



**UKUFUNDISWA KOKUBHALA OLIMINI LWESINGISI KUBAFUNDI BEZIQU
ZOBUTHISHELA ENYUVESI ESIFUNDAZWENI SAKWAZULU-NATALI**

NGU

THEMBELIHLE SWEETBETTER MAKHATHINI

211518798

SCHOOL OF EDUCATION, COLLEGE OF HUMANITIES

INYUVESI YAKWAZULU-NATALI

MASTERS IN EDUCATION

2021

UMELULEKI: UDOKOTELA NOKUKHANYA NGCOBO

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Umbiko Wocwaningo Owethulwe Ukufeza

Izimfanelo Zeziqu Ze-Masters in Education

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ISIFUNGO

Mina Thembelihle Sweetbetter Makhathini , ngiyafunga ngiyagomela ukuthi umbiko wocwaningo owethulwa kulo mqingo wezifundo zeziqhu zeMastazi, onesihloko esithi :

Izindlela Namasu Ezisetshenziswa Othisha Ukufundisa Ukubhala IsiNgesi Kubafundi Beziqhu Zobuthishela Enyuvesi Esifundazweni SaKwaZulu-Natali ungumsebenzi wami.

1. Ucwanoingo okubikwa ngalo kulo mqingo, ngumsebenzi wami othi mina, ngaphandle kwalapho kukhonjiswe khona.
2. Lo mqingo awukaze wethulwe kunoma yiliphi iqhuzu kumbe ukuhlolwa okuthile kunoma yiyiphi inyuvesi.
3. Akukho lwazi nazithombe, nanoma yikuphi okunye okuqukethwe kulo mqingo okungumsebenzi wabanye abantu, ngaphandle kwalapho okuchazwe khona.
4. Akukho msebenzi wabanye abantu osikwe waphinde wananyekwa kulo mqingo otholakale kwi-internet, ngaphandle uma lokho kuveziwe, kwaphinde kwavezwa kahle ohlwini lwemithombo endaweni efanele.
5. Lo mqingo awuqukethe mibhalo noma amazwi abanye abacwaningi ngaphandle uma lokho kucaciswe ngendlela efanele. Lapho amazwi abanye esetshenzisiwe:
 - Amazwi abo abhalwe kabusha kodwa kwacaciswa kahle ukuthi amazwi abo.
 - Lapho amazwi abanye ecashunwe enjengoba enjalo, kwenziwe lokhu ngokuthi afakwe kokhulunyiwe kumbe abhalwa ancishiswa, ukuze abonakale ukuthi angamazwi acashuniwe enjengoba enjalo, futhi lokhu kwabe sekuvezwa ngendlela efanele ukuthi akabani lawo mazwi.

Ukusayina komfundi. ..



Usuku: ...07/07/2021.....

Ukusayina kukameluleki



Usuku....07/07/2021.....

AMAZWI OKUBONGA

Ngithanda ukudlulisa amazwi okubonga kubo bonke abenze lo msebenzi wami waba yimpumelelo. Ngibonga ikakhulukazi kulaba abalandelayo:

Ukubonga kwami okukhulu kuya kuMvelinqangi uMdali wezinto zonke obe ngumpheme wami wokuphephela ngezikhathi ezinzima wangipha amandla okuhlanganisa wonke lo msebenzi. Ulethe abantu abayisimangaliso empilweni yami nabadlale enkulu indima ekutheni lo msebenzi uphumelele ube yilokhu oyikona, nakuba bekunzima.

Ngibonga angiphezi kumeluleki wami uDokotela Nokukhanya Ngcobo ome nami njalo, wangikhuthaza ngezikhathi ezinzima sengithi ngiphosa ithawula. Lo msebenzi uyilokhu oyikho ngenxa yakho. Ukungibezezelela kwakho, uthando lwakho, amazwi okungikhuthaza obuhlale ungipha wona ngiyawabonga. Izandla zidlula ikhanda! Sengathi iNkosi ingakubusisa njalo, iqhubeke ikiphumelelise wena nomndeni wakho. Fuze!

Ngibonga kakhulu kumndeni wami obe nami ngezikhathi ezinzima ngizama ukuhlanganisa lo mqingo. Ngiyabonga mama nobaba (Bongani noXolisile Makhathini) ngemithandazo yenu ningicelela impumelelo kuMdali nangokungikhuthaza njalo ukuba ngiqhubeke nezifundo zami. Gxabhashe! Kodadewethu uNonjabulo noZandile , ngiyabonga ngakho konke.

Kumyeni wami, uSbonelo kanye nezingane zethu uSwazi, uZukhanye noSbani ngiyabonga ngokuba ngani bengikhuthazeka ukuba ngiqhubeke ngenze kangcono, ngiqede lo mqingo. Ngibonga ukubekezela kwenu “ngingekho” ngizama ukuhlanganisa lolu cwaningo ukuze ngithole iziqu zami ze-Mastazi.

Ngidlulisa ukubonga okukhulu kubahlanganyeli abavule izandla zabo banikela ngesikhathi sabo bavuma ukusebenzisana nami kulolu cwaningo. Ngaphandle kwenu ngabe awukho lo mqingo. Ngiyabonga. Nize nikwenze nakwabanye !

ISETHULO

Lo msebenzi ngiwethula kubazali bami uBongani Bhekani Makhathini nomama wami uXolisile Patience 'Zungu' Makhathini abasebenze ngokuzinikela nangokungakhathali bezama ukuba ngithuthukise imfundo yami ngifinyelele kuleli zinga lemfundo engikulona manje. Ngibonga uthando lwenu kukho konke nangokungifundisa ukuthi izinto zikaNkulunkulu ziyalindwa futhi uma uthemba kuye konke kuyenzeka, ngesikhathi esifanele! Amazwi akho baba, "Lihle, ngifuna uyithole le Mastazi, ngifuna ufunde" abengifaka umfutho nsuku zonke angiphe amandla lapho ngizizwa sengikhathele. Ndlovukazi yami , nkosazana yakoManzini ngiyabonga ngokungigadela abantwana ubusuku nemini ,nokuba nami ekuweni nasekuvukeni kwami. Wena uyiNdlovu!!Ngiyabonga bazali bami, ngifisa sengathi namhla niwufulathela lo mhlaba niqhubeke niziqhenye ngami! Donda! Xulu! Gxabhashe! Wena wasenkweneni!

Ngithanda ukuphinde ngethule lo mqingo kumfowethu ongasekho emhlabeni, uSphephelo Blessing Makhathini. Ngithi nje "Phelo" ngesikhashana usithele, usube yidlozi elihle kimi! Ngiyohlale ngikuthanda njalo. Uqhubeke nokuba yisibani esiyokhanya njalo emndenini wethu.

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IZIFINYEZO

ALE:	Academic Literacy
BICS:	Basic Interpersonal Communication Skills
CALP:	Cognitive Academic Language Proficiency
ELC:	English language Course
ZPD:	Zone of Proximal Development

IQOQA

Lolu cwaningo lugxile ekutholeni ngezindlela namasu ezisetshenziswa ngothisha ukufundisa ukubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi. Lolu cwaningo lwesimo lusebenzise ipharadaymu yomhumusho (*interpretive paradigm*). Abahlanganyeli abangothisha besiNgisi baqokwa ngendlela yenhloso (*purposive sampling*). Imininingwane noma ulwazi lwalolu cwaningo lwaqoqwa ngenhlololwazi esakuhleleka, ukuhlala ubukele kanye nokuhlaziya amadokhumenti abafundi. Lolu cwaningo lwenziwe esikhungweni esisodwa esiphakeme iNyuvesi yaKwaZulu Natali. Imiphumela yocwaningo itholakale ngokuhlaziya kusetshenziswa ingxenye eyodwa yenjuralwazi kaKrashen yokutholakala kolimi lwesibili isiHlawumbiselo somthamo wolimi olwengeziwe (*Input hypothesis*), amatemu kaCummins amazanga okucolisiseka kolimi iBICS (*Basic Interpersonal Communication Skills*) neCALP (*Cognitive Academic Language Proficiency*) kanye netemu likaVygotsy leZPD (*Zone of Proximal Development*).

Imiphumela yocwaningo iveze ukuthi iningi labafundi basenyuvesi abakwazi ukubhala ngendlela ecolisisekile nokuholela ekutheni bafeyile bagcine sebeyeka nesikole. Ngokwezimpendulo zabafundisi kutholakele ukuthi iningi labafundi abazijwayezi ukufunda izincwadi ukuze bathuthukise ulwazimagama kanye nokucosha izindlela zokubhala emibhalweni abayifundayo. Okunye okuvelile lapha ukuthi izindlela namasu ezisetshenziselwa ukucija ikhono lokubhala labafundi basenyuvesi azikhiphi imiphumela egculisayo. Kuvelile ukuthi othisha abafundisa isiNgisi kulesi sikhungo bayazimisela kakhulu ngomsebenzi wabo futhi bazama ngakho konke okusemandleni ukuba basize abafundi babo bazuze ikhono elingcono lokubhala ngesiNgisi. Lokhu kubonakala ngebanga elide (*extra mile*) abalihambayo ukusiza abafundi babo njengokuziqambela ezabo izindlela zokufundisa ukubhala kubafundi babo.

Kuvelile ukuthi othisha bebodwa akukuningi abangakwazi ukukwenza ukulwisana nenkinga yokungakwazi ukubhala kahle ekhungethe abafundi babo enyuvesi uma inyuvesi ingabasekeli ngokwanele. Bavezile-ke othisha abaningi ukuba inyuvesi iyona okumele yakhe ingqalasizinda elungele ukusekela izindlela namasu abawasebenzisayo ukuze kusizakale abafundi.

ISAPHLUKO SOKUQALA

ISENDLALELO SOCWANINGO

1.1 ISINGENISO

Ziningi izingcwaningo esenziwe mayelana nokufundiswa kwesiNgisi njengolimi lwesibili kodwa aziziningi ezimayelana nokufundiswa kokubhala kubafundi abafunda isiNgisi njengolimi lwesibili kanti-ke futhi noma zikhona zibhalwe ngesiNgisi hhayi ngesiZulu. Lo mqingo wethula okutholakele kade kuhlaziywa ulwazi lwalolu cwaningo olumayelana nezindlela namasu asetshenziselwa ukufundisa ukubhala olimini lwesiNgisi kubafundi abenza iziqu zobuthishela enyuvesi.

Ngokadebona wami abafundi abaningi abenza iziqu zabo zobuthishela enyuvesi banenkinga enkulu yokubhala ngesiNgisi njengoba kuyisona okufundwa kuphinde kufundiswe ngaso (*medium and mode of instruction*) enyuvesi ngaphandle kwesifundo isiZulu. Engikuqaphelile nami ngisenza iziqu zami zobuthishela enyuvesi ukuthi abafundi abaningi abakule nyuvesi ababona abanikazi besiNgisi, basifunda njengolimi lwesibili kanti iningi labo alikwazi ukubhala ngendlela eyamukelekile nesezingeni lasenyuvesi. Lokhu kubenza bengenzi kahle ezifundweni zabo, bafeyile bese begcina ngokusiyeka isikole (*drop-out*) bengakaziphothuli izifundo zeziqo zabo kanti-ke no-Adegboye (2014) uyakufakazela lokhu ukuthi izinkinga zolimi zinomthelela ekutheni abafundi bangenzi kahle ezifundweni zabo. Iningi lalaba bafundi abangenzi kahle ngenxa yokungabhali ngendlela elindelekile akukona ukuthi abasazi nhlobo isiNgisi nokubenza bafeyile kodwa kungenxa yokuthi ikhono labo lokubhala ngesiNgisi alinakho ukucolisiseka nokugcina kubenza bangaphumeleli.

Ngokuqaphela lokhu kwenzeka, kwase kwakheka ugqozi kimina lokuba ngizihluphe ngokuthola ukuthi yiziphi izindlela namasu ezisetshenziswa ngothisha besiNgisi enyuvesi ekusizeni abafundi babo abenza iziqu zabo zobuthishela ukuba bacolisise ikhono labo lokubhala. Lolu gqozi lwakheka ngoba nami ngangomunye walaba bafundi ababangenzi kahle ezifundweni zabo, hhayi ngoba ngangingasazi isiNgisi kodwa kwakungenxa yokuthi imibhalo engiyikhiqizayo ayikho sezingeni elamukelekile lasenyuvesi

Kulesi sahluko ngizodingida ngesitatimende sezinkinga zocwaningo (*problem statement*), ukuqondaniswa kocwaningo kanye nehloso yalo (*focus and purpose of the study*) kanye nesisusa nesendlalelo socwaningo (*rationale*). Ngizobe sengiveza izinhlosongqangi (*objectives*) kanye nemibuzo yocwaningo (*research questions*). Ekugcineni ngizobe sengichaza kabanzi ngendlela izahluko zalolu cwaningo ezihleleke ngayo.

1.2 ISITATIMENDE SEZINKINGA ZOCWANINGO (*PROBLEM STATEMENT*)

Engikuqaphelile njengomfundi kanye njengomcwaningi ukuthi kunokuntuleka kwekhono lokubhala kubafundi olimini lwesiNgisi nokwenza abafundi bafeyile, ikakhulukazi labo abafunda lolu limi kodwa kube kungelona olwabo lwebele. Ngakho-ke ngifuna ukuthola ukuthi othisha yiziphi izindlela namasu abawasebenzisayo ekutheni bafundise abafundi basenyuvesi ukubhala ngalolu limi baphinde bacije amakhono abo okubhala. Lokhu kwenziwa ukuthi ikhono labo lokubhala ngesiNgisi alicolisisekile kahle nokuholela ekutheni bangakwazi ukubhala ngalo lolu limi lapho sekumele benze imisebenzi ezobaphumelelisa ezifundweni zabo (Al Fadda, 2012).

Ukuntuleka kwezindlela namasu okufundiswa kokubhala olimini lwesiNgisi nokungacolisiseki kwekhono lokubhala ngesiNgisi kumfundi kungadala izinkinga eziningi emfundweni yomfundi jikelele ngoba uma kungekho ukucolisiseka olimini okufundwa kuphinde kufundiswe ngalo umfundi uyahluleka ukuba asheshe aqonde okulindeleke ukuba akwenze. Le nselelo ababhekana nayo abafundi ibonakala kakhulu lapho sekumele baphendule imibuzo yezivivinyo ngoba kuyilapho kuhlaluka khona ukuthi abakwazanga ukuqonda le mibuzo ngoba ibhalwe ngesiNgisi. U-Al Fadda (2012) eqhuba umqakuliswano wakhe uthi lokhu kubadalela izinkinga kakhulu abafundi ngoba ukungabhali ngendlela kanye nokungaphenduli ngendlela emaphepheni ezivivinyo kuholela ekutheni bafeyile. Ngakho-ke inhloso yalolu cwaningo kungukuthola izindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi basesikhungweni semfundo ephakeme kwaZulu-Natali.

1.3 UKUQONDANISWA KOCWANINGO KANYE NENHLOSO YALO (*FOCUS AND PURPOSE OF THE STUDY*)

Ngigxile ekutholeni ngokufundiswa kokubhala olimini lwesiNgisi onyakeni wesine weziqubuthisha enyuvesi esifundazweni saKwaZulu-Natali. Ikakhulukazi ngifuna ukubheka ukuthi ukufundiswa kokubhala ngesiNgisi kuqhutshwa kanjani nokuthi yiziphi izindlela namasu asetshenziswa ngothisha besiNgisi ekutheni bacije ikhono labafundi lokubhala ngendlela enhle nenokucolisiseka ukuze ukufunda kwabo kube yimpumelelo lapho kufundiswa ukubhala ngesiNgisi. Lokhu ngizokucwaninga ngenxa yokuthi nami njengoba ngafunda futhi ngisangumfundi waseNyuvesi yaKwaZulu Natali, ngidlulile esigabeni sokuba ngumfundi owenza unyaka wokuqala kwaze kwaba ngowesine nokungowokugcina enyuvesi ngilokhu ngihlangabezana nezingqinamba ekukhiqizeni imibhalo eseqopheleni ngokwasenyuvesi. Lapha ngahlangabezana nezingqinamba zokufunda nokufundiswa ngesiNgisi kube kungelona ulimi lwami lwebele, nokwangithwesa ubunzima ekutheni ngibhale imibhalo ngesiNgisi esezingeni elamukelekile lasenyuvesi ukuze ngiphumelele kahle noma ngamalengiso ezifundweni zami. Yikho lokhu okungenze ngaba nogqozi lokwenza ucwaningo oluhlose nolugxile kakhulu ekutholeni nezindlela namasu okufundiswa kokubhala olimini lwesiNgisi, ikakhulukazi kulaba bafundi abenza iziqu zabo zobuthishela, eNyuvesi yaKwaZulu Natali.

1.4 ISISUSA NESENDLALELO SOCWANINGO (*RATIONALE*)

Ngenxa yokuthi abafundi abaningi bantula ikhono lokubhala ngendlela esezingeni neyamukelekile enyuvesi, nginentshisekelo yokwazi ukuthi yiziphi izindlela ezisetshenziswa othisha ekucijeni abafundi ekutheni babe nekhono elihle lokubhala. Imithombo yolwazi eminingi iveza ukuthi kunokuntuleka kwamazinga okucolisiseka kwesiNgisi somfundi nokuthi yini enomthelela ekutheni sibe ngesingacolisisekile nokubenza bantule amakhono okubhala ngendlela (Al-Fada, 2012; Jordan, 1997). Kodwa-ke, kunokuntuleka kwemibhalo eqakulisa ngezindlela namasu okufundiswa kokubhala olimini lwesiNgisi nokungaholela ekutheni umfundi angabhali imibhalo esezingeni lasenyuvesi kanye nokuthi isiNgisi sakhe umfundi sigcine sesingacolisisekile nalapho ebhala ngaso. Ngakho-ke ngikubone lokhu njengegebe elidinga ukuvalwa.

UJordan (1997) uveza ukuthi ngenxa yokuntuleka kwekhono lokubhala ngesiNgisi kubafundi, abafundi bakuthola kunzima ukusebenza ngendlela enempumelelo ezifundweni zabo

emaNyuvesi ikakhulukazi labo isiNgisi okungelona ulimi lwabo lwebele nabasifunda isiNgisi njengolimi lokuqala lokwengeza njengoba kule nyuvesi nje isiNgisi sifundiswa njengolimi lokuqala. Uyengeza uthi lokhu kudalwa ukuthi kunokuntuleka kwezindlela namasu okufundiswa kokubhala olimini lwesiNgisi. URichards (2008) uthi yize noma enye imbangela yokungaphumeleli kwabafundi ezikhungweni zemfundo ephakeme kungukuthi bafike bahehwe izinto eziningi ezahlukahlukene eziphazamisa imfundo yabo bagcine sebefeyila baphinde izifundo zabo kodwa okuyikona okuyimbangela yokungaphumeleli kwabo ukufunda nokufundiswa ngolimi abangaluqondi kahle okuyisiNgisi ulimi lwebele nabaphinde balindeleke ukuba babhale ngalo. URichards (2008) eqhuba umqakuliswano wakhe uthi uma abafundi bengafundiswa ngolimi lwabo lwebele angehla amazinga okufeyila ezikhungweni zemfundo ephakeme ngoba abafundi bengabe befunda into abayiqondayo nebuswe ngolimi lwabo. UCummins (1979) uveza ukuthi abafundi ngenxa yokungaqondi ulimi, kuba nzima ukuqonda imibuzo ebuziwe ezivivinyweni nokuholela ekutheni bangakuqondi okulindeleke kubona nokumele bakuphendule. Ngingasho nje njengomcwaningi ukuthi yize abanye beluqonda ulimi lwesiNgisi emathekisthini ahluukahlukene kodwa baba nenselelo lapho sekumele babhale ngaso isiNgisi nokunomthelela ekutheni baphendule ngendlela engalungile ebalahlekisela ngamamaki bagcine befeyila. NgokukaCummins (1979) ukungaphumeleli kahle kwabafundi ezifundweni zabo kwenza bagcine sebedikibala bayeke esikoleni bengakaziphothuli izifundo zeziqo zabo. Ngenxa yalezi zinselelo ezibhekene nabafundi ezikhungweni zemfundo ephakeme kunesidingo sokuba kusungulwe izindlela namasu okufundiswa kokubhala azosiza abafundi abafunda isiNgisi njengolimi lwesibili ukuba bacije ikhono labo lokubhala ukuze bezokwazi ukubhala nokwethula imisebenzi esezingeni elamukelekile. Lokhu kuzobasiza ukuba benze kangconywana nabo ezifundweni zabo zesiNgisi kanye nezinye izifundo ezisebenzisa isiNgisi njengolimi lokufunda nokufundisa.

Ngokadebona wami, abafundi abaningi bayahluleka ukuhlangabezana nezidingo eziphathelene nezemfundo yasezikhungweni zemfundo ephakeme ngenxa yokuthi bazithola bona uqobo bengalungiselelekanga ngendlela ukuze babhekane nezinselelo zezifundo zabo. UPennycook (1994) uthi abafundi bafika emanyuvesi kunokuntuleka kwamazinga okucolisiseka kwesiNgisi sabo nokwenza ukuthi kube nzima ukuba basheshe baqonde kahle okufundiswayo njengoba eNyuvesi yaKwaZulu-Natali kusetshenziswa isiNgisi njengolimi

lokufunda nokufundisa nekuphinde kubhalwe ngalo. Uma sibheka nje emumva, lapho bephuma khona okuyisezikoleni, uthola ukuthi okuyimbangela yokuntuleka kwamazinga okucolisiseka kwesiNgesi sabo lapho besibhala ukuthi bafundiswa ngesiZulu nasezifundweni zesiNgesi (Richards noLockhart, 1994; Schuman, 1982) lokhu kwenza abafundi babe ngabanganhlanhlazelwe (*disadvantaged*) ngasesiNgisini nokwenza bangakwazi nhlobo ukubhala ngalolu limi. USchuman (1982) uqakulisa ngokuthi uma othisha befundisa zonke izifundo ngesiZulu, abafundi babhekana nezinsalelo ekuqondeni imibuzo ebhalwe ngesiNgesi ngoba bona bajwayele ukufundiswa ngesiZulu. Lokhu kuchaza ukuthi ulwazimagama lwabo lwamagama esiNgesi alukho ezingeni elifanele ngoba abawezwa futhi abawasebenzisi amagama esiNgesi uma befunda noma befundiswa nokungabathwesa obukhulu ubunzima nalapho sebelindeleke ukuba babhale ngalo lolu limi . Ngingasho ukuthi lokhu yikona okuyimbangela yokuba abafundi bangakwazi ukubhala ngolimi lwasemzini baphinde bangabi nesiNgesi esicolisisekile nokwenza kube nzima kubona ukuba baqonde kahle amathekisthi esiNgesi kanye nalezo zifundo ezifundiswa ngesiNgesi uma befika ezikhungweni zemfundo ephakeme.

UCummins (1996) uthi ukusweleka kwezindlela namasu okufundiswa kokubhala olimini lwesiNgesi kanye nokungacolisiseki kwesiNgesi sabafundi abasifunda njengolimi lwesibili ezikhungweni zemfundo ephakeme kuyinkinga enkulu impela. Uyaqhuba uthi lokhu kudinga ukuba kuthathelwe phezulu kubhekwe ukuthi yikuphi okunomthelela nokubamba iqhaza ekutheni abafundi babhale ngendlela ekhombisa ukucolisiseka ngoba phela isiNgesi yilona limi lokufunda nokufundisa olugunyaziwe emaNyuvesi, ngaphandle-ke kwesiZulu ngoba sona sifundwa siphinde sibhalwe ngesiZulu. Uma ikhono lokubhala lomfundi lingacijekile kahle lowo mfundi uvame ukubhekana nezinkinga ezifundweni noma kumamojuli esiNgesi afundwa ezikhungweni zemfundo ephakeme ngoba akazokwazi ukuba abhale ngaso isiNgesi nangendlela esezingeni lasenyuvesi. Ngakho-ke kubalulekile ukuthi kube nezindlela namasu kanye nezinhlelo zokufundiswa kokubhala olimini lwesiNgesi ezizosiza laba bafundi ukuba bakwazi ukubhala kahle babe nesiNgesi esicolisisekile ukuze baqonde obakufundayo nabakufundiswayo ngalo lolu limi baphinde babhale imisebenzi esezingeni elamukelekile enyuvesi.

NgokukaChou (2011), ngenxa yokuntuleka kwezindlela namasu okufundiswa kokubhala olimini lwesiNgesi kanye nokuba nesiNgesi esingacolisisekile abafundi bazithola sebezinyeza

ukuba bazibandakanye nezingxoxo ezenzekayo emakilasini esiNgisi ngoba besaba ukuthi bengase basho okungekona. Laba bafundi bagcina bengalisebenzisanga ithuba lokulolonga ikhono lokukhuluma isiNgisi esihle nesicolisisekile ngoba phela ukuze ulwazi kahle ulimi olufundayo ngendlela ecolisisekile kumele ulukhulume futhi uphinde ubhale nangalo.

Okunye okuwugqozi lokucwaninga ngalesi sihloko ukuthi njalo uma kuwumcimbi wokuthwesa iziqu umcwaningi uzithola enemibuzo eminingi mayelana nokuntuleka kwabafundi abamnyama abathola iziqu zabo ngamalengiso (khumulwadi nosuma khumlwadi) kodwa kuvame ukuba kube ngabomdabu baseNdiya. Lokhu kuvusa umbuzo wokuthi kungabe yingoba laba bomdabu baseNdiya bakhule bexhumana ngesiNgisi vele emindenini nasemiphakathini yabo? Nokwenza kube lula ukuba baqonde okufundiswayo ezifundweni zesiNgisi eNyuvesi njengoba isiNgisi ulimi olusetshenziswa njengelokufunda nokufundisa kuphinde kubhalwe nangalo? Noma mhlawumbe laba bafundi banokuzimisela okukhulu kakhulu ezifundweni zabo kunalabo bafundi bezilimi zomdabu base-Afrika? UGreyville nabanye (1998) baqakulisa bathi nakuba kubalulekile ukuthi abafundi baseNingizimu-Afrika bafunde bazi noma olulodwa ulimi kulezi zomdabu wase-Afrika, kodwa kumele baphinde basifunde isiNgisi ukuze sibe bazuze amakhono amahle okusibhala. Bayaqhuba bathi lokhu kuzosiza umfundi ukuba angahlangabezani nezinkinga zokubhala kanye nokuqonda ulimi ekufundwa kuphinde kufundiswe ngalo lapho sebefika emanyuvesi.

Ngokadebona womcwaningi enye yezinto eyisisusa sokuba enze lolu cwaningo ukungakwazi komfundi ozokwenza unyaka wokuqala eNyuvesi ukuzikhethela izifundo azithandayo ngenxa yokuhluleka ukuxhumana nabamsizayo (kungabe baxhumana ngokubhaliwe noma ngokukhuluma) ngesikhathi sokubhalisela izifundo azozenza ngoba isiNgisi sakhe singacolisisekile bese ezithola esenhlahlatha esebhalisela izifundo abengazimisela ukuzenza. Uma singenza isibonelo nje ngokadebona wami, ngafika eNyuvesi yaKwaZulu-Natali ophikweni lase-Edgewood nginesifiso sokufundela ukufundisa izifundo zolimi okuyisiNgisi kanye nesiZulu (*languages*) kodwa ngenxa yamaphoyinti esiNgisi engawathola esitifiketini sikaMatikuletsheni angivumelwanga ngabaqondisi besifundo ukuba ngithathe imojuli yesiNgisi(*English major*). Ngabe sengiyalelwa ukuba ngiqale ngifunde isifundo i-*English Language Course(ELC)* nesachazwa njengesifundo esabe sizongisiza ukuba ngifunde ukubhala kahle ngesiNgisi kuphinde kucolisiseke isiNgisi sami ukuze ngikulungele ukuba ngumfundisi wesiNgisi. Lokhu kwangitshengisa ngokusobala ukuthi kubalulekile ukuba

umfundi nomfundi akwazi ukubhala kahle ngalolu limi aphinde abe nesiNgisi esicolisisekile ukuze ukufunda kwakhe kungabi nezinsalelo eziningi lapho esefika ezikhungweni zemfundo ephakeme, angazitholi esefana nami owagcina esefundela ukuba nguthishelakazi ofundisa isiZulu kanye nezifundo zamabhizinisi (*Business Studies*) ngenxa yamaphoyinti ayengenele esiNgisi okuba ngifundele ukufundisa isiNgisi.

Lapha ngezansi ngizoke ngithi ukuchaza kabanzi ukuthi kuyini ukucolisiseka kolimi ikakhulukazi uma kuza ekubhaleni ngesiNgisi nokuqonda indlela ulimi olusetshenziswa ngayo enyuvesi lapho kufundwa noma kubhalwa (*academic literacy*). Ngizobe sengichaza futhi ukuthi ngonjani umbhali okuthiwa ngumbhali osezingeni lokubhala elamukelekile (*good writer*) kanye nombhali osezingeni lokubhala elingamukelekile (*bad writer*). Lokhu ngizokwenza ngoba ucwaningo lwami luhlose noma lugxile ekutholeni ngezindlela namasu ezisetshenziswa ngothisha lapho befundisa abafundi babo basenyuvesi ukubhala ngolimi lwesiNgisi.

1.5 UKUCOLISISEKA KOLIMI

U-Ofte (2014) ubeka uthi abafundi abangena esikhungweni semfundo ephakeme balindeleke ukuba bathuthuke babe ngababhali ababhala ngendlela ekhombisa ukucolisiseka (*proficiency*) ngenkathi beqhubeka nezifundo zeziqo zabo. ULea noStreet (2000, pg 32) babeka bathi:

“For students, entering the territory of higher education involves acculturation into a discourse characterized by new and unfamiliar social, cultural and academic conventions. This process of academic socialization “involves adapting to new ways of knowing: new ways of understanding, interpreting and organizing knowledge”.

Bayacacisa (Lea noStreet, 2000, pg 32) ukuthi lokhu kungumsebenzi oke ube ngumqansana kumfundi ngoba indlela yokujwayela (adapting process) ibandakanya ukuqonda, ukuhlaziya kanye ngokuhlela ulwazi ngolimi lwesibili. U-Ivanic (2004, pg 233) ubeka uthi endaweni lapho ulwazi lutshengiswa ngokubhaliwe (*written form*), kubalulekile ukuba umfundi abe nguchwepheshe ekubhaleni azi nendlela eyamukelekile ekumele ababhale ngayo ngoba yiyona engukhiye wokuba aphumelele. Eqhubeka nomqakuliswano wakhe ubeka wathi:

Acquiring academic writing proficiency entails not only mastering the technical and formal aspects of the genre, such as using source references and citations, but also the ability to think in more abstract terms such as reflecting critically on vocabulary choice and language usage within the academic context (Ivanic, 2004, pg 233).

UHellekjaer (2005, pg 239) uveza ukuthi inkinga yesiNgisi kubafundi abangena enyuvesi ayikho ekusifundeni kuphela kodwa inasekusibhaleni uqobo nokubenza bengenzi kahle ezifundweni zabo ngoba phela ukuze baphase kumele benze imisebenzi ebhalwe phansi nokuyiyona abazothola ngayo amamaki. Ngiyavumelana nalo mbhali ngoba nami ngingomunye wabafundi ababehluleka ukubhala ngendlela elindelekile nesezingeni lasenyuvesi nokwangifeyilisa ezifundweni zesiNgisi ngacishe ngangaqeda izifundo zeziqu zami ngesikhathi esifanele nesilindelekile.

Ukubaluleka kolimi lwesiNgisi ekukhuliseni amazinga okuphasa (*educational attainment*) ngokuthuthuka kokukwazi ukuxhumana kuhlezi kugcizelelwa. NgokukaSaunders noSweet (2013) abafundi abanezinkinga eziningi zamakhono okuxhumana ngesiNgisi bangangenze kahle ezifundweni zabo ezibhalwa ziphinde zifundwe ngesiNgisi. Uthi lokhu kudalwa ukuthi emazweni amaningi afana noNigeria ulimi lwesiNgisi namhlanje lingulimi olukhona nolusetshenziswa ezincwadini zokufundela luphinde lube ngolugunyaziwe ukuba kufundiswe ngalo ezikoleni (*language of instruction in schools*). Uma ukucolisiseka kolimi lomfundi kusemazingeni aphezulu, nakanjani kuzoba nomthelela omuhle kuphinde kuthuthukise ukuphumelela ezifundweni kwalolo hlobo lwabafundi (Saunders noSweet, 2013). Ababhali abafana noSeligmann (2012), no-Ofte (2014) baveza ukuthi lapho kunokuntuleka khona kokucolisiseka kwesiNgisi kunoma yimuphi umkhakha ofundwayo (*academic setting*), kuzoba nomthelela omubi ekuphumeleleni kwezemfundo kulabo bafundi. Ababhali abafana no-Adegboye (1993) bayakuveza ngokukhulu ukungananazi ukuthi ukungacolisiseki kahle kolimi lwesiNgisi kungezinye zezinto eziba nomthelela nezibamba iqhaza kwimiphumumela engekho mihle yezezibalo (*Mathematics*). Ngalokhu kuyahambisana nemibono yababhali abangenhla futhi nami ngivumelana nabo ngokuthi kunesidingo sokuba ulimi lwesiNgisi lucolisiseke ngoba uma lungacolisisekile kuba nzima ukuqonda okudingwa imiyalelo yezifundo eziningi ezibhalwe noma ezifundwa ngesiNgisi.

Kubalulekile ukuthi umfundi abe nesiNgisi esicolisisekile ngoba singakuvulela amathuba amaningi empilweni (Tirrijos, 2009). Ukukwazi ukukhuluma isiNgisi kukwenza ukwazi ukuxhumana kahle nabanye abantu bakwamanye amazwe, kuphinde kukuvulele amathuba amaningi okuba uyosebenza kwamanye amazwe angisaphathi-ke eyokungcebeleka (Torrijos, 2009). Uma kunokucolisiseka esiNgisini angeke ukhathazeke ngokulahlela uma uvakashele ezweni elinabantu abakhuluma isiNgisi ngoba uzosheshe ukwazi ukuthola izinkombandlela (*directions*) ezizokuyisa la ufisa ukufinyelela khona (Fleisch, 2008). Uyengeza uFleisch, (2008) ngokuthi ukucolisiseka kwesiNgisi kunika umfundi ithuba lokuthola ithuba lokuhambela emazweni aphesheya. Abaqashi abaningi bezamabhizinisi babheka ukuthi amazinga okwazi isiNgisi angakanani ngaphambi kokuba bakuqashe. Lokhu kusho ukuthi uma ukwazi ukukhuluma isiNgisi, ungathola ukuthi ungaba nemisebenzi eminingi ongakhetha kuyona emveni kokuphothula izifundo esikhungweni semfundo ephakeme (Doukas, 1996).

NgokukaSeligmann (2012) isiNgisi sikwenza ube ngokhethekile kubaqashi futhi sibonwa njengolimi lwebhizinisi futhi lokho akukho nzima ukukubona ukuthi kungani. Uyengeza uthi uma unesifiso sokuba ngusomabhizinisi owaziwa umhlaba wonke jikelele kubalulekile ukuthi ube nesiNgisi esicolisisekile ekusikhulumeni nasekusibhaleni, ngoba ezamabhizinisi ezenzeka emhlabeni wonke jikelele zenziwa ngesiNgisi. USwan (2008) uthi njengoba izincwadi eziningi zibhalwe ngesiNgisi kubalulekile ukuthi umfundi abe nesiNgisi esicolisisekile ukuze akwazi ukuzibandakanya neminye yemibhalo enolwazi olujule kakhulu yababhali abadumile eyaziwa amazwe ngamazwe ngoba lokhu kungaba nomthelela omuhle lapho umfundi enza izingcwaningo zezimvusangqondo eziphathelene nemfundo yakhe. Uyengeza uSwan (2008) uthi ngoba okwenza abafundi basezikhungweni zemfundo ephakeme bazithole sebefeyila noma bengaphumelele kwezinye zezifundo ezibhalwa noma ezifundwa ngesiNgisi yingenxa yesiNgisi esingacolisisekile nokwenza kube nzima ukuthi umfundi aqonde okubhalwe ngolimi lwesiNgisi. Ngiyavumelana impela nababhali abangenhla uma bethi kubalulekile futhi kuyasiza ukuthi umfundi wasesikhungweni semfundo ephakeme abe nesiNgisi esicolisisekile ikakhulukazi ekusibhaleni ngoba lokhu akumsizi kuphela nje ukuba aphumelele ezifundweni zakhe kodwa kumsiza ngokuba athole amathuba amaningi empilweni.

1.5.1 UKUKWAZI UKUQONDA INDLELA ULIMI OLUSETSHENZISWA NGAYO ENYUVESI LAPHO KUFUNDWA NOMA KUBHALWA (ACADEMIC LITERACY)

USeligmann (2011) uqakulisa uthi bonke abafundi badinga ukwesekelwa bethulwe endleleni entsha okumele benze ngayo emikhakheni kwezemfundo abayikhethayo ezikhungweni zemfundo ephakeme, baziswe nokuthi indlela okubhalwa ngayo noma okwenziwa ngayo enyuvesi ayifani naleyo obekwenziwa ngayo ezikoleni abaphuma kuzona. Uthi lokhu kumele kwenziwe kubo bonke abafundi abazokwenza unyaka wabo wokuqala ngaphandle kokubheka ukuthi baphuma ezikoleni ezinjani, kungabe ezinhlanhlazelwe noma ezinganhlanhlazelwe (*advantaged or disadvantaged*). Eqhuba umqakuliswano wakhe uSeligmann (2011) uthi othisha bakusasa (*future teachers*) kumele bazuze amakhono okubhala ngendlela eyamukelekile nesezingeni lasenyuvesi (*academic literacy skills*) uma befuna ukuthuthukisa amazinga elitherasi abafundi babo ngokukwazi ukuxhumana ngempumelelo ngolimi olufundwayo (*through effective communicative competence*) nangokufundisa noma nalapho befundisa. UBeekman (2019) uveza umuzwa ofanayo noSeligmann (2011) lapho ethi ukukwazi ukuqonda indlela ulimi olusetshenziswa ngayo enyuvesi lapho kufundwa noma kubhalwa (*academic literacy*) kuyithuluzi elibalulekile kakhulu kubantu abaya esikhungweni semfundo ephakeme ukuze basekele noma baqinisekise ukuphumelela noma ukufinyelela emaphushweni abo.

1.5.2 IZIMPAWU ZOMBHALIOSEZINGENI ELAMUKELEKILE NOSEZINGENI ELINGAMUKELEKILE (CHARACTERISTICS OF A GOOD AND A BAD WRITER)

UDoven (2017) ubeka umbono wokuthi ababhali abaningi abakhathazeki ngokuba sezingeni eliphezulu (*quality*) lemibhalo abayikhiqizayo kanti lokhu kuyinto ebalulekile kakhulu uma ungumbhali. Echaza izimpawu zombhali osezingeni elamukelekile uDoven (2017) uthi umbhali osezingeni elamukelekile yilowo obhala into ecacile negxile esimweni esithile (*clear and focus*) noqinisekisayo ukuthi embhalweni wakhe uyawenza umqondo kanti nabafundi abazitholi sebelahleka bezama ukuthola ukuthi kuthiwani, kwenzakalani ngombhalo wakhe.

