe yizimboni eziningi nezikwazi ukunakekela ukwehlukana kwemvelo (5th Generation Spatial Development Framework, 2022). Njengazo zonke izingxenyane zaseNingizimu-Afrika nesiFunda saseKing Cetshwayo sikhungethwe ububha kanye nokwesweleka kwemisebenzi (5th Generation Spatial Development Framework, 2022). Amathuba okungasebezi abalelwa emaphesentini angama-34 kulesi siFunda saseKing Cetshwayo. Lokho kwenza abantu abaningi kulo mphakathi baphile ngaphansi kwengcindezi yobubha kanti nokungalingani ngokwamazinga empilo kubalelwa emaphesentini angama-33 (5th Generation Spatial Development Framework, 2022).



Umfanekisomdwebo 4.2: Umfanekisomdwebo obonakalayo ukhombisa isimo senhlalo eKing Cetshwayo

4.4.5 Imininingo engakhiqizwangwa kubabambiqhaza

Imininingo engakhiqizwangwa kubafundi noma imininingo yesibili yileyo engayithola ngokusebenzisa imithombo engadingi ukuba mina njengomcwaningi ngiye kubabambiqhaza ngiyokhiqiza imininingo. Iminingo enjalo-ke, isuke iyileyo mithombo efana nama-athikhili ezemfundo, imiqingo yocwaningo, izincwadi kanye nokunye okungadingi ukuba ngize ngithole invume ukuze ngikuthole ngoba kutholakala kalula emtatsheni wolwazi naku-inthanethi. Yonke le mininingo ivulelekile kumalungu omphakathi ukuba afinyelele kuyona noma ngasiphi isikhathi uma efuna ukuthola ulwazi olusha. Akudingakali ukuba abacwaningi baze bathole invume noma bafake isicelo sokufinyelela kuyona.

4.5 Izindlela zokukhiqiza imininingo

UMouton (2003) uthi imininingo ikhiqizwa ukuze kucutshungulwe inkinga kumbe udaba lolo umcwaningi asuke ecwaninga ngalo nembangela yakhona. Ngakhetha ukusebenzisa lezi zindlela ezilandelayo ukukhiqiza imininingo emaqondana nalolu cwanningo: izingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela, kanye nokuhlaziya

amadokhumenti.

4.5.1 Izingxoxo ezisakuhleleka

UFontana noFrey (2005) bathi izingxoxo ezisakuhleleka ziyithuluzi elisetshenziswa kakhulu ekutholeni amava abantu abasuke beqokiwe kanye nendlela ababuka ngayo izinto kanye nemizwa yabo ngezinto ezenzekayo neziyiqiniso. UMaree (2007) uchaza izingxoxo ezisakuhleleka njengenkulamo ephakathi kwabantu ababili lapho umcwaningi ebuza umbambiqhaza wocwaningo imibuzo ukuze akwazi ukukhiqiza imininingo. Leyo mibuzo kumele umcwaningi ayibuze bebobabili engekho omunye olalele (UMaree, 2007). Lolu hlobo lwezingxoxo luvumela ukuthi umcwaningi akwazi ukuphinde engeze eminye imibuzo ngenhloso yokugubha noma ukuhlokoloza ngokulangazelela imininingo kubabambiqhaza bocwaningo (De Vos et al., 2002). ULong noZimmerman (2008) bathi izingxoxo ezisakuhleleka yizona ezisiza ekukhiqizeni imininingo ehlelekile nenobuqiniso. Njengomcwaningi, ngibone indlela yokuxoxisana iyiyona eyayifanele ngiyisebenzise ekukhiqizeni imininingo.

UDescombe (2004) uveza lobu buhle obulandelayo maqondana nezingxoxo ezisakuhleleka: kungakhiqizwa imininingo ejulileyo kanye nedingekayo, eminingweni ekhiqiziwe kungatholwa ukuqonda okuseqophelweni eliphezulu. UDescombe (2004) uqhubeka athi izingxoxo ezisakuhleleka zinikeza ababambiqhaza noma abaphendulayo ithuba lokuveza imibono yabo ngokungenamkhawulo. Izingxoxo ezisakuhleleka zinikeza ababambiqhaza ithuba lokuveza imibono kanye nemizwa yabo ngalokho abacabanga ukuthi kusemqoka okunye ukuthi zinikeza ithuba lokuhlela indlela okubuzwa ngayo ngenhloso yokuthuthukisa ulwazi (Descombe, 2004). Ngakho-ke, ngenxa yokuqondisisa ubuhle bezingxoxo ezisakuhleleka njengoba sekubaluliwe, ngabe sengikhetha ukuzisebenzisa ukuze ngithole imibono yothisha bebanga le-10 nele-11 abafundisa isiZulu uLimi Lokuqala Lokwengeza. Ngabamba nababambiqhaza bocwaningo izingxoxo ezisakuhleleka kanye, sekuphume isikole ukuze bengaphazamiseki emsebenzini wabo wosuku.

Ukusebenzisa izingxoxo ezisakuhleleka kwangisiza ukuba ngikwazi ukufunda

ngemibono, izinkolelo nendlela abaziphatha ngayo ababambiqhaza bocwaningo. Injongo yokwenza konke lokhu okubalwe ngenhla ngukuthi ngikhiqize imininingo enonophele, enobuqiniso nekhokholakalayo. Ukusebenzisa izingxoxo ezisakuhleleka kwangisiza ukuba sithembane nababambiqhaza ngoba nganginombambiqhaza ngayedwa ngesikhathi ngenza lezi izingxoxo. Izinkulumo zonke ezashiwo ngababambiqhaza ngesikhathi ngenza izingxoxo ezisakuhleleka ngaziqopha ngesiqophamazwi, ngesikhathi sengingedwa ngabhala phansi konke okwakuqoshiwe njengoba kunjalo. Iningi lababambiqhaza lakhombisa ukulithokozela leli thuba lokuthi babe nesikhathi lapho begonyuluka kimina njengomcwaningi.

Abanye ababambiqhaza babekhuluma ngendlela yokuthi babephendula ngisho imibuzo ababengayibuzwanga ngenxa yokuthi base bethole indawo lapho abasebezothululela khona konke abakwaziyo. Kwangithatha amaminithi ayi-45 kuya ehoreni ukubamba izingxoxo nombambiqhaza ngamunye. Ukusebenzisa izingxoxo ezisakuhleleka kwangisiza kakhulu ekukhiqizeni imininingo yocwaningo oluyikhwalthethivu. UGill (2008) uthi lolu hlobo lwezingxoxo lujwayelwe ukuqhakanjiswa njengoba luthathwa njengolukwaziyo ukugqunguzela ababambiqhaza ukuthi baveze imibono yabo ngaleso simo esisuke siphenywa.

Imibuzo yalezi zingxoxo kwaba ngevulelekile. Lokhu kwakwenzelwa ukuba ababambiqhaza bazizwe bekhululekile futhi besesimweni esijwayelekile. Ngakho-ke, ababambiqhaza bakwazi ukuveza imizwa yabo, imininingo ejulile kanye nemibono ebengingayicabanganga ngesikhathi ngiqala ucwaningo. Ababambiqhaza babephendula umbuzo wokuqala nowesibili obheka izindlela namasu ezisetshenziswa ngothisha ukuthuthukisa ikhono lokucabanga ngokujula nokuthi bazisebenzisa kanjani lezo zindlela namasu okufundisa uma befundisa imibhalo. Umbambiqhaza ngamunye ngahlangana naye kanye kulezi zingxoxo ezisakuhleleka. Zaba yisithupha izingxoxo sezizonke ngoba nababambiqhaza babesiyithupha.

4.5.2 Izingxoxo zamaqembu

UClark (2011) uthi izingxoxo zamaqembu ziyithuluzi lokucwaninga elisebenzisa ukuxhumana kubabambiqhaza ngamaqoqo nangezihlokwana ezithile ngenhloso

yokukhiqiza imininingo. Ngasebenzisa izingxoxo zamaqembu ngenhloso yokuthola imibono ejulile nehlukehlukehle ngemizuzwana engangehora kuya ehoreni nemizuzu engamashumi amathathu, nokuthi kwakheke isimo lapho bonke ababambiqhaza bocwaningo bezizwa bekhululekile ukuveza imibono yabo ngezingxoxo zabo ezisuke zibhekiswe esihlokweni esithile (Hennik, Hutter & Bailey, 2020).

Ngasebenzisa izingxoxo zamaqembu ngendlela yenkulumompendulwano ukukhiqiza imininingo. Ngasebenzisa ababambiqhaza ababodwa nalaba engabasebenzisa ezingxoxweni ezisakuhleleka. Lokhu ngangikwenzela ukuthi ababambiqhaza bakwazi ukuchaza futhi banabe ngemibuzo nezimpendulo ezibachukuluze imizwa ezingxoxweni ngenkathi kusenziwa izingxoxo ezisakuhleleka, manje sebenaba ezingxoxweni zamaqembu. UKitzinger (1995) uthi kubalulekile ukusebenzisa ababambiqhaza ababodwa ezingxoxweni ezisakuhleleka nezamaqembu ukuze kuqine iqhaza elibanjwa umbambiqhaza ngamunye ebelingahlala lingavunjululwa ngezikhathi zezingxoxo ezisakuhleleka.

Iqhaza engalibamba ezingxoxweni zamaqembu kwaba elokuba umelusi nomqondisi, hhayi umphathi, futhi ngabuye ngaqopha ngesiqophamazwi ukusebenza nokuxhumana kweqembu. Izingxoxo zamaqembu zathatha ihora kuya ehoreni nohhafu. Imininingo erekhodiwe ngayihlela kwaba ngebhaliwe.

Nazo izingxoxo zamaqembu zaphendula umbuzo wokuqala nowesibili obheka ukuthi iziphi izindlela namasu ezisetshenziswa ngothisha ukuthuthukisa ikhono lokucabanga ngokujula nokuthi bazisebenzisa kanjani lezo zindlela namasu ekufundiseni uma befundisa imibhalo yobuciko. Ukuhlangana kwami nababambiqhaza kwathatha usuku olulodwa, okusho ukuthi ngahlangana nabo kanye kuphela.

4.5.3 Ukwethamela

UMcMillan noSchumacher (2014) baveza ukuthi ukukhiqiza imininingo ngokwethamela kusho ukuthi umcwaningi kumele avakashele ezikoleni afike azibonele ngokwakhe ukuthi ngabe kwenzakalani, angaxoxelwa. Lapho-ke, umcwaningi ukhiqiza imininingo injengoba injalo ngoba ubhala ngento azibonele yena mathupha (McMillan & Schumacher, 2014).

Ngabukela ukufundiswa kwemibhalo yobuciko ebangeni le-10 nele-11. Ngabe sengikhiqiza imininingo ngokuzibonela mathupha lokho okwenzakalayo ekilasini. Ngathamela izifundo ezimbili isikole ngasinye, ngangibheka ukuthuthukiswa kwekhono lokucabanga ngokujula uma kufundiswa imibhalo yobuciko ebangeni le-10 nele-11. Ukwethamela kwangithatha izinsuku ezimbili isikole ngasinye, ngathamela isifundo esisodwa nombambiqhaza ngamunye njengoba bebababili nje ngesikole ngasinye. Ngasebenzisa amaminithi ayi-45 kuya ehoreni isifundo ngasinye.

Ngabheka ukuthi othisha balithuthukisa kanjani ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko, ukubhalwa kwamanothi ngesikhathi othisha befundisa, ngabuye ngabheka nokuthi othisha bayababhalisa yini abafundi umsebenzi wekilasi. Lokhu kugcizelelwa nguCohen et al. (2018) uma bethi le ndlela ivumela umcwaningi ukuba aqaphelise lokho okwenzakalayo nobunjalo besimo kube nobufakazi abubonayo. UCohen et al. (2018) baqhubeka bethi ukubukela kusiza ukuqinisa nokulekelela ezinye izindlela zokukhiqiza imininingo, kuhlolisisa imininingo etholakele kweminye imithombo okukhiqizwe kuyona imininingo. Izindlela zokuhlala ubukele zingamathuluzi anamandla okuvumbulula umsoco wesimo esicwaningwayo (Cohen et al. 2018).

Ngasebenzisa isiqophamazwi ukuqopha konke okwenzeka ekilasini. Inhloso yokubukela othisha befundisa kwakungukubheka isimo sinjengoba sinjalo egunjini lokufundela, okubandakanya ukuxhumana phakathi kukathisha nabafundi uma kufundwa imibhalo yobuciko. UMaxwell (2005) uthi okukhiqiziwe kufanele kuhlangukane ngokulingana, kukhiqizwa imininingo engamagama kunezinombolo.

UBogdan noBiklein (2006) bathi kuba kuhle ukuthi umcwaningi abe yingxenywe yabacwaningwayo ukuze yena nababambiqhaza bezokwazana futhi baqinise ukwethembana. Nale ndlela yokukhiqiza imininingo iphendula umbuzo wokuqala nowesibili obheka izindlela namasu asetshenziswa ngothisha ukuthuthukisa ikhono lokucabanga uma kufundwa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11.

4.5.4 Ukuhlaziya amadokhumenti

Amadokhumenti ahlaziywa ukuze kuqinisekiswa iqoqo lezindikimba ezisetshenziswe ngenkathi kuthuthukiswa ikhono lokucabanga ekufundiseni imibhalo yobuciko. UCreswell (2005) uthi umcwaningi kumele akwazi akubhekisisa okuthulwa kumadokhumenti njengoba ukuhlaziya amadokhumenti kudla isikhathi esiningi. Sekuqediwe ngezingxoxo nothisha kwabe sekuhlaziywa uhlelo lwesifundo. Ngacela idokhumenti eyodwa kuthisha ngamunye, kulelo nalelo banga, kuleso naleso sikole. Esewonke amadokhumenti aba yi-6.

Lawa madokhumenti ahlaziywa ukuze ngibheke ukuthi amalungiselelo esifundo ayahlangabezana yini nezidingo zika-TAHFUZWE. Ngabheka nokuthi uhlelo lwesifundo luyakhombisa yini ngokusobala ukuthi ukwethulwa kwesifundo semibhalo yobuciko kulithuthukisa kanjani ikhono lokucabanga ngokujula. Ngaqhubeka ngabheka ukuthi uhlelo lwesifundo luzibeke ngokucacile yini izinsizakufundisa ezidingekayo esifundweni semibhalo yobuciko, nokuthi ngabe zonke izinyathelo okufanele zicutshungulwe emva kokufunda kuthuthukiswa ikhono lokucabanga ngokujula zishiwo ngokucacile yini. Ukubheka amadokhumenti kwabuye kwangisiza ukuthi ngibone ukuthi izindlela namasu asetshenziswa esifundweni zishiwo ngokucacile yini futhi kwachazwa ukuthi kungani zifanelekile esifundweni, nokuthi izindlela namasu okufundisa ezisetshenziswa nguthisha ziyalithuthukisa yini ikhono lokucabanga eligxile kubafundi hhayi kuthisha. Ngabheka nokuthi izinjongo zokufunda, imiphumela kanye nohlelo lokuhlola ukufundisa kubekwe ngokucacile yini.

Ngangibheka amazinga okuhlola ukuthi ayahambelana yini neThekzonomi kaBloom nekaBarret. Ngaphinde futhi ngabheka ukuthi othisha bona ngendlela abasetha ngayo imibuzo bayabagqugquzela yini abafundi ukuba bacabange ngokujula. Amadokhumenti ngawathatha ngaya nawo ekhaya ngase ngiwahlaziya ngesikhathi sami, ngingajahile. Nale ndlela yokukhiqiza imininingo iphendula umbuzo wokuqala nowesibili obheka izindlela namasu asetshenziswa ngothisha ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. Umbuzo wesithathu wona waphendulwa yimina ngesikhathi sengihlaziya ukuthi yingani othisha bekhetha ukusebenzisa izindlela namasu okufundisa ngendlela abenza ngayo. Lokhu ngakwenza ngilekelelwa yinjulalwazi

ye*Social constructivism* kanye nemibhalo eyahlukahlukene ebhalwe ngabacwaningi abahlukene. Ithebula elilandelayo lifingqa wonke amathuluzi nezinqubo zokukhiqiza imininingo engayisebenzisa ngenkathi ngiqhuba ucwaningo lwami.

Ithebula 4.2: Ukufingqa izindlela zokukhiqiza imininingo

Ithuluzi lokukhiqiza imininingo	Kwenziwe kangaki	Isikhathi sokukhiqiza imininingo	Kwenziwe kanjani	Isikhathi okwathula kwahlaziywa ngaso Imininingo	Isikhathi sokuqinisekiswa kwemininingo
Izingxoxo ezisakuhleleka	Kube kanye ngothisha ngamunye	Zibandlela 2023	Imibuzo evulelekile. Kwasetshenziswa isiqophamazwi.	Zibandlela 2023- Nhlolanja 2024	Imiphumela yathunyelwa kubabambiqhaza ngaphambi kokuphothulwa kocwaningo.
Izingxoxo zamaqembu	Kube kanye ababambiqhaza behlanganisiwe	Zibandlela 2023	Imibuzo evulelekile. Kwasetshenziswa isiqophamazwi.	Zibandlela 2023- Nhlolanja 2024	Imiphumela yathunyelwa kubabambiqhaza ngaphambi kokuphothulwa kocwaningo.
Ukwethamela amakilasi	Kwaba kabili Esikoleni ngasinye, kanye uthisha ngamunye ngoba babili ngesikole ngasinye	Zibandlela 2023	Ukuba khona ekilasini ngesikhathi sokufunda nokufundisa.	Zibandlela 2023- Nhlolanja 2024	Imiphumela yathunyelwa kubabambiqhaza ngaphambi kokuphothulwa kocwaningo.
Ukuhlaziya amadokhumenti	Kube kanye, amalungiselelo esifundo	Zibandlela 2023	Amalungiselelo esifundo ahlaziywa ekhaya ngase ngiyabhala.	Zibandlela 2023- Nhlolanja 2024	Imiphumela yathunyelwa kubabambiqhaza ngaphambi kokuphothulwa kocwaningo.

4.5.5 Ukuhlolwa kwamathuluzi ocwaningo

NgokukaMaphalala (2006), ukuhlolwa kwamathuluzi ocwaningo kuwucwaningo olufinyeziwe lapho umcwaningi ehlola izindlela azozisebenzisa ocwaningweni olugcwele. Kulolu cwaningo, imibuzo yenhlololwazi yavivinywa kuqala, yabe seyibuyekezwa. Ukuhlola amathuluzi ocwaningo ngakwenza ngenhloso yokuthola ukuthi ngabe ucwaningo lwangempela luzoba yimpumelelo yini uma kusetshenziswa lawa mathuluzi.

Ngasebenzisa isikole engisebenza kuso ngenhloso yokuvivinya amathuluzi ocwaningo. Kwasiza kakhulu ukuvivinya ucwaningo ngoba ngathola ithuba lokubuyekeza imibuzo, ngayenza yacaca naleyo eyabe ingezwakali kahle ngenzela ukuba izwakale kahle kothisha uma ngabe sengenza ucwaningo lwangempela. Ngasebenzisa le mibuzo eyayizosebenza ezingxoxweni ezisakuhleleka kanye nasezingxoxweni zamaqembu esivivinywenicwaningo. Lokhu ngakwenzela ukubona ukuthi ngabe izimpendulo ezazizolethwa ngababambiqhaza zingaba wusizo yini ocwaningweni futhi ngabe ziyasinikeza yini imininingo ezophendula imibuzomgogodla yocwaningo. Isivivinyocwaningo sathatha amasonto amabili. Ukuvivinya imininingo yocwaningo kwaba wusizo ngoba othisha banikeza imininingo enothile maqondana nezindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11.

Ngesikhathi sokuhlolwa kwamathuluzi ocwaningo ngafunda izindlela zokusebenzisana kahle nabantu ukuze bakwazi ukubamba iqhaza ocwaningweni bekhululekile. Nakuba othisha engangenza nabo lokhu kuhlola kokuqala babeyiphendula eminye imibuzo, kodwa kwakwenzeka kwesinye isikhathi banhlanhlathe, ngaleyo ndlela lokho kwangihlomisa ngamakhono okubuyisa ocwaningwayo ukuba aphenidule ngokucophelela futhi babe nezimpendulo ezinembayo ukuze ngisizakale lapho sengenza ucwaningo lwangempela. Ngafunda futhi nokuthi kubalulekile ukuthi uma umbambiqhaza ekhuluma ngento engingenalo ulwazi lwayo, noma engingakaze ngizwe ngayo ngaphambilini, ngimcele ukuba ake athi ukwenaba ngayo ukuze ngiqonde kahle ngakushoyo, ngibe nolwazi olwanele ngayo.

Nalapho uma ababambiqhaza bezama ukuthola ukuthi ozakwabo batheni ngemibuzo efanayo, ngangibatshela ukuthi angivumelekile ukuba ngibatshela izimpendulo zabanye ngoba lokho kuphambene nenqubomgomo yocwaningo. Ngale, kwalokhu ngaqeqesheka ukuba ngikwazi ukulalelisisa lapho umbambiqhaza ekhuluma, ukuze ngingacabangeli izimpendulo ngibhale okungashiwongo. Lokho kwangisiza ekutheni kungabi khona ukushayisana phakathi kokushiwo umbambiqhaza kanye nalokho engikucabangayo.

Ngaleyo ndlela ngahlomula amakhono amaningi ngokwenza isivivinyocwaningo, ngalungela nezinsalelo okwakungahle ngibhekane nazo lapho sengenza ucwaningo lwangempela. Ngenza inhlololwazi nothisha ababili, ngabuye ngabukela ngesikhathi befundisa ngaphinde ngahlaziya amadokhumenti. Inhlololwazi ngayinye yathatha imizuzu engama-45 kuya ehoreni. Kungalesi sikhathi futhi lapho ngathola khona ukuthi eminye imibuzo engabe ngiyisebenzisa yayinokubadida ababambiqhaza, lokho kwakwenziwa yindlela ebuzoke ngayo, kanti eminye yayiphenduleka ngendlela efanayo umehluko kuyindlela ebuzwe ngayo. Ngaleyo ndlela ukuvivinya ucwaningo kwasiza ngoba ngase ngithola ithuba lokuba ngiyikhiphe lemibuzo ephenduleka njengeminye ngaphinda ngacacisa kahle le mibuzo eyayinokubadida ababambiqhaza.

Okunye engakuzuzayo ngalesi sivivinyo socwaningo ukuthi eminye yemibuzo yayingavulekile, okwakwenza ukuba ababambiqhaza ocwaningweni oluyisivivinyo baphendule impendulo engaphelele, noma baphandle ngegama elilodwa. Ngabe sengizama ukuyilungisa ngendlela yokuthi iphenduleke ngokuvulekile, umuntu akwazi ukuphendula akhululeke futhi impendulo yakhe ayibeke noma ikanjani kuphela nje uma izwakala futhi ngeneliseka ukuthi usekushilo konke akucabangayo ngaphandle kokuvinjwa yindlela imibuzo ebuzoke ngayo. Sengiqedile ukukhiqiza imininingo ngahlaziya okutholakele ngisebenzisa izindlela zokuhlaziya engangizosebenzisa ocwaningweni lwangempela. Kungalesi sikhathi lapho ngathola khona amakhono okuhlaziya okutholakele, ngaphinde ngabika ngawo ngendlela efanele.

4.6 Ukuhlaziywa kwemininingo

Uma kwenziwa ucwaningo kufika isikhathi sokuthi kuthathwe yonke imininingo ekhiqiziwe maqondana nocwaningo bese iyahlaziywa. Ukuhlaziywa kwemininingo yocwaningo oluyikhwalthethivu kubandakanya ukwenza umqondo yokukhiqizwe kubabambiqhaza kanye nesimo, amaphethini kanye nezindikimba (Cohen et al., 2018). UCohen et al. (2018) baqhubeka bethi ukuhlaziywa kwemininingo yocwaningo oluyikhwalthethivu kubandakanya ukuyihlela, nokuyimela kanye nokuyichaza leyo mininingo. Leyo mininingo kumele ihlelwe ngezindlela ezithile, izindikimba, ngokohlobo olufanayo kanye nangezindlela ezithile, izindikimba, ngokohlobo olufanayo kanye nangezindlela ezejwayelekile. Ngakho-ke, imininingo ekhiqizwe maqondana nalolu cwaningo ihunyushiwe, yahlaziywa ngokuncikene nemibuzo yocwaningo, kwalandelwa ukuhlaziya ngokwezindikimba. Ngesikhathi kuhlaziwa imininingo yalolu cwaningo kube sekuvezwa nobufakazi obucashunwe ezimpendulweni zababambiqhaza.

Kulolu cwaningo imininingo ekhiqiziwe ihlaziye ngokwezindikimba. UDuranti (2007) ugcizelela ukuthi uma ubhala kufanele uhlele imininingo erekhodiwe kube ngebhaliwe. Umcwaningi wocwaningo oluyikhwalthethivu kumele lokhu akubhalile kwakhe umqondo ophelele ngemininingo ayethulayo, imibono yakhe ingafakwa izinongo kepha imininingo yethulwe njengoba ikhiqiziwe (Duranti, 2007). Kulolu cwaningo amazwi ababambiqhaza bocwaningo ngiwabhale njengoba enjalo, kanti imibono yami ngiyesekele ngemibhalo yongoti. Lokhu kuhlaziya ngakwenza ngokwakha izindikimba eziphathelele nokuthuthukisa ikhono lokucabanga ngokujula ekufundweni kwemibhalo kubafundi bebanga le-10 nele-11 abenza isiZulu uLimi Lokuqala Lokwengeza.

Lapha kwahlaziywa imininingo kusetshenziswa injulalwazi ye *Social constructivism* kaVygotsky (1978), kwabhekwa izindlela namasu okuthuthukisa ikhono lokucabanga ngokujula ekufundeni imibhalo yobuciko. Lokhu kwasiza ukuthi imininingo ihlaziyeke ngendlela efanele kunganhlathwa. Izindikimba zasebenza njengesisekelo ekuphenduleni imibuzongqangi yalolu cwaningo. UMouton (1996) uthi imininingo ingahlaziywa ngezindlela ezihlukeneyo kanti futhi lezo zindlela zingaholela ocwaningweni olwehlukahlukene olutholakele. UMouton (2001) uthi umcwaningi kufanele athule umhumusho kanye nesiphetho sokutholakele maqondana nobunjalo benkinga ebikade

icwaningwa. Ekugcineni, imininingo yabe seyethulwa, sekuhlanganiswe yonke imininingo ekhiqiziwe emibhalweni (Creswell, 2013). Imininingo ekhiqiziwe iyogcinwa iminyaka emihlanu, emva kwalokho iyobe isiyacinywa.

4.7 Ukuthembeka kocwaningo

Nanoma yiluphi ucwaningo kumele lube nokwethembeka. Umcwangingi makangabiki lokho okuthandwa nguyena kodwa kumele enze isiqiniseko sokuthi kuhlolwe ukuthi ngabe imiphumela yocwaningo iyiqiniso yini nokuthi ngabe ucwaningo lungathembeka yini. Ikhonsepthi yokwethembeka igcizelela ukukholakala kwemininingo etholakele kanti lokhu kungenzeka ngesikhathi sokukhiqiza imininingo nangesikhathi sokuhlaziya (Betram & Christiansen, 2021).

Lapha ngasebenzisa isiqophamazwi ngesikhathi sezingxoxo ezisakuhleleka, nangesizingxoxo zamaqembu kanye nangesikhathi sokwethamela ukuqinisekisa ukuthembeka kocwaningo. Lokhu kungisize ukuthi imininingo engiyikhiqizile kube yiyona ngqo ngoba benginamazwi aqoshiwe aphuma ngqo emilonyeni yababambiqhaza. Kulolu cwanningo ukuthembeka kocwaningo kube yinto esemqoka. Ukuthembeka kwalolu cwanningo ngakuqinisekisa ngokubheka lezi zihlokwana ezine ezilandelayo: ubuqiniso bemiphumela, ukuqinisekisa kwemiphumela, ukukholakala kwemiphumela kanye nokudluliseka kwemiphumela.

4.7.1 Ubuqiniso bemiphumela

Ubuqiniso bemiphumela busho ukuthi umphumela wocwaningo ungacishe ufane uma ucwaningo lungaqalwa phansi kusetshenziswe indlela efanayo yokucwaninga nababambiqhaza ababodwa noma abahlukile (Shenton, 2004). Ubuqiniso kusho ukufana kwalokhu umcwangingi akubhale njengolwazi olutholakele, okwenzeke ngqo esimweni esijwayelekile nokuyisona umcwangingi afuna ukwazi ngaso (Leedy & Ormrod, 2005; Maree, 2008; Cohen, Manion & Morrison, 2018). UNkosi (2011) uthi lokhu kuchaza ukuthi ulwazi olushicilelwe phansi ngumcwanningi kufanele lucace bha futhi lukwazi ukuqondakala. Ukuqinisekisa ubuqiniso bemiphumela kulolu cwanningo ngakuqikelela ngokuthi imibuzo yezingxoxo ingabadidi ababambiqhaza.

Ngenkathi imininingo isikhiqiziwe ezingxoxweni zamaqembu nasezingxoxweni ezisakuhleleka, ngabe sengihlaziya imininingo ngezindikimba. Ngenza isiqiniseko sokuthola yonke imininingo kubabambiqhaza bocwanigo, ngaphinda ngayibhala phansi injengoba injalo ngangashintsha lutho. Lokhu ngakwenza ukuze kukhule izinga lokukholakala nobuqiniso kocwaningo.

4.7.2 Ukuqinisekisa kwemiphumela

UWayhuni (2012) uthi ukuqinisekisa kwemiphumela kugcizelela ukuthi imiphumela etholwe ucwaningo iqinisekisiwe ukuthi ngabe iveza ukuqonda ngezimpilo zababambiqhaza kunokuthi iveze lokhu okuthandwa umcwaningi. Ngaphambi kokuba ngiqale lolu cwano ngabe sengibheka imizwa yami kanye nezinkolelo mayelana nesihloko engisicwaningayo, ngabuye ngabheka nabantu abathintekayo kulolu cwano ukuze ngibe nolwazi olwanele, olwaluzongivimba ekuchemeni. Ukuvimbela ukuchema, ngagcina amanothi, alokhu enganguqophile, nalapho engangibhala khona imininingo sengiyihumushile.

4.7.3 Ukukholakala kwemiphumela

Kubalulekile ukuba ucwaningo oluyikhwalthethivu lube nokukholakala. Njengomcwaningi lokhu ngikuphawula ngoba umcwaningi nguyena oneqhaza elikhulu ekukhiqizeni imininingo yocwaningo. ULincoln noGuba (1985) bathi kuyadingeka ukuba kube nendlela esetshenziswayo ukuze kube nobuqiniso nokukholakala ocwaningweni. U-Eisner (1991) uthi ucwaningo olukholakalayo nolunobuqiniso lususiza ukuba siqonde kahle isimo ngendlela esisuke senzeka ngayo kulokho umcwaningi acwaninga ngakho. ULincoln noGuba (1985) bagcizelela ukuthi ubuqiniso nokukholakala kuyizidingongqangi ocwaningweni oluyikhwalthethivu.

Ukukholakala kocwaningo kusebenza njengethuluzi elisetshenziswa ukukhiqiza imininingo locwaningo nelihlola lokho okufanele likuhlale (Parr, Jesson & McNaughton, 2009). Umcwaningi kumele ahlale ephethe ibhukwana ukuqinisekisa ukukholeka uma kwenziwa ucwaningo ukuze ezobhala konke okubalulekile akuthole ngesikhathi enza ucwaningo (Koch, 1994). NgokukaKoch (1994), umcwaningi kanye nababambiqhaza kumele bahlolisise ukuthi imininingo ekhiqiziwe iyiqiniso yini.

UCohen et al. (2018) bathi enye yezindlela zokwenyusa ukukholakala nobuqiniso ocwaningweni ukusetshenziswa kwezindlela ezahlukene ekukhiqizweni kwemininingo oludingwa wucwaningo. Kulolu cwaningo ukukholakala kwemiphumela kwenziwa ngokusetshenziswa kwezindlela ezine zokukhiqiza imininingo. Lezi zindlela kwaba izingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela kanye nokuhlaziya amadokhumenti. Ukukholakala kolwazi ocwaningweni oluyikhwalthethivu kulethwa amathuluzi asetshenzisiwe ukukhiqiza imininingo (Cohen et al., 2018). Ngamanye amazwi, izindlela zokukhiqiza imininingo kanye namathuluzi asetshenzisiwe kudinga ukuba kunikeze imininingo okuzothi lapho ihlaziywa ibe ngekholakalayo futhi ibe nobuqiniso.

Ngenkathi yonke imininingo isihlaziyiwe ngathumelela ababambiqhaza umzamo wokuqala womqingo onemiphumela yocwaningo ukuze bawufunde, ngabe sengibheka abakuphawulile, ngalungisa lapho okwakumele ngilungise khona. Lokhu kwangikhombisa ukuthi imininingo ihlaziyiwe kahle nokuthi izimpendulo zababambiqhaza zihumusheke kahle.

4.7.4 Ukudluliseka kwemiphumela

Ukufanisa imiphumela yocwaningo nolunye ucwaningo oluyikhwalthethivu akuyona into elula. Lokhu kwenziwa ngokuthi umongo, izimo kanye nabantu banokwehluka ocwaningweni oluningi. Ngakho-ke, ukufanisa imiphumela yocwaningo akuyona inhloso yocwaningo oluyikhwalthethivu. Nokho uMirriam (1998) uthi ulwazi olusuke lutholakale kolunye ucwaningo lungakwazi ukusetshenziswa endaweni nasezimweni ezehlukile. Lokhu kuchaza ngokusobala ukuthi lukhona ucwaningo olungasuselwa emiphumeleni yolunye ucwaningo.

Kulolu cwaningo imiphumela ingakwazi ukudluliselwa kwesinye isimo ngoba ukuthuthukiswa kokucabanga ngokujula kubafundi ekufundeni imibhalo kwabhekwa kothisha bezikole ezintathu nje vo, abafundisa ibanga le-10 nele-11 bese imiphumela yethulwa njengoba injalo. Ngakho-ke, imiphumela engatholwa kulolu cwaningo isengadluliselwa kwamanye amabanga enza isiZulu uLimi Lokuqala Lokwengeza uma loyo ofunda lolu cwaningo ebona kufanelekile ukuba kube kanjalo.

4.8 Inkambiso elungileyo yocwaningo

Kulolu cwaningo inkambiso elungileyo yalandelwa. Ngabhala izincwadi ngabhalela iziphathimandla zezeMfundo, okunguMnyango weMfundo waKwaZulu-Natali, ngacela imvumo yokwenza ucwaningo ezikoleni ezintathu ezixube izinhlanga eziseRichards Bay esiFundeni saseKing Cetshwayo. Ngalandelisa ngezincwadi ezazibheke kubaphathi bezikole lezi ezintathu engangizikhethile. Ngabachazela ngesihloko nanokuthi yingani ngangikhethe ukwenza ucwaningo ezikoleni zabo. Ngabuye ngalandelisa ngezincwadi ezazibheke kubazali babafundi engangifisa ukuba babe yingxenye yocwaningo, ngacela ukuba abafundi babe yingxenye yocwaningo ngokuthi ngibukele othisha bebefundisa. Izincwadi ezaziya kubazali ngazibhala ngesiNgisi nangesiZulu ngoba ucwaningo ngangilwenza ezikoleni ezixube izinhlanga.

Ngaphinde ngabhala izincwadi ezaziqondiswe kothisha, ngabachazela ngalolu cwaningo, ngabacela ukuba babe ngababambiqhaza balo. Incwadi ngayinye yabe iqinisekisa ukuthi lolu cwaningo alunabo ubungozi futhi konke umcwaningi akudalulayo akusoze kwasetshenziswa ukumfaka enkingeni. Imvume yokwenza ucwaningo yatholakala kubo bonke ababalwe ngenhla. Ngesikhathi iNyuvesi yakwaZulu-Natali seyinginikeze isitifiketi senkambiso elungileyo, ngabe sengiqala ukukhiqiza imininingo ezikoleni ezintathu engangizikhethile nakubabambiqhaza abayi-6 engangibaqokile. Ngesikhathi sokukhiqiza imininingo ngokubukela, umbambiqhaza kwakungafanele azame ukushintsha indlela ahlale efundisa ngayo kodwa kwakumele afundise ngendlela ayejwayele nakhululekile ukuyisebenzisa.

Ngachazela ababambiqhaza ababezobamba iqhaza ocwaningweni ngamalungelo abo, kubandakanya nolwazi lokuthi owayezozizwa engasathandi ukuqhubeka nocwaningo wayenelungelo lokuyeka ukubamba iqhaza ocwaningweni noma ngasiphi isikhathi lapho ezizwa engasakhululekile ngaphandle komthelela omubi. Ngachaza nokuthi imininingo eyayizotholakala ocwaningweni yayingeke isakazwe nje noma kanjani kodwa yabe izokwaziwa yimina kanye nomeluleki wami futhi ihlale endaweni ephephile enyuvesi kuze kuphele iminyaka emihlanu. Ngachaza nangalokho okwakuzozuzwa yisikole uma ucwaningo seluphelile. Kuleso naleso sikole ngangenza okufanayo, futhi ngingakhulumi ngomunye umbambiqhaza uma ngikomunye. Nalapho sengenza ucwaningo okwabe

kwenzeke esikoleni sokuqala angikaze ngikudlulisele esikoleni esilandelayo.

Ababambiqhaza ngabanikeza isiqiniseko sokuthi imininingo abanginikeza yona iyimfihlo kakhulu futhi ngeke kwenzeke ukuthi nanoma yimiphi imininingo abanginikeza yona ihlanganiswe nabo ngenxa yokuthi amagama abo, namagama ezikole zabo ayengezukululwa noma ngayiphi indlela, ngaphandle kuphela uma kwakungaba ngemvume yabo. Ngaqinisekisa ukuthi akekho owayezophatheka kabi kulolu cwaningo kumbe abe nokuthile okwakuzomenza anganeliseki ngesikhathi sezingxoxo, esokuthamela, esezingxoxo zamaqembu kanye nesokuhlaziya amadokhumenti.

Ababambiqhaza abazange baphazamiseke emsebenzini wabo wesikole futhi ucwaningo alwenziwanga ngesikhathi sesikole ngaphandle kwalapho okwakufanele ngiyongena ekilasini ngibukele uthisha efundisa ngakho izinhlelo zezikole zokufunda nokufundisa azizange ziphazamiseke. Ngabe sengazisa ababambiqhaza ukuthi ulwazi olutholakele luyohunyushwa luhlaziywe kubhalwe umqulu.

4.9 Imingcele yocwaningo

Nanoma yiluphi ucwaningo kumele lube nokuqoqeka, lungasabalali ukuze okuyisona simo esihlolwayo sicace futhi imiphumela yaso ikwazi ukuhlaziyeka, okuyinto eba lukhuni uma ucwaningo lusabalele lungaqoqene. Kulolu cwaningo ngangigxile kuphela kokwakucwaningwa. Imiphumela yalolu cwaningo ayisabalalanga ngoba kubhekwe lokhu okwakucwaningwa ngakho kuphela. Ngabheka kuphela othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11 kulezi zikole ezintathu ezaziqokiwe zaseRichards Bay.

Ngakho-ke, angibanga nentshisekelo yokucwaninga bonke othisha abasesikoleni kumbe abafundisa amanye amabanga nezinye izifundo. Kwangungeyona inhloso yalolu cwaningo ukwendlaleka nokubheka okwenzeka kwezinye izikole ezingeyona ingxenye yocwaningo. Ngamanye amazwi ngangigxile esimweni esisodwa okuyisona esasicwaningwa.

4.10 Izingqinamba zocwaningo

Ucwaningo oluncane oluyikhwalthethivu lungaba nengqinamba yokuthi alukwazi ukuhlaziya ngezinombolo (Joseph, no-Uther, 2009). Kulolu cwaningo ulwazi olwatholakala kube ngoluqoqekile, lokhu kwaku ngenxa yokuthi ucwaningo lwaluqoqwe ezikoleni ezintathu nje kuphela ezenza isiZulu uLimi Lokuqala eRichards Bay.

Abanye ababambiqhaza babengavumi ukuhlanganyela ocwaningweni ngenxa yokuthi beebona ukuthi ngokubamba iqhaza ocwaningweni kungabadalela umsebenzi omningi. Nokho lokhu ngakunqoba ngokuthi ngabe sengihlala nabo phansi ababambiqhaza, ngabachazela ngokubaluleka kwalolu cwaningo nangokubaluleka kwabo. Ukuhlangana nababambiqhaza sekuphume isikole kwangilethela izinkinga njengoba abanye ababambiqhaza babesebenzisa izimoto zesitafu uma beya emsebenzini. Lokhu ngakunqoba ngokuthi nginikele ngemoto yami, ngabahambisa mina emakhaya ababambiqhaza abanaleyo nkinga

4.11 Isiphetho

Kulesi sahluko ngibheke izindlela zocwaningo ezisetshenziswe kulolu cwaningo. Kulolu cwaningo ngisebenzise ipharadaymu yomhumusho ukuze ngikwazi ukuveza futhi ngakhe umqondo ngemiphumela yocwaningo. Lolu cwaningo luyikhwalthethivu, ngoba belungahlosile ukuhlaziya imininingo ngokuncike ezinombolweni njengokuthi bangaki abafundi abakwazi ukucabanga ngokujula uma kufundwa imibhalo yobuciko kepha beluhlose ukuhlaziya imininingo ngokusebenzisa izitatimende, amagama bese kwakhiwa izindikimba.

Ngabuye ngasebenzisa ucwaningo lwesimo. Lokhu kwangisiza ukuba ngikwazi ukubhekisisa ubunjalo bokuthuthukiswa kwamakhono acwaningwayo nokucwaninga esimweni sokufundisa imibhalo ukuze ngikwazi ukuthola umqondo wangempela wothisha ekuthuthukisweni kwekhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko. Ukusebenzisa lezi zindlela zocwaningo kwabuye kwangisiza ngokuba ngalolu cwaningo ngikwazi ukuchaza, ngicacise, ngibuye ngiphenye. Ekukhiqizeni imininingo ngasebenzisa ababambiqhaza okwaba ngothisha abayisithupha, ngathatha ababambiqhaza ababili

isikole ngasinye, abafundisa isiZulu uLimi Lokuqala Lokwengeza. Ukukhethwa kwababambiqhaza kwaba ngokuhlosiwe.

Kulolu cwaningo ngasebenzisa amathuluzi ahlukene ukuqhiqiza imininingo okubalwa kuwona izingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela kanye nokuhlaziya amadokhumenti. Lawa mathuluzi okukhiqiza imininingo angelekelela ukuba ababambiqhaza bagqugquzeleke ukuveza imibono yabo ngesimo esasicwaningwa. Sengihlaziya imininingo, amazwi ababambiqhaza ngawabhala enjengoba enjalo, imibono yami ngayesekela ngemibhalo yongoti abahlukene. Sengihlaziya ngasebenzisa injulalwazi ye *Social constructivism* kaVygotsky (1978), ukuze imininingo ihlaziyeke ngendlela efanele nginganhlahlathi.

Kulolu cwaningo ngakuqinisekisa ukwethembeka ngokusebenzisa lezi zihlokwana ezilandelayo: ubuqiniso bemiphumela, ukuqinisekisa kwemiphumela, ukukholakala kwemiphumela nokudluliseka kwemiphumela. Kulolu cwaningo inkambiso elungilelyo ilandeliwe.

Isahluko esilandelayo sethula siphinde sihlaziye imininingo yalolu cwaningo.

ISAHLUKO 5

UKWETHULWA NOKUHLAZIYWA KWEMININGO

5.1 Isingeniso

Esahlukweni esedlule ngikhulume kabanzi ngezindlela zocwaningo, ipharadymu yomhumusho, umklamo wocwaningo, izindlela zokukhiqiza imininingo yocwaningo, indawo lapho ucwaningo luqhutshwe khona kanye nezindlela ezilandeliwe ukuhlaziya imininingo ekhiqizwe kubabambiqhaza bocwaningo. Kulesi sahluko ngethula ngiphinde ngihlaziye imininingo engiyikhiqize ngenkathi ngenza ucwaningo olubandakanya othisha njengababambiqhaza bocwaningo. Kulesi sahluko ngethula futhi ngihlaziye imininingo engiyikhiqize ezikoleni ezintathu ezifundisa isiZulu uLimi Lokuqala Lokwengeza esifundeni saseKing Cetshwayo.

Inhloso yokukhiqiza le mininingo bekuwukuphendula le mibuzongqangi engayinikeza nasesahlukweni sokuqala:

1. Yiziphi izindlela namasu okufundisa asetshenziswa ngothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko?
2. Bazisebenzisa kanjani othisha lezi zindlela namasu okufundisa ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko?
3. Kungani othisha besebenzisa lezi zindlela namasu okufundisa ngendlela abenza ngayo ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko?

Esahlukweni sesine ngichazile ukuthi izingxoxo zaba phakathi kwami nothisha abayisithupha abangababambiqhaza balolu cwano abafundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11 ezikoleni ezintathu zaseRichards Bay. Engxenyeni engezansi ngethula ngiphinde ngihlaziye imininingo ekhiqizwe ngokwezingxoxo ezisakuhleleka.

5.2 Ukwethula nokuhlaziya imininingo ekhiqizwe ngezingxoxo ezisakuhleleka

Kule ngxenye yomsebenzi ngethula ngiphinde ngihlaziye imininingo ekhiqizwe kothisha abayisithupha, abangababambiqhaza bocwaningo, abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseKing Cetshwayo. Imininingo ihlaziye ngokusebenzisa ipharadymu yomhumusho nangendlela yezindikimba, futhi kulandelwe nenjulalwazi ye *Social constructivism* bese kusekelwa ngemithombo yabacwaningi abahlukene.

5.2.1 Izindlela zokufundisa ezisetshenziswa ngothisha

Umbuzongqangi wokuqala ubuhlola izindlela namasu okufundisa asetshenziswa ngothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11 ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. Imininingo engiyikhiqize kubabambiqhaza ngiyihlele ngokwezindikimba ngase ngichaza indikimba ngayinye. Inhloso ukubheka izindlela namasu othisha abazisebenzisayo ukuthola amaqiniso nokuthi izindlela zokufundisa imibhalo yobuciko ziyathuthuka isikhathi nesikhathi (Jose & Pudurean, 2015). UJose noPudurean (2015) baqhubeka bathi ukusebenzisa izindlela zokufundisa zesimanje uma kufundwa imibhalo yobuciko kwenza ukuba abafundi baphendule abakubuziwe ngezindlela ezahlukene futhi bacabange ngokujula.

Ukuphumelela kahle kwabafundi uma kufundwa imibhalo yobuciko olimini lwesiZulu kuncike ezindleleni othisha abazisebenzisayo ukwethula izifundo zabo. Indlela othisha bezikole ezintathu ezisesifundeni saseKing Cetshwayo bebanga le-10 nele-11 abaqonda ngayo ukusebenzisa izindlela ezahlukahlukene uma befundisa imibhalo yobuciko iletha okukhulu ukungabaza. Lokhu kusukela ezincazelweni abanazo ngokukhetha izindlela zokufundisa uma befundisa imibhalo yobuciko. Ngokuka-TAHFUZWE, ukufundiswa kwemibhalo yobuciko kusiza abafundi ukuthi bakwazi ukuthola amakhono olimi adingekayo ekufundeni zonke izifundo ezisoHlelweni lokuFunda (UMnyango wezeMfundo, 2011). UFreyne (2017) uthi ukufundiswa kwemibhalo yobuciko emakilasini olimi kuholela ekuthuthukeni kolimi kubafundi. Lokhu kusho ukuthi izindlela namasu uthisha azisebenzisayo makube ngezithuthukisa umfundi ukuze akwazi ukuhlaziya izinto, ukucabanga ngokujula futhi akwazi ukuziqambela imibhalo.

UJoubert et al. (2008) bathi akukho neyodwa indlela okungathiwa yiyona yona elungileyo ekufundiseni ukufunda imibhalo yobuciko kodwa uthisha kumele abone ukuthi iyiphi elungele umfundi nomfundi, kumbe amaqembu ahlukeni abafundi bakhe. Lokhu kusiza ukuba abafundi bathuthuke ekufundeni imibhalo yobuciko. UJoubert et al. (2008) babuye bathi izindlela othisha abazisebenzisayo uma befundisa kumele zihambisane nokuphiwa kwabafundi babo ngokomqondo ukuze zizoba wusizo zikwazi ukuvukuza ikhono lokuphendula okubuziwe, elokuqamba imibhalo kanye nelokucabanga ngokujula. Yize ingekho indlela engcono kunenye kodwa uthisha kufanele aqikelele ukuthi ukhetha indlela enembayo esifundweni sakhe, engahlawumbiseli (Madondo, 2012) othisha kumele bakhethe indlela ethuthukisa abafundi futhi ibagqugquzele ngoba isuselwa kulokho abakwaziyo (Madondo, 2012). Indlela ekhethiwe kufanele yenyuse izinga lokucabanga ngokujula futhi ibuye ivule amathuba okuba bazithole noma bazihlale, bakwazi ukubeka uvo lwabo futhi kufanele isebenzele ukuthi ibahlomise ngolwazi iphinde ivuse ugqozi kubafundi (Madondo, 2012). Othisha ngababuza umbuzo othi: Yiziphi izindlela zokufundisa ozisebenzisayo esiZulwini uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo. Kube sekuvela lezi zindikimba ezilandelayo:

5.2.1.1 Ukusetshenziswa kwendlela yokucabanga masishane

Ababambiqhaza balolu cwaningo baphawula ngokusebenzisa indlela yokucabanga masishane ukufundisa imibhalo yobuciko. Ebuzwa ngezindlela zokufundisa imibhalo yobuciko ekilasini lakhe lesiZulu uLimi Lokuqala Lokwengeza, uNksz. Mkhize waphendula wathi:

Abafundi bami baxube kakhulu ngokwezinhlanga. Ngakho-ke, ngiye ngibanikeze ithuba eliningi lokuba baxoxisane ngencwadi esiyifundayo ekilasini besebenzise ulimi lwesiZulu. Uma bexoxa basuke bengabukeli encwadini kepha umuntu usuke exoxa lokhu akukhumbulayo osekufundiwe. Lokhu kwenza ukuba baphikisane, babonisane bagcine sebevumelana Ngibuye ngibahlome imibuzo ezokwenza ukuba

bacabange ngalokho asebekufundile ezahlukweni ezedlule.

Kubabulekile ukuba ngibanike ithuba lokuxoxisana lokho kubenza bavuleleke futhi bakhuthale ekucabangeni ukuze uma bebeka imibono kube ngephusile.

Kanti uNksz. Zondi wathi:

Nguye ngifike nemibuzo emayelana nencwadi esiyifundayo ngiyibhale ebhodini bese ngithi abafundi bami abaxoxisane ngayo, ukuxoxisana kwabo kubavuselela umqondo. Bonke baye bafune ukubamba iqhaza ekuphenduleni. Ukuphendula kahle imibuzo kubadinga ukuba bacabange ngokujula

UNksz. Hlabisa wagcizelela okushiwo ngozakwabo wathi:

Kubalulekile ukuba othisha babazi kahle abafundi babo, futhi bazazi izinkinga abahlangabezana nazo ekufundeni. Lokhu kusiza ukuthi bakhethe izindlela ezifanele nezizohambisana nabo bonke kungabibikho osalela emuva futhi bangaveli bakhethe indlela ethandwa yibo ibe ingenawo umthelela omuhle emfundweni yabafundi. Mina ngiye ngisebenzise izindlela ngokuzididiyela ukuze abafundi bezothola ukusizakala. Kodwa ngisebenzisa kakhulu indlela yokucabanga ngekhandu ukuze abafundi bakhuthale ekucabangeni ngokujula.

