

**AMASU OTHISHA OKUFUNDISA UKUKWAZI UKUFUNDA NOKUBHALA
NGESIZULU ULIMI LWASEKHAYA EMABANGENI ELOKUQALA NELESIBILI,
EZIKOLENI EZIKHETHIWE ZASENTUZUMA NASENANDA ETHEKWINI,
KWAZULU-NATALI**

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UMQINGO WETHULWA UKUGCWALISA IZIMFANELO ZEZIQU EZIPHAKEME

ZE-

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UKUFUNGA

Mina Phumzile Mathonsi, ngiyafunga ngiyagomela ukuthi lo msebenzi obikwa kulo mqingo, ungumsebenzi wami engizenzele wona mina mathupha. Ngisebenzise indlela yokulokothisa emisiwe ukuveza umsebenzi wabanye ababhali engiwucaphunile kulo mqingo. Lo msebenzi ulethwa ukuze ufeze izimfanelo zeziqu ze-*Master of Education* eKolishi LezoLuntu, EsiKoleni SezeMfundo, eNyuvesi YaKwaZulu-Natali enkanjini yase-Edgewood. Kungokokuqala lo msebenzi wocwaningo okulo mqingo ulethwa ngenjongo yokuthola iziqu; awukaze uhanjiswa ndawo ukufezekisa lokhu.



.....
Ukusayina

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Usuku

ISETHULO

Ngethula lo mqingo wami kulaba bantu abalandelayo engibahlonipha ngalo msebenzi:

Umyeni wami ongasekho emhlabeni, uDumisani. Uma ubusekhona eduze kwami bengizothi “Dunga! Shekembuya! Mwelase!” ngenxa yothando nesineke obunakho ungadinwa yimina noma sengikushiya ngiyokwenza umsebenzi walo mqingo eNyuvesi. Okunalokho ubukhathazeka ngalo msebenzi wenza konke okusemandleni akho ukungikhuthaza ukuthi ngingadikibali endleleni kodwa ngiwuqede. Engikholwa wukuthi ukubona kwakho lo mqingo bekuyokujabulisa ngaphezu kwazo zonke ezinye izinto ezake zakuthokozisa empilweni yakho. Akusenani Myeni wami okungithokozisayo ukuthi siyobonana Ekuseni Okungaseyukuhlwa sesithokozela iziqu zokuPhila Okuphakade.

Abantwana bami, uMandla, uThabi, uSmanga, uLondiwe, nabazukulu bami abathathu uNtwenhle, uQiniso kanye Nolubanzi. Kuyisifiso sami ukuthi njengoba nikhula nibona lo mqingo engiwubhalile nani nithole ugqozi lokuthanda ukufunda, nazi ukuthi ukufunda akukhulelwa kodwa ufunda uze ufe. Futhi nazi ukuthi imfundo iwukhiye wokuvula yonke iminyango ofisa ukuyivula empilweni. Lokhu ngikwenze ukuze ngibe yisibonelo esihle kini njengomzali ngoba phela indlela ibuzwa kwabaphambili. Ngibanithanda bantwana bami niyikho konke empilweni yami.

Umama wami ongizalayo, uVuyiswa Nomsa Ngcobo. Ngibonga ukuthi ungikhulise kahle wanginika lonke uthando umntwana angaludinga kumzali, ubuqotho bakho benze nami ngaba yilolu hlobo engiyilo lukamama kubantwana bami. Ngibanikile uthando ngaba qotho ngahamba kahle phambi kwabo ngenxa yemfundiso yakho ephilile onginike yona. Ebunzimeni bonke ohlangabezane nabo usikhulisa awuzange uliphonse ithawula okunalokho ubuwa uvuka nathi, ngalokho wanginika isifundo sokuthi empilweni kuyabekezelwa. Ngiyabonga kakhulu mama wami ngiyakuthanda, uNkulunkulu akubusise ngezinsuku ezengeziwe zokuphila emhlabeni.

AMAZWI OKUBONGA

Ngifisa ukubonga bonke abantu ababambe iqhaza beyingxenye yempilo yami ngesikhathi somzabalazo kukubi ngilwela ukukhiqiza lo mqingo ngempumelelo. Ngibonga angiphezi kulaba abathandiweyo bami abalandelayo:

Ngibonga uNkulunkulu oPhezukonke, uMninimandla onke ngokuma nami ezimweni zonke ezinzima engedlule kuzo ngenkathi ngilwela ukukhiqiza lo mqingo ngempumelelo. Uye waba amandla ami nokunqoba kwami, waba umduduzi wami ngezikhathi lapho bekufika khona usizi. Uma ngingasuka kuye ngingayaphi ngoba amazwi okuphila avela kuye, udumo lukufanele Nkosi yamakhosi, Nkulunkulu wawoNkulunkulu. Mana njalo ubusa impilo yami.

Ngithanda ukudlulisa amazwi okubonga kumeluleki wami uSolwazi Thabisile Buthelezi. Uqeqesho nolwazi onginike kona akulinganiseki. Ungivule ingqondo, wangiqeqesha ngesineke nangothando, nalapho sengiphelelwa amandla okuqhubeka kodwa ubulokhu ungikhuthaze njalo ungadikibali. Ngikufisela impilo ende ukuze izizukulwane ngezizukulwane nazo ziwufice lo mbele wolwazi ohlala ugwansile. Uyingcweti kulo msebenzi, Solwazi siyabonga ngokungasigodleli ulwazi onalo.

Ngifisa ukudlulisa ukubonga kozakwethu ebesifunda nabo e-UKZN ebesihlangana nabo ukucobelelana ngolwazi, bekuthi kushubile bese sithi “Sikhala Siyamunca”. Ngithi nje awande umoya wokubambisana kulo mkhakha wezocwaningo ngoba siyadingana kakhulu bozakwethu.

Ngidlulisa amazwi okubonga eMnyangweni WezeMfundo, nakwiHhovisi lezocwaningo e-UKZN ngokunginika izimvume zokwenza lolu cwaningo. Ngiphinde ngibonge nakoThishanhloko bezikole lapho bengenxa khona ucwaningo ngokungivumela ngisebenzise izikole abaziphethe njengendawo yocwaningo. Ngaphandle kwemvume yenu belungeke lube yimpumelelo ucwaningo ebengilwenza.

Ngifisa ukudlulisa ukubonga okukhulu kozakwethu bezikole eziyisithupha abavumile ukubamba iqhaza bengabahlanganyeli bocwaningo. Ulwazi engiluthole kini bengingeluthole ndawo uma beningavumanga ukuhlanganyela, ngiyabonga kakhulu ngobuntu eninabo.

Ekugcineni ngifisa ukudlulisa amazwi okuxolisa emndenini wami ngokungabi nani isikhathi esiningi ningidinga njengomama, kodwa beningibekezelela ningixhasa lapho ngidinga khona usizo.

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IZIFINYEZO

UKZN	<i>University of KwaZulu-Natal</i>
TAHFUZWE	<i>Curriculum and Assessment Policy Statement</i>
DoE	<i>Department of Education</i>
LieP	<i>Language in Education Policy</i>
LoLT	<i>Language of Teaching and Learning</i>
NRS	<i>National Reading Strategy</i>
SACMEQ	<i>Southern African Consortium for Monitoring Educational Quality</i>
ANA	<i>Annual National Assessment</i>
UNESCO	<i>United Nations Educational, Scientific and Cultural Organisation</i>
EFA	<i>Education for All</i>
PIRLS	<i>Progress in International Reading Literacy Study</i>
MDG	<i>Millennium Development Goals</i>
ESSA	<i>Every Student Succeed Act</i>
PanSALB	<i>Pan South African Language Board</i>
USAID	<i>United States Agency for International Development</i>

UHLU LWEZELEKO

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IZINCAZELO ZAMAGAMA ASETSHENZISIWE

Abahlanganyeli (*participants*)

Inkambiso elungileyo. (*ethical issues*)

Inhlololwazi esakuhleleka (*semi-structured interviews*)

Inhlosongqangi (*research aim*)

Isiqondiso. (*study focus*)

Isiyingi (*district*)

Izimo zokwethembeka. (*issues of trustworthiness*)

Izimpahla-siseko (*resources*)

Indlelakubuka (*paradigm*)

Indlelakubuka yomhumusho (*interpretivist*)

Indlelakubuka yokuhlolisisa (*critical paradigm*)

Indlelakubuka eqhume kweyomgamelelo (*post positivism*)

Ubunjalo botho (*qualitative*)

Indlelande (*approach*)

Amasu okufundisa (*teaching strategies*)

Izindlela zokufundisa (*teaching methods*)

Ukukwazi ukufunda nokubhala (*literacy*)

Indawo yocwaningo (*research field*)

Izindlela zokukhiqiza imininingo (*data collection methods*)

Izindlela zokuhlaziya imininingo (*data analysis methods*)

Ukuqokwa kwabahlanganyeli (*sampling*)

Ukuqoka okunenhloso (*purposive sampling*)

Ukuhlaziya imibhalo (*document analysis*)

Izingxoxo-kusebenza (*workshops*)

Umcabangonzulu (*conceptual framework*)

Izifunjwana (*lesson plans*)

Amatemu anqala (*concepts*)

Isendlalelo socwaningo (*background*)

Isisusa socwaningo (*rationale*)

Isitatimende sezinkinga (*problem statement*)

Imibuzongqangi (*research questions*)

Injulalwazi (*theory*)

Isiqondiso socwaningo. (*research focus*)
Ubumqoka bocwaningo (*research significance*)
Isifanekisomqondweni sokuchazwa kwezizwe zomhlaba (*ethnographic design*)
Indlelende yolimi ngokuphelelisiwe (*whole language approach*)
Indlelende yokufundisa ngokuphimsela izwi (*phonics approach*)
Indlelende yokuhlobanisa amagama (*word association approach*)
indlelende yokunyamanisa (*integrated approach*)
Indlelende eyingxubembili (*hybrid approach*)
Udabolwane (*tracker*)
Isayensi yengqondo (*psychology*)
Isayensi yezilimi (*linguistics*)
Isayensi yemvelaphi yabantu (*anthropology*)
Isayensi yenhlalompilo (*social science*)
USosayensi wenhlalo (*sociologist*)
Izicizibonakaliso zokuhlozinga (*evaluative criteria*)
Inkulumongxoxo yokufundiswa kwezingane (*pedagogic discourse*)
Injulalwazi yokufundiswa kwezingane engabonakaliyo (*invisible pedagogy*)
Injulalwazi yokufundiswa kwezingane ebonakalayo (*visible pedagogy*)
Ukuhlelakuhlukanisa (*classification*)
Uhlaka-luqondo (*framing*)
Inkulumongxoxo emile thwi (*vertical discourse*)
Inkulumongxoxo enqumile (*horizontal discourse*)
Ongumdlulisi (*transmitter*)
Othola okudluliswayo (*acquirer*)

IZINCAZELO ZAMATEMU ANQALA

UKUKWAZI UKUFUNDA NOKUBHALA

Ukukwazi ukufunda nokubhala kusho ukukwazi ukufunda nokubhala okungenani ulimi okwazi ukulukhuluma (Jourbet nabanye, 2008, p.18). Ababhali baqhubeka bathi ukukwazi ukufunda nokubhala kuhlobene kakhulu nesimo senhlalo kanye namasiko ngoba ingane ikhula emphakathini nabantu abanendlela ethile yokuphila. Ngakho-ke ukufunda nokubhala kwenzeka kuqala ngesikhathi abazali nababheki bayo ingane bekhuluma nayo isencane. Kanti uVygotsky (1978) naye ukuchaza ngokufanayo ukukwazi ukufunda nokubhala uma ethi, kuwukufunda ikhono lokubhala nokufunda, okuqala ngaphambi kokungena kwengane esikoleni futhi kwenzeka emphakathini lapho ingane ihlala khona.

UKUFUNDISWA KWEZINGANE

UShulman (1987) uchaza ukufundiswa kwezingane njengenjulalwazi nendlela kathisha yokufundisa. Uqhuba athi ukufundiswa kwezingane kungamasu nezenzo zikathisha, izinqumo kanye nemicabango ayithathayo ukuze aqonde kangcono ngemvelaphi yezingane azifundisayo, izidingo kanye nalokho abakuthandayo. Ngokwe-Oxford Dictionary, ukufundiswa kwezingane kuyindlela yokufundisa kukathisha uma efundisa izifundo esikoleni.

AMASU OKUFUNDISA

NgokukaMarcinek (2014) amasu okufundisa asho isakhiwo, uhlelo, izindlela, amaqhinga ukwenzeka kanye nenqubo okusetshenziswa uthisha lapho efundisa ekilasini. Amasu kathisha alekelela abafundi ukuthi bafunde ngempumelelo ulimi kanye nalokho okuqukethwe umbhalo. Yingakho ukukhethwa kwamasu kanye nokuqokwa kokuzofundwa kumele uthisha akwenze kube semqoka ngoba yikho okuphumelelisa umfundi afinyelele emgomweni wakhe. UBernstein (1990) kwinjulalwazi Inkulumongxoxo Yokufundiswa Kwezingane naye usho okufanayo nalokhu okungenhla uma eveza ukubaluleka kokubheka ukuthi kuyini okudluliswayo kudluliselwa kumfundi, nokuthi kudluliswa kanjani lokho okudluliswayo okuchaza amasu kathisha okufundisa.

ULIMI LWASEKHAYA

Ulimi lwaseKhaya yilolo lulimi umuntu alufunda esemncane elufunda kubazali bakhe abamkhulisayo, kulabo asondelene nabo kanye nasemphakathini aphila futhi akhula kuwo (Christophersen, 1992). Lolu wulimi olukhulunywa amalunga omndeni uma exhumana nsuku zonke. Ngenxa yalokho lubizwa ngokuthi ulimi lomndeni (Mercer, 1996). Ulimi lwaseKhaya yilolo ingane elufunda kuqala kusukela izelwe isafunda ukukhuluma. NgokukaBardige (2005), ulwazi lolimi lwaseKhaya lusiza ingane ukuthi ikwazi ukubamba kalula ulimi lwesiBili. Kuvamise ukuthi lubizwe ngolimi lweBele ngoba luwulimi olufundwa kubazali bengane njengoba kuyibo abayikhulisayo, noma ulimi lwendabuko njengoba lukhulunywa ngabantu abangabokudabuka kuleyo ndawo.

IQOQA

AMASU OTHISHA OKUFUNDISA UKUKWAZI UKUFUNDA NOKUBHALA NGESI ZULU ULIMI LWASEKHAYA EMABANGENI ELOKUQALA NELESIBILI, EZIKOLENI EZIKHETHIWE ZASENTUZUMA NASENANDA ETHEKWINI, KWAZULU-NATALI

TRYPHINA PHUMZILE MATHONSI

Lolu cwaningo lubika ngamasu othisha bamabanga elokuqala nelesibili okufundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu. Ucwaningo lolu olobunjalo botho ngaphansi kwendlelakubuka yomhumusho. Indlela yokuqoka abahlanganyeli esetshenziwe kube eyokuqoka okunenhloso. Abahlanganyeli kwaba wothisha abayisithupha abavela ezikoleni eziyisithupha zaseThekwini eNtuzuma naseNanda ezingaphansi kwesiYingi sasePhayindane, KwaZulu-Natali. Izindlela zokukhiqiza imininingo yocwaningo kwaba yinhlololwazi esakuhleleka, ukubukela othisha befundisa emakilasini kanye nokuhlaziya imiqulumbhalo okwasiza ekutholeni ulwazi olujijile nolunohlonze, futhi kwandisa ubuqiniso nokukholeka kocwaningo. Ekuhlaziyeni ulwazi engalukhiqiza ngasebenzisa izindlela zokuhlaziya zocwaningo lobunjalo botho. Imiphumela yocwaningo ngayihlaziya ngisebenzisa injulalwazi kaBernstein Inkulumongxoxo Yokufundiswa Kwezingane, kanye nemicabangonzulu eyizindlelande zokufundisa ukukwazi ukufunda nokubhala. Imiphumela yocwaningo iveze ukuthi othisha bantula ulwazi-mbe lokufundisa ukukwazi ukufunda nokubhala emabangeni ayisisekelo semfundo. Lokho kumbandakanya insweleko yolwazi lwezinjulalwazi zokuthola nokufundisa ulimi ezisekela iminyakazo yabo emakilasini, ulwazi lwezindlela nezindlelande kanye nolwamasu okufundisa ukukwazi ukufunda nokubhala. Ukwentuleka kolwazi lokufundisa kothisha kungumphumela wokuntuleka koqeqesho lothisha oluqhubekayo lokufundisa ukukwazi ukufunda nokubhala emabangeni elokuqala nelesibili, befundisa ngolimi lwabafundi lwaseKhaya isiZulu. Lokhu kudala inkinga eseyabonakala emazingeni onke emfundo eyisisekelo yabafundi abangakwazi ukufunda nokubhala. Kuwo wonke amabanga abafundi badluliselwa emabangeni alandelayo bengenalo ulwazi lokufunda nokubhala lwebanga abakulo, nokugcina kwehlisa amazinga okuphasa kwabafundi okugqama kakhulu kuMatikuletsheni. Ngakho lolu cwaningo luzohlomulisa othisha abafundisa isiZulu ulimi lwaseKhaya, izazimfundo eziqeqesha othisha, abaqambi bezinqubomgomo zolimi kwezemfundo kanye nabacwaninga ngokuthola nokufundisa ulimi nokukwazi ukufunda nokubhala emabangeni emfundo ayisisekelo.

Amatemu anqala: ukufundisa ukukwazi ukufunda nokubhala KwaZulu-Natali, amasu okufundisa isiZulu, injulalwazi kaBernstein Inkulumongxoxo Yokufundiswa Kwezingane, isiZulu ulimi lwaseKhaya, amabanga emfundo ayisisekelo elokuqala nelesibili (*grades 1-2*).

ABSTRACT

TEACHERS' STRATEGIES FOR TEACHING LITERACY IN ISIZULU HOME LANGUAGE IN GRADES ONE AND TWO IN SELECTED SCHOOLS IN DURBAN NTUZUMA AND INANDA AREAS OF KWAZULU-NATAL

TRYPHINA PHUMZILE MATHONSI

This study reports on the grades one and two teachers' strategies for teaching literacy in isiZulu Home Language. This was a qualitative study using an interpretivist paradigm. Six teachers from six schools at Ntuzuma and Inanda Durban areas in KwaZulu-Natal participated in the study and they were selected using purposive sampling. Semi-structured interviews, lesson observations and document analysis were used to produce rich qualitative data that were analysed using qualitative data analysis methods. Bernstein's pedagogic discourse theory and the concepts of literacy teaching approaches were used to analyse the findings. The results show that teachers lack knowledge for teaching literacy in foundation phase classrooms. This includes theoretical knowledge about language acquisition and teaching in formal classrooms, knowledge about teaching strategies, methods and approaches for literacy development in mother tongue. This teacher knowledge gap results from the lack of teacher continuous development on teaching language and literacy using isiZulu mother tongue in elementary classrooms of grades one and two, with the resultant problem of learners low literacy levels in all school grades. In all school grades, learners get a condoned pass to the next grade even without them having learnt the language and literacy that is appropriate for their grade with a consequence of poor quality results in Matriculation. Therefore, this study will benefit teachers of isiZulu Home language, academics who are teacher educators, language policy makers and researchers of language acquisition and education in elementary classrooms of basic education.

Key terms: language and literacy teaching in KwaZulu-Natal, strategies for isiZulu teaching, Bernstein theory of pedagogic discourse, isiZulu Home language, basic education elementary classrooms, grades one and two.

ISAHLUKO SOKUQALA

ISENDLALELO SOCWANINGO KANYE NESETHULO SOMQINGO

1.1 Isingeniso

Lo mqingo wethula umbiko ngocwaningo olwenziwe kothisha kuphela abafundisa amabanga elokuqala nelesibili, lapho bekubukwa amasu othisha okufundisa ukukwazi ukufunda nokubhala ngesiZulu ulimi lwaseKhaya emabangeni elokuqala nelesibili, ezikoleni ezikhethiwe zaseNtuzuma naseNanda eThekwini, kwaZulu-Natali. Kulesi sahluko ngizoxoxa ngesisusa socwaningo, isendlalelo socwaningo, isitatimende sezinkinga ezicwaningwayo, imibuzongqangi, isiqondiso kanye nenhlosomfezo, izinhlosongqo, ubumqoka bocwaningo, izingqinamba nemingcele, ukuhleleka kwezahluco bese ngicina ngesiphetho.

1.2 Isisusa Socwaningo

Ucwaningo lwalolu hlobo ngilwenze ngenxa yokuthi nami nginguthisha ofundisa isiZulu emabangeni aphezulu, nengikuthole kungelula ukufundisa isiZulu kula mabanga ngenxa yokuthi abafundi abakwazi kahle ukufunda nokubhala isiZulu ulimi lwabo lwaseKhaya. Lokhu kungenze ngalangazelela ukuthola ukuthi ngabe kuyini okuholele kule ngqinamba esibhekene nayo, nokuthi inkinga iqale kumaphi amabanga emfundo ngoba kuyabonakala ukuthi akhona amabanga lapho ukufunda nokubhala kungazange kwenzeka ngendlela elindelekile. Ngaleso sizathu-ke ngiye ngaba nogqozi lokwenza ucwaningo emabangeni aphantsi, ngenxa yokuthi ukukwazi ukufunda nokubhala kuqala laphaya emabangeni elokuqala kuya kwelesithathu. Kula mabanga yilapho abafundi abanikwa khona lolu lwazi lokukwazi ukufunda nokubhala oluyisisekelo semfundo yabo. Okuyikhona engifise ukugxila kukho kube ukuhlola indlela othisha abethula ngayo ikharikhulamu kula mabanga, okuhlanganisa amasu abawasebenzisayo uma befundisa ukukwazi ukufunda nokubhala.

1.3 Isendlalelo Socwaningo

INingizimu-Afrika ingelinye lamazwe akhungethwe yinkinga yabantu abaningi abangakwazi ukufunda nokubhala. Lokhu kwenzeka kuwo wonke amazanga ezemfundo kusukela

kwaphansi kuya kwaphezulu nakuyo imfundo ephakeme, nokukholakala ukuthi ukungakwazi kwabantu abadala ukufunda nokubhala, kungenzeka nalokho kube nomthelela ekungakwazini kwabafundi ukufunda nokubhala ngenxa yokuthi abazali bengakwazi ukulekelela izingane zabo ngomsebenzi wesikole (Bernstein, 1990). Amazinga aphansi okufunda nokubhala angaba nomthelela ngisho ekuphumeleleni kwabafundi kuMatikuletshe ni ngoba ukukwazi ukufunda ngokuqondisisa kanye nokukwazi ukubhala, kulekelela umfundi ukuthi akwazi ukuqonda imibuzo yezivivinyo, futhi akwazi ukubhala izimpendulo ngendlela elindelekile. Luningi ucwaningo oselwenziwe eNingizimu-Afrika olumayelana nale nkinga futhi imiphumela yalo iyavumelana ngokuthi amazinga okukwazi ukufunda nokubhala aphansi kakhulu eNingizimu-Afrika (Bloch, 1996; Fleisch, 2008; Kruizinga noNathanson, 2010; Nkosi, 2010; Mbatha, 2010).

Nakuba le nkinga ikhungethe iNingizimu-Afrika yonke, kodwa igqame kakhulu ezikoleni okungezabaMnyama, lapho kukhulunywa khona izilimi zamaNguni (isiZulu, isiXhosa, isiSwati nesiNdebele), nemiphakathi abafundi abaqhamuka kuyo yakhelwe abadala abaningi abangakwazi ukufunda nokubhala (PIRLS, 2016). Lokho kusho ukuthi emakhaya izingane eziningi azilekeleleki ekufundeni nasekubhaleni. Okungenzeka ezinye izingane abazali bazo abazithengeli okokufunda njengezincwadi, amaphephandaba noma amaphephabhuku ukuba zifunde ngoba nabo uqobo bengafundanga (Nkosi, 2010). Kunemibiko efakazela lokhu njengowe*Donate a Book* (2004) othi zibalwa izingane ezikwaziyo ukuthola ulwazi lokufunda nokubhala nezilekelelwa emindenini yazo ukuze kuthuthuke ikhono lokufunda nokubhala. Umbiko uveze nokuthi izingane zingaphansi kwengxenywe eNingizimu-Afrika ezinenhlanhla yokuba nezincwadi zokufunda emakhaya (*Donate a Book*, 2004)).

Kulo lonke lolu cwaningo kuyavela ukuthi ubungcono abukabi bikho kule nkinga nokwenze kwaba nochungechunge lwezingcwaningo oluqhubekayo mayelana nokukwazi ukufunda nokubhala. Imibiko evezwe ucwaningo olwenziwe izinhlaka ezinjengeSACMEQ (*II Project of the Southern African Consortium for Monitoring Educational Quality*) iveze ukuthi kunezinkinga kakhulu ekuthuthukisweni kokukwazi ukufunda nokubhala eNingizimu-Afrika, iDoE (2007) yona yaveza ukuthi ayengama-36 amaphesenti okuphumelela kwabafundi bebanga lesi-3 ekukwazini ukufunda nokubhala ngenkathi ehlolwa. Kanti imiphumela ka-ANA (*Annual National Assessment*) eyakhishwa ngenyanga ka-Juni ngonyaka wezi-2011, efakazela lokhu okungenhla yadalula ukuthi alukho ushintsho emiphumeleni yebanga lesithathu ekukwazini ukufunda nokubhala. Ngokwemiphumela ye*Systemic Evaluations of*

the Foundation Phase (National Department of Education, 2003; 2006), imiphumela yebanga lesithathu nelesithupha ekufundeni nasekubhaleni, yaveza ukuthi ebangeni lesithathu ayengama-35 amaphesenti, kanti kwelesithupha amaphesenti ayengaphezu kwezingxenye ezimbili kwezintathu abathole ngaphansi kwezinga elilindelekile. Ngokwemibiko ye*Western Cape Grade-6 Learner Assessment Study (2004)*, ayengama-35 amaphesenti amazinga okuphumelela ebangeni lesithupha. Koluningi-ke ucwaningo eNingizimu-Afrika kuveziwe ukuthi kunokuxhumana okukhulu okuphakathi kwamazinga aphansi okuphasa kanye namazinga aphansi okukwazi ukufunda nokubhala (McDonald, 2002; Pretorius, 2002; Matjila & Pretorius, 2004; Pretorius noMampuru, 2007). Imibiko yeSACMEQ (2007) iyakufakazela lokhu okushiwo ngasenhla uma ithi, bangaphezu kwengxenye abafundi eNingizimu-Afrika abangakwazi ukufunda ngokuqondisisa okubhaliwe. UFleisch (2008) uKruizinga no-Nathanson (2010) bona balethe isexwayiso sokuthi izinga eliphansi lokukwazi ukufunda nokubhala eNingizimu-Afrika, selibalwa njengenhlekelele. INingizimu-Afrika izamile ukuzibandakanya nezinhlango zangaphandle ukuzama ukwenza umehluko emazingeni aphansi okuyi-UNESCO (*United Nations Educational, Scientific and Cultural Organisation*), EFA (*Education for All*), PIRLS (2006; 2011; 2016) ezisebenza ngokwemigomo yeMDG (*Millenium Development Goals*), kodwa nazo zilethe imiphumela efanayo ekhomba ukungabikho koshintsho emiphumeleni yamabanga aphansi.

Kuqaphelekile ukuthi nakuba luluningi ucwaningo olwenziwayo ngaphakathi nangaphandle kweNingizimu-Afrika olumayelana nokufundwa kokukwazi ukufunda nokubhala (Adams, 1990; Freebody nabanye, 1995; *International Reading Association*, 2001; Edwards-Groves, 2003; Comber, 2003; Center, 2005; Coltheart, 2005; Loudon nabanye, 2005; kanye noDinham, 2009), kodwa alukho oselwenziwe emkhakheni wolwazi lokufunda nokubhala ngolimi lwesiZulu lwaseKhaya ebangeni lokuqala nelesibili. Okunalokho oluningi lwenziwe ngesiNgesi okuwulimi lwesiBili hhayi ngesiZulu. Isibonelo, salolo olwenziwe ngesiZulu obelucwaninga; ukufundiswa kokufunda okubhaliwe ebangeni lesibili nelesithathu (Nkosi, 2010), kube olwaluhlola imibono yothisha ngohlelo olusha lokufunda emazingeni aphansi i*Foundation for Learning Programme* (Mbatha, 2010), kanye nolwaluhlola izinselelo ezibhekene nothisha abafundisa isiZulu ulimi lwesiBili befundisa abafundi abakhuluma isiZulu ulimi lwesiBili (Zulu, 2010).

Kungenxa yalelo gebe okwenze ngafisa ukwenza ucwaningo lokubheka ukwethulwa kwekharikhulamu ekilasini, lapho ngibheka khona ukufunda nokufundiswa kokufunda

nokubhala ebangeni elokuqala nelesibili, kube kufundiswa ngolimi lwaseKhaya isiZulu. Lawa mabanga engiwakhethile okuyibanga lokuqala nelesibili, asemqoka kakhulu uma sibheka ukufundwa nokufundiswa kokukwazi ukufunda nokubhala ngoba kulapho okubhekeke ukuthi kuqale khona, futhi umfundi kumele akuthole kahle kula mabanga ukukwazi ukufunda nokubhala. Kanjalo amasu nezindlela zikathisha zokufundisa kanye noqeqesho analo kubalulekile kakhulu ekwethulweni kwekharikhulamu, ngoba zingaba khona zonke izimpahla-siseko zokufundisa, kodwa uma uthisha engafundisi ngendlela elindelekile, abafundi ngeke baphumelele. Yingakho-ke kulolu cwaningo ngihlose ukubheka amasu okufundisa, izimpahlasiseko, izinjulalwazi kanye noqeqesho lothisha labo abafundisa ukukwazi ukufunda nokubhala emabangeni elokuqala nelesibili, befundisa ngolimi lwaseKhaya isiZulu. Egcizelela ngokubaluleka kokwethulwa kwekharikhulamu ekilasini owayengumongameli eNingizimu-Afrika, u-President Jacob Zuma, enkulumweni yakhe ye *State of the Nation Address* eyayisephalamende ngo-Juni ngonyaka we-2009, nalapho kwakumiswa khona *iQuality Learning and Teaching Campaign*, wathatha wathi:

Imfundo kuzoba iyona ebekwa phambili ibe semqoka eminyakeni emihlanu ezayo. Sifuna othisha bethu, abafundi kanye nabazali basebenze ngokubambisana noHulumeni ukushintsha izikole zethu zibe yizikhungo ezilwela ubuqabavu noma ubuhle. Othisha kuzodingeka babe sezikoleni emakilasini, ngesikhathi esifanele, bafundise, bengenakho ukungawunaki umsebenzi nokuhlukumeza abafundi. Abafundi nabo kudingeka babe sekilasini ngesikhathi, bafunde, bahloniphe othisha kanye nabanye abafundi, bese bewenza umsebenzi wabo wasekhaya (President Jacob Zuma, *State of the Nation Address*, 2009).

Ngale nkulumo engenhla, kuvezwa ukubaluleka kokuthi umsebenzi wenziwe ngendlela efanele, wenziwa uthisha ekilasini ebambisene nabazali babafundi kanye nabo abafundi uqobo bezimisele. Ukuxhumana kukathisha nabazali nakho kuyasiza kakhulu ngoba ukufundiswa kokufunda nokubhala akugcini ekilasini kodwa kuyaqhubeka nasekhaya. Kusuke lapho sekulindeleke ukuthi kuqhubeke umzali nokulekelela ingane yakhe ngomsebenzi wasekhaya, nokuyikhona okubaluleke kakhulu ekufundeni komfundi. Ephawula ngalokhu uBaker (2006) uthi, nakuba isikole sikufundisa ukukwazi ukufunda nokubhala kodwa abazali nomphakathi umfundi aphila kuwo yibona ababamba iqhaza

elikhulu ekufundiseni ukukwazi ukufunda nokubhala njengoba kufundwa kangcono uma kususelwa kulokho umfundi akwaziyo nafike enakho esekwazi (Vygotsky, 1952).

Ngenxa yalokhu abakuvezayo ngenhla abacwaningi, kuyabonakala ukuthi ukumbandakanyeka kwabazali nakho kumele kubekwe phambili njengalokhu kubalulekile ekuthuthukeni komfundi ekufundeni nasekubhaleni, futhi nasekuqikeleleni ukuthi usikompilo lomfundi alulahleki ukhula apha nalo. Ubudlelwane phakathi kwekhaya, umphakathi nesikole nakho kuhle uma kufundiswa izingane bube khona. Lobu budlelwane bubalulekile buneqhaza elikhulu ekuphumeleleni noma ekwehlulekeni komfundi ikakhulu abafundi abasebancane njengalaba bamabanga elokuqala nelesibili. Nenjulalwazi lolu cwaningo olungaphansi kwayo Inkulumongxoxo Yokufundiswa Kwezingane kaBernstein (1990) igcizelela ukuthi umphakathi nekhaya lomfundi, yikhona okuneqhaza elikhulu ekumisweni kwezinqubomgomo kanye nosikompilo kwesikole.

Le nkinga enkulu eveziwe ngasenhla ekhungethe iNingizimu-Afrika yaqala kudala ngezikhathi zeminyaka ye-1884, lapho izwekazi lase-Afrika lawela ezandleni zamandla obukoloni. Amazwe obukoloni ayesezisungule njenganamandla phezu kwezohwebo kanye nasebukhosini bokuphatha amanye amazwe amaningi. Ngakho awafunza amazwe onkana ngezilimi zawo. Nakuba kwakunjalo kodwa izimishini zazithembele ezilimini zamaAfrika ukudlulisa umyalezo kaNkulunkulu. Ngenxa yalokho zathuthukiswa-ke izilimi zabomdabu nokwabe sekuzala amavulandlela kwezemibhalo anjengo-Soga, uMqhayi, uSol Plaatje, uMofolo, uSekese, base belandelwa ngo-Jordan, uVilakazi, uDube, noDlomo, nakuba abanye babo bagcina sebebhalo imibhalo yabo ngolimi lwesiNgisi ngenxa yokuthi kwakuyiso esasisemthethweni kanye nesiBhunu ngaleso sikhathi (Mgqwashu, 1999). Kuyavela ukuthi ukudlondlobala kwezilimi zama-Afrika kwabuye kwashabalala ngoba umbuso wamaNeshinali okwakungowobandlululo wabe usuthatha izikole namakolishi othisha kwabuyela ngaphansi kukaHulumeni ngeminyaka ye-1950, nalapho zashintsha khona ezemfundo. Imfundo eNingizimu-Afrika yahlukaniswa ngokwezinhlanga, kwaba-khona uhlelomfundo lwabaMnyama, olwamaKhaladi, olwamaNdiya kanye nolwabeLungu. Imfundo yabaMnyama kwakuyi*Bantu Education* eyasungulwa ngeminyaka ye-1950. Ngalolu hlobo lwemfundo uHulumeni wobandlululo wayehlose ukunika umuntu oMnyama imfundo eludlana-nje engeke imnike amandla namathuba okubamba iqhaza kwezombusazwe nakwezomnotho (Behr, 1978).

Kungenxa yemiphumela yalesi simo sobandlululo kanye ne*Bantu Education* eyafakwa ngenhloso yokucindezela abantu abaNyama, okwenza kube nemiphumela yokushoda kwezizinda zokufundela, amakilasi agcwala aphuphume, ukushoda kwezinsiza-kufunda ezinjengemitapo yolwazi kanye nezindlu zokufundela ukuthaka. Okwadala lokhu ukuthi ngesikhathi sobandlululo ezolawulo kwezemfundo kanye nesabelo sezimali kwakungalingani, umfundi omnyama wayethola isabelo semali esilingana nerandi elilodwa umfundi ngamunye, bese kuthi omhlophe athole amarandi ayi-15. Kanti okunye kwaba ukungaqeqesheki kahle kothisha, njengoba kuvela ukuthi othisha bona babethola uqeqesho oluncane emakolishi futhi behola imali encane. Othisha abaNyama babeqeqeshelwa ukuzovala izikhala, babengenalo uqeqesho lwezinkulisa nolwebanga lokwemukela njengoba namanje besebancane kakhulu abanalo lolo qeqesho (Webb, 2010).

Ukufundiswa kokukwazi ukufunda nokubhala ezikoleni zabaNyama ngaleso sikhathi kwabe kuyilokhu okungakhi, okunganiki abafundi ithuba lokufunda ukuzisungulela (Yaggah, 1980). Okusho ukuthi indlela okwakufundwa ngayo ukukwazi ukufunda nokubhala yayingawaciji kahle amakhono olimi omane omfundi okuyikhono lokukhuluma, lokufunda, lokubhala kanye nelokulalela ikakhulu ezilimini zabomdabu (Amin, 2009). Kuyabonakala ukuthi lesi singesinye sezizathu eziholele ekutheni iNingizimu-Afrika ilokhu ibhekene nenkinga yokushoda kwezimpahla-siseko ezikoleni zabaNyama, kube izikole ezingenele kanye nothisha abangaqeqeshekile kahle ekufundiseni ukukwazi ukufunda nokubhala. Kanti ezabaMhlophe, lezi ezibizwa ngama*Model 'C'* zona azinayo le nkinga ngoba izabelo zemali zazingalingani zona zazithola isabelo esikhulu. Lesi simo sinomthelela ngisho nakubazali abaNyama ngoba abaningi abakwazi ukubamba iqhaza emfundweni yezingane zabo ngoba phela nabo babengalutholanga ulwazi lokufunda nokubhala ngenxa yobandlululo. Amazwe anjengeMelika ayisibonelo kulokhu ngoba ukubamba iqhaza kwabazali emfundweni yezingane zabo kubaluleke kakhulu njengoba imfundo ithathwa njengalokho ongekuhlukanise nempilo yengane yasekhaya. Kunabacwaningi abagcizelela ukuthi ubudlelwane obuphakathi kwesikole nekhaya bunomthelela ekufundiseni ukukwazi ukufunda nokubhala kwenza kube lula kumfundi (Hancock, 2002; Krashen, 2000; Thomas & Collier, 1998).

Eminyakeni ye-1994, iNingizimu-Afrika yenza izinguquko kwezemfundo ngokwenza izilimi zonke eziyi-11 zibe semthethweni, okwabe sekuguquka nenqubomgomo yolimi eziFundazweni ngasinye. Kwavunyelwana ukuthi zibe mbili izilimi zokufunda nokufundisa

ezikoleni, okuwulimi lwaseKhaya lolo olukhulunywa abantu abaningi esiFundazweni, lusetshenziswe emazingeni aphantsi kusukela ebangeni lokwemukela kuya kwelesithathu, bese kuba isiNgisi kusukela kwelesine ukuya phezulu (*DoE Language in Education Policy document, 1997; National Curriculum Statement; Foundation for Learning Programme (DoE 2002; 2008a)*). Miningi imizamo eyenziwe nokho engalulethanga ushintsho olutheni kule nkinga yokungakwazi ukufunda nokubhala kwabafundi. Singabala izinhloko ezinjenge-*Outcomes-Based Education (1997); National Curriculum Statement (2002); National Senior Certificate (2008); Foundations for Learning Programme (2008-2011); Early Childhood Development (2002)*; kanye *Language in Education Policy (1997)*. Kuphawulekile ukuthi imizamo eminingi eyenziwe njengezingcwano ayilulethanga ushintsho olutheni ngoba amazanga okukwazi ukufunda nokubhala asalokhu ephantsi, ikakhulu njengoba ucwaningo oluningi olwenziwe beluphathelene nenqubomgomo, nezimpahla-siseko zokufunda nokufundisa (Bharuthram, 2006; Pretorius & Mampuru, 2007; DoE 2008a; 2008b; 2008c; Pretorius & Machet, 2008; Van der Rheede, 2008; Nkosi, 2010). Ngokwe*Child Gauge (2017)* kuvele ukuthi bangamaphesenti angama-70 abafundi abafunda ngolimi lwabo lwaseKhaya emabangeni kusukela kwelokwemukela kuya kwelesithathu, kodwa banenkinga uma sekumele baqale ukufunda ngolimi lwesibili isiNgisi ebangeni lesine okudalwa ukuthi basuke bengalubambanga kahle ulimi lwabo lwaseKhaya.

Njengalokho-ke sekuveziwe ngenhla ukuthi izimpahla-siseko zingenye yezinkinga ikakhulu egqame ezilimini zabaMnyama kodwa futhi nocwaningo aluluningi oluphathelene nezimpahla-siseko ikakhulu esiZulwini (Nkosi, 2010). Imitapo yolwazi okuyizincwadi zezindlela zokufundisa azikho eziqondene nokufundiswa kokukwazi ukufunda nokubhala ndawonye ebhukwini (Nkosi, 2010). Kuyileso sizathu esenze ngafisa ukuthola ngamasu othisha abawasebenzisayo uma befundisa ukukwazi ukufunda nokubhala emabangeni elokuqala nelesibili, ngoba ukungabi-bikho kwamasu okufundisa nakho kungayiqhubezela phambili inkinga yokungakwazi ukufunda nokubhala kubafundi. Nakuba izindlela zokufundisa ukukwazi ukufunda nokubhala zigqame kahle olimini lwesiNgisi, njengendlelande yolimi oluphelelisiwe, indlelande yokuphimsela izwi, eyokuhlobanisa amagama kanye neyokunyamanisa, kodwa uthisha onamasu akahle uyakwazi ukuzisebenzisa nasolimini lwesiZulu ngempumelelo. Okunye okubalulekile nengangikubheka uqeqesho abanalo othisha lokufundisa ukukwazi ukufunda nokubhala emabangeni aphantsi njengalokho kuvelile ukuthi ikhona inkinga nakulo uqeqesho. Amasu okufundisa aqhamuka ngenxa yolwazi olutholakale oqeqeshweni lukathisha. UKrishna Kumar (1993) naye ekhuluma

ngalokho okwenzeka e-India, uphawule ngendlela okufundiswa ngayo ezikoleni uthe ayibenzi abafundi bakwazi ukufunda nokubhala. Kanti uFerreiro (1993) evumelana nalokhu uthi, kumele kubhekwe ezikoleni ukuthi kuqhubekani ngokufundiswa kokufunda nokubhala ukuze kuzotholakala ukuthi yini eyenza abafundi bangakwazi ukufunda nokubhala. Ukusetshenziswa kwemicabangonzulu ethile noma izinjulalwazi ukusekela izindlela afundisa ngazo uthisha kuyamlekelela kwenza ukuthi anganhlanhlathi. Yingakho nalokho ngakubheka ukuthi ngabe bayazisebenzisa yini izinjulalwazi nemicabango ethile ekufundiseni kwabo njengezinsiza-kufundisa.

1.4 Isitatimende Sezinkinga Ezicwaningwayo

INingizimu-Afrika ibhekene nenkinga enkulu yokwandelwa abafundi abangakwazi ukufunda nokubhala okubonakala kuvela kuwo wonke amazanga ezemfundo. Ucwaningo oluningi olwenziwe luyakuveza ukuthi le nkinga iqala laphaya emabangeni aphantsi emfundo ayisisekelo, nokukholakala ukuthi kulapho kubekwa khona isisekelo esiqinile akhela kuso umfundi ekuqhubekeni nokufunda kwakhe. Le nkinga yokungalutholi kahle ulwazi lokukwazi ukufunda nokubhala, kuyabonakala ukuthi iyona enomthelela emazingeni aphantsi okuphasa okubonakala kwenzeka kuwo wonke amabanga ikakhulu kuMatikuletsheni (Nkosi, 2010). Nakuba le nkinga ingakaxazululeki kahle kodwa ubonakele umehluko omncane emiphumeleni kaMatikuletsheni kusukela eminyakeni ye-2010 kuze kube manje. Kunochungechunge lwezingcwaningo ezenziwe eNingizimu-Afrika nezinhlaka zangaphandle ezilokhu zikuveze njalo ukuthi nokho le nkinga ayikaxazululeki kahle (Mbatha, 2010; Nkosi, 2010; PIRLS, 2006; 2011; 2016).

1.5 Imibuzongqangi Yocwaningo

Imibuzongqangi yalolu cwaningo imi kanje:

- Yimaphi amasu othisha abawasebenzisayo uma befundisa ukukwazi ukufunda nokubhala ngesiZulu ulimi lwaseKhaya emabangeni elokuqala nelesibili?
- Yiziphi izinjulalwazi nemicabangonzulu othisha abakusebenzisayo ukusekela izindlela abafundisa ngazo?
- Yiluphi ulwazi noqeqesho othisha abanakho kokufundisa ukukwazi ukufunda nokubhala emabangeni elokuqala nelesibili ngesiZulu ulimi lwaseKhaya?

1.6 Isiqondiso Kanye Nenhlosomfezo Yocwaningo

Lolu cwaningo lugxile ekubukeni ukwethulwa kwekharikhulamu okuqondene nokufunda nokufundiswa kokukwazi ukufunda nokubhala emabangeni aphansi okungamabanga elokuqala nelesibili. Lubuke ukuthi ukukwazi ukufunda nokubhala kwenzeka kanjani ekilasini, nokuyilokho abacwaningi abaningi abangakunakile kanti kubaluleke kakhulu. Ngibuye ngabheka izindlela namasu kokufundisa kothisha kulo mkhakha wamabanga aphansi emfundo. Inhlosomfezo yocwaningo iwukuthola ngamasu asetshenziswa ngothisha bebanga lokuqala nelesibili lapho befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu ezikoleni zamabanga aphansi.

1.7 Izinhlolongqo Zocwaningo

Izinhlolongqo zalolu cwaningo yilezi ezilandelayo:

- Ukuthola ngamasu othisha abawasebenzisayo uma befundisa ukukwazi ukufunda nokubhala ngesiZulu ulimi lwaseKhaya ebangeni lokuqala nelesibili.
- Ukuthola ngezinjulalwazi nemicabangonzulu othisha abakusebenzisayo ukusekela izindlela abafundisa ngazo.
- Ukuthola ngolwazi noqeqesho othisha abanakho kokufundisa ukukwazi ukufunda nokubhala ebangeni lokuqala nelesibili ngesiZulu ulimi lwaseKhaya.

1.8 Ubumqoka Bocwaningo

Lolu cwaningo ngethemba ukuthi luzonezelela ulwazi emkhakheni wezemfundo ekufundeni nasekufundiseni ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu emabangeni aphansi. Lokhu kuzokwenzeka ngoba ekugcineni kocwaningo kuvele amasu asetshenziswa wothisha lapho befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu ebangeni lokuqala nelesibili. Ngikholwa ukuthi lolu lwazi luyadingeka kakhulu emkhakheni WezeMfundo eNingizimu-Afrika, njengoba amazanga okufunda nokubhala ephansi kangaka. Futhi lesi simo kukholakala ukuthi yiso esinomthelela ekwehleni kwemiphumela kaMatikuletsheni kanye nokuphasa emfundweni ephakeme.

1.9 Izingqinamba Nemingcele Kocwaningo

Ucwaningo noma yiluphi lunezingqinamba oluhlangabezana nazo kodwa umcwaningi uyaye azame ukuzixazulula. Inkinga engaba khona kungaba ukuhoxa kwabahlanganyeli ocwaningweni nokunqaba ukubamba iqhaza ocwaningweni njengoba kuyilungelo labo ukwenza lokho. Lokho ngakwazi ukuhlangabezana nakho ngoba eMNYangweni WezeMfundo ngangicele ukwenza ucwaningo esiYingini sasePhayindane nokuyisiYingi esikhulu. Ngakwazi ukukhetha abanye abahlanganyeli kwezinye izikole ukuze ucwaningo lungezukuma njengalokhu abathathu babahlanganyeli baba nezinkinga ngangakwazi ukwenza inhlololwazi kanye nokubabukela othisha befundisa. Lokho kwadalwa wokuthi kwakuyizikhathi zangasekupheleni konyaka sekusondele izikhathi zokubhalwa kwezivivinyo zokugcina onyakeni. Enye inkinga evamise ukuba khona kuba ukwenqaba kwabahlanganyeli ukuqoshwa ngesikhathi sezingxoxo kodwa nakho kuyagwemeka ngokuthi umcwaningi abhale phansi konke okushiwoyo, nakuba kungeke kufane ngoba kungenzeka kungathatheki konke okubalulekile. Kulokhu angibanga nayo inkinga ngoba bonke abahlanganyeli bocwaningo bavuma ukuthi ngisebenzise isiqophamazwi ngesikhathi sezingxoxo.

Okunye okuyingqinamba kumcwaningi kuba ukuchema ngenkathi kuthathwa ulwazi kubahlanganyeli. Ngenxa yezingxoxo eziba khona kuyenzeka umcwaningi azithole esefaka imibono yakhe okungadunga ubuqiniso bocwaningo. Ukugwema lokho, ngacophelela kakhulu ngesikhathi sokuhlaziywa kolwazi olutholakele. Ukufunda ngiphindelela ulwazi olushicilelwe kanye nokukhiphela kahle ephepheni lolo lwazi olwaluqoshwe ngenkathi kwenziwa inhlololwazi, kwenza ngakwazi ukuhlunga lokho okube umbono wami ngesikhathi sezingxoxo nabahlanganyeli. Lokho kwaba nomphumela wokuthi ucwaningo engilwenzayo luveze kuphela imibono yalabo ababengabahlanganyeli bocwaningo ukwenza ucwaningo lukholeke.