ULanger no-Applebee (1987) bathi ababhali abasezingeni elamukelekile balokhu bezama noma beziqeqesha (*practice*) ngaso sonke isikhathi. Bathi bazinika isikhathi lapho bebhala , badlaladlale ngamagama bese beyalungisa okumele kulungiswe (*edit*) ukuze umbhalo wabo

ube sezingeni elifanele. Bachitha amahora amaningi kanye nezinsuku eziningi belokhu bebuyekeza (*revising*) abakubhalile. O'Langer no-Applebee (1987) baqhuba bathi ababhali abasezingeni elamukelekile akusho ukuthi abakutholi ukugxekwa (*criticism*) njengabantu bonke ngemibhalo yabo kodwa bona bathi uma begxekwa sakwakhiwa bakwamukele kahle lokho bangadikibali ngoba lokho kugxekwa bakuthatha njengento ebasiza ukuba benze kangcono. Umbhali osezingeni elamukelekile yilowo oqale abhale imisebenzi yokuzama (*drafting*) izikhathi eziningana ngaphambi kokuba akhiqize owokugcina (Beal, 1990). Ebeka ngamagama akhe uthe:

Good writers are resigned to the fact that first drafts suck and that the true mark of a champion is the commitment to the craft. It is not about writing in spurt of inspiration. It's about doing the work day-in and day-out. Good writers can do this, because they believe in what they're doing. They understand this is more than a profession or hobby. It's a calling, a vocation (Beal, 1990, pg 21).

Uyengeza uBeal (1990) uthi ababhali abasezingeni elamukelekile ababona abantu abanqaba ukwamukela lokho abakubona kungekho ezingeni elilindelekile noma abalilindele (*perfectionist*) kodwa bazifundise ukwenza umsebenzi wabo ngokuzimisela bawethule ukuba ubonwe yizwe lonke. Okunye okubalulekile ngalaba babhali ukuthi bayakuthanda ukufunda okubhaliwe (*izincwadi*) okubenza bazuze ulwazimagama oluningi. Ukuba nolwazi magama oluningi kuyamsiza obhalayo ukuba akwazi ukukhetha amagama anembayo lapho ebhala. Ugcina ezuze ikhono lokukwazi ukukhetha amagama ahambisana naleso naleso simo sombhalo abhala ngaso.

Ngokujwayelekile amakhono okubhala kubantu noma kubafundi awafani. uGraham noHarris (1992) baqakulisa ngokuthi uhlobo lombhali ongekho sezingeni elamukelekile imvamisa akanazo lezi zimpawu okukhulunywe ngazo ngenhla ezitholakala kumbhali obhala ngendlela eyamukelekile. Bathi umbhali ongekho sezingeni elamukelekile akakholelwa ekuzinikeni isikhathi sokuzibandakanya nomsebenzi wakhe ngokuphelele (*fully engage*) noma-ke enze umsebenzi wokuzama ukuze aqinisekise ukuthi ukhipha umbhalo oseqophelweni eliphezulu. UGraham noHarris (1992) bathi ababhali abangekho ezingeni elamukelekile bavele bazinike ukuthi umbhalo asebewubhalile usufike ezingeni lokubizwa ngombhalo owamukelekile

besabhale kanye nje kuphela, abayingeni nje eyokubhala umbhalo wokuzama noma-ke eyokubhala okuthile bephindelela (*re-writing*). Beqhuba emqakuliswaneni wabo baze bathi:

“Bad writers seem haughty, prideful and arrogant. Why don’t they edit? Why don’t they write ahead? Why do they give into myth of the overnight genius? Because they are afraid of putting the work in and failing. As a result, their work is scattered and disconnected, not nearly as good as they think.” (1992, pg 12)

Lapha ngenhla uGraham noHarris (1992) baveza ngokusobala ukuthi ababhali abangebahle abanakho ukukhathazeka okungakho uma kuza kwezokukhiqizwa kwemibhalo eseqopheleni noma esezingeni eliphezulu, bazitshela ukuthi lokhu asebekubhalile kuyikona, abaphinde babhekisise futhi ukuze babone ukuthi awekho yini amaphutha emsebenzini wabo.

1.6 IZINHLOSONGQANGI NEMIBUZO YOCWANINGO

1.6.1 IZINHLOSONGQANGI (*OBJECTIVES*)

Lolu cwaningo luhlose:

1. Ukuhlola izindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqubuthishela enyuvesi esesifundazweni saKwaZulu-Natali.
2. Ukuhlola ukuthi othisha bazisebenzisa kanjani izindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqubuthishela enyuvesi esifundazweni saKwaZulu-Natali.
3. Ukuveza izizathu zokusebenzisa izindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqubuthishela enyuvesi esifundazweni saKwaZulu-Natali.

1.6.2 IMIBUZO YOCWANINGO

1. Yiziphi izindlela namasu ezisetshenziswayo ukufundiswa kokubhala olimini lwesiNgisi kubafundi beziqubuthishela enyuvesi esifundazweni saKwaZulu-Natali?
2. Kungabe othisha bazisebenzisa kanjani izindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqubuthishela enyuvesi esifundazweni saKwaZulu-Natali?

3. Kungani othisha besebenzisa lezi zindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi esifundazweni saKwaZulu-Natali?

1.7 UKUHLELEKA KWEZAHLUKO

Esahlukweni sokuqala, ngethula isihloko salolu cwaningo nginaba kabanzana ngaso. Ngibe sengidingida ngesitatimende sezinkinga zocwaningo kanye nenhloso yalo (*focus of the study*). Emva kwalokho ngibe sengidingida ngesisusa nesendlalelo socwaningo (*rationale*). Ngixoxe ngokuthi kuyini ukucolisiseka kolimi (*language proficiency*), ukukwazi ukubhala ngendlela eyamukelekile nesezingeni lasenyuvesi (*academic literacy*) kanye nangezimpawu zombhali osezingeni elamukelekile nelingamukelekile (*characteristics of a good and bad writer*). Ngiphinde ngaveza nezinhlolongqangi kanye nemibuzongqangi eyiyona ephethe lolu cwaningo.

Esahlukweni sesibili, ngixoxe ngemibhalo ehlobene nesihloko salolu cwaningo. Ngikhulume ngokubuyekezwa kwemibhalo lapho ngidingide kabanzi ngocwaningo eseluke lwenziwa eNingizimu Afrika nakwamanye amazwe aphesheya kwezilwandle olumayelana nokufundiswa kokubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi. Ngixoxe ngenjulalwazi esetshenzisiwe ephathelene nokufunda kanye nokufundiswa kokubhala kwabantwana ngothisha kanye namatemu abheka amazanga okucolisiseka kolimi lomfundi ahambelana ngqo nenjulalwazi kaStephen Krashen (1982) egxile ekutholeni iphinde ichaze ukuthi ulimi lwesibili lutholakala luphinde lufundwe kanjani. Lapha ngichaze kabanzi ngesiHlawumbiselo Somthamo wolimi owengeziwe (*Input hypothesis*) nokuyisona esisetshenzisiwe kulolu cwaningo.

Esahlukweni sesithathu, ngixoxe ngomklamo nezindlela zocwaningo ezisetshenzisiwe ukuqoqa ulwazi lwalolu cwaningo. Ngixoxe ngezindlela ezalandelwa ekuqoqeni ulwazi olwaludingeka kanye nezindlela zokuhlaziya. Ekugcineni ngibe sengixoxa ngenkambiso elungileyo (*research ethics*) eyalandelwa ukuqinisekisa ukuthi lolu cwaningo aluphuli imigomo yenkambiso elungileyo.

Esahlukweni sesine, ngixoxe ngokutholakele ngesikhathi socwaningo nokumayelana nezindlela namasu asetshenziswa othisha ekufundiseni ukubhala kubafundi abenza iziqu

zabo zobuthishela enyuvesi. Okutholakele kuvezwe ngokuhlaziya imithombo ehambisana nocwaningo. Imithombo eyahlaziywa lapha kwaba izinhlohlolwazi zothisha (*structured interview*) ezase zishicilelwe phansi, ukuhlaziywa kwamadokhumenti (*document analysis*) kanye nokuhlaziya okutholakele ngenkathi ngihleli ngibukela (*observing*) emagumbini okufundela. Ukwethula okutholakele kulolu cwaningo kwasetshenziswa indlela yokuhlaziya ngezindikimba ezithile (*thematic analysis*).

Esahlukweni sesihlanu, okungesokugcina kulapho ngisonga khona lonke ucwaningo engilwenzile. Ngicubungilisisa ngethule lonke ulwazi olutholakele malungana nezindlela namasu azisetshenziselwa ukufundisa ukubhala olimini lwesiNgisi kubafundi beziqubuthishela enyuvesi. Ngibe sengethula izincomo, iziphakamiso mayelana nemiphumela yocwaningo. Emva kwalokho kulandele isiphetho salo lonke ucwaningo.

1.8 ISIPHETHO

Kulesi sahluko ngethule isingeniso salo lonke lolu cwaningo. Ngidingide ngesitatimende sezinkinga zocwaningo (*problem statement*), ukuqondaniswa kocwaningo kanye nehloso yalo (*focus and purpose of the study*) kanye nesisusa nesendlalelo socwaningo (*rationale*). Ngibe sengiveza izinhlosongqangi (*objectives*) kanye nemibuzo yocwaningo (*research questions*). Ekugcineni ngibe sengichaza kabanzi ngendlela izahluko zalolu cwaningo ezihleleke ngayo. Esahlukweni esilandelayo ngizoxoxa ngokubuyekezwa kwemibhalo emayelana nozindlela namasu ezisetshenziselwa ukufundisa ukubhala olimini lwesiNgisi kubafundi abenza iziqu zabo zobuthishela enyuvesi kanye nenjulalwazi esetshenziwe kulolu cwaningo.

ISAPHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO NENJULALWAZI

2.1 ISINGENISO

Esahlukweni sokuqala ngethule isihloko salolu cwaningo nganaba kabanzana ngaso. Ngibe sengidingida ngenhlosongqangi yalolu cwaningo, isitatimende sezinkinga zocwaningo kanye nokuthi zizohleleka kanjani zonke izahluko zocwaningo ngokulandelana kwazo. Kulesi sahluko ngizoxoxa ngocwaningo oseluke lwenziwa emhlabeni wonke jikelele mayelana nesihloko engicwaninga ngaso. Ngizoqale ngixoxe ngocwaningo oseluke lwenziwa eNingizimu Afrika nasemazweni ase-Afrika kanye nocwaningo olwenziwe emazweni aphesheya. Ngizobeka kucace nje ukuthi aluluningi noma kunokuntuleka kocwaningo olubheka izindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi ikakhulukazi labo okungelona ulimi lwabo lwebele lolu. Ucwaningo oluningi olwenziwe yilolo oluveza izimbangela zokungaphumeleli kwabafundi okubalwa kuzo ukufundiswa ngolimi abangaluqondi kahle okuyisiNgisi ikakhulukazi kulabo okungelona ulimi lwabo lwebele lolu kodwa oluveza ukuthi yiziphi izindlela namasu ezisetshenziswayo lapho abafundi befundiswa ukubhala olimini lwesiNgisi alwanele neze. Lokhu kufakazela okushiwo uWillie (2006) lapho ebala ezinye zezinto athi zenza abafundi bangaphumeleli, uthi:

“There is an affirmative relation between English Language Proficiency and academic achievement. In other words, low proficiency in English affects learners’ academic performance. Therefore, low English language proficiency is an obstacle for learners as they have to multi-task: learn English whilst learning the content of the subject.”

Kanti-ke futhi nocwaningo oluveza okunomthelela ekutheni isiNgisi sabafundi sibe ngesicolisisekile lapho bebhala nalo luyingcosana. Lapha ngizokwethula ucwaningo oselwenziwe eNingizimu Afrika, emazweni ase-Afrika (iNigeria, Tanzania neZimbabwe) kanye nasemazweni aphesheya (*Bangladesh, Australia kanye ne-United States of America*).

2.2 OKUSHIWOYO ENINGIZIMU AFRIKA

UMgqwashu (2009, pg 293) eqakulisa ngokufundiswa kokubhala ngolimi lwesiNgisi kubafundi basenyuvesi uthi:

“My engagement with students as a tutor in English, my experience as a graduate assistant in English studies, and now as a university staff member with research interests in academic literacies and the teaching of reading and writing for epistemological access: all this has led me to the same conclusion reached by Weideman (2003) that (English) language proficiency is the most important predictor of learner success in higher education.”

Eqhuba umqakuliswano wakhe uMgqwashu (2009) uthi ngenxa yalokhu akubalule ngenhla kunesidingo sokuthi kube nezinhlelo ezizosiza abafundi basezikhungweni zemfundo ephakeme ukuba bacije ikhono labo lokubhala ngendlela eyamukelekile nesezingeni lasenyuvesi ukuze baphumelele ezifundweni zabo.

NgokukaNtshangase (2011) kunomthelela ongemuhle o lethwa ukufunda nokufundiswa ngesiNgisi emazingeni okuthuthuka kwendlela yokucabanga nokukhumbula okuthile (*cognitive development*) kubafundi abafunda isiNgisi njengolimi lwesibili. UNtshangase (2011) uveza ukuthi lokhu yiyona mbangela egqame kakhulu eholela emazingeni noma esibalweni esiphezulu sokungaphumeleli kwabafundi ikakhulukazi ebangeni leshumi nambili (12). Ngokucabanga kwami abafundi abahlala ezindaweni zasemakhaya kanye nasemalokishini yibona abagcina beyizisulu zokungayitholi imisebenzi futhi bagcina bengakwazanga ukuya ezikhungweni zemfundo ephakeme ngenxa yokuthi bafeyila uMatikuletsheni wabo ngezizathu zokuthi ulimi ababelindeleke ukuba baphendule ngalo isiNgisi kube kungelona ulimi lwabo. Ngokwenqubomgomo yolimi ezikolweni zaseNingizimu Afrika zonke izifundo kusukela ebangeni lesibili kuye ebangeni leshumi nambili zifundiswa ngesiNgisi ngaphandle kwesifundo solimi lwesiBhunu kanye nezilimi zabantu abamnyama. Ngakho-ke isiNgisi ezikolenizaseNingizimu Afrika sifundwa ngokwamazinga ahlukene, njengolimi lweBele kanye njengolimi lokuqala lokwengeza. Ngakho-ke abafundi kubhekeke ukuba bakwazi ukufunda futhi baphase izifundo ezethulwa ngolimi lwesiNgisi kulelo nalelo zinga esifundwa ngalo. Lokhu kusho ukuthi kumele abafundi babe nolimi olucolisisekile ukuze baphumelele kahle ezifundweni zabo. UNtshangase (2010) ocwaningweni lwakhe uveza ukuthi ukufundiswa kwabafundi abasezingeni lokuthuthukiswa ngokomqondo (*cognitive development*) ngolimi lwesiNgisi njengolimi lokuqala akulethi imiphumela emihle ngoba lolu limi akulona olwabo lwebele. Ngenxa yalokhu, abafundi abaningi bagcina benesiNgisi esingacolisisekile bengakwazi nokubhala ngaso. Lokhu kwenza abafundi

babhekane nobunzima ezifundweni zabo zaseNyuvesi nokwenza kube nesidingo sokuthola izindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi abasezikhungweni zemfundo ephakeme. Ababhali abaningi abanjengo Willie (2006); Maleki noZangani (2007) Sahragard noBaharloo (2009); Fakeye no-Ogunsiji (2009); Ramcharan (2009); Kong, Powers, Starr noWilliams (2012); Makewa, Role noTuguta (2013); Hilliard (2014); Kumar (2014); Ghenghesh (2015) baveza ukuthi ukuphumelela komfundi ezifundweni zakhe kuncike kakhulu ekucolisisekeni kolimi (*language proficiency*) ekufundwa kuphinde kufundiswe ngalo. Ngakho-ke ukutholakala kwalezi zindlela namasu okufundiswa ukubhala kungasiza kakhulu ekusikhanyiseleni ukuthi yini othisha abayenzayo ukuze kwehle amazinga okufeyila kwabafundi ngenxa yokufunda ngolimi abangaluqondi kahle.

Ngokadebona wami abafundi abaningi baseNingizimu Afrika bafunda izifundo zabo eziningi ezikoleni besebenzisa ulimi okungelona olwabo lwebele. Nakuba abafundi bengaluqondi ulimi abafundiswa ngalo, kuyabaphoqa ukuba babe nokuqonda okufundwayo basebenze kanzima ukuze benze ngqo okulindeleke kubona ukuze bezophumelela ezifundweni zabo. Isimo sokuthuthukisa ingqondo, okungukukwazi ukucabanga unike isizathu sokuthile, sibalulekile kakhulu lapho kubhekwana nezinkinga zabakhuluma isiNgisi njengolimi lwesibili (Ntshangase, 2010).

OFraser noKillen (2003) kanye noPeterson noDumont (2009) baqakulisa bathi kunezinto eziningi ezibamba iqhaza ekuphumeleleni noma ekungaphumelelini komfundi ezikhungweni zemfundo ephakeme zaseNingizimu Afrika nakwamanye amazwe. Lezo zinto zingabandakanya imuva lomfundi (*background*) kungabe elezemfundo nokunye, izimo eziphathelene nezengqondo ikakhulukazi kulabo bafundi abaphuma emakhaya antulayo, nokuhlukahlukana kwamasiko. Bayengeza emqakuliswaneni wabo oFraser noKiller (2003) bathi kungenzeka futhi ukuthi izingqinamba ahlangebazana nazo umfundi ekufundeni, kungezinye zezinto ezinomthelela ekuphumeleleni nasekungaphumelelini komfundi esikhungweni semfundo ephakeme. NgokukaFeast (2002) izikhungo zokufundela ezinjengezikole noma amanyuvesi kanye nezindlela zokufundisa, zinomthelela nazo ekuphumeleleni nasekungaphumelelini kwabafundi. OVan Dy, Zybrands, Cillie noCoetzee (2009) baqakulisa bathi umehluko phakathi kolimi lwasesikhungweni semfundo ephakeme nalolo lomfundi lwasekhaya lwebele, kanye nezinto eziholela ekutheni umfundi angenzi kahle kanye nokungacolisiseki noma ukungacijeki kahle kwekhono lokubhala ngesiNgisi

sakhe kungezinye zezinto ekumele zibhekelelwe. OButter noVan Dyk (2004) baqakulisa bathi ukungacolisiseki kolimi kanye nokungasetshenziswa kwalo kahle kuba nomthelela ongemuhle ezifundweni zomfundi.

NgokukaMahoni (2010) izimbangela eziholela ekungaphumelelini kwabafundi bonyaka wokuqala (*first years*) noma kwamazinga aphezulu abafundi abangaziphothuli izifundo zabo (high student dropout rate) kungenxa yokuthi basuke bengalungiselelekile kahle ukuyofunda ezikhungweni zemfundo ephakeme. NgokukaButter noVan Dyk (2004), Mqgwashu (2009) imbangela yokungalungiseleleki kwabafundi abamnyama ukuyofunda ezikhungweni zemfundo ephakeme idalwa ukungalingani kwamazinga emfundo ngesikhathi sobandlululo. Yize noma izinto kwezepolitiki nakwezemfundo sezishintshile eNingizimu Afrika kodwa isekhona insila eyadalwa ubandlululo ngoba namanje ingane yomuntu omnyama efunda ezikoleni zasemakhaya nasemalokishini izinto azihambi kahle. Yize noma uhulumeni ezamile ukuletha ushintsho kwezemfundo ukuze ifane imfundo etholwa abafundi, ikakhulukazi abafunda ezikoleni zikahulumeni, kusekhona okungahambi kahle ngenxa yokungaqeqesheki ngokwanele kothisha okubhekeke ukuba basebenzise ikharikhulamu entsha. Ikarikhulamu entsha igxile ekuthuthukiseni amakhono abalulekile okufunda njengokulalela, ukukhuluma, ukufunda okubhaliwe, ukubhala nokwethula kodwa inkinga isekufundisweni kwala makhono ngendlela enempumelelo.

Ngokuka Asokhia (2009), ukukhuthala kukathisha ekufundiseni isifundo sakhe kunika abafundi ugqozi lokulifunda balazi ulimi olufundwayo futhi kubenza basithakasele isifundo noma kungathiwa izinsizakufundisa azanele noma kunokuntuleka kwazo. U-Asokhia (2009) uqhuba uthi ukuhluleka kwabafundisi besiNgisi ukuziqambela izinsizakufunda kanye namasu okulekelela ukufundisa kwabo yikona okungaholela ekutheni kube nobunzima ekufundweni kokubhala ngolimi lwesiNgisi nasekucijeni amakhono okubhala kubafundi abalufunda lolu limi njengolimi lwesibili.

Abafundi abaningi abafunda ulimi lwesiNgisi njengolwesibili batholakala bebhakana nezingqinamba ekufundeni nasekubhaleni ngalolu limi ngempumelelo. Lokhu kungenxa yezingqinamba eziningi esingabala kuzona izinkinga zenqubomgomo yolimi eNingizimu Afrika (*Language Policy Issues in South Africa*) ezibalulwa nguNgcobo, uNkosi, uButhelezi noNtuli (2014) kucwaningo lwabo olukhuluma ngokusebenzisa indlela yesimo (indlela

kanzikandaweni yolimi) ekufundiseni ulimi lwesiZulu kubafundi okolungelona ulimi lwebele kubona. Lapha singabala izinselelo ababhekana nazo abafundisi ekuzakheleni izinsizakufundisa nasekuziqambeleni amasu okufundisa, ukugqixila kakhulu ezincwadini zokufundela (*textbooks*) nazo ezihlukene nosikompilo lomfundi wolimi lwesiNgisi (Ngcobo nabanye, 2014; Asokhia, 2009). UBlock (2006) kanye noHornberger (1998) bayakubalula baphinde bavumelane ngokuthi ulimi malube kwimfundo okungukuthi malixhumane nezinye izifundo. Baphinde bathi isifundo solimi kumele sixhunyaniswe nosikompilo lwengane singene kahle isiqonde ngoba ngaphandle kwalokhu kuba nzima ukufundwa kwaso. Okuphawulekayo kule miqakuliswano yabacwaningi ukuthi ukuntuleka kwamakhono okuziqambela amasu okufundisa kubafundisi bolimi lwesiNgisi kungaba nomthelela omubi ekutheni abafundi balufunde baphinde baluthole ngempumelelo lolu limi.

Ngokuka-Asokhia (2009) kubalulekile noma kunesidingo ukuthi ukufundwa kolimi lwesiNgisi kube lula futhi kuthakaselwe ngabafundi balo. Uthi lokhu kungenziwa ngokuthi kusetshenziswe indlela yokulingisa noma yokuziqambela (*improvisation*) amasu okufundisa. Ababhali abafana noFredrich (1959), kwithiyori yakhe yokufunda ngokudlala ugqugquzela ukuba othisha besiNgisi kumele basebenzise indlela yokufunda ngokudlala ngoba iyona abafundi abayithanda kakhulu neyithuluzi elinamandla nelibaluleke kakhulu ekufundeni kwabo.

Njengoba lolu cwaningo lukhuluma ngokufundiswa kokubhala olimini lwesiNgisi kubafundi basenyuvesi nje, ngesikhathi socwaningo ngithole ukuthi akhona amamojuli agxile ekucijeni ikhono lokubhala lomfundi kwamanye amanyuvesi akuleli. Ngenxa yokubonakala ukuthi abafundi abaningi abazikhungweni zemfundo ephakeme babhekene nengwadla yokuthi ulimi lwesiNgisi abalufunda njengolokuqala abakwazi ukubhala kahle ngalo, kwase kusungulwa amamojuli azobasiza ukuba babhale kahle imisebenzi yabo yesiNgisi ngendlela ezobaphumelelisa enyuvesi. Ngezansi ngizodingida kabanzi ngalawo mamojuli

2.2.1 AMAMOJULI OKUCOLISISA IKHONO LOKUBHALA

Amamojuli engibhale ngawo nengizochaza ngawo agxile kakhulu ekucijeni ikhono lokubhala lomfundi. Ngenxa yokubonakala kokuthi abafundi abaningi basezikhungweni zemfundo

ephakeme babhekene nengwadla yokuthi ulimi lwabo lwesiNgesi njengolwesibili abakwazi ukulubhala kahle ngalo, kwase kusungulwa amamojuli azobasiza ukuba babhale kahle imisebenzi yabo yesiNgesi nezobaphumelelisa ezifundweni zabo. Le nkinga yokungakwazi ukubhala kahle esiNgisini ibandakanya abafundi bezilimi zomdabu nabezinye izilimi kanye nabo belu abanikazi bolimi lwesiNgesi abanenkinga yokuthi ulimi lwabo alucolisisekile kahle nakuba baluncela ebeleni nokuholela ekutheni babhale imisebenzi engekho ezingeni lasenyuvesi. Lokhu kubanika inkinga ekuqondeni kahle izinhlobonhlobo zamathekisthi nasekuhlaziyeni ngendlela baphinde babhale imisebenzi ethile ngesiNgesi. Njengoba ababhali abaningi sebebhalile ukuthi kungani ukufundwa kokubhala nokucolisiseka noma ukucijeka kwekhono lokubhala esiNgisini kubafundi abasezikhungweni zemfundo ephakeme emazweni ahlukehukene kubalulekile, sizobheka amanye amamojuli asiza ekufundisweni kokubhala olimini lwesiNgesi nasekucijeni ikhono lokubhala ngesiNgesi kumfundi afundwa kakhulu eNyuvesi yakwaZulu Natali (*University of KwaZulu Natal*).

2.2.1.1 ACADEMIC LITERACY(ALE)

Izifundo noma amamojuli e '*Academic Literacy*' athulwa ezikhungweni eziningi zemfundo ephakeme eNingizimu Afrika. Ukufundwa kwalezi zifundo kujwayele ukuba kube ngokuphoqelekile (*compulsory*) kuwo wonke umfundi ezikhungweni zemfundo ephakeme ezahlukehukene. Nakuba le mojuli ingena noma ibandakanyeka uma umuntu esebhala, kodwa ngenxa yokuthi iyisiNgesi, ibhalwe yaphinde yafundwa ngaso isiNgesi iyasiza futhi ekucolisiseni ulimi lomfundi. Ocwaningweni luka McGhie (2007) uchaza ukuthi ukungalungiseleleki kahle ukufunda kwabafundi (*underpreparedness*) ngenxa yohlelo lwezemfundo lwaseNingizimu Afrika olungekho ezingeni (*poor South African public schooling system*) ngenye yezinto ezibe nomthelela ekutheni kufundiswe lesi sifundo se-*Academic Literacy* ezikhungweni zemfundo ephakeme.

Kwatholakala ukuthi abafundi abakwazi ukufunda kahle kanye nokubhala kahle besebenzisa upelomagama olufanele. Okunye kwaba ukuthi abafundi abakwazi ukuqakulisa bazibandakanye kumathekisthi bawaqondisise baphinde bawahlaziye kahle, bagxeke sakwakha baveze namagebe lapho ekhona kumathekisthi emidiya ngenxa yolimi olungacolisisekile olwenza kube nzima ukuqonda okubhaliwe banike nezincazelo zamagama

okuyizonazona (McGhie, 2007). NgokukaHeugh (1995) abazali abaningi babafundi bakholelwa ekutheni ukufunda isiNgisi usemncane kakhulu kuzohlomulisa abantwana babo ezifundweni ukuze babe nekusasa eliqhakazile. Nakuba kunjalo, ngivumelana noCummins (1990) uma eqakulisa ethi abafundi badinga ukuba babe ngongcweti kuqala olimini lwabo abaluncela ebeleni ngaphambi kokuba bakwazi ukufunda olunye ulimi. UBloch (1996) naye uvumelana no Cummins (1990) uma ethi ingane kumele iqale ifundiswe ulimi lwayo lwebele kuqala ingagxumeli kolunye ingakalazi kahle hle olwayo. Uqakulisa uthi uma eminyakeni eyisithupha ingane ingalufundanga ulimi lwayo isisekelo salo sigcina sintekenteke singenalo usizo lokusiza ukuthola nokwazi ezinye izilimi. UCummins (1990) uthi:

If the foundation of the non-dominant language learner's mother tongue is not strong, then any "bridge" built on it will be in danger. Without the good bridge, non-dominant language learners will not achieve their educational goals.

Lokhu kufakazela kona okushiwo nguBloch (1996) uma ethi uma isisekelo solimi lwebele singaqinile kahle akusoze kwaba yimpumelelo ukutholakala nokucolisiseka kolimi lwesibili nokwenza umfundi angakwazi ukubhala ngendlela imisebenzi yalolo limi olufundwayo .

ULuckett (1995) uthi abafundi kumele bagqugquzelwe noma baphoqwe ukuba benze imisebenzi enzima ngolimi lwabo lwebele. Uqhuba uthi ukufunda ulimi lwesibili ungakabi nesisekelo esiqinile solimi lwakho kungakufaka ebungozini bobunzima bokuthuthukisa zombili lezi zilimi (olwakho lwebele nozama ukuluthola) (Luckett, 1995). UBoumann no Graves (2010) bathi kubalulekile kakhulu ukuthi umfundi osesikhungweni semfundo ephakeme afunde ulimi olusetshenziswa kulowo mkhakha akuwona kanye nohlobo nesitayela esikhethekile sokubhala salowo mkhakha ukuze aphumelele.

2.2.1.2 ENGLISH LANGUAGE COURSE FOR EDUCATION STUDENTS AT UKZN (ELC)

NgokukaSeligmann (2012) le mojuli inhloso yayo kungukunika umfundi amathuluzi angawasebenzisa ekufundeni kwakhe kuze kube useyasebenza. Le mojuli isiza umfundi ukuba abone izindlela zokusethenziswa kolimi kunzikandaweni olugxile kuwona, kanye nokubona ulimi lusebenza. Lokhu kwenza umfundi akwazi ukuzitholela amaphethini olimi, ukubhala kaningi aveze ukuthi yikuphi asefundile wakuzusa ukuze azenzele noma

azibhalele naye amathekisthi akhe enza umqondo (Saundres no Sweet, 2013). Kule mojuli kugqugquzelwa ukuxhumana kakhulu phakathi kwabafundi abahlukahlukene emakilasini ukuze babe nokuzethemba ekusebenziseni isiNgisi lapho besibhala noma besikhuluma nokuzobasiza ekutheni kucolisiseke noma kucijeke isiNgisi sabo nalapho kubhalwa.

Ukucolisiseka kwesiNgisi somfundi lapho esibhala kuzomsiza kakhulu nakweminye iminxa yezifundo ezikhona nezifundwayo enyuvesi ngoba zonke izifundo zifundwa, zibhalwe ziphinde zifundiswe ngaso isiNgisi ngaphandle nje kwezifundo zezilimi zomdabu. Uma umfundi engakwazi ukubhala ngesiNgisi apha angabi nesiNgisi esicolisisekile uzohlangabezana nezingqinamba eziningi ekuqondeni ezinye izifundo ezifundwayo enyuvesi nokuzokwenza ukuphumelela kwakhe ngendlela egculisayo kwezinye izifundo kube yinkinga. USaundres noSweet (2013) baqhuba bathi ukuba ngungcweti wolimi kubandakanya ukukwazi ukufunda, ukubhala, ukukhuluma, nokulalela usebenzisa ulimi olufanele kuleso simo osuke ukusona. Bathi uma ukwazi ukwenza lokhu okungenhla usuke unesiNgisi esicolisisekile.

Yize le mojuli isiza ekutheni abafundi bafunde ukubhala ngesiNgisi nangendlela ecolisisekile neyamukelekile enyuvesi kodwa uSaundres no Sweet (2013) bayacacisa ukuthi le mojili ayiyona imojuli yokulungisa ngokushesha izinkinga zolimi kodwa izonika isisekelo ongakhela kuso nabafundi. Nakuba le mojuli ibambe elikhulu iqhaza ekuzameni ukufundisa abafundi ukubhala olimini lwesiNgisi nokucolisisa isiNgisi kodwa nami ngiyavumelana nabo ukuthi ayikho imojuli efundwa amasonto ayishumi nambili okungathiwa inika abafundi ulimi lwesiNgisi olucolisisekile ngokuphelele, kungabe isekulubhaleni, ekulufundeni noma ekulukhulumeni (Saundres no Sweet 2013). Abafundi bale mojuli bayagqugquzelwa ukuthi uma befunda isiNgisi njengolimi lwesibili bazimisele kakhulu emisebenzini ekhona emele ukwenziwa kule mojuli ngoba yikona lokho okuyobasiza ekutheni bakwazi ukubhala kahle ngalolu limi siphinde isiNgisi sabo sibe ngesicolisisekile. Bakhuthazwa nokuba bathenge nezichazamazwi zolimi lwesiNgisi ukuze bathole nezincazelo ezengeziwe ezizobasiza ukuqonda kangcono ulimi lwesiNgisi.

Le mojuli ye-ELC iyasiza kakhulu ekufundiseni ukubhala olimini lwesiNgisi kanye nasekucijeni ikhono lokubhala ngalo lolu limi kumfundi wasesikhungweni semfundo ephakeme ngoba iqukethe okuningi uthisha afundisa ngakho lapho ezama ukusiza umfundi ekutheni acolisise

isiNgesi sakhe abhale nangendlela eyamukelekile (Seligmann, 2012). Ngithole ukuthi igxile kakhulu ezingxenyeni ezintathu zolimi ezibaluleke kakhulu abafundi bolimi lwesiNgesi abajwayele ukuhlangabezana nezingqinamba kuzona: ukwakheka komusho (*sentence construction*), indlela okubhalwa ngayo (*modality*) kanye nenkathi (*tenses*). Lezi zingxanye ezibaluliwe ngenhla kule mojuli kubhekwana nazo kunzikandaweni wangempela (*context of real*) njengezindaba, ama-athikile omagazini, imibiko yamaphephandaba, isibuyekezo nokunye.

2.2.1.3 ENGLISH IN COMMUNICATION

Uhlaka lwemojuli okuthiwa yi-*English in Communication* abafundi bafundiswa ngokubhala ngesiNgesi. Inika amathuba okuzithuthukisa kumfundi uma kuza kukuxhumana kanye nokuqakulisa ngesiNgesi. Iphinde ithuthukise futhi ikhuthaze ukucabangisisa (*critical thinking*) kumfundi ngaphambi kokuba aphawule ngokuthile okusembhalweni . Lokhu kusiza ukuba babone nomyalezo odluliswa amathekisthi athile ahlukahlukene. Isiza nokuthi abafundi bathuthukise amakhono abo okucofiya nokucubungula amathekisthi aqondene nezifundo zabo ezibhalwe ngesiNgesi. Kubhekeke ukuba abafundi bakwazi ukubeka imibono yabo ngezincazelo ezithile nokusebenzisa ulimi lwesiNgesi ekufundeni kwabo. Bazokwazi nokulawula indlela abanika ngayo izincazelo lapho benza izinkulumo mpendulwano nasekubhaleni kwabo imisebenzi yesikole esecopheleni eliphezulu besebenzisa sona belu isiNgesi sabo ngendlela ecolisisekile (Seligmann, 2012).

2.3.4 UCWANINGO OLWENZIWE EZWENIKAZI LASE-AFRIKA (iNigeria, Tanzania kanye neZimbabwe)

2.3.4.1 UCWANINGO OLWENZIWE ENIGERIA

Ngokuka-Okoro (2000) ulimi lwesiNgesi eNigeria lungulimi lwesibili. U-Okebukola (1996) uthi ulimi lwesiNgesi lweza noma lagcina seluwulimi olukhona eNigeria ngenxa yezimo eziningi ezifana nezohwebo (*trading*), ubugqila (*slavery*), izimo zobukoloni (*colonization*) kanye nemisebenzi yamamishinari (*missionary activities*) aseYurophu. U-Okebukola (1996) ufanisa

ulimi lwesiNgesi ezweni lakhe njengengubo ebolekiwe esishintshiwe yasetshenziselwa izidingo zabathile yilabo abayibolekayo ukuze bafeze izinhloso zabo. Ubeka kanje:

“As such English as a language is a borrowed blanket which has been converted to personal use by ,borrowers so as to suit their purpose”(1996: pg105)

U-Adegbija (1999) uyaveza ukuthi isiNgesi yisona esikhonyayo eNigeria. U-Adegbija (1999) noOkoro (2002) bathi ngenxa yokudlondlobala kokusetshenziswa kwesiNgesi kulela lizwe, izilimi zendabuko zakhona zisengcupheni yokulahleka, ikakhulukazi kwisizukulwane esizayo ngoba angeke sisezwa muntu ekhuluma ulimi lwabo lwebele. U-Adegbija (1999) uthi yize kubalulekile ukuba isiNgesi sicolisiseke ezikhungweni zemfundo ephakeme abafundi bakwazi ukubhala ngaso, kodwa lokho kubulala izilimi zomdabu zaseNigeria ngoba abafundi bagxila esiNgisini kuphela nokungelona ulimi lwabo bese bekhohlwa ukuthuthukisa ezabo izilimi. Okuvelayo kuleli lizwe ukuthi yize kubalulekile ukucijeka kwekhono lomfundi lokubhala ngesiNgesi enyuvesi kodwa izinhlelo ezisetshenziselwa ukucija ikhono lokubhala ngesiNgesi kubafundi balapha zingase zibhekane nenkulu inselelo ngoba imibono yokufunda nokufundiswa kwesiNgesi kuleli lizwe ihlukene kakhulu. Abanye bayakuthokozela ukufundwa kwaso kodwa abanye bakhathazekile ngokuthi singase sibulale izilimi zomdabu walapha eNigeria. Ngakolunye uhlangothi, u-Ogunsiji (2009); uFakeye (2014) bayakhala kakhulu ngokungenzi kahle kwabafundi bakuleli lizwe ezifundweni zabo ikakhulukazi uma sebebhala izivivinyo ngenxa yokuntuleka kokucolisiseka kolimi ababhala ngalo nokuyisiNgesi.

2.3.4.2 UCWANINGO OLWENZIWE ETANZANIA

U-Abdulaziz-Mfikili (1971,pg 111) uthi:

“Tanzania shares with many African countries a colonial legacy in which English is used as a official language and as a medium of instruction in secondary and tertiary level of education. However, Tanzania is also distinctive in having an indiginous language, Kiswahili (also known as Swahili), which is spoken by Tanzanians, is the national language, and is the medium of instruction in primary schools”

NgokukaClayton (1998) izilimi ezisemthethweni nezigunyaziwe ngumthetho sisekelo wezwe laseTanzania yisiSwahili (*Kiswahili*) kanye nesiNgesi. IsiNgesi sithathwa njengolimi lokufunda

noma okufundiswa ngalo ezikoleni bese kuthi isiSwahili kube ngulimi olusetshenziselwa ukuxhumana empilweni yansuku zonke. Ezikoleni zasemabangeni aphansi isiSwahili yilona limi olusetshenziswayo uma kufundwa noma kufundiswa (*language of instruction*) kuphinde kubhalwe nangalo bese kuthi isiNgesi sifundwe njengesifundo esihamba sodwana nje (*single subject*) kuze kube ukuthi umfundi ufika ebangeni lesithathu (Clayton, 1998). U-Imam (2005) ocwaningweni lakhe uveza ukuthi abafundi abangama-99% bakuleli lizwe bafunda ezikoleni zikahulumeni (*public schools*) bese kuthi isibalo esingu-0.9% bafunda ezikoleni ezizimele lapho ukufunda nokufundisa kuqhutshwa ngolimi lwesiNgesi kusukela ekuqaleni kuze kube isekugcineni. Uyengeza uthi uma umfundi ofunda ezikoleni zikahulumeni esedlulela ezikoleni zamabanga athe thuthu (*secondary school*) ulimi lokufunda luyashintsha lusuka kwisiSwahili luye esiNgisini nokwenza abanye babhekane nezingqinamba ezifundweni zabo lapho kumele bafunde ngolimi okungelona olwabo lwebele ikakhulukazi lapho kumele babhale ngalo lolu limi. Eqhuba umqakuliswano wakhe u-Imam (2005) uthi lobu bunzima budalwa ukuthi zonke izifundo zifundiswa ngolimi lwesiNgesi emabangeni athe thuthu ngaphandle kwesiSwahili.

