

**UKUNYAMANISA IZINGANEKWANE EKUTHUTHUKISENI UKUKWAZI  
UKUFUNDA NOKUBHALA EMABANGENI KUSUKELA KWELOKWAMUKELA  
KUYA KWELESITHATHU:**

**UCWANINGO LOKUFUNDA EZIKOLENI EZIKHETHIWE EZISESIYINGINI  
SASEPHAYINDANE, KWAZULU-NATALI, ENINGIZIMU-AFRIKA**

**NGU:**

**REJOICE GUGU LINDIWE CELE**

**2021**

**INYUVESI YAKWAZULU-NATALI**

**IKOLISHI LEZOLUNTU, ISIKOLE SEZEMFUNDO**

**Umbiko wocwaningo owethulwe ukufeza izimfanelo  
zeziqu ze:**

**DOCTOR OF PHILOSOPHY**

**UMELULEKI: Solwazi Thabisile M. Buthelezi**

# ISIFUNGO

---

Ngiyafunga ngiyaqinisa ukuthi lo mqulu wocwaningo ungumsebenzi wami. Lapho ngisebenzise imibono yabanye ababhali, ngilokothisile. Umqulu wenziwe ngenhloso yokufeza izimfanelo zeziqu ze-*Doctor of Philosophy* esikhungweni semfundo ephakeme iNyuvesi yaKwaZulu-Natali, eKolishi lezoLuntu, eSikoleni SeZeMfundo, eMNYangweni wokufundiswa kweZilimi noBuciko, ePhayindane, eNingizimu-Afrika. Lo msebenzi awukaze uhanjiswa noma kusiphi isikhungo ngenhloso yokuthola noma yiziphi iziqu noma ukuhlolwa.

Ukusayina: [REDACTED]

Usuku: 4 Agasti 2021

## UMNIKELO WALO MSEBENZI

---

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---

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# INDLELA YOKUBHALA ELANDELIWE

---

Kulo mqingo ngilandele indlela yokubhala ye-APA 7th Style okumele (*American Psychological Association*).

## **Izibonelo:**

NgokukaButhelezi (2018).....

Zondi (2017, khs.14).....

(Zondi noMiya, 2020)

UZungu noStain (2011) baveza ukuthi.....

# OKUQUKETHWE

|                                                                          |            |
|--------------------------------------------------------------------------|------------|
| <b>ISIFUNGO.....</b>                                                     | <b>II</b>  |
| <b>UMNIKELO WALO MSEBENZI .....</b>                                      | <b>III</b> |
| <b>.....</b>                                                             | <b>III</b> |
| <b>AMAZWI OKUBONGA .....</b>                                             | <b>IV</b>  |
| <b>.....</b>                                                             | <b>IV</b>  |
| <b>INDLELA YOKUBHALA ELANDELIWE.....</b>                                 | <b>VI</b>  |
| <b>.....</b>                                                             | <b>VI</b>  |
| <b>IZIFINYEZO.....</b>                                                   | <b>XI</b>  |
| <b>IGLOSARI YAMATEMU .....</b>                                           | <b>XII</b> |
| <b>IQOQA.....</b>                                                        | <b>XIV</b> |
| <b>ISAHLUKO SOKUQALA .....</b>                                           | <b>16</b>  |
| <b>.....</b>                                                             | <b>16</b>  |
| <i>ISENDLALELO SOCWANINGO NESETHULO SOMQINGO .....</i>                   | <i>16</i>  |
| <b>ISINGENISO .....</b>                                                  | <b>16</b>  |
| <b>1.2    ISENDLALELO SOCWANINGO .....</b>                               | <b>17</b>  |
| 1.2.1    Ulimi Lwengxoxo .....                                           | 17         |
| 1.2.2    Ulimi Olutholwe Ekhaya Njengesisekelo Solufundwa Esikoleni..... | 17         |
| <b>1.3    ISISUSA SOCWANINGO .....</b>                                   | <b>19</b>  |
| <b>1.4    ISIQONDISO NENHLOSOMFEZO KOCWANINGO.....</b>                   | <b>19</b>  |
| <b>1.5    IZINHLOSO ZOCWANINGO.....</b>                                  | <b>20</b>  |
| 1.5.1    Inhlosongqangi .....                                            | 20         |
| 1.5.2    Izinhloso ngqo .....                                            | 20         |
| <b>1.6    IMIBUZO YOCWANINGO .....</b>                                   | <b>21</b>  |
| 1.6.1    Umbuzongqangi .....                                             | 21         |
| 1.6.2    Imibuzo yokubekelela .....                                      | 21         |
| <b>1.7    ISITATIMENDE SEZINKINGA EZICWANINGWAYO .....</b>               | <b>21</b>  |
| <b>1.8    UBUMQOKA BOCWANINGO .....</b>                                  | <b>22</b>  |
| <b>1.9    INDAWO YOCWANINGO.....</b>                                     | <b>22</b>  |
| <b>1.10   IZINGQINAMBA NEMINGCELE KOCWANINGO.....</b>                    | <b>23</b>  |
| <b>1.11   UKUHLELEKA KWEZAHLUKO .....</b>                                | <b>23</b>  |
| <b>1.12   ISIPHETHO SESAHLUKO .....</b>                                  | <b>26</b>  |
| <b>ISAHLUKO SESIBILI.....</b>                                            | <b>27</b>  |
| <b>.....</b>                                                             | <b>27</b>  |

|                                                                                      |           |
|--------------------------------------------------------------------------------------|-----------|
| <b>UKUBUYEKEZWA KWEMIBHALO.....</b>                                                  | <b>27</b> |
| 2.1 ISINGENISO .....                                                                 | 27        |
| 2.2 UMCABANGONZULU WOKUKWAZI UKUFUNDA NOKUBHALA .....                                | 27        |
| 2.3 IZINDLELANDE ZOKUFUNDISA ULIMI EMABANGENI AYISISEKELO<br>28                      |           |
| 2.3.1 Indlelande Yokupheleliswa Kolimi.....                                          | 28        |
| 2.3.2 Indlelande Yokunyamanisa .....                                                 | 29        |
| 2.3.3 Indlelande Yokufundisa Ngemisindo .....                                        | 33        |
| 2.4 IZINGANEKWANE NJENGENDLELANDE YOKUFUNDISA ULIMI<br>NGOKUNYAMANISA.....           | 34        |
| 2.5 ULWAZI NOBUCHWEPHESHE KOTHISHA NGOKUFUNDISA ULIMI<br>EMABANGENI AYISISEKELO..... | 36        |
| 2.5.1 Ulwazi Lothisha Ngesifundo.....                                                | 36        |
| 2.5.2 Ukucacisa Nobunyoningco Kokuxhumanisa ulwazi-mbe .....                         | 37        |
| 2.5.3 Ulwazi Lokufundisa Amakilasi Anobuliminingi .....                              | 38        |
| 2.6 INDIMA YOLIMI NOLIMI-BUTHULE EMAKILASINI.....                                    | 39        |
| 2.7 IZINCWADI ZEZINGANE ZOKUFUNDA EZISETSHENZISWA<br>EZIKOLENI .....                 | 40        |
| 2.7.1 Ukuhlobana Konzikandaweni Nezithombe Ezincwadini Zezingane .....               | 41        |
| 2.7.2 Ukwethwa Kwamagama Abalingisi Ezincwadini Zezingane .....                      | 41        |
| 2.7.3 Umthamo Wolimi Ezincwadini Zezingane .....                                     | 42        |
| 2.8 IZINQUBOMGOMO MAYELANA NOKUKWAZI UKUFUNDA<br>NOKUBHALA .....                     | 43        |
| 2.9 UKUGOQA ISAHLUKO .....                                                           | 44        |
| <b>ISAHLUKO SESITHATHU.....</b>                                                      | <b>46</b> |
| <b>.....</b>                                                                         | <b>46</b> |
| <b>UKUHLAZIYWA KOMCABANGONZULU KANYE NOHLAKA LWENJULALWAZI<br/>KOCWANINGO.....</b>   | <b>46</b> |
| 3.1 ISINGENISO .....                                                                 | 46        |
| 3.2 UKUHLAZIYWA KWEMICABANGONZULU .....                                              | 46        |
| 3.2.1 Ukufunda.....                                                                  | 46        |
| 3.2.2 Amandla .....                                                                  | 47        |
| 3.2.3 Umqondonkolelo .....                                                           | 48        |
| 3.3 INJULALWAZI IMFUNDOSIGUQULI .....                                                | 49        |
| 3.3.1 Umlando ngokwemvelaphi Yenjulalwazi Imfundosiguquli .....                      | 50        |
| 3.3.2 Ukuhlobana Kwemfundosiguquli Nenjulalwazi Yesakhilulwazi .....                 | 51        |
| 3.3.3 Imfundosiguquli Kanye Nenjulalwazi Yokuhlolisisa .....                         | 52        |
| 3.3.4 Indima Kathisha Kwimfundosiguquli .....                                        | 54        |
| 3.3.5 Imfundosiguquli Emfundweni Yezingane .....                                     | 57        |
| 3.3.6 Imfundosiguquli Kunzikandaweni Onobuliminingi.....                             | 59        |
| 3.3.7 Imfundosiguquli Nendlelande Yokuninga Ngokuhlolisisa .....                     | 61        |

|        |                                                                                                                             |           |
|--------|-----------------------------------------------------------------------------------------------------------------------------|-----------|
| 3.4    | UKUFANELEKA KWENJULALWAZI IMFUNDOSIGUQULI<br>NOCWANINGO.....                                                                | 62        |
| 3.5    | ISIPHETHO SESAHLUKO .....                                                                                                   | 63        |
|        | <b>ISIAHLUKO SESINE.....</b>                                                                                                | <b>64</b> |
|        | <hr/>                                                                                                                       | <b>64</b> |
|        | <i>INGCACISO NGOMKLAMO NEZINDLELA KOCWANINGO .....</i>                                                                      | <i>64</i> |
| 4.1    | ISINGENISO .....                                                                                                            | 64        |
| 4.2    | INDLELAKUBUKA YOCWANINGO .....                                                                                              | 65        |
| 4.2.1  | Indlelakubuka Eqhume Engomothelweni .....                                                                                   | 66        |
| 4.2.2  | Indlelakubuka Ehumushayo .....                                                                                              | 66        |
| 4.2.3  | Indlelakubuka Yokuhlolisisa.....                                                                                            | 68        |
| 4.2.4  | Isizathu Sokukhetha Indlelakubuka Yokuhlolisisa .....                                                                       | 68        |
| 4.3    | ISIFANEKISOMQONDWENI SOCWANINGO .....                                                                                       | 69        |
| 4.4    | INDLELANDE YOCWANINGO .....                                                                                                 | 70        |
| 4.5    | INDAWO YOCWANINGO.....                                                                                                      | 71        |
| 4.6    | UKUKHETHWA KWABANGAHLANYELI BOCWANINGO .....                                                                                | 74        |
| 4.7    | IZINDLELA ZOKUKHIQIZA IMINININGO .....                                                                                      | 77        |
| 4.7.1  | Inhlololwazi Esakuhleleka .....                                                                                             | 78        |
| 4.7.2  | Ukuhlala Ubukele.....                                                                                                       | 78        |
| 4.7.3  | Izingxoxokusebenza .....                                                                                                    | 79        |
| 4.7.4  | Ukuhlaziya Imiqulumbhalo.....                                                                                               | 83        |
| 4.8    | IZINDLELA ZOKUHLAZIYA IMINININGO .....                                                                                      | 85        |
| 4.9    | INKAMBISO ELUNGILEYO YOCWANINGO .....                                                                                       | 85        |
| 4.10   | UKUSHUBA NOKWETHEMBEKA KOCWANINGO .....                                                                                     | 86        |
| 4.10.1 | Ukukholeka.....                                                                                                             | 86        |
| 4.10.2 | Ukwedluliseka .....                                                                                                         | 87        |
| 4.10.3 | Ukwenqikeka .....                                                                                                           | 87        |
| 4.10.4 | Ukuqiniseka .....                                                                                                           | 87        |
| 4.11   | IZINGQINAMBA ENGIZITHOLE ENSIMINI .....                                                                                     | 88        |
| 4.12   | IMINGCELE YOCWANINGO.....                                                                                                   | 88        |
| 4.13   | ISIPHETHO SESAHLUKO .....                                                                                                   | 88        |
|        | <b>ISIAHLUKO SESIHLANU .....</b>                                                                                            | <b>89</b> |
|        | <hr/>                                                                                                                       | <b>89</b> |
|        | <i>UKWETHULWA NOKUHLAZIYWA KOKUTHOLAKELE .....</i>                                                                          | <i>89</i> |
| 5.1    | ISINGENISO .....                                                                                                            | 89        |
| 5.2    | Ukwentuleka Kolwazi Ngesifundo Kanye Nokusulubezeka Ngamathuba<br>Okuzithuthukisa Kothisha Ekilasini .....                  | 89        |
| 5.3    | Ukwentuleka Kwekhono Lothisha Lokucacisa Nobunyoningco Bokuxhumanisa<br>Ulwazi-mbe Lwezingane Ngokuqukethwe Yisifundo ..... | 99        |
| 5.3    | Ukwentuleka Kolwazi Lothisha Ngendlelande Yokufundisa Ngokunyamanisa                                                        |           |

|                                                                   |                                                                      |            |
|-------------------------------------------------------------------|----------------------------------------------------------------------|------------|
| 5.4                                                               | Ukwentuleka Kolwazi Lokufundisa Amakilasi axubile Ngokwezilimi ..... | 125        |
| 5.5                                                               | Isiphetho Sesahluko .....                                            | 128        |
| <b>ISAPHLUKO SESITHUPHA .....</b>                                 |                                                                      | <b>129</b> |
| <hr/>                                                             |                                                                      | <b>129</b> |
| <i>UKUHLAZIYA IZIMPAHLASISEKO ZOKUFUNDISA UKUKWAZI UKUFUNDA</i>   |                                                                      |            |
| <i>NOKUBHALA EMABANGENI EMFUNDO AYISISEKELO .....</i>             |                                                                      | <i>129</i> |
| 6.1                                                               | ISINGENISO .....                                                     | 129        |
| 6.2                                                               | Ukuleleka kwezincwadi ezivunye uMnyango Wezemfundo Eyisisekelo ..... | 130        |
| 6.3                                                               | Ukwethiwa kwamagama abalingisi ezincwadini .....                     | 131        |
| 6.4                                                               | Ukungathwaxanisi ikakade lezingane .....                             | 134        |
| 6.5                                                               | Ububha Bolimi Olusezincwadini Olufundiswayo Emakilasini .....        | 142        |
| 6.6                                                               | Imifanekiso ngqimu Nokungahlobani kwayo nolimi .....                 | 149        |
| 6.7                                                               | Imikhiqizo yezingane .....                                           | 159        |
| 6.8                                                               | Isiphetho sesahluko .....                                            | 164        |
| <b>ISAPHLUKO SESIKHOMBISA .....</b>                               |                                                                      | <b>166</b> |
| <hr/>                                                             |                                                                      | <b>166</b> |
| <i>UKUHLAZIYA IZINGANEKWANE NJENGESU LOKUFUNDISA ULIMI</i>        |                                                                      |            |
| <i>NGOKUNYAMANISA .....</i>                                       |                                                                      | <i>166</i> |
| 7.1                                                               | ISINGENISO .....                                                     | 166        |
| 7.2                                                               | UKUSEBENZISA IZINGANEKWANE NGENGXAPHEPHE EKILASINI .....             | 166        |
| 7.3                                                               | IZINGANEKWANE NJENGESU LOKUFUNDISA ULIMI                             |            |
| <i>NGOKUNYAMANISA .....</i>                                       |                                                                      | <i>171</i> |
| <b>ISAPHLUKO SESISHIYAGALOMBILI .....</b>                         |                                                                      | <b>188</b> |
| <hr/>                                                             |                                                                      | <b>188</b> |
| <i>INHLEZIYO YOKUTHOLAKELE, UKUPHETHA UCWANINGO NEZIPHAKAMISO</i> |                                                                      |            |
| 8.1                                                               | ISINGENISO .....                                                     | 188        |
| 8.1                                                               | INHLEZIYO YOKUTHOLAKELE .....                                        | 188        |
| 8.2                                                               | UKUPHENDULEKA KWEMIBUZO YOCWANINGO .....                             | 199        |
|                                                                   | Umbuzongqangi: .....                                                 | 199        |
|                                                                   | Imibuzo yokubekela .....                                             | 200        |
| 8.3                                                               | UKUSONGA UCWANINGO .....                                             | 201        |
| 8.4                                                               | IZIPHAKAMISO .....                                                   | 201        |
| 8.5                                                               | UKUBHEKEMUVA UMQINGO .....                                           | 202        |
| 8.6                                                               | ISIPHETHO SESAPHLUKO .....                                           | 203        |

## IZIFINYEZO

|                |                                                       |
|----------------|-------------------------------------------------------|
| B.Ed           | Bachelor of Education                                 |
| B.Ed.Honors    | Bachelor of Education Honours                         |
| DoE            | Department of Education                               |
| DBE            | Department of Basic Education                         |
| ECD            | Early Childhood Development                           |
| HDE            | Higher Diploma in Education                           |
| ECE            | Early Childhood Education                             |
| KZN            | KwaZulu-Natal                                         |
| NRCS           | New Revised Curriculum Statement                      |
| PDT            | Primary Teachers' Diploma                             |
| PGCE           | Post Graduate Certificate in Education                |
| TaNqumHleFuHlo | IsiTatimende seNqubomgomo soHlelo lokuFunda nokuHlola |
| UKZN           | University of KwaZulu-Natal                           |

## IGLOSARI YAMATEMU

| IsiZulu                                                              | IsiNgisi                                                    |
|----------------------------------------------------------------------|-------------------------------------------------------------|
| 1. IsiHlawumbiselo SesiKhathi EsibuCayi                              | <i>Critical Period Hypothesis</i>                           |
| 2. Isilululwazi SokuThola Ulimi                                      | <i>Language Acquisition Device</i>                          |
| 3. Ulimingxube                                                       | <i>Interlanguage</i>                                        |
| 4. Injulalwazi Yenhlalo Nosikompilo                                  | <i>Socio-Cultural Theory</i>                                |
| 5. Ubulimi Kushintshela                                              | <i>Code-Switching</i>                                       |
| 6. Ubuliminingi                                                      | <i>Multilingualism</i>                                      |
| 7. Ubulimi Kushintshana                                              | <i>Translanguaging</i>                                      |
| 8. IsiHlawumbiselo Sokutholakala Nokufunda Ulimi                     | <i>The acquisition, learning and distinction hypothesis</i> |
| 9. IsiHlawumbiselo SoHlelo LweMvelo                                  | <i>The Natural Order Hypothesis</i>                         |
| 10. IsiHlawumbiselo IsiQaphelisi                                     | <i>The Monitor Hypothesis</i>                               |
| 11. IsiHlawumbiselo soMThamo Wolimi NeNgxenyana Yokukodwa EyeNgeziwe | <i>The Input Hypothesis</i>                                 |
| 12. IsiHlawumbiselo soHluzo Lwemizwa                                 | <i>The affective filter hypothesis</i>                      |
| 13. Isifanisela / Isifanekiso                                        | <i>Model</i>                                                |
| 14. TaNquHleFuHlo                                                    | <i>CAPS</i>                                                 |
| 15. Inkambiso                                                        | <i>Mode</i>                                                 |
| 16. Indlelande                                                       | <i>Approach</i>                                             |
| 17. Izimvithizeko                                                    | <i>Fragments</i>                                            |
| 18. Izifinyezo                                                       | <i>Contractions / Acronyms</i>                              |
| 19. Ikakade / Isendlalelo                                            | <i>Background</i>                                           |
| 20. Ubungoti                                                         | <i>Competency</i>                                           |
| 21. Ukadekubona                                                      | <i>Experience</i>                                           |
| 22. Ukuqephuza                                                       | <i>Fluency</i>                                              |
| 23. Ukunto                                                           | <i>Phenomenon</i>                                           |
| 24. Izindinganiso                                                    | <i>Values</i>                                               |
| 25. Ubungcwepheshi                                                   | <i>Proficiency</i>                                          |
| 26. Isibhalo / umbhalo                                               | <i>Written Text</i>                                         |

|                                      |                                  |
|--------------------------------------|----------------------------------|
| 27. Imigomo                          | <i>Principles</i>                |
| 28. Uhlelolimi-Jikelele              | <i>Universal Grammar</i>         |
| 29. Amaphahla                        | <i>Pair</i>                      |
| 30. Imisebenzinhlolo / amaphrojekthi | <i>Projects</i>                  |
| 31. Izingabunjalo                    | <i>Quality</i>                   |
| 32. Ingcingane Yenkambiso Elungileyo | <i>Ethical considerations</i>    |
| 33. IsiYingi                         | <i>District</i>                  |
| 34. Isiqondaniso socwaningo          | <i>Study Focus</i>               |
| 35. Inhlosojikelele                  | <i>Purpose</i>                   |
| 36. Inhlosomfezo                     | <i>Aim</i>                       |
| 37. Izimo Zokwethembeka              | <i>Issues of trustworthiness</i> |
| 38. Ucwano Lobunjalo Botho           | <i>Qualitative Research</i>      |
| 39. Uhlaka Lwemicabango              | <i>Conceptual Framework</i>      |

**IQOQA**  
**UKUNYAMANISA IZINGANEKWANE EKUTHUTHUKISENI UKUKWAZI**  
**UKUFUNDA NOKUBHALA EMABANGENI KUSUKELA KWelokwamukela**  
**KUYA KWELESITHATHU:**

**UCWANINGO LOKUFUNDA EZIKOLENI EZIKHETHIWE EZISESIYINGINI**  
**SASEPHAYINDANE, KWAZULU-NATALI, ENINGIZIMU-AFRIKA**

**NGU:**

**REJOICE GUGU LINDIWE CELE**

**2021**

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Imfundo yaseNingizimu-Afrika ibalwa njengekhombisa ukuba namazinga aphansi ekungakwazini ukufunda nokubhala uma iqhathaniswa namanye amazwe asemhlabeni emabangeni ayisisekelo. Lolu cwaningo lwethula ulwazi engilutholile maqondana nokunyamanisa izinganekwane ekuthuthukiseni ukukwazi ukufunda okubhaliwe nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu. Lwenzelwe ezikoleni lapho kusetshenziswa khona ulimi lweBele ukufunda nokufundisa. Ulwazi engilutholile ngiluhlaziye ngokuthi ngisebenzise imicabangonzulu eyahlukene exhumene nalolu cwaningo nohlaka lwenjulalwazi yemfundosiguquli kaJack Mezirow. Ngakho kulolu cwaningo ngicacise ngomgudu wesifanekisomqondweni engisilandelile, isayensi yobukhona bolwazi, nenzululwazi yobukhona beqiniso. Ngisebenzise indlelakubuka yokuhlolisisa ngoba injongo yalolu cwaningo ukuletha ushintsho. Ngibe sengisebenzisa isifanekisomqondweni socwaningo lokuchazwa kwezizwe zomhlaba esincike ocwaningweni lobunjalo botho. Ngisebenze nothisha abangama-30 abafundisa ezikoleni ezisesiYingini sasePhayindane KwaZulu-Natali eNingizimu-Afrika befundisa amabanga kusukela kwelokwamukela kuya kwelesithathu. Lolu cwaningo luveze ukuthi othisha basantula indlelande kanye nolwazi lokufundisa amakilasi axube ngokwezilimi. Kuphinde kwavela ukuthi nakuba othisha benengcindezi yokuthi kumele basebenzise indlelande yokunyamanisa kodwa abanalo ulwazi mayelana nale ndlelande futhi abakutholi ukwesekwa okwanele nguMnyango WezeMfundo Emazingeni Aphansi yingakho bengenako ukuzethemba ngokuyisebenzisa. Izimpahlasiseko ezisetshenziswayo azinalo ulimi olwakha umqondo, ulimi olukhona lunobubha, izithombe zingongqimu abangahlobene nokubhaliwe futhi azihehi. Kuvelile nokuthi ukusetshenziswa kwezinganekwane kuqinisa imfundo yokukwazi ukufunda nokubhala kulawa mabanga. Engikuphakamisile ngokuthi kumele othisha besekwe ngokuthi bathuthukiswe ekufundiseni ngokusetshenziswa kwendlela

yokunyamanisa kodwa ithwaxane nezinganekwane ukuze babe nokuzethemba uma beyisebenzisa. Indlelande yokusebenzisa izinganekwane ukufundisa ukukwazi ukufunda nokubhala kumele ithuthukiswe ngabacwaningi.

**Amatemu Anqala:** Izinganekwane, indlelande, ukunyamanisa, ukukwazi ukufunda nokubhala.

# ISAHLUKO SOKUQALA

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## ISENDLALELO SOCWANINGO NESETHULO SOMQINGO

### ISINGENISO

Lolu cwaningo belubheka ukunyamanisa izinganekwane ekuthuthukiseni ukukwazi ukufunda nokubhala emabangeni ayisisekelo. Imfundo yaseNingizimu-Afrika ibalwa njengekhombisa ukuba namazinga aphantsi ekukwazini ukufunda nokubhala uma iqhathaniswa namanye amazwe asemhlabeni emabangeni ayisisekelo. Nakuba ngesikhathi ngisengumfundisi emabangeni ayisisekelo ngaqaphela ukuthi iningi lezingane uma ziqala ukuyofunda ibanga lokwamukela zisuke sezinalo ulwazi lokufunda nokubhala kepha imiphumela yezingcwaningo zikaPIRLS (200-2011; 2012- 2016) iveza ukuthi izingane zabantu abangama-Afrika zaseNingizimu-Afrika zinamazinga aphantsi okukwazi ukufunda nokubhala ( Howie, noVan Stadel, Tshele kanye noDowse noZimmerman, 2012; Howie , noCombrick, noRoux, noTshele kanye noMokoena noPalane, 2017)

Ngakho-ke isimo sezemfundo saseNingizimu-Afrika siyindida ngenxa yezingqinamba kanye nengcindezi othisha abayifakelwa yimiphumela yezingcwaningo zikaPIRLS kepha zingekho izisombululo mayelana nendlelende okumele bayisebenzise ukubhekana nale nkinga yamazinga aphantsi okukwazi ukufunda ezilimini zabomdabu (Rembe, 2005). Imiphumela yokungenzi kahle kwezingane ezingama-Afrika ezifundweni zonke emabangeni aphezulu kuthathwa njengomphumela wokuthi abanye abafundi baphuma emizini esweleyo nalapho bengakwazi ukufinyelela ezimpahleni-siseko ezinjengezincwadi ukuze bathuthukise amakhono abo okufunda, kungaba futhi izinkolelo-ze abazali abanazo ngokufunda. Abanye ababhali bathi iningi labafundi abaqhamuka emiphakathini esweleyo bavamise ukungabi nalo uthando lokufunda okubhaliwe (Moroco, 2012).

Kulesi sahluko nginikeza isendlalelo socwaningo bese ngethula umqingo. Okokuqala esendlalelweni ngixoxa ngolimi lwengxoxo nangolimi olutholwe ekhaya njengesisekelo solimi olufundwa esikoleni. Okwesibili ngixoxa ngesisusa socwaningo. Okwesithathu ngixoxa ngesiqondiso nenhlosomfezo kocwaningo. Okwesine ngibeka izinhlosongqangi ezilandelwa yimibuzo yocwaningo. Okwesihlanu ngethula isitatimende sezinkinga ezicwaningwayo. Okwesithupha ngixoxa ngobumqoka nendawo kocwaningo. Okwesikhombisa ngeneka

izingqinamba nemingcele kwalolu cwaningo; kanti okokugcina ngicacisa ngokuhleleka kwezahluke kulo mqingo bese ngigcina ngokugqoka isahluko.

## **1.2 ISENDLALELO SOCWANINGO**

### **1.2.1 ULIMI LWENGXOXO**

Ulimi lwengxoxo lungaqondwa njengesisekelo samakhono okukwazi ukufunda izingane ezizitholela lona ngaphambi kokuba zifike esikoleni. Izingane ziyakwazi ukulusebenzisa lolu limi lwengxoxo ezifika nalo esikoleni nakuwona wonke unzikandaweni wokufunda okubalwa kuwo ukuxhumana nothisha, nokuxhumana nezinye izingane kanye nasempilweni yazo yangempela (Carlisle, 2000; noKirby, 2007). UMassa (2008) uphinde abalule ngokubaluleka kokunikezwa kwezingane ithuba lokuthi zilusebenzise lolu limi lwengxoxo ezisuke zifika nalo ekilasini ukuze zikwazi ukucosha ulwazimagama, ukuthuthukisa umthamo wolimi, nokuthi izingane zithole nethuba lokuthi ngesikhathi zixoxisana zifunde indlela eyakhiwa ngayo imisho. Kepha konke lokhu akudingi ukuthi izingane zilalele nje kuphela kepha kudingeka nolwazi lukathisha kanye nobunyoningco bokusetshenziswa kwamasu kanye nonzikandaweni wokufunda okhululekile ukuze ulimi lwengxoxo olufundwa esikoleni lukwazi ukuhlomisa izingane ngolwazi oluzoveza amagebe olimi kuzona azovalwa ulwazi olufundiswayo ekilasini. Ulimi lwengxoxo luphinde luvukuze ulwazi lolimi izingane ebezivele zinalo ngesikhathi zifika esikoleni. Lokhu kungaletha umthelela wokuthi izingane zikhulume zishelele nokungagcina sekwenza ukuthi ziqonde ulimi lwemfundo. Ngakho uMassa (2008) ugcizelela ngokusetshenziswa kwezinganekwane ngoba zona zinomthamo wolimi omningi ekuthuthukiseni ulimi lwengxoxo yemfundo kanye nokukwazi ukufunda nokubhala.

### **1.2.2 ULIMI OLUTHOLWE EKHAYA NJENGESISEKELO SOLUFUNDWA**

#### **ESIKOLENI**

Izingcwaningo eziningi esenziwe emazweni angaphansi kwe*Sub-Saharan* Afrika ziyakuqinisekisa ukuthi alilihle izinga lokukwazi ukufunda nokubhala ikakhulukazi emabangeni asukela kwelokwamukela kuya kwelesithathu. Lokhu kungumphumela wokuthi izingane azisitholi isisekelo semfundo engumxhumanisi futhi nekwazi ukuvala igebe eliphakathi kolwazimagama lolimi izingane ezisuka nalo emakhaya nokufundwayo esikoleni nokugcina sekuletha izinselelo eziningi emabangeni aphezulu uma kuziwa ekukwazini ukufunda nokubhala nasezifundweni zonke (Gove noCvelich, 2011).

Ukungaqeqesheki ngokwanele kwamathwasela-kufundisa kanye nolwazi lothisha olungenele lokufundisa ukukwazi ukufunda nokubhala ngezilimi zabomdabu emabangeni kusukela kwelokwamukela kuya kwelesithathu kungenye yezinselelo nakuba luseluncane ucwaningo olukuvezayo lokho. Ocwaningweni loMcCuttchen, no-Abbott, noGreen, noBeretvas, noCox, noPotter, noQuiroga kanye noGray (2004) bayakufakazela ukuthi uma sekuziwa ekukwazini ukufunda nokubhala ezilimini zabomdabu, izingcwaningo zigxile kakhulu ezinkolelweni zobunjululwazi nasemithethweni yokufundisa ukukwazi ukufunda nokubhala kunokugxila ekuthuthukiseni indlelande yolwazi lukathisha lokukwazi ukuxhumanisa ulwazi lwasekhaya nolwazi lwasesikoleni uma uthisha efundisa ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu.

Imiqakulishwano kaLeyton (1995) noNolew, noMcCuttchen kanye noBurninger (1990) izeza ukuthi kusenenkinga yokufundisa ukukwazi ukufunda nokubhala kusetshenziswa indlelande yokuxhumanisa ulwazi izingane ezifika nalo esikoleni nalolo olusha olufundwayo esikoleni. Nokho-ke umqakulishwano woGove noWetterberg (2011) ubalula ngokuthi kumele kube nendlelande yokufundisa izilimi zama-Afrika ezosetshenziswa ngothisha basemazweni asathuthukayo njengeNingizimu-Afrika, Mali, Liberia, Kenya, Uganda kanye neSenegal. Kepha uWieem (2011) lokhu ukuveza njengomthelela imfundo yobandlululo eyaba nawo wokungabahlomisi othisha ngamakhono enele okufundisa izilimi zabomdabu kanye nendlelande yokwakha isisekelo esiqinile sokukwazi ukufunda nokubhala ezilimini zabomdabu emazingeni asukela kwelokwamukela kuya kwelesithathu. UWieem (2011) uphinde aveze igebe lokuqukethwe izifundo nokungabuki imvelaphi yezingane kanye nendlela yokufundisa ngokunyamanisa encike esiTatimendeni seNqubomgomo yoHlelo lwezeMfundo nokuHlola kuZwelonke (TANquHleFuHloZwe). USiraj-Blatchford (2007) uqinisekisa ngokuthi ukufunda ukukwazi ukufunda nokubhala ngendlela yokunyamanisa izinganekwane kungenye yezindlela ezibuka imvelaphi yezingane nokungaletha umthelela omuhle ekufundiseni ukukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu. Nokho ngokwezingcwaningo kuvela ukuthi indlelande yokufundisa ngokunyamanisa isenezinselelo eziningi emazweni afana neNingizimu-Afrika kanye nasemazweni aphesheya. Umgomo kaTAHFUZE wamabanga asukela kwelokwamukela kuya kwelesithathu uyakugcizelela ukufunda nokufundisa ngendlela yokunyamanisa ukuze izingane zithuthukise ikhono lazo lobuhlakani nobungcweti kanye nokujula ngokomqondo. USiraj-Blatchford (2007) uphinde aveze ukufundisa ukufunda nokubhala ngokunyamanisa izinganekwane kumele kube ngenye yezindlela zokukhuthaza noma zokunxenxa abafundi

ngokungenamkhawulo. Ngakho-ke lolu cwaningo beluhlose ukuphenya ukuthi othisha bazisebenzisa kanjani izinganekwane ukunyamanisa ukukwazi ukufunda nokubhala emabangeni kusukela kwelokwamukela kuya kwelesithathu.

### **1.3 ISISUSA SOCWANINGO**

Ngokukakadekubona wami njengomfundisi osefundise iminyaka eyevile kwengama-20 futhi ngabuye ngasebenzisana nothisha njengomeluleki ekuthuthukiseni izindlela zokufundisa ukukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu, ngaqaphela ukuthi iningi lezingane uma ziqala ukuyofunda ibanga lokwamukela esikoleni zisuke sezinaso isisekelo solwazi lokukwazi ukufunda nokubhala okuwulimi lwengxoxo esuke iqukethe ulwazimagama ezisuka nalo emakhaya. Kodwa kusuke kusemazingeni ehlukeni lokho okungumphumela okhombisa onzikandaweni abehlukene izingane ezivela kubona. Loluhlobo lokukwazi ukufunda nokubhala ngokuvamile lubizwa ngokuthi luyizimpande noma umsuka lapho izingane ziqala khona ukukhulisa ulwazimagama. Lolulimi lwengxoxo lugcina seluyisisekelo solwazi lokukwazi ukufunda nokubhala izingane ezifika naso esikoleni ngaphambi kokuqala ibanga lokwamukela.

Izingane ezivela emakhaya lapho kusetshenziswa khona ubuciko bomlomo obunjengezinkondlo zendabuko, izinganekwane, ukusetshenziswa kwezaga kanye nezisho zithola ulimi oluningi emakhaya. Lolulimi lusiza lezo zingane ekuthuthukiseni ulwazimagama oluyisisekelo sokukwazi ukufunda nokubhala okuyingxoxo nasekufundeni ukukwazi ukufunda nokubhala esikoleni. Kodwa-ke kuya ngokuthi uthisha ofundisayo unalo yini ikhono lokuxhumanisa kanye nokuthuthukisa lonke lolu lwazi lolo izingane eziluthole emakhaya kanye nalolo ezilufunda esikoleni.

### **1.4 ISIQONDISO NENHLOSOMFEZO KOCWANINGO**

Lolu cwaningo lungaphansi kwemikhakha embaxambili ngoba luhlanganisa ukukwazi ukufunda nokubhala bese luxhumanisa umkhakha wobuciko bomlomo njengendlelanye yokuthuthukisa ukukwazi ukufunda nokubhala emabangeni kusukela kwelokwamukela kuya kwelesithathu ezikoleni ezikhethiwe esiYingini sasePhayindane KwaZulu-Natali. Ngokocwaningo lukaWium noLouw (2011) kuyavela ukuthi izinga labafundi abangama-Afrika baseNingizimu-Afrika liphansi uma kuziwa ekukwazini ukufunda nokubhala. Lokhu kungumphumela wokuthi laba bafundi abayitholi imfundo esezingeni eliphezulu ikakhulukazi

ebangeni lokwamukela ukuze bahlome ngamakhono abazowasebenzisa uma beqala ukufunda ngokuphelele ebangeni lokuqala.

UGirolametto, noWetzman, noLefbvre, kanye noGreeberg (2007) baphinde bakufakazele ukuthi le nkinga ilikhungethe nezwe laseMelika lapho beveza ukuthi iningi lothisha abafundisa ezinkulisa ezweni laseMelika banenkinga yokufundisa ukukwazi ukufunda nokubhala ngokunyamanisa lokhu okuyimbangela yokuthi amakhono okukwazi ukufunda nokubhala angathuthuki emabangeni aphantsi.

Lokhu kungenye yezingqinamba nezwe laseNingizimu-Afrika elibhekene nayo futhi enomthelela ongemuhle ekufundiseni emabangeni kusukela kwelokwamukela kuya kwelesithathu. Ulimi luyisisekelo sokufunda (Owens, 1999) futhi ludlala indima ebalulekile ekukwazini ukufunda nokubhala ngokohlaka lwezifundo emabangeni asukela kwelokwamukela kuya kwelesithathu (Motshekga, 2010).

## **1.5 IZINHLOSO ZOCWANINGO**

### **1.5.1 INHLOSONGQANGI**

Ukuphenya ngendlelende yokufundisa ulimi ngokunyamanisa izinganekwane emabangeni asukela kwelokwamukela kuya kwelesithathu ezikoleni ezisesiYingini sasePhayindane, KwaZulu-Natali eNingizimu-Afrika.

### **1.5.2 IZINHLOSO NGQO**

- (i) Ukuphenya ngokadekubona wothisha ngokufundisa ukukwazi ukufunda nokubhala emabangeni kusukela kwelokwamukela kuya kwelesithathu ezikoleni ezikhethiwe ezisesiYingini sasePhayindane, KwaZulu-Natali eNingizimu Afrika.
- (ii) Ukuphenya ngokusetshenziswa kwendlelende yokunyamanisa ukufundisa ukukwazi ukufunda nokubhala emabangeni kusukela kwelokwamukela kuya kwelesithathu ezikoleni ezikhethiwe ezisesiYingini sasePhayindane, KwaZulu-Natali eNingizimu-Afrika.
- (iii) Ukuphenya ngokusebenzisa izinganekwane nendlelende yokunyamanisa ekuthuthukiseni ukukwazi ukufunda nokubhala emabangeni kusukela kwelokwamukela kuya kwelesithathu ezikoleni ezisesiYingini sasePhayindane, KwaZulu-Natali eNingizimu-Afrika.

## **1.6 IMIBUZO YOCWANINGO**

### **1.6.1 UMBUZONGQANGI**

Othisha bayisebenzisa kanjani indlelande yokufundisa ulimi ngokunyamanisa izinganekwane emabangeni asukela kwelokwamukela kuya kwelesithathu ezikoleni ezisesiYingini sasePhayindane, KwaZulu-Natali eNingizimu-Afrika?

### **1.6.2 IMIBUZO YOKUBEKELELA**

- (i) Uthini ukadekubona wothisha abanawo ngokufundisa ukukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu ezikoleni ezisesiYingini sasePhayindane, eNingizimu-Afrika?
- (ii) Othisha bayisebenzisa kanjani indlelande yokunyamanisa ukufundisa ukukwazi ukufunda nokubhala emabangeni kusukela kwelokwamukela kuya kwelesithathu ezikoleni ezikhethiwe ezisesiYingini sasePhayindane, KwaZulu-Natali eNingizimu-Afrika?
- (iii) Othisha bazixhumanisa kanjani izinganekwane nendlelande yokunyamanisa ekuthuthukiseni ukukwazi ukufunda nokubhala emabangeni kusukela kwelokwamukela kuya kwelesithathu ezikoleni ezisesiYingini sasePhayindane, KwaZulu-Natali eNingizimu-Afrika?

## **1.7 ISITATIMENDE SEZINKINGA EZICWANINGWAYO**

Izingcwaningo eziningi (Zhang, 2006; noNyama, 2011; noSpaul noTaylor, 2012; noNaidoo, noReddy, noDorosamy, 2014) esenziwe emazweni angaphansi kwe*Sub-Saharan* Afrika ziyakuqinisekisa ukuthi alilihle izinga lokukwazi ukufunda nokubhala ikakhulukazi emabangeni asukela kwelokwamukela kuya kwelesithathu. Lokhu kwenziwa ukuthi othisha abakuxhumanisi abakufundisa esikoleni nalolo lwazi izingane ezifika nalo esikoleni zilufunde emakhaya. Lokhu kungumphumela wokungaqeqesheki ngokwanele kwamathwasela-kufundisa kanye nolwazi lothisha olungenele lokufundisa ukukwazi ukufunda nokubhala ezilimini zabomdabu emabangeni kusukela kwelokwamukela kuya kwelesithathu. Izingcwaningo eziningi (Menon, 1998; noMunsamy noGreenberg, 2000; noPrinsloo noHeugh, 2013; noReadence, noBean, Baldwin, 2004) ezenziwe emazweni aphesheya kanye nase-Afrika zikhomba ubukhona benkinga mayelana nendlelande yokufundisa ngokunyamanisa ukukwazi ukufunda nokubhala. Ezinye izinselelo zivezwa yindlelande kanye nomgomo wezemfundo okungabhekeleli izingane ezivela emakhaya lapho okusetshenziswa khona

ubuciko bomlomo obunjengezinkondlo zendabuko, izinganekwane, izaga kanye nezisho njengendlela yokuthuthukisa ulimi kanye nosikompilo. Lezi zingane zifika esikoleni sezinolwazi oluningi lolimi eziluthole ebucikweni bomlomo kodwa uma zifika esikoleni ulwazi ebeziluthole emakhaya aluhambisani nokubhalwe emgonyeni wezemfundo okugcina sezingasalitholanga ithuba lokuthuthukisa ulwazi lwazo lokukwazi ukufunda nokubhala zisusela ezigamekweni ezizaziyo.

## **1.8 UBUMQOKA BOCWANINGO**

Njengoba ngikubekile ngenhla esiqondisweni salolu cwaningo ubumbaxambili balo ngokwemikhakha lusemkhakheni wokuthuthukisa ukukwazi ukufunda nokubhala kanye nalowo wobuciko bomlomo ezilimini zama-Afrika lokhu okuthwaxana kwindlelande yokufundisa ulimi ngokunyanisa izinganekwane okungaba negalelo lokuthuthukisa ukukwazi ukufunda nokubhala ezilimini zase-Afrika. Ngakho-ke lolu cwaningo lufunzelela olwazini-mbe mayelana nokufundiswa kokukwazi ukufunda nokubhala kanye nokufakwa kolwazi lwendabuko lwesiZulu, ubuciko bomlomo, emfundweni. Lolu cwaningo lusemqoka ukunezezela ulwazi-mbe olungasetshenziswa ngothisha, abanye abacwaningi nabasunguli bezinqubomgomo ukukhuphula amazinga okufundiswa kokukwazi ukufunda nokubhala emabangeni emfundo ayisisekelo.

## **1.9 INDAWO YOCWANINGO**

Lolu cwaningo lwenziwa ezikoleni ezintathu ezakhele eNyakatho yeTheku ngaphansi kwesiYingi sasePhayindane eNingizimu-Afrika. Kulo mqingo lezi zikole ngizibiza ngamagamabumbulu ukuvikela isithunzi sazo. Esokuqala ngisibiza ngokuthi iZamani siqala ebangeni lokwamukela sigcine kwelesikhombisa. Sinamakilasi ayisishiyagalombili asukela ebangeni lokwamukela, ibanga ngalinye linamakilasi amabili. Ocwaningeni lwami ngawathatha wonke lawa mabanga. Isikole lesi sakhele elokishini laseNtuzuma eNtshonalanga neTheku. Iningi lalo mphakathi liyafika kule ndawo ngenxa yokuthi bangabantu ababekade bakhele endaweni yasemaphandleni aseNanda ngaphansi kwenkosi yaseMaqadini. Indawo yaseMaqadini yilapho kudabuka khona ibandla lamaNazaretha. Lo mphakathi owawuvela eNanda abafikanga kungekho muntu kule ndawo, babekhona abantu ababevele bakhele kuyo abavela ezindaweni ezahlukene zase-Afrika njengaseNigeria, eMalawi, eKhongo, eLesotho, eSwazini nabanye abavela kwezinye izifundazwe zaseNingizimu-Afrika.

Isikole sesibili igamambumbulu laso nguMqikeleli sona siselokishini lwakwaNdengezi. Siqala ebangeni lokwamukela sigcine ebangeni lesikhombisa nakuba ucwaningo lwami lugxile emabangeni kusukela kwelokwamukela kuya kwelesithathu. Amakilasi ayisishiyagalombili esewonke ibanga ngalinye linamakilasi amabili. Iningi labazali bezingane ezifunda kulesi sikole abasebenzi nabo basengabafundi. Isimo sezinga lesenhlalo-mpilo salo mphakathi asisihle ngoba iningi labantu alisebenzi liziphilela ngamatoho nesibonelelo sezingane esivela kuhulumeni.

Isikole sesithathu igamambumbulu laso iDuze sona siselokishini laseMlazi. Siqala ebangeni lokwamukela sigcine ebangeni lesikhombisa kepha ucwaningo lwabe lugxile emabangeni kusukela kwelokwamukela kuya kwelesithathu. Ayisishiyagalombili amakilasi kula mabanga engawathatha wonke kulolu cwaningo. Iningi labazali kule ndawo alisebenzi liziphilisa ngesibonelelo sezingane esivela kuhulumeni kanye namatoho. Umahluko ophakathi kwalesi sikole nalezi ezingenhla ukuthi singezinye zezikole ezimbalwa ezikhethiwe lapho uhulumeni efake izimpahlasiseko ezisezingeni eliphezulu ukweseka lezo zingane ezinezingqinamba zokufunda ngokwempilo yazo ezidinga ukwesekwa okwengeziwe ekufundeni kwazo. Le ndawo yocwaningo ngiyikhethe ngoba isiZulu sifundwa ulimi lweBele nakuba izingane ezifunda khona ziphuma emiphakathini ekhuluma izilimi ezahlukenene zase-Afrika .

### **1.10 IZINGQINAMBA NEMINGCELE KOCWANINGO**

Lolu cwaningo ngalwenza ezikoleni ezintathu nothisha abangama-30 engabakhetha ngokwenhloso esiYingini sasePhayindane. Ngakho njengoba ngibakhethile laba bahlanganyeli akusho ukuthi bamele othisha kanye nezikole ezabe zingeyona ingxenye yalolu cwaningo emabangeni ayisisekelo. Kepha othisha abahlanganyela babezimele bona ngokwabo. Ucwaningo lwami ngilugxilise ekusetshenzisweni kwezinganekwane njengendlelende yokukwazi ukufunda nokubhala ngokunyamanisa emabangeni ayisisekelo. Njengoba lolu cwaningo luncike kwindlelende yobunjalo botho ngakho okutholakele kuliqiniso lalowo mphakathi osendaweni yocwaningo kungevanyiswe nakwezinye izindawo.

### **1.11 UKUHLELEKA KWEZAHLUKO**

**Isahluko sokuqala** siyisingenisiso somqingo nesendlalelo salolu cwaningo okuyilapho ngiveze khona umgudu engiwuhambile nokuthi bengihloseni ngalo msebenzi. Lokhu ngikuveze ngokuthi ngixoxe ngesitatimende sezinkinga, izinhlosongqangi, imibuzongqangi kocwaningo kanye nobumqoka balolu cwaningo. Lezi zingxenye esengizibalulile yizona eziwumongo

walolu cwaningo ngoba bekufanele ngilokhu ngizikhumbuza ngenhloso nangombuzo kwalolu cwaningo.

**Esahlukweni sesibili** ngibuyekeze imibhalo ephathelene nesihloko salolu cwaningo. Engxoxweni yesahluko ngixoxe ngomcabangonzulu wokukwazi ukufunda nokubhala. Ngiphinde ngaxoxa ngezindlelande zokufundisa ulimi emabangeni ayisisekelo, ngaxoxa ngezinganekwane njengendlelande yokufundisa ulimi ngokunyamanisa, ngaxoxa ngolimi nolimi-buthule, ngase ngixoxa ngezincwadi zezingane zokufunda emakilasini ngibe sengigcina ngokuxoxa ngezinqubomgomo mayelana nokukwazi ukufunda nokubhala.

**Esahlukweni sesithathu** ngiqala ngokuhlaziya kwemicabangonzulu eyahlukene exhumene nalolu cwaningo okungukufunda, amandla, nomqondonkolelo bese ngixoxa ngenjulalwazi imfundosiguquli. Ekugcineni ngibe sengiveza ukuthi injulalwazi kaMezirow imfundosiguquli ifaneleke kanjani nalolu cwaningo nanokuthi konke lokhu, imicabangonzulu nenjulalwazi kuxhumana kanjani ukwakha uhlaka lwalolu cwaningo.

**Esahlukweni sesine** ngicacisa ngomgudu noma umudwa wesifanekisomqondweni engisilandelile, isayensi yobukhona bolwazi kanye nenzululwazi yobukhona beqiniso, izindlela zokukhiqiza imininingo kanye nezizathu ezingenze ngafinyelela ezinqumweni engizenzile. Lezo zizathu zibe ngumkhombandlela wokuthi ucwaningo lwami lungacini selusabalele kepha luphokophele ukuphendula umbuzongqangi walo. Lolu cwaningo belucwaninga ngezinganekwane njengendlelande yokufundisa ulimi ngokunyamanisa ekuthuthukiseni ukukwazi ukufunda nokubhala emabangeni ayisisekelo. Kulesi sahluko okokuqala ngixoxa ngendlelakubuka engiyisebenzisile ngaphinde ngabalula izizathu ezingenze ngakhetha ukucwaninga ngale ndlelakubuka. Okwesibili, ngaxoxa ngemvelaphi yolwazi ngeqiniso encike kwindlelakubuka engiyikhethe nezizathu ezingiholele ukuthi ngikhethe ngale ndlela. Okwesithathu ngixoxa ngendlelande yocwaningo nangezindlela zokukhiqiza imininingo engiyisebenzisile kulolu cwaningo. Ngaphezu kwalokho ngiphinde ngaxoxa ngendlela yokuhlaziya imininingo nenkambiso elungileyo engayilandela. Okokugcina ngixoxa ngokushuba nokwethembeka, izingqinamba kanye nemingcele kocwaningo.

**Esahlukweni sesihlanu** ngethula okutholakele ngokuhlaziya imininingo eyakhiqizwa kothisha abangama-30 ababehlanganyele kulolu cwaningo. Imithombo eyahlaziya izinhlolelwazi zothisha ezisakuhleleka ezabe ziqoshiwe, izifunjwana ezilotshiwe ezabe zicashunwe

kumqulumbhalo kaJikimfundo, imiqulumbhalo kaJikimfundo ehlanganisa incwadi kathisha nencwadi uDobolwane kanye nencwadi yokusebenzela yoMNYango WeMfundo Eyisisekelo. Okutholakele ngikuhlele ngezindikimba ezine ezilandelayo:

- Ukwentuleka kolwazi ngesifundo kanye nokusulubezeka ngamathuba okuzithuthukisa kothisha ekilasini.
- Ukwentuleka kwekhono lothisha lokucacisa nobunyoningco bokuxhumanisa ulwazi-mbe lwezingane ngokuqukethwe yisifundo.
- Ukwentuleka kolwazi lothisha ngendlelende yokufundisa ngokunyamanisa.
- Ukwentuleka kolwazi lothisha lokufundisa amakilasi axubile ngokwezilimi.

**Esahlukweni sesithupha** ngihlaziya izimpahlasiseko zokufundisa ukukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu. Izimpahlasiseko engazihlaziya kwaba (i) Yizincwadi zabafundi zesibizelo ezingama-90 ezisukela ebangeni lokuqala kuya kwelesithathu; (ii) Imifanekiso engama-297 esezincwadini zokufunda ezingama-37 engazihlaziya ezivunye zashicilelwa ngokoMNYango WezeMfundo Eyisisekelo ezibhalwe ngesiZulu ulimi lweBele ezisukela ebangeni lokwamukela kuya kwelesithathu. Ngabe sengihlaziya nemikhiqizo eyimisebenzi yezingane eziyibhalayo uma sezifundisiwe kusetshenziswa izincwadi zokufunda ezivunye uMNYango Wezemfundo Eyisisekelo. Imisebenzi isiyonke yezingane engayihlaziya yaba ngama-255 Okutholakele ngikuhlele ngokwezindikimba ezilandelayo:

- Ukuhleleka kwezincwadi ezivunye uMNYango Wezemfundo Eyisisekelo
- Ukwethiwa kwamagama abalingisi ezincwadini
- Ukungathwaxanisi ikakade lezingane
- Ububha bomthamo wolimi olusezincwadini
- Imifanekiso ngqimu nokungahlobani kwayo nolimi
- Imikhiqizo yezingane

**Esahlukweni sesikhombisa** ngiqala ngokuxoxa ngezinganekwane njengesu lokufundisa ulimi ngokunyamanisa emabangeni kusukela kwelokwamukela kuya kwelesithathu. Lapha ngixoxa khona ngokufundisa kothisha besebenzisa izinganekwane ngengxaphephe nangezinganekwane njengendlelende yokufundisa ulimi ngokunyamanisa

**Esahlukweni sesishiyagalombili** ngixoxa ngenhlaziyo yokutholakele. Lapha ngisebenzisa uhlaka lwemicabangonzulu nenjulalwazi engixoxe ngakho esahlukweni sesithathu. Lolu hlaka

lapha ngilusebenzisela ukuhlaziya okutholakele engixoxe ngakho ezahlukweni esesihlanu nesesithupha. Okwesibili ngixoxa ngokusonga ucwaningo lapho ngixoxa khona ngokuphenduleka kwemibuzo yocwaningo nokusonga ucwaningo. Okokugcina ngibeka iziphakamiso ezivela kulokho okutholakele bese ngivala ngokubheka emuva umqingo nokuphetha isahluko.

### **1.12 ISIPHETHO SESAHLUKO**

Lesi sahluko sixoxa ngesendlalelo socwaningo bese sethula umqingo. Izihlokwana zesahluko engixoxa ngazo isingeniso, isisusa nesendlalelo socwaningo, isiqondiso kanye nenhloso kocwaningo, izinhlosongqangi nemibuzongqangi kocwaningo, isitatimende sezinkinga ezicwaningwayo, ubumqoka bocwaningo, indawo yocwaningo, izingqinamba kanye nemingcele yocwaningo. Isahluko esilandelayo sethula ukubuyekezwa kwemibhalo.

# ISAHLUKO SESIBILI

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## UKUBUYEKEZWA KWEMIBHALO

### 2.1 ISINGENISO

Lesi sahluko sicacisa ngokuhluzwa kwemibhalo engikwenzile okuphathelene nesihloko salolu cwaningo engibhale ngaso. Ingxoxo ngokuhluzwa kwemibhalo kulesi sahluko ngiyilandelanise kanje: umcabangonzulu wokukwazi ukufunda nokubhala, izindlelande zokufundisa ulimi emabangeni ayisisekelo, izinganekwane njengendlelande yokufundisa ulimi ngokunyamanisa, ulwazi nobuchwepheshe kothisha ngokufundisa ulimi emabangeni ayisisekelo, indima yolimi nolimi-buthule emakilasini, izincwadi zezingane ezifundwayo ezikoleni, nezinqubomgomo mayelana nokukwazi ukufunda nokubhala.

### 2.2 UMCABANGONZULU WOKUKWAZI UKUFUNDA NOKUBHALA

Ukukwazi ukufunda nokubhala kungaqondwa njengesikhathi ingane esichitha esikoleni ithuthukisa amakhono okulalela, elokukhuluma, elokufunda kanye nelokubhala. La makhono angachazwa njengohlelo olungamele ulimi ukuze izingane zikwazi ukuwasebenzisa ngendlela elindelekile esikoleni (Lawal, 1999; no-Olajide, 2007). U-Olajide (2010) yena ukuchaza ukufunda nokubhala njengomkhomandlela nethuluzi ekuxhumaniseni intuthuko kanye nemvelaphi yomuntu. Kanjalo izinjulalwazi eziningi zakha isimomqondo sokuthi ukukwazi ukufunda nokubhala kungumxhumanisi wolwazi lolimi oluqukethe amakhono amane izingane eziwafunda ngaphambi kokuba zingene esikoleni nokugcina uthisha kumele awathuthukise. Ngakho-ke lezi zincazelo zinika isithombe sokuthi ukukwazi ukufunda nokubhala kungumcabangonzulu ongaphathelene nempilo yesikole kuphela. Nakuba ngokwemiqakuliswano kaFrankel, noBeker, noRowe noPeason (2016) bevumelana nale ncazelo baphinde baveze incazelo engaphezulu ngoba ngesingabo ukukwazi ukufunda nokubhala bakuchaza njengomakhi, nomxhumanisi obalulekile phakathi kokuqukethwe isibhalo esifundwa esikoleni kanye nempilo yangempela encike kwimvelaphi yengane. Ulimi balubuka njengolubalekile ekuxhumaniseni ulwazi lokukwazi ukufunda nokubhala izingane ezisuke zinakho ngaphambi kokuba zingene esikoleni kanye nokuqukethwe yikharikhulamu nokuncike ekuthuthukiseni amakhono olimi. Ngakho-ke ukukwazi ukufunda nokubhala bakubuka njengomcabangonzulu oqukethe nokukwazi ukunyamanisa imikhakha eyehlukene; ezepolitiki, ezobuchwepheshe, amasiko kanye nezenhlalakahle. Lokhu kuveza isithombe

sokuthi ulwazi oluqukethwe ukukwazi ukufunda nokubhala alugcini esikoleni noma emabangeni aphansi kuphela kodwa lungabamba iqhaza ekuthuthukiseni ulwazi empilweni yonke yezingane.

Izazi ezinjengoGee (1999) noStreet (1984) noVygotsky (1978) zivumelana ngokuthi imvelaphi yengane ibalulekile kakhulu ekuthuthukiseni ukukwazi ukufunda nokubhala ngokuyimpumelelo esikoleni kusetshenziswa ulimi njengophawu lokuxhumana emabangeni asukela kwelokwamukela kuya kwelesithathu. Ngakho-ke lo mcabangonzulu uyaxhumana nenjulalwazi yemfundosiguquli engiyisebenzise njengohlonzekubuka wokuhlaziya okutholakele ngoba ihlose ukuletha uguquko nokuthuthukisa ulwazi lwezingane lokukwazi ukufunda nokubhala ezisuke sezinakho ngaphambi kokuba zingene esikoleni kanye nokuxhumanisa okuqukethwe yikharikhulamu. Lo mcabangonzulu nawo ngiwusebenzise ekuhlaziyeni okutholakele kulolu cwaningo.

## **2.3 IZINDLELANDE ZOKUFUNDISA ULIMI EMABANGENI AYISISEKELO**

### **2.3.1 INDLELANDE YOKUPHELELISWA KOLIMI**

Indlelande yokupheleliswa kolimi ingaqondwa njengendlela yokufundisa izingane ukufunda amagama njengengxenye ephelele yomthamo wolimi encike emfundisweni yendlelakubuka yesimokwakhela. Le ndlelande iqale emfundweni (1980-1990) njengohlelo okumele lulandelwe ngenxa yokuthi luqukethe umhlahlandlela onesisekelo esiqinile mayelana nencazelo ngempilo kanye nepolitiki emazweni ahlukene okubalwa kuwona iMelika, iKhanada, iNew Zealand kanye neBrithani (Groff, 1999).