Enye ingqinamba kuba eyokuthola ukukholeka nobuqiniso bocwaningo. Ngiye ngasebenzisa izindlela eziningi zokukhiqiza ulwazi locwaningo; ngivakashele othisha emakilasini kathathu uthisha ngamunye ngibabukela befundisa izifunjwana ezingefani, ngenze inhlololwazi esakuhleleka, lokho kwenze ngakwazi ukuveza ubuqiniso nokukholela kocwaningo. Okunye okuvamise ukuba inkinga kuba ukusatshalaliswa nokusetshenziswa kolwazi olutholakele. Kuba yinkinga uma ucwaningo kuwucwaningo lobunjalo botho ngoba lusuke lwenziwe esiYingini esisodwa, kanti mhlawumbe okwenzeka kulesi siYingi akufani nokwenzeka

kwezinye, kuphela sekungasizakala lezo zikole ebekungezocwaningo. Kanjalo nakulolu cwaningo kube njalo ngoba lusize othisha bezikole zocwaningo kuphela.

Ngokomngcele wocwaningo, lolu cwaningo lusemkhakheni wokufunda nokufundisa kuphela, hhayi emkhakheni wenqubomgomo yolimi noma eminye imikhakha njengoba iminingi kwezemfundo. Kanti ngokobungako balo luthinta othisha abafundisa ibanga lokuqala nelesibili kuphela alubafaki abafundi. Lolu cwaningo belubheka amasu asetshenziswa othisha uma befundisa ukukwazi ukufunda nokubhala emabangeni elokuqala nelesibili, futhi othisha besiYingi esisodwa nezikole eziyisithupha kuphela.

1.10 Ukuhleleka Kwezahluke

1.10.1 *Isahluko Sokuqala: Isingeniso*

Kulesi sahluko ngethula isingeniso somsebenzi wonke walolu cwaningo. Ngichaze kabanzi ngesisusa salolu cwaningo, lapho ngiveze khona ngalokho okwanginika umdlandla nogqozi futhi kwangigququzela ukwenza ucwaningo lwalolu hlobo. Isisusa kwaba ukubona amazanga aphantsi kakhulu kubafundi okukwazi ukufunda nokubhala, nokwabonakala emabangeni aphezulu okuyibanga leshumi nengakuqaphela njengothisha ofundisa isiZulu kula mabanga. Ngethule isendlalelo socwaningo kanye nesethulo somqingo. Lesi sahluko siphinde saveza isitatimende sezinkinga ezicwaningwayo, isiqondiso kanye nenhlosomfezo yocwaningo, imibuzo ewumgogodla nokuyiyona ephendulwe yilolu cwaningo, kwaba izinhlosongqo zocwaningo, kanye nobumqoka bocwaningo. Njengalokhu uma kwenziwa ucwaningo kujwayelekile ukuthi kube khona izingqinamba kanye nemingcele, ngakho kulesi sahluko ngixoxile futhi ngalokho kanye neziphakamiso zokuzama ukuxazulula lezo zingqinamba, ekugcineni ngiveza okuqokethwe ezahlukeni zonke ezilandelayo kulo mqingo.

1.10.2 *Isahluko Sesibili: Ukubuyekeza Kwemibhalo*

Kulesi sahluko ngethule ukubuyekeza kwemibhalo ethinta kakhulu okuvezwe isihloko socwaningo. Engikubhekile kulesi sahluko ukuthi bathini abanye abacwaningi ngale nkinga nami engiyicwaningayo, okungamasu asetshenziswa othisha bamabanga elokuqala nelesibili uma befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu. Kulesi sahluko

ngivezile okukhiqizwe ucwaningo olwenziwe ngaphambilini eNingizimu-Afrika nasemazweni angaphandle okumayelana nenkinga ecwaningwayo. Ngibuyekeze imibhalo emayelana nokufundiswa kokukwazi ukufunda nokubhala ngolimi lwaseKhaya, izinjulalwazi zokufundisa ukukwazi ukufunda nokubhala, izindlela namasu kokufundisa kanye nolwazi noqeqesho lothisha. Okuphawulekile ukuthi nakuba imibhalo eminingi iqondene nolimi lwesiNgisi lungeluningi ucwaningo olwenziwe olimini lwesiZulu, kodwa ukufundiswa kokukwazi ukufunda nokubhala kwenzeka ngendlela efanayo.

1.10.3 *Isahluko Sesithathu: Uhlaka Lwenjulalwazi kanye nemicabangonzulu*

Kulesi sahluko ngixoxe ngohlaka lwenjulalwazi nemicabangonzulu okusetshenziswe ekuhlaziyeni ulwazi olutholakele. Ngakho-ke kulolu cwaningo ngisebenzise injulalwazi kaBernstein Inkulumongxoxo Yokufundiswa Kwezingane (1990), okuyiyona ebiwumgudu lolu cwaningo oluhambe ngawo. Kanti imicabangonzulu engiyisebenzisile kube yizindlelande zokufundisa ukukwazi ukufunda nokubhala emabangeni aphansi; okuyindlelande yolimi oluphelelisiwe, indlelande yokufundisa ngokuphimisela izwi, indlelande yokuhlobanisa amagama kanye nendlelande yokunyamanisa. Lokhu kokubili, injulalwazi nemicabangonzulu, kungilekelele ekuhlaziyeni ulwazi olutholakele njengoba lolu cwaningo beluphenya ngamasu asetshenziswa othisha uma befundisa ukukwazi ukufunda nokubhala, emabangeni elokuqala nelesibili, befundisa ngolimi lwaseKhaya isiZulu.

1.10.4 *Isahluko Sesine: Umklamo Nezindlela Zocwaningo*

Kulesi sahluko ngixoxa ngomklamo nezindlela zocwaningo. Lolu cwaningo luwucwaningo lobunjalo botho. Lungaphansi kwendlelakubuka Yomhumusho. Isifanekisomqondweni socwaningo ukuchazwa kwezizwe zomhlaba, Indlela esetshenzisiwe ukuqoka abahlanganyeli kube enenhloso. Izindlela zokukhiqiza imininingo yilezi ezilandelayo; inhlololwazi esakuhleleka, ukubukela othisha befundisa emakilasini kanye nokuhlaziywa kwemiqulumbhalo. Ngibuke izindlela zokuhlaziya imininingo, inkambiso elungileyo, ukushuba, ukukholeka kanye nokwethembeka kocwaningo.

1.10.5 *Isahluko Sesihlanu: Okutholakele Ocwaningweni*

Lesi sahluko sethula umbiko ophelele ngalokho abakushoyo nabakwenzayo othisha uma befundisa ukukwazi ukufunda nokubhala emakilasini. Lapha ngethule ukuhlaziywa kokutholakele ngenhlololwazi kanye nokubukela othisha befundisa, okungothisha abayisithupha, abafundisa emabangeni ayisisekelo okungamabanga elokuqala nelesibili, ezikoleni ezingaphansi kwesiYingi sasePhayindane. Lapho khona bengiphenya ngamasu abawasebenzisayo othisha uma befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu.

1.10.6 *Isahluko Sesithupha: Ukuhlaziya Okutholakele, Izincomo Kanye Nesiphetho*

Kulesi sahluko ngihlaziya ngokujulile nangokufingqiwe ngocwaningo lonke ngihlaziya lokho okuveziwe esahlukweni sesihlanu. Ngihlaziye okutholakele ngamasu okufundisa asetshenziswa othisha kanye nezizathu ezenza basebenzise lawo masu abawasebenzisayo, izinjulalwazi abazisebenzisayo kanye nolwazi-mbe noqeqesho abanakho kokufundisa ukukwazi ukufunda nokubhala emabangeni ayisisekelo emfundo. ngiveza neziphakamiso nezincomo maqondana nemiphumela yocwaningo, bese ngethula isiphetho socwaningo.

1.10.7 *Imithombo Yolwazi Esetshenzisiwe*

Le ngxenye yethula yonke imithombo yolwazi esetshenzisiwe kusukela ekuqaleni kwalo mqingo kuze kufike ekugcineni. Imithombo yolwazi isetshenziswe ngaphakathi emibhalweni yaphinda yazovezwa iwuhlu lwemithombo ekugcineni emuva kwesahluko sesithupha okuyisahluko sokugcina socwaningo. Imithombo ivezwe kusetshenziswa indlela ebizwa nge-APA 6th style.

1.10.8 *Izeleko*

Kunezeleko ezihambisana nalolu cwaningo ezivezwa ekugcineni kwalo mqingo okuyizona ezingilekelele ukuze lolu cwaningo lube yimpumelelo.

1.11 Isiphetho Sesahluko

Kulesi sahluko sokuqala somqingo ngixoxe ngenaba ngalokho okususe ugqozi lokuthi ngenze lolu cwaningo. Lokhu kuhlenganisa ukadebona wami njengothisha ofundisa isiZulu ulimi lwaseKhaya emabangeni aphezulu, kanye nocwaningo oselwenziwe oluveza imibiko emayelana nenkinga yamazanga aphansi okukwazi ukufunda nokubhala kubafundi, nokubela kuwo wonke amazanga emfundo eNingizimu-Afrika. Ngikhulumile ngezinhloso zocwaningo kanye nalapho lugxile khona ucwaningo engilwenzayo. Ngiphinde ngaveza imibuzongqangi ewumgogodla walolu cwaningo, ekugcineni ngaveza umumo wezahluko zonke zalo mqingo.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1 Isingeniso

Esahlukweni esedlulile okuyisendlalelo, ngivezile izizathu ezenze ngaba nogqozi lokwenza ucwaningo lwalolu hlobo, nokuwucwaningo oluhlola amasu asetshenziswa othisha abafundisa ibanga lokuqala nelesibili, lapho befundisa ukukwazi ukufunda nokubhala ngolimi lwesiZulu lwaseKhaya. Ucwaningo oluningi olwenziwe belubheka ukufundiswa kokukwazi ukufunda nokubhala ngolimi lwesiNgisi futhi kubhekwa emabangeni elesibili nelesithathu. Lulentuleka kakhulu ucwaningo olwenziwe ngolimi lwaseKhaya isiZulu emabangeni elokuqala nelesibili. Kuyilapho-ke engibone khona igebe ngocwaningo oselwenziwe eNingizimu-Afrika mayelana nokufundiswa kokukwazi ukufunda nokubhala. Kulesi sahluko-ke ngizobuyekeza imibhalo ephathelene nokufundiswa kokukwazi ukufunda nokubhala kufundiswa ngolimi lwaseKhaya. Ngizohlola izindlelande, amasu nezindlela zokufundisa ukukwazi ukufunda nokubhala, izinjulalwazi zokufundisa ukukwazi ukufunda nokubhala emabangeni ayisisekelo, ngibuke noqeqesho kothisha abafundisa emabangeni aphantsi. Lokhu kuzokwenzeka ngokuthi kngibuyekeze izingcwaningo esezike zenziwa eNingizimu-Afrika nasemazweni angaphandle ezimayelana nokufundiswa kokukwazi ukufunda nokubhala. Ekugcineni kuyobe sekuba isiphetho sesahluko.

2.2 Ukufundisa Ukukwazi Ukufunda Nokubhala Ngolimi LwaseKhaya Emabangeni Ayisisekelo Semfundo

Ukufundiswa kokukwazi ukufunda nokubhala ngolimi lwaseKhaya kubonakele ukuthi yikhona okubeka isisekelo esihle ekufundeni komfundi impilo yakhe yonke. Kuveziwe ababhali abanengi ukuthi ukufundiswa kokukwazi ukufunda nokubhala ngolimi lwaseKhaya emabangeni aphantsi emfundo, kuthuthukisa umfundi kokuningi njengokwazi ulimi lwakhe lwaseKhaya nokuzigqaja ngalo, ukuzazi ukuthi ungubani nemvelaphi yakhe, ukugcineka kolimi nosikompilo lwakhe, futhi kuyindlela yokukwazi ukuludlulisela ezizukulwaneni ezilandelayo ulimi. Kanti-ke okukhulu kakhulu kusiza umfundi ekukwazini ukufunda kalula

ulimi lwesiBili noma ezinye izilimi, kanye nasekuphumeleleni kahle kwakhe ekufundeni kuzo zonke izifundo (Swain, Lapkin, Rowen & Hart, 1990; Makin, Campbell & Jones Diaz, 1995; Thomas & Collier, 1997; Cummins, 1999; Cummin, 2000; Shanahan, 2010; Barac noBialystok, 2011).

Kuyaqapheleka ukuthi le ndlela yiyona eyenza umfundi akwazi ngisho nokubamba iqhaza elikhulu ekuthuthukiseni umphakathi kanye nokuzibandakanya kwezepolitiki ngoba ulimi yilona olunamandla ekwenzeni lokho (Clyne, 1991; Fishman, 1991; Makin nabanye, 1995; Wright noTaylor, 1995; Bialystok, 2001a; Baker, 2006). Begcizelela ubumqoka bokufundwa kokukwazi ukufunda nokubhala ngolimi lwaseKhaya emabangeni emfundo eyisisekelo, uFishman (1991) kanye no-Rosenthal benoCichelloa (1986) bathi, ukungasebenzisi ulimi lwaseKhaya ekufundiseni ukukwazi ukufunda nokubhala kwenza kube khona ukugudluka olimini lwakho bese kuba nomphumela wokungqubuzana kwamasiko nendlela yokuphila. Lokhu kuyafakazeleka uma sibheka isimo saseNingizimu-Afrika nezamasiko, amasiko awabantu abaNyama abonakala eya eshabalala kodwa sekugqama amasiko abasentshonalanga okungawabeLungu. Nabazali singebashiye ngaphandle ngoba abanye babo ngenxa yokwephucwa kwamandla ezilimi zabomdabu, basenenkolelo yokuthi uma wazi isiNgisi usuke ufundile. Yingakho befundisa izingane zabo ezikoleni ezazingamamodeli 'C' yikhona zizokwazi ukukhuluma isiNgisi zisikhiphe ngamakhala bese kuthiwa ziyizifundiswa. Kulesi simo uma umuntu azi kahle ulimi lwakhe lwaseKhaya kunesiNgisi, uthathwa njengongafundile abukelwe phansi (Nkosi, 2010).

Ukubaluleka kokukwazi ukufunda nokubhala kubonakale kushintsha eminyakeni embalwa edlule emva kokuba i-*United Nations* imemezele ukuthi, ukukwazi ukufunda nokubhala akusathathwa njengekhono lokufunda nokubhala nje kuphela, kodwa sekuyisidingongqangi esiyilungelo lanoma yimuphi umuntu ophilayo, njengelungelo lokuthola ukudla, indlu, ezempilo, nokunye. Ukukwazi ukufunda nokubhala yikhona okungasiza ukuhlangabezana nezidingongqangi okungaba ukudla, izindlu kanye nezempilo ngoba kunika amathuba okuthola umsebenzi, futhi kusiza ekukwazini ukugcwalisa ngisho namafomu okungaba awanoma yini umuntu ayidingayo empilweni. Ngakho ulwazi lokukwazi ukufunda nokubhala luyithuluzi elingasetshenziswa umfundi ekuqhubekeni nemfundo (Trevor, 1995).

Okunye okuhle ngokusetshenziswa kolimi lwaseKhaya ukuthi, baningi abafundi abangena esikoleni futhi baphumelele, uma abafundi bazi ulimi lwabo kahle, bacijeka ngisho

ekhonweni lokucabanga ngokujulile. Kubuye futhi kusize ekutheni abazali bakwazi ukulekelela izingane zabo emsebenzini wesikole, ngoba ulimi belwazi abafunda ngalo esikoleni (Cummin, 2000; Bialystok, 2001; Benson, 2002; Kosonen, 2005; King noMackey, 2007).

Nakuba ukufunda nokufundiswa kokukwazi ukufunda nokubhala ngolimi lwaseKhaya kubonakala kungaba yimpumelelo, kodwa bakhona abakubona kungaba nomphumela ongemuhle emfundweni. NgokukaCook (2013) lapho ecaphuna emazwini kaSolwazi u-Jonathan Jansen owayephethe eNyuvesi yase*Free State* uqakulisa ngokuthi, ngokusetshenziswa kolimi lwaseKhaya, abafundi bazoncisheka amathuba okufunda isiNgesi nokusibamba kahle okuwulimi oluthathwa njengolokuxhumana emhlabeni wonke, futhi bavaleleke amathuba okuxhumana nokuthola imisebenzi. Kanti futhi bahlangabezana nezingqinamba lapho sebeshintsha ulimi lokufunda nokufundisa lwaseKhaya sebeya esiNgisini ebangeni lesine. Okunye okuyimbangela yalokho ukungabi-bikho kothisha abangochwepheshe ekufundiseni isiNgesi nabazokwazi ukufundisa besusela olimini asebelwazi abafundi ngempumelelo. Uqhubeka athi, nakuba iPanSALB (*Pan South African Language Board*) ilwela ilungelo lolimi, kodwa abazali abakhetha ukufundisa izingane zabo isiNgesi njengolimi lokuqala ezikoleni ezazingamamodeli 'C', benza okufanele ngoba vele inkinga ayikho olimini lokufunda nokufundisa, kodwa isekudlulisweni kwekharikhulamu, kanye nokuhleleka kwesikole ukunika amathuba okufunda ayimpumelelo. Ucaphune noWright (1995) ephawula ngobuliminingi ethi, ngokuqeqeshwa nokwandiswa kolwazi lothisha namakhono okufundisa ukukwazi ukufunda nokubhala, lokho kungaveza umphumela omuhle kwinqubomgomo yolimi eNingizimu-Afrika.

UBloch (1996) ongumqondisi wePRAESA eNyuvesi yaseKapa uthi, kuthatha isikhathi esingaphezu kweminyaka emithathu okungaba iminyaka eyisithupha ukuthi umfundi alufunde kahle ulimi, okuwulimi lwaseKhaya. UBloch (1996) uphawula ngalokhu nje yingoba eNingizimu-Afrika mine kuphela iminyaka elindeleke ukuthi umfundi afundiswe ngolimi lwaseKhaya, kusukela ebangeni lokwemukela kuya kwelesithathu. Emva kwalokho umfundi ube esengena esiNgisini unomphela isiZulu ulimi lwaseKhaya useyohlangana nalo eselufunda njengesifundo hhayi njengolimi lokufunda nokufundisa. Kuyaqapheleka ukuthi iminyaka enqunyelwe ukusetshenziswa kolimi lwaseKhaya isadinga ukuhlaziywa ibukwe kabusha ukuthi ayimincane yini, kubhekwe ukuthi imiphumela elindelekile iyatholakala yini noma cha. Lokho kuyogqanyiswa kakhulu amazinga okuphumelela kwabafundi ukukwazi

ukufunda nokubhala emabangeni kusukela kwelokwemukela kuya kwelesithathu njengoba kulapho kumiselwe ukufundisa ngolimi lwaseKhaya. Ngokwale mibono kuyabonakala ukuthi ziningi zona izinselelo ezibhekene nokusetshenziswa kolimi lwaseKhaya ukufunda nokufundisa emabangeni aphantsi, nokuhlonzwe yilolu cwaningo njengoba ngibheka amasu asetshenziswa wothisha lapho befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu emabangeni elokuqala nelesibili.

2.3 Imizamo Eyenziwe YiNingizimu-Afrika Ukubhekana Nesimo Samazinga Aphantsi Okukwazi Ukufunda Nokubhala

Nakuba ikhona imizamo eminingi eNingizimu-Afrika eyenziwayo ukulungisa isimo samazinga aphantsi okukwazi ukufunda nokubhala, kodwa futhi iseminingi nemiqakuliswano eqhubekayo emayelana nokufakwa kobuliminingi eNingizimu-Afrika. USolwazi uJansen (2012) uncoma ukusetshenziswa kwesiNgisi njengolimi lokufunda nokufundisa ngoba yilona olwalusetshenziswe ngezikhathi zobandlululo, ngakho ukuze abafundi bezokwazi ukwephula imigoqolo yobandlululo, kungakuhle basazi kangcono isiNgisi. Ukuvezile kodwa ukuthi naso isiNgisi sisadinga ukuthuthukiswa indlela esifundiswa ngayo. Uphinde wabalula nokuthi isiNgisi yisona esikhethwayo ngoba izilimi zendabuko azifundiswa kahle, kanti futhi kunongabazane lokuthi izilimi zendabuko zingalenyusa izinga lokuphasa kubafundi njengoba kubhekekile. Uqhubeka athi abazali abaningi bathanda izingane zabo zifunde ngesiNgisi ngenxa yezinkolelo ezithi ezomnotho zihlelwe ngaso isiNgisi kanti namathuba emisebenzi maningi uma wazi kangcono isiNgisi (Jansen, 2012).

Nakuba ikhona imiqakuliswano enjengale, kodwa uMNYango WezeMfundo nezinhlaka eziningi abaphumule ngalolu daba, miningi imizamo eyenziwayo yokuthuthukisa ukufundwa kokukwazi ukufunda nokubhala ngolimi lwaseKhaya. Ngokwemibiko ye*Media Club South Africa* (2013), uNgqongqoshe WezeMfundo Eyisisekelo u-Angie Motshega, ngawo lo nyaka wathembisa ukuthi njengoHulumeni bazozibophezela ekufakeni ubuliminingi futhi bathuthukise nolimi lwesiNgisi olufundwa ulimi lwesiBili. Ngonyaka wezi-2012, kwasungulwa umthetho i-*Official Languages act, 2012*, inhloso yawo ukulawula nokuhlola kanye nokulandelela ukuthi izilimi zonke zisetshenziswa ngokulinganayo nasezindaweni zakhe uHulumeni. USbusiso Nkosi, oyiMenenja kwezokuxhumana kwi-Pan South African Language Board (PanSALB), ugqizelela ukusetshenziswa kwalezi zilimi nasekuxhumaneni nemiphakathi. UBloch (1996) owasungula uhlelo *lweNal'ibali National Reading for*

Enjoyment Campaign nexhaswe yiPRAESA (1992) ulekelela abafundi ukuthi babe nothando lokufunda ngokubaxhumanisa nabazali ngokufunda izindaba nokuzixoxa. USbusiso Nkosi wabuye waqhuba wathi uMongameli kanye noMgcinizimali bazibophezele ekusebenzisaneni nemiNyango kaHulumeni ukuqinisekisa ukuthi izinsizakusebenza zabiwa ngendlela efanele, futhi ngokwelusa nokulandelela nangokuhlola okuqhubekayo bazokwazi ukubheka nokuqinisekisa ukuthi azishodi. i*Pan South African Language Board* (2004) yenza izichazamazwi zazo zonke izilimi ezisemthethweni ezabomdabu eNingizimu-Afrika ukulekelela ekwehliseni izinkinga eziphathelene nokukwazi ukufunda nokubhala ngolimi lwaseKhaya. Okunye okubalulekile kube wukufakwa kohlelo lokwemukela abafundi abaneminyaka emihlanu ebangeni lokwemukela. Lokho kwenzekile noma sisabheke kusabalale kuzo zonke izindawo ezakhele iNingizimu-Afrika. Kunomphumela omuhle wokuthi umfundi ufika ebangeni lokuqala sekukhona okuningi akwaziyo nokumlekelela ekuphumeleleni kalula ibanga lokuqala (Rensburg, 2015).

Elinye igxathu elithathiwe emfundweni ephakeme yilelo lokwenza isiZulu sibe ulimi olusemthethweni, nokuthi sifundwe yibo bonke abafundi abenza unyaka wokuqala eNyuvesi yakwaZulu-Natal, neNyuvesi yaseLimpopo nakhona kwafakwa ulimi lwendawo iSesotho okuyisona esikhulunywa abantu abaningi kuleya ndawo. UHulumeni ukhiphe nomfundaze kaFunza Lushaka osiza abafundi abaqeqeshelwa ukufundisa emabangeni aphantsi emfundweni eyisisekelo, nabazofundisa ezindaweni zasemakhaya. Lokho kwenzelwa ukuzama ukwenyusa izingabunjalo lothisha kanye nokubaheha ukuthi bakhethe ukufundisa emabangeni emfundo eyisisekelo. Kunezinye izinhlelo ezinjenge*Quality Improvement Development Support and Upliftment Programme* (KIDS UP) ehlose ukwenyusa amazinga okukwazi ukufunda nokubhala nezibalo, kube uhlelo lwe-*Foundations for Learning Campaign* oluye lwasungulwa ngonyaka wezi-2008 ngenhloso yokwenyusa izinga lokufundwa kwokukwazi ukufunda nokubhala nezibalo, kanjalo ne*Standardised assessment programme* nayo iye yasungulwa ngenhloso yokuzama ukukhuthaza othisha ukuthi benyuse amasokisi ekufundiseni kwabo. Nezinhlango zamaphephandaba nazo zineqhaza ezilibambile ekuthuthukiseni izilimi zabomdabu; singabala Isolezwe, Sekunjalo, Independent Newspaper, ne*Sunday Times* (Olivier, 2009), lawa amaphepha aletha izindaba ngesiZulu kanti kumanje asemkhankasweni wokuziletha ngezilimi zonke zabomdabu. Konke lokhu kuyimizamo yokwenyusa izinga lokukwazi ukufunda nokubhala eliphansi nokubonakala kungalekelela ekufundiseni ukukwazi ukufunda nokubhala ngolimi lwaseKhaya ikakhulu emabangeni aphantsi.

2.4 Ucwangingo Olwenziwe Emazweni Angaphandle KweNingizimu-Afrika Olumayelana Nokufundisa Ukukwazi Ukufunda Nokubhala Ngolimi LwaseKhaya

Miningi imizamo eseyenziwa eNingizimu-Afrika, ezwenikazi lase-Afrika nasemazweni aphelelayo kwezilwandle ukuzama ukuthi imfundo yamazanga aphantsi ibe ngolimi lwaseKhaya futhi nemizamo yokuthuthukisa izilimi zabomdabu kwezemfundo yaqala eminyakeni ye-1970 (Prah, 2007). Kusukela kulezo zikhathi kube nochungechunge lwezinhlobo ezehlukene ezasungulwa ukulekelela kulesi simo ngingabala; i-*Cultural Charter for Africa* (1976); *Lagos Plan of Action* (1980); *Declaration of the Cultural Aspects of the Lagos Plan of Action* (1985); *Organisation of African Unity Language Plan of Action for Africa* (1986); *Draft Charter for the Promotion of African Languages in Education* (1996); *Harare Declaration* (1997); *Nairobi Plan of Action for Cultural Industries in Africa* (2005); *Charter of the African Cultural Renaissance* (2006); *Language Action Plan for African Development* (2006); kanye ne-*UNESCO Institute for Lifelong Learning*, (2010). Inhloso ngale mizamo kuyabonakala ukuthi ayizange ibe yimpumelelo njengoba amaningi amazwe awasabelanga kulolushintsho emva kwenkululeko e-Afrika (Mgqwashu, 2006).

Amazwe ase-Afrika asabela ngezindlela ezahlukene kwincindezi yangemuva kwenkululeko njengoba ayecindezekile ngenxa yombuso wezobukoloni, owaholela ekutheni izilimi zabomdabu zibukeleke phansi ngenxa yokuphucwa amandla. Amazwe amaningi abona kunesidingo sokuletha izinguquko kwizinqubomgomo zolimi kwezemfundo. Ambalwa engizowabheka awenza izinguquko ezingefani kwezemfundo, lawo ambandakanya iKenya, iNamibia, iTanzania, iSenegal kanye neCameroon. Ngokocwangingo lweseveyi olwenziwe uMgqwashu (2006) kulawa mazwe kuvela ukuthi, iKenya neNamibia bakhetha ukuqoka isiNgisi njengolimi olusemthethweni futhi lokusetshenziswa ekufundeni ezikoleni. AbaseNamibia baqoka sona ngenhloso yokukhipha isiBhunu ngoba bethi isiNgisi singcono. Nakuba iKenya isebenzisa isiSwahili njengolimi lukazwelonke futhi benezilimi ezilinganiselwa kwezimashumi amane nambili zabomdabu, kodwa bakhetha isiNgisi kuphela. Ngokunjalo neSenegal inezakhamizi eziningi ezikhuluma isi*Wolf* ezilinganiselwa kumaphesenti angama-80, nokwakungenzeka ukuthi ulimi lwabo lwendabuko kube yilo abalwenza lube semthethweni, kodwa abalukhethanga okunalokho bakhetha isiFulantshi. Kanti iKhameruni yona yaqoka ukuzisebenzisa zombili izilimi zombuso wamakoloni,

okuyisiNngisi nesiFulantshi njengezilimi ezisemthethweni futhi zokufundisa. Bese kuba izwe elenza cishe okufana nokwenziwa yiNingizimu-Afrika, lelo yiThanzania. Lona lafaka isiSwahili njengolimi olusemthethweni futhi njengolimi lokufundisa (Mgqwashu, 2006).

Ngokwenzazelo ezeziwe ngasenhla, kuyabonakala ukuthi izinqubomgomo zolimi ezazisetshenziswa yimibuso yobukoloni emazweni amaningi ase-Afrika, zisasetshenziswa njengalokho embalwa kakhulu amazwe abeka lezi zilimi zendawo njengezilimi ezisemthethweni kanye nokuzenza zibe izilimi zokufundisa nokufunda. Maningi namanye amazwe angazange azihluphe nhlobo ngezinguquko kodwa asalokhu ebambelele ekwenzeni isiNngisi sibe ulimi lokufundisa kanye nolimi olumqoka kwezomnotho. Lawo amazwe anjengoBurundi, Malawi, Somali kanye neBotswana (Mgqwashu, 2006). Banezizathu abazibekayo ezinjengokuthi; izilimi zendabuko azikathuthukiswa okubalwa ukushicilelwa kwezichazamazwi, izinsizakufundisa kanye nokungaqeqesheki kahle kothisha ekufundiseni lezi zilimi. Kanti nakwinqubomgomo uqobo lwayo yamazwe amaningi ase-Afrika kuyavela ukuthi ayichazi kahle okudingeka kwenziwe nokuthi kwenzeka kanjani (Mgqwashu, 2006). Kanti ngakolunye uhlangothi kuyavela kwiseveyi ayenzile ukuthi nakuwo la mazwe akhethe isiNngisi njengolimi lokufundisa, zikhona izingqinamba eziphathelele nokwethulwa kwekharikhulamu (ibid, 2006). Othisha abanengi batholakala behluleka ukuchaza imicabango esiNngisini, nokwenza uzibuze ukuthi uma kwehluleka othisha kangakanani abafundi.

Mayelana namazwe aphenyela kwezilwandle, amaningi awo asebenzisa izilimi zawo zendawo njengezilimi ezisemthethweni kanye nezokufundisa. Ngokocwaningo kuyavela ukuthi lawo mazwe yiwona athuthuke kakhulu kwezomnotho. Singabala amazwe anjengoFulansi, iJaphani kanye neJalimani, wona athi ethuthuka kwezobuchwepheshe, ezomnotho, nezenhlalo yabantu, kwabe kuthuthukiswa nolimi kanye kanye (Mgqwashu, 2006). Ubuye aqakulise ngokuthi akulona iqiniso ukuthi izilimi zendabuko azisoze zakwazi ukuthuthukisa izwe kwezomnotho kanye nenhlalo yabantu, kodwa mhlawumbe ukuzinikela nokubambisana ekufakweni kwalolu hlelo emazweni ahlukene kungaba nempumelelo ekuthuthukiseni izilimi zabomdabu (ibid, 2006).

2.5 Amasu Okufundisa Ukukwazi Ukufunda Nokubhala Emabangeni Aphansi Ayisisekelo Semfundo

Amasu okufundisa ambandakanya izindlela namaqhinga asetshenziswa uthisha uma efundisa ekilasini. Amasu kathisha alekelela abafundi ukuthi bafunde ngempumelelo ulimi kanye nalokho okuqukethwe umbhalo (Marcinek (2014). Ziningi izindlela ezisetshenziswayo uma kufundiswa ukukwazi ukufunda nokubhala emabangeni ayisisekelo semfundo. Kuyenzeka-ke ukuthi izindlela zitholwe abacwaningi nothisha ziwusizo ekufundiseni ukukwazi ukufunda nokubhala, kodwa uthole ukuthi kwabanye othisha azisebenziseki ngempumelelo. Lokho kungadalwa ukuthi konke kuncike ekutheni lowo ozisebenzisayo uzisebenzisa kanjani, ngoba kungenzeka omunye noma ezazi futhi ezisebenzisa, kodwa ehluleke ukuzisebenzisa ngendlela ezophumelelisa ukufundisa kwakhe (Joubert, 2008).

Ziningi izingcwaningo ezenziwe eNingizimu-Afrika, ezwenikazi lase-Afrika kanye nasemazweni aphesheya kwezilwandle, ezimayelana namasu okufundisa ukukwazi ukufunda nokubhala emabangeni ayisisekelo semfundo. Ucwawano olwenziwe uMcDonald (2002:47) luveze ukuthi ikhono lokufunda okubhaliwe kubafundi baseNingizimu-Afrika alithuthukiswa kahle kusukela emabangeni aphansi kuya emazingeni aphezulu emfundo. Uqhubeka athi okumangazayo ukuthi uHulumeni uyiqaphele kamuva nje le nkinga yokungakwazi ukufunda nokubhala kubafundi ikakhulu ngolimi lwaseKhaya kanye nolimi lwesibili lokwengeza isiNgisi. UBarone (2005:47) uthi kunombiko odalule ukuthi kunabafundi emabangeni aphezulu ababhekene nengqinamba yokungakwazi ukufunda nokubhala abahluleka ngisho ukubhala amagama abo. UJohnson (2006:22) evumelana nalokhu okungenhla yena uthi kunendikibalo kothisha abafundisa emabangeni aphezulu ezeve ukuthi kunenkinga emabangeni aphansi mayelana nokungakwazi ukufunda nokubhala kubafundi, okuyiyona eholele ekwehleni kwamazinga okuphasa ezweni lonke laseNingizimu-Afrika.

Imiphumela yocwaningo olwenziwe yi-*Early Reading Strategy Panel* (2003:22) yona yaveza ukuthi abafundi abaluzuze kahle ulwazi lokukwazi ukufunda nokubhala emabangeni aphansi, baqhubeka kahle nokufunda kwabo. Lokhu kugcizelela ukuthi lubalulekile kakhulu ulwazi lokukwazi ukufunda nokubhala ekuqhubekeni komfundi, ngoba uyakwazi ukufunda lonke uhlobo lombhalo futhi akwazi nokubhala eyakhe imibhalo. Kanti uPretorius noMachet (2004:33) bona baqakulisa ngokuthi ukuze livukuzeke ikhono lokufunda okubhaliwe kubafundi, kudingeka ukuthi kugxilwe ekubukeni amasu angasetshenziswa othisha

ekufundiseni ukufunda okubhaliwe ngempumelelo. Ngokwenzazelo engenhlal kuyaqapheleka ukuthi okuyikhona okusemqoka yikhono likathisha lokusebenzisa lezi zindlela okumbandakanya noqeqesho aluthola lokuzisebenzisa lezi zindlela ngempumelelo. Ngenxa yolwazi oluvezwe ngenhla ngiye ngaba nogqozi lokwenza ucwaningo oluphenya ngamasu asetshenziswa othisha uma bethula ikharikhulamu ekilasini, lapho befundisa ukukwazi ukufunda nokubhala emabangeni elokuqala nelesibili, befundisa ngolimi lwaseKhaya isiZulu.

Ezingcwaningweni eziningi ezenziwe ngamasu okufundisa ukukwazi ukufunda nokubhala, okuyilona su elibonakele lilekelela abafundi yilelo lokugxila ekufundiseni ukufunda okubhaliwe. NgokukaGove noCvelich (2010) abafundi abangakwazi ukufunda okubhaliwe abathuthuki ekhonweni lokubhala. Umbhali uqhubeka athi ukukwazi ukufunda okubhaliwe kusho ukuqonda, kanti ukuqonda kusho ukufunda. Ngakho-ke ukunikeza umfundi ithuba eliningi lokufunda okubhaliwe lokho kuzokwenza ukufunda kwakhe kugeleze kuwo wonke amazanga emfundo. Okushiwo uMNYango WezeMfundo (2011) kuyavumelana nalokhu okungenhla uma uthi kubalulekile ukuthi abafundi banikwe ithuba elanele lokufunda okubhaliwe okungenani kube ihora elilodwa njalo ngosuku. UMNYango uveze nokuthi abafundi abaningi eNingizimu-Afrika abanalo kahle ulwazi lokukwazi ukufunda nokubhala okwenza baxhube njalo ekufundeni kwabo kuze kube semazingeni aphezulu emfundo lapho abasuke sebefundela khona umsebenzi. Ekuyiyona ndlela enhle kakhulu yile yokuqalisa ukufundisa ingane ukufunda okubhaliwe ingakangeni esikoleni, nanoma isisebangeni lokwemukela. Lokho kubonakele kubalekelela abafundi ekutheni bathi beqala ibanga lokuqala babe sebenalo ulwazi oluthile lokufunda okubhaliwe uthisha asezokwakhela kulo. Lokho kodwa kuya ngokuthi ekhaya abazali bomfundi bayakuqikelela yini ukukwenza lokho.

Ephawula ngalokhu okungenhla uCooper (2005:4) uveze ukuthi ngezikhathi ezedlule bekunenkolelo yokuthi izingane ngeke zafundiswa ukufunda okubhaliwe zingakangeni esikoleni ngoba bekukholakala ukuthi uthisha yedwa ongakwazi ukufundisa ngempumelelo. Lokhu okushiwo umbhali kuyabonakala kwenzeka ngoba abafundi bafika bezoqala ezikoleni bengakwazi nokubamba ipeni lokubhala, othisha baqale ngokubafundisa ukuthi ipeni libanjwa kanjani nokuyikhona okudonsela emuva uhlelo lokufunda. Ngokwenzazelo yombhali engenhlal kuyaqapheleka ukuthi kubalulekile ukuthi othisha nabo baqikelele ukunika abafundi izincwadi zokuzifundela emakhaya. Lokho kungalekelela abafundi abangenazo izincwadi zokuzifundela emakhaya nabo basizakale ngoba lokho kuzokwandisa amathuba okuthuthuka ekhonweni lokufunda okubhaliwe, futhi kungandisa ubudlelwane phakathi

kukathisha nomzali ngenkathi uthisha exhumana nomzali eyaleza ukuthi alekelelwe kanjani umfundi ngokufunda incwadi. Egcizelela lokhu uCooper (2005) uphinde athi izingcwaningo ziveza ukuthi izingane eziningi ukufunda okubhaliwe zikufunda ngokuthi kube khona izincwadi eduze nazo uma zikhula, zithole ithuba lokulalela izindaba ezixoxelwa zona, futhi zibone abantu abaseduze nazo befunda okubhaliwe futhi bebhala. Ngezansi ngiveze ezinye zezindlela ezivamise ukusetshenziswa ukufundisa ukukwazi ukufunda nokubhala emabangeni ayisisekelo semfundo.

2.5.1 Indlela yokufundisa ngokuphimisela izwi

Le indlela evamise ukusetshenziswa othisha abanengi eqala ngokufundiswa kobudlelwane obuphakathi kwezinhlamvu zamagama olimi olubhaliwe, kanye nemisindo noma ukubizeka kwalezo zinhlamvu uma kukhulunywa (Juel noGraves, 2007:21). Izinhlamvu zamagama zibe sezihlanganiswa ukwakha amagama aphelele (Bald, 2007:18). Ukufundisa ngale ndlela kulekelela umfundi ukuthi akwazi ukufunda amagama ehamba ngawodwa noma esendabeni (Rose, 2006:31). Kule ndlela yokufundisa kuqalwa kokuncane bese kuyiwa kokuphelele (Stahl, 2004:35). Njengoba kuqalwa ngokufunda izinhlamvu nemisindo ngaphambi kokufundwa kwamagama, abafundi bazuza ithuba lokukwazi ukuxhumanisa lokho abakuzwa ngendlebe kanye nalokho abakubonayo. Lokho kulekelela abafundi ekuzuzeni ikhono lokuhlonza amagama anemisindo efanayo noma esesemibhalweni ehlukeni. Kubuye kubasize abafundi ekukwazini ukusebenzisa ikhono lokufunda nokubona. Lokho kwandisa umthamo wamagama umfundi akwazi ukuwafunda futhi kuphinde kumsize ekufundeni ngokungangingizi njengoba uMorrow (2005:23) ekugcizelela ukuthi kubalulekile ukufunda kahle umbhalo obhaliwe ngaphandle kokungingiza.

Abacwaningi oRaphael, Pardo noHighfield (2002:107) bayakufakazela lokhu okungenhla uma beqakulisa ngokuthi kunokuxhumana okukhulu okuphakathi kolwazi lokufunda okubhaliwe nomthamo wolwazi lwamagama. Abafundi abanomthamo omkhulu wolwazi lwamagama, baba ngabantu abafunda kahle okubhaliwe. Nakuba le ndlela isetshenziswa othisha abanengi ekufundiseni ukukwazi ukufunda nokubhala, kodwa bakhona abacwaningi abayigxekayo njengoCrocker (2007:53) bona baqakulisa ngokuthi abanye abafundi bangahlangabezana nobunzima uma befunda izinhlamvu nemisindo yazo kuzimele kungekho egameni noma endabeni. Kanti uJoubert (2008:39) yena uqakulisa ngokuthi le ndlela ithatha isikhathi eside ngaphambi kokuba umfundi aqale ukufunda okubhaliwe. Ngokwale ncazelo

engenhla kuyaphawuleka ukuthi lokhu okuvezwa umcwaningi kungaba nomthelela ekungakwazini kwabafundi ukufunda nokubhala, ngoba abafundi bengalitholi kahle ithuba lokuzilolonga ekufundeni okubhaliwe ngoba phela umfundi okwazi ukufunda okubhaliwe uyakwazi ukubhala lokho akwaziyo.

UCooper (2005) ekhuluma ngokufunda okubhaliwe yena uveza ukuthi kubalulekile umfundi aziswe ukuthi ufunda ngendlela elindelekile yini noma cha emva kokufunda kwakhe okubhaliwe ngoba lokho kuyamkhuthaza. Ngenye indlela umfundi uzokwazi lapho kudingeka agxile futhi alungise khona uma efunda okubhaliwe. Abacwaningi oMcCutchen (2002:69); Snow (2002:5) bona baveze ukuthi ngenxa yokuthi kudingeka abafundi bafunde ngokuqonda amagama asembhalweni, ngakho kudingeka amagama bawafunde ngokuwaqondisisa hayi ngokwazi ukuwabiza nokuwahlonza esembhalweni kuphela. Ngokolwazi oluvezwe abacwaningi ngenhla kuyabonakala ukuthi isikhathi esanele sokufunda okubhaliwe siyadingeka kubafundi. Lokho kuveza ukuthi othisha bangabanika abafundi izincwadi zokuzifundela bayofunda nasemakhaya ukwandisa amathuba bebe befunda ngokuqondisisa umbhalo abawufundayo. UStahl (2004:57) evumelana nalokhuokufunda okubhaliwe. Ngokwenzanjalo bangacijeka abafundi ekhonweni lokufunda ngokungangingizi okuchazwe ngasenhla yena uthi lokho kunezela umthamo wolwazi lwamagama oluholel, a ekukwazini ukubhala phansi lokho asebekwazi ukufunda. Ngenye indlela umbhali la ugqamisa ukuthi umfundi osekwazi ukufunda kahle amagama ngokungangingizi, esewaqonda ukuthi asho ukuthini, lowo mfundi ugcina esecijeke nasekhonweni lokukwazi ukubhala lokho akwaziyo ngoba lawa makhono afundwa ayahambisana.

2.5.2 Indlela Yokufundisa Ngokuqala Kokuphelele

Kule ndlela yokufundisa ukukwazi ukufunda nokubhala igama lifundwa liphelele. Abafundi bafunda igama liphelele ngokulibuka balithi nhla, ngaphandle kokufunda uhlamvu nohlamvu lwagama nemisindo yalo. Uthisha usebenzisa amagama nezithombe akubhale ebhodini noma emakhadini abubenye ukuze abafundi bezothi befunda amagama ephelele babe beqonda nezincazelo zawo besizwa izithombe, lokho kwenza abafundi bawabambe kalula lawo magama (Joubert nabanye, 2008:91). Uthisha angafundisa ngokuthi awabize amagama nabafundi bawabize emva kwakhe ukuze bezosheshe babambe ukubizeka kwalo futhi baqonde nezincazelo zawo. Kuyenzeka uthisha atshele abafundi ukuthi bawabhale phansi amagama okusiza ekwandiseni umthamo wamagama abafundi abakwazi ukuwabhala,

ukuwaqonda kanye nokuwahlonza esekweminye imibhalo. Ekwakhiweni kwemisho uthisha angawubhala umusho ophela bese ewasika amagama awehlukane igama lizihambele ngalodwa, aphinde futhi awakhe umusho kabusha ngezindlela ezahlukeni esebenzisa lawo magama (Nkosi, 2010). Ngenye indlela uthisha angasebenzisa imisho eyehlukene asike amagama ayibhidlize, bese abafundi baqale phansi bakhe imisho kanye nendaba besebenzisa amagama asikwe emishweni.

Okuqaphelekayo ngale ndlela yokufundisa ukukwazi ukufunda nokubhala ukuthi umfundi uthi ebamba ukubizeka kwamagama nokuqonda izincazelo zawo, abe efunda ukwakhiwa kwemisho kanye nokwakhiwa kwendaba noma ingxoxo ikakhulukazi uma ingxoxo leyo imayelana nalokho akwaziyo. ODixon noTuladhar (1996:53) bekufakazela lokhu baqakulisa ngokuthi ukufundiswa kolimi luphelele kunika umfundi ithuba lokuzenzela umsebenzi ngayedwana noma ngababili, uthisha yena abalekelele ngokuthi ehle enyuke phakathi kwabo ehamba ebasiza abadinga usizo ngenkathi benza umsebenzi. Ngakho iyindlela esiza abafundi ukuthi basheshe ukwazi ukufunda okubhaliwe. Nayo le ndlela bakhona abayigxekayo ngokuthi incisha abafundi ithuba lokufunda ngendlela elula yokuqala kokuncane, okuwulwazi lwezinhlamvu nemisindo okwakhe igama (Reading Horizon, 2006; Slavin, Lake, Davis noMadden, 2011). Okuphawulekayo ngalezi zindlela ukuthi zingasebenziseka zombili ngokuzihlanganisa ngoba kungamsiza abafundi ekufundeni amagama alukhuni kalula.

Le ndlela yokufundisa ngokuqala kokuphelele iyindlela ebeka umfundi phambili ngoba umsebenzi omningi wenziwa umfundi uthisha amlekelele. NgokukaMolteno Project (2003:2) indlela yokufundisa ngokuthi umfundi azenzele umsebenzi omningi, imnika ithuba lokusebenzisa ulwazi afike ebele esenalo esikoleni nazosusela kulo uma esefunda ulwazi olusha. Leyo ndlela iyona ebalulekile ngoba abafundi ibanika ugqozi lokufunda njengoba kusuke kukhulunywa ngalokho abakwaziyo nabajwayele ukukuzwa nokukubona (Vygotsky, 1952). Lokhu okushiwo ngenhla uyakufakazela uBernstein (1990) yena oqakulisa ngokuthi noma befika nalo ulwazi abafundi kodwa alulingani ngenxa yamazinga empilo asemakhaya abaqhamuka kuwo angalingani. Echaza lokhu uthi imindeni enemali iyakwazi ukuthengela izingane izimpahla-siseko zifundiswe ukufunda nokubhala zingakangeni esikoleni, kanti imindeni engenayo imali izingane azilitholi lelo thuba ngakho ulwazi abafika nalo esikoleni luncane kakhulu.

2.5.3 Indlela Yokufundisa Ulimi Ngokugxila Kukadebona Wabafundi

Kule ndlela yokufundisa kusetshenziswa ulwazi lomfundi afike enalo esikoleni. Lokho ingane eke yakuzwa noma okuye kwayehlela kuyasetshenziswa ukufundisa ukukwazi ukufunda nokubhala. Njengalokhu kusukelwa kulokho akwaziyo umfundi, ngakho unikezwa ithuba lokuxoxa indaba ngezehlakalo ezithile ake wazibona noma ezamehlela. Umfundi angaxoxa ngalokho akuzwile noma akubone esithombeni esithile. Kulokho okuxoxwe umfundi kube sekukhishwa isihloko uthisha, abafundi bafundelane izindaba zabo abazixoxile. Kule ndlela ulwazi lokukwazi ukufunda nokubhala lususelwa olwazini lwabafundi abanalo lolimi abaluthole emakhaya abakhula kuwo noma emiphakathini. Kule ndlela okungenani ivumela abafundi ukuba bakwazi ukulukhuluma ulimi ngaphambi kokufunda okubhaliwe kanye nokubhala. Abafundi balufunda ulimi luphelele njengakwindlelande yolimi oluphelelisiwe njengoba befunda ngokusebenzisa amagama aphelele nemisho bengalifundi igama ngokwezingxnyana. Ibonakala kuyindlela abangayithokozela abafundi njengoba befunda bekhululekile bezakhela izindaba, besebenzisa ulimi lwabo abalusebenzisayo emakhaya neseMiphakathini, baphinde bafundelane lokho abakubhalile umuntu efundela ikilasi lonke noma umngane. Kubalekelela ekwakhekeni kolwazimagama. Ngakho kuwumsebenzi kathisha ukudonsa lolu lwazi lwabafundi ngokuhlela isimo esivumelana nokuthi bazenzele umsebenzi.