U-Alexander (1999) uveza ukuthi ayenele imizamo eyenziwayo ukusiza laba bafundi ukuba bajwayele ukufunda ngolimi lwesiNgesi nokwenza kube ngumqansa kakhulu kubona ukuba baphumelele ngamalengiso ezifundweni zabo baphinde baphumelele nasezikhungweni zemfundo ephakeme. Ukufakazela ukuthi ayenele imizamo eyenziwayo eTanzania ukusiza laba bafundi umbiko wePresidential Commission on Education (1998) ocwaningweni lwayo wakuveza ukuthi kunokuntuleka kumazinga okucijeka kwazo zombili izilimi isiNgesi nesiSwahili nokuyizilimi ekufundwa kuphinde kufundiswe ngazo lapha. Yabe isincoma (*Presidential Commission on Education, 1998*) ukuba kushintshwe ulimi lokufunda nokufundisa kube yisiSwahili kuwona wonke amazanga ezemfundo kuze kufike enyuvesi, kodwa lezi zincomo zashaywa indiva nguhulumeni kanye neqembu elalibusa ngaleso sikhathi. Uyaqhuba u-Alexander (1999) uthi isiNgesi saqhubeka-ke saba ngulimi okufundwa ngalo ezikoleni nasemanyuvesi nokusaqhubeka nokuthi kwandise isibalo sabafundi abanolimi ikakhulukazi lwesiNgesi olungacolisisekile noma olungacijekile kahle nokuyiyona mbangela eyenza abafundi bazithole bengasaphumeleli ezifundweni zabo ngoba bengalugondi kahle ulimi okufundwa kuphinde kufundiswe ngalo. Le nkinga yenza abafundi bathwale kanzima lapho kumele babhale ngolimi lwesiNgesi.

2.3.4.3 UCWANINGO OLWENZIWE EZIMBABWE

UChivhanga noChimhenga (2013) bathi ukufunda nokufundisa ezikhungweni zemfundo ephakeme zasezweni lase Zimbabwe kuqhutshwa ngolimi lwamakoloni okuyisiNgisi nokungelona ulimi lwabafundi abaningi bakuleli lizwe. Njengakwamanye amazwe, ezinye zezizathu ezaholela ekutheni isiNgisi siqokwe njengolimi lokufunda nokufundisa emanyuvesi ukuba kuthuthuke izwe laseZimbabwe. NgokukaChokwe (2017) ukusetshenziswa kolimi lwesiNgisi ezikhungweni zemfundo ephakeme zakuleli lizwe kuvule iminyango namathuba okuba noma ngubani (kungabe ngumnikazi wolimi lwesiNgisi noma ongeyena) akwazi ukuzozifundela kuleli lizwe. Uyaqhuba uChokwe (2017) wenza isibonelo uthi:

“The Chartered Seventh Day Adventist University get students from Mozambique, Madagascar, Malawi, South Africa, Zambia, Kenya, Angola, Lesotho, Botswana and Swaziland, though the majority are usually Zimbabwean.” (2017, pg 132)

NgokukaNdamba (2011) uma umfundi ezofunda kwezinye zezikhungo zemfundo ephakeme eZimbabwe ulindeleke ukuba enze izifundo zesiNgisi ezithile zokuthuthukisa noma zokucija ikhono lakhe lokufunda nokubhala ngesiNgisi ukuze akwazi ukubhekana nempilo yezemfundo yasenyuvesi njengoba kuwo wonke amanyuvesi alapha ukufunda nokufundisa kuqhutshwa ngesiNgisi ulimi lokuqala. UChokwe (2011); Mutasa (2003) bathi konke lokhu kufundiswa kwabafundi izifundo zesiNgisi kwenziwa ngenhloso yokubalungiselela impilo yasenyuvesi yokufunda baphinde bafundiswe ngesiNgisi.

2.4 IZINCWANINGO EZENZIWE EMAZWENI APHESHEYA (Bangladesh, Australia kanye ne-United States of America)

Ngokuka-Evans noGreen (2007), izinhlobo zezifundo (*courses*) zolimi ezikhungweni zemfundo ephakeme zibandakanya ukufundiswa koquqaba (*mass lectures*) kanye namathuthoyirali. UKouraogo (1993) uthi bonke abafundisi basezikhungweni zemfundo ephakeme bahlukene ngezindlela abafundisa ngazo. Ngenxa yalokhu abanye abafundisi bavumela ukuthi kube kunokuxhumana okuncane emakilasini njengamaqembu amancane kanti-ke nemibuzwana elindelekile ekilasini ayinikwa isikhathi esiphelele sokuba

iphendulwe. Uyengeza uthi ngenxa yalokhu abafundi abaningi emakilasini abafunda izifundo ezihlose ukufunda ukubhala nokucija ikhono lokubhala ngesiNgisi njengolimi lwesibili bagcina bethola lezo zifundo noma lawo mamojuli engabasizi ngalutho ekufundeni ukubhala olimini lwesiNgisi nasekucijeni amakhono abo okubhala ngaso isiNgisi. UKauraogo (1993) uthi abafundi abaningi balapha bakubona kungcono ukufunda amanoveli, ukubuka amafilimu esiNgisi ukuze isiNgisi sabo sithuthuke. Ocwaningweni olwenziwa ngu-Evans (1997) kwatholakala ukuthi abafundi bayakhala ngokuthi awekho amathuba enele okukhuluma isiNgisi ekilasini ngoba kwesinye isikhathi amathuthoriyali anabafundi abangamashumi amathathu (30) kuya kwamashumi amane (40), lokhu kuholela ekutheni kube nzima ukuthola ithuba lokukhuluma. Uyengeza u-Evans (1997,pg 45) uthi:

“Where power, authority and control tend to be in the hands of teachers who generally favour a didactic, transmissional style of teaching, while the student’s main classroom role seems to involve listening to the teacher and they have limited opportunities to negotiate meaning with peers.”

NgokukaFulcher (2003, pg 55):

“In the current B.Ed (English Language) programme, 60 percent of the courses on the programme focus on the English Language, which 40 percent focus on pedagogy. An overwhelming majority of English language-related courses deal primarily with areas such as English literature, (Fulcher, 2003) theories of language, with an emphasis on increasing the knowledge and awareness about the system of the language rather than the ability to use this knowledge in real communication.”

Ngenxa yalokhu okubalulwa uFulcher (2003) ngenhla, ukuthuthuka kolimi kubafundi kujwayele ukungaphumeleli lapho bebhala. UTsui (2001) uthi izikhungo zalapha kobonakala sengathi zinenkolelo yokuthi abafundi abazofunda lapha basuke benesiNgisi esihle bekwazi ukubhala ngesiNgisi esicolisisekile ngaphambi kokuba bangene enyuvesi nokuthi okubalulekile ukuba bathuthukise izindlela abafundisa ngazo. Kodwa emva kweminyaka emine yokufunda lapha enyuvesi abaningi bothisha bazithola bengenaso isibindi sokufundisa ezikoleni lapho isiNgisi sifundwa khona njengolimi lwebele ngoba basuke bengakwazi ukubhala kahle ngaso futhi kusuke kungekho ukucijeka kahle emakhonweni abo okubhala ngaso isiNgisi ngenxa yendlela abafundiswa ngayo. Lokhu kuba nomthelela omubi

ngoba bayasaba ukufundisa abafundi abakhaliphile. Uma kumele baqhudelane nabanye kwihlokhono (*interview*) bazizwa bengenakho ukuzethemba uma bebhala okuthile noma bekhuluma isiNgisi (Tsui, 2001). Lokho kusaveza kona ukuthi isiNgisi ukufundiswa kokubhala ngesiNgisi ngendlela ecolisisekile kubalulekile empilweni yabafundi ukuze bakwazi ukuxhumana nabanye ezimweni ezahlukahlukane.

UMark (2011, pg 211) uthi:

“English is a socio-economically dominant language in Hong Kong society in the sense that proficiency in English has been regarded by Hong Kong Chinese as the principal determinant of upward and outward mobility, and that the majority of business corporations in Hong Kong prefer employees with a good command to Chinese, about 95 percent of its population in ethnic Chinese with 91 percent using Cantonese as their first language (L1) Hong Kong is a predominantly Cantonese speaking society.”

UKaurago (1993) uqakulisa uthi ukuntuleka kokuxhumana ngaphandle kwamakilasi eHong Kong kungezinye zezinto ezenza isiNgisi somfundi singathuthuki kahle ekusikhulumeni nasekusibhaleni ngoba ukuze kube nokucolisiseka olimini kumele olufundayo kube ukuthi uyakwazi ukubhala, afunde aphinde akhulume ngalo lolo limi. Ngenxa yalokhu singasho ukuthi isiNgisi eHong Kong sintula ukuxhumana okuzinze kunzikandaweni njengoba abafundi abaningi besebenzisa iCantonese ngaphandle, isiNgisi basigcina emakilasini (Kaurago, 1993; Flowerdew, Li, noMiller, 1998). UKaurago (1993) uthi imbangela yokuthi abafundi bamashayina bagxile kakhulu ekukhulumeni ulimi lwabo lasekhaya ngaphandle kwamagumbi esikole ukuthi akukajwayeleki kubo ukukhuluma ngesiNgisi. Njengoba ulimi lwesiCantonese kuyilona abaluncamelayo njengolimi lokuxhumana ezikhungweni ziningi zemfundo ephakeme kanye nasemphakathini, abafundi abaningi bakhetha ukufunda ngolimi lwesiCantonese kunesiNgisi ngoba yilona limi abalwazi kangcono.

2.4.1 UCWANINGO OLWENZIWE EBANGLADESH

NgokukaHess (2002: pg 106):

In most of the Bangladesh English First Language classrooms at tertiary level, there are students from Bangla medium, English medium and also from madrasa stream, and so their proficiency levels in English differ.

Ngenxa yalokhu okushiwo nguHess (2002) ngenhla, ezikhungweni zemfundo ephakeme eBangladesh, abafundi bazikhethela bona imikhakha (*discipline*) abafuna ukuyenza. Kule mikhakha abayikhethile balindeleke ukuba basebenzise isiNgisi njengolimi lokufunda nokufundisa futhi nezincwadi zokufunda zibhalwe ngaso isiNgisi. UHess (2002) uqakulisa uthi nakuba bonke abafundi balapha befunda cishe iminyaka eyishumi nambili (12) ezikoleni basebenzisa isiNgisi kodwa, isisekelo sesiNgisi sabafundi abaningi asikho ezingeni elamukelekile ukuthi bangabhekana nemibhalo yesezikhungweni zemfundo ephakeme ngendlela enempumelelo. Uyengeza uthi uma umfundi ezofunda esikhungweni semfundo ephakeme kumele okungenani abe namazinga aphakathi nendawo (*medium levels*) esiNgisi esicolisisekile (okucijeka kwekhono lokubhala) kanye nokusisebenzisa kahle emibhalweni ngendlela efanele nasezimweni ezifanele. U-Ur (1991) uthi abafundi bakuleli lizwe kumele benze izifundo zolimi (*language courses*) emanyuvesi. Uthi lezi zifundo abazenzayo abafundi ziyabasiza ekutheni bakwazi ukubhala ngaso isiNgisi siphinde sicolisiseke nokubenza benze kangcono nasezifundweni zabo ezifundwa ziphinde zibhalwe ngesiNgisi. Eqhuba umqakuliswano wakhe u-Ur (1991) uthi yize lezi zifundo zizama ukusiza abafundi ekutheni bafunde ukubhala ngesiNgisi baphinde bacije amakhono abo okubhala ngesiNgisi kodwa ngaphandle kwamakilasi abawatholi amathuba okuxhumana ngesiNgisi ngoba ilowo nalowo usuke exhumana nozakwabo ngolimi lwakhe lwebele bese kucaca kahle ukuthi isiNgisi yinto abagcina ukuyikhuluma nokuyibhala ekilasini kuphela. ULewis (2002) uqakulisa uthi othisha kumele benze amathuba emisebenzi yolimi lwesiNgisi ekilasini ukuze abafundi bathole ukuzethemba ekusebenziseni ulimi lwesiNgisi. Yize kunjalo kuba nzima ukwenza abafundi basebenze (*perform*) ngokwamazinga alinganayo njengoba amazinga okubhala kahle nokucolisiseka kwesiNgisi engalingani kubafundi abahlukahlukene.

NgokukaJohnson, Johnson noHolubec (1994) ukuthuthukisa amazinga okucijeka kwekhono lokubhala ngesiNgisi kubafundi, ukusungulwa kwemisebenzi yolimi lwesiNgisi kubalulekile kodwa kuba nzima emakilasini anabafundi abanamakhono ahlukahlukene (*mixed ability students*). UMarilyn (2008: pg 56) uthi:

“Language is a skill and a skill needs to be applied, not just stored in the head or admired at a distance”.

UMarilyn (2008) uphawula uthi izinombolo zabafundi emakilasini ezikhungweni zemfundo ephakeme ziba ngamashumi amane noma ngaphezulu. Ngenxa yalezi zinombolo eziphezulu kuba yinselelo kubafundisi ukulawula kahle abafundi babo nokuthi baqinisekise ukuthi lowo nalowo mfundi ubamba iqhaza elibonakalayo emisebenzini eyenziwayo. Ngenxa yabafundi abaningi kakhulu emakilasini kuba nzima nokubona ngqo ukuthi ngubani umfundi ongenakho ukucijeka kahle emakhonweni okubhala ngolimi okusuke kufundwa ngalo.

2.4.2 UCWANINGO OLWENZIWE E-AUSTRALIA

UMurray (2010) uthi izikhungo zemfundo ephakeme zasezweni lase-Australia zisemshikashikeni wokuthola amasu okuthi zingabhekana kanjani nezidingo zabafundi abafunda ngolimi lwesiNgisi kube kungelona ulimi lwabo lwebele lolu. Uyaqhuba uMurray (2010 pg 78) uthi:

"In recent years, the nature of Australian universities has changed quite fundamentally in response to variety of factors including: the globalisation of education: a growing migrant population, financial imperatives resulting from changing funding models, government initiatives to increase the flow-through of students from secondary to higher education, and efforts, fuelled by the 2008 publication of the Bradley Report (Bradley, Noonan, Nugent & Scales, 2008), to promote the widening participation agenda by opening up higher education to a more socio-economically diverse spread of the population through means such as equity or enabling programs."

La masu okubhekana nezidingo zabafundi abafunda isiNgisi njengolimi lwasekhaya akhombise ukuba nemiphumela ebingalindelekile uma kubhekwa ukukwazi ukubhala ngolimi lwesiNgisi nokucijeka kwesiNgisi sabafundi basemanyuvesi ase-Australia lapho bebhala ngalo lolu limi. Ocwaningweni olwenziwa u-Abelson (2005) lwaveza ukuthi akubona kuphela abafundi abangebona abanikazi bolimi lwesiNgisi ababhekana nezingqinamba ezilethwa ukungakwazi ukubhala ngesiNgisi nokungacolisiseki kwaso kodwa nabanye abangabanikazi bolimi lwesiNgisi batholakala bebhakana nezinkinga lapho kumele bahlaziye bacubungulise imibhalo ethile ngendlela elindelekile neyamukelekile enyuvesi nokwatholakala ukuthi kudalwa izinkinga zokuntuleka kwamazinga elitherasi. Lokhu okushiwo u-Abelson (2005) ngenhla kufakazela okushiwo yithiyori kaCummins (1996)

yeBICS (*Basic Interpersonal Communication Skills*) neCALP (*Cognitive Academic Communication Skills*) lapho echaza khona ukuthi umuntu engaba nolimi olucolisisekile noma olucijekile lapho elusebenzisela ukuxhumana nabanye kodwa abe nenkinga lapho sekumele ahlaziye imibhalo aphinde ayibhale ngendlela eyamukelekile nesezingeni lasenyuvesi. UBirrell noHealey (2008); Burch (2008); Alptekin (2002) bathi lokhu kuntuleka kwamazinga okucolisiseka kwesiNgisi kubafundi kuletha umbuzo wokuthi ngabe bazoqasheka kanjani njengoba kuleli lizwe lase-Australia indaba yolimi olucolisisekile ikakhulukazi isiNgisi ithathwa njengebalulekile kakhulu njengoba lolu limi lungelomhlaba futhi kufundwa kuphinde kufundiswe nangalo kuleli lizwe.

NgokukaBaik noGreig (2009) abafundi abangena enyuvesi bengakwazi ukubhala ngesiNgisi nabakudingayo ukuze baphase kahle ezifundweni zabo zasenyuvesi, bangacina sebebhekana nezinkinga eziningi eziphathelene nezempilo. Lapha singabala umuzwa wokwesaba noma wokukhathazeka (*anxiety*), umuzwa wokuthukuthela noma wokucikeka (*frustration*), ukuphela kokugqugquzeleka nogqozi (*de-motivation*), kanye nokuhluleka ukuqhubeka nokufunda (*inability to engage with learning process*). Bayaqhuba uBaik noGreig (2009, pg 205) bathi :

“Professional courses that involve work placements, such as education, pharmacy and nursing, can be particularly problematic and result in higher level of student stress and even expulsion if they are unable to meet the communicative demand involved.”

U-Ellis (1994) uyengeza kokushiwo uBaik noGreig (2009) uthi ngokufanayo futhi abafundi abazithola bebhekana nezingqinamba zokuhlaziya imibhalo baphinde bayicubungulise lapho kumele benze imisebenzi abayinikiwe (*assignments*) bagcine bezithola bekopelana baphinde basebenzise imithombo yolwazi ngaphandle kokusho ukuthi bayisebenzisile (*plagiarism*). Eqhuba umqakuliswano wakhe u-Ellis (1994) uthi laba bafundi bandelwa izinkinga bazithole sebebhekene nekomidi lokuqondiswa izigwegwe (*disciplinary commettee*) lasesikhungweni semfundo ephakeme. UCurnow noLiddicoat (2008) baqakulisa bathi zonke lezi zinkinga zisuka ngokungaluqondi ulimi okufundwa kuphinde kufundiswe ngalo bathi lokhu kungaholela ekutheni abafundi bagcine sebedikibala nasezifundweni zabo baphethe ngokusiyeka isikole bengakaphothuli izifundo zeziqo zabo.

2.4.3 UCWANINGO OLWENZIWE EMELIKA

UBradley (2000); Zheng (2010) bathi ukuzofunda ezikhungweni zemfundo ephakeme zasezweni laseMelika kusho ushintsho olukhulu empilweni kanye nakusikompilo lwabafundi abaqhamuka emazweni angaphandle ahlukehukene. Ocwaningweni abalwenza uBradley noZheng (2010) kuyavela ukuthi abafundi abaqhamuka emazweni angaphandle bezofunda emanyuvesi alapha eMelika bahlangabezana nezinsalelo nobunzima obukhulu. Lezi zinkinga singabala kuzo izinkinga zolimi (*language difficulties*), ubunzima bokujwayela usikompilo olusha lwezemfundo (*difficulties adjusting to the academic culture*) ukungaboni ngaso linye (*misunderstanding*) kanye nezinkinga zokuxhumana neminyango ethile yasenyuvesi kanye nabanye abafundi (*complications in communication with faculty and peers*), ingcindezi nokukhathazeka (stress and anxiety), umuzwa wokuyekelelwa noma wokulaxazwa (*feeling of isolation*), ukadebona ekuxhumaneni nabanye (*social experiences*), ukuthuswa usikompilo olusha (*cultural shock*), ubunzima kwezezimali (*financial hardships*), ukuntuleka kwendawo yokuhlala elungile noma esezingeni (lack of proper accommodation), ukuyekelelwa kanye nomzwangedwa (*isolation and loneliness*) kanye nokunye-ke nje okubandakanya ukuzama ukuziphilisa endaweni entsha (Russell, Rosenthal noThomson, 2010)

NgokukaRussell (2010) abafundi abaqhamuka kwamanye amazwe babhekana nezinkinga ezifana nokuyekelelwa noma ukunganakwa nomzwangedwa uma befunda ezikhungweni zemfundo ephakeme zakuleli lizwe. Ocwaningweni olwenziwa uRussell, Rosenthal noThomson (2010) kuyavela ukuthi abafundi abangamaphesenti angama-40 abaqhamuka emazweni angaphandle abafunda lapha babhekana namazinga aphezulu kakhulu engcindezi (*substantial levels of stress*). Bayengeza bathi le ngcindezi ingadalwa ukukhumbula kakhulu emakhaya (*homesick*), ukuthuswa indlela entsha okuphilwa ngayo (*cultural shock*) kanye nabakubona kuyizenzo zokucwaswa (*perceived discrimination*). UGalloway noJenkins (2005) ubeka umbono wokuthi izinkinga eziningi zenzeka ngenxa yendlela imfundo ehleleke ngayo ngoba abafundi abaqhamuka emazweni apheleli awakutholi ukwesekwa abakudingayo ikakhulukazi uma kumele babhale ngolimi okufundwa ngalo nokuyisiNgisi lapha. Bayengeza bathi ulimi luthathwa njengayona nkinga eyenza abafundi abaqhamuka emazweni angaphandle bangenzi kahle ezifundweni zabo ikakhulukazi uma kungekho ukucolisiseka esiNgisini sabo njengoba kungolimi okufundwa kuphinde kufundiswe nangalo kuleli. UTeruis (2011) uthi abanye babafundi bake benze sengathi bezwa konke okufundiswayo emakilasini

kodwa bebe bengezwa lutho ngenxa yokungaluqondi ulimi okufundwa ngalo lapha nokuyisiNgisi ulimi lokuqala. Uthi lokhu kubonakala lapho abafundi sebeletha imisebenzi (*assignments*) nalapho kuhlaluka khona ukuthi abakuzwanga ebekufundiswa nokuyiyona mbangela eyenza babhale imisebenzi engekho ezingeni bazithole sebefeyila. Nakuba kunjalo, uBeoku-Bettors (2004) uveza akubiza ngeqiniso lokuthi ngaphandle kokungacolisiseki kolimi noma kokuntuleka kwamazinga okucijeka kwekhono lokubhala, nokwenza abafundi baze bafeyile, abafundi abaqhamuka emazweni angaphandle abakutholi ukwesekwa okwanele nabakudingayo kodwa bathola ukucwaswa ngokobuhlanga (*racism*) kanye nangezinto ezingenabuqiniso eziyizinkoleloze ngabo (*stereotypes*).

2.5 INJULALWAZI ESETSHENZISIWE

Injulalwazi esetshenzisiwe kulolu cwaningo ngekaKrashen (1982) yokutholakala kolimi lwesibili. Ithiyori noma amathiyori abalulekile kakhulu lapho kwenziwa ucwaningo ngoba angumhlahlandlela kanye nomgogodla ekuhloleni noma ekuqondiseni lokhu okucwaningwayo. UKrashen (1988) kwithiyori yakhe yokutholakala kolimi uthi abalulekile ikakhulukazi ekufundisweni kolimi lwesibili ngoba lufundiseka kangcono nakalula ulimi uma ukufundiswa kwalo kuncike emathiyorini olimi. USwanepoel (1990, pg 1) uma echaza ithiyori ukuthi iyini uthi:

A theory is a simple framework or system of ideas which serves as an explanatory base for the suppositions, hypotheses, methods and findings of scholarly enquiry, preferable formulated that the results could either be proved correct by supplementary research, otherwise be falsified.

Ngenxa yokuthi lolu cwaningo luphenya ngezindlela namasu asetshenziswa ngothisha ekufundiseni ukubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi, ngibe sengiqoka ukusebenzisa le ngqungqulu kwizilimi ogama layo linguStephen Krashen kwinjulalwazi yakhe yokutholakala kolimi lwesibili. Kulolu cwaningo ngibuke le njulalwazi kaKrashen(1982) enezihlawumbiselo ezinhlanu ngase ngisebenzisa esisodwa isihlawumbiselo nokuyisiHlawumbiselo Somthamo Wolimi Owengeziwe (*Input Hypothesis*). Embhalweni kaNxumalo (2019) kuyavela ukuthi uNgcobo, Nkosi, Buthelezi kanye noNtuli (2014) bathi injulalwazi yokuqapha kaKrashen (1982) ibiyaziwa njengenjulalwazi yokuthola

ulimi lwesibili. Uthi kuyo kukhona iziHlawumbiselo ezinhlanu zokutholakala kolimi lwesiBili ; okuyisiHlawumbiselo SokuTholakala Nokufunda Ulimi, isiHlawumbiselo soMThamo Wolimi NeNgxenyana YokuKodwa EyeNgeziwe, isiHlawumbiselo SoHlelo LweMvelo, isiHlawumbiselo SoHluzo Lwemizwa kanye nesiHlawumbiselo IsiQaphelisi.

Ngikhethe lesi sihlawumbiselo ngoba sihambelana kahle nocwaningo lwami ngokuthi siveza ukuthi ulimi lutholakala kanjani nokuthi ukuqonda kokutholakala kolimi kubafundi bolimi lwesibili kwenzeka kanjani. Ngibe sengikhetha ukuthi ngisebenzise namakhonsepthe amazinga okucolisiseka noma okucijeka kolimi aCummins (1991, 1994) e*Basic Interpersonal Communication Skills (BICS)* neye*Cognitive Academic Language Proficiency (CALP)* kanye nekaLev Vygotsky (1978) ayibiza nge*Zone of Proximal Development (ZPD)* ukuze kuphenduleke imibuzo yocwaningo. Ngiyikhethe le njulalwazi ngoba ngibona ihambelana nokucwaningwayo futhi ichaza kangcono njengoba lolu cwaningo lugxile ekufundisweni kokubhalwa ngolimi lwesiNgisi, ngizochaza kabanzi ngayo kule ngxenye elandelayo. Amakhonsepthe kaCummins okuyi (*BISC neCALP*) nekaVygotsky okuyi*ZPD* ngikhethe ukuwasebenzisa ngoba awukhiye ekubhekeni amazinga abafundi abakuwona lapho besebenzisa ulimi lwesiNgisi ezimweni ezahlukahlukene. Ngezansi ngizochaza kabanzi ngenjulalwazi engiyikhethe okuyi-Input Hypothesis kanye namakhonsepthe okucolisiseka kolimi lomfundi okuyi*BICS neCALP* kanye ne*ZPD*.

2.5.1 INJULALWAZI I-INPUT HYPOTHESIS

Lesi sihlawumbiselo sichaza ukuthi ulimi lutholakala kanjani nokuthi ukuqonda kokutholakala kolimi kubafundi bolimi lwesibili kwenzeka kanjani (Krashen, 1982, p.20). UKrashen uthi isihlawumbiselo somthamo wolimi olwengeziwe sigcizelela 'ukuqonda kuqala' (*meaning first*) ekufundweni kolimi lwesibili. Isihlawumbiselo somthamo wolimi owengeziswe siqhathanisa ukuthi umuntu ngamunye ulufunda kanjani ulimi lokuqala ukuze kuzonika uthisha indlela okumele abhekane noma axhumane ngayo nabafundi bakhe abazama ukufunda ulimi lwesibili.

Uthi uKrashen (1982, p 21) lesi siHlawumbiselo sinezingxenye ezine. Eyokuqala ingxenye iveza umehluko phakathi kwencazelo nendlela (*meaning and form*) kanye nokuthola ikhono elithile nokufunda (*acquisition and learning*). Njengoba abafundi bolimi kumele

baxhumanele izimo ezithile emiphakathini yabo bazama ngayo yonke indlela ukulalelelela ukuqondisisa incazelo yokushiwoyo bese ngokuhamba kwesikhathi bethola indlela ekuyiyonayona yokusebenzisa ulimi ekwengezweni komthamo wolimi okunokusekelwa okuthile (*guided input*). UKrashen (1982) uchaza lesi siHlawumbiselo somthamo wolimi owengeziwe (*input hypothesis*) njengokuthuthuka kwamazinga athize (*progression through stages*). Emqakuliswaneni wakhe uveza ukuthi ngenkathi umfundi ezama ukuqonda incazelo ngenkathi kuxhunywana ngenkulumo (*communicative utterance*) uyathuthuka ngokwalamazinga uma lokho kuxhumana kuthanda ukuba ngokuqinile (*complicated*) kunamazinga okuqonda komfundi kwangaleso sikhathi.

Eyesibili ingxenye yesiHlawumbiselo somthamo wolimi olwengeziwe ibheka ukuthi yini le abafundi bolimi abangazama ukuyiqonda ngokwengeziwe noma ngokuthe xaxa kwezinye izincazelo kunalezo asebezazi vele. Ubeka umbono wokuthi ngokusebenzisa ulwazi olukhona emhlabeni umfundi angakwazi ukhulnganisa incazelo okuyiyonayona lapho exhumana nabanye ngokukhuluma. Eqhuba umqakuliswano wakhe uKrashen (1982, pg 22) wengeze wathi:

“In other words, level of advancement in language acquisition occur through gradually gaining greater levels of meaning from the input they receive.”

Uthi ukwengezwa komthamo wolimi (i) kanye nenombolo yezinga (#) ichaza ubudlelwano phakathi kokwengezwa komthamo wolimi kanye nokusetshenziswa kwalokhu uKrashen akubiza ‘ngolwazi olwengeziwe kwezokusetshenziswa kwezezilimi’ (*extralinguistic information*) ukwakha uhlobo lolimi olunezimpawu zezinye izilimi (*learner’s interlanguage*) kanye nezinga elilandelayo lokutholakala kolimi (*the next stage of language acquisition*) (Krashen,1982, p22).

UKrashen uveza ukuthi ukwazi inani okuyilonalona lomthamo wolimi wokwengeza ekumele ukhiqizwe (i + 1) kunzima kakhulu uma kungesikhona ukuthi akwenzeki nhlobo. Uthi lokhu yikona okuletha ingxenye yesithathu yesiHlawumbiselo somthamo wolimi owengeziwe. Echaza le ngxenye yesithathu uthi uma ukuxhumana kuyimpumelelo, umthamo wolimi owengeziwe uqondakala kahle futhi wenele, uhlobo lolimi olunezimpawu zezinye izilimi (*learner’s interlanguage*) kanye nezinga elilandelayo lokutholakala kolimi (*the next stage of language acquisition*) kuzozenzakalela nje ngaphandle kwezinkinga (Krashen, 1982, pg 22).

Uthi ngenkathi abafundi bengafundi ulimi ngendlela yesifundo esihleliwe (lesson of form) noma njengesilabhasi kwenzeka okuhlukile ekilasini. Echaza ukuhleleka kwekilasi lolimi lwesibili uthi othisha basebenzisa izincwadi zokufundela (*textbooks*) ezilandela uhlelo oluthile (*set structure*). Uthi othisha akumele bavivinye ulwazi lomfundi lolimi kodwa balindeleke ukuba balandele uhlelo oluthile emagunjini abo okufundisa ukwenza noma ukuhlela amazinga (*standards*) abekelwe ikilasi labo. Uyengeza uKrashen (1982) uthi abafundi abafani futhi abasoze bafana. Uveza ukuthi omunye umfundi angakuthola kulula ukuqonda okusencwadini yokufundela abayinikwa nguthisha kanti komunye kungaba nzima ukuqonda lokhu ebekumele bakufunde ngaphandle kwekilasi nokungamthwesa ubunzima umfundi lapho sekumele afunde ahambisane nabanye abafundi ekilasini noma ezibandakanya ezingxoxweni zekilasi.

Ingxenye yesine ibandakanya ukucolisiseka kolimi (*fluency*) okuzuzwe ngumfundi emva kokadebona wokuthuthuka kwamazinga afanele ohlobo lolimi olunezimpawu zezinye izilimi kanye nezinga elilandelayo lokutholakala kolimi ($i + 1$). Uthi izinto ezithile ezenzeka emphakathini ziyamsiza umuntu ekutheni azifunele aphinde azitholele izincazelo ekuxhumaneni ngokukhuluma. Uthi ukuxhumana okuningi okuhlangene nezimo zangempela zempilo kuyaholela ekutheni umuntu agcine esezuze ikhono elicolisisekile lalolo limi ahlose ukulufunda.

Caretaker speech is not precisely adjusted to the level of each child, but tends to get more complex as the child progresses (Krashen, 1982, pg 22)

Uyaqhuba uthi uma kubhekwa indlela abasekelwa ngayo abolimi lokuqala abadala baxoxa ngezihloko zezinto ezenzeka enkathini yamanje kunezayo ngoba ukugxila ezihlokweni zokwenzeka manje kusiza umfundi ukuba angaqondi incazelo (*meaning*) ngeso noma ngendlela yolimi kuphela kodwa aphinde aqonde nomhlaba omuzungezile (Krashen, 1982, pg 23)

UKrashen (1982, pg 24) uphinde aqakulise athi ukutholakala kolimi lwesibili (*second language acquisition*) kwesekela isiHlawumbiselo somthamo wolimi owengeziwe. Uthi ukutholakala kolimi lwesibili kuveza izingxenye ezintathu zobufakazi besiHlawumbiselo somthamo wolimi owengeziwe ngamakhodi alula kakhulu (*simple codes*). Eqhubeka echaza eyokuqala ikhodi uthi ukuthi umfundi wolimi usekhulile (*adult*) akuchazi ukuthi okuhloswe

ukutholakala kuhlukene kunalokho okuhloswe ukutholakala kumntwana (Krashen, 1980). Okwesibili uchaza athi uhlobo lolimi olunezimpawu zezinye izilimi (*learner's interlanguage*) kanye nezinga elilandelayo lokutholakala kolimi (*the next stage of language acquisition*) kungasetshenziswa ekutholakaleni kolimi lokuqala nolesibili. Eyesithathu ikhodi uyichaza athi kuyilapho umthamo owengeziwe wolimi uhlolwa (*input itself is examined*). UKrashen (1980) unenkolelo yokuthi njengoba nabadala (*caretakers*) besebenzisa indlela ethile ukuxhumana nabafundi babo ekutholakaleni kolimi lokuqala (*first language acquisition*), nabafundi bolimi lwesibili baxhumana ngendlela thize nothisha babo nabanikazi bolimi oluhloswe ukutholakala kanye nalabo abafunda nabo ekilasini (Krashen, 1982,pg 24)

Eqhubeka nokwethula ubufakazi besiHlawumbiselo somthamo wolimi owengeziwe ekutholakaleni kolimi lwesibili uveza akubiza 'ngesikhathi sokuthula' (*silent period*). Lesi sikhathi sokuthula usichaza njengokukhuluma okungatheni (*minimal speaking*) lapho kufundwa ulimi lwesibili. Eqhubeka enaba ngale '*silent period*' uKrashen (1982) uthi

"The individual eventually does speak after some knowledge in the language has been acquired and the individual feel more comfortable to speak the target language."

Eqhubeka nomqakuliswano wakhe uKrashen (1982, pg 27) uthi-ke akuwona wonke umuntu ovunyelwe lesi sikhathi asibiza ngesikhathi sokuthula. Echaza lokhu uthi emakilasini okufundela, abadala nabancane bajwayele ukungavunyelwa ukuba babe nale '*silent period*' ngoba bona bagququzelwa futhi balindeleke ukuba abakwenzayo okungaba ukufunda, ukukhuluma nokubhala bakwenze ngalo ulimi lwesibili. Uthi lokhu bakwenza noma bengakakwazi ukukwenza ngendlela ecolisisekile lapho bebeka imibono yabo ngokuthile abasuke bekufunda

Ekugcineni uKrashen (1982, pg 27) uqakulisa ngomthelela wolimi lokuqala lomfundi olimini lwesibili. Uthi inzika ethile yolimi (*language feature*) okungaba mhlawumbe indlela yokwakhiwa komusho ingahluka olimini lomfundi lokuqala kanye nakuleyo yolimi oluhloswe ukufundwa. Uthi:

A learner might not have a grasp for their target language's features resulting in the learner mixing rules from the first language to the second.

Uze uthi lokhu umfundi kungamdalela ezinkulu izinkinga zokuxhumana nomnikazi wolimi oluhloswe ukufundwa ngenxa yemithetho yokusetshenziswa kolimi olimini lokuqala lomfundi engahambelani nhlobo nemithetho yokusetshenziswa kolimi oluhloswe ukufundwa noma olufundwayo. Ngenye indlela uthi ulimi lokuqala lingaba nomthelela omubi ekutholakaleni kolimi lwesibili lapho umfundi exova imithetho yokusetshenziswa kolimi lwesibili naleyo esetshenziswa olimini lwakhe lwebele. Manje-ke inhloso yomcwaningi bekuwukuthola ukuthi yini eyenziwa othisha besiNgisi ulimi lwesibili ukuqinisekisa ukuthi abafundi bagcine sebebhala ngendlela engadidanisi imithetho yokubhala yolimi lwabo lwebele naleyo yolimi abazama ukulufunda ngempumelele nokuyisiNgisi lapha.

2.5.2 AMATEMU EBICS NECALP KACUMMINS KANYE NETEMU LIKAVYGOTSKY LE-ZPD

UCummins (1979, 1981a) uveza umehluko phakathi kwakubiza ngezinhlobo zokucolisiseka kolimi esebenzisa amakhonsepthe athile. Eyokuqala uyibiza *ngeBasic Interpersonal Communication Skills (BICS)* kuthi eyesibili ayibize *ngeCognitive Academic Language Proficiency (CALP)*. UCummins (2000) uchaza uthi:

BICS and CALP was introduced in order to draw educator's attention to the timelines and challenges that second language learners encounter as they attempt to catch up to their peers in academic aspects of the school language (2000,pg 115).

Uma echaza la matemu uCummins (2000) e*BICS* ne*CALP* uthi i-*BICS* kungukucolisiseka kahle kolimi lapho ulukhuluma (*conversational fluency*). Uphinde athi i-*BICS* amakhono okulalela kanye nawokukhuluma azenzakalelayo naziqhamukelayo kubafundi abaningi abasheshayo ukuwathola, nokuwajwayela. Eqhuba umqakuliswano wakhe uthi laba bafundi ilabo ikakhulukazi abaqhamuka nabakhulele ezindaweni ezinokuxhumana okuningi ngesiNgisi kanye nalabo abachitha isikhathi sabo esiningi sesikole bexhumana nabanikazi bolimi okuyisiNgisi lapha. Kanti i-*CALP* njengoba igama lizisho nje, igxila ekubhekeni ukukwazi kwengane noma komfundi ukuba abhekane nezidingo zezemfundo ezibekwe phezu kwakhe ezifundweni eziningi ezahlukene. UCummins (2000) uphinde athi:

CALP refers to student's ability to understand and express, in both oral and written modes, concepts and ideas that are relevant to success in school. (2000,pg 115).

UCummins (1996) uthi akumele othisha abafundisa ulimi lwesibili okuyisiNgisi bacabange noma babe nenkolelo yokuthi labo bafundi abangebona abanikazi besiNgisi kodwa abasikhuluma kahle nsuku zonke isiNgisi benza okufanayo lapho sekumele batshengise ulwazi lwabo olucolisisekile lwesiNgisi uma sebebhala ezifundweni zabo ikakhulukazi ekusibhaleni. Ngokunjalo futhi nabangabanikazi bolimi lwesiNgisi kuyenzeka basikhulume kahle isiNgisi kodwa babhekane nezingqinamba lapho sekumele babhale ngaso imisebenzi esezingeni elifanelekile ebhekeke ezikhungweni zemfundo ephakeme. Uthi ukucolisiseka kwesiNgisi somfundi lapho esikhuluma angeke kuze kufane uma sekuza ekusisebenziseni ezifundweni zakhe zesiNgisi, ikakhulukazi imisebenzi ebhalwayo efuna abafundi bacubungule futhi bahlaziye amathekisthi athile. UBaker (1988, pg 56) uthi:

This may help the teachers of English as a second language to avoid labelling children who exhibit this disparity as having special educational needs when all they need is more time.