Abayisekelayo le ndlelakubuka bakholelwa ngokuthi uma izingane zifundiswa ulimi kumele ukufunda kususelwe endleleni eziqonda ngayo impilo nokuncike kukadekubona wazo ngokuba lokhu kwakha isisekelo solwazi olusha. Le ndlelakubuka ikhuthaza kakhulu ukusetshenziswa kwendlelande yokupheleliswa kolimi lapho kukhuthazwa ubumqoka, nobunye bokusetshenziswa komqondo, umzimba kanye nomphefumulo uma kufundiswa. Ngamanye amazwi izingane zifundiswa amagama amasha bese zikhuthazwa ukuthi ziwaqonde ngokwemisindo ewakhile kepha kukhuthazwa ukuthi uma izingane zisafunda igama zilifunde liphelele noma linjengoba linjalo lisuselwa esibhalweni esenza umqondo ophelele ukuze igama lelo zilixhumanise nolwazi ezivele zinalo olusukela kukadekubona wazo.

Izingcwaningo eziningi (Moats, 2001; noCambourne noTurbill, 2007) ziveza le ndlelande esinegalelo elikhulu kwikharikhulamu esetshenziswayo emfundweni ekufundiseni nasekuhloleni ezikoleni, kanye nasemfundweni ephakeme yokuqeqesha othisha. Kulolu cwaningo le ndlelande ngiyisebenzise njengohlaka lokuhumusha okutholakele.

### **2.3.2 INDLELANDE YOKUNYAMANISA**

UDixon kanye noTuladhar (1996) bayichaza indlelande yokunyamanisa njengolwazi lwezemfundo oluqondana nokuthi luchazwa kanjani ulimi, ukukwazi ukufunda nokubhala kanye nokukufundisa lokhu. Ngamanye amazwi ngokwale ndlelande njengoba ukukwazi ukufunda nokubhala kunamakhono amane kubalulekile ukuthi lawa makhono athuthukiswe ngokulingana. Le ndlelande igcizelela ukuthi ukufunda kuncike kukadekubona wezingane nasempilweni yazo yangempela. Ngakho-ke ukuze usiko lokufunda luthuthuke kumele izingane zibambe iqhaza kokufundwayo ekilasini futhi kubalulekile nokuthi uthisha abe nendlelande ezonyamanisa okwenzeka ekilasini nalokho kwasempilweni yezingane yangempela. Lokhu kungenye yezindlela zokuthuthukisa amakhono okukwazi ukufunda nokubhala ngoba izingane ziyakhuthazeka ukuthi zabelane ngolwazi, imicabango kanye nokadekubona wazo. Le ndlelande iyahambisana nalolu cwaningo ngoba luhlose ukusebenzisa izinganekwane njengendlelande yokufundisa ukukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu.

Ukufundisa ngendlelande yokunyamanisa kungaqondwa njengesu lapho ingane ihlanganisa ulwazi ebivele inalo ingakangeni esikoleni eluthole kukadekubona wayo ukwesekela ulwazi olusha elufunda esikoleni. Ngokwenza lokhu ingane ithatha emakhonweni evele inawo ukuze iwasebenzise ekuqondeni ulwazi olusha. Ucwano lukaMemela (2006) luveza ukusetshenziswa kwale ndlelande njengesu lokufundisa ulimi lokwengeza ezweni laseMalawi emabangeni aphantsi. Ngokomgomo wezemfundo yaseMalawi ukusetshenziswa kwendlelande yokufundisa ngokunyamanisa ukukwazi ukufunda nokubhala olimini lwesiBili iyona ndlelande enhle futhi neyamukelekile ngokomgomo wezemfundo wakhona. Iziphumo zalolu cwaningo lukaMemela (2006) zaveza ukuthi nakuba ngokwemigomo yezemfundo yasemabangeni aphantsi kwelaseMalawi ibalula ukufundisa ngokunyamanisa ukukwazi ukufunda nokubhala ulimi lwesiBili kodwa kusenezinselelo kothisha mayelana nokusetshenziswa kwale ndlelande yokufundisa, ikakhulukazi emabangeni aphantsi. Ucwano lwaphinde lwaveza isidingo sokuhlomisa othisha ngokwenele ngokunyamanisa

njengendlelande yokufundisa ukukwazi ukufunda nokubhala olimini lwesiBili ukuze kuthuthuke ikhono labo lokufundisa.

Kanti uCervetti, noBarber, noDorph, noPearson kanye noGoldschmidt (2012) ezweni laseMelika bona baveza ukusetshenziswa kwendlelande yokunyamanisa ukufundisa ukukwazi ukufunda nokubhala kanye nesayensi emabangeni asethuthukile. Lolu cwaningo lwalunabahlanganyeli bothisha abangama-94 ababehlukaniswe izingxenye ezimbili. Ingxenye yokuqala yayibuka ukusetshenziswa kwesayensi kanye nokukwazi ukufunda nokubhala njengendlelande encike emakhonweni okukwazi ukufunda nokubhala afana nokufunda okubhalwe phansi, ukubhala, kanye nekhono lokukhuluma. Ingxenye yesibili yothisha yasebenzisa indlelande yesayensi nokukwazi ukufunda nokubhala ukufunda okuqukethwe emibhalweni yesifundo sesayensi. Iziphumo zalolu cwaningo zaveza ukuthi le ndlelande yokuthuthukisa amakhono asemqoka olimini njengekhono lokuqondisisa, yandisa ulwazimagama, ukubhala nokufunda ngokuqondisisa.

UMbatha (2014) ubika ngocwaningo olwenziwa eNingizimu-Afrika olwalubuka ukufundisa ukukwazi ukufunda nokubhala ngokunyamanisa kusetshenziswa isiZulu njengolimi lokufundisa emakilasini anezingane ezixubile ngokwezilimi zabomdabu kanye namasiko ebangeni lesigaba sokuqala. Iziphumo kulolu cwaningo zaveza ukuthi nakuba isiZulu kuwulimi lokufundisa kulesi sikole sicindezela sibuye sicwase ngokolimi amalungelo alezo zingane ezingabomdabu zase-Afrika kodwa ezingaluncelanga ulimi lwesiZulu ebeleni. Ngakho-ke ucwaningo luveza ukuthi ukuthuthukiswa kokukwazi ukufunda nokubhala kanye nokusetshenziswa kwendlelande yokufundiswa kwalokhu kubukeka kusenenselelo ngenxa yezingqinamba zolimi lokuxhumana emakilasini anobuliminingi nokungabanga imigoqo phakathi kukathisha nezingane. Lokhu kungezinye zezingqinamba imfundo yaseNingizimu-Afrika ebhekene nazo emazingeni aphantsi uma kuziwa kwezokufundiswa kokukwazi ukufunda nokubhala.

UGreenwood, no-Oliver, noLawrence kanye noMeyer (2017) ocwaningweni lwabo olwenziwa eNingizimu-Afrika babuka ubumqoka bokufundiswa kokukwazi ukufunda nokubhala ngokunyamanisa emazingeni aphantsi njengendlela yokuxhumanisa imvelaphi kanye namasiko ezingane, izinkolelo, onzikandaweni abehlukene kanye nolimi. Lolu cwaningo lwabuka ulwazi nokuqonda othisha abanakho ngokuthuthukiswa kanye nokufundiswa kokukwazi ukufunda nokubhala ngokunyamanisa ebangeni lesithathu.

Iziphumo mayelana nalolu cwaningo ziveza ukuthi othisha basebenzisa izindlela eziningi ezincike kwindlelande eyehlukanisa izingane nonzikandaweni wazo kanye nendlelakubuka yesimokwakhela kepha indlelande kathisha yokufundisa ngokunyamanisa exhumanisa inhlalompilo, ukuthuthukiswa kwamasiko ahlukene izingane ezivela kuwo kanye nokufundwayo esikoleni kwabe kuseyinselelo.

Othisha sebeqala ukubona ukubaluleka kwendima edlalwa wulwazi oluqukethwe ekuthuthukiseni ikhono lokufunda ezinganeni ngakho ucwaningo lukaCarvetti, noBarber, noDorph, noPearson, Godtschmidt (2011) lwaphenya mayelana nokusebenza kahle kwindlelande esifundweni sesayensi emabangeni athe-thuthu. Kulolu cwaningo lwabo bahlukanisa izingane ezingama-94 zaba ngamaqembu amabili. Iqembu lokuqala basebenzisa indlelande yokunyamanisa isifundo sesayensi kanye namakhono okukwazi ukufunda nokubhala lapho izingane zathola ithuba lokuthi zifunde izibhalo zesayensi kepha zisebenzisa ikhono lazo lokufunda, ukubhala amanothi zisebenzisa ikhono lazo lokubhala eliyinxenye yekhono lokukwazi ukufunda nokubhala, ukudlulisa imibiko, ukubhunga ngemicabangonzulu yesayensi nokuthungatha ulwazi nezincazelo zale micabangonzulu.

Kanti iqembu lesibili lona lasebenzisa izimpahlasiseko kanye nokuqukethwe. Umphumela waveza ukuthi iqembu lokuqala lenza kangcono kakhulu ekuqondeni isayensi, izindlela zokubhala kanye nasekutholeni ulwazi ngesayensi. Lokhu kusichazela ukuthi ukusetshenziswa kwindlelande yokunyamanisa ngothisha kunika umphumela wokuthi izingane zikhuthazeke ngokuzifunela zona ulwazi futhi yenza uthisha ukuthi angawaphindaphindi amakhono izingane ezisuke seziwafundile ngesikhathi zifunda ukukwazi ukufunda nokubhala.

Ukwentuleka kolwazi lothisha ekufundiseni umkhakha wezesayensi ngenxa yokungabi bikho kwezimpahlasiseko ezanele ngenye yezimbangela ezenza ukuthi othisha bangabi nalo isasasa lokuthuthukisa le ngxenye yesifundo emabangeni asukela kwelokwamukela kuya kwelesithathu nakuba singafundiswa sizihambela sodwa naso sisuke sinyamene nezibalo, ukukwazi ukufunda nokubhala kanye nesifundo samakhono empilo. Lokhu sekugcina sekudonsa amehlo abacwaningi ukuthi othisha bahlomisa kanjani izingane ngamakhono ezesayensi kulawa mabanga njengoba ikharikhulamu yakhona igcizelela ubunye ezifundweni. Ngakho umqakuliswano woGerde, noSchachter, noWasik (2013) ugcizelela ngokunikezwa kwezingane uhlobo oluphezulu kwezesayensi nokungaletha umphumela wokuthi izingane zibe

nesisekelo esiqinile, kuphinde kuthuthukise nokuhloliswa kolimi, ukukwazi ukufunda nokubhala kanye namakhono ezibalo. Umqakuliswano wabo uphinde uveze ukuthi ukusetshenziswa kwezindlela zesayensi ngokuyimpumelelo akuthuthukisi amakhono esayensi kuphela kepha kungathuthukisa amakhono afana nelokubuza, elokubukela, ukuqagula, elokuhlolisisa, elokufinyeza kanye nelokwabelana ngemiphumela. Lawa makhono akhuthaza izingane ukuthi zisebenzise ulimi, ukukwazi ukufunda nokubhala, amakhono empilo kanye nezibalo okungaletha umphumela wokuthi kuthuthuke indlelende yokunyamanisa kanye nokugxilisa ulwazi lokufundisa isayensi kulawa mabanga.

Izingcwaningo ziveza indlelende othisha abayisebenzisayo ukufundisa kunzikandaweni onobuliminingi. Lokhu kufakazelwa wucwaningo lukaLau (2013) lapho othisha basebenzisa indlelende yokunyamanisa ezweni laseKhanada ukufundisa izingane ulimi lwesiBili kanye nokuzijwayeza ngosikompilo. Lezi zingane zabe zibhekene nenkinga yokucwaswa. Othisha base bengenelela ngokwenza uguquko ekufundiseni ukukwazi ukufunda nokubhala ngokusebenzisa indlelende yokunyamanisa. Lokhu kwaletsa umphumela wokuthi kube khona ukucobelelana ngolwazi lolimi okuphakathi kwabafundi bebodwa nothisha nabo bathola ithuba lokuthi bacoshe ulwazi olusha lolimi ngesikhathi sokufundisa ngenxa yokuthi babefunda ngokubambisana engekho owengamele omunye ngamandla phakathi kukathisha nezingane.

Ubumqoka bokusetshenziswa kwendlelende yokunyamanisa njengenywe yezindlela zokufundisa nokuthuthukisa amakhono esayensi namakhono okukwazi ukufunda nokubhala emabangeni emfundo ayisisekelo kugququzelwa yizingcwaningo zasemazweni aphesheya kanye neSub-Saharan Afrika. Ucwano lukaWebb (2009) lwaseNingizimu-Afrika lwaveza ukuthi ukwanda kwezingcwaningo emazweni aphesheya ezibuka ukuthuthukiswa kokufundiswa kwamakhono okukwazi ukufunda nokubhala kanye nomkhakha wezesayensi emabangeni aphansi sekube nomphumela wokuthuthukiswa kwendlelende yokufundisa ngokunyamanisa engasetshenziswa emazweni aphesheya kuphela. Le ndlelende ayigcini ekilasini lesayensi kuphela kepha ithuthukisa nendlela yokukwazi ukufunda nokubhala encike kusayensi iphinde ihlomise ngamasu okugququzela izingane ukuthi zizakhele izinhlelo zazo zokucwaninga ekilasini ukuze kuvuleleke amathuba okuthi zethule izingcwaningo kanye nokutholakele kubathameli bangempela. Lokhu kungezinye zezindlela zokuthi kuthuthuke ulwazi lokufunda nokubhala ngenxa yokuthi izinganezivulelekile ukuthi zisebenzise ulimi lwazo lweBele kanye nolimi lwazo lokufunda nokufundiswa ngaphandle kokucwaswa.

Ngokwemiphumela yokutholakele ezingcwaningweni ezingenhla kuyavela ukuthi ukufundisa ngokunyamanisa ukukwazi ukufunda nokubhala kugxile kakhulu olimini lwesiBili, nakwisayensi. Iningi labafundi liqhamuka emindenini entulayo nesebenzisa ubuciko bomlomo njengendlela yokuthuthukisa ukukwazi ukufunda nokubhala nencike kusikompilo lwethu. Lokhu kwenza ukuthi izingane zinothe ngolimi okungesilona olokuxhumana esikoleni. Lokhu kugcina sekudale igebe elikhulu ekuthuthukiseni ukukwazi ukufunda nokubhala kwazo ezizokwazi ukukusebenzisa nakwezinye izifundo. Izingcwaningo ziyakufakazela ukuthi izilimi zabomdabu zisacindezelekile ngoba nakuba ukukwazi ukufunda nokubhala kufundwa ezikoleni kodwa kusakhombisa inselelo ebhekene nendlelanye kanye nezibhalo abafundi abazothi uma bezifunda zibaxhumanise nosikompilo kanye nempilo yobu-Afrika. Ngakho-ke lolu cwaningo beluhlose ukunyamanisa izinganekwane ekuthuthukiseni ukukwazi ukufunda nokubhala ezilimini zama-Afrika ukuze izingane zikwazi ukuxhumanisa ukukwazi ukufunda nokubhala ezikuthole ekhaya ngokulalela nalokho okufundwa esikoleni kusukela ebangeni lokwamukela kuya kwelesithathu.

### **2.3.3 INDLELANDE YOKUFUNDISA NGEMISINDO**

Indlelanye yokufundiswa kwemisindo ingachazwa njengesu lokufundisa ukufunda nokubhala elasungulwa yisazi uHart (1965) ezweni laseNgilandi. Le ndlelanye yayisetshenziselwa ukufunda nokubhala ulimi lwesiNgisi ukuze izingane zibe nolwazi lokuzwa, ukuhlonza, ukuhlukanisa izinhlamvu zemisindo emagameni ezilimi ezahlukene. Lesi sazi sichaza indlelanye yokufundisa ngemisindo njengesiza uthisha ngolwazi lokufundisa ukuze izingane zibe nokuqonda ngokuthwaxana okuphakathi kwemisindo kanye nesilinganiso sopolomagama olusimele nesithwele umongo wokwelekelela izingane ukuthi zibe nolwazi lokuphendula okubhaliwe ngamazwi noma ukuguqula amazwi abe ngokubhaliweyo ngokuphimisa ulwazimagama olusha. Le ndlelanye incike kwindlelanye yokuchasiswa kwamagama lapho kusetshenziswa izinhlamvu zemisindo ezahlukene kanye nokuhlukanisa indlela ezibhalwe ngayo egameni nokugcina kungasawuvezi umqondo ophelele womusho.

Ukufundwa kwemisindo kusekelwe kwaphinde kwasetshenziswa yizazi ezingoMortiner noSmith (1834). Nakuba othisha abafana noMann kanye noHourtz (1950) babeyigxeka le ndlelanye bethi kayifanele ukuthi isetshenziswe ngenxa yokuthi uma isetshenziswa yodwa igcina ingasakwazi ukuthi ilethe umqondo ophelele womusho nokugcina kungasawenzi umbiko ophelele enganeni. Kepha izingcwaningo ezenziwe ezweni laseMelika

ezinjenge *National Academy of Education* (1993); *United States Department of Education* (1990); *National Research Council* (1998), ziveza ukuthi uma indlelande yokufundisa imisindo ifundiswa isuselwa noma incike kwindlelande yolimi oluphelelisiwe ingaba yimpumelelo ekufundiseni ukufunda. Le ndlelande ihlobene nalolu cwaningo ngoba isetshenziselwe ukuhlaziya okutholakele emininigwaneni eyakhiqizwa kothisha lapho kwahlaziywa khona imithombo izinhlolelwazi zothisha ezisakuhleleka, izifunjwana ezabe zilotshiwe zacashunwe kumqulumbhalo kaJikimfundo.

## **2.4 IZINGANEKWANE NJENGENDLELANDE YOKUFUNDISA ULIMI NGOKUNYAMANISA**

Izingcwaningo eziningi esenziwe ziveza ukusetshenziswa ngempumelelo kwezinganekwane njengendlelande yokufundisa ukukwazi ukufunda nokubhala olimini lwesiBili emazweni aphesheya nase-Afrika (Ciat noShau, 1998; noWallace, 2000; noMellow, 2001; no-Eder, 2007). Nokho ziseyindlala izingcwaningo zase-Afrika ezikhuluma ngezinganekwane njengendlelande yokufundisa ukukwazi ukufunda nokubhala ezilimini zabomdabu.

Ucwaningo olwenziwa nguSemali (1999) luchaza ngeqhaza elibanjwa imiqulumbhalo ekufundiseni ngezinganekwane njengolwazi lwemvelo kanye nemigomo yokuqukethwe ezemfundo encike empucukweni yasentshonalanga ezikoleni zase-Afrika. Lolu cwaningo lwenziwa ngaphansi kwendlelakubuka yokuhlolisisa. Lolu cwaningo lwabe lubheka incazelo ngolwazi lwendabuko, izigigaba zokubukelwa phansi kwezilimi zabomdabu kanye nosiko oluqukethwe yizona, ukunganakwa kwazo kanye nokungabaluleki kwemizamo yokufunda ngokunyanisa ephathelene nolwazi lwendabuko izingane ezisuka nalo ekhaya nokufundwa esikoleni kanye nokubaluleka kokukwazi ukufunda kwendabuko.

UMoeller (2012) ocwaningweni olwenziwa ezweni laseMelika, uveza izinganekwane njengendlelande yokufundisa ngempumelelo ekufundiseni ulimi lwesiBili emabangeni aphansi ngoba kuqhakambisa ulimi kanye nosiko. Iziphumo zalolu cwaningo ziveza ukuthi ukusetshenziswa kwezinganekwane njengendlelande yokufundisa ukukwazi ukufunda nokubhala kugqugquzela ukuzimbandakanya kwezingane ekilasini ngendlela ekhululekile kanti kungaqeda nezinkolelo-ze ezikhona ngamanye amasiko okungesiwona awazo. Uma kusetshenziswa le ndlelande ikhono lokufunda ngokuqondisisa liyathuthuka kubafundi, kanye nolwazi lothisha ngokulindelekile ukuze kuthuthukiswe ulwazi lokufunda nokubhala emabangeni aphansi.

Ukuxoxwa kwendaba kungaqondwa njengeline lamasu enzeka konzikandaweni abehlukene okungaba unzikandaweni wokufunda lapho uthisha kuba nguyena oxoxa noma ofundela izingane indaba bese kuthi izingane zona zithule zimlalele. Kanti futhi ukuxoxwa kwendaba kungenzeka ngisho nakunzikandaweni wasekhaya lapho indaba ixoxwa ngumuntu omdala ngesikhathi esithile nakulo nzikandaweni izingane ziyalalela nje kuphela. UJaffe (2002) ubalula ngokuthi nakuba izinganekwane nazo ziyingxenywe yobuciko bomlomo kepha ukuxoxwa kwazo kusuke kungesikho ukuthi izingane zilalele nje kuphela ngoba izinganekwane ziqukethe umthamo wolimi onothile futhi ongazikhuthaza ngokwamasiko noncike kwimbonisamhlaba yazo izingane. Ngakho izingane ziyakwazi ukuzakhela imifanekiso yokuxoxwe ngakho endabeni. Ukwenza izibonelo nje, izinganekwane ezixoxa ngabalingiswa abancike emvelweni; izingulube ezintathu ezabe zingumndeni, inunu enkulu eyayihlala ebhulohweni ebhongayo, izinyoni ezintathu ezazihlezi emthini, zakha ubudlelwano phakathi kwabantu nemvelo. U-Egan (1986) ubalula ngokuthi izingane zizakhela izithombe ezingqondweni zazo ngesikhathi zilalele inganekwane ixoxwa. Kanti uBrunner (2010) uphinde abalule ngokuthi inganekwane iyindlela abayixoxayo abalandelisa ngayo ukadekubona besebenzisa izehlakalo eziphakathi enganekwaneni kusetshenziswa ulimi ngakho isakhiwo senganekwane siyizincazelo ezahlukene lapho izingane zingakwazi ukusebenzisa izincazelo zazo ezahlukene.

UJaffe (2002) yena ubalula ngokuthi othisha abafundisa amabanga asukela kwelokwamukela kuya kwelesithathu bangasebenzisa izinganekwane ukuthuthukisa izingane ngolwazi olusha nokukwazi ukufunda nokubhala ngenxa yokuthi izingane kulawa mabanga zisuke zisenothando lokuzixoxela indaba ngendlela eziyiqonda ngayo. Isakhiwo kanye nendlela elandelwayo ekufundiseni ingaletha umphumela wokuthi kuthuthuke amakhono okuthi izingane zikwazi ukuthi ulimi zilukhulume ziphinde zilubhale. UKedir (2015) uveza indima edlalwa yizinganekwane ekuthuthukiseni amakhono olimi, ulwazi kanye nobumqoka ezinganeni. Ucwangingo lwakhe lugcizelela ukubaluleka kokusetshenziswa kwazo zonke izinhlobo zezinganekwane ngokulingana ukuze izingane zikwazi ukuziqhathanisela zona ngaphambi kokuba zinyamaniswe namakhono olimi.

Ucwangingo lukaPopova, noConrad, noMohamed (2016) luveza ukusetshenziswa kwezinganekwane njengendlelani yokufundisa amasiko emphakathini. Kodwa othisha base bezifundisa ngengxaphephe lezo zinganekwane ezazimiswe ukufundisa umphakathi

ngamasiko ngoba zingesiyo ingxenye yekharikhulami yabo. Imiphumela yaveza ukuthi othisha bakhetha ukuthi lezo zinganekwane zisale sezisetshenziswa njengendlelende yokufundisa ngenxa yokuthi zikhuphula izinga lokusebenza ezinganeni, zikhumbuza izingane ukuthi ziyingxenye yomphakathi ziphinde zigqogquzele nesiko lokufunda ezinganeni. Kanti-ke nakubona othisha zaba nomthelela omuhle ngoba ngesikhathi kufundwa izinganekwane othisha babecoshwa ulwazi ababengenalo mayelana namasiko asetshenziswa emphakathini.

Ucwaningo lukaHasan-Rokam noMaged (2019) nalo lugcizelela ukuthi izinganekwane zisetshenziswa njengesu lokufundisa usiko ngokwenkolo yamaJuda ngenxa yokuthi banenkolelo yokuthi ziqukethe umlando kanye namasiko okumele adluliselwe kubantu abasebancane ngolimi lwengxoxo njengoba ziyingxenye yolimi lwengxoxo ukuze umlando kanye namasiko kungashabalali.

## **2.5 ULWAZI NOBUCHWEPHESHE KOTHISHA NGOKUFUNDISA ULIMI EMABANGENI AYISISEKELO**

Ulwazi lukathisha lokufundisa ulimi emabangeni ayisisekelo lungenye yezingxenye ezimqoka ezinganeni ezifunda ulimi nasekuthuthukiseni izindlela zokufundisa kanye nolwazi ngesifundo solimi olulindeleke kuthisha (Cots, 2008). Kuyavela ukuthi ngenxa yokusweleka kolwazi nobuchwepheshe bokufundisa ulimi emabangeni aphansi, izinga lolwazi lwamakhono olimi kanye nolwabo othisha liphansi lokhu kugcina sekulethela othisha ingcindezi yokuthi bagcine sebezinqambela ezabo izindlela ezigcina seziletha izinselelo zokuthi zingakwazi ukufezekisa iqophelo lezinga lolwazi lolimi emakilasini ase Ningizimu –Afrika (Taylor, 2008).

### **2.5.1 ULWAZI LOTHISHA NGESIFUNDO**

Ucwaningo lukaKathirvveloo, noPuteh, noMatematik (2014) lubalula ngokubaluleka kolwazi lukathisha ngesifundo ekilasini okuhlanganisa ikhono lakhe lobungcweti ekwethuleni isifundo, indlelende yokufundisa kanye nekhono likathisha lokukwazi ukuguqula okuqukethwe ukuze kube sezingeni kanye nakunzikandaweni wezingane. Emqakuliswaneni wabo baveza ukuthi ukufundisa akumele kuveze ulwazi lukathisha kuphela kepha uthisha kumele abe nolwazi lokuhola ekuqondeni okuqukethwe. Ngamanye amazwi ulwazi lukathisha kumele lukwazi ukuhlaziya okuqukethwe ukuze akwazi ukwakhela ulwazi lakhe olusha phezu kolwazi izingane ezivele zinalo. Ekufundiseni uthisha kumele aqonde ukuthi izindlela azisebenzisayo zokufundisa kumele zigqogquzele ukuzethemba ezinganeni; lokhu kungaletha umphumela

wokuthi zikwazi ukukhuluma ngesifundo zikhululekile yingakho uShulman (1987) egcizelela ekutheni uthisha kumele aqonde izindlela izingane eziqonda ngayo ulwazi. Izingcwaningo zisakuveza ukuthi othisha basenakho ukungaqondi kahle ngokuqukethwe (Graeba, 1999; Lienhardt, Putman noBaxter, 1991). Kepha baphinde bagcizelele ukuthi ukufundisa kukathisha uma engenalo ulwazi olujulile akuzisizi izingane. Ngakho ulwazi lukathisha ngesifundo lusemqoka ngoba luthuthukisa ukufunda ezinganeni. OJacob, noJohn, noGwany (2020) bona baveza ukubaluleka kwendima edlalwa nguthisha emfundweni yezingane kepha bakhalaza ngokuthi luncane ulwazi oluvelayo olumayelana nolwazi lothisha abanalo oluncike kukadekubona wabo. Baphinde baqhube baveze ukuthi ulwazi lukathisha lusenobunkimbinkimbi obuhlanganisa ukuqonda ukunto okubalulekile njengenqubeko yokufunda nokufundisa, ulwazi ngokuqukethwe yisifundo kanye nendlela eqondene nalolo lwazi uthisha okumele akusebenzise ekilasini ukuze ukufunda kube yimpumelelo. Baqhubeka baveze ukuthi othisha balindeleke ukuthi baqhube baphinde baluhlolisise ulwazi olusha ngokuthi bathole uqeqesho ngomsebenzi wabo oluzobeseka ngokwamakhono luphinde lubakhumbuze ngezinga lobuchwepheshe elilindeleke kubona njengothisha. Izingcwaningo ziveza ukuthi ulwazi lothisha kanye nezindlela zokufundisa abazisebenzisayo kukhombisa ukuthi kusenenselelo ngenxa yokuthi othisha baphuthwa yithuba lokufunda kepha ukwentula kwabo ulwazi ngesifundo kugcina sekunomthelela nasezinganeni. Ucwaniwo lukaWidodo (2017) lugcizelela ukuthi ukwentuleka kolwazi kothisha lungezinye zezizathu ezidala ukuthi izingane zentule ikhono lokucabanga ngenxa yokuthi ulwazi izingane eziluthola kothisha aluhlokoloji ulwazi lwazo ukuze kuvuleke amagebe olwazi ezinganeni kepha luphindaphinda lokho okuvele kusencwadini.

## **2.5.2 UKUCACISA NOBUNYONINGCO KOKUXHUMANISA ULWAZI-MBE**

Ikhono lothisha lobunyoningco bokuxhumanisa ulwazi-mbe lwezingane ngokuqukethwe yisifundo lidlala indima enkulu emfundweni ngoba liqinisekisa ukuthi ukwehluka kwezingane kuyabhekeleleka emfundweni. OSpencer noSchuele, noGuillot noLee (2008) bagcizelela ukuthi ukwentuleka kolwazi lukathisha lokucacisa nobunyoningco kwakhe kungaba yisithiyo ekuthuthukeni kwengane emfundweni. Yingakho ucwaniwo lukaCohen (2014) luveza ukuthi iningi lothisha lisentula ikhono lokufundisa izingane ezinokwehluka ngokokukhula komqondo. Luqhubeka luveze ukuthi ngisho nezinhloko ezihlelelwe uqeqesho ngomsebenzi lothisha kusenenselelo yokuthi lwesekile ngokupheleleyo amakhono ahlomisa othisha. UCohen (2014)

uphinde aveze ukuthi kanti nezimpahlasiseko ezifana nezincwadi ezisuke sezimiselwe ukuthi bafundise ngazo othisha azinalo ulwazi olwenele lokubhekana nale nselelo.

Ulwazi lokucacisa nobunyoningco bokufundisa kothisha u-Ellis (2008) ukuchaza njengomcabangonzulu wokuvukuza ulwazi olusuke selukhona emqondweni wengane bese lwakha isisekelo solwazi olusha olufundiswayo. Imiphumela yezingcwningo ezenziwa nguHarry noParke (2004); noEllis (2008) bebuka ukukwazi ukufunda nokubhala emabangeni aphansi zisaveza ukuthi ulwazi lothisha mayelana nekhono lokucacisa nobunyiningco lusentuleka. Nakuba lezi zingcwaningo ziqinisekisa imizamo yokuthuthukiswa kwaleli khono kodwa izingcwaningo ziveza ukuthi ulwazi lothisha luseluncane kanti izingane zithembele kothisha ukuthi bakuthuthukise ngokuphelele ukukwazi ukufunda nokubhala.

### **2.5.3 ULWAZI LOKUFUNDISA AMAKILASI ANOBULIMININGI**

Izingcwaningo ziveza ukuthi iningi lamakilasi asexubile ngokwezilimi nangokobuzwe. Lokhu kuletha izinselelo mayelana nendlelande engasetshenziswa ukubhekana nalesi simo. Imibhalo yezindaba zezingane zisathathwa njengenye yezindlela zokugqugquzela ukuthobelana kanye nokuzwana kunzikandaweni onobuliminingi. UHarada (1997) ocwaningweni lwakhe ugcizelela ukuthi ukubaluleka kokuthi izithombe kanye nemifanekiso kukhombise ukwehluka ngokwabalingiswa, unzikandaweni, isakhiwo sendaba kanye nababhali lokhu okungaba nomphumela wokuthi zonke izingane ngokwehluka kwazo zizizwele ziyingxenywe yokubhaliwe. Kanti-ke oMendoza, noJean, noRease kanye noDebbie (2001) bagcizelela ukuthi izincwadi ezifundwa yizingane ezinezithombe ezibonisa izinhlobo ezahlukeneyo zezinhlanga, amasiko, izinkolo ezahlukeneyo zinikeza izingane amathuba okuzithuthukisa ukuze ziqale ziqonde ngokwehlukana kwabantu ukuze ziqinisekise ukwemukela onzikandaweni abehlukeneyo ngokungachemi. Ukusetshenziswa kwabalingisi abayizingane ezincwadini kwenza izingane zikwazi ukuqhathanisa abalingisi nempilo yazo yangempela. Kanti uYuan (2017) ukwesekelwa ngamakhono kothisha asebevele befundisa ukubhekana ngqo nenselelo yendlelande yokufundisa lawa makilasi. Nakuba izingcwaningo zikuveza ukuthi kwayona ikharikhulamu esetshenziswayo isenezinselelo zokuqukethwe yigebe elikhona lolwazi oluphakathi kothisha asebefundisa nabasaqeqeshwa.

## 2.6 INDIMA YOLIMI NOLIMI-BUTHULE EMAKILASINI

Ulimi ludlala indima ebalulekile ngoba yilona olungumsuka wokufunda ukufunda nokubhala. Izingcwaningo ziyakuveza ukuthi ulimi lwengxoxo ludlala indima enkulu ekuthuthukiseni ukukwazi ukufunda nokubhala ezinganeni (Dickson noTolbars, 2001; Lindfors, 2008; Snow noResmick, 2009). Yingakho uPeterson noGreenberg (2017) beveza ukuthi ulimi ludlala indima ebalulekile ekuxhumaneni kwezingane ngoba ziyakwazi ukuthi zicoshe amagama amasha ezizowasebenzisa ekuxhumaneni nezinye nokuthi kulawo magama amasha ziyakwazi futhi ukuzakhela izincazelo ngawo ukuze ziwasebenzise empilweni yazo yangempela. Ngamanye amazwi lokhu kusivezela ukuthi akunandaba ukuthi lawo magama izingane eziwacoshile angolunye ulimi olungesilona ulimi lwazo lweBele inqobo nje uma lawo magama encike kunzikandaweni wazo. Kodwa izingane ziyakwazi ukuzitholela zona indlela yazo entsha yokufunda neyokuzakhela izincazelo zamagama ukuze zikwazi ukuliqonda kanye nokulisebenzisa ekuxhumaneni konzikandaweni abehlukene. Ngakho othisha banendima enkulu okumele bayidlale ekwakheni unzikandaweni ozokwazi ukuthi lokhu kuxhumana kanye nale ndlela yokuzifundela ulimi izingane ebezivele ziyijwayele bayeseke ukuze ulimi luthuthuke.

Nokho-ke ocwaningweni oPearson, noMcIntyre kanye noForsyth (2016) beveza ukuthi othisha basentula ikhono lokunyamanisa ulimi lwengxoxo oluncike kunzikandaweni wazo izingane ezifika nalo kanye nokukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu. Kuyavela nokuthi othisha basadinga ukuhlonyiswa ngezindlelande ezingabalekelela ukuthi izingane zikhulume ekilasini ngenxa yokuthi basagxile endleleni endala lapho besafundisa bengaziniki ithuba izingane ukuthi zibeke imibono nazo ukuze zibe yingxenye yalokhu okufundiswayo.

ORoskos noChriestie (2013) baveza ukufunda sakudlala njengezinye zezindlela ezidlala indima ebalulekile ekuthuthukiseni ulimi kanye nokukwazi ukufunda nokubhala ezinganeni emabangeni asukela kwelokwamukela kuya kwelesithathu. OPyle, noPoliszczuk, noDaniels (2017) nabo bagcizelela indima edlalwa wulimi ekuthuthukiseni ukukwazi ukufunda nokubhala. Nakuba othisha beyiqinisekisa indima edlalwa ukufunda sakudlala ekuthuthukiseni ulimi nasekunyamaniseni ukukwazi ukufunda nokubhala kepha bakhalaza ngokuthi ukufunda sakudlala basenezingqinamba zokwakha uhlelo oluqondile lwesifunjwana lokhu okwenza bagcine sebezingabaza mayelana nezindlela abazisebenzisayo ekufundiseni sakudlala.

Ulimi-buthule ludlala indima ebalulekile ekilasini ngesikhathi sokufunda nokufundisa ngoba lwenza ukuthi izingane zikwazi ukuqonda kangcono ngesikhathi sokufunda nokufundiswa. Othisha bayalusebenzisa ulimi-buthule cishe nsuku zonke ukuxhumana nezingane kepha uma lusetshenziswa ngengeline lamasu okufunda nokufundisa lungathuthukisa amakhono okuxhumana angaletha imiphumela emihle emfundweni. Ngalokho ulimi-buthule lungenye yezindlela zokuxhumana ezihlanganisa imisindo, ukunqathuzisa izandla, ukunyakazisa umzimba okunjengokunqekuzisa ikhanda, ukusebenzisa amehlo, ukusebenzisa ukubuza ngendlela ethile ukuchaza isimo, ukwehla nokuphakama kwephimbo, nendlela umuntu agqoke ngayo. Yingakho incazelo kaDileo (1977) ichaza ulimi njengendlela yokuxhumana okuxuba ukukhala, ukujabula, ukuthinta, ukuklabalasa, kanye nokubhala nokukhuluma.

Nakuba othisha bedlala indima ekuhlonzeni kanye nasekugcineni unzikandaweni wokufunda ekuthuthukiseni ulimi-buthule kepha izincwadi zezithombe ezifundwa yizingane esikoleni nazo zidlala indima enkulu ekuthuthukiseni leli khono lokuxhumana. UStamulus noManning (2002) bagcizelela ukuthi izincwadi ezifundwa yizingane zingaluthuthukisa ulimi-buthule ngokuthi othisha babe nokuqonda ngezindlela okumele bazisebenzise uma bekhuluma nezingane kanye nokuthi bangazigqogquzela kanjani izingane ukuthi zikhulume ziphinde ziqonde ulimi-buthule olesezincwadini. Uthisha angasebenzisa ulimi-buthule olusezincwadini ukuthuthukisa indlela izingane okumele zixhumane ngayo kanye nasekuthuthukiseni ukufunda okukhululekile.

## **2.7 IZINCWADI ZEZINGANE ZOKUFUNDA EZISETSHENZISWA EZIKOLENI**

Izithombe kanye nemifanekiso okuvezwa ezincwadini ezifundwa yizingane kungaqondwa njengenywe yezindlela zokufundisa kanye nokugcizelelwa kosikompilo kanye nezindlela zokuxhumana ukuze kuqinisekiswa ukuthi umphakathi uyaluqonda lolo sikompilo. Ngakho-ke izincwadi ezifundwa yizingane azivezi izinkolelo ezikhona, ubumqoka bezimfundiso emphakathini wangaleso sikhathi kuphela, kepha imifanekiso igcizelela ubumqoka bezinkolelo kanye nobumqoka bezimfundiso ngenhloso yokukwedlulisela ezizukulwaneni ezilandelayo. Kule ngxenye yesahloku ngixoxa ngokuhlobana konzikandaweni nezithombe ezincwadini zezingane, nokwethiwa kwamagama abalingisi ezincwadini zezingane kanye nomthamo wolimi ezincwadini zezingane.

## **2.7.1 UKUHLOBANA KONZIKANDAWENI NEZITHOMBE EZINCWADINI**

### **ZEZINGANE**

Ukuvezwa kwezithombe kanye nemifanekiso okuncike kunzikandaweni wezingane ngendlela ekhombisa ukulingana kungenye yezindlela ezisemqoka ezincwadini ezifundwa yizingane emabangeni asukela kwelokwamukela kuya kwelesithathu ngoba akuthuthukisi kuphela ukukwazi ukufunda nokubhala kepha kugqugquzela izingane ukuthi zizizwele ziyingxenyeye yokufundwayo nakuba ezinye izincwadi zisaveza ububha bokuhlobanisa unzikandaweni nezithombe ezincwadini. Izimpahlasiseko ezimiselwe ukufundisa izingane zingadlala indima enkulu ekugqugquzeleni ungaqondi ngokwehluka kwemvelaphi yezingane uma zingabhalekile kahle.

Ucwaningo lukaMcKinney (2005) lugcizelela indima edlalwa izimpahlasiseko ezinjengezincwadi ezinemifanekiso ezifundwa yizingane uma zingabhalekile kahle. Ocwaningweni lwakhe wabe ebheka indima edlalwa yizincwadi ezihlelwe nguMnyango WezeMfundo ukuthi zisetshenziswe ngothisha nezingane ukufundisa ukukwazi ukufunda nokubhala. Nakuba yena ucwaningo lwakhe lungabukanga amabanga asukela kwelokwamukela kuya kwelesithathu kepha wabuka amabanga elesine, elesihlanu kanye nelesikhombisa. Lapha wayebuka indlela okuvezwe ngayo imifanekiso ngokobulili, ubuhlanga, kanye nokukhubazeka. Umqakuliswano wakhe ubalula ngendima enkulu engadlalwa yizimpahlasiseko ezivunywe nguMnyango ekuhlanganiseni nasekugunyazeni usikompilo. Uqhubeka aveze ukuthi uma kungukuthi injongo yesikole ngokugqugquzela inkululeko kanye nokulingana eNingizimu-Afrika bekufanele ukuthi zonke izingane zikwazi ukuzibona zimelelekile zonke kanye nonzikandaweni ngaphandle kokucwaswa. Okwatholakela kwaveza ukuthi izincwadi zezithombe zezingane zisaveza ukungalingani ngokobulili, unzikandaweni, ukukhubazeka kanye nakwangemisebenzi.

## **2.7.2 UKWETHWA KWAMAGAMA ABALINGISI EZINCWADINI ZEZINGANE**

Ukuqanjwa kwamagama ezinganeni kungaqondwa njengokuhlobene nezimo zenhlalo ezinjengobuzwe bomuntu, inkolo, usiko, unzikandaweni kanye nendima umuntu ayidlalayo emphakathini (Finch, 2008; Lieberman kanye noBell, 1992). USweeney (2016) uthi ukuqanjwa kwamagama ezinganeni ukuqonda ngezindlela ezimbili eyokuqala indlela yokuqamba encike kusikompilo lwaseNtshonalanga eyesibili incike kusikompilo lwase-Afrika. Ngakho ocwaningweni lwakhe wabheka indlela abalingisi abaqanjwa ngayo ezincwadini zezithombe

ezifundwa yizingane. Kwatholakala ukuthi izincwadi ezifundwa yizingane zikuveza ngezindlela ezimbili eyokuqala ukuqamba okuncike kusikompilo nakunzikandaweni wezingane. Kule ndlela abalingisi abavelayo ezincwadini baqanjwa ngendlela encike ngokobuhlanga. Eyesibili indlela yona ibhekelela ukuqonda kwezingane ukuze kuqinisekisewe uzinzo abalingisi banikezwa amagama ancike kumasiko abazali bezingane. Kanti u-Allagbe (2016) naye ugcizelela ngokuthi ukuqanjwa kwamagama kuyinqubeko engenzeki ezincwadini zezithombe zezingane kepha kuyenzeka nasezibhalweni. Lapha ezibhalweni ukuqanjwa kwegama umbhali ukuqondanisa nencazelo ethile ngenxa yokuthi umlingisi esibhalweni usuke ethwele isifunziso kanye nezimpawu ezithile. Yingakho eveza ukuthi kubalingisi besilisa lezi zimpawu zigcina sezibaveza njengabantu ababi okuncike endleleni abachazwe ngayo esibhalweni.

### **2.7.3 UMTHAMO WOLIMI EZINCWADINI ZEZINGANE**

Ukuvezwa kwemifanekiso ezincwadini zezingane kudlala indima enkulu ngoba kwelekelela izingane ukuthi zibe nokuqonda ukuthi zifundani nokuzigqogquzela ukuthi zizihlaziyele indaba. Imifanekiso izingane zingayisebenzisa njezincazelo uma kwenzeka zihlangabezana namagama ezingawaqondi noma umusho ezingawuqondi kahle endabeni ukuthuthukisa ikhono lokufunda ngokuqondisisa. Ngakho kubalulekile ukuthi imifanekiso ihambisane nomthamo wolimi omkhulu ukulekelela izingane ukuthi zizakhele isithombe-mqondweni ngabalingisi okungaba abantu noma izilwane, onzikandaweni, kanye nezehlakalo ezisetshenzisiwe endabeni.

UBarder (1976) uveza ukuthi izithombe kanye nemifanekiso kudlala indawo ebalulekile ezincwadini zezingane. Uphinde aqhubeke abalule ngokuthi izithombe nemifanekiso kanye nomthamo wolimi kwelekelela ngokuthi kuthuthukise indaba ezincwadini zezingane. Leyo nqubeko eyenzekayo phakathi komthamo wolimi nesithombe uMoss (1990) uyiqonda njengokuthwaxana okuphakathi kwezithombe kanye nomthamo wolimi. Kanti uNodelman (1998) yena ukuchaza lobu budlelwano obuphakathi kwezithombe kanye nomthamo wolimi njengobujulile ngoba abathuthukisi nje ukuqonda indaba kuphela kepha buthuthukisa kanye nomthamo wolimi ezinganeni. UFeather noArya (2002) nabo bagcizelela ekutheni izithombe nemifanekiso akubalulekile nje kuphela kepha kudlala indima esemqoka ekuqhutshweni kwendaba. Imifanekiso ayiqinisekisi ulwazi nokubhaliwe kepha ulwazi olusha ngesizinda

sendaba, indlela abalingisi abazizwa ngayo kanye nokulandelana kwezehlakalo ngendlela ezibekwe ngayo endabeni.

## **2.8 IZINQUBOMGOMO MAYELANA NOKUKWAZI UKUFUNDA NOKUBHALA**

Inhloso yenqubomgomo yolimi ngukuqinisekisa ukufunda nokufundiswa kolimi lweBele emabangeni asukela kwelokwamukela ukuze izingane zithole isisekelo esiqinile sokukwazi ukufunda nokubhala. UPrinsloo kanye noHeugh baveza ukuthi ngokwenqubomo yeMfundo kaZwelonke yomthetho we-1996 kanye nomthetho wezeMfundo waseNingizimu–Afrika (Umthetho84, we-1996) kumele izingane zifundiswe ngolimi lweBele ukukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu nakuba kuphinde kugcizelelwa ukuthi lokhu kumele kuhambisane nokutholakala kolimi lwesiBili ukulungiselela izingane ukufunda nokuthola ulimi lokufunda nokufundisa emabangeni athe thuthu kuyaphezulu. Kepha okwenzeka emakilasini ngukuthi othisha bagcina sebelulahla lolu limi lweBele obeluzokwakha isisekelo sokuthi ukutholakala kolimi lwesiBili kube yimpumelelo bagcine sebegcizelela kakhulu lolu limi lwesiBili. Lokhu kugcina sokunomthelela ekutholakaleni kolimi lwesiBili nasekuthuthukiseni ukukwazi ukufunda nokubhala.

OPrinsloo noHeugh (2013) bagcizelela ukuthi uma amakhono okukwazi ukufunda nokubhala engathuthukiswa ngokwanele emabangeni asukela kwelokwamukela kuya kwelesithathu lokhu kungaba nomthelela wokuthi ikusasa lezingane lishabalale. UCummins (1992) ubalula ngokuthi ulimi kanye nokutholakala kolwazi lokufunda nokubhala kuthuthukisa umqondo wengane. Ngakho uma izingane ziphuthwa ukuthola ulwazi lokufunda nokubhala okusezingeni leminyaka yazo kungaba nomthelela ongemuhle emfundweni jikelele yazos.

Izingcwaningo ziveza ukuthi kusenezingqinamba ezimayelana nokushintshashintshwa kwezinqubomgomo zezemfundo ukuze imfundo ibe sesigabeni esilinganayo emhlabeni wonke (Pienaar noRaymond, 2013). Ucwawano lukaDuplesses noMarais (2015) lugcizelela ukuthi iNingizimu–Afrika nayo emva kokuba izwe lithole inkululeko ngonyaka we-1994 uMNYango WeMfundo wenza ushintsho emfundweni kwaba nomgomo omusha owaziwa nge Kharikhulamu-2005 eyaveza izingqinamba ezinkulu mayelana nokukwazi ukufunda nokubhala. Lo mphumela awuzange ube nomthelela emabangeni asukela kwelokwamukela kuya kwelesithathu kuphela kepha wonke amabanga emfundweni akhinyabezeka.

Ungqongoshe wezemfundo uNkk Angie Motshekga wabe esethola ithimba lezazi ngonyaka wezi-2009 ukuba ziphenye ngomsuka wezinkinga kothisha mayelana nokungayiqondi inqubomgomo zabe seziqhamuka nomunye umgomo obuyekeziwe obizwa ngokuthi uTAHFUZE kepha lo mgomo wakhela phezu kwezinjongo zeKharikhulamu-2005. Nakhona kube nezinkinga zokuthi othisha babengawuqondi kahle lo mgomo ngoba wona izinjongo zawo zaziqukethe ukuthi yini okufundwayo lokhu okwaba nomphumela wokuthi othisha bagcina sebeziqambela izindlela nokwenza ukuthi kube nokwehluka kwezingabunjalo emfundweni yaseNingizimu-Afrika nokwadala ukuthi ukukwazi ukufunda nokubhala kube phansi kakhulu uma kuqhathaniswa namanye amazwe.

Umphathi wezemfundo emazingeni aphansi kanye nethimba lezazi baphinde bawubuyekeza umgomo woTAHFUZE wabe usuguqulwa kancane bawuguqulela emgomeni wokufunda kaTaNquHlefuHlo (2011). Lo mgomo wona ubuka okufundwayo ukuthi kufundwa futhi kuhlolwe kanjani. Izingqinnaba zalo mgomo zona zaqala ngesikhathi othisha bengasenakho ukucaciseleka ngendlelande enconyiwe yilo mgomo ukuthi ingasetshenziswa emabangeni asukela kwelokwamukela kuya kwelesithathu okuyindlelande yokunyamanisa. Ngakho ucwaningo lukaPrinsloo noHeugh (2013) luveze ukuqaliswa kokuchitshiyelwa kwalo mgomo kusenezingqinamba. Nakuba sekuphele iminyaka eyi-10 wabuyekezwa lomgomo kaTaNquHlefuHlo kepha othisha basenenkinga yolwazi nokuqonda ngendlelande okumele isetshenziswe ekunyamaniseni ulwazi olusuke ingane isuka nalo ekhaya oluncike kunzikandaweni wayo.

## **2.9 UKUGOQA ISAHLUKO**

Kulesi sahluko ngethule imibhalo ebuyekeziwe emayelana nokusetshenziswa kwezinganakwane njengesu lokufundisa ulimi olunyamanisiwe emabangeni asukela kwelokwamukela kuya kwelesithathu. Imibhalo ebuyekeziwe ngiyihlele ngokwezindikimba. Ngixoxe ngezingxenye ezechukene ezisemqoka kulesi sahluko. Ngigale ngokuchaza umcabangonzulu wokukwazi ukufunda nokubhala, ngabheka izindlelande zokufundisa ulimi emabangeni ayisisekelo, izinganekwane njengendlelande yokufundisa ulimi ngokunyamanisa, ulwazi ngobuchwepheshe lothisha ngokufundisa ulimi emabangeni ayisisekelo, ukucacisa nobunyoningco kokuxhumanisa ulwazi-mbe, ulwazi lokufundisa amakilasi anobuliminingi, indima yolimi emakilasini, izincwadi ezifundwa yizingane ezikoleni, ukuhlobana konzikandaweni nezithombe, ukwethiwa kwamagama abalingiswa ezincwadini, umthamo

wolimi ezincwadini zezingane kanye nezinqubomgomo mayelana nokukwazi ukufunda nokubhala. Isahluko esilandelayo sethula uhlaka lwenjulalwazi nohlaka lwemicabango okuyiyona eyelekelele ukuhlaziya ulwazi olukhiqiziwe kulolu cwaningo.

# ISAHLUKO SESITHATHU

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## UKUHLAZIYWA KOMCABANGONZULU KANYE NOHLAKA LWENJULALWAZI KOCWANINGO

### 3.1 ISINGENISO

Lesi sahluko sihlola umcabangonzulu wokufunda, amandla, umqondonkolelo, kanye nohlaka lwenjulalwazi kaMezirow (1978), imfundosiguquli okusetshenziswe njengohlaka lwenjulalwazi yokuhlaziya nokweseka okutholakele kulolu cwaningo. Injulalwazi kaMezirow ngayikhetha ngoba igcizelela isisekelo sobudlelwano obuqinile emfundweni nokubhekelela ingane ngokomqondo, izinkolelo kanye nokugqugquzeleka koguquko empilweni. Ngakho kulesi sahluko ngiqala ngokuhlaziya imicabangonzulu eyahlukene exhumene nalolu cwaningo okungukufunda, amandla nomqondonkolelo. Okwesibili ngixoxa kabanzi ngenjulalwazi imfundosiguquli. Lapha ngixoxa ngomlando wayo, ukuncikana kwayo nezinye izinjulalwazi nezindlelande, ukusetshenziswa kwayo emfundweni nakonzikandaweni abanobuliminingi. Okwesine ngixoxa ngokufaneleka kwayo nalolu cwaningo bese ngigcina ngesiphetho sesahluko.

### 3.2 UKUHLAZIYWA KWEMICABANGONZULU

#### 3.2.1 UKUFUNDA

Umcabangonzulu wokufunda uchazwa izazimfundo ezinjengoBruner, noGoodnow kanye no-Austin (1976) njengokufinyelelisa noma ukwakhela ulwazi okungasetshenziswa ukuhlukanisa izehlakalo noma imicabango eyakhelwe olwazini lokuthi umbono ngamunye uyinhlanganisela yezici ezifanayo. Ngakho ukufunda kumele kunikeze ingane ithuba lokuqhathanisa nokufanisa lezo zici ezinokufana. Lezi zazimfundo ziphinde zibalule ukufunda njengomcabangonzulu onobunkimbinkimbi ngenxa yokuthi kwenzeka ngezindlela eziningi. Yingakho uma ukufunda kunzima enganeni kungaveza amathuba okuthi ingakwazi ukuzihlaziya okungagcina sekuveza umphumela wokuthi kube lukhuni ukuthi ingane ifunde.

Nakuba izifundiswa ukufunda zikuchaza njengolwazi-mbe olutholakala ngokucabanga, ukadekubona kanye nokufundiswa, kepha oTaylor kanye noCraton (2012) bona leli temu lemfundo balichaza njengohlelo olususelwa olwazini-mbe olusuke luvele lukhona ukuze kusunguleke incazelo entsha nebuyekeziwe mayelana nokadekubona oncike

kwimbonisamhlaba yengane. UBelhol (2010) leli temu ulichaza njengosikisiki lolwazi nolungenasiphetho kepha oluhlanganisa ukuthola nokuhlola okususelwa olwazini ingane esuke inalo luhlanganiswe nolwazi eluthola esikoleni. Ngakho kubalulekile ukuthi konke okufundiswayo kuqondaniswe nezidingo zengane ukuze kupheleliswe uhlelo lokufunda. Ukufunda kumele kuhambisane ngokwezinga lengane ukuze kuvuleleke amathuba okuhlola okuqhubekayo nokungaletha ukuthi leyo miphumela isetshenziswe ngendlela yokufunda. Ngakho leli temu ngilisebenzise ekuhlaziyeni imininingo yocwaningo lwami olunyamanisa izinganekwane ezinolwazi izingane ezisuke sezivele zinalo uma zifika esikoleni nendlelande uthisha ayisebenzisayo ukufundisa ulimi ekilasini.

### **3.2.2 AMANDLA**

Amandla angachazwa njengobunjalo bohlobo lobudlelwano obukumuntu ngayedwana kanye nokuphakathi kwabantu. Nakuba lolu hlobo lobudlelwano lunabalingisi, labo balingisi kungaba ngabathile, iqegebana labantu ngokwezikhundla kanye naseminyangweni eyahlukene kahulumeni. Ngakho amandla angachazwa njengenqubeko yokuba nomthelela ezenzweni, izinkolelo kanye nokuziphatha kwabantu. Nakuba indlela esiqonda ngayo inomthelela wokuthi amandla abukeke njengokunto okungemukelekile enhlalweni, kepha amandla angaphinde abukeke njengokunto okuhle nokungahlomisa abantu enhlalweni ngenxa yokuthi angadluliseka njengefa okungashiyelana ngalo izizukulwane. Lokhu kuyenzeka njengasebukhosini, emindenini kanye nasemiphakathini izingane eziphuma kuyo. Lokhu kungenye yezindlela yokugcina ubuntu nobuluqobo bethu njengama-Afrika.

Incazelo yomcabangonzulu wamandla yaqhamuka noWeber waseJalimani (1922) lapho echaza khona amandla njengenqubeko esetshenziswa ngabasemagunyeni ukucindezela abasuke bengaphansi kwabo. Ngamanye amazwi lolu hlobo lwamandla lusetshenziselwa ukuhlukanisa abantu ngokwezigaba zempilo ukuze kugcine sekuneqegebana elinamandla angaphezu kwabanye. Ngakho-ke lolu lwamandla lungasetshenziselwa ukubumba amaqembu, izigungu zezifundiswa kanye neziphathimandla enhlalweni.

UDelpit (1988) yena ubuka amandla emfundweni njengokunto okudluliseleka kunoma yimuphi unzikandaweni. Lokhu kuphinde kufakazelwe nguCornelius kanye noHerrenkol (2004) lapho bebuka izindlela ezintathu zokudluliseka kwamandla ezihlobene nekilasi kanye nasemfundweni. Baveza ukuthi lokhu kuhlobana kwenzeka ebudlelwaneni obuphakathi

kukathisha kanye nezingane lapho lobu budlelwano bebuveza ngezindlela ezintathu ezilandelayo: Eyokuqala, indlela yamandla yokwengamela imibono. Le ndlela u-Engle kanye noConant (2002) bona bayiqonda njengenqubeko lapho umsunguli wombono kunguyena ophathiswa amandla obunini balowo mbono ngokwasemfundweni ngaphandle kokuphikiswa. Lokhu kungenxa yokuthatha ngokuthi umninilwazi loyo nguyena oqukuthe ulwazi oludingekayo. Ngamanye amazwi akunandaba ukuthi lowo mbono uqhamuka ngakuthisha, kubafundi noma kwimiqulumbhalo (ndawonye ebhukwini, 2002). Eyesibili, indlela yamandla eyokuhlanganyela: Le ndlela ichaza ngobudlelwano abafundi abanabo ekwenzeni umbimbi ekuthuthukiseni ngokuhlanganyela umcabangonzulu kanye nabo ubuluqobo lwabo. Nakuba ubudlelwano babo bangaphambilini bungaba nomthelela wokungalingani ngokwamandla, lo mthelela ungenzeka ngisho nakunzikandaweni okuqondayo ukungalingani kwamandla ngenxa yokuthi ukudluliseka kwamandla kuxhomekeke kunzikandaweni izingane ezivela kuwona (ndawonye ebhukwini, 2002). Eyesithathu, inkulumo enamandla okuvumisa; lena iveza ukuthi ubudlelwano bamandla bungenzeka ngezindlela ezimbili emfundweni. Eyokuqala, ukuvumisa okwenzeka kuthisha nengane. Ngokwamandla kathisha ingane iyona eyamukela ulwazi noma umbiko kuthisha. Ngakho uthisha usebenzisa amandla asuke esembikweni awudlulisela ezinganeni ukuziphophelela ngokwamandla ukuthi yikuphi yena afisa ukuthi zikwemukele. Eyesibili inkulumo emumethe ukuphathwa kwamandla. Lapha kuyinkulumo equkethe amandla aphophelela izingane ukuthi ngesikhathi sokufunda zingaphawuli lutho kepha zamukele ulwazi njengoba lunjalo (ndawonye ebhukwini, 2002). Le ndlela yokufundisa yindala nakuba isasetshenziswa ezikoleni nanamuhla. Ngakho-ke lo mcabangonzulu ngiwusebenzise ukuhlaziya okutholakele ngoba uyahambisana nocwaningo lwami oluqondene nokunyamanisa izinganekwane endleleni yokufundisa ulimi ekilasini okunomphumela wokuvavanya amandla akhona phakathi kukathisha nezingane.

### **3.2.3 UMQONDONKOLELO**

Leli temu lasungulwa yinzululwazi u-Antoine Destutt de Tray wase Fulansi owaphila eminyakeni ephakathi kwe-1754-1836. Lesi sazi umqondonkolelo siwuqonda njengesayensi yemibono nokuyingxenye yezinzwa esikholelwa ngokuthi kumele iqambeke njengokuhlaziya kwemibono nokungagcina sekukhona abanelungelo elingaphezulu kwelabanye. Kanti u-Eagleton kanye no-Eagleton (1991) banikeza incazelo kaKarl Marx (1818-1883) ngomqondonkolelo lapho bewuchaza njengesazela esivezwa ngababusayo lapho besuke beqhakambisa imicabango engekho ngeqiniso lomhlaba. Le ncazelo kaKarl Marx

iphinde iwuveze umqondonkolelo ngokwasenhlalweni, ngokomnotho kanye nenjulalwazi yokubuswa kwezwe.