2.6 Ukubaluleka Koqeqesho Oluqhubekayo Nokuthuthukiswa Kolwazi Lothisha

Bamabanga Aphansi

Othisha yibona ababamba iqhaza elikhulu kakhulu kwezemfundo ngoba kungaba khona konke inqubomgomo, ikharikhulamu kanye nezimpahla-siseko, kodwa uma uthisha engenalo ulwazi nekhono lokufundisa abafundi abafundisayo ngeke baphumelele. Ulwazi-mbe lokufundisa kukathisha luqhamuka oqeqeshweni nasekuzithuthukiseni ngokwemfundo. Nakuba uMnyango WezeMfundo ubakhipha abaluleki bothisha ngokwezifundo, uphinde uhlele nezingxoxo-kusebenza uma kunoshintsho oluthile kwezemfundo, kodwa luyadingeka uqeqesho oluqhubekayo ukuze othisha bezokwazi ukubhekana nezidingo kanye nezinselelo abahlangabezana nazo nsuku-zonke. U-Ingersoll (2003) uthi ngisho nothisha abaneminyaka eminingi besebenza bayahlangabezana nezinselelo eziphathelele nalokho okufundwayo, izindlela zokufundisa, isayensi nemisebenzi ethuthukayo, imithetho nenqubo okushintshayo

kanye nezidingo zabafundi ezahlukene. Ngakho othisha abangathuthuki oqeqeshweni lwabo abathuthuki ekhonweni lokufundisa kanti lokho kulimaza impumelelo yabafundi. U-Ingersoll (2011) uqhubeka athi ukwenza kahle kakhulu ekilasini kudinga uqeqesho olusezingeni eliphezulu. Lokhu okuvezwe umbhali kugcizelela ukubaluleka koqeqesho lukathisha oluqhubekayo uma kuzolindeleka imiphumela emihle kubafundi. Ngenye indlela ukugxila ekuthuthukiseni othisha bamabanga aphantsi bekungalekelela ekulweni nalesi simo samazinga aphantsi okukwazi ukufunda nokubhala kubafundi.

Ezwenikazi laseMelika oHulumeni bamazwe amaningi bahlinzeka othisha abasha ngabeluleki, lolu hlelo luyadingeka kuwo wonke amazwe akhona ukuze othisha bezothola ilayisense (Ingersoll, 2003). Othisha abaningi abasuke bethole abeluleki kuye kubonakale imiphumela emihle kakhulu kubafundi eminyakeni emibili beqalile ukusebenza (Strong, Fletcher, noVillar, 2004; Serpell no-Bozeman, 1999). Kuyabonakala ukuthi leyo yindlela abathuthukisa ngayo othisha besebenzisa uqeqesho oluqhubekayo. NgokukaGayford (2000) ukuzithuthukisa ngokomsebenzi kuhamba indima ende kakhulu; kunyusa izinga lokuzinikela emsebenzini, othisha babe ngabanogqozi lokusebenza futhi kwenyusa nezinga lokuphumelela kubafundi.

UNoble-Rogers (2011) evumelana nalokhu okushiwo umbhali ngenhla yena uqakulisa ngokuthi ukuzuza kothisha iziqu zeMasters, othisha abaqashelwa umsebenzi wokufundisa kube abaneziqu zeMasters. Lokho ngeke kwenyusa nje kuphela isikhundla sikathisha, kodwa kungabahlomulisa othisha ngokuthi babe othisha abangcono ekufundiseni kwabo. Iziqu zeMasters ziletha izinguquko ezinomthelela omuhle kuthisha nakozakwabo kanti nesikole siyahlomula. Lokhu kusiza ukwenyusa izinga lokuzinikela emsebenzini kathisha, kukhulise ulwazi lukathisha lwesifundo, lumhlomulise uthisha ngezindlela zokufundisa noma kuthuthukise amasu akhe okufundisa futhi abe nolwazi lokuqonda kangcono indlela yokufundiswa kwezingane, luphinde lumsize ekukwazini ukulinganisa impumelelo yakhe ekilasini (ibid, 2011). Eqhubeka nomqakuliswano uNoble-Rogers (2011) uthi uthisha oneziqu zeMasters uyakwazi ukuhlonza ukuxhumana okuphakathi kwenqubomgomo yezeMfundo kanye nokwethulwa kwekharikhulamu ekilasini. Umbhali uphetha ngokuveza isiphakamiso sokuthi njengoba ukuzithuthukisa kwalolu hlobo kuhlomulisa isikole futhi kwenza othisha babe othisha abangcono kakhulu ekushintsheni nasekwenyuseni izingabunjalo lemfundo, kungakuhle uHulumeni abaxhase othisha abanesifiso sokuzithuthukisa ngokuthola iziqu zeMasters.

UMizell (2010) yena uveza izincomo zokuthi othisha bangene kwi-inthanethi ukuze bezothola izinhlelo ezikhona zokuthuthukisa othisha ngokomsebenzi. Uveza ukuthi kunezinhlelo ezinjengalolu oluthi kungani kubalulekile ukuzithuthukisa kukathisha ngokomsebenzi? Lezo zinhlelo zitholakala kwi *Website* i-www.learningforward.org/advancing/whypdmatters.cfm. Bexhaswe yinhlangano ezimele iZenex Foundation, laba bacwaningi baye basungula uhlelo lokuqeqesha othisha bamabanga ayisisekelo olutholakala kwi-inthanethi njengoba ngike ngachaza ngasenhla ngalokhu. Mhlawumbe osekungaba yinselelo ngalolu hlelo wukuthi akusibo bonke othisha abakwazi ukusebenzisa i-inthanethi, okungenzeka lungafinyelelwa yibo bonke othisha (Pretorius, 2016).

Kuyabonakala ukuthi kunesidingo esiphuthumayo sokuthi kube nezikhungo zokuqeqesha othisha asebenza ukuze kuzoba noshintsho emazingeni aphantsi okukwazi ukufunda nokubhala kubafundi. U-Allington (2001) uyakugcizelela ukuthi okuphumelelisa abafundi bakwazi ukufunda okubhaliwe ukuba khona kukathisha oyingcweti nophumelelayo. Ocwaningweni olwenziwe kuyavela ukuthi abacwaningi abaningi bavumelana ngokuthi, ingaba khona ikharikhulamu, inqubomgomo ebekiwe kanye nezimpahla-siseko, kodwa okubaluleke kakhulu ukuba khona kukathisha oqeqeshekile, osezingeni eliphezulu lolwazi lokufundisa futhi ophumelelayo (Allington noJohnson, 2001; Darling Hammond, 1999; Duffy, 1997; Pressley nabanye, 2001; Sanders, 1998; Taylor, Pearson, Clark noWalpole, 2000). Lokhu kuchaza ukuthi kungaba khona konke okuyizinsizakufundisa kodwa uma uthisha engaqeqeshekile kahle, ukufundisa kwakhe ngeke kwaba yimpumelelo.

2.7 Isiphetho Sesahluko

Kulesi sahluko bengibheka ukubuyekezwa kwemibhalo ephathelene nokubaluleka kokufundiswa kokukwazi ukufunda nokubhala ngolimi lwaseKhaya, ngabheka nocwaningo olwenziwe emazweni angaphandle kweNingizimu-Afrika oluphathelene nokufundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya. Ngiye ngahlola ucwaningo olwenziwe olumayelana nemizamo eyenziwe iNingizimu-Afrika yokubhekana nesimo samazinga aphantsi okukwazi ukufunda nokubhala. Ngibuye ngahlola izinjulalwazi ezisetshenziswa uma kufundiswa ukukwazi ukufunda nokubhala emabangeni aphantsi, izindlelande, kanye namasu

kokufundisa ukukwazi ukufunda nokubhala. Ngihlole nemibhalo ephathelene nokubaluleka koqeqesho lothisha abafundisa emabangeni aphantsi. Ekugcineni ngase ngiphetha isahluko.

ISAHLUKO SESITHATHU

UHLAKA LWENJULALWAZI NEMICABANGONZULU

3.1 Isingeniso

Kulesi sahluko ngixoxa kabanzi ngohlaka lwenjulalwazi kanye nemicabangonzulu okuyikhona okusetshenzisiwe ukuhlaziya ulwazi olutholakele nokuwumgudu lolu cwaningo oluhambe ngawo. Uhlaka lwemicabangonzulu luchazwa njengebalazwe ucwaningo olugijima kulo futhi luveza nendawo ami kuyo lowo ocwaningayo mayelana nenkinga ayicwaningayo, luphinde lucacise indlela ucwaningo olubheke kuyo nakuba lungazimele lodwa kodwa lulekelelana nenjulalwazi noma uhlaka lwenjulalwazi yocwaningo (McGaghie nabanye, 2001; Nkosi, 2010). Kanti uhlaka lwenjulalwazi lona luyisititimende noma inkambiso ethile eyakhiwe ukuze ichaze amaqiniso ngesimo esithile, kungaba yidlanzana elithile labantu, isimo noma isikhungo simbe, kungaba ubunjalo noma ukusebenza kotho. Kuba yilelo qoqo lamaqiniso eselike lavivinywa liphindelelwa abacwaningi abaningi noma abantu abavumelana ngalo (Nkosi, 2010). Lokhu kokubili kubalulekile kunoma yiluphi ucwaningo olwenziwayo ngoba kuwumgogodla nenkombandlela yocwaningo ngoba kulekelela umcwaningi ekuhlaziyeni ulwazi olutholakele (ndawonye ebhukwini, 2010).

Imicabangonzulu esetshenzisiwe kulolu cwaningo mine iyizindlelande zokufundisa okuyindlelande yolimi ngokuphelele, indlelande yokufundisa ngokuphimisela izwi, indlelande yokuhlobanisa amagama, kanye nendlelande yokunyamanisa. Injulalwazi lolu cwaningo olungaphansi kwayo yinkulumongxoxo ngokufundiswa kwezingane kaBernstein (1990) nokuyiyona esebenze ngokulekelelana nemicabangonzulu ekuhlaziyeni ulwazi olutholakale kothisha abafundisa amabanga elokuqala nelesibili, lapho bengiphenya ngamasu abawasebenzisayo uma befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu. Ngizoqala ngokuchaza imicabangonzulu ukuthi iyini nokuthi isetshenziswa kanjani ekufundiseni. Emva kwalokho ngizobe sengichaza kabanzi ngenjulalwazi ukuthi yaqala nini futhi yathuthuka kanjani, ngichaze ukuthi le njulalwazi ekhethiwe ihlobene kanjani nalolu cwaningo engilwenzayo okuyobe sekuvela nokuthi futhi injulalwazi ixhumene kanjani

nemicabangonzulu esetshenzisiwe. Ngizobe sengixoxa kafishane ngabacwaningi asebeke bayisebenzisa le njulalwazi ngiveze ukuthi bayisebenzise kanjani, nokuthi baqakulisa bathini ngayo. Ekugcineni ngiyobe sengiphetha isahluko ngokuthi ngiveze kafishane lokho engixoxe ngakho esahlukweni sonke.

3.2 Uhlaka Lwemicabangonzulu

NgokukaChinn benoKramer (1999) uhlaka lwemicabangonzulu luyimicabango ejiyile yalokho okwenzekayo okubonakalayo. Lokhu kuveza ukuthi lena akusiyona nje imicabangonzulu esetshenzisiwe kodwa ingedingekayo nebalulekile ukuphelelisa ukwakha isithombe esithile ngalokho okucwaningwayo kanye nokuhlaziya ulwazi olutholakele, iphinde iholele ekutholeni amasu nezindlela zokufundisa njengalokho bekuveza ababhali kanje:

Uhlaka lwemicabangonzulu yocwaningo luwuhlelo lwemicabangonzulu, ukucabangela, okulindelekile, izinkolelo kanye nezinjulalwazi ezisekela futhi zifakelele ocwaningweni (Miles noHuberman, 1994, khs.18).

Kanti enye incazelo yohlaka lwemicabangonzulu ithi:

Luwumkhiqizo obonwayo noma obhaliwe, lowo okuyiwona ochazayo ngendlela yesifanekiso noma yesilando, okubalulekile okuzocwaningwa; amaphuzu ayinsikangqangi, imicabangonzulu noma izinguqukasici, kanye nokuhlobana okucatshangwa phakathi kwalokhu (Miles noHuberman, 1994, khs.18).

Ukusebenzisa imicabangonzulu kulolu cwano kungilekelele njengoba ngibheka amasu othisha okufundisa ukukwazi ukufunda nokubhala emabangeni aphansi, ngoba uma sikhuluma ngamasu okufundisa sisuke sibuka izindlelande kanye nezindlela ezisetshenziswa uthisha ekilasini uma ethula ikharikhulamu; kanjalo nemicabangonzulu ekhethiwe iyizindlelande ezehlukene ezisetshenziswa ukwedlulisa okuhleliwe kwikharikhulamu. Ulwazi olutholakele kothisha ngalokho abebekusho kwinhlohlolwazi kanye nalokho umcwaningi abebabuka bekwenza ekilasini befundisa, kuhlaziye kusetshenziswa le micabangonzulu kanye nenjulalwazi. Ngakho-ke ngezansi ngizoxoxa ngale micabangonzulu esetshenzisiwe kulolu cwano njengezinsizakuhlaziya. Ngizoqala ngendlelande yolimi oluphelelisiwe,

kulandele indlelende yokufundisa ngokuphimsela izwi, indlelende yokuhlobanisa amagama kanye nendlelende yokunyamanisa.

3.2.1 Indlelende Yolimi Oluphelelisiwe

Indlelende yolimi oluphelelisiwe iyindlelende yokufunda nokufundisa ulimi ngokusebenzisa ingxoxo ebhaliwe enamagama asetshenzisiwe avumelanayo ukuletha umqondo ophelele. Okusho ukuthi kule ndlelende amagama afundwa esengxoxweni; awafundwa ngokwemisindo ehamba ngayodwana eyizinhlamvu ezakha igama. Ngokusebenzisa le ndlelende umfundi ukwazi ukufunda abambe amagama ngendlela yokuthi aze akwazi ukuwabona uma esetshenziswe kwenye indaba ebhaliwe. Abacwaningi abaningi bavumelana ngokuthi iyindlelende ebalulekile kakhulu ekufundeni komfundi ulimi nanoma yiluphi (Reading Horizon, 2006). Ukufundwa kwamagama esengxoxweni kunika umfundi ithuba lokuveza akwaziyo nazosusela kukho ukufunda angakwaziyo. Umfundi ufika esikoleni esenomthamo omkhulu wolimi asekwazi ukulukhuluma kuphela sekusele nje ukuthi akwazi ukulubona lubhalwe phansi, nokukwazi ukulubhala. Ukukwazi ukufunda okubhaliwe nokukwazi ukubhala kwenzeka kalula uma ulimi umfundi elufundiswa luphelele lusengxoxweni ikakhulukazi ingxoxo ngalokho akwaziyo. Okunye okuqhakanjiswa injulalwazi ukubaluleka kokuqondwa kombhalo ofundwayo bese ukuqondwa kohlelo lolimi kuze kamuva.

Ngakho-ke indlelende yolimi oluphelelisiwe iyahambisana nenjulalwazi engiyisebenzisayo ngoba nayo igcizelela ukuthi umfundi ufunda kangcono uma enikwa ithuba elanele lokuzenzela imisebenzi kube kuncane okushiwo noma okwenziwa uthisha, leyo yinjulalwazi yokufundisa izingane ngokusithekile (Bernstein 1975). NgokukaDixon noTuladhar (1996, khs.53) kwindlelende yolimi oluphelelisiwe umfundi unikwa ithuba lokuzenzela umsebenzi awunikiwe ngayedwana, noma babe babili kodwa uma besaqala ukufundiswa ukufunda nokubhala bayalekelelwa uthisha. Kanti uthisha yena wehla enyuka phakathi kwabo ehamba ebasiza abadinga usizo ngenkathi benza umsebenzi.

3.2.2 Indlelende Yokufundisa Ngokuphimsela Izwi

Kwindlelende yokufundisa ngokuphimsela izwi, igama liyahlukaniswa ngokwezinhlamvu noma imisindo eyakhe lelo gama. Umfundi ufunda umsindo wezinhlamvu zegama ngamunye aze awazi bese edlulela komunye umsindo lize liphelele igama; lokho kwenzelwa ukuthi

aliqonde igama futhi akwazi nokuphimisa imisindo yalo ngendlela ekahle. Inhloso yale ndlelende ukuthi umfundi azi ukuthi izinhlamvu ezinemisindo eyehlukene zibizeka kanjani ngazinye futhi nalapho sezihlangene ukwakha igama (National Reading Panel, 2004, khs.27; Allington, 2005; Reading Horizon, 2006; DBE, 2010, khs.24). Ukungafundiswa kwezinhlamvu, kubonakala kungukuphuca umfundi ilungelo lokufunda ngendlela elula ngoba ngesingabo kulula ukuqala kokuncane bese udlulela kokukhulu (Reading Horizon, 2006; Slavin, Lake, Davis noMadden, 2011). Abanye abacwaningi abayincomi le ndlelende; bathi inomphumela wokuthi abafundi bafunde okubhaliwe ngaphandle kokuqondisisa ikakhulukazi labo abaphuza ukubamba emiqondweni, abakufundayo bakubamba okwesikhashana babuye bakukhohlwe (Stanovich, 1986). Bekufakazela lokhu oFletcher noThompson, (2010) bona bathi othisha kanye nalabo abenza inqubomgomo, kudingeka babuke ngale ngaphesheya kwanoma yiyiphi indlelende yokufundisa enemiphumela yesikhashana, benze kube semqoka ukubuka imiphumela yesikhathi eside uma bebheka indlelende efanele ukusetshenziswa ekufundiseni ukufunda okubhaliwe.

Kanti abanye abacwaningi (Adams, 1990; Raphael noHiebert, 2013) bakubona kungcono ukuzihlanganisa lezi zindlelende; indlelende yolimi oluphelelisiwe kanye nendlelende yokufunda ngokuphimisela izwi ngoba umfundi uzothi efunda amagama esemushweni noma endabeni, abe efunda nendlela amagama abizeka ngayo. Indlelende yokufundisa ehlanganise lezi zindlelende zombili ibizwa ngokuthi yindlelende eyixubembili (Reading Horizon, 2006). Ucwangingo olwenziwe luveza ukuthi eMelika othisha abanengi basebenzisa indlelende eyixubembili uma befundisa isifundo sokuqondisisa (ndawonye ebhukwini, 2006). Nakuba beyincoma indlelende yokufundisa ngokuphimisela izwi ukuthi yinhle kakhulu ukuba ingasetshenziswa othisha abafundisa ukukwazi ukufunda nokukwazi ukubhala emabangeni kusukela kwelokwemukela, kuya kwelesithathu ngoba yilapho umfundi aqala khona ukufunda okuhlelekile, kodwa ngokwami le ndlelende ibonakala ingamniki kahle umfundi ithuba lokufunda ngokuzitholela okusiza ukuqeqesha umqondo womfundi ukuze ezoshesha ukukwazi ukuzimela. Ayifani nendlelende yolimi oluphelelisiwe lapho umfundi ulufunda ulimi luphelele ngoba unikezwa amagama aphelele endabeni awafundiswe ephelele enjalo bese ayanconzululwa ukuveza izinhlamvu ezibalulekile ezakhe igama. Kodwa lokhu kwenziwa emva kokuba eselifundile liphelele eselazi lisendabeni. Ngokwe*National Reading Panel* (2015) kuyagcizeleleka ukuthi kusemahlombe kathisha ukwazi izidingo zabafundi, bese ekhetha indlelende ayibona kuyiyo ezohlangabezana nezidingo zabafundi abafundisayo.

3.2.3 Indlelande Yokuhlobanisa Amagama

Ukuqabukakubona igama kusho ulwazi lokubona nokuhlonza amagama. Lokhu kuwukuhlonza amagama nokukwazi ukuwabona nokukhumbula izincazelo zawo esemishweni noma esendabeni ebhaliwe (Nkosi, 2010). Lokhu kuyagcizeleleka uma sibheka okushiwo uCunningham (1995) obeka athi:

Ukwazi kwezingane ukuqabukakubona amagama kungathuthukiswa ngokuthi othisha bawakhombe amagama emisebenzini yasekilasini esamdladlwana futhi bawabhale lawo magama. Nokho-ke kuyabonakala ukuthi ukuqabukakubona amagama okuphuthumayo ikakhulukazi amagama angomavelakaningi kuthuthuka kahle kakhulu uma abafundi befunda umthamo omkhulu wesibhalo, kakhulu leso sibhalo esiludlana ngokufanelene nomfundi (Cunningham, 2005, khs.48).

Umbhali uveza ukuthi abafundi abasaqala ukufunda ulimi abasheshi ukukwazi ukuhlonza amagama embhalweni, kwenzeka uma uthisha ewaveza njalo kuye umfundi futhi efundiswa ngokuthi uthisha awakhombe ngenkathi ewafunda ewaphindaphinda. Lokho kwenza ukuthi umfundi awabambe futhi kube lula ukuwahlonza esevezwa komunye umbhalo. Ulwazi lwemisindo luyasiza ukukhumbula ngokushesha amagama abhaliwe. Kuyaqapheleka ukuthi zonke lezi zindlela ziyahlangana; indlelande yolimi oluphelelisiwe, indlelande yokufunda ngokuphimisela izwi kanye nendlelande yokuhlobanisa amagama. Lokhu ngikusho ngoba kuyavezwa futhi ngenhla ukuthi ukukhumbula kwenzeka ngokushesha emagameni ajwayele ukucela kaningi endabeni futhi ebe efundwa embhalweni oyindaba noma oyingxoxo ethe ukuba nkudlwana nokho.

Njengalokho indlelande yokuhlobanisa amagama isho ukukwazi ukubona, ukuhlonza amagama nokukhumbula izincazelo zawo esemishweni noma endabeni, kanjalo nendlelande yolimi oluphelelisiwe nakuyo amagama afundwa esengxoxweni eyindaba. Isizathu sokufundwa kwamagama esendabeni siyavela kwindlelande yolimi oluphelelisiwe ukuthi, yingoba umfundi ufika enalo ulwazi lwamagama kodwa kuphela usuke engakwazi ukuwabona ebhaliwe noma ukuwabhala phansi. Kuzo zombili lezi zindlelande okuyindlelande yolimi oluphelelisiwe nendlelande yokuhlobanisa, amagama awafundwa

noma awahlonzwa ehamba ngawodwana kodwa asuke esemishweni noma endabeni. Zona zombili zehlukile kwindlelande yokufunda ngokuphimsela izwi ngoba kuyona amagama afundwa ezihambela wodwa engekho emishweni noma endabeni. Nakuba kuvela ukwehluka phakathi kwezindlelande ezibalwe ngenhla, kodwa ukufundwa kwemisindo eyakhe amagama kuyafundwa kuzo zonke izindlelande. Kungenxa yalokho-ke okwenza ngizibheke zonke lezi zindlelande ngoba ziyahlangana zisebenzisane uma uthisha enolwazi lokuzisebenzisa futhi zibonakala zisebenza ngempumelelo ekufundiseni ukufunda kanye nokubhala ikakhulukazi emabangeni aphansi, kubafundi abasaqala ukufunda ulimi.

3.2.4 Indlelande Yokunyamanisa

Indlelande yokunyamanisa ingeyokufundisa ulimi kunoma yisiphi isifundo esifundwayo. Kungaba yiZibalo, iSayensi yenhlalompilo, noma iSayensi. Le ndlelande yokufundisa ulimi lukonzikandaweni abehlukene ngokwezifundo ibizwa ngokuthi ukufunda nokubhala okuqokethwe ndawana thize (Ulusoy noDedeoglu, 2011). Abakushoyo laba babhali ngenhla kuyavumelana nomqondo wendlelande yokunyamanisa ngoba nayo igcizelela ukubaluleka kokufundwa kolimi nasesifundweni esingesona esokufundwa kolimi njengeZibalo, ezeSayensi, nokunye (Ulusoy, 2011). Kanti uCox (2011) egcizelela ukuhlobana kwezinye izifundo nokufundwa kolimi yena ubeka athi:

Abafundi basifunda kangcono isifundo seSayensi uma sinyamaniswe nezinye izingxenye zekharikhulamu njengokufunda izibhalo, ukucikoza ngolimi kanye nezibalo. Lokhu kuhlenganisa ukufunda izincwadi zezifundo, amaphephandaba, amaphephabhuku, ulwazi olusemkhathini kanye nemibhalo yobucikomazwi yezingane neyabadala, konke okobucikomazwi nalokho okungesikhona okobucikomazwi (Cox, 2011, khs.57).

Lokhu okubalulwa ababhali ngenhla kuyiqiniso elingephikwe ngoba ukuze umfundi azi ngoSosayensi othize kumele afunde incwadi ethile, kungaba incwadi yesifundo noma ikumuphi umtapo wolwazi angathola kuwo lolo lwazi alufunayo. Kuyiqiniso futhi ukuthi akufundile umfundi uzokubhala phansi ukuze akukhumbule kahle konke. Ngokwenze-njalo kusuke sekucijeka ikhono lokufunda nokubhala. Nakuba kungenzeka lokhu kunyamanisa

okuqokethwe isifundo namakhono olimi, kodwa ababhali bayakuveza ukuthi akulula kudinga uhlobo lukathisha oluzinikelayo ngoba okuzofundwa kudinga ukuqokwa ngenhloso yokufundisa okuqondene nesifundo leso kodwa futhi kufundwa ngendlela ezothuthukisa ikhono lomfundi lokufunda nokubhala. Ukuhlela konke lokhu kudinga isikhathi esanele. Khona kunemiphumela emihle kakhulu ekuphumeleleni komfundi nasekukhuleni kothando lokufunda nokubhala. Efakazela lokhu uMoss (2016) yena uthi:

Izinhlelo zokufunda ngokuzimela zidinga ukuxoxisana nothisha onomdlandla, isikhathi, izinhlu ezibanzi zezibalo ezilingene, amaxoxo ngalezo zibalo kanye nokufundisa ngezindlela ezahlukeneyo. Izinzuzo zalokhu zicebile: ukukhuphuka kwemiphumela yabafundi, ukugqogquzeleka kwabo kanye nokuthuthuka kothando lokufunda izibalo (Moss, 2016, khs.41).

Okunye okusemqoka okungakuhle nakho kubhekwe uma kufundiswa ukukwazi ukufunda nokubhala ikakhulukazi emabangeni aphansi, isimo somfundi sasekhaya, ngoba kuyavela ukuthi sinomthelela omkhulu ekufundeni komfundi. Begcizelela lokhu oNeuman, noKaefer, noPinkham (2014) ngokombhalo wabo bathi:

Umehluko wolwazi-mbe ngokwekakade lengane elingaba sezingeni eliphansi noma eliphakathi nendawo ngokomnotho yikhona okungayisizathu sokwehlukahluka ekuqondeni isibhalo (Pinkham, 2014, mkhs.23-37).

Zonke lezi zindlelande ziyahambisana nocwaningo engilwenzayo kanye nenjulalwazi engiyisebenzisile ngoba kubeka umgwaqo okungakuhle othisha bahambe ngawo uma befundisa ukukwazi ukufunda nokubhala, njengoba ingqikithi yalolu cwaningo iwukuthola ngamasu nezindlela abakusebenzisayo othisha uma befundisa ukukwazi ukufunda nokubhala emabangeni aphansi emfundo. Ukusebenzisa uhlaka lwemicabango ukuhlaziya ulwazi olutholakele kungilekelele ekutholeni ukuthi othisha bamabanga aphansi abazisebenzisi izindlelande okulindeleke ukuthi bazisebenzise uma befundisa ukukwazi ukufunda nokubhala. Okuqaphelekile nje ukuthi basebenzisa umphose wendlelande yokufundisa ngokuphimisela izwi ngenxa yokuntuleka kolwazi lwezindlelande nokubaluleka kwazo

ekufundiseni ukukwazi ukufunda nokubhala. Ngixoxa kabanzi ngalokhu okutholakele esahlukweni sesihlanu.

Ngakho-ke imicabangonzulu engiyikhethile iyahambisana nenjulalwazi kaBernstein (1990) Inkulumongxoxo Ngokufundiswa Kwezingane, okuyinjulalwazi esetshenziswe kulolu cwaningo ukuhlaziya ulwazi. Lokhu kuyahambisana futhi kugqama ngoba injulalwazi nayo igxile ekubukeni ukuthi kuyini okufundiswayo nokuthi kufundiswa kanjani okuthinta amasu nezindlela zokufundisa lokho okudluliselwa kubafundi. Injulalwazi kaBernstein (1986) ithi izinga lempilo lasekhaya lomfundi linomthelela omkhulu ekufundeni komfundi esikoleni. Uveza ukuthi abazali abasebenza umsebenzi ophansi bengalitholanga ithuba lokufunda basebenza amahora amade, lokho kuholela ekutheni bangakwazi ukusiza izingane zabo ngomsebenzi wesikole. Kwesinye isikhathi naye umfundi uqobo kuye kudingeke ukuthi abambe iqhaza ekuzameni ukungenisa imali ekhaya ukuze kuthengwe ukudla njengokudayisa okuthile ukuze kudliwe ekhaya. Lokhu akufani nasemindenini enemali eyenele izidingo zasekhaya, lapho abazali benesikhathi esanele sokusiza izingane zabo ngomsebenzi wesikole, futhi benayo nemali yokuzithengela ngisho izinsizakufunda njengezincwadi zokuzifundela, amaphephandaba, amaphephabhuku, nokunye.

3.3 Uhlaka Lwenjulalwazi

Injulalwazi yalolu cwaningo ekaBernstein Inkulumongxoxo Yokufundiswa Kwezingane (1990) njengoba besengivezile ngenhla. Umlando wayo uveza ukuthi yaqala ngeminyaka ye-1971 kuya onyakeni wezi-2000, yathuthukiswa eminyakeni engaphezu kwengamashumi amathathu. UBernstein waqala ngokuyibiza ngokuhlelakuhlukanisa nohlaka-luqondo kolwazi-mbe kwezemfundo ngonyaka we-1971, yathuthukiswa kweza kokwabizwa ngokuthi ulimikufingqana, inkambiso nenqubeko yokukhiqiza ngokosikompilo ngonyaka we-1981; kwalandela Inkulumongxoxo Yokufundiswa Kwezingane ngonyaka we-1990; kwase kuba inkulumongxoxo emile thwi iphinde inqume ngonyaka we-1999 eyabuyekezwane ngeminyaka yezi-2000. Nakuba uBernstein aziwa ngokuthi nguSosayensi wenhlalo kodwa wayenothando olukhulu lokwenza izingcwaningo emkhakheni wezemfundo nokuyilapho enze khona umsebenzi omningi oshicilelwe njengezinjulalwazi nezisetshenziswe kakhulu abacwaningi emikhakheni eyehlukene kodwa kakhulu kwezemfundo. Imisebenzi eminingi aye waduma ngayo ibisemkhakheni wezesayensi yokuhlalisana kwabantu, nalapho ahlonishwe khona ngemisebenzi ayenzile yocwaningo. Wagcina eseba nothando lokungena emkhakheni

WezeMfundo, nalapho afike wazenzela futhi nakhona igama ngemisebenzi yakhe ephathelene nekharihulamu, ebuka ukudluliswa nokutholwa kwalokho okufundwayo (Clark, 2005).

Inkulumongxoxo Yokufundiswa Kwezingane kaBernstein (1990), ibuka okwenzeka ekilasini ukuthi kunokudluliswa nokwemukelwa kolwazi, igxile ekubukeni ukuthi kuyini okudluliswayo nokuthi kudluliswa kanjani lokho okudluliswayo. Uthi injulalwazi ibheka u “Kuyini?” ochaza ukuthi kuyini okuqukethwe yikharikhulamu nokudluliswa uthisha esebenzisa izindlela nemithetho ethile yokufundisa nakubiza ngengxoxo ngokwethula. Iphinde ibheke no “Kanjani?” okungukuthi kudluliselwa kanjani lokho kumfundi ukuze akuzuze. Lokho kuyingxoxo ngokulungisa embandakanya ukuxhumana nobudlelwane obuphakathi kukathisha ongumdlulisi nomfundi othola okudluliswayo. Engxoxweni ngokwethula yile mithetho ekhona elandelwayo; ukukhetha, ukulandelanisa, isivinini kanye nezicizibonakaliso zokuhlozinga (Bernstein, 2003). Lokhu kuchaza kuveza lokho okumele kwenzeka ngaphambi kokudluliswa kolwazi nguthisha luya kumfundi okumele aluthole. Ulwazi oludluliswayo luyakhethwa, luhlelwe ukuthi yiluphi oluzoqala kulandele luphi, kumiswe nesikhathi lowo msebenzi ozokwenziwa okumele uqedwe ngaso, bese kumiswa kubekwe kucace lokho okulindeleke kumfundi ukuba akwenze (Bernstein, 2003). Uqhubeka athi zimbili izinhlobo zokufundisa ekilasini; kukhona injulalwazi yokufundiswa kwezingane ebonakalayo, lapho uthisha kunguyena olawula okufundwayo nendlela okufundwa ngayo, umfundi akanayo inkululeko ubhala noma afunde lokho akunikiwe, kuleso sikhathi esinqunyiwe, bese kubhekwa ukuthi uphumelele kanjani kulokho abelindeleke ukukwenza. Bese kuba yinjulalwazi yokufundiswa kwezingane engabonakaliyo, kuyona uthisha wakha isimo ekilasini esikulungele ukufunda bese ema emuva adedele abafundi bazihlelele futhi bazitholele lokho okufundwayo. Lapha banenkululeko yokukhetha ngisho indlela yokwenza, ekugcineni kubhekwa ukuthi bakwazile ukukubamba obekulindeleke ukuthi bakubambe kungekho mngcele wesikhathi nendawo (Bernstein, 2003).

NgokukaBernstein (1971), umcwaningi ukuze aqonde kangcono injulalwazi Inkulumongxoxo Yokufundiswa Kwezingane (1990) kuhle aqale ngokuqonda imicabangonzulu emibili okuyiyona esekele le njulalwazi: ewukuhlelakuhlukanisa nohlaka-luqondo. Kanjalo nami ngiyibukile le micabangonzulu ukuze ngiqonde kahle ngenkathi sengihlaziya ulwazi locwaningo olumayelana namasu asetshenziswa othisha ukufundisa ukukwazi ukufunda nokukwazi ukubhala, kucace ukuthi yimiphi nokuthi kungani bekhetha ukusebenzisa yona.

Ukuhlelakuhlukanisa indlela amandla nokulawula okusebenza ngayo kwizinhlaka zezemfundo. Lokhu kukhanyisa ngekharkhulamu yezikole ukuthi yenziwa yilabo abaholayo kwezemfundo abasemagunyeni, ngokokuthanda kwabo bayakhetha lokho ababona kumele kufundwe, yibona abamisa amazinga emingcele phakathi kwezifundo ezahlukene ezizofundwa nokunye okwenziwa ngaphakathi ezikoleni. Ngenye indlela ikharkhulamu idluliswa abaphathi bezemfundo idluliselwe ezikoleni, idluliselwe kuthisha bese uthisha eyidlulisela kumfundi. Uhlaka-luqondo lona lusho ubudlelwano obuphakathi kukathisha nomfundi, mayelana nezinga lokuzimela lomfundi ukuthi ungena nini abe yingxenye uma kufundiswa nasekutheni kufundiswa kanjani (Bernstein, 1990).

NgokukaBernstein (1971) ukuhlelakuhlukanisa kuyenzeka kuqine kube namandla lapho imingcele isuke iqinile, lokho okumisiwe kusuke kunjalo nje kungekho ukukuguqula. Kodwa uma kuthambile kusuke kuvumela ushintsho emingceleni okungaba phakathi kolwazi lwasesikoleni nolwazi lomfundi lwansuku-zonke ukuthi kungenzeka lungahlangani, ngenye indlela umfundi angalusebenzisa ulwazi afike enalo esikoleni ukuze aqonde kangcono lolo olusha alufundayo. Uhlaka-luqondo nalo kuyenzeka lube namandla, lokho kuchaza ukuthi uthisha uyena olawula ukufunda ngokuthi akhethe futhi ahlele okufundwayo, amise isikhathi okumele okufundwayo kuphele ngaso, futhi inhloso kathisha ukubona ukuthi uphumelele kanjani umfundi ngenkathi enza lo msebenzi futhi uwuqede ngesikhathi esinqunyiwe yini. (Bernstein, 1971). Kanti uma uhlaka-luqondo luthambile kusuke kuwumfundi obamba iqhaza elikhulu ekufundeni kwakhe, unenkululeko ekwenzeni umsebenzi, angakwazi ngisho ukufaka ulwazi olunye analo akhombise ikhono lokuziqambela nolwazi analo ngalokho okwenziwayo, nalokhu uGee (1992) akuchaza kanje;

Ingevu ixhomekeke ekwahlukahlukeni kwezikhungo zasenhlalweni okubalwa kuzo umndeni nezikole. Itholwa ngumuntu ngamunye enganakile ngokuthi avuleleke noma ahlanganye ezingevini ezisemphakathini. Izingevu zifundwa-kahle ngokutholwa hhayi ngokufundwa okungukubamba okufundiswayo. Lokhu kusho ukuthi izingevu azifundwa-kahle ngokufundisa okuqondile okusobala kodwa ngokumbandakanyeka eminyakazweni eyenzekayo enhlalweni ngokucaciselwa nokusekeleka okutholakala ngokuxoxisana nabantu asebazifunda-kahle izingevu (Gee, 1992, khs.7).

Ngokwenzazelo engehla ngokuhlelakuhlukanisa kanye nohlaka-luqondo ukuqina nokuthamba kwakho kunomthelela ohlotsheni lwenjulalwazi yokufundiswa kwezingane oluzosetshenziswa, uma iqinile kusuke kungebonakalayo, kanti uma ithanjisiwe kusuke kungengabonakaliyo osekuke kwachazwa ngenhla ukuthi kusho ukuthini. Ngenye indlela lapha injulalwazi iveza ukuthi ikharikhulamu eyenziwe abaphathi bezemfundo kuyenzeka ingaluvumeli ushintsho kuyo kudingeke othisha bafundise lokho okumisiwe kunjengoba kunjalo. Kanti kuyenzeka ikharikhulamu ihlelwe ngendlela yokuvumela ushintsho oluthile ikakhulu njengokuthi uthisha angasebenzisa izindlelande, amasu kanye nezinjulalwazi okuthile ngokukhululeka kuye ngesimo yena akuso nabhekene naso esikoleni okuhlanganisa uhlobo lwabafundi nezimo ezehlukene abafika nazo ngokwehlukana. Njengoba futhi umthamo womsebenzi okumele ufundwe nesikhathi esinqunyelwe lowo msebenzi sibekiwe kwikharikhulamu, njengalokhu kunjalo eNingizimu-Afrika kuTAHFUZWE (2011), uma ithanjisiwe ikharikhulamu lokhu kusho ukuthi uthisha angakwazi ukunika abafundi umsebenzi ngokwezinga labo lomqondo, izinga lesimo somfundi kanye nezimo zesikole.

Ngakho-ke kulolu cwaningo ngisebenzise le njulalwazi kaBernstein(1990) Inkulumongxoxo Yokufundiswa Kwezingane (1990) kanye nemicabangonzulu yokuhlelakuhlukanisa nohlaka-luqondo (1971) ngoba njengoba besengike ngaveza ngenhla ngibuka ukwethulwa kwekharikhulamu ekilasini, ngihlola amasu okufundisa asetshenziswa othisha bamabanga elokuqala nelesibili uma befundisa ukukwazi ukufunda nokukwazi ukubhala ngolimi lwaseKhaya isiZulu. Ngakho ikharikhulamu abayisebenzisayo othisha ezikoleni yenziwa yiziPhathimandla zeMfundo phezulu, bese idluliselwa ezikoleni kothisha, othisha bayidlulisele kubafundi besebenzisa amasu athile lawa engihlose ukuwahlola kulolu cwaningo. Okuqukethwe yikharikhulamu kuhlangukisa lokho okumele kufundiswe, izindlela namasu abakusebenzisayo uma befundisa kanye nezindlela zokuhlola, konke kuhlelwa uMNyango WezeMfundo phezulu bese othisha belandela lokho okubekiwe kunjengoba kunjalo. Lokho bakwenza ngokulandela imiqulumibhalo abayinikiwe; uTAHFUZWE, uJikimfundo kanye noDobolwane osetshenziswa ukulandelela nokuqinisekisa ukuthi umsebenzi omiselwe ukwenziwa kulelo banga, evikini ngalinye wenziwe wonke futhi waqedwa ngesikhathi esimisiwe, uma ungaqedwanga uthisha uyasho isizathu sokungaqedi aveze nendlela azoyisebenzisa ukuwuqedela lowo msebenzi. Njengoba sengivezile ngenhla kungenxa yaleso sizathu esenze ngakhetha le njulalwazi ngoba kuyiyona ehlobene kakhulu nocwaningo engilwenzayo.

Le njulalwazi kaBernstein (1971; 1981; 1990; 1999; 2000) isetshenziswe abacwaningi abaningi emikhakheni eyahlukene njengeSayensi yengqondo, iSayensi yezilimi, iSayensi yemvelaphi yabantu kanye neSayensi yezindlela zokwazi, kodwa isetshenziswe emkhakheni wezemfundo kakhulu. Bangingi abacwaningi abasebenzise Inkulumongxoxo Yokufundiswa Kwezingane (1990-1999) beyibuka ngokuhlelakuhlukanisa nangohlaka-luqondo ngoba yile micabangonzulu esekela injulalwazi kaBernstein. Ukuze uyichaze kahle le njulalwazi kudinga usebenzise le micabangonzulu. Nakuba bebaningi ababhali abayisebenzisile le njulalwazi kaBernstein Inkulumongxoxo Yokufundiswa Kwezingane (1990), kodwa bakhona nabayigxekayo. NgokukaJones (2013) ukuhlotshaniwa kwesayensi yezilimi nolimi olukhulunywayo futhi lwaziwa ngabantu abathile kungesetshenziswe ukuchaza izimo zezemfundo. Umbhali uqakulisa ngokuthi le njulalwazi iveza ukuthi izinga lempilo lasekhaya lomfundi linomthelela omkhulu olwazini lolimi afika esikoleni esenalo umfundi, futhi lokhu kunomthelela ekufundeni nasekuphumeleleni komfundi esikoleni. UJones uveza ukuthi ngokwale njulalwazi uBernstein akalinakanga izinga lokuhlakanipha kwengane ukuthi noma kunjalo abafundi bengafani ngokwamazinga empilo, kodwa izinga lokuhlakanipha komfundi ngamunye lingamsebenzela umfundi ngayedwana ekukwazini ukwephula leyo mgoqolo. Kanti uSadovnik (1991, 2001) yena uqakulisa ngokuthi ukusebenzisa le njulalwazi akulula ngoba ibuka ukuxhumana nobudlelwano obuphakathi kwekharikhulamu nokufundiswa kwezingane ekilasini lokho okungelula neze. Lokhu kuveza umthelela iziphathimandla zezemfundo okuyizona ezenza ikharikhulamu ezinawo ebudlelwaneni obuphakathi kukathisha nomfundi ekilasini. Ngezansi-ke ngizoveza kafishane abacwaningi asebeke bayisebenzisa le njulalwazi ikakhulu labo abebegxile kwiNkulumongxoxo Yokufundiswa Kwezingane (1990).

OSolwazi kwezemfundo uMorais (2002); noNeves (2011) eNyuvesi yaseLisbon, abangabaxhumanisi be-ESSA basemkhakheni wezemfundo eNyuvesi esikoleni sezesayensi, bobabili bagxile ocwaningweni lwamakilasi amabanga aphantsi naphezulu. Bahlola ikharikhulamu yesayensi, babheka ukufundiswa nokulawulwa kwayo, besebenzisa injulalwazi kaBernstein Inkulumongxoxo Yokufundiswa Kwezingane (1990), imicabangonzulu yokuhlelakuhlukanisa kanye nohlaka-luqondo (1971). Baqakulisa ngokuthi kuhle kusetshenziswe izindlela zokufundisa ezixubile njengokuthi uhlaka-luqondo lube namandla kodwa kuphela kwizicizibonakaliso zokuhlozinga okuyizindlela zokuveza lokho

okulindeleke kumfundi uma enza umsebenzi othile awunikiwe kungaba indlela yokwenza, yokuziphatha, njalonjalo. Bathi uthisha kuba kuhle azichaze kahle lezi zindlela zicace ukuze umfundi ezokwazi okumele akwenze nokumele angakwenzi. Kodwa bagcizelela ukuthi uhlaka-luqondo luthanjiswe ukuze umfundi ezoba nenkululeko ekusebenzeni kwakhe, okuhlanganisa nelungelo lokukhetha nokuhlela okufundwayo. Futhi nesikhathi esinqunyelwe lowo msebenzi owenziwayo singaqiniswa ngoba umfundi ngamunye ufunda enze ngendlela yakhe. Bancoma ukusetshenziswa kohlaka-luqondo oluthanjisiwe ekufundeni, bese kusetshenziswa eqinile ekwethulweni kwemiqathango ezolandelwa umfundi ngenkathi enza umsebenzi. Okungukuthi kuchazwe kahle umfundi azi ngokulindeleke kuye ngokwenza lo msebenzi (Morais, 2002; noNeves, 2011).

Ngokwenzazelo engehla ababhali baveza ubumqoka bokusebenzisa injulalwazi yokufundiswa kwezingane ebonakalayo kuphela uma kuchazwa lokho okulindeleke kumfundi ngenkathi esenza umsebenzi nokuchaza kabanzi ngalokho okumele akwenze. Kodwa uma esewenza umsebenzi bathi kusetshenziswe injulalwazi yokufundiswa kwezingane engabonakaliyo. Umfundi lapho usuke ezifundela ngaphandle kokuholwa uthisha, kuphela uthisha usuke emsiza kokuncane angakuqondi okungaba ukuphinyiswa kwamagama athile, okungenzeka lawo magama amehlule umfundi uma mhlawumbe kwenziwa isifundo sokufunda isibhalo (Morais, 2001; noNeves, 2011). Umfundi uyena olawula lokho okufundwayo ubamba iqhaza elikhulu ekufundeni kwakhe uthisha amlekelele lapho adinga khona usizo kuphela. Futhi kubhekekile ukuthi umfundi asebenze ngokwamandla akhe hhayi ngejubane lokuphanga ukuqeda, ngoba lokho akunakumzuzisa ulwazi okubhekeke ukuthi aluzuze (Morais noNeves, 2001; 2011).

Nakuba ukufunda ngokwenjulalwazi yokufundiswa kwezingane engabonakaliyo kubonakala engathi yiyona ndlela elungile enika umfundi ithuba lokuzimela azitholele okufundwayo, kodwa abacwaningi (Neuman, Kaefer, noPinkham, 2014) baqakulisa ngokuthi, akusibo bonke abafundi abahlomulayo kuleyo ndlela yokufunda lapho umfundi ezimela khona kube wuye olawula ukufunda kwakhe esizwa wuthisha. Kuyabonakala ukuthi kuhlomula labo bafundi abavela emakhaya aphila kangcono ngoba bona bayakuthola ukufundiswa emakhaya kwesinye isikhathi bengakangeni ngisho esikoleni, lokho kubabeka emathubeni angcono okukwazi ukuzimela bazitholele okufundwayo. Kanti labo bafundi abavela emakhaya angamile kahle ngokwezinga lempilo nezomnotho bona bayazabalaza kakhulu ukuzenzela

ngoba ukufunda bakuqala bakugcine esikoleni ithuba abalitholi emakhaya. Lokho kudalwa ukuthi abazali babuya ntambama kakhulu bengasakwazi ukubalekelela ekufundeni nasekubhaleni. Ngakho bona bayaludinga kakhulu usizo lukathisha yingakho bancoma ukusetshenziswa kwezindlela ezixubile ngoba kukhona lapho bemdinga khona uthisha (Bernstein, 2003; Morais, 2002; Morais noNeves, 2011). Kungenxa yaleso sizathu esiholele ekutheni abacwaningi bekhetha ukuthi zisetshenziswe zombili lezi zindlela. Babeka ukuthi kunabafundi abafika esikoleni bengenalo ulwazi lokufunda nokubhala abaluzuze emakhaya ngokulekelelwa abazali. Ngakho labo bafundi bayamdinga uthisha ukubalekelela lapha nalaphaya ekufundeni kwabo ukuhlanganisa lokho okuncane abafike bekwazi nalokho okusha okumele bakuzuze (Neuman, Kaefer, noPinkham, 2014).

UIngram (2014) naye uyakufakazela lokhu okuvezwe ngabacwaningi ngenhla uma yena eqakulisa ngokuthi, ukungena kwesayensi yezemisebenzi kwenza kube lukhuni kubafundi abangawatholi amathuba okufundiswa emakhaya. Bona akulula ukuthi bazenzele imisebenzi eminingi kungekho muntu obalekelelayo njengoba bengakwazi bona ukuzimela ekufundeni kwabo. UBernstein (2000); Morais (2001); noNeves (2011) baqakulisa ngokuthi isayensi yezemisebenzi nayo ingabuqeda ubudlelwane obuhle obuphakathi kukathisha nomfundi obebungajatshulelwa kakhulu umfundi uma ephumelela kahle esethola ukunconywa uthisha lokho obekungamkhuthaza. Ngokwalezi zincazelo ezinikiwe ngenhla ngabacwaningi abehlukene, kuyabonakala ukuthi ukusetshenziswa kwezinjulalwazi zombili zokufundiswa kwezingane; ebonakalayo, nengabonakaliyo, kungahlangabezana nezinkinga nezidingo zabafundi ngokwehlukana kwabo ekufundeni. Bangahlomula bonke abafundi ekuzuzeni ulwazi nokunganika mhlawumbe imiphumela engcono kungabi-bikho igebe elikhulu phakathi kwabafundi abehlukene ngokwamazinga empilo Hoadley (2005).

