



INYUVESI YAKWAZULU-NATALI

UMQINGO WOCWANINGO UBHALWE NGU:

ZINHLE SHEZI

(217065051)

2024



**UKUFUNDISWA KWEKHONO LOKUBHALA OLIMINI LWESIZULU ULIMI
LWASEKHAYA EBANGENI LESHUMI EZIKOLENI EZIMBILI EZIQOKIWE**

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**UMQINGO WETHULWA UKUGCWALISA IZIMFANELO ZEZIKU
EZIPHAKEME ZE-MASTER OF EDUCATION**

SCHOOL OF EDUCATION COLLEGE OF HUMANITIES

INYUVESI YAKWAZULU-NATALI

UMALULEKI: UDKT P GUMBI

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ISIFUNGO

Mina Zinhle Shezi (217065051) ngiyafunga ukuthi:

Ulwazi olubhalwe kulolu cwaningo lungumsebenzi wami ngaphandle kwalokho okukhonjisiwe. Zonke izileko neziboniso ezinamathelisiwe kulolu cwaningo zingumsebenzi wombhali, ngaphandle kwalapho okutshengiswe khona. Lolu cwaningo aluqukethe amazwi noma imibhalo yabanye ababhali ngaphandle uma kucacisiwe ocwaningweni ngendlela efanelekile negunyaziwe.

Ukusayina komfundi: Z SHEZI

Usuku: _____

Ukusayina kwamaluleki



UMNIKELO

Ucwaningo lwami ngilwethula kulaba abalandeyo:

- Umama wami uNokuthula. Ohlezi eqiniseka ukuthi angishodi ngalutho nohlezi engibonisa uthando ngayo yonke indlela. MaSibaya, ngyabonga kakhulu ngakho konke. Ngiyakuthanda kakhulu Thango!
- Uqobo lwami. Kuningi okube izithiyo ngesikhathi ngibhala lolu cwaningo kodwa ngobukhona baMdali, ngiyazibonga ngokuphokophela nokukholelwa wukuthi ngilugale ngenhloso lolu cwaningo ngakho-ke ngeke ngidikibale ngingakafiki lapho engifisa khona.

AMAZWI OKUBONGA

Ngisukuma nokubonga kuwo wonke umuntu obebambe iqhaza nodlale indima ekutheni lolu cwaningo lube yimpumelelo. Izandla zedlula ikhanda kulaba abalandelayo, enikwenze kumina nize nikwenze nakwabanye:

1. Ngizothanda ukubonga umaluleki wami uDokotela Phephani Gumbi ngokungeluleka kulolu cwaningo, ukungikhalima nokungitshengisa indlela okuyiyona nefanele. Ngiyabonga ngokungikhuthaza kwakho Dokotela nokuqiniseka ukuthi lo msebenzi uyaphela. Ngaphandle kwakho, lolu cwaningo belungeke lube yimpumelelo.
2. Umndeni wami. Ngiyawubonga umnikelo wenu kulolu cwaningo, ningikhombisile uthando nangiqinisa nedolo lapho sengiphonse nethawula. Kwande boThango!
3. Ozakwethu ebesibambisene nabo, ngiyabonga zingane zakwethu ngothando kanye namazwi enkuthazo. Ngiyabonga ngokungithwala, nokungicebisa kulo msebenzi. Izandla zedlula ikhanda.
4. Abahlanganyeli bocwaningo, abaphathizikole, abafundi kanye nabo bonke ababe wusizo kulo msebenzi. Ngiyabonga kakhulu, ngiswele imilomo eyizinkulungwane. Kwande lapho enithathe khona.
5. Umngane wami, uSiphindile “Phindy” Mthembu. Ngiyabonga kakhulu ngakho konke ongenzele khona. Ngiyabonga nangokuthi ukholelwe kimina lapho ngiphelelwa amandla okwakha lo mkhumbi, ngidwanguza nasoswini. Ngiyabonga MaMvelase, Mnisi wemvula ilanga libalele!

ISIFINGQO

Lolu cwaningo luhlose ukubheka ukufundiswa kwekhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe. Lolu cwaningo luzimisele ukuphendula imibuzongqangi emithathu yocwaningo, nokuyilena elandelayo: (I) Kungabe othisha bebanga leshumi bakuqonda kanjani ukufundisa ikhono lokubhala olimini lwesiZulu ulimi lwaseKhaya? (II) Kungani othisha befundisa ikhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe ngendlela abalufundisa ngalo? (III) Basebenzisani othisha besiZulu ulimi lwaseKhaya bebanga leshumi uma befundisa ikhono lokubhala ezikoleni ezimbili eziqokiwe?

Lolu cwaningo lwenziwe endaweni yaseNanda nokuyiLokishi laKwaZulu-Natali. Inhloso yokuqokwa kwale ndawo yocwaningo yingoba kunezikole ezifundisa isiZulu njengo limi lwaseKhaya kanti nalolu cwaningo lugxile esiZulwini njengolimi lwaseKhaya. Ucwano lwenziwe ezikoleni ezimbili eziqokiwe ezisesiYingini esisodwa. Abahlanganyeli bocwaningo bane (4) sebebonke, babili (2) isikole ngasinye.

Lolu cwaningo lungucwaningo lobunjalo botho ngaphansi kwePharadaymu yomhumusho. Ukuqoqa ulwazi kusetshenziswe izinhloombuzo ezivulelekile kanye nokubukela (*observation*) kuphindwe kwasetshenziswa imibhalo eshicilelwe ukuqoqa ulwazi locwaningo.

Ucwano luqhamuke nezindikimba ezine (4) ngaphansi kokutholakele ngesikhathi sezinhloombuzo ezivulelekile ezihambelana nemibuzongqangi. Okuyilezi: (I) Okuphawulwa ngothisha ngekhono lokubhala kanye nangamanye amakhono olimi. (II) Ukufundisa ikhono lokubhala. (III) Izinsizakufundisa ezisetshenziswa ngothisha lapho befundisa ikhono lokubhala. (IV) Amasu kanye nezindlela zokufundisa ezisetshenziswa othisha lapho befundisa ikhono lokubhala. Ngaphansi kokubukela khona, kuphindwe kwasetshenziswa ithuluzi lokubukela.

Okutholakele wukuthi othisha banenkolelo yokuthi abafundi abasebangeni leshumi kufuze ngabe ukubhala sebeyakwazi noma ikhono labo lokubhala selithuthukile. Nokuyinto enganconywa yilolu cwaningo ngoba imfundo kayikhulelwa kanti ebangeni leshumi ilapho leli khono kumele lithuthukiswe khona kakhulu kunakuqala. Okunye wukuthi othisha bathi kunzima ukuqhamuka namasu kanye nezindlela zokufundisa ulimi ngoba yonkinto isobala. Okunye ukuthi abafundi abanikwa imisebenzi eyanele ukuthuthukisa leli khono, nokuyilapho lolu cwaningo luphetha ngokuthi imbangela yokungathuthuki kwekhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi kulezi zikole ingenxa yalezi zizathu ezidadulwe ngenhla.

**UHLU LWEZIFINGQO NEZIFINYEZO (*LIST OF ACRONYMS &
ABBREVIATIONS*)**

1. UNESCO- United Nations Educational Scientific and Cultural Organization.
2. CAPS- Curriculum Assessment Policy Statements.
3. OBE- Outcome Based Education.
4. DoE- Department of Education.
5. PGCE- Post Graduate Certificate in Education.
6. TaHFuZwe- IsiTatimende soHlelo lwezemFundo lukaZwelonke.
7. STT- Student Talking Time.
8. NCS- National Curriculum Statement.
9. DBE- Department of Basic Education.
10. ANC- African National Congress.
11. ZPD- Zone of Proximal Development.
12. BEd- Bachelor of Education.
13. DUT- Durban University of Technology.
14. ATP- Annual Teaching Plan.
15. SSIP- Secondary School Improvement Program.

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1. Ukufunda (*learning*): Ukuthola ulwazi.
2. Ukubhala: Ukukhiqiza amagama noma izinhlamvu okwenza umqondo kofundayo.
3. Ikhono (*skill*): Ukukwazi ukubhala ngendlela efanelekile nelindelekile noma ilona lonke ulwazi namakhono okuhlobene nokuziveza ngokubhala.
4. Upelomagama (*spelling*): Ukuhlonipha imithetho yolimi ngokubhala ngendlela efanelekile, nokubhala amagama ngaphandle kokwenza amaphutha opelomagama.
5. Uhlelo lokubhala: Indlela abafundi okumele bayilandele lapho bebhala khona imibhalo efana nendaba elandayo. Okungabala ulimi, irejista, isingeniso, umzimba neziphetho.
6. Isifunjwana (*lesson*): Kusho inqubo yokufunda nokufundisa lapho kusuke kufundwa egunjini lokufundela.
7. Ukufunda okubhaliwe: Ukukwazi ukufunda lokhu okusuke kubhaliwe ngokuyimpumelelo.

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ISAPHLUKO 1

ISENDLALLELO NESETHULO SOCWANINGO

1.1 ISINGENISO

Kulesi sahluko kwethulwa ucwaningo kuphindwe kwethulwe nombiko wocwaningo. Okokuqala okuzokhulunywa ngakho ukwethulwa kweqoqo lezinhlosomfezo, elezinhlosongqangi lilandelwa yiqoqo lemibuzongqangi, kanye nesiqondiso socwaningo. Ngemuva kwalokho, kuzolandela isendlalelo socwaningo, lapho kuzodingidwa isisusa socwaningo. Kuzokhulunywa ngezizathu ezangisusa phansi ekutheni ngibhale lolu cwaningo. Okwesibili kuzoba isendlalelo socwaningo, ngikhulume futhi ngesitatimende sezinkinga okuzobe kuvezwa igebe elikhona emfundweni ngokocwaningo. Kuzobe sekulandela ubumqoka bocwaningo nokuyilapho ngizobe ngiveza amaphuzu okubaluleka kwalolu cwaningo. Okulandelayo ngizobe sengikhuluma ngemingcele yocwaningo, kube indawo yocwaningo bese ngikhuluma ngobumqoka bocwaningo emfundweni, bese siyaphethwa isahluko.

1.2 INHLOSOMFEZO YOCWANINGO

Lolu cwaningo luhlose ukuhlolisisa ukufundwa kwekhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe zaseNanda. Luzobheka izindlela kanye namasu asetshenziswa ngothisha bebanga leshumi lapho befundisa ikhono lokubhala isiZulu ulimi lwaseKhaya. Izinsolo zami njengombhali zingiholela ekutheni othisha bafundisa basebenzise izindlela ezinganembi nokudala ngicabange ukuthi iyona imbangela lena eyehlisa amazinga ekhono lokubhala kubafundi ngokungemukelekile ezikoleni.

1.3 IMIBUZONGQANGI

1.3.1. Kungabe othisha bebanga leshumi bakuqonda kanjani ukufundisa ikhono lokubhala olimini lwesiZulu ulimi lwaseKhaya?

1.3.2 Kungani othisha befundisa ikhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe ngendlela abalufundisa ngalo?

1.3.3 Basebenzisani othisha besiZulu ulimi lwaseKhaya bebanga leshumi uma befundisa ikhono lokubhala ezikoleni eziqokiwe?

1.4 IZINHLOSONGQANGI ZOCWANINGO

- 1.4.1 Ukuhlola ukuthi othisha bebanga leshumi bakuqonda kanjani ukufundisa ikhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ezikoleni ezimbili eziqokiwe.
- 1.4.2 Ukucubungula ukuthi kungani othisha befundisa ikhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe ngendlela abalufundisa ngalo.
- 1.4.3 Ukuthola ukuthi basebenzisani othisha besiZulu ulimi lwaseKhaya bebanga leshumi uma befundisa ikhono lokubhala ezikoleni ezimbili eziqokiwe.

1.5 ISIQONDISO SOCWANINGO

Lolu cwaningo lukhuluma ngokutholakala kwekhono lokubhala olimini lwesiZulu ulimi lwaseKhaya. Kuzobe kucwaningwa iqhaza elibanjwa ngothisha ekufundisweni kwekhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ezikoleni eziqokiwe. Lokhu kwenziwa ngokubheka izindlela kanye namasu abawasebenzisayo emagunjini okufundela kanjalo nezinsizakufundisa abazisebenzisayo uma befundisa izifunjwana zokucija leli khono okungaba incwadi yobungani, imvusangqondo, inkulumo elungiselelwe njalonjalo.

1.6 ISISUSA SOCWANINGO

Aphansi ngokungemukelekile amazinga okubhala ezinganeni zesikole emhlabeni wonke jikelele, okugcina sekwenza abafundi bengenzi kahle ezifundweni zabo. Lokhu kwangigqugquzela ukuthi ngenze lolu cwaningo kanjalo nokadebona wami ngesikhathi ngisaqeqeshelwa ubuthishela ezikoleni zaseNanda. Ngangibona ikhono lokubhala liyinkinga enkulu kubafundi engangibafundisa ebangeni leshumi. Okuhlalukayo ngamaphutha amaningi emsebenzini yeningi labafundi lapho kuvela ukuthi baze babexube isiZulu ulimi lwaseKhaya kanye nolimi lwesiNgisi, izimpawu zokuloba babe ngazifaki, izaga kanye nezisho benga zisebenzisi ukunika imisebenzi yabo umsoco, izifenqo, upelomagama olunganembi njalonjalo. Lokhu kwenza ukuthi kubenzima ukuqonda ingqikithi yemisebenzi yabo kuthisha ngoba amaphutha maningi kakhulu nokuyilapho ngizithole nginentshisekelo yokucwaninga ngayo le nkinga kucwaningo lweziqo zami zeMasitazi.

Ngokombhali, kuyasolisa ukuthi imbangela yalawa maphutha yenziwa abafundi ngenxa yokungabi bikho kwezinsizakufundisa ezifanele, nokungenzeka kube ngenye yezingqinamba ezinkulu nezinomthelela ekufundiseni ikhono lokubhala isiZulu ulimi lwebele, mhlawumbe futhi kungaba yizindlela ezinganembi ezisetshenziswa othisha kanye nabafundi abangazimisele ngomsebenzi wabo wesikole. Okunye okunginike intshisekelo ngokwenza lolu cwaningo ukwenza iziqu zami zesibili ngolimi lwesiZulu ulimi lwaseKhaya. Luningi kakhulu ulwazi engaluncela oluthinta indlela okumele ukwazi ngayo ukubhala isiZulu esichwepheshekile nesicolekile nokuyilapho uthando lwami lopelomagama olucwengekile nolufanele lwathuthuka khona kakhulu. Lezi zinsolo zami, izona ezingisuse phansi nokuthi ngenze lolu cwaningo ngenhloso yokuthola izimpendulo kanye nokungaba yizixazululo.

1.7 ISENDLALELO SOCWANINGO

Lolu cwaningo lubheka ukufundiswa ikhono lokubhala isiZulu ulimi lwaseKhaya, ebangeni leshumi ezikoleni ezimbili eziqokiwe zaseNanda. Nakuba ulimi lunawo amanye amakhono okungabalwa ikhono lokulalela, elokubhala, elokufunda nelokukhuluma kodwa lolu cwaningo lugxile kakhulu ekhonweni lokubhala. Ucwanningo luzogxila ezikoleni ezimbili eziqokiwe zaseNanda esifundazweni saKwaZulu-Natali, eNingizimu Afrika. Kuzosetshenzisa amagama okungewona awangempela ezikole ngenxa yenkambiso elungileyo elandelwa wucwaningo, akufanelekile ukudalulwa kwamagama ezikole angempela wase umcwanningi eziqambela amagama azosebenza abe izimeleli. Lezi zikole zethiwe zabizwa ngokuthi i-Etsheni *Secondary School* kanye neDombolo *High School*. Izizathu ezigqamile zokuqoka lezizikole yingoba ucwaningo lubuka izikole ezenza ulimi lwesiZulu njengolimi lwaseKhaya futhi zombili lezi zikole ziseNanda kanti zinenqubomgomo yolimi eqhakambisa isiZulu njengolimi lokufunda nokufundisa. Ngakho, umbhali uzosheshe afinyelele enhlosweni yakhe yocwaningo ngokuqoka zona.

UMnyango Wezemfundo kuZwelonke kuleli ubhekene nengqinamba yokushoda kwamakhono kubantu base Ningizimu Afrika (Bengu, 2019). Lokhu kutholakala emikhakheni eminingi yezemfundo. Ngonyaka wezi-1994 elakuleli lathola inkululeko nokwadinga ukuba isimo sezemfundo sibukisiswe. Ukuhlangabezana nezidingo zamakhono uMnyango

Wezemfundo wazama ukulinganisa imfundo usebenzisa uhlelo *iNational Curriculum Statemen*). Lolu hlelo lwabuye lwaguqulwa emuva kweminyaka emine lwabizwa ngokuthi (*iRevised National Curriculum Statement*) nokwakusolwa ukuthi lungase lwenze umehluko. Lolu hlelo nalo lwayekwa ngokuhamba kwesikhathi kwethulwa uhlelo olusha olugxile kwimiphumela (*iOutcomes Based Education*). Lolu hlelo lwathola ukugxekwa nalo lwase lwabhuntsha kanjalo. Ngonyaka wezi -2013 kube sekwethulwa uhlelo olugxile emakhonweni, IsiTitimende soHlelo lweZifundo lukaZwelonke (Green, noCondy, 2016).

Kuze kube yinamhlanje, uhlelo luka-CAPS lusamile emkhakheni wemfundo kuleli. Ucwaningo lugxile ekufundisweni ikhono lokubhala. Umsebenzi wokuthuthukiswa kwamakhono olimi lwesiZulu ngeke akulona ijoka likathisha yedwa kodwa abafundi kumele basizane nezikole ukunciphisa umthwalo eziwuthwele (Department of Education, 1996). UGovender (2010, khs. 25) ucashunwa nguBengu (2017) lapho eqakulisa ngokuthi ikhono lolimi lokuqala lwaseKhaya lunendima ekufundweni kolimi lwesibili nokuphumelela ezifundweni ezethulwa ngezinye izilimi. Ngokomcwaningi, kubalulekile kakhulu ukuthi abafundi bebanga leshumi ezikoleni zombili zaseNanda baqeqesheke ngamakhono wonke olimi lwesiZulu ngoba ulimi lwaseKhaya lomfundi luyisisekelo emfundweni yakhe.

1.8 ISITATIMENDE SEZINKINGA EZICWANINGWAYO

NgokukaHlongwa (2018) isiFundazwe saKwaZulu-Natali sinezikole ezifundisa ngokwehlukana izinhlanga. Okungabala abeLungu, amaNdiya, kanye nezinye (DoE, 1996). Lezi zikole seziyazithatha nezingane zama-Afrika. Ngokwempopo efakwe nguHulumeni njengamanje sezifundisa isiZulu ulimi lwesiBili lezi zikole. Inkinga igqama uma abafandi sebesuka kulezi zikole sebeya ezikoleni ezenza isiZulu njengolimi lwaseKhaya ngenxa yezizathu ezithile (Mncube, 2009). Yize labafundi isiZulu kuwulimi lwabo lwaseKhaya kodwa basuke bengasazi ikakhulukazi ukusibhala ngenxa yokuthi basuka ezikoleni lapho isiZulu babe sifunda njengolimi lwesiBili (Hlongwa, 2018). Lokhu kungenzeka ukuthi kungenye yezimbangela zokungathuthuki kwekhono lokubhala ezikoleni zaseNanda.

Okunye futhi okuyinkinga izinsizakufundisa zolimi ezihambisanayo nokufundiswa kolimi ekilasini, isibalo sabafundi, imibhalo equkethwe izinsizakufundisa, njalonzalo. Uthisha uyakwazi ukuthandanisa izidingo zabafundi bakhe, ngesikhathi eqikelele izimomqondo zabo, kanye namaqophelo olimi abafundi bakhe abakuwo (Peck, 1978). Umcwaningi ubona ukuthi ukungabibikho kwezinsizakufunda ezinembayo ekucijeni amakhono olimi ikakhulukazi ikhono lokubhala, le nkinga ebhekene nabafundi bebanga leshumi kulezi zikole kusakude ukuba ilungiseke.

Kungenzeka ukuthi okubhebbhethekisa le nkinga ngokombhali ukuthi uHulumeni uqasha othisha abaneziqu zokufundisa ze*Postgraduate Certificate in Education* (PGCE) ngezinga eladlulele. Akekho umuntu ongafanelwe ukuqashwa, kodwa yize kunjalo akekho futhi umfundi ofanelwe imfundo ekhelwe phezulu. Umbono wombhali uncike ekutheni labothisha abaqeqeshiwe ngezinga eliphezulu lokufundisa njengoba besuke befunde unyaka owodwa esikhungweni semfundo ephakeme (*University*). IsiZulu ulimi lwaseKhaya lujule kakhulu, ludinga ukufundiswa ngobunyoninco nothando kanti isikhathi esiningi labothisha basuke benze iziqu zokufundisa ngoba bebalekela ukungaveli kwamathuba emisebenzi emikhakheni abayifundele. Uma befundisa basuke begcina icala iningi labo, abanalo ulwazi ngezindlela namasu okufundisa ulimi lwesiZulu. Ngakho, bayahluleka ukuthuthukisa amakhono olimi ikakhulukazi ikhono lokubhala kanti inqubomgomo yolimi kaZwelonke (Language in Education Policy, 1997) igqugquzela ukufundiswa kwabafundi ngolimi lwabo lwasekhaya okuyikhona.

1.9 UBUMQOKA BOCWANINGO

Lolu cwaningo luzimisele ukuphendula imibuzongqangi ezoqoqa imininingo kothisha mayelana nokufundiswa kwekhono lokubhala ebangeni leshumi ezikoleni ezimbili zaseNanda. Lumqoka lolu cwaningo ngokuthi luqhamuke nezimpendulo ngezindlela ezihlukile ezingasetshenziswa ngothisha ukuthuthukisa ikhono lokubhala. Njengoba bese kubekiwe ngenhla, ucwaningo lwenziwe endaweni eyodwa nasezikoleni ezimbili zekhethelo, kodwa imiphumela yalo ingalekelela ukusiza ekuthuthukiseni amakhono okubhala isiZulu ulimi lwaseKhaya ezweni jikelele. Ucwaningo luhlongoza nokunika othisha ithuba lokuzizwakalisa ukuthi kungani befundisa ikhono lokubhala ngendlela abakwenza ngayo ezikoleni eziseNanda, bazizwakalise nangezingqinamba ababhekana nazo emagunjini okufundela nokuyilapho lolu

cwaningo lungena khona ngoba luzoxazulula lezo zingqinamba.

Esinye sezizathu esangisusa phansi nocwaningo ukadebona wami ngisaqeqeshelwa ubuthishela esikoleni esiseNanda. Ngangibona ukuthi ikhono lokubhala liyinkinga enkulu kubafundi engangibafundisa ebangeni leshumi. Lolu cwaningo ngilwenza ngenhloso yokuthola umnyombo wale nkinga ngokufakazisa nangezingcwaningo ezithile bese ngiqhamuka nezisombululo. Lezi zisombululo zibala amasu athuthukile kanye nezindlela ezithuthukile zokufundisa ikhono lokubhala kulezi zikole ezimbili okuzocwaningwa ngazo. Kubalulekile ukuthi abafundi basebenzisane nothisha ukunqoba le nkinga yokuntuleka kwekhono lokubhala ngoba liyisisekelo sempilo yabo nangaphandle kukanzikandaweni wesikole. NgokukaRegoneil (2015) uma kukhulunywa ngobumqoka bocwaningo kusuke kukhulunywa ngezizathu ezenza ucwaningo ludingeke kanye nezinzuzo zalo. Ngokombhali lolu cwaningo lumqoka futhi baningi abazohlomula ngalo.

1.10 IMINGCELE YOCWANINGO

Umngcele wocwaningo usho indlela ucwaningo oluzohamba ngayo kusukela ekuqaleni kuze kufike ekugcineni kwalo, nokusiza umcwaningi ukuthi anganhlanhlathi agcine esefaka nokungahambisani nocwaningo alwenzayo (Sachs, 2002). Uyaqhuba ngokuthi lo umngcele ubekelwe ukuthi ulawule umgomo wocwaningayo ukuthi ungabi mkhulu uze ungabe usafezeka. Lolu cwaningo lungaphansi kwezemfundo, emkhakheni wemfundo yolimi emabangeni aphezulu okuyibanga leshumi. Njengoba bekuhloswe ukucwaningwa ngamasu nezindlela zothisha ukufundisa ukukwazi ukubhala ngesiZulu ulimi lwaseKhaya.

Lolu cwaningo lunemingcele futhi ngokulandela izinjulalwazi ezilusekile nokuyizona ezihambelanayo nocwaningo ezizolekelela ukuthi kuphenduleke imibuzongqangi yocwaningo. Okunye okungumngcele walolu cwaningo ukuthi lugxile kuphela esiFundazweni esisodwa okuyisiFundazwe saKwaZulu-Natali esiYingini esisodwa nasezikoleni ezimbili eziqokiwe kuphela. Lolu cwaningo luphinde lwathinta othisha besiZulu ulimi lwaseKhaya ezikoleni eziqokiwe kuphela yize bekhona abanye kodwa ngokwalolu cwaningo abadingeki.

1.11 ISIPHETHO

Kulesi sahluko kwethulwe ucwaningo kwaphinde kwethulwa nombiko wocwaningo. Okokuqala okukhulunywe ngakho ukwethulwa kweqoqo lezinhlosomfezo, elezinhlosongqangi lilandelwa yiqoqo lemibuzongqangi, kanye nesiqondiso socwaningo. Ngemuva kwalokho, kwalandela isendlalelo socwaningo, lapho kudingidwe isisusa socwaningo okubalwe izizathu ezingisuse phansi ekutheni ngibhale lolu cwaningo. Okwesibili kube isendlalelo socwaningo, kanye nesitatimende sezinkinga okhulunywe ngegebe elikhona emfundweni ngokocwaningo. Kube sekulandela ubumqoka bocwaningo nokuyilapho kuvezwe amaphuzu okubaluleka kwalolu cwaningo. Okulandelile kube imingcele yocwaningo, kwaba indawo yocwaningo kwase kwalandela ubumqoka bocwaningo emfundweni, bese saphethwa isahluko.

ISAPHLUKO 2

UKUBUYEKEZWA KWEMIBHALO

2.1 ISINGENISO

Lesi sahluko sidingida ukubuyekezwa kwemibhalo yalolu cwaningo. Kukhulunywa ngokufunda isiZulu ulimi lwaseKhaya nokuyilapho kubuyekezwa izingqinamba ezibhakana nothisha bebanga leshumi uma befundisa ikhono lokubhala isiZulu ulimi lwaseKhaya, kuhlaziywa namakhono olimi esewonke kafushane. Kuzobe sekudlulelwa ekufundisweni kwekhono lokubhala nokuyilapho kubhekwa izindlela namasu okufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya, kuphindwe kubhekwe nezinsizakufundisa ezingasetshenziswa othisha ukufundisa ikhono lokubhala esiZulwini ulimi lwaseKhaya. Kube sekudlulelwa kukuyamanisa ikhono lokubhala kanye nelokufunda njengamakhono ahambisanayo. Lesi sahluko futhi sikhuluma ngokufundwa kwesiZulu eNingizimu-Afrika nokuyilapho okukhulunywa khona ngomlando wezemfundo kusuka ngezikhathi zobandlululo kuze kufike manje bese kugcina isiphetho sesahluko.

2.2 UKUBUYEKEZWA KWEMIBHALO

Izifundo kanye nempumelelo etholakale kucwaningwa izwenikazi lase-Afrika nakwezinye izindawo, zikhiqize ulwazi olwanele olenza kube nemibuzo ngesimo samanje kwezemfundo. Yingakho kumele kusungulwe amasu kanye nezindlela eziguqukile ezizosiza ukuthuthukisa ezemfundo (Gumbi, 2017). UNkosi (2020:22) ocwaningeni lwakhe uqakulisa ngokuthi ukubuyekezwa kwemibhalo kuyingxenye ebalulekile yokwenza ucwaningo. Uqhubeka aphawule ngokuthi ukubuyekezwa kwemibhalo kuhlalela ocwaningayo indlela yokwenza ucwaningo. Ukuze ucwaningo lube impumelelo kubalulekile ukuthi ocwaningayo, abuyekeze imibhalo eseyashicilelwa maqondana nesihloko acwaninga ngaso, ukuze abenesisekelo esiphelele ngosekwatholakala ngaso kanjalo nezinkinga ezasala zingasonjululiwe. UHart (2018) uqakulisa ngokuthi umcwaningi lapho ebuyekeza imibhalo yocwaningo usuke ebheka imibhalo esibhaliwe ngabacwaningi ehlobene nesihloko lesi asuke ecwaninga ngaso. Ube eseyihlola leyo mibhalo aphinde ayibhekisise.

NgokukaDavid (2012) ukubuyezwa kwemibhalo kumele kukhombise ukuqonda indlela ulwazi olungakhona, aqhathanise ucwaningo nezinjulalwazi, aphinde akwazi ukuveza igebe elikhona emibhalweni esibhaliwe. Uqhuba ngokuthi umcwaningi kufanele abe nolwazi ngokufanele kwenziwe ukuvala leso sikhala esikhona mayelana nesihloko socwaningo. UCreswell (2009) uqakulisa ngokuthi ukubuyezwa kwemibhalo kudlala indima enkulu ngokucacisela umcwaningi ngokuthi ucwaningo lwakhe lukufanele yini ukuphenywa kabanzi ngokubona lokhu osekukhona.

Lolu cwaningo lubheke wonke amakhono olimi kodwa lugxile kwelilodwa lawo abhale ngalo okuyikhono lokubhala ngesizathu sokuthi liyahambisana nocwaningo lwami. UBengu (2019) uqakulisa uthi uMnyango Wezemfundo kaZwelonke kuleli ugqugquzela ukuba kufundiswe amakhono olimi ngokufanelekile. Ikhono lokubhala ngelinye lalawo makhono. IsiTatimende soHlelo lweZifundo lukaZwelonke (2011) siqakulisa ngokuthi ulwazi lwezakhiwo zolimi lusiza abafundi ukukhiqiza amathekisthi ayimbumba. Ngakho kumele kugxilwe ekufundisweni ukuhlaziywa kwemisho ezihambela yodwa. Lokhu kungenziwa ngezindatshana, ama-eseyi, izincwadi, imibiko nokunye okufundwa ngabafundi ezikoleni.

UNyathikazi (2014) uqakulisa ngokuthi ukubhala kuhlukile kunokukhuluma. Ukukhuluma kulula. Abafundi babhala uma bephendule okubuziwe, uma befigqa indaba abayifundile ngamazwi abo noma behlolwa amakhono abo emibhalweni yokuzisungulela enjengezindaba, imibhalo edlulisa imiyalezo njengamaminithi omhlangano, inkulomompandulwane, umlando kamufi, izincwadi okungaba eyobungani kanye neyomsebenzi. Ukubhala izinkondlo, izindaba ezimfushane nemidlalo. UWessels noVan den Berg (1999) baqakulisa ngokuthi ukuze abafundi babhale into efundekayo necacile kumele baqale baciyeke esakhiweni magama, upelomagama, ukusebenzisa isiphumuzi baphinde babe nolwazimagama olwanele oluqondene nalokho ababhala ngakho. Kumele bakwazi ukuveza imicabango yabo ngokucacile nangokulandelana besebenzisa imisho eyakhiwe ngendlela efanele.

Kulolu cwaningo uNyathikazi ukhuluma ngekhono lokubhala njengeny yezinselelo ezibhekane nabafundi bolimi lwesiZulu ulimi lwaseKhaya abasemabangeni athe thuthu ezikoleni zaKwaZulu-Natali. Ukhala kakhulu ngale nkinga yekhono ezikoleni ocwaningeni lwakhe. Nokuyilapho lolu cwaningo lungena khona, luzovala leli gebe ngethemba lemiphumela emihle emfundweni.

2.3 UKUFUNDA NGESIZULU ILIMI LWASEKHAYA

Uma sibheka ukufunda ngesiZulu ulimi lwaseKhaya sisuke sibheka inqubo eyenzeka emagunjini okufundela lapho ukufunda nokufundisa kwenzeka ngesiZulu ulimi lwaseKhaya. Ngiyacabanga ukuthi umfundi ukuqonda kangcono okufundwayo uma ezochazeleka ngolimi lwakhe lwaseKhaya. Ngingasho ngiqiniseke ukuthi ulimi lwaseKhaya luyisisekelo semfundo.

Ngesikhathi abafundi befunda ngolimi lwabo lwaseKhaya ikakhulukazi emabangeni aphansi benze kangcono esikoleni (Alexander, 1989). Ukungafundi ngolimi lwaseKhaya kwenza abafundi bangaphumeleli ngezinga elincomekayo kanti kuholela emiphumelweni emubi yokungathuthuki kolimi lwaseKhaya (Tabors, 2002). Ukusebenzisa ulimi kushintshana ngothisha emagunjini lapho befundisa isiZulu ulimi lwaseKhaya ngezinhloso zokusiza abafundi ukuthi baqonde kangcono okudluliswayo kunawo umthelela omubi kumazinga okuthuthuka kwekhono lokubhala yize inhloso yokusebenzisa leli qhinga kusuke kungukusiza.

UKhohliso (2020) ucaphuna uCook lapho eqakulisa ngokuthi ubulimi kushintshela buwumsebenzi wendlela yobulimimbili lapho kusetshenziswa izilimi eziningana okungaba olwesiBili noma lwaseKhaya ukudlulisa ulwazi ngokuxuba lezi zilimi ngesikhathi ukhuluma (Cook, 2001). Ngokombhali ukufunda isiZulu ulimi lwaseKhaya ngokuqondile kungalekelela ekutheni ikhono lokubhala lithuthuke ngoba abafundi bazokwazi ukunika imisebenzi yabo imisoco ngokusebenzisa ubhalomagama olufanele kunokuthi baxube isiZulu nesiNgisi nokungesinye sezizathu sesisusa salolu cwaningo ngakho, ngiyakugqugquzela ukufundiswa kwesiZulu ulimi lwaseKhaya ngokuyikho kanti ngiyakholelwa wukuthi ulimi lwaseKhaya luyisisekelo semfundo. Ngaphansi kwalendikimba kuzobhekwa lokhu:

2.3.1 Izingqinamba ezibhekana nothisha ebangeni leshumi uma befundisa ikhono lokubhala isiZulu ulimi lwaseKhaya.

Izinkinga zokufunda ulimi kwezemfundo zijwayele ukubonakala njengoba kusetshenziswa amakhono ayisisekelo okufunda nokubhala kanye nezidingo zansuku zonke zasemagunjini okufundela. Imiphumela yesikhathi eside yamakhono aphantsi okufunda nokubhala kubafundi abasebasha ukuthi bashiya isikole samabanga aphantsi namazinga aphantsi okufunda nokubhala, futhi babhekane nezinkinga eziqhubekayo ezikoleni zamabanga aphezulu, okufakazelwa yimiphumela engemihle kamatikuletshe (UNESCO, 2010). Imiphumela yesikhathi eside engemihle ixhunyaniswe nokwesekwa okulinganiselwe etholwa ezikoleni (DoE, 2001). Umcwangingi ubone kuyisu elihle ukuthi abafundi banikezwe imisebenzi eminingana abangayenza ethuthukisa ikhono lokubhala besesemabangeni aphantsi ukuze kugwemeke ukuntuleka kwaleli khono kanye namanye emfundo.

Ziningana izingqinamba ezingabhekana nothisha bebanga leshumi lapho befundisa ikhono lokubhala okungabalwa:

2.3.1.1 Ukuntuleka kwemfundo ebandakanyayo (*inclusive education*).

2.3.1.2 Ukungaqeqesheki kanye nokungaxhaswa kothisha nguMngyango WezeMfundo KaZwelonke.

2.3.1.3 Amathuba okubhala kwabafundi alinganiselwe.

2.3.1.4 Ukuntuleka kwezinsiza kufundisa.

2.3.1.5 Ukungaqeqesheki kwamakhono emfundo eyisisekelo.

2.3.1.6 Inani eliphezulu labafundi emagunjini okufundela.

2.3.2 Amakhono olimi

Amakhono olimi ilawo makhono uMnyamgo wezeMfundo ohlose ukuba athuthukiswe ezikoleni. La makhono kubalwa ikhono lokulalela, elokufunda nokwethula, elokubukela kanye nekhono lokubhala nokuyilona ucwaningo olugxile kulona. Yize ucwaningo lugxile ekhonweni lokubhala kodwa alihambi lodwa emfundweni ngakho-ke lolu cwano liwathintile kancane amanye amakhono ngaphansi kwalendikimba ngenhloso yokuveza ubudlelwano anawo kanye nekhono lokubhala nokuthi angaba nomthelela othize ekuphendulekeni kwemibuzo yocwaningo. UBengu (2017) ulimi ngokujwayelekile lunamakhono ayisithupha.

