



**Izindlela Namasu Okufundisa Ukufunda Okubhaliwe Nokubhala
Kubafundi Bebanga Lesishiyagalombili EsiZulwini ULimi
LwaseKhaya Ezikoleni Ezimbili EzisesiYingini SasePinetown**

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ISIFUNGO

MINA, **ZANELE WITNES MLONDO**, NGIYAFUNGA NGIYAGOMELA UKUTHI:

- (i) Ucwangingo okubikwa ngalo kulo mqingo ngumsebenzi wami othi mina, ngaphandle kwalapho kukhonjiswe khona.
 - (ii) Lo mqingo awukaze wethulwe kunoma yiliphi iqhuzu kumbe ukuhlolwa okuthile kunoma iyiphi inyuvesi.
 - (iii) Akukho lwazi nazithombe, noma yikuphi okunye okuqukethwe kulo mqingo okungumsebenzi wabanye abantu, ngaphandle kwalapho okuchazwe khona.
 - (iv) Akukho msebenzi wabanye abantu osikwe waphinde wananyekwa kulo mqingo otholakale nge-*internet*, ngaphandle uma lokho kuveziwe embhalweni kwaphinde kwavezwa kahle ohlwini lwemithombo yolwazi esetshenzisiwe.
 - (v) Lo mqingo awuqukethe mibhalo noma amazwi abanye abacwaningi ngaphandle uma lokho kucaciswe ngendlela efanele.
- Amazwi abo abhalwe kabusha kodwa kwacaciswa kahle ukuthi amazwi abo.
 - Lapho amazwi abanye ecashunwe enjengoba enjalo, kwenziwe lokhu ngokuthi afakwe kubacaphuni kumbe abhalwa ancishiswa, ukuze abonakale ukuthi angamazwi acashunwe enjengoba enjalo, kwabe sekuvezwa ngendlela efanele ukuthi akabani lawo mazwi.

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ISIFINGQO

Inhloso yalolu cwaningo ukubheka izindlela namasu okusetshenziswa othisha ekufundiseni ukufunda okubhaliwe nokubhala esiZulwini uLimi lwasekhaya (ulimi lokuqala) kubafundi bebanga lesishiyagalombili. Lolu cwaningo luhlose ukuba kuphenduleke le mibuzongqangi emithathu: (i) Yiziphi izindlela namasu asetshenziswa othisha ekufundiseni ukufunda okubhaliwe nokubhala kubafundi bebanga lesishiyagalombili esiZulwini ulimi lwasekhaya ezikoleni ezimbili ezisesiYiningi sasePinetown? (ii) Othisha bebanga lesishiyagalombili bazisebenzisa kanjani izindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala ekufundiseni isiZulu ulimi lwasekhaya ezikoleni ezimbili ezisesiYingini sasePinetown? (iii) Kungani othisha bebanga lesishiyagalombili befundisa ukufunda okubhaliwe nokubhala esiZulwini ngendlela abakwenza ngayo?

Ucwaningo lwenziwa ezikoleni ezimbili zamabanga aphezulu ezisesiYiningi sasePinetown. Kulezi zikole isiZulu sifundwa njengoLimi lokuQala (uLimi lwaseKhaya) kanti sifundwa abafundi abakhuluma isiZulu njengolimi lwasekhaya kanye nalabo abakhuluma ezinye izilimi zamaNguni njengesixhosa neSiswati bese kuba khona nabakhuluma iSuthu. Kanti futhi lezi zikole zisendaweni enabantu abaxube zona lezi zilimi. Bahlanu othisha ababengabahlanganyeli kulolu cwaningo abafundisa isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili.

Lolu cwaningo luyikhwalthethivu ngaphansi kwepharadaymu *i-constructivism*. Luwucwaningo oluyi-case study. Ulwazi luqoqwe ngokusebenzisa izingxoxo ezisakuhleleka. Kusetshenziswe injulalwazi *i-socio-constructivist* kaVygotsky (1978) kanye nohlaka lwemicabango ekuhlaziyeni ulwazi olutholakele.

Zintathu izindimba ezigqamayo olwazini olutholakele. Indikimba yokuqala iphathelele nokungaqondi kothisha mayelana nezindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala kubafundi ababafundisa isifundo sesiZulu ebangeni lesishiyagalombili. Ngaphansi kwale ndikimba kunezindikimbana eziveza ukungaqeqesheki ngokwenele kothisha ekusebenziseni izindlela namasu ekufundiseni, isipiliyoni ekufundiseni isiZulu kanye nokushoda kwesisekelo esihle emakhonweni okufunda okubhaliwe nokubhala. Indikimba yesibili imayelana nokungazithuthukisi kothisha ekufundisweni kwala makhono womabili kubafundi abafunda isiZulu kuleli banga. Eyesithathu iveza ukuthi ukwentulela kolwazi lwezinjulalwazi kothisha kunomthelela ekutheni othisha abakuqondi okusetshenziswa kwezindlela namasu okwahlukahlukeni ekufundiseni ukufunda okubhaliwe nokubhala.

Ucwaningo lusonga ngokuphawula ukuthi ubuphansi bamazinga ekufundeni ukufunda okubhaliwe nokubhala kubafundi abafunda isiZulu esiyisifundo kwenziwa ukuthi, othisha abaqeqeshekile ngokwenele ekuqondeni izindlela namasu ekufundisweni kwala makhono. Ngaleyo ndlela kudingeka ukuba othisha bahlonyiswe ngolwazi olunzulu lwezinjulalwazi ukuze baziqonde izindlela ezahlukene zokuthuthukisa la makhono womabili kubafundi.

ABSTRACT

This research aims to explore methods and strategies that teachers use in teaching reading and writing in isiZulu home language to grade 8 learners in 2 Pinetown District schools. There are 3 critical questions aimed at this exploration: (i) What methods and strategies do teachers use in teaching reading and writing in teaching isiZulu home language to grade 8 learners in two schools in Pinetown District? (ii) How do teachers use those methods and strategies in teaching reading and writing in isiZulu home language to grade 8 learners in 2 Pinetown schools? (iii) Why do teachers use those methods and strategies in teaching isiZulu the way they do?

This research was conducted in two high schools under Pinetown District. Both these schools offer isiZulu as Home Language (L1) across all other Nguni languages speakers. There were 5 isiZulu Home Language grade 8 teachers as research participants.

This is a qualitative, case-study; under constructivism paradigm. Semi-structured interviews were conducted for research data collection. Vygotsky's socio-constructivist theory (Vygotsky, 1978) and conceptual frameworks were adopted in developing thematic analysis in this study.

Three themes emerged in this research: First, teachers seem not to have clear understanding about the use of different methods and strategies in teaching reading and writing in isiZulu Home Language (L1) in grade 8 learners. Sub-themes extended to teachers being under qualified in using various methods and strategies in teaching reading and writing. The second theme is about teachers not considering seeking new knowledge into improving the teaching of these language skills. Thirdly, teachers being not clear or less equipped with teaching and learning theories.

The research concludes that teachers need to be equipped with strong knowledge of using various methods and strategies in teaching reading and writing from their teacher training.

UHLU LWEZIFINGQO NEZIFINYEZO (LIST OF ACRONYMS AND ABBREVIATIONS)

1. LNS: LitNum Strategy
2. EGRA: Early Grade Reading Assessment
3. L1: Language 1
4. ANA: Annual National Assessments
5. PIRLS: Progress in International Reading and Literacy System
6. UNESCO: United Nations Educational, Scientific and Cultural Organization
7. NEEDU: National Education Evaluation & Development Unit
8. NAEP: National Assessment of Educational Progress
9. NRS: National Reading Strategy
10. IRA: International Reading Association
11. ZPD: Zone of Proximal Development
12. DoE: Department of Education
13. DBE: Department of Basic Education
14. CAPS: Curriculum and Assessment Policy Standards
15. uTAHFUZWE: IsiTatimende SoHlelo LokuFunda LukaZwelonke

OKUQUKETHWE

ISAPHLUKO SOKUQALA:	1
ISENDLALELO SOCWANINGO	1
1.1 Isingeniso	1
1.2 Isendlalelo	2
1.3 Isisusa salolu cwaningo	7
1.4 Inhloso yalolu cwaningo nalapho lugxile khona	8
1.4.1 Izinhlosongqangi zalolu cwaningo	8
1.5 Imibuzongqangi yocwaningo	9
1.6 Imingcele yalolu cwaningo	9
1.7 Izingqinamba zocwaningo	10
1.8 Ukubaluleka kwalolu cwaningo	11
1.9 Umumo wezahluko	11
1.10 Isiphetho	13
ISAPHLUKO SESIBILI	14
UKUBUYEKEZA IMIBHALO	14
2.1 Isingeniso	14
2.2 Ukufunda okubhaliwe nokubhala	15
2.3 Ucwanoingo oseluke lwenziwa emazweni apheesheya kwezilwandle nasemazweni angaphandle nangaphakathi kwaseNingizimu-Afrika olumayelana nokufunda okubhaliwe nokubhala	19
2.3.1 Ucwanoingo olwenziwa phezheya kwezilwandle olumayelana nokufundisa ukufunda okubhaliwe nokubhala	19
2.3.2 Ucwanoingo olwenziwe emazweni ase-Afrika, ngaphandle kweNingizimu Afrika	20
2.3.3 Ucwanoingo olwenziwa eNingizimu Afrika olumayelana nokufundiswa kokufunda okubhaliwe nokubhala	23
2.4 Ukufunda okubhaliwe	25
2.4.1 Izindlela namasu kokufundisa isifundo sesiZulu	26
2.4.1.1 Izindlela zokufundisa (ukufunda esiZulwini)	28
2.4.2 Amasu ekufundiseni ukufunda okubhaliwe	29
2.4.3 Ukufundisa ukufunda okubhaliwe ngokwe-CAPS	31
2.4.4 Izigaba zokuthuthuka ekufundeni okubhaliwe	32
2.4.5 Ukufunda ngokuqondisisa	33
2.4.6 Ukufunda okulungiselelwe nokungalungiselelwe	35
2.5 Ukubhala	35
2.5.1 Izindlela namasu kokufundisa ukubhala	36

2.6	Ukufundisa ukufunda okubhaliwe nokubhala	41
2.7	Isiphetho	43
ISAPHLUKO SESITHATHU		44
IZINDLELA ZOKUQOQA ULWAZI LOCWANINGO		44
3.1	Isingeniso	44
3.2	Ucwaningo oluyikhwalthethivu.....	45
3.3	Ipharadaymu yocwaningo.....	46
3.4	Umkhomo oyi-case study	48
3.5	Izindlela zokuqoqa ulwazi locwaningo.....	49
3.5.1	Inhlololwazi Esakuhleleka	51
3.6	Abangahlanyanyeli bocwaningo nokuqokwa kwabo.....	52
3.6.1	Ukuqokwa kwezikole	53
3.7	Ukuvivinya amathuluzi.....	54
3.8	Ukuhlaziya okutholakele	55
3.9	Ukulandela inkambiso elungileyo	56
3.10	Ubuqiniso nokukholakala kocwaningo	58
3.11	Isiphetho	61
ISAPHLUKO SESINE.....		62
INJULALWAZI YOKUHLAZIYA KANYE NOHLAKA LWEMICABANGO		62
4.1	Isingeniso	62
4.2	Yini injulalwazi?	63
4.3	Injulalwazi yokuhlaziya.....	63
4.4	Injulalwazi ye- socio-constructivist	64
4.5	Uhlaka lwemicabango yocwaningo.....	69
4.5.1	Ukufunda okubhaliwe	69
4.5.2	Ukubhala	70
4.5.3	Ukuthuthukiswa kokufunda okubhaliwe emabangeni athe thuthu	71
4.5.4	Ukuthuthukiswa kokubhala kubafundi bamabanga athe thuthu	71
4.5.5	Izindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala	73
4.5.6	Ulwazi lukathisha	76
4.5.7	Ukufunda okubhaliwe nokubhala ngokwenjulalwazi ye-constructivist.....	78
4.6	Isiphetho	79
ISAPHLUKO SESIHLANU		80
IZINDLELA NAMASU OTHISHA ABAKUSEBENZISA EKUFUNDISENI UKUFUNDA OKUBHALIWE NOKUBHALA		80
5.1	Isingeniso	80

5.2	Izindlela namasu okusetshenziswa othisha ekufundiseni ukufunda okubhaliwe nokubhala	81
5.2.1	Izindlela othisha abazisebenzisayo ekufundiseni ukufunda okubhaliwe.....	82
5.2.1.1	Ukufunda okulungiselelwe nokungalungiselelwe.....	82
5.2.1.2	Ukufunda imibhalo yokuziqambela	85
5.2.1.3	Ukufundisa ukufunda okubhaliwe ngemibhalo yobuciko.....	86
5.2.1.4	Ukufunda izifundo zokuqondisa	88
5.2.2	Amasu othisha abawasebenzisayo ekufundiseni ukufunda okubhaliwe.....	89
5.2.2.1	Ukusebenzisa iziqephu zamaphephandaba	90
5.2.2.2	Ukufunda kuzwakale	91
5.2.2.3	Ukuxoxa ngaphambi kokufunda umbhalo	94
5.3	Izindlela namasu othisha abathi bazisebenzisa ekufundiseni ukubhala.....	97
5.3.1	Izindlela othisha abazisebenzisayo ekufundiseni ukubhala.....	97
5.3.1.1	Ukufundisa ukubhala ngemibhalo yokuziqambela	98
5.3.1.2	Ukuphendula imibuzo ngokubhala	99
5.3.2	Amasu othisha abathi bayawasebenzisa ekufundiseni ukubhala.....	101
5.3.2.1	Ukubhala ubukela	102
5.3.2.2	Ukuqaphela upelomagama, ubhalomagama kanye nezimpawu zokuloba	103
5.3.2.3	Isu lokulungisana emibhalweni emide.....	105
5.3.2.4	Isu lokufingqa	107
5.4	Ulwazi nokuqonda izindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala	109
5.4.1	Ukuqeqeshelwa ukufundisa isiZulu.....	111
5.4.2	Isipiliyoni ekufundiseni isiZulu	113
5.5	Isiphetho	115
ISAHLUKO SESITHUPHA.....		116
OTHISHA BAZISEBENZISA KANJANI IZINDLELA NAMASU EKUFUNDISENI UKUFUNDA OKUBHALIWE NOKUBHALA? 116		
6.1	Isingeniso	116
6.2	Ukwenza kothisha ekufundiseni ukufunda okubhaliwe	117
6.2.1.	Ukulungiselela ukufundisa ukufunda okubhaliwe	117
6.2.1.1	Ukukhetha imibhalo esezingeni labafundi.....	118
6.2.2	Izindlela othisha abazisebenzisayo lapho befundisa ukufunda okubhaliwe	120
6.2.2.1	Ukusebenzisa imibhalo enhlobonhlobo.....	120
6.2.3	Amasu othisha abawasebenzisa lapho befundisa ukufunda okubhaliwe	122
6.2.3.1	Ukufundisa ukufunda ngamaqembu	123
6.2.3.2	Ukufunda ngokudedelana.....	124

6.3	Ukuhlola ukuthuthuka kwabafundi ekufundeni okubhaliwe.....	125
6.3.1	Ukuqaphela izimpawu ezisembhalweni.....	125
6.4	Ukwenza kothisha ekufundiseni ukubhala	127
6.4.1	Ukufundisa ukubhala ngesibizelo	128
6.4.2	Ukufundisa ukubhala ngokubukela.....	129
6.5	Ukuhlola ukuthuthuka ekubhaleni.....	131
6.5.1	Ukuhlola ngemibhalo yokuziqambela.....	131
6.6	Ukuhlobanisa ukufunda okubhaliwe nokubhala esifundweni sesiZulu	134
6.6.1	Ukusebenzisa isifundo sokuqondisa.....	134
6.6.2	Ukusebenzisa imibhalo yokuziqambela	136
6.7	Umphumela abathi othisha bayawuthola ekufundiseni ukufunda okubhaliwe nokubhala ngokukhlobanisa	137
6.8	Isiphetho	138
ISAHLUKO SESIKHOMBISA.....		139
IZIZATHU ZOKWENZA KOTHISHA, IZINCOMO NESIPHETHO.....		139
7.1	Isingeniso	139
7.2	Izizathu zokwenza kothisha	139
7.2.1	Othisha nokungaqondi kwabo ngezindlela zokufundisa ukufunda okubhaliwe nokubhala	140
7.2.1.1	Uqeqesho lothisha lokufundisa isiZulu njengesifundo	144
7.2.1.2	Isipiliyoni sothisha ekufundiseni isiZulu	146
7.2.1.3	Ukushoda kwesisekelo esihle emakhonweni okufunda nokubhala	147
7.3	Ukungazithuthukisi kothisha olwazini lokufundisa.....	149
7.4	Ukwentuleka kolwazi lwezinjulalwazi eziphathelele nokufunda nokufundisa.....	151
7.5	Izincomo.....	154
7.6	ISIPHETHO	156

ISELEKO 1:	Uhlelo lwemibuzo yezingxoxo zokuqoqa ulwazi locwaningo.....	182
ISELEKO 2:	Turnitin.....	184
ISELEKO 3:	Ethical Clearance.....	185
ISELEKO 4:	Imvumo Evela EMnyangweni WezeMfundo	186
ISELEKO 5:	Incwadi Eya Emnyangweni Wezemfundo	187
ISELEKO 6:	Incwadi Eya Kuthishanhloko	189
ISELEKO 7:	Incwadi Eya Kubahlanganyeli Bocwaningo	191
ISELEKO 8:	Letter To Participants.....	193
ISELEKO 9:	Letter To Parents.....	195
ISELEKO 10:	Incwadi Eya Kumzali.....	197
ISELEKO 11:	Incwadi Yomfundi	199
ISELEKO 12:	Isifungo Sabafundi	201

ISAPHLUKO SOKUQALA: ISENDLALELO SOCWANINGO

1.1 Isingeniso

Miningi imibiko eveza ukungathuthuki kwamazinga amakhono olimi, ikakhulukazi okungelokufunda okubhaliwe nelokubhala (NAEP, 2005; Nkosi, 2011; NEEDU, 2012; Mlondo, 2015; Mkhize, 2016; Pretorius & Kipwikh, 2016). UMnyango WezeMfundo wasesifundazweni saseNtshonalanga – Kapa ubika ukuthi aphansi kakhulu amazinga okukwazi ukufunda nokubhala (Western Cape Department of Education, 2006). Ngonyaka wezi-2008 uMnyango WezeMfundo wasungula uhlelo olwalubizwa ngokuthi *i-Foundation for Learning*, okwakuhlelo olwaluhlose ukukhuthazwa kokufundisa ukufunda nokubhala kusukela kubafundi bebanga lokuqala kuya kwelesithupha. Lolu hlelo lwavusa umuzwa wokukhuthaza ukuba kusunguleke izinhlelo ezahlukeni ezifundazweni zalapha eNingizimu Afrika. Kuthe ngonyaka wezi-2015, uMnyango weMfundo eyisiSekelo esifundazweni sakwaZulu-Natali wasungula izinhlelo ezibizwa ngokuthi *i-LitNum Strategy* (LNS) kanye ne-*Early Grade Reading Assessment* (EGRA) okuyizinhlelo ezazigxilise ezikoleni eziyi-100 ukuze kuvivinywe ukusebenza kwazo ekuthuthukiseni ikhono lokufunda okubhaliwe nelokubhala kubafundi (Pretorius & Klapwikh, 2016, p. 2-20). Inhlosongqangi yohlelo *i-EGRA* kwakuwukhulumelelisa ikhono lokufunda okubhaliwe kubafundi kusukela besesemabangeni aphansi, kanti *i-LitNum* yayigxile ezibalweni (Department of Basic Education, 2014, p. 21).

IsiZulu singolunye lwezilimi ezisemthethweni kweziyishumi nanye zalapha eNingizimu Afrika (Constitution of the Republic of South Africa, 1996). Ngale kokuthi isiZulu siwulimi olusemthethweni, siphinde sifundwe njengesifundo kwezinye zezikole zalapha eNingizimu Afrika, ikakhulukazi esifundazweni saKwaZulu-Natali nakwezinye izifundazwe. Ezikoleni isiZulu sifundwa ezingeni lolimi lwasekhaya (*Home Language*) kanye nasezingeni lolimi lwesibili (L2) okuwulimi lokuqala lokwengeza (*First Additional Language*) ngokohlelo lwezemfundo (DBE, 2011). Ulimi lwasekhaya wulimi umntwana alufunda ekhaya kusukela ezelwe aze akhule. Luphinde lubhekwe njengolimi olukhulunywa ekhaya futhi luncike kakhulu ebuzweni bomuntu kanti futhi lukhomba nemvelaphi yakhe siqu (Constitution of the Republic of South Africa, 1996),

nanxa kwenzeka ukuthi kube khona umuntu ongolunye uhlanga kodwa ekwazi ukusebenzisa lolu limi njengolimi lokuqala. Njengoba kuke kwaphawulwa ngenhla, isiZulu wulimi olugxile esifundazweni saKwaZulu-Natali futhi singezinye zezifundo ezifundwayo kulesi sifundazwe. NgokukaSaxton (2010) ukuqonda nokusebenzisa kahle ulimi komfundi kuncike ezenzweni zomphakathi akhulele kuwo, okufaka kuzo izindlela umphakathi olusebenzisa ngayo lolo limi. Ngamanye amazwi, kulesi sifundazwe kulindeleke ukuthi abafundi babe ngabathuthukile olwazini lolimi lwesiZulu njengoba kuyisona esiwumgogodla yakulesi sifundazwe. Ukuthuthuka kwalaba bafundi olwazini lolimi lwesiZulu kubonakala lapho benikwa imibhalo okufanele bayifunde noma-ke bayibhale. Okuqaphelekayo ukuthi imiphumela evezwa yimisebenzi yabafundi lapho kufundwa okubhaliwe nalapho bebhala ayithuthukile ngokwamabanga abasuke sebekuwona.

1.2 Isendlalelo

Ukukwazi ukufunda okubhaliwe kanye nokubhala kuwumgogodla wokufunda okuletha impumelelo kubafundi (Brown, 1994). Ukungathuthuki ngokwanele kwabafundi olwazini lokufunda okubhaliwe kanye nokubhala yinkinga ekhungethe uMnyango WezeMfundo lapha eNingizimu Afrika (*Whats up Teach*, 2013). Umbiko we-*Annual National Assessment* (ANA, 2014) kanye nohlelo i-*Progress in International Reading and Literacy* (PIRLS, 2015) kuveza ukuthi abafundi batholakala benobunzima bokufunda okubhaliwe kusukela emabangeni aphansi kuya kwaphezulu. Lapha kubalwa indlela abaphimisa ngayo amagama, ukufunda imisho ngendlela efanelekile kuhlangukise nokuqaphela ukusetshenziswa kwezimpawu zokuloba (Lumadi, 2016). Nakuba lukhona ucwaningo oseluke lwenziwa oluveza ukungathuthuki kahle kwabafundi olwazini lokufunda okubhaliwe kanye nokubhala, lolo cwaningo lwalugxile ekuthuthukiseni la makhono olimi kubhekwa emgogodleni wolimi lokufunda nokufundisa (*Language of Learning and Teaching*, LOLT), okuwulimi lwesiNgisi (Carrejo & Reinhartz, 2012; Praputtakun, Dash, Prason & White, 2012). Ngamanye amazwi, kubalulekile ukuthi kucwaningwe kubhekwe futhi kuhlolwe izindlela namasu okufundisa ukufunda okubhaliwe nokubhala olimini lwesiZulu njengoba isiZulu naso siyisifundo esifundwayo ezikoleni.

Ukufunda nokubhala kungenye yezinto ezibalulekile empilweni yomuntu esikhathini sanamuhla (UNESCO, 2004). Lokhu kungenxa yokuthi ulwazi oluningi oludingwa ngabantu esikhathini samanje lutholakala ngendlela yombhalo. Inkinga ukuthi imibiko iveza ukuthi aphansi amazinga okufunda okubhaliwe nawokubhala kusukela emabangeni aphansi emfundo kuya emfundweni ephakeme yasemanyuvesi (Pretorius, 2002; Nkosi, 2011; Department of Basic Education, 2012; Sivnarain, 2013; Nojiyeza, 2013; Nkosi, 2018). Imibiko iqhubeka iveze ukuthi ukungaphumeleli kahle kwabafundi bakamatikuletshe kungenxa yokuthi abafundi abaningi abathuthukile ngokwanele emakhonweni okufunda nokubhala (Department of Basic Education, 2010). Olunye ucwaningo luyaveza nokuthi inkinga yokufunda nokubhala yinto ekhona emhlabeni wonke (Cooper, 2000) abanye. Umbiko owethulwa wuhlelo lokuhlonza izindlela zokuthuthukiswa kolwazi lokufunda okubhaliwe nolokubhala i-*National Education Evaluation and Development Unit* (NEEDU, 2012) waveza ukuthi aphansi amazinga okufunda okubhaliwe kanye nokubhala kubafundi abasezikoleni zamabanga aphansi. Kwavela ukuthi bayingcosana kakhulu abafundi abafunda futhi babhale ngokusezingeni lebanga abakulona (NEEDU, 2013). Okwakugqugquzele ukuba khona kohlelo i-NEEDU kwakuwukubheka ukuthi kungani abafundi abaningi beyeka esikoleni lapho sebefike ebangeni le-10 kuya kwele-12. Okuvela emiphumeleni yalolu hlelo wukuthi abafundi bayeka isikole ngoba basuke bengathuthukile ngokwanele olwazini lokufunda okubhaliwe kanye nokubhala. Lokhu kusho ukuthi abafundi basuke bengaqeqeshekile ngokwanele kusukela besemabangeni aphansi (NEEDU, 2015). Ukugcizelela leli phuzu elingenhla, uMnyango WezeMfundo (2012) ngohlelo lwe-*Annual National Assessment* (ANA) ubika ukuthi aphansi amazinga okukwazi ukufunda okubhaliwe kanye nokubhala kubafundi abasemabangeni aphansi futhi olimini lwasekhaya. Lokhu kungaba nomthelela ekutheni abanye abafundi baze bafike emabangeni aphakeme bengakakwazi ukubhala umbhalo onomqondo (Barone, 2005).

UHorne (2002) ubika ukuthi amazinga okufunda okubhaliwe kanye nokubhala ezinganeni zesikole aphansi ngale ndlela yokuthi awahambisani namazinga azo okukhula noma amabanga eziwenzayo ezikoleni. Kanti uBecher noTrowler (2001) baveza ukuthi kwabanye abafundi emanyuvesi, ukufunda nokubhala kuze kubukeke njengento okungathi abanye abafundi bayayiqala (Nkosi, 2018). Uma abafundi

sebesenyuvesi kusuke sekulindeleke ukuba bakwazi ukufunda okubhaliwe bese becabangisisa ngombhalo ofundiwe ngaphambi kokuba kube khona abakubhalayo. Ukukwazi ukubhala yikhona okwenza kuvele ukuthi umuntu unolwazi olungakanani ngolimi. Ulwazi umuntu analo yilona olumenza akwazi ukuveza imicabango yakhe ngalokho akufundile bese eveza lolo lwazi nemicabango ngokubhala phansi (Banda, 2007). Egcizelela leli phuzu, uBruce (2006) ubeka ukuthi ulwazi oluyisisekelo solimi kumfundi, yilona olungamenza akwazi ukuthuthukisa izinga lakhe lokufunda okubhaliwe kanye nokubhala. Imibono yalaba babhali iveza ukuthi ikhono lokufunda okubhaliwe lisondelene nekhono lokubhala. Lokhu kungenxa yokuthi obhalayo ubhala ngenhloso yokudlulisa umyalezo kulowo ofunda lowo mbhalo; kanjalo nalapho umuntu esefundile, usengaveza imicabango yakhe ngokubhala noma ngokukhuluma ukuze kuvele ukuthi lukhona ulwazi aluzuzile ekufundeni umbhalo othile (Bruce, 2006).

UCommeyras (2009) uyakugcizelela ukuthi ukufunda umbhalo kwenzeka ngenxa yokuthi kusuke kukhona okubhalwe phansi, kanti nokubhaliwe kukhonela ukuthi kufundwe. Ngamanye amazwi, womabili la makhono olimi ayadinga ukuthuthukiswa kubafundi ukuze ukufunda kube yimpumelelo. Lapho umfundi esethuthukile ekufundeni okubhaliwe, kuthuthuka nekhono lokuqondisisa umbhalo awufundayo. Liyathuthuka nekhono lokubhala futhi ngoba izimpendulo ezinikezwe ngokubhala phansi ziyakhombisa ukuthi umfundi ukwazile ukufunda okubhaliwe futhi wakuqondisisa (Commeyras, 2009).

Ngale kocwaningo olumayelana nokufunda okubhaliwe nolokubhala, eminye imibiko iveza ukuthi aphantsi namazinga okubhala nakubafundi basezikhungweni zemfundo ephakeme olimini lwesibili (Lillies & Scott, 2007; Ivanic & Lea, 2006; Lea, 2004). UKanselaar (2002) ugcizelela ukuthi ubuphansi bamazinga okukwazi ukufunda nokubhala kubafundi kuyinselelo ebhekene nezikhungo zemfundo ezahlukene. Leli phuzu liveza ngokusobala ukuthi abafundi bafika emanyuvesi bengathuthukile ngokwanele emakhonweni okufunda nokubhala. Lokhu kuvusa umcabango wokuthi kukhona okungenzeki kahle emfundweni yabo eyisisekelo mayelana nokuthuthukiswa kokufunda nokubhala. Lokhu futhi kuveza ukuthi abafundi basuke bengakakulungeli

ngokwanele ukuba baqhube izifundo zabo ezingeni lemfundo ephakeme. UNiven (2005) uhamba emazwini kaKanselaar (2002) lapho egcizelela ubunzima izikhungo zemfundo ephakeme ezibhekana nabo ngokufundisa abafundi abangakulungele ngokwanele ukuba bafunde kulezi zikhungo. Uthi lokhu kudalwa ukuthi abafundi basuke bengathuthukile kahle ekhonweni lokufunda okubhaliwe kanye nelokubhala.

UNKosi (2018) ufakazela amazwi kaKanselaar (2002) benoNiven (2005, p. 63) lapho ebika ubuphansi bamazinga okukwazi ukufunda okubhaliwe kanye nawokubhala kubafundi ababesonyakeni wesinye beqeqeshelwa ubuthisha futhi beqeqeshelwa khona ukufundisa isiZulu ezikoleni zeMfundo eyiSisekelo. I-UNESCO (2015) ibika ukuthi othisha abaningi babuthaka ekufundiseni futhi babukeka bengakulungele ukufundisa yize bekuqeqeshelwe ukufundisa. Lobu buthaka bothisha ekufundiseni kungenzeka kudalwa ukuthi abakuqondi kahle kwabona ukusetshenziswa kwezindlela ezahlukeneyo kanye namasu ekufundiseni womabili la makhono (UNESCO, 2015). Lokhu kungakulungeli ukufundisa kothisha kungaba nomthelela ekungathuthukini kwabafundi emakhonweni okufunda okubhaliwe nawokubhala ngenxa yokuthi kwabona othisha abakuqondi abakwenzayo. Lokhu kuveza ukuthi kukhona okungenzeki kahle ekufundiseni kwala makhono kusukela emfundweni yamabanga aphansi kuye emfundweni ephakeme. Kuyacaca kukhona okufanele kucutshungulwe ukuze othisha bakuqonde kahle ukuthuthukiswa kwawo womabili amakhono, elokufunda okubhaliwe kanye nelokubhala, ukuze abafundi bakulungele ukubhekana nokufunda kwasezikhungweni zemfundo ephakeme okudinga umfundi osethuthukile kula makhono.

Esifundazweni saKwaZulu-Natali, izikole eziningi zifundisa isiZulu ulimi lwasekhaya kusukela emabangeni aphansi ezikoleni kuze kufike emabangeni aphezulu emfundo (DBE, 2011). Emabangeni aphansi ezikoleni lapho kunabafundi abaningi abakhuluma isiZulu, izifundo zonke (zozine) zifundiswa ngesiZulu kusukela ebangeni lokuqala kuya kwelesine kanti lapho bethuthukela emabangeni amaphakathi (*intermediate*) kuyashintshwa, bafunde ezinye izifundo ngesiNgisi. Kuba isifundo sesiZulu kuphela esifundwa futhi sifundiswe ngesiZulu (DBE, 2011). Ezikoleni okwakungezamaNdiya nezabaMhlophe phambilini, isiZulu sifundwa njengolimi lwesibili, futhi sifundwa

ngabafundi abangewona amaZulu kanye nabo abangamaZulu, kodwa abafunda isiNgisi njengolimi lwasekhaya, kuthi isiZulu okululimi lwabo lwebele, basifunde njengolimi lwesibili (Mlondo, 2015). Ezikoleni zabomdabu abangamaZulu, isiZulu sifundwa ezingeni lolimi lwasekhaya (DBE, 2012). Nakuba isiZulu siwulimi lwabo lwasekhaya, abanye abafundi abenzi kahle esifundweni solimi lwesiZulu yize besikhuluma njengolimi lwasekhaya (NEEDU, 2016). Nakho lokhu kuyabenza abafundi abaningi bagcine sebeyeka ukufunda bengakafiki ngisho kumatikuletsheni uma bezithola bethwele kanzima ngenxa yezinkinga zokungathuthuki ekufundeni okubhaliwe kanye nokubhala (Naicker, 2009).

Nakuba sekuphawuliwe ngenhla mayelana namazinga aphansi okufunda nokubhala, ucwaningo oluningi olukhona lwenziwe olimini lwesiNgisi nangolimi lwesiNgisi uma selubhalwa. Okwamanje luyindlala ucwaningo oseluke lwenziwa esiZulwini, nakuba naso isiZulu siyisifundo esifundwayo ezikoleni (Nkosi, 2011; Nojiyeza, 2013; Mlondo, 2015; Mkhize, 2016). Ngamanye amazwi kubalulekile ukuba kubhekisiswe nakuso isiZulu njengoba kuqapheleka ukuthi abafundi abakathuthuki ngendlela efanele ekukwazini ukufunda nokubhala kulolu limi kuwo wonke amazinga emfundo. Njengoba le ngqinamba yokungakwazi ukufunda nokubhala iqala kusukela emabangeni aphansi, kuyaye kuthi othisha abafundisa emabangeni aphezulu bakhombe inkinga yokungafundiseki kahle emabangeni angemuva (Pretorius, 2012). Kuba sengathi kukhona okungenziwanga kahle ngothisha abafundisa emabangeni aphansi, okuyikhona okuholela ekutheni izingane zize zifike kwelinye ibanga zingathuthukile ngokufanele olwazini lokufunda nokubhala. Kanjalo nabasezikhungweni zemfundo ephakeme, kuye kubukeke sengathi babuka emuva ukuthi kungenzeka ukuba kukhona okungenzekanga kahle lapho kufundiswa la makhono emabangeni aphansi (Macdonalds, 2002; Lephalala & Pretorius, 2011; Department of Basic Education, 2012; NEEDU, 2013), ngamanye amazwi bese kuba nenkombankombane. Ngikusho lokhu ngoba osemuva usola ophambili, kuthi ophambili asole osemuva ukuthi nguyey ongenzanga kahle. Ngamanye amazwi, kubalulekile ukuba ithathelwe phezulu indaba yokufundiswa kokufunda okubhaliwe nokubhala ezikoleni, kuwo wonke amazinga emfundo ngoba ukufunda nokubhala kuncikene nempumelelo yomfundi kuzo zonke izifundo (Caldwell, 2004), kanti

womabili la makhono, umfundi uwadinga impilo yakhe yonke njengalawo okulalela nokukhuluma (DBE, 2012).

1.3 Isisusa salolu cwaningo

Benginguthisha iminyaka eyishumi esikoleni esifundisa isiZulu ezingeni lolimi lwasekhaya kusukela ebangeni lesishiyagalombili kuya kweleshumi nambili futhi ngike ngawafundisa wonke la mabanga. Engakuqaphela ekufundiseni kwami kuwo wonke la mabanga ukuthi abafundi babengathuthukile ngokwamazinga ababekuwona ekukwazini ukufunda okubhaliwe kanye nokubhala esiZulwini. Uhlelo lokuhlola lunomklamo oveza indlela othisha okufanele bayilande ekuhloleni amakhonongqangi amane olimi (CAPS, 2011). Ebangeni lesishiyagalombili nelesishiyagalolunye, kukhona umsebenzana wokuhlola ikhono labafundi lokufunda okubhaliwe ngokuzwakalayo. Engakuqaphela kula mabanga amabili ukuthi abanye abafundi babengazami futhi bengazihluphi ukubiza noma ukufunda amagama mhlawumbe amathathu. Abanye babekwazi ukufunda amagama ngokuwaphimisela kepha babengawuqondi umbhalo ababewufunda ukuthi ukhuluma ngani.

Okunye okwagqamisa ukungathuthuki kwabafundi ekukwazini ukufunda okubhaliwe kwakubonakala lapho benikezwa umbhalo onjengesifundo sokuqondisisa. Isifundo sokuqondisisa siyisiqephu esinendatshana edinga ukuba umfundi ayifunde ayiqondisise ngaphambi kokuphendula imibuzo ngokuthi babhale. Okuqaphelekayo lapha ukuthi uma sekubhekwa izimpendulo ngabakubuziwe, kungaba ukuthi kuphendulwa kuzwakale ekilasini kumbe kube ukubheka umsebenzi womfundi ngamunye, lapha kuyavela ukuthi abafundi abawuqondanga umbhalo abawufundile. Ngamanye amazwi, kungenzeka ukuba abafundi abawazi amagama abawafundayo okuholela ekutheni kube nzima ukuqonda umbhalo futhi kube nzima ukuphendula imibuzo. Le ngqinamba yokungathuthuki ekufundeni okubhaliwe yenzeka kuwo wonke amabanga emfundo, nakuso isiZulu uLimi lwaseKhaya.

Ngale kokufunda umbhalo, ngiye ngaqaphela nokuthi bukhulu ubuthaka kubafundi ekubhaleni izinhlobo zemibhalo. Lapha ngibala ukuphendula imibuzo esuselwa

endabeni efundiwe, ukubuka izinhlobo zamathekisthi ehlukene bese bephendula imibuzo ngokubhala kanye nokukhiqiza imibhalo yokuziqambela leyo eyingxenye yokufunda kwabo. Lokhu kungenze ngagqugquzeleka ekutheni ngicwaninge ngibheke ukuthi kungabe yiziphi izindlela namasu asetshenziswa othisha ekufundiseni ukufunda okubhaliwe nokubhala kubafundi abafunda isiZulu uLimi lwaseKhaya. Lokhu kungenxa yokuthi njengoba naso isiZulu siyisifundo njengazo zonke ezinye ezikoleni, kusho ukuthi kuba khona nesikhathi sezivivinyo lapho kudingeka khona ukuba umfundi azifundele yedwa bese ekhombisa ukuqonda lokhu okubhaliwe nokuveza ulwazi analo ngokuthi alubhale phansi. Okunye engikuqaphelile ukuthi miningi imiklomelo eyabelwe imibhalo yokuziqambela. Lokhu kusho ukuthi kufanele umfundi abe namakhono kumbe amasu awasebenzisayo ekubhaleni lolo hlobo lombhalo ukuze abhale ngempumelelo. Yingakho ngifikelwe ukuba ngibheke izindlela namasu asetshenziswa othisha ekufundiseni womabili la makhono, okungelokufunda okubhaliwe kanye nelokubhala ngoba la makhono yiwona awumgogodla wokuphumelela komfundi emfundweni yakhe.

1.4 Inhloso yalolu cwaningo nalapho lugxile khona

Lolu cwaningo luhlose ukuhlola izindlela kanye namasu asetshenziswa othisha lapho befundisa ukufunda okubhaliwe kanye nokubhala kubafundi bebanga lesishiyagalombili abafunda isiZulu uLimi lwaseKhaya. Lokhu kuzoveza ukuthi othisha bakufunda kanjani ukufundiswa kokufunda okubhaliwe kanye nokubhala, kubafundi abafunda isiZulu uLimi lwaseKhaya. Futhi luhlose nokubheka ukuthi othisha bakufundisa kanjani-ke ukufunda okubhaliwe kanye nokubhala kubafundi abakuleli banga. Ucwanoingo luzoveza ukuthi okwenziwa ngothisha akusikho yini okunomthelela ekutheni amazinga okufunda okubhaliwe nokubhala abe phansi kubafundi.

1.4.1 Izinhlosongqangi zalolu cwaningo

Izinhlosongqangi zalolu cwaningo yilezi ezilandelayo:

- Ukuhlola izindlela namasu asetshenziswa othisha ukufundisa ukufunda okubhaliwe kanye nokubhala kubafundi bebanga lesishiyagalombili esiZulwini uLimi lwaseKhaya ezikoleni ezimbili ezisesiYingini sasePinetown.
- Ukubheka ukuthi othisha bebanga lesishiyagalombili bazisebenzisa kanjani izindlela kanye namasu ekufundiseni ukufunda okubhaliwe kanye nokubhala esiZulwini uLimi lwaseKhaya ezikoleni ezimbili ezisesiYingini sasePinetown.
- Ukuhlola izizathu zokwenza kothisha ngezindlela namasu abawasebenzisayo ekufundiseni ukufunda okubhaliwe kanye nokubhala ebangeni lesishiyagalombili ngendlela abakwenza ngayo ezikoleni ezimbili ezisesiYingini sasePinetown.

Ngakho-ke, imibuzongqangi yalolu cwaningo yasunguleka ukuze kufezeke izinhlosongqangi zalolu cwaningo.

1.5 Imibuzongqangi yocwaningo

Lolu cwaningo luhlose ukuba kuphenduleke le mibuzongqangi emithathu elandelayo:

1. Yiziphi izindlela namasu asetshenziswa othisha lapho befundisa ukufunda okubhaliwe kanye nokubhala kubafundi bebanga lesishiyagalombili esiZulwini uLimi lwaseKhaya ezikoleni ezimbili ezisesiYingini sasePinetown?
2. Othisha bebanga lesishiyagalombili bazisebenzisa kanjani izindlela namasu okufundisa ukufunda okubhaliwe kanye nokubhala esiZulwini uLimi lwaseKhaya ezikoleni ezimbili ezisesiYingini sasePinetown?
3. Kungani othisha bebanga lesishiyagalombili befundisa ukufunda okubhaliwe kanye nokubhala ngendlela abakwenza ngayo ezikoleni ezimbili ezisesiYingini sasePinetown?

1.6 Imingcele yalolu cwaningo

Imingcele kulolu cwaningo ukuthi lugxile ekuhloleni izindlela namasu okufundisa ukufunda okubhaliwe nokubhala kuphela, alubheki ukufundiswa kwawo womane amakhono olimi, njengoba wonke ebalulekile ekuthuthukisweni kwesiZulu

njengesifundo nanjengolimi oluzimelele kulesi sifundazwe. Lugxile ezikoleni ezimbili ezisesiYingini sasePinetown, kothisha abafundisa isiZulu uLimi lwaseKhaya ebangeni lesishiyagalombili kuphela, hhayi wonke amabanga njengoba isiZulu sifundwa kuwo wonke amabanga kulezi zikole futhi ulwazi locwaningo luqoqwe ezikoleni ezimbili kuphela. Lokhu ngeke kuveze isithombe sokwenzeka kuzo zonke izikole okufundwa kuzo isiZulu ezikulesi sifundazwe. Nokho, lokho akusho ukuthi ukungathuthuki ekukwazini ukufunda okubhaliwe nokubhala kukulezi zikole kuphela kepha kuqokwe lezi zikole kuphela ekuqoqeni ulwazi lwalolu cwaningo.

1.7 Izingqinamba zocwaningo

Izingqinamba ziyizithiyo ezingalawuleki ezingavimba umcwaningi ukuba angaphumeleli ukuphothula ucwaningo lwakhe (Simon, 2011). Njengalo lonke ucwaningo, nalolu lube nazo izingqinamba. Okunye okube yisithiyo engihlangabezane naso, kube ukuthola ukuthi isishintshiwe indlela othisha ababiwe ngayo ekufundiseni isiZulu kuzo zombili lezi zikole. Phambilini othisha bebabiwe bagxanyalaziswa. Lokhu kusho ukuthi uthisha ngamunye ubefundisa isiZulu emabangeni amathathu kuya kwamane emunye. Lokhu kwakwenza othisha babe bathathu kuya kwabane abafundisa isiZulu ebangeni lesishiyagalombili kuzo zombili lezi zikole. Ngamanye amazwi, ukushintshwa kokwabiwa kothisha kulezi zikole kunciphise isibalo sabahlanganyeli bocwaningo bagcina bebane kuphela, okusho ukuthi bagcine bebabili abahlanganyeli bocwaningo isikole ngasinye.

Okunye okwaba yisithiyo kulolu cwaningo kwaba ukushintsha kwendlela yokuqoqa ulwazi eyabangelwa ukuhlasela kwesifo i-COVID19. Ukuhlasela kwalesi sifo lapha eNingizimu Afrika kwabangela ukuthi kumiswe ukuqhubeka kokufunda okwakuhlweleliwe kepha izikole zivalwe kuze kube abaphathi bezwe bamemezela imibiko emisha ngaleso sikhathi. Lokhu kwabangela ukuba ulwazi locwaningo lungabe lusaqoqwa ngokubukela othisha befundisa isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili kuzona zombili izikole engangihlose ukucwaninga ngazo. Ngamanye amazwi, ulwazi lwalolu cwaningo lwagcina luqoqwe ngokuxoxisana nabahlanganyeli balolu cwaningo, kusetshenziswa imibuzo esakuhlekela eyengeziwe ukuze ukuqiniseka ukuthi ulwazi locwaningo lugcina luqoqeke ngendlela efanele futhi luyayiphendula imibuzongqangi yalolu cwaningo.

1.8 Ukubaluleka kwalolu cwaningo

Lolu cwaningo lubalulekile ukuze kuvundululeke amasu okuthuthukisa othisha ekutheni bakuqonde ngokwenele ukufundiswa kwamakhono elokufunda nelokubhala njengoba la makhona encikene futhi ewumgogodla ekufundeni komfundi kwasesikoleni. Ukuqeqesheka kothisha ekukwazini ukusebenzisa izindlela namasu okwahlukahlukeni ekufundiseni ukufunda okubhaliwe nokubhala kungalekelela ekutheni othisha bakwazu ukwelekelela abafundi bathuthuke ekuhlomiseni abafundi kula makhono. Futhi lokhu kungalekelela kakhulu ekutheni kwehle isibalo sabafundi abashiya kumbe abayeka ukufunda kusukela besebangeni leshumi kuya kweleshumi nambiili.

1.9 Umumo wezahluko

Isahluko sokuqala siqukethe isingeniso nesendlalelo socwaningo lapho engiveze khona imibiko eyahlukene ephathelene nobuphansi bamazinga emakhonweni amabili okungelokufunda okubhaliwe nelokubhala esiZulwini ezilimini zase-Afrika nasesiNgisini. Lapha ngiveze okube yisisusa nezinhloso zocwaningo. Ngiphinde ngaveza nemibuzongqangi edinga ukuphendulwa yilolu cwaningo.

Isahluko sesibili sibuyekeza imibhalo nezingcwaningo esenziwe ezimayelana nezindlela namasu okufundisa ukufunda okubhaliwe nokubhala kubafundi kusukela emabangeni aphansi emfundo kuya emazingeni emfundo ephakeme. Lokhu kubuyekizwa kwemibhalo kwenziwe kubhekwa imibhalo nezingcwaningo zaphesheya kwezilwandle, emazweni ase-Afrika kanye nalapha eNingizimu Afrika. Kunengxenye ekhuluma ngokufunda okubhaliwe emazingeni emfundo ngokwehlukana kwawo. Kuyo le ngxenye kuvela nezindlela namasu asetshenziswa ekufundiseni ukufunda okubhaliwe nokubhala emazweni ahlukeni. Enye ingxenye ikhuluma ngokufunda nokufundisa ukubhala kanye nezindlela namasu asetshenziswa othisha ekufundiseni ukubhala emazingeni ahlukeni emfundo. Kuphinde kube nengxenye ekhuluma ngokufundisa kokubili ukufunda okubhaliwe nokubhala emabangeni nasemazingeni ahlukeni emfundo.

Isahluko sesithathu sikhuluma ngomklamo kanye nezindlela zokuqoqa ulwazi locwaningo. Lapha kutholakala ipharadaymu i-*constructivist* ngoba ihambisana nendlela othisha abafundisa ngayo izifundo ezahlukene kanti futhi ivela ocwaningweni lokucubungula ukuthi abantu bafunda kanjani (Farstrup & Samuels, 2003). Kuso lesi sahluko kukhulunywe ngocwaningo oluyikhwalthethivu ngoba ucwaningo oluyikhwalthethivu luhlose ukuhumusha, lucubungule futhi luveze ukuqonda ukwenzeka kwesimo ngobunjalo baso ngendlela okwenzeka ngayo. Kuphinde kuvele ukuqokwa kwabahlanganyeli ukuthi kungokuhlosiwe ngoba ulwazi lwalolu cwaningo luqoqwe ngokuhlosiwe kothisha abafundisa isiZulu uLimi lwaseKhaya ebangeni lesishiyagalombili. Ulwazi lwalolu cwaningo luqoqwe kusetshenziswa izindlela ezimbili. Indlela yokuqala okuqoqwe ngayo ulwazi kulolu cwaningo kube yizingxoxo phakathi komcwaningi kanye nabahlanganyeli bocwaningo okungothisha abane abafundisa isiZulu ebangeni lesishiyagalombili ezikoleni ezimbili ezingaphansi kwesiYingi sasePinetown. Indlela yesibili yokubukela othisha befundisa engangihlose ngayo ukuqoqa ulwazi lwalokho othisha abakwenzayo lapho befundisa, ayibange isaqhubeka ngenxa yokuphazamiseka kokufunda ezikoleni okudalwe ukuba khona kwesifo esiwubhubhane i-Covid19. Ngakho-ke, ulwazi lwalolu cwaningo lonke lwaqoqwa ngezingxoxo ezisakhuhleleka.

Isahluko sesine sidingida injulalwazi yokuhlaziya okuyiyona esebenze njengesibuko sokubheka ngokujulile futhi elekelele ekutheni lolu cwaningo lunganhlathathi kepha lugxile kulokho okuhloswe ucwaningo. Le njulalwazi i- *socio-constructivist* kaVygotsky (1978). Iqokwe ngoba ihambisana kahle nocwaningo lokubheka indlela othisha abafundisa ngayo njengoba lolu cwaningo lubheka izindlela namasu asetshenziswa othisha ekufundiseni ukufunda okubhaliwe nokubhala kubafundi abafunda isiZulu uLimi lwasekhaya ebangeni lesishiyagalombili.

Isahluko sesihlanu sethula ulwazi olutholakale ngezingxoxo kubahlanganyeli bocwaningo okungothisha abafundisa isiZulu uLimi lwaseKhaya ebangeni lesi-8 ezikoleni ezimbili zasesiYingini sasePinetown. Lolo lwazi lwahlelwa ngokwezindikimba ezavela ezingxoxweni engaba nazo nabahlanganyeli balolu cwaningo. Le ngxenye iphendula umbuzongqangi wokuqala wocwaningo obheka

izindlela namasu okusetshenziswa othisha ekufundiseni ukufunda okubhaliwe nokubhala esiZulwini uLimi lwaseKhaya kubafundi bebanga lesishiyagalombili?

Isahluko sesithupha sikhuluma ngezindikimba ezatholakala ezingxoxweni zocwaningo. Lezo zindikimba zelekelela ekuphendulekeni kombuzongqangi wesibili wocwaningo, ogxile ekubhekeni ukuthi ngabe othisha bazisebenzisa kanjani lezo zindlela namasu okufundisa lapho befundisa ukufunda okubhaliwe nokubhala esiZulwini uLimi lwaseKhaya kubafundi bebanga lesishiyagalombili.

Isahluko sesikhombisa siveza ukuhlaziya ngokujulile lokho okutholakele ocwaningweni. Ulwazi olutholakele luhlaziye ngokwezindikimba ezijulile eziveza ukwenza kothisha ekusebenziseni izindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala esiZulwini ulimi lwasekhaya, kanjalo nezimbangela zokusetshenziswa kwalezo zindlela kulesi sifundo. Kuvela izincomo kanye neziphakamiso ezisikisela ukwelekelela ekuthuthukiseni izindlela namasu angasetshenziswa othisha ekufundiseni ukufunda okubhaliwe nokubhala esiZulwini ulimi lwasekhaya. Ekugcineni kuvela isiphetho socwaningo.

1.10 Isiphetho

Kulesi sahluko sokuqala ngixoxe ngesendlalelo salolu cwaningo. Ngixoxe ngemibiko eveza ubuphansi bamazinga okufunda okubhaliwe nokubhala kubafundi, kusukela besesemabangeni aphantsi kuye emazingeni aphakeme emfundo. Ngivezile ukuthi le nkinga yobuphansi bamazinga yibona obukhinyabeza ukuthuthuka kwabafundi othandweni lokufunda, bagcine sebeqoka ukuyeka ukufunda bengasafikanga kumatikuletsheni. Esahlukweni esilandelayo ngibuyekeza imibhalo emayelana nobuphansi bamazinga okufunda okubhaliwe nokubhala kubafundi. Ngizophinde ngixoxe ngezindlela namasu okusetshenziswa othisha ekufundiseni la makhono kubafundi.

ISAHLUKO SESIBILI UKUBUYEKEZA IMIBHALO

2.1 Isingeniso

Esahlukweni esedlule kudingidwe izingqinamba iNingizimu Afrika ebhekene nazo ekungathuthukini kwabafundi ekhonweni lokufunda okubhaliwe kanye nelokubhala. Kuxoxwe ngokuthi lokhu kungathuthuki kwabafundi kula makhono kunomthelela ekutheni abafundi abaningi bangaphumeleli kahle emfundweni yabo baze bagcine sebeyeka isikole bengakafiki ngisho kumatikuletsheni. Lokhu kuvezwe imibiko kanye nezingcwaningo ezahlukahlukene, ezinye ezivela eMnyangweni yezeMfundo eziFundazweni ezahlukene zaseNingizimu Afrika nakwamanye amazwe. Kuphinde kwaxoxwa nangalokho okube yisisusa salolu cwaningo kanjalo nalokho okuhloswe yilolu cwaningo.

Ziningi izingcwaningo ezimayelana nokufundiswa kokufunda okubhaliwe kanye nokubhala esezike zenziwa emazweni aphesheya kwezilwandle, angaphandle kwemingcele yeNingizimu Afrika kanjalo nangaphakathi kulo elaseNingizimu Afrika (Airini, 1999; Scott & Piazza, 1987; Graves, 1983; USA Department of Education, 2006; Graham & Perin, 2007; NEEDU, 2012; Mkhize, 2016). Kulezo zingcwaningo kwakubhekwa ukungathuthuki kwabafundi ekhonweni lokufunda okubhaliwe kanye nekhono lokubhala kusukela emazingeni emfundo aphansi, aphezulu kanye naphakeme. Ukubuyekeza imibhalo kusiza ekutholeni amagalelo ocwaningo oseluke lwenziwa olumayelana nesihloko umcwaningi acwaninga ngaso (Ndlovu, 2001) kuphinde kusize ekubhekeni okutholakele ezingcwaningweni ekutheni ngabe kusiza kanjani kulokho okucwaningwa ngakho (Leedy & Ormrod, 2010).

Kulesi sahluko kuzobuyekezwa imibhalo emayelana nokufundisa ukufunda okubhaliwe kanye nokubhala olimini lokuqala / lwasekhaya. Lokhu kuzovezwa ngokubheka okushiwo ngababhali abahlukahlukene mayelana nokufundiswa kwala makhono, kusukela emazweni angaphasheya kwezilwandle, amazwe ase-Afrika kanye nakuyo iNingizimu Afrika. Kuzoxoxwa ngokufundisa ukufunda okubhaliwe,

izindlela namasu kokufundisa leli khono kanye nalokho okushiwo isiTatimende sezeMfundo kaZwelonke i-CAPS mayelana nokufundiswa kokufunda okubhaliwe. Kuzophinde kukhulunywe ngokubhala nokufundisa ukubhala, izindlela namasu ekufundiseni ukubhala kanjalo nalokho okuvezwa i-CAPS mayelana nokufundisa ukubhala kubafundi abafundiswa isiZulu njengesifundo ebangeni lesishiyagalombili ezingeni lolimi lokuqala.

2.2 Ukufunda okubhaliwe nokubhala

UVenn (2007, p. 378) uchaza ukufunda okubhaliwe nokubhala njengesenzo sokuphumelela komfundi ukusebenzisa ikhono lokuqonda imibhalo aphinde aveze ulwazi lwalokho akufundile ngokukubhala phansi. Ngakho-ke, ukukwazi ukufunda okubhaliwe nokubhala kungamakhono okulindeleke ukuba athuthuke ngezinga elilinganayo kubafundi. Okuvelayo ukuthi, nakuba la makhono ehambisana, akusho ukuthi la makhono afundwa futhi afundiswe ngendlela efanayo. Abacwaningi baveza ukuthi kuyenzeka abanye abafundi bakwazi ukufunda okubhaliwe ngendlela elindelekile ezingeni abakulona kodwa kube nzima ukuzisungulela imibhalo (Fitzgerald & Shanahan, 2000). Lokhu kungenxa yokuthi ukukwazi ukufunda okubhaliwe kuphinde kube wukukwazi ukuphimisela kanye nokuqonda amagama abhaliwe futhi aveza umqondo womunye umuntu. Kanti, ukukwazi ukubhala kuwukukwazi ukuveza imicabango yokuzisungulela, ihleleke ngendlela ezokwenza lowo ofundayo azakhele isithombe ngalokho akufundayo (NAEP, 2000). Lokhu kusho ukuthi nakuba la makhono ehambisana, zehlukile izindlela kanye namasu okuwafundisa. Ngaleyo ndlela kubalulekile ukuqaphela ukuthuthukiswa kwala makhono ngendlela efanele. Lokhu kuvusa umbuzo othi, kungabe bona othisha bakuhlomele yini ukuthuthukisa la makhono?

U-Airini (1999) eNew Zealand uveza ukuthi kuyinto esemqoka ukuqeqesha othisha ukuba bahlale becijile ekhonweni lokufundisa ukufunda okubhaliwe kanye nekhono lokubhala. Lapha kuvela nokuthi nakuba izwe laseNew Zealand lithuthuke ngokugculisayo olwazini lokufunda nokubhala uma liqhathaniswa namanye amazwe, leli zwe lisakubona kunesidingo esisemqoka ukuba liqikelele ukuqeqeshwa kothisha ekufundiseni ukufunda okubhaliwe kanye nokubhala. Lokhu kwakwenziwa

wukuqaphela imiphumela eyayiveza ukungaphumeleli kahle kwabanye abafundi ngendlela okwakulindeleke ukuba baphumelele ngayo emabangeni ababewenza. Okwakuqapheleka ngokungaphumeleli kahle kwalaba bafundi ukuthi isiNgisi kwakungelona ulimi lwabo lwasekhaya. Ngakho-ke, kwakudingeka ukuba othisha baqeqesheke ekuthuthukiseni ulwazi lokufunda nokubhala kulaba bafundi.