UMarx kanye no-Engels (1970) umqondonkolelo bawuqonda njengokunto okuqukethe uhlaka lwemicabango ephethwe ngababusayo ngokwasenhlalweni, ngokomnotho kanye nenjulalwazi yokubuswa kwezwe. Ababusayo lokhu bangakwenza bekuhlosile kwesinye isikhathi bengakuhlosile ngenxa yokuthi inhloso ukufezekisa izidingo zabo kanye nokugqugquzela uhlelo lwemicabango mayelana nendlela yokuphila (Marx, 2018). Ngakho uMarx leli temu walisebenzisa ngaphansi kwezakhiwo ezimbili; (1) Isakhiwo esiqukethe imicabango, izinhloso zemiphakathi, imithetho kanye nendlela yokuphila, (2) Isakhiwo esisekelwe emnothweni esihlanganisa indlela yokubuswa kwezwe, izinkolelo, ubunzululwazi, usikompilo kanye nemicabango (Marx, 2018).

UFiala (2007) yena ubuka umqondonkolelo ngokwasemfundweni lapho ewuqonda njengenqubeko ehlanganisa inkolelo, usikompilo, imikhuba kanye namagugu anika umhlahlandlela emfundweni ngasohlangothini lokuqukethe. Kanti umqakuliswano kaSchio (2008) uveza ukuthi umqondonkolelo wekharikhulamu yiwona ongumkhombandlela noqukethe imikhuba okumele ilandelwe esikoleni, emakilasini kanye nakulokho okuqukethe yizifundo. Ngamanye amazwi umqondonkolelo wekharikhulamu uwuhlaka lwezifundo oluqukethe umbono wezemfundo, izimiso kanye nemiphumela yokuthuthukiswa kwezingane esikoleni. Ngakho leli temu liyahambelana nocwaningo lwami; ngilisebenzise ekuhlaziyeni imininingo ngoba ikharikhulamu nezindlela zokuyethula nokuyihlola ekilasini kuyahlobana nomqondonkolelo walabo abasemandleni okuhlela imfundo.

### **3.3 INJULALWAZI IMFUNDOSIGUQULI**

Izazi ezinjengoMazirow noCranton noSokol (1991) ziyichaza le njulalwazi, imfundosiguquli njengenqubeko egqugquzela izinguquko ekufundeni ngokusebenzisa imigomo encike ekakadeni labafundi njengonzikandaweni wokufunda. Lokhu bakubeka ngokuthi kungaba nomthelela wokuthi ingane ibe nekhono lokuhlaziya, futhi nokungaletha izinguquko endleleni eyenza ngayo ukunto, nokungenza kuvele izindlela ezintsha ekwenzeni ukunto, nasenkolelweni nasekucabangeni kwayo. Leli khono lokuhlaziya lingahambisana nendlela izingane ezakha ngayo izincazelo ngesimomqondo nokuncike kukadekubona wazo uma kufundwa nokungaletha umthelela woshintsho ekufundeni okuphathelene nezinkolelo, imizwa kanye nendlela izingane ezibuka ngayo ukunto.

Injulalwazi yemfundosiguquli ibuka ukufunda njengengxenywe esemqoka yokuphelelisa ubuntu ngenxa yokuthi ukufunda kubalulwa njengomsuka wendlela yokuxhumana kwabantu nakuba ukufunda kuncike ezinkolelweni nasendleleni yokuphila. Ngakho uMezirow (2000) uqakulisa ngokuthi incazelo mayelana nezinkolelo ngendlela yokuphila kutholakala ekunyamaniseni ulwazi ingane eluthatha kokufundwayo esikoleni kuthisha kanye nakwabanye abagcizelela ngosikompilo ingane ekhuliswe ngalo, ilunyamanisa nokwenzeka ekhaya. UMezirow (2000) uphinde agcizelele ngezinhlobo ezimbili eziwumsuka wokufunda: eyokuqala indlela yokufunda ibuka ukuqala kabusha. Le ndlela singayichaza njengegxile ekufundeni okuphokophele emalungiselelweni okuqala kabusha iqondaniswe nokuxazulula izinkinga ezisuke ziqondene nezifunjwana, ubudlelwano obukhona phakathi kokufundwayo kanye nemvelaphi yomfundi. Eyesibili indlela yona igxile endleleni yoxhumanonhle emfundweni. Le ndlela ibuka ukuthi uthisha uxhumana kanjani nezingane kanye nabanye ababambe nabo iqhaza emfundweni yezingane esebenzisa imizwa, izidingo kanye nezifiso zakhe. Ngakho amaqhinga kathisha awasebenzisayo okungaba izinkolelo, imizwa kanye nendlela abuka ngayo ukunto kuyizingxenywe ezisemqoka kule ndlela.

UTaylor noCronin (2012) bayiqonda le njulalwazi njengendlela yokuhlola, ukubuza imibuzo, ukuhlolozisa kanye nokubuyekeza imibuzo okuncike kukadekubona nasendleleni ingane ekuqonda ngayo obekufundwa. U-Oghevbu (2015) yena uyichaza injulalwazi imfundosiguquli njengohlelo lokufunda olungalandeli inqubo ethile ehlanganisa amasiko, izinkolelo kanye nendlela ethile yokubuka ukunto kepha uqhubeka aveze imfundosiguquli njengeqoqa elicubungula izimvo ezimpilweni zabantu ezithinta ukufunda. Ngakho imfundosiguquli uyibuka njengenqubeko esuselwe ekuningeni-kuhlolisisa komuntu ngamunye ukuze kutholakale incazelo emayelana nendlela abantu abaqonda nabenza ngayo ukunto. Le njulalwazi imfundosiguquli ngixoxa kabanzi ngayo ngezansi.

### **3.3.1 UMLANDO NGOKWEMVELAPHI YENJULALWAZI IMFUNDOSIGUQULI**

Injulalwazi yemfundosiguquli yaqalwa yisazi saseMelika uJack Mezirow (1923-2014). Ezinye izazi ezazihambisana nale njulalwazi kaMezirow nguPatricia Cronin (1923-2014); noKathleen King (1893-1978); noJohn Boyd (1927-1997); noJohn Knowles (1926); noCarl Rogers (1902-1987) kanye noHendri-Edmund Cross (1856-1910). UMezirow(1991) uyichaza le njulalwazi njengomakhi noma ukuma okumaqondana nendlela izingane ezihumusha ngayo imizwa yokadekubona wazo ukuze kulethe umqondo noma zifunde kukho bese kuguquka

indlela ezibuka ngayo umhlaba. UKnowles (1980) yena uveza ukuthi nakuba le njulalwazi igxile kakhulu emfundweni yabadala kepha uMezirow (1991) uyagcizelela futhi ukuthi iyaqondana nokufunda kwezingane ngenxa yokuthi igxile ekubukeni ubuluqobo bomuntu. Yingakho uKim kanye noKim (2011) begcizelela ukuthi le njulalwazi igcizelela indlela yokufunda okupheleleyo ngoba khona kuncike kubuluqobo bomuntu. Incazelo kaTaylor noCranton (2012) ithi injulalwazi imfundosiguquli iyinqubeko enyamanisa izingcwaningo kanye nemicabangonzulu eqhamuka emikhakheni eyahlukene yezokuhlalisana kwabantu. Ngakho le njulalwazi izimpande zayo zixhomekeke kule micabango kanye nezinye izinjulalwazi engixoxa ngazo ngezansi.

### **3.3.2 UKUHLOBANA KWEMFUNDOSIGUQULI NENJULALWAZI**

#### **YESAKHILULWAZI**

Injulalwazi imfundosiguquli incike kwinjulalwazi yesakhilulwazi ngenxa yokuthi izimpande zayo zixhomekeke kubantu kanye nakwinjulalwazi yokuhlalisana kwabantu (Mezirow, 1991). Le njulalwazi yaqalwa yisazi uPiaget (1896-1980); injulalwazi yesakhilulwazi ingachazwa njengenqubeko lapho izingane zisebenzisa ulwazi ezisuke zinalo ukwakha nokuqonda ulwazi olusha. Ngenxa yokuthi le njulalwazi incike enkolelweni yokuzakhela ulwazi olusha ngakho abakholelwa kuyo bakholwa ngukuthi incazelo ingaphakathi kumuntu futhi incike kukadekubona wakhe. Lokho kwenza ukuthi umuntu azakhele incazelo yokunto kwakhe ngendlela akuqonda ngayo. Ngamanye amazwi le njulalwazi ikholelwa ngukuthi ukwakheka kolwazi akuncikile ebungcwetini obusezibhalweni. Yingakho le njulalwazi ikholelwa ngukuthi umuntu uyakwazi ukuzihlaziya ukadekubona ngendlela yakhe nokuhambisana nesikhathi somuntu ngamunye kodwa lokhu kuxhomekeke endleleni lowo muntu awuqonda ngayo umhlaba. Ngakho le njulalwazi ikholelwa ngukuthi nakuba likhona iqiniso lomhlaba kepha iqiniso lincike kunzikandaweni kanye nakukadekubona womuntu. UPiaget (1971) ukholelwa ngukuthi ingane isuke inalo ulwazi lwangaphambilini olusuke luqukethe ulimi lokuxhumana noluncike kunzikandaweni nesuke isivele ikwazi ukulusebenzisa. Lokhu kusuke kuxhomekeke kukadekubona wayo ngaphambi kokuba ingene esikoleni. Ngakho ukufunda akwenzeki kunzikandaweni wesikole kuphela kepha kuyenzeka nangesikhathi ingane izakhela ulwazi kanye nolimi esuke ikususele kunzikandaweni yayo.

UDirks (2001) uphinde abalule ukuthi abakholelwa kule njulalwazi imfundosiguquli bazinyamanisa nobuntu, inkululeko, ukuzikhethelela, ukuzibusa kanye nokukholelwa

ekubalulekeni kokuzimela. Kwesinye isikhathi umphumela wokungakwazi ukuzimela ungagqugquzela ukuthi abantu bavumelane ngezinkolelo nezindlela zokuphila ngaphandle kokuzicubungulisisa ekuhlaleni, emiphakathini kanye nangokwesikompilo. Lokhu kungenza ukuthi bagcine abantu sebeqoke imiqondokolelo yabasemagunyeni njengendlela eyiyo yokwenza nokuphila. Nokho-ke uma abantu sebebona ukuthi lezi zinkolelo abazikhethile ziyabacindezela bangabe sebeguqukela ohlelweni lwemfundosiguquli (ndawonye ebhukwini, 2001). Injulalwazi yesakhilulwazi ikholelwa ngokuthi abantu bafunda ebudlelwani abanabo nabanye bese ukufunda kwabo kubaguqula indlela abaphila nabaziphatha ngayo enhlalweni. Nakuba imiqakulswano iveza ukuthi baningi abacwaningi abayisekelayo le njulalwazi, kepha abayigxekayo babeka ngokuthi ayilulethi uguquko ngenxa yokuthi kwabayisebenzisayo iba yindlela yokucabanga kabusha ngemuva kokubona ukuthi imiqondokolelo abasuke beyithathe njengendlela yokuphila iyabacindezela.

### **3.3.3 IMFUNDOSIGUQULI KANYE NENJULALWAZI YOKUHLOLISISA**

UBrookfield (2005) yena ugxile ezinkolelweni ezingaphansi kwale njulalwazi imfundosiguquli. Uqakulisa ngezinhlobo ezimbili zezinkolelo ezingaphansi kwale njulalwazi imfundosiguquli okuyinkolelo yobuntu kanye nenkolelo yokuhlolisisa ngomhlaba. Ngaphansi kwenkolelo yokuhlolisisa ngobuntu uBrookfield (2005) uphinde aqakulise ngezinhlobo ezimbili zamasu okufunda ezingaphansi kwenjulalwazi yemfundosiguquli. Isu lokuqala liqukethe imisebenzana yokufunda okuqondene nokuzihlolisisa ngobuluqobo bomuntu. Leli lisu libuka ubuluqobo bomuntu ngakho lingachazwa njengenqubeko ephathelene nokuhlolisisa kwemicabango. Lokhu kuhlolisisa kwemicabango kungenzeka emisebenzaneni ingane ezinikezwa yona nguthisha ngesikhathi kuqhubeka isifunjwana. Lokhu kuhlolisisa kwemicabango kungaphonsa inselelo kumqondokolelo ophakathi kukathisha nengane nokuxhomekeke olimini, emasikweni, kanye nasendleleni yokuphila. Isu lesibili lona liveza ukuphokophela kokuqalisa kabusha ukufunda okuqondene nokwenzeka ezweni.

Umqakulswano wohlobo lwesibili wona ubalula ngenkolelo yenjulalwazi yokuhlolisisa ngomhlaba. UBrookfield (2005) ukuveza ukuhlolisisa ngezindlela ezintathu ezilandelayo (1) Ukungalingani kwemiphakathi ngokomnotho lokhu kuveza ukuthi ubandlululo ngokwamazinga empilo kuseliqiniso enhlalweni. (2) Ukwemukeleka komqondokolelo njengendlela yokuphila neyamukelekile. (3) Ukuzama ukuqonda nokushintsha indlela okwenzeka ngayo ukunto.

UBrookfield (2005) wahlolisisa ubuqiniso obusemfundweni ngenhloso yokwenza uguquko emfundweni wasebenzisa injulalwazi yokuhlolisisa ngoba injongo yayo ukuletha uguquko. Ngakho-ke uBrookfield (2005) wabe esehlaziya izinkolelo esebenzisa injulalwazi yokuhlolisisa ngenxa yokuthi akakholelwa ohlotsheni lwemfundo olunamandla angalingani. Lapha ngichaza kabanzi ngezinkolelo eziyisikhombisa ezilandelayo lapho uBrookfield (2005) esebenzisa injulalwazi yokuhlolisisa ukuqinisekisa uguquko emfundweni.

- (1) Ukuphonsa inselelo kumqondonkolelo lena inqubeko exhomekeke olimini, indlela yokuxhumana nezinhlobo zamasikompilo. Ngenxa yokuthi imiqondonkolelo ibukeka njengendlela eyamukelekile kwenza ukuthi kube lukhuni ukuyihlonza ngoba sengathi wonke umuntu uyahlomula kuyo kanti yiwona ovimbela abantu bazitholele ngeqiniso le nkolelo yabo.
- (2) Ukuncintisana nalabo abasemagunyeni lapha ukuba namandla kwenzeka uma ngabe abantu bephakamisa lezo zindlela zalabo abasemagunyeni noma abasemandleni kodwa ngendlela engahambisani nomphakathi.
- (3) Ukwembuleka kwamandla kumbandakanya ukuthi amandla asetshenziswa kanjani empilweni yansuku zonke. Le ndlela isuselwe embonweni kaFacault lapho ebuka khona ubudlelwano bomuntu komunye nomunye (Qi, 2004).
- (4) Ukunqoba ukwehlukani: abantu bangehlukaniswa uma bezikhohlwa ngobubona. Lo msebenzana wokufunda ukulungisa ukuzimela nokukhumbuzisa izingane ukuthi izimpilo zazo zixhomekeke ekakadeni lazo.
- (5) Ukukhululeka lapha izingane zisebenzisa isithombe-mqondweni ekudluliseni imicabango yemiqondonkolelo.
- (6) Isizathu sokubuyisela kuphathelene nokuthi izingane zibe nokuhlolisisa ngempilo eziyiphilayo emphakathini ukuze kube noguquko .
- (7) Ukuphila impilo yokukhululeka lapha kuwukufunda okuveza ukuthi inkululeko imele ukwehlukana kwabantu ngokobulili, ngokosikompilo, nangokobuzwe.

Ngokwenkolelo kaBrookfield (2012) uguquko emfundweni lungenzeka kuphela uma kunokuqheluka kabusha endleleni abantu abacabanga ngayo. Ngakho injulalwazi yokuhlolisisa uyisebenzise ukukhombisa ukuthi imfundosiguquli inganikeza izingane ulwazi lokuthi zikwazi ukuphonsa inselelo kwiziphathimandla zemibuso kanye nasemiqondonkolelweni ukuze kwembuleke kuqophisane namandla okwengamela.

### 3.3.4 INDIMA KATHISHA KWIMFUNDOSIGUQULI

UFullan (1982) ubalula ngenselelo ebhekene nohlangothi lwezemfundo mayelana nokungaqondisisi kahle kothisha ngokubaluleka koguquko emfundweni nakuba izingcwaningo zikuveza ukuthi miningi imizamo esizanyiwe nezinhlelo ezingaphumelelanga nokuyimbangela yokuthi kugcine sekunokudideka kothisha, nokungaphumeleli koshintsho lokho okuba nomphumela woshintsho ongaqondakali. UBlake (1999) yena ubalula ngokuthi ukuze kube-khona inguquko emfundweni kudingeka othisha bahlonyiswe ngezindlelande ezibuyekeziwe zokufunda nokufundisa ezizokwazi ukubhekelela lezi zinselelo imfundo ebhekene nazo ekusekeleni othisha ngolwazi nokuqonda ukuze kube noguquko ezindleleni zokufunda ukuze kufezekiswe izinjongo. Lezi zindlelande kumele zibhekelele ukuthi imfundo iqhakambisa indima edlalwa ulwazi olufika ezinganeni esikoleni. Ngamanye amazwi ukufunda kumele kuqondaniswe nezingane bese kuthi indima edlalwa nguthisha kube ngukuzilekelela.

Indima kathisha emfundweni ingaqondwa njengobizo olungapheliyo ngamanye amazwi ukuze uthisha athuthukise ulwazi nokuncintisana kumele abe ngumfundi ingunaphakade ukuze aqinisekise izingabunjalo emfundweni. Yingakho uLaal (2011) echaza imfundosiguquli engapheliyo njengenqubeko yokufunda okumele yenziwe nguthisha impilo yakhe yonke. Lolu hlobo lwemfundo luqukethe izigaba ezimbili. Isigaba sokuqala ngesemfundo esemthethweni lapha ukufundisa kujwayeleke ukuthi kwethulwe nguthisha osuke ekuqeqeshelwe ukufundisa; kulolu hlobo lokufundisa kulandelwa inqubo ethile. Isizinda sokwethulela lolu hlobo lokufunda kungaba isikole, nakwangqondonkulu okungaba yisikhungo semfundo ephakeme. Uhlobo lwesibili lona lumbandakanya imfundo engekho ngaphansi komthetho ngamanye amazwi ukufunda okwenzeka noma ikuphi ngenxa yokuthi alukho uhlelo olumisiwe nolulandelwayo. Lolu hlobo lokufunda luzenzekela lona ngokwemvelo ngenxa yokuthi lugxile kakhulu emakhonweni empilo ancike kunzikandaweni wezingane. Lokhu kungaletha umphumela wokuthi kuthuthuke amakhono, ulwazi-mbe kanye namakhono obungcweti nokungagqugquzela intshisekelo yokufunda ezinganeni.

Ngakho ukuqhubeka nokufunda kukathisha okungenamkhawulo kungadlala indima ebalulekile ngenxa yokuthi kuhlenganisa ukuzigqugquzela nokulangazelela ulwazi nakuba singasho ulwazi oluqondene nomuntu nje kuphela kepha nangokomsebenzi. Ngakho lolu guquko alugcini ngokuthi umuntu akwazi ukuhlanganyela nabanye abantu kepha lukhulisa ikhono lokuthi uthisha akwazi ukuncintisana nabanye nokungagcina sekuthuthukisa ulwazi.

UGeroux (1992) ubalula ngokuthi uthisha kumele babe nolwazi olubanzi baphinde bahlome ngezindlela zokuthuthukisa imfundosiguquli. Lokhu kungathuthukisa ubudlelwano kanye nokwesekana phakathi kukathisha nezingane. UBlake (1999) ugcizelela ngendima okumele idlalwe ngothisha ukuze bahlome ngamakhono okuthuthukisa uguquko ezinganeni; ubalula ngezindlela eziyisishiyagalolunye uthisha angazingalandela ukuqinisekisa uguquko emfundweni. (1) Indima kathisha njengomsizi ongachemile kule ndlela uthisha kumele aqinisekise ukuthi ubeka izingane phambili emfundweni. Lokhu kungenzeka ngokuthi ulwazi olusha alususele olwazini izingane ezifika nalo esikoleni nokungagqugquzela ukuthi kube khona ukuxhumana phakathi kokuqukethwe kanye nempilo yezingane yangempela. (2) Izingane kumele zibe namakhono okufunda ulwazi olucashile kanye nezinjongo zikathisha njengokuthi ulwazi uthisha aludlulisela ezinganeni kumele luzihlomise ngamakhono okuthi ziqonde ngokulindeleke kuzona emfundweni ukuze zikwazi ukuzihlungela zona uhlobo lolwazi okumele zilusebenzise emfundweni yazo. (3) Uthisha kumele agqugquzele izingane ukuthi zihlale nokuzethemba lapha uthisha angacacisa ngokuthi ukuphawula kwakhe kusuke kungeve kuhlose ukuchema nabathile kodwa kusuke kungenye yezindlela lapho uthisha esuke egqugquzela khona ukuninga ngokuhlolisisa ukuze kube khona uguquko endleleni izingane ezicabanga ngayo. (4) Ukuxoxisana nezingane ngezinjongo zesifundo lapha kumele uthisha azichazele ngezinjongo zesifundo. Lokhu izingane kungazivulela amathuba okuthi zisebenzise ulwazi ezinalo ukwenezela olwazini olusha lwesifundo nokungaletha umphumela wokuthi okufundwayo kususelwe empilweni yazo yangempela. Kungaletha nomphumela wokuthi izingane zizethembe nokuthi zizizwele zamukelekile kunzikandaweni wokufunda ngenxa yokuthi okufundwayo kuhlanganisa onzikandaweni bazo ngaphandle kokuchema. (5) Ukuthuthukiswa kwemfundosiguquli ukuze lokhu kube yimpumelelo uthisha aqikelele ukuthi unzikandaweni wezingane ezifundela kuwona ungokhululekile lapho zingasabi ukwenza amaphutha ngaphandle kokucwaswa ukuze zibe nogqozi lokuzama ulwazi ezingalujwayele. (6) Ukucacisela izingane ngemingcele yolwazi nakuba nothisha kumele akugqugquzele ukuthi ukususela isifundo olwazini izingane ezisuke zinale kepha futhi kubalulekile ukuthi uthisha aphinde enze imingcele nokuhlomisa izingane ngekhono lokuhlolisisa lolo lwazi lwazo okumele lusetshenziswe ngaphandle kokuthi zizizwele zicwasekile. (7) Ukucabanga ngokujulile oSahim noDogontay (2018) baveza ukuthi kule ndlela ukuze uthisha aqinisekise uguquko emfundweni kumele agqugquzele izingane ukuthi zicabange ngokujulile zisebenzisa ukadekubona wazo lokhu kungazithuthukisa ukuthi zizitholele zona izindlela namasu okuzixazululela izinkinga. (8) Izingane uthisha kumele azinikeze umsebenzi ozozenza zikwazi ukusebenzisa ikhono lokucabanga ngokujulile ukuze kube noshintsho endleleni ezibuka ngayo

ukufunda. (9) Ngakho uRosebrough noLeverett (2016) bagcizelela inguquko ekufundiseni ukuthi ingaletha ushintsho endleleni izingane ezixhumana ngayo, indlela yokufunda kanye nasemphefumelweni. Lokhu kungaletha uguquko kanye nentshisekelo yokuthola ulwazi kanye namakhono izingane ezingawasebenzisa emfundweni nasempilweni yazo yangempela.

Izazi ezinjengoNeuman (1996) noKeber (2004) zona ziveza imfundosiguquli njengenobungcweti ngoba ingaletha umphumela wokuthi ingane ibuke kabusha indlela eluqonda ngayo ulwazi. Kanti-ke uMezirow (1978) uthi lokhu ukuqonda njengoguquko olujulile endleleni yokuba nokunto, okungaholela endleleni evulelekile neyamukelekile nendlela engcono yokuzithathela indlela yokubuka ukunto. Ngakho-ke injulalwazi yemfundosiguquli yakhelwe ngaphansi komcabangonzulu wokuthi umuntu uyazihlaziyela ukadekubona ngokwendlela awuqonda ngayo. Lokhu kuchaza ukuthi indlela umuntu abuka naqonda ngayo umhlaba incike kukadekubona wakhe (Crayton noTaylor, 2012).

UClarke (1991) uveza ukuthi izingane zinezimpawu ezisemqoka uthisha okumele aziqonde nokungaba nomthelela wenguquko endleleni ezithatha ngazo izinqumo. Eyokuqala iphathelele nokuqonda izingane ngokwesimomqondo. Ngamanye amazwi ukuqonda kukathisha kumele kube ngukuthi izingane ziyehluka endleleni ezicabanga ngayo nangendlela eziluqonda ngayo ulwazi. Lokhu kuqonda kukathisha kungakhuthaza ukuthi izingane ziziqonde ngobuluqobo lwazo. Eyesibili iqondene nezinkolelo zikathisha ezimayelana nokubuyekizwa kwendlela namasu angawasebenzisa ekunyamaniseni ulwazi oluqukethwe esikoleni kanye nendlela izingane eziqonda ngazo izinkolelo. Eyokugcina ukuziphatha lapha kuqondene nomthelela uthisha angawenza endleleni yokuphila kwezingane ngokusetshenziswa kwemfundosiguquli.

Ngakho-ke uMezirow (1997) ugcizelela ukuthi othisha kumele babe nolwazi lokuqonda mayelana nokufundiswa kwemfundosiguquli ukuze baseke izingane ngokubaluleka kokuthi zizitholele zona uhlaka lokubhekisela nolwenza incazelo, ukubaluleka kwenkulumo uma kuhlolisiswa izincazelo nokusetshenziswa kohlelo lokubhekisela oluvele lukhona ukuze izingane zikhiqize ulwazi olusha. UMezirow (1997) uyakucacisa ukuthi imfundosiguli ayinezeliwe ohlelweni lwezemfundo. Kepha yiyo eseqhulwini nengasiza nasekwakheni izingane ukuthi zikwazi ukucabanga ngokuzinikela.

### 3.3.5 IMFUNDOSIGUQULI EMFUNDWENI YEZINGANE

Izingcwaningo (Merriam, 2004; noTaylor, 2007; noSingleton, 2015) ziveza ukuthi imfundosiguquli isetshenziswe kakhulu emfundweni yabadala kunasemfundweni yezingane. Lokhu kungenxa yokuthi bekunenkolelo yokuthi izingane azinawo ukadekubona, indlela yokucabanga noma yokukhumbula izehlakalo, ikhono lokukwazi ukuhlolisisa kanye nokuninga okudingekayo enguqukweni yobungcweti. Nokho-ke izingcwaningo ezimayelana nendlela yokufunda kwabantu azivumelani nalowo mqakuliswano kepha ziqakulisa ngokuthi izingane zinalo ikhono lokuziningela nokuzilawula emfundweni. Kanti umqakuliswano kaMezirow (2003) wona ugxile kakhulu ekubukeni abantu abadala indlela abaqonda ngayo ukunto kwabo emfundweni nokuthi abakuhlanganisi nokadekubona wabo. Kepha izingane zona ukuze ukufunda kwazo kube yimpumelelo kumele uthisha akususele kukadekubona wazo. Lokhu kungenza ukuthi ulwazi eziluthola esikoleni luncike kwimbonisamhlaba yazo nokungaletha umphumela wokuthi ziqonde imicabangonzulu kanye nolwazi olusha. Ngenxa yokuthi imfundosiguquli ibalulekile emfundweni yezingane ukuze zikwazi ukucosha ulwazi olusha ngakho kunamasu amaningi uthisha angawasebenzisa ukwethula lolu hlobo lokufunda ekilasini. UMezirow (2003) ubalula ngezibonelo zamasu eziyisikhombisa ezixhume kukadekubona wezingane uthisha angazisebenzisa ekilasini ukuze izingane zikwazi ukucosha ulwazi olusha.

Okukuqala, ukudideka ngesinqumo: Lokhu kungaba isimo lapho ingane iba nokudideka ngesinqumo okumele isithathe ngenxa yokuthi ifikelwa ngumcabango wokungazethembi nokuthi angeke kwenzeke. Nakuba leli su liba yinselelo ezinganeni kepha yiyona ndlela eqala ngayo imfundosiguquli. Okwesibili, ukuzihlolisisa: Lesi sigaba senzeka ngemuva kokuba ingane isidlulile esigabeni sokuqala sokudideka ngesinqumo okumele isithathe. Kulesi sigaba ingane ingathola ithuba lokuzihlola isebenzisa izinkolelo kanye nokuqonda kwayo. Ngakho ukucabanga kwayo kuxhomekeke ezehlakalweni ezedlule nezingaletha umphumela wokuthi isebenzise ikhono lokuzicabangela ukuthi ingakwazi kanjani ukuhlanganisa leso sigaba esisukela lapho ibidideke khona ngesinqumo. Lokhu kungaba nomthelela woguquko ezinqumweni ngenxa yokuthi kungaletha umphumela wokuthi izingane ziqonde ukuthi izinguquko zazo aziqukethe kuphela indlela ezibona ngayo ukunto kwazo kepha zingathuthuka nangokomqondo. Okwesithathu, ukuhlolisisa kokuzicabangela: Kulesi sigaba izingane zingagxila ngokuphelele emicabangweni yazo eyedlule bese ziyayibuyekeza ngokuyihlolisisa. Lokhu kungenza ukuthi ekuhlolisiseni kwazo imicabango eyedlule zikwazi ukubona

nokuzihlungela amaphutha nokungaholela ekutheni izingane zivuleleke emicabangweni kanye nasolwazini olusha okungaletha umphumela wokuthi kube noguquko endleleni ezibuka ngayo ukunto ngenxa yokuthi sezibuka ngamehlo angenakho ukuchema okumayelana nekadade lazo. Eyesesihlanu iphathelene nokuhlela ngokumele kwenzeke. Lokhu kwenzeka uma izingane sezizitholele zona ukuthi izinkolelo kanye nemicabango yazo ibingalungile ngenxa yokuthi sezifinyelele enguqukweni yendlela ezibuka ngayo ukunto. Ngakho sezingazinqumela ngohlobo lokufunda nokufundiswa okuzomele zilukhethe ukuze ziqondisise kahle ngenkinga noma isimo ezibhekene nakho. Ngakho uthisha kumele ahlomise ngamasu okufunda ukunto okusha, kanye nemibono emisha. Eyesithupha iphathelene nokutholakala kolwazi. Lapha yisikhathi lapho uthisha nezingane okumele khona baqhamuke nohlelo olusha emfundweni ukuze balubuke ngokwemfundosiguli. Lokhu kungaletha umphumela wokuthi izingane zibe yingxenywe yenguquko ngokuthi uthisha anezezele olwazini izingane ezivele zinalo noluncike kunzikandaweni wazo nokungazigqungquzela ukuthi zizinqumele zona ukuthatha igxathu elisha ukuze zizibandakanye ngokuphelele emfundweni yazo. Nakuba lokhu kungaba umsebenzi omkhulu kepha kulapho ukufunda ngokuphelele kuqhamuka khona. Eyokugcina yona iphathelene nokuphenya okuphathelene noshintsho. Lena yingxenywe yemfundosiguquli esemqoka. Ngakho-ke ukuphenya nokuzama ukuqonda izinguquko kungenye yezingxenywe zendlela eyimpumelelo. Ngenxa yokuthi akubalulekile ukuthi izingane zisebenze ngokunto kepha ukusebenza ngokuzinikela ukuze kutholakale ukunto okusha yikhona okuseqhulwini kulesi sigaba (Mc Allister,2015).

UCraton (2000) ubalula ngendima edlalwa nguthisha njengomsizi ngenxa yokuthi injongo yokufunda kusuke kungesikho ukuthi kube nguthisha kuphela ofika nolwazi kepha kusuke kungukuthi kwakheke lobo budlelwano bokuthi uthisha naye acoshe ulwazi ezinganeni ukuze kube khona lokho kwabelana ngolwazi ngesikhathi sokufunda. Ngakho-ke izingane zingadlala indima ebalulekile kunzikandaweni wokufunda. Yingakho uMezirow (1997) eveza ukuthi izingane kumele zakhe izinkambiso ezixube isizotha, inhlonipho kanye nokuzinikela emfundweni yazo. Lokhu kungenzeka ngokuthi izingane zamukele ukwehluka kukanzikandaweni wokufunda ngenhloso yokuthuthukisa ubudlelwano phakathi kwazo nothisha. Uthisha kumele athuthukise indima edlalwa yizingane ngesikhathi sokwabelana ngolwazi. Inguquko kanzikandaweni wokufunda kulapho izingane zivuleleka khona emfundweni encike emhlabeni wazo wangempela. Lokhu kungenzeka uma uthisha esebenzisa indlelande eqondene nonzikandaweni wezingane. Lokhu kungenza ukuthi izingane zizizwele ziyingxenywe yokufundwayo ngoba ziyakwazi nokubuza imibuzo ehlokolozayo ulwazi ezivele

zinalo. Ngakho uma uthisha ebuza imibuzo ekilasini lokhu kungakhuthaza ikhono lezingane lokucabanga ngokujulile ukuze kuthuthuke namakhono afana nelokuchaza, ukuhlunga, elokuzakhela kanye nelobungcweti. Lawa makhono angakhuthaza ukuthi ukufunda kususelwe kukadekubona wazo izingane. Ulwazi olususelwe kukadekubona wezingane lungenza ukuthi uthisha angafiki nolwazi olusha ekilasini kepha engeze ngolwazi lapho kuvela khona amagebe olwazini izingane ebezivele sezinalo (Leicester, 2010).

Ngakho ukusetshenziswa kukadekubona wezingane njengohlaka lokuqukethwe kungaletha inguquko ngenxa yokuthi kuveza amagebe olwazini ezifika nalo nokungakhuthaza ukuthi uthisha ukufundisa kwakhe akugxilise ekuvaleni lawo magebe. Uthisha angasebenzisa indlela yokufunda ngamaqoqo kule ndlela izingane zingathola ithuba lokwesekelana futhi ingakhuthaza nokuthi izingane uthisha azihlukanise ngamaqoqo ngenxa yokuthi izingane ziyakwazi ukwesekelana nokungakhuthaza ukuthi zisebenzise ubuliminingi. Ngakho-ke uthisha kumele abe nolwazi olubanzi lolimi nolungaba nomthelela wokuthi izingane zilucoshe kalula ulwazi olusha nokungathuthukisa imfundosiguquli (Mahar noRichdale, 2008).

Ukususela olwazini izingane ezisuke zinalo kungakhuthaza ubudlelwano obuqinile phakathi kukathisha nezingane, kuthuthukise nembonisakusithe yezingane ngenxa yokuthi imfundosiguquli igqugquzela ukuthi izingane zizitholele ngokwazo ulwazi. Kepha uthisha kumele abe nokuqonda ukuthi izingane zehlukile ngokwezigaba ngokomqondo.

### **3.3.6 IMFUNDOSIGUQULI KUNZIKANDAWENI ONOBULIMININGI**

U-Ukpokodu (2009) uveza ukuthi izingcwaningo ziqinisekisa ngeqiniso lokuthi iningi lamakilasi nezikole selixubile ngokwamasiko nangokwezilimi. Kepha leli qiniso loguquko mayelana namakilasi axubile oselutholakala ezikoleni kusaletsha inselelo kothisha abavele sebefundisa kanye nalabo abasaqeqeshelwa ukufundisa ngenxa yezinkolelo kanye nemigomo ebivele isetshenziswa amakilasi engakaguquki ukuthi ithuthukise labothisha. Ngakho umqakuliswano ka-Ukpokodu uveza ukuthi le nselelo idinga uqeqesho olunzulu kanye nezindlelande zokufundisa kothisha asebevele befundisa kanye nalabo abaseqeqeshwa ukufundisa ezizobahlomisa ngolwazi kanye namakhono ukuze bakwazi ukubhekana nale nselelo yokwehluka kwezingane emakilasini. Izindlelande zokufundisa ezisetshenziswayo mayelana nokufundiswa kwezingane kulabonzikandaweni zikhombisa ukuthi kusenokwentuleka kolwazi kothisha. Lokhu kungaletha umphumela wokuthi othisha bagcine

sebezabalaza futhi bazithethelele nangezizathu eziyimbangela yokuba bangabi nalo ulwazi olunzulu ngoguquko emfundweni (u-Ahlquist, 1999; noHoward, 2006; noLadson-Billings, 2000; noTatum, 1992; no-Ukpokodu, 2002).

Nakuba oDewey (1993) noMezirow (2002) bekhuluma ngokuthi inhloso yemfundosiguquli kungukudala uguquko enganeni kepha uGinsberg (2011) ugcizelela ngokuthi ukuze kuthuthuke izinga lemfundo ezinganeni eziningi, izikole kanye nezifunda kumele kube noguquko emfundweni oluzogqugquzela izingane ukuthi ziye esikoleni nsukuzonke. Ngakho u-Ukpokodu (2009) ugcizelela ukuthi ukuze uthisha akwazi ukufundisela uguquko kumele azibandakanye kwindlelande yemfundosiguquli. Indlelande yemfundosiguquli ingaqondwa njengenqubeko egqugquzela ukuzimela kanye nenkululeko ezinganeni kunzikandaweni wokufunda lapho uthisha nengane bekwazi khona ukuba nobudlelwano obuhlanganisa ukuxoxisana kanye nokuthekelisana ngolwazi. Lokhu kuthekelisana ngokolwazi kanye nokubambisana kungaletha umphumela wokuthi omunye afunde komunye nokwenza ukuthi bagcine sebecobelelene ngolwazi baphinde bakhulisane ngokomqondo nasekwakheni ulwazi noguquko.

Ngakho-ke ukuze izinga lemfundo lithuthuke kumele nabo othisha bathuthukise amakhono abo okufundisa. Ukuthuthukisa kwabo ikhono lokufundisa kungaletha umphumela wokuthi kuthuthuke imbonisakusithe yabo nokungabakhuthaza ukuthi babe nombono wokufundisa zonke izingane ngokwehluka kwazo ngokuzihlonipha, ngenhloso yokuzuza imiphumela. Lokhu kubalulekile oqeqeshweni lothisha ngokwamakhono ngenxa yokuthi isikole sidlala indima enkulu emphakathini ngokuhlanganisa izingane ezivela konzikandaweni abehlukene. USlimbach (2005) uveza indlelande ehlanganisa amasiko njengendlelande engagqugquzela othisha ukuba baguquke endleleni endala yabo yokufundisa lapho ukufundisa kwabo kuncike kakhulu emigomwemi nasemiqukwini abasuke bebelwe yona. Kepha imfundosiguquli igqugquzela ndlelande ehlanganisa amasiko ukugqugquzela izingane ezivela konzikandaweni abehlukene ukuthi zifike esikoleni nolwazi-mbe oluqokethwe amasiko ehlukeno nokwenza kube nokuxhumana ukuze kube khona ukuthobelana. Ngakho le ndlelande ibalulekile ngoba ingakhuthaza ukuhlangana kwezingane ukuba zabelane ngolwazi, ulimi kanye nangokwenhlalo. Ngakho indima kathisha ngokuvula amathuba okuthi unzikandaweni wokufundela kube indawo evulelekile nekhululekile ukuze izingane zikwazi ukwabelana ngemvelaphi yazo zikhululekile ukuze ukufunda kususelwe olwazini oluncike kunzikandaweni wazo.

### **3.3.7 IMFUNDOSIGUQULI NENDLELANDE YOKUNINGA NGOKUHLOLISISA**

Ukuninga ngokuhlolisisa kungachazwa njengenqubeko eyelekelela ukuzihlolisisa ekufundeni ngokolwazi, izinkolelo, ubumqoka, ukadekubona kanye nezinkolelo okungaba nomthelela woguquko endleleni umuntu azibuka ngayo nangendlela abuka ngayo abanye abantu kanye nomhlaba. Incazelo kaDewey (1933) yona ibalula ukuninga emfundweni njengokunto okungapheleli nje ukuthi uthisha ukwazile ukufezekisa izinjongo zakhe zesifundo kanye namakhono kepha ukuchaza njengenqubeko ehlose ukufundisa ukucabanga ngokujulile nengakhuthaza ukuthi ngesikhathi uthisha ebukele izingane ekilasini zisebenzisa amakhono acabange ngokujulile bese eyazibuza ukuthi ngakube lawo makhono anakho yini ukuxhumana nempilo yazo yangempela nokuthi uma kungenzeka ukuthi ukuxhumana akukho kuyokwenzekani empilweni yalezo zingane. Kanti isazi uSchon (1987) yena wakhela phezu kwencazelo kaDewey laphe ebuka khona ukuninga njengokunto okungazihambeli kodwana kepha uSchon (1987) yena ukubuka ekuxhumanisa nendlela yokufundisa ngokusebenzisa ukuninga ngokuhlolisisa. Emqakuliswaneni kaSchon (1987) inqubeko yokuninga ngokuhlolisisa uyiveza njengengakhuthaza futhi nenganomthelela wokuthi uma uthisha eyisebenzisile athole indlela entsha yokuqonda ukuze akwazi ukuthuthukisa izindlela zakhe zokufundisa.

ULiu (2017) uchaza ukuninga ngokuhlolisisa njengomcabangonzulu wemfundosiguquli oqukethe izindlela ezimbili: okuqukethwe emfundweni kanye nezingabunjalo emfundweni. Ukuninga ngokuqukethwe kuchazwa njengemicabango kathisha kanti izingabunjalo lona lingachazwa njengendlela yokuninga othisha abacabanga ngayo ngokuqukethwe. UZeichner (2008) uthi lezi zindlela ezimbili esengizibalulile uzithatha njengezindlela ezimiselwe nokumele othisha bazilandele ukuqinisekisa ukuninga emfundweni ukuze baqinisekise ukuthi izinqumo abazithathayo zifanelekile yini nakuba othisha besebenzisa izindlela ezahlukeneyo ukugcizelela lokhu. Umqakuliswano kaZeichner kanye noListon(1987) uveza ukuthi ukuze othisha bakwazi ukuninga kumele bahlanganise okuqukethwe kanye namasu okufundisa ngendlela ezogqungquzela izingane ukuthi zifunde. UVal (1997) ugxeke uhlobo lokuninga oluncike ezinkolelweni nolubuka isimo senhlalo yabantu kanye nokubuseka kwezwe bese eveza ukubaluleka kokuninga emfundweni nokuqukethe izinjongo zokweseka imfundo yezingane ukuze kuthuthukiswe imfundo engcono nevulelekile kuwona wonke umphakathi.

USerra (2015) uchaza ukuninga njengelinye lamathuluzi elidlala indima ebalulekile emfundweni futhi othisha abangalisebenzisa ukuzibheka ngalo indlela abaxhumana ngayo nezingane ekilasini. Ukuze uthisha akwazi ukuzitholela yena lokhu ukuninga ngokuhlolisisa angakwenza ngendlela ecashile noma akwenze nabanye othisha asebenzisana nabo. Ukwenza ukuninga ngokuhlolisisa kanye nabanye othisha asebenza nabo kungaba nomthelela wokuthi othisha babelane ngolwazi oluncike kukadekubona wabo. Ngakho-ke ukuninga ngokuhlolisisa kungaphezu kokugoqa ngesifunjwana uthisha asuke esifundisile kepha kuyinqubeko lapho ulwazi nokuqonda kukathisha kusuke kubuyekwezwa, kuhlolisiswa ukuze kube noguquko emfundweni, ukusekeleka kolwazi kanye nokuthuthikiswa kolwazi lokufundisa.

Ngakho-ke injulalwazi yemfundosiguquli iyahambisana nalolu cwaningo ngoba igqugquzela abafundi ukuthi bazibandakanye ekuvezeni ngokujulile uvo lwabo okuncike kukadekubona wabo, lokhu okungaletha umphumela woguquko endleleni yokufunda nokufundisa. Kulolu guquko uthisha ugcina esengumsizi noma umeluleki ukuze abafundi bakwazi ukubamba iqhaza ekufundeni kwabo nokungaletha umphumela wokuthi bakwazi ukuzakhela ulwazi ngabo, nangabanye abantu kanye nangendlela yokuphila nabanye abantu. Kulolu cwaningo le njulalwazi ngiyisebenzise njengohlonzekubuka wokuhlaziya kanye nokuqondisisa ngeziphumo zocwaningo.

### **3.4 UKUFANELEKA KWENJULALWAZI IMFUNDOSIGUQULI NOCWANINGO**

Le njulalwazi engiyisibenzisile ifanelekile kulolu cwaningo lwami ngoba igcizelela inguquko emfundweni nokuncike enhlosweni yalolu cwaningo. Ibalula ngokubaluleka kokusetshenziswa kukadekubona kunzikandaweni wemfundo ukuze lapho kube nokuthwaxana phakathi kolwazi-mbe izingane ezifika nalo esikoleni kanye nokuqukethwe yizifundo. Lolu cwaningo lugcizelela ukusetshenziswa kwezinganekwane njengendlelande yokuxhumanisa lolu lwazi-mbe ngoba ziqukethe umthamo wolimi kanye namasiko ancike ekakadeni lezingane. Ngamanye amazwi izinganekwane zigqugquzela ukuthi izingane zilethe ikakade lazo kunzikandaweni wokufunda. UMezirow, noCraton, noSokol (1991) babalula ukuthi injulalwazi yemfundosiguquli iyingxenye esemqoka yokuphelelisa ubunye bobuntu ngenxa yokuthi ukufunda kubalulwa njengomsuka wendlela yokuxhumana kwabantu nakuba ukufunda kuncike endleleni yabantu yokuphila nokuxhumana kwabantu. Lokhu kuyafaneleka nalolu cwaningo ngoba izinganekwane zincike kwimbonisamhlaba yama-Afrika ngoba zigqugquzela ubunye kanye namasiko. UMezirow (2000) uphinde abalule ukuthi le njulalwazi

ithwaxanisa ulwazi lwezingane ezifika nalo esikoleni kanye nokuqukethwe yizifundo lokhu okugcina sekuba nomthelela wokuguqula umqondonkolelo wothisha mayelana neqhaza okumele libanjwe yizingane emfundweni. Le njulalwazi incike enkolelweni yokuzakhela ulwazi olusha. Lokhu kuyahambelana nalolu cwaningo ngoba othisha ababekade bengabahlanganyeli balolu cwaningo babe yingxeye yokuziqambela baphinde bazakhela ulwazi olusha lwendlelande yokusethenziswa kwezinganekwane yokufundisa ulumi oluphelele besebenzisa ulwazi kanye nokadebona wabo. Indlelande yokuninga ngokuhlolisisa kusetshenziswa ukadekubona kungenye lamusu ewasebenzisayo ekuxhumaniseni uthisha nengane egqugquzelwa yile njulalwazi kanye nalolu cwaningo.

### **3.5 ISIPHETHO SESAHLUKO**

Lesi sahluko sixoxe ngomcabangonzulu kanye nohlaka lwenjulalwazi yemfundisiguquli engiyisebenzisile ukuhlaziya nokweseka okutholakele. Ngakho kulesi sahluko ngiqale ngokuhlaziya imicabangonzulu eyahlukene exhumene nalolu cwaningo okungukufunda, amandla nomqondonkolelo. Okwesibili ngixoxe kabanzi ngenjulalwazi imfundosiguquli. Lapha ngixoxe ngomlando wayo, ukuncikana kwayo nezinye izinjulalwazi nezindlelande, ukusethenziswa kwayo emfundweni nakonzikandaweni abanobuliminingi. Okwesine ngixoxe ngokufaneleka kwayo nalolu cwaningo. Isahluko esilandelayo sikhuluma ngengcaciso ngomklamo nezindlela kocwaningo.

# ISAHLUKO SESINE

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## INGCACISO NGOMKLAMO NEZINDLELA KOCWANINGO

### 4.1 ISINGENISO

Indlela yocwaningo ingachazwa njengomgudu oqukethe ingqikithi, ukuthwaxana, izimvo, izinkolelo kanye nezimiso eziqondisa umcwaningi. Abacwaningi (Ellen, 1984; Cotty, 1998; noGrix, 2004) bona bachaza indlela yocwaningo njengesifundo sokuhlolisisa amasu aholela umcwaningi ekukhetheni indlelende, izindlela zokuqoqa imininingo kanye nohlobo lwemininingo edingekayo ukuze afezekise izinhlosongqangi zocwaningo. Lapha singasho ukuthi lokhu kungachaza izindlela ezithile umcwaningi okumele azilande, kodwa futhi indlela yocwaningo yelekelela umcwaningi ekucabangeni ngomgudu noma umudwa azowulandela ukuqinisekisa ukuthi uyaphenduleka umbuzongqangi. Kulolu cwaningo lokhu ngikuqinisekise ngokuthi ngiqonde inkolelo yasenhlalweni, ngibuke ukunto engikucwaningayo ngendlela abahlanganyeli bocwaningo abakuqonda ngayo nokuthi ngisusele kukadekubona wabo.

Ngakho-ke lesi sahluko sicacisa ngomgudu noma umudwa wesifanekisomqondweni engisilandelile, isayensi yobukhona bolwazi kanye nenzululwazi yobukhona beqiniso, izindlela zokhiqiza imininingo kanye nezizathu ezingenze ngafinyelela ezinqumeni engizenzile. Lezo zizathu zibe ngumkhombandlela wokuthi ucwaningo lwami lungacini selusabalele kepha luphokophele ukuphendula umbuzongqangi walo. Lolu cwaningo belucwaningwa ukusetshenziswa kwezinganekwane njengendlelende yokufundisa ukukwazi ukufunda nokubhala emabangeni ayisisekelo.

Kulesi sahluko okokuqala ngixoxa ngendlelakubuka engiyisebenzisile encike ocwaningeni lwami. Ngaphinde ngabalula izizathu ezingenze ngakhetha ukucwaninga ngokubuka ngale ndlela. Okwesibili ngiphinde ngaxoxa ngemvelaphi yolwazi ngeqiniso encike kwindlelakubuka engiyikhethe nezizathu ezingiholele ukuthi ngikhethe ngale ndlela. Okwesithathu, ngixoxa ngendlelende yocwaningo, nangezindlela zokukhiqizwa kwemininingo ezisetshenzisiwe kulolu cwaningo. Ngaphezu kwalokho, ngiphinde ngaxoxa ngendlela yokuhlaziya imininingo, nenkambiso elungileyo engiyilandelileyo. Okukugcina ngixoxa ngokushuba nokwethembeka, izingqinamba kanye nemingcele kocwaningo.

## 4.2 INDLELAKUBUKA YOCWANINGO

Indlelakubuka yocwaningo ingaqondwa njengeqoqa lesilinganisi elisetshenziswa ngabacwaningi. Kepha lesi silinganisi sixhomekeke kwimbonisamhlaba yomcwaningi. Ngakho imbonisamhlaba yomcwaningi ixhomekeke ekutheni yena ukholelwa yikuphi. Lokhu umcwaningi angakuveza ngokuzikhethela indlela yocwaningo, izindlela zokuqoqa imininingo nokuthi uzoyihumusha ayihlaziye kanjani imininingo (Bertram noChristiansen, 2020).

Ngakho kulolu cwaningo ngisebenzise indlelakubuka yokuhlolisisa ukuqinisekisa uhlobo lombuzongqangi othwele ucwaningo, futhi okhomba ubunjalo bocwaningo. Njengoba ngethulile esahlukweni sokuqala umbuzongqangi walolu cwaningo unkimbinkimbi ngendlela yokuthi bengingeke ngiwuphendule ngempendulo eyodwa. Yingakho ngibe sengiba nemibuzo yokubekela nayo engiyethulile esahlukweni sokuqala. Lokhu kungisize ngokuthi ngikwazi ukuthola ulwazi lokuthi ngakube yikuphi okungacwaningwanga ngesihloko engisikhethileyo nokwaholela ukuthi ngisiphenye.

Indlelakubuka ixhomekeke kwisayensi yobukhona beqiniso kanye nakulwazi-mbe olugxilisiwe. Lokhu kufakazelwa nguScotland (2012) lapho echaza indlelakubuka ngokuthi iqukethe isayensi yobukhona beqiniso kanye nolwazi-mbe olugxilisiwe. Ngakho indlela yocwaningo, indlelande, izindlela zokuqokelela imininingo, izindlela zokuhumusha nokuhlaziya imininingo zixhomekeke kuyona indlelakubuka yesayensi yenjulalwazi ngemvelaphi yeqiniso kanye nesayensi yenzululwazi yobukhona bolwazi-mbe olugxilisiwe okugcizelela ubumqoka balolu cwaningo.

Zintathu izindlelakubuka ezinkulu esicwaninga ngazo nengizokhuluma ngazo kulesi sigaba ukuze ngikhombise unzikandaweni wendlelakubuka yokuhlolisisa engiyikhethile. Eyokuqala indlelakubuka eqhume kweyomganelo noma engomothelweni. Eyesibili indlelakubuka ehumushayo kanti eyesithathu yindlelakubuka yokuhlolisisa. Lezi zindlelakubuka zixhomekeke emvelaphini yolwazi ngeqiniso eliqukethe ubukhona beqiniso kanye nakwisayensi yenzululwazi ngeqiniso kanye nenkolelo ngolwazi-mbe.

Abacwaningi (Bertram kanye noChristiansen, 2020; Scotland, 2012 noCotty, 1988) bachaza ngokuthi isayensi yemvelaphi yeqiniso iveza ngobukhona beqiniso. Ngamanye amazwi

ubukhona beqiniso yibona obuholele umcwaningi ukuthi azibuze ngohlobo lweqiniso noma ubuqiniso abuthungathayo. Kanti isayensi yenjulalwazi yolwazi-mbe ingachazwa njengemvelaphi yolwazi-mbe kanye nemigudu umcwaningi ayilandelile ukuthola noma ukuqinisekisa lolu lwazi-mbe.

#### **4.2.1 INDLELAKUBUKA EQHUME ENGOMOTHELWENI**

Le ndlelakubuka ichazwa nguRichards (2003) njengengxenye yenzululwazi eyaziwa ekuqaleni kwekhulu mnyaka le-19. Isuselwe emisebenzini yesazi u-Auguste (1789-1857) waseFulansi. Le njulalwazi ikholelwa yiqiniso elilodwa elizimele. Ngamanye amazwi iqiniso alenganyelwe ngumuntu kepha lizimele. Ngakho-ke iqiniso siyakwazi ukulihlusa bese lizimela lodwa linganciki ndawo. OBertrams noChristiansen (2020) baveza ukuthi ngenxa yokuthi abacwaningi abasebenza ngale ndlelakubuka bakholelwa eqinisweni elilodwa nelizimele, ngakho-ke izindlela umcwaningi azisebenzisa ocwaningeni lwakhe kumele zingachemi. UHutchinson (1998) ugcizelela ukuthi indlelakubuka eqhume engomothelweni ibuka umhlaba njengokunto okuzimele okulawulwa imithetho yababusi, nomcwaningi naye ezimele yingakho isebenzisa izindlela zocwaningo zesayensi okungaba ngukubala kanye nokuhlolakubuka.

Kulezo zindlela zocwaningo zesayensi kungakhona namaqoqo amabili. Iqoqo lokuqala yilona elicwaningwayo. Iqoqo lesibili kuba ngelokukhalima ucwaningo lisebenzisa indlela yokuhlolakubuka. Kule ndlelakubuka kungaqhutshwa ngokuthi kube-khona ukuqalisa kokuhlola bese kulandela ukuhlola-kamuva. Ulimi olusetshenziswayo kule ndlelakubuka lungavela ngezindlela ezintathu: Eyokuqala umcwaningi kumele abe nokucabangela noma izilinganiso nesihlawumbiselo. Eyesibili ocwaningwayo ugotshwa amandla ngamanye amazwi uba yisikhonzi kanti abakushoyo abacwaningwayo uma bephendula kuthiwa bayasabela. Eyesithathu imininingo kuthiwa iyaqoqwa ayikhiqizwa. Ngakho-ke umbiko ubhalwa ngomuntu wesithathu okukhulunywa ngaye kanti nolwazi-mbe olutholakele lungasatshalaliswa (Pring, 2002; McEvoy noRichards, 2003; Cohen noManion, 2007; Levers, 2013).

#### **4.2.2 INDLELAKUBUKA EHUMUSHAYO**

Le ndlelakubuka iqanjwe yizazi ezazivela emikhakheni eyahlukene yesayensi nenhlalo ezinjengoSchultz (1899-1959); noCourel (1928); noGarfinkel (1917-2011); noBaos (1858-1942); noSmall (1854-1926); Frazier (1944-2011) eminyakeni eyikhulunyaka lama-20 edlule

ezweni laseMelika (Cohen noCrabtree, 2006). Ngokwale ndlelakubuka abahlanganyeli bocwaningo yibona abangabenzi ngakho-ke banamandla. Ulwazi-mbe luncikile ngokutholakala ngokuxoxisana. Yingakho umcwaningi ethi eliqamba isu, esuke eliqamba nabo abahlanganyeli. Lokhu kufakazelwa nguBleicher (1980) laphe ezeza khona ukuthi ulwazi-mbe lonke lokuqonda kwabantu ngokunto lungatholakala ngokuxoxisana kusetshenziswa ulimi oluzwakalayo kanye nolimi-buthule. Ngamanye amazwi le ndlelakubuka igcizelela ukuthi ulwazi-mbe olushicilelwe aluyidlali indima enkulu uma luzihambela lodwana. Injulalwazi yobukhona beqiniso kwindlelakubuka yomhumusho ikholelwa ngukuthi iqiniso liyisimelane. Okusho ukuthi incazelo ngeqiniso incike enqubekweni yenhlalo yalabo bahlanganyeli (Grix, 2004; Denzin noLincoln, 2005; noCresswell, 2009). Ngakho abakholelwa kuyo bakholelwa ngukuthi iqiniso lithwaxene nokadekubona wabantu kanye nokuchema kwabo. Lokhu kufakazelwa nguWillis (1995) laphe ezeza khona ukuthi le ndlelakubuka ikholelwa ngukuthi ayikho indlela eyodwa yokufinyelela eqinisweni. UMyers (2009) yena ugcizelela ukuthi ukuze umcwaningi afinyelele olwazini-mbe olukhiqizwa ngabantu angasebenzisa ulimi oluqondwa yilowo mphakathi ukuze bakwazi ukwabelana ngezincazelo. Yingakho umcwaningi uma eliqamba isu locwaningo kusemqoka ukuthi aliqambe nabo abahlanganyeli ukuze kuthi okutholakele kube yiqiniso lakuleyo ndawo. Ngakho-ke iqiniso elitholakele lingesatshalaliswe kwezinye izindawo, kepha omunye umcwaningi angalisebenzisela ukusungula ezinye izingcwaningo.

Kwindlelakubuka yomhumusho umcwaningi akazibandlululi ocwaningeni kepha uba ngumcwaningi ozimbandakanye ngokuphelele kukho konke okwenziwa ngabahlanganyeli ukuze aqonde isimo ngendlela esenzeka ngayo nangendlela abahlanganyeli abasiqonda ngayo. Yingakho oHenning, Van Rensburg kanye noSmith (2004) beveza ukuthi kule ndlelakubuka izindlela zocwaningo azimile ngqi kepha zigcizelela ukuhlanganyela, ukubambisana kanye nokuzinikela ngokuphelele phakathi kwabahlanganyeli bocwaningo kanye nomcwaningi. Ngakho-ke le ndlelakubuka yomhumusho igcizelela izindlela zokuqokelela imininingo ezihlokoza isimombukazwe sabahlanganyeli esifana nokuhlala ubukele, inhlololwazi kanye nezingxoxo-kusebenza. Amatemu asetshenziswa kule ndlelakubuka ngukuthi imininingo iyakhiqizwa kepha ayiqoqwa, umbiko wocwaningo ubhalwa ngomuntu wokuqala. Ngakho ukuqina kocwaningo kungahlolwa ngamatemu amahlanu alandelayo: ukwethembeka, ukukholeka, ukwedluliseka, ukwenqikeka kanye nokuqiniseka (Richie noLewis, 2003; noCohen kanye noManion, 2007; Creswell, 2009)

### **4.2.3 INDLELAKUBUKA YOKUHLOLISISA**

Le ndlelakubuka yasungulwa e*Frankfort School* ezweni laseJalimani. Ingumsebenzi wemicabango yezazi zepolitiki ezinjengoKarl Marx (1818-1883); noKant (1724-1804); noHegel (1770-1793) kanye noMarx Weber (1864-1920) ezazibheka amandla enza kube khona ukungalingani kwabantu (Gephart,1999). Ngakho indlelakubuka yokuhlolisisa ikholelwa ngukuthi kunamandla enhlalweni ayimbangela yokuthi abantu bacindezeleke. Izithatha zonke izimpawu zendlelakubuka yomhumusho bese yenezezela ngokuthi kunamandla ayimbangela yokuthi abantu bacindezeleke enhlalweni. Le ndlelakubuka ibhekisisa amandla enza ukungalingani noma ukucindezeleka kwabantu. UMyers (2009) uveza ukuthi abakholelwa kule ndlelakubuka bayichaza ngokuthi ingumlando okhiqiziwe, wakhiqizwa ngabantu. Nakuba abantu bengalwenza uguquko enhlalweni nakwezomnotho kepha abacwaningi abayisebenzisayo bakholelwa ngukuthi indlela yokuthi abantu benze uguquko empilweni yabo ingakhinyatshezwa izimo zenhlalo, amasiko kanye nezombusazwe. Ngakho-ke le ndlelakubuka iphokophele ezinkolelweni ezibukeleka phansi ukuze kube khona uzinzo.