Uyaqhuba athi kukhona ikhono lokulalela, elokubhala, elokufunda, elokukhuluma, ikhono lokuphendula imibuzo kanye nekhono lokwethula. Le ngxenye yocwaningo ihlose ukuwathinta wonke.

2.3.2.1 Ikhono lokulalela nokuzwa

Ikhono lokulalela liyahambelana nekhono lokuzwa. Ukuzwa kuyinqubo yokuqonda okushiwoyo noma okukhulunywayo ngokuphelele kanti ukulalela inqubo yokuhogela okushiwoyo kodwa ungagxili (Bengu, 2017). UNTombela (2008) ucashunwa nguBengu embhalweni sakhe lapho ethi ukuxhumana okuphelele kuchaza ukuba nekhono lokuzwa nokukhuluma ulimi lwaseKhaya okusezingeni eliphezulu. Emagunjini okufundela libaluleke kakhulu leli khono nasempilweni jikelele ngoba ukuhluleka kolalele ekuqondeni okudluliswayo ngokuphelele, umphumela walokho ngeke uncomeke. Yingakho kwesinye isikhathi uyaye uzwe abantu bethi ukulalela kuyikhono ngoba akusiyena wonke umuntu okwaziyo ukulalela ngendlela enobuhlakani.

2.3.2.2 Ikhono lokubhala nokufunda

Uma sikhuluma ngekhono lokubhala nokufunda ngokombhali sisuke sikhuluma ngokukwazi ukulumbanisa izinhlamvu ukuze kuphume amagama angakha imisho ephelele neyenza umqondo ophelele. Ukufunda khona yilapho usuke usebenzisa khona iphimbo lakho ukuphimisa lemisho ukuze olalele akuzwe lokhu ozama ukukudlulisa. NgokukaBarron (2017) ukuze ofundayo akwazi ukufunda ulimi, kumele aqale alwazi lona kuqala. Kungaba usizo ezizukulwaneni ezizayo ukuthi kufundwe ulimi lwesiZulu ulimi lwaseKhaya ngokuyikho ukuze ikhono lokubhala lingeke libe inkinga (Bengu, 2017). Ngokombhali, ukubhala ngobunono ukubhala into ebonakalayo kubalulekile uma kufundwa ikhono lokubhala kanti kuyalekelela ekutheni uma usufunda umbhalo wakho ufunde uqengqeleze nowufundayo abone konke ozama ukukudlulisa.

2.3.2.3 Ikhono lokuphendula imibuzo

Leli khono lingachazwa njengekhono lokukwazi ukuphendula okubuziwe ngendlela elindelekile. Kunzikandaweni wesikole, ikhono lokuphendula imibuzo libaluleke kakhulu ngoba liveza ukuthi umfundi ukuqonda kangakanani akubuzwayo okungathinta okuqukethwe yizifundo ababe nazo nothisha wabo. Ngoko cwaningo, ikhono lokubhala lithwaxene naleli

khono ngoba ukuze uphendule okubuziwe kumele usebenzise amagama afanele bese usebenzisa ikhono lakho lokubhala ukusho impendulo yakho ephepheni. UBengu (2017) ubeka kanje: ukusetshenziswa kokuhlolwa njengethuluzi lokufundisa, kusiza abafundi kanye nothisha ukubona indlela esihanjwe nokusadingeka ihanjwe ezifundweni.

Uyaqhuba uthi kuyamsiza uthisha ukufundisa leli khono ngoba uba nokwethemba ukuthi abafundi bazophumelela mhla kufika isikhathi sokuhlolwa. Uyengeza uthi kunemibuzo edinga ukuthi abafundi babe nekhono lokuphendula nelokufundisisa. Umcwaningi uyavumelana noBengu ngalamazwi akhe ngoba kubalulekile ngempela ukuqeqesha abafundi njengothisha ukuthi babe nekhono lokuphendula imibuzo ikakhulukazi imibuzo emide kanye nemibuzo engafuni impendulo ejwayelekile. Nansi imibuzo ayidalulayo ocwaningeni lwakhe njengezibonelo:

1. Imibuzo eyamanisa iqhawe lomdlalo nendikimba yomdlalo.
2. Imibuzo edinga ukuthi umfundi achaze ukuphumelela kwembongi ekusebenziseni izifengo enkondlweni.
3. Imibuzo edinga kucashunwe impendulo kokubhaliwe. Njengalona olandelayo:
4. Tomula impendulo enembayo esitanzeni sesine. Chaza ukuthi ithwaxene kanjani nesitanza lesa.

Leli khono lidinga ukuthuthukiswa ngayoyonke indlela ngoba libalulekile nalo njengamanye amakhono olimi. Akungalindwa ukuthi kufundiswe abafundi leli khono uma sekusondele izivivinyo zokuphela konyaka kodwa abaqeqeshwe nsukuzonke ukugwema imiphumela engemihle yokuphela konyaka. Ebangeni leshumi nokuyilapho lolu cwaningo lugxile khona, leli khono liyadingeka ukuthi licijwe kakhudlwana ngoba yilapho abafundi abasuke sebefunda izifundo ezikhethekile ezizobakhethela imisebenzi abathanda ukuyifundela emaNyuvesi. Okunye basuke sebesesigabeni semfundo nokuqeqeshwa okuqhubekayo, okusho ukuthi basuke sebekhulile okungenzeka nokuthi leli khono alisadingi ukufundiswa okudlulele ngoba basuke sebenalo ulwazi. Ngenxa yokuhluka kwabafundi nezidingo zabo, leli khono licijwa mihla namalanga ezikoleni.

3 Ikhono lokukhuluma nokwethula

Leli khono lingachazwa njengokukwazi ukuphimisa inkulumo enamagama anembayo nafanelekile ngalokho osuke ukhuluma ngakho. Ikhono lokwethula lona lingachazwa njengokukwazi ukwethula inkulumo ethize njengoba injalo ngokusebenzisa iphimbo elivulelekile nokungalahlali ukuxhumana kwamehlo nezethameli.

Leli khono alithathelwa phezulu ngenxa yokuthi liphanjaniswa nezingxoxo ezenzeka egunjini lokufundela lapho abafundi bezizwakalisa ngesihloko sosuku nalapho bebeka imibono yabo bese konke lokho kuthathwa ngokuthi leli khono selithuthukile ngokwanele kanti akunjalo.

Yize lokhu kungaba nawo umthelela omuhle ekutheni leli khono lithuthuke kodwa ngiyakholelwa ekutheni uqeqesho olufanelekile luyadingeka. Ukuqeqesha leli khono kubiza ukuzilungiselela, ufunde ozokwethula ngokuphindaphindiwe bese uba nokuzethemba kanye nomfutho. Ngaleyo ndlela, izithameli zizokuthakasela ukulalela lokho osuke ukwethula.

Kunzikandaweni wesikole uthisha uyaye athuthukise leli khono ngemibhalo efana nenkulumo elungiselelwe. Lapho enikeza abafundi izihloko ezahlukenene bese ebayalela ukuba bahambe bayozilungiselela izinsukwana ezimbalwa. Uyaye athi odinga usizo akeze azomubona ngezikhathi ezithile noma ngesikhathi sesifundo sakhe. Kuyothi lapho abafundi sebekulungele ukwethula izinkulumo zabo, iloyo naloyo mfundi uzobe eqephuza ngesihloko sakhe kusinwa kudedelwana.

2.4 UKUFUNDISWA KWEKHONO LOKUBHALA

UMnyango Wezemfundo kaZwelonke eNingizimu Afrika uyakukhuthaza ukufundiswa kwamakhono olimi ngokufanelekile. Ikhono lokubhala lingelinye lalawo makhono. IsiTatimende soHlelo lweZifundo lukaZwelonke (2011) sithi ulwazi lwezakhiwo zolimi lusiza abafundi ngokukhiqiza amathekisthi ayimbumba. Ngakho kumele bafundiswe abafundi kugxilwe ekuhlaziyweni kwemisho ezihambela yodwa. Lokhu kungenziwa ngezindatshana, ama-eseyi, izincwadi, imibiko nokunye okufundwa ngabafundi esikoleni.

UBengu (2017) uqakulisa ngokucaphuna uNyathikazi (2014) lapho ekhuluma ngokuthi ukuze abafundi babhale into efundekayo nezwakalayo kufanele baqale balolongeke esakhiweni-magama, upelomagama, ukusebenzisa iziphumuzi

Kungenzeka ukuthi ubhalomagama kanye nopelomagama olusemthethweni kuseyinkinga enkulu kubafundi. Kuseyinkinga ukuqonda ukuthi zifakwa uma kunjani iziphumuzi kanye nosonhlamvukazi. Ukuhlela kanye nokulandelanisa amagama ngendlela eyiyo ukuze kwakheke imisho enomqondo ozwakalayo. Ngaphansi kwale ndikimba kuzobukwa lezi zihlokwana ezizodingidwa ngezansi.

2.4.1 Izindlela kanye namasu okufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya

Izindlela zokufundisa zingachazwa njengezimiso, imibono noma izinkolelo mayelana nemvelo yokufunda esetshenziswa emagunjini okufundela noma ehunyushwa emagunjini okufundela. Izindlela zokufundisa ziyingxenye ebalulekile ekufundeni ngikufakazela lokho ngokadekubona wami. Ziyasiza ukulawula isifunjwana ukuthi singanhlathathi kodwa siqonde lapho uthisha ahlose ukuba sibheke khona. Umbhali uyakholelwa ukuthi izindlela zokufundisa kumele uzikhethisise ngesikhathi uhlela isifunjwana sosuku lolo bese uyabheka ukuthi zizohambelana yini naso nokuthi zizolekelela yini abafundi baqonde kangcono isifunjwana.

Uthisha angasebenzisa lezi zindlela ezilandelayo zokufundisa ukuthuthukisa ikhono lokubhala isiZulu ulimi lwaseKhaya:

2.4.1.1 Ukunika abafundi imisebenzi yokubhala imibhalo yokuzisungulela njalo.

2.4.1.2 Ukubafundisa ukubhala imisho.

2.4.1.3 Ukubhala baphindaphinde. Isibonelo kungaba uhlaka ngemuva kokubhala umubhalo omude noma imibhalo yobuciko.

2.4.1.4 Indlela yokufundisa izinhlamvu. (*Alphabet method*)

2.4.1.5 Indlela yokufundisa ngemisindo. (*Phonic approach*)

Amasu angachazwa njenamaqhinga angasetshenziswa uthisha ukwenza isifunjwana sosuku noma inqubo yokufunda nokufundisa ihambe kahle. UNkosi (2011) uthi kumqoka ukuba uthisha asebenzise amasu afanelekile okufundisa abafundi bakhe ekilasini. Uyaqhuba athi ngezizathu zokuthi abafundi abafani, iloyo naloyo mfundi uhlukile komunye ngakho uthisha kumele asebenzise amasu akhethekile futhi ahambelanayo nezidingo zabafundi bakhe.

Umcwaningi uyavumelana kakhulu noNkosi uma ebeka kanjena ngamasu okufundisa ngoba isifunjwana sosuku siba nemiphumela emihle uma kuzosetshenziswa amasu okuyiwona wona. Yize amanye amasu engeke asebenze ngendlela uthisha abecabange ngayo, siyagququzelwa emaKolishi okufundela ubuthishela ukuba sisebenzise imiqondo yethu ngokuphuthuma sicabange amanye amasu amasha. Ngalokho, ngiyacabanga ukuthi kungaba wusizo ukuwacabanga ngemuva kwesifunjwana ebese uyawagcina uwagcinele mekwenzeka obukuhlelile kungahambi ngendlela. Amasu ahlukile ngakho othisha basebenzisa amasu angafani ngaphambi kokufundisa, ngesikhathi kufundwa nangemuva kokufunda.

Amasu angasetshenziswa ngaphambi kokufunda ukubhala isiZulu ulimi lwaseKhaya ngokombhali kungaba yilwa:

1. Ukuxukuza ulwazi lwabafundi abavele benalo.
2. Ukubhunga (*Braistorming*)
3. Ukubikezela okuzokwenzeka.

Amasu angasetshenziswa ngesikhathi kufundwa ukubhala isiZulu ulimi lwaseKhaya ngokombhaliyilawa:

1. Ukubuzwa kwemibuzo ngesikhathi kufundwa ukulandelela noma ukuhlola ulwazi.
2. Ukufigqa ngamagama ubhalo.
3. Izilungiso (*Corrections*)

Amasu angasetshenziswa ngemuva kokufunda ukubhala isiZulu ulimi lwaseKhaya yilawa:

1. Ukubhala imisebenzi yokuhlola.
2. Ukubuza imibuzo ecacisa okungazwakalanga kahle.
3. Ukubeka kafushane isifundo ngawakho amagama.

2.4.2 Izinsizakufundisa ezingasetshenziswa othisha ukufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya

Ukufundisa ikhono lokubhala ikakhulukazi esiZulwini ulimi lwaseKhaya izinsizakufundisa zilinganiselwe. Ngikusho lokhu ngoba ngesikhathi ngisaseqeshelwa ubuthishela isiZulu kwakungezinye zezifundo engangizifundisa. Ingqinamba yayiba sekutheni isikole asinazo izinsiza, uMnyango wezeMfundo KwaZulu-Natali wawungalekeleli ngezinsiza kanti nenqubo

yokufunda IsiTatimende soHlelo lweZifundo lukaZwelonke (CAPS) ayikuniki amacebo ongawasebenzisa njengensiza kufundisa lapho ufundisa ngesihloko esithile. Kwakumele ngiqhamuke namawami amacebo nsukuzonke yize kwakubuye kube nzima ngisho likhona icebo lokufundisa. Wawuthola ukuthi alisebenzi kahle ngenxa yenani labafundi egunjini lokufundela kanye nokungazimiseli kwabo ngesifunjwana. Othisha bangasebenzisa izinsiza kufundisa ezifana nalezi: Amashadi, izincwadi zabafundi, incwadi kathisha, amaphephandaba, amaphepha ezivivinyo aseke abhalwa ngaphambilini, amaphepha agayiwe aqukethe okuzofundwa ngalolo suku. UNojiyeza (2013) esibhalweni sakhe uthi othisha bangasebenzisa ibhodi futhi noma izithombe njengezinsiza kufundisa lapho befundisa ukubhala ikhono lesiZulu ulimi lwaseKhaya.

2.5 UKUYAMANISA IKHONO LOKUBHALA NELOKUFUNDA

Ulimi lwaseKhaya yisona sisekelelo semfundo yonke yomfundi yolwazi lokufunda nokubhala. Izingqinamba ezifana nesimemo senhlalo zenza umfundi ahlangabezane nezingqinamba zokufunda emabangeni aphansi nempilo yakhe yonke engawaqondi kahle amakhono olimi, uhlelo, amagugu, okulindelekile phakathi kolimi lwaseKhaya nakufunda esikoleni. Impilo yakhe yonke uyolokhu enza into eyodwa ngethemba lokuthola imiphumela ehlukile (Ntshangase, 2011).

IsiTatimende soHlelo lweZifundo lukaZwelonke amabanga 10-12 (2011) sibeka sithi abafundi bathola ulwazi lokufunda ngokuthi banikwezwe amathuba okufunda okubhaliwe, bafundiswe nokubhala uma bethola ithuba elanele lokubhala. Ngaphandle kokuphawula nokuhumusha ngokwethembeka okwenziwa ngabafundi angeke kwenzeke lokhu kalula. Yize ucwaningo lugxile ekhonweni lokubhala kodwa ngiqoke ukulithinta kancane nekhono lokufunda ngoba ngiyacabanga ukuthi ayayamana. Isizathu sokuthi ngisho njalo yingoba angeke ukwazi ukufunda ube ungenalo ulwazi lokubhaliwe. Kumele uqonde ulimi kuqala nazozonke izimiso zalo ukuze ukwazi ukuthunga izinhlamvu ngesikhathi ufunda kwenze umqondo ophelele.

UZungu (2009) ugqugquzela indlela yokufunda ngokuhluza nokuhlaziya imibhalo okumele abafundi bafundiswe yona ukuze bakwazi ukuthola ulwazi. Uyaqhuba ngokuthi iyona lindlela yokuhlolisisa esiza abafundi ukuba bakwazi ukubhala lokho okubuziwe nalokho okugudliselwayo. Izivivinyo zidinga ikhono eliphusile lokuhlolisiswa kolwazi luhlungwe ukuze kufezekwe okuhlosiwe kanye nelokuhlaziya okubuzwayo, ikhono lokuzwa nokuqonda okubuzwayo namanye amakhono.

2.5.1 Kuyini ukubhala

Uma sibhala sisebenzisa izimpawu eziyingcaca okungaba izinhlamvu noma inhlanganisela yezinhlamvu ezihambelana nomsindo esiwenzayo umasikhuluma. Kolunye uhlangothi ukubhala kukodwa kungathathwa njengesenzeko zokwenza lezi zinhlamvu. Ukubhala kungaphezu kokukhiqiza izimpawu njengalokhu ukukhuluma kungaphezulu kokuphimisa imsindo. Lezi zimpawu noma izinhlamvu kumele zihlelembeke ukuze zakhe imisho. Imisho kumele ithwaxane futhi incikane ukuze okubhakiwe kwakhe umqondo phelele.

Ukuthwaxana kwale misho kwakha into ebizwa ngombhalo (Byrne, 1979). Uyaqhuba uthi ukubhala kwenzeka kalula uma obhalayo esemizweni ekahle. Ezinye zezindlela zokuthuthukisa ikhono lokubhala ukukopisha, ukubuyekeza kulokhu osuke usukubhalile ukufundisise ukuhlonza amaphutha, ukubhala amanothi angaba yisikhumbuzo ngokumele ugxile kukhona ukuthuthukisa ikhono lakho lokubhala. Ngakho ngiyacabanga ukuthi uthisha engaphumelela ekuthuthukiseni ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi uma enganikeza abafundi ithuba lokubhala uhlaka izikhathi eziningana ngaphambi kokuba babhale umsebenzi qobo lwawo.

UNkosi (2011) ubeka uthi ngokukaClay (2003) ukufunda okubhaliwe akusho ukufunda imifanekiso nezimpawu, imisindo amagama aphinyiswa ngomlomo, kodwa kungukuqonda okufundayo, ukuthola umlayezo, ukukwazi ukwenza ngempumelelo umsebenzi osuke uwunikiwe nokuyikhona okuthuthukisa ikhono lokufunda ngokulokhu kujwayelwa ukwenziwa.

2.5.2 Kuyini ukufunda

Ukufunda akukhona ukufunda izimpawu noma amagama nezimelamsindo, izinhlamvu zamagama kumbe ukuphinyiswa kwamagama kodwa kuchaza ukufunda okubhaliwe ngokuqonda lokho osuke ukufunda (Nkosi, 2011).

Ngamanye amazwi ngiyacabanga ukuthi ukufunda kusho ukwakha imicabango ejulile mayelana nalokho okusuke kufundwa.

Uyaqhuba ucaphuna uGoodman (1967) lapho eqakulisa ethi ubuka ukufunda njengomdlalo we – *psycholinguists*. Okusho ukuthi lombhali unencazelo yakhe eyehlukile yokuchaza ukubhala njengalokhu nabanye ababhali benezabo izincazelo ezahlukene. NgokukaBahari (2021) ukufunda kwenzeka lapho kuhlangukela ulwazi analo umfundi ngaphambili kanye nolwazi olufika nombhalo bese kwakheka umqondo omusha. Kusobala ukuthi ukwakheka kwezithombe magama ngesikhathi umfundi efunda uthola ulwazi olusha kulolu asuke enalo. Isibonelo kungaba igama elithi “izicathulo”. Umfundi angaba nalo ulwazi ngaleligama kodwa engathola olunye ulwazi lokuthi izicathulo kumbe eziphuzi, ezase hlobo, ezase busika njalonzalo. Kubalulekile ukuthi njalo lapho kwenzeka inqubo yokufunda, umfundi akwazi okuthile ngalokho akufundayo ukuze ezokwazi ukwakha ulwazi olusha kololo avele enalo.

2.5.3 Ukufunda okubhaliwe

kungachazwa njengokukwazi ukuqonda, ukubona, ukwakha, ukuhumusha, ukuyaleza kanye nokusebenzisa imibhalo ezihambelana nezimo kanye nokuhlukana kwazo. Ukufunda kanye nokubhala kuyinsika yemfundo. NgokukaLunzer (1979) ofundayo kumele akwazi ukufunda kanye nokubhala okuzomulekelela lapho efunda imithombo ezomusiza ekuhlolweni kwakhe. Ezikoleni abafundi bahlolwa njalo ukubheka olwazi asebenalo ngokuhlukana kwezifundo zabo.

Ukuze loyo naloyo mfundi akwazi ukuphumelela noma ukuhlabana ezivivinyweni zakhe kumele akwazi ukufunda nokubhala, ukukwazi ukuqonda imiyalelo yesivivinyo ngoba kujwayeleke ukuba nemibuzo okumele uyifindisise uyiqonde bese ubhala lokho okufunekayo. NgokukaFelini (2008) ulwazi lokufunda nokubhala ilapho khona umuntu ekwazi ukufunda nokubhala.

Kubalulekile ukuba nalolu lwazi ikakhulukazi uma usengumfundi ngoba konke okwenza kunzikandaweni weskole kuncike kakhulu kukhona. Umfundi owenza kahle ekubhaleni nasekufundeni uba namathuba aphezulu okuphumelela ezifundweni zakhe ngamalengiso ngoba usuke ekwazi ukuqonda lokho okubhaliwe okungaba imibuzo bese ephendula

ngezimpendulo ezilindelekile. Kanjalo naloyo mfundi ongathuthukile ekhonweni lakhe lokubhala nelokufunda unawo amathuba aphezulu okungaphumeleli ezifundweni zakhe. Ukufunda nokubhala kufanele kuhambisane nokuphila noma kuhambisane nempilo yansuku zonke, njengoba ingane izungezwe yizinto zokufunda nokubhala yazinsuku zonke nayo (Vygotsky, 1978). Ngalokhu okushiwo ngulo mbhali, kuyacaca ukuthi ubona ikhono lokufunda okubhaliwe linamathuba amahle okuthuthuka uma abafundi bezofundiswa ngezinto ezenzeka mihla namalanga empilweni yangempela. Okutholakele ukuthi umfundi ufunda kangcono uma enolwazi olungaphambili ngento ethize bese kwengezeka ulwazi olusha ngalokho asuke esekufunda.

2.5.4 Amasu angasetshenziswa ngothisha ukufundisa ukufunda okubhaliwe

Othisha bangasebenzisa amasu ahlukene lapho befundisa ukufunda okubhaliwe kubafundi (Johnson, noWestcott, 2021). La masu adlala indima ebalulekile ekulekeleleni abafundi ukuthi bakwazi ukufunda okubhaliwe ngokulindelekile nokufanele ukuze olalele aqonde okufundwayo futhi akuthokozele. Ezinye zezinhloso zokufundisa leli khono lokufunda okubhaliwe ukuba umfundi abenekhono lokufunda angangingizi, afunde aqengqeleze akwazi ukuhlonipha izimpawu zokuloba aphinde afunde ngokuzethemba nokusebenzisa iphimbo elizwakalayo.

Amasu angasetshenziswa ngaphambi kokuba kuqale isifundo sosuku, ingenkathi isifundo sosuku siqhubeka nangemumva kwesifundo sosuku ukuze okufundwayo kufinyelele kubafundi ngokulekelela inqubo yokufunda nokufundisa (Miranda, noWahyudin, 2023). Ngaphambi kokuba kuqale isifundo uthisha angasebenzisa lamasu alandelayo ukuthuthukisa isifunjwana: ukuxukuza ulwazi abafundi abanalo ngesihloko, ukubhunga, ukunikeza isibikezelo salokho okuzokwenziwa ngaphambi kokuba kuqalwe kufundwe.

Ngesikhathi isifundo sosuku siqhubeka uthisha angasebenzisa amanye amasu ukuqhuba isifundo sakhe. Angasebenzisa isu lokufingqa umbhalo ngamazwi, angasungula imibuzo ukuhlola ukuthi abafundi bayakulandela yini lokhu akufundisayo, ukulungisa amaphutha emibhalweni yabo, ukufunda nokuqondisisa njalonzalo. Sengike ngakusho ngaphambilini ukuthi kubalulekile ukuba uthisha asebenzise amasu ngokuqonda izindingo zabafundi bakhe ngokuhlukana kwabo ukuze inqubo yokufunda nokufundisa ibe yimpumelelo kanti ngisakugcizelela futhi.

Amanye amasu kungaba ilawo asetshenziswa ngemuva kwesifunjwana. La masu angaba ukubuzwa kwemibuzo ngenhloso yokucacisa lokho okusalile ngesikhathi kufundwa. Lapha ke uthisha angabuza abafundi kanjalo nabafundi bengamubuza uthisha (Mollick, noMollick, 2023). Okunye kungaba umsebenzi wasekhaya ukuze abafundi bazicije leli khono noma sebegodukile. Ukwengeza, ngiyacabanga ukuthi uthisha oqotho nohlose ukuphuma nabafundi abacijekile amasu anembayo okufundisa uwathathela phezulu.

Ukusebenzisa amasu okufundisa ahlukene kuyohlezi kuyicebo elihle ngoba kwenza ukuthi abafundi bakhumbule kalula okufundwayo. Okunye okubalulekile ukuthi indlela yokufundisa igxile kubafundi. Kube isifunjwana ezilawulwa ibona. Uthisha ahlehle kancane abanikeze isikhathi lapho bezifundela bona noma befundisana kuphela yena angene uma ezosiza ngokushayisana kwemibono aphinde alawule ukuhleleka kwesifunjwana kanye nekilasi.

2.6 UKUFUNDWA KWESIZULU ULIMI LWESEKHAYA ENINGIZIMU-AFRIKA

UNkosi (2019) uthi isiZulu singezinye zezilimi zaseNingizimu Afrika ezisemthethweni. Sikhulunywa ngabantu abangamaZulu ababalelwa ezigidini abahlala eNingizimu Afrika. Uqhuba uthi isiZulu sikhulunywa kakhulu kunazo zonke izilimi zabaMnyama baseNingizimu Afrika, kanti futhi ucwaningo luyaveza ukuthi babalelwa kumamaphesenti angama -22.7% (Stats, S. A. 2012).

Ngemumva kokuba iNingizimu Afrika ikhululekile kwingcindezelo yobandlululo kwahlelwa kabusha (uMthethosisekelo weZwe laseNingizimu-Afrika, 1996). Ukukhuluma izilimi zama-Afrika okubalwa nolimi lwesiZulu ulimi lwaseKhaya akwanele kodwa ulwazi lokukwazi ukuxhumana luyadinga ukuthuthukiswa ngezindlela ezahlukahlukene. Ukufundiswa kwezilimi zomvelaphi kumqoka ngoba baningi abantu abazikhulumayo nabaziqondayo (Khohliso, 2020).

Nakuba sezifundwa izilimi zama-Afrika ezikoleni kodwa ushintsho luncane ikakhulu njengalokhu zizangemumva ezikoleni ezinezinhlanga ezixubile, isizathu salokhu kungaba wukuthi ulimi lwesiNgisi ilona oluhamba phambili njengolimi lwaseKhaya bese ulimi lwesiZulu luthathwe njengolimi lwesiBili.

Lokhu kuveza ukuthi nasezikoleni lapho kunabafundi abangama-Afrika kodwa izilimi zabo azikanikwa ithuba lokusetshenziswa ngokufanele. Ingakho kulolu cwaningo kukhulunywa ngaso isiZulu ulimi lwaseKhaya ngoba kunesidingo sokuthi siqhakanjiswe njengolimi olusemthethweni lwaseNingizimu-Afrika futhi amakhono alo afundwe ngokuyikho.

2.6.1 Umlando wezemfundo nokuguqulwa kweKharikhulamu eNingizimu Afrika

2.6.1.1 Imfundo yeBantu *Education*

Ngemuva kokuba iNingizimu Afrika izimele, imfundo yeBantu *Education Act of 1953* yayimiswe ukuba kube iyona enikeza imfundo eNingizimu Afrika. Ezinye zezinhloso zalemfundo kwabe kungukuqeqesha abafundi emsebenzini yezandla kanye nasemsebenzini ebukeleka phansi uHulumeni ayibona ilungele abamnyama, (Ngobeni, Chibambo, noDivala, 2023). Ngalesisikhathi imfundo esezingeni eliphezulu namakolishi kwakutholwa abamhlophe, (Clark kanye nabanye, 2004).

Ukuphawula ngalokhu okushiwo nguClark, ngiyacabanga nokuthi ngalesi sikhathi salemfundo izilimi zaseKhaya zazingafundwa ezikoleni abafundi babefunda ngezilimi zengcindezelo kona lokho okuncane ababekufundiswa khona. UByrnes, (1996), uqakulisa uthi imfundo yeBantu *Education* yayihlose ukufaka intsha yabamnyama obishini lokuba bangafundiseki noma bengaqeqesheki ngoba imfundo ababeyithola ezikoleni yayingalungile. Lemfundo yayiphoqa ukuba kufundwe ngolimi lwesiBhunu kanye nesiNgisi ezikoleni. Nokuyilapho ngonyaka wezi-1976 kwaqubuka izibhelu zeSoweto *uprising* okwakuyiqembu labafundi abamnyama ababesebekhathele bengasafuni ukufunda ngolimi lwesiBhunu ezikoleni. Kwaba noguquko emfundweni ngemumva kwalesi sehlakalo.

2.6.1.2 Imfundo esekelwe emiphumeleni (OBE)

Ekuqaleni kweminyaka wezi-1990, imfundo yaseNingizimu Afrika yayintengantenga futhi yabhekana nenhlekelele enkulu. Okwengeza kule nkinga izinkinga ezinjengokungalingani okukhulu emphakathini waseNingizimu Afrika lapho iningi labantu lalikhishwa inyumbazane futhi liphoqwe ukuba liphile emphakathini owawunganakiwe.

Uguquko lwezemfundo lwaludingeka ukuze kuhlinzekwe ngokulingana mayelana nokuhlinzekwa kwezemfundo kanye nokukhuthaza umbono olinganiselayo ngomphakathi waseNingizimu Afrika. Ngakho, imfundo esekelwe emiphumeleni (OBE) yakhethwa ngonyaka wezi-1997 njengemodeli yezemfundo okungenzeka ukuthi ibhekane nenkinga yezemfundo yaseNingizimu Afrika, ukubhekana nendaba yokungalingani kwezemfundo yaseNingizimu Afrika (Japee, no-Oza, 2021). Lemfundo yethulwa njengenye yezinyathelo zokuthuthukisa izinga lemfundo ngemuva kodlame eNingizimu Afrika. Lemfundo ayizange iphumelele kanti ezinye zezizathu ukuthi othisha babeyibona njengemfundo eyinkinga nokuthi babenga qeqeshiwe ngokwanele ukufundisa. Ukwengeza, yona lemfundo uqobo lwayo yayidida kanti yayiguquka njalo okwakuba inkinga ngoba kwakukuningi okwakwenziwa, amagumbi okufundela ayegcwala nokwakuba ingqinamba enkulu. Konke lokhu okungaphezulu kucashunwe kumbhalo ka (Botha, 2002).

Ngiyacabanga ukuthi imfundo ngalezi zinkathi yayingafundwa ngezilimi zaseKhaya. Nokungenza ngicabange ukuthi ukufundwa kwesiZulu njengolimi lwaseKhaya eNingizimu Afrika kwakungeyona into eyayikhona ikakhulukazi emfundweni ye-OBE ngoba yayigxile emakhonweni hhayi ekwazini ukufunda.

2.6.1.3 Imfundo ye*National Curriculum Statement (NCS)*

Le mfundo yabekwa ngokuqala konyaka wezi-2001. UCross et al (2002), uqakulisa uthi ikomidi lokubuyekeza kwakungalindelekile ukuba liqede imfundo yeBantu *Education* noma ingabaze amafilosofi ayo e-OBE. Lemfundo yayihlose ukuqikelela ukuthi abafundi bayaluthola ulwazi namakhono ngendlela enenjongo ezimpilweni zabo (Hoadley, 2017). Ngaloku okushiwo ngababhali, ngiyacabanga ukuthi lemfundo yayi ngcono futhi kuyimfundo ephucuzekile ngoba izilimi eziyi-11 zase zibekiwe emthethweni okwenze ngicabange ukuthi hleze kwase kuvumelekile ukufunda nokufundisa ngolimi lwesiZulu ulimi lwaseKhaya.

2.6.1.4 IsiTatimende soHlelo lweZifundo lukaZwelonke (CAPS)

Lemfundo yasungulwa ngonyaka wezi-2012 (Department of Education, 2011). Yasungulelwa ukukhanyisela othisha ngokuthi yini okumele bayifundise emagunjini okufundela nokuthi kumele bahlole abafundi kanjani.

Umnyango wezeMfundo kaZwelonke 2002-2003 (DBE) uthi imfundo ye-NCS neka CAPS iyona mfundo ephucuzekile eyake yaba khona eNingizimu Afrika neyake yathulwa ilo mnyango, (Ngobeni, Chibambo, noDivala, 2023). Lemfundo iyakuqhambisa ukunda nokufundiswa kwabafundi ngezilimi zaseKhaya futhi abubandlululi. Nokuyiyona mfundo esakhona kuze kube imanje nengicabanga ukuthi ilungile kodwa uguquko lapho nalapho ngeke lulimaze muntu.

Ukubhekwa komlando wezemfundo wase Ningizimu Afrika kuhlose ukuveza ukuthi ukufundwa kwesiZulu eNingizimu Afrika njengolimi lwaseKhaya kwaqala nini ngoba siyizwe sake sabhekana nengcindezelo eyadala ukuba izilimi zethu zingathathelwa entweni. Ukufunda nokufundisa ezikoleni kwakwenzeka ngezilimi okungazona ezabantu abamnyama noma okungazona izilimi zaseKhaya okubalwa ulimi lwe-Afrikaans kanye nesiNgisi. Ucwangingo luzama ukukhombisa lokhu ngokubuyekeza kanye nangokubuka izinguquko kwiKharikhulami kusukela kwimfundo yeBantu *Education* ukuze kufike manje kwimfundo kaCAPS. Ngokubheka lezi zinguquko-ke emfundweni, ucwangingo luthole ukuthi ngemuva konyaka ka-1994 lapho isizwe sesikhululekile engcindezelweni uHulumeni we-ANC wathula izilimi eziyi-11 ezisemthethweni eNingizimu Afrika. Nokuyilapho kwathulwa imfundo ye-NCS okwakwiyimfundo eyayiphucuzekile neyayikugunyaza ukuthi kufundwe ngezilimi zaseKhaya ezikoleni isikakhulukazi zasemalokishini (Department of Education, 2011).

2.6.2 Izinzuzo ngokufundiswa ngolimi lwaseKhaya

Uma sikhuluma ngezinzuzo sisuke sibheka ubuhle obuza nokufundiswa ngolimi lwakho lwaseKhaya. Yize ulimi lwesiZulu lufundiswa ngolimi lwesiZulu ezikoleni kodwa lolu cwaningo luzoyithinta ingxenye lapho luphawula ngokuthi abafundi bazuza lukhulu ezifundweni zabo lapho befundiswa khona noma bechazeleka ngolimi lwaseKhaya. Lolucwaningo luzoveza ubumqoka bokufundiswa ngolimi lwaseKhaya kubafundi nokuthi bazuza okungakanani.

Ezimweni lapho abafundi befunda khona izifundo isibonelo kungaba iSayensi. Kuba nzima kokunye ukuqonda okuhloswe ukudluliswa ngenxa yodonga oludalwa ulimi abafunda ngalo okungalona ulimi lwaseKhaya. Kusetshenziswa amatemu aqinile okuba nzima ukuqonda ngesinye isikhathi ukuwakhumbula noma ukuwaphimisa nje kukodwa.

Ngokadekubona wami ngisengumfundi ngangiba nayo lengqinamba yokuthi ezifundweni lapho sisebenzisa ulimi lwesiNgesi ukufunda noma isiBhunu ulwazi lwalubuye lulahleke kodwa ngikwazi ukuqonda ngemuva kokubuyekeza nokuzinika isikhathi esanele sokufunda ngokuqondisisa.

Izinzuzo lolu cwaningo oluphuma nazo ngokufunda ngolimi lwaseKhaya ilezi: Ukuqonda kangcono okufundwayo. Ukuthuthuka kwamakhono olimi. Ukunyuka kwamazinga okuphumelela kwabafundi. Ukuzigqaja kwabafundi ngolimi lwabo. Njalonjalo.