Lokhu okubalulwa uBaker (1988) ngenhla kufakazelwa okushiwo yithiyori kaCummins (1996) yeBICS neCALP lapho ichaza khona ukuthi umuntu angaba nolimi olucolisisekile lapho elusebenzisela ukuxhumana nabanye kodwa abe nenkinga lapho sekumele ahlaziye imibhalo aphinde ayibhale ngendlela eyamukelekile nesezingeni lasenyuvesi. Uyaqhuba uBaker (1988) uthi labo bafundi abangebona abanikazi bolimi basalokhu bezama nabo ukuthi babe nesiNgisi esicolisisekile kuhle kwesabanikazi bolimi ukuze nabo bezokwazi ukwenza kahle ezifundweni zabo zesiNgisi bakhiqize imibhalo esezingeni lasenyuvesi nekhombisa nokucijeka kwekhono lokubhala ngalo lolu limi. Ngakho-ke kubalulekile ukuba othisha abafundisa abafundi isiNgisi ulimi lwesibili bawaqikelele la mazinga okucolisiseka kolimi akhuluma ngawo uCummins ukuze bakwazi ukusiza abafundi babo ngendlela ezoletsa impumelelo. Kulolu cwaningo umcwaningi ufuna ukuthola ukuthi othisha babafundi besiNgisi ulimi lwesibili bayawaqonda yini la mazinga nokuthi benzenjani ukusiza abafundi babo ukuba basuke ezingeni leBICS baye kweleCALP.

UVygotsky (1978, pg 209) yena agcizelele akubiza nge-*Zone of Proximal Development (ZPD)* lapha ecacisa ngezinto umfundi angazenza ngaphandle kosizo nalezo angazenza ethola usizo

kuthisha, kozakwabo noma abanye abangaba nosizo ekufundeni kwakhe. Eyichaza le-ZPD uthi:

“The Zone of Proximal Development (ZPD) is the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more peers.”(Vygotsky, 1978, pg 209)

Ngokubheka amazwi angenhla, uSmith no-Eller (1994) ocwaningweni labo beseka okushiwo uVygotsky (1978) uma ethi ukusebenza kwemiqondo yethu kuncike ezintweni esizenzayo nesiphila nazo emiphakathini esiyakhele.

NgokukaVygotsky (1978) i-ZPD ingabhekwa ngezindlela ezimbili, okuyindlela lapho umfundi esekwazi ukuzitholela yena ulwazi ngaphandle kokusizwa nguthisha kodwa sebesizana nabanye abafundi. Enye indlela nokungeyesibili kuyilapho umfundi engeke akwazi ukuzitholela yena ulwazi kepha uzodinga uthisha ukuthi amfundise ukuze ekugcineni ezokwazi ukuzitholela ulwazi. Ngakho-ke ngokukaVygotsky (1978) ngaleZPD kunzima ukuqonda ukuthi izingane zithuthuka kanjani ngokwempela zisukela ebangeni lapho zicathula khona zize zifike ezingeni noma ebangeni sezikwenza ngempumelelo lokhu. UJones no-Araje (2002) ocwaningweni lwabo baveza okugcizelelwa uVygotsky (1978) lapho ethi abantwana nabadala, okungaba othisha yibona bantu abanenselelo yokuba ukuthuthukiswa komntwana kuhambe ngendlela enempumelelo. Beqhuba umqakuliswano wabo uJones no-Araje (2002, pg 199) bathi:

When applying to teaching it means that both the teacher and student are seen as active agents in children’s learning. The teacher’s intervention in children’s learning is necessary, but it is the quality of the teacher-learner interaction which is seen as crucial in that learning.

La matemu engixoxe ngawo ngenhla ngabona ebalulekile kakhulu kulolu cwango futhi ehambelana nenjulalwazi engiyikhethile ngoba asetshenziselwe ukuveza ukuthi abafundi basenyuvesi abasetshenziwe noma ekukhulunywa ngabo bakumaphi amazinga okucolisiseka kolimi nokungaba nomthelela kwikhono labo lokubhala noma endleleni ababhala ngayo.

2.6 IQOQA LESAHLUKO

Kulesi sahluko ngixoxe ngocwaningo oseluke lwenziwa kuleli laseNingizimu Afrika, ezwenikazi lase-Afrika kanye nasemazweni aphešheya noluveza ababhali abaningi abanezimvo ezahlukehluke mayelana nezindlela namasu okufundiswa kokubhala olimini lwesiNgisi. Amazwe ase-Afrika engikhulume ngawo kube yizwe iNingizimu Afrika, iNigeria, iTanzania kanye neZimbabwe. Emazweni aphešheya engixoxa ngawo kube yizwe lase*Bangladesh*, yi-*Australia* kanye ne-Melika (*United States of America*). Ngixoxile ngezinjulalwazi kaKrashen yokutholakala kolimi lesibili, ngagxila ikakhulukazi kwesisodwa isiHlawumbiselo kwezinhlanu zikaKrashen nokuyisiHlawumbiselo Somthamo Wolimi Owengeziwe (*Input Hypothesis*). Ngibe sengidingida amakhonsepthe amazinga okucolisiseka kolimi kaCummins iBICS neCALP kanye nekaVygotsky iZPD (*Zone of Proximal Development*). Kuyavela kulesi sahluko ukuthi aluluningi ucwaningo olwenziwe phambilini olugxile ngqo ekubhekeni izindlela ezisetshenziswa othisha basenyuvesi ekucija ikhono labafundi lokubhala kodwa kutholakale ukuthi oluningi yilolo oluveza izimbangela zokungaphumeleli kwabafundi enyuvesi. Esahlukweni esilandelayo ngizokhuluma ngomklamo kanye nezindlela ezahluke zocwaningo ezisetshenzisiwe ukuqoqa ulwazi locwaningo.

ISAPHLUKO SESITHATHU

UMKLAMO NEZINDLELA ZOCWANINGO

3.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngokubuyekezwa kwemibhalo lapho ngidingide kabanzi ngocwaningo oseluke lwenziwa eNingizimu Afrika nakwamanye amazwe aphenyeka kwezilwandle olumayelana nokufundiswa kokubhala olimini lwesiNgisi kubafundi beziqubuthishela enyuvesi. Ngixoxe nangenjulalwazi esetshenzisiwe ephathelene nokufundisa kanye nokufundiswa kokubhala kwabantwana ngothisha kanye namatemu abheka amazinga okucolisiseka kolimi lomfundi ahambelana ngqo nenjulalwazi engiyikhethe. Kulesi sahluko ngizokhuluma ngomklamo nezindlela zocwaningo ezisetshenzisiwe ukuqoqa ulwazi lwalolu cwaningo oludingekayo ukuze kutholakale izimpendulo zemibuzongqangi yalolu cwaningo. Ngizodingida ngezindlela ezalandelwa ekuqoqeni ulwazi olwaludingeka kanye nezindlela zokuhlaziya. Ngizobe sengixoxa ngenkambiso elungileyo (*Research ethics*) uyalandelwa ukuqinisekisa ukuthi lolu cwaningo aluphuli imigomo yenkambiso elungileyo.

3.2 UCWANINGO LOBUNJALO BOTHO (*QUALITATIVE RESEARCH*)

Lolu cwaningo oluyikhwalthethivu ngoba luhlose ukuthola ngezindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqubuthishela enyuvesi. Ngakho-ke lolu cwaningo lumayelana nalokho othisha abakubona kubambe iqhaza ekutheni kucijeke ikhono lokubhala labafundi nokuyikona okwenze ngabona lolu cwaningo lungena luthi khaxa kuhlobo locwaningo oluyikhwalthethivu. UBogdan noTaylor (1995, pg 116) bathi:

“Qualitative research is a broad methodological approach that encompasses many research methods. The aim of qualitative research may vary with the disciplinary background, such as a psychological seeking to gather and in-depth understanding of human behaviour and the reason that govern such behaviour.”

Njengoba kuzichaza nje kulesi sicaphuno esingenhla, inhloso yalolu cwaningo ukuqonda ngezindlela othisha abazisebenzisayo uma befundisa ukubhala nokuthi kungani bezisebenzisa.

Ngokuka-Atkinson nabanye (1995) ucwaningo lobunjalo botho luyindlela yokuqonda kabanzi ngalowo mphakathi (*social enquiry*) kugxilwe endleleni abantu abahlaziya nabaqonda ngayo izinto abahlangabezana nazo (*experiences*) empilweni yabo kanye nezwe abahlala kulona. Ngakho-ke lolu cwaningo, indlela yobunjalo botho izosetshenziswa ekutholeni izindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi njengoba echaza nje no-Atkinson (2001) ethi:

The basis of qualitative research lies in the interpretive approach to the social reality and in the description of the lived experiences of human beings. pg 59.

Njengoba ngihlose ukubheka uluvo lwabahlanganyeli nje ucwaningo lobunjalo botho luyangivumela ukuba ngenze njalo ngoba ocwaningweni lobunjalo botho kubalulekile ukuba umcwaningi nomcwaningi alubheke uvo lwabahlanganyeli bocwaningo (Guba, 1990). Ukufakazela okushiwo uGuba (1990) ngixoxisane nothisha abahlukene basesikhungweni semfundo ephakeme ukuzizwela kubona ngqo ukuthi yiziphi izindlela namasu abazisenzisayo ekufundiseni nasekucijeni ikhono lokubhala olimini lwesiNgisi kubafundi.

3.3 UMKLAMO WOCWANINGO (RESEARCH DESIGN)

3.3.1 UCWANINGO LWESIMO (CASE STUDY)

Lolu cwaningo ngucwaningo lwesimo (*case study*) ngoba lugxile esikhungweni esisodwa futhi lubheka isimo esisodwa okuyizindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi. UNjilo (2014) uthi abacwaningi abaningi baveza ukuthi ucwaningo lwesimo lungasetshenziswa uma kwenziwa uphenyo, uma kuchazwa into ethile kumbe kucaciswa okuthile. Kanti uYin (1984, pg 23) uthi:

The case study research method is an imperical enquiry that investigates a contemporary phenomenon within its real life context, when the boundaries between

phenomenon and context are not clearly evident, and in which multiple sources of evidence are used.

Njengoba esho uYin (1984,pg23) ukuthi ucwaningo lwesimo lubalulekile lapho umcwaningi ezama ukuthola nokuqonda ukuthi isimo esithile senzeka kanjani. Lokhu kwenzeka lapho abahlanganyeli bephila khona ukuze kutholakale ulwazi ngqo oluphuma kubo ngoba yibo abazi kabanzi ngesimo sabo. Ngakho-ke ngikubone kufanele ukuba ngisebenzise le ndlela yocwaningo lwesimo ukuze ngithole futhi ngiqonde kabanzi nezindlela namasu othisha abazisebenzisayo uma befundisa ukubhala kubafundi beziqo zobuthishela enyuvesi.

UBertram noChristiansen (2014) baveza ukuthi ucwaningo lwesimo luwucwaningo olugxile ekubukeni isimo esisodwa noma umuntu munye ngendlela ejulile nenobuchule (*systematic and in-depth*) okungaba: uthisha, abazali, umphathisikole noma abafundi. Njengoba ngikhethe ukusebenzisa ucwaningo lwesimo njengomklamo wocwaningo futhi nocwaningo luhlose ukuthola ngokufundiswa kokubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi, incazelo yoBertram noChristiansen (2014) iyona ebonakala ihambisana nesihloko kanye nezinhloso zocwaningo lwami.

Umcwaningi uzosebenzisa isikhungo semfundo ephakeme esisodwa okuyiNyuvesi yaKwaZulu-Natali ukuqoqa ulwazi noma ukwenza ucwaningo lwakhe. Uzoqoka bonke othisha abafundisa isiNgisi kelesi sikhungo. Ngokwenhloso yocwaningo abahlanganyeli ababeqokiwe bayishumi (10), kodwa ngenxa yezimo ezithile ngagcine ngikwazi ukusebenzisana nabahlanu kuphela abahlanganyeli. Okucwaningwayo kubona bonke laba bahlanganyeli kuyafana njengoba kucwaningwa ngokushiwo abahlanganyeli mayelana nokufundiswa kokubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi. Ziningi-ke izindlela ezingasetshenziswa ukuthola ubufakazi ocwaningweni lwesimo . Emqakuliswaneni wabo uStake noYin (1995) baveza ezinye izindlela ezingasetshenziswa ukuthola ubufakazi ocwaningweni lwesimo nokuyilezi ezilandelayo:

a.) Inhlololwazi: evulekile (*open-ended*) nenhlolwazi ehleliwe (*structured interview*).

b.)Izincwadi: izincwadi ezibhalwe ngumuntu (*letters*), iziqeshana zamaphephandaba nokunye.

c.) Imininingwane eyigugu: efana namathuluzi, izinto zokusebenza noma yiluphi olunye uhlobo lwemisebenzi yobuciko ekwazi ukukhombisa ukuthi umcwaningi lowo uke waba sendaweni yocwaningo.

d.) Ukuqaphelisa ngqo (*direct observation*), okwenzeka lapho umcwaningi evakashele endaweni yocwaningo.

e.) Ukuqaphelisa komhlanganyeli (*participant observation*), okwenza umcwaningi abe yingxenye ezehlakalweni noma esehlakalweni esicwaningwayo.

Ngokuqonda lezi zindlela ezibalulwa uStake noYin (1995) emqakuliswaneni wabo ngenhla lapho baveza ezinye izindlela ezingasetshenziswa ukuthola ubufakazi ocwaningweni lwesimo, kulolu cwaningo umcwaningi yena ukhethe ukusebenzisa inhlololwazi ehleliwe, imininingwane eyigugu kanye nokuqaphelisa ngqo. Lezi zindlela engizikhethile ngizodingida ngazo kabanzi kwenye yezingxenye ezilandelayo ngezansi.

3.4 IPHARADAYIMU YOCWANINGO (RESEARCH PARADIGM)

Njengoba abantu beqhamuka ezindaweni ezahlukahlukene futhi bekholelwa ezintweni ezingefani, kanjalo nendlela abacwaningi njengabantu abachaza ngayo amakhonsepthe athile angeke ize ifane. Lokhu kuholela ekutheni umcwaningi akubeke kucace ukuthi abacwaningi bayichaza ngezindlela ezahlukene le khonsepthe yeparadayimu. NgokukaBertram noChristiansen (2014) ipharadayimu yindlela iqoqwana labacwaningi ababuka ngayo umhlaba kanye nendlela abakhetha ukucwaninga ngayo. OBertam noChristiansen, (2014) bethula izinhlobo ezintathu zamapharadayimu umuntu angakhetha kuzo ukuqhuba ucwaningo lwakhe emkhakheni wezemfundo. Lezi zinhlobo yi-Postpositivism paradigm, ipharadayimu yomhumusho (*Interpretivism paradigm*) kanye nepharadayimu yokucubungulisa izimo ezithile (*Critical paradigm*).Uma echaza le khonsepthe yeparadayimu uKuhn (1962) uthi:

“The term paradigm originated from a Greek word paradeigma which means pattern to denote a conceptual framework shared by a community of scientists which provide them with a convenient model for examining problems and finding solutions. A

paradigm is basically an intergrated cluster of substancive concepts, variables and problems attached with corresponding methodological approach and tools."

Ipharadayimu ingachazwa njengosiko lokucwaninga (*research culture*) olunokubaluleka, olunezinkolelo ezithile, umphakathi wabacwaningi obanalo uma benza ucwaningo lwabo (Kuhn, 1977).

Kulolu cwaningo ngikhethe ipharadayimu yomhumusho (*interpretive paradigm*) ngenhloso yokuba nami ngikwazi ukuveza, ngichaze ngiphinde ngakhe umqondo ngolwazi engiluqoqe kubahlanganyeli.

3.4.1 IPHARADAYMU YOMHUMUSHO (*INTERPRETIVE PARADIGM*)

Ngenhla ngichazile ukuthi ngikhethe ukusebenzisa ipharadaymu yomhumusho kulolu cwaningo ngenhloso yokuba nami ngikwazi ukuveza, ngichaze ngiphinde ngakhe umqondo ngolwazi engiluqoqe kubahlanganyeli. Ipharadayimu yomhumusho ililungele lolu hlobo locwaningo ngoba ngihlaziye ulwazi engiluqoqe kubahlanganyeli ngezindlela ezahlukene okubalwa kuzo inhlololwalwazi esakuhleleka, engikubone ezindlini zokufundela kanye namadokhumenti abafundi.

Kulolu cwaningo ngikhethe ipharadayimu yomhumusho (*interpretive paradigm*) ngenhloso yokuba nami ngikwazi ukuveza, ngichaze ngiphinde ngakhe umqondo ngolwazi engiluqoqe kubahlanganyeli. NgokukaBertram noChristiansen (2014) ipharadaymu yomhumusho ithi ocwaningayo kumele abe nokuqonda okuphelele ukuthi kule pharadayimu:

Researchers make interpretations with the purpose of understanding human agency, behaviour, attitudes, beliefs and perceptions. Pg 26.

Ngenxa yalokhu okushiwo ngenhla yingakho-ke nami ngisebenzise lolu hlobo lwepharadayimu ngoba benginesifiso sokuqonda kangcono izindlela namasu ezisetshenziswa ngothisha besiNgisi lapho becija ikhono lokubhala labafundi babo.

Bayengeza emqakuliswaneni wabo uBertram noChristiansen (2014) bathi lokhu kuholela ekutheni ubudlelwano obuphakathi komcwaningi nalowo ocwaningwayo kube yilobo obulawulwa ngukadebona noma indlela umcwaningi naye ahlaziya ngayo izimo

(*subjectivity*). OBertram noChristiansen (2014) bathi indlela abantu ababhekana ngayo nezimo ezibehlelayo incike kakhulu kukadebona womuntu ngamunye kanye nezimo ezithile, kodwa kubalulekile ukuba umcwaningi abe nokuqonda inzikandaweni (*context*) yomhlanganyeli ngamunye. Ipharadaymu yomhumusho iyona elungele lolu cwaningo njengoba ngihlaziya izinkulumo ngxoxo engibe nayo nothisha, amadokhumenti abafundi kanye nokuhlala ekilasini ngibukele ngenkathi kufundiswa abafundi bolimi lwesiNgisi ukubhala. Okungenze ngabona ilufanele impela lolu cwaningo ipharadaymu yomhumusho yilokho okuchazwa nguNeuman (2008, pg 68) uma echaza enye yezimpawu zepharadaymu yomhumusho uthi igcizelela ukufunda okunzulu noma ukuhlolwa kwendikimba yombhalo (*written texts*), noma indikimba yokukhulunywayo (*oral text*) noma izithombe (*visual texts*). Ngenxa yalokhu okubaluliwe ngenhla, umcwaningi ubone ipharadayimu yomhumuso ilufanele lolu cwaningo ngoba ihambisana kahle nocwaningo njengoba luhlose ukucwaninga luthole uvo lwabafundisi ngezindlela namasu okufundiswa kokubhala nasekucijeni ikhono lokubhala olimini lwesiNgisi kuwo wonke amazanga okufunda eziqu zobuthishela enyuvesi.

3.5 IZINDLELA ZOKUQHUBA UCWANINGO KANYE NAMATHULUZI OKUQOQA ULWAZI LOCWANINGO (*DATA COLLECTION AND RESEARCH INSTRUMENTS*)

Ukuze kutholakale izimpendulo ezidingekayo maqondana nemibuzo yocwaningo kufanele kusetshenziswe amathuluzi okuqoqa ucwaningo ahambisana nohlobo lwepharadayimu umcwaningi acwaninga ngaphansi kwayo kanye nendlela yocwaningo ayikhethile okungaba ucwaningo oluyikhwalthethivu noma oluyikhwantithethivu (Bertram noChristiansen, 2014; Becker, 1998; Stake, 2005; Palys no-Atchison, 2008). Ukufakazela lokhu okushiwo ilaba babhali abangenhla, ngibone ukuthi ukuze ngikwazi ukuqoqa ulwazi olumaqondana nocwaningo lwami kumele ngisebenzise inhlololwazi esakuhleleka (*semi-structured interview*), ukuqoqa ulwazi ngokuhlala ubukele (*observation*) kanye nokuhlaziywa kwamadokhumenti (*document analysis*). Lezi zindlela noma la mathuluzi okuqoqa ulwazi ayahambisana nepharadayimu yomhumusho, nocwaningo lwekhwalthethivu nendlela yocwaningo lwesimo sobunjalo botho engikhethe ukuyisebenzisa ocwaningweni lwami. Ngezansi ngizonaba kabanzi ngamathuluzi okuqoqa ulwazi engiwasebenzisile.

3.5.1 INHLOLOLWAZI ESAKUHFLELEKA (*SEMI-STRUCTURED INTERVIEWS*)

NgokukaBertram noChristiansen (2014) inhlololwazi ingachazwa njengengxoxo ephakathi komcwaningi kanye nomhlanganyeli (respondent). Nakuba kunjalo ihlukile kunengxoxo yansukuzonke ngokuthi lapha umcwaningi uyena ohlela imibuzo mayelana nakucwaningayo. Kanti uMcNamara (1999) ubeka uthi inhlololwazi isiza ekutheni umcwaningi athole indaba emayelana nokadebona womhlanganyeli. Uyaqhuba uthi inhlololwazi ingaphinde isize ngokuthi umcwaningi enze ucwaningo olubanzi nolunzulu ngezinye zezimpendulo zomhlanganyeli. UBertram noChristiansen (2014); uFinn noJacobson (2008); uRuss-Eft noPreskill (2001) baveza okuhle ngenhlololwazi bathi isiza ngoba umcwaningi uthola ulwazi olungu ngqo kanye nokuqonda ngenzikandaweni yabahlanganyeli ngokuqondene nesihloko socwaningo, futhi ivumela abahlanganyeli ukuba bachaze ngabakuthatha njengokubalulekile kubona baveze imibono kanye nemizwa yabo ngalokho abacabanga ukuthi kusemqoka.

Ngakho-ke kulolu cwaningo kusetshenziswe inhlololwazi esakuhleleka (*semi-structured interview*) lokhu kuchaza ukuthi ngaqoqa ulwazi locwaningo nokuyilona olwaludingeka ngezengxoxo nothisha (*lecturers*). Lezi zingxoxo zaziphakathi kwami nothisha abahlanu abafundisa izifundo zesiNgisi emazingeni ahlukehukene abafundisa esikhungweni semfundo ephakeme saKwaZulu-Natali i-*University of KwaZulu Natal* ekhempasini yase-Edgewood. Uma ngikhuluma ngamazinga ngisho ukuthi bafundisa abafundi abenza iziqu zabo zobuthishela ezingeni lokuqala, elesibili, elesithathu nelesine (*first, second, third and fourth years*). Isizathu sokuqokwa noma sokukhethwa kwalabo thisha ngesokuthi bangabanye kwabaningi othisha abafundisa isiNgisi kulesi sikhungo. Izingxoxo engaba nazo nothisha zaba usizo kakhulu ekutholeni ukuthi yiziphi izindlela namasu abawasebenzisayo lapho kufundiswa ukubhala olimini lwesiNgisi kubafundi babo beziqo zobuthishela. Ngaphambi-ke kokuba ngixoxisane nothisha, ngenza uhlelo lwenhlololwazi esakuhleleka (*semi-structured interview schedule*) okwakuyimibuzo engangihlose ukuthola ngayo ulwazi engiludingayo oluphathelele nezindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi. Uma echaza ishejuli yenhlololwazi uCarron (2013), Devos (2002) uyichaza njengemibuzwana elungiselele ukuhola noma ukuqondisa inhlololwazi nokuvumela ocwaningayo akwazi ukulungisa imibuzo evulelekile azoyibuza abahlanganyeli bakhe baxoxe ngayo. Inhloso yokwenza lokhu ukuqinisekisa ukuthi

angidwanguzi ebumnyameni futhi angidavuzi ngibuza ngqo imibuzo ezongisiza ekutheni kuphenduleke yonke imibuzo yalolu cwawano. Ngenxa yokuthi ngangifisa abahlanganyeli bami bakhululeke basabalale ngenkathi bephendula imibuzo yabo banganginikezi izimpendulo zegama elilodwa (*one-word answers*) ukuze ngithole izimpendulo ezifanele zocwawano, ngabona kunesidingo sokuba imibuzo yami kube uhlobo lwemibuzo evulelekile (*open-ended questions*). Ababhali abafana noBertram noChristiansen (2014); Devos (2002) emqakuliswaneni wabo nabo bayakubalula ukuthi kwinkhululekile esakuhleleka kunobuhle (*advantage*) bokuthi umcwawano uyakwazi ukulandelela eminye imibuzo azizwa ethinteka ngayo noma elangazelela ukuzwa kabanzi ngayo equbuka ngenkathi beboxisana nomhlanganyeli wocwawano. Ngenkathi iqhubeka ingxoxo yethu ngangisebenzisa isiqophamazwi ukuqopha lokho okwabe kushiwo abahlanganyeli wocwawano. Ngesizathu sokuthi ngabe ngibazisile ngendlela ezoqhutshwa ngayo le nkohlolwazi, babebukeka bekhululekile lapho bephendula imibuzo futhi babeyiphendula ngokugcwele nangendlela eyayingithokozisa nami. Isizathu sokuba ngisebenzise isiqophamazwi ukuthi ngangifuna ukuthi ngihlaziye okuyikona kona, ngisho noma ngicaphune amazwi abawasho ngqo lapho sengihlaziya ulwazi engilutholile ngesikhathi socwawano ngoba lokho kuhambelana nenkambiso elungileyo yocwawano futhi kwenza ucwawano lwami luthathwe njengoluthembekile.

Imibuzo eyabuzwa abahlanganyeli yayiyi-12 nokwakuyiyona engangihlose ukuba kuphenduleke yonke imibuzo yocwawano lwami ngayo. Nakuba yayiyi-12 imibuzo eyabe ihleliwe kodwa ikhona neminye engangiyibuza ngengangilangazelela ukuzwa kabanzi ngakho. Umhlanganyeli ngamunye wanikwa imizuzu engama-30 ukuba aphenhleleke yonke imibuzo eyayibuzwa ngesikhathi senkhohlolwazi. Ngenxa yolwazi olwaluluningi ababengiphala lona abahlanganyeli, abanye babo kweqa ngemizuzu emihlanu abanye yaba yishumi esikhathini ababesinikiwe. Angibanga nankinga-ke nalokho ngoba yabe inohlonze kakhulu ingxoxo yethu futhi benginika engikudingayo nokudingwa ucwawano ukuze kuphenduleke yonke imibuzo. Yize abahlanganyeli bami bengaphezulu kakhulu ngezinga lezemfundo kunami nokwakungilethela ukwesaba lapho ngibuza imibuzo kodwa bangenza ngazizwa ngamukelekile, bangangexwaya futhi bangenza ngakhululeka. Kwakuthi lapho kunento engangangayizwa kahle bangichazele futhi kwakuhlekwa lapho kufanele kuhlekwe khona. Nakuba kwakukhona ababekusho okunye ngesikhathi sengxoxo engangizwa kahle ukuthi

angingahambisani nakho kodwa ngangingasho lutho kuphela nje ngangihlonipha abakushoyo ngoba kwabe kuwuvu lwabo.

Imbangela yokukhetha inhlololwazi ukuthi engxoxweni oba nayo nabahlanganyeli bakho uyakwazi ukuthola okuyikona ngqo ngokadebona womhlanganyeli noma-ke ngezinto abasuke bezibona mathupha zenzeka bezibona.

3.5.2 UKUQOQA ULWAZI NGOKUHLALA UBUKELE (*OBSERVATION*)

UBertram noChristiansen (2010) bathi ukuqoqa ulwazi ngokuhlala ubukele kusho ukuthi umcwaningi kumele aye esikoleni noma egunjini lokufundela azibonele yena mathupha ukuthi kwenzakalani. Lapha umcwaningi uthola ulwazi lunjengoba lunjalo ngoba ubhala ngento azibonele yona yena, hhayi ayixoxelwe ngomunye umuntu. Bayaqhuba bathi ukuzibonela komcwaningi okwenzakalayo emakilasini kuqinisa izimo zokuthembeka ngocwaningo alwenzile. Okunye kunika umcwaningi ithuba lokuba akwazi ukuqhathanisa noma ukuxhumanisa akuthole ezingxoxweni nabahlanganyeli nokubona kwenzeka ngqo ekilasini.

UBertram noChristiansen (2010) baveza ukuthi ukuqoqa ulwazi ngokubuka kwenza umcwaningi aqoqe ulwazi ngezinto eziningi ezenzakalayo okubalwa kuzo ukuhleleka kwesikole noma ikilasi, isimo sesakhiwo namathuluzi kanye nezinkundla zokudlala abafundi, ukuxhumana phakathi kwabasebenzi kanye nabafundi kanye nomphakathi ozungeze isikole, indlela kanye namasu asetshenziswayo ukufundisa izingane emakilasini, kanye nokuxhumana okwenzakalayo kusetshenziswa amaphimbo okanye ulimi-buthule phakathi kothisha nabafundi ngaphakathi ekilasini (Taylor-Powell noSteeles, 1996). Ngesikhathi umcwaningi ehleli ekilasini ebuka okuqhubekayo ngesifundo, ubhala phansi nanoma ngabe yini ezomsiza ocwaningweni lwakhe.

Nakulolu cwaningo ngaziyela mina mathupha kule nyuvesi, ngangena emagunjini okufundela ngazibonela ukuthi okwenzakalayo emakilasini kuyafakazelana noma kunobudlelwano yini nalokhu okushiwo ngabahlanganyeli ngenkathi sinengxoxo esakuhleleka nabo mayelana nezindlela namasu okufundiswa kokubhala olomini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi. Imvume yokungena emakilasini ngayinikwa

ngabahlanganyeli bami esasinezingxoxo nabo. Alikho iqhaza engalibamba emakilasini engangihlala ngibukele (*observing*) kuwo. Ngangingena ngihlale njengabafundi bonke, ngilalele, ngibuke ngokucophelela okwenzakalayo bese ngibhala phansi ngakho konke okwenzakalayo ekilasini ukuze kuphenduleke imibuzo yocwaningo. Ngenxa yokuthi njengomcwaningi angikwazi ukubukela ngiphinde ngicoshe ngakho konke okwenzekayo ekilasini ngasebenzisa ividiyorekhoda ukuze ngiqophe konke okwenzekayo. Nakhona lapha imvume yokuqopha ngayithola kubo abahlanganyeli. Lilodwa vo ikilasi engaphendula umbuzo othile kulona. Lokhu ngakwenza ngenhloso yokuthola okuthile okwakungahle kungisize ocwaningweni lwami futhi ngabona ukuthi ukuhleleka kwalelo kilasi ngalolo suku kwakuthinta ngqo engikudingayo ocwaningweni. Lesi senzo sami asiphazamisanga muntu ekilasini kunalokho kwasuka inkungu kwabaningi bathokozela umbono wami owabe uthinta ngqo okwabe kufundwa, banika nezincomo. Kubalulekile ukuba ngichaze ukuthi saba nengxoxwana nomhlanganyeli ngaphambi kokungena ekilasini nokuyilapho anginika khona imvume yokuba ngingaphakamisa ekilasini mhlawumbe kanye uma ngibona ukuthi kunolwazi engingaluthola nolungathayisela kucwaningo lwami ngokwenza njalo.

Ekilasini lomhlanganyeli ngamunye ngangiya amahlandla amane. Lokhu kungenxa yokuthi ngangifuna ukuqoqisisa ulwazi okunokwenzeka ukuba ngilweqe ngephutha esifundweni esidlulile. Abahlanganyeli bocwaningo lwami bafundisa amazanga ahlukene, kusukela kwelokuqala kuye kwelesine. Ngakho-ke lokhu kwangibeka enhlanhleni ngoba ngangikwazi ukungena ngibuke okwenzeka kuwo wonke la makilasi njengoba ucwaningo lwami luvele lubheka izindlela namasu asetshenziswa othisha besiNgisi ekucijeni ikhono lokubhala kubafundi bakule nyuvesi abasemabangeni ahlukene okufunda.

3.5.3 UKUHLAZIYWA KWAMADOKHUMENTI (*DOCUMENT ANALYSIS*)

NgokukaBowen (2009), O'Leary (2014) ithuluzi lokuqoqwa kolwazi eliwukuhlaziywa kwamadokhumenti liyindlela yocwaningo oluyikhwalthethivu nokuyilapho amadokhumenti ehlaziywa ngumcwaningi ukuze aveze uvo lwakhe kanye nokuqonda kwakhe malungana nesihloko socwaningo lwakhe. UBowen (2009, pg 34) uthi:

Analyzing documents incorporates coding content into theme similar to how focus group or interview transcripts are analyzed.

Okuhle ngokuqoqa ulwazi ngokuhlaziywa kwamadokhumenti ukuthi kulula ukuthola ulwazi ngoba amadokhumenti asuke egciniwe endaweni ethile equkethe ulwazi umcwaningi angahle aludinge mayelana nesihloko sakhe socwaningo. Okunye okuhle ngaleli thuluzi lokuqoqa ulwazi ukuthi akudli kakhulu ephaketheni futhi konga nesikhathi (Bowen no-O’Leary , 2014). Bayaqhuba uBowen no-O’Leary (2014) baveza okubi ngokuqoqa ulwazi ngokuhlaziya amadokhumenti bathi amanye amadokhumenti akulula ukuwathola kanti amanye atholakalayo kungaba ukuthi anolwazi olungashayi emhloeni nolungaphenduli Imibuzo yocwaningo.

Ngenxa yokuqonda kahle okushiwo ngababhali ngenhla ngokusetshenziswa kokuhlaziywa kwamadokhumenti njengendlela yokuqoqa ulwazi ngabe sengiyisebenzisa nayo ukuqoqa ulwazi lwalolo cwaningo. Ngacela kubahlanganyeli bami ukuba bangiphe eyodwa nje yama-rejista (register) enabafundi abasezingeni lokugcina (*4th years*) lokufundela iziqu zobuthishela, abafundela ukufundisa isiNgisi ezikoleni. Ngabe sengikhetha nanoma yibaphi (*randomly*) abafundi abalishumi (10) engangizosebenza ngabo ngihlaziye amadokhumenti abo. Laba bafundi abayi-10 bakhethwa ngenhloso yokuthola ukuthi ukhona yini umehluko noma-ke ukuthuthuka kwindlela asebebhala ngayo ngolimi lwesiNgisi. Ngabheka-ke eminye yemisebenzi yabo egciniwe abayenza kusukela befika ngonyaka wokuqala kuze kufike kulowo nyaka okwenziwa ngawo ucwaningo. Le misebenzi ngayithola ngisizwa yibona othisha besifundo ngoba ikhona abayigcinayo.

Inhloso yokubheka le misebenzi bekuwukuthola ukuthi baqhuba kanjani ngokwemiphumela yokubhaliwe okuyimisebenzi eyizivivinyo (*tests and final examinations*). Lokhu ngakuthola kulula ngoba ngisizwa abahlanganyeli ngoba lolu hlobo lolwazi lwalugcinwe endaweni ethile khona kulesi sikhungo.

3.6 UKUHLAZIYWA KOLWAZI OLUTHOLAKELE

Kulolu cwaningo ulwazi olutholakele kubahlanganyeli luhlaziye ngezindikimba ezithile. NgokukaCohen, uManion kanye noMorrison (2011) ucwaningo lobunjalo botho (*qualitative research*) lubandakanya ukuqonda kahle uhlaziye ucwaningo oluqoqwe kubahlanganyeli usebenzisa izindikimba. UBraun noClarke (2006) bayaveza nabo ocwaningweni lwabo bathi ukuhlaziya ngezindikimba (*thematic analysis*) yindlela yokuhlaziya esetshenziswa kakhulu

ngabacwaningi bocwaningo lobunjalo botho ukuveza izindikima ezivele olwazini obeluoqwa. Beqhuba ocwaningweni lwabo bathi ukuhlaziya usebenzisa izindikimba ezithile ngokukhipha (*identify*), uhlaziye (*analysing*) wethule amaphethini (*reporting patterns*) ngokutholakele kade kuqoqwa ulwazi ngokuthile. Nakuba kunjalo bayabucacisa ubuqiniso bokuthi awukho umthetho osheshayo (*fast rule*) obeka indlela abacwaningi abangasebenzisa ngayo le ndlela yokwethula okutholakele (Braun noClarke, 2006). UStirling (2001), uBoyatzis (1998), uTuckett (2005) baveza okufanayo nalokhu okushiwo uBraun noClarke (2006) bathi:

Thematic analysis is widely used, but there is no clear agreement about what thematic analysis is and how you go about doing it. It can be seen as a very poor 'branded' method, in that it does not appear to exist as a 'named' analysis in the same way as other methods do (e.g, narrative analysis, grounded theory).

Nakuba bebaningi ababhali asebebhale ngokuhlaziywa kolwazi ngendlela yokusebenzisa izindikimba (*thematic analysis*) kodwa mina ngiqoke ukusebenzisa leyo kaBraun noClarke (2006) ngoba yona ngiyithole inezigaba (*steps*) ezilandelekayo.

NgokukaBraun noClarke (2006) le ndlela isebenza ilandela izigaba eziyisithupha. Bezibala lezi zigaba bathi esokuqala kuyilapho umcwaningi eziwayeza ngolwazi olutholakele (*Familiarising yourself with your data*), esesibili ukuhlunga okufanayo kubekwe ndawonye (*Generating initial codes*), esesithathu ukubheka izindikimba (*Searching for themes*), esesine ukubuyekeza izindikimba (*Reviewing themes*), esesihlanu ukuchaza nokuqanjwa kwezindikimba (*Defining and naming themes*) bese kuthi esesithupha nokungesokugcina ukwethula ulwazi olutholakele (*Producing the report*). Ngezansi ngizochaza kabanzi ukuthi mina lezi zigaba ngizilandele ngazisebenzisa kanjani kolwami ucwaningo.

3.6.1 UKUZIWAYEZA NGOLWAZI OLUTHOLAKELE LOCWANINGO

Emva kokuya ensimini ngiyoqoqa ulwazi locwaningo lwami ngahlala phansi ngafundisa ngokuphindelela ngibheka izincazelo ezithile ezazingase zingisize kuphenduleke imibuzo yalolu cwaningo. Njengoba ngaqoqa ulwazi ngisebenzisa inhlololwazi esakuhleleka (*structured interviews*), ukuhlala phansi ngibukele othisha befundisa (*observations*) kanye

nokuhlaziywa kwamadokhumenti (*document analysis*) njengezindlela zokuqoqa ulwazi locwaningo, ngahlala phansi ngafunda ngilucubungulisisa lonke lolu lwazi engaluthola ngisebenzisa lezi zindlela. Ulwazi olwatholakala kubahlanganyeli ngenhlololwazi esakuhleleka lwaluqoshwe ngesiqophimazwi nokwadingeka ukuba ngilulalelisise ngibe ngibhala phansi konke okwakushiwo ngabahlanganyeli njengalokhu kunjalo, ngingashintshi lutho. Ulwazi engaluthola ngenkathi ngihleli phansi ngibukele othisha befundisa nalolo engaluthola ngenkathi ngihlaziya amadokhumenti lalubhalwa phansi ngakho-ke nalo ngathatha isikhathi ngizijwayeza nalo ngizama ukuluyamanisa nokwakushiwo nokwakushiwo ngothisha ngesikhathi senhlololwazi. Konke lokhu ngakwenza ngokuphindelela nangenhloso yokuzijwayeza nolwazi oluqoqiwe ngiphinde ngiqinisekise ukuthi alukho ulwazi olubalulekile engilujombayo.