La mazwi angenhla acashunwe kubabambiqhaza abathathu abavumelana ngokuthi kubalulekile ukuba othisha babazi kahle abafundi ababafundisayo ukuze bakwazi ukukhetha izindlela zokufundisa ezifanele nezizoba ngusizo kubo. Ababambiqhaza bagcizelele ukuthi baye baqikelele ukuba abafundi baxoxisane ekilasini lokhu kwesekwa kakhulu nguNtshangase (2022) uma ethi kubalulekile ukuba othisha basebenzise indlela yokuxoxisana emakilasini emibhalo ukuze kuvuseleleke amandla engqondo kubafundi esikhathini samanje. Ababambiqhaza bakuvezile ukuthi baye basebenzise nendlela yokucabanga masishane ukuze bakhuthaze abafundi ukuba bacabange ngokujula. Ukusebenzisa indlela yokucabanga masishane kwelekelela othisha ukuba baguqule ukufunda ngokunikeza abafundi amandla okusebenzisa ubuhlakani babo ekuxazululeni izinkinga (Ntshangase, 2022).

UNksz. Dlamini wabeka kanje:

Njengoba sesiphila esikhathini sezinguquko, ngiye ngibone ukuthi kubalulekile ukuqeqesha abafundi ukuba bakwazi ukucabanga ngekhandu. Ngiye ngifike nemibuzwana ngiyibhale ebhodini kodwa bayiphendule ngokuthi baxoxe. Imibuzwana yami ngiye ngiyenze idinge ukuba bacabange bajule ukuze iphenduleke ngendlela eyiyo. Ngivamise ukubahloma imibuzo edinga ukuba bayicabange bebhekise esimweni sempilo yanamuhla kodwa ngisuke ngiyeyamanise nebhuku esilifundayo. Isib. Ukuba wawunguZenzile emva kokulimala emotweni, wawungazehlisa yini ucele ukubuyelana noVusi emva kokuthi umshiyile ngoba usuthole abangcono?

UNksz. Zikhali wavumelana noNksz Dlamini wathi:

Kungisebenzela kakhulu ukuhloma abafundi bami imibuzo edinga ukuthi bazicabangele bona. Baye baqaphele ukuthi uma sekufanele baphendule imibuzo bayiphendule ngokucophelela ngoba abanye abafundi basuke belalele. Okungichaza kakhulu ngokuthi umuntu ubeka umbono wakhe awucabangile bese kungafani nokucatshangwe ngomunye kuvuke ukuphikisana ekugcineni bese bevumelana ngokukodwa. Indlela yokucabanga ngekhandu isiza abafundi bami ukuba bathuthuke kakhulu ekhonweni lokucabanga ngokujula, elokulalela kanye nelokukhuluma.

UMnu. Myeni wavumelana nokushiwo ngozakwabo ngokuthi:

Indlela engiyisebenzisa kakhulu ngeyokucabanga ngekhandu ukuze abafundi bezoqeqesheka ukuba bakwazi ukuzicabangela uma sebengaphandle emhlabeni wangempela futhi bakwazi nokuzithathela izinqumo eziphusile.

Kulezi zitatimende zababambiqhaza ezingenhla baveza ukuthi indlela yokufundisa egxile ekucabangeni ngekhandu yiyona abayisebenzisa kakhulu uma befundisa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza.

Injulalwazi ye *Social constructivism* igcizelela ukulekelelwa kwabafundi ngesikhathi sokufunda nokuxazulula izinkinga. Lokhu uthisha ukwenza ngenhloso yokuthola ukuthi umfundi uyakwazi yini ukucabanga ngokujula uma kufanele aphendule imibuzo ekilasini. Kule ndlela yokufundisa uthisha ufika nemibuzo edinga ukuba abafundi bacabange basebenzise nolwazi abanalo ukuze kuxazululeke leyo nkinga. UVygotsky (1978) uthi othisha banganika abafundi imisebenzi engadinga baxazulule izinkinga noma bababuze imibuzo ezobakhuthaza ukuba bacabange. Bonke ababambiqhaza balolu cwaningo babehambisana nale ndlela yokucabanga ngekhandu ngenkathi beveza izindlela namasu abazisebenzisayo uma befundisa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza.

5.2.1.2 Ukusetshenziswa kwendlela yokusebenzisa izingxoxo

Ababambiqhaza kulolu cwaningo baphawula ngokusebenzisa indlela yokusebenzisa izingxoxo ukufundisa imibhalo yobuciko. Ebuzwa ngezindlela zokufundisa imibhalo yobuciko ekilasini lakhe lesiZulu uLimi Lokuqala Lokwengeza, uNksz. Mkhize waphendula wathi:

Indlela yokusebenzisa izingxoxo ngiye ngiyisebenzise kakhulu ekilasini lami. Ngiye ngifunde indaba ngifundele abafundi bami, ngifunda ngokudedelana nabanye abafundi. Inhloso kusuke kungukuthi ngifuna abafundi bezwe ukuthi amagama athile aphinyiswa kanjani. Ngiyengibuyele ngithi abafundi abayozifundela imibhalo yobuciko emakhaya uma sebewufundile ngiye ngibahlukanise ngamaqembu bese ngithi mabasebenze ukuwuhlaziya umbhalo abasuke bewufundile. Le ndlela ingisiza kakhulu ngoba bonke bayakhuthala bakhulume ngokuqhudelana. Ngibuyele ngibahlome imibuzo ngilalele izimpendulo zabo ukuthi ngabe bayakuqonda yini lokhu abaxoxisana ngakho njengeqembu. zempilo zesikhathi sesimanje, nokukwazi ukuthatha izinqumo eziphusile ngempilo yabo. Uma ngifundisa imibhalo yobuciko ngisebenzisa indlela yokusebenzisa izingxoxo. Abafundi ngiye ngibahlukanise ngamaqembu bese ngibanika izihlokwana bexoxe ngazo.

UNksz. Hlabisa waphawula wathi:

Ngisebenzisa indlela yokusebenzisa izingxoxo uma ngifundisa abafundi bami imibhalo yobuciko. Ngiye ngihlukanise abafundi ngamaqoqo, ngibanike izihlokwana abazozilungisela bese bexoxisana ngazo. Ngiye ngibanike ithuba lokuba basethulele lokho abakufundile ekilasini. Ngokuthi amaqembu asuke enezihlokwana ezingefani ngiye ngithi iqembu malikhethe ozokwethula inkulumo. Lokho kubafundisa ukulalelana nokuqaphelisisa ukuphimisa amagama. Le ndlela ingisebenzela kakhulu ngoba umfundi akakukhohlwa lokhu okusuke ekufundiswe noma ekulalele kozakwabo.

Izingxoxo zikhuthaza ukuba abafundi babe nemiphumela emihle, babe nokuzethemba emsebenzini wabo babuye babambe iqhaza elinomndlandla emfundweni yabo (Perkins & Saris, 2001; Yoder & Hochevar, 2005). Indlela yokuxoxa izindaba inomthelela omuhle ekufundiseni abafundi ngakho-ke, kuhle ukuba othisha bayisebenzise. Injulalwazi ye *Social constructivism* kaVygotsky (1978) igcizelela ukuthi ukuze umfundi akwazi ukufunda ulimi kumele axhumane nabanye abantu, azi ngezimo zempilo ezimzungezile ezenzeka endaweni nasemphakathini aphila kuwo. Le ndlela isiza abafundi ukuba bakhuthale ekufundeni futhi bazibandakanye kumakhonsepthe afundwa ekilasini iphinda ithuthukise ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko (Huang, 2005; Weaver & Qi, 2005; Omatseye, 2007; Hackling et al., 2011).

UNksz. Dlamini waphawula wathi:

Abafundi bami bakhuluma isiZulu ekilasini lesiZulu kuphela ngakho-ke, ngiye ngibahlukanise ngamaqembu bese ngibanika umsebenzi ukuze bezoxoxa ngawo bese beyalekelelana. Mina ngiye ngihambe ngihlola emaqenjini ukuthi kukhona yini lapho abanenkinga khona bese ngiyagcwalisela ngolwazi uma kufanele.

UNksz. Zikhali waphawula wathi:

Ngiye ngisebenzise indlela yokuxoxisana uma kufundwa imibhalo yobuciko. Abafundi ngiye ngibanike imibuzo bese ngibatshela ukuthi mababonisane ngayo. Ukuxoxa kuyabasiza ngoba kubenza begcine bengasenawo amahloni okukhuluma isiZulu. Ngiye ngibuye ngibayalele

ukuba umuntu azifundele yedwa umbhalo ekhaya bese ebuya ezosixoxela ngawo. Uma sebexoxile ngomsebenzi bayaqikelela ukubhala ngendlela eyiyo.

Kanti uMnu. Myeni waphawula kanje:

Ukukhethisisa indlela yokufundisa isifundo semibhalo yobuciko kungelekelela ukuba abafundi bami bafunde ngokuqondisisa bese bebuya bezoxoxa indaba abayifundile. Ngiyaye ngithi umuntu akayozifundela yena incwadi ekhaya. Uma abafundi sebesekilasini ngiyaye ngibabuze imibuzo ukuhlola ukuthi lokhu abakade bekufunda bakuqonda kahle yini. Lokho kukhuthaza ukuba baxoxe futhi bacabange ngokujula ngaphambi kokuba baphendule. Isifundo ngiye ngisibone siba nempilo. Uma kukhona lapho abangacacelwa kahle khona ngiba sengicwalisela ngicacise ngamaphuzu abalulekile.

Ababambiqhaza abangenhla bavumelana ngokuthi ukufundisa abafundi imibhalo yobuciko besebenzisa indlela yokuxoxa kukhuthaza abafundi ukuba bakwazi ukucabanga ngokujula. Lokhu bakwenza ngokuthi bakhuthaze abafundi ukuba babambe iqhaza emfundweni yabo ngokuzitholela bona mathupha ukuthi imibhalo ikhuluma ngani uthisha bese ezogcwalisela olwazini abafundi abasuke sebevele bezitholele lona. UNkosi (2011) ube eseveza okubalulekile ngokufunda lapho eveza ukuthi ulwazi lokufunda nokubhala lungumgogodla wayo yonke imikhakha yemfundo. Ngakho-ke, kungumqondo omuhle ukuba othisha basebenzise izindlela zokufundisa ezikhuthaza abafundi ukuba bazifundele futhi bafunde ngokuqondisisa ukuze bezothuthuka ekucabangeni ngokujula uma befunda imibhalo yobuciko.

5.2.1.3 Ukusetshenziswa kwendlela yokucula amaculo

Ngesikhathi sezingxoxo ezisakuhleleka ababambiqhaza baveza ukuthi basebenzisa indlela yokucula amaculo uma befundisa imibhalo yobuciko. Ebuzwa ngokusebenzisa le ndlela uNksz. Mkhize ofundisa isiZulu uLimi Lokuqala Lokwengeza waphendula wathi:

Indlela yokucula amaculo ngiyisebenzisa kakhulu kubafundi bami. Ngijwayele ukubaculisa amaculo ahambelana nomsebenzi esizowenza ukuze bezojwayela ukuphimisa amagama ngendlela eyiyo.

UNksz. Zondi waphawula wathi:

Ukukhetha indlela ehambisana kahle nabafundi obafundisayo kuyinto ebalulekile kakhulu. Lokho kungisiza ekutheni yize abafundi engibafundisayo bengaphiwe ngendlela efanayo ngokumqondo kodwa ngibone kuba lula ukuba bafundiseke. Abafundi ngiye ngibaculise amaculo ngenzele ukuba bakwazi ukuphimisa kahle imisindo. Lokhu kuyangisiza ukuba abafundi bakhuthale ekukhulumeni.

UNksz. Hlabisa waphawula wathi:

Abafundi bami bayawuthakasela umculo futhi isifundo engisingenisa ngomculo siyahlala emqondweni wabo. Ngakho-ke, ngiye ngibaculise amaculo ahambelana nomsebenzi esiwenzayo ukuze ukufunda nokufundisa kube lula.

UNksz. Dlamini waphawula wathi:

Uma ngifundisa ngisebenzisa indlela yokucula amaculo kuyangisebenzela. Abafundi baye babone sengathi kuyadlalwa kanti siyafunda impela. Lokho abasuke bekucula kuyahlala emqondweni yabo kuthi uma kufika isikhathi sokuba bakusebenzise bavele bakhumbule iculo bese bekhumbula konke.

UNksz. Zikhali waphawula wathi:

Uma ngifundisa isahluko engisibona ukuthi sinamagama aphemiseka kanzima futhi esibukhunyana, ngiye ngakhe iculo abafundi bami abazolicula ukuze uma sifunda bezosithakasela lesi sahluko.

UMnu. Myeni wavumelana nombambiqhaza ongenhla ngokuthi:

Uma ngibona sengathi isifundo sami sinzinyana ngivele ngisebenzise

indlela yokucula amaculo. Ngiqale ngibhale lelo culo ebhodini bese ngithi abafundi abafunde lokhu okusebhodini. Ngiye ngibafunde bese ngithi abafunde emva kwami lapho ngisuke ngiqaphela indlela abaphimisa ngayo imisindo. Abafundi baye bejabule babone sengathi siyadlala kanti sifunda impela. Baye bafise sengathi singahlala sicula.

Kuyavela ukuthi laba ababambiqhaza bayazazi izidingo zabafundi babo uma kufundwa imibhalo. Indlela yokufundisa ngokuthi kuculwe amaculo ihlonzwe njengendlela esebenza kahle ngoba umculo ukhuthaza ukuzibandakanya kwabafundi ngokunembayo ngoba ukhuluma emizweni yabo ngqo ube uvumela ukuthi basebenzise imiqondo yabo ukuwuhlaziya ukuze babone imiphumela (Meijzin, 2016). Indlela uMnu. Myeni afundisa ngayo imibhalo yobuciko iyakhombisa ukuthi uyasithanda isiZulu ngoba uze athathe igxathu elikhulu aqambe amaculo ukuze alekelele abafundi. UMnu. Myeni uze waveza ukuthi abafundi bakhe bathanda sengathi engalokhu esebenzisa indlela yokucula amaculo. Lokhu kwakha uthando lwesifundo kubafundi.

UMLondo (2015) uthi izinto ezehlisa ugqozi lokufunda imibhalo kubafundi kungaba yindlela uthisha afundisa ngayo, indlela uthisha ayiyo kubafundi. UMLondo (2015) uqhubeka athi, ukuba yindlala kwezikhuthazi kanye nezincwadi ezihehayo zolimi, ukuba nesimomqondo esibukela phansi ulimi kanye nemibhalo yalolo limi kuyalehlisa ugqozi lokufunda imibhalo kubafundi. UDzanic noPejic (2016) bathi amaculo anomthelela omkhulu kubafundi ngenxa yezimpawu zawo ezihlukene futhi axhumana nolimi ngezindlela eziningi. UMejzini (2016) uthi umculo ukhulisa izinga lokuxhumana kubafundi kanye nokuqamba izinto. UMnu. Myeni uthi uye abhale umbhalo ebhodini bese efundela abafundi, baye bafunde emva kwakhe ukuze baqeqesheke ekuphimseni amagama ngendlela efanele.

UNgwenya (2010) uthi indlela ingane ephimisa ngayo amagama ihlonza indlela ezofunda ngayo iphinde ibhale amagama. UNgwenya (2010) uqhubeka athi ukuqaphela amaphutha adaleka empimisweni yezingane alungisiswe kunganciphisa amaphutha angadaleka ekubhaleni nasekufundeni kwengane. Ngakho-ke, indlela yokucula amaculo iqeqesha abafundi ekhonweni lokukhuluma kanye nelokulalela bese kuthuthuka ikhono

lokucabanga ngokujula kanye nelokuqamba imibhalo. UBratt (2004) uthi ukulalela ikhono lokuqala lolimi elifundwayo. Kubalulekile ukuba othisha baqeqeshe abafundi babo ekhonweni lokulalela ukuze isifundo esethulwayo sibe yimpumelelo. Umuntu ofisa ukuba yingcweti olimini udinga ikhono eliphezulu lokulalela. Leli khono alisizi kuphela ekuqondeni okushiwoyo kepha lisiza kakhulu ukuthi umuntu akwazi ukukhuluma, ukuphimisa amagama ngendlela eyiyo, nokugcizelelwa kwemisindo endaweni elungile (Ngwenya, 2010). Ukulalelisisa kusiza nasekuqapheleliseni isimo sokunyakaza komzimba kuhambelane nokwethulwayo (Ngwenya, 2010).

5.2.1.4 Ukusetshenziswa kwendlela yokulingisa

Ababambiqhaza balolu cwaningo baphawula ngokusebenzisa le ndlela ukuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko. Bebuswa ngezindlela zokufundisa abazisebenzisayo ababambiqhaza balolu cwaningo ukuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko omunye wababambiqhaza wabeka lokhu okulandelayo.

UNksz. Mkhize waphawula wathi:

Nguye nginike abafundi ingxenye yomsebenzi ukuba bayifunde. Ngibahlukanise ngamaqoqo bese ngithi abayozilungiselela emakhaya ukuze balingise ekilasini lokhu abakade bekufunda.

UNksz.Zondi waphawula wathi:

Uma sesiqedile ukufunda isahluko esithile, nguye ngithi abafundi bami abasebenze ngamaqoqo balingise lokho ebesikade sifunda ngakho. Baye bejabule bebone sengathi kuyadlalwa koda ngisuke nginesiqiniseko sokuthi lokhu abazokulingisa kuzohlala emqondweni yabo.

UNksz. Hlabisa wavumelana nozakwabo wathi:

Uma ngiqeda isahluko nguye nginike abafundi umsebenzi ngithi

mabazihlukanise ngamaqoqo bese beyalingisa lokhu okusuke kushiwo embhalweni.

Uma abafundi befunda ngokulingisa bathuthuka kakhulu ekhonweni lokukhuluma. Lokhu kugcizelelwa ngu-Adler no-Adler (2012) uma ethi indlela yokulingisa iyindlela enhle yokufundisa ikhono lokukhuluma kubafundi. Uma abafundi besazilungiselela bayaqikelela ukuthi ulimi balusebenzise kahle ngoba basuke bezolingisa phambi kwabanye abafundi. Indlela yokulingisa ilekelela abafundi ukuba basebenzise ikhono labo lokukhuluma futhi bafunde impilo yangempela ngalokho abakufunda emisebenzini yabo yokulingisa (Savela, 2009).

UNksz.Dlamini waphawula wathi:

Ngithanda ukusebenzisa indlela yokulingisa kakhulu uma sifunda imibhalo yobuciko. Le ndlela ngiyisebenzisa kakhulu ngoba yenza ukuqhudelana. Baye bazikhathaze bafune ukunothisa ulimi abalusebenzisayo uma sebethula umdlalo wabo.

UNksz. Zikhali waphawula wathi:

Indlela yokulingisa yenza abafundi bami baphaphame. Akekho oye afune ukudlulwa ngomunye uma sebelingisa. Basijabulela kakhulu isifundo sokulingisa ngoba sibenza bakhulume, babonakale ukuthi banolwazi futhi banakeke.

UMnu. Myeni waphawula wathi:

Ngiye ngithi abafundi abazihlukanise ngamaqoqo bese beyozifundela incwadi emakhaya, bahlanganise umsebenzi abangawulingisa abawuthole kulokhu abasuke bekufundile. Wonke amaqembu uma eselingisa ngiye ngibone ukuthi alikho iqembu elifuna ukudlulwa ngelinye. Lokhu kwenza ukuthi lokho abasuke bekulingisa bangakukholwa kalula ngoba basuke bezimisele ngesikhathi bekuhlanganisa.

Kubonakala ukuthi ngokusebenzisa le ndlela bobabili uthisha kanye nabafundi iyabasebenzela. Lokhu kufakazelwa nguMnu. Myeni uma ethi amaqembu asebenza

ngokuzimisela uma elungiselela ukulingisa futhi lokhu abakulingisile abakukhohlwa. Lokhu kwenza ukuba kuthuthuke ikhono lokucabanga ngokujula kubafundi kanti futhi kwelekelela uthisha ngokuthi lokhu asuke ehlose ukuba abafundi bakufunde bayakufundisisa. Lokhu kusekelwa nanguRojas noVillafuerte (2018) uma bethi indlela yokulingisa ihlomulisa uthisha kanye nabafundi ngoba abafundi abanolwazi olungcono kunolwabanye bakwazi ukukhuphula izinga lokuchazela abafundi abanolwazi oluntekenteke. Ngakho-ke, ukusebenzisa indlela yokulingisa kwenza abafundi babambe iqhaza ngendlela yenkuthalo ekufundeni kwabo.

5.2.1.5 Ukusetshenziswa kwendlela yokuxoxa izindaba

Othisha ababambiqhaza kulolu cwaningo babe sebephawula ngokuthuthukiswa kwekhono lokucabanga ngokujula besebenzisa indlela yokuxoxa izindaba. Emva kwezingxoxo ezisakuhleleka UNksz. Mkhize wabuzwa ngezindlela azisebenzisayo ekilasini lakhe ukuthuthukisa ikhono lokucabanga ngokujula uma efundisa imibhalo yobuciko.

UNksz. Mkhize waphawula wathi:

Abafundi ngiye ngibanikeze izihlokwana ukuba bayolungiselela emakhaya ukuze bezoxoxa ekilasini. Ngiye ngifune ukubona lapho bebhale khona ngesikhathi belungiselela umsebenzi. Umuntu ngiye ngithi akangifundele lokho akubhalile ngaphambi kokuba ngibanike ithuba lokuxoxa. Ngiye ngibakhumbuze imigomo yokuxoxa indaba ukuze uma sebezilungiselela beqaphele ukuthi bayayigcina. Uma sebexoxa phambi kwekilasi abanye abafundi baye balalelisise okushiwoyo ukuze bezogwema amaphutha uma sekuyisikhathi sabo.

UNksz. Zondi waphawula wathi:

Emzungezweni weviki ngiye ngiqaphele ukuthi abafundi ngiyabanika ithuba lokuthi baxoxe phambi kwekilasi. Lokhu ngikwenza kanye noma kabili ngeviki. Lokhu kwenza ukuthi abafundi bagcine bengasenawo amahloni okuma phambi kwabanye bakhulume futhi uma umfundi ethula kahle inkulumo yakhe kwenza ukuba abanye abafundi balalelisise lokho

okwethulwayo.

UNksz. Hlabisa waphawula wathi:

Indlela yokuxoxa indaba iyona engiyisebenzisa kakhulu uma ngifundisa imibhalo yobuciko. Abafundi bami ngiye ngibanike izihlokwana abazozethula phambi kwekilasi ukuba bayozilungiselela emakhaya. Uma sebeyozilungiselela ngiye ngibatshela ukuba bacele usizo nakubazali nakwabanye abafundi ukuze bangenzi umsebenzi ogcwele amaphutha. Yize abafundi bami besezingeni eliphakeme kodwa kubonakala kusenenkinga uma kuza ekhonweni lokukhuluma. Uma abafundi sebethula ingxoxo kucijeka ikhono lokukhuluma nelokulalela kubafundi.

UNksz. Dlamini wavumelana nozakwabo ngokuthi:

Uma ngenzisa izingxoxo ngiye nginikeze abafundi bami izihloko ukuze beyozilungiselela emakhaya. Ngiye ngibacele ukuba bacele usizo kulabo abasuke benolwazi olungconywa kanye nakubazali. Ngosuku olulandelayo ngiye ngithi abazokwethula izingxoxo zabo. Esikhathini esiningi ekilasini lami ngiye nginike abafundi bami ithuba lokuba baxoxe ngoba uma abafundi bengaqeqeshekile kahle ekhonweni lokukhuluma, izinga labo lokucabanga ngokujula liyehla.

UNksz. Mkhize wabeka ukuthi uye aqikelele ukuthi abafundi baba nethuba elanele lokuba bakhulume baveze imibono yabo ekilasini baphinde bafunde okubhaliwe nabo babhale umisebenzi. NgokukaNkosi (2011), ulwazi lokufunda nokubhala lungumgogodla wayo yonke imikhakha yemfundo. Lokhu kwenza ukuthi umfundi akwazi ukufinyelela ezinhlosweni zakhe akhule ngolwazi futhi akwazi ukubamba iqhaza emphakathini, athuthukise umphakathi abambe nezinhlelo zokukwazi ukulwisana nendlala (Nkosi, 2011). Ababambiqhaza bayakholelwa ekutheni uma befuna ukusebenzisa indlela yokuxoxa izindaba kumele banike abafundi isikhathi esanele sokuba bazilungiselele ukuze inkulumo yabo ibe sezingeni elithokozisayo futhi kugwemeke amaphutha olimi. UWallace (2004) ugcizelela ukuthi uma abafundi becijwa ngekhono lokuxoxa kufanele banikezwe isikhathi esanele ukuze bakwazi

ukulungiselela umsebenzi abanikwe wona.

Injulalwazi ye *Social constructivism* igcizelela ukubaluleka kokuthi umuntu axoxisane nabanye abantu ukuze kuzothuthuka ikhono lokucabanga kanye nekhono lokukhuluma. UHamouda (2013) uthi kubalulekile ukuthi abafundi baqeqeshelwe ukuthi bakwazi ukuxoxa ngoba empilweni yangempela kudingeka ukuthi abantu bakwazi ukuzikhulumela nokuzimela ezimweni ababhekana nazo. Ababambiqhaza abangenhla bagcizelela ukuthi uma abafundi babo sebebanikile izihlokwana baye bebanxuse ukuba bacele usizo kubazali kanye nakwabanye abafundi abanolwazi oluphakeme kunolwabo. Ngaleyo ndlela umfundi uyakwazi ukuthola ulwazi olusha kubantu axoxisene nabo futhi uyakuthola ukwelekelelwa lapho adinga usizo khona. UChristensen (2006) uthi ukufunda kunxambili kanti futhi kumele kugqugquzelwe emakhaya. Uma abazali benza isiqiniseko sokuthi bayazijwayeza ukulekelela abafundi ekulungiseleleni ukuxoxa, abafundi bangakwazi ukuxoxa bengabi nazihibe bese bethuthuka ekhonweni lokucabanga ngokujula nasekhonweni lokuqamba imibhalo.

UNksz. Zikhali waphawula wathi:

Uma ngenzisa izingxoxo abafundi bami ngiqale ngibanike isikhathi esanele sokulungiselela, kuba izinsuku ezintathu kuya kwezinhlanu. Lokhu ngisuke ngenzela ukuba baqikelele ukuba bayalwenzisisa uphenyo ngesihloko engisuke ngibanikeze sona. Ngiye ngikubeke emqondweni ukuthi akusibo bonke abafundi engibafundisayo abangamaZulu kepha bahlukene kakhulu ngokwezilimi abazikhulumayo emakhaya. Ngiye ngikhuthaze abafundi ukuba ngesikhathi kuxoxwa balalelane ukuze bacijeke kahle ekhonweni lokucabanga ngokujula.

UMnu. Myeni wavumelana nombambiqhaza ongenhla ngokuthi:

Abafundi bami ngibanika izihloko ukuba bayozilungiselela emakhaya bese ngibanika isikhahi esingangeviki ukuze bazilungiselele ngokwanele bangabuyi nomsebenzi ogcwele amaphutha. Ukuxoxa ekilasini kubasiza ukuba bacijeke ekhonweni lokukhuluma, elokucabanga kanye nelokulalela.

Ezingxoxweni engaba nazo nababambiqhaza abayisithupha, umbambiqhaza wesine waphawula ukuthi uma abafundi bengaqeqeshekile kahle ekhonweni lokukhuluma, izinga labo lokucabanga ngokujula liyehla. Ababambiqhaza bebonke bavumelana ngokuthi uma abafundi bethula inkulumo kucijeka ikhono lokulalela. Ukulalela kusiza ukuba abafundi bakwazi ukukhuluma, lokhu kubasiza ekutheni abafundi bakwazi ukubeka inkulumo ngendlela efanele. Ababambiqhaza bakuphawulile ukuthi bakhuthaza kakhulu ikhono lokukhuluma ngoba yilona elisemqoka nelenza lawa amanye aphumelele.

UNyathikazi (2014) uthi ukuba nolwazi lokubeka inkulumo ngendlela efanele kuvimba isimo sokungaqondakali kwenkulumo kugqugquzela ubunye kubuye kudale namathuba amaningi okwakha ukuxhumana kubantu esihlangabezana nabo empilweni yethu yemihla ngemihla. Laba babambiqhaza babuye baphawula ukuthi yize abafundi

besemabangeni aphakeme emfundo kodwa kusenenkinga enkulu uma kuziwa ngasekukhulumeni. Iningi labo alizethembi bese lesaba ukuthi ozakwabo bazohleka uma bethula inkulumo engekho ezingeni eligculisayo.

Kuyacaca ukuthi othisha bayakholelwa ngokuthi abafundi kumele banikezwe isikhathi esanele sokuzilungiselela uma benza izingxoxo. Ababambiqhaza abangenhla banika abafundi babo isikhathi esingaphezu kwezinsuku ezintathu ukuba bayozilungiselela. Ngaleyo ndlela abafundi bayakwazi ukuthi baqoqisise ulwazi olusha futhi bathole nosizo olwanele kubantu abaphila nabo. NgokukaWallace (2004), abafundi kumele banikezwe isikhathi esanele sokulungiselela inkulumo ukuze benze isethulo esihlelekile futhi esinohlonze. UNgwenya (2010) uthi uma abafundi bexoxa indaba bathola ithuba lokulungisa lapho konakele khona nelokuba bahlele kahle izimpendulo zabo.

Ngakho-ke, kubalulekile ukuba othisha banikeze abafundi ithuba elanele lokuzilungiselela ukuze bakwazi ukuphenyisisa ngesihloko, bahlele kahle amaphuzu, basebenzise nolimi olucwengekile futhi bakwazi ukubeka inkulumo ngendlela efanele ukuze kuvimbeke ukungaqondakali kwayo. Lokhu kugcizelelwa nguNyathikazi (2014) uma ethi ukuba nolwazi lokubeka inkulumo ngendlela efanele kuvimba

ukungaqondakali kwenkulumo. UMokthar, Halim noKamarulzaman (2011) baphakamisa ukuthi othisha basebenzisa indlela yokuxoxa izindaba ukuthuthukisa isu lokucabanga ngokujula uma kufundwa imibhalo yobuciko ngoba ayidingi ukusebenzisa izinto eziwubukhazikhazi noma izinsizakufundisa eziphambili.

5.2.1.6 Ukusetshenziswa kwendlela esekelwe olimini

Ababambiqhaza balolu cwaningo baphawula ngokusetshenziswa kwendlela esekelwe olimini ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. Ebuzwa ngokusebenzisa le ndlela uNksz. Mkhize waphawula wathi:

Uma sifunda imibhalo yobuciko ngiye ngithi abafundi mabakhiphe amagama anzima abawathola esiqeshini bese siwabhala ebhodini. Siye siwachaze njenge kilasi bese ngicela abafundi ukuba babhale imisho abazakhele yona besebenzise amagama asebhodini. Ngiye ngithi abafundi abacele usizo kozakwabo nasemakhaya ukuthola izincazelo. Uma sebezitholile izincazelo, siye sisebenze njengekilasi banginike izincazelo zalokho abakutholile bese ngithi abazibhale ohlwini lapho bebhala khona izimo zokukhuluma. Lezi zimo zokukhuluma zibasiza kakhulu ukuba betomule kuzo uma bethula inkulumo noma bebhala indaba.

UNksz. Zikhali waphawula wathi:

Ngiye ngithi abafundi abatomule amagama alukhuni kanye nezimo zokukhuluma abahlangana nazo endabeni bese beyozifunela izincazelo. Lokhu kubasiza ukuba bakwazi ukuxhumana besebenzisa ulimi olunothile nozakwabo nokuthi ulimi lwabo luthuthuke.

UMnu. Myeni wavumelana nababambiqhaza abangenhla ngokuthi:

Ngiye ngithi abafundi abakhiphe izimo zokukhuluma bese beyozifunela izincazelo zalezo zimo zokukhuluma. Ngiyaye ngibakhuthaze ukuba bazisebenzise kunoma yiziphi izimo abahlangabezana nazo uma kufanele.

Okugqamayo ezimpendulweni zalaba babambiqhaza abangenhla ngokuthi banika abafundi ithuba lokuba bazitholele bona izincazelo zezimo zokukhuluma noma amagama alukhuni abahlangabezana nawo endabeni bese bezokwethula ekilasini izincazelo abasuke bezitholile. USreehari (2012) uthi ukufunda ulimi kungaba yinhloso enhle kubafundi ngokuthi abafundi banikezwe ithuba lokuba bathule olwabo ulwazi ngaphansi kweso likathisha kungahlezi kuba uthisha othululela ulwazi kubafundi. Indlela esetshenziswa ngothisha ukufundisa okuyindlela esekelwe olimini ibonakala ingelekelela abafundi ekuthuthukiseni ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. NgokukaBouali (2014), othisha babonakala besebenzisa izindlela ezahlukahlukene ukuthuthukisa ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo uma befundisa imibhalo yobuciko kanti okuxakayo ukuthi ayikho indlela engaqokwa yibo bonke othisha nabangazigqaja ngayo bethi iyona elungileyo. UChoudhary (2016) uthi ukusebenzisa indlela esekelwe olimini kuphendula izidingo zabafundi bolimi kwenza abafundi bathole ikhono namasu okwenza kube lula ukufinyelela emibhalweni futhi kubathuthukisa emibhalweni eyahlukene.

5.2.1.7 Ukusetshenziswa kwendlela yokuchaza

Bebuzwa ngezindlela zokufundisa abazisebenzisayo ababambiqhaza balolu cwaningo ukuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko uNksz. Mkhize ongomunye wababambiqhaza wabeka lokhu okulandelayo:

Uma sifunda umbhalo ngiye ngichazele abafundi lapho ngibona ukuthi kubukhunyana khona. Ngiye ngibacele ukuba badwebele ngepeni lo msizi lapho ngichaza khona bese bebhala incazelo ngepeni lo msizi.

UNksz. Zondi wathi waphawula wathi:

Kubalulekile ukuba ubazi abafundi bakho kanye nezinkinga ababhekene nazo. Lokhu kuyakulekelela njengothisha ukuba unganhlahlathi ekukhetheni indlela ezobawusizo nezokwenza ukuba abafundi basithokozele isifundo semibhalo yobuciko. Ngiye ngisebenzise indlela yokuchaza ngenzele ukuthi abafundi bami balandele bonke ngendlela efanayo kungabi bikho osalela emuva.

UNksz. Hlabisa waphawula wathi:

Uma ngisebenzisa indlela yokuchaza ngifundisa umbhalo wobuciko ngiye ngibafundele abafundi bese ngichaza lapho ngibona kunzinyana khona. Kwesinye isikhathi ngikhetha umfundi ozofunda bese ngithi akame la kunzima khona ukuze ngichaze.

UNksz. Dlamini wavumelana nababambiqhaza abangenhla uma ethi:

Ngiye ngikhetha umfundi ozofunda noma kufunde mina uma kunendawo enzinyana ngiye ngime ukufunda ngiyabachazele. Ngiye ngigcizelele ukuba izincazelo abazibhale phansi emabhukwini abo ukuze beyozibukeza emakhaya.

Ababambiqhaza abangenhla bagcizelela ukuthi uma befundisa imibhalo yobuciko besebenzisa indlela yokuchaza, bayabachazela abafundi babo lapho kunzima khona. Kubalulekile ukuba othisha baqeqeshe abafundi ukuba bakwazi ukufunda ngokuqondisisa uma kufundwa imibhalo yobuciko ukuze kuthuthukiswe ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo. NgokukaDivsar (2014), indlela yokuchaza ingukuchaza amagama futhi iguqule umbhalo ube solimini olulula noma luhunyushwe ngendlela engcono. UWessels (2007) uthi ukufunda ngokuqondisisa kungukwazi ukuqondisisa umyalezo odluliswa ngumbhali. Ngakho-ke, uma uthisha efundisa umbhalo wobuciko ngeke saba khona isikhala sokuthi bachazele abafundi isigaba ngesigaba sendaba uma sekuthuthukiswe kahle ikhono lokucabanga ngokujula. Uma umfundi eselibambe kahle igama alifundile, akalifundeli nje ukuveza ikhono lokuhlukanisa amagama kodwa ufundela ukuqonda kahle umbhalo. Le ndlela ibonakala ingegxile kothisha. UHwang no-Embi (2007) bathi le ndlela ayibenzi abafundi ukuba bathokozele ukufunda ngoba igxile kothisha.

UNksz. Zikhali waphawula wathi:

Abafundi bami ngiye ngibahlukanise ngamaqoqo. Ngiye ngithi abazifundele emaqoqweni abo imibhalo yobuciko. Umfundi osuke enolwazi oluthe thuthu kunolwabanye uye ahole iqoqo. Uma kunezingenye ezilukhuni lowo mfundi uye achazele abanye ukuze nabo bezokhanyiseleka nami ngiba sengichaza ukugcwalisela ulwazi uma

ngibona kukhona isidingo. Uma kwenzeka bengaqondisisi kahle ngiye ngize ngibachazele ngolimi lwesiNgisi.

Kanti uMnu. Myeni wavumelana nombambiqhaza ongenhla uma ethi:

Nguye ngikhethe abafundi abanolwazi oluthe thuthu kunabanye ngibanike izahluko abazohamba bayozilungiselela ukuzifundisa. Uma sebefundisa baye bachazele banye abafundi izindawana ezilukhuni.

Ababambiqhaza abangenhla bagcizelela ukuthi baye badebele abafundi abakhanyiselekile ukuba basize labo abasuke benamakhono aphantsi kunabanye. UNksz. Zikhali uthi uma abafundi sebecobelelene ngolwazi kepha ebona ukuthi umfundi obechaza akachazanga ngendlela efanele, uye angenelele achaze ukuthasisela ulwazi kubafundi. Injulalwazi ye *Social constructivism* ikhuthaza imfundo engunxantathu, ukuxhumana okuphakathi kukathisha nabafundi, umfundi nabanye. Ngokuka Vygotsky (1978), emfundweni engunxantathu kufanele kube khona ukusebenzisana phakathi kwabafundi bebodwa kanye nabafundi nothisha. Omunye wababambiqhaza wabeka ukuthi kwesinye isikhathi uye achazele abafundi ngolimi lwesiNgisi. Lokhu kugcizelelwa nguHwang no-Embi (2007) uma bethi le ndlela ibhekana nencazelo engaphezu kwethekisthi futhi igcizelela ukuthi othisha basebenzise amagama alula nezakhiwo zemisho ezilula futhi amagama angachazwa ngolunye ulimi abafundi abalufunda kangcono.

5.2.1.8 Ukusetshenziswa kwendlela esekelwe olwazini

Bebuzwa ngezindlela zokufundisa abazisebenzisayo ababambiqhaza balolu cwaningo ukuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko omunye wababambiqhaza wabeka lokhu okulandelayo.

UNksz. Mkhize waphawula wathi:

Nguye ngisebenzise indlela esekelwe olwazini uma ngifundisa imibhalo yobuciko. Nguye ngicobelele abafundi bami ulwazi lwamasiko noma lwezepolitiki ngisusela esifundweni sosuku. Abafundi bami ngiye ngibanike umsebenzi wekilasi uma sesiqede ukufunda.

UNksz. Zondi waphawula wathi:

Ngiye ngicobelele abafundi bami ngolwazi lwezepolitiki kanye nolwamasiko ngisusela embhalweni esisuke siwufunda. Uma sesiqede isifundo sosuku ngiye ngibhalise umsebenzi wekilasi. UNksz. Hlabisa wavumelana nabanye ababambiqhaza ngokuthi:

Ngiye ngichazele abafundi bami ngokwenzakalayo kwezepolitiki ngikweyamanise nalokho okusuke kwenzeka embhalweni. Ngiye nginike abafundi bami umsebenzi wasekhaya ukuhlola ebesikwenza ekilasini.

Ababambiqhaza abangenhla bagcizelela ukuthi badlala indima enkulu yokuchazela abafundi babuye bahlole asebekufundisile uma besebenzisa le ndlela. UHwang no-Embi (2007), bathi uma othisha besebenzisa le ndlela kumele banike incazelo yalokhu okukumathekisthi babuye bawuhlole futhi umsebenzi abawunika abafundi. NgokukaThunnithet (2011), indlela esekelwe olwazini igxile kakhulu kothisha, ngakho-ke, othisha kumele babambe iqhaza elinzulu ekuthuthukiseni ulwazi kubafundi uma kufundwa imibhalo yobuciko.

UNksz. Dlamini waphawula kanje:

Ngiye ngisebenzise indlela esekelwe olwazini ngoba yiyona engisiza kakhulu ukuba ngifundise abafundi bami ngokwenzeka emphakathini njengezenkolo, isiko kanye nepolitiki. Uma ngifundisa incwadi yomdlalo u" Kusa kusa": Isib.: UZenzile wala isoka lakhe uqoma elinemali ngoba efuna impilo engcono lagcina limkhiphele eThekwini balimala engozini yemoto wase ekhubazeka. Ngiye ngitshale abafundi ukuthi abantu besifazane bakholelwa ukuthi ukuze baphile kangcono kumele bathole abantu besilisa abangcono. Bese ngibafundisa ngamaqiniso empilo.

UNksz. Zikhali waphawula kanje:

Le ndlela ingisiza ukufundisa abafundi bami ngamaqiniso empilo. Ingenza ngichaze ngakho konke okwenzeka empilweni yomuntu.

UMnu. Myeni wavumelana nababambiqhaza abangenhla ngokuthi:

Uma ngifuna ukuchazela kahle abafundi bami ngokwenzeka ezimpilweni

zethu ngibe ngifundisa umbhalo wobuciko ngiye ngisebenzise indlela esekelwe olwazini. Abafundi ngibafundisa ngezimo zempilo kodwa ngisuke ngisekela ithekisthi efundwayo. Ngibuye ngibachazele namatemu alukhuni asetshenziswe embhalweni.

UVethamani (2010) uthi le ndlela ibandakanya amakhonsepthe abucayi kanye nolimi oluqinile. Ngakho-ke, ababambiqhaza abangenhla bakugcizelele ukuthi bacobelela abafundi ulwazi okumele balwazi ngempilo balweyamanise nalokho okusuke kutholakala embhalweni.

5.2.1.9 Ukusetshenziswa kwendlela yokuzindla ngokucabanga

Othisha ababambiqhaza balolu cwaningo babe sebephawula ngokuthuthukiswa kwekhono lokucabanga ngokujula besebenzisa indlela yokuzindla ngokucabanga.

UNksz. Mkhize waphendula wathi:

Nguye ngithi abafundi abazifundele emakhaya isiqeshana sombhalo bese ngithi mabasichazele ekilasini ukuthi bekwenzekani kuleso siqeshana.

UNksz. Zondi waphendula wathi:

Nguye ngikhuthaze ukuba abafundi bazifundele isahluko esifanayo esingakasifundi ekilasini. Baye bafunde buthule. Nguye ngiqoke oyedwa ukuba azosichazela ngakuzwile esahlukweni ebesifundwa.

UNksz. Hlabisa wavumelana nabanye ababambiqhaza ngokuthi:

Abafundi bami baxube kakhulu ngokwezinhlanga. Kunzima ukuthi ngithi mabazifundele umbhalo bese bezitholela izincazelo zalokho okushiwoyo. Ngakho-ke, ngiye ngibafundele umbhalo bese ngibachazela lapho konke okufuna ukuba kuchazwe. Nguye ngibabhalele ebhodini bese bethatha amanothi. Nguye ngithi abafike emakhaya bewafunde lama nothi ngokuphindaphinda aze agxile emqondweni yabo.

Ababambiqhaza abangenhla baveze ukuthi baye basebenzise le ndlela ukuze abafundi bazokwazi ukuzitholela incazelo yombhalo osuke ufundwa. Lokhu kusho ukuthi

bayahambisana nenjulalwazi ye *Social constructivism kaVygotsky* (1978). Injulalwazi ye *Social constructivism* igcizelela ukuthi umfundi uyena okufanele abambe kakhulu iqhaza ekwakhiweni komqondo lapho efunda umbhalo, kanti uthisha yena ulekelela ngokubheka ukuthi yikuphi okungasiza kuthuthukise izinga lokuzakhela umqondo kumfundi lapho kufundwa umbhalo (Harry, 2003; Wilson & Yang, 2006). Ngamanye amazwi injualwazi ye *Social constructivism* igcizelela ukuthi kudingeka ukuba abafundi bazitholele bona ngokwabo izincazelo zamagama, bebuka indlela asetshenziswe ngayo embhalweni, besebenzisa ikhono lokuqagela kanjalo nolwazi lwabo lolimi (Goodman, 1986).

URashid et al. (2010) bathi indlela yokuzindla ngokucabanga ikhuthaza abafundi ukuba babuke okwenzeka embhalweni yobuciko kubasize ukuba bakhe umqondo ngabakubona kwenzeka kubantu abasondelene nabo nangokwenzeka ezimpilweni zabo. Le ndlela isiza uthisha ukuba alekelele abafundi ukuba bathole incazelo ephelele ngeziqeshana zombhalo (Sanoto, 2017). UNksz. Hlabisa ukholelwa ekutheni abafundi bakhe njengoba bexubile ngokwezinhlanga ngeke bakwazi ukuzifundela imibhalo bayiqondisise. Lokhu kwenza ukuba angabaniki ithuba lokuzama ukuzenzela umsebenzi. UNksz. Hlabisa ukholelwa ekutheni uma efundisa kumele kube nguyena kuphela okhulumayo abafundi balalele kuze kuphele leso sifundo sakhe ngale kokunikeza abafundi ithuba lokuziveza. Lokhu kuphikisana nokushiwo nguVygotsky 1978 uma ethi ingane ukuze iphile futhi ikwazi ukufunda okubhaliwe kufanele ixhumane nabanye abantu, yazi ngezinto eziyizungezile, ezenzeka endaweni nasemphakathini ephila kuwo.

UNksz. Dlamini waphendula wathi:

Nguye ngithi abafundi ababuke okwenzeka embhalweni bese ngithi abakweyamanise nokwenzeka esimweni sempilo sangempela.

UNksz. Zikhali usekela okushiwo umbambiqhaza ongenhla ngokuthi:

Le ndlela ingisiza ukuba ngithi abafundi abahlaziye umbhalo belekelelwa abakubona kwenzeka esimweni sangempela sempilo. Isib.: Encwadini yomdlalo ethi "Ngixolele Mntanami" Nguye ngithi ukuba babenguLingo babengambulala yini uThwathwa yize esezichaza ukuthi ungubaba

kaLingo wangempela.

UMnu. Myeni wavumelana nababambiqhaza abangenhla ngokuthi:

Le ndlela isiza ukuba abafundi bami baqonde kangcono impilo

*yasemhlabeni ngokuthi baye baqhathnise konke okwenzekayo
embhalweni nalokho okwenzeka esimweni sempilo sangempela.*

Abacwaningi abakholelwa enjulalwazini ye *Social constructivism* bagcizelela ukuthi abafundi bafunda kangcono uma beyingxenye yokufundwayo, futhi bebambe iqhaza elibalulekile ekufundeni kwabo. UVygotsky (1978) emibonweni yakhe ugcizelela i-ZPD lapho ebeka ukuthi ukusebenza kwemiqondo yethu kuncike ezintweni esizenzayo nesiphila nazo emiphakathini. I-ZPD ikhombisa ukuthi uma umfundi efunda, kuhambisana nokuthi alekelelwe ngendlela efanelekile ukuze aphumelele ekufundeni. Ngakho-ke, uma umfundi ezifundela umibhalo wobuciko futhi ezitholela incazelo yalokho okukhulunywa ngakho ugcina esenothando olukhulu lokufunda umibhalo. USangmin (2007) uthi abafundi bemibhalo basebenzisa izinto eziningi eziphathelene nolimi namagama asolimini ukuze baqonde abakufundayo emibhalweni futhi kuthuthuke ikhono lokucabanga ngokujula.

Ezikoleni engenze kuzo ucwaningo othisha bakubeke kwacaca ukuthi abafundi basuke beqala ukufunda ulimi lwesiZulu ebangeni lesi-8 njengoba besuke bengalufundi emabangeni aphantsi. Lokhu kusho ukuthi kuningi abasuke besafuna ukukufundiswa ebangeni le-10 nele-11 ngoba iningi labafundi lisuke lingakafiki ezingeni le-ZPD lapho uthisha angabanika khona umsebenzi wokuthi bazenzele ngaphandle kosizo lwakhe. UNkosi (2011) uthi nakuba uthisha ngamunye engasebenzisa amasu ngokwendlela yakhe, kudingeka singakulibali ukuthi umfundi ngamunye unendlela yakhe yokufunda kumbe ukuqondisisa lokho okusuke kufundwa.

5.2.1.10 Ukusetshenziswa kwendlela yokufundisa izimiso zokuziphatha

Ababambiqhaza balolu cwaningo babe sebephawula ngokuthuthukiswa kwekhono lokucabanga ngokujula besebenzisa indlela yokufundisa izimiso zokuziphatha.

UNksz. Mkhize waphendula wathi:

Nguye ngihlome abafundi bami ngemibuzo emayelana nenkolelo ekhona embhalweni ofundiwe. Uma sebhendulile ngiye ngithi mabayamanise izimpendulo zabo nezinkolelo abakholelwa kuzona. Isib. Uma embhalweni kunconywa ukukhonza amadlozi. Nguye ngibuze abafundi ukuthi ithini inkolelo yabo ngokukhonza amadlozi. Lokhu kwenza ukuthi ekilasini kube nengxoxo emnandi nefundisa abafundi ngokwezinkolelo.

UNksz. Zondi waphendula wathi:

Nguye ngibuze abafundi imibuzo emayelana nokuziphatha noma nezinkolelo esizithole endabeni. Nguye ngifune ukwazi imibono yabo mayelana nalokhu esikuthola endabeni.

UNksz. Hlabisa wavumelana nabanye ababambiqhaza ngokuthi:

Abafundi bami ngiye ngibaphose ngemibuzo ukuthola umqondo wabo mayelana nokushiwo endabeni.

UNksz. Dlamini wasekela ozakwabo ngokuthi:

Nguye ngifune ukuzwa ukuthi abafundi bami bacabangani ngobekufundwa ikakhulukazi ngokwezinkolelo ngokuthi ngibabuze imibuzo ngabakufunde endabeni.

UNksz. Zikhali wasekela ozakwabo ngokuthi:

Abafundi bami ngiye ngithi abaxoxe ngenkolelo abayithole endabeni bese besho beyiqhathanisa nezinkolelo zabo. Lokhu kwenza isifundo sibemnandi ngoba bonke basuke bebeka imibono yabo.

UMnu. Myeni wasekela okushiwo ngumbambiqhaza ongenhla ngokuthi:

Abafundi ngiye ngithi abaqhathanise inkolelo esetshenziswa abantu okuxoxwa ngabo embhalweni kanye naleyo yasesimweni sabo sangempela. Baye baxoxe ngokudedelana.

Ababambiqhaza abangenhla bagcizelela ukuthi bafundisa imibhalo yobuciko besebenzise indlela yokufundisa izimiso zokuziphatha ngokuthi basebenzise imibuzo nezimpendulo ukuze abafundi

bezophendula abakuzwe embhalweni bakweyamanise nokusesimweni sempilo yabo sangempela. NgokukaLim no Omar (2007), indlela yokufundisa izimiso zokuziphatha ilekelela abafundi ukuba bazithole ukuthi bangobani, bakwazi ukuqonda ngokubheka okwenzeka embhalweni bese bekweyamanisa nokwenzeka ezimweni zempilo yabo. URashid et al. (2020) bathi ukusebenzisa le ndlela kusiza abafundi ukuba baqaphele izinkolelo zabo zokuziphatha futhi babone ukuthi yiziphi izinkolelo ezisekelwa ngokufunda kwabo. NgokukaHwang no-Embi (2007), le ndlela ilekelela abafundi ukuba bathole izimiso zokuziphatha ngesikhathi befunda umbhalo. UGrossman (1990) uthi ukuze ukufundiswa kwemibhalo yobuciko kube yimpumelelo othisha kumele babe nolwazi lokulinganisa kanye nolwazi lwenqubo. UWilson noDenetrious (2007) bachaza ulwazi lokulinganisa njengohlelo lolwazi oluthatha ukufunda okubhaliwe njengomsebenzi wengqondo. UWilson noDenetrious (2007) baqhubeka bethi lolu lwazi lungafundwa ngokufunda okuhlelekile futhi lungadluliselwa ngokufunda imibhalo ehlukene.

