



**AMASU ASETSHENZISWA OTHISHA UKUFUNDISA
UKUBHALA AMA-ESEYI ESIZULU ULIMI LWASEKHAYA
EBANGENI LESHUMI**

UMQINGO WETHULWA UKUGCWALISA IZIMFANELO ZEZIQU
EZIPHAKEME ZE-MASTER OF EDUCATION

SCHOOL OF EDUCATION,
COLLEGE OF HUMANITIES
INYUVESI YAKWAZULU-NATALI

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ISIFUNGO

Mina Jason Nkosi Blose, Ngiyafunga ngiyagomela ukuthi ucwaningo okubikwa ngalo kulo mqingo, ngumsebenzi wami engizenzele wona mina uqobo. Konke okucashunwe kwabanye ababhali nemibono okungesiyona eyami ngikuveze ngokucacile ngokulokothisa okuvumelekile. Lo mqingo ulethwa njengomsebenzi odingeka ukufeza izimfanelo zeziqhu ze-*Master of Education eCollege of humanities, school of Education eNyuvesi yaKwaZulu-Natali ekhempasini yaseEdgewood*. Lo msebenzi wocwaningo awukaze ulethwe ngaphambilini ukuze uhlolwe kunoma iyiphi inyuvesi ngenjongo yokuthola iziqu.

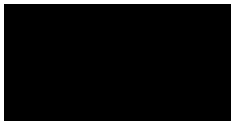


January 2024

Ukusayina koMfundu

Usuku

NjengoMeluleki, ngiyaqinisekisa ukuthi lo wumsebenzi wakhe uJason Nkosi Blose.



January 2024

DR Sanele Nsele

Usuku

ISETHULO

Ngethula lo mqingo wami kulaba bantu abalandelayo engibahlonipha ngalo msebenzi:

Umama wami ongizalayo, uThabsile Edith Blose. Ngibonga ukungikhulisa kwakho kunzima, ngibonge nothando onalo ngami. Zonke izimfundiso zakho ngihambe ngazo kwaze kwaba imanje. Imfundiso yakho iyona engibeke lapha engikhona namuhla, ngikwazi ukuhlonipha nokwazisa abanye abantu kungenxa yemfundiso yakho Nkosazana kaSlomo. Ngiyabonga kakhulu mama wami ngiyakuthanda, uNkulunkulu akubusise ngezinsuku ezengeziwe zokuphila emhlabeni.

Umndeni wami wonke kanye nabangani bami. Ngiyabonga kakhulu ngokungeseka ngesikhathi ngenza lolu cwaningo. Inkulu kakhulu indima eniyidlalile empilweni yami futhi sengathi ningaqhubeka nenzenjalo nakulaba abalandelayo. Ngibonge uthando ebeningipha lona ngenkathi ngimatasa ngenza lolu cwaningo. Bekungelula kodwa nakwazi ukuqonda isimo ebengikuso futhi nangelekelela.

Abasondelene nami asebadlula emhlabeni: Thandeka Cele, Mkhulu Stro Blose, Khethelo Mbatha, Nompilo Shezi. Ngiyazi benihlezi ningigququzela ukuthi ngifunde futhi ukube nisekhona kulo mhlaba ohlabayo ngabe nijabule kabi. Ngiyabonga kakhulu ngesikhathi engaba naso nani futhi lukhulu engalufunda kini, yingakho namuhla nginihlonipha ngalo msebenzi. Qhashabalani nibe zingelosi ezihle, ngethemba elikhulu lokuthi iyobonana kwelizayo.

Lo msebenzi ngiwunikela kini ngokukhethekile. Ngithi nje makukhanye.

AMAZWI OKUBONGA

Ngifisa ukubonga bonke abantu ababambe iqhaza beyingxenywe yempilo yami ngenkathi kunzima ngilwela ukukhiqiza lo mqingo ngempumelelo. Ngibonga ngiyanconcoza kulaba abalandelayo:

Ngibonga kakhulu kuNkulunkulu, uMvelinqangi ophezu konke. Ngiyabonga sonini sanini ukuba nami kunzima ngizama ukukhiqiza lo mqingo ngempumelelo. Ukube wena bewungenami ngabe ngehluleka endleleni. Namanje ngimile nje kungenxa yakho. Ngiyabonga ukuthi imithandazo yami uyayizwa futhi uyakwazi okufiswa inhliziyoyami. Ngethemba elikhulu lokuthi suyohambela phambili ngekusasa lami. Mana njalo ke nkosi ubuse empilweni yami.

Ngithanda ukudlulisa amazwi okubonga kumeluleki wami uDokotela Sanele Nsele. Uqeqesho nolwazi onginike kona akulinganiseki. Ungivule ingqondo, wangiqeqesha ngesineke nangothando, nalapho sengiphelelwa amandla okuqhubeka kodwa ubulokhu ungikhuthaze njalo ungadikibali. Ngikufisela impilo ende ukuze izizukulwane ngezizukulwane nazo ziwufice lo mbele wolwazi ohlala ugwansile. Makwande kube kuhle kukhanye.

Ngifisa ukudlulisa amazwi okubonga okukhulu kuDokotela Tholani Hlongwa ngokuzinikela kwakho ukwenza isiqiniseko sokuthi ngiyagququzeleka ukwenza lezi ziqu ze-Masters. Ukube awungigququzelanga Dokotela ngabe angikho lapha. Ngiyabonga uNkulunkulu akubusise wena nendlu yakho. Nginethemba futhi lokuthi umkhulu uGabhisa ujabulile lapho ekhona ebona inkosazana yakhe ishintsha impilo yomuntu omnyama. Makwande MaGabhisa.

Ngifisa ukudlulisa ukubonga okukhulu kozakwethu ebesibambisene nabo sihlanganiswa ukufunda eNyuvesi. Ulwazi engiluthole kini bengingeluthole ndawo ukuba beningenaso isineke nothando lomunye umuntu. Ngyafisa sengathi singaqhubeka sibambisane futhi sithandane ngenhloso yokuthuthukisa umkhakha wokubhala.

Ngithanda ukudlulisa amazwi okubonga kakhulu umama wami ongizalayo uThabsile Edith Blose. Angazi ngempela ukuthi bengingayini ngaphandle kwakho, ungesekile wangithanda kuze kube imanje. Ngiyabonga kakhulu Blose, Shinga, Ndelu, inkosi ikubusise. Ngiswele imilomo eyizinkulungwane ukukukhombisa ukubonga kwami.

Ekugcineni, ngifisa ukubonga bonke abantu ababeyingxenywe yalo msebenzi kusukela ekuqaleni kuze kube imanje. Ngiyabonga kakhulu nikwenze lokhu nakwabanye.

IQOQA

Lolu wucwaningo oluyikhwalthethivu, elusebenzise isitayela esiyi-*ethnography* ngenhloso yokukhiqiza imininingo mayelana nemicabango yothisha ngokufundiswa kokubhala ama-eseyi esiZulu ebangeni leshumi. Lolu cwaningo ngaphansi kwepharadaymu i-*interpretivism*, olusebenzise izindlela zokukhiqiza imininingo ezingunxantathu, izingxoxo ezisakuhleleka, ukuqaphela othisha befundisa kanye nokuhlaziya amadokhumenti. Kwaqokwa ngenhloso othisha abahlanu abafundisa isiZulu ulimi lwaseKhaya ebangeni leshumi. Lolu cwaningo lusebenzise indlela yokuqoka ngenhloso ngoba umcwaningi eholwa yisihloko kanye nezinhlolongqangi okungumgomgodla wocwaningo. Ngakho-ke, kwaqashelwa ukuthi ukuphenduleka kwemibuzongqangi kuyokwenzeka uma ucwaningo lugxila kothisha besiZulu ulimi lwaseKhaya. Ucwaningo lwalusekelwe wuhlaka lwemiqondomsuka emine; *iPedagogical Content knowledge*; *iCognitive Academic Language Proficiency*; yiCognitive kanye neSocio-Cultural. Emuva kokuqonda ukujula kanye namagebe mayelana nokufundiswa kokubhala ama-eseyi esiZulu, umcwaningi wabona lufanelekile ukusetshenziswa kohlaka lwemiqondomsuka ukuhlaziya iminxa ehlukeni emibonweni yothisha besiZulu mayelana nokufundisa ukubhala ama-eseyi, nongakavami ocwaningweni lwesiZulu. Lolu cwaningo lwathola ukuthi othisha banemibono ehlukeni mayelana nokufundiswa kokubhala ama-eseyi esiZulu ebangeni leshumi, futhi imibono yabo inomthelela endleleni abafundisa ngayo. Othisha baveza ukuthi ukufundisa ama-eseyi esiZulu kudinga izindlela zokufundisa ezahlukeni, ezihambelana nokuthuthukiswayo kubafundi; njengendlela engumkhiqizo ethuthukisa ulwazi lohlaka kanye nemithetho yokubhala ulimi kumaeseyi. Kube nendlela eyinqubo, lapho baveza ukuthi ithuthukisa ukukwazi ukufunda ngokwenza/ ukubhala ama-eseyi, nokulapho uthisha eseka abafundi ekukhiqizeni awabo ama-eseyi. Emibonweni yothisha, kwavela nokuthi ukufundiswa kwama-eseyi esiZulu kuthuthukisa ukukwazi ukuhlela amaphuzu, nemicabango ephusile, futhi kuthuthukisa iphimbo kanye nendlelakubuka kubafundi. Ucwaningo luphetha ngokwakha iziphakamiso ngocwaningo olungenziwa ngokuzayo kanye nezincwadi ezibebhekiswe kothisha, abazali kanye noMnyango wezeMfundo mayelana nesidingo sokuvuselelwa kothando lokubhala kubafundi.

Amatemu anqala: ukubhala ama-eseyi, isiZulu ulimi lwaseKhaya, imiqondomsuka, amasu okufundisa

IZIFINYEZO

CAPS: Curriculum and Assessment Policy Statement

DBE: Department of Basic Education

PCK: Pedagogical Content Knowledge

ZPD : Zone of Proximal Development

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IS AHLUKO SOKUQALA

ISENDLALELO NESETHULO KOCWANINGO

1.0 ISINGENISO

INingizimu Afrika isabhekene nezinsalelo zokuthuthukisa ilitherasi kanye nokwenza uguquko, lapho ukufunda nokubhala kuzothakaselwa ngabafundi kuwo wonke amazanga emfundo (Modiba & Van Rensburg, 2009, p.17). Njengenxenye yohlelo lokuthuthukisa ukufunda nokubhala, ucwaningo luveza ukuthi othisha kumele baqhamuke nezindlela ezizosekela izinjongo kanye nezinhlelo zokufunda kanye nokufundiswa kwamakhono olimi ngempumelelo (Naidoo et al., 2014, p.23; Mlondo, 2015, p.73; 2021, p. 88). Lokhu kukhombisa ukuthi kunesidingo sokwenziwa kocwaningo oluphenya ngokufundiswa kanye nokuthuthukiswa kokubhala emfundweni. Ngakho-ke, ukuphonsa itshe esivivaneni, lolu cwaningo luphenya ngemibono yothisha mayelana nokufundiswa kokubhala ama-eseyi esiZulu ulimi lwaseKhaya ebangeni leshumi. Kulesi sahluko kuchazwa ngesendlalelo nesisusa salolu cwaningo. Lesi sahluko siphinde sethule isitatimende sezinkinga ecwaningwayo. Kwethulwa inhlosomfezo yocwaningo, nezinhlosongqangi kanye nemibuzongqangi okungumgogdla wocwaningo. Kuvezwa isiqondiso, nobumqoka bocwaningo kanye nemingcele yalolu cwaningo. Ngasekugcineni kwethulwa ukuhleleka kwezahluko kanye nokubumbeka komqingo wonke. Ngizobe sengicacisa ngendlela yokulokothisa kanye nezeleko ezethulwe ngasekugcineni komqingo.

ISIHLOKO

Isihloko salolu cwaningo sithi:

Amasu Asetshenziswa Othisha Ukufundisa Ukubhala Ama-eseyi EsiZulu Ulimi LwaseKhaya
Ebangeni Leshumi

1.1 ISENDLALELO SOCWANINGO

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola ebangeni leshumi kuya kweleshumi nambili, siveza ukuthi ukufundisa ukubhala kubandakanya ukufundisa ulimi ngokulusebenzisa ekubhaleni imibhalo ehlukeni (DBE, 2011, p.11). Lokhu kuvundulula isidingo sokuthuthukiswa kwezindlela zokufundisa ikhono lokubhala kanye nokwethula. Ngamanye amazwi, njengoba ikhono lokubhala kanye nokwethula lingumgogdla wokubhala ezifundweni zonke, kunesidingo sokuba lithuthukiswe kusetshenziswa imibhalo enhlobonhlobo ezifundweni

zolimi, kubalwa nokubhalwa kwama-eseyi esiZulu ulimi lwaseKhaya. NgokwesiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011, p.11), abafundi balindeleke ukuba bacabange ngenhloso yombhalo kanye nabafundi okuqondiswe kubo umbhalo. Ngakho-ke, abafundi balindeleke ukuba bakwazi ukwakha uhlaka lokuqala lokuhlela becabangela inhloso yombhalo, izethameli, isihloko kanye nohlobo lombhalo. IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola siphinde sigqugquzele othisha ukuthi bathuthukise kubafundi amasu okukwazi ukukhetha amagama ahambelana nenhloso yombhalo, nezithameli ezibhalelwayo kanye nezethulelwayo. Lolu cwaningo, luhlose ukuphenya ngokuthi othisha besiZulu bakwenza kanjani okuvezwe ngenhla lapho befundisa ukubhala ama-eseyi ebangeni leshumi ukusekela izinjongo zenqubomgomo.

Ucwaningo luveza ukuthi igxathu lokuqala ekuthuthukiseni ukubhala emfundweni kuba ngukuhlola izindlela kanye namasu okusetshenziswa ngothisha, lapho kubhekwa ukuthi kuyahambelana yini nezinjongo zenqubomgomo (Warton, 2004, p.21: Sapkota, 2012, p.121: Wirtz, 2012, p. 5: Yunus, 2018, p.74). Ukuthuthukisa ikhono lokubhala emfundweni kubuka nxa zonke, lapho kubhekwa ukuthi yimaphi amakhono azuzwa ngabafundi ukubhekana nezidingo zokubhala ezifundweni zonke (Warton, 2004, p.22). Lapha uWarton (2004, p.22) ugqamisa ukuthi ukufundisa ukubhala olimini lwaseKhaya kumele kuthuthukise abafundi ukuba bakwazi ukuhlela imicabango umabebhala ezifundweni zonke. UWarton (2004, p.22) uthi lusengqondweni futhi lulawula imicabango yabafundi ngesikhathi kubhalwa. Ngamanye amazwi yilona limi lokuthuthukiswa ukuze abafundi bamelane nezidingo zokufunda *ezi-academic kanye nezinonacademic*. Kanti-ke, uWarton (2004, p.21) yena ubeka izindlela zokufundisa ukubhala ziqeqesha abafundi ngokuthi yikuphi okulindeleke ukuba bakwenze uma bethula eyabo imibhalo yolimi.

NgokukaWirtz (2012, p.5) izigaba zemfundo zinezidingo ezihlukile ezifuna abafundi bakulungele ukubhekana nemisebenzi eyenziwa kulezo zigaba mayelana nokukwazi ukubhala ezingeni elifanele leso sigaba. Lokhu kusho ukuthi kudingeka abafundi nabo bakwazi ukusebenzisa ingqondo lapho bebhala ukukhombisa ukuthi ukwenza kwabo imisebenzi ebhalwayo kuhambelana nezinga abakulo lemfundo (Firth et al., 2007, p.45: Dumbraveanu, 2014, p.13). Ngamanye amazwi, othisha banenselelo yokuqonda ukuthi isigaba ngasinye kanye namabanga kuleso sigaba, kukufuna ziphi izimfanelo kanye nezingongo zokubhala kubafundi. Lokho okuzobe sekutshela uthisha ngokuthi kumele uthisha afundise kanjani futhi asebanzise ziphi izinsizakufundisa kanye

nemibhalo ukusekela izinjongo zokubhala. Lolu cwaningo, lubuka ukufundiswa kokubhala amaeseyi esiZulu ebangeni leshumi.

Ucwaningo luveza ukuthi imisebenzi ebhalwayo ihambelana nekhono eliyimvezo kumbe lokukhiqiza okuthile, *productive skill* (Sapkota, 2012, p.123). Lokhu kusho ukuthi ukufundiswa kokubhala kumele kuhambelane nokukwazi ukuqamba kanye nokuthuthukisa ubuciko kubafundi (Wagner, 2007, p.64: Marcinek, 2014, p.21). Ngakho-ke, ukufundisa ukubhala kungubuchwepheshe obulandela izinqubo ezihambelana nezidingo zokubhala nemibhalo eqanjwayo kanye nezimo lapho ikhono lokubhala lisetshenziswa khona. Okuvezwa ngabacwaningi ngenhla, kuphonsela othisha inselelo izindlela kanye namasu kwabo bakuqondanisa kanjani nezidingo zesifundo kanye nenqubomgomo (Király, 2007, p.141: Joubert, 2008, p.84: Soltanpour, 2020, p.27: Naghdipour, 2021, p.43). Lolu cwaningo luphenya ngokufundiswa kokubhala ama-eseyi esiZulu ulimi lwaseKhaya ebangeni leshumi, okubukwa njengendlela yokuthuthukisa ikhono lokubhala.

1.2 INHLOSOMFEZO YOCWANINGO

Ukuphenya imibono yothisha besiZulu ulimi lwaseKhaya ngokufundiswa kokubhala ama-eseyi ebangeni leshumi.

1.3 ISISUSA SOCWANINGO

Isizathu esingenze ukuthi ngibe nentshisekelo ekucwaningeni ngalesi sihloko wukuthi nginguthisha ofundisa isiZulu ulimi lwaseKhaya esigabeni esiphakeme. Uma ngifundisa ngifundisa ukubhala ama-eseyi eBangani eleshumi, ngiyaqaphela ukuthi abafundi bayahluleka ukubhala ama-eseyi esiZulu angenawo amaphutha okubhala, nokuhleleka kwemisho namapharagrafu kanye nokuhlelembeka kwamaphuzu kanye nemicabango ephusile. Uma ngihlola ukubhalwa kwama-eseyi, ngiyaye ngiqaphele ukuthi okuvame ukwenziwa ngabafundi wukubhala ama-eseyi bahambise umsebenzi bangahloli nokuthi lowo mbhalo ubhaleke kahle yini kuhlungwe namaphutha. Abafundi uma bebhala bajaha ekuqedeni umsebenzi abawunikiwe bese siyahambisa kuthisha, nakhona kubonakale ukuthi wenziwe kuphuthunywa ngoba usuke unamaphutha amaningi. Kuyaye kungacaci ukuthi izigaba zokubhala ama-eseyi bazilandela zonke. Kanti-ke, ngiyaye ngiqaphele ukuthi abafundi bavele babahle amaphuzu angahlungiwe ngoba becabanga ukuthi wulimi lwaseKhaya futhi bayalwazi, kuningi abangakusho. Ngempela vele kube kuningi abakushoyo, kodwa kungahleleki ngamaphuzu kanye nangokwamapharagrafu okudingidwa kuwo.

Okungenze ngiyiqaphela le nkinga wukuthi mina ngesikhathi ngenza iziqu zami zobuthishela ngafunda ngezindlela ezahlukene zokufundisa ukubhala ngaphinde ngasifunda IsiTitimende seNqubomgomo yoHlelo lweziFundo nokuHlola isiZulu ulimi lwaseKhaya amaBanga eleshumi kuya kwelesumi nambili. Ngakho-ke, ekusebenzeni kwami senginakho ukuziqaphela izinkinga ezibhekene nabafundi esiZulwini ulimi lwaseKhaya, nakuba ngisuke ngingazi ukuthi zidalwa yini futhi zingaxazululwa kanjani. Ngamanye amazwi akucaci ukuthi yinkinga yabafundi noma yinkinga ephathelene nokufundiswa kwabo (nothisha). Yingakho ngiqoke ukwenza ucwaningo oluzongikhanyisela kabanzi futhi luthuthukise nokuqonda kwami, oluzogxila kothisha. Ngezansi ngethula isitatimende senkinga ecwaningwayo.

1.4 ISITATIMENTE SENKINGA ECWANINGWAYO

Lolu cwaningo luphenya ngenkinga yabafundi besiZulu ulimi lwaseKhaya ebangeni leshumi, mayelana nokungakwazi ukubhala ama-esityi belandela imithetho yobhalomagama lwesiZulu, nokuhlela, nokwethula amaphuzu kanye nemicabango ephusile. Nakuba le nkinga yabonakala kubafundi, kodwa ucwaningo lugxile kothisha, ngoba ukufundisa yikhona okuyisisekelo sokufunda. Ukuphenya umnyombo wenkinga yokufunda kungaqhanyukelwa ngezinhla ezahlukene; ngokuphenya ukufundiswa/ ukufundisa kanye nokufunda kwabo ukubhala ama-esityi esiZulu ulimi lwaseKhaya ebangeni leshumi. Ngakho-ke, lolu cwaningo luphokophele ekufezeni izinhlosongqangi ezidingidwe ngezansi.

1.5 IZIHLOSONGQO ZOCWANINGO

Ngalolu cwaningo ngihlose ukufeza lokhu okulandelayo:

- a) Ukuphenya ukuthi yimaphi amasu othisha besiZulu ulimi lwaseKhaya mayelana nokufundisa ukubhala ama-esityi, ebangeni eleshumi.
- b) Ukuphenya ukuthi othisha besiZulu ulimi lwaseKhaya bacabanga ukuthi kungathuthukiswa kanjani ukufundiswa kokubhala ama-esityi ebangeni leshumi.
- c) Ukuphenya ukuthi kungani othisha besiZulu ulimi lwaseKhaya benemibono kanye namasu kokuthi ukufundiswa kokubhala ama-esityi ebangeni leshumi kumele kwenziwe ngendlela abafundisa ngayo.

Ngakho-ke, ucwaningo luzoholwa yibuzo edingidwe ngezansi.

1.6 IMIBUZONGQANGI YOCWANINGO

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

- a) Athini amasu othisha besiZulu ulimi lwaseKhaya mayelana nokufundisa ukubhala amaeseysi ebangeni leshumi kuya kweleshumi nambili?
- b) Othisha besiZulu ulimi lwaseKhaya bacabanga ukuthi kungathuthukiswa kanjani ukubhala ama-eseysi ebangeni leshumi kuya kweleshumi nambili?
- c) Kungani othisha besiZulu ulimi lwaseKhaya benemibono kanye namasu kokuthi ukufundiswa kokubhala ama-eseysi kumele kwenziwe ngendlela abafundisa ngayo ebangeni leshumi kuya kweleshumi nambili?

1.7 ISIQONDISO SOCWANINGO

Lolu cwaningo luqondene nokufundiswa kokubhala ama-eseysi esiZulu, ngakho-ke lusemkhakheni wokufunda nokufundisa isiZulu ulimi lwaseKhaya ebangeni leshumi.

Okunye-ke, lolu cwaningo luzogxila kuzo zonke izinhlobo zama-eseysi abazisebenzisayo ukufundisa ukubhala ama-eseysi kanti futhi lolu cwaningo luzogxila kuzozonke izinhlobo zama-eseysi ngenxa yokuthi akuzona zonke izikole ezifundisa isiZulu ulimi lwaseKhaya ezifundisa ukubhalwa kwama-eseysi ngesikhathi esisodwa.

1.8 UBUMQOKA BOCWANINGO

Lolu cwaningo luhlose ukuveza imibono yothisha mayelana nokufundisa ukubhala ama-eseysi esiZulu ulimi lwaseKhaya ebangeni leshumi. Lolu cwaningo lubaluleke ngokuthi luphenya ngenkinga eyaziwayo yokungenzi kahle kwabafundi maqondana nekhono lokubhala. Ngakho-ke, luphokophele ekwakheni umninkelo wokuzoxazulula inkinga yokufundisa ukubhala ama-eseysi esiZulu ulimi lwaseKhaya. Ngikholwa wukuthi ulwazi oluzokhiqizwa lapha luyadingeka kakhulu emkhakheni WezeMfundo eNingizimu-Afrika, njengoba amazinga okufunda nokubhala ephansi kangaka. Futhi okutholakele ngophonsa itshe esivivaneni socwaningo oselwenziwe ngesiZulu.

1.9 IMINGCELE YOCWANINGO

Lolu cwaningo lunemingcele elandelayo; okukuqala lolu cwaningo lugxile kothisha yize noma lukhuluma ngabafundi kodwa kuzogxilwa ekucwaningeni othisha okuyibona abahlela futhi bathule izifundo, nemisebenzi kanye nemiyalelo yokubhalwa kwama-eseysi esiZulu ulimi lwaseKhaya emabangeni leshumi. Okwesibili, lolu cwaningo lwalugxile ezikoleni ezifundisa ukubhala ama-eseysi esiZulu ulimi lwaseKhaya ebangeni leshumi kuphela.

1.10 UKUBUMBEKA KOMQINGO WOCWANINGO

Lolu cwaningo lunezahluko eziyisithupha.

Isahluko sokuqala:

kudingidwe ngesendlalelo nesisusa salolu cwaningo. Lesi sahluko siphinde sethula isitatimende sezinkinga ecwaningwayo. Kwethulwa inhlosomfezo yocwaningo, nezinhlosongqangi kanye nemibuzongqangi okungumgogodla kocwaningo. Kuvezwe isiqondiso, nobumqoka bocwaningo kanye nemingcele yalolu cwaningo. Ngasekugcineni kwethulwa ukuhleleka kwezahluko kanye nokubumbeka komqingo wonke. Ngibese sengicacisa ngendlela yokulokothisa kanye nezeleko ezethulwe ngasekugcineni komqingo.

Isahluko sesibili:

Kulesi sahluko ngidingide ucwaningo oselwenziwe mayelana nokufundiswa kwekhono lokubhala ama-eseyi esiZulu ezikoleni. Ngiphinde ngabheka izindlela ezivamile ukusetshenziswa ngothisha ukuthuthukisa ukubhala ama-eseyi esiZulu. Lezo zindlela bezihlukene kabili. Ngibuye ngabheka ukuhlobana kokubhala ama-eseyi nokufunda imibhalo. Ngiphinde ngabheka ukubhala ama-eseyi njengethuluzi lokuthuthukisa ukucabanga kanye nokujula ngemicabango. Ngabheka ukubhala njengethuluzi lokuthuthukisa ukukwazi ukwethula imicabango ephusile ngokuyibhala ngendlela ethile. Ngabuye ngabheka ukubhala ama-eseyi njengendlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi. Ngabe sengigxila ekubhaleni ama-eseyi njengendlela yokwakha iphimbo kanye nendlelakubuka.

Isahluko sesithathu:

Kulesi sahluko ngiqale ngokuchaza kabanzi ngohlaka lwemiqondomsuka okuyilo okusekelwe kulo lolu cwaningo. Ngilandele ngokudingida umqondomsuka ngamunye owakha uhlaka lwemiqondomsuka esetshenziswe njengensizakuhlaziya ulwazi olutholakele. Owokuqala, ubumqoka bePCK ekufundiseni ukubhala ama-eseyi. Owesibili, ukubhala ama-eseyi ngendlela yeCALP. Owesithathu, ukufundisa ukubhala ama-eseyi njengenqubo eyi *Cognitive Development*. Owesine, ukufundisa ukubhala ama-eseyi njengenqubo eyi *Socio-cultural*.

Isahluko sesine:

Kulesi sahluko, kudingidwe ngezindlelakwenza zocwaningo ezalandelwa ngumcwaningi ukufinyelela kokutholakele kulolu cwaningo. Kwadingidwa izinhlobo zamapharadaymu kanye nepharadaymu eqondene nalolu cwaningo, nesitayela socwaningo, isu lokucwaninga lobunjalo botho, umklamo wocwaningo oluyi*phenomenology*, indawo yocwaningo, ukuqokwa kwababambiqhaza, izindlela zokukhiqiza imininingo, izindlela zokuhlaziya imininingo, izimo zenqubonhle yocwaningo, izimo zokwethembeka kanye nezingqinamba zocwaningo.

Isahluko sesihlanu:

Kulesi sahluko, kwethulwe izindikimba zokutholakele ocwaningweni, lapho kwakusetshenziswa izinhlolelwazi ezisakuhleleka, nokubukela othisha befundisa kanye nokuhlaziya amadokhyumenti. Lezi zindikimba zihlanganisa; izindlela ezivame ukusetshenziswa ngothisha, ubuhlobo bokubhala ama-eseyi nokufunda, ukubhala ama-eseyi njengethuluzi lokuthuthukisa ukucabanga kanye nokujula ngemicabango, ukubhala ama-eseyi njengethuluzi lokuthuthukisa ukukwazi ukwethula kanye nokuhlela imicabango ephusile, nokubhala njengendlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi kanye nokubhala njengendlela yokwakha iphimbo kanye nendlelakubuka. Esahlukweni esilandela lesi, kuzohlaziywa okutholakele kusetshenziswa uhlaka lwemiqondomsuka esekele ucwaningo.

Isahluko sesithupha:

Kulesi sahluko, kuhlaziyiwe okutholakele ngokuqhathanisa nemiqondomsuka eyinsizakuhlaziya imicabango yothisha mayelana nokufundiswa kwekhono lokubhala ama-eseyi esiZulu ebangeni leshumi. Lesi sahluko siphinde safingqa ingqikithi yokutholakele ocwaningweni, ngenhloso yokuveza ukuthi ucwaningo lusabela kanjani emibuzweniqangi engumgogodla walo. Kuzosetshenziswe imqondomsuka emihlanu; Owokuqala, ubumqoka be*PCK* ekufundiseni ukubhala ama-eseyi esiZulu ebangeni leshumi. Owesibili, ukubhala ama-eseyi esiZulu ngendlela ye*CALP* ebangeni leshumi. Owesithathu, ukufundisa ukubhala ama-eseyi esiZulu ebangeni leshumi njengenqubo eyi*Cognitive Development*. Owesine, ukufundisa ukubhala ama-eseyi esiZulu ebangeni leshumi njengenqubo eyi*Socio-cultural*. Ngasekugcineni, kudingidwe iziphakamiso kanye nezincono ezisekelwe kokutholakele ocwaningweni kanye nokusonga ucwaningo lonke.

1.11 UHLELWA IMITHOMBO YOLWAZI ESETSHENZISIWE

Kulolu cwaningo, kusetshenziswe isitayela i-APA 7th, ukuveza ababhali okusetshenziswe imibhalo yabo ngaphakathi embhalweni kanye nasekwethuleni uhlu lwemithombo esetshenzisiwe ekugcineni komqingo.

1.12 IZELEKO/ IZITHASISELO

Ngasekugcineni ngci komqingo, kukhona izeleko ezikhobisa amadokhyumenti abalulekile kulolu cwaningo. Okubalwa, izincwadi zemvume kanye nezababambiqhaza.

1.13 IQOQA LESAHLUKO

Kulesi sahluko kudingidwe ngesendlalelo nesisusa salolu cwaningo. Lesi sahluko siphinde sethula isitatimende sezinkinga ecwaningwayo. Kwethulwa inhlosomfezo yocwaningo, nezinhlolongqangi kanye nemibuzongqangi okungumgogodla wocwaningo. Kuvezwe isiqondiso, nobumqoka bocwaningo kanye nemingcele yalolu cwaningo. Ngasekugcineni kwethulwa ukuhleleka kwezahluke kanye nokubumbeka komqingo wonke. Ngibese sengicacisa ngendlela yokulokothisa kanye nezeleko ezethulwe ngasekugcineni komqingo.

IS AHLUKO SESIBILI UKUBUYEKEZWA KWEMIBHALO YOCWANINGO ESETSHENZISIWE

2.0 ISINGENISO

Kulesi sahluko kubuyekwezwa imibhalo yocwaningo oselwenziwe ehlobana nokufundiswa kwekhono lokubhala ama-esityi esiZulu. Ukubuyekwezwa kwemibhalo kubaluleke ngokuthi kusukumisa futhi kweseka ucwaningo olusha ukuba lungaphindi osekwocwaningiwe (Bertrams, & Christiansen, 2014, p.46). Kubuyekwezwa imibhalo yocwaningo olwenziwe emazweni apheya, nase-Afrika kanye naseNingizimu Afrika. Kulo mqingqo kukhethwe imibhalo ehlobana nesihloko esicwaningwayo. Imibhalo yocwaningo olwenziwe eNingizimu Afrika ihlelwe ngezindikimba kanje:

- Ukufundiswa kwekhono lokubhala: IsiTatimende senqubomgomo yoHlelo lweziFundo nokuHlola
- Izindlela ezivame ukusetshenziswa ngothisha ukuthuthukisa ukubhala ama-esityi esiZulu. Lezo zindlela zihlukene kabili
- Ukuhlobana kokubhala ama-esityi nokufunda imibhalo
- Ukubhala ama-esityi njengethuluzi lokuthuthukisa ukucabanga kanye nokujula ngemicabango.
- Ukubhala njengethuluzi lokuthuthukisa ukukwazi ukwethula imicabango ephusile ngokuyibhala kulandelwa indlelakubeka yesiZulu.
- Ukubhala ama-esityi njengendlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi.
- Ukufundisa ukubhala ama-esityi njengendlela yokwakha iphimbo kanye nendlelakubuka.

2.1 Imibiko nocwaningo mayelana nokufundiswa kokubhala ama-eseyi emazweni aphehaya kwezilwandle

Ucwaningo olwenziwe emazweni aphehaya luveza ukuthi ukufundisa ukubhala ama-eseyi kuyindlela yokudlulisa umyalezo mayelana nesimo esithize (Girgensohn et al., 2016, p.32). Kantike, ukufundisa ukubhala emhlabeni jikelele kubukwa njengethuluzi lokukwazi ukuxhumana nabanye (Marcuschi et al, 2012, p.56). NgokukaMarcuschi et al. (2012), lokhu kusho ukuthi ukufundisa ukubhala kungukuhlomisa abafundi ngesikhali sokukwazi ukudlulisa imicabango yabo.

UHuy (2015, p.56) owenza ucwaningo mayelana nokufundiswa kokubhala ama-eseyi esiNgisi ezweni lase*China* uveza ukuthi abafundi bafundiswa indlela eqondile yokudlulisa imicabango noma imibono kwabanye abantu. UHuy (2015, p.56) uthi indlela yokufundisa ukubhala e*China*, iyadlula ekufundiseni imibhalo yokuzijabulisa. Imibhalo yokuziqambela ezilimini zokuxhumana e*China* ibukwa njengethuluzi lokuqeqesha ingqondo ukudlulisa imibono ngesidingo sokuqanjwa kabusha kokuthile (ibid, p.56). Ukufundiswa kokubhala kuyikhono elibalulekile ekufundeni esiNgisi kanye nezinye izifundo ezifundiswa ngesiNgisi. Ngakho-ke, othisha kumele bazinikele ekuthuthukiseni leli khono ukuze abafundi baphumelele ezifundweni zabo (Huy, 2015, p.56). Ucwaningo lukaHuy (2015, p.56) lwaveza ukuthi ziningi izingqinamba ezibhekene nothisha abafundisa ukubhala emabangeni aphezulu kuleli zwe. Okokuqala, ukungakuqondi kwabafundi ngokubaluleka kokubhala ama-eseyi, nokwenza ukuthi bazinike isikhathi esincane sokufundela ukubhala ama-eseyi. Okwesibili okuvezwa nguHuy (ibid, 66) wukuthi abafundi bantula ulwazimagama abaludinga ukubhala ama-eseyi ngempumelelo. Okwesithathu okuvelayo wukuthi abafundi bentula ulwazi lokusebenzisa ubhalomagama lapho bebhala ama-eseyi, lokhu kubonakala ngamaphutha amaningi okubhala emisebenzini yabafundi (Huy, 2015, p66).

Ucwaningo lukaHuy (2015, p.56), lwaphinde lwaveza ingqinamba emayelana nokungabi nentshisekelo kwabafundi ngokubhala ngezihloko abazinikwa ngothisha. Ucwaningo luka Huy (2015, p.56) lufakazelwa ucwaningo olwenziwa uRashid (2022, p.202) mayelana nezingqinamba zokufundisa ikhono lokubhala. URashid (2022, p.202) ocwaningweni lwakhe uveza ukuthi ukufundisa ikhono lokubhala kubafundi kuyingqinamba enkulu ikakhulukazi uma bengenalokugqozi lokwazi kabanzi ngesihloko ababhala ngaso. Lolu cwano luphinde luveze inkinga ebhekene nothisha yokungaqapheli izihloko ezihambelana nempilo yabafundi yangempela ukukhulisa uthando lokubhala kubafundi. Luphinde luveze ukuthi ukubhala kwabafundi abentula

intshisekelo yokubhala ngesihloko esithile, akukhombisi ukuqonda okunzulu izihloko abanikwa zona, kepha kugxila ekubhaleni baqede. URashid (2022, p.202) uphinde aveze ukuthi izindlela zokufundisa zothisha kamuva kazisakugxilisi ukuhlela amagama, nobhalomagama uma kukufundiswa ukubhalwa kwama-eseysi. Lokhu kwenza imisebenzi yabafundi ibe namaphutha amaningi ohlelolimi, nalokho kunomthelela wokungathuthuki ekusebenziseni ulimi ukubhala ama-eseysi.

UCruz (2021, p.74), wenza ucwaningo ezweni lase *Portugal* mayelana nomthelela wezindlela zokufundisa izindaba zokuziqambela. Isizathu sikaCruz (2021, p.74) sokwenza lolu cwaningo, wabona abafundi bebuthakathaka ekwethuleni imicabango yabo ngokubhala. Ucwaningo lwakhe lukhombisa izigaba ezintathu zamagebe avela emisebenzini yabafundi yezindaba zokuziqambela. Esokuqala, abafundi babentula ikhono lokukwazi ukuhlela imicabango enembayo lapho bebhala. Esesibili, amaphuzu ayengasekelwe ngolwazi olwanele olucacisa okudingidwayo. Esesithathu, abafundi noma benawo amaphuzu azwakalayo, kodwa kabakwazi ukuwahlela alandelane ukuthunga umongo wesihloko embhalweni wokuziqambela. Uqhuba athi lezi zingqinamba zidalwa yindlela abafundi abaqeqeshwa ngayo ukubhala ama-eseysi. UCruz (2021, p.74) uthi ukufundisa kokubhalwa kwama-eseysi kumele kuhambisane nezidingo zolimi kanye nezinga labafundi. Ucwaningo lwakhe luveza ukuthi othisha kuleli zwe baqhamuka nezindlela ezintsha zokufundisa ikhono lokubhala ama-eseysi eziyamanisa ukusetshenziswa kwamakhono olimi.

Kanti-ke, uBusse (2021, p.45) wenza ucwaningo ezweni lase *Germany*, olwaluhlola ukuthi yiziphi izindlela ezisetsenziswa ngothisha ukufundisa ikhono lokubhala ama-eseysi. UBusse (2021, p.45) wathola ukuthi indlela yokuyamanisa kumbe ukudidiyelwa kwamakhono olimi uma kufundiswa ikhono lokubhala kunomthelela omuhle. UBusse (2021, p.45) ugqamisa ukuthi amakhono olimi ahlobene, futhi ukubhala kudinga abafundi basebenzise ulwazi lolimi abaluzuzwa emakhonweni olimi jikelele. Ucwaningo lukaBusse (ibid, 45) luveza ukuthi ukufundisa ikhono lokubhala okugxile endleleni eyodwa akubakhuthazi abafundi ukusebenzisa ulimi lokubhala ama-eseysi okuthuthuka ngamazinga kanye namabanga ahlukene. Ukufundiswa kokubhala ama-eseysi kumele kuyamanise wonke amakhono okusetshenziswa kolimi (Busse, 2021, p.45).

Ucwaningo olwenziwa nguHidayah (2017, p.13), ezweni lase *Tangerang*, lwaveza ukuthi enye yezingqinamba ngokungathuthuki kwekhono lokubhala ibandakanya uqeqesho lothisha. Ucwaningo lwaveza ukuthi othisha abaningi bentula uqeqesho kanye nokulungiselelwa

ukubhekana nezidingo zokufundisa ukubhala ezikoleni (Hidayah, 2017). UHidayah (2017, p.13) uthi ikhono lokubhala lifundiswa futhi lithuthukiswe ngokwenza, ngakho-ke, kudingeka amasu, nezindlela kanye nemiyalelo okwenza abafundi babhale ngokukhuthala. Uphinde aveze ukuthi othisha abaningi basasebenzisa izindlela zokufundisa ukubhala ezindala futhi ezingakugququzeli ukufunda ngokwenza. UHidayah (2017, p.13) uthi ukungakujwayeli ukufundela ukubhala imibhalo ehlukene kwabafundi kudala ukuthi babe namaphutha amaningi okungakwazi ukwethula imicabango ephusile, nawobhalomagama kanye nawohlelomagama.

UHidayah (2017, p.14), uncoma izindlela ezingasiza othisha ekufundiseni ikhono lokubhala amaeseyi. Eyokuqala, ukuthi uthisha angafundisa abafundi izindlela ezahlukene zokuqoqa ulwazi ngesihloko ngaphambi kokuba babhale; kulandelwa indlela eyinqubo yokubhala ama-eseyi. Eyesibili, ukuthi othisha bangasebenzisa isu lokulolonga imicabango kanye nokucubungula amaphuzu azosetshenziswa ekubhaleni i-eseyi, lapho kukhethwa amagama ahambelana nohlobo lwe-eseyi ebhalwayo. Eyesithathu, ukuthi othisha kumele bathuthukise amasu okuhlola ukubumbana kwemicabango kanye nokuhlunga imibono ephusile kuleyo edingeki embhalweni (Hidayah, 2017, p.14).

2.2 Imibiko nocwaningo mayelana nokufundiswa kwekhono lokubhala ama-eseyi emazweni ase-Afrika

Ucwaningo olwenziwe kamuva emazweni ase-Afrika lubika ukuthi inkinga ebhekene neNingizimu Afrika yokwentuleka kwekhono lokubhala ikhona nakwamanye amazwe ase-Afrika.

Ucwaningo olwenziwa uMahama (2012, p.57) ezweni lase*Ghana*, lwaveza izizathu ezimbili ezinomthelela wokuthi abafundi bamabanga ephezulu bangenzi kahle uma bebhala imibhalo yokuziqambela. Lolu cwano lwenziwa emuva kokuphuma kombiko okhombisa ukuthi abafundi abenzi kahle uma bebhala izivivinyo zephepha lesithathu, eliqondene nemibhalo yokuziqambela kanye nedlulisa imilayezo. UMahama (2015, p.57) uthi okokuqala wukwentuleka kwamakhono ayisisekelo okukwazi ukubhala. Okwesibili, ukufundiswa kwekhono lokubhala ngokungahlotshani nendlela imibhalo esetshenziswa ngayo empilweni yangempela uma kusuke kudluliswa imilayezo. Lokhu okushiwo nguMahama (2015, p.57) kuveza ukuthi abafundi kumele banikwe imisebenzi yokubhala imibiko kanye nama-eseyi ngezihloko ezixhumana nempilo yangempela. UMahama (2015, p.57) uphinde aveze ukuthi abafundi banikwa izihloko abangaziqondi ukuba bazisebenzise ukuqamba ama-eseyi. Lokhu kuholela ekutheni abafundi babhale noma yini ukuqamba ama-eseyi angaxhumani nezimpilo zabo kanye nendlela ababuka

ngayo umhlaba. Ngakho-ke, abafundi bagcina sebebhala ama-esityi anemiqondo engaphelele, nangenakho ukukhethwa kwamagama ngokucophelela, kanye nemibono engaso isigqi esisekelwe olwazini oluphathekayo (Mahama, 2015, p.57).