3.6.2 UKUHLUNGA OKUMELE KUBEKWE NDAWONYE

Emva kokufundisisa ulwazi oluqoqiwe ngezindlela ezahlukahlukene nengike ngazibalula phambilini, ngabe sengihlunga okufanayo ngakubeka ndawonye. Lokhu ngakwenza ngokuhambe ngibhala ngamapeni emibala egqamisayo (*highlighters*) lokho engangikubona kufana (okushiwo ngabahlanganyeli nalokho ababekwenza emakilasini). Ngazenzela ithebula (*table*) eceleni elalinezikhala ezintathu nezazihlukaniswe ngokwemibuzo yocwaningo. Ngabe sengibhala ulwazi engaluthola kubahlanganyeli engangilubona lufana ngilufaka ngaphansi kwaleso naleso sikhala. Ukwenza ngale ndlela engiyichazile ngenhla kwangisiza kakhulu ekutheni ngiqaphe okungahle kube yizindikimba ezizimele kulolu cwaningo oluqoqiwe.

3.6.3 UKUBHEKA NOMA UKUFUNA IZINDIKIMBA

Kuthe lapho lonke ulwazi sengilubhale phansi ezikheleni zethebula engazenzela lona, sengiculisekile futhi ngalo ngase ngiqala-ke ngibheka ukuthi yikuphi okungaba yizindikimba ezizimele, konke lokhu ngakwenza ngokucophelela. Ngafundisisa engangikubhalile ngabe sengibheka ukuthi yikuphi okuhambisanayo, ngaqala-ke ngabhala phansi ngihlukanisa ulwazi ngengangikubona kuyizindikimba. Ngenkathi ngenza lokhu alukho ulwazi engangilulahla ngoba nganginokuqonda ukuthi ngingahle ngiludinge ngokuzayo.

3.6.4 UKUBUYEKEZWA KWEZINDIKIMBA

Emva kokuhlulukanisa ulwazi ngezindikimba ngase ngiphinda ngifunda ngicubungulisisa lezi zindikimba engizitholile ukuthi zifanele yimi ukuzimela. Ngokuhamba kwesikhathi ngifundisisa ngabe sengibona ezinye izindikimba zingafanele ukuba zizimele zodwa ngenxa yolwazi olwabe lungenele noma-ke olungagculisi kahle ukuba lungazisekela zibe yizindikimba ezizimele. Kwase kudingeka ukuba lezo 'zindikimba' zixutshwe noma zihlanganiswe nezinye ezihlobene nazo.

3.6.5 UKUCHAZWA NOKUQANJWA KWEZINDIKIMBA

Ngenkathi sengicubungulisise kahle ngabuyekeza izindikimba ngahlanganisa lezo ezazingakwazi ukuzimela zodwa ngenxa yokuntuleka kolwazi oluzozisekela, ngabe sengiqala sengichaza-ke ngiqamba izindikimba engabe senginesiqiniseko ngazo ukuba yizona ezizimele nezitholakale ngokuhlaziya ngicubungulisise ulwazi olutholakale. Ngabe sengibuyela kulwazi olwaqoqwa ngiyohlela kahle okushiwo abahlanganyeli ngokwendikimba nendikimba eqanjiwe noma etholakele. Ngaqinisekisa ukuthi okufanayo okushiwo ngabahlanganyeli kufakwe ndawonye ngangokulandelana kwako.

3.6.6 UKWETHULA ULWAZI OLUTHOLAKELE

Emva kokuchazwa nokuqanjwa kwezindikimba ngabe sengiqala-ke ngibhala ulwazi olutholakele njengalokhu lunjalo. Lokhu ngakwenza ngokuhlaziya ngenze umqondo ngalokhu okwabe kushiwo ngabahlanganyeli. Ngangihlaziya ababekusho ngikufakazele ngokucaphuna amazwi abo ababewasho njengalokhu enjalo ngesikhathi senhlololwazi esakuhleleka. Ngangiphinde ngikuyamanise nengakubona kwenzeka emakilasini kanye nalokho engakuthola ngesikhathi ngihlaziya amadokhumenti. Konke lokhu kwakusekwa ngemithombo yolwazi efundiwe. Ukwethulwa kolwazi olutholakele kuzodingidwa ngako ngokugcwele esahlukweni sesine.

3.7 IZINGQINAMBA NEMINGCELE YOCWANINGO (*LIMITATIONS AND DELIMITATIONS OF THE STUDY*)

Kulolu cwaningo ngibheka izindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi. Uma kwenziwa ucwaningo lwanoma yiluphi uhlobo kungabe oluyikhwalthethivu noma oluyikhwantithethivu, kuyenzeka kube khona izinto eziyizingqinamba noma izinselelo kanye nemingcele ethize. NgokukaSimon (2011) imingcele iwukuntengezela okungenzeka ocwaningweni futhi umcwaningi angeke ayilawule. Eqhuba umqakuliswano wakhe uSimon (2011) uthi abahlanganyeli bocwaningo bonke bahlukile ngokwezindawo abadabuka kuzona kanye nangezimo zabo nokudala ukuthi imingcele yocwaningo ivele ngendlela abahlanganyeli ababuka ngayo izinto, izimfihlo abanazo kanye nempakamo malungana nomcwaningi kanye nocwaningo.

3.7.1 IZINGQINAMBA

Ingqinamba yokuqala yalolu cwaningo kwaba ukuhoxa kwabanye bothisha bangasafuni ukuzibandakanya nocwaningo ngenxa yezizathu ezithile. Ukuhlehliswa (*postponing*) kwemihlangano engangiyihlele, savumelana ngayo nabanye abahlanganyeli kwaba ngenye yengqinamba engabhekana nayo ngoba lokho kwakusho ukuthi angeke kusazuzeka engangihlose ukukuzuzisa ngalolo suku. Ngangibuyela ekhaya ngilambatha sengimoshe nemali ngigibelela into engekho.

Njengoba olunye ulwazi locwaningo ngangiluqoqa ngokwenza inhlolekhono nganginabahlanganyeli bezinhlanga ezahlukene abanye babo ababethi uma bekhuluma isiNgisi ngikuthole kunzima ukuzwa amanye amagama ngenxa yendlela abawapela ngayo. Lokhu kwaba nomthelela wokuthi ngilokhu ngicela ukuba bangiphindele abakushoyo. Ingqinamba enkulu kunazo zonke kwaba yileyo yokulahlekelwa olunye lolwazi olwase luqoqiwe ngenxa yokubanjwa inkunzi.

3.7.2 IMINGCELE

Okungumgcele kulolu cwaningo ukuthi imiphumela yalo ngeke ithathwe ngokuthi yendlaleleke kuzo zonke izikhungo zemfundo ephakeme. Okwenza umcwaningi asho lokhu

yingoba lolu cwaningo lobunjalo botho noma oluyikhwalthethivu lugxile esikhungweni esisodwa kuphela, nokuyila kutholakale inhlololwazi yabafundisi baso kuphela, nokungenzeka ukuthi kwezinye izikhungo abafundisi abakuboni kuyizindlela namasu okufundisa lokhu laba bafundi bakulesi sikhungo abakubone noma abakuthole kuyizindlela namasu okufundisa ukubhala kubafundi abenza iziqu zobuthishela.

3.8 IZINDELELA ZOKUQOKA ABAHLANGANYELI (SAMPLING)

UWebster (1985, pg 201) uma echaza ukuthi kuyini ukuqokwa kwabahlanganyeli uthi:

Sampling is the act, or technique of selecting a suitable sample, or representative part of a population for the purpose of determining parameters or characteristics of the whole population.

Ngakho-ke ngale ndlela izimiso zabo ngokuqokwa kwabahlanganyeli nami ngakhetha labo engicabanga ukuthi ngizothola kubona ulwazi engiludingayo.

NgokukaBertram noChristiansen (2014) izindlela zokuqoka abahlanganyeli zihlukaniseke iminxa emithathu okuyindlela yokuqoka enigini ngokungenamibandela nakuhleleka okuthile (*random sampling*), yindlela yokuqoka nenghloso (*purposive sampling*) kanye nendlela yokuqoka ngokuvuna umcwaningo (*convenience sampling*). Ngenxa yokuthi inhloso yami kwakuwukuqoka abantu engizothola kubo ulwazi engiludingayo ngibe sengisebenzisa indlela yokuqoka nenghloso (*purposive sampling*) kulolu cwaningo nokuhambisana nenghloso yokuthola kubahlanganyeli imininingwane eyiqiniso nethembekile yesimo socwaningo kanye nokuthi uPalys (2008, pg 34) uthi:

Purposive sampling is virtually synonymous with qualitative research. However, because there are many objectives that qualitative researchers might have, the list of the purposive strategies that might be followed is virtually endless and any given list will reflect only the range the author of that list has considered.

Okushiwo uPalys (2008) ngenhla ngiyakweseka ngesizathu sokuthi ngiqoqe ulwazi kubafundisi abahlanu abafundisa izifundo zesiNgisi nokuyizona ezifundisa abafundi ukubhala

ngendlela eyamukelekile. Lolu cwaningo lwalungenyanga kaMbasa kuya kwekaNhlaba ngonyaka wezi-2019. Lokhu kuchaza ukuthi kwangithatha izinyanga ezintathu ukuluqoqa.

Laba bafundisi abahlanu (5) abangabahlanganyeli, phakathi kwabo kungothisha ababefundisa laba bafundi kusukela befika ngonyaka wokuqala kuze kube ababafundisakulo nyaka okwenziwa ngawo ucwaningo. Inhloso yokukhetha laba bafundisi kungukutholisa kubo futhi ngizizwele ngabo ngqo ukuthi ukhona yini umehluko noma ukuthuthuka endleleni umfundi asebhala ngayo manje uma kuqhathaniswa naleyo ayebhala ngayo eqala ukufika enyuvesi. Inhloso yokubheka abafundi asebesemazingeni ahlukene emfundo kungukuthola ukuthi la mamojuli nemisebenzi abayenzayo kulawo mamojuli ahlose ukubafundisa ukubhala olimini lwesiNgisi ayabasiza yini ekutheni bagcine bekwazi ukubhala ngendlela eyamukelekile. Okunye okuyimbangela yokuqoka abafundi ngalolu hlobo kungukuthola kothisha babo ukuthi ukhona yini umehluko abawubonayo noma ukuthuthuka kwindlela ababhala ngayo kusukela kunyaka wokuqala kuze kufike kulo abakuwona manje. Ngikhethe ukusebenza ngale ndlela ngenhloso yokuthola kabanzi ngovo lwabafundisi ngezindlela namasu abazisebenzisayo lapho befundisa abafundi ukubhala kanye nokucija ikhono labo lokubhala olimini lwesiNgisi njengolimi lwesibili. Ukuthola imiphumela ekuyiyonayona nenokuthembeka ngacela abahlanganyeli bangiphe imisebenzi ebhalwayo (assignments, tests and exams) yabafundi babo ababeyenza ngonyaka wokuqala kuze kube yilowo abawenzayo manje nokuyilapho bekhona ngesikhathi socwaningo, ngiyiqhathanise. Ngaphinde ngacela bangiphe nezitatimende zabo zezifundo ukuze ngibone ukuthi kukhona yini ukuthuthuka kumamaki ababewathola ngonyaka wokuqala kuze kube yimanje kwizifundo zesiNgisi ezigxile kukho belu ukufundiswa kokubhala olimini lwesiNgisi. Lapha-ke yilapho engizothola khona ukuthi ngabe kukhona yini ukuthuthuka kolimi kwindlela ababhala ngayo kulabo bafundi besiNgisi.

Njengoba lesi sikhungo singekho kude kakhulu nalapho ngihlala khona kwaba lula kumina ukuba ngiziyele mathupha kusona ngiqoqe ulwazi ngokuhlala ngibukele (*observations*) ngiphinde ngihlangane nothisha abathintekayo nabangabahlanganyeli balolu cwaningo sibe nezingxoxo nabo ngesikhathi ababengihlelele sona bona nesasibalungele.

3.9 INGCINGANE YENKAMBO ELUNGILEYO YOCWANINGO (*ETHICAL CONSIDERATION*)

UNjilo (2014) uthi uma kwenziwa ucwaningo lwanoma yiluphi uhlobo kubalulekile ukuthi abanikeza ulwazi oludingwa ucwaningo bavikeleke futhi kufanele ukuthi uthole imvumo kubo yokuthi bayavuma yini ukuthi bazoba ngabahlanganyeli bocwaningo. Uyaqhuba uthi lokhu kuye kusize ekutheni akekho umuntu oba umhlanganyeli wocwaningo ngaphandle kwemvume yakhe. Ngenxa yalokhu okushiwo uNjilo (2014), (Bertram noChristiansen, 2014) bonke abahlanganyeli bami bachazelwa kabanzi ngalo lonke ulwazi oludingwa yilolu ucwaningo base bezikhethela bona-ke ukuthi bayahambisana yini nezidingo zalo.

Ngabhala incwadi eya eNyuvesi yaKwaZulu Natali ngicela imvume yokwenza ucwaningo lwami kulesi sikhungo. Emva kokuyithola imvume ngabe sengibhala enye incwadi ngolimi lwesiZulu nolwesiNgisi eya kubahlanganyeli bami okungothisha ibacela ukuba babe ngabahlanganyeli bocwaningo lwami. Nganika abahlanganyeli isiqiniseko sokuthi esizokuxoxa nabo kuzoba isifuba sami nabo, ngabanikeza nesiqiniseko sokuthi engikucwaningayo angeke kube nomthelela omubi kubona njengabahlanganyeli nokuthi uma bengathandi ukuzibandakanya nocwaningo lwami akukho okubi okuyobehlela. Njengoba kubalulekile ukuthi umcwaningi agodle amagama abahlanganyeli kanjalo negama lesikole, ngakwenza lokho ngawagodla amagama abo ngasebenzisa okungewona awangempela engaziqambela wona. Lokhu kufakazelwa uBertram noChristiansen (2014) emqakuliswaneni wabo lapho bethi kubalulekile ukuthi umcwaningi agodle amagama abahlanganyeli kanjalo negama lesikole makungenjalo asebenzise okungewona awangempela aziqambeke awakhe (amagamambumbulu) . Yingakho-ke njengomcwaningi ngingawasebenzisanga amagama abahlanganyeli bakulesi sikhungo ukuze bavikeleke.

Ngabachazela abahlanganyeli ukuthi inhlololwazi izoqoshwa kwisiqophamazwi nokuthi uma bengahambisani nokuqoshwa bavumelekile ukuthi bangazibandakanyi nocwaningo. Ngaphinde ngabazisa abahlanganyeli ukuthi ngaphambi kokuba kushicilelwe abakusho bazonikwa okuhlaziyiwe ukuze babheke ukuthi okubhaliwe kusafana yini nabakusho. Emva kwalokhu bacelwa ukuba basayine.

Lokhu okungenhla ngakwenza ngoba uGravetter noForzano (2003) baveza ukuthi abahlanganyeli banelungelo lokulindela inhlonipho kanye neqiniso kumcwaningi kanti futhi umcwaningi kumele aziphathe ngokwemigomo yokwenza ucwaningo ngaso sonke isikhathi maqondana nabantu abathintekayo kucwaningo.

3.9.1 IZIMO ZOKUTHEMBEKA (*ISSUES OF TRUSTWORTHINESS*)

UNxumalo (2019) ocwaningweni lwakhe ubeka uthi uma kwenziwa ucwaningo kumele kwenziwe isiqiniseko sokuthi ulwazi olutholakele luyakholakala futhi lunokwethembeka nobuqiniso. ULeedy noOrmrod (2005) kuNkosi (2011) bathi ukukholakala kwethuluzi elisetshenziswa ukuqoqa ulwazi locwaningo kusho ukuthi ithuluzi leli lihlola lokhu okufanele likuhlale. Kanti uGuba noLincoln (1994) bachaza ikhonsepthe yokuthembeka (*Trustworthiness*) njengekhonsepthe esetshenziswa kakhulu esimweni socwaningo lobunjalo botho.

Lolu cwaningo lusebenzise inhlololwazi esakuhleleka, ukuhlaziywa kwamadokhumenti kanye nokuhlala ubukele. Ngibeke sakuvalela lonke ulwazi oluqoqiwe, olusemaphepheni kanye nalolo olukwisiqophamazwi ebesetshenziswa endaweni ephephile okungeke nangephutha kufinyelele omunye umuntu ukuze abahlanganyeli bahlale bevikelekile. Wonke umsebenzi okwikhompiyutha nawo uvalelwe kwifayela elingeke livuleke ngaphandle ngaphandle kokufaka izinombolo eziyimfihlo ezaziwa yimina kuphela. Okunye engikwenzile ukuqinisekisa ukuthembeka ukunika abahlanganyeli amazwi aseqoshiwe phansi bazifundele ngenhloso yokuthola ukuthi konke okubhaliwe kwahlaziywa ngumcwaningi kuyiqiniso yini.

3.9.2 UKUKHOLAKALA

NgokukaLeedy no-Ormrod (2005) ukukholakala kwethuluzi elisetshenziselwa ukuqoqa ulwazi locwango kusho ukuthi lelo thuluzi lihlola lokho okufanele likuhlale. NgokukaNkosi (2011) ukutholakala nobuqiniso (*reliability and validity*) yinto esemqoka kakhulu ocwaningweni lobungako botho (*quantitative research*), kanti ocwaningweni lobunjalo botho (*qualitative research*) umcwaningi uyena oneqhaza elikhulu ekuqoqweni kolwazi oludingwa ucwaningo. Uyaqhuba uthi ngaleyo ndlela kuye kuze kube sengathi lapho abacwaningi bocwaningo lobungako botho bekhuluma ngobuqiniso nangokukholakala, bakhuluma ngocwaningo okuyilonalona olukholakalayo nolunobuqiniso, kube sengathi ucwaningo lobunjalo botho alukholakali futhi alunabo ubuqiniso kanti cha akunjalo.

Kulolu cwaningo ukukholakala kwemiphumela kwenziwa ngokusetshenziswa kwezindlela ezintathu zokuqoqwa kolwazi nokuyinhlololwazi esakuhleleka (*semi-structured interviews*),

ukuhlala ubukele othisha befundisa (*observations*) kanye nokuhlaziywa kwamadokhumenti abafundi (*document analysis*) agcinwe ngothisha endaweni ephephile. UCohen, uManion noMorison (2008, pg 147) kuNkosi (2011) baqakulisa bathi enye yezindlela zokwenyusa ubuqiniso ukuba kusetshenziswe izindlela ezahlukene ekuqoqweni kolwazi oludingwa ucwaningo, okubizwa ngokuthi yindlela yokudidiyela izindlela ezahlukene zokuqoqwa ulwazi locwaningo (*triangulation*).

3.9.3 UBUQINISO

UNieuwenhuis (2008) uveza ukuthi nakulo ucwaningo lobunjalo botho buyatholakala ubuqiniso. Uyengeza uthi imiphumela yicwaningo ethathwa njengeyiqiniso kumele kube ukuthi ihambisana nethuluzi locwaningo. UGuba noLincon (1994) baqakulisa ngokuthi zimbili izimo zokubona ubuhle nobunjalo bophenyo noma bocwaningo, ukuthembeka noma ukukholakala (*trustworthiness*) kanye nobuqiniso (*authenticity*) balo. UCohen, uManion noMorrison (2008) babeka umbono wokuthi ocwaningweni lwesimo, ubuqiniso busho ukufana kwalokho umcwaningi akushicilele njengolwazi olutholakele kanye nalokho okwenzeka ngqo esimweni esijwayelekile okuyisona umcwaningi afuna ukwazi ngaso. Beqhuba bathi lokhu kuchaza ukuthi ulwazi olushicilelwe phansi ngumcwaningi kufanele lucace bha futhi lukwazi ukuqondakala. ULeedy no-Ormrod (2005, pg 29) bavumelana ngokuthi ubuqiniso busho ukungaguquki kwemiphumela yocwaningo uma lokho okuhlolwayo kungazange kushintshwe kusalokhu kuhlolwa into efanayo.

Kulolu cwaningo ngaqinisekisa ukuqopheka kolwazi lonke njengalokhu lunjalo, alunakho ukungabazeka. Lokhu ngikwenze ngenhloso yokukhulisa amazanga okukholakala kocwaningo. Ngasebenzisa izindlela ezahlukene ekuqoqweni kolwazi njengenhlolwazi esakuhleleka, ukuhlala ubukele othisha befundisa ngibe ngithatha namanothi. Lokhu ngakwenza ngesizathu sokuqonda lokho okushiwo uNieuwenhuis (2008, pg 80) lapho ekhuluma ngokusebenzisa izindlela eziningi ezahlukene ekuqoqeni ulwazi locwaningo ebeka ethi lokhu kusiza ekukhuphuleni izinga lokukholakala nelobuqiniso kwimiphumela yocwaningo.

3.10 IQOQA LESAHLUKO

Kulesi sahluko ngixoxe ngomklamo nezindlela ezahlukene zokuqhuba ucwaningo . Ngibe sengixoxa nangezingqinamba nemingcele yocwaningo. Ngiphinde ngadingida nangengcingane yenkambo elungileyo yocwaningo eyalandelwa nokuthi yalandelwa kanjani kanye nezimo zokuthembeka. Esahlukweni esilandelayo ngizokhuluma ngakho konke okutholakele ngesikhathi ngisensimini ngiqoqa ulwazi nangokuhunyushwa kwalo.

ISAHLUKO SESINE

OKUTHOLAKELE OCWANINGWENI

4.1 ISINGENISO

Esahlukweni sesithathu ngidingide ngomklamo nezindlela zocwaningo ezisetshenziwe ukuqoqa ulwazi lwalolu cwaningo. Ngidingide ngezindlela ezalandelwa ekuqoqeni ulwazi olwaludingeka kanye nezindlela zokuhlaziya. Ekugcineni ngibe sengixoxa ngenkambiso elungileyo (*research ethics*) eyalandelwa ukuqinisekisa ukuthi lolu cwaningo aluphuli imigomo yenkambiso elungileyo. Lesi sahluko sidingida ngokutholakele ngesikhathi socwaningo nokumayelana nezindlela namasu asetshenziswa othisha ekufundiseni ukubhala kubafundi abenza iziqu zabo zobuthishela enyuvesi. Othisha banikwe amagama mbumbulu, lawa asetshengiswe kulolu cwaningo akuwona awabo angempela. Okutholakele ngikuveze ngokuhlaziya imithombo ehambisana nocwaningo. Imithombo eyahlaziywa kwaba yizinhlolelwazi zothisha (*structured interviews*) esezishicilelwe phansi, ukuhlaziywa kwamadokhumenti (*document analysis*) kanye nokuhlaziya okwatholakala ngenkathi ngihleli ngibukela (*observing*) emagunjini okufundela. Kulolu cwaningo ngisebenzise indlela yokuhlaziya ngezindikimba ezithile (*Thematic analysis*) ukwethula okutholakele. Ngisebenzise le ndlela ngokuqonda okushiwo uBraun noClarke (2006, pg 79) lapho bethi le ndlela ingukukhipha (*identify*), uhlaziye (*analysing*) wethule izindikimba (*reporting patterns*) ngokutholakele kade kuqoqwa ulwazi ngokuthile. Nakuba kunjalo bayabucacisa ubuqiniso bokuthi awukho umthetho osheshayo (*fast rule*) obeka indlela abacwaningi abangasebenzisa ngayo le ndlela yokwethula okutholakele (Braun noClarke, 2006). Emva kokuhlaziya okutholakele kuphume lezi zindikimba ezilandelayo:

- Ukusiza abafundi ngale kwesikhathi esihlelelwe isifundo (*extra lessons*)
- Amamojuli
- Ukubhala noma ukusebenzisa amakhomenti ephepheni lomfundi
- Ukwenza abafundi bazibhalele awabo amanothi esifundo
- Ukwenza abafundi basebenze ngamaqembu

- Ukuthumela abafundi emahhovisi okusiza abafundi abanezinkinga ezifundweni zabo (*Academic Development Offices*)
- Ukwenza abafundi babhale umzamo wokuqala (*Drafting*)
- Ukufundisa abafundi indlela ekumele babhale ngayo (*Scaffolding*)
- Ukugqugquzela ubuliminingi
- Ukupha abafundi amathiphu (*tips*) ezinto abangazenza ukuthuthukisa amakhono abo okubhala

4.2 ULWAZI OLUTHOLAKELE

Lapha ngezansi ngixoxa kabanzi ngendikimba ngayinye ngifakazele ngezicaphuno ezisuselwe kwimibhalo ocwaningweni olwenziwa kanye nasezicaphunweni ezisuselwe kokushiwo ngabahlanganyeli ngesikhathi senhlolokhono.

4.2.1 UKUSIZA ABAFUNDI NGALE KWESIKHATHI ESIHLELEWE ISIFUNDO (*EXTRA CLASES*)

Kuyavela ukuthi isikhathi esihlelelwe isifundo ngasinye ekilasini sisuke singenele ukuba uthisha anganaka izinkinga zomfundi ngamunye ekilasini ikakhulukazi lezo zinkinga eziphathelene nokubhala. Lokhu kungeneli kwesikhathi kwenza abanye othisha babone kunesidingo sokusiza abafundi ngale kwesikhathi esihlelelwe isifundo (*extra classes*). Umhlanganyeli onguBongiwe uveze ukubaluleka kokuba nguthisha oqaphelisisayo uma kuza endleleni abafundi bakho ababhala ngayo ngoba yikona okukuvezela ukuthi yiluphi usizo oludingwa yilowo mfundi. Njengoba kulolu cwaningo kubhekwa amasu asetshenziswa ngothisha ukuthuthukisa ikhono lomfundi lokubhala umhlanganyeli uyaveza ukuthi kumele uthisha aqaphelise ekilasini lapho efundisa umfundi ngoba kuyenzeka umfundi asikhulume kahle isiNgisi ekilasini kodwa uma sekumele abhale ngaso ahluleke. Lokhu ukuveze njengeninga edinga uthisha asebenzisane nomfundi ukuwathuthukisa womathathu la makhono okungelokubhala, elokulalela nokukhuluma. Uze wathi:

That is your basic interpersonal communication skills uhmm..uhmm.. Don't be fooled by that because I... Often the cognitive academic language proficiencies are not in line with that. So as soon as I notice that happening... There's a student who... Because one gets to know their students by third and fourth year, there's a student who is very very

articulate and proficient when speaking but writes hopelessly. I will always make a point of working with that student.

Lokhu okushiwo uBongiwe kufakazela lokhu okushiwo uCummins (1996) kumakhonsepthe akhe amazinga okucoliseseke kolimi iBICS neCALP lapho ethi akumele othisha abafundisa ulimi lwesibili okuyisiNgisi bacabange noma babe nenkolelo yokuthi labo bafundi abangebona abanikazi besiNgisi kodwa abasikhuluma kahle nsuku zonke isiNgisi benza okufanayo lapho sekumele batshengise ulwazi lwabo olucolisisekile lwesiNgisi uma sebebhala ezifundweni zabo ikakhulukazi ekusibhaleni. Ngokunjalo futhi nabangabanikazi bolimi lwesiNgisi kuyenzeka basikhulume kahle isiNgisi kodwa babhekane nezingqinamba lapho sekumele babhale ngaso. Uthi ukucolisiseka kwesiNgisi somfundi lapho esikhuluma angeke kuze kufane uma sekuza ekusisebenziseni ezifundweni zakhe zesiNgisi.

Omunye umhlanganyeli ongu-Andile uveze ukuthi nakuba kulesi sikhathi okwenziwa ngaso inhlolokhono engakasayini sivumelwano sokufundisa nenyuvesi kodwa uyabasiza abafundi ekutheni babe nekhono elingcono lokubhala. Lokhu ukwenza ngaphandle kokufuna inkokhelo kodwa ukwenza ngenhloso yokusiza abafundi . Eqhuba enkulumeni yakhe uthe:

So I gather them together. I do that as my own contribution to them without without any payment. I just do that. I like in a way to just help them because I know where they're coming from. And uhmm... I stopped that second semester last year I think..Yeah , second semester. That's last year before now.

Kuyavela ukuthi ekubafundiseni kwakhe abafundi uyabachazela iqiniso lokuthi indlela okubhalwa ngayo ihlukile kunaleyo okukhulunywa ngayo. Ngamazwi akhe ubeke wathi:

I tell them that when you write it's different from the way you speak. When you speak you can say anything people still understand you contextually but when you write it's different, another person is reading your thoughts .

Lokhu okushiwo u-Andile kufana ncamashi nalokhu okushiwo nguZandile lapho ethi kunabafundi abahle ekusikhulumeni isiNgisi kodwa bathwala kanzima uma sekumele babhale ngaso nokubenza abanye babo bangabi nomdlandla wokwenza umsebenzi obhalwayo ngoba bayazi ukuthi angeke vele benze kahle. Lokhu kumenze wabeka isiphakamiso sokuthi kungakuhle kube khona nemisebenzi yokuhlola okukhulunywayo

ngoba bathwala kanzima kakhulu ezivivinyweni zabo lapho uthisha engasekho ukubachazela indlela abalindeleke ukuba babhale ngayo.

Eqhuba u-Andile uthe ekubasizeni kwakhe abafundi bakhona abakhombisa ukuzimisela kanti-ke futhi bakhona nalabo abangenandaba. Uthi laba abadinga kakhulu usizo babonakala beza ekilasini bephuzile kanti futhi kunabangezi nhlobo ekilasini ikakhulukazi labo bomdabu waseNdiya ngoba bazitshela ukuthi ngoba vele ulimi lwesiNgisi olufundwayo bazoziphasela kalula kanti akunjalo. Uthi inkinga yabo bakhohlwa ukuthi ukukhuluma isiNgisi nokusibhala akufani. Uphinde aveze ukuthi bakhona-ke nalabo bafundi abakuqondayo ukuthi banenkinga yokubhala ngendlela efanele basebenze kanzima bese beyaphasa. Lokhu okushiwo u-Andile kufana nokushiwo uBongiwe lapho echaza ngakwenzayo naye ukusiza abafundi bazuze ikhono elihle lokubhala. Uthe uzinika isikhathi sokusiza labo bafundi abazinikelayo ekutheni badinga usizo. Emazwini awashilo uthe:

“I then work with them outside of the regular lecture times and try and give them what they need. Get them to write something and i see where the issues are. I try to close the gaps but students don’t keep coming you know..The nature of students , it’s what you said at the start.”

Lapha uveza ukuthi ubanika okuthile ukuba bakubhale ukuze abone ukuthi inkinga ilelephi bese ezama ukuvala lawo magebe. Uthi abafundi ababonakala benokuzimisela uyabathatha abenze abakhe, abacathulise kusukela besenza unyaka wokuqala kuze kube ukuthi bayaphothula iziqu zabo. Uthi laba bafundi bakhombisa ukuzimisela futhi nendlela ababhala ngayo inakho ukucolisiseka nokubenza baphase kangconywana. Lokhu okushiwo uBongiwe kuhambisana nalokhu okubalulwa uKrashen (1982) lapho echaza isiHlawumbiselo somthamo wolimi owengeziwe (*input hypothesis*) njengokuthuthuka kwamazinga athize (*progression through stages*). Emqakuliswaneni wakhe uKrashen (1982) uveza ukuthi ngenkathi umfundi ezama ukuqonda incazelo ngenkathi kuxhunywana ngenkulumo (*communicative utterance*) uyathuthuka ngokwalamazinga uma lokho kuxhumana kuthanda ukuba ngokuqinile (*complicated*) kunamazinga okuqonda komfundi kwangaleso sikhathi.

UBlessing uveze ukuthi izinkinga zolimi zenza abafundi bangakwazi ngisho ukuqonda umbuzo we-asayimenti abasuke beyinikiwe nokubenza baphendule okungekona. Uveza ukuthi yize noma bengabona njengothisha ukuthi inkinga ilelephi kumfundi, babe nalo

ulwazi ngokungamsiza lowo mfundi kodwa isikhathi asikho, asibavumeli ukuthi bagxile ezinkingeni zabafundi ekilasini. Lokhu akushoyo uBongiwe kufakazela okushiwo uKrashen (1982) lapho echaza ukuhleleka kwekilasi lolimi lwesibili uthi othisha basebenzisa izincwadi zokufundela (*textbooks*) ezilandela uhlelo oluthile (*set structure*). Uthi uKrashen (1982) othisha okumele bavivinye ulwazi lomfundi lolimi balindeleke ukuba balandele uhlelo oluthile emagumbinji abo okufundela ukwenza noma ukuhlela amazinga (*standards*) abekelwe ikilasi labo. Uyengeza uKrashen (1982) uthi abafundi abafani futhi abasoze bafana. Uveza ukuthi omunye umfundi angakuthola kulula ukuqonda okusencwadini yokufundela abayinikwa nguthisha kanti komunye kungaba nzima ukuqonda lokhu ebekumele bakufunde ngaphandle kwekilasi nokungamuthwesa ubunzima umfundi lapho sekumele afunde ahambisane nabanye abafundi ekilasini. UBongiwe uthi lokhu kuntuleka kwesikhathi esanele ekilasini sokubhekana nezinkinga zabafundi yikona okubenza baze bahlangane nabafundi ngale kwesikhathi esihlelelwe ukufundisa ukuze bezozama ukubasiza bazuze ikhono elihle lokubhala. Ekugcineni uveza ukuthi isikhungo yisona kanye okumele siqhamuke nezindlela namasu okusiza abafundi baso ngoba othisha bebodwa angeke baze bakwazi ukuyinqoba lempi. Lokhu akushoyo uBongiwe kufakazela lokhu okushiwo uNgubane, uNtombela noGovender (2020) lapho besho bethi ukungacolisiseki kwamakhono okubhala abafundi kubenza bangenzi kahle ezifundweni zabo futhi kumele kubhekisiswe ukuthi ukufundiswa kokubhala kuqhutshwa kanjani ezikhungweni zemfundo ephakeme. Enkulumeni yakhe uBongiwe uze wathi:

This is a structural programme. It's not a programme for an individual discipline or cluster. The university has got to come up with programmes to address the challenges. It's a university problem. It's not something that you can give to a small discipline and say... how can one discipline in this university so big address that? It's senior schools. The problem of writing, of using English as a second language successfully is a serious problem. So it cannot be left with just one discipline and more especially even if that discipline is given 3,4 months to deal with it.

UBongiwe uveze ubuqiniso bokuthi nokuzibandakanya komzali emfundweni yengane yakhe kuyabalekelela nothisha ekutheni basize abafundi benze kangcono ezifundweni zabo. Uthe ukuphasa komfundi kuncike kakhulu nasezimweni zomnotho zasemakhaya nokusho ukuthi ukuqhamuka emndenini onhlanhlazelwe (*advantaged*) noma onganhlanhlazelwe

(disadvantaged) kuyayidlala kakhulu indima ekuphumeleleni nasekungaphumelelini komfundi. Echaza lokhu uthi lapha kubhekwa usizo abazali abalutholela izingane zabo lapho kunezifundo ezibahlulayo kanye nezikole-ke abaziyisa kuzona izingane zabo. UZukhanye usho okufanayo nokushiwo uBongiwe mayelana nezinto ezenza umfundi enze kahle noma angenzi kahle ezifundweni zakhe. Ngamazwi akhe ubeke wathi:

There are lots of factors that we account for them not picking up the things they should have; you know? I know in the province here, the other factors like poverty , support structures , anxiety the students face and these things impact upon their ability to err... for optimal performance , you know? These are the realities. If you are anxious about where the next slice of bread is gonna come from err... and your attention is likely diverted from producing good work, you know? And this is a reality in this campus.

Lokhu abakubalulile abahlanganyeli abangenhla kufakazela lokhu okushiwo uFraser noKillen (2003) kanye noPeterson noDumont (2009) lapho beqakulisa bethi kunezinto eziningi ezibamba iqhaza ekuphumeleleni nasekungaphumelelini komfundi ezikhungweni zemfundo ephakeme zaseNingizimu Afrika nakwamanye amazwe. Bathi lezo zinto zingabandakanya imuva lomfundi (*background*) kungabe elezemfundo nokunye, izimo eziphathelene nezengqondo ikakhulukazi kulabo bafundi abaphuma emakhaya antulayo, nokuhlukahlukana kwamasiko. Bayengeza emqakuliswaneni wabo oFraser noKiller (2003) bathi kungenzeka futhi ukuthi izingqinamba ahlangebazana nazo umfundi ekufundeni, kungezinye zezinto ezinomthelela ekuphumeleleni nasekungaphumelelini komfundi esikhungweni zemfundo ephakeme.

4.2.2 AMAMOJULI

UBongiwe uveze ukuthi kunamamojuli afana ne-*Academic Literacy (ALE)*, yi-*English Communication* kanye ne *English Language Course (ELC)* akhona enyuvesi ahlose ukusiza abafundi ukuba babhale ngendlela ecolisisekile nesezingeni lasenyuvesi. Uthe i-ALE ayisafundwa kule nyuvesi nokungehli kahle kubona njengothisha ngoba yabe ibasiza abafundi ekutheni benze kangcono ezifundweni zabo ikakhulukazi labo abanezinkinga zokucolisiseka kolimi lwesiNgisi ngoba yilona limi ekufundwa kuphinde kufundiswe ngalo (*medium and mode of instruction*) kulesi sikhungo. Okudidayo ngokuqedwa kwale mojuli

ukuthi kungani yashatshalaliswa ngoba ngokubeka kukaMcGhie (2007) uyachaza ukuthi ukungalingiseleleki kahle ukufunda kwabafundi (*underpreparedness*) ngenxa yohlelo lwezemfundo lwasezikoleni zikahulumeni zaseNingizimu Africa olungekho ezingeni (*poor South African public schooling system*) lungezinye zezinto ezibe nomthelela ekutheni kufundiswe lesi sifundo se-Academic Literacy. Ngakho-ke akuqondakali ukuthi kungani ingasafundwa le mojuli ngoba ibingenza imfundo yomfundi ibe ngconywa. Lokhu kuletha umbuzo wokuthi ngabe inkinga eyaholela ekutheni kusungulwe le mojuli isilungisekile yini njengoba le mojuli engasafundwa?

Kuphinde kwavela futhi kuBongiwe ukuthi kunemojuli ebizwa nge-English language Course (*ELC*) eyayifundwa abafundi basenyuvesi nayo eyayihlose ukusiza umfundi acolisisa ikhono lakhe lokubhala. Akushoyo uBongiwe kufakazela lokho okushiwo uSeligmann (2012) lapho ethi imojuli i-*ELC* iyasiza kakhulu ekufundiseni ukubhala olimini lwesiNgisi kanye nasekucijeni ikhono lokubhala ngalo lolu limi kumfundi wasesikhungweni semfundo ephakeme ngoba iqukethe okuningi uthisha afundisa ngakho lapho ezama ukusiza umfundi ekutheni acolisisa isiNgisi sakhe abhale nangendlela eyamukelekile.

UBongiwe esaqhubeka nokuchaza nge-*ELC* uthi le mojuli yayibasiza kakhulu abafundi ngoba wonke umfundi wabe ephoqelekile ukuba ayenze. Uthi-ke okubi manje ukuthi ayisekho le mojuli kule nyuvesi nokunomthelela ongemuhle kulaba bafundi abasha abasanda kufika ngoba bona abazoba senhlanhleni yokuthola izindlela namakhono ayiwonawona abangawasebenzisa ekutheni bacije ikhono labo lokubhala. Esho lokhu ukhombise okukhulu ukukhathazeka ngoba le mojuli ibinokusiza ekucijeni ikhono labafundi lokubhala. Uze uyasho ukuthi ukuqedwa kwala mamojuli akulethi okuhle ngoba kuzobuya ngabafundisi besiNgisi kube sengathi abawenzi kahle umsebenzi wabo lapho abafundi befeyiliswa ukungakwazi ukubhala ngendlela enokucolisiseka. Eqhuba uveze ukuthi ukhona impela umehluko omuhle owalethwa yilama mojuli endleleni abafundi ababhala ngayo ngoba uma sebesezingeni lesithathu noma elesine basuke sebebhala ngendlela enhle nekhombisa ukuthuthuka kunaleyo abafika bebhala ngayo bezokwenza unyaka wokuqala. Uze wathi:

There is improvement because you must remember that those first years, the fourth years, the current fourth years went through Academic literacy as English major most of them did either ELC or English Comm and definitely they are... there is an

improvement. I think it's... it's practice, it's getting to know the conventions of academic language. It's an... Academic Literacy. It's becoming a critical readers.