Ithimba i-*Literacy Experts Group* lasungulwa ngenhloso yokuqeqesha othisha bakuleli zwe ukuba bahlome ngezindlela eziningi ekufundiseni ukufunda okubhaliwe nokubhala. Lokhu kwenziwa ngendlela yokuthi kubekwe isikhathi esiqondile, esiqondene ngqo nokuqeqeshwa kukathisha ukuba akuhlomele ngokuseqophelweni eliphezulu ukufundisa ukufunda okubhaliwe nokubhala (*Literacy Experts Group*, 1997). Nakuba lolu cwaningo lwenziwa eNew Zealand futhi lumayelana nokufundiswa kwesiNgisi, kuyiphuzu elisemqoka ukuthi othisha bakuqeqeshelwe ukufundisa ukufunda okubhaliwe kanye nokubhala lapho besathwasela ukuba ngothisha. Ngakho-ke, njengoba lolu cwaningo luhlose ukuhlola izindlela namasu okusetshenziswa ngothisha lapho befundisa ukufunda okubhaliwe kanye nokubhala, kubalulekile ukuthola nokubheka ukuthi kungabe othisha bona bakuqonda kanjani ukufundisa ukufunda okubhaliwe kanye nokubhala, kanjalo nokuthola izindlela namasu abawasebenzisayo lapho befundisa la makhono kubafundi.

Ezweni laseMelika, imibiko iveza ukuthi bayizi-7 000 abafundi abayeka isikole sebesemabangeni aphezulu okufunda ngenxa yokungathuthuki kwabo olwazini lokufunda ngokuqondisisa kanye nokubhala (*Alliance of Excellent Education*, 2006). Lokhu kungubufakazi bokuthi kubalulekile ukuba abafundi balekelelwe, bakhuthazwe futhi bahlunyeleliswe emakhonweni abo okukwazi ukufunda okubhaliwe kanye nokubhala ngoba lokho kuyisisekelo sempilo yesikhathi samanje, okuyisikhathi sempucuko kanye nesizayo (Kamil, 2003; Snow & Biancarosa, 2003).

Umbiko owethulwa i-*National Commission on Writing* iwethula kwi-*Carnegie Corporation* yaseNew York ngonyaka wezi-2010 uveza ukuthi ukuze abafundi bazakhele ulwazi lwabo olusha ngalokho asebekufundile (kungaba ukuthi bakufunde

emphakathini abakhulela kuwo, okuhlanganisa nalokho abakufunda esikoleni), kufanele bakwazi ukuhlwaya nokuhlonza ulwazi bese beludlulisela kwabanye abantu. Ukwedlulisa lolo lwazi olusha bangakwenza ngokuthi balubhale phansi ukuze kuthi labo bantu okudluliselwa kubo ulwazi baluthole ngokulufunda emibhalweni.

Ngenxa yokuqaphela ukuthi abafundi babengathuthukile ngokwanele olwazini lokubhala, i-*National Commission on Writing* yabe seyethula uhlelo i-*Writing Next* (2007). Lokhu kwakungenxa yokuthi imibiko yayilokhu iqhubekile izeza ukuthi abafundi bakuleli zwe laseMelika babengathuthukile kahle olwazini lokubhala ngokwamabanga ababewafunda kanti futhi kwabonakala ukuthi othisha babengenayo indlela yokwelekelela abafundi ukuze bathuthukise ikhono labo lokubhala. Nakuba lo mbiko owethulwa i-*National Commission on Writing* ugxile ekuthuthukisweni kwekhono lokubhala, kuyavela ukuthi kubalulekile ukuthi kunakekelwe nokuthuthukiswa kwekhono lokukwazi ukufunda ngokuqondsisisa ngoba ulwazi olutholwa yilowo ofunda okubhaliwe yilona olungalekelela ekuthuthukiseni ikhono lakhe lokukwazi ukukhiqiza imibhalo. Ngamanye amazwi, womabili la makhono, elokufunda okubhaliwe nelokubhala, angamakhono ahambisanayo futhi adinga ukuthuthukiswa ngokulinganayo kubafundi.

UGregorian (2005) uqhubeka athi ngenxa yesimo sezombusazwe sakuleli zwe, abantu bagcina behlukaniswe phakathi. Lokhu kwaholela ekutheni kube neqembu labantu elifinyelela olwazini olunothile bese kuba khona leli qembu elingafinyeleli kahle emithonjeni eyizinsizakufunda ukuze balekeleleke futhi bakhuthazeke ekuthuthukiseni ulwazi lwabo lokubhala. Yikhona lokhu okwenza kube khona abafundi abangathuthukile ekhonweni lokubhala bebe sebesemabangeni okulindeleke ukuthi ngabe sebethuthukile kuwo (Gregorian, 2005). Lokhu kubuyela khona ekutheni kubhekwe izindlela namasu asetshenziswa ngothisha lapho befundisa ukufunda okubhaliwe kanye nokubhala. I-*National Commission on Writing* (2007) yasungula eyakubeka njengamasu okufundisa ukubhala. La masu ayefanele ukusetshenziswa ngothisha lapho befundisa abafundi ukukwazi ukuhlela lokho abakubhalayo noma ababhala ngakho okuphathelene nesihloko baphinde babuyekeze balungise amaphutha emibhalweni yabo. Lokhu kungenziwa ngumfundi

ngamunye embhalweni wakhe siqu, kuphinde kwenziwe embhalweni obhalwe yiqembu ngokuhlanganyela.

Ukukwazi ukufunda okubhaliwe nokubhala kungamakhono okulindeleke ukuba athuthuke ngezinga elilinganayo kubafundi. Okuvelayo ukuthi, nakuba la makhono ehambisana, akusho ukuthi la makhono afundwa futhi afundiswe ngendlela efanayo. Abacwaningi baveza ukuthi kuyenzeka abanye abafundi bakwazi ukufunda okubhaliwe ngendlela elindelekile ezingeni abakulona kodwa kube nzima ukuzisungulela umbhalo (Fitzgerald & Shanahan, 2000). Lokhu kungenxa yokuthi ukukwazi ukufunda okubhaliwe kuwukukwazi ukuphimsela kanye nokuqonda amagama abhaliwe futhi aveza umqondo womunye umuntu. Kanti, ukukwazi ukubhala kuwukukwazi ukuveza imicabango yokuzisungulela, ihleleke ngendlela ezokwenza lowo ofundayo azakhele isithombe ngalokho akufundayo (NAEP, 2000). Lokhu kusho ukuthi nakuba la makhono ehambisana, zehlukile izindlela kanye namasu okuwafundisa.

Ukuthuthuka komfundi ekhonweni lokufunda okubhaliwe kanye nokufunda ngokuqondisisa kubhekwa njengesihluthulelo esiphumelelisa umfundi emfundweni yakhe (Marimu, 2016). Abanye abacwaningi bayavumelana ngokuthi ukukwazi ukufunda okubhaliwe kuyaluthuthukisa ulwazi lolimi lomfundi, lokho okumenza azifunde ngokuziqonda nezinye izifundo azifundayo esikoleni (Ellis, 1985; Marima, 2016). Lokhu kungenxa yokuthi lapho umfundi ekhuthalele ukufunda okubhaliwe, ulwazimagama lwakhe luyathuthuka, okumenza akwazi ukuveza imibono yakhe ngalokho akufundile ngokukubhala phansi (Stern, 1983; Gathumbi, 2008). Ngamanye amazwi, ukukwazi ukufunda okubhaliwe kunomthelela omuhle ekuthuthukiseni ikhono lokubhala nakuba la makhono efundiswa ngezindlela ezingafani.

2.3 Ucwangingo oseluke lwenziwa emazweni apheya kwezilwandle nasemazweni angaphandle nangaphakathi kwaseNingizimu-Afrika olumayelana nokufunda okubhaliwe nokubhala

Kuyaqapheleka ukuthi luningi ucwangingo olumayelana nokufunda okubhaliwe oseluke lwenziwa emazweni angaphandle nangaphakathi kweNingizimu-Afrika. Lolo cwangingo lubheka okwenza abafundi bangaphumeleli kahle ezifundweni zabo kuwo wonke amabanga. Kulolo cwangingo kuyavela ukuthi okunye okuba nomthelela omkhulu ekungaphumelelini kwabafundi ngokwamabanga abasuke sebekuwona kuba ukungathuthuki ngokwanele ekhonweni lokufunda okubhaliwe nelokubhala (Pretorius, 1995; Cooper, 2000; Westwood, 2001; Webb, 2002; Pretorius & Machet, 2004; Baruthram, 2006; Nkosi, 2011; Cofu, 2013; Mkhize, 2016; Nkosi, 2018). Kanti okunye okuvelayo kulolu cwangingo olubalwe ngenhla ukuthi othisha abafundisa izilimi abaqeqeshekile ngokwanele ekusebenziseni izindlela ezahlukene kanye namasu ukuze kuthuthuke la makhono kubafundi (Maphumulo, 2010; UNESCO, 2015; Lumadzi, 2016) Ngaphansi kwalesi sihloko, kuzodingidwa ucwangingo oseluke lwenziwa emazweni ahlukahlukene, njengoba kuveziwe esingenisweni salesi sahluko.

2.3.1 Ucwangingo olwenziwa pheya kwezilwandle olumayelana nokufundisa ukufunda okubhaliwe nokubhala

Uma sibheka emazweni apheya kwezilwandle, ocwangingweni olwenziwa eMelika, lwenziwa uStanovich benoCunningham (1995) kanye noGuthrie, uWigfield, uMetsala noCox (1999) kuyavela ukuthi kunobudlelwano phakathi kokukwazi ukufunda okubhaliwe kanye nokuphumelela emfundweni (*academic performance*). Ngamanye amazwi, umuntu othuthukile ekufundeni okubhaliwe kumbe ekukwazini ukufunda okubhaliwe, uba semathubeni amaningi okuphumelela kahle emfundweni yakhe. Ngonyaka wezi-2005 eMelika, i-*National Assessment of Educational Progress* (NAEP) yaba nohlelo lokuhlola ulwazi lwabafundi lokufunda okubhaliwe kubafundi bebanga lesine (*grade 4*), elesishiyagalombili (*grade 8*) kanye neleshumi nambili (*grade 12*). Kulolu hlelo kwavela ukuthi abafundi abasemazingeni aphansi naphezulu kanye nabasezikhungweni eziphakeme zemfundo babefunda kalukhuni. Kwavela nokuthi

laliphansi kakhulu izinga lokufunda ngokuqondisisa kulabo bafundi (NAEP, 2005; USA Department of Education, 2006). Lokhu kwaveza umqondo wokuthi kufanele kube nezindlela namasu okufundisa okubhaliwe.

UMnyango WezeMfundo waseNingizimu yeMelika (2006) wenza ucwaningo olwalumayelana nokuhlola amakhono othisha okufundisa okubhaliwe kubafundi. Okwatholakala kulolo cwaningo kwaba ukuthi othisha bakholelwa ekutheni ukufundisa nokufundwa kwemibhalo yobuciko yikhona okulekelela abafundi ekuthuthukiseni ikhono labafundi lokukwazi ukufunda okubhaliwe kanye nokuthuthukisa umthamo wolwazimagama lwabo. Nakuba leli kungeze kwathiwa yilona lisu eliyisimbelambela ekufundiseni ukufunda okubhaliwe, kuyakhomba ukuthi kubalulekile ukuthi uthisha abe nezindlela namasu ekufundiseni ukufunda okubhaliwe kubafundi ukuze bathuthuke ekukwazini ukuzifundela bona siqu.

Ezweni laseSpain, abacwaningi abangoMoll, uSaez kanye noDworin (2001) benza ucwaningo ezikoleni ezimbili zamabanga aphansi. Laba bacwaningi bathola ukuthi abafundi bafundiswa ukubhala ngokusebenzisa kumbe ngokuhlenganisa imisindo. Le ndlela yokufundisa ukubhala yiyona okwakubhekwa ngayo ukuthi umfundi usethuthuke kangakanani ekukwazini ukubhala. Nokho akucaci kahle ekutheni abafundi bathuthuka kanjani ekukwazini ukubhala behlenganise leyo misindo ukuze inikeze inkulumo enomqondo.

2.3.2 Ucwaningo olwenziwe emazweni ase-Afrika, ngaphandle kweNingizimu Afrika

Emazweni ase-Afrika njengasezweni laseKenya, uMarima (2016) wenza ucwaningo lokuhlola amasu okufundisa ukufunda okubhaliwe emazingeni aphansi emfundo. Kulolo cwaningo kwaphawuleka ukuthi nakuba abafundi babefundiswa ukufunda okubhaliwe, othisha kwabona babebonakala bengakuhlomele ngokwanele ukufundisa leli khono. Lokhu kungenxa yokuthi wawungekho umhlahlandlela oqondile oqukethe izindlela namasu okufundisa ukufunda okubhaliwe (Marima, 2016). Kulolu cwaningo kuvela ukuthi eKenya isiNgisi asifundwa njengesifundo, kodwa sifundelwa

ukuthuthukisa ikhono lokukwazi ukuxhumana ngalo lolu limi. Ngakho-ke, izindlela ezisetshenziswa ukukwazi ukufunda okubhaliwe ngalolu limi, yindlela yokufundisa ngemisindo (*phonological strategy*) kanye nendlela yokufundisa ngokubuka igama eliphelele (*whole word approach*) (Marima, 2016).

UMnyango WezeMfundo nowezeSayensi nobuChwepheshe wasezweni laseMalawi uveza ukuthi kubalulekile ukuthuthukiswa kolwazi lokufunda okubhaliwe kanye nolokubhala kubafundi besesemabangeni aphansi emfundo yabo. Lokhu kungenxa yokuthi imibiko eyethulwa yi-*Eastern Africa Consortium for Monitoring Educational Quality* kanye ne-*Monitoring Learning Achievements* yayiveza ukuthi abafundi babengathuthukile ngokwenele yize basebeqede iminyaka emihlanu kuya kweyisithupha besesikoleni, okuyisikhathi okulindeleke ukuba kugqame ukuthuthuka komfundi ekukwazini ukufunda okubhaliwe nokubhala (SACMEQ, 2010). Okugqamayo kulo mbiko ukuthi nakhona kuleli zwe laseMalawi, othisha badinga ukukuqeqeshelwa ukufundisa ukufunda okubhaliwe kanye nokubhala ukuze bakuhlomele ukuthuthukisa la makhono kubafundi. Lokhu kuyahambisana nalokhu okwavela ocwaningweni luka-Airini (1999) wasezweni lase-New Zealand, ukuthi othisha kufanele bakuqeqeshelwe ukufundisa ukufunda okubhaliwe kanye nokubhala, njengoba kuke kwaphawulwa ngenhla. Ngamanye amazwi, sibonakala sisikhulu isidingo sokuthi othisha bahlonyiswe ngokwenele ukuze baphumelele ekuthuthukiseni la makhono okukwazi ukufunda okubhaliwe nokubhala.

Kulo izwe laseMalawi, uMagombo (2016) wenza ucwaningo lokubheka ukufundiswa kwabafundi abanobunzima bokufunda okubhaliwe nokubhala. Lo mcwaningi wayebheka izindlela ezisetshenziswa othisha ukuthuthukisa ulwazi lokufunda okubhaliwe nokubhala, aphinde abheke ukuthi othisha banayo yini indlela yokuhlonza abafundi abanobunzima bokufunda okubhaliwe kanye nokubhala. Okwatholakala kulolu cwaningo ukuthi othisha babengakuhlomele ngokwenele ukukwazi ukuhlonza

abafundi abanalobu bunzima, kepha babebaphambanisa nabafundi abanenkinga ebizwa ngokuthi i-*dyslexia*¹ noma i-*dysgraphia*² (Magombo, 2016, p.54).

Ezweni laseZambia, uChuunga (2013) wenza ucwaningo olucishe lufane nolukaMagombo (2016) ngoba nalo lolu cwaningo lukaChuunga lwalubheka okwenziwa othisha ukuthuthukisa ukufunda okubhaliwe kanye nokubhala kubafundi abanobunzima bokufunda nokubhala emabangeni aphansi. Okwavela kulolu cwaningo ukuthi othisha babesebenza ngokuzikhandla bezama ukuthuthukisa la makhono amabili kubafundi kodwa bekhutshazwa wubuningi babafundi ekilasini ngalinye, baphinde banqindwe ukuba yindlala kwezinsizakufundisa. Ngamanye amazwi, ubuningi bezingane ekilasini kwakwenza uthisha angafinyeleli kahle kubo bonke abafundi ukuze kuqapheleke ukuthi kungabe yibuphi ubunzima umfundi ngamunye abhekana nabo obumenza angathuthuki ngokufanele ekhonweni lokufunda okubhaliwe kanye nasekhonweni lokubhala.

Ezweni laseMalawi, uWilliams (1993) wethula umbiko omayelana nokufunda okubhaliwe olimini lwesiNgesi kubafundi bamabanga aphansi. Waveza ukuthi ukuba nesisekelo solwazi lolimi kwenza umuntu athuthuke ekwazini ukufunda okubhaliwe aphinde afunde ngokuqondisisa imibhalo. Nokho, ukuba nesisekelo solwazi lolimi kothisha kudinga ukuba baqhubeke bezithuthukisa ngokufunda imibhalo yesiZulu eyahlukahlukeni ukuze bacije ngokwanele ekufundiseni ulimi kubafundi (Ndimande-Hlongwa, Mazibuko & Gordon, 2010). UBotha (2007) uthi nakuba abafundi abaningi bevela emakhaya anemvelaphi yesiZulu futhi besebenzisa sona isiZulu njengolimi lwasekhaya, kubaluleke kakhulu ukuba kuqhashelwe ukuthuthukiswa kwamakhono olimi kubafundi. Lokhu kungenxa yokuthi, uma abafundi bethuthuke ngokwanele emakhonweni olimi, ikakhulukazi elokufunda okubhaliwe nelokubhala, kuba nomthelela omuhle ekuphumeleleni kwabafundi emfundweni yabo (Webb, 2013).

¹I- *dyslexia* ubuthaka bengqondo obuvimba ukuthi umuntu akwazi ukufunda okubhaliwe kanye nokubhala. Kwesinye isikhathi kuyenzeka nokukhuluma kuphazamiseke kungathuthuki ngendlela okulindeleke ngayo (Reid, L.G. (2003). *Defining Dyslexia, Comorbidity, Teachers' Knowledge of Language and Reading*. Annals of Dyslexia, 53, 1-14.).

² I- *dysgraphia* ubuntekenteke obukhubaza ukukwazi ukubhala, kungaba ukungabhali amagama ngendlela efanele noma ukubhala ngesandla esingafundeki (Crouch & Jakubecy, 2007).

2.3.3 Ucwangingo olwenziwa eNingizimu Afrika olumayelana nokufundiswa kokufunda okubhaliwe nokubhala

Lapha eNingizimu Afrika, inqubomgomo yokufunda nokufundisa i-*Curriculum Assessment Policy Standards* (CAPS, 2012, p.85) iva ukuthi ukufunda okubhaliwe nokubhala kumayelana nokufundisa izinkondlo, izindaba ezimfushane, izindaba eziyimidlalo, amanoveli kanye nezinye izinhlobo zamathekisthi anjengamakhathuni nezikhangisi. Okunye okuphawulwa abacwaningi ukuthi ukufunda ngokuqondisisa nokufundela ukuzithokozisa kungamakhono adinga ukuthuthukiswa kubafundi besesemabangeni aphansi (Pretorius *et al*, 2016). Laba bacwaningi bathi ukukwazi ukufunda ngokuqondisisa kuncikene nokukwazi ukuhlobanisa okubhaliwe kanye nolimi olukhulunywayo (Pretorius *et al*, 2016, p.5). Ocwaningweni lwalaba babhali kuvela ukuthi lapho kuhlolwa ikhono lokufunda ngokuqondisisa kubafundi abasebangeni lesine, kungaba sesiNgisini, okuwulimi lwabo lwesibili, noma olinini lwabo lwasekhaya, kuyavela ukuthi basuke bengakathuthuki ngokugculisayo ngokwebanga abakulo.

Esifundazweni saseMpumalanga lapha eNingizimu Afrika, uLumadi (2016) wenza ucwangingo lokubheka amasu asetshenziswa othisha ukufundisa ukufunda okubhaliwe kanye nokubhala emazingeni aphezulu emfundo. Lolu cwangingo lwalugqugquzelwe wukubona imiphumela kamatikuletshe ibeka lesi sifundazwe ekugcineni kwalezi ezinye izifundazwe lapho kuphuma imiphumela kamatikuletshe (Lumadi, 2016). Okugqamayo ukuthi umfundi uphumelela kahle nakwezinye izifundo zakhe azifundayo uma ethuthuke ngokwanele ebangeni asuke esekulona uma amakhono akhe okubhala nokufunda okubhaliwe ethuthukile.

Esifundazweni saseMpumalanga-Koloni, uCekiso (2017) wenza ucwangingo olumayelana nesimomqondo sothisha ekufundiseni ukufunda okubhaliwe kubafundi abasemabangeni aphansi emfundo. Lolu cwangingo lwaluhlose ukubheka ukuthi othisha bayakuqaphela yini ukubaluleka kwezindlela namasu abawasebenzisayo lapho befundisa ukufunda okubhaliwe. Okwatholakala kulolu cwangingo ukuthi othisha nakuba beneziqu zokufundisa, abakuqeqeshelwe ngokwanele ukufundisa ukufundisa ukufunda okubhaliwe kulaba bafundi.

Ocwaningweni lukaNxumalo (2016) olubheka ubudlelwano phakathi kokukwazi ukufunda okubhaliwe, ulwazimagama, isimomqondo ngokukwazi ukufunda okubhaliwe kanye nokuphumelela emfundweni. Exoxa ngezinto esezake zamehlela kumbe wazibona phambilini, uNxumalo (2016) uveza ukuthi uyakhumbula esafundisa ibanga leshumi nanye (*grade* 11) kanye nakwele-12 ukuthi abafundi babelahlekelwe usikompilo lokufunda okubhaliwe. Uyachaza ukuthi lokhu kwakuvela ngokusobala ngoba kulesi sikole wawukhuthazwa umkhuba wokuzithuthukisa kwabafundi ekufundeni okubhaliwe. Lesi sikole sasinomtapo wolwazi onothe ngezincwadi ezinhlobonhlobo okwakwenziwe kwaba lula ukuba abafundi bazifunde.

UNxumalo (2016) uqhubeka athi ukungathuthuki kwabafundi ekukwazini ukufunda okubhaliwe kwakubonakala lapho sebenikezwe izivivinyo zokufunda ngokuzwakalayo. Okwakuveza ukungathuthuki kwakuba yisivinini esiphansi sabafundi ekufundeni okubhaliwe, okwakuba yimbangela yokungawuqedi umbhalo ofundwayo ngesikhathi esibekiwe futhi okwakunomthelela ekungaphumelelini kwabafundi emfundweni yabo. Nakuba ucwaningo lukaNxumalo (2016) lwalugxile olimini lwesiNgisi, okuvezwa nguyena uNxumalo ukuthi ukungathuthuki ngokwanele ekufundeni okubhaliwe kwabafundi, kwakungagcini nje ngokuveza amazinga aphantsi esifundweni sesiNgisi kuphela; kepha lokho kwakuba nomthelelela ekungaphumelelini nakwezinye izifundo.

Esifundazweni sakwaZulu-Natali yilapho isiZulu esigxile khona njengolimi lwasekhaya kubafundi abaningi, siphinde sifundwe njengesifundo ezikoleni eziningi kulesi sifundazwe. UNkosi (2011) wenza ucwaningo olumayelana nokufundiswa kwabafundi ukufunda okubhaliwe besesemabangeni aphantsi emfundo. Enye yezindikimba eyatholakala ocwaningweni lukaNkosi (2011) kwaba ubuthaka bezindlela namasu asetshenziswa othisha ukufundisa ukufunda okubhaliwe kula mabanga. Lokhu kuveza ukuthi kubalulekile ukuba kucwaningwe ngezindlela kanye namasu okusetshenziswa othisha lapho befundisa ukufunda imibhalo kanjalo nokubhala.

Emabangeni aphezulu, uMkhize (2016) wenza ucwaningo olwaluhlose ukubheka ukufundisa ukufunda okubhaliwe ngesiZulu uLimi lwaseKhaya ngohlelo lwe-CAPS bhala lokhu ngokugcwele ngesiZulu, uphinde ukubhale ngesiNgisi bese usebenzisa lesi sifinyezo. Okwavela kulolu cwaningo kwaba ukuthi othisha balandela umhlahlandlela wokufundisa (CAPS *document*) obekiwe ekufundiseni ukufunda okubhaliwe. Kwavela ukuthi ngenxa yomthamo obekiwe okumele uthisha abe esewuphothulile ekupheleni kwethemu, isikhathi sokuthuthukisa ikhono lokufundisa ukufunda okubhaliwe asanele kahle. Okunye okwavela ukuthi, ubuningi babafundi emakilasini benza uthisha angagxili ngokwenele ekuthuthukiseni leli khono kubafundi. Ngaphezu kwalokhu, kulolu cwaningo kwavela nokuthi kwabona othisha babengazethembi kahle ekufundiseni ukufunda okubhaliwe belandela lo mhlahlandlela. Lokhu kusho ukuthi othisha babengaqeqeshiwe ngokwenele ekufundiseni ukufunda okubhaliwe belandela umhlahlandlela wokufundisa. Ngakho-ke, ucwaningo lukaMkhize (2016) lwabe seluncoma ukuthi othisha badinga ukuqeqeshelwa ukufundisa ukufunda okubhaliwe ukuze bakwenze ngokuphumelelayo, kanjalo nasekuthuthukiseni ikhono lokukwazi ukufundisa ukubhala.

Nakuba lukhona ucwaningo oluveza ukubaluleka kokuthuthukiswa kokufundisa ukufunda okubhaliwe nokubhala kubafundi, luyindlela ucwaningo olubheka ukuthuthukiswa kwawo womabili la makhono kanyekanye, ikakhulukazi esiZulwini ulimi lwasekhaya njengoba naso siwulimi olugunyaziwe futhi siyisifundo ezikoleni eziningi zasesifundazweni ikwaZulu-Natali. Yingakho lolu cwaningo luhlose ukubheka izindlela namasu okufundisa ukufunda okubhaliwe kanye nokubhala kubafundi bebanga lesi-8 esiZulwini uLimi lwaseKhaya.

2.4 Ukufunda okubhaliwe

Ukufunda okubhaliwe kuyisihluthulelo sokukwazi ukuziqoqela ulwazi ngalokho okwenzeka emhlabeni esiphila kuwo (Mlondo, 2015). Ababhali abahlukahlukene bachaza ukufunda okubhaliwe ngokuthi kuyindlela esiza lowo ofundayo ukuba akwazi ukuzakhela inqolobane yamagama ukuze kuthuthuke ulwazimagama lwalowo ofundayo (Thornbury, 2007 & William, 2007). Lolo lwazimagama lwelekelela lowo

ofundayo ukuba athuthuke ekhonweni lokuhlonza amagama amasha aphinde anikeze nezincazelo zalawo magama, okulekelela ekutheni lowo ofunda umbhalo awufunde ngokuwuqondisisa aphinde azakhele umqondo ngalokho okutholakale embhalweni awufundayo (DeChant, 1991; Eisner, 1991; Carver, 2003; Verhoeven, 2003; Grabe 2004). Ukugcwalisa encazelweni enikezwa yilaba babhali, uMnyango wezeMfundo uchaza ukufunda okubhaliwe ngokuthi kuwukukwazi ukuphimisa amagama ngokushelelayo nangendlela eyamukelekile olimini; kuhlenganise nokukwazi ukuhlonza amagama ngokuwahlukanisa ngemisindo ewakhile, ulwazi lwezimelamsindo, ulwazi lokuhlonza amagama, ukufunda ngokuqondisisa kanye nokuba nolwazimagama oluningi (DoE, 2002, 2007; 2008).

Ukufunda okubhaliwe kuphinde kuchazwe njengengxoxo ephakathi komfundi wombhalo kanye nombhali, lapho umfundi efunda izinhlobo zemibhalo eyahlukene (Schickedanz, 1999; Hiskey, 2005), ahumushe amagama asemibhalweni ngokwezimo zolimi ezahlukene (William, 2007); ezakhela amamodeli ngosikompilo nangomlandompilo ngalokho okwenzeka emhlabeni aphila kuwo (Montgomery, Durant, Fabb, Furniss, Mills, 2000). Ngamanye amazwi, leyo ngxoxo ephakathi kwalowo ofunda okubhaliwe kanye nombhali izezwa izithombe ezakheka engqondweni yalowo ofunda umbhalo. Ukwakheka kwalezo zithombe kuncikene nomthamo wolwazimagama lomfundi aluzuza ngokuzejwayeza ukufunda izinhlobonhlobo zemibhalo eyahlukene (Cunningham, 2002; Wessels, 2007). Ukuphumelela ukuveza zonke lezi zimpawu ezibalwe ngenhla ezikhomba ukukwazi ukufunda okubhaliwe esezibalwe ngenhla kuveza ukuthi lowo ofunda umbhalo uwufunda ngokuwuqondisisa. Ukuze kubonakale ukuthi abafundi bayathuthuka ekukwazini ukufunda okubhaliwe kanye nokufunda ngokuqondisisa kudingeka ukuba othisha babe nezindlela kanye namasu ekufundiseni ukufunda okubhaliwe.

2.4.1 Izindlela namasu kokufundisa isifundo sesiZulu

Nakuba la magama angenhla enomqondo ohambisanayo, okhomba indlela eqokiwe yokufundisa kumbe yokwenza okuthile, kuyacaca ukuthi kukhona ukwehluka kwemiqondo equkethwe igama ngalinye. Izindlela zokufundisa zingamasu ayimizamo

kathisha ayisetshenziswa ekwethuleni abafundi ulwazi lwalokho okusuke kufundwa ngakho (Richards & Rodgers, 1986; Nkosi & Msomi, 2000). Ekufundiseni, uma kukhulunywa ngamasu okufundisa kuqondwe ukuhlela kukathisha kokuzokwenziwa ekwethuleni lolo lwazi ukuze abafundiswayo baluthole futhi bazuze ngokuhambisana naleso sifundo (Nkosi & Msomi, 2000; Sherrif, 2013).

NgokukaSherrif (2013) amasu okufundisa ayizindlela ezahlukene uthisha azisebenzisayo ukuze kuphumelele izinhloso zaleso sifunjwana. UKillen (2012) uphawula ngokuthi ukusebenzisa amasu ahlukahlukene ekufundiseni kusiza abafundi ukuba bafinyelele kahle enhlosweni yaleso sifundo. Ngokwababhali abangoRichards benoRodgers (1986), ukufundiseka komfundi kuncike ezindleleni ezahlukene uthisha azama ngazo ukwethula ulwazi kubafundi. Kanti izindlela uthisha azisebenzisayo ekufundiseni ulimi ziphinde zincike olwazini analo mayelana nalokho afundisa ngakho (Richards & Rodgers, 1986).

Umcwaningi uPrinsloo (2008) wabalula ukuthi izindlela zokufundisa ezisetshenziswa ezikoleni zalapha eNingizimu-Afrika azikathuthukeli ezingeni okulindeleke ukuba zibe kulona. Kuyacaca ukuthi lokhu kungathuthuki kwezindlela zokufundisa kunomthelela ekutheni othisha bengaphumeleli kahle ukwelekelela abafundi ukuba bathuthuke emakhonweni olimi, ikakhulukazi amakhono okufunda okubhaliwe kanye nokubhala. Nakuba uPrinsloo (2008) ephawula ngalokhu, akucaci kahle ukuthi yiziphi lezo zindlela zokufundisa ezisetshenziswa othisha ekufundiseni abafundi. Lokhu kungathuthuki kwezindlela zokufundisa yikhona futhi okungaba umthelela ekutheni kwabona abafundi bangagqugquzeleki ukufunda imibhalo eminingi kumbe bazibhalele eyabo abazisungulela yona. Kuyacaca ukuthi kudingeka kucwaningwe kabanzi mayelana nezindlela zokufundisa ezahlukene ukuze othisha bakuhlomele ngokwenele ukufundisa abafundi abathuthukayo ekufundeni okubhaliwe nasekubhaleni nakuso isiZulu.

Ucwaningo lukaJordaan (2011) luveza ukuthi uhlelo lwemfundo yaseNingizimu Afrika luqhakambisa ukuthi umfundi ufundiseka kalula futhi ufunda ngokushesha

nakangcono uma efundiswa ngolimi lwasekhaya. Lokhu kusho ukuthi othisha kumele baqiniseke ukuthi banolwazi olunzulu ngesifundo baphinde babe nolwazi lolimi abafundisa ngalo ukuze ulwazi ludluliseleke kalula kubafundi. Lokhu kusho ukuthi umfundi angakufunda ngokushesha ukubhala uma ekufundiswa ngolimi lwakhe lokuqala.

2.4.1.1 Izindlela zokufundisa (ukufunda esiZulwini)

Ababhali abangoNkosi benoMsomi (2000) abake babamba iqhaza ekufundiseni nasekucwaningeni ngokufundiswa kwesifundo sesiZulu baphawula ngezindlela abathi zigqamile othisha abazisebenzisa ekufundiseni. Lapha babala ukufundisa ngokubuza nokuphendula nendlela yokuxoxa. Ukusetshenziswa kwalezi zindlela kuveza inkolelo yokuthi othisha bathatha ngokuthi abafundi basuke benalo ulwazi oluthile oluhlobene nalokho okufundwa ngakho, abangalusebenzisa ekwakhiweni kolwazi olusha (Vygotsky, 1978). Kanti baphinde bakhulume ngokufundisa kusetshenziswa indlela yokutshela. Le ndlela bayichaza njengendlela eqhakambisa ukuthi uthisha kuphela onolwazi, abafundi abazi lutho (Nkosi & Msomi, 2000, p.175). Nokho le ndlela idinga ukuba uthisha ayisebenzise ayeyamanise nezinye izindlela ukuze abafundi bakhululeke bakhombise ulwazi abanalo futhi bakuqonde kangcono lokho okufundwa ngakho.

Ezinye izindlela ezisetshenziswa ekufundiseni kuba indlela yokuphindaphinda, esamdalo kanye nendlela yokufundisa ngencwadi. Indlela yokufundisa yokuphindaphinda kanye nendlela esamdalo kunenkolelo yokuthi zisetshenziswa kakhulu emabangeni aphansi ngenhloso yokuthi umfundi aze akwazi kahle lokho aphindaphindiswa khona noma uma befunda sakudlala (Nkosi & Msomi, 2000, p. 174, 176; Cofu, 2013). Kanti ukusebenzisa indlela yokufundisa ngencwadi kusemqoka ekutheni umfundi uthola ithuba lokuzifundela umbhalo yena ngokwakhe. Kule ndlela kufanele othisha baqaphele ukunikeza imiyalelo eqondile, ekhuthaza ukuba abafundi bazifunde futhi bayiqonde inhloso yalowo mbhalo ofundwayo.

NgokukaNojiyeza (2013), kukhona izindlela zokufundisa ukufunda okubhaliwe abacwaningi asebakhe bakhulula ngazo futhi lezo zindlela zisetshenziswa kusukela emabangeni aphansi emfundo kuye kwaphezulu (Joubert *et al*, 2008). Kulezi zindlela kubalwa ukufunda okwenziwa uthisha nabafundi (*shared*), ukufunda ulekelelwa uthisha (*guided*), ukufunda ngababili, ukufunda bothule kanye nokufunda kuzwakale. Laba babhali bagcizelela ukuthi nakuba zikhona lezo zindlela ezisetshenziswa othisha ekufundiseni ukufunda okubhaliwe, kuya ngokuthi uthisha ngamunye uyisebenzisa ngendlela ebazuzisayo yini abafundi. Okunye futhi ukuthi, kulezi zindlela zokufundisa ukufunda okubhaliwe, ayikho ewumgomo owodwa oqondile kumbe ebekwe yaba ngaphezu kwezinye okungathiwa iyona esebenzayo ekufundiseni ukufunda okubhaliwe kepha kuya ngomfundi ngamunye ekutheni iyiphi indlela yena azuza ngayo ekufundeni nasekufundisweni kwakhe.

Kukho konke osekukhulunywe ngakho ngenhla, okubalulekile ukuthi kufanele othisha bakuqonde ukusetshenziswa kwalezi zindlela zokufundisa isifundo sesiZulu kanye nokuthuthukiswa kwamakhono alolu limi. ULong benoZimmerman (2008) bagcizelela ukuthi othisha kufanele bakuqeqeshelwe ukufundisa leso naleso sifundo ukuze kwabona othisha uqobo bakuqonde lokho abafundisa ngakho. Lokhu kungasiza ekutheni bakwazi ukwelekelela abafundi ekukwazini ukusebenzisa ikhono lokufunda okubhaliwe nelokubhala esiZulwini.

2.4.2 Amasu ekufundiseni ukufunda okubhaliwe

Amasu okufundisa ahlukahlukene, kuya ngokuthi uthisha uhlose ukuthi abafundi bakhe bazuze ini kuleso sifunjwana. Abanye othisha bakholelwa ekutheni kube yibona abakhulumayo kuze kuphele leso sifundo. Abanye bafundisa ngokuxoxisana nabafundi ngaleso sihloko okufundwa ngaso, abanye ngokukhombisa, abanye bagxila ezibonelweni kanti abanye bagcizelela ukubaluleka kokuqondisisa lokho okufundwayo (Felder, 1995). U-Anthony benoWalshew (2009) bathi amasu okufundisa abandakanya yonke imisebenzana eyenziwa uthisha nabafundi egumbini lokufunda ngesikhathi saleso sifundo. Leyo misebenzana ibandakanya ukuhlelwa kwabafundi ukuze basebenze ndawonye emaqoqweni kanye nokwakha imisebenzana esukela

olwazini lwabafundi. Ukwenza konke lokhu kudingeka ukuba uthisha abe nolwazi lwamasu ahlukahlukene asetshenziswa ekufundiseni ukuze ukufunda kube impumelelo (Berkvens, 2014).

Kweminye imibhalo kunamasu agqamayo asetshenziswa ekufundiseni ukufunda okubhaliwe kanti futhi ukusetshenziswa kwalawo masu kuvele kuwumgogodla ekuthuthukisweni kwekhono lokufunda kubafundi kusukela besemabangeni aphantsi kuye kwaphezulu (Nkosi, 2011; Cofu, 2013, Mkhize, 2016). Lawo masu ahlanganisa ukufunda kuzwakale, ukufunda ngababili nangokudedelana, ukufundela emaqenjini (Cofu, 2013), ukukwazi ukuhlonza amagama (Rose, 2005) kanye kokwakha ulwazimagama (Cunningham & Stanovich, 2003). NgokukaCofu (2013) ukufunda kuzwakale kwenziwa uthisha ngokwakhe lapho efundela abafundi indaba, abafundi balalele. Lokhu okwenziwa othisha kuyahambisana namazwi kaMaphumulo (2010) ekutheni othisha yibona okumele babambe iqhaza. NgokukaKredátusová (2007) ukufunda kuzwakale kungathuthukisa uthando lwezindaba abazifundelwa othisha bagcine sebethuthukela ekuzifundeleni bona ngokwabo. Okugqamayo ukuthi leli su lokufundisa umbhalo lithuthukisa ikhono lokulalela ngokuqondisisa njengoba nokulalela kuyikhono lolimi. Kanti uNojiyeza (2013) ukholelwa ekutheni ukufunda kuzwakale kwenziwa abafundi, uthisha alalele. Nokho uthisha ulalela ngenhloso yokuhlola ukuthi ngabe umfundi ngamunye uthuthuke kangakanani ekhonweni lokufunda okubhaliwe.

Isu lokufunda ngababili likhuthaza abafundi ukuba bafundisane, befunda ngokudedelana. Laba bafundi kungaba abathuthuke ngokulinganayo kumbe ngokungalingani (Mlondo, 2015). Lapha abafundi bakhuthazwa ukubheka imibhalo yabo abazikhethela yona bona ngokwabo (DoE, 2008). Ukuzifunela kwabafundi imibhalo kungakhulisa uthando lokufunda imibhalo eyahlukahlukeni bethokozela ukuphinda bafundelane. Ngamanye amazwi, othisha kufanele bawakhethe ngobuhlakani amasu abawasebenzisayo lapho bethuthukisa ikhono lokufunda okubhaliwe kubafundi bebanga lesishiyagalombili ababafundisa isiZulu ulimi lwasekhaya.

Nakuba sekuxoxiwe ngamasu othisha abangawasebenzisa ekufundiseni ukufunda okubhaliwe, buyindlela ubufakazi obukhomba ukuthi othisha bayakuqonda ukusetshenziswa kwalawo masu ekufundiseni abafundi bebanga lesishiyagalombili. futhi ezingcwaningweni okuvezwe la masu kuzo, akucaci ukuthi ngabe lawo masu ayesetshenziswa othisha ababecwaninga ngabo yini. Okugqamayo ukuthi abacwaningi bayakhuluma ngala masu ngoba bewathatha kweminye imibhalo. Lokhu kuveza ubumqoka bokuthi kusatshalaliswe ukusetshenziswa kwezindlela namasu ahlukahlukene ekufundiseni ukuze abafundi bathuthuke ngokwanele ekukwazini ukufunda okubhaliwe nasekubhaleni.

2.4.3 Ukufundisa ukufunda okubhaliwe ngokwe-CAPS

NgokwesiTatimende soHlelo lokuFundisa nokuHlola samabanga elesikhombisa kuya kwelesishiyagalolunye, sesiZulu uLimi lwaseKhaya (CAPS, 2012), kunenqubo namasu okudingeka ukuba othisha bakusebenzise ekufundiseni ukufunda okubhaliwe kubafundi. Le nqubo igqamisa ukuthi uthisha azilungiselele kahle uma ezofundisa ukufunda kubafundi besiZulu. I-CAPS iveza ukuthi kumele uthisha alungiselele azokwenza ngaphambi kokufundisa ukufunda umbhalo, okumele kwenziwe ngesikhathi sokufunda kanye nemisebenzana okumele yenziwe ngemuva kokufunda umbhalo (DBE, 2012, p. 29).

Esigabeni sokulungiselela okuzokwenziwa ngaphambi kokufundwa kombhalo, uthisha kumele ahlomise abafundi ngezimpazu ezithile okufanele baziqaphele eziqukethe inhloso yokufundwa kwalowo mbhalo. I-CAPS (2012, p.29) igcizelela ukuthi kulindeleke ukuthi uthisha alekelele abafundi ngokuchukuluza umuzwa wokwakha izincazelo ezithile ezakhiwa izihloko nezihlokwana ezisembhalweni. Ngamanye amazwi, kumele uthisha enze abafundi babe nentshiseko yokuthola injongo yokufundwa kwalowo mbhalo, kungabi nje ukufunda lowo mbhalo ngoba nakhu uyingxenye yemisebenzi eyabelwe ukuba ifundiswe abafundi kulelo banga abakulo.

Mayelana nalokho okwenziwa ngesikhathi kuqhutshekwa kufundwa umbhalo ekilasini, uthisha usuke esebalungiselele kusengaphambili mayelana nalokho okufanele

abafundi bakwenze ngesikhathi kuqhutshekwa kufundwa umbhalo. Kulesi sigaba usuke esebalolongile abafundi ekutheni yini okufanele bayibheke kumbe bayiqaphele ngesikhathi kufundwa umbhalo, kuye ngezinhloso zaleso sifunjwana (DBE, 2012, p. 30). Lapha kungaba ukuthi uthisha ukhuthaza abafundi ukuba babhale amanothi, babhale kafishane mayelana nalokho okufundwa ngakho. Nakuba kukhona okunye uthisha angayala abafundi ukuba bakwenze ngesikhathi kufundwa umbhalo, ukukhuthaza ukubhala amanothi kuyisu elihle ekukhuthazeni ukubhala njengoba besuke belalele. Ngokwenqubomgomo i-CAPS (2012), esigabeni salokhu okwenziwa emva kokufundwa kombhalo, nalapha uthisha kufanele azise abafundi okufanele bakwenze uma umbhalo usufundiwe. Lapha kungaba ukuthi abafundi baphendula imibuzo ngokubhala, ukuxoxisana ngokufundiwe, ukufingqa lowo mbhalo nokunye (DBE, 2012, p. 30). Ngakho-ke, kulindeleke ukuthi othisha bayiqonde le nqubo yokufundisa ukufunda okubhaliwe njengoba ivela esitatimendeni othisha abasisebenzisayo ekulungiseleleni zonke izifunjwana zabo.

2.4.4 Izigaba zokuthuthuka ekufundeni okubhaliwe

UMnyango WezeMfundo (2007) wabalula izigaba eziyithupha ezikhombisa ukuthuthuka komfundi ochungechungeni lokufunda ukufunda okubhaliwe. Lapha kubhekwa izinga umfundi akulo ngaphambi kolwazi lokufunda okubhaliwe. Kuleli zinga kudingeka uthisha akwazi ukulungiselela umfundi ukuqala ukukwazi ukufunda okubhaliwe. Isigaba esilandelayo ilapho umfundi esesezingeni lokufunda okusafufusa, lapho esekwazi ukubuka izithombe ezithile axoxe okuthile ngazo, aphinde akwazi ukubona imisindo ethile kanye nezimelamsindo. Lapha kulandela izinga lokufunda okucathulayo, lapho umfundi esekwazi ukufunda kumbe ukuphimisa umthamo wamagama nakuba amanye engagaziqondi kahle izincazelo zawo (Nkosi, 2011).

Kukhona isigaba somfundi okhulayo ekufundeni okubhaliwe lapho umfundi esesezingeni lokufunda umusho ophelele ngaphandle kokubala amagama (Nkosi, 2011) aphinde akhombise ukukwazi ukuzakhela imisho eminingi enomqondo oxhumene. Kuleli zinga umfundi usuke esekwazi ukufingqa umbhalo awufundile awubeke ngamagama akhe abuye afunde buthule futhi esenomthamo wamagama awaqondayo (Nojiyeza, 2013). Lapha kulandela isigaba somfundi ongangingizi,

ofunda ngokushelelayo ekhombisa ukukuqonda lokho afunda ngakho embhalweni (Wessels, 2007). Isigaba sokugcina siveza umfundi ofunda ngokuzimele (*independent reader*) lapho umfundi esesesigabeni sokuzikhethela yena ngokwakhe imibhalo afuna ukuyifunda ngaphandle ngokutshelwa othisha. Nokho, uthisha angabalekelela abafundi ngokubakhethisa imibhalo eyahlukene ehambisana nesigaba sokukhula kwabafundi abafundisayo.

Nokho, uHolmes benoMoulton (2001) babalula ukuthi lezi zigaba zokuthuthuka ekufundeni umbhalo azincikene nebanga umfundi asuke esekulona. Laba babhali bagcizelela ukuthi lezi zigaba zihambisana nekhono lokukwazi ukufunda okubhaliwe, elithuthuka kahle uma uthisha ekulungiselela kahle ukuhlomisa abafundi kuleli khono. Okunye futhi, nakuba la mazinga okukhula komfundi ekufundeni okubhaliwe ekhona, akusho ukuthi bonke abafundi bakhula ngendlela efanayo ekufundeni. Lokhu kusho ukuthi othisha yibona okufanele baqikelele ukuthi abafundi ababafundisayo bayathuthukela kula mazinga kusukela besesemabangeni aphansi emfundo. Ngamanye amazwi, kudingeka ukuqonda okwengeziwe kothisha ukuze abakufundisayo kufundiseke ngempumelelo.

2.4.5 Ukufunda ngokuqondisisa

Umgomo wokufundisa ukufunda okubhaliwe kuwukuthola ukuthi lowo ofunda umbhalo uwufunda ngokuwuqondisisa. Kanti ukukwazi ukufunda ngokuqondisisa kukhombisa ukuthi umfundi uyathuthuka ekufundeni okubhaliwe (DBE, 2011; Mbele, 2019). Ukukwazi ukufunda okubhaliwe nangokuqondisisa kuyisikhali esidingwa umfundi ngamunye ngoba ukuthuthuka komfundi emfundweni kuncike ekutheni umfundi afunde umbhalo ebese ekhombisa ukuwuqonda lowo mbhalo ngokuthi abhale (Mbele, 2019). Indlela yokuthola ukuthi lowo ofunda umbhalo uwufunda ngokuqondisisa kumele kube nombhalo ofundwayo bese kuthi lowo owufundayo aveze ngokunikeza izimpendulo zalokho akufunde embhalweni.

NgokukaLephalale benoPretorius (2011) ukufunda ngokuqondisisa kuwukusebenzisa ikhono lokucabangisisa lapho ofunda umbhalo ehlanganisa lokho akufundayo kanye

nalokho akwaziyo, aseke wakubona, noma wahlangabezana nakho phambilini. Ulwazi lwangaphambilini luhlanganisa nalolo lwalokho umuntu akuthole emibhalweni ayifundile. Ababhali abangoHarvey benoGoudvis (2000) bakholelwa ekutheni kumele abafundi bafundiswe isu lokuzibuza ngombhalo ngesikhathi beqhubeka befunda umbhalo. Laba babhali bakholelwa ekutheni isu lokuzibuza ngombhalo lithuthukisa ikhono lokufunda ngokuqondisisa liphinde likhuthaze abafundi ukuba bazifundele ngokwabo baphinde babhale (Harvey & Goudvis, 2000).

NgokukaMaphumulo (2010) ukufundisa ukufunda ngokuqondisisa kubiza ukuthi uthisha ahlele imisebenzi ekhuthaza ukuba abafundi bazitholele imibhalo ngokwabo. Ukwenza lokhu kukhulula abafundi ukuthi bakhethe imibhalo abakwazi ukuyifunda, kuye ngokuya befunda imibhalo ejulile bekhombisa ukuthuthuka (Maphumulo, 2010). Lokhu kukhuthaza ukuba kunakekelwe ukuthi izindlu zokufundela ziba nemibhalo enhlobonhlobo ukuze abafundi bakuthokozele ukuzikhethela imibhalo ngokwabo (Govender, 2009). Nakuba abafundi befunda imibhalo abazikhethela yona, kuwumsebenzi kathisha ukuqikelela ukuthi abafundi bayakuqonda lokhu abafunda ngakho (Pressley, 2002; Maphumulo, 2010, p. 26).

Ngokwe-CAPS (2012) isifundo sokuqondisisa sifundwa ngenhloso yokuthuthukisa kubafundi ukufundela ukuqonda kabanzi ngombhalo. Lapha uthisha kumele ahlomise abafundi ngenhloso yokufundwa kwalowo mbhalo, okungaba ukucubungula izimpawu ezithile ezitholakala embhalweni ngokuwufunda ngokuqonda (CAPS, 2012; p.31). Lokhu uthisha angakwenza ngokuyalela abafundi indlela yokufunda lowo mbhalo, kungaba ukubheka umqondo oqukethwe isigaba ngasinye kumbe ngokubheka izihlokwana. Konke lokhu uthisha ukwenza ngokukhuthaza ukubhala ukuze kuvele ukuthi abafundi bayawuqonda umbhalo abawufundile. Ngakho-ke, kubalulekile ukuba othisha bakuqonde abahlose kuzuzwe abafundi esifundweni sokuqondisisa ukuze bakwazi ukuyalela abafundi ngaleso sifunjwana.

2.4.6 Ukufunda okulungiselelwe nokungalungiselelwe

Ukufunda okulungiselelwe nokungalungiselelwe kuyingxenye yokuthuthukisa ukufunda okubhaliwe kubafundi olimini. Ngokwe-CAPS (2012, p. 31) ukufunda okulungiselelwe nokungalungiselelwe kwenzeka ngokuthi abafundi bafunde kuzwakale, indlela umfundi asebenzisa ngayo iphimbo kanye nesivini ekufundeni umbhalo. Nokho lokhu kufunda akwenzeki kanyekanye kepha uthisha kumele aqiniseke ukuhlomisa abafundi ngenqubo yokuzilolongela ukufunda umbhalo, kungaba okulungiselelwe noma okungalungiselelwe. Umehluko usendleleni othisha abalungiselela ngayo abafundi lapho kufanele balungele lezi zinhlobo zokufunda umbhalo esiZulwini. Ekufundeni okulungiselelwe, uthisha unika kumbe ayalele abafundi ukuyozilungiselela ukufunda umbhalo othile. Lokhu kunika umfundi ithuba lokufundisisa aze awejwayele umbhalo ophambi kwakhe. Kanti ekufundeni okungalungiselelwe, uthisha usebenzisa umbhalo othile osezingeni labafundi ahlele ukuba abafundi bawufunde bengakaze bazilungiselela (CAPS, 2011). Kuyacaca ukuthi othisha kumele baqiniseke ukuthi bacije ngokwenele ekulungiseleleni abafundi ukuba bakulungele ukufunda okubhaliwe.

2.5 Ukubhala

Ukubhala noma ukufunda ukubhala akwenzeki ngokwemvelo njengokufunda ukukhuluma. Kepha, ukufunda ukubhala kudinga othile okuqeqeshelwe ukuze akufundise ngempumelelo kulowo odinga ukufundiswa (Raimes, 1968). Umuntu angalukhuluma ngokuthuthukile nangempumelelo ulimi lwakhe lwasekhaya kodwa ukubhala kulo ulimi lwakhe akwenzeki ngokwemvelo njengokukhuluma. Ukubhala kudinga ukuba kulandelwe imigomo yalolo nalolo limi okufundwa ngalo ukubhala. Lokhu kuhlenganisa ukuhleleka kwamagama, izimiso nezakhiwo zokusetshenziswa kolimi kanye nolwazimagama lwalolo limi (Raimes, 1968). Ukukhuluma kungazenzakalela futhi kuzifikele kungahleliwe futhi lowo okhulumayo engaphindaphinda into eyodwa ngesikhashana esincane kodwa ukubhala kudinga ukuhlelwa, kuthi lowo obhalayo aqaphele ukuphindaphinda okungenasidingo. Obhalayo kudingeka aqaphele ukuthi ubhala umbhalo oletha incazelo ecacile mayelana nalokho abhala ngakho. Ukuletha incazelo ecacile kungadinga ukuba okubhaliwe kuze kube ngamakhasi amaningi.

Ngokwe-CAPS (2012, p. 40) ukubhala kuyikhono elithuthuka kangcono uma umfundi ekhuthazwa ukuthi abhale ngokunikezwa imisebenzi ebhalwayo eyengeziwe, angagcini nje ngokubhala ngenkathi kusafundwa ekilasini. Leli khono lithuthuka kangcono uma uthisha elandela inqubo namasu okufundisa ukubhala kubafundi abafunda isiZulu kuwo wonke amabanga. Lapha uthisha ukhuthaza abafundi ukuthi bahlele ngaphambi kokubhala. Bangabhala izinhloko zokuqala okungaba izihlokwana kumbe izigatshana (CAPS, 2012, p. 40-42). Konke lokhu kusho ukuthi othisha kumele bakuqonde ukusetshenziswa kwenqubo namasu kokufundisa ukubhala kubafundi besiZulu njengoba kubhaliwe esiTatimendeni. Ukungaqondi kahle kothisha kungaba nomthelela wokuthi bengalekeleleki abafundi ekuthuthukiseni ikhono lokubhala kubafundi abafunda isiZulu ebangeni lesishiyagalombili, njengoba lolu cwaningo luhlose ukubheka izindlela namasu kokufundiswa kwaleli khono kubafundi.

2.5.1 Izindlela namasu kokufundisa ukubhala

Umbhali uRaimes (1968, p. 6) uveza ukuthi eminyakeni ye-1950 kuya kweye-1960 kwakusetshenziswa isu lokufundisa ukubhala elibizwa ngokuthi *i-controlled-to-free approach* ekufundiseni ukubhala olimini lwesibili emabangeni aphantsi. Lapha ukubhala kwakubhekwa kuyindlela yokuqinisa ubhalomagama nezimiso zokuhlelwa kwamagama olimini lwesibili. Abafundi babenikwa imisebenzana yokubhala imisho, ukuphinda babhale isigaba esinikeziwe, ukushintsha imisho eyimibuzo ibe yimisho eyizitatimende, ukususa umusho enkathini yamanje ube senkathini eyedlule kumbe ukususa igama ebunyenini liye ebuningini, njalunjalo (Raimes, 1968). Le ndlela yokufunda ukubhala yayincike ekufundeni ukubhala umfundi akuhlelelwe wuthisha. Ngamanye amazwi, kwakungekho lapho umfundi aveza khona ukucabanga kwakhe. Kwakuthi lapho abafundi sebesemabangeni aphezulu banikezwe ithuba lokuzisungulela imibhalo yabo. Okwakubhekwa kungokuqavile kuleyo mibhalo kwakuba ukwakheka nokukhethwa kwemisho, uhlelo lolimi, upelomagama, ukubhala ngesandla esihle nesifundekayo kanye nokusetshenziswa kwezimpawu zokuloba. Le ndlela yayingabheki ukuhleleka kwamazwi kumbe ikhono lokusungula umbhalo onembayo futhi onomqondo nesifundo.

Nakuba le ndlela yokufunda ukubhala ivezwe iyindlela eyayisetshenziswa emandulo ekufundiseni ukubhala olimini lwesibili, kubukeka sengathi isasetshenziswa nakulezi zikhathi zamanje futhi isetshenziswa nasekufundiseni ukubhala nakulo ulimi lwasekhaya. Isibonelo: ezincwadini eziyizinsizakufunda zesiZulu uLimi lwaseKhaya (ibanga lesishiyagalombili) kukhona imisebenzana edinga abafundi ukuba baqaphele imisho, ukulungisa amaphutha, izimpawu zokuloba upelomagama njalonjalo. Lokhu kuveza ukuthi le ndlela yokufundisa ukubhala inomthelela omuhle ekuthuthukiseni ukufunda ukubhala kubafundi.