UBernstein (1999) uthi ulwazi lwenqubo ulwazi olwenzeka esimweni esithile, uphinde alubuke njengolwazi olufaka olunye ulwazi. U-Eraut (2004) uthi ulwazi lwenqubo ulwazi olutholakala kusikompilo. U-Eraut (2004) uqhubeka athi lolu lwazi lunzima ukuthi ungalubona emibhalweni noma lubhaliwe ngoba lutholakala ngokuzibandakanya ezimweni ezenziwa emphakathini esiphila kuwo. UShulman (1987) uthi othisha bemibhalo kumele babe nalo lolu lwazi lolubili ukuze bazoqonda izindlela namasu okumele bawasebenzise uma befundisa imibhalo yobuciko.

5.2.1.11 Ukusetshenziswa kwendlela yokuhlaziya amakhono

Ababambiqhaza babeke ukuthi basebenzisa le ndlela ukuze abafundi baqonde futhi bathokozele isifundo semibhalo yobuciko. Othisha abangababambiqhaza balolu cwaningo babe sebhawula ngokuthuthukiswa kwekhono lokucabanga ngokujula besebenzisa indlela yokuhlaziya amakhono.

UNksz. Mkhize waphendula wathi:

Nguye ngifike nezimo zokukhuluma engizitomule esahlukweni esesifundiwe ngizibhale ebhodini. Nguye ngibafundele zona abafundi bese ngibanxusa ukuba bafunde emva kwami ngenhloso yokuba

bakwazi ukuphimisa amagama esiZulu ngendlela efanele. Ngiye ngibuye ngithi abafundi abangichazele ukuthi lezi zimo zokukhuluma zichaza ukuthini.

UNksz. Zondi waphendula wathi:

Uma sifunda imibhalo siye sitomule izimo zokukhuluma ngizibhale ebhodini bese ngithi abafundi abazifunde kuzwakale. Ngiye ngibabuze nezincazelo zazo.

UNksz. Hlabisa wasekela okushiwo ngababambiqhaza abangenhla ngokuthi:

Siye sikiphe izimo zokukhuluma kanye namagama anzima ngesikhathi sifunda umbhalo bese ngithi abafundi abazichaze bechaze nalawo magama.

UNksz. Dlamini wavumelana nozakwabo ngokuthi:

Indlela yokuhlaziya amakhono ingisiza ukuba ngikwazi ukufundisa abafundi bami ukuthi bakwazi ukuchaza izimo zokukhuluma ezisetshenziswe endabeni baphinde bakwazi ukuzitholela izincazelo zamagama alukhuni bese bezakhela imisho ehlukile kuleyo abayithola embhalweni besebenzisa amagama alukhuni abawatomulile.

UNksz. Zikhali wavumelana nabanye ababambiqhaza ngokuthi:

Ngisebenzisa indlela yokuhlaziya amakhono ukwelekelela abafundi bami ukuba bakwazi ukuchaza izimo zokukhuluma ezisetshenziswe endabeni kanye nokuchaza amagama alukhuni.

UMnu. Myeni wasekela okushiwo abanye ababambiqhaza ngokuthi:

Ngesikhathi sifunda ngiye ngithi abafundi mabatomule izimo zokukhuluma abazibonayo endabeni. Ngiye ngithi abazibheke ukuthi zisetshenziswe kanjani endabeni ukuze bazokwazi ukuzihlaziya kahle. Ngiphinde ngithi abakhiphe amagama anzima endabeni bawachaze. Ngesikhathi bechaza ngiye ngibhale izimpendulo abazishoyo ebhodini.

Ababambiqhaza balolu cwaningo baveze ukuthi basebenzisa indlela yokuhlaziya amakhono ukuze bakwazi ukulekelela abafundi ukuba bakwazi ukucabanga ngokujula uma befundisa imibhalo yobuciko. NgokoMnyango wezeMfundo (2008), uma kufundiswa imibhalo yobuciko kunezinto ezinhlanu okumele zifundiswe abafundi: ukufundiswa kwemisindo, ukufunda ngokungangingizi, ukufunda ulwazi magama kanye nokufunda ngokuqondisisa. UNksz. Mkhize wabeka ukuthi uye abhale izimo zokukhuluma ebhodini ukuze abafundi bezofunda emva kwakhe bese elalela ukuthi kungabe amagama bawaphimisa ngendlela eyiyo yini.

NgokukaThunnithet (2011), indlela yokuhlaziya amakhono yenza ukuba kuhlaziwe imibhalo kanye nolimi. UNksz. Mkhize usebenzisa indlela yokuhlaziya amakhono ngendlela eyimpumelelo ngenxa yeqhaza alibambayo lokukhombisa ulwazi oluthuthukile nokuzimisela ukwelekelela abafundi bakhe njengoba injulalwazi ye *Social constructivism* igcizelela ukuthi umuntu onolwazi oluthuthukile ulekelela abafundi ekuqondeni umphumela walokho okufundwayo (Mlondo, 2016). URankhambe (2019) uthi le ndlela isiza ukuthi kube lula ukufundisa abafundi ulimi olusetshenziswayo futhi ilekelela ukuba abafundi bafundiswe kalula ukuhumusha umbhalo kanye nokuwuhlaziya.

5.2.12 Amasu asetshenziswa ngothisha ukuthuthukisa ikhono lokucabanga ngokujula

Le ndikimba isaphendula umbuzwana wokuqala. Ababambiqhaza baphendula umbuzo othi “Yimaphi amasu owasebenzisayo ukuthuthukisa ikhono lokucabanga ngokujula uma ufundisa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza? Othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza eRichards Bay babhekene nenkinga yokuthi abafundi basuke bengakawazi kahle amatemu asetshenziswa uma kufundwa imibhalo yobuciko. Lokhu kudalwa ngokuthi abafundi basuke bengakabi nolwazi olugculisayo esiZulwini njengoba emabangeni aphansi isiZulu sithathwa njegolimi olungabalulekile. Emabangeni aphansi abakuqikeleli ukuthi isiZulu sifundiswe nguthisha oqeqeshelwe kepha kuyaye kugcwaliswe ngaso kunoma yimuphi uthisha abamubona ukuthi angasifundisa. Izilimu abaqikelela ukuthi zifundiswa ngendlela eyiyona. Lokhu kuba nomthelela ongemuhle kahle ekufundisweni kwemibhalo yobuciko njengoba abafundi basuka bengakakuqondi kahle ukucabanga ngokujula uma kuhluzwa imibhalo

yobuciko kanye nokuchaza amatemu alukhuni asuke esetshenziswe emibhalweni.

Ukufundisa imibhalo yobuciko kuletha inselelo kothisha ngoba kumele bahlale becabanga ngaso sonke isikhathi ukuthi bangalithuthukisa kanjani ikhono lokucabanga ngokujula nokuthi amasu abawakhethayo ayakwazi yini ukulekelela ukuba bathuthukise ikhono lokucabanga ngokujula uma kufundwa imibhalo ukuze abafundi bezokulekeleleka ngendlela efanele kungabi bikho osalela emuva uma kufundwa. UNtshangase (2022) uthi othisha kufanele bakhuthazwe ukusebenzisa amasu ahlukehlukehle okufundisa ekilasini, okungaba ukusebenza komfundi ngayedwana noma ukusebenza ngokubambisana. La masu asetshenziswa ngothisha alekelela abafundi ngoba ukusebenza kwabo akufani, kukhona abahlakaniphile kanye nalabo abadinga ukunakekelwa kakhulu.

Ukuze ukufunda nokufundisa kwenzekwe ngempumelelo, ukufunda kufanele kusekelwe olwazini, amakhono nezimo zengqondo abafundi abazilethayo ekilasini (Bransford et al, 2000). UMadondo (2012) uthi umsebenzi wokukhetha okuzofundwa kufanele wenziwe ngobuchule kunganyanyalatwa nje. UMadondo (2012) uqhubeka athi ingqikithi yalokho okufundwayo kufanele kube yilokho okubonakalayo nokwaziwa ngumfundi nokutholakala kalula. Lokhu kwenzeka kahle uma uthisha ekwazile ukusebenzisa kahle amasu awakhethele. Kanjalo nesu elikhethiwe makube elizoba usizo ekufundeni komfundi.

Izingxoxo ezisakuhleleka engibe nazo nothisha ziveze ukuthi othisha abaningi basenenselelo ekukhetheni amasu athuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. Kule ngxenye elandelayo yalolu cwaningo ngihlaziye izimpendulo zababambiqhaza zombuzo wokuqala obuhlola amasu okufundisa asetshenziswa ukuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko. Imininingo engiyikhiqize kubabambiqhaza ngokusebenzisa izingxoxo ezisakuhleleka ngizihlele ngokwezindikimba ngase ngichaza indikimba ngayinye njengoba ngenzile kokulandelayo. Izimpendulo ezilandelayo zivele ngenhloso yokuphendula

umbuzongqangi wokuqala wocwaningo othi: Yiziphi izindlela namasu okufundisa

ezisetshenziswa ngothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko? Ukuphendula umbuzongqangi wokuqala wocwaningo, othisha ngibabuze ukuthi: Yimaphi amasu abawasebenzisayo ukuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza? Kube sekuvela izindikimba ezilandelayo:

5.2.12.1 Isu lokufunda komfundi ngayedwana

Ezingxoxweni ezisakuhleleka kuvelile ukuthi ababambiqhaza basebenzisa kakhulu isu lokufunda komfundi ngayedwana uma befundisa imibhalo yobuciko. Kwathi uma ngibuza ababambiqhaza balolu cwaningo ukuthi yimaphi amasu abawasebenzisa uma befundisa imibhalo yobuciko baphendula ngokuthi:

UNksz. Mkhize waphendula wathi:

Ngijwayele kakhulu ukusebenzisa isu lokusebenza komfundi ngayedwana uma ngifuna ukuthuthukisa ikhono lokucabanga ngokujula. Ngiyaye ngifune ukuba umfundi athule inkulumo noma afunde phambi kwekilasi. Ngifuna umfundi azibambele mathupha iqhaza emfundweni yakhe. Lokhu kungisiza ekutheni ngisheshe ngibone inkinga umfundi abhekene nayo ngqo bese ngibona ukuthi kumele ngimulekelele kanjani.

UNksz. Zondi waphendula wathi:

Abafundi ngibanika izihloko ezahlukene ukuze bazihluzele umbhalo. Ngiye ngikhethe umfundi ozosichazela ngesihloko abesitholile. Ngimnika ithuba lokuba achaze phambi kwekilasi.

UNksz. Hlabisa waphendula wathi:

Ngiye ngithi abafundi abahambe bayofunda isahluko esilandelayo emakhaya, bese ngithi ababuye bezosichazela ukuthi leso sahluko sixoxa ngani. Ngiye ngikhombe noma yimuphi umfundi ukuba eze ezothula lokho akutholile phambi kwekilasi.

UNksz. Dlamini wavumelana nabanye ababambiqhaza ngokuthi:

Abafundi ngiye ngithi abayofunda indaba emakhaya bese umfundi ebuya ezokwethula lokho akutholile phambi kwekilasi. Lapha umfundi usuke ezisebenzela ngayedwana.

UNksz. Zikhali waphendula wathi:

Ngihlale ngifuna ukubona ukuthi abafundi bami sebethuthuke kanjani ekhonweni lokucabanga ngokujula uma sifunda imibhalo. Ngakho-ke, ngiye ngibanike izihlokwana bese ngibanika amaminithi angeqile kwamahlunu ukuba bazilungiselele. Ngiye ngibatshela ukuthi abazokwethula lokho abakuqonda ngalezo zihlokwana ngaphambi kwekilasi

Ababambiqhaza abangenhla baveze ukuthi baye bakhuthaze abafundi ukusebenza ngabodwana ngokuthuthukisa ikhono lokukhuluma. Baphawule ukuthi baye banike abafundi isikhathi sokuba balungiselele umsebenzi ukuze bezowethula phambi kwekilasi. UVardhan (2019) uthi isu lokufunda komfundi ngayedwana yinqubo, yindlela noma yifilosofi yemfundo lapho umfundi ethola ulwazi ngemizamo yakhe futhi athuthukise ikhono lokuphenya kanye nokuhlola okujulile. UVardhan (2019) uqhubeka athi isu lokufunda komfundi ngayedwana lihlanganisa inkululeko yokuzikhethela ekunqumeni izinhloso ezingaphakathi kwemikhawulo yeprojekthi noma uhlelo olunikeziwe ngosizo lokululekwa ngabanolwazi. Kuleli lisu abafundi banikezwa umsebenzi ukuze bakwazi ukuwenza ngabodwana. Abafundi bafunda ukuzisebenzela bengathembele kuthisha noma kwabanye abafundi.

UChan (2010) uthi isu lokufunda komfundi ngayedwana lilekelela umfundi ukuba abambe iqhaza elibalulekile emfundweni yakhe. UChan (2010) uqhubeka athi uma umfundi efunda ngayedwana ukwazi ukuzithathela izinqumo emfundweni yakhe. UGarcia noWei (2018) bathi inkulumo yomfundi ngayedwana ibalulekile, ingukwakha amagama bese iwafaka emshweni, kwakheke umusho onomqondo ekugcineni. UChikamatsu (2003) uthi kuhle ukusebenza komfundi ngayedwana ngoba ukwazi ukufunda aphinde aphimise amagama ngokwejubane lakhe engaphazamiswa ngumuntu.

UMnu. Myeni waphendula wathi:

*Nguye ngiqoke abafundi ukuba bazofunda ngamunye phambi kwekilasi
Ngibuye ngibhale izihlokwana ebhodini bese ngiyalela abafundi bami
ukuba babhale lowo msebenzi umuntu azisebenzele ngayedwana.
Ukubenza basebenze ngale ndlela kubalekelela kakhulu njengoba
bengenaso isisekelo solimi lwesiZulu. Uma sebeqedile ngiye ngiqoqe
amabhuku bese ngiyawamaka. Lokho kungenza ngisheshe ngibone uma
kukhona umfundi odinga ukulekelelwa.*

NgokukaMeyer (2008), ukufunda komfundi ngayedwana kunezinzuzo eziningi, okubalwa ukuthuthuka kwezinga lokufunda kumfundi, ukugqugquzeleka nokuzethemba, ukuba abafundi bazazi amazinga abo okucabanga nokuthi bangazinakekela kanjani ngokokufunda, kuvumela othisha ukuba banikeze abafundi imisebenzi ehluahlukene futhi yenza umuntu akwazi ukukhumbula imisebenzi ngekhandu. UVaradhan (2019) uthi umfundi osebenza ngayedwana ukwazi ukuzithathela izinqumo ngemfundo yakhe ngaphandle kokuba ancike kuthisha.

UMnu. Myeni waveza ukuthi indlela yokuqeqesha abafundi ngokubenza bazifundele phambi kukathisha babuye babhale umsebenzi abawunikwa ekilasini yiyona ebalekelelayo njengoba abafundi bakhe bengenaso isisekelo solimi lwesiZulu. Ukulalela kanye nokukhuluma kuwumgogodla wazo zonke izifundo (Mahlangu et al., 2013). Yingakho ababambiqhaza balolu cwaningo bethuthukisa lawa makhono ukuze abafundi bezothola isisekelo solimi lwesiZulu. UMbata (2021) uthi ekusebenziseni indlela yokuvivinya abafundi ngokubenza bakhulume futhi babhale baphindaphinde umsebenzi wemibhalo yobuciko kwenza uthisha afike asho igama noma itemu elithile abafundi bese belandela ngokusho lokho okushiwo nguthisha kuze kube wukuthi umfundi useyakwazi ukusho lawo matem u ngaphandle kosizo lukathisha.

UMaake (2017) uthi ngokwe *Social constructivism* kaVygotsky ekwakhiweni kolwazi umphakathi uthisha nabafundi kudingeka basebenze ngokubambisana. Ngale ndlela uMaake (2017) uyamanisa inqubo yokufunda nokufundisa nendlela yokufundisa egxile

kumfundi okuyiyona ekhuthazawa yisititimende sika-TAHFUZWE. Ngale ndlela abafundi babamba iqhaza elibalulekile ekufundeni kwabo. Ngakho-ke, izingxoxo ezisakuhleleka engaba nazo nothisha zaveza ukuthi isu lokusebenza komfundi ngayedwana lelekelela othisha ekuthuthukiseni kwekhono lokucabanga ngokujula kubafundi emakilasini esiZulu uLimi Lokuqala Lokwengeza.

5.2.12.2 Ukusetshenziswa kwesu lokusebenza kwabafundi ngokuhlanganyela

Ezingxoxweni ezisakuhleleka engaba nazo nababambiqhaza balolu cwaningo bakuveza ukuthi uma befundisa imibhalo yobuciko basebenzisa isu lokusebenza kwabafundi ngababili noma ngamaqembu. Indlela yokusebenzisana ibalulekile kakhulu esimweni sekilasi lapho abafundi benesibopho sokwenza imisebenzi yokufunda ndawonye, bakhqize imiphumela ehambisana nezinhloso ezifanayo, basizane enqubeni yokufunda futhi banikeze izimpendulo ezifanayo (Fung, 2010; Shafiee & Khavaran, 2017). U-Ammar noHassan (2018) bathi umsebenzi wokusebenzisana ngendlela yenkulumompendulwano noma ngokubambisana wenza abafundi abanekhono eliphezulu kanye nalabo abanamakhono aphantsi okufunda bazuze ekufundeni kwabo. UFung (2010), Shafiee noKhavaran (2017) baqhubeka bathi amaqoqo okufunda kumele akhiwe ngokubhekwa kwezinhlosongqangi zesifundo, ukwehluka kwamazinga okucabanga kwabafundi kanye nenani labafundi ekilasini.

USmith noMacgregor (1992) bathi injulalwazi ye *Social constructivism* ikhuthaza kakhulu ukusebenza kwamaqembu noma ukusebenza ngokuhlanganyela. USmith noMacgregor (1992) baqhubeka bethi ukufunda ngokubambisana kuyindlela yokuqoqa izindlela ezihlukene zokufunda ezibandakanya imizamo yobuhlakani yokusebenza ngokuhlanganyela kwabafundi, noma abafundi nothisha. NgokukaVygotsky (1978), ulwazi lungolwenhlalo futhi kufanele lwakhiwe endaweni yokusebenzisana ukuze luhlale lutholakala futhi lusetshenziswa. Ngakho-ke, kubalulekile ukuba othisha bakhuthaze ukusebenza kwabafundi ngokubambisana ukuze bezocobelelana ulwazi.

UNksz. Mkhize waphendula wathi:

Ngiyakuthanda ukuthi abafundi balekelelane uma kufundwa imibhalo

yobuciko. Isu lokubasebenzisa ngokwamaqembu ngiyalisebenzisa nalo ngoba nginokukholelwa ukuthi umntwana ufunda kangcono uma efundiswa ngontanga bakhe. Ngiyaye ngibasebenzise ngamaqembu ukuze bezokulekelelana nokuthi umsebenzi engibanika wona bawenza basheshe bewuqede uma belekelelana lokho kwenziwa ngokuthi kusuke kunemibono eminingi ehlanganisiwe. Uma besebenza ngokwamaqembu bafunda ukukhuluma baphikisane, bavumelane balalelane bebuye bebekezelelane.

UNksz. Zondi waphendula wathi:

Abafundi bami ngiye ngibahlukanise ngamaqembu bese ngibanika izihlokwana ukuba bazichaze. Isib. Ngabe sibhaleke kanjani isingeniso sale ndaba. Phawula ngezigameko ezikhulisa indaba. Ngiye ngibanike isikhathi sokuba bazilungiselele njengeqembu bese bekhetha ozokwethula abakutholile ekilasini.

UNksz. Hlabisa waphendula wathi:

Uma unguthisha uyaye uzikhathaze ngokuthi ingabe inhloso yesifundo sakho izofezeka yini ekugcineni. Ngendlela othi uzofundisa ngayo abafundi bakho ngabe bazocijeka yini ngokwamakhono adingakalayo uma kufundwa noma yiluphi ulimi. Njengoba abafundi bami bengakasibambi kahle isiZulu, ngiye ngiqikelele ukuthi uma ngifundisa imibhalo yobuciko mabathole ithuba elanele lokukhuluma kanye nokufunda okubhaliwe babuye babhale. Ngiyaye ngibafundele amagama abawaphimisa kabi bona balalele bese bewafunda emva kwami. Ngiye ngibenze bafunde ngama rows [ngezingxenye abahleli ngazo] ukuze bezokwazi ukulalelana.

Izicaphuno ezingenhla zigcizelelwa nguGarcia noWei (2018) uma bethi inkulumo yeqembu ikhuthaza ukuthi abafundi balalele ukuze bezwe bese bephendula lokho abakuzwile okunomqondo. UHeylighen (2022) uthi iqembu labafundi libenza basebenze, bakhulume ngokuhlanganyela futhi bazuza komunye nomunye umqondo osebenzayo

ngesikhathi besebenza. URussell (1993) uthi ukunikezelana kahle ngomsebenzi eqenjini kungaphumelelisa ikhono lokukhuluma uma abafundi besebenza ngokuhlanganyela.

Ukuze ukusebenzisana kube yimpumelelo kwezemfundo ezinye izinhloko kumele ziqashelwe phakathi kwamaqembu asebenzisana okubandakanya: ukuncika okuhle, amandla okuziphendulela komuntu ngayedwana noma njengeqembu, ukusizana nibhekene ubuso nobuso, ikhono lokusebenzelana nabantu kanye namaqembu amancane, kanye nokuhlolwa kwenqubo yeqembu (Johnson & Johnson, 2005). Kubalulekile ukusebenzisana phakathi komfundi nomfundi, umfundi nothisha kanye nomfundi nokuqokethwe futhi kuphoqa ukuba kube nokubambisana (Schmid et al., 2014). USchmid et al. (2014) baqhubeka bathi ukusebenzisana phakathi kwabafundi kuyisisusa semfundo. UCarless (2012) uthi uma kusetshenzwa ngokuhlanganyela kungena ukukhuluma, akuchaza ngokuthi kungukwakha nokuhlanganisa incazelo ngokuxoxa kanye nokusebenzisa izimpawu zokukhuluma. UCarless (2012) uqhubeka athi ukukhuluma kubalulekile kunoma yikuphi ukufundisa kolimi futhi kuyindlela edinga ukucatshangiswa kakhulu ukuze kusetshenziswe njengethuluzi elivumela abafundi ukuba bathuthuke uma behlanganisa imibono yabo ngokuxhumana nabanye.

Injulalwazi ye*Social constructivism* ithi ukusebenza kwabafundi ngokuhlanganyela kuholela ekwakhweni kolwazi oluyisisekelo nokubambisana (Storch, 2005). UVygotsky (1978) ugcizelela ukubaluleka kokulekelelwa kwabafundi ukuze bakwazi ukuzimela nokuxazulula izinkinga. UBrownstein (2001) uthi injulalwazi ye*Social constructivism* ithi ukuze abafundi bakwazi ukuhumusha ngokunikeza izincazelo zezimpawu ezithile kufanele baxhumane nabantu abanolwazi olunzulu. Injulalwazi ye*Social constructivism* ikhuthaza ukuxhumana okuhle phakathi komuntu omdala ngendlela yenkulumompendulwano ukuze kwakheke umfundi othuthukile ngokomqondo.

Ababambiqhaza abangenhla baveze ukuthi baye bakhethe abafundi abasiqonda kangcono isifundo ukuba balekelele labo abanolwazi oluncane emakilasini abo. Ngakho-ke, kubalulekile ukuba othisha babe nendlela enhle yokukhetha abafundi babaxube

ngokushiyana kwamazinga abo okuhlakanipha ukuze bazokwazi ukuba nendlela ezobenza balekelelane. UBrownstein (2001) uthi ukusebenzisana nabanolwazi oluthe thuthu akumsizi nje kuphela umfundi ekutheni azuze ulwazi lokwakha izincazelo zezimpawu ezithile kepha kuphinde kulekelele umfundi ekutheni akwazi ukusebenzisa lezo zincazelo ngendlela efanele. Uma abafundi belekelelana kwenzeka *iscaffolding*. *Iscaffolding* senzeka phakathi kontanga uma besebenzisana noma besebenza ngamaqoqo (Rashtchi, 2015).

UNksz. Dlamini waphendula wathi:

Nguye ngifike nomsebenzi ngiwubhale ebhodini bese abafundi bami ngibanika umsebenzi abazowenza ngamaqoqo. Ngibanika ithuba lokuba baxoxisane njengeqoqo bese bebhala izimpendulo abazitholile. Baye bazikhethole njengeqoqo umfundi ozobahola uma sekufanele bayethule le nkulumo abayibhale phansi.

UNksz. Zikhali waphendula wathi:

Nguye nginike abafundi umsebenzi abazowubhala basebenzisane ngababili kwesinye isikhathi umsebenzi bawenza ngamaqoqo. Nguye ngithi abayofuna usizo emakhaya, ku-inthanethi. Lokhu kungisiza ukuba babonise bagcine sebephume nezimpendulo ezishaya emhloneni.

UMnu. Myeni wavumelana nababambiqhaza abangenhla ngokuthi:

Abafundi bami nguye ngibahlukanise ngamaqoqo bese ngibanika izihlokwana ngithi abasizane kuzo bese beyawubhala umsebenzi belekelelana. Nguye ngibanxuse ukuba bahambe beyokwenza uphando ezindaweni ezihlukene ukuze bezohlenganisa imiqondo eyehlukene mayelana nesihloko engisuke ngibanike sona Nguye ngigcizelele ukuthi bonke kumele babambe iqhaza elibonakalayo eqenjini.

Ngesikhathi sokubhala, kufanele kudidiyelwe imithombo yolwazi eminingi futhi ngaleyo ndlela ukusebenza ngamaqembu kuthuthukisa *iscaffolding* (McCutchen, 2000). Izimpendulo ezitholakala ngokusebenzisana kontanga zingumthombo owusizo

wokufunda futhi zenza abafundi ukuba babe ngababhali nababuyekezi bemibhalo

(Rashtchi, 2015). UYarrow noTopping (2001) bathi lapho kusetshenzwa ngokubambisana, ukhlukahlukana okuhlobene namazinga ahlukene olwazi lwangaphambilini phakathi kwamalungu eqembu kuholela ekufinyezweni kwesikhathi esidingekayo sokucutshungulwa kolwazi. Ukusebenzisana kwabafundi kukhuphula izinga lo msebenzi owenziwayo, kungaba ukubhala, ukuxoxa nokunye (Storch, 2005). UStorch (2005) uqhubeka athi, abafundi abasebenza ngababili babhala imibhalo emifushane kodwa ebhalwe ngokucophelela yangaba nawo amaphutha ngokohlelo lolimi futhi iba yimibhalo esezingeni elithuthukile.

UVan der Walt et al. (2009) bachaza ukufundisa imibhalo usebenzisa amaqembu ngokuthi kungasetshenziswa ukwenza abafundi basebenze noma bafunde bonke, kanye nokuthi basizane bodwa futhi. UVan der Walt et al. (2009) baqhubeka bethi yize kusiza ukuthi abafundi basebenze ngababili kodwa ukusebenza ngamaqembu kugqugquzela ukugeleza kwenkulumo kanye nokuxhumana okuhle ngoba amaqembu ayingxenyeyimvelo yokuhlangana komphakathi. Uma abafundi basebenza ngababili noma ngamaqembu kuye kube khona ukuqhudelana. Lokhu kuqhudelana kuyaba kumfundi nomfundi noma kube segenjini kanye nelinye. Indlela yokusebenza ngababili noma yokusebenzisana inika abafundi inkundla yokuzimela nokuzifundela (Van der Walt, et. al., 2009).

5.2.2.3 Indlela othisha abakuqonda ngayo ukusebenzisa izindlela namasu okufundisa

Le ndikimba iphendula umbuzongqangi wesibili. Ababambiqhaza ngababuza umbuzwana othi: “Uzisebenzisa kanjani lezi zindlela namasu okufundisa ukuthuthukisa ikhono lokucabanga ngokujula uma ufundisa imibhalo yobuciko?”

UNksz. Mkhize waphendula wathi:

Ngisebenzise lezi zindlela namasu ngoba ngisuke ngifuna ukuthuthukisa ikhono lokucabanga ngokujula kubafundi. Lezi zindlela zilekelela abafundi bami ukuba bakwazi ukuzimela empilweni nokukwazi ukuzithathela izinqumo. Abafundi bami babuye basebenzisane

balekelelane emaqenjini ukuze ukufunda kwabo kube yimpumelelo.

UNksz. Zondi waphendula wathi:

Lezi zindlela ngizisebenzisa ngendlela yokuthi abafundi bakwazi ukucobelelana ngolwazi ukuze kube lula ukubona ukuthi umfundi ngamunye ngimelekelela kanjani.

UNksz. Hlabisa waphendula wathi:

Ngisebenzisa lezi zindlela namasu ngoba ngisuke ngifuna ukutshala uthando lokufunda imibhalo kubafundi futhi ngithuthukise nekhono lokucabanga ngokujula ukuze abafundi bakwazi ukuzithathela izinqumo uma sebesezindaweni zokusebenza esikhathini esizayo njengoba sesiphila esikhathini sezobuchwepheshe. Ngiye ngikhuthaze ukuthi abafundi balekelelane ukuze baqonde kahle okufunwayo.

UNksz. Dlamini waphendula wathi:

Lezi zindlela ngizisebenzisa ngendlela yokuthi abafundi bakwazi ukusebenzisana nabanye, bacobelelane ngolwazi futhi bathuthuke ekhonweni lokukhuluma, lokulalela nelokucabanga ngokujula.

UNksz. Zikhali waphendula wathi:

Abafundi bami baba nenkinga uma ngibanika umsebenzi odinga ukuba bacabange ngokujula ekilasini. Bayasabana, kwesinye isikhathi abakwazi ukuthi into kumele bayibeke kanjani yize benalo ulwazi. Ngakho-ke, lezi zindlela namasu ngizisebenzisa ngendlela yokuthi bakwazi ukusebenzisana, bacobelelane ngolwazi.

UMnu. Myeni waphendula wathi:

Lezi zindlela namasu ngizisebenzisa ngoba ngisuke ngenzela ukuthi abafundi baqonde kahle ukusebenzisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. Ngiye ngithi abafundi abasebenze ngabodwana noma besebenze ngamaqembu. Lokhu kusiza ukuthi abafundi bakwazi ukusebenza bengathembele kwabanye futhi baphinde

bakwazi ukusebenzisana.

Ababambiqhaza abayisithupha bezikole ezintathu ezazikhethiwe baphendule ukuthi bazisebenzisa kanjani izindlela namasu okufundisa ngenhloso yokuthuthukisa ikhono lokucabanga ngokujula kubafundi uma befundisa imibhalo yobuciko. Nakuba bethe amasu abawasebenzisa kakhulu kubafundi yisu lokusebenza komfundi ngayedwana kanye nesu lokusebenza kwabafundi ngokuhlanganyela, bathi yiwona masu abawabona engcono ekuthuthukiseni ikhono lokucabanga ngokujula. Ukuze imiphumela yesifundo ifezeke othisha bayaye basebenzise izindlela zokufundisa ngokuzishintshanisa. Injulawazi kaVygotsky (1978) ye *Social constructivism* igcizelela ukuthi umfundi kumele alekelelwe ngabasondelene naye abazi kangcono ngombono wokufundisa ngendlela esakulekelela. Kugqamile kulaba babambiqhaza ukuthi bayabalekelela abafundi babo lapho benezingqinamba khona.

Umbambiqhaza wokuqala kanye nowesithathu baveze ukuthi abafundi bayalekelelana emaqenjini ekilasini ukuze baqonde kahle okufundwa ngakho. UCappy (2016) ubeka ukuthi imisebenzi yesikhathi samanje idinga ukuthi abantu bakwazi ukusebenza ngamaqembu emsebenzini, ngakho-ke, abafundi kufanelwe baqeqeshelwe ukuthi bakwazi ukusebenzisana. UWilliams (2007) uthi amasu okufundisa anjengohlobo lwemigomo kanye nezindlela ezisetshenziswa ukufundisa. NgokukaMbata (2021), izindlela namasu okufundisa ziyinkomba yemiphumela emihle esifundweni. UMAake (2017) uthi imibhalo yobuciko kufanele ifundiswe kube kubhekwa izidingo zabafundi kanye namazinga abo okucabanga. Lokhu kusekelwa nguMbata (2021) uma ethi uthisha kumele acophelele ukukhetha izindlela zokufundisa, abukisise izinga abafundi bakhe abakulo futhi aqonde nendlela yabo yokucabanga. Izindlela namasu ezigqamile ezisetshenziswa ngababambiqhaza yilezi ezifingqiwe ethebulini elingezansi.

Ithebula 5.1 Ukufingqa imiphumela yezingxoxo ezisakuhleleka

Izindlela ezijwayelwe Ukusetshenziswa	Ubuhle bendlela Esetshenziwe	Ububi bendlela Esetshenziwe
Indlela yokucabanga Masishane	Ikhuthaza ukuxoxisana emakilasini. Ivuselela amandla engqondo yomfundi. Ikhiqiza imibono eminingi eyehlukene. Inikeza abafundi amandla okusebenzisa ubuhlakani babo ekuxazululeni izinkinga.	Kwesinye isikhathi abafundi baletha amaphuzu angahambelani nombhalo.
Indlela yokusebenzisa Izingxoxo	Ikhuthaza ukufunda ngamaqoqo, ukuba abafundi bahole isifundo babuye babe nokuzethemba.	Abafundi abanamahloni bavela obala ngoba besaba ukubeka imibono yabo ngesikhathi sezingxoxo.
Indlela yokucula amaculo	Indlela yokucula isiza ukuzijwayeza ikhono lokulalela. Ikhuthaza ngamandla ukuzibandakanya kwabafundi ngokunembayo ngoba ikhuluma emizweni yabo ngqo bebe besebenzisa ingqondo. Ithuthukisa ukuxhumana nobuciko bokuqamba izinto kubafundi. Isiza abafundi ukuba baxhumane nolimi ngendlela eziningi	Ingenza abafundi badoje ukucula noma banganaki ukufunda belibele ubumnandi beculo. Yenza abafundi bangaphimisi kahle izinhlamvu zeculo.

	ezehlukene.	
Indlela yokulingisa	Isiza abafundi ukuba basebenzise ikhono labo lokukhuluma. Abafundi bafunda impilo yangampela ngalokho abakufunda emsebenzini yabo yokulingisa. Inikeza ithuba lokuzijwayeza ukusebenzisa ulimi oluqondile.	Yenza abafundi ababuthakathaka bazibone sengathi abazi lutho ngempela ngoba le ndlela ivumela labo abahlakaniphile ukuba bekhuphule izinga lokubachazela.
Indlela yokuxoxa indaba	Ayidingi izinsizakufundisa zikanokusho. Yenza abafundi bathole ithuba lokulungisa lapho konakele khona olimini. Yenza abafundi abalalele bakhiphe konke okungalungile okungadala umonakalo olimini. Ikhulisa ikhono labafundi lokukhuluma. Abafundi bazuza amakhono womane uma besebenzisa le ndlela.	Abafundi abanamahloni bahlala obala. Iletha amahloni kubafundi abangakwazi ukukhuluma kahle ulimi lwesiZulu.
Indlela esekelwe olimini	Isiza abafundi ukuba baphendule ngendlela efanele. Ihlanganisa umsebenzi ohlukene wokufundisa ngolimi. Yenza abafundi basebenze ngokubambisana.	Abafundi abangathuthukile olimini basheshe bahlale obala.

Indlela yokuchaza	Isiza ukuba uthisha achaze umbhalo ngamagama alula. Isiza abaluqalayo ulimi njengoba bayachazeleka zonke izincazelo zombhalo.	Igxile kothisha, yenza abafundi bengawuthokozeli umsebenzi wekilasi. Yenza abafundi abathuthukile olimini bangakuthokozeli ukulalela isifundo sikathisha.
Indlela esekelwe olwazini	Inikeza abafundi ulwazi olunzulu ngabakufundayo.	Igxile kothisha ekucobeleleni abafundi ngolwazi.
Indlela yokuzindla ngokucabanga	Isiza abafundi ukuba bayamanise abakufundayo nokwenzeka esimweni sempilo yabo sangempela. Uthisha ulekelela abafundi ukuba bathole incazelo ephelele ngombhalo. Ikhuthaza abafundi ukuba bakhulume.	Yenza abafundi abangakwazi ukucabanga ngokujula babe nenkinga uma sekufanele basekele izimpendulo zabo ngoba iphoqa ukuthi bayamanise izimpendulo zabo nalokho abakufunde endabeni. Abafundi abangakwazi ukuchaza bavela obala.
Indlela yokufundisa izimiso zokuziphatha	Isiza othisha ukuba balekelele abafundi ukuba bazithole ukuba bangobani. Yenza abafundi baqaphele izinkolelo zabo zokuziphatha. Ihlanganisa izimiso zokuziphatha nekharikhulamu.	Yenza abafundi bazonde abalingiswa abathile ngenxa yokuziphatha kwalowo mlingiswa. Abafundi abathatheka kalula empilweni yenza bafune ukushintsha izinkolelo zabo benze lokhu abakufunde embhalweni.
Indlela yokuhlaziya amakhono	Ilekelela abafundi ukuba bakwazi ukuhumusha imibhalo ngendlela efanele bese bethuthuka nasolwazini lolimi. Abafundi bafundiswa ngayo ukuhumusha imibhalo.	Abafundi abangakasazi kahle isiZulu kuba nzima ukuba bazihumushele imibhalo.

Amasu avame ukusetshenziwa uma kufundwa imibhalo Yobuciko	Ubuhle bawo	Ububi bawo
Isu lokusebenza komfundi ngayedwana	Abafundi bayazibophezela ekufundeni kwabo. Umfundi ubamba iqhaza elibonakalayo ekufundeni kwakhe. Abafundi bakwazi ukuzithuthukisa babe seqophelweni eliphezulu. Abafundi bakwazi ukuzibekela izinjongo zokufunda. Kwenza abafundi bakwazi ukukhetha amakhono abafuna ukugxila kuwo.	Uma umfundi engasithandi isiZulu ngeke akwazi ukubamba iqhaza elibonakalayo emfundweni yakhe. Abafundi abangathuthukile ngokomqondo ngeke bakwazi ukuzithuthukisa babe seqophelweni eliphezulu njengabanye.
Isu lokusebenzisana	Abafundi bafundisana imibhalo yobuciko. Abafundi bafunda ukulalelana. Abafundi bathuthuka ekufundeni nasekubhaleni. Abafundi bakhuthala ukufunda imithombo eminingi.	Abafundi abangakwazi ukufunda bavela obala. Kwenza abafundi abangaphiwe kahle bazibone sengathi banokubukeleka phansi ngoba bahlala belekelelwa.

Isihloko esilandelayo sethula imininingo ekhiqizwe ezingxoxweni zamaqembu.

5.3 Ukwethula nokuhlaziya imininingo ekhiqizwe ezingxoxweni zamaqembu

Kule ngxenye yomsebenzi ngizobheka izimpendulo eziqoqwe kothisha abayisithupha abangababambiqhaza bocwaningo, abathathwe ezikoleni ezintathu zaseKing Cetshwayo esiyingini saseMhlathuze abafundisa isiZulu uLimi Lokuqala Lokwengeza. Njengoba

bengiphawulile ezingxoxweni ezisakuhleleka ukuthi imininingo izohlaziywa ngokusebenzisa ipharadymu yomhumusho

nangendlela yezindikimba kuzoba njalo nasezingxoxweni zamaqembu. Izingxoxo zamaqembu engaba nazo nababambiqhaza zaziphendula umbuzongqangi wesithathu othi: Kungani othisha basebenzisa lezi zindlela namasu okufundisa ngendlela abenza ngayo ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko? Lo mbuzongqangi wawuhlelwe ukulawula ukuqhubeka kwezingxoxo ukuze zinganhlahlathi.

UMokhtar et al. (2011) bathi izingxoxo zikhulisa ikhono lokukhuluma, imizwa nemicabango ngendlela ecacile. UMaree (2013) uthi izingxoxo zeqembu zisekelwe embonweni wokuthi ukusebenzisana kweqembu kukhiqiza uhla lwezimpendulo olubalulekile ukuze kutholwe imininingo ebalulekile. Izingxoxo zeqembu zikhuthaza ukusebenza ngokubambisana kubabambiqhaza. Ababambiqhaza bayagonyuluka bakhiphe imininingo efanele uma kusetshenziswa izingxoxo zamaqembu.

5.3.1 Okwenza othisha basebenzise lezi zindlela abazisebenzisayo

Izindikimba ezilandelayo ziphendula umbuzongqangi wesithathu walolu cwaningo othi: Kungani othisha basebenzisa lezi zindlela namasu okufundisa ngendlela abenza ngayo ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko? Bebuswa ababambiqhaza ukuthi kungani basebenzisa lezi zindlela namasu okufundisa ngendlela abenza ngayo uNksz. Mkhize waphendula wathi:

Abafundi engibafundisayo abakabi nalo ulwazi kahle. Ngingasho nje ukuthi ngisabacathulisa. Kuyangiphoqa ukuba ngazi inkinga yomfundi nomfundi ukuze ngizokwazi ukuthi ngibalekelela kanjani ukuthi bagcine bekwazi ukuzenzela imisebenzi okufanele bayenze ekilasini. Lokhu kungenza ngigcine ngiphoqeleka ukuthi indlela engiyikhetayo ukuyisebenzisa makube ezongelekelela ukuba kufezeke imiphumela yesifundo.

UNksz. Zondi wabeka kanje:

Yize abafundi bami sebenalo ulwazana esiZulwini kodwa kuningiokusafanele ngikwenze ukuze bafike lapho nami ngigculiseka khona. Ngiye ngisebenzise izindlela ezihlukene uma ngibafundisa ngesizathu sokuthi abafundi bami abathuthukile ngokufana. Ngakho-ke, kuyangisiza ukudidiyela izindlela zokufundisa esifundweni esisodwa njengoba ingekho indlela engingaphumela obala ngithi iyangisebenzela kunezinye.

UNksz. Hlabisa wagcizelela okushiwo ngozakwabo ngokuthi:

Ayikho indlela engiyibona ingcono kunezinye kuphela ngiye ngibone ukuthi kuya ngokuthi indlela engiyikhethile ngiyisebenzisa kanjani ukuze izokwazi ukufeza imiphumela yesifundo elindelekile. Kodwa ngiye ngisebenzise kakhulu indlela ezokwenza abafundi bami baxoxe. Ukuxoxa kubenza bakwazi ukubhala kanye nokulalela. Kwabona bayadinga ukuzilalela ukuthi ingabe lokhu abakuxoxayo kuyikho yini.

Njengoba othisha base beveze izindlela namasu abazisebenzisayo ukuthuthukisa ikhono lokucabanga uma befundisa imibhalo yobuciko babe sebengicacisela ukuthi yingani besebenzisa lezo zindlela namasu uma befundisa imibhalo yobuciko. Uma uthisha efundisa imibhalo yobuciko kumele ayazi inhlosongqangi yesifundo sakhe. Kungumsebenzi kathisha ukuqikelela ukuthi uma kufundwa imibhalo yobuciko ekugcineni abafundi bawazuza wonke amakhono olimi. UNgqongqoshe wezeMfundo yamabanga aphantsi u-Angie Motshekga ugcizelela ukuthi uma uthisha efundisa imibhalo kumele abe nenjongo yokuba ingane ifunde umbhalo ngenhloso yokuwuqondisisa futhi kwakheke nothando lokuba ifunde imibhalo ehlukene. Lokhu kugcizelela ukuthi othisha kumele bathuthukise ikhono lokucabanga ngokujula kubafundi ukuze bakwazi ukuwuqondisisa kangcono umbhalo. Lapha ngethula ukuphawula kothisha ukuthi yingani besebenzisa lezi zindlela namasu uma befundisa imibhalo yobuciko.

Ezingxoxweni engaba nazo nababambiqhaza abangenhla kwavela ukuthi ulwazi oluqukethwe lulodwa alwanele kepha uthisha kumele asebenzise izindlela namasu ahlukene ukuze kuzosizakala abafundi bakuqonde kangcono abakufundayo. UNksz.

Mkhize ukuvezile ukuthi abafundi bakhe abakabi nalo olwazi olugculisayo esiZulwini ngakho-ke, kumele azi inkinga yomfundi nomfundi ukuze ebheke ukuthi indlela ayisebenzisayo izobasebenzela yini abafundi bakhe. UNksz. Zondi wakuveza ukuthi kuyamsiza ukudidiyela izindlela ezihlukahlukene esifundweni esisodwa. Ngakho-ke, uthisha uyaludinga ulwazi lokufundisa okuwulwazi olumayelana nokufundisa. Lolu lwazi ngulwazi lokwazi isifundo kanye nolwazi oluzokwenza isifundo sakho sibe yimpumelelo.

UNksz. Hlabisa wagcizelela okushiwo ngozakwabo lapho abeke khona ukuthi ayikho indlela ayibona ingcono kunezinye kuphela uye abheke ukuthi ingabe indlela ayisebenzisayo izokwazi yini ukufeza umphumela wesifundo sakhe. Ngokohlelo luka-TAHFUZWE indlela okuyiyona okufanele isetshenziswe uma kufundiswa, yindlela yokufundisa ngokudidiyela ikhono lolimi namanye amakhono (UMnyango wezeMfundo, 2011). Le ndlela igqugquzela ukuthuthuka kokusetshenziswa kolimi. Kubalulekile ukuba uthisha azazi izindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. Njengasekhonweni lokufunda nokubukela, uthisha kufanele ajwayele ukusebenzisa imibhalo enhlobonhlobo enjengemibhalo yobuciko. Ekhonweni lokubhala nokwethula uthisha kumele anike abafundi izihlokwana ukuba abafundi bayozilungiselela ngesikhathi belungiselela bazobhala phansi lonke ulwazi abalutholile, bese beyalwethula.

UNksz. Dlamini waphendula wathi:

Ngiyaqikelela ukuthi izindlela engizisebenzisayo makube yizindlela ezizokwazi ukuthuthukisa umfundi ekhonweni lokucabanga ngokujula. Manje sesiphila esikhathini sezinguquko lokho kuyangidinga njengothisha ukuthi mangifundise umfundi ngendlela ezomeza akwazi ukumelana nempilo.

UNksz. Zikhali waphendula wathi:

Ngisebenzisa lezi zindlela engizisebenzisayo ukukhuthaza abafundi bami ukuthi bakwazi ukubamba iqhaza kuyo yonke imisebenzana esisuke siyenza ekilasini. Ngokusebenzisa lezi zindlela ngiye ngibone sengathi abafundi bami bayathuthuka nasekhonweni lokucabanga

ngokujula. Uma kukhona obeka umbono ekilasini sebehlale befuna ukwazi ukuthi yini ndaba lokho okushiwoyo kumele kwenziwe ngendlela okushiwo ngayo. Baze bahlukane phakathi baphikisane. Mina ngibe sengibona-ke ukuthi lezi zindlela zokufundisa engizisebenzisayo ziyasebenza ngoba ngaso sonke isikhathi abafundi bami sebefuna okushoyo ukusekele.

UMnu. Myeni waphendula wathi:

Uma ngikhetha izindlela engizisebenzisa uma ngifundisa ngiye ngikubeke emqondweni ukuthi lo mfundi engimakhayo lapha kusasa kufanele aphume ayobhekana nempilo. Ngakho-ke, ngikhetha izindlela ezizokwenza abafundi bami bakwazi ukusebenzisana nabanye abafundi. Njengoba eyophuma esikoleni aye emhlabeni lapho abazodinga khona asebenzise ikhono lokusebenzisana nabanye. Ngokusebenzisa lezi zindlela namasu abafundi bami ngibakhuthaza ukuthi bakwazi ukuzimela. Lokho ngikwenza ngokuthi basebenze ngabodwana. Bakwazi ukuzithathela izinqumo. Kusasa kuyodinga bazithathele izinqumo ngokwabo.

Izindlela ezisetshenziswa ngababambiqhaza abangenhla zinomthelela endleleni abakuqonda ngayo ukufundisa imibhalo yobuciko. UNksz. Zikhali ubeke ukuthi izindlela azisebenzisayo zenza abafundi bakwazi ukubeka imibono futhi zithuthukisa ikhono lokucabanga ngokujula. Ziningi izindlela zokufundisa imibhalo yobuciko. UFelder (1995) ubeka ukuthi lezi zindlela sezake zatholwa ngabacwaningi abaningi kanye nothisha njengeziwusizo ekufundiseni imibhalo yobuciko. Kodwa-ke, ukusebenziseka ngempumelelo kwanoma iyiphi indlela yokufundisa imibhalo yobuciko kweyeme ekutheni oyisebenzisayo uyisebenzisa kanjani (Nkosi, 2011).

UMnu. Myeni uthi uma ekhetha indlela afuna ukuyisebenzisa uyaye akubeke emqondweni ukuthi lo mfundi asuke emakha kumele aye emphakathini ayobhekana nempilo. Lokhu kusho ukuthi izindlela azisebenzisayo zimelekelela ukuthi akwazi ukwakha abafundi abazokwazi ukumelana nesikhathi esizayo. Ngaleyo ndlela ukusetshenziswa kwezindlela namasu okuthuthukisa ikhono lokucabanga

kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza kuba yimpumelelo. Othisha kumele bakuqaphele ukuthi indlela ethathwa ngabanye njengesebenziseka ngempumelelo futhi elusizo, kodwa uthola ukuthi omunye akakwazi ukuyisebenzisa ngendlela ukuze imiphumela yokufundisa imibhalo yobuciko ibe yimpumelelo (Nkosi, 2011). Ngakho-ke, othisha kumele bakwazi ukuthi uma bekhetha izindlela namasu abazozisebenzisa esifundweni sabo basuke bengakwenzi ngoba bezichithela isikhathi nje kodwa kusuke kukhona abafuna ukukuzuza ekugcineni, okungumphumela omuhle kubo uqobo nakubafundi babo.

5.3.1.1 Indikimba yokukhuthaza abafundi ukuba besebenzise lezi zindlela namasu

Othisha baphawula ngezindlela namasu abawasebenzisayo ukukhuthaza abafundi babo abafunda isiZulu uLimi Lokuqala Lokwengeza uma befundisa imibhalo yobuciko. Othisha ngababuza ukuthi: Ukuqikelela kanjani ukuthi abafundi bakho basebenzise ikhono lokucabanga ngokujula uma sebenalo. Ababambiqhaza balolu cwaningo babeka ukuthi ukucabanga ngokujula kumele kuthuthukiswe kubafundi ukuze bazokwazi ukubhekana nezinsalelo zempilo yanamuhla.

UNksz. Mkhize waphendula wathi:

Abafundi bami ngibajwayeza ukuba baphendule imibuzo edinga bacabange bajule uma besafunda. Ngijwayele ukubabuza imibuzo edinga basekele lokho abakushoyo.

UNksz. Zondi waphendula wathi:

Ngibakhuthaza ngokuthi ngibabuze imibuzo esemazingeni aphezulu okucabanga futhi uma ngibanika imsebenzi ebhalwayo ngiye ngibanike imisebenzi ezobenza bacabange bacabangisise.