Ucwaningo olwenziwa nguTijani (2005, p.3) ezweni lase*Kenya* luvumelana nocwaningo lukaMahama (2015, p.57) ngokuthi liphansi izinga lokukwazi ukubhala imibhalo yokuziqambela kubafundi bamabanga aphezulu. UTijani (2005, p.3) ocwaningweni lwakhe uveza ukuthi ukufundiswa kokubhala kwama-esityi kuthuthukisa ukukwazi ukucabanga kanye nokubeka amaphuzu azwakalayo ezifundweni zonke. Uphinde eveze ukuthi abangakuqapheli othisha wukuthi imibhalo yokuziqambela ilolonga imicabango kanye nendlela yokubuka kubafundi (Tijani, 2005, p.3). Lokhu kusho ukuthi abafundi abantula ikhono lokubhala ama-esityi, kulindelekile ukuba bathwale kanzima emisebenzini ebhalwayo kuzona zonke izifundo. UMahama (2015, p, 4) uthi kubalulekile ukuthi ukufundiswa kokubhala ama-esityi kungathathwa njengomsebenzi wokuklonyeliswa ngamamaki kulokho abafundi abasuke bekuqambile, kodwa bakhonjiswe amaphutha nokuthi bazithuthukise kanjani ukwenza kangcono. NgokukaMahama (2015, p.14) ukufundiswa kwekhono lokubhala olimini lwase*Khaya* kumele kuthuthukise ukuba nezwi kanye nokuzethemba ngemibono kubafundi. Lapho abafundi bebhala bahlaziye, baqhathanise futhi bachaze ngezimo ezibehlelayo kanye nezibajabulisayo empilweni yabo. UTijani (ibid, p.14) ocwaningweni lwakhe uveza ukuthi miningi zimibhalo yangempela othisha abangasekela ngayo ukufundisa ikhono lokubhala, okubalwa namaphephandaba. Lapho abafundi besuke beqasheliswa ngokukwazi ukubeka imibono kanye nolwazi abasuke benakho.

Ocwaningweni olwenziwa nguPatience (2020, p.41) ezweni lase*Nigeria* mayelana nokufundiswa kokubhala ama-esityi, wathola ukuthi othisha basasebenzisa indlela yokugxilisa isakhiwo kanye nolimi oluhambelana nohlobo lwe-esityi ebhalwayo. UPatience (2020, p.41) uveza ukuthi indlela yokugxilisa isakhiwo kanye nohlaka idinga ukuba abafundi bakwazi ukuhlela umbhalo ngokwezigaba ezintathu zesakhiwo se-esityi. Okunye okwatholwa nguPatience (2020, p.41) ngokuthi othisha bafundisa ulimi olusetshenziswa ukubhala ama-esityi ahlukene. Isibonelo, uma kufundiswa ukubhalwa kwe-esityi echazayo, othisha bayagcizelela ukuthi abafundi kumele basebenzise ulimi oluchaza okuthile abaxoxa ngakho kuleyo eseyi. Kanjalo noma kufundiswa ukubhalwa kwe-esityi eqhathanisayo, othisha bagcizelela ukuthi kuyini ukuqhathanisa futhi kulindeleke ukuthi abafundi bakuveze kanjani lokho emibhalweni yabo yama-esityi (Patience, 2020, p.41). UPatience (2020, p.41) othisha bakholwa ngokuthi uma sebekwenzile lokho, abafundi

basuke sebekulungele ukubhala ama-esityi aphelele futhi alungele ukuba ahlolwe, ekubeni kusadingeka ukuba bafunde ngokubhala awabo ama-esityi.

Ucwaningo olwenziwa uMsanjila (2005, p.17) ezweni lase*Tanzania* lwaveza ukuthi abafundi abaningi kuleli zwe bayeka isikole phakathi kwebanga le-7 kuya kwele-10 bengakwazi ukubhala. UMsanjila (2005, p.17) uthi imbangela yalokhu ngukungakwazi ukumelana nengcindezi yezifundo edinga abafundi bakwazi ukubhala imibhalo ehlukeni nasemazingeni ahlukeni. UMsanjila (2005, p.17) uveza ukuthi abantu abaningi balithatha kancane iqhaza elibanjwe wukufundiswa kokubhala ama-esityi emfundweni. Lokhu ukusho ngoba ethi kalinakiwe iqhaza lokuqeqeshwa kwengqondo kubafundi ukukwazi ukwakha imicabango lapho kubhalwa amaesityi. UMsanjila (2005, p.17) uthi othisha bolimi banomsebenzi onzima wokulungiselela abafundi ukuba bakwazi ukubhala kuzo zonke izifundo. Ngakho-ke, ukufundiswa kokubhala amaesityi kumele kungabukwa njengomsebenzi wesifundo solimi kuphela kodwa kungumsebenzi wokusimamisa ikhono elimqoka emfundweni jikelele.

2.3 Imibiko nocwaningo mayelana nenhloso yokufundiswa kokubhala ama-esityi eNingizimu Afrika

Ngezansi kubuyezwe imibiko kanye nemibhalo kocwaningo olwenziwe eNingizimu Afrika. Kubalulekile ukuba kuvezwe lokho, ikakhulukazi ngoba lolu cwaningo lugxile ekufundisweni kokubhala ama-esityi esiZulu ebangeni leshumi ezikoleni eziseNingizimu Afrika. Inkinga yabafundi yezinga eliphansi lokubhala, kuyinkinga esezweni lonke laseNingizimu Afrika (Pillay et al., 2011).

Ucwaningo olwenziwe uBanda (2009, p.11) ezweni laseNingizimu Afrika luveza ukuthi inhloso yokufundiswa kwekhono lokubhala kubafundi ngokuthuthukisa amakhono ayisisekelo ekubhaleni ama-esityi kanye neminye imibhalo yokuziqambela. UBanda (2009, p.11) wathola ukuthi ziningi izingqinamba ezikhinyabeza ukuthuthuka kwekhono lokubhala ama-esityi ezikoleni. Ucwaningo lukaBanda (2009, p.11) lwaveza ukuthi kwezinye ezikole zaseNingizimu Afrika, ukungathuthuki kwekhono lokubhala ama-esityi kudalwa ngokushintshelwa kwabafundi ezikoleni ezifundisa ulimi lwaseKhaya olwehlukile kulolo abasuke benalo. Ucwaningo lukaBanda (2009, p.11) lwathola ukuthi abafundi abashintshelwa ukuyofunda amabanga aphezulu ezikoleni lapho kufundiswa ulimi lwaseKhaya okungelona lolu abalujwayele, lapho bafike babhekane nenkinga uma sekumele babhale imibhalo yokuziqambela. UBanda (2009, p.12) uveza ukuthi abafundi bazithola bekulesi simo ngenxa yezizathu ezahlukeni; okungaba ngezokufudukela

ezweni elisha ngenxa yokushintsha kwemisebenzi yabazali, nenkolelelo yabazali abathanda ukufundisa izingane zabo ezikoleni lapho kufundwa ngesiNngisi bebe bengenaso isisekelo esanele kulolu limi. UBanda (2009, p.12) ocwaningweni lwakhe ugqamisa ukunganaki kwabazali isisekelo kanye nokulungela ukufunda kwezingane lapho bezishintshisa izikole sezisemabangeni aphezulu. UBanda (2009, p.13) uthi lokhu kuyakuthikameza ukufunda kanye namakhono olimi uma abafundi sekumele bazihlele kabusha ezimweni abangazijwayele zokufunda, ikakhulukazi emabangeni aphezulu. Nakuba ezinye izimo eziphoqa abazali bashintshe izikole zingenakulawuleka, kodwa ziyakubambezelela ukuthuthuka kwekhono lokukwazi ukufunda kanye nokubhala kubafundi (Banda, 2009, p.13).

UPineteh (2014, p.14) ocwaningweni lwakhe alwenza eNingizimu Afrika, wathola ukuthi ukufundisa ukubhala ama-esityi okulungiselela ukuhlola kuyakukhinyabeza ukuthuthuka kwekhono lokubhala kubafundi bebanga eliphezulu. Ukufundisa ama-esityi ngokulungiselela ukuhlola kwenza abafundi babambe ekhanda uhlobo oluthile lwe-esityi, esikhundleni sokubamba ukukwazi ukuhlela amaphuzu ngendlela ehambelana nezinhlobo zama-esityi ahlukene (Pineteh, 2014, p.16). UPineteh (2014, p.14) wathola ukuthi othisha abasitholi isikhathi esanele sokugxilisa ukukwazi ukubhala ama-esityi ahlukene ngenxa yobuningi ngokweqile kwabafundi emaklasini. Lokho kwenza othisha ekufundiseni ama-esityi avamile, nakhona bekha phezulu ngokugxilisa uhlaka kanye nesakhiwo, okuyindlele elungela ukufundisa emaklasini agcwala ngokweqile. Ucwaningo luveza ukuthi ukugcwala ngokweqile kwamaklasi kwenza othisha bangakwazi ukuzinika isikhathi esanele sokulungiselela ukufundisa ukubhala ama-esityi kanye nokumakwa kwawo okuzoqaphela amaphutha okumele alungiswe ngumfundi ngamunye (Pineteh, 2014, p.14). Ngenxa yalokho, babona kungcono ukufundisa lokho okuzohlolwa, ukuze abafundi bakwazi ukwenza kahle kodwa kube kungasho ukuthi bakuqonda ngokuphelele abasuke bekubhala (Pineteh, 2014, p.14).

Ukwelula ephuzwini elingenhla, ucwaningo lukaBlease benoCondy (2015, p.1) lwaveza ukuthi kunesidingo sokuthi othisha bathuthukise izindlela zokufundisa ukubhala ama-esityi zihambelane nebanga, nezinga lolimi kanye nezidingo zokubhala kwabafundi. Ucwaningo lukaBlease benoCondy (2015, p.1) lwathola ukuthi iningi lothisha uma kufundiswa ama-esityi emabangeni aphezulu liyadlula ekugcizeleleni ukupela amagama kanye nokwakheka kwemisho. Lezi zimpawu zinqala ekufundiseni isisekelo sokukwazi ukubhala ama-esityi, kodwa emabangeni aphezulu othisha baphokophela ekuthuthukiseni ukukwazi ukubeka amaphuzu aphasile, nobunye kanye

nokuhlobana kwamaphuzu nesihloko esidingidwayo (Blease & Condy, 2015, p.3). Lokhu kuveza ukuthi ikhono lokubhala ama-eseyi lithuthuka ngokwamabanga, nezinga lolimi kanye nezidingo zokubhala kwabafundi ngokusimama kwabo emfundweni kanye nasenhlalweni. Ucwangingo lukaBlease benoCondy (2015, p.3) lwaqwebula ukuthi ukufundisa ukubhala ama-eseyi kuyalilolonga ikhono lokubhala ezifundweni zonke. UBlease benoCondy (2015, p.3) bathola ukuthi ukubhala ama-eseyi kulolonga ukukwazi ukugxilisa amaphuzu, nokugcizelela kanye nokuqaphela lapho sekubhalwa izinhlobo ezehlukene zemibhalo emfundweni. Ngenxa yalokho, uBlease benoCondy (2015, p.3) baphakamisa ukuthi ukufundisa ukubhala ama-eseyi kumele kungathathwa njengotho oluzimele, kungahlukaniswe nokubhala ezifundweni zonke, kunalokho kuyamaniswe nezihloko ezahlukene ezifundweni zonke ukuze kusimamise ukukwazi ukucabanga kanye nokuhlela amaphuzu aphasile.

2.3.1 Okushiwo yisiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola mayelana nokufundiswa kwama-eseyi esiZulu emaBangeni aphezulu ezikoleni zaseNingizimu Afrika

NgokwesiTatimende seNqubomgomo yoHlelo lweziFundo nokuhlola (DBE, 2011, p. 9) ukubhala kuyisikhali sokwethula imicabango kanye nokuxhumana. Lokhu kusho ukuthi ukubhala ama-eseyi kuthuthukisa ukukwazi ukudlulisa imicabango kanye nolwazi emakilasini kanye nasemphakathini. Le nqubomgomo ikhuthaza ukuthi ukufundisa ukubhalwa kwama-eseyi kuthuthukise kubafundi ikhono lokuxhumana kanye nokudlulisa imibiko (DBE, 2011, p.9). NgokwesiTatimende seNqubomgomo yoHlelo lweziFundo nokuhlola (DBE, 2011, p. 9) ebangeni leshumi abafundi bathuthukiswa ukuba bakwazi ukubhala imibono kusetshenziswa ama-eseyi ahlukene okubalwa lawa alandelayo; echazayo, edaza inkani, eqhathanisayo kanye nelandayo. Lezi zinhlobo ezahlukene zithuthukisa kubafundi ukukwazi ukusebenzisa ikhono lokuchaza, ukudaza inkani ngokusekela ngamaphuzu azwakalayo, nokuqhathanisa kubhekwa izimpawu zokuthile kanye nokulanda ngokuthile lapho kulandelaniswa izehlakalo ngokwenzeka kwazo. Ngakho-ke, ukuze abafundi bakwazi ukubhala bethule ama-eseyi adlulisa umqondo ophelele, kusemqoka ukuba bafundiswe ulimi lokubhala kanye nokukwazi ukuhlela amaphuzu okuhambelana nohlobo lweeseyi ebhalwayo (DBE, 2011, p.10). Uma kuhlaziywa okushiwo yinqubomgomo, ama-eseyi ahlukene athuthukisa amakhono anqala emfundweni kanye nasempilweni okukwazi ukuxhumana kanye nokudlulisa imibiko; ukuchaza, ukudaza inkani, ukuqhathanisa kanye nokulanda.

U-Ajani, (2021, p.32) ocwaningweni lwakhe uveza ukuthi isiTatimende seNqubomgomo yoHlelo lweziFundo nokuhlola safika nezinguquko ezinqala mayelana nokufundiswa kanye nokuthuthukiswa kwekhono lokubhala ama-eseyi emaklasini esiZulu. Ngaphambilini ukufundiswa kokubhala ama-eseyi kwakugxilisa kuphela ukupela amagama kanye nohlaka lweseeseyi (Ajani, 2021, p.32). Ekubeni-ke, izinguquko ezafika nesiTatimende seNqubomgomo yoHlelo lweziFundo nokuhlola (DBE, 2011) ziqhakambisa ukuthi ukubhala nokwethula kuyamaniswe nokufundisa ulimi ngokulusebenzisa kanye nokusekela emibhalweni edlulisa imibiko yangempela (Ajani, 2021, p.32). Lezi zinguquko zenqubomgomo zigqunguzela ukuthi ukufundisa ukubhala ama-eseyi kuthuthukise kubafundi ukucabanga ngokujulile, namakhono okusebenzisa ulimi ngendlela edingeka emfundweni, nasezimweni zenhlalo kanye nakwezezimboni (Ajani, 2021, p.32). Ngamanye amazwi, isiTatimende seNqubomgomo yoHlelo lweziFundo nokuhlola (DBE, 2011) siphokophele ekufundiseni ikhono lokubhala nokwethula kusetshenziswa izibonelo zemibhalo yokuziqambela kanye nemibhalo edlulisa imiyalezo yangempela ezimweni ezahlukene zenhlalo. Lolu cwaningo njengoba lubheka ukufundiswa kwekhono lokubhala nokwethula ama-eseyi esiZulu ulimi lwaseKhaya eBangezi le-10, isiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011), luzoveza ukuthi othisha bakufundisa kanjani ukubhala ama-eseyi ngenhloso yokuthuthukisa ukucabanga kanye nokusebenzisa ulimi ukuthuthukisa ukucabanga kanye nokubeka amaphuzu aphisile.

IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011, p.3) siqhakambisa ukubaluleka kokuyamanisa indlela eyinqubo ekufundiseni ukubhala ama-eseyi. Lapho uthisha egxilisa amasu okulungiselela ukubhala, ngaphambi kokubhala, nokwenzeka ngesikhathi sokubhala kanye nokwenzeka emuva kokubhala. UBenjamin benoAdu (2019, p.159) bathi le ndlela yokufundisa inikeza abafundi ithuba lokuba bahlele imicabango yabo ngaphambi kokuba baqale ukubhala, nokuthi bacabange ngemicabango yabo ngesikhathi bebhala kanye nokuhlozinga imicabango kanye namaphuzu emuva kokubhala. Le ndlela yenza ukubhala kube yinqubo eqhubekayo, lapho abafundi bethola amathuba okufunda ngokwenza kanye nokulungisa amaphutha abo okubhala belekelelwa nguthisha (Benjamin & Adu, 2019, p.159). Ngaleyo ndlela, abafundi bathola amathuba avukelelekile ukufundela ukusebenzisa ulimi lokubhala ama-eseyi ahlukene kanye nokufunda ulimi ngokulusebenzisa uma inqubo yokufunda nokufundisa ukubhala ivulelekile (Benjamin & Adu, 2019, p.159). NgokwesiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011, p.3) indlela eyinqubo yokufundisa ukubhala ama-eseyi

ivulela uthisha ithuba lokuba akwazi ukuyamanisa ukubhala kulandelwa izimiso kanye nezakhiwo zolimi ukuze abafundi bakhiqize imibhalo enohlonze. Nakuba kunjalo, uBenjamin benoAdu (2019, p.159) ocwaningweni lwabo mayelana nezindlela zokufundiswa kokubhala ama-eseyi, baqaphela ukuthi othisha abaningi bantula ukuqonda mayelana nokuhlinzeka izinhloso zenqubomgomo lapho befundisa ukubhala emaklasini. UBenjamin benoAdu (2019, p.159) ocwaningweni lwabo baveza ukuthi iningi lothisha alivezi izizathu ezizwakalayo futhi ezihambelana nokubekwe yinqubomgomo mayelana nendlela abafundisa ngayo ukubhala ama-eseyi. Lokho kwenza uBenjamin benoAdu (2019, p.159) bakholwe ngukuthi nakuba ukubhala ama-eseyi kungafundiswa ngezindlela ezahlukene, kodwa othisha bayaludinga uqeqesho mayelana nokuqaphela izindlela, namasu kanye namaqhinga kanye nokukwazi ukukusekela ngezizathu ezizwakalayo abakwenza amaklasini lapho befundisa ukubhala.

U-Ajani (2021, p.36) uthi okuhloswe yisiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (DBE, 2011, p.3) mayelana nokuthuthukisa ukucabanga kanye nokuxhumana kukhomba ukuthi inqubo yokubhala kumele igxile ekuthuthukiseni ingqondo ukuba ikwazi ukukhiqiza amaphuzu amasha kanye namaphuzu aphasile. Lokhu kusho ukuthi okwenziwa ngothisha emaklasini (imisebenzi yokufundela ukubhala, nemiyalelo kanye nokuhlola ukubhala) kumele kulolonge ukucabanga kanye nokuqeqesha ubuciko bengqondo ukuqamba kanye nokukwazi ukubeka amaphuzu uma kubhalwa (Ajani, 2021, p.36). U-Ajani (2021, p.36) uthi akukhona ukuthi abafundi abaningi abakwazi ukubhala amagama kanye nemisho, inkinga enkulu inokuqamba kanye nokubeka amaphuzu aphasile ahambelana nokubuziwe kanye nebanga abakulo. Yingakho inqubomgomo iveza inhloso enqala mayelana nokufundiswa kwekhono lokubhala kanye nokubhala ama-eseyi emabangeni aphezulu, futhi ikhanyisa ngezindlela okumele zisetshenziswe ngothisha ukusimamisa ukubhala njengesikhali sokuxhumana kanye nokwethula imicabango emisha. U-Ajani (2021, p.36), ocwaningweni lwakhe uveza ukuthi abafundi bafinyelela ekukwazi ukubhala ama-eseyi ngendlela elindelekile uma bethola ukwesekwa ngothisha ngesikhathi sokubhala. Uthi ukubhala kunjengenqubo ethinta ukucabanga kanye nengqondo, kudayingeke ukuba kuqhakambise abafundi futhi kulandelelwe (Ajani, 2021, p.36). Ngakho-ke, lolu cwaningo luzophenya ukuthi yikuphi okwenziwa ngothisha ukweseka abafundi ukuba bakwazi ukucabanga amaphuzu amasha uma bebhala ama-eseyi esiZulu ebangeni leshumi.

2.3.2 Izindlela ezivame ukusetshenziswa ngothisha ukuthuthukisa ukubhala ama-eseyi esiZulu emaBangezi aphezulu

Ucwaningo luveza ukuthi othisha basebenzisa izindlela ezahlukene lapho befundisa ikhono lokubhala ama-eseyi. OJibowo et al. (2010, p.65) bathi izindlela ezisetshenziswa ngothisha ukufundisa zishiyana ngezinjongo zokufundiswa kwekhono lokubhala. U-Alexander (2013, p.45) ocwaningweni lwakhe uchaza athi izindlela zokufundisa othisha zihambelana nezinkolelo othisha abanazo kanye nezinjongo zokufundiswayo. Izindlela zokufundisa ikhono lokubhala zivanyiswa ngokuthi zibasiza kangakanani abafundi ukufinyelela ekukwazini ukusebenzisa ikhono lokubhala ngokwebanga abalifundayo (Alexander, 2013, p.45). UMarcinek (2014, p.67), ocwaningweni lwakhe yena uveza ukuthi lezi zindlela zakheka ngezinkolelo zokufundisa zothisha, futhi zibandakanya ukuqonda kwabo ingxenye yolimi efundiswayo kanye nezimo abafundisa kuzo. Uphinde aveze ukuthi kunezinhlalo ezimbili okumele zilawule ukukhetha izindlela zokufundisa ukubhala ama-eseyi. Eyokuqala, ukwakha phezu kokufunda kwangaphambilini kanye nolwazi abafundi abasuke sebenakho. Eyesibili, ukuthuthukisa amakhono nezimo zengqondo zabafundi ukulungela ukufunda ulwazi olusha (Király, 2007, p.25; Marcinek, 2014, p.67; Naghdipour, 2021, p.3). Kanti-ke uSoltanpour (2020, p.78) uveza ukuthi ukuvanyiswa kwezindlela ezixubile emaklasini olimi kwenza bonke abafundi bahlomule ngoba banezidingo ezahlukene futhi abafundi basetshenzelwa izindlela ezingafani ekufundeni ikhono lokubhala ama-eseyi nolimi jikelele. Ngezansi kudingidwa izindlela zokufundisa ukubhala ama-eseyi ezivamile emaklasini olimi; indlela yohlonzaluhlobo (genre approach), nendlela engumkhiqizo (product approach) kanye nendlela eyinqubo (process approach) echazwe kafushane ngenhla.

Indlela yohlonzaluhlobo (genre approach) yokufundisa ukubhala ama-eseyi

UDirgeyasa (2016, p.45) owenza ucwaningo ezweni lase-Indonesia mayelana nokusetshenziswa kwendlela yohlonzaluhlobo ukufundisa ikhono lokubhala emaklasini olimi, uyichaza njengomgomo wokufundisa ogxile enhlosweni yombhalo, nezithameli ezibhalelwayo nonzikandaweni wombhalo. UDirgeyasa (2016, p.45) uthi indlela yohlonzaluhlobo igcizelela ukusetshenziswa kolimi oluhambelana nezithameli ezibhalelwayo kanye nesimo okubhalwa kuso, ngakho-ke, le ndlela iqhakambisa ukuthi abafundi baqonde inhloso yokubhala, nezithameli kanye nombiko odluliswayo lapho kuhlelwa imibhalo ehlukene. Lokhu kusho ukuthi indlela yohlonzaluhlobo igxilisa ukukwazi ukubhala ngenhloso yokuxhumana kulandelwa indlela yohlobo oluthile lombhalo (Dirgeyasa, 2016, p.45). Ukwelula kulokhu okushiwo ngenhla, indlela

yohlonzaluhlobo ichazwa njengendlela yokufundisa ukubhala amaesityi enobuhlobo nendlela ulimi olusetshenziswa ngayo enhlalweni (Hyland, 2003, p14). Lokhu kungenxa yokuthi le ndlela igqugquzela abafundi ukuba bazi uhlaka lombhalo othile, nezimo kanye nenhloso uhlobo lombhalo osetshenziselwa ukuxhumana kuzo enhlalweni (Hyland, 2003, p14). Le ndlela iphinde igcizelele ukufundiswa kolimi oluhambelana nohlobo lombhalo ukuze abafundi bakwazi ukudlulisa imibiko ehambelana nenhloso yombhalo (Hyland, 2003, p14). Lokho-ke kusho ukuthi emaklasini olimi, kusemqoka ukugcizelela kubafundi ukuthi uhlobo lombhalo luhlelwa ngohlaka oluthile kanye nezimpawu, futhi ukuze lubhalwe ngempumelelo, kumele kusetshenziswe ulimi lokubhala oluqondene nezethameli ezibhalelwayo (Hyland, 2003, p.14: Dirgeyasa, 2016, p.46).

Ngakolunye uhlangothi, uWiddoson (2007, p.6) ubeka ukuthi izinhlobo zemibhalo ezifundiswa emaklasini olimi zisetshenziswa ngoba zisuselwe emibhalweni yangempela esetshenziselwa ukuxhumana emiphakathini. Lokhu kusho ukuthi ukusetshenziswa kwendlela yohlonzaluhlobo ukufundisa ukubhala kuphokophela ekwakheni uqwashiso ngezinjongo zokubhala emibhalweni enhlobonhlobo (Widdoson, 2007, p.6). Kanti-ke uThoreau (2006, p.22) uveza ukuthi indlela yohlonzaluhlobo ukufundisa ukubhala izama ukwenza ukuthi ukufundiswa kokubhala emaklasini kuhambelane nendlela ukubhala okubukwa futhi kusetshenziswe ngayo emiphakathini lapho kuxhunyanwa. UThoreau (2006, p.22) uqhubeka achaze ukuthi le ndlela iphonsa inselelo endleleni efundisa ukubhala njengotho oluzimele olwenzeka eklasini ukuze abafundi babambe imithetho yokubhala kumbe bahlolwe ukuthi bakulungele yini ukudlulela kwelinye ibanga, kodwa yona igxilisa ukuthi abafundi mabathuthukiselwe ukukwazi ukubhala ezimweni ezahlukene zenhlalo. Lokhu kusho ukuthi indlela yohlonzaluhlobo iphonsa inselelo endleleni yokufundisa ukubhala kulandelwa izakhiwo kanye nezimiso zolimi, futhi igcizelela ubumqoka bokuyamaniswa kombhalo kanye nenhlalo ukuze abafundi bakwazi ukuzwakalisa izimvo kanye nendlelakubuka yabo mayelana nezimo zenhlalo eziqukethwe yizihloko zama-esityi okusuke kubhalwa ngazo (Thoreau, 2006, p.22: Widdoson, 2007, p.6: Dirgeyasa, 2016, p.46).

Ucwaningo luveza ukuthi kunezigaba ezintathu okumele zilandelwe ngothisha uma besebenzisa indlela yohlonzaluhlobo ukufundisa ukubhala ama-esityi emaklasini olimi (Cope & Kalantzis, 1993, p15). Isigaba sokuqala, esokufundisa ngokukhombisa uhlobo lombhalo obhalwayo (modelling stage), lapho uthisha enika abafundi uhlobo oluthile lwe-esityi ebhaleke kahle futhi kulandelwa yonke imithetho enqala. Emuva kwalokho abafundi kanye nothisha bahlaziya

izimpawu ze-eseyi ukuze baqonde uhlaka kanye nesakhiwo sayo kanye nezimpawu zolimi olusetshenziwe kuleyo eseyi, kusemqoka ukwenza lokhu ngoba uhlobo lwe-eseyi ngayinye lunezimpawu zolimi ezahlukene ezihambelana nenjongo yokubhalwa kwayo. Abafundi kumele babambe ekhanda uhlaka, nesakhiwo kanye nezimpawu zolimi okusetshenziswa uma kubhalwa uhlobo oluthile lwe-eseyi ukuze bakwazi ukusebenzisa lolo lwazi uma sebebhalwa awabo ama-eseyi/ imibhalo yokuziqambela. Isigaba sesibili, esokufundela ukulandela uhlaka, isakhiwo kanye nezimpawu zolimi ukubhala uhlobo oluthile lwe-eseyi (joint construction), lapho uthisha eseka abafundi ukuba benze umsebenzi ophathekayo wokubhala ieseyi efundwayo. Lapha abafundi basadinga ukwesekwa nguthisha ukwakha amapharagrafu ahambelana nezidingo zohlobo lwe-eseyi ebhalwayo. Kulesi sigaba abafundi abakaqambi amaeseyi amasha, kodwa basasusela esibonelweni ukubeka kabusha/ ngokwehlukile, kuze kube bayayibamba imithetho yohlobo lwe-eseyi ebhalwayo. Isigaba sesithathu, esokubhala uhlobo lombhalo ngokuzimele (independent construction of a text), lapho abafundi benikwa izihloko abazobhala ngazo awabo ama-eseyi besebenzisa ulwazi lwabo lwangaphambilini (abakuzuze esigabeni sokuqala kanye nesesibili) babhale awabo ama-eseyi okuziqambela belandela uhlobo lwe-eseyi efundisiwe. Kulesi sigaba, uthisha weseka abafundi ngokuqinisekisa ukuthi bayaluqonda uhlaka, nesakhiwo kanye nezimpawu zolimi okulindeleke ukuba abafundi bakulandele ukubhala uhlobo oluthile lwe-eseyi.

Ukusetshenziswa kwendlela yohlonzaluhlobo amaklasini olimi, abacwaningi (Hyland, 2003, p.14; Dirgeyasa, 2016, p.45) bahlongoza ukuthi ukufundiswa kokubhala ama-eseyi kumele kugxilise uhlaka, nesakhiwo kanye nezimpawu zolimi lokubhalo i-eseyi ngayinye. Baveza ukuthi uhlobo lwe-eseyi ngayinye lwehlukile, ngakho-ke ukufundiswa kwawo kumele kunikezwe isikhathi esanele futhi kuhambelane nendlela ukubhalwa kwama-eseyi kuxhunyanwa ngayo enhlalweni (Hyland, 2003, p.14: Dirgeyasa, 2016, p.45). Ngezansi kudingidwa indlela yokufundisa ukubhala ama-eseyi kulandelwa indlela engumkhiqizo.

Uma kubhalwa imibhalo yanoma yiluphi uhlobo kulandelwa inqubo ethile (Zakime et al., 2018, p1). UFeng, (2009, p.65) uveza indlela eyinqubo yokufundisa ikhono lokubhala ama-eseyi, njengendlela ekugxila kakhulu emisebenzini eyahlukene yasekilasini ethuthukisa ukuthuthukiswa kokusetshenziswa kolimi: ukuxoxisana, ingxoxo yeqembu, ukubhala kabusha. UFeng (2009, p.65) ocwaningweni lakhe uphinde aveze ukuthi indlela yokufundisa ikhono lokubhala njengenqubo

kuyindlela yokufundisa ukubhala evumela uthisha kanye nabafundi. Okusho ukuthi uthisha njengomholi wekilasi uvumela abafundi ukuba babeyingxenywe yesifundo ngokuthi nabo babeke imibono mayelana nalokho okufundwa ngakho. Futhi-ke, uthisha ahlela abafundi ngamaqoqo ukuze bazobeka imibono ephusile ngesihloko ekufundwa ngaso. UPadlet (2017, p.98) yena ocwaningweni lakhe uveza ukuthi abafundi banethuba lokucabanga ngalokho abazokubhala, ukukhiqiza okusalungiswayo, ukubuyekeza kanye nokuhlela. Kanti-ke, abafundi banikezwa izimpendulo ngomsebenzi wabo ngaphambi kokwenza umzamo wokugcina wombhalo. Uphinde aveze ukuthi abafundi uma behlela lokho abazobhala ngakho kumele basebenzise izindlela ezinjengokwenza uhlu, amamephu engqondo namashadi ukuze baxoxe ebese bekhetha imibono abangathanda ukuyifaka emibhalweni yabo.

UDonaldson (2011, p. 125) yena ocwaningweni lwakhe uveza ukuthi abafundi uma sebenayo imibono bahlela, kumele babhale ngendlela abahlela ngayo ebese behlola amaphutha bawalungise. Lokhu kuzokwenza ukuthi bahambise umsebenzi osulungisiwe onganamaphutha ukuze lokho abakubhalile kube ngokuphusile. UDonaldson (2011, p. 125) uphinde ebeke ukuthi izigaba eziningi zendlela yokufundisa ikhono lokubhala njengenqubo, zivumela umsebenzi weqembu kanye nokusebenzisana kontanga. Lokhu kuzokwenza abafundi basebenze ndawonye ngenkathi bakha futhi bekhetha imibono abangase babhalo ngayo. Kanti-ke, abafundi bangaphakamisa eminye imibono eminingi esigabeni sangaphambi kokubhala uma lokhu kwenziwa ngokubambisana.

Ngakho-ke, othisha kumele benze isiqiniseko sokuthi lelisu lokufundisa ikhono lokubhala bayalibenzisa futhi bayalithuthukisa ukuze abafundi uma bebhala babhale umbhalo ohlelekile, ongenamaphutha kanye nophusile.

Indlela engumkhiqizo (Product approach) yokufundisa ukubhala ama-esityi

Ucwaningo olwenziwa ngu-Oguta (2015, p.33) ezweni laseKenya olwalugxile ekufundisweni kokubhala emabangeni aphezulu, lwaveza ukuthi indlela engumkhiqizo yokufundisa ukubhala isetshenziswa kakhulu ngothisha emaklasini olimi. U-Oguta (2015, p.33) uchaza indlela engumkhiqizo yokufundisa ukubhala ama-esityi njengendlela eqhakambisa umkhiqizo ophelele

okulindeleke ukuba ungabi namaphutha futhi ube nobunye kanye nokubumbana kwemicabango. Indlela engumkhiqizo yokubhala ama-eseyi igxila emkhiqizweni wokugcina owethulwa ngabafundi; okuyi-eseyi ephelele ebunjwe yalandela ukubhaleka kahle kombhalo nokungabikho kwamaphutha okubhala (Oguta, 2015, p.33). Uma kusetshenziswa indlela engumkhiqizo ukufundisa ukubhala ama-eseyi, uthisha ukhombisa umbhalo we-eseyi ebhaleke ngokulindeleke kulelo banga labafundi, lapho kulindeleke ukuba abafundi babukele iminxa yombhalo we-eseyi ebhaleke kahle ukuze bakwazi ukubhala awabo ama-eseyi abunjwe ngendlela efanayo (Eslami, 2014, p.8). Ngokuka-Oguta (2015, p.33) emaklasini olimi indlela engumkhiqizo incike esibonelweni esinembayo esisetshenziswa nguthisha ukuba abafundi babukele kuso umumo weeseyi ebunjwe futhi yabhaleka ngobuchule. Kunenkolelo yokuthi njengoba i-eseyi kungumbhalo othuthukisa ubuciko bokuziqambela, ukuze abafundi bakwazi ukukhiqiza imibhalo ebumbeke kahle futhi elandelekayo uma ifundwa, kumele kugxilise uhlaka, uhlelomisho, uhlelolimi, upelomagama kanye nesakhiwo se-eseyi (Wasike, Ongeti & Syomwene, 2022, p.1). Uma abafundi sebebhala awabo ama-eseyi, bagqugquzelwa ukuba babhale belandela imiyalelo efundiswe ngesibonelo se-eseyi ebhaleke kahle, nokulapho besuke bezohlolwa ngokuthi yimaphi amaphutha abawenzile abafundi okuyiwona adala ukuthi i-eseyi ingafinyeleli ezingeni elilindelekile kulelo banga (Wasike, Ongeti & Syomwene, 2022, p.1).

NgokukaBadger (2000, p.134) indlela engumkhiqizo yokubhala ama-eseyi yindlela evamile ukusetshenziswa othisha uma befundisa ikhono lokubhala ama-eseyi. Nakuba kunjalo, uBadger (2002, p.134) ugxeka le ndlela ngokuthi uma abafundi bebhala awabo ama-eseyi, abanikwa ithuba lokuba benze ukulungisa emaphutheni abo, kodwa baklonyeliswa imaki kulowo mkhiqizo wabo kungakhathalekile ukuthi unamaphutha amaningi. Nakhona lapho, le ndlela ivuna abafundi ababamba ekhanda imithetho yokubhala baklonyeliswe amaphuzu aphezulu kungabhekwa ukujula kwemicabango kanye nokudingida isihloko se-eseyi (Saedi & Sahebkeir, 2011, p.11). Lokhu kungenxa yokuthi indlela engumkhiqizo yokufundisa ukubhala igcizelela izimpawu zokubhala, nezimiso, nezakhiwo zolimi kanye nama-elementi kwe-eseyi ebhalwayo (Saedi & Sahebkeir, 2011, p.11). Kanti-ke uSteel (2012, p.76) yena waveza ukuthi le ndlela isebenza kangcono emaklasini olimi ngoba othisha bakwazi ukusebenzisa umbhalo wangempela njengethuluzi eliqukethe ulimi olujulile futhi elibhaleke ngobuchule ukuze abafundi abafundi bathole ukuqonda okunzulu ngombhalo we-eseyi okulindeleke ukuba bawukhiqize. Uphinde aveze ukuthi le ndlela engumkhiqizo iqhakambisa ukuthi ukuze lowo obhalayo akhiqize umbhalo ongenamaphutha,

kumele ahlinzekwe umbhalo ochwepheshwe minxa yonke ukuze umfundi akwazi ukulandela kuwo ngaphandle kokuthembela kuthisha ngokuphelele (Steel, ibid, p76).

Ucwaningo lukaWasike no-Ongeti kanye noSyomwene (2022, p.1) olwenziwa ezikoleni ezithile zamabanga aphezulu eKenya mayela nemiphumela yabafundi yokubhala ama-eseyi, lwaveza ukuthi othisha basebenzisa ngokuvamile indlela engumkhiqizo yokubhala ama-eseyi ngenxa yokuthi ithuthukisa ukukwazi ukuzimela kubafundi. Kwaphinde kwavela nokuthi le ndlela iyabasebenzela othisha abafundisa amaklasi olimi agcwala ngekweqile futhi lapho kunokusweleka kwezinsizakufundisa zesimanje kanye nezobuchwepheshe (Wasike, Ongeti & Syomwene, 2022, p.1). Lolu cwano lukaWasike no-Ongeti kanye noSyomwene (2022, p.4) lwaveza ukuthi okwenza le ndlela isebenze kangcono wukuthi kuba kuncane okwenziwa nguthisha, kodwa umsebenzi omkhulu yilowo owenziwa ngabafundi bebukela emkhiqizweni obhalwayo. Le ndlela iqhakambisa ukuthi ayishintshi ngesilinganiso sabafundi eklasini, kodwa ineminxa emithathu evamile kuwo wonke amaklasi. Umunxa wokuqala, ukuhlonzwa kombhalo obhaleke kahle futhi onesihloko esihambelana nabafundi (Wasike, Ongeti & Syomwene, 2022, p.6). Umunxa wesibili, umsebenzi unikwa abafundi ukuba bakhiqize umbhalo we-eseyi onesilinganiso senani lamagama, uthisha uhlola umsebenzi ngenhloso yokuklomelisa abafundi, hhayi ukunika umbiko wokuthi bangazithuthukisa kuphi. Nakhona lapho, kuvela ukuthi ubuciko bokuqamba kakuqondakali ukuthi abafundi bakuthuthukisa kanjani ngoba kabufundiswa uma kusetshenziswa le ndlela (ibid, p.6).

Ukugxekakuhlaziya kanye nokwelula kokungenhla, indlela engumkhiqizo yokufundisa ukubhala ama-eseyi ibonakala iqhakambisa isibonelo sombhalo esisuke sisetshenziswa eklasini (text centred) ngoba kuthathwa ngokuthi sibhaleke kahle (Shahrokhi, 2017, p.17). Lokhu kusho ukuthi ukhiye ekufundeni, ngama-elementi aqukethwe wumbhalo oqokwe nguthisha ukuba abafundi babukele kuwo okulindelekile ekubhaleni ngempumelelo i-eseyi efundiswayo (McCarthy, 2016, p. 164 : Shahrokhi, 2017, p.17). OSaedi benoSahebkhair (2011) kanye noShahrokhi (2017) baveza ukuthi nakuba okumqoka kule ndlela kungukubukela ama-elementi anqala esibonelweni sombhalo futhi usebenze njengethuluzi lokulungisa amaphutha, kodwa ukufundisa ukubhala kufinyezwa kuphela kulokho okwenziwe ngumbhali oqokiwe, kungabe kusabhekwa okuhlukile okwenziwa ngabanye ababhali. Ngezansi kudingidwa indlela yokufundisa ukubhala ama-eseyi kulandelwa indlela eyinqubo.

Indlela eyinqubo (Process approach) yokufundisa ukubhala ama-esityi

Ucwaningo lukaSun benoFeng (2009, p.150) olwenziwa ezikoleni zase*China* mayelana nokusetshenziswa kwendlela eyinqubo yokufundisa ukubhala ama-esityi, lwaveza ukuthi le ndlela iphonsa inselelo kulezo zindlela zendabuko zokufundisa ukubhala, ikakhulukazi indlela engumkhiqizo. USun benoFeng (2009, p.150) bachaza indlela eyinqubo yokufundisa ukubhala ngokuthi yinqubo yokuthuthukisa ubuciko bokuqamba futhi le nqubo idinga isikhathi kanye nemibiko yokuzithuthukisa (feedback) kulokho okubhalwa ngumfundi. Lokhu kungenxa yokuthi endleleni eyinqubo yokufundisa ukubhala ama-esityi, uthisha akagcini ngokunika abafundi isihloko sokubhala i-esityi kanye nokuhlola umkhiqizo osuphelile, kodwa ubamba iqhaza elibonakalayo lapho eseka abafundi ukubhala ama-esityi aqukethe umqondo kanye nombiko okuphusile (Sun & Feng, 2009, p.150: Yacon & Cruz, 2022, p.135). USun benoFeng (2009, p.150) baveza ukuthi emaklasini olimi lapho kusetshenziswa indlela eyinqubo yokufundisa ukubhala ama-esityi, isikhathi esiningi sisetshenziselwa ukulungisa kanye nokwenziwa kwemisebenzi yokungenelela ethuthukisa imibhalo yabafundi. Ngaleyo ndlela, ukufundisa ukubhala ama-esityi, kuba nemisebenzi ehlukeni elungiselela ukuthuthuka ekukwazini ukusebenzisa ulimi ukuhlela imibono, nokudingida amaphuzu kanye nokubhala kabusha (Sun & Feng, 2009, p.150). Kanti-ke USun benoFeng (2009, p.150) baveza ukuthi imisebenzi egxilisa ukukwazi ukubhala ama-esityi ibalulekile ngoba abafundi abasoze bavele babhale/ bakhqize i-esityi emsulwa futhi engenawo amaphutha, ngakho-ke bayadinga ukulolongwa ukuba bafinyelele ekukwazini ukubumba imibhalo edlulisa imicabango ephusile.

Ngakolunye uhlangothi, ucwaningo olwenziwa ngoDin et al. (2021, p.64) lwaveza ukuthi indlela eyinqubo yokufundisa ukubhala ama-esityi ibezinyathelo ezintathu ezilandelwa nguthisha ukuqeqesha ukubhala imibhalo equkethe imicabango ephusile. Isinyathelo sokuqala sibandakanya emisebenzi yokulungiselela ukubhala eyenziwa ngaphambi kokuba abafundi baqale ukubhala ama-esityi, lapho kuhlelwa uhlaka, kuxoxiswa ngesihloko, kanye nokuhlola imibono ngesihloko ukuqinisekisa ukuthi abafundi banawo amaphuzu aphasile okuyiwona azodingidwa embhalweni. Isinyatheko sesibili, ngesokubhala umzamo wokuqala ngenhloso yokuthi ugxeke futhi uhlaziywe ngabanye abafundi noma uthisha ngokuthi ayezwakala yini amaphuzu adingidwayo. Isinyathelo sesithathu, ngesokubuyekeza umbhalo we-esityi yonke, lapho kubukwa isiqondiso seeseyi, ukuhleleka kwamaphuzu, ukuhleleka kwamapharagrafu, nobunye bamaphuzu kumapharagrafu

kanye nokuhlunga amaphutha obuchwepheshe bolimi kanye nokusetshenziswa kwalo; isipelingi, uhlelolimi, uhlelomisho (Din et al., 2021, p.64).

Ukwelula ephuzwini elinghla, uSun benoFeng (2009, p.155) baveza ukuthi emaklasini olimi, indlela eyinqubo yokufundisa ukubhala isebenza kangcono ngokuyamaniswa nezinye izindlela ezahlukene zokufundisa ukubhala. Indlela eyinqubo ivumela uthisha ukuthi adidiyele imisebenzi esekela ukubhala ehambelana nezindlela ezahlukene ngenhloso yokweseka kanye nokulandelela okwenziwa ngabafundi ezigabeni ezintathu zenqubo yokubhala ama-eseyi; ngaphambi kokubhala, ngesikhathi sokubhala nangemuva kokubhala (Sun & Feng, 2009, p. 155). Kanti-ke, le ndlela iqhakambisa umfundi (student centred), lokho kusho ukuthi idinga isikhathi esiningi ngoba iyinqubeko eya phambili iphinde ihlehlele emuva ukuze abafundi baqeqesheke ngokwanele ekubhaleni ama-eseyi aqukethe imicabango ephusile. Le ndlela idinga abafundi babenomdlandla kanye nomfutho wokubhala ngesikhathi esibekiwe ukuze bakwazi ukwenza ukulungisa kanye nokwesekwa lapho bedinga ukwenza kangcono (Sun & Feng, 2009, p.155). Ngezansi ngidingida ezinye izindikimba ezivezwa wucwaningo oselwenziwe mayelana nobunjalo bama-eseyi ezingalolonga ukufundisa kokubhalwa kwama-eseyi emaklasini olimi.