Le ndlelakubuka ikholelwa ngukuthi iqiniso likalowo nzikandaweni linobulandu obenza ukuthi lizaleke. Ulwazi-mbe luqondwa yilabo abasemandleni okungaba abombuso noma abasemfundweni ngakho kumele luhlolisise. Ngakho injongo yale ndlelakubuka ukuletha ushintsho (Patton, 2002). Yingakho uLincoln kanye noGuba (1994) bechaza ukuthi umcwaningi uyokuba ngumbhebezeli nomelekeleli.

Abacwaningi abasebenzisa le ndlelakubuka bakholelwa ekugxekeni izimo ezingenabulungiswa nasekuletheni uguquko enhlalweni ukuze wonke umuntu abe namathuba alinganayo ekwenzeni izinqumo ezithinta impilo yakhe. Yingakho abacwaningi besebenzisa indlela yolimi lwesigodi ukuze bafinyelele enhlosweni. Ngenxa yokuthi ucwaningo lwabo luvumbulula ubudlelwano bokucashiswa kwamandla yingakho lugqugquzela uguquko.

### **4.2.4 ISIZATHU SOKUKHETHA INDLELAKUBUKA YOKUHLOLISISA**

Le ndlelakubuka yokuhlolisisa ngiyikhethe ngenxa yokuthi iyathwaxana nobumqoka balolu cwano ngokuthi luxhumanisa umkhakha wemfundo kanye nobuciko bomlomo njengendlelede yokuthuthukisa ukukwazi ukufunda nokubhala kunzikandaweni oyingxoxo engumsuka wase-Afrika equkethe ulimi, amasiko, amakhono empilo kanye nendlela yempilo enhlalweni. Ukusetshenziswa kobuciko bomlomo okuyizinganekwane ngokwalolu cwano

njengendlelande kungagcina sekuphonsela inselelo ekungalinganini nasekuchemeni okusatshalaliswa izimiso noma imithetho ngesikole.

Le ndlelakubuka yokuhlolisisa ngiyikhethe ngenxa yokuthi angikholelwa emvelaphini yeqiniso elilodwa. Kepha ngikholelwa ngukuthi iqiniso liwumlando oncike kunzikandaweni nasesizindeneni ngakho iqiniso liyakhandwa futhi kumele lishintshe izimpilo zabantu. Ngakho ulwazi olutholakele angeke lwasatshalaliswa. Ngenxa yokuthi ngikholelwa ngukuthi ulwazi-mbe lwakhiwe ngendlela yomphakathi yingakho lunomthelela wamandla asemphakathini.

#### **4.3 ISIFANEKISOMQONDWENI SOCWANINGO**

Kulolu cwaningo ngisebenzise isifanekisomqondweni socwaningo lokuchazwa kwezizwe zomhlaba esincike kwindlelande yobunjalo botho, ngoba bengifuna ukuqonda ukunto engikucwaningayo ngendlela abahlanganyeli abakuqonda ngayo. Nokuthi ngakube ukuqonda kwabo kunawo yini umthelela endleleni abenza ngayo ukunto ngenxa yokuthi inhloso yami bekungukuthola izincazelo, ukuqonda ngokujulile nokubuka umhlaba ngendlela abawubuka ngayo abahlanganyeli bocwaningo.

Isifanekisomqondweni singaqondwa njengokuthuthukiswa kohlelo lwemicabango olususelwe enkingeni ukuze kufinyelelwe esiphethweni noma enjulalwazini edingekayo ukuhlela nokuqhuba ucwaningo (Cresswell, 1997; Rossman, 1999). Ngamanye amazwi isifanekisomqondweni siyisu eliphelele umcwaningi ahlela ngalo umgudu wendlela azohamba ngayo ukuthola iqiniso. OBertram noChristiansen (2020) bagcizelela ukuthi isifanekisomqondweni siwuhlaka oluhlelekile lapho umcwaningi ekhombisa ukuthi uzoyiqokelela aphinde ayihlaziye kanjani imininingo ukuze kuphenduleke umbuzongqangi wocwaningo. Ngamanye amazwi isifanekisomqondweni siyisu eliphelele engihlele ngalo umgudu wendlela engiyihambile ukuthola injula yeqiniso. Ngakho indlela yami ngiyisusele enzululwazini ngeqiniso. Ngenxa yokuthi ngikholelwa ngukuthi iqiniso lincike kunzikandaweni ohlanganisa isizinda, indawo, inkathi, izinkolelo kanye nosikompilo, ngisebenzise isifanekisomqondweni socwaningo lokuchazwa kwezizwe zomhlaba.

Lesi sifanekisomqondweni saqalwa ngabacwaningi ababecwaninga ngemvelaphi yabantu. Abacwaningi (Singer, 2009; Munhall, 2012; Bertram kanye noChristiansen, 2020) basichaza ngokuthi yilapho umcwaningi ecwaninga abantu bekunzikandaweni wabo isikhathi eside.

Lokhu umcwaningi ukwenza ukuze afunde amasiko nezinkolelo, kanye nendlela abenza ngayo ukunto. Ngakho umcwaningi uyazinikela ukuthi aqonde aphinde achaze unzikandaweni asuke engawujwayele, nakuba abanye abacwaningi abasebenzisa lesi sifanekisomqondweni bayaye bakhethe ukusebenzisa unzikandaweni abawujwayele.

Ngakho ngicwaninge othisha abangamashumi amathathu abafundisa amabanga asukela kwelokwamukela kuya kwelesithathu. Laba othisha ngangisebenzisana nabo bekunzikandaweni wabo isikhathi esiyiminyaka emibili. Isikole ngasinye ngasivakashela amaviki ayi-17 onyakeni wokuqala kwase kuthi onyakeni wesibili ngabavakashela amaviki ayisikhombisa isikole ngasinye ngenxa yokuthi ngangifuna ukuqonda ngemvelaphi nenhlalo yabo esikoleni. Lokhu kwangenza ngagcina sengithola izizathu ezibenza benze lokhu abakwenzayo.

#### **4.4 INDLELANDE YOCWANINGO**

Lolu cwaningo lusebenzise indlelane yobunjalo botho. Ucwaningo lobunjalo botho abacwaningi (Wertz, Charmaz kanye noMcMullen, 2011) baluchaza njengemicabango eyahlukene yezinzululwazi exhomekeke ekucubunguleni ngezimpilo zabantu. Loku kungahlanganisa imvelaphi, izinkolelo kanye nezinkambiso.

Ngasebenzisa indlelane yobunjalo botho ngenxa yokuthi ngangihlose ukuqonda, ngibukele, ngichaze ukunto engikucwaningayo kukunzikandaweni wemvelo. Lokhu ngakwenza ngisebenzisa ulwazi nokadekubona wabahlanganyeli bocwaningo. OLincon kanye noGuba (1985) nabo bayakuqinisekisa ukuthi indlelane yobunjalo botho ithembele kukadekubona nasolwazini kwabahlanganyeli bocwaningo ngenxa yokuthi abayibesenziyo bayakholelwa ekujuleni nasekucebeni kwemininingo. Lokhu kwangenza ngasebenzisa izindlela zokuthola imininingo endaweni yemvelo ezinjengokuhlala ubukele, izinhlokwazi ezisakuhleleka, izingxoxokusebenza kanye nokuhlaziywa kwemiququmbhalo.

Ngesikhathi sokukhiqiza imininingo engakuthola ngesikhathi ngibukela othisha befundisa ngangikuqobela phansi. Ngasebenzisa isiqophamazwi ngemvume yabo abahlanganyeli bocwaningo ngesikhathi ngenza izinhlokwazi ezisakuhleleka kanye nezingxoxokusebenza ngoba kubalulekile ukuba nayo yonke imininingo ekuhlaziyweni kwayo. Ngakho indlelane yobunjalo botho ngayisebenzisa ngoba iyathwaxana nenkolelo yami ngeqiniso, ulwazimbe kanye nezindlela zokukhiqiza imininingo.

#### 4.5 INDAWO YOCWANINGO

Lolu cwaningo lugxile ezikoleni ezintathu engasebenzisa amagamambumbulu ukuvikela isithunzi sazo zisukela ebangeni lokwamukela kuya kwelesithathu esiYingini sasePhayindane. Isikole sokuqala engisibiza ngokuthi iZamani siselokishini laseNtuzuma eNtshonalanga neTheku; siqala ebangeni lokwamukela kuya ebangeni lesikhombisa. Amakilasi ocwaningo wona asukela ebangeni lokwamukela kuya kwelesithathu ibanga ngalinye linamakilasi ahamba ngamabili okusho ukuthi ngasebenzisa amakilasi ayisishiyagalombili esewonke kulesi sikole. Iningi lalo mphakathi liyafika kule ndawo ngenxa yokuthi babekade bakhele endaweni esemaphandleni eNanda ngaphansi kwenkosi yaseMaqadini. Indawo yaseMaqadini yilapho kudabuka khona ibandla lamaNazaretha elasungulwa ngumholi wamaNazaretha u-Isiah Shembe. Iningi lalo mphakathi likhonza khona ebandleni lamaNazaretha.

Ilokishi laseNtuzuma lapho ucwaningo lwami ngalugxilisa khona nalo lingaphansi kukaMasipala weTheku kepha indlela elithuthukiswe ngayo leli lokishi kunokungalingani kwezingqalasizinda okuhlukaniswe ngokwezigceme. Uma ngingenza isibonelo nje saleli lokishi kukhona izigceme lapho kusenemijondolo khona, ezinye izigceme kunezakhiwo bese kuthi ezinye izigceme zibe nezindlu ezakhiwe ngumasipala eziyimixhaso kahulumeni. Lokhu kungezinye zezimbangela zokuthi kube nokungalingani ngokwamazinga empilo. Kulesi sigceme lapho ucwaningo lwami lugxile khona kulapho kunezakhiwo eziyimijondolo kanye nezindlu zemixhaso kahulumeni. Iningi labantu kule ndawo lasuswa endaweni yaseNanda ngenxa yokuthi kwakuzokwakhiwa idamu lamanzi nakuba lapha elokishini laseNtuzuma bengehlanga bodwa kepha bagcina sebexubene nabanye abantu abakhuluma izilimi zase-Afrika ngoba kule ndawo kwakuvele kukhona umphakathi owabe uvele uhlala khona. Ngakho-ke abantu abahlala kule ndawo yaseNtuzuma abaqhamuki bonke endaweni yasesabelweni saseNanda kepha bavela nakwezinye izindawo zaseNingizimu-Afrika nase-Afrika ngenxa yokusondelela amathuba omsebenzi nangenxa yezimpi zombangazwe. Kepha lokho kususwa endaweni yawo lo mphakathi akuwushintshanga emasikweni nasezinkolelweni abantu ababevele benazo ngesikhathi besaziphilela endaweni yasemaphandleni aseNanda.

Iningi lomphakathi alisebenzi liziphilela ngamatoho nesibonelelo sikahulumeni. IsiZulu yilona ulimi olukhulunywa kakhulu kule ndawo nakuba lokho kungasho ukuthi kuhlala abantu abangamaZulu kuphela kepha bakhona nabakhuluma nezinye izilimi zabomdabu baseNingizimu-Afrika ezinjesiXhosa, seSotho, isiNdebele, isiTswana, isiVenda kanye nesiTsonga kukhona futhi abakhuluma izilimi zase-Afrika ezinjengesiYoruba, isiSwahili, isi-

Amharic, isi-Oromo, isiHausa, isiShona kanye nesiPutukezi. Ulimi lokuxhumana abalusebenzisayo kulo mphakathi luhlukene kabili; laba abakhuluma izilimi zaseNingizimu-Afrika bayakwazi ukuxhumana kahle ngesiZulu noma kuyaye kwenzeke ukuthi enkulumweni yabo labo abangasiwo amaZulu bafake namagama olimi lwabo lweBele. Kodwa labo abakhuluma izilimi zase-Afrika basebenzisa ulimi lwesiNgisi njengolimi lokuxhumana kodwa ngenxa yokuthi sebeze balujwayela nolimi lwesiZulu bayalukhuluma nalo nakuba belixuba nesiNgisi noma nolimi lwabo lweBele. Engakuqaphela ngalo mphakathi ukuthi akukho ukucwasana ngokobuzwe kepha bayemukelana njengama-Afrika ahlala ndawonye. Lokhu kunomthelela omuhle nomkhulu wokuthi izingane zabo zigcine zikwazi ukucosha izilimi ezahlukene zama-Afrika. Ngamanye amazwi izingane ezivela kulo mphakathi nakuba zikhuluma isiZulu kodwa kunolimi ezilusebenzisa enhlalweni oluxube ulimi lweBele olwahlukene lwama-Afrika naseNingizimu-Afrika kanye nesiNgisi nolwenza ukuthi bakwazi ukuxhumana ngokuyimpumelelo bona bebodwa njengomphakathi kepha esikoleni kusetshenziswa ulimi lwesiZulu ulimi lweBele njengolimi lokufunda nokufundisa.

Isikole sesibili igama laso mbumbulu nguMqikeleli; sona sabe siselokishini lakwaNdengezi. Siqala ebangeni lokwamukela kuya kwelesikhombisa, nokho ucwaningo lwami lwalugxile emabangeni kusukela kwelokwamukela kuya kwelesithathu. Indawo yakwaNdengezi ingelinye lamalokishi asePhayindane. Kepha isikole sona sakhele ngasendaweni eyisabelo. Iningi labazali bezingane ezifunda kulesi sikole abasebenzi ngoba basengabafundi nabo. Abanye baziphilisa ngamatoho kanye nesibonelelo sikhulumeni. IsiZulu ulimi lweBele wulimi lokufunda nokufundisa kula mabanga. Kepha emphakathini kukhulunywa izilimi ezinjesiXhosa, isiSwati, isiNdebele, isiZulu, isiTswana kanye nesiSutho. Lezi izilimi ezaseNingizimu-Afrika kanti kukhulunywa futhi nezinye izilimi ezingezase-Afrika ezinjengesiYoruba, isiSwahili, isi-Oromo, isiHausa, isiShona kanye nesiPutukezi. Nakuba abahlali balo mphakathi behlukene ngezilimi kepha lukhona ulimi oluyisiZulu sasekuhlaleni abalusebenzisayo ukuze bakwazi ukuxhumana. Lolu limi lunemifakela yamagama azo zonke lezi zilimi esingizibalile kodwa bayaye baxube nesiNgisi uma befuna ukucacisa kahle inkulumo yabo. Umphakathi unokuzwana akekho ocindezelekile ngenxa yolimi alukhulumayo nangokwemvelaphi yakhe. Lokhu kuzwana komphakathi kuletha umphumela omuhle ezinganeni ngoba zithola ithuba lokucosha ezinye izilimi zama-Afrika. Lokhu izingane kuzibeka ethubeni lokuthi zingafundi ulimi olulodwa emphakathini.

Isikole sesithathu igama laso iDuze sona siselokishini laseMlazi. Siqala ebangeni lokwamukela kuya ebangeni lesikhombisa. Amakilasi akulesi sikole akheke ngendlela yokuthi sikwazi ukuthi samukele ngisho izingane ezihamba ngezihlalo ezinamasondo. Othisha abafundisa kulesi sikole bathola uqeqesho olungaphezulu kweziqu zabo ukuze bahlome ngamakhono okufundisa kulesi sikole. Isikole sinamakilasi ayishumi nesithupha emabangeni asukela kwelokwamukela kuya kwelesithathu kepha mina ngasebenza nothisha abane kuphela. Lesi sikole sakhelene nezindlu ezabe zakhiwe nguMasipala weTheku ukuba zihlale abantu besilisa kuphela ngesikhathi sobandlululo ngenxa yokuthi babesondelela amathuba emisebenzi kepha manje sekuvumelekile ukuthi bahlale nemindeni yabo. Iningi labazali bakule ndawo bayantula ngenxa yokuthi amathuba emisebenzi awekho ngakho baziphilisa ngamatoho, abanye basafunda isikole. Isibonelelo sikhulumeni yisona abaxosha ngaso indlala.

Uahluko ophakathi kwalesi sikole nalezi ezimbili ezingenhla ngukuthi singezinye zezikole zekhethelo lapho uhulumeni efake izimpahlasiseko eziseqophelweni eliphezulu ukwesekela labo bafundi abadinga ukusekelwa okwengeziwe ekufundeni kwabo ngenxa yokukhubazeka, izinkinga zasekhaya, ukungabi nabo abazali kanye nalezo zingane eziphuma emindenini ephethwe yizingane ukuze bakwazi ukuhambisana nazo zonke ezinye izikole ngokwezinga lokufunda kwaseNingizimu-Afrika. Lolu hlobo lwesikole iDuze lunomtholampilo kanye nabezenhlalakahle esikoleni ukuze izingane zithole usizo eziludingayo ngokushesha. Kulezi zikole eziwulolu hlobo kugcizelelwa ukufunda nokufundisa okukhululekile okuhambisana nokwesekelwa kwezingane abezenzhlalakahle, abazali noma labo abasuke benakekela ingane ngokusemthethweni, abezokuphepha nokuvikeleka komphakathi, abezempilo kanye nothisha. Ngamanye amazwi othisha abafundisa kulezi zikole abajijinyezwa ngokuthi kumele baqede ikharikhulamu ngesikhathi esithile kepha bafundisa behambisana nezingane ukuthi zibamba masishane kangakanani lokho okufundwayo.

Le ndawo yocwaningo ngiyikhethe ngoba isimo senhlalo yakhona singumzekelo wamandla angalingani ngokomnotho, ezipolitiki, emfundweni kanye nasenzhlalweni. Nakuba kukhona lawo mandla okungalingani kulo mphakathi kepha inkolo namasiko asetshenziswa yiningi labantu kulo mphakathi kuncike ezindleleni zokwenza kanye nasosikompilweni lwama-Afrika. Iningi labantu balo mphakathi bakhuluma isiZulu ulimi lweBele yingakho nasesikoleni kuyisona isiZulu esesitshenziswa njengolimi lokufunda nokufundisa zonke izifundo emabangeni asukela kwelokwamukela kuya kwelesithathu. Ngakho-ke iningi lezingane uma ziqala ukuyofunda ibanga lokwamukela esikoleni zisuke sezinaso isisekelo solwazi lokukwazi

ukufunda nokubhala esiwuhlobo lwengxoxo esuke iqukethe ulwazimagama ezisuka nayo emakhaya (Roberts, noJurgens, noBurchinal, 2005; Undiyaundeye kanye noJulius, 2018) Ngixoxile ngalolu hlobo lwengxoxo lokukwazi ukufunda nokubhala esahlukweni sesibili, kodwa isuke isemazingeni ehlukene okungumphumela okhombisa onzikandaweni abehlukene izingane ezivela kubona. Lolu hlobo lokukwazi ukufunda nokubhala lubizwa ngokuthi luyizimpande noma umsuka lapho izingane ziqala khona ulwazimagama nolimi olugcina seluyisisekelo solwazi lokukwazi ukufunda nokubhala izingane ezifika naso esikoleni ngaphambi kokuqala ibanga lokwamukela.

Ngenxa yokuthi ngiyakholelwa ekutheni abahlanganyeli bangabenzi kulolu hlobo locwaningo kwaba yibona abanamandla okushintsha isimo ababekuso. Yingakho inhloso yocwaningo kungukuletha uguquko oluncike kwimbonisamhlaba yethu njengama-Afrika nasendleleni othisha abafundisa ngayo ukukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu.

#### **4.6 UKUKHETHWA KWABANGAHLANYELI BOCWANINGO**

Abahlanganyeli bocwaningi engabakhetha kulolu cwaningo ngothisha abafundisa ngesiZulu ulimi lweBele emabangeni asukela kwelokwamukela kuya kwelesithathu. Ngabakhetha ngokwendlela yenhloso ngenxa yolwazi lwabo oluningi nolucebile kanye nokadekubona wabo mayelana nokufundiswa kokukwazi ukufunda nokubhala kula mabanga. Abacwaningi abanjengoBernard noPaton (2002) noLewis kanye noSheppard (2006) noBertram kanye noChrisiansen (2020) bachaza ukukhethwa kwabahlanganyeli ngendlela yenhloso, njengendlela lapho umcwaningi enemba ngqo ekukhetheni abantu abazohlanganyela noma iqembu elizohlanganyela naye ocwaningweni ngoba lisuke linezimpawu zolwazi olucebile ngokunto okucwaningwayo kanye nokadekubona oncike kuleyo ndawo. Ngakho othisha engabakhetha ngendlela yenhloso ukuba babe ngabahlanganyeli bocwaningo babezimele bona ngokukanzikandaweni abakuwo ngenxa yokuthi ngikholelwa ngokuthi iqiniso elitholakele lingelaleyo ndawo futhi lincike kunzikandaweni nasesizindenini yingakho lingenakusatshalaliswa. Indlela yenhloso engayisebenzisa yayingagxilile esibalweni esithize sabahlanganyeli ngenxa yokuthi ukukhethwa kwabo kwakungalawulwa yisihlawumbiseli nayinjulalwazi thizeni.

Abahlanganyeli ngibacwaningele bekunzikandaweni wabo. Futhi iqiniso labantu linobulandu obenza ukuthi lizaleke (Cresswell kanye noPoth, 2018). Ukuze ngiqonde kahle imvelaphi, izinkolelo kanye namasiko ancike kulobu bulandu ngahlala nabahlanganyeli isikhathi esingamaviki angama-52 onyakeni wokuqala kwase kuthi onyakeni wesibili ngahlala nabo ensimini isikhathi esingamaviki angama-22; lawa maviki esephelele wonke enza isikhathi esingangonyaka kanye nesigamu engasihlala nabahlanganyeli bocwaningo ensimini.

Ngenxa yokuthi abahlanganyeli ngangibakhetha ngendlela yenhloso yingakho ngisebenze nabo bonke othisha abafundisa emabangeni asukela kwelokwamukela kuya kwelesithathu bakulezi zikole engabe ngiziqokile. Ukuzinikela kwabo kungisize ngolwazi lwabo olunzulu lokufundisa ukukwazi ukufunda nokubhala. Lokhu kwangenza ngakuqonda nokuthi bazisebenzisa kanjani izinganekwane ukuthuthukisa ukukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu.

Indlela yenhloso ngayisebenzisa ngoba ngangilandela futhi ngiholwa umbuzo wocwaningo. Ngakho ukuqoka abangahlanganyeli ngenhloso kwakulandela iziboniso ezisembuzweni wocwaningo. Lezo ziboniso kubalwa kuzo indlelanye yokufundisa, ulwazi lothisha kanye nokadekubona wabo. Ngenxa yokuthi abahlanganyeli bocwaningo ngothisha ngibe sengilandela nezinye iziboniso ebezingekho embuzweni wocwaningo okubalwa kuzona: iminyaka yobudala, indawo yokuhlala, izinga lempilo, ukusetshenziswa kwezindlela ezithile zokufundisa kanye neziqo zabo zokufunda.

Ngakho ngakhetha othisha abangamashumi amathathu besifazane sebebonke ngendlela yenhloso abafundisa amabangeni asukela kwelokwamukela kuya kwelesithathu. Nakuba kungesibona bodwa othisha besifazane abafundisa kulezi zikole engangizikhethile kepha amabanga asukela kwelokwamukela kuya kwelesithathu asafundiswa ngothisha besifazane bodwa yingakho ngakhetha othisha besifazane kuphela.

Laba bahlanganyeli ngibakhetha ezikoleni ezintathu ezisesiYingini sasePhayindane. Isikole sokuqala sasinabahlanganyeli abayisishiyagalombili. Buka isikwelesithebe-1. Ngabahlela ngale ndlela elandelayo eZamani: babili ebangeni lokwamukela ngenxa yokuthi kunamakilasi amabili; ebangeni lokuqala babili nakhona ngenxa yokuthi kunamakilasi amabili; ebangeni lesibili babili baphinde babe babili nakwelesithathu. Isikole sesibili okunguMqikeleli sona saba

nabahlanganyeli abayi-14, buka isikwelesithebe-2 kwathi isikole sesithathu baba yisishiyagalombili abahlanganyeli buka isikwelesithebe-3.

*Isikwele-sithebe 1: Abahlanganyeli Bocwaningo Besikole Sokuqala iZamani*

|                | Igama lomhlanganyeli wocwningo | Iminyaka kathisha | ubulili     | Iminyaka yokufundisa | Iziqu        | Ibanga alifundisayo |
|----------------|--------------------------------|-------------------|-------------|----------------------|--------------|---------------------|
| <b>IZamani</b> | Nksz Zimu                      | 30-35             | owesifazane | 2                    | Matric       | R                   |
|                | Nksz Mbutuma                   | 40-45             | owesifazane | 5                    | CEC          | R                   |
|                | Nksz Ntathu                    | 45-50             | owesifazane | 15                   | PTD          | 1                   |
|                | Nksz Nto                       | 45-50             | owesifazane | 20                   | PTD          | 1                   |
|                | Nkk Gubevu                     | 30-35             | owesifazane | 28                   | B.Ed Honours | 2                   |
|                | Nksz Dumela                    | 25-30             | owesifazane | 5                    | B.Ed         | 2                   |
|                | Nksz Mke                       | 40-50             | owesifazane | 30                   | B.A          | 3                   |
|                | Nksz Nhleko                    | 25-30             | owesifazane |                      | B.Ed         | 3                   |

*Isikwele-sithebe 2: Abahlanganyeli besikole Sesibili, IMqikeleli*

|                  | Igama lomhlanganyeli wocwningo | Iminyaka kathisha | ubulili     | Iminyaka yokufundisa | Iziqu | Ibanga alifundisayo |
|------------------|--------------------------------|-------------------|-------------|----------------------|-------|---------------------|
| <b>Mqikeleli</b> | Nkk Njilo                      | 25-30             | owesifazane | 5                    | B.Ed  | R                   |
|                  | Nkk Made                       | 40-45             | owesifazane | 15                   | CEC   | R                   |
|                  | Nksz Mfene                     | 45-50             | owesifazane | 22                   | H.D.E | R                   |
|                  | Nksz Mhlambhi                  | 40-35             | owesifazane | 14                   | B.Ed  | 1                   |
|                  | Nksz Zondiwe                   | 25-30             | owesifazane | 9                    | B.Ed  | 1                   |
|                  | Nkk Thwala                     | 25-30             | owesifazane | 5                    | B.Ed  | 1                   |
|                  | Nksz Zaza                      | 25-30             | owesifazane | 11                   | B.Ed  | 2                   |
|                  | Nkk Dabula                     | 25-30             | owesifazane | 10                   | H.D.E | 2                   |
|                  | Nksz Tha                       | 25-30             | owesifazane | 8                    | B.Ed  | 2                   |
|                  | Nksz Mathambo                  | 50-55             | owesifazane | 22                   | H.D.E | 3                   |
|                  | Nkk Nzo                        | 20-25             | owesifazane | 3                    | B.Ed  | 3                   |
|                  | Nkk Nsibande                   | 50-55             | owesifazane | 22                   | P.T.D | 3                   |
|                  | Nksz Ntolo                     | 45-50             | owesifazane | 19                   | B.Ed  | 3                   |
|                  | Nksz Zwile                     | 25-30             | owesifazane | 13                   | B.Ed  | 3                   |

*Isikwele-sithebe 3: Abahlanganyeli Besikole Sesithathu, IDuze*

|              | Igama lomhlanganyeli wocwningo | Iminyaka kathisha | ubulili     | Iminyaka yokufundisa | Iziqu        | Ibanga alifundisayo |
|--------------|--------------------------------|-------------------|-------------|----------------------|--------------|---------------------|
| <b>IDuze</b> | Nksz Soni                      | 40-45             | owesifazane | 25                   | P.T.D        | R                   |
|              | Nkk Zwane                      | 25-30             | owesifazane | 7                    | B.Ed         | R                   |
|              | Nksz Ncama                     | 30-35             | owesifazane | 21                   | P.T.D        | 1                   |
|              | Nksz Nolutha                   | 30-35             | owesifazane | 12                   | B.Ed         | 1                   |
|              | Nkk Mathonsi                   | 35-40             | owesifazane | 17                   | B.Ed Honours | 2                   |
|              | Nksz Gwebu                     | 25-30             | owesifazane | 4                    | B.Ed         | 2                   |
|              | Nkk Mkhize                     | 50-55             | owesifazane | 30                   | B.A          | 3                   |
|              | Nksz Zitha                     | 45-50             | owesifazane | 27                   | P.T.D        | 3                   |

Izikelesithebe zothisha zontathu zisitshele ukuthi kusekhona ukungalingani kothisha ngokoqeqesho okuvela kakhulu ebangeni lokwamukela ngoba kothisha abayisikhombisa abafundisa leli banga ezikoleni zontathu, bathathu kuphela abaneziqu ezigcwele zokufundisa. Ukungalingani ngokoqeqesho kungaletha umphumela wokuthi izingane zithole imfundo esemazingeni angafani ngenxa yokuthi othisha abahlomile ngokwenele ngokwamakhono okufundisa. Lokhu kufakazelwa abacwaningi abanjengo-Atmore, noLauren noVan Niekerk, no-Ashley-Cooper (2012). Ukadekubona wabo nawo ukhombisa ukuthi kuncane kakhulu abangabelana khona nokungenza kube khona abakufundayo ngenxa yokuthi muncane; babili kuphela abanokadekubona omkhulu kubona futhi abekho esikoleni esisodwa. Emabangeni asukela kwelokuqala kuya kwelesithathu ezikoleni zontathu bayi-17 othisha abanokadekubona weminyaka eyevile eshumini, bayisithupha kuphela abanokadekubona weminyaka engaphansi kwelishumi futhi okuqaphelekayo ngokuthi kulabothisha abanokadekubona osemncane babekwe baxutshwa kanye nalabo abanokadekubona omkhulu nokungenza ukuthi omunye afunde komunye. Ngokweziqu zemfundo yabo kothisha abangama-23 abafundisa emabangeni asukela kwelokuqala kuya kwelesithathu bane nje kuphela abangenazo iziqu ezigcwele zokufundisa lawa mabanga. Abayi-19 baneziqu eziphelele nezifunekayo ngokoMnyango weMfundo yaseNingizimu –Afrika.

#### **4.7 IZINDLELA ZOKUKHIQIZA IMINININGO**

Lolu cwaningo lusebenzise indlele yobunjalo botho ukukhiqiza imininingo. Indlele yobunjalo botho ihlanganisa abahlanganyeli ngenhloso yokuthola ulwazi ngoba umcwaningi kanye nomhlanganyeli bayabhunga futhi bacabanga ngokuhlanganyela ngokucwaningwayo. UDenzil noLincoln (2005) bayichaza le ndlele njengebuka ubunjalo besimo nezama ukusihlaziya noma ukwenza umqondosimo wocwaningo ngendlela abantu ababuka ngayo. Abahlanganyeli baba neqhaza ocwaningweni, lokho kubenza babe-seqhulwini ocwaningweni. Ngenxa yokuthi lolu cwaningo luncike kwindlelakubuka yokuhlolisisa izindlela zokuthola noma ukukhiqiza imininingo engizisebenzisile zinike abantu amathuba abebekade bencishwe wona ngaphambilini okunikeza izimvo zabo. Lokhu kugcine sekuveza nezingqinamba ezinomthelela endleleni abafundisa ngayo othisha. Ngenxa yokuthi izikole zisenemithetho yokulawula kanye namandla okungaba ngokucindezelayo ezikhungweni zemfundo, lolu cwaningo luqondaniswe nokukhululeka kwabantu kuleyo ngcindezelo engaba sezikhungweni zemfundo elawulwa ngamandla kanye nemithetho. Ngakho-ke ukukhiqiza imininingo

ngisebenzis izinhlolelwazi ezisakuhleleka, ukubuka othisha befundisa kanye nokuhlaziywa kwemiququmbhalo.

#### **4.7.1 INHLOLELWAZI ESAKUHLELEKA**

NgokukaSmith no-Osborne (2007) izinhlolelwazi ezisakuhleleka yizindlela zokukhiqiza ulwazi ezibandakanya ukuthola ulwazi nemizwa ngezimo ezenzekayo, ngokunikeza abahlanganyeli amathuba okuzwakalisa izimvo zabo ngokungesabi nangokwethembeka. Lolu cwaningo lusebenzise inhlolelwazi esakuhleleka ngenhloso yokukhiqiza ulwazi olujulile noluseqophelweni eliphezulu. Le nhlolelwazi esakuhleleka imbandakanya othisha abangama-30 besifazane abafundisa emabangeni asukela kwelokwamukela kuya kwelesithathu ezikoleni ezintathu ezikhethiwe. Ngiquke ukubathatha bonke othisha abafundisa kulawa mabanga ukuze ngithole ulwazi olujulile futhi bangazizweli sengathi ngicheme nabathile.

Ngabavakashela ezikoleni zabo ngenhloso yokuxoxisana nabo ngabakufundisayo ukuze ngiqonde isimo abasebenza ngaphansi kwaso ngaphandle kokuchema. Isikhathi sokubabona ngamunye sasihlela nabo abahlanganyeli kepha ngakuqinisekisa ukuthi lezo zinhlelo zokubonana kwethu aziwuphazamisi umsebenzi wesikole. Uthisha ngamunye ngamnikeza imizuzu engama-40 ngisebenzisa imibuzo evulelekile. Ngisebenzise ibhukwana lokubhala kanye nesiqophamazwi ngokuvumelana nabahlanganyeli ukuthatha imininingo yocwaningo.

#### **4.7.2 UKUHLALA UBUKELE**

Ukuhlala ubukele kungelinye lamathuluzi okuqokelela ulwazi engilisebenzisile; ngangiphokophele ukuthi ngibe yisibukeli esiqaphelisisayo. Lokhu ngikwenze ngenxa yokuthi ucwaningo lwami lungaphansi kwesifanekisomqondweni sokuchazwa kwezizwe zomhlaba nesincike kwindlelande yobunjalo botho. Ngakho o-Elarndson, Harris, Skipper kanye no-Allen, (1993) baveza ukuthi ukuqokelela ulwazi ocwaningeni lobunjalo botho kungaba yindlela evulelekile futhi engagxeki kepha kulapho umcwaningi esuke ephokophephele ukufunda kabanzi ngabahlanganyeli nokuba yisibukeli esiqaphelisisayo, esilalelisisayo kanye nesivulelekile ekufundeni nokukwazi ngengcindezi nezimo ebezingalindelekile. Kanti oDewalt kanye noDewalt (2003) bona bakuchaza ukuhlala ubukele njengethuluzi lokuqokelela ulwazi lapho umcwaningi efunda ngokuzibandakanya ezinhlelweni zansukuzonke ezenziwa abahlanganyeli bocwaningo ukuze akwazi ukuthi ekugcineni aninge ngempilo kanye nenqubo yabahlanganyeli yansukuzonke.

Ngakho ngaqikelela ukuthi ukuze ukuqokelelwa kwemininingo kube yimpumelelo futhi abacwaningi bazizwele bekhululekile ngokuba khona kwami ezinhlelweni zabo zansuku zonke. Ngihlale ngabukela othisha befundisa ngenhloso yokuthola ulwazi oluvulelekile lendlela othisha abasebenzisa ngayo indlela yokunyamanisa uma befundisa ukukwazi ukufunda nokubhala kanye nezinye izifundo emabangeni asukela kwelokwamukela kuya kwelesithathu. Lokhu ngikwenze ngokubukela uthisha efundisa izifunjwana ezintathu: okukukwazi ukufunda nokubhala, izibalo kanye namakhono empilo. Lokhu ngakwenza ngoba othisha bayazinyamanisa uma bezifundisa lezi zifundo, nakuba lokhu kungasho ukuthi lezi zifundo ezintathu azinaso isikhathi ezibekelwe sona ngokwesikhathi sikazwelonke. Isifunjwana ngasinye sathatha imizuzu engamashumi amathathu ngasebenzisa ishadi lokubuka kanye nesiqophamazwi ukuqokelela imininingo yocwaningo ngokuvumelana nabahlanganyeli ibanga ngalinye. Ukuze ngiqinisekise ukuthi ulwazi luvulelekile futhi nothisha bakhululekile nami ngaba yingxenywe yezinhlelo zomsebenzi wosuku futhi ngazimbandakanya nasezinhlelweni ezenziwayo uma kufundiswa ngenhloso yokungagxeki kodwa ngiphokophele ukufunda kabanzi ngabahlanganyeli bocwango. Inhloso yokuhlala ngibukele othisha bekungasikho ukuqokelela imininingo kuphela, kepha ngathola nethuba lokubuka ngehlo lomhlanganyeli ngenxa yokuthi ngibe yingxenywe yokuthola umuzwa wokwenzeka ekilasini nsukuzonke.

Ukuze ngiqinisekise inkambiso elungileyo othisha ngabaqinisekisa ngokuthi banelungelo lokuhoxa ngaphandle kwesizathu uma bezizwela ingcindezi kanye nokucindezeleka kwamalungelo abo. Isiqophamazwi ngasisebenzisa ngokwemvume yabo. Yingakho ngisebenzise amagamambumbulu ukuvikela isithunzi sabahlanganyeli. Uthisha ngamunye ngibukele izifunjwana zakhe ezine ezikhawini ezintathu ezifundweni ezifundwa ebangeni lokwamukela kuya kwelesithathu. Isamba sezifunjwana engizibukelile sezizonke zibe imizuzu eyi-120 kuphela.

#### **4.7.3 IZINGXOXOKUSEBENZA**

Izingxoxokusebenza kungelinye lamathuluzi engilisebenzisile ukuqokelela imininingo kulolu cwaningo. Abacwaningi abanjengoCresswell (2009); noNewby (2010); noJohnson kanye no-Onwuegbuzie (2014) baveza ukuthi izingxoxokusebenza ziyithululuzi lokuqokelela ulwazi elingakwazi ukuzimela kepha lisebenza ngokuyimpumelelo uma lincike kwamanye amathuluzi okuqoqela ulwazi ocwaningeni lobunjalo botho. O-Erlandso, noHaris, noSkipper kanye no-Allen (1993) bona bazichaza izingxoxokusebenza njengethuluzi lokuqokelela ulwazi olujulile

ngenxa yokuthi abahlanganyeli bayakhuthazeka ukuba bazinikele ngokupheleleyo ngenxa yokuthi abahlanganyeli bathola ithuba lokuthi izimvo zabo bazibeke ngokukhululeka bengasabi ukucwaswa. Lokhu kukhuthaza ukwethembana phakathi komcwaningi nabahlanganyeli nokuyingxenye yokuqinisekisa ukwethembeka kwemininingo ocwaningeni lobunjalo botho.

Ngakho-ke ukuze abahlanganyeli bazizwele beyingxenye yokwenzekayo sahlela ngokuvumelana ukuthi ngibe ngumcwaninngi ongumdidiyeli wezingxoxokusebenza. Lokhu kwangenza ngathola ithuba lokuxhumana nabahlanganyeli bocwaningo ngokupheleleyo ngenxa yokuthi bebengasangibuki ngeso lomcwaningi kepha njengomhlanganyeli ongumdidiyeli abazokwazi ukuxoxisana naye ngezinqondo noma ngemibono abanayo mayelana nokusetshenziswa kwendlelelele yokunyamanisa. ULincoln kanye noGuba (1995) bayakufakazela ukuthi izingxoxokusebenza zikhuthaza ukuphokophela ekubukeleni ukuze umcwaninngi akwazi ukucwaninga ngokujululile ukunto akucwaningayo. Yingakho ngathola nethuba lokuba yingxenye yabo abahlanganyeli nokwenza ukuthi kube khona ukusebenza ngokubambisana nokwagcina sekuletha umphumela wokuthi ngiqonde kangcono ngokuthi kwenziwa yini ukuthi othisha bagcine befundisa ukukwazi ukufunda nokubhala ngendlela abakufundisa ngayo.

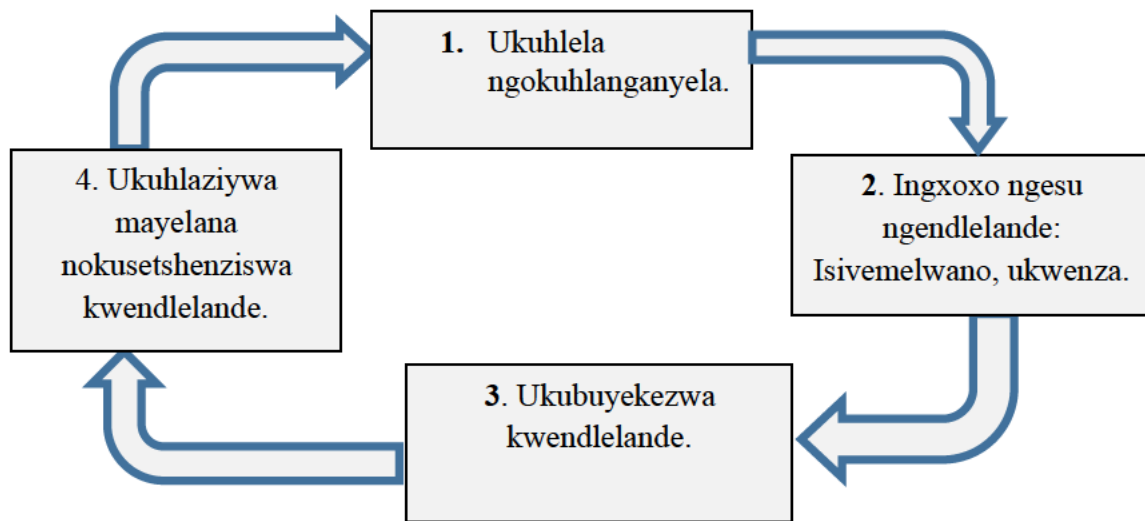
Ukuhlela izingxoxokusebenza ngisebenzise indlela yokuhlela ngokuhlanganyela. Le ndlela imbandakanya imisebenzana ebhungwe ngokuhlanganyela neqinisekisa ukuthi wonke umuntu oyingxenye yalokhu kuhlanguka kuba neqhaza alibambile. Ngamanye amazwi le ndlela ikhuthaza ukulinganiswa kwamandla phakathi komcwaningi nabahlanganyeli. Lokhu kwenza ukuthi labo abebekade becindezelekile babe yingxenye yokuthathwa kwezinqumo ezingaletha uguquko enhlalweni. Indlela yokuhlela ngokuhlanganyela ngayikhetha ngenxa yokuthi iyathwaxana nendlelakubuka ehlolisayo engikholelwa kuyona. Le ndlelakubuka igqugquzela ukuthi ucwaningo kumele luqondane nokukhululeka kwabantu engcindezelweni ngakho-ke iyazikhuthaza izindlela zokusebenzisana ngokuhlanganyela phakathi komcwaningi nabahlanganyeli. Yingakho ngakuqinisekisa ukuthi abahlanganyeli bocwaningo bathole ingosi ekhululekile lapho bakwazi khona ukubeka izimvo zabo ngokukhululeka bengenalo ixhala lokuthi bangase bacwaswe ngalokho abakushilo.

Kanti futhi ukuhlela kwami kwakusho nokunciphisa ukwesabela ukuthi imibono abayivezayo encike olwazini kanye nakukadekubona wabo yayingagcina isiphikisana nemithetho yezimiso

zesikole ngenxa yamandla asaphethwe ngabaphathi bezikole. UBergold kanye noThomas (2012) bayakugcizelela ukuthi ukuze abahlanganyeli bazizwele bevikelekile kumele umcwaningi akhethe unzikandaweni okhululekile. Ukuze abahlanganyeli bazizwele ukukhululeka ngabahlukanisa ngamaqoqo ngokwamabanga abawafundisayo. Nakuba amaqoqo ayengalingani ngokwezinombolo ngenxa yokuthi kwakuya ngokuthi isikole sinamakilasi amangaki kepha iqoqo ngalinye lalinothisha abane kuya kwabayisithupha. Inhloso yokuhlela othisha ngale ndlela yamaqoqo ngangikwenzela ukuthi bakwazi ukubeka imibono ngokwakhana futhi besebenzisa ulwazi kanye nokadekubona bekunzikandaweni okhululekile nokwagcina sekubakhuthaza ukuthi basekelane.

Ngakho ngabe sengisebenzisa isiyingelezi esikhombisa uhlaka esalulandela ngesikhathi sithuthukisa indlelande yokusetshenziswa kwezinganekwane. Umdwebo wesiyingelezi ngiziqambele wona angiwuthathanga ndawo. Umdwebo ngiwususele eminyakazweni eyenzeke ngempela endaweni yocwaningo ngesikhathi sokukhiqizwa kwemininingo. Isiyingelezi sendlela yokuhlanganyela sahamba kanje:

***Umdwebho1: Isiyingelezi sohlaka lokuthuthukiswa kolwazi ngendlelande yokusetshenziswa kwezinganekwane***



Lesi siyingelezi esingenhla siveza izinyathelo ezine esazilandela kanye nabahlanganyeli bocwaningo ukuthuthukisa indlelande yokusetshenziswa kwezinganekwane ukufundisa ukukwazi ukufunda nokubhala.

**Isinyathelo sokuqala** kulapho sahlela khona ngokuhlanganyela nabahlanganyeli bocwaningo. Kulesi sigaba sagcizelela kakhulu ukuthi ukuze izingane ziyithakasele futhi zikwazi ukuzakhela isithombe ngendlela eziyiqonda ngayo inganekwane kumele uthisha asebenzise izimpahlasiseko ezibonakalayo ezinjengezithombe ezinkulu, imidwebho, izithombe ezinezimo ezingonxantathu kanye nokulingisa usebenzisa iphimbo elihlukahlukene. Konke lokhu kuxhomekeke ekhonweni lobungcweti nokungaba nomthelela wokuthi inganekwane ikwazi ukuba namandla okuthi ihlanganise bonke onzikandaweni izingane ezivela kubona. Kulesi sigaba sinabahlanganyeli safinyelela nabo esivumelwaneni nokuzibophezela kodwa futhi babeqonda benamandla okuthatha izinqumo. Lokhu kungisize ngokuthi abahlanganyeli bazizwele beyingxenye yezinqumo ezithathiwe ngabo.

**Isinyathelo sesibili** sona siveza izingxoxo kanye namasu esawasungula ngokuhlanganyela nabahlanganyeli. Lawo masu ayehlanganisa ukucobelelana ngolwazi olusukela kukadekubona wabahlanganyeli, izimpahlasiseko ezincike ekhonweni lokukwazi ukufunda nokubhala elibonakalayo nelingabonakali ekuthuthukiseni indlelande yezinganekwane ekulifundiseni emabangeni asukela kwelokwamukela kuya kwelesithathu. Lokhu kwakhuthaza ukuzethemba

kubahlanganyeli kanye nokuvumelana ngemibono eyabe ingenakho ukuchema. Ukusebenzisana kwabe sekukhuthaza ukuthi kugcine sekunemibono eyinhlanganisela equkethe izinjongo zendlelande. Lapha sagcina sesixoxisana ukuthi singayisebenzisa kanjani le ndlelande yezingane kwane ekilasini ukuthuthukisa ukufundisa ukukwazi ukufunda nokubhala.

**Esinyathelweni sesithathu** khona nganikeza abahlanganyeli ithuba lokuthi basebenzise ulwazi abanalo ukuze bakwazi ukuzihlaziya bona ngendlela abakuqonde ngayo ukusetshenziswa kwezingane kwane njengendlelande ehlokolozisa umthamo wolimi ingane esuke isinawo. Enhlaziyweni yabahlanganyeli kwavela ukuthi le ndlelande ingaveza ithuba lokufunda okuyinhlanganisela ngenxa yokuthi uthisha uyacosha ulwazi ezinganeni kanti nezingane ziyacosha kuthisha konke lokhu kwenzeka ngesikhathi sokufunda nokufundisa kusetshenziswa ingane kwane. Ngamanye amazwi le ndlelande ingakhuthuza ukuthi uthisha angagcini sekunguyena onamandla ekilasini kepha kube nalokho kuthekelana ngolwazi okungaletha umphumela wokuthi ulwazi luqokelelwe.

**Isinyathelo sesine** kwaba esokubuyekeza indlelande. Lapha sinabahlanganyeli sakhumbuzana ngenjongo yocwaningo ukuthi kwabe kungukwenza umehluko ezimpilweni zabantu. Ngakho savumelana ngemibono eyayixhomekeke kunzikandaweni wezingane, ukade kubona kanye nasolwazini olusha abahlanganyeli ababa-yingxenye yokuzitholela bona indlelande mayelana nokuthuthukiswa kokufundiswa kokukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu. Kulesi sinyathelo kulapho izingane ezanikezwa khona ithuba lokuthi zenze imisebenzana eyahlukene ngemuva kokuthi uthisha ezifundele ingane kwane esebenzisa izingane kwane njengendlelande yokufundisa kwavela khona ukuthi ukusetshenziswa kwezingane kwane njengesu kungakhuthaza izingane ukuthi zixhumane noma yingaluphi ulimi okungesilona olwazo. Lokhu kungaletha umphumela wokuthi izingane zigcine sezikwazi ukulucosha ulimi.

#### **4.7.4 UKUHLAZIYA IMIQULUMBHALO**

UStraus (2008) uchaza ukuhlaziya imiqulumbhalo njengendlela yokubuyekeza noma ukuhlolisisa imiqulumbhalo ebhaliwe noma etholakala ngokwezokuchwepheshe. Le ndlela icubungulisa noma ihumusha incazelo ngokupheleleyo ukuze kutholakale isimomqondo sokuthuthukiswa kolwazi. Kanti uBowen (2009) yena ukuchaza ukuhlaziya imiqulumbhalo

ngezindlela ezimbili. Okukuqala uthi kuwuhlobo locwaningo lobunjalo botho lapho umcwaningi ehumusha imiqulumbhalo ngokusebenzisa izwi kanye nezincazelo lapho kusuke kumbandakanywa okuqukethwe yilowo mqulumbhalo. Okwesibili uveza ukuthi kuyithuluzi lokuqokelela ulwazi elincike ocwaningweni lobunjalo botho eliqinisekisa ungonintathu, lokhu okungaqinisekisa ukukholakala kocwaningo. Ngakho kulolu cwaningo ukuhlaziya imiqulumbhalo ngikusebenzise njengeline lamathuluzi okuqokelela imininingo. Lokhu ngikwenze ngoba ngihlose ukusekela kanye nokuqinisekisa ukuthi ulwazi engiluthole ngesikhathi ngibuka othisha befundisa kanye nolwazi engiluthole ngesikhathi ngingezingxoxokusebenza nezinhlolelwazi ezisakuhleleka nothisha luqinisekile. Ulwazi engilutholile luqukethe ingqikithi yezimpendulo zombuzongqangi walolu cwaningo.

Kulolu cwaningo ngihlaziye le miqulumbhalo elandelayo: umqulu wesiTatimemnde seNqubomgomo Yohlelo lweZifundo nokuHlola (TaNquHlefuHlo) emabangeni asukela kwelokwamukela kuya kwelesithathu, IsiZulu uLimi lwaseKhaya (2011). Lo mqulumbhalo uqukethe uhlaka lothisha lokufundisa ulimi kanye namakhono, incwadi kathisha kaJikimfundo kanye nenguDobolwane. Lo mqulumbhalo kaJikimfundo uqukethe izimpahlasiseko, izifunjwana zokukwazi ukufunda nokubhala zesiZulu esezihleliwe kanye nezindlela namasu okumele uthisha awalandele ukufundisa lezi zifunjwana. UDobolwane uwumqulumbhalo lapho uthisha eninga khona ngemuva kokufundisa isifunjwana nsukuzonke; ngaphinde ngahlaziya izincwadi zokufunda ezibizwa ngokuthi iVula Bula. Lezi zincwadi zokufunda zihlelwe zaba uchungechunge ngamabanga asukela kwelokuqala kuya kwelesithathu zisetshenziswa ngothisha nezingane. Ngahlaziya futhi izincwadi zokufunda nokubhala ezibizwa ngokuthi Yincwadi Yothingo Lwenkosazane ezibhalwe ngesiZulu ulimi lwaseKhaya zabafundi kanye nezincwadi zezingane zokubhala. Ngahlaziya futhi zizincwadi zizingane ezibhalela kuzona isibizelo.

Ngaphambi ngokuthi ngiqale ukuhlaziya imiqulumbhalo ngakuqinisekisa ukugwema ukungachemi njengomcwaningi okwakungaba ukusebenzisa imizwa kanye nokadekubona wami kanye nokuchema okusetshenziswa ngumbhali womqulu uqobo lwakhe ngenxa yokuthi esuke efuna ukuthumela umyalezo othile (O’Leary(2014). Ngakho-ke ngesikhathi ngihlaziya ngabuka lokhu okulandelayo: (1) Indlela umqulumbhalo obhaleke ngayo; (2) umbiko umqulumbhalo owuthumelayo; (3) Ukuthwaxana phakathi komqulumbhalo kanye nonzikandaweni; (4) Ulimi buthule. Okwatholakala ekuhlaziyeni umqulumbhalo ngabe

sengikuyiisa nolwazi engaluthola ngihlaziya imininingo eyatholakala ngezinhloolwazi nangokuhlala ubukele kanye nangezingxoxokusebenza.

#### **4.8 IZINDLELA ZOKUHLAZIYA IMINININGO**

NgokukaLacey kanye noLuff (2009) ukuhlaziya ulwazi oluthokele ocwaningweni lobunjalo botho kuhlanganisa ulwazi ezinhloolwazini ezisakuhleleka, ukuhlaziywa kwemiqulumbhalo kanye nokubukela othisha befundisa. Le mininingo isuke isadinga ukuchazwa ukuze ifingqwe ngokusebenzisa imibuzo, ukadekubona wabahlanganyeli, ubulili noma iminyakazo ekade beyenza ngesikhathi kuqhubeka ucwaningo. Lokhu kungagcina sekuholele ekutholeni ulwazi olusha.

Ngakho ukuhlaziya okutholakele kulolu cwaningo ngikugale ngokuzijwayeza imininingo ngokuyifunda, ngiyibuyekeze ngilalelisise okuqoshiwe bese ngicabangisise ngokuqoshiwe bese ngicabangisisa ngakho konke. Le mininingo etholakele ngabe sengiyihlela ngamakhodi. Kulawo makhodi kwabe sekuvela amatemu amaningi. Ukuze kunciphe futhi kuhlonzeke lawo matemu anobudlelwano ngaphinde ngawabuyekeza futhi amakhodi. Lokhu kwaholela ekutheni kwakheke izigatshana zesikhashana. Kulezi zigaba ngibe sengihlola ubudlelwano obukhona phakathi kwezigaba. Lokho okuholele ekulungisweni kabusha kwamatemu kanye nokuhlonzwa kwezindikimba. Lokhu kuholele ekuthuthukisweni kolwazi olusha kwenjulalwazi ngokuhlanganisa ulwazi obelukhona nolutholakele. Ngibe sengisebenzisa amatemu anqala kanye nenjulalwazi njengohlonzekubuka bolwazi olutholakele. Ngixoxa ngokutholakele ezahlukeni esesihlanu nesesithupha bese ngihlaziya esahlukeni sesikhombisa.

#### **4.9 INKAMBISO ELUNGILEYO YOCWANINGO**

Ukuqinisekisa ukuthi lolu cwaningo lulandela umgudu ofaneleyo ngaqikelela ubumqoka bokulandela inkambiso elungileyo ngokusezingeni eliphezulu ngesikhathi sokukhiqizwa kwemininingo. UGray (2004), ubalula ngokuthi konke okwenziwa umcwaningi kanye nabahlanganyeli kumele kube yimfihlo, futhi abahlanganyeli bocwaningo akumele nakancane babekwe engozini noma ekudicilelweni phansi kwezithunzi zabo. Uqhubeka agcizelele ukuthi kunoma yiluphi ucwaningo abahlanganyeli kumele bahlale bevikelekile. Ngakho-ke kufanele imvume yokuba ngabahlanganyeli bocwaningo iqhamuke kubo. Akekho umuntu okumele aphoqwe ukuthi ahlanganyele ocwaningeni ngaphandle kwemvume yakhe. Ngokuqonda ukubaluleka kokulandela inkambiso elungileyo ngesikhathi ngikhiqiza imininingo ngithole

isitifiketi semvume yenkambiso elungileyo yokwenza ucwaningo eNyuvesi KwaZulu-Natali. Ngaphinde ngathola incwadi yemvume eMnyangweni WezeMfundo KwaZulu-Natali yokwenza ucwaningo ezikoleni engaziqoka. Ngemuva kwalokho ngathola incwadi kothishanhloko bezikole ezintathu engazikhetha engikhiqize kuzo imininingo. Ngaphinde ngathola imvume yabo othisha abahlanganyele ocwaningweni lapho sazibophezela ngokuvumelana ukuthi ukuhlanganyela kwabo kwakungesiyona impoqo. Amalungelo abahlanganyeli ngakuqinisekisa ukuthi ngiyawacacisa ukuze bazi ukuthi uma kwenzeka bengasakhululekile noma bengasathandi ukuba yingxenye yocwaningo bavumelekile ukuhoxa nokuthi lokho akuyikuba namthelela omubi kubo. Izimvume zokwenza ucwaningo nezincwadi engazibhala ukucela izimvume kokne kuyingxenye yezeleko ezinanyathiselwe ngemuva kwalo mqingo.

Ngemuva kokuba sivumelene ngokuthi bazoba ingxenye yocwaningo othisha ngabe sengibanikeza izimvume ezabe zibhalwe ngolimi lwesiZulu lapho ngaqala ngokuthi ngibafundele ngesibophezelo esivumelana ngaso nokuthi kuso lesi sibophezelo kukhona ingxenye ebakhululayo uma sebezizwela bengasathandi ukuba yingxenye yocwaningo. Ngabe sengicela imvume yabahlanganyeli yokuqoshwa kanye nokuqinisekisa ubumfihlo bamagama ezikole nawabahlanganyeli. Ngasebenzisa amagamambumbulu ukuvikela isithunzi sabo nokugcina ulwazi engiluqokelele kubo luyimfihlo.

#### **4.10 UKUSHUBA NOKWETHEMBEKA KOCWANINGO**

Ukushuba nokwethembeka kocwaningo kungachazwa njengezinga lokwethembeka kwemininingo, ingcaciso yokutholakele kanye nezindlela umcwaningi azisebenzisile ukuqinisekisa izingabunjalo locwaningo. UPolit kanye noBeek (2012) bagcizelela ukuthi umcwaningi kumele aqikelele ukulandela inkambiso elindelekile ukuze ucwaningo lwakhe lwenze umehluko kolufundayo. Ngakho-ke ukushuba nokwethembeka kulolu cwaningo ngikuhlole ngamatemu amane engiwachaze ngezansi.

##### **4.10.1 UKUKHOLEKA**

UPolit kanye noBeek (2012) bakuchaza ukukholeka kocwaningo njengobuqiniso bemininingo noma uvo lwabahlanganyeli kanye nendlela abavezwe ngayo umcwaningi. Ngakho ukuze ngiqinisekise ukukholeka kwalolu cwaningo imininingo ngiyikhiqize ngisebenzisa imithombo eyehlukene. Ngamanye amazwi ngisebenzise imithombo yokukhiqiza ulwazi

engungonintathu. Leyo mithombo kube (1) Izingxoxokusebenza nothisha kanye nokuhlaziywa kwemiququmbhalo.

#### **4.10.2 UKWEDLULISEKA**

Ukwedluliseka kocwaningo kungachazwa njengezinga lokwedluliseka kwenqubeko yocwaningo komunye unzikandaweni noma kwelinye iqoqo ebelingeyona ingxenye yocwaningo. O-Houghton, noKasey, noShaun kanye noMurphy (2013) nabo bakuchaza ukudluliseka kocwaningo njengezinga lokwedluliseka kokwenzeka kocwaningo kokutholakele kumuntu obengesiyona ingxenye yocwaningo. Ukuqinisekisa ukwedluliseka kulolu cwaningo ngichaze kabanzi ngonzikandaweni wocwaningo othwaxene nendlelani yocwaningo lobunjalo botho kanye nendlelakubuka. Ngamanye amazwi okutholakele kulolu cwaningo akunakusathaliswa ngenxa yokuthi ulwazi-mbe luthwaxene nesizinda socwaningo kodwa izindlela zocwaningo zingenzeke komunye unzikandaweni.