Figure 1: Ukuthuthuka kwezilimi zaseKhaya ngokonyaka wezi – 2012

Izilimi <i>(Language)</i>	Umndeni ongaphansi <i>(Subfamily)</i>	Ukwabwlna ngolimi lokuqala <i>(1st language share)</i>	Abasebenzisi bolimi lokuqala <i>(1st language users)</i>	Abasebenzisi bolimi lwesibili <i>(2nd language users)</i>	Abasebenzisi bolimi sebebonke <i>(All user)</i>
i-Afrikaans	<i>Low Franconian</i>	13.5%	<i>6.9 million</i>	<i>10.3 million</i>	<i>17.2 million</i>
IsiNgisi	<i>West Germanic</i>	9.6%	<i>4.9 million</i>	<i>11.0 million</i>	<i>15.9 million</i>
isiNdebele	Nguni	2.1%	<i>1.1 million</i>	<i>1.4 million</i>	<i>2.5 million</i>
isiXhosa	Nguni	16%	<i>8.1 million</i>	<i>11.0 million</i>	<i>19.1 million</i>
isiZulu	Nguni	22.7%	<i>11.6 million</i>	<i>15.7 million</i>	<i>27.3 million</i>
iSesotho	Sotho-Tswana	7.6%	<i>3.8 million</i>	<i>7.9 million</i>	<i>11.8 million</i>
iSesotho sa Leboa (iSepedi)	Sotho-Tswana	9.1%	<i>4.6 million</i>	<i>9.1 million</i>	<i>13.8 million</i>
iSetswana	Sotho-Tswana	8%	<i>4.1 million</i>	<i>7.7 million</i>	<i>11.8 million</i>
isiSwati	Nguni	2.5%	<i>1.3 million</i>	<i>2.4 million</i>	<i>3.7 million</i>
iTshivenda	Sotho-Makua-Venda	2.4%	<i>1.2 million</i>	<i>1.7 million</i>	<i>2.9 million</i>
iXitsonga	Tswa-Ronga	4.5%	<i>2.3 million</i>	<i>3.4 million</i>	<i>5.7 million</i>

Statistics South Africa (2012) Census 2011. Census in brief. Statistics South Africa: Pretoria. Available online at: http://www.statssa.gov.za/census/census_2011/census_products/Census_2011_Census_in_brief.pdf (accessed November 5, 2016).

NgokweStatistics South Africa, (2012) inani labantu abakhuluma izilimi zaseKhaya eNingizimu Afrika limi njengoba lisho itafula. Njengoba bese ngike ngadalula ngaphambilini kulolu cwaningo ukuthi ngemumva kowezi-1994 uHulumeni we-ANC wathula iNingizimu Afrika njengesizwe ezinezilimi eziyi-11 ezisemthethweni. Etafuleni elingaphezulu zethuliwe lezi zilimi kwaphindwe kwavezwa nengxenye yabantu abalisebenzisayo ezweni. Kwamcacela umbhali ukuthi isiZulu ngesinye sezilimi ezithuthukile nesisetshenziswa iningi ezweni. Ngalokho, umbhali ubona ukuthi nasezikoleni cishe baningi abafundi abasifundayo ikakhulukazi esiYingini lapho lolu cwaningo luzobe lwenzeka khona. Esinye sezizathu lesi ukuthi amakhono olimi athuthukiswe ngoba lolu limi lukhulu kanti kubalulekile ukuba ulwazi lwalo lungacini ekukhulunyweni kuphela kodwa abanikazi balo bakwazi ukilibhala ngokuyikho nangokunemba.

Lesi sahluko siyingxenye ebalulekile kakhulu kulolu cwaningo ngoba iveza ukuthi abanye ababhali bathini ngalesi sihloko. Okunye ukuthola igebe kokwake kwabhalwa ngaphambilini bese ucwaningo lufika nesixazululo. Kule ngxenye ucwaningo luthole ukuthi bakhona ababhali abaseke bacwaninga ngokufundiswa kwekhono lokubhala kanti babe usizo olukhulu kulolu cwaningo. Okunye okutholakele ngokubuyekeza imibhalo kwaba ukuthi ukufundiswa kwesiZulu ulimi lwaseKhaya kudinga izilungiso lapho nalapho ikakhulukazi ekusetshenzisweni kwezindlela kanye namasu okufundisa. Umcwangingi uyakholelwa ukuthi isikhathi sishinsthile manje ngakho nezindlela kuzomele ziguqulwe ukuletha imfundo esemgangathweni ofanelekile.

Ngakho, akuzona zonke izindlela kanye namasu okudinga ushintsho. Kunalokho akusilona icebo elimbi ukwengeza okungenani izindlela namasu amasha. Ucwaningo lwaphinde lwayamanisa ikhono lokubhala namanye amakhono nenghloso yokuveza ukuthi leli khono alihambi lodwa futhi ngeke lithuthuke ngaphandle kokuthinteka kwanye amakhono. Kutholakale nokuthi umlando wokuthuthukiswa kwezilimi zaseKhaya usuka kude ngezikhathi sengcindezelo kodwa kwaya ngokuya ngokuthuthuka kwezemfundo, isizwe sabuya. Sengiphetha, ukubuyekeza imibhalo yocwaningo kunika umbhali ithuba lokuqhamuka nokuhlukile okungasiza isizwe noma inkinga yalokhu acwaninga ngakho.

2.7 ISIPHETHO

Lesi sahluko besidingida ukubuyekwezwa kwemibhalo yalolu cwaningo. Bekukhulunywa ngokufunda isiZulu ulimi lwaseKhaya nokuyilapho bekubuyekwezwa izingqinamba ezibhekana nothisha bebanga leshumi uma befundisa ikhono lokubhala isiZulu ulimi lwaseKhaya, kwahlaziywa namakhono olimi esewonke kafushane. Kube sekudingidwa ngokufundiswa kwekhono lokubhala nokuyilapho kubhekwe izindlela namasu okufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya kanye nezinsizakufundisa ezingasetshenziswa othisha ukufundisa ikhono lokubhala esiZulwini ulimi lwaseKhaya. Kuphindwe kwayamanisa ikhono lokubhala kanye nelokufunda njengamakhono ahambisanayo. Lesi sahluko futhi sikhulume ngokufundwa kwesiZulu eNingizimu-Afrika nokuyilapho kukhulunywe khona ngomlando wezemfundo kusuka ngesikhathi zobandlululo kuze kufuke manje.

ISAHHLUKO 3

IZINJULALWAZI ZOCWANINGO

3.1 ISINGENISO

Injulalwazi yithuluzi elilekelela indlela isiqalo sokutholakala kolwazi esima ngalo, okuchaza ukuthi isekela indlela yokutholakala kolwazi locwaningo (McMurray, 1955). Injulalwazi indlela noma isimo lapho ulwazi olucutshunguliwe luphenduka luba ingxenye yalolu lwazi olusuke lucwaningiwe (Suppe, 2000). Injulalwazi iyithuluzi elibalulekile ocwaningeni ngoba iqukethe ulwazi olungumgogodla. Kuyenzeka ukuthi ithwaxane nesimo okucwaningwa ngaso noma ingathwaxani noma ingahambelani, kuqakulisa (uThomas, 2007).

Ngaleyo ndlela, lolu cwaningo lusekelwe izinjulalwazi ezimbili. Eyokuqala injulalwazi kaKrashen yokuqapha. Kule injulalwazi kubhekwa isihlawumbiselo somthamo wolimi nengxenyana eyengeziwe. Injulalwazi yesibili ekaVygotsky yezomphakathi nosikompilo (*socio-cultural theory*). Kulesi sahluko kuzobe kudingidwa uhlaka lwezinjulalwazi eziqokiwe njengoba bese zidaluliwe ngenhla. Kuzophinde kukhulunywe ngesihlawumbiselo sokuhlaziya ucwaningo njenge sihlawumbiselo esakha injulalwazi kaKrashen. Ucwaningo luzobheka nabanye ababhali ukuthi bona bathini ngalezi zinjulalwazi, kubhekwe ubudlelwano obukhona phakathi kwenjulalwazi kaKrashen kanye nethiyori kaVygotsky yeZPD. Lesi sahluko sizophethwa ngokuveza izizathu zokusebenzisa lezi zinjulalwazi ocwaningweni nokuthi zihambelana kanjani nocwaningo.

3.2 INJULALWAZI KAKRASHEN YOKUQAPHA

Injulalwazi yokuqapha yasungulwa nguKrashen (1981) ngenhloso yokuveza ukuthi kunezindlela ezahlukeni zokwazi ulimi, ukulufunda (*language learning*) kanye nokulithola (*language acquisition*). Uqhuba uthi kunomehluko phakathi kokulufunda ulimi kanye nokulithola. Uthi umehluko usekutheni ukulufunda ulimi inqubo eyenzeka ofundayo enakile kanti ukuthola ulimi inqubo eyenzeka unganakile.

Ukulufunda ulimi kwenza umsebenzi wokuqapha ulimi oselutholiwe, ukuthola ulimi kona kufaka ukufunda okungahlelelwe kanye nokufunda ulimi ngokwemvelo (Krashen, 1981). Uqhuba athi ukuthola ulimi kubalulekile kakhulu kunokulifunda ngoba kusuke kwakhelwa kulokhu osekukhona. Le njulalwazi kaKrashen inezihlawumbiselo ezinhlanu. Lezi zihlawumbiselo kubalwa kuzo isihlawumbiselo sokufunda nokuthola ulimi, esesiqaphelisi, esomthamo wolimi, esohlelo lolimi kanye nesihlawumbiselo sezihibe. Ngale njulalwazi uKrashen wayezama ukuveza ukuthi ukutholakala kolimi kufuna uxhumano olunomqondo ngolimi olufundwayo lapho abafundi bolimi bezixhumanisa nezimo ezanzeka empilweni yangempela. Kulolu cwaningo kuzo gxilwa kwisihlawumbiselo esisodwa okuyisihlawumbiselo somthamo wolimi nengxenyana eyengeziwe ngoba isona esihambelana nocwaningo. UTricomi (1986) uqakulisa uthi othisha bavame ukuyisebenzisa le njulalwazi ukuba bafundise abafundi imithetho yolimi nokubazisa ukuba bagxile kuhlelo lolimi iphinde ibazise ngokubaluleka kokuqapha lolu limi oselutholiwe.

UKrashen (1982) uqakulisa uthi ukuze umfundi athole ulimi kumele aqale ngamagama aphinyiswayo. Ngaleyondlela, uyakwazi ukuthi asheshe ukulikhuluma lolu limi. Ebangeni leshumi kusakhona abafundi abasahluleka ukuphimisa amagama athize lapho kufundwa ngesiZulu ulimi lwaseKhaya. Ngokombhali, lokhu kungadala umfundi abe nezihibe lapho efunda khona ikhono lokubhala ngoba ukungakwazi ukuphimisa amagama athize kuchaza ukuthi nokulibhala lelo gama kuyinkinga. UKrashen uqhuba athi ukufunda kwabafundi kwenza umsebenzi wokuqapha ulimi oselutholakele, ukuthola ulimi kwenza ukuthi sikwazi ukukhuluma lolu limi bese ukufunda ulimi khona kuba nemiphumela yokukwazi ukulisebenzisa ngokufanelekile njengalokhu lusuke lubhalwa.

Ngalokhu okushiwo ngababhali, kusobala ukuthi ukuqapha ulimi lapho lufundwa khona noma lukhulunywa khona kwenza umsebenzi wokutholakala kwalo ungabi nzima. Njengoba ucwaningo lukhuluma ngokufundiswa kwekhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni, le njulalwazi ilufanele kakhulu. Abafundi bangaqapha ulimi oselutholakele ngokuthi basebenzise imithetho yolimi ngokufanelekile. Ngokombhali, kungenzeka lapho sebebhala khona sebeveza ukuthi mungakanani umthamo wolimi abawutholile futhi bawuqonda kangakanani.

UHlongwa (2018) ubeka uthi uKrashen (1982) uqaphela ngokusebenzisa isiqaphelisi ukuthi uma kubukwa ubungoti bolimi imithetho yolimi yakha indima encane kakhulu. Noma kunjalo futhi, uqakulisa ngokuthi ukuthola ulimi akunikezi intuthuko ephelele kumfundi walo, kodwa kukhona izingxenyana zohlelo lolimi, izimpawu zokubhala, ubhalomagama, nokuyinkinga ngisho kubakhulumi bolimi lwaseKhaya. Uqhuba athi kubalulekile ukufunda lezi zingxenye zolimi, ikakhulukazi ekubhaleni, nokuyiyona ngxenye ephoqa ubuchwepheshe obuphelele, kodwa lezi zingxenye zolimi zakha ingxenyana encane ukuphelelisa ukwazi ulimi.

Ngaleyo ndlela, uKrashen uxwayisa ngokuthi nangenxa yalobu bunzima bokusebenzisa isiqaphelisi, kuyasiza ukuthi umfundi wolimi asebenzise isiqaphelisi ngezikhathi kuphela lapho singeke sigxambukele noma sixabane nenhloso yokuxhumana, ikakhulukazi uma ulimi lubhalwa phansi. Ukuqapha okuyimpumelelo kwenzeka lapho kunesikhathi esanele sokubhala imisebenzi kunokuba kunikwe ukukhuluma isikhathi esiningi (Ngcobo nabanye, 2014). Umcwaningi uyavumelana nalokhu ngoba ukuze uthisha abone ukuthi abafundi baluqonda kangakanani ulimi kumele abahlole kanti uma ebahlola ilapho igxenye yokubhala ingena khona. Umfundi ongase aphumelele kungaba umfundi obhale ngendlela efanelekile ngokuqapha ulimi. Lolu cwaningo lugxile kwinjulalwazi kaKrashen kodwa lubheka isihlawumbiselo somthamo wolimi nengxenyana eyengeziwe (*input + I*). Yize le njulalwazi igxile kakhulu ekutholakaleni kolimi lwesiBili kodwa izingxenyana zayo ziyahambelana nalolu cwaningo ngoba kukhulunywa ngokutholakala kolimi.

3.2.1 Injulalwazi KaKrashen Yesihlawumbiselo Somthamo Wolimi Nengxenyana Eyengeziwe (*Input + I*)

Lesi sihlawumbiselo sisho ukuthi abafundi bolimi bakhula ngokwazi lolo limi abalufundayo uma bethola umthamo wolimi futhi abawuqondayo, kodwa futhi osuthe thuthu ngezinga abasuke bekulona (Krashen, 2003). Uqhuba ngokubiza leli zinga lomthamo ngokuthi $i+1$, nalapho $u-i$ kungulimi alubiza ngolimi lokumukezelana lwabafundi. Bese kuthi $u-1$ kube izinga elilandelayo lokuthola ulimi. Ngaphambi kwale ncazelo, uqale achaze lesi sihlawumbiselo ngokuthi abantu bathola ulimi kuphela ngokuthola imilayezo enomqondo noma baluthole ngemilayezo equkethe umqondo (Krashen, 1985).

UHlongwa (2018) uthi ngamanye amazwi, u -i umele ubuchwepheshe bolimi obese butholwe kuqala base bugcinwa emqondweni womfundi, kanye nolwazi lolimi oluhambisana nalobo buchwepheshe, nokuchaza ukuthi lesi siHlawumbiselo sisho ukuthi njengabakhulumani bolimi, siqala ku -i bese siye ku i+1 ngokuthi sikwazi ukuqonda umthamo wolimi osuqukethwe isigaba sika i+1 (Krashen, 2003). Uchaza okunye futhi okuhambelana nobuchwepheshe bolimi okusho ulwazi ngomhlaba nezimo okusetshenziswa kuzo ulimi, nokusho unzikandaweni.

Uqhubeke wathi u +1 umele ulwazi olusha noma uhlelo lolimi olusha okumele sibe sesikulungele ukuluthola. Nokuyilapho ukuhlobana kwale njulalwazi kuvela khona ngoba ukufunda ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi kuyohlezi kunolwazi olusha abafundi okuzomele balungele ukuluthola ngoba indlela yokubhala izobe isingafani neze nalena abayijwayele kanti kuzobe sekulindeleke ukuthi babe ngabafundi abaqeqeshekile ikakhulukazi uma kuziwa ekubhaleni.

U-Abukhattala (2013) uyaqakulisa uthi lesi sihlawumbiselo ngokukaKrashen singesibaluleke ukwedlula zonke. Uyengeza uthi abafundi bathola ulimi ngokwamukela umthamo wolimi kanye nokuqonda imiyalezo. Unikeza isibonelo sokuthi ukuze abafundi bafunde ukubhala ikakhulukazi labo abasebancane kumele bajwayezwe ukufunda kanye nokubona amagama lapho sebewajwayele mese befundiswa ukubhala. Umfundi usuka ezingeni lomthamo wolimi asuke enalo eliqonda futhi -i bese engeza lolo lwazi olusha asuke engalwazi +1 (Krashen, 1992). Konke lokhu kwenzeka uma eqonda lo mthamo asuke enawo vele ukuze ezohumusha lokhu okusha kanye nakwaziyo bese eqonda kangcono.

Abafundi bafunda kangcono imibhalo uma benikwa imibono efanelekile (Krashen, 1992). Ingxenye yomthamo wolimi iqondakala kalula kodwa yize kunjalo indawo ekuba lukhuni kumfundi ukuba acabange incazelo engaphezudlwana kwezinga labo lokwazi ulimi okujwayeleke ukubizwa ngokuthi yi i +1. Injulalwazi kaVygostky ebizwa ngeZPD iyasiseka lesi sihlawumbiselo lapho ithi abafundi kumele badlulele ngale kulokho abasuke sebekwazi vele mese bakha ukuqonda noma umqondo omusha ngalokho okusuke sekwengeziwe kulokhu abasuke bekuqonda. Konke lokhu kucashunwe kwiTXEL.org *website*.

Lesi sihlawumbiselo sichaza ukuthi umfundi wolimi kufanele atshengise ngemiphumela ukuthi ukwazile ukuthola ulimi futhi ulifunde ngendlela yemvelo elandelekayo, eyengeza ulwazi kulolo lwazi lwakhe oludala abe vele enalo (Krashen, 2003).

UHlongwa (2018) uqakulisa uthi umthamo wolimi onothile yilowo ohlanganiswe namandla umqondo osebenza ngawo nokuthola ulimi bese engeza ethi ikhona okufunekayo okugqugquzela ukutholakala kolimi. Uqhube athi uKrashen (1981) uqakulisa athi umthamo wolimi onothile noqondakalayo awumqoka kuphela ekufundweni kolimi, kodwa ubeka lowo ofunda ulimi esimweni esigculisayo. Umthamo wolimi ocebile noqondakalayo kulabo abafunda ulimi ubaluleke kakhulu kodwa kunezehlolo eziholela ekutheni abafundi balolo limi baphumelele ekutholeni lo mthamo futhi bawuhlaziya ngendlela eletha imiphumela eyiyo nefanelekile (Krashen, 1985).

Lesi sihlawumbiselo sigxile ekutholweni kolimi lapho sigqamisa ukuthi umfundi uqale aluthole lona qobo lwalo ngaphambi kokuthola izakhi zalo. Umcwangingi uyavumelana nalokhu okungenhla ngoba ucwaningo lugxile ekufundisweni kwekhono lokubhala okuyingxenywe enkulu yokwazi ulimi nayo. Ngakho ukuze uqale uqonde ulimi, uqonde izincazelo zamagama athize, ukuliqonda uma kwakhiwa izingxoxo, kudlala indima enkulu ngaphambi kokuba ube nguchwepheshe ekulubhaleni. Njengoba sengike ngabeka ukuthi lesi sihlawumbiselo sikhuluma ngokutholakala kolimi kodwa siyathwaxana nocwaningo.

Ucwaningo luhlose ukucwaninga ngokufundiswa kwekhono lokubhala ulimi lwesiZulu ulimi lwaseKhaya. Ukuthwaxana kuvela lapho othisha befundisa leli khono, bebhaka izindlela kanye namasu anembayo. Ngoba basuke befundisa abafundi asebekhulile abasebanganeni leshumi nabasuke sebekwazi ukuthi kuyini ukubhala kanti sebeke bakuqeqeshelwa ngaphambilini. Uma befika esikoleni uthisha usebenzisa lolu lwazi abanalo vele ngaleli khono bese ebafundisa okusha ngalo. Okungaba ukubaqaphelisa ngopelomagama oluthe thuthu noluse sigabeni semfundo abakuyo, izimpawu zokuloba, ukumisa isibhalo ngendlela ethize, indlela yokuqala imvusangqondo noma yokuyiphetha njalonjalo.

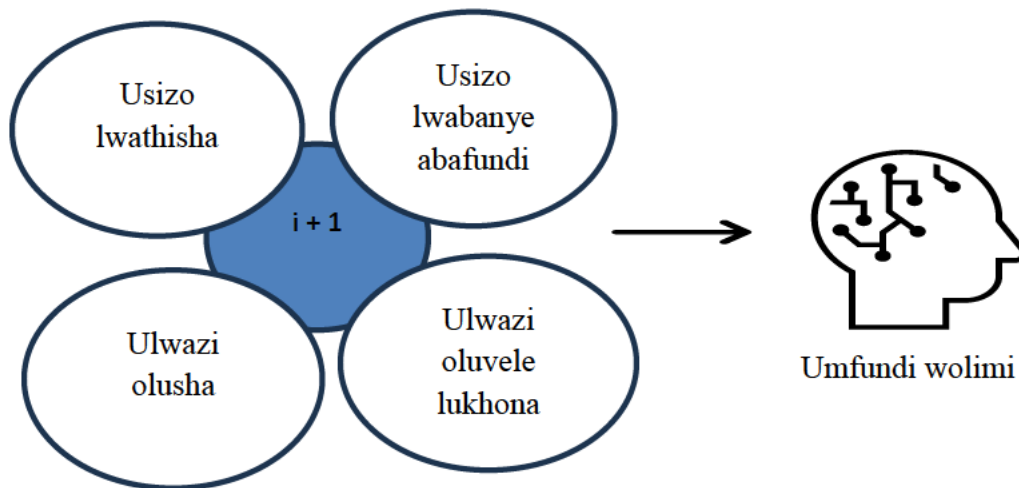
UKrashen (2009) uqakulisa uthi kusukela kumthamo wolimi onikiwe kuya kwimiphumela abafundi okumele bayiveze ngemuva kokufundiswa kolwazi olusha kulolo lwazi oluvele selukhona lomthamo wolimi, kujwayeleke ukuba kube khona isikhathi sokuhumusha lokhu abasuke bekutholile. Ukuze umthamo wolimi omusha nowengeziwe kulolo lwazi olusuke lukhona ngaphambili kubafundi, kumele abafundi banikezwe isikhathi sokuthi bawuqonde kangcono ukuze imiphumela yokukwazi ukuthola lolu lwazi olusha ibe mihle, balwetshise lolu lwazi (Patrick, 2019).

Ithuba lokukwazi ukuthwaxanisa ulwazi olusha koludala ngingasho ukuthi libalulekile nalo ikakhulukazi kulabo bafundi abasemabangeni athe thuthu emfundo ngoba sebeyakwazi ukusebenzisa imiqondo yabo, bahlaziye, bahluze, bahumushe mese benza umqondo owodwa obumbene ngalolo lwazi abanalo.

Abafundi bahlukene kanti iloyo naloyo unendlela yakhe yokubamba ulwazi olufundiswayo emagunjini okufundela. Ngemuva kokuba abafundi banikwe lolu lwazi kuyaye kuhlukaniswe. Labo bafundi abahumusha ulwazi ngokushesha bathathwa njengabafundi abakhaliphile kanti labo abathatha isikhathi eside ukuba bahumushe ulwazi bangathathwa njengabafundi abathatha kancane. UKrashen (2009) uqakulisa uthi imikhiqizo okubalwa khona ukubhala nokukhuluma ulimi kuncike emakhonweni emfundo okungukufunda kanye nokulalela. Ucwangingi uyameseka umbhali ngoba ukuze abafundi bolimi babe ngochwepheshe kulona ikakhulukazi ekuluhulumeni kumele bachwephesheke ekhonweni lokulalela nokuyilapho belufunda khona. Ukuze bakwazi ukubhala ulimi kumele bacijike ekhonweni lokufunda. Ngesikhathi befunda, bebona upelomagama, ukumiseka kwamagama, izimpawu zokuloba njalonjalo bayacijeka kuleli khono kanti lolu cwanningo seluke lakuveza lokhu ngaphambili laphinde lakufakazela ngababhali ngoba lungxile ekhonweni lokubhala njengekhono lemfundo.

Yize abafundi bekwazi ukubhala kodwa uthisha engafaka ulwazi olusha noma indlela ethuthukile nabangayazi yokubhala phezu kwalolu lwazi abanalo ngekhono lokubhala +1. Kuba khona ukuthuthuka kolimi isigaba nesigaba semfundo ngakho yize abafundi belindeleke ukube ngabe sebeyakwazi ukubhala kodwa kulindelekile ukuba kwengezwe ulwazi olusha phezu kwalolu abanalo ngaphambili (Patrick, 2019). Nokuyingakho lesi sihlawumbiselo singena khona. Ngokocwanningo leli khono lokubhala lithuthuka ngamazanga aphezula uma umfundi ezothatha ingxenye yolwazi asenalo ayihlanganise nenxenye yolwazi eyengezwa nguthisha mese ekusebenzisa ngokufanelekile ukuqonda lokhu okusha asuke sekufunda.

Figure 2: Isibonakaliso esingezansi sitshengisa indlela isihlawumbiselo somthamo wolimi nengxenyana yokwengeziwe ($Input + 1$) sisebenza ngayo.



3.2.2 Injulalwazi KaVygotsky YeZPD Njenge Njulalwazi Eseka Isihlawumbiselo Somthamo Wolimi Nengxenyana Eyenyeziwe ($Input+1$)

I-*Zone of Proximal Development* yasungulwa nguLev Semenovich Vygotsky ngasekupheleni kwawo-1920. UVygotsky uchaza iZPD uthi “*It’s the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers*” okuchaza ukuthi iZPD isigaba phakathi kolwazi olutholiwe ngumfundi oluncike lapho ezifunela yena ulwazi kanye nesigaba solwazi umfundi angaluthola lapho esizwa ngumuntu omdlala noma esebenzisana nozakwabo abavulekile ngokomqondo noma abanekhono. Okusho ukuthi iZPD yaqondwa nguVygotsky ukuchaza izinga lamanje noma izinga langempela lokuthuthuka kwabafundi. Umqondo wayo kungukuthi abafundi bafunda kangcono kakhulu lapho besebenzisana ndawonye nabanye abafundi ngesikhathi sokuhlanganyela, konke lokhu okungaphezulu kushiwo ngo (Shabani, Khatib, Ebadi, 2010).

Umbhali uyavumelana nalokhu okushiwo ngababhali ngoba impela abafundi bafunda kangcono uma kunosizo lomuntu omdala okungaba uthisha kunzikandaweni wesikole. Bafunda kangcono ngoba usuke ekhona uthisha ukubakhalima aphinde abalungise lapho bephambuka khona aphinde abacacisele lapho kudingeka khona.

I-ZPD iseka nesihlawumbiselo sikaKrashen somthamo wolimi nengxenyana eyengeziwe esisetshenziswa kulolu cwaningo lapho khona ithi abafundi baqonda ulwazi kangcono uma kunosizo lomuntu omdala noma besebenzisana ngamaqoqo. Okungachaza ukuthi kusuke kunikezelwana noma kufundiswa ulwazi olusha luxhunyaniswa noludala. Isihlawumbiselo sikaKrashen sona siyakuqhakambisa ukuthi ukuze ulwazi olusha kubafundi luthuthuke ngokuyi mpumelelo kumele kube nomqondo owakhekayo lapho kuxhumana lolo lwazi kanye nolwazi oluselukhona vele. Kuyaye kudingeke uthisha nalapha ukusiza abafundi ukuthi baxhumanise ulwazi ngokuyimpumelelo.

3.3 INJULALWAZI YEZOMPHAKATHI NOSIKOMPILO (*SOCIO-CULTURAL THEORY*)

Le njulalwazi ye*Social Cultural* yaqanjwa ngumcwaningi (uVygotsky, 1978). Igcizelela iqhaza elibanjwa yizinto ezenziwa emiphakathini. Okubalulekayo ngayo ukuthi umsuka wayo ubeka phambili indaba yosikompilo, yingakho nje ibizwa nge-*Socio Cultural Theory*. Ayigcini lapho lenjulalwazi kodwa ibuye ikuthinte nokuphathelene nomlando. UTracey noMorrow (2006) bathi lokhu okubhalwe ngaphezulu izinto umuntu asake wazizwa noma wazibona. Lolu hlobo lwenjulalwazi lugcizelele umqondo wokuthi umuntu ubambelela ezintweni asake wazibona, ezinye zalezo zinto kuye kube ezake zenzeka kuyena ngaphambilini okungaba ukudlula komuntu osendelene naye emhlabeni noma ukuthola umsebenzi waphupho akho.

Eziningi zalezi zinto zihlongozwa wusikompilo kuthi futhi lolu sikompilo lungabukwa njengento eyenzekayo futhi esinesikhathi eside yenzeka. UTracey noMorrow (2006), bayakubalula ukuthi lezi zinto, yizinto ezingamile ndawonye kodwa ezishintshashintshayo. U-Au (1994) uchaza usikompilo njengento ebalulekile njengoba lunomthelela ekuthuthukeni noma ekufundeni kwabafundi lapho befunda okubhaliwe.

UTracey noMorrow (2006) baphinde bathi ngale kwalokhu okubhaliwe ngenhla, ulwazi lokufunda okubhaliwe kumfundi lwakheka ngenxa yokuhlangana nabanye abantu kanye nezehlakalo ezithile ezake zehlela lowo muntu. Le njulalwazi iyinsizakuhlaziya emayelana nokufunda iphinde ingxile ekuthuthukeni kolwazi kumfundi uma efunda okubhaliwe (Panhwar, no-Ansari, kanye no-Ansari, 2016). Ukufunda okubhaliwe kujwayeleke ukuthi kwenzeke kunzikandaweni lapho umfundi, usikompilo, izinto ezenzeka emphakathini kuhlangana. Ngalokho ngiyacabanga ukuthi ukufunda okubhaliwe kuba impumelelo uma kuzokwakhiwa umqondo ngalokho okusuke kufundwa.

Indlela kuhlaziya ye- *socio-cultural* ibanzi kakhulu uma iqhathaniswa nendlela kuhlaziya ye *constructivist*. Uma umbhali esebenzisa indlelakuhlaziya ye *socio-cultural* lapho ehlaziya izimo zokufunda, angabheka uhlelo olujulile nolubanzi lwezenhlalo lapho kwenzeka khona ukufunda kanti anganikeza nencazelo mayelana nokucabanga kwalowo nalowo muntu kanye nokuthuthuka kwakhe okusekelwa ekudlaleni kwakhe indima emisebenzini ehlelwe ngokosiko. Konke lokhu kucashunwe esibhalweni sikaScott noPilinsor (2013) kushiwo ngu (Cobb, 1994).

Ngalokhu okushiwo ngalaba babhabhali ngale njulalwazi, kuyakufakazela ukuthi ilufanele lolu cwaningo ngoba ihlaziya izimo zokufunda kanti nocwaningo luyazibheka ngoba lapho kufundwa kuphinde kufundiswe nekhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi kubalulekile ukusebenzisa izindlela namasu afanelekile. Le njulalwazi iphinde ibuke uhlelo lwezehlalo lapho kwenzeka khona ukufunda ngoba ngoko cwaningo ukuze ikhono lokhubhala lithuthuke ngokufanalekile, kusemqoka ukuba uthisha axhumanise ulwazi olusha kanye nolwazi abafundi abavele benalo nento ethile. Isibonelo: uma bebhala imibhalo okungaba inkulumo elungiselelwe kungaba isu elihle ukuthi babhaliswe ngezimo abazaziyo nabaphila ngaphansi kwazo emiphakathini abahlala kuyona. Ukwengeza, umcwaningi uyasola ukuthi indlela yokuthuthuka kwezinga lekhono lokubhala kubafundi kunomthelela nasenhlalweni yakhe. Lingathuthuka ngamandla uma lapho ahlala khona kungu nzikandaweni okukhuthazayo ukuqhakanjiswa kwamakhono futhi bewanaka.

NgokukaVygotsky (1978) ukufunda kuvusa izinqubo ezahlukahlukeni zentuthuko yangaphakathi ekwazi ukusebenza kuphela uma umfundi exhumana nabantu kunzikandaweni wakhe nalapho exhumana nontanga bakhe.

Ukufunda akusiyona intuthuko, kodwa ukufunda okuhlelwe ngendlela efanelekile kukhiqiza ukuthuthuka komqondo kuphinde kukhiqize intuthuko eyahlukahlukeni ebingeke ibekhona ngaphandle kwemfundo. Ngakho-ke, ukufunda kubalulekile. UScott noPalincsar (2013) bathi ukweseka lindlela yakhe yokubuka uVygotsky (1978) wasungula iZPD njengendlela entsha eyisisekelo enkingeni yokuthi ukufunda kumele kuthwaxaniswe ngendlela thize nendlela umfundi athuthuka ngayo noma ngokwezinga lentuthuko yomfundi.

Bayaqhuba bathi wayeqakulisa ethi ukuze uqonde ubudlelwano phakathi kwentuthuko kanye nemfundo, mabili amazanga entuthuko okumele ahlukaniswe. Intuthuko leyo esuke iqinisekiwe vele ibhekiswe kulwazi umfundi akwazi ukuzitholela lona yedwa, ulwazi alufeza yedwa mese amazanga entuthuko angabakhona achazwa ngokwe ZPD njengezinto noma ulwazi olungatholwa umfundi lapho esizwa khona. Ukuthuthukiswa kwengqondo kwenzeka emphakathini ngenkathi kwandiswa injulalwazi yezomphakathi nosikompilo ngale kwezingxoxo ezisekelwe olimini. Okubalulekile, izifundo eziqondisiwe zakha ziphinde zandise lo mbono kaVygotsky we- ZPD.

Umcwaningi ubona ukuthi kwaba isu elihle ukuba lo mbhali asungule lindlelakubuka ye-ZPD ngoba yenza injulalwazi yezomphakathi nosikompilo yenze umqondo kakhulu kunakuqala. Iveza ukuthi kukhona ulwazi abafundi abakwazi ukuzitholela lona uma bezisebenzela ngabodwana kanti futhi lukhona nabaluthola uma besizwa nguthisha. Le njulalwazi iyakusho nakho lokhu mese yengeza ithi izimo abafundi abakhula noma abaphila ngaphansi kwazo emiphakathini abayakhele inawo umthelela wokuthi bakwazi ukuzitholela ulwazi ngabodwana nalapho besizwa. Ngokocwaningo lapho kufundwa ikhono lokubhala isiZulu ulimi lwaseKhaya, ukuze abafundi bakhiqize imiphumela emihle kumele bathole usizo kuthisha bese bekwazi ukuzibhalela ngayedwana. Isibonelo: lapho behlolwa khona.

3.4 ISIPHETHO

Lezi zinjulalwazi ziyahambelana nalolu cwaningo ngoba zombili ziyakuthinta ukufundiswa kwekhono lokubhala nokuyikhona ucwaningo luxile khona. Yize injulalwazi kaKrashen ikhuluma ngokufundwa nokutholakala kolimi lwesiBili, kodwa lesi sihlawumbiselo sakhe siyangena ekufundweni nasekutholakaleni kolimi lwaseKhaya.

Lolu cwaningo luyathwaxana nalesi sihlawumbiselo somthamo wolimi nengxenyana eyengeziwe ngoba luhlose ukuthola izindlela othisha abazisebenzisayo lapho befundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ezikoleni. Isihlawumbiselo somthamo wolimi nengxenyana eyengeziwe iyalufanela lolu cwaningo futhi ngoba sikhuluma ngokutholwa kolimi ngamakhono alo ahlukahlukene.

Luphinde luhambelane nenjulalwazi yezomphakathi nosikompilo ngoba yona ikhuluma ngezimo abantu ababhekana nazo emiphakathini ezakha indlela abathola ngayo ulimi. Lezi zindlela zidlala iqhaza elikhulu ekutheni abafundi bafunde amakhono okubhala isiZulu ulimi lwaseKhaya ngoba sebenalo vele ulwazi lwangaphambili oluvela emiphakathini kanye nosikompilo. Imibhalo yokuciko okuyingxenye efundwayo ezikoleni esiZulwini ulimi lwaseKhaya iyaye ifune ukuthi uzazi umsuka wakho, usikompilo lwakho uphinde uqonde imiphakathi ophila kuyona. Isikhathi esiningi abafundi basuke bekwazi lokho kodwa isizathu sokuthi kufundwe ingoba kusuke kwengezwa ulwazi olunzulu nolusha kulolu abasuke belwazi. Izaga nezisho nazo ziyinxenye enkulu ekufundweni ulimi lwesiZulu ulimi lwaseKhaya ezikoleni kanti zidlala indima enkulu futhi kusikompilo nasemlandweni yabafundi.