2.4 UKUBHALA AMA-ESEYI KUHLOBENE NOKUFUNDA

Ocwaningweni olwenziwa nguHeller (1999, p.5) kwavela ukuthi kunobuhlobo phakathi kokubhala kanye nokufunda. UHeller (1999), p.5) uveza ukuthi uma uthisha esebenzisa indlela engumkhiqizo yokufundisa ukubhala, unikeza abafundi isibonelo sombhalo we-eseyi ebhaleke kahle ezingeni labafundi bakhe, nokulapho kulindeleke ukuthi abafundi bafunde i-eseyi ukuze bafundele ngayo ukubhala awabo ama-eseyi. Lokhu kusho ukuthi abafundi bayalidinga ikhono lokukwazi ukufunda ukuze bakwazi ukuthuthukisa ikhono lokubhala amaeseyi ngempumelelo (Heller, 1999, p5). UHeller (1999, p.5) uphinde aveze ukuthi ikhono lokufunda linqala ekuthuthukiseni ukukwazi ukubhala ama-eseyi ngoba ulwazi kanye namaphuzu okubhalwa ngabafundi bakuzuza ngokuthi bafunde imibhalo ehlukene. Ngakho-ke ukufunda kuyisisekelo esinqala ekuthuthukiseni ukubhala emfundweni nakweminye imikhakha okubalwa owemisebenzi kanye nowenhlalo (Gautam, 2019, p.56). UGautam (2019, p.56) usekela okushiwo nguHeller (1999, p.5) uma ethi ukubhala kuyikhono eliyimvezo lapho umfundi esuke ekhombisa ulwazi kanye namaphuzu akwamukela uma kusuke kufundwa imibhalo enhlobonhlobo. Uqhuba athi leli ikhono lokubhala liveza

umthamo wolwazi ngomhlaba, ulwazi lolimi, nezakhiwo kanye nezimiso zokusetshenziswa kolimi okuzuzwa ngabafundi konzikandaweni abahlukene bokufunda kubalwa nenhlalo.

Ukwelula ephuzwini elingenhla, uBalta (2018, p.54) yena ocwaningweni lwakhe uveza ukuthi ikhono lokufunda lihlobene nelokubhala ngoba kuyenzeka ukuthi abafundi banikwe izihloko ezidinga ukuba bathole ulwazi olunzulu futhi baqinisekise namaphuzu abo ngaphambi kokuba babhale. Ngakho-ke, lokho kubaphoqa ukuthi bafunde imibhalo ethile ngaphambi kokuba bahlele imibhalo yabo yama-eseyi (Balta,2018, p.54). UBalta (2018, p.54) wenza isibonelo ngokubhalwa kwe-eseyi eqhathanisayo, lapho ethi abafundi kumele babe nesithombe kanye nolwazi olucacile ngezimpawu kanye nobunjalo bokuthile okuqhathaniswayo ngaphambi kokuba baqale ukubhala. Lokhu kusho ukuthi abafundi kumele benze ucwaningo oluhlozinga ngesihloko sokuthile okuqhathaniswayo ukuze bakwazi ukubeka amaphuzu aphasile okuhlaziya kanye nokuqhathanisa lapho sebebhalwa (Balta, 2018, p.54).

UPretorius (2008, p.89), yena ocwaningweni lwakhe uveza okuhlukile ngokuthi ukubhalwa kwama-eseyi emabangeni aphezulu kusho ukukwazi ukubeka imicabango kanye namaphuzu okuphusile futhi okusekelwe olwazini oluphathekayo. Ngaleyo ndlela, emabangeni aphezulu abafundi kulindeleke ukuba baqambe imibhalo yama-eseyi equkethe ulwazi olungamaqiniso, nemibono esekelwe kanye namaphuzu acwaningiwe (Pretorius, 2008, p.89). Lokhu kukhombisa ukuthi umfundi okwazi ukubhala ngempumelelo, yilowo okwaziyo ukuhlonza amagebe olwazi emaphuzwini akhe bese enza ucwaningo olumlungiselela ukubhala i-eseyi equkethe amaphuzu athungeke kahle (Pretorius, 2008, p.89). U-Eisner (2011, p.57), ufakazela okushiwo nguPretorius (ibid, p.89) uma ethi ukufunda kungukhiye wokuthola ulwazi oluphathekayo ekusekeleni amaphuzu kanye nemibono okwethulwa ngababhali emibhalweni yabo yokuziqambela.

Ucwaningo oselwenziwe luveza ukuthi imibhalo yama-eseyi ebumbeka kahle yileyo eyethulwa ngamaphuzu olwazi olufundwe futhi lwahlaziywa emithonjeni ehlukeni yolwazi (UFitzgerald & Shanahan 2000, p.39: Stotsky, 2001, p.634). Ngakho-ke, ukufundiswa kokubhala ama-eseyi emabangeni aphezulu kumele kuhambelane nokufunda kanye nokucwaninga ngesihloko ukuze abafundi bakhqiize imibhalo equkethe amaphuzu kanye nolwazi okuphathekayo futhi okuphusile (Jacobs, 2002, p.59: Spinks et al., 2015, p.87: Carson, 2014, p.245). Lokhu kungenxa yokuthi abafundi baleli banga kusuke sekulindeleke ukuba bakwazi ukubhala ama-eseyi kanye nemibhalo edlulisa imiyalezo yangempela futhi ephasile eqondene nezethameli ezinezikhundla ezahlukene

emiphakathini (Langer et al., 2019, p. 23). Ngakho-ke, ukufunda kanye nokucwaninga ngesihloko ngaphambi kokubhala, kulungiselela abafundi ukuba babhale imibhalo yama-eseyi elungele ukwamukelwa yizethameli ezibhalelwayo (McGinley et al., 2019, p.12).

Kanti-ke uCarrell, (2020, p.34) yena uveza ukuthi ukufunda ngaphambi kokubhala i-eseyi kwenza umfundi azethembe ngamaphuzu kanye nemibono edluliswa wubhalo wakhe. Kuyavela nokuthi ukuze abafundi baqinise ikhono labo lokubhala, kufanele baqhubeke nokufunda okwengeziwe (Phyllis, 2018, p.345: Carrell, 2020, p.34). UKuehn (2015, p.226) ocwaningweni lwakhe uveza ukuthi abafundi abangafundi ngaphambi kokubhala, bakhiqiza imibhalo eyomile noma engenamsoco wamaphuzu, indlela engcono kakhulu yokuvuselela nokondla ubuchopho bombhali kanye nomfundi we-eseyi ngokufunda okwengeziwe ngaphambi kokubhala. Uqhubeka uveza ukuthi ukufunda kungase kufaniswe nokudla ukudla okunomsoco okudingwa yingqondo ukuze ikwazi ukukhiqiza amaphuzu aphisile uma sekubhalwa (Kuehn, 2015, p.226). Ngezansi kudingidwa amaphuzu abacwaningi abakholwa ngokuthi ukubhala ama-eseyi kuyithuluzi lokuthuthukisa ukucabanga kanye nokujula ngemicabango.

2.5 UKUBHALA AMA-ESEYI NJENGETHULUZI LOKUTHUTHUKISA UKUCABANGA KANYE NOKUJULA NGEMICABANGO

Ucwaningo olwenziwa ngo-Indrilla et al. (2018, p.43) lwaveza ukuthi ukubhala imibhalo yokuziqambela kuyindlela yokulolonga imicabango. Lokhu kusho ukuthi abafundi abanenjwayezi yokubhala ama-eseyi, basemathubeni angcono okukuthuthukisa ukukwazi ukubhala amaphuzu kanye nemicabango okuhleleke kahle nasezifundeni zonke nalapho bethula inkulumo (Indrilla, 2018, p.43). Ngakho-ke, ukubhalwa kwama-eseyi anhlobonhlobo kumele kugququzelwe futhi kube nezinsisakufunda ukuze abafundi bathole amathuba okulolonga ukucabanga kanye nokuqaphela ezimweni ezahlukene zokuxhumana; ukuqophisana nabanye, nokuhlaziya kanye nokuhlolisisa (Indrilla, 2018, p.43: Folse et al., 2020, p.11). Emaklasini olimi, lokhu kwenzeka ngokuthi abafundi banikwe imisebenzi yokubhala ama-eseyi ahlukene, kubalwa; echazayo, edaza inkani, elandayo kanye neqhathanisayo ukuze abafundi bakwazi ukulolonga imicabango ngokuhambelana nohlobo lwe-eseyi ebhalwayo (Crowley et al., 2004, p.14). Kanti-ke uBarker (2013, p.45), uqophisa ngokuthi ukufundiswa kokubhala kwe-eseyi kuyathuthuka ngokwamazinga abafundi kuye ngokuthi bafunda liphi ibanga. Lokhu kusho ukuthi abafundi bamabanga aphezulu kulindeleke ukuba bakhiqize ama-eseyi aqukethe imicabango ecaciswe kangcono kunabafundi bamabanga aphantsi (Crowly et al., 2004, p.14). Ngamanye amazwi,

ngokukaCrowl et al. (2004, p.14) ukuthuthuka kwezinga lokubhala kwabafundi kukhonjiswa yimicabango eyethulwa ngabafundi emibhalweni yama-esityi kulelo nalelo banga lemfundo yesikole.

Ngakolunye uhlangothi, ucwaningo luveza ukuthi uma kubhalwa ama-esityi, abafundi bakhombisa ukuthi bakwazi kangakanani ukujula ngemicabango kuleso sihloko abasuke besinikiwe/ besikhethile (Bowman, 2005, p.88). UBowman (2005, p.88) uthi emabangeni aphezulu abafundi kulindeleke ukuba bakwazi ukujula ngesihloko kanye nokubeka imibono yabo esekela isihloko esidingwayo. Lokhu kusuke kukhombisa ukuthi abafundi bakwazi kangakanani ukubamba iqhaza ezingxoxweni ezidingida izimo zenhlalo kanye nokulangazelela ukubamba iqhaza ekudingideni izimo zangempela ezivezwa yisihloko se-esityi okubhalwa ngaso. Ngaleso sizathu, lubanzi ucwaningo oselwenziwe oluveza ukuthi ukufundisa ukubhala ama-esityi, kunendlela ethile elungiselela abafundi ukuba bazi futhi baqwashiseke ngezimo zenhlalo (Perry, 2002, p.33: Bowman, 2005, p.88: Roberts, 2010, p.430:Smith 2019, p.65: Schelling et al, 2019).

Ukucabanga kanye nokujula kwemicabango okudingidwe ngenhla kuthuthukiswa ngokuthi uthisha ahlele imisebenzi ekhuthaza abafundi ukuthi bacabange ngaphambi kokubhala nangesikhathi sokubhala, lapho abafundi becubungula amaphuzu aphasile futhi ahambelana nesihloko (Lange et al, 2011, p.7). Ucwaningo olwenziwe nguGanim (2012, p.14) luveza ukuthi ukucabanga kanye nokujula kwemicabango akuzenzekeli, kodwa ngamakhono athuthuka ngokuqeqeshwa lapho abafundi benikwa amathuba okubhala futhi balungise amaphutha abawenza lapho bebhala. Ngezansi kudingidwa indikimba mayelana nokubhala ama-esityi njengethuluzi lokuthuthukisa ukukwazi ukwethula imicabango ephasile.

2.6 UKUBHALA AMA-ESEYI NJENGETHULUZI LOKUTHUTHUKISA UKUKWAZI UKWETHULA KANYE NOKUHLELA IMICABANGO EPHUSILE

Ucwaningo olwenziwa ngoCampbell et al. (2019, p.116) lwaveza ukuthi bonke abafundi banolwazi kanye nokuqonda mayelana nezimo ezahlukene zenhlalo abasuke bedlule kuzo kumbe lokho abasuke bekubone kwenzeka emiphakathini yabo. Lokhu kusho ukuthi bonke abafundi banalo ulwazi kanye nemicabango okulindeleke ukuba bakusebenzise uma kubhalwa ama-esityi, nokho-ke, okulindeleke ukuba kwenziwe emaklasini olimi ngukufundiswa kwamasu okwethula ulwazi kanye nemicabango ngendlela ehambelana nohlobo lwe-esityi ebhalwayo (Campbell et at., 2019, p.116). Ucwaningo luveza ukubaluleka kokuthi umbhali acubungule imicabango yakhe

ngaphambi kokuyibhala phansi (Campbell et al., 2019, p.116). Ngakho-ke, lokho kwenza ukuthi i-eseyi iveze imicabango kumbe amaphuzu ngendlela ehlelekile futhi ehambelana nohlobo lweeseysi ebhalwayo. OCampbell et al. (2019, p,116) baveze ukuthi kunesidingo sukuba othisha bathuthukise kubafundi indlela yokubhala kanye nokwethula imicabango ephusile lapho besuke beqophisa kuma-eseysi abhalwayo. OCampbell et al. (ibid, p.116) bathi ukubhala akusho ukuxhomela ndawonye amaphuzu kanye nemibono, kodwa kusho ubuciko bokukwazi ukukhetha imibono kanye namaphuzu okweseka imicabango engumgogodla womqophiswano we-eseysi ebhalwayo. Lokho-ke kusho ukuthi ukufundiswa kwama-eseysi akupheleli kuphela ekuhleleni amagama, nemisho kumapharagrafu, kodwa ikakhulukazi ukukwazi ukuhlolisisa ukuthi imibono kanye namaphuzu okwethulwa kwipharagrafu kuyayisekela yini imicabango ephusile yombhalo (Campbell, 2019, p.116).

Ukwelula ephuzwini elingenhla, ucwaningo lukaGibbs (2003, p.3) lwaveza ukuthi ukwethula imicabango ephusile kwenzeka engqondweni ebese umfundi elandela indlela yokubhala uhlobo lwe-eseysi ethile ukuhlela imicabango yakhe ngokuyibhala phansi. UGibbs (2003, p.3) uthi ukufundiswa kokubhala ama-eseysi kumayelana nokuqeqesha ingqondo ukukwazi ukuhlela imicabango ephusile, lapho umfundi ehlunga imicabango ebalulekile kuleyo engabalulekile ukuze umbhalo wakhe uzoba nesigqi futhi ukhulume nezethameli ezibhalelwayo. NgokukaGibbs (2003, p.3), uma kubhalwa ama-eseysi anoma yiluphi uhlobo, abafundi kumele baqikelele ukukhetha amagama ahambelana nezethameli ezibhalelwayo kanye nesimo okubhalwa kuso, lokho kusuke kukhombisa ukuthi ukubhala akugxilile ekusivezeleni imibono yakho kuphela, kodwa ekudluliseni umyalezo. Ngakho-ke, ukubumbeka kwe-eseysi kulolongwa yimicabango ephusile kanye nokuhleleka kwayo okuhambelana nesihloko esidingidwayo (Gibbs, 2003, p.3).

UJade (2017, p.76), ocwaningweni lwakhe uphawula ngemithetho yokwethula umbhalo we-eseysi ebhaleke kahle. Okokuqala, uhlaka kanye nesakhiwo kwe-eseysi okuhlukile kweminye imibhalo yokuziqambela kanye nemimbhalo edlulisa umlayezo. Okwesibili, ukuhlela i-eseysi ngokwemicabango kumbe amaphuzu adingidwayo. Okwesithathu, ukugcina umthetho wokuhleleka ngamapharagrafu, lapho kwethulwa iphuzu/ umcabango munye kwipharagrafu. Okwesine, ukuhlela ukuhlobana kwamaphuzu kumapharagrafu (Jade, 2017, p.76). Kanti-ke abacwaningi (Stapa, 2012, p.148; Irwan, 2015, p.170; Fillmore, 2015, p.456; Gerde, 2022, p.35) baveza ukuthi nakuba wonke umfundi engayibhala i-eseysi ngokulandela uhlaka kanye nesakhiwo,

kodwa ukuhlela i-eseyi ebumbeke kahle ngokwemicabango kungubuciko obuthuthukiswa ngokujwayela ukufunda kanye nokuhlolisisa imibhalo yabanye. Ngezansi kudingidwa imicabango yabacwaningi abaphakamisa ukuthi ukubhala ama-eseyi kuyindlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi.

2.7 UKUBHALA AMA-ESEYI NJENGENDLELA YOKUTHUTHUKISA UKUSETSHENZISWA KANYE NOKULONDOLOZWA KOLIMI

Ucwaningo olwenziwa ngoWarburton et al. (2020, p.32) luveza ukuthi ukubhala ama-eseyi kungenye yezindlela ezithuthukisa ukusetshenziswa kolimi kanye nokululondoloza. Lokhu kusho ukuthi ukufundisa ukubhala ama-eseyi kuyindlela yokuqeqesha ababhali bakusasa abazosebenzisa ulimi ukudlulisa imicabango yabo kanye nokulondoloza ulwazi kanye nokungamagugu kwemiphakathi ethile (Warburton et al., 2020, p.32). Ngaleyo ndlela, ukubhalwa kwama-eseyi akupheleli emaklasini olimi kuphela, kodwa kuyithuluzi lenhlalo lokuqeqesha abafundi ukuthi udluliswa futhi ugcinwe kanjani umlando wesizwe ngokubhala phansi imibono, nemibiko kanye nemicabango (Wingate, 2012, p.54: Warburton et al., 2020, p.32).

Kanti-ke, uLyderson (2009, p.3) uveza ukuthi ukufundiswa kwekhono lokubhala emaklasini olimi kuyindlela yokugqogquzela ukusetshenziswa kolimi kanye nokululondoloza ukuba lungashabalali. ULyderson (2009, p.3), uthi ulimi olungafundiswa futhi olungasetshenziselwa ukuxhumana luba sengcupheni yokushabalala. Ngaleyo ndlela, ukufundiswa kwekhono lokubhala ama-eseyi kubamba iqhaza elinqala ukufundisa kanye nokulondoloza imithetho yokubhala okuyiyona eyisisekelo sekhono lokubhala ulimi lwesiZulu. Lokhu kuhambisana nokwatholwa nguBernard (2012, p.10) ukuthi ukufundisa ikhono lokubhala ama-eseyi kuyindlela yokukhiqiza ababhali kanye nabashicileli bemibiko ehlukeni, nokuyibona ababamba iqhaza elibonakalayo ekulondolozeni ulimi, nomlando kanye nosikompilo ngemibhalo yabo ehlukeni. Ngenxa yalokho, ucwaningo lusivezela ukuthi ukufundiswa kwekhono lokubhala ama-eseyi kunenjongo ebanzi eyelula kulokhu okwenzeka emaklasini olimi, nokwenza kube nesidingo sokuthi ukufundiswa kokubhala ama-eseyi kuyamanise ukuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi.

Ucwaningo (Mucina , 2006, p.75 :Murray, 2012, p.201: Austin, 2015, p.20) luveza ukuthi ukufundisa ukusebenzisa ulimi olufanele lapho kubhalwa ama-eseyi, kuyithuluzi lokufundisa ukuxhumana, nokukwazi ukwethula imicabango ebhaliwe kanye nokwabelana ngolwazi. UMurray (2012, p.201) uthi umfundi ongenalo ikhono lokubhala ama-eseyi usuke engenaso isikhali sokuxhumana kanye nendlela yokukwazi ukubuka umhlaba. Ngakho-ke, ulimi ukubhalwa kwama-

eseyi kanye nezindaba emaklasini olimi kuthuthukisa ulimi lwaseKhaya. UNkosi benoMsomi (2012, p.42) bathi ukukwazi ukubhala ngolimi lwakho kusho ukwazi ukubamba iqhaza emphakathini. Ngakolunye uhlangothi, ucwaningo luveza ukuthi ulimi olungasetshenziswa lusengcupheni yokushabalala, ngamanye amazwi ukufundiswa kolimi emaklasini kuyindlela yokululondoloza ukuba lungashabalali (Villa, 2002, p.76: Olaifa, 2014, pp.29: Zulaeha et al., 2015, p.45).

2.8 UKUBHALA AMA-ESEYI NJENGENDLELA YOKWAKHA IPHIMBO KANYE NENDLELAKUBUKA

Ukufundisa ikhono lokubhala ama-eseyi kuyindlela yokuqeqesha abafundi ukuba nephimbo, nokuveza imizwa yabo kanye nokuthola indlela yokubuka umhlaba (Maples, 2018, p.12). Ucwaningo lukaMaples (2018, p.12) luveza ukuthi ukufundisa ukubhala ama-eseyi kumayelana nokuba nezwi ngesihloko esithile esidingidwayo, lapho abafundi besuke beveza indlelakubuka yabo okuthile okudingidwa yisihloko okubhalwa ngaso. UMaples (2018, p.12) uveza ukuthi abafundi bangamalungu omphakathi ngokuphelele futhi banelungelo lokuba nemibono kanye nezwi mayelana nezimo zenhlalo ezibakhungethe, ngakho-ke nasemaklasini olimi kumele bathole ithuba lokuzizwakalisa. Emaklasini olimi abafundi baqeqeshwa ukuthi balizwakalisa kanjani iphimbo labo uma bebhala kanye nokubeka indlekubuka yabo ngokungacwasi okwabanye ikakhulukazi njengoba siphila ezweni elikhululekile (Hyland, 2016, p.54: Marple, 2018, p.12).

Ngakolunye uhlangothi uRobie (2003, p.122) uveza okuhlukile uma ethi ukufundisa ukubhala kumele kuqeqeshe abafundi ngokuthi balisebenzisa kanjani iphimbo uma bebhala ama-eseyi ahlukene; njengomuntu wokuqala, wesibili kumbe wesithathu. URobie (2003, p.122) uthi kwamanye ama-eseyi iphimbo lombhali alikwazi ukuzwakala ngempela uma kubhalwa. Kanti-ke kwesinye isikhathi umbhali ngeke azazi izethameli zakhe ngokwanele ukuba uzibhalele ngqo, lokho okusho ukuthi kumele kusetshenziswe indlela yokubhala evulelekile (Escobar, 2017, p.89). U-Escobar (2017, p.89) wenza isibonelo ngobungozi bokungaliqapheli iphimbo lapho ubhala, njengokuthi uma kusetshenziswa iphimbo lomuntu wesibili lingafaka abafundi esihlokwani sakho noma ungaqondile ukwenza lokho. Isibonelo, uma ukhuluma ngezinga lobugebengu edolobheni lakho, futhi ubhala into efana nokuthi, "uma ugqekeza endlini yomuntu, lokhu kuthinta inani lempahla yabo," usho ngempela ukuthi umfundi ugqekeza ezindlini zabantu? Ubungahlosile ukufaka abafundi ngale ndlela, kodwa lowo omunye umphumela ongaba khona wokusebenzisa umuntu wesibili. UFernández (2018, p.52) ugqizelela ukuthi ubumqoka bokuqeqesha abafundi

ukuba basebenzise iphimbo elifanele lapho bebhala imibhalo yama-esityi besebenzisa izihloko ezahlukene. Ngezansi kuqoqwa amaphuzu anqala mayelana nemibhalo yocwaningo ebuyekezwe kulesi sahluko.

IQOQA LESAHLUKO

Kulesi sahluko ngidingide ucwaningo oselwenziwe mayelana nokufundiswa kwekhono lokubhala ama-esityi esiZulu ezokoleni. Ngiphinde ngabheka izindlela ezivamile ukusetshenziswa ngothisha ukuthuthukisa ukubhala ama-esityi esiZulu. Lezo zindlela bezihlukene kabili. Ngibuye ngabheka ukuhlobana kokubhala ama-esityi nokufunda imibhalo. Ngiphinde ngabheka ukubhala ama-esityi njengethuluzi lokuthuthukisa ukucabanga kanye nokujula ngemicabango. Ngabheka ukubhala njengethuluzi lokuthuthukisa ukukwazi ukwethula imicabango ephusile ngokuyibhala ngendlela ethile. Ngabuye ngabheka ukubhala ama-esityi njengendlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi. Ngabe sengigxila ekubhaleni ama-esityi njengendlela yokwakha iphimbo kanye nendlelakubuka.

IS AHLUKO SESITHATHU

UHLAKA LWEMIQONDOMSUKA YOCWANINGO

3.0 ISINGENISO

Kulesi sahluko ngixoxa kabanzi ngohlaka lwemiqondomsuka okususelwe kuyo ucwaningo kanye nokuhlaziywa kwemininingo yokutholakele. Ngizoqala ngokudingida imvelaphi yomqondomsuka ngamunye, ngikhombise ukuthi imiqondomsuka seyikuliphi izinga futhi isetshenziswe kanjani ngabacwaningi. Emuva kwalokho ngizonikeza incazelo ngokuthi imiqondomsuka ekhethiwe ihlobana kanjani nalolu cwaningo futhi isetshenziswe kanjani njengensizakuhlaziya okutholakele. Lolu cwaningo lusekelwe kwimiqondomsuka elandelayo: ubumqoka be*Pedagogical Content knowledge* kothisha; ukufundisa ukubhala ama-esityi njengendlela i*Cognitive Academic Language Proficiency*; ukufundisa ukubhala njengenqubo eyi*Cognitive* kanye nokufundisa ukubhala njengenqubo eyi*Socio-Cultural*. Ngezansi ngikhanyisa ukuthi uyini umqondomsuka futhi usetshenziselwani ocwaningweni.

3.1 UKUCHAZWA KOHLAKA LWEMIQONDOMSUKA

Uhlaka lwemiqondomsuka lukhombisa ubuhlobo obulindelekile phakathi kwezinkomba ezithile zokucwaningwayo, njengoba luyithuluzi lokuhlaziya ubuhlobo, nokwehlukile olwazini oseluvele lukhona kanye nalokho okucwaningwayo (Jabareen et al., 2018, p.43). Ukwelula kulokhu, uhlaka lwemiqondomsuka luxhumanisa izinjongo zokucwaningwayo nolwazi oselukhona mayelana nesihloko socwaningo, ukukhombisa izinqubo kanye nenkombandlela ezohanjwa ngumcwaningi ekuhlaziyeni okutholakele kanye nokufinyelela esiphethweni ngalokho okucwaningwayo (Bower, 2020, p.52). U-Onsaloo benoGrant (2016, p.12), ocwaningweni labo bachaza imiqondomsuka njengohlaka olwethula ubudlelwano bamavariyebuli okuthile kanye nezici ezicacisa ukwenzeka kokuthile okucwaningwayo. Imiqondomsuka ocwaningweni iba yinsizakuhlaziya ecacisa ngokulindelekile, eyakhiwa okubhaliwe kumbe okubukwayo, ngokujwayelekile isuselwa emibhalweni esicwaningiwe kanye nakwizinjulalwazi esezivele zikhona okuhlobana nesihloko socwaningo (Onsaloo & Grant, 2016, p.12).

UJohnson (2009, p.12) ocwaningweni lwakhe uveza ukuthi ucwaningo lungasekelwa ohlakeni lwemiqondomsuka ezimele noma ebolekwe enjulalwazini esikhona. Kanti-ke uMead et al. (2010, p.20), uveza ukuthi umcwaningi kumele abe nokuqonda okunzulu mayelana nokuhlelwa kwemiqondomsuka yocwaningo. Ngakho-ke umcwaningi kumele anikeze izincazelo ngokuthi

leyo miqondomsuka ihlobana kanjani nokuthile okucwaningwayo (Hugo, 2015, p.67). Okuqaphelekayo ngukuthi uhlaka lwemiqondomsuka luvumela umcwaningi ukuba asekele futhi aklame ububanzi bemicabango ngokuhambelana nesihloko kanye nocwaningo lwakhe (Johnson, 2009, p.12). UJohnson (2009, p.12) uthi ukuhlaziya kumele kuhambelane nesihloko esicwaningwayo, unzikandaweni okucwaningwa kuwo kanye nemibuzo yocwaningo.

Uhlaka lwemiqondomsuka luyindlela elandelekayo ekhombisa ukuthi ukuhlaziywa kwesihloko kanye nokutholakele okwenziwa ngumcwaningi kusukelaphi (Onsaloo & Grant, 2016, p.12; Nicola et al, 2020, p.4). U-Onsaloo benoGrant (2016, p.12) bathi ucwaningo alususelwa emoyeni, kodwa kumele lube nesisekelo esilandelekeyo solwazi olunzulu olucwaningiwe. Ngakho-ke, lolu cwaningo lusebenzise uhlaka lwemiqondomsuka njengesisekelo sokuhlaziya ukufundisa ukubhala ama-eseyi esiZulu ulimi lwaseKhaya ebangeni leshumi. Lapha kusetshenziswe imiqondomsuka eseyicwaningiwe ukusekela ukuhlaziya. Imiqondomsuka esetshenziswe kulolu cwaningo ithathwe ezinjulalwazini esezivele zikhona futhi esezisetshenziswe ngokubanzi emkhakheni wocwaningo kwezemfundo. Isizathu sokusetshenziswa kohlaka lwemiqondomsuka ngukuthi kusetshenziswe imicabango ethahwelwe ezinjulalwazini ezingaphezulu kweyodwa, kanye nobunkimbikimbi bekhono lokubhala ama-eseyi elidingidwa yisihloko socwaningo. Ikhono lokubhala libanzi, ngakho-ke kwabonakala kunesidingo sokuba kutholakale insizakuhlaziya ehambelana nobubanzi besihloko esicwaningwayo ukuze ucwaningo lungaphindaphindi osekuvele kucwaningiwe. Ngezansi kudingidwa umqondomsuka wokuqala, okungubumqoka be*Pedagogical Content Knowledge* ekufundiseni ukubhala ama-eseyi.

3.2 UBUMQOKA BEPEDIGOGICAL CONTENT KNOWLEDGE (PCK) EKUFUNDISENI UKUBHALA AMA-ESEYI

IPedagogical Content Knowledge wumqondomsuka ophathelene nolwazi lokufunda nokufundisa owasungulwa nguLee Shulman ngeminyaka ye-1980. ULee Shulman wayengumcwaningi wezemfundo owayebambe iqhaza elikhulu ekucwaningeni ngemisebenzi eyenziwa nguthisha ukuthuthukisa ulwazi kubafundi kanye nokulungiselela ukufundisa (Shulman, 1986;1987). UShulman (1986, p.14) uthi umqondomsuka we*PCK* wasungulwa emva kokuqaphela ukuthi ukuqeqeshwa kothisha kwakungaxilisi ngokuphelele izindlela zokufundisa kanye nokuqekethwe ngokuhlobana kwakho. UShulman (1986, p.14) waqhamuka nombono wokuthi kube nobudlelwano phakathi kokuqekethwe yisifundo kanye nezindlela zokufundisa isifundo uma kuqeqeshwa othisha. Yingakho uShulman (1986, p.14) agcizelela ukuthi uthisha akaphelele uma

enokuqonda ngolwazi lokuqukethwe yisifundo kuphela, futhi usuke engakulungele ukubhekana nemisebenzi yaseklasini, kodwa udinga nolwazi lokufundisa kanye nokuhlela okuqukethwe. NgokukaShulman (1986, p.14), kunomahluko phakathi kukathisha kanye nesazi sokuthile. NgokukaShulman (1986, p.14), umahluko wakhiwa wulwazi olukothisha lomkhakha wokufundisa ukukwazi ukuhlela okuqukethe ngendlela efanele, futhi oluhlukile olwazini isazi solimi esinalo. Ngakho-ke, uShulman (1986, p.14) waqamba umqondomsuka ochaza kabanzi ngolwazi lokufundisa jikelele, lapho ethi unezimpawu ezine ezibalulekile ekuqeqeshweni kukathisha ukuze akulungele ukufundisa; ulwazi lokukukethwe yisifundo, nolwazi lokufundisa okuqukethwe yisifundo, nolwazi lokuqonda abafundi nezindlela zobo zokufunda ezahlukene kanye nolwazi lwekharikhulamu. Ngezansi kuvezwa abacwaningi asebenzise umqondomsuka kaShulman, ukuze kucaciswe ukuthi umayelana nani emfundweni.

3.2.1 Ukusesthenziswa kwePCK ngabanye abacwaningi emkhakheni wezemfundo UGess-Newsome (2016, p.22) uvumelana noShulman (1986, p.43) uma ethi umqondomsuka wokufundisa okuqukethwe yisifundo ukhombisa umahluko phakathi kukaSosayensi kanye nothisha ofundisa isayensi, ngoba uthisha wesayensi unolwazi lomkhakha kanye nolwazi lokufundisa oluqondene nesifundo. Ekubeni uSosayensi enolwazi lomkhakha kuphela futhi olungamgunyazi ukuba nguthisha wesayensi. Ngaleyo ndlela ukuze ukufunda kwenzekwe ngempumelelo, uthisha kudingeka abe nolwazi lwesifundo (umkhakha) kanye nolwazi lokufundisa isifundo (*PCK*), olwakha uhlelo lokukwazi ukubhekana nezimo kanye nezidingo zabafundi kuleso sifundo (Verloop, 2011, p.14). Kanjalo-ke nasemaklasini olimi, uthisha kumele abe nolwazi olunzulu lolimi nokusetshenziswa kwalo kanye nolwazi lokufundisa ulimi ezimweni ezahlukene ngokwamakhono olimi (Baxter et al., 2019, p.12). Lokhu kusho ukuthi ngisho isazizilimi singaba nomthamo obanzi kangakanani wolwazi lolimi, uma singenalo ulwazi lokufundisa ulimi, ngeke sikulungele ukufundisa amakhono olimi emaklasini ngokudingwa yikharikhulamu.

NgokukaMarks (2010, p.45), ulwazi lokufundisa okuqukethwe yisifundo (*PCK*) lusho ubunzululwazi bukathisha ukukwazi ukumelana nezidingo zabafundi ezahlukene emaklasini. Lokhu kusho ukuthi ulwazi lokufundisa okuqukethwe lwenza othisha bakwazi ukuhlela kanye nokwenza imisebenzi yesifundo ngokubambisana nabafundi okuyibona okulindeleke ukuba bahlomule esifundweni (Marks, 2010, p.45). Ukususela emaphuzwini angenhla, ukufundisa akukho mayelana nokuthi uthisha wazi kangakanani kodwa okubalulekile wukuthi ukwazi kangakanani ukudlulisa ulwazi lwesifundo kubafundi ngempumelelo. Kanti-ke, uSegall (2014,

p.34) ocwaningweni lwakhe uveza ukuthi i*Pedagogical Content Knowledge* kuwumqondomsuka osuselwe enkolelweni yokuthi ukufundisa kudinga okungaphezu kokuletha ulwazi lokuqukethwe esifundweni kubafundi, nokuthi ukufunda kwabafundi kakuzenzekeli kodwa kuncike ekutheni yimiphi imisebenzi eyenziswa abafundi ukugxilisa ulwazi olufundiswayo. Lokhu kusitshela ukuthi, kunoma yisiphi isifundo, ukuze ukufunda kwenzeke, kumele uthisha ahlele imisebenzi kanye nemiyalelo okuhambelana nesifundo (*content*), futhi okuzoqondwa ngabafundi kulelo banga elifundiswayo (Segall, 2014, p.34).

UGrossman (2009, p.112), yena ocwaningweni lwakhe uqakulisa uthi lo mqondomsuka usetshenziswa ngothisha ukuqinisekisa ukuthi ukufundisa kwabo kuba nendlela elandelekayo futhi ehambelana nezidingo zabafundi ngokwekharikhulamu. UGrossman (2009, p.112) uthi ulwazi lokufundisa okuqukethwe yisifundo lugunyaza uthisha ukuba akwazi ukuhumusha izidingo kanye nezimfanelo zekharikhulamu kanye nokuhlela imisebenzi yaseklasini ehambelana nezinjongo zekharikhulamu. Yingakho-ke, othisha kulindeleke ukuthi babe namasu okufundisa nezinhlelo ezihambisana nokuthi amakhono abafundi abawazuza ekilasini azobasiza ngani empilweni yangempela. Lokhu kusekelwa nguGeddis (2009, p.76) uma ethi othisha kumele bathuthukise ulwazi lwabo lokufundisa okuqukethwe yisifundo ukuze bakwazi ukubhekana nezidingo zoguquko kwezemfundo kanye nokwethula izifundo ngezindlela ezintsha ezihambelana nabafundi ngokwesikhathi.

Abanye abacwaningi (King, 2011, p.98; Wilson, 2015, p.13) basebenzise umqondomsuka i*PCK* ukukhombisa ukuthi ukufundisa kungumsebenzi onkimbinkimbi odinga izindlela zokufundisa ezihlukene. Kwesinye isikhathi kudingeka ubuciko bukathisha bokukwazi ukuyamanisa izindlela ezahlukene esifundweni esisodwa. UKing (2011, p.98) uthi ukuze isifundo sibe yimpumelelo, uthisha kumele abe nezimpawu eziyisikhombisa; ulwazi lwesifundo, nolwazi lokufundisa jikelele, nolwazi lwekharikhulamu, nolwazi lokufundisa oluqondene nesifundo, nokuqonda ngabafundi nezidingo zabo, nokuqonda ngonzikandaweni wemfundo nenhlosongqangi kanye nokungamagugu. Ngakolunye uhlangothi, uWilson (2015, p.13) uthi isifundo siba yimpumelelo uma uthisha esebenzisa izindlela zokufundisa kanye nemiyalelo okuvukuza ulwazi lwabafundi lwangaphambilini. NgokukaWilson (2015, p.13), othisha babuye baxhumanise ulwazi lokufundisa oluqondene nesifundo, nolwazi lokuqukethwe olufika nothisha eklasini kanye nemisebenzi yabafundi ukuze isifundo siqhakambise abafundi kanye nezidingo zabo. Lokhu kusho ukuthi othisha banemisebenzi eminingi abayenza ngesikhathi befundisa, lapho kulindeleke ukuba

banakekele abafundi abanezidingo ezihlukile, nokulandelela inqubekela phambili ekufundeni kanye nokuqaphela izingqinamba ezibhekana nabafundi ezenza bangakwazi ukuqonda okufundwayo (Wilson, 2015, p.13).

Ukwelula kokushiwo ngenhla, ucwaningo olwenziwa ngoBerry et al. (2008, p.17) besebenzisa umqondomsuka iPCK, baveza ukuthi ukufundisa akusho kuphela ukwethula ikharikhulamu, lapho uthisha esuke etshela abafundi ulwazi lwesifundo. Kodwa kungumsebenzi odinga uthisha aqonde kabanzi ngonzikanaweni, nolwazi kanye nokuqonda kwabafundi abanakho ukuze ahlele izifundo ezihambelana nabafundi futhi ezizoxhumana nempilo yabo. UBerry et al. (2008, p.17) bathi uthisha wesifundo solimi oqotho kumele abe yingcweti ekusetshenzisweni kolimi, akwazi ukulawula iklasi kanye nolwazi olunzulu lwesifundo. Ucwaningo luveza ukuthi othisha abentula lezi zimpawu ezintathu bavame ukungabinakho ukuzethemba ekufundiseni kwabo (Hildebrandt, 2010, p.63; Loughran, 2012, p.45; Schilling, 2017, p.87). Lokhu kusho ukuthi ukuzethemba ngesifundo kumele kuqale kuthisha ukuze bakwazi ukuthuthukisa abafundi abakwazi ukufunda ngokuzimele (Monte-Sano, 2011, p.260). Ngamanye amazwi, omunye umsebenzi kathisha wukuqikelela ukuthi kuhlala njalo kukhona ukuxhumana nabafundi kuzo zonke izifundo (Knight, 2013, p.205). NgokukaKnight (2013, p.260), lokhu kuxhumana akuzenzekeli, kodwa uthisha uhlela imisebenzi yokubhala kanye nemiyalelo eqhakambisa abafundi, lapho abafundi befundiswa ulimi ngokulusebenzisa.

UGrossman et al. (2011, p.41) ocwaningweni lwabo baveza ukuthi othisha abagcini ngokuqinisekisa ukufaneleka kokuqukethwe kanye namasu okufundisa asetshenziswa ekufundiseni, kodwa babhekana nezinkinga eziningi nezokuqinisa umthetho ekilasini ukuze lilungele ukufundisa, nokwengamela isikhathi nekharikhulamu kanye nezinkinga zezinsizakufunda/kufundisa. Ngesikhathi othisha bezama ukuxazulula zonke lezi zinkinga, kulindeleke ukuthi ukufunda nokufundisa kungami kodwa baqhamuke nezindlela kanye namasu okwenza kangcono kuzo lezi zimo. Ngakho-ke, uGrossman et al. (2011, p.41) bathi ulwazi lokufundisa oluqondene nesifundo luqeqesha uthisha ukuba akwazi ukuthatha izinqumo ezifanele isimo kanye nesifundo.

3.2.2 Ukusesthenziswa kwePCK ukusekela kanye nokuhlaziya okutholakele mayelana nokufundisa ukubhala ama-eseyi

Kulolu cwaningo, umqondomsuka iPCK isetshenziswe ukukhanyisa kanye nokuhlaziya iqhaza lolwazi lokufundisa oluqondene nesifundo oluvezwa ngothisha lapho beqoka izindlela, amasu

kanye nemiyalelo abakusebenzisa uma kufundiswa ukubhala ama-eseyi esiZulu ulimi lwaseKhaya ebangeni leshumi. Umqondomsuka i*PCK* ibalula ukuthi ulwazi lokufundisa oluqondene nesifundo lusemqoka ngoba lulawula uthisha akwazi ukumelana nezidingo zokufundisa eziqondene nesifundo. Ngakho-ke, kulu cwaningo kuzohlaziywa ukuthi ezimpawini ezivezwa ngabacwaningi asebesebenzise lo mqondomsuka ezidingidwe ngenhla, othisha besiZulu kukhona yini okuhambelana nazo kwabakwenzayo lapho befundisa ukubhala ama-eseyi ebangeni leshumi. Nokuthi ulwazi lokufundisa oluqondene nesifundo lunamthelela muni kothisha besiZulu ulimi lwaseKhaya lapho befundisa ukubhala ama-eseyi ebangeni leshumi.

3.3 UKUFUNDISA UKUBHALA AMA-ESEYI NJENGENDLELA *ICOGNITIVE ACADEMIC LANGUAGE PROFICIENCY (CALP)*

ICognitive Academic Language Proficiency (CALP) wumqondomsuka owasungulwa nguJim Cummins ngonyaka we-1979 (Cummins, 1979, p.1). NgokukaCummins (1979), umqondomsuka i*CALP* wasungulwa emuva kokuqaphela ukuthi abafundi bolimi lwesiBili eMelika babengakwazi ukuhlukanisa ulimi lokuxhumana kanye nolimi lwemfundo. Lokhu kwakwenza abafundi bakuthole kunzima ukuthuthukisa ubungcweti bokuxhumana kanye nokubhala olimini lwesiBili (Cummins, 1979, p.5). UCummins (1979, p.5) uthi abafundi bathola ulimi lokuxhumana ezimweni ezahlukene zemvelo, bese kuthi eklasini bafundiswe ukuthi ulimi lusetshenziswa kanjani ezimweni ezahlukene ukudlulisa imibiko. NgokukaCummins (1979, p.5), kunomahluko phakathi kolimi lokuxhumana kanye nolimi lwemfundo. Abafundi banamathuma amaningi okuthola ulimi lokuxhumana, kodwa iklasi liyindawo efanele yokufundisa ulimi lwemfundo kanye nolimi lokubhala.