#### **4.10.3 UKWENQIKEKA**

Ukwenqikeka kocwaningo kungachazwa njengokuthwaxana kwemininingo. Lokhu kungavezwa ngokunyamana kwezingabunjalo kwezindlela zokukhiqiza ulwazi, ukuhlaziywa kwemininingo kanye nokwakheka kwenjulalwazi. Kulolu cwaningo ukwenqikeka ngokuqinisekise ngokuthi ngichaze ngokujulile ngomgudu engiwulandelile wesifanekisomqondweni engisiqokile, ukujula kwezindlela ezingonintathu engisiqokile ukukhiqiza ulwazi. Lezi zindlela ezingonintathu ngizikhethe ukuze zisekelane ekukhiqizeni imininingo ejulile.

#### **4.10.4 UKUQINISEKA**

Ukuqiniseka kocwaningo kungachazwa njengokuqiniseka ukuthi imininingo kanye nokuhlaziywa kokutholakele ngakube akusiwona umcabango ongenasisekelo umcwaningi azibumbele wona. Kepha ukuze ucwaningo luqiniseke kumele iqiniso lakheleke kokutholakele ensimini. Ngakho ukuqiniseka kulolu cwaningo ngokuqinisekise ngokuthi ngicacise isifanekisomqondweni esibe yisu lomgudu engiwuhambile ukuthola iqiniso ukuze ngingachemi. Lo mgudu bewuqukuthe indlela yocwaningo, izindlela zokukhiqiza imininingo kanye nezindlela zokuhlaziya imininingo.

#### **4.11 IZINGQINAMBA ENGIZITHOLE ENSIMINI**

Lolu cwanongo lwenzeka ngokuhlanganyela nothisha bezikole ezintathu engaziqoka zekhethelo ezisesiYingini sasePhayindane. Njengoba lolu cwaningo lwenziwa ezikoleni eziqokiwe ezisesiYingini sasePhayindane nje, angiqonde ukwakha ubuqiniso bokutholakele bazo zonke izikole ebezingeyona ingxenye yocwaningo mayelana nokutholakele ngezinganekwane njengendlelande yokufundisa ukukwazi ukufunda nokubhala ngokunyamanisa emabangeni asukela kwelokwamukela kuya kwelesithathu. Njengoba lolu cwaningo lwenzeke ezikoleni ezintathu engizikhethile ezisesiFundazwani sakwaZulu-Natali kuphela, lokhu kusho ukuthi okutholakele kulolu cwaningo kungahluka kuthisha ngokukonzikandaweni bezikole othisha abafundisa kuzo.

#### **4.12. IMINGCELE YOCWANINGO**

Imingcele yocwaningo ingachazwa njengemikhawulo yomcwaningi esuselwa ezinqumeni zakhe ngokumele kube khona noma kungabi-bikho ocwaningweni. Leyo mikhawulo ingalandela izimiso zemigudu yesifanekisomqondweni nokungagcina sekuveza obekungalindelekile nokungaba nomthelela kokutholakele. Ngakho lolu cwaningo ngilwenze ezikoleni ezintathu nabahlanganyeli abangama-30 engibakhethile ngokwenhloso esiYingini sasePhayindane. Ngakho njengoba ngibakhethile laba bahlanganyeli akusho ukuthi bamelele abanye othisha kanye nezikole ezinye ezingeyona ingxenye yocwaningo zamabanga asukela kwelokwamukela kuya kwelesithathu. Kepha othisha bazimelele bona ngokwabo. Ucwanningo lwami ngilugxilise ekusetshenzisweni kwezinganekwane njengendlelande yokufundisa ukukwazi ukufunda nokubhala ngokunyamanisa emabangeni asukela kwelokwamukela kuya kwelesithathu. Njengoba lolu cwaningo luncike kwindlelande yobunjalo botho ngakho okutholakele kuliqiniso lalo mphakathi osendaweni yocwaningo.

#### **4.13 ISIPHETHO SESAHLUKO**

Lesi sahluko sixoxe ngomudwa engiwulandelile wesifanekisomqondweni kanye nendlelakubuka ehambelana nocwaningo lwami kanye nezizathu ezingenze ngakhetha ngale ndlela. Ngiphinde ngachaza ngenjululwazi yeqiniso encike kwindlelakubuka engiyikhethile, indlelande, izindlela zokukhiqiza imininingo ezisetshenzisiwe kulolu cwaningo, ukubaluleka kwenkambiso elungileyo kanye nezindlela zokuhlaziya imininingo yocwaningo lobunjalo botho.

# ISAHLUKO SESIHLANU

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## UKWETHULWA NOKUHLAZIYWA KOKUTHOLAKELE

### 5.1 ISINGENISO

Lesi sahluko sethula okutholakele ngokuhlaziya imininingo eyakhiqizwa kothisha abangamashumi amathathu ababengabahlanganyeli kulolu cwaningo. Imithombo eyahlaziywa izinhlokwazi zothisha ezisakuhleleka ezabe ziqoshiwe, izifunjwana ezilotshiwe ezabe zicashunwe kumqulumbhalo kaJikimfundo, imiqulumbhalo kaJikimfundo ihlanganisa incwadi kathisha, nencwadi uDobolwane kanye nencwadi yokusebenzela yoMnyango WeMfundo Eyisisekelo. Okutholakele ngikuhlele ngezindikimba ezine ezilandelayo :

- Ukwentuleka kolwazi ngesifundo kanye nokusulubezeka ngamathuba okuzithuthukisa kothisha ekilasini.
- Ukwentuleka kwekhono lothisha lokucacisa nobunyoningco bokuxhumanisa ulwazimbe lwezingane ngokuqukethwe yisifundo.
- Ukwentuleka kolwazi lothisha ngendlelande yokufundisa ngokunyamanisa.
- Ukwentuleka kolwazi lothisha lokufundisa amakilasi axubile ngokwezilimi.

### 5.2 UKWENTULEKA KOLWAZI NGESIFUNDO KANYE NOKUSULUBEZEKA NGAMATHUBA OKUZITHUTHUKISA KOTHISHA EKILASINI

Izingane zifika esikoleni sezinolimi kanye nolwazimagama oluningi olusukela olimini lwaseKhaya. Lolu limi lusebenza njengethuluzi lokuxhumana esikoleni kanye nasemiphakathini izingane eziphila kuyona. Ngesikhathi lokhu kuxhumana kwenzeka emphakathini kanye nasesikoleni izingane zithola ithuba lokuthi zifunde ulwazimagama olusha nokuyilona olwandisa lolu limi olusuke seluvele lukhona. Okulindelekile ngokuthi uthisha abe nolimi olungaphezulu kwalolo olusezingeni lolimi izingane ezinalo.

Kodwa engikutholile ngokuthi ulwazi ngokuqukethwe isifundo solimi lusantuleka kakhulu kothisha nokuthi othisha bathembele kakhulu kulokho okubhaliwe kwimiqulumbhalo emayelana nesifundo. Kuyavela ukuthi othisha bentula ulwazi olwenele ngesifundo kangokuthi ukuhlela kanye nokufundisa kwabo kuncike kakhulu emgomweni. Ukwentuleka kolwazi lothisha ngesifundo akuzisizi izingane (Graeba, 1999). UWidodo (2017) naye uthi lokhu akuthuthukisi ukucabanga ezinganeni ngoba othisha baphindaphinda

okusencwadini lokhu okungahlokozi ulwazi lwezingane. Uma othisha benganikwanga imigomo baqeqeshwa kuyo akukho lapho kuvela khona ukuthi bayakwazi ukuzihlelela izifunjwana ngokwabo. Othisha balandisa ngalokhu; UNksz Zimu wathi:

Kwayena uJikimfundo asichazekanga kahle. ...kodwa nje thina akukho okubhaliwe okuyimigomo esaqeqeshwa kukhona (Nksz Zimu, wesifazane, waseZamani, 5).

Lapha uNksz Zimu ubalula ngohlelo lukaJikimfundo abalusenzisayo ukuthi abanalo ulwazi olwenele ngalo bona njengothisha ngoba abazange baluthole uqeqesho lwalo. Akukho lapho kuvela khona ukuthi uNksz Zimu imigomo ayisebenzisayo uyayiqonda kahle. UNksz Mbuthuma uqhubeka aveze ukuthi:

Mina njengothisha osanda kuqala ukufundisa anginalo ulwazi olunzulu mayelana nokusetshenziswa komqulu wesiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (TaNquHlefuHlo) kanye noJikimfundo futhi angikaze ngiye nakwizingxoxo kusebenza. ... Konke okufana namasu okwethula isifundo, izinsiza, izindlela zokuhlola kanye nokuqukethwe yisifundo kusuke kuvele kuhleliwe futhi sifundisa silandela yona indlela kaJikimfundo ( Nksz Mbuthuma, wesifazane, waseZamani, 2).

UNkosazana Mbuthuma uqhubeka aveze ukuthi alukho uhlelo olubekiwe noma olulandelwayo ezikoleni lokweseka othisha abasanda kuphothula izifundo zabo zokufundisa. Uphinde aveze ukuthi imigomo elandelwayo yokufundisa ezikoleni enjengo TaNquHleFuHlo kanye noJikimfundo akayiqondisisi kahle. Nakuba ezithethelela ngokuthi ugcina esepheqeleka ukuthi afundise esephindaphinda okubhalwe encwadini njengoba kunjalo, akukho lapho kuvela khona ukuthi uyakhuthazwa ukuthi asebenzise ulwazi analo lokuhlela isifunjwana kanye nezimpahlasiseko zokufundisa asuke ezozisebenzisa. UNksz Gwebu yena uveza ukuthi:

Mina kungenza ngifikelwe ngamahloni futhi sengiqala nokuzingabaza ukuthi mhlawumbe nami njengothisha ngibuye ngingayibuyekezi imigomo nokwenza ngigcine ngingasenaso isiqiniseko ngokufanele ngikwenze, nokungenza ngizibone ukuthi nami nginawo umthelela wokuthi abafundi bangalutholi

kahle ulwazi olwanele nokumele ngabe bayaluthola.... (Nksz Gwebu, wesifazane, waseMqikeleli, 10).

Okushiwo uNksz Gwebu kuyahambelana nokushiwo uCots (2008) lapho ethi ukungabi nalwazi ngezindlela zokufundisa ulimi emabangeni aphansi kuletha ubuthakathaka emfundweni yonke jikelele. Lapha uNksz Gwebu ukhalaza ngokuthi njengothisha osefundise iminyaka elishumi uyawubona umonakalo awenzayo ezinganeni naye njengothisha. Kepha uzithethelela ngokuthi ukungafundisi kahle kwakhe ekilasini kungeminye yemithelela yokuthi bona njengothisha abakaze bahlonyiswe ngamakhono angabalekelela ukwenza kangcono izinga lokufundisa ukukwazi ukufunda nokubhala. UNksz Ntathu ulandisa athi:

Ngibona sengathi nathi njengothisha asiqondi ukuthi kumele sibasize kanjani abafundi kule nkinga abanayo futhi angiboni ukuthi nathi singothisha siyabona ukuthi inkinga yokukwazi ukufunda nokubhala ikuphi ngempela (Nksz Ntathu, wesifazane, waseZamani,15)

Lapha uNksz Ntathu uveza ukuthi nabo njengothisha abanakho ukuqonda ukuthi ngabe inkinga yokungathuthuki kwezinga lokukwazi ukufunda nokubhala ngabe idalwa yini. Ubeka isizathu sokuthi bona bafundisa izingane njengokwemiyalelo yohlelo abalusebenzisayo kepha akukho lapho kuvela khona ukuthi ukulandela imiyalelo njengoba ibhaliwe kumqulumbhalo abawusebenzisayo kuyabalekelela ekusombululeni le nkinga abanayo mayelana nokufundisa ukukwazi ukufunda nokubhala. UNkk Mjilo ubeka kanje:

Nakuba uhlelo luka TaNquHleFuHlo ngingazange ngiluqonde kahle kodwa uhlelo esilusebenzisayo manje lunezihloko ezimiselwe ukufundisa futhi kunezibonelo esinikezwe zona ukuze zisilekelele thina njengothisha ekufezekiseni izinjongo zezifunjwana ngendlela esezingeni labafundi (Nkk Mjilo, wesifazane, waseMqikeleli, 13).

UNkk Mjilo yena uyavumelana nozakwabo abangenhla ngokuthi akazange awuqonde umgomo kaTaNquHleFuHlo kepha uphinde azithethelele ngokuthi izifunjwana ezisuke sezihleliwe ezitholakala encwadini kaJikimfundo ziba wusizo kubona othisha ekufezekiseni injongo yesifunjwana. Nokho-ke akukho lapho uNkk Mjilo ekhombisa khona ukukhathalela

kwakhe ukuthi ngakube izingane ziyasizakala yini ngemuva kokuba yena eseyifezekisile injongo yesifundo. Enanela uNksz. Nto waseZamani yena wathi:

Kwathina asinakho ukuzethemba ngendlela esifundisa ngayo ekilasini ngoba asihlonyiswanga ngokwenele. Kwazona izingqinamba ezazivele zikhona ngaphambilini ezabe zimayelana nohlelo esabe silusebenzisa[i-Curriculum 2005] akekho owazama ukusixazululisa zona. Kepha sabona sesikumele sishintshelwa ku TaNquHleFuHlo kanye noJikimfundo (Nksz Nto, wesifazane, waseZamani, 20).

Lapha uNksz Nto naye uveza ukuthi othisha banenkinga yokungabi nalo ulwazi olwenele ngesifundo kanye nokungahlonyiswa ngokwenele ngamakhono okubalekelela ezingqinambeni abahlangabezana nazo njengothisha ekilasini. UNksz Nto uqhubeka ngokuthi lokhu kungumkhuba omdala yena awuqala ukuwubona ngesikhathi besasebenzisa umqulumbhalo owabe waziwa nge (*Curriculum 2005*) kwaze kwafika uTaNquHleFuHlo (2011) Jikimfundo (2013). Ubalula nokuthi nakuba othisha babeziveza izingqinamba ababhekana nazo emakilasini kepha bekuyaye kungabibikho usizo olwenele abalutholayo eMnyangweni Wezemfundo osemazingeni emfundo eyisisekelo. Kepha bekuba khona ukushintshwa kwemiqulumbhalo yokufundisa nokuthathwa kwezinqumo ngabasemagunyeni kuphela ngenhloso yokwenza ngcono izingabunjalo lemfundo.

Ngokomsebenzi wakhe uthisha ufunda aze afe ngenxa yokuguquka kwezikhathi, izingane, impucuzeko, ezomnotho, imiphakathi nolimi lokho kumele kuhambisane nolwazi uthisha analo. Ulwazi olusha uthisha uyakwazi ukulitomula olwazini izingane ezifika nalo ekilasini ziluthole emphakathini (Fischer, 2001; Nicalau, 2010; Saisana kanye noCarturight, 2001; Woodrow, 1999). Ngesikhathi sokufunda nokufundisa uthisha usebenzisa isingeniso ukuhlola ukuthi izingane zinolwazi olungakanani ngokuqukethwe esifundweni, lokhu ukususela olwazini izingane ezifika nalo esikoleni. Lokhu kwenzeka ngenxa yokuthi izingane zisuke sezivele zinalo ulimi kanye nolwazimagama oluningi oluhambisana nezithombe ezisuke sezizakhele zona ezingqondweni zazo. Ngakho-ke ngesikhathi uthisha ehlola ulwazi izingane ezinalo ngesifundo kulapho izingane zithola khona ithuba lokusebenzisa lolu limi oluningi ezisuke sezinalo ngokuzethemba nangendlela ezizoluqonda ngayo ulimi nakuba kusuke kuncike olimini olusetshenziswayo ekhaya. Lokhu uma kwenzeka kahle kungagcina sekuletha ukuncipha komehluko wamandla phakathi kuka thisha nengane ngokwamazinga. Ngamanye

amazwi uthisha kanye nengane basuke sebevulelekile emthanyeni omningi wolimi nokungagcina ngokuthi ulwazi-mbe lwabo lolimi luthuthuke. Kepha kuyavela kulolu cwaningo ukuthi ngesikhathi uthisha nengane babelana ngolwazi-mbe lwesifundo, othisha bayasulubezeka ngethuba lokufunda ulwazi-mbe olusha olusuke selukhona ezinganeni. Uhlelo lwesifunjwana lwebanga lokuqala olusesikweleni sithebe sokuqala luveza ukusulubezeka kukathisha yithuba lokucosha ulimi olusha ezinganeni.

## Isikwelesithebe-1: Isifunjwana somsindo ka-Kh

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| <b>Ukufundiswa komsindo :Kh</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                                 |
| <b>IBANGA</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Elokuqala                                                                                                                                                                                                                                       |
| <b>ISIKHATHI</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Imizuzu eyi-15                                                                                                                                                                                                                                  |
| <b>OKUQUKETHWE<br/>NAMAKHONO</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | <b>ULWAZI</b> <ul style="list-style-type: none"> <li>• Yakha amagama usebenzisa imisindo efundiwe.</li> <li>• Hlukanisa amagama nangezinhlamvu nangemisindo.</li> <li>• Pela amagama ngendlela efanele usebenzisa ulwazi lwemisindo.</li> </ul> |
| <b>IZINSIZA KUFUNDISA</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Amakhadi obubenyebeny                                                                                                                                                                                                                           |
| <p><b>UKUCHAZWA KOMSEBENZI WASEKILASINI</b></p> <p><b>Isinyathelo-1:</b><br/>Uthisha waveza ikhadi lobubenyebeny elinomsindo ka- Kh ngenjongo yokuthi afundise abafundi ngalo msindo omusha owakhiwe imisindo emibili u-<b>k</b> no-<b>h</b>. Uthisha wethula lo msindo omusha ngendlela yokubuza izingane ukuthi azisho imisindo emibili eyakha lo msindo omusha u- <b>Kh</b>.</p> <p><b>Isinyathelo-2:</b><br/>Abafundi baphendula ngokuthi <b>K+h</b>. Uthisha uyaqhubeka ukhumbuza abafundi ukuthi uma u-<b>kh</b> ezimele yedwa akakhulumi noma akawenzi umqondo kuzomele bajobelele unkamisa ukuze kukhiphe o-<b>kha, khe, khi , kho, khu</b>.</p> <p><b>Isinyathelo -3:</b><br/>Lapha uthisha wafunda amagama amasha ayewabhale oqwembeni. Izingane zabe sezifunda zilandela uthisha ngemuva. Igama lilinye uthisha waziyalela izingane ukuba ziliphinde kabili ngemuva kokuba eselifundile yena igama. Lokhu kufunda ngokuphindaphinda kwenza ukuthi ezinye izingane zingabe zisalibuka igama oqwembeni kepha zilalele ezinye bese zilisho nazo ngesikhathi igama seliphindwa okwesibili. Lapha uthisha akatshengisanga noma uyakubona yini lokhu okwenzekayo ngenxa yokuthi wayenake kakhulu ukuthi izingane ziyaliphinda yini igama uma zilifunda. La magama alandelayo yiwona yefundwa ephindwaphindwa yizingane ngemuva kukathisha.</p> <p><b>Khipha, ukhulu, ikhala, ikhanda , ukhokho, isikhala, ikhekhe,ikhofi</b></p> <p><b>Isinyathelo-4:</b><br/>Umsebenzi wezingane<br/>Uthisha wabe esenikeza izingane umyalelo wokuthi zimnikeze amagama amasha eziwaziyo zisebenzise umsindo ka-<b>Kh</b> asewufundisile. Izingane zamnikeza la magama alandelayo ezaziwasusele kunzikandaweni wazo ayengekho ohlwini lwamagama ayesawafundile oqwembeni.</p> <p>Impendulo kaDumsani: <b>ikhavela</b><br/>Ukuphawula kukathisha: Akusilona-ke nje igama lesiZulu wena onginikeza lona kusho ukuthi awulalele.</p> <p>Impendulo kaFalakhe: <b>ikhhephu</b></p> |                                                                                                                                                                                                                                                 |

Ukuphawula kukathisha: Falakhe! (ememeza ngokuthukuthela)...Kukangaki ngikutshela ukuthi sifunda isiZulu hhayi olunye ulimi?

Impendulo kaZenzele : **ikhwantamu**

Ukuphawula kukathisha: Ngithe nginikezeni amagama esiZulu anomsindo ka-**Kh** okungimangazayo amagama asekhona nasebhodini...

Impendulo kaThuthukile: **ikhabe**

Ukuphawula kukathisha: Hmm! Naze nangezwa namuhla bo!

Lesi sifunjwana saphela ngokuthi uthisha agcine ewazibile wonke la magama ayewanikezwa ngabafundi. Akazange awabhale nasebhodini kepha wavele waqhubeka nokufunda la magama ayesoqwembeni olububenyebenye nayekade esewafundile ngaphambilini nezingane wase ewanamathisela ebhodini.

Kulesi sifunjwana esivezwe esikwelenisithebe-1 sikaNksz Mbuthuma waseZamani kuvela elinye lamasu alisebenzisayo naziqambe le lona ukulekelela izingane ukuthi zingayikhohlwa kalula imisindo ayifundisile ebangeni lokuqala. Lokhu ukuveza esifunjwaneni esingenhla laphe efundisa khona umsindo ka-**Kh** ezinganeni zebanga lokuqala. Inhloso yakhe yokuqala kuwukuveza ulwazi-mbe izingane ezinalo mayelana nalo msindo. Lokhu uthisha ukuveze ngokuthi afundise izingane izinhlamvu zomsindo **k+h=kh** ngendlela yokuhlanganisa izinhlamvu. Uthisha wabe eseqhubeka nokufundela izingane amagama amasha aqukethe lezi zinhlamvu zomsindo ka-**kh** ayewabhale oqwembeni ewasusele encwadini. Lawo magama ayefundeka kanje: **khipha, ukhulu, ikhanda, ukhokho, isikhala, ikhekhe, ikhofi**. Akukho laphe kuvela khona ukuthi la magama ayencikile kunzikandaweni wezingane, nokwakungenza kube lula ukuthi izingane zizakhele ngokwazo incazelo nezithombe ngala magama. Uthisha akukho futhi laphe awachaza khona noma awasebenzise ezibonelweni ezithile zemisho la magama ukuze enze umqondo ezinganeni. Kepha uthisha ufundele izingane la magama ngenhloso yokuthi ziwaphindaphinde ngemuva kwakhe ukuze azilungiselele isibizelo ekugcineni kwesifunjwana.

Ngemuva kokuba esewafunde wawaphindaphinda isikhathi eside wabe esenikeza izingane ithuba lokuthi zimnike awazo amagama analo msindo ka-**Kh** abe esewufundisile. Okwavela ngokuthi izingane aziphendulanga ngendlela uthisha ayelindele ukuthi ziphendule ngayo, kepha izingane zamnika la magama, **ikhavela, ikhephu, ikhwantamu, ikhabe** ezazivele ziwazi nancike kunzikandaweni eziwujwayele ngokolimi lwemvelaphi yazo. Kuyavela ukuthi uthisha wawaziba lawo magama wagcina esephundula ngolaka ezisola izingane ukuthi

amagama ezimnikeze wona akusiwona awesiZulu nokuthi wabeka ngokuthi kusho ukuthi azimlalele njengoba ekhuluma nazo. Lokhu wayekusho ngoba yena uthisha wacabanga ukuthi izingane zizokhetha kuwona la magama ayekade esewafundile nayevele ekhona ebhodini. Ngamanye amazwi injongo kathisha kwabe kungukuthi izingane ziphindaphinde lokhu ayesevele ekufundisile. Lokhu kuvela ngesikhathi ezama ukukhumbuza izingane ukuthi wabe esezinikezile amagama abe enomsindo ka-**Kh**. Ngenxa yokuthi izimpendulo ezabe zivezwa yizingane zabe zikhombisa ukuthi zisebenzise ulwazi ebezivele zinalo ukunezezela kulokhu uthisha azifundise khona kwaba ngenye yezimbangela eyenza ukuba uthisha afikelwe ngumcabango wokuthi mhlawumbe lezi zingane ziyamdelela, azizwa nokuthi azinakho ukuqonda okuphelele ukuthi kumele ziphendule ngamagama ngoba kufundwa isiZulu.

Lokhu kwaba sekuba yimbangela yokuthi uNksz Mbuthuma aphuthwe ithuba lokufunda amagama amasha izingane ezabe zizitholele wona. Akukho futhi lapho kuvela khona ukuthi emuva kokusolwa nguthisha ngolaka izingane zaba nomdlandla wokuqhubeka nokunikeza uthisha amanye amagama amasha ngoba zabe sezisaba ukuthi uzozithethisa. Izincazelo kanye nemvelaphi yamagama anikezelwa izingane ngesikhathi uthisha eziyalela ukuba zimnikeze wona zimi kanje:

- **Ikhavela:** leli gama lingumfakela liqhamuka egameni lesiNgisi elithi-*Carvela*. Leli gama liyigama lesicathulo ngenxa yokuthi liyigama izingane ezilijwayele ukulisebenzisa emphakathini nokuthi leli gama linawo lo msindo ka-**kh** owabe ufunwa nguthisha yingakho kwabalula ukuthi izingane zinikeze leli gama ngawo.
- **Ikhaphu:** igama elichaza isithwathwa lisuselwe olimini lwesiXhosa, kepha ngesiZulu libizwa ngokuthi isithwathwa, ungqoqwane noma iqhwa. Lokhu kwenzeka ngesikhathi sasebusika lapho umhwamuko wamanzi uyaye uphenduke iqhwa. Leli gama izingane zalinikeza uthisha ngoba liyigama ezivame ukulisebenzisa emphakathini nokuthi labe linawo lomsindo ka-**kh** uthisha ayekade ethe abanikeze awabo amagama.
- **Ikhwantamu:** leli gama livela egameni lesiNgisi elithi-*Quantum* nakuba leli gama esiNgisini linezincazelo ezahlukeni kepha lapha izingane zabe ziqonde uhlobo lwemoto esetshenziswa njengolunye uhlobo lwezithuthi emphakathini ezivela kuwona lezi zingane uhlobo lwetekisi. Nalo leli gama labe linawo umsindo ka-**kh** uthisha ayekade ebayalele ukuba banikeze igama elinawo.

- **Ikhabe:** lolu wuhlobo lwethanga (isitshalo) olunombala oluhlaza okotshani ngaphandle ngaphakathi bese liba nobomvu. Lolu hlobo lwethanga ludliwa lungaphekiwe. Leli gama lona liyisiZulu alisiwo umfakela kungenzeka ukuthi uthisha wayeqala ukulizwa yingakho aliziba.

Kwavela ukuthi lawa magama ngamagama asebenzayo esiZulwini esikhulunywayo emphakathini. Lawa magama izingane ezaziwasusela olwazini ezazivele zinalo ayenawo umsindo ka-**kh** lowo uthisha ayewufundisile. Lokho okusho ukuthi ukusebenzisa wona kwakuwukugxilisa umsindo ezinganeni. Lokhu okwashiwo nguthisha kwazidida kakhulu izingane uma ethi zimnike amagama okungewona awesiZulu ngoba lawa magama izingane ezawanikeza uthisha angawesiZulu esikhulunywayo emphakathini, izingane ziwafunde khona. Yebo angaba ngamagama ayimifakela njengoba sengiyichazile imvelaphi yawo ngenhla kodwa lokho akusho ukuthi akusiwona awesiZulu.

Uthisha akazange azichazele izingane ukuthi ukusho ngani ukuthi lawa magama eziwanikezile akusiwo awesiZulu. Ngalokho wazishiya izingane zididekile. Ukuphela komdlandla okwabonakala kusho ukuthi uthisha emuva kokuthi engawamukelanga amagama anikezwa yizingane wayesezihambela yedwa ngesikhathi eqhubeka efundisa amagama ayewasusele encwadini njengoba injalo ngenjongo yokubhalisa isibizelo.

Uhlelo lwezifunjwana ezisuselwe encwadini kathisha zikhombisa ukuthi akukho lapho othisha benza khona ukufundakuthasisela ngezinye izibhalo okungenza ulwazi lwabo ngesifundo lusimame. Kepha ukufundisa kwabo kuncike kakhulu ohlelweni abalusebenzisayo noluvele selwenziwe. UNksz Mathambo waphawula wathi:

Mina nje kokwami ngibona imiqulumbhalo esiyilandelayo uma sifundisa ikubeke kwacaca futhi nolwazi esihlelelwe lona lwenele ukuthi mina njengothisha ngingalusebenzisa lolu hlelo ngaphandle koqeqesho. Lokhu ngikusho ngoba uhlelo lwesifunjwana lukathisha, izindlela kanye namasu kuchaziwe ngokwanele futhi nangendlela elula uthisha angayilandela ngaphandle kokulekelelwa nokuthi asikho nesidingo sokuthi ngilokhu ngizihlupha ngokwengeza ngolunye ulwazi ( Nksz Mathambo , uthisha wesifazane, waseMqikeleli, 22).

Amazwi kaNksz Mathambo asitshengisa ukuthi othisha abanayo leyo ntshisekelo yokulambela ulwazi ukuze bengeze kulokhu abanakho. NoNkk Zakwe naye washo okufanayolapho ethi:

Kodwa alikho ithuba elanele lokuthi mina njengothisha nginezele ngolunye ulwazi elanele engiluthathe kweminye imithombo ngoba usuku nosuku ngisuke sengihlelwe okumele ngikufundise, futhi ngiqinisekise ukuthi ngiyawuqeda umsebenzi wosuku ukuze kube nesiqinisekiso sokuthi ngihambisana nabanye othisha bakwezinye izikole.... (Nksz Zakwe, uthisha esifazane, waseZamani, 7).

Lapha uthisha uzithethelela ngokuthi ukuthasisela ulwazi kulokhu abasuke bekuhlelelwe kungaletha ingcindezi yokuthi umsebenzi wakhe angawuqedi ngesikhathi esithile. Nokho-ke le ndlela yokufundisa ngokohlelo ayitshengisi imiphumela encomekayo ezinganeni. UNkk Nzo wathi :

Kuyenzeka kube nezingqinamba engibhekana nazo njengokuthi izingane ziyasalela ngemuva noma zikhohlwe into esingizifundise yona ngenxa yokuthi isikhathi esiningi ngiphokeleka ukuthi ngifundise ngijahile ngoba ekugcineni kumele ngiqinisekise ukuthi izingane ngizifundisile ngokuthi ngisayine komunye umqulu obizwa ngokuthi uDobolwane (Nkk Nzo, uthisha wesifazane, waseMqikeleli, 3).

Lo thisha usikhombisa ukuthi ukufundisa kwakhe ukugxilisa kakhulu esikhathini esimiselwe ukuze kube nobufakazi bokuthi uwenzile umsebenzi wakhe. Kuyena ngubufakazi bokuthi ufundisile kunokudlulisa ulwazi ngendlela yokuthi izingane zibambe lolo lwazi. Lokhu kufakazisa ukuthi othisha sebephelelwe ngumdladla wokufundisa. UNksz Nsibande naye wabeka kanje:

Kodwa mina ngokwami noma kungesikho ukuthi ngiyagxeka ngibona sengathi othisha sebephelelwa yisineke nokuzethemba ngoba abanandaba nokuzilungiselela okunalokho lolu hlelo lubakhuthaza ukuthi othisha bavele bafundise bengazilungiselelanga noma kwenzekile wazilungiselela kepha ulandela incwadi njengoba injalo (Nksz Nsibande, uthisha wesifazane, waseMqikeleli, 22).

Lapha kuyavela ukuthi uhlelo othisha abalusebenzisayo lungabakhuthaza ukuthi baphelelwe ukuzinikela emsebenzini wokuthuthukisa ulwazi lwezingane ngenxa yokuthi ulwazi abalufundisayo lususelwe encwadini lunjengoba lunjalo. Akukho lapho kuvela khona ukuthi othisha bayakwazi ukuthola ithuba lokwabelana ngolwazi kanye nokuqonda okuncike kukadekubona wabo mayelana nokuthuthikiswa kokukwazi ukufunda nokubhala.

### **5.3 UKWENTULEKA KWEKHONO LOTHISHA LOKUCACISA NOBUNYONINGCO BOKUXHUMANISA ULWAZI-MBE LWEZINGANE NGOKUQUKETHWE YISIFUNDO**

Ikhono lokucacisa kanye nobunyoningco kukathisha kuncike emaswini kanye nasezindleleni uthisha azisebenzisayo ukuthuthukisa ukukwazi ukufunda nokubhala. Ubuchwepheshe bokucacisa nobunyoningco bokuxhumanisa kumele kusebenze kunyamanisekile ukuze kube nokuxhumanisa ulwazi-mbe lwezingane. Lokhu kungagcina ngokuthi izingane zivuleleke ukukhiqiza ulimi oluncike kwimbonisamhlaba yazo. Kepha uma uthisha entula ikhono lokucacisa nobunyoningco bokuxhumanisa lolu lwazi-mbe lwezingane kanye nomthamo wolimi izingane ezinawo kungenza ukuthi izingane zingavuleleki emthanyeni wolwazi omningi.

Kuyavela ukuthi othisha bentula ikhono lokucacisa nobunyoningco bokuxhumanisa ulwazi-mbe izingane ezisuke zinalo ngokuqukethwe yisifundo. Okuhlalukayo lapha ngokuthi othisha babona kungabalulekile ukulisebenzisa leli khono nokuthi bakholelwa ngokuthi libachithela isikhathi ngenxa yokuthi uma befundisa bagxila kakhulu kokuqukethwe. Akukho lapho kuvela khona ukuthi ulwazi izingane eziluthola kothisha luyaxhumana nalolo ezisuke zifike nalo nobekungenza zibe nokuxhumanisa ezikwaziyo nalokho ezikufundayo ekuthuthukiseni ukukwazi ukufunda nokubhala. Kepha othisha baphendula ngokuzithethelela ngezingqinamba ezahlukeni abahlangabezana nazo emakilasini. UNkk Made ulandisa uthi:

Nakuba zikhona izinselelo esinazo njengothisha mayelana nokungaqondi kahle okumele sikwenze ukuze lithuthuke izinga labafundi ekukwazini ukufunda nokubhala kodwa nabo abazali abalibambi iqhaza elanele ekulekeleleni izingane zabo emakhaya. Njengokuthi uma kade zifunde umsindo othile esikoleni kumele nabo abazali basize izingane ukuze zingakhohlwa kalula....(Nkk Made, wesifazane, waseMqikeleli, 15).

Lapha uNkk Made akasivezeli ukuthi bona njengothisha sebehambe ibanga elingakanani ukuzama ukuhlangabezana nezinselelo abanazo mayelana namazinga aphansi okukwazi ukufunda nokubhala. Kepha uzithethelela ngokuthi nabo abazali abalibambi iqhaza ekugqugquzeleni izingane ukuthi ziphindaphinde lokhu okuqukethwe ebezikufunda esikoleni. UNkk Gubevu yena uveza ukuveza ukuthi:

Mina ngakubona kungcono lokhu kukaJikimfundo ngoba akudingi ngicabange indlela ethile engizoyisebenzisa ukuchazela izingane ikakhulukazi uma ngizifundisa isihloko esisha ngoba izindlela kanye namasu okumele siwasebenzise esifundweni ngasinye abekiwe futhi ayalandeleka nakumina njengothisha (Nkk Gubevu, uthisha wesifazane, waseZamani, 8).

UNkk Gubevu uziveza njengothisha osephelelwe yithemba nentshisekelo yokusebenzisa amakhono okufundisa abengagqugquzela izingane ukuthi zikhiqize futhi zivuleleke olwazini lolimi. Akukho lapho yena eziveza njengothisha obengakhuthaza izingane zikhiqize ulwazi obekungavukuza igebe lolwazi ezinganeni ukuze kuhlokolozeke ulwazi-mbe ezinalo. Kepha uzithethelela ngokuthi izingane uzifundisa lokhu abahlelelwe khona njengoba kunjalo kuJikimfundo ngenhloso yokonga isikhathi nokuthi ukusebenzisa uJikimfundo akumenzi ukuthi acabange kakhulu. UNksz Mfene yena ulandisa athi:

Mina ngilubona loluhlelo lwehlisa ingcindezi kimina njengothisha ngoba angilibele ngihlala ngicabangana nezibonelo ezihambisana nesihloko kanye nemvelaphi yezingane (Nksz Mfene, uthisha wesifazane, waseMqikeleli, 22).

UNksz Mfene usivezela ukuthi ukuxhumanisa imvelaphi yezingane kanye nokuqukethwe kuveza ingcindezi yokuthi acabange kanzulu ngokuthuthukiswa kwamakhono. Kepha uqhakambisa ukufundisa izingane okuqukethwe kuzihambela kodwa njengesu elehlisa umthwalo. Naye uyalincoma uhlelo lukaJikimfundo olumenza angacabangi kodwa afundise lokho okuqukethwe kulo njengoba kunjalo. UNksz Dumela yena ukhala ngobuningi bomsebenzi okumele wenziwe yizingane uthi:

Mina nginenkinga yobuningi bomsebenzi izingane okumele ziwenze nsukuzonke esifundweni ngasinye. Nami njengothisha akukuningi

engingakucacisa ngenxa yokuthi kuningi okusuke kumele ngikufundise ngesikhathi esincane..., lokhu okugcina sekwenza abafundi bazikhethele bona ukuthi ikuphi abathanda ukukulalela nokukukhumbula. Uma ngingakunika izibonelo zohlelo lomsebenzi okumele izingane zibe seziwufundile futhi seziwazi ngesonto elilodwa, izibonelo: imisindo engaphezu kowodwa okumele izingane ziyifunde ngaphandle kokubhekelela ukuthi ziyiqondile yini eyebanga ezisuka kulona, kumele zifunde ngamaqembu, zifunde amakhono okubhala, zifunde ngazodwana, zifunde kanye nothisha zenze nesibizelo. . . .konke lokhu kumele uthisha akwenze noma izincwadi zokufunda zinganele ukuthi izingane zikwazi ukufunda okubhaliwe (Nksz Dumela, uthisha wesifazane, waseZamani, 17) .

Lapha uNksz Dumela uhlaba imigomo yohlelo abalusebenzisayo ngokuthi ibafakela ingcindezi yokuthi badlulisele izingane ekilasini elilandelayo noma zingakuqondi kahle okuqukethwe. Ngamanye amazwi lo thisha ukholelwa ngokuthi izingane kumele kuqikelelwe ukuthi ziyakwazi okuqukethwe ngaphambi kokuba zidlulele kwelinye ikilasi. Lokhu ukuthatha ngokuthi kungehlisa umsebenzi wabo njengothisha futhi konge nesikhathi. Yingakho yena ebona ikhono lokucacisa lichitha isikhathi. Ukhala ngokuthi imisindo okumele ziyibambe izingane ngeviki elilodwa miningi ngoba ingaphezulu kowodwa. Ukhononda nangokuthi miningi neminyakazo abayenzisa izingane kanti isikhathi aseneli. UNksz Mhlambi naye evumelana nesikhathi esingenele yena wathi:

Kugcina sekuthatha isikhathi eside ukuthi bafunde ukubala, balandelise izinombolo kanye nezehlakalo ngendlela efanele(Nksz Mhlambi, uthisha wesifazane, waseMqikeleli,14).

UNksz Mkhali phi waseZamani naye uvumelana Nksz Mhlambi waseMqikeleli ngokuthi ukulibala ukucacisa isifundo kungagcina kuchitha isikhathi nokungenza ukuthi izingane zigcine zithatha isikhathi eside ukuthi zibambe ulwazi lokuqukethwe. Ubeka ngokuthi ukuchitheka kwesikhathi akwenzeki ezifundweni zokukwazi ukufunda nokubhala kuphela kepha kuqhubekela nakwezinye izifundo njengesifundo sezibalo.

UNksz Mke waseZamani naye uvumelana nozakwabo ukuthi ukucacisa ulwazi oluqukethwe esifundweni kuchitha isikhathi. Uphinde agcizelele ukuthi le ndlela ayisebenzisayo

yokufundisa kulesi sifunjwana esilandelayo iyasemsebenzela kakhulu ngoba ivala igebe lolwazi lokuqukethwe okungenzeka ukuthi uthisha owandulela yena akalugxilisanga ngokwenele ulwazi ezinganeni.

Ube esesebenzisa uhlelo lwesifunjwana ukungikhombisa elinye lamasu alisebenzisayo azakhela lona ngenhloso yokuthi kungachitheki isikhathi uma efundisa. UNksz Mke uqhubeka achaze ngokuthi ukuze izingane zingakhohlwa kalula wulwazi olusha asuke elufundisile usebenzisa leli isu alibiza ngokuthi isisu sekati. Eshadini kunesithombe esikhulu sekati esidwetshiwe esinemisindo asuke uthisha ezoyifundisa neminye asedlulile kuyona. Uthe ishadi likhombisa umsebenzi omningi okumele ewufundisile ngosuku. Nokho-ke akukho lapho esivezela khona amasu awasebenzisayo ukubhekana nomsebenzi wakhe omningi. Kepha yena ukhononda ngobuningi bomsebenzi nakubona njengembangela yokuthi izingane zizikhethale ezifuna ukukwazi. Umfanekiso 1 wesithombe sekati esadwetshwa nguNksz Mke ekhombisa isu alisebenzisayo uma efundisa imisindo ebangeni lesibili. Buka umufanekiso 1 ngezansi,

### ***Umufanekiso 1***



Lo mfanekiso wesithombe sikaNksz Mke semisindo asuke esazoyifundisa neminye esike engakayifundisa wathi uyibhala esithombeni sekathi ngoba ufuna izingane zingayikhohla futhi naye wakubeka ngokuthi wenzela ukuzikhumbuza ngemisindo aseoyifundisile naseoyifundisa. Imisindo ayifaka ngaphakathi esiswini wathi uyibiza ngemisindo ephansi kanti lena ayibhala

emzimbeni wekati uyibiza ngimisindo ephezulu. Lesi sithombe sikaNksz Mke sikhombisa ukwentula kwakhe ikhono lokufundisa imisindo.

**Isikwelesithebe -2:** Isifunjwana sikaNksz Mke ibanga lesibili

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Isihloko                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Umsindo kaSw |
| Izindlela / Amasu okufundisa asetshenziswa nguthisha                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |
| <p><b>Isingeniso:</b> Uthisha waqale waveza umsindo kaSw ezinganeni. Ngemuva kwalokho wabe eseveza isithombe somdwebo wekati (buka umfanekiso 1 ngenhla). Esiswini salo mdwebo wayebhale izinhlamvu zemisindo eyahlukene aseyifundisile. Uthisha ube esekhumbuza izingane ngemisindo ephezulu nephansi. Wabachazela ukuthi imisindo ephezulu itholakala esiswini sekati kepha ephansi itholakala ngaphandle kwesisu sekati. Lokhu wakusho ekugcizelela ngokukhombisa izingane izinhlamvu zemisindo ayibhale ekhadini lobubenyebenye.</p> <p>Ngalesi sikhathi enza lesi singeniso sakhe izingane zona zabe zihlezi zithule zimlalele. Zakhuluma kuphela ngesikhathi ethi azisho emva kwakhe le misindo aseyifundisile eyabe iseswini sekati.</p> <p><b>Ukuqhubeka kwesifunjwana</b></p> <p>Uthisha wabe eseqhubeka nokuveza umsindo ka-Sw owabe usekhadini elibubenyebenye ewusondeza kuzona izingane ngesikhathi zihlezi eqoqweni elikhulu ezihlala kulo uma uthisha enza isethulo sakhe. Wabe esetshela izingane ukuthi lo msindo ka-Sw uma ezihambela yedwana kanje sithi akakhulumi kuzomele simkhulumise ngokujobelela noma ngokumfakela izingane ezingonkamisa <b>a, e, i, o, u</b>. Nazo lezi zingane ayekhuluma ngazo okungonkamisa wayebhale unkamisa ngamunye ekhadini elibubenyebenye.</p> <p>Uthisha wabe esethatha ikhadi elibubenyebenye elinomsindo ka-sw wahlanganisa nekhadi elibubenyebenye elinonkamisa u-a kwase kuphuma u-swa. Uthisha wabe esinikeza izingane ukuthi ziwufunde lomsindo. Wabe uthisha eseqhubeka ethi ezinganeni umsindo usuyakhuluma ngoba sesiwuhlanganise nonkamisa.</p> <p>Uthisha wabe esenikeza izingane ithuba lokuthi zithathe umsindo ka-sw osekhadini elibubenyebenye zizihlanganisele ngokwazo nonkamisa ababe sebesele ukuze kuphume u <b>swa, swe, swi swo, swu</b>. Kepha lokhu izingane zazikwenza ngazodwana bese zifunde</p> |              |

kanyekanye uma umsindo seziwuhlanganisile nonkamisa. Ngesikhathi uthisha ezinikeza yonke le miyalelo engakuqaphela kwaba ngukuthi ezinye izingane zabe zidlala zikhombisa ukungabi nandaba nalokhu uthisha ayekwenza nazo. Kepha uthisha wayezithethisa kodwa bese eqhubeka nesifunjwana sakhe. Uthisha wabe esezifundela izingane amagama amasha ayevele esewabhale ebhodini **eSwazini, emaswi, ebusweni, esweni, uswidi.**

#### **Umsebenzi wabafundi**

**Ngemuva kwesifunjwana** uthisha wayalela abafundi ukuthi bayobheka amagama analo msindo abekade ewufundisa ekilasini emaphephandabeni noma ezincwadini emakhaya. Ngenxa yokuthi kwase kuvele kunomsindo ezinye izingane zidlala ngawo la makhadi abubenyebenyeye ayebhalwe onkamisa nemisindo. Ngesikhathi uthisha ezinikeza umyalelo ngokumele ziyokwenza ekhaya izingane zakhombisa ukungabi nandaba ngoba aziphendulanga kepha zaqhubeka nokuzixoxela.

Lapha uhlelo lwesifunjwana sebanga lesibili esivezwe esikwelenisithebe sesibili esingenhla. Lusikhombisa insweleko kuthisha yekhono lokucacisa nokuholela ekusetshenzisweni kwamasu okufundisa ukukwazi ukufunda nokubhala ngendlela efuze eyokufundisa ukuhlanganisa ezibalweni S+W+A=SWA. Kuyavela ukuthi uthisha uyaqhubeka nokuzama ukuchazela izingane mayelana nokulumbana kwezinhlamvu zemisindo **SW** kanye nonkamisa kepha incazelo yakhe iyindida ngoba ukhuluma ngonkamisa **a, e, i, o, u** njengonkamisa abakhulumayo. Zonke lezi zincazelo uthisha azibekile aziwenzi umqondo nesithombe esiphelel emqondweni wengane. Injulalwazi kaPiaget (1976) yona igcizelela ukuthi izingane zisebenzisa ukulumbanisa kanye nokugxilisa ngesikhathi esisodwa ukuzakhela isithombe emqondweni ekufundeni nasekubhaleni ulimi. Ngakho izingane ziqale zizakhele izithombe-mqondweni ezibizwa ngokuthi ngamasikema bese kuthi kulawo masikema kuthuthuke ulimi. Ngamanye amazwi ingane kumele iqale iqonde umqondo ophathelene nokuthile ukuze ikwazi ukuwudlulisela kuleso sithombe ebisizakhele sona engqondweni. Yingakho ingane kumele iqonde umcabangonzulu ngaphambi kokuba ithole ulimi oluthile oluchaza lowo mcabango (Mitchell kanye no Myles, 2004; Wadworth, 1996; Shiamberg, 1985).

Okuvelayo ngukuthi uthisha usebenzisa isithombe sekati njengempahlasiseko yokufunda nokufundisa ukuzama ukugcizelela ngemisindo ephansi naphezulu. Kuyavela ukuthi ngesikhathi uthisha esekhuluma ngemisindo ephansi nephezulu usefundisa imithetho yolimi engahlobene nokufundiswa kwemisindo kula mabanga aphantsi.

URose (2006) uchaza ngokuthi injongo yokufundiswa kwemisindo emabangeni aphansi kungukuthi izingane zibe nokuqonda ngemisindo nobudlelwano obuphakathi kwezinhlamvu ezibhaliwe kanye nemisindo. Ngakho ukuqonda ngalobu budlelwano kungazenzekela ukuthi ingane ikwazi ukubona amagama ewajwayele ngendlela enembayo esibhalweni. Uthisha lapha wayengasebenzisa indlelani eyinhlanganisela ukufundisa isifunjwana semisindo ukuze izingane ziqonde lobu budlelwano bemisindo kanye nobunye egameni. UStahl (2004) uyichaza le ndlelani njengesu lapho uthisha engalifundisi igama noma umsindo uzihambela ngawodwana kepha igama elinalowo msindo ahlose ukuwufundisa ulifundisa lisendabeni noma emshweni ukuze ingane izakhele isithombe segama engqondweni yayo. Ngesikhathi ibona igama lisetshenziswe endabeni enomthamo omningi wolimi kuyenzeka ukuthi kuhlokolozekela ulwazimagama ebivele inawo engqondweni lokhu okwenza kube lula ukuthi ingane izakhele isithombe engqondweni esihambisana nencazelo yegama. Lokhu kungakhuthaza ukuthi ingane izakhele kalula ubudlelwano bamagama anencazelo nezithombe. Lapha uthisha uthola ithuba lokuthi asebenzise ulwazimagama olusha aluthole ezinganeni ukwengeza kulawo magama avele kaningi ewathathe endabeni ukufundisa imisindo.

Isibonelo sokufundiswa kwemisindo kusetshenziswa le ndlelani eyinhlanganisela sihamba kanje: **ingane** > **i-ng-a-n-e**. Lapha izingane ziqala ngegama eliphelele elakha umqondo bese zifunda ukulihlukanisa igama ngezinhlamvu ezihamba ngazinye, ngambili noma ngantathu zibuye zilihlanganise igama ukuze kugcineke ubunye egameni. Uthisha angasebenzisa indlela esamdalo lapho izingane uma igama selihlukaniswe ngezigaba kanjena uma ziphimisa uhlamvu lokuqala zishaye izandla kanye ohlamvwini lwesibili ziphinde zishaye futhi elesithathu zishaye futhi kuze kufike kwelokugcina. Ekugcineni kumele izingane zizihlanganisele igama ukuze kube khona lobo bunye begama nokungagququzeli ukuthi izingane ukuthi zifunde imisindo izihambela ngayodwana egameni. Ngakho ukuqinisekisa ukuthi izingane ziyasilandela isifunjwana uthisha wayengabuza ezinhlamvwini ezakha igama elithi **ingane** zizishaye kangaki izandla. Le ndlelani ibhekela ukwehluka kwezingane ngenxa yokuthi ikhuthaza ukuthi izingane zizitholele zona ukuthi igama lakheke kanjani kanye nomsuka walo ngaphandle kokuthi uthisha azifundise. Lokhu kungenza ukuthi izingane zizitholele ulwazi namakhono adingekayo esibizelweni.

Akukho lapho kuvela khona ukuthi uthisha amagama awasebenzisile uwacaphune endabeni enomthamo omningi wolimi. Lokhu kwakungenza ukuthi izingane zingafundi kuphela

imisingo izihambela ngayodwana egameni. Kepha zifunde imisingo isemagameni asengxoxweni eyenza zizitholele zona imisingo yegama emshweni opheleleyo. Amasu asetshenziswa nguthisha awakugqugquzeli kahle ukuthi izingane zikhombise ugqozi nokulangazelela ukuba yingxenywe yokufundwayo kepha izingane zitholakala ziqhubeka zizibangela umisingo ngesikhathi uthisha efundisa okungezinye zezimbangela ezenza ukuthi zingakhumbuli okufundiwe. Ukubanga umisingo kwezingane kungaba yisibonakaliso sokuthi lokhu uthisha akufundisayo kungaphezu kwemiqondo yezingane ngakho-ke akuzihehi.

### Isikwelesithebe-3:

**Isifundo sikaNkk Zondiwe sebanga 3 sokufundisa ikhono lokubhala asithathele encwadini kathisha.**

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|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| Ibanga                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | lesithathu         |
| Ikhono elifundwayo:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Ukubhala ngesandla |
| <p><b>Isingeniso:</b> Uthisha wayalela izingane ukuba zivule izincwadi zazo zikaJikimfundo bese zifunda imisho. Le misho izingane zayifunda ngemuva kukathisha ziyibuka encwadini ngaphansi kwesihloko esithi: <b>Bhala le misho elandelayo ngesandla.</b> Ngesikhathi izingane zifunda yena uthisha uyabhala ebhodini. Uthisha ubhala yona le misho engezansi ebhodini eyisusela encwadini yezingane.</p> <ul style="list-style-type: none"> <li>• Ekhaya kunezinkukhu namakati.</li> <li>• Abathandi ukuhlala ekhaya.</li> <li>• Ugogo ushaya amakati.</li> <li>• UNomusa udla amasi.</li> </ul> <p><b>Imisebenzi yezingane:</b> Ngesikhathi uthisha eseqedile ukubhala imisho ebhodini waphinde wayalela izingane ukuthi zifunde ngemuva kwakhe umusho ngamunye kusukela kowokuqala kuze kufike kowokugcina. Uthisha waphinda wayalela izingane ukuthi zimbangqe le misho ezincwadini zazo lapho zibhala khona imisebenzana yokubhala ikhono lokubhala ngesandla.</p> <p><b>Isinyathelo sokwenziwa izingane ekilasini ngesikhathi sokubhala</b></p> <p>Ngesikhathi izingane zibhala uthisha wayegcizelela ukuthi zibhale kahle. Wakhombisa ukungakukhathaleli kakhulu ukuthi imisho izingane ziyimbangqe ngendlela eyakha umqondo womusho kodwa yena wabe egcizelela ukubhalwa kwezinhlamvu zamagama ngendlela okuyiyo. Uthisha akukhathalele ukuthi abheke lapho izingane zibhalela khona kepha izibonelo zokuthi izinhlamvu zegama kumele zibhalwe kanjani uthisha wabe ezigcizelela ngokuzibhala ebhodini elidwetshwe imigqa efana nesemabhukwini izingane ezibhalela kuwo. Kulapho uthisha egcizelela khona ngokusho nangokwenza ukuthi uhlamvu lwegama ngalinye kumele lubhalwe luhambe kanjani emugqeni. Izingane</p> |                    |

zakhombisa ukungabi namdlandla walesi sifunjwana ngoba imisho eziyibhalayo yabe ingawenzi umqondo opheleleyo nobekungaletha umphumela wokuthi ziheheke bese ziyasithakasela isifunjwana sekhono lokubhala. Izingane zagcina sezibhala imisho engaphelele nenganikezi umqondo opheleleyo.

Lesi sifunjwana esitholakala esikwelenisithebe-3 sikaNkk Zondiwe sebanga lesithathu sikhombisa ukuthi le ndlela yakhe yokufundisa ingagcina isikhuthaza ukuthi izingane zibhale umsebenzi ezingawuqondi ukuthi uchaza ukuthini ngenxa yokuthi imisho eziyifundayo neziyibhalayo ayichazi indaba ephelele. Lokhu kungenza nekhono lokubhala ligcine lingawenzi umqondo. Futhi akukho lapho kukhombisa khona kulesi sifunjwana esivele esikwelenisithebe-3 ukuthi uthisha unalo ikhono nobungcweti okuncike kukadekubona wakhe nokuzihlelela ngokwakhe isifunjwana esebenzisa unzikandaweni izingane eziwujwayele ekuthuthukiseni amakhono.

Le ndlela yokufundisa ukukwazi ukufunda nokubhala esetshenziswa nguthisha esebenzisa uhlelo lwesifunjwana oseluhleliwe lukaJikimfundo ikhuthaza othisha ukuthi othisha basebenzise umthamo wolwazi okaliwe nokuthi ababe besaphuma kuwo. Lokhu kungagcina sekubakhuthaza ukuthi bafundise ngendlela yokuphindaphinda ukunto okukodwa nokungaluthuthukisi ulwazi-mbe lwezingane.

Nakuba othisha beveza imizwa exubile nequkethe ukungazethembi kwabo mayelana nokusebenzisa lolu hlelo abalusebenzisayo, kepha kuyavela ukuthi abakuthanda kakhulu ngalolu hlelo ngokuthi lubehlisela umthwalo wokucabanga nokuhlela isifunjwana sansukuzonke ngoba konke kusuke sekuhleliwe. Lubakhuthaza ukuthi bangashintshi endleleni yokufundisa eyayisetshenziswa kudala yokuphindiphinda imisho efanayo ezinganeni nengawenzi umqondo opheleleyo. Le ndlela yokufundisa yenza ukuthi othisha bangabi nakho ukukhathazeka ukuthi izingane ezikufundayo akuhambisani nonzikandaweni wazo. Othisha baveza ukuthi bayakuqikelela ukuthi abakufundisayo kunjengoba kunjalo encwadini kaJikimfundo. UNkk Thwala wabeka wathi:

Lapha kuJikimfundo sinikeziwe uhla lwamagama okumele sihlole ngawo ulwazimagama abafundi abawaziyo kanye nemisindo asebeyifundile ebangeni elandulela lelo abakulona njengamanje. ...kunomthamo wolwazimagama

okulindeleke ukuthi ngabe izingane seziyawazi kuleli banga (Nkk Thwala, uthisha wesifazane, waseMqikeleli, 12).

Lapha uNkk Thwala usivezela ukuthi usebenzisa okuqukethwe encwadini ukuhlola ulwazi lwezingane. Ngamanye amazwi le ndlela yakhe ikhuthaza umcabango wokuthi uma izingane zikwazi ukuphindaphinda lokhu okusencwadini njengoba kunjalo zisuke zikhombisa ukuthi sezinalo ulwazi. Ngelokho uthisha agcina ekukhathelele ngukuthi izingane zibe nomthamo othile wolwazimagama oncike kokuqukethwe encwadini kaJikimfundo. NoNkk Nhleko waseZamani washo okufanayo wabeka wathi:

Izingane ngibe sengizinikeza amagama amasha esiwamiselwe ngokohlelo esilusebenzisayo (Nkk Nhleko, uthisha **wesifazane**, waseZamani, 4).

Lapha uthisha usivezela ukuthi ukholelwa ngukuthi ulwazi olusha okumele alufundise ngolusuke luqukethwe yincwadi kuphela. UNksz Nto ulandisa uthi:

Akukho lula ukufundisa ekilasini ngenxa yokuthi thina njengothisha asikutholi ukwesekelwa ngokwenele okuvela kubeluleki bolimi eMnyangweni Wezemfundo. Nokwenza **ukuthi** kube nezingqinamba eziningi esihlangabezana nazo ezingaxazululwa muntu nokwenza sigcine sesizinqumela ukuthi ukuze kube khona inqubekela phambili kumele sivele sifundise abafundi ngendlela okubhalwe ngayo encwadini esanikezwa yona ukuze sikwazi ukufakazisa ukuthi sifundisile ebhukwini elimiselwe lokho (Nksz Nto, uthisha wesifazane, waseMqikeleli, 6).

Lapha uthisha uqhakambisa izingqinamba ezihambisana nokungasekelwa kwabo abakuthola kuMnyango Wezemfundo njengezimbangela ezimenze wakhetha le ndlela yokufundisa yokugxila kokuqukethwe yincwadi kaJikimfundo ukwenzela ukuthi afakazise ukuthi uwenzile umsebenzi wakhe wokufundisa.

UNkk Zaza uveza ukuthi uhlelo abalulandelayo alubaniki ithuba lokuthi basebenzise ukadebebona wabo ekufundiseni uma ngabe behlangabezana nezingqinamba zokuthi izingane azilandeli kahle lokhu uthisha azama ukuzifundisa khona.

Lapha uthisha uzihlangulela ngohlelo lokufundisa abalusebenzisayo njengembangela eyenza ukuthi bangawusebenzisi ukadebona wabo. UNkk Zaza ulandisa athi:

Kulolu hlelo engilusebenzisayo angilitholi ithuba lokuthi uma ngibona ukuthi abafundi abaningi bayasalela esifundweni ngicabange noma ngisebenzise enye indlela noma isu engilaziyo ukuthi liyaye lingisebenzele ezimweni ezisuke zikhombisa ukuba nengcindezi ngoba kumele ngilandele lokho okubhalwe encwadini ukuze kuphele usuku ngikufundisile konke lokhu okwangalelo langa (Nksz Zaza, uthisha wesifazane, waseMqikeleli, 11)

Lapha uthisha ukhalaza ngokuthi uhlelo alusebenzisayo alubhekeleli ubunye nokwehluka kwezingane ngokwamazinga nokuncike kuyikakade lazo. Kepha uthisha ukhalaza ngokuthi ugcina esezithola ephoqelekile ukuthi agcine esebenzisa lawa masu atholakala encwadini kathisha njengoba enjalo. Okunye othisha abakubekayo ukungakutholi ukwesekwa nguMnyango Wezemfundo eyisisekelo. UNkk Dabula waveza ukuthi:

Nakuba ngokwalolu hlelo esilulandelayo kugcizelelwa ukuthi kumele sizibhale izingqinamba esihlangabezana nazo ukuze lolu lwazi esilubhalile lusetshenziselwe ukubuyekeza umqulu wencwadi kathisha equkethe izifunjwana, kuthuthikiswe izindlela namasu kepha asiluboni ushintsho ngoba njengoba sixoxa nawe nje akekho osewake wafika eqhamuka eMnyangweni Wezemfundo eyiSisekelo ukuzoqoqa noma ukubheka ukuthi sibhaleni koDobolwane bethu. Ngikhuluma nawe nje saqala ukubabhala eminyakeni emithathu edlule ngenhloso yokudlulisa umyalezo wesithombe ngokwenzekayo ekilasini (Nkk Dabula, wesifazane, waseMqikeleli, 8).