Ngokuhamba kwesikhathi kwasunguleka indlela yokufundisa ukubhala ebizwa ngokuthi i-*Free-Writing Approach* (Raimes, 1967; Jungnan, 2011). Le ndlela yayigxile ekusungulweni kwemibhalo ewumthamo omkhulu kodwa kungabhekiwe ubunjalo bayo noma ikhwalithi yalowo mbhalo. Le ndlela yokubhala yayiqhutshwa ngokunikeza abafundi izihloko ezazibonakala zifanele abafundi abasemabangeni amaphakathi nendawo. Le ndlela yokufundisa ukubhala yayingabheki amaphutha angaba sembhalweni kodwa kwakubhekwa ukulandelana kwamaphuzu ahambisana nesihloko. Okuqaphelekayo ukuthi le ndlela yokubhala ngokukhululekile yayenza abafundi bathuthuke ekuvezeni imicabango yabo nasekubekeni imibono yabo abazisungulele yona belandela isihloko abasinikeziwe kumbe abazikhethela sona kulezo abazinikeziwe. Lokhu futhi kwakuthuthukisa ikhono lokuqaphela izethameli zalowo mbhalo abazisungulele wona. Abafundi abasezikoleni zamabanga aphezulu banikwa imisebenzana lapho bezikhethela khona isihloko esisodwa bese beziqambela imibhalo yabo beveza imibono nokucabanga kwabo kuhambisane nezihloko zabo abazikhethela zona ngokwabo.

Enye yezindlela zokufundisa ukubhala yindlela yokubhala ngokwamaphethini ezigaba i-*Paragraph-Pattern Approach*. Njenge-*Free-Writing Approach*, nale ndlela yayingagxilile ekubhekeni amaphutha asembhalweni, ubhalo nopelomagama kanye nokuqukethwe kepha yayigxile ekuhlelekeni kwezigaba (Raimes, 1967; Jungnan, 2011). Lapha abafundi banikwa umbhalo onezigaba ezimbalwa bese bewufunda bawuhlaziye baphinde babhale kabusha, balungise imisho bayilandelanise ngendlela

eletha umqondo kuleso naleso sigaba. Le ndlela incike ekulandeleni umgomo wolimi lwasekhaya lomfundi kodwa lapho sebebhala kabusha kulindeleke ukuba umfundi abhale elandela umgomo wolimi. Nakuba le ndlela yokufunda isetshenziswa ekufundeni kwesikhathi samanje, uyimbijana umthamo wokubhala ngendlela okuphawulwe ngayo ngenhla. Ukuveza isibonelo; kulolu hlobo lokubhala ngokwezigaba, abafundi banikezwa isiqephu esinezigaba bese kudingeka ukuba basifunde bese befigqa leso siqephu besebenzisa amazwi abo kodwa beqaphela ukungaphumi kulokho okushiwo isiqephu esifundiwe.

Indlela yokufundisa ukubhala ngokwe-*Grammar-Syntax-Organisation Approach* igcizelela ukuthi ukufundisa ukubhala akudingi ukufundiswa ngokwehlukani kwa kwalawa amanye amakhono ahilelekile ekubhaleni kepha kudingeka abafundi bahlonyiswe ngazo zonke lezi zici ezithuthukisa ikhono lomfundi lokubhala. Lezo zici zihlanganisa ukukwazi ukuqamba umbhalo onembayo beqaphela izimiso nemigomo yolimi kanye nokuhleleka kombhalo ngokulandelanisa amaphuzu ngendlela efanele. Le ndlela incikene nenhloso yokubhalela ukwedlulisa umyalezo (Jungnan, 2011).

Ukubhala ngenhloso yokuxhumana (*the communicative approach*) ekuthuthukisweni kwekhono lokubhala kuwukubhala umbhalo kuqashelwa izethameli kanye nomlayezo odluliswayo. Le ndlela yokufundisa ukubhala ikhuthaza umfundi ukuba asabalalise ukucabanga kwakhe kulowo mbhalo azisungelela wona. Lapha obhalayo uqaphela izethameli zakhe bese kuthi lokho abhala ngakho kuhambisane nezimo ezijwayelekile kanye nalezo okungaba ukuthi abantu banokuhlangabezana nazo empilweni. Okugqamayo ngale ndlela yokubhala ukuthi ingenisa futhi ifundise umkhuba wokufunda okubhaliwe. Ngamanye amazwi, umfundi usungula umbhalo aphinde awufunde aqinisekise ukuthi umbhalo wakhe uyahambisana yini nezethameli okuhloswe ukuba zifunde lowo mbhalo. Le ndlela yokufundisa ukubhala isasetshenziswa nasekufundiseni ukubhala kubafundi abafunda isiZulu uLimi lwaseKhaya emabangeni aphezulu. Lokhu kwenzeka ngokuthi abafundi banikezwe isihloko kumbe bakhethe esisodwa kwezinikeziwe baziqambe imibhalo. Lapho sebebhalile, abafundi banikezwa ithuba lokufundisisa imibhalo yabo bebhaka ukubumbeka kwendaba, uhlelo nezimiso zokusetshenziswa kolimi ukuthi

zisetshenziswe ngendlela efanele yini kanjalo nokuhlolisisa umyalezo kanye nezethameli okuhloswe ukuba zifunde lowo mbhalo (DBE, 2011; 2012).

Ocwaningweni lukaJungnan (2011) olwenziwa ezweni lwaseNingizimu yeKorea, olwalumayelana nokufundisa ukubhala emabangeni amaphakathi, kuvela ukubaluleka kokubhala ukuthi akukhona nje ukuhlunganisa izinhlamvu kumbe imisindo bese kuphuma igama, kepha kufanele abafundi bafundiswe ukubhalela izinhloso ezithile. NgokukaJungnan (2011) i-*Pattern-Product Approach* kwakuyindlela yokufundisa ukubhala ngokuthi abafundi banikezwe ithuba lokuzakhela imibhalo ngokwezigaba belandela amaphethini okuhlela imisho ngokohlelo lolimi lwesiNgisi. Le ndlela yokufundisa ukubhala yatholakala inomphumela ongagculisi ekuthuthukiseni ikhono lokubhala kubafundi baleli zwe. Okuvelayo kulolu cwaningo ukuthi kwathi ngonyaka we-1980 kwabe sekusetshenziswa indlela yokufundisa ukubhala ebizwa nge-*Process Approach*. Le ndlela yokufundisa ukubhala ibhekwa njengeyisikhondlakhondla ekulandeleni indlela yokubhala olimini lwesiNgisi (Jungnan, 2011). Le ndlela futhi yaba nomthelela omuhle ekufundiseni nasekuthuthukiseni ikhono lokubhala kubafundi basezweni laseNingizimu yeKorea. Indlela yokubhala ngokwe-*Process Approach* ibukeka njengenikeza obhalayo ikhono lokuqamba umbhalo ohehayo kanti ikhuthaza futhi ithuthukise ikhono lokucabanga kulowo obhalayo.

NgokukaXinyu (2010) i-*Traditional Approach* iyindlela yokubhala ebheka ukuhleleka nokubhaleka kwamagama ngendlela efanele neyamukelekile ngokwalolo lulimi futhi ukukwazi ukubhala amagama ngendlela efanele kubhekwa kuyikhona okuveza ulwazi umfundi analo ngalolo lulimi. Ukukwazi ukubhala amagama kubhekwa kuyikhona okuholela ekutheni umfundi akwazi ukuhlela nokwethula umbhalo wakhe ngendlela esezingeni elamukelekile kuhambisane nebanga asuke esekulona. Ukusetshenziswa kwale ndlela ekufundiseni ukubhala kwaveza ukuthi lapho uthisha esehlola umsebenzi womfundi ube eseninga ngokuthi ngabe umfundi uthuthukile ekhonweni lokubhala. Okunye futhi ukuthi uthisha ubuye agxile ekuhloleni amaphutha asembhalweni anjengobhalomagama, upelomagama, ukuhleleka kwamagama kanye nokwakheka kwemisho, engabe esanaka noma engabe esabheka umqondo oqukethwe yilowo

mbhalo. Lokhu kuletha indida ekutheni ingabe ukubhala kuphathelele nokubhalwa kwamagama yini noma kumayelana nokukhiqiza umbhalo onomqondo (Xinyu, 2010).

Nokho, ucwaningo lukaXinyu (2010) lubhekiswe ekufundiseni ukubhala ngokwenqubo nemigomo yolimi lwesiNgisi kubafundi abangesiwona amaNgisi futhi abasemabangeni amaphakathi (*intermediate*). Nakuba kunjalo, ukufunda ukubhala akukhona nje ukukwazi ukubhala amagama kuphela kodwa lokho kuhlenganisa nokukwazi ukwethula umqondo nemicabango yalowo obhalayo. Kungakho kubalulekile ukuba othisha bakuqeqeshelwe ukufundisa nokuthuthukisa ikhono labafundi lokubhala. Lapho ekhuluma nge-*Modern Approach* uXinyu (2010), uthi le ndlela yokufundisa ukubhala ithuthukisa ikhono lokuqamba kanye nokucabanga kumfundi. Kule ndlela umfundi ubhala eqaphela izethameli zakhe kanjalo nenhloso yombhalo. Le ndlela yokubhala iyahambisana nalokho okushiwo i-CAPS (2012) mayelana nokubhalela izinhloso ezahlukeni kanjalo nokuqaphela izethameli.

Kukho konke okudingidwe ngenhla, kubalulekile ukuba uthisha ahlele futhi alungise ikilasi lihambisane nesimo esivumela abafundi bakhululeke ekubhaleni ukuze bakwazi ukuvumela izingqondo zabo ukuba zicabange ngalokho abafunda ukubhala ngakho. Lokhu kuhlenganisa nokukhuthaza abafundi ukuba baxoxisane ngalokho abafunda ukubhala ngakho babelane nangemibono. Ngaleso sikhathi abafundi bexoxisana, uthisha angaluleka abafundi ukuba bahloniphe umbono womunye nomunye. Lokhu uthisha angakwenza ngokulekelela nangokuqondisa izingxoxo zabo lapho abafundi babelana ngolwazi.

Esifundazweni esiseNtshonalanga-Koloni uBlease (2014) wenza ucwaningo ngokwenziwa wothisha ukutshala ukukhuthaza umkhuba wokubhala kubafundi abasesemabangeni aphansi emfundo. Enye yezindikimba ezagqamayo kulolu cwaningo kwaba ukubaluleka kokukhuthaza isiko lokubhala kubafundi besesemabangeni aphansi. UBlease (2014) uthi lokhu kungafezeka ngempumelelo uma othisha bengakuqeqeshelwa ngokwenelisayo ukufundisa ukubhala. EsiFundazweni sakwaZulu-Natali, uDonsa (2017) wenza ucwaningo lokubheka

amakhono othisha ekufundiseni imibhalo yokuziqambela kubafundi bebanga leshumi esiNgisini uLimi lokuQala lokweNgeza. Okugqamayo ukuthi amakhono kathisha okukwazi ukwenza lokhu kubamba iqhaza elikhulu ekuthuthukiseni ikhono lokubhala kubafundi. Nakuba kunjalo, kuyisidingongqangi ukuba othisha bakuqeqeshelwe ukufundisa ikhono lokubhala kubafundi (Kortjas, 2012).

Lezi zingcwaningo ezicashunwe ngenhla ziqhakambisa ukubaluleka kokuthuthukiswa kwekhono lokubhala kubafundi kusukela besesemabangeni aphantsi. Okungacaci kahle ukuthi iziphi izindlela kumbe amasu othisha abangawasebenzisa ekufundiseni leli khono kubafundi. Okugqamayo kulezi zingcwaningo ukubaluleka kokuqeqesheka kothisha ukuze bakwazi ukuthuthukisa leli khono lokubhala. Kuyacaca ukuthi kukhona okufanele kwenziwe uMnyango WezeMfundo kanye nothisha mayelana nokuthuthukiswa kwekhono lokubhala nakuso isiZulu njengesifundo esifundwayo ezikoleni.

2.6 Ukufundisa ukufunda okubhaliwe nokubhala

Ukukwazi ukufunda nokubhala kuneqhaza elikhulu emfundweni yomuntu. UVan den Broek (1994) uthi ulwazi oselufundiwe kumbe olusengqondweni yomuntu lusuke lungakapheleli kahle uma lungakabhalwa phansi. Ngokwalo mcwaningi, obhalayo udinga ulwazi oluyisisekelo kanye nalolo alufunde embhalweni othile bese eveza ulwazi olusha oluhlaziywe ngobuchule noma kabusha (Van den Broek, 1994). Lokhu kusho ukuthi kusemqoka ukuthi othisha bakucijele ngokwenele ukuthuthukisa ikhono lokukwazi ukufunda okubhaliwe nokubhala kubafundi (Mwamwenda, 1997; Milner & Anita, 2005; Lumadi, 2016). Ngakho-ke, ukuze abafundi baphumelele ngokwanelisayo ekufundeni kwabo, kumele kugxilise kubo uthando lokufunda okubhaliwe nolokubhala (Ovango, 1989). Umbhali u-Ovango (1989) ugcizelela ukuthi ukuthuthuka komfundi ekukwazini ukufunda okubhaliwe kwenza abe nolwazimagama oluthuthukile. Lolo lwazimagama lwenza umfundi akwazi ukukhiqiza imibhalo enomqondo. Ngakho-ke ukuze abafundi bathuthuke ekhonweni lokufunda okubhaliwe nelokubhala, othisha kume baqikelele ukunikeza abafundi imisebenzana bacwaninge, bafunde imibhalo eminingi baphinde babe yingxenye yokufunda kwabo (Desmet, 2009).

NgokukaTatkovic (2005) ukukhuthaza abafundi ukuba bafunde futhi babhale besebenzisa ulimi lwabo lokuqala kwenza abafundi bakwazi ukuqaphela umehluko phakathi kolimi olukhulunywayo kanye nolimi olubhalwayo. Ngamanye amazwi, abafundi bagcina sebethuthukele ekuqondeni kangcono ulimi abalusebenzisayo, bagcine sebekwazi ukulusebenzisa ngendlela efanele ekubhaleni. Lo mbhali (Tatkovic, 2005) ugcizelela ukuthi ukufunda ukukwazi ukubhala akwenzeki kumbe akufundeki kalula njengamanye amakhono olimi, okungelokulalela, elokukhuluma nelokufunda. Ngokwalo mbhali ukukwazi ukubhala kusho ukukwazi ukukhiqiza umbhalo onomqondo ophelele futhi ofundekayo (Tatkovic, 2005). Yingakho kubalulekile ukuba othisha bolimi baqiniseke ukuthi bayakuqonda ukusetshenziswa kwezindlela ezahlukene kanye namasu ekufundiseni ukufunda okubhaliwe nokubhala kubafundi (Willen *et al*, 2008; Lancina & Silva, 2011).

UGove benoCvelic (2010) bagcizelela ukuthi kusemqoka ukuthi abafundi bafundiswe ukukwazi ukufunda okubhaliwe nokubhala besesemabangeni aphansi emfundo. Ukwenza lokhu kusiza abafundi ukuthi basheshe babe nokuzethemba ekufundeni imibhalo eyahlukene baphinde bathuthuke nakangcono kula makhono (Lumadi, 2016). Abafundi futhi bathuthuka kangcono ekhonweni lokufunda ngokuqondisisa uma behlonyiswe ngokwenele kula makhono kusukela besesemabangeni aphansi (Gove & Cvelich, 2010). Imisebenzana enikezwa abafundi lapho kufundwa nangemva kokufunda isiza ukuba uthisha ahlole ulwazi lwabafundi mayelana nalokho okufundwa ngakho. Ngakho-ke, yonke imisebenzana eyenziwa abafundi kufanele ihambisane nezinhloso zesifundo (Jacobs *et al*, 2016) futhi ibe sezingeni labafundi (Tyler, 2013).

Ikharikhulamu ayinayo incazelo eqondile, enembayo kumbe eshaya emhlozeni kodwa ababhali bayichaza ngezindlela ezahlukene (Stavrou, 2006). UHoadley benoJansen (2013) baveza ukuthi okwenza incazelo yaleli gama ihlukahlukane ukuthi igama elithi 'kharikhulamu' (*curriculum*) lisukela egameni lesiLathini elithi '*currere*' okuchaza inqubo yokufunda. Kepha uMnyango WezeMfundo (DBE, 2010) uchaza ikharikhulamu njengohlelo lokufunda oluqukethe izinhlelo zokufundisa, nezindlela uthisha okumele akwethule ngayo lokhu akufundisayo. Ukushintshashintsha kwesitatimende sokufunda nokufundisa kungaba nomthelela ekutheni othisha

bangaziqondi kahle izindlela namasu okusetshenziswa ekufundiseni ukufunda okubhaliwe nokubhala uma bengaqeqeshekile ngokwenele (Moodley, 2013). Ngakho-ke, othisha badinga ukwelekelelwa yizona zonke izinhloka ezibambisene ekuthuthukisweni kokufunda nokufundisa ezikoleni.

2.7 Isiphetho

Kulesi sahluko ngixoxe ngemibhalo nezingcwano ezimayelana nokufunda okubhaliwe nokubhala emazweni ahlukahlukene. Ngixoxile ngalokho okushiwo ababhali mayelana nokufundiswa kokufunda okubhaliwe kanye nokufundiswa kokubhala. Ngiphinde ngaxoxa ngezindlela namasu okuphathelene nokufundisa ukufunda okubhaliwe kanye nokubhala kubafundi nangendlela abacwaningi abehlukahluke abakuveza ngayo. Ngiphinde ngaveza lokho okushiwo i-CAPS (2012) mayelana nenqubo namasu kokufundisa ukufunda okubhaliwe kanye nokubhala kubafundi abafunda isiZulu ebangeni lesishiyagalombili. Esahlukweni esilandelayo ngizokhuluma ngezindlela engazisebenzisa ekuqoqeni ulwazi lwalolu cwano ezikoleni ezimbili ezisesiYingisi esisePinetown.

ISAPHLUKO SESITHATHU

IZINDLELA ZOKUQOQA ULWAZI LOCWANINGO

3.1 Isingeniso

Esahlukweni esedlule ngixoxe ngemibhalo emayelana nokufunda okubhaliwe nokubhala ngendlela abakubheka ngayo ababhali nabacwaningi emazweni angaphesheya kwezilwandle, awase-Afrika kanye nalokho okuvezwa ababhali balapha eNingizimu Afrika. Ngixoxe nangezindlela ezahlukene kanye namasu okufundisa ukufunda okubhaliwe nokubhala ngokwezinkolelo zabacwaningi abehlukene. Ngiphinde ngakhuluma ngenqubo yokufundisa ukufunda okubhaliwe nokubhala kubafundi bebanga lesishiyagalombili ngokwe-*Curriculum and Assessment Policy Statement* (2012) yamabanga elesikhombisa kuya kwelesishiyagalolunye

Lesi sahluko sikhuluma ngemiklamo nezindlela zokuqoqa ulwazi locwaningo. Ngizoxoxa ngocwaningo oluyikhwalthethivu njengalokhu lolu cwaningo lusebenzisa izindlela zekhwalthethivu. Ngizophinda ngikhulume ngepharadaymu ehambisana nalolu cwaningo njengoba lugxile ekufundiseni. Ngizochaza ngocwaningo oluyi-case study okuyiwona mklamo owasetshenziswa ekuqoqeni ulwazi lwalolu cwaningo. Ngizophawula ngabahlanganyeli bocwaningo nokuqokwa kwabo, ukuvivinywa kwamathuluzi, ukusetshenziswa kwezingxoxo kanye nokubukela othisha befundisa ekuqoqeni ulwazi lwalolu cwaningo ngiphinde ngiphawule ngokulandelwa kwenkambiso elungileyo yocwaningo. Ngizobe sengixoxa nangobuqiniso kanye nokukholakala kocwaningo bese ngiphetha isahluko. Konke lokhu kwenziwe ukuze kuphenduleke nansi imibuzongqangi yalolu cwaningo:

1. Yiziphi izindlela namasu asetshenziswa othisha lapho befundisa ukufunda okubhaliwe kanye nokubhala kubafundi bebanga lesishiyagalombili esiZulwini uLimi lwaseKhaya ezikoleni ezimbili ezisesiyingini sasePinetown?
2. Othisha bebanga lesishiyagalombili bazisebenzisa kanjani izindlela namasu okufundisa ukufunda okubhaliwe kanye nokubhala esiZulwini uLimi lwaseKhaya ezikoleni ezimbili ezisesiyingini sasePinetown?
3. Kungani othisha bebanga lesishiyagalombili befundisa ukufunda okubhaliwe kanye nokubhala ngendlela abakwenza ngayo ezikoleni ezimbili ezisesiyingini sasePinetown?

3.2 Ucwangingo oluyikhwalthethivu

Lolu cwangingo lusebenzisa izindlela zocwangingo oluyikhwalthethivu. Ucwangingo oluyikhwalthethivu lusuke luhlose ukhumusha, lucubungule futhi luveze ukuqonda ngokwenzeka kwezimo ngobunjalo bazo ngendlela ezisuke zenzeka ngayo endaweni yocwangingo; futhi kumele kuhambisane nalokho okutholakele kubahlanganyeli bocwangingo (Marshall & Rossman, 2014). Okunye futhi kungaba ukucubungula ukuthi abayingxenye yaleso simo bakuqonda kanjani ukwenzeka kwaleso simo esicwangingwayo. Umcwangingi uhlaziya ahumushe ukwenzeka kwezinto ngobunjalo bazo ethathela kulolo lwazi oluqoqwe kubahlanganyeli (Lincoln, 2000). UNiewenhuizen (2008) uyakufakazela lokhu ngokuveza ukuthi ucwangingo oluyikhwalthethivu luncikene nolwazi olutholakala kubahlanganyeli abayidlansana futhi abaphila ngaphansi kwaleso simo okucwangingwa ngaso.

URobson (2002) uveza ukuthi ucwangingo oluyikhwalthethivu lugxila kakhulu ekubhekeni nasekucubunguleni izimo zinjengoba zinjalo ukuze kuvele umqondo wokuthi kungani isimo esithile senzeka ngendlela esenzeka ngayo. Futhi ulwazi oluqoqwe ocwangingweni oluyikhwalthethivu lusiza ekwakheni izinhloko ezibonisa ukuthi kungani izimo zenzeka ngendlela ezenzeka ngayo ngokwalokho okudingwa yilolo nalolo cwangingo. Ukugcizelela leli phuzu, uCole (2006) uyamanisa ucwangingo lwekhwalithethivu nepharadaymu ye-*naturalism* ngoba le pharadaymu ibheka indlela umuntu afunda kumbe aqonda ngayo ukwenzeka kwezinto ezimweni ezithile ezihambisana nalokho okucwangingwa ngakho. Lapha umcwangingi ubheka aphinde ahlaziye ngokucophelela indlela abahlanganyeli bocwangingo abakwenza ngayo lokho abakwenzayo ngesikhathi esithile. Lokhu kusho ukuthi umcwangingi uhumusha izitatimende zamazwi awathole kubahlanganyeli bocwangingo ngokuzihlonzela ulwazi locwangingo ngokuba nezingxoxo mathupha nabantu abathintekayo esimweni okucwangingwa ngaso (Creswell, 2009). Lolo lwazi aluncikile neze ezinombolweni zabantu abakuleyo ndawo, kepha luncike emazwini abahlanganyeli bocwangingo abathintekayo kuleso simo okucwangingwa ngaso (Creswell, 2009).

NgokukaYin (1987) ucwangingo oluyikhwalthethivu aluhlawumbiseli ukwenzeka kwezinto ezingahloliwe ngokugubha ulwazi olwenza izinto zenzeke ngendlela ezenzeka ngayo esimweni esithile, kepha luncike olwazini olutholakala

ngokusebenzisa izingxoxo eziholwa ngumcwaningi esebenzisa imibuzo ehlose ukuthola ulwazi lwalolo cwaningo. Ocwaningweni oluyikhwalthethivu umcwaningi akagcini nje ngokuqoqa ulwazi ngezingxoxo kuphela, kodwa uphinda abukele lokho okwenziwa abahlanganyeli bocwaningo besesimweni esejwayelekile, okucwaningwa ngaso (Sherman & Webb, 1988; Sapkota, 2012). Lokhu kusiza umcwaningi ukuba angagcini eseqagela kumbe anezele ulwazi okungesilona oluhambisana nalokho okucwaningwa ngakho. Ngamanye amazwi kudingeka ukuba umcwaningi aziyele mathupha kuleso simo okucwaningwa ngaso, abukele abahlanganyeli bocwaningo besesimweni abahlale bebhokene naso emihleni (Leedy & Ormrod, 2005; Marshall & Rossman, 2014). Ngakho-ke, nalolu cwaningo aluncikile ezibalweni njengokuthi bangaki abafundi abafunda futhi babhale ngempumelelo kepha luthembele olwazini olungamazwi olutholakala ngezingxoxo phakathi komcwaningi nabahlanganyeli okungothisha abafundisa isiZulu ulimi lwasekhaya kubafundi bebanga lesishiyagalombili. Ngale kolwazi oluqoshiwe olutholakale ngezingxoxo, olunye ulwazi luthathwe ngokubukela nangokuthwebula uthisha ngamunye efundisa sona isiZulu ulimi lwasekhaya kubafundi bebanga lesishiyagalombili ezikoleni ezimbili ezisesiYingini sasePinetown.

Kulolu cwaningo ulwazi lwaqoqwa futhi lwahlaziywa kusetshenziswa izindlela zocwaningo oluyikhwalthethivu. UCohen, uManion kanye noMorrison (2018) baveza ukuthi ulwazi olutholakale ocwaningweni oluyikhwalthethivu luyahlelwa, luhlaziywe futhi lucutshungulwe ngendlela eletha umqondo ophelele ohambisana nalokho okucwaningwa ngakho, kuthathelwa olwazini olutholakale kubahlanganyeli bocwaningo. Ngamanye amazwi, ocwaningayo akaziklameli nje indlela yokwethula ulwazi olutholakele kepha uncika endleleni ehambisana nocwaningo oluyikhwalthethivu.

3.3 Ipharadaymu yocwaningo

Ulwazi luyinto ebanzi futhi ejulile kubantu futhi ziningi izindlela abantu ababheka ngazo izinto ezahlukeni. Lokhu kuhlenganisa indlela abantu abaziphatha ngayo emphakathini othile, kuhlenganise nosikompilo lwabo, imvelaphi kanjalo nempilomlamdo (Bertram & Christianson, 2014). Ipharadaymu ingumklamo olekelela abacwaningi ukubuka izinto ezisemhlabeni ngendlela abafuna ukuzibheka ngayo.

Ngamanye amazwi ipharadaymu isho indlela abantu ababuka ngayo umhlaba noma-ke ukubukeka komhlaba (Schwandt, 2001 Kondrat, 2009). Ngakho-ke lolu cwaningo lungena ngaphansi kwekhonstrakthivisti pharadaymu (*constructivist paradigm*) ngoba le ndlela isetshenziswa ngothisha ekufundiseni izifundo ezahlukene kanti ivela ocwaningweni lokucubungula ukuthi abantu bafunda kanjani (Farstrup & Samuels, 2006). Le pharadaymu incike enjulalwazini yokubheka nokucubungula indlela abantu abafunda ngayo futhi inenkolelo yokuthi abantu bakwazi ukuzakhela ulwazi ngendlela abaqonda ngayo izimo ezithile bethathela kulokho asebeke bahlangabezana nakho (*Thirteen ed online*, 2004; Mlondo, 2015). Lezi zimo zihlanganisa lokho abakufunde emphakathini abakhula kuwo, kubhekwa nezinto abazifunda kulowo mphakathi okungabalwa kuwo ukuhlangana kwabafundi esikoleni kanye nalokho abakufundiswayo ezifundweni zabo zasesikoleni (Bada, 2015). Ngaleyo ndlela lolu cwaningo luhlola izindlela namasu asetshenziswa othisha ekufundiseni ukufunda okubhaliwe kanye nokubhala kubafundi bebanga lesishiyagalombili esifundweni sesiZulu uLimi lwaseKhaya.

Ulwazi lwakhiwa abantu ngokubuka bahlanganise izinto ezenzeka emhlabeni. Kanjalo ukufunda okubhaliwe nokubhala kuwulwazi olwakhiwa yibona abantu. Loluhlobo lolwazi ludluliswa othisha okuyibona abalekelela abafundi ukuba bathuthuke kula makhono (Sherman, 1995). Indlela yokuthuthukisa ukufunda kubafundi wukuba badedelwe babambe iqhaza elibonakalayo ekufundeni kwabo futhi kudingeka ukuba uthisha angazinqumeli yedwa okuzofundwa kodwa ambandakanye novo lwabafundi abafundisayo (Nkosi, 2011). U-Amineh beno-Asl (2015) bagcizelela ukuthi umuntu ufunda ulimi nokunotha kwalo emphakathini akhula kuwo. Lokhu kwenzeka ngezingxoxo kanye nokwabelana ngemibono ethinta lokho okwenzeka kulowo mphakathi. Ngakho-ke, isikole siwumphakathi wabantu abafundayo lapho umntwana efunda futhi athuthukise ulwazi lwakhe lolimi ngokuthi uthisha amnikeze ithuba lokwabelana ngolwazi lwangaphambili nabanye (Amineh & Asl, 2015). Ngamanye amazwi, ikhonstrakthivisti pharadaymu ihambisana kahle nalolu cwaningo ngoba luzobheka izindlela namasu asetshenziswa ngothisha lapho befundisa ukufunda okubhaliwe kanye nokubhala kubafundi bebanga lesishiyagalombili esiZulwini uLimi lwaseKhaya, ukuthi bakuqonda kanjani lokho abakwenzayo nokuthi kungani bekwenza ngendlela abakwenza ngayo.

3.4 Umklamo oyi-case study

Mayelana nomklamo wocwaningo (*research design*), lolu cwaningo luvucwaningo oluyi- *case study*. I-*case study* iwumklamo wokuqoqa ulwazi oludingwa ucwaningo (Tight, 2010). Ucwaningo oluyi-*case study* luvumela umcwaningi ukuba akwazi ukuhlola futhi ahlaziye ngokuqonda isimo leso acwaninga ngaso njengoba sinjalo. Lokhu kulekelela umcwaningi ukuba akwazi ukuchaza anabe ngalokho okutholakele ocwaningweni (Gulsecen & Kubat, 2006). Ngamanye amazwi, lo mklamo usiza umcwaningi ukuba akhethe indawo ethile eqoqekile kanye nabantu abathile abasondelene naleyo ndawo kanye nesimo umcwaningi azocwaninga ngaso, ukuze ucwaningo lungasabalali kepha lubhekane ngqo nesimo okucwaningwa ngaso njengoba sinjalo (Yin, 2009). Ubunjalo besimo kungaba ukubheka ingane ngayinye, isigejana sabantu kumbe abafundi, isikole / izikole lapho kunesimo esihambelana nalokho okucwaningwa ngakho, ikilasi njalonzalo (Creswell, 1994). Lo mklamo uphinde ulekelele umcwaningi ukuba abhekane ngokuqondile ngesimo acwaninga ngaso sinjengoba sinjalo kanye nalokho okwenzeka kuleso simo nsuku zonke (Stake, 1988; Verbeek, 2010; Cohen *et al*, 2018). Nakulolu cwaningo kunezingxoxo nothisha ngamunye ezimayelana nezindlela namasu okufundisa ukufunda okubhaliwe nokubhala kubafundi abafunda isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili.

UNieuwenhuis (2008; p. 75) uveza ukuthi ucwaningo oluyi- *case study* luhambisana kahle namapharadaymu *e-positivist*, *eye-interpretivist* kanye ne-*critical*. Nakuba kunjalo, akusho ukuthi nakulolu cwaningo kusetshenziswe enye yala mapharadaymu abalulwe ngenhla kepha lusebenzise ipharadaymu yekhonstrakthivisti ngoba ihambisana nokuthi umcwaningi abheke okwenziwa othisha lapho befundisa ukufunda okubhaliwe kanye nokubhala kubafundi. I-*case study* ivumela ukuba umcwaningi afune futhi athole ulwazi ngokubuza imibuzo kulabo abathintekayo esimweni okucwaningwa ngaso, aphinde abukele okwezekayo kuleyo ndawo enaleso simo okucwaningwa ngaso (Zaidah, 2003). Kungakho nalolu cwaningo lwaqhutshwa ezikoleni ezimbili kuphela futhi abahlanganyeli bocwaningo kwaba ngothisha abafundisa isiZulu ebangeni lesishiyagalombili kuphela. Kanti futhi lwalugxile kuphela ekufundisweni kokufunda okubhaliwe kanye nokubhala kuso isiZulu hhayi kwezinye izifundo.

3.5 Izindlela zokuqoqa ulwazi locwaningo

Ucwaningo oluyikhwalthethivu ludinga ukuba umcwaningi alalele lokho okushiwo ngabahlanganyeli bocwaningo ngoba ukulalela kwenza umcwaningi abuzisise ngenhloso yokuthola ulwazi olujulile ngalokho okucwaningwa ngakho (Richard, 2014). Ngamanye amazwi, izingxoxo phakathi komcwaningi kanye nomhlanganyeli wocwaningo zilekelela ekutholeni ulwazi oluhloswe ucwaningo. Okunye okuphawulekayo ngocwaningo oluyikhwalthethivu ukuthi luvumela ocwaningayo ukuba abheke izimvo kanye nalokho abahlanganyeli bocwaningo asebake bahlangana nakho ezimweni okucwaningwa ngazo (Cresswell, 2013). Indlela yokuthola konke lokhu wukuba umcwaningi abe nezingxoxo nabahlanganyeli bocwaningo. Ngakho-ke, kulolu cwaningo kusetshenziswe izingxoxo zokuhlola ezisakuhleleka ukuthola ulwazi kothisha abafundisa isiZulu uLimi lwaseKhaya mayelana nezindlela kanye namasu abawasebenzisa ekufundiseni ukufunda okubhaliwe kanye nokubhala ebangeni lesishiyagalombili. Kusetshenziswe uhlelo lwemibuzo evulelekile ukuze abahlanganyeli bocwaningo baphendule ngokukhululeka ukuveza imizwa nemibono yabo mayelana nalokho abakubuziwe.

Ukuqoqa ulwazi kusetshenziswa uhla lwemibuzo evulelekile kusiza ekutheni umcwaningi akwazi ukubuzisisa uma kukhona imibuzwana ehambisana nocwaningo eziveza yona ngesikhathi sezingxoxo (Rule & John, 2011). Lokhu kuchaza ukuthi ulwazi luqoqwe ngokusebenzisa inkulumo-mpendulwano, ewukuxhumana kwabantu ababili, ezobe ilawulwa yimibuzo evulelekile, ngenhloso yokukhulula umhlanganyeli wocwaningo ukuba aphenndule enabe angavaleleki ngokuphendula ngegama elilodwa (Merriam, 1998; Corbetta, 2003; Cohen *et al*, 2018). Le mibuzo izobe ihambelana nalokho okuhloswe ukutholwa ocwaningweni. Kukhona uhlaka lwemibuzo esetshenzise lapho kuxoxiswa nothisha abafundisa isiZulu uLimi lwaseKhaya ebangeni lesishiyagalombili. Le mibuzo yiyona elekelele ekutholeni ulwazi oludingwa yilolu cwaningo. Kusetshenziswe isiqophamazwi ukuqinisekisa ukuthi ulwazi locwaningo luqoshwe lunjengoba lunjalo futhi luqoqwe ngendlela efanele ukuze kungabi bikho lapho umcwaningi azohlawumbisela khona.

Ngale kwezingxoxo, ulwazi lwalolu cwaningo lwaluyoloqoqwa ngokubukela othisha befundisa emakilasini. USimpson benoTuson (2003) kanye noMarshall benoRossman

(2016) bathi umcwaningi ubukela ngenhloso yokubheka indlela abantu abathile abenza ngayo, isimo esithile, ukuhleleka kwezinto abazenzayo, imidanti yemisebenzi abayenzayo ngendlela abavame ukwenza ngayo kanjalo nokuziphatha kwabo (Marshall & Rossman, 2016, p.2). Nokho, le ndlela yokuqoqa ulwazi ayibange isaphumelela ngenxa yemithetho yezwe emisha emayelana nokunqanda ukubhebbhetheka kwesifo i-COVID19 okubikwe ngayo ekuqaleni konyaka wezi-2020. eNingizimu-Afrika.

Ulwazi lwalolu cwaningo lwaqoqwa kothisha abahlanu abafundisa isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili, ezikoleni ezimbili Isifociya kanye neShekeleza. Lokhu kwenzeka phakathi nenyanga kaNhlabathi ngonyaka wezi-2020 ngesikhathi semvaelandlini. Ngakho-ke, izingxoxo zokuqoqa ulwazi zaqhutshwa futhi zaqoshwa ngokusebenzisa indlela yokuxhumana i-*WhatsApp*. UCohen nabanye (2018, p. 538) babeka ukuthi umcwaningi angasebenzisa i-*WhatsApp* ekuqoqeni ulwazi oluqoshiwe futhi lokhu kuqoshwa kwezingxoxo kwenza umcwaningi aluthole lunjengoba lunjalo ulwazi oludingwa ucwaningo. Ngakho-ke, lapha ngangiqopha umbuzo ngamunye ngokukhuluma ebese ngilindela impendulo yombuzo ngamunye kumhlanganyeli ngamunye. Ngazinqumela ukuxhumana nothisha ngamunye usuku lonke ukuze ngiqiniseke ukuthi izingxoxo zethu ziqopheka kahle ngokulandelayo, kungabi bikho ukudideka.

Ukuqoqa ulwazi ngezingxoxo kwathatha izinsuku eziyisithupha. Lezi zingxoxo zazithatha izinsuku ezimbili uthisha ngamunye. Kumhlanganyeli wesihlanu, izingxoxo zakapakela osukwini lwesithathu ngenxa yezimo ezithile umhlanganyeli kulolu cwaningo ayebhekene nazo. Ukweluleka kwesikhathi sezingxoxo kwakudalwa ukuthi uhlu lwemibuzo yokuqoqa ulwazi lwaluwumthamo wemibuzo engama-23. Sasivumelana nomhlanganyeli ngamunye ngezikhathi zokuxhumana ngawo u*WhatsApp*. Ngosuku lokuqala ngakwazi ukuqhuba izingxoxo nothisha ababili ngezikhathi ezahlukene. Lezi zingxoxo ngaziqhuba ngokuqopha izwi ku-*WhatsApp*, kusukela ekukhumbuzeni abahlanganyeli ngezinhlosongqangi zalolu cwaningo kuya emalungelweni abahlanganyeli. Ngakho-ke, imibuzo ngangiyithumela ngokuqopha izwi, ngokunjalo nabahlanganyeli babenikeza izimpendulo ngokuqopha izwi kuyo ingosi i-*WhatsApp*.

Ubude bemizuzu yezimpendulo babushiya. Kwakulawula uhlobo lombuzo umhlanganyeli ngamunye aluphendulayo. Isilinganiso semizuzu ezimpendulweni zabahlanganyeli kwakusukela emzuzwini nesigamu kuye kwemithathu. Kwesinye isikhathi, abanye abahlanganyeli babelandelisa ngokuqopha izwi okwesibili ngenhloso yokugcizelela leyo mpendulo yalowo mbuzo obuziwe ngaleso sikhathi. Lokhu kwakusiza kakhulu ekutholeni lonke ulwazi uthisha analo olumayelana nalolu cwaningo.

3.5.1 Inhlololwazi Esakuhleleka

Ukuxoxa kuwumgudu wokuxhumana phakathi kwabantu besebenzisa izilimi abazaziyo futhi abazwanayo ngazo. Abantu baxoxa ngenhloso yokwabelana ngolwazi olusemqoka ngezihloko ezithile ezibathintayo ukuze kuthuthuke ulwazi lwalokho okuxoxiswa ngakho (Cohen *et al*, 2018), ukudluliselana imiyalezo enhlobonhlobo, ukuzithokozisa, njalonjalo. Ngokocwaningo, uCohen enabanye (2018) bathi ukuqoqa ulwazi usebenzisa inhlololwazi kusiza umcwaningi ukuba azibonele namazwi olimi-buthule lwabahlanganyeli bocwaningo, okungafana nokuthi umhlanganyeli asebenzise izandla lapho echaza okuthile. Ukusebenzisa izingxoxo ekuqoqeni ulwazi locwaningo kulekelela ekutheni umcwaningi akwazi ukugubha ulwazi oludingwa ocwaningo oluyikhwalthethivu (De Vos, 2002). Lapha umhlanganyeli wocwaningo uthola ithuba lokuphendula enabe ngalokho okubuziwe.

Ephuzwini lokuqoqa ulwazi ngezingxoxo, uNewton (2010) ugcizelela ukuthi ukuthola ulwazi ngezingxoxo kuletha ulwazi oluyisisekelo kulokho okucwaningwa ngakho futhi lokho kuletha ukwethembeka kwalolo lwazi oludingidwa ucwaningo. Lokhu kufakazelwa uMkhwanazi (2014) lapho egqamisa ukuthi inhlololwazi iwukuthekelisana ngolwazi kusetshenziswa imibuzo eyisisekelo socwaningo. UMkhwanazi (2014) uqhubeka eveza ukuthi le ndlela iyaphumelelisa ekutholeni ulwazi oluqondene nalokho okucwaningwa ngakho uma leyo nhlololwazi yenziwa kubantu abasondelene kumbe abayingxenyane enkulu kulokhu okucwaningwa ngakho. Ngakho-ke nakulolu cwaningo olunye ulwazi locwaningo lwaqoqwa ngendlela yezingxoxo zenhlololwazi ezisakuhleleka kusetshenziswa imibuzo evulelekile ukuze abahlanganyeli bocwaningo baphendule benabe ngendlela abafisa ngayo.

Inhlololwazi esakuhleleka iyimibuzo yezingxoxo evulelekile esetshenziswa umcwaningi ngenhloso yokuthola ulwazi olujulile locwaningo (Maree, 2007). Lolu hlu lwemibuzo lubuzwa ngomlomo bese kuthi umhlanganyeli obuzwayo aphenndule ngomlomo hhayi ngokubhala phansi (Best, 1997). Lezi zingxoxo ezisakuhleleka zisiza ekutheni umcwaningi ashaye futhi aqondise kahle ingxoxo phakathi kwakhe nabahlanganyeli bocwaningo ukuze ulwazi oludingwa wucwaningo lunembe futhi lungaklanti. Ngale ndlela umcwaningi uthola ithuba lokubuzisisa imibuzo yokuthola ulwazi oludingwa ucwaningo (De Vos *et al*, 2002). Umcwaningi uye abe nohla lwemibuzo ebhalwe phansi. Leyo mibuzo iyona eba yithuluzi lokuqoqa ulwazi locwaningo. Ngakho-ke, nakulolu cwaningo ngasebenzisa lolu hla lwemibuzo ukuze kuphenduleke imibuzongqangi yocwaningo ebalulwe ngenhla.

Ezingxoxweni zothisha ababengabahlanganyeli kulolu cwaningo, izimpendulo eziningi zabahlanganyeli zazinobude obuphakathi komzuzu owodwa kuye emzuzwini emibili nesigamu. Othisha babephendula bekhululeke njengoba babekwazi ukuphinda baqophe banezele ezimpendulweni zabo zalowo nalowo mbuzo abazizwa bekhululekile ukuphendula ngawo benabe. Izikhathi phakathi kwemibuzo nezimpendulo zazingashiyani kakhulu. Othisha babephendula ngakho ukuqopha ku-WhatsApp esikhathini esingaba ngaphansi kwemizuzu emihlanu. Nokho njengomcwaningi, ukuqoqa ulwazi ngale ndlela akungivimbanga ukubuzisisa kubahlanganyeli lapho okwakudingeka khona ukwenaba okuthile empendulweni. Izingxoxo zalolu cwaningo zasiza ekuphendulekeni kwemibuzongqangi yokuqala emibili, njengoba iveziwe ekuqaleni kwalesi sahluko.

3.6 Abangahlanganyeli bocwaningo nokuqokwa kwabo

Ukuqokwa kwabahlanganyeli bocwaningo kumele kuhambisane nenhloso yalokho okuhloswe ukucwaninga ngakho (Remler & Ryzin, 2014). UCohen, uManion kanye noMorrison (2018) babeka ukuthi ocwaningweni oluyikhwalthethivu, umcwaningi uqoka abahlanganyeli bocwaningo ngokwendlela abona ngayo nangokwendlela yalokho umcwaningi afisa ukucwaninga ngakho. Ngamanye amazwi, umcwaningi uqoka abahlanganyeli ngenhloso yokuthola ulwazi oludingwa ucwaningo. Laba bacwaningi bagcizelela ukuthi ukuqoka okuhlosiwe (*purposive sampling*) kwenziwa lapho umcwaningi edinga ulwazi oluqondene ngqo nalokho okudingwa ucwaningo,

njengoba sekuke kwavezwa ngenhla; futhi lolo lwazi luba ngolujulile ngoba lunikeza lokho okudingekayo ukuze kuphenduleke imibuzongqangi yocwaningo (Cohen *et al*, 2018, p. 218). Kungakho-ke nakulolu cwaningo kwaqokwa othisha abafundisa isiZulu uLimi lwaseKhaya ebangeni lesishiyagalombili.

Ngakhetha leli banga ngoba kulo kusuke kubhekeke ukuthi abafundi bathuthukiswe emakhonweni abo okufunda okubhaliwe nokubhala afundiswa ngokusezingeni lomfundi oqala ukuba semabangeni aphezulu. La makhono abalulekile ukuba athuthukiswe ngoba uma abafundi bethuthukile kula makhono kuyasiza njengoba imisebenzi eminingi idinga ukuba bafunde okubhaliwe baphinde baphendule ngokubhala phansi ukuze baveze ulwazi lwalokho asebekufundile (Mbele, 2019; CAPS, 2012, p. 32-35). Konke lokhu kwakungenhloso yokuthola izindlela namasu asetshenziswa othisha ekufundiseni ukufunda okubhaliwe kanye nokubhala kuleli zinga lolimi. Ngakho-ke, ulwazi lwalolu cwaningo luqoqwe kothisha abane okuyibona okwaqoqwa kubo ulwazi ngezingxoxo kuthisha ngamunye.

Mayelana nokuqokwa kwabahlanganyeli bocwaningo, kubalulekile ukuba abahlanganyeli bocwaningo bachazeleke ukuthi ukuhlanganyela ocwaningweni akuyona impoqo kepha umhlanganyeli unenkululeko yokuzikhethela yokuba yingxenye yocwaningo (Cohen *et al*, 2018). Ngakho-ke, nakulolu cwaningo abahlanganyeli bocwaningo okungothisha abafundisa isiZulu ezingeni lolimi lwasekhaya bachazelwa yonke imigomo emayelana nokuqhutshwa kocwaningo okusazokhulunywa ngakho ngaphansi kwesihloko esikhuluma ngokulandelwa kwenkambiso elungileyo.

Ngakho-ke, abahlanganyeli balolu cwaningo kwakungothisha abahlanu abafundisa isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili ezikoleni ezimbili ezisesiYingini sasePinetown. Babebabili esikoleni Isifociya kungowesilisa nowesifazane. Kanti babebathathu esikoleni Ishekelezo, kungabesifazane ababili nowesilisa oyedwa.

3.6.1 Ukuqokwa kwezikole

Lolu cwaningo lwaqhutshwa ezikoleni ezimbili ezisesiYingini sasePinetown. Ngakhetha lezi zikole ngoba zisondelene futhi zinohlobo lwabantu olulodwa

okungabantu abamnyama kuphela. Nakuba kulezi zikole kunabafundi abangabantu abamnyama kuphela, akusibo bonke abafundi abangamaZulu kumbe abakhuluma isiZulu njengolimi lwasekhaya. Abanye abafundi kulezi zikole bangamaXhosa kanti abanye bangabeSuthu. Nokho baningi abakhuluma isiZulu kanti futhi kulezi zikole isiZulu sifundwa ezingeni loLimi lwaseKhaya. Okunye okwangenza ngaqoka lezi zikole ukuthi othisha abafundisa isiZulu bangabomdabu balapha eNingizimu-Afrika futhi abakhona lapha esiFundazweni iKwaZulu-Natali.

Lezi zikole ngaziqoka ngoba kuzona zombili isiZulu sifundwa ezingeni lolimi lwasekhaya yize kungewona wodwa AmaZulu afunda kulezi zikole. Okwesibili, ngangike ngasebenza kwesisodwa salezi zikole phambilini futhi ngifundisa sona isiZulu ulimi lwasekhaya kusukela kubafundi bebanga le-10 kuya kwele-12.

3.7 Ukuvivinya amathuluzi

Ngaphambi kokuba umcwaningi aqoqe ulwazi locwaningo, kubalulekile ukuba abe nolwazi oluyisisekelo lwalokho acwaninga ngakho ukuze kucace indlela azoqhuba ngayo ucwaningo. Lokhu kungaba ukuvivinya amathuluzi azosetshenziswa ekuqoqeni ulwazi locwaningo oluyikhwalthethivu (Strydom, 2011). NgokukaStrydom (2011) ukuvivinya amathuluzi okuqoqa ulwazi locwaningo kuyinto okufanele umcwaningi aqikelele ukuyenza kubantu abathintekayo kumbe abahlale bekuleso simo okucwaningwa ngaso, futhi bekuleyo ndawo okwenzeka kuyo lokhu okucwaningwa ngakho. Uthi lokhu kucija umcwaningi ekutheni anganhlahlathi kepha akuqonde kangcono lokho acwaninga ngakho, aphinde aqoqisise ulwazi locwaningo lunjengoba lunjalo ukuze okutholakele kube okuthembekile.

Kulolu cwaningo, amathuluzi okuqoqa ulwazi locwaningo kwaba imibuzo yezingxoxo ezisakuhleleka, ehambisana nokusetshenziswa kwesiqophamazwi ukuze kube nesiqiniseko sokuthi luqopheke lunjengoba lunjalo ulwazi olutholakale kubahlanganyeli bocwaningo. Ngakho-ke, kulolu cwaningo ngavivinya imibuzo kwabanye othisha asebemnkantshubomvu ekufundiseni isiZulu ezingeni lolimi lwasekhaya. Lokhu ngakwenza ukuze ngiqiniseke ukuthi imibuzo yokuqhuba izingxoxo ayinhlahlathi ize iphume kulokho okucwaningwa ngakho kodwa ukuze igcine icije ngokwanele ukuqhwanda ulwazi olwalekelela kulokho okudingwa

ucwaningo. Kulezi zimiso zokuvivinya amathuluzi, ngasebenzisa isiqophamazwi ukuze ngiqiniseke ukuthi ziqoqeka kahle izingxoxo, akukho okugcina kungezwakali. Nokho lezi zingxoxo aziqhutshelwanga ezikoleni ngenxa yezivumelwano zalabo okwakuvivinywa ngabo.

3.8 Ukuhlaziya okutholakele

Uma ulwazi locwaningo seluqoqiwe, kudingeka ukuba umcwaningi ahlaziye okutholakele ukuze kuphenduleke imibuzongqangi yalolo cwaningo. UPatton (2002) kanye noGläser benoLaudel (2013) bathi ulwazi oluqoqwe ocwaningweni oluyikhwalthethivu luhlaziywa, luchazwe futhi luhunyushwe ukuze kutholakale umphumela walokho okucwaningwa ngakho. UTaylor benoGibbs (2010) bathi ukuhlaziya okutholakele kungaba ukuhlela izincazelo ezithile kumbe ukubeka okuthile ngononina ukuze kucacise iphuzu elithile mayelana nalokho okucwaningwa ngakho. Baqhubeka bathi ukuhlaziya okutholakele kungaba ukudweba amaphethini athile abeka okuthile ngokuhlobana kwakho nangokwezindikimba ezithile zalokho okudingwa ucwaningo oluyikhwalthethivu. Ngakho-ke, njengoba nalolu kuwucwaningo oluyikhwalthethivu, ulwazi olwatholakala ngezingxoxo phakathi kwami nabahlanganyeli balolu cwaningo lwabhalwa phansi.

Amazwi abahlanganyeli bocwaningo abhalwa enjengoba enjalo, akukho lapho enganezela khona okungokwami. Lokhu kuhlaziya kwenziwa ngokwakha izindikimba eziphathelene nokubheka izindlela namasu okufundisa ukufunda okubhaliwe nokubhala kubafundi bebanga lesishiyagalombili esifundweni sesiZulu uLimi lwaseKhaya. Kanti lokhu kuhlaziya kwenziwa kusetshenziswa injulalwazi yokuhlaziya i-*socio-constructivist* kaVygotsky (1978) ngoba le njulalwazi ihambisana nokubheka indlela othisha abafundisa ngayo futhi besesimweni abajwayele ukuphila kuso zikhathi zonke. Izindikimba zasebenza njengomgogodla ekuphendulekeni kwemibuzongqangi yalolu cwaningo.

Izindikimba ngazakha ngokucubungula izimpendulo kumbe izingxoxo zabahlanganyeli bocwaningo, okwakungothisha abafundisa isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili ezikoleni ezimbili ezahlukene. Kulezi zingxoxo ngahlaziya amazwi othisha aveza amaphethini afanayo kanye nalawo angafani (Orgill,

2002) nesimo okucwaningwa ngaso, kusukela kulawo asobala futhi elula kuye kulawo ajiyile kumbe ajulile (Cresswell, 2009). Lokhu kuhlaziya kudinga umcwaningi abe nekhono lokucubungulisa amazwi abahlanganyeli ukuze kubumbeke izinhloko ezakha ulwazi olusha lwalokho okucwaningwa ngakho.

3.9 Ukulandela inkambiso elungileyo

Amalungiselelo ocwaningo adinga imvume yokucwaninga kuleyo ndawo umcwaningi akhethe ukucwaninga ngayo. Ngakho-ke, kubalulekile ukuba umcwaningi alandele inkambiso elungileyo ngaphambi kokuqhuba ucwaningo. Ocwaningweni oluyikhwalithethivu, umklamo wocwaningo, ukuqokwa kwabahlanganyeli bocwaningo kanye nezindlela zokuqoka ulwazi locwaningo kuwumgudu odinga ukuthi kulandelwe inkambiso elungileyo ukuze ucwaningo lungaphuli imigomo yenkambiso elungileyo yocwaningo (Sikes, 2006). UCavan (1977) uchaza inkambiso elungileyo njengohlo lwemiyalelo nemiklamo ehambelana nokucabangela imizwa namalungelo alabo abazombandakanyeka kumbe abazohlanganyela ocwaningweni. Le miklamo isiza kumbe ifundisa umcwaningi ukuba aqonde futhi ahloniphe isimo acwaninga ngaso, indawo okucwaningwa kuyo kanye nabahlanganyeli balolo cwaningo (Strydom, 2011). Lokhu kugcizelelwa uMarshall benoRossman (2016) lapho bethi ukulandela inkambiso elungileyo kusiza ekugcineni ubudlelwano obuhle nobuqinisekisiwe phakathi komcwaningi nabahlanganyeli bocwaningo, iziphathimandla, abaxhasi bocwaningo kumbe umphakathi ophathelene nalokho okucwaningwa ngakho. Ngakho-ke, nakulolu cwaningo inkambiso elungileyo yalandelwa.

Ukulandela inkambisa elungileyo kulolu cwaningo, ngabhalwa incwadi ngibhalela iziphathimandla zezikole (eMnyangweni wezeMfundo) ngicela imvume yokuqhuba ucwaningo ezikoleni ezimbili ezisesiYingini esisePinetown. Ngalandelisa ngezincwadi ezaziya kothishanhlolo balezo zikole njengoba bephathiswe amandla okugcina amasango kulezo zikole engangihlose ukucwaninga ngazo. Kulezo zincwadi ngachaza inhloso yocwaningo kanye nezizathu zokukhetha izikole okwakuzocwaningwa ngazo, njengoba ngike ngaveza ngenhla. Ngakho-ke nganikeza incazelo yesihloko, ngabuye ngachaza nangamalungelo abahlanganyeli bocwaningo kanye nokuvikeleka nokuhlanganyela ngokungempoko. Ngaphinde ngacacisa ukuthi ulwazi olwaluzoqoqwa wucwaningo lwalungeke lusatshalaliswe ngendlela engafanele

kepha lwaluyogcina phakathi kwami, abahlanganyeli kanye nomeluleki wami futhi lwaluyogcinwa inyuvesi endaweni ephephile.

NgokukaBell (1991) benoCohen enabanye (2018) kusemqoka ukuba umcwaningi acele imvume yokucwaninga kuleyo ndawo afisa ukucwaninga ngayo futhi kubalulekile ukuchaza ngokucacile ukuthi lolo cwaningo lumayelana nani nokuthi abantu abanjani abangase bathinteki kumbe bahlanganyele kulolo cwaningo. Kanjalo nakulolu cwaningo, ezincwadini kwakubhalwe isihloko salolu cwaningo kwaphindwe kwachazwa izinhloso zalolu cwaningo kanjalo nalabo okwakulindeleke ukuba babe ngabahlanganyeli kulolu cwaningo.

Ngaphinda ngabhala izincwadi ezibheke kothisha abayisithupha abafundisa isiZulu ulimi lwasekhaya kulezi zikole ngacela ukuba babe ngabahlanganyeli kulolu cwaningo. Ngabuye ngachaza ukuthi ngangiyodinga ukubuye ngiqoqe olunye ulwazi lwalo lolu cwaningo ngokuthi ngibabukele lapho befundisa sona isiZulu kubafundi bebanga lesishiyagalombili (okungabange kusenzeka ngenxa yoshintsho olusunguleke ngokuba khona kwesifo i-COVID19). Lapha ngachaza ukuthi ulwazi oluyotholakala ngezingxoxo lwaluyogqoshwa ngesiqophamazwi kanti ulwazi oluqoqwe ngokubukela lwaluyogqoshwa ngesithwebuli zithombe. Ngaqhubeka ngaqinisekisa ukuthi akukho lapho kuyosetshenziswa khona amagama abo angempela kepha kwakuyojanjwa amagama amasha ukuze bazizwe bephephile futhi bakhululeke (Cresswell, 2003). Ngaphinde ngagcizelela ukuthi awekho amazwi kumbe okuthile okwakungase kuchukuluze imizwa lapho kuqhutshwa izingxoxo zokuqoqa ulwazi.

Ngaqhubeka ngachaza ukuthi nakuba kungekho okuhloswe ngakho ukuthunuka ububona siqu, babekhululekile futhi benelungelo lokuhoxa ekuhlanganyeleni uma bezizwa kukhona okungasahambisani nabo ngaqinisekisa ukuthi lokho kwakungeke kube namiphumela emibi ebheke kubo. Abahlanganyeli bocwaningo baphinde bachazelwa ngokuthi amathuluzi ayezosetshenziswa ekuqoqeni ulwazi locwaningo ayeyogcinwa endaweni ephephile nokuthi lolo lwazi lwaluyogcinwa luyimfihlo, akukho namunye owayeyofinyelela kulo ngaphandle uma kwakuyobe kuyimvume yabo (Cohen *et al*, 2018). Ukuqinisekisa nokugcizelela kothisha ukuthi babenelungelo lokuzikhethela nokuzithandela kwabo ukuba yingxenye yocwaningo, nganikeza ifomu elaliyisivumelwano ekuhlanganyeleni kulolu cwaningo futhi kuleli fomu kwakubhalwe

kwacaca ukuthi abahlanganyeli babenemvume yokuhoxa ocwaningweni uma bezizwa bengakhululekile (Grinnel & Unrau, 2008; Strydom, 2011; Tuckman & Harper, 2012; Shawe, 2015), njengoba sekuke kwakhulunywa ngakho ngenhla.