Ucwaningo oluqhubekayo ngenhlangano i-ESSA eNyuvesi iLisbon (Morais noMirinda, 1996; Morais noVeves, 2001; Morais nabanye, 2004) abacwaningi besebenzisa injulalwazi kaBernstein Inkulumongxoxo Yokufundiswa Kwezingane (1990), babegxile ekubukeni okwenzekayo ekilasini bebheka izimo eziphathelelele nokudluliswayo nendlela okudluliswa ngayo lokho. Njengalokhu ziziningi izingcwaningo ngalesi simo ikakhulu abacwaningi abaningi bancoma ukubhekwa kwendlela ikharikhulamu yezikole eyenziwa ngayo njengoba bonke baveza ukuthi ukwenziwa kwayo yilabo abanamandla okubusa nokuphatha abalawulayo emiphakathini, kwenza imfundo ingahlangabezani kahle nezidingo zabafundi

abaqhamuka emiphakathini nasemindenini engalingani ngokwezimo zempilo. (Bernstein, 1981; 1996; 2001; Williams, 1999; Singh, 2001; Morais, 2002; Smith, 2015).

Ngakho kuyabonakala ukuthi ukuhlelwa, nokulawulwa, nokwethulwa kwekharikhulamu okwenziwa yiziPhathimandla zeMfundo le phezulu ezingeni likazwelonke zibe zingakwazi okwenzekayo laphaya phansi ezikoleni nasemiphakathini, kungaba ngenye yezimbangela eziholele kulesi simo samazinga aphantsi ngokwesabisayo ukukwazi ukufunda nokukwazi ukubhala emfundweni eyisisekelo. Nakuba injulalwazi kaBernstein isetshenziswa kakhulu abacwaningi kwezemfundo ikakhulu abacwaninga ngalokho okwenzeka ekilasini, kodwa bakhona nabayigxekayo ukuthi akulula ukuyisebenzisa njengohlaka lwenjulalwazi ocwaningweni ngenxa yokuxaka kwayo (Cause, 2010). Nami njengomcwaningi oyisebenzisile ngingakufakaza lokho ngokuthi idinga isikhathi ukuze uyiqonde kahle khona uzokwazi ukuyisebenzisa ocwaningweni lwakho.

3.4 Isiphetho

Kulesi sahluko ngixoxe ngohlaka lwenjulalwazi kanye nohlaka lwemicabangonzulu okuyikhona okusetshenzisiwe ekuhlaziyeni ulwazi olutholakele lwalolu cwaningo. Ngixoxa ngemicabangonzulu ngiye ngaveza ukuthi isetshenziswa kanjani uma kufundiswa nokuthi ihlobene kanjani nenjulalwazi njengoba kokubili kusetshenziswe ukuhlaziya ulwazi locwaningo. Ngenkathi ngixoxa ngenjulalwazi ngiye ngayichaza kafishane ukuthi iyini nokuthi yaqala nini futhi yathuthuka kanjani, ngaveza ukuthi njengoba ngikhethe yona nje ihlobene kanjani nocwaningo engilwenzayo. Okunye engikuvezile abacwaningi abehlukene asebeyisebenzisile le njulalwazi okuye kwagqanyiswa indlela abayisebenzise ngayo kanye nomqakuliswano abanawo ngayo. Ngixoxile nangokuthi bakhona abayigxekayo ngenxa yobunkimbinkimbi bayo ukuthi akulula ukuyisebenzisa kudinga uzinike isikhathi sokuyifunda ukuze uyiqonde, andukuba uyisebenzise njengohlaka lwenjulalwazi locwaningo.

ISAHLUKO SESINE

INGCACISO NGOMKLAMO NEZINDLELA ZOCWANINGO

4.1 Isingeniso

Ucwaningo nanoma yiluphi luba nemingcele, imigudu noma imigomo oluhamba ngayo uma lwenziwa ukuze umcwaningi ezoba nokuzomqondisa ekuqoqeni nasekuhlaziyeni ulwazi locwaningo. Kungenxa yalokho esahlukweni sesithathu ngiye ngabuka ngokujulile futhi ngachaza ngemicabangonzulu ehambisana nalolu cwaningo, kanye nenjulalwazi okuyiyona ewumgogodla wocwaningo lokhu kokubili engikusebenzise ukuhlaziya ulwazi olutholakele. Ngakho kulesi sahluko ngizochaza ngeminye imigomo olungeke luqhubeke ucwaningo ngaphandle kwayo. Ngizoxoxa kabanzi ngendlelakubuka lolu cwaningo olungaphansi kwayo, umklamo, indlelende, indawo olwenziwe kuyo ucwaningo, ukukhethwa kwabahlanganyeli bocwaningo, izindlela zokukhiqiza imininingo, izindlela zokuhlaziya imininingo, inkambiso elungileyo, ukushuba, ukukholeka nokwethembeka kocwaningo, izingqinamba kanye nesiphetho.

4.2 Indlelakubuka Yocwaningo

Indlelakubuka yocwaningo isho indlela okubukwa ngayo umhlaba (Cohen, Manion noMorrison, 2000) uma kucwaningwa. NgokukaNkosi (2010) indlelakubuka yocwaningo inikeza uhlaka okuyilona olulekelela umcwaningi ukuze akwazi ukhwakha umqondo othile mayelana nokwenzeka kwesimo esithile. Okusho ukuthi indlelakubuka yocwaningo iwumgudu umcwaningi agijima ngawo nomlekelela ekufinyeleleni eqinisweni afuna ukulazi nokulithola ngesimo leso asicwaningayo. Indlelakubuka yocwaningo ibuye ichazwe ngokuthi indlela umhlaba obukeka ngayo (Patton, 1990). Ngenye indlela umhlaba awubukeki ngendlela efanayo kubantu abehlukene, yingakho ukukhethwa kohlobo lwendlelakubuka yocwaningo ezosetshenziswa ocwaningweni kuya ngendlela umcwaningi yena awubuka ngayo umhlaba, noma ngendlela umhlaba obukeka ngayo kuye. Lolu cwaningo-ke nalo lungaphansi kwendlelakubuka ngoba lubuka umhlaba ngehlo lendlelakubuka yomhumusho

olungaphansi kwayo. Kunezinhlubo ezehlukene zezindlelakubuka zocwaningo ezivamise ukusetshenziswa abacwaningi abehlukene uma benza izingcwaningo, nengizothi ukuzichaza kafishane ngezansi.

Zintathu izinhlobo zezindlelakubuka zocwaningo ezivamise ukusetshenziswa abacwaningi; kukhona indlelakubuka eqhume kweyongamelo, enye kube indlelakubuka yokuhlolisisa kanye nendlelakubuka yomhumusho. Lolu cwaningo lona lungaphansi kwendlelakubuka yomhumusho. Le ndlelakubuka yiyona elungele lolu hlobo locwaningo njengoba bengihlola futhi ngiphenya ngamasu asetshenziswa othisha bamabanga elokuqala nelesibili uma befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu. Kuyagcizeleleka lokhu encazwelweni kaNeuman (2000) uma ethi indlelakubuka yomhumusho iwukufunda okunzulu, okungaba ukuhlolwa kwendikimba yombhalo, yokukhulunywayo noma yezithombe.

4.2.1 Indlelakubuka Eqhume Kweyomgamelo

Le ndlelakubuka iyindlela yokuthola ulwazi ngokusebenzisa indlela yokulinga kanye nokubukela lesi simo senzeka, bese ulwazi olutholakele luthathwa njengoluyiqiniso mayelana nokuvamile ukwenzeka ezindaweni zonke. Ngenye indlela okwenzeka ezikoleni zeziYingi ezimbalwa lapho kwenziwa khona ucwaningo, kuthathwa njengokwenzeka ezikoleni zonke ezikhona kuleso sifunda noma ezweni lonke. Ivamise ukusetshenziswa abacwaningi bocwaningo lokungako botho. Ngokwale ndlelakubuka yocwaningo ulwazi luhunyushwa njengalokho lufunyenwe hhayi njengokuvezwe abahlanganyeli. Ngenye indlela abacwaningwayo babhekwa njengezikhonzi zokunikeza ulwazi locwaningo, umcwaningi uqonda isimo ngokusebenzisa indlela yokulinga, umcwaningi abukele abacwaningwayo benza abakwenzayo ngaphandle kokuzibandakanya nesimo, ekwenza lokho ngenhloso yokugwema ukuchema kwakhe okungenzeka ngesikhathi sokukhiqiza ulwazi (Neuman (2000)).

4.2.2 Indlelakubuka Yokuhlolisisa

Kule ndlelakubuka kusuke kuhlolwa ngokujulile isimo esithize, kubhekwa ngokujula lokho okungaba nomthelela esimweni leso esicwaningwayo okuyisimo senhlalo, ezepolitiki, ezomnotho, kanye nokuletha izinguquko kuleso simo (Alvesson noWillmott, 1992). Yona ivamise ukuba nenani elincane labahlanganyeli, futhi isebenzisa izingxoxo ekukhiqizeni ulwazi kusetshenziswa inhlololwazi kanye nokubukela abahlanganyeli benza lokho abahlala bekwenza nsuku zonke. Ibuye futhi isebenzise indlela yokuqoka okunenhloso uma kukhethwa abahlanganyeli bocwaningo. Kuyefana nokwenzeka kwindlelakubuka yomhumusho, kwehluke kuphela ngokuthi kule ndlelakubuka iqiniso elitholakele ngocwaningo kumuntu ngamunye ngesimo leso esicwaningwayo, kuqinisekiswa ukuthi ekugcineni lelo qiniso liba negalelo lokushintsha nokuthuthukisa izimpilo zabantu. enhlalweni. Eqakulisa ngalokhu uKallaghan (2016) uthi ezinye zezimo zenhlalo nezepolitiki zisuke zidalwe imiphumela engemihle elethwa i-inthanethi kanye nezinkundla zokuxhumana, kuba khona ukunqamuka kobudlelwane kwezamandla okubusa emiphakathini, ezigungwini nasezimweni ezithile. Lokho kuholela ebukhoneni beminyakazo nemibhikisho emayelana nokuchachiseleka kanye nokulingana (Bonney nabanye, 2009). Ngokwalo mqakuliswano kuyabonakala ukuthi ezinye zezimo ezicwaningwayo ezithinta abahlanganyeli nabazithola bekuzo, kwesinye isikhathi nabo basuke benomthelela ebunjalweni bazo. Njengalokho indlelakubuka yokuhlolisisa igcizelela ukulethwa koguquko esimweni leso emva kocwaningo, ngakho kungaba lula ukuletha ushintsho kuleso simo esicwaningwayo uma abahlanganyeli benesandla ebunjalweni besimo.

4.2.3 Indlelakubuka Yomhumusho

Indlelakubuka yomhumusho ivamise ukusetshenziswa abacwaningi bocwaningo lobunjalo botho, abenza ucwaningo besebenzisa izindlela zokukhiqikiza imininingo ezintathu; okuyinhlololwazi esakuhleleka, ukubukela abahlanganyeli benza abajwayele ukukwenza nsuku zonke, kanye nokuhlolwa kwemiququmbhalo, lokho abakubiza ngongonintathu, futhi nokuqokwa kwabahlanganyeli kuvamise ukuthi kube okunenhloso. Kule ndlelakubuka umcwaningi ubuka isimo ngeso lalabo bahlanganyeli kuye ngokuthi bona abakuso isimo basibuka kanjani ngaleso sikhathi, kuleyo ndawo. Umcwaningi osebenzisa indlelakubuka yomhumusho ungena agxile kulokho okuvezwe abahlanganyeli mayelana nendikimba

ecwaningwayo, asebenzise izingcaciso azithole kubo kuye ngendlela abawuhumusha ngayo umhlaba (Cantrell, 1993). Inhloso yomcwaningi kusuke kuwukuthola ulwazi ngesimo esithize bese echaza ngaso, ulangazelela ukuqonda ngezincazelo azozithola ngalabo abahlanganyelayo ukuthi abakwenza mihla-yonke nezimo abazithola bekuzo kuveza ziphi izincazelo, futhi lokho bakuhumusha kanjani ngokwesimo senhlalo nesiko lokufunda (Cantrell, 1993).

Lokhu kuveza ukuthi umcwaningi usuke enza ucwaningo ebuka isimo ngenhloso yokusiqonda sinjengoba siveziwe abahlanganyeli. Umcwaningi uyangena kuso isimo esicwaningwayo ukuze aqonde kahle okwenziwayo nokuthi abakwenzayo bakwenziswa yini. Ngenye indlela umcwaningi uthola iqiniso kubahlanganyeli ngesimo lesi esicwaningwayo bese echaza ngaso sinjengoba besivezile. Akufani nendlelakubuka yokuhlolisisa ngoba yona igcizelela ukuthi imiphumela yocwaningo kumele ilethe ushintsho futhi ithuthukise izimpilo zabantu. Kanjalo futhi yehlukile kwindlelakubuka eqhume kweyomgamelo ngoba yona ibuka okuvamile ukwenzeka ezindaweni zonke futhi okuveza ukumeleleka ngeqiniso, ekugcineni okusiza ukuqinisekisa ukukholeka nokwethembeka kocwaningo.

Ngakho-ke le ndlelakubuka yomhumusho iyona engiyikhethe nengibone ifanelana nalolu cwaningo engilwenzayo. Le ndlelakubuka ngiyikhethe ngoba yona ithi umcwaningi ubuka isimo lesi esicwaningwayo ngeso lalabo abangabahlanganyeli. Kanjalo nami bengihlose ukuthola ngesimo sokufundisa kothisha, okungamasu abawasebenzisayo othisha bamabanga elokuqala nelesibili lapho befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu. Ukuthola ulwazi ngaleso simo ngiye ngavakashela izikole ezintathu zamabanga aphantsi, ngenza ucwaningo kothisha abayisithupha engibaqoke ngokunenhloso. Ngenxa yokuthi lolu cwaningo luwucwaningo lobunjalo botho futhi isifanekisomqondweni salo singukuchazwa kwezizwe zomhlaba, ngizinike isikhathi eside ngihlezi nabahlanganyeli bocwaningo ngenza izingxoxo ngenhlololwazi nabo othisha ngababukela befundisa emakilasini ngenhloso yokubona abakwenzayo, nokuthi bakwenzelani. Ukuhlala ezikoleni nothisha ngibabukela benza abakwenzayo besendaweni yabo yokusebenza yansuku-zonke bengashintshi lutho, kungisize ukuqonda kabanzi ngendikimba yocwaningo okungamasu nezindlela abakusebenzisayo othisha bamabanga elokuqala nelesibili uma befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu.

Ababhali abaningi bayavumelana ngokuthi lolu hlobo locwaningo lubuka umphakathi wendawo yocwaningo njengabantu abamele ukwakha izincazelo ngokuhleleka kanye nezimo abakuzo, futhi luzama ukuthola izizathu kanye nezincazelo mayelana nesimo leso esicwaningwayo (Jansen, 2001; Kaplan noMaxwell, 1994). Ngakho nami ngisebenzise imibono nezingcaciso zothisha kanye nezizathu abazivezile eziholele ekutheni bafundise ukukwazi ukufunda nokubhala ngale ndlela abafundisa ngayo. Le ndlelakubuka iyahambisana futhi nenjulalwazi okuyiyona ewumgogodla walolu cwaningo Inkulumongxoxo Yokufundiswa Kwezingane kaBernstein (1999), yona ebuka ukuthi kuyini lokho okuqekethwe ezifundweni okudluliselwa kubafundi, nokuthi kudluliswa kanjani lokho yilowo okudlulisayo. Okungukuthi bengibheka ukuthi kuyini okufundiswa wothisha nokuthi uma befundisa basebenzisa maphi amasu, izindlelande nezinjulalwazi ukuze ukufundisa kwabo ukukwazi ukufunda nokubhala kuzoba yimpumelelo. Indlelakubuka yomhumusho ikahle ngoba iwucwaningo lobunjalo botho, olunikeza ulwazi olujulile, oluchazwe kahle noluyiqiniso ngalokho okwenzekayo. Ulwazi olutholakele aluniki nje kuphela izingcaciso kodwa luphinde luveze nezizathu zokwenzeka kwalokho ngendlela okwenzeka ngayo. Kule ndlelakubuka kusetshenziswa inhlololwazi nokubukela abahlanganyeli benza abajwayele ukukwenza uma kukhiqizwa ulwazi. Lokho kukhulisa ukukholeka nokwethembeka kocwaningo. Ngixoxa ngakho lokhu muveni kuso lesi sahluko.

Ngokusebenzisa le ndlelakubuka ngikwazile ukuhlola ngokujulile ngendikimba okungamasu asetshenziswa othisha bamabanga aphantsi uma befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu, ngabe sengikhipha nezinye izindikimba ezimayelana nemibuzongqangi yocwaningo eziye zavela, nokunginike isithombe esiphelele nencazelo ekhanyayo ngokwenzekayo emakilasini uma othisha befundisa ukukwazi ukufunda nokubhala emabangeni ayisisekelo. Ezinye izindikimba eziye zavela ngale kwamasu abawasebenzisayo, kube ulwazi lwezinjulalwazi kanye noqeqesho abanakho othisha kokufundisa ukukwazi ukufunda nokubhala kumabanga aphantsi. Ngixoxe kabanzi ngezindikimba esahlukweni sesihlanu sokutholakele.

4.3 Umklamo Nemingcele Kocwaningo

Ucwaningo luba nomgudu oluhamba ngawo obizwa ngomklamo nomngcele wocwaningo. Lokho kuvezwa inhlosomfezo noma inhlosongqangi, imibuzongqangi, injulalwazi nemicabangonzulu okusuke kukhethiwe, kanye nohlobo olukhethiwe lwabahlanganyeli

abazobamba iqhaza ocwaningweni. Le mingcele imiswa uyena umcwaningi ingaphansi kokulawula ucwaningo lwakhe futhi ibuye imsize ekufezeni izinhlosongqangi zakhe. Ngakho-ke ngaphansi kwalesi sihloko ngichaza kabanzi ngiveze umgudu ucwaningo oluhamba kuwo, lokho ngikwenza ngokuveza imingcele kanye nomkhakha olungaphansi kwako lolu cwaningo nokungisize ukuze nginganhlahlathi.

Umngcele wocwaningo usho umgwaqo ucwaningo olugijima kuwo kusukela ekuqaleni kuze kufike ekugcineni kwalo, njengoba sengike ngachaza ngenhla kusiza umcwaningi ukuthi anganhlahlathi agcine esefaka nokungahambisani nocwaningo alwenzayo. Ngenye indlela umngcele ubekelwe ukulawula umgomo womcwaningi ukuthi ungabi mkhulu ngendlela yokuthi ungabe usakwazi ukufezeka. Ngokolwazimkhakheni, lolu cwaningo lungaphansi kwezemfundo, emkhakheni wemfundo yolimi emabangeni aphantsi ayisisekelo okungamabanga elokuqala nelesibili. Njengalokhu bengihlose ukuthola ngamasu othisha okufundisa ukukwazi ukufunda nokubhala ngesiZulu ulimi lwaseKhaya emabangeni elokuqala nelesibili, yingakho ngikhethe lo mkhakha ophathelene nokufundiswa kokukwazi ukufunda nokubhala emazingeni aphantsi emfundo. Abahlanganyeli engabakhetha kwakungothisha bamabanga elokuqala nelesibili, babeneminyaka yobudala neyokufundisa ehlukene ukuze ngithole ulwazi olujulile nolucebile. Ukungena ngijule empilweni yabahlanganyeli ekutholeni ulwazi ngesimo esicwaningwayo, ukuqonda kabanzi ngabakwenzayo nsuku-zonke, nokuthi abakwenzayo bakwenzelani, okwabe kuyindlela abafundisa ngayo ukukwazi ukufunda nokubhala.

4.4 Isifanekisomqondweni Socwaningo: Ukuchazwa Kwezizwe Zomhlaba

Isifanekisomqondweni salolu cwaningo siwukuchazwa kwezizwe zomhlaba. UGeertz (1973), uthi ukuchazwa kwezizwe zomhlaba kuhambelana nocwaningo lobunjalo botho. Uqhubeka asichaze ngokuthi lesi sifanekisomqondweni siwukuchasisa okuhlonzile noma okujiyile, njengalokhu futhi sinikeza imininingo enzulu ngesimo lesi esisuke sicwaningwa kulabo abangabahlanganyeli besesimweni abaphila kuso nsuku-zonke. Umcwaningi uyazibandakanya nesimo esicwaningwayo isikhathi eside esendaweni yocwaningo, ebuka okwenzekayo. Ngakho ucwaningo engilwenzayo lufanelene nesifanekisomqondweni sokuchazwa kwezizwe zomhlaba. Lokho ngikusho ngoba ukuze ngithole ulwazi nokuqonda ngamasu asetshenziswa othisha uma befundisa ukukwazi ukufunda nokubhala emabangeni aphantsi, kwadingeka ukuthi ngihambele izikole eziyisithupha ezisendaweni yaseNanda

naseNtuzuma. Kuyilapho engazinika khona isikhathi esingamasonto amabili esikoleni ngasinye ngikhiqiza imininingo nabahlanganyeli bocwaningo.

Ngiye ngazimbandakanya nabahlanganyeli besesimweni esicwaningwayo, okuwukufundisa kothisha ukukwazi ukufunda nokubhala emabangeni aphansi, ngezingxoxo zenhlololwazi engaba nazo nokubabukela othisha befundisa kanye nokuhlola imiqulumbhalo abayisebenzisayo, ngakwazi ukuthola ulwazi oluwungqo nolujiyile olwangilekelela ekuphenduleni imibuzo yocwaningo. Ngangingeke ngichaze lutho ngingakacwaningi ngoba uma wenza lolu hlobo locwaningo ulwazi ulukhiqiza nabahlanganyeli, futhi awushiya mininingo ungayihlaziyi ngoba akukho okuthathwa njengokungenamsebenzi kukho konke abakushilo (Lincoln noGuba, 1985). Kanjalo futhi kubalulekile ukugwema ukungenelela kwemicabango nemibono yomcwaningi ukuze ucwaningo kuzoba olukholekayo noluthembekile. Nakuba ucwaningo lokuchazwa kwezizwe zomhlaba lunikeza umcwaningi ithuba lokuzimbandakanya isikhathi eside esimweni esicwaningwayo, nokunika inselelo ngoba kungangenelela imibono yomcwaningi ngephutha bese kulimala ubuqiniso nokwethembeka kocwaningo, ngenxa yalokho bengiqaphile ukuthi kungabi-bikho ukuchema okuthile okwenzekayo kodwa bengithatha imibono yabo othisha injengoba injalo.

Efakazelana nalokhu okuchazwe ngenhla uCreswell (2009) uveza ukuthi, lolu hlobo locwaningo lwenziwa kubahlanganyeli besendaweni yabo yokusebenza yansuku zonke, futhi benza lokho abajwayele ukukwenza bengashintshi lutho ngoba kukhona umcwaningi. Ngokwale ncazelo engenhla kuyabonakala ukuthi ukukhulisa indlela yokuqonda isimo abaphila kuso abahlanganyeli, kuhle umcwaningi naye avele njengomhlanganyeli wocwaningo kodwa futhi akugcine ukuba wumcwaningi ngoba lokho kwakha ubudlelwane nokuxhumana okunzulu nabahlanganyeli. Njengalokhu bengihlola ngicwaninga ngamasu nangezindlela abazisebenzisayo othisha uma befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu, ukuhlanganyela nabo esimweni sabo sokufundisa nokuba nezingxoxo nabo, kulethe ulwazi olusha ebebengalwazi ngenxa yemibuzo ebengibabuza yona nokungaholela ekutheni bashintshe indlela abebenza ngayo. Kanjalo nami njengomcwaningi lokho kungilekelele ekutheni ngithole ulwazi nokuqonda ngamasu nezindlela abakusebenzisayo othisha uma befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu. Kungesikho kuphela abebekusho, kodwa bengibheka nokuhlalisana kanye nendawo abahlala kuyo abahlanganyeli (Jacob, 1987), ngoba lokho kunika ulwazi ebengingeke ngiluthole ngezingxoxo kuphela. Ngokwezemfundo, ocwaningweni lokuchazwa kwezizwe

zomhlaba kusuke kubukwa isiko lesikole, abantu abaphila kuso kanye nobudlelwane obuphakathi kwabo besendaweni yocwaningo, okungaba ukusebenzisana okuphakathi kothisha abafundisa ibanga elilodwa, ukuze basizane ngokucobelelana ngamasu nangezindlela zokufundisa ukukwazi ukufunda nokubhala.

Eveza umlando wokuchazwa kwezizwe zomhlaba uFielding (1993) uthi, kwaqalwa oSosayensi bemvelaphi yabantu ababenza ucwaningo bezama ukuthola ngamasiko ezizwe ezehlukene ikakhulu lezo ezingakaphucuzeki. Ngenkathi bebuya nemininingo ejulile yokusithekileyo, abanye abacwaningi emikhakheni ehlukeni babe sebeyisebenzisa njengendlela yokucwaninga izimo zakulesi sikhathi, njengokucwaninga ngezimo zasemajele, ezikoleni, emasontweni, kwezempilo kanye nasemisebenzini eyehlukeni (Fielding, 1993). Kanjalo nalolu cwano engilwenzayo nalo lumayelana nezimo zasezikoleni luhlose ukuthola imininingo ngokwenziwa wothisha uma befundisa ukukwazi ukufunda nokubhala. UHammersley (1995) ubuye aqakulise ngokuthi lolu hlobo locwaningo luyindendende, okuchaza ukuthi luthatha isikhathi eside ikakhulukazi ukukhiqiza imininingo. Uchaza athi umcwaningi usuke ezama ukukhiqiza ulwazi olucebile ngesimo asicwaningayo nokuyikhona okwenza ucwaningo lwakhe lucebe ngolwazi ekugcineni. Umcwaningi usuke eloba phansi akuzwayo nakubonayo, eqopha ulwazi ethatha nezithombe ngesimo asibonayo, enza nenhlololwazi kubahlanganyeli bocwaningo nakho okuthatha isikhathi eside.

Okuphawulekayo ngobude besikhathi socwaningo wukuthi, kuhle ngoba kuqinisa ubuhlonze, ukukholeka, nokwethembeka kocwaningo njengoba kubalulekile ocwaningweni nanoma yiluphi. Kanti ngakolunye uhlangothi akukuhle ngoba njengoba kuthatha isikhathi eside nje, kuyasidla isikhathi futhi akulula kumcwaningi ukulokhu ephindelela ezikoleni eyobukela othisha benza lokho abahlale bekwenza ngenhloso yokuthola ulwazi. Futhi abahlanganyeli kungenzeka babone kudleka isikhathi somsebenzi wabo bese behoxa umcwaningi angabe esakwazi ukuqhubeka nokukhiqiza ulwazi njengokwejwayelekile, futhi njengalokho kuthinta izimpilo nenhlalo yabantu kungavela izimo ebezingalindelekile njengezepolitiki noma ushintsho oluthize olungaphazamisa ukukhiqizwa kolwazi (Hammersley, 1995). Uqhubeka athi kuyenzeka kwesinye isikhathi umcwaningi abhekane nobunzima ekutholeni imvume kwiziphathimandla zendawo yocwaningo ngoba mhlawumbe benolwazi lokuthi lolu cwano luthatha isikhathi eside uma sekukhiqizwa ulwazi. Yingakho abacwaningi balolu hlobo kumele babe nesineke babekezele ukuze uma behlangabezana nezimo ezinjalo bangadikibali bayeke. Kanjalo nami ngiye ngabhekana nenkinga yokungasheshi ukuthola

imvume kwiziphathimandla zezeMfundo okwathatha izinyanga ezingaphezu kwezine, nokho okungazange kungidikibalise ngoba ngabekezela kodwa ngangilokhu ngilandelega ngocingo nangombikombani. Ekugcineni ngayithola ngakwazi ukuqhubeka nokwenza ucwaningo.

UAtkinson nabanye (2005) nabo bayakufakazela okushiwo ngabanye ababhali uma bethi ucwaningo lokuchazwa kwezizwe zomhlala luwucwaningo lobunjalo botho olubuka ukuxhumana, indlela okwenzeka ngayo lokho okwenziwayo nendlela okubukwa ngayo emaqoqweni abantu, emaqenjini, ezinhlanganweni nasemiphakathini. Uqhubeka athi inhloso yalolu hlobo locwaningo akukhona nje kuphela ukubuka indlela abahlanganyeli abenza ngayo kanye nokuxhumana, kodwa ibuka nokuthi indawo nenhlalo kunamuphi umthelela kulokho abakwenza nsuku-zonke. Le ncazelo iveza ukuthi umcwaningi akabuki nje kuphela abakwenzayo othisha emakilasini uma befundisa njengoba ngangihlola amasu abawasebenzisayo uma befundisa ukukwazi ukufunda nokubhala, kodwa isimo sabo senhlalo nendawo abakuyo njengesikole, ikilasi, igumbi lothisha lokuhlala kanye nokuxhumana kwabafundi nothisha nakho kuyabukwa. Ukufunda nokufundisa kuhlanganisa okuningi okungaba nomthelela ekufundiseni kukathisha ekilasini. Ukuba sendaweni yocwaningo isikhathi eside nokuzihlanganisa nabahlanganyeli, nami kungisizile ekuqondeni isimo sothisha abafundisa ukukwazi ukufunda nokubhala emabangeni aphansi ukuthi bakufundisa kanjani ukukwazi ukufunda nokubhala nokuthi kungani bafundise ngale ndlela abafundisa ngayo.

4.5 Indlelani Yocwaningo: Ucwaningo Lobunjalo Botho

Indlelani yocwaningo ichazwa njengohlelo nenqubo enezinyathelo ezilandelwayo kanye nezindlela zokukhiqiza, zokuhlaziya, nokuhumusha ulwazi olutholakele. Ukukhethwa kwendlelani kuqondiswa ubunjalo benkinga leyo esuke icwaningwa ebonakalayo embuzweni wocwaningo. Kukhona indlelani yobungako botho kanye neyobunjalo botho.

Indlelani yobungako botho iphathelene nokusetshenziswa kwezibalo zezimo ukuhlaziya ulwazi, njengokuthi-nje bangaki abantu abakuleso simo esicwaningwayo. Isebenzisa indlela yokulinga nokuhlola uma sekukhiqizwa ulwazi okumbandakanya ukubala (Best benoKahn, 2003). Abahlanganyeli bavamise ukuqokwa ngokungenanhloso, uma sekuhlaziywa ulwazi kusetshenziswa indlelani egwabulayo yona ehlose ukwakha injulalwazi ngolwazi olutholakele, bese imiphumela yocwaningo yenatshiselwa kubantu abaningi.

Kanti indlelande yobunjalo botho yehlukile kule ngoba yona imayelana nokuqonda ngokujulile ngesimo esithile, bese kuchazwa kabanzi ngaso ukuthi senzeke kanjani, kungani senzekile, futhi yona ayiphathelene nokubala (Best noKahn, 2003). Ngokwale ndlelande abahlanganyeli baqokwa ngokunenhloso ukuze kutholakale idlanzana labantu elizobamba iqhaza ocwaningweni nokwenza ukuthi ulwazi olutholakele lunganatshiselwa kwezinye izindawo obekungezona ezocwaningo. Ulwazi lukhiqizwa kubahlanganyeli kusetshenziswa inhlohlolwazi, ukubukela abahlanganyeli, nokuhlaziywa kwemiqulumbhalo, bese ulwazi luhlaziywa ngendlelande ebalisakuphetha yona esebenza ukuhlola injululwazi. Ngokuqhubeka kwesikhathi kuye kwabonakala ukuthi indlelande eyodwa kungenzeka ingakwazi ukuphendula yonke imibuzo engase iqhamuke ngenkathi kuqhutshwa ucwaningo, kwase kusungulwa indlelande ezihlanganisa zombili ebizwa ngendlelande exubile (Creswell noClark, 2011). Kule ndlelande exubile umcwaningi uyakwazi ukuqala ngeyobunjalo botho bese ethola ulwazi azolusebenzisa ukwakha uhlami-buzo lokuqhubeka nocwaningo lobungako botho. Le ndlelande ikhulisa ukukholeka kocwaningo njengoba ihlanganisa izindlelande ezimbili zokuqhuba ucwaningo.

Ngakho nalolu cwano ngoluwucwaningo lobunjalo botho ngoba abahlanganyeli ngibaqoke ngokusebenzisa ukuqoka okunenhloso, lapho ngikhethe khona izikole ezintathu zocwaningo zamabanga aphantsi ayisisekelo ezisendaweni yaseNanda naseNtuzuma eNyakatho neTheku, ngakhetha othisha abayisithupha abathathu kubo bafundisa ibanga lokuqala kanti abathathu bafundisa elesibili. Ngiphinde ngasebenzisa izindlela ezintathu zokukhiqiza ulwazi okuyinhlohlolwazi, ukubukela othisha befundisa, nokuhlaziya imiqulumbhalo, okuyizindlela ezisetshenziswa ocwaningweni lobunjalo botho. U-Eastwood (1988) uma echaza ucwaningo lobunjalo botho yena uthi lusiza futhi luvumela umcwaningi ukukhetha isigaba esisodwa noma indikimba eyodwa ayicwaninge ajule. Ngokusebenzisa indlelande yobunjalo botho, ngaphansi kwendlelakubuka yomhumusho, ngiye ngacwaninga ngaqondana ngqo nendawo kanye nesimo lesi ebengisicwaninga, futhi ulwazi olutholakele belungezukulwazi ukwenatshiselwa kwezinye izindawo noma izimo ebezingaphathelene naleso simo ebesicwaningwa.

Ngokwenzazelo kaSherman noWebb (1988) ocwaningweni lobunjalo botho umcwaningi uyangena emicabangweni noma emibonweni kanye nasemizweni yalabo abahlanganyelayo ocwaningweni, okumnika ithuba lokuqonda kabanzi ngezincwazelo ngalokho abathi bayakwenza ukuthi bakwenzelani. Lolu cwano lwenzeka kubahlanganyeli besendaweni

nasesimweni abaphila kuso ngokwejwayelekile nsuku zonke, futhi benza lokho abajwayele ukukwenza bengashintshi lutho, umcwaningi wase ethola ukuthi abakwenzayo bakwenza kanjani nokuthi bakwenzelani ngendlela abakwenza ngayo. Umcwaningi ube esakha umqondo ngalokho okwenziwa abahlanganyeli, achaze isimo ngendlela labo abakuso abasibuka ngayo (Denzin noLincoln, 2005).

UMertens (1998) yena uthi zintathu izizathu ezenza abacwaningi abaningi bakhethe ucwaningo lobunjalo botho. Esokuqala ukuthi ucwaningo lobunjalo botho luhambisana nendlelakubuka yomhumusho, umcwaningi ucwaninga kuye ngendlela awubuka ngayo umhlaba. Esesibili kuba wuhlobo lwemibuzo yocwaningo esetshenziswayo, kanti esesithathu yizizathu eziphathekayo ezihlobene nezindlela zobunjalo besimo. NgokukaMarshall noRossman (1999) ucwaningo lobunjalo botho lunikeza ithuba lokwenza ucwaningo lokuphenya, kuchazwe ngomongo wendaba nokuhleleka kwesimo ukwenzela ukuthola ulwazi olujulile ngalabo abacwaningwayo. Ngakho-ke le ndlelani yobunjalo botho iyahambelana kakhulu nocwaningo engilwenzayo ngoba nalo luwucwaningo oluphenyayo njengoba bengihlose ukuphenya ngithole ulwazi obeluzongisiza ekuphendulekeni kwemibuzongqangi yocwaningo.

Njengalokhu ucwaningo lobunjalo botho luyindlela yokuthola ulwazi ngokubuza imibuzo, kusetshenziswa inhlolwazi, ukubukela othisha befundisa kanye nokuhlaziywa kwemiqulumbhala, kusho ukuthi alukho ulwazi noma isenzeko esiyothathwa njengesingenamsebenzi futhi ngeke kwachazwa ngaso singakacwaningwa. Ngesikhathi sezingxoxo nabahlanganyeli bocwaningo, kwakubalulekile ukuthi ngingathasiseli ngeyami imibono ukuze kungezokuba khona muthelela wolwazi lwami noma ukuchema okuthize ngolwazi oluzuziwe.

4.6 Indawo Yocwaningo

Indawo yocwaningo yilapho kutholakala khona abahlanganyeli bocwaningo. Uhlobo lwenkinga ecwaningwayo nombuzo wocwaningo yikona okunquma uhlobo lwendawo nolwabahlanganyeli oluzokhethwa. Kanti futhi ubunjalo bendawo yocwaningo bunomthelela omkhulu olwazini olutholakele. Njengalokhu kulolu cwano bengihlola amasu asetshenziswa othisha uma befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu emabangeni elokuqala nelesibili, kudingeke ukuthi ngikhethe izikole ezisebenzisa

isiZulu ulimi lwaseKhaya olusetshenziswa ekufundeni nasekufundiseni, futhi kube izikole zamabanga aphantsi. Ngenxa yaleso sizathu ngiye ngakhetha izikole eziyisithupha eNyakatho neTheku, ezimbili zisendaweni yaseNanda kanti ezine zazo ziseNtuzuma. Lezi zikole zingaphansi kwesiYingi sasePhayindane esiFundazweni sakwaZulu-Natali. Kukulesi siFundazwe lapho khona abantu abaningi bekhuluma isiZulu ulimi lwaseKhaya futhi isiZulu siwulimi lokufunda nokufundisa emabangeni ayisisekelo kusukela ebangeni lokwemukela kuya kwelesithathu (Mashiya, 2011).

Izikole zocwaningo zisezindaweni ezingomazakhele ezingathuthukile kahle ngoba ezinye zezidingongqangi njengamanzi abawatholi kahle, okuphazamisa ukusebenza kwezikole. Ngenxa yenkinga yokunqamuka kwamanzi nanoma yinini osukwini, uthola abafundi sebegodukiswa sekuphazamiseka ukufunda. Ezimbili zalezi zikole eziyisithupha zingaphansi kohlelo lokungayikhokhi imali yokufunda ngoba zixhasiwe uHulumeni okuveza isimo sempilo kule miphakathi ukuthi ayiyinhle kahle. Kunezikole ezenziwe zaba izikole ezingayikhokhi imali yesikole, kuyaye kubukwe izinga lomnotho lomphakathi isikole esikuwo ukuthi linjani. Lokho kwenziwa uMNYango WezeMfundo ngenhloso yokwenyusa izingabunjalo lemfundo kubafundi, ngokulekelela ekutheni kungabikho mfundi ongezi esikoleni ngoba eswele imali yesikole (Nkosi, 2011).

Kulezi zindawo kukhulunywa izilimi ezechukene ngoba kuxube izinhlanga eziningana okungamaXhosa, amaZulu, abeSuthu, abasemazweni ase-Afrika koZimbabwe, eNigeria koMozambique nakoMalawi. Kanjalo nasezikoleni emakilasini kunengxubevange yezilimi nokuyikhona okwenze ngakhetha lezi zindawo ngoba benginesifiso sokuthola ukuthi othisha bakulezi zikole basebenzisa maphi amasu okufundisa ukukwazi ukufunda nokubhala ngempumelelo njengoba abafundi abafunda kulezi zikole bavela kule miphakathi. Abanye babo abanaso isisekelo esihle solimi lwesiZulu okuwulimi lokufundisa emfundweni eyisisekelo. Ngesikhathi sokukhiqizwa kwemininingo kulezi zikole othisha bakuveza ukuthi indawo inawo umthelela omkhulu kulokhu okufundwayo njengoba abanye abafundi bafika bengasazi nhlobo isiZulu bekhuluma isiXhosa noma isiSuthu ekubeni isiZulu siwulimi lokufunda nokufundisa.

4.7 Izindlela Zokuqokwa Kwabahlanganyeli

Ukuqokwa kwabahlanganyeli kuyindlela yokukhetha iqoqwana labantu ulikhetha enanini labantu abaningi ngenhloso yokuthola abazohlanganyela ocwaningweni (Silverman, 2000). Kukhona indlela yokuqoka okuthiwa ukuqoka ngokuthemba okungenzeka esetshenziswa kakhulu ocwaningweni lobungako botho, oluvulekile olunokumela okuningi. Kukhona nendlela ebizwa ngokuthi ukuqoka okungathembi okungenzeka, yona ivamise ukusetshenziswa abacwaningi bobunjalo botho ngoba iyaphanda ngokujulile ngesimo esithile esisuke siyinkimbinkimbi endaweni eqoqekile. Izinhlobo zokuqoka ezingaphansi kokuqoka okuthembi okungenzeka ukuqoka ngenhloso; ukuqoka ngokwamathuba, ukuqoka ngokwesabelo (Marshall, 1996; Small, 2009). Kuyabonakala ukuthi kubalulekile ukuthi umcwaningi akwazi ukukhetha abahlanganyeli bocwaningo, kumele alwazi uhlobo lwabantu olulungele uhlobo locwaningo alwenzayo, aphinde futhi akwazi ukuqoka iqoqo labantu azokhetha kulo iqoqo elincane.

Ngokolwazimkhakheni, lolu cwaningo lungaphansi kwezemfundo emabangeni aphansi ayisisekelo, luqondene nomkhakha wokufundiswa kokukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu, yingakho ngisebenzise ukuqoka okunenhloso ngenkathi ngikhetha abahlanganyeli okungothisha abafundisa la mabanga. Abazali noma abafundi abakhethwangwa ngoba ucwaningo lumayelana nokwethulwa kwekharikhulamu ekilasini okungumsebenzi owenziwa othisha. Kuyagcizeleleka lokhu encazelweni kaPatton (2002) uma echaza ngokuqoka okunenhloso ukuthi kusiza ukuhlonza nokukhetha abahlanganyeli abazonika ulwazi olucebile nolusiza ekuphenduleni imibuzongqangi yocwaningo, futhi ukuqoka okuyinhloso kuyachema ngoba kufaka imibono, imizwa kanye nomakadebona walabo abahlanganyeli.

Ngakho ngiye ngaqoka abahlanganyeli abangothisha abayisithupha abafundisa amabanga elokuqala nelesibili, abaphakathi kweminyaka engama-25 ukuya kwengama-60 ubudala kanye neminyaka ephakathi kowodwa kuya kwengama-30 besebenza, othisha asebenkantsha ubomvu kanye nabasebasha. Inhloso yokubaxuba ngale ndlela othisha ibiwukuthola izimvo, imibono kanye nemizwa yabo eyehlukene ngesimo esicwaningwayo, nokungilekelele ekunginikezeni ulwazi olucebile obeludingwa wucwaningo lwami. Othishanhloko balezi zikole zocwaningo bangilekelela ngokungiyalela othisha engangibadinga bamabanga elokuqala nelesibili. Sengixoxisana nabo othisha emva

kokubazisa ngocwaningo engilwenzayo, ngabe sengicela ukuthola othisha ababili isikole ngasinye oyedwa ebangeni lokuqala, noyedwa ebangeni lesibili. Okunye engakucela ukuthi kube othisha abaneminyaka engalingani ngokobudala nangokweminyaka yokufundisa.

Abahlanganyeli bocwaningo kuyenzeka bakhethwe ngokwesizathu sokuthi kuzofinyeleleka kalula kubo uma sekukhiqizwa ulwazi nakuba lokho kungesona isizathu esisemqoka. Lokho kuqoka kubizwa ngokuqoka ngokwamathuba okuhambisanayo nokuqoka okunenhloso. Lezi zindlela ungazisebenzisa zombili ngokuthi, uqoke abahlanganyeli ngokunenhloso ngenxa yomkhakha nomklamo wocwaningo olwenzayo, uphinde wenzele nokuthi kube lula ukufinyelela kubahlanganyeli (Marshall, 1996; Small, 2009). Ukuqoka isiYingi esisodwa sezikole kube nomthelela omuhle ekongeni isikhathi nemali ngoba bezingaqhelelene kakhulu izikole zabahlanganyeli. UMarshall (1996) noSmall (2009) bayakuveza ukuthi ukuqoka okungathembi okungenzeka kuyayonga imali uma kuqhathaniswa nokuqoka ngokuthemba okungenzeka. U Saunders nabanye (2012) babuye baqakulise ngokuthi kule ndlela abantu abaningi basuke bengamelelekile futhi yona le ndlela ayikwazi ukuveza iqiniso mayelana nokuningi, kanti futhi abacwaningi bayo bagcina sebenokuchema okuthile. Ngokwale ncazelo engenhla kuyabonakala ukuthi zonke izindlela zokuqoka abahlanganyeli zinakho okuhle ngazo kanye nokubi, ngakho kusemahlombe omcwaningi ukuthi akhethe ngokujulile nangokuqikelela indlela yokuqoka abahlanganyeli bocwaningo eqondene ngqo nocwaningo alwenzayo.

Esikweleni-sithebe sokuqala esingezansi kulapho ngiveze khona amagama abahlanganyeli abangothisha bocwaningo kodwa okungewona awabo angempela engibaqambe wona kanye nezikole. Ngiveze ukuthi uthisha ungubani, isikole afundisa kuso, iminyaka yakhe efundisa, iziqu zakhe kanye nokuthi ufundisa liphi ibanga.

ISIKWELE-SITHEBE 1

1. Igama likathisha	2. Igama lesikole	3. Ibanga alifundisayo	4. Iminyaka yokufundisa	5. Uqeqesho neziqu kothisha
Nkk Shezi	iKhanyakude	Lesibili	26	Olwasekolishi-Diploma, HDE, Honours
Nkk Phewa	Ithemba	Lokuqala	21	Olwasekolishi- Diploma, HDE, Honours
Nkk Nala	iKusa	Lokuqala	31	Olwasekolishi- PTD, iziqu zeB.A, Honours

Nksz Kheswa	iNkanyezi	Lokuqala	1	Enyuvesi- NPDE, ACE, ECD
Nkk Ndelu	iSinqobile	Lesibili	18	Olwasekolishi- Diploma, Honours
Nkk Dladla	iZenzele	Lesibili	23	Olwasekolishi- Diploma

Okubalulekile ngalesi sikwele-sithebe esingenhla ukuthi ngiveze amagama othisha, amabanga abawafundisayo, iminyaka befundisa kanye noqeqesho, ngenhloso yokuveza isizathu esenza ukwenza kwabo kungafani uma befundisa ukukwazi ukufunda nokubhala. Okuphawulekile ngokwehluka kwabo wukuthi nendlela yokufundisa nayo yehlukile.

4.8 Izindlela Zokukhiqiza Imininingo

Izindlela zokukhiqiza imininingo zichazwa njengamathuluzi okuthola ulwazi oludingwa wucwaningo (Scott, 1996). Umbhali unika iseluleko sokuthi kuhle ukusebenzisa amathuluzi avamise ukusetshenziswa uma kukhiqizwa ulwazi, lawo aseke azanywa, alingwa esimweni futhi athuthukiswa uma kunesidingo ukuze kwenyuswe izingabunjalo lolwazi olukhiqizwayo. Kanjalo futhi uphinde aqakulise ngokuthi nakuba kusetshenziswe amathuluzi akulungele ukukhiqiza ulwazi, kodwa futhi kuhle ulwazi olukhiqiziwe luphinde lucutshungulwe kubhekwe okungenzeka kungene ngephutha noma okungenzeka kulahleke. UPatton (2002) yena ubeka athi amathuluzi okukhiqiza ulwazi avamise ukuba yinhlolelwazi esakuhleleka, inhlolelwazi esamibuzo ebhalwe phansi, ukubukela abahlanganyeli, kanye nokuhlaziywa kwemiqulumbhalo. Kulolu cwaningo-ke ngisebenzise izindlela ezintathu zokukhiqiza imininingo okuyinhlolelwazi esakuhleleka, ukubukela othisha befundisa ekilasini, kanye nokuhlaziywa kwemiqulumbhalo.

4.8.1 Inhlololwazi Esakuhleleka

Inhlololwazi esakuhleleka isetshenziswe kubo bonke abahlanganyeli balolu cwaningo okungothisha abayisithupha bezikole ezintathu ezazikhethelwe lolu cwaningo, abafundisa amabanga aphantsi ayisisekelo okungamabanga elokuqala nelesibili, befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhasya isiZulu. Othisha bocwaningo babexubile kukhona asebenkantsha ubomvu nabasebasha ekufundiseni la mabanga, kanti bonke bakhuluma isiZulu njengolimi lwaseKhasya. Inhlololwazi ibithatha isikhathi esiyimizuzu engamashumi amane ukuya ehoreni uthisha ngamunye. Bengichitha isikhathi esingaba amasonto amabili

esikoleni ngasinye ngenza inhlololwazi nokubabukela othisha befundisa. Uthisha ubenikwa isikhathi sakhe sokuphendula imibuzo esendaweni yakhe yedwa lapho ebengaphazanyiswa khona yilutho. Lokho bekunika umhlanganyeli ngamunye inkululeko yokuxoxa akhululeke alethe izimpendulo njengokwemibono nemizwa yakhe ngesimo leso esicwaningwayo. Umbhali uPatton (2002) uthi inhlololwazi inikeza umcwaningi ithuba lokuthola ukuthi kuyini okusezingqondweni zabahlanganyeli nemibono yabo ngenkinga leyo ecwaningwayo. UCohen, Manion noMorrison (2007) bevumelana nalo mbono bona bathi inhlololwazi inikeza abahlanganyeli bocwaningo ithuba lokuchaza ngesimo abakuso besichaza ngokombono nangokusazi kwabo, abahlanganyeli banikezwa ithuba lokuxoxa nokuhlaziya isimo abaphila kuso.