Lapha uthisha ukhalaza ngokuthi akukho lapho sebake bathola khona ukusizakala mayelana nezingqinamba abahlangabezana nazo ekilasini nakuba bekubhala lokhu kuDobolwane, incwadi yokuninga kathisha. Lokhu kugcina sekwenza ukuthi umuntu azibhalele noma yini kule ncwadimqulu yokuninga kathisha uDobolwane. NoNksz Nto wase Mqikeleli washo okufanayo wathi:

Noma abanye othisha besebenzisa izimpahlasiseko ezahlukile kodwa abasuki ekugxileni kokuqukethwe yincwadi (Nksz Zaza, uthisha wesifazane, waseMqikeleli, 10).

Isifunjwana sebanga lesithathu sikaNksz Zaza siyakukhombisa lokhu. Buka isikwelesithebe 4 ngezansi.

***Isikwelesithebe 4: Isifunjwana sebanga lesithathu somsindo ka- mkh***

| ISIKHATHI                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Imizuzu eyi-15                                                                                                                                                                                                                                                                   |
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| <b>OKUQUKETHWE ULWAZI NAMAKHONO</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | <ul style="list-style-type: none"> <li>• Buyekuza imisindo efundiwe edlule</li> <li>• Funda amagama usebenzisa ulwazi lwemisindo efundiwe.</li> <li>• Hlukanisa amagama ngezinhlamvu ezithile.</li> <li>• Pela amagama ngendlela efanele usebenzise ulwazi nemisindo.</li> </ul> |
| <b>IZIMPAHLASISEKO ZOKUFUNDISA</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | <ul style="list-style-type: none"> <li>• Amakhadi obubenyebanye emisindo: <b>mkh, ndlw, nhlw, ntshw</b></li> <li>• Umsindo wamagama: <b>mkhokhele, endlwananeni, inhlwathi, entshweni.</b></li> </ul>                                                                            |
| <p><b>Isinyathelo sokuqala:</b><br/>           Uthisha waqala ngokubuyekeza izingane le misindo engenhla eseyifundiwe ngokuthi abakhombise umsindo osekhadini lobubenyebanye bese ezibuza kanje; isib: emsindweni “mkh” mingaki noma yimiphi imisindo eyakha lo msindo? Impendulo wayibhala kanjena ngoshoki ebhodini: <b>m+k+h &gt; mkh bese</b> uthisha uveza umsindo ongenhla egameni bese efunde nezingane igama eliphelele elithi: <b>mkhokhele, umkhaba, umkhonto, umkhandlu, umkhumbi.</b></p> <p><b>Isinyathelo sesibili:</b><br/> <b>Umsebenzi wezingane</b><br/>           Ngemuva kokuba seziwafundile onke la magama izingane uthisha azifundise wona uthisha wayalela izingane ukuba zimbangqe la magama azifundise wona ebhukwini ezibhala kulo isibizelo ukuze ziwabuyekeze.</p> |                                                                                                                                                                                                                                                                                  |

Isikwelesithebe-4 sikhombisa isibonelo sohlelo sikaNksz Zaza sikanyangantathu sebanga lesithathu esisuselwe encwadini ebizwa ngokuthi yithuluzi likathisha. Le ncwadi iqukethe

uhlelo lwezifunjwana ezahlukenene zokufundisa ibanga lesithathu. Isifunjwana sikaNksz Zaza asikuvezi ukuthi lomsindo ka- **mkh** kanye namagama uthisha awafundisile uwacaphune kuyiphi indaba. Akuveli kahle ukuthi amakhono ahloswe yilesi sifunjwana uthisha ugcina ekwazile ukuwafeza yini ngoba akukho lapho kuvela khona uthisha echaza amagama noma ezinikeza izingane ithuba lokuthi ziwachaze ukuze uthisha akwazi ukuthola ulwazi izingane ezinalo ngamagama. Ukungahlokolozisi ulwazi lwezingane ezisuke zifike nalo esikoleni kwavela kuwuchungechunge ezingxoxweni nothisha abahlanganyela ocwaningeni. UNksz Zwide waseZamani wathi:

Nami njengothisha ngiba nomthelela ongemuhle ekuhloloziseni ulwazi nasekunikezeni izingane amathuba okukhuluma noma ukusetshenziswa ngokukhululeka komthamo wolwazimagama izingane ezifika nalo esikoleni. Ngenxa yokuthi angizazi zonke izilimi zama-Afrika. Ulimi engiluqonda kahle yisiZulu . . . (Nksz Zwide, uthisha wesifazane, waseZamani, 13).

Lapha uthisha usikhombisa ukuthi akayikhathaleli imvelaphi yezingane ngokwezilimi zazo uma efundisa kepha uqhakambisa ukuthi ulimi alwaziyo kahle yena isiZulu. NoNksz Tolo okufanayo wabeka kanje:

Nami isikhathi esiningi uma ngifundisa angizinikezi ithuba lokukhuluma nalezo zingane engizaziyo ukuthi ulimi lwesiZulu akasilona ulimi lwazo lweBele. Ngikubuka njengento engichithela isikhathi njengoba nginekilasi elikhulu yingenxa yokuthi kuningi okulindeleke sikufundise ngesikhathi esincane. Nokuthi ngisuke ngizama ukugwema ukuthi bangangifakeli ingcindezi yokusho amagama nami engingawazi achaza ukuthini. Nokungagcina sekwenza isifundo sami siphazamiseke kulokhu engikuhlosile. . . (Nksz Tolo, uthisha wesifazane, waseZamani, 19)

Lapha uthisha usivezela ukuthi usebenzisa amandla olimi ukuncisha izingane amathuba okubeka imibono yazo nokuba yingxenywe ngokuphelele yokufundwayo ekilasini. Nokho uzithethelela ngokuthi kusuke kukuningi okufanele akufundise ngesikhathi esincane. Ingqinamba yezingane ezilimingxube emakilasini yavela kaningi. UNksz Tha wabeka wathi:

Kulo mphakathi engisebenza kuwona ziningi izinhlobo zezilimi ezikhulunywa ngama-Afrika ngenxa yokuthi ama-Afrika asehlala ndawonye ngokushintsha kwesikhathi nokwenza ukuthi nezilimi ezikhulunywa yilo mphakathi kungabi ulimi lwesiZulu kepha kugcine sekuwulimi oluwumfakela wengxube yezilimi eziningi. Lokhu okugcina sekunginika inselelo enkulu mina njengothisha ofundisa ngolimi lwesiZulu kuphela ngigcine sengingasazi ukuthi yimaphi amasu engizowasebenzisa ukubhekana nale ngqinamba ngenxa yokuthi ngesikhathi ngiqeqeshelwa ubuthisha angihlonyiswanga ngezindlela namasu okubhekana nale nselelo.(Nksz Tha, uthisha wesifazane, waseMqikeleli, 8).

UNksz Phuthini yena wathi:

Kuyaye kube khona ukudideka ikakhulukazi ekuxhumaneni nezinye izingane ngenxa yokuthi amanye amagama eziwakhulumayo nami angiwajwayele ukuwasebenzisa empilweni yami yangempela (Nkk Phuthini, uthisha wesifazane, waseZamani, 7).

Lapha kukhombisa ukuthi uthisha akazinikezi ithuba lokufunda nokucosha olwazini izingane ezifika nalo esikoleni. Kepha ulwazi lwakhe luncike kakhulu encwadini kathisha abayisebenzisayo. Lokhu kwenza ukuthi umthamo wolimi awusebenzisayo ungabi banzi futhi ugcine ungaxhumani nokwenzeka empilweni yezingane yangempela. Izingane zifika esikoleni sezivele zinomthamo wolimi omningi ezisuke zilindele ukuwusebenzisa kodwa lowo mthamu usuke uncike konzikandaweni abehlukene. Kodwa kuyavela ukuthi ngesikhathi sokufunda izingane azilitholi ithuba elenele lokuwusebenzisa lo mthamo wolwazimagama ngolimi ezilujwayele usetshenziswa ngalo ekhaya. Othisha abazinikezi izingane ithuba lokuthi zikhulume futhi zicabange ngokukhululeka ngoba uthisha naye usuke engaluqondi ulimi izingane ezifika nalo esikoleni. Ngamanye amazwi indlela yokufundisa igcina isiphoqeleva izingane ukuthi zixhumane nothisha ngendlela ehambelana nolwazi analo ngesifundo. Lokhu kungaletha umphumela wokuthi uthisha agcine eseluphoqeleva lolu lwazi lwakhe ezinganeni ngenhloso yokuthi izingane zilwazi ngendlela yena uthisha alwazi ngayo nokungaletha umphumela wokuthi zilukhohlwe. Umqondo wengane uyazikhethela wona ulwazi okumele uligcine kuye ngokuthi ingane ikuqonda kanjani okufundwayo.

Izikwelesithebe ezilandelayo ziveza uhlelo lwezifunjwana othisha bebanga lokwamukela kuya kwelesithathu abalusebenzisayo belususela encwadini mqulu yezingane yokusebenzela. Le ncwadi ebizwa Ngencwadi-kusebenzela Yothingo Lwenkosazana yenzelwe izingane zaseNingizimu-Afrika ngaphansi kwesandla sikaNgqongqoshe woMnyango Wezemfundo Esisekelo. Lapha uMnyango uzama ukungenelela kule nkinga yamazanga aphansi okukwazi ukufunda nokubhala. Kepha akukho encwadini lapho kukhuthazazwa khona ukuthi othisha bangaluthasisela ulwazi ngezinye izibhalo nobekungenza ukuthi okuqukethwe yizifundo kunyamane nobuliqobo bengane. Isibonelo sohlelo lesifunjwana sokufundisa ukukwazi ukufunda nokubhala sebanga lokwamukela sikaNkk Nsibande asisusele eNcwadini-kusebenzela YoThing Lwenkosazana sibonakala esikwelenisithebe 5. Le ncwadi incike emgomeni weKharikhulamu efakazisa ukuthi othisha azikho ezinye izibhalo abazisebenzisayo ngaphezulu ukuthayisela umthamo walokhu abasuke behlose ukukufundisa.

#### Isikwesithebe 5: Isifunjwana somsindo ka-n sebanga lokwamukela

| Ibanga                                                                                                                                                                                                         | Elokwamukela                                                                                                                                                                                                                                                                                 |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Isikhathi                                                                                                                                                                                                      | Imizuzu engama-30                                                                                                                                                                                                                                                                            |
| Okuqukethwe ulwazi lwamakhono                                                                                                                                                                                  | <p>Gcwalisa uhlamvu, lalela umsindo, phimisa imisindo</p> <ul style="list-style-type: none"> <li>• Gcwalisa uhlamvu <b>n</b> bese ulalela umsindo ngenkathi uphimisa kakhulu amagama.</li> <li>• Unogwaja</li> <li>• Ipeni</li> <li>• Inaliti</li> <li>• Ikani</li> <li>• Ukotini</li> </ul> |
| Umsebenzana wezingane                                                                                                                                                                                          | <p>Gcwalisa uhlamvu <b>n</b> bese ulalela umsindo ngenkathi uphimisa kakhulu amagama.</p> <ul style="list-style-type: none"> <li>• Unogwaja</li> <li>• Ipeni</li> <li>• Inaliti</li> <li>• Ikani</li> <li>• Ukotini</li> </ul>                                                               |
| <p><b>Isinyathelo sokuqala</b></p> <p>Uthisha waqale waculisa izingane iculo lentuthwane enyakazisa umzimba wakhe ehambisana neculo. Iculo lalihamba kanje: <u>Uthi tshikitshiki uyintuthwane yini na?</u></p> |                                                                                                                                                                                                                                                                                              |

Yatshikiza intuthane. Yatshikizela we ma! Wayephethe isithombe sentuthwane sisoqwembeni. Izingane zazicula ngemuva kwakhe zinyakazisa nazo imizimba yazo zihambisana neculo. Ngaleso sikhathi izingane kanye nothisha babeme indilinga ekilasini endaweni lapho ejwayele ukuhlala khona uma ezobaxoxela indaba.

### **Isinyathelo sesibili**

Ngemuva kokuba izingane sezicule zashukumisa imizimba yazo ngeculo lentuthwane, uthisha wabe eseziyalela izingane ukuba zihlale lapho zibhalela khona umsebenzi wazo. Ikhasi lomsebenzi izingane ezabe zizowubhala uthisha usevele elivulile. Esandleni sakhe uthisha wayephethe iNcwadi- Kusebenzela efana neyezingane.

### **Isinyathelo sesithathu**

Uthisha wathatha ikhadi lakhe elibubenyebenye elibhalwe uhlamvu luka-**n**.

Waziyalela izingane ukuba ziluphimise ngemuva kwakhe. Esequedile wabe esethi namuhla sizobhala umsindo wenunu. Ngaphambi kokuba izingane zibhale uthisha waqala ngokuthi azimkhombise lo msindo wenunu izingane eseziwufundile kuzona izincwadi zazo lezo ezabe sezivuliwe. Waqala ngokuthi abakhombise kweyakhe incwadi. Wayeseziyalela izingane ukuba zikhombe kwezazo incwadi.

### **Isinyathelo sesine**

#### **Okumele kwenziwe izingane:**

Ebhodini kunamagama alandelayo abhalwe nguthisha: **unogwaja, ipeni, inaliti, ikani, ukotini**. Uthisha uqala afunde igama bese izingane zifunde emva kwakhe bese ziphimisa kakhulu uhlamvu luka-**n** egameni ngalinye uthisha aselifundile kuqala.

### **Isinyathelo sesihlanu**

Uthisha unikeza ikilasi lonke izincwadi zokusebenzela ngemuva kokuchaza okumele zikwenze. Nakuba uthisha wabe elivulile ikhasi izingane okumele zibhale kulo kepha kwagcina ngokuthi izingane zivule noma imuphi umsebenzi uthisha angawushongo. Abanye bagcina ngokuzidlalela baphoselana ngazo iziNcwadi-Kusebenzela ngenxa yokuthi uthisha akazilungiselelanga ngokuphelele ngalesi sifunjwana.

Isikwelesithebe 5 sesifunjwana lebanga lokwamukela likaNkk Nsibande sifakazisa ukuthi uthisha akakulandelanga ukufundisa ngokuhlala izingane ngamaqoqo obekungenza ukufundisa kwakhe kube yimpumelelo ngendlela yokuthi uthisha ubhekana neqoqo elincane ngesikhathi esisodwa. Lokhu bekungaletha umphumela wokuthi uthisha angaphunyukwa yithuba lokunakekela ukwehluka kwengane ngayodwana. Kuyavela ukuthi azikho izimpahlasiseko uthisha azisebenzisile nebezingenza ukuthi izingane zizakhele izithombe emiqondweni ngokwazo ukuze kungabi lula ukuthi ziwakhohlwe amagama. Bekungenza nokuthi kube lula nokuthi izinhlamvu zemisindo zisheshe zizazi ukuthi zimele liphi igama eliphelele.

Uhlelo lwesifunjwana sikaNkk Nzo sebanga lokuqala sikhonjisiwe esikweleni-6.

#### Isikwelesithebe 6: Imisindo msh, mch, ntshw, msh

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                        |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ibanga<br>Isikhathi                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Lokuqala<br>Imizuzu engama-30                                                                                                                                          |
| Amakhono                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Ukubhala                                                                                                                                                               |
| Umsebenzi obhalwayo                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Ukugwalisa amabhokisana; kunezithombe zamabhokisi<br>anemisindo elandelayo: <b>msh, mch, ntshw, msh</b><br><b>mshise, bamchukuluza, kushintshwani, mshaye, mchuthe</b> |
| <p><b>Isinyathelo sokuqala</b></p> <p>Uthisha wayalela izingane zonke ukuthi zivule izincwadi zazo zokubhalela ekhasini le-15 ngaphandle kokuqala ngesingeniso. Izingane zazama ukuphenya amakhasi ezincwadini zazo ukuze zifinyelele ngokushesha lapho uthisha ayebayalela khona ngenxa yokuthi uthisha akazilindanga izingane ukuthi ngakube ziyafinyelela yini ekhasini lelo. Wavele waqhubeka nokuzinikeza imiyalelo elandelayo mayelana nayefisa kwenzeke esifunjwaneni.</p> <p><b>Isinyathelo sesibili</b></p> <p>Uthisha waveza ezinganeni amakhadi amane ayebhalwe le misindo elandelayo: msh, mch, ntshw, msh. Wayifunda wabe eseyalela izingane ukuthi zisho ukuthi umsindo ngamunye wakhiwe yiziphi izinhlamvu. Ngesikhathi zimnikeza izingane izinhlamvu ezakhe lo msindo wokuqala ayewuvezile ekhadini wabhala lokhu ebhodini <b>msh &gt; m+s+h=msh</b>. Waqhubeka njalonjalo emisindweni elandelayo wenza okufanayo.</p> <p><b>Isinyathelo sesithathu</b></p> <p>Uthisha wabe eseyalela izingane ukuthi ezincwadini zazo ekhasini le-15 kunamabhokisi analawa magama alandelayo: mshise, bamchukuluza, kushintshwani, mshaye, mchuthe nohla lwemisindo <b>msh, mch, ntshw, msh</b> okuvele sekubhaliwe kuleli khasi. Izingane kwakumele ziqondanise ngokuthi zidwebe umugqa oqondanisa igama lelo nomsindo.</p> <p>Ngenxa yokuthi indlela okwakumele ziphendule ngayo kwabe kungudweba umugqa ukuqondanisa igama kanye nemisindo, iningi lezingane lalizidwebela nje imigqa engashayi emhlozeni. Lokhu kwaveza ukuthi izingane azikuqondisisanga kahle ukhlobana okukhona phakathi kwala magama kanye nemisindo. Naye uthisha akazange alandelele ukubheka ukuthi ngakube izingane zenza ngendlela okuyiyo kodwa wezwakala ethi ezinganeni uma seziqedile umsebenzi azibeke izincwadi zazo lo msebenzi uzowumaka ngakusasa. Engakuqaphela ezinganeni kwaba ngokuthi aziwukhombisanga umdlandla nokuzethemba ekwenzeni lo msebenza nokwenza ukuthi zigcine sezibukisana izimpendulo iningi lazo ezabe zingashayi nasemhlozeni.</p> |                                                                                                                                                                        |

Lapha uthisha uvele wafunda amagama ngaphandle kokwenza isingeniso ebesingenza ukuthi kube khona incazelo yamagama. Kepha uthisha uzifundela amagama azihambela ngawodwana encwadini. Lesi sifundo asiqondakali ukuthi uthisha uqonde ukufundisa lphi ikhono. Kepha okuvelayo ngukuthi uthisha ugcizelela kakhulu kokuqukethwe nokungawakhi umqondo enganeni. Okunye okwavela ngukuthi uthisha akakuqikeleli ukuwumaka umsebenzi wezingane. Lokhu kungagcina sekukhuthaza izingane ukuthi zingakuboni ukubaluleka kokubhala imisebenzana equkethwe yile ncwajana yokusebenzela.

Uhlelo lwesifunjwana lukaNkk Nsibande waseMqikeleli sebanga lesibili, sikhonjiswa esikwelenisithebe 7.

## Isikwelesithebe 7: isifunjwana sokubhala sebanga lesibili

| Ibanga                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Lesibili          |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| Isikhathi                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Imizuzu engama-30 |
| Amakhono                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | ukubhala          |
| <p>Isinyathelo sokuqala: Isinyathelo sokuqala</p> <p>Uthisha uyalela izingane ukuthi azivule izincwadi zazo zokubhalela ebezivele esezibekile emadesikini azo ngaphambi kokuba asiqale isifunjwana. Uthisha utshela izingane ukuthi sizojobelela ngo-eni emabizweni.</p> <p><b>Isinyathelo sesibili:</b></p> <p>Umsebenzi wezingane</p> <p>Uthisha ubhala ebhodini la magama ayisihlanu alandelayo ukuba izingane ziwabhale ezincwadi zazo zokubhalela</p> <p>Inqola+eni =</p> <p>Iso+ eni=</p> <p>Ifa+eni=</p> <p>Idolo+eni =</p> <p>Iphepha +eni</p> <p>Ngaphambi kokuba izingane ziwabhale la magama uthisha wafunda igama ngalinye wathi: inqola + eni= enqoleni. Wase eqhubeka nalandelayo ekwenza ngendlela efanayo kepha izimpendulo wayengazibhali ebhodini ngenxa yokuthi wayekusho nazo izingane. Uthisha wabe eseyalela izingane ukuthi zibhale izimpendulo ezincwadini zazo zokubhalela.</p> <p><b>Isinyathelo sesithathu:</b></p> <p>Uthisha uyalela izingane ukuthi uma seziqedile ukubhala umsebenzi ziqoqe izincwadi zazo ukuze amake. Ngesikhathi izingane zibhala uthisha ubezihlalele etafuleni.</p> <p><b>Isinyathelo sesine :</b></p> <p>Izingane zawubhala zawusheshisa lo msebenzi. Zase zisukuma ngokudedelana ziya kuthisha etafuleni ukuba azimakele umsebenzi wazo. Ezincwadini ezimbalwa azimaka uthisha wezwakala ememeza ethetha ukuthi yini le eziyibhalayo ekubeni ezenzile izimpendulo nazo izingane.</p> <p><b>Isinyathelo sesihlanu:</b></p> <p>Izimpendulo ezabe zibhalwe yizingane zamcasula uthisha ngendlela yokuthi waqala wazifunda waziphimisela. Wabe esebhala ebhodini ngenhloso yokuthi uma kukhona obhale kanjena angabe eseza kuye. Izimpendulo ezabe zibhalwe yizingane ezenza ukuthi uthisha acasuke kwabe kuyilezi ezilandelayo:</p> <p>Iso+eni=isoeni</p> |                   |

Ifa+eni=efani

Idolo+eni=edoeni

Iphepha+eni= iphephaeni

Uthisha wezwakala esevuke ngolaka ethethisa izingane ezabe zibhale izimpendulo okungesizona. Izingane zabe sezibeka izincwadi zazo etafuleni likathisha ngesizotha.

**Izithombe zomsebenzi** owabe ubhalwe yizingane ezincwadini zazo angibange ngisawuthatha kulesi sifunjwana kepha ngenxa yokuthi ngangivele sengizibhalile izimpendulo uthisha ayezimemeza ediniwe.

Elokubhala

Esifunjwaneni sikaNkk Nsibande sebanga lesibili uthisha uvele wayalela izingane ukuthi azivule izincwadi zibhale umsebenzi. Akukho lapho kuvela khona ukuthi lukhona ulwazi aluxhumanisile noma akwenzile ukuzichazela indlela okumele ziwubhale ngayo lo msebenzi. Kuyavela ukuthi izingane zibe nokudideka ngoba kuzona zibona sengathi izibalo. Lokhu kufakazelwa yizibonelo zamagama izingane ezazama ukuwakha ngokuhlanganisa ibizo nesijobelelo. Akukho lapho izingane zichazelwe khona ukuthi ibizo nesijobelelo kuhlangana uma kwenzenjani. Ngamanye amazwi lo msebenzi awuwenzi umqondo ophelele ezinganeni. Isikwelesithebe 7 siveza amagama iningi lezingane ezingawatholanga ngenxa yokuthi zazingazi ukuthi abhalwa kanjani. Okunye okuvelile ngokuthi indlela uthisha amaka ngayo ikhombisa ukuthi ubuye anganaki ngoba kwesinye isikhathi ubenganaki ukulungisela ingane lapho ingalibhalanga kahle khona igama. Nokuthi ngagcina sengiqaphela ukuthi leli bhukwana lokubhalela uthisha akalimaki njalo ngoba wagcina esemaka umsebenzi omdala ngesikhathi ngicela ukubuka leli bhukwana lokubhalela. Angikwazanga ukuthwebula imisebenzi yezingane ngenxa yokuthi uthisha wayesezibhale ebhodini izimpendulo zezingane ezabe zingashayi emhloeni.

Nakuba izincwadi zokubhalela ezibizwa ngeNcwadi-kusebenzela yoThingo Lwenkosazana ziyingxenye lapho ukhombisa khona ukungenelela ukuthuthukisa ukukwazi ukufunda nokubhala kuyavela ukuthi othisha abaziniki isikhathi esanele sokuzilungiselela ukuze bathayisele ngolwazi nobekungenza ukuthi kuthuthuke amakhono okukwazi ukufunda nokubhala. Akukho lapho kuvela khona izingane ukuthi kanye nothisha banakho ukuqonda ngokulindeleke bakwenze uma besebenzisa lezi zincwadi. Isifunjwana sebanga lesithathu sikaNksz Nzo esikhonjiswe esikwelenithebe 8 siyakubonisa lokhu.

**Isikwelesithebe 8: Uhlelo lwesifunjwana lebanga lesithathu sikaNksz Nzo.**

| Ibanga                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | lesithathu                     |
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| Amakhono                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Ukubhala, ukufunda , ukukhetha |
| <p><b>Isinyathelo sokuqala:</b></p> <p>Uthisha uqalisa ngokuthi avulele izingane encwadini- yokusebenzela ekhasini le-18 enwadini yezingane yokubhalela. Ngemuva kokuba uthisha esekwenzile lokhu uyalela izingane ukuthi zihlale phansi ziyeke ukudlala bese zivula ikhasi le-18 encwadini yezingane yokubhalela ebizwa ngokuthi incwadi-kusebenzela yoThingo Lwenkosazana. Uthisha uyalela izingane ukuthi azivule lona leli khasi abekade esezivulele lona.</p> <p><b>Isinyathelo sesibili:</b></p> <p>Ngenxa yokuthi izingane zangamnakile uthisha ngesikhathi ekhuluma nazo, ezinye zazishayana ngamapeni nangamaphepha. Lokhu kwaba ngenye yezimbangela ezenza ukuthi kuthi noma uthisha enikeza umyalelo wokuthi izingane azivule ikhasi zingaboni nokuthi ikhasi lelo bese livele livuliwe. Yingakho zaqala phansi zaphenya amakhasi kabusha. Nokwagcina sekwenza uthisha izingane azithethise ngoba zazimchithela isikhathi ngenxa yokuthi wayefuna ukuqhubeka nokufunda okusencwadini.</p> <p><b>Isinyathelo sesithathu:</b></p> <p>Izingane sezitholile leli khasi uthisha ayeziyalele ukuba zilivule. Wabe esezifundela incwadi eya kumngani eyabe ixoxa ngokubaluleka komdlalo womkhalambazo. Ngemuva kokuba uthisha eseqedile ukufundela izingane akazange achaze lutho. Kepha wayalela izingane ukuthi zivule ikhasi elilandelayo le-19 elabe linomsebenzana obhalwayo. Wabe esezifundela izingane ukuthi kumele ziwubhale kanjana lowo msebenzana.</p> <p><b>Isinyathelo sesine</b></p> <p>Nakuba izingane zawubhala umsebenzana lowo. Kepha iningi lazo zazingenalo ugqozi lokubhala lo msebenzi ngenxa yokuthi akukho lapho uthisha akhombisa khona ukuziheha ngesikhathi ethula isifunjwana sakhe. Uthisha wayefundela izingane, ezitshela ngokumele zikwenze kodwa izingane akukho lapho zibe khona yingxenye yokufundwayo ekilasini. Lokhu kwagcina sekuba nomphumela wokuthi izingane zidlale ngazo lezi zincwadi zokubhalela. Okunye futhi engakuqaphela ukuthi ngenxa yokuthi uthisha akaqinisekisi ukuthi izingane ngakube zivule ikhasi eliyilo ngempela uzimela phambili nje azikhulumele nezingane, yingakho ezinye zezingane zigcina sezizikhethela umsebenzi zona umsebenzi ezifuna ukuwubhala</p> <p><b>Umsebenzana wokwenziwa:</b></p> <p>Kule misho elandelayo khetha bese ukokelezela igama elifanele.</p> <ul style="list-style-type: none"> <li>• Intombazane (gijima / agijime) yaya ekhaya.</li> </ul> |                                |

- Bona (wenza / wenzisa) izifundo zomkhalambazo.
- Yena (bangompetha / ungumpetha) womqhudlwano.
- UBongi (sebethe / uyithathe) wayisa ekhaya

Isifunjwana esivezwe esikwelenisithebe 8 sisuselwe endabeni ekhuluma ngomdlalo womkhalambazo, kepha izibonelo zemisho esetshenzisiwe njengomsebenzana aziveli endabeni efundiwe, lokhu okwenza kungabi lula ezinganeni ukubhala umsebenzi. Uthisha ngesikhathi ethula isifunjwana wasebenzisa kuphela ulwazi olwabe lusencwadini nokwaba ngenye yezimbangela ezenza izingane zigcine zingasamnakile seziziqhubekela nokudlala ngesikhathi sesifunjwana. Lapha uthisha wayengalusebenzisanga ulwazi lomdlalo womkhalambazo olwabe lungekho encwadini ekunyamaniseni ulimi kanye namakhono empilo. Lokhu wayengakwenza ngokuthi afundise izingane ukuthi umdlalo womkhalambazo akusiwona umdlalo obhebhezela ukulwa esikoleni kepha kungumdlalo ogqugquzela inhlonipho, ukuthobelana kanye nokuzivikela. Uthisha wayengazichazela izingane ukuthi umdlalo womkhalambazo kungumdlalo wokuzijabulisa ngakho uma udlalwa kunyakaziswa izicubu zomzimba ezinkulu kanye nezincane. Ngesikhathi uthisha ezichazela izingane babenganyakazisa imizimba kanye nazo izingane, okwakungenza ukuthi izingane zibe ingxenye yokufundwayo. Ukunyakazisa imizimba kungenye yemidlalo izingane eziyithandayo ukuyenza, kwakungenza ukuthi isifunjwana sikathisha sihehe futhi akufundisayo zikukhumbule. Lokhu kwakungaba wusizo ekuthuthukiseni ikhono lokubhala njengoba ikhono lokubhala labe lingelinye lamakhono uthisha ayehlose ukuwathuthukisa kulesi sifunjwana. Kuyavela ukuthi ngesikhathi uthisha efundela izingane indaba eyabe ixoxa ngomdlalo womkhalambazo wathatha ngokuthi izingane ziyawazi umkhalambazo ukuthi ngumdlalo muni. Ngakho akukho lapho kuvela khona ukuthi uthisha waluxhumanisa ulwazi lwezingane ezazivele zinalo kanye nendaba ayekade eyifunda encwadini.

### **5.3 UKWENTULEKA KOLWAZI LOTHISHA NGENDLELANDE YOKUFUNDISA NGOKUNYAMANISA**

Umqulu wesiTatimemende seNqubomgomo yoHlelo lweZifundo nokuHlola (TaNquHlefuHlo) (2011) ugqugquzela indlelande yokufundisa ukukwazi ukufunda nokubhala, izibalo kanye namakhono empilo ngokunyamanisa encike ebunyeni kokuqukethwe yizifundo kusukela ebangeni lokwamukela kuya kwelesithathu. Le ndlelande ibalulekile enganeni ngoba ikhombisa ukuthi ingane isuke ibuka ulwazi noma impilo ihlangene ngaphambi kokuba ingene

esikoleni iqale ibanga lokwamukela. Ngakho-ke ebangeni lokwamukela yilapho izingane zisuke zilunyulwa khona kulokhu kubuka kuhlalungana kwempilo ingane esuke ikhule ikwejwayele ekhaya kanye nokuqukethwe yizifundo ngokwekharikhulamu esikoleni lapho umkhakha ngamunye wolwazi usukue usuhlukaniswe ngamakhosomba ayizifundo . Ngakho-ke indlelande yokufundisa ngokunyamanisa iyakugqugquzela lokhu kuxhumana okuphakathi kolwazi izingane ezisuka nalo ekhaya kanye nobunye obuqukethwe yizifundo kula mabanga. Isikole yilapho izingane zithola ithuba lokuthi zixhunyaniswe, zilunyulwe kule mpilo ehlangene.

Kuyavela ukuthi luyentuleka ulwazi kothisha mayelana nokufundisa ngendlela yokunyamanisa. Lokhu kwenza ukuthi lezi zinhlelo ezintathu zezifundo zigcine sezifundiswa ngokuhlukana. UNksz Ncama ulandisa athi:

Hmm! ngingathi nje nami le ndlela yokufundisa ngokunyamanisa angiyiqondi kahle...njengokuthi ezinye izinto abafundi bayazazi ngesiNgisi kodwa uma sesifunda ngesiZulu bayaye badideke (Nksz Ncama, uthisha wesifazane, waseZamani, 4).

Lapha kuyacaca ukuthi uthisha usenokudideka ekuqondeni umehluko phakathi kolimi izingane ezilusebenzisayo ekhaya lapha okuyisiNgisi nesiZulu bese zifika esikoleni sezilwazi kanye nendlela yokufunda nokufundisa ngokunyamanisa egcizelelwa yikharikhulamu. UNksz. Mhlakwane evumelana noNkk Zakwe wathi:

Selokhu ngaqala ukufundisa ukukwazi ukufunda nokubhala ngendlela kaJikimfundo angikaze ngizihluphe nokubheka ukuthi ngabe kuyanyamaniswa noma cha kodwa ngiyakholelwa ukuthi indlela yokunyamanisa iyalandelwa ngoba satshelwa ukuthi lokhu esikufundisayo akwehlukile emgomeni kaTaNquHlefuHlo asikaze sizihluphe nangokubheka ukuthi konje kuthiwani ngokufundisa ngokunyamanisa ekuthuthukiseni ukukwazi ukufunda nokubhala nakuwona umgomo (Nksz Mhlakwane, 16 uthisha wesifazane waseMqikeleli).

Ukwentuleka kolwazi mayelana nendlela yokufunda nokufundisa ngokunyamanisa yenza ukuthi othisha bangabi nalo ngisho ikhono lokuhlolisisa ukuthi ngakube izibhalo

abazisebenzisayo zikugcizelela kangakanani ukusetshenziswa kwendlelende yokunyamanisa, nobekungaletha umphumela wokuthi kuqhubeke lokho kunyamana kwempilo phakathi kokuqokethwe yizifundo nasempilweni yangempela.

Ukuntuleka kolwazi kothisha mayelana nokusetshenziswa kwendlelende yokunyamanisa kwenza ukuthi bazingabaze ngamasu kanye nezindlela ezinyamanisayo abangazisebenzisa uma befundisa amabanga asukela kwelokwamukela kuya kwelesithathu. Kuyavela ukuthi ukuzingabaza nokungazethembi kothisha mayelana nokusetshenziswa kwendlelende yokunyamanisa kugcina sekuba lethela ingcindezi yokuthi basebenzise izindlela ezindala zokufundisa ezazikhuthaza ukuthi kungabibikho ukwabelana nokutholakala kolwazi phakathi kukathisha nezingane. Kuyavela ukuthi ngenxa yengcindezi yokungayiqondisisi kahle le ndlelende yokufundisa ngokunyamanisa othisha bazithola sebezisebenzisela noma baziqambele ezabo izindlela zokufundisa ezingancikile emgomeni yomqulumbhalo wesiTatimende seNqubomgomo yoHlelo lweZemfundo nokuHlola (2011). UNkk Ntathu uveza ukuthi:

Nakuba indlelende yokunyamanisa ngingayiqondisisi kahle kodwa zikhona ezinye izindlela nami ezingisebenzelayo engazifunda kwabanye ozakwethu ezifana nendlela yokushintshisana ngolwazi phakathi kwami nabafundi, indlela yokusebenzisa ulwazi lwabafundi njengomkhombandlela owandulelwa ulwazi lukathisha asuke enalo ngesifundo kanye nendlela yokusebenzisa imifanekiso yangempela . . . (Nkk Ntathu, uthisha wesifazane, wase Zamani, 5)

Lapha uthisha uveza ukushaya kwakhe indiva ukuthola ulwazi lokusetshenziswa kwendlelende yokunyamanisa nakuba umgomo ugcizelela ukubaluleka kwayo. Ube ebesebeka izaba zokuthi usefunde ezinye ngoba engayiqondi indlelende kozakwabo. NoNkk Mathambo ebeka ngokufanayo ulandisa uthi:

Thina esafunda emakolishi ziningi izindlela esaqeqeshwa ngazo nokusisizayo ukuthi noma singayiqondi kahle le ndlela yokunyamanisa, kodwa ukuze izingane zisizakale, nokuthi ngiyaye ngibone ukuthi bayayithakasela indlela engibafundisa ngayo. Isibonelo : yindlela kabheka- usho. Kule ndlela abafundi ngibanika amagama anemisindo asebayifunda noma abasanda kuyifunda

ukubheka ukuthi ngabe basayikhumbula yini le misindo asebeyifundile. (Nkk Mathambo, uthisha wesifazane, waseMqikeleli, 22).

Lapha uthisha uqhakambisa igebe lolwazi ngokoqeqesho lwakhe njengembangela yokuthi angayisebenzisi indlelende yokunyamanisa. Kepha akukho lapho kuvela khona ukuthi sewake wazama ukuyisebenzisa. Okuvelayo ngukuthi akakaze azishintshe izindlela ayizifundiswe ngesikhathi efundela ubuthisha. Ngamanye amazwi yena akahambisani nokuguquka kwesikhathi nabantu. Mayelana negebe lolwazi ngokoqeqesho uNksz Ntathu ulandisa athi:

Mina njengothisha oqeqeshwe eNyuvesi izindlela zokufundisa ukukwazi ukufunda nokubhala ulimi lwesiZulu akuyona into esagxila kuyona kakhulu kodwa okuningi ngaze ngakufunda kubona ozakwethu laba futhi angikhumbuli bengifundisa indlela yokunyamanisa nakuba umqulumbhalo ukugcizelela kodwa babevamise ukuthi bangitshele ukuthi iyathathela le ndlela yokunyamanisa ngoba kudingeka ukuthi uthathe isikhathi eside kakhulu uma uhlela uhlelo lwesifunjwana(Nksz Ntathu, uthisha wesifazane, waseZamani, 5).

Lapha uthisha uzithethelela ngegebe loqeqesho aluthola eNyuvesi. Uhlanguza ngokudalula ozakwabo ngomkhuthaza ukuthi asebenzise izindlela ezisheshayo zokufundisa. UNksz Sono yena uthi:

Mina ubuthisha ngibufundele sengivele ngisebenza kwenye yamanyuvesi nakhona ngifunda ngeposi. Lokhu kungenze ngathembela kakhulu olwazini oluncane ozakwethu abanalo ngendlela yokunyamanisa. Njengoba singakutholi nokweseka okuphelele kuMnyango WezeMfundo. Nakuba umgomo kaTaNquHlefuHlo uyigqugquzela le ndlelende kepha azikho izibonelo noma izibhalo esihlelelwe zoonu ukuthi zisikhombise ukuthi isetshenziswa kanjani le ndlelende (Nksz Soni, waseMqikeleli, 6).

Kuyavela ukuthi othisha baziqambela izindlela zabo ezisheshayo ngenxa yokwentula ulwazi lokufundisa ngendlela yokunyamanisa. Akukho lapho kuvela khona ukuthi ezindleleni abaziqambela zona bayabusebenzisa ubungcweti nasekunyamaniseni izibalo, ulimi kanye namakhono empilo nokuyizifundo ezintathu ezifundiswa kula mabanga. Kepha kuyavela

ukuthi lezi zindlela zokufundisa othisha abazikhethela zona zenza kubelula ukuhlela isifundo nokuthi zikhuthaza othisha ukuthi bafundise izifundo ngokwehlukana.

Indlelande yokufundisa ngokunyamanisa incike ebucikweni bukathisha bokuqamba amasu ukuhlela isifunwana okuncike kunzikandaweni izingane eziwujwayele ukuze kufezekiswe injongo yesifundo. Lokhu kususelwa olwazini izingane ezifika nalo oluncike olimini olukhulunywayo ekhaya. Kodwa kuyavela ukuthi kunokuntuleka kothisha kobuciko bokuqamba, obuncike kunzikandaweni izingane eziwujwayele.

Kuvela ukuthi umqulumibhalo wohlelo lwezifunwana othisha abalusebenzisayo ukuthuthukisa ukukwazi ukufunda nokubhala kusukela ebangeni lokuqala kuya kwelesithathu uhlelwe ngendlela yokuthi izifunwana zingabukhombisi ubunye obugcizelelwa indlelande yokunyamanisa kwezifundo. Nakuba igcizelela ukuthi incike emigomeni womqulu kaTaNquHlefuHlo kepha zigcizelela ukufundiswa kolimi njengesifundo esizimele sodwa. Izibonelo zezifunwana engiziveze kulesi sahluko sigcizelela ekuthuthukiseni amakhono olimi othisha abakalelwe wona njengekhono lokulalela nokukhuluma, ukufunda nemisindo kanye nekhono lokubhala. La makhono akalelwe ukuthi uthisha kumele awafundise kanjani futhi isikhathi esingakanani. Ezibonelweni zezifunwana othisha abazifundisa ekilasini akukho laphe kwakunohlelo lwesifunwana oluphelele olwabe lukhombisa ukunyamanisa okuqokethwe yizifundo ezintathu ezifundwa ebangeni lokwamukela kuya kwelesithathu nakuba kuyisifunwansa sokukwazi ukufunda nokubhala. Ngamanye amazwi lolu hlelo lwezifunwana alikucacisi ukusetshenziswa kwendlela yokunyamanisa ukuze othisha bahlonyiswe ngekhono lokusebenzisa indlelande yokunyamanisa ngokuzethemba. Kepha kuyavela ukuthi kwalona uhlelo othisha abalulandelayo lugqugquzela ukuthi othisha bangazethembi futhi alubakhuthazi ukuthi bathuthukise ikhono labo lobungcweti kanye nokusebenzisa izibhalo ukwandisa ulwazi lwabo. Ngakho-ke izifunwana zazingenabo ubufakazi bokuthi othisha bayakwazi ukusebenzisa indlelande yokunyamanisa.

#### **5.4 UKWENTULEKA KOLWAZI LOKUFUNDISA AMAKILASI AXUBILE NGOKWEZILIMI**

Ulwazi lukathisha ngokufundisa amakilasi axubile ngokwezilimi lingolunye lwamakhono abalulekile ekuthuthukiseni ukukwazi ukufunda nokubhala kusetshenziswa umthamo wolimi oncike kunzikandaweni izingane eziwujwayele. Leli su liqhakambisa ukubaluleka kwekilasi njengonzikandaweni ongagqugquzela izingane ukuthi zizigqaje ngemvelaphi yazo

ngaphandle kokusaba ukucwaseka. Ukuze lokhu kugqugquzeleka kuthuthuke kumele uthisha abe nolwazi nokuqonda ukuthi izingane azifundisayo zikhuliswe emiphakathini ehlukene. Ngakho-ke ukuze athuthukise ukuhloniphana, nokwazisana kanye nobunye bobu-Afrika kumele ulwazi izingane eziluthola esikoleni ludlale indima enkulu ekunyamaniseni ikakade nemvelaphi yazo ukuze kube khona uzinzo ngesikhathi sokufunda kanye nangaphandle kwekilasi. Ngamanye amazwi isifundo skukwazi ukufunda nokubhala kumele sisuselwe olwazini izingane ezisuke zinalo. Ukuze kube nokuxhumana okuhle ekilasini phakathi kukathisha nezingane emakilasini axubile uthisha kumele ahlome ngezincwadi eziqukethe umthamo omningi wolimi, uthisha asebenzise amasu nobungcweti bokuxhumana nonzikandaweni izingane eziwujwayele uma ehlela isifunjwana solimi. Kuyavela ukuthi othisha bentula ulwazi lokufundisa izingane ngenxa yokuthi iningi lamakilasi aseNingizimu-Afrika asexubile ngokwezilimi. UNksz Zwane walandisa kanje:

Lapha kule ndawo kukhulunywa izilimi ezixubile zama-Afrika. lokhu kugcina sekunomthelela kimina njengothisha ekilasini ngenxa yolimi izingane ezilukhulumayo olugcina selungenaso isiZulu esiqondile, futhi nokugcina sekulahla amathuba okuthi sixhumane ngokuyimpumelelo (Nksz Zwane, waseZamani, 11)

Lapha uthisha ukhalaza ngezilimi ezikhulunywa ngumphakathi ukuthi lokhu ukubona kuletha umthelela wokuthi izingane zigcine zingenaso isiZulu esiqondile. Ngamanye amazwi uthisha akanakho ukuqonda ukuthi ukuze ulimi lwezingane luthuthuke kumele ukufunda lususelwe olwazini lwezingane ezisuke zinalo. Esho okunayo uNkk Mhlane yena uthi:

Ingqinamba yami kuba ngukuthi nakuba ngilandela umgomo kaTaNquHlefuHlo kodwa nakhona angikutholanga lapho ngivezelwe khona kahle ukuthi uma ngihlangabezana nalezi zingqinamba zokufundisa lezi zingane ezixubile ngokwezilimi ngingasebenzisa maphi amasu. . . . nangesikhathi ngiqeqeshelwa ukufundisa lamabanga angikhumbuli sifunda ukuthi sizixazulula kanjani izinkinga eziphathelene namakilasi axubile ngokwezilimi. . . . (Nkk Mhlane, waseMqikeleli, 9).

Lapha uthisha uveza ukuthi umgomo kaTaNquHlefuHlo awubaluli ukuthi othisha kumele bahlangabezane kanjani nenkinga yezingane ezikhuluma izilimi ezahlukene. Ngamanye amazwi ayikho indlelande enconywa ngumgomo yokuhlangabezana namakilasi axube

ngokwezilimi nobekungenza kube lula ukwakhela phezu kwayo. Kepha umgomo ugcizelela ngokusetshenziswa kolimi lweBele emabangeni asukela kwelokwamukela kuya kwelesithathu. Nokungagcizeleli ukuthi izingane zifika esikoleni ezilususela konzikandaweni abehlukene. UNksz Nolitha waveza ukuthi:

Ngenxa yokuthi izilimi abafundi abazikhulumayo ziningi kakhulu kulo mphakathi abafundi bayaye bagcine sebenolwazimagama olungumfakela wamagama olimi lwesiNgisi nokugcina kube lukhuni ukuthi bafunde amagama esiZulu ngokushesha nokugcina sekuveza nezingqinamba ngisho ekubhaleni imisho eyakha umqondo. . . . Usuke ukhona umthamo wezilimi abafika nawo esikoleni kodwa mina ngiba nengqinamba yokuthi anginawo amasu okuthuthukisa kulokhu abasuke befike nakho esikoleni(Nksz Nolitha , waseZamani, 10).

Kuyavela ukuthi uthisha lapha akanakho ukuqonda ukuthi ukuze ulimi luthuthuke ngokupheleleyo kumele kube nomthamo wolimi obanzi novulelekile. Nakuba kungashiwo ukuthi uthisha kumele azifundise zonke izilimi ezikhulunywa emphakathini ngesikhathi esisodwa kepha isifunjwana sakhe sivuleleke ngendlela yokuthi izingane zikwazi ukukhuluma ngokukhululeka zingasabi ukucwaseka ukuze kube khona lokho kwabelana ngolwazimagama nokungenza ukuthi izingane zigcine sezizicoshela ulwazi magama olusha. UNksz Khwezi uveza ukuthi:

Nakuba izingane zifika nolwazi magama oluxube izilimi ezehlukene kodwa bekungangcono ukuthi ulwazimagama olusetshenziswayo bekungaba ngamagama abafundi abawajwayele. . . . njengegama elithi **irokwe** alisetshenziswa emphakathini engisebenza kuwona kodwa kwezinye izindawo ngiyazi ukuthi igama elisetshenziswayo futhi izingane ziyalazi. . . . Abafundi baqhamuka ezindaweni ezahlukene ngakho-ke iqoqo lolwazi magama elisha kumele likwazi ukubhekelela bonke abafundi (Nksz Khezi, waseMqikeleli, 15).

Lapha uthisha uveza ukuthi izibonelo zolimi olusetshenziswe ezincwadini zabafundi azixhumene nolimi lukanzikandaweni wabo abafundi nokungenza kube lukhuni ukuthi izingane zicoshe ulwazimagama olusha ngesikhathi kufundwa ngenxa yokuthi namagama

awasetshenziswa esemshweni kepha asebenza ezihambela wodwana. Kuyavela ukuthi uhlu lwamagama anikezwa othisha ukuthi bawafundise awaxhumani nonzikandaweni wezingane.

## **5.5 ISIPHETHO SESAHLUKO**

Lesi sahluko sethula okutholakele ngokuhlaziya imininingo eyakhiqizwa kothisha abangamashumi amathathu ababengabahlanganyeli kulolu cwaningo. Imithombo eyahlaziywa izinhlokwazi zothisha ezisakuhleleka ezabe ziqoshiwe, izifunjwana ezilotshiwe ezabe zicashunwe kumqulumbhalo kaJikimfundo, imiqulumbhalo kaJikimfundo ihlanganisa incwadi kathisha, nencwadi udobolwane kanye nencwadi yokusebenzela yoMnyango WeMfundo Eyisisekelo. Okutholakele ngakuhlela ngezindikimba ezine ukwentuleka kolwazi ngesifundo kanye nokusulubezeka ngamathuba okuzithuthukisa kothisha ekilasini, ukwentuleka kwekhono lothisha lokucacisa nobunyoningco bokuxhumanisa ulwazimbe lwezingane ngokuqukethwe yisifundo, ukwentuleka kolwazi lothisha ngendlelande yokufundisa ngokunyamanisa, ukwentuleka kolwazi lothisha lokufundisa amakilasi axubile ngokwezilimi. Isahluko esilandelayo sethula ukuhlaziya izimpahla siseko zokufundisa ukukwazi ukufunda nokubhala emabangeni emfundo eyisisekelo.

# ISAHLUKO SESITHUPHA

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## UKUHLAZIYA IZIMPAHLASISEKO ZOKUFUNDISA UKUKWAZI UKUFUNDA NOKUBHALA EMABANGENI EMFUNDO AYISISEKELO

### 6.1 ISINGENISO

Izimpahlasiseko zokufunda nokufundisa ziqondwa njengomcabango obanzi noqukethe iqoqa letemu elisetshenziswa ukuchaza izimpahlasiseko ezahlukene othisha kanye nezingane abazisebenzisayo konzikandaweni abehlukene emfundweni zinjengesisekelo esikhanyisa sigcizelele ukufunda nokufundisa ekilasini (Ellis, 1995; Ball noCohen, 1996; McKinney, 2009) uMNyango WezeMfundo Eyisisekelo udlala indima enkulu ekushicileleni nokuvuma lezi zimpahlasiseko ngenhloso yokulekelela othisha nabafundi ekuthuthukiseni amazanga okufunda nokufundisa okuyimpumelelo. Ngakho-ke ukufinyelela ngokwanele kwezimpahlasiseko zokufunda nokufundisa ezinganeni kanye nakothisha kungenye yezindlela zokuhlinzeka ngezingabunjalo lemfundo eliphezulu uMNyango WezeMfundo Eyisisekelo ozibophezele ngalo emfundweni yaseNingizimu-Afrika (McKinney, 2005).

Lesi sahluko sihlaziya izimpahlasiseko zokufundisa ukukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu. Izimpahlasiseko engazihlaziya kwaba (i) Yizincwadi zabafundi ezingama-90 zesibizelo ezisukela ebangeni lokuqala kuya ebangeni lesithathu; (ii) Imifanekiso esezincwadini zokufunda engama-297 ezivunye zashicilelwa ngokoMNyango WezeMfundo Eyisisekelo ezibhalwe ngesiZulu ulimi lweBele ezisukela ebangeni lokwamukela kuya kwelesithathu. Ngabe sengihlaziya nemikhiqizo eyimisebenzi yezingane engama-255 eziyibhalayo uma sezifundisiwe kusetshenziswa izincwadi zokufunda ezivunye uMNyango Wezemfundo Eyisisekelo. Okutholakele ngikuhlele ngokwezindikimba ezilandelayo:

- Ukuhleleka kwezincwadi ezivunye uMNyango Wezemfundo Eyisisekelo
- Ukwethiwa kwamagama abalingisi ezincwadini
- Ukungathwaxanisi ikakade lezingane
- Ububha bomthamo wolimi olusezincwadini
- Imifanekiso ngqimu nokungahlobani kwayo nolimi

- Imikhiqizo yezingane

## 6.2 UKUHLELEKA KWEZINCWADI EZIVUNYWE UMNYANGO WEZEMFUNDO EYISISEKELO

Ukuhleleka ezincwadini ezifundwa yizingane kungaqondwa njengokuxhumana okuhambisanayo okuphakathi kokubhaliwe kanye nesithombe lokhu kungathuthukisa imibhalo ebonakalayo kanye nemibhalo engabonakali. Ngakho lokhu kuhlaleka kwezincwadi ezisetshenziselwa ukufunda emabangeni asukela kwelokwamukela kuya kwelesithathu kungadlala indima enkulu ekufundiseni ukukwazi ukufunda nokubhala (Ward kanye noFox, 2012). Nakuba ukuhleleka kwezincwadi kungasho ukuthi kumele zithuthukise ikhono lokufunda nokubhala kuphela, kepha kumele ziqukathe izimpawana ezifana nemifanekiso ekhangayo, umthamo wolimi ohehayo nohlobanayo nemifanekiso ebekiwe encwadini zibuye zibhekelele imvelaphi yezingane ukuze ulwazi lokukwazi ukufunda nokubhala luthuthuke ngoba luthwaxene nekadake lezingane (Feathers noArya, 2012).

Ukuhleleka kwemifanekiso kanye nemibhalo ngendlela engaguquguquki kungakhuthaza izingane ukuthi zicabange zijule nokungaletha umthelela wokuthi zizakhele imifanekiso-mqondweni ngokuqokethwe endabeni (Fang 199; Tannen, 1984) Ngenxa yokuthi imifanekiso evezwe kahle yiyona eyelekelela izingane ukuthi ziqonde ngokufundwayo ngalokho-ke imifanekiso ingadlala indima enkulu ekulekeleleni izingane ukuthi zizichazele ngokwazo indaba nokungathuthukisa ikhono lokuqondisisa. Imifanekiso, kanye nomthamo wolimi omningi kungadlala indima yokuthi kugwemeke ulimi oluphindaphindayo kodwa kusebenze ulimi izingane ezilwaziyo empilweni nasenhlalweni yazo yangempela (Bodmer, 1999).

Kulolu cwaningo kuyavela ukuthi kunokuphindaphindeka kolimi ezincwadini ezifundwayo lokhu okwenza ukuthi ulimi lungawakhi umqondo enganeni. Izincwadi zoMnyango engazihlaziya zazingahlelekile ngoba zazingenako ukuhlobana phakathi kwezithombe kanye nokubhalilwe. Isibonelo: encwadini isihloko sayo esithi **Musa**, kule ndaba kunamakhasi ayisishiyagalombili kepha ekhasini ngalinye kunamagama amabili afundeka kanje: **Fana**, **Musa!** Lawa magama atholakala ezigenqezela wodwa ngoba izithombe izingane zixoxela eduze kwekilasi lazo lokufundela nomfana oyedwa ozigijimelayo nje akukho ukuxhumana okugcizelelwa nguFang (1996) akukho kule ndaba. Ngakho ukuze indaba ibe nokuhleleka kumele ikhombise indawo, abalingiswa abahambisana nokubhaliwe kanye ingqikithi.

Isibonelo sesibili: Isihloko sale ndaba sithi **Sizani!** Nayo inabalingisi abathathu abavezwe njengabangahlakaniphile ngoba batholakala sebegibele esihlahleni kodwa bengakwazi ukuzehlela. Umama yena ubukeka njengomuntu ongahlakaniphile kakhulu ngoba akakwazanga ukuthatha sinqumo ebesizosiza yena nezingane ukuthi bangazitholi sebesenkingeni yokuba phezulu esihlahleni kanti abakwazi nokuzehlela. Kule ndaba kunemisho emifishane efundeka kanje:

**Ikati libona ijuba esihlahleni.**

**Ikati lifuna ijuba.**

**Ikati ligibela esihlahleni.**

Umthamo wolimi osetshenzisiwe muncane futhi awuwenzi umqondo ngoba izithombe zikhombisa okunye kanti umthamo wolimi unencazelo eyindida ngoba akukho ukuxhumana.

### **6.3 UKWETHIWA KWAMAGAMA ABALINGISI EZINCWADINI**

Ukwethiwa kwamagama abalingisi ezincwadini kungenye yezingxenye ezisemqoka ezinganeni ngenxa yokuthi ekhaya lapho izingane zivela khona wonke umuntu usuke enegama lakhe okuyilona aziwa futhi abizwe ngalo. Ngakho-ke ukwethiwa kwagama ngendlela encike osikompilweni lwezingane nasemthanyeni wolimi osetshenzisiwe encwadini kungenye yezingxenye ezibalulekile ekuthuthukiseni ukukwazi ukufunda nokubhala (Bertlis, 2003: Finch, 2008: Lieberson kanye noBell 1992). Kepha kulolu cwaningo kuyavela ukuthi indlela okwethiwe ngayo amagama abalingisi kanye nomthamo wolimi osetshenzisiwe emifanekisweni akuwuvezi umqondo ophusile mayelana nengqikithi yendaba. Kuyavela ukuthi ngokuvamile abalingisi abaningi abavela emakhasini ahlukene ezincwadini abethiwanga amagama abo kodwa abalingisi bavela emifanekisweni ngaphandle kwamagama abo, buka isikwele-sithebe-1 esilandelayo.

*Isikwele-sithebe 1*

|   | Inani lezincwadi nebanga      | Izihloko zezincwadi                                                                                                                                                   | Amagama abalingisi atholakele                                                                                                                                | Isamba samagama abalingisi |     |              |
|---|-------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------|-----|--------------|
|   |                               |                                                                                                                                                                       |                                                                                                                                                              | 0-4                        | 5-9 | 10 naphezulu |
| 1 | Inani: 9<br>Ibanga: 1         | Musa!; Elikabani isondo?; Izindaba ngezilwane; Umndeni wami; Idili lokugujwa kosuku lukaRoni; Liphukile ifasitela; Ibhubesi negundane; Uphi uZinzi?; Unogwaja nofudu. | Fana; Veli; umnumzane nonkosikazi Vilakazi; Lindiwe; Sindisiwe; Roni; umama uKubheka; ubaba uNgema; unkosikazi Goba; Zazi; Feza; Keki; Zinzi; Fudu; Nogwaja. |                            |     | X            |
| 2 | Inani: 7<br>Ibanga: 1         | Umnikelo; Lalela; Uhambo; Lala; Baleka!; Ekhaya; Idolobha Lakithi;                                                                                                    | Abalingisi bonke abaqanjiwe amagama abo.                                                                                                                     | X                          |     |              |
| 3 | Inani: 4<br>Ibanga: 1         | Sizani!; Abangani; Isaqathe esikhulukazi; Sidlala ungize.                                                                                                             | Suzi; umama uMiya; Doni; umalume uSoli; Lele; Sisa; Zizo; Ayanda; Simo; umlimi uGule; Bongani; Vela.                                                         |                            |     | X            |
| 4 | Inani: 9<br>Ibanga: 2         | Izimo; Qoqa; Bala!; Ipikiniki; Izilwane zasepulazini; izilwane zase-Afrika; Bekela ikusasa; Isobho Lamatshe; Jika.                                                    | Abalingisibonke abaqanjiwe amagama abo.                                                                                                                      | X                          |     |              |
| 5 | Inani: 4<br>Ibanga: 1 kanye 3 | Sezincane izimpahla zami; Umdokwe; Indaba yomlingo; Awu, Mnu. Nkawu.                                                                                                  | Jabulile; Thandi; Zama; noNkosazana Nkawu. uMnumzane                                                                                                         |                            | X   |              |
| 6 | Inani: 4<br>Ibanga: 1 kanye 2 | Ubaba usele nosana; Vula vala; Siphithiza emakethe; Ibholo lami elibomvu.                                                                                             | Abalingisi bonke abaqanjiwe amagama abo.                                                                                                                     | X                          |     |              |

Esikweleni-sithebe -1esingenhla kuyavela ukuthi ezincwadini ezingama-37 ziyi-17 izincwadi ezinabalingisi bonke abangaqanjiwe amagama abo. Kuyavela ukuthi abalingisi ngokuvamile abavela ezahlukeni ezahlukeni ezincwadini abethiwa kodwa bavela emufanekisweni ngaphandle kwegama. Ukungethiwa kwabalingisi endabeni kungenza indaba ingahehi nokungenza ukuthi izingane zingabi nalo isasasa lokufunda okubhaliwe. Kuyavela ukuthi lapho kungasetshenziswanga khona amagama emufanekisweni nomthamo wolimi muncane nesifanekiso asiwenzi umqondo noma asinikezi incazelo ephelele ngokuqukethwe yindaba. Ukungaqanjwa kwezingane kungaba nomthelela wokuthi izingane zingabi nalo ulwazi emhabeni ongesiwona owazo. U-Ahanizadeh (2012) emqakuliswaneni wakhe uveza ukuthi izincwadi zezingane azilethe nje injabulo yokwenanela indaba kepha zithuthukisa namakhono okukwazi ukufunda. Lokhu kusho ukuthi uma ukuqanjwa kwabalingiswa kungathwaxene nomthamo wolimi osetshenziswe lokho kungakhubaza ukuthuthuka kwamakhono okufunda. Kanti UPuurtinen (2006) yena ugqizelela ukuthi ukungaqanjwa kwamagama kungaletha umphumela wokuthi ukuthi izingane zingabi nokuqonda ngamasiko , amagugu, kanye

nezinkolelo zezinye izizwe ngenxa yokuthi amagama aqukethe umlando, izinkolelelo, amasiko ehlukenene nokwenza ukuthi izingane ziqonde kalula kalula ngosikompilo olwehlukile. Uphinde agcizelele ngokuthi izincwadi ezifundwa yizingane ziqukethe umlando owenzeka emhlabeni wonke ngakho ukungaqanjwa kwamagama kunomthelela wokuthi izingane ziphuthwe amathuba okuthi zibenolwazi lwemilando eyahlukene ngoba amagama aqukethe imilando eyahlekene nokwenza kube lula ukuthi izingane zikuqonde uma amagama eqanjiwe.