Ngaphinde ngabhala izincwadi ezaziya kubafundi bebanga lesishiyagalombili, ngachaza izinhloso zocwaningo nokuthi alukho ulwazi olwaluyoqoqwa kubafundi kodwa kwakuyobhekwa uthisha efundisa ukuze kubhekwe izindlela namasu asetshenziswa othisha ekufundiseni ukufunda nokubhala esifundweni sesiZulu. Okokugcina, ngabhala izincwadi ezaziya kubazali babafundi abafunda lona ibanga lesishiyagalombili. Nakuzo izincwadi zabazali, kwacelwa imvume yokuqhuba ucwaningo ekilasini elalizoba nabantwana babo lapho umcwaningi ebukele othisha befundisa. Kwachazwa nokuthi akukho okwakuyodingeka kubantwana babo ngaphandle kokuthi babezobe beyingxenye yabafundi ababezobe befundiswa lapho kubukelwe uthisha efundisa. Zombili izincwadi zabafundi kanye nezabazali zazihambisana nefomu elalizosayinwa umzali njengemvume enikezwa umcwaningi ukuba aqhubeke nokuqoqa ulwazi locwaningo ngokubukela emakilasini abafundi abafundiswa isiZulu.

Ngachaza ukuthi lapho sekubhalwa umbiko wocwaningo, ngiyoqinisekisa ukuthi amagama engiyowasebenzisa abahlanganyeli bocwaningo kuyobe kungewona awangempela. Lokhu ngangiyokwenza nalapho sengethula imiphumela yocwaningo ezingqungqutheleni nakumaSemina. Ngachaza nokuthi lapho kuyobe kudingeka khona ukuba ngiveze igama lesikole, nakhona ngeke kube elangempela, ngaphandle kuphela uma kuyobe kuyimvume yoMnyango WezeMfundo neyabahlanganyeli bocwaningo.

3.10 Ubuqiniso nokukholakala kocwaningo

Ucwaningo oluyikhwalthethivu lucubungula ubunjalo bento ngokuveza ulwazi olujulile nolukholakalayo ukuze lolo lwazi lwethembeke futhi luqhathaniseke nalokho okwenzekayo ezimweni ezifana nalezo umcwaningi acwaninge ngazo (Cohen *et al*, 2011; Mzimela, 2012). Lokhu kungafezeka ngempumelelo ngokuthi umcwaningi aziqoqele ulwazi kubahlanganyeli bocwaningo, esebenzisa amathuluzi afanele okuqoqa ulwazi ukuze ulwazi olutholakele luhlaziyeke futhi luhumusheke ngendlela

efanele (Mzimela, 2012). Ngakho-ke, kubalulekile ukuba umcwaningi abe nolwazi oluyisisekelo ngalokho azobe ecwaninga ngakho, kucacise nendlela azoqhuba ngayo ucwaningo.

Ukuba nolwazi oluyisisekelo kudinga nokuthi umcwaningi avivinye amathuluzi akhe azowasebenzisa lapho eseqhuba ucwaningo (Strydom ku- de Vos, 2002). Ngakho-ke, kulolu cwaningo amathuluzi okuqoqa ulwazi avivinywa kwabanye othisha abafundisa isiZulu uLimi lwaseKhaya, abafundisa kwezinye izikole ezimbili kodwa ezingeyona ingxenye ekuqoqweni kolwazi lwalolu cwaningo. Ngakho-ke, ngakhuluma nalaba othisha ngasese futhi izinhlelo zokubonanela izingxoxo azizange zithintane nezinhlelo zomsebenzi wabo kanjalo nezezikole abafundisa kuzona. Lokhu ngakwenza ukuze ngiqiniseke ukuthi imibuzo izwakala kahle (njengoba kuke kwavezwa phambilini). Ukusetshenziswa kwezindlela ezahlukene zokuqoqa ulwazi locwaningo kusiza ekutheni umcwaningi aqoqe ulwazi oluwumthamo ocwaningweni. Ngakho-ke, ulwazi locwaningo olwatholakala ngezingxoxo lwaluqoshiwe njengoba ngike ngaveza ngenhla ukuthi ulwazi lwaluqoqwe kusetshenziswa umgudu wokuxhumana i-*WhatsApp*. Lokhu ngakwenza ukuze kugcineke amazwi enjengoba enjalo, kugwemeke ukushicileleka kwamazwi okungesiwo ayizimpendulo zabahlanganyeli bocwaningo. Ukuqoqa ulwazi ngezindlela ezahlukene kuqinisekisa ukuthi ulwazi olutholakele luyilo ngempela, ngaleyo ndlela lukholakale, kungabi nokuqagela.

Umcwaningi uyena oneqhaza elikhulu ekuqoqeni ulwazi locwaningo. Ngaleyo ndlela kwakubalulekile ukuba ngiqikelele ukuthi ucwaningo oluyikhwalthethivu lunobuqiniso nokukholakala. Abacwaningi bocwaningo oluyikhwalthethivu bakholelwa ekutheni kuyadingeka ukuba ucwaningo lube nokukholakala, okusho ukuthi kumele kube nendlela esetshenziswayo ukuze ucwaningo lube nobuqiniso nokukholakala (Stenbacka, 2001). U-Eisner (1991) kanye noPatton (2001) bagcizelela ukuthi ubuqiniso nokukholakala kuyizidingongqangi ocwaningweni oluyikhwalthethivu kanti futhi ucwaningo olunobuqiniso lususisa ukuba siqonde kahle isimo sinjengoba sinjalo nangendlela leso simo esisuke senzeka ngayo kulokho umcwaningi asuke ecwaninga ngakho.

Ukuqinisekisa ubuqiniso nokukholakala kwalolu cwaningo, kwalandelwa nazi izakhi ezine ze-*trustworthiness*: i-*credibility*, i-*confirmability*, i-*dependability* kanye ne-*trasferability*. I-*credibility* isho ukukholakala kocwaningo. Ukukholakala kuhambisana nokubhala ulwazi olutholakale kubahlanganyeli bocwaningo lunjengoba lunjalo. Ulwazi olwalutholakale kubahlanganyeli balolu cwaningo lwaluqoshiwe futhi kwakulula ukulubuyekeza njalunjalo ngenhloso yokuhlaziya nokucubungula izingxoxo zolwazi lwalolu cwaningo. Ngakho-ke kulolu cwaningo, kungabi bikho ukuqagela.

I-*confirmability* isho ukuqinisekisa ukuthi ulwazi olutholakele luwumthamo oletha ukuqonda okwengeziwe kususelwa olwazini olukhona nakulokho osekuke kwacwaningwa ngakho futhi lolu lwazi luhambisane nalokho umcwaningi acwaninga ngakho (Wahyuni, 2012). Ngakho-ke, kulolu cwaningo imibuzo yezingxoxo yalolongwa ngokucophelela futhi kwaqikelelwa ukuthi izwakala kahle. Ngangibuye ngilandelise ngeminye imibuzo ukuze ngiqiniseke ukuthi abahlanganyeli babeyiqonde kahle imibuzo. Futhi babephinda bakwazi ukuveza ulwazi olwengeziwe okungenzeka balubuka njengolungabalulekile ezimpendulweni zabo.

Ngokwe-*dependability*, ukwethembeka kocwaningo kuncike ekusebenziseni izindlela kanye namasu afanele ekuqoqeni ulwazi locwaningo ukuze umcwaningi aqiniseke ekutheni wethula ulwazi oluphelele noluphendula imibuzo ngqangi yocwaningo (Wahyuni, 2012). Ngakho-ke, njengoba sekuke kwaphawulwa ngenhla, kulolu cwaningo kwasetshenziswa isiqophamazwi nesithwebuli-zithombe ekuqinisekiseni ukuthi ulwazi locwaningo luqoqeke ngendlela efanele.

I-*transferability* isho ukubheka ukuthi ulwazi olutholakele ocwaningweni lungadluliselwa yini kwabanye abantu ngenhloso yokuthuthukisa ulwazi olusuke selukhona (Lapan *et al*, 2012). Ukuqinisekisa lokhu, ulwazi lwalolu cwaningo luhlaziyiwe futhi kwenziwa izincomo zokuthi kube khona olunye ucwaningo olufuze lolu oluzobe lusukela kulolu, kodwa lona luyobe selufaka isibalo esithe thuthu sezikole ezingabamba iqhaza ocwaningweni.

3.11 Isiphetho

Kulesi sahluko ngixoxe ngomklamo kanye nezindlela zokuqoqa ulwazi lwalolu cwaningo. Lo mklamo kanye nezindlela zokuqoqa ulwazi locwaningo yikhona okungumgogodla ekutholeni ulwazi oluzolekelela ekuphendulekeni kwemibuzongqangi yalolu cwaningo. Ngixoxile ngokuqokwa kwezikole kanye nabahlanganyeli balolu cwaningo. Ngivezile ukuthi izikole zaqokwa ngoba kuzo isiZulu sifundwa ezingeni lolimi lwasekhaya futhi kukhona othisha abafundisa isiZulu ebangeni lesishiyagalombili, njengoba ucwaningo luhlose ukubheka ubunjalo besimo sakulelo banga. Ngiphinde ngaxoxa ngokulandela inkambiso elungileyo engikwenzile kulolu cwaningo, ngibe sengiphawula ngobuqiniso nokukholakala kocwaningo okuqukethe amakhomponenti amane aqinisekisa ukwethembeka kocwaningo. Esahlukweni esilandelayo ngizokhuluma ngohlaka lwenjulalwazi olusetshenziswe njengesibuko lapho kuhlaziywa ulwazi olutholakele.

ISAHLUKO SESINE INJULALWAZI YOKUHLAZIYA KANYE NOHLAKA LWEMICABANGO

4.1 Isingeniso

Esahlukweni esedlule ngikhulume ngomklamo nezindlela zokuqoqa ulwazi locwaningo. Lapha ngichaze kabanzi ngepharadaymu esetshenziswe kulolu cwaningo ngachaza ngezindlela zokuqoqa ulwazi lwalolu cwaningo kanjalo namathuluzi asetshenzisiwe ekuqoqeni lolu lwazi. Ngikhulume ngomklamo walolu cwaningo, okuyi-case study, ngaveza nokuqokwa kwezikole okwaqhutshwa kuzo ucwaningo kanye nabahlanganyeli bocwaningo. Ngixoxile ngobunjalo besimo sangesikhathi sengiqhubeka nokuqoqa ulwazi ngezingxoxo nangezinguquko ezavela ezaba yizithiyo kulolu cwaningo. Ngikhulumile ngendlela esetshenziswe ekuhlaziyeni okutholakele kanye nokulandelwa kwenkambiso elungileyo ekuqhubeni lolu cwaningo kanye nokwethembeka kwalo.

Kulesi sahluko ngizokhuluma ngohlaka lwenjulalwazi eyasetshenziswa ekuhlaziyeni ulwazi olwatholakala ngezingxoxo kubahlanganyeli balolu cwaningo. Ngizoveza kucace ukuthi leyo njulalwazi incikene kanjani nalolu cwaningo olubheka izindlela namasu okusetshenziswa othisha ekufundiseni ukufunda okubhaliwe nokubhala kubafundi bebanga lesishiyagalombuli abafunda isiZulu ezingeni lolimi lwasekhaya. Ngizoxoxa kabanzi ngalokho okuvezwa abanye abacwaningi mayelana nokusebenzisa le njulalwazi ekuhlaziyeni ulwazi locwaningo oluyikhwalithethivu. Ngizophinde ngikhulume ngohlaka lwemicabango, okungamakhonsephti ahambisana nokuhlaziya ulwazi olutholakale kubahlanganyeli bocwaningo. Ngizoveza ukuthi lawo makhonsephti ancikene kanjani nenjulalwazi yokuhlaziya nokuthi athintana kanjani nocwaningo lokubheka indlela othisha abafundisa ngayo ikhono lokufunda okubhaliwe nokubhala kubafundi.

4.2 Yini injulalwazi?

Ngokwe-*American Heritage Dictionary* (2001) injulalwazi iwuhlelomgomo olusamaqiniso oseluye lwahlolwa yiqembu labantu abathile ukusebenza kwalolu hlelomgomo futhi kwavunyelwana ngokusebenza kwalo. Lokhu kusho ukuthi lelo qembu labantu abathile livumelana ngokwenzeka kwezinto ezithile abazihlole emphakathini osondelene naleso simo ebesihlolwa kulandelwa uhlelomgomo oluthile. UGilbert (2007) uthi injulalwazi igqamisa futhi ichaze okuthile okungabonakali ukuthi kwenzeke kanjani ukuze kuphenduleke umbuzo wokuthi okuthile kwenzeke kanjani. Kanjalo noSwanson (2013) ugcizelela ukuthi injulalwazi isiza ukuhlonza, ukuchaza kanye nokuqonda lokho okusuke kuphakamise umbuzo othile kulowo ocwaningayo ukuze ekugcineni kwande ulwazi olunohlonze futhi oluhlaziyiwe.

UKhan benoLaw (2015) bayakufakazela okushiwo yilaba babhali abavezwe ngenhla ekutheni, injulalwazi iyithuluzi elisetshenziswa abacwaningi ukuze bahumushe, bahlaziye, bagxeke okuthile; beyamanisa lokho abacwaninga ngakho kanye nezitatimende ezihambisana nezinhloso zalolo nalolo cwaningo. Nokho ziningi izimo okungasetshenziswa kuzona injulalwazi ekubhekeni nasekuhlaziyeni okuthile kepha ngenxa yokuthi lolu cwaningo lugxile ekufundeni nasekufundiseni, ngizogxila injulalwazini yezemfundo. UTracey benoMorrow (2006) baveza ukuthi injulalwazi ngokwezemfundo iwuhlelo lwezitatimende ezithile ezihlelelwe ukuchaza kabanzi ngezimo ezimayelana nokufunda nokufundisa. Ngamanye amazwi, kubalulekile ukuba othisha babe nolwazi ngezinjulalwazi ezahlukene ukuze bakuqonde kahle lokho abakufundisa baphinde babe nezindlela namasu ahlukahlukene ekufundiseni ukuze ukufunda nokufundisa kube impumelelo. Ngakho-ke, lolu cwaningo lusebenzise injulalwazi i-*socio-constructivist* ekuhlaziyeni ulwazi lwalolu cwaningo. Kulesi sihlokwana esilandelayo ngizochaza ukuthi ngabe ababhali abehlukene bayichaza kanjani injulalwazi yokuhlaziya ocwaningweni.

4.3 Injulalwazi yokuhlaziya

Lonke ucwaningo lunesisekelo esiyinjulalwazi (Tracey & Morrow, 2006) ngoba kunobudlelwano phakathi kocwaningo kanye nenjulawazi (Fawcett & Downs, 1986).

Lokhu kusiza ocwaningayo ukuba akuchaze, akuhlaziye aphinde akuqonde kahle lokho acwaninga ngakho ukuthi kwenzeka kanjani nokuthi kubheke kusiphi isimo. Abanye abacwaningi bagcizelela ukuthi injulalwazi yokuhlaziya ilekelela umcwaningi ukuba ahlaziye futhi asekele kahle ulwazi olutholakale ocwaningweni (Reupert *et al*, 2015). Ngakho-ke kubalulekile ukuba umcwaningi ayiqonde kahle injulalwazi ayikhethile ukuze ayisebenzise ngendlela efanele ekusekeleni ulwazi nemibono yocwaningo; nasekuvezeni imiqakuliswano etholakale ocwaningweni (Dube, 2019).

USwanson (2013) uthi uhlaka lwenjulalwazi kumele lulethe izincazelo zezitatimende ezitholakale ocwaningweni kanti futhi kumele luhambisane nohlelo lwemicabango encikene nalokho okucwaningwa ngakho. Ukusetshenziswa kohlaka lwenjulalwazi ocwaningweni kusiza ekuhlaziyeni ukuthi kungani kunesidingo sokucwaninga ngalokho umcwaningi akubona kuyinkinga edinga ukucwaningwa (Swanson, 2013). Ngamanye amazwi, ukusebenzisa injulalwazi yokuhlaziya kusiza ekulawuleni ukuthi ucwaningo lunganhlahlathi kepha lunamathele emzileni walokho okucwaningwa ngakho (Creswell, 2003). Ngakho-ke, kulolu cwaningo ngasebenzisa injulalwazi yokuhlaziya i-*socio-constructivist* kaVygotsky (1978) ekuhlaziyeni ulwazi lwalolu cwaningo.

4.4 Injulalwazi ye- socio-constructivist

Injulalwazi ye-*socio-constructivist* yasungulwa nguVygotsky (1978). Kule njulalwazi uVygotsky wayenenkolelo yokuthi umuntu ufunda konke akufundayo ngalokho okwenzeka ebantwini kumbe emphakathini akhulela kuwo noma aphila kuwo. UVygotsky (1978) uveza ukuthi lapho umuntu ebuka izinto ezenziwa abantu ahlala nabo futhi ezwa lokho okukhulunywayo kwakheka ulwazi oluthile emqondweni, ngenxa yokuthi lowo muntu usuke enolwazi lwaphambilini (Woolfolk, 1998). U-Au (1998) uhlamba emazwini kaVygotsky (1978) lapho eveza ukuthi ukholelwa ekutheni isimomqondo, ulwazi kanye nokukwazi ukubeka imibono kuthuthukiswa yindlela izingane ezixhumana ngayo nabanye abantu. Uphinde agcizelele ukuthi ubunjalo bolwazi kumuntu bunezezela ngumlandompilo womphakathi akhulela kuwo ngokuxoxelwa kanjalo nangokubona izinto ezenzekayo ngaleso sikhathi. Ngamanye amazwi izingane zifunda kubantu ezisondelene nabo bese kulolongeka indlela yazo

yokuzakhela ulwazi olusha kanye neminye imibono. Le njulalwazi iqhakambisa ukuthi ukufunda kwenzeka kahle uma kwenzelwa emphakathini onomgomo ofanayo (Chonco, 2015). Konke lokhu kusho ukuthi ofundayo ufunda futhi afundiseke kangcono ukukwazi ukuzakhela ulwazi olusha uma enolwazi oluyisisekelo lwalokho okufundwa ngakho, aphinde alekelelwe ukuthola imiyalelo ecacile ehambisana nalokho okufundwa ngakho. Ukwenaba kuleli phuzu, uSteffe benoGale (1995) bakhuluma ngokuthi ulwazi lwakheka ngokwemvelo kumuntu ngokulalela okukhulunywayo emphakathini omzungezile.

Usonjulalwazi uBronfenbrenner (2005) uyavumelana nombono kaVygotsky (1978) ekutheni izingane ulimi zilufunda kahle olwazini lolimi nakwezinye izinto ezenziwa emphakathini abakhulela kuwo ngokubukela konke okwenziwa abantu abadala. UBronfenbrenner (2005) uthi indlela umphakathi owenza ngayo izinto, inomthelela ekukhuleni kwengane nasekuthuthukeni kolwazi lolimi. Ngamanye amazwi, ukwenza kwalowo mphakathi kudingeka kucace bha futhi kube izenzo ezifundisayo ukuze izingane zikhule. Ngokwalolu cwaningo, kuyacaca ukuthi othisha kumele baqaphele futhi baziqonde kahle izindlela namasu kokufundisa ukufunda okubhaliwe nokubhala kubafundi abafunda isiZulu ebangeni lesishiyagalombili.

Ababhali abangoSteffe benoGale (1995) baveza ukuthi ulwazi umuntu asuke enalo luthuthukiswa ukufunda amathekisthi ahlukahlukene. Ukugcizelela lokhu, njengoba lolu cwaningo lumayelana nezindlela namasu okufundisa, u-Anstey benoBull (2004) bakholelwa ukuthi ukukwazi ukufunda okubhaliwe nokubhala kuncikene nokuqonda kahle usikompilo lomphakathi (lapha kungashiwo umphakathi uthisha kanye nomfundi abakhulela kuwona). Lapha kubalwa ikakade kanye nezinto ezahlukene umuntu akhule ehlangabezana nazo emphakathini kanye nokuqonda kahle izinjongo zaleso sifundo. Lokhu kusho ukuthi injulalwazi ye-*socio-constructivist* ihambisana nendlela umfundi afunda futhi athuthuka ngayo lapho ehlanganisa ulwazi asuke esenalo kanye nolwazi olusha alufundayo. Kanti futhi lokhu kungaba umthelela endleleni othisha abafundisa ngayo. Ngamanye amazwi, kungenzeka othisha basebenzise izindlela namasu athile ekuthuthukiseni ikhono lokufunda nelokubhala kubafundi ngenxa yezindlela abafunde ngazo kumbe-ke basebenzise ulwazi lwezinto abazibonile nalezo

asebenolwazi lwazo. Nakuba kunjalo, kubalulekile ukuqiniseka ukuthi othisha bakuhlomele ukuthuthukisa la makhono kubafundi ukuze kufezeke izinhloso zokufunda.

UVygotsky (1997) waqhamuka nombono we-*Zone of Proximal Development* (ZPD) lapho aveza khona ukuthi ukusebenza nokukhula komqondo womuntu kuthuthukiswa ukuba nolwazi oluyisisekelo. Le ZPD ikhombisa ukuthi ingane iyathuthuka futhi iphumelele kahle uma ilekelelwa ngendlela efanele ekufundeni (Nkosi, 2010). Lokhu kusho ukuthi lapho ingane isifundisiwe, kumele igcine isikwazi ukusebenzisa lolo lwazi elufundile ingasalekelelwa muntu. Ngakho-ke, kulesi sigaba se-ZPD, kusho ukuthi uthisha kumele aqiniseke ukuthi umfundi uyalekeleleka ekutheni afunde ukuze azuze ulwazi olusha kuleso naleso sifunjwana. UTomlinson (2015) uyakufakazela lokhu lapho eveza ukuthi ukufundisa ngokwenjulalwazi kaVygotsky kuhlenganisa nendlela uthisha alekelela ngayo abafundi bakhe ekutheni bathuthukele ngokushesha nangendlela efanele olwazini olusha. Lokhu kusho ukuthi uthisha kumele aqikelele ukuhloma ngezindlela ezahlukene zokufundisa ukuze aqiniseke ukuthi abafundi balekeleleka ngendlela ezoba yinzuzo kubafundi futhi enomphumela omuhle (Silver, 2011; Dube, 2019).

UJacobs, uVakalisa benoGawe (2011) bayavumelana nalo mbono ongenhla, ekutheni uthisha kumele abe nezindlela kanye namasu akusebenzisayo ekufundiseni ukuze kulekeleleke abafundi bakwazi ukuzakhela ulwazi olusha oluphathelele nalokho okufundwayo kumbe okufundwa ngakho. Ngakho-ke, kumele othisha bajwayeze abafundi kusesemabangeni aphantsi ukukwazi ukuzakhela ulwazi olusha (Vygotsky, 1987). Lokhu kungasiza abafundi ukuba bethi bethuthukela emabangeni alandelayo, bafike sebenaso isendlalelo sokukwazi ukufundela ukwakha ulwazi olusha olusezingeni labo. Ngakho-ke, othisha bangabalekelela abafundi abafunda isiZulu ebangeni lesishiyagalombili ukuthi bathuthuke ekhonweni lokufunda okubhaliwe nakwelokubhala, ngokubajwayeza imibhalo eyahlukene esezingeni labo ukuze bakwazi ukufunda okubhaliwe nokubhala. Ngamanye amazwi, ezindleleni othisha abazisebenzisayo ekuthuthukiseni la makhono kubafundi, kubalulekile ukuba banikeze imiyalelo ecacile ekhuthaza ukufunda ngokuqonda kanye nokubhalela izinhloso ezahlukene.

NgokukaSangmin (2007) umuntu ukhombisa ukuthuthuka ekukwazini ukufunda okubhaliwe kanye nokubhala ngokukwazi ukusebenzisa amagama amaningi akhombisa isisekelo solwazi lolimi. USangmin (2007) uthi lokhu kuvela ngokuthi ofundayo akhombise ukuwuqonda lowo mbhalo awufundayo aphinde akwazi ukuveza ulwazi ngokuthi abhale mayelana nalokhu akufunde embhalweni, ahlanganise nolwazi analo lwezinto ezenzeke ekuphileni kwakhe. Ngamanye amazwi ukukwazi ukufunda okubhaliwe nokubhala kuyahambisana nenjulalwazi ye-*socio-constructivist* ngoba ukuze umuntu akwazi ukufunda okubhaliwe nokubhala, kumele abe nolwazi lolimi aphinde futhi afunde ngezinto ezenzekayo kulabo asondelene nabo ukuze kwakheke umqondo ngalowo mbhalo awufundayo aphinde akwazi ukuveza ulwazi analo ngokubhala phansi.

UMoll (1990) ugcizelela ukuthi uma osonjulalwazi abangama-*socio-constructivist* becwaninga ngokufunda ukufunda nokubhala, babheka iqhaza elibanjwa ngothisha, ontanga kanye namalungu omndeni ekufundiseni izingane. Ngamanye amazwi, wonke umuntu osondelene nalowo ofunda noma ofundiswa ukufunda nokubhala uneqhaza elibalulekile ekufundeni kwalowo ofundiswayo. Ngakho-ke, le njulalwazi ye-*socio-constructivist* ihambisana kahle nalolu cwaningo, njengoba luwucwaningo lokubheka izindlela namasu asetshenziswa othisha ekufundiseni ukufunda okubhaliwe kanye nokubhala kubafundi bebanga lesishiyagalombili abafunda isiZulu ezingeni lolimi lwasekhaya. Njengoba le njulalwazi iveza inkolelo yokuthi umuntu ufunda akufundayo emphakathini asondelene nawo, kusobala ukuthi ingane ifunda futhi ifundiswe othisha njengoba abafundi bechitha isikhathi esiningi besesikoleni ngenhloso yokufunda.

Njengoba uthisha ebamba iqhaza lokuba umlawuli nomqondisi wokufunda, kulindeleke ukuba abe nezindlela namasu akusebenzisa ekufundiseni ukuze umfundi alekeleleke ekufundeni kwakhe (Brownstein, 2001). Lokhu kungenxa yokuthi uthisha nguyena onikeza abafundi umsebenzi okusuke kufanele bawenze. Uma abafundi sebefundisiwe futhi banikezwa umsebenzi, kulindeleke ukuba abafundi babambe iqhaza ekufundeni kwabo ngokufunda baphinde babhale ngalokho abasuke

sebekufundile. Ngakho-ke, le njulalwazi ye-*socio-constructivist* iyahambisana nokuthi abafundi bathuthukiswe ekuzakheleni umqondo ngalokho abakufunde emibhalweni baphinde bakuveze ngokubhala phansi, bekwenza konke lokhu belekelelwa uthisha (Harry, 2003; Wilson & Yang, 2006).

Injulalwazi ye-*socio-constructivist* kaVygotsky iphinde igqamise ukuthi abantwana abazifundeli nje bebodwa ngaphandle kokuba balekelelwe yilabo abanolwazi oluthuthukile nolusezingeni eliphezulu kunolwalabo ababafundisayo (*The More Knowledgeable Other*) (Krauss, 1996, p.61). Lapha kungaba abazali bomfundi, abantu abadala asebethuthuke ngokujulile olwazini lolimi kanye nothisha. NgokukaKrauss (1996) umuntu onolwazi oluthuthukile nolusezingeni eliphezulu uhlela kahle indawo yokufundela ukuze ilethe umoya ozokwenza abafundi bazuze ekufundeni kwabo. Ngamanye amazwi, kubalulekile ukuba uthisha alihlele ngendlela efanele igumbi lokufundela futhi akulungiselele ukusebenzisa izindlela kanye namasu ahlukene ekufundiseni ukufunda okubhaliwe kanye nokubhala kubafundi.

Osonjulalwazi bolimi abangoChomsky (1957), uCummins (1985) kanye noKrashen (1987) bavumelana ngokuthi ulimi lufundwa (*acquired and learned*) ekhaya, emphakathini kanjalo nasezinkundleni zokufunda eziyizikole (Lumadi, 2016). Injulalwazi kaBrown (1994), okuyinjulalwazi yokufunda ukufunda okubhaliwe nokubhala (*Brown's theory of reading and writing*) iveza ukuthi kokubili ukufunda okubhaliwe kanye nokubhala kuwumgogodla wokufunda okuletha impumelelo kulabo abangabafundi. Le njulalwazi iyahambisana nocwaningo lokuhlola izindlela namasu okusetshenziswa ngothisha lapho befundisa ukufunda okubhaliwe nokubhala. Lokhu kuyahambisana nokuthi umcwaningi athole ulwazi kothisha abafundisa abafundi la makhono amabili okungelokufunda okubhaliwe nelokubhala. Okunye okugcizelelwa yile njulalwazi ukuthi ilekelela ekutheni othisha bathuthukise izindlela zabo zokufundisa ukufunda okubhaliwe kanye nokubhala ukuze kuthuthuke izinga labafundi lokukwazi ukusebenzisa la makhono ngempumelelo. Futhi lezo zindlela zidinga ukusetshenziswa ngokuphindelela ukuze abafundi bathuthuke futhi baqeqesheke ekukwazini ukufunda okubhaliwe kanye nasekubhaleni imibhalo (Brown, 2012). Lokhu kuhlenganisa nokukhuthaza abafundi ukuba bazejwayeze ukufunda imibhalo eminingi kanjalo nokuzikhiqizela imibhalo yabo.

4.5 Uhlaka lwemicabango yocwaningo

Kulolu cwaningo kwasetshenziswa nohlaka lwemicabango olwelekelela ekuhlaziyeni ulwazi olwatholakala kubahlanganyeli okungothisha abafundisa isiZulu ebangeni lesishiyagalombili. UHennik nabanye (2010) bathi kunobudlelwano obukhona phakathi kohlaka lwenjulalwazi kanye nohlaka lwemicabango. Ngakho-ke nakulolu cwaningo kunohlaka lwemicabango oluhambisana nolwazi olutholakele olwahlaziywa kusetshenziswa injulalwazi *i-socio-constructivist* kanye nohlaka lwemicabango okuzokhulunywa ngakho ezigabeni ezilandelayo.

4.5.1 Ukufunda okubhaliwe

Ukufunda okubhaliwe kuyinto ebalulekile esiza ekutheni umbhalo ufundwe ngokuqondisisa bese umuntu ezitholela ulwazi kulowo mbhalo (Mlondo, 2015). Ukufunda okubhaliwe akukhona nje ukukwazi ukufunda amagama nje kuphela (Koda, 2007), kepha ukufunda okubhaliwe kuyingxoxo ephakathi komfundi wombhalo nombhali (Hiskey, 2005). Le ngxoxo isiza ofundayo akwazi ukuziqoqela ulwazimagama (Thornbury, 2007) aphinde akwazi ukuhlonza amagama nezincazelo zawo okuyikhona okulekelela ekuqondeni umbhalo ofundwayo (Droep & Verhoeven, 2003; DoE, 2008).

UBharuthram (2012) uphawula ukuthi uma abafundi sebesemabangeni aphakeme emfundo yabo babhekana nemibhalo eminingi edinga ukuba umuntu azifundele yena. Kuleli zinga abafundi basuke sebelindeleke ukuba bakwazi ukufunda ngokuqondisisa baphinde bahluze futhi bahlaziye imibhalo ngokwabo. Ocwaningweni lukaBharuthram (2012) kwavela ukuthi abafundi abaningi batholakala bengakulungele ukubhekana nale nselelo. Okwavela njengesiphakamiso kulolu cwaningo kwaba ukukhuthazwa kokusetshenziswa kwamasu ahlukahlukene ekufundiseni ukufunda okubhaliwe ukuze abafundi bathuthuke ekhonweni lokufunda ngokuqondisisa. Ngakho-ke lolu cwaningo lwagxila kakhulu ekubhekeni izindlela namasu okusetshenziswa othisha ekufundiseni ukufunda okubhaliwe esiZulwini ulimi lwasekhaya. Le khonsepthe yokufunda okubhaliwe izovela kakhulu ezahlukeni zokuhlaziya okutholakele kubahlanganyeli bocwaningo njengoba incikene kakhulu nalokho okucwaningwa ngakho.

4.5.2 Ukubhala

Ukubhala kuyingxenye eqavile efeza inhloso yokuxhumana ephucukile eyenzeka ngezindlela ezingafani kuzo zonke izilimi (NAEP, 2011). NgokukaNunan (1989) kanye noJordan (1999) ukubhala kuyindlela yokuxhumana ebanzi futhi ejulile lapho obhalayo kufanele aveze ukukwazi ukwakha imisho ephusile esebenzisa ulwazimagama analo kanjalo nokupela amagama ngendlela efanele. Kanti uRivers (1968) yena uchaza ukubhala njengendlela yokwethula imicabango noma imibono ngendlela ehlelekile futhi elandelekayo kusetshenziswa ulimi oluthile ngenhloso yokwabelana ngolwazi oluthile.

UHasan beno-Akhand (2010) basezweni laseBangladesh babika ukuthi emazingeni emfundo ephakeme, abafundi babengenzi kahle ekuvezweni ikhono lokubhala. Okwakuletha ukudumala kulaba bacwaningi ukuthi abafundi bakule nyuvesi babenza izifundo zabo eziningi ngolimi lwesiNgisi, okungukuthi babechitha amahora ayisithupha ngosuku begxile ekufundeni ngesiNgisi. Okwakugqamile lapha ukuthi kwakunezinhlobo zabafundi ezahlukene endleleni yokufunda. Ngakho-ke, ngokwabo ofundisayo kwakufanele asebenzise izindlela ezahlukahlukene zokufundisa ukubhala ukuze bonke abafundi bazuze futhi bathuthuke ekhonweni lokubhala, kungazuzi iqembu elithile kuphela. Kulolu cwaningo kugxilwa ezindleleni ezintathu zokufundisa ukubhala. Lezo zindlela yi-*product approach*, i-*process approach* kanye ne-*genre approach* (Hasan & Akhand, 2010). Kwi-*product approach*, ukubhala kugxile ekufundiseni ulwazi nezimiso zolimi kuphinde kubhekwe amaphutha embhalweni nasolimini olusetshenzisiwe (Barnett, 1989). Lolu hlobo lokubhala lulawulwa uhlelo oluthile lokubhala olungabheki ukubhala imibhalo yokuzicabangela (Steele, 2004). Kanti kwi-*process approach*, ukubhala kubhekwa kuyindlela umbhalo owethulwa ngayo kanye nokuvezwa kwemicabango ngenhloso yokudlulisa umyalezo (Barnett, 1989). Ngakho-ke, kulolu cwaningo othisha baveza izindlela namasu abakusebenzisayo ekufundiseni ikhono lokubhala kubafundi abafunda isiZulu ulimi lwasekhaya ebangeni lesishiyalombili.

4.5.3 Ukuthuthukiswa kokufunda okubhaliwe emabangeni athe thuthu

U-Akande beno-Oyedapo (2018) baphawula bathi ukungakhuthazwa kwabafundi ukuba bafunde okubhaliwe kunomthelela ongemuhle ekuthuthukisweni kwekhono lokubhala. Laba bacwaningi babebheka ukuthi ungagqugquzelwa kanjani umkhuba wokuzejwayeza ukufunda okubhaliwe kubafundi abasemabangeni athe thuthu. Bagcizelela ukuthi uma umfundi ekhuthalele ukufunda okubhaliwe, kuthuthuka ikhono lokufunda ngokuqondisisa, ukuphimisa amagama ngendlela efanele, isipelingi kanti nolwazi lolimi luyanotha kuthuthuke nekhono lokubhala. Ngakho-ke, kubalulekile ukutshala umkhuba wokufunda okubhaliwe kubo bonke abafundi kusukela besesemabangeni aphansi ukuze bakhule bejwayele. U-Oji benoHabibu (2011) basikisela amasu okukhuthaza umkhuba wokufunda okubhaliwe kubafundi abasemabangeni athe thuthu. Babala ukuthi kungakhiwa izikhathi zokuxoxelana izindaba esezifundiwe, ukuba nendawo yomtapo wezincwadi ezahlukahlukene kanye nokukhuthaza ukuzikhethela imibhalo nokulungiselela.

Ngakho-ke, kudingeka ukuba othisha basebenzise amasu ahluukahlukene ekufundiseni nasekuthuthukiseni ukufunda okubhaliwe kuphinde kube nomhlahlandlela ocacile osetshenziswa othisha lapho bethuthukisa (Blair *et al*, 2007). Okunye okubalulekile ukuba abafundi bakhuthazwe ukuzejwayeza ukufunda imibhalo eminingi eyahlukene ukuze kuthuthuke ikhono labo lokufunda okubhaliwe (DoE, 2002).

4.5.4 Ukuthuthukiswa kokubhala kubafundi bamabanga athe thuthu

UKlimova (2013) uthi ukubhala okuphumelelayo yilokho okuveza imicabango yomuntu, ehlaziya futhi ecubungula okuthile futhi akhe umqondo ngalokho akubhalayo. NgokukaWalsh (2010) uma abafundi bengathuthukile ngokwenele ekhonweni lokukwazi ukubhala kuba nzima ukubhala bazichaze baphinde baveze ulwazi abanalo kanye nemicabango yabo, okwenza kube nzima ukuba baxhumane kahle nezingosi zemisebenzi kumbe abaqashi. Ocwaningweni lukaSochorova (2016) olwalumayelana nokufundiswa kokubhala emabangeni athe thuthu, ucwaningo lwakhuthaza ukusetshenziswa kwamasu ahlukekane ekufundiseni ukubhala. Lokhu

kungenxa yokuthi ukubhala kuhambisana nokufunda kanye nokuphumelela komfundi ekufundeni kwakhe. Ngamanye amazwi, ukukwazi ukubhala yikhona okuveza ulwazi umfundi analo ekufundeni kwakhe. Nakuba lolu cwaningo lwalwenziwe kubhekwa ukubhala ngokolimi lwesiNgisi, kuyagqama ukuthi kubalulekile ukuthuthukiswa kwekhono lokubhala nakuso isiZulu njengoba sifundwa njengesifundo kulesi sifundazwe iKwaZulu-Natali, futhi sibuye sibe wulimi oluyinselelo nakwabanye abafundi kanye nakothisha abasifundisayo.

Mayelana nokuthuthukiswa kokufunda okubhaliwe nokubhala kubafundi bamabanga athe thuthu, injulalwazi kaVygotsky (1987) iveza ukuthi kunezigaba ezintathu ezikhombisa ukuthuthuka komfundi olimini. Lezo zigaba zigqamisa ukuthi umfundi ukhombisa ukuthuthuka olimini ngokukwazi ukulusebenzisa. Ukukwazi ukusebenzisa ulimi kuhlenganisa ukukwazi ukukhuluma, ukukhombisa ukuzwa okhulumayo ngokuthi umfundi aphenhule kanye nokukhombisa ukukwazi ukucabanga ngokwenza okuthile ngaphandle kokuba (umfundi) atshelwe ukuthi enzeni (Cook-Gumperz, 2006; Fynn, 2019). Ngamanye amazwi ukuthuthuka komfundi ekukwazini ukufunda okubhaliwe nokubhala kuncikene nokukhula kwakhe kwemvelo kanye nokuthi abe nolwazi lolimi olukhombisa ukuhambisana nokukhula kwakhe. UBruce (2006) uyakugcizelela ukuthi umfundi uthuthuka kangcono elwazini lolimi ngokulusebenzisa. Lo mbhali ugqamisa ukuthi ukukhula kwengane elwazini lolimi kubonakala ngezenzo zayo ezikhombisa imicabango yayo ezimele (Bruce, 2006). Lokhu kuyahambisana nenjulalwazi kaVygotsky (1978) eqhakambisa ukuthi ingane ilufunda kangcono ulimi ngokulusebenzisa emphakathini esondelene nawo.

UWebb benoPalin (1996) bavumelana noVygotsky ekutheni ukuba nolwazi lolimi kuwumgogodla endleleni umfundi athuthuka ngayo ekukwazini ukufunda okubhaliwe nokubhala. Ngakho-ke, ukuthuthuka komfundi ekukwazini ukufunda nokubhala kuncike olwazini lolimi alufundiswayo, okungaba ukulufunda emphakathini oyisikole, lapho umfundi asizwa khona uthisha ngokumfundisa ukuthuthuka kula makhono. UVan der Rheede (2008) uyakufakazela okushiwo yinjulalwazi kaVygotsky ekutheni ukuthuthuka komfundi ekufundeni kuncike ezintweni azifundiswayo, ezenziwa abantu abadala kumbe abanolwazi oluningi kunolomfundi. Lokhu kusho ukuthi kufanele

abantu abadala, abanolwazi baqaphele indlela abenza noma abafundisa ngayo izingane zabo. Ngamanye amazwi, othisha njengabantu abadala futhi abanolwazi oluningi lwesifundo, kufanele baqikelele ukusebenzisa izindlela ezahluahlukene ekufundiseni ukuze abafundi bathuthuke emakhonweni okufunda okubhaliwe kanye nekhono lokubhala. Lokhu kubuyela ekutheni kubhekwe izindlela namasu othisha abawasebenzisayo ekufundiseni abafundi ukufunda okubhaliwe nokubhala.

4.5.5 Izindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala

Ziningi izindlela othisha abangazisebenzisa ekufundiseni ukuze umfundi athuthuke kulokho akufundiswayo (Tezci *et al*, 2016). Izindlela othisha abazisebenzisayo ekufundiseni zincike endleleni uthisha ngamunye aqeqesheke ngayo, izinkolelo othisha abanazo ngokufundisa kanye nezinhloso abanazo ngokufundisa (Briedie, 2016). Kanti ukufundisa nje kukonke kuncike ohlelweni lwesifundo nakunqubomgomo yaleso naleso sifundo (Uiboleht *et al*, 2016). Ababhali abango-Uiboleht nabanye (2016) bagqamisa ukuthi zimbili izindlela eziwumgogodla ekufundiseni. Eyokuqala, indlela yokufundisa encike kuthisha³, eyesibili kube indlela yokufundisa encike kumfundi⁴. Okuqaphelekayo ukuthi, nakuba zingaba khona zombili lezi zindlela zokufundisa, ukufundisa kukathisha kuncike olwazini analo ngesifundo asifundisayo, isimomqondo sikathisha ngesifundo nangokufundisa kanye nokuzethemba kwakhe uthisha ekufundiseni (Tezci *et al*, 2016).

Indlela yokufundisa encike kuthisha yenza ukufunda kugxile kakhulu kukho konke okushiwo nokwenziwa uthisha, okwenza abafundi bagcine bengabanga ingxenye ekubambeni iqhaza ngokwenele ekufundeni kwabo (Abdi, 2014). Ngisho imisebenzana enikezwa abafundi ayibakhuthazi ukuthi bacabange kumbe bazakhele ulwazi nezincazelo ezithile; kepha kulindeleke ukuba abafundi bakhombise ukulandela konke okushiwo uthisha (Abdi, 2014). Nokho leli su linobuthaka njengoba

³ Indlela yokufundisa encike kuthisha (*Teacher-centred approach*). (Tezci, Erdener, & Atici, 2016; Uiboleht, Karm & Postareff, 2016).

⁴ Indlela yokufundisa encike kumfundi (*Learner-centred approach*). (Tezci, Erdener, & Atici, 2016; Uiboleht, Karm & Postareff, 2016)

lingakukhuthazi ngokwanele ukuthuthuka komfundi ekutheni abe ingxenye ekuzakheleni ulwazi ekufundeni kwakhe (Chan, 2014). Lokhu kungenxa yokuthi umfundi ugcina ngokuthatha ulwazi aluzwa lushiwo uthisha kuphela, lingabi bikho ithuba lokuthi umfundi azakhele ulwazi ngokwakhe (Ku *et al*, 2014).

Ukufunda okuncike kumfundi kukhuthaza ukufunda okuzimele. Lapha uthisha uba ngumlawuli nomqondisi wokufunda ukuze abafundi banganhlanhlathi (Jungst *et al*, 2012). Uthisha ukhuthaza abafundi ukwenza imisebenzi yocwaningo ukuhlaziya imibono ethile, ukuze kubonakale ukuthi ngabe abafundi banolwazi olungakanani oluphathelele nalokho okufundwa ngakho kuleso sifunjwana. Ukufunda okuncike ekuzifundeleni komfundi kuyahambisana nenjulalwazi i-*constructivist* kaVygotsky (1978) njengoba le njulalwazi inenkolelo yokuthi abafundi basuke benalo ulwazi olusezingqondweni, abangakhela phezu kwalo lokho abafunda ngakho kuleso sifunjwana (Hein, 1991). Kule ndlela yokufundisa, abafundi banikwa inkululeko yokuhlwaya, bahlonze ulwazi baphinde bazakhele ulwazi olusha belandela imiyalelo ecacile abayinikezwa uthisha (Mckenna, 2013).

Okugqamayo ngale ndlela yokufunda encike kumfundi ukuthi iyona ewumgogodla ohlelweni lokufunda nokufundisa lapha eNingizimu Afrika (Hardman *et al*, 2012). Lokhu kusho ukuthi kudingeka ukuba uthisha aluqonde kahle uhlobo lwabafundi asebenza ngabo (Mckenna, 2013) ukuze akwazi ukwelekelela abafundi ngendlela ebazuzisayo. Abanye ababhali abangoGerber, uWilson benoFine (1984) baveza ukuthi indlela uthisha afundisa ngayo ilawulwa ukuqaphela izinhlosongqangi zesifunjwana, imithombo kumbe izinsizakufundisa, indlela uthisha aqaphela ngayo iqhaza elibanjwa abafundi ekufundeni kanye neqhaza lakhe ekufundiseni; bese kuba ukuhlola ukuthuthuka komfundi ngamunye kuleso sifundo (Fischer & Binns, 2016; Van Eeden, 2018).

Nokho, nale ndlela yokufundisa inobuthaka ekutheni uma othisha bengaqeqeshekile ngokwanele ekufundiseni ngale ndlela, bangase angaphumeleli kahle ekukwazini ukulawula nokuqondisa lolu hlobo lokufunda nokufundisa. Kungenzeka uthisha

angabi namasu okwelekelela abafundi ukukwazi ukuzakhela ulwazi olusha kumbe baqonde okufundwayo. Okunye okukhinyabeza le ndlela yokufunda ukuba yindlela kwezinsizakufundisa njengoba kufanele bonke abafundi bakwazi ukuzifundela ngabodwana (Hardman *et al*, 2012).

Njengoba othisha bewumgogodla olekelela abafundi ekutheni bakwazi ukuzakhela ulwazi olusha, kubalulekile ukuba basebenzise amasu anhllobonhlobo ukuze umgomo walokho okufundwa ngakho ufinyelele kubafundi (Mkhize, 2013). Amasu okufundisa ayizindledlana othisha abazisebenzisa ekufundiseni ngenhloso yokuthi abafundi bazuze imiphumela eklanyelwe leso sifunjwana (Shulman, 1986; William, 2002; Speer, 2005; Mkhize, 2019). Lawo masu ahlanganisa ukuchukuluza ikhono labafundi lokucabanga, ukuhlela, ukuxazulula izinkinga nokuthatha izinqumo. UBeard benoWilson (2006) bakholelwa ekutheni indlela othisha abenza ngayo, inomthelela endleleni abafundi abasabela ngayo kulokho abakufundiswayo. Lokhu kusho ukuthi kubalulekile ukuba othisha baziqonde kahle izindlela namasu abazisebenzisayo ekufundiseni abafundi bolimi. UGelman benoGallistel (1978) babeka ukuthi nakuba abafundi benalo ulwazi lolimi, kuningi abasuke bengakuqondi lapho behlangana nakho ekufundeni kwabo, kungaba abakufunda ezincwadini kumbe lokho okushiwo uthisha. Nokho, iqhaza likathisha liwukulekelela abafundi bakwazi ukuzakhela ulwazi olusha oluwumthamo ukuze bakuqonde kahle lokho abafunda ngakho; kanye nokuthi lokho abafunda ngakho kuhlanguka kanjani nolwazi abasuke sebenalo (Bernard & Wilson, 2006).

USpeer (2005) uveza ukuthi ukusebenzisa izinsizakufundisa ezifanele, ukunikeza imiyalelo ecacile, ukuhlukanisa nokuhlela indlela abafundi okufanele bahlalisane futhi basebenzisane ngayo nakho kungamanye amasu othisha abangakhombisa ngawo ukuthi bakulungele ukufundisa leso naleso sifunjwana. Ngakho-ke ukuze othisha bathuthuke ekusebenziseni amasu ahlukahlukene ekufundiseni, kudingeka ukuba uthisha azihlole endleleni afundisa ngayo isifunjwana ngasinye. Lokhu kuzihlola kukathisha kumelekelela ekutheni azithuthukise ekusebenziseni izindlela namasu okuhlukahlukeni ekufundiseni ukuze ukufunda kube yimpumelelo.

UDarling-Hammond (2015) uveza ukuthi ukusebenzisa amasu ahlukahlukene ekufundiseni kuncike olwazini lwesifundo uthisha analo, amakhono kanye nesipiliyoni sikathisha ekufundiseni. Ngalokhu uthisha ukwazi ukuqaphela ukuthi ubalekelela kanjani abafundi ukuba bazibandakanye ekufundeni kwabo ukuze kufezuke izinjongo zalelo khono elithuthukiswayo. Ngale kwalokhu, uHutchison beno-Ishler-Bosse (n.d.) baphakamisa ukuthi othisha abafundisa izilimi kumele bakuqeqeshelwe ngokujulile ukusetshenziswa kwezindlela ezahlukene kanye namasu ukuze bafundise izifundo zezilimi ngempumelelo.

4.5.6 Ulwazi lukathisha

Njengoba uthisha esuke ekuqeqeshelwe ukufundisa, kulindeleke ukuba akhombise ukuba nolwazi olusabalele lwesifundo nolokusebenzisa amasu nezindlela ezahlukene ekufundiseni (Kennedy, 2002). Ukuba nolwazi lwesifundo kuwumgogodla kuthisha ekutheni akwazi ukuhlela kahle izinhloso zaleso sifunjwana (Grossman, 1990). Lolo lwazi lukathisha luhambisana nokuthi uthisha abe namasu ahlukene ekufundiseni kanti futhi kumele akwazi ukuqaphela kanye nokuqonda uhlobo lwabafundi abafundisayo (Depaepe, Verschaffel, & Kelchtermans, 2013; Brijlall, 2014). NgokukaShulman (1987) ukuba nolwazi lwesifundo kukathisha kusho ukuba nolwazi olujulile noluvuthiwe olumumethwe isifundo, ukuqonda ikharikhulamu, ulwazi lokufundisa kanye nolwazi lwezinjulalwazi eziphathelene nokufunda nokufundisa. USulman (1987) uqhubeka agcizelele ukuthi ulwazi lukathisha ngesifundo lusho umthamo wolwazi uthisha analo engqondweni njengothisha. Lolo lwazi uthisha angaba nalo ngoba eluqoqe kusukela oqeqeshweni lwakhe kanye nasezintweni ake ahlangebazana nazo eziphathelene nesifundo.

UDillonteno benoMaguire (2007) bavumelana noShulman (1978) ekutheni uthisha unguthisha ngokuqonda kabanzi amakhonsephthi athile ahambisana nesifundo kanye nokuqonda imigomo kanye nezindlela namasu kokufundisa leso sifundo. Esifundweni solimi, i-*National Education Evaluation and Development Unit* (NEEDU, 2012) igqamisa ukuthi ulwazi lwesifundo luhlanganisa zonke izingxenye zolimi okuhlanganisa kuzo ukuqaphela ulimi olusetshenziswayo uma kukhulunywa, izipelingi namaphethini, ukwakheka kwamagama, ukwakheka kwemisho, nokunye. Yingakho

oLancina benoSilva (2011) begcizelela ukuthi othisha kufanele bazihluphe ngokufuna izindlela zokufundisa ezahlukene ukuze bakwazi ukuhlomisa abafundi ngamakhono ahlukene kanye nokukwazi ukusebenzisa ulimi ngempumelelo.

UShulman (1987) ubalula ukuthi ukuba nolwazi kukathisha kusho ukuqonda ikharikhulamu yaleso sifundo ngoba iwumhlahlandlela oqukethe uhlelo oludingwa uthisha ukuze akwazi ukuhlela izifunjwana zakhe ngendlela efanele futhi ehambisana nebanga alihlelela lesa sifundo. Esifundweni sesiZulu, isiTatimende soHlelo lokuFunda nokuHlola siwumhlahlandlela oklanyelwe ukuba usetshenziswe othisha ekuhleleni izifunjwana zabo. Lo mhlahlandlela uhlelwe ngendlela ebhekelela ukuthuthukisa abafundi ukuba bahlomule ulwazi lwesifundo abazolusebenzisa ezimweni ezahlukene zempilo (NEEDU, 2012). Ngakho-ke, ubuthaka bukathisha ekuqondeni umhlahlandlela wokufundisa kungaba nomthelela wokuthi uthisha abe buthaka ekusebenziseni izindlela ezahlukene ekufundiseni. Ngamanye amazwi, kubalulekile ukuba uthisha abe nolwazi kanye nokuqonda ikharikhulamu ukuze akwazi ukuhlela izifunjwana ngendlela enempumelelo nakuso isifundo sesiZulu.

Njengoba kuke kwavela ngenhla, olwazini lukathisha kubalwa kulo nolwazi lukathisha lokufundisa. Ukukwazi ukufundisa isifundo kuhlenganisa ukukwazi ukusebenzisa amasu ahlukene ekufundiseni, ukuqonda izihloko, imidweba equkethe ulwazi oluthile oludinga ukucutshungulwa luhlaziywe, ukukhombisa ngokwenza, njalunjalo (Shulman, 1987). Ukugcizelela iphuzu lokukwazi ukufundisa, uGrossman (1990) uthi ukukwazi ukufundisa kusho ukukwazi ukufundisa isifundo ezigabeni kumbe emazingeni ahlukene, ukuqonda ikharikhulamu kanye nokukwazi ukusebenzisa izindlela ezahlukene ekuchazeni izihloko, amakhonsephe athile ukuze umfundi akuqonde kangcono lokho akufundiswayo kumbe afunda ngakho. Ngamanye amazwi, uthisha ukhombisa ukuba nolwazi lokufundisa uma ekwenza ngempumelelo konke lokhu osekukhulunywe ngakho ngenhla.

UMadide (2018) ukhuluma ngendlela yokufundisa i-*Direct transmission* esembhalweni kaKlieme benoVieluf (2009) lapho abathi uthisha usuke edlulisela ulwazi kubafundi

ngendlela ehlelekile, enikeza izincazelo ezicacile kubafundi ukuze bakwazi ukuzakhela ulwazi olusha futhi bethokozela ukuba yingxenywe yalokho okufundwayo. Lokhu uthisha ukwenza kangcono uma esebenzisa kahle amasu ahlukahlukene ekufundiseni (Brijlall, 2014). Ngaphandle kolwazi lwesifundo, uthisha wolimi kudingeka abe nolwazi olwengeziwe lolimi ukuze akwazi ukufundisa isifundo ngendlela eyiyo, kugwemeke amaphutha adalwa ukungabi nalwazi. Ngakho-ke, uthisha wolimi kufanele ahlome ngokwanele olwazini lwesifundo, olwezindlela namasu kokufundisa isifundo solimi kanye nolwazi lolimi afundisa ngalo (Schroeder, 2005).

4.5.7 Ukufunda okubhaliwe nokubhala ngokwenjulalwazi ye-constructivist

UWang (2014) uveza ukuthi amazwe aseNtshonalanga akholelwa ekufundiseni okuncikene kakhulu nenjulalwazi ye-*constructivist*. Lokhu kungenxa yokuthi injulalwazi ye-*constructivist* igxile kakhulu ekubhekeni indlela umuntu afunda ngayo kumbe indlela okwakheka ngayo ulwazi engqondweni yomuntu (yomfundi) noma indlela aqonda ngayo okuthile. Ngamanye amazwi umuntu (umfundi) ukhombisa ukuthuthuka kumbe ukuvuthwa olwazini analo ngoba usuke ehlanganise ulwazi olusha kanye nalolo obeluvele selukhona. Lapha umfundi usuke esengazakhela olunye ulwazi ngokucubungula okuthile, ebuka ngeso elijulile, aphinde aqhathanise kumbe ahlukhanise okuthile kokuthile. Ngakho-ke, ukuze umfundi akwazi ukuthola olunye ulwazi olusha, kumele athuthuke ekhonweni lokufunda okubhaliwe ngoba ulwazi oluningi lutholakala ngemibhalo. Lokhu kubuyela ekutheni kubhekwe ukuthi yikuphi okwenziwa othisha ekuthuthukiseni amakhono okufunda okubhaliwe nokubhala kubafundi.

Ukuze umfundi athuthuke olwazini lwalokho akufundiswayo, kudingeka ukuba uthisha angagcini nje ngokuqhulula ulwazi analo kubafundi kepha kumele alekelele abafundi ukuba bakwazi ukuveza ulwazi lwabo lwangaphambili bese behlanganisa nalolo olusha (Wang, 2014). Lokho kungalekelela ekutheni umfundi akuqonde kahle lokho okusha akufundiswayo noma akufundayo. Ngakho-ke, ukufundisa ukufunda okubhaliwe nokubhala ngokwenjulalwazi ye-*constructivist* kugqogquzela ukuthi

uthisha kumele anikeze abafundi ithuba lokuzakhela ulwazi lwabo (olusha) ukuze bathuthuke ekubhekeni imiqondo eyahlukahlukene kulokho abafunda ngakho.

Injulalwazi ye-*constructivist* ikhuthaza ukuthi abafundi babe yingxenye ekuzakheleni okusha behlanganisa ulwazi abanalo kanye nalolo olwethulwa yilesi sihlokwana sesifunjwana (Hussain, 2012). Ngakho-ke, uthisha uba umelekeleli ekufundeni kwengane. Le ndlela yokufunda ilungiselela abafundi ukuba bakuhlomele ukubhekana nezimo zempilo eziqhamukayo ezidinga umqondo ophusile ekuthatheni izinqumo (Khali & Azeem, 2012). Nakuba le njulalwazi igcizelela ukuchukuluza ulwazi lwaphambilini lwabafundi, kubalulekile ukuba uthisha abe nezindlela kanye namasu okukwenza lokhu. Yingakho lolu cwaningo lubheka izindlela namasu okusetshenziswa othisha ekufundiseni la makhono.