Ukwelula ephuzwini elingenhla, ngokukaCummins (1979, p.5), ulimi lokuxhumana luthuthuka kumfundi kusukela ekuzalweni ngesikhathi exhumana nabanye. Ekubeni-ke i*CALP* ithuthuka kusukela eminyakeni yokuqala yesikole lapho umfundi eselufunda ulimi kanye nokulusebenzisa ukubhala imibhalo ehlukene (Cummins, 1979, p.5). Nokulapho-ke kulindeleke ukuba ulwazi lwabafundi lolimi lwemfundo kanye nolimi lokubhala kuthuthuke ngokwamabanga abakuwo. Umqondomsuka i*CALP* iqondene nolimi lokufunda kanye nokubhala olufundwa esikoleni (Cummins, 1979, p.5). Lokhu kusho ukuthi ukuthuthuka kolimi lokufunda kanye nokubhala kusho ubuhlakani babafundi ekusebenziseni irejista efanele lapho bebhala imibhalo enhlobonhlobo (Cummins, 2000, 67). NgokukaCummins (2000, p.67), ukuze abafundi baphumelele ezifundweni kanye nasekubhaleni imibhalo enhlobonhlobo, kumele bathuthukiswe babe yizingcweti olimini

lokufunda kanye nokubhala. Ngakho-ke, uCummins uhlaziya ukuthi ikhono lokufunda kanye nokubhala emfundweni lingathuthukiswa kanjani kusetshenziswa imibhalo ethuthukisa ubungcweti bolimi kubafundi.

UCummins (2000, p. 67) uqophisa ngokuthi ubungcweti bokufunda kanye nokubhala buthuthuka ngokuthi abafundi bafundele ukubhala imibhalo enhlobonhlobo. Ucwangingo lokuqala olwenziwa nguCummins (1980, 1984), olwaluhlaziya ukufundisa kothisha abangama-400 ezikoleni zase*Canada* lwaveza ukuthi othisha babenokucabanga ukuthi uma abafundi sebekwazi ukuxhumana okujwayelekile olimini oluthile sebengakwazi ukubhekana nezidingo zokufunda kanye nokubhala ngalolo limi. Ekubeni-ke abafundi bakhombisa imiphumela engagculisi uma sebenza imisebenzi ebhalwayo emaklasini. Lokhu kwakukhombisa ukuthi nakuba abafundi babekwazi ukuxhumana besebenzisa ulimi, kodwa babengezona izingcweti ekubhaleni; ekusebenziseni izimiso nezakhiwo zolimi ngendlela efanele. Ngakho-ke, UCummins (1980, 1984) wabona kunesidingo sokuba abafundi baqeqeshwe ikhono lokukwazi ukufunda nokubhala kusetshenziswa imibhalo enhlobonhlobo.

3.3.1 Ukusetshenziswa kwe*CALP* nguCummins nabanye abacwaningi emkhakheni wezemfundo

Ucwangingo luveza ukuthi ukubhala yisikhali esinamandla sokuxhumana esivumela abafundi ukuba bakhe, baveze imicabango nemibono hhayi ezifundweni zolimi kuphela kodwa nasezifundweni zeminye imikhakha (Cummins, 2000, p.67). Lokhu kusho ukuthi ukufundiswa kolimi lokubhala emaklasini olimi kunika abafundi amakhono okukwazi ukudlulisa imicabango yabo ngisho sebebhalo ezifundweni ezikweninye imikhakha. Ngamanye amazwi, uCummins (2000, p.68) uveza ukuthi ukufundisa ukubhala emaklasini olimi kumele kungagcini ngokutshala ikhono lokuxhumana kulolo limi, kodwa kumele kuthuthukiswe njengesikhali sokucabanga emfundweni jikelele. Lokhu kufakazelwa nguGeorge (2002, p.13) ocwangingweni lwakhe olwathola ukuthi ukubhala kuthuthukisa ukucabanga ngendlela yokudlulisa imibiko ezimweni ezahlukene. NgokukaGeorge (2002, p.13) imisebenzi ebhalwayo emfundweni ithinta izihloko ezahlukene ezivukuza ingqondo yomfundi ukuba acabange ngokusabalele. UGeorge (2002, p.13) uthi ezifundweni zolimi ikhono lokubhala lingathuthukiswa ngokuyamanisa nolwazi lweminye imikhakha kanye nezifundo, lokho okwenza abafundi babhale imibhalo exubile futhi ebathuthukisa ukucabanga okungafinyeziwe. Isibonelo, ukuze kuthuthukiswe ikhono lokubhala ngokuphelele, abafundi kumele banikwe izihloko ezixubile zokubhala imibhalo yokuziqambela

ngenhloso yokuthuthukisa ukukwazi ukucabanga ezifundweni ezahlukene (George, 2002, p.13: Winsor, 2003, p.143).

Ukwelula ephuzwini elingenhla, uGregory (2004, p.277) ocwaningweni mayelana nokuthuthukiswa kwekhono lokubhala kanye nokuthuthukisa ukucabanga waveza ukuthi kumele kuhlobane nokubhala kwezinye izifundo. Lokhu kusho ukuthi ikhono lokubhala ezifundweni zolimi kumele lihlobane nokubhala ezifundweni zonke ukuze abafundi babe nobuhlakani ngokuphelele. Ngamanye amazwi, uGregory (2004, p.277) uvumelana nokushiwo ngababhali abadingidwe ngenhla ukuthi ukwazi ulimi lokufunda kanye nokubhala kuyahambelana nolwazi lwemikhakha, lapho abafundi kusuke kulindeleke ukuba basebenzise indlela elandelekayo yokudlulisa imicabango yabo. UGregory (2004, p.277) uthi ikhono lokubhala lingenye yezindlela zokuxhumana emhlabeni jikelele kungakhethile umkhakha umuntu asebenza kuwo. Ngakho-ke, ukufundisa ikhono lokubhala kumele kungathathwa njengomsebenzana waseklasini lolimi, kodwa njengethuluzi lenhlalo (Gregory, 2004, p.279: Budree et al., 2019, p.21).

Ngakolunye uhlangothi, uKhatib benoTaie (2016, p.34) benza ucwaningo olwaluhlola ulwazi lwabafundi bolimi lwesiBili mayelana nekhono lokukhuluma kanye nekhono lokukwazi ukufunda kanye nokubhala. Baqaphela ukuthi mukhulu umahluko okhona phakathi kokuthuthuka kobungweti bekhono lokukhuluma kanye nobungcweti bekhono lokufunda kanye nokubhala (Khatib & Taie, 2016, p.34). UKhatib benoTaie (2016, p.34) bathi abafundi babenza kahle ekukhulumeni ulimi lapho bexhumana kodwa behluleka ukufunda ngokungabambeki kanye nokubhala imibhalo elandela imithetho yokubhala futhi engenamaphutha. Lokhu kwakukhombisa ukuthi ukuthuthukiswa bokukwazi ukufunda kanye nokubhala kudinga amasu kanye nemisebenzana ezogxilisa ubungcweti kubafundi. Ngamanye amazwi, isifundo othisha kumele bahlele imisebenzi ebhalwayo ukuze abafundi bathole amathuba amaningi okufundela ukubhala izinhlobo ezahlukene zemibhalo (Belal, 2014, p.55: Khatib, 2016, p.34).

UNargiza (2018, p.66) ocwaningweni lwakhe uveza ukuthi ngokujwayelekile ubungcweti bokukwazi ukufunda kanye nokubhala kuthuthukiswa ngokusetshenziswa kwemibhalo yangempela. Imibhalo ebhalwayo emaklasini ihlukaniswa kaningi, ngenhloso yokuthuthukisa amakhono olimi ngobubanzi bawo kubafundi. Kukhona imibhalo edlulisa imibiko nemiyalezo kanye nemibhalo yokuziqambela ethuthukisa ukucabanga kanye nokuhlela amaphuzu (Nargiza, 2018, p.66). NgokukaNargiza (2018, p.66), ukufundiswa kwemibhalo ehlukeni emaklasini

kuthuthukisa ukukwazi ukucabanga, nokuxhumana kanye nokudlulisa imibiko ngezindlela ezahlukene. Lokhu kusho ukuthi abafundi baqeqeshwa ukukwazi ukubhala imibhalo eqondene nezithameli ezahlukene okusuke kuqondiswe kuzo imibiko. Ngamanye amazwi, ukubhala kuthuthukisa kubafundi ukukwazi ukusebenzisa ulimi lokubhala oluhambelana nezithameli ezibhalelwayo kulowo nzikandaweni. Ngakho-ke, ngokukaNargiza (2018, p66), ukubhala kuthuthukisa ukukwazi ukuxhumana kanye kokukwazi ukusebenzisa ulimi lokubhala ngendlela ehambelana nohlobo lombhalo osetshenziswayo.

UGlazer (2016, p.16) wenza ucwaningo esebenzisa umqondomsuka *iBICS* kanye ne*CALP*, lapho athola ukuthi buyashiyana ubungcweti bokubhala kubafundi. Kukhona abafundi abaningi abathwala kanzima uma kubhalwa ngenxa yokwentula ulwazimagama kanye nemithetho yokubhala. NgokukaGlazer (2016, p.16) abafundi bangaba yizingcweti ekukhulumeni ulimi lwaseKhaya, kodwa bangenzi kahle lapho sekubhalwa ngenxa yokwentula imithetho yokubhala kanye nokuqonda ulimi oluhambelana nohlobo lombhalo. Lokhu kukhombisa umahluko okhona phakathi kolimi lokukhuluma (olutholwa ngabafundi konzikandaweni abahlukene bokuxumana) kanye nolimi lwemfundo kumbe lokubhala (olufundiswa esikoleni, kulandelwa imithetho kanye nerejista kombhalo). UGlazer (2016, p.16) uthi ulimi lokufunda kanye nokubhala kumele lufundiswe kuwo wonke amabanga emfundo, kushiyane ngokuthi yiziphi izinhlobo zemibhalo ezilungele izinga labafundi lolimi. Lokhu kusho ukuthi ubungcweti bokufunda kanye nokubhala buthuthuka ngokuthi abafundi bavuleleke ezinhlotsheni ezahlukene zemibhalo kanye namarejista ahambelana naleyo mibhalo (Glazer, 2016, p.17).

Kanti-ke, uLayton (2013, p.17) owasebenzisa umqondomsuka *iCALP* ocwaningweni olwaluqondiswe kubafundi bonyaka wokuqala eNyuvesi eseNingizimu Afrika, wathola ukuthi ukufunda uhlobo lwemibhalo ehambelana naleyo ethuthukiswayo kuyabasiza abafundi. ULyton (2013, p.17) wathola ukuthi ukuxoxisana kwabafundi ngemibhalo yangempela kuyabuthuthukisa ubungcweti bekhono lokubhala, ngoba baqaphela imithetho kanye nendlela yokubhala okulindelekile. Waphinde wathola ukuthi okuqinisa ubungcweti bekhono lukubhala kubafundi ngubukhona bukathisha, nemiyalelo kanye nezeluleko ezakhayo mayelana namaphutha okulindeleke ukuba abafundi bawagweme (Layton, 2013, p.17).

3.3.2 Ukusestheniswa kweCALP ukusekela kanye nokuhlaziya okutholakele mayelana nokufundisa ukubhala ama-eseyi

Kulolu cwaningo, umqondomsuka iCALP isetshenziswe ukuqonda iqhaza lolimi ekufundiseni ikhono lokubhala ama-eseyi esiZulu ulimi lwaseKhaya ebangeni leshumi. Umqondomsuka iCALP ibalula ukuthi ubungcweti bolimi kanye nokwazi ulimi lokufunda kanye nokubhala kuyisikhali sokuxhumana kanye nokucabanga ezifundweni zonke. Ngakho-ke, kulu cwaningo ukufundiswa kokubhala ama-eseyi esiZulu kuzohlaziywa ngokuthi othisha bakuqonda kanjani ukufundisa ukubhala ama-eseyi, njengendlela yokuxhumana kuphela kumbe ukukwazi ukuthuthukisa imicabango kanye nolimi lokubhala. Kuzocutshungulwa ukuthi okushiwo nguCummins kanye nababhali abasebenzise lo mqondomsuka kunabo yini ubuhlobo, kanjani? Uma bungekho, kuhluke kanjani? Nakuba lo mqondomsuka wasungulwa udingida okuphathelele nolimi lwesiBili, kodwa kuyaqapheleka ukuthi bukhona ubuhlobo nasekufundisweni kolimi lwaseKhaya, yingakho usetshenziswe kulolu cwaningo.

3.4 UKUFUNDISA UKUBHALA AMA-ESEYI NJENGENQUBO EYI-COGNITIVE DEVELOPMENT

Lo mqondomsuka ususelwe kwinjulalwazi kaJean Piaget eyasungulwa ngeminyaka ye-1936, i*Cognitive Development* (CD). UPiaget wasungula lo mqondomsuka ngoba efuna ukucwaninga ngenkolelo eyayikhona yokuthi izingane kazicabangi. UPiaget (1964, p.4) wayekholwa ngokuthi izingane zenza amaphutha lapho zisebenzisa ulimi hhayi ngoba zingacabangi, kodwa ngenxa yokufinyezeka kolwazi lolimi kanye nokuqonda ezisuke zinakho ngomhlaba. Nokho-ke, ocwaningweni lukaPiaget, kwatholakala ukuthi izingane zicabanga ngendlela engafani nabantu abadala, kushiyana ukukhula kanye nokuthuthuka kwengqondo (Piaget, 1964, p.4). NgokukaPiaget (1964, p.4) izingane zidlula ezigabeni ezahlukene zokukhula kanye nokuthuthuka kwengqondo ukuze zikwazi ukuthola, nokusebenzisa kanye nokufunda ulimi olusetshenziswa emhlabeni obazungezile. Lokhu kusho ukuthi ezimweni ezahlukene lapho abafundi befunda ulimi, badlula ezigabeni ezahlukene ezibathuthukisela ekukwazini ukucabanga kanye nokusebenzisa ulimi ngokuphelele. Ngamanye amazwi, nasesikoleni abafundi bathuthuka ngokwamabanga ahlukene ahambelana nokukwazi ukucabanga kanye nokusebenzisa ulimi; okungaba ukufunda ulimi, namakhono okukwazi ukusebenzisa ulwazi olusha.

UPiaget wahlongoza izigaba ezine ukuchaza inqubo yokuthuthuka kwengqondo yomuntu kusukela ekuzalweni kuze kufinyelele esigabeni lapho ekwazi ukusebenzisa ulimi kanye nokucabanga

ngokuphelele (2009, p.11). Lokhu kusho ukuthi ukukwazi ukusebenzisa ulimi kanye nokucabanga akuzenzekeli kodwa kuthuthuka ngokwezigaba ezahlukene lapho abafundi besuke befundiswa ukusebenzisa ulimi ezimweni ezahlukene (Piaget, 2009, p.11). NgokukaPiaget (1964, p.4), kukhona isigaba sokuqala *sesensorimotor*, esisukela ekuzalweni komntwana kuya eminyakeni emibili, lapho ethuthuka ngokukwazi ukusebenisa izinzwa; eyokubona kanye nokuzwa ukulungela ukuthola ulimi. Kukhona isigaba besibili *ipre-operatioanl stage*, esiqala ngaphambi kweminyaka emibili kuya kweyisikhombisa lapho ingane isuke ifunda ukukhuluma, nakuba zingakwazi ukubeka inkulumo eqondile kanye nokushintshashintsha (*manipulate*) lapho bekhuluma. Ngenxa yokuthi izingane zisuke zingakakwazi ukubuka umhlaba ngezindlela ezahlukene, lokhu kweza bazethembe kakhulu kulokhu abasuke bekwazi noma ngabe abakusho ngendlela efanele. Isigaba sesithathu *ngeseconcrete operational*, kusukela eminyakeni eyisikhombisa kuya kweyishumi nanye, lapho izingane zisuke sezikwazi ukuqondisa inkulumo kanye nokulandela imithetho yolimi.

Kulesi sigaba abafundi basuke sebezama ukucabanga ngendlela ehlelekile (*logic thinking*). Isigaba sesine *ngeseformal operational stage*, esisuka ekuqaleni kokuthomba kuya ebudaleni bomuntu, lapho kuthuthuka imicabango ephusile, nokucabanga ngemicabango (*meta-cognition*) kanye nokuxazulula izinkinga. Kulesi sigaba kulindeleke ukuba umfundi akwazi ukuthuthukisa ukusebenzisa ulimi kanye nokucabanga ngokuphelele. Lolu cwaningo luzogxila esigabeni esisodwa, *iformal operatinal stage* ngenxa yokuthi yisona esihambelana nebanga leshumi lapho ucwaningo lugxile khona ekufundisweni kokubhala ama-eseyi esiZulu. Ngezansi angisasabalali nenjulalwazi yonke, kodwa sekugxilwa kumqondomsuka ohambelana nesigaba *se-formal operational stage* kanye nobuhlobo bayo kulolu cwaningo oluphenya ngokufundiswa kwekhono lokubhala ama-eseyi. Ukukwazi ukucabanga kwabafundi kuncika kumasu kanye namakhono abawazuza ngesikhathi bebamba iqhaza futhi bekhuthalela ukusebenzisa ulimi nokubamba iqhaza ekwenzeni nokubukela ukwenzeka okuthile mayelana nomhlaba. Ngenxa yalokho, ukukwazi ukucabanga akuzenzekeli kodwa kwenziwa ukwakheka kolwazi olusha kulokho osekuvele kukhona kanye nokukwazi ukwamukela ulwazi olusha. Okubekwa nguPiaget, kuveza isidingo sokuthi othisha bacabange ngamasu okufundisa ikhono lokubhala ama-eseyi kuhambelane nezinga labafundi lolimi kanye nokucabanga.

3.4.1 Ukuthuthukiswa kanye nokusesthenziswa kweCognitive Development nguPiaget kanye nabanye abacwaningi emkhakheni wezemfundo

Kulolu cwaningo kuzogxilwa esigabeni *iformal operational stage*, lapho uPiaget (1964, p.4) athi abafundi basebenzisa indlela esukela kokuthile (deductive) lapho befunda ulimi ngokubukela ezibonelweni zemibhalo yabanye, bathuthukele endleleni eholela kokuthile (deductive) lapho sebekwazi ukuqamba eyabo imibhalo ngokuphelele. UPiaget (1964, p.5) ugcizelela izimpawu ezine athi zinqala futhi zingumgogodla ekuthuthukeni kwengqondo yomfundi ukuba ikwazi ukucabanga kanye nokusebenzisa ulimi ngokuphelele ngokwalesi sigaba. Okokuqala, ulwazi lwangaphambilini (*schemas*) lokhu kusho ukuthi abafundi bazalwa nolwazi oluthile oluthukululwa futhi luhambelane nomhlaba kanye nesimo abazalwa kuso. Njengokuthi, uzalwa enendlela yemvelo yokukwazi ukuthi kumele ancele futhi ekwazi ukuxhumana nonina ngendlela ethile uma khukhona okungahambi kahle. UPiaget (1964) uthi ulwazi lolimi lwakhela kulokho ukuze umntwana aqonde indlela yokuxhumana kubantu azalelwe kubo. Okwesibili, ukufanisa (assimilation) okusho ukusebenzisa ulwazi umfundi asuke esevele enalo ukuhumusha kumbe ukuqonda isimo esisha kanye nolwazi olusha. Isibonelo, uPiaget (1964, p.15) uthi umfundi obona iqaqa okuqala, angazitshela ukuthi yikati kumbe alifanise nekati. Okwesithathu, ukwamukela ulwazi olusha (accomodation) okusho inqubo lapho umfundi eqonda umahluko phakathi kokuthile, nokwenza abe nolwazi olusha olwakhela kulokho umfundi asuke enakho. Isibonelo, okwenzeka lapho umfundi eseqonda ukuthi zikhona ezinye izilwane ezincane, ezinoboya futhi ezinemilenze emine kodwa zingelona ikati. Okwesine, ukuvumelana (equilibrium) okusho ukuthi umfundi uyakwazi ukwamukela ulwazi olusha kulokho okufundwayo. Njengokuthi uma kufundwa, ulwazi olusha lwakhela kulokho umfundi asuke esenakho, bese kweluleka indlela yokucabanga kanye nokuqonda ngomhlaba.

Nakuba kusekhona ukugxekwa kwale njulalwazi seyiyonke, ngokuthi abanye abacwaningi bakholwa ngokuthi abafundi abathuthuki ngendlela efanayo ekukhuleni kwabo (Moheghi, Ghorbanzadeh & Abedi, 2020, p7). UPiaget (1964, p. 13) wayelele ekwamukela lokhu, waveze ukuthi abanye abafundi bangadlula ezigabeni ngezikhathi ezahlukene kunalezi ezihlawumbiselwa kule njulalwazi, kodwa okusemqoka wukuthi lezi zigaba zokufunda ziyenzeka. Kwesinye isikhathi abafundi bakhombisa bayashesha ukudlulela kwezinye izigaba iminyaka ehlawumbiselwayo ingakashayi, kodwa ukukhula ngokomqondo kulandelana ngendlela efanayo futhi asikho isigaba eseqiwayo nakuba abanye abafundi beshesha ukufinyelele kwesinye isigaba ngenxa

yokuhlakanipha okukhethekile (Piaget, 1964, p.13). Lokhu kukhula kusho ukuthi isigaba ngasinye sigqanyiswa yizimpawu ezintsha zokuhlakanipha ezikhonjiswa wukukwazi ukusebenzisa ulimi oluqinile, nokufunda okusha kanye nokuba nokuqonda okusha mayelana nomhlaba (Piaget, 1964, p.15).

Abanye bathi injulalwazi kaPiaget seyiyonke inehaba ngoba igcizelela ngokweqile ukuhlola ukucabanga kusetshenziswa ulimi (Lourenço, 2014, p.19). ULourenço (2014, p.19) uveza uqhubeka athi injulalwazi kaPiaget iveza ukwenzeka (describe) ayikuchazi ukwenzeka (explain) kokuthuthuka kwengqondo yomfundi ukucabanga amaphuzu amasha lapho kufundwa ulimi kumbe kubhalwa ama-esityi. Lokhu kugxekwa kwenjulalwazi kaPiaget ngokuhambela kakhulu nolimi, kuyangisebenzela kulolu cwaningo njengoba ukubhala ama-esityi okwenzeka esifundweni solimi kubukwa njengendlela yokuthuthukisa ukucabanga. Empeleni, ukugxeka kwalaba bacwaningi kuveze umqondo wokuthi ulimi luyahambelana nokucabanga, ngaleyo ndlela ukubhala kuyindlela yokwethula kanye nokuhlela imicabango kanye nolwazi.

Kukhona abacwaningi abaveza ukuthi injulalwazi kaPiaget ibuthaka ngokuthi ishaya indiva iqhaza elibanjwe yizimo zenhlalo ekuthuthukiseni ukufunda ulimi kanye nokucabanga (Lickona, 1969, p.12: Vygotsky, 1978, p.14: Byrnes, 2008, p.12:). Nakuba le njulalwazi seyigxekwe ngokungaliqhakambisi iqhaza lenhlalo ekuthuthukeni kwengqondo kanye nokufunda ulimi, kodwa ayikho injulalwazi emsulwa futhi ekusingatha konke ukwenzeka okuthile. Ngakho-ke ukuhlangabezana nalobu buthaka obuvezwa wukugxeka kwabacwaningi, kusetshenziswe umqondomsuka, odingidwe ngezansi *isocio-cultural* ukuveza iqhaza lenhlalo kanye namasiko ekuthuthukiseni ukubhala ama-esityi esiZulu emabangeni aphezulu.

Nakuba abanye abacwaningi beyigxeka le njulalwazi kodwa bakhona abayisebenzisile njengoGlover (2017, p.23), othi ukukhula kwengqondo (*Cognitive Development*) kusho ukuthi umfundi useyakwazi ukuzicabangela ngokwakhe, ahlolisise futhi athole ulwazi olusha ngomhlaba kumbe okufundwayo. Lokhu kusho ukuthi ukuthuthuka kwengqondo kungukhiye wokwamukela ulwazi olusha ngempumelelo, nokufunda amakhono amasha, nokuxazulula izinkinga kanye nokubhekana nezimo, okudingwa ngabafundi ukuba baphumelele futhi bacabange ngomhlaba obazungezile. Ngamanye amazwi, ukuthuthuka kwengqondo yomfundi ekufundeni ulwazi, namakhono kanye nokucabanga kuyisisekelo sokufunda emfundweni jikelele. Lokhu kufakazelwa nguKyrle et al. (2018, p.132) ukufundiswa kwamakhono olimi kulungiselela abafundi ukuba

bakwazi ukuhlangabezana nezidingo zokufunda kanye nokucabanga ezifundweni zonke. Uma kuyamaniswa lokhu nokufundiswa kwama-eseyi esiZulu ebangeni leshumi, abafundi banikwa izihloko ezahlukene ukuba baqambe eyabo imibhalo ehlaziya isihloko kumbe ehlela imicabango yabo ngesihloko. UFonagy (2019, p.98) ocwaningweni lwakhe uchaza lokhu ngokuthi ukucabanga ngemicabango, ngoba abafundi banikwa imisebenzi eyenza bacabange futhi babhale bethule imicabango yabo mayelana nesihloko esithile.

NgokukaBankston et al. (2008, p.52) abasebenzise injulalwazi kaPiaget, bathi ukubhala kuyinqubo yokujwayeza ingqondo ukuhlela amaphuzu kanye nemicabango. Lokhu kusho ukuthi abantu ngokwendalo bayakwazi ukuzicabangela, kodwa akusho ukuthi imicabango yabo yonke iphusile futhi ngeyakhayo. Ngakho-ke, ukufundisa ukubhala kuqeqesha ingqondo yomfundi ukukwazi ukukhiqiza imicabango ephusile neyakhayo mayelana nesihloko esithile ((Bankston et al., 2008, p.52). Lokhu kusekelwa nanguFlower (2014, p.10) empilweni yamihla yonke, kudingeka abantu abakwazi ukucabanga, baqambe okuthile futhi babeke amaphuzu aphasile ukuze bakwazi ukubhekana nempilo eguquka njalo. Ukuyamanisa lokhu nokufundiswa kwama-eseyi, abafundi badinga imisebenzi yokubhala ebalungiselela ukukwazi ukubhekana nezidingo zangempela zempilo (Flavell et al., 2013, p.90: Connors, 2015, p.23: Gergely, 2018, p.77: Wishah, 2020, p.54). Ngamanye amazwi, ukufundiswa kokubhala ama-eseyi emakilasini olimi kumele kuhambisane nokucabanga kanye nokusetshenziswa kwengqondo ukuqhamuka nokuqonda okusha. Kanti-ke uGergely (2018, p.77) usekela lokhu ngokuthi uma uthisha efundisa abafundi ukubhala ama-eseyi, kumele aqinisekise ukuthi abafundi bathola ikhono lokuxazulula izinkinga, ukuphelelisa imicabango ephusile. Uthisha kumele anikeze abafundi ama-eseyi azokwenza ukuthi abafundi baxazulule inkinga okungaba inkinga abafundi ababhekana nayo esikoleni, lokho kuzokwenza umfundi ajwayele ukuxazulula inkinga ebese ezithathela yena izinqumo (Gergely, 2018, p.77).

Abacwaningi bakholwa ngokuthi ukubhala kuyisisekelo semfundo yonke (Rammouz, 2011, p.65: Ghazi et al., 2016, p.132: Bashrin et al., 2015, p.17). Lokhu kusho ukuthi ukufundisa ukubhala ama-eseyi kuthuthukisa abafundi ukuba bakwazi ukucabanga ngesikhathi bebhala, lokhu okubalungiselela ukuba bakwazi ukumelana nokubhala imibhalo kanye namatemu anzima (Mensah, 2011, p.56). Ngamanye amazwi inhloso yokubhala kanye nokuthuthukisa ukukwazi ukusebenzisa ulimi uma kubhalwa ama-eseyi, kuyakwesekela ukubhala nakwezinye izifundo kanye nokulungiselela abafundi ukukwazi ukwethula imibhalo ehlelekile (Mensah, 2011, p.56).

3.4.2 Ukusesthenziswa kwesigaba *iformal operation yeCognitive Development* ukusekela kanye nokuhlaziya okutholakele mayelana nokufundisa ukubhala ama-eseyi

Lolu cwaningo luhlobene kakhulu nomqondomsuka *wecognitive development* esigabeni *iformal operation stage* ngenxa yokuthi ukuthuthuka kwengqondo kanye nokucabanga emfundweni yaseNingizimu Afrika kuhlelwe ngokwamabanga, kodwa ahambelanayo neminyaka ebalulwa nguPiaget ezigabeni zenjulalwazi yakhe. Okunye, ukufundiswa kokubhala ama-eseyi, kuthuthuka ngokwamabanga abafundi. Ngakho-ke, kulolu cwaningo lo mqondomsuka uzongisiza ukuqonda ukuthi othisha bawafundisa kanjani ama-eseyi esiZulu ebangeni leshumi ukulungiselela abafundi ukukwazi ukuhlela amaphuzu kanye nemicabango okuphusile okuhambelana nesigaba *seformal operationa stage* esithi abafundi kumele balungele ukusebenzisa ulimi ngokuphelele uma bebhala izinhlobo zemibhalo. Ukwelula kulokho, kuzohlaziywa ukuthi othisha bakufundisa kanjani ukubhala ngendlela eqeqesha abafundi ukukwazi ukuzixazulela izinkinga nokuthatha izinqumo. Ingxenye engezansi idingida umqondomsuka obuka ukufundisa ukubhala ama-eseyi njengenqubo eyi*Socio-cultural*.

3.5 UKUFUNDISA UKUBHALA AMA-ESEYI NJENGENQUBO EYISOCIO CULTURAL

Lo mqondomsuka ususelwe kwinjulalwazi kaLev Vygotsky eyasungulwa ngeminyaka ye-1962, i*Socio-cultural theory*. UVygotsky wasungula lo mqondomsuka ngoba ethi inhlalo kanye nosikompilo kubamba iqhaza elikhulu ekukhuleni komfundi, nasekufundeni ulimi kanye nasekuvuleleni abafundi ezimweni ezibakhulisa ngokwengqondo (Vygotsky, 1978, p.15). UVygotsky (1962, p.24) uthi ukukhula komfundi kuhlobana kakhulu nenhlalo kanye nosikompilo umfundi akhuliswa ngakho. Lokhu kusho ukuthi umfundi ukhula ngoba kukhona ukuxhumana nabathile; okungaba abazali, nabaqaphi, nothisha, nontanga kanye namalungu omphakathi okungabantu asebemnkantshubovu (Vygotsky, 1962, p.24). Ngamanye amazwi, abantu asebemnkantshubomvu emphakathini basekela ukuthuthuka kwabafundi ngokuthi babalekelele ukuqonda kangcono umhlaba (Vygotsky, 1962,p.24). NgokukaVygotsky (1962, p.24), abantu asebemnkantshubomvu basekela abafundi ngokuthi baqonde izincazelo zokuthile ngomhlaba kanye nezinqubo zomphakathi, lapho befunzelela umfundi ngendlela yokucabanga kanye nokwenza izinto okuhambelana nomphakathi umfundi akhulela kuwo ukuze kuthuthukiswe indlelakubuka. UVygotsky (1962, p.24) uthi ukufunda amakhono olimi kanye nolwazi kuyinqubo eyenzeka ngokubambisana (collaborative) kanye nangokuzinikela kwabafundi kanye nothisha.

NgokukaVygotsky (1962, p.24), le nqubo yokufunda yenzeka esigabeni esithile esibizwa ngokuthi yi *Zone of Proximal Development (ZPD)*, nokuyiso esikhombisa ukuthi kukhona yini ukuthuthuka kolwazi, nolimi kanye nokucabanga kumfundi. UVygotsky (1962, p.25) uthi lesi sigaba siqala ngoba kulapho abafundi bedinga ukwesekwa nguthisha (scaffolding) ukuze bafunde ulwazi kanye nokuqonda okusha ukuze bakhule ngokolwazi futhi bathuthukise ukucabanga.

Ukwelula ephuzwini elingenhla, isigaba se *ZPD* sisho igebe lolwazi kanye nokuqonda kulokhu okwaziwa ngumfundi ngokwakhe kanye nalokho olindeleke ukuba akwazi futhi akuqonde ngokulekelelwa nguthisha (Vygotsky, 1962, p.25). Lokhu kusho ukuthi abafundi bazalwa namagebe olwazi, nolimi kanye nokuqonda okulindeleke ukuba kuvalwe yilabo asemnkantshubomvu ngempilo. Lokhu kusho ukuthi abafundi bakhula benezigaba ezidinga ukuba basekwe ngothisha ukuze badlulele ezigabeni ezilandelayo zokuqonda ulwazi, nolimi kanye nokufunda okusha (Vygotsky, 1962, p.25).

UVygotsky (1962, p.25) ugcizelela ubumqoka bolimi, nosikompilo kanye nenhlalo ekuthuthukisweni kwengqondo kanye nokucabanga kumfundi. UVygotsky (1962, p.25) uthi lezi zimpawu ezibaliwe yizo ezakha kufundi ukucabanga ngokuphelele futhi okuphusile ngomhlaba. Lokhu kusho ukuthi ngaphandle kolwazi lolimi, umfundi ngeke akwazi ukuxhumana nabanye kanye nokuqonda okwenzekayo ngomhlaba. Kanti-ke, ngaphandle kolwazi kolwazi lwenhlalo kanye nosikompilo, awukho umhlaba okumele umfundi awufunde futhi azi kabanzi ngawo (Vygotsky, 1962, p.25). okushiwo nguVygotsky kuveza isidingo sokuthi othisha babe nokuqonda ngobumqoka beqhaza lamakhono olimi ekufundeni kanye nokuqonda umhlaba, ikakhulukazi ekufundiseni ikhono lokubhala ama-esityi.

3.5.1 Ukuthuthukiswa kanye nokusesthenziswa kwe *Socio-cultural* nguVygotsky kanye nabanye abacwaningi emkhakheni wezemfundo

Kulolu cwaningo kuzogxilwa esigabeni se *Zone of Proximal Development*, lapho uVygotsky (1978, p.23) ethi abafundi badinga ukwesekwa ngothisha njengabantu abaqeqeshelwe ukufundisa amakhono olimi kanye nolwazi ngezimo ezithile ezihlelelwe ukuba zifundwe ezigabeni ezahlukene zemfundo. NgokukaVygotsky (1978, p.23) othisha bakha amathuba okufunda, nokuthi baseke abafundi ngezeluleko ezibathuthukisa ukuba bakwazi ukucabanga futhi bakwazi ukuzimela ngokwemicabango ephusile. Lokhu kusho ukuthi emaklasini olimi uthisha weseka abafundi ukuba bakwazi ukuthuthukela esigabeni esingcono sokukwazi ukubhala. Ngamanye amazwi, abafundi

kumele bathuthuke ngokwamabanga abawafundayo, ukuze kubonakale ukuthi kukhona ukuthuthuka kwengqondo kanye nokucabanga ekufundeni amakhono olimi.

Kanti-ke, bakhona abacwaningi abasebenzise umqondomsuka kaVygotsky, (Bell, 2002, p.12) Stryker et al., 2008, p. 123: Hugo, 2011, p.21 Volman, 2010, p.271: Bickhard et al., 2013, p.14: Tabak, 2014, p.22) abathi ukufunda kungumphumela wokusebenza ngokuhlanganyela ukukhiqiza ulwazi kanye nokuqonda ngomhlaba. Lapho ulimi lubamba iqhaza elikhulu ukukwazi ukuthola kanye nokwakha izincazelo ngezinto ezithile. Ngenxa yokuthi umhlaba kanye nenhlalo kwakhiwa yizincazelo ezithile abantu abazinamathisela ezenzakalweni nasekuxhumaneni komphakathi, futhi lezi zimpawu zidluliselwa ezizukulwaneni ngezizukulwane ngolimi. Ngakho-ke, abantu abadala, nothisha kungumsebenzi wabo ukuba badlulisele kubafundi ulwazi, lokhu okwenzeka nasemaklasini lapho kufundiswa amakhono olimi, kubalwa nekhonolokubhala ama-esityi (Nicholls, 2004, p.33: Scott et al., 2013, p. 125: Blumer et al., 2019, p.54). Ngamanye amazwi, kunesidingo sokuba abantu abadala kanye nothisha babe nendlela yokufundisa kanye nokuhlola ukuthi kungakanani abafundi abakwaziyo kanye nabakuqondayo mayelana nomhlaba. Kunzikandaweni weklasi lolimi, ukufundisa ukubhala ama-esityi kuba njengethuluzi lokuhlola ukuthuthuka kwengqondo, nokucabanga komfundi mayelana nolwazi lolimi, nenhlalo kanye nosikompilo, lapho abafundi besuke bebhala ngezihloko ezahlukeni ezithinta inhlalo kanye nosikompilo noma-ke okwenzekayo.

U-Ansari (2016, p.98) ocwaningweni lwakhe uveza ukuthi injulalwazi ye-*Sociocultural* yaphakamisa ukuthi imfundo iqhakambise okwenzeka enhlalweni ukuze abafundi babe nokuqonda kangcono ngokufundwayo. Lokhu kusho ukuthi ulwazi kanye nezinkolelo kwabafundi abafika nakho emaklasini kuyaziswa njengezisekelo zolwazi kokufundwayo. U-Ansari (2016, p.98) wavumelana noVygotsky ngokuthi ulwazi lwabafundi lwenhlalo kanye nosikompilo kubambe iqhaza elibalulekile ekulolongeni ukuthuthukiswa kwengqondo. Okunye-ke, uPanhwar et al. (2017, p.54) uvumelana nokushiwo ngu-Ansari ngokugcizelela ukubaluleka kolimi emaklasini njengomsuka wakho konke ukufunda. Lokhu kusho ukuthi ngaphandle kolimi abafundi ngeke bakwazi ukuxhumana, ukudlulisa ulwazi kanye nokuqondakwabo emaklasini. Lokhu kuphinde kusekwe nguNewman (2018, p.126) ngokuthi ukukhula kwengqondo nekhono lokucabango komfundi kungaqondiswa futhi kulolongwe ngokuthi babhale, futhi baxoxisane nabanye mayelana nalokho abasuke sebekwazi.

Abacwaningi abafana no-Edwards (2003, p.41), McLeod (2020, p.2) basebenzisa injulwazi isocio-cultural ukuveza ukuthi ulimi luyisikhali nomgudu obalulekile ekudluliseni ulwazi ezifundweni zemikhakha ehlukene. U-Edward (2003, p.41) uthi ngaphandle kolimi akukho ukuxhumana emiphakathini. Lokhu kuchaza ukuthi ulimi alugcini ngokubaluleka emiphakathini, kodwa lusetshenziswa nalapho kufundwa noma kufundiswa yilona olwenza umfundi aqonde okufundwayo. Ngakho-ke, uhlelo lwezifundo kufanele lumiswe ngendlela yokuthi luqikelele ukuthi kuba nokuxhumana kolimi kanye nezifundo zonke emikhakheni ehlukene. Ngamanye amazwi, ulimi kumele lube yisikhali sokucabanga kanye nokuxhumana ngolwazi ezifundweni zonke (Vygotsky et al., 1990, p.18). Kanti-ke, ucwanongo luveza ukuthi umsebenzi kathisha wolimi ubanzi ngoba kumele afundise abafundi ukuba ngochwepheshe bolimi ekubhaleni ezifundweni zonke kanye nasemphakathini (Randford, 2010, p.306: Lee, 2012, p.52: Wass & Golding, 2014, p.672: Roth, 2016, p. 54: Smagorinsky et al., 2018, p.107:).

3.5.2 Ukusetshenziswa kwesigaba iZone of Proximal Development yeSocio-cultural theory ukusekela kanye nokuhlaziya okutholakele mayelana nokufundisa ukubhala ama eseyi

Njengoba lolu cwaningo luqondene nokufundisa ukubhala ama-eseyi esiZulu ebangeni leshumi, luyahlobana nesigaba seZPD ngokuthi ebangeni leshumi abafundi basuke befika esigabeni esiphakeme. Ngakho-ke, abafundi bayadinga ukwesekwa nguthisha ukuba baqonde ukuthi yikuphi okulindeleke ukuba bakwenze uma bebhala ama-eseyi kuleli zinga lolimi. Okunye-ke, lo mqondomsuka uzosetshenziswa ukuhlaziya kanye nokuqonda iqhaza likathisha ukweseka abafundi, nokuthi yimiphi imisebenzi kanye nemiyalelo esekela (scaffold) ukuthuthuka kwengqondo kanye nokucabanga okusetshenziswa ngothisha uma kufundiswa ukubhala amaeseyi esiZulu ulimi lwaseKhaya ebangeni leshumi. Lolu cwaningo luhlobana nomqondomsuka weSocio-cultural ngokuthi luzophinde luhlolisise imicabango yothisha mayelana nemisebenzi yokubhala ama-eseyi, ukuthi izihloko, nokufundiswa kwawo kuhlobana kanjani nolimi, nenhlalo kanye nosikomilo kwabafundi. Ngezansi kwalapha, yiqoqa lesahluko.

IQOQA LESAHLUKO

Kulesi sahluko ngiqale ngokuchaza kabanzi ngohlaka lwemiqondomsuka okuyilo okusekelwe kulo lolu cwaningo. Ngilandele ngokudingida umqondomsuka ngamunye owakha uhloko lwemiqondomsuka esetshenziswe njengensizakuhlaziya ulwazi olutholakele. Owokuqala,

ubumqoka be*PCK* ekufundiseni ukubhala ama-esezi. Owesibili, ukubhala ama-esezi ngendlela ye*CALP*. Owesithathu, ukufundisa ukubhala ama-esezi njengenqubo eyi*Cognitive Development*. Owesine, ukufundisa ukubhala ama-esezi njengenqubo eyi*Socio-cultural*.

ISAHLUKO SESINE

INGCASISO NGENDLELAKWENZA YOCWANINGO

4.0 ISINGENISO

Indlelakwenza yocwaningo ingachazwa njengemigudu noma inqubo elandelwayo ukuze umcwaningi akhiqize imininingo esabela kwimibuzongqangi yocwaningo (Williams, 2007, p.68). UCreswell, (2014, p.2) ocwaningweni lwakhe yena waveza ukuthi indlelakwenza yocwaningo iyinqubo eqondile yokukhiqiza nokuhlaziya ulwazi. Ngakho-ke, kusemqoka ukuba umcwaningi acacise ngezindlela zocwaningo ezisetshenzisiwe ukufinyelela kokutholakele. Indlelakwenza yocwaningo nabanye abacwaningi abangafisa ukwenza ucwaningo olulandela imigudu ehlobene (Cresswell, 2014, p.2).

Kulesi sahluko ngidingida ngezindlelakwenza zocwaningo ezilandelwe ngumcwaningi ukufinyelela kokutholakele kulolu cwaningo. Ngidingida izinhlobo zamapharadaymu kanye nepharadaymu eqondene nalolu cwaningo, nesitayela socwaningo, isu lokucwaninga lobunjalo botho, umklamo wocwaningo oluyi*phenomenology*, indawo yocwaningo, ukuqokwa kwababambiqhaza, izindlela zokukhiqiza imininingo, izindlela zokuhlaziya imininingo, izimo zenqubonhle yocwaningo, izimo zokwethembeka kanye nezingqinamba zocwaningo.

4.1 UKUCHAZWA KWAMAPHARADAYMU NEPHARADAYMU EQONDENE NOCWANINGO

UChristiansen (2018, p.93) uveza ukuthi ipharadaymu iyindlela abacwaningi abayisebenzisayo uma bebuka umhlaba, okuhambelana nokucwaningwa ngakho. Kanti-ke, uCohen (2011, p.18) yena uma echaza ipharadaymu, uthi yindlelakubuka yocwaningo engafaniswa nokuthi umcwaningi ufuna ukuluqhamukela kanjani ucwaningo lwakhe. Abacwaningi Cohen (2011, p.18) noChristiansen (2018, p.93) baveza ukuthi ukuthi izindlelakubuka zihambelana nezinkolelo abacwaningi abanazo mayelana namaqiniso kumbe umkhakha abacwaninga kuwo. Ngakho-ke, kulolu cwaningo ipharadaymu yakhethwa ngokwezinkolelo kanye nomkhakha okucwaningwa kuwo, okungumkhakha wezeMfundo. Lapha kuchazwa amapharadaymu amathathu avamile ocwaningweni; *ipostpositivism*, *necritical paradigm* kanye ne-*interpretivist paradigm* ebuye yaziwe ngokuthi yi*social constructivism*.