ISAPHLUKO 4

UMKLAMO NEZINDLELA ZOCWANINGO

4.1 ISINGENISO

Lesi sahluko sikhuluma ngezindlela zocwaningo ezilandeliwe. Sithinta umklamo wocwaningo nokuyilapho kuveza ukuthi ucwaningo lwalandela indlela yobunjalo botho kanti lwasebenzisa izindlela ezibalekayo ukuqoqa imininingo noma ulwazi locwaningo. Okulandelayo ipharadaymu yokuqhuba ucwaningo. Ucwaningo lwasebenzisa ipharadaymu yomhumusho nedingidiwe kabanzi emzimbeni wesahluko. Siqhube isahluko sikhulume ngendlelani kanye nomklamo kocwaningo. Kuzobe sekulandela izindlela ezisetshenzisiwe ukuqoqa imininingo.

Ziningana izindlela zokuqoqa imininingo ngoba umcwaningi wayehlase ukuthola ulwazi oluningi nobelungeke lwaqubuka ngaphandle kokusebenzisa lezi zindlela. Kuzobe sekulandela ukuqokwa kwabahlanganyeli bocwaningo okwakungothisha abafundisa isiZulu ulimi lwaseKhasa ebangeni leshumi ezikoleni ezimbili eziqokiwe. Indawo yocwaningo izolandela, kuze ukuhlaziywa kweminingo, kuze izimo zokuthembeka kocwaningo, kulandele inkambiso elungileyo kanye nezingqinamba ezingalindelwa ocwaningeni. Konke lokhu kuqokethwe yilesi sahluko kanti kuzodingidwa kabanzi ngezansi.

4.2 IPHARADAYMU YOCWANINGO

Ingachazwa njengethuluzi noma njengendlela ethize yokubuka umhlaba. Ngokujwayelekile yakha isisekelo lapho ucwaningo lwenziwa khona. Amapharadaymu-ke ahlukahlukene. Ahlanganisa ukuthi yini ewuqobo, ulwazi lwakhiwa kanjani kanye nokuthi yini ebalulekile okumele ifundwe. Kubalulekile ukuthi abacwaningi bacaciseleke ngokucabanga kwabo kanye nezinkolelo zabo mayelana nalokhu. Ekuqondeni ipharadaymu kanye nomthelela wayo ekuqhutshweni kocwaningo, kumqoka ukuba umcwaningi aqonde imibuzo yocwaningo, aqonde ukuthi kungani izindlela ezithize zisetshenziswa ukuphendula le mbuzo nokuthi iminingo eqoqiwe ihunyushwe kanjani (Krauss, 2005).

UMertens (2010) uqakulisa uthi ipharadaymu iyindlela eyakhiwe imicabango edala ukuthi umcwaningi acabange okufanelekile nokuqondile. Uyaqhuba uthi akulula ukubuka umhlaba ikakhulukazi kunzikandaweni wezemfundo, kodwa abacwaningi banawo amaPharadymu ababuka ngawo umhlaba wezemfundo kanye nezinto ezenzeka kuwona. UScotland (2012) uqakulisa uthi ipharadaymu noma ngabe iyiphi esuke ikhethiwe ngumcwaningi isuke incike kulolo hlobo lomhlaba afuna ukuwuhlolisisa nokuwubuka. Okuchaza ukuthi umcwaningi angasebenzisa ipharadaymu ehambelana nalokho ahlose ukukucwaninga ngenhloso yokuqoqa imniningo endaweni yocwaningo bese eyihumusha noma eyihlaziya ngendlela abona ilungele ucwaningo lwakhe.

Lolu cwaningo lwavumela ukuthi kusetshenziswe ipharadaymu yomhumusho. Iyona eyayifanele lolu cwaningo kanti yayihambelana nalokho okwakhloswe ukucwaningwa futhi imininingo yocwaningo iziqoqeka ngokufanelekile endaweni yocwaningo. Le pharadaymu iyona efanelekile futhi njengoba ucwaningo luzothuma umcwaningi ensimini ukuze kuqoqelwe imniningo edingwa wucwaningo ukuze lube ngoluphelele. NgokukaMertens (2010) ipharadaymu yomhumusho ileyo ekhomba loyo ocwaningayo emhlabeni wabahlanganyeli. Uyengeza uthi unzikandaweni wocwaningo uyalekelela ekutheni umcwaningi enze umhlaba okucwaningwa ngawo ubonakale ngamathuluzi nangezindlela zokuhumusha. Le pharadaymu ilufanele futhi lolu cwaningo ngoba izolekelela umcwaningo ukuqonda umhlaba ngokubuka abahlanganyeli nokadekubona wabo kuwona. Okuchaza ukuthi umcwaningi usuke engena kulo mhlaba noma engena phakathi empilweni yabahlanganyeli ngenhloso yokuqonda ingaphakathi labo kanye nokuxhumana kwabo nonzikandaweni wabo. Ucwaningo luzodingida kafushane ngepharadaymu yomhumusho luveze umqakuliswano ngayo nokuthi kungani ucwaningo luhambisana nayo le Pharadaymu nokuthi kungani ifanele lolu cwaningo.

4.3 IPHARADAYMU YOMHUMUSHO

NgokukaMertens (2010) ipharadaymu yomhumusho ileyo pharadaymu ekhomba loyo ocwaningayo emhlabeni wabahlanganyeli noma womhlanganyeli. Uyengeza uthi ukuhumusha kwenzeka ngokuhlaziya okutholakele okungaba izingxoxo zenhlololwazi, amanothi asuke etholakele ensimini, ukuhlaziya lokho okusuke kutholakele, ukubuyekeza osomqulu noma yemibhalo ukuze kuguqule umhlaba wokucwaningwa ngakho.

Uthi le pharadaymu isiza futhi abahlanganyeni labo abaqokiwe ukuthi bazehlulele kunzikandaweni ngenhloso yokuzithola ukuthi bathwaxana nawo kanjani noma bayamana kanjani naleso simo esisuke sicwaningwa kanye nokuhumusheka kwaso ngokubuka unzikandaweni noma izimo zabo. Inhloso ehloswe ukuvezwa yile pharadaymu ukuqonda umhlaba ngeso labahlanganyeli kanye nokadekubona wabo kuwona. Okungachaza ukuthi ukungena ngaphakathi kwempilo yomhlanganyeli kunzikandaweni loyo nokuqonda ukuthi ibukeka kanjani impilo kwi engela yakhe kungalekelela ukuqonda okuningi ngokuhloswe ukutholwa ucwaningo.

Le pharadaymu yomhumusho ingachazwa nangokuthi ilapho ocwaningayo eya endaweni yocwaningo ngethemba lokuthi umnkantsha walokhu okucwaningwayo noma acwaninga ngakho kuzinze kukadekubona wabantu abangabahlanganyeli bese ezama amasu okungena kulo mhlaba ngezizathu zokwakha izifanekiso kanye nezinto abazenzayo kulo nzikandaweni wabo, Gephart (1999) ecashunwe ngu (Hlongwa, 2018).

Ngalokhu okushiwo ngulo mbhali, kusobala ukuthi le pharadaymu iyakucacisa ukuthi ukuze kutholakale izimpendulo zocwaningo, umcwaningi kumele angene yena siqu sakhe emhlabeni walabo abaqokwe njengabahlanganyeli bocwaningo ayofuna ulwazi ngalokho okufunwa wucwaningo. Ucwaningo luphakamisa ukuthi uma umcwaningi enza kanjalo, lukhulu angaluzuza kubahlanganyeli nokunganika ucwaningo lwakhe umsoco. Okunye futhi okubalulekayo ngale pharadaymu ukuthi umcwaningi angathola imibono eyahlukene ngokuthi into ethize bayenza kanjani abahlanganyeli kunzikandaweni noma emhlabeni wabo. Okubalulekile wukuthi umcwaningi ayihumushe ngendlela eneqiniso nengajiki noma engaguquli lokho okushiwo ngabahlanganyeli.

Okuhlaziwayo kuveza imiphumela eyamene nonzikandaweni walolo cwaningo. Ukwengeza, kusobala ukuthi uma umcwaningi eya emhlabeni wabahlanganyeli uzothola ulwazi oluveza ukadekubona wabahlanganyeli okungulwazi olungaveza imiphumela yokubakhona kwabo kuloyo nzikandaweni loyo. Lokhu kungachaza nokuthi le pharadaymu yomhumusho inika umcwaningi ithuba lokungena ebuqinisweni obubunjwe ngabahlanganyeni ngokuthi axhumane nabo ngolimi lwabo, kanye nokubuka kwabo umhlaba ngokwehlukana kwabo.

Ngalokhu kubalulekile ukuthi umcwaningi azibonele yena ukuthi abahlanganyeli bahlalisene kanjani noma baphila kanjani ngokuthi avakashele emhlabeni wabo mathupha ngenhloso yokuxoxisana nabo ukuze athole ubufakazi futhi azibonele bona yena nokungamnika ubuqiniso abudingayo. NgokukaLincoln (2009) uma umcwaningi esebenzisa le pharadaymu yomhumusho uyaqiniseka ukuthi ubunjalo botho nokuthembeka kocwaningo kunikezwa inhlonipho, okungathinta ukupha abahlanganyelo amalungelo afanelekile, ukubazisa ngemiphumela yalokho osuke usukhumushile, kuphindwe kwaziswe nalabo ababandakanyekayo emhlabeni wabahlanganyeli ngemiphumela ngenhloso yokubazisa ngezenzeko ezenzakalayo. Ngokomcwaningi lokhu okushiwo ngumbhali kudlala indima ebalulekile kakhulu ocwaningweni olusebenzisa le pharadaymu ngoba uma usebenzisana nabantu kubalulekile ukuthi ubahloniphe baphinde bavikeleke ukuze ukusebenzisana kube okuyimpumelelo.

UMerterns (2010) ukhuthaza ukuba abacwaningi basebenzise izindlela eziningana ukuthola amaqiniso abahlanganyeli. Ngalokho, umcwaningi uyameseka lo mbhali ngoba abahlanganyeli bahlukene kanti bangakhiqiza amaqiniso ngokuyimpumelelo uma besebenzisa izindlela ezahlukene. Lolu cwaningo lakwenza lokho. Lwa sebenzisa ipharadaymu yomhumusho ngenhloso yokuthi luthole amaqiniso ngobunjalo bawo kubahlanganyeli abaqokiwe. Lakwenza lokhu ngokuhlola unzikandaweni, ukadekubona kanye nokuhlolisisa indima yabo njengothisa abafundisa isiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni eziqokiwe. Imniningo-ke eyatholakala yabe isihunyushwa ngumcwaningi ngokuqikelela ukuthi akaphumi kulokho abakushilo kodwa ahumushe iqiniso njengoba lishiwo ngabahlanganyeli.

4.4 INDLELANDE YOCWANINGO

NgokukaWalliman (2011) indlelande yocwaningo uyichaza njengezindlela namacebo okuqhuba ucwaningo. UMertens (2010) ubeka uthi ucwaningo lobunjalo botho uhlobo locwaningo olukhiqiza izincazelo ezijulile, unzikandaweni noma izenzeko ezithile. Uqhuba athi lokhu kuchaza ukuthi ucwaningo lunika ocwaningayo ithuba lokungena emhlabeni wabacwaningwayo.

Ngaleyo ndlela, kudala ukuthi umhlaba walabo abangabahlanganyeli ubonakale. Lokhu kungenziwa yizibonakaliso kusukela kokuqoshiwe ezincwadini zomcwaningi ngesikhathi esendaweni yocwaningo, izinhlolelwazi, izingxoxo, imifanekiso, amazwi okuqoshiwe ngesiqophamazwi kanye nakho konke okuthintekayo ukuthola imininingo mayelana nobutho kwalokhu okucwaningwa ngakho. Le ndlelande yalufanela lolu cwaningo ngoba lubuka kabanzi ubunjalo besimo sokufundiswa kwesiZulu ulimi lwaseKhaya ezikoleni ezimbili eziqokiwe endaweni yaseNanda, lokho kwaholela ekutheni izindlela zokuqoqa ulwazi nazo zincike ngendlela ezoholela ekuhumusheni izincazelo zabahlanganyeli nesimo abaphila ngaphansi kwaso njengoba zichazwa yibona.

4.5 UMKLAMO WOCWANINGO

Lolu cwaningo lusebenzisa isifanekisomqondo socwaningo lwegaqqa olungaphansi kwendlelande yocwaningo lobunjalo botho nokuyi ndlelande yocwaningo. UYin (1994) uqakulisa uthi lolu wuhlobo lwesifanekisomqondo esiphenya ngokunto empilweni yomuntu yangampela kubukwa isigameko okungaba esisodwa noma ezingaphezulu ukuze kuqondwe kahle isimo okucwaningwa ngaso. Uyengeza uthi le ndlela iyalekelela futhi ukuchaza kanye nokuqonda imiphumela yezinto okungaba inqubomgomo ngento ethile, izinjulalwazi noma intuthuko ethile. UStake (1994) uqakulisa uthi ucwaningo lwezimo eziyisisekelo kusuke kuwulolo cwaningo elwenziwa ngenhloso yokuthi umcwaningi usuke efuna ukuqonda kangcono inkinga abhekene nayo. Nokuyisizathu yayi fanelekile kulolu cwaningo ngoba kuhloswe ukuthola izimpendulo zezinkinga ezenze uumbhali ukuba asked phansi enze ucwaningo.

4.6 IZINDLELA ZOCWANINGO

Kulesi sigaba ucwaningo luzokhuluma ngezindlela ezizosetshenziswa ngumcwaningi ukufuna ulwazi noma ukuqoqa ulwazi kubahlanganeli abaqokiwe okuzobe kungothisha abafundisa ikhono lokubhala esiZulwini ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe. Bese ngike ngakudalula ngaphambilini ukuthi kubalulekile ukuba umcwaningi asebenzise izindlela eziningana ukuqoqa imininingo ukuze abahlanganyeli bakwazi ukwaba ulwazi ngazozonke izindlela abanazo.

Lolu cwaningo luhlose ukusebenzisa izinhlolembuzo ezivulelekile ukuqoqa ulwazi mayelana nekakade lothisha kanye nokadekubona wabo njengothisha abafundisa isiZulu njengolimi lwaseKhaya ebangeni leshumi. Ngokusebenzisa leli qhinga, umcwaningi uhlose ukuxoxisana nothisha ngamunye ngenhloso yokuthola izimpendulo ezinembayo nezihlukile ezingaba wusizo olukhulu noma ingxenye enkulu yocwaningo. Amanye amathuluzi azosetshenziswa kubalwa imibhalo eshicilelwe okungaba imiqulu ethize kanti okokugcina kuzoba ukubukela. Ukubukela kuzosiza umcwaningi ukuthi azibonele yena ngawakhe amehlo izehlakalo ezenzeka mihla namalanga emagunjini okufundela. Lokhu kuzolekelela ukuthi umbhali athole ithuba lokungena mathupha emhlabeni wabahlanganyeli. Ngelokhu, ngesikhathi umcwaningi wayebukele akazange aphazamise isifunjwana ngokuvimba noma ngokukhalima indlela uthisha afundisa ngayo kodwa uzohlala abukele bese eqoqela inniningo ngokushicilela lokho akubona kubalulekile ngaphandle kokuba isiphazamiso.

Ucwaningo lwaluhlose ukusebenzisa zonke lezi zindlela ukuqoqela inniningo yocwaningo. Ukugwema ukungazwisisi kwabahlanganyeli ukuthi kungani kwenziwa lokhu okuzobe kwenziwa nabo, bachazelwa ukuba umcwaningi ubhala ucwaningo lweziqu zeMasitazi ngolimi lwesiZulu mayelana nokufundiswa kwekhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi kanti ezinye zezizathu ezenza kuqokwe isikole sabo ukuba sisendaweni yaseNanda nokuyilapho kuyindawo yocwaningo. Waphinde wengeza izizathu zakhe ezimuphushile ukuba enze lolu cwaningo nezibalulile ngaphezulu kumsuka wocwaningo. Ucwaningo lwaba ngoluneqiniso ngasosonke isikhathi. Umcwaningi wazichaza kubahlanganyeli bakhe ukuthi ungubani ezingxoxweni zabo.

Okwaba wukubatshele igama nesibongo sakhe, indawo ezalelwa waphinde wakhuliswa kuyona, isikhungo semfundo asuka ngaphansi kwaso, iminyaka yakhe, waphinde washo nokuthi yimuphi umsebenzi awenzayo. Imibuzo eyabuzwa abahlanganyeli yayi hleliwe kanti umcwaningi wancika kuyona. Lapho okwakukhona ukungaqondakali kombuzo ngenxa yezizathu ezithile, wawubekwa ngenye indlela umbuzo ezozwakala nezobalula ukuba umhlanganyeli ayizwe. Zonke izingxoxo ezabakhona zahambe kahle futhi konke kwaba impumelelo ngoba lolu cwaningo lubalulekile kumbhali. Izikhathi esasiqhuba izingxoxo ngazo zabhungwa abanhlalanyeli baphinde baziqokela bona ngoba yibona ababazi ukuthi basebenza kanjani kunzikandaweni wabo wesikole. Ngezansi kuzodingidwa kabanzi izindlela ezintathu zokuqoqa inniningo yocwaningo.

4.6.1 Izinhloolombuzo ezivulelekile

Inhloolombuzo ngenye yezindlela zokuqoqa ulwazi. Yenziwa ngendlela evulelekile ukwenzela ukuthi kube nengxoxo nhlangothi zombili nokukhulumisana okukhulelekile. Inhloolombuzo izophinde isebenze ukuthola kanye nokunikeza ulwazi. Imibuzo eminingi izoqhamuka noma izovumbuka ngesikhathi senhloolombuzo. Lokhu kwenza laba ababambe iqhaza kwinhloolombuzo bakhululeke ukuxoxa nanoma ingani emayelana nesihloko socwaningo. Ngoba ucwaningo lugxile ezikoleni ezimbili, kwahlelwa imibuzo efanayo ezobuzwa abahlanganyeli ngenhloso yokungena emhlabeni wabo bese kutholakala izimpendulo zemibuzo yalolu cwaningo. Lokhu kwanika abahlanganyeli ithuba lokunezezela imibono yabo ekuxazululeni inkinga njengabantu okuyibo abathinteka ocwaningweni (Woods, 2006).

Leli qhinga lokusebenzisa izinhloolombuzo ezivulelekile kwenza ukuthi abahlanganyeli bangazitholi sebephendula imibuzo ngempendulo eyigama elilodwa kodwa banabe ngoba umcwaningi uhlose ukuthola ulwazi oluningi nolungaba wusizo ocwaningweni. Ikhona imibuzo ehleliwe ezobuzwa abahlanganyeli. Kodwa ngoba kwasetshenziswa leli qhinga lenhloolombuzo evulelekile kwabe sekulandeliswa nangenye imibuzo engase ivumbuke ngesikhathi kuxoxiswa nomhlanganyeli ngenhloso yokuthola lonke ulwazi ngalokho okufiswa ukutholwa ucwaningo. Ngokombhali imibuzo esuke ihleliwe idlala indima enkulu yokukhalima izingoxo kodwa ulwazi oluningi luqhamuka emibuzweni esuke ivumbuka ngesikhathi sezingxoxo.

Imibuzo yayi vulelekile ukwenza umhlanganyeli ukuthi akhululeke ukuxoxa nangezinye izinto ezingaba wusizo ocwaningweni. Izinhloolombuzo ezivulelekile zizosetshenziswa ngenhloso yokuphenya ngobuluqobo noma ngendlela lezi zikole ezenza ngayo izinto ezithile ukwelekelela nokuthuthukisa ikhono lokubhala ngesiZulu ulimi lwaseKhaya. Okungaba izindlela kanye namasu asetshenziswa ngothisha, izibonelo zemisebenzi enikezwa abafundi ukuthuthukisa leli khono, ukuthola ukuthi kungani othisha befundisa leli khono ngendlela abalifundisa ngayo yini abafisa engabe izikole zabo ziyenza kangcono ukulekelela ukufundiswa kwaleli khono lolimi lwesiZulu ulimi lwaseKhaya. Eminye imibuzo izoqubuka ngesikhathi sezingxoxo. Izikole ezizothinteka zimbili kuphela. Okubalwa i-Etsheni *Secondary School* kanye neDombolo *Secondary School*.

Lezi zikole zisendaweni yaseNanda zombili kanti ucwaningo luzosebenzisa amagama okungasiwona awangempela ukulandela inkambiso elungileyo yocwaningo ukuvikela lezi zikole. Abahlanganyeli nabo bazovikeleka, ngeke badalulwe ngamagama abo angempela. Izingxoxo zizoqhutshwa ngenhlonipho ngangendlela eyenza abahlanganyeli bakhululeke, bakwazi ukwaba ulwazi olunzulu oluzoletha ukukhanya kanye nokucaciseleka ngezinto ezithize mhlambe ebezinganakekile. Leli qhinga lokuqoqela imininingo lilufanele lolu cwaningo ngoba lungaphansi kwepharadaymu yomhumusho nokuyi pharadaymu ethuma noma evumela umcwaningi ukuba aye emhlabeni womhlanganyeli ngenhloso yokuthola ulwazi oludingwa ucwaningo.

Ingxoxo phakathi komhlanganyeli nomcwaningi izoqoshwa ngeziqophamazwi. Izizathu zokuqopha ukuthi kutholwe konke okuzobe kushiwo umhlanganyeli ngoba ukushicilela izimpendulo zakhe phansi kuzothatha isikhathi eside. Okunye wukuthi kutholakale nemibuzo ezobe iqhibuka ngesikhathi sezingoxo ezobe ingekho ohlwini lwemibuzo ehleliwe. Okunye futhi kungaba ukuthi konke okuzobe kushiwo kucoshelwe njengoba kunjalo kuze kufike esigabeni sokuhunyuswa. Isiqophamazwi sizophinde sibe isikhumbuzo sakho konke okukhulunywe ngakho phakathi kwabahlanganyeli kanye nomcwaningi ukuze umcwaningi angahumushi amampunge noma angahumushi into okungasiyona ngesikhathi sokuhumusha imniningo.

4.6.2 Imibhalo eshicilelwe

Uma kukhulunywa ngemibhalo eshicilelwe kusuke kukhulunywa ngemibhalo esike yabhalwa ngabanye abacwaningi encikene kakhulu nesihloko socwaningo. Imibhalo engabala osomqulu, ama-athikhili, amajenali, imiqulu, izincwadi njalonjalo. Kulolu cwaningo le ndlela yokuqoqa imniningo ifaneleke kakhulu ngoba ngizokwazi ukuthola ulwazi olungaphambili olwake lwenziwa ngabanye ongoti mayelana nokufundiswa kwekhono lokubhala ebese umcwaningi ngikwazi ukuqhuba ucwaningo. Ngokocwaningo leli temu elithi imibhalo eshicilelwe lichaza ukuthi umbhali uzo sebenzisa imibhalo eshicilelwe neyake yacwaningwa ngaphambilini ukuqhuba ucwaningo. Le mibhalo ke izothathwa kwisizindalwazi (*internet*), isemtatshweni wolwazi kanye nakwezinye izinjini ezingaba wusizo.

Umbhali wayengahlosile ukubheka imibhalo eshicilelwe ezikoleni okungaba osomqulu abaqukethe uhlelo lokufunda nokufundisa, imibhalo aqukethe indlela abafafundi abenza ngayo lapho bevivinywa mhlampe ekupheleni kwesigaba esithile sonyaka (*term*) noma yimuphi umbhalo oshicilelwe ongaqukatha imniningwane ecishe ifanane nalena esiwo ngaphezulu. Umbhali uhlose ukubukela aphinde abe nezingxoxo nothisha.

Ngokusebenzisa imibhalo eshicilelwe, umbhali wabe esefaka umthombo waleso sibhalo ngenhloso yenkambiso elungileyo yocwaningo nokuthi kuzobe kungawona amazwi akhe kodwa kuzobe kungamazwi ombhlali noma ababhali abathize. Lolu cwaningo lusebenzise le ndlela futhi ukuqoqela ulwazi. NgokukaBryman (2012) le ndlela yokuqoqa ulwazi ilekelela umcwaningi ukuthi athole imibono kanye nolwazi abahlanganyeli abebezohluleka noma abebengeke bafinyelele kulona naye umbhali uqobo abengeke akwazi ukufinyelela kulona kalula uma bekungukuthi ebengasebenzisi le ndlela. Imibhalo eshicilelwe iqukukethe imniningwane engaba wusizo olukhulu ngesimo esicwaningwayo. Ngokomcwaningi, isinqumo sokusebenzisa leli thuluzi ukuqoqela imniningo yocwaningo kube ngesihle ngoba luningi ulwazi oseluzuziwe kanti luningi futhi nulusazozuzwa.

5. Ukubukela

NgokukaWestat (2002) ukubukela kwenza ukuthi umcwaningi aqoqe ulwazi mathupha noma athole ulwazi lokuqala kungabi ulwazi olungaba inzwabethi. Umbhali uyavumelana nalokhu okushiwo umbhali ngezizathu zokuba uma umcwaningi eziyela yena kunzikandaweni wabahlanganyeli eyofuna ulwazi ngokubukela indlela abenza ngayo izinto ezithize kanye nezinkolelo zabo kungaba usizo olukhulu ekuphendulekeni imibuzo yocwaningo. Okuncomekayo ngokusebenzisa leli qhinga ukuqoqela imniningo yocwaningo ngokombono wombhali ukuthi kuyisu eliqondile nelingadidi. Kushiwo lokhu ngoba umcwaningi usuke enza ukubuka kuphela akaphazamisi okusuke kwenzeka kumhlaba wabahlanganyeli kanti akalandelisi ngemibuzo ngemuva kokubukela. Kulolu cwaningo umcwaningi uzobe ebukela abahlanganyeli okuzobe kungothisha abafundisa isiZulu ulimi lwaseKhaya lapho befundisa khona ikhono lokubhala emagunjini okufundela. Injongo lapha ukubukela ukuthi bakwenza kanjani lokhu.

Ngakho-ke umcwaningi akazange aphazamise inqubo yokufunda kuphela nje wabukela ngenhlonipho nangokuthula kodwa wabe eshicilela lokho akubona kuwusizo noma kubalulekile. Umcwaningi waqapha konke okwabe kwenzeka ngaphandle kokugxeka noma nokubukela phansi inqubo yokufunda. Okwaba inzuzo ngokusebenzisa leli qhinga ukuqoqa ulwazi ukuthi othamele uba nethuba lokusondelana ngqo naleso simo leso okucwaningwa ngaso, aphinde athole ithuba elanele lokuzibonela mathupha nezinhlobo zezingqinamba ezahlukeni ababhekana nazo mihla namalanga (Bryman, 2012).

UChatman (1984) uchaza isu lokubukela njengendlela evumela ukuthi umcwaningi athole umbono ongaphakathi kumhlaba wabahlanganyeli ngokubuka nokubamba iqhaza ezindaweni eziveza uqobo noma eziveza ngokoqobo njengoba kuphilwa noma kuphila abahlanganyeli balezo zindawo. UBecker noGeer (1957) bona bachaza ukubukela njengenqubo yokubukela izinto ezenzakalayo, ukulalela okushiwoyo, ukubuza abahlanganyeli imibuzo kunzikandaweni okungaba isikhathi esikaliwe. Bayaqhuba bathi ukubukela abahlanganyeli esimweni sabo semvelo ziningi izinto ezingatholwa ngabacwaningi. Konke lokhu kucashunwe embhalweni sika (Baker, 2006). Leli qhinga lokuqoqa imniningo lali fanelekile kulolu cwaningo. Umcwaningi uhlose ukungena emagunjini okufundela mathupha bese ezitholela yena ulwazi ngemuva kwezinhlobo ezivulelekile. Inhloso yalokhu ukuthola ukuthi empeleni inqubo yokufunda nokufundisa yenzeka kanjani, ukuthola ulimi olusetshenziswayo, izinsizakufundisa ezisetshenziswayo, amasu kanye nezindlela. Umcwaningi wayengahlosile ukuthusa abafundi kanye nothisha ngakho-ke akabukelanga isifunjwana sonke ngaphandle kwalezi ezazimuphoqa ukuba azibukele zonke.

4.7 UKUQOKA ABAHLANGANYELI BOCWANINGO

Igama elithi abahlanganyeli lisetshenziswa ukukhombisa iqhaza elibalulekile labantu abazibandakanya nocwaningo futhi nokuyibona abanikeza ulwazi oluhunyushwayo uma kwenziwa ucwaningo (Merterns, 2010) kubeka uHlongwa (2018) ocwaningweni lwakhe. Kulolu cwaningo kuzotsenziswa othisha abafundisa isiZulu ulimi lwaseKhaya basezikoleni eziqokiwe njengabahlanganyeli bocwaningo ngoba yibona abazothinteka njengoba bengabafundisi futhi ibona abasebenzisa izindlela namasu uma befundisa ikhono lokubhala.

Kwaphindwe kwaqokwa othisha njengabahlanganyeli ngoba yibona abanolwazi ngesihloko socwaningo. Abahlanganyeli baqokwa kubhekwa konke lokhu okudalulwe ngaphezulu kodwa okukhulu kunakho konke yingoba yibona abanolwazi ngenqubo yokufunda nokufundisa ezikoleni, yibona abanolwazi ngesiTatimende soHlelo lweziFundo lukaZwelonke (uTaHFuZwe), yibona abasungula izindlela namasu okufundisa ikhono lokubhala okokugcina kungukuthi ibona abanegunya lokungena emagunjini bafundise.

Ucwaningo lwagxila kothisha abane sebebonke ezikoleni zombili. Isikole ngasinye sasebenzisa othisha ababili ngenxa yokuthi imvamisa othisha bolimi lwesiZulu ulimi lwaseKhaya abekho baningi njengabanye othisha bezinye izifundo ezikoleni. Umcwaningi wahlela ukuthi uzohlanganyela yinanoma ibaphi othisha azobafica khona kunzikandaweni wesikole, ngeke kukhethwe ubulili. Labo thisha babe ngothisha abafundisa isiZulu ulimi lwaseKhaya ebangeni leshumi kuphela njengoba ucwaningo lugxile ebangeni leshumi kuphela. Izikole yilezi: *Dombolo High School* kanye ne-*Etsheni Secondary School*.

Umcwaningi waziqokela yena abahlanganyeli ebambisene nenhloko eyengamele ezezilimi ebangeni leshumi ezikoleni zombili ukugwema izixakaxaka waphinde wacela amaVolontiya. Abahlanganyeli babukelwa emagunjini ngenkathi befundisa njengendlela yokuqoqela imininingo kwase kwashicilelwa phansi konke okwaba wusizo kucwaningo ngokucophelela ukuze nabo bengeke bazizwe bengakhululekile ngokuba khona komcwaningi egunjini. Le ndlela yokubukela yayi fanelekile ngoba yavumela ukuba kutholwe ulwazi lokuqala ngokuthi azibukele yena umcwaningi izindlela othisha abazisebenzisayo ukufundisa ikhono lokubhala. Umcwaningi waphinde wahlala phansi nothisha waba nenhlolombuzo evulelekile nabo wayiqopha ukuze amaqiniso ezobhalwa njengoba enjalo ocwaningeni futhi kwatholakala izimpendulo zocwaningo ezaba umgogodla wocwaningo. NgokukaSaunders (2012) abahlanganyeli kuba iqoqwana labantu abanolwazi futhi abakhethekile abasuke besiza ukubumba ucwaningo lolo ngolwazi abanalo. Ngiyabeseka lababhali bobabili ngoba impela kubalulekile ukuba abahlanganyeli babe nolwazi olujulile ngalokho okusuke kucwaningwa ngakho ngoba bazokwabela umcwaningi ngolwazi oludingekayo nolungaba umgogodla ekuphendulekeni kwemibuzo yocwaningo. Abahlanganyeli babe ngaphoqelekanga ukuphendula imibuzo abangakhululekile ukuthi bayiphendule.

Nangaphambi kokuthi inhlolombuzo iqale bancelwa imvume yokuba kuqoshwe yonke ingxoxo ngesikhathi bephendula yonke imibuzo ngenhloso yokuthi nabo bakhululeke futhi bakwazi ukuvuleleka baphendule ngokuthembeka. Le nqubo yenhloolombuzo evulelekile yenzeka kunzikandaweni wezikole eziqokiwe ngezinkathi lapho abahlanganyeli babe ngafundisi noma bengekho emagunjini okufundisa ngenhloso yokugwema ukushayisana kwezinhlelo phakathi komcwaningi nabo. Yize ucwaningo lwasebensisa ubukela kodwa le ndlela yokuqoqa imniningo yayifanelekile nayo ngoba yanika umcwaningi ithuba lokubuza konke ayedinga ukukwazi.

Abahlanganyeli babe yingxenye ebalulekile yalolu cwaningo ngakho kwaqinisekiswa ukuthi ukusebenzisana phakathi kwabo nomcwaningi kwaba okuthembekile, okuhlelekile nokunenhlonipho. Abahlanganyeli baqokwa futhi nangokadebona abanawo njengothisha ababe fundisa isiZulu ulimi lwaseKhaya. Kwenziwa lokhu ngezizathu zokuthi kusobala ukuthi umuntu uba nolwazi olunzulu nolujulile ngento uma esechithe isikhathi eside eyenza noma ekuyona. Ngalokho-ke ulwazi mayelana nezimo zansukuzonke kunzikandaweni wesikole nasemagunjini okufundela luzoba nomsoco kakhulu uma luqhamuka kothisha asebevuthiwe. Kodwa ngezizathu zokudilizwa nokuyeka kothisha emsebenzini ngenxa yokuphela kweminyaka yokusebenza, umcwaningi wayevulelekile ukusebenzisana nothisha azobathola ngaphandle kwesikhathi asebesisebenzile.

Ngezansi kuzokhonjiswa ngomdwebo wetafula imininingwane yabahlanganyeli ababeqokiwe ezikoleni zombili.

Figure 2: Ulwazi lwabahlanganyeli nezikole

Igama	Ubulili	Isikole	Iziqu	Izifundo ezifundiswayo	Iminyaka esifundisiwe (teaching experience)
Uthisha A	Owesifazane	Dombolo <i>High School</i>	BA & PGCE	IsiZulu HL & <i>History</i>	Iminyaka engama-20
Uthisha B	Owesilisa	Dombolo <i>High School</i>	<i>Collage Training &</i> PGCE	IsiZulu & L.O	Iminyaka engama- 29
Uthisha C	Owesifazane	Etsheni <i>Secondary School</i>	BEd	IsiZulu	Iminyaka eyi-6
Uthisha D	Owesifazane	Etsheni <i>Secondary School</i>	BEd	IsiZulu & <i>Math Lit</i>	Iminyaka eyi-8

4.8 INDAWO YOCWANINGO

Lolu cwaningo lwekwenzeka endaweni yaseNanda esifundazweni saKwaZulu-Natali eNingizimu-Afrika. Lwagxila ezikoleni ezimbili eziqokiwe, i-Etsheni *Secondary School* kanye naseDombolo *High School*. Isizathu sokuqala esenza kukhethwe lezi zikole ingoba zombili zazifundisa ulimi lwesiZulu njengolimi lwaseKhaya. Esinye isizathu ukuthi zombili lezi zikole zazi nenqubomgomo yolimi eqhakambisa isiZulu ulimi lwaseKhaya njengolimi lokufunda nokufundisa. Okunye okwenza ukuthi kukhethwe lezi zikole njengendawo yocwaningo ingoba umbhali waqeqeshelwa ubuthishela esikoleni esiseNanda wase efikelwa wumcabango wokuthi uma engathatha nesinye isikole kungenzeka sihluke kulokho okwenzeka ngaphakathi ezindlini zokufundela engahlangabezana nakho. Okunye ukuthi wayesola kulezi zikole ukuthi kukhona inkinga mayelana nekhono labafundi lokubhala ngesiZulu ulimi lwaseKhaya. Ngakho, le ndawo yocwaningo yayiyinhle ngoba kwatholwa kahle amaqiniso ngezinto ezavumbuka ngesikhathi socwaningo nezinto ezazingeke zizivelele ngaphandle kokuthi kuze kube khona lolu cwaningo.