4.6 Isiphetho

Kulesi sahluko ngikhulume ngenjulalwazi yokuhlaziya i-*socio-constructivist* kaVygotsky (1978) eyasetshenziswa ekuhlaziyeni ulwazi lwalolu cwaningo lokubheka izindlela namasu okufundisa ukufunda okubhaliwe kanye nokubhala kubafundi abafunda isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili. Ngikhulumile nangohlaka lwemicabango okungamakhonsephe apha thelene nokufundisa nokuthuthukiswa kwekhono lokufunda okubhaliwe nelokubhala. Lawo makhonsephe alekelela ekuhlaziyeni ulwazi lwalolu cwaningo kanye nokwesekela kwalo injulalwazi ekuhlaziyeni ulwazi lwalolu cwaningo olumayelana nezindlela namasu okusetshenziswa othisha ekufundiseni ukufunda okubhaliwe nokubhala kubafundi bebanga lesishiyagalombili esifundweni sesiZulu ulimi lwasekhaya. Isahluko esilandelayo sizodingida sihlaziye ulwazi olutholakale kothisha ngezingxoxo ezisakuhleleka, futhi lolo lwazi luzokwethulwa ngokwezindikimba ezitholakele eziveza ukuthi kungani othisha befundisa ukufunda okubhaliwe nokubhala ngendlela abakwenza ngayo.

ISAHLUKO SESIHLANU IZINDLELA NAMASU OTHISHA ABAKUSEBENZISA EKUFUNDISENI UKUFUNDA OKUBHALIWE NOKUBHALA

5.1 Isingeniso

Esahlukweni esedlule ngixoxe ngenjulalwazi yokuhlaziya ulwazi lwalolu cwaningo. Le njulalwazi i-*socio-constructivist* kaVygotsky (1978) ehambisana nendlela abantu abafunda ngayo izifundo ezahlukene, ibuke ukuthi bakufunda kanjani besemiphakathini abaphila kuyo kanjalo nemithelela yezimo ezenzeka kuleyo ndawo abafunda kuyo ukwenzeka kwezinto. Ngiphinde ngachaza mayelana nokusetshenziswa kohlaka lwemicabango ekwelekeleleni ukuhlaziya ulwazi locwaningo olutholakala kubahlanganyeli bocwaningo.

Lesi sahluko sizokwethula ulwazi locwaningo olutholakale ngokuba nezingxoxo ezisakuhleleka phakathi kwami nothisha abafundisa isiZulu uLimi lwaseKhaya ebangeni lesishiyagalombili ezikoleni ezimbili ezisesiYingini sasePinetown. Lezi zingxoxo zilekelele ekuphendulekeni kombuzongqangi wokuqala wocwaningo othi:

1. Yiziphi izindlela namasu asetshenziswa othisha lapho befundisa ukufunda okubhaliwe kanye nokubhala kubafundi bebanga lesishiyagalombili esiZulwini uLimi lwaseKhaya ezikoleni ezimbili ezisesiYingini sasePinetown?

Ngichazile esahlukweni sesithathu ukuthi ulwazi lwezingxoxo lwaqoqwa kubahlanganyeli abahlanu, okungothisha abafundisa isiZulu ezingeni lolimi lwasekhaya kubafundi bebanga lesishiyagalombili. Abahlanganyeli abesifazane ababili abafundisa esikoleni iShekeleza⁵ *Secondary*, bese kuba abesilisa ababili nowesifazane oyedwa, abafundisa eSifociya⁶ *Secondary*.

Kulesi sahluko ngizokwethula ulwazi olwatholakala ngezingxoxo nothisha. Lesi sahluko sizogxila ekuphendulekeni kombuzongqangi wokuqala walolu cwaningo

⁵ IShekeleza igama lokuziqambela eliphiwe isikole. Akulona igama lesikole langempela.

⁶ ISifociya akulona igama lesikole langempela kepha elokuziqambela.

obheka izindlela namasu asetshenziswa othisha ekufundiseni ukufunda okubhaliwe nokubhala esifundweni sesiZulu ebangeni lesishiyagalombili.

5.2 Izindlela namasu okusetshenziswa othisha ekufundiseni ukufunda okubhaliwe nokubhala

NgokukaSmith (2016) ukufundisa kuyindlela yokwabelana ngolwazi, lapho ofundisayo eqaphela ukuthuthukisa ulwazi lwalabo abafundisayo. Ngakho-ke, ofundisayo kumele abe nezindlela kanye namasu ahlukahlukene okudlulisa ulwazi kanye nokwelekelela abafundi ekuqondeni nasekufinyeleleni enjongweni yalokho okufundwayo. Ukugcizelela leli phuzu, uJansen (1997) ubeka ukuthi ukuze abafundi bazuze ekufundeni kwabo futhi bakwazi ukuzakhela ulwazi olusha ngalokho abakufundayo, othisha kumele bahlome ezindloleni nakumasu abawasebenzisayo ekufundiseni. Ngamanye amazwi, ukuthuthuka kwabafundi ekukwazini ukufunda okubhaliwe nokubhala kuncike kumasu nasezindloleni uthisha azisebenzisayo lapho efundisa la makhono. NgokukaYoung (2013) othisha kufanele basebenzise amasu ahlukahlukene ukuze baqiniseke ukuthi ulwazi lwakheka ngendlela efanele kubafundi ngesikhathi kuqhutshwa izifunjwana. Lo mbhali uqhubeka agcizelele ukuthi ukusetshenziswa kwalawo masu kumele kukhuthaze abafundi ukuba babe yingxenye yokufunda futhi bazethembe ekufundeni kwabo. Ngakho-ke, kubalulekile ukuba lolu cwaningo luhlole izindlela namasu okusetshenziswa othisha ekufundiseni ukufunda okubhaliwe nokubhala kubafundi abafunda isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili.

Ngaphansi kwalesi sihloko ngizoxoxa ngezingxenye ezidingida izindlela namasu okusetshenziswa othisha ekufundiseni ukufunda okubhaliwe kanye nokubhala. Ngizoqala ngixoxe ngezindlela othisha abazisebenzisa ekufundiseni ukufunda okubhaliwe, ngilandele ngamasu. Ngizobe sengilandelisa ngezindlela abazisebenzisa ekufundiseni ukubhala, kanjalo namasu abathi bayawasebenzisa lapho befundisa ukubhala. Ngizophinda ngixoxe nangezindlela othisha abalungiselela ngazo ukufundisa ukufunda okubhaliwe nokubhala, indlela abahlola ngayo ukuthuthuka komfundi ekufundeni okubhaliwe nasekukwazini ukubhala, nangendlela abahlobanisa ngayo ukufunda okubhaliwe nokubhala.

5.2.1 Izindlela othisha abazisebenzisayo ekufundiseni ukufunda okubhaliwe

Ngaphansi kwalesi sihlokwana ngizoxoxa ngezindikimba ezavela lapho othisha bexoxa mayelana nezindlela abazisebenzisayo ekufundiseni ukufunda okubhaliwe kubafundi abafunda isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili. Nazi izindikimba ezavelayo okuzoxoxwa ngazo kule ngxenye:

- Ukufunda okulungiselelwe nokungalungiselelwe.
- Ukufunda imibhalo yokuziqambela.
- Ukufundisa ukufunda ngemibhalo yobuciko.
- Izifundo zokuqondisisa.

Lapha ngezansi ngizoxoxa ngalezi zindikimba ngokulandelana kwazo njengoba ngizibalile ngenhla.

5.2.1.1 Ukufunda okulungiselelwe nokungalungiselelwe

Lena ngenye yezindlela evelayo esetshenziswa othisha ekufundiseni ukufunda okubhaliwe esifundweni sesiZulu kubafundi bebanga lesishiyagalombili. Lapho othisha bethula izingxoxo ngaphansi kwale ndikimba, bakhuluma ngakho kokubili ukufunda okulungiselelwe nokungalungiselelwe kanyekanye njengendlela abayisebenzisayo ekufundiseni ukufunda okubhaliwe. Lokhu kuvela lapho uthisha uMfeka ethi:

Esikhathini esiningi ngiyaye ngiqale ngibatshele ukuthi kuzoba khona imisebenzi yamamaki edinga ukuthi amuntu afunde kuzwakale. Njengokuthi kuba khona ukufunda okulungiselelwe nokungalungiselelwe. Ngiyaye ngibachazele-ke ukuthi lokhu okulungiselelwe ngisuke ngizobanikeza isiqephu bayosifunda emakhaya ngaphambi kokuba bazofunda ekilasini. Ngiphinde ngibachazele futhi ngokufunda okungalungiselelwe ukuthi lapho ngisuke ngizobanika mina leso siqeshana abazosifunda ngaleso sikhathi engisho ngaso.

Kula mazwi acashunwe ngenhla, uthisha uMfeka ugqamisa ukuthi uyaye abachazele abafundi ukuthi kulesi sifundo sesiZulu kukhona imisebenzi edinga ukuba abafundi

bafunde. Uthi ube esebatshela izinhlobo zaleyo misebenzi yokufunda imibhalo, okuwukufunda okulungiselelwe nokungalungiselelwe. Lapha ube esebahlomisa ngalokho okusuke kulindelekile kulowo nalowo mfundi lapho efunda umbhalo. Ngamanye amazwi, uthisha uMfeka uyabalungiselela abafundi kusengaphambili ekutheni bakuhlomele ukuhlanganyela ekufundeni ukufunda okubhaliwe, okuwukufunda okulungiselelwe nokungalungiselelwe esifundweni sesiZulu kuleli banga. Uthisha uKhanyile uveza okufanayo nalokhu okushiwo esicaphunweni esingenhla uthi:

Kunemsebenzi emibili yamamaki okusuke kufanele ukuthi abafundi bayenze, okuwukufunda okulungiselelwe nokungalungiselelwe. Lokhu kwenziwa ngamathemu ahlukene. So, uma kuzokwenziwa ukufunda okulungiselelwe, ngibanikeza iziqephu zombhalo othile noma-ke ngithi abazifunele iphephandaba elithile bese befunda emakhaya ngaphambi kokuba bezosifundela ekilasini. Bese kuthi ukufunda okungalungiselelwe kuba yimina engilungisa noma yimuphi umbhalo osezingeni labo ngikhombe noma yimuphi umfundi ukuthi afunde engakaze awufunde umbhalo.

Kanti uthisha uNtusi wabeka wathi:

Enye indlela engingathi yenza abafundi bafunde okubhaliwe kuba ilama-task amabili okufunda okulungiselelwe nokungalungiselelwe ithemu ngayinye. Kwenye ithemu kwenziwa okunye, okunye kwenziwe kwelandelayo. Lapha umfundi ngamunye kusuke kufanele ayenze le misebenzi ngoba ingeyamamaki. Kulokhu kufunda okungalungiselelwe ngidonsa eminye kule mibhalo yabo, mhlawumbe kube izinganekwane kanje ngoba yizona ezifundwa kakhulu la kwa-grade 8. Umuntu ufunda leso sigaba-ke bese ngimnikeza amamaki ngokwerubhrikhi yakhona. Kulokhu (kufunda) okulungiselelwe-ke *sometimes* ngibanika mina isiqephu noma ngithi abazifunele noma iyiphi indatshana abayithandayo. Yomibili le misebenzi ingeyamamaki. Kusuke kuphoqa ukuthi igcine yenziwe.

Kula mazwi acashunwe ngenhla, uthisha uNtusi ugqamisa ukuthi le misebenzi yokufunda okulungiselelwe nokungalungiselelwe eyenziwa kuleli banga iyimisebenzi

enamamaki angena ngaphansi kwemisebenzi yamamaki abalwayo emisebenzini yethemu ngayinye. Uthisha wakugcizelela ukuthi kuyimpoqo ukuthi lokhu kufunda kwenzeke. Ngamanye amazwi, uthisha uphoqelekele ukuba akufundise ukufunda okulungiselelwe nokungalungiselelwe kubafundi ukuze bathole amamaki ngokufunda kwabo. Uthisha uMahlombe uphawula kanje mayelana nokufundisa ukufunda okulungiselelwe nokungalungiselelwe uthi:

Kukhona ukufunda okulungiselelwe nokungalungiselelwe okuyingxenye yemisebenzi eqhubekayo enamamaki abalwayo ekupheleni kwethemu. Siqale sikwenze nje ekilasini kungakabi isikhathi sokuthatha amamaki. Lokhu ngikwenzela ukuthi bajwayele ukufunda noma yinini uma kufanele bafunde. Kulokhu okulungiselelwe kuba yiziqephu zezindatshana mhlawumbe abazitholele zona ngokwabo. ngibakhuthaza ukuthi bafunde lezo ziqephu zabo emakhaya bese bebuya-ke sebezofundela amamaki. Kanti kulokhu okungalungiselelwe, ngithatha kulezi zindaba ezisencwadini yokufunda enemibhalo eyahlukene ngibakhethale izigaba ezithile umuntu ngamunye bese ngivele ngimkhomba ngithi akafunde kuzwakale.

Uthisha uMahlombe uveza okufanayo nokushiwo uthisha uNtusi mayelana nale ndlela yokufundisa ukufunda okubhaliwe kubafundi abafunda isiZulu ebangeni lesishiyagalombili. Bobabili laba bahlanganyeli bocwaningo bagqamisa ukuthi ukufunda okulungiselelwe nokungalungiselelwe kuyimisebenzi yamamaki abalwa ekuphumeleleni komfundi ithemu ngayinye. Amazwi othisha ayaveza ukuthi bayabazisa abafundi mayelana nalolu hlobo lokufunda umbhalo olulindelwe kumfundi ngamunye. Okuqaphelekayo kulezi zicaphuno ezingenhla ukuthi bonke othisha abangabahlanganyeli kulolu cwaningo baveza okufanayo mayelana nokusebenzisa ukufunda okulungiselelwe nokungalungiselelwe ekufundiseni nasekuhloleni abafundi ekukwazini ukufunda okubhaliwe. I-CAPS (2012, p. 22) ichaza ukufunda kokubili ukufunda okulungiselelwe nokungalungiselelwe ngokuthi kuwukufunda okulindeleke ukuba umfundi afunde lowo mbhalo awunikeziwe ngokuqonda. Kulo lolubili lolu hlobo lokufunda umbhalo, umfundi usuke elindeleke ukuba aqaphele izimpawu zokuphumula ezisembhalweni awufundayo kanjalo nokuphimisa amagama ngendlela efanele aphinde afunde ageleze (CAPS, 2012, p. 22-23).

5.2.1.2 Ukufunda imibhalo yokuziqambela

EsiTatimendeni soHlelo lokuFunda nokuHlola kuyavela ukuthi imibhalo yokuziqambela kumele inanyathiselwe esifundweni sanoma yimuphi umbhalo ofundwayo kumbe okufundwa ngawo (CAPS, 2012, p. 11-15). Ngamanye amazwi, kumele abafundi bafundiswe ukuziqambela imibhalo yabo besusela emibhalweni esuke ifundiwe. Le ndikimba iveza indlela othisha abathi bayayisebenzisa ekufundiseni abafundi ukufunda okubhaliwe lapho befundisa isiZulu ebangeni lesishiyagalombili. Othisha baveza ukuthi ukufunda imibhalo yokuziqambela kuyindlela yokufundisa abafundi ukufunda okubhaliwe. Kuzwakala lokhu lapho uthisha uKhanyile ephawula ethi:

Engingathi ngiyaye ngikwenze ukuthi mhlampe ngizomnika incwadi yomngani, ngithi akabhale incwadi yomngani. Uzoyibhala. Uma eseqede ukuyibhala bese ngithi akangifundele yona-ke manje eseyiphimisa. Engangitshengisi yona eseyibhalile kodwa ngithi akangifundele yona eseyiphimisa. Yilapho-ke futhi engiyaye ngibone khona engathi bayazama ukufunda, nokuthi ngiyakhona ukubona lapho ukuthi bayakwazi yini ukujwayela ukuthi bafunde. Uma sebeqedile ukubhala, ngiyaye ngithi mabafunde phela into abayibhalile ukuze babone ukuthi iyiyona yini le abebefuna ukuyibhala. Ngakho-ke ngiye ngibone sengathi kuyasiza kakhulu ngoba umfundi uyazibona ukuthi usenze iphutha endaweni ethile.

Kulesi sicaphuno esingenhla, uthisha uKhanyile uveza ukuthi usebenzisa indlela yokunikeza abafundi imisebenzi edinga bona ukuba babhale imibhalo abaziqambeke yona. Lapha ukhulume ngencwadi yobungani, eyingxenye yemisebenzi eyabelwe ukufundiswa abafundi abakulo leli banga esifundweni sesiZulu. (CAPS, 2012, p. 11-13). Waqhubeka wathi:

Kwesinye isikhathi ngike ngithi abazibhalele bona indaba mhlampe emayelana nezinto ezenzeka lapha abantu abaphila khona noma abahlala khona. Kanjalo uma sebezibhalile lezo zindaba, ngithi umuntu akasifundele sizwa sonke noma nginike omunye asifundele umsebenzi womunye. Mhlampe ngibanike izihloko ezithile hlampe izihloko lapho azokwenza khona izinto ezinjengemidlalo, kodwa ngithi abaqale

beyibhale phansi bese beyangifundela yona-ke manje kodwa sebeyidlala kodwa bebe befunda phansi. So -ke, nalapho ngiye ngibone engathi ngisuke ngibakhuthaza ukufunda.

Nalapha uthisha uKhanyile waveza ukuthi unikeza abafundi imiyalelo yokubhala imibhalo yokuziqambela bese umfundi ewufunda lowo mbhalo aziqambeke wona. Ngamanye amazwi, lokhu akwenzayo ukubona kungenye yezindlela zokuthuthukisa ikhono lokufunda okubhaliwe kubafundi njengoba ukufundisa lolu hlobo lwemibhalo kuyingxenye yokufunda ehleliwe futhi esesiTatimendeni soHlelo lokuFunda nokuHlola (CAPS, 2012). UReiyeluch (2011) ugqamisa ukuthi ukufundisa ukufunda ngemibhalo yokuziqambela kuthuthukisa izinga labafundi lokucabanga baphinde bakwazi ukunikeza imicabango ephusile. Ngamanye amazwi, ukusebenzisa imibhalo yokuziqambela ekufundiseni ukufunda okubhaliwe kulekelela umfundi ukuba athuthuke ekhonweni lokufunda okubhaliwe nakwelokubhala.

5.2.1.3 Ukufundisa ukufunda okubhaliwe ngemibhalo yobuciko

Ngaphansi kwale ndikimba othisha baveza ukuthi basebenzisa imibhalo yobuciko ekufundiseni abafundi ukufunda okubhaliwe. NgokoMnyango WezeMfundo (2011) kumele othisha bakhuthaze abafundi ukufunda imibhalo enhlobonhlobo ukuze bathuthuke ekufundeni imibhalo, ukubhala; kanjalo kuthuthuke nolwazimagama lwabo. Lapha sithola uthisha uKhanyile ethi:

Njengoba ngike ngasho ukuthi ngisebenzisa imibhalo eyahlukene, ngisuke ngisebenzisa lezo zindaba ezisencwadini yabo vele yakwa-*grade* 8. Lapho kunezinganekwane, izindaba ezimfishane nezinkondlo. Lezi zingxenye ziba khona isonto nesonto ohlelweni lokufunda esilusebenzisayo. So, kwesinye isikhathi kuqala mina ngibafunde bese ngithi akufunde bona-ke. Kuyenzeka ngithi abafunde kanyekanye noma-ke ngikhombe oyedwa ngithi akasifunde sonke.

Uthisha uNtusi uveza okufanayo nokukathisha uKhanyile uthi:

Isikhathi esiningi ngithanda ukuba bafunde uma sifunda le mibhalo yezindaba, njengendaba emfishane, izinganekwane nezinkondlo. Abanye bafunda kahle impela nje kanti kwabanye kusenzima kakhulu.

Ngisho kungathiwa indaba inamagama angebukhuni kodwa kuba nzima kwabanye. Omunye uvele athule nje uma uthi akafunde mhlawumbe inganekwane kanti phela ngisuke ngithatha ngokuthi bazokujabulela ukufunda njengoba izinganekwane ziyizindaba ezimnandi.

Uthisha uMfeka uphawula ngendlela efanayo nakulezi zicaphuno ezingenhla uthi:

Kunezincwajana zakhona kwa-*grade* 8 ezinemibhalo ehlukahlukene. Kunezinkondlo, izindaba ezimfishane, izinganekwane nokunye. Ngiyalisebenzisa-ke leli thuba ekubajwayezeni ukufunda. Abanye bayakuthokozela ukufunda uma uvele umkhombe nje kanti abanye bavele babe namahloni. Abanye ngibezwa lapho-ke ukuthi bakwazi kangakanani ukufunda.

Kulezi zicaphuno ezingenhla othisha bakhuluma ngokusebenzisa imibhalo yobuciko ekufundiseni nasekuthuthukiseni ikhono labafundi lokufunda okubhaliwe. Kanjalo nothisha uMahlombe uhamba emazwini abanye othisha lapho ephawula ngezinhlolo zemibhalo yobuciko uthi:

Kuvela kakhulu-ke ukungakwazi kwalezi zingane ukufunda uma ngithi abafunde izindaba ezisezincwadini zabo. Ngangicabanga ukuthi mhlawumbe izinkondlo kuphela okufanele zibanike ubunzima ngoba zona zinolimi oliqinile. Hhayi, kuyafana nje nasezinganekwaneni, yilabo nalabo nje abafunda ngokukhululeka ngaphandle kobunzima. Baze bakhombise nokuthi bayakuzwa abakufundayo ngokuthi bahleke uma kukhona okuhlekisayo kuleyo ndaba abayifundayo.

Lezi zicaphuno ezingenhla ziveza amazwi othisha lapho bephawula ngokusebenzisa kwabo imibhalo yobuciko ehlukahlukene ekufundiseni ukufunda okubhaliwe kubafundi ababafundisa isiZulu ebangeni lesishiyagalombili. Othisha babala izinganekwane, izindaba ezimfishane kanye nezinkondlo okuyiyona mibhalo yobuciko abayifundisayo kuleli banga. UMbatha (2012) ucacisa ukuthi ukufundisa abafundi izinkondlo kuthuthukisa ikhono lokukwazi ukuzifundela umbhalo ngokwabo baphinde bawuqonde. UMbatha (2012) uqhubeka ugqizelela ukuthi uma abafundi bejwayele ukufunda imibhalo yobuciko, bagcina sebekwazi ukuzitholela izincazelo zamagama kumbe zezimo zokukhuluma ezithile ezijwayele ukuvela emibhalweni yobuciko. Ngamanye amazwi, ukuthuthuka kwabafundi ekukwazini ukufunda okubhaliwe

kusheshe kugqame lapho umfundi efunda umbhalo futhi ekhombisa ukuthi uyawuqonda. Ngakho-ke, ukuqonda komfundi izimo zokukhuluma ezisembhalweni awufundile kungaba nomthelela omuhle ekutheni kuthuthuke ikhono lomfundi lokusebenzisa ulimi olunothile nalapho eseqiqambela imibhalo yakhe, kuthuthuke ikhono lokubhala.

5.2.1.4 Ukufunda izifundo zokuqondisisa

Othisha baphinde baveza ukuthi basebenzisa izifundo zokuqondisisa ekufundiseni abafundi ukufunda okubhaliwe. Ngokwe-CAPS (2012, p.31) ukufunda isifundo sokuqondisisa kusho ukufundwa kombhalo ovalekile ocubungulayo. Ngakho-ke umfundi noma ofundayo kumele akuqonde kabanzi okusembhalweni ukuze akwazi ukunikeza izimpendulo ezinembayo futhi ekwenza lokhu ngokuzethemba nangokuzimisela. Ngamanye amazwi kumele othisha bakuhlomele ukusebenzisa le ndlela ekufundiseni ukufunda okubhaliwe kubafundi ukuze kufezeke inhloso yokufundwa kwalolu hlobo lo mbhalo. Ezicaphunweni ezingezansi, othisha bagqamisa ukuthi ziningi izifunjwana ezifundiswa ebangeni lesishiyagalombili eziyizifundo zokuqondisisa. Lapha sithola uthisha uKhanyile ethi:

Emisebenzini yabafundi ziningi izifundo zokuqondisisa okusuke kufanele sizifunde nabo. So, kwesinye isikhathi kuqala mina ngibafundele bese ngithi nabo abazifundele ngokwabo ngaphambi kokuphendula imibuzo beyibhala phansi.

Amazwi kathisha uKhanyile agqamisa ukuthi nakuba kwesinye isikhathi kuqala yena (uthisha) ukufundela abafundi leso sifundo sokuqondisisa kodwa uyabakhuthaza abafundi ukuba baphinde bazifundele bona ngokwabo ngaphambi kokuba baphendule ngokubhala phansi. Uthisha uNtusi uphawula ngalokhu uthi:

Ohlelweni lokufundisa kukhona nezifundo zokuqondisisa. Lapha abafundi kuyabaphoqa ukuthi bafunde ngaphambi kokuphendula ngokubhala. Ngiyaye ngithi abaqale bafunde buthule imizuzwana nje bese ngikhomba oyedwa ngithi akafundele lonke ikilasi bese bebhala izimpendulo emabhukwini abo.

Kulesi sicaphuno esingenhla, uthisha uMahlombe ugqamisa ukuthi ukhuthaza abafundi ukuba baqale bazifundele buthule ngaphambi kokuba kube khona ofunda kuzwakale, esefundela ikilasi lonke. Uthisha uKhanyile uveza okufanayo mayelana nokufundisa ukufunda izifundo zokuqondisisa uthi:

Ngibuye ngisebenzise izifundo zokuqondisisa ngoba yizona eziba ziningi ezincwadini zabo. Lezo zindatshana zinemibuzo edinga bona abafundi ukuba baphendule ngokubhala ukuze kubonakale ukuthi bakuzwile yini lokhu abakufunde ezincwadini zabo. Khona-ke, izimpendulo abazinikezayo ziyakhombisa ukuthi bakwazile ukufunda ngale kokuba bafundelwe yimina njengothisha wabo.

Kula mazwi othisha acashunwe ngenhla kugqama ukuthi othisha basebenzisa izifundo zokuqondisisa njengendlela yokufundisa ukufunda okubhaliwe kubafundi kuleli banga. Okugqamayo ukuthi othisha balindela ukuthi abafundi bazifundele ebese bekhombisa ukuqonda abakufundile ngokuthi banikeze izimpendulo zemibuzo ebekiwe mayelana naleso siqephu. Okungacaci kahle kula mazwi othisha ukuthi yikuphi bona abakwenzayo ukulekelela abafundi ukuba bafunde lezi zindaba ngokuphumelelayo. Ngokwe-CAPS (2012, p. 11) indlela yokufundisa imibhalo igxile ekufundiseni ukufunda ngokuqondisisa. Ukufundisa ukufunda ngokuqondisisa kuhlanganisa ukuthi uthisha azilungiselele yena nabafundi bakhe okuzokwenziwa ngaphambi kokufundwa kombhalo, ingalesi sikhathi umbhalo uqhubeka ukufundwa kanye nokuzokwenziwa ngemva kokuba umbhalo usufundiwe (CAPS, 2012, p. 11-12).

5.2.2 Amasu othisha abawasebenzisayo ekufundiseni ukufunda okubhaliwe

Othisha basebenzisa amasu ahlukehukene ekufundiseni, kuye ngokuthi uthisha uhlose ukuba abafundi bakhe bazuze ini ekupheleni kwaleso naleso sifunjwana. Abanye basebenzisa isu lokukhombisa, abanye ukuxoxisana kanti abanye bagcizelela ukubaluleka kokufunda ngokuqondisisa (Felder, 1995). Ngaphansi kwalesi sihloko ngizokhuluma ngamasu othisha abathi bayawasebenzisa ekufundiseni ukufunda

imibhalo lapho befundisa isiZulu ulimi lwasekhaya kubafundi abasebangeni lesishiyagalombili. Lokhu ngizokuveza ngaphansi kwalezi zindikimbana ezilandelayo:

- Ukusebenzisa iziqephu zamaphephandaba.
- Ukufunda kuzwakale.
- Ukuxoxa ngombhalo ngaphambi kokuba ufundwe.

Lapha ngezansi, ngizoxoxa ngalezi zindikimbana ngokulandelana kwazo.

5.2.2.1 Ukusebenzisa iziqephu zamaphephandaba

Leli yisu othisha abathi balisebenzisa ekufundiseni abafundi ukufunda okubhaliwe ezifunjaneni zesiZulu. Exoxa ngamasu awasebenzisayo lapho efundisa ukufunda okubhaliwe, uthisha uKhanyile ubeka uthi:

Hmm sisi! Ukuphendula umbuzo wakho ngingathi nje abafundi ngike ngibanike izinto eziningi ezahlukeni zokufunda. Kwesinye isikhathi ngiyaye ngithi ababheke amaphephandaba abhalwe ngesiZulu, *ehm*, lapho ngisuke ngithi khona umfundi nomfundi ngamunye ngizomnika ithuba lokuthi aye phambili ayozifundela yena umbhalo azitholele yena obhalwe ngesiZulu. *Eh so*, ngiyaye ngibone engathi kuba lula ukuthi azifundele lowo mbhalo ngoba umfundi usuke ekulungiselelele vele kade esakufuna wakuthola mhlampe kade esekhaya. Ngakho-ke, uma eseya phambili usuke esazi ukuthi uyofunda kanjani. Ngiyaye ngithathe ngokuthi-ke mhlampe usuke eke wabafundela abanye ekhaya kwasekuqaleni, bamlalela. Aphinde azofunda futhi nasekilasini, nathi simlalele.

Uthisha uMfeka waveza okufanayo nokushiwo uthisha uKhanyile lapho ethi:

Kwesinye isikhathi ngibakhuthaza ukuthi abahambe beyofunda emakhaya, bajwayele ukufunda amaphephandaba nezinye izincwadi ukuze bezokwazi ukuthuthukisa leli khono lokufunda. So-ke, ngiyaye ngibanikeze iziqephu ngithi umuntu akayofundela ikilasi phambili njalo ngoLwesihlanu ngalolu suku engisuke ngigxile kulo ekutheni kufundwe nje ekilasini.

Kanjalo uthisha uNtusi waveza ukuthi uyalisebenzisa leli su lokufundisa abafundi ngokuthi abayalele ukufunda iziqeshana zamaphephandaba lapho ethi:

Kulolu hlelo lokufundisa, kuyavela ukuthi kufanele abafundi bazitholele iziqeshana zamaphephandaba ukuze bazojwayela ukuzifundela ngokwabo. Kunephephandaba i-Eyethu esilethelwa lona lapha esikoleni. So, ngesinye isikhathi ngivele ngithi abafundi abathathe lona bese sifunda isiqephu esithile engisuke sengike ngasifunda nami ngase ngihlela imibuzo. Babukeka bekujabulela ukufunda besebenzisa amaphephandaba kunokusebenzisa incwadi.

Kula mazwi angenhla, uthisha uKhanyile uveza isu lokukhuthaza abafundi ukuba bazitholele bona ngokwabo imibhalo yesiZulu bese ephinda ebakhuthaza ukuzofundela ontanga ekilasini. Uthi lokhu ukwenza ngoba ekholelwa ekutheni umfundi uwufunda kangcono umbhalo azitholele wona kusengaphambi kokuba awufundele abanye. Kanjalo amazwi kathisha uMfeka nothisha uNtusi agcizelela ukukhuthaza abafundi ukuba bazitholele imibhalo ngokwabo. Leli su liyahambisana nendlela yokufunda okulungiselelwe okukhulunywe ngayo ngenhla ngoba umfundi uqala azifundele yedwa umbhalo azitholele wona, kungakafiki isikhathi sokuba afundele uthisha nontanga. Lokhu okwenziwa othisha kuyahambisana nokushiwo uThornbury (2007) kanye noWilliam (2007) lapho bethi ukukhuthaza abafundi ukuba bafunde imibhalo kuyabasiza ekuthuthukiseni ulwazimagama lwabo ukuze kuthuthuke nekhono lokufunda ngokuqondisisa. Kanjalo noMnyango wezeMfundo (DoE, 2002; 2007 & 2008) uyakugcizelela ukuba abafundi bakhuthazwe ukuba bafunde imibhalo ukuze bathuthukise inqolobane yamagama olimini. Ngakho-ke, ukufundisa kusetshenziswa inqubo esekwe emathekisthini kukhuthaza ukuba umfundi afunde ulimi ngokulusebenzisa, okungukuthi anikezwe izinhlobo zamathekisthi abhaliwe ukuze afunde, kuthuthuke nekhono lakhe lokukwazi ukufunda okubhaliwe ngokuqonda (Carver, 2003; Grabe, 2004; CAPS, 2012, p. 11-15).

5.2.2.2 Ukufunda kuzwakale

Kule ndikimba, othisha baveza ukuthi basebenzisa isu lokufunda kuzwakale ekufundiseni abafundi ukufunda okubhaliwe. Lapho uthisha uMahlombe exoxa

ngamasu awasebenzisayo ekufundiseni ukufunda okubhaliwe kubafundi bebanga lesishiyagalombili esifundweni sesiZulu ulimi lwasekhaya, wathi:

Cishe uzokhumbula ukuthi ekuqaleni ngike ngaveza ukuthi mina ngihlale kakhulu kwa-*grade* 12, la abantu abasuke sebekwazi khona nje ukufunda. Kuyafundwa nje kufundelwa ukuthi iya-analayzwa incwadi *but* ngithe sengifika lapha, ngafika naleyo ngqondo yokuthi bonke abafundi bayakwazi ukufunda. Bengisebenzisa le ndlela yokuthi bafunde nje bonke. Ngagcina sengibona uma ngihamba la phakathi kwabo befunda, ngabona ukuthi kukhona abangafundi nhlobo, abahhumuzelayo nje. Ngase ngisebenzisa isu lokuthi kufunde mina kuqala. Ake sithi nansi incwadi inamapharagrafu awu-5, eyokuqala izofundwa yimina, ngibafundise ukuthi uma ufunda ufunda kanjani, uyabuka amehlo akho ahambe phambili kodwa ungakhohlwa ukuthi ubuke abantu obafundelayo. Ngibafundise-ke lokho bese ngibafundisa ngokwama-rows ngithi nizofunda ngezigaba. Ila okwacaca khona-ke ukuthi kukhona abangakwazi nhlobo nje ukufunda. *But* isu nje mina ebengilijwayele ukuthi bafunde bonke. Kodwa sengishintshile ke, kuqala kufunde mina bese ngithi abafunde-ke nabo.

Lapha uthisha uMahlombe uveza isu lokubafundisa bonke abafundi kanyekanye befunda kuzwakale ngenxa yokuthi kuleli banga abakulona basuke sebekwazi ukufunda okubhaliwe. Uthisha uMahlombe ugcizelela ukuthi, kwathi emva kokuqaphela ukuthi bakhona abafundi abangathuthukile ekukwazini ukufunda okubhaliwe, wabe esesebenzisa isu lokuthi abafundele yena kuqala njengothisha ukuze bezobukela kuye, abaqaphelise ezinye izinto okumele baziqaphele abafundi lapho befunda umbhalo. Kuleli su elibalulwe othisha, kuyavela ukuthi uMnyango wezeMfundo uchaza ukufunda okubhaliwe ngokuthi kuwukukwazi ukuphimisa amagama ngokushelelayo nokukwazi ukuhlonza amagama ngokuwahlukanisa ngemisindo ewakhile (DoE, 2002, 2003; 2008). Ngamanye amazwi, uma othisha besebenzisa leli su ekufundiseni bakhombisa ukuthi kukhona abakwenzayo okuhambisana nohlelo lokufundisa ukufunda okubhaliwe olubekiwe emhlahlandleleni wokufundisa ukufunda okubhaliwe.

Uthisha uMfeka wasesikoleni iSifociya Secondary washo okufanayo nokukathisha uMahlombe lapho exoxa ngamasu okufundisa ukufunda okubhaliwe esiZulwini ulimi lwasekhaya lapho ethi:

Isikhathi esiningi ngiye ngisebenzise leli thuba mhlawumbe ngibafundisa inkondlo, bengiyaye ngithi abafunde bonke kanyekanye kuzwakale. Mina-ke ngisuke ngihamba lapha phakathi kwabo ngibabuke-ke ukuthi bayafunda yini.

Uthisha uNtusi waseSifociya Secondary waveza ukuthi usebenzisa isu elifanayo nelikathisha uMfeka nothisha uMahlombe lokukhuthaza ukuthi abafundi bafunde kuzwakale futhi befunda kanyekanye ekilasini lowo mbhalo wesiZulu osuke ufundwa ngalolo suku. Lokhu wakuveza lapho ethi:

Engingakusho nje ukuthi ngijwayele ukuthi uma ngibhala umsebenzi esiwenzayo ebhodini, angiwubhali nje kuphele kanjalo. Ngiyaye ngithi asifunde lokhu okubhalwe ebhodini kanyekanye. Kwesinye isikhathi ngiyabaqalela mina ngibafundele bese ngithi nabo abafunde emva kwami noma ke sifunde kanyekanye. Ngicabanga ukuthi ukwenza kanjalo kwenza bajwayele ukuthi into awuveli nje uyibhale ungayifundile kodwa kumele ufunde ngaphambi kokuthi ubhale. Mina ngeyami indlela ngibona ukuthi ukufunda kuzwakale yikhona okuhamba phambili kuleli banga njengoba ngishilo ukuthi basebancane kakhulu.

Kula mazwi acashunwe ngenhla, uthisha uNtusi ugqamisa ukuthi ukufunda umbhalo kanyekanye kwabafundi ukukhuthaza ngokuthi kube nguye ofundela abafundi kuqala bese eyala ukuthi baphinde bafunde emva kwakhe noma bafunde kanyekanye. Uthisha uNtusi waqhubeka echaza ukuthi ukufunda buthule akakukhuthazi kangako ngenxa yokuthi angagcina engambonanga umfundi onezingqinamba ekufundeni okubhaliwe. Lokhu wakuveza lapho ethi:

Angigxili ekutheni abafunde buthule ngoba ngingagcina ngingababonanga nalabo abanobunzima ekufundeni imibhalo. Uma ngithi abafunde buthule ngisuke sengifuna ukuthola ukuthi bakwazile yini ukufunda lowo mbhalo ngaphandle kokusizwa abanye afunda nabo. Kanjalo noma ngibhala umsebenzi othile ebhodini, ake ngithi nje uma senza umsebenzi wezaga, lapho siqhathanisa izimpendulo zezaga

noma mhlampe baqedela imisho, ngiyaye ngithi abanikeze impendulo bese ngiyibhala ebhodini leyo mpendulo bese ngithi abafunde lowo musho usuphelele usunaleyo mpendulo engisuke sengiyibhale ebhodini. So ngokwami ngisuke ngicabanga ukuthi bayakhuthala ukufunda okubhaliwe.

Kula mazwi kathisha uNtusi kuyavela ukuthi uthisha uyaqaphela ukuthi abafundi kumele bejwayele ukufunda umbhalo kuqala ngaphambi kokuba babhale. Ngamanye amazwi uthisha ukholelwa ekutheni uma umfundi eqala ngokulifunda kuqala igama ngaphambi kokuba alibhale, kumenza alibhale eselazi kumbe eseliqonda ukuthi lithini futhi esekwazi ukulifunda.

Kulolu cwaningo abahlanganyeli baveza ukuthi bayalisebenzisa isu lokufunda kuzwakale ngenxa yokuthi eminye imisebenzana yonyaka ibandakanya ukuba abafundi bafunde okubhaliwe (ukufunda okulungiselelwe nokungalungiselelwe). Ezinkulumweni zabahlanganyeli balolu cwaningo kwavela ukuthi ukungathuthuki kahle ekufundeni imibhalo kwabafundi bakuthola lapho umfundi efunda ngokuzwakalayo. UNxumalo (2016) uyalifakazela leli phuzu lapho eveza ukuthi abafundi bavela obala ekutheni abathuthukile ekufundeni lapho sekufanele benze izivivinyo zokufunda kuzwakale. Kanjalo uMbhele (2019) ugqamisa ukuthi ukuthuthuka komfundi ekukwazini ukufunda okubhaliwe kucaca kahle lapho umfundi esezifundela eyedwa umbhalo awunikeziwe ebese enikeza izimpendulo ngokubhala phansi. Ukunikeza izimpendulo ezishaya emhlohlweni yikhona okugqamisa kahle ukuthuthuka komfundi ekukwazini ukufunda okubhaliwe kanjalo nokufunda ngokuqondisisa (Koda, 2007; DoE, 2011; Mbhele, 2019). Ngakho-ke, kubaluleke kakhulu ukuba othisha baqikelele ukusebenzisa izindlela namasu okuhlukahlukene ekufundiseni abafundi ukufunda okubhaliwe esifundweni sesiZulu.

5.2.2.3 Ukuxoxa ngaphambi kokufunda umbhalo

Kulesi sihlokwana, othisha baxoxa ngesu lokuxoxa ngaphambi kokufunda umbhalo. Ukukwazi ukuxoxa kuyisisekelo sokukwazi ukuveza ikhono lolimi ngokulusebenzisa. Inqubo yokufunda eyesekelwe embhalweni nenqubo yokufunda ulimi ngokulusebenzisa zithuthukisa izinga lomfundi lokufunda imibhalo (CAPS, 2012, p.

10). Ngamanye amazwi ukuxoxa kuyamkhuthaza umfundi ukuba alangazelele ukufunda umbhalo othile ukuze naye akwazi ukukhuluma ngawo lapho esewufundile. Njengoba ngivezile ngenhla, kulezi zingcaphuno ezilandelayo kuvela amazwi othisha mayelana naleli su lokufundisa ukufunda imibhalo. Lapha sithola uthisha uMaseko wasesikoleni iSifociya ethi:

Isu mhlampe engingalibalula ukuthi mhlampe ukuthi ngiqale ngisebenzise indlela yokuxoxa indaba. Ngalokho ngisuke ngizama ukubaheha abafundi ukuze ngithole *i-attention* yabo ukuthi bayilangazelele le ndaba abazoyifunda la ekilasini. Kuba ngcono kakhulu-ke uma indaba inesithombe ngoba kwesinye isikhathi ngivele ngithi abangixoxele ukuthi babonani ngaphambi kokuba indaba ifundwe ekilasini.

Uthisha uMahlombe uveza amazwi afanayo nalawa angenhla lapho ethi:

Kwesinye isikhathi ngiqala ngokuxoxa indatshana nje ecishe isondele kule esizoyifunda noma kube nemibuzwana engiyibuzayo ukuze bezopheka balalele lapho sekufundwa. Lokho kuyaye kusize ngoba bayayeka nokubanga umsindo balindele ukuzwa ukuthi kuzothiwani kuleyo ndaba.

Uthisha uKhanyile waphawula mayelana nesu lokuxoxa indaba ekufundiseni ukufunda okubhaliwe wathi:

Kwesinye isikhathi ngivele nje ngiqale ngokuxoxa indaba ethile ezobenza balalele. Engikuqikelelayo ukuthi indaba engiyixoxayo ibe nomqondo owodwa naleyo ezofundwa. Emva kwemibuzwana nje bese ngithi abafunde umbhalo othile. Nginyaye ngibone sengathi bakufunda bakuzwe kangcono abakufunda embhalweni uma kuhambisana naleyo ngxoxo okuqalwe ngayo ekilasini. Ngaso sonke isikhathi kumele uthole indaba engangabo futhi abazoyilangazelela ukuthi kambe kwenzakalani kule ndaba, kwenzakalani esiphethweni sayo.

Lapha ngenhla othisha baphawula ngokuthi ukufundisa ukufunda umbhalo bakwenza besebenzisa isu lokuqale baxoxe indaba. Lokhu kukhombisa ukuthi uthisha angashintshashintsha amasu okufundisa isifundo esithile ngenhloso yokuthuthukisa

ulwazi lwalokho okufundwayo. UFelder (1993) uyakufakazela lokhu lapho eveza ukuthi abanye othisha basebenzisa isu lokuxoxa lapho befundisa ukufunda okubhaliwe, kuye ngezinjongo zaleso sifunjwana. Nokho, akucaci kahle ukuthi ngabe uthisha usuke ehlose ukuthi abafundi bazuze kanjani kuleli su lokufundisa.

Nakuba laba othisha bethi bayalisebenzisa leli lisu lokuqala ngokuxoxa ekufundiseni ukufunda okubhaliwe, kuyavela ukuthi abanakho ukuqonda okwanele ekusebenziseni leli su. Ngikusho lokhu ngoba kubo bonke abahlanganyeli, akuvelenga ukuthi bayayisebenzisa yini inqubo yokufundisa ukufunda okubhaliwe, lapho uthisha eveza azokwenza ngaphambi kokufundisa ukufunda, ngenkathi kufundwa nangemva kokufunda (CAPS, 2012, p. 25). Ngamanye amazwi, nakuba othisha bewasebenzisa amasu abathi bayawasebenzisa, kuyacaca ukuthi awancikene nalokho okushiwo yisiTatimende sokuFundisa nokuHlola esihlelwe ukuba sisetshenziswe othisha ekufundiseni isiZulu ezingeni lolimi lwasekhaya.

Kulezi zindikimbana ezidingidwe ngenhla, kuyavela ukuthi la masu othisha bawasebenzisa ekufundiseni nasekuthuthukiseni ikhono labafundi ekukwazini ukufunda okubhaliwe kubafundi abafunda isiZulu ebangeni lesishiyagalombili. Umbuzo oqhamukayo ukuthi ngabe othisha bakuqeqeshelwe yini ukusebenzisa wona la masu abathi bayawasebenzisa ekufundiseni ukufunda ukufunda okubhaliwe. Ngikusho lokhu ngoba ocwaningweni olwenziwa nguMarima (2016), olumayelana nokuhlola amasu okufundisa ukufunda okubhaliwe emazingeni aphansi, kuyavela ukuthi nakuba othisha bewasebenzisa amasu ekufundiseni ukufunda okubhaliwe kodwa babebonakala bengakuhlomele ngokwanele ukufundisa kanye nokuthuthukisa ikhono lokukwazi ukufunda okubhaliwe.

Lokhu okushiwo uMarima (2016) kuyafana nokwavela ocwaningweni lukaCekiso (2017) lapho ebheka ukuthi ngabe othisha bayakuqaphela yini ukubaluleka kokusetshenziswa kwezindlela namasu ekufundiseni ukufunda okubhaliwe. Nalapha kwavela ukuthi nakuba othisha beneziqu zobuthisha, bavela bengakuqeqeshelwe ngokwanele ekufundiseni ukufunda okubhaliwe kulabo bafundi. Ngamanye amazwi, kubalulekile ukuba othisha baqeqeshwe ngendlela ezobenza bakuqonde

ukusetshenziswa kwezindlela kanye namasu okufundisa ukufunda okubhaliwe kubafundi. Lokhu ngokwalolu cwaningo, kusho ukuthi kubalulekile ukuba othisha abaqeqeshelwa ukufundisa isiZulu njengesifundo, bahlonyiswe ngolwazi olwanele lwamasu abangawasebenzisa ekufundiseni ukufunda imibhalo yesiZulu kubafundi bebanga lesishiyagalombili nakuwo wonke amabanga. Ngakho-ke, kubalulekile ukuba othisha baqaphele ukusebenzisa amasu afanele ekufundiseni ukufunda okubhaliwe ukuze kusizakale nalabo bafundi abangathuthukile ekukwazini ukufunda okubhaliwe (Williams, 1993).

5.3 Izindlela namasu othisha abathi bazisebenzisa ekufundiseni ukubhala

Ukukwazi ukubhala kuyisisekelo sempilo yamanje esisemqoka ekufundeni nasekufundiseni futhi kuyisikhali esikhulu sokuxhumana esivumela abafundi ukuba bakwazi ukuveza ukuthuthuka kwabo ekufundeni (CAPS, 2012, p. 39). Lokhu kungenxa yokuthi ukubhala kuyindlela yokudlulisa ulwazi olusha olusuke lutholakale ekufundeni imibhalo (Kamil, 2003; Snow & Biancarosa, 2003). Ngakho-ke kubalulekile ukuba ukubhala kufundiswe. Le ngxenye izokwethula amazwi othisha ekuphenduleni umbuzo omayelana nezindlela namasu okusetshenziswa othisha ekufundiseni ukubhala kubafundi bebanga lesishiyagalimbili abafunda isiZulu ulimi lwasekhaya. Nalapha ngizoqala ngixoxe ngezindlela ezisetshenziswa othisha ekufundiseni ukubhala bese ngilandela ngokuxoxa ngamasu. Lokhu ngizokwenza ngokuveza izindikimba ezagqamayo ezindleleni nasemaswini othisha abathi bayakusebenzisa ekufundiseni ukubhala kubafundi abafunda isiZulu ebangeni lesishiyagalombili.

5.3.1 Izindlela othisha abazisebenzisayo ekufundiseni ukubhala

Ukufunda okubhaliwe nokubhala kungamakhono adingwa umfundi ukuze aphumelele ekufundeni kwakhe. Ukuthuthuka komfundi kula makhono womabili kubonakala lapho umfundi enikezwe umbhalo okumele awufunde bese ekhombisa ukuqonda kwakhe lowo mbhalo awufundile ngokubhala phansi (Venn, 2007). Ngamanye amazwi, kubalulekile ukuba la makhono athuthukiswe ngokulinganayo kubafundi. Kule ngxenye ngizodingida izindlela othisha abazisebenzisayo ekufundiseni abafundi

ukubhala esifundweni sesiZulu. Ngaphansi kwalesi sihloko ngizoxoxa ngendikimba eyodwa evelile ezingxoxweni zothisha mayelana nezindlela abazisebenzisayo ekufundiseni ukubhala kubafundi abafunda isiZulu ebangeni lesishiyagalombili. Leyo ndikimba ithi:

- Ukufundisa ukubhala ngemibhalo yokuziqambela
- Ukuphendula imibuzo ngokubhala

Lapha ngezansi ngizoxoxa ngalezi zindikimba zombili ngokulandelana kwazo ngokucaphuna izingxoxo zabahlanganyeli balolu cwaningo.

5.3.1.1 Ukufundisa ukubhala ngemibhalo yokuziqambela

NgokukaVan den Akker (2007) ukufundisa imibhalo yokuziqambela akuvele nje kufundiswe kuhamba kodwana kepha kususelwa kwezinye izingxenye ezifundwayo futhi ezisuke zabelwe ukufundwa kuleso sifunjwana (DoE, 2007). Le ndikimbana yavela ezingxoxweni zothisha mayelana nezindlela abazisebenzisayo ekufundiseni ukubhala kubafundi abafunda isiZulu ebangeni lesishiyagalombili. Ephawula mayelana nokufundisa ukubhala ngokusebenzisa imibhalo yokuziqambela, uthisha uKhanyile wabeka wathi:

Ngibanika izihloko ezahlukahlukeni lapho bezobhala ngazo ngithi umuntu akakhethi isihloko asithandayo abhale ngaso indaba, babhale amagama angagcwala mhlampe ikhasi elilodwa noma mhlampe amakhasi amabili. Ngiphinde futhi ngibanike izithombe ezahlukene, nakhona ngithi umuntu uzozikhethela isithombe asithandayo, lapho bezakhela khona umbhalo ngokubuka noma ngokusebenzisa isithombe hlampe uzobuka isithombe bese exoxa ukuthi ngokuqonda kwakhe mhlampe lesi sithombe simayelana nani kodwa ebhale phansi engangixoxeli ngomlomo.

Kula mazwi acashunwe ngenhla uthisha uKhanyile uveza indlela yokufundisa ukubhala ngokuthi anikeze abafundi izihloko kanye nezithombe abazokusebenzisa ekubhaleni imibhalo yabo. Uthisha uKhanyile uthi abafundi bayazikhethela isihloko kumbe isithombe abangabhala ngaso indaba yabo. Ngamanye amazwi umfundi ngamunye usuke elindeleke ukubhala indaba yakhe aziqambe yona eyedwa

ngaphandle kokutshelwa uthisha ukuthi abhale ukuthini. Lokhu kuyahambisana nokuvela embikweni owethulwa i-*National Commission on Writing* (2010) egcizelela ukuthi imibhalo yokuziqambela inika abafundi ithuba lokuveza ulwazi olusha abazakhele lona ngalokho asebekufundile bese beludlulisela kwabanye abantu ngokulubhala phansi. Ngakho-ke, kuyacaca ukuthi kubalulekile ukuba abafundi bakhuthazwe futhi bahlonyiswe ekhonweni lokubhala ukuze kwande ukwabelana ngolwazi olusha njengoba ukufunda okubhaliwe nokubhala kuyisisekelo sempilo yesikhathi samanje njengoba uKamil (2003) kanye noSnow benoBiancarosa (2003) bekugcizelela lokhu.

Uthisha uMaseko naye waveza indlela yokufundisa ukubhala kubafundi besiZulu ngokubabhalisa imibhalo yokuziqambela. Lokhu kuzwakala lapho ethi:

Engingakusho nje mhlampe kungaba ukubhalwa kwenkulumo-mpendulwano ephakathi kwakhe nomzali wakhe noma umngani wakhe emxoxela ngesikole sakhe esisha. Kubhale yena ngento ayibonayo noma nge-*experience* yakhe nje aseyibonile esikoleni sakhe esisha.

La mazwi kathisha uMaseko aveza ukuthi ukholelwa ekutheni ukuze abafundi bakwazi kumbe bathuthuke ekhonweni lokubhala, kumele baziqambe eyabo imibhalo. Lokhu ukuveza akuqondise lapho eveza ukuthi abafundi ubakhuthaza ukuba babhale izingxoxo ezithinta bona abafundi uqobo. Ngamanye amazwi uthisha uMaseko ukholelwa ekutheni umfundi uxoxa kangcono ngalokho okusuke kuwulwazi asuke esenalo, futhi lokho abafundi kungabenza babhale kangcono uma bexoxa ngezinto abazaziyo futhi bezixoxa kumbe bezibhala ngolimi lwasekhaya (Writing Next, 2007; National Commission on Writing, 2010). Kanti ngokwe-NAEP (2000) ukukwazi ukubhala kuwukukwazi ukuveza imicabango yokuzisungulela, ihleleke ngendlela ezokwenza lowo ofundayo azakhale isithombe ngalokho akufundayo. Ngakho-ke, kubukeka kubalulekile ukuba othisha basebenzise izindlela namasu athuthukisa ikhono labafundi ekufundiseni kwabo.

5.3.1.2 Ukuphendula imibuzo ngokubhala

Kule ndikimba othisha baxoxa ngokuthi ukuphendula imibuzo ngokubhala kuyindlela abayisebenzisayo ekufundiseni ukubhala kubafundi abafunda isiZulu ebangeni lesishiyagalombili. Ubufakazi balokhu sikubona lapho uthisha uMahlombe ethi:

Okunye okubenza bajwayele ukubhala ukuthi imisebenzi eminingi idinga ukuba abafundi baphendule ngokubhala phansi emabhukwini abo. Kukhona nemibuzo esuke idinga ukuphendulwa uma kade sifunda nabo isifundo sokuqondisisa. Kanjalo nakweminye imibhalo esisuke siyifunda nabo njengezinkondlo nezinganekwane, kunemibuzo ekhona vele ezincwadini zabo okusuke kudingeka ukuba bayiphendule ngokubhala.

Uthisha uNtusi uveza okufanayo nalokho okushiwo uthisha uMahlombe lapho ethi:

Miningi imisebenzi edinga ukuba babhale. Kuneziqeshana zezindaba ezinemibuzo okusuke kufanele bayiphendule ngokubhala. Ikakhulukazi izifundo zokuqondisisa, izinkondlo kanye nezindaba ezimfishane. Konke lokhu kunemibuzo okufanele iphendulwe ngokubhala. Futhi-ke kuyasiphoka ukuthi sibabhalise ngoba bayafika bezobheka o-*subject advisor* bezobheka ukuthi abantwana siyababhalisa yini imisebenzi.

Uthisha uMfeka uphawula kanje mayelana nokuphendula kwabafundi ngokubhala phansi izimpendulo uthi:

Okubakhuthaza ukubhala yikhona ukuthi yonke imisebenzi eyenziwayo kumele bayibhale. Ngisho ngibafundisa ukulalela ngokuqondisisa, kudingeka ukuthi balalele bese bebhala phansi abakuzwile kulokhu ebengikusho noma-ke lokho engisuke ngibafundele khona. Kanjalo nezindaba ezitholakala ezincwadini zabo, zinemibuzo edinga ukuthi babhale uma sebephendula. Kuningi nje okubhalwayo emsebenzini wesikole. Ngisho umsebenzi wokudweba amakhadi esimemo usuke udinga ukuthi babhale yize-ke kungekuningi okubhalwayo lapho kodwa nje kuningi okuphoqayo ukuthi kubhalwe ema-eksesayzini abo.

Kanjalo uthisha uMaseko waveza lokhu ngala mazwi:

Ngiyababhalisa impela ngoba imisebenzi eminingi eyenziwayo ekilasini isikhathi esiningi idinga ukuba babhale. Ngisho kungathiwa isifundo

sangalolo suku sidinga ukuba bakhulume, kuba khona engikubhalayo ebhodini bese ngithi nabo ababhale. Kanjalo nangalezi ezinye izifunjwana, njengesifundo sokuqondisisa sona esisuke sinemibuzo edinga ukuba bayiphendule ngokubhala. Kuningi impela nje abakubhalayo. Izinkondlo nezinganekwane zinemibuzo ekugcineni, edinga bona abafundi ukuba baphendule ngokubhala phansi emabhukwini abo.

Kanti nothisha uKhanyile uhamba emazwini afanayo nalawo acashunwe ezingxoxweni ezingenhla mayelana nokuphendula imibuzo ngokubhala uthi:

Kuningi okubhalwayo vele kwa-*grade* 8. Izifunjwana eziningi zinemibuzo edinga bona ukuba baphendula ngokubhala phansi. Ngakho-ke, ngiyaye ngibakhuthaze ukufundisisa ukuze bakwazi ukunikeza izimpendulo ezishaya emhlohlweni lapho sebephendula. Yilapho okuvela khona-ke ukuthi umfundi ukuzwile yini lokhu abekufunda uma sebenikeza izimpendulo zabo.

Kuzo zonke izingcaphuno ezingenhla, othisha baveza okufanayo mayelana nokukhuthaza abafundi ukubhala ngenxa yokuthi imisebenzana eminingi esohlelweni lokufunda nokufundisa idinga ukuba abafundi babhale phansi. Bonke othisha abangabahlanganyeli kulolu cwaningo baphawula ngalezo zinhlotshana zemisebenzi eholela ekutheni abafundi baphendule ngokubhala phansi ngenxa yokuthi kunemibuzo okusuke kufanele ukuba iphendulwe yibona abafundi. Uthisha uKhanyile uveza ukuthi ukunikeza izimpendulo ezishaya emhlohlweni kwabafundi kuveza ukuthi lowo mbhalo abawufundile bawuzwile kumbe bayawuqonda. Ngamanye amazwi, kuyacaca ukuthi kumele abafundi bathuthukise ekhonweni lokufunda imibhala kanjalo nokufundela ukuqondisisa ukuze bakwazi ukunikeza izimpendulo okuyizona (Verbeek, 2010; Mather, 2012).