Imibuzo yenhlololwazi ivamise ukuxoxwa ngomlomo ingabhalwa phansi njengephepha elinohla lwemibuzo, umcwaningi ubuza umbuzo bese umhlanganyeli ephendula naye ngomlomo, ngokwenza njalo umcwaningi uthola ulwazi aludingayo (Best, 1977). Izinhlobo ezisetshenziswayo zenhlololwazi kuba yileyo umcwaningi asuke ebukana nocwaningwayo ubuso nobuso, kube eyokusebenzisa ucingo, umbikombani kanye nezinkundla zokuqeketha lapho umcwaningi usuke engabonani nomhlanganyeli futhi lapha abahlanganyeli baphendula ngokubhala phansi izimpendulo (Emans, 1986). Engiyisebenzisile kulolu cwanningo yinhlololwazi esakuhleleka lapho umcwaningi kanye nomhlanganyeli bebonana khona ubuso nobuso. Ingxoxo esayenza yangisiza njengomcwaningi ngoba ngenkathi sixoxa sibhekene, ngakwazi ukufunda okuthile ebusweni balowo ongumhlanganyeli nangendlela asebenzisa ngayo iphimbo, ngathola isithombe esithile ngesimo esicwaningwayo, okwandisa futhi kwagcizelela lokho okushiwo ngomlomo. Lokhu kunika umqondo wokuthi kubalulekile ukuthi umcwaningi acophelele uma ekhetha izindlela azozisebenzisa ezingamathuluzi okukhiqiza imininingo, akanakukuthatha kalula kuhle acophelele akhethe lezo ezizomnika ulwazi oluwungqo aludingayo.

UCote' noTurgeon (2005); noHalcomb noDavidson (2006) bathi inhlololwazi yiyona ndlela evamise ukusetshenziswa uma kwenziwa ucwaningo lobunjalo botho futhi olungaphansi kwendlelakubuka yomhumusho. Ucwaningo engilwenzayo nalo luwucwaningo lobunjalo botho, olungaphansi kwendlelakubuka yomhumusho, futhi lunemibuzongqangi okuyiyona eyinkombandlela nomgudu olugijima kuwo, kuyilokho okungiholele ekukhetheni lezi zindlela ngoba yizo ezihambisana nalo. Ngokusebenzisa inhlololwazi esakuhleleka nokuyingxoxo phakathi komcwaningi nomhlanganyeli, ngikwazile ukuzuza ulwazi

obeluphendula imibuzongqangi yocwaningo ephathelene namasu asetshenziswa othisha bamabanga elokuqala nelesibili uma befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu, ulwazi nezinjulalwazi kanye noqeqesho abanakho othisha kokufundisa ukukwazi ukufunda nokubhala emabangeni elokuqala nelesibili.

Ngokwejwayelekile kuyaye kube neziqondisi zenhlololwazi ezinemibuzo umcwaningi ahlele ukuyibuza kanye nemigomo nemigudu azoyilandela. Futhi kubalulekile ukuthi imibuzo ebuzwayo kube evulekile ukuze angavaleleki ekhoneni obuzwayo kodwa athole ithuba lokwenaba nenkulumo yakhe uma ephendula imibuzo. Lokho kwanginikeza ithuba lokubuza imibuzo yokulandelela, kwakuya ngokuthi obuzwayo uphendule kanjani nokwenza ngazuza ulwazi olunothile engangiludinga. Kulolu cwaningo ngisebenzise uhla lwemibuzo eyishumi nanye ebizongisiza ukuthi ngingaklanti uma sengibabuza imibuzo abahlanganyeli bocwaningo. Imibuzo yenhlololwazi ibivulelekile inikeza obuzwayo ithuba lokubuza uma engacacelwanga ukuze umbuzo ngiwucacise, kanti nami bengithola ithuba lokulandelela lapho ngingezwanga khona impendulo bese ngiyacaciseleka.

Ababhali uBrinkmann noKvale (2005) bona baqakulisa ngokuthi enye yezinselelo zokusebenzisa inhlololwazi wukuthi, abacwaningi bayisebenzisa benomqondo wokuthi bazothola ukuqonda kangcono ngesimo esicwaningwayo uma beba nenkulumompendulwano noma izingxoxo nje nabahlanganyeli, kanti inhlololwazi njengethuluzi lokuthola ulwazi kuhle isetshenziswe ukungena uguduze kwimibuzongqangi yocwaningo. Kungenxa yaleso sizathu-ke ukuthi ngakhetha ukusebenzisa le ndlela yokuthola ulwazi ngoba ngangifisa ukuthola izimpendulo zemibuzongqangi yalolu cwaningo ezishaya emhloneni. Ngasebenzisa isiqophamazwi ukuqopha izingxoxo engaba nazo nabahlanganyeli bocwaningo. UBryman (2001) ephawula ngokusetshenziswa kwesiqophamazwi uma kwenziwa inhlololwazi uthi kusiza ukuthola ulwazi oluwungqo nakuba kunobungozi bokuthi umcwaningi agcine engasabhali phansi izimpendulo, kanti kubalulekile ukuthi nakuba kuqoshwa kodwa umcwaningi abhale phansi, ngoba lokho kuqinisekisa ukuthi lungabi-bikho ulwazi olusalayo olusemqoka. Ngaqinisekisa ukuthi izimpendulo ngiyazibhala phansi ngoba lolo lwazi olubhaliwe lubalulekile njengoba kukhona ulwazi ongeke waluthola enkulumweni kodwa ongalufunda ebusweni nasephinjeni lomhlanganyeli, bese lukunika isithombe esicacile ngalokho okubuzwayo. Umbhali ubuye aqakulise ngokuthi ukusetshenziswa kwesiqophamazwi kuhle kodwa kuthatha isikhathi eside, okungaba amahora ayisihlanu kuya

kwayisithupha ukuloba ususela kwisiqophamazwi inkulumo ethathe isikhathi esiyimizuzu engamashumi amane nanhlanu (Bolderston, 2012).

Ngenxa yezingxoxo eziphakathi komcwaningi nabahlanganyeli uma kusetshenziswa inhlololwazi, kuyenzeka kugcine sekuba khona ukungenelela kwemibono kanye nalokho okucatshangwa umcwaningi ngesimo esicwaningwayo. Ephawula ngalokho uGiger (2017) uthi kodwa lokho kuyagwemeka, umcwaningi kuhle akhulume kancane bese elalela kakhulu. Ezingxoxweni engibe nazo nothisha bengikugwema ukukhuluma kakhulu kodwa benginika bona ithuba eliningi lokukhuluma njengabahlanganyeli obekulindleke bakhiqize ulwazi oludingwa ucwaningo. Ngaleyo ndlela ngokuxoxa nje nabantu abayimbijana, okungothisha abayisithupha, nangokuqopha izingxoxo engaba nazo nabo, ngikwazile ukuthola ulwazi oluningi ebengiludinga. Konke kwenzeka ngokuqaphela ukuthi kungaphazamiseki isikhathi sokufunda nokufundisa njengalokho inhlololwazi ibithatha imizuzu engamashumi amane ukuya ehoreni uthisha ngamunye.

UWengraf (2001) uqakulisa ngokuthi okunye kuyenzeka ulwazi olutholakele lungabi nalo izingabunjalo elilindelekile, lokho okungadalwa ukungabi sezingeni kwemibuzo, ukwehluleka komcwaningi ukunika abahlanganyeli ithuba elanele lokukhuluma uma benika izimpendulo kwihlololwazi, kanye nokwehluleka ukuqopha ulwazi ngendlela elungile. Uphinde akuveze ukuthi lokhu kungagwemeka ngokuthi umcwaningi athole uchwepheshe lomeluleki oluzomqeqesha ukuthi akwazi ukukhetha amathuluzi afanele, axube nobulili kubahlanganyeli bakhe. Kwesinye isikhathi uthi kuze kudingeke ozotolika oqeqeshiwe uma ulimi lokuxhumana nabahlanganyeli luyinkinga komunye ngesikhathi sokukhiqiza ulwazi. Ngenxa yalokhu okuveziwe ngenhla, kuyaphawuleka ukuthi umcwaningi kuhle athi ekhetha izindlela abe enalo ulwazi lwezingqinamba angahlangabezana nazo, kube semandleni akhe ukuhlela ukuthi uzigwema kanjani ukwenzela ukwenyusa izingabunjalo locwaningo lwakhe kubalulekile uma wenza ucwaningo. Lokhu-ke ngixoxe ngakho kabanzi esahlukweni sesine ku-4.12 esihlokwakweni esithi izingqinamba zocwaningo, lapho ngiveze khona ukuthi izingqinamba zalolu cwaningo ngazigwema kanjani.

4.8.2 Ukubukela Othisha Befundisa Ekilasini

Ukubukela abahlanganyeli besesimweni esicwaningwayo nakho kungenye yezindlela ezibalulekile ezisetshenziswa ukukhiqiza ulwazi olunothile ocwaningweni lobunjalo botho. Kuyindlela yokukhiqiza imininingo kubahlanganyeli bocwaningo, benza lokho abajwayele ukukwenza bengashintshe lutho ngoba kukhona umcwaningi. UFine (2003) uma echaza ukubukela abahlanganyeli uthi ukuba yingxenye yomphakathi othile, kodwa ube uqaphele ukuthi kuyini abakwenzayo ubheka nendlela abakwenza ngayo lokho abakwenzayo. Le ndlela umbhali ubuye ayibize ngendlela yokucwaninga abantu ngokuchazwa kwezizwe zomhlaba ngoba uthi umcwaningi uyahlala nabahlanganyeli baze bamjwayele ngendlela yokuthi kwesinye isikhathi bagcina sebhleba nakuye, athi umbhali kusuke sekudingeka ahambe-ke umcwaningi ngaleso sikhathi ngoba lokho sekungaludunga ucwaningo. UDeWALT noDeWALT (2002) bathi le ndlela yenzeka ngokuthi kube khona ukuhlanganyela, ukubukela kanye nokubuza. Ngamanye amazwi njengomcwaningi bengizibandakanya nabacwaningwayo ngenkathi ngibabukela befundisa emakilasini, nangesikhathi sezingxoxo zenhlololwazi nabo. Ukubuka khona kungena lapho sengibavakashela emakilasini ngibabukela befundisa, kanti ukubuza kwenzeka ngenkathi ngenza inhlololwazi okwakuwukubuzana imibuzo bese abahlanganyeli bephendula, kuphinde kuvele ngenkathi ngimbukela uthisha bese kuba khona engifisa ukucaciseleka kukho ngokuthi ngimbuze umbuzo.

NgokukaMcLeod (2015) zintathu izindlela ezisetshenziswayo zokubukela abahlanganyeli besesimweni esicwaningwayo. Eyokuqala, ukubukela ngokuhlanganyela lapho umcwaningi esuke eyingxenye yabahlanganyeli, futhi ehlanganyela kuleso simo esicwaningwayo ukuze athole ulwazi olujulile ngaleso simo sabacwaningwayo. Izinselelo zale ndlela ukuthi kuba nzima kumcwaningi ukuthola isikhathi esanele sokushicilela konke okwenzekayo, futhi umcwaningi ugcina esenokuchema okuthile okwenziwa ukuchitha isikhathi eside ehlanganyela kokwenziwa abahlanganyeli. Eyesibili, ukubukela ngokukhalima yona yenzeka ngokuthi umcwaningi ashicilele isenzeko lesi abale ukuthi senzeke kangaki nakanjani bese esebenzisa lolo lwazi enze ihlelo elibizwa ngehlelo lokuziphatha. Umcwaningi akashicileli konke okwenzekayo yingakho yona ilula ukwenzeka futhi yonga isikhathi, angayenza kubantu abaningi ngesikhathi esincane. Eyesithathu, ukubukela ngokwemvelo ezenzekelayo esimweni esingahleliwe, yenzeka edlanzaneni labantu. Kulolu cwanningo-ke ngisebenzise

indlela yokubukela ngokuhlanganyela lapho bengiyinxenye nabahlanganyeli njengoba bengihlanganyela nabo esimweni esicwaningwayo. Lokho ngikwenze ngokubavakashela othisha emakilasini ngibabukele befundisa, ngaphinda ngahlanganyela nabo ezingxoxweni zenhlololwazi esakuhleleka.

Ukubukela othisha befundisa ukukwazi ukufunda nokubhala emakilasini kwangithatha amasonto amathathu, okuyisonto elilodwa esikoleni ngasinye kwezintathu. Babebabili othisha ababebukwa esikoleni ngasinye; owebanga lokuqala nowebanga lesibili. Uthisha ngamunye ngangimvakashela izinkathi ezintathu ngimbuka efundisa izifunjwana ezehlukene. Ngokwenani lezifunjwana sezizonke zothisha abayisithupha zaba yi-18. Ngesikhathi uthisha efundisa mina ngangihleli phansi ngibukela izifunjwana ngangingafundisi kanye nothisha. Kunehlelo lokuziphatha engangilicwalisa uma ngizobukela isifunjwana. Kulona ihlelo ngangibhale lokho engangilindele ukukubona kwenzeka uma uthisha efundisa; okwakuyisenzo sikathisha uma eqala ukufundisa kuze kube sekupheleni kwesifunjwana, kube isenzo sabafundi kanjalo kusukela ekuqaleni kuze kuphele isifunjwana. Engangikubheka futhi ukuthi abafundi babebamba iqhaza elingakanani ekufundeni kwabo.

Konke ayekwenza uthisha ngangibhala phansi ukuqinisekisa ukuthi lonke ulwazi olubalulekile ngiyaluthatha nolwaluzongisiza uma sengihlaziya ulwazi. Ukubhala phansi kubaluleke kakhulu ngoba konke okubonayo kwenziwa yikhona ozokudinga ocwaningweni. Uma kwenziwe kahle kuholela ekwenyukeni kwezinga lokukholeka locwaningo. UWolfinger (2002) ephawula ngalokhu uthi kuya ngokuthi yini umcwaningi ayilindele nayaziyo, kuphinde kuye nangekhono lomcwaningi lokubhala akubonayo. Ngenxa yakho konke lokhu okungenhla, ngiye ngaqinisekisa ukuthi umqulumbhalo wami uqukethe lokhu engikubona ekwenza uthisha kuphela noma kukhona engikubonayo ukuthi bengingafisa ukuthi kwenzeka ngale ndlela, kodwa bengikuqaphile ukuthi okwami ukwazi nokufisa akungeni ukuze ulwazi lube yiqiniso. Izifunjwana engangizibuka zazintathu uthisha ngamunye kodwa kube izifunjwana ezehlukene, nokwaholela ekutheni ngithole ulwazi olucebile ngalokho okwenziwa othisha.

Ngaphandle kolwazi ebengiluthola ngokubukela uthisha enza akwenzayo, ngiphinde ngabheka umumo nokuhleleka kwekilasi, ukuxhumana kukathisha nabafundi, ngibheka ukuthi kuyini okufundiswayo, kanye nendlela okufundiswa ngayo. Ekugcineni

kwesifunjwana ngasinye ngangibuza kuthisha uma kukhona engangifuna ukucaciseleka kukho.

4.8.3 Ukuhlaziya Imibhalo

Ukuhlaziywa kwemibhalo kusho ukuhlolwa kwemiqulumbhalo esetshenziswa othisha okuyiyona elekelela ukufundisa kwabo ekilasini. Ngaphandle kokubuka okwakwenzeka ekilasini ngesikhathi othisha befundisa ukukwazi ukufunda nokubhala, ngabuye ngacela imiqulumbhalo eyabe isetshenziswa wothisha nokuyiyona eyabe ibasiza ekufundiseni ukukwazi ukufunda nokubhala. Imiqulumbhalo ababeyisebenzisa kwakuyimiqulumbhalo uTAHFUZWE, nekaJikimfundo okuwumqulumbhalo oveza izifunjwana kanye nezindlela zokufundiswa kwazo. Kukhona nomunye umqulumbhalo uDobolwane wona uveza izikhathi ezimiselwe izifunjwana ezizofundwa iviki lonke, uma umsebenzi omiselwe iviki ungaphelanga, uthisha kumele abhale asho ukuthi uzowuqedela kanjani. Kanti futhi kunezincwadi zokuzifundela zabafundi zoMNYango WezeMfundo eyisisekelo, kanye nemisebenzi embalwa ebhalwe abafundi njengoba othisha bathi emva kwesifunjwana ngasinye sokukwazi ukufunda nokubhala bayababhalisa umsebenzi abafundi ngalokho abebekufunda.

Indlela yokuthola ulwazi ngokuhlola imiqulumbhalo iyanconywa abanye ababhali abanjengoBryman (2003) njengoba ethi kusiza ekutholeni ulwazi obukade ungeke uluthole ngalezi ezinye izindlela futhi kukhulisa izinga lokukholeka kolwazi olutholakele. Kanti ngakolunye uhlangothi bakhona abakubuka ngenye indlela njengoba uHodder (2000) yena uthi ukuhlola imiqulumbhalo kuya ngomcwaningi ukuthi yena uyihumusha kanjani. Beqakulisa ngalokhu oMiller no-Alvarado (2005) bona abathi uma kuhlolwa imiqulumbhalo umcwaningi usuke ekude nesimo sangempela esicwaningwayo.

Ngokwale ncazelo engenhla kusho ukuthi umcwaningi njengoba kulindeleke ahlanganyele nabahlanganyeli kanye nesimo esicwaningwayo, akumniki isithombe esiphelele uma eyihlola engekho esimweni lesi. Nakuba ngivumelana nokuhlolwa kwemiqulumbhalo futhi kungenye yezindlela engizisebenzisile, kodwa ngibone kuyindlela ebukeya sengathi ingcono uma imiqulumbhalo ihlolwa ngesikhathi umcwaningi ekuso isimo esibhekile senzeka ngoba lokho kumnika ithuba lokuqhathanisa akubukayo nalokho akufunda kwimiqulumbhalo.

Ngokwezingxoxo nothisha othisha baveza ukuthi izindlelande namasu abakusebenzisayo bakususela kokumisiwe kumqulumbhalo uTAHFUZWE nendlela okuhlelwe ngayo kumqulumbhalo uJikimfundo. Ngakho kuyilokho ebengikubheka ngikuhathanisa nokunginike isithombe esiphelele ngokwenziwa othisha uma befundisa ukukwazi ukufunda nokubhala emakilasini.

4.9 Izindlela Zokuhlaziya Imininingo

Ngaphansi kwalesi sihlokwana ngiveza ukuthi ulwazi olutholakale kubahlanganyeli bocwaningo ngiluhlaziye kanjani, ngisebenzisa ziphi izindlela zokuhlaziya ulwazi. Kunezinhlabo ezehlukene zezindlela zokuhlaziya ulwazi, kodwa kulolu cwaningo ngisebenzise inhlaziyo yokuqukethwe, yona enezindlelande ezimbili esebenza ngazo uma kuhlaziywa ulwazi; indlelande egwabulayo esetshenziswa kakhulu abacwaningi bobungako botho, kanye nendlelande ebalisakuphetha yona isetshenziswa ocwaningweni lobunjalo botho (Mayring, 2000). Njengalokhu lolu cwaningo luwubunjalo botho, nami ngisebenzise indlelande yokuhlaziya ebalisakuphetha esetshenziswa abacwaningi abaningi bocwaningo lobunjalo botho futhi nokuyindlela eseyabonakala ukuthi iyasebenza. Le yindlelande yokuhlaziya ngokwakha izilinganiso, izikokelalwazi ulimikufingqana, kanye nezindikimba (Creswell, 2009). Ulimikufingqana lusho ukwehlukana ulwazi ngokwezinhlobo ezifanayo noma ezingefani, kungaba igama elilodwa noma idlanzana lamagama amele indikimba noma umcabango othile. Ulimikufingqana luyaye lunikwe izihloko ezinomqondo othile. Ulwazi olwehlukaniwa ngokolimikufingqana kungaba ulwazi oluphatelene nesehlakalo, ukuziphatha, umsebenzi kanye nezincazelo (ibid, 2009).

Zintathu izinhlobo zolimikufingqana; ulimikufingqana ngokuvulekile okuwukuhlelwa kokuqala kolwazi olutholakele olungakalungiswa; kube ulimikufingqana ngesizingelezi kusuke kuhlangukiswa izikokelalwazi nolimikufingqana okufanayo; bese kuba ulimikufingqana ngokukhetha lapho kusuke sekwakhiwa indaba noma ingxoxo ngokuhlangukiswa izikokelalwazi (Creswell, 2009). Ulwazi oluqoqiwe lwalolu cwaningo luhlaziye ngokuncikene nemibuzongqangi yocwaningo, injulalwazi kanye nemicangonzulu. Ngihlaziye ulwazi olutholakele ngokwemibuzo esakuhleleka yenhlololwazi eyakhiwe isuselwa emibuzweni ewumgogodla wocwaningo, kanye nolwazi olutholakele.

Ukusebenzisa le ndlela yokuhlaziya ulwazi kwangilekelela ekukhipheni izindikimba zisuselwa olwazini olwalutholakale ngenhlololwazi, ngokubukela othisha befundisa, kanye nokuhlola imiqulumbhalo. Ngakwazi ukuchaza ngalokho othisha abakwenzayo uma befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu, emabangeni elokuqala nelesibili. Ngenxa yokuthi imibuzo yenhlololwazi yayakhiwe isuselwa kwimibuzongqangi yocwaningo, kanjalo nezindikimba engazikhipha olwazini olutholakele kothisha zazihambisana nemibuzongqangi ewumgogodla walolu cwaningo.

Umbhali uBecker (1986) uphawula ngokuthi umsebenzi osalotshalotshiwe obhalwayo ngaphambi kokubhala umbiko ungabi munye, uveza ukuthi abacwaningi abasafufusa bajwayele ukwenza umsebenzi osalotshalotshiwe ube umbiko wokugcina, kanti kubalulekile ukwenza impindakulotshwalotshwa ngoba lokho kusiza ekuhlonzeni amaphutha okubhala, ulwazi olutholakele lukhanyiseke kahle, kuhlungeke nalolo lwazi olungadingekile ukuze umbiko wokugcina wocwaningo ube sezingeni eliphakeme. Kanti uCreswell (2009) yena uthi, ukuzimbandakanya kanye nokusebenzisana nabahlanganyeli bocwaningo kuyasiza ukuze balekelele ekubunjweni kwezikokelalwazi zolwazi olukhiqizwe nabo. Ngokwenzazelo evezwe ngenhla kuyabonakala ukuthi kubalulekile ukuthi umcwaningi azinike isikhathi sokufunda ephindelela ukuze azokwazi ukuhlonza ahlaziye kahle akhiphe lokho okusemqoka nokudingekayo angafaki konke okushiwo abacwaningwayo, ngoba lokho akulwenzi ucwaningo lube sezingeni elifanele. Ngokulandela izindlela ezethembekile zokuhlaziya imininingo ocwaningweni lobunjalo botho, ngikwazile ukuhlonza ulwazi-mbe olukhishe yilolu cwaningo noluphendule imibuzongqangi yocwaningo,

4.10 Inkambiso Elungileyo Elandeliwe

Kungumsebenzi womcwaningi ukuqinisekisa ukuthi ucwaningo luqhutshwa ngokwenkambiso elungileyo nangendlela yokuzibophezela emigomweni yokwenza ucwaningo kusukela ekuqaleni esahlela kuze kufike lapho umqingo esewethula khona. Kuhle umcwaningi athole imvume ngokuthi aqale ngokwazisa abahlanganyeli ngohlobo locwaningo alwenzayo, abavumele abahlanganyeli babuze imibuzo, abanike ithuba lokucabanga ngalo, ekugcineni bese ethola imvume ngokusayina kwabo. Mihlanu imigomo ephathelene nokulandelwa kwenkambiso elungileyo: Ukunciphisa ubungozi bokulimaza abahlanganyeli ngokomzimba, ngokomqondo nangesithunzi sabo; ukuzuza imvume yokwenza ucwaningo ezinhlakeni nakwiziphathimandla zendawo yocwaningo nakubahlanganyeli uqobo lwabo;

ukuvikeleka ngokungavezwa kwegama lendawo yocwaningo nobumfihlo bamagama abahlanganyeli; ukugwema izenzo zokukhohlisa; kanye nokunikeza abahlanganyeli ilungelo lokuhoxa (ICAS, 2015).

Ngokocwaningo engilwenzayo oluwucwaningo lobunjalo botho, inkambiso elungileyo ivela kahle lapho ngenza inhlololwazi esakuhleleka ngoba imibuzo engangizobabuza yona abahlanganyeli bayaziswa kanti nababefuna ukuyibona babekhonjiswa nokwangisiza ukuthola kalula imvume yabo abahlanganyeli. Ukubukela othisha befundisa kwehlukene kabili, kukhona indlela esobala necashile. Ngokusebenzisa indlela esobala kungokunye okwangisiza ukuthola ngokushesha imvume kubahlanganyeli ngoba yona isho ukuthi lowo ohlanganyelayo usuke azi ukuthi kuyacwaningwa njengoba ebukwa futhi usuke azi ukuthi kuyini okubukwa kuye (Patton, 1990). Indlela ecashile yona angiyithandi kahle ngoba umhlanganyeli usuke engazi ukuthi kuyacwaningwa, futhi le ndlela yephula umgomo wenkambiso elungileyo okhuluma ngokugwema izenzo zokukhohlisa. Ngenye indlela lokhu okuchazwe ngenhla kuchaza ukuthi ngisho uhlobo locwaningo kanye nezindlela ezikhethiwe konke lokho kubalulekile ekusizeni ukuthola imvume kalula kubahlanganyeli abakhethiwe bocwaningo.

Ngakho-ke ngiye ngalandela inkambiso elungileyo yocwaningo ngokuthi ngibhale izincwadi ngicele imvume kwiziphathimandla zoMnyango WezeMFundo KwaZulu-Natali yokwenza ucwaningo esiYingini sasePhayindane ezikoleni ezikhethiwe ezintathu. Ngaphinde ngacela kwiNyuvesi yakwaZulu-Natali ukwenza ucwaningo ngesihloko engisikhethile; ngacela nakothishanhloko bezikole zocwaningo ukungivumela ngenze ucwaningo kothisha ngihlole nemiqulumbhalo. Kothisha ngicele futhi ukwenza inhlololwazi kubo, futhi ngicele nokusebenzisa isiqophamazwi ngesikhathi senhlololwazi. Ezincwadini bengichaza ngesihloko socwaningo, ngenhloso nangesidingo socwaningo, kanye nezizathu ezenze ngakhetha lezi zikole. Incwadi yabahlanganyeli abangothisha beyichaza ngocwaningo ukuthi lumi kanjani ngibe sengicela ukuthi bayifunde incwadi futhi ngabakhulula ukuthi bathathe isikhathi sabo bangajahi lutho. Bengibachazela ngelungelo abanalo lokuthi abaphoqelekile ukubamba iqhaza ocwaningweni nokuthi bangaphuma uma befisa kanjalo noma selukusiphi isigaba ucwaningo, kanti futhi banelungelo lokunqaba uma bengathandi ukuthi izingxoxo ziqoshwe. Nokho-ke ngabanxenxa ngokubachazela ukuthi kubalulekile ukuthi bahlanganyele, ngoba ucwaningo lubalulekile ukuveza ulwazi obelunganakekile noma ulwazi olusha

ngesimo. Ucwangingo futhi lungaletha ushintsho ekwenzeni kothisha abangabahlanganyeli bocwangingo lapho befundisa ukukwazi ukufunda nokubhala.

Ngibazisile abahlanganyeli ukuthi igama likathisha nelesikole kuyoba yimfihlo kuphela umlekeleli wami engingamazisa ngoba uyingxenywe yocwangingo ngokuthi uyalukhalima, futhi okwenzeka kwesinye isikole akuyikwaziwa esinye isikole. Othishanhloko kanye nabo othisha baphinde baziswa nokuthi imiphumela yocwangingo ayizukusatshalaliswa kodwa iyosetshenziswa kuphela emkhakheni wezocwangingo, okusho ukuthi iyohlala eNyuvesi endaweni ephaphile. Ngakho-ke ulwazi angilukhiqizanga ezikoleni zingabuyile izimvume ezingigunyazayo ukwenza ucwangingo.

Ngaphambi kokwenza ucwangingo kulezi zikole engaziqoka, ngaphinde ngabavakashela othisha ababeyingxenywe yocwangingo ngaba nezingxoxo ezimfushane ukuze ngijwayelane nabo ukwenzela ukuthi uma sengizoqala ukukhiqiza imininingo nabo ngenhlololwazi nangokubabuka befundisa, bangaxwayi kodwa babe sebengijwayele, futhi ngangibanika ithuba eliningi lokubuza imibuzo abangaba nayo ngalolu cwangingo. Ayibanga khona imibuzo eminingi ngoba base becaciselekile mayelana nocwangingo, ngaphandle nokho kwalowo ababewubuzwa ukuthi abazukuphazamiseka yini ekusebenzeni kwabo. Ngabaphendula ngokuthi abazukuphazamiseka ngoba inhlololwazi yayizokwenziwa ngesikhathi sabo esikhululekile hhayi ngesokufundisa, kanti ukubabukela befundisa khona ngangizobe ngithule ngihleli phansi ngibabuka kuphela ngingaphazamisi lutho.

Ukulandelwa kwenkambiso elungileyo kubaluleke kakhulu ngokukaSomqulu Wezwe Umthetho i-Act, 1996 (*Act No. 108 of 1996*), ngokwesigaba 12(2) samalungelo esithi wonke umuntu unelungelo lokuba nokuphepha, lokuba namandla phezu kwemizimba yabo futhi nokungacindezeleki kunanoma yiluphi ucwangingo olwenziwayo ngaphandle kwemvume yabo. Kuyabonakala ukuthi ukulandela inkambiso elungileyo awukwenzi uma uthanda kuphela njengocwangingo, kodwa kubaluleke kunakho konke okwenziwayo ocwangingweni ngoba kuthinta amalungelo abantu. NgokukaRamos (1989) ugqozi lokwenza ucwangingo luncike ekuvumeni kahle kwalabo abangabahlanganyeli ukuthi babelane nomcwangingo ngokadebona wabo mayelana nesimo esicwangingwayo. Kanjalo nami ngenze konke okusemandleni ukuqinisekisa ukuthi imigomo yenkambiso elungileyo ngiyayilandela, futhi ngilekelelwa yizindlela engizikhethile zokukhiqiza imininingo ezihambisana nocwangingo

lobunjalo botho, nokungisize ukuthi ngithole lonke ulwazi ebengiludinga ngoba abahlanganyeli bebengenqeni ukunginika lonke ulwazi abanalo ngesimo esicwaningwayo.

4.11 Ukushuba, Ukukholeka Nokwethembeka Kocwaningo

Ukukholeka nokwethembeka kocwaningo kubaluleke kakhulu ocwaningweni nanoma yiluphi, kungaba olobungako botho noma olobunjalo botho. Ngakho ukukholeka nokwethembeka kuyahambisana akwehlukani, ngoba ukukholeka kuvela ngoba ucwaningo lwethembekile (Lincoln noGuba, 1985). OLincoln noGuba (1985) baphinde baveze futhi nokuthi lokhu kokubili yikhona okubamba iqhaza elikhulu ekwenyuseni izingabunjalo locwaningo, abathi izingabunjalo locwaningo lihlolwa ngokubheka izibonakalo ezine ezilandelayo; ukukholeka kwangaphakathi, ukukholeka kwangaphandle, ukwethembeka, kanye nempokophelo (Lincoln noGuba, 1985). Ngakho ngizoveza kafishane ngokushuba, ukukholeka, kanye nokwethembeka kocwaningo okudalwa ulwazi olunothile olutholakele.

4.11.1 *Ukushuba Kocwaningo*

Kulolu cwaningo ngisebenzise izindlela zokukhiqiza imininingo ezivamise ukusetshenziswa abacwaningi abaningi bocwaningo lobunjalo botho. Lezi izindlela ezethembekile ngoba ngaphambi kokusetshenziswa zalingwa kwabonakala ukuthi zilungele ukusetshenziswa. Ukukhetha izindlela ezilungile kusiza umcwaningi ukuthi athole ulwazi olucebile kubahlanganyeli bocwaningo. Njengalokhu lolu cwaningo lungokuchazwa kwezizwe zomhlaba futhi ngisebenzise inhlololwazi esakuhleleka nokubukela othisha befundisa, lokho kwenze ngaba nethuba elenele lokuhlanganyela nothisha abangabahlanganyeli, okuholele ekutheni bangijwayele ngendlela yokuthi bangemukela ngesasasa. Nangenxa yokuveza konke okwakuzokwenzeka kungakenzeki nokuyinkambiso elungileyo, kwenza ilukuluku kubona lokufisa ukuqala ucwaningo okwabe sekunginika imininingo yocwaningo eshubile ngoba babengafihli lutho babekhuluma ngokukhululeka besho konke abakwaziyo okuphathelene nesimo esicwaningwayo nesibathintayo. Ulwazi engangiluthola lwalunotho ngendlela yokuthi lwenza ngakwazi ukuluhlaziya ngiqala nje ukucwaninga, nangesikhathi sengihlaziya uqobo kwakulula ngoba ulwazi lwalucebile futhi lucacile.

4.11.2 *Ukukholeka Kocwaningo*

Ukukholeka kocwaningo kuvezwe ngezindlela ezimbili, kukhona ukukholeka kwangaphakathi nokukholeka kwangaphandle. Ukukholeka kwangaphakathi kusuke kubukwa ukuthi ulwazi olukhiqiziwe luyahambisana yini nezindikimba ezakhiwe wumcwaningi noma kungakanani ukwehluka uma kukhona (Burmeister no-Aitken, 2012). Okubalulekile ukuthi uma umcwaningi esehlaziya ulwazi olutholakele akhe izikokelalwazi kanye nezindikimba, ngokulokhu ejeqeza emuva ebheka ephindelela kokushiwo abahlanganyeli, aqhathanise lokho akubhalile nokwenzeke ngempela endaweni yocwaningo, kuze kugcine kungasekho ukushintshashintsha kwezindikimba. Uma okubhaliwe kuyilokho okushiwo abahlanganyeli njengoba kunjalo, ukukholeka kocwaningo kuyakhula.

NgokukaStrydom noDelpoort (kuDe Vos nabanye, 2005) ukusebenzisa izindlela eziningi zokukhiqiza ulwazi njengenhlololwazi, ukubukela abahlanganyeli befundisa, kanye nokuhlola imiqulumbhalo kusiza ekwenyuseni izinga lokukholeka kocwaningo. Kanjalo nami ngisebenzise yena ungonintathu okuyizindlela ezahlukene zokukhiqiza imininingo nokungisize ukuqhathanisa lokho okushiwo othisha nalokho ebengikubuka bekwenza, kwase kugcizelelwa okutholakale kwimiqulumbhalo. Izindlela zonke zinokuqina nobuthakathaka bazo ngayinye. Uma zisetshenziswe zabaningi, ukuqina kwenye kuvala ubuthaka benye, ngaleyo ndlela kwande ukukholeka kocwaningo.

Ukukholeka kwangaphandle khona kusho izinga imiphumela yocwaningo engakwazi ukwenabela ezindaweni noma kubantu ebebengeyona ingxenye yocwaningo. Njengalokho bengenxa ucwaningo lokuthola ulwazi ngamasu okufundisa ukukwazi ukufunda nokubhala asetshenziswa wothisha bamabanga elokuqala nelesibili, ngakho imiphumela ingakwazi ukwenabela kothisha bakwamanye amabanga anjengalawa kodwa abakulezi zikole ezihlanganyele kulolu cwaningo kuphela noma bebekade bengeyona ingxenye yocwaningo. Isizathu ukuthi uma kukhethwa abahlanganyeli kuqokwa idlanzana elikhethwa kwabaningi ngenhloso yokwenza ucwaningo kulona. Nokho-ke imiphumela ingenabele kwezinye izikole ngoba onzikandaweni bazobe bengafani.

4.11.3 *Ukwethembeka Kocwaningo*

Ukwethembeka kocwaningo kusho ukuthi ucwaningo lunokuvumelana nokungaguquki kwemiphumela, uma kuhlolwa kuphindelelwa kuveza imiphumela efanayo (Trochim, 2006). UWilson (2010) yena uthi inkinga yokwethembeka kocwaningo iqhamuka uma umcwaningi ekhethe indlela yokwakha izindikimba. Ngenye indlela ukwethembeka kocwaningo kuyagqama uma umcwaningi eqaphela ukuthi lokho akushicilele phansi njengezindikimba kuyavumelana nalokho akushicilele phansi ngenkathi bexoxisana nabahlanganyeli, kanye nalolo lwazi aluthole ngakubonile. Kulolu cwaningo nami yilokho engikwenzile ukuqaphela ukuthi izindikimba ziyahambisana nolwazi olutholakale kubahlanganyeli bocwaningo.

Ukusebenzisa izindlela eziningi zokukhiqiza ulwazi, ukucophelela ekuqopheni nasekubhaleni ulwazi lususelwa kwisiqophamazwi, ukwakhiwa kobudlelwane phakathi kolwazi oluqoqiwe kanye nazo-ke izindikimba ezakhiwe wumcwaningi ekuchazeni ngesimo lesi noma ngabahlanganyeli njengoba sengike ngachaza ngenhla, kunomthelela omkhulu ekwenyuseni izinga lokwethembeka nokukholeka kocwaningo nanoma yikuluphi, ekugcineni kunika ulwazi olunohlonze. NgokukaMaxwell (2008), kuseyinkinga kubacwaningi bocwaningo lobunjalo botho ukugwema ukungenelela kwemibono nolwazi lwabo ocwaningweni nokunomphumela wokudunga ukwethembeka nokukholeka kocwaningo. Ukuqinisekisa ukukholeka kocwaningo njengothisha ofundisa isiZulu nokwazi ukufundisa ukufunda nokubhala, ngiye ngazama ngawo wonke amandla ukugwema ukungenelela kwemibono yami ngesikhathi sokukhiqizwa kolwazi. Lokho kugwema ngikwenze ngokuthi ngiqaphele ukuthi ngesikhathi sokuqopha nokuhlaziya imininingo, awekho amazwi noma ulwazi lwami engiluthasisele kodwa bekungamazwi nolwazi lwabo abahlanganyeli kuphela obeluqoshwa futhi luhlaziywa.

NgokukaLincoln noGuba (1985) ocwaningweni lobunjalo botho umcwaningi kudingeka aqiniseke ukuthi ucwaningo alwenzayo lunika imiphumela ekholekayo, edlulisekayo, eqinisekayo futhi enqikekayo.

- **Ukukholeka** kuchaza ukuthi umcwaningi uneqholo kangakanani ngobuqiniso bemiphumela yocwaningo lwakhe. Okungukuthi ngokusebenzisa ungomtathu njengomcwaningi ngikwazile ukukhombisa ubuqiniso nokukholeka emiphumeleni yocwaningo lwami.

- **Ukwedluliseka** kusho ukuthi umcwaningi ukuveza kanjani ukuthi imiphumela yocwaningo lwakhe ingasatshalaliselwa kwezinye izindawo, abantu noma izimo ezifanayo. Ngokuchaza ngikuvezile ukuthi lolu cwaningo lungadluliselwa nakwabanye othisha bamabanga afanayo esikoleni esisodwa nakuba bebengeyona ingxenye yocwaningo. Lokho kuyakuveza ukwedluliseka kuphela ngeke imiphumela yasatshalaliselwa kwezinye izikole ezinonzikandaweni abehlukile.
- **Ukuqiniseka** kona kuchaza ukuthi kule miphumela akubanga khona ukuchema komcwaningi. Lokho ngikuveze ngokuthi ngisebenzise izindlela ezivamise ukusetshenziswa zokuhlaziya ulwazi locwaningo lobunjalo botho ezinjengokwakha ulimikufingqana lususelwa olwazini olukhiqiziwe ukwenza izikokelalwazi. Ulimikufingqana bengilokhu ngiluhlola ngiphindelela ngokulokhu ngijejeza ulwazi ngqo olukhiqizwe nabahlanganyeli, ngase ngakha izindikimba nazo engizihlolile zalokhu ziguquguquka zagcina zingasaguquki. Lokho nje kunciphise amathuba okuchema kwami njengomcwaningi.
- **Ukwenqikeka** kuchaza ukuthi imiphumela yocwaningo inothe ngokwenele yini ukuthi ingasetshenziswa abanye abacwaningi bocwaningo olufanayo ukwenza ucwaningo lwalolu hlobo. Ucwaningo lukhalinywe umeluleki wami obeyingxenye kuzo zonke izigaba zocwaningo ngokuqhubeka kwalo likhu okukhuphula ukwenqikeka kocwaningo. Kanti futhi ngokuthola umhloli owangaphakathi eNyuvesi yaKwaZulu-Natali kanye nowangaphandle kweNyuvesi ukuhlola ukuthi luqhutshwe ngendlela yini ucwaningo, nokuhlola indlela okuhlaziye ngayo imininingo yocwaningo, lokho kungalwenza lube ucwaningo olunothile noluhubekayo olungasetshenziswa abanye abacwaningi balolu hlobo.

Kuyabonakala ukuthi ukwethembeka kusetshenziswe njengendlela ephelile yokuqinisa imiphumela yocwaningo ukuze ibe nohlonze, kanye nomthelela wayo ukuze ube muhle nakwezinye izingcwaningo ezisazokwenziwa kusetshenziswa yona.

4.12 Izingqinamba Zocwaningo

Ucwaningo noma yiluphi lunezingqinamba oluhlangabezana nazo kodwa umcwaningi uyaye azame ukuzixazulula. Inkinga evamise ukuba khona kuba ukuhoxa kwabahlanganyeli ocwaningweni nokwenqaba ukubamba iqhaza ocwaningweni njengoba kuyilungelo labo ukukwenza lokho. Nokho kuyaye kuhlangatshezwane nakho ngokuthi kukhethwe abanye

abahlanganyeli. Kuyenzeka futhi umhlanganyeli enqabe ukuqoshwa ngesikhathi sezingxoxo ngoba unelungelo lokwenza lokho. Nakuba lesi simo ngangisilungiselele ngokuthi ngicele ukwenza ucwaningo esiYingini sasePhayindane nokuyisiYingi esikhulu engangingakwazi ukuthola abanye abahlanganyeli uma behoxa abanye, futhi ngacela imvume yokulwenza ezikoleni ezintathu, nokho kubo bonke abahlanganyeli engangibacelile akekho noyedwa owahoxa ocwaningweni. Lokho kwangilekelela ekongeni isikhathi socwaningo. Ingqinamba engaba nayo kulolu cwaningo eyokuthi othisha babengakwazi ukuhlanganyela kukho kokubili inhlololwazi kanye nokubukelwa kwabo befundisa ekilasini. Isizathu salokho yingoba kwasekusondele izikhathi zezivivinyo. Kwaholela ekutheni ngandise izikole zocwaningo ukuze ngizothola abanye othisha ababezohlanganyela ocwaningweni, okwagcina sekuyizikole eziyisithupha.

Ukusatshalaliswa nokusetshenziswa kolwazi olutholakele ocwaningweni lobunjalo botho nakho kuvamise ukuba yinkinga njengoba ngilwenze esiYingini esisodwa, ngakho alukwazi ukwenatshiselwa kwezinye iziYingi ngoba kuyenzeka ukuthi okwenzeka kulesi siYingi kungafani nokwenzeka kwezinye. Kuphela lungakwazi ukwenatshiselwa kothisha bamabanga afanayo nawocwaningo okuyibanga lokuqala nelesibili futhi ezikoleni ebeziyingxenyeyocwaningo. Ukwenqaba kwabahlanganyeli ukuqoshwa ngesikhathi sezingxoxo nakho kungaba inkinga kodwa engagwemeka ngokuthi ngibhale phansi konke okushiwoyo, nakuba kungeke kufane nokuqopha ngoba kuyenzeka lungathatheki lonke ulwazi olubalulekile ngokubhala phansi ngenxa yesikhathi. Nakuba ngingabanga nayo inkinga futhi nalapho ekuqopheni kodwa ngangibhala phansi njengoba lokho kusiza ukuthola ulwazi ngisho endleleni umhlanganyeli asebenzisa ngayo iphimbo nomzimba wakhe obekungeke kuqopheke ngesiqophamazwi kuphela.

Okunye okuvamise ukuba yingqinamba kumcwaningi ukuchema ngenkathi kuthathwa ulwazi kubahlanganyeli. Ngenxa yezingxoxo eziba khona kuyenzeka umcwaningi azithole esefaka imibono yakhe okungadunga ubuqiniso nokukholeka kocwaningo. Ukugwema lokho, ngacophelela kakhulu ngesikhathi sokuhlaziywa kolwazi olutholakele. Ukufunda ngiphindelela ulwazi olushicilelwe ngenkathi kwenziwa inhlololwazi, kwenza ngakwazi ukuhlunga lokho okwabe kungumbono wami ngesikhathi sezingxoxo nabahlanganyeli.

Ucwaningo lobunjalo botho lubuye lungakugqamisi kahle ukukholeka nokwethembeka kocwaningo (Argyris, 1952) njengoba umcwaningi kunguyena okhiqiza ulwazi kuyenzeka

acheme, yingakho nakho kubalwa njengengqinamba ocwaningweni. Ukuveza ukukholeka nokwethembeka kocwaningo, ngisebenzise izindlela eziningi zokukhiqiza imininingo yocwaningo; okuyinhlololwazi esakuhleleka engiyenze kuthisha ngamunye kothisha abayisithupha sebebonke, ngavakashela uthisha ngamunye ekilasini ngiphinda kathathu ngimbuka efundisa izifunjwana ezehlukene, ngaphinda ngahlola nemiqulumbhalo leyo abathe othisha ibasiza ekufundiseni ukukwazi ukufunda nokubhala. Ngokusebenzisa lezi zindlela zontathu, kwangenza ngakwazi ukuveza ubuqiniso nokukholela kocwaningo, njengoba ngike ngakuveza ngasenhla ukuthi ukusebenzisa ungonintathu ekukhiqizeni ulwazi kukhulisa ukwethembeka nokukholeka kocwaningo ngoba lezi zindlela ziyasebenzisana.

Ngokomngcele wocwaningo, lolu cwaningo lusemkhakheni wokufunda nokufundisa ukukwazi ukufunda nokubhala kuphela, hhayi emkhakheni wenqubomgomo yolimi noma eminye imikhakha yolimi njengoba imininingi. Kanti ngokobungako balo luthinta othisha abafundisa ibanga lokuqala nelesibili kuphela alubafaki abafundi, njengoba lubheka amasu asetshenziswa wothisha uma befundisa ukukwazi ukufunda nokubhala ebangeni lokuqala nelesibili, futhi abesiYingi esisodwa nezikole eziyisithupha kuphela.

4.13 Isiphetho

Kulesi sahluko ngixoxe ngendlelakubuka yocwaningo lolu cwaningo oluphansi kwayo, umklamo wocwaningo, indlelani yalolu cwaningo, indawo lapho ucwaningo lwenziwe khona, nokukhethwa kwabahlanganyeli bocwaningo. Ngixoxile futhi ngezindlela ezisetshenzisiwe ukukhiqiza imininingo yocwaningo, ngaxoxa nangezindlela ezisetshenziswe ekuhlaziyeni imininingo etholakele. Ngiphinde ngaxoxa ngenkambiso elungileyo yocwaningo ukuthi ngayilandela kanjani. Ngaxoxa ngokushuba, ukukholeka nokwethembeka kocwaningo ngaveza ukuthi kwaqinisekiswa kanjani ukwenzela ukuthi ucwaningo lukholeke. Ngabe sengixoxa ngezingqinamba ezazilindelekile kulolu cwaningo, ekugcineni ngase ngiphetha isahluko. Esahlukweni esilandelayo ngizoxoxa ngokutholakele kulolu cwaningo.

ISAHLUKO SESIHLANU

ULWAZI OLUTHOLAKELE: IZINSILELA EKUFUNDISENI UKUKWAZI UKUFUNDA NOKUBHALA EZIKOLENI

5.1 Isingeniso

Esahlukweni sesine ngixoxe kabanzi ngomklamo nezindlelande zalolu cwaningo; lapho ngichaze khona ngendlelakubuka lolu cwaningo olungaphansi kwayo, umklamo, indlelande, indawo olwenziwe kuyo ucwaningo, ukukhethwa kwabahlanganyeli bocwaningo, izindlela zokukhiqiza imininingo, izindlela zokuhlaziya imininingo, inkambiso elungileyo, ukushuba, ukukholeka nokwethembeka kocwaningo, kanye nezingqinamba. Ngakho kulesi sahluko ngethula lokho okutholakele okuyizinsilela mayelana nokufundiswa kokukwazi ukufunda nokubhala emabangeni elokuqala nelesibili ngolimi lwaseKhaya isiZulu. Ulwazi olutholakele ngiluhlele ngokwezindikimba ezintathu ezilandelayo:

1. Ukufundisa kothisha ngomphonse wendlelande yokuphimisela izwi.
2. Ukufundisa ngokuphindukusho okungenanzikandaweni wolimi oluphelele.
3. Insweleko yoqeqesho nolwazi-mbe kothisha lokufundisa ukukwazi ukufunda nokubhala.