4.9 UKUHLAZIYWA KWEMINININGO

UMouton (2005) uthi ukuhlaziya imininingo kusho ukucaza imininingo ngezindikimba eziqondakaloyo, ukuhambisana, kanye nokuhlobana phakathi kwezindikimba ngenhloso yokuthola izimo ezihambisana nengqikithi yocwaningo. Ukuhlanganisa nokuqhathanisa izindlela zokuqoqa imininingo yocwaningo zelekelela umcwaningi ukuthi akwazi ukuveza izincazelo ngamasayidi onke nokwenza okwahlukene kwabahlanganyeli. Okusho futhi ukuthi, uma kungasetshenziswa indlela eyodwa yokuqoqa imininingo, kungaba khona ezinye izincazelo ebezingasala noma zingatholakali, ngenxa yokuthi bezingavezwa kuphela olunye uhlobo lwendlela yokuqoqa imininingo (Hlongwa, 2018). Lol u cwaningo lwasebenzisa izindlela eziningana ukuqoqela imininingo ukuze kutholalakale amaqiniso manxa onke.

Lolu cwaningo lwasebenzisa izindlela ezibalekayo noma eziningana ukuqoqela imininingo ngenhloso yokuthi kungabi khona ulwazi olusalayo noma olugcine lungatholakalanga ngenxa yokuthuthi izindlela zokuqoqela imininingo zazi linganiselwe noma zazi ngafinyeleli kulolo lwazi lolo. Ngokomcwaningi, kubalulekile ukusebenzisa imininingi ngendlela efanele ngemumva kokuyoqoqa, ukulandela inkambiso elungileyo lapho isihlaziywa khona.

Ngemuva kokuqoqa imininingo, umcwaningi walandela izinyathelo ezithile ukuqinisekisa ukuthi yonke imininingo eqoqwe kunzikandaweni wabahlanganyeli igcineka kahle kuze kufike isikhathi sokuyihumusha kanti nenqubo yokuqoqa ulwazi kuzoba ileyo efungwe ngumcwaningi njengoba ibhaliwe ocwaningweni. Kulesi sigaba socwaningo kuzovezwa izinyathelo ezathathwa ngumcwaningi lapho ehlaziya imininingo, ukubukelwa kwezifunjwana okubalwa inani nobude bokubukela kanye nezindlela zokuqoqela imininingo ukuthi kwaba yiziphi kanti zasetshenziswa kanjani ukuqoqa lonke ulwazi kubahlanganyeli ngokuyimpumelelo.

Isinyathelo sokuqala kulolu cwaningo kwaba wukuqoqela imininingo yonke etholakele ndawonye. Kuqoqwe okutholakele ngenkathi umcwaningi ebukele othisha befundisa emagunjini okufundela kanye nemininingo eqoqelwe ngenhlolombuzo evulelekile enezimpundulo eziqoshiwe ngesiqophamazwi ngesikhathi bephendula. Izifundo ezizobukelwa zizobambili esikoleni ngasinye futhi zizobukwa imizuzu engama-45 okungubude bezifunjwana ezikoleni eziqokiwe. Umcwaningi wayehlele ukubukela ukufundiswa kwencwadi yobungani kanye nomlando kamufi okungaphansi kwesihlokwana sokubhala nokwethula IsiTitimende soHlelo lweZifundo lukaZwelonke.

Uma isifunjwana singaqedelwanga ngalolo suku, umcwaningi wayebuya ezothamela futhi ngosuku olulandelayo. Yonke imininingo eyaqoshwa yahlolwa kuphindelelwa ukuze umcwaningi ashicilele into eyiyonayona neyiqiniso ocwaningweni. Isinyathelo sesibili kwahlanganiswa ulwazi oluqoqiwe esinyathelweni sekuqala ngokuhleleka. Kulesi sigaba kusuke kuhlelwa imicabango. Ngokomcwaningi, lapha kusuke kuhlungwa imininingo ezoba wusizo noma imininingo eshaya emhlolweni bese lena enganambi iyekwe. Okokugcina, yilapho kusuke sekuhlanganiswe konke okwakutholakele bese kuphunywa nesiphetho esaba yisinqumo.

4.10 IZIMO ZOKWETHEMBEKA KOCWANINGO

UPatton (1999) uqakulisa bathi, izimo zokwethembeka kocwaningo ziveza ubuqiniso nokukholeka, nobunjalo kolwazi locwaningo oluqoqiwe. UKhohliso (2020) yena ubeka uthi ngokukaDe Vos, Strydom, Fouche, noDelpont (2011) ukwethembeka kocwaningo kubonakala kangcono uma kuzobuzwa imibuzo ekanjena:

Angabe ulwazi olutholakele kulolu cwaningo lukholeka kangakanani? Ngabe kwezinye izimo ludluliseka kanjani lolu lwazi? Ngabe imininingo etholiwe ibizofana yini uma ucwaningo belwenziwe kunzikandaweni owodwa ngabahlanganyeli ababodwa? Le mibuzo izama ukukhombisa ukuthi ukwethembeka kocwaningo kungumgogodla womcwaningi futhi ucwaningo olwenziwe nolwazi aluqoqile lusesigabeni esithembeke kangakanani nokuthi uluqoqwe kanjani (Check & Schutt, 2012). Umcwaningi uyavumelana nalokhu okushiwo ngababhali ngoba kubalulekile ukuba nocwaningo oluthembekile ngokulandela inkambiso elungileyo yocwaningo, ukulandela imigudu yokuqoqela imininingo njengalokhu kubhaliwe ocwaningweni, ukulandela konke okuthenjise wucwaningo ukuthi kuzokwenzeka okungabalwa izindlela zokuqoqa imininingo, ukufihla amagama ezikole ezizobandakanyeka kucwaningo kanye namagama abahlanganyeli, ukugcina nezinye izethembiso Njalonjalo.

Lolu cwaningo luzothinta nezindlela ezintathu okungaba izimo zokuthembeka kocwaningo. Indlela yokuqala kuzoba ukukholakala kwemininingo yocwaningo. Lapha kuzobe kubukwa ukuthi ngabe imininingo isiyonke eqoqelwe kulolu cwaningo ingekholakalayo yini kanti akukho okungamampunge nokujikiwe kwavuna ucwaningo. Indlela yesibili kuzoba ukwedluliseka kokutholakele. Lapha kudingidwa ukuthi ucwaningo lungaba wusizo kanjani konzikandaweni abahlukahlukene. Kusuke kudluliswa ulwazi locwaningo kulabo abangahle baludinga noma baluthole luwusizo. Indlela yesithathu kuzoba ukuqinisekisa kwemininingo. Lapha kuzodingidwa ubuqiniso bemininingo etholakele. Kuvezwa ukuthi kungabe yiyona uqobo yini ngokufakazisa ngabahlanganyeli abebebambe iqhaza ocwaningeni ngesikhathi umcwaningi eqoqa ulwazi kubona ngokwehlukahlukana kwabo. Ngezansi kuzobhekwa ukukholakala kwemininingo yocwaningo, ukwedluliseka kokutholakele kanye nokuqinisekiswa kwemininingo kabanzi.

i) Ukukholakala kwemininingo yocwaningo

Uma kukhulunywa ngokukholakala kwemininingo yocwaningo umbhali ucabanga ukuthi yilapho kufuneka ukuthi imininingo eqoqiwe yocwaningo iyakholakala na. Ngakho imininingo eqoqiwe ngezindlela zonke zokuqoqa imininingo kumele kube yileyo eyiyonayona umcwaningi angaphenduli okushiwo ngabahlanganyeli akubhale ngendlela evuna yena kanye nocwaningo. Kulolu cwaningo abahlanganyeli banikwa ithuba lokuba bahlonze ucwaningo ikakhulukazi kwingxenye lapho bebambe khona iqhaza ukuze kuqinisekise ukuthi okubhaliwe kuyiqiniso yini nokuthi kuyilokho abakusho akukho okujikiwe.

4.10.1 Ukwedluliseleka kokutholakele

Ukwedluliseka kokutholakele kuwumgudu lapho kubhekwa ukuthi ucwaningo lungakwazi yini ukuyiswa komunye unzikandaweni okutholakele kucwaningo lobunjalo botho. Umcwaningi kumele aveze zonke izindlela azisebenzisile ocwaningweni ukuze nalabo abangathanda ukwenza ucwaningo osemkhakheni ofanayo nowocwaningo bathole umhlahlandlela. Kulolu cwaningo-ke izindlela ezizosetshenziswa zizovezwa zigqame.

4.10.2 Ukuqinisekiswa kwemininingo

Le nqubo yokuqinisekiswa kwemininingo yenzeka uma abacwaningi ababili belandela imigudu efanayo ekwenzeni ucwaningo ukuze imininingo izoqhathaniswa iphinde iqinisekисwe kuvele ukuthi umcwaningi akazenzelanga yena imininingo kodwa ngekhona. Kulolu cwaningo umcwaningi waletha imininingo ayikhiqiza kubantu ngaphandle kokusebenzisa ulimi oluchemayo ngenhloso yokuthatha uhlangothi. Ukuze kuzoqinisekiswa imininingo, abahlanganyeli okwaqoqwa kubo imininingo bayachazwa kanye nezindlela ezisetshenzisiwe ekuyiqoqeni kanye nendawo ekwenzelwe kuyo ucwaningo.

4.11 INKAMBISO ELUNGILEYO YOCWANINGO

Ukulandela inkambiso elungileyo yocwaningo kuqalwe ngokudlulisa isicelo sokuba kucwaningwe ngesihloko eNyuvesi yaKwaZulu-Natali bese kwatholakala imvume kuqala ngaphambi kwakho konke. Kuphindwe kwacelwa imvume yokuba kwenziwe ucwaningo ezikoleni zombili eziqokiwe eMnyangweni WezeMfundo esifundazweni saKwaZulu-Natali. Le newadi ingukhiye nayo ngoba ngaphandle kwayo ucwaningo belungeke lube yimpumelelo. Iqukethe okuningi kakhulu okungabalwa isihloko socwaningo, imibuzo yocwaningo, izindlela zokuqoqa imniningo ngisho nesikhathi okuzophothulwa ngaso ucwaningo imbala.

Le ncwadi iqukethe yonke imininingwane yami njengomcwaningi futhi kanye nayo yonke imininingwane yocwaningo. Umcwaningi wacela imvume kuthishomkhulu ezikoleni zombili ukuze akwazi ukusebenza esikoleni ngokwamukelekile futhi akwazi nokuxhumana nabahlanganyeli ngokusemthethweni. Ukutholakala kwemvume kuthishomkhulu kwaba umhlahlandlela wokuthi ucwaningo luqhubeka. Ukuze ukusebenzisana nabahlanganyeli kube okuthembekile nokuyimpumelelo, basayina isivumelwano sokuhlanganyela ocwaningweni esikhomba ukuthi bayavuma ukuba babe yingxenye yocwaningo. Isivumelwano kwaba esivulelekile. Ngaleyo ndlela abahlanganyeli babenalo igunya lokuhoxa lapho bezizwa bengakhululekile noma sebengafuni ukuba yingxenye yocwaningo. Lokhu kwabe kungukwenza abahlanganyeli bazizwe bephephile.

Lezi zincwadi kuzochazwa kuzona ukuthi umcwaningi ungubani, usuka kusiphi isikhungo semfundo ephakeme. Kuzophindwe kudalulwe ukuthi yini inhloso yomcwaningi yokufaka isicelo sokuqhuba ucwaningo esikoleni leso, kwachazwa futhi inqubo yomcwaningi nabahlanganyeli ukuthi izohamba kanjani okungaba isikhathi esizochithwa nabo. Kulezi zincwadi futhi ikakhulukazi eyabahlanganyeli, kuzovezwa ukuthi ukusebenzisana kuzoba ngokuvulelekile nokuthi ucwaningo alwenzelwa izinjongo zenzuzo yemali ethize kodwa lwenzelwa iziqu kanye nokuba lube wusizo emphakathini nasemfundweni. Umcwaningi wabe esefunga egomela ukuthi konke okuzoxoxwa phakathi kwakhe nabahlanganyeli kuvikelekile, ngeke kudingidwe namuntu, kodwa kuzohlala kuze kulahlwe noma kushatshalaliswe ngemuva kweminyaka emihlanu kuhunyushiwe. Kwaphinde kwaqinisekwa ukuvikeleka kwamagama abahlanganyeli kanye nawezikole.

Ukulandela futhi inkambiso elungileyo yocwaningo kwasetshenziswa ulimi ngokucophelela. Lokhu kwenziwa ngokusebenzisa ulimi oluhlelekile nolungahlambalazi noma olungacwasi ngendlela ethize. Ngesikhathi umcwaningi wayeqoqa imininingo wayekwenza lokho ngokuxhumana ngabahlanganyeli ngolimi olunentobeko ukuze ukusebenzisana kube okuyimpumelelo. Okunye okwenziwa ukuthi lapho kwakuhunyushwa khona ulwazi olutholakele, kwaba ulwazi oluhumusheke lwaba iqiniso ngoba kuzobe kwasetshenziswa isiqopha mazwi ngenhloso yokukhumbuza umbhali ngakho konke akuxoxe nabahlanganyeli nokuthi umbhali angaziqambeli.

Ocwaningweni kuzosetshenzwa nezikole ezimbili eziqokiwe. Kuzoqikelelwa ukuthi amagama angempela ezikole ngeke adalulwe ocwaningweni nokuthi okwenzeka esikoleni sokuqala ngeke kwaziwe esikoleni sesibili neminingo abazoyisho izoba imfihlo ukuze abahlanganyeli bakwazi ukukhululeka ngoba benolwazi lokuthi abazokusho angeke kusabalale kuye kwesinye isikole.

4.12 IZINGQINAMBA OKUHLANGABEZWANE NAZO

Izingqinamba okuhlangabezane nazo ngencayezelo yombhali kungaba izinto noma izehlakalo ezidale ukuthi ucwaningo lungaqhubeki kahle noma lugcine lungaqhubeki nhlobo. Zingaphinde zichazwe futhi njengezinto noma izigameko ezingaletha imiphumela engemihle ocwaningweni. Okwaba izingqinamba kulolu cwaningo ukungayitholi imvume yokuba ucwaningo luqhubeke kusanekhathi. Ukungayayitholi imvume kuthishomkhulu yokusebenza esikoleni sakhe kanye nokusebenzisana nabahlanganyeli ngesikhathi esasikhulume ngaso kwaba enkulu ingqinamba ngoba kwaba nomthelela ekuqhubekeni nocwaningo. Kwabiza ukuthi umcwaningi abe iphela endlebeni ukuze imvume itholakaze ekugcineni. Ukuhoxa komhlanganyeli ngezizathu zakhe ezithile kwaba ingqinamba futhi ngoba lokho kwachaza ukuthi umcwaningi kumele aqale phansi aqoqe imningo nomhlanganyeli omusha okwangithatha isikhathi ukuthi ngiqoke kabusha umhlanganyeli ngoba kumele kube ngumhlanganyeli ofanele nonentshisekelo yokuhlanganyela ocwaningeni. Umcwaningi wayehlose ukuzixazulula ngayoyonke indlela izingqinamba angahlangabezana nazo kulolu cwaningo ukuze ucwaningo lukwazi ukuqhubekela phambili.

4.13 ISIPHETHO

Lesi sahluko besikhuluma ngomklamo wocwaningo kanye nezindlela zocwaningo. Besikhuluma futhi ngepharadaymu yocwaningo nokuyiyona eyasetshenziswa ukuhlaziya yonke imningo. Kube sekulandelwa ngendlelani yocwaningo nokwakuyisu lokuqhuba lolu ucwaningo. Lesi sahluko sidingide nokuqoka kwabahlanganyeli bocwaningo. Lapha ucwaningo ludalule uhlobo lwabahlanganyeli ababefanele lolu cwaningo nokuthi kuqokwe abahlanganyeli abangaki isikole ngasinye. Okunye okwethulwa isahluko indawo yocwaningo.

Lapha ucwaningo lukhulume ngonzikandaweni wocwaningo. Okungabala indawo, isifundazwe kanye nezwe. Luphinde ladalula izikole kanye nezizathu zokuqokwa kwazo. Siqhube isahluko sakhuluma ngezinyathelo ezizothathwa ukuhlaziya imniningo kanye nezimo zokwethembeka kocwaningo, inkambiso elungileyo ezolandelwa ocwaningweni bese siphetha ngezingqinamba ezingalindelwa ocwaningweni.

ISAHLUKO 5

UKWETHULWA KWEMININGO NGOKUFUNDISWA KWEKHONO LOKUBHALA ISIZULU ULIMI LWASEKHAYA EBANGENI LESHUMI EZIKOLENI EZIMBILI EZIQOKIWE

5.1 ISINGENISO

Lesi sahluko sethula imininingo yonke yocwaningo eqoqiwe. Esahlukweni sesine ngidingide umklamo kanye nezindlela zocwaningo. Ngiphinde ngadingida ipharadaymu yocwaningo okuyipharadaymu yomhumusho, izindlela ezizosetshenziswa ukuqoqa imininingo, ukuqokwa kwabahlanganyeli bocwaningo, unzikandaweni wocwaningo okuyindawo yaseNanda KwaZulu-Natali, ukuthembeka kocwaningo, njalonjalo. Kulesi sahluko njengoba kuzobe kwethulwa imininingo, kuzovezwa ngezindlela zocwaningo okubalwa izinhlolembuzo ezivulelekile kanye nokubukela. Kuzovezwa izimpendulo zothisha noma zabahlanganyeli ngesikhathi sezingxoxo. Ngizobhala umbuzo kanye nezimpendulo engizinikezwe abahlanganyeli bocwaningo njengoba zinjalo. Ucwaningo lulandela inkambiso elungileyo engavumeli ukudalulwa kwamagama abahlanganyeli kanye nawezikole, abahlanganyeli bazobizwa ngokuthi uthisha A kuya kuthisha D. Kuzovezwa futhi ukuthi uthisha nothisha uphuma kusiphi isikole.

Umbuzo nombuzo ngizobhala engikuthole kumhlanganyeli ngamunye. Bese ngaphansi kwemininingo eqoqwe ngesikhathi kubukelwe, kuzobhalwa imisebenzi ebiyenziwa nguthisha kanye nemisebenzi ebiyenziwa ngabafundi egunjini lokufundela. Ukuqoqa le mininingo ngiphinde ngasebenzisa ithuluzi lokubukela. Ngakho, ulwazi olunye oluqoqiwe bekusetshenziswa lona leli thuluzi kanti ngihlose ukuveza lonke ulwazi oluqoqwe yileli thuluzi ngokulihlanganisa bese ngililumusha seliyinto eyodwa ngezansi. Lesi sahluko sizobe sesiphetha ngamafuphi okutholakele esahlukweni, izincomo kanye nezinsalelo zombali mayelana nemininingo ayiqoqe endaweni yocwaningo.

Kulesi sahluko kuzothulwa izindikimba ezitholakala, umbuzongqangi wocwaningo ohambisanayo, imibuzo yenhlolombuzo ezivulelekile ehambisana nakho bese kuba izimpendulo zabahlanganyeli ngokwehlukana kwabo. Imibuzongqangi yocwaningo mithathu, kanti ifundeka kanje:

1. Kungabe othisha bebanga leshumi bakuqonda kanjani ukufundisa ikhono lokubhala olimini lwesiZulu ulimi lwaseKhaya?
2. Kungani othisha befundisa ikhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni eziqokiwe ngendlela abalufundisa ngalo?
3. Basebenzisani othisha besiZulu ulimi lwaseKhaya bebanga leshumi uma befundisa ikhono lokubhala ezikoleni eziqokiwe?

Konke okwatholakala ngaphansi kwalendlela yokuqoqa imniningo kuhlelwe ngezindikimba ezine:

1. Okwaphawulwa ngothisha ngekhono lokubhala kanye nangamanye amakhono olimi.
2. Ukufundisa ikhono lokubhala.
3. Izinsizakufundisa ezasetshenziswa ngothisha lapho befundisa ikhono lokubhala.
4. Amasu kanye nezindlela zokufundisa ezasetshenziswa othisha lapho befundisa ikhono lokubhala.

5.2 UKUHLAZIYWA KOLWAZI OLUTHOLAKELE NGEZINHLOLOMBUZO EZIVULELEKILE

Umcwaningi waba nezingxoxo nabahlanganyeli bonke ezikoleni zombili, waqoqa ulwazi ngezinhloolombuzo ezivulelekile. Imininingo yaqoqwa ngenyanga kaNhlangulana kowezi 2024. Lezi zingxoxo zenzeka amasonto amathathu kodwa angalandelani ngenxa yokuthi kwabe kuyisikhathi sezivivinyo. Abanye othisha babe maka abanye bematasa bebhalisa, belungisa izimfanelo zabo kungaze kuvalwe izikole. Kodwa ngokusebenzisana, umcwaningi wakwazi ukuqoqela imniningo kanti kwaba yintokozo enkulu ukusebenzisana nabahlanganyeli kanye nothishomkhulu.

Ngenxa yalokhu okudalulwe ngenhla, imininingo yabhalwa ngaphandle kokudalula amasonto noma izinsuku ukugwema ukudideka ngoba kukhona abahlanganyeli ababe phambili kunabanye ngemibuzo, babe ngahambisani ngoba umcwaningi wayehlangana nothisha owayevulelekile ngalolo suku.

Kule ngxenye yocwaningo kuzobe kubhekwa izimpendulo zabahlanganyeli abane ababe yingxenye yocwaningo. Laba bahlanganyeli baqokwa ezikoleni zombili. Isikole ngasinye sasina bahlanganyeli ababili. Njengoba kwakudaluliwe esahlukweni sesithathu, impela abahlanganyeli babe ngabafundisa IsiZulu ulimi lwaseKhaya kuzo lezi zikole ezimbili eziqokiwe endaweni yocwaningo. Zombili lezi zikole zazinothisha ababili besiZulu ulimi lwaseKhaya ngenxa yeningi labafundi. Ulwazi olutholakele lwahlaziywa kulandelwa ipharadaymu yocwaningo edingidwe kabanzi esahlukweni sesine. Ulwazi olwatholwa kulesi sigaba lwahlelwa kanje:

Indikimba eyatholakala



Umbuzongqangi wocwaningo ohambisanayo



Umbuzo wenhlolombuzo ezivulelekile ohambisana nendikima/ ophendula indikimba



Izimpendulo zothisha (ngamunye)

5.2.1 Okwaphawulwa ngothisha ngekhono lokubhala kanye nangamanye amakhono olimi

Ngaphansi kwale ndikimba kwabe kuphendulwa umbuzongqangi wokuqala othi: Kungabe othisha bebanga leshumi bakuqonda kanjani ukufundisa ikhono lokubhala olimini lwesiZulu ulimi lwaseKhaya? Ukwenza lokhu kwatonyulwa imibuzo yezinhlo lombuzo ezivulelekile engena ngaphansi kwale ndikima bese kubhalwa izimpendulo zothisha ngamunye. Akuthathwanga yonke imibuzo kodwa kwathathwa ehambisanayo bese esalayo izobe isalela ezinye izindikimba ezingena ngaphansi kweminye imibizongqangi yocwaningo. Le ndikimba yaphendula umbuzo wokuqala kanye nombuzo wesibili emibuzweni eyayihlelelwe izingxoxo ezivulelekile.

5.2.1.1 Umbuzo 1: Okokuqala, ngicela ungitshele kabanzi ngawe. Ngizothanda ukwazi ukuthi yini eyakugququzela ukuba ube nguthisha wesiZulu.

Impendulo kathisha waseDombolo *High School*

Uthisha A:

Okey, Igama lami ngingu thisha A. Ngihlala khona la eNanda eMatikwe kodwa ngakhulela endaweni yaseShowe, eGcotsheni. Mina-ke ngathola imfundo endala engafani nalena yamanje. Ngafunda eNyuvesi yasoNgoye e*Richards Bay* ngonyaka ka 1999, kuze kube yimanje ngisayibambile. Into eyangibisa uthisha uthando lokufundisa nokuthi-ke kwakuwuwona umsebenzi owawungcono ngaleziya zinsuku, ukwazi nokondla umndeni. Ekhaya sasibabingi kanti umama wayesebenza into engacacile, kwakumele ngizame nami yize kwathathela. Angifuni ukuqamba amanga kodwa uyabona MaShezi kwangisindisa ukuya esikoleni ngifunde. Ngiyathokoza uma ngibona abantu abafana nawe abathathela imfundo phezulu, *especially* wena ngoba ububeka umncane nakanjena, uyibambe njalo ntombi.

Impendulo kathisha waseDombolo *High School*

Uthisha B:

Ngigale ngibonge ithuba, ngibonge nokuba khona kwakho sisi. Igama lami ngingu thisha B *and* sengibala iminyaka ngifundisa la eDombolo *High School*. Ngazalelwa eNtuzuma F ngakwa Nozaza, mhlambe uyakwazi. Nga*Traina* ukuba uThisha e*Collage* yothisha eyayiseNtuzuma ngakwaGes. Yayidla ubhedu kodwa manje ayisekho sekukhona i*High School*. Ngaphuza nokuqashwa-ke mina kodwa ngagcina ngiqashiwe. *Fast forward* ngabo *early* 2000 ngenza iPGCE e-UNISA ngoba i*Training* yami yayisindala kakhulu.

Eqinisweni mina ngangingathandi ukuba uthisha kodwa kwesinye isikhathi kumele wenze okubonayo ukuze ukwazi ukuphila, uthando lokufundisa lwaqala sengiphushe iminyaka kwagovernment. Okwangenza ngaba uthisha wesiZulu ukuthi isona esasenza umqondo kuzona zonke izifundo ezazikwi *training*. Siwulimi lwami lweBele okokuqala ngavele ngathi ngibonwa ubani.

Impendulo kathisha wase-Etsheni *Secondary School*

Uthisha C:

Mina ngingu thisha C. Ngiwuthisha wesiZulu ebangeni le-10 nele-11 ngiphinde ngifundise ne*Tourism* kwa 10. Ukuhlala ngikhona la eNanda ngoba ngiyasebenza. Ngafundela ukuba uthisha eNyuvesi yaKwaZulu-Natali, ngiyathokoza ngoba uwuzakwethu nawe. Ehh, IsiZulu nje mina ngazikhulela ngaso ngoba nasesikoleni ngasithola ngo A *and* ngyacabanga ukuthi isona isizathu leso esenza ngifune nokusifundisa nanokuthi ngizalwa nothisha-ke. Sangikhipha ukusa kodwa eNyuvesi IsiZulu ngibonga ngoba ngasiphasa. Kumnandi kubuye kukhandle ukuba uthisha ngeke ngifihle. Akudlali ukumaka *from paper 1 to paper 3*, kodwa angikhali kakhulu.

Impendulo kathisha wase-Etsheni *Secondary School*

Uthisha D:

Angikwamukele kuqala MaShezi, ngyathokoza sigcine sikwazile ukuhlangana. Ehh, igama lami ngingu thisha D kanti ngifundisa IsiZulu *Grade 10* ne*Social Sciences Grade 9*. Ngiyimbewu yaseNanda bakithi mina-ke. Ubuthishela ngabufundela kodwa umsebenzi ngiphuzile ukuwuthola. Ngangibamba ama*Posts* lapho nalapho, ngaze ngadikibala ngayoba u*Cashier* wesitolo sokudla e*Bridge City* ngase ngithola lana Etsheni *Secondary School* ngo2016. Kona sengiqhubile ngisebenza njengothisha akufani. Ngisisho isikole engafunda kusona? (Umcwaningi: Yebo, akunankinga). Oh, ngafunda eDUT, Indumiso *campus*. Ukuba wuthisha ngangikuthanda webantu! Ngoba ngiwucashier inhlizoyo yami yayingaphumule nhlobo. Ukuba owesizulu kodwa kwakungahlelwanga, ngavele ngakhetha nje ama *majors* anginaso isizathu esitheni. Ngiyethemba uphendulekile MaShezi.

Okulandelayo izimpendulo zabahlanganyeli lapho bephendula umbuzo wesibili othi:

5.2.1.2 Umbuzo 2: Ngokombono wakho, kungani kubalulekile ukufundisa ikhono lokubhala olimi lwesiZulu ulimi lwaseKhaya?

Uthisha A:

Kubaluleke ngokuthi uma abafundi bengakwazi ukubhala ngeke bakwazi ukuphendula imibuzo futhi ngeke bakwazi ukuyifunda leyo mibuzo ngoba ngenkathi umuntu ekwazi ukubhala, ingenkathi ekwazi ukufunda leyonto asuke eyibhalile. Ikhono lokubhala libalulekile futhi ngoba esikhathini esiningi esiZulwini siyabhala. Isibonelo nje ku *paper 3* lapho umfundi usuke elindeleke ukuthi azibhalele yena i-eseyi yakhe, azibhalele incwadi hlampe, azibhalele ingxoxo. So, uma umfundi engakwazi ukubhala ngeke akwazi ukuzenza zonke lezi zinto ebengizibala. Ukubhala futhi kuyalithuthukisa nolimi lwabafundi.

Uthisha B:

Mina ngicabanga ukuthi kubalulekile ngokuthi abafundi bathola ulwazi oluningi lapho befunda ukubhala. Bayakwazi ukuthi baqeqesheke kupelomagama kanye nokukwazi ukusebenzisa izinto ezifana nosonhlamvukazi lapho bedingeka khona, izimpawu zokuloba, izaga nezisho lapho zingena khona ukuze umbhalo wabo ucwengeke. Laba-ke sebekhulile akufani. Ngakho, ukubhala kwabo akufani nalaba abako festiya la obanjiswa khona umsizi kuthiwe hamba emugqeni. Lana sifunda ukubhala umbhalo owenza umqondo nobhaleke ngendlela efanele. EsiZulwini kuyabhalwa hhayi indaba yokudlala, siyaqhudelana nanezinye izikole kubonakale isibhalo esihluzekile. Kubhekwa yonke into mese kumakwa, wena *spelling* kuye ezimpawini zokuloba, ukusetshenziswa kolimi kanye nesakhiwo sombhalo okungaba isingeniso, umzimba nesiphetho, njalonjalo. Senza konke lokhu ukuthuthukisa ikhono labo lokubhala ngoba buyeza ubunzima le-11 nele-12.

Uthisha C:

Ngiyacabanga ukuthi oku *obvious* lana ukuthi khona bezokwazi ukuphendula imibuzo mhlampe yezivivinyo noma bekwazi ukubhala imibhalo enonile. Ngelokho ngiqonde ukuthi umbhalo uhlelekile yini, unesingeniso kuya esiphethweni. Umbhalo kumele ungabi nawo amaphutha kodwa uma ekhona akungabi a-*obvious* njengokukhohlwa usonhlamvukazi, umbhalo mawungabi namagama ayi *slang*, ulimi nje aluqonde emfundini. Okunye u*Paper* 3 oyaye ufuno leli khono kakhulu uma ngiqhathanisa namanye amaphepha ngoba kukhona imibhalo emide laphana okumele bayibhale *and* ngihlezi ngishumayela ngithi umuntu akangabhali into esingayifundanga ngoba makhulu ama *chances* okuwufeyila loyo mbhalo, uwazelaphi nje siqale lapho? kodwa abezwa.

Uthisha D:

Ukuhlolwa kwabo okuningi okubonakalisa ulwazi lwabo lokubhala, ayikho into engalunga ngaphandle kokuthi lithuthukiswe leli khono. Ebangeni leshumi kusuke sekubhalwa into e-*serious* into abazohamba nayo ukuya kwa *matric*. Kubaluleke kakhulu ukuthi ikhono lokubhala lifundiswe.

Laba abami ngababona ukuthi cha amaphutha akhona emibhalweni yabo, isibonelo nje uma sifunda ingxenye yolimi noma sakha imisho noma sibhala incwadi yobungane. Uthola umuntu ebhale wathi “Sahamba ngemonto kababa”, esikhundleli sokuthi “Sahamba ngemonto kababa”. Ikhono lokubhala silifunda njalo esiZulwini kanti ne *ATP* iyakugcizelela lokho. Amakhono nje olimi esewonke kumele athuthukiswe masonto onke.

5.2.2 Ukufundisa ikhono lokubhala

Lena indikimba yesibili eyavela ngesikhathi kuhlaziywa imininingo yabahlanganyeli. Ngaphansi kwale ndikimba kuphendulwa umbuzongqangi wesibili wocwaningo othi: Kungani othisha befundisa ikhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni eziqokiwe ngendlela abalufundisa ngalo? Kanti uzophendula umbuzo 3, umbuzo 9 kanye nombuzo 10 emibuzweni yenhlolombuzo ezivulelekile ezabakhona phakathi komcwaningi kanye nabahlanganyeli. Kulesi sigaba sesahluko othisha babe bezwakalisa imibono noma uvo lwabo mayelana nokuthi kungani befundisa ikhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni eziqokiwe ngendlela abalufundisa ngalo. Inhloso yalo mbuzongqangi kwabe kungukuthola ukuthi kungani bekhetha noma beqoka izindlela ezithile zokufundisa ikhono lokubhala IsiZulu ulimi lwaseKhaya kuzozonke izindlela ezikhona emfundweni. Ngezansi kuzovezwa izimpendulo ezavela kubahlanganyeli ngokuhlukana kwabo.

5.2.2.1 Umbuzo 3: Usunesikhathi esingakanani ufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi? Yini oyizuzile ngalesi sikhathi.

Uthisha A:

Ngineminyaka ewu 20 ngifundisa nje kukodwa, IsiZulu ngaqala ukusifundisa ngonyaka wesithathu ngiqalile ukufundisa. Uzobala-ke nawe MaShezi. Kuningi engikuzuzile njengokuthi nje okokuqala IsiZulu sidinga isineke ngoba kuningi okufundwayo kusona kanti kuyabhalwa futhi. Siyaba nawo ama *orals* lapho sisuke sibahlola ngokukhuluma, bathule imibono yabo ngokuthile kodwa nje isikhathi esiningi siyabhala. Angisho njalo ukuthi ngibukela amanye amakhono phansi.

Ukuba nabafundi abasha iminyaka yonke ebangeni lelo osuke ulifundisa kuyakhulisana njengo thisha ngoba kuyakuphoqa ukuthi uqhamuke nezindlela ezihlukile zokusiza laba osusuke usubhekene nabo ngaloyo nyaka ukuze baqonde kangcono i-*content*. Okunye ngingasho ukuthi ukubakhuthaza nakho kuyasiza, mina nje laba abami ngiyaye ngihlale ngibakhumbuze ukubaluleka kwemfundo noma oyi *highest* hlampe kwi *test* ngimuphe okuncane ukuze nabanye bazogqugquzeleka. Ngingasho ukuthi ngizuze nokuba umuntu ohlezi efuna ukuba yisibonelo esihle, nomuntu abafundi bami abangabukela kuye, nokuba i-*motivational speaker* ngokungenhloso koda-ke ngalapho.

Uthisha B:

Kade khona ngaqala ukufundisa ungibona nginempunga MaSgananda. Isikole sami sesithathu lesi *and* ngizo *retire* kusona ngoba ngibheke eminyakeni engamashuni ayisithupha (60) nje. Ehh, cishe ngineminyaka ewu 29 manje ngiwa ngivuka nabafundi. Ngizuze lukhulu, *from* ukusebenzisana nothisha ukwakha ikusasa eliqhakazile labafundi, ayikho into emnandi njengaleyo uma usubona umuntu ewuDokotela mese uyasho ukuthi nami ngasifaka isandla la. Okunye ubuchwepheshe. Ngesikhathi ufundisa, nawe kukhona okuzuzayo kubafundi. Uthola ulwazi mihla namalanga, uphindaphinda i-*content* yonke le minyaka ngeke ungabi uchwepheshe. Yabo nje mina, IsiZulu ngisazi njengoba ngizazi.

Uthisha C:

Kulonyaka ngizohlanganisa u6 *years* ngifundisa leli khono. Ngizuze abafundi ababhala ngokuyimpumelelo, lokhu kufaka ukubhala ngokusebenzisa imithetho yolimi ekuyiyo okufana nezimpawu zokuloba. Ukwazi kwabo ukubhala kuholela ekutheni baphumelele ezifundweni zabo njengoba izivivinyo zingenziwa njengezinkulumo kodwa ngokombhalo. Kusukela onyakeni odlule ngiphumelele ukukhiqiza imiphumela eseqophelweni eliphezulu.

Uthisha D:

Ngaqalangonyaka we-2016, okusho ukuthi kulonyaka ngizoba neminyaka ewu8. Ngizuze ukuthi izinsuku ngeke zifane nhlobo. Kokunye isifundo uyasizwa nawe njengothisha ukuthi cha ngishaye khona nabafundi bebe lalele futhi behlanganyele kokunye kube zinhlanga zimuka nomoya kodwa kuzo zombili lezi zenzeko akumele uzijaje kakhulukazi lapho osuke ungasizwa khona isifundo ngoba kukhona okwenzile kanti futhi kukhona abafundi abakuzuzile. Ngiphinde ngazuza izitifiketi zathisha wolimi wonyaka, nezindodo okungicacelayo ukuthi kukhona engikwenza kahle, nginabo futhi ofakazi. Ngikhiqize izingane ezicijekile kabi mina eminyakeni edlule *and* ngisaqhubeka.