NgokukaHalpern (2010), ikhono lokucabanga ngokujula yinqubo yengqondo efuna ukucacisa nokuhlola izenzo kanye nomsebenzi umuntu ahlangebezana nawo empilweni yakhe. UBlock benoJohnson (2006) bathi ayikho indlela yokufundisa ongathi iyona evelele noma esebenzela wonke uthisha ingakho kubonakala ukuthi ayikho indlela okumele othisha bame ngayo bethi iyabasebenzela noma bayibuke ingcono kunezinye. UNyathikazi (2014) uthi akuqashelwe ukuthi isiZulu sifundiswa ngendlela efanele.

Ababambiqhaza abangenhla baveze ukuthi baye babuze imibuzo esemazingeni aphezulu okucabanga ukuze abafundi bezosebenzisa ikhono lokucabanga ngokujula uma sebephendula imibuzo. Kubalulekile ukuba othisha bayixube imibuzo abayinika abafundi, baqale ngokubuzo imibuzo esemazingeni aphantsi okucabanga banyukele kwaphezulu. Lokhu kusiza ukwakha isimomqondo sabafundi silungele ukucabanga ngokujula. UNojiyeza (2013) uthi imiqondo yabafundi yakheka ngokuthi uthisha asebenzise izindlela ezahlukene uma befundisa ngoba lokho kwenza abafundi ukuba bakhumbuzeke ngabake bakufunda noma abake bakuzwa bese kwakheka ulwazi olusha phezu kwakho. Uthisha nabafundi kufanele basebenze ngokubambisana ukuze bezolekelelana ekuthuthukiseni ikhono lokucabanga ngokujula.

UNksz. Hlabisa waphendula wathi:

Ngibakhuthaza ngokuthi ngithi abahambe beyofunda ngababili isahluko esilandelayo bese bezosichazela abakutholile. Ngiye ngithi abazifunele incazelo yamagama abukhuni abahlangabezane nawo babuye bezochazela ikilasi. Ukufundisana umbhalo kusiza ukuba baqonde kahle lokho okufundwayo uma kukhona ozwa kangcono welekelela omunye. Ngakho-ke, babe sebekwazi ukuqonda nokuxazulula izinkinga.

UVygotsky (1962) ugcizelela ukuthi ukusebenza ngokubambisana kufanele kube phakathi kukathisha nabafundi noma phakathi kwabafundi bebodwa basizane baze bathuthukele kwi-ZPD. Ukusebenzisana kwabafundi kuyisu elihle ngoba abafundi bayavuleleleka kwabanye, bafunda ukubeka imibono yabo, bayaphikisana kokunye babuye bavumelane, bafunda ukwesekela abakushilo. UNksz. Hlabisa wabeka ukuthi uye ayalele ukuba abafundi basizane ukuze bezosebenzisa ikhono lokucabanga ngokujula asebenalo bese bakwazi ukuxazulula izinkinga, ukusebenzisana kwenza ukufunda kugcine kuyimpumelelo. UVygotsky (1962) uthi ukusebenzisana kungenziwa kube ubuso nobuso. UVygotsky (1978) uthi ukufunda kwezeka lapho kunenkulompendulwano.

UNksz Dlamini waphendula wathi:

Ngibakhuthaza ngokuthi ngibanike umsebenzi ozobakhuthaza ukuba bacabange ngokujula. Ngibanika umsebenzi abawenza ngababili noma

ngeqoqo. Kwesinye isikhathi ngibabuza imibuzo lapho umuntu usuke ezoziphendulela asebenzise indlela yakhe yokucabanga.

UNksz Zikhali waphendula wathi:

Ngiye nginike abafundi bami umsebenzi osemazingeni aphezulu okucabanga bese ngithi abasebenzisane ukuze bezoqhamuka nemibono eyahlukene nokuthi uma befunda bebodwa bayaphikisana babuye bavumelane futhi umuntu uma ebeka umbono wakhe kudingeka awesekele lokho kubenza bacabange bajule ngaphambi kokubeka umbono.

UMnu. Myeni wabeka wathi:

Abafundi bami ngibabhalisa isivivinyo esincane njalo ngolwesihlanu. Uma bephendula bathola indlela yokucabanga engahluleli. Lapha ngisuke ngihlola ukuthi lokhu abathi sebekufundile bayakwazi yini. Imibuzo yabo iye ixube kuba khona esemazingeni aphansi eminye ibe kwaphezulu.

UNksz. Hlabisa waveza ukuthi ukucabanga ngokujula kusiza abafundi ukuqonda nokuxazulula izinkinga, ikakhulukazi lapho abafundi benikezwa ithuba lokuzifundela umbhalo base bezitholela bona incazelo yawo. UVan der Walt (2006) uthi imisebenzi eyakhelwe ukuthi abafundi baqephuze ivumela ukuthi abafundi babe ngabanikazi bokufunda kwabo. Lokhu kusho ukuthi abafundi bemibhalo yobuciko bayakwazi ukusebenzisa ulimi olulingana nabakwaziyo kuleso sigaba abakusona, bese kungabi khona isimo lapho uthisha ezoba ngumholi noma aphazamise ukuqephuza kwabo, kodwa aqaphele kuphela ukuthi abafundi benza imisebenzi ngokusezingeni labo. NgokukaBouchard (2013), abafundi uma becabanga ngokujula bathola indlela yokucabanga engahluleli futhi eyenza kuqhanyukwe nezisombululo.

Kulolu cwaningo kuyavela ukuthi othisha besiZulu uLimi Lokuqala Lokwengeza baqikelela kanjani ukuthi abafundi basebenzise ikhono lokucabanga ngokujula uma sebenalo. Othisha baqikelela abafundi ukuba basebenzise ikhono lokucabanga ngokujula ngokuthi babanikeze imisebenzi ezobenza bacabange bacabangisise futhi

bazifunele bona izincazelo zemibhalo nokuthi bafune izincazelo zamagama anzima atholakala embhalweni. Lokhu kukhombisa ukuthi othisha bayakuqonda ukuthi abafundi bafika ekilasini sebevele benalo ulwazi, okwabo nje kuphela ukugcwalisela olwazini abafundi abasuke sebenalo nokubaqondisa lapho sebephambuka khona. UBiemillen noBoote (2006) bathi uthisha nomfundi kumele babambisane baphinde balekelelane lapho kwakhiwa umqondo wokufundwayo futhi babamba elikhulu iqhaza ekilasini lapho kufundwa okubhaliwe ngokuqondisisa. Uma uthisha nomfundi bebambisene ekufundisaneni, izinga lokucabanga ngokujula kumfundi liyathuthuka.

Ababambiqhaza abangenhla bavumelana ngokuthi babhalisa imisebenzi enhlobonhlobo ukuthuthukisa ukucabanga ngokujula kubafundi. UMnu. Myeni waveza ukuthi ubhalisa izivivinyo ukuze zizolekelela kakhulu ukuba abone ukuthi abafundi bakhe basahambisana yini naye kulokhu okusuke kufundwa. Ababambiqhaza bake bakuveza ezingxoxweni ezisakuhleleka ukuthi uma bebhalisa imisebenzi baye babhalise leyo esemazingeni aphezulu okucabanga. Leyo misebenzi ilekelela ukuvukuzisa ikhono lokucabanga ngokujula kubafundi. UVan der Walt (2009) uthi imisebenzi ehlelelwa abafundi kumele kube ngesezingeni elizobanxenxa ukuba bakwazi ukusebenza bodwa. Ngakho-ke, uma kufundwa imibhalo yobuciko othisha kumele bakuqikelele ukuthi abafundi babo basebenzisa ikhono lokucabanga ngokujula uma sebenalo ukuze kuzotholakala umqondo walokho okubhaliwe.

5.3.1.2 Ukubaluleka kokusetshenziswa kwalezi zindlela namasu

Othisha ngababuza umbuzo othi: Likhona yini iqhaza elibanjwa ukusebenzisa indlela yokufunda ngokujula uma kwenziwa ukuhlola kokufunda emakilasini emibhalo yobuciko? Lapha ngethula ukuphawula kothisha ngokubaluleka kokusetshenziswa kwezindlela namasu okufundisa.

UNksz. Mkhize waphendula wathi:

Uma umfundi esesebanganeni le-10 nele-11 umqondo wakhe usuke usuvuthiwe. Lowo muntu usuke esekwazi ukuzicabangela. Ngakho-ke, izindlela namasu engiwasebenzisayo zenza abafundi bathuthuke ekhonweni lokukwazi ukucabanga ngokujula nokuthi bakwazi

ukuzithathela izinqumo njengoba sesiphila esikhathini soguquko lwesine.

UNksz. Zondi waphendula wathi:

Ngiye ngifune ukuthi abafundi engibafundisayo bakwazi ukuzimela nokuzithathela izinqumo. Uma ngihlola umsebenzi osufundiwe kuye kube lula kubafundi bami ukubuyisa izimpendulo eziyizona

UNksz. Hlabisa waphendula wathi:

Izindlela namasu engizisebenzisayo zenza abafundi bami bangabi nankinga uma ngihlola umsebenzi osufundiwe. Bakujwayele ukuzithathela izinqumo ekucabangeni kanye nokuzihlaziyela imibhalo.

UNksz. Dlamini waphendula wathi:

Abafundi bami sebefike ezingeni lokukwazi ukuzimela ngokokucabanga. Okubalekelela kakhulu indlela engibafundisa ngayo.

UNksz. Zikhali waphendula wathi:

Kubalulekile ngokuthi ulwazi abafundi abanalo ngesifundo luyathuthuka, izindlela zokufunda engizisebenzisayo zenza ukuba abafundi bacabange ngokujula futhi bangabi nezinkinga uma sengibabhalisa nezivivinyo. Bayakhona ukusebenza banganciki kwabanye.

UMnu. Myeni waphendula wathi:

Likhona ngoba ngokusebenzisa lezi zindlela namasu abafundi bami sebefike esigabeni sokuzenzela umsebenzi futhi bawenzisise bengalekelelwa ngumuntu.

Kubalulekile ukuba othisha besiZulu uLimi Lokuqala Lokwengeza basebenzise izindlela namasu okuthuthukisa ikhono lokucabanga ngokujula uma kufundiswa imibhalo yobuciko. Othisha kufanele bakhethisise izindlela namasu abazisebenzisayo uma befundisa imibhalo yobuciko. Ababambiqhaza abangenhla bakuvezile ukuthi likhulu iqhaza elibanjwa ukusebenzisa indlela yokufunda ngokujula uma kwenziwa ukuhlola kokufunda emakilasini emibhalo yobuciko. UNksz. Mkhize wagcizelela ukuthi uma

abafundi sebesebangeni le-10 nele-11 basuke sebevuthiwe ngokomqondo ngakho-ke, lezi zindlela namasu abazisebenzisayo ziyabasiza abafundi ukuba bakwazi ukusebenza ngokuzimisela ngesikhathi sezivivinyo futhi basebenza bengancike kumuntu. UMahlangu et al. (2013) bagcizelela ukuthi uma uthisha esebenzisa ngempumelelo amasu okufundisa, abafundi baqonda babuye bahlanganise ulwazi, bakhe ulwazi baxazulule izinkinga, bakwazi nokweneka imicabango yabo.

Ababambiqhaza abangenhla bakuveze ukuthi izindlela namasu abawasebenzisayo alekelela abafundi ukuba bakwazi ukucabanga ngokujula futhi baneke imicabango yabo uma kubhalwa izivivinyo nasemisebenzini eyenziwayo ekilasini. Othisha abafundisa imibhalo yobuciko kumele babhukule ekugqugquzeleni abafundi ukuba babe nogqozi nentshisekelo yokuba nolwazi olunzulu lokhuthuthukisa ukufundwa kwemibhalo yobuciko. UKruidenier (2002) uthi othisha kumele baqaphelise ukufundisa ngendlela eyiyo ukuze leli khono lokuba nolwazi lokufunda okubhaliwe lizokhula kanye naye umfundi. Lolu lwazi luzokhula naye umfundi angaphinde ahangabezane nobunzima lapho efunda imibhalo yobuciko. Izingxoxo zamaqembu engaba nazo nothisha zaveza ukuthi othisha bayazibhekisisa izindlela namasu abazisebenzisayo uma befundisa imibhalo yobuciko ukuze bakwazi ukuvukuza ikhono lokucabanga ngokujula kubafundi emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11.

UGrossman (1990) ubeka ukuthi ukuze ukufundiswa kwemibhalo yobuciko kube yimpumelelo othisha kumele babe nolwazi lokulinganisa kanye nolwazi lwenqubo. UWilson noDenetrious (2007) bachaza ulwazi lokulinganisa njengohlelo lolwazi oluthatha ukufunda okubhaliwe njengomsebenzi wengqondo. UWilson noDenetrious (2007) baqhubeka bathi lolu lwazi lungafundwa ngokufunda okuhlelekile futhi lungadluliselwa ngokufunda imibhalo ehlukeni. UBernstein (1999) uthi ulwazi lwenqubo ulwazi olwenzeka esimweni esithile, uphinde alubuke njengolwazi olufaka olunye ulwazi. U-Eraut (2004) uthi ulwazi lwenqubo ulwazi olutholakala kusikompilo. U-Eraut (2004) uqhubeka athi lolu lwazi lunzima ukuthi ungalubona emibhalweni noma lubhaliwe ngoba lutholakala ngokuzibandakanya ezintweni ezenziwa emphakathini esiphila kuwo. UShulman (1987) uthi othisha bemibhalo kumele babe nalo lolu lwazi lolubili ukuze bazoqonda izindlela namasu okumele bawasebenzise uma befundisa izifundo zemibhalo

yobuciko.

5.3.1.3 Ukuthuthukiswa kolwazi

Ezingxoxweni zamaqoqo engaba nazo nababambiqhaza balolu cwaningo bakuveza ukuthi iningi labafundi babo sebesesigabeni sokukwazi ukucabanga nesokusebenza bengancikile kwabanye uma kufundwa imibhalo yobuciko. Ababambiqhaza ngababuza umbuzo othi: Ulithuthukisa kanjani ikhono lokuqamba izinto uma kufundwa imibhalo yobuciko.

UNksz. Mkhize waphendula wathi:

Ngiye nginike abafundi amagama alukhuni esiwathole embhalweni bese ngithi abakhe imisho ngawo. Ngiye ngibasize uma benze imisho engawakhi kahle umqondo futhi ngiqinisekise ukuthi abafundi abahlekani ekilasini uma kukhona owenza iphutha.

UNksz. Zondi waphendula wathi:

Ngiye nginike abafundi bami umsebenzi odinga ukuba bacabange ngokujula. Ngiye ngibakhuthaze ukuba bazenzele bona futhi bazifunele izincazelo zamagama alukhuni uma ekhona.

UNksz. Hlabisa waphendula wathi:

Abafundi ngiye ngibanike umsebenzi abazowenza ngabodwana. Kuye kube ngumsebenzi obakhuthaza ukuba bacabange. Ngiye ngibatshela ukuthi uma benezinkinga beze kimina ukuze ngibasize.

UNksz. Dlamini waphendula wathi:

Abafundi ngibanika umsebenzi obakhuthaza ukucabanga ngokujula. Ngiye ngithi abasebenze ngabodwana kwesinye isikhathi basebenza ngamaqoqo. Ngiye ngibenze ukuba bonke bezizwe benethezekile ekilasini lami. Ngigqugquzela umoya wokuzwana phakathi kwabafundi kungabi khona ozizwa ebukeleka phansi. Lokhu kusiza ekutheni bakhululeke uma benza umsebenzi bonke bafise ukuzama babeke uvo

Iwabo phambi kwabanye abafundi.

UNksz. Zikhali waphendula wathi:

Abafundi ngibenza bakwazi ukuxoxa baphinde babhale iziqeshana ngezinto ezisuke zenzeka endabeni.

UMnu. Myeni Hlabisa wavumelana nozakwabo ngokuthi:

Abafundi ngiye ngibanike umsebenzi onamagama adinga ukuthi bazifunele izincazelo. Lawo magama ngiye ngithi mabawasebenzise futhi emishweni abazakhele yona.

Ababambiqhaza balolu cwaningo baveza ukuthi bayaqikelela ukuba abafundi babo bathole ukwesekwa emakilasini kwande umoya wokusizana futhi bakwazi ukusebenzisana. Kanti uNksz. Dlamini ugcizelele ukuthi wenza abafundi bakhululeke ekilasini lakhe bangasabi ukufuna usizo kuye njengothisha. Lokhu kugcizelelwa ngu Torrance (1977) ukuthi kubalulekile ukuthi kube khona ukusebenzisana phakathi kukathisha nabafundi, othisha mabaqikelele ukuthi emakilasini kuphephile futhi abafundi bayakhululeka, bakwazi ukuzichaza, bengabukelwa phansi. UFlorida (2004) ubeka ukuthi abafundi abanobuciko bokukwazi ukuqamba imibhalo badinga amakilasi anomoya wokubekezelelana.

Othisha kumele babheke izindlela eziningi zokuthuthukisa ulwazi lokufunda (Florida, 2004). Zintathu izindlela othisha abazisebenzisa ukuthuthukisa ubuciko bokukwazi ukuqamba imibhalo emakilasini emibhalo yobuciko: eyokuqala, ukukhuthaza ugqozi kubafundi; eyesibili, ukubafundisa ukusombulula izinkinga ngoba abafundi bayathanda ukubamba iqhaza emfundweni uma bebona ukuthi umsebenzi abawunikwayo uyabakhuthaza futhi udinga ubuciko. Indlela yesithathu, ukunika abafundi umsebenzi okufanele wenziwe novuselela ugqozi, lokho kwenza ukuthi imiphumela ibe mihle futhi ikhombise ubuciko (Perkins, 1985). UZungu (2009) uncoma indlela yokuthi abafundi bafunde ngokuhlaza nokuhlaziya imibhalo okumele bafundiswe yona ukuze bakwazi ukuthola ulwazi.

5.3.1.4 Ukuvukuza ulwazi lwangaphambilini

Abafundi besimanje baluhlobo lwabafundi abathandayo ukuzwakalisa imibono yabo (Kurnia, 2021). Ngakho-ke, kubalulekile ukuba izindlela namasu okufundisa ezisetshenziswa ngothisha kube ngezikhuthaza abafundi ukuba baveze ulwazi abanalo ekilasini. Ngesikhathi sezingxoxo zamaqembu ababambiqhaza ngababuza umbuzo othi: Uzisebenzisa kanjani lezi zindlela namasu ukuvukuza ulwazi lwangaphambilini?

UNksz. Mkhize waphendula wathi:

Ngisebenzisa ingxoxo. Nguye ngibuze abafundi ngesihloko sosuku. Ngisuke ngihlola ukuthi yina abayaziyo ngesihloko. Imibuzo nezimpendulo yikhona okusebenza kakhulu.

UNksz. Zondi waphendula wathi:

Ukwenza isibonelo nje; uma ngizokwenza isifundo sokufunda imibhalo yobuciko, mhlampe isihloko simayelana nokwethembeka kwabantu besifazane abaganile. Ngifike ngiqale ngibabuze umbuzo ohlola ulwazi abafundi abanalo ngokugana.

UNksz. Hlabisa waphendula kanje:

Ngisebenzisa imibuzo nezimpendulo ukuthola ulwazi lwangaphambilini.

UNksz. Dlamini wavumelana noNksz. Zondi ngokuthi:

Abafundi nguye ngibanike isihlokwana sosuku bese ngibabuza imibuzo ehlola abakwaziyo mayelana nesihloko.

UNksz. Zikhali waphendula wathi:

Ngiyakuqonda kakhulu ukuthi abafundi bafika emakilasini benolwazi abasuka nalo emphakathini, emakhaya kanye nakontanga. Ngakho-ke uma ngifundisa imibhalo yobuciko nguye ngibabuze konke abakwaziyo ngesihloko.

UMnu. Myeni waphendula wathi:

Ngiye ngibuze abafundi bami imibuzo mayelana nesihloko sosuku, baye baveze imibono yabo beveze ulwazi oludala abanalo. Lokhu ngikwenza ukuze bezohlela izingqondo zabo zibe sesimweni sokufaka ulwazi olusha.

Okugqamayo ngezimpendulo zalaba babambiqhaza wukuthi basebenzisa indlela yombuzo nezimpendulo ukuze bavukuze ulwazi lwangaphambilini kubafundi. Ababamgqihaza bakuphawulile ukuthi le mibuzo iphanda ulwazi abafundi abanalo ngesihloko. Okwenziwa yilaba babambiqhaza kuyahambelana nokugcizelelwa yinjulalwazi ye *Social constructivism* ukuthi othisha akufanele babone abafundi njengamagogo angenalutho, okufanele othisha bathululele kuwo ulwazi (Joronen et al., 2021). Le njulalwazi ikhuthaza othisha ukuba banikeze abafundi amathuba okukhuluma ekilasini babuze imibuzo kubafundi ezovukuza ulwazi abanalo. Indlela yokubuza imibuzo nezimpendulo uma kuqala isifundo esetshenziswa nguMnu. Myeni inikeza abafundi ukuba baveze ulwazi abanalo mayelana nesihloko. Kuhle ukuvuselelwa kolwazi lwangaphambilini kubafundi ngoba kuvulela ulwazi olusha isikhala emqondweni womfundi (Pilat, 2018). Injulalwazi ye *Social constructivism* yelekelela abafundi ukuba bakwazi ukuzakhela ulwazi olusha (Vygotsky, 1978). Othisha besiZulu uLimi Lokuqala Lokwengeza basesifundeni saseKIng Cetshwayo basebenzisa izindlela namasu ahlukene ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko.

5.3.1.5 Izinselelo ezibhekana nothisha

Ezingxoxweni zamaqoqo engaba nazo nababambiqhaza balolu cwaningo bakuveza ukuthi kusanezinqinamba ezinkulu kakhulu mayelana nokuxutshwa kwesiZulu nesiNgisi uma kufundwa imibhalo yobuciko kanti nabafundi abaningi kanye nothisha imbala basabukeka benokulibukela phansi uLimi lwesiZulu. UMbata (2021) uveza ukuthi abafundi abaningi abamnyama bathuthuleka kulezi zikole ezixube izinhlango, ezazibizwa ngama-Model C, kanti lezi zikole ziqhakambisa isiNgisi njengolimi lwasekhaya ngisho nabafundi abangamaZulu basifunda njengolimi lwasekhaya. Ngesikhathi sezingxoxo zamaqembu othisha ngababuza umbuzo othi: Yikuphi okubona kuyinselelo uma ulungiselela ukuthuthukisa isu lokucabanga nokujula kubafundi?

UNksz. Mkhize waphendula wathi:

Kunabafundi abaqalayo ukufunda uLimi lwesiZulu ebangeni le-10 kanti futhi iningi labo alikakasijwayeli kahle ngoba basiqala ukusifunda ebangeni le-8 njengoba emazingeni aphansi befunda isiNgisi njengolimi lwasekhaya bese bekhetha phakathi kwesiZulu nesiNgisi ulimi okufanele balufunde njengolimi lokuqala lokwengeza esiyingini saseKing Cetshwayo. Iningi labafundi liyaye likhetha ukwenza isiBhunu. Manje uma ngilungiselela ukuthuthukisa isu lokucabanga ngokujula kuye kufanele ngikubeke emqondweni ukuthi abafundi bami abafani. Nguye ngithi ngisakhuluma bangimise bacele ngibachazele nangesiNgisi.

UNksz. Zondi ufakazela umbambiqhaza ongenhla ngokuthi:

Nguye ngizithole sengihumushela esingisini lokhu engisuke ngikuchaza ukuze abafundi bami bezokuzwa kahle. Okuyinkinga kakhulu ukuthi naleso siNgisi leso akusilo ulimi lwami lwebele lokho kungithwalisa ubunzima ngoba nguye ngizithole sengifundisa izilimi ezimbili ngesikhathi esisodwa.

UNksz. Hlabisa wafakazela ababambiqhaza abangenhla ngokuthi:

Isikole sami sisemphakathini oxube kakhulu ngokwezilimi nangokwezinhlanga. Manje kuseyinsalelo kakhulu ukuvele ngikhulume isiZulu sodwa kubona. Nguye ngizithole sengenza icode switching [shintshela olimini lwesiNgisi] ukuze beunderstand [beqondisise] konke engikushoyo.

Ezingxoxweni zamaqembu engaba nazo nababambiqhaza abangenhla bakuveza ukuthi bazithola besenkingeni yokusebenzisa uLimi lwesiZulu kanye nolwesiNgisi ukuze abafundi bezoqondisise kahle okufundwayo. UKaplan noNorton (2004) bathi izilimi zabomdabu zibonakala zibukeleka phansi ngabafundi bebe beqhakambisa ulimi lwesiNgisi. Izingxoxo zamaqembu ngazibamba nothisha abayisithupha balolu cwaningo ziveze ukuthi abafundi abaningi abasazi kahle isiZulu futhi banokusibukela

phansi. UZikhali (2016) uthi abafundi abasithathi njengezinye izilimi isiZulu yingakho besibukela phansi. Lokhu kudala ukuthi kuphele uthando lokusithanda kubafundi ngoba bebona sengathi siyisifundo esidelelekile. Lokhu kufakazelwa ucwaningo olwenziwa nguZungu beno Pillay (2010) uma bethi abafundi besiZulu bathi ukufunda isiZulu ngeke kubanikeze umsebenzi ohloniphekile nokhokhelayo, kulezi zinsuku kudingeka ukuthi wazi isiNgesi ukuze ube nomsebenzi ohloniphekile nokhokhela kahle.

UNksz. Dlamini waphendula wathi:

Inkinga enginayo kakhulu ukuthi lezi zingane ngiye ngithi ngizibuza umbuzo odinga ukuthi baphendule ngokucabanga ngokujula bese zivele ziphendule ngesiNgesi, uyabona-ke, lapho kuvele kuthi angizinqume ikhanda.

UNksz. Zikhali wafakazela okushiwo ngumbambiqhaza ongenhla ngokuthi:

Laba bafundi engibafundisayo uma ngibabuza umbuzo odinga banabe ngokuchaza bavele baphendule ngesiNgesi. Uma ngibaphoqa ukuthi lento abayisho ngesiNgesi abayibuyisele esiZulwini, ngivele ngizizwele nami ukuthi sebeletha impendulo engawakhi umqondo.

UMnu. Myeni wafakazela ababambiqhaza abangenhla ngokuthi:

Uma ngihlela umsebenzi ovukuza ikhono lokucabanga ngokujula ngiba nenkinga yokuthi kumele kwamina lento engifuna ukuyisho kubafundi ingicacele ngolimi lwesiNgesi ngoba uma nginika lezi zingane ithuba lokuba zikhulume zivele ziphendule ngesiNgesi.

Izingxoxo ezenziwe nalaba babambiqhaza abangenhla ziveza ukuthi othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza basenengqinamba kakhulu yabafundi abaphendula ngesiNgesi ekilasini lesiZulu. Othisha kumele bakwazi ukuthi uLimi lwesiZulu luthuthuka kuphela uma nabo beluthuthukisa kubafundi. Kwabona babonakala bengayenzi imizamo yokuyekisa abafundi ukuxuba ulimi lwesiZulu kanye nolwesiNgesi ekubeni abafundi bengaphambukeli olimini lwesiZulu uma ngabe befundiswa ulimi lwesiNgesi emakilasini aso. Indlela laba babambiqhaza abachaza ngayo iyahambisana nenjulalwazi yendlela yokubuka izinto. Indlela abantu ababuka

ngayo izinto yenziwa yizimo abazithola bekuzo ezibashintsha imiqondo babuke ngenye indlela (Baker, 1995). Lokhu kusho ukuthi othisha akumele bakuvumele kube yinto esemthethweni ukuthi kuxutshwe isiZulu nesiNgisi uma kufundwa imibhalo yobuciko ngoba lokho kwenza izinga lokukhula kwemiqondo kubafundi ekucabangeni ngokujula lingathuthuki.

Izicaphuno ezingenhla ziveza ukuthi abafundi kanye nothisha imbala banokuzinyeza ngolimi lwesiZulu. UNkosi (2014) ubeka ukuthi nakuba sesadlula obandlululweni kodwa insila yobandlululo isasele kwabaningi. Lokhu kubonakala ngokuthi yize uhulumeni nezikhungo zemfundo sezivumela ukusebenzisa izilimi zabomdabu, kepha abafundi nothisha abakujabuleli ukufundiswa kwesiZulu ngendlela eyiyo bancamela ukusixuba nolimi lwesiNgisi okuyilona abalubona luhamba phambili (Nkosi, 2014). NgokukaVygotsky (1978), ulimi luyisikhali esikhulu esenza abafundi bakwazi ukucabanga futhi bahlakaniphe. Lokhu kusekelwa nguMareva (2016) uma ethi ulimi lukhuthaza abafundi ukuba bacabange. Ngakho-ke, uma othisha bengaluthuthukisi ngendlela efanele ulimi lwesiZulu kubafundi, izinga labo lokucabanga besebenzisa ulimi lwesiZulu ngeke lithuthuke.

5.3.1.6 Ukuhlola kokufunda

Ababambiqhaza balolu cwaningo ngababuza umbuzo othi: Likhona yini iqhaza elibanjwa indlela yokufunda ngokujula uma kwenziwa ukuhlola kokufunda emakilasini emibhalo yobuciko?

UNksz. Mkhize waphendula wathi:

U-TAHFUZWE uthi ukuhlola abafundi kuyinqubo eqhubekayo. Ngakho-ke, abafundi bami ngibahlola njalo ulwazi abasuke sebenalo. Ngiye ngibabhalise umsebenzi ukuhlola ukuthi lokhu ebesikufunda bakuzwile. Ngibuye ngibabhalise izivivinyo ezincane njalo ngeviki. Ukuze ngilandelele ukuthi bayakwazi yini ukubuyisa ulwazi asebenalo. Uma sengibheka izimpendulo zabo ngiyaye ngibone ukuthi sebeyakwazi ukuphendula imibuzo edinga ukuba bacabange.

UNksz. Zondi waphendula wathi:

Uma ngibuka indlela abafundi bami asebephendula ngayo uma sibhala izivivinyo kuyasho ukuthi amasu nezindlela engizisebenzisayo uma ngifundisa ayalekelela.

UNksz. Hlabisa waphendula wathi:

Abafundi bami abasenayo inkinga yokuphendula imibuzo edinga ukuba bacabange bajule. Ngiyabona lezi zindlela namasu engizisebenzisayo zilekelela kakhulu ekutheni bakwazi ukusebenzisa ikhono lokucabanga bacabangisise.

UNksz. Damini waphendula wathi:

Lezi zindlela namasu engizisebenzisayo zingisiza kakhulu ukuba ngithole imiphumela elindelekile. Yize kusekhona abafundi abanezinkingana kodwa manje sebesebenza kahle kunakuqala.

UNksz. Zikhali waphendula wathi:

Indlela abafundi bami asebekwazi ukuphendula ngayo kwamina isiyangimangaza. Ngiyabona kungisize kakhulu ukuthi ngibajwayeze ukucabanga ngokujula uma kufundwa

UMnu. Myeni wavumelana nabanye ababambiqhaza ngokuthi:

Abafundi bami sebesebenza ngendlela eyisimanga. Ngiyabona ukuthi la masu nezindlela ebengizisebenzisa uma ngifundisa ziyalekelela kakhulu.

Kubalulekile ukuba othisha basebenzise ukuhlola ukuze bathole imiphumela yalokhu abakade bekufundisa besebenzisa izindlela namasu ahlukahlukene ekuthuthukiseni ikhono lokucabanga ngokujula. Indlela othisha abahlola ngayo abafundi babo kumele ilandele imigomo yokuhlola ebekiwe, izinhlobo zokuhlola kanye namazinga athile okuhlola. Othisha kudingeka bahlole abafundi kulokho okusuke sekufundiwe. Ziningike, izimbangela ezenza othisha bahlole imibhalo yobuciko. UBennet (2011) uthi ukuhlola kuhlanganisa ukuklama izimo zokucophelela ukuze ubufakazi obutholakele buxhumaniswe ezingxenyeni ezibalulekile zokuqonda izimo ngqo. Ngakho-ke, ukuhlola

kudalelwe ukulekelela othisha ukuba baphenye ulwazi abafundi abasuke sebenalo, baluhlanganise, baphinde baluhlonze. Indlela othisha abahlola ngayo abafundi babo kumele ilandele imigomo yokuhlola ebekiwe, izinhlobo zokuhlola kanye namazinga athile okuhlola. Othisha kudingeka bahlole abafundi kulokho okusuke sekufundiwe. Ziningi-ke, izimbangela ezenza othisha bahlole imibhalo yobuciko.

Ezingxoxweni zamaqembu engibe nazo nababambiqhaza balolu cwaningo kuvelile ukuthi othisha basebenzisa ukuhlola ukubheka ikhono lokucabanga ngokujula kubafundi. Ziningi izindlela ezingasiza ukucija abafundi bakwazi ukuphendula imibuzo ngendlela efanele. Ziningi izindlela kanye nezinhlobo zokuhlola ezisetshenziswa ngothisha uma behlola abafundi. U-TAHFUZWE uyakugcizelela ukubaluleka kokuhlola abafundi njengoba ubeka ukuthi ukuhlola kuyinqubo yohlelo oluqhubekayo ukubona, ukuqoqa nokuhumusha ulwazi lomsebenzi womfundi, usebenzisa izinhlobonhlobo ezehlukene zokuhlola (uMnyango weMfundo, 2011).

Ukuhlolola ukufunda kusiza ukugqugquzela abafundi ukuthi bafunde (Black et al., 2004). Ngesikhathi sezingxoxo zamaqembu ababambiqhaza balolu cwaningo bavumelane ngokuthi basebenzisa le ndlela yokuhlola ukwelekelela ukufunda. Lokhu kugcizelelwa nguBlack et al. (2004) uma bethi othisha basebenzisa le ndlela yokuhlola ukwelekelela ukufunda. NgokukaBaron noDarling-Hammond (2010), le ndlela yokuhlola ikhuthaza ukuba kube nezinga elithuthukile lokufundisa nokuthi kubhekwe ukuthi kungafundiswa kanjani. Lokhu kuhlola kukhuthaza abafundi ukuba bafunde ngokuzikhandla bangalindeli ukusizwa kuphela nguthisha ngolwazi (Baron & Darling-Hammond, 2010).

Ababambiqhaza bavumelana ngokuthi baye besebenzise ukuhlola kokufunda ukuze babone ukuthi lokhu abakufundisayo kufundiseka ngendlela efanele yini lokhu kubalekelela ukuze bathathe izinqumo mayelana nomsebenzi abawunika abafundi. UBaron noDarling-Hammond (2010) bathi lokhu kuhlola kusetshenziselwa ukubona ukuthi okufundiswayo kufundiseka ngendlela efanele yini bese kwelekelela ukuba uthisha athathe izinqumo mayelana nokufundwa ngabafundi. Ukuhlola kokufunda kwelekelela uthisha ukuba anikeze izimpendulo ezisekela ukufunda komfundi, alungise

lapho kufanele khona ukuze akwazi ukubhekana nezidingo zomfundi ngamunye (Baron & Darling-Hammond. Ukuhlelela ukufunda kuthuthukisa ukufunda nokufundisa futhi kwelekelela ukuba kube nokuxhumana okuhle phakathi kokufundisa ukufunda nokuhlola okuzinze ebufakazini bokufunda nenqubo yokuhlola, kukhiqiza ulwazi olusiza ukulungisa ukufunda nokufundisa ukuze kuhlantshezwane kangcono nezidingo zabafundi (Assessment Reform Group, 2002; Shepard, 2007; William, 2011). Ngokusebenzisa le ndlela yokuhlola othisha bayalekeleleka ukuba kube nokuxhumana okuhle phakathi kokufundisa ukufunda imibhalo yobuciko kanye nokuhlola okuzinze ebufakazini bokufunda nenqubo yokuhlola.

Kubalulekile ukuthi uma othisha bebuza imibuzo kubafundi basebenzise iThekzonomi kaBloom (1956) noma ekaBarret (1968) ukuze baqondisise indlela okufanele bayisebenzise uma behlola, bangahlatheli. IThekzonomi kaBloom (1956) ilekelela ekuhleleni imibuzo eqondiswe kubafundi uma uthisha efundisa imibhalo yobuciko ukuze abafundi bagqugquzelwe emazingeni ahlukeni, okufakwa kuwona izinga eliphezulu lokucabanga. IThekzonomi kaBarrett (1968) ilekelela othisha ukwakha imibuzo yemibhalo yobuciko nemibuzo yokuhlola okufundiwe. UClaymer (1968) uthi othisha kumele baqale ngokubuza imibuzo ejwayelekile kanye nehlelekile iholele emibuzweni evulekile ukuhlola lokhu osekufundwe ngabafundi.

Ngakho-ke, le ndlela yokuhlola iyindlela enhle okumele othisha bayisebenzise ngoba ilekelela othisha ukuba babone ulwazi umfundi aseluzuzile iphinde yenze uthisha asheshe abone umfundi onezingqinamba odinga ukwelekelelwa. Isihloko esilandelayo sethula imininingo ekhiqizwe ngokwethamela.

5.4 Ukwethula nokuhlaziya imininingo ekhiqizwe ngokwethamela

Emva kwezingxoxo engaba nazo nababambiqhaza bocwaningo okwakungothisha ababefundisa kulezi zikole ezintathu ezazikhethiwe ukwenza kuzo ucwaningo, ngabe sengihlela ukuba ngibabukele befundisa. Njengoba ngichazile ngenhla ababambiqhaza bocwaningo babeyisithupha, bebabili esikoleni ngasinye.

Le ngxenye yocwaningo iqhutshwe ngenhloso yokuphendula umbuzongqangi wokuqala kanye nowesibili wocwaningo othi: Yiziphi izindlela namasu okufundisa ezisetshenziswa ngothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko? Nalona othi Bazisebenzisa kanjani othisha lezi zindlela namasu okufundisa ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko?

5.4.1 Ukuchaza izifundo

Ukubukela uthisha uMkhize efundisa

Usuku lwami lokuqala ngahambela esikoleni A, okuyigama okungesilona elalesi sikole ngempela kodwa engasipha lona ngenxa yokuvikela isithunzi saso. Ngathamela uNksz. Mkhize ofundisa isiZulu uLimi Lokuqala esikoleni A ebangeni le-10. Kwakunabafundi abangama-31 ababekhona ekilasini ngalolu suku. Isifundo sathatha imizuzu angama-55. Isihloko sesifundo sasithi “ukuvezwa kwabalingiswa”. Babehlaziya umdlalo othi “Ngixolele Mntanami”. Bonke abafundi babephethe izincwadi zalo mdlalo kanye nebhuku lesiZulu. Umdlalo base bewuqedile ukuwufunda base besesigabeni sokuthi uhlaziye. Uthisha wayefundisa lesi sifundo ngenhloso yokuthuthukisa ikhono lokucabanga ngokujula kubafundi. Isifundo sasihlelwe kahle. UNksz. Mkhize waqala wangethula kubafundi. Wabe esebenxusa ukuba baziphathe kahle ngoba kunesivakashi. Waqala wachazela abafundi ngezinhlosongqangi zesifundo sakhe. Abafundi bacaciselwa ukuthi isifundo sihlose ukuthuthukisa ikhono lokucabanga ngokujula ngakho kwabakhanyela ukuthi kumele bacabangise futhi bazihlaziye izimpendulo zabo ngaphambi kokuba baphendule.

Uthisha wavumbulula ulwazi lwangaphambilini kubafundi ngokubabuza ukuthi: Ingabe uma sikhuluma ngokuvezwa kwabalingiswa sisuke silindele ukuthi sibheke ini kumlingiswa ngamunye. Uthisha wabe esebhala amagama abalingiswa afuna ukuthi bachazwe ukuthi bavezwe njengabantu abanjani. Emva kokuba abafundi sebezinikezile izimpendulo uthisha wanikeza abafundi ithuba lokuthi bakubhale lokhu abakade bexoxa ngakho. Abafundi bachaza ukuvezwa kwabalingiswa ngenzindlela ezahlukene, babeba nokuphikisana babuye bavumelane kokunye baqondiswe nguthisha ngokubabuza imibuzo ebakhanyiselayo ngokufundwa ngakho uma sebenhlanhlatha. Engakuphawula

ngokuthi umbambiqhaza wayebabuyisela empendulweni efanele ngokuthi ababuze imibuzo eyayenza ukuthi bakhumbuzeke ukuthi yini esiyibhekayo uma sibheka ukuvezwa kwabalingiswa, lokho kwenza ukuba bazibone ukuthi bayanhlahlatha bese bebuyela ezimpendulweni ezifanele.

Ngokuthi ikilasi likaNksz. Mkhize lixubene kakhulu ngokwezinhlanga, kukhona amaNdiya, abaMnyama, amaKhaladi kanye nabaMhlophe, wayebuye abachazele nangolimi lwesiNgisi abafundi futhi lokhu kwakubonakala ukuthi isenzo asijwayele. Isifundo sikaNksz. Mkhize sasiholwa ngabafundi. Lokhu kuhambelana nokuqhakanjiswa injulawazi ye *Social constructivism* ekhuthaza ukuthi abafundi abanikwe ithuba lokuveza imibono yabo ngoba abafundi bafika ekilasini benalo ulwazi lwangaphambilini.

Ngesikhathi abafundi bephendula, uthisha wayebhala amaphuzu abalulekile ebhodini. Wabe eseyalela abafundi ukuba bakopishe amanothi asebhodini. Ngesikhathi abafundi sebebhala amanothi, uthisha wayehamba ezulazula phakathi kwabo eqinisekisa ukuthi bonke bayabhala nokuthi babhala ebhukwini lesiZulu. Uthisha wabe esebhala abanye abalingiswa ebhodini, wanika abafundi imizuzu eyi-15 wase ebayalela abafundi ukuba basebenze ngabahlanu emaqenjini. Babesaqhubeka nakho ukuphawula ngokuvezwa kwabalingiswa emdlalweni othi “Ngixolele mntanami”. Sebeqedile uthisha wacela ukuba bakhethe ozokwethula lokhu okutholakele phambi kwekilasi.

Ngesikhathi sezingxoxo ezisakuhleleka uNksz. Mkhize wathi uma efundisa abafundi isifundo semibhalo uye ababuze imibuzo enzele ukuvumbulula ulwazi abafundi abasuke benalo lwangaphambilini, waphinda wathi ekilasini lakhe uyekhuthaze abafundi ukuba bakhulume. UNksz. Mkhize wabeka ukuthi uyaye abuze abafundi imibuzo baphendule, wathi lokhu ukwenzela ukubona uma kukhona umfundi osalela emuva odinga ukwelekelelwa bese eyangenelela amusize. Ngesikhathi sokuthamela isifundo semibhalo ngabona ukuthi abafundi bayayithanda le ndlela yokufundisa eyayisetshenziswa nguthisha. Le ndlela yokufundisa ngiyayincoma ngoba uthisha uyakwazi ukwenza abafundi ukuthi bakhuthale bonke esifundweni sakhe, futhi usheshe abone uma kukhona umfundi odinga usizo bese emlekelela. Le ndlela ilekelela abafundi ukuba bakhuthale, basebenzisane bese kuvukuzeka ikhono lokucabanga ngokujula.

Ukubukela uthisha uZondi efundisa

Usuku lwami lokuqala ngahambela esikoleni A, okuyigama okungesilona elalesi sikole ngempela kodwa engasipha lona ngenxa yokuvikela isithunzi saso. Ngathamela uNksz. Zondi ofundisa isiZulu uLimi Lokuqala Lokwengeza ibanga le-11. Abafundi babengama-35 ababekhona ekilasini ngalolu suku. Isifundo sasiyimizuzu angama-55. Kwakuhluzwa incwadi engumdlalo esihloko sithi “UMshado” isifundo sasigxile ekhonweni lokucabanga ngokujula. Babehlaziya umdlalo abafundi bezokwenza inkulumo elungiselelwe. UNksz. Zondi wayenike abafundi izihlokwana ngawo umdlalo othi “UMshado” ukuba bayozilungiselela kuzo. UNksz. Zondi waqala ngokukhumbuza abafundi izihlokwana ababezokhuluma ngazo. Izihlokwana kwakuyilezi ezilandelayo: Ukuchaza isihloko, isingeniso, indikimba, umyalezo, udweshu lwangaphandle, udweshu lwangaphakathi, isizinda, umsebenzi womlandi, ingwijikhebu kanye novuthondaba. Wabuye wagcizelela ukuthi ngaphambi kokuba baxoxe ngezihlokwana lezo kumele baqale bazichaze ukuthi ziyini: Isib.: “udweshu” kumele abafundi baqale besho ukuthi luyini udweshu, besho nokuhlukana kwalo bese begcina ngokukhipha isibonelo sodweshu endabeni.

Abafundi basebenza kahle kakhulu ngoba babenesikhathi esanele sokulungiselela umsebenzi. Abafundi babesebenza ngamaqembu bese bekhetha oyedwa eqenjini ozokwethula inkulumo kodwa babelekelelana uma bezwa ukuthi kukhona lapho kungachazekanga kahle khona. Lokhu babekwenza ngokuthi baphakamise izandla umfundi ophambili bese ekhomba uzakwabo. Uzakwabo wayesukuma abingelele ikilasi bese ethi ucela ukugcizelela kulokhu osekwethuliwe. Injulalwazi ye *Social constructivism* igcizelela ukuthi abafundi bafunda kangcono uma belekelelana kokufundwayo (Vygotsky, 1978).

Amaqembu onke asebenza kahle kukhombisa ukuthi bekunokusebenzisana okuhle ngesikhathi kulungiselelwa lo msebenzi. Uthisha wabe esebuzwa imibuzo enzela ukuba abanye abafundi baphendule ukuze kugcizeleleke lakho okwakusele kwamanye amaqembu. Abafundi babeletha izimpendulo benokukhulu ukuzethemba. Lesi sifundo saba yimpumelelo kakhulu ngoba bonke abafundi babekhombisa ukuthi balwenzile uphenyo ngomsebenzi ebebewunikiwe, amaqembu ayeqhudelana ngokuya phambili ayokwethula inkulumo futhi bonke abafundi babesebenzisa ubuciko ukwethula inkulumo

yabo. UNgwenya (2010) uthi abafundi kumele bakwazi ukuguqula lokho okubhaliweyo bakuguqulele kokukhulunywayo. Yize isifundo sasiholwa abafundi kodwa uthisha wayebuye abuze imibuzo ukuvukuza ulwazi olucashile kwabanye abafundi. Lokhu kwakubenza bonke abafundi balalele futhi kungabibikho ophazamisa isifundo sikathisha. Ekugcineni uthisha wavulela abafundi ithuba lokuba bamubuze imibuzo, lokho kwangenza ngabona ukuthi unobudlelwano obuhle nabafundi bakhe. UNksz. Zondi wabe esenika abafundi umsebenzi wekilasi, wabhala izihlokwana ezinhlanu zakho ukuhluzisa umbhalo wobuciko. Waphinde wabakhumbuza ukuthi mabaqale bachaze lesi sihlokwana ngaphambi kokuba besho ukuthi kusuke kukhulunywa ngani ngaleso sihlokwana endabeni. Ucwangingo oluningi luyaveza ukuthi ukufundisa umbhalo okuyimpumelelo kumele kuhambisane nokubhala. NgokukaNkosi (2011), Abafundi kumele babhaliswe uma befundiswa imibhalo yobuciko ngoba basuke bangakabi sezingeni lokuhlaziya imibhalo okuhlanganisa ukukhipha izindikimba, ukuhlaziya abalingiswa ukuhlela indaba ngezizigaba njll. Ngakho-ke, ukubhala kwenza abafundi belokhu bezikhumbuza ngalokho obekwenziwa ekilasini.

Uthisha wabe esehamba phakathi kwabafundi ukuhlola ukuthi bonke bayawubhala yini umsebenzi. Bathi sebeqede bonke ukubhala waqoqa amabhuku abo wathi uyowamaka ngesikhathi sakhe sekhefu. Engakuqaphela kakhulu ukuthi yize uthisha bethi ugxile ekhonweni lokukhuluma kulesi sifundo sakhe ukuze kuzothuthuka ikhono lokucabanga ngokujula kodwa agcina esecijeka womane amakhono olimi. Le ndlela ngiyayincoma ngoba abafundi bonke bagcina sebekhuthala ekusebenzeni kwabo ngoba basuke besebenza ngokubambisana futhi kuvumbululeka ikhono lokukhuluma kubafundi. Ekugcineni uthisha wancoma abafundi ngokuziphatha kahle kwabo phambi kwesivakashi. Lokho ngakubona ukuthi kube nomthelela ekwenzeni isifundo sikathisha sibe yimpumelelo.

Ukubukela uthisha uHlabisa efundisa

Usuku lwami lwesibili ngahambela esikoleni B, okuyigama okungesilona elalesi sikole ngempela kodwa engasipha lona ngenxa yokuvikela isithunzi saso. Ngathamela uNksz. Hlabisa ofundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni le-10. Babengama-40 abafundi ababekhona ekilasini ngalolu suku. Isifundo sathatha imizuzu engama-55.

Isifundo sikathisha sasihlose ukucija ikhono lokucabanga ngokujula. Emva kokuba uthisha esebacasisele ngenhlosongqangi yesifundo ayezosethula wabe esecela abafundi ukuba bakhiphe izincwadi zomdlalo othi “Ngixolele Mntanami” wase ebhala isihlokwana sencwadi ebhodini. Waphonsa imibuzo eyibhekise emakhasini asebedlulile ukuwafunda. Abafundi babephendula ngokuzethemba yize kwakukhona abathi uma bependula bechaza bafake ulimi lwesiNgesi.

Engakuqaphela ukuthi kwakungesibo abamhlophe namaNdiya kuphela ababejikela olimini lwesiNgesi kepha nabafundi abamnyama babekhona abaxuba ulimi lwesiZulu nolwesiNgesi uma bependula. Uthisha wayezilalela izimpendulo zabo bese ebuza ekilasini ukuthi ngubani ongabeka le mpendulo ngesiZulu esifanele. UMakhoba (2013) uthi kubuhlungu ukuthi kukhona abangakwazi ukufunda isiZulu bebe bengamaZulu. UMakhoba (2013) uqhubeka athi kuyihlazo ukuthi umuntu angakwazi ukufunda ulimi lwakhe kepha engakaze aphumele ngaphandle kwezwe lakhe.

Kokunye babezama bagcine baphendule kahle kodwa kokunye uthisha wayegcina esebatshela indlela okufanele baphendule ngayo ngesiZulu sempela. UBengu (2019) uthi ukukwazi ukuphendula imibuzo ngendlela efanele kusho ukuba nekhono lokufundisisa. UBengu (2019) uqhubeka athi umfundi okhombisa ikhono eliphezulu lokuphendula yilowo owenza imiyalelo yombuzo njengoba injalo. Uthisha wabe esecela ukuthi umfundi oyedwa afunde lapho ababegcine khona ukufunda ngesikhathi esedlule. Ngaphambi kokuba abafundi bafunde waqala wababuza okufanele bakuqaphele uma ngabe kufundwa umbhalo. UNksz. Hlabisa wagcizelela ukuthi ozofunda makafunde kuzwakale futhi afunde ngokugeleza aqaphele iziphumuzi ukuze indaba izoletha umqondo ophelele kwabalalele.

Abafundi bafunda ngokushintshana. Uthisha wayelokhu ebamisa abafundayo achazele abafundi lapho ayebona kunzima khona wayebuye ebhale lokhu ayekuchaza ebhodini. Wayebuye afune abafundi ukuba bachaze izimo zokukhuluma ezisendabeni. Abafundi babethatha amanothi ngesikhathi uthisha echaza. Sekusele imizuzwana engama-15 ukuba kuphele isifundo esasihleliwe uthisha wababuza imibuzo kubafundi ukuhlola ukuthi lokhu abakade bekufunda bayakuqonda yini. Uthisha wabe esethi abafundi abatomule

izaga nezisho kanye nezifengqo ezazitholakala kulesi sahluko bazibhale emabhukwini abo. Uthisha nabafundi bakhombisa ukubambisana okuncomekayo. Wayebancoma abafundi abenze kahle. Kulesi sifundo kwagqama kakhulu ikhono lokulalela nelokukhuluma. La makhono asiza ukuba kuthuthuke ikhono lokucabanga ngokujula. Ngikusho lokhu ngoba abafundi babekhuluma abanye balalele abanye baphawule ngalokho osekufundiwe. Lokhu kuyahambisana nokushiwo nguNkosi (2011) ukuthi kubalulekile ukuhlobana kwamakhono olimi lapho kufundiswa elinye. Lokhu kusho ukuthi uthisha angeke asebenzise ikhono elilodwa, alifundise bese eziba lawa amanye amakhono (Nkosi, 2011).