5.2 Ukufundisa Kothisha Ngomphonse Wendlelande Yokuphimisela Izwi

Ulwazi olutholakele ngezingxoxo zenhlololwazi esakuhleleka engibe nazo nothisha, kanye nolutholakale ezifunjaneni zothisha ngenkathi ngibabukela befundisa ezikoleni ezintathu ezaziyingxenywe yocwaningo, luveze ukuthi othisha bamabanga elokuqala nelesibili, bafundisa ngomphonse wendlelande yokuphimisela izwi uma befundisa ukukwazi ukufunda nokubhala. Le yindlelande ephonse ifane neyokuphimisela izwi kodwa ayifani iyifuzile. Okutholakele okwenziwa wothisha ukuthi, bona baqala ngokufundisa umsindo welunga nelunga legama, bese befundisa umsindo ngokuhlanganisa lawo malunga; konke lokho kusuke kuseyingxenyana yegama. Emva kwalokho badlulela ekuhlanganiseni imisindo

yamalunga okuyizingxenyana zegama ukwakha amagama aphelele. Kanti kwindlelande yokuphimisela izwi imisindo ifundwa isuselwa egameni eliphelele, leyo misindo isuke ingamalunga egama. Kuyenzeka abafundi baqale ngokufunda imisindo engamalunga bese bakha igama ngaleyo misindo, kanti kuyenzeka babhalelwe uhla lwamagama aphelele, licozululwe igama ngokwemisindo elakhile bayifunde. NgokoMNYango WezeMfundo eMelika, ngeminyaka ye-1970 benza ucwaningo olukhulu kwezemfundo olwalubizwa nge-*Project Follow Through*, nolwaveza imiphumela yokuthi abafundi abafunde ukuhlaziya igama ngokwendlela yokuphimisela izwi bakhombisa ukuba nekhono lokucabanga ngokunzulu. ENgilandi nakhona benenkinga yamazinga aphansi okufunda nokubhala kubafundi abaqhubekela emabangeni aphezulu besuka kumabanga aphansi, babona ukuthi ukusetshenziswa kwendlela yokuphimisela izwi, kungalekelela ekwehliseni inani labafundi abayofunda ezikoleni zalabo abafunda ngokutotoba. Kusukela ngonyaka wezi-2012 baqalile ukusebenzisa le ndlela yokuphimisela izwi kuzo zonke izikole zamabanga ayisisekelo nalapho bebone khona ushintsho olukhulu emazingeni okukwazi ukufunda nokubhala ngoba aye anyuka kakhulu (Grant, 2011; 2013).

Lokhu okuchazwe ngenhla kugcizelela ukuthi ukusetshenziswa kwendlela yokuphimisela izwi ngendlela ekahle uma kwakhiwa amagama, kuyawenza umehluko ekwenyuseni amazinga okukwazi ukufunda nokubhala kubafundi, okungukuthi uma othisha bocwaningo nabo bebengayisebenzisa indlela yokuphimisela izwi ngendlela ekahle hhayi umphonse wayo abawusebenzisayo, bebengawubona umehluko ekukwazini ukufunda nokubhala kubafundi ababafundisayo.

Emva kokwakhiwa kwamagama, othisha badlulela ekwakhiweni kwemisho embalwa kuye ngokwebanga labafundi. Ebangeni lokuqala umusho uba munye ukuya kwemihlanu evikini, kanti ebangeni lesibili iyaba mihlanu kuya kweyisishiyagalombili evikini ngalinye. Ngokwendlela yokuphimisela izwi inani lemisho alinqunyiwe kodwa kubalulwa lokho okumele kufundiswe uma kufundiswa imisho; njengokufundiswa kofeleba, izinkathi, izihlanganiso, njalonjalo (DBE, 2011). Lo mphonse wendlelande yokuphimisela izwi usetshenziswa wothisha bebanga lokuqala nebanga lesibili, okuwukufundiswa kwezingxenyana ezincane zegama amalunga egama.

Othisha baqala ngokufundisa umsindo welunga nelunga legama okungonkamisa ‘a,e,i,o,u’. Uma befundisa onkamisa basebenzisa izindlela ezahlukene ukwethula onkamisa abehlukene.

Abanye bethula onkamisa ngokusebenzisa indlela yokuxoxela abafundi indatshana encane, kanti abanye basebenzisa indlela eyiculo ukwethula onkamisa nongwaqa. Futhi othisha abaqali ngonkamisa abafanayo uma befundisa onkamisa kuya ngokuthi uthisha ukhetha ukuqala ngamuphi unkamisa. Okulandelayo, yizibonelo ngalokho othisha abathi bayakwenza uma befundisa onkamisa. UNkk Phewa oneminyaka engamashumi amabili nanye efundisa ibanga lokuqala uthi yena ubaxoxela indatshana encane abafundi uma ethula unkamisa ‘e’, echaza lokhu uthathe wabeka kanje:

Uma ngethula unkamisa ‘e’ ngiqala ngokubaxoxela indaba ethi; kwakukhona umkhwenyana owahamba eyolobola. Uma efika khona [emzini] wathi, “E! Mnumzane, E! Mnumzane”. Ngokulokhu uyiphinda le ndaba, lo nkamisa ‘e’ uzolokhu ungena kancane baze bawazi. Bazobe sebewubhala lo nkamisa kuqala emoyeni, ubatshele ukuthi ubhala icici elinqamuke phakathi kuye ngokuthi wena ufuna kungene kanjani kubo. Ube usuwubhala ebhodini lo nkamisa bawufunde baze bawazi. Bonke onkamisa uzobafundisa kanjalo bobahlanu uze ubaqede (Nkk Phewa, esikoleni iThemba).

Indatshana uthisha ayixoxele abafundi ikhuluma ‘ngokulobola’ nokuzwakala kuwulwazi nokho olungaphezu kwezinga lomqondo wabafundi. UMartin nabanye (2010) becaphuna emsebenzini kaPiaget (1972) okhuluma ngokuthuthuka komqondo bathi ulwazi olwethulwa kubafundi kubalulekile ukuthi lube sezingeni lokukhula komqondo wabo, lokho kwenza kube lula ukubamba abakufundiswayo. Uthisha uphinde wenza isibonelo esithi: kuthiwa ‘E! Mnumzane’ uma kukhulekwa emzini womnumzane kuzolotsholwa intombazane. Lolu wulwazi olubonakala lungahambisani nolimi olusetshenziswayo; uma sikhuleka ngokwesiZulu sisebenzisa izithakazelo zoMnumzane njengokuthi nje, ‘Sikhulekile ekhaya kwaNgcolosi’. Nalolu lwazi luzwakala luwulwazi olungenasiminya nolungalimaza ulimi lwesiZulu, ngoba abafundi kulesi sigaba sokukhula basakubamba kunjengoba kunjalo abakutshelwayo (Piaget, 1952) Kungakuhle bafundiswe ulimi lwangempela lunjengoba lunjalo ukuze bezobamba okuyikhona. Kanjalo nesibonelo secici elinqamuke phakathi, nalokho kuwukuzakhela nokho okungabuvezi ubuciko nokungaba nobudidwane obuthile kubafundi ngoba mhlawumbe bengalazi leli cici uthisha akhuluma ngalo. Ngikusho lokhu ngoba ziningi izinhlobo zamacici ezikhona, kanti futhi akusibo bonke abafundi abawaziyo

amacici kuya ngendawo abakhule kuyo, ngenye indlela kuyabonakala ukuthi uthisha akawunakanga unzikandaweni womfundi nomfundi. Akababuzanga abafundi ngalokho abakwaziyo bona mayelana nokulobola namacici. Lokho kungaba nomthelela ekungabambini kahle lokho abakufundiswayo. UBernstein (1999) ephawula ngalokhu uthi, okufundiswayo kumele kuxhumane nalokho umfundi akwaziyo kusukela ekhaya nasemphakathini aphila kuwo.

UNkk Zikode naye oseneminyaka engama-31 efundisa ibanga lokuqala, uthe uqala ngokufundisa unkamisa 'i', naye usebenzisa indlela yokubaxoxela indatshana uma ethula unkamisa. Uthe yena uvamise ukuthi:

Umakoti nomkhwenyana uma beshada kuyakikizwa kuthiwe 'i..i.i'.
Ngithi uma sengibatshelile lokhu, bese ngithi nabo abasho belokhu bephindaphinda ukuze lo nkamisa 'i' ezongena kubo baze bamazi (Nkk Zikode, esikoleni iVezokuhle).

Nalapha kuyaphawuleka ukuthi uthisha naye usebenzise ulimi okungelona oluvame ukusetshenziswa ngoba esiZulwini asisho ukuthi 'i..i.i', kodwa sithi 'li..li..li' uma sikikizela. Nalapho futhi kusefana nengikuchaze ngenhla ukuthi abafundi bangaba nokudideka ngenxa yolimi olusetshenzisiwe olungaxhumani nalokho abakwaziyo. Ulimi olusetshenziswayo uma kufundiswa ukukwazi ukufunda nokubhala kuhle luxhumane nalolo umfundi ajwayele ukuluzwa lusetshenziswa ekhaya nasemphakathini akhula kuwo, njengalokho nababhali abaningi bayakugcizelela lokhu (Vygotsky, 1978; Cummins, 2000; Bernstein, 1999).

UNkk Nala ofundisa ibanga lokuqala naye osemnkantsh'ubomvu ekufundiseni ibanga lokuqala njengoba eneminyaka engama-31 efundisa leli banga, yena uthi usebenzisa indlela eyiculo ukwethula imisindo engonkamisa nengongwaqa. Enkulumweni yakhe uye wabeka wathi:

Ngibuye ngisebenzise neshadi elinamaculo engizakhele wona ngemisindo engongwaqa nonkamisa okwenza basheshe ukubamba imisindo enjengale; 'a ba ca ka fa qa', ngikwenza iculo balicule,

elinye lithi ‘a ba ce ke le de’, kanti elinye lithi, ‘le li je ke le de’. Lawa maculo bawacula samdlalo futhi bayawajabulela, okwenza basheshe babambe obafundisa khona okuyizinhlamvu, imisindo namagama. Indlela yokubaculisa iyangisebenzela ngoba kuqala ubuthola ukuthi besiyaye sifundise uhlamvu okungo ‘a,e,i,o,u’ kuqala, kube izinhlamvu zohlelo lwamalunga amagama ebengi wafundisa isikhathi eside, bese sifundisa umsindo owodwa njengo ‘m’ siwulumbanise nonkamisa ‘a’ nalokho sikwenze isonto lonke, bese sidlulela komunye unkamisa kwelinye isonto size sibaqede bonke onkamisa ‘a,e,i,o,u’ sibalumbanisa nemisindo. Ubuthola ukuthi inyanga yonke sifundisa u’m’ simlumbanisa nabo bonke onkamisa (Nkk Nala, esikoleni iKusa).

Okuhlukile kwabanye ngalokhu okuvezwa uthisha ngenhla wukuthi, imisindo yamalunga engonkamisa nongwaqa yena ukufundisa kanye kanye ngenkathi akha iculo, kanti abanye bakufundisa ngokwehlukana; kodwa indlela ayisebenzisayo uthisha nayo isewukufundisa izingxenyana zegama okuyimisindo yamalunga. Futhi ukufundiswa kwezinhlamvu zegama kuyisayensi engenambiko abafundi bakuleli banga okungelula ukukubamba. Ngenye indlela ukufunda igama uqale ngokufunda izingxenyana zalo ezincane ezilakhile kodwa igama elakhiwe yilezo zingxenyana lingekho, ukufundwa kwalezo zingxenyana akuwulethi umbiko noma ukuqonda ngokuphelele okufundwayo. Kanti uma bekuqalwe ngokubhalwa kwagama lona elinika umqondo ophela bese liyafundwa ngokulincozulula, okungenani lokho kunika isithombe esiphelele ngoba imisindo ibukwa isuselwa la egameni abafundi abalibonayo. Leyo ndlelande yokufunda eyokuphimsela izwi. Njengalokhu ngikuzile esahlukweni sesibili, ngokwe-DfES (2001-2007) uMNYango WezeMfundo eNgilandi lokhu uyakufakazela ngokuthi abafundi bafundiswa ukukwazi ukuhlenganisa imisindo baze bakwazi ukulizwa igama ukuthi lithini. Leli khono liyasiza ekuzweni ukuthi kufundwa kanjani okubhaliwe. Liphinde lize futhi nasekwazini indlela amagama abizeka ngayo.

Lokhu kuveza ukuthi indlela abayisebenzisayo othisha yokufundisa imisindo izimele nje ingasuselwa egameni elithize, kubonakala kungebe lula kumfundi waleli banga ukukubamba ukwakhiwa kwamagama, ngoba ukufunda imisindo ngesinye isikhathi bese amagama aphelele afundwe ngesinye isikhathi, kungenza abafundi bakhohlwe imisindo asebeyifundile

kungabi lula ukwakha amagama bese kudingeka ukuthi baqale phansi bakhunjuzwe ngaleyo misindo. Kuyabonakala ukuthi indlela ulimi olusetshenziswa ngayo ingaba nomthelela kule nkinga yokungakwazi ukufunda nokubhala kubafundi. Ngezansi ngikhombisa esinye sezifunjwana zebanga lesibili esigcizelela lokhu okushiwo ngasenhla.

ISIKWELE-SITHEBE 2: ISIFUNJWANA SIKATHISHA UNKK NALA, WEBANGA LESIBILI, ESIKOLENI IKUSA, EFUNDISA UKUBHALA NGOKUHLANGANISA

	Okwenziwa Uthisha	Okwenziwa Umfundi
1	Uthisha ubingelela abafundi, ubatshele ukuthi bahlale phansi bese bekhapha amabhuku abo okubhala.	Abafundi bahlala phansi bakhapha amabhuku abo okubhala balindela uthisha.
2	Uthisha wethula isifundo ngokuthi achaze ukuthi abafundi bazofunda ukubhala ngokuhlanganisa besebenzisa lezi zinhlamvu ezilandelayo: a,b,e,g,h,i,j,k,l,o,s,t Uzibhale ebhodini wabe esebafundela zona ememeza uhlamvu ngalunye.	Abafundi bebefunda emva kukathisha uhlamvu ngalunye, emva kwalokho babe sebebhala ngokuhlanganisa emabhukwini abo.
3	Uthisha uphinde wababhalela abafundi amanye amagama aphelele ebhodini okuyilawa: utsotsi, cha, lala. Ubafundele nawo ngalinye ukuze bakhumbule ukuthi abizwa kanjani. Ubatshele ukuthi wababhale ngokuhlanganisa emabhukwini abo.	Bwabhalile abafundi amagama ngokuhlanganisa bewabukela ebhodini.
4	Uthisha uye wababiza abafundi ukuzobamakela umsebenzi ebebewubhala, wabamakela ngamunye kuthi ongabhalanga kahle amkhombise ukuthi bekufanele abhale kanjani.	Abafundi beza kuthisha ngomugqa bepethe amabhuku abo bezomakelwa. Othole konke uyanconywa ahlale phansi, kodwa ongatholanga konke uyakhonjiswa bese eyoqala phansi abhale lawo magama angawatholanga.
5	Esaqhubeka uthisha nokumaka, unike labo bafundi asebenzisa futhi abangenakho okulungiswayo izincwadi zokuzifundela nje ukuthuthukisa ikhono lokufunda, nobekuyincwajana eyiBhayibheli. Ubatshelele ukuthi bavule bafunde kuyiphi incwadi eBhayibhelini lelo elincane. Ugcine ethi ngokulandelayo bayoxoxa ngokuthi bafundeni.	Bebezifundela abafundi yilowo nalowo encwadini yakhe encane eyiBhayibheli bekhombisa ukukuthakasela lokho abakufundayo ngoba ubuzwa ngobuhhomuhomu ukuthi bayafunda ngempela.

Uthisha lapha wayefundisa ukubhala ngokuhlanganisa, wethula isifunjwana sakhe ngokuthi achaze ukuthi abafundi bazofunda ukubhala ngokuhlanganisa besebenzisa izinhlamvu ezilandelayo: a,b,e,g,h,i,j,k,l,o,s,t. Lezi zinhlamvu uthisha uzibhale ebhodini wabe esebafundela zona ememeza uhlamvu ngalunye ethi nabo abasho emva kwakhe. Inhloso kathisha wayezobabizela amagama kodwa waqala ngokubakhumbuza ngezinhlamvu ezakhe la magama. Lokhu kuveza ukuthi ubeqale ngokubafundisa imisindo eyizinhlamvu ngaphambi

kokubafundisa amagama. Kuyabonakala ukuthi uthisha akanaso isiqiniseko sokuthi abafundi bayawazi la magama yingakho ngaphambi kokubabizela eqala ngokubakhumbuzwa ngezinhlamvu ezakhe amagama. Nalokhu kusafakazela ukuthi indlela abayisebenzisayo ukufundisa ukwakhiwa kwamagama ingaba nomphumela wokuthi abafundi bangakwazi ukubamba lokho abakufundiswayo. UMoats (1998) uyakufakazela lokhu uma ephawula ngokufundisa ngendlela yokuphimisela izwi uma ethi inkinga eyodwa kweziningi mayelana nokusetshenziswa kwendlelande yokuphimisela izwi ukuthi, uma kufundwa imisindo kuqalwa ngezinhlamvu bese kuyiwa emisindweni, esikhundleni sokuthi kuqalwe ngemisindo bese kuba yinhlamvu.

Umbhali ngenhla uphawula ngokuthi indlela yokufundisa amagama ngokuthi kuqalwe ngokufundisa izinhlamvu bese kufundiswa imisindo eyakhe igama, uthi leyo indlela yokufundisa futhi iletha ukudideka kubafundi ngoba bagcina bengakubambanga abakufundiswayo (Moats (1998). Abacwaningi abanengi bayavumelana ngokuthi isisekelo sokufunda okubhaliwe siwulimi noma ukukhuluma, ngakho ukuhleleka kwekhono lokufunda engqondweni yomuntu kusukela olwazini lolimi (Ehri, 2002; Simon nabanye, 2002; Aylward nabanye, 2003). Ngenye indlela kubalulekile ukuqala ngegama eliphelele abafundi abakwaziyo ukulikhuluma nokulisho bese kufundwa imisindo yalo kanye nezinhlamvu ekugcineni. Lokho kuwukususela kulokho abakwaziyo okulekelela ekutheni bangabi nokudideka bakubambe kalula nabakufundiswayo.

Uma othisha sebeyifundisile imisindo engonkamisa, badlulela ekufundiseni imisindo yamalunga engongwaqa. Bafundisa uhlamvu ngalunye nokuyizinhlamvu ngohlelo lwamalunga amagama. Bathi befundisa umsindo welunga owungwaqa, babe bewuhlanganisa nomsindo welunga ongunkamisa ukwakha umsindo. Uma bekwenza lokho bakubiza ngokushadisa onkamisa nongwaqa. Lokho kuye kwavela enkulumweni kaNkk Phewa ochaze kanje:

Kufuneka ube nendlela nawe [thisha] owethula ngayo umsindo khona uzongena kalula kubafundi. Uma usubatshele kanje ube usuwubhala manje lo msindo ebhodini. Uyababuza-ke manje uthi konje bangaki onkamisa, basho bathi bahlanu, bese uwubhala umsindo u ‘m’

umphinde kahlanu. Ngibe sengitshela abafundi ukuthi nginabakhwenyana abahlanu ngisho o 'm' abahlanu esengibabhalile, nomakoti abahlanu ngisho onkamisa abahlanu. Ngibatshela ukuthi sizobashadisa-ke manje umkhwenyana u 'm' nomakoti unkamisa 'a' kuphume umsindo u'ma', ngenza kanjalo ngize ngibaqede bonke ongwaqa ngibashadisa nonkamisa bonke ukwakha imisindo. Lokhu ngikwenza ngikuphindaphinda baze bayazi le misindo (Nkk Phewa, esikoleni iThemba).

Uma ekwenza lokhu akushoyo ngenhla uthisha usebenzisa igama 'lokushadisa', okuyigama elizwakala lingahambisani nokufundwayo ngoba abafundi bona bazi umshado lapho kusuke kushada khona umuntu wesilisa nowesifazane. Uma sekushadiswa onkamisa nongwaqa kungabadida ngoba bona basathatha izincazelo zamagama eziqondile zinjengoba zinjalo bezitsheliwe. Kunababhali abaveza ukuthi ukuthuthuka kolwazi kuwutho oluqhubekayo futhi olwenzeka ngokuthi kube nokuxhumana phakathi komfundi nendawo ahlala noma aphila kuyo okuyikhaya, umphakathi nasesikoleni (Umoats, 1998). Ephawula ngendaba yokukhula kwengane ngokwezigaba zokukhula komqondo, umbhali ugcizelela ukuthi kunokuhluka okukhona phakathi kwizingane ekukhuleni ngokwezinga lemizwa (Umoats (1998). Kuyabonakala ukuthi uma abafundi bekhula ngokwehluka ngokwemizwa, lokho kuzoba nomthelela wokwehluka ngokolwazi abaluzuzayo kulabo abaphila nabo bebezwa belusebenzisa ulimi. Kanjalo kube nomthelela futhi kulokho okufundiswayo abanye bangakuqonda okufundiswayo kodwa abanye bangakuqondi. Ngakho kulindelekile ukuthi uthisha asibhekelele leso simo ngokuthi asebenzise ulimi oluvamise ukusetshenziswa nolwemukelekile kulolo limi olufundwayo. Uma kungenjalo, lokhu kungaphazamisa izinga lokubamba abakufundiswayo abafundi.

Emva kokuba imisindo isiyakhiwe ngokuhlanganisa onkamisa nongwaqa, othisha baqhubekela ekwakhiweni kwamagama. Bahlanganisa imisindo yamalunga eyizingxenyana zegama ukwakha amagama aphelele. Indlela othisha abaningi abakhombisa ukujwayela ukuyisebenzisa eyokubhala umsindo ebhodini batshele abafundi ukuthi bakhe amagama ahlukene ngalowo msindo. Lokho kuyavela enkulumweni kaNkk Dladla oneminyaka engama-23 efundisa ibanga lesibili yena obeke kanje:

Njengokuthi nje nanku umsindo othi 'bha', ngivele ngiwubhale ebhodini bese ngithi abenze amagama ngawo lo msindo, uvele ubabone bonke bekhululekile ngoba kuyilokho abakuthandayo. Lokho kukhombisa ngokusobala ukuthi bayawazi umsebenzi wabo. Ngiyaye ngibheke ukuthi uma bekwazile ukuwabhala kuzobe kusho ukuthi isifunjwana sibe yimpumelelo (Nkk Dladla, esikoleni iZenzele)

Ukwakhiwa kwamagama kusetshenziswa imisindo bakwenza ekugcineni othisha emva kokufundisa izinhlamvu ezingonkamisa nongwaqa ngokwehlukana. Leyo ndlelande yokufundisa iwumphonse wendlelande yokuphimisela izwi ngoba kuyona kuqalwa ngegama eliphelele bese liyancozululwa ngokwemisindo elakhile. Kuyindlela ebonakala ingamlekelela umfundi ekubambeni amagama ngenkathi efunda imisindo eyakhe lawo magama. Ngenye indlela ukufundwa kwemisindo yamagama ngayojwana bese kufundwa amagama aphelele ngesinye isikhathi, kubonakala kungemlekelele umfundi ekubambeni amagama awafundiswayo ngoba imisindo kwesinye isikhathi umfundi usuke eseyikhohliwe kudingeke uthisha abakhumbuze abafundi ngaphambi kokuwabhala amagama.

Kanjalo noNkk Shezi oneminyaka engama-26 efundisa ibanga lesibili, naye ukuvezile ukuthi unikeza abafundi umsindo, bese ebatshele ukuthi bakhe amagama besebenzisa lo msindo osebhodini. Ekhuluma ngalokhu yena uchaze kanje:

Lokho engiye ngikubone bekuthanda futhi bekubamba kalula, ukufunda imisindo emisha. Uma wethula umsindo omusha, bayathanda uma wethula uhlamvu olusha ngoba bayacabanga, mhlawumbe nje umsindo othi 'chwa'-'ichweba', 'ichwane' uzwa bebanga umsindo bethi 'chwa'... 'chwa', babe sebezakhela amagama-ke ngaleyo misindo bese bebhala nemisho. Abahlakaniphile bayashesha bona ukubamba kodwa kungabi lula kulabo abanezingqinanamba ekufundeni njengalo oyedwa onenkinga enginaye la ekilasini. Bayashesha abahlakaniphile ukubamba bese bethi sibizele, sibizele Memu, ubesathe awu nkosi yami isikhathi anginaso bona bafuna ukuzibona ukuthi lokho sebeyakwazi ngempela (Nkk Shezi, esikoleni iKhanyakude).

Kanjalo noNkk Shezi ugcizelela indlela yokuqala ngokufundiswa kwemisindo kugcinwe ngokufundwa kwamagama. Okuphawulekayo enkulumweni yakhe uthisha uyakuveza ukuthi bakhona abafundi abadonsa kanzima ekufundeni njengoba ethi le ndlela yokufunda isiza labo abashesha ukubamba. Ngakho kuyacaca ukuthi akulula ukubamba umthamo wamagama amaningi kwabanye abafundi, lokho kuveza ukuthi le ndlelende othisha abayisebenzisayo kungenzeka ibe nomthelela ongemuhle ekukwazini ukufunda okubhaliwe kanye nokukwazi ukubhala kwabanye abafundi.

Indlela abayisebenzisayo othisha yokubhala umsindo ebhodini noma emakhadini obubenyebenyebese abafundi bakha amagama besebenzisa lowo msindo, isetshenziswa wothisha bamabanga elokuqala nelesibili. Nakuba othisha bekuveza ukuthi abafundi bayayijabulela le ndlela, kodwa ibonakala ingasiza abafundi abahlakaniphile nabashesha ukubamba kuphela njengoba nothisha ekuveza lokho, ngoba lelo khono lokuzakhela amagama akubona bonke abafundi asebenalo kuleli zinga lobudala. Abanye basadinga ukuthi uthisha kube wuye owakha amagama awabhale ebhodini. Bangawafunda ndawonye amagama bewaphindaphinda kuze kuthuthuke ulwazi lwabo lwamagama. Kanjalo basadinga nekhono lokuhlonza amagama lapho esevezwa kweminye imibhalo, uthisha angasebenzisa izindlela ezisamdalo ababhalise wona amagama phansi (Cunningham, 1995). Amagama angabhalwa ebhodini, kumakhadi obubenyebenyebese noma kumashadi bese efundwa uthisha nabafundi, uthisha ekhomba igama bafunde, noma kube umfundi olikhombayo bafunde aze angene bawazi. Lokhu kuyafakazeleka futhi uShabani (2010) ephawula nge*Zone of Proximal Development*, uthi umfundi ukuqonda kangcono akufundiswayo uma efunda esizana nomuntu onolwazi oluthe thuthu kulokho okufundwayo. Ngezansi ngiveze isifunjwana sikathisha uNkk Phewa ofundisa ibanga lokuqala, kwisifunjwana sakhe kuyafakazeleka ukuthi nabo ebangeni lokuqala baqala ngokufundisa izinhlamvu zamagama, kube imisindo bese begcina ngokufundisa amagama aphelele.

ISIKWELE-SITHEBE 3: ISIFUNJWANA SIKATHISHA UNKK PHEWA, WEBANGA LOKUQALA, ESIKOLENI ITHEMBA, EFUNDISA IMISINDO

	Okwenziwa Uthisha	Okwenziwa Umfundi
1	Uthisha uthulise abafundi umsindo, wabatshele ukuthi bahlale phansi balungele isifundo.	Abafundi baye bathula, kwathi labo abebemile bahlala phansi
2	Ukhiphe amakhadi obubenyebenyebese amabili abhalwe izinhlamvu ezimbili u 's' no 'h' wawanamathelisa ebhodini	Bebubuka ebhodini ngenkathi uthisha enamathelisa amakhadi.

3	Uye wafunda uhlamvu ngalunye wathi abafundi abafunde emva kwakhe.	Abafundi bafundile emva uhlamvu ngalunye
4	Uthisha ukhiphe elinye ikhadi ebelinomsindo u 'sh' wawufunda wathi abafundi abafunde emva kwakhe	Baqhubekile bafunda emva kukathisha umsindo u 'sh'
5	Uthisha uthe abafundi abakhe amagama besebenzisa umsindo 'sh'	Abambalwa kubo abafundi baye bawakha amagama besebenzisa umsindo u 'sh' okuyilawa; umshana, shanela, ishidi
6	Uwabhale ebhodini amagama abebewasho abafundi	Ngaleso sikhathi bebebukela uthisha ebhala amagama ebhodini
7	Uthisha ugcine ngokuthi abafundi abasebenzise la magama asebhodini bakhe umusho owodwa ngegama ngalinye	Baye baqala ukubhala abafundi umusho owodwa emabhukwini abo
	Ubabizile ukuze ezobamakela umusho abawubhalile, bekuza umfundi ngamunye kuye uthisha etafuleni	Labo abakade sebeqedile ukubhala bezile kuthisha ukuzomakelwa nakuba bengezanga bonke kuthisha

Lokhu okwenziwa uNkk Phewa njengoba eqala ngokufundisa izinhlamvu zegama, kube imisindo bese kugcina igama, kuyefana nokwenziwa othisha bebanga lesibili njengoba sengike ngakuveza ngenhla. Le ndlelande abayisebenzisayo ayinanzikandaweni ngoba akukho lapho bekususela khona lokho abakwenzayo. Bona othisha baqala ngokufundisa izingxenyana ezincane zegama zizimele zingasuselwa egameni eliphelile njengoba kwenzeka kwindlelande yokuphimisela izwi. Kwindlelande yokuphimisela izwi uthisha uveza uhla lwamagama analeyo misindo azoyethula, uyabafundisa imisindo eyisusela kula magama aphelele abhaliwe. Isizathu sokusebenzisa amagama aphelele ekwethuleni imisindo ukuthi abafundi bafika bewazi amagama njengoba bewasebenzisa olimini uma bekhuluma, kuphela basuke bengakwazi ukuwabhala nokuwafunda ebhaliwe. Ngakho ukuze kube lula kubona ukuyibamba imisindo eyakhe amagama, kuba kuhle bayifunde isemagameni abawaziyo (Marlyne, 2011; 2013).

Ekufundiseni kukathisha kuvelile futhi ukuthi akuqapheleki kothisha ukuthi abafundi abafani, kukhona abasheshayo ukubamba abakufundiswayo, nabangasheshi. Lokhu kuvele ngenkathi uthisha etshela abafundi ukuthi bazakhele amagama ngomsindo u 'sh'. Kuye kwabonakala ukuthi bakhona abafundi abayibambile nalabo abakhombise ukungayibambi kahle indaba yokuzakhela amagama, ngoba babe mbalwa kakhulu abakwazile ukwakha amagama kanti nothisha akakhombisanga ukulandelela. Lokhu kubonakele ngenkathi uthisha ebatshele ukuthi sebengakha imisho besebenzisa la magama abhalwe ebhodini, lokhu uthisha ukwenza

nje ubengenaso isiqiniseko sokuthi bonke abafundi bazokwazi ukuzakhela imisho. Ayikho imizamo kathisha ebonakele yokuthola ukuthi bangaki abangakakwazi ukuzakhela amagama basebenzisa lo msindo. Okuphawulekile ukuthi sengathi kusizakala labo abashesha ukubamba abangasheshi ukubamba sengathi bayasala, nokungaba nomthelela omkhulu wokungakwazi ukufunda nokubhala kwabafundi kula mabanga aphantsi ayisisekelo.

Okunye okuphawulekile ukuthi, lokhu kusetshenziswa kwezingxenyana ezincane zegama ukwakha igama eliphelele lokho kuyisayensi yolimi. Lokho kuchaza ukuthi abafundi bafundiswa ulimi ngendlela yokuluhlaziya ngokuveza ukuthi lwakheke kanjani, nokubonakala kungaletha ubunzima ekubambeni lokho abakufundiswayo. Njengoba abafundi befika esikoleni benalo ulwazi lwamagama kuphela bengakwazi ukuwabhala nokuwafunda ebhaliwe, ukusetshenziswa kwalolo lwazi lwamagama ukufundisa imisindo bekungabalekelela ekubambeni kalula okusha abakufundiswayo (Vygotsky, 1978). Lokhu kungenzeka ngokusebenzisa indlelani yokuphimisela izwi ngoba yona iqala ngegama bese kuba yimisindo. NgokukaMarlynne (2011) le ndlelani iyabalekelela abafundi ukukwazi ukufunda nokubhala. Ulwazi lwamagama oluningi luthuthukisa ulwazi lokufunda okubhaliwe kanye nolwazi lokubhala phansi lokho abakwaziyo abafundi. Eqakulisa ngokusetshenziswa kwendlelani yokuphimisela izwi uMann (2002) uthi, yaqala ngenkathi kwakuzanywa ukulekelela abafundi ababehlangabezane nobunzima ekufundeni okubhaliwe kusetshenziswa indlelani yolimi oluphelele, ngokombhali (ndawonye ebhukwini, 2002) le ndlelani akuyona engakhethwa okunendlelani yolimi oluphelele, ngoba uthi ulimi ulufundwa kangcono uma lusembhalweni oluphelele.

Emva kokwakhiwa kwamagama, othisha babe sebedlulela ekwakhiweni kwemisho embalwa kuye ngokwebanga labafundi. Ngokusho kothisha ebangeni lokuqala kubhalwa umusho ube munye kuya kwemihlanu evikini elilodwa, kanti kwelesibili iyaba mihlanu kuya kweyisishiyagalombili evikini. Imisho-ke yona bayakha ngokusebenzisa amagama lawo asebewakhile. Nalapha basebenzisa izindlela ezahlukene ukwakha imisho; abanye banika abafundi amagama bazakhele imisho ngalawo magama, abanye basebenzisa amashadi anezithombe baqale ngokuxoxa ngabakubonayo esithombeni bese bebhala imisho ngalokho abakubonayo. Uthisha uNkk Nala ofundisa ibanga lokuqala echaza ngakwenzayo uma efundisa imisho uye wabeka kanje:

Ngokusebenzisa lezi zindlela, ingane yebanga lokuqala ngesigamu sokuqala sonyaka, isuke isikwazi ukuthi ibhale indaba ngesithombe, okungenani ibhale umusho owodwa omayelana nesithombe. Phela basuke besebancane kanti nolwazi lwamagama abanalo luseluncane. Ngendlela engenza ngayo umfundi usuke esekwazi ukubhala ngesigamu sokuqala sonyaka, abuke isithombe asho ukuthi umama wenzani laphaya. Njengokuthi nje “Unana uyagaya”. Usuke esekwazi ukuxhumanisa onkamisa nemisindo akuhlobanise ngendlela yokuthi kukwazi ukukhipha igama elinomqondo (Nkk Nala, esikoleni iKusa).

Uthisha lapha uveza ukuthi abafundi kuleli banga lokuqala basabhala ngesithombe, bebhala umusho owodwa nje vo futhi nawo owakhiwe ngamagama amabili kuphela. Lokho uthisha uthi bakwenza ngoba basebancane abafundi baleli banga futhi ulwazi lwabo lwamagama luseluncane, yingakho bebhala umusho owodwa owakhiwe ngamagama amabili. Okuye kwagqama ngalokhu okwenziwa wothisha wukuthi, imisho embalwa abayifundisayo ebangeni lokuqala nelesibili inika abafundi umthamo omncane wolwazi lolimi, kanti futhi okuphawulekile ukuthi abakwenzayo othisha abakususeli ndawo akunasisekelo, ngenye indlela akunanzikandaweni. Njengalokhu ulwazi oluncane lokubhalwa kwemisho lusho umthamo omncane wolwazi lolimi, kanjalo nolwazi lokufunda okubhaliwe kanye nokubhala luncane. Kanjalo futhi umsebenzi omncane onikwa abafundi wenza uthisha angakwazi ukubona inqubekela phambili yabafundi ngoba ayigqami kahle. Kanti kubalulekile ukuthi uthisha abazi abafundi abakhe ikakhulu labo abasalayo ukuze ezobalekelela. Ngakho ngokunika abafundi umthamo owenele womsebenzi, lokho bekunganikeza ithuba kulabo abatotobayo lokwenza bephindaphinda lokho abakufundiswayo nabo baze bakubambe. Kanti futhi ukunika abafundi umsebenzi bese uthisha ebheka ukuthi bawenza kahle yini ngenkathi bewenza, nakho kusiza uthisha ukuthi abone abehlulekayo abakhombise lapho kumele balungise khona bese bayalungisa (Bloom, Madaus, noHastings, 2002). Konke lokhu akubonakalanga bekwenza othisha ngenkathi ngibabukela befundisa, nokungenzeka kube yileso sizathu esiholele ekutheni nasebangeni lesibili kube nabafundi abangakakwazi ukufunda nokubhala ngolimi lwabo isiZulu.

Ngokomqulumbhalo uTAHFUZWE (2012) kulindeleke othisha bafundise okungaphezu kwalokhu abakufundisayo. Ngokomqulumbhalo, kunemibhalo eyehlukene umfundi

angayibhala uma efunda ngokubhalwa kwemisho, angabhala kahle umusho obhaliwe ebhodini noma eshadini omayelana nezindaba, abhale umyalezo ekhadini wokufisela ogulayo ukusinda, abhale imisho ngeyakhe indaba aziqambele yona esebenzisa ofeleba ekuqaleni nongqi ekugcineni kwemisho, abuye abhale imisho eveza ulwazi lwemisindo namagama asewafundile kuleli banga. Njengalokho uthisha eveze ukuthi kuleli banga lokuqala abafundi basebancane, kungenzeka ukuthi banokubacabangela ukuthi bangelibambe inani elikhulu lemisho. Lokho abakwenzayo othisha kubonakala kungahambisani nomqulumbhalo uTAHFUZWE ngokwenani lemisho efundwa kula mabanga elokuqala nelesibili. Isibonelo, uma umfundi ebhala ikhadi lokufisela ogulayo ukusinda, ngeke abhale umusho owodwa futhi onamagama amabili kuphela ngoba umyalezo awudlulisayo ngeke uphelele futhi ngeke uzwakale kahle. Kanti uma bebefundiswa kahle abafundi ukubhalwa kwemisho banganqunyelwa inani lomusho owodwa omncane, bebengakwazi ukuwubhala umyalezo ophelele ekhadini, ngokwenza njalo bazuze ulwazi oluthe thuthu lokubhala nokufunda.

Kuye kwagqama futhi ngenkathi othisha ngibabukela befundisa ukuthi umsebenzi omningi wenziwa wothisha kuncane kakhulu abakwenzayo abafundi ekilasini. Kuqaphelekile ukuthi akukho lapho uthisha avukuza khona ulwazimagama lwabafundi uma efundisa ulwazi olusha. Abafundi abanikwa ithuba lokuveza abakwaziyo ngalokho abafundiswa khona, akususelwa kulokho abakwaziyo uma kufundwa okusha. Othisha yibona abafika nemisindo kanye namagama okuzofundwa sebekubhale emakhadini obubenyebenye noma bakubhale ebhodini. Kuyenzeka othisha babanike abafundi imisindo ethile uma sebefunde ngayo bathi abafundi abazakhele amagama ngaleyo misindo, nakho okubonakale kuyinselelo kwabanye abafundi ngoba ikhono lokuzakhela bengakabi nalo kula mabanga. Ukususela kwabakwaziyo bekungabalekelela abafundi ekukwazini ukubamba kalula lokho abakufundiswayo ngoba bekuzobe kukhulunywa ngalokho abakwaziyo. Uthisha angasebenzisa ingxoxo noma indaba enamagama abawaziyo, bese amagama, nemisindo kufundwe kususelwa kulokho, lokho bekungawandisa umthamo wolwazi lwamagama kubafundi (Schallert, 2002).

NgokukaShabani (2010) imicabango ithuthukisa ulwazi lwamagama engqondweni yomfundi. Ngakho uphakamisa ukuthi ekilasini kuhle uma kunezingxoxo kakhulu ukuze kuzoba khona ukucabanga okuqhamuka ngokuxoxa nokusiza ekwakhekeni kwamagama. Ababhali abaningi bayakuveza ukuthi ulwazi lomfundi afike ebele enalo ekilasini lubalulekile kakhulu ngoba usebenzisa lona ukunamathelisa ulwazi olusha koludala (Marzano, 2004; Anders noSpitler, 2007; Guthrie, 2008) Ngokwale ncazelo yababhali engenhla kuyabonakala ukuthi

kubalulekile ukunika abafundi ithuba lokukhuluma ekilasini, uthisha nabafundi baxoxe, nomfundi kanye nomfundi baxoxe ngalokho okufundwayo. Ukuxoxa bekunganika amathuba okuthi abafundi baveze lokho abakwaziyo ngalokho okufundwayo. Ngakho kubonakele ukuthi ukungalitholi ithuba kwabafundi lokuxhumanisa ulwazi abanalo nolwazi olusha, kwenza othisha bangazi ukuthi abafundi banolwazi olungakanani. Okungenzeka kube yiyona mbangela yalokho eyenza babacabangele abafundi ukuthi basebancane ngeke bakwazi ukubamba umthamo omkhulu wolwazi. Ngokubanika imisho embalwa lokho kungaholela ekutheni bangacijeki kahle abafundi ekhonweni lokukwazi ukufunda nokubhala.

Kanti noNkk Shezi ofundisa ibanga lesibili yena uthathe wabeka kanje ngalokho akwenzayo:

Ngiye ngigcizelele ukuthi abafundi abazakhele amagama enza umqondo angakhi amagama angawenzi umqondo, bese futhi ngithi abazakhele imisho. Lokho kwenzeka ebangeni lesibili angazi-ke ebangeni lokuqala kade ngagcina ukulifundisa kodwa kuhamba kanjalo uma ufundisa ibanga lesibili. Kusukela lapho-ke ngibanika nencwadi enendaba enalo msindo ebebewufunda. Sebefundile ukuzakhela amagama nemisho bakubhala, ngiye ngibanike ithuba lokufunda-ke manje lapho ngisuke ngifuna ukubona la magama analo msindo ukuthi bayakwazi yini ukuwabona manje nokuwafunda. Mhlawumbe ngithi abafunde imigqa emibili, ngibize iqoqo elilodwa lize etafuleni kufunde umuntu ngamunye. Uma umfundi esefundile ngimbuza imibuzo ukuhlola ukuqonda kwakhe indaba bese kuthi laba abanye kube khona abakwenzayo (Nkk Shezi, esikoleni iKhanyakude).

UNkk Shezi lapha uveza ukuthi uma eseyifundisile imisindo, amagama nemisho, abafundi ubanikeza ithuba lokufunda incwadi basondele kuye etafuleni ngamaqoqo bamfundela ngamunye incwadi. Lokho uthi ukwenza uma efuna ukuhlola ukuthi bayakwazi yini ukubona amagama anale misindo abayifundile. Uthi mhlawumbe uyabatshele bafunde imigqa emibili, bese ebahlola ngokubabuza imibuzo mayelana naleyo migqa emibili abayifundile. Okuphawulekile ngalokhu okwenziwa uthisha ukuthi unika abafundi ithuba elincane kakhulu lokufunda okubhaliwe, okuyimigqa emibili nje vo endabeni yonke esencwadini. Lokho

kubonakala kungemnike uthisha isithombe esiphelele ngentuthuko yabafundi ekukwazini ukufunda okubhaliwe. Imigqa emibili abayifundayo nabo abafundi ingebanike ithuba elanele lokuzilolonga ekufundeni nasekubhaleni. Okuqaphelekile ukuthi okwenziwa othisha bebanga lokuqala kuyefana nalokho okwenziwa abebanga lesibili, inani lemisho abayinika abafundi imbalwa kakhulu kuwo womabili amabanga.

Ngokwe*National Reading Panel* (2001), abafundi bebanga lesibili bona bangabhala imisho ephathelene nemibhalo eyizinkondlo nje ezilula, amakhadi ezilokotho zosuku lokuzalwa, yindaba umfundi azibhalela yona ngaye noma ngomndeni wakhe okungaba izindima ezimbili ezakhiwe imisho eyishumi, kungaba izithako zezinhlobo zokudla, noma abhale indatshana enemigqa eyishumi abazofundelana yona ekilasini njalonjalo. Ukunika abafundi imisebenzi enjengale ebalwe ngenhla kunganika amathuba amaningi okufunda ukubhala nokufunda okubhaliwe besebenzisa amagama abawafundile, baveze futhi nekhono lokukwazi ukuzakhela imisho enomqondo. Lokhu kubhala imisho eyizinhlobo eziningi kunika abafundi ithuba eliningi lokufunda ukubhalwa kwemisho. Okuqaphelekile ukuthi lokho okushiwo umqulumbhalo u*TAHFUZWE* kunokuhambisana nalokho okwenzeka kwindlelande yokuphimisela izwi. Umqulumbhalo uveza izinhlobo eziningi zemisho engabhalwa abafundi okuyilezi; umfundi angabhala kahle umusho obhaliwe ebhodini noma eshadini omayelana nezindaba, abhale umyalezo ekhadini wokufisela ogulayo ukusinda, abhale imisho ngeyakhe indaba aziqambele yona esebenzisa ofeleba ekuqaleni nongqi ekugcineni kwemisho, abuye abhale imisho eveza ulwazi lwemisindo namagama asewafundile kuleli banga. Kanti indlelande yokuphimisela izwi yona iveza ukuthi uma kufundiswa imisindo kuye kusetshenziswe amagama amaningi aphaathelene nalowo msindo ofundwayo (Neuman noDickinson, 2001). Lokho kwenza abafundi babambe umthamo omkhulu wolwazi lwamagama oluzobalekelela ekukwazini ukuzakhela imisho, nasekukwazini ukufunda okubhaliwe.

Ngokwalezi zincazelo ezingenhla kuyabonakala ukuthi abakwenzayo othisha ukufundisa imisho embalwa emabangeni womabili elokuqala nelesibili, abafundi bancisheka ithuba lokuzejwayeza ukubhala imisho eyizinhlobo ezehlukene besebenzisa amagama abawafundile. Okuphawulekile ukuthi indaba iqala laphaya ekufundisweni kwamagama embalwa ukuthi kungenzeka kube yikho okuholela ekufundisweni kwemisho embalwa; kanti ukuba nolwazi lokubhala imisho eminingi kwandisa amathuba okukwazi ukufunda nokubhala, obekungaba

nomphumela omuhle wokuthi abafundi bathi bedlulela ebangeni elilandelayo babe sebeluthole kahle ulwazi lokufunda nokubhala.

Wonke-ke lo mphonse wendlelande yokuphimisela izwi usetshenziswa ebangeni lokuqala nelesibili. Lokho kufakazelekile enkulumweni yothisha bamabanga elokuqala nelesibili kanye nasezifunjaneni zabo ukuthi, bafundisa imisindo eyizinhlamvu ezingonkamisa nongwaqa kuqala bese bekuhlobanisa lokhu ukwakha imisindo. Ngale misindo babe sebakha amagama aphelele nawo ambalwa, ekugcineni bawasebenzise lawo magama ukwenza imisho nayo futhi embalwa njengoba kuvelile ngenhla. Lokhu kwehlukile kwindlelande yokuphimisela izwi ngoba kuyo imisindo eyakhe amagama ifundiswa isegameni eliphelele. Uthisha alethe uhlu lwamagama olunalo msindo ofundwayo, bese imisindo ifundwa isuselwa emagameni, okwenza abafundi bathi befunda imisindo babe bethola nolwazi lwamagama. Uma umfundi esekwazi ukubiza imisindo ngendlela ehlelekile nangendlela leyo misindo ebizwa ngayo, esekwazi nokuyihlanganisa akhe amagama aziwayo, usuke esengakwazi ukufunda izinkulungwane zamagama (Rippel, 2012).

Ngakho ukudlula kwabafundi ebangeni lokuqala nelesibili bedlulele kwelesithathu bengenalo kahle ulwazi lokufunda nokubhala, lokho kuveza ukuthi lo mphonse wendlelande yokuphimisela izwi osetshenziswa wothisha, awubalekeleli abafundi ekutholeni ulwazi lokufunda nokubhala. Kanti ukuluthola kahle ulwazi lokufunda nokubhala kula mabanga kwenza umfundi ageleze ekufundeni kwakhe angabi nezingqinamba. Ngezansi ngiveze isifakaziso salokhu okuchazwe ngenhla ukuthi othisha baqala ngokufundisa izinhlamvu zamagama uma befundisa ukufunda nokubhala ngaphambi kokufundisa imisindo eyakhe amagama.