Akushilo umhlanganyeli mayelana nokubonakala komehluko endleleni abafundi asebebhala ngayo kufakazelwe amadokhumenti angibonise wona nozakwabo nokungamaphepha ezivivinyo nama-asayimenti agciniwe abafundi abathile. Kula madokhumenti kubonakele ukuthi ukhona umehluko osukhona endleleni ababhala ngayo abafundi uma kuqhathaniswa naleyo ababebhala ngayo besasebangeni lokuqala (*first years*). Lapha uthisha ungo bonise inqubekela phambili (*progress*) yalabo bafundi abafisa sibahlaziye noma sibhekisise ukuthuthuka kwamazinga abo okubhala sisebenzisa amadokhumenti agciniwe. Kubonakele ke kulawo madokhumenti agciniweyo ukuthi amamaki abetholwa ngabafundi emisebenzini yabo aya ngokuya eba mahle uma eqhathaniswa nawalesi sikhathi besanda kufika enyuvesi. Kodwa-ke kubonakele njengokusho kukaZandile ukuthi abanye abakhombisi kuthuthuka okungako endleleni ababhala ngayo ngoba amamaki abo alokhu ehleli endaweni eyodwa kunaleyo yonyaka wokuqala.

Ngokadebona wami akushilo uBongiwe lapho ethi la mamojuli akhishiwe ayewusizo kakhulu kubafundi kunobuqiniso ngoba njengomcwaningi ngingomunye wabafundi owayenezinkinga ukubhaleni ngendlela esezingeni elamukelekile enyuvesi kodwa ngokufunda isifundo i-*ALE* kanye be-*ELC* ngawubona umehluko endleleni engibhala ngayo emazingeni ephezulu ngazibona sengenza kangcono nasezifundweni zami.

Abahlanganyeli abanengi baveze umuzwa ofanayo nokaBongiwe mayelana namamojuli asekhishiwe enyuvesi abekade esiza abafundi ukuba bazuzwe ikhono elihle lokubhala njengo-Andile obeke wathi:

The school operates in new curriculum now honestly. There is this module that was designed on how to help students which we call Academic Literacy but unfortunately it is fading away. I was speaking to one of my friend..one of my friend use to teach it very well and students know him for that. And I say "Ey! Why are they taking away Academic Literacy ? Why is this thing going?" You know the context of Academic Literacy actually has to do with teaching high school learners how to write in the university.

UBlessing ebuzwa ngezindlela namasu asetshenziswa othisha ekusizeni abafundi ukuba bazuze ikhono elicolisisekile lokubhala, uthe akhona amamojuli abawafundisayo ahlelwe yinyuvesi asiza abasanda kufika noma abafikayo enyuvesi ukuba babhale kangconywa kodwa inkinga isekutheni le mojuli ifundwa uhhafu wonyaka kuphela nakubona kungenele ngoba emva kwalokhu kusuke sekuphelile kanti izinkinga zokubhala kubafundi aziyona into engalungiseka ngezinyangana nje ezimbalwa. Lokhu okushiwo uBlessing kufana nalokhu okushiwo nguSaundres noSweet (2013) lapho bethi yize le mojuli isiza ekutheni abafundi bafunde ukubhala ngesiNgisi nangendlela ecolisisekile neyamukelekile enyuvesi kodwa bayacacisa ukuthi le mojili ayiyona imojuli yokulungisa ngokushesha izinkinga zolimi kodwa izonika isisekelo ongakhela kuso nabafundi. Eqhuba uBlessing mayelana nala mamojuli uthe:

WeMaGxabhashe, the problem is..ok! When students come into the university to study, the university has a programme that is designed to help first year students improve so that they have access or success. So they are able to access learning at university and as a result of that they will be able to achieve success, they will pass. The programme is one semester long. Now, what can you achieve in 4 months?

Eqhubeka engxoxweni yethu eveza ukuthi kungani ethi lezi zinyanga okufundiswa ngazo le mojuli azanele kubafundi ubeke wathi:

The programme is 4 months and it is not carried out through the 4 years. So after 4 months the university assumes that students would have been helped and should be able to cope and survive in the university. But we all know that's not the case. So we have students here who continue into their 2nd year, 3rd year, 4th year with pretty much the same kind of challenges they had at 1st year. And there's no programme or system that seeks to help them in their 2nd year, 3rd year, 4th year. It's hoped and assumed that their lecturers will help them become better writers, become better speakers. But there is no time for that. When I walk into a method class and I'm supposed to teach how to analyse a poem, that's my focus. So whoever is having a problem you can't really dwell on that. When they write my essays actually I will read them , underline all the wrong expressions and give them 30% if it's 30% because I think they are very poor writers. But definitely not again help them become better writers because there's no programme to help them become better writers.

U-Andile uveza okufanayo nalokho okushiwo uBlessing mayelana namamojuli ayehlelelwe ukusiza abafundi babhale kangcono nangasafundwa manje. Naye uthi emva kokufundiswa la mamojuli inyuvesi isuke isilindele ukuba noma ikanjani abafundi babe sebenekhono elicolisisekile lokubhala nokungelona iqiniso ngoba abanye basuke bengakakwazi futhi besadinga ukwesekelwa ukuze bazuze ikhono elihle lokubhala. Ukhale kakhulu ngobufishane besikhathi obunikwa le mojuli kanye nokushatshalaliswa kwayo ubeke wathi:

It goes a long way to help them because some of them have not..never .. A lot of them the ones I'm teaching now they've not..they've never done ELC before. This is their fourth year or so and this is their first time they're doing it. It will still take time for us to trace their development but I believe that now, they now know the basics of English grammar. They've been introduced to the basics of grammar. Apart from speaking and writing before they now know what we call subject, verb agreement, this is what we call active voice..this is what we call passive voice.. this is how it must be.. this is how you use participle.. you don't say .. you say I have 'begun' not I have 'began' . So..so we try to rephrase and re-orientate them about what English language is all about. So I believe we try. Unfortunately they are fourth years, they will soon be gone..going and it's just a course we do just in the semester.. first semester only.

Enkulumeni yethu ukuvezile ukunganeliseki ngokuqedwa kwale mojuli ye-ELC wabe esecacisa nendlela esebenza ngayo le mojuli nokwenza athi ibibasiza kakhulu abafundi ekutheni bazuze ikhono elihle lokubhala. Uze walibeka ngembaba ukuthi kumele bayibuyise nje le mojuli. Ngamazwi akhe ubeke wathi:

Now I was thinking this now, you see. As it is now I don't know so much about the content of the new curriculum. Maybe it is inculcated , they've actually blended it. I don't know but then I can say for me Academic Literacy is a course that has really helped a lots of students from the disadvantaged backgrounds in the past. You see, some of them even working so uhmm... by the time they get to the fourth year, second, third year. You see the way they write, they already know that ok! Before they write they must give a brief introduction of this assignment then I go to the body. They didn't learn all of this before it's in the university. So I would say if they didn't blend Academic Literacy into other modules. They should either way bring it back!

UZukhanye uveze ukuthi kunemojuli enyuvesi esiza ukucolisisa ikhono lomfundi lokubhala i-*Academic Literacy*. Echaza ngale mojuli uthe inhloso yayo ukuthuthukisa ikhono lomfundi lokubhala, elokukhuluma kanye nelokufunda ngesiNgesi. Enkulumeni yakhe uveze umuzwa ofanayo nalowo ovezwe ngabanye abahlanganyeli wokuthi isikhathi okufundwa ngaso le mojuli asenele, sincane nokwenza kungabi lula ukuba abafundi basizakale ngendlela elindeleke ukuba basizakale ngayo. Ngamazwi akhe ubeke wathi:

Well, we have Academic literacy module which everyone is doing in the university to develop their literacy competencies. Then many scholars have written on this... I have argued that in one semester you can't create a revolution.

Othisha abaningi besingisi engikhulumisane nabo bafisa sengathi lama mojuli angaqhubeka nokufundwa isikhathi eside ukuze kubonakale ushintsho endleleni abafundi ababhala ngayo. Eqhuba uZukhanye uveze ukuthi isenzo senyuvesi sokushabalalisa la mamojuli isibona njengesimoshe izinto kunokuba sizilungise. Uthi uma umfundi enekhono elihle lokubhala uvame ukuphasa ezifundweni zakhe ngakho-ke la mamojuli akhishiwe abewenza umehluko ethuthukisa nendlela umfundi abhala ngayo. Echaza ikhono elihle lokubhala lomfundi uthe ukukhombisa ikhono elihle lokubhala akuchazi ukuthi kumele ubhale ngamagama amakhulu aqinile azodida abantu baze bafune izichazamazwi ukuze baqonde okushoyo. Uthi uma nje umfundi ephendula okubuziwe ngendlela lokhu kuveza ikhono elihle lokubhala.

Esakhala ngomonakalo odalwe yinyuvesi ngokuqeda le mojuli ye-*Academic Literacy* ukubalulile ukuthi zikhona-ke ezinye izinkinga ababhekana nazo abafundi ezibenza bangenzi kahle ezifundweni zabo ngaphandle kokuthi babuye bangabi nakho ukuzimisela. Uthe abafundi abaningi abaqhamuka emakhaya anhlanzlazelwe (*advantaged*) bavame ukwenza kangcono ezifundweni zabo ngenxa yokusekelwa abakutholayo emakhaya nokuthi bona abanazo izinkinga eziningi ezibaphazamisayo ezifana nokuthi yini abazolala beyidlile ngalolo suku, njll,. Eqhubeka uthe kuqala kwakubukeka sengathi ukuphasa ngamalengiso okwabebala elithile kodwa manje lokho kubonakala kushintsha ngoba abanye bazithola besezimweni ezingcono zempilo nezomnotho nokuba nomthelela ekuphaseni kwezingane zabo . Engeza ezinkingeni ezenza abafundi bengenzi kahle uthe:

Or although specifically we might say we need to enquire as to why that is so you know? Err... I think the idea... a lots of African homes are single parents home and err...

This also creates economic challenges for the students. So if you have...if those are successfully overcome or don't have economic challenges they can produce their best. If they are inclined to do so you know? Of course you can get someone who is very rich, who comes from a good family but is totally hopeless

UZandile ngesikhathi senhlokhono uziveze njengomuntu ongenaso isipiliyoni ngokungakho ngoba usanda kufika lapha enyuvesi yize ebefundisa kwezinye izindawo kodwa kulesi sikhathana asesisebenzile lapha asekuqaphelile ukuthi abafundi abaningi abakwazi ukubhala ngendlela nokunomthelela ongemuhle ezifundweni zabo. Uthi inkinga enkulu ukuthi abafundi abaziniki isikhathi sokusebenza imibhalo yabo, banikwa umsebenzi kusanesisikhathi kodwa bona bawenza ngosuku okumele balethe ngalo. Uthi lapha-ke basuke bengasabhekanga ukuthi babhale ngendlela yini noma cha. Uthi ikhona imojuli i-*Academic Literacy* eyenziwa abafundi bonyaka wokuqala nabayenza isimesta (*semester*) eyodwa kuphela. Yena uveza okuhlukile kunabanye abahlanganyeli ngoba uthi ayikho imojuli ehlelelwe ukusiza abafundi ukuba bathuthukise ikhono labo lokubhala. Enkulumweni yakhe ubeke kanje:

What I've just observed is that the modules that we have now we don't teach writing skills., academic writing skills. But we want our learners to go out there and teach them. for an example, I'm teaching uhmm.. Language and Literacy at fourth year level. One of my assignment is how do we teach writing. But I don't know how do you know.. Do you actually know how to write? To actually go there and teach? I don't start from there. It doesn't allow me to start from there because the curriculum

Lapha uveza okufanayo nalokho okuvezwe uBongiwe,u-Andile, uBlessing kanye noZukhanye ukuthi indlela uhlelo lokufunda oluhleleke ngayo alubavumeli ukubuyela emumva beyofundisa abafundi babo ngekhono elihle lokubhala noma-ke ngendlela okumele babhale ngayo. Echaza ukuthi kungani ethi isikhathi asikho ubeke wathi abafundi babo abahlali nabo isikhathi eside, bayashintshana ngabo ngokubafundisa. Akuvezayo nokubalulekile ukuthi kukona konke abakufundiswayo abafundi abafundiswa ukuthi kumele babhale kanjani, bafundiswa izindlela abangazisebenzisa ukufundisa abafundi babo ukubhala esikoleni kodwa bona abafundiswa ukuthi kubhalwa kanjani. Lokhu akubalulayo la uZandile kufana nalokhu okushiwo uBlessing lapho ebuzwa ngezinhlelo ezikhona zokusiza abafundi ukuba bacolisise

ikhono labo lokubhala , ukubeke kwacaca ukuthi azikho nhlobo izinhlelo ezikhona enyuvesi ezasungulelwa ukusiza abafundi ukuba bacolisise isiNgesi sabo kungabe isekusibhaleni noma ekusikhulumeni. Uze waveza ukuthi isikhungo asinandaba nabafundi, sizenzela imali nje sona. UBlessing uze wathi:

No! Simply because again, this is according to myself. No amount of grammar learning will make you a better speaker of any language. No amount of grammar teacher in Chinese will eventually make you an excellent speaker of Chinese. We know what makes students better speakers. Those of us in the languages will know but like I'm saying there's no time to do it! ELC and ALE these are modules that are designed to help students become better writers and better speakers or whatever but ELC is for an example is nothing but a grammar after the grammar after grammar and by the end of the semester students have heard more enough of grammar and they don't even know what they know and what they don't know.. What they understand and what they don't understand. So would you say those students have been helped to become better writers? No! if anything they would have learnt really would be grammar, the same thing with speaking. The same thing with reading. There are no programmes. We've argued at some platforms that at least ALE should be a four year module and where students are taken only through the art of writing. In ALE we speak about how we reference, how to quote, how to reference. This is at first year level. But this is not an exaggeration! More than 90% of students in an Honours class would have no idea how to reference.

Lapha umhlanganyeli uyaveza ukuthi bake bazama ukudingida emihlanganweni yabo ukuthi okungenani imojuli ye-ALE ayifundiswe iminyaka emine ngoba abafundi bangasizakala ekutheni bacolisise ikhono labo lokubhala ngoba ibonakele isiza abanye abafundi abebenezinkinga zokubhala kodwa baba ukuyifunda nje lathuthuka ikhono labo lokubhala.

Uma ngicubungulisisa kahle okushiwo ngabahlanganyeli bami ngenhla kuyacaca ngempela ukuthi azikho izinhlelo ezihlelwe yinyuvesi zokusiza abafundi bacolisise ikhono labo lokubhala, inyuvesi ayikhombisi ukubakhathalela abafundi bayo abanezinkinga zokubhala kunalokho inenkolelo yokuthi emva kwezinyanga ezine umfundi ebe esekwazi ukubhala ngendlela. Lokhu kungidwebela isithombe sokuthi inyuvesi inendaba nokwenza imali

kuphela njengokusho kukaBlessing, ayiyikhathalele imfundo yabafundi ngoba ukuba abafundi bebebekwa phambili ngabe kuzanywa ngayo yonke indlela ukuba kugcinwe lawo mamojuli asiza abafundi ukuba babhale kangcono. Lokhu ngikusho ngoba ngingufakazi wokuthi la mamojuli afana no *ALE* ayasebenza impela ngoba nami ngokuthola ithuba lokuwafunda ngasizakala kwathuthuka ikhono lami lokubhala nokwangenza ngaphasa izifundo zami ngamalengiso. Ngokufunda la mamojuli ngakwazi ukusuka ko50% njengamazinga okuphasa ngaya ko78 kuya ko80% ezifundweni zesiNgisi. Lokhu kwanginika umdlandla njengomfundi kwangigqugquzela ukuba ngenze kangcono kakhulu kunakuqala.

Lapha othisha babonakale beyazi impela into abayikhulumayo nabayifundisayo ngoba ekubalaleleni kwami ngesikhathi sengxoxo esakuhleleka bachaze okuthi akucishe kufane nokwabanye abahlanganyeli mayelana nendlela lezi zifundo ezazisebenza ngayo.

4.2.3 UKUBHALA AMANOTHI/ UKUPHAWULA EPHEPHENI LOMFUNDI

UBongiwe uthi uma umfundi elethe umsebenzi wakhe uzomakwa uthisha uke abhale amanothi noma amakhomenti athize lapho ebona khona ukuthi umfundi unezinkinga. Uyamcela ukuthi eze kuyena ezombona mayelana nomsebenzi wakhe ukuze ezomsiza ekutheni enze kangcono ngokuzayo. Lokhu okwenziwa uBongiwe kufakazelana nalokhu okushiwo uKrashen (1982) lapho ekhuluma nesihlawumbiselo somthamo wolimi owengeziwe ethi siqhathanisa ukuthi umuntu ngamunye ulufunda kanjani ulimi lokuqala ukuze kuzonika uthisha indlela ekumele abhekane noma axhumane ngayo nabafundi bakhe abazama ukufunda ulimi lwesibili. Lapha siyamthola uthisha ezama ukuthola izindlela angasiza ngazo umfundi wakhe ekutheni enze kangcono. Uyaveza ukuthi lokhu kuyasebenza kwesinye isikhathi kungasebenzi ngoba abanye abezi nhlobo ukuzobonana nothisha yize basuke beceliwe ukuba benze njalo. Uthi laba abangazikhathazi ngokuza yilabo ikakhulukazi abasuke bedinga usizo ngempela. Uyengeza uthi kulawo makhomenti akhe uyamuncoma umfundi lapho enze kahle khona aphinde amgxeke sakwakha lapho engenzanga khona kahle. Echaza isizathu esenza ancome umfundi lapho enze kahle khona uthi yingoba umfundi uyakhuthazeka athole nomfutho wokwenza kahle kakhulu nangokuzayo.

UBlessing uyaveza ukuthi ngenkathi emaka amaphepha abafundi uke adwebele izimiso zolimi ezingalungile ngenhloso yokuthi umfundi abone amaphutha akhe bese eyalungisa ngokuzayo. Kuyavela-ke kodwa ukuthi nakuba ekwenza lokhu abanye abafundi ababi

nandaba, bathatha lelo maki eselifakiwe bangazihluphi baqhubeke nempilo ngoba bona abanandaba bafuna ukuphasa nje beyofundisa.

Labo thisha ababodwa abakhala ngokuthi ukungazimiseli nokunganaki kwabafundi kudlala indima enkulu ekufeyileni kwabo ngoba uBlessing uvezile ukuthi noma ubabiza abanye abafundi ngenhloso yokubasiza bake bengezi ehhovisi lakhe nokwenza kube nzima ukuba abasize. UBlessing uveze ukuthi ngenkathi edwebela izimiso zolimi ezingalungile, etshela umfundi lapho okumele alungise khona kodwa abafundi abanaki futhi abalungisi lutho. Uthi konke lokhu kuyabenza othisha baphelelwe umdlandla ngoba abantu abazama ukubasiza bona abazimisele ngakusizwa.

UZandile uveza ukuthi yena ngenkathi emaka iphepha lomfundi uyaye afake imibono ethile ngokubhala phansi ephepheni lomfundi asho ukuthi yini okumele ayilungise umfundi. Uthe inhloso yokwenza lokhu ukusiza umfundi ekutheni abone amaphutha akhe bese ewalungisa. Uyachaza ukuthi kodwa-ke abanye abafundi abazihluphi ngalokho ngoba amamaki asuke esekhona sebekulindele ukudlulela kwelinye izinga, ukuthi banezinkinga zokubhala akusanakiwe.

Iqhubeka ingxoxo ebesinayo uveze ukuthi ukungabi nandaba kwabafundi nomsebenzi wabo wesikole kugcina kubafeyilisa ngoba bayavilapha ukubhala noma-ke sekuthiwa abalungise amaphutha athile, baqale phansi baphinde balethe kodwa bona abanandaba nje. Uze wenza isibonelo wathi abafundi babo ikakhulukazi labo abafunda isiNgisi njengolimi lwesibili, bathi belindeleke ukuba babhale umsebenzi onamakhasi ayishumi bona balethe amakhasi amane kuphela kanti labo abangabanikazi bolimi bavame ukubhala kakhulu nokungaba nomthelela ekutheni bagcine sebethola amamaki amahle kuma-asayimenti abo kunalabo abafunda isiNgisi njengolimi lwesibili. Eqhuba uthi kuyenzeka uthole ukuthi leyo migqa noma lawo makhasi abhalwe umfundi awawenzi umqondo noma awaphenduli umbuzo ekumele uphendulwe kanti mhlawumbe ukube umfundi ubhale amakhasi enele nalindelekile ubezothola amamaki athile nombuzo obuziwe uphenduleke. Echaza lokhu kungazimiseli kwabafundi ubeke wathi:

Only in the 4th and the 2nd and other paragraphs you are starting to engage. So you only give me three paragraphs and expect me to to give you 100 marks? I cannot. Because they always complain that we don't ..we fail our assignments, why? Then I say

because you don't write, you don't write enough. Because obviously when you're second language even your introduction might not be making sense, as you progress, as you engage more. But if you don't write at all you don't get marks because you haven't said much about the topic. So what I have noticed is that home language students they write a lot.

Engeza ngokadebona wakhe uthe abafundi abavame ukuba nenkinga kakhulu uma kubhalwa abafundi abasifunda isiNgisi njengolimi lwesibili ngoba akulona ulimi lwabo lwebele lolu ngakho-ke abanye bakuthola kunzima ukubhala ngalo ngendlela ecolisisekile. Uthi yena uma ebona ukuthi umfundi uthwala kanzima lapho kumele abhale ngesiNgisi uke amgqugquzele ukuba ajwayelane nomtapo wolwazi. Uthi lokhu ukusho ngoba uma umfundi efunda imibhalo yababhali abahlukahlukene indlela yokubhala iyathuthuka futhi ayibe isefana neyomuntu obenezinkinga kodwa ongazifundi nhlobo izincwadi. UZandile akagcini kuphela ngokuphawula ngokuthize ephepheni lomfundi kodwa uyabuya azobagququzela nasekilasini ukuba bafundisise umsebenzi wabo balungise amaphutha ngaphambi kokuletha kuthisha. Uthi lokhu ukusho ngenxa yokuthi abafundi babonakala bengalungisi lutho bengaziniki isikhathi beletha umsebenzi wabo unamaphutha angabekezeleleki nokubabeka engcupheni yokufeyila. Ngamazwi akhe ubeke wathi:

They don't even! Once they're typing.. That's why they like last minute things. Because you can see that while thus person was typing the computer was telling the person that this word is wrong and they did not even take notice of that. So when you go to the other side even though there are ... The home language speakers obviously they would know. I don't know whether they are very much into the technology but they give time. You see that this person gave much time. They prepared early and then they spend more time writing and probably correcting their mistakes while they're writing. Or they have given someone else to read because it flows in a very very good way. You see that this person is not like a last moment ta.. I mean written task that was sent there. So I always observe these things that home language speakers they give themselves time and then I mean they are very serious about the task. They are very very serious about the .. Whether they like marks I don't know or they work for marks but out students it's like they don't care about the marks. They just care about

submitting and then they're done and they only remember about the marks when you give them back the script and they say "How come did I get 20 over 100?"

4.2.4 UKWENZA ABAFUNDI BAZIBHALELE AWABO AMANOTHI

UZandile ubeka uthi yena ngenkathi efundisa ekilasini utshela abafundi bazibhalele phansi okwabo ukufigqa (*summary*) kwalento okufundwa ngayo ngalolo suku. Uthi noma ekhona amanothi asuke efike nawo ekilasini kodwa akabaniki abafundi futhi akabathumeleli wona emva kwekilasi. Ebeka isizathu salokhu uthi utshala usiko lokuzenzela nelokuzibhalela awakhe amanothi umfundi ngoba lokhu kuthuthukisa ikhono lomfundi lokubhala, elokulalela nelokwethula ngenhloso yokuzuza okuthile. Le ndlela uthi iyabasiza abafundi ngoba ibanika ithuba lokuzimela baphinde bafunde nakwabanye abafundi. Echaza le ndlela ayisebenzisayo uthe:

They are even learning to write the notes from what I'm saying so I always emphasise that while I'm teaching you, take notes because you won't get my slides because even my slides is a summary of a summary. So I'll summarise something to give you a summary of that thing. So rather take what what we're discussing here and then you put it in your own words and then after that you can do extended reading, research on that then you learn more on that. Sometimes I'm happy that some of the students are getting used to that. When I go into the classroom they know I won't be putting slides. I only put one slide and then we talk until then, they write a lot of ideas. When somebody else speaks something that you like you jot it down. Your own ideas... if you give your own ideas I ask you to write them down. I say "That idea is very very good, just write it down as we speak so that you remember what they said in the classroom and what others... and what somebody else said. And at the end of the day they have about 3 pages of the lecture notes, without slides. They have learnt in that sense.

Lokhu akushoyo uZandile ngikubonile ekwenza ekilasini lakhe ngenkathi ngihleli ngibukela nokuwubufakazi bokuthi ngempela lokhu athi uyakwenza ekilasini njengendlela yokusiza abafundi bacolisise ikhono labo lokubhala uyakwenza ngempela. Cishe wonke umfundi oza kuleli kilasi usuke ephethe ibhuku noma iphepha azobhala kulona amanothi azenzele wona ngesifundo sosuku. Kuthi uma kukhona ofike engaliphethe ipeni nephepha lokuba abhale umbone esecela ozakwabo ukuba bamsize ngangenakho. Ngokadebona wami ngingasho

ngiqinise ukuthi le ndlela ayisebenzisayo kubafundi bakhe iyasebenza ngempela ngoba nami ngisenza iziqu zami zobuthishela wayekhona uthisha owayenza njengaye uZandile engasiniki amanothi ekilasini athi umuntu akazibhalele awakhe amanothi ngento ayizwayo ekilasini ngoba lokhu kuisiza ngokuthuthukisa ikhono lokulalela, elokuzicabangela nelokubhala. Yize lokhu ngangikubona njengokuhlukumezeka ngalesiya sikhathi kodwa le ndlela yangisiza kakhulu ngoba ngabona ikhono lami lokubhala lithuthuka futhi sengikwazi ukuzibhalele ngendlela enhle nokuyiyona elindeleke kumina. UZandile ubona sengathi kuhle impela ukuba abafundi bangafunzwa amanothi kodwa kumele bafundiswe ukuzenzela noma ukuzibhalela awabo amanothi ngoba lokho kuthuthukisa ikhono labo lokucubungulisa kanzulu imibhalo kuphinde kuthuthuke nekhono lomfundi lokubhala.

Lokhu okushiwo uZandile kuyafana nalokhu okushiwo uBlessing lapho ekugcizelela ukuthi awekho nhlobo amamojuli ahlelelwe ukusiza abafundi abanezinkinga zokubhala enyuvesi kodwa yibona abasebenza kanzima bazame ukwenza amacebo noma izindlela zokuthi abafundi babe nekhono elicolisisekile lokubhala. Uze uyaveza ukuthi abafundi abanokuphasa ezifundweni zabo yilabo abasebenza kanzima nabazamayo. Uyengeza uthi noma umfundi angalazi ulimi kodwa uma engakwazi ukubhala ngalo uthwala kanzima ngoba ukuze aphase kulesi sikhungo kumele ubhale ngendlela eyamukelekile ekhombisa ukucolisiseka olimini okubhalwa kuphinde kufundwe ngalo nokuyisiNgisi.

4.2.5 UKWENZA ABAFUNDI BASEBENZE NGAMAQEMBU

UBongiwe uveza ukuthi uma emaka iphepha lomfundi wathola ukuthi umfundi unezingqinamba zokubhala ngendlela ecolisisekile uyaye ambize lowo mfundi amucele ukuba basebenzisane bobabili amunike ukumnaka kwakhe yedwa (*personal attention*) ukuze ezothuthukisa ikhono lakhe lokubhala ngesiNgisi. Uthi abanye bayazimisela nosizo balamukele ngezandla zombili kodwa abanye bayayeka ukuza kuyena noma beze kanye emva kwalokho bangaphinde. Uthi naye-ke njengothisha isuke ingasekho into azoyenza uma umfundi ekhombisa ukungaludingi usizo lwakhe. Eqhuba uthi laba bafundi abathathayo asebenzisane nabo ugcina ebahlanganisa babe ngamaqembu athile asebenzisane nabo sebengamaqembu ngayo belu inhloso yokubasiza bathuthukise ikhono labo lokubhala. Echaza indlela abasebenza ngayo uthi umfundi uyazifundela eyedwa okuthile abavumelene ukuba ayokufunda akubhale bese eyohlangana neqembu lakhe ukuze bezokwethula

abakufundile babhale ngakho. Uma kunento abangayiqondi bebodwa laba bafundi bayeza kuyena bazocela ukucaciselwa ngokuthile. Enkulumweni yakhe uthe:

I always say to my students if I know they are going to be English majors and they're in res, they form little study groups. And we do the... and I do the same with those students. So they would form this little group. This... there's one boy in particular whom I think he started in a group of five and by the end they were four of them. They would always come together to ask me, asking me questions. We would sit and discuss.

Ngokubheka inkulumo engehla lapho uBongiwe ethi usebenzisana kakhulu nabafundi abahlala ezindlini zasemanyuvesi (*residences*) ngikubone lokhu kukhetha abafundi abathile kungasizi bonke abafundi besiNgisi ngoba labo abangahlali ngaphakathi esikoleni ababi senhlanhleni yokuthola ukusekelwa nguthisha ngale ndlela abafundi abahlala ngaphakathi abasekelwa ngayo. Ithe uma iqhubeka inhlolokhono ngambuza ukuthi wenzenjani ngalaba bafundi abangahlali ngaphakathi kodwa nabo abanezinkinga zokubhala, wabeka wathi uyabacela abangakwazi ukuhlala bafunde ukuba benze njalo benze nezinhlelo (*arrangements*) zokulandwa emakhaya noma-ke bacele ukuncikiswa abangani babo abahlala ngaphakathi okwesikhashana. Ukubeke kwacaca-ke kodwa ukuthi okudlula lokhu akukho okunye akuzamayo.

U-Andile uveza okufanayo nokushiwo uBongiwe lapho eveza ukuthi naye uyabenza abafundi basebenze ngamaqembu ngokubanika umyalelo khona ekilasini wokuba babhale okuthile ngenhloso yokuthuthukisa ikhono lomfundi lokubhala. Ukusebenza ngamaqembu kuyabajabulisa kakhulu abafundi abaningi ngoba akuyona into ejwayele ukwenzeka kulesi sikhungo le. Echaza uhlobo lomsebenzi abacele ukuba babhale ngawo uthe:

Although for the English Language Course we really focus on their expression and their grammar. But then uhmm.. I could remember that or.. I when I was teaching them about descriptive adjective for an example. I gave kind of a class task. I put them in groups and I told them you know what you gonna do now in groups? I want you to describe somebody and just write a paragraph of that. Describe somebody you know and all these. I gave them instruction uhmm... and uhmm... I could see the way they work in the group and the way they anduhmm... for some of group I was quite

impressed by what there are doing. Yeah.. I can say that we have given them opportunity to actually practice some of this and they scorned on the class before.

Lokhu okushiwo abahlanganyeli ngaphezulu kukhomba ngokusobala ukuthi kukhona okuncane abanye othisha abakuzamayo emakilasini ukusiza abafundi babo bacije ikhono labo lokubhala.

Lokhu okushiwo u-Andile ngike ngakubona kwenzeka ekilasini ebengihleli ngibukela kulona ngazibonela nami injabulo kubafundi lapho uthisha ebacele ukuba basebenzisane ngamaqembu emva kokunikwa isihloko esithile. Okunye engikuqaphelisisile ukuthi abafundi bayakhethana ekilasini ngokwazana kwabo bese kuba khona laba abagcina besala ngabodwana bengangenile emaqenjini athile ngoba bengafuni ukusebenzisana nabo. Okunye engikubonile ukuthi ngenkathi kuthiwa abasebenzisane ngamaqembu abanye bakhombisa ukungabi namdlandla kokwenziwayo bazicofele omakhalekhukhwini babo babange nomsindo. Uthisha uyazama ukukhuza kodwa abanye bayaziqhubekela nje agcine esebayekile. Lokhu engikubone kuleli kilasi kungigqamisele ngempela ukuthi othisha bazama ngakho konke okusemandleni abo ukusiza abafundi babo ukuba bathuthukise indlela yabo yokubhala.

4.2.6 UKUBATHUMELA EMAHHOVISI OKUSIZA ABANEZINKINGA EZIFUNDWENI ZABO (ACADMIC DEVELOPMENT OFFICES)

UBongiwe uveze ukuthi uma sebezame konke njengothisha ukusiza abafundi abanezinkinga ekubhaleni ngendlela babe sebedadlulisela emahhovisi athuthukisa abafundi ezifundweni zabo nokuyilapho ezanyelwa khona usizo umfundi ukuze aphumelele aqede neziqo zakhe ngesikhathi esilindelekile. Uveza okufanayo nalokho okushiwo uZukhanye lapho esho khona ukuthi abanye abafundi abanezinkinga zokubhala ngesiNgisi bagcina sebesiyeka isikole (*drop-out*) ngoba bezibona bengenzi kahle befeyila. Ngokubona kwami ngibona sengathi yilona kuphela uhlelo lolu oluhlelwe yisikhungo ukusiza abafundi babo ezinkingeni ababhekene nazo eziphathelele nokufunda kwabo kodwa lokhu kuvusa umbuzo wokuthi kungani lolu hlelo lungene kuphela uma sekunezinkinga? Kungani zingabibikho izinhlelo ezihlose ukuthuthukisa ikhono lomfundi lokubhala lapho efika enyuvesi ukuze kungaze kube khona izinkinga ezingabekezeleleki nezizoxaka othisha. Uma ngingasebenzisa ukadebona wami, lolu hlelo ngake ngafakwa ngaphansi kwalo ngisenza unyaka wokuqala nowesibili

ngoba ngangingenzi kahle ezifundweni zami, ngingabhali ngendlela elindelekile necolisisekile emibhalweni yesingisi nokwakungifeyilisa. Ngingasho nje ukuthi ukusebenza kwayo akuqondakali kahle futhi akungisizanga ngendlela engangilindele ukuba kungangisiza ngayo ngoba abantu abasisizayo kwakuba yibona abafundi abafana nathi abasenza iziqu zabo zobuthishela kuyikona ukuthi abanye babenza unyaka wesithathu abanye benza unyaka wokugcina. Lokhu kwakwenza ukuthi ungabi nawo umdlandla wokuqhubeka nalo lolu hlelo, udikibale bese uzitshela ukuthi uzozisiza ngaphandle kwalolu hlelo. Okunye engakuqaphela ngokufakwa ngaphansi kwalolu hlelo ukuthi kwakuyindlela yokusabisa noma iphaphamise umfundi ongenzi kahle ukuba akhuphule amasokisi ngoba kukhona okusina kumjeqeza engase abe senkingeni enkulu kunaleyo akuyona manje okungaba ukuxoshwa enyuvesi (*exclusion*) kanye nokuphucwa uxhaso lokufunda okungaba yibhasari (*bursary*). Ngingasho nje ukuthi inyuvesi kusamele isingule izinhlelo ezizosiza abafundi bayo ukuba bathuthukise indlela yokubhala ngoba abafundi abanengi bazithola befeyila hhayi ngoba basuke bengazi lutho kodwa ngoba basuke bengaluqondi kahle hle ulimi abalindeleke ukuba babhale ngalo.

4.2.7 UKWENZA ABAFUNDI BABHALE UMZAMO WOKUQALA (*DRAFTING*)

UBongiwe uthe enye yezindlela zokusiza abafundi bakhe bacolisise ikhono labo lokubhala ukuba abenze babhale umzamo wokuqala ukuze kulungiswe amaphutha akhona. Uthi uma ebanike umsebenzi wamamaki ubagqugquzela ukuthi baqale ngokubhala umzamo wokuqala nawubhekayo awucubungulisise abone la abafundi behlangabezana khona nezinkinga, abanike izeluleko ezithile bese-ke bona bayazilungisela umsebenzi wabo. Uthi lokhu ukwenzela ukuthi bakwazi ukufumbatha ikhono lokubhala elihle balisebenzise kuzo zonke izifundo zabo ngoba uma ezobafunza (*spoon feed*) abenzele yonke into abazozuza lutho. Lapha kwenzeka lento esiyibiza ngokusebenza nabafundi ungabasebenzeli.

UZandile uveza okufanayo no-Andile mayelana nokusiza abafundi ngomzamo wabo wokuqala. Uthi ugqugquzela abafundi ukuba baqale babhale umzamo wokuqala bamuthumelele wona nge-imeyili (*email*) ukuze awufunde adwebele lokhu akubona kufanele ukulungiswa bese embuyisela wona ukuze ezobhala umzamo wokugcina umfundi. Akuvezayo-ke ukuthi abafundi baningi abazixaki nhlobo ngokuletha umzamo wokuqala

ikakhulukazi labo okungelona ulimi lwabo lwebele lolu ekubhalwa ngalo. Uthi ababonakala benokuzihlupha yilabo abangabanikazi besiNgisi. Ngamazwi akhe ubeke wathi:

I'm not sure if they don't submit drafts because they don't trust their own ideas if they come to you and their ideas are not good and you say no..no this is not good. They rather have that as where they lose marks. So I ... I always observe that those differences that this other home language student, they worry you, they knock, they drop you emails, worry you .,about whether am I making sense.

U-Andile yena uveze okuthi akufane nalokhu okuvezwe ngabanye abahlanganyeli mayelana nokusiza abafundi babhale umzamo wokuqala. Uthi yena ufike abanike umsebenzi ukuba bayowenza, balethe awumake uma ebona ukuthi umfundi ubhala into engezomnika amamaki amahle uyambuyisela umsebenzi wakhe athi makayozama futhi. Akuvezayo ukuthi ubajwayele ukukhombisa ikhono elingacolisisekile kahle lokubhala yilabo bafundi abangabanikazi bolimi lwesiZulu ngoba iningi labo liqhamuka ezikoleni ezinganhlanzelwe nokwenza bangabi nekhono elihle uma kuza ekubhaleni ngesiNgisi. Lokhu okubalulwa u-Andile kuyahambelana nalokhu engike ngakubalula okwenza abafundi bangakwazi ukubhala ngendlela esezingeni lasenyuvesi ngoba kwazikole abaphuma kuzona bezinithisha ababafundisa isiNgisi ngesiZulu nokumthwesa ubunzima umfundi uma sekumele azibhalele umsebenzi othize ngoba uthisha usuke engasekho ukumchazela okumele akwenze ngolimi lwesiZulu. Lokhu kuveza ngokusobala ukuthi isikole aphuma kusona umfundi sidlala enkulu indima ekubhaleni kahle nasekungabhalini kahle komfundi. U-Andile ube eseveza ubunzima obuthwalwa abafundi abafunda isiNgisi njengolimi lwesibili enyuvesi ngenxa yesikole abaphuma kuzona bengakwazi ukubhala kahle wathi:

Those who have the opportunities of probably, who has English as home language they have the highest chance of expressing themselves in term of speaking, in term of writing than those who do not have it. But those who do have it as home language that doesn't actually hinder their intelligence. Someday also they express themselves, but you see.. When we talk about expression it has to be..that expression level we talk about competence in the use of language. You see..those who are have it as home language some of them you could see competence through the use of language and uhh.. through... some of them also you know, you see the cohesion and the coherence

of some of them when they are writing. Those who do not have it as home language which some of them make a lots of effort but..but a lot of them you could see to those lapses, those lapses coming in.