4.2.1 IPOSTPOSITIVIST PARADIGM

UPanhwar (2017, p.253) ocwaningweni lwakhe waveza ukuthi *ipostpositivism* igxile ekutheni kuneqiniso elilodwa futhi bonke abacwaningi bacwaningela ukufinyelela kulelo qiniso elilodwa. Kanti-ke, ngokukaBertrams benoChristiansen (2014, p.44), ocwaningweni olungaphansi kwe*postpositivism*, iqiniso lithathwa ngokuthi lizimele. Ngakho-ke, abacwaningi ngaphansi kwe*post-positivism*, bagxila futhi baphokophele ekutholeni ubufakazi obuphathekayo futhi obukholwekayo mayelana neqiniso (Bertrams & Christiansen, 2014, p.44: Panhwar, 2017, p.253). Le pharadymu ihambelana nocwaningo lobungako botho, lapho abacwaningi besebenzisa izindlela zesayensi ukuthola iqiniso mayelana nokucwaningwayo (Bertrams & Christiansen, 2014. p.44). kanti-ke, izindlela zokuqoqa ulwazi kule pharadaymu kuba ngokuhlola, nokuhlolakulinga, nezinye (Bertrams & Christiansen, 2014. p.44). Ngokwale pharadaymu, abacwaningi bagxila ezimpawini ezitholakala kokucwaningwayo zizimele, ngaphandle kokulandela ukuthi umcwaningi kanye nenzikandaweni kunamthelela muni kokutholakele. Yingakho le pharadaymu igcizelela ukuthi iqiniso lizimele (Bertrams & Christiansen, 2014. p.44).

4.2.2 ICritical PARADIGM

NgokukaBertrams benoChristiansen (2014, p.27), i*Critical paradigm* ibuka umhlaba ngokuthi iqiniso mayelana nokwenzeka kwezinto kuhlobene nezimo zepolitiki, zenhlalo, ezomnotho kanye neminye imicikilisho edalwa ngokungalingani kwabantu emiphakathini. UBertram BenoChristiansen (2014, p.27) bathi ucwaningo kule pharadaymu, luphokophela ekuxazululeni izinkinga zokungalingani, nokunika amandla kanye nokukhishwa ebugqilini kwabantu abathile. Ngaleyo ndlela, abacwaningi ngaphansi kwale pharadaymu bakholelwa ekuletheni ushintsho enhlalweni (Culler, 2010, p.905: Bertrams & Christiansen, 2014, p.28). Ngenxa yokuthi abacwaningi ngaphansi kwe*Critical paradigm* kunenkolelo yokuthi umhlaba uzungezwe wukungalingani ngokwamandla, okuholela ekutheni abanye bacindezeleke, indlelakubuka yabo ibagququzela ukuba balwele ukubulingiswa benhlalo (Bertrams & Christiansen, 2014, p.28). Lokhu kusho ukuthi ubuqiniso kuncike ekutheleni ubulungiswa benhlalo, lapho abacwaningi besebenzisa izindlela ezibandakanya ababambiqhaza ezifana nezingxoxo ngokubamba iqhaza (*nonparticipatory engagements*), izingxoxo ezikhulula ebugqilini (*emancipatory engagements*) kanye nocwaningo lwesenzeko (*action research*) (Bertrams & Christiansen, 2014, p.29). Ngezansi kudidingidwa ipharadaymu ehambelana nalolu cwaningo.

4.2.3 I-INTERPRETIVIST PARADIGM

NgokukaBertram benoChristiansen (2014, p.38), *i-interpretivist paradigm* ihambelana nenkolelo yabahumusha okwenzeka ezimweni ezahlukene ezicwaningwayo. UCohen (2011, p.18) uthi abacwaningi ngaphansi kwe-interpretivism bakholwa wukuthi abantu babhekana nezimo ngendlela engafani, ngakho-ke ucwaningo kumele lugxile ekuhumusheni okwenziwa ngabantu ngendlela ababuka ngayo umhlaba. Lokhu kusho ukuthi ama-interpretivist abuka umhlaba njengenkambu enamaqiniso amaningi adinga ukuhunyushwa ngezindlela ezahlukene (Cohen, 2011, p.19: Bertrams & Christiansen, 2014, p.36). Ngamanye amazwi umhlaba ubanzi futhi unamaqiniso abophelene nonzikandaweni babantu kanye nemibono kumbe izinkolelo zabo (Bertrams & Christansen, 2014, p.40). Ipharadaymu i-interpretivism iyindlelakubuka yabahumushi abaphokophela ekukhiqizeni kanye nasekuvundululeni ulwazi olukhombisa kumbe olumela amaqiniso alokho okucwaningwayo. Lapho kudingeka ukuthi umcwaningi ajule ekuvundululeni ubunjalo botho kulokho okucwaningwayo. Ngakho-ke, abacwaningi abaphenya ngobunjalo botho, basebenzisa izindlela eziphenyayo noma ezihlodayo, ukukhiqiza imininingo kubabambiqhaza bekonzikandaweni babo.

Abacwaningi abangama-*interpretivist* bakholwa ngukuthi amaqiniso ngokucwaningwayo awasoze ahlukani nonzikandaweni, ngalokho, abacwaningi yibona abaya kubantu ukusebenzisana nabo ekufinyeleleni amaqiniseni ngesimo esithile esicwaningwayo (Bertrams & Christiansen, 2014, p.40). Ukubukela ababambiqhaza befundisa, ukuba nezingxoxo ezisakuhleleka nababambiqhaza kanye nokuhlola imiqulumbalo. Ngamanye amazwi umcwaningi ubambisana nababambiqhaza bekonzikandaweni abaphila kubo/ abasebenza kubo imihla nemihla, ukukhiqiza ulwazi oluchaza ngamaqiniso kanye nemibono kwabo kulokho okucwaningwayo. Ucwaningo ngaphansi kwale pharadaymu, luhambisana nokuphenya kanye nokuqonda izimo ezithile, lapho kusetshenziswa izindlela zokuxoxisana, nokuqaphela ababambiqhaza benza imisebenzi yabo yamihla yonke.

Ngakho-ke, lolu cwano lungaphansi kwepharadaymu i-interpretivism ngoba luhlose ukuphenya ngemibono yothisha besiZulu ulimi lwaseKhaya mayelana nokufundisa ukubhala ama-esitye ebangeni leshumi. Inhlosomfezo yalolu cwano kanye nomumo walo, kuhambelana nokubekwa ngabacwaningi ngenhla mayelana nocwano oluhumushayo futhi oluphenya ngobunjalo botho. Lokhu kusho ukuthi luphenya ngokufundisa kothisha bekonzikandaweni babo, okuyisikole emaklasini esiZulu ulimi lwaseKhaya futhi kufundiswa ama-esitye. Lolu cwano, luphokophele ekusebenzeni nababambiqhaza ukukhiqiza imininingo echaza ngemibono yabo mayelana

nokufundisa ukubhala ama-esityi esiZulu ebangeni leshumi. Le pharadaymu yakhethwa ngokuhambelana nenkolelo yomcwaningi yokubuka isimo esicwaningwayo ngeso labangabahlanganyeli okuyibona abasazi kangcono. Ngaleyo ndlela, ngihlose ukudedela ababambiqhaza (othisha) ukuba balawule isimo mayelana nokufundisa ikhono lokubhala ebangeni leshumi. Umcwaningi akazange nakancane azame ukuphatha isimo, kodwa wayevumela ababambiqhaza ukuba bagonyuluke ngemibono kanye nokuqonda kwabo, yize umcwaningi wayekuqonda abakushoyo kanye nalokho ababekwenza ngenxa yokuthi usebenza emkhakheni ofanayo. Ukuholwa ngababambiqhaza ocwaningweni yikho okunikeze imininingo okungeyabo futhi ehambelana nonzikandaweni wabo ngobunjalo bokufundiswa kokubhala ama-esityi esiZulu ulimi lwaseKhaya ebangeni leshumi.

4.3 UMKLAMO/ ISITAYELA SOCWANINGO

NgokukaBertrams benoChristiansen (2014, p.40), umklamo wocwaningo yiwona otshela umcwaningi ukuthi yikuphi okumele kwenziwe ukuphendula imibuzo engumgogodla, nokuthi kumele luhambe ngamiphi imigudu ethinta isu lokucwaninga, isitayela socwaningo kanye nezindlela zocwaningo. Kanti-ke uKilani (2016, p.122) uthi umklamo wocwaningo ungachazwa njengendlela ehlelekile esetshenziswayo ukukhiqiza nokuhlaziya imininingo ephendula imibuzo engumgogodla wocwaningo. UKilani (2016, p.122) waveza ukuthi umcwaningi kumele abe nezizathu ezizwakalayo ezisekela ukukhetha umklamo wocwaningo, ngokuqikelela ukuhambelana kwawo nayo yonke imigudu ezolandelwa ocwaningweni.

Kulolu cwaningo kwaqokwa umklamo wocwaningo oloyi-*ethnographic*. Lo mklamo wokucwaninga wasungulwa ngabomkhakha we-*anthropology*, lapho abacwaningi babechitha isikhathi eside behleli nabantu bosikompilo oluhlukile ukuze bafunde ngezinkolelo, nezindlela zokuphila kanye nezinqubo emiphakathini yabo (Bertrams & Christiansen, 2014, p.43). NgokukaKeen (1975, p.76) ucwaningo oloyi-*ethnography*, lwakha ithuba lokuthi umcwaningi achithe isikhathi eside ehleli nababambiqhaza ukuze aqonde ukuthi kuphilwa kanjani futhi kungani izinto bezenza ngendlela ethile, okutholakala kuphela ngokuxoxisana nabantu kanye nokubabukela ezimweni ezahlukene. Kulolu cwaningo, kwalandelwa umklamo oyi-*ethnographic* ngenxa yokuthi lwaluphokophele ukuphenya kabanzi ngemibono yothisha besiZulu ulimi lwaseKhaya mayelana nokufundisa ukubhala ama-esityi ebangeni leshumi. Ngakho-ke, ukuze okutholakele kujule futhi kubike ngemibono kanye nokuqonda kothisha bekonzikandaweni babo, kwaqokwa lo mklamo noBiklen (2007, p.43) uyakugcizelela ukuthi ucwaningo oluyi-*ethnographic*

luxile kulokhu ababambiqhaza abadlula kukho ekusebenzeni kwabo kwamihla yonke, futhi okungatholakala kuphela ngokuthi umcwaningi achithe isikhathi eside exoxisana nabo kumbe ebabukela besebenza. Ngenxa yokuthi ucwaningo lwaluhlose ukuqonda ngokujulile imibono yothisha, kwabonakala lo mklamo wocwaningo ufanelekile futhi uhambelana nepharadaymu *iinterpretivism* kanye neminye imigudu yocwaningo selulonke ezodingidwa ngezansi.

4.4 UCWANINGO LOBUNJALO BOTHO

Lolu wucwaningo lobunjalo botho ngaphansi kwepharadaymu *i-interpretivism*, ngenxa yokuthi luphenya ngemibono yothisha besiZulu mayelana nokufundisa ukubhala ama-esityi. Lolu wucwaningo lobunjalo botho ngoba luphokophele ekuqondeni isimo esicwaningwayo ngokwendlelakubuka yababambiqhaza (Bertrams, & Christiansen, 2014, p.40). Ucwaningo lobunjalo botho luchazwa njengendlela yokuqonda okuthile ngokuhambela kwakho nesimo lapho kwenzeka khona (Creswell, 2008, p.764). UCreswell (2008, p.764) waphinda waveza ukuthi ucwaningo lobunjalo botho luyindlela lapho umcwaningi ethembela kulokhu akukhiqiza nababambiqhaza. Lokhu ukwenza ngokubuza imibuzo ebanzi, nevumela ukuba ababambiqhaza baxoxe futhi bavule izifuba mayelana nalokho ababhekana nakho, lapho kusuke kugxilwe ezingxoxweni kanye nekweminye imininingwane ebukwayo ukuze umcwaningi aqonde kangcono isimo (Creswell, 2008, p.764). Ngamanye amazwi, ucwaningo lobunjalo botho lugxilakoshiwo ngababambiqhaza bocwaningo ngamazwi abo kanye nalokho abasukebekwenza, hhayi ezinombolweni kanye nakwizilinganiso (Clark, 2013, p.221), lapha umcwaningi usuke ezohlaziya ukuthi lusho ukuthini ulwazi, nemibono kanye nabakwenzayo (Bertrams & Christiansen, 2014, p.40).

Njengoba lolu cwaningo kungolobunjalo botho, kuzogxilwa eminingweni ekhiqizwa nababambiqhaza ukuze kuhunyushwe ukuthi ngesingabo lusho ukuthini ulwazi, nemibono kanye nabakwenzayo uma befundisa ukubhala ama-esityi esiZulu ulimi lwaseKhaya ebangeni leshumi. Lapha kuzogxilwa ekucwaningeni ngamazwi akhulunyiwe kanye nokubhalwephansi hhayi izinombolo kanye nokulinganisa ubungako botho. Nalapho kusetshenziswa izinombolo, kusuke kucaciswa amaphuzu athile hhayi ukwakha izilinganiso ngokucwaningwayo.

4.5 IZINDLELA ZOKUKHIQIZA IMINININGO

ULowes benoProwse (2001, p.32) bathi uma kwenziwa ucwaningo, ziyahluka izindlela ezisetshenziswayo ukukhiqiza imininingo kuye ngepharadaymu kanye nesitayela socwaningo.

Kulolu cwaningo kwasetshenziswa izindlela zobunjalo botho, izingxoxo ezisakuhleleka, nokuqaphela othisha befundisa kanye nokuhlaziywa kwamadokhyumenti (Bertrams & Christiansen, 2014, p. 43). ULowes benoProwse (2001, p.32) bathi izindlela zokukhiqiza imininingo zibaluleke kakhulu ngoba zilawula imininingo etholwa ngumcwaningi kuye ngokuthi ziyahambelana yini nenhlosomfezo kanye nemigudu yocwaningo selulonke. Lolu cwaningo lwasebenzisa izindlela zokukhiqiza imininingo ezihambelanayo nobunjalo botho kanye nepharadaymu i-*interpretivism*, lapho kwasetshenziswa uhlu lwemibuzo evulekile, nesheduli loqaphela okwakwenziwa ngothisha befundisa kanye nokuhlaziywa kwamadokhyumenti. Ngezansi, kudingidwa kabanzi ngezindlela zokukhiqiza imininingo.

4.5.1 Ukukhiqiza Imininingo Ngezingxoxo Ezisakuhleleka

Ocwaningweni lobunjalo botho, kugcizelelwa inqubo kanye namasu kokwakha izincazelo kanye nokuhunyushwa kwemibono yababambiqhaza esuke ikhiqizwe ngokujulile, lapho kubalwa nezingxoxo ezisakuhleleka (Harvey, 2011, p.17). Ngokwenhlosomfezo yalolu cwaningo, izingxoxo ezisakuhleleka zasetshenziswa ukuvundulula ukujula kwemibono kanye nemicabango yothisha mayelana nokufundisa ukubhala ama-esityi esiZulu ulimi lwaseKhaya ebangeni leshumi. Izingxoxo ezisakuhleleka zenziwa nothisha abahlanu abafundisa ukubhala ama-esityi esiZulu ulimi lwaseKhaya ezikoleni ezazikhethiwe. Izingxoxo zathatha isikhathi esilinganisela emizuzwini engama-45 kuya kwengama-60 umbambiqhaza ngamunye. NgokukaBertrams benoChristiansen (2014, p.49), ocwaningweni lobunjalo botho, ngaphansi kwepharadaymu eyi-*interepretivism* izingxoxo ezisakuhleleka ziyasetshenziswa ukukhiqiza imininingo. Izingxoxo ezisakuhleleka nothisha, kulapho umcwaningi ephonsa imibuzo kubabambiqhaza ngenhloso yokuthola ingonyuluka mayelana nesihloko okucwaningwa ngaso. Kanti-ke, uBertrams benoChristiansen (2014, p.49) bathi ukuze umcwaningi afinyelele ekujuleni kokuqonda kwababambiqhaza, kumele basebenzise imibuzo evulekile, eyenza labo abacwaningwayo bachaze ngokukhululeka. Lokho kudala ukuxhumana kumcwaningi kanye nababambiqhaza ngalokho okucwaningwayo.

Ezingxoweni engabanazo nababambiqhaza yangisizakala njengomcwaningi ngoba kwathi sixoxa sibhekene, ngakwazi ukufunda okuthile ebusweni balowo mbambiqhaza engikhuluma naye nangendlela asebenzisa ngayo iphimbo, ngathola isithombe esithile ngesimo esicwaningwayo, okwandisa futhi kwagcizelela lokho okushiwo ngomlomo. UKvale benoBrinkmann (2009, p.76) bathi izingxoxo ezisakuhleleka zigxile ekutholeni izincazelo ngendlela ababambiqhaza ababuka

ngayo umhlaba abaphila kuwona ngenhloso yokuhumusha incazelo yesimo esisuke siphenywa. Ngesikhathi sezingxoxo ezisakuhleleka, kwasetshenziswa isiqophamazwi ukuqopha inkulumo yonke nombambiqhaza ngamunye, futhi yashicilelwa phansi emuva kwesikhathi. Ukusebenzisa izingxoxo ezisakuhleleka kwangisiza ukuba ngikwazi futhi ukuxhumana ngqo ngibabuka ababambiqhaza bocwaningo (Cohen et al., 2018, p.123). Ngezansi, kudingidwa indlela yokuqaphela othisha befundisa.

4.5.2 Ukukhiqiza Imininingo Ngokuqaphela Othisha Befundisa

Kulolu cwaningo kwasetshenziswa indlela yokuqaphela othisha befundisa. Ngaphambi kokuthi ngimubukele uthisha efundisa, ngamazisa ukuthi ngizoqala ngokuthi sibe nengxoxo esakuhleleka naye ebese ngimubukela efundisa. Ngenhlanhla bonke ababambiqhaza balolu cwaningo bavuma lokhu engangikucela kubo. Ngesikhathi ngibukela uthisha efundisa, ngangiphethe isheduli eliqukethe izindikimba ezazihlelelwe ukubuka ababekwenza lapho befundisa ukubhala ama-esityi esiZulu ulimi lwaseKhaya ebangeni leshumi ukuze ngingasabalali kodwa ngixile kulokhu okwakudingwa wucwaningo. UBertrams benoChristiansen (2014, p.49) bayakweseka ukusetshenziswa kokuqaphela ababambiqhaza befundisa njengendlela yokukhiqiza imininingo ocwaningweni lobunjalo botho. Kwakuthi lapho uthisha efundise, ngibhale phansi okuhlobana nocwaningo. Ngesikhathi ngibukela izifundo zothisha befundisa, ngangingaphawuli, kodwa ngangingumcwaningi ngokuphelele futhi othisha kanye nabafundi beqhubeka nesifundo sokubhala ngaphandle kokuphazanyiswa. Ukukhiqiza ulwazi, ngahlala ngaqaphela izifundo ezimbili uthisha ngamunye emkilasini amahlanu, ezikoleni ezazikhethiwe. Isifundo ngasinye sasithatha ihora elilodwa.

4.5.3 Ukukhiqiza Imininingo Ngokuhlaziya Amadokhyumentu

Ukuhlaziya amadokhyumentu kungukuhlolwa kwemiqulumbhalo esetshenziswa ababambiqhaza uma befundisa. Okungaba yinqubomgomo, izinsizakufundisa, izinhlelo zesifundo kanye nokunye. Ukuhlaziya kwamadokhyumentu kuthathwa njengenye yezindlela zokukhiqiza imininingo ocwaningweni lobunjalo botho, lapho umcwaningi ehlola imiqulumibhalo kanye nezinqubomgomo ezisemthethweni (Bertrams & Christiansen, 2014, p.56). Kulolu cwaningo, kwahlaziya isiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola sesiZulu ulimi lwaseKhaya ebangeni leshumi, okuyinqubomgomo esekela ukufunda nokufundisa ezikoleni zaseNingizimu Afrika. Kwaphinde kwahlolwa izinhlelokufundisa zothisha ukuqhathanisa ababekwenza kanye bababekusho ezingxoxweni ezisakuhleleka. Okokugcina, kwaba

ngukuhlaziywa kwezinsizakufundisa ukucubungula ukuthi ukufundiswa kokubhala ama-eseyi esiZulu ulimi lwaseKhaya ebangeni leshumi kusekelwe kuphi. Ngezansi ngikhombisa izinhlobo zama-eseyi esiZulu ayefundiswa ngothisha ababebambe iqhaza ngesikhathi socwaningo.

Uthisha	Uhlobo lwe-eseyi eyayifundiswa
A	i-eseyi eqhathanisayo
B	i-eseyi edaza ingani
C	i-eseyi echazayo i-eseyi edaza ingani
D	i-eseyi eqhathanisayo
E	i-eseyi elandisayo i-eseyi eqhathanisayo

Isikwelesithebeni:1

4.6 INDAWO YOCWANINGO

Kusemqoka ukuthi umcwaningi achaze ngendawo lapho ucwaningo lwenzelwa khona ukuze kuvele uma kukhona izimo ngokwenzikandaweni ezinomthelela nokutholakele ocwaningweni. U-Osanlo kanye noGrant, (2016, p.56) bachaza ukuthi ukukhetha indawo yocwaningo kusho ukuqonda ngezimo ezibophelene zokufunda ezibophelene nendawo ekhethiwe nokuthi zinabudlelwano buni nokucwaningwayo. Lolu cwano lwenzelwa ezikoleni ezithile ezisesiyingini saseMlazi. Indawo yaseMlazi yilokishi elixube izingxenywe ezithuthukile kanye nalezo ezingakathuthuki okutheni ngokwengqalasizinda, okubalwa imigwaqo, nogesi namanzi, nezikole kanye nokunye. Kulezi zikole ezakhele ilokishi laseMlazi, isiZulu sifundwa siphinde sifundiswe ngolimi lwaseKhaya. Isizathu sokukhetha lesi siingi kanye nendawo ukuthi sinezikole zamaBanga aphezulu eziningana kunezinye iziyingi, futhi ezisabalele nokwanginika ithuba lokwenza kahle ucwaningo ngaphandle kokweswela izikole kanye nokuhamba lapho kukhona abanye abacwaningi ikakhulukazi njengoba ilokishi laseMlaza lakhele izikhungo zemfundo ephakeme ezenzisa ucwaningo.

Esinye sezizathu zokukhetha le ndawo wukuthi inezikole lapho kukhulunywa isiZulu emphakathini futhi nezikole zifundisa isiZulu ulimi lwaseKhaya. Othisha abafundisa kulezi zikole kwakungothisha abakhuluma ulimi lwesiZulu. Futhi kulezi zikole isiZulu singumgomo

wokuphumelela komfundi ngoba uma umfundi engasiphasanga isiZulu akakwazi ukudlulela kwelinye iBanga. Azikho izimpawu kanye nemicikilisho okuthinta indawo okwavela ngesikhathi kwenziwa ucwaningo futhi ezazingaba nomthelela ongemuhle kokutholakele.

4.7 UKUQOKA ABABAMBIQHAZA BOCWANINGO

Kunezindlela ezahlukene zokuqoka ababambiqhaza; ukuqoka ngenhloso, ukuqoka ngokwamathuba kanye nokuqoka ngokwesabelo (Marshall, 1996, p.59). Kulolu cwaningo kwasetshenziswa indlela yokuqoka ngenhloso, ngenxa yokuthi umcwaningi wayesevele ecacelekile ngenhlosomfezo yocwaningo. Kanti-ke inhlosomfezo yalolu cwaningo yangikhombisa ukuba kuqokwe othisha besiZulu ulimi lwaseKhaya abafundisa ama-esityi ebangeni leshumi. Ukuqoka ngenhloso kuchazwa nguMugo (2002, p.22) ngokuthi kuyinqubo yocwaningo lapho kukhethwa ingxenye yababambiqhaza abamele abantu abacwaningwayo. UBertrams benoChristiansen (2014, p. 62) bathi umcwaningi kumele aqikelele izimpawu ezithinta ukufaneleka kwababambiqhaza ocwaningweni kanye nokucabangela ukuphenduleka kwemibuzongqangi yocwaningo. Kulolu cwaningo, ubulili babungabalulekile, kodwa amava ameleleka ngoba ababambiqhaza babexubile, isikwelesithebe esingezansi.

Kulolu cwaningo kwaqokwa ababambiqhaza abahlanu, okungothisha abafundisa ama-esityi esiZulu ulimi lwaseKhaya ebangeni leshumi. NgokukaNigam (2013, p.14), ocwaningweni lobunjalo botho futhi oluyi-ethography, kaliqhakanjiswa inani lababambiqhaza, kodwa umcwaningi kumele aqikelele ukujula(in-depth) ngesikhathi kukhiqizwa imininingo yocwaningo. Ezikoleni ezisesiyingini sase Mlazi okwenziwa khona lolu cwaningo, abaphathi babengakhululekile ngamanye amabanga, besabela ukuphazamiseka kothisha. Nakuba kunjalo, ucwaningo lwaqhubeka ngaphandle kwezihibe. Isikwelesithebe esingezansi, sikhombisa imininingwane yababambiqhaza.

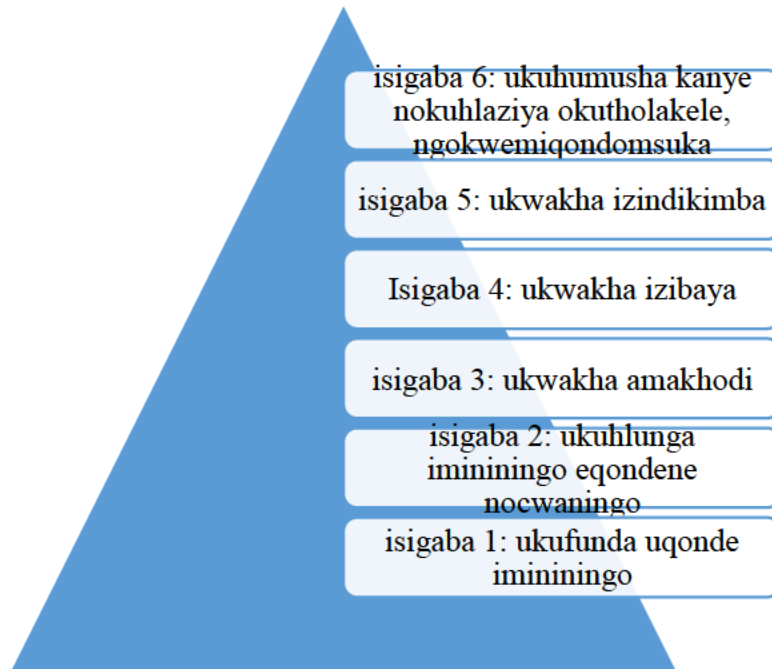
Ababambiqhaza	Ubulili	Ibanga	Isifundo	Iminyaka	Iziqu	Iminyaka yokufundisa
Umbambiqhaza A	Owesifazane	10	IsiZulu	45	PTD,B.A, Honours	12
Umbambiqhaza B	Owesifazane	11-12	IsiZulu	35	Diploma, Honours	9
Umbambiqhaza	Owesilisa	10-11	IsiZulu	33	B.Ed.	12

C						
Umbambiqhaza D	Owesilisa	12	IsiZulu	29	B.Ed.	8
Umbambiqhaza E	Owesifazane	10-11	IsiZulu	27	B.Ed.	6

Isikwelesithebe: 2

4.8 IZINDLELA ZOKUHLAZIYA IMINININGO

UBertrams benoChristiansen (2014, p.77) bathi imininingo ayizikhulumeli kodwa umcwaningi kumele ayihlele ngendlela elandelekayo ukuze kucace okutholakele. Kanti-ke UMouton (2016, p.65) uthi kuhlaziywa kwemininingo kubandakanya izigaba ezahlukeni kusukela kufundwa imininingo, kuhlunge leyo engadingeki, kwakhiwe amakhodi eminininingo ngokuhambelana kwayo, kuqoqelwe ndawonye imininingo ehlobene ngokwezibaya, kulandele ukwakhiwa kwezindikimba ezizwakalayo eziqoqa ingqikithi yocwaningo nokuhunyushwa kanye nokuhlaziywa kokutholakele kusetshenziswa insizakuhlaziya yocwaningo. Njengoba lolu cwaningo luwubunjalo botho, nami ngasebenzise indlela yokuhlaziya esukela kokuthile (inductive) lapho umcwaningi esukela ezindikimbeni zokutholakele, elandele ngokusbenzisa insizakuhlaziya zocwaningo (Bertram & Christiansen, p.77). Le ndlela isebenza ngokwakha izindikimba kususelwa eminininingweni yocwaningo, ebese ukuhamba kwesikhathi iqhathaniswa nohlaka lwemiqondomsuka okusetshenziswe njengensizakuhlaziya (Creswell, 2009, p.67). Isibonakaliso esingezansi sikhombisa izigaba zokuhlaziywa kokutholakele.



Isibonakaliso: 1

4.8.1 Isigaba 1: Ukufunda ngokuqonda imininingo

Ukuze imininingo yocwaningo ihlelwe ngokwezindikimba, umcwaningi kumele ayazi imininingo ukuthi iphathelele nani (Bertrams & Christiansen, 2024, p.65). Emuva kokuba nenhlololwazi nababambiqhaza, ngababukela befundisa ngaphinde ngahlaziya amadokhyumenthi ababewasebenzisa ukusekela ukufundiswa ukubhala ama-esityi esiZulu ulimi lwaseKhaya. Yonke imininingo yaqoqelwa ndawonye seyibhalwe phansi. Emuva kokuyibhala phansi, ngayifunda ngenhloso yokuyilungiselela ukuba ihlelwe kahle ngokuhambelana kwayo. Kuthe sengilubhalile phansi lonke ulwazi engilutholile ngaluhlela kahle ukuze lakhe umqondo opholele njengoba kuwucwaningo lobunjalo botho. Imininingo ngangiyifunda ngibekise ehambelanayo.

4.8.2 Isigaba 2: Ukuhlunga imininingo ehambelana nocwaningo

Emuva kokuhlelwa kwemininingo, ngaqala ukuhlunga leyo ebalulekile kanye nengabalulekile. Ngangilawulwa yimibuzo yocwaningo kanye nenhlosomfezo. Ucwanningo lobunjalo botho lukhiqiza imininingo ebanzi, ngakho-ke kubalulekile ukuthi umcwaningi ayinciphise ngokucophelela ukuze kugqame okuyikona okuvezwa ngababambiqhaza ocwaningweni (Creswell, 2014, p.34). Amazwi abahlanganyeli bocwaningo ayebhalwe njengoba enjalo, ukuthola izifakaziso ezisekela abakushoyo. Akukho lapho umcwaningi ashintshe khona wafaka amazwi

akhe noma lapho alungise khona ecabanga ukuthi umhlanganyeli wocwaningo wenze iphutha khona.

4.8.3 Isigaba 3: Ukwakha amakhodi

Ngesikhathi ngihlunga imininingo ebalulekile, ngabuye ngahlelemba ukuhambelana kwaleyo mininingo eyeyibonakala ibalulekile ngokuthi yahlobana nemibuzo kanye nenhlosomfezo yocwaningo. Ngesikhathi kuhlelenjwa imininingo, ngangiyibekisa ngamakhodi leyo ehambelanayo, ukuze iqoqelwe ndawonye. Amakhodi yiwona asetshenziswa ukuqaphela imininingo ehambelanayo, amakhodi engangiwasebenzisa ayemele ulwazi oludingidwa yimininingo; isibonelo: izindlela zokufundisa, izizathu zokwenziwa ngothisha. Yonke imininingo yanikwa amakhodi ukuze imeleleke futhi ikulungele ukudlulela esigabeni esilandelayo sokuhlaziya.

4.8.4 Isigaba 4: Ukwakha izibaya

Imininingo ekhiqiziwe ocwaningweni lobunjalo botho isuke ingakasho lutho uma ingahleliwe ngendlela ezakalayo futhi enika umqondo ngendlela ababambiqhaza ababeka ngayo imibono yabo (Creswell, 2014, p.34). Kulolu cwaningo kwasetshenziswa umbono kaGraham (2009, p.31) wokuqoqela ndawonye amakhodi afanayo ngenhloso yokwakha izibaya zemininingo esuke isizolungela ukukhulunyiswa kanye nokuhunyuswa. Esigabeni sokwakha izibaya, imininingo yayisifingqiwe futhi seyikhombisa umongo wokuqokethwe.

4.8.5 Isigaba 5: Ukwakha izindikimba

Lesi yisigaba lapho ngavumela imininingo ukuba ikhombise imibono ebekwa ngababambiqhaza ukuze kwakhiwe izindikimba zokutholakele (Bertrams & Christiansen, 2014, p.78). Lapha umcwaningi wakha izindikimba zisuselwa kokwakushiwo ngababambiqhaza, kusetshenziswa isu lokuholela kokuthile. Izindikimba zokutholakele zahlelwa ukuze kubumbeke ukuqophisana kwababambiqhaza emibonweni yabo mayelana nokufundisa ukubhala ama-eseyi esiZulu ebangeni leshumi. Imininingo yahlelwa yahunyushwa ngokwezindikimba, njengoba yethwulwe esahlukweni sesihlanu. Kufakwe izicaphuno ezithile lapho kufakaziswa okwakushiwo ngababambiqhaza ocwaningweni.

4.8.6 Isigaba 6: Ukuhlaziya okutholakele

Emuva kokwethula okutholakele njengoba kwavezwa ngababambiqhaza, kwahlaziywa kusetshenziswa uhlaka lwemiqondomsuka esekele ucwaningo edingidwa kabanzi esahlukweni sesithathu. Kulesi sigaba, kwakuqhathaniswa okwakwethulwa ngababambiqhaza kanye nemiqondomsuka eyinsizakuhlaziya ukukhombisa ubuhlobo kanye nezincazelo ngokwatholwa wucwaningo. Ngesikhathi kuhunyuswa okutholakele, kwakusetshenziswa nemibhalo yocwaningo eselwenziwe edingidwe esahlukweni sesibili ukusekela imiqophiswano yababambiqhaza mayelana nokufundisa ukubhala ama-esityi esiZulu ebangeni leshumi.

4.9 IZIMO ZENQUBONHLE YOCWANINGO

Ucwaningo olusemthethweni kumele lulandele imigomo ebekelwe abacwaningi benhlangano, nemikhakha kanye nezikhungo ezigunyaza ucwaningo (Conelly, 2005, p.125). UConelly (2005, p.125) uchaza inqubonhle yocwaningo njemigomo kanye nemibandela okulawula ukuthi abacwaningi balwenze kanjani ucwaningo, kuye ngokuthi luhlobo luni. Ngakho-ke, abacwaningi bathi kufanele ngaso sonke isikhathi babambebele emigomweni ethile yokuziphatha lapho kukhiqizwa imininingo kubabambiqhaza. Ngokuvumelana nokushiwo uConelly (2005, p.125), ngenze isiqiniseko sokuthi ilandelwa yonke inqubo nemigomo ebekiwe ukuze ucwaningo lube yimpumelelo.

Ngaqala ngokwethula insongozo eyahlonzwa ukuthi ikulungele ukudlulela esigabeni sokwenziwa kocwaningo, lapho sasihlaziya ngongoti emkhakheni wesiZulu seMfundo enyuvesi engangibhalise kuyo. Emuva kokwethulwa kwensongozo kanye nokuphumelela kwesethulo, ngabe sengidlulela esigabeni esilandelayo sokucela imvume yokwenza ucwaningo emNyangweni wezeMfundo eyisisekelo. Lolu cwano lwalubandakanya othisha abafundisa isiZulu ezikoleni, ngakho-ke kwadingeka ukuba ngithole imvume yokuyokwenza ucwaningo ezikoleni. Nakhona lapho, ngiyakuqinisekisa ukuthi imvume ngayithola, isifakaziso sinanyathiselwe ngasekugcineni komqingo.

INyuvesi yaKwaZulu-Natali inekomidi elimele izimo zokwethembeka kocwaningo, kungaba ucwaningo lweziqo noma kungelona olweziqo. Ngakho-ke, leli komidi linemigomo elandelwa ngabacwaningi nehlolwa ngokuthi kufakwe isicelo sokwenza ucwaningo. Kanti-ke nami njengoba ngenza ucwaningo lweziqo, ngalandela imigomo efanayo yokufaka isicelo, ebese ngilinda ukuba sigunyazwe ngaphaphi kokuba kuqalwe ukukhiqizwa kwemininingo. Phakathi kwezimo ezihlolwa

yikomidi, kusuke kucutshungulwa ukuthi ucwaningo lukulungele ukwenziwa nabantu futhi kalunabungozi. Ngaleyo ndlela, ngiyakuqinisekisa ukuthi imininingo yalolu cwaningo yakhiqizwa emuva kokuthola imvume eNyuvesi engangibhalise kuyo, ubufakazi be-*ethical clearance* bunanyathiselwe ngasekugcineni komqingo.

Emuva kokugunyazwa kokwenziwa kocwaningo, ngabe sengibhalela othishanhloko abangabaqaphi bezikole ezazikethiwe, ngibacela ukwenza ucwaningo ezikoleni zabo. Sengingaphakathi ezikoleni, ngabhalela othisha okwakuyibona ababezobamba iqhaza ocwaningweni, lapho ngangicela umhlangano owawuzochaza konke mayelana nocwaningo. Emihlanganweni engaba nayo nothisha, ngachaza ngokubamba iqhaza, imivuzo yocwaningo engafaki nokhelo, ukuphepha kanye nokuvikeleka kwababambiqhaza. Ababambiqhaza kulo cwaningo bazinikela ngothando lwabo lwesiZulu, hhayi ngoba babephoqiwe, futhi babeqonda ukuthi bangahoxa noma kunini uma bezizwa bengasakulungele ukuba yingxenye yocwaningo. Amagama ezikole kanye nawababambiqhaza awadalulwanga ukuvikela ukuphepha kwabo kanye nezikole. Kulo mqingo kusetshenziswe amagamambumbulu, futhi yacelwa imvume yokusebenzisa isiqophamazwi ukuqopha izingxoxo nababambiqhaza, lokhu kusekelwa ngu-Arifin (2018, p.104). Nakuba lolu cwaningo lwalungaqondene nabafundi, kodwa kwakunesidingo sokuba baziswe ngokwenzeka esikoleni, ikakhulukazi ngoba kwakuzobuye kuqashelwe othisha befundisa emklasini kukhona nabafundi. Abazali bachazelwa ukuthi ucwaningo lwalungaqondene nabafundi futhi kwakungekho lapho beyosetshenziswa khona.

4.10 IZIMO ZOKWETHEMBEKA OCWANINGWENI LOBUNJALO BOTHO

ULincoln kanye noGuba (2015, p.42) bathi izimo zokwethembeka ocwaningweni zicacisa ngokuthi umcwaningi wayiqinisekisa kanjani inhlalanjalo (consistency) ekukhiqizweni kwemininingo. Ngakho-ke, kule ngxenye ngichaza nokuthi kwenzeka kanjani lokho ikakhulukazi njengoba kuwucwaningo lobunjalo botho oluvumela umcwaningi ukuthi abuke umhlaba ngeso lababambiqhaza kanye nokuhumusha lokho abadlula kukho mayelana namaqiniso abo (Bertrams & Christiansen, 2014, p.83). Lolu cwaningo lwalugxile kwimininingo eyakhiqizwa ngezingxoxo ezisakuhleleka, ukuqaphela othisha befundisa kanye nokuhlaziywa kwamadokhyumenti. Lokhuke, kuyisigaba sokuqala ngiyakuqinisekisa ukusetshenziswa kwezindlela ezingunxantathu ocwaningweni lobunjalo botho, ukuze kuqashelwe inhlalanjalo eminingweni yocwaningo (Lincoln & Guba, 2015, p.42).

4.10.1 UKUSHUBA KWEMININGO YOCWANINGO

Kulolu cwaningo kusetshenziswe izindlela zokukhiqiza imininingo ezingunxantathu, lapho umcwaningi esuke eqinisekisa ukuthola imininingo ejulile ngokusebenzisa izindlela ezihlukene kubabambiqhaza abafanayo ocwaningweni lobunjalo botho (Lincoln & Guba, 2015, p.42).

Ukukhethwa kwezindlela ezingunxantathu futhi ezihambelanayo kwasiza umcwaningi ukuthi athole imininingo eshubile kubahlanganyeli bocwaningo. Izingxoxo ezisakuhleleka zenza othisha bavule izifuba mayelana nokuqonda, ukulanda ngezimo abadlula kuzo kanye nemibono yabo mayelana nokufundisa ukubhala ama-esityi esiZulu ebangeni leshumi. Ukuqaphela othisha befundisa kwanginika ithuba lokuhlola ukuhambelana kwezingxoxo zabo kanye nabekwenza uma sebefundisa ngempela emakilasini. Kanti-ke ukuhlaziywa kwamadokhyumenti kwangilekelela ukuqonda ukuthi kungani befundisa ngendlela abenza ngayo, ukuyamanisa nababekusho ngamazwi abo. Ngingasho ukuthi engikuchaze ngenhla yikhona okwenza imininingo yalolu cwaningo ishube.

4.10.2 UKUKHOLAKALA KWEMININGO YOCWANINGO

UFarrelly (2013, p.34) uchaza ukukholakala kwemininingo njengendlela yamazanga abonisa ukuthi ucwaningo lwenziwe ngendlela efanele futhi kubabambiqhaza abakuqonda kangcono okucwaningwayo ukuze kuphenduleke imibuzo yocwaningo. Ngakho-ke, kulolu cwaningo ngasebenzisana nothisha ababefundisa ukubhala ama-esityi esiZulu ulimi lwaseKhaya ebangeni leshumi, lokho kusho ukuthi babekulungele ukukhiqiza imininingo efanelekile kulolu cwaningo (Patton, 2019, p.45). Ukuqinisekisa ukuthi imininingo yocwaningo iyakholakala, kwasetshenziswa izindlela ezingunxantathu futhi ezihambelanayo kwasiza umcwaningi ukuthi athole imininingo eshubile kubahlanganyeli bocwaningo. Izingxoxo ezisakuhleleka zenza othisha bavule izifuba mayelana nokuqonda, ukulanda ngezimo abadlula kuzo kanye nemibono yabo mayelana nokufundisa ukubhala ama-esityi esiZulu ebangeni leshumi.

4.10.3 UKUQINISEKISWA KWEMININGO YOCWANINGO

Ukuqinisekiswa kwemininingo kusho ukuhlola nababambiqhaza ukuthi imininingo eshicilelwe iyahambelana futhi ichaza ngqo imibono yabo abahlose ukuyethula ocwaningweni (Lincoln & Guba, 2015, p.45). Ngakho-ke, kulolu cwaningo, ababambiqhaza bathunyelelwa imininingo eyabe seyishicilelwe ukuqinisekisa ukuthi kubhalwe ngendlela ebakuqonda ngayo. Baphinde babuzwa ukuthi kukhona yini abefisa ukukushintsha kumbe ubeka ngenye indlela. Kulolu

cwaningo, ababambiqhaza bayemukela imininingo futhi baqinisekisa ukuthi iyimibono yabo ngokuphelele. Lokho kwabe sekuthathwa ngokuthi imininingo ukwethulwa, nokuhunyushwa kanye nokuhlaziywa njengamaqiniso ababambiqhaza ocwaningweni lobunjalo botho (Bertram & Christiansen, 2014, p.99).

4.10.4 UKUDLULISEKA KOCWANINGO KWEZINYE IZIMO

Ukudluliseka kokutholakele kwenzeka lapho umcwaningi elandela izindlela ezifanayo ukwenza olunye ucwaningo ngenhloso yokuthola imiphumela efanayo ocwaningweni lobungako botho (Bertram & Christiansen, 2014, p.98). Ngenxa yokuthi lolu wucwaningo lobunjalo botho, okutholakele kuncike konzikandaweni, kwizinkolelo kanye nendlelakubuka ukufundiswa kwokubhala ama-esityi esiZulu ulimi lwaseKhaya, okutholakele kulolu cwaningo ngeke kwadluliseka kwabanye onzikandaweni ngisho sekusetshenziswa izindlela ezifanayo zokucwaninga. Okunye, lolu cwaningo kalwethuli imibono emele bonke othisha besiZulu, kodwa kuphela labo ababeyingxenye yocwaningo ezikoleni ezazikhethiwe abafundisa ukubhala amaesityi esiZulu ulimi lwaseKhaya ebangeni leshumi. Ucwaningo lobunjalo botho ngisho seluphuthuliwe, kulukhuni ukuqinisekisa ukuthi okutholakele kuyefana ezimweni ezahlukene ngenxa yokuthi amaqiniso abantu maningi futhi abophelene nezimo abasebenza kuzo konzikandaweni abahlukene (Bertram & Christiansen, 2014, p.98). Ngakho-ke, okuthalakele kulolu cwaningo, kuyimibono yababambiqhaza ababeyingxenye futhi kwethula imiqophiswano ngokufundiswa kokubhala ama-esityi esiZulu ulimi lwaseKhaya ngesingabo hhayi okwabanye, lesi yisifungo esenziwa ocwaningweni lobunjalo botho esisekelwa nguLincoln noGuba (2015, p.23) ukugcina izimo zokwethembeka ocwaningweni.