Ezingxoxweni ezisakuhleleka engaba nazo noNksz. Hlabisa wabeka ukuthi kubalulekile ukuba uthisha abazi abafundi bakhe kanye nezinkinga ababhekene nazo ukuze abe nendlela yokubalekelela. Esifundweni sikathisha, wayebalekelela abafundi bakhe lapho bengenalo ulwazi kahle khona kuze kube ngukuthi bayakhanyiseleka ngombhalo. Injulalwazi ye *Social constructivism* ibeka ukuthi abafundi bathola ulwazi kubantu abasondelene nabo okungaba nguthisha, abazali kanye nomphakathi (Vygotsky, 1978).

Ukubukela uthisha uDlamini efundisa

Usuku lwami lwesibili ngahambela esikoleni B, okuyigama okungesilona elalesi sikole ngempela kodwa engasipha lona ngenxa yokuvikela isithunzi saso. Ngathamela uNksz. Dlamini ufundisa isiZulu uLimi Lokwengeza ebangeni le-11. Babengama 38 abafundi ababekhona ekilasini ngalolo suku. Isifundo esikoleni sakhe siba imizuzu engama-55. Engakuqaphela ukuthi abafundi baphelela ekilasini sekudlule imizuzu eyi-10 isifundo siqalile. Okwenza lokhu ngukuthi abafundi babesuka esifundweni se *Life Orientation*, bekade besezinkundleni beyozivocavoca. Lokhu kwasilimaza isifundo sikaNksz. Dlamini ngoba kwase kubonakala kunokubhuzela. Isihloko sesifundo sasithi “ukufunda kuzwakale”. Babefunda incwadi yemibhalo yobuciko esihloko sithi “Kusa kusa”. Uthisha wabacacisela abafundi ukuthi inhlosongqangi yesifundo ngukuthuthukisa ikhono lokucabanga ngokujula. Uthisha wabe esebhala isihloko sencwadi ebhodini wayalela abafundi ukuba bakhophe izincwadi zabo. Wabuza kubafundi ukuthi konje bagcine kuphi ngesikhathi befunda incwadi esifundweni esedlule.

Wakhomba abafundi abathathu ukuba bafunde. Isizathu sokuthi kufunde abafundi abathathu ngukuthi kwakunabalingisi. Umfundi wayefunda imisho embalwa uthisha bese eyammisa achaze lapho ebona ukuthi kufanele khona. Kuthe kusafundwe ikhasi lokuqala uthisha wayeseekhetha abanye engabona ukuthi bajwayele ukufunda ngoba base befunda kuzwakale kahle. Baqhubeka nokufunda uthisha elokhu ema echaza lapho abona sengathi kunzima khona. Sekusele imizuzu eyishumi nanhlanu kuphele isifundo esasethulwa wabhala imibuzo ebhodini wase ethi abafundi ababhale umsebenzi osebhodini. Engakuqaphela nangomsebenzi owawusebhodini ukuthi wawungekho nowodwa umbuzo odinga ukuba abafundi baze bacabange bajule. Eminye yemibuzo ayeyibuzile yayithi: Ngubani umlingiswa omkhulu? Omunye uthi: iyiphi inkinga ayebhekene nayo endabeni? Owesithathu uthi: Babesebenza kuphi oZenzile? Owesine uthi: Kwakungubani isoka likaZenzile leli ayengasalithandi? Owesihlanu uthi: Yisiphi isizathu esasenza ukuba oZenzile bahlale emqashweni? Imibuzwana kathisha yayimihlanu yonke izezingeni lokuqala nelesibili lokucabanga. UNtshangase (2011) uthi kukhona abafundi abasithandayo isiZulu. Ngakho-ke, uthisha akangabancishi abafundi ithuba lokuba nabo bazame ukufunda noma ukukhuluma ngoba uma befunda kuzoncipha izingqinamba abanazo ekufundeni kuthuthuke nekhono lokucabanga ngokujula (Ntshangase, 2011). Uma kuncipha izingqinamba abanazo ekufundeni kuzokhula uthando abanalo ngolimi lwesiZulu.

Engakuqaphela kakhulu ngukuthi uthisha akanalo ulwazi kahle ngokufanele akwenze ekilasini uma efundisa umdlalo kanti futhi akanalo ulwazi lokuthi kusuke kwenziwani uma kuthiwa kuthuthukiswa ikhono lokucabanga ngokujula kubafundi. Wayebukeka njengomuntu oziqhubela usuku nje. Akukho lapho ahlanganisa khona abafundi bakhe nesifundo sakhe, akukho futhi nalapho ahlola khona ukuthi ngabe izingane ziyakuqonda yini lokhu akufundisayo. Ngesikhathi sezingxoxo uNksz. Dlamini waphawula ukuthi abafundi kumele baqeqesheke ekukhulumeni ukuze bazokwazi ukukhuluma okuphusile ngisho nangaphandle kwekilasi. Ngesikhathi uNksz. Dlamini esefundisa akukho lapho aqeyeqesha khona abafundi bakhe ngokukhuluma.

UNksz. Dlamini waqhubeka wathi uma efundisa usebenzisa indlela yombuzo nempendulo nendlela esekelwa olimini. Konke angitshela khona sisenza izingxoxo

ezisakuhleleka kuyaphambana nakwenza ekilasini. Nabafundi wayezikhethela yena abavele befunda kangcono. UPardo (2004) ubeka ukuthi uma othisha bengake baqonde kahle ukuthi kukhulunywa ngani lapho kukhulunywa ngokufundisa ukufunda umbhalo, bangabafundisa kangcono abafundi ukuba bafunde ngendlela eyiyo futhi bakuqonde kahle abakufundayo. UPardo (2004) uveza izinsolo zokuthi othisha nabo banaso isandla ekungakwazini kahle kwabafundi ukufunda, yisona lesi sizathu esimenza akhulume ngokuthi kumele kuqale kuguqulwe isimo sengqondo yothisha bayithathe njengento esemqoka indaba yekhono lokufunda okubhaliwe.

UMnyango wezeMfundo (2008) unikeza iseluleko ekufundiseni ikhono lokufunda. Lokhu okuyizinto ezinhlanu ezibalulekile ekufundiseni abafundi okubalwa kuzo, ukufundiswa kwemisindo, ukufundiswa kolwazi lwezimelamsindo, ukufunda ngokungangingizi, ukufunda ulwazimagama kanye nokufunda ngokuqondisisa. UPretorious (2009) uyavumelana nalesi seluleko soMnyango wezeMfundo lapho egcizelela ukuthi uthisha uma efundisa abafundi akumele avele anhlathathe nje kodwa kumele abe nesu elihle elinezinto ezibalulekile okumele agxile kuzo okubalwa; ulwazi lwezimelamsindo, ulwazi lokuhlonza amagama, ulwazimagama, ukufunda ngokuqondisisa kanye nokufunda ngokungangingizi.

Inhlosongqangi yesifundo sikathisha bekungukuthuthukisa ikhono lokucabanga ngokujula esebenzisa ithuluzi eliyimibhalo yobuciko. Kulesi sifundo sikathisha ubonakalisa engenayo indlela ayisebenzisayo ukuba alekelele abafundi njengoba bekuyisikhalo sabo bonke ababambiqhaza ukuthi iningi labafundi babo baqala ukufunda ulimi lwesiZulu ebangeni lesi-8. Lokhu kusho ukuthi kuningi kakhulu lapho abasadinga ukwelekelelwa khona. Indlela uNksz. Dlamini afundisa ngayo kumele ayiqaphele ngoba indlela othisha abafundisa ngayo nakho konke abakwenzayo emakilasini inomthelela kulokho abafundi abakufundayo kanye nendlela abafunda ngayo (Block & Israel, 2005).

Ukuthamela uthisha uZikhali efundisa

Usuku lwami lwesithathu ngahambela esikoleni C, okuyigama okungesilona elalesi sikole ngempela kodwa engasipha lona ngenxa yokuvikela isithunzi saso. Ngathamela uNksz. Zikhali ofundisa isiZulu uLimi Lokuqala Lokwengeza esikoleni C ebangeni le-10.

Babengama-32 abafundi ababekhona ekilasini ngalolu suku. Isifundo sakhe sasiyimizuzu engama-55. Inhlosongqangi yesifundo kwakungukuthuthukisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko. Isifundo sasihlelwe kahle. UNksz. Zikhali waqala wabhala isihloko sencwadi ebhodini, wase ebhala isihlokwana esithi inkulumo elungiselelwe wase eyalela abafundi ukuba bakhophe izincwadi ezithi “Ngixolele Mntanami” kanye namabhuku okubhalela. Uthisha waqale wahloma abafundi ngemibuzo ukuhlola ukuthi izahluko ezedlule basazikhumbula yini. Imibuzo kathisha yayixubile waqala ngaleyo yamazinga aphantsi. Kwathi lapho esebuzwa leyo yamazinga aphezulu wabe esekhapha imiklomelo kaswidi enikeza abafundi abaphendule kahle. Lokhu kwathatha imizuzu eyishumi.

Emva kwalokho uthisha wabuza abafundi ukuthi baphumelele yini ukufunda isahluko ayebanike sona. Wabe esecela ukuba kuze oyedwa ongathula akufunde endabeni. Ngesikhathi umfundi exoxa phambili abanye babelalele. Wathi uma eqeda abanye baphakamisa izandla bathi bacela ukuthasisela lapho lo mfundi engachazanga khona kahle. Sebeqedile abafundi ukuchaza abanye baphakamisa izandla banika uthisha amagama alukhuni abawabhale ngesikhathi befunda indaba bacela ukuba abacacisele wona. Kulawo magama kwakukhona amagama athi: uhuntshu, isigilamkhuba, insilane namanye. Uthisha wabe esewabhala ebhodini, wacela abafundi ekilasini ukuba bachaze igama ngalinye ukuthi lisho ukuthini. Uthisha wabe esenika abafundi imizuzu elishumi, wabayalela ukuba basebenzise la magama emishweni abazakhele yona. Lo msebenzi bawenza ngokuwubhala emabhukwini. UMngomezulu (2014) uthi amasu okufundisa ulimi ancike embhalweni, ekuxhumaneni kanye nenqubo yokukhombisa. Uthisha wabe esecacisa kahle lesi sahluko abafundi abakade bezifundele sona. Wababhalela namanothi ebhodini. Uthisha wabe esebuzwa ukuthi akekho yini onemibuzo.

Ngesikhathi abafundi bebhala uthisha wayezulazula phakathi kwabo ehlohlisa ukuthi ngabe bonke bayabhala yini. Uthisha wayebuyela athathe amabhuku ehlola ukuthi bakopisha kahle yini isipelingi ebhodini bese esayina amabhuku abafundi kulabo ababesuke sebeqedile ukubhala amanothi. Waqoqa amabhuku onke abafundi wathi uyomaka le misho abafundi abekade bezibhalela yona. Indlela eyayisetshenziswa nguNksz. Zikhali ikhuthaza abafundi ukuba bazifundele, babuyela baqeqesheke ekulaloleni ngoba basuke bonke belangazelele

ukuthi bezwe ukuthi abanye baxoxa bathini. Abafundi bakaNksz. Zikhali babekhuthele ekilasini futhi bakhuthele ekuxoxeni nasekubhaleni. UNgwenya (2010) uthi lapho abafundi bekhululekile ekilasini bethula inkulumo uthisha uthola ithuba elihle lokubona uhlobo lwenkinga umfundi ngamunye anayo ebangela ukuthi angakwazi ukukhuluma nokufunda ngendlela efanele. Uthisha uthola ithuba lokulungisa amanye amaphutha ngesikhathi umfundi exoxa (Ngwenya, 2010). Ngaleyo ndlela abafundi bathola ithuba lokuba balungiswe amaphutha abo kanti nabanye abafundi abalalele bayezwa bese belungisa amaphutha abo uma sekufika ithuba labo lokuxoxa ukuze benze ngendlela eyiyo. `

UVygotsky (1978) uthi ukufunda kwenzeka lapho kunenkulumo-mpendulwano. Lenkulumo-mpendulwano yenzeka phakathi kukathisha nomfundi, phakathi kwabafundi ekilasini naphakathi komfundi nombhalo ofundwayo. Injulalwazi ye *Social constructivism* iqhamuka nombono wokukhuthaza ukufunda nokubhala futhi ibuka lezi zinto njengezinto ezihlobene ezibizwa ngokuthi yi *New Literacy* (Willinsky, 1990). UWillinsky (1990) uthi i *New Literacy* ihlanganisa amasu okufundisa ukufunda nokubhala, okuzama ukususa umqondo wokuthi ukufunda ukubhala nokufunda ukufunda okubhaliwe kungumsebenzi kathisha. Ngakho-ke esifundweni sikaNksz. Zikhali ngibonile ukuthi uthisha ubalekelela kanjani abafundi ekufundeni okubhaliwe nasekukhandeni umqondo kulokhu abakuthola embhalweni lokho okwenza ukuba kuthuthuke ikhono lokucabanga ngokujula kubafundi.

Ukwethamela uthisha uMyeni efundisa

Usuku lwesithathu ngahambela esikoleni C, okuyigama okungesilona elalesi sikole ngempela kodwa engasipha lona ngenxa yokuvikela isithunzi saso. Ngathamela isifundo sokugcina sikaMnu. Myeni ofundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni le-11. Abafundi babengama-30 ngalolu suku. Babefunda incwadi yemibhalo ethi “Kusa kusa”. Inhlosongqangi yesifundo kwakungukuthuthukisa ikhono lokucabanga ngokujula. Ngathamela isifundo esikoleni C sekuyithemu yesithathu onyakeni. Isifundo sakhe sathatha imizuzu engama-55. Ngafica ukuthi uMnu. Myeni wayeseqedile ukufundisa incwadi yemibhalo. Ngakho-ke, wahlela isifundo sakhe saba ngesokubuyekeza umsebenzi obusuwenziwe. UMnu. Myeni wayehlukanise abafundi bakhe ngamaqoqo. Wayebanikeze izihlokwana abazozilungiselela nezizobalekelela ukuba bahluze umbhalo bese bezokwethula inkulumo phambi kwekilasi. UMnu. Myeni wabuza abafundi imibuzo

emincane mayelana nencwadi, abafundi baphendula. Wabe esebakhumbuza ukuthi bazosebenza ngezihlokwana aye banikeze zona. Abakutholile bakwethula ngamaqoqo. Abafundi babebahlanu eqoqweni ngalinye. UMnu. Myeni wakhomba umfundi oyedwa ukube eze ngaphambili. Lowo mfundi wasukuma neqoqo lakhe bayohlala phambili babheka ikilasi. Kwasukuma omunye kwaba nguyena owethula okutholakele. Engakuqaphela kubafundi ababethula inkulumo ngukuthi babengasebenzi neqoqo labo kuphela kepha babenza ikilasi lonke ukuba libe yingxenywe yokufunda. Abafundi babephonsa imibuzo beyibhekise ekilasini kuphendule noma yimuphi umfundi.

Abanye abafundi babeyiqonda imibuzo kodwa bengakwazi ukuphendula kahle ngesiZulu. Lokho kwakubenza bagcine sebesebenzisa nolimi lwesiNgisi ukucacisa kahle izimpendulo zabo. Imibuzo eyayihlelwe ngabafundi ukuhlola ulwazi kozakwabo yayilithuthukisa ikhono lokucabanga ngokujula futhi babehlanganisa ulwazi abaluthole encwadini nezimo zangampela zempilo. Elinye lamaqoqo labuza umbuzo othi: Ukuba wena wawunguZenzile wawungathandana yini nendoda engasebenzi? Lowo mbuzo wenza ukuba bonke abafundi ekilasini bafune ukubeka uvo lwabo. Sebephendula wawubona ukuthi izimpendulo zigcwele amaqiniso ezinto abazibona zenzeka emphakathini nasezimpilweni zabo.

Abanye babafundi babephendula kodwa bebeka into engezwakali kahle ngenxa yokuthi abanalo ulwazi kahle lolimi lwesiZulu abanye babeze babeke ngesiNgisi bese impendulo yabo iletha umqondo ophelile. UNgwenya (2010) uthi umfundi ongenazo izimpande zolimi alufundayo akakwazi ukuhumusha imicabango nemizwa yombhali wombhalo. Injulalwazi ye *Social constructivism* ithi ukuze umfundi akwazi ukufunda okubhaliwe kudingeka ukuba abe nolwazi lolimi aphinde futhi afunde emphakathini asondelene nawo, ukuze kwakheke umqondo ngalowo mbhalo awufundayo (Mlondo, 2015). Sekusele imizuzu eyi-15 uthisha wabe esebonga amaqembu aphumelelele ukuzokwethula izingxoxo ngaphambili. Wabe esebuza imibuzo eyibhekise ekilasini.

Imibuzo ayeyibuza yayidinga ukuba abafundi bacabangisise ngaphambi kokuba baphendule. Eminye imibuzo ayeyibuza yayidinga ukuba abafundi bathathe ulwazi abaluthole encwadini baluyamanise nesimo sempilo sansukuzonke. Abafundi babephendula ngokuzethemba futhi babezakhela amanothi ngalokho okwakukhulunywa

ngakho ekilasini. UNgwenya (2010) uthi uma kwethulwa inkulumo umfundi uthola ithuba lokulungisa lapho konakele khona olimini ngaso lesi sikhathi. Abanye abafundi bayazihlela izimpendulo zabo, bakhipe konke okungalungile okudala umonakalo olimini. UNgwenya (2010) uqhubeka athi abafundi basuke benenhloso yokunika uthisha impendulo egculisayo kanti ngaleyo nhloso bagwema amaphutha angadala umonakalo olimini.

Engakuqaphela ngokuthi abafundi bakaMnu. Myeni bakujwayele ukuxoxa ekilasini, bonke babebanga ithuba lokuphendula imibuzo eyayibuziwe. UMnu. Myeni wayecacisa kahle lapho ayebona ukuthi abafundi abacacisanga kahle khona futhi wayebuye asebenzise ulimi lwesiNgisi uma abafundi bengaqondi kahle akushoyo. Abakholelwa enjulalwazini ye *Social constructivism*, bathi abafundi bafunda kangcono uma beyingxenywe yokufundwayo, futhi bebambe iqhaza, elibalulekile ekufundeni kwabo. UJackson et al. (2006) bathi ukufunda akwenzeki kumuntu eyedwa nje kuphela kepha okuhle futhi okuyimpumelelo yilokho okwenzeka ngokuthi umuntu axoxisane nabanye abantu. UJackson et al. (2006) baqhubeka bathi njengoba ulwazi lwakheka ngokuthi abantu baxoxisane, kusho ukuthi kusuke kukhona abafundisana ngakho abantu ngesikhathi bexoxa. Ukuxoxa kuyindlela enhle yokufunda ngoba kucija ikhono lokukhuluma. UBurke (2011) noCappy (2016) bathi kuhle ukusebenzisana kwabafundi eqenjini ngoba bakwazi ukuqoqa ulwazi oluningi ngoba basuke besebenza bengabantu abahlukene.

Abafundi bakaMnu. Myeni babonakala sebefikile esigabeni se-ZPD ngoba sebeyakwazi ukuzifundela nokweyamanisa okwenzeka emphakathini kanye nalokho okwenzeka embhalweni. UVygotsky (1978) uthi kwi-ZPD yilapho ukusebenza kwemiqondo yabafundi kuncike ezintweni abazenzayo nabaphila nazo emphakathini.

5.4.2 Ukunqondisa kothisha ukufundisa imibhalo yobuciko

Abanye ababambiqhaza balolu cwaningo bakukeka bengaqondi kahle ukuthi kufanele bayifundise kanjani imibhalo yobuciko nokuthi imiphi imiphumela elindelekile lapho uthisha efundisa imibhalo yobuciko. Lokhu kungenxa yokuthi kwabona ababonakali bengabantu abazihluphayo ngokufunda imibhalo.

UNkosi (2011) uthi umuntu uze afe efunda izinto ezintsha. Ngesikhathi ngithamele izifundo zababambiqhaza kwakukhombisa ukuthi abanye ababambiqhaza bebengenakho ukuqonda ngokuthi kumele balithuthukise kanjani ikhono lokucabanga ngokujula futhi bengenakho ukuqonda ngemiphumela elindelekile esifundweni sabo. Isibonelo kulezi zifundo lapho bethi inhlosongqangi yesifundo ngukuthuthukisa ikhono lokucabanga ngokujula, abanye ababambiqhaza bebengakhombisi ukuthi bakuqonda kahle ukuthi kuyini ukucabanga ngokujula nokuthi kungathuthukiswa kanjani.

Lokhu bekwenza kube nzima ukuthi lelikhono balithuthukise kahle kubafundi uma kwabona bengaliqondi. Ingxenye yothisha ababengababambiqhaza kulolu cwaningo kubukeka sengathi badinga ukwelekelelwa ngolwazi lwesifundo, ikakhulukazi ukufundisa imibhalo yobuciko. Lokhu kwagqama ngesikhathi kukhiqizwa imininingo eyavela kubo ababambiqhaza balolu cwaningo. Abanikezi isithombe esigqamile sokuthi ngendlela abafundisa ngayo, ulekeleleka kanjani umfundi ukuze kuvukuzele leli khono lokucabanga ngokujula.

UMnyango wezeMfundo waseNingizimu-Afrika neNqubomgomo Yezilimi (Department of Education, 1997) uthi ukucabanga nokucabangisisa ngokubona noma ukuhlonza lapho kukhona incazelo ukuze kuqondisiswe ukufunda okubhaliwe. U-Adler (2008) uthi kumele kusungulwe imisebenzi yabafundi eqinisekisa ukufunda ukuze othisha babe nokuqonda ngemiphumela elindelekile yokufundisa imibhalo yobuciko. Abafundi kumele basungulelwe imisebenzi ezobenza basebenzise ulwazi lolimi baluqondisise (Adler, 2008). Ngakho-ke, othisha kumele baqaphele ukuthi izifundo zabo ziyalithuthukisa ikhono lokucabanga ngokujula, bangaveli nje bethi bazobuza imibuzo bese bethola izimpendulo.

Ithebula 5.2: Ukufingqa imiphumela yezifundo ezathanyelwa

Umbambiqhaza	Okwaqapheleka ngesikhathi sokwethamela	Umthelela emiphumeleni Yesifundo
UNksz. Mkhize	Wasebezisa kakhulu isu lokubuza nempendulo, ingxoxo yekilasi, ukubhala.	Umthelela omuhle ngoba ukhuthaza abafundi ukuba cabange ngokujula.
UNksz. Zondi	Wasebenzisa indlela yokutshela, ukusebenzisana nenkulumo elungiselelwe.	Umthelela omuhle ngoba abafundi bayakhuthazeka ukuba basebenzisane nabanye. Bakhuthala ukuba bakhulume, kuphinde kucijeke ikhono lokulalela.
UNksz. Hlabisa	Wasebenzisa kakhulu isu lokubuza nokuphendula. Wanikeza amasu abafundi okufanele bawasebenzise uma befunda.	Umthelela omuhle ngoba abafundi bayakhuthazeka ukufunda kugeleze. Bayakhuthazeka nokuphendula imibuzo. Ukukwazi ukuphendula imibuzo kukhuthaza ikhono lokucabanga ngokujula.
UNksz. Dlamini	Wasebenzisa indlela yokutshela.	Umthelela ongemuhle. Abafundi abakhuthazeki ukucabanga ngokujula ngoba ekufundiseni kukathisha akakubheki ngesikhathi efundisa ukuthi ngabe abafundi basalandela yini esifundweni sakhe. Ekufundeni kuqeqesheka labo abavele bakwazi ukufunda kuphela.
UNksz. Zikhali	Wasebenzisa indlela yokutshela, eyombuzo	Umthelela omuhle, abafundi bayakhuthazeka ukuzifundela

	nempendulo kanye nesu lokusebenza komfundi ngayedwana.	bebodwa bengalekelelwa ngumuntu. Bayakhuthazeka ukucabanga ngokujula.
UMnu. Myeni	Wasebenzisa indlela yokutshela, eyombuzo nempendula kanye nesu lokusebenzisana kwabafundi.	Umthelela omuhle. Abafundi bayakhuthazeka ukuba basebenzisane. Bayakhuthala ekuxoxeni. Bayakhuthala nasekucabangeni ngokujula.

Isihloko esilandelayo sethula ukuhlaziywa kwamadokhumenti.

5.5 Ukwethula nokuhlaziya imininingo ekhiqizwe ngokuhlaziya amadokhumenti

Kule ngxenye yomsebenzi kuhlaziywe amadokhumenti athathwe kubabambiqhaza bocwaningo okungothisha abayisithupha basezikoleni ezintathu zaseRichards Bay abafundisa isiZulu uLimi Lokuqala Lokwengeza. Njengoba ngiphawulile esahlukweni sesithathu ukuthi imininingo izokhiqizwa ngokusebenzisa ipharadaymu yomhumusho nangendlela yezindikimba, kuzoba njalo-ke, kulesi sahluko. Imininingo ethulwe ngaphansi kwale ngxenye yomsebenzi iphendula umbuzongqangi othi, “yiziphi izindlela zokufundisa ozisebenzisayo ukuthuthukisa ikhono lokucabanga ngokujula uma ufundisa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza”? Amadokhumenti ahlaziywe ukuze kuqinisekiswa iqoqo lezindikimba ezivelile mayelana nokusetshenziswa kwezindlela namasu okuthuthukisa ikhono lokucabanga uma kufundwa imibhalo yobuciko ebangeni le-10 nele-11 ngokweNqubomgomo ka-TAHFUZWE wezilimi nokufundisa.

Amadokhumenti ahlaziywe ukuze ngiqonde ukuthi ithini ikharikhulamu mayelana nokufundisa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza. Ngizophinde ngibheke ukuthi othisha bayahambisana yini no-TAHFUZWE esimweni sokufundisa sansukuzonke. Ngaziyela mathupha ezikoleni ukuyocela kubabambiqhaza amadokhumenti okungamalungiselelo esifundo engangizowahlaziya. Amadokhumenti ahlaziywa ezikoleni zababambiqhaza sekuphume isikole ukuze othisha bengaphazamiseki emsebenzini wabo. Ngakhetha ukuwahlaziyela izikoleni zabo

ababambiqhaza ukuze ngesikhathi ngiwahlaziya ngibe ngiphonsa imibuzo ngifuna ukucaciselwa lapho ngingaboni kahle khona. Izimpendulo zaleyo mibuzo ziyavela kule ngxenye elandelayo.

5.5.1 Ukufingqa nokuhlaziya amalungiselelo ezifundo

Engikuqaphelile ukuthi izikole ezintathu okuqhutshwe kuzo ucwaningo zaseKing Cetshwayo, zisebenzisa uhlelo lwamalungiselelo esifundo olufanayo. Ababambiqhaza basebenzisa amalungiselelo esifundo ayithempulethi abayigcwalisayo anezihlokwana zakhona. Ngathamela izifundo eziyisithupha ngabheka namalungiselelo alezo zifundo zebanga le-10 nele-11. Amalungiselelo esifundo wonke ayeveza ukuthi isifundo singaphansi kwemibhalo yobuciko. Amalungiselelo esifundo ayeveza ukuthi isifundo sithuthukisa ikhono lokucabanga ngokujula ababambiqhaza babebhala igama lencwadi njengesihloko bese bebhala izihlokwana abazobhekana nazo encwadini. Ngokuthi kwase kuyithemu yesithathu ababambiqhaza abaningi base beyibukeza imibhalo yize kukhona abanye ababengakayiqedi ukuyifundisa, labo babekuvezile kumalungiselelo esifundo ukuthi kuzofundwa kumaphi amakhasi. Isib. amalungiselelo esifundo sikaNksz. Mkhize ayebhaliwe ukuthi isifundo ngesokuthuthukisa ikhono lokucabanga ngokujula, wabhala ukuthi bazobe bebhaka ukuvezwa kwabalingiswa wabuye wabhala izinsizakufundisa ezazisozebenza, okuyincwadi kathisha nencwadi yomfundi kanye nebhodi.

Amalungiselelo anengxenye lapho UNksz. Mkhize ayebhale khona izihlokwana ayeyizininikeze abafundi ukuba bayozilungiselele. Njengoba sengike ngakuveza ngaphambilini ukuthi amakhono olimi ahlukene kane, ukulalela nokukhuluma, ukufunda nokubukela, ukubhala nokwethula, izakhiwo nezimiso zolimi. Amalungiselelo esifundo abekuveza ukuthi yimaphi amakhono azonebenza ukulekelela ukuba kuthuthuke ikhono lokucabanga ngokujula. Esikoleni A amalungiselelo esifundo aveza ukuthi isifundo siyimizuzu engama-55. Aphinde aveza ukuthi isifundo esangaluphi usuku nesonto ethemini. UNksz. Mkhize wayeyibhale ngokucacile inhlosongqangi yesifundo sakhe okwakungukuthuthukisa ikhono lokucabanga ngokujula esifundweni semibhalo. Kanjalo namalungiselelo ezifundo zababambiqhaza abanye ayebeke ngokucacile ukuthi izifundo zabo zihlose ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. Engakuqaphela ngalawa malungiselelo esifundo ngokuthi ababambiqhaza

abafundisa isiZulu ulimi Lokuqala Lokwengeza ezikoleni ezintathu zasesifundeni iKing Cetshwayo ngokuthi awathemelezi kepha anikeza kafushane lokho okuzokwenziwa ngothisha. Amalungiselelo ababambiqhaza aphinde abe nesikhala esanele sokubhala izinsizakufundisa.

Amalungiselelo ezifundo zabo bonke ababambiqhaza ayekubeka kucace okuzokwenziwa nguthisha kanye nabafundi ekilasini. Isib. amalungiselelo esifundo sikaNksz. Zondi okwakuyisifundo sokuthuthukisa ikhono lokucabanga ngokujula aye beke kwacaca ukuthi kuzobe kuhluzwa umbhalo. Abafundi babe thula inkulumo elungiselelwe futhi zazibhaliwe nezihlokwana uthisha ayebanike zona ukuba bayozilungiselela. Emalungiselelweni esifundo uNksz. Zondi wayekubhalile ukuthi uzoqala isifundo sakhe ngokuthi akhumbuze abafundi izihlokwana ayebanikeze zona ukuba bayozilungiselela. Wayakubhale kwacaca ukuthi ngaphambi kokuthi umfundi athule inkulumo kumele aqale achaze isihlokwana azosethula ukuze wonke umuntu osekilasini ezokhumbula ukuthi leso sihloko simayelana nani ngaphambi kokuba alalele inkulumo. Lokhu kusho ukuthi kulungisa isimomqondo sabafundi bonke ukuze bezocabanga ngendlela efanayo. Ukuhlaziywa kwamadokhumenti okwenziwe kudalule ukuthi nakuba ababambiqhaza bekuqonda kancane ukufundisa imibhalo yobuciko kodwa zisekhona izingqinamba othisha ababhekene nazo. Lokhu ngikusho ngoba othisha bakhala ngokuthi abawutholi kahle umhlahlandlela kubeluleki besifundo uma sekuziwa ekufundisweni kwemibhalo yobuciko.

Lokhu kugcizelelwa okushiwo ngumbambiqhaza wokuqala owabeka kanje:

Alikho isu engingama ngalo ngithi yilona engilisebenzisayo uma ngifundisa imibhalo yobuciko. Ngiwadidiyela wonke inqobo nje uma abafundi bami bezwile ukuthi ngiqonde ukuthini. Futhi okunzima kakhulu ukuthi uMyango wezeMfundo awuselekeleli ngokusicobelela ngolwazi olungasisiza ukuba sazi ukuthi siyifundise kanjani imibhalo yobuciko.

Ukuhleleka kwemisebenzi yababambiqhaza yayiveza ukuthi bayawuqonda kancane umsebenzi wabo yize bedinga ukwelekelelwa kwezinye izingxenyana zokufundisa.

UCohen et al. (2011) bagcizelela ukuthi othisha bolimi lokuqala lokwengeza kumele bakhethisise izindlela namasu afanele ahambisane nabafundi babo nabenza bakwazi ukufunda kahle imisebenzi yemibhalo yobuciko. UCohen et al. (2011) baphinde bacaphuna izindlela namasu okuqonda ukufundisa ahlanganisa okuhlosiwe, ukuhlela, ukuqapha kanye nokuhlola. Lezi zindlela namasu zingelekelela kakhulu othisha ukuba bafundise imibhalo yobuciko ngokuyimpumelelo.

Amalungiselelo ababambiqhaza ayechaza konke okuzokwenziwa nguthisha kanye nabafundi ekilasini. Njengamalungiselelo nje kaNksz. Hlabisa ayebeke kwacaca ukuthi uzoqala atshele abafundi inhlosongqangi yesifundo, aveza ukuthi uzosebenzisa imibuzo nezimpendulo ukuvukuza ulwazi lwangaphambilini kubafundi. Wabhala ukuthi abafundi bazofunda kodwa ngaphambi kokuthi bafunde uzobuza imibuzo ezobakhumbuza okumele bakuqaphele uma befunda. Emalungiselelweni akhe wayebhalile ukuthi uzogcizelela abafundi ukuba bafunde bageleze futhi baqaphele iziphumuzi wakubalula futhi ukuthi lokhu wayekwenzela ukuba olalele athole umqondo ophelele ngokufundwayo. Konke okwenzeka ngesikhathi ngithamele isifundo sakhe yilokhu ayekubhale emalungiselelweni esifundo.

UNksz. Dlamini emalungiselelweni esifundo sakhe wayekubeke kwacaca ukuthi isifundo sakhe uzosingenisa kanjani. Wayebhalile ukuthi uzotshela abafundi inhlosongqangi yesifundo. Wabhala ukuthi abafundi bazofunda ngokudedelana kodwa wayengakubhalanga ukuthi ufuna kufunde abathuthukile kuphela ekufundeni ngabona ngoba esemisa labo athi bafunda kabi wakhetha abanye. Ngisathamele isifundo ngabona ukuthi uthisha akakuqondi ukuthi kuyini ukucabanga ngokujula nokuthi kuthuthukiswa kanjani kubafundi. Lokho kwagcizelelwa ngisho nangamalungiselelo esifundo sakhe. Akukho lapho abhale khona ukuthi leli khono athi uyalicija liyini noma uzolithuthukisa kanjani kubafundi. Noma esefundisa akukho lapho ayekelela khona abafundi ngokuthuthukisa leli khono. Emalungiselelweni akhe esifundo wayebhale imibuzo esezingeni lokuqala: okuyimibuzo ephendula ngoyebo noma cha kanye nesezingeni lesibili, edinga ukuthi umfundi angacabangi ngokujula: njengombuzo othi ngubani umlingiswa omkhulu. Lokho kwangivezela ukuthi akazi ngisho ukuthi imibuzo enjani okumele ayisebenzise ukukhuthaza ukucabanga ngokujula kubafundi.

Emalungiselelweni esifundo sikaNksz. Zikhali sasibekwe sacaca isihloko sesifundo, wabhala nenhlosongqangi yesifundo sakhe. Wayebhalile emalungiselelweni esifundo ukuthi inhlosongqangi yesifundo ngokuthuthukisa ikhono lokucabanga ngokujula. Emalungiselelweni esifundo wayebhalile ukuthi isifundo uzosingenisa ngokuthi ahlome imibuzo nezimpendulo ukuhlola ukuthi abafundi bayaziqonda yini izahluko ezedlule. Wayebhalile ukuthi uzosebenzisa imibuzo exube wonke amazinga okucabanga ukuze bonke abafundi bakhe bezoba sesigabeni esifanayo ngokomqondo.

Ngesikhathi ngisathamele isifundo uNksz. Zikhali wayenika abafundi abaphendule kahle imiklomelo kaswidi yize lokhu wayengakubhalanga emalungiselelweni esifundo kodwa ngakubona kuyisenzo esihle ngoba bonke abafundi balwela ukuphendula ukuze bezohlomula futhi nekilasi liyaphaphama lilungele ukuba sesimweni sokufunda. UNksz. Zikhali wayekubhalile emalungiselelweni esifundo ukuthi abafundi ubanikeze isahluko esingakafundwa ekilasini ukuba bayozifundela emakhaya bese bebuya bezokwethula lokho abakutholile. Umsebenzi owawuzokwenziwa nguthisha wawubhalwe wacaca kanti futhi nowabafundi wawucacisiwe. Nomsebenzi owayezowunika abafundi ukuba bawubhale wawubhalwe wacaca emalungiselelweni esifundo. Ngisathamele isifundo abafundi babehlangabezane namagama anzima adinga ukuchazwa base bebuza incazelo kuthisha ngesikhathi sekufundwa.

Emalungiselelweni esifundo uthisha wayengakubhalanga lokho ekubeni wayazi ukuthi yinto engahle yenzeke ngoba abafundi babefunda isahluko esisha abangakaze basifunde. Uthisha waze wabanika umsebenzi ngamagama amasha avele ngesikhathi kufundwa. Khona kwakuyisenzo esihle ngoba kuyakhombisa ukuthi abafundi bakhe bathuthukile ngokucabanga. UNksz. Zikhali wayekubhalile ukuthi uzowuhlola umsebenzi wabafundi uma sebewubhalile. Wakubhala nokuthi uzozulazula phakathi kwabo ukuhlola isipelingi bese eyasayina. Wayephinde wakubeka kwacaca ukuthi amabhuku abafundi uzowaqoqa ukuze ezowahlolisisa umsebenzi obubhalwa amakele nabangalitholanga ithuba lokumakelwa. Amalungiselelo esifundo sikathisha ayebhaleke kahle futhi ehambisana nawabanye ababambiqhaza njengoba besebenzisa ithempulethi efanayo esiZulwini uLimi Lokuqala Lokwengeza ezikoleni ezisesiyingini saseKing Cetshwayo.

Amalungiselelo esifundo sikaMnu. uMyeni ayebhalwe ngokufanayo namalungiselelo

ezifundo zozakwabo. Isizathu salokhu ngokuthi basebenzisa ithempulethi efanayo Wayebhale kwacaca ukuthi yikuphi azokwenza esingenisweni. UMnu. uMyeni wabhala emalungiselelweni akhe ukuthi abafundi uzoqale abatshela inhlosongqangi yesifundo. UMnu. uMyeni wayeseqedile ukufundisa incwadi yemibhalo sekusele ukuba bahlaziye umbhalo nabafundi bakhe. Wabhala kwacaca emalungiselelweni esifundo ukuthi isifundo singesokubuyekeza umsebenzi. Lokhu babezokwenza ngokuthi bahluze umbhalo wobuciko besebenzisa izihlokwana ayezinikeze abafundi. UMnu. uMyeni wayekubhalile emalungiselweni esifundo sakhe ukuthi abafundi uzobahlukanisa ngamaqoqwana.

UMnu. uMyeni wayesebenzisa indlela yombuzo nempendulo. Kanjalo nabafundi babesebenzisa yona le ndlela emva kokwethula inkulumo. Babebuzwa imibuzo ibheke kwabanye abafundi ekilasini ukuhlola ukuthi ingabe lokhu abakade bekwethula abanye abafundi bayakuqonda yini. Wawubhalwe wacaca umsebenzi ozokwenziwa ngabafundi kanye nalowo ozokwenziwa nguthisha. Ngesikhathi sokuthamela, uMnu. uMyeni wayebuyela ajikele olimini lwesiNgisi uma ebona sengathi abafundi abakucacelwa kahle lokho akushoyo kanti nalabo bafundi ababethula izingxoxo babebuyela bachaze ngesiNgisi. Emalungiselweni esifundo uMnu, uMyeni akakubhalanga ukuthi ubuyela achazele abafundi abangakuqondisisi kahle lokhu asuke ekusho ngolimi lwesiNgisi, kodwa kwakubonakala ukuthi yiyona ndlela asebenza ngayo.

Amalungiselelo ezifundo zabo bonke ababambiqhaza ayehambelana kahle nabakwenza ngesikhathi befundisa ekilasini. Okwakuphazamisa nje ngokuthi ezinye izifundo zabo zaziba zinde ngenxa yemibuzo evela kubafundi nabanye abadinga ukuchazeleka okuthile. Lokho kwakwenza ukuthi ezinye zezifundo zingapheli ngendlela efanele, ezinye kwakukhala insimbi abafundi bengakaqedi ukubhala umsebenzi wekilasi. Kodwa zonke izifundo zazihleleke kahle yize ezinye zazinomsebenzi ongekho sezingeni lokuthi zithuthukisa ikhono lokucabanga ngokujula. Njengesifundo sikaNksz. Dlamini. UNksz. Dlamini wayebukeka engawazi kahle umsebenzi azowenza ekilasini. Namalungiselelo akhe esifundo ayengakuchazi lokhu ayegcina esekwenza. Wayebukeka njengomuntu oqhuba usuku ngokufundisa isiZulu, umsebenzi wakhe wawukhombisa ukuthi akanayo

intshisekelo yomsebenzi okufanele awenze ekilasini lokhu kwakuphambana nayekubeke ngesikhathi sezingxoxo zamaqembu lapho ayegcizelele ukuthi ukwenza konke okusemandleni ukuthuthukisa ikhono lokucabanga ngokujula kubafundi.

5.5.2 Ukuxhumana phakathi kwamalungiselelo esifundo nokwenzeka emagunjini okufundela

Kwaba nokuxhumana okuhle phakathi kwamalungiselelo ezifundo zababambiqhaza nokwenzeka emagunjini okufundela yize kwamanye amakilasi, bekungenzeki lokho ababambiqhaza ababekubhale emalungiselweni. Okwakwenziwa nguNksz. Mkhize ekilasini kwakuhambelana kakhulu nalokho eyekubhale emalungiselelweni esifundo sakhe. Abafundi wabatshela ngenhlosongqangi yesifundo njengoba wayebhalile emalungiselelweni. Abafundi wayehlale eba buza imibuzo ehlola ukuthi basakuqonda yini okufundwayo bona baphendule. Wabuza imibuzo yokuhlola ulwazi lwangaphambilini kubafundi ngaphambi kokuba baqale isifundo esisha. Konke lokhu ayekwenza wayekuvezile emalungiselelweni.

UNksz. Mkhize uyabazi ubunzima ahlangebezana nakho uma efundisa imibhalo yobuciko njengoba ikilasi lakhe lixube kakhulu ngokwezinhlanga kodwa akakubhalanga emalungiselelweni esifundo sakhe ukuthi ubuye asebenzise ulimi lwesiNgisi ukuze alekelele labo bafundi abasuke bengasalandeli kahle kokufundwayo. Isifundo sikaNksz. Mkhize sasiholwa ngabafundi kakhulu yena wayesebenza ukubaqondisa nje kuphela uma esebona ukuthi bayanhlahlatha.

Isifundo sikaNksz. Zondi saxhumana kahle nokwakwenzeka ekilasini. Naye waqala watshela abafundi ngenhlosongqangi yesifundo sakhe. Wabhala nokuthi abafundi ubanikeze izihlokwana ukuba bayozilungiselela ngazo njengeqoqo emakhaya. UNksz. Zondi wayebhale ukuthi iqembu lizokhetha umfundi oyedwa ozoletshulela inkulumo kodwa sekusekilasini abafundi baseqenjini elilodwa babebangisana ngokuyokwethula inkulumo phambili. Abafundi beqembu elilodwa bagcina bekhulume bonke phambili

ngokudedelana. Lokhu kwakuphambene nokwakubhalwe nguNksz. Zondi emalungiselelweni esifundo sakhe.

UNksz. Hlabisa wangenisa isifundo sakhe ngokutshela abafundi inhlosongqangi yesifundo. Wayekubalulile ukuthi abakaqedi ukufunda incwadi yemibhalo nabafundi bakhe. Wabe esecela abafundi ukuba bakhophe izincwadi ukuze bafunde. Wabuza kubafundi ukuthi bagcine kuliphi ikhasi ukufunda bendawonye ekilasini. Uthisha wayengakumakanga lokho encwadini njengoba bagcina sebeqala lapha okuqala khona isahluko njengoba basebephikisana ngekhasi abagcine kulo. Iningi labafundi lalishiye izincwadi emakhaya ngakho-ke uthisha wabe esecela abafundi ukuba bafundisane. Izincwadi zingolunye uhlobo lwezinsizakufundisa. U-Okongo et al. (2015) bathi izinsizakufundisa zibalulekile kothisha nabafundi uqobo ngoba ziyingxenywe yamasu okufundisa. Abafundi bayadinga ukuba baphathe izincwadi emakilasini ngoba lokho kwenza ukufunda kube lula nesifundo sivele sigeleze.

UMupa noChooneka (2015) bathi ukuba khona kwezinsizakufundisa ezanele kuvulela othisha amathuba okuthi bakwazi ukuqhamuka namasu ahlukene okufundisa isihloko esithile. Othisha abakuqondi ukuthi uma bengasiqinisi isandla sabo ngokuphathwa kwezincwadi ngabafundi ekilasini isifundo siyalimala, imiphumela yesifundo kugcina kungaseyiyo lena elindelekile, kanti nesikhathi siyadleka uma abafundi sebelokhu beshintshashintsha izindawo zokuhlala.

UNksz. Hlabisa akabajezisanga labo bafundi ababengaziphethe izincwadi, kwakubonakala ukuthi lokhu kuyisenzo esijwayelekile ukwenzeka ngoba abanye abafundi babethi bacela ukuyoziboleka emakilasini angomakhelwano. UMupa noChinooneka (2015) bathi imiphumela iyehluka uma umfundi nomfundi ezisebenzisela incwadi yakhe kunokuthi abafundi bahlanganyele incwadi eyodwa. Lokhu kwenziwa ngokuthi uma kufundwa umfundi esebenzisa incwadi yakhe uyakwazi ukuzidwebelela ngepeni lomsizi lapho kubaluleke khona, nokuthi afunde ukuphimisa amagama abukhuni. Ngakho-ke, uma eseyedwa ekhaya uyakwazi ukufunda incwadi azikhumbuze konke obekwenzeka ekilasini. Uma abafundi behlanganyele incwadi eyodwa kuba nokukhulu

ukuphazamisana nokubanga umsindo ngesikhathi kufundwa. Lokho kwenza isifundo sinense ngoba uthisha ulokhu ekhuza umsindo. Uthisha ngesikhathi ebhala amalungiselelo esifundo sakhe akakubalulanga ukuthi abafundi bazobukisana izincwadi. Ukubukisana kwabafundi izincwadi kwaba nokusiphazamisa kancane isifundo sikathisha ngoba abanye kwakudinga ukuthi basuke ezindaweni zabo bayocela ukubukiswa abanye abafundi kwezinye izindawo zokuhlala. UMupa noChinooneka (2015) bathi ukuba nezinsizakufundisa ezanele ekilasini kuba nomthelela omuhle esifundweni sikathisha, futhi kubheka ukuthi isifundo sizoba impumelelo kangakanani.

Okwakwenzeka ekilasini likaNksz. Dlamini kwakuhluka kakhulu kulokhu ayekubhale emalungiselelweni esifundo sakhe. Abafundi bakhe baphelela ekilasini emva kwemizuzu eyi-10 isifundo siqalile. Njengoba wayebhale emalungiselelweni ukuthi isifundo sakhe siba imizuzu engama-55, kwacaca ukuthi sesiyimizuzu engama-45. Kwagqama ngesikhathi ngithamele isifundo ukuthi uthisha akabaqinisele umthetho abafundi bakhe ekilasini mayelana nokugcina isikhathi. U-Okongo et al. (2015) bathi uma kukhulunywa ngezinsizakufundisa kusuke kungashiwo izindlela zokufundisa kuphela kepha kubandakanya isikhathi esabelwe ukufundisa, ulwazi lothisha namakhono abawazuza ngesikhathi beqeqeshelwa ukuba ngothisha. Izinsizakufundisa zibalulekile kuthisha nabafundi ngoba ziyingxenywe yokufunda nokufundisa (Okongo et al., 2015). Ngakho-ke othisha kufanele baqaphele ukuthi isikhathi basisebenzisa ngendlela efanele yini ekilasini ukuze ukufunda kube yimpumelelo.

Emalungiselelweni esifundo uNksz. Dlamini wabhala ukuthi uzokhomba abafundi ukuba bafunde incwadi yombhalo. Akakubalulanga ukuthi uzokhomba abafundi abathuthukile kuphela ekufundeni. Ngesikhathi abafundi bokuqala sebefunda umbhalo uthisha wabamisa wase ekhetha abafunda kahle abathathu. Isenzo sikaNksz. Dlamini asihambisani nombono we-ZPD othi kumele kubhekwe ukuthi kungabe ngenkathi umfundi efunda akwenzayo kuyahambisana yini, nokuthi ulekeleliwe lapho adinga khona usizo. UMeyerhoff (2006) uthi abafundi kufanele balekelelwe ngokufanelekile ukuze bakwazi ukuphumelela ekufundeni okusha.

Umfundi ongafundi imibhalo ngokuyikho akakwazi ukucabangisisa ngenkathi efunda, akakwazi ukuthatha lolo lwazi aluthola ngenkathi efunda aluxhumanise nolwazi lwakhe ukuze akwazi ukuhlela ulwazi olusha aphinde aluqhathanise nolwazi oludala (Ngwenya, 2010). U-TAHFUZWE ubeka ukuthi umsebenzi omningi kumele wenziwe abafundi bese kuthi uthisha yena abahole, ebatshengisa indlela bese ebahlola ukuthi lokho kwenziwe ngendlela elindelekile nokuyiyo (uMnyango wezeMfundo, 2011). Uma uNksz. Dlamini engabalekeleli abafundi abangafundi ngendlela ekilasini kusho ukuthi inkinga yokungakwazi ukufunda ngendlela efanele iyaqhubeka kubafundi. Lokho kudala ukuba ikhono lokucabanga ngokujula lingathuthuki ngoba basuke bengakuqondisisi lokho abakufundayo.

Amalungiselelo esifundo sikaNksz. Zikhali ayehambisana kahle nokwakwenzeka ekilasini. Wabatshela abafundi ngenhlosongqi yesifundo sakhe wabuye wababhalela isihloko sesifundo ebhodini. Amalungiselelo esifundo sikaNksz. Zikhali ayehambisana kahle nokwakwenzeka ekilasini, yize noma ngathola ukuthi uklomelisa abafundi abaphendule kahle ngoswidi, lokho wayengakudalulanga emalungiselelweni esifundo kodwa kwakuyisenzo esihle nengasibona sikhuthaza abafundi ukuba bazame ukuphendula yize abanye babengenaso isiqiniseko sokuthi izimpendulo zabo ziliqiniso. Abafundi babekukhuthalele ukuphendula befuna ukuthola umklomelo. Ukuthola umklomelo uma uphendula kuyakukhuthaza ukucabanga ngokujula kubafundi (Faridah, 2018).

5.5.3 Ukusetshenziswa kwezinsizakufundisa ekilasini

Izinsizakufundisa kanye nezinsizakufunda zingamathuluzi asetshenziswa ngothisha kanye nabafundi enza ukufunda kube yimpumelelo. Othisha kumele kube khona lapho abathola khona ulwazi oluzobasiza ekufundiseni kwabo nolwazi babe nokuzethemba ekufundiseni kwabo. Okusho ukuthi esikoleni kumele kube nezincwadi zabafundi kanye nezincwadi zikathisha. Emalungiselelweni esifundo isihlokwana esithi 'okuzokwenziwa' yiso esasiveza izinsizakufundisa ezazizosetshenziswa ngothisha uma bechaza kabanzi ngababezokwenza ekilasini. Ngazibona zisebenza emakilasini izinsizakufundisa ezazibhalwe ukuthi zizosetshenziswa ngababambiqhaza balolu cwaningo.