Kodwa nalapho abalingisi bethiwe khona amagama abanikwe wona awahehi ezinganeni. Kwesinye isikhathi bethiwa kusetshenziswa indlela ehloniphayo encike kwimpucuzeko yaseNtshonalanga lapho kusetshenziswa khona amagama anjengalawa: umnumzane nonkosikazi Vilakazi; uMnumzane noNkosazana Nkawu ngokwezibonelo ezisesikweleni-sithebe -1 ngenhla. Lokhu akujwayeleke ngokukanzikandaweni wama-Afrika lapho izingane zivela khona. Amagama ajwayeleke ukusetshenziswa kunzikandaweni wama-Afrika kuba yilawa nakhombisa inhlonipho: umnumzane-ubaba; nkosikazi –umama; uNkosazana-usisi noma umuntu uyaye abizwe ngesibongo sakhe noma isithakazelo ukukhombisa ukumhlonipha.

Okunye futhi kuyavela ukuthi indlela okwethiwe ngayo amagama abalingisi kanye nomthamo wolimi osetshenzisiwe ezifanekisweni akuwuvezi umqondo ophusile mayelana nengqikithi yendaba Isibonelo: Endabeni esihloko sayo sithi: **Sezincane Izimpahla Zami** kuxoxwa ngabalingiswa ababili uThandi kanye noJabulile. Ayicacile kahle ingqikithi yale ndaba ngoba abalingisi laba ababili abaqondakali ukuthi kwenzekani ngabo ngoba batholakala bemile umugqa nomama oyedwa wabo uphethe izingubo. Kunemisho emibili ephindaphindayo ethi: **Sezincane lezingubo**, kusho uThandi elinganisa. **Uqinisile, zincane**. Nikeza uJabulile, kusho umama.

Lapho kwethiwe khona abalingisi kuyavela ukuthi akuhambelani nendaba noma ulimi okumele lufundiswe. Kule ndaba kuxoxwa ngokulinganiswa kwezimpahla. Nakuba ingekho indaba eqondile ethinta uThandi kanye noJabulile kodwa okufike kube yindida kungukuthi umsebenzi wokuqala okumele wenziwe izingane ekilasini ngemuva kokufundwa kwendaba ebixoxa ngezimpahla ebesezincane. Kutholakala sekunezimpahla ezidayisayo ezifakwe ngisho iphepha lamanani impahla ngayinye ebiza lona. Kepha endabeni akukho lapho kuke kwakhulunywa khona ngokuthengwa noma ngokudayiswa kwezimpahla nokuthi akukho lapho izingane zike zachazelwa noma zafundiswa ukuthi lawa maphepha amanani empahla ngayinye afundwa kanjani lokho kungabe kuchaza ukuthi kuyimalini. Kepha izingane zihlangabezana nalo

msebenzi okokuqala ngqa. Ngamanye amazwi lokhu kusitshela ukuthi akunandaba aukuthi izingane ulwzi ezihlolwa ngalo ziyaluqonda noma zike zachazelwa ngalo yini ngaphambilini kodwa okusemqoka ngukuthi kumele kube khona umsebenzi ezihlolwa ngawo (Reynolds, 2011; Lewis, 2012).

#### **6.4 UKUNGATHWAXANISI IKAKADE LEZINGANE**

Ikakade lezingane lingadlala indima enkulu emfundweni yezingane uma kungukuthi uthisha uyalandaba alinyamanise nokufundisa kwakhe ekilasini. Kanjalo nemifanekiso okuncikiswe kunzikandaweni izingane ezikhulela kuwo kungalekelela izingane ekufundeni ukukwazi ukufunda nokubhala kuphinde kugqugquzele ukuthobelana ezinganeni. Kepha kuyavela ukuthi izincwadi ezisetshenziselwa ukufunda ezisukela ebangeni lokwamukela kuya kwelesithathu azilivezi ikakade lezingane ngokuphelele. Isibonelo sendaba esihloko esithi: **Ujikajika**. Nakuba ujikajika kungeminye yemidlalo ekhuthazwayo ukuthi izingane ziwudlale emabangeni aphantsi ngenxa yokuthi uthuthukisa ukukhula kwemisipha emikhulu ezinganeni kepha akuwona umdlalo ongawuthola kuzona zonke izikole. Kuwumdlalo ojwayelekile kunzikandaweni wezikole ezinhlanhlazelwe ngoba zona zinawo ujikajika futhi uyatholakala nasemiphakathini yangakhona ezindaweni zokuzichithela isizungu. Ngakho-ke unzikandaweni osetshenzisiwe awuthwaxani nekakade lezingane eziqhamuka emiphakathini entulayo ngoba yizona ezenza ingxenye enkulu ezikoleni zaseNingizimu-Afrika (Mckenny, 2005).

Abalingisi abasetshenziswe kule ndaba abathwaxani nekakade lezingane ngoba kusetshenziswa amagama anjengoJin, uJonah, noRina nakuba singasho ukuthi la magama angeke asetshenziswa ngabafundi abanga-Afrika kepha izithombe ziyakhombisa ukuthi amagama ezingane ezingewona ama-Afrika. Kanti-ke futhi nangendlela izinhlanga ezivezwe ngayo kule ndaba zikhombisa ukungalingani ngenxa yokuthi ezinganeni ezine ezazidlala ujikajika uGugu kuphela ongum-Afrika. Lokhu kusinikeza isithombe sokuthi amagama abalingisi, kanye nabo luqobo abalingisi abasetshenzisiwe ezincwadini kusagqugquzela ukungalingani okuncike endleleni yokuphila yaseNtshonalanga lokhu okwenza kungabi bikho ukuthwaxana phakathi kwabalingisi abasetshenzisiwe kanye nekakade lezingane ezikhona ekilasini.

Izingane ezisuke zikula mabanga asukela kwelokwamukela kuya kwelesithathu zisuke zinawo umthamo wolimi ngalokhu ezikwaziyo empilweni yazo yamihlayonke nokusuke kuncike kunzikandaweni eziwujwayele (Gomez, 2016; Taylor, 2012). Ngakho-ke ukuze uthisha

afinyelele kulowo mthamo wolimi wezingane ezisuke zinawo kumele aqale ngokuxoxa indaba ukuze ukufundisa kwakhe kube nokwengeza kulokho izingane ezisuke sezinakho zikuthole ekakadeni lazo okungukuthola ulimi kanye nokuthuthukiswa kwamakhono okufunda nokubhala olimini. Ngakho-ke ukuthola ulimi kubafundi kumele uthisha akuthuthukise uma efundisa kula mabanga ngokusebenzisa unzikandaweni izingane eziwujwayele ukuze ulimi lufukuleke kakhulu (Pinker, 1995). Nokho-ke kuyavela ukuthi ulimi othisha abalufundisayo olusezincwadini ezisetshenziswayo aluncikile kahle kunzikandaweni wezingane; isibonelo yincwadi yebanga lokuqala isihloko sayo esithi **Siya epikinikini.** Buka umufanekiso ngezansi.

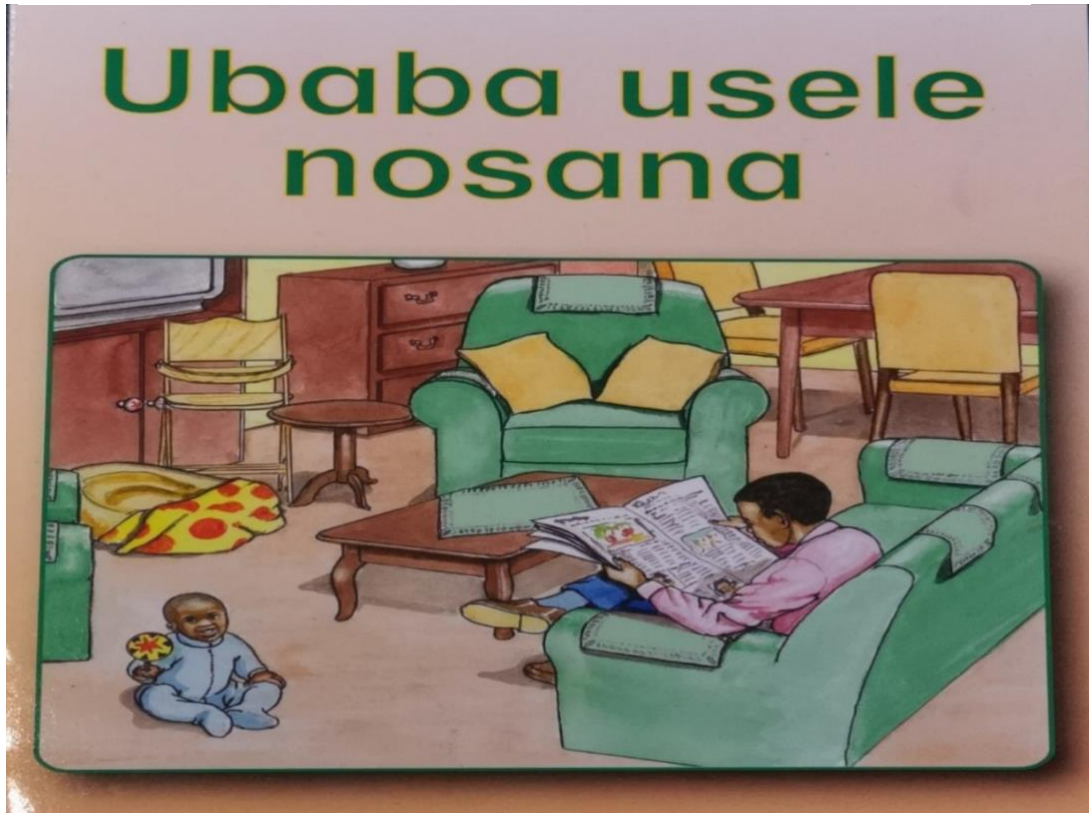
### *Umufanekiso -1*



Lapha indaba evezwe emufanekisweni-1 ngenhla ikhuluma ngohambo oluya epikinikini. Lapha unzikandaweni kanye nohlobo lomcimbi okukhulunywa ngawo kule ndaba uncike kakhulu endleleni yokuphila yaseNtshonalanga. Le ndlela yokuphila ayinakho ukuxhumana kahle nendlela okuphilwa ngayo emiphakathini ejwayelekile yama-Afrika; indaba yepikiniki ayijwayelekile. Lokhu kungaletha inselelo kuthisha ekuchazeleni izingane ngale ndaba nasekunikezeni izibonelo ezingenza ukuthi izingane zisusele olwazini ezinalo zibe nokuqonda futhi zikwazi ukuzakhela izithombe-mqondweni ngalokhu okukhulunywa ngakho. Ukusetshenziswa kukanzikandaweni ofuze lona endabeni ongaxhumani nempilo yezingane yangempela kungaletha umphumela wokuthi izingane ezingayazi ipikiniki zingazizweli ziyingxenye yokubhaliwe. Incwadi iyamkhalima uthisha ukuthi afundise lokhu okusencwadini

nje kuphela, akukho lapho kuvela khona ukuthi uthisha angazakhela eyakhe indaba ebingaba nonzikandaweni izingane eziwujwayele nobekungenza ukuthi izingane kube khona ezikwaziyo ezisusela kukhona ngesikhathi sokufundwa kwendaba. Esinye isibonelo somfanekiso savela encwadini yokufunda yebanga lesibili ethi **Ubaba usele nosana**, buka umfanekiso -2 ngezansi.

*Umufanekiso -2*



Le ndaba evezwe emufanekisweni -2 ngenhla ikhombisa ubaba ozifundela iphephandaba nengane ezihlalele yodwana ekhalayo; ubaba akayinakile. Lo mufanekiso uveza ubaba njengomuntu ongenalo uzwelo nokunakekela ingane. Kepha lo nzikandaweni uyashayisana nempilo yangempela ngoba ezinye izingane zikhuliswa zibuye zinakekelwe ngobaba bazo ngokulekelelana nomama noma obaba banakekele izingane bengabodwana ngenxa yokuguquka kwesikhathi.

Encwadini yokufunda yebanga lesithathu ethi **INingizimu-Afrika ingeyethu** kuvezwe izithombe zezilwane eziseNingizimu-Afrika okuyinsephe, indlovu, indlulamithi, ingulule,

ibhubesi, umgankla, ihlosi, ubhejane, inyathi, nenkonkoni, bese kuba nendatshana ngezinye zazo lezi zilwane. Buka umufanekiso -3 ngezansi.

### Umufanekiso -3



Izilwane ezisemufanekisweni -3 ngenhla zizimele ezinye zihlezi phansi akukho minyakazo eziyenzayo ephathelene nendatshana ebhaliwe ekhasini lencwadi. Imifanekiso yezilwane ibukeka sengathi ithwetshuliwe ndawana thize lapho ibihlobise khona kwase-ke kubhalwa amagama esilwane ngezansi komufanekiso waso. Indatshana ehambisana nale mifanekiso izimele yodwa ibhalwe ekhoneni eliphezulu esandleni sokunxele ayixhumene nezilwane. Ngaleyo ndlela kubukeka kungelula ukuthi izingane zixhumanise indatshana nemifanekiso kanti-ke nayo indatshana ayixoxi ngazo zonke izilwane ezisemufanekisweni. Ngakho-ke (uBarder (1992) noFang (1996) beveza ukuthi imifanekiso kumele ixoxe indaba leyo ebhaliwe ukuze izingane zikwazi ukuyibona indaba ixoxwa ngemifanekiso. Yingakho bekugcizelela ukuthi ezincwadini zezingane izithombe zingakhombisa indawo, isikhathi lapho indaba yenzeka khona. Zingaphinde futhi zichaze abalingisi ngokweminyaka, ubululili, imizwa. Isithombe esihambisana nendaba singanikeza izingane ithuba lokuthi ziveze umqondo owehlukile ziphinde zilethe lokho kuthwaxana phakathi kwendaba nezithombe.

Isihloko sencwadi esithi **iNingizimu-Afrika ingeyethu** asixhumani kahle nomufanekiso. Akucaci ukuthi ngobani laba abathi iNingizimu-Afrika ngeyabo. Nakuba izilwane eziveziwe zitholakala eNingizimu-Afrika kepha ukungavezwa kwabantu abehlukahlukeni kanye namasiko abo kungakha isithombe sokuthi eNingizimu-Afrika yindawo enezilwane nje kuphela. Lokhu kungaba nomthelela wokuthi izingane zingabi nakho ukuzigqaja ngobuzwe kanye nemvelaphi yazo.

Kanjalo nasencwadini yokufunda yezingane yebanga lokuqala kunesibonelo somufanekiso ongaxhumanisi ikakade lezingane nalokho okufundwayo ekilasini. Buka umufanekiso -4 ngezansi.

*Umufanekiso -4*

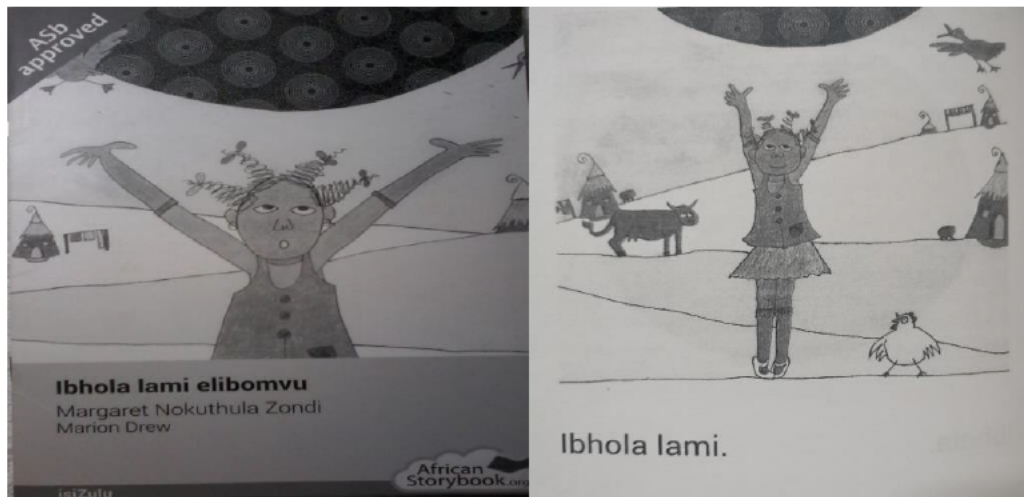


Kulo mufanekiso ongenhla kunobhanana osesitsheni esithile bese kuba khona umusho othi **Umkhulu nogogo bathanda ubhanana.** Kepha-ke kulo musho kukhulunywa ngogogo nomkhulu abangekho emufanekisweni obekiwe. Ekubeni-ke ukuba umufanekiso ubuhlobene nokubhaliwe ubuzokhombisa ugogo nomkhulu abathanda ubhanana ngoba mhlawumbe bewudla. Izingane bezizozihlobanisela ngokwazo umbhalo nomufanekiso. Nokho-ke le ndlela

okuvezwe ngayo umufanekiso ongenhla kanye nomusho ayixhumanisi okufundwayo nalokho izingane ezikwaziyo empilweni yazo yangempela; ngalokho ingathuntubeza ikhono lokuhlobanisa umufanekiso nokubhaliwe ezinganeni. Ukuvezwa ngendlela ecacile emufanekisweni umbiko oqukethwe ngamagama abhaliwe bekungaletha umphumela wokuthi izingane zicoshe umufanekiso zizixhumanisele zona namagama ebezivele zinawo emiqondweni yazo lokhu obekungaletha umphumela wokuthi kuthuthuke izithombe-mqondweni ezinganeni kanye nomthamo wolimi.

Izingcwaningo (Strouse noNyhout noGanea, 2018; Montag noJones noSmith, 2015; Cameron-Faulkner noNoble, 2013) zibalula ukuthi imifanekiso kanye nezithombe kudlala indima enkulu ekuthuthukiseni ikhono lokuthi izingane zikwazi ukuzitholela zona izincazelo yamagama embhalweni. Izingane ziyakwazi ukuxhumanisa amagama kanye nemifanekiso zisusela olwazini lwazo esezilutholile empilweni yangempela bese zizakhela isithombe-mqondweni esingaletha incazelo epheleleyo ngokuxoxwa ngakho endabeni. Lokhu kungaletha umphumela wokuthi izingane zizifundele zona ngokwazo amanye amagama asendabeni ngengxaphephe. Ukuhlobana phakathi komthamo wolimi obhaliwe nomufanekiso kungalekelela ekuthuthukiseni ezinganeni amakhono olwazi lokubhaliwe, ulwazi-mbe lwezinhlamvu zamagama kanye nolwemisindo nokungamakhono asemqoka ekuhlobaniseni umthamo wolimi kanye nomufanekiso emabangeni asukela kwelokwamukela kuya kwelesithathu. Nokho-ke kulolu cwaningo kwavela ukuthi kusenokwentuleka kokuhlobana phakathi komthamo osetshenzisiwe wolimi nesithombe kanye nekakade lezingane ezincwadini zokufunda ezisukela ebangeni lokwamukela kuya kwelesithathu, buka isibonelo emufanekisweni -5 ngezansi.

### Umufanekiso -5



Lo mufanekiso ongenhla uxoxa ngesihloko sendaba ethi **Ibhola lami elibomvu.** Kepha emufanekisweni alikho ibhola elibomvu. Okunalokho kuvele umufanekiso wentombazane eziphakamisele izandla nokungaqondakali ukuthi lo mufanekiso ovele ngaphezu kwekhanda layo ngakube indwangu kodwa futhi nayo le ndwangu ayinawo umbala obomvu. Imidwebo ekulo mufanekiso ongaphezu kwekhanda lentombazane ifuze imidwebo yezindwangu zikakotini zama-Afrika. Ukuba bekukhona okuxoxa ngalokhu emubhalweni bekungenza kube lula ukuthi izingane zixhumanise ezikwaziyo ekakadeni lazo nalokho okusencwadini. Kepha umusho obhaliwe ukhuluma ngebhola elibomvu nokungaveli ukuthi kuthiwani ngalo ngoba alikho. Umusho obhalwe kule ncwadi uyindida ngoba uyazigenqezela ayikho eminye imisho ewusekelile ukwakha umqondo ophela obungalekelela izingane ukuthi zibe nokuqonda ukuthi indaba ikhuluma ngani.

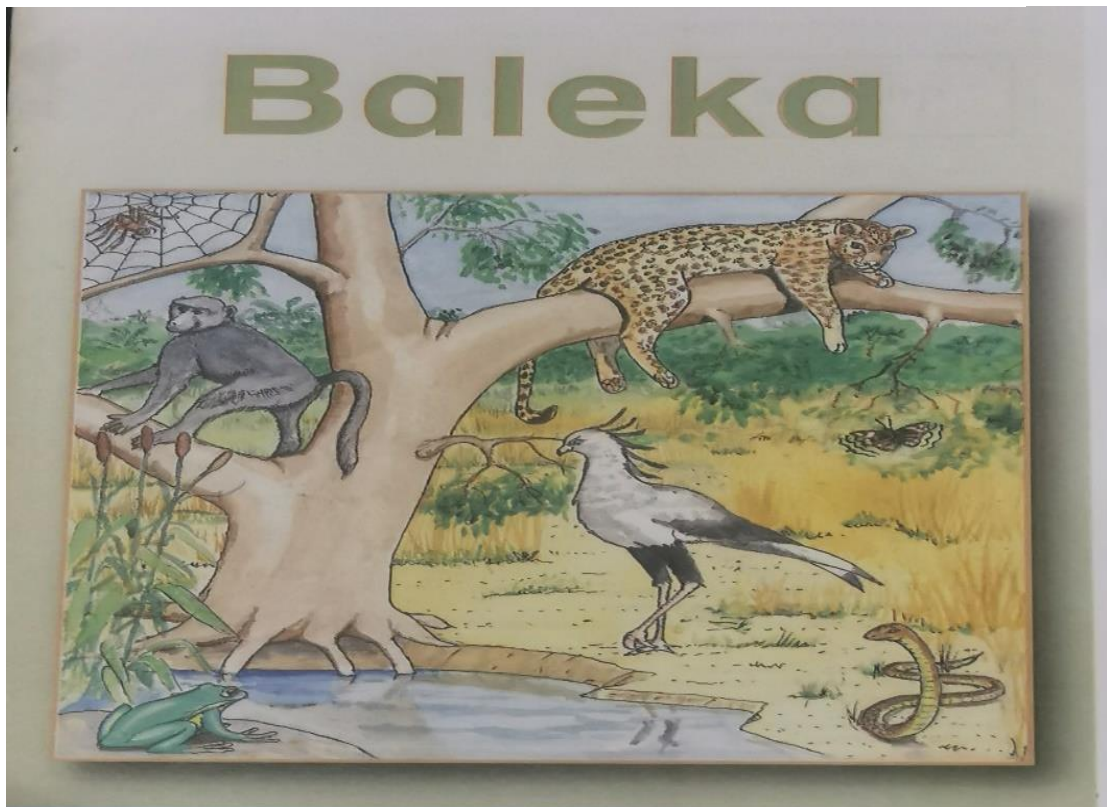
Incwadi efundwa yizingane ebangeni lesithathu ethi **Siphithiza emakethe** iyakukhombisa lokhu kungahlobani kokusencwadini nekakade lezingane. Buka umufanekiso 6 ngezansi.

### *Umufanekiso- 6*



Isihloko sale ndaba evezwe emufanekisweni – 6 ngenhla sikhuluma ngokuthi **Siphithiza emakethe** kepha umufanekiso uveza izinhlobo ezahlukene zezithelo akukho ndaba exoxwa ngemifanekiso. Akukho futhi lapho sibona imifanekiso yokwenzeka ezimakethe ezikhona empilweni yangempela izingane eziyaziyo njengokuphithizela kwabantu abathengayo nabadayisayo izinhlobo ezahlukene zezimpahla nezidlo emakethe. Ngamanye amazwi le ndaba ayizinikezi izingane umufanekiso ophelele nobungazelekelela ukuthi zizakhele incazelo ngemifanekiso. Lokhu bekungaletha nokuthi izingane zikwazi ukuzixhumanisela ngokwazo ulwazi eziluthole ekilasini kanye nempilo yazo yangempela.

Incwadi efundwa yizingane ebangeni lesibili ethi **Baleka!** Nayo iyawukhombisa umufanekiso ngqimu ongahlobani nokubhaliwe, buka umufanekiso -7 ngezansi.



Umufanekiso ovezwe ngenhla ukhombisa izilwane ezahlukene: inkawu nengwe abasesihlahleni, ixoxo eliya emfuleni, inyoni ezihambela phansi, uvemvane oluzihlalele esikhotheni kanye nenyoka ephansi ebheke emfuleni kodwa ecaleni lomfula elingaphesheya kwexoxo. Akubonakali minyakazo eyenziwa yizilwane ezisemufanekisweni ngalokho-ke akuqondakali ukuthi umbhalo othi **Baleka!** uchazani ngokwalo mufanekiso; ukuthi yisiphi isilwane esithi baleka kwesinye ngoba kwenzenjani. Amakhasi alandelayo kule ncwadi nawo anamagama athi: **Qaphela! Zivikele! Baleka!** La magama aletha indida mayelana nokuxoxwa ngakho emifanekisweni. Izingane nakuba zizazi lezi zilwane ezisemufanekisweni ngokwempilo yazo yangempela kodwa ukungahlobani phakathi kokubhaliwe, nemifanekiso kanye nekakade lezingane kungadala ukuthi izingane zingakwazi ukucosha ulimi olubhaliwe.

## 6.5 UBUBHA BOLIMI OLUSEZINCWADINI OLUFUNDISWAYO

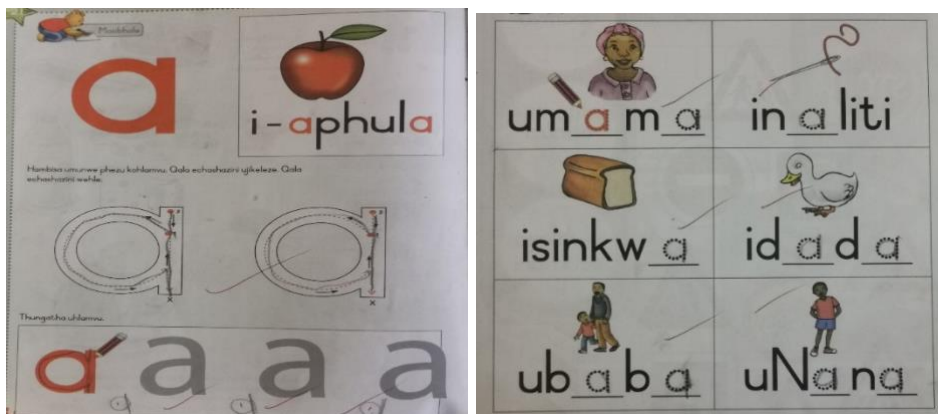
### EMAKILASINI

Umthamo wolimi kathisha awunikeza izingane kumele ube muningi ukuze ingane ingacineleleki ekufundeni ulimi. Uma umthamo wolimi ubanzi ingane iyazakhela amasu

okuthola ulimi kanti uma umthamo umuncane ingane ehlinzekelwe ngawo ukufunda kwayo kuyacineleleka (oDe Houwer, noMiller, noBayram kanye noSerratrice, 2018). Kuyavela kulolu cwaningo ukuthi ezincwadini ezifundwayo ezikoleni muncane kakhulu umthamo osezincwadini ezivunyiwe ezikoleni othisha abawusebenzisayo ukufundisa ulimi kusukela ebangeni lokwamukela kuya kwelesithathu. Imifanekiso elandelayo ifakazisa ngalobu bubha bomthamo wolimi oqukethwe kulezi zincwadi.

Lezi zincwadi zincike ohlelweni othisha abalusebenzisayo olubizwa ngokuthi uJikiMfundo olwaqala ngonyaka wezi-2014 lwaluqondaniswe nokukwazi ukufunda nokubhala kanye nezibalo. Injongo yalolu hlelo uyichaza uPillay (2020) njengeqonde ukuguqula imfundo ekugxileni kokufundiswa kwesiZulu, KwaZulu-Natali ngenxa yokuthi siwulimi olukhulunywa kakhulu nakuba lokhu kungasho ukuthi azikho ezinye izilimi zama-Afrika ezikhulunywayo esiFundazweni sakwaZulu-Natali kepha isiZulu yisona ulimi oluhamba phambili. Ngakho lolu hlelo lokufundisa lwakhethwa ukuba lusetshenziswe kuzo zonke izikole zakwaZulu-Natali ukuze lwesekele luphinde lushintshe indlela othisha abafundisa ngayo ukukwazi ukufunda nokubhala emabangeni asukela kwelokuqala kuya kwelesithathu nakuba luhlose nesifundo sezibalo kuwona lamabanga. Lolu hlelo lokukwazi ukufunda nokubhala ngesiZulu ulimi lweBele luyafana kuzona zonke izikole zesifundazwe sakwaZulu-Natali kusukela ebangeni lokwamukela kuya kwelesithathu. Ezincwadini ezifundwayo isifundo ngasinye kuyenzeka siqukathe unkamisa ngayedwana noma amagama ambalwa okuyiwona uthisha okumele akufundise. Umufanekiso-8 ngezansi ukhombisa unkamisa **a** negama **i-aphula** okumele uthisha akufundise esifunjwaneni sebanga lokwamukela.

*Umufanekiso 6. 1*



Lo mufanekiso ongenhla (6.1) ufakazisa ububha bomthamo wolimi osezincwadini othisha abazifundisayo ebangeni lokwamukela. Lapha sibona isifunjwana esisekhasini lokuqala solimi lapho kufundiswa khona unkamisa a ehamba ngayedwana bese kuba khona igama elilodwa vo elithi i-aphula. Abukho ubufakazi obuveza ukuthi kukhona indaba equkethe umthamo omningi wolimi okususelwe kuyona lesi sifunjwana nobekungenza ukuthi izingane ziwubone unkamisa usebenza emagameni nasemishweni okwehlukene okwenza umqondo (Peck, 1989). Kanti futhi ulwazimagama olusetshenzisiwe ekhasini lesibili lugcizelela kuphela lolu hlamvu lukankamisa a olungasuselwa ndawo kepha lufakwe emagameni ayisithupha nje kuphela. Okuvelayo kulo mufanekiso -6.1 amagama athi umama, inaliti, isinkwa, idada, ubaba, uNana. Lawa magama anhlakanhlaka awanakho ukuxhumana obekungakha indaba ephelele ekwazi ukuhlala igxile emqondweni wengane. Ngenxa yokuthi kuleli banga impilo yengane isuke isenobunye bolimi olupheleleyo ngakho ukufundwa kolimi lungekho kunzikandaweni kungadala ukuthi izingane zingakubambi kahle okufundiswayo noma zikhohlwe ukuthi bezifundani esikoleni (DicksonnoTabors, 2001).

Kuyavela ukuthi le ncwadi yokufunda nokubhalela yezingane igcizelela kakhulu ukufundwa nokubhalwa kwezinhlamvu kanye nonkamisa. Le ndlela yokufundisa othisha abayisebenzisayo iwukufundisa isakhiwo solimi futhi ayinakho ukukhathalela ulwazi lwezingane ezisuke sezinalo uma zingena esikoleni noluncike kunzikandaweni wekakade lazo (uGlaser,1989; uHattan noLupo, 2020). Kepha ukunikeza izingane amagama ayisithupha nje kuphela futhi angakhi umqondo noma umbiko ophelele kugqugquzela ukuthi izingane zifunde izinhlamvu ngekhandla nokungagcina kungawakhi umqondo wokufundwayo ngoba uthisha ugxila kakhulu ekulumbaniseni imisindo kanye nonkamisa kunokuthuthukisa amakhono okukwazi ukufunda nokubhala kusetshenziswa imibiko yangempela enolimi oluphelele olwakha umqondo.

Imifanekiso elandelayo iveza izibonelo zochungechunge lwezincwadi zokufunda ezisetshenziswa othisha emabangeni asukela kwelokuqala kuya kwelesithathu neziveza ububha bomthamo wolimi oluqukethe yilezi zincwadi. Lezi zincwadi zibizwa ngokuthi **iVula Bula** zivunywe wuMNYango WezeMfundo Eyisisekelo ukuba kube yizona ezisetshenziselwa ukuthuthukisa ukukwazi ukufunda nokubhala. Inhloso yalezi zincwadi ngukunikeza izingane amathuba okufunda ngokuzimela imisindo kanye namagama eziwabona okokuqala kanye nawazo uma kwenzekile ukuthi avele endabeni. Ngokwalezi zincwadi imisho yendaba ibhalwe yaba lula ukuze kube lula ukuthi izingane ziyifunde. Kepha okuvelayo ukuthi umthamo wolimi

osetshenzisiwe kulezi zincwadi muncane kakhulu nokungenza ukuthi izingane zingakwazi ukuzakhela amasu okuzitholela ulimi ngokwazo.

Encwadini engike ngayibalula kuso lesi sahluko enesihloko esithi **Musa!** uthisha ayekade eyifundela izingane zebanga lokuqala iqukethe amakhasi ayisishagalombili nje kuphela. Ekhasini ngalinye kunesithombe somfana nentombazane abenza iminyakazo eyehlukene bese kuthi ekugcineni kwekhasi kube nomusho onamagama amabili nje vo afundeka kanjena **Fana, musa!** Lo musho ofanayo uqala ekhasini lokuqala uze ugcine kwelesikhombisa bese kuthi ekhasini lesishayagalombili khona kube nomusho noma imisho ethi **Bona-ke! Yebo, Fana. Uyalalela.** Umusho othi **Fana, musa!** awunawo umqondo ophelele ngoba igama elithi **Musa!** kumele lihambe namanye amagama acacisa ukuthi otshelwayo akangenzini. **Empeleni lawa magama amabili awasiwo umusho ngoba awawakhi umqondo ophelele.** EsiZulwini umusho uba ngumusho ngokuba nomqondo ophelele. Kanti-ke nokuthi **Fana, musa!** akusilo ulimi lwesiZulu oluphelele lokhu okungenza izingane zixakwe yincazelo yalokhu. Kanti-ke nemisho ethi **Bona-ke! Yebo, Fana. Uyalalela.** esekhasini lesishiyagalombili kule ncwadi ayisiso isiZulu esihlangene njengoba sikhulunywa kodwa ngamagama nje anhlakanhlaka angawakhi umqondo ophelele obungenza kube lula ezinganeni ukukubamba lokhu.

Lapha imifanekiso evezwe ekhasini lesembozo sencwadi ayihambisani nesihloko sencwadi esithi **Musa!** Lokhu kungenxa yokuthi abalingisi abasezimotweni abakhombisi ukuthi kukhona okubamangazayo noma abakukhulumayo nomfana. Izimoto ziyazihambela nomfana ubukeka ezigijimela sakuzixoshela okuthile okungabonakali. Akukho lapho kukhombisa khona ukuthi umfana ubezogcina enzeni ngebhola. Ngamanye amazwi imifanekiso evezwe esembozweni sencwadi ayiluhlokoloji ulwazi-mbe lwezingane olumayelana nokuthi ziqagule zisebenzisa imifanekiso yesembozo sencwadi nobekungaholela ekutheni izingane zikwazi ukuxoxa indaba zisebenzisa umthamo wolimi wazo oncike emufanekisweni-mqondweni esezizakhele wona zisusela emifanekisweni esencwadini. Kepha kuyavela ukuthi ulimi olusetshenzisiwe aluzithuthukisi izingane ukuthi zisebenzise ikhono lokuqagula ngendaba nangesiphetho sayo lokhu obekungalekelela ngokuthi izingane zibe nokukwazi ukuxhumanisa okubhaliwe endabeni kanye nolwazi lwempilo yangempela.

Uhlelo lwesifunjwana lukaNkk Zo lukhombisa indlela ayisebenzisayo uma efundisa isifundo sokufunda ebangeni lokuqala esebenzisa lezi zincwadi ezinobubha bolimi. Lapha kulesi

sifunjwana uNkk Zo ufundisa ehlukanise izingane ngamaqembu alawulwayo. Isihloko sendaba uthisha ayifundisayo yisona lesi esithi **Musa!**

*Isikwele-sithebe 2*

|                                                 |                                                                                    |
|-------------------------------------------------|------------------------------------------------------------------------------------|
| Isikhathi                                       | Imizuzu engama-30                                                                  |
| Okuqukethwe: <i>ulwazi, amakhono</i>            | Elokulalela                                                                        |
| Izimpahlasiseko zokufunda                       | Incwadi efundwayo- <b>Musa!</b>                                                    |
| Ukuchazwa komsebenzi, <i>Injongo yesifundo:</i> | Ukubheka isembozo sencwadi bese ziya qagela izingane ukuthi indaba imayelana nani. |

#### **Umsebenzi kathisha:**

Uthisha uhlalise izingane ngendlela yokuthi zonke zikwazi ukuyibona incwadi efundwayo. Uthisha ubonisa izingane incwadi bese eyazitshela ukuthi masinyane zizobe sezikwazi ukufunda le ncwadi kepha kumele izingane ziqale zibheke isembozo sencwadi bese ziyaqagela ukuthi zicabanga ukuthi incwadi ikhuluma ngani.

- Uthisha ukhomba isembozo sencwadi
- Uthisha ufunda isihloko esithi **Musa!** Ube esekhombisa izingane igama njengoba elifunda.

Uthisha ube esebuzisa izingane ukuthi le ndaba zicabanga ukuthi ikhuluma ngani? (uthisha unikeziwe encwadini yakhe ukuthi kumele kuphendule izingane ezingadlulile kweziyisithupha).

#### **Okwenziwa izingane**

Izingane ziqale zathula zangaphendula ngesikhathi uthisha ezibuza ukuthi zicabanga ukuthi indaba ikhuluma ngani. Uthisha ube esezikhombela yena ngokuziphophelela ukuba ziphendule ngoba udinga ukudlulela phambili. Izingane ezikhonjiwe zanikeza lezi zimpendulo kanje: (1) UMusa igama lomfana. (2) Umfana ogijimayo. (3) Umfana odlala ibhola. (4) Izimoto ezihamba emgwaqeni. Kepha kwacaca ukuthi azishayanga emhlozeni ngoba uthisha ube eseqhubekela phambili nokufunda indaba. Wazibonisa nezithombe ezisencwadini.

Ekugcineni uthisha akayibuzanga imibuzo kepha uyalele izingane ukuthi ziphendule imibuzo ephathelene nale ndaba ebekade eyifunda. Imibuzo eyabe iphendulwa yizingane uthisha wabe eyithathe endabeni ezabe zikade ziyifunda naye. Le mibuzo isuke ivele isihleliwe kuzo zonke izindaba ezimiselwe ukufundwa zinemibuzo esuke isihleliwe.

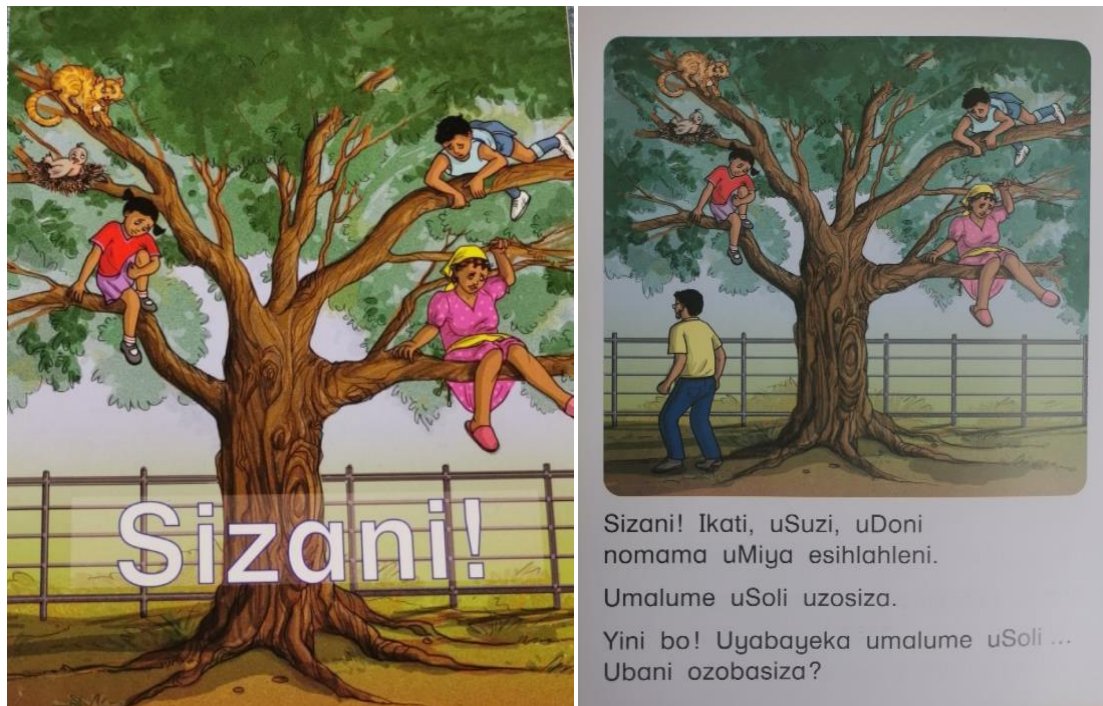
Ngakho umfanekiso ongezansi uveza umsebenzi owenziwa yizingane nakuba zingabhalanga kodwa kwakumele zihlikihle ubuso obufanele.

Le ndlela esetshenziswe lapha ithuthukisa ikhono lokuxoxa ngokulandelana kwayo kanye nekhono lokubhala okugcizelelwa nguGouldthorp, noKatsipis kanye noMueller (2018). Ukuhlilikhla kungeminye imisebenzana eyenziwayo kula mabanga ukuthuthukisa ikhono lokubhala.

Lesi sifunjwana esingenhla kumufanekiso 6.3 sikhombisa ukuthi ubuncane bomthamo wolimi osezincwadini uthisha akawukhathalele kakhulu. Kepha ugxilise kakhulu ekufundiseni izingane amakhono okukwazi ukufunda nokubhala. Nakuba o-Allor kanye noCatheren (2003) bekugcizelela ukubaluleka ukufundiswa kwala makhono kula mabanga kepha oDeHouwer, noMiller, noByram kanye noSematrice (2018) bagcizelela ukutheni indaba kumele ibe nomthamo wolimi omningi ukuze izingane zikwazi ukucosha ulimi kuphinde kuhlokolozoke amagebe olwazi-mbe lwezingane ezisuke zinalo. Lokhu kungenza ukuthi isifundo singagxili ekuthuthukiseni amakhono okukwazi ukufunda nokubhala kuphela kepha kuthuthuke nomthamo wolimi. Ngakho ububha bolimi kanye nezithombe ezisetshenzisiwe yikhona okube yimbangela yokuthi izingane zehluleke ukuphendula uthisha ngesikhathi efuna ziqagule ukuthi indaba ikhuluma ngani. Lokhu kwenza ukuthi amakhono okufunda kanye nokubhala ngengxaphephe angathuthuki kanti yiwona adlala indima ebalulekile ekuthuthukiseni ukufunda nokubhala emabangeni aphansi.

Inkeshezana yomthamo wolimi ofundiswayo yavela futhi encwadini ethi **Sizani!** Esemufanekisweni 6.4 olandelayo.

#### Umufanekiso 4



Umufanekiso 6.4 ongenhla ukhombisa abalingisi bezigibelele behlezi emagatsheni esihlahla ngokungathi bathamele umthunzi wesihlahla. Igama elibhaliwe eliyisihloko sencwadi lithi Sizani! Leli gama alicacisi ukuthi obani okumele basize bani ngoba kwenzenjani. Okusemufanekisweni akucacisi lutho futhi nalo igama lizimele lodwa alisho ukuthi ubani okhulumayo ethi akusize obani besiza ubani ngoba kwenzekeni. Kanjalo nolimi olukuwo lo mufanekiso aluhlangene ukwakha umbiko izingane ezingawuqonda.

Isibonelo: ulimi oluthi: **Sizani! Ikati uSuzi uDoni nomama uMiya esihlahleni** akusilo ulimi oluhlangene ukwakha imisho eyenza umqondo. Isihloko nemisho esetshenzisiwe akuwuvezi umqondo ophelele nobungenza ukuthi umthamo wolimi lwezingane uthuthuke. Okunye futhi ukuthi ngenxa yokuthi akukho ukuxhumana okuphakathi komthamo wolimi osetshenzisiwe nokwenzeka emifanekisweni eveziwe kulo mufanekiso, lokhu kungaletha umphumela wokuthi izingane zingabi nawo umthamo wolimi eziwucoshayo nezingakwazi ukuthi zabelane ngawo ngesikhathi sokufundwa kwendaba. Abalingisi okungumama nezingane ezimbili bavezwe njebalingisi abayiziwula ngoba bazigibelele bona emthini sekumele basizwe. Ikati liyisilwane esikwaziyo ukugibela sibuye sizehlele emthini ngokushesha kepha kuyavela ukuthi nalo ikati kumele lisizwe. Indlela okuvezwe ngayo abalingisi kungaletha indida ezinganeni. Ngamanye

amazwi ububha bomthamo wolimi obhaliwe kanye nemifanekiso akunakho ukuxhumuna nolwazi-mbe lwezingane nobekungaletha umphumela wokuthi izingane zizakhele isithombe esixhumene nempilo yangempela.

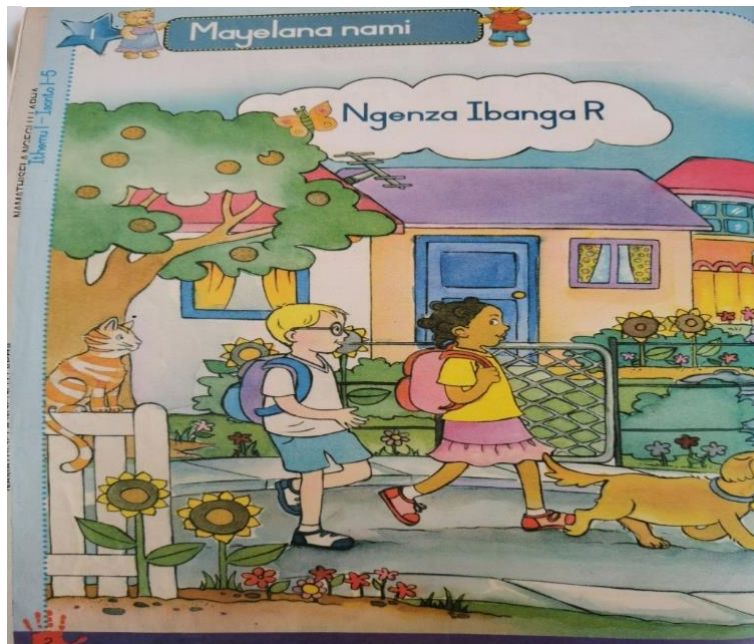
## **6.6 IMIFANEKISO NGQIMU NOKUNGAHLOBANI KWAYO NOLIMI**

Ukuzakhela incazelo ngokufundwayo ezincwadini ezifundwa yizingane kuncike endleleni okuvezwe ngayo imifanekiso, abalingisi, umthamo wolimi osetshenzisiwe kanye nokwethiwa kwamagama abalingisi asetshenzisiwe ezincwadini zezingane. ULugossy (2012) ubalula ukuthi lokhu kungadlala indima enkulu ngoba kungakhuthaza ukuthi izingane zibe nokukuthakasela kanye nokulangazelela ukufunda ikhasi noma incwadi ngesikhathi sokufunda ngenhloso yokuzithokozisa. Lokhu kungakhuthaza ukuthi izingane zizakhele izincazelo ngaphambi kokufunda okubhaliwe nokungaziholela ekuhlolozweni kolwazi-mbe ezisuke zinalo noluncike kunzikandaweni eziwujwayele nosuke usetshenziswe emufanekisweni noma ekhasini. Kepha kuyavela ukuthi kunensweleko yemfaneleko yemifanekiso kanye nolimi okusezincwadini ezifundwa emabangeni kusukela kwelokwamukela kuya kwelesithathu.

Uma zifunda okubhaliwe izingane zizakhela zona izincazelo ngemifanekiso nabalingisi ngaphambi kokuthi zifunde okubhaliwe (Mendoza noReese, 2001). Ngakho-ke izithombe ziyakuthuthukisa ukukwazi ukufunda nokubhala, umthamo wolimi kanye nekhono lokucabanga ngokujulile ngenxa yokuthi izingane zihlobanisa abalingisi kanye nolimi olubhaliwe (Cameron-Faulkner kanye noNoble, 2013). Lapho kusuke kusetshenziswe khona umufanekiso ngqimu nemisho engenawo umqondo ophelele futhi engafanelene nomufanekiso lokho akuwenzi umqondo enganeni esuke ifunda (Forest, noGarrison, noKimmel, 2015) .

Kepha kuyavela ukuthi imifanekiso esuke ikhethiwe ukuveza onzikandaweni abehlukene ezincwadini zokufunda zezingane itshengisa abaningi balabonzikandaweni beyimifanekiso ngqimu. Lokhu kugcina sekwenza ukuthi kungabi-bikho ukuhlobana phakathi komthamo wolimi osetshenzisiwe kanye nomufanekiso. Lokhu kungathuntubeza ukuthuthuka kolimi buthule ezinganeni. Isibonelo sendaba ehlelelwe ukufundisa ukukwazi ukufunda nokubhala ebangeni lokwamukela ethi **Mavelana nami, Ngenza ibanga R** iyakuveza lokhu. Buka umufanekiso 6.6.1 ngezansi.

### *Umufanekiso 6.6.1*



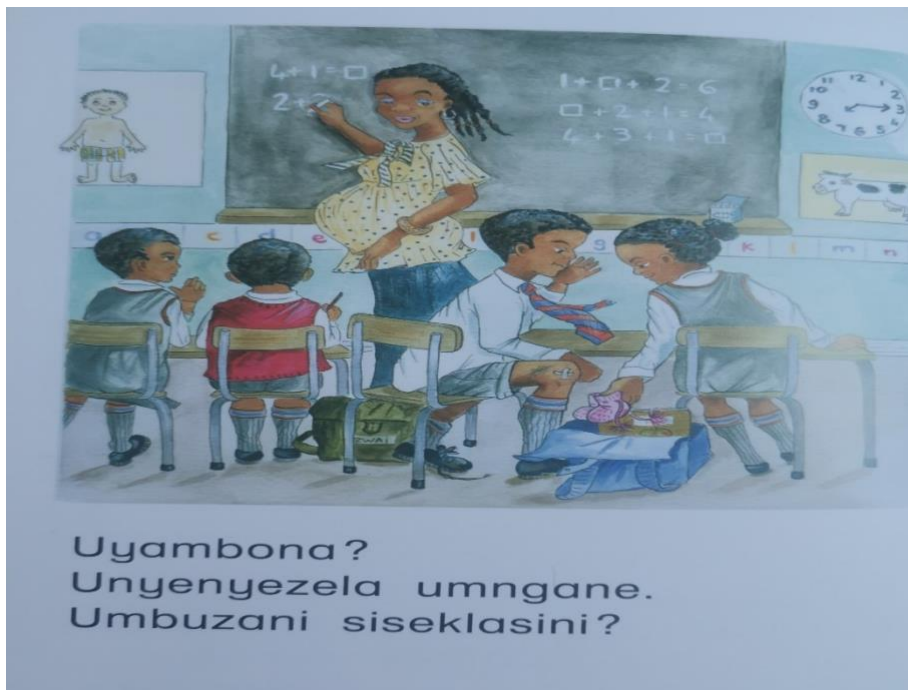
Lapha kulo mufanekiso 6.6.2 kuvela isembozo sendaba enesihloko esithi **Mayelana nami, Ngenza ibanga R.** Lokhu kunikeza umqondo wengane eyodwa esho lokho. Nokho-ke emufanekisweni kuvezwe abalingisi abayisithupha; ngumfana, intombazane, ikati kanye nenja. Ikati lizihlalele phezu kothango libukela umfana nentombazane kanye nenja abahamba emgwaqeni bese kuba khona abalingisi abancane okungathi bakhomba umbhalo othi **Mayelana nami** ophezulu emufanekisweni. Ngalokho-ke imifanekiso eveziwe esembozweni ayihambisani nokubhaliwe ngoba phakathi kwabo bonke abalingisi akucaci ukuthi ubani okhulumayo. Amagama abhaliwe athi **Ngenza ibanga R** ayazintantela phezu kwezindlu kude nomfana nentombazane nenja nekati. Nakuba izikhwama abazigaxile umfana nentombazane zingawunikeza umqondo wokuthi mhlawumbe baya esikoleni akukho okukhombisa ibanga R emufanekisweni. Lokhu kungathwaxani komufanekiso namagama abhaliwe kungathuntubeza ikhono lokuthi izingane zikwazi ukuxhumanisa ubunye bokuqukethwe umufanekiso kanye nombhalo.

Ebangeni lokwamukela imifanekiso ehambisana nokubhaliwe ingadlala indima ebaluleke kakhulu ngoba ingathuthukisa ikhono lokukwazi ukufunda nokubhala ngengxaphephe ezinganeni. O-Allor kanye noCathren (2003) babalula ngokuthi leli khono libalulekile ngoba

liyisendlalelo esingathuthukisa amakhono olwazimagama, amakhono okubamba incwadi ngendlela engayibhekisi phansi nobekungaletha umphumela wokuthi izingane zikwazi ukufunda amagama encwadini ziwahlobanisa nemifanekiso ukuze izingane zibe nolwazi oluthuthukile ngomehluko okhona ekubhaleni nasekuphinyisweni kwezinhlamvu zamagama.

Encwadini efundwa yizingane ebangeni lesibili nakhona kunomufanekiso ngqimu ongacacisi okwenzekayo. Buka umufanekiso (6.6.2) ngezansi.

### *Umufanekiso 6.6.2*



Lapha ngenhla kuvezwe umufanekiso kathisha ebhala ebhodini kepha kuyavela ukuthi izingane azikunakile lokhu akwenzayo ngoba zitholakala zizixoxela zodwa. Kodwa futhi naye uthisha utholakala engabhekile lapho ebhala khona. Imisho ebhaliwe eyomuntu ozibuzayo abuye aziphendule ukuthi ngakube izingane ziyanyenyezelana. Akucacile ukuthi ubani lona ozibuza eziphendula noma uthisha noma yizingane zibuzana zodwa. Akukho lapho uthisha ekhombisa ukuzikhuza khona izingane ezinganakile nokubheka ukuthi lokhu akubhalayo ngakube izingane ziyakubhala yini. Kepha kubonakala kungekho lutho ematafuleni ezingane obekungaba ubufakazi ukuthi kukhona ukuxhumana. Kule ndaba awukho umthamo wolimi oxoxisana nomufanekiso obungacoshwa yizingane ukuze kube nokutholakala kolimi.

Incwadi efundwa yizingane ebangeni lesithathu nayo inomufanekiso ngqimu ongaxoxisani nokubhaliwe. Buka umufanekiso(6.6.3) ngezansi.

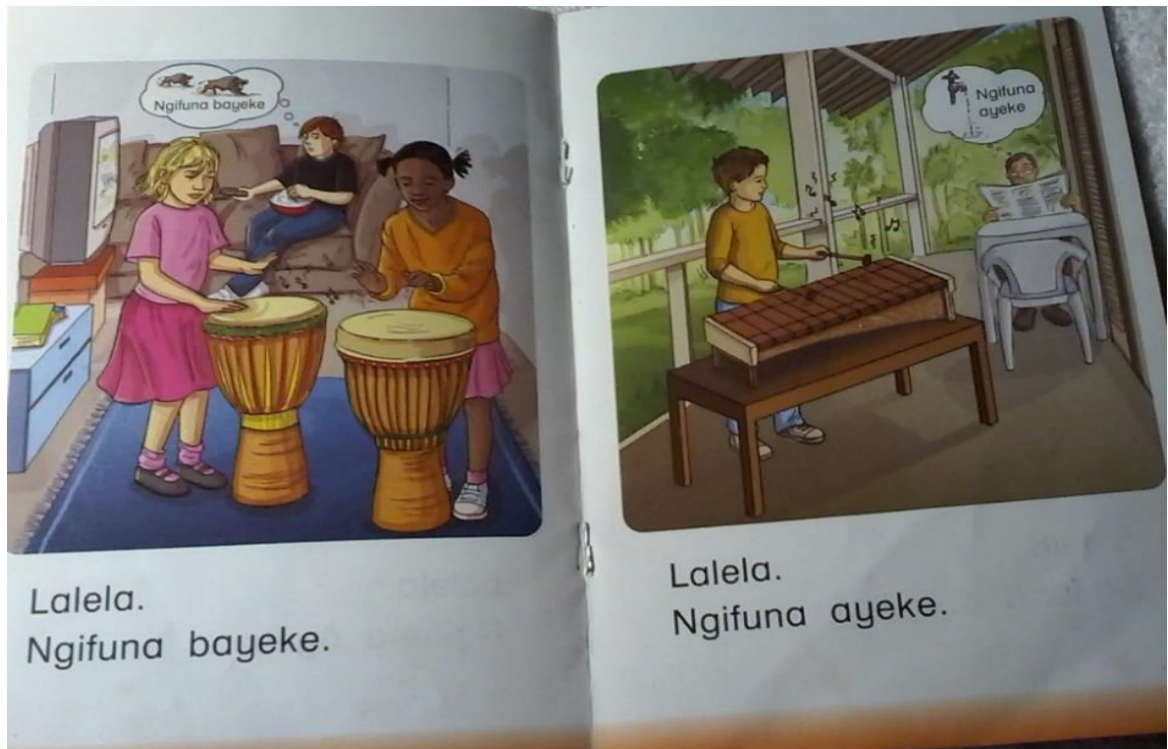
### *Umufanekiso 6.6.3*



Kulo mufanekiso ongenhla kubhalwe indaba ekhuluma ngoGugu ovele emufanekisweni ezihambela. Kepha imisho ebhaliwe ichaza ukuthi uGugu udlala ujika kuqhubeka kuthiwe uze wagxuma ngesikhathi uphenduka ujika. Lokhu okubhalwe endabeni akuhambisani nomufanekiso esiwubona wenziwa nguGugu. Ngamanye amazwi konke lokhu okubhalwe ukuthi uGugu uyakwenza akukho lapho sibona ekwenza khona kulo mufanekiso. Ngenxa yokuthi kula mabanga imifanekiso idlala indima yokuthi ilekelele izingane ukuthi zithuthukise ikhono lokuphendula okwenzeka emufanekisweni kube ngamazwi ajwayelekile ngenhloso yokunika umqondo ngomufanekiso osuke uveziwe ukusetshenziswa komufanekiso ngalolu hlobo kungenza ukuthi izingane zingakwazi ukuthola umqondo kanye nokuhlobana okuphakathi komqondo ovezwa umufanekiso kanye nokubhaliwe.