5.3.2 Amasu othisha abathi bayawasebenzisa ekufundiseni ukubhala

Ukubhala akwenzeki ngokwemvelo njengokukhuluma. Ngakho-ke, ofundisa ukubhala kumele kube umuntu okuqeqeshelwe ukukufundisa, esebenzisa amasu ahlukahlukene (Raimes, 1967). Ngaphansi kwalesi sihloko, ngizodingida izindikimba ezavela ezingxoxweni zabahlanganyeli bocwaningo ezimayelana namasu othisha abawazebenzisayo ekufundiseni ukubhala kubafundi abafunda isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili. Nazi izindikimba:

- Ukubhala ubukela
- Ukuqaphela upelomagama, ubhalomagama kanye nezimpawu zokuloba
- Isu lokulungisana emibhalweni emide
- Isu lokufingqa

Lapha ngezansi ngizoxoxa ngalezi zindikimba ezavela ezingxoxweni zothisha ababengabahlanganyeli kulolu cwaningo.

5.3.2.1 Ukubhala ubukela

Ukubhala ubukela kuyisu abathi othisha bayalisebenzisa ekufundiseni ukubhala. Lapho ephawula ngaleli su uthisha uKhanyile ubeka uthi:

Uma ngibafundisa ukubhala ngibabhalela ebhodini bese ngithi ababhale njengoba ngisuke ngibhalile mina ebhodini. Kwesinye isikhathi ngibanika izincwadi zabo ngithi ababhale njengoba kusuke kubhaliwe encwadini. Umsebenzi engibanika wona ngithi abawubhale njengoba unjalo njengokuthi bawukopishe njengoba usuke ubhaliwe, kungaba isencwadini noma ngabe isebhodini. Ake ngithi ngibafundisa ngokubhala incwadi yomngani, ngiyaye ngithi abayibhale injengoba injalo ezincwadini zabo. Ngiyathanda-ke ukuthi baqale babhale imibuzo uma kunemibuzo ephendulwayo, bangaqhamuki sebebhala izimpendulo kuphela. Lokho ngiye ngibone sengathi kuyabakhuthaza ukuthi bakujwayele ukubhala konke abafundayo.

Kula mazwi kathisha uKhanyile angenhla, kuvela ukuthi usebenzisa indlela yokuthi anikeze kumbe akhombe abafundi umbhalo okumele bawubhale bewubukele. Kungaba umsebenzi ababhalele wona ebhodini yena njengothisha kumbe kube umsebenzi othathwe encwadini yabafundi esetshenziswayo ekufundiseni isiZulu kuleli

binga. Ngamanye amazwi uthisha ukholelwa ekutheni abafundi bakhe kumele bafunde ukubhala bebukela kokubhaliwe okusuke kubekiwe phambi kwabo. Lokhu kuphawula kukathisha akuvezi ukuthi ngabe leli su linawo yini umphumela okhombisa ukuthuthuka komfundi ekukwazini ukubhala, kungaba sekubhaleni amagama ngendlela efanele kumbe ukulandela uhlelo oluthile lokubhala ngokwezinhlosongqangi zaleso sifunjwana.

Uthisha uMfeka wabeka okucishe kufane nalokho okwashiwo uthisha uKhanyile lapho exoxa ngezindlela namasu akusebenzisayo ekufundiseni ukubhala kubafundi bebanga lesishiyagalombili abafundisa isiZulu ezingeni lolimi lwasekhaya lapho ethi:

Into engiyaye ngiqale ngiyenze ngoba vele basebancane, ngiyaye ngiqale mina ngibabhalele ebhodini. Kungaba mhlawumbe incwadi yobungani noma-ke amalungiselelo akhona. Ake sithi nje njengoba incwadi iqala ngekheli, ngiyaye ngilibhale mina ikheli ebhodini ukuze babone ukuthi kubhalwa ngaphi nokuthi kanjani. Bese ngithi bona-ke abakopishe lokhu okusebhodini. Kanjalo nokubhalwa kwemisho ngiqale ngikubhale mina.

Kula mazwi angenhla, uthisha uMfeka uveza ukuthi usebenzisa indlela yokufundisa ukubhala kubafundi ngokuthi kuqale kubhale yena okuthile ukuze abafundi babukele kulokho akubhalile yena njengothisha. UJunngan (2011) ubiza leli lisu lokufundisa ngokuthi i-*Pattern-Product Approach* lapho abafundi befundiswa ukubhala ngokuthi banikezwe ithuba lokwakha imibhalo belandela amaphethini kanye nokuhleleka kohlobo lombhalo. Nokho, umhlanganyeli wocwaningo akavezanga ukuthi ngabe leli su linamphumela muni emva kokuba elisebenzisile ekufundiseni. Ngikusho lokhu ngoba uJunngan (2011) uyaligxeka leli su ngoba uthi alivezi umphumela wokuthi ngabe umfundi uyathuthuka yini ekukwazini ukuzibhalela yena siqu, angagcini nje ngokubhala umbhalo ophambi kwakhe kuphela futhi elandela leyo phethini ebekiwe.

5.3.2.2 Ukuqaphela upelomagama, ubhalomagama kanye nezimpawu zokuloba

Le ndikimba iveza izicaphuno eziyizingxoxo zothisha lapho beveza elinye isu abalisebenzisayo ekufundiseni ukubhala kubafundi besiZulu ebangeni

lesishiyagalombili. Othisha baveza ukuthi ukufundisa ukubhala kusho ukufunda ngokuqaphela izimpawu zokuloba ezisembhalweni ofundwayo. Uthisha uKhanyile uphawula ngaleli su uthi:

Abantwana bethu babuthaka ekubhaleni ngisho amagama ahlukahlukene. Ngakho ngike ngisebenzise isu lokubanikeza umbhalo onamaphutha bese ngithi abawulungise, babhale osonhlamvukazi endaweni efanele, isipelingi, ukubhala izimpawu zokuloba lapho zidingeka khona. Ngiphinde ngithi ababheke indlela anqanyulwa ngayo ukuthi igama awuveli nje ulinqamule noma kanjani. Ngithi ababheke amagama okungafanele bawabhale bawahlanganise. Ngityaqikelela futhi ukubanika umsebenzi wokubhala nsuku zonke ukuze bajwayele futhi bakhuthale. Ngakho uma ngabe ngiqeda isifundo ngibanika umsebenzi wokuthi babhale lokho ngiyakholelwa ukuthi kuyabakhuthaza ukuthi babhale.

Uthisha uNtusi waphawula ngalo leli su ekufundiseni ukubhala kubafundi esiZulwini lapho ethi:

Engingathi ngikugcizelela kakhulu nje kubona la kwa-*grade* 8 ukusebenza kwezimpawu zokuloba nobhalomagama nje. Ngigcizelela ukuthi usonhlamvukazi awumgaxi nje noma kuphi. Ngithi abaqaphele indlela yokuqala umusho uma bebhala. Ukuthi nje baqaphele ukuthi ngeke babhale nje utiti lwamagama angenaziphumuzi. Lokho ngiyaye ngikugxilise kakhulu la kwa-8. Indlela abanqamula ngayo amagama imbi kakhulu. Lezi zingane azazi nokuthi igama linqanyulwa kanjani, azazi nokuthi udeshi ufakwa ngaphi. Bazibhalela udeshi noma kuphi lapho bethanda khona kodwa kube kungenasidingo. Uthole udeshi la kunqamuka khona igama aphinde azomfaka ngapha futhi ekuqaleni.

Uthisha uNtusi ugcizelela ukuthi abafundi bahluleka ngisho ukunqamula amagama ngendlela eyamukelekile obhalweni. Kanti nothisha uMfeka wabiza okufanayo nokwalaba othisha abacashunwe ngenhla mayelana naleli su alisebenzisayo ekufundiseni ukubhala lapho ebeka ethi:

Esinye i-*strategy* engijwayele ukusisebenzisa ukuthi ngiqale ngibafundise upelomagama, lapho engibabizela mhlawumbe amagama

awu-20. Lapho ngiyakwazi ukubona ukuthi banjani ekubhaleni isipelingi. Uma sebewabhalile ngibe sengibabhalela wona ebhodini bese beyamakelana noma ngithi abazowabhala bona ebhodini balungisane amaphutha. Kuba lula ukubona abashikilayo ekubhaleni uma ubabizela amagama uthi abawabhale bengawaboni.

Kula mazwi acashunwe ngenhla, abahlanganyeli bocwaningo bagqamisa ukuthi babuye basebenzise isu lokubheka ukubhaleka kwamagama kanye nokuqaphela ukusetshenziswa kweziphumuzi embhalweni. Abafundi ubabizela amagama esiZulu ukuthi bawabhale bengawaboni. Othisha ababengabahlanganyeli bathi lokhu bakwenza ukuze babone labo bafundi abanobunzima kumbe abangathuthukile ekubhaleni amagama esiZulu ngendlela efanele. Baveza nokuthi bayabaqaphelisa abafundi ekusebenziseni izimpawu zokuloba emibhalweni yabo ngoba izimpawu ziphelelisa umbhalo njengoba uphawu ngalunye lunomthelela embhalweni.

NgokukaRaimes (1967), ukubhala kudinga kulandelwe imigomo ethile yolimi okufundwa ngalo ukubhala. Lokhu kuhlenganisa ukuhleleka kwamagama, izimiso nezakhiwo zokusetshenziswa kolimi kanye nolwazimagama lwalolo limi. Lokhu kugcizelela ukuthi ukubhala akusiyona into eyenzeka kalula kepha idinga amasu nokuqeqesheka ukuze ofundisayo akwenze ngempumelelo. Ngamanye amazwi, kuleli su abathi othisha bayalisebenzisa ekufundiseni ukubhala, kuzwakala kuyisu elifanele ukuba balisebenzise njengoba kuyibona othisha okufanele baqikelele ukufundisa ukulandelwa kwemigomo yolimi abalufundisayo, okuwulimi lwesiZulu kulolu cwaningo.

5.3.2.3 Isu lokulungisana emibhalweni emide

Ngaphansi kwale ndikima kuvela ukuthi abahlanganyeli bocwaningo bakhuthaza abafundi ukuba bafundelane imibhalo yabo ngokushintshana bese belungisana emaphutheni abawatholayo embhalweni womfundi nomfundi. Lokhu sikuthola lapho uthisha uMfeka ethi:

Kuyaye kuthi nakuma-eseyi, ngibanike isihloko ukuthi babhale izindaba zabo. Uma sebebhalile bese ngiphinda ngisebenzisa isu lokuthi baqale

balungisane bona. Mhlawumbe ngithi umuntu akanikeze oseduze kwakhe amfundele bese kuthi lowo ofundayo abone amaphutha esipelingi, sebeyolungisana bebodwa-ke. Bayakujabulela kakhulu ukumakelana bodwa. Ngalokho ngiyaye ngibone sengathi kuyabenza babe nalowo mdlandla wokufunda. Mina-ke, ngilandela kamuva ngepeni elibomvu okulapho ngibona khona ukuthi ngabe lo mfundi obemakela omunye ukwazile yini ukubona zonke lezi zinto embhalweni kantanga wakhe. Ngingathi nje iyona ndlela engibafundisa ngayo ukubhala, ukubanika le misebenzi yabo edinga babhale imibhalo emide njalonzalo.

Emazwini acashunwe ngenhla, uthisha uMfeka wagcizelela ukuthi indlela akholelwa ekuyisebenziseni lapho efundisa ukubhala ukuthi abafundi babhale maqede balungiselane imisebenzi yabo ngokubheka izipelingi embhalweni. Nokho akucaci kahle ukuthi ngabe yiliphi iqhaza elibanjwe uthisha ekuthuthukiseni leli khono kubafundi. Uthisha uMahlombe uveza okufanayo nokushiwo uthisha uMfeka mayelana nokusebenzisa isu lokulungisana kwabafundi emibhalweni yokuziqambela lapho ethi:

Kuyaye kuthi uma ngibabhalisa ama-eseyi, ngithi kubo mabashintshane ngamabhuku abo bese bebhekelana ukuthi ngabe amagama abhaleke kahle yini. Bayakuthokozela-ke ukumakelana ngoba umuntu ujatshuliswa ukuthola amaphutha embhalweni womunye. Kuyamsiza nalowo omakelwayo ngoba kumenza aqikelele ngokulandelayo ukuthi engabe esawenza amaphutha amaningi embhalweni wakhe olandelayo.

Lapha uthisha uMfeka uveza ukuthi lapho efundisa ukubhala kubafundi, unikeza imisebenzi yemibhalo yokuziqambela, lapho umfundi ebhala indaba ngesihloko esisodwa asikhethile kulezo eziningana ezisuke zinikeziwe. Uthi kuleyo mibhalo yabo ukhuthaza ukuba balungisane ngokuthi babheke izipelingi kanye nokusetshenziswa kwezimpawu zokuloba, okuyiyona ndlela ngokwakhe (uthisha) akhuthaza nathuthukisa ngayo ikhono lokubhala kubafundi bakhe esiZulwini. Kanjalo nothisha uMahlombe ugcizelela khona ukuthi ukukhuthaza ukulungisana kwabafundi embhalweni yabo kubenza baqikelele ekubhaleni kangcono lapho sebebhala eminye

imibhalo. Isu lokulungisana lihambisana nendlela yokufundisa *i-learner-approach* okuyindlela esetshenziswa othisha ekukhuthazeni abafundi ukwabelana ngolwazi kanye nokuzethemba komfundi ekufundeni kwakhe (Uiboleht, Karim & Postareff, 2016).

5.3.2.4 Isu lokufingqa

Ngaphansi kwalesi sihlokwana kuvela ukuthi othisha ababengabahlanganyeli bocwaningo basebenzisa isu lokufingqa imibhalo ekuthuthukiseni ikhono labafundi lokubhala. Ephawula mayelana namasu awasebenzisa ekufundiseni ukubhala kubafundi abafunda isiZulu ebangeni lesishiyagalombili, uthisha uNtusi waveza ukuthi usebenzisa isu lokufingqa umbhalo uthi:

Mhm kwesinye isikhathi ngibafundisa ukubhalwa kwezigaba endabeni yabo, ukuthi izigaba zehluka kanjani, isigaba sesingeniso noma esesiphetho kanjalo nezisemzimbeni. Kwesinye isikhathi ngibaqaphelise ukwehluka komusho nje osendabeni kanjalo nomugqa osenkondlweni. Kanjalo ngiphinde ngibanikeze isiqeshana esithile ngithi abasifunde bese besifingqa ngamazwi abo. Nakhona kulokho kufingqa ngiyabuka ukuthi ngabe umfundi ukwazile yini ukuxoxa leyo ndatshana ngamazwi akhe. Ngibheke ukuthi mhlampe uyibhale kanjani imisho yakhe kulokho kufingqa kwakhe.

Kulesi sicaphuno esingenhla, kuvela ukuthi uthisha uNtusi usebenzisa isu lokufingqa imibhalo ekufundiseni ukubhala kubafundi. Uthisha uveza ukuthi ubafundisa nokubhaleka komusho ojwayelekile kanye nemigqa yenkondlo. Lokhu okushiwo uthisha akuqinisekisi ukuthi abafundi bayathuthuka ekukwazini ukubhala ngokwebanga asebekulona. Ukukwazi ukubhala izigaba akusho ukuthi lowo mfundi usethuthukile ekubhaleni. Kanti nothisha uMaseko wabeka okufanayo nalokho okwavezwa uthisha uNtusi lapho ethi:

Okunye mhlampe ngike ngisebenzise indlela yokufingqa. *Eh* isiqeshana nje engingasithola mhlampe ngisifothokhophe bese ngiyabanikeza abafundi ngithi abasifingqe. Bazosifunda phansi bese besibhala phansi besebenzisa amagama abo.

NgokukaRames (1967) benoJungnan (2011) isu lokufingqa liyindlela yokubhala ngokwamaphethini, lapho umfundi efunda umbhalo bese ewubhala kabusha esebenzisa amazwi akhe kepha enamathele engqikithini. Nakuba othisha bethi basebenzisa leli su ekufundiseni ukubhala, akucaci kahle ukuthi yikuphi okuyikhona okuthuthukisa ikhono lomfundi lokukwazi ukubhala. Ngikusho lokhu ngoba othisha abaphawulanga ngokuyikhona abahlola ngakho ukuthi ngabe ukubhala kuba nomphumela olindelekile yini kuleli banga abakulona.

Nakuba othisha bephawulile ngezindlela namasu abakusebenzisayo ekufundiseni ukubhala, kuyindlela kakhulu abakushoyo mayelana nokuthi babahlola kanjani abafundi ekuthuthukeni kwala makhono womabili kubafundi. Akucaci kahle ukuthi ngabe lezi zindlela namasu abathi bayakusebenzisa ekufundiseni ukubhala kunamphumela muni uma kuhlolwa. Ngamanye amazwi, kungenzeka ukuba othisha abakuqondi ngokwanele ukusetshenziswa kwezindlela kanye namasu ekufundiseni ikhono lokufunda okubhaliwe nokubhala kubafundi abafunda isiZulu kuleli banga. Lokhu kuphakamisa umbuzo wokuthi ngabe othisha bazisebenzisa kanjani lezi zindlela namasu abakhulume ngazo lapho sebefundisa emakilasini (Washen, 2009).

Ekusebenziseni kwabo lezi zindlela namasu, akucaci kahle ukuthi othisha ababengahlanganyeli kulolu cwaningo bayafinyelela yini enhlosweni yabo yokuthuthukisa ukufunda okubhaliwe nokubhala kubafundi abakuleli banga (Killen, 2012). Lokhu kubuyela emazwini ababhali abango-Etkind benoSherrif (2013) ukuthi kubalulekile ukuthi othisha bakuqonde kahle ukusebenzisa izindlela namasu ekufundiseni ukuze kuphumelele izinhloso zaleso naleso sifunjwana. Ngamanye amazwi kuyisidingo esikhulu ukuqiniseka ukuthi othisha baziqonda kahle izindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala esiZulwini, kubafundi abasebangeni lesishiyagalombili, ukuze baqiniseke ngokuthi abathuthuki nje kuphela ekuqondeni ulimi lwesiZulu nasekulusebenziseni ngokulukhuluma. Kepha, kumele abafundi balekelelwe ekuthuthukiseni ikhono labo lokufunda nelokubhala ukuze baqhubeke nokulondoloza ulwazi lwabo lolimi ngokulufunda nangokulubhala.

Ngale kokuthi othisha baveze izindlela namasu ekufundisweni kokufunda okubhaliwe nokubhala, kwadingeka ukuba baveze kabanzi ngolwazi abanalo lwesifundo ukuze kucace ukuthi ngabe bayakuqonda yini ukusebenza kwalezo zindlela namasu abakhulume ngakho. Ezingxoxweni zabahlanganyeli kwavela ukuthi ulwazi lwabo lolimi oluyisisekelo, ulwazi oluthokalale ngesikhathi beqeqeshelwa ubuthisha nesipiliyoni ekufundiseni isiZulu ebangeni lesishiyagalombili.

5.4 Ulwazi nokuqonda izindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala

Ukuba nolwazi lwesifundo kuhambisana nokuthi uthisha abe nokuqonda okunzulu mayelana namakhonsephe alesi sifundo, izinjulalwazi eziphathelele nokufundisa, ulwazi olungamaqiniso kanye nemibono (Ball *et al*, 2008). Ngamanye amazwi, uthisha kumele abe nokuqonda okwanele ngesifundo ngalokho okufundiswayo ukuze isifundo sethulwe kahle futhi izinhloso zaleso sifundo ziphumelele. Kule ngxenye othisha baveza indlela abathi bakuqonda ngayo ukufundisa ukufunda okubhaliwe nokubhala. Indlela abakuqonda ngayo ukufundisa ukufunda okubhaliwe nokubhala ingaba nomthelela ezindleleni nasemaswini othisha abawasebenzisayo ekufundiseni la makhono. Okuvelayo ezingxoxweni zothisha ukuthi umthelela wendlela abakuqonda ngayo ukufundisa la makhono uqeqesho lwabo ebuthisheni, isipiliyoni ekufundiseni isifundo sesiZulu kanye nokuqeqeshwa kwabo kokufundisa isiZulu njengesifundo.

Eveza indlela akuqonda ngayo ukufundisa ukufunda okubhaliwe kubafundi bebanga lesishiyagalombili abafunda isiZulu ulimi lwasekhaya, uthisha uNtusi wathi:

Ngokubona kwami ukufunda okubhaliwe kungumgogodla wokufunda kukonke jikelele futhi yiyona nhloso yokufunda njengoba kufundwa nje ezikoleni. Angiboni ukuthi ingane ingakwazi ukuqhubekela phambili uma ingakwazi ukufunda nokubhala. Khona kunzima kakhulu esikubona ezinganeni ezifika la kwa-grade 8 zingakwazi nhlobo nje ukubhala. Kuvele kubonakale ezimpendulweni zabo ukuthi lo muntu akayizwanga into ayifundile.

Amazwi kathisha uNtusi akhombisa ukuthi unakho ukuqonda ukuthi ukukwazi ukufunda nokubhala kubalulekile empilweni yomfundi ngoba iyona ndlela yokuhlola yokuthuthuka kwabafundi kuleso naleso sithombe. Uthisha uKhanyile uveza ukuqonda kwakhe ukufundisa ukufunda okubhaliwe nokubhala kubafundi abafunda isiZulu ezingeni lolimi lwasekhaya ebangeni lesishiyagalombili, uthi:

Ukufunda nokubhala kuyahlobana kakhulu la ekufundeni. Ngikugcizelela njalo kubafundi bami ukuthi angeke ukwazi ukubhala uma ungakwazi ukufunda okubhaliwe. Isikhathi esiningi kumele umuntu abhale ngoba kukhona akufundile. Njengoba abafundi sebefike kwa-*grade* 8 nje bafanele bakwazi ukuzifundela ukuze bakwazi ukuphendula imibuzo sebebhala phansi.

Inkulumo kathisha uKhanyile iva ukuthi ukufundisa ukufunda okubhaliwe nokubhala kudinga ukuba abafundi bakufundiswe besesemabangeni aphansi ukuze bathuthuke, bakwazi ukufunda umbhalo ngokuqonda. Uthisha uMfeka uphawula uthi:

Engikubonile ukuthi lezi zinto zombili ukufunda okubhaliwe nokubhala kuyahambisana ngaso sonke isikhathi. Umuntu ongakwazi ukufunda akakwazi ukubhala. Le nto ngike ngiyibone ezinganeni zami engizifundisayo. Mancane amathuba okuthi umuntu akwazi ukubhala kodwa engakwazi ukufunda. Umuntu ongakwazi ukufunda okubhaliwe, akakwazi nje ukubhala. Yingakho ngithi okunye kusukela kokunye.

Uthisha uMaseko usho okufana nalokhu okushiwo uMfeka mayelana nendlela akuqonda ngayo ukufundisa abafundi ukufunda okubhaliwe lapho ethi:

Mina ngibona ukufunda nokubhala kufanele kufundiswe kakhulu le emuva. Kuyakhathaza ukuthola abafundi bengakwazi ukufunda ngisho umusho sebelapha kwa-*grade* 8. Bahlulwa ngisho ukubhala amagama abo kanti uma sekulapha kwa-*grade* 8 iba miningi imisebenzi edinga ukuba bazifundele bona ngokwabo baphinde babhale.

Kanti nothisha uMahlombe uhamba emazwini abanye othisha ababengabahlanganyeli kulolu cwaningo uthi:

Engiyaye ngikubone ukuthi kufanele la kwa-*grade* 8 akwazi ukufunda into ebhaliwe ephambi kwakhe bese eyabhala. *But* ngicabanga ukuthi yinto okufanele iqale le e-*foundation* phase ukuthi kufanele aqale khona afundiswe khona ukubhala nokufunda into ayibhalile.

Kulezi zingxoxo ezicashunwe ngenhla, othisha abangabahlanganyeli bocwaningo bazwakala bekhomba emuva emabangeni aphansi emfundo ukuthi ukufundisa ukufunda okubhaliwe nokubhala akwenzeki ngendlela egculisayo ngoba nakhu abafundi baze bafike ebangeni lesishiyagalombili bengakwazi ukufunda imibhalo yesiZulu kanye nokubhala. Amazwi abo aveza ukuthi ukufundiswa kwala makhono kuyinto edinga ukuba inakekelwe kumbe ithuthukiswe kubafundi besesemabangeni aphansi emfundo.

Nakuba othisha abangabahlanganyeli kulolu cwaningo beveza ukuthi ukukwazi ukufunda okubhaliwe nokubhala kumele kufundiswe kusukela emabangeni aphansi, akusho ukuthi laba abafundisa emabangeni aphezulu babukelele kumbe bayekelele bangabi nezindlela zokuthuthukisa la makhono kubafundi. UNash (2009) uthi ukuze abafundi bathuthuke ekukwazini ukufunda okubhaliwe nokubhala, othisha kumele bakuqonde ngokwanele ukufundiswa kala makhono. Lokhu kusho ukuthi othisha mababe nokuqonda izindlela namasu ahlukahlukene ekufundisweni kwala makhono kubafundi (Hall, 2005; Nash, 2009; Lumadi, 2016).

5.4.1 Ukuqeqeshelwa ukufundisa isiZulu

Ukuba nolwazi kukathisha kunomthelela omuhle ekutheni uthisha afundise kahle futhi akwazi ukusebenzisa izindlela namasu ahlukahlukene ekuthuthukiseni ikhono elithile (Temperly & Alton-Lee, 2008; Savas, 2009). Ngakho-ke, uthisha udinga ukuba akuqeqeshelwe ukufundisa ukuze abe nolwazi ngesifundo asifundisayo. Kule ndikimba kuvela ukuthi ngabe othisha bakuqeqeshelwe yini ukufundisa isiZulu ezingeni lolimi lwasekhaya kanye nokuthi ngabe bakuqeqeshelwe yini ukufundisa kuleli banga kumbe izinga. Ephawula ngoqeqesho lwakhe ekufundiseni isiZulu ebangeni lesishiyagalombili, uthisha uKhanyile wabeka ngamafuphi wathi:

Yebo isiZulu saba ingxenye yezifundo engaziqeqeshelwa ukuyosifundisa njengolimi lwasekhaya ngesikhathi ngiqeqeshelwa ubuthishela.

Uthisha uMfeka uthi:

Yebo ngakuqeqeshelwa ukufundisa isiZulu. Ngingathi nje ngafunda okuhlukile nje kunale ndlela isiZulu esisikhuluma ngayo, njengoba ngike ngasho ngathi sizikhulumela ingxube yesiZulu esinesiTsotsi ngokujwayelekile. So, ngingathi nje la ekuqeqeshweni yilapho umuntu athole khona ukwahlukanisa okuningi nje.

Kula mazwi acashunwe ngenhla, uthisha uKhanyile ukuvezile ukuthi ukufundisa isiZulu wakuqeqeshelwa ngenkathi ethwasela ubuthisha. Uthisha uMahlombe yena waphawula ngoqeqesho lwakhe wathi:

Yebo ngakuqeqeshelwa ukufundisa ulimi isiZulu njengolimi lwasekhaya lapho. Ngenza iminyaka emine lapho ngangimeje ngaso ilimi lwasekhaya. Ngaphinde futhi ngathi sengisebenza ngifundisa sona isiZulu, ngaqhubeka eceleni ngaze ngenza iziqu ze-*Honors* neze-*Masters* kuso isiZulu. Ngaphinde futhi ngaqhubeka nalo ulimi lwesiZulu ngaze ngafika ku-*Masters*.

Uthisha uNtusi wathi:

Ngakuqeqeshwa vele ukuthi ngifundise isiZulu ulimi lwasekhaya. Kusukela nje onyakeni wokuqala kuze kuyofika onyakeni wokugcina kwakuyisona isiZulu esihamba phambili, okunye kwakulandela ngemuva. Kuthe ekuqhubekeni kokufunda kwami futhi, ngaqhubeka naso isiZulu njengoba sengenze iziqu ze-*Masters* nje kumanje.

Emazwini acashunwe ngenhla kuyavela ukuthi othisha bakuqeqeshelwa ukufundisa isiZulu ezingeni lolimi lwasekhaya. Kuphinde kuvele ukuthi bobabili othisha uNtusi benoMahlombe abagcinanga nje ngeziqu zokuqala zobuthishela kodwa babuye bathuthukela kwezinye iziqu kodwa beqhubeka nokuthuthukisa ulwazi lwabo lwesifundo sesiZulu.

Kanti uthisha uMaseko wabeka wathi:

Yebo ngaqeqeshelwa ukufundisa isiZulu njengolimi lwasekhaya. *But-* ke kuleyo ndawana leyo, ngithe uma ngifika ezikoleni ngabona ama-*gaps* asalayo ekuqeqeshweni kwami. Kunokuningi okufundiswa ezikoleni kodwa esingazange sikufundiswe ngisinqeqeshelwa ukufundisa isiZulu. Engingabala kukho iphepha lesithathu. Leli phepha abalibiza ngokuthi iphepha lesithathu ezikoleni alikaze nje lathintwa, la abafundi abafundiswa khona ukubhala izindaba, umlando kamufi nezincwadi, eyesicelo somsebenzi noma incwadi yobungani.

Lapha uthisha uMaseko uveza okwamholela ekutheni athuthukele eziqwinini ezilandelayo zobuthisha ukuthi kukhona la abona khona kunegebe ekuqeqeshweni kwakhe kobuthishela. Lapha uveza ingxenye yomsebenzi wabafundi la okulindeleke khona ukuba bafundiswe ukukhiqiza imibhalo yabo. Ngamanye amazwi, lapha uthisha uveza ukuthi le ngxenye wayengakaze aqeqeshelwe ukuyifundisa kodwa kube kulindeleke ukuba afundise abafundi ukubhalwa kwale ngxenye.

Njengoba othisha abangabahlanganyeli balolu cwaningo beveza ukuthi bakuqeqeshelwa ukufundisa isiZulu, kulindeleke ukuba bahlomile ekuhloleni izinhloso zaleso sifunjwana (Grossman, 1990) futhi banolwazi olujulile noluvuthiwe olumumethwe isifundo, ukuqonda ikharikhulamu kanye nolwazi lokufundisa lesi sifundo abaqeqeshelwe ukusifundisa (Shulman, 1987).

5.4.2 Isipiliyoni ekufundiseni isiZulu

Ekhuluma kafishane ngesipiliyoni sakhe ekufundiseni isiZulu uLimi lwaseKhaya uthisha uMaseko ukuvezile ukuthi asikabi side isikhathi eqalile ukufundisa lapho ethi:

Ngineminyaka emithathu ngifundisa isiZulu ulimi lwasekhaya. Ngineminyaka emibili kuphela ngifundisa u-*grade* 8 lesi sifundo sesiZulu. Angikabi nasikhathi esitheni la ekufundiseni, ngisemusha impela.

Uthisha uKhanyile waveza isikhathi asesisebenzile enguthisha wesiZulu ebangeni lesishiyagalombili lapho ethi:

Nginonyaka nezinyanga eziyisikhombisa ngiqalile ukufundisa isiZulu ulimi lwasekhaya. Kulesi sikhathana nje kuningi esengikuqaphelile.

Sengiyakwazi ukubona abafundi abanezinkinga zokufunda nokubhala esiZulwini, ngisho nalabo abangakuqondi abakufundayo.

Kula mazwi angenhla kuvela ukuthi nakuba uthisha engakabi nesikhathi esingaba yiminyaka eminingi eqalile ukufundisa, useyakwazi ukuqaphela abafundi ukuthi ngabe bayakuqonda yini lokho abafunda ngakho. Uthisha uMfeka ngokunjalo waveza okufanayo nokukathisha uKhanyile benothisha uMaseko lapho ephawula ngesipiliyoni sakhe ekufundiseni isiZulu ulimi lwasekhaya kubafundi bebanga lesishiyagalombili lapho ethi:

Ngineminyaka ethi mayibe mine ngifundisa isiZulu uLimi lwaseKhaya. Lokhu ngaqala ukufundisa ngigxile kakhulu kwa-*grade* 8. Engikubonile ukuthi njengothisha kufanele ukuthi izingane uzazi ngokwehluka kwazo.

Amazwi abo bobathathu othisha akulezi zicaphuno ezingenhla aveza ukuthi banesikhathi esingafikile eminyakeni emihlanu befundisa isiZulu uLimi lwaseKhaya ebangeni lesishiyagalombili. Kanti uthisha uMahlombe uphendule ngokadebona wakhe wathi:

Mhm. Ok. Ngineminyaka ewu-15 ngifundisa isiZulu ulimi lwasekhaya. Ngafika ngifundisa u-*grade* 8 no-9 nganyuka kanjalo ngaze ngafika kwa-*grade* 12, ... wona-ke ngiwufundise u-10 years wonke ... Kodwa nje sengihlale kakhulu ngifundisa isiZulu nakuba-ke bengifundisa le phezulu.

Kulesi sicaphuno esingenhla, uthisha uMahlombe uveze ukuthi isiZulu wasifundisa ebangeni lesishiyagalombili eminyakeni yakhe yokuqala yokufundisa, kanti uneminyaka eyishumi efundisa abafundi abakumatikuletsheni efundisa sona isiZulu ezingeni lolimi lwasekhaya. Lokhu kusho ukuthi kungenzeka leli gebe leminyaka uthisha efundisa abafundi abasebangeni elithile isikhathi eside kube nomthelela othile endleleni uthisha afundisa futhi akuqonda ngayo ukufundisa ukufunda okubhaliwe nokubhala kubafundi abafunda sona isiZulu ebangeni lesishiyagalombili. Nokho, uGrossman (1990) uncoma ukuthi ukukwazi ukufundisa kusho ukukwazi ukufundisa isifundo ezigabeni kumbe emazingeni ahlukene, ukuqonda ikharikhulamu kanye nokukwazi ukusebenzisa izindlela ezahlukene ekuchazeni izihloko zalokho okufundwayo noma okufundwa ngakho.

Kulezi zingxoxo ezingenhla, othisha baveza izikhathi ezahlukene zesipiliyoni asebenaso befundisa isiZulu ebangeni lesishiyagalombili. Isikhathi uthisha ngamunye asesichithile ekufundiseni isiZulu singaba nomthelela endleleni afundisa ngayo kumbe asebenzisa ngayo amasu ahlukene ekufundiseni. Lokhu kufakazelwa izingcwaningo eziveza ukuthi uthisha ukwazi ukusebenzisa amasu ahlukene ngenxa yesipiliyoni anaso ekufundiseni (Shulman, 1986; William, 2002). Lokhu kusho ukuthi nakuba othisha bekuqeqeshelwe ukufundisa isifundo, isipiliyoni sokufundisa sidlala indima enkulu endleleni uthisha afundisa ngayo.

5.5 Isiphetho

Kulesi sahluko ngixoxe ngezindikima eziphendula umbuzongqangi wokuqala walolu cwaningo. Lowo mbuzo ubheka ukuthi yiziphi izindlela namasu othisha abakusebenzisayo ekufundiseni ukufunda okubhaliwe nokubhala kubafundi abafunda isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili ezikoleni eziqokiwe ezisesiYingini esisePinetown. Ngiveze izingxoxo zothisha bekhuluma ngezindlela nangamasu abathi bayazisebenzisa ekufundiseni ukufunda okubhaliwe nokubhala esifundweni sesiZulu. Ngixoxile nangolwazi othisha abathi banalo ekufundiseni isiZulu kanye nokuthi bayakuqonda yini ukusetshenziswa kwezindlela namasu ekufundiseni ikhono lokufunda okubhaliwe nelokubhala esifundweni sesiZulu. Esahlukweni esilandelayo, ngizokhuluma ngolwazi locwaningo olutholakele oluphendula umbuzo-ngqangi wesibili walolu cwaningo.

ISAHLUKO SESITHUPHA OTHISHA BAZISEBENZISA KANJANI IZINDLELA NAMASU EKUFUNDISENI UKUFUNDA OKUBHALIWE NOKUBHALA?

6.1 Isingeniso

Esahlukweni esedlule ngikhulume ngezindlela namasu abathi othisha bayazisebenzisa ekufundiseni ukufunda okubhaliwe nokubhala kubafundi abafunda isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili.

Kulesi sahluko, ngizoxoxa ngolwazi olutholakale kubahlanganyeli bocwaningo oluphendula umbuzongqangi wesibili walolu cwaningo. Lowo mbuzo uthi:

- Othisha bebanga lesishiyagalombili bazisebenzisa kanjani izindlela namasu okufundisa ukufunda okubhaliwe kanye nokubhala esiZulwini uLimi lwaseKhaya ezikoleni ezimbili ezisesiYingini sasePinetown.

Njengoba esahlukweni esedlule othisha babexoxe ngezindlela kanye namasu abawasebenzisayo ekufundiseni kokubili ukufunda okubhaliwe nokubhala, lapha ngizoxoxa ngokuthi bathi lezo zindlela namasu bakusebenzisa kanjani lapho sebefundisa. Lolu lwazi lwalesi sahluko kwakufanele ngiluthole ngokubukela othisha befundisa izifunjwana zesiZulu ulimi lwasekhaya emakilasini, kubafundi abasebangeni lesishiyagalombili njengoba ngangihlelile ekuqaleni kwalolu cwaningo. Kepha ngenxa yokushintsha kwezimo ngenxa yokuba khona kobhubhane lomkhuhlane i-Covid 19, owasabalala emhlabeni wonke, nowafika eNingizimu-Afrika ngoMashi onyakeni wezi-2020, angibange ngisaphumelela ukuba ngiye ezikoleni ukuze ngibukele othisha lapho befundisa. Ngakho-ke, ngabe sengihlela imibuzo ngenhloso yokuthi othisha banginikeze isithombe esiphelele sendlela abafundisa ngayo ukufunda okubhaliwe nokubhala besebenzisa lezi zindlela namasu okukhulunywe ngakho esahlukweni sesihlanu.

Njengasesahlukweni esedlule, ulwazi ngizolwethula ngokuveza izingxoxo engaba nazo nabahlanganyeli balolu cwaningo. Ngizokwethula amazwi abo enjengoba enjalo

bese ngiveza izindikimba nezindikimbana ezatholakala ngokuba nezingxoxo nothisha abahlanu abafundisa isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili ezikoleni ezimbili engangicwaninga ngazo.

6.2 Ukwenza kothisha ekufundiseni ukufunda okubhaliwe

Njengoba lolu cwaningo lubheka izindlela namasu othisha abakusebenzisayo ekufundiseni ukufunda okubhaliwe nokubhala kubafundi esiZulwini, kumqoka ukuthola indlela othisha abakwenza ngayo. Kule ngxenye ngizoxoxa ngokuthi othisha bathi bazisebenzisa kanjani izindlela namasu ekufundiseni ukufunda nokubhala kubafundi ababafundisa isiZulu ebangeni lesishiyagalombili. Lokhu ngizokwenza ngaphansi kwalezi zindikimba ezilandelayo:

- Ukulungiselela ukufundisa ukufunda okubhaliwe.
- Izindlela namasu ekufundiseni ukufunda okubhaliwe
- Ukuhlola ukuthuthuka komfundi ekufundeni okubhaliwe.

Ezinye izindikimba kulezi zinezindikimbana ezingaphansi kwazo. Lapha ngezansi ngizoxoxa ngiveza amazwi othisha ababengabahlanganyeli kulolu cwaningo, lapho beveza abathi bayakwenza uma belungiselela ukufundisa ukufunda okubhaliwe kubafundi ababafundisa isiZulu ulimi lwasekhaya.

6.2.1. Ukulungiselela ukufundisa ukufunda okubhaliwe

Kubalulekile ukuba uthisha akulungiselele ukufundisa isifunjwana kungakhathaleki ukuthi unolwazi olungakanani ngaleso sifundo. Ukulungiselela isifunjwana kusiza ekutheni uthisha aqiniseke ukuthi izinhlosongqangi zaleso sifunjwana zifezeka njengoba kufanele (Kennedy, Hyland & Ryan, 2006). Ngaphansi kwale ndikimba othisha ukuthi ngaphambi kokuba bafundise abafundi ukufunda okubhaliwe esiZulwini, baqale bazilungiselele bona ngokwabo ukufundisa leli khono kubafundi Kunezindikimbana ezavelayo lapha okuyilezi:

- Ukukhetha imibhalo esezingeni labafundi.

Ngezansi, ngizoxoxa ngiveze amazwi othisha amayelana nokulungiselela ukufundisa ukufunda okubhaliwe besebenzisa imibhalo esezingeni labafundi lapho befundisa isiZulu ulimi lwasekhaya kubafundi abasebangueni lesishiyagalombili.

6.2.1.1 Ukukhetha imibhalo esezingeni labafundi

Kubalulekile ukuba uthisha akwazi ukukhetha nokuhlela imisebenzi yabafundi ihambisane nezinga abakulona lemfundo (Felder, 2005). Lokhu kusho ukuthi noma yiluphi uhlobo lombhalo okufundwa ngalo kuleso sifunjwana, kumele lube sezingeni laleli banga umfundi akulona. Lokhu kungenxa yokuthi kunenkolelo yokuthi ingane ithuthuka olwazini lolimi ngokwesigaba sokukhula esuke ikusona (Vygotsky, 1978; Bruce, 2006; Fynn, 2019). Ngamanye amazwi kusemqoka ukuba uthisha aqaphele ukukhetha futhi alungiselele imibhalo esezingeni lesishiyagalombili lapho elungiselela ukufundisa ukufunda okubhaliwe nokubhala esifundweni sesiZulu.

Lapho ephawula mayelana nokuthi ngabe uyakulungiselela yini uthisha ukufundisa ukufunda okubhaliwe nokuthi ukulungiselela kanjani, uthisha uMahlombe waphendula wathi:

Kahle kahle kunezincwadi abanazo zokufunda esathi uma siqala unyaka ngabafundisa ngazo ngenkathi ngize ngithola le nkinga yokuthi abakwazi ukufunda. Ngibanikeza lezi zincwadi zokufunda zebanga labo. Zona-ke zikahle ngoba zinezindaba ezisezingeni labo vele. Lezo zincwadi zinemibhalo eyahlukahlukene. Izinganekwane, izindaba ezimfishane nezinkondlo. *Ihee!* Abanye kubehlula ngempela ukufunda. Kwesinye isikhathi, laba abahluleka kakhulu ngize ngibatholela izincwadi zakuma-*grades* asemuva. Bakhona nje abanye engaze ngabenzela amakhophi enamagama amaningi afundwa le emuva.

La mazwi kathisha uMahlombe aveza ukuthi uyakulungiselela ukufundisa ukufunda okubhaliwe. Uveza ukuthi usebenzisa izincwadi ezinemibhalo enhlobonhlobo kodwa esezingeni labafundi, njengoba esebenzisa incwadi ehlelelwe ukuba ifundwe yibona abafundi abakuleli banga. Nokho uthisha uMahlombe waphinde waveza ukuthi akagcini nje ngokusebenzisa lezo zincwadi ezihlelelwe ukuba zifundwe kuleli banga

kodwa ubuye asebenzise neminye imibhalo ukwengeza. Uveza ukuthi, emva kokuqaphela ukuthi abanye abafundi banobunzima ekufundeni lezi zindaba, wafuna imibhalo esezingeni eliphansi ukuze acathulise laba bafundi ekubafundiseni ukufunda okubhaliwe. Lokhu akwenzayo kokubafundisa ngezincwadi zamabanga asebedlule kuwo kufakazela amazwi akhe ekutheni kufanele abafundi bafundiswe ukukwazi ukufunda nokubhala besesemabangeni aphantsi emfundo yabo. Lesi senzo sikathisha sivumelana namazwi kaKennedy (2002) aqhakambisa ukuthi uthisha kufanele ahlale ehlome ngolwazi olusabalele lwesifundo ukuze akwazi ukusebenzisa amasu ahlukahlukene ekulekeleleni abafundi ukuba bathuthuke emakhonweni abafundiswa wona.

Uthisha uMaseko wabeka okufanayo nokukathisha uMahlombe lapho ephendula ethi:

Oh ngiyaye ngibacathulise ngezincwadi ezilingana nabo, imvamisa kuba ilezi zabo abazifundayo lapha kwa-grade 8. Ngiyakulungiselela impela ukubafundisa ngalezi zincwadi ngoba kufuneka ngiqiniseke ukuthi leyo ncwadi inezindaba kumbe amagama alingana nomqondo wabo. Kungadala ubunzima ukuvele uthathe nje noma iyiphi indaba ufundise ngayo ngoba zingase zijule zingabe zisalingana nesigaba abasekusona.

Kanti uthisha uNtusi yena wabeka wathi:

Ngisebenzisa izincwadi zabo nje ekubafundiseni. Ngikhethe lowo mbhalo osuke ubhalwe ohlelweni lokufundisa okusuke kufanele ufundwe kuleyo themu bese ngilungiselela wona-ke. Izindaba ezikulezo zincwadi zingangabo, azijulile kakhulu.

Kula mazwi acashunwe ngenhla, othisha uMaseko noNtusi baveza ukuthi bayakulungiselela ukufundisa abafundi ukufunda okubhaliwe. Bagcizelela iphuzu lokuthi izincwadi abazisebenzisayo ekufundiseni ukufunda okubhaliwe kuba ezisezingeni labo abafundi futhi nemibhalo ekulezi zincwadi zisezingeni labo njengoba besebanganeni lesishiyagalombili. Lokhu kusho ukuthi zikhona izincwadi zesiZulu ezihlelelwe ukuba zisetshenziselwe ukufundisa ukufunda okubhaliwe kubafundi abafunda isiZulu ebanganeni lesishiyagalombili. Lokhu okushiwo othisha kuyahambisana nokushiwo ngabanye ababhali ekutheni othisha kumele babe nolwazi lwesifundo (Grossman, 1990) baphinde baqaphele futhi baluqonde kahle uhlobo

Iwabafundi ababafundisayo (Depaepe *et al*, 2013; Brijlall, 2014). Nakuba kunjalo, kubalulekile ukuba othisha bakhombise ukuqonda ukusetshenziswa kwezindlela ezahlukene ekufundiseni abafundi ikhono lokufunda okubhaliwe ukuze bathuthuke ngokulinganayo nebanga abasuke sebekulona.

6.2.2 Izindlela othisha abazisebenzisayo lapho befundisa ukufunda okubhaliwe

Ngaphansi kwale ndikimba othisha baveza izindlela namasu abawasebenzisa ekufundiseni ukufunda okubhaliwe kubafundi ababafundisa isiZulu ebangeni lesishiyagalombili. Lapha othisha baveza ukuthi bafundisa ukufunda ngokwenza lokhu okulandelayo:

- Ukusebenzisa imibhalo enhlobonhlobo

Le ndikimbana elandelayo idingida indlela abathi othisha bafundisa ukufunda okubhaliwe kubafundi ngokusebenzisa imibhalo enhlobonhlobo kubafundi bebanga lesishiyagalombili esifundweni sesiZulu.

6.2.2.1 Ukusebenzisa imibhalo enhlobonhlobo

Ngaphansi kwale ndikimbana kwavela ukuthi othisha basebenzisa imibhalo enhlobonhlobo ekufundiseni abafundi ukufunda okubhaliwe. IsiTatimende SoHlelo lokuFunda lukaZwelonke (TaHFuZwe, 2003) sigcizelela ukuthi othisha kumele baqikelele ukufundisa izinhlobo zemibhalo eklanyiwe ohlelweni lokufundisa. Ukusebenzisa lezo zinhlobonhlobo zemibhalo kulekelela ekuthuthukiseni womabili amakhono, elokufunda okubhaliwe nelokubhala. Uthisha uMahlombe uphawula ngalokhu uthi:

Eh ngazibekela-ke mina usuku lwangoLwesihlanu lokuthi njalo ngoLwesihlanu asibhali lutho kodwa siyafunda nje izincwadi kuphela. Lapho ngisebenzisa imibhalo eyahlukahlukene kodwa esencwadini yakwa-grade 8, kuye ngokuthi ngilungiselele muphi kodwa ngihambisane nemibhalo yobuciko okufanele ifundiswe kulelo onto.

Kwesinye isikhathi ngibalungisela izinganekwane, ngelinye ilanga kube izinkondlo, izindaba ezimfishane nezinye nje iziqephu ezifundekayo.

Kula mazwi kathisha uMahlombe kuyavela ukuthi sewazibekela umgomo wokuthuthukisa ikhono labafundi lokufunda okubhaliwe. Uthi ukwenza lokhu ngokubanikeza izindaba ezisencwadini yesiZulu ehlelelwe ukufundwa ebangeni lesishiyagalombili. Ukwenza lokhu ngokuthi abakhuthaze ukuba bafunde lezo zinhlobo zemibhalo ezisencwadini yabo. Nokho, akucaci kahle ukuthi ngabe uthisha ukulungiselela kanjani ukufundisa kwakhe ukufunda imibhalo esebenzisa lezi zinhlobo zemibhalo. Ngamanye amazwi, kungenzeka ukuba uthisha akakuqondi kahle ukuthi engakulungiselela aphinde akufundise kanjani ukufundisa ukufunda okubhaliwe kubafundi esebenzisa le mibhalo esencwadini ayibalulile. Lokhu kubuyela ekutheni ngizibuze ukuthi ngabe othisha bakuqeqeshelwa ngokwanele yini ukufundisa ukufunda okubhaliwe besebenzisa imibhalo enhlobonhlobo.

Uthisha uNtusi waphawula ngokusebenzisa izinganekwane ekufundiseni ukufunda okubhaliwe kubafundi abafundisa isiZulu ebangeni lesishiyagalombili lapho ethi:

Njengoba sengazi ukuthi la ziningi izingane ezingakwazi ukufunda, ngivele ngisebenzise incwadi yabo yezinganekwane ikakhulukazi uma kusaqala unyaka ngoba izinganekwane ziyajabuleleka kubantu abasebancane njengabo. So, ngisebenza nabo ngamaqembu uma kuyimibhalo ekanjena. Kuyenzeka kwesinye isikhathi ngisebenzise izinkondlo ngibanikeze ngamaqembu. Kwesinye isikhathi ngisebenzisa iziqeshana engisuke ngizithathe emaphepheni noma kwezinye nje izincwadi kodwa ezinezindatshana ezisezingeni labo. Ngingathi nje ngilungiselela kanjalo.

Kula mazwi angenhla uthisha uNtusi waveza ukuthi yena njengothisha uyakholelwa ekufundiseni ukufunda okubhaliwe ngokuthi agxile kakhulu ekufundweni kwezinganekwane ngoba izinganekwane ziyimibhalo ethokozelekayo ebantwini abasekuleli banga ngoba basuke besebancane. Nalapha, akucaci kahle ukuthi ngabe uthisha ukulungiselela kanjani ukufundisa kwakhe ukufunda okubhaliwe esebenzisa leyo mibhalo esezingeni labo.

Kanti uthisha uKhanyile waphawula ngendlela efanayo nekathisha uMahlombe noNtusi lapho ethi:

Mina njengothisha abafundi obafundisa isiZulu ngike ngifike nemibhalo enhlobonhlobo yokufunda, kungaba amanoveli, izinganekwane, imibhalo eyinkulumo-mpendulwano nezinye bese ngikhetha abafundi abazofunda kuzwakale abanye balalele.

La mazwi kathisha uKhanyile aveza ukuthi naye ukholelwa ekusebenziseni izinhlobo zemibhalo eyahlukene lapho efundisa isifundo sokufunda okubhaliwe kubafundi esiZulwini. Uthisha uveza ukuthi ukhuthaza ukuthi abafundi kube yibona abafunda kuzwakale ukuze abone ukuthuthuka kwabo ekufundeni okubhaliwe. Uthisha uKhanyile wenza ngokusemazwini kaMbatha (2012) ukuthi, ukusebenzisa imibhalo eyahlukahlukeni kuyalithuthukisa izinga lomfundi lokuqonda izincazelo zamagama amaningi aphinde afunde ngokushelelayo. Kanti i-DBE (2011) iyakugcizelela ukusetshenziswa kwezinhlobo zemibhalo ekufundiseni kusukela abafundi besemabangeni aphansi kukhuphuke.

Nakuba othisha babeveze le ndlela ngokufanayo ekufundiseni ukufunda besebenzisa leyo mibhalo ehlukeni, abakuvezanga ukuthi yikuphi abasuke behlose ngakho ukuthuthukisa ikhono labafundi lokukwazi ukufunda okubhaliwe. Abakuvezanga futhi ukuthi yikuphi abakubhekayo ngenkathi befunda umbhalo. NgokukaMather (2012) inhloso yokufunda umbhalo kumele kube ukuwuqonda kunokwazi nje amagama kuphela. Ngakho-ke, othisha badinga ukuhlonyiswa ngamasu okusebenzisa imibhalo enhlobonhlobo ekufundiseni abafundi ukukwazi ukufunda okubhaliwe.

6.2.3 Amasu othisha abawasebenzisa lapho befundisa ukufunda okubhaliwe

Ngaphansi kwale ndikimba ngizoveza amasu othisha abathi bayawasebenzisa ekufundiseni ukufunda okubhaliwe kubafundi abafunda isifundo sesiZulu ulimi lwasekhaya. Nakuba bexoxile esahlukweni sesihlanu ngamasu abawasebenzisayo ekufundiseni leli khono, kule ngxenye babexoxa ngokuthi bawasebenzisa kanjani lawo masu ngenkathi sebefundisa. Othisha baveza la masu alandelayo:

- Ukufundisa ukufunda ngamaqembu.
- Ukufunda ngokudedelana.

Lapha ngezansi ngizoxoxa ngala masu avezwa othisha ngezingxoxo zokuqoqa ulwazi lwendlela abasebenzisa ngayo la masu ekufundiseni ukubhala.

6.2.3.1 Ukufundisa ukufunda ngamaqembu

Ukukhuthaza kanye nokuhlela abafundi ukuba basebenze ngamaqembu kuthuthukisa ikhono lokukwazi ukuxoxisana, ukwabelana ngolwazi, ukuthola ulwazi olusha kanye nokulekelelana phakathi kwabafundi (Killen, 2006; Khathi, 2015). Lokhu kubuye kuthuthukise ikhono labafundi lokukwazi ukucabanga bajule, bakwazi ukuxazulula izinkinga baphinde bakhe ubudlelwano obuhle ekufundeni (Huetinck & Manshin, 2000, p. 15). Lapho ephawula ngokuthi ubafundisa kanjani abafundi ukufunda okubhaliwe esiZulwini, uthisha uNtusi waphendula wathi:

Ngibafothokhophela inganekwane eyodwa *per group* kodwa umuntu abe nekhophi yakhe yaleyo nganekwane. Njengokuthi nje uma bebhlanu egruphini, umuntu nomuntu usuke enekhophi yakhe. So ngisuke ngizothi abazifundele bona mhlampe buthule bethi befunda kodwa begade bengaphazamisi abanye kwamanye ama-group. Emva kokufunda ngisuke ngizokhomba noma ubani egruphini ngithi ake angixoxele nje ukuthi kukhulunywa ngani kuleyo nganekwane ayifundile.

Emazwini acashunwe ngenhla, uthisha uNtusi ugcizelela ukuthi uyaqikelela ukuthi abafundi bakhe banazo iziqephu zemibhalo abazozifundela zona besebenza ngamaqembu ekufundeni lowo mbhalo. Uthisha uKhanyile uthi:

Kunemisebenzi esuke idinga ukuba abafundi basebenze ngokubambisana. So, abafundi bangakhethana basebenze ngamaqembu kunoma ngabe yimuphi umsebenzi engibanikeza wona. Kwesinye isikhathi ngibanikeza izinkondlo noma izinganekwane bafunde bese bephendula imibuzo. Engikwenzayo nje, ukubanikeza imiyalelo nje bese ngithi mabazifundele bona emaqenjini bese besethulela abakufundile kungaba ngokuthi babhale noma bakhulume.

Amazwi kathisha uKhanyile aveza okufanayo nokushiwo uthisha uNtusi angenhla. Kanti uthisha uMahlombe uphawula kanje ngokufundisa abafundi ngamaqembu, uthi:

Ngiyabasebenzisa nangamaqembu emsebenzini enjengokufundwa kwezinganekwane, izinkondlo neminye imibhalo esuke isencwadini yabo. Ngikhipha imiyalelo nje bese ngithi mabazifundele bebedwa emaqenjini bese bephendula-ke imibuzo. Futhi-ke, kubhaliwe kwi-*policy* ukuthi kufanele abafundi sibafundise ukusebenzisana.

Ukufundisana kwabafundi emaqenjini okukhuthazwa othisha kuyahambisana nenjulalwazi i-*socio-constructivist* kaVygotsky (1978) ngoba lokhu kusho ukuthi abafundi bafundisana bona bebedwa ngokwabelana ngolwazi abanalo ukuze bazakhele ulwazi lwabo olusha. IsiTatimende soMnyango wezeMfundo (2008) sigqugquzela ukuthi othisha bakhuthalele ukufundisa ukufunda okubhaliwe ngamaqembu. UReiyeluch (2011) ufakaza uthi ukukhuthaza abafundi ukuba bazifundele ngokwabo kuthuthukisa ikhono labafundi lokuxhumana, ukunikeza imicabango ephusile kanye nokuthatha izinqumo mayelana nombhalo abazifundele bona ngabodwana. Ngamanye amazwi, kuyisu elihle ukuba uthisha akhuthaze abafundi ukuba bafundele emaqenjini, balungisane lapho befunda okubhaliwe esifundweni sesiZulu.

6.2.3.2 Ukufunda ngokudedelana

Othisha baphinde baveza isu lokufunda ngokudedelana ekufundiseni kwabo abafundi ukufunda okubhaliwe esifundweni sesiZulu ebangeni lesishiyagalombili. Uthisha uKhanyile waveza ukuthi ulisebenzisa kanje leli su, wathi:

Ngiyabashintshashintsha-ke abafundi bami abasuke befunda ukuze wonke umfundi alithole ithuba lokufunda, ngibone ukuthi ushoda kangakanani ukufundiswa ukufunda. Ngiyazikhethela abafundi abazofunda kuzwakale osukwini abanye balalele. Kanjalo nangolunye usuku lokufunda futhi ngiphinde ngikhethe abanye.

Uthisha uMaseko waveza okufanayo nalokho okushiwo uthisha uKhanyile, wathi:

Umfundi ngimkhombela ipharagrafu eyodwa nje mhlampe ena-8 *lines* nje eyenza i-*meaning* ukuthi ake afunde nje laphaya phambili-ke sizwe nje ukuthi kuhamba kanjani. Afunde nje sizwe ukuthi kwenzakalani kulesi siqephu.

Uthisha uNtusi wathi:

Imvamisa ngivele ngizikhombe nje engisuke ngifuna afunde lowo mbhalo. Noma ngabe sifunda muphi umbhalo, ngivele ngibakhombe nje ngithi lowo mfundi akafunde kakhulu sizwe sonke.