5.2.2.2 Umbuzo 9: Yiziphi izindlela ozithathile noma osazozithatha njengothisha wesiZulu ulimi lwaseKhaya ukuthuthukisa ikhono lakho lokufundisa?

Uthisha A:

Kona ngeke ngisho ukuthi zikhona noma ngizibize ngamagama kodwa yonke leminyaka ngifundisa bengingasinisi amahleza. Imijuluko yami ngifukamele lezi zingane bekubiza ukuthi ngifike nezindlela zokufundisa ezingcono ngokubuye ngibuze abanye ozakwethu ukuthi isihloko esithile basenze kanjani nabafundi babo bese ngizama nami ngabami abafundi. Akhona-ke nama *workshops* lapho othola ukuthi siyahamba singothisha besiZulu siyocijwa ngezindlela esingafundisa ngazo izinto ezithile, ngiyaye ngiwahambe-ke ngoba lukhulu abasifundisa khona. Ne-PGCE yangisiza, imfundo ephucuzekile engayithola lapha, yangenza uthisha omusha.

Uthisha B:

Ngabe nginamanga, cha! Ngeke ngisenza lutho manje ngoba ngibheke kumhlalaphansi nje. Kodwa-ke singothisha siyaye siye kuma *workshops*, Siyahamba siyophekwa laphana ngezindlela ezintsha nezithuthukile esingafundisa ngazo amakhono kanye nokunye-ke.

Mina ngiyaye ngithande nokulalela umsakazo, ziningi izinto abazidingidayo ezinhlelweni ezahlukeni ezikwenza uqaphele njengomuntu bese ufuna ukwenza kangcono. Isikhathi samanje sidinga uhlezi wazi ukuthi kwenzakalani eduze kwakho. Kokunye ngiyabuya ngizoxoxa ngakho ekilasini, sithi ukudingida.

Uthisha C:

Akukho okwamanje kodwa kade ngitshela ozakwethu nje ukuthi ngifuna ukungena nami kule *programe* eyenziwa ezinye izikole kwi *district* yethu. Into abayenzayo bafundisa ngeMgqibelo abafundi abasuka ezikoleni ezahlukeni njengo SSIP kanje. Bathatha amathuba befundisa IsiZulu nezinye izifundo kusuka ebangeni le-10 kuya ebangeni le-12. Lento yabo yinhle ngoba izingane zisuke zixubene ozaziyo nongazazi, uyagqugquzeleka ukuthi wenze kangcono ngoba zonke lezi zingane zizele wena nokuthi-ke awufuni kuthiwe uthisha wasesikoleni esithile akafundisi kahle, unikeza iskole igama elibi nawe ngokunjalo. Uma sengikulungele, ngizoyingenela le *programe* ukuze ngizithuthukise futhi ngisize abafundi.

Uthisha D:

Akukho okudlula ukunikezelana ngosizo nabanye othisha nisizane kanye nokuhlezi uxhumana no*facilitator* wakho ukuze akusize ngalokho okudingayo. Mina ngiyingxenye ye*Page* lothisha besiZulu ku*Facebook*, ave lisizana leliya khasi. Ngisanda kuthola amaphepha okubuyekeza khona, ngawagaya nganika izingane zami ukuthi zifunde ngawo. Kokunye ngibheka ama-athikhili emaphephandabeni, ngiyisike ngibuye nayo sizoyenza.

5.2.2.3 Umbuzo 10: Ngoba sesifike ekupheleni kwe inthavyu yethu, kungabe yini enye ongayibeka ukuba yenziwe ekufundisweni kwekhono lokubhala isiZulu ulimi lwaseKhaya ngokubuka uhlobo lwabafundi olufundisayo?

Uthisha A:

Isineke sisi, yabona lezi zingane zisagcwele ukudlala azinakile nokuthi zisebangeni leshumi. Lana akudlalwa, kuningi okufundwayo okusha abangakwazi, iningi lakho i-*content* entsha sha.

Nokushintsha ebusweni kuyangisebenzela mina ngoba kwenza babone ukuthi kuyafundwa manje akudlalwa. Yini nje okunye? Ohh, ukwenza izifundo zakho zigxile kubafundi kakhulu, bahlanganyele kungabi uwena odlala indima enkulu njalo. Ezifundweni ezifana nokubhala uhlobo oluthile lwethekisthi, lapho akudingeki ukuthi bajule ngokuhlaziya izakhiwo zolimi nezimpawu kodwa okusalayo isifundo futhi kulula ukuthi babhembuluke ngoba hlampe behlekiswa izithombe ezithile zekhathuni. Ilapho-ke engivele ngishintshe khona ubuso ngithi amahlaya awaphele siyafunda la. Nabazali hlampe uma bengangenelela ekukhalimeni izingane zabo, ezinye ziyalova, zidelela othisha, kuningi nje okungahambi kahle kodwa sizothini ngoba umsebenzi wethu lo.

Uthisha B:

Uma benganciphisa ukuqina nje kunga kuhle kabi, (wahleka). Ehh, ngiyacabanga ukuthi uma bengathola ithuba elanele mhlawumbe lokuqeqeshelwa leli khono kungangcono. Mina ngiyaye nginciphise engibatshela khona ekilasini ngithi abazifundele noma bafundisane ngoba ngaleyondlela bafunda kangcono. Bese ngigada ukuhleleka kwesifundo, ngibuye ngingenelele lapho ngidingeka khona.

Uthisha C:

Anginawo amaningi kulokhu kodwa akukho okudlula ukuphindaphinda benze imisebenzi ecija leli khona ngoba ngeke bakufunde ukubhala uma bengakwenzi lokho. Abanikezwe imisebenzi yasemakhaya eminingana, babhaliswe imibhalo yokuziqambela ehlelekile nezibizelo-ke mina ngibuye ngibenzise zona ukuhlola ikhono labo lokubhala, nopelomagama olunembayo. Ungabona imihlola, kodwa sebengcono manje.

Uthisha D:

Mhlampe uMnyango wezeMfundo la KwaZulu-Natali ungalekelela ngezinsiza kufundisa ngoba ziyantuleka ngempela. Okunye mhlampe kungaba ukuvula imncintiswano kwi *district* hlampe kuthiwe ababhale isibhalo esithile

okungaba i-eseyi banikwe izihloko bese loyo owinayo aklomeliswe into ethize noma indondo ngenhloso yokugqugqezela ukuba babhale nokuthi ikhono labo lokubhala lithathelwe entweni, kungabi yize leze.

5.2.3 Izinsizakufundisa ezasetshenziswa ngothisha lapho befundisa ikhono lokubhala.

Lena yindikimba yesithathu eqibukile kuhlaziywa imininingo yocwaningo. Ngaphansi kwayo kungena umbuzongqangi wesithathu wocwaningo othi: Basebenzisani othisha besiZulu ulimi lwaseKhaya bebanga leshumi uma befundisa ikhono lokubhala ezikoleni eziqokiwe? Ngale ndikimba kuzophenduleka imibuzo emibili yocwaningo ngaphansi kwenhlolombuzo ezivulelekile okungumbuzo 7 othi: Kungabe yiziphi izinsizakufundisa ovame ukuzisebenzisa lapho ufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni olifundisayo? kanye nombuzo 8 othi: Kungabe ngokucabanga kwakho lezi zinsizakufundisa ozisebenzisayo ziyakulekelela ukufeza izinjongo zakho zesifunjwana? Kanjani? Ngezansi kombuzo ngamunye kuzobe sekubhalwa izimpendulo zabahlanganyeli bocwaningo.

5.2.3.1 Umbuzo 7: Kungabe yiziphi izinsizakufundisa ovame ukuzisebenzisa lapho ufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni olifundisayo?

Uthisha A:

Ehh, kuyahluka-ke ngalapho. Kuyaye kuye ngokuthi yini inhloso yesifunjwana nanokuthi isifunjwana siphi leso. Uyabona nje ngoMsombuluko besiqala isonto lesi-22 kwi ATP. Lana kwasiZulu amakhono afundwa isonto nesonto, kade senza incwadi yobungane nje. Lolu hlelo lwe ATP luyagcizelela ukuthi kumele ugxile kuphi wena njengothisha nokuthi inqubo yokubhala kumele kube iyiphi njalonzalo. Ngakho-ke, ibhodi ilona elihamba phambili ngoba kumele ubhale amanothi achazayo ngesimiso sencwadi njengokuthi nje ikheli lima kanjani, isibingelelo, umzimba nesivaleliso, ukubhala uhlaka, ukulungisa amaphutha bese kuba ukwethula. Konke lokhu kudinga ibhodi ngoba ukugaya amaphepha kubuye kube umqansa kulesi sikole. Ngalokho-ke isibonelo sami ebhodini kuba isona esiba umhlahlandlela. Okunye okusiza ukufundisa kuba izincwadi zabo zesiZulu, okuyisiZulu esicwengekile esisha kanye nesiZulu sethu. Lezi zincwadi zi-*detailed*, zinakho konke esikufundayo kanye nezibonelo.

Namashadi abuye asize, ngiyawenza sifunde ngawo bese ngiwafaka odongeni njengesikhumbuzo nokwenza ikilasi libukeke kahle. Ilokho, okunye ngizokuzokusho uma ngikhumbula.

Uthisha B:

Ngeke kona ngithi ziningi kangako ngoba isikhathi esiningi kunzima ukusungula izindlela zokufundisa isiZulu ngoba siwulimi kanti yonkinto isobala. Zikhona izincwadi zabafundi abanazo abazithola uma kuqala unyaka maybe unyaka okumele bazibuyise ngokuphela konyaka ngoba ezesikole. Ziyasiza ngoba sifunda ngazo njalo, imisebenzi ebaqeqesha ikhono lokubhala ikhona nayo, ukubatshele nje ukuthi benze muphi. Kuba umsebenzi ohambisana nobekade sikufunda ngalolo suku. Okunye ngingathi amaphephandaba. Ngisanda kubasikela i-athikhili nje ngabagayela yona ngathi abafunde ngamunye phambili, ubungabona imihlola weMaShezi. Ngizosungula imibuzo futhi ngayo ngithi ababhale izimpendulo. Kokunye ngibabhalela amanothi ebhodini noma ngigaye amaphepha.

Uthisha C:

Ngingathi ibhodi, ibhuku lokubhala lesiZulu, izincwadi kanye namaphepha agayiwe. Ukufundisa ikhono lokubhala akungivumeli ukuthi ngisebenzise izinsiza eziningi njengoba libhekene ngqo nokubhala, ngakho konke okwenzekayo kulotshwa phansi. Izincwadi zesiZulu zona zingilekelela ekuhloleni ukuthi abafundi bayakhona yini ukufunda okubhaliwe ngempumelelo. Lokhu yingoba ukuze afike ekwazini ukufunda, nokubhala kumele akwazi.

Uthisha D:

Ibhodi liyasiza kakhulu. Ngikusho lokhu ngoba uyabona leli khono ngoba kuyikhono lokhubhala n, akusibona abafundi okumele babhale bodwa, nawe thisha kumele ubhale.

Yize kulesi sibonelo uthisha ubhala umbhalo nje ojwayelekile kodwa oqukethe ulwazi okungaba amanothi. Bafunda kangcono uma uzobahola ubhale into ngendlela elindeleke ukuba bayibhale ngayo. Izincwadi ezidlulisa umlayezo nje ngokwesibonelo, ngiyabhala ikheli lami kwesokudla ebhodini okusho ukuthi nabo kumele benzenjalo ezincwadini zabo, ngibhala ulayini ngezansi kwekheli lami ebhodini okusho ukuthi bona kumele beqe umugqa ezincwadini zabo bese kuba isibingelelo. Ngiyaye ngibabuze ukuthi kubingelelwa kanjani kulolu hlobo lencwadi mese ngiyabhala. Ngibuyise ulayini wami futhi bese ngiyaqala ngibhala umzimba, ngisuke ngifuna usizo lwabo nalana, ngidwebe ulayini wami bese ngiyavalekisa. Bayakwazi nje lokho manje ngabe bayaganga. Okunye kuba amashadi isikakhulukazi olimini, izincwadi zabo njalonjalo.

5.2.3.2 Umbuzo 8: Kungabe ngokucabanga kwakho lezi zinsizakufundisa ozisebenzisayo ziyakulekelela ukufeza izinjongo zakho zesifunjwana? Kanjani?

Uthisha A:

Yebo ziyangilekelela. Njengoba ngishilo ukuthi ngibhala ebhodini, ngisuke ngazi ukuthi ngikwenzelani lokho. Izincwadi zabo babuye bazishiye emakhaya bathi ziyasinda koda amanothi asuke ekhona emabhukwini abo lapho sibhala khona amanothi kuwo nokuthi ngibhala amanothi ahlala phezu kwendaba nafingqiwe. Ngiphinde ngabala izincwadi zabo angithi? Kuzona kunemisebenzi noma ngithi ama-*homeworks*. Zona zilekelela ngokuthi ngemumva kwesifunjwana ngibakhomba ekhasini elinomsebenzi ngithi ababhale sizokwenza ukulungisa ngakusasa mhlampe. Ngesikhathi sifunda izincwadi zabo ziyinsizakufundisa ebaluleke kabi futhi. Isibonelo uma sifunda ulimi ngiyaye ngithi abapheqe ikhasi elithize, bafundele phezulu njenge kilasi ngibe ngichaza okunye ngikubhala ebhodini ukubonisa ukuthi ngichazani isikakhulukazi uma sifunda ngokwakhiwa kwemisho. Ukuveza ukusetshenziswa kwamenzi, okwesenzo, okwamenziwa, okwenkathi, ukusebenzisa amagama abuzayo, umehluko phakathi kwemisho okungaba umusho oqondile, ombaxa njalonjalo. Yonke leyonto iba lula uma ngiyifundisa bebe beyibona ezincwadini zabo zesiZulu, ngibe ngiyibhala lapho nalapho ebhodini nami. Ibhodi liyikho konke ngoba singenabo ubuchwepheshe bama *projector* siyibamba la mntanomuntu.

Uthisha B:

Ngingasho njalo ngoba nginesikhathi impela ngizisebenzisa, azikaze zingiphoxe. Incwadi yabo yomfundi ihambisana ne-ATP, ziyasiza kakhulu ikakhulukazi ngoba zihlala ngakubona. Esisuke sikufunda ngalelo onto, imisebenzi isuke ikhona encwadini yomfundi. Ngibuye ngongxe isikhathi sokubhala ebhodini ngazo ngithi abakhiphele, sikufunde, sikudingide ngibuye ngicacise la abasala khona bese ngibabhalisa umsebenzi kuyona leyo ncwadi. Amaphephandaba wona siyakhuthazwa nasemihlanganweni yama-workshops esiZulu ukuthi siwasebenzise ayimibhalo engingathi i*Formal* noma ihlelekile. Ngokwami ayasiza ama-athikhili amaphephandaba ngoba okokuqala abhaleke kahle, awekho amaphutha opelomagama nokuyinto esibakhuthaza yona laba ekhonweni lokubhala.

Uthisha C:

Ziyangilekelela ngoba ukuze abafundi bezokwazi ukuthola leli khono kumele bakwazi ukufinyelela kuzona njengoba ukubhala kungenzeki ngesayensi kodwa kwenzeka ngokubhala emabhukwini. Ngakho ngaphandle kwezinsiza lezi engizishilo lokhu angeke kube yimpumelelo. Okunye akekho ongazi ukuthi kwa-language siyabhala njalo, kuze kuphele namabhuku. Ngaphandle kwebhodi angiyilutho nje mina sengizikhulumela ngelami isayidi, kuphela kwashokhi imbala.

Uthisha D:

Kakhulu, ngoba ngishilo nje ukuthi ngibhala yonke into ebhodini lokho kungilekelela ukuthi ngibakhombise indlela eyamukelekile yokubhala imibhalo ethile. Okungaba izinto okumele bazenze ngaphambi kokubhala, ingesikhathi bebhala nangemumva kokubhala. Njengohlaka lokuqala ngaphambi kokubhala, ukufundisisa nokulungisa amaphutha ngesikhathi bebhala bese beyathula. Uma sifunda futhi ngiyayibhala into ebhodini. Isibonelo nje imisho. Izinto ezifana nokusebenzisa amagama abuzayo emshweni, izihlanganiso, izimvulelwano njalonjalo. Konke lokho ngeke bakwazi uma ngingakubhali mina kqala.

5.2.4 Amasu kanye nezindlela zokufundisa asetshenziswa othisha lapho babefundisa ikhono lokubhala.

Lena yindikimba yesine nokuyindikimba yokugcina. Ngaphansi kwayo futhi kungena umbuzongqangi wesithathu othi: Basebenzisani othisha besiZulu ulimi lwaseKhaya bebanga leshumi uma befundisa ikhono lokubhala ezikoleni eziqokiwe? Le ndikimba izophendula umbuzo 4 othi: Bengingathanda ungitshele kafushane ngezindlela zakho ozisebenzisayo uma ufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi. Iphendule umbuzo 5 othi: Ngicela ungixoxele mayelana nezinzululwazi zakho kwizindlela zokufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi. Bese okokugcina iphendule umbuzo 6 othi: Mayelana namasu akho okufundisa, ngicela ungichazeka kabanzi ngawo

5.2.4.1 Umbuzo 4: Bengingathanda ungitshele kafushane ngezindlela zakho ozisebenzisayo uma ufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi.

Uthisha A:

Kulungile, ehh akukho okudlula ukwenza nabo imisebenzi ebaqeqesha ikhono lokubhala. Basakhula laba kanti bayashesha nokwenza amaphutha okubhala obukade ubatshale kahle ukuthi bawagweme. Imibhalo-ke lana kwasiZulu iyaye ifune indlela ethile yokuyibhala awuvele nje ubhale udavuze uphume ngale. Nawe uyazi MaShezi ngiyethemba. Ngelokho ngiyaye ngisebenzise amaphepha ezivivinyo esezadlula ngenhloso yokubalungiselela nokubacija ngemibuzo evame ukubakhona kanye nangendlela okumele baphendule ngayo. Kade ngaqala ukusebenzisa le ndlela kanti iyasiza. Okunye ukubanika imisebenzi yasekilasini abazoyibhala ekilasini siyimake khona futhi kanye nomsebenzi wasekhaya. Nokuphindaphinda isifundo njalo ave kungisiza mina bandla. Isibonelo: incwadi yesicelo somsebenzi. Kade sasiyenza kanti sisazoyenza nje. Ngikhohlwe ukusho, ngemuva kokubhala imisebenzi yasekilasini, ngivele ngithi i-row yokuqala ayilethe ngimake umsebenzi. Uma kukhona inkinga ngiyamubiza umnikazi sizoyilungisa naye khona etafuleni lami. Ave isiza naleyo ndlela ngoba iyabaswabisa, kuphela ukuphapha kumuntu. Umuntu uyagququzeleka ukubhala acophelele ngoba usuke esaba ukukhishwa inyumbazane eze etafuleni lami azolungisa amaphutha.

Uthisha B:

Ngisebenzisa isu lokuthi ngibabhalise ngiphindelele. Nangendlela i-ATP ehleleke ngakhona kuyaphoqa ukuthi uphindaphinde izifundo. Into esiyifunde kuleli sonto ngokwesibonelo ngaphansi kwekhono lokubhala, kungase ivele futhi ngesonto elilandelayo. Into nje ukuthi ushintshe okuqukethwe. Njengokuthi uma ububabhalise umlando kamufi wathi ababhale ngoMalume, ngesonto elizayo uma kwenzeka niwufunda futhi kuzomele babhale ngomunye umuntu ohlukile, onamagalelo ahlukile njalonzalo. Lokho futhi kuyaveza nokuthi bakuqonda kangakanani lokho abakubhalayo, nesakhiwo sombhalo basiqonda kangakanani. Amaqoqo futhi ayasiza noma besebenza ngabodwana. Incwadi yabo ethi Bengithi lizokuna, bayifunda ngabodwana, kodwa besibuya njalo sizoyidingida la ekilasini.

Uthisha C:

Ngisebenzisa izindlela eziningana ezinika abafundi ithuba lokuthi babe yingxenye yesifundo ngaphandle kokuthi kube yimina oholo izifunjwana. Izindlela ezihamba phambili kulezo ukuhlola ngokontanga kanye nokubhunga. Lezi zindlela zivumela abafundi ukuthi baqhamuke nemibono eyahlukene ngokwabo baphinde bayilungise bekwenza nozakwabo, isibonelo: isifunjwana esifaka isibizelo. Lapha ngiye ngibabizele amagama noma ayishumi, ukuhlola umsebenzi wami bashintshisana ngamabhuku nomuntu ohleli eceleni kwabo babheke ukuthi umuntu ngamunye uthola amagama amangaki baphinde benze ukulungisa lapho khona benze amaphutha.

Uthisha D:

Ngiyaye ngisebenzise indlela yokuchaza ukubachazela ngesihloko sosuku kanye nokunye-ke. Indlela yemibuzo nayo ngimandla kuyona, lapho sisuke sibuzana kodwa mina ngisuke ngibabuza ngenhloso yokubahlola. Ukubhunga siyakwenza isikakhulukazi ezincwadini, njengomdlalo incwadi abayifunda nesisazolokhe siyihluzile nje. Kokunye ngiyabahlokoloza, ngibahlukanisa ngamaqoqo amabili ikilasi lonke, ngibanike isihloko, ngibanike imizuzu emibalwa yokuba babhale amaphuzu bese ngithi azishe senze inkulumo mpikiswano. Bayakuthanda futhi lokho.

5.2.4.2 Umbuzo 5: Yiziphi izinzululwazi zakho kwizindlela zokufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi?

Uthisha A:

Ngingasho ngithi ngikhetha lezo zindlela ezifanele isifundo. Kwesinye isikhathi ngenxa yeningi lika *grade* 10 wami ngike ngibone ukuthi ezinye izindlela zokufundisa ngeke zilunge ngivele ngenze isifunjwana esivulelekile lapho wonke umuntu ezokhuluma, afake umbono wakhe, baphendulane bodwa, babuzane bese mina nje ngilawule ukunganhlathetheki kwesifundo ngoba bayathanda ukudlala laba. Akuzona zonke izinsuku okuba njalo ngoba ulimi lolu, asibali, asiyi ema *labs* njengezinye izifundo, yonke into isobala futhi iqondile.

Uthisha B:

Ngokwami ukubona nangokubuka isikhathi esengisifundisile, kubalulekile ukusebenzisa lezo zindlela zokufundisa ezihambisana nesifunjwana, ezihambelana nezingane zakho, izindlela ezilula futhi ukuze ukufunda kube mnandi kube yimpumelelo. Nami ngiyazama ukuhamba phezu kwaloyo mugqa noma i*Language* ingekho *fun* kangako kodwa ekupheleni kosuku mele sifundile ngoba izingane azikwazi ukufeyila IsiZulu, uzobukwa njengo thisha onjani nje!

Uthisha C:

Ikhono lokubhala libaluleke kakhulu. Ngakho-ke ukulifunela izindlela ezifanelekile zokulifundisa kubalulekile. Mina ngisewuthisha osemusha uma ngibheka iminyaka yami ngifundisa ngiqhathanisa nabanye othisha bezikole esakhelene nazo. Ngakho-ke kokunye bafunda kangcono uma uzokhuluma ngolimi lwabo. Ukhona umbuzo engababuza wona sihlaziya incwadi uBengithi lizokuna. Ngathi ukubuka isikhathi esesiphila kusona manje ukuba wumuntu ophila njengo Mahlengi kwakungaba njani? Wawungabona, abanye bathi bekungeke kufane ngoba okokqala sekukhona umphakathi we LGBTQ, abantu bayazazi lezi zinto manje, nanokuthi uMahlengi ngabe uyafaka izithombe *for sure* ezinkundleni zokuxhumana. Iningi nje lalithi lalingeke likhathazeke ngokuthi abantu bazothini. Konke lokho kuyangisiza njengothisha osemncane, ngixukuze imiqondo yabo. Ngisanda kuthi ababhale isimemo bameme abangani babo ukuthi beze bezogubha nabo usuku lokuzwalwa kodwa bakwenze kube sengathi i*Post* yenkundla yokuxhumana njengo *Facebook*. Engizama ukusho ukuthi inzululwazi yami kokunye ihambelana nesikhathi esiphila kusona.

Uthisha D:

Ehh, mina ngithanda ukuhlela isifundo ngisiqede bese lapho ngizilungiselela khona nezindlela zokufundisa ziqhamuka lapho. Zisuke zihambisana ngqo nesifundo futhi angikhethi into ezokwenza kwamina ukuthi kube engathi angiyazi into engiyenzayo. Kuvame ukuthi kube izindlela ezilula nezijwayelekile. Nokukhuluma-ke kuyangisiza, ngiyabuza kozakwethu, nginokubuza ukuthi into ewukuthi bayenze kanjani. Hlampe ngithathe namanothi abo kanye nemsebenzi abayenzisile.

5.2.4.3 Umbuzo 6: Mayelana namasu akho okufundisa, ngicela ungichazeka kabanzi ngawo.

Uthisha A:

Amasu ami okufundisa kuvame ukuthi kube yilawa ahambelana nalelo kilasi lami, baningi njengoba ngishilo nje. Ngizama ngakho konke ukuthi isu engilisebenzisayo lingangigaxelisi ngigcine ngiba nekilasi elingalawuleki, kodwa kukancane lokho ngoba bayangihlonipha. Ngiyabakhuthaza ukusebenza ngamunye, ukusebenza ngababili nokusebenza ngamaqoqo amancane lapho bezobhunga ngalokho esisuke sikwenza. Ngiyayigwema nalento yokuthi umuntu abe nomngani wakhe eqoqweni ngoba akufundwa, umsebenzi abawenzi futhi.

Uthisha B:

Amasu ami okufundisa amanye awo aqhamuka ngesikhathi sifunda. Kade ngaqala ukufundisa, unyaka nonyaka kufundwa into efanayo. Amasu okufundisa ahlezi ezobakhona ngoba uyazi ukuthi into ethile wayifundisa kanjani ngonyaka odlule hlampe. Kodwa-ke okubalulekile ukubuka nezingane zakho, ngoba azifani kukhona ezithatha kude kwesinye isikhathi nazo mele uzame ukuzifaka uma ulungiselela isifundo. Ezinye zibukhali akudingi nokuthi uzichaze unomphelo, okunye uma uzosebenzisa izinsiza zokufundisa ezihlukile kumele amasu ahambisane nazo.

Uthisha C:

Amasu engiwasebenzisayo yilawo aqikelela ukuthi umfundi uvulelekile ekucabangeni ngaphandle kwebhokisi njengoba kuyibo ababamba iqhaza kakhulu ezifunjwaneni. Lokhu kwenza bewabone ngokushesha amaphutha okubhala abawenzayo nalapho okumele balungise khona, lokhu kubalekelela ngokuthuthukisa ikhono lokubhala kanye nokulalal okushiwo ngabanye. Amasu lawa aveze ngokwanele ukuthi ayimpumelelo njengoba kunomehluko endleleni ababhala ngayo iphepha lesithathu.

Uthisha D:

Mina nkosiyami ngibuye ngihlele yonkinto, bese isifundo sami singena ngemuva kwe *lunch* lapho abantu becobekile besuthi mese kumosheka yonke into kwesinye isikhathi. Nalezo zimo ezikanjalo ziyangenza ngithathe isinqumo esisheshayo sokushintsha amasu aleso sifundo ngisebenzise azobaphaphamisa khona bengalali ngoba angizwani nayoyonke leyonto. Kahle kahle nje amasu ami ngiwaqoka ngibuka isimo engisuke ngizobhekana naso kodwa isikhathi esiningi kuba amasu engiwabona efanele leso sifundo sosuku.

Ulwazi olwanikezwa ngabahlanganyeli lwalufanele futhi ngakhanyiseleka emibuzweni enganginayo. Kwaba yimpumelelo kakhulu ukusebenzisana nabo kule ngxenye yokuqala yokuqoqa imininingo ngoba bayiphendula yonke imibuzo akekho umhlanganyeli owathi ucela ukungaphenduli umbuzo othile ngenxa yokuthi wawungazwakali kahle noma ngenxa yezimo ezithize. Kwangijabulisa kakhulu ukuthi angizange ngizithole sengisenkingeni yokuthi kumele ngiqale phansi ngifune umhlanganyeli omusha ngenxa yokuhoxa komhlanganyeli. Bonke bahlanganyela kule ngxenye yezingxoxo, batshengisa nogqozi ngokuba yingxenye yalolu cwaningo.

Mayelana nokufundiswa kwekhono lokubhala kukodwa kuyatshengisa ukuthi othisha bayasebenza, banikeza konke abanakho ukucija leli khono. Ngokubuka indlela ababephendula ngayo, othisha babuka ikhono lokubhala njengolwazi lokuhlanganisa izinhlamvu ukuze kuphume into eyodwa eyenza umqondo.

Ngiyakuncoma lokho ngoba ukwenza kanjalo kuveza ukuthi umfundi uyakuqonda akwenzayo. Ngiyacabanga ukuthi upelomagama lubalulekile kakhulu ekhonweni lokubhala kanti inqubekelaphambili eyenziwe othisha iyancomeka.

Izindlela zabo zokufundisa zazizwakala futhi zicacile. Ngakolunye uhlangothi zazingenayo imniningwane yokuthi kungani befundisa ngesihloko esithile ngalendlela abasuke beyenza ukuthuthukisa ikhono lokubhala, nokuthi yini eyenza babone leyondlela yokufundisa ilungele lesi sifundo. Ikhono lokubhala ngokocwaningo liyamene kakhulu nekhono lokufunda ngoba abafundi kumele bakwazi ukufunda abakubhalile. Lokhu kuyinto evelile nasezingxoxweni zami nabahlanganyeli kodwa kukhona igebe elikhona ngoba kubonakala sengathi amanye amakhono awathinteki kakhulu, othisha bagxila ekubhaleni bese bekhohlwa amanye amakhono nokuyinto engaba umthelela ekutheni ikhono lokubhala lingathuthuki ngokwanele.

Izinzizakufundisa abazidalulile zifanelekile ukufundisa ikhono lokubhala, kuyancomeka nokuthi bayakwazi ukuzenzela izinsizakufundisa zabo ukulekelela inqubo yokufunda. Bakushilo nokuthi abalutholi usizo eMnyangweni weZemfundo KwaZulu-Natali mayelana nezinsiza kufundisa, kodwa yize kunjalo abapheli moya. Sekukonke, ngathokoza kakhulu ukuthola ukungena phakathi emhlabeni wabahlanganyeli bami ngibone izimo abahlangabezana nazo imihla namalanga kodwa baqhubeke bakhe ikusasa elingcono lezingane zethu.

5.3 UKUHLAZIYWA KOLWAZI OLITHOLAKELE NGOKUBUKELA

Kule ngxenye yocwaningo kuzothulwa mininingo eqoqwe ngumcwaningi endaweni yocwaningo ngendlela yokubukela lapho abahlanganyeli babefundisa ikhono lokubhala ulimi lwesiZulu ezikoleni eziqokiwe. Umcwaningi wababukela bonke abahlanganyeli befundisa ngamunye ngamunye ngezinsuku ezahlukene. Ukuqoqa ulwazi ngale ndlela kube yimpumelelo kakhulu ngoba umcwaningi uthole ithuba lokungena kunzikandaweni wabahlanganyeli wabona nendlela abenza noma abaqhuba ngayo izifunjwana zansuku zonke, indlela abaxhumana ngayo nabafundi njalunjalo. Ngokubuka-ke, umcwaningi ukwazile ukubhala amanothi akhe ngokukade kwenzeka emagunjini okufundela nokungamanothi azosetshenziswa kule ngxenye yocwaningo.

Waphinde wasebenzisa ithuluzi lokubukela nokube wusizo kakhulu ukulisebenzisa ngoba lukhona ulwazi olutholakele nesiqophamazwi sasebenza lapho nalapho.

Ukuhlaziya lemininingo, kuzohlukaniswa ngothisha ngamunye. Umcwaningi uzoveza isifunjwana esasifundwa nakhonkonke okwakwenzeka emagunjini okufundela okungaba izingxoxo ezazenzeka phakathi kwathisha nabafundi, imsebenzi eyenziwa njalonjalo. Ithuluzi lokubukela lona ngeke linanyekwe kuthisha ngamunye kodwa ulwazi olutholakele luzohlaziwa bese lubhalwa ngezigaba ngaphansi kwathisha ngamunye nalo. Njengoba ucwaningo lungaphansi kwePharadaymu yomhumusho luphinde luqikelele ukugcinwa kwenkambiso elungileyo, konke okutholakele ngale ndlela yokuqoqa imniningo kuzobhalwa njengoba kunjalo, akukho okuzoguqulwa ukuze kuvune ucwaningo.

5.4 OKWENZEKA EMAGUNJINI OKUFUNDELA

Ekuqaleni kwalesi sahluko umcwaningi udingide okushiwo ngothisha ngokufundisa ikhono lokubhala, lapho bebephawula ngabakwenzayo ngokuphendula imibuzo ehleliwe. Kule ngxenye yocwaningo kuzodingidwa okwenziwa ngothisha emagunjini okufundela lapho befundisa ikhono lokubhala IsiZulu ulimi lwaseKhaya ebangeni leshumi kuphela ezikoleni ezimbili eziqokiwe. Lapha umcwaningi uzokhuluma ngakho konke okutholakele ngesikhathi ebukele. Kuzokhulunywa ngokwenziwa othisha ngqo emagunjini okufundela. Lendlela yokuqoqa imniningo yaba wusizo kakhulu ocwaningweni ngoba yanika umcwaningi ithuba lokuba abone konke lokhu okwakushiwo ngothisha ezingxoxweni ezabakhona mayelana nokufundisa ikhono lokubhala kuyikho yini futhi bayakwenza noma babesho amampunge. Ukuqoqa imniningo ngale ndlela kwakuyisu futhi lokuthi kuphenduleke imibuzongqangi yocwaningo.

Njengoba kwake kwadalulwa ngaphambili, ukubukela akuzange kulandelwe izingxoxo phakathi komhlanganyeli nomcwaningi noma phakathi komcwaningi nabafundi. Kwaba ukubukela nje inqubo yokufundisa kuphela engalandelwa izinhlolembuzo ngemumva. Le ndlela yokuqoqa ulwazi yaba yimpumelelo kakhulu kanjalo nokusebenzisana komcwaningi nabahlanganyeli kwaba okuyimpumelelo. Babeqiniseka ukuthi isifunjwana siqala ngesikhathi futhi kufundwa izifunjwana ezingaphansi kwekhono lokubhala nokwethula kuThaFuZwe.

5.4.1 Ukubukela uthisha A

Isihloko sesifunjwana kwabe kuyilesi: Isimemo, uhlelo namaminithi omhlangano.

Ngaphambi kokuba isifundo siqale, uthisha wabuza abafundi ulwazi kwabo lwangaphambili mayelana nesimemo, uhlelo namaminithi omhlangano. NgokukaSchwartz, uSear noChang (2007) kubabulekile ukuhlola ulwazi lwangaphambili lwabafundi ukuze isifundo sizoba nomqondo kubona. Kulona lelo phuzu baqhube bathi lababhali, abafundi badinga ulwazi lwangaphambili olufanele. Ngemumva kokudingida kwekilasi lonke kwaba sobala ukuthi abafundi banalo ulwazi lwangaphambili ngalesi sihloko sosuku. Ngemumva kwalokho uthisha wacela abafundi ukuba bakhiphe izincwadi zabo ukuze kuzoqalwa ukufundwa. Wabe esesho ikhasi encwadini yabo abafundi ukuthi bapheqe kulona bese wabahlukanisa ngemigqa yamatafula (*rows*) wanika umugqa nomugqa ingxeye abazoyifunda. Ngesikhathi abafundi befunda bededelana, uthisha wayebamisa mese kuyachazwa kuphindwe kudingodwe. Abafundi bafunda ngokukhulu ukuzimisela futhi kwakubonakala ukuthi ikhono labo lokufunda lithuthukile. Ngemumva kokufunda, ukuchaza nokudingida, kwenzeka lokhu:

Uthisha: Ehh, asenzi ukubuyekeza okuncane. Ngaphambi kwakho konke unobhala ubhala isimemo ameme amalunga omhlangano ukuba beze emhlanganweni. Ngemumva kwalokho ube esenza uhlelo lomhlangano okuwumbhalo oqukethe ukuthi umhlangano uhleleke kanjani kusukela ekuqaleni uze uyophela. Siphinde safunda nokuthi kukhona izinto okumele siziqaphele uma sibhala isimemo, uhlelo kanye namaminithi omhlangano. Yiziphi lezo zinto?