UPatel (2015) uthi ukuze inqubo yokufunda nokufundisa ibe yimpumelelo, kubalulekile ukuba othisha basebenzise izinsizakufunda nezinsizakufundisa ezahlukene nezifanele leso sifundo. Noma yimuphi uthisha lapho efundisa, kudingeka ukuba asebenzise izinsizakufundisa. Izinsizakufundisa ziyehlukana, kuya ngokuthi uthisha uzisebenzisela siphilisi izizathu. Ababambiqhaza balolu cwaningo bezwakalisa ukunganeliseki ngenxa yokungabi khona kwezinsizakufundisa ezanele esiZulwini uLimi Lokuqala Lokwengeza. UCarless (2002) uthi kunenkinga yokungabi khona kwezinsizakufundisa nezinsizakufunda ezanele, lokhu kuholela ekutheni abafundi, abafundisi nabazali balahle ithemba ezilimini zabo. UCarless (2002) uqhubeka athi izinsizakufundisa yizona eziwumgogodla wokufunda nokufundisa nezenza ukufunda kuqhubeke kahle. Le ngqinamba ebekwa ababambiqhaza yehlisa uthando kubafundi kanye nakothisha ngesifundo sesiZulu bese bengabi nesimomqondo esihle ngesifundo.

UNtshangase (2022) uthi uthisha kufanele asebenzise izinhlobonhlobo zezinsizakufundisa ukuze abafundi bakhule ngokolwazi. Kulolu cwaningo othisha babesebenzisa izincwadi zabafundi kanye nezincwadi zothisha njengezinsizakufundisa. Ziningi izinsizakufundisa othisha ababengazisebenzisa ukuvukuza ikhono lokucabanga ngokujula njengoba kuyisikhathi sesimanje sobuchwepheshe futhi kufundwa nezincwadi zesimanje. Ngezansi izinhlobo zezinsizakufundisa ababambiqhaza abathi bayazisebenzisa lapho befundisa imibhalo yobuciko.

5.5.3.1 Ukusetshenziswa kwezincwadi zemibhalo

Ababambiqhaza babethe bazosebenzisa izincwadi zomdlalo emalungiselelweni esifundo. Ukusebenza kwezincwadi ngikubonile ngesikhathi ababambiqhaza befundisa. Imibhalo yobuciko iyingxenye yokufundisa ukufunda okubhaliwe kubafundi. Izincwadi ezisetshenziswa ngothisha nabafundi ekilasini zinomthelela omkhulu ekutheni inqubo yokufunda nokufundisa yenzeke ngendlela efanele. UZeng noTakatsuka (2009) bathi uthisha ubamba iqhaza lapho esebenzisa izincwadi ngokunika abafundi umhlahlandlela ngokuzofundwa kuthathelwe ezincwadini. Ababambiqhaza abayisithupha ababebambe iqhaza ocwaningweni, bachaza ukuthi bazisebenzisa kakhulu izincwadi uma befundisa isifundo semibhalo. UShannon (2010) uthi kubalulekile ukuba othisha basebenzise izincwadi njengezinsizakufundisa ngoba zisiza ukuba zinike isakhiwo nokuma kohlelo

olusuke luhlelwe ukufundwa nokufundiswa kuleso sifundo. UShannon (2010) uqhubeka athi ukusetshenziswa kwezincwadi njengezinsizakufundisa kusiza ekutheni ulwazi olufundwayo lufane futhi uthisha angasabalali kakhulu uma efundisa. Izinsizakufundisa zisiza ukuba isifundo sikathisha siqoqeke futhi zisiza ekutheni kugcinwe izinga lokufunda nokufundisa liphezulu. Ababambiqhaza balolu cwaningo bathi baqala ngokuthi bachazele abafundi indaba abafundi bengakayifundi bona ngokwabo bethi beqamba beyifunda babe sebenalo ulwazana lokuthi kwenzakalani endabeni, abanye bathi bachaza isihloko sendaba besizana nabafundi bese abafundi beqagela ukuthi indaba ixoxa ngani besizwa ukuhlaziya isihloko nokubuka imidwebo ekwisembozo sencwadi.

Omunye wababambiqhaza wabeka wathi:

Abafundi bami abafuni ukuphatha izincwadi zemibhalo ekilasini. Ngisho ngibalayeza ukuthi baziphathe bavele bathi bakhohliwe. Noma ngitshela oyinhloko yoMnyango weziLimi esikoleni, naye uyahluleka ukungisiza kule nkinga. Lokhu kwenza ukuthi abafundi bahlalisane uma kufundwa incwadi bese bayaphazamisana bagcine bengezwanga kahle lokho okusuke kufundwa.

Umbambiqhaza ongenhla uveza ukuthi abafundi bakhe abafuni ukuphatha izincwadi zemibhalo ekilasini. Othisha kumele bakuqonde ukuthi abafundi bafundiseka kalula imibhalo yobuciko uma umfundi nomfundi esebenzisa incwadi yakhe. Lokhu kugcizelelwa uGuloba et al. (2010) uma bethi izinsizakufundisa nezinsizakufunda zingamathuluzi asetshenziswa ngothisha uma befundisa. UGuloba et al. (2010) baqhubeka bethi ukuba khona kwezinsizakufundisa ekilasini kusiza othisha ukuba badlulise kalula ulwazi beludlulisele kubafundi. Ngakho-ke, ukufunda ngeke kube lula uma abafundi bengaziphathi izincwadi zokufunda ekilasini.

UNkosi (2011) uthi ngesikhathi eyokhiqiza imininingo ngokuthamela esikoleni lapho ayenza khona ucwaningo waqaphela ukuthi othisha abasebenzisi izinsizakufundisa ngokwanele ezizothuthukisa ikhono labafundi lokufunda okubhaliwe. Konke lokhu kwakwenziwa ukushoda kwazo izinsizakufundisa esikoleni. UNkosi (2011) uqhubeka athi ukubuka nje incwadi kanye nombhalo ebhodini lokho akuvusi ilukuluku lokuthanda ukufunda kubafundi. Kufanele othisha basebenzise izinto eziphathelele

nobuchwepheshe besimanje njengemisakazo, omabonakude, amakhompiyutha njalo njalo ukuze abafundi bakuthande futhi bakujabulele ukufunda (Ntshangase, 2022).

Kanti omunye wababambiqhaza wabeka wathi:

Abafundi bami ngibafundisa incwadi yomdlalo ethi uMshado. Le ncwadi beyifundwa yibanga leshumi. Abafundi bebanga le-11 baningi lokhu kwenza ukuba abafundi bafunde ngababili incwadi iyodwa. Kuba nokuphazamisana ngesikhathi sokufundwa uma ngabe sifunda ekilasini.

La mazwi angenhla acashunwe komunye wababambiqhaza lapho ebeka khona ukuthi kunokusweleka kwezincwadi zokufunda okuholela ekutheni bagcine sebesebenzisa incwadi yemibhalo engabekelwe ukufundwa ebangeni le-11.

U-Arana (2003) uthi othisha kumele bazisukumele babhale izincwadi bangacini ngokuba ngothisha kuphela kepha babe ngothisha nababhali. U-Arana (2003) uqhubeka athi abahleli nababhali bezincwadi bagqugquzela othisha ukuba babambe iqhaza ekubhaleni izincwadi. UCollier et al. (2015) bathi othisha badinga ukwelekelelwa futhi bakhuthazwe ukuze kwakheke uthando lokubhala ngoba zincane izincwadi ezibafundisa ukuthi bangayiqala kanjani impilo yokuba ababhali. Kudinga ukuvukuzwa uthando lokubhala kothisha bacathuliswe ukuze imibhalo yabo iyoba sezingeni eliphezulu (Elmore, 2004).

5.5.3.2 Ukusetshenziswa kwebhodi

Kubalulekile ukuba uthisha asebenzise ibhodi uma efundisa. Ababambiqhaza balolu cwaningo baveza ukuthi bayalisebenzisa kakhulu ibhodi uma befundisa imibhalo yobuciko. Babeka ukuthi baye basebenzise ushoki omhlophe ngoba ugqamile.

UNksz. Hlabisa wabeka wathi:

Ukubhala ebhodini kungisiza ukuba abafundi bami bakopishe kahle isipelingi engisuke ngisibhale ebhodini. Uma kunegama abafundi bami abangaliphimisi kahle, ngilibhala ebhodini bese ngibafundela lona, ikilasi

liba selifunda lilandela emva kwami. Lokhu konga isikhathi ngobangisuke ngifundise ikilasi lonke ukuphimisa umisindo ngendlela efanele ngesikhathi esisodwa. Abafundi uqobo bayathanda ukubhala ebhodini. Kwesinye isikhathi ngiye ngibabizele amagama anzinyana bese ngithi akuze noma ubani azobhala lelogama. Lokho kwenza abafundi bami bajabule bafise ukuzozama ukubhala ebhodini, bakwenza lokhu bejabula ngoba basuke bezobonwa ngozakwabo ukuthi sebeyasazi isiZulu.

Lokhu okushiwo uNksz. Hlabisa kuyahambisana nokwashiwo ngabanye ababambiqhaza, kanti kuveza isithombe sokuthi ababambiqhaza balisebenzisa usuku nosuku ibhodi. UWylie (2012) uthi kubalulekile ukusetshenziswa kwebhodi ngoba kuxhumanisa uthisha nabafundi kanye nalokho okufundwayo. UDavid noJames (2004) bathi ukufundisa kusetshenziswa ibhodi likashoki kwenza ukuthi abafundi bakwazi ukubandakanyeka esifundweni nasekudlulisweni kolwazi futhi kwenza ukuthi baqaphe lokhu okusuke kubhalwa nguthisha ebhodini ngenhloso yokudlulisa ulwazi. UBamne noBamne (2016) bathi ukusebenzisa ibhodi kwenza abafundi bakuthakasele ukukopisha umsebenzi futhi bawuqonde kangcono. Esikhathini samanje okuyisikhathi soguquko lwesine othisha kumele baqaphele uhlobo lwezinsizakufundisa abalukhethayo. Othisha kumele basebenzise izinsizakufundisa ezikhuthaza abafundi ukuba basebenzisane, bakwazi ukuzithathela izinqumo futhi zibakhuthaze ukucabanga akuze abafundi bazokwazi ukubhekana nezinsalelo zempilo.

Injulalwazi kaVygotsky (1978) ye *Social constructivism* igcizelela ukuthi othisha akumele kube yibo abahola isifundo kepha isifundo kumele sihlelwe ngendlela yokuthi masiholwe ngabafundi uthisha bese eyangenelela lapho kumele afake usizo khona. UBell noGower (1988) bathi izinsizakufunda nezinsizakufundisa ezazisetshenziswa phambilini kwakuba yibhodi kanye noshoki. UKumar (2017) uthi ziningi izinsizakufundisa zesimanje othisha abangazisebenzisa uma kufundwa imibhalo yobuciko esikhundleni sokuba basebenzise ibhodi. Yingakho othisha kumele bakhethe izinsizakufundisa ezenza uguquko enqubeni yokufunda nokufundisa imibhalo yobuciko nezigxile kakhulu ekubandakanyeni othisha nabafundi lapho kufundwa. Sekuyisikhathi soguquko kanye nezobuchwepheshe. Ngakho-ke, kudingeka ukuba othisha

basebenzise izinsizakufundisa ezithuthukile kwezobuchwepheshe ukuze zikwazi ukwenza abafundi ukuba bakwazi ukubhekana nezinselelo zomhlaba.

Izimpendulo ezifingqiwe ezatholakala kubabambiqhaza ngesikhathi kuhlaziywa amadokhumenti zifingqwe kuleli thebula elingezansi.

Ithebula 5.3: Ukufingqa amalungiselelo ezifundo

Ababambiqhaza	Isihloko sesifundo	Ukuhambelana kwamalungiselelo esifundo nemiphumela yesifundo.
UNksz. Mkhize	Ukuvezwa kwabalingiswa. Kuhluzwa umdlalo: “Ngixolele mntanami” Kusetshenziswe isu lemibuzo nezimpendulo	Uthisha wethula isifundo sakhe, wabhala isihlokwana sesifundo ebhodini. Wabuza abafundi ukuthi kuyini ukuvezwa kwabalingiswa. Abafundi baphendula imibuzo. Uthisha wabuye wabhala umsebenzi ebhodini abafundi basebenza ngabodwana ukubhala lowo msebenzi. Uthisha wazulazula phakathi kwabafundi ukuqinisekisa ukuthi bonke bayabhala.
UNksz. Zondi	Ukuhluzwa umdlalo “Umshado” Inkulumo elungiselelwe (izihloko ezihluzwa umdlalo)	Uthisha wakhumbuzwa abafundi izihloko abazokwethula ngazo inkulumo elungiselelwe. Wagcizelela ukuba abafundi baqale bazichaze izihloko ngaphambi kokuba bakhiphe izibonelo ngazo encwadini.

		<p>Isb. Kufanele baqale bachaze ukuthi luyini udweshu. Abafundi bakhipha isibonelo. Abafundi basebenza ngamaqoqo, oyedwa eqoqweni wase ethula inkulumo elungiselwelwe. Uthisha wayebuye abahlome bonke imibuzo enzela ukuvukuza ulwazi abanalo. Abafundi banikwa ithuba lokubuza imibuzo. Babhala umsebenzi wekilasi. Uthisha wahamba phakathi kwabo ukuqinisekisa ukuthi bayabhala bonke. Waqoqa amabhuku wayowamaka ngesikhathi sekhefu.</p>
UNksz. Hlabisa	<p>Ukufunda kuzwakale: incwadi yomdlalo: “Ngixolele Mntanami”. Kufundwa kudedelwane.</p>	<p>Uthisha wethula isifundo sakhe. Wagcizelela ukuba abafundi bamafunde kuzwakale futhi kugeleze. Abafundi bafunda ngokudedelana. Uthisha wayechaza umbhalo ngesikhathi kufundwa, akuchazayo wayekubhala ebhodini. Abafundi bathatha amanothi. Ekugcineni uthisha wahloma imibuzo ukuhlola ukuthi obekufundwa kuzwakele.</p>

UNksz. Dlamini	<p>Ukufunda kuzwakale. Incwadi yomdlalo “Kusa kusa”. Kufundwa kudedelwane.</p>	<p>Uthisha wayalela abafundi ukuba bakhipe izincwadi zokufunda. Wathi akufunde abafundi abathathu ngoba kwakufundwa kudedelwane. Wabamisa wazikhethela abafundi abazofunda kahle. Uthisha wabhala imibuzo ebhodini wase eyalela abafundi ukuba babhale umsebenzi wekilasi.</p>
UNksz. Zikhali	<p>Inkulumo elungiselelwe: Ngixolele Mntanami. Ukwethula okufundiwe esahlukweni ababesinikiwe.</p>	<p>Uthisha wabhala isihloko sesifundo. Wabuza abafundi imibuzo ukuvumbulula ulwazi lwangaphambilini. Abafundi bathula inkulumo abanye belalele. Abafundi bacela incazelo yamagama abukhuni. Uthisha wawachaza esizana nabafundi. Wabe esethi la magama abawasebenzise emishweni abazakhele yona. Uthisha wanika abafundi amanothi okufingqa isahluko. Wazulazula phakathi kwabo ehlola ukuthi umsebenzi wayawenza yini.</p>
UMnu. Myeni	<p>Ukuhluzwa umbhalo. Inkulumo elungiselelwe ngezihlokwana abafundi ababesinikiwe. “Kusa kusa”</p>	<p>Uthisha wathula isifundo. Abafundi babenikwe izihlokwana zokuhluzwa umbhalo. Abafundi babesebenza ngamaqoqo, oyedwa wathula inkulumo</p>

		<p>phambili. Abafundi baqinisekisa ukuthi basebenze nekilasi lonke ngokubuza abafundi imibuzo. Abafundi babebuye besebenzise ulimi lwesiNgisi uma sebehlukeka ukuchaza ngesiZulu. Abafundi bazakhela amanothi ngokwakukhulunywa ngakho.</p>
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5.6 Isifingqo sezindikimba eziqhamuka ziphindelela

Ziningi izindikimba ezivele ngenkathi kwethulwa futhi kuhlaziywa imininingo kulolu cwaningo. Ezinye izindikimba bezilokhu zivele njalo okudale ukuthi zigqame kakhulu kunezinye. Kule ngxenye ngethule izindikimba eziqhamuka ziphindelela kulolu cwaningo.

1. Amandla okuvukuza ulwazi lwangaphambilini kubafundi.
2. Amandla okusebenzisa indlela yokusebenzisana.
3. Amandla okusebenzisa ikhono lokulalela nokuzwa.
4. Amandla okusebenzisa indlela yokucabanga ngokujula.
5. Amandla okuxutshwa kwesiNgisi nesiZulu.

5.6.1 Amandla okuvukuza ulwazi lwangaphambilini kubafundi

Othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza abakuqondi kahle ukuthi kumele baluvukuze kanjani ulwazi lwangaphambilini uma befundisa imibhalo yobuciko. Lokhu kwavela ezingxoxweni engaba nazo nababambiqhaza balolu cwaningo. NgokukaWoolfolk (1988), injulalwazi ye *Social constructivism* igcizelela ukubaluleka kolwazi umfundi afika esikoleni evele enalo, eluthatha emphakathini aphuma kuwona ngaphambi kokufunda olusha. U Vygotsky (1978) uthi kuningi okufundwayo ezintweni ezenziwa ngabantu emiphakathini abahlala kuyo. Lokhu kusho ukuthi uma umfundi ebona izinto ezenziwa ngabantu asondelene nabo kwakheka umqondo othile uhlangane nokukhulunywayo kube kwakheka ulwazi (Vygotsky, 1978). UMbata (2021) uthi othisha babuye bangabi naso isikhathi esanele

sokufundisa ngenxa yokwenza imisebenzi yokubhala amafayela amaningi aqale ukudingeka ngenxa yoshintsho lwezemfundo.

NgokukaBengu (2019), ulwazi lwangaphambilini kufanele luvukuzwe kubafundi ngaphambi kokuba bakhulume noma balalele. U-TAHFUZWE uveza okumele kwenziwe ngaphambi kokufunda, njengokuthi uthisha agqugquzele abafundi ukuba baqagele ngethekisti noma ngombhalo ngokubuka nje isihloko (uMnyango wezeMfundo, 2011). Lokhu-ke kubhekwa njengokusiza abafundi ukuba bavuselele ulwazi lwabo lwangaphambilini ngaphambi kokuqhubeka nokufunda umbhalo. Injulalwazi ye *Social constructivism* igcizelela ukubaluleka kolwazi umfundi afika nalo esikoleni (Vygotsky, 1978). UVygotsky (1978) uqhubeka athi othisha kumele bavukuze ulwazi lwangaphambilini ekwakheni ulwazi olusha kumfundi. UNgwenya (2010) uthi ukufunda kumele kube inkundla lapho ofundayo akwazi khona ukuxhumanisa lokho akutholile ngenkathi efunda kanye nolwazi lwakhe lwangaphambilini.

URamparsad (2001) uthi ulwazi lwangaphambilini lubalulekile uma kufundwa into entsha. URamparsad (2001) uqhubeka ethi ulwazi oluvele lukhona lwenza kube nokufunda into entsha ngempumelelo, okusha kumuncwe ulwazi olwaziwayo. Kuyacaca ukuthi ukuze ukufunda kube yimpumelelo kufanele kuqashelwe ulwazi abafundi abavele benalo. Ulwazi olusha ingqondo iluqhathanisa nolukhona ukuze kube nokufunda nokucaca okuphelele kokufundwayo. Ulwazi olusha olulalelwayo, luhlaziywe luqondwe ngokusebenzisa ulwazi oselukhona. NgokukaNtshangase (2022), ulwazi lwangaphambilini lwabafundi lungavukuzeka ngokuthi uthisha abuze abafundi imibuzo ebakhuthaza ukucabanga noma imibuzo eholela ekutheni kube nengxoxo ekilasini.

Kulolu cwaningo kuvelile ukuthi othisha besiZulu uLimi Lokuqala Lokwengeza bavukuza ulwazi kubafundi ngendlela yombuzo nempendulo ukubhala umsebenzi kanye nokunika abafundi umsebenzi abawenza ngamaqoqo. Lokhu kukhombisa ukuthi othisha bayakuqonda ukuthi abafundi kufanele bafike ekilasini sebenolwazi oluthile. Othisha kufanele basebenzise izindlela namasu ahluahlukene ukuze kuvumbululeke ulwazi lwangaphambili kubafundi. Lokhu kugcizelelwa nguNtshangase (2022) uma ethi uthisha

kufanele akukhuthalele ukusetshenziswa kwezindlela namasu ahluahlukene okufundisa ekilasini okungaba; izingxoxo, ukuxoxa indaba, ukulingisa, imisebenzi eyenziwa umfundi ngayedwana kanye nokusebenzisana kwabafundi.

5.6.2 Amandla okusebenzisa indlela yokusebenzisana

Ezingxoxweni engaba nazo nababambiqhaza baveza ukuthi bayakukhuthaza ukuthi abafundi basebenzisane, babonisane bebodwa ngalokhu osekufundiwe noma lokho okusazofundwa. Ukusebenzisana kusiza ekuthuthukiseni nasekukhuthazeni ukusebenza kwabafundi nokuthuthukisa imiphumela yabo. UVan Boxtel et al. (2000) bathi imisebenzi ekhuthaza ukusebenzisana isiza abafundi ukuba bathole izincazelo ngokuqonda kwabo bese bekwazi ukuchaza baphinde bahlele ulwazi lwabo. NgokukaRose (2005), ukufunda ngokuhlanganyela kuyisu elikhuthaza abafundi ukuba bafundisane imibhalo. Kungaba abafundi abathuthuke ngokufana ngokomqondo noma kube ngothuthukile kanye nalowo odinga ukulekelelwa. Inhloso yokufunda ngokubambisana ukusesbenzisa ukuxhumana ekwakheni ulwazi (Schmid et al., 2014).

Kwesinye isikhathi uthisha ukhipha izihlokwana afune abafundi ukuba baxoxisane ngazo. Abafundi babuye banikwe izahluko ezithile banxuswe ukuba bayozilungiselela ngazo beyiqoqo noma besebenzisane ngababili. Lokhu bakwenza ukuze abafundi bezofunda ukuphawula kokushiwo ngabanye futhi babe nokuzethemba. UVygotsky (1978) uthi kubalulekile ukuthi abafundi bakhulumisane nabanye abafundi futhi basebenzisane ukuze kuzothuthuka ikhono lokucabanga ngokujula. Lokho kwenza ukuthi abafundi bakwazi ukuthi baqoqe ulwazi olusha abaluthola ngokuthi baxoxisane (Palit, 2018). Kwathi uma ebuzwa uNksz. Mkhize ngomphumela wokuxoxisana kwabafundi waphendula kanje:

Uma abafundi besebenzisana kuba nokubambisana kanye nengxoxo phakathi kwabo, lokhu kudala inkulumo-mpendulwano. Phela umfundi ngamunye ufunda ngokuxoxisana nabanye abafundi, nothisha, umphakathi akhulele kuwo kanye nencwadi. Abafundi baba nokuzethemba kwabakwenzayo uma besebenza ngokubambisana.

Kwacaca ukuthi lokhu okushiwo nguNksz. Mkhize kungahlelwa nguthisha ngezinkulumo uma kufundwa imibhalo yobuciko lapho abafundi befunda ukukhuthazana nokufunda ngenjongo yokwakha umqondo ngembhalo abayifundayo nanokuthuthukisana ekucabangeni ngokujula. UMnyango wezeMfundo (2003) uthi ukufunda okubhaliwe akusho nje ukufunda amagama abhaliwe, kodwa kungukuthola umqondo walokho okubhaliwe. Ababambiqhaza babekuqinisekisa ukuthi abafundi basheshe bathole umqondo walokhu okubhaliwe uma besebenzisana. Uthisha uMyeni waphawula ukuthi uma abafundi besebenza ngokubambisana baye beveze imiqondo ehlukeni. Lokho kwenza ukuthi bonke bafune ukubeka izimvo zabo, kube khona ukuphikisana baze bagcine sebefike esivumelwaneni esithile. Ngaleyo ndlela ikhono lokucabanga ngokujula liyathuthuka. UNksz. Zondi ongumbambiqhaza walolu cwaningo waphawula ngemisebenzi ayinikeza abafundi ukuthuthukisa ikhono lokucabanga ngokujula emakilasini esiZulu uLimi Lokuqala Lokwengeza.

UNksz. Zondi wathi:

Abafundi bami ngiye ngibahlukanise ngamaqoqo bese ngibanikeza izihlokwana ngalokho osekufundiwe ukuba bayozilungiselela emakhaya noma ngesikhathi sabo bese bekhetha ozobethulela inkulumo elungiselelwe ekilasini. Sifunda umdlalo "Umshado" ngiye ngithi abawuhluze umdlalo besebenzise izihlokwana engisuke ngibanike zona Isib: Abalingiswa, isingeniso, indikimba, umyalezo njll. Zonke lezi zihloko engibanika zona sisuke sesike sakhuluma ngazo ekilasini basuke bengaziqali. Uma sebecwaningile babhala ucwaningo lwabo babe sebelwethula ekilasini. Lapho basuke sebethula umsebenzi omuhle nohlelekile ngoba basuke becobelene ngolwazi.

UNksz. Zondi wabeka ukuthi lezi zihlokwana ayezinikeze abafundi wayeke wabenzisa zona ngaphambilini. Ngakho-ke, abafundi kwakungekhona okokuqala bezibona. UVygotsky (1978) uthi kubalulekile ukuba uthisha alekelele abafundi ukuze bazokwazi ukwenza kahle umsebenzi uma sebebodwa. Lo msebenzi kathisha ukhombisa ukuthi uma abafundi belekelelwa noma besebenzisana, ukusebenza kwabo kuba yimpumelelo.

UVygotsky (1978) ugcizelela ukubaluleka kokulekelelwa kwabafundi ukuze bagcine bekwazi ukuzimela nokuxazulula izinkinga.

Injulalwazi kaVygotsky (1978) ye *Social constructivism* ikhuthaza ukubambisana okuhle phakathi kukathisha njengomuntu omdala kanye nomfundi, lapho kukhona ukusebenzisana ngendlela yokulekelela omdala elekelela omncane ngendlela yenkulumompendulwano ukuze kwakheke umfundi okhulile ngokomqondo. Ukukhula komfundi ngokomqondo kwenza ukuthi ngokuhamba kwesikhathi akwazi ukusebenza esezimele engadinge lusizo. Abafundi abakwaziyo ukusebenza bengancikile bayakwazi ukuzixazululela izinkinga kanye nokuzithathela izinqumo. UVygotsky (1978) uthi kuningi okufundwayo ezintweni ezenziwa ngabantu emphakathini abahlala kuyona. Lokhu kusho ukuthi uma umfundi ebona izinto ezenziwa ngabantu asondelene nabo nahlala nabo kwakheka umqondo othile uhlangane nokukhulunywayo bese kwakheka ulwazi kulowo mfundi (Vygotsky, 1978). UVygotsky uqhubeka athi lokhu kwenza ukuthuthuka komfundi ekuxazululeni izinkinga esizwa ngumuntu omdala noma esizwa ngabanye abafundi abanolwazi oluthuthukile.

Imibono yabacwaningi abakholelwa enjulalwazini ye *Social constructivism* igcizelela ukuthi abafundi bafunda kangcono uma beyingxenywe yokufundwayo, futhi bebambe iqhaza elibalulekile ekufundeni kwabo. UBohannan (1993) uthi umuntu ufunda ulimi ngokukhuluma nabantu abalukhulumayo. Umphakathi abafundi abakhulela kuwo kufanele ubalekelele emfundweni yabo. UVygotsky (1978) emibonweni yakhe ugcizelela i-ZPD lapho ebeka ukuthi ukusebenza kwemiqondo yethu kuncike ezintweni esizenzayo nesiphila nazo emiphakathini. Injulalwazi ye *Social constructivism* kaVygotsky (1978) igcizelela imfundo engunxantathu. Le njulalwazi ithi ukufunda okuyimpumelelo yilokho okwenzeka phakathi komfundi nabanye abafundi, uthisha kanye nomphakathi (Vygotsky, 1978). Imfundo engunxantathu ithuthukisa ikhono labafundi lokucabanga ngokujula kanye nekhono lokuqamba imibhalo. NgokukaVygotsky (1978), abantu bakha incazelo ngokusebenzisana nabanye kanye nokubazungezile. UVygotsky (1978) uthi injongo yokuthola incazelo ngokuthize ukuba abafundi babe nobuciko bokukwazi ukuqamba imibhalo futhi bathuthuke ekhonweni lokucabanga ngokujula kanti lokhu kwenzeka ngokuba basizwe ngabantu abasondelene

nabo. I-ZPD ikhombisa ukuthi uma umfundi efunda, kuhambisana nokuthi alekelelwe ngendlela efanelekile ukuze aphumelele ekufundeni, angalekelelwa nguthisha, noma ngabanye abafundi noma umphakathi. UGalbin (2014) uthi ukuthuthuka kwekhono lokucabanga ngokujula kungumphumela wendima edlalwa ngabanye abantu ezimpilweni zabafundi. Lokhu kungafaka noma kungasiza abafundi ukuthi badlulele phambili bazi futhi baqonde kangcono izincazelo zezinto ezithize ngezimo abahlangabezana nazo empilweni. Ukusebenza ndawonye kwabafundi kunomthelela omkhulu ekuthuthukeni kwabafundi (Vygotsky, 1978). UWoolfolk (1988) uvumelana noVygotsky (1978) ngokuthi injulawazi ye *Social constructivism* igcizelela ukuba abafundi banikezwe ithuba lokuveza ulwazi abanalo, abasuka nalo emphakathini yabo ukuze bakhe ulwazi olusha.

Abafundi abafunda isiZulu uLimi Lokuqala Lokwengeza kufanele bakwazi ukukhuluma ulimi lwesiZulu ngaphakathi nangaphandle kwamagceke esikole. URichard (2009) uthi kubalulekile ukuba isifundo sibe nezinhlosongqangi futhi abafundi kumele basizwe ngalezo zinhlosongqangi ngaphambi kwesifundo, ekuqaleni kwesifundo, uma isifundo siqhubeka noma emva kwaso. Abafundi bangasizwa nguthisha, abanye abafundi, abazali noma basizwe ngumphakathi abaphila kuwoba, ukuze imfundo engunxantathu iphumelele ngoba uma kungenjalo abafundi bangakuthola kunzima ukuthuthukisa ikhono lokuqamba imibhalo kanye nelokucabanga ngokujula uma befunda imibhalo yobuciko (Richard, 2009). Ngakho-ke, kufanele kube khona ukusebenzisana okuhle phakathi kukathisha, abafundi kanye nomphakathi uma kufundwa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ukuze kuthuthuke ikhono lokuqamba imibhalo kanye nelokucabanga ngokujula kubafundi ngoba uma umfundi ezifundela imibhalo yobuciko yedwa engabonisi nozakwabo noma nothisha kungamenza agcine engenalo uthando lokufunda ngoba usuke engekho umuntu ozombonisa uma enza amaphutha nozomelekelela ekuphimseni amagama anzima ngendlela eyiyo.

5.6.3 Amandla okusebenzisa indlela yokufundisa ikhono lokulalela nokuzwa

UBengu (2019) uthi ikhono lokulalela lihlobene nelokuzwa. UBengu (2019) uqhubeka athi ngokuzwa kuqondiswe ekuqondeni okushiwoyo noma okukhulunywayo ngokuphelele kanti ukulalela kuchaza ukuhogela ngendlebe ngokungagxili. Njengoba ngenze ucwaningo ezikoleni ezintathu zaseRichards Bay ulwazi olwavela ngale ndikimba ukuthi othisha kanye nabafundi basebenzisa kakhulu leli khono uma befundisa imibhalo yobuciko. Lolu cwanoingo belubheka ukuthuthukiswa kwekhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. Ukulalela kwenza abafundi babe nesithombe esithile emiqondweni yabo.

UMadlala et al. (2013) bathi ukulalela kungumgogodla wazo zonke izifundo. Ukulalela ngokuhlolisisa kwenza abafundi bakwazi ukubona amagugu nezimo ezimbelwe emibhalweni. Ababambiqhaza bebenqinisekisa ukuthi ngesikhathi abafundi bethula lokho abakutholile abanye abafundi bayalalelisisa ukuze ulwazi olutholakalayo lapho lubasize ukuba baqonde kangcono imibhalo futhi balusebenzise uma sebebhalala izivivinyo noma imisebenzi yekilasi. UNTombela (2008) uthi akungalalelwa nje ngoba kulalelwa, kepha ukulalela akube nenhloso yokuthola ulwazi olujulile enkulumweni elalelwe. NgokukaBengu (2019), ingqondo yomuntu olalele nowaziyo ilalela maqede ihumushe ngokuhlolisisa okushiwoyo kuhlotshaniswe kanye nokusazoshiwo.

UMahlangu et al. (2012) bathi inqubo yokulalela ihamba ngemigudu emithathu: ngaphambi kokulalela, ukulalela nangemuva kokulalela. UMahlangu et al. (2012) bathi ngaphambi kokufundwa kwesifundo semibhalo akube khona umsebenzi ozokwenziwa ngabafundi ukugqugquzela ivuso lokulalela. Lapho sekufundiwe akube khona okuzoxilongwa ngakho nokuzoqinisekisa ukuthi okufundwayo njengoba kusalalelwe kuyezwakala yini (Mahlangu et. al, 2012). UMahlangu et al. (2012) baqhubeka bathi uma seyifundiwe imibhalo kwaqedwa kuyadingeka ukuba kubuzwe imibuzo ngokufundiwe, kwethulwe nemibono ukuqinisekisa ukuthi isifundo sihambe kahle. USaha no-Ali (2012) bathi zimbili izindlela zokulalela: eqala isuka phansi iya phezulu nesuka phezulu iya phansi. USaha no-Ali (2012) baqhubeka bathi uma kusetshenziswa indlela eqala isuka phansi iya phezulu, abafundi balalela ngokuqaphela imisindo nezinhlamvu zolimi nokulumbana

kwazo kanye nomqondo ophelele othuliwe. Indlela yesibili edilika ngenhla, idinga umfundi alalele isihloko esinolwazi ngaso, isizinda solwazi lolo nesihloko esebenzisa izinhlamvu nemisindo. Ulwazi ulakha ngokusebenzisa imisindo. Lokhu kulalela kusiza olalele ukuba ahumushe ulwazi ngokuqagela lokho kungase kulandele enkulumweni eyethulwayo. Yize kungabafundi bebanga le-10 nele 11 ukusetshenziswa kwendlela eqala isuka phansi iya phezulu kanye nesuka phezulu iye ezansi, kuyabalekelela abafundi njengoba iningi labo aliwona amaZulu futhi nesiZulu abasikhulumi emakhaya.

5.6.4 Amandla okuxutshwa kwesiNgisi nesiZulu

Njengoba ngenze ucwaningo ezikoleni ezintathu zaseRichards Bay ulwazi olwavela ngale ndikimba ukuthi othisha kanye nabafundi bayathanda ukujikela olimini lwesiNgisi lapho befundisa noma kufundwa ulimi lwesiZulu. UNdimande-Hlongwa (2009), noNkosi (2011) sebeke bakuveza lokhu bekhombisa ukukhathazeka ngokujivazwa kolimi lwesiZulu ngenxa yokuxutshwa nolimi lwesiNgisi uma kufundiswa. Laba bacwaningi besabela ukuthi kuzohamba kuhambe kuthi eminyakeni ezayo lunganakwa ulimi lwesiZulu ngenxa yokuthi nothisha bolimi lwesiZulu uqobo abaluvikeli, kunalokho nabo banesandla ekulubulaleni. Okufike kube yinkinga ngukuthi lizothuthuka kanjani ikhono lokucabanga ngokujula uma kungasetshenziswa ulimi lwesiZulu okuyilona elingelokufundisa nokufunda ngokwalolu cwaningo kepha kuguqukelwa esiNgisini.

Izinto ababambiqhaza abazenzayo kanye nabazishoyo zikhombisa ukuthi isiZulu basifundisa ngoba bephoqwa yisimo. Ababambiqhaza babeka ukuthi basebenzisa isiNgisi ngokusintshontsha benzele ukuthi kube lula kubafundi ukuba baqonde abakushoyo ngoba isiZulu sisodwa silukhuni. Ukusetshenziswa kwesiNgisi kwasetshenziswa ngabanye ababambiqhaza futhi kwakubonakala ukuthi kuyinto ejwayelekile nabayithokozelayo abafundi. Kanti nabafundi imbala bayathanda ukuthi uma bephendula bese befaka amagama esiNgisi. Lokhu kwenziwa ngukuthi izingane aziliboni iphutha uma zixuba izilimi ngoba zibukela kubo othisha abaxuba izilimi uma befundisa. Lokhu kuveza ngokusobala ukuthi kwabona othisha imbala bayazinyeza ngalolu limi. Ngesikhathi sezingxoxo ababambiqhaza babephendula babuye bafake amagama esiNgisi, ngangiqaphela ukuthi bafuna ngibone ukuthi bayasazi isiNgisi.

Ngesikhathi nginezingxoxo no Nksz. Mkhize sangena kanjena lesi siNgisi; Isib.:

Abafundi ngiye ngibahlukanise ngamagroups bese ngibanika amatopics adifferent. Abanye ngiye ngithi bazochaza ukuthi ngabe i-introduction yale ncwadi ibhaleke kahle yini, abanye ngithi abakhiphe itheme nemain character bese beyasho ukuthi why bethi loyo abazomkhipha uyimain character.

Kule nkulumo engenhla kuyavela ukuthi uNksz. Mkhize usebenzisa isiNgisi ngisho singekho isidingo ngoba likhona igama lesiZulu elimele *udifferent topics*, okuyizihloko ezihlukene nokusebenzisa igama elithi *theme*, okuyindikimba ngesiZulu nelithi *main character*, okungumlingiswa osemqoka.

Kanti uMnu. Myeni wabeka kanje:

Uyazi mem ukuthi laba bafundi kudifficult ukubafundisa ngoba abanayo kahle ibackground yesiZulu. Phela isiZulu basiqala kwa-grade 8 njengoba senginabo kwa-grade 10.

Nakuso lesi sicaphuno sikaMnu. Myeni kuyacaca ukuthi othisha abafundisa isiZulu abazigqaji ngolimi lwabo, inkinga ikubo ababambiqhaza uqobo ngokuthi bathi benikwa abafundi ukuba babafundise bebe sebevele benomqondo wokuthi amakilasi abanikwa wona anzima ngoba engenaso isisekelo sesiZulu. Lokhu kulimaza umqondo kathisha kanye nowomfundi. Ngazibuza ukuthi kwakuyisiphi isizathu sokusebenzisa amagama esiNgisi njengodifficult libe likhona igama lesiZulu elithi “kunjima”, aphinde asebenzise igama elithi *background* libe likhona elithi “isisekelo” ngibe ngimenzisa izingxoxo ngolimi lwesiZulu. UNkosi (2011) uke waveza ukungasenameli lesi senzo sothisha, lapha ephawula ngokuthi kuyaxaka ukuthi ngeke ubezwe othisha bezinye izinhlanga okungaba abamhlophe namaNdiya nabanye abafundisa lezi zingane ezingabafundi abamnyama, okukhona kuzo ezingamaZulu befakana nolimi lwesiZulu lapho befundisa. UNkosi (2011) uqhubeka athi othisha bezinye izinhlanga lapho befundisa abasilokothi isiZulu kodwa kuba yisiNgisi kuphela. Inkinga yokuzenyeza ngolimi

IwesiZulu ayigcini ngokubonakala kothisha esikoleni kuphela kodwa nasemiphakathini ikakhulukazi ezindaweni ezisemadolobheni nasemalokishini (Nkosi, 2011).

UKamwangamalu (2001) uthi abantu abaningi babuka isiNgisi njengolimi lwamandla noluthandwayo ngoba yilo olusetshenziswayo uma abantu behlangene, okungaba sezindaweni zomsebenzi kanye nasezigungwini eziphezulu lapho kuhlangele abaholi khona ngisho nabafundi imbala. NgokukaNzunza (2006) abafundi ezikoleni bancamela ukuthi kusetshenziswe ulimi lwesiNgisi kunolwesiZulu uma befundiswa futhi bafuna kube yisiNgisi ulimi olusetshenziswayo ezikoleni njengolimi lokuxhumana. INqubomgomo Yolimi Yezwe laseNingizimu-Afrika kumthethosisekelo wezwe laseNingizimu-Afrika (DoE, 1996) igcizelela ukuthuthukiswa kwezilimi zase-Afrika. Lokhu kugqanyiswa kanjena nje ngoba kubonakala emiqulwini yezemfundo kodwa uma sekufanele kwenziwe kunomehluko futhi akwenzeki ngendlela efanele nelindelekile.

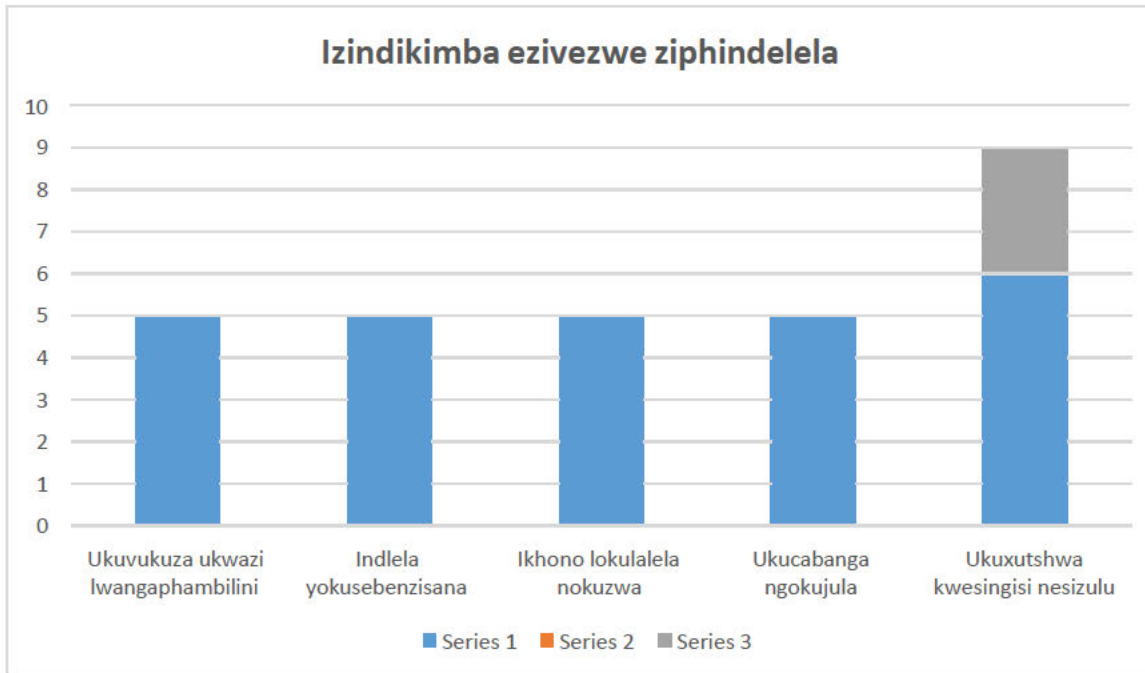
Lokhu kusetshenziswa kwesiNgisi kubuye kugqame nasezindaweni zemisebenzi lapho iningi labantu bexhumana ngesiNgisi. UNdimande-Hlongwa (2009) noNkosi (2011) bathi kumele kukhankaswe kukhulunywe emiphakathini ukuze baze bakubone ukubaluleka kwalolu limi lwesiZulu zingashiywa ngaphandle nezinye izilimi zoMdabu. UNkosi (2011) uthi ungaba khona umehluko uma othisha bengafaka abafundi umoya wokuthanda ulimi lwabo. UNdimande-Hlongwa (2009) uthi ulimi ilona oluchaza ukuthi umuntu ukhululekile ngoba uma ukuxhumana ukwenza ngolimi lwakho yilapho ukwazi ukusho yonke imizwa yakho kanye nokuqondisa kahle inkulumo yakho ngendlela ofuna ukuyibeka ngayo. Ngakho-ke, uma ingane isebenzisa kahle ulimi lwayo lwebele ikhombisa ngokusobala ukusebenza kahle komqondo wayo. Ukucabanga nokusetshenziswa kolimi kuyahambisana.

UNdimande-Hlongwa (2009) uqhubeka athi ukufa kolimi ukufa kwengqondo, ukufa kwengqondo ukufa komuntu. Ngakho-ke, uma umphakathi kanye nothisha begqugquzela umqondo wokuthi isiZulu siyinkinga kubafundi, lokho kubulala umqondo wabafundi ngolimi lwabo okumele balibambe uma befundisa abafundi. Othisha kumele baqaphele abakushoyo kungabi okuzolimaza umqondo womfundi. Lokhu kuhambisana nokushiwo

nguVygotsky (1978) uma ethi ulwazi ingane evele inalo eluthola emphakathini, usikompilo

kanye nolwazi olusha, kuyahlangana lapho ifunda umbhalo ukuze iwuqonde. Ngakho-ke, kumele othisha baqaphele ukuthi abakushoyo makube ngokwakha izimpilo zabafundi.

Lo mfanekisomdwebo olandelayo uveza izindikimba ezivezwe ngokuphindelela kulolu cwanningo.



Umfanekisomdwebo 5.1: Umfanekisomdwebo obonakalayo ukhombisa isifingqo sezindikimba ezivezwe ziphindelela

5.7 Ingxoxo ejulile ngemininingo ethulwe yahlaziywa

Ingxoxo ngemiphumela yocwaningo iholwa ngumbuzongqangi wesithathu wocwaningo. Ababambiqhaza baphendula umbuzo othi: “Yingani ucabanga ukuthi lezi zindlela zokufundisa zifanele ukusetshenziswa ukuthuthukisa ikhono lokucabanga ngokujula kubafundi besiZulu uLimi Lokuqala Lokwengeza uma kufundwa imibhalo yobuciko”? Ukuxoxa ngemiphumela yocwaningo kuthulwe ngokuhlaziya kusetshenziswa injulalwazi kaVygotsky (1978) ye *Social constructivism* nolwazi olutholakele emibhalweni eyahlukene. NgokukaDewey (1933), imfundo ingunxantathu ihlanganisa ukusebenzisana phakathi kukathisha, abafundi kanye nomphakathi. UVygotsky (1978) uthi abafundi kufanele banikezwe ithuba lokukhuluma nokusebenzisana emakilasini ukuze kuthuthuke ikhono lokucabanga ngokujula. Njengoba sesiphila kulesi sikhathi soguquko lwesine,

kufanele abafundi bathuthuke ekhonweni lokucabanga ngokujula ukuze bazokwazi ukumelana nezinselelo zempilo zesikhathi sanamuhla.

Njengoba sesiphila esikhathini soguquko lwesine, kufanele abafundi bathuthuke ekhonweni lokucabanga ngokujula futhi bakwazi ukusebenzisana nabanye abantu. Lokhu kubaqeqeshela ukuba bakwazi ukubhekana nomhlaba. Isikhathi soguquko lwesine siqhakambisa ukusetshenziswa kwezobuchwepheshe nokuthuthuka ekhonweni lokucabanga ngokujula. Ukuze othisha babe yingxenye yoguquko kufanele bazihlolisise futhi bazithuthukise bacabange ngezifundo zabo ukuze bakwazi ukuzithuthukisa ngokuzayo (Ntshangase, 2022).

Imiphumela yalolu cwaningo ichazwa kabanzi izihlokwana ezilandelayo:

5.7.1 Ukubaluleka kokuthuthukiswa kwekhono lokulalela nokukhuluma

UZikhali (2016) uthi isiZulu uLimi Lokuqala Lokwengeza alunikezwa isikhathi esanele ezikoleni ezixube izinhlanga yingakho kunezingqinamba ekufundiseni lolu limi. UHadley (2002) uthi ukuthola ulimi Lokuqala lokwengeza kwenzeka lapho abafundi bezibandakanya ezingxoxweni, bekhuluma ngalo ulimi lokuxhumana. Ulimi lokuqala lokwengeza kubafundi luyathuthuka uma bezihlanganisa futhi besebenzisana nothisha osuke ebandakanya ukuze balufunde (Mbata, 2021). Lokhu kuchaza ukuthi abafundi kumele bazibandakanye ekilasini lapho uthisha efundisa ukulalela nokukhuluma. Ikhono lokulalela nokukhuluma lihambisana nenjulalwazi ye *Social constructivism* kaVygotsky (1978) ebeka ukuthi ingane ifunda kumuntu omdala onolwazi oluthuthukile futhi uyena okufanele abe yisibonelo. UVygotsky (1978) uthi abafundi ngeke bakwazi ukuzifundela nje bebodwa ngaphandle kokuba balekelelwe yilabo abanolwazi oluthuthukile nabasondelene nabo ezimpilweni zabo.

5.7.2 Umthelela wokusebenzisa izindlela namasu anhlobonhlobo ukuthuthukisa ikhono lokucabanga ngokujula

IMalaysia *Ministry of Education* (2003) icacisa ukuthi umhlahlandlela wemibhalo yobuciko wakhiwe izinhloso nezinjongo kanye nemiphumela yesifundo. IMalaysia *Ministry of Education* (2003) iqhubeka ithi imibhalo yobuciko ihlose ukuvukuza ikhono lokufunda

nokuqonda imibhalo kanye nokukwazi ukuyihlaziya ngendlela eyiyo. Yingakho othisha kumele bathuthukise ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza ngokusebenzisa izindlela namasu anhlobonhlobo ukuze abafundi bezokwazi ukuyiqonda nokuyihlaziya ngendlela eyiyo. Lokhu kungenxa yokuthi imiphumela yesifundo semibhalo yobuciko izezwa ngamakhono alindelekile, nangesipiliyoni, isimo somqondo kanye nolimi olufanelwe ukuzuzwa ngabafundi (Malaysia Ministry of Education, 2003). Imibhalo yobuciko ithakaselwa ngothisha kanye nabafundi. Yingakho othisha kumele benze isifundo semibhalo yobuciko sibe ngesithokozisayo.

NgokukaCarter noLong (1991), imibhalo yobuciko ifundiswa ngokusetshenziswa kwamamodeli amathathu: imodeli yamasiko, imodeli yolimi kanye nemodeli yokukhulisa umuntu siqu. UCarter noLong (1991) baqhubeka bathi imodeli yamasiko ibuka imibhalo yobuciko njengemibhalo okufanele iholwe nguthisha, futhi abe ngumthombo wolwazi aphinde atshale ulwazi kubafundi. Imodeli yolimi ivumela uthisha ukuba asebenzise amasu asetshenziswa ekufundiseni ulimi ukuhlaziya imibhalo ukuze kufezwe imigomo yolimi. Imodeli yokukhula komuntu siqu igxile ekusetshenzisweni kolimi oluthile embhalweni nasesimeni esithile samasiko. Lama modeli asebenza ngezindlela ezahlukene ekufundiseni imibhalo yobuciko.

5.7.3 Isikhala esikhona ekufundisweni kwekhono lokucabanga ngokujula

Izwe laseNingizimu-Afrika lisabhekene nenkinga yokucwaswa kwezilimi zaboMdabu (Mgqwashu, 2009). Ukubukeleka phansi kwalezi zilimi zaboMdabu kudala ukuthi ukukhula kwazo kube nzima, okugcina sekwenza ulimi lwesiNgisi kube yilona oluhamba phambili futhi nabafundi babe nenkinga ekuthuthukisweni kwekhono lokucabanga nokujula. Lokhu kudala ukuthi uma iningi labafundi libuzwa umbuzo odinga ukuba licabange lijule livele liphendule ngolimi lwesiNgisi ukuze likwazi ukudlulisa imizwa yalo ngendlela eyiyo. Kusenenkinga yokuthi bonke abafundi uma bekula makilasi kahle ukuhlaziya nokuhumusha kahle umbuzo ukuze bezophendula ngendlela eyiyo.