Lokhu okuvezwe umhlanganyeli ngenhla kubeka ngokusobala ukuthi abafundi abafunda ulimi lwesiNgesi njengolimi lokwengeza bajwayele ukuhlangabezana nezingqinamba zokubhala lapha nalapha ngenxa nje yokuthi ulimi okubhalwa ngalo akulona olwabo lwebele.

4.2.8 UKUFUNDISA ABAFUNDI INDLELA EKUMELE BABHALE NGAYO (SCAFFOLDING)

UZukhanye uveza ukuthi abafundi abaningi kule nyuvesi ulimi basalusebenzisa njengolwesibili ekubeni umsebenzi abawenzayo bawenza ngolimi lokuqala nokuletha izinkinga emfundweni yabo. Uyasho ukuthi ukuze abafundi babe nokuqonda okufundiswayo kumele bazame izindlela ezahlukene zokuchaza ukuze baqonde okumele kubhalwe. Uyengeza uthi ngenxa yokuthi abafundi abaningi basuke bengakalizuzi ikhono lokuzifunela ulwazi ngokuzimela nangendlela efanele, bayakopela kwabanye nokugcine kubabebeka engcupheni yokufeyila. Uthi lokhu yikona okwenza abafundisi abaningi besiNgesi kulesi sikhungo basebenzise indlela yokufundisa abafundi indlela okumele babhale ngayo (*scaffolding*).

UBongiwe uveze ukuthi indlela ayisebenzisayo ukusiza abafundi bakhe bacolisise ikhono labo lokubhala yileyo ayibiza ngescaffolding nokungukufundisa abafundi indlela ekumele babhale ngayo abafundi. Ebeka ngamazwi akhe uthe:

Besides the comments, it's all about scaffolding which is... is... That's how you scaffold your learners, your students to get them to where you want them to be. And I'm a big one for... I believe in scaffolding and I try and practice it.

Eqhubeka echaza ngale ndlela ayisebenzisayo uthe uma kunomsebenzi abawunikwayo abafundi ekilasini okumele bayocwaninga ngawo uqale abachazele ukuthi yini elindelekile kubona abatshale ngqo okumele bayokwenza. Uthi ngaleyo ndlela umfundi usuke esekwazi okudingeka kuyena angadwanguzi ebumnyameni aphenyule noma abhale okungekona. Uthe uma ubuzwa ngemisebenzi abayenza ekilasini nabafundi wathi ayikho imisebenzi ayinika abafundi ekilasiningoba isikhathi asibavumeli futhi akukho abangakwenza ngalokho

ngoba yiyona ndlela isifundo esihlelwe ngayo, okwabo ukufundisa isifundo sosuku basiqede ngesikhathi esihleliwe ukuze bangabi semumva nesilabhasi.

U-Andile, uZukhanye noZandile baveze ukuthi basebenzisa indlela efanayo naleyo esetshenziswa uBongiwe. U-Andile ubeke wathi:

There are ways of assisting them in those challenges uhmm..especially when it comes to writing. One of the thing I do for students is to teach them how to structure their writing. Apart from telling them that did you ensure that we call coherence and cohesion of the word. Yes. Sometimes you also teach them to..how to link. Yeah, already cohesion has to do with linking of ideas. And we also teach them how to structure their work, teach them about..ok! There's this thing we call topic sentence. This is how you structure your paragraph a paragraph should always have a topic sentence. Under that topic sentence you discuss the the.. The first sentence you give you actually elaborate on them in that.. So I teach them that. Ok, this is how to actually make this and uhmm... Yes! That's basically what I .. I actually express the way I told them about writing when it comes to how they can write.

Lapha ngenhla ubechaza ukuthi umsebenzi nomsebenzi abawunikwayo abafundi uyabachazela ukuthi onjani umusho obizwa ngomusho omuhle noma owamukelekile, achaze indlela ekumele babhale ngayo abakushoyo nangendlela okumele kulandelane ngayo. Uthi lokhu ukwenza ngoba uma bengakuhlelile kahle kuye kungazwakali kahle abakushoyo bagcine befeyila.

UZukhanye yena ubeke wathi ukuze abafundi babhale kangcono naye usebenzisa indlela yokubatshele ngqo okulindeleke ukuba bakwenze bese bona beyozifunela ulwazi ngaleso sihloko abayalelwe ukuba babhale ngaso. Uyaveza ukuthi yena njengothisha usebenzisa amashadi anezibonelo zokumele kwenziwe. Uthi la mashadi asuke enezikhala okumele bazigcwalise nokuyindlela yokubasiza ekutheni bacije ikhono labo lokubhala ngendlela elindelekile neyamukelekile. Le ndlela yokusebenzisa amashadi ebalulwe uZukhanye ngiyithatha njengendlela yokuziqambela amasu okufundisa kathisha nokuyinto enhle nenconywa kakhulu u-Asokhia (2009) lapho egqugquzela ukuthi othisha abazakhele ezabo izindlela zokufundisa . Echaza isizathu sokuzenzela la mashadi uthe wenzela ukuthi umfundi naye azibonele okusuke kushoda embhalweni abone ukuthi yini ekumele ayigcwalise. Lokhu

umfundi uzokubona ngokuthi acubungulisise umbhalo. Ngokadebona wami ngingafakaza ukuthi impela le ndlela iyasebenza ngoba ngingomunye wabantu abake bafundiswa nguyena uZukhanye engifundisa ngawo amashadi akhe nokwangisiza kakhulu ngoba kwathuthuka ikhono lami lokubhala ngesiNgisi ngazithola sengenza kangcono ezifundweni zami.

Uyengeza uthi ngenkathi ebafundisa abafundi bakhe uyabacobelela ngokuthi ngokunjani ukubhala okuhle uze uthi:

I always emphasize you make a claim, you support. Claim, support! Students should be taught how to engage with editing of work. You know the writing process should be followed from drafting! Prior to that it's brainstorming to drafting, to proof reading and checking their work.

Esaxoxa ngokusebenzisa le ndlela yokutshela abafundi indlela okumele babhale ngayo imisebenzi yabo ubeke wathi uma abafundi befundiswe ngendlela okumele bakwenze bazozuza okumele bakuzuze nokuyikhono lokubhala elihle lapha. Ngamazwi akhe ubeke kanje:

If you guide the students properly, it depends on who is teaching as well. If you explain what a thesis statement is and how things follow naturally from the thesis statement , the learners will be good writers.

Ube esengeza wathi kubalulekile ukuba uthisha abe ngumeluleki kubafundi abaluleke ngomsebenzi wabo ngenkathi ebafundisa abatshele ukuthi yini abangayenza ukuzithuthukisa ekubhaleni. Ngamazwi akhe ubeke wathi:

I encourage students to think deeply about their work, give them some guidance to focus on what they're writing.

Ngenkathi ebaluleka abafundi bakhe uyabatshela ngokubaluleka kokungayifaki imizwa yabo ngenkathi befundela ukubhala umsebenzi othile ngoba lokhu kungaphazamisa ulwazi abasuke behlose ukuluthola ngaleso sikhathi ukuze benze umsebenzi wabo. UZukhanye ngesizathu sokuthi abafundi abaqeqeshekile kahle ekutheni bakhethe imibhalo noma ulwazi abalusebenzisayo nabaluthola ngesikhathi socwaningo uthisha uyabagququzela ukuba

bayicubungulisise ngoba akuyona yonke enobuqiniso neshaya khona. Ebeka ngamazwi akhe uthe:

We try to instil the culture where students should be critical of articles they receive from google, yahoo, etc. They search articles which are not academically sound. Either you'll find research articles which have not been peer reviewed but just anything goes with the internet and this becomes errr..rather anti-critically as information... as important information. A lots of times sources are not cited.

UZandile naye njengomunye wabafundisi abaveze ukuthi basebenzisa iscaffolding ubeke wathi bonke abafundi bakhe uke abayalele ukuba bayofunda indlela yokubhala. Ukwenza lokhu ngokubanika umsebenzi othile ukuba bayowenza emakhaya babuye bazowethula ekilasini kuthisha. Ebeka uthi usuke esebachazelile abafundi bakhe ukuthi yini elindeleke kubona nokuthi iyiphi indlela abalindele ukuba babhale ngayo. Uthe lokhu ukwenza ngoba efuna ukubona ukuthi ikhono lomfundi lokubhala licijeke kangakanani. Uma umfundi eletha okulindelekile uthathwa njengonekhono elicolisisekile lokubhala. Ukuvezile-ke kodwa ukuthi ngenxa yobuningi babafundi abakwazi ukubamakela bonke bagcina bemakelwa abasizi bakhe ababaqashelwe yinyuvesi asebeziphothulile iziqu zabo zobuthishela (postgraduates). Uphinde wakuveza nokuthi okufike kube nzima kakhulu ukuthi abanye abafundi abezi ekilasini ngesikhathi sokufunda nokubathwesa ubunzima ngoba uma sekumele babhale basuke bengazi bazobhalani. Lokhu kungenze nganombuzo wokuthi kungabe lokhu kuyabasiza yini abafundi ekutheni basondelane nothisha wabo abazi ngabanye ngabanye izingqinamba ababhekene nazo uma kuza endleleni ababhala ngayo ukuze abafunele usizo olufanele? Engeza ephuzwini lokuthi abazimakeli bona uthe noma bengazibona izinkinga zokubhala ababhekene nazo abafundi abakwazi ukubasiza ngoba isikhathi asibavumeli. Engikuncomayo lapha ukuthi nakuba isikhathi singabavumeli emakilasini othisha ukuba basize abafundi ngezinkinga ababhekana nazo ngaleso sikhathi kodwa bayazama ukusiza labo abakhombisa umdlandla nokulangazelela ukusizwa ngesikhathi esingale kwaleso esihlelelwe isifundo. Echaza kabanzi le ndlela ayisebenzisayo ukusiza abafundi bacolisise ikhono nalo lokubhala uthe:

That's the personal strategy. I break it down so that they get to understand what exactly is expected of them. Number two, I get to articulate how they should structure

an academic writing. I always have that section in my assignment. This is an assignment then far below, I'll say this is an academic writing. You follow conventions. Your writing should have an introduction, body and conclusion. You should write, I mean you should read. If you have consulted some readings, extended reading I expect in-text citations. I also expect reference list. How do you go there? Go to UKZN library. The link.. There will be a guideline, we're using APA 6th Edition. How do we do that? Go to the library and find out how to do that. And then I say essays without reference list you will lose marks so that they know that academic writing always has references. Essays without in text in other words you do not respecting the ideas of other people. You're just stealing and making them your own. You will lose marks for that because you cite other people! You reference them properly. In other words I'm making them aware of academic writing and what is expected and... They'll be scholars very very soon so this is how we write and beyond that I always ...I.. they do come and I feel that they're still struggling, I'll just say writing is a process. I even in the classroom emphasize that writing is a process.

Indlela achaza ngayo uZandile mayelana nendlela ayisebenzisayo ukusiza abafundi bakhe babhale ngendlela enokucolisiseka iyagculisa ngempela ngoba usakhe sacaca isithombe ukuthi uyisebenzisa kanjani le ndlela.

4.2.9 UKUGQUQUZELA UBULIMININGI (MULTILINGUALISM)

U-Andile ugqugquzele ukuba abafundi babe ngabangani nalabo abasazi kangcono isiNgisi. Lapha uthisha ugqugquzela ukufunda komfundi komunye umfundi olazi kangcono kunaye lolo limi alufundayo. Uveza ukuthi lapho umfundi engumngani nomnikazi wolimi oluthize olazi kangcono kunaye kuyamsiza lokho ngoba isikhathi abasichitha ndawonye singaholela ekutheni ulimi oluhloswe ukuthuthukiswa luthuthuke ngempumelelo. U-Andile ube eseveza ukuthi njengendlela yokusiza abafundi ukuba bacolisise ikhono labo lokubhala uke abanike izeluleko ezithile nezizobasiza. Uthi ubuliminingi yinto ayigqugquzela kakhulu kubafundi bakhe ikakhulukazi labo abasifunda isiNgisi njengolimi lwesibili ngoba ubona sengathi yibona ababonakala bebhala ngendlela engagculisi kahle nebalahlekisela ngamamaki. Ekugqugquzeleni kwakhe ubuliminingi uthi:

I remember a student in 2013 he was telling me "Excuse me Sir, please, can you help me. I want to learn how to speak more of English". You know what I did for him? I told him you know what? You need to make friends with the people who speak English. I say you know what? You have to make friends with Indians if you want to increase your spoken English and other... and I always tell my students you know, you've already learn our African language now is time for us to do what we call kind of additive bilingualism. So I discovered that one of the problem they have is one problem of expression and uhhh... problem of expression and problem of writing.

Uyengeza uthi lokhu akugcini ngokusiza umfundi kuphela kodwa nothisha uyasizakala ngoba umfundi ubhala kangconywa nangendlela elindelekile. Ngokadebona wami ngingafakaza ngempela ukuthi ukuba umngani nalowo ongumnikazi wolimi ohlose ukulufunda kuyasiza ngempela ngoba nami ngiyakhumbula ukuthi ngisenza iziqu zami zobuthishela ngazitholela umngani weKhaladi uRacquel Swarts owayengasazi isiZulu ngoba isiNgisi kungulimi lwakhe lwebele. Senza isivumelwano naye ukuthi njengoba enesifiso sokusazi isiZulu mina nginesifiso sokwazi kangcono isiNgisi ngisithuthukise ekusifundeni, ekusikhulumeni nasekusibhaleni yena uzongifundisa isiNgisi bese mina ngimfundisa isiZulu. Kwangisiza kakhulu lokhu ngoba sasisizana ngama-asayimenti , ngithi uma sengiyibhalile angibhekele ukuthi ngabe awekho yini amaphutha engiwenzile angiyalele ukuba ngiwalungise. Nami ngangenza okufanayo ngomsebenzi wakhe wesiZulu ayewunikwa esifundweni esasibizwa nge*Conversational* isiZulu. Nasekilasini ngangingazibekile-ke phansi ngoba ngangizimatanisa nalabo bafundi engangibona ukuthi benza kangcono ngoba nami nganginesifiso sokwenza njengabo ngelinye ilanga. Futhi-ke ngangingazibekile phansi, ngangibuza engingakuqondi kubona ngoba ngingumfundi ofunda kangcono kwabanye abafundi.

U-Andile ukuvezile ukuthi ngenkathi kugqugquzelwa ubuliminingi kubafundi kubalulekile ukuba benziwe ukuba bafunde imibhalo eminingi ebhalwe ngolimi oluhloswe ukuthuthukiswa. Uthi uma abafundi benikwa imibhalo eminingi ukuba bayifunde kuzobasiza kakhulu ngoba inhloso yakho ukuba bathuthukise ikhono labo lokubhala ngoba ngenkathi befunda ngokuqondisisa bayabona indlela okumele babhale ngayo. Enkulumweni yakhe ubeke wathi:

One of the best ways to become a writer is to firstly by reading. See..the culture we don't have in Africa. If you want to keep a secret from us write a book, put it inside the book we are not gonna know. So I would encourage that colleagues and eh..everyone to firstly encourage students of the university to be readers. Let them know what going on. Inside the book! Not just on social media. Let them know what other people have written. Let them expose themselves to it. From experience I can say, when you read more you develop what we call mental linguistic knowledge. Your understanding, you have double understanding of concepts, difficult concepts and all of a sudden you know what will happen? Your expression also changes. The way you write also will change.

Eqhuba mayelana nokugquguzela ukufundwa kwemibhalo eminingi kubafundi ubeke iqiniso lokuthi ukungacolisiseki kwekhono lokubhala lomfundi kwenza umfundi angenzi kahle ezifundweni zakhe nokumenza afeyile. Uze wathi:

You're intelligent but you cannot express yourself, who is gonna understand what you are saying? Now let's say in the English discipline you are an intelligent Black boy and you're coming from a rural area but your ideas you cannot put them in a very good English, it shows that that there is a competence problem and it's gonna affect your performance. Now, i would break it into two: Within English discipline language is very important for you to actually have success in that discipline. Good expression! Good writing skills!

Lapha u-Andile uyama ngonyawo impela uthi uma kungagquguzelwa ukuba abafundi bafunde izincwadi noma imibhalo ebhalwe ngolimi oluhloswe ukuthuthukiswa izothuthuka ngempela indlela ababhala ngayo. Isizathu asibekile ukweseka lokhu akushoyo esokuthi:

Because you now a reader. The second part is that by writing you become a writer. Did you practice writing? Some of them can practice what we call free writing. Just write. Pleasure in writing. So as you read, as you write you improve your writing skills. Is that ok? So that all I have to say.

4.2.10 UKUPHA ABAFUNDI AMATHIPHU (TIPS) EZINTO ABANGAZENZA UKUTHUTHUKISA AMAKHONO ABO OKUBHALA

UBlessing uveze ukuthi njengoba zingekho izinhlelo ezikhona enyuvesi noma-ke amamojuli ahlelelwe ukusiza abafundi abanezinkinga zokubhala yena njengothisha uke abanike amathiphu ezinto abangazenza ukuze bathuthukise ikhono labo lokubhala. Okokuqala nje akushilo ukuthi abafundi ubagqugquzela ukuba bazitholele bona izindlela zokuthuthukisa ikhono labo lokubhala. Uthi ukusho lokhu ngoba uma umfundi ezoncika kulokhu akuthola kuthisha ekilasini kuphela angeke kuze kumlungele. Uthi umfundi ngamunye makazitholele awakhe amasu ngoba mancane kakhulu angawathola kuthisha ekilasini. Uyaveza ukuthi kahle kahle othisha ababaniki abafundi izindlela namasu okubhala kepha bababafundisa lokho uhlelo lokufundisa olubayalela ukuba bakufundise. Esho lokhu ubeke kanje:

If you want to learn to speak English properly, you cannot just rely on your teacher. You develop personal strategies to learn English. And you know what you need to do exactly that, and then you will learn. It's not automatic! You don't wake up one day and now you can say anything you want in English, No! You work on these things and slowly, gradually you become a better speaker, you become a better writer, you become a better listener, you become a better reader. And there are very few that teachers are going to give you. In fact, teachers generally, don't give you strategies, they just teach you what the syllabus instructs them to teach and over and above that it's up to you. I will walk into class and teach you how to read or how to teach. I mean in this institution we are dealing with HOW. So as teachers on the making we teach our students the methodology of how to teach writing, how to teach speakers how to listen, all those things. And that doesn't necessarily teach our students how to speak English properly. And some of us who will go to classes to teach students how to do these things, themselves are not very good speakers of English. So our students have double problem here.

Lapha ngenhla ubesagcizelela kona ukuthi azikho izindlela namasu okubhala umfundi angazithola kuthisha kepha umfundi kumele azifunele ezakhe.

Eyesibili ithiphu athe ingasiza abafundi ekukhiqizeni imibhalo emihle nezobaphasisa eyikubagqugquzela ukuba bathole abazobabhekela noma ozobalungisela umsebenzi wabo (*editor*). Lapha uveza ukuthi ngenxa yokungazimiseli kahle kwabafundi bavame ukuletha umsebenzi onamaphutha amaningi nangabekezeleki yingakho nje ebagqugquzela ukuba

bathole abantu abazobabhekela umsebenzi wabo ngaphambi kokuba bawulethe njengomzamo wokugcina kuthisha. Ezinye zezizathu azibeke njengezenza agqugquzele lokhu kubafundi bakhe ukuthi uhlangabezana nezingqinamba uma emaka umsebenzi wabafundi ngoba abafundi abaningi ababafundisayo ababona abanikazi besiNgisi. Uthi abafundi babo abanalo ikhono elicolisisekile lesiNgisi ekusikhulumeni nasekusibhaleni. Engeza uthe abafundi abakwazi ukubeka kahle abakushoyo ngesiNgisi. Ube esegxeka izinkundla zokuxhumana kakhulu ngoba kuzona abafundi babhala ngendlela abayithandayo bese leyo ndlela beyisebenzisa noma bebhala umsebenzi wabo wesikole (*academic writing*) nokwenza kulahleke incazelo yalokho abasuke bexoxa ngakho. Ekhala ngomonakalo owenziwa yizinkundla zokuxhumana nokungazimiseli kahle kubafundi babo uthe:

Difficulty to understand! Students can't express themselves properly in writing, particularly African students who speak English as a second language. There is a problem of expression, the tenses, the spelling. Social networks have made things even more worse in terms of spelling, yes! So you sometimes go through an essay and you have no idea what this particular student is trying to say. Some parts of it you would understand because you would've given the topic so you know what they are trying to say but really, it's not what they should be or the way they express it is not the way it should be done. So it becomes a problem. So it has to do with tenses, it has to do with simple sentence construction; it has to do with... One other reason why we have problems or challenges is I don't think they give themselves time to focus on their work. So as much as we can blame their background and their experiences with English, it has to do currently with how much they dedicate themselves to their work and I personally think they don't bother! They just don't care, yah. It's a current culture. Students want to pass, they want to become teachers, they want certificates, they are not concerned with knowledge.

Ekunikeni abafundi amathiphu ezinto abangazenza ukuze bathuthukise ikhono labo lokubhala u-Andile noZukhanye bagqugquzele ukuthi kwayena uthisha uqobo kumele azakhele awakhe amasu amasha okufundisa ukuze abafundi bezohlala benomdlandla wokufunda. Lokhu akushoyo uZukhanye kufakazela okushiwo u-Asokhia (2009) lapho eqakulisa ethi kubalulekile noma kunesidingo ukuthi ukufundwa kolimi lwesiNgisi kube lula futhi kuthakaswe ngabafundi balo. Uthi lokhu kungenziwa ngokuthi kusetshenziswe

indlela yokulingisa noma yokuziqambela (*improvisation*) amasu okufundisa. Ababhali abafana noFredrich (1959), kwithiyori yakhe yokufunda ngokudlala ugqugquzela ukuba othisha besiNgisi kumele basebenzise indlela yokufunda ngokudlala ngoba iyona abafundi abayithanda kakhulu neyithuluzi elinamandla nelibaluleke kakhulu ekufundeni kwabo.

Uyaveza-ke uZukhanye ukuthi yena uma ezofundisa okuthile uza nezibonelo zakhe eziqondene ngqo nesifundo sangalolo suku. Lokhu kukhombisa ngokusobala ukuthi akancikile kokusencwadini kuphela kepha uzakhela awakhe amasu okufundisa. Ngokwenza lokhu ubenza bazicabangele nabo abafundi bazenzele okwabo besebenzisa isibonelo sikathisha. Uthi lokhu kubenza bakwazi ukuzimela bazuze ikhono elingcono lokubhala. UZukhanye yena uveze ukuthi ukuziqambela amasu amasha okufundisa yena uke engeze nangamaculo asuke esematheni (*trending*) ngaleso sikhathi , akhethe oqondene ngqo nekumele akufundise. Uthi ngaleyo ndlela abafundi baba nomdlandla ngoba bayawuthanda umculo. Ugqugquzele ukuthi umfundi kumeke azimisele ukuthi uzofunda aze afe (*long life learner*). Uyengeza uthi uthisha nothisha makazakhele ezakhe izindlela zokufundisa ukuze isifundo asifundisayo singabi ngesiletha isithukuthezi kubafundi.

4.3 IQOQA LESAHLUKO

Kulesi sahluko ngixoxe ngokutholakele ngesikhathi socwaningo nokumayelana nezindlela namasu asetshenziswa othisha ekufundiseni ukubhala kubafundi abenza iziqu zabo zobuthishela enyuvesi. Lokhu okutholakele kutholakale ngokuthi ngihlanganise konke obekushiwo ngabahlanganyeli ngezikhathi zenhlololwazi esakuhleleka, ukuhlaziya amadokhumenti kanye nalokhu engikubonile ngesikhathi ngihleli ngibukela izifunjwana zothisha ngabe sengikuqhathanisa nezingcwaningo engazenza ezihlobene nalokho. Ngibe sengibheka nenjulalwazi kaKrashen (1982) esetshenzisiwe. Okutholakele kulesi sahluko kutholakale ngokuvakashela lesi sikhungo esiyiNyuvesi yaKwaZulu Natali nothisha abahlanu njengabahlanganyeli.

ISAPHLUKO SESIHLANU

UKUHLAZIYA, UMONGO WOKUTHOLAKELE KANYE NEZIPHAKAMISO

5.1 ISINGENISO

Esahlukweni sesine ngidingide ngokutholakele ngesikhathi socwaningo nokumayelana nezindlela namasu asetshenziswa othisha ekufundiseni ukubhala kubafundi abenza iziqu zabo zobuthishela enyuvesi. Konke okutholakele kwatholakala ngokuthi ngiziyele ngqo ensimini njengomcwaningi. Okutholakele kwavezwa ngokuhlaziya imithombo ehambisana nocwaningo. Ulwazi olusetshenzisiwe ukuze kuqinisekise ukuphenduleka kwemibuzongqangi lwatholakala esikhungweni semfundo ephakeme okuyinyuvesi yaKwaZulu Natali nakubahlanganyeli abahlanu abangothisha besiNgisi kulesi sikhungo. Ukuhlaziya okutholakele kusetshenziswe ingxenye yenjulalwazi kaStephen Krashen (1982) yokutholakala kolimi lwesibili kanye nomongo wokutholakele. Okutholakele kulolu cwaningo kuhlaziywe ngokusebenzisa izindikimba ezithile (*Thematic analysis*) ukwethula okutholakele. Ngisebenzise le ndlela ngokuqonda okushiwo uBraun noClarke (2006, pg 79) lapho bethi le ndlela ingukukhipha (*identify*), uhlaziye (*analysing*) wethule izindikimba (*reporting patterns*) ngokutholakele kade kuqoqwa ulwazi ngokuthile. Mithathu vo imibuzo ethwele lonke lolu cwaningo, ihleleke kanje:

5.1.1 IMIBUZONGQANGI

- Yiziphi izindlela namasu ezisetshenziswayo ukufundiswa kokubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi esifundazweni saKwaZulu-Natali?
- Kungabe othisha bazisebenzisa kanjani izindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi esifundazweni saKwaZulu-Natali?
- Kungani othisha besebenzisa lezi zindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi esifundazweni saKwaZulu-Natali?

Lapha ngezansi ngizodingida kabanzi umongo wokutholakele. Okutholakele ngizokwehlukana ngemibuzo yocwaningo.

5.2 UMONGO WOKUTHOLAKELE

5.2.1 Yiziphi izindlela namasu ezisetshenziswayo ukufundiswa kokubhala olimini lwesiNgesi kubafundi beziqo zobuthishela enyuvesi esifundazweni saKwaZulu-Natali?

U-Ivanic (2004, pg 233) ubeka uthi endaweni lapho ulwazi lutshengiswa ngokubhaliwe (*written form*), kubalulekile ukuba umfundi abe nguchwepheshe ekubhaleni azi nendlela eyamukelekile ekumele ababhale ngayo ngoba yiyona engukhiye wokuba aphumelele. Eqhubeka nomqakuliswano wakhe ubeka wathi:

Acquiring academic writing proficiency entails not only mastering the technical and formal aspects of the genre, such as using source references and citations, but also the ability to think in more abstract term such as reflecting critically on vocabulary choice and language usage within the academic context (Ivanic, 2004.pg 233).

Lolu cwaningo-ke luveze ukuthi kunokuntuleka kwezindlela namasu ezisetshenziselwa ukucija ikhono labafundi lokubhala enyuvesi. Lokhu kungenxa yokuthi othisha besiNgesi abakutholi ukusekelwa okwanele esikhungweni semfundo ephakeme. Abakwenzayo othisha lapho bezama ukusiza abafundi babo ukuba bacije ikhono labo lokubhala yilokho abakubona bona kulungele abafundi, kodwa azikho izindlela noma izinhlelo ezitheni eziphathekayo nezishicilelwe yinyuvesi ukusiza abafundi baso lapho bebhekene nezinkinga zokubhala. UBongiwe uze waveza ukuthi uma sebezame konke njengothisha ukusiza abafundi abanezinkinga ekubhaleni ngendlela babe sebedadlulisela emahhovisi athuthukisa abafundi ezifundweni zabo (*Academic Development Offices*) nokuyilapho umfundi ezanyelwa khona usizo ukuze aphumelele aqede neziqo zakhe ngesikhathi esilindelekile. Njengoba ngike ngabeka esahlukweni esedlule ngalolu hlelo ukuthi ngibone kuyilona kuphela olukhona enyuvesi oluhlelwe ukusiza abafundi abanezinkinga zokubhala. Okunye engakuqaphela ngokufakwa ngaphansi kwalolu hlelo ukuthi kwakuyindlela yokusabisa noma iphaphamise umfundi ongenzi kahle ukuba akhuphule amasokisi ngoba kukhona okusina kumjeqeza engase abe senkingeni enkulu kunaleyo akuyona manje okungaba ukuxoshwa enyuvesi (*exclusion*) kanye nokuphucwa uxhaso lokufunda okungaba yibhasari (*bursary*). Ngingasho nje nami ngifakazele okushiwo uBlessing noZukhanye lapho bethi inyuvesi kusamele isingule ezayo izinhlelo ezizosiza abafundi baso ukuba bathuthukise indlela yokubhala ngoba

abafundi abaningi bazithola befeyila hhayi ngoba basuke bengazi lutho kodwa ngoba basuke bengaluqondi kahle hle ulimi abalindeleke ukuba babhale ngalo. Lokhu okushiwo abahlanganyeli kufakazela lokhu okushiwo nawuCummins (1979) lapho eqakulisa ethi ngenxa yokuthi abafundi abaluqondi kahle ulimi ekumele babhale ngalo enyuvesi, kuba nzima ngisho ukuqonda imibuzo ebuziwe ezivivinyweni zabo nokuholela ekutheni bangakuqondi okulindeleke kubona nekumele bakuphendule. Uze uyasho ukuthi ukungaphumeleli kahle kwabafundi ezifundweni zabo ngenxa yokulaluqondi ulimi kwenza bagcine sebedikibala bayeke nesikole bengakaziphothuli izifundo zeziqo zabo.

Kuvelile futhi kulolu cwaningo ukuthi othisha bafundisa abafundi babo ngale kwesikhathi esihlelelwe isifundo (*extra classes*). Lokhu kuvele njengenye yezindlela ezisetshenziswa ngothisha lapho bezama ukusiza abafundi babo ukuba bacolisise ikhono labo lokubhala.

U-Andile uveza okufanayo nokushiwo uBongiwe lapho eveza ukuthi naye uyabenza abafundi basebenze ngamaqembu (*group work*) ngokubanika umyalelo khona ekilasini wokuba babhale okuthile ngenhloso yokuthuthukisa ikhono lomfundi lokubhala. Ukusebenza ngamaqembu kuyabajabulisa kakhulu abafundi abaningi ngoba akuyona into ejwayele ukwenzeka kulesi sikhungo. Ukukhombisa umdlandla kwabafundi lapho besebenza ngamaqembu kungenza ngibone isidingo sokuba kube khona imisebenzi ethe ukuba mningana ebenza basebenze ngamaqembu ekilasini ngoba lapha abafundi bathola ukufunda kwabanye abafundi futhi nokuzethemba kuyakheka kwabanye.

Kuyavela kulolu cwaningo ukuthi kunamamojuli ayekhona kule nyuvesi ayeyimpoqo ukuba wonke umfundi omusha nofikayo awenze ngoba ayebasiza ekutheni bathuthukise ikhono labo lokubhala kanti-ke angezinye zezindlela ezisetshenziselwa ukufundisa abafundi ukubhala kwazise no-Ofte (2014) uqakulisa uthi abafundi abangena esikhungweni semfundo ephakeme balindeleke ukuba bathuthuke babe ngababhali ababhala ngendlela ekhombisa ukucolisiseka (*proficiency*) ngenkathi beqhubeka nezifundo zeziqo zabo. Kuvelile ukuthi enye yala mamamojuli yi-ALE (*Academic Literacy*) nenhloso yayo kwakungukusiza abafundi ukuba bacolisie indlela ababhala ngayo ukuze bezobhala ngendlela eyamukelekile enyuvesi. Bayaveza-ke abahlanganyeli ukuthi le mojuli ayisekho, isashatshalaliswa, ayisafundwa nhlobo. Bayakhononda impela bathi le mojuli yayibasiza abafundi ekutheni babhale kangcono ngesiNgisi manje ukuqedwa kwawo kuvule elikhulu igebe, kulimale bona kanye

nabafundi ababafundisayo. Ekuchazeni kwabahlanganyeli ukuthi kungani bethi le mojuli yayibasiza abafundi babeke bathi yingoba uma beqhathanisa indlela abafundi babo ababebhala ngayo ngenkathi befika enyuvesi ibonakala ithuthukile noma inokucolisiseka impela kanti-ke futhi nabafundi sebeyaphasa kahle nokuyizinkomba zokuthi babhala ngendlela eyamukelekile nelindelekile enyuvesi. Bathi umehluko noma ukuthuthuka kwindlela ababhala ngayo abafundi baqala ukuwubona ikakhulukazi uma abafundi sebesebangeni lesibili, elesithathu nelesine. Lokhu okubekwe abahlanganyeli kungenza ngivumelane no-Andile noZukhanye lapho bethu le mojuli kumele ibuyiswe ngoba uma ingabuyiswa abafundi bazoqhubeka nokungenzi kahle, baqhubeka futhi nokufeyila nokuzoba nomthelela ongemuhle kumazinga okuphasa ale nyuvesi (*university performance standards*). Okunye okungenza ngivumelana no-Andile noZukhanye ngokubuyiswa kwale mojuli yilokho okushiwo uSeligmann (2011) lapho eqakulisa ethi bonke abafundi badinga ukwesekelwa bethulwe endleleni entsha okumele benze ngayo emikhakheni kwezemfundo abayikhethayo ezikhungweni zemfundo ephakeme, baziswe nokuthi indlela okubhalwa ngayo noma okwenziwa ngayo enyuvesi ayifani naleyo obekwenziwa ngayo ezikoleni abaphuma kuzona. Uthi lokhu kumele kwenziwe kubo bonke abafundi abazokwenza unyaka wabo wokuqala ngaphandle kokubheka ukuthi baphuma ezikoleni ezinjani, kungabe ezinhlanhlazelwe noma ezinganhlanhlazelwe (*advantaged or disadvantaged*). Manje-ke le mojuli iyona ebimele ukwenza lo msebenzi nokubi-ke ngoba ayisafundwa.

Lolu cwaningo luveze ukuthi othisha abafundisa isiNgisi lapha nokuyibona abahlanganyeli bayazimisela kakhulu ngomsebenzi wabo futhi banenhloso eyodwa (*common goal*) ngabafundi babo nokuyinhloso yokuba baphumelele ngamalengiso baqede iziqu zabo zobuthishela ngesikhathi esifanele nesilindelekile. Ukukhombisa ukuzimisela kwabo nogqozi ekusizeni abafundi babo kuyavela ukuthi uma beqaphela (*notice*) izinkinga ezithile ekubhaleni komfundi lapho bemaka umsebenzi wabo bake bacele lowo mfundi ukuba eze kubona babone ukuba bengamsiza kanjani. Lokhu bakwenza ngendlela yokubhala amanothi athile ephepheni lomfundi ukuze ezobona akumele akulungise. UBongiwe uvezile ukuthi kuyenzeka kwesinye isikhathi ukuzama ukusiza umfundi kungabi yimpumelelo ngoba abanye basuke bengazimisele kusizwa. Ushilo-ke ukuthi lokho akubaqedi umdlandla njengothisha, kunalokho kubenza bazame ezinye izindlela zokubasiza ngokubadlulisela kwabanye

ozakwabo abangabasiza. Uthi uma kudlula lokhu bathumela labo bafundi abanezinkinga ezifundweni zabo kumahhovisi asiza abafundi abanezinkinga ezifundweni zabo (*Academic Development Offices*). Inkinga-ke ngokudluliselwa kwabafundi kula mahhovisi njengoba ngike ngabeka kwisahluko sesine ukuthi ngokubona kwami ngibona sengathi yilona kuphela uhlelo lolu oluhlelwe yisikhungo ukuba lusize abafundi babo ezinkingeni ababhekene nazo eziphathelene nokufunda kwabo kodwa lokhu kube kuvusa umbuzo wokuthi kungani lolu hlelo lungene kuphela uma sekunezinkinga? Kungani zingabi bikho izinhlelo ezihlose ukuthuthukisa ikhono lomfundi lokubhala lapho efika enyuvesi ukuze kungaze kube khona izinkinga ezingabekezeleleki nezizoxaka othisha? Lokhu ngikusho ngoba uSeligmann (2011) uqakulisa uthi bonke abafundi badinga ukwesekelwa bethulwe kwindlela entsha ekumele benze ngayo kwimikhakha yezemfundo abayikhethayo ezikhungweni zemfundo ephakeme, baziswe nokuthi indlela ekubhalwa ngayo noma ekwenziwa ngayo enyuvesi ayifani naleyo ebekwenziwa ngayo ezikoleni abaphuma kuzona. Uthi lokhu kumele kwenziwe kubo bonke abafundi abazokwenza unyaka wabo wokuqala ngaphandle kokubheka ukuthi baphuma ezikoleni ezinjani, kungabe ezinhlanhlazelwe noma ezinganhlanzelwe (*advantaged or disadvantaged*).

5.2.2 Kungabe othisha bazisebenzisa kanjani izindlela namasu okufundiswa kokubhala olimini lwesiNgesi kubafundi beziqo zobuthishela enyuvesi esifundazweni saKwaZulu-Natali?

Lolu cwaningo luyaveza ukuthi yiziphi izindlela namasu ezisetshenziswa ngothisha besiNgesi lapho befundisa abafundi babo abenza iziqu zobuthishela ukubhala ngesiNgesi, kanti-ke futhi luyavela ngokusobala ukuthi kungani bezisebenzisa lezi zindlela abazibalulile. Kodwa-ke akucaci kahle hle ukuthi lezo zindlela bazisebenzisa kanjani. Kuvelile lapho uBongiwe ekhuluma ngokugqugquzela ubuliminingi (*bilingualism*) njengezinye izindlela zokusiza abafundi babhale kangcono ukuthi lokhu bakwenza ngendlela yokunika abafundi babo imibhalo eminingi babaphoqelegele ukuba bayifunde, bayihlaziye, babhale phansi lokho abakuhlaziyile. Ube esebeka uBongiwe ukuthi ukwenza ngale ndlela kwesinye isikhathi kubuye kungabasebenzeli ngoba abanye abafundi abakwenzi lokhu abasuke beyalelwe ukuba bakwenze. UChin (2015) eveza ubuhle bokugqugquzelwa kobuliminingi kubafundi nokufakazela lokhu okushiwo nguBongiwe ngenhla ubeke wathi:

Bilingual education may help limited English proficient students keep up in their subjects while they learn English. It also helps limited English proficient students develop language skills in their native (non-English) language.