Njengoba ngivezile esahlukweni sesine, kubalulekile ukuba othisha bakhuthaze abafundi ukuba babambe iqhaza ekufundeni kwabo ukuze lwakheke kangcono ulwazi olusha (Mckenna, 2013; Abdi, 2014). Lokhu kungase kusho ukuthi othisha basebenzisa indlela yokufunda encike kumfundi, njengoba kungabafundi abanikwa ithuba lokufunda ngokudedelana (Uiboleht *et al*, 2016). Nokho lokhu okushiwo othisha akuvezi ukuthi ngabe babalekelela kanjani abafundi ukuba bathuthuke ekufundeni okubhaliwe njengoba bekugcizelela ukubafundisa ukufunda ngokushintshana.

6.3 Ukuhlola ukuthuthuka kwabafundi ekufundeni okubhaliwe

Uma uthisha esefundisile kubalulekile ukuba ahlole ukuthi ngabe abafundi bayathuthuka yini ekufundeni imibhalo. Lokhu kusho ukuthi othisha kumele bakuqonde kahle ukuhlola abakufundisile kubafundi (Mogashoa, 2014). Ngaphansi kwale ndikimba kwavela izindlela othisha abahlola ngazo ukuthuthuka kwabafundi ekufundeni okubhaliwe.

- Ukuqaphela izimpawu embhalweni.

Ngezansi ngizoxoxa ngiveze izinkulumo zothisha ezimayelana nale ndikimbana.

6.3.1 Ukuqaphela izimpawu ezisembhalweni

Othisha ababengabahlanganyeli balolu cwaningo bakholelwa ekutheni ukukwazi ukufunda okubhaliwe kuwukuqaphelisisa izimpawu zokuloba ezisembhalweni. Ngakho-ke, lapho behlola ukuthuthuka kwabafundi ekukwazini ukufunda okubhaliwe babheka ukuthi ngabe abafundi bayazihlonipha yini izimpawu abazithola embhalweni abawufundayo. Lokhu kuzwakala lapho uthisha uMaseko ethi:

Oh ngiyabahlola ngokubanikeza isiqephu nje bese ngibheka ukuthi bayazibona yini izimpawu ezikhona. Njengokuthi afunde kuzwakale ukuthi uyabuza-ke manje.

Uthisha uMaseko uveza ukuthi lapho ehlola ukukwazi ukufunda okubhaliwe kubafundi abafunda isiZulu, ubheka ukuthi abafundi bayakuqaphela yini ukusetshenziswa kwezimpawu. Uthisha uMfeka waveza okufanayo nokungenhla lapho ethi:

Ngibanikeza umbhalo ongabhalekile kahle, oshoda ngezimpawu zokuloba bese ngithi abawufunde kuqala. Lapha ngisuke ngilindele ukuthi bakhombise ukuthi bayabona lapho okudingeka khona izimpawu ezithile. Ezinye-ke, njengosonhlamvukazi ngizibheka uma sebebhalile.

Uthisha uMahlombe waphawula ngendlela ahlola ngayo ukuthuthuka kwabafundi ekukwazini ukufunda okubhaliwe wathi:

Kunama-*task* okufunda okubhaliwe la kwa-*grade* 8 abekelwe ukuthi bawafunde ukuze bathole amamaki. Kunerubhrikhi yakhona esuke iveze ukuthi sibheke ini uma befunda. Ihlukanisile-ke, kumele ubone ukuthi uyakwazi ukusebenzisa iziphumuzi, uyakwazi ukukhipha izwi liphume lonke, kuningi nje. Nokho, irubhrikhi iyabavuna ngoba bayaphasa uma silandela yona.

Kulesi sicaphuno uthisha uMahlombe ugqamisa ukuthi uyabahlola abafundi ekhonweni lokukwazi ukufunda okubhaliwe kubafundi esiZulwini ngenxa yokuthi ukufunda okubhaliwe kuyingxenye yemisebenzi eqhubekayo esifundweni sesiZulu. Ngokukathisha uMahlombe, ukuhlola ukukwazi ukufunda ukwenza elandela irubhrikhi ukuze aklomelise abafundi ekhonweni lokufunda okubhaliwe. Uthisha uMahlombe wagcizelela ukuthi irubhrikhi iyabavuna abafundi ngenxa yokuthi uthisha unikeza imaki lokufunda umbhalo elandela indlela okwabiwe ngayo kuyo irubhrikhi. Ngamanye amazwi, indlela okuhlelwe ngayo imiklomelo yokufunda imibhalo

ngokwerubhrikhi yenza ukuthi kungacaci kahle ukuthi ngabe umfundi usuke esethuthuke ngokufanele yini ekhonweni lokufunda okubhaliwe.

Uthisha uKhanyile waveza okufanayo nalokhu okushiwo ngenhla lapho ethi:

Ngihlola okuhlukahlukene-ke ngesikhathi umfundi esuke emile laphaya efunda ngenxa yokuthi ama-*orals* anerubhrikhi okusuke kufanele ngiyisebenzise ngenkathi umfundi efunda bese nginikeza lelo maki-ke ngokokufunda kwakhe. Ngibheka ukuthi izimpawu zokuloba ezisuke zisetshenzisiwe endabeni uyazihlonipha yini.

Kanti uthisha uNtusi wenza okufanayo nalokhu okushiwo abanye othisha ngenhla, wathi:

Imvamisa ngibahlola ngokubenzisa ama-*orals* ngoba anamamaki abalwayo ku-CASS wabo. So, ngisebenzisa irubhrikhi ngoba yona ibhaliwe izinto okufanele uzibheke njengothisha uma usubahlola ukuthi bayakwazi yini ukufunda. Lapho ngisuke ngibheka izinto ezinjengokuphimisa amagama, ukubuka ikilasi leli alifundelayo, mhlawumbe nokuthi uyaziqaphela yini izimpawu zokuloba nokunye nje.

Ukuphawula kothisha kuveza ukuthi inhloso yokufundisa ukufunda okubhaliwe ukuba bazi umsebenzi wezimpawu zokuloba ezitholakala embhalweni. Nakuba izimpawu zokuloba zinomsebenzi eziwenzayo embhalweni, akusho ukuthi ukufundisa okubhaliwe kuwukufundisa izimpawu zokuloba. ULephalala benoPretorius (2011) bayakugcizelela ukuthi ukuze umfundi athuthuke nasekwakheni umqondo ngombhalo, kudingeka ukuba umbhalo awufunde ngokuqondisisa. Kuyacaca ukuthi kudingeka othisha bakuqonde kahle ukufundisa ukufunda okubhaliwe ukuze bakwazi okufanele bakuhlole ngokuthuthuka kwekhono lokufunda kumfundi.

6.4 Ukwenza kothisha ekufundiseni ukubhala

Ezingxoxweni zabahlanganyeli balolu cwaningo, othisha baphawula ngendlela abathi bafundisa ngayo ukubhala. Njengoba kuveziwe esahlukweni sesithathu, ulwazi lwalokho othisha abakwenzayo lapho befundisa ngaluoqoqa ngokusebenzisa izingxoxo

ukuze ngithole lokho othisha abakwenzayo lapho befundisa ikhono lokufunda okubhaliwe nelokubhala kubafundi abafunda isiZulu ebangeni lesishiyagalombili. Ngaphansi kwale ndikimba, kwavela izindikimbana ezintathu eziyizindlela abathi othisha bayazisebenzisa ekufundiseni ukubhala, lezi ezilandelayo:

- Ukufundisa ukubhala ngesibizelo
- Ukufundisa ukubhala ngokubukela

Lapha ngezansi ngizoxoxa ngalezi zindikimbana ngokulandelana kwazo.

6.4.1 Ukufundisa ukubhala ngesibizelo

Ngaphansi kwale ndikimbana othisha baveza ukuthi abafundi babafundisa ukubhala ngokubabhalisa isibizelo. Othisha ababengabahlanganyeli kulolu cwaningo bakholelwa ukuthi ukubizela abafundi amagama bawabhale bengawaboni kuthuthukisa ikhono labafundi lokukwazi ukubhala. Lapha uthisha uMaseko uveza ukuthi:

Oh, ngiyaye ngilungise amagama anemisindo ethile engizobabizela wona. Kunamagama anemisindo ethile abafundi abakhombisa ukuba nobunzima ekuwabhaleni. Lawo magama anezinhlamvu ezibhanqene njengaleli elithi 'ukungqongqoza' anokubanikeza ubunzima ekubhaleni izipelingi ezi-correct.

Empendulweni kathisha uMaseko kuyavela ukuthi abafundi abaningi bakhombisa ukuba nobunzima ekubhaleni amagama anemisindo ethile ngendlela eyamukelekile. Uthisha uMahlombe waveza okufanayo nalokhu okushiwo ngenhla lapho ethi:

*Sithi uma siqala nje ukufunda emakilasini, ngibabizela amagama kusukela kwayishumi kuyaphezulu ngithi bewabhale phansi. Ngiyaye ngithi abaqale bawabhale emabhukwini abo. Uma sesiwamaka lawo magama, nginika umuntu ushoki bese ngithi akalifunde lelo gama bese eyolibhala ebhodini engasalibuki la alibhale khona. Uma igama lithi 'isitsha' akalibhale ebhodini engasaliboni. Uma ehluleka ukulibhala ebhodini, kuphakathi kokuthi akakwazi ukufunda noma akalibhalanga ngendlela efanele vele, noma-ke unenkinga yokubhala *all together* nje.*

Emazwini angenhla, othisha bagcizelela ukuthi abafundi bababizela amagama abafundi abakhombisa ukuba nobunzima bokuwabhala ngendlela efanele. Ngokwabo, ukubabizela amagama abakholelwa ukuthi anzima, yikhona okubafundisa ukukwazi ukubhala. Othisha bagcizelela lobu buthaka bokungakwazi ukubhala izipelingi okuyizona ngokuveza izibonelo zamagama atholakala kunzima ukuwabhala kubafundi. Kanti uthisha uNtusi waveza ukuthi ukubizela akusebenzisayo akugcini ngamagama azimele ngawodwa. Lokhu wakuveza lapho ethi:

Njengoba ngike ngabeka nje ukuthi ngike ngibaqale zisuka amagqozo nje ukuthi ngibenzise isipelingi. Isipelingi yisona esiwumgogodla ekwakhekeni kombhalo. Amagama akha umusho. Imisho yakha izigaba. Kuye njalo izigaba zigcize sezakha indaba ethile. Uma kubheda ekubhaleni igama kusuke kuzoba nzima ukuthi umuntu akwazi ukubhala nje. Yingakho ngithanda ukuthi ngiqale ngokubabhalisa isipelingi.

Kanjalo nothisha uMahlombe wathi:

Mina angigcini nje ngokubenzisa isibizelo kuphela. Ngisho kukhona okungamanothi okuthile okusuke kufanele bakubhale, ngiyababizela ngibatshele uma kuwumusho ukuthi ababhale kube umusho. Uma kuyisigaba ngiyababizela ngithi bona ababhale.

Kuwo wonke amazwi othisha angenhla kugqama ukuthi bayaqaphela ukuthi abafundi abakuleli banga bafika bengathuthukile ngokwanele ekukwazini ukubhala. Yingakho bebona ukubabizela amagama athile kuyindlela yokulekelela abafundi ekutheni bakwazi ukubhala. Nokho othisha abakuvezanga kwacaca ukuthi ngabe lokhu kwenza kwabo kubathuthukisa kanjani abafundi ekutheni bakwazi ukubhala.

6.4.2 Ukufundisa ukubhala ngokubukela

Usikompilo lomphakathi lunomthelela endleleni izingane ezifunda futhi zifundiswe ngayo (Conkbayird & Pascal, 2014). Ngamanye amazwi, abafundi bafunda kangcono lapho bebukela othisha bebafundisa ukubhala ngokuthi kubhale bona (othisha) kuqala. Uthisha uKhanyile waphawula ngokufundisa ukubhala ngokubukela lapho ethi:

Isikhathi esiningi ngibhala ebhodini bese abafundi bebhala njengoba ngisuke ngibhalile mina. Kungaba yinoma iyiphi ingxenye engiyifundisayo ngaleso sikhathi, lokho engisuke ngikubhala ebhodini ngibatshela njalo ukuthi abakubhale. Ngibuza kubona izinsuku, baphendule, ngibhale ebhodini bese ngithi nabo abalubhale lolo suku kanye nesihloko sesifundo sosuku. Kwesinye isikhathi-ke ngiyaye ngithi ababhale okusuke kusencwadini kunjengoba kunjalo. Lapho ngisuke ngifunda nabo okuthile njengamalungiselelo okubhala incwadi yobungani noma ama-eseyi, ngiye ngikufunde nabo kuqala okubhalwe encwadini bese ngithi abakubhale emabhukwini abo kunjengoba bekubona ezincwadini zesiZulu zokufunda.

Kulesi sicaphuno esingenhla uthisha uKhanyile uveza ukuthi abafundi ubafundisa ukubhala ngokuthi babhale umbhalo unjengoba unjalo. Uthi lokhu ukwenza ngenhloso yokutshala uthando lokubhala kubafundi. Ngamanye amazwi, uthisha uyala abafundi ukuba babhale umbhalo abawunikeziwe kungabakhuthaza abafundi ukuba bajwayele ukubhala neminye imibhalo. Uthisha uNtusi washo okufanayo mayelana nale ndlela yokufundisa ukubhala, wathi:

Ngiye futhi ngibakhuthaze ukuthi bakujwayele ukubhala imibuzo nezimpendulo, bangaqhamuki sebebhala izimpendulo kuphela. Lokho ngiye ngibone sengathi kuzobakhuthaza ukuthi bakujwayele nje ukubhala ukuthi uma kuwukuthi bayafunda bakhuthale ukubhala konke okuphambi kwabo konke nemibuzo.

Ekhuluma ngokufundisa ukubhala ngokubukela, uthisha uMahlombe waveza isithombe sokuthi miningi imisebenzi ebhalwayo kuleli banga. Lokhu wakuveza lapho ethi:

Imisebenzi eminingi la kubo idinga ukuthi babhale ngoba maningi ama-*class activities* asuke ehambisana naleyo ngxenye engisuke ngiyifundisa ngoba nakuzo izinkondlo kusuke kufanele kube khona abagcina bekubhalile. Usuku nosuku nje kusuke kufanele kube khona okubhalwe phansi.

Kanti nothisha uMfeka wahamba emazwini kathisha uMahlombe mayelana nokufunda ukubhala ngokubukela lapho ethi:

Isikhathi esiningi ngibafundisa ngokuthi ngiqale ngibhale mina ebhodini bese ngithi nabo ababhale. Zonke izinto ezifundwayo ekilasini ngenza *sure* ukuthi kukhona abakubhalayo ngosuku. Ngaphandle ke uma kuyilezi zinsuku zama-*orals*, yilapho-ke okungenzeka kuphele usuku ngingababhalisanga lutho.

Kulezi zicaphuno ezingenhla, othisha bagcizelela ukuthi miningi imisebenzi edinga ukubhalwa abafundi ezifunjwaneni zesiZulu. Lapha othisha baveza ukuthi bona ngokwabo bayayibhala imisebenzi ethile ebhodini bese beyala abafundi ukuba nabo babhale njengoba kubhaliwe. Nokho akugqami kahle ukuthi lokho kwenza kwabo kubalekelela kanjani abafundi ukuba bathuthuke ekubhaleni. Nakuba kubalulekile ukuba othisha basebenzise indlela yokufundisa ngokwenza, kusemqoka ukuba (othisha) bakuqonde ngokwanele ukufundisa ukubhala ukuze ukufundisa kwabo ukubhala kube nomphumela omuhle, okhombisa ukuthuthuka kwabafundi ekubhaleni.

6.5 Ukuhlola ukuthuthuka ekubhaleni

Ngaphansi kwale ndikimba othisha baxoxa ngokuthi bakuhlola kanjani ukuthuthuka ekubhaleni isiZulu kubafundi. Lapha othisha baveza izindlela ezimbili abathi bahlola ngazo ukuthuthuka kwabafundi kuleli khono. Ekuhloleni ukuthuthuka kwabafundi ekubhaleni, kwagqama ukuthi othisha bakholelwa ekusebenziseni imibhalo yokuziqambela njengethuluzi lokuhlola ukuthuthuka ekubhaleni isiZulu kubafundi lapha ebangeni lesishiyagalombili.

6.5.1 Ukuhlola ngemibhalo yokuziqambela

Abanye ababhali bafakazelana ngokuthi kuyisidingo esikhulu ukuba othisha bakuqeqeshelwe ukufundisa imibhalo yokuziqambela (Jenkins, 2006; Fynn, 2019). Lokhu kungenxa yokuthi ukubhala akusiyona into ezenzakalelayo nje, kepha ukubhala kwenzeka noma kuthuthuka kahle lapho uthisha esebenzisa izindlela ezahlukene

ekugqugquzeleni nasekuthuthukiseni ikhono lokubhala kubafundi (Lubart, 1999; Waldor, 2004; Hennessy & Hinchion, 2009).

Exoxa ngokuthi ubahlola kanjani abafundi ekukwazini ukubhala esiZulwini uthisha uKhanyile wathi:

Ziningi ke izindlela engihlola ngazo. Eyokuqala, ngibanika isihloko ngithi ababhale indaba enamagama hlampe angagcwala ikhasi elilodwa kuye kumakhasi amabili. Lapha ngisuke ngihlola ukuthi abafundi bayakwazi yini ukubhala nje baxoxe ngaleso sihloko. Ngisuke ngibatshelile-ke ukuthi bakhumbule ukusebenzisa zonke izimpawu zokuloba ezifundiwe nakho konke esisuke sikufundile okumayelana nokubhala. Ngibheka konke nokuthi izipelingi zi-*right* yini. Ngibheka nokuthi indaba yakhe iyazwakala yini.

Kula mazwi acashunwe ngenhla, uthisha uKhanyile wagqamisa ukuthi abafundi ubahlola ngokubanikeza isihloko baziqambe imibhalo yabo. Uthisha waqhubeka wagcizelela ukuthi akuhlolayo emibhalweni yabafundi ukuthi bayakwazi yini ukubhala izipelingi okuyizona nokuthi bazisebenzise ngendlela efanele yini izimpawu zokuloba njengoba wayesuke esebafundisile. Uthisha waveza ukuthi uphinde ahlole ukuthi ngabe indaba yomfundi ngamunye iyezwakala kumbe iyawenza yini umqondo ohambisana nesihloko. Nakuba uthisha waveza ukuthi uyayihlola le ngxenye yokubhala indaba ezwakalayo, ezingxoxweni zakhe akuvelanga ukuthi lapho ebafundisa ukubhala ubafundisa kanjani abafundi ukubhala imibhalo ezwakalayo.

Uthisha uMaseko waveza okufanayo nokusemazwini angenhla lapho ekhuluma ngokuhlola ukuthuthuka kwabafundi ekubhaleni ethi:

Kuyaye kube ukubanikeza isihloko esithile babhale baxoxe ngaso noma ngibanikeze ukubhalwa kwencwadi yomngani, eyesicelo sesikhala somsebenzi ngoba sisuke sesifundile. Mhlawumbe ngithi akabhale i-*formal letter* bakhalaze. Kumele babhale cishe kugcwale ikhasi ukuze ngibone ukuthi babhale into ezwakalayo yini.

Amazwi kathisha uMaseko aveza uhlobo lombhalo wokuziqambela ahlola ngalo abafundi ukuthuthuka ekubhaleni. Engakuqaphela kula mazwi ukuthi uthisha waveza

ukuthi ulindele ukubona ukuthuthuka kwabafundi ekubhaleni ngokuthi babhale umbhalo ozwakalayo. Lokhu kuveza ukuthi unalo ulwazi ekutheni umbhalo womfundi kumele uzwakale kumbe wenze umqondo. Nokho akukho okwavela ezingxoxweni zikathisha uMaseko okwakuveza izindlela kumbe amasu okuthuthukisa ukukwazi ukubhala kubafundi abafunda isiZulu ebangeni lesishiyagalombili lapho ebafundisa ukubhala.

Uthisha uMfeka waxoxa ngokuhlola abafundi ekubhaleni wathi:

Ngiyaye ngibabhalise ama-eseyi, ngibheke ukuthi bahlukanisile yini ngezigaba ngendlela efanele njengoba sisuke sifundile. Ngiphinde ngibheke izimpawu zokuloba ukuthi sebeyakwazi yini ukuzibhala la kufanele khona uma bebhala ama-eseyi. Nakho konke nje ukuthi abasebenzisi amagama ahlambalazayo nje nokunye.

Kanti uthisha uMahlombe wathi:

Okunye, ngiye ngibanikeze izihloko bazibhalele izindaba zabo ngendlela yabo belandela indlela engibafundise ngayo. Le mibhalo isheshe iveze ukuthi bayakwazi yini ukubhala. Lapha ngibuye ngibheke nekhono lokuqamba-ke ukuthi umfundi ukwazile yini ukuxoxa into ezwakalayo. Kodwa-ke ku-*obvious*, ngeke uyithole into ezwakalayo uma umuntu engakwazi ukubhala ngoba vele amagama amaningi asuke engenamqondo nje futhi ekhombisa ukuthi akawazi. Iya ngokushiyana ke imibhalo yabo yokubahlola nje ekubhaleni.

Engakuqaphela kulezi zingxoxo zothisha ukuthi, ekuhloleni kwabo balindele ukuthi ngale kokukwazi ukusebenzisa izimpawu zokuloba, kufanele abafundi bakwazi ukubhala imibhalo ezwakalayo. Kuyacaca ukuthi othisha abafundisa isiZulu ebangeni lesishiyagalombili basuke belindele ukuthi ngabe abafundi bathuthukile ekukwazini ukubhala imibhalo enomqondo. Ngamanye amazwi, basuke bengasalindele ukuthi abafundi babhale amagama ngoba bewabuka nje kuphela.

Okunye okwagqamayo lapho bekhuluma ngendlela abahlola ngayo ukubhala kwaba ukuthi, nakuba babekhulumile ngezindlela namasu abakusebenzisa ekufundiseni ukufunda okubhaliwe nokubhala kubafundi, kukhona ukungaqondi ekufundiseni la

makhono kubafundi lapha esiZulwini. Lokho kungaqondi kwenza kungabi lula ukuthi othisha bacacise ukuthi bakuhlola kanjani ukuthuthuka kwabafundi kula makhono.

6.6 Ukuhlobanisa ukufunda okubhaliwe nokubhala esifundweni sesiZulu

Kubalulekile ukuthi othisha bakuqonde ukufundisa ukufunda okubhaliwe nokubhala ngenxa yokuthi la makhono ayahambisana ekufundeni. Esahlukweni sesihlanu, izingxoxo zothisha ziveza ukuthi izifunjwana eziningi lapha esiZulwini zidinga ukuba abafundi bafunde okubhaliwe bese bephendula ngokubhala phansi. Zimbili izindikimbana ezagqama ngenkathi bexoxa ngokuthi bakufundisa kanjani ukufunda okubhaliwe nokubhala kubafundi njengoba la makhono ehambisana:

- Ukusebenzisa isifundo sokuqondisisa
- Ukufundisa ngemibhalo yokuziqambela

Ezigabeni ezilandelayo ngizodingida lezi zindikimbana ngokuveza amazwi othisha ababengabahlanganyeli kulolu cwaningo.

6.6.1 Ukusebenzisa isifundo sokuqondisisa

Ezingxoxweni zothisha, kwagqama ukuthi bakholelwa ekusebenziseni isifundo sokuqondisisa ukufundiseni ukufunda okubhaliwe nokubhala ngokukuhlobanisa esiZulwini. Lapha othisha babechaza bethi isifundo sokuqondisisa siyindatshana efundwayo bese iba nemibuzo edinga ukuphendulwa abafundi ngokuthi babhale phansi. Lokhu kuzwakala lapho uthisha uMahlombe ethi:

Imvamisa uma siqala i-cycle siyiqala ngesifundo sokuqondisisa. Bafunda indaba bese bephendula imibuzo engasekugcineni ngokubhala phansi. Ngiyaye ngithi umuntu akaqale abhale umbuzo unjengoba unjalo encwadini bese ephendula-ke. Bakwenza kokubili-ke lapha, bayazifundela bese beyabhala.

Uthisha uMaseko waveza okufanayo ngendlela afundisa ngayo abafundi ukubhala nokufunda okubhaliwe ngokukuhlobanisa wathi:

Kukhona ama-*comprehension* ahambisana nemibuzo yakhona. Lapho kufanele bakwazi ukufunda indaba bayiqonde bese bezibhalela bona sebekhombisa ukuthi bayizwile yini indaba.

Okugqamayo emazwini acashunwe ngenhla ukuthi othisha abakuvezi abakwenzayo bona njengothisha uma befundisa abafundi besiZulu isifundo sokuqondisisa. Abakuvezi futhi ukuthi bakukhuthaza kanjani ukufunda okubhaliwe kanye nokubhala kubafundi kulolu hlobo lwesifunjwana.

Kanti uthisha uMfeka waphawula wathi:

Isikhathi esiningi ngisebenzisa isifundo sokuqondisisa. Kwesinye isikhathi ngiyazikhombela ozofunda noma-ke ngithi abazivolontiyele. Kwesinye isikhathi mhlawumbe ngithi abafunde ngama-rows. Emva kwalokho ngithi abaphendule imibuzo ehambisana naleyo ndaba ebifundwa ngokuthi babona babhale izimpendulo-ke emabhukwini abo bese siyamaka.

Amazwi kathisha uMfeka aveza indlela afundisa ngayo isifundo sokuqondisisa ngenhloso yokuthuthukisa kokubili ikhono lokufunda okubhaliwe nelokubhala. U-Anstey benoBull (2004) bakholelwa ekutheni umfundi ufunda kahle ukubhala uma ekuqonda kahle lokhu akufundile afuna ukubhala ngakho. Lokhu kusho ukuthi womabili la makhono ancikene ekufundeni. Kuyacaca ukuthi kufanele othisha babe bukhali ekusebenziseni izindlela ezahlukene zokufundisa isifundo sokuqondisisa ukuze athuthuke ngokulinganayo futhi nangokwezinga abasuke sebekulona abafundi. Kuwo wonke amazwi acashunwe ngenhla, othisha abakhombisi ukuthi bazisebenzisa kanjani izindlela namasu ahlukahlukene ekuthuthukiseni la makhono womabili kanyekanye njengoba ehambisana. Lokhu kugcizelela ukubaluleka kokuba othisha bakuqeqeshelwe ngokwenele ukufundisa isifundo sokuqondisisa kubafundi, ukuze bakwenze benokuqonda ukuthi bangasebenzisa ziphi izindlela namasu ekufundiseni la makhono. Othisha badinga ukwelekelelwa yizona zonke izinhlobo eziyiziphathimandla zezikole ekufundiseni nasekuthuthukiseni la makhono elokufunda okubhaliwe nelokubhala kubafundi abasebangeri lesishiyagalombili abafunda isiZulu ulimi lwasekhaya.

6.6.2 Ukusebenzisa imibhalo yokuziqambela

Ngaphansi kwale ndikimba, izingxoxo ziveza ukuthi othisha basebenzisa imibhalo yokuziqambela ekuhlobaniseni ukufundisa ukufunda okubhaliwe nokubhala. Lokhu kuzwakala lapho uthisha uMfeka ephawula ethi:

Kwesinye isikhathi ngiyaye ngithi ababhale mhlampe incwadi yomngani noma i-eseyi bese ngithi umfundi ngamunye akangifundele umbhalo wakhe. Ngalokho ngiyaye ngibone sengathi umfundi uzothuthuka uma ezibhalela umbhalo aziqambeke wona aphinde azifundele.

Uthisha uNtusi uphawula kanje mayelana nokusebenzisa imibhalo yokuziqambela ekufundiseni ukufunda okubhaliwe nokubhala uthi:

Kwenye inkathi ngibanikeza izihloko zokuthi babhale ama-eseyi. Kuthi lapho sebebhalile ngikhombe labo nalabo, kushiyanane izinsuku beshintshana umuntu esifundela indaba yakhe. Nokho ngiyaye ngithi umuntu akafunde i-*paragraph* eyodwa nje ngoba baningi.

Uthisha uMfeka naye waveza ukuthi ukubhalisa imibhalo yokuziqambela ikhona akusebenzisayo ekufundiseni ukufunda okubhaliwe nokubhala ngokukuhlobanisa esiZulwini. Lapha uzwakala ethi:

Ngibabhalisa ama-eseyi ngoba vele ayingxenye yama-*task* okusuke kufanele bawenze ngethemu. Kuyenzeka ngithi umuntu akafunde i-eseyi yakhe ngaphambi kokuba bamakelane lapha-ke bakwenza kokubili ukufunda nokubhala.

Kulezi zicaphuno ezingenhla, othisha bakhuluma okufanayo mayelana nokuhlobanisa ukufunda okubhaliwe nokubhala ekufundiseni. Nakuba othisha baliveza leli su, akukho okwakuveza kucace ukuthi lokho kwenza kwabo ngendlela abathi bafundisa ngayo, kuyawathuthukisa yini la makhono womabili kubafunda ababafundisa isiZulu ebangeni lesishiyagalombili. Kuyacaca ukuthi othisha badinga ukuba baqeqesheke ekuqondeni kahle izindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala kubafundi esifundweni sesiZulu.

6.7 Umphumela abathi othisha bayawuthola ekufundiseni ukufunda okubhaliwe nokubhala ngokukuhlobanisa

UKillen (2006) ugcizelela ukuthi ukubhala kuyindlela enhle yokuhlola ulwazi kanye nokuqonda umfundi anakho mayelana nalokho okufundiwe. Lapha ekufundiseni, umfundi uhlolwa ulwazi analo ngokuthi abhale izivivinyo, efunda futhi ephendula imibuzo ebhaliwe ngokubhala phansi. Ngamanye amazwi, kulindelekile ukuba othisha bakuhlole ukuthuthuka kwabafundi kunoma ngabe iliphi ikhono elithuthukiswayo. Ngaphansi kwale ndikimba, othisha ababengabahlanganyeli kulolu cwaningo baphawula beveza ukungathokozisi kwemiphumela abayitholayo lapho befundisa ukufunda okubhaliwe nokubhala kanyekanye. Othisha baveza ukuthi ukubhala kumbe izimpendulo zabafundi zikhombisa ukuthi abawuqondi umbhalo abawufundile noma-ke abayiqondi imibuzo ukuthi ifunani. Uthisha uKhanyile wakhononda wathi:

Kunzima kakhulu ngoba yilapho kuvela khona ukungakwazi ukufunda nokubhala. Izimpendulo abazibhalayo ziyakhombisa ukuthi abawuzwanga umbuzo, kwesinye isikhathi ngivele ngibone ukuthi lo akawuzwanga nje umbhalo.

Uthisha uMfeka wabika okufanayo nokushiwo uthisha uKhanyile lapho ethi:

Eyi! Engikubonayo nje kusafanele le ndaba yokufundisa izingane ukufunda nokubhala ike ibukwe kabusha. Izimpendulo abazibhalayo zikhombisa kahle nje ukuthi abayizwanga into abayifundile. Uvele ubone nje ukuthi umuntu ubhalele ukuvala isikhala nje.

Uthisha uMahlombe naye usho okufanayo nokusemazwini angenhla lapho ethi:

Hhayi, abakubhalayo akuthokozisi neze nje. Abanye bathi baxoxa indaba ivele ingazwakali nhlobo ukuthi ikhuluma ngani. Bakhona-ke labo nalabo ababhala into efundekayo impela.

La mazwi othisha angenhla akubeka kucace bha ukuthi abafundi babuthaka ekufundeni okubhaliwe nasekubhaleni. Bobabili othisha bagcizelela ukuthi ukwenza kumbe ukubhala kwabafundi kukhombisa ukungakuqondi lokho abakufundayo ekubeni kusuke kungalindelekile ukuthi abafundi abakuleli banga abakakwazi ukuzifundela ngokwabo baphinde babhale.

Nokho uthisha uMahlombe wakuveza ukuthi nakuba bekhona labo bafundi abathuthuke ngendlela encomekayo njengoba besebangeni lesishiyagalombili, baningi abakhombisa ukungathuthuki njengoba ethi isikhathi esiningi babhala imibhalo engazwakali kumbe okungelula ukuyiqonda. Uthisha uNtusi uthi nakuba bekhona abafundi abenza kangcono, sikhulu isikhala sokungathuthuki kwabafundi kula makhono. Lokhu kuzwakala lapho ethi:

Angeke ngiqambe amanga ngithi imiphumela iyafana kubo bonke kuyo yonke iminyaka. Komunye unyaka kuba sengathi abafundi bayashesha ukufundiseka kodwa kweminye iminyaka liyabhubha impela. Abanye bakukopishela imibuzo injengoba injalo. Ngisho ungamnika umsebenzi wokuyobhala ekhaya, uzokubuyisela lowo msebenzi unjengoba umnike wona.

Emazwini acashunwe ngenhla, othisha bakubeka kucace ukuthi imiphumela abayithola kubafundi ayilingani nebanga abakulona. Lokhu kukhombisa khona ukuthi baningi abafundi abakathuthuki ngokwenele ekufundeni okubhaliwe nasekubhaleni. Nokho othisha abaphawuli ngokuthi yikuphi bona abakwenzayo ukuze kuthuthuke womabili la makhono kubafundi.

6.8 Isiphetho

Kulesi sahluko ngidingide indlela abathi othisha bafundisa ngayo lapho besebenzisa izindlela namasu okuhlukahlukeni ekufundiseni ukufunda okubhaliwe nokubhala kubafundi abafunda isiZulu ebangeni lesishiyagalombili. Ngixoxe ngendlela othisha abathi bakulungiselela ngayo ukufundisa la makhono amabili. Ngixoxe ngendlela othisha abathi bakuhlobanisa ngayo ukufundisa ukufunda okubhaliwe nokubhala, indlela abathi bakuhlola ngayo ukuthuthuka kwabafundi kanye nemiphumela abayitholayo ekuhloleni kwabo ukuthuthuka kwabafundi ekufundeni okubhaliwe nasekubhaleni. Esahlukweni esilandelayo ngizoxoxa ngezizathu ezenza othisha bafundise ukufunda okubhaliwe nokubhala ngendlela abathi bakwenza ngayo kanye nezincomo zocwaningo.

ISAPHLUKO SESIKHOMBISA

IZIZATHU ZOKWENZA KOTHISHA, IZINCOMO NESIPHETHO

7.1 Isingeniso

Esahlukweni esedlule ngixoxile ngokuthi othisha bathi bazisebenzisa kanjani izindlela namasu okufundisa ukufunda okubhaliwe nokubhala kubafundi bebanga lesishiyagalombili, abafunda isiZulu ezingeni lolimi lwasekhaya. Ngixoxile futhi ngendlela abathi bakuhlola ngayo ukuthuthuka komfundi ekukwazini ukufunda okubhaliwe nokubhala, kanjalo nendlela abakuhlobanisa ngayo ukufundisa ukufunda okubhaliwe nokubhala esifundweni sesiZulu. Kulesi sahluko ngizohlaziya ulwazi olutholakale ngibheke ukuthi kungabe zizathu zini ezenza othisha benze abakwenzayo ngendlela abakwenza ngayo. Lesi sahluko siqonde ukuba kuphenduleke umbuzongqangi wesithathu walolu cwaningo, othi:

- Kungani othisha bebanga lesishiyagalombili befundisa ukufunda okubhaliwe nokubhala ngendlela abakwenza ngayo ezikoleni ezimbili ezisesiYiningi sasePinetown?

Ngizoxoxa ngezindikimba ezitholakele ekuphendulekeni kwalo mbuzo. Ngizophinde ngiveze izincomo ezingaba usizo ekwelekeleleni ukuthuthukiswa kolwazi lokusetshenziswa kwezindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala kothisha abafundisa isiZulu ulimi lwasekhaya kubafundi bebanga lesishiyagalombili. Ekugcineni kwalesi sahluko kuzovela isiphetho salolu cwaningo.

7.2 Izizathu zokwenza kothisha

Zizathu izindikimba ezigqamayo kulolu cwaningo. Indikimba yokuqala inezindikimbana ezizathu ezihambisana nendlela abaqonda ngayo izindlela zokufundisa ukufunda okubhaliwe nokubhala (isihlokwana esingezansi asisho lokhu okubhale lapha); nokusetshenziswa kwezindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala esifundweni sesiZulu. Indikimba yesibili iveza ukungazithuthukisi kothisha olwazini lwesifundo nasezindleleni zokuthuthukiswa

kwala makhono womabili esiZulwini. Eyesithathu iveza ukwentuleka kolwazi lwezinjulalwazi ekufundiseni ukufunda okubhaliwe nokubhala. Zonke lezi zindikimba ziveza izizathu zokwenza kothisha ekufundiseni ukufunda okubhaliwe nokubhala esifundweni sesiZulu ulimi lwasekhaya ebangeni lesishiyagalombili.

7.2.1 Othisha nokungaqondi kwabo ngezindlela zokufundisa ukufunda okubhaliwe nokubhala

Lapho ngixoxisana nothisha ababengabahlanganyeli balolu cwaningo, okungothisha abathathu basesikoleni Isifociya (okungelona igama langempela) kanye nababili basesikoleni Ishekelezo (okungelona igama langempela) abafundisa isiZulu uLimi lwaseKhaya ebangeni lesishiyagalombili kulezi zikole engangicwaninga ngazo, ngathola ukuthi indlela abaqonda kumbe abangaqondi ngayo ukufundisa ukufunda okubhaliwe nokubhala kubafundi yikhona okuyinkinga enkulu. Lokhu ngakuthola ezingxoxweni zabo ngenkathi beveza izindlela namasu abakusebenzisayo ekufundiseni ukufunda okubhaliwe nokubhala esiZulwini ebangeni lesishiyagalombili. Izingxoxo zothisha engixoxe ngazo esahlukweni sesihlanu, ziveza izindlela namasu othisha abathi bayawasebenzisa ekufundiseni ukufunda okubhaliwe kanye nokubhala kubafundi ababafundisa isiZulu ebangeni lesishiyagalombili. Engakuqaphela ukuthi nakuba othisha baziveza lezo zindlela namasu, abakuqondi ngokwanele ukusetshenziswa kwazo ukuze kwelekeleleke abafundi ukuthi bathuthuke kula makhono womabili, okungelokufunda okubhaliwe nelokubhala. Okwangimangaza ukuthi othisha bakuveza ukuthi abafundi ababafundisayo abakathuthuki kahle ekukwazini ukufunda okubhaliwe nasekubhaleni kulo leli banga. Isibonelo nje; esahlukweni sesihlanu, amazwi kathisha uMaseko azwakalisa ukukhathazeka ngokungathuthuki kwabafundi waze wathi:

Kuyakhathaza ukuthola abafundi bengakwazi ukufunda ngisho umusho sebelapha kwa-*grade* 8. Bahlulwa ngisho ukubhala amagama abo kanti uma sekulapha kwa-*grade* 8 iba miningi imisebenzi edinga ukuba bazifundele bona ngokwabo baphinde babhale.

Ngokwabo bobahlanu abahlanganyeli, kufanele abafundi bafike ebangeni lesishiyagalombili sebethuthukile kula makhono. Bonke babegcizelela ukuthi kufanele abafundi bafundiswe la makhono kusukela besesemabangeni aphantsi. Othisha

ababengabahlanganyeli kulolu cwaningo bakubeka kwacaca ukuthi kufanele kube othisha abafundisa emabangeni aphansi abanakekela ukuthuthukiswa kwala makhono kubafundi. Kuyacaca inkulu inkinga yokungathuthuki kahle kwabafundi ekufundeni okubhaliwe nasekubhaleni esifundweni sesiZulu kuleli banga.

Izinkulumo zabahlanganyeli zazikubeka kucace ukuthi balindele ukuba abafundi abasebangeni lesishiyagalombili sebeyakwazi ukufunda okubhaliwe nokubhala ngoba ngokwabo, la makhono kufanele ngabe afundiswa kabanzi kubafundi kusukela besesemabangeni aphansi. Ngamanye amazwi, inkinga bayikhomba emuva emabangeni aphansi emfundo ukuthi ukufundiswa kwala makhono akwenzeki ngendlela egculisayo ngoba nakhu abafundi baze bafike ebangeni lesishiyagalombili bengakwazi ukufunda imibhalo yesiZulu kanye nokubhala (*Whats up Teach*, 2013). Imibiko ye-*National Education Evaluation and Development* (NEEDU, 2012), i-*Annual National Assessment* (ANA, 2014) kanye ne-*Progress in International Reading and Literacy Study* (PIRLS, 2015) yakuveza ukuthi abafundi batholakala benobunzima bokungathuthuki ngokwanele kula makhono womabili kusukela emabangeni aphansi kuya kwaphezulu. Okwangidida ukuthi, uma othisha bebona ubuphansi bamazinga kubafundi, akufanele yini bona njengothisha babalekelele abafundi ababafundisayo ukuba bathuthuke kula makhono. Ukwenza kothisha akuhambisani nenjulalwazi i-*socio-constructivist* kaVygotsky (1987) ngoba yona igqamisa ukuthi abantwana abazifundeli nje bebodwa ngaphandle kokuba balekelelwe yilabo abanolwazi olungaphezulu kolwalabo ababafundisayo (Krauss, 1996). Ngakho-ke, ngokwalolu cwaningo, othisha yibona okufanele babe nolwazi oluningi lokufundisa nokwelekelela abafundi ekuthuthukiseni la makhono womabili, kunolwabafundi ababafundisayo.

Okunye engakuqaphela ezingxoxweni zothisha abangabahlanganyeli balolu cwaningo ukuthi bobahlanu baveza ukuthi ukukwazi ukufunda okubhaliwe nokubhala kusemqoka ngokulinganayo. Othisha bagcizelela ukuthi umfundi akaphumeleli emfundweni yakhe uma engathuthukile ngokwanele kuwo womabili la makhono. Lapha ngingaveza okwashiwo uthisha uNtusi egcizelela ubuntekenteke bala makhono kubafundi abafunda isiZulu lapho ethi: *Uma umfundi engakwazi ukufunda okubhaliwe, mancane amathuba okuthi akwazi ukubhala.*

Lokhu kusho ukuthi othisha bayaqaphela ukuthi ngempela abafundi abakafinyeleli ezingeni lokufunda okubhaliwe nokubhala ngokwebanga asebekulona njengoba besebangingeni lesishiyagalombili. Ukungathuthuki kula makhono okwavezwa othisha kuyafakazelana nokwavezwa abacwaningi abangoBecher benoTrowler (2001) kanye noHorne (2002) ekutheni abafundi bakhombisa ukungathuthuki ngokwamazinga abasuke sebekuwna, kangangokuthi lobu buphansi buze bufinyelele emazingeni emfundo ephakeme (Nkosi, 2018). Nakuba othisha bekuveza lokhu, abavezi ukuthi basebenzisa ziphi izindlela kanye namasu ekuhlomiseni abafundi ngala makhono abaluleke kangaka emfundweni yezingane. Kuyacaca ukuthi laba othisha nakuba bethi bayakuqonda ngokwabo ukuthi kumele bafundise kanjani la makhono, kodwa ukuqonda kwabo kubukeka kungenele. Lokhu kuyaphambana nenkolelo yenjulalwazi ye-*socio-constructivist* KaVygotsky (1978) ekutheni kulindeleke ukuba uthisha abe nezindlela namasu ekwelekeleleni abafundi ekufundeni kwabo ukuze bathuthuke ekuzakheleni ulwazi olusha ngokukwazi ukufunda okubhaliwe nangokubhala (Brownstein, 2001).

Okunye okwagqamisa ukuthi othisha abanakho ukuqonda mayelana nezindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala, esahlukweni sesihlanu othisha baveza ukuthi ukufundisa kwabo kuncike kulokhu okubhalwe ezincwadini zesiZulu ezisetshenziswa abafundi ebangingeni lesishiyagalombili. Ukusebenzisa lezi zincwadi othisha babekuveza kuyinto elungile ekufundiseni kwabo ukufunda okubhaliwe nokubhala kubafundi ababafundisa isiZulu. Isibonelo nje, uthisha uKhanyile wakuveza ngokusobala ukuthi ulandela izindlela zokufundisa azithola ezincwadini ezisetshenziswa abafundi ekufundeni isifundo sesiZulu kuleli banga. Lokhu wakuveza lapho ethi:

Kodwa-ke, ezincwadini zabo abafundi engizisebenzisayo, ... kuba nendawo esuke isichazela kabanzi ngezindlela esingazisebenzisa ekufundiseni abafundi izifunjwana.

Nakuba kubalulekile ukuba othisha basebenzise lezo zincwadi zesiZulu eziklanyelwe ukusetshenziswa kulelo banga, kuyisidingo esikhulu ukuba othisha bakhombise ukuthi bayakuqonda ukubaluleka kokuthuthukiswa kwekhono lokufunda okubhaliwe nelokubhala kubafundi. UKennedy (2002) benoSpeer (2005) bathi othisha kufanele bakhombise ukuthi bakuqeqeshelwe ukufundisa isifundo kubafundi ngokuthi

basebenzise izindlela namasu okwehlukahlukene ukuze abafundi bathuthuke kula makhono womabili, njengoba othisha bekuveza ukuqaphela kwabo ubuphansi bala mazinga kubafundi kulesi sifundo. Umbono we-*Zone of Proximal Development* kaVygotsky (1997) ukhuthaza ukuthi umfundi uthuthuka kangcono olwazini analo oluyisisekelo uma elekelelwa ngendlela efanele (Nkosi, 2010) futhi ufunda kangcono kulabo abanolwazi lwangaphambili (Vygotsky, 1978; Woolfolk, 1998). Ngamanye amazwi kulindeleke ukuba othisha abafundisa isifundo sesiZulu babambe iqhaza elibalulekile ekwelekeleleni abafundi ekukwazini ukufunda okubhaliwe nokubhala nakulo ibanga lesishiyagalombili njengoba kubakhathaza ubuphansi bamazinga kula makhono.

Nakuba abahlanganyeli babekhombisa ukukhathazeka ngokungathuthuki kahle kwabafundi ekukwazini ukufunda nokubhala isiZulu kuleli banga, abakuvezi kucace bha ukuthi babafundisa kanjani abafundi ukukwazi ukufunda nokubhala nokuthi babalekelela kanjani ukuze bathuthuke kula makhono. Izindlela namasu ababethi bayazisebenzisa ezivela esahlukweni sesihlanu, akucaci ukuthi ngabe babezisho ngoba beziqonda yini noma babesho besusela kulezi abathi bazithatha ezincwadini zabafundi zokufunda. Kunzima ukuthola ukuthi abakwenzayo bayakuqonda yini. Lokhu kwangenza ngabheka okwakungaba umthelela ekutheni othisha bengabi nokuqonda okuphelele ekufundiseni la makhono kubafundi, okwagqamisa lezi zindikimbana:

- Uqeqesho lothisha lokufundisa isiZulu njengesifundo
- Isipiliyoni ekufundiseni isiZulu ulimi lwasekhaya kuleli banga
- Ukushoda kwesisekelo esihle emakhonweni okufunda nokubhala

Ngokwabo, ukufundisa ukufunda okubhaliwe nokubhala kuwukufundisa ulandela uhlelo lwesifundo ngokuqikelela ukwenza yonke imisebenzi eklanyelwe leso sigaba sonyaka. Othisha abakuvezanga ukuthi kulezo zifunjwana eziklanyelwe leso sikhathi ukuba zifundwe babasiza kanjani abafundi ukuba bagcine bethuthukile kula makhono. Lokhu kungaqondi kothisha kuyashayisana nenkolelo yenjulalwazi ye-socio-constructivist ngoba yona iqhakambisa ukuthi ofundiswayo ufunda kangcono uma enikezwa imiyalelo ecacile ehambisana nalokho okufundwa ngakho (Chonco, 2015). Ngamanye amazwi, othisha kumele kube yibona abakuqonda kahle abakufundisayo

ukuze bakwazi ukukudlulisela kubafundi baphinde babalekelele ekwakheni ulwazi olusha (Tomlinson, 2015). Lokhu kwangenza ngabheka ukuthi ngabe othisha babekuqeqeshelwe yini ukufundisa isiZulu ezingeni lolimi lwasekhaya ebangeni lesishiyagalombili; njengoba kulindeleke ukuba kube yibona othisha abalekelela abafundi ekuthuthukeni ngokwanelisayo kula makhono (Nash, 2009).

7.2.1.1 Uqeqesho lothisha lokufundisa isiZulu njengesifundo

Othisha babekhombisa ukuthi babekuqonda abakwenzayo nabakushoyo kodwa kube kubukeka bengakuqondisisi ngokwanele ukuthi kumele bafundise kanjani ukufunda okubhaliwe nokubhala. Babungekho ubufakazi bokuthi bakuqonda ngokwanele abakushoyo nabakwenzayo. Lokhu kwangenza ngazibuza ukuthi ngabe othisha babekuqeqeshelwe yini ukufundisa isifundo sesiZulu uLimi Lwasekhaya. Esahlukweni sesihlanu, othisha ababengabahlanganyeli kulolu cwaningo baphendula ngokuziqhenya ekutheni ukufundisa isiZulu babekuqeqeshelwe ngenkathi besathwasela ubuthisha. Nokho, indlela ababethi bakufundisa ngayo ukufunda okubhaliwe nokubhala engixoxe ngakho esahlukweni sesithupha kanye nezindlela namasu abathi bayakusebenzisa ekufundiseni abafundi la makhono ikhombisa igebe okungenzeka lasala oqeqeshweni lothisha. Ngikusho lokhu ngoba ukuba nolwazi lwesifundo kuhambisana nokuthi uthisha abe nokuqonda okunzulu mayelana namakhonsephe alesi sifundo, izinjulalwazi eziphathelele nokufundisa, ulwazi olungamaqiniso kanye nemibono (Shulman, 1987; William, 2002; Ball *et al*, 2008). Ngamanye amazwi, othisha kumele babe nokuqonda okwanele ngesifundo nangalokho okufundiswayo ukuze isifundo sethulwe kahle futhi izinhloso zaleso sifundo ziphumelele.

Othisha uNtusi wasesikoleni Isifociya benoMahlombe wasesikoleni Ishekelezo (okungesilona igama langempela) abagcinanga nje ngeziqu zokuqala zobuthishela kodwa babuye bathuthukela eziqweni ze-*Masters* kodwa beqhubeka nokuthuthukisa ulwazi lwabo lwesifundo sesiZulu. Esahlukweni sesihlanu, kwangimangaza ukuzwa uMahlombe eveza ukushoda kolwazi lokufundisa imibhalo yokuziqambela kodwa kube kulindeleke ukuba afundise abafundi ukufundwa nokubhalwa kwalezi zinhlobo zemibhalo. Esahlukweni sesihlanu, abahlanganyeli balolu cwaningo bakhuluma

ngezindlela namasu abakusebenzisayo ekufundiseni lezi zinhlobo zemibhalo. Esahlukweni sesithupha, abahlanganyeli bocwaningo baveza ukuthi basebenzisa imibhalo yokuziqambela ekufundiseni abafundi ukufunda okubhaliwe nokubhala. Baqhubeka baveza ukuthi imibhalo yokuziqambela bayisebenzisa nasekuhloleni ukuthuthuka kwabafundi kula makhono womabili. Lokhu abakushoyo mayelana nokungaqeqesheki kahle ekufundiseni le mibhalo kukhombisa ukuthi othisha abanakho ukuqonda okwanele mayelana nezindlela namasu ekufundiseni ukufunda nokubhala, yize babeveze ukuthi basebenzisa yona le mibhalo ekulekeleleni abafundi ukuba bathuthuke kula makhono. Njengoba ngivezile esahlukweni sesine, abacwaningi abangoDriel enabanye (2001) bathi uthisha oqeqeshekile ekufundiseni kufanele angagcini nje ngokuba nolwazi lwesifundo kodwa abe nokuqonda izindlela namasu okufundisa ukuze abafundi bazuze kangcono kuleso sifundo.

Okwangimangaza ukuthi, uma othisha beveza ukuthi abakuqeqeshelwanga ukufundisa lezi zinhlobo zemibhalo, ngabe bazisebenzisa ngendlela efanele nethuthukisayo yini lezo zindlela namasu lapho befundisa ikhono lokufunda okubhaliwe kanye nekhono lokubhala kubafundi ababafundisayo. Lokhu kwangenza ngazibuza ukuthi ngabe othisha abafundisa isiZulu ebangeni lesishiyagalombili balibamba kanjani iqhaza ekufundiseni abafundi amakhono omabili, elokufunda okubhaliwe nelokubhala, njengoba injulalwazi i-*socio-constructivist* ikuqhakambisa lokhu (Vygotsky, 1978).

Nakuba othisha ababengabahlanganyeli balolu cwaningo bakuveza ukuthi babekuqeqeshelwe ukufundisa isiZulu, njengoba ngivezile esahlukweni sesihlanu, akukhombisi ukuthi bahlomile ekuhloleni izinhloso zaleso sifunjwana (Grossman, 1990) kanti izingxoxo zabo futhi azikhombisi ukuthi banolwazi olujulile noluvuthiwe olumumethwe isifundo, ukuqonda ikharikhulamu kanye nolwazi lokufundisa lesa sifundo abaqeqeshelwe ukusifundisa, okuyinto egcizelelwa nguShulman (1987). Nokho ukuba nolwazi lokufundisa akuncikile kuphela ekuqeqeshweni kukathisha, kepha kuncike ezinkolelweni uthisha anazo ngokufundisa, isipiliyoni ekufundiseni kanye nezinhloso anazo ngokufundisa (Harris *et al*, 2009; Ansey & Bull, 2004; Bredie, 2016). Izinkolelo zikathisha nokuthuthuka endleleni afundisa ngayo kwakhiwa isipiliyoni uthisha anaso ekufundiseni lesa sifundo.

7.2.1.2 Isipiliyoni sothisha ekufundiseni isiZulu

Isipiliyoni sinomthelela endleleni uthisha ngamunye afundisa ngayo nasendleleni uthisha ngamunye aqaphela ngayo abafundi bakhe ukuthi bathuthuka kanjani kumbe kangakanani ekufundeni imibhalo nasekubhaleni (Korjas, 2012). Kulolu cwaningo, isipiliyoni sikathisha singaba umthelela endleleni akuqonda ngayo ukufundisa ukubhala nokufunda okubhaliwe esifundweni sesiZulu ebangeni lesishiyagalombili.

Engakuthola ezingxoxweni engaba nazo nabahlanganyeli balolu cwaningo, okungothisha abahlanu abafundisa isiZulu ulimi lwasekhaya kulezi zikole ezimbili engangicwaninga ngazo, kwaba isikhathi uthisha ngamunye asesisebenzile efundisa lesi sifundo. Abathathu kulaba othisha kwavela ukuthi babeneminyaka engaphansi kweyisihlanu befundisa isiZulu ulimi lwasekhaya ebangeni lesishiyagalombili. Njengoba ngixoxile esahlukweni sesihlanu, othisha uMaseko, uKhanyile kanye noMfeka baveza ukuthi baneminyaka engaphansi kwemihlanu befundisa isiZulu kulo ibanga lesishiyagalombili. Lokhu kwangenza ngacacelwa ukuthi kungani abahlanganyeli babekhombisa ukungakuqondi ukusetshenziswa kwezindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala esifundweni sesiZulu, njengoba ngivezile esahlukweni sesihlanu ukuthi uthisha ukwazi ukusebenzisa amasu ahlukenene ngenxa yesipiliyoni anaso ekufundiseni (Shulman, 1986; William, 2002).

Othisha ababili kubahlanganyeli balolu cwaningo baveza ukuthi baneminyaka eyishumi nangaphezulu befundisa isiZulu ulimi lwasekhaya, nakuba kungekhona ukuthi babefundisa ibanga lesishiyagalombili kuphela kuyo yonke le minyaka. Laba bahlanganyeli baveza ukuthi nakuba babesifundisa isiZulu ebangeni lesishiyagalombili, babegxile kakhulu ekufundiseni sona isiZulu emabangeni eleshumi kuya kwelelshumi nambili. Ukuba nesipiliyoni kukathisha kuhlenganisa ukufundisa kanye nokuthi uthisha aluqonde kangcono uhlobo lwabafundi abafundisayo (Depaepe nabanye, 2014). Ezingxoxweni zabo kwavela ukuthi kwakubamangaza ukufica abafundi bebanga lesishiyagalombili bengakwazi ukufunda nokubhala. Ngokwabo, babelindele ukuba abafundi bafane nalaba abasemabangeni aphezulu, okuyiwona abagxila kakhulu ekuwafundiseni isikhathi esiningi.

Nakuba abahlanganyeli ababili baveza ukuthi babenesikhathi eside befundisa isiZulu ulimi lwasekhaya, ezingxoxweni zabo awuvelanga umehluko okhombisa ukuthi bayakuqonda ukufundiswa kwamakhono elokukwazi ukufunda okubhaliwe nelokubhala. Akuvelanga futhi ukuthi bayakuqonda ukusetshenziswa kwezindlela namasu ekuthuthukisweni kwamakhono olimi, okuyikhono lokufunda okubhaliwe nelokubhala kubafundi ababafundisa isiZulu ebangeni lesishiyagalombili. Kanti nasesahlukweni sesithupha, indlela abathi bawafundisa ngayo la makhono kubafundi ayikuvezanga ukuthi bona sebenesipiliyoni ekufundiseni la makhono emabangeni ahlukeni, njengoba bevezile ezingxoxweni.

Ngokwenkolelo ye-*socio-constructivist*, ukuba nesipiliyoni kukathisha ekufundiseni kusho ukuthi uthisha unolwazi oluyisisekelo futhi uyakuqonda akufundisayo kanye nohlobo lwabafundi abafundisayo ngenxa yesikhathi asesichithile esebenzisana nabafundi abehlukene (Vygotsky, 1978; Anstey & Bull, 2004; Chonco, 2015). Ngamanye amazwi, kwangimangaza ukuthola ukuthi nakuba laba othisha benesikhathi eside befundisa isiZulu, abakahlomi ngokwanele ezindleleni nasemaswini okufundisa ukufunda okubhaliwe nokubhala kubafundi bebanga lesishiyagalombili. Lokhu kwangifikisela umcabango wokuthi kungenzeka leli gebe leminyaka uthisha efundisa abafundi abasebangeni elithile isikhathi eside kube yilona elinomthelela othile endleleni uthisha afundisa futhi akuqonda ngayo ukufundisa ukufunda okubhaliwe nokubhala kubafundi abafunda sona isiZulu ebangeni lesishiyagalombili. Nokho, uGrossman (1990) uncoma ukuthi ukukwazi ukufundisa kusho ukukwazi ukufundisa isifundo ezigabeni kumbe emazingeni ahlukeni, ukuqonda ikharikhulamu kanye nokukwazi ukusebenzisa izindlela ezahlukene ekuchazeni izihloko zalokho okufundwayo noma okufundwa ngakho. Ngamanye amazwi, kuhle ukuba othisha bahlale bekulungele ukufundisa emabangeni ahlukeni ukuze kuzokhuthazeka ukuthuthuka ekukwazini ukufunda okubhaliwe nokubhala.