Ngesikhathi ngethamele izifundo ngaqaphela ukuthi abafundi abaningi emazingeni ahlukene kanye nothisha babo basenenkinga yokuxuba isiZulu nesiNgisi emakilasini

emibhalo.

5.7.4 Ukwethula imiphumela ephambanayo kanye nemiphumela engalindelekile

Kulolu cwaningo kwavela ukuthi othisha bayabanikeza abafundi isikhathi sokuthi bayozilungiselela ngaphambi kokuba bayothula inkulumo elungiselelwe. Kwabanye kwakuba isikhathi esiyizinsuku ezimbili kwabanye kwaba yisonto elilodwa. Ukunikezwa kwabafundi isikhathi sokuzilungiselela kwenza ukuba umsebenzi abafundi ababewuthulela ikilasi ube sezingeni eliphezulu ngoba babesuke benesikhathi esiningi sokwenzisisa uphenyo. Engakuqaphela ngukuthi othisha babezikalela bona isikhathi abasinikeza abafundi ukuba bazilungiselele inkulumo elungiselelwe. Ngesikhathi sezingxoxo zamaqembu nababambiqhaza, bakuveza ukuthi u-TAHFUZWE awusho lutho mayelana nobungako besikhathi okufanele abafundi banikezwe sona ukuba bayozilungiselela ukwethula inkulumo.

Omunye wababambiqhaza waze wazeza ukuthi yena isikhathi asinika amaqembu ukuba ayolungiselele inkulumo siye sibe yisonto ngoba abafundi kusuke kufanele benze imizamo yokuba bahlangane uma sekuphume isikole noma bahlanganele emitapweni yolwazi ukuze bahlanganise umsebenzi abasuke bewunikiwe. IsiTatimende seNqubomgomo yoHlelo lwezeMfundo nokuHlola siyasicacisa isikhathi umfundi abelwe sona uma ethula inkulumo kepha asisho lutho ngokuthi kufanele umfundi anikwe isikhathi esingakanani ukulungiselela inkulumo (uMnyango wezeMfudo, 2011).

5.7.5 Ababambiqhaza nezingqinamba ababhekana nazo

Ezingxoxweni zamaqembu engaba nazo nababambiqhaza abayisithupha bezikole ezintathu baveza ukuthi kusenezinkinga ababhekana nazo ekufundiseni isiZulu uLimi Lokuqala Lokwengeza esifundeni saseKing Cetshwayo. Ababambiqhaza baveza ukuthi izingane eziningi zabantu abamnyama zithuthuleka ezikoleni ezixube izinhlanga ekubeni lezi zikole ziqhakambisa ulimi lwesiNgisi. Kulezi zikole isiNgisi sifundwa njengolimi lwebele kusukela ebangeni lokuqala kuya ebangeni lesi-7 bese kuthi isiBhunu kanye nesiZulu sifundwe njengolimi lokuqala lokwengeza. Abafundi bakhetha phakathi kwesiZulu nesiBhunu ulimi lokwengeza. Emabangeni aphansi abafundi baye bakhethe ulimi lwesiBhunu ukuba kube yilona limi lokwengeza. Izifundo zonke ngaphandle

kwezifundo zezilimi kulezi zikole zifundwa ngolimi lwesiNgisi. Lokhu kwenza ukuba abafundi abamnyama babone ulimi lwesiNgisi njengolimi olusemqoka kunezinye izilimi.

Ukungafundwa kwesiZulu emabangeni aphansi emfundo kudala izinkinga ekufundisweni kwesiZulu ezibandakanya ukuthuthukiswa kwekhono lokufunda, ikhono lokukhuluma, ikhono lokubhala kanye nekhono lokulalela. Kuba nzima ukuba abafundi bathuthuke nasekhonweni lokucabanga ngokujula ngoba basuke bengakakuqondisisi lokho okufundwa olimini lwesiZulu. UNkosi (2011) uthi le nkinga yokungafundwa ngendlela efanele yesiZulu njengolimi lwebele kubafundi ezikoleni zamabanga aphansi naphezulu iba yinkinga.

Ababambiqhaza babuye baveza ukuthi abafundi abaningi bagcina ukukhuluma isiZulu ngezikhathi ezihlelelwe ukuba sifundiswe ngazo ekilasini. Lokhu kubangelwa ngukuthi iningi lemiphakathi eyakhele isiFunda saseKing Cetshwayo ayiwona amaZulu kuphela kepha abanye bahlala kulesi sifunda ngoba besebenza ezimbonini. Abafundi abaningi bayaphoqeka ukusifunda isiZulu njengolimi lokuqala lokwengeza ngoba kufanele bakhethe phakathi kwaso nesiBhunu. Abanye ababambiqhaza baveza ukuthi abafundi abaningi abangamaZulu banokulubukela phansi uLimi lwesiZulu futhi balubona njengolimi olungenamsebenzi nolungeke lubasize uma sebeqede ukufunda. UPhiri et al. (2013) bathi kusemqoka ukuthi abafundi bafunde izilimi zabo futhi bafundiswe ngoba lokhu kunyusa izinga lempumelelo ekufundeni, futhi kunciphisa izinga labafundi abayeka ukufunda bengasiqedile isikole. Kubuye kwavela ukuthi kusenokushoda kwezincwadi zokufundisa isiZulu uLimi Lokuqala Lokwengeza.

Omunye wababambiqhaza uze wadalula ukuthi baze bathatha izincwadi ebezifundwa ibanga le-12 bazehlisela ebangeni le-11 ngenxa yokuntuleka kwezincwadi. Lokhu kunomthelela omubi kubafundi kanye nothisha ukubhekana nokuntuleka kwezincwadi zolimi lwabo abaluncele ebeleni. UNdimande-Hlongwa (2009) uthi uma ulimi lungenazo izincwadi ezibhaliwe ukuze lufundwe, aluthuthuki futhi lungacina lushabalele. Kubuye kwavela nokuthi abazali ababalekeleli othisha ngokuthi bakhuthaze izingane ukukhuluma ulimi lwesiZulu emakhaya. Omunye wababambiqhaza uze waphawula ukuthi kunenkolelo yokuthi uma izingane zikwitiza kakhulu isiNgisi emakhaya, abazali baye babone sengathi

zihlakaniphile.

Ukungabambi kwabazali iqhaza elibalulekile emfundweni yezingane zabo kunomthelela ongemuhle emiphumeleni yabo futhi kwenza kubonakale ukuthi kukhona ulimi olucatshangelwa kangcono kunolunye. UBoucher (2019) uthi izinga lempilo yasekhaya yomfundi linomthelela omubi noma omuhle ekuphumeleleni kwakhe ezifundweni. UBoucher (2019) uqhubeka athi abazali bayingxenye yalokho okungafukula noma kukhinyabeze impumelelo yabafundi ezikoleni. Kugqamile ukuthi izilimi zesintu zibukeleka phansi futhi zifaniswa nokungazi lutho (Ndimande-Hlongwa, 2009; Engelbrecht, 2010; Nkosi, 2014; Shozi, 2015). UZikode (2017) uthi uma kungasetshenziswa izilimi zomdabu ekufundiseni, abafundi bangaba nokuzethemba bazazi nokuthi bangobani, ukufunda nokufundisa kungaba noshintsho nabafundi bangaphasa kangcono. UZikode (2017) uqhubeka athi abantu abakhuluma kangcono isiNgisi nesiBhunu babukeka njengabantu abahlakaniphile emphakathini.

5.7.6 *Ukwamukeleka kwemiphumela emphakathini wesayensi yocwaningo*

Inqubo esetshenziswe kuqhutshwa lolu cwaningo ingeyamukelekile nenokukholakala yingakho imiphumela yalo kufanele yamukeleke njengethembekile neyiqiniso. UGiddings noMadaly (1928) bathi ukwethembeka kocwaningo kudinga ukuthi kwenziwe ubulungiswa kulona, kube nokucophelela futhi kungabi namaphutha. Ngasebenzisa izindlela ezahlukene zokukhiqiza imininingo ukuze lolu cwaningo lukholakale. Ngasebenzisa ababambiqhaza abayisithupha abangothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ukwenza isiqinisekiso sokuthi ngikhiqiza imininingo eyiqiniso.

Ngasebenzisa izingxoxo ezisakuhleleka ukuqinisekisa ubuqiniso bocwaningo. Ngaba nengxoxo esakuhleleka nothisha ngamunye ngabuye ngaba nezingxoxo zamaqembu, lapho ngaba nezingxoxo nothisha ngokuhlanganyela. Ngabuye ngathamela izifundo emakilasini, ngathamela uthisha ngamunye, lokhu ngakwenza ngenhloso yokubona okwenziwa ngothisha uma befundisa. Ngaphinda ngahlaziya amadokhumenti ezifundo zababambiqhaza. Ngaphambi kokuhlaziya amadokhumenti ngacacisela ababambiqhaza ngokuzokwenzeka nokwenaba okuzothathwa yilolu cwaningo. Ngakubhala phansi konke

okwakushiwo ngababambiqhaza njengezimpendolo zemibuzo engangibabuza yona ngiphinde ngikuphe ukuze ngingakhohlwa noma ngikudidanise lokho ababekusho njengezimpendolo. Ngakuqopha ukuze ngiphinde ngikwazi ukukulalela uma sengikubhala phansi, ukukuqopha kwangisiza ukuba ngingakhohlwa ngibhale into injengoba beyishilo ababambiqhaza. Lokhu yikhona okwaqinisekisa ukuthembeka kwalolu cwaningo.

Ezinye izizathu ezenza imiphumela yalolu cwaningo yamukeleke ngukuthi ngisebenzise izinjulalwazi ezihambisana nokuthuthukiswa nokufundiswa kwabafundi, ukuhlaziya nokuyamanisa izimpendolo ezitholakala kubabambiqhaza kanye nokucaphuna imibhalo yongoti abahlukene. Ayikho imininingo engayisebenzisa ngiyisusela ekhanda lami engenabufakazi, kepha yonke imininingo engangiyisebenzisa ngangiyithola emthonjeni ehlukeneyo kanye nakubabambiqhaza engangibakhethile balolu cwaningo. Okwenza imiphumela yalolu cwaningo yamukeleke emiphakathini yocwaningo ukuthi ingaba ngumhlahlandlela kulaba abafisa ukwenza ucwaningo ngesihloko esithi asifane nalesi ukuze benze ucwaningo ngobuqotho. Lolu cwaningo luyoba usizo kulabo abayofunda lo mqingo kanye nakuMnyango weMfundo Eyisisekelo uqobo.

5.11 Isiphetho

Lesi sahluko sihlele, sahlaziya, sahumusha saphinde sethula imininingo emayelana nezindlela namasu okuthuthukisa ikhono lokucabanga ngokujula kusethenziswa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. Imininingo ikhiqizwe ngokusebenzisa izingxoxo ezisakuhleleka nababambiqhaza bocwaningo, izingxoxo zamaqembu nababambiqhaza abayisithupha, ukwethamela izifundo nokuhlaziya amadokhumenti. Imininingo ikhiqizwe ngenhloso yokunikeza izimpendolo emibuzweni emithathu yocwaningo. Ngakho-ke imiphumela yocwaningo eyethulwe kulesi sahluko izeza ukuthi ziningi izindlela namasu asetshenziswa ngothisha besiZulu uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula kubafundi.

Iningi lezindlela namasu okuthuthukisa ikhono lokucabanga ngokujula ezisetshenziswa ngothisha kubalwa imisebenzi kayedwana, izingxoxo, ukusebenza ngamaqoqo, ukwethula inkulumbo elungiselelwe nokunye. Iningi lalezi zindlela zazisetshenziswa

ngababambiqhaza abayisithupha balolu cwaningo. Okuqaphelekile ukuthi othisha baphinde basebenzise zona lezi zindlela ukuhlola abafundi, kungaba ukuhlola okumiselwe noma ukuhlolwa okungamiselwe. Imiphumela yalolu cwaningo iphinde yaveza ukuthi othisha basebenzisa izinsizakufundisa ezifanayo uma bethuthukisa ikhono lokucabanga ngokujula kubafundi besiZulu uLimi Lokuqala Lokwengeza ebangeni le- 10 nele11. Izinsizakufundisa ezasetshenziswa ngothisha emakilasini esiZulu uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula kubalwa kuzona; izincwadi zemibhalo zabafundi kanye nencwadi kathisha.

Imiphumela yocwaningo iphinde yaveza izingqinamba othisha besiZulu uLimi Lokuqala Lokwengeza ababhekene nazo ebangeni le-10 nele11 uma bethuthukisa ikhono lokucabanga kubafundi. Iningi lalezi zingqinamba zisukela ekutheni abafundi abaningi baqala ukufunda isiZulu ebangeni lesi-8. Lokhu kungenxa yokuthi ezikoleni zamabanga aphansi ezixube izinhlanga zaseRichards Bay abafundi bafunda isiNgisi njengolimi lwasekhaya bese bekhetha ukwenza ulimi olulodwa lokwengeza phakathi kolimi lwesiZulu kanye nesiBhunu. Okunye ngukuthi umphakathi waseRichards Bay esifundeni saseKing Cetshwayo ungumphakathi oxubile kakhulu ngokwezinhlanga futhi nabantu abamnyama abahlala khona baxubile ngokwezilimi ngoba bahlala kulesi sifunda ngenxa yokusondezela imsebenzi ezimbonini. Lokho kusho ukuthi abafundi abasikhulumi isiZulu emakhaya. Ngakho-ke abanye abafundi abakhombisi ukuzethemba uma bekhuluma isiZulu emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. Iningi lalezi zingqinamba zidalwa ngukuthi isiZulu akulona uLimi Lwebele kubafundi abaningi yingakho kunobunzima ukuthi abafundi baluqonde kahle lolu limi. Imiphumela ikhombise ukuthi ikhono lokucabanga ngokujula lithuthuka kangcono uma kunokusebenzisana phakathi kukathisha nabafundi naphakathi kwabafundi bebodwa.

Lokhu kusho ukuthi uma abafundi benikezwa ithuba lokuveza imibono yabo ekilasini babuye banikwe ithuba lokusebenzisana ikhono lokucabanga ngokujula liyathuthuka. Imiphumela yocwaningo ibuye yaveza ukuthi abafundi kanye nothisha bakhuthazwa ukuthi uma bekhuluma bengaxubi ulimi lwesiZulu nolimi lwesiNgisi ukuze kuzothuthuka ikhono lokucabanga ngokujula kubafundi. Abafundi bakhuthazwa ukukhuluma isiZulu ukuze bazoba nokuzethemba uma kufanele bathule inkulumo ekilasini futhi bakwazi

nokuphendula imibuzo ngendlela efanele.

Imiphumela ikhombise ukuthi ukusebenzisana phakathi kukathisha nabafundi kusiza ukuba kuthuthuke ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. Lokhu kukhombisa ukuthi uma othisha bebalekelela abafundi babo ngendlela eyiyo kungaba isemakilasini noma ngaphandle kwekilasi, abafundi bayalekeleleka ukuba bathuthuke ekhonweni lokucabanga ngokujula. Ukwethamela izifundo kusetshenziswe njengenye yezindlela zokukhiqiza imininingo yalolu cwaningo. Yingakho- ke, ukuba khona kukathisha ekilasini nami njengesivakashi esingumcwaningi kudale ukuthi izifundo zothisha zigeleze. Lokhu kusho ukuthi othisha nabafundi baziphathe ngendlela egculisayo okugcine sekwenza ukuthi izifundo zabo zibe sezingeni eliphezulu kunezemihla ngemihla ngenxa yokuthi bekunesivakashi. Abafundi baziphathe kahle ngoba bebecabanga ukuthi bazohlolwa kanti othisha nabo benze konke okusemandleni ukuthi izifundo zabo zibe sezingeni eliphezulu ngoba bebefuna ngibone ukuthi basebenza ngokuzikhandla futhi babekugcizelele kubafundi ukuthi baziphathe kahle phambi kwesihambeli.

Ngangibazisile ababambiqhaza ngaphambi kokukhiqiza imininingo ukuthi bangethuki angizile ukuzobahlola kepha ngizocwaninga ngezimo zangempela ezenzeka ekilasini. Ngabacela ababambiqhaza ukuba bafundise ngokukhululeka uma ngikhona, benze lokhu abajwayele ukukwenza nsukuzonke kungabi khona abakushintsha ngoba bebona mina. Isahluko esilandelayo sethula ukufingqa imiphumela, iziphakamiso kanye nesiphetho socwaningo.

ISAHLUKO 6

UKUFINGQA IMIPHUMELA, IZIPHAKAMISO NESIPHETHO

6.1 Isingeniso

Isahluko esedlule salolu cwaningo sethule saphinde sahlaziya imininingo ekhiqizwe ngesikhathi sezingxoxo ezisakuhleleka, izingxoxo zamaqembu, ukwethamela izifundo nokuhlaziywa kwamadokhumenti, okungamalungiselelo ezifundo. Kulesi sahluko ngifingqa imiphumela yocwaningo, ngethule iziphakamiso kanye nesiphetho. Inhloso yalolu cwaningo bewukubheka izindlela namasu okuthuthukisa ikhono lokucabanga ngokujula kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. Lokhu ngikwenze ngokuthi ngihlaziye ngiphinde ngihumushe imininingo eyakhiqizwa kubabambiqhaza neyaphendula imibuzongangi elandelayo:

1. Yiziphi izindlela namasu okufundisa asetshenziswa ngothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko?
2. Bazisebenzisa kanjani othisha lezi zindlela namasu okufundisa ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko?
3. Kungani othisha besebenzisa lezi zindlela namasu okufundisa ngendlela abenza ngayo ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko?

6.2 Ukufingqa imiphumela yalolu cwaningo

Imiphumela yalolu cwaningo iveza ukuthi kubalulekile ukuthi othisha basebenzise izindlela namasu ahluahlukene ukuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko kubafundi besiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. Othisha ababengababambiqhaza balolu cwaningo bazibeke zagqama izindlela namasu abawasebenzisayo uma bethuthukisa ikhono lokucabanga ngokujula nelokuqamba imibhalo. Izindlela abazigqamisa othisha abayisithupha balolu cwaningo yilezi: Indlela yokucabanga ngokushesha, indlela yokusebenzisa izingxoxo, indlela yokucula amaculo, indlela yokulingisa, indlela yokuxoxa izindaba, indlela esekelwe

olimini, indlela yokuchaza, indlela esekelwe olwazini, indlela yokuzindla ngokucabanga, indlela yokufundisa izimo zokuziphatha, kanye nendlela yokuhlaziya amakhono. Amasu abawasebenzisayo: isu lokusebenza komfundi ngayedwana kanye nesu lokusebenzisana. Imiphumela etholakele iveza ukuthi othisha abathembeli endleleni eyodwa yokufundisa kepha basebenzisa izindlela ezahlukahlukene kanye namasu ahlukene uma befundisa imibhalo yobuciko. Imiphumela iveza ukuthi othisha basebenzisa izindlela zokufundisa ngokuzishintshanisa belawulwa yisifundo sabo sosuku kanye nohlobo lwabafundi abanalo ngaleso sikhathi.

Imiphumela yalolu cwaningo iveza ukuthi kufanele kube nokusebenzisana okuhle phakathi kwabafundi nothisha naphakathi kwabafundi bebodwa kanye nomphakathi. Lokhu sikubiza ngemfundo enxantathu, okuwukusebenzisana phakathi kwabafundi bebodwa naphakathi kwabafundi nothisha kanye nomphakathi, njengoba kuqhakanjiswa yinjulalwazi ye *Social constructivism* kaVygotsky (1978). Le njulalwazi ikhuthaza ukuthi isifundo siholwe ngabafundi bese uthisha elekelela lapho abafundi behluleka khona ukuze isifundo sibe yimpumelelo (Vygotsky, 1978). Othisha kumele banikeze abafundi ithuba lokuba bakhulume ekilasini futhi basebenzisane ukuze kuthuthuke ikhono lokucabanga ngokujula nelokuqamba imibhalo. Othisha ababengababambiqhaza balolu cwaningo bathuthukisa ikhono lokucabanga ngokujula nelokuqamba imibhalo ngokuthi basebenzise izindlela namasu ahlukahlukene nokuthi bavukuze ulwazi lwangaphambilini kubafundi ngokubuza imibuzo. Lokhu kukhuthaza abafundi ukuthi bangasabi ukubeka imibono yabo phambi kwabanye abafundi.

Imiphumela yalolu cwaningo ivezile ukuthi kungani othisha basebenzise lezi zindlela namasu ngendlela abazisebenzise ngayo ukuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko. Kutholakale ukuthi ukufundisa usebenzisa indlela yokucabanga ngokushesha kwelekelela othisha ukuba bavuselele amandla engqondo kubafundi kulesi sikhathi samanje senguquko. Othisha basebenzisa le ndlela ukuze ilekelele abafundi bakwazi ukucabanga ngokujula uma befundiswa imibhalo yobuciko. Le ndlela ibuye yenze abafundi baguqule ukufunda ngokunikeza ubuhlakani ekuxazululeni izinkinga. Ngokusebenzisa le ndlela uthisha uthola ithuba lokuthuthukisa ikhono lokucabanga ngokujula nelokuqamba imibhalo kubafundi. Imiphumela ibuye yaveza

ukuthi othisha basebenzisa indlela yokusebenzisa izingxoxo ukukhuthaza nokubandakanya abafundi kumakhonsepthe afundwa ekilasini. Yelekelela abafundi ukuba bafunde kahle ngamaqoqo futhi bakwazi ukubamba izingxoxo ngesifundo sabo. Izingxoxo ziholwa yibona abafundi, balethe izinhlelo eziveza imiphumela engcono yokusebenza futhi ekhuthaza ukubamba iqhaza elihle, ukuzethemba kanye nezimfanelo zobuholi. Ngokusebenzisa le ndlela, othisha bakwazi ukukhuthaza abafundi ukuba bakwazi ukuxoxisana, babeke imibono, baphikisane babuye bavumelane.

Ngokusetshenziswa kwale ndlela, ikhono lokucabanga ngokujula nelokuqamba imibhalo liyathuthuka kubafundi. Kuphinde kwatholakala ukuthi othisha basebenzisa indlela yokufundisa ngokucula amaculo ukuthuthukisa ikhono lokucabanga ngokujula nelokuqamba imibhalo uma befundisa imibhalo yobuciko. Imiphumela yalolu cwaningo ithole ukuthi le ndlela yelekelela othisha ukuba bakwazi ukufundisa kahle ulimi. Umculo uyisikhuthazi esinamandla sokuzibandakanya kwabafundi ngokunembayo ngoba ukhuluma emizweni yabo ngqo, ube uvumela ukuthi basebenzise imiqondo yabo ukuwuhlaziya babone imiphumela uma befisa. Ngakho-ke, ukusebenzisa le ndlela kwelekelela kakhulu ngoba abafundi bafunda ulimi, okungukuphimisa kahle amagama nokusebenzisa amagama emishweni besesimweni esikhululekile.

Imiphumela yalolu cwaningo ibuye yaveza ukuthi othisha basebenzisa indlela yokulingisa ukuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko. Othisha basebenzisa le ndlela ukulekelela abafundi ukuba basebenzise ikhono labo lokukhuluma, bafunde ngempilo yangempela ngalokho abakufunda emisebenzini yabo yokulingisa. Imiphumela ithole ukuthi le ndlela othisha bayisebenzisela ukwakha isithombe esingasuki emqondweni yabafundi. Ngaleyo ndlela ngokuthi othisha basebenzise le ndlela ikhono lokucabanga ngokujula nelokuqamba imibhalo liyathuthuka kubafundi. Kuphinde kwatholakala ukuthi othisha basebenzisa indlela yokuxoxa indaba ukuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko. Kutholakale ukuthi othisha basebenzisa le ndlela ukugqugquzela abafundi ukuba babe nolwazi lokubeka inkulumo babuye bagqugquzeleke ukuba babe nobunye ukuze kwakheke amathuba okuxhumana nabantu abahlangabezana nabo ezimpilweni zemihla ngemihla. Lolu cwaningo lubuye

Iwathola ukuthi othisha basebenzisa indlela esekelwe olimini uma befundisa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula nelokuqamba imibhalo. Othisha basebenzisa le ndlela ukwelekelela abafundi ukuba bakwazi ukuphendula imibuzo ngendlela efanele futhi babe nolwazi ngemibhalo yobuciko. Abafundi bathuthuka olimini ngoba bakwazi ukuxoxisana nabanye nokwenza izinkulumompikiswano. Imiphumela yalolu cwaningo ibuye yaveza ukuthi othisha basebenzisa indlela yokuchaza. Othisha basebenzisa le ndlela ukuthuthukisa abafundi ukuba bakwazi ukucabanga ngokujula uma befunda imibhalo yobuciko. Ucwanningo luveze ukuthi othisha basebenzisa le ndlela ukuchaza amagama kanye nokuguqula imibhalo ibe solimini olulula. Ngale ndlela othisha basebenzisa imisho eqondakala kalula kanye namagama alula. Ukusetshenziswa kwale ndlela kwelekelela othisha ukuba bathuthukise ikhono lokucabanga ngokujula kubafundi.

Kuphinde kwatholakala ukuthi othisha basebenzisa indlela esekelwe olwazini ukuthuthukisa ikhono lokucabanga ngokujula nelokuqamba imibhalo kubafundi uma kufundwa imibhalo yobuciko. Ucwanningo luveze ukuthi othisha basebenzisa le ndlela ukucobelela abafundi ngolwazi oluqokethwe uma kufundwa imibhalo yobuciko. Le ndlela igxile kakhulu kothisha. Ngakho-ke, ucwanningo luthole ukuthi othisha uma basebenzisa le ndlela baba negalelo elikhulu ekufundiseni isifundo semibhalo yobuciko. Lolu cwaningo lubuye lwaveza ukuthi othisha basebenzisa indlela yokuzindla ngokucabanga ukuthuthukisa ikhono lokucabanga ngokujula nelokuqamba imibhalo. Le ndlela othisha bayisebenzisa ukugqugquzela abafundi ukuba babuke okwenzeka embhalweni yobuciko, kubasize ukuba bakhe umqondo ngabakubona kwenzeka kubantu abasondelene nabo nangokwenzeka ezimpilweni zabo. Abafundi bayamanisa abakufundayo nokwenzeka esimweni sempilo sangempela. Ucwanningo lubuye lwaveza ukuthi othisha basebenzise indlela yokufundisa izimiso zokuziphatha ukuvukuza ikhono lokucabanga ngokujula nelokuqamba imibhalo uma kufundwa imibhalo yobuciko. Ngesikhathi othisha basebenzisa le ndlela othisha baqwashisa abafundi ukuthi baqaphele izinkolelo zabo zokuziphatha futhi babone ukuthi yiziphi ezigqugquzela nezingakugqugquzeli ukufunda kwabo.

Imiphumela yalolu cwaningo ibuye yaveza ukuthi othisha basebenzisa indlela yokuhlaziya amakhono uma bethuthukisa ikhono lokucabanga ngokujula nelokuqamba imibhalo kubafundi. Othisha basebenzise le ndlela ukulekelela abafundi ukuba bakwazi ukuhlaziya imibhalo yobuciko futhi bayihumushe ngendlela efanele bese bethuthuka olwazini lolimi. Othisha basebenzise le ndlela ukulekelela abafundi ukuba bakwazi ukuhlaziya ulimi olusetshenziswe eziqeshaneni abazifunda emibhalweni yobuciko.

Imiphumela yalolu cwaningo iveze izindlela ezahlukene ezisetshenziswa ngothisha besiZulu uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula nelokuqamba imibhalo uma kufundiswa imibhalo yobuciko ebangeni le-10 nele-11. Luphinde lwaveza namasu asetshenziswa yibona othisha besiZulu uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula nelokuqamba imibhalo uma befundisa imibhalo yobuciko. Amasu asetshenziswa ngothisha besiZulu uLimi Lokuqala Lokwengeza: isu lokusebenza komfundi ngayedwana kanye nesu lokusebenza kwabafundi ngokuhlanganyela.

Imiphumela yocwaningo iveza ukuthi othisha ababengababambiqhaza balolu cwaningo basebenzisa isu lokusebenza komfundi ngayedwana ukusiza abafundi ukuba bakwazi ukusebenza bengancikile kwabanye abantu futhi bathuthukise umfundi ngamunye ekhonweni lokucabanga ngokujula. Abafundi banikezwa umsebenzi ukuba bawenze ngabodwana. Ngokusebenzisa leli lisu, umfundi ubamba iqhaza elibalulekile abuye akwazi ukuzithathela izinqumo emfundweni yakhe (Chan, 2010).

Imiphumela yalolu cwaningo ibuye yaveza ukuthi othisha basebenzisa isu lokusebenza kwabafundi ngokuhlanganyela. Othisha basebenzisa leli lisu ukuze abafundi abanekhono eliphezulu balekelele labo abanekhono eliphansi ekuthuthukiseni ikhono lokucabanga ngokujula nelokuqamba imibhalo uma kufundwa imibhalo yobuciko. Ngokwenjulalwazi kaVygotsky (1978), ye *Social constructivism*, ukusebenzisana kwabafundi kuyisu elihle neligqogquzela ukuthi uma abafundi befunda bashintshisane ngemibono baphinde bathole ulwazi. Ukuthuthukisa ikhono lokusebenzisana kubafundi, othisha kumele

babanike imisebenzi eyenza abafundi bakwazi ukuyenza ndawonye basebenze ngokubambisana babuye bacobelelane ngolwazi olusha.

Imiphumela yocwaningo etholakale ngokwethamela izifundo iveze ukuthi othisha ababengababambiqhaza balolu cwaningo basebenzisa zona lezi zindlela namasu ababeth bayazisebenzisa ngenkathi ngibambe nabo izingxoxo ezisakuhleleka kanye nezingxoxo zamaqembu. Imiphumela yalolu cwaningo iveze ukuthi othisha babezisebenzisa kahle lezi zindlela zocwaningo ngoba kwatholakala ukuthi iningi labafundi lalikhombisa ukuthuthuka ekhonweni lokucabanga ngokujula uma kufundwa imibhalo yobuciko. Lokhu kwabonakala ngendlela ababephendula ngayo imibuzo esemazingeni aphezulu okucabanga ababebuzwa yona ngothisha ngenkathi befunda.

6.3 Ukubaluleka kwalolu cwaningo

Lolu cwaningo lubaluleke ngokuthi luzolekelela mina kanye nabanye othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ngezindlela namasu okuthuthukisa ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo uma kufundiswa imibhalo yobuciko ezikoleni ezifundisa isiZulu uLimi Lokuqala Lokwengeza. Lolu cwaningo luzolekelela abafundi ekutholeni imiklomo ephezulu nemihle ekuhlolweni kwabo. Lolu cwaningo luzolekelela othisha ukuba bakhethisise izindlela namasu azolekelela abafundi ukuba bathuthuke ekhonweni lokucabanga ngokujula futhi bakwazi ukuzibandakanya ezingxoxweni ezakhayo neziphusile njengoba siphila esikhathini soguquko lwesine esifuna ukuba abafundi bakwazi ukucabanga babuye bazithathele izinqumo.

Lolu cwaningo lubalulekile kothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ekuthuthukiseni izinga lokucija abafundi ukuba bathuthuke ekhonweni lokucabanga ngokujula emakilasini abo. Lolu cwaningo lubalulekile ekuthuthukiseni indlela abafundi okufanele baphendule ngayo imibuzo edinga ukuba bacabange ngokujula kuwona wonke amaphepha okuhlolwa, ikakhulukazi iphepha lesibili, lapho umfundi kulindeleke ukuba aphenndule imibuzo ejulile neminye edinga ukuba aphenndule esusela ekucabangeni kwakhe kanye naleyo edinga ukuba aphenndule ngokugxeka okucubungulayo. Izihlokwana ezilandelayo zichaza kabanzi ngokubaluleka kwalolu cwaningo.

6.3.1 Imithelela yenjulalwazi emiphumeleni yalolu cwaningo

Kulolu cwaningo ngisebenzise injulalwazi kaVygotsky (1978) ye*Social constructivism* ukuhlaziya imiphumela mayelana nesihloko salolu cwaningo. Isihloko salolu cwaningo simayelana nezindlela namasu okuthuthukisa ikhono lokucabanga othisha abawasebenzisa ukufundisa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11. Le njulalwazi ingelekelele ukuthola ukuthi ikuphi okumele kwenziwe ukuze othisha bakwazi ukusebenzisa ngendlela efanele izindlela namasu athuthukisa ikhono lokucabanga ngokujula kubafundi. Lokhu kusho ukuthi othisha kumele bangathembeli endleleni eyodwa yokufundisa ngoba ayikho indlela esebenza kangcono kunezinye futhi othisha kumele bakuqonde ukuthi abafundi bahlukene ngokokuphiwa komqondo. Ngakho-ke, othisha kumele bazisebenzise ngokuzishintshanisa ngoba indlela engaba wusizo kwabanye abafundi ingaphinde ilethe izinkinga kwabanye.

Kubuye kwavela ukuthi kumele othisha bahlele izifundo zabo zikwazi ukuholwa ngabafundi bese othisha balekelela abafundi lapho bedinga khona usizo nabafundi baphinde belekelelane bebodwa ukuthuthukisa ikhono lokucabanga ngokujula nelokuqamba imibhalo uma befunda imibhalo yobuciko. Ukungasebenzisi kahle kothisha izindlela namasu okufundisa kungaba nomthelela ongemuhle kudale nokwehluleka kubafundi bahluleke nokuphendula imibuzo ngendlela eyiyona. Uma othisha besebenzisa indlela eyodwa kuzona zonke izifundo lokho kungaletha umthelela omubi emfundweni yomfundi. Uma othisha bavele banike abafundi umsebenzi abazowenza ngokuhlanganyela bese bangalandeleli ukubona ukuthi abafundi basebenza ngokulingana yini nangokuyinzuzo, lokhu kungaphazamisa inqubekelaphambili yabafundi.

Injulalwazi ye*Social constructivism* igcizelela ukuthi ukuthuthukiswa kwekhono lokucabanga ngokujula nelokuqamba imibhalo kubafundi kungathuthukiswa ngokuthi othisha kanye nabanye abafundi basebenze ngokubambisana (Vygotsky, 1978). UVygotsky (1978) uthi ukulekelela kuyindlela othisha abangakhela ngayo ulwazi phezu kolwazi abafundi abavele benalo, besuka nalo emiphakathini yabo. UVygotsky (1978) uqhubeka athi ukulekelela kumele kube ukungenelela okwesikhashana,

okusetshenziselwa ukusekela ukufunda okuphumelelayo ngezingxenye ezithile zemfundo. Lokhu kugcizelelwa okutholwe yimiphumela yocwaningo ukuthi othisha kumele basebenzise indlela yokufundisa engunxantathu.

UDewey (2015) ugcizelela ukuthi imfundo engunxantathu, ihlanganisa ukuxhumana phakathi kwabafundi, uthisha kanye nomphakathi. UDewey (2015) uqhubeka athi ukufundisa akuyona indaba yohlangothi olulodwa, uthisha abafundi kanye nomphakathi kumele basebenze ngokubambisana. Lokhu kwavela ngesikhathi ngethamele izifundo lapho othisha benika abafundi imisebenzi okwakumele abafundi bahlaziye khona izihlokwana zemibhalo babuye bachaze amagama anzima baphinde bewasebenzise emishweni abazakhele yona. Kule misebenzi othisha babeyalele abafundi ukuba bayocela usizo emakhaya nakubafundi abasebangeni eliphambili kunelabo nakulabo abafunda nabo abonolwazi oluthe thuthu. Lokhu kuveza ukuthi ukuze abafundi bathuthuke ekhonweni lokucabanga ngokujula nelokuqamba imibhalo, besuka emazingeni aphantsi okucabanga beya kwaphezulu, kumele balekelelwe ontanga, othisha kanye nomphakathi. UBurke (2011) uthi kuhle ukusebenzisana kwabafundi eqenjini ngoba ulwazi luba luningi uma luqhamuka kubantu abahlukene kunokuncika olwazini lomuntu oyedwa. Ngaleyo ndlela abafundi bathola ukufundisana ngesikhathi bebonisana ngolwazi (Burke, 2011).

Injulalwazi ye *Social constructivism* kaVygotsky (1978) yangelekelela ukuveza umphumela walolu cwaningo wokuthi kubalulekile ukuba abafundi babuye banikwe ithuba lokuba basebenze ngabodwana. USusanti (2017) uthi ukusebenza komfundi ngayedwana kwenzeka uma imisebenzi yokufunda yenziwa ngabafundi ngenkululeko yabo yokunquma nokuphatha izinto zabo zokufunda, indawo, isikhathi futhi basebenzise izinhlobonhlobo zezinsizakufunda ezidingekayo. Kulolu cwaningo othisha babebanika abafundi imisebenzi okumele bazenzele yona ngabodwana. Uma umfundi esebenza yedwana ngaphandle kokulekelelwa, uyasizakala ngokuthi akwazi ukuzithathela izinqumo emfundweni yakhe futhi akwazi nokuzihlelela izimpendulo zakhe ngendlela afisa ukuzihlelela ngayo. Lokhu kusivezela ukuthi umfundi angakwazi ukusebenzisa ikhono lokucabanga ngokujula nelokuqamba imibhalo uma ebhala yedwa umsebenzi wasekilisini

noma ebhala izivivinyo. Injulalwazi ye *Social constructivism* kaVygotsky (1978) isiza abafundi ukuba bagqugquzeleke, bacacise futhi bahlele imibono yabo. Lokhu kukhuthaza abafundi ukuba babhekisise ukwenzeka kwezinto emhlabeni abaphila kuwona kanye nasesimweni sokufunda.

6.3.2 Imithelela yezindlela zocwaningo emiphumeleni yalolu cwaningo

Ukuhlanganisa lolu cwaningo ngikwenze ngokuthi ngisebenzise izindlela ezahlukahlukene. Lezi zindlela zangilekelela ngokungilawula ukuthi kwakumele ngiluhube kanjani lolu cwaningo. Izindlela engazisebenzisa kulolu cwaningo, ipharadymu yomhumusho, ubunjalo nomklamo wocwaningo, izindlela zokukhiqiza imininingo kanye nendlela yokuhlaziya imininingo. Kulolu cwaningo ngasebenzisa ipharadymu yomhumusho. Ngakhetha ukusebenzisa le pharadymu ngenhloso yokuthi ngifuna ukuthi ingelekelele ekuqondeni nasekuhumusheni umongo owawumayelana nokuthola ukuthi kungani abafundi behluleka ukusebenzisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. URiley (2007) uthi ipharadymu yomhumusho ihlose ukuthola nokuhumusha ukwenza kwabantu ngaphansi kwesimo esithile, ukuhlaziya ukuthi ngabe yini imbangela yokuthi benze ngaleyo ndlela abenza ngayo. Ipharadymu yomhumusho yangelekelela ukuthola izindlela namasu asetshenziswa ngothisha ekuthuthukiseni ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. Lezi zindlela namasu okufundisa ngazithola ngokubamba izingxoxo ezisakuhleleka kanye nezingxoxo zamaqembu nababambiqhaza bocwaningo. Ababambiqhaza ngangibabuza imibuzo eyahlukene ngenkathi ngikhiqiza imininingo ezingxoxweni engazibamba nabo.

UBetram noChristiensen (2021) bathi umcwaningi uye akhethe leyo nhlobo yepharadymu ayibona ihambelana nocwaningo lwakhe ukuze imelekelele ekuhleleni nasekuhlaziyeni imininingo. Ipharadymu yomhumusho yangilekelela ngokuthi ngibheke bese ngihumusha yonke imininingo eyayikhiqizwe kubabambiqhaza balolu cwaningo. UNeuman (2000) uthi umcwaningi osebenzisa ipharadymu yomhumusho ungena athi shi embonweni owethulwa yilokho okucwaningwayo njengento ephelele. Ipharadymu yomhumusho yangelekelela ngesikhathi ngenza izingxoxo ezisakuhleleka kanye nezingxoxo zamaqembu lapho ngangibuza khona ababambiqhaza imibuzo emayelana nesihloko socwaningo.

UKivunja noKuyini (2017) bathi ipharadymu yomhumusho ibheka ukuthi umcwaningi uyihlaziya kanjani imininingo yocwaningo nokuthi uwethulwa kanjani umbiko wocwaningo. Izimpendulo zababambiqhaza ngazihumusha ngathola ukuthi kukhona okuningi okufanayo ekusebenziseni izindlela namasu okuthuthukisa ikhono lokucabanga ngokujula kubafundi uma kufundwa imibhalo yobuciko. Konke lokhu kwenze kwacaca kahle ukuthi laba babambiqhaza basebenzisa ithempulethi eyodwa yokubhala amalungiselelo esifundo njengoba besesiyingini esisodwa futhi belulekwa nguMeluleki oyedwa. Lo mphumela ugqamise lokhu ababambiqhaza abakuveza ngesikhathi sezingxoxo ukuthi bayacobelelana ngolwazi lwesifundo futhi bayaluthola usizo kuMeluleki wesifundo. Ukusebenzisana kwabafundi ngamaqoqo kubonakale kunomthelela omuhle kakhulu emsebenzini wabafundi, kutholakale ukuthi abafundi bayacobelelana ngolwazi futhi bayalekelelana lapho kunezingqinamba khona.

Ucwaningo oluyikhwalthethivu lwaba nomthelela emiphumeleni yalolu cwaningo. UBetram noChristiansen (2021) bathi ucwaningo oluyikhwalthethivu luyindlela yokuqhuba ucwaningo ephathelene nenani, izilinganiso, nokuchaza ukuthi into ethile yenzeke kanjani ngaphansi kwaziphi izimo. Ngaya kubabambiqhaza sabamba izingxoxo ezisakuhleleka kanye nezingxoxo zamaqembu lapho ngangibuza imibuzo ukuze ngikhiqize imininingo yocwaningo. Izimpendulo engazithola kubabambiqhaza ngesikhathi sisezingxoxweni ezisakuhleleka kanye nezingxoxo zamaqembu nemibhalo yongoti yangilekelela ekutholeni izindlela namasu asetshenziswa ngothisha abafundisa uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko.

Kwangelekelela kakhulu ukusebenzisa ucwaningo lwesimo kulolu cwaningo. Ucwaningo lwesimo lwehlukaliseke izindlela ezintathu: ucwaningo oluphenyayo, oluchazayo kanye nolucacisayo (Yin, 2003). Kwaba nomthelela omuhle ukusebenzisa ucwaningo lwesimo kulolu cwaningo ngoba ngangiphenya izindlela namasu asetshenziswa ngothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza uma bethuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko ebangeni le-10 nele-11. Lokhu ngangikwenza ukuze ngithole umongo wokuthi kungani abafundi bangakwazi

ukuphendula imibuzo edinga basebenzise ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko.

NgokukaRobson (2002), ucwaningo lwesimo lugxila esenzweni esisodwa noma ezimbili ezisemqoka ukuqonda kahle ngesimo noma isehlakalo okuyisona esicwaningwayo. Lokhu kwangenza ngaba nezingxoxo nombambiqhaza ngayedwa ngamphenya ngemibuzo emayelana nalolu cwanningo ngaphinde ngaba nezingxoxo zamaqembu ngahlanganisa imininingo engiyikhiqizile ngabe sengiyihumusha ngaphinda ngayihlaziya. Ngaphinde ngahlaziya amadokhumenti emva kokuthamela izifundo.

6.3.3 Imithelela yenqubomgomo emiphumeleni yalolu cwanningo

Inqubomgomo yohlelo lwesifundo ngumqulu owethulwa nguNgqongqoshe woMnyango wezeMfundo Eyisisekelo ngonyaka we-2011. Uthisha welekelelwa yinqubomgomo yesifundo ekutheni yikuphi okufanele akufundise. Lo mqulu ubuye uyalele uthisha ukuthi kumele ahlole kanjani futhi uqondisa uthisha ekufundiseni, imenza anganhlahlathi ukuze isifundo sakhe sibe yimpumelelo. UMnyango wezeMfundo (2011) uthi IsiTitimende soHlelo lwesiFundo lukaZwelonke sebanga-R kuya kwele-12 sikhombisa izinhlelo zesifundo kanye nokuhlola emkhakheni wokufunda esikoleni. Lo mqulu uveza ngokusobala ukuthi uNgqongqoshe woMnyango weMfundo Eyisisekelo unegunya lokunquma imiphumela kanye nemigomo emincane nje okungasukelwa kuyona, inqubo kanye nendlela yokwenza ukuhlola kokuphumelela komfundi kusetshenziswe ezikoleni zomphakathi nalezo ezizimele (uMnyango wezeMfundo, 2011). Lokhu kubeka ngokusobala ukuthi yonke imisebenzi eyenziwa nguthisha ekilasini akayisuseli ekhanda.

UMnyango wezeMfundo (2011) uthi inqubomgomo yakhelwa ukuthi kube nesiqinisekiso sokuthi abafundi banikezwa ithuba elanele lokuthi kukhiqizwe abafundi abazokwazi ukubona izinto ngeso elijulile, baxazulula izinkinga, bakwazi nokuthatha izinqumo besebenzisa ukucabanga nokuhlaziya ngobuchule. Abafundi bakwazi ukusebenza ngokuzinikela nabanye njengamalunga amaqembu, abafundi bakwazi ukulungiselela nokuziphatha bona baphathe nemisebenzi yabo ngokuyikho, abafundi bakwazi ukuqoqa bahlaziye bahlele, bahlanganise, bahlolisise ngokucubungula ulwazi (uMnyango

wezeMfundo, 2011). Abafundi kumele banikweithuba lokukwazi ukuxoxisana ngempumelelo besebenzisa izinto ezibukwayo, ukufanekisa ngezimpawu kanye namanye amakhono olimi ezimweni ezahlukene, ukusebenzisa isayensi nezobuchwepheshe ngempumelelo nangokuhlolisisa bekhombisa nokuzinikela kwezemvelo kanye nempilo yabanye kanye nokukhombisa ukuqondisisa umhlaba njengenkundla yezinhlelo ezihlobene ngokubona ukuthi izinto zokuxazulula izinkinga azenzeki ngazodwana (uMnyango wezeMfundo, 2011).

Yize uMnyango wezeMfundo Eyisisekelo usivezela izinhlobo zabafundi okumele zikhqiwe ngothisha, kepha azikho izindlela namasu esizivezelwe okufanele zisetshenziswe ngothisha ukuthuthukisa ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo uma befundisa imibhalo yobuciko. Lokhu yikhona okungenza abafundi bathuthuke ekhonweni lokucabanga ngokujula kanye nakwelokuqamba imibhalo uma bebuzwa imibuzo. Ukuba uMnyango wezeMfundo Eyisisekelo uyabanika othisha izindlela namasu okumele bawasebenzisele ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko ukufundisa kungaba lula futhi bangakwazi ukukhiqiza uhlobo lwabafundi oludingwa nguMnyango wezeMfundo Eyisisekelo. Ngesikhathi sezingxoxo kuvelile ukuthi ababambiqhaza, basesiyingini saseKing Cetshwayo banokucobelelana ngolwazi olubalekelela uma befundisa isiZulu. Lokhu kwenza ukuthi bazisebenzise ngendlela efanele izindlela namasu okuthuthukisa ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo uma kufundwa imibhalo yobuciko.

Imiphumela yocwaningo iveza ukuthi othisha bayakwazi ukukhiqiza abafundi abakwazi ukuzimela, ukucabanga ngokujula nabanekhono lokuqamba izinto ukuze bakwazi ukuzixazululela izinkinga zabo. Inqubomgomo ibuye yaveza ukuthi kumele imfundo etholwa ngabafundi ibalekelele ekukwazini ukuzixazululela izinkinga nokuthi ibathuthukise ekhonweni lokucabanga ngokujula bakwazi ukuzithathela izinqumo. Imiphumela yocwaningo iveza ukuthi abafundi kumele basebenze ngokuhlanganyela babuye bakwazi ukusebenza ngabodwana. Kuyavela emigomweni yeNqubomgomo ukuthi uthisha kumele akhiqize abafundi abakwazi ukusebenza ngokuzinikela, babuye basebenzisane nabanye njengeqembu. Lokhu kwangikhombisa ukuthi othisha bayayilandela imigomo yenqubomgomo yesifundo ukuthuthukisa ikhono lokucabanga

ngokujula kubafundi besiZulu uLimi Lokuqala Lokwengeza. Le ndlela yokufundisa inawo umthelela emigomweni yeNqubomgomo ukuthi kumele kukhiqizwe abafundi abakwazi ukuxoxisana ngempumelelo nabakwazi ukucabanga ngokujula.

6.3.4 Umthelela wemiphumela yocwaningo kwabathintekayo

UMadondo (2012) uthi uma imibhalo yobuciko ifundiswa futhi ifundwa ukuze kuthuthukiswe ikhono lokucabanga ngokujula, ingaba isisekelo solwazi esenza abafundi bakwazi ukuthatha izinqumo ezijulile ngomphakathi abaphila kuwona. Ukuthuthukiswa kokucabanga ngokujula kumele kufundiswe uthisha onolwazi nokwazi ukusebenzisa izindlela namasu okufundisa ngendlela efanele. Lolu cwaningo luzosiza othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ukuba balekelele abafundi ukuba balolongeke kahle futhi babe nekhono lokucabanga ngokujula kanye nelokuqamba imibhalo uma kufundwa imibhalo yobuciko. Imiphumela yalolu cwaningo izolekelela abafundi uma bebhala iphepha lesibili noma bebhala imibhalo yokuziqambela, lapho bazosebenzisa khona ikhono lokucabanga ngokujula kanye nelokuqamba izinto ekuqambeni umbhalo. Lolu cwaningo luzolekelela abafundi ezikoleni ukuba bakwazi ukuphendula kalula imibuzo edinga basebenzise ikhono lokucabanga ngokujula. Abafundi bazokwazi ukuhlaziya, bahumushe inkulumo ebekwe ngolimi olunzima.

Lolu cwaningo luzohlomisa othisha ngolwazi ngezindlela namasu abangawasebenzisa ukuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza. Ucwaningo luzolekelela othisha ukuthi bakwazi ukufeza izinhloso zoMnyango wezeMfundo Eyisisekelo zokuthi kumele kukhiqizwe abafundi abakwazi ukuzixazulela izinkinga ababhekana nazo ezikoleni nasemhlabeni abaphila kuwona. Imiphumela yalolu cwaningo izolekelela othisha ukuba bakwazi ukuthola izindlela namasu abangawasebenzisa ukuze abafundi babo bathuthuke ekhonweni lokucabanga ngokujula uma kufundwa imibhalo yobuciko futhi bathuthuke ekuphenduleni imibuzo uma bebhala izivivinyo. Lolu cwaningo luzolekelela abafundi ukuba baqonde kahle ngokuthuthukiswa kwamakhono amane olimi ukuze bathuthuke ekucabangeni ngokujula.

6.3.5 Umnikelo walolu cwaningo

Lolu cwaningo ngilunikela emkhakheni wezocwaningo ngoba luthuthukisa othisha ngezindlela namasu abawasebenzisayo ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza. Bese ngike ngakuphawula ngaphambilini ukuthi luningi ucwaningo olwenziwe abacwaningi abahlukene oluthuthukisa ikhono lokucabanga ngokujula. Okuqaphelekile ukuthi luncane olubheka izindlela namasu asetshenziswa ngothisha ukuthuthukisa ikhono lokucabanga ngokujula uma kufundiswa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza, okuyilona limi lolu cwaningo olugxile kulona.