ISIKWELE-SITHEBE 4: ISIFUNJWANA SIKATHISHA UNKK ZIKODE, WEBANGA LOKUQALA, ESKOLENI IVEZOKUHLE, ETHULA UMSINDO OMUSHA

	Okwenziwa Uthisha	Okwenziwa Umfundi
1	Uthisha ubingelele abafundi wabathulisa umsindo	Abafundi baye bathula balalela uthisha
2	Ungenise isifunjwana sakhe ngokubatshele abafundi ukuthi bazofunda ngomsindo omusha u ‘ ng’	Balalele abafundi uthisha ethula isifunjwana sosuku
3	Umsindo uwubhale eduze nesithombe sengane asidwebe ebhodini	Bebethule bebuka uthisha edweba ebhodini

4	Ufunde umsindo u 'ng' ephindaphinda wathi kubafundi abafunde nabo emva kwakhe	Bafundile bememeza belandela emva kukathisha
5	Uphinde wawubhala umsindo u 'ng' wabe esebhala nonkamisa wenza imisindo emisha u 'nga, nge, ngi, ngo, ngu'	Bebubuka ebhala uthisha ebhodini abanye bezama ukufunda uzwa ngomsinjwana
6	Uphinde wathi abafunde emva kwakhe ngenkathi efunda imisindo isinonkamisa	Bafundile emva kwakhe bephindaphinda imisindo esinonkamisa
7	Uthisha uye wathula wathi abafunde bodwa yena ekhomba ngerula imisindo eyixuba	Bafundile, kodwa bayidlanzana abebekhombisa ukuyibamba kahle yonke le misindo
8	Ucele ukuthi abafundi bamnike amagama anale misindo ebhalwe ebhodini u 'nga, nge, ngi, ngo, ngu'	Abafundi bamnike la magama: ingane, ingozi, ingoma, ingubo, ingalo
9	Uthe abakhiphe amabhuku abo bezobhala lo msindo u 'ng' bese beza kuye ngomugqa azobakhombisa ukuthi ubhalwa kanjani emigqeni yebhuku	Bezile kuthisha ngomugqa wababhalela ngamunye ebakhombisa ukuthi ubhalwa kanjani lo msindo emigqeni yebhuku

Kulesi sifunjwana esingenhla sikaNkk Zikode kuyafakazeleka ukuthi othisha basebenzisa umphonse wendlelande yokuphimisela izwi. Lokho kuvele ngenkathi uthisha eqala ngokwethula umsindo u 'ng' esikhundleni sokwethula amagama kuqala analo msindo, mhlawumbe awudwebele usemagameni. Uma enza njalo ubezobe esebenzisa indlelande yokuphimisela izwi. Empeleni kule ndlelande kuqalwa ngokuphelele okuyigama bese kubukwa izingxenywe eziyimisindo elakhile. Lokho kuyabalekelela abafundi ekubambeni amagama awumthamo omkhudlwana ngoba imvamisa amagama basuke bewazi ngoba bayawasebenzisa nsukuzonke uma bekhuluma. Ukusetshenziswa kwale ndlelande wothisha bekungawenza umehluko ekukwazini ukufunda nokubhala kubafundi (Rippel, 2012). Lokho ngikusho ngoba ukuba nolwazi lwamagama amaningi kulekelela ekukwazini ukwakha imisho nokusiza ekukwazini ukubhala indaba nokufunda okubhaliwe.

5.3 Ukufundisa Ngokuphindukusho Okungenanzikandaweni Wolimi Oluphelele

Okunye okuphawulekile ngolwazi olutholakele kothisha ukuthi othisha bafundisa ukufunda nokubhala ngendlela yokuphindukusho okungenanzikandaweni wolimi oluphelele, kanti ulimi oluphelele ludlulisa imibiko yangempela. Othisha bekumele bathathise olimini oluphelele abafundi abafike benalo uma befundisa imisindo, namagama kanye nemisho. Lokho bekungaba nomphumela wokuthi abafundi bakubambe kalula lokho okusha abebengakwazi abakufundiswayo Olimini oluphelele imisindo eyakhe amagama ifundwa isembhalweni ophelele noma endabeni. Abafundi bafundiswa ngobudlelwane obuphakathi

kwezinhlamvu ezakhe imisindo bakufunde lokho kusembhalweni oyindaba noma ingxoxo ethize. Leyo ndaba kumele ibe namagama analeyo misindo uthisha ahlose ukuyifundisa. Kanti indlela yokuphindukusho kuyona uthisha ufundisa ngokuphindaphinda lokho akufundisayo, uyakusho nabo abafundi bakusho emva kwakhe ukuze bezokubamba lokho abakufundayo. Ngezansi yinkulumo kaNkk Nala ofundisa ibanga lokuqala ekufakazela lokhu:

Leli shadi engilibeke odongeni elinezinhlamvu ezisuka ku ‘ a’ kuya ku ‘z’ balibona njalo, lokho nje kukodwa kubasiza kakhulu ukushesha babambe ukufunda nokubhala imisindo. Leyo ndlela siyibiza ngokuthi yi-*Look and Say*. Eminye imisindo ehlala odongeni yile; li de, u je ke, kufanele bakwazi ukuyibhala bengasayiboni eshadini lezinhlamvu nelonkamisa (Nkk Nala, esikoleni iKusa).

Lapha uthisha uveza ukuthi yena usebenzisa ishadi uma efundisa izinhlamvu zamagama nemisindo, okuthi uma sebeqedile ukufunda abafundi ngalo alinameke odongeni ngenhloso yokuthi abafundi bezolokhu bezikhumbuza ngokukubuka lokhu njalo. Uthi uthisha le indlela ingeyokubuka bese usho. Ngenye indlela lokhu kuchaza ukuthi abafundi ukuze bakubambe abakufundisiwe kumele bahlale bekubona, lokho kunginika ukuthi abafundi abakhuthazeki ekukwazini ukukubamba lokho abakufundiswayo, ngoba bayazi kuzohlala odongeni ukuze belokhu bezikhumbuza ngakho. Lokhu kuveza ukuthi othisha basebenzisa indlela yokuphindukusho uMayer (2002) athi iyindlela yokusetshenziswa kuphela uma umuntu esuke efuna ukubamba ulwazi olunjengamagama awabantu noma izimpahla ezithile, izinsuku nezinamba kodwa akumele ukuthi ingasetshenzwa olwazini oludinga ukuqondisiswa. Umbhali uqhubeka athi ukusebenzisa indlela yokuphindukusho kunciphisa amathuba okuthi ingqondo ikwazi ukufunda ngokuqondisisa; yena ukhuthaza ukuthi akube khona ukugudluka endleleni yokufundisa ngokuphindukusho kube nentuthuko kufundiswe ngendlela ezokhuthaza ingqondo yomfundi ukuthi icabange. Lokhu okushiwo umbhali ngiyavumelana nakho ngoba kuphawulekile enkulumweni kathisha engenhla ukuthi ukunamathelisa odongeni okufundiwe, kusiza abafundi belokhu bekubuka bekusho ukuze bezohlala bekukhumbula. Ngenye indlela lokhu akubakhuthazi abafundi ukusebenzisa ingqondo ukubamba, okusho ukuthi uma kungekho odongeni ngokukathisha ngeke abafundi bakukhumbula.

UNkk Ndelu webanga lesibili yena uthathe wathi:

Ngiphinde futhi ngibabhalele nasebhodini kwesinye isikhathi amagama lawo anemisindo esisuke siyifunda. Ukuze bahlale bewabuka njalo la magama anemisindo esifundiwe bangawakhohlwa, ngiwanamathelisa odongeni ngawo amakhadi obubenyebenye okusiza ekutheni noma sebebhala kungaba indaba abazibhalela yona, ayabasiza ukuzikhumbuza ngale misindo esemagameni. Ngakho-ke ngingasho ngithi isifunjwana abasithandayo nesingena kalula basheshe basibambe esokufundwa kwemisindo namagama kusetshenziswa amakhadi obubenyebenye (Nkk Ndelu, esikoleni iSinqobile).

UNkk Ndelu ufundisa ibanga lesibili, naye uveza ukuthi ekufundiseni kwakhe amagama uma sebewafundile uwanamathelise odongeni ukuze abafundi bezolokhu bewabona bawakhumbule uma sebebhala noma indaba abayisusela ekhanda. Lokhu kunginika ukuthi akukho lapho uthisha ethembela khona engqondweni yomfundi ukuthi lokhu akufundayo uzokubamba. Kuyawuvilaphisa umqondo womfundi lokho uthisha akwenzayo futhi leyo ndlela ayimniki inselelo umfundi yokuthi akwazi ukufunda ngokuqondisisa okulekelela ekubambeni lokho akufundiswayo. Ngakho le ndlela yokufunda ngokuzikhumbuza ngokubuka, ayibalekeleli abafundi kodwa bakubamba okwesikhashana abakufundile baphinde bakukhohlwe. Okungenzeka kube yileso sizathu esenza othisha abaningi bahlangabezana nenkinga yokuthi abafundi bangayikhumbuli imisindo abayifundisiwe emabangeni womabili elokuqala nelesibili. Futhi kungaba yikho okuholele ekutheni abafundi behluleke ukuzakhela amagama, imisho, kanye nokukwazi ukufunda okubhaliwe.

ISIKWELE-SITHEBE 5: ISIFUNJWANA SIKATHISHA UNKK DLADLA, WEBANGA LESIBILI, ESIKOLENI IZENZELE, EFUNDISA UKUBHALWA KOMUSHO

	Okwenziwa Uthisha	Okwenziwa Umfundi
1	Uthisha uthi abafundi abahlale phansi ukuze ezokwethula isifunjwana sosuku	Bahlale phansi abafundi balalela uthisha
2	Wethula isifunjwana sakhe ngokuthi abhale le misindo elandelayo; na, ha, la, ube eseyifunda imisindo wathi abafunde balandele emva kwakhe	Baye bafunda belandela emva kwakhe abafundi ngenkathi uthisha ekhomba imisindo ebhodini

3	Uthisha wethule umsindo omusha u 'nhla' uchazele abafundi ukuthi ebangeni lokuqala bafunda ngo na,ha,la kanti kuleli banga bayayihlanganisa le misindo u n,h,la bese kuphuma umsindo u 'nhla'	Abafundi baye balalela uthisha ebachazela ukwakhekha komsindo omusha u 'nhla'
4	Ucele ukuthi bawufunde belandela yena abafundi yena ebafundela lo msindo ewuphindaphinda	Bebefunda emva kukathisha nabo bebefunda bephindaphinda
5	Esebonile ukuthi sebewuphindaphinde kaningana okungenzeka ukuthi sebewubawubambile umsindo, uthe abakhe amagama analo msindo	Abafundi bawakhile amagama okuyilawa; nhlanhla, inhlamvu
6	Uwabhale phansi la magama wayesebhala amanye naye engeza kulawa asebhodini okuyilawa; inhlungu, inhlebo, inhlungano	Bebebuka ebhodini bezama ukufunda amagama uthisha kade ewabhala
7	Ufafundele wonke amagama asebhodini ethi abafunde emva kwakhe ewaphindaphinda	Abafundi bafundile emva kwakhe wonke amagama asebhodini nabo bephindaphinda
	Uthe ababhale imisho eyisihlanu besebenzisa la magama amahlanu asebhodini anomisindo u 'nhla'	Bathathe amabhuku abo okubhalela baqala babhala imisho emihlanu
	Ubabizile asebeqedile ukuthi azobamakela wathi abeze kuye ngomugqa etafuleni	Bezile asebeqedile kuthisha wabamakela

Lesi isifunjwana sikathisha ofundisa ibanga lesibili ngenkathi efundisa ukubhalwa komusho. Uthisha uqale ngokukhumbuza abafundi ngemisindo abayifunda ebangeni lokuqala okuyile 'ha, la, na'. Emva kwalokho ube esethula umsindo omusha u 'nhla' ngokuhlanganisa lezi zinhlamvu nomsindo 'n, h, la' kwaphuma u 'nhla'. Utshale abafundi ukuthi abazakhele amagama besebenzisa umsindo u 'nhla'. Yilawa amagama abawakhile 'nhlanhla, inhlamvu', uthisha yena wenezela ngalawa 'inhlungu, inhlebo, inhlungano'. Utshale abafundi ukuthi bafunde amagama emva kwakhe, ngenkathi efunda ubekhomba igama ngalinye ewaphindaphinda ukuze angene kubafundi.

Okuphawulekile ngalokho okwenziwa uthisha uma efundisa umusho ebangeni lesibili ukuthi, uqala ngokukhumbuza abafundi ngemisindo abayifunde ebangeni lokuqala ngaphambi kokwethula umsindo omusha. Lokho kuyisibonakaliso sokuthi le misindo abayibambanga kahle abafundi ebangeni lokuqala, umthelela walokho okungaba yindlelande abayisebenzisayo othisha ewumphonse wendlelande yokuphimsela izwi njengoba kuchaziwe kabanzi ngalokho ngasenhla. Okunye okuphawulekile ukuthi naye uthisha webanga lesibili usebenzisa indlela yokufundisa ngokuphindukusho njengothisha webanga lokuqala, njengoba

kuvelile ukuthi abafundi bafunda ngokuphindaphinda amagama emva kukathisha. Njengalokhu sengike ngakuveza ngasenhla le ndlela ayibalekeleli abafundi ekubambeni lokho abakufundiswayo. Le ndlela ayiliciji ikhono lokucabanga kubafundi ngoba okufundwayo umfundi ukubamba okwesikhashana nje kubuye kukhohlakale. Okungenzeka kube ngesinye sezizathu eziholele ekungakwazini kwabafundi ukufunda nokubhala ngoba ulwazi lwamagama abanalo luluncane. NgokukaMayer (2002) mibili imigomo yezemfundo owokuqala ukugququzela ukukwazi ukubamba noma ukucina ulwazi emqondweni. Owesibili ukukwazi ukudlulisa ulwazi; uma kwenzeka kahle lokho kukhombisa ukukwazi ukuqonda noma ukuqondisisa. Lokhu okuchazwa umbhali kuyiqiniso ngoba umfundi ophumelelayo ekufundeni kwakhe, yilowo okwaziyo ukuqondisisa lokho akufundiswayo akwazi ukukukhumbula akusebenzise ekuxazululeni izinkinga ezintsha nokukwazi ukuphendula imibuzo emisha umfundi ahlangebazana nakho ekufundeni kwakhe.

Ngakho-ke kuyabonakala ukuthi izindlelande ezisetshenziswa wothisha bamabanga elokuqala nelesibili azibalekeleli ekufundiseni ngempumelelo ukufunda nokubhala. Ngenxa yaleso sizathu bekungaba kuhle othisha baphinde ukuzihlolisisa izindlelande abazisebenzisayo. Ukusebenzisa kakhulu lezo zindlelande ezivumela ukufunda kususelwa kulokho abakwaziyo abafundi okuwulimi abalukhuluma njalo, bekungabalekelela othisha ekutheni abafundi basheshe bakubambe abakufundiswayo. Lezo zindlelande kungaba eyolimi oluphelele njengoba isike yachazwa ukuthi isiza kanjani, noma kube yindlelande yokuphimisela izwi.

5.4 Insweleko Yoqeqesho Nolwazi-mbe Kokufundisa Ukukwazi Ukufunda Nokubhala

Ngokwenhlololwazi eyenziwe kothisha bamabanga elokuqala nelesibili, kuphinde kwavela futhi nokuthi kunensweleko yoqeqesho lokufundisa ukufunda nokubhala kothisha balawa mabanga. Lokhu kumbandakanya insweleko yolwazi lwezinjulalwazi zokufundisa ukufunda nokubhala, kube yinsweleko yolwazi lwezindlelande zokufundisa ukufunda nokubhala, kanye nokuntuleka koqeqesho nokuzithuthukisa okuqhubekayo okungaba okwangaphakathi ezikoleni noma okuqhamuka ngaphandle eMNYangweni WezeMfundo. Ngokusho kothisha baluthola uqeqesho emakolishi nasemaNyuvesi lokufundisa ukufunda nokubhala ngolimi lwaseKhaya isiZulu, kodwa ingqinamba ababhekane nayo sebeyoqala ukufundisa ukuthi bafika bazihlanganise kulokho abakufica kwenziwa ezikoleni. Isizathu abasishoyo esokuthi

akulula ukufika endaweni kwenziwa ngendlela ethile wena ufike wenze okwakho. Abanye othisha bakuvezile ukuthi ngenxa yaleso sizathu bagcine sebekukhohlwa abakuqeqeshelwe, abanye noma besakukhumbula kancane kodwa abakusebenzisi uma befundisa. Ukusweleka kolwazi-mbe lokufundisa kumbandakanya insweleko yolwazi lwezindlelande nezinjulalwazi. Ulwazi lwezinjulalwazi nezindlelande kusiza ekukwazini ukukhetha izindlela namasu okufundisa, kanye nokukwazi ukukhetha izimpahla-siseko ezingasetshenziswa ukulekelela uthisha nabafundi ekwenyuseni izinga lokufunda nokubhala kubafundi. Zingaba khona izimpahla-siseko kodwa uma ulwazi lokuzisebenzisa lungekho, uthisha ngeke azisebenzise noma akazuzisebenzisa ngendlela elindelekile nezolekelela abafundi ekukwazini ukufunda nokubhala.

Insweleko yoqeqesho kothisha lokufundisa ukufunda nokubhala emabangeni aphantsi, ivele ngenkathi othisha bechaza ukuthi bona balandela futhi bagxile kulokho okumisiwe kumqulumbhalo uTAHFUZWE kanye nomqulumbhalo uJikimfundo. UJikimfundo-ke wuhlelo olulekelelana nomqulumbhalo uTAHFUZWE ekwenzeni lula nasekuhlaziyeni lokho okumisiwe ukuba kufundiswe kumqulumbhalo uTAHFUZWE. Zihleliwe izifunjwana, kube izincwadi ezithunyelwa uMNyango zokuzifundela, imisebenzi yabafundi yasekhaya, kanye nohlelo lokuhlola olubizwa ngo*Dobolwane*. Othisha bathi kumqulumbhalo uTAHFUZWE kuhleliwe konke okumele kufundiswe unyaka wonke kulelo nalelo banga, kanti kumqulumbhalo uJikimfundo kuhlelwe lokho okumele kufundiswe evikini ngalinye kanye nezifunjwana eziphatelene nokuzokwenziwa usuku nosuku zikhona. Ngezansi ngiveze izibonelo zalokhu ngokucaphuna emazwini kaNkk Ndelu ofundisa ibanga lesibili noneminyaka eyishumi nesishiyagalombili efundisa leli banga, kanye noNkk Dladla osefundise ibanga lokuqala nelesibili iminyaka engama-23.

UNkk Ndelu uthathe wathi:

Iyodwa nje mina injulalwazi engisayikhumbula nayo futhi angiyisebenzisi njalo ile esayifunda eKolishi ethi; uma ufundisa ingane ngesifundo esithile, qala kulokho ekwaziyo ingane uye kwengakwazi. Okusho ukuthi qala uthole ukuthi bazini ngalokho ozobafundisa ngakho, ngaphambi kokubafundisa khona, bese ususela kulokho abakwaziyo uye kokusha abangakwaziyo. Iyona yodwa le njulalwazi engisayikhumbula futhi njengoba sengishilo nayo angiyisebenzisi njalo. Khona ulwazi lwezinjulalwazi enginalo

ngingasho nje ukuthi luncane kakhulu kodwa ngisebenzisa kakhulu izindlela zokufundisa ezibekwe kumqulumbhalo uTAHFUZWE kanye noJikimfundo (Nkk Ndelu, esikoleni iSinqobile)

UNkk Dladla yena wabeka kanje:

Usizo ngaluthola ekolishi engangifunda kulo noma ngilusebenzisa kancane ngoba ezemfundo ziyashintshashintsha. Uthi usasebenzisa le ndlela oyaziyo, bese izinto zishintsha kwezemfundo. Khona ngingasho ukuthi luyangisebenzela ngaleyo ndlela kodwa ngixile kakhulu kulolu hlelo olusha olusitshelayo ukuthi senze kanjani izinto. Okunye futhi uma uzoqala ukufundisa, kuthi noma wazi kodwa ufika benza ngendlela ethile nawe ujoyine bona wenze njengabo (Nkk Dladla, esikoleni iZenzele)

Ngokwalezi ncazelo kuyavela ukuthi othisha akukho bona abakwenzayo ukulungiselela nokuhlelela ukuyofundisa ekilasini, kodwa bathatha lokho abahlelelwe khona kumqulumbhalo uJikimfundo kunjengoba kunjalo, nakho okungazivezi kahle izindlelande nezinjulalwazi abazokusebenzisa uma sebefundisa. Kungumsebenzi kathisha ukukhetha indlelande nenjulalwazi azokusebenzisa okufanelana nohlobo lwesifunjwana, futhi kuhlangebezane nezidingo zabafundi abafundiswayo ngoba abefani njengoba beqhamuka ezindaweni nasezimweni ezingefani. Yingakho-ke kubalulekile ukuthi uthisha anikeze abafundi ithuba lokuveza lokho abakwaziyo okumayelana nesifunjwana. Umfundi nomfundi kumele akwazi ukuqonda umehluko phakathi kolimi alwaziyo nalukhulumayo kanye nolubhalwayo, bese efunda nokuluhlobanisa (Christie, 2013). Indlelande yolimi lukakadekubona iyona esiza abafundi abasebancane ukuqonda nokuhlobanisa ulimi abalukhulumayo nabalubhalwayo; umfundi ufunda ngokuthi axhumane ngokukhuluma nothisha, kusetshenziswa ulimi alukhulumayo olumayelana nalokho akwaziyo nakubuka kwenziwa lapho ahlala nakhulela khona (Hill, 2012).

Ngokwenzazelo yothisha bona bafundisa ngokulandela okubekwe kumqulumbhalo uTAHFUZWE. Kumele othisha bawulandele umqulumbhalo uTAHFUZWE ngoba uyincwadi-mkhaphi eyeluleka ngobunjalo nobungako bolimi okumele lufundiswe kulelo nalelo banga. Nakuba kunjalo kodwa bekungaba kuhle othisha basebenzise ubungcwepheshi nolwazi-mbe kwabo abakuqeqeshelwa ukwakha izifunjwana. Ulwazi-mbe lukathisha lumbandakanya ulwazi lwezinjulalwazi kanye nolwezindlelande kokufundisa ukufunda nokubhala.

Ukusetshenziswa kwezinjulalwazi bekungabalekelela othisha ekuhlonzeni izindlelande abangazisebenzisa kanye namasu kokufundisa ukufunda nokubhala emabangeni elokuqala nelesibili. Lokhu kulekelela uthisha ekukwazini ukuhlela izifunjwana ngokwezidingo zabafundi abafundisayo ngoba abafundi baqhamuka emindenini engafani, futhi nolwazi abafika benalo olusiza ekubambeni ulwazi olusha olufundwayo nalo alulingani.

Uyakufakazela lokhu okungenhla uBernstein (1999) uma ethi, abanye abafundi baqhamuka emindenini ephansi ngokwezinga lempilo, ngakho abalekelelwa emisebenzini wesikole abawunikiwe ukuthi bawenze ekhaya ngoba abazali basebenza amahora amaningi. Kanti abanye bavela emindenini engcono ngokwamazinga empilo, labo bayaluthola usizo lokwenziswa umsebenzi wesikole njengoba abazali basebenza amahora angemangingi basheshe bafike emakhaya. Ukusetshenziswa kobungcwepheshi nolwazi-mbe kukathisha yikhona obekungamsiza ukuhlangabezana nalezo zidingo ezehlukene abafundi abanazo ekufundeni ukufunda nokubhala.

UNkk Ndelu ubuye waveza ukuthi yena waluthola ulwazi lwenjulalwazi oqeqeshweni lwakhe lwaseKolishi nakuba engayigagulanga ukuthi iyiphi leyo njulalwazi. Ngenkathi eyichaza kuzwakele ukuthi uchaza indlelande yolimi lukakadekubona le evezwe ngenhla. Echaza ngenjulalwazi ayaziyo ubeke kanje; uma ufundisa uqala kulokho ingane ekwaziyo uye kwengakwazi. Okusho ukuthi qala uthole ukuthi abafundi bazini ngalokho ozobafundisa ngakho ngaphambi kokubafundisa khona, bese ususela kulokho abakwaziyo uye kokusha abangakwaziyo. Uthisha uveza ulwazi analo ngenjulalwazi yokufundisa ukufunda nokubhala kubafundi bamabanga ayisisekelo, kodwa okumangazayo uthi akayisebenzisi.

Njengalokhu othisha bechazile ukuthi ekufundiseni kwabo bancike kumqulumbhalo uTAHFUZWE noJikimfundo, izinjulalwazi nezindlelande abazisebenzisi, kunika isithombe sokuthi yingakho basebenzisa umphonse wendlelande yokuphimsela izwi, kungenxa yensweleko yolwazi-mbe lokufundisa. Okunye okuphawulekile wukuthi, umqulumbhalo uTAHFUZWE uhlelwe yiziphathimandla ezisemazingeni aphezulu okuphatha imfundo ezingenalo ulwazi mayelana nohlobo lwabafundi othisha ababafundisayo. Ngakho zona zihlela ikharikhulamu, bese kulindeleka ukuthi othisha ngokwazi uhlobo lwabafundi ababafundisayo, bahlele izifunjwana ngokulekelelwa yizinjulalwazi ekutholeni izindlelande namasu aqondene nesimo sabafundi. Ngaleyo ndlela kuyabonakala ukuthi kubalulekile uthisha abe nolwazi-mbe lokufundisa okuwulwazi lwezinjulalwazi, izindlelande namasu.

Ngokwenzazelo kathisha uNksz Kheswa osemusha ekufundiseni ibanga lokuqala ononyaka owoedwa vo efundisa leli banga yena uthi, uyazisebenzisa izindlela aziqeqeshelwe eNyuvesi kodwa uma ebona ukuthi azimsebenzeli kubafundi abafundisayo, uthi uvele ashintshe indlela azame lokho acabanga ukuthi kungamsiza ekutheni baqonde lokhu akufundisayo. Echaza uNksz Kheswa uye wabeka kanje:

Mina uqeqesho lwami ngaluthola eNyuvesi lokuthi ngifundise kanjani. Kokunye-ke uma ubona ukuthi sengathi ngithi ngiyashaya ngezaseNyuvesi akulungi, kuyenzeka nokuthi uvele uzisebenzisele nawe ezakho nje izindlela. Ngichaza ukuthi uma ubathe uyachaza usebenzisa lezi owaqeqeshelwa zona ubone ukuthi akuzwakali, nakhu bengasezwa bo, mhlawumbe uzame-ke nangezinye, njengokuthi okunye izithombe uzibhale ubeke amagama eduzane nezithombe, bese uthi akaqondanise isithombe negama. Nakho lokho kungokunye okungisizayo (Nksz Kheswa, esikoleni iNkanyezi).

UNksz Kheswa osemusha endimeni yokufundisa ibanga lokuqala ukuvezile ukuthi yena uyalusebenzisa ulwazi loqeqesho aluthola eNyuvesi. Uthe kodwa uma ebona ukuthi abafundi abakubambi lokho akufundisayo, uyashintsha azame ezinye izindlela ezingamsiza ukuze abafundi bakubambe lokho abakufundiswayo. Kuyabonakala ukuthi uthisha uncike oqeqeshweni lwakhe kanye nasekhonweni lakhe uma akha izifunjwana nokuyikhona okudingekayo. Futhi kuyavela esifunjwaneni sikathisha ukuthi amagama awafundisayo uwahlobanisa nezithombe, asimuzwa egcizelela imisindo yezinhlamvu ezizimele zodwa. Okuphawulekile ngalokho okwenziwa uNksz Kheswa wukuthi, yena akafundisi ngomphose wendlelande yokuphimisela izwi ewukuqala ngokufundisa izingxenyana ezincane zegama ngaphambi kokufundisa igama eliphelele. Kodwa ufundisa amagama aphelele ewahlobanisa nezithombe ukuze abafundi basheshe bawabambe ngoba ebekwe eduze kwalokhu abakwaziyo. Ngenye indlela ufundisa amagama esuselwa kulokho abakwaziyo abafundi. Leyo yindlelande yokuphimisela izwi, nokuyiyona okulindeleke ukuthi othisha bonke ngabe bayayisebenzisa ekufundiseni ukufunda nokubhala kula mabanga ayisisekelo.

Kanti uthisha osemnkantsha ubomvu ekufundiseni leli banga uNkk Nala yena ubeke kanje:

Ngebhadi sekukudala ngaya eKolishi sekwaya kwaphela okuqondene nezinjulalwazi, kodwa injulalwazi eyawenza umehluko ekufundiseni kwami ngicabanga ukuthi kwakuwu-Jean Piaget, owayechaza ngendlela yokufundiswa kwezingane ezincane ukuthi, uma besebancane bayathanda ukufunda ngendlela esakudlala. abafundi abancane abakakwazi ukusebenzisa umcabangonhliziyo kodwa basasebenzisa lokho okubonakalayo nokuphathekayo ukufunda kalula. Yingakho nje sisebenzisa izinsiza-kufundisa eziphathekayo yingoba kuyizona eziwusizo kubona. Mina kodwa indlela engiyisebenzisa kakhulu nengiyithandayo indlela yokufundisa sakudlala njengoba kulukhuni ukufundisa isiZulu enganeni kuba ngathi yisayensi uma besaqala. Kodwa uma befunda bekhululekile, bejabulile, becula ngibona kusebenza. Okokugcina-ke, angazi noma injulalwazi noma yizimiso zokufunda ukubamba okufundwayo lezi ezithi, umfundi uqala alalele, akhulume, afunde bese eyabhala (Nkk Nala, esikoleni iKusa).

Kulokhu okushiwo uthisha ngenhla kuyaluveza ulwazi lwezinjulalwazi oluncane noma kubonakala ukuthi uthisha akazisebenzisi ngenxa yokuthi engasazikhumbuli kahle. Ukuntuleka kolwazi-mbe noqeqesho lokufundisa ukufunda nokubhala kothisha, kubuye kwafakazelwa umphonse wendlelande yokuphimisela izwi bonke abazisebenzisayo esikhundleni sendlelande yokuphimisela izwi. Leyo ndlelande abayisebenzisayo othisha uDixon noTuladhar (1996) bayayigxeka bayibiza ngendlelande yempimiso yamazwi, bathi leyo ndlelande ayibasizi abafundi ngoba iqala ngokufundisa okuncane kuye kokuphelele okuyilokhu; yizinhlamvu zamagama, izinhlamvu zezwi, amagama, imisho, bese kuba izindima noma indaba. UNkk Nala enkulumweni yakhe uveze ukuthi kulukhuni ukufundisa isiZulu enganeni kuba ngathi yisayensi. Uthisha usebenzise igama le 'sayensi' ukuchaza ngobulukhuni bokufundisa isiZulu. Lokhu akushoyo uthisha kufakazelana nalokho ebesengike ngakuchaza ngenhla ukuthi, ukuqala ngokufundisa izingxenyana ezincane zegama okuyimisindo engonkamisa nongwaqa, kuyisayensi yolimi. Ngakho uthisha ukuveze ngokusobala ukuthi indlelande abayisebenzisayo engumphonse wendlelande yokuphimisela

izwi inzima, njengoba ebeke ngokusobala wathi; “Kulukhuni ukufundisa isiZulu enganeni kuba ngathi isayensi”. Indlela achaze ngayo kuyabonakala ukuthi le ndlelande abayisebenzisayo ayibalekeleli abafundi ukuthi bakwazi ukufunda nokubhala ngolimi lwabo lwaseKhaya isiZulu, njengalokhu kumisiwe kumqulumbhalo uTAHFUZWE ukuthi kumele bafundiswe ngaso isiZulu kula mabanga aphantsi.

Ocwaningweni olwenziwe kuyavela ukuthi abacwaningi abaningi bavumelana ngokuthi, ingaba khona ikharikhulamu, inqubomgomo ebekiwe kanye nezimpahla-siseko, kodwa okubaluleke kakhulu ukuba khona kukathisha oqeqeshokile, osezingeni eliphezulu lolwazi lokufundisa futhi ophumelelayo (Allington noJohnson, 2001; Darling-Hammond, 1999; Duffy, 1997; Pressley nabanye, 2001; Sanders, 1998; Taylor, Pearson, Clark noWalpole, 2000). Lokhu kuchaza ukuthi kungaba khona konke okuyizinsizakufundisa kodwa uma uthisha engaqeqeshokile kahle, ukufundisa kwakhe ngeke kwaba yimpumelelo.

Kulesi simo esikhomba ukwentuleka kolwazi noqeqesho, bebuzwa othisha ukuthi lukhona yini usizo abalutholayo loqeqesho oluqhubekayo noma lokuthuthukisa ikhono lokufundisa ukufunda nokubhala, kungaba sezikoleni noma eMNYangweni WezeMfundo, baphendule ngokuthi bayaluthola lona usizo lwezingxoxokusebenza ikakhulu uma kunoshintsho kwezemfundo. Bayithola ingxoxokusebenza ye-OBE, kaTAHFUZWE kanye noJikimfundo eMNYangweni WezeMfundo, kanti ngaphakathi kuba eye-IQMS kanye nemihlangano-ke abayenzayo njengothisha bebanga elilodwa ukuhlela izifunjwana zosuku nosuku. Baveze nokuthi bakhona abeluleki bezifundo ababalekelela ngokuhlola umsebenzi, balandelele babheke ukuthi benza lokho njengoba kumisiwe kumqulumbhalo. Baphawule kanje othisha ngalokhu:

UNkk Nala ofundisa ibanga lokuqala ubeke kanje:

Yebo lukhona uqeqesho eMNYangweni WezeMfundo. Kushintshe indlela yokufunda kwezingane, kwafika i-OBE, manje sekukhona uTAHFUZWE noJikimfundo. Zonke lezo zingqeqesho ziyasisiza, futhi uMNYango WezeMfundo usikhiphele abeluleki bezifundo ukuthi basibheke ukuthi senza ngakho yini, basisize uma kukhona lapho esisala khona. Okunye futhi sihamba izingxoxokusebenza ezihlukahlukene ezihlokweni ezahlukene, uMNYango WezeMfundo ubuye usilekelele nangezinsiza-kufunda ezinjengezincwadi ezisisiza

kulokho esikufundisayo. Izingxoxokusebenza esizihambile yilezi, eze-OBE, eka-TAHFUZWE, kanye noJikimfundo (Nkk Nala, esikoleni iKusa).

Nakuba ekuveza uthisha ukuthi bayaluthola usizo loqeqesho oluqhubekayo eMnyangweni WezeMfundo, kodwa lubonakala lubabophezela ekufundiseni nasekulandeleni lokho okumisiwe kumqulumbhalo kunjengoba kunjalo nakuba izidingo zabafundi zingefani. Ngokwemiqulumbhalo abayilandelayo othisha, kuvezwa okumele kufundiswe uthisha ekilasini, kodwa yena angasebenzisa izinjulalwazi nezindlelande ezehlukene azaziyo ukuhlangabezana nezidingo zabafundi ezingefani ukuze ukufunda nokubhala akufundise ngempumelelo.

Ekhuluma ngendlelande yolimi oluphelele uDixon noTuladhar (1996) bathi, nakuba uHulumeni kanye nezinhlangano ezizimele beyenza imizamo yokuhlinzeka ngalokho kokufunda nokufundisa, kodwa uthisha unomthwalo wokuthi afune izindatshana noma ama-athikhili ngesihloko esithile esihehayo nabangasithanda abafundi bakhe, akusebenzise ukufundisa lokho ahlose ukukufundisa. Uma uthisha enza lokho usuke esebenzisa enye yezinjulalwazi njengekaVygotsky (1987) egcizelela ukuthi okufundiswa umfundi akuxhumane nalokho akwaziyo, ajwayele ukukubona futhi aphila kukho ukuze ezokwazi ukubamba kalula lokho okusha akufundayo.

Kanti uNkk Shezi ofundisa ibanga lesibili yena uthathe wabeka wathi:

Yebo lukhona uqeqesho oluqhubekayo, siyalandwa siye kwizingxoxokusebenza sihambe siyofunda. Kade nje sihambile sihambele ukufunda okubhaliwe okuholwa amaqoqwana. Sifike lapho safundiswa ngokuthi sikufundise kanjani ukufunda okubhaliwe okuholwa amaqoqwana. Ngakho siyafundiswa impela. Nangaphakathi lukhona uqeqesho oluqhubekayo ngoba kwingxoxokusebenza siyatshelwa ukuthi njengothisha bebanga lesibili kumele sihlale phansi sihlele umsebenzi wesonto lonke; umsebenzi esizowufundisa. Lokho kuyasiza ukuthi nobekade esekhohliwe, nobengazi ukuthi lokhu konje uzokuqala kanjani, ngenkathi sikuxoxa sindawonye, naye uthola umqondo wokuthi

ukusiza nokuqeqesha othisha bamabanga ayisisekelo beqeqeshelwa ukufundisa ukufunda okubhaliwe (Pretorius 2016). Baphinde baveze ukuthi abafundi bamabanga kusukela kwelokuqala kuya kwelesine, bancisheka ithuba lokukwazi ukufunda ngokuqondisisa, ukufunda ngokugeleza futhi nokufunda ngokungangingizi (ibid, 2016). Kanti futhi ulwazi lokufunda okubhaliwe lunika ukuqonda incazelo yokufundwayo nokusiza umfundi ukuqonda imibhalo, ukukwazi ukubhala imibhalo, kanye nokukwazi ukufunda imibuzo yezivivinyo nokuyiphendula.

Okuqaphelekile ngabakuchazayo othisha ukuthi nakuba beluthola usizo eMNYangweni WezeMfundo lwezingxoxokusebenza nolwangaphakathi ezikoleni lwe-*IQMS* kanye nemihlangano abayenzayo yokuhlela izifunjwana, kodwa kuyabonakala ukuthi alwenele futhi alubasizi kangako ngoba bakushilo ngenhla ukuthi, bakhona abafundi abadlulela emabangeni alandelayo bengaphumelelanga futhi bengakwazi ukufunda nokubhala. Umbiko wocwaningo ovezwe yi*Progress in International Reading Literacy Study* (2016) ukuvezile ukuthi izwe laseNingizimu-Afrika kudingeka kube khona izinyathelo elizithathayo ngokushesha ngenxa yokuthi bangaphansi kwesigamu abafundi abakwazi ukufunda ngokuqondisisa lokho abakufundayo. Okunye okuveziwe wothisha ukuthi kunomqulumbhalo abawusebenzisayo othiwa uDobolwane, ababhala kuwo imininingwane ezeza ukuthi emsebenzini omiselwe iviki, yimuphi abakwazile ukuwufundisa nabangakwazanga bese besho ukuthi bazowuqedela kanjani. Lokhu kunika isithombe sokuthi othisha kungenzeka bazithole sebefundisa ngejubane bengasanaki isidingo somfundi ngamunye njengoba bengabambi ngokushesha bonke abafundi. Ngenye indlela kuyabonakala ukuthi bakhona abafundi abasala bengazi lutho baze badluliselwe emabangeni alandelayo. NgokukaMuller (2010) ukukhula ngokwezinga lomqondo kubafundi akufani yilowo nalowo mfundi ukhula ngokwendlela yakhe.

Lokhu kuntuleka kolwazi-mbe kanye noqeqesho lokufundisa ukufunda nokubhala kothisha, kugqamile ukuthi kunomthelela wokungasetshenziswa ngendlela elindelekile kwezimpahla-siseko ezithunyelwa uMNYango WezeMfundo, ukulekelela ukwenyusa izinga lokufundiswa kokufunda nokubhala ezikoleni zamabanga ayisisekelo. Izimpahla-siseko okulindeleke ukuba zisetshenziswe ngokusho kwabo othisha yilezi; amashadi, amakhadi obubenyebenye, izincwadi ezinkulukazi ezinezithombe ezihambisana nendaba, izincwadi ezincane zokuzifundela okuthiwa izincwadi zokufundwa, kanye nezincwadi zokusebenzela okukhishwa uMNYango WezeMfundo zinomsebenzi abafundi abangawenza ekilasini noma

emakhaya. Kwinhlololwazi eyenziwe kothisha kubonakele ukuthi basebenzisa kakhulu amashadi, amakhadi obubenyebenye kanye nebhodi; kanti okusetshenziswa uma kufundwa okubhaliwe njengezincwadi ezinkulukazi nezincwadi zokufundwa ezincane akuveli kakhulu. Abanye othisha bathi izincwadi zokufundwa ezincane azibeneli abafundi ngokwenani othisha baze bababhangqe encwadini ngayinye abafundi uma kufundwa ekilasini. Ukufakazela lokhu ngezansi ngicaphune enkulumweni yothisha bephendula ngokusetshenziswa kwezimpahla-siseko.

UNkk Shezi uchaze kanje:

Ngisebenzisa amashadi anezindaba, ngoba lapho uyakwazi ukuthi ubavukuze, ubagovuze uthi awungixoxele ukuthi ubonani eshadini. Bazosho-ke ukuthi ngibona uSibanibani, ngibona umama uyapheka ikati liyambuka, inja ihlezi emnyango, usisi ugeza izitsha, ubhuti ulalele umculo, ugogo yena uhlezi ubukela umabonakude, umama uyaneka izingubo phandle ocingweni. Emveni kokuba esexoxile umfundi, mhlawumbe ube sewuthi awungibhalele uvele ubhale isihloko esithi 'Ekhaya' vele ishadi linemisebenzi eyenzeka ekhaya. Usezobhala-ke lokho abekade ekukhuluma. Lapho uyabafundisa ukuthi lokho okukhulumayo kufuneka ukwazi ukukubhala phansi. Bazobe bebhala indaba umfundi webanga lesibili usabhala imisho eyisishiyagalombili kuphela. Uzobhala ngesihloko 'Ekhaya' ebhala ngalokhu abekukhuluma nakubonayo. Ishadi liyasiza ukuthi bakwazi ukubona ukuthi kwenzekani laphaya bacabange kahle bese beyabhala-ke. Isihloko ababhala ngaso esithi 'Ekhaya' sihlobene naleli shadi, njengokuthi nje bangabhala ngokuthi 'Ekhishini' basho ukuthi kwenzekani ekhishini mhlawumbe baxoxe ngobungozi; kuyenzeka sigxile kuso isonto lonke kuxoxwa ngalesi sihloko. Mhlawumbe bathi, umama uyapheka uplaka iketela, nansi ingane izama ukudonsa ibhodwe esitofini. Kufuneka axoxe ngalobu bungozi abubonayo ukuthi kufuneka bugwenywe kanjani ekhishini, njengokuthi nje uyayibona leya ntambo elengayo, yini ubungozi obungenzeka (Nkk Shezi, esikoleni iKhanyakude).

Kulokhu okushiwo uNkk Shezi kuyavela ukuthi yena abafundi ubanika ishadi elinendaba abazoyixoxa bese bebhala eyabo indaba ngalokhu okusendabeni eseshadini. Kuzwakala kuyisifundo esihle sokufundisa ukubhala indaba ngoba sinika abafundi ithuba lokubhala ngalokho abakwaziyo mayelana nabakubonayo. Kodwa uthisha ubanqumele inani lemisho okumele bayibhale, kanti abafundi abefani ngokolwazi lwamagama abanalo, nangokwezinga lokuhlakanipha. Ohlakaniphile angabhala okuningi kunaleli nani lemisho enqunyiwe kanti ototobayo angahluleka ukufinyelela kulelo nani. Ngenye indlela uthisha akazibheki izidingo zomfundi ngamunye uma enika umsebenzi, kanti lokho kubalulekile ukuthi umfundi afunde ngokwesilinganiso somqondo wakhe ngoba abafundi abefani. Uma ephawula ngalokhu uDokotela Tomlinson (2010) uthi ukufundisa abafundi abehlukahlukene ngokwamazinga namakhono okubamba okufundwayo, kudinga uthisha onekhono lokudala, ozinika isikhathi futhi olangazelelayo. Ikilasi likathisha onjalo liyachuma ngoba njengoba uthisha ebazi abafundi bakhe ngakho uhlela imisebenzi ngokwehlukana ngokwamazinga omqondo wabo nokubenza baphumelele kangcono kwabakufundiswayo (Tomlinson, 2010). Kuyabonakala ukuthi kunensweleko yolwazi lwezindlelande nezinjulalwazi ebezingamlekelela uthisha ekuqondeni lokhu njengoba kuke kwachazwa ngenhla.

UNksz Kheswa yena uye wathatha wathi:

Kukhona nezincwadi abazisebenzisayo ezibizwa ngokuthi izincwadi ezinkulukazi. Lezo zincwadi zibasiza uma benza isifundo sokufunda okubhaliwe njengokufunda ngokuhlanganyela lapho sisuke sifunda nabo beyikilasi kuzo lezi zincwadi. Izincwadi ezinkulu zinamakhasi nezithombe nemibhalo kuzo ngaphakathi. Kukhona nezabo-ke izincwadi abazisebenzisayo okumele umfundi abe neyakhe ukuze bafunde ngamunye, kodwa lapha esikoleni sethu sinenkinga zincane kakhulu izincwadi azibeneli abafundi. Kuyikho engithe ngifika kuleli banga ngakubuza kumemu engimfice efundisa leli banga ukuthi kungani zingabi-bikho izincwadi. Yena waphendula ngokuthi bona bengothisha bayabhala bafake isicelo sokuzithenga uma kuphela unyaka wezincwadi njengoba kwenziwa minyaka yonke, kodwa izincwadi azifiki futhi nesizathu salokho asikho abasitholayo. Ngenxa yalokho, sengiye ngibabhangqe abafundi babe babili encwadini ngayinye uma sifunda. Yiyona nkinga esinayo-ke leyo uma sifundisa isifundo sokufunda okubhaliwe (Nksz Kheswa, esikoleni iNkanyezi).

Ezimpdulweni zothisha ngenkathi bebuzwa ukuthi yiziphi izimpahla-siseko abazisebenzisayo nabacabanga ukuthi yizona ezikulungele ukusetshenziswa, kuye kwacaca ukuthi abazisebenzisi zonke njengoba kulindelekile, nakuba bezisebenzisa kodwa bagxila kakhulu kumashadi, amakhadi obubenyebenye kanye nebhodi. Lezi zokufunda okubhaliwe azisebenzi njalo njengoba abanye othisha besho ukuthi ziyimbijana azibeneli abafundi, kanti yizona ezibalulekile ngoba zinika abafundi ithuba lokuzijwayeza ukufunda okubhaliwe nokuwumgodla wokufunda. Babuziwe futhi othisha ukuthi babalekelela kanjani abafundi ukuthi baqhubeke nokufunda noma sebesemakhaya. UNksz Kheswa osenguthisha omusha ebangeni lokuqala, uthathe waphendula kanje:

Ukhona umsebenzi engibanika wona abasuke bezowenza emakhaya, kodwa kusuke kuwumsebenzi abakade bewenza ekilasini bese ngibanika okunye okuphathelene nalokho abebekufunda. Mhlawumbe ngibanika umsebenzi omayelana nokubhala imisho. Ngiye ngibanike noma imisho emihlanu ngithi abayoyifunda emakhaya, noma ngithi akube yibona abangibhalela imisho emihlanu. Uma kuyibona abangibhalelayo imisho emihlanu, ngiye ngibanike umsindo othile njengo 'mba', 'nqa', 'nhla', bese ngithi abakhe imisho besebenzisa le misindo engisuke ngibanike yona.... Mayelana nokufundwayo, nakho ngiyabanika njengomsebenzi wasekhaya. Siye sibanike izincwadi sibatshela amakhasi abazowafunda ngalelo langa emakhaya. Uma bebuya siyalandela ukuthi ngempela bafundile yini ngokubabuza imibuzwana engatheni mayelana nendaba abebeyifunda. Kwesinye isikhathi asibaniki izincwadi kodwa siyababhalela indaba enemigqa embalwa sithi abayifunde emakhaya. Ngakusasa ngibe sengibuza imibuzwana embalwa ukuze ngiqinisekise ukuthi bayafunda emakhaya. Bakhona abafundi abangawenzi nhlobo nhlobo umsebenzi futhi akekho [umzali] nobagqugquzelayo ukuwenza. Labo-ke yilaba abagcina bengazi lutho nokuyaye kugcine sekuyimeme umthwalo kathisha ukumzama amtobise [lowo mfundi]. Leyo yiyona nkinga engingasho ukuthi ngivamisile ukubhekana nayo ngabazali bezingane esibafundisayo (Nksz Kheswa, esikoleni iNkanyezi)

Ngokwale ngxoxo engehla, kuyabonakala ukuthi ngisho nemisebenzi yasekhaya enikwa abafundi kuba ephathelene nemisindo, amagama kanye nemisho leyo abebekade beyifunda esikoleni, kuncane okuphathelene nokufunda okubhaliwe okwenziwa emakhaya. Lokho kufakazelwa wukuthi bambalwa othisha abanika abafundi izincwadi babakhuthaze ngokuzifundela emakhaya, uma bebanika bayabanqumela amakhasi okumele bawafunde nokho okungamsizi umfundi ekwandiseni ulwazi lokufunda okubhaliwe. Kwesinye isikhathi babanika indatshana abababhalela yona eyimisho mhlawumbe emihlanu ngokusho kukathisha. Kanti njengoba ukufunda nokubhala kumayelana nokufunda okubhaliwe kanye nokubhala phansi lokho okwaziyo, ukugxila ekufundeni imisindo kuphela, kungaba nomthelela wokungakwazi ukufunda okubhaliwe kubafundi. Ukufunda nokubhala ngeke ukwehlukane, umfundi ufunda okubhaliwe ukuze ezokwazi ukubhala, aphinde abhale phansi akufundayo ukuze ezokwazi ukufunda (Miller, 2012).

Olwazini olutholakele kwinhlohlolwazi nangenkathi ngibabukela othisha befundisa, izifunjwana eziphathelene nokufunda okubhaliwe bezimbalwa kakhulu. Ngokomqulumbhalo uTAHFUZWE ukufunda okubhaliwe kumele kufundiswe zonke izinsuku evikini isifunjwana sithathe imizuzu engamashumi amathathu ngosuku. Izindlela ezimisiwe zokufunda okubhaliwe eyokufunda ngokuhlanganyela kanye neyokufunda ngokuholwa ngamaqoqwana. Lokhu kodwa kubonakale kuvela kancane kulokho obekwenziwa wothisha, nakuba babethi bafundisa belandela okubekwe kumqulumbhalo uTAHFUZWE. Okuphawulekile ngalokhu okwenziwa wothisha ukuthi kunensweleko yolwazi-mbe lokufundisa ukufunda okubhaliwe emabangeni ayisisekelo. Lokhu kufakazelwa nawucwaningo olwenziwe eNingizimu-Afrika oluveza ukuthi othisha abafundisa emabangeni ayisisekelo, abakwazi ukufundisa ukufunda okubhaliwe kusukela ebangeni lokuqala kuya kwelesithathu, bakufundisa ngendlela engahlelekile ngoba abazihleli izifunjwana eziqondene nakho kodwa bavele bakufundise uma kunesidingo (Pretorius nabanye, 2016).