4.11 IZINGQINAMBA ZOCWANINGO

Ngesikhathi kwenziwa lolu cwaningo, ingqinamba yokuqala engaba nayo kwakungukushoda kwemibhalo yocwaningo yesiZulu mayelana nokufundisa ukubhala ama-esityi esiZulu ulimi lwaseKhaya. Ngaphoqeleka ukuthi ngisebenzise imibhalo yocwaningo ehlobana nesihloko sami nezinye izilimi zama-Afrika kanye nokungezona ezama-Afrika ukusekela ucwaningo. Okwesibili, ukubambezeleka kwe-*ethical clearance*, nokwabambezeleka ukuphuthulwa kweziqu ngesikhathi esibekiwe. Ngesikhathi ngilindile, ngangenza izahluko ezingadingi imvume yocwaningo, njengesehluko sesibili lapho ngangifunda kabanzi ngesihloko sami. Lokho khwenza ngingakwazi ukusheshe ngiye ensimini ngoba yayingakatholakali.

Okunye okubalulekile ukuba kuvezwe ngukuthi isihloko socwaningo sasifaka wonke amabanga esigaba esiphakeme, kusukela ebangeni leshumi kuya kweleshumi nambili. Nokho-ke ezikoleni ngavunyelwa ukuba ngisebenze nothisha bebanga leshumi ngexa yokuba matasa kothisha. Ucwano lwaqhubeka ngaphandle kwezihibe, nakuba isihloko sesiyishintsha emuva kokuhlolwa komqingo.

4.12 IQOQA LESAHLUKO

Kulesi sahluko kudingidwe ngezindlelakwenza zocwaningo ezalandelwa ngumcwaningi ukufinyelela kokutholakele kulolu cwano. Kwadingidwa izinhlobo zamapharadaymu kanye nepharadaymu eqondene nalolu cwano, nesitayela socwaningo, isu lokucwaninga lobunjalo botho, umklamo wocwaningo oluyi*phenomenology*, indawo yocwaningo, ukuqokwa kwababambiqhaza, izindlela zokukhiqiza imininingo, izindlela zokuhlaziya imininingo, izimo zenqubonhle yocwaningo, izimo zokwethembeka kanye nezingqinamba zocwaningo.

ISAHLUKO SESIHLANU UKUKWETHULA OKUTHOLAKELE

5.0 ISINGENISO

Kulesi sahluko kwethulwa imininingo yokutholakele ngesikhathi kwenziwa ucwaningo. Izindlela zokukhiqiza imininingo okususelwe kuyo okutholakele zidingidwe kabanzi esahlukweni esandulela lesi. UBertram benoChristiansen (2014, p.116) bathi ukwethula okutholakele kusho ukukhombisa ubufakazi bemininingo ekhiqizwe nababambiqhaza. Lapho umcwaningi esebenzisa indlela ehlelekile ukukhombisa imininingo esincishisiwe futhi emele imibono kanye nemicabango kwababambiqhaza mayelana nokucwaningwayo (Bertram & Christiansen, 2014, p.116). Ngakhoke, kulesi sahluko imininingo yokutholakele ihlelwe yaphinde yahunyushwa ngokwezindikimba. Lezi zindikimba zavela ngesikhathi kuhlaziywa imininingo ngokwezigaba ezahlukene ezichazwe esahlukweni sesine.

Kulesi sahluko kwethulwa imininingo seyihlelekile futhi sekucashunwa namazwi ababambiqhaza afakazela lokhu okutholakele kanye nokuhunyushwe ngumcwaningi. Kwasetshenziswa indlela yokususela emininingweni etholakele kubabambiqhaza ukuqhamuka nezindikimba ezihunyushwe kulesi sahluko. ULee at al. (2007, p. 35) bathi imininingo yokutholakele ifakazisa ukuthi ucwaningo lwenziwe ngempela, iphinde ikhombise ukuthi imininingo ehlaziywa ocwaningweni isuselwe kuphi.

Imininingo eyethulwa iphinde ihunyushwe yilesi sahluko, yayilawulwa yimibuzongqangi emithathu ethi; Athini amasu othisha besiZulu ulimi lwaseKhaya mayelana nokufundisa ukubhala ama-eseyi ebangeni leshumi kuya kweleshumi nambili? Othisha besiZulu ulimi lwaseKhaya bacabanga ukuthi kungathuthukiswa kanjani ukubhala ama-eseyi ebangeni leshumi? Kanye nothi; kungani othisha besiZulu ulimi lwaseKhaya benemibono kanye namasu kokuthi ukufundiswa kokubhala ama-eseyi kumele kwenziwe ngendlela abafundisa ngayo ebangeni leshumi kuya kweleshumi nambili? Ngakho-ke, isikwelesithebe esingezansi sethula izindikimba ezinhlanu ezivele emininingweni etholakele ngesikhathi kwenziwa ucwaningo.

Okunye-ke, Kwasetshenziswa izindlela ezintathu ukukhiqiza imininingo eyethulwa iphinde ihunyushwe kulesi sahluko. Kwasetshenziswa izinhlolelwazi ezisakuhleleka, ukuthamela izifundo zothisha befundisa ukubhala ama-eseyi esiZulu kanye nokuhlaziywa kwamadokhumenti.

<p>Izindlela ezivame ukusetshenziswa ngothisha ukuthuthukisa ukubhala ama-eseyi esiZulu:</p> <p>indlela eyinqubo yokufundisa ukubhala ama-eseyi</p> <p>indlela engumkhiqizo yokufundisa yokubhala ama-eseyi</p>
<p>Ukubhala ama-eseyi kuhlobene nokufunda imibhalo, futhi kuyithuluzi lokuthuthukisa ukucabanga kanye nokujula ngemicabango uma sekubhalwa</p>
<p>Ukufundisa ukubhala ama-eseyi kuthuthukisa ukukwazi ukwethula imicabango ephusile kanye nokuyisekela uma kubhalwa</p>
<p>Ukufundisa ukubhala ama-eseyi njengendlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi</p>
<p>Ukufundisa ukubhala ama-eseyi njengendlela yokwakha iphimbo kanye nendlelakubuka kubafundi</p>

5.1 IZINDLELA EZIVAME UKUSETSHENZISWA NGOthISHA UKUTHUTHUKISA UKUBHALA AMA-ESEYI ESIZULU: EYINQUBO KANYE NENGUMKHIQIZO

Okutholakele ocwaningweni kwaveza ukuthi kunezindlela ezivame ukusetshenziswa ngothisha lapho befundisa ukubhala ama-eseyi esiZulu. Eyokuqala, yindlela eyinqubo yokufundisa ukubhala ama-eseyi esiZulu. USun benoFeng (2009, p.150) bathi endleleni eyinqubo yokufundisa ukubhala, ama-eseyi athathwa njengombhalo wokuziqambela ongubuciko ofundiswa ngezigaba ezahlukeno ezithuthukisa ukusetshenziswa kolimi, nokuhlela kanye nokubeka amaphuzu aphasile. Lapho abafundi benikwa isikhathi ukuba babhale baphinde banikwe nemibiko eyakhayo mayelana nokuthi kumele bazithuthukise kuphi ekubhaleni kwabo. Endleleni eyinqubo yokubhala amaeseyi, uthisha weseka abafundi kusukela benikwa isihloko abazobhala ngaso kuze kube bayaqeda

ukubhala i-eseyi (Sun & Feng, 2009, p.150). Eyesibili indlela esetshenziswa ngothisha, engumkhiqizo yokufundisa ukubhala ama-eseyi esiZulu. USun benoFeng (2009, p.150) bathi endleleni engumkhiqizo abafundi banikwa isibonelo sombhalo we-eseyi, ebese benikwa imigomo kanye nohlaka okulandelwayo ukuwubhala. Lapho abafundi kusuke kulindeleke ukuba balandele indlela kanye nohlaka okuthile ukuqamba eyabo imibhalo yama-eseyi efuze abanikwa yona. Kule ndlela, abafundi bafundiswa ukukhiqiza eyabo imibhalo ehambelana nesibonelo sohlobo lombhalo abanikezwe wona (ibid, p.150).

IsiTatimende seNqubomgomo yeziFundo nokuHlola (2011, p.12) siqhakambisa ukufundiswa kolimi ngokulusebenzisa kanye nokuthi ukufundiswa kolimi kusekelwe emibhalweni yangempela. Lokhu kusho ukuthi abafundi kumele banikwe amathuba amaningi okufundela ukubhala izinhlobo ezahlukene zemibhalo yama-eseyi. Ngesizathu sokuthi kumele bathuthukise ukukwazi ukubhala eyabo imibhalo yokuziqambela (DBE, 2011, p.12). NgokwesiTatimende seNqubomgomo yeziFundo nokuHlola (2011, p.13), abafundi abafunda ulimi ezingeni lolimi lwaseKhaya, kumele bafundiswe ukubhala ngendlela ezobasiza bakwazi ukuxhumana, babeke nemibono yabo ngokukhululeka lapho bebhala. Lokhu kusho ukuthi ukufundisa ukubhala kumele kungagxili kuphela emkhiqizweni kodwa kuyamanise nendlela eyinqubo kanye nolimi lokubhala imibhalo ehlukeni (DBE, 2011, p.13). Ezingxoxweni engaba nazo nothisha abafundisa ukubhala ama-eseyi esiZulu ebangeni leshumi, abanye bababambiqhaza babeka kanje:

Ngingasho ngithi ngisebenzisa izindlela ezahlukene, ngizishintshanise. Kuya ngokuthi abafundi sebekuliphi izinga nokuthi sebekujwayele kangakanani ukubhala ama-eseyi. Uma kuqala unyaka, kubafundi bebanga leshumi ngiqala ngokusebenzisa indlela eyinqubo ukuze ngihambe nabo izigaba ezahlukene zokubhala ama-eseyi. Kusukela ekukwazini ukulungiselela ukubhala, nokuhlela umbhalo, nokufunda mayelana nesihloko kanye nokubhala umzamo wokuqala. Ngibuye ngisebenzise indlela engumkhiqizo uma ngisuke ngifuna babambe isakhiwo se-eseyi (Umbambiqhaza A).

Ngisebenzisa indlela eyinqubo, enezigaba ezintathu; ngaphambi kokubhala, ngesikhathi sokubhala nangemuva kokubhala. Le ndlela ngiyithathe kwinqubomgomo yokufunda nokufundisa emabangeni aphezulu. Kuthiwa kumele silandele yona njalo uma sifundisa ukubhala ama-eseyi. Noma-ke singakwenzi njalo ngenxa yokungabikho kwesikhathi esanele sokwenza lokho. Le ndlela idinga

isikhathi esiningi ukuze ukwazi ukuxhumana nabo bonke abafundi uma kubhalwa ama-esityi. Manje akwenzeki lokho ngoba amaklasi ethu agcwala ngokweqile, ukuze siqede ukufundisa, kumele sikhe phezulu. Imisebenzi eminingi siyabanika abafundi bazenzele ngesikhathi sabo (Umbambiqhaza B).

Mina abafundi ngibajwayeza ukulandela isakhiwo uma bebhala ama-esityi. Uma abafundi bazi isakhiwo, kuba lula ukuba babhale imibhalo yokuziqambela. Ngiyaye ngibachazele ukuthi uhlobo lwe-esityi ludinga baqaphele ziphi izimpawu. Leyo ndlela ingisebenzela kangcono ngoba ukufundisa ukubhala esifundweni solimi kunomsebenzi omningi (Umbambiqhaza D).

Ezicaphunweni ezingenhla, ababambiqhaza baveza ukuqonda kwabo mayelana nezindlela ezahlukene abazisebenzisa ukufundisa ukubhala ama-esityi esiZulu ebangeni leshumi. Okuvezwa ngababambiqhaza wukuthi kunezindlela abavame ukuzisebenzisa lapho befundisa ukubhala amaesityi esiZulu; okuyindlela eyinqubo kanye nendlela engumkhiqizo. Ababambiqhaza baveza ukuthi lezi zindlela bazisebenzisa ngokushintshisana, kwesinye isikhathi baziyamanise lapho befundisa kuye ngokuthi abafundi bakuliphi izinga lokukwazi ukubhala.

Umbambiqhaza A waveza ukuthi kubafundi bebanga leshumi, uqala ngokusebenzisa indlela eyinqubo ukuze agxilise izigaba ezahlukene uma kubhalwa ama-esityi kanye nokukwazi ukusebenzisa ulimi. Waphinde waveza ukuthi ubuye ashintshele ekusebenziseni indlela engumkhiqizo lapho esegxilisa isakhiwo nokuthi abafundi bakwazi ukukhiqiza eyabo imibhalo yokuziqambela belandela indlela kanye nesibonelo abafundiswe ngakho.

Kanti-ke, umbambiqhaza B waveza ukuthi usebenzisa indlela eyinqubo uma efundisa ukubhala ama-esityi, enezigaba ezintathu; ngaphambi kokubhala, ngesikhathi sokubhala kanye nangemuva kokubhala. Wabuye waveza ukuthi le ndlela akayisebenzisi njalo ngoba idinga isikhathi esiningi, ekubeni amaklasi abo egcwala ngokweqile. Waveza ukuthi akwenzayo lapho efundisa ukubhala ama-esityi, ukunika abafundi isihloko se-esityi ukuba bayibhale ngesikhathi sabo. Umbambiqhaza C yena waveza ukuthi usebenzisa indlela engumkhiqizo, egxilisa isakhiwo kanye nezimpawu kokubhala uhlobo oluthile lwe-esityi, lapho abafundi belandela isibonelo sombhalo abanikwe wona. Waveza ukuthi le ndlela iyamsebenzela ngokonga isikhathi asisebenzisa ukufundisa ukubhala ama-esityi ukuze akwazi ukufundisa ezinye izingxenywe zolimi.

Ngesikhathi kubukwa othisha befundisa ukubhala ama-eseyi, kwaqashelwa ukuthi abanye bababambiqhaza babenza lokhu okudingidwa ngezansi:

Umbambiqhaza B, esifundweni esasibukelwa kwase kubhalwa ama-eseyi aphelele. Wakhethisa abafundi izihloko zokubhala i-eseyi echazayo lapho babechaza ngobungozi besifo iCovid 19. Umbambiqhaza B, wayelandela indlela eyinqubo kusukela ekuhlelweni kohlaka lwe-eseyi. Wabakalela isikhathi esigabeni sokulungiselela ukubhala, wabe esethi makuxoxwe eklasini ukuthi abafundi bawahlele kanjani amaphuzu ngokohlaka lwe-eseyi.

Umbambiqhaza D, wayegxila ekudingideni isakhiwo kanye nohlaka kwe-eseyi. Kwaqapheleka ukuthi ezingxoxweni nabafundi wayegcizelela ukuthi uma kubhalwa uhlobo oluthile lwe-eseyi, isingeniso umzimba kanye nesiphetho kuhlelwa kanjani. Umsebenzi owenziwa yiklasi lonke wokugxilisa ulwazi lwesifundo kwaba wukuhlaziya izihloko ezahlukeni, abafundi besho ukuthi isihloko ngasinye singahambelana naluphi uhlobo lwe-eseyi.

Okuqaphelekayo ngukuthi ziyashiyana izindlela ezisetshenziswa ngababambiqhaza kanye nabakwenza emaklasini ukufundisa ukubhala ama-eseyi esiZulu. Nakuba kunjalo, okufanayo ngukuthi bayalugcizelela uhlaka, ukukwazi ukuhlela amaphuzu lapho befundisa ukubhala amaeseyi ahlukeni. Ngezansi kudingidwa okwenziwa ngothisha mayelana nobuhlobo phakathi kwekhono lokubhala ama-eseyi kanye nelokufunda imibhalo.

5.2 UKUBHALA AMA-ESEYI KUHLOBENE NOKUFUNDA IMIBHALO, FUTHI KUYITHULUZI ELIHLOMISA ABAFUNDI NGOLWAZI KANYE NOKUQONDA OKUNZULU UMA SEKUBHALWA

Ucwaningo lwaveza ukuthi ukubhala kuhlobene nokufunda, ngoba ukuze abafundi bakhqize imibhalo equkethe imibono kanye namaphuzu aphasile badinga ulwazi kanye nokuqonda okunzulu, lokhu abakuzuzisa ngokufunda imibhalo ehlukeni ngaphambi kokubhala (Heller, 1999, p. 5: Wyt, 2014, p.14). Okutholakele ocwaningweni kwaveza ukuthi othisha bayakuhlobanisa ukubhala kanye nokufunda emaklasini olimi ngenxa yokuthi kungamakhono olimi anokuxhumana kanye nokunikezelana. Othisha baveza ukuthi ukufunda kuthuthukisa ikhono lokubhala, ngokuthi abafundi bayadinga ukuthola ulwazi kanye nokuqonda kabanzi ngesihloko se-eseyi abasuke besinikiwe ngaphambi kokuba baqale ukubhala. Lokho kukhombisa ukuthi ikhono lokufunda

linqala ekuthuthukiseni ikhono lokubhala ama-esezi, nakuba ingxenywe yolimi efundiswayo isuke ingekho mayelana nekhono lokufunda. Lokhu okwenziwa ngothisha kuhambelana nokwatholwa nguWyatt (2004, p.14) mayelana nokuthi ukufundisa ukubhala ama-esezi kuyahlobana nokufunda, futhi kuyithuluzi elithuthukisa amaphuzu kanye nemicabango ngokuzodingwa ngabafundi lapho sebebhala awabo ama-esezi. Othisha baveza ukuthi ukufundisa ukubhala ama-esezi kumayelana nokubeka imicabango, nemibono kumbe amaphuzu mayelana nesihloko esithile, ngakho-ke, ukuze abafundi bakwazi ukudingida izihloko zama-esezi ngempumelelo, bayadinga ukufunda kabanzi bathuthukise imicabango yabo mayelana nesihloko. Othisha baqhubeka baveza ukuthi okumqoka ekufundisweni lokubhala ama-esezi, ngukulolonga ukukwazi ukubeka amaphuzu aphisile. Lokho okwenzeka ngokuthi abafundi bavuleleke ekufundeni imibhalo yababhali abahlukene ukuze bathole ulimi lokubhala, indlela yokubeka amaphuzu kanye nolwazi jikelele.

Kanti-ke othisha baveza ukuthi bayamanisa indlela engumkhiqizo ukuthuthukisa ukubhala amaphuzu aphisile kuma-esezi esiZulu ebangeni leshumi. Indlela engumkhiqizo yokufundisa ukubhala ama-esezi iyabasebenzela ngoba bakwazi ukukhombisa abafundi izibonelo zama-esezi ahlukene asuke efundiswa ngaleso sikhathi. Baveza ukuthi isibonelo se-esezi sikhanyisela abafundi ngolwazi oluphathekayo mayelana nokuthi yikuphi okulindelekile kulolo hlobo lwe-esezi ebhalwayo futhi kusebenza kangcono ukufundisa umbhalo ngokuwubuka. Ucwangingo luka-Oguta (2015, p.33) luveza ukuthi emaklasini olimi, indlela engumkhiqizo incike esibonelweni esinembayo esisetshenziswa nguthisha ukuba abafundi babukele kuso umumo we-esezi ebunjwe futhi yabhaleka ngobuchule. Abanye bothisha babeka kanje, lapho beveza ukuqonda kwabo kanye nabakwenzayo lapho behlobanisa ukufunda kanye nokubhala ama-esezi esiZulu ebangeni leshumi:

Ukuze abafundi bakwazi ukubhala kahle ama-esezi, kumele bafunde futhi bazi kabanzi ngohlobo lwe-esezi ebhalwayo, nokuthi ibhalwa kanjani. Mina-ke ngiyaye ngiqale ngokubakhombisa isibonelo se-esezi ebhaleke kahle. Uma sengifundisa uhlaka kanye nesakhiwo, sisebenzisa sona isibonelo ukuze sikhulume ngezinto abazibonayo. Ukusebenzisa isibonelo kuyangisebenzela ngokuthi kuphendula imibuzo eminingi abafundi abangaba nayo. Uma ngifundisa ukubhala i-esezi, isibonelo siyangisiza ukuhlaziya okuningi eklasini ebese abafundi bethatha amanothi (Umbambiqhaza E).

Ebangingi leshumi, abafundi kumele bajwayele ukufunda imibhalo ukuze bathuthukise ikhono lokuqamba awabo ama-esityi. Ukufundisa ukubhalwa kwamaesityi kuyikhono elisemqoka kakhulu okufanele abafundi bolimi lwesiZulu lwaseKhaya balizuze ukuze bakwazi ukubhala izindaba abaziqambele zona, ukucabanga ngokujulile ngesihloko abasuke benikezwe sona, konke lokhu abafundi bakuzuzisa ngokufunda imibhalo enhlobonhlobo. Engisuke sengikwenza uma kubhalwa ama-esityi wukugxilisa kanye nokuhlola ukuthi bayilandela kahle imithetho yokubhala okubalwa ukubaluleka kwezimpawu zokuloba; imisho, izigaba nokunye (Umbambiqhaza C).

Ngokuqonda kwami, okubhalwa ngabafundi kuma-esityi kuncike ekutheni banolwazi olungakanani mayelana nesihloko abanikwe sona noma abasikhethile. Engiyaye ngikuqaphela wukuthi abafundi abaziniki isikhathi sokufunda baqonde ngesikhloko ngaphambi kokuba babhale. Abanye abafundi baletha ama-esityi angabhalekile kahle akhombisa ukuthi abakuqondi abakubhalayo. Yingakho ngiyaye ngibanike isikhathi sokuthi benze uphenyo nasemakhaya balekelelwe ngesihloko ngaphambi kokuba babhale. (Umbambiqhaza B).

Ezicaphunweni ezingenhla, ababambiqhaza baveza ukuqonda kwabo ngobuhlobo phakathi kwekhono lokufunda imibhalo kanye nelokubhala ama-esityi. UGautam (2019, p.5) uthi ukufunda kuyisisekelo esinqala ekuthuthukiseni ukubhala emfundweni nakweminye imikhakha okubalwa owemisebenzi kanye nowenhlalo. UGautam (2019, p.56) usekela okushiwo nguHeller (1999, p.5) uma ethi ukubhala kuyikhono eliyimvezo lapho umfundi esuke ekhombisa ulwazi kanye namaphuzu akwamukela uma kusuke kufundwa imibhalo enhlobonhlobo. Uqhuba athi leli ikhono lokubhala liveza umthamo wolwazi ngomhlaba, ulwazi lolimi, nezakhiwo kanye nezimiso zokusetshenziswa kolimi okuzuzwa ngabafundi konzikandaweni abahlukene bokufunda kubalwa nenhlalo. Lokhu kufakazela okushiwo ngababambiqhaza mayelana nokubaluleka kokuthi abafundi bafunde baqonde kabanzi isihloko se-esityi ngaphambi kokubhala.

Ngesikhathi kubukelwa ababambiqhaza befundisa, kwaqashelwa lokhu okulandelayo mayelana nokuthuthukisa kanye nokuhlela ulwazi ngesihloko se-esityi ebhalwayo:

Umbambiqhaza B, wafika namaphephandaba amaningi eklasini ukuze abafundi bashintshisane ngawo ngenhloso youfunda bathole ulwazi mayelana nesihloko okwakuzobhalwa ngaso i-eseyi. Umbambiqhaza B, waveza ukuthi uqoqe amaphephandaba ukuze abafundi bakwazi ukufunda bahlele ulwazi lwabo ngaphambi kokuba babhale.

Umbambiqhaza D, wafundisa ngohlaka, nesakhiwo kanye nokuhlela i-eseyi edaza inkani. Wabe eseyalela abafundi ukuthi kumele bazifunele ulwazi oluthe xaxa mayelana nesihloko abazosikhetha ukuze babhale azwakalayo.

Umbambiqhaza E, wayephethe isibonelo se-eseyi echazayo. Esasetshenziswa ukufundela ukubhala. Ngesikhathi efundisa, wayelokhu ebuka kuyo njengesibonelo esigxilisa uhlaka, ukuhleleka kwamapharagrafu kanye nokusetshenziswa kolimi oluchazayo.

Ezicaphunweni ezingenhla mayelana nokwakwenziwa ngababambiqhaza, kuyavela ukuthi bukhona ubumqoka bokuthi abafundi babe nolwazi olunzulu ngesihloko ngaphambi kokuba baziqambele awabo ama-eseyi. Ababambiqhaza benza okuhlukile ukuthuthukisa ulwazi lwabafundi ngaphambi kokubhala. Umbambiqhaza B wahlinzeka abafundi ngamaphephandaba ukuze bafunde kabanzi ngesihloko. Kanti-ke umbambiqhaza yena wayalela abafundi ukuba bazifunele izinsiza, lapho bezocwaninga ngesihloko ukulungiselela ukubhala awabo ama-eseyi. Ngezansi kwethulwa ukuqonda kothisha mayelana nokufundiswa kwama-eseyi njengendlela yokwethula kanye nokuhlela imicabango ephusile.

5.3 UKUFUNDISA UKUBHALA AMA-ESEYI KUTHUTHUKISA UKUKWAZI UKWETHULA KANYE NOKUHLELA IMICABANGO EPHUSILE

Njengoba kudingidwe esahlukweni sesibili, ucwaningo oselwenziwe luveza ukuthi ukubhala amaeseyi kuthuthukisa ukukwazi ukwethula kanye nokuhlela imicabango ephusile. Ukuze abafundi bakwazi ukubhala ama-eseyi kanye neminye imibhalo equkethe imibono kanye nemicabango okuphusile, kumele bafundiswe futhi bathuthukiswe ngendlela elandelekayo emaklasini olimi, ukufundiswa kokubhala ama-eseyi anhlobonhlobo kungenye yezindlela zokufeza lokho. NgokukaCampbell et al. (2019, p.116), kubalulekile ukuqeqesha abafundi ukuthi bakwazi ukucubungula imicabango yabo ngaphambi yokuyibhala phansi. Lokhu kusho ukuthi ukufundisa ukubhala ama-eseyi kuyithuluzi lokulolonga ikhono lokukwazi ukwethula imicabango

abafundi abasuke benayo mayelana nesihloko esithile. Ngamanye amazwi, ukubhalwa kwe-eseyi kuyinqubo yokudlulisa imibono yomfundi mayelana nendlela ethile aqonda ngayo isihloko seeseyi kulandelwa uhlaka kanye nohlobo oluthile kuye nge-eseyi ebhalwayo (Campbell et al., 2019, p.116). Lokhu kuveza ukuthi uhlobo lwe-eseyi ebhalwayo lunika umfundi uhlaka kanye nesakhiwo kokwethula imicabango yakhe ngendlela ehlelekile ukuze ingasabalali futhi igxile kulokho okudingidwayo.

Kulolu cwaningo, othisha baveza ukuthi ukufundisa ama-eseyi kuthuthukisa abafundi ukuba bakwazi ukwethula kanye nokuhlela imicabango ephusile ehambelana nezinhlobo ezahlukene zama-eseyi. Lokhu kusho ukuthi uhlobo oluthile lwe-eseyi ludinga ukuthi abafundi bazi uhlaka kanye nokubunjwa kwayo ukuze imicabango kanye nendlela yokubeka amaphuzu kuhambelane nohlobo lwe-eseyi ebhalwayo. Othisha baveza ukuthi ukukhiqiza i-eseyi ebhaleke kahle kungumphumela wokukwazi ukucubungula kanye nokuhlela imicabango ngendlela ehambelana nohlobo lwe-eseyi kanye nesihloko esidingidwayo. Ngamanye amazwi othisha babuka ukufundiswa kokubhalwa kwama-eseyi anhlobonhlobo nengethuluzi lokufundisa abafundi ukukwazi ukwethula imicabango yabo ezimweni ezahlukene. Okuvezwa wucwaningo oselwenziwe okudingidwe ekabanzi esahlukweni sesibili kanye nemicabango yothisha ababebambe iqhaza kulolu cwaningo, kusivezela uhlangothi oluhlukile mayelana nokufundiswa kokubhala ama-eseyi esiZulu ebangeni leshumi. Ababambiqhaza babeka kanje mayelana nokufundisa ukubhala ama-eseyi ukuthuthukisa ukukwazi ukwethula kanye nokuhlela imicabango ephusile:

Ama-eseyi esiZulu ahlukene kaningi. Kukhona echazayo, edaza inkani, elandayo kanye neqhathanisayo...kuwo wonke la ma-eseyi abafundi kumele babhale ngendlela ehlukile elandela isakhiwo nolimi oluhambelana ne-eseyi ebhalwayo. Lapho-ke uthisha kumele afundise ukuhlela imicabango yomfundi ngokohlobo lweeseyi ebhalwayo... njengokuthi, lokhu kukhombisa ukuthi abafundi kumele bakwazi ukubhala imicabango ehlaziya kanye nehlolisisa isihloko uma kubhalwa i-eseyi eqhathanisayo (Umbambiqhaza, A).

Ngiyaye ngiqaphele ukuthi ukufundisa ukubhala ama-eseyi kuyayabasiza abafundi ukuthuthukisa ukucabanga. Kwesinye isikhathi ngiyaye ngibone ukuthi

ngokufundisa ukubhala ama-eseyi usuke ujwayeza abafundi ukwethula imibono ephusile nenesigqi (Umbambiqhaza, D).

Imiphumela yemikhiqizo yama-eseyi abhalwa ngabafundi ekugcineni, kumele ikhombise ukuthi ukufunda kwenzekile futhi basebenze ngokuzikhandla. Abafundi bami ngiyaye ngibanike amathuba amaningi okuba bahlele imibono yabo ngaphambi kokubhala, futhi balungise imibhalo yabo izikhawu eziningi ngaphambi kokuba imakwe. Lapho besuke behlola ukuthi kungabe iyahambelana nesihloko kanye nohlobo lwe-eseyi ebhalwayo (Umbambiqhaza, E).

Ezicaphunweni ezingenhla, othisha baveza ukuthi ukufundisa ukubhala ama-eseyi kuthuthukisa ikhono lokukwazi ukwethula kanye nokuhlela imicabango ephusile kubafundi. Nakuba kunjalo, abanye othisha baphinde baveza ukuthi ukufundisa ikhono lokubhala ama-eseyi kungumsebenzi onzima, ikakhulukazi njengoba abafundi bengasakuthakaseli ukubhala. Othisha baveza ukuthi phakathi kwezingqinamba ababhekene nazo, kukhona eyabafundi abaphelelwe wugqozi lokubhala ama-eseyi esiZulu kanye neyabafundi abangakwazi ukulandela imithetho yokubhala futhi abangakwazi ukugxilisa ingqondo uma bebhala. Othisha bathi lokhu kwenza abanye babafundi basalele emuva, futhi balethe ama-eseyi angabhalekile ezingeni elilindelekile ngokwethulwa kanye nokuhleleka kwemicabango kulawo ma-eseyi. Okushiwo ngothisha wukuthi, ukubhala ama-eseyi akusho ukubhala inani lamagama afunekayo kuphela, kodwa kubalulekile nokuthi abafundi babhale imicabango ephusile edingida isihloko se-eseyi. Okubalulwa ngothisha lapha kuhambisana nokwavezwa wucwaningo lukaGibbs (2003, p.3) lapho ethi bonke abafundi bayalidinga ikhono lokukwazi ukwethula kanye nokuhlela imicabango ephusile, okwenzeka engqondweni ebese umfundi elandela indlela yokubhala uhlobo lweeseyi ethile ukuhlela imicabango yakhe ngokuyibhala phansi. Ababambiqhaza babeka kanje mayelana nengqinamba yabafundi abangakuthakaseli ukubhala, kanye nababhala ama-eseyi entula imicabango ephusile:

Ngingasho nje ukuthi unzima umsebenzi wethu, ngoba abafundi abayi nxanye bengemanzi. Abanye abafundi lubalahlekele ugqozi lokubhala ama-eseyi esiZulu, ngoba kungumsebenzi othatha isikhathi. Kunabafundi ababhala ama-eseyi axovene

futhi angathuthukisiwe ngokuphelele ukukhombisa ukuthi banokuqonda ngohlobo lwe-eseyi ebhalwayo kanye nesihloko esidingidwayo (Umbambiqhaza, C).

Zikhona impela izingqinamba ekufundiseni ikhono lokubhala ama-eseyi, ngoba kufuneka abafundi babe nothando kanye nobuciko bokuqamba imibhalo ekhombisa ukucabanga lwabo mayelana nesihloko. Uyazi ukuthi ebangeni leshumi kusenabafundi abangakwazi ukubhala umusho kanye nepharagrafu ngendlela efanele? Bakuthola kunzima ukubhala umbhalo omude njenge-eseyi, odinga ukuthi umfundi agxilise ingqondo kulokhu okubhalwayo ukuze kuphume i-eseyi elindelekile (Umbambiqhaza, G).

Izicaphuno zothisha besiZulu ulimi lwaseKhaya ezingenhla, zifakazela okuvezwa wucwaningo mayelana nokufundiswa kokubhala ama-eseyi mayelana nokuthi kungukungufundisa ikhono lokukwazi ukulandelela kanye nokucabanga ngemicabango ephusile uma kubhalwa. Ucwangingo lugcizelela ukuthi ukufundisa ukubhala ama-eseyi akusho ukuxhomela ndawonye amaphuzu kanye nemibono, kodwa kusho ubuciko obenzeka engqondweni bokukwazi ukukhetha imibono kanye namaphuzu okweseka imicabango engumgogodla womqophiswano we-eseyi ebhalwayo. Lokhoke kusho ukuthi ukufundiswa kwama-eseyi akupheleli kuphela ekuhleleni amagama, nemisho kumapharagrafu, kodwa ikakhulukazi ukukwazi ukuhlolisisa ukuthi imibono kanye namaphuzu okwethulwa kwipharagrafu kuyayisekela yini imicabango ephusile yombhalo (Campbell, 2019, p.116). Ngezansi kudingidwa imicabango yababambiqhaza mayelana nokufundiswa kokubhala ama-eseyi njengendlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi.

5.4 UKUFUNDISA UKUBHALA AMA-ESEYI NJENGENDLELA YOKUTHUTHUKISA UKUSETSHENZISWA KANYE NOKULONDOLOZWA KOLIMI

Njengoba kudingidwe kabanzi esahlukweni sesibili, ucwaningo luveza ukuthi ukufundisa ukubhala ama-eseyi emaklasini, kuyindlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi. Ulimi luthuthuka ngokusetshenziswa, futhi ulimi olungasetshenziswa ezimweni ezahlukene, kubalwa nemfundo luba sengcupheni yokushabalala (Lyderson, 2009, p.3). NgokukaLyderson (2009, p.3), ukufundiswa kwekhono lokubhala ama-eseyi kunika abafundi imithetho yokusetshenziswa kolimi ekubhaleni izinhlobo ezahlukene zama-eseyi. Lokhu kusho ukuthi ukufundiswa kwama-eseyi akuwona umsebenzi wasekilasini kuphela, kodwa

kungumsebenzi othuthukisa ukusetshenziswa kolimi ezimweni ezahlukene nezingaphandle kweklasi. Ngamanye amazwi, imithetho yokubhala efundiswa amaklasini olimi, iyisisekelo sokukwazi ukuxhumana kanye nokukwazi ukubhala ngendlela efanele. Lokhu-ke kusitshela ukuthi ukufundiswa kokubhala ama-esityi kumele kuthuthukise ukusetshenziswa kwemithetho, nezakhiwo kanye nezimiso kolimi ukuze lulondolozeke futhi lungashabalali. Othisha babeka kanje mayelana nokufundisa ukubhala ama-esityi njengendlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi:

Inqubomgomo isigqugquzela ukuthi ukufundisa ukubhala sikuyamanise namanye amakhono olimi. Kuthiwa kumele sinike abafundi amathuba okusebenzisa ulwazi lolimi, izakhiwo kanye nezimiso zolimi ukuze bakwazi ukubhala awabo ama-esityi... Ngiyaye ngiqaphele ukuthi uma uzifundise kahle ezinye izingxenye zolimi, kuba lula uma sewubakhombisa abafundi ukuthi bakusebenzisa kanjani lokhu uma kubhalwa ama-esityi. Kahle hle ukubhala kuqala kude umahluko wukuthi lana sisuke sesibhala umbhalo omude nobumbeke kahle (Umbambiqhaza, A).

Ngingasho ngithi ukubhala ama-esityi kuyakuthuthukisa ukusetshenziswa kolimi ngoba kusukela ebangeni leshumi kuya kweleshumi nambili sisuke siqeqesha abafundi ukuthi bakwazi ukubhala ama-esityi ahlukene futhi basebenzise ulimi ngendlela efanele (Umbambiqhaza, C).

Ukufundisa ukubhala ama-esityi kubalulekile ngoba kuvumbulula ngisho neziphitho ezahlukene zokubhala abafundi abanazo (Umbambiqhaza, D).

Ngiyavumelana nalokho ngoba abafundi abaningi bayakwenqena ukubhala amaesityi. Lokhu kusho ukuthi uma bengagqugquzelwa, siyogcina sinabafundi abangakwazi ukubhala ulimi lwabo lwaseKhaya, futhi kunzima ngempela manje njengoba abafundi lubalahlekela ulimi lwabo... ikakhulukazi ukusebenzisa izimo zokukhuluma ngendlela efanele uma bebhala njengezisho nezaga abasazazi (Umbambiqhaza, B).

Izicaphuno ezingenhla zikhombisa ukuthi othisha ababebambe iqhaza kulolu cwaningo banayo imibono ehambelana nokuthi ukufundiswa kokubhala ama-esityi kuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi. Othisha baveza ukuthi ukufundisa ukubhala ama-esityi kunika

abafundi amathuba okufundela ukusebenzisa ulimi ngendlela efanele. Baveza nokuthi kusukela abangeni leshumi kuya kweleshumi nambili, abafundi baqeqeshwa ukukwazi ukusebenzisa ulimi ngendlela efanele ukubhala ama-eseyi ahlukene. Othisha baphinde baveza nokuthi ukufundisa ukubhala ama-eseyi, kuvumbulula iziphiwo zokubhala ezahlukene kubafundi. Nakuba kunjalo, umbambiqhaza B, uveza ukuthi zikhona izingqinamba ezihambelana nokwenqena ukubhala amaeseyi kubafundi. Uthi uma ingaxazululwa lengqinamba, futhi ingatholakala indlela yokugqugquzela abafundi ukuba bathakasele ukubhala ama-eseyi, kuyogcina kukhona abafundi abangakwazi ukubhala ulimi lwabo lwaseKhaya. Umbambiqhaza B, uveza ukuthi abafundi luyabalahlekela ulimi lwesiZulu, ikakhulukazi njengoba bengasakwazi ukusebenzisa izimo zokukhuluma ngendlela efanele uma bebhala. Uveza ukuthi izisho kanye nezaga ngenye yezakhiwo kanye nezimiso zolimi abangasakwazi ukukusebenzisa ngendlela efanele abafundi lapho bebhala amaeseyi. Ngezansi kwthulwa okwakwenziwa ngothisha ngesikhathi bebukelwa befundisa ukubhala ama-eseyi:

Kwaqapheleka ukuthi abanye othisha babegqugquzela ukusetshenziswa kwezichazamazwi njengethuluzi lokweseka abafundi uma belungiselela ukubhala nangesikhathi sokubhala amaeseyi. Ezifundweni engabukela othisha befundisa, kwaveza ukuthi izichazamazwi ziyabasiza abafundi abantula ulwazimagama ukuthola izincazelo zamagama athile abasuke behlela ukuwasebenzisa ekubhaleni ama-eseyi abo. Umbambiqhaza C wabeka kanje mayelana nokusetshenziswa kwesichazamazwi:

Umbambiqhaza C, ngesikhathi kudingidwa ukwakha uhlaka, uthisha wakhombisa abafundi ukuthi kumele baqonde isihloko ukuthi sikholuma ngani kuqala... kulapho enza isibonelo ngokusetshenziswa kwesichazamazwi uma ukuthola incazelo yamagama abangawaqondi esihlokweni.

Ngiyaye ngigqugquzele abafundi ukuthi basebenzise isichazamazwi ukuqonda isihloko kanye nokucubungula amagama abazowasebenzisa ukubhala i-eseyi. Abafundi banikezwa ithuba lokudwebela amagama abangawaqondi esihlokweni ebese sithatha isichazamazwi sibheke ukuthi lawo magama aqonde ukuthini. Lokho kwenza ukuthi kube lula ukuthi umfundi uma esebhala akhethe amagama awaqondayo ekubumbeni umbhalo wakhe we-eseyi (Umbambiqhaza, C).

Kanti-ke, Umbambiqhaza B naye wayenza okuhlobene nokwakwenziwa ngumbambiqhaza C. wabeka kanje mayelana nendlela afundisa ngayo ukubhala ama-eseyi:

Umbambiqhaza B, kumele i-eseyi yakho inongwe kahle ngezimo zokukhuluma, izisho nezaga ukuze lucebe ulimi kanye namaphuzu eniwabahalayo... ayifuneki ieseyi eyomile nje...

...Abafundi abaswakwazi ukusebenzisa ulimi olunothile njengezimo zokukhuluma. Ngakho-ke isichazamazwi siyabasiza ukuqonda amanye amagama ajulile... kwesinye isikhathi ngigqugquzela ukuthi basebenzise inqolobane yesizwe ukuthola ulimi kanye nezimo zokukhuluma ezihambelana nemibhalo yabo (Umbambiqhaza B).

Ezicaphunweni ezingenhla, kwethulwe izifakaziso zokwakwenziwa ngababambiqhaza emakilasini ukusekela ukusetshenziswa kolimi uma kufundiswa ukubhala ama-eseyi esiZulu ebangeni leshumi. Baveza ukuthi indlela evamile yokuthuthukisa ukusetshenziswa kolimi uma befundisa ukubhala ama-eseyi, ngeyokusebenzisa isichazamazwi kanye nezinye izincwadi. Lapho bethi isichazamazwi sisebenza ukuchaza amagama amasha abafundi abangawaqondi mayelana nesihloko. Engakubona ngesikhathi ngibukele othisha befundisa wukuthi zithi zisuka, esihlokweni sebegqugquzela ukusetshenziswa kwesichazamazwi. Uma enikeza abafundi isihloko ezinamagama anzima, ubese edonsa isichazamazwi ukubheka incazelo yegama. Babethi lokho kwenza kube lula ukuba abafundi baqonde ngokulindeleke ukuba bakubhale ngeleso sihloko seeseysi. Ngezansi kudingidwa imicabango yothisha mayelana nokuthi ukufundisa ukubhala amaeseysi kwakha iphimbo kanye nendlelakubuka kubafundi mayelana nezihloko okusuke kubhalwa ngazo.

5.5 UKUFUNDISA UKUBHALA AMA-ESEYI NJENGENDLELA YOKWAKHA IPHIMBO KANYE NENDLELAKUBUKA KUBAFUNDI

Kulolu cwaningo kwaphinde kwavela ukuthi othisha bafundisa ukubhala ama-eseyi esiZulu belandela indlela yokwakha iphimbo kanye nendlelakubuka kubafundi. Okutholakele kwagqamisa isidingo sokuthi ukufundiswa kokubhala ama-eseyi kuqeqeshe abafundi ukukwazi ukubeka imibono yabo mayelana nesihloko esithile esidingidwayo. Ababambiqhaza baphakamisa ukuthi ukuvumela abafundi ukuba babe nephimbo uma bebhala kudala amathuba okuxoxisana ngezimo

zangempela zenhlalo ezithinta imiphakathi yabo kanye nabo uqobo. Ababambiqhaza baveza ukuthi izihloko okubhalwa ngazo ama-esityi zisuke zihambelana nezimo zangempela ezibhekene nabafundi kumbe imiphakathi abaphila kuyo, kwesinye isikhathi umhlaba wonke jikelele. Ngaleyondlela, ukubhalwa kwama-esityi kuba yindlela yokweza abafundi ukuthi babambe iqhaza ngokubeka imibono yabo ngalokho okwezeka ngempela. Okwagqanyiswa ngababambiqhaza wukuthi, uthisha kumele afundise abafundi indlela yokwazi ukubeka imibono kanye nendlelakubuka yabo ngendlela efanele, engenakho ukucwasa kanye nokubukela phansi okwabanye lapho bebhala ama-esityi. Ezingxoxweni nababambiqhaza, abanye babeka kanje mayelana nokufundisa ukubhala ama-esityi njengendlela yokwakha iphimbo kanye nendlelakubuka umhlaba kubafundi:

...uma ufundisa ukubhala ama-esityi ukusuke uthuthukisa nokucabanga kanye nokukwazi ukuphawula ngezimo ezithile ezikhungethe umphakathi kuye ngokuthi isihloko esikhethwa ngabafundi siphathelene nani...njengezihloko eziphathelene nezidakamizwa, umthelela weCovid, ziningi nje... (Umbambiqhaza, B).