Ucwaningo oluningi lucubungula izindlela namasu okuthuthukisa ikhono lokucabanga ngokujula uma kufundiswa imibhalo yobuciko ngesiNgisi. Lokhu-ke, kwenza lolu cwaningo lubaluleke kakhulu ngoba alugcini nje ngokuveza ukuthi imibhalo yobuciko kufanele ifundiswe kanjani kepha luveza ukuthi abafundi kumele bathuthukiswe kanjani ekhonweni lokucabanga ngokujula uma befundiswa imibhalo yobuciko. Lokhu kuyobasiza ukuba bakwazi ukubhekana nezinguquko ezikhona zesikhathi esiphila kusona esingesoguquko lwesine. Mina engihluke ngakho kulolu cwaningo ukuthi ngibheka umunxa ongajwayelekile esiZulwini uLimi Lokuqala Lokwengeza. Ngakho-ke lolu cwaningo luzobamba iqhaza ekuthuthukisweni kolwazi nasekuvaleni isikhala esikhona ocwaningweni mayelana nezindlela namasu asetshenziswa ngothisha ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko.

6.4 Iziphakamiso

Emva kokutholakala kwemiphumela yocwaningo, kubalulekile ukuba kwenziwe iziphakamiso ezingaqwashisa uMnyango wezeMfundo Eyisisekelo, obhekene nalokho okucwaningwayo ukuze ulungise lapho kunesidingo khona. Kule ngxenye yalolu cwaningo ngethula iziphakamiso ezahlukene ezethulwe ngezihlokwana ezilandelayo ngezansi.

6.4.1 Isidingo sokungenelela ekuthuthukisweni kwekhono lokucabanga ngokujula

Kungakuhle ukuthi uMnyango wezeMfundo Eyisisekelo ungenelele ekuqinisekiseni

ukuthuthukiswa kwekhono lokucabanga ngokujula kubafundi. Kufanele ukuba uMnyango wezeMfundo Eyisisekelo ungenelele ngokuthi ube nezinhlelo zokuqeqesha othisha ngokufundisa ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo. Lezi zinhlelo kufanele ziqinisekise ukugxila ekhonweni lokucabanga ngokujula ukuze othisha bathuthukise baphinde babuyekeze izindlela namasu abawasebenzisayo ukucija ikhono lokucabanga ngokujula kubafundi. Kufanele uMnyango wezeMfundo Eyisisekelo ube nendlela yokuqinisekisa ukuthi othisha bayazihambela lezi zinhlelo. Kufanele ukuba kube nokuxhumana okuhle phakathi kothishanhloko kanye noMnyango wezeMfundo Eyisisekelo ukuze kuqinisekiswa ukuthi othisha bayaluthamela uhlelo lokubathuthukisa.

Ezinhlelweni zokuqeqeshwa kothisha kufanele kugcizelelwe ukubaluleka kokuthi uthisha azinikeze isikhathi sokulungiselela kahle isifundo sakhe. UMnyango wezeMfundo Eyisisekelo kufanele uvakashele othisha ezikoleni, uhlole imisebenzi yothisha enjengamalungiselelo ezifundo, ukumakwa kwamabhuku abafundi, ukuhlolwa kwabafundi nokubuyiselwa kwemiphumela kubafundi ngaphambi kokuba babhale izivivinyo. Kungakuhle uma uMnyango wezeMfundo Eyisisekelo ungagcini ngokubheka imisebenzi yothisha kepha ubheke nokuthi othisha bayaluthola yini usizo kulowo oyiNhlolo yoMnyango weZilimi ezikoleni, ikakhulukazi uma bedinga izinsizakufundisa noma bedinga ukukhanyiselwa ngokubaxakayo esifundweni.

INhlolo yoMnyango weZilimi ezikoleni kumele uqinisekise ukuthi othisha bayazisebenzisa izindlela namasu okufundisa uma befundisa nokuthi imisebenzi enikwa abafundi iyalithuthukisa yini ikhono lokucabanga ngokujula. Kufanele uMnyango wezeMfundo Eyisisekelo ube nendlela yokulandelela ukuthi othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza bayawulandelela yini umqulu oyiSitatimende seNqubomgomo yoHlelo lwesiFundo nokuHlola obekwe nguMnyango wezeMfundo Eyisisekelo mayelana nokuthuthukiswa kwekhono lokucabanga ngokujula kubafundi. Othisha kufanele bathole ukusekwa yiziNhlolo zeMnyango yeZilimi ezikoleni ngokuthi kwenziwe imihlangano yamaqoqo yokuthekelelana ngolwazi.

UMnyango wezeMfundo Eyisisekelo kufanele ugqogquzele othisha abafundisa isiZulu

uLimi Lokuqala Lokwengeza ngokubaluleka kokuthuthukiswa kwekhono lokucabanga ngokujula emakilasini futhi ukhuthaze othisha ukuba bazenzele ezabo izinsizakufundisa ezingagqugquzela abafundi ukuba bathuthuke ekhonweni lokucabanga ngokujula.

6.4.2 Ukungenelela kwamanyuvesi ekucijeni othisha

Ukuqeqesheka kahle kothisha ngezindlela namasu okuthuthukisa ikhono lokucabanga ngokujula yinyuvesi, kungenza abafundi abafundela ukuba ngothisha baqonde kabanzi ngokuthuthukiswa kwekhono lokucabanga ngokujula kanye nelokuqamba imibhalo. Lokhu kungenza ukuthi uma befundisa abafundi bafike ezingeni eliphezulu lokuzigqaja nokuzethemba uma bekhuluma noma basesimweni lapho kufanele bacabange ngokujulile beveze ukuthuthuka uma bebeka inkulumo. Kubalulekile ukuba abafundi bakwazi ukufunda iziqeshana zemibhalo bese bezihumushela olimini olulula kunalolo obekubhalwe ngalo futhi bakwazi ukusebenzisa ikhono lokucabanga ngokujula uma behlaziya umbhalo wobuciko. Lokho kungaba ikhono elikhulu elingathuthukisa umnotho wezwe laseNingizimu-Afrika, okulikhono izwe elilidingayo.

Ukusetshenziswa kwalezi zindlela namasu kungenza abafundi babe nekhono lokukwazi ukuxazulula izinkinga ababhekene nazo noma izwe elibhekene nazo. UNTshangase (2022) uthi indlela yokucabanga iguqula ukufunda ngokunikeza abafundi amandla okusebenzisa ubuhlakani babo ekuxazululeni izinkinga. Ngale ndlela abafundi bafunda ukukwazi ukuzimela nokubhekana nezinsalelo zesikhathi sanamuhla, esidinga abantu ukuba bakwazi ukuzithathela izinqumo nokuthi bazakhele indlela yokuphila. Abafundi bangabuka izwe ngokusebenzisa indlela yokuthi bayamanise lokhu abakufunde esikoleni kanye nalokhu okwenzeka endaweni noma emphakathini abaphila kuwona. URashid et al. (2010) bathi indlela yokuzindla ngokucabanga igqugquzela abafundi ukuba bayamanise abakufundayo nokwenzeka esimweni sempilo yabo sangempela. Ukufundisa abafundi ngale ndlela kuholela ekufundiseni abafundi ngolimi kanye nolwazi lomhlaba.

Ngakho-ke, amanyuvesi kumele abambe iqhaza elikhulu ekucijeni othisha abazokwazi ukukhiqiza abafundi abanohlonze. Othisha besiZulu uLimi Lokuqala Lokwengeza kumele bakhuthaze abafundi ukuthi balusebenzise ngokuzigqaja uLimi lwesiZulu ukuze lukhule.

6.5 Iziphakamiso ezibhekiswe kubacwaningi bakusasa

Kule ngxenye yalolu cwano ngethula iziphakamiso eziqondiswe kubacwaningi bakusasa. Lezi ziphakamiso zichazwe kabanzi kulezi zihlokwana ezilandelayo.

6.5.1 Ukwentuleka kocwano ngokuhlolela ukuthuthukiswa kwekhono

lokucabanga ngokujula

Ababambiqhaza balolu cwano baveza ezinye izinto ocwaningweni lwami engangingaxilanga kuzona ngesikhathi nginezinxoxo nabo. Lezi zikhala zavela ngenkathi nginezinxoxo ezisakuhleleka nabo kanye nezingxoxo zamaqembu. Isib. nje, ngesikhathi sezingxoxo ezisakuhleleka ababambiqhaza baveza ukuthi iningi labafundi ababafundisayo baqala ukufunda isiZulu ebangeni lesi-8 ngenxa yokuthi bathanda ukukhetha ulimi lwesiBhunu njengolimi lokwengeza emabangeni aphansi. Lolu lwazi angigxilanga kakhulu kulona ngoba belunganembi kahle ekugxileni kocwano lwami. Yize imuva lomfundi linomthelela ekufundeni kwakhe kepha ucwano lwami belungaxilile ekwazini imumva labafundi. Lolu cwano belugxile ekuphenyeni kabanzi ngezindlela namasu asetshenziswa ngothisha ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza.

Kuphinde kwavela izindlela zokuhlola nenghloso yokufundisa. Lolu lwazi angigxilanga kulona ngoba isihloko socwano lwami sasingaxilile ekutholeni ulwazi ngezindlela zokuhlola nenghloso yokufundisa. Nakuba kubalulekile ukuba ngesikhathi kufundwa abafundi babuye bahlolwe ukuthi lokhu abakufundiswayo kuyabathuthukisa yini ngolwazi, kufanele ukuthi imigomo ethile yokuhlola ilandelwe. Angigxilanga ekutholeni ukuthi othisha bayakwazi yini ukubaluleka kokuhlola osekufundwe abafundi. Lolu cwano lubheke kuphela lokhu ebeluhlose ukukuhlola, okuyizindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11.

6.5.2 Ukuntuleka kwezinsizakufundisa

U-Okongo et al. (2015) bathi ukushoda kwezinsizakufundisa emakilasini olimi kwenza kunwabuzele ukucijeka kwamakhono olimi kubafundi. Kuvele ukuthi kumele othisha

bazakhele izinsizakufundisa, basebenzise ikhono labo, bangathembeli kulezi abazinikwa nguMnyango wezeMfundo Eyisisekelo kuphela. Omunye wababambiqhaza ngesikhathi sezingxoxo ezisakuhleleka waveza ukuthi abafundi basebenzisa izincwadi zemibhalo ngokuhlanganyela ngesizathu sokuthi ziyabashodela esikoleni. Ibhodi kubalulekile ukuba lisetshenziswe njengensizakufundisa futhi kwavela ukuthi ababambiqhaza balisebenzisa kahle. UMupa noChinooneka (2015) bathi ukuba khona kwezinsizakufundisa ekilasini kuba nomthelela omuhle esifundweni, kusibeka esithombeni sokuthi isifundo sizoba impumelelo kangakanani. Othisha kufanele baqikelele ukuthi basebenzise izinsizakufundisa emakilasini ukuze isifundo sibe yimpumelelo. Uma othisha basebenzise imifanekiso ekilasini ngesikhathi befundisa, lesi sifundo sihlala isikhathi eside emqondweni womfundi.

Kwavela ukuthi isikhathi sokufundisa esihlelwe nguMnyango wezeMfundo Eyisisekelo sokufundisa imibhalo yobuciko asanele. Ababambiqhaza bakuvezile ukuthi kunzima ukufundisa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza. UMadondo (2012) uthi othisha bazama ngakho konke okusemandleni ukuhlanganisa izindlela zokucabanga ngokujula ezifundweni zabo. Lokhu kuveza ukuthi kudingeka isikhathi esengeziwe ukuba kufundiswe imibhalo yobuciko ukuze kuthuthukiswe ikhono lokucabanga ngokujula. Othisha uma benganikwa isikhathi esanele sokufundisa imibhalo yobuciko bangakwazi ukusebenzisa kahle izindlela namasu okufundisa. Lokhu okuvelile ngenhla ucwaningo lwami belungagxilile kukhona kepha ngingakuphakamisa ukuthi abacwaningi bakusasa bakubheke, benze ucwaningo olugxile kukhona.

6.5.3 Ukuxazulula izinkinga ezivele kulolu cwaningo

Lolu cwaningo luveze izinkinga ezikhona mayelana nezindlela namasu asetshenziswa ngothisha besiZulu uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko. Kulolu cwaningo ngiveze iziphakamiso kubacwaningi bakusasa ukuba bangasebenzela phezu kwazo.

Ngiphakamisa ukuthi abacwaningi abalandelayo baphenye kabanzi ngezinsizakufundisa ezisetshenziswa ngothisha besiZulu uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula uma befundisa imibhalo yobuciko. Ngifisa babheke izincwadi

ezisetshenziswa ngothisha emabangeni abawafundisayo ukuthi ngabe zifanele yini ukusetshenziselwa kulelo banga. Ngifisa ukuthi abacwaningi abalandelayo babuye babheke ulimi olusetshenziswa ezincwadini zabafundi ukuthi ngabe lusezingeni labafundi ababafundisayo yini. Abacwaningi babuye babheke ukuthi ngabe imisebenzi etholakala kulezi zincwadi iyaluthuthukisa yini ulwazi kubafundi nokuthi iyalithuthukisa yini ikhono lokucabanga ngokujula. Lokhu kungenziwa ngenhloso yokuhlola ukuthi ngabe lezi zinsizakufundisa ziyalithuthukisa yini ikhono lokucabanga ngokujula uma zisetshenziswe kahle ezikoleni zikaHulumeni ezixube izinhlanga. Imiphumela yalolu cwaningo olugxile ezinsizakufundiseni kungaba kuhle ukuba unikelwe kuMnyango wezeMfundo Eyisisekelo ukuze uqale uqeqesho kothisha mayelana nokusetshenziswa kwezinsizakufundisa ezifanele ukuthuthukisa ikhono lokucabanga ngokujula.

UMnyango wezeMfundo Eyisisekelo ungakubona ukubaluleka kwezinsizakufundisa ezikoleni bese uyaqinisekisa ukulekelela othisha ngokubanika izinsizakufundisa ezifanele nezizokwazi ukuthuthukisa izifundo zabo ezikoleni. Ngiphakamisa ukuthi abacwaningi babuye baveze imibono yabo ngezinye izinsizakufundisa ezingasetshenziswa ngothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ezingabasiza ekuthuthukiseni ikhono lokucabanga ngokujula ngaphandle kwezincwadi, okungaba yizinsizakufundisa othisha abazakhele zona.

Ngiphakamisa ukuthi abacwaningi benze ucwaningo ngokuba khona kwezincwadi zesiZulu emitatsheni yolwazi esezikoleni ezixube izinhlanga. Kuvelile kwabanye ababambiqhaza balolu cwaningo ukuthi bathumela abafundi emtasheni wolwazi womphakathi waseRichards Bay ukuba bayothola khona ulwazi ezincwadini ezikhona ngoba abanazo izincwadi zesiZulu emitatsheni wolwazi osezikoleni zabo. Kuyenzeka uthisha athumele abafundi ukuba bayofuna usizo emitatsheni wolwazi naye angakaze aye kuwona futhi angenaso isiqiniseko sokuthi lokhu athi abayokucinga bazokuthola yini. Kanti uma uthisha engenza isiphakamiso kumphathisikole acele ukuba kufakwe zonke izincwadi zesiZulu kanye namaphephandaba angaba wusizo kubafundi emitatsheni wolwazi wesikole, abafundi bangasizakala. Uthisha angakwazi nokuthumela abafundi ukuba bayokwenza ucwaningo ngamaqoqo emitatsheni wolwazi ongaphakathi esikoleni.

Ngakho-ke, ngibona ukuthi abacwaningi abalandelayo uma bangenza ucwaningo ngesengikuphakamise ngenhla bese bexoxisana noMnyango wezeMfundo Oyisisekelo ngabakutholile ocwaningweni lwabo, kukhona uMnyango wezeMfundo Oyisisekelo ongabalekelela ngakho. Izinsizakufundisa ezisetshenziswa ngothisha azikho esimeni esigculisayo nesithuthukisa ikhono lokucabanga ngokujula kubafundi. Ngakho-ke, ngiphakamisa ukuthi uMnyango wezeMfundo ukuthathele phezulu lokhu uqale uhlole izincwadi ezisetshenziswayo bese ungenelela ngokuletha izincwadi ezisezingeni elifanele. Udaba lokufaka izincwadi zesiZulu kanye namaphephandaba emtatsheni wolwazi osezikoleni ezixube izinhlanga, uMnyango wezemfundo ungalusukumela phezulu welekelele izikole ngendlela efanele.

6.6 Ukujejeza emuva ngohambo lwami kulolu cwaningo

Uhambo lwami locwaningo belunzima kepha lungikhulise kakhulu njengomcwaningi, uthisha nombhali. Zibe ziningi izihibe engihlangabezane nazo ezinye zangenza ngaze ngafisa ukuyeka ngingaqhubeki nalolu cwaningo. Ezinye zazo bezingenza ngizibone ngingakwazi ukuphuthula lolu cwaningo. Ziningi izinselelo engibe nazo ngenkathi ngenza lolu cwaningo lwami. Ukunakekela umama wami ogulayo, ukuba umama wekhaya, ukuba uthisha osebenzayo ngokuphelele esikoleni sikaHulumeni kungokunye kwezinto ebezingilethela ukhwantalala. Kepha ngenxa yokwazi inhlosomfezo yami nokuba nobudlelwano obuhle nabantu abangesekayo, ikakhulukazi uMeluleki wami wocwaningo, umyeni wami kanye nezingane zami, ngikwazile ukuqhubeka ngiqinisele yize bekunzima.

Inkinga enkulu yavela ngenkathi ngiyokwethamela izifundo ezikoleni. Ukwethamela bekwenzeka ngesikhathi sesikole nami lapho kumele ngibe sekilasini ngifundise. Bengike ngingqume usuku lokuhlangana nababambiqhaza ezikoleni kepha lugcine lungaphumeleli ngenxa yokuthi abaphathi bami bebebuye bengangivumeli ngihambe ngesikhathi somsebenzi. Lokho bekuphoqa ukuthi sihlangane ngeMgqibelo nababambiqhaza . Imihlangano bengiyibamba nababambiqhaza ngesikhathi sokuphuma kwesikole noma ngezimpelasonto. Lokho bekwenza ukuba ngibakhokhele ababambiqhaza izindleko zokuhamba ngibuye ngiqinisekise ukuthi bayakuthola ukudla uma sisahlangene. Bengibuye ngizithole ngingasayihambeli imicimbi yezihlobo kanye nabangani ngezimpelasonto ngoba bengiphooqeleka ukuba ngihlangane nababambiqhaza balolu

cwaningo noma ngiye emtatsheni wolwazi ngiyobheka imithombo engingayisebenzisa ekwenzeni lolu cwaningo.

Ukwenza lolu cwaningo kungikhulise kakhulu kwangifundisa nokuqaphela izinto ebengingazinakile empilweni. Lolu cwaningo lungikhulise ngolwazi oluphathelele nemfundo kanye nempilo jikelele kanye nokuphilisana nabantu engisondelene nabo kanye nalabo ebengibabona beqhelile empilweni yami. Ngokwemfundo kuningi engikuzuzile ngenkathi ngikhiqiza imininingo yalolu cwaningo kothisha ababengababambiqhaza balolu cwaningo. Kukhona nokubi engivuleke amehlo ngakuqaphela nokube yisifundo kimi ngoba kuthinta umsebenzi wami. Kepha angizukugxila kukho ngizogxila kulokhu okuhle engikuzuzile nokuzongithukisa njengothisha ofundisa isiZulu uLimi Lokuqala Lokwengeza. Lokhu kungenze nami ngazibhekisisa njengothisha, ngazihlola ukuthi ngabe ngenza okwanele yini. Lokhu bekwenzeka ngesikhathi sezingxoxo nothisha nalapho bengithamela izifundo emakilasini abo.

Ngifunde izindlela namasu amasha asetshenziswa ngothisha besiZulu uLimi Lokuqala Lokwengeza abawasebenzisa ukuthuthukisa ikhono lokucabanga ngokujula kanye nokuqamba imibhalo uma befundisa imibhalo yobuciko nami ebengingawaqapheli ukuthi ngiwasebenzise. Izindlela namasu asetshenziswa ngothisha zingifundise okubalulekile ngempilo. Lezi zindlela namasu nami sengizisebenzisa uma ngifundisa futhi nabafundi bami bayasithokozela kakhulu isifundo sami uma ngisebenzisa wona. Lezi zindlela namasu ziyangisebenzela ngoba ngibona ukuthi abafundi bami bathuthuka kakhulu ekhonweni lokucabanga ngokujula emva kokuba ngiqale ukuzisebenzisa.

Ukusetshenziswa kwesu lokusebenza ndawonye kwabafundi kungifundise ukuthi kumele ngisebenzisane nabanye abantu, ngibuye ngisebenzisane nozakwethu engifundisa nabo isiZulu uLimi Lokuqala Lokwengeza. Ukusebenzisana nabanye abantu kusenza sikwazi ukuthi sicobelane ngolwazi futhi nami ngibuye ngithole ulwazi olunzulu kubona ozakwethu. Ngifunde ukuthi kufanele ngisebenzisane nozakwathu laba esifundisa nabo isiZulu ulimi Lokuqala Lokwengeza, sicobelane ngolwazi lokubhala amalungiselelo

esifundo, imisebenzi esiyinika abafundi, sicobelane ngokusebenzisa izindlela namasu ngendlela efanele. Kulolu cwaningo ngifunde ngokusebenzisa ngendlela efanele isu lokusebenzisana kwabafundi kanye nesu lokusebenza komfundi ngayedwana nokuthi la masu asetshenziswa kanjani ukuze athuthukise ikhono lokucabanga ngokujula kubafundi uma kufundwa imibhalo yobuciko.

Lolu cwaningo lungithuthukise kakhulu ngolwazi oluphakeme lokucwaninga nangezindlela zokuqhubeka nocwaningo. Lokhu kungenze ngaba nokuzethemba ukuthi ngingakwazi ukululeka nokugqogquzela abanye ozakwethu abafisa ukwenza ucwaningo. Ukuhlanguana nabantu abanolwazi futhi abaqeqeshiwe olimini lwesiZulu kungenze ngaba nokukhulu ukuzethemba futhi ngakhula ngolwazi olukhulisa ulimi. Ngiphinde ngathola ukuqeqesheka ekusebenziseni imigudu efanele yokuthungatha ulwazi njengokusebenzisa u*Google Scholar*, amajenali, ama-athikhili, izincwadi kanye namathesis. Ukufunda imibhalo eminingi ehlukeni kungicobelele ngezindlela eziningi zokubhala engizisebenzise ukubhala lolu cwaningo. Okunye engikufundile ukucaphuna amazwi ababhali ngendlela efanele nokulokothisa imithombo efanele. Ukusebenzisa imigudu eyehlukene kungilekelele ukuba ngikwazi ukuthola ulwazi oludingekayo nolungenze ngasiqonda kahle isimo ebengicwaninga ngaso. Lolu cwaningo luzokwengeza ocwaningweni oselukhona mayelana nalesi simo esethulwa yilolu cwaningo, owukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko.

Ngakho-ke, abacwaningi abalandelayo ngingabacebisa ngokuthi bazinikeze isikhathi sokucwaningisisa ngesimo abazimisele ukucwaninga ngaso ukuze bakwazi ukuhlaziya izimpendulo ezinembayo njengemibuzongqangi yocwaningo lwabo. Lokhu kuzobasiza ukuba basiqonde kangcono isimo abasicwaningayo ukuze kuqinisekise ukwethembeka kocwaningo lwabo. Abacwaningi abalandelayo kufanele basebenzise izindlela zokucwaninga ezizokwazi ukubakhiqizela imininingo ecebile ngesimo esicwaningwayo ukuze kufezeke nezinhlalo zocwaningo.

6.7 Isiphetho

Imiphumela yalolu cwaningo iveza ukuthi othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza bebanga le-10 nele-11 basebenzisa izindlela namasu ahlukehukene uma bethuthukisa ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo kubafundi. Othisha basebenzisa indlela yokucabanga masishane, indlela yokusebenzisa izingxoxo, indlela yokucula amaculo, indlela yokulingisa, indlela yokuxoxa indaba, indlela esekelwe olimini, indlela yokuchaza, indlela esekelwe olwazini, indlela yokuzindla ngokucabanga, indlela yokufundisa izimiso zokuziphatha, indlela yokuhlaziya amakhono, isu lokufunda komfundi ngayedwana kanye nesu lokufunda ngokuhlanganyela. Lezi zindlela namasu bazisebenzisela ukuthuthukisa ukucabanga kanye nolwazi ukuze abafundi bakwazi ukuzithathela izinqumo kanye nokuzixazululela izinkinga ababhekana nazo empilweni yabo.

Abafundi abafunda isiZulu uLimi Lokuqala Lokwengeza kubalulekile ukuba balandiswe ngolwazi, bachazelwe ngokujulile futhi bafundiswe ukuzihumushela umbhalo wobuciko. Lokhu kwenza abafundi balalele imiyalelo abayithola emphakathini abaphila kuyona, kuthisha kanye nakozakwabo. Ngenkathi umfundi elalele lowo omchazelayo uthola ulwazi bese ethuthuka ekhonweni lokucabanga ngokujula, elokuqamba imibhalo aphinde acijeke ngolwazi. Njengoba imfundo ingunxathathu, kumele kube nobudlelwano kolwazi phakathi kukathisha, umfundi kanye nomphakathi. Imiphumela yalolu cwaningo igcizelela ukubaluleka kokuxhumana phakathi kokufundwa umfundi ekilasini kanye nokwenzeka emphakathini aphila kuwona. Ngakho-ke, kufanele uthisha uma ethuthukisa ikhono lokucabanga ngokujula asebenzise izinsizakufundisa abafundi abazaziyo enze nezibonelo abafundi abazibona esimweni sansukuzonke. Lokho kwenza abafundi basheshe bathuthuke ekhonweni lokucabanga ngokujula kanye nasekhonweni lokuqamba imibhalo. Kuhle ukufundisa abafundi ngento enezibonelo ezenzeka njalo empilweni yabo, bafunda ukuqhathanisa okwenzeka encwadini yemibhalo yobuciko kanye nalokhu okwenzeka emphakathini obazungezile. Kuyavela kulolu cwaningo ukuthi uthisha makangabuki umfundi njengesitsha esingenalutho lapho okumele athululele ulwazi nje kuphela bese umfundi elugwinya lunjengoba lunjalo. Lolu cwaningo luphakamisa ukuthi abafundi kumele kube yibona abahola isifundo, uthisha alekelele lapho kunesidingo khona. Umfundi kufanele athole usizo lolimi, okungaba ukuhumusha

umbhalo wobuciko kubantu abanolwazi oluthuthukile kunolwakhe; okungaba abafundi abathuthuke kangcono kunaye ngokomqondo, uthisha kanye nomphakathi akhulela kuwona.

Kungancomeka ukuthi kube khona ukulekelelana phakathi kukathisha kanye nabafundi, abafundi bakhuthazwe ukusebenza ngokuhlanganyela ukuze bathuthukisane ekucabangeni ngokujula bese kuba lula ukubhekana nezinselelo zalo mhlaba woguquko lwesine. Abafundi bangaba babili noma ngaphezulu eqoqweni ngalinye kepha basebenze ngokwethembeka, kungabi bikho ongasebenzi ngokukhuthala ukuze kuthuthuke ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo. Ukuhlangana kwabafundi ngamaqoqo kwenza ukuba babonise, baphikisane babuye bavumelane. Lokho kwenza bacijike ekhonweni lokukhuluma, lokulalela, lokubhala kanye nelokufunda futhi kubalekelela ukuba bathuthuke ekhonweni lokucabanga ngokujula kanye nelokuqamba imibhalo. Othisha bayakudinga ukusebenzisana esiyingini, uthisha makafunde ukusebenzisana nabanye ukuze akwazi ukuthi yiziphi izinguquko ezikhona esifundweni futhi azi ukuthi yiziphi izincwadi zemibhalo ezifanele ukusetshenziswa emazingeni athile. Kungaba kuhle ukuthi abafundi besiZulu uLimi Lokuqala Lokwengeza baphinde banikwe ithuba lokuba bathuthukise ikhono lokucabanga ngokujula ngokukhuthazwa ukuba basebenze ngabodwana ukuze bathuthukise ulwazi uma befunda imibhalo yobuciko. Umfundi kumele anikwe imisebenzi okumele ayenze yedwa, okungaba umsebenzi wasekilasini, umsebenzi wasekhaya, inkulumo engalungiselelwe, inkulumo elungiselelwe nokuhumusha iziqeshana. Le misebenzi ingenza umfundi asebenze ngokuzimisela engalekelelwa muntu bese kuthuthuka ikhono lokucabanga ngokujula kanye nelokuqamba imibhalo.

Ngakho-ke, emiphumeleni yalolu cwaningo kutholakele ukuthi othisha abafundisa abafundi besiZulu uLimi Lokuqala Lokwengeza basebenzisa lezi zindlela namasu abalulwe kulolu cwaningo. Lezi zindlela namasu othisha bazisebenzisa ngenhloso yokuthuthukisa ikhono lokucabanga ngokujula ebangeni le-10 nele-11. Othisha bathuthukisa ikhono lokucabanga ngokujula ngokuthi bakhuthaze abafundi ukuba benze kahle imisebenzi yabo yesikole ukuze bafunde ukuzicabangela bazithathele izinqumo bese beba nempumelelo uma sebebhekene nomhlaba wangempela.

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IZELEKO

ISELEKO A: INCWADI YESICELO EYA KUBABAMBIQHAZA



School of Education, College of Humanities
University of KwaZulu-Natal
Edgewood Campus
February 2022

Dear Participant

INFORMED CONSENT LETTER TO PARTICIPANTS

My name is Nokuthula N. Mbata, I am a Doctoral of Education candidate, studying at the University of KwaZulu-Natal, at Edgewood campus.

You are cordially invited to become a participant in the study titled, **“Izindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11.**

The study hopes to develop and innovate methods and strategies used by grade 10-11 teachers in teaching literature. This will not only assist teachers to improve their teaching practice, but will also develop learner’s listening and speaking proficiencies. This study is expected to have six participants, who are teaching IsiZulu First Additional Language in grade 10-11, and two teachers will be selected from each school.

In the study, I will utilise semi-structured interviews, document analysis and focus group discussions as my research instruments. This would be the face-to-face fieldwork research study, but participants who will feel uneasy to meet physically due to the fear of contracting the Covid-19 virus, will be offered an opportunity to participate in the study via digital platforms such as Zoom, Microsoft Teams, Google Meet, and WhatsApp video calls.

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

The following points gives you a guarantee that the study will always protect you as the participant:

- Your confidentiality will be guaranteed. I will use pseudonyms instead of your original names. If it happens that choose to watch and listen to recorded video lessons, I will make sure that after watching them I do not expose them in public. I will keep the videos safe through the use of password protected files in my phone or computer. I will arrange with my supervisor that it is deleted after a period of five years.
- Your inputs will not be attributed to you in person, but will be reported only as a population member opinion.
- An 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 penalised for taking such an action.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to partake in the study, please indicate (by ticking as applicable) whether or not you are willing to allow the interview to be recorded by the following equipment:

Equipment	Willing	Not willing
Audio equipment		

I can be contacted at:

Email: [REDACTED]

[REDACTED]

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

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

Email: ntshangases2@ukzn.ac.za

Phone number: 0312603995

You may also contact the Research Office through:

Humanities & Social Sciences Research Ethics Administration

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27312604557-Fax: 27312604609

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.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about any 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

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4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27312604557-Fax: 27312604609

Email: HSSREC@ukzn.ac.za

SIGNATURE OF PARTICIPANT

DATE

.....

.....

SIGNATURE OF PARENT (If participant is a minor)

DATE

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ISELEKO B1: INCWADI YESICELO EYA KUBAZALI (ISINGISI)



UNIVERSITY OF
KWAZULU-NATAL™
INYUVESI
YAKWAZULU-NATALI

Letter to parents

February 2022

Dear Parents

My name is Nokuthula N. Mbata, I am a Doctoral of Education candidate, studying at the University of KwaZulu-Natal, Edgewood campus, in South Africa.

I am conducting research titled, **“Izindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11”**. This will not only assist teachers to improve their teaching practice, but will also develop learners’ listening and speaking proficiencies.

In this study learners are secondary participants and I will not be engaging them physically. However, I will need their classwork and test exercise books to see if the methods and strategies of teaching literature that are written by the teachers in their lesson preparation are having any effect in the learner’s performance, therefore I request parents to allow me to take the learners exercise books and draw the information needed for the study. Anonymity and identity of the learners will be protected. Only exercise books of learners whose parents will have granted permission will be used.

Parents’ decision to deny their child participation in the study will be respected and will not put the learner at any disadvantage.

Please fill in the reply slip provided on the next page to indicate whether you allow or disallow your child to partake in the study. The reply slip must be returned to the school via your child.

Thanking you for your anticipated consideration of this request.

Yours sincerely

Nokuthula N. Mbata

Signature :



Doctoral in Education student

Department of Languages and Media Studies

University of KwaZulu-Natal

Supervisor: Dr SZ Ntshangase



REPLY SLIP

I/we parent(s)
of a Form..... student at
..... hereby
allow.....or disallow..... (tick the applicable). My child to hand in her/his
classwork and test exercise books for analysis by the researcher.

Signature.....

Date

Signature

Date.....

ISELEKO B2: INCWADI YESICELO EYA KUBAZALI (ISIZULU)



INCWADI EYA KUBAZALI

February 2022

Bazali

Igama lami nginguNokuthula N. Mbata. Ngingumfundi owenza iziqu zobudokotela kweZemfundo eNyuvesi yakwaZulu-Natali, e-Edgewood, eNingizimu-Afrika.

Ngenza ucwaningo olusihloko sithi, **“Izindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11”**. Lolu cwaningo aluzokusiza nje kuphela othisha ukuba bathuthukise ikhono labo lokufundisa kodwa luzophinde lulekelele abafundi ukucija amakhono okulalela nokukhuluma.

Lolucwaningo luzocubungula izindlela namasu asetshenziswa othisha ukufundisa imibhalo esiZulwini uLimi Lokuqala lokwengeza ezikoleni ezisesiyingini saseKing Cetshwayo. Lolucwaningo luzosiza ukwehlisa izinga lokufeyilwa kwezemibhalo nezinga lokuntenga kwekhono okulalela nokukhuluma kubafundi besiZulu FAL.


Abafundi ngeke ngixhumane ngqo nabo kodwa ngicela imvume yokwazi ukucubungula izinsizakufunda zabo. Lokhu ngizokwenza ngokuqinisekisa 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 basibuyise esikoleni isiliphu uma sesisayiniwe.

Ngiyabonga

Yimina Ozithobayo

uNokuthula N. Mbata

Isiginesha: 

Umfundi weziqu zobuDokotela kwezeMfundo

UMnyango Wokufundiswa KoLimu

Inyuvesi yaKwaZulu-Natali

Umeluleki: Dkt. S Z Ntshangase



IMPENDULO

Mina/Thina.....umzali/abazali

ka/baka.....ofundaibanga.....esikoleni.....

siyavuma.....asivumi (Thikha ovumelana nakho) ukuthi abe ngumhlanganyeli wesibili
noma engakhulumi kulolu cwaningo.

Sayina..... usuku..... Sayina.....usuku.....

ISELEKO C: INCWADI YESICELO EYA KUTHISHANHLOKO



P.O. Box 9010
Richards Bay
3900
February 2022

The principal

Dear Sir/ madam

Re: Request to conduct research in your school

I Nokuthula N. Mbata (student number 219095588) a Doctoral of Education student in Language and Media Studies at the University of KwaZulu-Natal, hereby write this letter to request a permission to conduct a research study at your school.

My research study is titled **“Izindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le- nele10-11.**

The study hopes to explore the role of critical thinking and inquiry-based learning in teaching literature in an isiZulu First Additional Language classroom. This will not only assist teachers to improve their teaching practice, but will also develop learners listening and speaking proficiencies. This study is expected to have six participants, who are teaching IsiZulu First Additional Language in grade 10-11, and two teachers will be selected from each school.

In the study, I will utilise semi-structured interviews, document analysis, focus groups interviews and observations as my research instruments. This would be face-to-face fieldwork research study, but participants who will feel uneasy to meet physically due to the fear of contracting Covid-19 virus, will be offered an opportunity to participate in the

study via digital platforms such as Zoom, Microsoft Teams, Google Meet and the WhatsApp video calls.

I will start generating data once the University of KwaZulu-Natal has granted me the Ethical Clearance Certificate. The name of the school along with the names of the participants will be kept confidential and all data generated will only be used for the purpose of this research study. Real names of participants will not be used when data is analysed.

If it happens that I choose to watch and listen to recorded videos of lessons, I will make sure that after watching them I do not expose them into public. I will keep the videos safe through the use of password protected files in my phone or computer. I will arrange with my supervisor that it is deleted after a period of five years.

Participants will also be allowed to withdraw from the study at any time if they feel uncomfortable and no penalty will be imposed. This will be disclosed in the consent forms handed out to all participants.

Thank you for your cooperation

Yours Sincerely

Researcher: Nokuthula N Mbata

Signature:

[Redacted]

Email:

[Redacted]

Supervisor: Dr S Z Ntshangase

Signature:

[Redacted]

Tel: (031) 2603995

Email: Ntshangases2@ukzn.ac.za

ISELEKO D: INCWADI YESICELO EYA EMNYANGWENI WEZEFUNDO EKZN



UNIVERSITY OF
KWAZULU-NATAL™
INYUVESI
YAKWAZULU-NATALI

P.O. Box 9010
Richards Bay
3900
February 2022

The Head of KZN DoE

Research Division

Dear Sir/ Madam

APPLICATION FOR PERMISSION TO CONDUCT A RESEARCH STUDY AT THREE SCHOOLS IN KING CETSHWAYO DISTRICT

I Nokuthula N Mbata (student number 219095588) a doctoral student in Language and Media Studies at the University of KwaZulu-Natal, hereby write this letter to request permission to conduct a research study at three schools under your administration.

My research study is titled, **“Izindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza ebangeni le-10 nele-11.**

The study hopes to develop innovative and pragmatic strategies of teaching literature in IsiZulu First Additional Language. This will not only assist the teachers to improve their teaching practice but will also develop learners listening and speaking proficiencies. This study is expected to have six participants, who are teaching IsiZulu First Additional Language in grade 10-11 and two teachers will be selected from each school.

In the study, I will utilise semi-structured interviews, document analysis and focus groups interviews as my research instruments. This would be face-to-face fieldwork research study, but participants who will feel uneasy to meet physically due to the fear of Covid-19

virus, will be offered an opportunity to participate in the study via digital platforms such as Zoom, Microsoft Teams, Google Meet and WhatsApp video calls.

I will start generating data once the University of KwaZulu-Natal has granted me the Ethical Clearance Certificate. The name of the school along with the names of participants will be kept confidential and all data generated will only be used when data is analysed. Participants will only be allowed to withdraw from the study at any time if they feel uncomfortable, and no penalty will be imposed to any individuals.

If it happens that I choose that I choose to watch and listen to recorded videos of lessons, I will make sure that after watching them I do not expose them in public. I will keep the videos safe through the use of password protected files in my phone or computer. I will arrange with my supervisor that it is deleted after a period of five years.

Participants will also be allowed to withdraw from the study at any time if they feel uncomfortable and no penalty will be imposed. This will be disclosed in the consent forms handed out to all participants.

Thank you for your cooperation

Yours Sincerely

Researcher: Nokuthula N. Mbata

Signature: 



Email: 

Supervisor: Dr S Z Ntshangase

Signature: 

Tel: (031) 260 3995

Email: Ntshangases2@ukzn.ac.za

ISELEKO E: INCWADI EGUNYAZA UKWENZA UCWANINGO (KZN DoE)



KWAZULU-NATAL PROVINCE

EDUCATION
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE HEAD OF DEPARTMENT

Private Bag X9137, PIETERMARITZBURG, 3200
Anton Lembede Building, 247 Burger Street, Pietermaritzburg, 3201
Tel: 033 392 1063

Email: Phindile.duma@kzndoe.gov.za

Enquiries: Phindile Duma

Ref.:2/4/8/41169

Mrs NN Mbata
PO Box 9010
RICHARDS BAY
3900

Dear Mrs Mbata

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **“IZINDLELA NAMASU OKUTHUTHUKISA IKHONO LOKUCABANGA KUSETSHENZISWA IMIBHALO YOBUCIKO EMAKILASINI ESIZULU ULIMI LOKUQALA LOKWENGEZA EMABANGENI 10-11”**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 17 November 2022 to 31 October 2025.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact 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.

UMGUNGUNDLOVU DISTRICT

Mr GN Ngcobo
Head of Department:
Education Date: 18
November 2022

GROWING KWAZULU-NATAL TOGETHER

ISELEKO F1: IMIBUZO YEZINGXOXO EZISAKUHLELEKA (ISINGISI)

(a) Asking for personal details

1. What are your qualifications?
2. What is your specialisation/majors?
3. Where did you get your qualifications from?
4. How long have you been teaching isiZulu FAL?

(b) Addressing research question 1

1. What teaching methods do you employ to develop your isiZulu FAL learners' critical thinking in a literature lesson?
2. What teaching strategies do you employ to develop your isiZulu FAL learners' critical thinking in a literature lesson?

(c) Addressing research question 2

1. How do you use the methods you mentioned to develop your isiZulu FAL learners' critical thinking in a literature lesson?
2. How do you learners respond to these methods? What works and does not work?
3. How do you use assessment for learning to develop the critical thinking skills of your isiZulu FAL learners in a literature lesson?

(d) Addressing research question 3

1. Why do you think these are correct methods to use to develop the critical thinking skills of learners in the isiZulu FAL literature classroom?
2. Why do you think these are correct strategies to use to develop the critical thinking skills of learners in the isiZulu FAL literature classroom?
3. Are you happy with the way you employ the methods and strategies? Elaborate.

ISELEKO F2: IMIBUZO YEZINGXOXO EZISAKUHLELEKA (ISIZULU)

(a) Ukucela imininingwane yomuntu siqu

1. Yiziphi iziqu onazo zokufundisa?
2. Uqeqeshelwe ukufundisa ziphi izifundo?
3. Wazithola kusiphi isikhungo sezemfundo lezo ziqu?
4. Usunesikhathi esingakanani ufundisa isiZulu uLimi Lokuqala Lokwengeza?

(b) Ukuphendula umbuzongqangi wokuqala

1. Yiziphi izindlela zokufundisa ozisebenzisayo esiZulwini uLimi Lokuqala Lokwengeza ukuthuthukisa ikhono lokucabanga ngokujula kubafundi uma kufundwa imibhalo?
2. Yimaphi amasu owasebenzisayo ukuthuthukisa ikhono lokucabanga ngokujula uma ufundisa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala Lokwengeza?

(c) Ukuphendula umbuzongqangi wesibili

1. Uzisebenzisa kanjani lezi zindlela ukuthuthukisa ikhono lokucabanga ngokujula uma kufundwa imibhalo yobuciko esiZulwini uLimi Lokuqala Lokwengeza?
2. Ngabe abafundi bakwemukela kanjani ukusetshenziswa kwalezi zindlela? Yikuphi okubonakala kubasebenzela noma okungabasebenzeli?
3. Ukusebenzisa kanjani ukuhlolola ukufunda uma uthuthukisa ikhono lokucabanga ngokujula kubafundi besiZulu FAL uma kufundwa imibhalo yobuciko?

(d) Ukuphendula umbuzongqangi wesithathu

1. Yingani ucabanga ukuthi lezi zindlela zokufundisa zifanele ukusetshenziswa ukuthuthukisa ikhono lokucabanga ngokujula kubafundi besiZulu FAL uma kufundwa imibhalo yobuciko?
2. Yingani ucabanga ukuthi la masu okufundisa afanele ukusetshenziswa ukuthuthukisa ikhono lokucabanga ngokujula kubafundi besiZulu FAL uma kufundwa imibhalo yobuciko?
3. Iyakuthokozisa yini indlela osebenzisa ngayo lezi zindlela namasu okufundisa ozisebenzisayo? Chaza

ISELEKO G1: IMIBUZO YEZINGXOXO ZAMAQEMBU (ISINGISI)

1. What do you find difficult when preparing or conducting classes aimed to develop learners' critical thinking skills?
2. How do you make sure that learners apply the critical thinking skills that they have acquired?
3. Are there any factors that hinder the implementation of critical thinking in your IsiZulu FAL literature classroom?
If any, how do you deal with them?
4. How do you ensure that learners' prior knowledge is taken in consideration in your lessons?
5. How do you promote creativity during your literature lessons?
6. Does critical thinking have any impact in assessment for learning in the literature classroom?

ISELEKO G: 2 IMIBUZO YEZINGXOXO ZAMAQEMBU (ISIZULU)

- 1 Yikuphi okubona kuyinselelo uma ulungiselela ukuthuthukisa isu lokucabanga ngokujula kubafundi?
- 2 Ukuqikelela kanjani ukuthi abafundi basebenzise ikhono lokucabanga ngokujula uma sebenalo?
- 3 Ngabe zikhona yini izinto eziba yizingqinamba uma usebenzisa indlela yokuthuthukisa ikhono lokucabanga ngokujula emakilasini esiZulu FAL. Uma zikhona ubhekana kanjani nazo?
4. Ukuqikelela kanjani ukuvukuza ulwazi lwangaphambilini kubafundi esifundweni sakho?
5. Ulithuthukisa kanjani ikhono lokuqamba izinto uma kufundwa imibhalo yobuciko?
6. Likhona yini iqhaza elibanjwa ukusebenzisa indlela yokufunda ngokujula uma kwenziwa ukuhlola kokufunda emakilasini emibhalo yobuciko?

ISELEKO H1: ITHULUZI LOKWETHAMELA IZIFUNDO (ISINGISI)

Aspects of the lesson plan to consider:

1.	If the lesson plan meets the requirements of the CAPS document.
2	If lesson plan clearly shows that the introduction of the literature lesson promotes critical thinking.
3	If lesson plan clearly shows that the content of the literature lesson promotes critical thinking.
4	If the lesson plan clearly shows the engagement of the learners during the literature lesson.
5	If the resources needed in the literature lesson are clearly laid out in the lesson plan.
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 critical thinking skills which are learner-centred, not teacher-centred.
8	If the learning objectives, outcomes, and assessment plan of the lesson are clearly laid out.

ISELEKO H2: ITHULUZI LOKWETHAMELA IZIFUNDO (isiZulu)

Okuzobhekwa mayelana nesifundo:

1.	Ukubheka ukuthi amalungiselelo esifundo ayahlangabezana yini nezidingo zedokumenti ye-CAPS.
2	Ukubheka ukuthi uhlelo lwesifundo luyakhombisa yini ngokusobala ukuthi ukwethulwa kwesifundo semibhalo yobuciko kulithuthukisa kanjani ikhono lokucabanga ngokujula.
3	Ukubheka ukuthi uhlelo lwesifundo lukhombisa ngokusobala ukuthi okuqukethwe yisifundo semibhalo yobuciko kuthuthukisa ikhono lokucabanga ngokujula.
4	Ukubheka ukuthi uhlelo lwesifundo luzibeke ngokucacile izinsizakufundisa ezidingekayo esifundweni semibhalo yobuciko.
5	Ukubheka ukuthi zonke izinyathelo okufanele zicatshangelwe emva kokufunda kuthuthukiswa ikhono lokucabanga ngokujula zishiwo ngokucacile.
6	Ukubheka ukuthi izindlela namasu azosetshenziswa esifundweni zishiwo ngokucacile futhi kwachazwa ukuthi kungani zifanelekile esifundweni.
7	Ukubheka ukuthi izindlela namasu okufundisa ezisetshenziswa nguthisha ziyalithuthukisa yini ikhono lokucabanga eligxile kubafundi, hhayi kuthisha.
8	Ukubheka ukuthi izinjongo zokufunda, imiphumela kanye nohlelo lokuhlola lwesifundo kubekwe ngokucacile.

ISELEKO IA: IZIKHATHI ZOKUKHIQIZA IMININGO (ISINGISI)

Data generation instrument	How often/ quantity	Tentative date of data generation	Means of generating or capturing data	Tentative date of data presentation, Analysis & Presentation	Tentative date of confirmability of the findings
Semi-structured Interviews	One interview per participant	February-June 2023	-Open-ended question -Audio recording Written notes	December 2023-February 2024	Electronic copies of the findings will be emailed to participants to verify before submitting the final thesis.
Focus group Discussions	One focus group session	February-June 2023	-Open ended questions -Follow up questions -Audio recordings -Written notes	December 2023-February 2024	Electronic copies of the findings will be emailed to participants to verify before submitting the final thesis.
Classroom observations	One visit per participant	February-June 2023	-Written notes -Audio recordings	December 2023-February 2024	Electronic copies of the findings will be emailed to participants to verify before submitting the final thesis.
Document analysis	One lesson plan per participant.	February-June 2023	-Copy of lesson plans	December 2023-February 2024	Electronic copies of the findings will be emailed to participants to verify before submitting the final thesis.

ISELEKO I B: IZIKHATHI ZOKUKHIQIZA IMINININGO (ISIZULU)

Ithuluzi lokukhiqiza imininingo	Kwenziwe kangaki	Isikhathi sokukhiqiza imininingo	Kwenziwe kanjani	Isikhathi okwathulwa kwahlaziywa ngaso imininingo	Isikhathi sokuqinisekiswa kwemininingo
Izingxoxo ezisakuhleleka	Kube kanye ngothisha ngamunye	Nhlolanja-Nhlangulana 2023	-Imibuzo evulelekile. kwasetshenzi-swa isiqophamazwi. -Kwabhalwa amanothi.	Zibandlela 2023-Nhlolanja 2024	Imiphumela yathunyelwa nge imeyili kubabambiqhaza ngaphambi kokuphothulwa kocwano.
Izingxoxo zamaqembu	Kube kanye ababambiqhaza Behlanganisiwe	Nhlolanja-Nhlangulana 2023	-Imibuzo evulelekile -Imibuzo evukuzayo. -Isiqophamazwi -Kwabhalwa amanothi	Zibandlela 2023-Nhlolanja 2024	Imiphumela yathunyelwa nge imeyili kubabambiqhaza ngaphambi kokuphothulwa kocwano.
Ukwethamela amakilasi	Kanye uthisha Ngamunye	Nhlolanja-Nhlangulana 2023	-Kwabhalwa amanothi. -Isiqophamazwi	Zibandlela 2023-Nhlolanja 2024	Imiphumela yathunyelwa nge imeyili kubabambiqhaza ngaphambi kokuphothulwa kocwano.
Ukuhlaziya amadokhumentu	Kube kanye, amalungiselelo esifundo kuthisha ngamunye	Nhlolanja-Nhlangulana 2023	Amalungiselelo esifundo	Zibandlela 2023-Nhlolanja 2024	Imiphumela yathunyelwa nge imeyili kubabambiqhaza ngaphambi kokuphothulwa kocwano.

ISELEKO J: INDLELA YOKULOKOTHISA YE-APA 7th REFERENCING STYLE

Kulo msebenzi kusetshenziswe indlela yokulokothisa ye-APA 7th referencing style. Vula ilinki engezansi uma ufisa ukufunda kabanzi:

https://libguides.ukzn.ac.za/ld.php?content_id=55781705

ISELEKO K: ISITIFIKETI SENKAMBISO ELUNGILEYO YOCWANINGO



04 May 2023

Nokuthula Ntombenhle Mbata (219095588)
School of Education
Edgewood Campus

Dear NN Mbata,

Protocol reference number: HSSREC/00005197/2023

Project title: Izindlela namasu okuthuthukisa ikhono lokucabanga kusetshenziswa imibhalo yobuciko emakilasini esiZulu uLimi Lokuqala lokwengeza emabangeni 10-11

Degree: PhD

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 16 January 2023 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**

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

This approval is valid until 04 May 2024.

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

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

Yours sincerely,

Professor Dipane J Hlalele (Chair)

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

INSPIRING GREATNESS