Umfundi 1: kumele ube nohlaka elizokugada ukuthi uzobhala ulandelanise kanjani, kumele ugade nenani lamagama afunekayo ukuze ungeqi.

Umfundi 2: Okunye mina *madam* engikukhumbulayo ngencwadi yesimemo ukuthi ohlakeni mele kuvele igama lenhlangano, isihloko sosuku, isibingelelo, isizathu sencwadi, isiphetho kanye nokuvalalisa.

Uthisha: Ngicela nibashaye izandla. Okulandelayoke uhlelo lomhlangano. Yiziphi izinto ezingena ngaphansi kwalo?

Umfundi 1: Kungena isikhathi, indawo, usuku.

Umfundi 2: Abaxolisile namazwi asihlalo.

Umfundi 3: okuzoxoxwa ngakho kanye nokuvala.

Uthisha: Okay, sesiyazi ukuthi kumele sibe nesimemo, sibe nohlelo, ngemuva kwalokho sinani?

Abafundi: Amaminithi omhlangano! (besho bonke).

Uthisha: Kuhle ngoba siyahambisana. Sisuke senzani-ke kumaminithi omhlangano? Nizokhuluma ngingaze ngizikhombele mina.

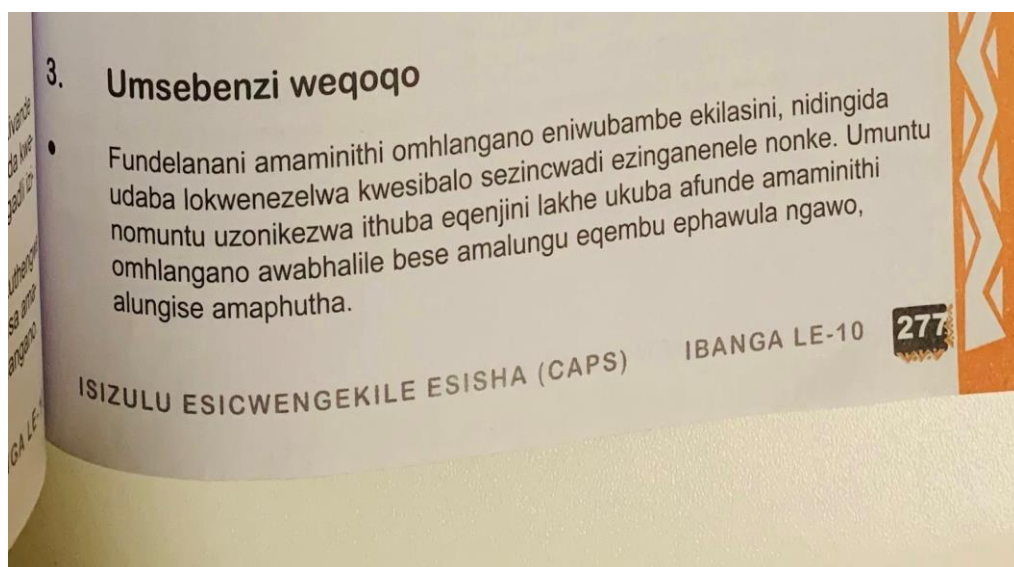
Umfundi: Ngicela ukuzama, amaminithi *Madam* ilapho khona sisuke sesibhala ukuthi kwenzakaleni emhlanganweni.

Uthisha: Nazoke nje, amaminithi omhlangano alandela uhlelo lolu ebekade sikhuluma ngalo ekuqaleni syezwana? Njengoba sithe ohlelweni siqala indawo, usuku, nesikhathi konke lokho kumele kuvele ekuqaleni kwamaminithi akho, ungakuxovi. Ukhona onomubuzo-ke?

Umfundi: Ngicela ukubuza mina *madam* njengoba singonobhala nje sibhala ngenkathi yanini, yamanje noma?

Uthisha: Edlule, kyezwakala? kumele nikuqikelele lokho mese nibhala. Kulungile-ke, lapha ekugcineni kwekhasi kunomsebenzi wamaqoqo. Ngicela sihlale ngamaqoqo ethu ayizolo bese siyabhala ngaphandle kokubanga umsindo, nidingidele phansi.

Figure 3: Umsebenzi wamaqoqo:



Abafundi babhala ngamaqoqo umsebenzi wabo, uthisha yena wayemaka umsebenzi omdala ebe ezulazula echazela laba ababedinga usizo. Ngokomcwaningi, ukubukela kwahamba kahle, ukuxhumana phakathi kwathisha nabafundi kwakukuhle. Yize bengikuncoma ukuthi uthisha afake umisebenzi emincane phakathi nesifunjwana yokuhlola ikhono lokubhala labafundi nokuthi abone ukuthi inqubekela phambili ikhona yini. Uma kufundwa isifunjwana esithuthukisa ikhono lokubhala, abafundi ababhaliswe, baphume ekilasini ikhono labo lokubhala livivinyekile. Okunye kungaba izinsizakufundisa eziningana nezingasiza ukulekelela isifunjwana kangcono njenge shadi, njalonjalo.

5.4.2 Ukubukela uthisha B

Okwakufundwa ngenkathi umcwaningi ebukele uthisha B efundisa kwakuyingxoxo phakathi kwababili. Ngaphambi kokuba kuqale isifunjwana sosuku uthisha nabafundi babingelelana wababuza ukuthi impelasonto yabo ibinjani. Ngemumva kwalokho bakhipha izincwadi zabo abafundi ngaphandle kokucelwa kanye namabhuku abo okubhalela. Uthisha wabhala usuku ebhodini nesihloko wase waqhuba kanjena:

Uthisha: Uma nicabanga iyini ingxoxo?

Umfundi: I-*Conversation*.

Uthisha: Ikilasi lolimi lwesiZulu leli, ngicela ukuthi sikhulumeni sona-ke kyezwakala?

Abafundi: Yebo! (besho bonke).

Uthisha: Bengibuzile ukuthi iyini ingxoxo?

Umfundi: Mina ngicabanga ukuthi ukuxoxa nje nabantu nanoma ingani. Isibonelo: besixoxa namajida ekseni ngebhola ebelidlala ngempelasonto.

Uthisha: Iyona impela ingxoxo leyo, singaphinde siyichaze ngokuthi ukuxoxa nabantu ngento ethile, nishintshisana ninikezelana ngolwazi futhi ninikana amathuba okukhuluma. Umbuzo wami olandelayo uthi ingxoxo ephakathi kwababili yona enjani?

Umfundi: Singathi ukuxoxa kwabantu ababili hhayi inqwaba.

Uthisha: Impela, iyazisho nje lento. Ingxoxo ephakathi kwababili ilapho khona abantu ababili bekhuluma bededelana isibonelo kungaba inhlolekhono mhlampe lapho obufake khona isicelo somsebenzi. Iziphi ezinye izibonelo?

Umfundi: Umfana uma eshela intombazane. Baba nengxoxo ephakathi kwabo bobabili.

Uthisha: Sihle isibonelo sakho, akekho ongathi udidekile manje. Yiziphi ezinye izibonelo?

Umfundi: Umuntu odukile obuza inkombandlela kumuntu ohamba yedwa hlampe.

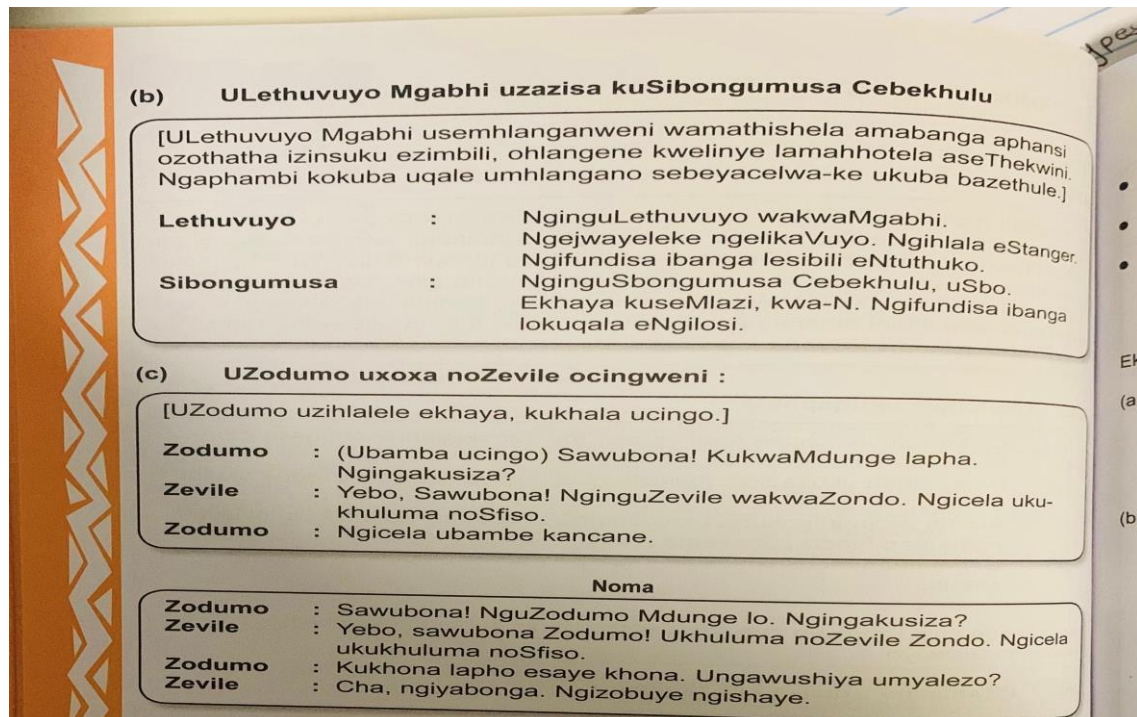
Uthisha: Isibonelo esihle naleso. Ehh, ezincwadini zenu ikhasi 184 ngicela abazofunda bese abanye bathula umsindo balalele.

Uthisha wathola abazofunda yena bese eyachaza babuye badingide bese benikeza izibonelo. Ngaphansi kwesihloko sosuku kwakukhona ingxenyana eyayigxile kuhlelo nokusetshenziswa kolimi. Uthisha wayalela abafundi ukuba baqaphe indlela yabo yokubhaka uma sebebhalo lo msebenzi, wabeka kanje:

Uthisha: Kumele niqaphele indlela enibhala ngayo. Kumele nisebenzise isiZulu, izimpawu zokuloba mele nizingade, isipelingi nenani ke enilinike me ningeqi kulona. Kuyezwakala?

Encwadini ababeyisebenzisa isiZulu esicwengekile eshisha (caps), kwakukhona izibonelo zengxoxo ephakathi kwababili. Uthisha wathi abafundi abazilingise lezi zibonelo nokuyisu elalilihle ngoba lenza isifunjwana ukuba kube esithokozisayo ukusibuka kanti kwakusobala nokuthi abafundi bayasithokozela futhi basiqonda kangcono.

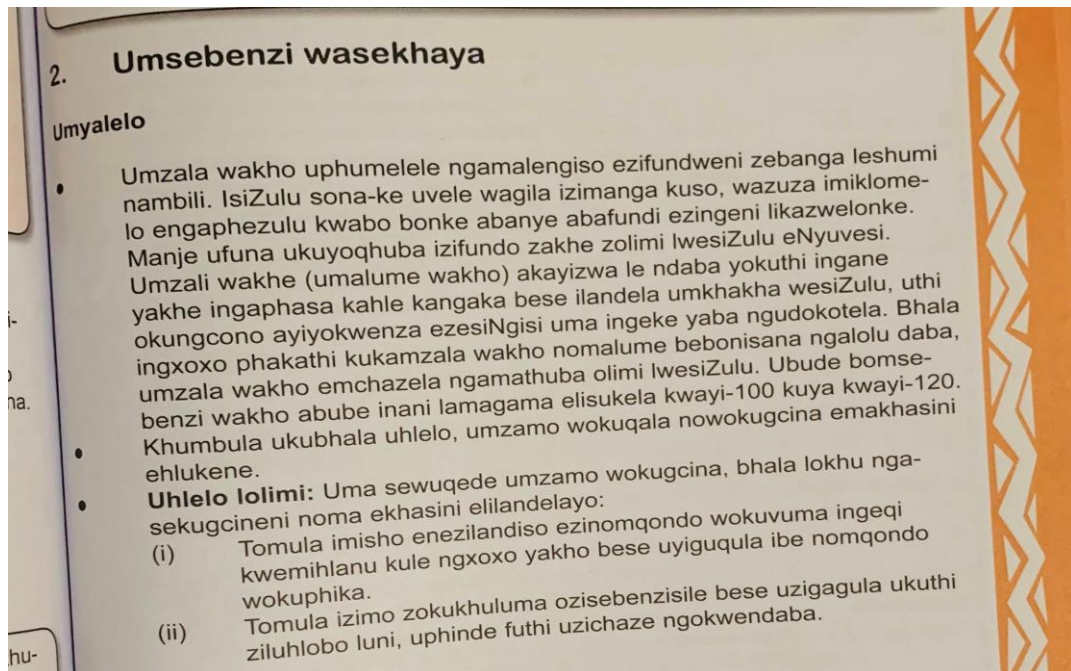
Figure 4: Izibonelo zezingxoxo eziphakathi kwababili ezafundwa ekilasini



Ngokuthi uthisha asebenzise isu lokulingisa lezi zibonelo, Umcwaningi wakubona kuncomeka lokho ngoba kunyusa isikhathi sokukhuluma kwabafundi (*student talking time*). Ngokuka Tanner (2009) ukugqugquzela isikhathi esiningana sokukhuluma kwabafundi kuyisu elihle lokufundisa. Uyaqhuba uthi okokuqala okufakazela lokhu ukuthi othisha abaningi bayavumelana nombono wakhe ngoba ukwenza abafundi bakhulume egunjini lokufundela kuyisu elibalulekile lokuthi abafundi bahumushe ulwazi olusha. Okwesibili uthi leli su lokufundisa ligqugquzela liphinde lihlele ukukhuluma kwabafundi lapho kufundwa khona, kanti uyakuncoma ukusebenzisa leli su lokufundisa.

Ngemumva kwesifunjwana uthisha wabuza imibuzo yenhlololwazi waphinde wavulela ithuba lokuthi abafundi bamubuze imibuzo. Ngemumva kwalokho wabahlola ikhono lokubhala ngokubanika umsebenzi omncane wasekilasini ngamaqoqo. Umsebenzi wawubhala ebhodini. Wawuyayela abafundi ukuba babhale ingxoxo ephakathi kwababili lapho oyedwa wabo ecela usizo komunye.

Figure 5: Ngezansi izibonelo somsebenzi wasekhaya owanikezwa abafundi:



Ukubukela uthisha B kwaba intokozo kakhulu. Uyabakhalima abafundi lapho besebenzisa ulimi lwesiNgisi uma bekhuluma ekilasini, isifundo sakhe besisohlangothini lwabafundi kakhulu nokuyinto enconywayo ukuba yenzeke. Uthisha wadadula ezingxoxweni esaba nazo ukuthi uyazama ukusungula izinsizakufundisa ezilekelela izifunjwana noma amasu, impela isu lakhe lokuthi abafundi balingise liyancomeka kakhulu.

5.4.3 Ukubukela uthisha C

Lesi sifunjwana kwakuyisifunjwana esiqhubekayo. Uthisha wachaza ukuthi sebeke basiqala ngaphambilini kanti ubone kukuhle ukuthi aqhubeke naso kunokuqala phansi esinye isifunjwana bengaqedile ngalesi. Njengo mncwaningi, angiyibonanga inkinga ngalokho ngoba umsebenzi wami ukubukela inqubo yokufunda nokufundisa hhayi ukulawula izifunjwana nokuthi ekugcineni ngangizoluthola ulwazi oludingwa ucwaningo noma ngabe isifunjwana esiqhubekayo noma eshisha. Uthisha wakuthinta kancane lokhu abebekade sebekufundile ukuze ngithole ulwazi kancane wase edlulela phambili.

Kwakufundwa ngokubhalwa kwendaba/ Eseyi. Uthisha wanikeza abafundi amakhophi agayiwe ngaphambi kokungena esifunjwaneni sosuku wase waqhuba kanje:

Uthisha: *Right*, konje iyini indaba?

Umfundi: Umbhalo ohlelekile ogxile esihlokweni esisodwa! (besho bonke).

Uthisha: Sinaziphi izinhlobo zezindaba?

Umfundi 1: Sinendaba elandisayo.

Umfundi 2: Sinendaba eningayo.

Uthisha: Kushoda eyodwa, kukhona ongasisiza asikhumbuze?

Umfundi 3: Indaba yokuchaza.

Uthisha: Asisho kanjalo kodwa ngyabona ufuna ukuthini, uza kahle. Zilungise-ke.

Umfundi 3: Indaba echazayo.

Uthisha: Nazoke nje, sinendaba echazayo. Uma sibhala indaba ke nanoma iyiphi siyihlela kanjani? Ngoba asivele sibhala nje siphume ngale.

Umfundi: Kumele ibe nesingeniso, umzimba nesiphetho.

Uthisha: Injalo nje ayishintshi. Esingenisweni sethu sithe sisuke sethula ingqikithi yendaba angithi? Emzimbeni ilaphoke usuwethula imibono yakho kabanzi, usuxoxa indaba yakho ngemisho eyenza izigaba. Esiphethweni usuke ukugoqa amazwi akho, awuqali phansi uxoxe uveze amaphuzu amasha cha! Usuke usuxoxe waqeda emzimbeni bese esiphethweni uyayisonga indaba yakho, kyazwakala?

Abafundi: Yebo! (besho bonke).

Uthisha wayesebenzisa nebhodi ngesikhathi echazela abafundi. Uthisha waqhuba isifunjwana bafunda ngenqubo yokubhala nokuyilapho kumele abafundi benze amalungiselelo ngemumva kokubhala, ukubuyekeza okubhaliwe, ukulungisa amaphutha okubhala mese okokugcina kube ikwethula indaba yakho. Kwaphindwa kwafundwa ngezincazelo zezinhlobo zezindaba kanye nezici zazo. Wase waqhuba uthisha watshela abafundi ukuthi bazofunda kabanzi ngendaba elandisayo, nokuyindaba esuke ixoxa kabanzi ngesigameko esake sehlela umuntu.

Uthisha wakucacisa ukuthi lolu hlobo lwendaba kumele abafundi babhale indaba enonile, ekholakalayo nehla ephuzwini. Ngemumva kwalokho, kwabe sekufundwa isibonelo sendaba elandisayo eyayigaywe uthisha. Kwaqala kwafunda abafundi bonke njenge kilasi, kwafunda uthisha yedwa abafundi belalele nokuyilapho wayecacisha khona izici ezibalulekile zale ndaba. Abafundi baphinde bafunda ngemumva kwalokho futhi.

Ngesikhathi befunda, babengasafundi bonke kodwa uthisha wayebiza igama lomuntu mese eyasukuma aqhubeke la kugcine khona omunye. Ukufunda kwakukuningi kulesi sifunjwana kodwa ukukwazi ukufunda ulimi kusho lukhulu ngekhono lakho lokubhala. Ngemumva kwalokho uthisha wanika abafundi isihloko somsebenzi wasekilasini wathi ababhale ngamunye amalungiselelo kuphela. Ngesikhathi bebhala wayehambe ebasiza labo abasabhala kanye kanye nabanye abafundi asebebhale baqeda. Kwase kwenziwa ukulungisa. Umfundi oyedwa wayebhala ebhodini abanye bemunika izimpendulo. Kwakuphikiswana, kubuzwana, kubhalwa kucishwa, kubuywe kuvunyelwane kwaze kwaqedwa ukubhala uhlaka olulodwa abavumelane ngalo. Uthisha wabancoma wacela ukuba baqhubeke basebenze ngamunye babhale isingeniso sodwa sendaba esizomakwa ekilasini. Abafundi babhala bonke izingeniso zabo, uthisha wayebasiza futhi kwaze kwabe isekupheleni kwesifunjwana abafundi bebhala kwenziwe ukulungisa, kuphindwe kuqhutshekwe.

5.4.4 Ukubukela uthisha D

Isihloko sosuku kwabe kufundwa ngezingcezu zenkulumo kodwa kugxilwe kwizinhlobo zezabizwana. Nakhu okwenzeka:

Uthisha: Sanibonani bafundi, ninjani?

Umfundi: Siyaphila thisha, wena unjani?

Uthisha: Ngiyaphila nami ningahlala phansi. Ngaphambi kokuba siqaleni okwanamuhla, ngicela mfundi 1 ungiqoqela umsebenzi wami ebantwini bese ngekhathi lokho kwenzeka nibe nikhipha izincwadi zenu namabhuku amanothi. Mfundi 2, ngicela usisulela ibhodi mkhulu.

Ngekhathi mfundi oyedwa eqoqa umsebenzi kwathisha omunye esula ibhodi, abanye babekhipha izincwadi zabo njengoba beyaleliwe. Isifunjwana saqhubela kanje:

Uthisha: *Right*, izingcezu zenkulumo siyazikhumbula?

Abafundi: Yebo! (besho bonke).

Uthisha: Yiziphi enizikhumbulayo?

Umfundi 1: Ibizo, inani, isichasiso, isenzo, isilandiso.

Umfundi 2: Isibanjalo, isikhanyiso.

Uthisha: Ngicela sibashaye izandla. Namhlanjeke sizothinta isabizwana okungumntwana kasobizo syezwana?

Umfundi: Yebo! (besho bonke).

uthisha: Ukhona ongasisiza asitshela ukuthi siyini isabizwana? Ayikho impendulo e*Wrong* uma uzama bakithi, ningathuli kanje.

Umfundi: Ngicabanga ukuthi isabizwana igama elimele ibizo emshweni.

Uthisha: Nazoke. Siyini isabizwana?

Umfundi: Isabizwana igama elimele ibizo emshweni. (besho bonke)

Uthisha: Isabizwana-ke sihlukene kathathu. Kukhona esokukhomba, esokubala nesoqobo syezwana?

Abafundi: Yebo! (besho bonke).

Uthisha: Uma sikhuluma ngesokukhomba sisuke sikhuluma ngokukhomba ubumnini. Sikhomba kude, sikhomba eduze, sikhombe muqamama, siphinde sikhombe kuphi?

umfundi: Kude!

Uthisha: Uma singabuka izigaba zamabizo, ehh isibonelo isigaba 1, okuyisiphi konje isiqalo saleso sigaba?

Umfundi: Umu. Isibonelo, Umuntu.

Uthisha: Nazoke, sizothatha leso sibonelo sesigaba bese siyakhomba ngaso. Sizothini ke? Sizothi umuntu lo uma sikhoma eduze, umuntu loyo uma sikhomba buqamama, umuntu lowaya uma sikhoma kude. Kyezwakala?

Abafundi: Yebo! (besho bonke).

Inqubo yokufunda yayigcile kuthisha kakhulu ngoba wayechaza okuningi bese kuyafundwa ezincwadini, aphinde achaze, abhale ebhodini izibonelo ngokubhala igama noma umusho ukuze abafundi bachazeleke kakho. Wayebuye abuze imibuzo phakathi nokufundisa edinga ukuthi abafundi baphendule ngempendulo engelona igama elilodwa kodwa ephoqa ukuthi bachaze kabanzi.

Isifunjwana saqhuba kanje:

Uthisha: Okulandelayo sizothinta isabizwana soqobo. Njengazo zonke izabizwana, isabizwana soqobo simele ibizo emshweni kanti sinamalunga amabili okuyisiqalo nesiqu esihlezi sigcina ngo “na.” Isibonelo:

Umuntu - yena

Yena: Ye > yisiqalo

Na > yisiqu

Figure 6: Lesi ngesinye sezibonelo ezazichazwa uthisha ebe ebhala ebhodini. Ukufunda kwaqhubeka bathinta nezinye izibonelo kanje:

Ikati > lona.

Indlu > yona.

Izindlu > zona.

Unogwaja > wona.

USihle > yena.

Umisho: Ugogo ulima ingadi.

Impendulo: Yena ulima ingadi.

Uthisha: Sizoshosholaza ke bafundi sibheke isabizwana sethu sokugcina. Okuyisabizwana sokubala. Ukhona ofuna okuzama asitshele ukuthi siyini?

Umfundi: Ngicabanga ukuthi isabizwana sokubala izinto njengokuthi bangaki abantu abakhona la ekilasini.

Uthisha: Ngyakuzwa, kodwa-ke uthe ukulahleka kancane. Kulesi sabizwana sizuke sihlukanisa into ethile kwezinye izinto. Njengokuthi nje ngifuna iqanda lodwa, hhayi isinkwa. Syezwana? Igama elithi lodwa lenza ukuthi okukhulunywa name acaciseleke ngebizo kanti isiqu salesi sabizwana u “dwa.” Siyatholana? Onomubuzo abuze singaze sidlulele kumsebenzi.

Akekho owabuza, abafundi ngokwabo babezwile futhi babelutholike ulwazi ukuthi kubhalwa kanjani. Uthisha wababhalela umsebenzi ebhodini awayewuhlelile ngaphambilini wase wathi abakopishe emabhukwini abo bese beyabhala. Uma kukhona abaningi abaqedayo ngaphambi ngokuba kuphele isifunjwana, bazokwenza ukulungisa kodwa uma kungenjalo bazokwenza ukulungisa ngakusasa.

Figure 7: Umsebenzi wawume kanje:

<u>Umsebenzi</u>
1. Siyini isabizwana?
2. Nikeza izinhlobo ezintathu zesabizwana.
3. Kulezo zibonelo oziphendule kumbuzo 2, nikeza izibonelo ezintathu isabizwana ngasinye.
[11]

5.5 IMNININGO EQOQWE NGETHULUZI LOKUBUKELA

Lapha kuzothulwa ulwazi oluqoqwe ngethuluzi lokubukela lapho abahlanganyeli babefundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni eziqokiwe. Ukuqoqa ulwazi ngaleli thuluzi kwaba impumelelo kakhulu kanti kwasiza ekuphendulekeni imibuzongqangi yocwaningo. Ukuhumusha lolu lwazi umcwaningi uzoluhlaziya uthisha mgamunye.

5.5.1 Uthisha A

Isimo segumbi sasiqoqekile kubonakala ukuthi abafundi bayakuthokozela ukuba segunjini. Itafula lathisha lali ngemumva kwabafundi kanti abafundi babehleli ngababili ematafuleni abo ngemigqa (*rows*) eyisithupha. Isihloko sosuku sasikhuluma ngesimemo, uhlelo kanye nokubhalwa kwamaminithi omhlangano. Ukuxhumana kwathisha nabafundi kwakukuhle, kugeleza futhi kubonakala ukuthi akuphoqiwe. Ezingxoxweni ezabakhona ngaphambi kokuba ngimubukele uthisha A efundisa, wakusho ukuthi abafundi bakhe banomfutho kakhulu kanti kuba lula ukuthi isifundo sinhlanhlathe ngakho uyakuqikelela njalo lokhu ukuthi akwenzeki. Ngikubonile futhi lokhu ngokuthi wayebuza abafundi imibuzo yenhlololwazi encike esihlokweni kakhulu kunemibuzo ejwayelekile.

Uthisha wayenalo ulwazi ngezindlela zokufundisa ezikhona jikelele kodwa esifundweni sakhe akasebenzisanga eziningi. Uthisha wasebenzisa lezi zindlela ezilandaleyo ukufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya, umsebenzi wokubhala (*written activity*) kanye nendlela yokufunda (*Reading*). Amasu kwaba yilawa, ukuchaza, ukubhunga, isu lemibuzo. Izinsizakufundisa ezasetshenziswa kwaba ibhodi la thisha nokwavela ezingxoxweni ezabakhona ukuthi uthisha uyalusebenzisa mihla yonke kanye nencwadi yabafundi.

5.5.2 Uthisha B

Isimo segumbi lokufundela sasihlelekile, futhi sivulekile bonke abafundi babenezihlalo namatafula. Isihloko sesifunjwana kwabe kuyingxoxo phakathi kwababili. Ukuxhumana kwathisha nabafundi kwaku yimpumelelo. Uthisha wayebakhalima abafundi ukuba basebenzise ulimi lwesiZulu ngasosonke isikhathi. Ngemumva kwalokho abafundi babeqikelela ukusebenzisa ulimi lwesiZulu lapho bexhumana khona nothisha noma bexhumana bodwa.

Ulwazi lukathisha kanye nokuqonda izindlela zokufundisa lwalukhona futhi kubonakala ukuthi isifundo sasihleliwe. Ukuhlela isifunjwana kujwayeleke ukuba ingxenye ebalulekile yokufundisa isifunjwana esiyimpumelelo. Ngesikhathi sokuhlela isifunjwana uthisha uthatha izinqumo ezithinta izinjongo zesifunjwana, isikhathi sesifunjwana, imisebenzi yase kilasini kuqakulisa (uFarrell no-Ashcraft, 2024).

Ngaphambi kokuba isifunjwana siqale uthisha wasebenzisa isu lemibuzo ukuhlola ulwazi lwangaphambili labafundi. Ngesikhathi isifundo siqhubeka uthisha wasebenzisa la masu alandelayo: ukuchaza, ukwethula, nokutshela. Izindlela zona kwaba ilezi: ukubhunga, imsebenzi yamaqoqo, ukudingida, ne-*scaffolding*. Izinsizakufundisa ezasetshenziswa kwaba yilezi: Ibhodi lathisha, izincwadi zabafundi.

5.5.3 Uthisha C

Isimo segumbi lokufundela sasihlanzekile, kwakubonakala ukuthi ikilasi liyanakekelwa yonke into iqoqekile. Abafundi babehleli ngababili, itafula lathisha lali ngaphambi kwabafundi. Isihloko sosuku kwabe kungukubhalwa kwendaba/ eseyi. Ukuxhumana kwathisha nabafundi kwakukhona kanti kwakwenzeka njalo. Uthisha wayebapha abafundi ithuba lokuthi bakhulume nabo ekilasini yena alalele ukuzizwakalisa kwabafundi. UWeston noBrown (2013), bathi ukugqugquzela izifundo ezigxile kubafundi kuhle ngoba kugxilwa ezintweni nasezidingweni zomfundi ngamunye, kukhuthaza ukwakhiwa kolwazi nezincazelo, kukhuthaza ukuxhumana okuyiqiniso, kugqugquzela abafundi ukuba bathathe izibopho zemfundo yabo ziqu zabo, kukhiqiza ukuhlanganyela kwabafundi esifundweni kanye nemiphumela emihle yokuthuthuka kolimi obeluhlosiwe.

Ulwazi lwathisha kanye nokuqonda kwakhe izindlela zokufundisa ulimi lwesiZulu ulimi lwaseKhaya ebangeni leshumi kwakuncomela ngoba uthisha wakhombisa ukuqonda ukuthi uma kufundwa, isikakhulukazi ulwazi olusha kuyiqiniso ukuthi abafundi ngeke bafundi yonke into baphinde bayazi ngesikhathi esisodwa nokuthi ukubacathulisa kololu lwazi kuba yisu elihle. Uthisha wayebabhalisa indaba ngezitebhu, benze ukulungisa, babhunge mese bayaqhubeka. Izindlela ezasetshenziswa uthisha kwaba yilezi: ukuchaza, imibuzo, ukubhunga.

Amasu woma kwaba yilawa: ukubhala bephindaphinda, ukusebenzisa ngabodwaba, ukufunda (*reading*). Izinsizakufundisa kwaba ibhodi lathsiha nezincwadi zabafundi.

5.5.4 Uthisha D

Isimo segumbi lokufundela sasilungile, kwakukhona namashadi esiZulu ayefakwe ezindongeni nekhanda likathisha lalibhalwe ngesiZulu. Isihloko sesifunjwana sosuku kwabe kufundwa ngezinhlobo zezabizwana. Ukuxhumana kwathisha nabafundi kwakuncomeka kodwa isikhathi sokukhuluma sathisha (*Teacher talking time*) sasisiningi uma kuqhathaniswa nesabafundi. Izindlela zokufundisa ikhono lobhala isiZulu ulimi lwaseKhaya ezasetshenziswa ngumhlanganyeli kwaba indlela yokuchaza, nemisebenzi yenhlololwazi yasekilasini ebhalwayo. Amasu kwaba ukubhunga, nendlela yokutshela. Ulwazi lwathisha kanye nokuqonda kwakhe izindlela zokufundisa lukhona kodwa liyakudinga ukuthuthukiswa. Ngaphandle kwalokho, ukubukela kwahamba kahle.

Isu elatshenziswa uthisha ngaphambi kokuba isifunjwana siqale kwaba yileli: imibuzo ehlola ulwazi lwangaphambili. Ngesikhathi isifunjwana siqhubeka wase esebhunga isihloko kahle nabafundi kubuzwana nemibuzo. Ngemumva kwesifunjwana wabanikeza umsebenzi wokubahloka ikhono lokubhala. Izinsizakufundisa ezasetshenziswa kwaba ibhodi, amaphepha agayiwe, izincwadi zabafundi kanye nencwadi kathisha.

5.6 ISIPHETHO

Lesi sahluko sikhulume ngemniningo yocwaningo eqoqwe kunzikandaweni wabahlanganyeli bocwaningo okungothisha bezikole ezimbili eziqokiwe zaseNanda nokuyindawo yocwaningo. Lapha-ke kwethulwe imniningo etholakele ngekhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi. Ukuqoqa le mniningo kusetshenziswe izindlela ezimbili. Eyokuqala indlela yenhloombuzo evulelekile lapho umcwaningi waba nezingxoxo nabahlanganyeli njengoba kubhaliwe ngenhla. Umcwaningi waphinde wasebenzisa indlela yokubukela ukuqoqa imniningo. Ngokubukela-ke, Umcwaningi wayengena emagunjini okufundela kanye nabahlanganyeli ebabukela lapho befundisa. Umcwaningi wayevumelekile ukuba akwenze lokhu akazange akuphoqe noma angene emagunjini okufundela ngokungemvume.

Okunye okwethulwa isahluko izeleko ezinamathelisiwe okuyimisebenzi eyayenziwa ngenkathi inqubo yokufunda nokufundisa yenzeka. Esahlukweni sesine umcwaningi wakubala ukuthi uzosebenzisa imibhalo eshicilelwe njengenye yezindlela zokuqoqa imniningo yocwaningo. Ngelokhu umbhali wayeqonde imibhalo eyimiqingo yabanye ababhali, amadokhyumenti njalo njalo ukuthola ukuthi bathini abanye ababhali ngekhono lokubhala. Umcwaningi wacacisa ukuthi ngokusebenzisa imibhalo eshicilelwe akaqondile amadokhyumenti angase awathole ezikoleni agciniwe aqukethe imniningwane yabafundi okungaba indlela abafundi abenza ngayo lapho behlolwa ithemu nethemu. Ngakhoke lokhu okunamekiwe ngaphansi kwemniningo eqoqwe ngokubukela akuthinteki njengemibhalo eshicilelwe.

Kwaba yintokozo enkulu ukusebenzisana nabahlanganyeli bocwaningo kanti baba yingxenye ebaluleke kakhulu. Ucwanningo lwalungeke lufinyelele kulesi sigaba ngaphandle kwabo kanye nawowonke umuntu owathinteka ngesikhathi sokuqoqa imniningo. Ukulandela inkambiso elungileyo yocwaningo, umcwaningi wabanika abacwaningi ithuba lokufunda imniningo seyhunyushiwe ukuqikelela ukuthi ingeyiyo kanti akukho okungamampunge nokujikiwe kwavuna ucwaningo.

ISAPHLUKO 6

ISIPHETHO NEZIPHAKAMISO

6.1 ISINGENISO

Le ngxenye yocwaningo yethula isahluko sesithupha socwaningo nokuyisahluko sokugcina. Lesi sahluko sethulwa njengesiphetha ucwaningo. Kulesi sahluko, kuzokhulunywa ngokubaluleka kwalolu cwaningo. Okulandelayo okuzokhulunywa ngakho kulesi sahluko kuzoba ubuhle kanye nezigqinamba zalolu cwaningo. Okungaba izisombululo ezavela kanye nezithiyo. Ngemumva kwalokho kuzobe sekulandela iziphakamiso. Lapha umcwaningi uzobe ephonsa inselelo aphinde adalule izinto aziphakamisayo ukuba zenzeke ezikoleni ezithinta ukufundiswa kwekhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi nakumanye amabanga lapho othisha abangasizakala khona. Ngemumva kwalokho kuzobe sekulandela isiphetho sokugcina ngci ocwaningweni.