Impela ukubhala ama-esityi kuyabaqeqesha abafundi ukuthi bakwazi ukubhala amaphuzu azwakalayo ngoba kusuke kukhona amamamaki aqondene nokuqukethwe yi-esityi. Kubalulekile ukubafundisa ukuthi bawahlele kanjani amaphuzu abo ukuze imibono abayibekayo izoba nesigqi...uma bengafundiswanga, abanye bagcina sebephambanisa ngisho nendlela yokubhala amaphuzu ngoba bengaqaphelanga ukuthi isihloko abasikhethayo sihambelana naluphi uhlobo lweesityi (Umbambiqhaza, C).

Ngiyaye ngibagququzele abafundi ukuthi bakhethe isihloko esikhuluma ngezinto abazaziyo futhi abanolwazi ngazo, ukuze bakwazi ukuba namaphuzu amaningi abazowasho uma bebhala ama-esityi. Uma sifundisa ama-esityi, asibheki kuphela ulimi kodwa siyafuna nokubona ukuthi umfundi wazini ngesihloko akasikhethayo (Umbambiqhaza, G).

Ezicaphunweni ezingenhla, ababambiqhaza baveza ukuqonda kwabo mayelana nokuthuthukisa iphimbo kanye nendlelakubuka lapho kubhalwa ama-esityi esiZulu. Okushiwo ngababambiqhaza ezingxoxweni zabo kuyahambelana nokudingidwa ngabacwaningi, okuvezwe esahlukweni sesibili. Ucwangingo lukaMaples (2018, p.12) luveza ukuthi ukufundisa ukubhala ama-esityi

kumayelana nokuba nezwi ngesihloko esithile esidingidwayo, lapho abafundi besuke beveza indlelakubuka yabo okuthile okudingidwa yisihloko okubhalwa ngaso. UMaples (2018, p.12) uveza ukuthi abafundi bangamalungu omphakathi ngokuphelele futhi banelungelo lokuba nemibono kanye nezwi mayelana nezimo zenhlalo ababhekene nazo, ngakho-ke nasemaklasini olimi kumele bathole ithuba lokuzizwakalisa. Ngesikhathi sekubukelwa ababambiqhaza abangothisha befundisa emaklasini maqondana nale ndikimba, kwaqashelwa ukuthi:

Mayelana nalokho...nginike abafundi isihloko ngase ngithi abahlale ngamaqoqo okungenani babe bahlanu ukuze baxoxisane ngokuthi sikhuluma ngani. Lokhu bengikwenzela ukuthi bazilungiselele, baxoxisane futhi bashintshisane ngemibono ngaphambi kokuba babhale. Kuyabazisa kakhulu lokho abafundi ngoba uma sebebhala baba namaphuzu aphasile ohlaka lwe-esityi. Ngemuva kwalokho umuntu uzobhala ngesingaye ukucacisa amaphuzu asemqoka ngesihloko... Nami ngiyabasiza ukulungisa amaphutha emaphuzwini abo, siyiklasi lonke. Ngisuke ngilungisa indlela yokubeka amaphuzu ukuze kuzwakale kahle (Umbambiqhaza A).

Umbambiqhaza C, waqala isifundo ngokwethula izihloko okuzobhalwa ngazo amaesityi. Wabe esetshela abafundi ukuthi bakhethe. Emuva kwalokho wabahlalisa ngamaqoqo ngokwezihloko abazikhethile ukuze baxoxe ngokuqonda kwabo izihloko abazikhethile. Iqoqo ngalinye lalithulela iklasi ukuthi yikuphi abakwaziyo ngesihloko.

Umbambiqhaza E, wafundisa ngohlaka lwe-esityi. Abafundi baphendula imibuzo, kubuyekezwa isakhiwo kanye nohlaka kwe-esityi. Emuva kwalokho abafundi banikwa izihloko, zabhalwa ebhodini. Uthisha wabayalela ukuthi emakhaya bazocwaninga bakhethe isihloko esibahlaba umxhwele bese befuna ulwazi ngaso lesi sihloko.

Ezicaphunweni ezingenhla, abababambiqhaza bakhombisa ukuthi ukuxoxisana kwabafundi mayelana nezihloko zama-esityi kuyabasiza ukuba bakwazi ukuhlela imibono, nephimbo kanye nezindlelakubuka izihloko ezidingidwayo. Kulokhu okwakwenziwa ngababambiqhaza emaklasini ngesikhathi befundisa ukubhala ama-esityi esiZulu kwakhombisa ukuthi abafundi bagququzelwa ukuba bakhethe izihloko abaziqonda kangcono, uma abafundi bengenakho ukuqonda okubanzi ngesihloko, othisha babevula ithuba lokuxoxisana kanye nokuthi bayocwaninga kabanzi, bathole

nosizo emakhaya. Othisha bachaza bathi kwenzelwa ukuthi bakwazi ukuzizwakalisa ngokuphelele uma izihloko beziqonda kangcono.

Umbambiqhaza C, waveza ukuthi ukuxoxisana ngezihloko kulekelela nabafundi ukuba bazi ukuthi yiluphi uhlobo lwe-eseyi oluhambelana kahle nesihloko umfundi asuke esikhethile. Kumele bazi ukuthi iphimbo kanye namaphuzu abo bazokuhlela kanjani uma sebebhala i-eseyi ephelele. Umbambiqhaza C, waveza ukuthi kwesinye isikhathi uma abafundi bebhala ama-eseyi, kumele baveze ukuthi bami kuphi bona mayelana nokudingidwayo. Ngakho-ke, eklasini kumele bajwayezwe ukuthi baliveza kanjani iphimbo labo kanye nendlela ababuka ngayo isihloko ababhala ngaso.

IQOQA LESAHLUKO

Kulesi sahluko, kwethulwe izindikimba zokutholakele ocwaningweni, lapho kwakusetshenziswa izinhlolelwazi ezisakuhleleka, nokubukela othisha befundisa kanye nokuhlaziya amadokhyumenti. Lezi zindikimba zihlanganisa; izindlela ezivame ukusetshenziswa ngothisha, ubuhlobo bokubhala ama-eseyi nokufunda, ukubhala ama-eseyi njengethuluzi lokuthuthukisa ukucabanga kanye nokujula ngemicabango, ukubhala ama-eseyi njengethuluzi lokuthuthukisa ukukwazi ukwethula kanye nokuhlela imicabango ephusile, nokubhala njengendlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi kanye nokubhala njengendlela yokwakha iphimbo kanye nendlelakubuka. Esahlukweni esilandela lesi, kuzohlaziywa okutholakele kusetshenziswa uhlaka lwemiqondomsuka esekele ucwaningo.

ISAHLUKO SESITHUPHA

UKUHLAZIYA OKUTHOLAKELE KANYE NEZIPHAKAMISO

6.0 ISINGENISO

Esahlukweni sesihlanu, ngisebenzise indlela yezindikimba ukwethula imininingo etholakale kulolu cwaningo. Izindikimba ezethulwe esahlukweni esandulela lesi, zikhombisa imininingo yabahlanganyeli bocwaningo, ukuhunyuswa kwayo kusetshenziswa imibhalo yocwaningo oselwenziwe edingidwe esahlukweni sesibili. Imininingo eyethulwe futhi ezohlaziywa kulesi sahluko, yakhiqizwa kusetshenziswa izindlela ezingunxantathu ezidingidwe kabanzi esahlukweni sesine; izinhlolelwazi ezisakuhleleka, nokubukela othisha befundisa kanye nokuhlaziywa kwamadokhumenti. Lolu cwaningo luhlose ukuhlaziya okutholakele ngokuqhathanisa nemiqondomsuka eyinsizakuhlaziya imicabango yothisha mayelana nokufundiswa kwekhono lokubhala ama-eseyi esiZulu ebangeni leshumi. Lesi sahluko sizophinde sifingqe ingqikithi yokutholakele ocwaningweni, ngenhloso yokuveza ukuthi ucwaningo lusabela kanjani emibuzweningqangi engumgogdla walo. Ngakho-ke, kuzosetshenziswa imqondomsuka emihlanu; Owokuqala, ubumqoka bePCK ekufundiseni ukubhala ama-eseyi esiZulu ebangeni leshumi. Owesibili, ukubhala ama-eseyi esiZulu ngendlela yeCALP ebangeni leshumi. Owesithathu, ukufundisa ukubhala ama-eseyi esiZulu ebangeni leshumi njengenqubo eyi *Cognitive Development*. Owesine, ukufundisa ukubhala ama-eseyi esiZulu ebangeni leshumi njengenqubo eyi *Socio-cultural*. Ngasekugcineni kuzodingidwa imicikilisho yokutholwe wucwaningo (research implications) emfundweni, nocwaningo olungenziwa kanye nokusonga ucwaningo lonke.

6.1 UKUFINGQA INGQIKITHI YOKUTHOLAKELE OCWANINGWENI

Le ngxenye ifingqa ingqikithi yokutholakele ocwaningweni, ngokwezindikimba njengoba kwethulwe esahlukweni sesihlanu.

6.1.1 Imibono yothisha mayelana nezindlela ezivame ukusetshenziswa ukufundisa kanye nokuthuthukisa ukubhala ama-eseyi esiZulu ebangeni leshumi

Okutholakele ocwaningweni kwaveza ukuthi kunezindlela ezivame ukusetshenziswa ngothisha lapho befundisa ukubhala ama-eseyi esiZulu; okuyindlela eyinqubo kanye nengumkhiqizo. Othisha baveza ukuthi lezi zindlela bazisebenzisa ngokushintshisana, kwesinye isikhathi baziyananise lapho befundisa ngenhloso yokuthuthukisa izinga lokukwazi ukubhala kubafundi bebanga leshumi. Imicabango yothisha yaveza ukuthi abafundi bebanga leshumi, basuke besadinga ukufundiswa ulimi, izakhiwo kanye nezimiso zokusetshenziswa kolimi lokubhala

amaesityi ahlukeni. Othisha bachaza ngokuthi ibanga leshumi lilungiselela abafundi isigaba sokugcina emfundweni yamabanga aphezulu, nokulapho abafundi belindeleke ukuba bakwazi ukubhala amaesityi aqukethe amaphuzu kanye nemicabango okuphelele. Ngokwemibono yothisha mayelana nokufundiswa kokubhala ama-esityi esiZulu ebangeni leshumi, indlela engumkhiqizo kanye nendlela eyinqubo kusebenza kangcono uma kushintshaniswa kuye ngokuthi yiluphi ulwazi oluqondene nesifundo (lokubhala ama-esityi oluzothuthukiswa). Othisha bakholelwa ngokuthi, ngasekuqaleni kwethemu abafundi kumele bakhonjiswe imibhalo ebhaleke kahle nokulindeleke ukuba bayibhale ukuze bakwazi ukuqaphela uhlaka, nesakhiwo, nemithetho yokubhala, nezimiso kanye nezakhiwo zokusetshenziswa kolimi lokubhala ekukhiqizeni ama-esityi aqukethe amaphuzu kanye nemicabango ephusile.

Kanti-ke, othisha baveza nemicabango yokuthi indlela eyinqubo yokufundisa ukubhala ama-esityi inika abafundi ithuba lokuthi bafundele ukubhala awabo ama-esityi ngokulekelelwa kanye nokusekwa nguthisha ngesikhathi bebhala. Lapho uthisha usuke eqaphela ukulandelwa kohlaka, nemithetho yokubhala, nezimiso kanye nezakhiwo zokubhala ama-esityi ngokwezinhlobo zawo. Othisha bakholwa ngokuthi le ndlela eyinqubo isebenza kangcono ngoba bathola ithuba lokunika abafundi imibiko eyakhayo mayelana nemibhalo yabo yama-esityi. Nakuba kunjalo, othisha bakuqhakambisa ubuthaka bendlela eyinqubo ezimweni abafundisa kuzo, ngokuthi amakilasi abo esiZulu ulimi lwaseKhaya agcwala ngokweqile. Lokhu kwenza kube lukhuni ukusebenzisa njalo indlela eyinqubo ukufundisa ukubhala ama-esityi, ngenxa yokuthi idinga isikhathi esiningi sokunakekela izidingo zabafundi abahlukeni zokubhala ama-esityi. Bagqamisa ukuthi ebangeni leshumi, abafundi basuke besadinga ukulandelelwa ukuze bathuthukise ikhono lokubhala amaphuzu kanye nemicabango okuphusile ezihlokweni abasuke benikwe zona.

6.1.2 Imibono yothisha mayelana nobuhlobo bekhono lokubhala ama-esityi kanye nekhono lokufunda

Ucwaningo lwathola ukuthi othisha bakholwa ngokuthi ikhono lokufunda lilungiselela abafundi ngolwazi abaludinga uma sekubhalwa, ngaleyo ndlela kunobuhlobo phakathi kwekhono lokufunda kanye nelokubhala. Othisha bakholwa ngokuthi ukuze abafundi bakwazi ukubhala ama-esityi aqukethe amaphuzu kanye nemicabango okuphusile, kumele bafunde kabanzi ngesihloko okubhalwa ngaso. Ucwaningo lwathola ukuthi ukubhala ama-esityi kungumsebenzi olungiselela abafundi babe nolwazi kanye nokuqonda okunzulu mayelana nesihloko esidingidwayo ukuze bakwazi ukubhala amaphuzu azwakalayo. Ngenxa yalokho, othisha bakholwa ngokuthi

kubalulekile ukuthi abafundi bafunde futhi bacwaninge ngesihloko se-esezi ngaphambi kokuqala ukubhala. Lokho kulungiselela ingqondo yomfundi ukuba ikwazi ukuqinisekisa ulwazi, ukuhlela amaphuzu kanye nenicabango. Othisha bagcizelela nokuthi ukufunda ama-esezi kanye neminye imibhalo kwabanye ababhali kuyabalolonga abafundi ukuba bakwazi ukuthola ulimi kanye nendlela yokubeka amaphuzu. Ngamanye amazwi, othisha bacacisa ukuthi ukufunda imibhalo okulungiselela ukubhala kuqaphelisa abafundi ngendlela efanele yokusebenzisa ulimi ezinhlotsheni ezahlukene zama-esezi kanye nezihloko ezidingidwayo. Ngenxa yalokho, othisha ababebambe iqhaza ocwaningweni baveza ukuthi bagqugquzela ukufundwa kwamaphephandaba kanye neminye imibhalo egxile ezihlokweni ezikhethwa ngabafundi ukuze balungiselele ukubhala ama-esezi.

6.1.3 Imibono yothisha mayelana nokufundisa ukubhala ama-esezi ngenhloso yokuthuthukisa ukukwazi ukwethula kanye nokuhlela imicabango ephusile

Othisha ababebambe iqhaza kulolu cwaningo, baveza umbono wokuthi ukufundisa ukubhala amaesezi esiZulu kumele kulungiselele abafundi ukukwazi ukwethula kanye nokuhlela imicabango ephusile. Ukutholakele kuveza ukuthi ukufundiswa kwama-esezi ahlukeni emaklasini olimi kumele kuqeqeshwe abafundi ukukwazi ukusebenzisa ulimi lokubhala ezimweni ezahlukene ezihambelana nohlobo lwe-esezi ebhalwayo. Othisha baveza ukuthi kubalulekile ukuqeqesha abafundi ukuthi bakwazi ukucubungula imicabango yabo ngaphambi kokuyibhala phansi. Lokhu kusho ukuthi ukufundisa ukubhala ama-esezi emaklasini esiZulu kuyithuluzi lokulolonga ikhono lokukwazi ukwethula imicabango abafundi abasuke benayo mayelana nesihloko esithile.

Othisha baveza ukuthi uhlobo oluthile lwe-esezi ludinga ukuthi abafundi bazi uhlaka kanye nokubunjwa kwayo ukuze imicabango kanye nendlela yokubeka amaphuzu kuhambelane nohlobo lwe-esezi ebhalwayo. Othisha baveza ukuthi ukukhiqiza i-esezi ebhaleke kahle kungumphumela wokukwazi ukucubungula kanye nokuhlela imicabango ngendlela ehambelana nohlobo lwe-esezi kanye nesihloko esidingidwayo. Ngamanye amazwi othisha babuka ukufundiswa kokubhalwa kwama-esezi anhlobonhlobo nengethuluzi lokufundisa abafundi ukukwazi ukwethula imicabango yabo ezimweni ezahlukene.

6.1.4 Imibono yothisha ngokufundisa ukubhala ama-esityi njengendlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi

Okutholakele kulolu cwaningo kwaveza ukuthi othisha baphinde babuke ukufundisa ikhono lokubhala ama-esityi esiZulu njengendlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kwaso. Othisha baveza ukuthi ingxenye yokufundisa ukubhala ama-esityi esiZulu, kuba ngokufundisa imithetho yolimi yokubhalwa kwesiZulu, nezakhiwo kanye nezimiso zokusetshenziswa kwesiZulu ekubhaleni imibhalo enhlobonhlobo kubalwa nama-esityi.

Ngokwemibono yothisha, ukufundiswa kwekhono mokubhala ama-esityi kunika abafundi amathuba okufundela ukusebenzisa ulimi ngendlela efanele. Baphinde baveza nokuthi kusukela abangeni leshumi kuya kweleshumi nambili, abafundi baqeqeshwa ukukwazi ukusebenzisa ulimi ngendlela efanele ukubhala kanye nokuhlaziya izihloko zama-esityi ahlukene. Okunye okwaveza ngothisha wukuthi ukufundisa ukubhala ama-esityi akupheleli eklasini lesiZulu kuphela, kodwa kunamandla okuvumbulula iziphiwo zokubhala ezahlukene kubafundi. Lokhu kusho ukuthi ukubhalwa kwama-esityi esiZulu kuthuthukisa ababhali bezincwadi zesiZulu bakusasa. Nakuba kunjalo, othisha bakuveza ukukhathazeka kwabo mayelana nezingqinamba ekufundiseni ukubhala ama-esityi esiZulu, njengokwenqena ukubhala ama-esityi kubafundi kanye nobuthaka babafundi ekulungeleni ukubhala ama-esityi ezingeni lebanga leshumi. Bathi uma ingaxazululwa le ngingqinamba, futhi ingatholakali indlela yokugqugquzela abafundi ukuba bathakasele ukubhala ama-esityi, kuyogcina kukhona abafundi abangakwazi ukubhala kahle ulimi lwabo lwaseKhaya isiZulu. Othisha baveza ukuthi bagqugquzela ukusetshenziswa kwezichazamazwi kanye nezinye izincwadi zolimi ezifana nenqolobane njengendlela yokuthola umthamo owengeziwe wolimi kanye nokusetshenziswa kwalo ekubhaleni ama-esityi esiZulu.

6.1.5 Imibono yothisha ngokufundisa ukubhala ama-esityi njengendlela yokwakha iphimbo kanye nendlelakubuka kubafundi

Okutholakele kwaveza ukuthi ukubhala ama-esityi kudinga abafundi bakwazi ukuqophisa kanye nokubeka amaphuzu aphasile ngesihloko. Ngakho-ke, othisha babefundisa ukubhala ama-esityi esiZulu belandela indlela yokwakha iphimbo kanye nendlelakubuka kubafundi. Imibono yothisha yagqamisa isidingo sokuthi ukufundiswa kokubhala ama-esityi kuqeqeshe abafundi ukukwazi ukubeka imibono yabo mayelana nesihloko esithile esidingidwayo. Othisha baphakamisa ukuthi ukuvumela abafundi ukuba babe nephimbo uma bebhala ama-esityi kwenza babhale imibhalo enohlonze, kudala amathuba okuxoxisana ngezimo zangempela zenhlalo ezithinta imiphakathi

yabo kanye nabo uqobo ekubhaleni ama-eseyi. Othisha ababebambe iqhaza ocwaningweni, baveza ukuthi izihloko okubhalwa ngazo ama-eseyi zisuke zihambelana nezimo zangempela ezibhekene nabafundi kumbe imiphakathi abaphila kuyo, kwesinye isikhathi umhlaba wonke jikelele. Ngaleyo ndlela, ukubhalwa kwama-eseyi kuba yindlela yokweza abafundi ukuthi babambe iqhaza ngokubeka imibono yabo ngalokho okwezeka ngempela. Okwagqanyiswa ngababambiqhaza wukuthi, uthisha kumele afundise abafundi indlela yokwazi ukubeka imibono kanye nendlelakubuka yabo ngendlela efanele, engenakho ukucwasa kanye nokubukela phansi okwabanye lapho bebhala ama-eseyi.

6.2 UKUHLAZIYA OKUTHOLAKELE KUSETSHENZISWA IMIQONDOMSUKA ESEKELA UCWANINGO

Le ngxenye, ihlaziya okutholakele kusetshenziswa uhlaka lwemiqondomsuka eyinsizakuhlaziya edingidwe kabanzi esahlukweni sesithathu.

6.2.1 Ubumqoka be*Pedagogical Content Knowledge (PCK)* ekufundiseni ukubhala ama eseyi

Ulwazi lokufundisa okuqukethwe yisifundo lungumgogodla wokufundisa kanye nokukwazi ukusekela abafundi emisebenzini eyenziwa eklasini ngesikhathi kufundwa (Shulman, 1986, p.14). NgokukaShulman (1986, p.14), ukuphumelela kukathisha ekufundiseni ulwazi, namakhono kanye nokungamagugu okuqondene nesifundo kuncike ekuqeqeshweni kukathisha ekusebenziseni ngokuphelele izindlela zokufundisa kanye nokuqukethwe yisifundo ngokuhlobana kwakho. Lokhu kusho ukuthi uthisha ungunjiniyela wesifundo nokuthi izinjongo zesifundo ziyafezeka ngempumelelo. Ngamanye amazwi, impumelelo ekufundiseni ikhono lokubhala ama-eseyi esiZulu, kuncike ekutheni uthisha ufundisa kanjani, yiziphi izindlela kanye namasu okusetshenziswayo ukuze izinjongo zesifundo ngempumelelo.

Uthisha kudingeka abe nolwazi lwesifundo (umkhakha) kanye nolwazi lokufundisa isifundo (*PCK*), olwakha uhlelo lokukwazi ukubhekana nezimo kanye nezidingo zabafundi kuleyo ngxenye yesifundo efundiswayo (Verloop, 2011, p.14). Kanjalo-ke nasemaklasini olimi, uthisha kumele abe nolwazi olunzulu lolimi nokusetshenziswa kwalo kanye nolwazi lokufundisa ulimi ezimweni ezahlukene ngokwamakhono olimi (Baxter et al., 2019, p.12). Lokhu kusho ukuthi ngisho isazizilimi singaba nomthamo obanzi kangakanani wolwazi lolimi, uma singenalo ulwazi lokufundisa ulimi, ngeke sikulungele ukufundisa amakhono olimi emaklasini ngokudingwa yikharikhulamu. Lokhu kuveza ukuthi ukuqeqesheka kothisha ngolwazi lokufundisa oluqondene

nesifundo kusemqoka ekufezeni izinjongo zesifundo kanye nekharikhulamu, ngenxa yokuthi uthisha uba nokuqonda ngezindlela ezihambelana nekhono lolimi elifundiswayo.

Kulolu cwaningo, ulwazi lokufundisa oluqondene nesifundo (PCK) lusho izindlela kanye namasu okutshenziswa ngothisha ukusekela ukufundisa ukubhala ama-eseyi esiZulu ebangeni leshumi. Ucwainingo lwathola ukuthi zikhona izindlela zokufundisa ukubhala ama-eseyi ezisetshenziswa ngothisha besiZulu ebangeni leshumi. Othisha baveza ukuthi basebenzisa izindlela ezixubile, engumkhiqizo kanye neyinqubo lapho befundisa ukubhala ama-eseyi esiZulu ulimi lwaseKhaya ebangeni leshumi. IsiTatimende seNqubomgomo yeziFundo nokuHlola (2011, p.12) siqhakambisa ukufundiswa kolimi ngokulusebenzisa kanye nokuthi ukufundiswa kolimi kusekelwe emibhalweni yangempela. Lokhu kusho ukuthi abafundi kumele banikwe amathuba amaningi okufundela ukubhala izinhlobo ezahlukene zemibhalo yama-eseyi. Ngesizathu sokuthi kumele bathuthukise ukukwazi ukubhala eyabo imibhalo yokuziqambela (DBE, 2011, p.12). NgokwesiTatimende seNqubomgomo yeziFundo nokuHlola (2011, p.13), abafundi abafunda ulimi ezingeni lolimi lwaseKhaya, kumele bafundiswe ukubhala ngendlela ezobasiza bakwazi ukuxhumana, babeke nemibono yabo ngokukhululeka lapho bebhala. Lokhu kusho ukuthi ukufundisa ukubhala kumele kungaxili kuphela emkhiqizweni kodwa kuyamanise nendlela eyinqubo kanye nolimi lokubhala imibhalo ehlukene (DBE, 2011, p.13). Ngamanye amazwi, othisha bayaludinga uqeqesho mayelana nezindlela zokufundisa ikhono lokubhala ama-eseyi. Umbambiqhaza A ubeka kanje:

Ngingasho ngithi ngisebenzisa izindlela ezahlukene, ngizishintshanise. Kuya ngokuthi abafundi sebekuliphi izinga nokuthi sebekujwayele kangakanani ukubhala ama-eseyi. Uma kuqala unyaka, kubafundi bebanga leshumi ngiqala ngokusebenzisa indlela eyinqubo ukuze ngihambe nabo izigaba ezahlukene zokubhala ama-eseyi. Kusukela ekukwazini ukulungiselela ukubhala, nokuhlela umbhalo, nokufunda mayelana nesihloko kanye nokubhala umzamo wokuqala. Ngibuye ngisebenzise indlela engumkhiqizo uma ngisuke ngifuna babambe isakhiwo se-eseyi (Umbambiqhaza A).

Isicaphuno esingenhla, sikhombisa umbono womunye wababambiqhaza mayelana nezindlela zokufundisa (PCK) ukubhala ama-eseyi esiZulu ebangeni leshumi. Kuvela ukuthi izindlela zokufundisa ukubhala ama-eseyi zingasetshenziswa ngokushintshaniswa nangokunyamaniswa, kuye ngokuthi abafundi bakuliphi izinga lokukwazi ukubhala. Ucwainingo lwathola ukuthi ebangeni leshumi, abafundi bajwayezwa ukukwazi ukubhala ama-eseyi aqukethe amaphuzu kanye

nemicabango ephusile. Ngaleyo ndlela, othisha bakubona kufanele ukuthi kusetshenziswe indlela engumkhiqizo ukuze abafundi babone futhi baqaphele ama-eseyi abhaleke kahle ngokulandelwa kwemithetho yolimi kanye nesakhiwo sohlobo lwe-eseyi. Kanti-ke, kwatholakala ukuthi ukubhala ama-eseyi kuthuthuka kangcono uma abafundi befunda ngokwenza. Ngaleyo ndlela, othisha babona kunesidingo sokuyamanisa indlela eyinqubo eqeqesha umfundi ngaphambi kokubhala, ngesikhathi sokubhala kanye nangemuva kokubhala. Ucwangingo lwathola ukuthi le ndlela inika othisha ithuba lokusekela abafundi ngesikhathi bebhala awabo ama-eseyi besusela ezibonelweni ezisuke zisetshenzisiwe.

Imibono yothisha evezwa yilolu cwangingo ihambelana nokushiwo nguMarks (2010, p.45), uma ethi ulwazi lokufundisa okuqukethwe yisifundo (*PCK*) lusho ubunzululwazi bukathisha ukukwazi ukumelana nezidingo zabafundi ezahlukene emaklasini. Lokhu kusho ukuthi ulwazi lokufundisa okuqukethwe lwenza othisha bakwazi ukuhlela kanye nokwenza imisebenzi yesifundo ngokubambisana nabafundi okuyibona okulindleke ukuba bahlomule esifundweni (Marks, 2010, p.45). Ukususela emaphuzwini angenhla, ukufundisa akukho mayelana nokuthi uthisha wazi kangakanani kodwa okubalulekile wukuthi ukwazi kangakanani ukudlulisa ulwazi lwesifundo kubafundi ngempumelelo aphinde aseke abafundi ukufinyelela enjongweni zesifundo ezihleliwe. Lokho-ke kukhombisa ukuthi ulwazi lokufundisa okuqukethwe yisifundo lusemqoka ekufundiseni ukubhala ama-eseyi esiZulu ulimi lwaseKhaya ebangeni leshumi.

6.2.2 Ukufundisa ukubhala ama-eseyi njengendlela iCognitive Academic Language Proficiency (CALP)

Ucwangingo luveza ukuthi ukubhala kuyisikhali sokuxhumana esibalulekile ezifundweni zonke. Uma kubhalwa ezifundweni zonke, kudingeka abafundi babe nobungcweti bolimi, bazi imithetho, nezakhiwo kanye nezimiso kolimi kanye nokuqonda izihloko zokubhalwayo. NgokukaCummins (1979, p.5), ulimi lokuxhumana luthuthuka kumfundi kusukela ekuzalweni ngesikhathi exhumana nabanye. Ekubeni-ke iCALP yona ithuthuka kusukela eminyakeni yokuqala yesikole lapho umfundi eselufunda ngokuhlelekile ulimi kanye nemithetho yokulusebenzisa ukubhala imibhalo ehlukene (Cummins, 1979, p.5). Ngokwalolu cwangingo, othisha babenolwazi ukuthi basebenzisa ama-eseyi ahlukene ukufundisa imithetho yokubhalwa kolimi lwesiZulu. Okunye okwatholwa yilolu cwangingo wukuthi uthisha esuke efundisa ukusetshenziswa kolimi oluhambelana nohlobo lombhalo (i-eseyi) kanye nezethameli ezibhalelwayo. Nokulapho-ke kulindeleke ukuba ulwazi lwabafundi lolimi lwemfundo kanye nolimi lokubhala kuthuthuke ngokwamabanga abakuwo.

Okwenziwa ngothisha kuyahambelana nomqondomsuka i*CALP* ngoba iqondene nolimi lokufunda kanye nokubhala olufundwa esikoleni, lapho kusuke kubhalwa imibhalo ehlukeni yokuziqambela kanye nedlulisa imiyalezo (Cummins, 1979, p.5). Lokhu kusho ukuthi ukufundiswa kokubhala ama-eseyi esiZulu kuthuthukisa ulimi lokufunda kanye nokubhala, okuthinta ubungcweti babafundi ekusebenziseni irejista efanele lapho bebhala imibhalo enhlobonhlobo konzikandaweni abahlukene (Cummins, 2000, 67). NgokukaCummins (2000, p.67), ukuze abafundi baphumelele ezifundweni kanye nasekubhaleni imibhalo enhlobonhlobo, kumele bathuthukiswe babe yizingcweti olimini lokufunda kanye nokubhala. Ngamanye amazwi ukufundisa ukubhala amaeseyi kulungiselela abafundi ukukwazi ukubhala ezifundweni zonke. Ngakho-ke, uCummins uhlaziya ukuthi ukuze ubungcweti bekhono lokubhala buthuthuke kubafundi, kumele kugxilwe ekhonweni lokufunda kanye nokubhala emfundweni kusetshenziswa imibhalo ethuthukisa ubungcweti bolimi kubafundi, okubalwa nama-eseyi ngoba athinta ukuhlelwa kwamaphuzu kanye nemicabango.

Kulolu cwaningo, i*Cognitive Academic Language Proficiency (CALP)*, isho ubungcweti bolimi lokubhala kubafundi, imithetho yokubhala ulimi lwesiZulu, nezakhiwo kanye nezimiso zokusetshenziswa kolimi uma kubhalwa ama-eseyi ahlukeni. Ucwanningo lwathola ukuthi othisha besiZulu basebenzisa indlela yokufunda imibhalo ehlukeni ukulungiselela ukubhala. Ucwanningo lwathola ukuthi othisha banakho ukuqonda ukuthi abafundi badinga ubungcweti ekhonweni lokubhala ukuze bakwazi ukukhiqiza ama-eseyi aqukethe amaphuzu kanye nemicabango okuphusile. Ngakho-ke, othisha baveza ukuthi bagqugquzela abafundi ukuba bafunde imibhalo, namaphephandaba kanye nezichazamazwi ukuze bathuthukise ubungcweti bolimi, ukuthola indlela yokubhala amaphuzu, nokubamba irejista esetshenziswa emibhalweni ehlukeni.

Okwakwenziwa ngothisha kubonakala kungayixazulula inkinga eyavezwa wucwaningo lukaCummins (2000, p. 67) uma ethi ubungcweti bokufunda kanye nokubhala buthuthuka ngokuthi abafundi bafundele ukubhala imibhalo enhlobonhlobo. Ucwanningo lokuqala olwenziwa nguCummins (1980, 1984), olwaluhlaziya ukufundisa kothisha abangama-400 ezikoleni zase*Canada* lwaveza ukuthi othisha babenokucabanga ukuthi uma abafundi sebekwazi ukuxhumana okujwayelekile olimini oluthile sebengakwazi ukubhekana nezidingo zokufunda kanye nokubhala ngalolo limi. Ngamanye amazwi, njengoba isiZulu kungulimi lwabafundi lwaseKhaya, futhi bekwazi ukuxhumana ngokukhuluma lokho akusho ukuthi abafundi sebekulungele ukubhala ama-eseyi kanye neminye imibhalo. Kodwa, kumele bafundiswe

imithetho yokubhala ehambelana nemibhalo yama-eseyi kanye neminye ebhalwayo ezingeni labo. Okwenziwa ngothisha besiZulu ulimi lwaseKhaya, kwakhombisa ukuthi banakho ukuqonda ukuthi abafundi kumele balungiselelwe futhi bathuthukiswe ubungweti bekhono lokubhala amaeseysi. Omunye wothisha wabeka kanje:

Ebangeni leshumi, abafundi kumele bajwayele ukufunda imibhalo ukuze bathuthukise ikhono lokuqamba awabo ama-eseysi. Ukufundisa ukubhalwa kwamaeseysi kuyikhono elisemqoka kakhulu okufanele abafundi bolimi lwesiZulu lwaseKhaya balizuze ukuze bakwazi ukubhala izindaba abaziqambele zona, ukucabanga ngokujulile ngesihloko abasuke benikezwe sona, konke lokhu abafundi bakuzuzwa ngokufunda imibhalo enhlobonhlobo. Engisuke sengikwenza uma kubhalwa ama-eseysi wukugxilisa kanye nokuhlola ukuthi bayilandela kahle imithetho yokubhala okubalwa ukubaluleka kwezimpawu zokuloba; imisho, izigaba nokunye (Umbambiqhaza F).

Umbambiqhaza ocashunwe ngenhla, ukhombisa ukuqonda ukuthi ukufundisa ukubhala ama-eseysi kuthuthukisa ikhono lokuqamba, ukubeka amaphuzu kanye nemicabango okuphusile. Ucwangingo luveza ukuthi ukubhala yisikhali esinamandla sokuxhumana esivumela abafundi ukuba bakhe, baveze imicabango nemibono hhayi ezifundweni zolimi kuphela kodwa nasezifundweni zeminye imikhakha (Cummins, 2000, p.67). Lokhu kusho ukuthi ukufundiswa kolimi lokubhala emaklasini olimi kunika abafundi amakhono okukwazi ukudlulisa imicabango yabo ngisho sebebhala ezifundweni ezikweninye imikhakha. Ngamanye amazwi, uCummins (2000, p.68) uveza ukuthi ukufundisa ukubhala emaklasini olimi kumele kungagcini ngokutshala ikhono lokuxhumana kulolo limi, kodwa kumele kuthuthukiswe njengesikhali sokucabanga emfundweni jikelele. Lokhu kufakazelwa nguGeorge (2002, p.13) ocwangingweni lwakhe olwathola ukuthi ukubhala kuthuthukisa ukucabanga ngendlela yokudlulisa imibiko ezimweni ezahlukene. NgokukaGeorge (2002, p.13) imisebenzi ebhalwayo emfundweni ithinta izihloko ezahlukene ezivukuza ingqondo yomfundi ukuba acabange ngokusabalele. UGeorge (2002, p.13) uthi ezifundweni zolimi ikhono lokubhala lingathuthukiswa ngokuyamanisa nolwazi lweminye imikhakha kanye nezifundo, lokho okwenza abafundi babhale imibhalo exubile futhi ebathuthukisa ukucabanga okungafinyeziwe. Isibonelo, ukuze kuthuthukiswe ikhono lokubhala ngokuphelele, abafundi kumele banikwe izihloko ezixubile zokubhala imibhalo yokuziqambela ngenhloso yokuthuthukisa ukukwazi ukucabanga ezifundweni ezahlukene (George, 2002, p.13: Winsor, 2003, p.143).

Lolu cwaningo lwathola ukuthi ukubhala ama-esezi kuthuthukisa ukukwazi ukwethula kanye nokuhlela imicabango ephusile emfundweni. Ukuze abafundi bakwazi ukubhala ama-esezi kanye neminye imibhalo equkethe imibono kanye nemicabango okuphusile, kumele bafundiswe futhi bathuthukiswe ngendlela elandelekayo emaklasini olimi, ukufundiswa kokubhala ama-esezi anhllobonhlobo kungenye yezindlela zokuthuthukisa ubungcweti bolimi kanye nokufeza lokho. NgokukaCampbell et al. (2019, p.116), ukufundisa ukubhala ama-esezi kuyi *cognitive academic language approach* egeqesha abafundi ukuthi bakwazi ukucubungula imicabango yabo ngaphambi kokuyibhala phansi. Lokhu kusho ukuthi ukufundisa ukubhala ama-esezi kuyithuluzi lokulolonga ikhono lokukwazi ukwethula imicabango abafundi abasuke benayo mayelana nesihloko esithile. Ngamanye amazwi, ukubhalwa kwe-esezi kuyinqubo yokudlulisa imibono yomfundi mayelana nendlela ethile aqonda ngayo isihloko se-esezi kulandelwa uhlaka kanye nohlobo oluthile kuye nge-esezi ebhalwayo (Campbell et al., 2019, p.116). Lokhu kuveza ukuthi uhlobo lwe-esezi ebhalwayo lunika umfundi uhlaka kanye nesakhiwo kokwethula imicabango yakhe ngendlela ehlelekile ukuze ingasabalali futhi igxile kulokho okudingidwayo.

6.2.3 Ukufundisa ukubhala ama-esezi njenginqubo eyi-*Cognitive development*

Lolu cwaningo lwathola ukuthi ukufundisa ukubhala ama-esezi kuyinqubo esekela abafundi ukuba bakwazi ukulawula ingqondo ukubhala amaphuzu kanye nemicabango ephusile. Lokhu kusho ukuthi ukubhala akwenzeki kuphela ngesikhathi umfundi eqobela phansi amagama, nemisho kanye namapharagrafu, kodwa kuqala ngesikhathi umfundi ecabanga ngesihloko, elungiselela ukubhala, ehlela namaphuzu kanye nemicabango kwakhe. Lolu cwaningo lwalugxile esigabeni *iformal operational stage*, ngenxa yokuthi kwakucwaningwa ukufundiswa kokubhala ama-esezi esiZulu ebangeni leshumi, okuyisigaba esemukela abafundi kusukela asebethomba (adolescent). UPiaget (1964, p.4) uthi abafundi kulesi sigaba basebenzisa indlela esukela kokuthile (deductive) lapho befunda ulimi ngokubukela ezibonelweni zemibhalo yabanye, bathuthukele endleleni ehlela kokuthile (deductive) lapho sebekwazi ukuqamba eyabo imibhalo ngokuphelele. UPiaget (1964, p.5) lesi sigaba sinqala ngoba siphokophela ekuthuthukeni kwengqondo yomfundi ukuba ikwazi ukucabanga kanye nokusebenzisa ulimi ngokuphelele. Ngamanye amazwi ukufundisa ukubhala ama-esezi kulesi sigaba kumele kuthuthukise ingqondo ukuba ikwazi ukwakha izinqumo eziphusile, ukukhetha amagama lungele umbhalo, namaphuzu kanye nemicabango okuphusile.

Lolu cwaningo lwathola ukuthi ukufundisa ukubhala ama-esezi kuthuthukisa ikhono lokukwazi ukwethula kanye nokuhlela imicabango ephusile kubafundi. Nakuba kunjalo, kwavela kwabanye

othisha ukuthi ukufundisa ikhono lokubhala ama-eseyi kungumsebenzi onzima, odinga abafundi bakwazi ukugxilisa ingqondo kulokhu abakubhalayo ukuze bakhiqize ama-eseyi abumbeke kahle.

NgokukaPiaget (1964, p.4), kungenzeka ukuthi laba bafundi banezingqinamba ekuthuthukeni kokukwazi ukusebenzisa ulimi ngokwesigaba abakuso. Ngamanye amazwi ngokweminyaka kumele babe sebangeni leshumi kodwa basebuthaka ekukwazini ukusebenzisa ulimi okungadalwa wukwentula ulwazi lwangaphambilini, nemithetho yokubhala kanye nokufanisa ulwazi abanalo nalokho okudingeka uma kubhalwa ama-eseyi. Ngokwemibono eyavezwa ngothisha, izingqinamba ababhekene nazo, kukhona eyabafundi abaphelelwe wugqozi lokubhala ama-eseyi esiZulu kanye neyabafundi abangakwazi ukulandela imithetho yokubhala futhi abangakwazi ukugxilisa ingqondo uma bebhala. Othisha bathi lokhu kwenza abanye babafundi basalele emuva, futhi balethe ama-eseyi angabhalekile ezingeni elilindelekile ngokwethulwa kanye nokuhleleka kwemicabango kulawo ma-eseyi. Okwatholwa yilolu cwaningo ngukuthi ukufundisa ukubhala ama-eseyi akusho ukufundisa ukubhala inani lamagama afunekayo kuphela, kodwa kubalulekile nokuthi abafundi babhale imicabango ephusile edingida isihloko se-eseyi nekhombisa ukujula kwengqondo ukukhiqiza amaphuzu. Okutholakele kulolu cwaningo kuhambisana nokwavezwa wucwaningo lukaGibbs (2003, p.3) lapho ethi bonke abafundi bayalidinga ikhono lokukwazi ukwethula kanye nokuhlela imicabango ephusile, okwenzeka engqondweni ebese umfundi elandela indlela yokubhala uhlobo lwe-eseyi ethile ukuhlela imicabango yakhe ngokuyibhala phansi. UGibbs (2003, p.3) uthi ukukwazi ukubhala ama-eseyi abumbeke kahle kusho ukuthi umfundi uyakwazi ukubeka imibono ephusile futhi elandelekayo.

6.2.4 Ukufundisa ukubhala ama-eseyi njengenqubo eyiSocio- cultural

UVygostky (1962, p.24) uthi ukukhula komfundi kuhlobana kakhulu nenhlalo kanye nosikompilo umfundi akhuliswe ngalo. Lokhu kusho ukuthi umfundi ukhula ngoba kukhona ukuxhumana nabathile; okungaba abazali, nabaqaphi, nothisha, nontanga kanye namalungu omphakathi okungabantu asebenkantshubomvu (Vygotsky, 1962, p.24). Ngamanye amazwi, abantu asebenkantshubomvu emphakathini basekela ukuthuthuka kwabafundi ngokuthi babalekelele ukuqonda kangcono umhlaba (Vygotsky, 1962, p.24). NgokukaVygotsky (1962), abantu asebenkantshubomvu basekela abafundi ngokuthi baqonde izincazelo zokuthile ngomhlaba kanye nezinqubo zomphakathi, lapho befundela umfundi ngendlela yokucabanga kanye nokwenza izinto okuhambelana nomphakathi umfundi akhulela kuwo ukuze kuthuthukiswe indlelakubuka.

UVygotsky (1962, p.24) uthi ukufunda amakhono olimi kanye nolwazi kuyinqubo eyenzeka ngokubambisana (collaborative) kanye nangokuzinikela kwabafundi kanye nothisha.