7.2.1.3 Ukushoda kwesisekelo esihle emakhonweni okufunda nokubhala

Ulwazi oluyisisekelo lukathisha olumayelana nesifundo lubalulekile ngoba lwelekelela ekuhleleni izindlela namasu okwehlukahlukene ekufundiseni (Harris *et al*, 2009). Kwangimangaza ukuthola ukuthi bonke othisha ababengabahlanganyeli kulolu cwaningo bakhononda ngamazinga aphansi okufunda nokubhala kubafundi yize sebekuleli banga abakulo. Lapha kulindeleke ukuba sebethuthukile ekukwazini ukubhala nokufunda okubhaliwe, akulindelekile ukuthi baze babhaliswe isipelingi, kodwa othisha babona isidingo sokukwenza lokhu ngenxa yezinga eliphansi abakulo abafundi. Lokhu kuyinkomba yokuthi isisekelo sokukwazi ukufunda okubhaliwe nokubhala asibanga sihle emabangeni aphansi. Ngokwe-NEEDU (2012) ukungathuthuki kahle kwabafundi kula makhona kunomthelela ekutheni bagcine sebeyekile ukufunda ezikoleni lapho sebefike ebangeni le-10 kuya kwele-12 ngoba basuke bengaqeqeshekile ngokwenele ekufundeni nasekubhaleni besesemabangeni aphansi emfundo (Caldwell, 2004). Kanti, kubalulekile ukuba umfundi ahlonyiswe kuwo womabili la makhono njengalawo okulalela nokukhuluma.

Nakuba kuvela ukuthi abafundi abasitholanga isisekelo esihle ekufundisweni ukufunda okubhaliwe nokubhala besesemabangeni aphansi, laba bahlanganyeli balolu cwaningo abavezanga ukuthi ngabe babalekelela kanjani abafundi ukuba bahlumise ulwazi lwala makhono kubafundi abakuleli banga. Indlela othisha abafundisa ngayo iveza ukuthi kwabona abanakho ukuqonda okwanele ekutheni bangawathuthukisa kanjani la makhono kubafundi esifundweni sesiZulu. Lokhu kusho ukuthi othisha bantekenteke ekusebenzisweni izindlela namasu ekuthuthukiseni la makhono kubafundi (Oji & Habibu, 2011). Ukufakazela iphuzu lokushoda kwesisekelo ekufundiseni la makhono kubafundi, amazwi kathisha uNtusi asesahlukweni sesihlanu wakhononda wathi: *Kumanje ngikhala ngakho ukuthi enyuvesi asikaze sifundiswe ukuthi ifundiswa kanjani i-creative writing kubafundi.*

Amazwi kathisha ayegqamisa khona ukuthi nakuba othisha bethi bafundisa ukufunda okubhaliwe nokubhala ngokunikeza imibhalo yokuziqambela, abakuqondi abakwenzayo. Lokhu kukhomba ukuthi bayakuqagela abakwenzayo lapho befundisa imibhalo yokuziqambela (Brown, 1994; Verbeek, 2010). Ukungaqondi kwabo kusukela ekutheni abakuqeqeshelwanga ukufundisa imibhalo yokuziqambela kubafundi

besiZulu. Ngamanye amazwi, akulula ukuba othisha basebenzise izindlela namasu ekufundiseni lolu hlobo lwemibhalo uma kwabona bengakuqondi ukuthi kwenziwa kanjani. Lokhu kungaba nomthelela ongemuhle ekutheni abafundi bangathuthuki ekukwazini ukufunda nokubhala lapho kusetshenziswa le mibhalo ekubafundiseni.

7.3 Ukungazithuthukisi kothisha olwazini lokufundisa

Lapho othisha beqeqeshelwa ubuthisha, basuke behlonyiswa ngokuba nolwazi lwesifundo (Jenkins, 2006; Shinebairne, 2011). Nokho akulona lodwa ulwazi lwesifundo olusebenzayo ekufundiseni okunezinhloso zemiphumela emihle. Kudingeka ukuba uthisha azithuthukise ukuze akhule olwazini lokufundisa isifundo, ukusebenzisa izindlela namasu ahlukene kanjalo nokuhlola ukuthuthuka kwabafundi kulokho abakufundiswayo (Beard & Wilson, 2006; Etkind & Sherrif, 2013). Engakuthola ocwaningweni ukuthi othisha abathathu ababengabahlanganyeli kulolu cwaningo bakubeka ngokungahlonizi ukuthi akukho ukuzithuthukisa abakwenzayo ukuze bakhule ekukwazini ukufundisa abafundi ukufunda okubhaliwe nokubhala njengoba bethi bayabubona ubuphansi bamazinga ala makhono kubafundi esifundweni sesiZulu. Isibonelo, esahlukweni sesihlanu uthisha uMfeka waveza ukuthi akukho okuqondile kokuzithuthukisa akwenzayo ngaphandle kokuzilungiselela leso sifunjwana ngaphambi kokuyofundisa kokubili ukufunda okubhaliwe nokubhala kubafundi bebanga lesishiyagalombili abafunda isiZulu ulimi lwasekhaya.

Ezingxoxweni zothisha kwagqama ukuthi abanye othisha abakukhathalele ukuzithuthukisa ngolwazi lokufundisa ukufunda nokubhala ukuze bakwazi ukwelekelela abafundi bathuthuke kula makhono, njengoba kwabona othisha bekhononda ngobuphansi bamazinga kula makhono omabili. Lapha uthisha uNtusi waveza ukuthi ukufundisa kwakhe kuncike endleleni yokufunda ebhalwe ezincwadini zabafundi zokufunda isiZulu. Okungacaci kahle ukuthi ngabe lezo zindlela zokufundisa othisha abazithola encwadini bazisebenzisa kanjani ekuthuthukiseni ulwazi lwabafundi lokubhala nokufunda kubafundi ababafundisa isiZulu ebangeni lesishiyagalombili. Kuyacaca ukuthi othisha abakuqondi ukubaluleka kokuzithuthukisa bona ngokwabo olwazini lokufundisa nasekuqondeni imiklamo nezinhlelo zokuthuthukiswa kwala makhono kubafundi ngokwekharikhulamu (Van Driel *et al*,

2001). Uthisha kufanele abe ngumcwaningi ukuze athuthukise izinga lokucabanga, athuthuke ngokwemfundo nangokomsebenzi wakhe wobuthisha aphinde ahlome ezindleleni ezintsha zokuthuthukisa amakhono athile kubafundi ngaleso sifundo asifundisayo (Government Gazette, 2000).

Ukuzithuthukisa kothisha akusho nje ukuyofundela okuthile enyuvesi kumbe emfundweni ephakeme kuphela, kepha othisha bangathuthuka nangolwazi abaluthola ezikoleni. Injulalwazi yokufunda okubhaliwe nokubhala kaBrown (1994) ikhuthaza othisha ukuba bazithuthukise olwazini lokufundisa ukufunda okubhaliwe nokubhala ngoba kuwumgogodla oletha impumelelo kubafundi. Ezingxoxweni, abahlanganyeli balolu cwaningo baveza ukuthi kuyindlala kakhulu abangakukhomba kumbe abangakusho ukuthi kuwulwazi abaluthola esikoleni olusiza bona njengothisha ekuthuthukiseni indlela abafundisa ngayo ikhono lokubhala nelokufunda okubhaliwe kubafundi ababafundisa isiZulu ebangeni lesishiyagalombili.

Esahlukweni sesihlanu, othisha bakubeka kwacaca ukuthi alukho ulwazi ababengathi bayaluthola ezikoleni. Kuphela, othisha baveza ukuthi bagcina ngokunikezwa izincwadi ezisuke zisetshenziswa esifundweni sesiZulu kuleli banga. Abanye othisha bagcizelela ukuthi ngisho bebizelwe kuma-*workshops* asuke ehlelwe uMnyango WezeMfundo, akwenzeki kube khona ulwazi olusha abalutholayo olumayelana nezindlela kanye namasu othisha abangawasebenzisa ekufundiseni abafundi ukukwazi ukufunda okubhaliwe nokubhala. Kuphela, basuke befundiswa ngokubhala uhlelo lwesifundo baphinde batshelwe ngokubaluleka kokuqeda uhlelo lomsebenzi obekelwe leso sigaba sonyaka. Lokhu akusahambisani nokwazisa kwe-NEEDU (2012) egcizelela ukuthi othisha kumele babe nolwazi lwazo zonke izingxenye zolimi ukuze bakuhlomele ngokwanele ukulekelela abafundi bathuthuke ekukwazini ukufunda nokubhala.

Okwangigqamelayo ukuthi ukungazithuthukisi kothisha ekufundiseni ukufunda okubhaliwe nokubhala esiZulwini kunomthelela ekungathuthukini ngokufanele kwabafundi kuleli banga. Ngikusho lokhu ngoba kubalulekile ukuba uthisha azithuthukise yena siqu ekusebenziseni izindlela ezehlukahlukene kanjalo

bashintshashintshe namasu ekufundiseni ukufunda okubhaliwe ukuze abafundi bathuthuke kuhambisane nebanga abakulona. Ukuzithuthukisa kukathisha kusiza ekutheni anezezele ulwazi analo ngesifundo aphinde asebenzise izindlela ezahlukene ekuthuthukiseni amakhono athile kubafundi kanye nasekuqondeni ikharikhulamu (Darling-Hammond, 2015). Ngakho-ke, ubuthaka bothisha ekufundiseni abafundi la makhono kungenzeka kudalwa ukungazithuthukisi ekusebenziseni izindlela namasu ahlukene ekufundiseni ukubhala nokufunda okubhaliwe kubafundi abasebangeni lesishiyagalombili abafunda isifundo sesiZulu (NEEDU, 2012). Ngakho-ke, kusemqoka ukuba othisha bazithuthukise ekufundiseni ukuze babe nolwazi baphinde baqonde ukusetshenziswa kwezinjulalwazi ezahlukahlukene eziphathelene nokufundisa ukuze ukufundisa kwabo kube impumelelo.

7.4 Ukwentuleka kolwazi lwezinjulalwazi eziphathelene nokufunda nokufundisa

NgokukaTracey benoMorrow (2006) injulalwazi iwuhlelo lwezitatimende ezithile ezihlelelwe ukuchaza izimo ezimayelana nokufunda nokufundisa. Lokhu kusho ukuthi othisha kufanele babe nolwazi ngezinjulalwazi ezahlukene ezisetshenziswa ekufundiseni ukuze baqiniseke ukuthi ukufunda kuba yimpumelelo futhi kuyinzuzo kulabo ababafundisayo. Ezingxoxweni engaba nazo nabahlanganyeli balolu cwaningo, othisha bakubeka kwacaca ukuthi luyindlala ulwazi abanalo ngezinjulalwazi eziphathelene nokufunda nokufundisa kanjalo nokusetshenziswa kwazo ekufundiseni. Lokhu kwangimangaza ngoba bobahlanu abahlanganyeli bakuveza ngokuzethemba ukuthi babekuqeqeshelwe ukufundisa futhi baqeqeshelwa khona ukufundisa isiZulu ezingeni lolimi lwasekhaya. Othisha abathathu bakubeka kwacaca ukuthi babegcine besesenyuvesi ukuzwa kumbe ukufunda okuthile okumayelana nezinjulalwazi. Abakugcizelela kakhulu abahlanganyeli ukuthi abakhumbuli nangolulodwa usuku kufundwa okuthile okumayelana nezinjulalwazi eziphathelene nokufunda esifundweni sesiZulu ngenkathi besaqeqeshelwa ubuthisha. Lokhu kuveza umthelela wokwenza kothisha lapho befundisa abafundi bebanga lesishiyagalombili ukufunda okubhaliwe nokubhala esiZulwini. Ukufakazela lokhu, uthisha uMaseko wakuveza kanje lokhu lapho ethi:

Uma ngingaphosisi nje ngingathi mhlawumbe ngagcina e-university ukufunda ngama-theories, nakhona angisakhumbuli kahle ukuthi kambe kwakuthiwani ngawo. Angikhumbuli nolulodwa usuku sifundiswa ngama-theory esiZulwini.

Lokhu kungabi nalwazi lwezinjulalwazi kothisha, ngakubona kungesinye sezizathu ezenza othisha bafundise ukufunda okubhaliwe nokubhala ngendlela abathi bakwenza ngayo. Futhi, yikhona ukwentuleka kolwazi lwezinjulalwazi okwenza othisha bangakuqondi kahle ukusetshenziswa kwezindlela ezahlukene kanye namasu ekulekeleleni abafundi ukuba bathuthuke ekukwazini ukufunda okubhaliwe nokubhala, ikakhulukazi njengoba sebesebangeni lesishiyagalombili. Ngokwenjulalwazi ye-*socio-constructivist* kaVygotsky (1978), izingane zifunda futhi zifundiswe othisha ngoba yibona abanolwazi lwesifundo kanjalo nezindlela zokuthuthukisa ulwazi namakhono alindelekile kubafundi. Lokhu kwangenza ngazibuza ukuthi uma othisha bengenalo ulwazi lwezinjulalwazi, babamba liphi iqhaza ekufundiseni nasekwelekeleleni abafundi ukuba bathuthukise ulwazi namakhono athile kubafundi (Moll, 1990).

Indikimba yokuqala engixoxe ngayo kulesi sahluko ikhuluma ngokuthi othisha abakuqondi ukufundiswa kokufunda okubhaliwe nokubhala kubafundi ababafundisa isiZulu ebangeni lesishiyagalombili. Engakuthola kulolu cwaningo ukuthi kubalulekile ukuba othisha babe nolwazi oluningi ngezinjulalwazi ezahlukahlukene ukuze bakuqonde kahle abakufundisayo, izindlela namasu abangakusebenzisa ekufundiseni nasekuthuthukiseni amakhono athile kanye nokufunda komfundi ngamunye. Ngamanye amazwi, kusemqoka ukuba othisha babe nolwazi nokuqonda izinjulalwazi eziphathelene nokufunda nokufundisa. UWang (2014) uyalifakazela leli phuzu ngokugcizelela ukuthi inkolelo yenjulalwazi ye- *socio-constructivist* kaVygotsky (1978) ikhuthaza ukuba othisha balekelele abafundi ekwakheni ulwazi olusha ukuze bathuthuke kangcono olwazini abanalo. Lokhu othisha bangakwenza kangcono uma bengaba nokuqonda izinjulalwazi ezahlukene ekufundiseni abafundi ukuze bathuthuke emakhonweni afundiswayo.

Nokho, othisha ababili kwabahlanu baluveza ulwazi abanalo olumayelana nezinjulalwazi ezithile abake bahlangana nazo ekufundeni nasekufundiseni kwabo. Bobabili othisha bakuveza kwacaca ukuthi abanalo ulwazi lokuthi ngabe lezo zinjulalwazi ziyahambisana yini nokufundisa ukufunda okubhaliwe nokubhala.

Ezingxoxweni ezisesahlukweni sesihlanu, uthisha uNtusi wagcizelela ukuthi wayengazi ukuthi ukufundisa isiZulu kubuye kuthinte kumbe kudinga ulwazi lwezinjulalwazi. Kanjalo nothisha uMahlombe wakubeka kwacaca ukuthi nakuba enolwazi lwenjulalwazi ye-fomalizimu, wayengenalo iqiniso lokuthi iyangena yini ekufundiseni ukufunda okubhaliwe nokubhala.

Izingxoxo zothisha ababengabahlanganyeli kulolu cwaningo zakuveza kwacaca ukuthi nakuba benolwazi lwalezi zinjulalwazi abazibalile, akusho ukuthi bayazisebenzisa ekufundiseni kwabo isiZulu. Engakuqaphela kakhulu ukuthi uthisha akuveze kube sobala ukuthi akakhumbuli efundiswa ngokusetshenziswa kwezinjulalwazi ekufundiseni isiZulu ulimi lwasekhaya. Lokhu kwangikhombisa ukuthi othisha abanalo ulwazi oluyizinkolelo eziyizitatimende ezihlelelwe ukuhlomisa othisha ekutheni bakuqonde abakufundisayo baphinde baqonde uhlobo lwabafundi ababafundisayo (Hussain, 2012; Mckenna, 2013; Wang, 2014).

Esahlukweni sesihlanu, abahlanganyeli balolu cwaningo babexoxe izindlela namasu abakusebenzisa ekufundiseni kanti kwesesithupha baxoxa ngokuthi bazisebenzisa kanjani lezo zindlela nalawo masu ekufundiseni ukufunda okubhaliwe nokubhala. Engakuqaphela lapho bexoxa ngendlela abathi bafundisa ngayo la makhono, akucaci kahle ukuthi ngabe othisha bakholelwa kuyiphi indlela yokufundisa phakathi kwendlela yokufunda encike kuthisha kanye nendlela yokufunda encike kumfundi (Uiboleht nabanye, 2016). Ngamanye amazwi, akucaci kahle ukuthi ngabe izindlela zabo zokufundisa ziyabazuzisa yini abafundi ulwazi olusha. Lokhu kwangenza ngaqaphela ukuthi ngempela kuncane ukuqonda kothisha mayelana nolwazi lwezinjulalwazi ekufundiseni. Lokhu kuveza ukubaluleka kokuhlomisa othisha ngolwazi lwezinjulalwazi eziphathelele nokufunda nokufundisa njengoba kuvela ukuthi kuwona womabili la makhono okucwaningwa ngawo, othisha babonakale bengenakho ukuqonda ubukhona bezinjulalwazi, njengoba kuvelile nasezingxoxweni zokuthola izindlela namasu okufundisa ukufunda okubhaliwe nokubhala.

7.5 Izincomo

- Kungancomeka ukuba uMnyango wezeMfundo ube nohlelo lokuthi othisha bakuqeqeshelwe ukufundisa ukufunda okubhaliwe nokubhala. Ukwenza lokhu kuyokwenza othisha bakuqonde kahle ukusetshenziswa kwezindlela namasu okwahlukahlukeni ekufundiseni ukufunda okubhaliwe nokubhala kubafundi abafunda isiZulu uLimi lwaseKhaya. Ukuqeqeshwa kwabo kungasiza ekutheni uthando lwabo lokufunda okubhaliwe nokubhala luthuthuke ukuze bakwazi ukudlulisela kubafundi ukubaluleka kokukwazi ukuzifundela imibhalo ngokuzimisela kanjalo nokufaka ugqozi lokukhiqiza imibhalo enhlobonhlobo. Ukuqeqeshwa kothisha ekuthuthukiseni la makhono kubafundi kungabenza bakuqonde ukuthi kuyini futhi bathuthuke ekuzihleleni ukufundisa. Kungancomeka futhi ukuthi kulolu qeqesho othisha bahlonyiswe ngolwazi lwezinjulalwazi eziphathelene nokufunda nokufundisa. Ukuqonda kothisha ngalezo zinjulalwazi, kungabalekelela ekuqondeni ukuthi bengazisebenzisa kanjani izindlela namasu ekufundiseni la makhono kubafundi ukuze bathuthuke kulelo banga abakulo, balungele ibanga elilandelayo.
- UMnyango wezeMfundo ungaphinde ubhekelele ukuthi izikole zinendlela yokwelekelela othisha ngokubahlomisa ngolwazi lokuthuthukisa amakhono olimi ikakhulukazi elokufunda okubhaliwe nokubhala esiZulwini olimini lwasekhaya. Okunye kungaba ukubhekelela ukuthi izikole zibe nemitapo yolwazi. Le mitapo yolwazi ingacini nje ngokuqukatha imibhalo yolimi lwesiNgesi kodwa ibe nayo ngokwanele imibhalo yolimi lwesiZulu ukuze kuthi lapho kudingeka khona ukuba abafundi bacwaninge ngesiZulu, bakwazi ukuzihlwayela ulwazi emithonjeni ebhalwe ngesiZulu, nokuthi bathuthuke ekufundeni imibhalo enhlobonhlobo nasekubhaleni.
- Kungancomeka ukuba uMnyango WezeMfundo usebenze ngokubambisana nabezikhungo zemfundo ephakeme ophikweni lokuqeqeshwa kothisha ekutheni othisha bahlonyiswe ngolwazi lwezinjulalwazi ezahlukene eziphathelene nokufunda nokufundisa. Lokhu kungasiza ukuba othisha bakuqonde kahle abakufundisayo baphinde babe nolwazi olunzulu mayelana

nokusetshenziswa kwezindlela anamasu okwahlukene ekufundiseni ukuze kuzuze bonke abafundi ngokwamazinga okufunda kwabo. Ukuba nolwazi lwezinjulalwazi kothisha kungasiza ekutheni ukufundisa kwabo kungagcini nje ngokudlulisa ulwazi oluklanyelwe ukuba lufundiswe. Kepha, lokhu kungasiza othisha ukuba bayamanise ukufundisa kwabo izifunjwana zesiZulu kanye nolwazi olusha oluhambisana nezimo abafundi ababhekana nazo nabasazobhekana nazo ezihambisana nezikhathi zamanje ekufundeni.

- UMnyango ungaphinde ubhekelele ukubuyekwezwa kohlelo lokufundisa ekutheni ukufundiswa kokufunda okubhaliwe nokubhala lwesifundo sesiZulu ulimi lwasekhaya. Lokhu uMnyango ungakwenza kubekwe kuzimele kucace bha futhi kwabelwe isikhathi esithe xaxa ukuze kuthi othisha bakuwo wonke amabanga baqiniseke ukuthi babafundise ngokulingana nebanga abakulona futhi bakulungele ukuthuthukela emsebenzini othe thuthu wokufunda okubhaliwe nokubhala osemabangeni alandelayo.
- Kungaba kuhle ukuba kubhekelelwe ukwandiswa kwezinsizakufunda nezinsizakufundisa zolimi lwesiZulu ezikoleni ezifundisa isiZulu. Lokhu kungasiza ekutheni abafundi bakhuthazeke ukufunda imibhalo yesiZulu ukuze kuthuthuke ulwazi lolimi kanjalo bazakhele nenqolobane yamagama olimi abazitholela wona emibhalweni abayifundile. Ngamanye amazwi, ikilasi lingahloba ngemibhalo yesiZulu okungaba izincwadi ezahlukene, amaphephabhuku, amaphephandaba nokunye.
- Kungancomeka ukuba uMnyango wezeMfundo ubhekelele izimo othisha abafundisa ngaphansi kwazo njengakho ukuba yimbijana kwezinto zokusebenza kanye nokunganakekeleki ekulweni nezingqinamba ezingaba yizithiyo ekusebenzeni kwabo. Ukunakekeleka kwalezi zimo kungabenza othisha bakubone ukubaluleka komsebenzi wabo wobuthisha futhi bakhuthale emsebenzini wabo.

7.6 ISIPHETHO

Lesi yisiphetho salolu cwaningo. Lolu bekulucwaningo obeluhlose ukubheka izindlela namasu okusetshenziswa othisha ekufundiseni ukufunda okubhaliwe nokubhala kubafundi bebanga lesishiyagalombili esiZulwini uLimi lwaseKhaya ezikoleni ezimbili ezisesiYingini sasePinetown. Esahlukweni sokuqala ngiphawule ngesimo samazinga aphansi okufunda okubhaliwe nokubhala kubafundi abafunda isiZulu njengesifundo emazingeni ahlukeni emfundo. Ngixoxile nangombiko woMnyango weMfundo eyisiSekelo esifundazweni sakwaZulu-Natali owasungula izinhlelo ezibizwa ngokuthi *i-LitNum Strategy* (LNS) kanye ne-*Early Grade Reading Assessment* (EGRA) okuyizinhlelo okwakubhekwa ukusebenza kwazo ekuthuthukiseni ikhono lokufunda okubhaliwe nelokubhala kubafundi. Esahlukweni sesibili ngixoxe ngemibhalo ephathelene nocwaningo oseluke lwenziwa olumayelana nezindlela namasu ekufundiseni ukufunda okubhaliwe nokubhala. Nokho ucwaningo oluningi lwenziwa emazweni angaphandle futhi lwenziwa kakhulu olimini lwesiNgisi.

Esahlukweni sesithathu ngikhulume ngomklamo kanye nezindlela ezasetshenziswa ukuqoqa ulwazi lwalolu cwaningo. Lapho ngichazile ukuthi lolu kwabe kulucwaningo oluyikhwalthethivu oluvunwa yipharadaymu ye-*constructivism*. Esahlukweni sesine ngixoxe ngenjulalwazi yokuhlaziya ye-*social constructivist* esebenze kulolu cwaningo ohlaziyweni olujulile lwalolu cwaningo. Isahluko sesihlanu siqukethe ulwazi locwaningo olutholakale ngezingxoxo kubahlanganyeli bocwaningo okwakungothisha abahlanu abafundisa isiZulu uLimi lwaseKhaya kulezi zikole engangicwaninga ngazo. Lesi sahluko siphendule umbuzongqangi wokuqala walolu cwaningo. Esahlukweni sesithupha ngixoxe ngolwazi olwatholakala ngazo izingxoxo lapho othisha babechaza indlela abafundisa ngayo ukufunda okubhaliwe nokubhala kubafundi bebanga lesishiyagalombili abafunda isiZulu njengoLimi lwaseKhaya. Kulesi sahluko kuphenduleke umbuzongqangi wesibili walolu cwaningo.

Isahluko sesikhombisa siqukethe uhlaziyo olujulile lwalolu cwaningo futhi siphendula umbuzongqangi wesithathu walolu cwaningo. Lolu hlaziyo lwenziwe ngokuthola izindikimba ezine eziqukethe izizathu zokwenza kothisha ekufundiseni ukufunda okubhaliwe nokubhala kubafundi ababafundisa isiZulu ebangeni lesishiyagalombili.

Ngibe sengixoxa nangezincomo ezingasiza ukuba kuthuthukiswe ulwazi lothisha lwezinjulalwazi eziphathelele nokufunda nokufundisa ukuze baqonde ukusetshenziswa kwezindlela namasu ahlukahlukene ekufundiseni ukufunda okubhaliwe nokubhala kubafundi abafunda isiZulu uLimi lwaseKhaya ukuze ulimi lwesiZulu lungashabalali kodwa lusimame.

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ISELEKO 1: Uhlelo lwemibuzo yezingxoxo zokuqoqa ulwazi locwaningo

1. Ake ungixoxele ngemvelaphi yakho nolimi lwesiZulu. Ngabe isiZulu siwulimi lwasekhaya noma ulufunde esikoleni kuphela? Chaza.
2. Ngesikhathi uqeqeshelwa ubuthisha, wawuqeqeshelwa ukufundisa isiZulu njengoLimi lwaseKhaya? Xoxa ngoqeqesho lwakho kulesi sifundo.
3. Unesikhathi esingakanani waqala ukufundisa isiZulu uLimi lwasekhaya? Ake uxoxe ngesipiliyoni (*experience*) sakho kulesi sifundo.
4. Kulesi sikhathi osusifundisile ufundisa isiZulu uLimi lwaseKhaya, ukuqonda kanjani ukufundisa ukufunda okubhaliwe (*reading*) kubafundi bebanga lesi-8? Ngokuqonda kwakho ngabe kumele kwenzeke kanjani?
5. Ake uchaze ukuthi ubafundisa kanjani abafundi ukufunda okubhaliwe. Futhi, ukwenza isikhathi esingakanani esikhathini somjikelezo wakho wokufundisa?
6. Ngabe uyakulungiselela yini ukufundisa ukufunda okubhaliwe kubafundi, futhi ukwenza kanjani?
7. Xoxa ngezindlela kanye namasu owasebenzisayo ekufundiseni ukufunda okubhaliwe. Ngabe ukuhlela kanjani kusukela ekuqaleni kuze kube sekupheleni kwesifundo? Mhlawumbe ungaphawula nangemisebenzana obanikeza yona ethuthukisa ikhono lokukwazi ukufunda okubhaliwe.
8. Ukuhlola kanjani ukuthuthuka kwekhono labafundi lokukwazi ukufunda okubhaliwe emva kokuba ubafundisile?
9. Ukuqonda kanjani ukufundisa ukubhala kubafundi bebanga lesi-8 esifundweni sesiZulu? Kumele kwenzeke kanjani?
10. Ake uchaze ukuthi ubafundisa kanjani abafundi ukubhala. Futhi, ukwenza isikhathi esingakanani esikhathini somjikelezo wakho wokufundisa?
11. Uyakulungiselela yini ukufundisa ukubhala kubafundi, kanjani?
12. Ngicela uphinde uxoxe ngezindlela namasu owasebenzisayo ekufundiseni ukubhala. Ngabe ukuhlela kanjani kusukela ekuqaleni kuze kube sekupheleni kwesifundo? Ungaphawula nangemisebenzana obanikeza yona ethuthukisa ikhono lokukwazi ukubhala.
13. Ukuhlola kanjani ukuthuthuka kwekhono lokukwazi ukubhala emva kokuba ubafundisile?
14. Ukuhlobanisa kanjani ukufunda okubhaliwe nokubhala kubafundi bebanga lesi-8 esifundweni sesiZulu?
15. Mphumela muni owutholayo lapho ufundisa la makhono womabili ngendlela owafundisa ngayo?

16. Ikhona yini indlela ozithuthukisa ngayo ukuze ukhule ekukwazini ukufundisa ukufunda okubhaliwe?
17. Ikhona yini indlela ozithuthukisa ngayo ukuze ukhule ekukwazini ukufundisa ukubhala esiZulwini?
18. Likhona yini ulwazi olutholayo esikoleni olukuhlomisa ekufundiseni ukufunda okubhaliwe?
19. Likhona yini ulwazi olutholayo esikoleni olukuhlomisa ekufundiseni ukubhala?
20. Zikhona yini izinjulalwazi ezimayelana nokufundisa, ozisebenzisayo uma ufundisa ukufunda okubhaliwe? Uma zikhona yiziphi? Kungani wethembele kuzo?
21. Zikhona yini izinjulalwazi ezimayelana nokufundisa ozisebenzisayo uma ufundisa ukubhala? Uma zikhona yiziphi? Kungani wethembele kuzo?
22. Ngokwakho, ucabanga ukuthi yiyona yiphi indlela elungile engasetshenziswa ukuze ukufunda umbhalo kuthuthuke kubafundi?
23. Ucabanga ukuthi yiyona yiphi indlela elungile engasetshenziswa ukuze ukubhala kuthuthuke kubafundi?

ISELEKO 2: Turnitin

The screenshot shows the Turnitin instructor interface in a web browser. The browser's address bar displays the URL: `turnitin.com/t_inbox.asp?r=26.9696609689159&svr=36&lang=en_us&aid=112619656`. The Turnitin logo is in the top left, and a navigation bar at the top right includes links for 'Zinhle Nkosi', 'User Info', 'Messages', 'Instructor', 'English', 'Community', 'Help', and 'Logout'. Below the navigation bar, a series of tabs includes 'Assignments', 'Students', 'Grade Book', 'Libraries', 'Calendar', 'Discussion', and 'Preferences'. The main content area is titled 'NOW VIEWING: HOME > PHD 2021 > PHD 2021'. It contains a section 'About this page' explaining the assignment inbox, followed by 'PhD 2021' and 'INBOX | NOW VIEWING: NEW PAPERS'. A 'Submit File' button is on the left, and links for 'Online Grading Report', 'Edit assignment settings', and 'Email non-submitters' are on the right. A table lists the submission details for Zanele Mondo.

	AUTHOR	TITLE	SIMILARITY	GRADE	RESPONSE	FILE	PAPER ID	DATE
☐	Zanele Mondo	Ukuhlola Izindlela Namasu Okusetshenzisw...	6%				1669397499	09-Oct-2021
	Zanele Mondo	-- no submission --	--				--	--

ISELEKO 3: Ethical Clearance



01 August 2019

Ms Zanele Witnes Mlondo (208508320)
School of Education
Edgewood Campus

Dear Mr Mlondo,

Protocol reference number: HSS/1950/018D

Project title: UKUHLOLA IZINDLELA NAMASU OKUFUNDISA UKUFUNDA OKUBHALIWE NOKUBHALA KABUFUNDI BEBANGA LESI-8 ESIZULWINI ULIMI LWASEKHAYA EZIKOLENI EZIMBILI EZISEPINETOWN

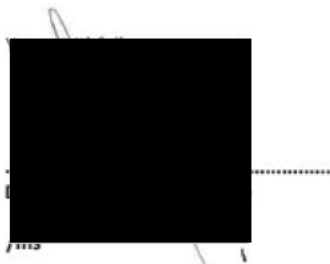
Approval Notification – Expedited Application

In response to your application received on 22 October 2018, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

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

The ethical clearance certificate is only valid for a period of 1 year from the date of issue. Thereafter Recertification must be applied for on an annual basis.

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



Cc Supervisor: Dr ZP Nkosi
cc Academic Leader Research: Dr Ansurie Pillay
cc School Administrator: Ms Sheryl Jeenarain

Humanities & Social Sciences Research Ethics Committee

Dr Rosemary Sibanda (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: sibanda@ukzn.ac.za / snymanm@ukzn.ac.za / mohunip@ukzn.ac.za

Website: www.ukzn.ac.za



Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

ISELEKO 4: Imvumo Evela EMnyangweni WezeMfundo



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Phindile Duma

Tel: 033 392 1063

Ref:2/4/8/1818

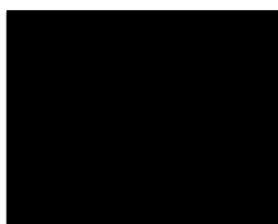
Miss ZW Mlondo
10 Kings Road
Pinetown
3610

Dear Miss Mlondo

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **“UKUBHEKA IZINDLELA NAMASU OKUFUNDISA UKUFUNDA OKUBHALIWE NOKUBHALA ESIZULWINI ULIMI LWASEKHAYA KUBAFUNDI BEBANGA LESI-8 EZIKOLENI EZIMBILI EZISEPINETOWN”**, 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 03 June 2019 to 04 January 2022.
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 below.
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.



Education

KWAZULU-NATAL DEPARTMENT OF EDUCATION

Postal Address: Private Bag X9137 • Pietermaritzburg • 3200 • Republic of South Africa
Physical Address: 247 Burger Street • Anton Lembede Building • Pietermaritzburg • 3201
Tel.: +27 33 392 1063 • Fax.: +27 033 392 1203 • Email: Phindile.Duma@kzndoe.gov.za • Web: www.kzneducation.gov.za
Facebook: KZNDoe... Twitter: @DBE_KZN... Instagram: kzn_education... Youtube: kzndoe

...Championing Quality Education - Creating and Securing a Brighter Future

ISELEKO 5: Incwadi Eya Emnyangweni Wezemfundo

51 Unit, Uniking Flats
10 Kings Road
PINETOWN
3610
9 August 2018

The Research Unit Resource Planning; KwaZulu-Natal Department of Education
Private Bag X9137
PIETERMARITZBURG
3200

Dear Sir/Madam

REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN PINETOWN SCHOOL

I am pursuing a Doctoral Degree in Education at the University of KwaZulu- Natal since 2016. I am presently working on a thesis on isiZulu Home Language reading and writing pedagogy at senior phase, in partial fulfillment of the requirements for my studies.

The title of my proposed research study is ***“An exploration of methods and strategies in teaching reading and writing in isiZulu Home Language in Grade 8 learners two Pinetown schools.”***

The study is focused on reading and writing in isiZulu Home Language teaching in grade 8 at senior phase. I have chosen the school for convenience in collecting data and I anticipate the following participants to form a sample for this study: Teachers of isiZulu who teach grade 8, because the focus of the study is on the teaching. Since there will be observation of lessons which will be observed in their natural setting, learners will be in the classes where the teaching will be taking place. I will also ask for permission to utilize a video camera and/ or audiotape when observing the reading lessons. During the observation of lessons, both teachers and learners' actions will be observed. Interviews before and/or after lesson observations will be done with teachers.

I will ensure minimal use of school time, about thirty-five to forty-five minutes for the interviews, before and/or after the lesson observations, and time for observation of lessons will be according to the school timetable. The study will not harm the image of the school. Names of the teachers and of the school as well as of your learners will not be mentioned or linked to any of the data collected. In this way pseudonyms for all the participants and of the school will be used; and will under no circumstances be revealed without your permission. For the purpose of analysis, the discussions will be

video or tape-recorded, but at all times the identity of the school and the respondents will be protected. Data will be stored in a safe place at the university and after five years it will then be disposed off. Participation is voluntary; if at any time during the course of the research they will wish to withdraw themselves from the research, they will be free to do so, without any negative consequences.

The full participation of the respondents will contribute to social transformation. If you have any questions about this study, you can contact my supervisor at the following contact details:

Dr. Zinhle Nkosi:
University of KwaZulu-Natal (Edgewood Campus)
Email Address: nkosiz@ukzn.ac.za
Telephone number: 031 260 3691

Thank you for considering my request.

Yours Sincerely

.....
Mlondo Z.W. (Miss)
(Student Number: 208508320)
Cell number: 061 414 5680
E-mail address: mlondozw@gmail.com / 208508320@stu.ukzn.ac.za

ISELEKO 6: Incwadi Eya Kuthishanhloko

No. 51 Uniking Flats
Kings Road
PINETOWN
3610
10 October 2018

The Principal
Isifociya Secondary School (*Psuedonym*)
P. O. Box 1184
PINETOWN
3610

Dear Sir/Madam

REQUEST FOR PERMISSION TO CONDUCT STUDY IN YOUR SCHOOL.

I am pursuing a Doctoral Degree in Education at the University of KwaZulu- Natal since beginning of 2016. I am presently working on a thesis on isiZulu Home Language reading and writing pedagogy at senior phase, in partial fulfilment of the requirements for my studies.

The title of my proposed research study is ***“An exploration of methods and strategies in teaching reading and writing in isiZulu Home Language in Grade 8 learners in Pinetown schools.”***

The study is focused on the teaching of reading and writing in isiZulu Home Language in grade 8 at senior phase. I have chosen the school for convenience in collecting data and I anticipate the following participants to form a sample for this study: Teachers of isiZulu who teach grade 8, because the focus of the study is on the teaching. Since there will be observation of lessons which will be observed in their natural setting, learners will be in the classes where the teaching will be taking place. I will also ask for permission to utilize a video camera and/ or audiotape when observing the reading and writing lessons. During the observation of lessons, both teachers and learners' actions will be observed. Interviews before and after lesson observations will be done with teachers.

I will ensure minimal use of school time, about thirty-five to sixty minutes for the interviews, before and after the lesson observations, and time for observation of lessons will be according to the school timetable. The study will not harm the image of the school. Names of the teachers and of the school as well as of your learners will not be mentioned or linked to any of the data collected. In this way, pseudonyms for all the participants and of the school will be used and will under no circumstances be revealed without your permission. For the purpose of analysis, the discussions will be video or tape-recorded, but always the identity of the school and the respondents will be protected. Data will be stored in a safe place at the university and after five years

it will then be disposed off. Participation is voluntary; if at any time during the research they will wish to withdraw themselves from the research, they will be free to do so, without any negative consequences.

The study will benefit the school in several ways: • The school will have an opportunity to discuss the approaches, methods, strategies as well as theories to the teaching of reading and writing once the study is finished. • Findings will be disseminated to the school. • There will be incentives provided for participants.

The full participation of the respondents will contribute to social transformation. If you have any questions about this study, you can contact my supervisors at the following contact details:

Dr Zinhle Nkosi: University of KwaZulu-Natal (Edgewood Campus)

Email Address: nkosiz@ukzn.ac.za

Telephone number: 031 260 3691

Research Officer: Mariette Snyman (Howard College)

Email: snyman@ukzn.ac.za

Tel. number: (031) 260 8350

Fax number: (031) 2065 4609

Requesting permission to use audiotape when interviewing and video-camera for observations.

Thank you for considering my request. I would be pleased to answer any questions, which you may like me to clarify. I look forward to producing a rich and exciting study based on the data I hope to collect from your school.

Yours sincerely

.....

Mlondo Z. W. (Miss)

(Student number: 208508320)

Cell number: 061 414 5680

Email address: mlondoZW@gmail.com / 208508320@stu.ukzn.ac.za

DECLARATION

I..... (full names of principal) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my school to participating in the research project. I understand that I am at liberty to withdraw teachers of my school from the project at any time, should I so desire.

SIGNATURE OF PRINCIPAL

DATE.....

ISELEKO 7: Incwadi Eya Kubahlanganyeli Bocwaningo

No. 51 Uniking Flats
Kings Road
PINETOWN
3610
10 Okthoba 2018

Thisha othandekayo

Ngiyabonga ukuba uvume ukubamba iqhaza ekuqhubeni lolu cwaningo. Ngingumfundi waseNyuvesi yaKwaZulu-Natali owenza iziqu zobudokotela. Ngigale ukuzenza ngonyaka wezi-2016. Njengamanje ngisembhidlangweni wokubhala umqingo mayelana nokufundiswa kokufunda emabangeni aphansi esiZulu ulimi lwasekhaya, njengezimfanelo zalezi ziqu.

Isihloko socwaningo engihlose ukulwenza sithi: **“Ucwaningo lokuhlola ukufundiswa kokufunda okubhaliwe nokubhala ebangeni lesi-8 esiZulwini uLimi lwaseKhaya ezikoleni esisePinetown”**.

Ucwaningo lugxile ekufundisweni kokufunda olimini lwasekhaya lwesiZulu emabangeni aqhubekayo. Ngikhethe isikole sakho ukuze ngikwazi ukuthola ulwazi ngokufundiswa kokufunda okubhaliwe nokubhala. Ngikhethe ukusebenzisana nothisha bebanga lesishiyagalombili ekutholeni ulwazi oludingwa yilolu cwaningo. Kuyoba nezingxoxo nokubukwa kothisha befundisa emakilasini. Ngaleyo ndlela ukufunda kuyiqhubeka njengokwejwayelekile. Ngiyocela imvume yokusebenzisa isithwebulizithombe nesiqophamazwi ngesikhathi ngibuka okwenzeka emakilasini lapho othisha befundisa. Ngaleyo ndlela, okwenziwa ngothisha kanye nokuyobe kwenziwa yizingane kuyothwetshulwa.

Ngiyozama ukungathathi isikhathi eside kakhulu ekuqoqeni ulwazi locwaningo. Izingxoxo nothisha ziyothatha imizuzu engama-35 kuya kwengama-60 ngamunye uthisha. Ucwaningo ngeke luthunaze igama lesikole kumbe ingane yakho, ngenxa yokuthi ulwazi oluyotholakala aluyukuhlotsaniswa namagama abo. Ngaleyo ndlela amagama othisha, kanye nawezikole akuyukuba ngawangempela, kodwa kuyosetshenziswa okungewona awangempela ukuze bavikeleke. Ulwazi oluyotholakala lapha luyimfihlo, ngeke luvezwe noma kanjani, ngaphandle uma kuyobe kungemvume yakho. Ulwazi oluyotholakala luyohlala endaweni ephephile iminyaka emihlanu enyuvesi, bese emva kwalokho lushiswa.

Ukubamba iqhaza ocwaningweni akusiyo impogo, kanti nanini lapho uzizwa ungasadingi ukuba yingxenywe yocwaningo, uvumelekile ukuthi uhlehle noma ingasiphi isikhathi. Lokhu akuyukuba namphumela omubi kuwe njengothisha. Ekupheleni kocwaningo isikole siyozuza amathuba okuxoxisana nami mayelana nezindlela zokufundisa ukufunda kanye nezinjulalwazi ezihambisana nokufunda. Okwesibili ukuthi imiphumela yocwaningo iyokwaziswa esikoleni.

Uma unemibuzo mayelana nalolu cwaningo, ungaxhumana nabeluleki bami kule mininingwane elandelayo:

Dr Zinhle Nkosi: University of KwaZulu-Natal (Edgewood Campus)

Email Address: nkosiz@ukzn.ac.za

Telephone number: 031 260 3691

Research Officer: Mariette Snyman (Howard College)

Email: snyman@ukzn.ac.za

Tel. number: (031) 260 8350

Fax number: (031) 2065 4609

Ngiyabonga kakhulu ukuba wamukele isicelo sami. Ngiyokujabulela ukuphendula noma yimuphi umbuzo oyofisa ukuba ngiwucacise. Ngiyethemba ngizothola ulwazi olusemqoka esikoleni sengane yakho.

Yimina Ozithobayo

.....

Mlondo Z. W. (Miss)

(Student number: 208508320)

Cell number: 061 414 5680

Email addresses: mlondozw@gmail.com / 208508320@stu.ukzn.ac.za

.....

ISIFUNGO (somhlanganyeli wocwaningo)

Mina..... (amagama aphelele omhlanganyeli wocwaningo onguthisha) ngiyaqinisa ukuthi okuqukethwe kule ncwadi kanye nohlobo locwaningo ngiyakuqonda, kanti ngiyavuma ukuba yingxenye yalolu cwaningo oluzokwenziwa. Ngियाqonda futhi ukuthi nginelungelo lokuhoxa kulolu cwaningo noma nini lapho ngiyofisa ukwenzenjalo, ngaphandle kwemiphumela emibi engabhekiswa kimi njengothisha.

ISAYINA

.....

USUKU

.....

ISELEKO 8: Letter To Participants

No. 51 Uniking Flats
Kings Road
PINETOWN
3610
10 October 2018

Dear Participant

Thank you for accepting my request to be the participant in my study. I am pursuing a Doctoral Degree in Education at the University of KwaZulu-Natal since beginning of 2016. I am presently working on a thesis on isiZulu Home Language reading and writing pedagogy at senior phase, in partial fulfilment of the requirements for my studies.

The title of my proposed research study is ***“An exploration of methods and strategies in teaching reading and writing in isiZulu Home Language in Grade 8 learners in Pinetown schools”***

The study is focused on the teaching of reading and writing in isiZulu Home Language in grade 8 at senior phase. I have chosen you as participant in this study as a person who is involved in Grade 8 teaching. I will request to have an interview with you, and later will request your permission to do isiZulu reading and writing lesson observations, which will be observed in their natural setting. I will also ask for permission to utilize a video camera and/ or audiotape when observing the reading lessons. During lessons presentations, you and your learners' actions will be observed. Interviews before and after lesson observations will be done with you.

I will ensure minimal use of school time, about thirty-five to sixty minutes for the interviews, before and after the lesson observations, and time for observation of lessons will be according to the school timetable. The study will not harm the image of the school. Names of the teachers and of the school as well as of your learners will not be mentioned or linked to any of the data collected. In this way pseudonyms for all the participants and of the school will be used and will under no circumstances be revealed without your permission. For the purpose of analysis, the discussions will be video or tape-recorded, but at all times the identity of the school and the respondents will be protected. Data will be stored in a safe place at the university and after five years it will then be disposed off. Participation is voluntary; if at any time during the course of the research they will wish to withdraw themselves from the research, they will be free to do so, without any negative consequences.

The study will benefit the school in several ways: • The school will have an opportunity to discuss the approaches and theories to the teaching of reading once the study is finished. • Findings will be disseminated to the school. • There will be incentives provided for participants.

The full participation of the respondents will contribute to social transformation. If you have any questions about this study, you can contact my supervisors at the following contact details:

Dr Zinhle Nkosi: University of KwaZulu-Natal (Edgewood Campus)
Email Address: nkosiz@ukzn.ac.za
Telephone number: 031 260 3691

Research Officer: Mariette Snyman (Howard College)
Email: snyman@ukzn.ac.za
Tel. number: (031) 260 8350
Fax number: (031) 2065 4609

Requesting permission to use audiotape when interviewing and video-camera for observations.

Thank you for considering my request. I would be pleased to answer any questions, which you may like me to clarify. I look forward to producing a rich and exciting study based on the data I hope to collect from your school.

Yours sincerely

.....
Mlondo Z. W. (Miss)
(Student number: 208508320)
Cell number: 061 414 5680
Email address: mlondozw@gmail.com / 208508320@stu.ukzn.ac.za

.....
DECLARATION (by the participant)

I..... (full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my school to participating in the research project. I understand that I am at liberty to withdraw teachers of my school from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT DATE

ISELEKO 9: Letter To Parents

No. 51 Uniking Flats
Kings Road
PINETOWN
3610
10 October 2018

Dear Parent

Thank you for allowing your child to participate in the lessons when I will be doing observation of reading lessons. I am pursuing a Doctoral Degree in Education at the University of KwaZulu- Natal since 2016. I am presently working on a thesis on isiZulu Home Language reading and writing pedagogy at senior phase, in partial fulfillment of the requirements for my studies.

The title of my proposed research study is ***“An exploration of methods and strategies in teaching reading and writing in isiZulu Home Language in Grade 8 learners in 2 Pinetown schools”***

The study is focused on the teaching of reading in isiZulu Home Language classrooms in Grade 8 at Senior / FET phase. I have chosen the school for convenience in collecting data and I anticipate the following participants to form a sample for this study: Teachers of isiZulu who teach grade 8, because the focus of the study is on the teaching. Since there will be observation of lessons which will be observed in their natural setting, your child will be in the class where the teaching will be taking place. I will also ask for permission to utilize a video camera and/ or audiotape when observing the reading lessons. During the observation of lessons, both teachers and learners' actions will be observed. Interviews before and after lesson observations will be done with teachers, and no interview will happen with learners.

I will ensure minimal use of school time, about thirty-five to sixty minutes for the interviews, before and after the lesson observations, and time for observation of lessons will be according to the school timetable. The study will not harm the image of the school. Names of the teachers and of the school as well as of your child will not be mentioned or linked to any of the data collected. In this way pseudonyms for all the participants and of the school will be used and will under no circumstances be revealed without your permission. For the purpose of analysis, the discussions will be video or tape-recorded, but at all times the identity of the school, the teachers and of your child will be protected. Data will be stored in a safe place at the university and after five years it will then be disposed off. Participation is voluntary; if at any time during the course of the research you will wish your child to withdraw from the research, you will be free to do so, without any negative consequences.

If you have any questions about this study, you can contact my supervisors at the following contact details:

Dr Zinhle Nkosi: University of KwaZulu-Natal (Edgewood Campus)
Email Address: nkosiz@ukzn.ac.za
Telephone number: 031 260 3691

Research Officer: Mariette Snyman (Howard College)
Email: snyman@ukzn.ac.za
Tel. number: (031) 260 8350
Fax number: (031) 2065 4609

Requesting permission to use audiotape when interviewing and video-camera for observations.

Thank you for considering my request. I would be pleased to answer any questions, which you may like me to clarify. I look forward to producing a rich and exciting study based on the data I hope to collect from your child's school.

Yours sincerely

.....
Mlondo Z. W. (Miss)
(Student number: 208508320)
Cell number: 061 414 5680
Email address: mlondozw@gmail.com / 208508320@stu.ukzn.ac.za

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 consent my school to participating in the research project. I understand that I am at liberty to withdraw teachers of my school from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT DATE

ISELEKO 10: Incwadi Eya Kumzali

No. 51 Uniking Flats
Kings Road
PINETOWN
3610
9 kuNcwaba 2018

Mzali

Ngiyabonga ukuba uvumele ingane yakho ukuba ibe khona ekilasini ngesikhathi ngizobukela othisha befundisa ukufunda. Ngingumfundi waseNyuvesi yaKwaZulu-Natal owenza iziqu zobudokotela. Ngigale ukuzenza ngonyaka wezi-2016. Njengamanje ngisembhidlangweni wokubhala umqingo mayelana nokufundiswa kokufunda emabangeni aphansi esiZulu ulimi lwasekhaya, njengezimfanelo zalezi ziqu.

Isihloko socwaningo engihlose ukulwenza sithi: ***“Ucwaningo lokuhlola ukufundiswa kokufunda okubhaliwe nokubhala ebangeni lesi-8 esiZulwini uLimi lwaseKhaya ezikoleni esisePinetown”***.

Ucwaningo lugxile ekufundisweni kokufunda olimini lwasekhaya lwesiZulu emabangeni aphansi. Ngikhethe isikole sengane yakho ukuze ngikwazi ukuthola ulwazi ngokufundiswa kokufunda okubhaliwe nokubhala. Ngizosebenzisana nothisha bamabanga esibili nawesithathu ukutholeni ulwazi oludingwa yilolu cwaningo. Kuyoba nezingxoxo nokubukwa kothisha befundisa emakilasini, lapho ingane yakho ikhona. Ngaleyo ndlela ukufunda kuyiqhubeka njengokwejwayelekile. Ngiyocela imvume yokusebenzisa isithwebulizithombe nesiqophamazwi ngesikhathi ngibuka okwenzeka emakilasini lapho othisha befundisa. Ngaleyo ndlela, okwenziwa ngothisha kanye nokuyobe kwenziwa yizingane kuyothwetshulwa.

Ngiyozama ukungathathi isikhathi eside kakhulu ekuqoqeni ulwazi locwaningo. Izingxoxo nothisha ziyothatha imizuzu engama-35 kuya kwengama-60 ngamunye uthisha. Ucwaningo ngeke luthunaze igama lesikole kumbe ingane yakho, ngenxa yokuthi ulwazi oluyotholakala aluyukuhlotsaniswa namagama abo. Ngaleyo ndlela amagama othisha, elesikole, kanye nelomntwana wakho akuyukuba ngawangempela, kodwa kuyosetshenziswa okungewona awangempela ukuze bavikeleke. Ulwazi oluyotholakala lapha luyimfihlo, ngeke luvezwe noma kanjani, ngaphandle uma kuyobe kungemvume yakho. Ulwazi oluyotholakala luyohlala endaweni ephephile iminyaka emihlanu enyuvesi, bese emva kwalokho lushiswa.

Ukubamba iqhaza ocwaningweni akusiyo impoqo, kanti nanini lapho uyofuna ukuthi ingane yakho ingabe isaba yingxenywe yocwangingo, uvumelekile ukuthi uyikhiphe noma ingasiphi isikhathi. Lokhu akuyukuba namphumela omubi enganeni yakho. Ekupheleni kocwaningo isikole siyozuza amathuba okuxoxisana nami mayelana

nezindlela zokufundisa ukufunda kanye nezinjulalwazi ezihambisana nokufunda. Okwesibili ukuthi imiphumela yocwaningo iyokwaziswa esikoleni.

Uma unemibuzo mayelana nalolu cwaningo, ungaxhumana nabeluleki bami kule mininingwane elandelayo:

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Ngiyabonga kakhulu ukuba wamukele isicelo sami. Ngiyokujabulela ukuphendula noma yimuphi umbuzo oyofisa ukuba ngiwucacise. Ngiyethemba ngizothola ulwazi olusemqoka esikoleni sengane yakho.

Yimina Ozithobayo

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ISIFUNGO

Mina..... (amagama aphelele omzali wengane) ngiyaqinisa ukuthi okuqukethwe kule ncwadi kanye nohlobo locwaningo ngiyakuqonda, kanti ngiyavuma ukuba ingane yami ibe yingxenye yalolu cwaningo oluzokwenziwa. Ngiyaqonda futhi ukuthi nginelungelo lokukhipha ingane yami kulolu cwaningo noma nini lapho ngiyofisa ukwenzenjalo, ngaphandle kwemiphumela emibi enganeni yami.

ISAYINA YOMZALI

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USUKU

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ISELEKO 11: Incwadi Yomfundi

No. 51 Uniking Flats
Kings Road
PINETOWN
3610
Juni 2019

Mfundi

Ngingathokoza kakhulu uma wena mfundi ungavuma ukuba khona ekilasini ngesikhathi ngizobukela othisha befundisa ukufunda okubhalie kanye nokubhala. Ngingumfundi waseNyuvesi yaKwaZulu-Natali owenza iziqu zobudokotela. Ngigale ukuzenza ngonyaka wezi-2016. Njengamanje ngisembhidlangweni wokubhala umqingo mayelana nokufundiswa kokufunda okubhaliwe kanye nokubhala emabangeni aphakeme esiZulwini uLimi lwaseKhaya, njengezimfanelo zalezi ziqu.

Isihloko socwaningo engihlose ukulwenza sithi: ***“Ukuhlola izindlela namasu okufundisa ukufunda okubhaliwe nokubhala kubafundi bebanga lesi-8 esiZulwini uLimi lwaseKhaya ezikoleni ezimbili ezisePinetown”.***

Ucwaningo lugxile ekufundisweni kokufunda okubhaliwe nokubhala esiZulwini uLimi lwaseKhaya futhi luhlose ukubheka izindlela namasu asetshenziswa othisha ekufundiseni ikhono lokufunda umbhalo kanye nekhono lokubhala. Ngamanye amazwi, lolu cwaningo lubheka okwenziwa othisha hhayi abafundi. Ngenxa yokuthi ulwazi locwaningo ludinga ukuba umcwaningi abukele othisha befundisa isiZulu ekilasini nokuyilapho uthinteka khona wena mfundi, yingakho ngicela imvume kuwe mfundi ukuba ube khona ngenkathi ngibukele uthisha efundisa. Ngakho-ke, kuzosetshenziswa isithwebuli zithombe-mnyakazo (*video-recorder*) ukuze kuqoqeke ulwazi lwalolu cwaningo. Akukho okuphathelene nocwaningo okuzothinta wena mfundi futhi akukho lapho kuyodingeka khona amagama abafundi kumbe igama likathisha.

Ukubukela othisha befundisa kuyothatha imizuzu engama-35 kuya kwengama-45. Ngiyoqikelela ukuthi asikho isikhathi sokufunda esithikamezekayo lapho ngibukele. Ulwazi oluyoqoqwa kulolu cwaningo luyoba yimfihlo eyogcina phakathi kwami kanye nabahlanganyeli bocwaningo. Ngale kwalokho, ulwazi olusemqoka luyogcinwa inyuvesi kuze kufike isikhathi sokuba lushabalaliswe.

Ukubamba iqhaza ocwaningweni akusiyona impoqo kepha umhlanganyeli ukwenza ngokuzithandela. Ngakho-ke umfundi ukhululekile ukuphefumula asho ukuba uyavumelana yini nokuba sekilasini lapho umcwaningi ebukele othisha befundisa.

Ngiyobonga kakhulu uma isicelo sami semukeleka.

Yimina ozithobayo

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ISELEKO 12: Isifungo Sabafundi

Mina (amagama aphelele omfundi) ngiyaqinisa ukuthi ulwazi oluqukethwe kule ncwadi kanye nocwaningo ngiyaluqonda futhi ngiyavuma ukuba sekilasini lapho uthisha efundisa isiZulu uLimi lwaseKhaya nalapho umcwaningi ebukele. Ngियाqonda ukuthi lolu cwaningo aluphathelene nhlobo nami njengomfundi kepha luqondene nalokho esikufundayo. Ngichazelekile ngokusetshenziswa kwesithwebuli-zithombe ekilasini ekuqoqeni ulwazi locwaningo nangokuthi akukho lwazi oluyodingeka kimi njengomfundi.

(Kokelezela okukodwa okuvumelana nawe)

UKUSETSHENZISWA KWESITHWEBULI-ZITHOMBE (video-recorder)

YEBO / CHA

UKUSAYINA

USUKU

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