Luningi uqeqesho nokuzithuthukisa obekungabalekelela othisha ukulwa nale nkinga yokusweleka kolwazi-mbe ngenxa nokuntuleka koqeqesho kothisha. UGayford (2000) ephawula ngalokhu uthi kubalulekile ukuthi kube nohlelo lwezemfundo oluphathelene nokuzithuthukisa ngokomsebenzi. Othisha bebengazithuthukisa ngokuqhubeka nokufunda okungenani baze bathole iziqu ze*Masters*, ngoba okuphumelelisa abafundi bakwazi ukufunda okubhaliwe ukuba khona kukathisha oyingcweti nophumelelayo (Allington, 2001). Evumelana nalokhu okungenhla uNoble-Rogers (2011) uthi; ulwazi oluphakeme lweziqu ze-

Masters lusiza ukubahlomisa othisha ngolwazi lwezinjulalwazi kanye nolwezindlelande zokufundisa ukufunda nokubhala, lwenyuse izinga lokuzinikela kukathisha emsebenzini, lukhulise ulwazi lukathisha lwesifundo, lumhlomulise ngezindlela zokufundisa, luphinde futhi lumsise ekulinganiseni impumelelo yokusebenza kwakhe ekilasini. Ngakho-ke ngingagoqa le ngxoxo ngokuthi, kukho konke okubalulekile ekufundiseni ukufunda nokubhala, kodwa akukho okwedlula uqeqesho nolwazi-mbe lukathisha kokufundisa lokho okufundwayo.

5.5 Isiphetho

Kulesi sahluko bengethula ulwazi locwaningo olutholakele ngenkathi kwenziwa inhlolelwazi nothisha, ngokubabukela othisha befundisa kanye nangokuhlola imiqulumbhalo abayisebenzisayo uma befundisa ukukwazi ukufunda nokubhala emabangeni elokuqala nelesibili ngolimi lwaseKhaya isiZulu. Ulwazi luhlaziywe lwase luhlukaniswa ngokwezindikimba ezintathu. Kuvelile ukuthi othisha bafundisa besebenzisa umphonse wendlelande yokuphimisela izwi, baphinde basebenzise indlela yokufundisa ngokuphindukusho okungenanzikandaweni wolimi oluphelele. Kuphinde kwavela nokuthi othisha bantula uqeqesho nolwazi-mbe lokufundisa ukukwazi ukufunda nokubhala kula mabanga ayisisekelo semfundo, okunomthelela ekungakwazini ukufunda nokubhala kwabafundi.

ISAHLUKO SESITHUPHA

UKUHLAZIYA ULWAZI OLUTHOLAKELE, UMONGO WOKUTHOLAKELE KANYE NEZIPHAKAMISO

6.1 Isingeniso

Esahlukweni sesihlanu ngethule ulwazi olutholakale ngokusebenzisa izindlela zokukhiqiza imininingo okuyinhlololwazi esakuhleleka eyenziwe nothisha abebengabahlanganyeli bocwaningo, ukubabukela othisha befundisa emakilasini kanye nokuhlolwa kwemiqulumbhalo abayisebenzisayo. Lolu cwaningo beluhlose ukuphenya ngamasu abawasebenzisayo othisha bamabanga elokuqala nlesibili uma befundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu, ezikoleni ezikhethiwe esiYingini sasePhayindane. Ngakho kulesi sahluko ngizohlaziya ulwazi olutholakele esahlukweni sesihlanu ngisebenzisa injulalwazi kanye nemicabangonzulu. Ngizobe sengethula ukuphenduleka kwemibuzo emithathu newumgogodla walolu cwaningo, ngiphinde ngethule umongo wokutholakele kulolu cwaningo kanye neziphakamiso.

6.2 Ukuhlaziya Ulwazi Olutholakele Kusetshenziswa Izinjulalwazi Nemicabangonzulu

Lolu cwaningo luveze ukuthi othisha bantula ulwazi-mbe oluphatelene nezindlelande, injulalwazi kanye namasu kokufundisa ukukwazi ukufunda nokubhala emabangeni elokuqala nelesibili, ngolimi lwaseKhaya isiZulu. Lokho kuvezwe yindlelande ewumphonse wendlelande yokuphimisela izwi esetshenziswa wothisha uma befundisa ukukwazi ukufunda nokubhala, njengoba ngichazile esahlukweni sesihlanu. Othisha baveze ukuthi bafundisa besebenzisa le ndlelande ngoba bekholelwa wukuthi abafundi bamabanga elokuqala nelesibili basebancane basadinga ukuqaliswa kokuncane bese kudlulelwa kokuphelele. Lokhu abakushoyo othisha kuyinkolelo yabo ngoba abakususeli ndawo mayelana nolwazi-mbe oselwatholakala ngokufundisa, futhi kuveza ukuthi othisha abafundisi besusela kulokho abakwaziyo abafundi. Lokho bakwenza ngoba bengenalo ulwazi lokuthi abafundi bafika benolwazi lolimi bekwazi ukulukhuluma kuphela bengakwazi ukulufunda lubhaliwe nokulubhala phansi, nokuthi kumele bafundise besusela kulolo lwazi, kodwa bazitshela ukuthi abafundi bafika bengazi lutho ngolimi. Lokhu kudalwa ukuntuleka kolwazi

Iwezinjulalwazi lokufundisa ukukwazi ukufunda nokubhala. Kuphawulekile ukuthi kuncane kakhulu othisha abakwenzayo okusiza ekuvumbululeni nasekutholeni ulwazi abafundi abafike benalo esikoleni, ngoba nakuba besebancane kodwa banalo ulwazi lolimi abalufunde kusukela bezelwe, belufunda endaweni abakhuliswa kuyo eyikhaya nasemiphakathini (Vygotsky, 1952; Phillips nabanye, 2006; Morrow, 2009). Injulalwazi kaBernstein Inkulumongxoxo Yokufundiswa Kwezingane (1990) igcizelela ukuthi abafundi bafika benalo ulwazi esikoleni nakuba lungalingani ngenxa yamakhaya abavela kuwo angefani ngokwamazinga empilo. UBernstein (1990) uveza ukuthi ukunganakwa kolwazi lwabafundi abafike nalo lokho kunomthelela ekungakwazini ukubamba okufundwayo. Uphawula ukuthi labo bafundi abavela emakhaya anamazinga angcono empilo bafika benolwazi lokukwazi ukufunda nokubhala, kanti abafundi abavela emakhaya aphansi ngokwamazinga bona banolwazi oluncane ngoba abalekeleleki emakhaya njengoba abazali babo bengasitholi isikhathi sokubalekelela njengoba besebenza amahora amaningi. Ngokwabacwaningi abanengi kubalulekile ukufundiswa kolwazi olusha kususelwa olwazini abafundi abafike benalo ukuze bezokwazi ukubamba okusha abakufundiswayo (Holdaway, 1979; Bernstein, 1990; Freund, 1990 noCoker, 2006).

Kuvelile kulolu cwaningo ukuthi othisha bantula ulwazi lolimi olusetshenziswa ekufundiseni ukukwazi ukufunda nokubhala kubafundi bamabanga elokuqala nelesibili. Ulimi othisha abalusebenzisayo uma befundisa lungaphezu kwezinga labafundi ngokokukhula komqondo. Kubonakele ukuthi abakwenzayo othisha kungenxa yokuntuleka kolwazi Iwezinjulalwazi zokufundisa ukukwazi ukufunda nokubhala. Lokho kuvele ngenkathi abanye othisha besebenzisa izibonelo ezimayelana nokulobola kanye nomshado okuwulimi olungaphezu kwezinga lomqondo wabafundi bamabanga elokuqala nelesibili, okuletha ukudideka kubafundi abanengi bagcine bengakuqondanga abakufundiswayo, bese kwehla izinga lokukwazi ukufunda nokubhala kubafundi. Kanti futhi kuvelile ukuthi othisha bantula ulwazi lokuziqambela, njengoba izindaba ebebezixoxela abafundi njengezibonelo ngenkathi bethula izifunjwana zemisindo, bebesebenzisa ulimi okungelona olwangempela futhi ulimi olungasetsheziwa esiZulwini, nokubonakale kulimaza ulimi. NgokukaFreund (1990) kuhle kusetshenziswe ulimi oluhambisana nezinga lokukhula komqondo wabafundi futhi kube ulimi abafundi abalwaziyo nabajwayele ukuluzwa lusetshenziwa emakhaya nasemiphakathini abakhula kuyo. Abacwaningi abanengi bayakugcizelela ukuthi kuhle abafundi bafundiswe ngendlela yokuxhumana nezidingo zabo nangokususela kulokho abakwaziyo (Vygotsky, 1978; Bernstein, 1999 noCummins, 2000). Kanti injulalwazi

kaBernstein Inkulumongxoxo yokufundiswa kwezingane (1990) ibheka kakhulu ukuthi lokho okudluliselwa kubafundi kudluliswa kanjani; okuhlanganisa izindlela, amasu kanye nolimi olusetshenziswayo uma kufundiswa ekilasini. Kuphawulekile ukuthi lesi kungesinye sezizathu eziholela ekungaphumelelini kwabafundi. Okufakazela lokho ukuthi othisha bakuvezile ukuthi bakhona abafundi abangaphumeleli bese begcina bebaweza-ngoxolo, nokunomthelela ekwenyukeni kwamazinga abafundi abangakwazi ukufunda nokubhala okubonakele kuwo wonke amazinga emfundo eyisisekelo (PIRLS, 2016).

Kutholakele futhi ukuthi othisha basasebenzisa indlela endala yokufundisa lapho uthisha kuba nguyey owengamela isifunjwana. Okuphawulekile ukuthi lincane kakhulu iqhaza elibanjwa abafundi uma kufundwa ekilasini okuningi kwenziwa wothisha. Lokho kubonakele ngenkathi othisha bebukelwa befundisa izifunjwana ezechukene; uthisha ubefika abhale umsindo ebhodini noma eshadini abafundise, uma abafundi sebewuphindaphinde kaningi bewusho umsindo aphinde yena futhi uthisha abhale amagama akhiwe yilowo msindo. Kumbalwa kakhulu lapho uthisha enikeza khona abafundi ithuba lokuzakhela amagama ngaleyo misindo ngoba abafundi bayawazi amagama njengoba bewasebenzisa uma bekhuluma, kuphela abakakwazi ukuwabhala nokuwafunda ebhaliwe. Ukunikeza abafundi ithuba lokuzakhela amagama bekungamsiza uthisha ukuthi akwazi ukudonsa ulwazi lwamagama abafundi abanalo. Injulalwazi kaBernstein ekhuluma ngohlaka-luqondo (1971) iveza ukuthi kuyenzeka uhlaka-luqondo luqine okuhambisana nenjulalwazi yokufundiswa kwezingane ebonakalayo, lapho uthisha kusuke kunguye olawula ukufunda ebambe iqhaza elikhulu ekufundeni kwabafundi. Kanti lokho kunomthelela wokuthi abafundi bangathuthuki ekukwazini ukufunda nokubhala njengoba kulindelekile emfundweni eyisisekelo. Uma uhlaka-luqondo luthambile lusuke luhambisana nenjulalwazi yokufundiswa kwezingane engabonakali, lapho umfundi kusuke kunguyena obambe iqhaza elikhulu ekufundeni kwakhe nokuyikhona okumele kwenzeka futhi okuholela ekuthuthukeni kolwazi lokukwazi ukufunda nokubhala.

Ukusetshenziswa kwezindlelande zokufundisa ukukwazi ukufunda nokubhala okuyindlelande yolimi oluphelelisiwe, eyokuphimisela izwi, eyokuhlobanisa amagama kanye neyokunyamanisa, bekungabalekelela othisha bamabanga elokuqala nelesibili ekufundiseni ukukwazi ukufunda nokubhala ngempumelelo. Ngokusebenzisa lezi zindlelande othisha bebezokwazi ukuthi kubalulekile ukufundisa ngokunika abafundi ithuba elenele lokubamba iqhaza ekufundeni kwabo. Lokho kwenzeka kakhulu kwindlelande yolimi oluphelelisiwe

ngoba ulimi lufundwa luphelele lusendabeni enamagama abawaziyo nabangawazi abafundi. Bekungabahlomulisa kakhulu abafundi ukusetshenziswa kwale ndlelende ngoba bebengathola ithuba lokuzenzela umsebenzi ngayedwana noma ngababili, nokuyilapho uthisha engathola khona ithuba lokuthola nokuqonda ngolwazi abanalo abafundi ngalokho okufundwayo (Dixon noTuladhar, 1996, khs.53). Uthisha angazixuba lezi zindlelende ngokuthi; afundise imisindo namagama okuyindlelende yokuphimisela izwi, akufundise kusendabeni eletha umqondo ophela kubafundi okuyindlelende yolimi oluphelelisiwe (Dixon noTuladhar, 1996, khs.53), abafundi banganikwa ithuba lokuhlonza amagama esendabeni ephela ikakhulu kube isibhalo esiludlana esifanelene nabo abafundi, nokuthuthukisa ukuqabuka-kubona amagama okwenzeka uma abafundi befunda umthamo omkhudlwana wombhalo indlelende yokuhlobanisa amagama. Kanti futhi uthisha angasebenzisa indlelende yokunyamanisa kuwo umbhalo oyindaba afundise ulimi lukonzikandaweni abehlukene ngezifundo (Ulusoy noDedeoglu, 2011). Kubonakele ukuthi othisha bezikole zocwaningo bantula ulwazi lwazo zonke lezi zindlelende ezibaliwe ngenhla eziyimicabangonzulu yalolu cwaningo. Ngakho kuphawulekile ukuthi lokhu kuntuleka kolwazi-mbe lokufundisa ukukwazi ukufunda nokubhala, kuholele ekungakwazini ukufundisa ukukwazi ukufunda nokubhala ngempumelelo kothisha, futhi kuye kwaba nomphumela wokuthi likhule izinga lokungakwazi ukufunda nokubhala kubafundi njengoba lilokhu libikwe njalo kula mabanga aphansi ayisisekelo (PIRLS, 2016).

Ukuntuleka kwamasu okufundisa ukukwazi ukufunda nokubhala kuphinde kwabonakala kothisha ngenkathi befundisa besebenzisa indlela yokuphindukusho. Indlela yokufundisa ngokuphindukusho kulapho uthisha efundisa ngokuthi asho nabafundi balandele emva kwakhe basho lokho akushoyo. Leli su lokufundisa ngendlela yokuphindukusho kubonakele ukuthi alibalekeleli abafundi ekubambeni lokho abakufundiswayo. Lokho kubonakale ngenkathi uthisha esenza isifunjwana sesibizelo eabizela amagama, baningi abafundi ebehluleka ukuwabhala amagama asebewafundile okukhomba ngokusobala ukuthi uma kungukuthi babewabambile ngesikhathi bewaphindaphinda kwakungokwesikhashana. Kanjalo nangenkathi sebenza isifunjwana sokufunda okubhaliwe abafundi nalapho bakukhombisile ukungawakhumbuli kahle amagama ngoba abanengi bebengakwazi ukufunda kahle okubhaliwe. Okuphawulekile ngaleli lisu elisetshenziswa wothisha ukuthi abafundi bazuza umthamo omncane wolwazi lwamagama okugcina kunomthelela wokuthi abafundi bangakwazi ukufunda nokubhala. Ephawula ngaleli lisu lokufundisa ngokuphindukusho uMayer (2002) uthi le yindlela yokusetshenziswa kuphela uma umuntu esuke efuna

ukubamba ulwazi olunjengamagama abantu noma izimpahla ezithile, izinsuku nezinamba kodwa ingasetshenziswa olwazini oludinga ukuqondiswa, ngoba kunciphisa amathuba okuthi umfundi akwazi ukufunda ngokuqondisa. Ngenxa yokusetshenziswa kwaleli lisu lokufundisa ukuthuthuka ekukwazini ukufunda nokubhala kubonakale kuhamba kancane kakhulu. Nenjulalwazi yalolu cwaningo Inkulumongxoxo Yokufundiswa Kwezingane kaBernstein (1990), ivera ukubaluleka kokubhekwa kwalokho okudluliselwa kumfundi ukuthi kuyini nokuthi kudluliswa kanjani lokho okuyizindlela namasu okufundisa. Ingaba khona ikharikhulamu nezimpahla-siseko, kodwa uma amasu okufundisa kukathisha engemahle, abafundi ngeke baphumelela ngoba impumelelo yabo ilele olwazini nasoqeqeshweni kukathisha. Ngokwe*National Reading Panel* (2015) kukuthisha ukwazi izidingo zabafundi, bese ekhetha indlelani kanye namasu akubona kuyikho okuzohlangabezana nezidingo zabafundi abafundisayo.

Kutholakele kulolu cwaningo ukuthi ukuntuleka kolwazi-mbe okuwulwazi lwezinjulalwazi nezindlelani okusiza ekuhlonzeni izindlela namasu kokufundisa, lokho kudalwe insweleko yoqeqesho lokufundisa ukukwazi ukufunda nokubhala kothisha bamabanga elokuqala nelesibili. Ulwazi lwezinjulalwazi nolwezindlelani lutholakala ngoqeqesho kungaba olwaseKolishi noma eNyuvesi. Kuvelile ngothisha ukuthi uqeqesho lokufundisa kulawa mabanga ayisisekelo baluthola emaKolishi nasemaNyuvesi kodwa abalusebenzisanga uma sebeqala ukusebenza. Isizathu abasibekile esokuthi akulula ukufika esikoleni ufile othisha abadala befundisa ngendlela ethile wena ufike ufundise ngeyakho indlela ehluke. Ngenye indlela lokhu okushiwo othisha kuchaza ukuthi uthisha omusha ozoqala ukufundisa ufika enze lokho okwenziwayo esikoleni angalusebenzisi ulwazi loqeqesho. Ngenxa yalokho-ke othisha bakuvezile ukuthi bafundisa ngokulandela okumisiwe kwimiqulumbhalo uTAHFUZE noJikimfundo, kodwa izinjulalwazi nezindlelani noma imicabangonzulu abakusebenzisi uma befundisa.

Injulalwazi kaBernstein Ukuhlela-kuhlukanisa (1971) ivera ukuthi ezemfundo zihlelwa futhi zilawulwe abanamandla abasemagunyeni abangenalo ulwazi kahle ngalokho okwenzeka emazingeni aphantsi ezikoleni. Ngakho ukuhlelwa kwekharikhulamu yiziphathimandla zezemfundo kusiza kuphela ekunikeni umhlahlandlela ngalokho okumele kufundiswe ezikoleni, kodwa amasu, izindlelani kanye nezinjulalwazi kokufundisa khona kumele kuqhamuke kuthisha yena owazi kangcono ngezidingo zabafundi abafundisayo. Othisha abaningi bakuvezile ukuthi abasakukhumbuli lokho abakuqeqeshelwa, nalabo

abasakukhumbula okuncane ngezinjulalwazi kodwa abakusebenzisi. Njengalokhu-ke izinjulalwazi nezindlelande kuyikhona okulekelela othisha ekutheni bakwazi ukufundisa ngokuqonda abafundi nezidingo zabo, ukuthola ngolwazi abafundi abafike benalo esikoleni, bathole nezindlela namasu okulungele ukusetshenziswa uma kufundiswa ukukwazi ukufunda nokubhala, insweleko yalokhu iholele ekungakwazini kothisha ukufundisa ngendlela elindelekile neyimpumelelo. Lokho kube nomthelela wokuthi abafundi bagcine bengalutholanga kahle ulwazi lokukwazi ukufunda nokubhala njengalokho kuvelile kulezi zikole zocwaningo. Njengoba amazanga okungakwazi ukufunda nokubhala kwabafundi alokhu ebikwe ephansi njalo (PIRLS, 2016), kuyabonakala ukuthi lesi singesinye sezizathu ezinomthelela kulokho. Bebuswa othisha ngoqeqesho oluqhubekayo ukuthi lona bayaluthola yini, baveze ukuthi bayaluthola ikakhulu uma kunoshintsho oluthile kwezeMfundo, kanti nabalekeleli babo bezifundo bayawenza amathuba okubasiza ngokwenza izingxoxo-kusebenza ikakhulu mayelana nezindlela ezisetshenziswa ekufundiseni ukufunda okubhaliwe. Kuphawulekile ukuthi ukuntuleka kwezikhungo zokwenza uqeqesho oluqhubekayo lothisha, nakho lokho kunomthelela omkhulu ekungafundisini kothisha ngendlela elindelekile ezophumelelisa abafundi.

6.3 Ukuphenduleka Kwemibuzo

Ucwaningo noma yiluphi luba nemibuzongqangi ewumhlahlandlela wocwaningo, ngakho-ke nalolu cwaningo lunemibuzo emithathu newumgogodla engiyiveze esahlukweni sokuqala. Kulesi sigaba ngixoxa ngokuphenduleka kwemibuzongqangi yocwango ngiyithatha ngamunye. Kunombuzongqangi othwele lolu cwaningo nokuyiwona engizoqala ngawo bese kulandela neminye emibili ewusekelayo.

6.3.1 Umbuzongqangi 1:

Yimaphi amasu othisha abawasebenzisayo uma befundisa ukukwazi ukufunda nokubhala ngesiZulu ulimi lwaseKhaya emabangeni elokuqala nelesibili?

Lo mbuzongqangi ongenhla uphendulekile ngoba kutholakele ukuthi othisha abanawo amasu amahle okufundisa ukukwazi ukufunda nokubhala emabangeni elokuqala nelesibili, ngolimi lwaseKhaya isiZulu. Okutholakele ukuthi othisha basebenzisa indlela yokuphindukusho uma befundisa ukukwazi ukufunda nokubhala ngenkolelo yokuthi ukufunda ngokusho

uphindaphinda, yikhona okulekelela abafundi ekubambeni kalula okufundwayo. Lolu cwaningo luveze ukuthi ngokusebenzisa le ndlela, abanye babafundi bebehlukelela ukukhumbula amagama abawafundile uma sekumele bawabhale esifunjwaneni sesibizelo kanye nesokufunda okubhaliwe. Kubonakele ukuthi ngokusetshenziswa kwaleli lisu lokufundisa ngokuphindukusho, akusibona bonke abafundi ekilasini abagcina bethuthukile ekukwazini ukufunda nokubhala. Le yindlela elekelela umfundi kuphela ekutheni abambe ulwazi okwesikhashana esincane kodwa akuyona indlela esiza ekufundeni ngokuqondisisa (Mayer, 2002).

Kuvelile ukuthi othisha basebenzisa isu lokufundisa ngokuthi baqale kokuncane okuyizingxenyana ezincane zegama bagcine ngokuphelele. Baqala ngemisindo, bafundise amagama bese begcina ngokufundisa imisho. Leyo ndlelani yokufundisa abayisebenzisayo ngokwabo othisha bebethi indlelani yokuphimsela izwi kanti cha akuyona kodwa iwumphonse wendlelani yokuphimsela izwi. Lokho kuveze ukuthi othisha bantula ulwazi lwezindlelani zokufundisa ukukwazi ukufunda nokubhala emabangeni elokuqala nelesibili. Insweleko yolwazi lwezindlelani iholele ekuntulekeni kwamasu amahle okufundisa ukukwazi ukufunda nokubhala. Le ngqinamba ababhekene nayo othisha ibe nomphumela wokuthi behlukele ukufundisa ngokususela kulokho abafundi abakwaziyo ngoba kuqalwa ngalokho abafundi abangakwazi, okuyisayensi yolimi kanti ukususela kwabakwaziyo yikhona okubalulekile ukuze kuzoba lula kubafundi ukubamba lokho okusha abakufundiswayo (Bernstein, 1990).

Elinye isu elisetshenziswa othisha uma befundisa ukukwazi ukufunda nokubhala yilelo lokuthi uthisha kube nguye owengamela isifunjwana. Lapha kubonakele uthisha kunguyena obamba iqhaza elikhulu ekufundeni kwabafundi ekilasini. Njengalokho ngichazile ngenhla, uthisha wenza konke kube kuncane okwenziwa abafundi uma kufundwa. Uthisha ufike ethule umsindo, akhe amagama, abafundele abafundi imisindo namagama bona basho emva kwakhe, ekugcineni bese ethi ababhale emabhukwini abo leyo misindo namagama bewathathisela ebhodini, nokuyilokho kuphela okubonakale bekwenza abafundi uma kufundwa. Leli lisu nalo libonakale lingabalekeleli abafundi ngoba abalitholi ithuba lokuzenzela umsebenzi okusiza ekutholeni umthamo omkhulu wolwazi kubafundi. Ngenxa yalokho abafundi abakwazi ukufunda nokubhala njengoba kulindelekile kula mabanga elokuqala nelesibili, okuwumphumela wamasu asetshenziswa wothisha angabalekeleli abafundi ekuzuzeni lolu lwazi.

6.3.2 Umbuzongqangi 2:

Yiziphi izinjulalwazi nemicabangonzulu othisha abakusebenzisayo ukusekela izindlela abafundisa ngazo?

Uphendulekile lo mbuzo ngoba kuvelile ukuthi azikho izinjulalwazi nemicabangonzulu okusekela ukufundisa kothisha ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu emabangeni elokuqala nelesibili. Lokhu kuvezwe ulimi olusetshenziswa wothisha uma befundisa abafundi bebanga lokuqala nelesibili. Ulimi abalusebenzisa uma benza izibonelo ngezindaba abazakhela zona lungaphezu kwezinga lokukhula komqondo wabafundi. Okutholakale ukuthi ulimi abalusebenzisayo luyabadida abafundi baze behluleke ukubamba abakufundiswayo, njengoba kuvelile ukuthi kunabafundi abangakwazi ukufunda okubhaliwe nokubhala phansi abakwaziyo, abagcina bengaphumelelanga. UFrey (2018) ukuveza ngokusobala ukuthi abafundi kuhle bafundiswe kusetshenziswa ulimi abalwaziyo olukhulunywayo futhi kube olusezingeni labo ngokokukhula komqondo, ukuze bezokwazi ukukubamba okufundwayo. Injulalwazi kaBernstein (1990) nayo iyakufakazela lokhu uma ikhuluma ngokuthi kubalulekile ukuthi kubhekwe ulwazi lomfundi afike enalo esikoleni ngoba alulingani njengoba abafundi beqhamuka emakhaya angefani ngokwamazinga empilo, ukuze bezofundiswa ngokuhlangabezana nesidingo somfundi ngamunye.

Othisha bakuvezile ukuthi abazisebenzisi izinjulalwazi uma befundisa, lokho bakuveze ngenkathi bebuzwa ukuthi yiziphi izinjulalwazi nemicabangonzulu abakusebenzisayo uma befundisa. Abanye othisha baveze ukuthi bagcina ukuzwa ngezinjulalwazi emaKolishi nasemaNyuvesi ngesikhathi besaqeqeshelwa ukufundisa ngoba ngenkathi sebezinqala ukusebenza abazisebenzisanga izinjulalwazi, kodwa bafika benza lokho abafike kwenziwa ezikoleni. Abanye bakuvezile ukuthi basazikhumbula kancane izinjulalwazi kodwa abazisebenzisi uma befundisa. Kubonakele ukuthi ukungazisebenzisi kwabo othisha izinjulalwazi yikhona okubaholele ekufundiseni ngokubambelela kwimiqulumbhalo emisiwe uTAHFUZWE noJikimfundo kuphela. Okuphawulekile ngalokho ukuthi akubasizi abafundi ngoba bafundiswa ngendlela engahlangabezani nezidingo zabo bonke njengoba befundiswa ngendlela efanayo kanti bona behlukene ngokwezidingo (Bernstein, 1990). Ukungasetshenziswa kwezinjulalwazi nezindlelande kuholele ekuntulekeni kolwazi lwamasu okwenze lehla izinga lokukwazi ukufunda nokubhala kubafundi, ngoba okuphumelelisa

umfundi akusikhona nje kuphela ukuba khona kwekharikhulamu nezimpahla-siseko, kodwa okubalulekile amasu amahle kathisha okudlulisa lokho okuqukethwe yikharikhulamu ekudlulisela kubafundi.

6.3.3 Umbuzongqangi 3:

Yiluphi ulwazi noqeqesho othisha abanakho kokufundisa ukukwazi ukufunda nokubhala emabangeni elokuqala nelesibili ngesiZulu ulimi LwaseKhaya?

Ucwaningo luveze ukuntuleka kolwazi-mbe kothisha okungamasu ahlukehukene okufundisa ukukwazi ukufunda nokubhala emabangeni elokuqala nelesibili ngolimi lwaseKhaya isiZulu. Ukuntuleka kolwazi lwamasu kube wumphumela wokuntuleka kolwazi lwezinjulalwazi kanye nolwezindlelande. Okutholakele ukuthi konke lokhu kungumphumela wensweleko yoqeqesho oluqhubekayo njengoba bekuvezile othisha ukuthi uqeqesho abanalo yilolo abaluthola emaKolishi nasemaNyuvesi ngesikhathi besafunda.

Bebuzwa ngoqeqesho oluqhubekayo ukuthi bayaluthola yini othisha bakuvezile ukuthi lukhona uqeqesho oluqhubekayo abalutholayo ngaphakathi ezikoleni olunjengohlelo lwe-IQMS, kanye nangemihlangano abayibambayo yokuhlela izifunjwana. UMNyango WezeMfundo nawo kuyenzeka ubabizele imihlangano eyizingxoxo-kusebenza bezobahlomisa mayelana nokufundiswa kokufunda okubhaliwe, kodwa bakuvezile ukuthi lolo qeqesho alwenele. Okufakazela lokhu kuntuleka koqeqesho oluqhubekayo kothisha amazanga aphantsi kubafundi okukwazi ukufunda nokubhala abonakele kuwo womabili amabanga elokuqala nelesibili. Nabo othisha bakufakazele lokhu uma beveza ukuthi abafundi abangaphumelelanga babaweza-ngoxolo ngenxa yokuthi akumele baphinde kabili indimamabanga ngokohlelo olumiswe uMNyango WezeMfundo.

Okunye okufakazele ukuthi othisha bantula ulwazi noqeqesho lokufundisa ukukwazi ukufunda nokubhala emabangeni aphantsi, kube umbiko wocwaningo olwenziwe eNingizimu-Afrika lwenziwa i-*Research on Socio-Economic Policy*, oSolwazi uPretorius nabanye (2016), oluveze ukuthi othisha abafundisa amabanga elokuqala kuya kwelesithathu abakufundisi ukufunda okubhaliwe ngendlela ekahle, kodwa bakufundisa ngendlela engahlelekile. Lokhu kuyafakazelana nokutholakele kulolu cwawano njengoba sengichazile ngenhla mayelana

nensweleko yoqeqesho kothisha bamabanga ayisisekelo. Njengoba ngivezile futhi ukuthi kunokwehla kwamazinga okukwazi ukufunda nokubhala kubafundi ngenxa yalesi simo, kanjalo nalokho kufakazelwe imiphumela yocwaningo olwenziwe i-*Progress in International Reading Literacy Study* (2016) olwaveza ukuthi eNingizimu-Afrika bangaphansi kwesigamu abafundi abakwazi ukufunda ngokuqondisisa lokho abakufundayo.

6.4 Umongo Wokutholakele Ocwaningweni

Lolu cwaningo beluhlose ukuhlola amasu asetshenziswa wothisha bamabanga elokuqala nelesibili, lapho befundisa ukufunda nokubhala ngolimi lwaseKhaya isiZulu. Isizathu esiholele ekwenzeni lolu cwaningo kube inkinga yamazinga aphantsi okukwazi ukufunda nokubhala kubafundi eNingizimu-Afrika. Ngakho lolu cwaningo luvumbulule ukuthi le nkinga idalwa ukungabi-bikho kolwazi-mbe kothisha lokufundisa ukukwazi ukufunda nokubhala, okumbandakanya ulwazi lwezinjulalwazi, olwezindlelande kanye nolwamasu kokufundisa. Okuvelile ukuthi othisha bantula ulwazi lwezinjulalwazi nezindlelande kokufundisa ukukwazi ukufunda nokubhala emabangeni emfundo ayisisekelo, okube nomthelela ekuntulekeni kwamasu okufundisa kothisha. Ukuphumelela kwabafundi kuncike emaswini kathisha okufundisa lokho okudluliselwa kubafundi. Othisha bakuvezile ukuthi esikhundleni sokusebenzisa izinjulalwazi nezindlelande, kodwa bona bafundisa belandela imiqulumbhalo elekelela ukufundisa kwabo okuwu-*TAHFUZWE*, uJikimfundo kanye noDobolwane. Ukufundisa ngokulandela imiqulumbhalo kutholakele ukuthi akubalekeleli othisha ekufundiseni ngempumelelo ukukwazi ukufunda nokubhala. Insweleko yolwazi lwezinjulalwazi iholele ekutheni othisha bafundise bengasuseli kulokho abafundi abakwaziyo (Bernstein, 1990; Vygotsky, 1972), kodwa bafundisa ulimi ngendlela eyisayensi nokwenza abafundi bangakubambi kalula abakufundiswayo. Ngenxa yokuntula ulwazi lwezindlelande, othisha bantula amasu ahlukahlukene alekelela abafundi ukuthi babambe okufundiswayo. Ngakho othisha basebenzisa indlelande ewumphonse wendlelande yokuphimisela izwi nokubonakale ingakwazi ukuhlangabezana nezidingo zabafundi. Lokho ngikusho ngoba bambalwa kakhulu abebekwazi ukubamba imisindo namagama abefundiwe, nokuphawuleke ngesikhathi sezifunjwana esokufunda okubhaliwe kanye nesesibizelo. Bebesebenzisa nendlela yokufundisa ngokuphindukusho, kanye nendlela yokufundisa ngokuthi uthisha kube nguyeye owengamele isifunjwana. Lincane kakhulu iqhaza ebelibanjwa abafundi ekufundeni kwabo. Wonke lawa masu abonakale engabalekeleli abafundi ekubambeni lokho

abakufundiswayo ngoba kunabafundi abawezwa-ngoxolo ngoba bengaphumelelanga, lokho kuvezwe othisha bamabanga elokuqala nelesibili.

Okuphawulekile ngokuntuleka kolwazi-mbe kothisha lokufundisa ukukwazi ukufunda nokubhala ukuthi othisha abanalo uqeqesho oluqhubekayo lwangaphandle noma lwangaphakathi ezikoleni. Kanti futhi akukho nokuzithuthukisa kothisha ngokufundela noma iziqu ze*Masters* ukuze bazihlomise ngolwazi lwezinjulalwazi nolwezindlelande zokufundisa ukukwazi ukufunda nokubhala ngolimi lwesiZulu. Kungaba khona konke okusekela ukufundisa kothisha njengekharikhulamu nezimpahla-siseko, kodwa uma uthisha odlulisa ulwazi engaqeqeshekile ekufundiseni lokho, abanakuphumelela abafundi ngoba uthisha usuke engenawo amasu amahle okufundisa. Ukungabi-bikho kahle koqeqesho oluqhubekayo kothisha kubonakele ukuthi yikho okuholela ekubambeeleni kwimiqulumbhalo, nayo engazivezi injulalwazi nezindlelande ezingasetshenziswa wothisha uma befundisa ukufunda nokubhala. UBernstein (1990) ephawula ngokwenziwa kwekharikhulamu uveza ukuthi ikharikhulamu yenziwa abantu abaphezulu abangekho eklasini futhi abangazazi izimo nezidingo zabafundi abafundiswayo. Kanti nothisha ubophezelekile ekufundiseni lokho okumiswe kwikharikhulamu, akakwazi ukuyishintsha noma ubengafisa ukukwenza lokho ukuze ahlangabezane nesidingo sabafundi. Kwesinye isikhathi uthisha uyafisa ukutotobisa labo bafundi ababamba kancane kodwa ngenxa yokuthi kunesikhathi esimiselwe ukufundwa komsebenzi ngamunye, futhi uthisha kumele achaze isizathu sokungawuqedi lowo msebenzi uma ungaphelanga asho nokuthi uzowuqedela nini, ngakho abafundi abatotobayo ekubambeni bayasala bagcine sebedluliselwa kwelinye ibanga bewezwa-ngoxolo. UBernstein (1990) yilapho-ke agcizelela khona ukuthi abafundi abafani kanti nolwazi abafika benalo alulingani, ngakho kuhle bafundiswe ngokuhlangabezana nezidingo zabo ngamunye. Uphawula ngokubaluleka kokuthi kuqashelwe uma kuhlelwa okuzofundiswa, lokho okuzofundiswa kanye nesikhathi sokufundwa kwalokho kuhambisane nesidingo sabafundi okudluliselwa kubo ulwazi. Lokho kuphawulekile ukuthi akwenzeki ezikoleni zocwaningo ngenxa yokuntuleka kolwazi noqeqesho kothisha lokufundisa ukukwazi ukufunda nokubhala, nangesizathu sokuthi othisha bathembele kakhulu kwimiqulumbhalo, akukho bona abakwaziyo nabakwenzayo kokuhlengahlengisa lesi simo sokungakwazi kwabafundi ukufunda nokubhala.

6.5 Iziphakamiso Ezisuselwa Emiphumeleni Yocwaningo

Iziphakamiso ezingethulwa yilezo ezimayelana nabacwaningi bomkhakha WezeMfundo eyisisekelo, eziqondene nenqubomgomo yolimi kanye neziqondene noMNYango WezeMfundo yamabanga aphantsi.

6.5.1 Eziqondene Nabacwaningi Bomkhakha WezeMfundo Eyisisekelo

Ucwaningo olungenziwa oluzogxila ekuqeqeshweni kothisha beqeqeshelwa ukufundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu, begxile emabangeni ayisisekelo. Kuyabonakala ukuthi aluluningi ucwaningo lwalolu hlobo ngoba le nkinga yokuntuleka kolwazi-mbe kothisha lokufundisa kula mabanga aphantsi kulokhu kuqhubeka njalo. Ukwenziwa kwezingcwaningo eziningi mayelana nale nkinga kungaba nomphumela wokuthi kube khona imizamo yokuhlangabezana nale nkinga, kungaba eqhamuka eMNYangweni WezeMfundo, ezinhlakeni noma ezinhlanganweni ezizizwela umthwalo wokulekelela kulesi simo.

6.5.2 Eziqondene NoMnyango WeMfundo Eyisisekelo

Kungaba kuhle uMNYango WeMfundo Eyisisekelo wenze uhlelo loqeqesho oluqhubekayo lothisha olungenziwa ngezimpelaviki ezikhethiwe; ukuze othisha bezohlomula ngolwazi lwezinjulalwazi, izindlelande kanye namasu okufundisa ukukwazi ukufunda nokubhala ngolimi lwaseKhaya isiZulu, emabangeni elokuqala nelesibili njengoba eyisisekelo semfundo. Othisha abaqeqesheke ngokwenele bazokwazi ukufundisa ngempumelelo lonke uhlobo lomfundi ofika esikoleni ngaphandle kwezingqinamba. Kunemizamo eyenziwa yizinhlango ezizimele njenge*Zenex Foundation* exhase abacwaningi bamaNyuvesi ahlukene eNingizimu-Afrika, laba bacwaningi baye basungula uhlelo lokuqeqesha othisha bamabanga ayisisekelo olutholakala kwi-inthanethi njengoba ngike ngachaza esahlukweni sesihlanu. Nakuba kunjalo kodwa ziyafuneka izinhlelo ezizokwenza kube lula kubo bonke othisha ukulufinyelela ulwazi ngoba akusibo bonke othisha abangahlomula kulolu hlelo lwe-inthanethi njengoba abanye othisha besadinga ukuthuthukiswa nakulo ikhono lokuyisebenzisa i-inthanethi (Pretorius, nabanye, 2016)

6.5.3 Eziqondene Nenqubomgomo Yolimi

Iziphathimandla zezemfundo eziqondene nenqubomgomo kungaba kuhle zenze imizamo yokuthuthukisa ulimi lwesiZulu ezikoleni nasemiphakathini. Lokho bangakwenza ngokuthi balandelele ukuthi ezinkulisa nakumabanga ayisisekelo kusetshenziswa ulimi ngendlela ekahle. Bangasebenzisa abeluleki abaqondene nezifundo ikakhulu izilimi ukulandelela ukuthi othisha basebenzise ulimi ngendlela ekahle uma befundisa. Ngisho nasemiphakathini imbala kungaba nezikhungo lapho kukhuthazwa khona ukukhulunywa kolimi lwesiZulu ngendlela elungileyo okungenziwa ngendlela ewumdlalo njengezinhlelo zo-*Love Life*. EmaNyuvesi lapho kuqeqeshwa khona othisha ngokunjalo kuqikelelwe ukuthi ulimi olusetshenziswayo uma beqeqeshwa olwesiZulu sangempela esingenamfakela ukuze othisha bathi bephuma babe kwabona beqeqeshkile olimini lwesiZulu. Lokhu kuyoqinisekisa ukuthi ulimi olufundiswa abafundi abasebancane njengalaba bebanga elokuqala nelesibili lucwengekile. Lokho futhi kuyolwenza ulimi lwesiZulu ludlondlobale njengalokho kuyiyona nhloso yokusetshenziswa kwalo njengolimi lokufunda nokufundisa emabangeni ayisisekelo esiFundazweni saKwaZulu-Natali.

6.6 Iqoqa Lesahluko

Kulesi sahluko ngihlaziye imiphumela yocwaningo ngisebenzisa injulalwazi kanye nemicabangonzulu kwalolu cwaningo. Lokho ngikwenze ngokuthi ngihluze ulwazi olutholakele esahlukweni sesihlanu, ngiphinde ngabuka ukuphenduleka kwemibuzo emithathu ewumgogodla walolu cwaningo. Ngiye ngethula umongo wokutholakele kulolu cwaningo kanye neziphakamiso eziqondene nabacwaningi bomkhakha WeMfundo Eyisisekelo, eziqondene noMnyango WeMfundo Eyisisekelo kanye neziqondene nenqubomgomo yolimi eNingizimu-Afrika. Ekuhlaziyweni kwemiphumela yocwaningo kube sekuhlaluka obala okuyiyona mbangela eholele enkingeni enkulu yokungakwazi ukufunda nokubhala kwabafundi. kuphawulekile ukuthi le nkinga idalwe ukuntuleka kolwazi-mbe kothisha lokufundisa ukufunda nokubhala, nokuvele ukuthi othisha abanalo kahle ulwazi lwezinjulalwazi, lwezindlelande kanye namasu okufundisa ukukwazi ukufunda nokubhala. Kanti amasu nolwazi kukathisha yikhona okuphumelelisa ukufundisa kwakhe.

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IZELEKO

Iseleko A :

Incwadi Yomhlanganyeli

C359 Insingizi Road
KwaMashu
4360

Dear Participant

My name is Phumzile Mathonsi. I am a Language and Media Studies Masters candidate studying at the University of KwaZulu-Natal, Edgewood campus, South Africa.

I am interested in learning about the strategies used by the teachers of grade 1 and grade 2 when teaching reading and writing in isiZulu as a mother tongue. Your school is one of my case studies. To gather the information, I am interested in asking you some questions.

Please note that:

- Your confidentiality is guaranteed as your inputs will not be attributed to you in person, but reported only as a population member opinion.
- The interview may last for about 40 minutes to 1 hour and may be splitted depending on your preference.
- Any information given by you cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- You have a choice to participate, not participate or stop participating in the research. You will not be penalized for taking such an action.
- The research aims at knowing the challenges of your community relating to resource scarcity, peoples' movement, and effects on peace.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to be interviewed, please indicate (by ticking as applicable) whether or not you are willing to allow the interview to be recorded by the following equipment:

	willing	Not willing
Audio equipment		
Photographic equipment		
Video equipment		

I can be contacted at:

Email: dunga.maphum@outlook.com

Cell: 0763212266

My supervisor is Prof. T.M Buthelezi who is located at the School of Humanities Edgewood campus of the University of KwaZulu-Natal.

Contact details: email buthelazit10@ukzn.ac.za Phone number: 0761412324

You may also contact the Research Office through:

P. Mohun

HSSREC Research Office,

Tel: 031 260 4557 E-mail: mohunp@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

I..... (full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT

DATE

.....

.....

Iseleko B :

Incwadi KaThishanhloko

Social Sciences, College of Humanities
University of KwaZulu-Natal
Edgewood Campus
25 November 2017

The Principal
Faith Mlaba Primary School
Ntuzuma
4360

Re: A letter asking for the permission to conduct a research in your school

I am pursuing a Masters Degree in Education at the University of KwaZulu-Natal. I am presently working on a thesis on isiZulu home language literacy pedagogy at foundation phase, in partial fulfillment of the requirement for my study.

The Title of my proposal research “*An exploration of the teaching strategies of literacy in isiZulu home language classrooms of foundation phase in Ntuzuma and Nanda Schools.*”

The study is focussed on teaching literacy in isiZulu home language in grades 1 and 2 at foundation 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 grades one and two because the focus of the study is on 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 the permission to use a video camera and/ or audio-tape when observing the reading and writing lessons. Interviews will be done with teachers before and after lesson observations.

I will ensure minimal use of school time, about thirty-five to sixty minutes for the interviews, and time for observation of lessons will be according to the school time table. The study will not harm the image of the school. Names of the teachers as well as of your school will not be mentioned or linked to any of the data collected. 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 be disposed off. Participation will be 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 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 may contact my supervisor at the following contact details:

- Prof Thabisile Buthelezi: University of KwaZulu-Natal (School of Education – Humanities)
- Email address: Buthelezit10@ukzn.ac.za
- Phone number: 0312603471

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

Mathonsi T.P (Mrs)

Student number: 213569406

Declaration

I.....(full names of principal) hereby confirm that I understand the contents of this document and the nature of research project, and I consent my school to participate 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 C :

Imibuzo yenhlolwazi esakuhleleka

1. Ngokwakho ungayichaza kanjani ilitherasi?
2. Ngokucabanga kwakho, yisiphi isizathu esenza kufundiswe ilitherasi ngolimi LwaseKhaya emabangeni ayisisekelo?
3. Kubasiza kanjani abafundi ukufundiswa kwelitherasi ngolimi LwaseKhaya isiZulu?
4. Kungafundiswa kanjani ukufunda nokubhala ngokwakho? Kungani usho njalo?
5. Yimaphi amasu nezindlela okusebenzisayo lapho ufundisa ilitherasi? Kungani?
6. Eminyakeni edlulile ufundisa ilitherasi uke wayishintsha indlela ofundisa ngayo? Kungani?
7. Yiziphi izifunjwana osuke wazifundisa ngempumelelo ukusiza abafundi bakwazi ukufunda nokubhala?
8. Singakanani isikhathi osinika abafundi ukufunda okubhaliwe eklasini? Bafundani?
9. Singakanani obanikeza sona sokubhala? Babhalani?
10. Yiziphi izinsizakufundisa okholwa wukuthi yizona ezilungele ukusetshenziswa uma kufundiswa ilitherasi? Kungani ukholelwa kuzo?
11. Yimaphi amathiyori noma imicabango uma kukhona okukusiza ekukhetheni izindlela, amasu kanye nezinsizakufundisa ozisebenzisayo uma ufundisa?

Iseleko D :

Isheduli Yokubukela Othisha Befundisa

Isikole :

Uthisha:

Ibanga :

Usuku :

Isikhathi :

Isifunjwana:

Isenzo Sikathisha	Isenzo Sabafundi

Iseleko D:
Incwadi Yenkambiso Elungileyo



13 August 2018

Mrs Typhina Phumzile Mathonsi (213569406)
School of Education
Edgewood Campus

Dear Mrs Mathonsi,

Protocol reference number: HSS/0462/018M

Project Title: Amasu Othisha Okufundisa Ilitherasi NgesiZulu Ulimi Lwasekhaya Ebangeni Lokuqala Nelesibili, Ezikoleni Zekhethelo ZaseNtuzuma NaseNada EtheKwini, KwaZulu-Natali

Approval Notification – Expedited Application

In response to your application received on 16 May 2018, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

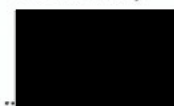
Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further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

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

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

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

Yours faithfully



.....
Professor Shenuka Singh (Chair)

/ms

Cc Supervisor: Professor TM Buthelezi
Cc Academic Leader Research: Dr SB Khoza
Cc School Administrator: Ms Tyzer Khumalo

Humanities & Social Sciences Research Ethics Committee

Professor Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3567/8360/4557 Facsimile: +27 (0) 31 260 4609 Email: ximban@ukzn.ac.za / snymanm@ukzn.ac.za / mohuna@ukzn.ac.za

Website: www.ukzn.ac.za



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

Iseleko F:

Incwadi Egunyaza Ukwenza Ucwangingo (DoE)



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Phindile Duma

Tel: 033 392 1063

Ref.:2/4/8/1482

Mrs T.P Mathonsi

64 Riverdene Drive
Newlands West
4037

Dear Mrs Mantonsi

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"AMASU OTHISHA OKUFUNDISA ILITHERASI NGESIZULU ULIMI LWASEKHAYA EMABANGENI ELOKUQALA NELESIBILI EZIKOLENI ZEKHETHELO ZASENTUZUMA NASENANDA ETHEKWINI KWAZULU-NATAL**, 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 08 March 2018 to 09 July 2020.
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.

Spumelele Primary School

Faith Mlaba Primary School

Gobhogobho Primary School

Sandasonke Primary School

Thobile Primary School


Dr. EV Nzama

Head of Department: Education

Date: 08 March 2018

KWAZULU-NATAL DEPARTMENT OF EDUCATION

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