Kuphinde kwavela kulolu cwaningo ukuthi uhlelo lokudlulisela abafundi emahhovisi okuthuthukiswa kwezemfundo yabo (*Academic Development Offices*) lusebenza kanjani. UBongiwe uchaze wathi lolu hlelo lungena lapho uthisha esezame wahluleka ukusiza noma ukusebenzisana nomfundi ekutheni athuthukise ikhono lakhe lokubhala. Uchaze wathi lolu hlelo lunika abafundi ukwesekelwa nokwelulekwa abakudingayo ngezifundo abanezingqinamba kuzona baphinde bafumbathiswe nezindlela abangazisebenzisa ukwenza kangcono. Lokhu okushiwo ngumhlanganyeli kufakazela lokho okushiwo uHellekjaer (2005, pg 239) lapho uveza ukuthi inkinga yesiNgesi kubafundi abangena enyuvesi ayikho ekusifundeni kuphela kodwa inasekusibhaleni uqobo nokubenza bengenzi kahle ezifundweni zabo ngoba phela ukuze baphase kumele benze imisebenzi ebhalwe phansi nokuyiyona abazothola ngayo amamaki.

UBlessing, uZandile no-Andile bona baveze ukuthi indlela yokwenza abafundi basebenze ngamaqembu bayisebenzisa kanjani. Bachaze bathi bafika emakilasini bethule lokho ekuzofundwa ngakho ngalolo suku bese beyabatshela abafundi ukuthi lo msebenzi abazowenza uzodinga bawenze ngamaqembu abazozakhela wona. Bafike bachaze okuzokwenziwa ngalolo suku, babachazele indlela ekuzosetshenzwa ngayo. Abafundi banikwa ithuba lokuzibandakanya ngamaqembu athile baphinde bazikhethele ukuthi ubani ozokwenzani, nokungukwabelana imisebenzi. Bachazile ukuthi umyalelo abawunika abafundi babo owokuba bonke kumele babhale phansi amaphuzu ashiwo ozakwabo ngenkathi bedingida ngesihloko abasinikiwe ngenhloso yokuqinisekisa ukuthi wonke umuntu ulalele futhi uyasebenza. Kuvelile-ke nokho ukuthi bengekubalekele ukuthi nakuba bukhona ubuhle bokwenza abafundi basebenze ngamaqembu bukhona nobubi bako. Kuvele ukuthi ubuhle ngukuthekelana ngolwazi (*sharing of information*) kubafundi lapho umfundi efunda komunye kanti-ke futhi bathola nethuba lokulolonga indlela ababhala ngayo nengaholela ekuthuthukeni kwendlela umfundi abhala ngayo. Kuvele ukuthi ububi bale ndlela yokwenza abafundi basebenze ngamaqembu buvela lapho abafundi sebeqhuba abanye ngamadolo eqenjini bengenzi ekumele bakwenze kodwa ekugcineni balindele ukuthola amamaki afana nawo wonke umuntu osebenze kanzima eqenjini. Nakuba bukhona

ubuhle nobubi bokwenza abafundi basebenze ngamaqembu kodwa uBurke (2011, pg 87) ubeka uthi:

Many students cringe and groan when told that they will need to work in a group. However, group work has been found to be good for students and good for teachers. Employers want college graduates to be developed teamwork skills. Additionally, students who participate in collaborative learning get better grades, are more satisfied with their education, and are more likely to remain in college .

5.2.3 Kungani othisha besebenzisa lezi zindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqubane zobuthishela enyuvesi esifundazweni saKwaZulu-Natali?

NgokukaSaunders noSweet (2013) abafundi abanezinkinga eziningi zamakhono okuxhumana ngesiNgisi bangangenze kahle ezifundweni zabo ezibhalwa ziphinde zifundwe ngesiNgisi kanti-ke futhi no-Ofte (2014) uveza ukuthi lapho kunokuntuleka khona kokucolisiseka kwesiNgisi kunoma yimuphi umkhakha ofundwayo (*academic setting*), kuzoba nomthelela omubi ekuphumeleleni kwezemfundo kulabo bafundi. Kuyavela-ke ukuthi ngenxa yesikhathi esingenele emakilasini sokuba othisha babhekane nenkinga yomfundi ngamunye, othisha basebenza kanzima ukusiza laba bafundi abanezinkinga ngezindlela ezifana nokubafundisa ngale kwesikhathi esihlelelwe isifundo (*extra-classes*). Okuhlalukayo-ke lapha ukuthi akusiyena wonke umfundi oba senhlanhleni yokuba yingxenywe yala makilasi aqhubeka ngale kwesikhathi esihlelelwe ukufunda. UBongiwe no-Andile bakuvezile ngesikhathi sengxoxo ebesinayo ukuthi abafundi abasebenzisana nabo kakhulu yilabo abahlala ngaphakathi esikoleni (*on campus students*) ngoba bona bakwazi ukusebenzisana nabo ngezikhathi ezingale kwezofunda njengoba iningi labanye abafundi like likhale ngokuthi lona lizoshiywa amatekisi ngoba alihlali ngaphakathi ezikoleni. Yathi uma iqhubeka ingxoxo yethu ngabuza ukuthi benzenjani ngalaba bafundi abangahlali ngaphakathi kodwa nabo abanezinkinga zokubhala, babeka wathi bayabacela abangakwazi ukuhlala bafunde ukuba benze njalo benze nezinhlelo (*arrangements*) zokulandwa emakhaya noma-ke bacele ukuncikiswa abangani babo abahlala ngaphakathi okwesikhashana. Bakubeka kwacaca-ke kodwa ukuthi okudlula lokhu akukho okunye akubamayo. Le nkulumo yalabo thisha yangikhombisa ngempela ukuthi othisha besiNgisi bayazama ngakho konke okusemandleni abo ukusiza abafundi futhi bazimisele ngomsebenzi wabo kanti-ke futhi nabakwenzayo okungukuziqambela izindlela zokufundisa kunconywa kakhulu ngu-Asokhia (2009) lapho ethi

uma unguthisha kufanele uziqambele amasu okufundisa wakhe indlela nala ubona sengathi ayikho khona.

UBlessing yena ube eseveza ukuthi njengoba bona bengothisha bezama ngakho konke okusemandleni abo ukusiza abafundi babo ukuba bathuthukise ikhono labo lokubhala ngokudela isikhathi ekumele engabe basichitha nemindeni yabo, kungakuhle ukuba nenyuvesi ibasekele ngokuthi kube namakilasi azoba on-line ukuze wonke umfundi akwazi ukuba yingxenye yawo kungabe ohlala ngaphakathi esikoleni noma ongahlali khona . Ushilo futhi ukuthi ukuphumelela nokungaphumeleli kwawo la makilasi kungaba sezandleni zayo inyuvesi ngokulekelela abafundi bayo ngamadatha (*data*) okufunda ngoba abanye emakhaya abakwazi ukusebenzisa i-inthanethi ngoba bantula amadatha.

UBongiwe, u-Andile, uBlessing noZandile baveze ukuthi izinkinga zokungakwazi ukubhala ngolimi olulindelekile abanye abafundi basuke besuka nazo ezikoleni abebefunda kuzona. Bayasho ukuthi lokhu kubathwesa ubunzima obukhulu abafundi lapha enyuvesi ngoba isikhathi sokuchazwa kwezinto eziningi ekilasini noma-ke sokubhekana nezinkinga zabafundi ngabanye ngabanye asikho! Lapha umfundi uzimele kanti-ke futhi uma engabhali ngendlela engazithola esefeyila. Lokhu okushiwo ngabahlanganyeli ngenhla kufakazela lokhu okushiwo ngu-Ofte (2014) lapho ethi abafundi abangena esikhungweni semfundo ephakeme balindeleke ukuba bathuthuke babe ngababhali ababhala ngendlela ekhombisa ukucolisiseka (*proficiency*) ngenkathi beqhubeka nezifundo zeziqo zabo. ULea noStreet (2000, pg 32) babeka bathi:

For students, entering the territory of higher education involves acculturation into a discourse characterized by new and unfamiliar social, cultural and academic conventions. This process of academic socialization “involves adapting to new ways of knowing: new ways of understanding, interpreting and organizing knowledge”.

Kukona konke kuyavela ukuthi nakuba othisha bezama ukusiza abafundi kodwa kwabona bakubona kungenele abakwenzayo uma inyuvesi ingabaseki. UBlessing no-Andile baze basho ukuthi inyuvesi yiyona kanye ekumele yenze izinhlelo ezithile eziqondene nokusiza abafundi baso ngoba bona njengothisha abanamandla ngokungako, bafundisa lokhu uhlelo lwesifundo olubayalela ukuba bakufundise. Uze wabeka uBlessing benoZandile bathi noma bengabona njengothisha khona ekilasini ukuthi umfundi unenkinga ethile yokubhala kodwa

abakwazi ukumsiza ngoba kusuke kungeyona inhloso yesifundo leyo kanti-ke futhi nesikhathi asibavumeli ukuba babasize. Lokhu akushoyo uZandile kufakazela okushiwo uKrashen (1982) lapho echaza ukuhleleka kwekilasi lolimi lwesibili uthi othisha basebenzisa izincwadi zokufundela (*textbooks*) ezilandela uhlelo oluthile (*set structure*). Uthi uKrashen (1982) othisha okumele bavivinye ulwazi lomfundi lolimi balindeleke ukuba balandele uhlelo oluthile emagumbinji abo okufundela ukwenza noma ukuhlela amazinga (*standards*) abekelwe ikilasi labo. Ngokuqonda lokhu okushiwo uKrashen (1982) kuyangicacela ngempela nami ukuthi ngaphandle kosizo lwenyuvesi othisha akukho abangakwenza ngoba bona basuke belindeleke ukuba bafundise lokhu uhlelo lwesifundo olubayalela ukuba bakufundise futhi uma bengaphuma eceleni bengamoshakalelwa yisikhathi bagcine besemumva nesilabhasi (*syllabus*). Ngenxa-ke yokungapheleli kosizo lukathisha ngemisebenzi yabafundi engagculisi bekungakuhle ukuba abafundi banikezwe ithuba lokuletha imisebenzi yokuzama (*drafts*) ngaphambi kokuba balethe umsebenzi ozomakwa. Lokhu ngikusho ngokuqonda okushiwo u-Elbow (1998) lapho egcizelela ngokubaluleka kwemisebenzi yokuzama ekwakheni imisebenzi eseqophelweni, ubeka uthi:

When you write you have to start with a with a big blob of ideas. This is called the draft. A draft is your first attempt to get ideas on the page, this should be done without regard to the final product.

Kuvelile ngesikhathi socwaningo ukuthi ngaphandle kwezinkinga zolimi nokungazilungiseleli kahle (*underpreparedness*) kubafundi abazoqala iziqu zabo enyuvesi nokuyikona futhi okudlala indima enkulu ekutheni begcine sebefeyila noma bengenzi kahle ezifundweni zabo, kuyavela ukuthi bayanikwa isikhathi esanele sokuba benze umsebenzi wabo nesokuthi babhale umzamo wokuqala kodwa abanye babo abazihluphi! Ukubhala umzamo wokuqala bakubona njengento ebachithela isikhathi. UBlessing noZukhanye bakhala ngokuthi abafundi benza umsebenzi ngehora lokugcina nokuyilona ekufanele ngabe baletha ngalo. Bathi lokhu kubonakala ngohlobo lomsebenzi abalukhiqizayo olunamaphutha amaningi olimi angabekezeleleki futhi nemibuzo ebekumele bayocwaninga ngayo ingaphendulekile ngendlela ekumele iphenduleke ngayo. UZandile uze waveza ukukhathazeka okukhulu ngalesi senzo sabafundi washo nokusho ukuthi inkinga enkulu ukuthi ikhompuyutha isuke ibatshengisa abafundi ngombala obomvu ukuthi kunamaphutha emibhalweni yabo abasuke beyibhala kodwa ngesizathu sokuthi basuke bewenza ngehora ekumele balethe ngalo

bagcine bewashaya indiva lawo maphutha bangawalungisi balethe kunjalo. Uthi lesi senzo yisona kanye esibabeka engcupheni yokufeyila ngoba imibhalo yabo isuke ingekho ezingeni elilindelekile nelamukelekile lasenyuvesi.

Baphinde baveza othisha ukuthi nemva lomfundi (*background*) lidlala enkulu indima ekuphumeleleni nasekungaphumelelini kwakhe ngoba isikhathi esiningi iningi lalabo bafundi abaphuma emakhaya anganhlanhlazelwe (*disadvantaged*) babonakala bengenakho ukuzinikela okuphelele ezifundweni zabo ngenxa yezimo ezinzima abasuke bebhekene nazo emakhaya. Bayabeka ukuthi labo abaphuma emakhaya anhlanhlazelwe (*advantaged*) bona babonakala benza kangconywa ezifundweni zabo kunalaba abanye ngoba bona izinkinga eziphathelene nezezimali emakhaya yinto abayizwa ngendaba.

Okunye okuvezwe yilolu cwaningo ukuthi abafundi abanokuphasa kahle ezifundweni zabo ikakhulukazi zesiNgisi yilabo abazimiselayo emsebenzini wabo wesikole. UBongiwe no-Andile baveza ukuthi abafundi abaningi banokuzitshela ukuthi indlela abakhuluma ngayo ulimi lwesiNgisi yiyona ndlela ekubhalwa ngayo kanti akunjalo. Bathi le ndlela yokucabanga iyabalimaza abafundi abaningi ngoba bavele bazibone besikhuluma kahle isiNgisi bese bengazihluphi ngokuqaphelisisa indlela ababhala ngayo ngoba bezitshela ukuthi bazokwenza kahle ngoba vele babhala imibhalo yesiNgisi. U-Andile uze walibeka ngembaba elokuthi abafundi bomdabu waseNdiya ikakhulukazi baze bangezi ngisho emakilasini (*bunk classes*) ngoba bezitshela ukuthi ngoba yisiNgisi lesi esifundwayo bazophasa noma ikanjani. Uyengeza ukuthi laba bafundi bavame ukuhlangabezana nembibizane ngoba abaphasi ngendlela abebecabanga ukuthi bazophasa ngayo, bazithola sebehluwa yilabo abangebona abanikazi bolimi lwesiNgisi. Amazwi ka-Andile ahamba emgqeni nalokho okushiwo uCummins (1996) lapho ethi ukucolisiseka kwesiNgisi somfundi lapho esikhuluma angeke kuze kufane uma sekuza ekusisebenziseni ezifundweni zakhe zesiNgisi.

Kulolu cwaningo kuvelile ukuthi inyuvesi nayo inesandla ekutheni abafundi bayo bangenzi kahle ezifundweni zabo ngoba yamukela abafundi abaningi kakhulu ngokweqile nesikhathi esisodwa. UZukhanye uveze ukuthi kuyenzeka ikilasi elinithisha oyedwa vo libhekane nabafundi abalinganiselwe kwamakhulu amahlanu nangaphezulu endaweni efanele ukuthwala abafundi abangaphani kwaleso sibalo. Lokhu kwenza abafundi baphelelwe umdlandla wokulalela uthisha lapho efundisa ngoba abanye basuke bengenazo nezindawo

zokuhlala behleli emasitebhisini nokubenza bengezwa kahle okufundiswayo ekilasini. Lokhu kwenza abanye abafundi bengezi nhlobo ekilasini, abanye bangene basayine irejista baqede baziphumele ngoba bayazi vele ukuthi akuzofundeka kahle ngenxa yokugcwala ekilasini.

Kuyavela ukuthi ukugcwala ngokweqile ekilasini kwenza abafundi bazixoxele izindaba zabo ezingahlangene nesifundo nokwenza ukuba bafike ezindlini zokuvivinywa (*exam rooms*) bengazi lutho. Lokhu kwandisa isibalo sabafundi abangaphumeleli ezifundweni zabo.

Kuphinde kwavela kulolu cwaningo ukuthi le nkinga yokungakwazi ukubhala kahle noma ngendlela efanelekile akuyona inkinga yabohlanga oluthile kuphela kodwa cishe bonke abafundi, abangabanikazi bolimi lwesiNgisi nalabo bezilimi zomdabu bayabhekana nezinkinga zokubhala ngendlela noma ngendlela engenakho ukucolisiseka nokwenza bengaphasi kahle ezifundweni zabo.

Lezi zindlela abazibalulile othisha abathe bazisebenzisela ukusiza abafundi babo ekutheni babhale kangcono bazisebenzisa ngoba bezama ngokusemandleni abo ukuxazulula izinkinga zokubhala iziyinkimbinkimbi ezibhekene nabafundi babo nezibenza bangenzi kahle ezifundweni zabo .

5.3 IZIPHAKAMISO EZISUSELWA EMIPHUMELENI YOCWANINGO

Ekwenzeni kwami lolu cwaningo ngibonile ukuthi abafundi abanengi basenenkinga yokubhala ngendlela eyamukelekile nesezingeni lasenyuvesi nokubenza bengenzi kahle ezifundweni zabo bagcine sebengaphumeleli abanye babo baphethe ngokusiyeka isikole. Ngibonile futhi ukuthi azikho izindlela namasu eziqonde ngqo ezisetshenziselwa ukusiza abafundi bacije ikhono labo lokubhala. Ngenxa yalokhu ngifisa ukuphakamisa lokhu okulandelayo:

- Inyuvesi kumele isungule izinhlelo ezizosiza abafundi baso ekutheni bacije ikhono labo lokubhala. Lokhu ingakwenza ngokusungula indawo eqondene ngqo nokuthuthukiswa kwamakhono abafundi okubhala ethi ayicishe ifane nomtapo wolwazi ebizwa nge"Writing Center" khona ngaphakathi esikhungweni

- Inyuvesi mayibuyise amamojuli afana ne-ALE ayesiza abafundi baso ekutheni bacije ikhono labo lokubhala
- Makuncishiswe isibalo senani labafundi abagcwele ngokweqile ababa ekilasini elilodwa ngoba uma sebebaningi kakhulu abafundiseki kahle futhi uthisha ugcina esenakwe yingcosana yabafundi abanye bengasamnakile ngoba bengezwa lutho ekilasini
- Makube namakilasi a “on line” azosiza abafundi ababhekene nezinkinga zokubhala ukuba baxhumane nothisha babo ngaphandle kwamakilasi kungabi abafundi abahlala ngaphakathi esikoleni kuphela(*on campus*) abazoba senhlanhleni yokuthola usizo
- Inyuvesi mayisungule izinhlelo zokufaka bonke abafundi abafikayo enyuvesi kuhlelo lokubafundisa ukubhala ngendlela ecolisisekile.
- Inyuvesi kuzomele izame ukulalela iziphakamiso ezenziwa ngothisha babo mayelana nendlela yokufundisa, ibabandakanye kwizinqumo ezenziwa ngohlelo lwesifundo ngoba yibona othisha abazi kangcono abafundi babo kanye nezidingo zabo
- Inyuvesi ayicije bonke othisha baso ngezindlela abangazisebenzisa ekusizeni abafundi babo bacije ikhono lokubhala
- Abafundi mabanikwe ithuba lokuletha imisebenzi yokuzama (*drafts*) ngaphambi kokuba balethe umsebenzi ozomakelwa ukubaklomelisa

5.4 IQOQA LESAHLUKO

Lesi yisiphetho sokugcina ngci socwaningo. Kuvelile ukuthi iningi labafundi basenyuvesi abakwazi ukubhala ngendlela ecolisisekile nokuholela ekutheni bafeyile bagcine sebeyeka nesikole. Okuvelile lapha ukuthi kunokuntuleka kwezindlela namasu ezisetshenziselwa ukucija ikhono lokubhala labafundi basenyuvesi. Kuvelile ukuthi othisha abafundisa isiNgisi kulesi sikhungo bayazimisela kakhulu ngomsebenzi wabo futhi bazama ngakho konke okusemandleni ukuba basize abafundi babo bazuze ikhono elingcono lokubhala ngesiNgisi. Lokhu kubonakala ngebanga elide (*extra mile*) abalihambayo ukusiza abafundi babo njengokuziqambela ezabo izindlela zokufundisa ukubhala kubafundi babo.

Kuvelile ukuthi othisha bebodwa akukuningi abangakwazi ukukwenza ukulwisana nenkinga yokungakwazi ukubhala kahle ekhungethe abafundi babo enyuvesi uma inyuvesi ingabasekeli ngokwanele. Bavezile-ke othisha abaningi ukuba inyuvesi iyona ekumele iqhamuke noma isungule izindlela namasu ezizosiza abafundi baso ukuba babhale kangcono ukuze kwehle amazinga okufeyila kwabafundi enyuvesi.

Kungakuhle ukuba ucwaningo olulandelayo lubheke ukuthi yini ngempela eyenziwa yisikhungo ukusiza abafundi baso abanezinkinga zokubhala ngesiNgisi noma abanekhono elingacolisisekile lokubhala ngoba kucacile ukuthi nakuba othisha bakulesi sikhungo bezama ngokusemandleni abo ukusiza abafundi babo kodwa kuba ngumqansa ngoba akukho ukusekeleka okutheni noma okwenele abakuthola kwisikhungo.

Okunye okungamele kubhekwe ucwaningo olulandelayo ukuthi kungani abafundi befeyila kangaka bagcine beyeka isikole (*drop-out*) bengaziphothulile iziqu zezifundo zabo kule nyuvesi ngoba mhlawumbe ngaphandle kwezingqinamba zokungakwazi ukubhala ngendlela zikhona ezinye izinto ezinomthelele ekungaphumelelini kwabo abafundi.

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**ISELEKO A – INCWADI YESICELO SEMVUME YOKWENZA UCWANINGO ESIKHUNGWENI
SEMFUNDO EPHAKEME (EYESIZULU)**

School of Education, College of Humanities

University of KwaZulu- Natal

Edgewood Campus, Durban

South Africa

30 May 2018

Mnumzane / Nkosikazi

Incwadi Yesicelo Semvume Yokwenza Ucwangingo Esikhungweni Semfundo Ephakeme (*Gatekeepers Approval for Research*)

Igama lami nginguThembelihle Sweetbetter Makhathini owenza izifundo zeMasters e-*University of KwaZulu-Natal, Edgewood Campus, eNingizimu Afrika.*

Isihloko engicwaninga ngaso yilesi esilandelayo:

Izindlela Namasu Okufundiswa Kokubhala Olimini LwesiNgisi Kubafundi Beziqo Zobuthishela Enyuvesi Esifundazweni SaKwaZulu-Natali.

Lolu cwanningo luzokwenziwa ngaphansi kweso likamluleki wami (*Supervisor*) uDr Nokukhanya Ngcobo.

Le ncwadi ibhalwe ngenhloso yokucela imvume yokwenza ucwanningo kwesisodwa isikhungo semfundo ephakeme e-Ningizimu Afrika, esiyingini sasePinetown. Lolucwanningo luzobe lugxile kuphela ekutholeni izindlela namasu asetshenziswa abafundisi ekufundiseni ukubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi.

Ucwanningo lwami angeke luze luphazamise ukufunda kwabafundi kanye nokufundisa kwabafundisi. Konke ukuqoqa ulwazi ngokuhlala ubukele (*observations*) kuzobe kuhlelwe kahle futhi kushicilelwe phansi ngendlela enokuhleleka okuseqophelweni eliphezulu. Lolucwanningo

cwaningo angeke lulethele inyuvesi kanye nabahlanganyeli abangabafundisi isithombe esibi. Isikhungo esibandakanyeka kucwaningo asizovezwa igama laso, lizohlala liyimfihlo ngokuba kusetshenziswe igamambumbulu. Kanjalo futhi namagama abahlanganyeli awazokuvezwa ngenhloso yokubavikela, bazonikwa amagamambumbulu futhi nabazokusho ngesikhathi socwaningo kuzoba yimfihlo yami nabo.

Lonke ulwazi oluqoqwe ngesiqophimazwi (*tape recorder*) luzogcinwa endaweni ephephile kuze kuphele iminyaka emihlanu (*5 years*). Emva kwale minyaka lonke ulwazi luyosulwa (*deleted*) lufane nolungakaze lube khona phambilini. Uma abahlanganyeli bengasathandi ukuzibandakanya nalolu cwaningo banelungelo lokuhoxa , ngaphandle kokujeziswa noma kokujivazwa ngalokho.

Lolu cwaningo luzosiza abafundisi basenyuvesi abafundisa isiNgisi ukuba bathole ezinye zezindlela kanye namasu okusiza abafundi babo ekutheni bacije amakhono abo okubhala ngesiNgisi.

Uma kukhona imibuzo emayelana nalolu cwaningo ngicela ukuthintwa noma kuthintwe umeluleki wami eNyuvesi yaKwaZulu-Natali kule mininingwane elandelayo:

Inombolo yami yocingo [REDACTED]

i-Email: thembelihlemakhathini94@gmail.com

Inombolo kameluleki (*Supervisor*) : [REDACTED]

i-Email: Ngcobo13@ukzn.ac.za

Ngiyabonga.

**ISELEKO B – INCWADI YESICELO SEMVUME YOKWENZA UCWANINGO ESIKHUNGWENI
SEMFUNDO EPHAKEME (EYESINGISI)**

School of Education, College of Humanities

University of KwaZulu- Natal

Edgewood Campus, Durban

South Africa

30 May 2018

Dear Sir/ Madam

Gate-keepers Approval for Research

My name is Thembelihle Sweetbetter Makhathini. I am a Masters student studying at the University of KwaZulu-Natal, Edgewood campus, South Africa. My topic is as follows:

Ways and Strategies Of Teaching Undergraduate Students Studying Towards B-Ed Degree
How to Write Well in English In The University At KwaZulu-Natal.

*(Izindlela Namasu Okufundiswa Kokubhala Olimini LwesiNgisi Kubafundi Beziqo Zobuthishela
Enyuvesi Esifundazweni SaKwaZulu-Natali)*

This project will be conducted under the supervision of Dr. Nokukhanya Ngcobo (UKZN, South Africa).

I am hereby seeking consent to approach one of the universities in South Africa, Pinetown. This research will only focus in finding ways and strategies that are used by educators when teaching students studying towards their B-Ed degree how to write well in English.

My research will not interfere with the process of teaching and learning. All observations will be carefully planned and done accordingly. The study will not bring disrepute to the image of the university and the participants. To anonymity and confidentiality of the school (university) and participants, the research will use pseudonyms.

All recorded data will be stored in a secure place for a period of five years and disposed after as mandated by the university. The audio recordings will be deleted and all the data

that is to be stored in my computer regarding the interviews with the respondents will be erased.

If the participating university and respondents do not feel comfortable to participate, they will be free not to participate, without any form of disadvantage consequent. Participation is voluntary, therefore, at any time during the course of the research they wish to withdraw themselves from the research, they will be free to do so, without any negative consequences. This research will benefit those teaching English in the university into getting other ways and strategies of helping their students into acquiring good writing skills in English.

If you have any questions about this study, please contact me or my supervisor at the University of KwaZulu-Natal. I can be contacted at:
Email: thembelihlemakhathini94@gmail.com , Cell: [REDACTED]

My supervisor's details:

Contact details: Email: Ngcobo13@ukzn.ac.za , Cell: [REDACTED] Tel: 0312603463

ISELEKO C : INCWADI YESICELO EYA KUBAHLANGANYELI (EYESIZULU)

School of Education, College of Humanities

University of KwaZulu- Natal

Edgewood Campus, Durban

South Africa

30 May 2018

Mhlanganyeli

Incwadi Yesivumelwano

Igama lami nginguThembelihle Sweetbetter Makhathini owenza izifundo ze*Masters* e-*University of KwaZulu-Natal, Edgewood Campus*, eNingizimu Afrika.

Isihloko engicwaninga ngaso yilesi esilandelayo:

Izindlela Namasu Okufundiswa Kokubhala Olimini LwesiNgisi Kubafundi Beziqo Zobuthishela Enyuvesi Esifundazweni SaKwaZulu-Natali. Qaphela lokhu:

- Kunesiqiniseko sokuthi uvo lwakho luhlala lungolwakho futhi luyimfihlo
- Inhlololwazi (*interview*) izothatha imizuzu engamashumi amathathu kuphela (30)
- Ulwazi olunikile angeke ujikelwe ngalo, kodwa luzosetshenziselwa izinhloso zocwaningo
- Ulwazi luzogcinwa endaweni ephephile kuze kuphele iminyaka emihlanu (5 years)
- Ungazikhethela ukuba ingxenye noma ungabi iyona kumbe uhoxe ngesikhathi ofuna ngaso kulolu cwaningo, angeke ujeziswe ngokwenze njalo
- Inhloso yocwaningo ukwenza ubudlelwano phakathi kwenyuvesi, othisha kanye nabafundi ababafundisayo ekutholeni izindlela namasu okufundiswa kokubhala olimini lwesiNgisi kubafundi beziqo zobuthishela enyuvesi
- Ukuhlanganyela kwakho kuqondene nezemfundo kuphela, akuhloswe nzuzo ngakho

- Uma unesifiso sokuhlanganyela kulolu cwaningo khombisa ngokugcwalisa isikhala esifanele sokuthi uyavumelana noma awuvumelani nokuthi inkulumo yakho iqoshwe ngale ndlela elandelayo:

	Ngiyavumelana	Angivumelani
1. Ukulalelwa kwenkulumo (<i>Audio equipment</i>)		

Imibuzo ngalolu cwaningo ngingathintwa:

Email : thembelihlemakhathini94@gmail.com

Inombolo yocingo: [REDACTED]

Umpathi/ umeluleki (*Supervisor*) wami nguDr N. Ngcobo esikoleni sezeMfundo emkhakheni wezezilimi (*Department of Languages*) e-Edgewood kwiNyuvesi yaKwaZulu-Natali .

Izindlela ekuxhumaneka ngazo naye :

Email: Ngcobo13@ukzn.ac.za

Ithefoni :

Inombolo yocingo [REDACTED]

Umsizi kameluleki wami ngu_____

Ngiyabonga ngokuzibandakanya kwenu kulolu cwaningo

UKUZIBOPHEZELA

Mina _____(amagama aphelele omhlanganyeli) ngalokhu ngiyaqinisekisa ukuthi ngiyakuqonda okuqukethwe yilo mbhalo kanye nesimo salolu cwaningo futhi ngiyavuma ukuzibandakanya nalolu cwaningo.

Ukusayina Komhlanganyeli

Usuku

ISELEKO D : INCWADI YESICELO EYA KUBAHLANGANYELI (EYESINGISI)

School of Education, College of Humanities

University of KwaZulu- Natal

Edgewood Campus, Durban

South Africa

30 May 2018?

Dear Participant

INFORMED CONSENT LETTER

My name is Thembelihle Sweetbetter Makhathini. I am a Masters student studying at the University of KwaZulu-Natal, Edgewood campus, South Africa. My topic is as follows:

Ways and Strategies Of Teaching Undergraduate Students Studying Towards B-Ed Degree
How To Write Well In English In The University At KwaZulu-Natal .

(Izindlela Namasu Okufundiswa Kokubhala Olimini LwesiNgisi Kubafundi Beziqo Zobuthishela Enyuvesi Esifundazweni SaKwaZulu-Natali)

Please note that:

- Your confidentiality is guaranteed as your inputs will not be attributed to you in person, but reported only as a population member opinion.
- The open-ended questionnaire may take you 30 minutes to complete.
- Any information given by you cannot be used against you, and the collected data will be used purposes of this research only.
- Data will be stored in secure storage and destroyed after five (5) years.
- You have a choice to participate, not participate or stop participating in the research. You will not be penalized for taking such an action.

- The research aims to build a relationship between the university, teachers and their learners in finding ways and strategies of teaching undergraduates studying towards the B-ed degree on how to write well in English.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to be interviewed, please indicate (by ticking as applicable) whether or not you are willing to allow the interview to be recorded by the following equipment:

	Willing	Not willing
Audio equipment		

I _____ can _____ be _____ contacted _____ at:

Email: thembelihlemakhathini94@gmail.com, Cell: _____

My supervisor is Dr N. Ngcobo who is allocated at the School of Education, Department of Languages , Edgewood Campus of the University of KwaZulu-Natal.

Contact details: Email: Ngcobo13@ukzn.ac.za, Cell: _____ Tel: _____

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 participation in this project.

Signature of participant

Date

ISELEKO E: UHLA LWEMIBUZO YENHLOLOLWAZI

Ucwaningo lweziqu zeMasters lukaThembelihle Sweetbetter Makhathini

Umeluleki wocwaningo : Dr N. Ngcobo

Isikhungo semfundo ephakeme: INyuvesi YaKwaZulu-Natali, isikole sezemfundo, ngaphansi kwemfundo yezilimi.

Isihloko socwaningo:

Izindlela Namasu Okufundiswa Kokubhala Olimini LwesiNgisi Kubafundi Beziqu Zobuthishela Enyuvesi Esifundazweni SaKwaZulu-Natali

Imibuzo yenhlololwazi:

1. Ake ungixoxele kafushane ngokadebona wakho wokufundisa ulimi lwesiNgisi kulesi sikhungo.

(Please tell me briefly about your experience of teaching English in this institution)

2. Ususifundise iminyaka emingaki isiNgisi lapha? Yimaphi amabanga (*levels*) osuwafundisile?

(For how long have you taught English here? Which levels have you taught?)

3. Yiziphi izingqinamba ohlangabezana nazo lapho ufunda imibhalo yabafundi yesiNgisi?

(What challenges do you face when reading your student's assignments/ narratives?)

4. Kungabe ukhona umehluko kwindlela yokubhala kubafundi abafunda isiNgisi kube kungulimi lwabo lokuqala nalabo okungulimi lwabo lwesibili lolu? Uma impendulo kungu Yebo, yini imbangela yalokho ngokucabanga kwakho?

(Is there any difference in the way which the students who are first language speakers and those who are second language speakers of English write? If the answer is Yes, what do you think might be the reason for that?)

5. Uma ungajeqeza emumva kulabo osubafundisile , ukhona umehluko kwindlela abafundi abenza ngayo ekubhaleni ngesiNgisi kumazinga ehlukeni ezemfundo (kusuka kunyaka wokuqala kuze kufike kowesine)?

(When you reflect back to those you have taught, is there any difference or improvement in the way students who are now in different study levels :first, second, third and forth years write in English?)

6. Uma kunezingqinamba abafundi abahlangabezana nazo lapho bezama ukucija ikhono labo lokubhala, kungabe zikhona izindlela noma-ke amasu owasebenzisayo ekusizeni labo abanezingqinamba?

(If your students face challenges when trying acquire good English writing skills, are there any ways or strategies that you use to assist them in those challenges?)

7. Kungabe ikhona imisebenzi abayinikwayo abafundi emakilasini ebasiza ekutheni babhale kangcono? Kungabe iyabasiza? Chaze kafushane.

(Are there any activities that are given to students in class for the purpose of helping them write excellently in English? Are they helping? Please explain.)

8. Akhona amamojuli athize ahlelelwe ukusiza abafundi ababhekana nezinselelo ekubhaleni ngesiNgisi? Ake uwagagule uma ekhona uphinde uchaze ngawo.

(Are there any modules designed to help those students who are disadvantaged when it comes to writing in English? If there are any please name them and also explain how they work.)

9. Ngokadebona wakho, le misebenzi namamojuli ahlelelwe ukusiza ekucijeni ikhono lomfundi lokubhala ayasiza yini? Ake uchaze kabanzi ngomehluko oba khona.

(According to your own experience, are these modules designed to help students become good writers in English help? Please explain highlighting the improvement noticed)

10. Uma uqhathanisa isikhathi abafundi abafika ngaso nesiwunyaka wokuqala kuze kufike kunyaka wesine kungabe ukhona umehluko oqaphelekayo kwindlela ababhala ngayo? Chaza ngalo mehluko uma ukhona.

(When comparing the time your students first came into this institution which is their first year until their fourth year, is there any difference noticed in the way in which they now write? Please explain about this difference or improvement.)

11. Ngabe kungumbono noma yiqiniso ukuthi kunobudlelwano obukhona phakathi kwekhono elihle lokubhala (ngesiNgesi) nokuphasa kwabafundi ezifundweni zabo? Chaza

(Is it a fact or an opinion that there is a relationship between good English writing skills and a good academic performance of a student? Please explain.)

12. Sesisonga nje, yiziphi iziyalo ongazipha obanye abafundisi mayelana nezindlela namasu abangawasebenzisa ekusizeni abafundi babo ekutheni bacije ikhono labo lokubhala?

(As we conclude, what advice can you give to other educators or lecturers with regards to the ways and strategies they can use when helping their students into becoming good writers in English?)

ISELEKO F- INCWADI YENKAMBISO ELUNGILEYO (*ETHICAL CLEARANCE CERTIFICATE*)



29 October 2018

Ms TS Makhathini 211518798
School of Education
Edgewood Campus

Dear Ms Makhathini

Protocol Reference Number : HSS/0700/018M

Project title: Izindlela Namasu Okufundiswa Kokubhala OIimini LwesiNgisi Kubafundi Beziqubuzi Zobuthishela Enyuvesi Esifundazweni SaKwaZulu-Natali (Ways and Writing Techniques for English Literacy Teaching Students in the Province of KwaZulu-Natal)

Full Approval – Expedited Application

In response to your application received 19 June 2018, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

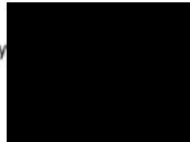
Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further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

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

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

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

Yours faithfully



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

/pm

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

Humanities & Social Sciences Research Ethics Committee

Dr Shenuka Singh (Chair)






Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4567 Facsimile: +27 (0) 31 260 4609 Email: simbap@ukzn.ac.za / smymarm@ukzn.ac.za / mohuno@ukzn.ac.za

Website: www.ukzn.ac.za



Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

**ISELEKO G- INCWADI EGUNYAZA UKWENZA UCWANINGO ESIKHUNGWENI SEMFUNDO
EPHAKEME (GATE KEEPERS APPROVAL LETTER)**



UNIVERSITY OF
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

19 June 2018

Thembelihle Sweetbetter Makhathini (SN 211518798)
School of Education

College of Humanities

Edgewood Campus

UKZN

Email: 211518793@stu.ukzn.ac.za thembelihlemakhathini94@gmail.com Ngcobon13@ukzn.ac.za

Dear Thembelihle

RE: PERMISSION TO CONDUCT RESEARCH

Gatekeeper's permission is hereby granted for you to conduct research at the University of KwaZulu-Natal (UKZN), towards your postgraduate studies, provided Ethical clearance has been obtained. We note the title of your research project is:

"Ways and Strategies of Teaching Undergraduate Students Studying Towards B-Ed Degree How to Write Well in English in the University of KwaZulu-Natal".

It is noted that you will be constituting your sample by conducting interviews with lecturers from the English studies on the Edgewood campus.

Please ensure that the following appears on your notice/questionnaire: ● Ethical clearance number;

● Research title and details of the research, the researcher and the supervisor; ● Consent form is attached to the notice/questionnaire and to be signed by user before he/she fills in questionnaire; ● gatekeepers approval by the Registrar.

You are not authorized to contact staff and students using 'Microsoft Outlook' address book. Identity numbers and email addresses of individuals are not a matter of public record and are protected according to Section 14 of the South African Constitution, as well as the Protection of Public Information Act. For the release of such information over to yourself for research purposes, the University of KwaZulu-Natal will need express consent from the relevant data subjects. Data collected must be treated with due confidentiality and anonymity.

Yours sincerely



MR SS MOKOENA

REGISTRAR

Office of the Registrar

Postal Address: Private Bag X54001 , Durban, South Africa

Telephone: +27 (0) 31 260 8005/2206 Facsimile: +27 (0) 31 260 7824/2204 Email: registrar@ukzn.ac.za

Website: www.ukzn.ac.za

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ISELEKO H- TURN IT IN REPORT



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ZOBUTHISELA ENYUVESI ESIFUNDAZWEN SARWAZULU-NATALI

NGU

THEMBELULE SWETBETTER MAKHATHINI

211518798

SCHOOL OF EDUCATION, COLLEGE OF HUMANITIES

INYUVESI YARWAZULU-NATALI

MASTERS IN EDUCATION

2021

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