NgokukaVygotsky (1962, p.24), le nqubo yokufunda yenzeka esigabeni esithile esibizwa ngokuthi yi *Zone of Proximal Development (ZPD)*, nokuyiso esikhombisa ukuthi kukhona yini ukuthuthuka kolwazi, nolimi kanye nokucabanga kumfundi. UVygotsky (1962, p.25) uthi lesi sigaba sinqala ngoba kulapho abafundi bedinga ukwesekwa nguthisha (scaffolding) ukuze bafunde ulwazi kanye nokuqonda okusha ukuze bakhule ngokolwazi futhi bathuthukise ukucabanga.

Okutholakele kulolu cwaningo wukuthi ngesikhathi kubhalwa ama-eseyi ahluhlukene kuthuthuka ulwazi ngomhlaba kanye nolwazi lolimi lokubhala kubafundi ukuvala igebe abafundi ababanalo ngokukaVygotsky (1978, p.23). Lokhu kusho ukuthi ngesikhathi abafundi bebhala, nothisha ebaseka ukulungisa amaphutha emibhalweni yabo, kuthuthuka ulwazi kanye nokuqonda kwabo ngesihloko kanye nomhlaba. Ngamanye amazwi, uma kubhalwa ama-eseyi esiZulu, abafundi bathola ulwazi kanye nokuqonda ngomhlaba ezihlokweni okusuke kubhalwa ngazo, okubathuthukisa ukuthi bakwazi ukuvala amagebe, uVygotsky (1962, p.25) athi abafundi bazalwa nawo, balindele ukuthuthukiswa yilabo asemnkantshubomvu konzinkandaweni abahlukene.

Okunye okutholwe yololu cwaningo, wukuthi ukufundiswa kokubhala ama-eseyi esiZulu kuhamba ibanga elide, ngoba ukubhala ama-eseyi akupheleli emaklasini, kodwa kuyindlela yokuxhumana yenhlalo kanye nosikompilo (Vygotsky, 1978 p.23). Ngaleyo ndlela, ukufundisa ukubhala ama-eseyi esiZulu ngokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi lwenhlalo kanye nosikompilo oluhambelana nendlela amaZulu abuka ngayo umhlaba. Lokhu kusho ukuthi indlela abafundi abafundiswa ngayo ukwethula amaphuzu kanye nemicabango lapho bebhala ama-eseyi ahluhlukene, kuhambelana nendlela yokubuka umhlaba kanye nosikompilo lwabakhulumi bolimi olufundwayo (isiZulu).

Ulimi luthuthuka ngokusetshenziswa, futhi ulimi olungasetshenziswa ezimweni ezahlukene zenhlalo, kubalwa nemfundo luba sengcupheni yokushabalala (Lyderson, 2009, p.3). NgokukaLyderson (2009, p.3), ukufundiswa kwekhono lokubhala ama-eseyi kunika abafundi imithetho yokusetshenziswa kolimi ekubhaleni izinhlobo ezahlukene zama-eseyi. Lokhu kusho ukuthi ukufundiswa kwama-eseyi akuwona umsebenzi waseklasini kuphela, kodwa kungumsebenzi okuthuthukisa ukusetshenziswa kolimi ezimweni ezahlukene nezingaphandle kweklasi. Ngamanye amazwi, imithetho yokubhala efundiswa amaklasini olimi, iyisisekelo

sokukwazi ukuxhumana kanye nokukwazi ukubhala ngendlela efanele konzikandaweni abahlukene benhlalo. Lolu cwaningo, luqhathanisa okwenziwa ngothisha uma befundisa imithetho, nezakhiwo kanye nezimiso kolimi lokubhala ama-eseyi esiZulu kanye nokubekwa nguLyderson (2009, p.3) ngokuthi kuyindlela yokulondoloza ulimi. Ngamanye amazwi, ukufundiswa kokubhala ama-eseyi esiZulu ebangeni leshumi kumele kugxilise imithetho, nezakhiwo kanye nezimiso kolimi lokubhala ngenhloso yokulondoloza ulimi lwesiZulu ezikoleni kanye nasemiphakathini.

Imibono yothisha mayelana nabakwenzayo uma befundisa ukubhala ama-eseyi esiZulu ebangeni leshumi iyahambelana nomqondomsuka kaVygotsky wokufundisa ulimi ngokuluyamanisa nenhlalo kanye nosikompilo. Kulolu cwaningo kwaphinde kwavela ukuthi othisha bafundisa ukubhala ama-eseyi esiZulu belandela indlela yokwakha iphimbo kanye nendlelakubuka kubafundi. Okutholakele kwagqamisa isidingo sokuthi ukufundiswa kokubhala ama-eseyi kuqeqeshe abafundi ukukwazi ukubeka imibono yabo mayelana nesihloko esithile esidingidwayo. Ababambiqhaza baphakamisa ukuthi ukuvumela abafundi ukuba babe nephimbo uma bebhala kudala amathuba okuxoxisana ngezimo zangempela zenhlalo ezithinta imiphakathi yabo kanye nabo uqobo. Ababambiqhaza baveza ukuthi izihloko okubhalwa ngazo ama-eseyi zisuke zihambelana nezimo zangempela ezibhekene nabafundi kumbe imiphakathi abaphila kuyo, kwesinye isikhathi umhlaba wonke jikelele. Ngaleyo ndlela, ukubhalwa kwama-eseyi kuba yindlela yokweza abafundi ukuthi babambe iqhaza ngokubeka imibono yabo ngalokho okwezeka ngempela. Okwagqanyiswa ngababambiqhaza wukuthi, uthisha kumele afundise abafundi indlela yokwazi ukubeka imibono kanye nendlelakubuka kwabo ngendlela efanele, engenakho ukucwasa kanye nokubukela phansi okwabanye lapho bebhala ama-eseyi.

6.3 UKUPHENDULEKA KWEMIBUZONGQANGI YOCWANINGO

Kule ngxenye, kudingidwa ukuthi ucwaningo lusabela kanjani emibuzweni engumgogodla walo. Kuzobhekwa ukuthi kungabe yini iyaphenduleka imibuzongqangi.

6.3.1 UMBUZONGQANGI 1: Athini Amasu othisha besiZulu ulimi lwaseKhaya mayelana nokufundisa ukubhala ama-eseyi ebangeni leshumi kuya kweleshumi nambili?

Lo mbuzongqangi wokuqala ugxile emibonweni yothisha besiZulu ulimi lwaseKhaya mayelana nokufundisa ukubhala ama-eseyi ebangeni leshumi. Esahlukeni sesihlanu, ucwaningo lwaveza imibono yothisha mayelana nezindlela ezixubile ezisetshenziswa ukufundisa ikhono lokubhala ama-eseyi ebangeni leshumi. Othisha baveza ukuthi basebenzisa indlela engumkhiqizo kanye

nendlela eyinqubo ukufundisa ukubhala ama-eseyi ahlukene ebangeni leshumi. Kwavela ukuthi ebangeni leshumi, othisha bafundisa ukubhala ama-eseyi ngokusekela ezibonelweni zemibhalo yama-eseyi abhaleke kahle ukuze abafundi baqaphele ukuthi yikuphi okulindeleke ukuba bakwenze lapho sebekhiqiza awabo ama-eseyi. Okwenziwa ngothisha kusekwa nguBusse (2021, p.45) uma egqamisa ukuthi amakhono olimi ahlobene, futhi ukubhala ama-eseyi kudinga abafundi basebenzise ulwazi lolimi abaluzuza emakhonweni olimi jikelele. Ucwangingo lukaBusse (2021, 45) luveza ukuthi ukufundisa ikhono lokubhala ama-eseyi okugxile endleleni eyodwa akubakhuthazi abafundi ukusebenzisa ulimi lokubhala ama-eseyi okuthuthuka ngamazinga kanye namabanga ahlukene. Ngakho-ke, ukufundiswa kokubhala ama-eseyi kumele kuyamanise wonke amakhono okusetshenziswa kolimi (Busse, 2021, p.45).

Kwaphinde kwavela nokuthi ukubhala ama-eseyi kungumsebenzi othuthuka ngokuthi abafundi benze. Ngakho-ke, othisha basebenzisa indlela eyinqubo ukugxilisa uhlaka, nesakhiwo kanye nemithetho kokubhala ama-eseyi ahlukene. Lokho okwenzeka ezigabeni ezintathu, ngaphambi kokubhala lapho abafundi bakha uhlaka futhi behlelela ukubhala ama-eseyi ngesihloko esithile. Ngesikhathi sokubhala, lapho uthisha esekela abafundi ukufundela ukuhlela imicabango edingidwa kumapharagrafu e-eseyi. Kanye nangemuva kokubhala, lapho kuhlungwa amaphutha okubhala ukuze ama-eseyi abumbeke kahle. Lokhu kusekelwa nayisiTatimende seNqubomgomo yeziFundo nokuHlola (2011, p.12), esiqhakambisa ukufundiswa kolimi ngokulusebenzisa kanye nokuthi ukufundiswa kolimi kusekelwe emibhalweni yangempela. Okwenziwa ngothisha kwesekwa nguCruz (2021, p.74) uma ethi ukufundisa ukubhala ngendlela eyinqubo uthuthukisa iminxa emithathu emisebenzini yabafundi yezindaba zokuziqambela. Owokuqala, kubafundi babentula ikhono lokukwazi ukuhlela imicabango enembayo lapho bebhala, bathola ithuba lokwesekwa nguthisha ukufundela ukuhlela ngaphambi kokubhala. Owesibili, ukukwazi ukwesekela amaphuzu ngolwazi olwanele olucacisa okudingidwayo. Owesithathu, ukuthuthukisa ikhono lokucubungula kanye nokuhlaziya ukuhleleka kwamaphuzu azwakalayo emuva kokubhala, lapho kufundiswa ukuhlela amaphuzu ngokulandelana kanye nokuthungeka komongo wesihloko embhalweni wokuziqambela.

Nakuba kunjalo, othisha baveza ukuthi zikhona izingqinamba ababhekana nazo ekufundiseni ukubhala ama-eseyi emaklasini esiZulu, futhi lezi zingqinamba zithikameza ukufundisa kwabo ngempumelelo. Othisha baveza ukuthi amaklasi esiZulu ulimi lwaseKhaya agcwala ngokweqile, lokho kwenza ukuthi izindlela zokufundisa abazisebenzisayo zingalandeleki ngempumelelo ngoba

abakwazi ukufinyelela kubo bonke abafundi ngokwezidingo zabo zolimi lokubhala. Lokhu kugxekwa nanguRashid (2022, p.202) uma ethi amaklasi agcwala ngokweqile enza othisha bangakwazi ukugxilisa ukuhlela amaphuzu kanye nemicabango okuphusile uma kufundiswa ukubhalwa kwama-esezi ngenxa yokungasitholi isikhathi nomfundi ngamunye ukuqaphela okubhalwa ngabafundi kanye namaphutha okubhala. Lokhu kwenza imisebenzi yabafundi ibe namaphutha amaningi amaphuzu angahambelani nesihloko, futhi angathuthukisiwe ngokwanele ukucacisa okudingidwayo, nalokho kunomthelela wokungathuthuki ekusebenziseni ulimi ukubhala ama-esezi (Rashid, 2022, p.202).

Kulolu cwaningo kuyavela ukuthi othisha banaso isisekelo solwazi lokufundisa okuqondene nesifundo nokwenza uthisha wolimi akwazi ukuhlelela isifundo kanye nezindlela zokufundisa ezihambelana nekhono lolimi elifundiswayo. UShulman (1986, p.43) noVerloop (2011, p.14) bavumelana ngokuthi, ukuze ukufunda kwenzekwe ngempumelelo, uthisha kudingeka abe nolwazi lwesifundo (umkhakha) kanye nolwazi lokufundisa isifundo (*PCK*), olwakha uhlelo lokukwazi ukubhekana nezimo kanye nezidingo zabafundi kuleso sifundo. Kanjalo-ke nasemaklasini olimi, uthisha kumele abe nolwazi olunzulu lolimi nokusetshenziswa kwalo kanye nolwazi lokufundisa ulimi ezimweni ezahlukene ngokwamakhono olimi (Baxter et al., 2019, p.12). Lokhu kusho ukuthi ngisho uthisha angaba yisazizilimi esinomthamo obanzi kangakanani wolwazi lolimi, uma engenalo ulwazi lokufundisa ulimi, ngeke akulungele ukufundisa amakhono olimi emaklasini ngokudingwa yikharikhulamu, kubalwa nokubhala ama-esezi.

6.3.2 UMBUZONGQANGI 2: Othisha besiZulu ulimi lwaseKhaya bacabanga ukuthi kungathuthukiswa kanjani ukubhala ama-esezi, ebangeni leshumi kuya kweshumi nambili?

Ukuthuthukiswa kokubhala ama-esezi esiZulu ulimi lwaseKhaya ebangeni leshumi kuncike ekutheni uthisha nothisha ukubuka kanjani ukufundiswa kwekhono lokubhala ama-esezi kulesi sigaba. Zibanzi izindlela zokubuka ukubhala ama-esezi othisha abangaba nazo futhi zibe nomthelela ekufundiseni kwabo emaklasini olimi. Lapha kubukwa ukuthi njengoba othisha besiZulu ulimi lwaseKhaya ebangeni leshumi, ezikoleni ezazikhethiwe besebenzisa izindlela ezixubile ukufundisa ukubhala ama-esezi, bakuthuthukisa kanjani futhi kungani beza kanjalo. Lomvuzongqangi uphendulwa yimininingo eyatholakala kusetshenziswa izinhlolelwazi ezisakuhleleka kanye nokubukela othisha befundisa.

Ucwaningo lwaveza ukuthi nakuba othisha benazo izindlela zokufundisa ukubhala ama-eseyi, kodwa bakubuka ngezindlela ezithile ukubhalwa kwawo. Lokho kwenza kwehluke abakwenza uma bethuthukisa ukubhala ama-eseyi esiZulu ulimi lwaseKhaya ebangeni leshumi. Ucwaningo luveza ukuthi othisha bakholwa kunguthi ukufundisa ukubhala ama-eseyi esiZulu ebangeni leshumi kumele kuthuthukise ukubhala amaphuzu kanye nemicabango ephusile. Ucwaningo lwathola ukuthi othisha bakholwa ngukuthi kumele bakhombise abafundi izibonelo zama-eseyi abhaleke kahle ukuze baqaphele uhlaka, nesakhiwo kanye nokubumbeka kwawo. Kwaqashelwa ngesikhathi kubukelwa othisha befundisa ukuthi kwakuba nezingxoxo ngesikhathi sokufunda lapho abafundi babekhonziswa ukwakha uhlala oluhlela ukulandelana kwamaphuzu, nokubhala amaphuzu aphasile kanye nokucubungula kumbe ukuhlelenjwa kwamaphuzu emuva kokubhala. Kwamanye amaklasi abafundi babexoxa ngababili, kanti kwamanye kwakuxoxiswa ngamaqoqo bese kubikelwa iklasi lonke ngokwenziwe yiqoqo ngalinye engxoxweni yokubhalwa kwe-eseyi ethile. Ngesikhathi ngibukela othisha befundisa, ngaqaphela ukuthi babesebenzisa izibonelo zemibhalo yama-eseyi, abanye bephatha amaphephandaba kanye nezincwadi. Othisha baveza ukuthi basuke benzela ukukhombisa abafundi izibonelo zokusetshenziswa kolimi, nokubeka amaphuzu kanye nemicabango uma kubhalwa. Baveza ukuthi amaphephandaba aqukethe izinhlobo ezahlukene zeziqephu okusetshenziswa kuzo ulimi ngezindlela ezihambelana nokubhalwa kwama-eseyi; echazayo, elandayo kanye neqhathanisayo. Okwakwenziwa ngothisha kuhambelana nokunconywa nguHidayah (2017, p.14) uma ethi ukuze kukuthuthukiswe ikhono lokubhala, othisha bangasebenzisa isu lokufundisa ukubhala ngokusekela emibhalweni yangempela, ukulolonga imicabango kanye nokukwazi ukucubungula amaphuzu azosetshenziswa ekubhaleni i-eseyi. Kuphinde kusekwe nanguMahama (2015, p.57) othi ukuxazulula izinkinga zokwentuleka kwamakhono ayisisekelo okukwazi ukubhala, othisha kumele basebenzise imibhalo yangempela ukugxilisa imithetho yokubhala ama-eseyi kanye nokukhombisa abafundi ukuthi ama-eseyi besusela olwazini abanalo mayelana nesihloko abasikhethile.

Ucwaningo lwaphinde lwaveza ukuthi othisha babuka ukufundisa ukubhala ama-eseyi njengendlela yokuthuthukisa ukukwazi ukuhlela amaphuzu kanye nemicabango. Othisha baveza ukuthi ukubhala ama-eseyi kuyadlula ekukwazini ukupela amagama, nokuhlela imisho kanye namapharagrafu. Ebangeni leshumi, abafundi kulindeleke ukuba bakhiqize ama-eseyi aqukethe amaphuzu kanye nemicabango okuphusile. Ngokwezinkolelo zothisha ezihambelana neminyaka eminingi kanye nasebedlule kukho ekufundiseni ama-eseyi esiZulu ebangeni leshumi kuya

phezulu, ukufunda imibhalo, namaphephandaba kanye nezichazamazwi kuyabalungiselela abafundi ukuba bakwazi ukukhetha amagama, nokuhlela amaphuzu uma sebebhala ama-eseyi. Ngamanye amazwi, othisha baveza ukuthi ukufunda imibhalo kanye nokubhala ama-eseyi kuhlobene, ngenxa yokuthi ulwazi ngesihloko kanye nolwazi lolimi kanye nemithetho abafundi bakuthola kahle uma befunda imibhalo yangempela lapho kusuke kusetshenziswe khona. Lokhu kusekelwa nguBusse (2021, p.45) uma ethi amakhono olimi ahlobene, futhi ukubhala ama-eseyi kuyikhono elidinga abafundi basebenzise kumbe baveze ulwazi lolimi abaluzuza emakhonweni olimi jikelele.

6.3.3 UMBUZONGQANGI 3: Kungani othisha besiZulu ulimi lwaseKhaya benemibono kanye namasu kokuthi ukufundiswa kokubhala ama-eseyi kumele kwenziwe ngendlela abafundisa ngayo ebangeni leshumi kuya kweleshumi nambili?

Ucwaningo lwaveza ukuthi ngokuvamile, othisha basuke benezizathu ngalokho okusuke kwenziwa yibona kanye nabafundi emaklasini lapho befundisa futhi bethuthukisa ukubhala ama-eseyi esiZulu ulimi lwaseKhaya ebangeni leshumi. Othisha baveza ukuthi kungenxa yezindlela abazisebenzisayo ezidingidwe ngenhla, nezinkolelo abanazo mayelana nesifundo/ingxenye yolimi efundiswayo kanye nemigomo othisha abayibekelwa nguMnyango wezeMfundo okubatshelela ukuthi bakuthuthukise kanjani ukubhala ama-eseyi esiZulu ulimi lwaseKhaya. Ekuhlaziyweni kwamadokhyumenthi, ucwaningo lwaveza nokuthi isiTatimende seNqubomgomo yoHlelo lweziFundo nokuhlola (DBE, 2011, p. 9) sithi ukubhala kuyisikhali sokwethula imicabango kanye nokuxhumana.

Lokhu kusho ukuthi ukubhala ama-eseyi kuthuthukisa ukukwazi ukudlulisa imicabango kanye nolwazi emaklasini kanye nasemphakathini. Othisha baveza ukuthi abakwenzayo kwesekwa yinqubomgomo ekhuthaza ukuthi othisha bafundise ukubhalwa kwamaeseysi ngendlela ethuthukisa kubafundi ikhono lokuxhumana kanye nokudlulisa imibiko (DBE, 2011, p.9). NgokwesiTatimende seNqubomgomo yoHlelo lweziFundo nokuhlola (DBE, 2011, p. 9) ebangeni leshumi abafundi bathuthukiswa ukuba bakwazi ukubhala imibono kusetshenziswa ama-eseyi ahlukene okubalwa lawa alandelayo; echazayo, edaza inkani, eqhathanisayo kanye nelandayo. Lezi zinhlobo ezahlukene zithuthukisa kubafundi ukukwazi ukusebenzisa ikhono lokuchaza, ukudaza inkani ngokusekela ngamaphuzu azwakalayo, nokuqhathanisa kubhekwa izimpawu zokuthile kanye nokulanda ngokuthile lapho kulandelaniswa izehlakalo ngokwenzeka kwazo.

Ngakho-ke, ukuze abafundi bakwazi ukubhala bethule ama-eseyi adlulisa umqondo ophelele, kusemqoka ukuba bafundiswe ulimi lokubhala kanye nokukwazi ukuhlela amaphuzu ngokuhambelana nohlobo lwe-eseyi ebhalwayo (DBE, 2011, p.10).

Ocwaningweni kwaphinde kwavela nokuthi okwenziwa ngothisha uma bethuthukisa ukubhala ama-eseyi esiZulu ebangeni leshumi, kunomthelela wenkolelo yokuthi ukufundisa ukubhala amaeseyi esiZulu kuyindlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi lwesiZulu. Othisha baveza ukuthi uma bengaluthuthukisi ulimi lwesiZulu futhi balulondolozwe ngokuthi bafundise imithetho yokubhala, nezimiso kanye nezakhiwo kwama-eseyi, ulimi lwesiZulu lungashabalala. Kwavela ukuthi abafundi abaningi banengqinamba yokubhala isiZulu ngendlela efanele nokulandela imithetho yobhalomagama lwesiZulu emibhalweni yama-eseyi. Ngokwemibono yothisha, lokhu kubikezela inkinga ebeka isiZulu ulimi lwaseKhaya engcupheni. Ngakho-ke, ukufundisa ukubhala ama-eseyi kubamba iqhaza elikhulu ukulondoloza imithetho yolimi kanye nokubumba ababhali bezincwadi bakusasa.

Ngaphezu kwalokho, ucwaningo lwavundulula ukuthi ukufundisa kothisha ama-eseyi esiZulu ulimi lwaseKhaya ngendlela abenza ngayo kwakha iphimbo futhi kuthuthukise indlelakubuka kubafundi. Othisha baveza izizathu zokuthi ama-eseyi esiZulu aqeqesha abafundi ukukwazi ukubeka imibono yabo mayelena nesihloko esithile esidingwayo noma abasuke besikhethile. Othisha bazwakalisa ukuthi ukuvumela abafundi ukuba babe nephimbo uma bebhala ama-eseyi esiZulu kudala amathuba okuxoxisana ngezimo zangempela zenhlalo ezithinta imiphakathi yabo kanye nabo uqobo. Izizathu zothisha zicacisa ukuthi izihloko okubhalwa ngazo ama-eseyi esiZulu, zisuke zihambelana nezimo zangempela ezibhekene nabafundi kumbe imiphakathi abaphila kuyo, kwesinye isikhathi umhlaba wonke jikelele. Nokulapho kusuke kulindeleke ukuba abafundi baveze imibono yabo kuleso sihloko se-eseyi edingwayo. Lezi zizathu ezibekwa ngothisha kulolu cwaningo, zihambelana nokushiwo nguVygotsky (1962, p.) uma egcizelela ubumqoka bokufundiswa kwamakhono olimi, nosikompilo kanye nenhlalo ekuthuthukisweni kwengqondo kanye nokucabanga kumfundi. UVygotsky (1962, p.25) uthi ukufundiswa amakhono olimi, kubalwa nelokubhala ama-eseyi, kwakha kufundi ukucabanga ngokuphelele futhi okuphusile ngomhlaba. Lokhu kusho ukuthi ngaphandle kolwazi lolimi lokubhala, umfundi ngeke akwazi ukuxhumana nabanye kanye nokuqonda okwenzekayo ngomhlaba. Kanti-ke, ngaphandle kolwazi lwenhlalo kanye nosikompilo, awukho umhlaba okumele umfundi awufunde, abhale ngawo futhi azi kabanzi ngawo (Vygotsky, 1962, p.25).

6.4 IZIPHAKAMISO NGOCWANINGO OLUNGENZIWA KUSUSELWA KOKUTHOLAKELE

Iziphakamiso ezethulwa kulolu cwaningo zibhekiswa kubacwaningi bomkhakha wesiZulu:

- Kunesidingo sokwenziwa kocwaningo oluphenya ngezingqinamba ezibhekana nabafundi ukubhala ama-eseyi esiZulu.
- Kusakhona igebe ocwaningweni oluphenya nzulu ukufundiswa kwama-eseyi esiZulu oluzobandakanya nabafundi.
- Kunesidingo sokwenza ucwaningo oluphenya ngomthelela wekhono lokubhala ama-eseyi esiZulu ekuthuthukiseni ukucabanga kanye nokubhala ezifundweni zonke ngokusabalele nekharikhulamu.

6.5 IZINCOMO EZISUSELWA KOKUTHOLAKELE

Lolu cwaningo lwethula izincomo ezilandelayo:

UMnyango wezeMfundo kumele wenze izinhlelo eziseka ukuthuthukiswa kokubhala ama-eseyi esiZulu kanye nokuvuselela ugqozi lokubhala kubafundi. UMnyango wezeMfundo kumele weseke izikole ngesinsizakufunda/kufundisa zokufundisa ama-eseyi esiZulu.

UMnyango wezeMfundo kumele wenze izinhlelo zokuncishiswa komthamo wabafundi abagcwala ngokweqile emakilasini esiZulu ulimi lwaseKhaya ukuvumela othisha ukuba bakwazi ukweseka ngokuphelele abafundi ekubhaleni ama-eseyi esiZulu.

Kunesidingo sokuvuselelwa kokubhalwa kwezincwadi zama-eseyi esiZulu kubabhali besiZulu ulimi lwaseKhaya ukwelula izinsiza ezisekela ukufundisa ukubhala ama-eseyi amakilasini esiZulu.

Ukubhala kumele kungacini esikoleni, ngakho-ke abazali kumele bazinikele ekwesekeni ngokuphelele abafundi ukubhala ngisho bekonzikandaweni abangaphandle kwekilasi. Kungabi ngumthwalo wothisha kuphela ngoba nasemakhaya likhulu iqhaza elingabanjwa ngabazali ekuthuthukiseni ukubhala ama-eseyi esiZulu.

Mayelana nenqubomgomo yokufunda nokufundisa, kunesidingo sokwaziswa kweqhaza lesiZulu ulimi lwaseKhaya ekuthuthukiseni ukubhala ama-eseyi kanye nokubhala ezifundweni zonke.

6.6 ISIPHETHO SOCWANINGO

Inhlosomfezo yalolu cwaningo kwakungukuphenya ngemibono yothisha besiZulu ulimi lwaseKhaya mayelana nokufundisa ukubhala ama-eseyi ebangeni leshumi. Ucwanningo lwaluphokophele ekufezeni izinjongo elindelayo: 1. Ukuphenya ngemibono yothisha besiZulu ulimi lwaseKhaya mayelana nokufundisa ama-eseyi esiZulu ebangeni leshumi. 2. Ukuphenya ukuthi othisha besiZulu ulimi lwaseKhaya bacabanga ukuthi kungathuthukiswa kanjani ukubhala ama-eseyi ebangeni leshumi. 3. Ukuphenya ukuthi kungani othisha besiZulu ulimi lwaseKhaya benemibono yokuthi ukufundiswa kokubhala ama-eseyi kumele kwenziwe ngendlela abafundisa ngayo. Ucwanningo lwalusekelwe yimibuzongqangi elandelayo: 1. Ithini imibono yothisha besiZulu ulimi lwaseKhaya mayelana nokufundisa ukubhala ama-eseyi ebangeni leshumi? 2. Othisha besiZulu ulimi lwaseKhaya bacabanga ukuthi kungathuthukiswa kanjani ukubhala ama-eseyi ebangeni leshumi? 3. Kungani othisha besiZulu ulimi lwaseKhaya benemibono yokuthi ukufundiswa kokubhala ama-eseyi kumele kwenziwe ngendlela abafundisa ngayo? Kulolu cwaningo kwethulwe okutholakele, okwaveza ukuthi othisha besiZulu ulimi lwaseKhaya ezikoleni ezazikethiwe basebenzisa izindlela ezixubile ukufundisa ukubhala ama-eseyi ebangeni eliphezulu, indlela engumkhiqizo kanye neyinqubo. Kwavela nokuthi othisha banemibono kanye nezinkolelo ezithile ezenza bafundise ukubhala ama-eseyi esiZulu ngendlela abenza ngayo. Njengokuthi ukubhala ama-eseyi kuhlobene nokufunda imibhalo, futhi kuyithuluzi lokuthuthukisa ukucabanga kanye nokujula ngemicabango uma sekubhalwa. Ukufundisa ukubhala ama-eseyi kuthuthukisa ukukwazi ukwethula imicabango ephusile kanye nokuyisekela uma kubhalwa. Kwaphinde kwavela ukuthi ukufundisa ukubhala ama-eseyi njengendlela yokuthuthukisa ukusetshenziswa kanye nokulondolozwa kolimi. Okokugcina, ucwanningo lwathola ukuthi ukufundisa ukubhala ama-eseyi njengendlela yokwakha iphimbo kanye nendlelakubuka kubafundi.

6.7 IQOQA LESAHLUKO

Kulesi sahluko kuhlaziywe okutholakele ngokuqhathanisa nemiqondomsuka eyinsizakuhlaziya imicabango yothisha mayelana nokufundiswa kwekhono lokubhala ama-eseyi esiZulu ebangeni leshumi. Lesi sahluko siphinde safingqa ingqikithi yokutholakele ocwaningweni, ngenhloso yokuveza ukuthi ucwanningo lusabela kanjani emibuzweningqangi engumgogodla walo. Kwasetshenziswa imqondomsuka emihlanu; Owokuqala, ubumqoka bePCK ekufundiseni ukubhala ama-eseyi esiZulu ebangeni leshumi. Owesibili, ukubhala ama-eseyi esiZulu ngendlela yeCALP ebangeni leshumi. Owesithathu, ukufundisa ukubhala ama-eseyi esiZulu ebangeni

leshumi njengenqubo eyi*Cognitive Development*. Owesine, ukufundisa ukubhala ama-esityi esiZulu ebangeni leshumi njengenqubo eyi*Socio-cultural*. Ngasekugcineni, kudingidwe iziphakamiso kanye nezincono ezisekelwe kokutholakele ocwaningweni kanye nokusonga ucwaningo lonke.

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ISITHASISELO 1

INCWADI YESICELO EYA KUBABAMBIQHAZA (Ebhalwe ngesiZulu)

Isicelo semvume yokunxenxa ababambhiqhaza

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

Ngibingelele

Igama lami ngingu Jason Nkosi Blose, ngifunda enyuvesi yakwaZulu- Natali lapho ngenza khona iziqu ze masters emkhakheni wolimi lwesiZulu. Ngingumfanyana ozithobile futhi omazisayo aphinde amuhloniphe omunye umuntu futhi abantu ngibaphatha ngendlela efanayo. Inombolo yami yomfundi ithi 217036442 ebese kuthi eyocingo ithi 0746070596 kanye kumbikombani ngitholakala ku 217036442@stu.ukzn.ac.za.

Uyacelwa ukuba ube yingxenywe yocwaningo engizobe ngilwenza esikoleni ofundisa kuso isiZulu ulimi lwaseKhaya. Lolu cwaningo luzobe luhlose ukuveza Imibono Yothisha BesiZulu Ulimi LwaseKhaya Ngokufundisa Ukubhala Ama-eseyi Ebangeni Leshumi. Luzophida luveze ukuthi othisha besiZulu ulimi lwaseKhaya ngabe bayaqaphela yini uma befundisa ukubhala ama-eseyi nokuthi abafundi bawabhala ngendlela eyiyo ama-eseyi. Okunye okusemqoka ngalolu cwaningo ukubeka ngokusobala ukuthi ingabe othisha bayayilandela yini imigomo yokumele kwenziwe ngaphambi kokubhala, ngesikhathi sokubhala, nasemvakokubhalwa kwama-eseyi. Lolu cwaningo luzohlola ukuthi ngabe zikhona yini izinkinga ezibhekana nothisha uma kufundiswa ukubhalwa ama-eseyi esiZulwini ulimi lwaseKhaya amaBanga eleshumi. Ngalolu cwaningo othisha kumele balandele yonke imigomo uma befundisa ukubhala ama-eseyi esiZulu ulimi lwaseKhaya. Ukubaluleka kwalolu cwaningo kugxile ekuqwashiseni othisha ukuthi baqikelele ngokwanele uma kufundwa noma kubhalwa ama-eseyi esiZulu ulimi lwaseKhaya ezikoleni emaBangeni eleshumi. Lolu cwaningo luzoba nababambiqhaza abangalinganiselwa ku 5 kuya ku 10, ngenhloso yokuthi uma kukhona abahoxayo ucwaningo luqhubeke ngoba akekho umbambiqhaza ophoqiwe ukuba abeyingxenywe.

Abukho ubungozi ngalolu cwaningo ngoba luzothinta othisha kuphela, akukho okuphathelene nezimpilo zabo okuzodingidwa lokho kuzokwenza ukuthi ucwaningo lube ngoluphephile. Futhi lolu cwaningo lugunyazwe umNyango wezemfundo kwaZulu-Natali kanye neNyuvesi yakwaZulu-Natali.

Uma kukhona izinkinga noma imibuzo onayo ungaxhumana neNyuvesi:

HUMANITIES & SOCIAL SCIENCE RESEARCH ETHICS
ADMINISTRATION

Research Office, westville campus

Govan Mbeki Building

Private bag x54001

Durban

4000

KwaZulu-natal, south africa

Tel: 031 2604557

Email: HSSREC@ukzn.ac.za

ISITHASISELO 2
INCWADI EYA KUBAZALI (Ebhalwe ngesiZulu)

INCWADI YOMZALI

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

Sawubona Mzali/Mqaphi

Igama lami nginguNkosi Jason Blose, ongumfundi owenza iziqu ze*Masters* eNyuvesi yaKwaZuluNatali, *i-Edgewood campus*, eNingizimu-Africa. Ngenza ucwaningo ngaphansi kwesihloko esithi **Imibono Yothisha BesiZulu Ulimi LwaseKhaya Ngokufundisa Ukubhala Ama-esityi Ebangeni Leshumi**. Ngibhala le ncwadi ngenhloso yokukwazisa ukuthi kuyokwenzeka ngithamele isifundo ekilasini lapho kufunda khona ingane yakho. Uthisha ofundisa ingane yakho isiZulu ulimi lwaseKhaya, uceliwe ukuba abambe iqhaza ocwaningweni olungaphansi kwesihloko engisibalule ngenhla. Ngenxa yalokho, enye yezindlela zokukhiqiza imininingo yocwaningo ifaka ukuthamela isifundo ekilasini. Ukwethamela kwami lesi sifundo kuyobe kuqondene kuphela nokukhiqiza imininingo yocwaningo. Ngifisa ukuqinisekisa ukuthi ingane yakho ngeke ibe yingxenye lalo cwano kumbe iphazamiseke nganoma iyiphi indlela.

Ngicela ube nolwazi lokuthi:

- Siyabuqinisekisa ubumfihlo bokuthinta ingane yakho, konke eyobe ikwenza ekilasini ngeke kusetshenziswe ngqo futhi ngeke kufakwe neminingwane yakhe.
- Ukubukela uthisha efundisa kuyokwenzeka izikhawu ezimbili kuphela, umcwaningi uyohlala athamele isifundo sonke kodwa ngeke aphawule kumbe abambe iqhaza esifundweni lesi.
- Imininingo ngokwenzeka esifundweni iyosetshenziswa ukufeza izinhloso zocwaningo kuphela.
- Yonke imininingo iyogcinwa kwisilondolozi esiphephile bese ishatshalaliswa emuva kweminyaka emihlanu ucwaningo seluphelile laphinda lwabikwa.
- Uma umzali ekuqonda futhi ekwamukela lokhu, sicela akukhombise lokhu ngokubeka uphawu maqondana nesinqumo azosithatha lapha ngezansi. Sicela abeke uphawu futhi mayelana nokuthweshulwa kanye nokuqoshwa kwemininingwane.

Ozithobayo,
Nkosi Blose

Ukwamukela komzali/ umqaphi:

	Ukuvuma ngesihle	Ukungavumi
Mina.....		
Umzali ka.....Ngiyakuqonda Okuchazwe ngenhla.		

Ngingatholakala kulemininingwane: *i-email*:
217036442@stu.ukzn.ac.za

Inombolo yocingo: 0746070536

Umeluleki wami nguDkt. Sanele Nsele, otholakala eNyuvesi yaKwaZulu-Natali, eSikoleni sezeMfundo, Edgewood

Ukuxhumana naye: nge-*email*: Nseles@ukzn.ac.za : ngocingo: +27 31 2603844.

IHhovisi locwaning: Slz. Hlalele

HSSREC Research Office,

Ucingo: 031 260 4557 i-*email*: hssrec@ukzn.ac.za

ISITHASISELO 3 INCWADI EYA KUBAGCINIMASANGO (Ebhalwe ngesiZulu)

INCWADI KATHISHANHLOKO

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

Thishanhloko/Mgcinimasango

Igama lami ngingu Jason Nkosi Blose, ongumfundi owenza iziqu ze *Masters* eNyuvesi yaKwaZulu Natali, *i-Edgewood campus*, eNingizimu-Africa. Ngenza ucwaningo ngaphansi kwesihloko esithi **Imibono Yothisha BesiZulu Ulimi LwaseKhaya Ngokufundisa Ukubhala Ama-esityi Ebangeni Leshumi.**

Ngibhala le ncwadi ngenhloso yokucela imvume yokuba ngisebenzisane nothisha besikole osiholayo/ osiqaphile ocwaningweni olungaphansi kwesihloko esibalulwe ngenhla. Lolucwaningo luqondene nothisha abafundisa isiZulu ulimi lwaseKhaya eBangeni leshumi. Kulolucwaningo ngiyosebenzisa izindlela ezimbili ezithinta othisha ngqo ukhiqiza imininingo, izingxoxo ezisakuhleleka kanye nokuqaphela othisha befundisa. Izingxoxo ezisakuhleleka nothisha ziyothatha imizuzu elinganiswelwa kwengama-45 kuya kwengama-60 kuphela, futhi ziyokwenzeka hhayi ngesikhathi sokufunda. Ukuqaphela othisha befundisa kuyokwenzeka izikhawu ezimbili kuphela uthisha ngamunye. Ngiyinamathiselile incwadi yemvume evela eMnyangweni wezeMfundo ukwenza ucwaningo ezikoleni, nakuba kunjalo ukusebenzisana nothisha kulolucwaningo akuyona impoqo. Ngifisa ukuqinisekisa ukuthi ukufunda nokufundisa esikoleni ngeke kuphazamiseke nganoma iyiphi indlela. **Ngicela ube nolwazi lokuthi:**

- Siyabuqinisekisa ubumfihlo bokuthinta abafundi, nothisha kanye nesikole, konke eyobe ikwenza ekilasini ngeke kusetshenziswe ngqo futhi ngeke kufakwe neminingwane yakhe.
- Ukubukela uthisha efundisa kuyokwenzeka izikhawu ezimbili kuphela, umcwaningi uyohlala athamele isifundo sonke kodwa ngeke aphawule kumbe abambe iqhaza esifundweni lesi. Ngaleyo ndlela ukufunda nokufundisa ngeke kuphazamiseke.
- Imininingo ngokwenzeka esifundweni iyosetshenziswa ukufeza izinhloso zocwaningo kuphela, ngeke isetshenziswe ukuthunza isithunzi sesikole.
- Yonke imininingo iyogcinwa kwisilondolozo esiphephile bese ishatshalaliswa emuva kweminyaka emihlanu ucwaningo seluphelile laphinda lwabikwa.
- Uma uThishanhloko ekuqonda futhi ekwamukela lokhu, sicela akukhombise lokhu ngokubeka uphawu maqondana nesinqumo azosithatha lapha ngezansi.

Ozithobayo,
Nkosi Blose

Ukwamukela kukaThishanhloko:

	Ukuvuma ngesihle	Ukungavumi
--	------------------	------------

Mina.....Ngiyakuqonda Okuchazwe ngenhla.		

Ngingatholakala kulemininingwane: i-*email*:

217036442@stu.ukzn.ac.za

Inombolo yocingo: XXXXXXXXXX

Umeluleki wami nguDkt. Sanele Nsele, otholakala eNyuvesi yaKwaZulu-Natali, eSikoleni sezeMfundo, Edgewood

Ukuxhumana naye: nge-*email*: Nseles@ukzn.ac.za : ngocingo: +27 31 2603844.

IHhovisi locwaning: Slz. Hlalele

HSSREC Research Office,

Ucingo: 031 260 4557 i-*email*: hssrec@ukzn.ac.za

ISITHASISELO 4 INCWADI YOMNYANGO WEMFUNDO EYISISEKELO

Enquiries: Phindile Duma
Ref.:2/4/8/29

Mr JN Blose
7126 Ngubane Road
UMGABABA
4126

Dear Mr Blose



KWAZULU-NATAL PROVINCE

EDUCATION
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE HEAD OF DEPARTMENT

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **“IMIBONO YOTHISHA NGOKUFUNDISA UKUBHALA AMA-ESEYI ESIZULU EBANGENI LESHUMI”**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.

6. The period of investigation is limited to the period from 06 March 2023 to 31 March 2026.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma at the contact numbers above.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

UMLAZI DISTRICT



Mr GN Ngcobo
Head of Department: Education
Date: 06 March 2023

GROWING KWAZULU-NATAL TOGETHER

ISITHASISELO 5 Annexure A – Imibuzo esakuhleleka

Igama _____

1. Ikuphi okuqondayo mayelana nokubhalwa kwama-eseyi?

2. Kungabe ukuqonda kwakho ubhalwa kwama-eseyi kuyayithuthukisa indlela ofundisa ngayo ama-eseyi. Chaza ukuthi kanjani?

3. Yiziphi izindlela zokufundisa ozisebenzisayo ukufundisa ukubhala ama-eseyi?

4. Izindlela zokufundisa uzisebenzisa kanjani ngesikhathi sokufunda?

5. Iziphi izinsiza kufundisa ozisebenzisayo uma ufundisa ukubhala ama-eseyi?

6. Iziphi izinhlobo zama-eseyi ozifundisayo, futhi uzifundisa kanjani?

7. Uhloseni ngokufundisa ikhono lokubhala ama-eseyi?

8. Ngabe izindlela zokufundisa ozisebenzisayo ziyakusebenzela?

9. Usihlola kanjani isifundo sakho sokubhalwa kwama-eseyi?

10. Ngabe ukuhlola kwakho kulithuthukisa kanjani ikhono lokubhala ama-eseyi?

ISITHASISELO 6 Annexure B – Isheduli

Igama _____

Ngaphambi kokufundisa ama-esityi

- Yini injongo yesifundo ?
- Uthisha usingenisa kanjani isifundo sakhe?
- Okwenziwa uthisha ngaphambi kokubhala kanye nokwenziwa abafundi ngaphambi kokubhala.
- Ngabe izinjongo zihlobene nokwenziwa ngaphambi kokubhala?

Ngesikhathi sokufundisa ama-esityi

- Iziphi izindlela uthisha azisebenzisayo ukufundisa ukubhala ama-esityi.
- Indima kathisha ukusiza abafundi ngesikhathi bebhala?
- Abafundi benzanjani ngesikhathi kufundwa?
- Izinsiza kufundisa ezisetshenziswa uthisha ukusiza abafundi uma kufundwa ukubhalwa ama-esityi?

Emva kokufundisa ama-esityi

- Iliphi iqhaza lothisha emvakokufundisa ama-esityi?
- Izinjongo zesifundo zifeziwe?
- Uthisha uzisebenzise kanjani izindlela zokufundisa?
- Uthisha ubahlole kanjani abafundi?

Ukunezelela imibono:

ISITHASILELO 7 ISITIFIKETI SENKAMBISO ELUNGILEYO YOCWANINGO



29 August 2023

Jason Nkosi Blose (217036442)
School Of Education
Edgewood Campus

Dear JN Blose,

Protocol reference number: HSSREC/00005753/2023

Project title: Amasu asetshenziswa othisha ukufundisa ukubhala ama-esityi esiZulwini uLimi lwaseKhaya amaBanga eleshumi kuya kwelelshumi nambili

Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 20 June 2022 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**.

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

This approval is valid until 29 August 2024.

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

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

Yours sincerely,



Professor Dipane Hlalele (Chair)

/dd

Humanities and Social Sciences Research Ethics Committee

Postal Address: Private Bag X54001, Durban, 4000, South Africa

Telephone: +27 (0)31 260 8350/4557/3587 Email: hssrec@ukzn.ac.za Website: <http://research.ukzn.ac.za/Research-Ethics>

Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

INSPIRING GREATNESS