6.2 UKUBALULEKA KWALOLU CWANINGO

Lolu cwaningo luhlose ukuzophendula imibuzongqangi ezoqoqa imniningo kothisha mayelana nokufundiswa kwekhono lokubhala ebangeni leshumi ezikoleni ezimbili zaseNanda. Lumqoka lolu cwaningo ngokuthi luzoqhamuka nezimpendulo ngezindlela ezihlukile ezingasetshenziswa ngothisha ukuthuthukisa ikhono lokubhala. Njengoba sengichazile ngenhla, ucwaningo lwenziwe endaweni enemikhawulo nasezikoleni ezikhethekile, kodwa imiphumela yalo ingelekelela ukusiza ekuthuthukiseni amakhono okubhala isiZulu ulimi lwebele ezweni jikelele. Ucwaningo luhlongoza nokunika othisha ithuba lokuzizwakalisa ukuthi kungani befundisa ikhono lokubhala ngendlela abakwenza ngayo ezikoleni eziseNanda, bazizwakalise nangezingqinamba ababhekana nazo emagunjini okufundela nokuyilapho lolu cwaningo lungena khona-ke ngoba luzoxazulula lezo zingqinamba.

Esinye sezizathu esingisuse phansi nocwaningo ukadekubona wami ngisaqeqeshelwa ubuthishela esikoleni esiseNanda. Ngangibona ukuthi ikhono lokubhala liyinkinga enkulu kubafundi engangibafundisa ebangeni leshumi. Lolu cwaningo ngilwenza ngenhloso yokuthola umnyombo walinkinga ngokufakazisa nangezingcwaningo ezithile bese ngiqhamuka nezisombululo. Lezi zisombululo zibala amasu athuthukile kanye nezindlela ezithuthukile zokufundisa ikhono lokubhala kulezi zikole ezimbili okuzocwaningwa ngazo.

Kubalulekile ukuthi abafundi basebenzisane nothisha ukunqoba le nkinga yokuntuleka kwekhono lokubhala ngoba liyisisekelo sempilo yabo nangaphandle kukanzikandaweni wesikole. NgokukaRegoneil, (2015), uma kukhulunywa ngobumqoka bocwaningo kusuke kukhulunywa ngezizathu ezenza ucwaningo ludingeke kanye nezinzuzo zalo. Ngiyacabanga ukuthi lolu cwaningo lwami lumqoka futhi baningi abazohlomula ngalo. Lolu cwaningo lubalulekile futhi ngoba luzosebenza njenge sibuko lapho othisha bengazibuka khona mese beguqula indlela yabo yokufundisa ibe ngengcono noma ibe ngethuthukile kunakuqala ngokusebenzisa ulwazi abazolithola kulolu cwaningo.

6.3 UBUHLE NEZINGQINAMBA ZALOLU CWANINGO

Lolu cwaningo beluhlola ukufundiswa kwekhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi. Luphumelelile futhi ukufeza lokhu. Kwenzeke lokhu ngokuthi umcwaningi akazange aphume esihlokweni socwaningo noma kwingqikithi yocwaningo angcine esekhuluma ngezinto ezingasithinti isihloko ngendlela ethile. Izinjulalwazi zidlale indima enkulu kulokhu futhi ngoba bezikhalima umcwaningi ngaso sonke isikhathi. Ukusebenzisana nabahlanganyeli futhi kwaba yintokozo enkulu kanti kwaphinde kwaba yimpumelelo enkulu. Yize kwakubuye kube nzima ukuthola izikhathi nezinsuku lapho abahlanganyeli bengekho matasa khona kakhulu, kodwa icebo lalivela kanti ngyakubonga lokho kakhulu. Okunye kwaba ubuhle balolu cwaningo ukuthi umcwaningi ufunde lukhulu ngokubhala lolu cwaningo. Ufunde izinto abengeke azazi ukube ubengabhali lolu cwaningo. Ukungena kunzikandaweni wabahlanganyeli kukodwa kwaba nomthelela nakho ngoba umcwaningi wathola ukungena mathupha empilweni yahlanganyeli abone izimo ababhekana nazo.

Nakuba ucwaningo lunabo ubuhle, luphinde lwabhekana nezigqinamba futhi. Amakhono olimi ahlukene okungabalwa ikhono lokufunda, elokulalela, elokukhuluma kanye nelokubhala. UNunan (1989) uqakulisa uthi ukuthwaxanisa lama khono olimi ingxenye ebalulekile kakhulu ekufundweni kolimi. Kanti uMohan (1986) yena uqakulisa ngokuthi kunesidingo ukuba amakhono olimi athwaxaniswe kwinqubo yokufunda nokufundisa ulimi njengoba ikhono nekhono lingasetshenziswa lodwa lapho ukuxhumana kwenzeka khona empilweni yangempela.

Impela umcwaningi uyavumelana nalokhu okubekwa ngalaba babhali kodwa lolu cwaningo lugxile ekhonweni elilodwa lolimi, nokuyikhono lokubhala. Ulwazi lomfundi ngekhono lakhe lokubhala luncike kakhulu kwamanye amakhono olimi. Yize ucwaningo luwathintile kancane amanye amakhono, akuzange kube okudephile. Mhlawumbe ukube bekucwaningwa ngekhono lokubhala kodwa kubukwa namanye amakhono ukuthi a am a lip hi iqhaza bekuzotholakala eminye imniningo ehlukile kunalena kodwa ngoba ucwaningo belungxile ekubhaleni bekungekho lula ukubheka ukuthi amanye amakhono wona adlala yiphi indima ekufundisweni kwekhono lokubhala.

Okunye wukuthi umcwaningi ubegxile ebangeni leshumi akazange acwaninge ngamunye amabanga abekhona ezikoleni eziqokiwe. Lokhu ingoba ebangeni leshumi imfundo ithanda ukunyuka kongwezinga, kuningi okusha okufundwayo jikelele njengoba abafundi basuke sebekhethe nezifundo ezintwa. Nokufundwa kwesiZulu ulimi lwaseKhaya kusuke sekuguqukile, basuke sebelindeleke ukuba bhabhale ngezina elithile kusuke kungasafani nokwasebangeni lokuqala lapho abafundi besafunda ngisho ukubamba umsizi. Umcwaningi ubegxile ekufundisweni kwekhono lokubhala olimini lwesiZulu kuphela yize belukhona olunye ulimi olufundwayo okuwulimi lwesiNgisi. Ngalokho, mhlawumbe bekungaba khona ukucaciseleka noma ukwehluka okukhona lapho kufundwa ikhono lokubhala ngoba bekungaqhathaniswa nolimi lwesiNgisi bese kuyabonakala ukuthi lokhu kuntuleka kwaleli khono olimini lwesiZulu kuyenzeka yini olimini lwesiNgisi. Ucwano lwenzeke ezikoleni ezimbili ezise ndaweni yaseNanda belungasabalele nokuchaza ukuthi maningi amathuba okuthi kwenzeka okuhlukile kwezinye izikole ezikwezinye izindawo nenqubo yekufunda kungaba ehlukile kakhulu.

6.4 IZIPHAKAMISO ZOCWANINGO

Kuyancomeka okwenziwa ngothisha lapho befundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi. Yize kunjalo, umcwaningi ubengathanda kodwa ukuphamisa ukusetshenziswa kwezinsizakufundisa eziningana ngothisha lapho befundisa leli khono. Ezifana namashadi ahambelana nesifunjwana sosuku aqukethe ulwazi oluzolekelela abafundi ukuthola leli khono, amaphephabhuku, imidlalo yasekilasini, imibukiso, amarekhodi aqoshiwe njalonjalo. Esikhathi samanje kuningi abangakhetha kukhona, ubuchwepheshe buvulelekile kuwowonke umuntu.

Kungaba umqondo omuhle futhi ukuthi othisha bangadidanisi ikhono lokubhala nokubhala ngesandla sobunono, kodwa bakukhumbule ukuthi kumayelana nokukhiqiza umbhalo obhaleke kahle uma kubukwa ubhalomagama, izimpawu zokuloba lapho zidingeka khona, osonhlamvukazi, irejista njalonjalo. Okunye okuphakanyiswa yilolu cwaningo ukusetshenziswa kwezindlela namasu okuhlukile zikhathi zonke ukulekelela inqubo yokufunda nokufundisa ikhono lokubhala. Bekungakuhle futhi ukuba othisha bakuqaphele baphinde baku thathele phezulu ukushintsha kwesikhathi esiphila kusona manje. Izindlela zokufundisa ikhono lokubhala noma zokufunda sekukonke ezazisiza kudala maningi amathuba okuthi zingasebenzi ngezizathu eziningi okubalwa uhlobo lwabafundi, izimomqondo zabo, amazinga okukwazi ukuthola ulwazi kwabo lapho othola ukuthi kukhona abafundi abafunda kangcono uma beyibona into (*visual learners*) noma abafundi abafunda kangcono ngokulalela into (*audio learners*) njalonjalo. Ezinye zezici zokuba uthisha oqotho ukuhlezi ufunda (*life long learner*), nokwenza umcwaningi akholelwe ukuthi ukufunda ngento ethize bese uyiletha ekilasini ukuba izolekelela isifunjwana sakho akusiwona umqondo omubi neze kunalokho luhle ushintsho-nje singabantu.

Okunye okuvezwe ucwaningo ukuthi yize othisha babe gqugquzela abafundi ukuthi basebenzise ulimi lwesiZulu lapho kufundwa khona kodwa bona babengakuqikeleli lokho ngesingabo. Zaziningi izimo lapho besebenzisa ulimi lwesiNgisi. Bekungaba umbono omuhle ukuthi nabo baluqoqe ulimi lwabo bangenzi okuhlukile kunalokhu abakutshela abafundi. Ngalokhu, abafundi bazokubona ukubaluleka kolimi hleze namaphutha okubhala azoncipha. Lolu cwaningo futhi luphakamisa ukuthi uMnyango WezeMfundo KwaZulu-Natali ulekelele ngokuthi uvakashele izikole kaningana ngenhloso yokuzohlola inqubo yokufunda nokufundisa uphinde bacebise othisha ngezindlela eziphucuzekile abangazisebenzisa ukufeza lokho.

6.5 IZIPHAKAMISO EZIMAYELANA NOCWANINGO OLUNGENZIWA EZIQONDENE NOMNYANGO WEZEMFUNDU KANYE NEZIQONDENE NENQUBOMGOMO YOLIMI YEZWE LASE NINGIZIMU AFRIKA

6.5.1 Iziphakamiso ezimayelana nocwamingo olungenziwa

Njengoba bese kubekiwe ngaphezulu iziphakamiso ezivelile ngokwenziwa lolu cwaningo, kusobala ukuthi kumelekuthathwe izinyathelo ezinqala ukuze kulekelelwe ukuthuthuka

Kwekhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi. Ngalokho-ke, umcwaningi ubona kuyicebo elihle ukuba uMnyango WezeMfundo KwaZulu-Natali ulekelele othisha kakhulu kunakuqala ngezidingo abazidingayo ukuze benze inqubo yokufunda nokufundisa isiZulu ulimi lwaseKhaya ibe impumelelo. Imniningo eqoqwe yalolu cwaningo iyakuveza ukuthi izinsizakufundisa ziyantuleka ezikoleni. Ngakho, uMnyango WezeMfundo ungaqala lapho unikeze othisha izinsizakufundisa ezifanelekile uphinde uqhamuke nezinhlalo lapho kuzolekelelwa khona abafundi besizwa ngothisha ukuthola ulwazi ngaleli khono kanye namanye amakhono. Okunye okuphakanyiswa ucwaningo ukuthi nabazali babe yingxeny yalolu hlelo ngokugqugquzela abantwana babo, babheke nezincwadi zabo nsuku zonke. Hleze imiphumela ingaba noguquko oluhle.

6.5.1 Iziphakamiso eziqondene noMnyango WezeMfundo kanye nenqubomgomo yaseNingizimu Afrika

6.5.1.1 Iziphakamiso eziqondene noMnyango WezeMfundo yamabanga aphezulu

Kungancomeka kakhulu uma ngabe uMnyango WezeMfundo ungalekelela izikole Kanye nemiphakathi eziyakhele ngokuka namaqembu axhaso azokwenziwa ezikoleni njalo ngamapelasonto lapho kuzoba namakilasi okufunda isiZulu ulimi lwaseKhaya ukuze abafundi bezokhiqiza imiphumela engcono. Okunye kungaba ukuthi uMnyango WezeMfundo ufake iscelo emsakazweni iNanda FM ukuba babe nohlelo lapho bezogqugquzelwa abafundi ngokubaluleka kwesiZulu ulimi lwaseKhaya, amacebo okufunda, imithombo lapho bengathola khona amaphepha amadala abangaziqeqesha ngawo njalonjalo. Loluhlelo lungadlala kanye ngesonto ngesikhathi esifanayo njalo ngosuku olufanayo futhi. Ukuze abafundi bangagejeki, lungakhangiswa lolu hlelo ezinkundleni zokuxhumana, isemaphephandabeni kanye nakomabonakude.

6.6 IZIPHAKAMISO EZIQONDENE NENQUBOMGOMO YOLIMI YASENINGIZIMU AFRIKA

Kungaba isu elihle ukuba kube ngoguquko kwinqubomgomo yolimi kuleli lengabade.

Umcwaningi ngeke amangale uma kungathiwa ikhono lokubhala kanye namanye amakhono olimi lwesiZulu antuleka-nje ngoba abafundi bacabanga ukuthi isiZulu ulimi lwaseKhaya asibalulekile ukudlula ulimi lwesiNgisi noma ulimi lwesiNgisi ulona olubalulekile nolubukwa njengolimi lokukala ubuhlakani noluvulelana iminyango okudlula ulimi lwesiZulu. Okuyinto engamampunge ngokubona komcwaningi. Ulimi lwesiZulu ulimi lwaseKhaya nalo lubalulekile kanti uma kungaba nokubuyekwezwa kwenqubomgomo yezilimi kuleli, yonke lemibono edicilela ubumqoka bezilimi zomdabu ingashabalala nabafundi babone ukuthi izilimi zibaluleke ngokufana.

6.7 ISIPHETHO SOKUGCINA OCWANINGWENI

Lesi isiphetho sokugcina ocwaningweni nokuyisahluko sesithupha. Kulesi sahluko kukhulunywe ngokubaluleka kocwaningo, ubuhle kanye nezingqinamba zocwaningo neziphakamiso. Lezi zindikimba zivulele umcwaningi ithuba lokuba asho noma aphonse esivivaneni ngabona ukuthi kungaba wusizo lapho kufundwa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi nakumanye amabanga lapho lufinyelela khona lolu cwaningo.

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IMIBUZO EHLELIWE YE-INTHAVYU

“IsiZulu home Language Pedagogy: Teaching IsiZulu writing skills as a home language to grade ten learners in two chosen schools” (Ukufundiswa kwekhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe)

1. Okokuqala, ngicela ungitshele kabanzi ngawe. Ngizothanda ukwazi ukuthi yini eyakugquguzela ukuba ube nguthisha wesiZulu.

2. Ngokombono wakho, kungani kubalulekile ukufundisa ikhono lokubhala olimi lwesiZulu ulomi lwaseKhaya.

3. Usunesikhathi esingakanani ufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi? Uzuze ini ngalesi sikhathi.

4. Bengingathanda ungitshele kafushane ngezindlela zakho ozisebenzisayo uma ufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi.

5. Ngicela ungixoxela mayelana nezinzululwazi zakho kwizindlela zokufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi.

6. Mayelana namasu akho okufundisa, ngicela ungichazela kabanzi ngawo.

7. Kungabe yiziphi izinsizakufundisa ovame ukuzisebenzisa lapho ufundisa ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni olifundisayo.

8. Kungabe ngokucabanga kwakho lezi zinsizakufundisa ozisebenzisayo ziyakulekelela ukufeza izinjongo? Kanjani?

9. Iziphi izindlela ozothathile noma osazozithatha njengothisha wesiZulu ulimi lwaseKhaya ukuthuthukisa ikhono lakho lokufundisa?

10. Ngoba sesifike ekupheleni kwe inthavyu yethu, kungabe yini enye ongayibeka ukuba yenziwe ekufundisweni kwekhono lokubhala isiZulu ulimi lwaseKhaya ngokubuka uhlobo lwabafundi olufundisayo?

SCHEDULED INTERVIEWS QUESTIONS

“Teaching IsiZulu writing skills as a home language to grade ten learners in two chosen schools” (Ukufundiswa kwekhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe)

1. Firstly, please tell me about yourself. I would like to know what inspired you to become an IsiZulu teacher.

2. In your own opinion, why is it important to teach the writing skills of IsiZulu Home Language.

3. How long have you been teaching writing skills in IsiZulu Home Language in grade 10? What have you gained from that period.

4. I would like you to tell me in brief about your teaching approaches of the writing skills in IsiZulu Home Language in grade 10.

5. Can you tell me about your philosophical approach of your teaching of the writing skills in isiZulu Home Language in grade 10.

6. How about your teaching strategies? Can you elaborate more on them.

7. What kinds of resources you usually use to teach isiZulu Home Language writing skills in the grade you teach.

8. Do you think the resources that you use help to achieve your lesson goals? How?

9. What measures have you taken or planning to take perhaps as an IsiZulu Home Language educator to enhance or to better your teaching skills?

10. Now that we have reach the end of our interview, what else can you suggest that needs to be done in teaching IsiZulu Home Language writing skills with regards to the types of

learners you teach?

Ithuluzi lokubukela

Igama lathisha_____ Usuku_____

Igama lomcwaningi_____ Isikhathi_____

Iskole_____ Ikilasi_____

Ukubukela nokushicilelwa kolwazi mayelana nokufundiswa kwekhono lokubhala isiZulu ulimi lwasekhaya.

Isimo segumbi lokufundela kanye nendlela yokuhlala.	Isihloko sesifunjwana sosuku	Ukuxhumana kwathisha kanye nabafundi	Ulwazi lwathisha kanye nokuqonda kwakhe izindlela zokufundisa ikhono lokufunda kanye nokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi.	Ukuqond a kothisha ngokweFi losofi yabo amakhon o okufunda nobhala isiZulu ulimi lwaseKha ya ebangeni leshumi.	Izindlela namasu athisha okufundis a ikhono lokubhala isiZulu ulimi lwasekha ya ebangeni leshumi ezikoleni.	Izinhlobo zezinsiza kufundisa ezisetshe nziwa nguthisha ekufundis eni ikhono lokubhala isiZulu ulimi lwaseKha ya ebangeni leshumi.	Izindlela zokufund isa ikhono lokubhala isiZulu ulimi lwaseKha ya ebangeni leshumi.

Ukuphawula_____

Observation tool

Teacher's name _____ Date completed _____

Researcher's name _____ Time _____

School _____ Class _____

Observing and recording of information regarding the teaching of IsiZulu Home

Language writing skills.

Classroom context and sitting arrangement.	Lesson Topic.	Teacher and learner interactions.	Teachers' knowledge and understanding of teaching approaches of the reading and writing skills in IsiZulu Home Language in grade 10 in schools.	Teachers philosophical understanding of their teaching approaches of the reading and writing skills in IsiZulu Home Language in grade 10 in schools.	Teachers' strategies of teaching the writing skills in IsiZulu Home Language in grade 10 in schools.	Kinds of resources teachers use in teaching the writing skills in IsiZulu Home Language in grade 10 in schools.	Methodology of teaching the writing skills in IsiZulu Home Language in grade 10 in schools.

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Comments: _____

INCWADI KATHISHOMKHULU

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

Sawubona Thishomkhulu,

ISICELO SEMVUME YOKWENZA UCWANINGO

Igama lami ngingu Zinhle Shezi. Ngingumfundi weziqu zeMaster of Education ngifunda eNyuvesi yaKwaZulu-Natali, eKhampasini yase-Edgewood. Ngenza ucwaningo olungaphansi kwesihloko esithi “Ukufundiswa kwekhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe.” Ucwaningo luzogxila ekubhalweni kwesiZulu ulimi lwaseKhaya ebangeni leshumi.

Ngibhala le ncwadi ukucela imvume yakho yokuba ngiqhube ucwaningo lwami esikoleni sakho nokuthi ngicele nothisha bakho ukuba bahlanganyele kulolu cwaningo. Ngizoqoqa imniningo ngokuqale ngenze izinhlolombuzo ezivulelekile nothisha bebanga leshumi. Ukubukela kuzobe sekulandela, inqubo yokubukela izothatha isikhathi sonke sesifunjwana kodwa uguquko mayelana nalokhu lungenziwa. Ngezinhlolombuzo ezivulelekile ngihlose ukuba nezingxoxo nabahlanganyeli ngamunye-ngamunye ukuze ngithole ulwazi lwakhe ngekakade lakhe enguthisha. Ngesikhathi sezingoxo, ngizobe ngibhala phansi ulwazi oluzodingeka. Ngokubukela, ngihlose ukungena egunjini lokufundela kanye nothisha nabafundi bese ngiyabuka ngesikhathi kufundwa isiZulu ulimi lwaseKhaya.

Ngicela ube nolwazi lokuthi:

- Kuzoqinisekiswa ukufihlakala kwabahlanganyeli.
- Nanoma yiluphi ulwazi oluzobe lunikezwe nguthisha ngeke lusetshenziswe ukudicilela isikole, futhi ulwazi oluzobe lutholiwe luzosetshenziswelwa izinjongo zocwaningo kuphela.

Education, College of Humanities,

University of KwaZulu-Natal, Edgewood Campus,

- Ulwazi oluzotholwa luzogcinwa endaweni evikelekile bese luyashatshalaliswa ngemumva kweminyaka emihlanu.
- Uthisha unelungelo lokuhlanganyela, elokungahlanganyeli, elokuyeka ukuhlanganyela kulolu cwaningo. Ngeke athathelwe izinyathelo ngokwenza lesi sinqumo.
- Ukuhlanganyela kothisha kuxhumene nemfundo kuphela, futhi akukho okuphathele nenzuzo yemali okuthintekayo.

Impendulo yakho enhle kulesi sicelo izobongwa kakhulu.

Ngiyatholakala kule mniningwane:

Umbikombani: 217065051@stu.ukzn.ac.za

Umaluleki wami nguDokotela Phephani Gumbi otholakala eNyuvesi yaKwaZulu-Ntali, eKhampasini yase-Edgewood, Isikole Semfundo.

Imniningwane yakhe yilena: Umbikombani: Gumbip1@ukzn.ac.za

Inombolo yocingo: 0312607600

Ungaphinde uxhumane nehhovisi lwakwa Human and Social Sciences (HSSREC) kule mniningwane:

Umbikombani: Hssrec@ukzn.ac.za

Ngiyabonga ngomnikelo wakho kulolu cwaningo.

UKUGOMELA

Mina.....(amagama aphelele kaThishomkhulu)
ngiyaqiniseka lapha ukuthi ngiyakuqonda okushiwo yilencwadi kanye nokuhloswe
ucwaningo, futhi ngiyavuma ukuhlanganyela kulolu cwaningo. Ngiyaqonda ukuthi
nginemvume yokuhoxa futhi kulolu cwaningo noma yinini lapho ngifisa khona.

UKUSAYINA.....

USUKU.....

LETTER TO THE PRINCIPAL

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

Dear school principal,

REQUEST FOR PERMISSION TO CONDUCT RESEARCH

My name is Zinhle Shezi. I am a Master of Education candidate studying at the University of KwaZulu-Natal, Edgewood campus. I am conducting a study titled “Teaching IsiZulu writing skills as a home language to grade ten learners in two chosen schools” (Ukufundiswa kwekhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe). The study is concentrating on writing in isiZulu home language teaching in grades ten FET phase.

I am writing this letter to ask for your permission to conduct research in your school and to ask for your teachers to partake in this project. I will collect information by firstly conduct interviews with IsiZulu grade 10 teachers. Observations will follow; each session will take the entire period, but adjustments can be made. By interviews I ought to have a one-on-one conversation with the teacher for me to gain knowledge from his/her teaching experience. I will be writing down information while having the conversation. By observation I ought to study classroom interaction between the learners and teacher during the teaching and learning of isiZulu Home Language period.

Please note that:

- His/her discretion is guaranteed.
- Whichever information provided by him/her cannot be used against school, and the gathered information will be used for the aims of this research only.
- Data provided will be kept in a protected storage and will be destroyed after 5 years.

- He/she have a choice to participate, not participate or stop participating in the research. He/she will not be punished for taking such action.
- His/her involvement is completely for academic purposes only, and there are no financial payments or benefits involved.

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

Your positive response to this request will be highly appreciated. You can contact me at:

Email: 217065051@stu.ukzn.ac.za

My supervisor is Dr. Phephani Gumbi who is located at the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Contact details: email: Gumbip1@ukzn.ac.za

(Tel) 0312607600

You may also contact the Human and Social Sciences (HSSREC) office at:

Email: Hssrec@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

I..... (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I accept to participating in the research project. I comprehend that I have a right to withdraw from the project at any time, should I wish to.

SIGNATURE OF PARTICIPANT AND DATE

.....

INCWADI YABAHLANGANYELI

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

Sawubona Mhlanganyeli,

INCWADI YOKUVUMA

Igama lami ngingu Zinhle Shezi. Ngingumfundi weziqu zeMaster of Education ngifunda eNyuvesi yaKwaZulu-Natali, eKhampasini yase-Edgewood. Ngenza ucwaningo olungaphansi kwesihloko esithi “Ukufundiswa kwekhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe”. Ucwaningo luzogxila ekubhalweni kwesiZulu ulimi lwaseKhaya ebangeni leshumi. Ngizoqoqa imniningo ngokuqale ngibe ngezingoxo nothisha besiZulu ulimi lwaseKhaya ebangeni leshumi. Kulandele ukubukela, kuzothatha isikhathi sonke sesifunjwana kodwa uguquko lungenziwa mayelana nalokhu.

Ngicela ube nolwazi lwalokhu:

- Ukufihlwa kwakho kuqinisekisiwe.
- Nanoma yiluphi ulwazi ozolunikeza ngeke lusetshenziswe ukukudicilela kodwa luzosetshenziselwa izinjongo zocwaningo kuphela.
- Ulwazi luzogcinwa endaweni ephephile bese luyashatshalaliswa ngemumva kweminyaka emihlanu.
- Ucwaningo lugxile ekufundisweni ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi kuphela.
- Unalo igunya lokuhlanganyela, elokungahlanganyeli, nelokuyeka ukuhlanganyela.

Ngeke uthathelwe izinyathelo ngalesi senzo.

- Ukuhlanganyela kwakho kumayelana nezinjongo zemfundo kuphela, ayikho inzuzo yemali ephathekayo noma ethintekayo.
- Uma ukulungele ukuba ube nezingoxo nami, ngicela ubonise (ngokuthikha) ukuthi angabe uyavuma noma awuvumi ukuba kusetshenziswe isiqophamazwi ezingxoxweni.

YEBO	CHA

Ukuhlanganyela kwakho kuzobongwa kakhulu.

Ngiyatholakala kule mniningwane:

Umbikombani: 217065051@stu.ukzn.ac.za

Umaluleki wami nguDokotela Phephani Gumbi otholakala eNyuvesi yaKwaZulu-Ntali, eKhampasini yase-Edgewood, Isikole Semfundo.

Imniningwane yakhe yilena:

Umbikombani: Gumbip1@ukzn.ac.za

Inombolo yocingo: 0312607600

Ungaphinde uxhumane nehhovisi lwakwa Human and Social Sciences (HSSREC) kule mniningwane:

Umbikombani: Hssrec@ukzn.ac.za

Ngiyabonga ngomnikelo wakho kulolu cwaningo.

UKUGOMELA

Mina.....(amagama aphelele omhlanganyeli)
ngiyaqiniseka lapha ukuthi ngiyakuqonda okushiwo yilencwadi kanye nokuhloswe
ucwaningo, futhi ngiyavuma ukuhlanganyela kulolu cwaningo. Ngiyaqonda ukuthi
nginemvume yokuhoxa futhi kulolu cwaningo noma yinini lapho ngifisa khona.

UKUSAYINA

USUKU

.....

LETTER TO PARTICIPANTS

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

Dear Participant,

INFORMED CONSENT LETTER

My name is Zinhle Shezi. I am a Master of Education candidate studying at the University of KwaZulu-Natal, Edgewood campus. I am conducting a study titled “Teaching IsiZulu writing skills as a home language to grade ten learners in two chosen schools” (Ukufundiswa kwekhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe). The study is concentrating on writing in isiZulu home language teaching in grades ten FET phase. I will collect information by firstly conduct interviews with IsiZulu grade 10 teachers. Observations will follow; each session will take the entire period, but adjustments can be made.

Please note that:

- Your discretion is guaranteed.
- Whichever information you provide cannot be used against you, and the gathered information will be used for the aims of this research only.
- Data will be kept in a protected storage and will be destroyed after 5 years.
- The study is focused on writing in isiZulu Home Language teaching in grade ten at FET phase.
- You have a choice to participate, not participate or stop participating in the research. You will not be punished for taking such an action.
- Your contribution is completely for academic purposes only, and there are no financial payments or benefits involved.

- If you are prepared to be interviewed, please indicate (by ticking) whether or not you are willing to allow the interview to be recorded by the voice recorder.

YES	NO

Your participation will be highly appreciated.

You can contact me at:

Email: 217065051@stu.ukzn.ac.za

My supervisor is Dr. Phephani Gumbi who is located at the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Contact details: email: Gumbip1@ukzn.ac.za

(Tel) 0312607600

You may also contact the Human and Social Sciences (HSSREC) office at:

Email: Hssrec@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

I..... (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I accept to participating in the research project. I comprehend that I have a right to withdraw from the project at any time, should I wish to.

SIGNATURE OF PARTICIPANT AND DATE

.....

.....

INCWADI YABAZALI

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

Mzali,

INCWADI YOKUVUMA

Igama lami ngingu Zinhle Shezi. Ngingumfundi weziqu zeMaster of Education ngifunda eNyuvesi yaKwaZulu-Natali, eKhampasini yase-Edgewood. Ngenza ucwaningo olungaphansi kwesihloko esithi “Ukufundiswa kwekhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe.” Ucwaningo luzogxila ekubhalweni kwesiZulu ulimi lwaseKhaya ebangeni leshumi. Ngithanda ukudlulisa ukubonga ngokuba uvumele ungane yakho ibe yingxenye yabafundi abazobe bekhona egunjini lokufundela lapho ngizobe ngibukela uthisha wabo efundisa.

Ngiqoke ukuba ngenze ucwaningo esikoleni okufunda khona ingane yakho ngoba siseNanda kanti iyona ndawo yocwaningo leyo. Okunye okungenze ukuba ngikhathe lesi sikole ukuthi sifundisa isiZulu njengolimi lwaseKhaya kanti ucwaningo lugxile esiZulwini njengolimi lwaseKhaya. Ngihlose ukubukela isifunjwana sonke ngokuthula futhi ngingaphazamisi size siphale. Kodwake uguquko lungabakhona mayelana nemzuzu yokubukela.

Ngicela ube nolwazi lwalokhu:

- Ukufihlwa kwengane yakho kuqinisekisiwe.
- Ucwaningo ngeke kudicilele igama lesikole, amagama othisha noma igama lengane yakho.
- Nanoma yiluphi ulwazi engizoluthola ngesikhathi ngibukele ngeke lusetshenziswe ukukudicilela kodwa luzosetshenziselwa izinjongo zocwaningo kuphela.
- Ulwazi luzogcinwa endaweni ephephile bese luyashatshaliswa ngemumva kweminyaka emihlanu.

- Ucwangingo lugxile ekufundisweni ikhono lokubhala isiZulu ulimi lwaseKhaya ebangeni leshumi kuphela.
- Ingane yakho inalo igunya lokuhlanganyela, elokungahlanganyeli, nelokuyeka ukuhlanganyela. Ngeke uthathelwe izinyathelo ngalesi senzo.
- Ukuhlanganyela kwengane yakho kumayelana nezinjongo zemfundo kuphela, ayikho inzuzo yemali ephathekayo noma ethintekayo.

Ukuhlanganyela kwengane yakho kuzobongwa kakhulu.

Ngiyatholakala kule mniningwane:

Umbikombani: 217065051@stu.ukzn.ac.za

Umaluleki wami nguDokotela Phephani Gumbi otholakala eNyuvesi yaKwaZulu-Ntali, eKhampasini yase-Edgewood, Isikole Semfundo.

Imniningwane yakhe yilena:

Umbikombani: Gumbip1@ukzn.ac.za

Inombolo yocingo: 0312607600

Ungaphinde uxhumane nehhovisi lwakwa Human and Social Sciences (HSSREC) kule mniningwane:

Umbikombani: Hssrec@ukzn.ac.za

Ngiyabonga ngomnikelo wengane yakho kulolu cwaningo.

UKUGOMELA

Mina.....(amagama aphelele omzali) ngiyaqiniseka lapha ukuthi ngiyakuqonda okushiwo yilencwadi kanye nokuhloswe ucwaningo, futhi ngiyavuma ukuba ingane yami ihlanganyele kulolu cwaningo. Ngियाqonda ukuthi ingane yami inemvume yokuhoxa futhi kulolu cwaningo noma yinini lapho ifisa khona.

UKUSAYINA

USUKU

.....

LETTER TO PARENTS

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

Dear Parents,

INFORMED CONSENT LETTER

My name is Zinhle Shezi. I am a Master of Education candidate studying at the University of KwaZulu-Natal, Edgewood campus. I am conducting a study titled “Teaching IsiZulu writing skills as a home language to grade ten learners in two chosen schools” (*Ukufundiswa kwekhono lokubhala olimini lwesiZulu ulimi lwaseKhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe*). I would like to extend my sincere appreciation for letting your child be the part of the students that are going to be in the classroom while I am doing my observation doing to get to change and learning process.

I chose to do my research in the child’s school because the school is located in eNanda where my research takes place. Another reason I chose the school is because they teach isiZulu as a home language and my research also focuses on isiZulu as a home language. Observations will follow; each session will take the entire period, but adjustments can be made.

Please note that:

- Your discretion is guaranteed.
- The research will not damage the school’s name, teacher's names, and your child’s name.

- Whichever information you provide cannot be used against you, and the gathered information will be used for the aims of this research only.
- Data will be kept in a protected storage and will be destroyed after 5 years.
- The study is focused on writing in isiZulu Home Language teaching in grade ten at FET
- phase.
- Your child has a choice to participate, not participate or stop participating in the research. They will not be punished for taking such an action.
- Your child's contribution is completely for academic purposes only, and there are no financial payments or benefits involved.

Your participation will be highly appreciated. You can contact me at:

Email: 217065051@stu.ukzn.ac.za

My supervisor is Dr. Phephani Gumbi who is located at the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Contact details:

Email: Gumbip1@ukzn.ac.za

(Tel) 0312607600

You may also contact the Human and Social Sciences (HSSREC) office at:

Email: Hssrec@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

I..... (Full names of parent) hereby confirm that I understand the contents of this document and the nature of the research project, and I accept to participating in the research project. I comprehend that I have a right to withdraw from the project at any time, should I wish to.

SIGNATURE OF PARTICIPANT AND DATE

.....

.....



KWAZULU-NATAL PROVINCE
EDUCATION
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE HEAD OF DEPARTMENT

Private Bag X9137, PIETERMARITZBURG, 3200
Anton Lembede Building, 247 Burger Street, Pietermaritzburg, 3201
Email: Phindile.duma@kzndoe.gov.za
Tel: 033 392 1063

Enquiries: Phindile Duma

Ref.:2/4/8/203

Ms Z Shezi
17 Sangena Lane
INANDA
4310

Dear Ms Shezi

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"UKUFUNDISWA KWEKHONO LOKUBHALA OLIMINI LWESIZULU ULIMI LWASEKHAYA EBANGENI LESHUMI EZIKOLENI EZIMBILI EZIQOKIWE"**, 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 18 March 2024 to 31 March 2027.
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.

PINETOWN DISTRICT

Mr GN Ngcobo
Head of Department: Education
Date: 20 March 2024

GROWING KWAZULU-NATAL TOGETHER



03 June 2024

Zinhle Shezi (217065051)
School of Education
Edgewood Campus

Dear Z Shezi,

Protocol reference number: HSSREC/00007056/2024

Project title: Ukufundiswa kwekhono lokubhala olimini lwesizulu ulimi lwasekhaya ebangeni leshumi ezikoleni ezimbili eziqokiwe

Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 17 May 2024 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.

Incidents of adverse events and serious adverse events (AEs and SAEs) should be reported in writing to HSSREC, the study sponsors, and any regulatory authority (where appropriate), within 7 working days of the occurrence for local sites and 14 days for all other South African sites.

This approval is valid until 03 June 2025.

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

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

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