Incwadi efundwa yizingane ebangeni lokuqala ikhombisa umufanekiso ngqimu onomubhalo ongaxhumene nokwenzekayo emufanekisweni. Buka umufanekiso (6.6.4) ngezansi.

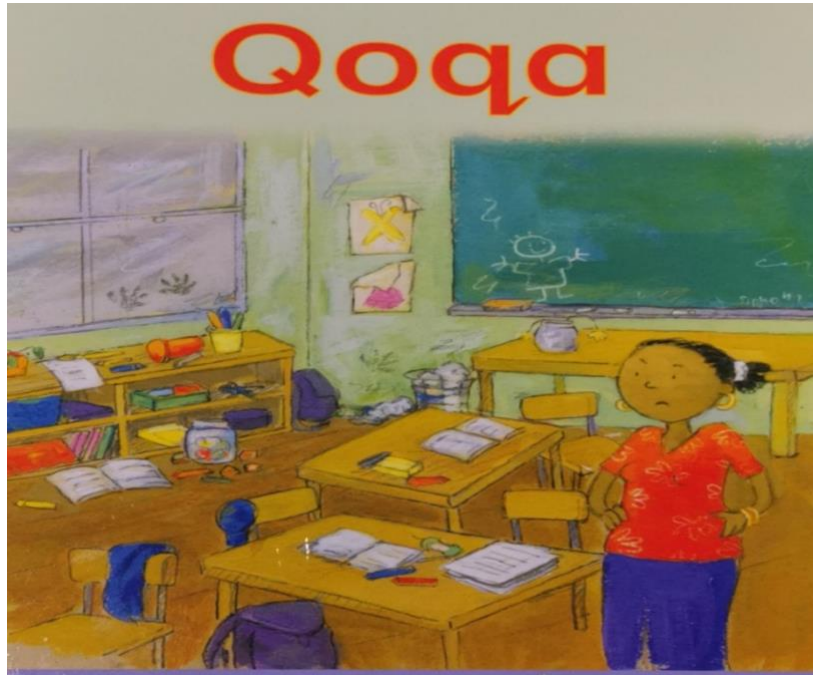
#### Umufanekiso 6.6.4



Imifanekiso ekhonjisiwe ngenhla iveza izingane zishaya izigubhu, umama ohlezi esihlalweni obukela umabonisa kude kanye nobaba ofunda iphephandaba. Kuyavela ukuthi imifanekiso kanye nemisho ethi **Lalela. Ngifuna bayeke.** Nekwelinye ikhasi ethi **Lalela. Ngifuna ayeke.** akuyinikezi incazelo ephelileyo. Kepha imisho emibili enamagama amathathu nawo angasho lutho ekhasini ngalinye ayicacisi okwenzekayo emifanekisweni. Lo muthamo omncane wolimi ungenza ukuthi izingane zigcine zingakwazi ukuluthola ulimi ngendlela eqondile.

Umufanekiso ngqimu ongahlobani nokubhaliwe waphinde wavela encwadini ethi, **Qoqa!** efundwa yizingane ebangeni lesibili, buka umufanekiso (6.6.5) ngezansi.

#### *Umufanekiso 6.6.5*



Umbhalo wale ndaba evezwe emufanekisweni (6.6.5) ngenhla ukhuluma ngokuqoqa lapho sengathi kukhona oyala omunye ukuba aqoqe. Kunothisha ome eduzane kwelinye lamadesiki obambelele edanda kodwa engabhekile edesikini lelo futhi akukho bafundi abasemadesikini onke. Ngalokho-ke akuqondakali ukuthi uthisha ngakube uyena yini okhulumayo noma uyacabanga nje njengoba kungekho muntu angakhuluma naye futhi naye umile akaqoqi. Indlela umufanekiso wale ndaba ovezwe ngayo uyindida futhi awulithuthukisi ikhono lokuthi izingane zikwazi ukulandelisa indaba noma izehlakalo zisebenzisa imifanekiso ngoba imifanekiso ebekiwe encwadini ayixoxi indaba ephelele. Leli khono lokulandelanisa izehlakalo zendaba ngemifanekiso ngendlela efanele belingahlomisa izingane ngekhono lokucabanga ngokujulile nokukwazi ukuhlobanisa okubhaliwe nemifanekiso (Goldthorp, noKatsipis kanye noMueller, 2018).

Imifanekiso ngqimu esezincwadini eminye yaveza ubungqimu babalingisi ngokuthi okuqukethwe yindaba abakwenzayo kukhombise ubuwula babo abalingisi labo. Encwadini efundwa yizingane ebangeni lesithathu kuyavela ukungahlakaniphi komlingisi uVeli, buka umufanekiso (6.6.6) ngezansi.

### *Umufanekiso(6.6.6)*



Emva kwesikhashana uVeli wabona ugandaganda ophuzi wehla ngomgwaqo uza ngakuye. *Du-du, du-du, du-du!*  
Yima bo! kumemeza uVeli. 'Sawubona, Mnumzane. Ngelakho leli sondo?' kubuza yena.  
'Cha, akulona elami,' kuphendula indoda. 'Lelo sondo ngeke lilingane lapha kugandaganda!'  
Wasuka wehla njalo ngomgwaqo. *Du-du, du-du, du-du!*

Kulo mufanekiso ongenhla umlingisi uVeli uvezwa ehlezi phansi ephethe isondo lemoto . Kepha leli sondo ulibuza kumshayeli kagandaganda. Ngamanye amazwi uVeli uvela njengomlingisi ongakwazi ukuzicabangela kahle ngokuphelele ukuthi isondo ahlezi nalo alifani futhi alilingani nalawo kagandaganda ngenxa yokuthi utholakala ebuza isondo lemoto kumshayeli kagandaganda. Kuyavela futhi encwadini ukuthi ugcine eselibuza enqoleni eyabe idonswa yizinkomo nalokho okusakhomba ukungahlakaniphi kwakhe okumenza angaboni ukuthi isondo alifani nawenqola edonswa yizinkomo. Lokhu kungahlakaniphi kukaVeli kungeshiwo ukuthi kwenza indaba ihehe ezinganeni.

Kanjalo futhi nakwenye incwadi yebanga lesithathu kwavela umlingisi uVusi njengomfanyana onobuwula, buka umufanekiso (6.6.7) ngezansi.

### Umufanekiso 6.6.7

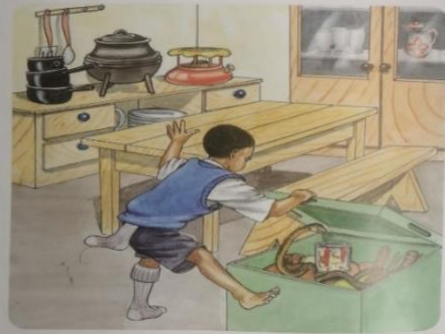


UVusi udla amathambo engqondo futhi. 'Uma isokisi lami lingekho egumbini lokulala, kusho ukuthi ngilishiye ekhishini. Make ngiyolifuna khona.'

UVusi ungena ekhishini. Ufuna ngaphansi kwetafula. Ufuna ekhabetheni. Ufuna ngemuva kwamabhodwe. Alikho kodwa isokisi lakhe lapha.

Uthe ethi mehlo suka, wabona ibhokisi eliluhlaza okotshani. 'Mhlawumbe isokisi lami lilapha. Awuthi ngibheke.'

Walivula ibhokisi.



Lo mufanekiso ongenhla uveza umlingisi uVusi njengomfanyana onobuwula, ubuvila bokucabanga nokunganaki futhi nokungahleleki ukubeka izimpahla zakhe kahle. Akanakile ukuthi isokisi lakhe ligaxele ngemuva ebhulukweni aligqokile kodwa uhamba alicinge egunjini lokulala, angalitholi bese eya ekhishini alicinge ngaphansi kwetafula, ekhabetheni nangemuva kwamabhodwe, bese eyolicinga ebhokisini alivula maqede kuvele inyoka.

Le ndaba eveza ubuwula bukaVusi ayihlangani nokwenzeka empilweni yangempela yezingane ngoba izingane ezikulawa mabanga ziyazi ukuthi kuhlalani ekhishini, ekhabetheni lakhona futhi isokisi lingabe liyofunani ngemuva kwamabhodwe. Ngalokho-ke iminyakazo kaVusi kungeshiwo ukuthi ingaziheha izingane ngoba inobuwula. Kanti-ke futhi akukho ukuxhumana nobunye bokubhaliwe kanye nemifanekiso nobekungenza ukuthi izingane zizifundele zona ngengxaphephe umthamo wolimi ziwuqhathanisa nemifanekiso. Ngamanye amazwi ububha bomthamo wolimi osetshenzisiwe wenza ukuthi indaba ingabi nakho ukuheha izingane ukuba ziyilandele zize zifike esiphethweni.

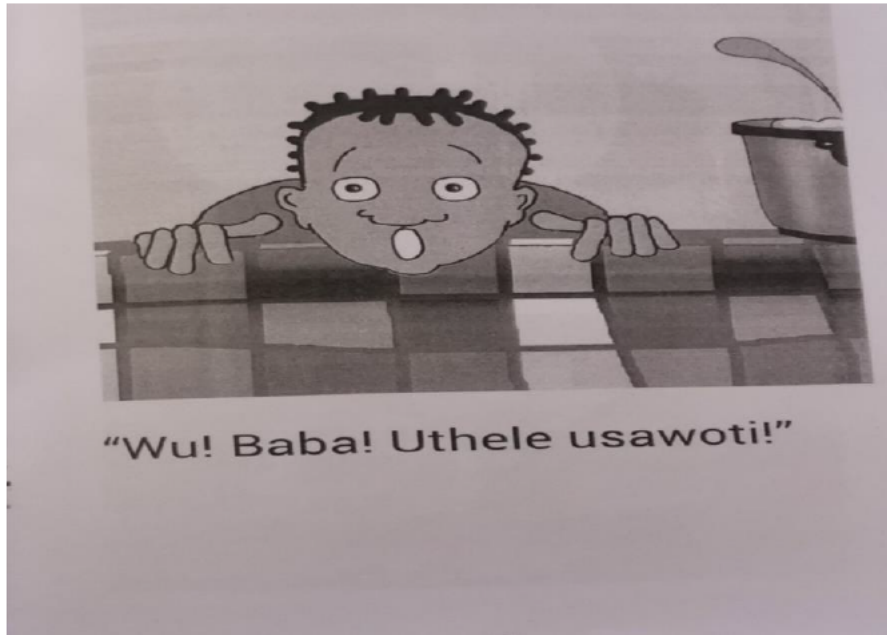
UBeebe (1980) ulimi buthule ulichaza njengezinye zezindlela zokudlulisa umbiko buthule noqukethe imvelaphi kanye nosikompilo lwezingane nakuba lungadluliswa ngamazwi. Kepha abantu bayakholelwa kakhulu emibikweni edluliswe ngolimi buthule. Imvelaphi yobu-Afrika iyakugcizelela ukusetshenziswa kolimi buthule njengosikompilo lwendlela yokuxhumana

lapho izingane zingacosha khona ulwazi-mbe ngaphandle kokucwasana, zibukele khona nendlela yokuphila empilweni yangempela. Ngamanye amazwi ukutholakala kolimi akwenzeki kuphela ngolimi oluzwakalayo kepha ulimi buthule nalo ludlala indima enkulu ezinganeni ngoba luqukethe umthamo omningi wolimi ongemagama uma uqhathaniswa nokukhulunywayo. Ulimi buthule alugcini ngokuthi lukhulunywe ngabantu kuphela kepha luyatholakala nasemibhalweni lunjengolimi olucashisiwe nolungavela ngendlela umbhalo obhaleke ngayo, indlela ahlukene ngayo amagama nangendlela imifanekiso ivezwe ngayo. Kepha uma ulimi buthule luvezwe kahle emifanekisweni yezincwadi ezifundwa yizingane lungathuthukisa ikhono lokuthi izingane zikwazi ukuphendula lolo limi buthule olucashile emifanekisweni lube ngamazwi ajwayelekile nancike kunzikandaweni wazo.

Ngakho-ke ulimi buthule lungadlala indima enkulu ekuhlomiseni izingane ngekhono lokuthi zihumushe indlela imifanekiso evezwe ngayo embhalweni kube ngamazwi ajwayelekile nokungathuthukisa ukutholakala komthamo wolimi omningi (Stanulis noManning, 2002). Imifanekiso evezwe ezincwadini iqukethe amasiko kanye nosikompilo oluhlukene ngokwenkathi ngakho ulimi buthule ludlala indima enkulu ukuveza nokugcizelela ubumqoka bosikompilo olwehlukene lwama-Afrika (Pitton, 1993. Kepha kuyavela ukuthi kunokwentuleka kolimi buthule noluveza usikompilo lwama-Afrika olwehlukene ngokwenkathi kwizimpahlasiseko ezinjengezincwadi ezifundwa ebangeni lokwamukela kuya kwelesithathu ezivunywe nguMNYango.

Obunye ubungqimu bokuqukethwe bavela encwadini efundwa ebangeni lokuqala lapho ubaba wengane ethela usawoti emdokweni esikhundleni sikashukela. Buka umufanekiso ( 6.6.8) ngezansi.

*Umufanekiso (6.6.8)*



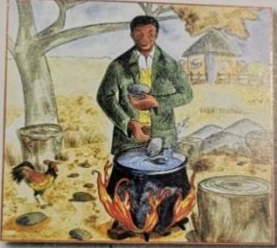
Le ndaba evezwe emufanekisweni (6.6.8) ngenhla enesihloko esisencwadini esithi **Umdokwe** ikhuluma ngobaba ozama ukuphekela umfana umdokwe ngoba umama womfana ethathe uhambo. Kuyavela ukuthi ulimi buthule olucashe emifanekisweni lumveza ubaba njengesiwula esingakwazi ukuhlukanisa ushukela nosawoti. Lokhu akuxhumani nokwenzeka empilweni yangempela ngoba iningi lobaba bayakwazi ukunakekela izingane nokuthi ngokwesikhathi esiphila kusona obaba bayazikhulisa izingane. Ngakho-ke kunokuntuleka kolimi buthule emifanekisweni evezwe kule ndaba nokungaletha umphumela wokuthi izingane zingahheki kule ndaba enobaba oyisiwula ongafani nobaba bazo abangakwenzi lokhu.

Encwadini efundwa yizingane ebangeni lesithathu nakhona kuvezwa omama ababili abayiziwula, buka umufanekiso (6.6.9) ngezansi onendaba ethi **Isobho lamatshe.**

## Umufanekiso (6.6.9)

### 2. Isobho lamatshe

*Isuselwe enganekwaneni yaseYurophu*



**NGAPHAMBI KOKUFUNDA LE NDABA**  
Qiniseka ukuthi uyayazi incazelo yala magama alandelayo babempofu, isiqu, sadla amathambo enqondo, acwebile, umhwamuko, yahehwa, elehla esiphundu, kokulinonga, eliconsisa amathe, esisexukwini, izandla ziyagezana  
Qiniseka ukuthi uyakwazi ukufunda la magama alandelayo otshanini, saligcwalisa, umhwamuko, iqhuga, ingqathu

Emva kwesikhashana, kwafika inkosikazi endala iza ngendlela ihamba iqhuga. Nayo ithe ithi mehlo suka yabona umhwamuko yasondela izobheka ukuthi isihambi siphekeni.

Isihambi sagoqoza amanzi ebhodweni, silokhu sikha siphuza kancane.

'Ngenza isobho eliconsisa amathe lamatshe,' kusho sona. 'Ngingajabula ukulidla kanye nawe, kodwa lidinga okuthile kokulinonga.'

'Ngizokunika u-anyanisi ombalwa,' kusho inkosikazi endala izwa ithanda ukulizwa leli sobho.

Isihambi sawuqoba u-anyanisi sawufaka ebhodweni elinamanzi abilayo.

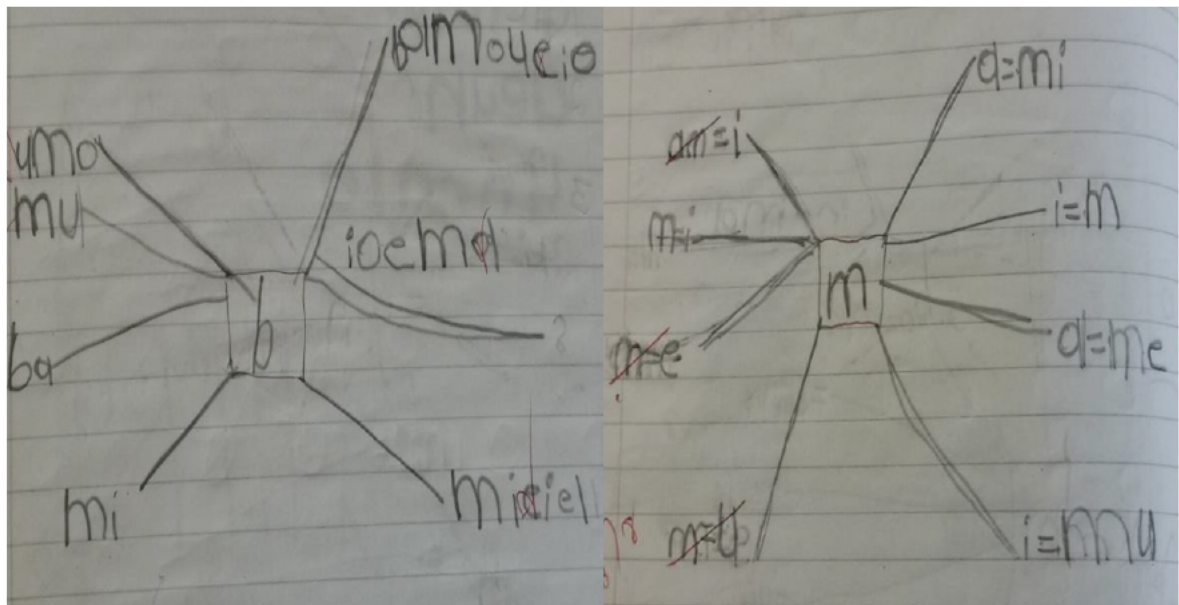


Isithombe esivezwe emufanekisweni (6.6.9) ngenhla sikhombisa omama ababili benjengeziwula ezikhohliswa yindoda eyodwa ngokuthi ipheka isobho lamatshe kepha labomama bamnikeze bona lo baba izilimo zokuthi apheke isobho lakhe. Leli sobho eliphekiwe akusilona elamatshe nokwenza ukuthi imifanekiso ingahambisani nendaba. Umama omdala uvezwe engumlingisi oqhugayo kodwa akucaci ukuthi ukuqhuga kwakhe kuhambisana kanjani nale ndaba. Indlela imifanekiso evezwe ngayo kule ndaba ingathuntubeza ikhono lokuthi izingane zicabange zijule.

## 6.7 IMIKHIQIZO YEZINGANE

Kulolu cwaningo kuyavela ukuthi lokhu uthisha asuke ekufundisa izingane ngendlela ethize kuba nomthelela wokuthi izingane zikhiqize eyazo imisebenzi yokubhala ngendlela uthisha afundise ngayo. Lapha izincwadi othisha abazisebenzisayo zinobubha bolimi, nemifanekiso engahlobani nokubhaliwe, nokuqukethwe okungawakhi umqondo, kanye nengqikithi yokufundwayo engahlobani nekadade lezingane. Imikhiqizo yezingane ezifundiswe ngale ndlela nayo iyakukhombisa lokhu. Umufanekiso (6.7.1) ongezansi owabhalwa enye ingane ebangeni lokuqala ukhombisa umsebenzi owakha ulimi ngokomthetho.

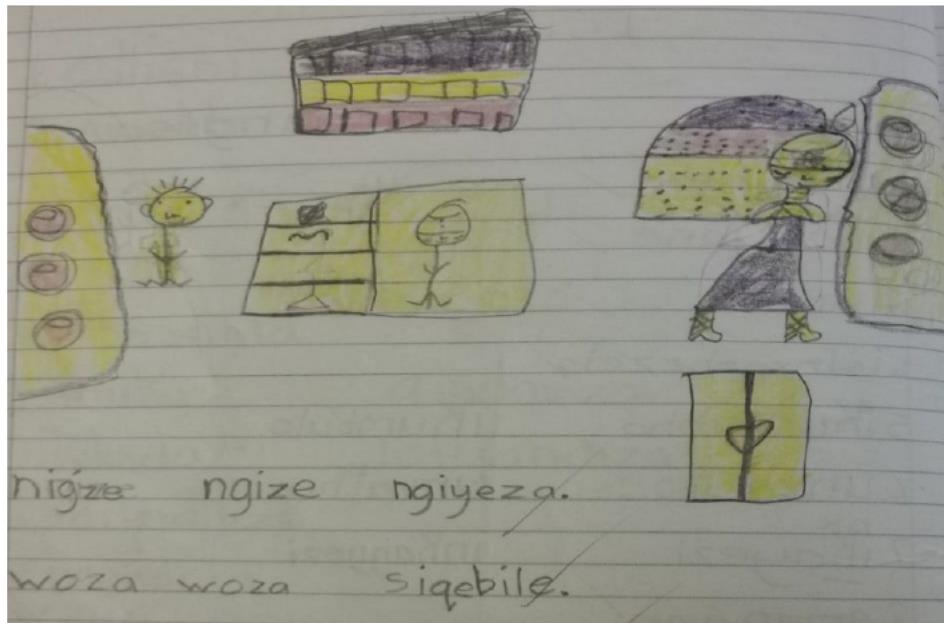
### Umufanekiso 6.7.1



Umufanekiso (6.7.1) ongenhla ukhombisa umthelela olethwa ngukufundiswa kolimi kusetshenziswa umthetho wesakhiwo solimi. Lo mthetho ugcizelela ukuthi othisha bafundise ulimi luzimele lungadlulisi imibiko yangempela futhi lungaphelele. Lokhu kungaletha umphumela wokuthi izingane zingalutholi ulimi ngoba zisuke zingakakulungeli ukufunda imithetho yolimi. Ngakho-ke ukwazi umthetho othize wesakhiwo solimi akuzenzi izingane ukuthi zibe yizingcwepheshi zolimi. Kuyavela emufanekisweni ukuthi le ndlela yokufundisa ulimi ngokomthetho wesakhiwo kwenza kube lukhuni ukuthi izingane zibhale amagama anomqondo ophелеleyo ngoba umthetho wolimi ezinganeni awakhi umqondo. Umufanekiso uyakhombisa ukuthi izingane ziyahluleka ukuwubamba lo mthetho ngoba zibhala amagama angafundeki futhi akuveli lapho uthisha engenelela khona ngokuzikhombisa izingane ukuthi bekulindleleke zibhale kanjani. Okuvelayo nje ngukuthi uthisha uvele abhale usuku nenyanga lokhu okungubufakazi bokuthi uwubhekile umsebenzi wezingane.

Umufanekiso (6.7.2) ngezansi ukhombisa umsebenzi obhalwe ngenye yezingane ebangeni lesibili lapho imisho ingakhi umqondo ophēlele futhi nemifanekiso ingahlobani nemibhalo.

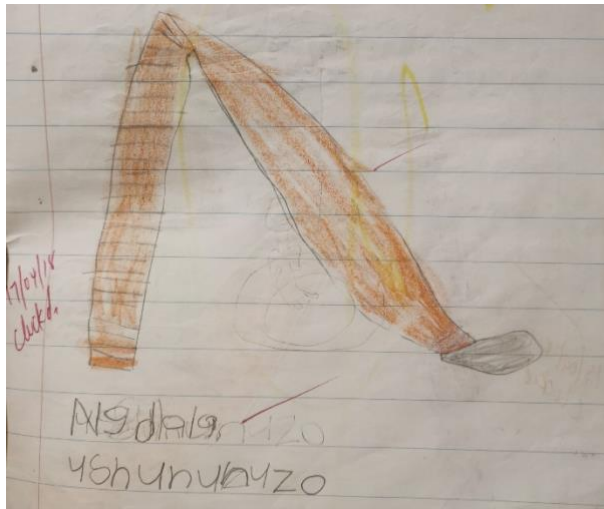
### Umufanekiso 6.7.2



Lo mufanekiso 6.7.3 ongenhla usivezela ngokuthuntubezeka kwekhono lokuxoxa indaba lapho izingane zisuke zisebenzisa umthamo wolimi ezivele zinawo ukuze zibhale indaba ngokwazo. Lapha kuyabonakala ukuthi ingane yabe izama ukulandela lokhu efundiswe khona okuvela ezincwadini njengoba ngikukhombisile ezingxenyeni ezingenhla kuso lesi sahluko. Nakuba izingane zibhala indaba ngokwazo zisebenzisa imifanekiso kanye nemisho kepha izigameko ezisendabeni zisuke zilandelana njengoba kunjalo nasencwadini. Kuleli khono izingane ziyakwazi ukusebenzisa imidwebo kanye nemisho ezwakalisa iphimbo lazo. Kepha kuyavela ukuthi umsebenzi obhalwa yizingane unomthelela wokuphindwaphindwa kwemisho engenamqondo nengezwakali ukuthi ithini eziyibukele ezincwadini ezizifundayo. Lo mthelela wokuthi nazo izingane uma zibhala ezazo izindaba ziphindaphinde amagama angawenzi umqondo ungumphumela wokuthi kuthuntubezeke umthamo wokukhula kolimi ezinganeni ngesikhathi zifunda izincwadi.

Umsebenzi obhalwe yingane ebangeni lesi lesibili emufanekisweni ongezansi ukhombisa ububha bolimi olungahlobani nomufanekiso, buka umufanekiso (6.7.4) ngezansi.

#### *Umufanekiso 6.7.4*



Lo mufanekiso (6.7.4) ukhombisa ububha bolimi nokungahlobani komfanekiso odwetshiwe nesithombe okubhalwe yingane. Lokhu kukhombisa umthelela owenziwa yizincwadi ezisetshenziswayo esikoleni nomthelela omayelana nolwazi lothisha ngendlelande yokufundisa ukufunda ngolimi lweBele ezilimini zama-Afrika okugcizelelwa nguMokhele (2013) emabangeni aphansi. Ububha bolimi olusetshenziswayo emakilasini kanye nasezincwadini kwenza ukuthi umthamo wolimi izingane eziwutholayo emakilasini ube muncane. Nakuba oNtuli kanye noMafela (2013) begcizelela ukuthi umthamo wolimi kathisha, owezingane, owezimpahlasiseko ezinjengezincwadi ezifundwa yizingane kudlala indinma enkulu ekuthuthukiseni ekutholeni ulimi kula mabanga.

Ngenxa yokuthi izincwadi ezifundwayo zinobubha bolimi ziyabe seziphindaphinda amagama. Izingane ziyaye bese zibamba lokhu kuphindaphinda amagama ngokucabanga ukuthi yiyona ndlela yolimi lwasesikoleni bese nazo zikhiqiza imisebenzi ephindaphinda amagama lokhu okungesilona ulimi lwempilo yangempela. Umufanekiso (6.7.5) ngezansi ukhombisa umsebenzi ongumkhiqizo wenye yezingane ezisebangeni lesithathu ophindaphinda amagama.

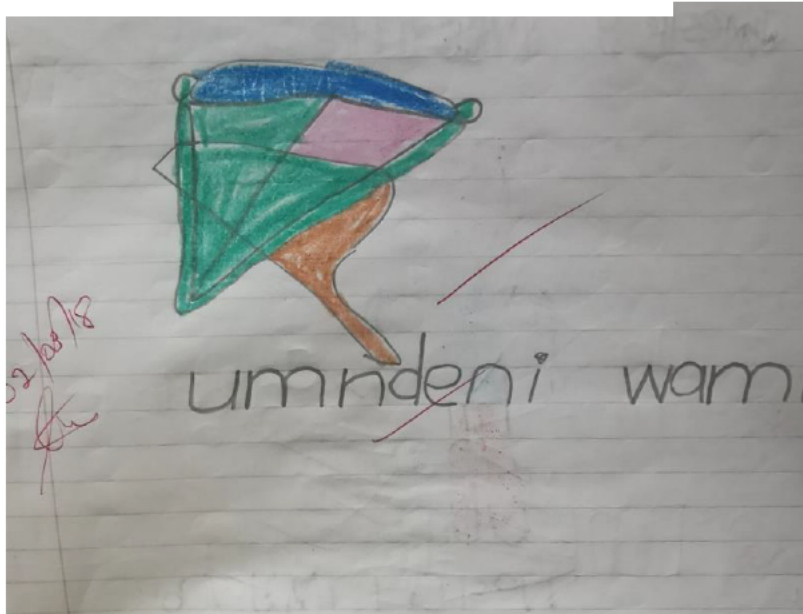
### Umufanekiso 6.7.5



Lo mufanekiso ukhombisa ukungahlobani okuphakathi kwesithombe nokubhaliwe. Izingane ziphindaphinda imisho egenqezayo ngamanye amazwi awukho umqondo le misho ewakhayo nokungenza ukuthi kuqondakale ukuthi indaba esemfanekisweni ngabe ixoxa ngani. Indlela obhaleke ngayo lo mufanekiso ufakazela indlela izincwadi ezibhaleke ngayo nomthelela odlalwa yizincwadi kanye nothisha ngenxa yokuthi ababe besawunyezela umthamo wolimi ukuze ube muningi. Nakuba uBrown (1998) ebalula ngokubaluleka kokuphindaphinda njengesu elikhuthaza izingane zizizwele ziyingxenye yokubhaliwe kepha umthamo wolimi olusetshenzisiwe endabeni kumele ube muningi ukuze ikhono lokuphindaphinda lithuthuke ezinganeni. Yingakho uBertllis (2003) egcizelela ukuthi indaba kumele ibe nabalingisi, indawo, kanye nengqikithi ukuze ingane ikwazi ukuzakhela isithombe mayelana nokubhaliwe. Lo mufanekiso ukhombisa ukuthi kuncane kakhulu ekuqondile mayelana nengqikithi yendaba nokwenza ukuthi ngesikhathi ingane ibhala lo mufanekiso ongenhla akukho ukucabanga okwenzekile ngesikhathi ibhala umsebenzi ngoba umthamo wolimi osezincwadini awuzigqugquzeli izingane ukuthi zicabange.

Kanjalo futhi izincwadi ezifundwayo zinemifanekiso engahlobani nemibhalo eseduze komufanekiso njengoba ngikukhombisile lokhu ezingxenye ezingenhla kusona lesi sahluko. Lokhu kuyavela nasemisebenzini eyimikhiqizo yezingane; buka isibonelo somsebenzi owumkhiqizo wengane yebanga lesithathu ngezansi emufanekisweni 6.7.6

#### Umufanekiso 6.7.6



Lo mufanekiso 6.7.6 usivezela ukuthi ukungahlobani phakathi kombhalo nesithombe lokhu izingane ezikukhiqizayo kuyindlela okuvezwe ngayo nasezincwadini ezizifundayo. Uthisha naye ukhombisa ukungaliboni iphutha endleleni ingane ebhale ngayo umsebenzi wayo ngenxa yokuthi ugxile kakhulu ekutheni izingane ziwenzile umsebenzi abekade ezinike wona. UTolento (2007) uveza ukuthi isikole singunzikandaweni lapho izingane zikwazi ukuthi zithuthukise ulwazi lokukwazi ukufunda nokubhala esezivele zinalo; izincwadi ezifundwa yizingane zidlala indima ebalulekile kulokho kuthuthukisa. Yingakho ukuhlobana kombhalo kanye nemifanekiso kudlala indima ebalulekile ngoba izingane zithuthukisa ikhono lokufunda okubhaliwe kanye nomthamo wolimi ezinganeni.

Kepha kuyavela ukuthi izincwadi ezifundwa esikoleni azilithuthukisi ikhono lokukwazi ukufunda nokubhala okubhaliwe kanye nomthamo wolimi ngoba indlela imifanekiso evezwe ngayo akukho ukuhlobana okuphakathi kwezithombe nokubhaliwe. Lokhu kungeminye yemithelela eyenza izingane zikhiqize lokho okufanayo nasezincwadini.

#### 6.8 ISIPHETHO SESAHLUKO

Kulesi sahluko ngethule izimpahlasiseko zokufundisa ukukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu. Ngibe sengixoxa ngezingxenye ezisemqoka kulesi sahluko. Ngiqale ngokuchaza izimpahlasiseko njengomcabango obanzi,

ngase ngixoxa ngokuhleleka kwezincwadi ezivunywe uMNyando WezeMfundo Eyisisekelo, ukwethiwa kwamagama abalingisi ezincwadini, ukungathwaxanisi ikakade lezingane, ububha bomthamo wolimi olusezincwadini, imifanekiso ngqimu nokungahlobani kwayo nolimi, imikhiqizo yezingane. Isahluko esilandelayo sethula izinganekwane njengesu lokufundisa ulimi ngokunyamanisa, inhlaziyo yokutholakele, ukuphetha ucwaningo neziphakamiso.

# ISAHLUKO SESIKHOMBISA

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## UKUHLAZIYA IZINGANEKWANE NJENGESU LOKUFUNDISA ULIMI NGOKUNYAMANISA

### 7.1 ISINGENISO

Kulesi sahluko ngiqala ngokuxoxa ngezinganekwane njengesu lokufundisa ulimi ngokunyamanisa emabangeni kusukela kwelokwamukela kuya kwelesithathu. Lapha ngixoxa khona ngokufundisa kothisha besebenzisa izinganekwane ngengxaphephe nangezinganekwane njengendlelende yokufundisa ulimi ngokunyamanisa. Okwesibili ngixoxa ngenhlaziyo yokutholakele. Lapha ngisebenzisa uhlaka lwemicabangonzulu nenjulalwazi engixoxe ngakho esahlukweni sesithathu; lolu hlaka lapha ngilusebenzisela ukuhlaziya okutholakele engixoxe ngakho ezahlukweni esesihlanu nesesithupha. Okwesithathu ngixoxa ngokusonga ucwaningo lapho ngixoxa khona ngokuphenduleka kwemibuzo yocwaningo nokusonga ucwaningo. Okokugcina ngibeka iziphakamiso ezivela kulokho okutholakele bese ngivala ngokubhek'emuva umqingo nokuphetha isahluko.

### 7.2 UKUSEBENZISA IZINGANEKWANE NGENGXAPHEPHE EKILASINI

Njengoba ngixoxile esahlukweni sesibili izinganekwane zihlinzeka unzikandaweni wendlela yolimi oluphelelisiwe ngoba ziyathwaxana nekakade kanye nembonisamhlaba kwezingane ezingama-Afrika (Bunyi, 1999). Futhi izinganekwane zingaba ngunzikandaweni wokufundisa ngendlela yokunyamanisa ulimi, amakhono empilo, kanye nezibalo emabangeni asukela kwelokwamukela kuya kwelesithathu. Uma uthisha esebenzisa izinganekwane njengendlelende yokunyamanisa ulimi uyakwazi ukufundisa izigatshana eziningi zolimi ezinjengemisindo, ulwazimagama, ukubhala nokufunda esifunjwaneni esisodwa. Izinganekwane kanye nendlelende yokunyamanisa kungadonsa ulwazi olususelwe kukadekubona kanye nasekakadeni kwezingane. Lolu lwazi lungalekelela izingane ukuthi zizakhele zona amasu okufunda ulimi ngokwazo zisebenzisa izithombemqondweni. Ukusebenzisa inganekwane ekufundiseni kulekelela uthisha ukuba anikeze umthamo omningi wolimi noncike kunzikandaweni izingane eziwujwayele ukuze zizakhele ulimi oluphelele emqondweni yazo. Ngamanye amazwi kulezi zinganekwane ezisuke izingane zizazi othisha bathola ithuba lokuthi bathuthukise isifunjwana sabo besisusela emthanyeni wolwazi izingane ebezivele zinawo noncike enganekwaneni. Nokuthi-ke izibonelo ezisetshenziswayo

enganeke wani zisuke zisuselwa empilweni yangempela. Kuyavela nokuthi izingane kwane zingadlala indima enkulu yokuhlomisa othisha ngekhono lobungcweti bokuziqambela nasekuthuthukiseni ulwazi lokusebenzisa indlela yokunyamanisa ngokuyimpumelelo.

Nokho-ke kulolu cwaningo kuyavela ukuthi othisha banengcindezi yokuthi umqulu wesiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (TaNquHlefuHlo) ugcizelela ukusetshenziswa kwendlelande yokufundisa ngokunyamanisa ezifundweni ezinjengezibalo, amakhono empilo kanye nolimi okufundwa emabangeni kusukela kwelokwamukela kuya kwelesithathu. Nokho-ke ucwaningo luveza ukuthi othisha bakhalaza ngokuthi abakutholi ukwesekeleka ngokwanele kanye nokuhlonyiswa ngamakhono okufundisa ngale ndlelande nokuyimbangela yokuthi bangabi nakho ukuzethemba uma bezama ukuyisebenzisa le ndlelande. Ekuxakanisekeni kwabo ngale ndlelande othisha bazithola sebesebenzisa izingane kwane ngengxaphephe ekilasini uma befundisa ulimi ngoba bathi yizona ezibasebenzelayo. UNkk Juqu osebenzisa izingane kwane uma efundisa amakhono olimi elokulalela nelokukhuluma walandisa wathi:

Mina njengothisha osemusha futhi nosanda kuqeda eNyuvesi anginalo ikhono lokuziqambela ngoba angikhumbuli futhi sihlonyiswa kwakhona eNyuvesi ngaleli khono nokwakungenza ukuthi ngilisebenzise njengeline lamusu ekuthuthukiseni ukukwazi ukufunda nokubhala ngesiZulu. Engakuqaphela kwaba ngokuthi uma kufundiswa ulimi lwesiNgisi izingane kwane ziyasebenza kakhulu ekuthuthukiseni ukukwazi ukufunda nokubhala nanjengesisekelo esiqukethe okusuke kuzofundwa ngalelo langa. Ngakho ngabona ukuthi izingane kwane zingaba nawo umthelela wokuthi kuthuthuke amakhono olimi. Ngakho-ke uma ngifuna ukuthuthukisa ikhono elokulalela nelokukhuluma ngiyaye ngisebenzise ingane kwane ngoba ohlelweni esilulandelayo sibuye singanikezwa izihloko okumele sizifundise ukuthuthukisa lawa makhono (Nkk Juqu, wesifazane, waseZamani, 3).

Kanti-ke uNksz Zwezwe ukubona kulula kuye ukufundisa imisindo uma esebenzisa izingane kwane, wabeka wathi:

Nakuba ohlelweni esilulandelayo singalitholi ithuba lokuthi sibafundele noma sibaxoxele ingane kwane ngenxa yokuthi kumele silandele lokhu okusuke sivele

sesikuhlelelwe kepha mina ngiyazisebenzisa izinganekwane engisuke ngiziqambele zona ngoba zenza kube lula ukufundisa isifundo semisindo (Nksz Zwezwe, wesifazane, waseMqikeleli, 13).

Uthisha lapha uveza imigomo yohlelo abalulandelayo njengeminye yemigoqo ebavimbela ukuba bangazifundisi izinganekwane. Kepha uveza ukuthi nakuba uhlelo abalulandelayo lungakugcizeleli ukusetshenziswa kwezinganekwane yena uyazisebenzisa izinganekwane ngengxaphephe esifundweni semisindo ngenxa yokuthi ziqukethe ulimi oluningi olungaba nomthelela wokuthi uthisha angaxili ekufundiseni umsindo uzihambela ngawodwana. Kepha izingane zifunda igama lisetshenziswe emishweni yangempela nenikeza imibiko ephelele. Lokhu kungenza ukuthi izingane zizakhele izincazelo ezigcwele ngokwazo nokungaletha umthelela wokuthi zingakhohlwa yilokho ezikufundile ngoba kuhlobene nendaba eyinganekwane.

Izinganekwane zinolimi izingane ezilujwayele ezilufunde emakhaya lokhu okwenza othisha bakubone kulula ukuzisebenzisa emakilasini. UNksz Thiza uveza ukuthi nakuba zingekho ohlelweni abalusebenzisayo kodwa yena uyazisebenzisa emakilasini akhe. Wabeka wathi:

Ngokohlelo lokufundisa esilulandelayo akukho lapho sikhuthazwa khona ukuthi kumele sisebenzise izinganekwane uma sifundisa. Kepha izingane ziyaye zinikwe ithuba lokuthi zixoxe noma ngabe yiyiphi indaba noma isehlakalo esake senzeka ezimpilweni zazo. Kodwa lokhu kwenzeka ngendlela ehluke nesuke ibhaliwe ukuthi uthisha ayisebenzise ngesikhathi sesifunjwana. Izingane ziyaye zinikwe ithuba lokuthi zicimeze imizuzwana embalwa. Ngemuva kwalokho bese zithola ithuba lokuthi zixoxe ngendaba noma ngezehlakalo ezizikhumbulile ngesikhathi zicimezile. Isikhathi esiningi ziyaye zixoxe izinganekwane esezake zazizwa noma zazixoxelwa emakhaya. Iningi lalezi zinganekwane ziba nesifundo esiqukethe imvelaphi yezingane (Nkk Thiza, wesifazane, waseZamani, 17).

Lapha uthisha ukhalaza ngokuthi ngokohlelo abalusebenzisayo akukho lapho bona njengothisha bekhuthazwa khona ukuba basebenzise izinganekwane uma befundisa. Kepha kuyavela ukuthi izingane zona ziyazixoxa izinganekwane uma zinikezwe ithuba lokuthi zixoxe indaba. Ngamanye amazwi izingane zizejwayele izinganekwane futhi izinganekwane

ziqukethe umthamo omningi wolimi kanye nosikompilo oluxhumene nekakade lezingane. Ziyingxenye yomthamo omkhulu wolimi izingane ezizifikela nawo esikoleni. Echaza khona ukuthi othisha bayazisebenzisa izinganekwane emakilasini uNkk Khuba yena wathi:

Ngenxa yokuthi izingane ziyakuthakasela kakhulu ukulalela nokubuka uma bexoxelana inganekwane ngibakhuthaza ukuthi basebenzise izithombe (Nkk Khuba, wesifazane, waseZamani, 19).

Lapha uNkk Khuba usivezela ukuthi izingane ziyazithanda izinganekwane yena uyaye agqugquzele izingane ukuba zisebenzise izithombe uma zixoxelana izinganekwane. UNkk. Khuba uphinde asebenzise izinganekwane uma efundisa ikhono lokulalela, wabeka wathi:

Uma ngibafundisa ikhono lokulalela ngibafundela inganekwane engisuke ngiziqambe yona ngoba asinayo incwadi equkethe izinganekwane esingayisebenzisa (Nkk Khuba, wesifazane, waseZamani, 19).

Lapha uNkk Khuba usivezela ukuthi yena inganekwane uyisebenzisela ukufundisa ikhono lokulalela. ONksz. Muthwa benoNkk. Yeye baseZamani bona baveza ukuthi izinganekwane bayazisebenzisa uma befuna ukuyala izingane uma befundisa amakhono empilo. Basho nokuthi izinganekwane bayazithanda kakhulu ngoba zinolimi olukhumbuza izingane ngemvelaphi yethu sonke. Lapha othisha baveza ukuthi izinganekwane bazisebenzisela ukuyala izingane kepha bayakuveza ukuthi zinakho ukuxhumana nekakade labo nelezingane.

Baqhubeka bathi ngaphandle kokufundisa omunye umsebenzi wabo njengothisha ukuqinisekisa ukuthi isikhathi sasekuseni sokuhlangana ngaphambi kokuqala ukufunda nokufundisa bayaye baqikelele ukuthi izingane bazifundele izinganekwane esikhundleni sokufundwa kweBhayibheli. Ngenxa yokuthi umthetho wesikole awusabavumeli ukuthi baqalise usuku lokufunda ngeBhayibheli njengoba kwakwenziwa kudala bavumelana ukuthi bonke njengothisha bazolungiselela ngenganekwane eyodwa ngosuku ukuze bakwazi ukuyala izingane nokuthi babona ukuthi izinganekwane ngokuvamile azicheme nankolo. Ngakho-ke wonke uthisha uyalithola ithuba lokuthi axoxe aphinde ayale izingane esebenzisa inganekwane. Besebenzisa izinganekwane baveza ukuthi bayaye bagcizelele ukuziphatha nenhlonipho ezinganeni. UNkk. Muthwa yena waphinde wabeka wathi:

Eeh ... kodwa mina njengoba ngifundisa ibanga lokuqala ngivamise ukuqhubeka nokuthi izingane ngizibuze imibuzo ephathelene nendaba okukade kukhulunywa ngayo emthandazweni ngenhloso yokuhlola ukuthi bebelalele yini. Engikuqaphelile ekilasini lami ukuthi izingane ziyazithakasela izinganekwane futhi ziziqonda kangcono kunalokhu ezikufunda ekilasini. Lokhu kufakazela ukuthi izingane ziyazilalela izinganekwane ngenhloso yokuqonda [okushiwoyo] (Nkk Muthwa, wesifazane, waseZamani, 13).

Lapha uthisha uveza ukuthi izingane ziziqonda kangcono izinganekwane kunalokho okufundwa emakilasini. Lapha uNkk Muthwa usikhombisa amandla enganekwane ekwenzeni izingane zinake lokho okukhulunywa ngakho lokhu okusho ukuthi izinganekwane zinamandla ekugqugquzeleni usiko lwenhlonipho nelokwethembeka. Ekhuluma ngokuthi izinganekwane ziyahlobana nobuluqobo bezingane nekakade lazo uNkk. Madwe wathi:

Izinganekwane ziqukethe umlando futhi zihlobene nesikhathi izingane eziphila kusona. Futhi ngiyaye ngizakhele ezami izithombe ukuze izingane zikhuthazeke ukulalela nokucabanga zijule ngalokhu okukhulunywa ngakho enganekwaneni. Izingane ziyazithakasela izinganekwane ngoba zifunda ukuxhumanisa lokhu inganekwane ekhuluma ngakho kanye nempilo yazo [izingane] yangempela (Nkk Madwe, wesifazane, waseZamani, 2).

Lapha uthisha usivezela ukuthi nakuba okuqukethwe yizifundo bengakususeli enganekwaneni kepha unalo ulwazi lokuthi izinganekwane ziqukethe umlando ohlobene nesikhathi izingane eziphila kusona. Kuyavela ukuthi inganekwane igqugquzela ukuthi uthisha asebenzise ikhono lakhe lokuqamba ukuze izingane ziyithakasele futhi ziyiqonde kalula inganekwane. Uthisha ugcina esequgquzeleka ukuthi azakhele yena izimpahlasiseko azozisebenzisa ngesikhathi efundela izingane inganekwane ukuze ihehe.

UNkk. Mbomvu yena wabeka ngesakhiwo senganekwane nabalingisi abakhona enganekwaneni ukuthi lokhu kufundisa ngokujulile ezinganeni. Wabeka wathi:

Abalingisi abatholakala enganekwaneni kuvamise ukuthi kube yizilwane kepha zisuke zethiwe amagama njengabantu. Indlela ezivezwa ngayo izilwane ingane iyakwazi ukuzixhumanisa nempilo yayo yangempela. Okunye engikuqaphelile

ngukuthi izinganekwane zelekelela ukuthuthukisa ikhono lokucabanga zandise nolwazimagama lwezingane (Nkk Mbomvu, wesifazane, waseZaman, 11).

Lapha uthisha uveza ukubaluleka kwabalingisi abasenganekwaneni kanye neqhaza abalibambayo ekufundiseni, nasekuxhumaniseni indaba kanye nempilo yezingane yangempela. Nakuba kuvamise ukusetshenziswa izilwane kepha kuyavela ukuthi akekho umlingisi ongethiwa igama lakhe.

Kule ngxenye kuyavela ukuthi nakuba izinganekwane zingekho ohlelweni lwekharikhulamu yalawa mabanga asukela kwelokwamukela kuya kwelesithathu kodwa othisha izinganekwane bayazisebenzisela ukufundisa ulimi, namakhono empilo ngengxaphephe futhi bayakholwa ukuthi ziyabasebenzela. Kuyavela futhi ukuthi nezingane ziyazithakasela izinganekwane futhi zilalela ziqonde kangcono uma kusetshenziswa inganekwane. Engxeneni elandelayo ngixoxa ngezinganekwane njengendlelande yokufundisa ulimi ngokunyamanisa emabangeni asukela kwelokwamukela kuya kwelesithathu.

### **7.3 IZINGANEKWANE NJENGESU LOKUFUNDISA ULIMI NGOKUNYAMANISA**

Lesi sigaba sihlaziya imininingo yokutholakele ezingxoxweni-kusebenza nothisha bebanga lokwamukela kuya kwelesithathu. Lapha sasusela olwazini othisha ababevele benalo lokufundisa ukukwazi ukufunda nokubhala ukwakha isifunjwana esisebenzisa inganekwane njengendlelande yokufundisa ukukwazi ukufunda nokubhala ngokunyamanisa. Isifunjwana leso sasinyamanisa isifundo solimi, nezibalo kanye namakhono empilo sisodwa kusetshenziswa ulimi oluphelele olususelwe enganekwaneni. Lokhu kwakungenxa yokuthi kuyavela ukuthi othisha bavele bayazisebenzisa izinganekwane ngengxaphephe nokuthi banalo ulwazi lokuthi ziqukethe ulimi oluningi noluncike kunzikandaweni wezingane.

Ingxoxokusebenza yagxila ekuxoxisaneni ngobungcweti bokufundisa kusukela ekuhleleni izifunjwana, izimpahlasiseko zokufunda nokufundisa othisha abangazakhela zona ukuthuthukisa izifunjwana ezahlukeni zokufundisa ukukwazi ukufunda nokubhala kusetshenziswa inganekwane njengendlelande yokunyamanisa ulimi, izibalo kanye namakhono empilo. Indlelande yokufunda nokufundisa ngokunyamanisa kuyavela ukuthi ibalulekile ekufundiseni amakilasi axubile ngokwezilimi nangokwamasiko ekuthuthukiseni ulimi kusukela ebangeni lokwamukela kuya kwelesithathu. Le ndlelande yokunyamanisa

ibalulekile emabangeni amancane ngoba ikhuthaza ukuthi ukufunda kuqondaniswe nengane ngakho okufundwayo kuncike kunzikandaweni wezingane. Okuqukethwe yizifundo kunobunye kanye nobudlelwano obuncike empilweni ingane eyijwayele yikho okwenza izingane zikwazi ukunyamanisa okuqukethwe yizifundo kanye nempilo yazo yangempela (Dixon,Tuladhar,1996; Memela, 2006; Mbatha, 2004).

Izibonelo zezifunjwana ezilandelayo zikhombisa ukusetshenziswa kwenganekwane njengendlelande yokunyamanisa ulimi oluphelele ekufundiseni ulimi, amakhono empilo kanye nezibalo. Inganekwane eyasetshenziselwa kulezi zifunjwana isihloko sayo sithi, **Izimpongo Ezintathu Ezindondayo.** Le nganekwane yayixoxwa nguthisha ofundisayo elekelela ukuxoxa kwakhe ngemibhalo esemakhadini abubenyebenye kanye nemifanekiso enwetshiwe ekhombisa okwenzekayo engxoxweni. Izifunjwana esazakha nabahlanganyeli zabe zintathu ezafundiswa emabangeni asukela kwelokuqala kuya kwelesithathu. Lezi zifunjwana zabe zingagxilile esifundweni nasekuthuthukiseni amakhono olimi kuphela kepha zazikhombisa ukusetshenziswa kwezinganekwane njengendlelande yokunyamanisa kufundiswa ulimi oluphelele.

Lapha ngezansi ngikhombisa imibhalo eyayisemakhadini abubenyebenye kanye nemifanekiso okuxoxa le nganekwane yezimpongo ezintathu ezindondayo.

## Isihloko senganekwane: IziMpongo Ezintathu Ezindondayo

**1-**

Kudala, kwakukhona izimbuzi ezintathu ezindondayo ezazihlala endle.

Eyokuqala yayibizwa ngokuthi yi**Mpongo Encane Endondayo**.

Eyesibili yayibizwa ngokuthi yi**Mpongo Ephakathi Endondayo**.



**2-**

Lezi zimpongo ezintathu zabe zihlala ethafeni.



3-

Kepha zabe zingasalithandi leli  
khaya lazo elabe lisethafeni  
ngoba lase lomile ligcwele  
ameva nothuli, kuthi noma zidla  
ukudla kunamathele emphinjeni  
kungehli.

Kodwa ngelinye ilanga,  
kwabonakala kungasekho ngisho  
nomfece ongenazinhlamvu noma  
iva leli elilodwa.



4-

Kwezwakala  
**iMpongo Encane**  
**Endondayo** ikhala  
ithi “Ngilambile!”



5-

“Ngiyafa yindlala!  
Indlala!” Kukhononda  
**iMpongo Ephakathi**  
**Endondayo.**



6-

Izimpongo ezintathu zabe  
sezibheka igquma elabe  
lingaphesheya kwebhuloho, zase  
ziconsa amathe ngoba  
laligcwele utshani obuluhlaza  
kukhona ngisho namanzi  
okwehlisa.



7-

**IMpongo eNkulu Endondayo**

yagqolozela ibhuloho. Yase  
idonsa umoya yasho kakhulu  
ngezwi elikhulu yathi,

“Yini nje ngempela  
esiyesabayo? Leya nunu endala  
echwensayo! Masihambeni!”



8-

Ngaphesheya kwebhuloho kwabe  
kukhona igquma elalimbozwe utshani  
obumnandi obuluhlaza. Kodwa  
ngaphansi kwalelo bhuloho kwakuhlala  
inunu endala, eyesabekayo. Amehlo  
ayo ayefana nezigaxa zikamango  
ovuthiwe kanti ikhala layo lalivuvukele  
lifana nekhabe.

Uma ilambile yayishayanisa izindebe  
zomlomo ikhiphe umsindo ofana  
nokuqandula kombani udabula  
isibhakabhaka, kanti isisu sayo  
sasikhala njengokuduma kwezulu.



9-

Yayivamise ukumemeza  
kakhulu ithi,

“Uma nje kukhona okuke  
kweqa leli bhuloho lami,  
ngizovele ngikudle,  
ngikushwabadele!”

Yingakho izimpongo  
ezintathu ezindondayo  
zazingakaze zilivashele nje  
igquma elinotshani  
obumnandi obuluhlaza.



10-

Ngelinye ilanga i**Mpongo Encane Endondayo** yabe isiyazidela yaqonda khona ebhulohweni ngenxa yokuthi yabe isilambe kakhulu. Yezwakala isithi, Qhwa, qhwa, qhwa! Kuqhwaqhwaza izinselo ze**Mpongo Encane Endondayo**.

“Ubani oqhwaqhwaza phezu kwebhuloho lami?” Kumemeza inunu.

“Yimina nje!” kuphendula i**Mpongo Encane Endondayo** ngesibindi. “Futhi ngiya phezulu egqumeni ukuyodla utshani obumnandi, obuluhlaza!”



**11-**

“Cha ngeke uye! Ngiyeza,  
ngizokudla  
ngikushwabadele!”  
Kumemeza inunu.



**12-**

“Ngiyacula ungangidli, nkosi yami!”  
kuphendula i**Mpongo Encane**  
**Endondayo**. “Ngizacile futhi  
ngimathanjana nje. Linda kancane uze  
ubone i**Mpongo Ephakathi**  
**Endondayo**. Inkulu, futhi ikhuluphele  
kunami!”  
“Kulungile-ke, hamba manje ngingaze  
ngiguqule umqondo wami!” Kumemeza  
inunu.



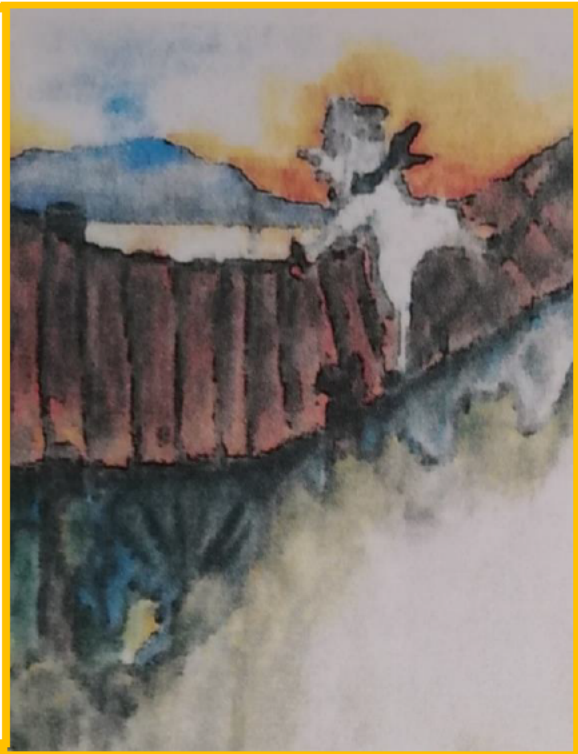
**13-**

“Ubani oqhwaqhwa phezulu kwebhuloho lami?” kumemeza inunu.

“Yimina nje!” Kuphendula i**Mpongo Ephakathi Endondayo** ngesibindi.

“Futhi ngiya phezulu egqumeni ukuyodla utshani obumnandi obuluhlaza! Ngizacile nginamathanjana nje! Linda kancane uze ubone i**Mpongo Enkulu Endondayo**! Inkulu futhi ikhuluphele kunami!”

“Kulungile-ke, hamba manje ngingaze ngiguqule umqondo wami!” kumemeza inunu.



**14-**

Kusenjalo kwafika i**Mpongo Enkulu Endondayo** ebhulohweni. Qhwa, qhwa, qhwa! Kuqhwaqhwa izinselo ze**Mpongo Enkulu Endondayo**. I**Mpongo Enkulu Endondayo** yayisinda kangangokuba ibhuloho laze lakleklezela ngaphezu kwayo inunu enkulu.





15-

“Ubani oqhwaqhwa phezulu kwebhuloho lami?” kumemeza inunu.

“**IMpongo Enkulu Endondayo!**” Kusho i**IMpongo Enkulu Endondayo** ngezwi elikhulu.

“Kade ngikulindle! Kusho inunu ivumbuka ngaphansi kwebhuloho. “Ngizokudla ngikushwabadele!”

“Cha ngeke ukubone lokho!” Kundonda **IMpongo Enkulu Endondayo!**” Yahloma ikhanda layo phansi yazilungiselela ukuhlaba inunu ngezimpondo zayo ezicijile.

“Maye babo!” kwazikhalela inunu isindiza emoyeni. Yanyamalala ngalelo langa yangaphinda yabonwa.

**IMpongo Enkulu Endondayo** yabe isiyaziwelela ngokukhululeka ebhulohweni ukuyodla utshani obuhle obabusegqumeni. Izimpongo ezintathu zaphila ngokukhululeka ingasekho inunu eyesabekayo.

Cosi cosi yaphela!

Uhlelo lwesifunjwana solimi sebanga lesibili esisuselwe enganekwaneni ethi **Izimpongo Ezintathu Ezindondayo**, buka isikwele-sithebe 1

*Isikwele-sithebe 7.1: Isifunjwana sikaNksz. Mpela, ibanga-2*

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                                                                                                               |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ibanga<br>Uthisha<br>Isikole                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Ibanga 2<br>Nkk Mpela<br>iDuze                                                                                                                                                                                                                                |
| Isihloko                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Ukufunda ngokuhlanganyela nothisha                                                                                                                                                                                                                            |
| Izimpahlasiseko zokufunda nokufundisa                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Amakhadi abubenyebeny abhalwe inganekwane ehlukaniswe ngeziqeshana ezenza indaba ephelele. Iziqeshana zitshengisa indaba kusukela esiqalweni ize ifike esiphethweni sayo. Imifanekiso ekhulisiwe ehambisana nendaba ebhalwe ekhadini elibubenyebeny ngalinye. |
| <p><b>1. Isingeniso:</b><br/>Uthisha uqale ngokuthi aveze isithombe sezimbuzi ezintathu okuxoxwa ngazo enganekwaneni. Uthisha usebenzisa imibuzo ehlokolozayo ukuthola ulwazi izingane ezinalo ngezimbuzi. Izingane ziveza ulwazi lwezimbuzi oluhambisana nonzikandaweni ezivela kubona.</p> <p><b>2. Izimpendulo:</b><br/>Izibonelo zezimpendulo zezingane mayelana nolwazi ezinalo ngezimbuzi ezincike konzikandaweni bazo zivela kanje:<br/><b>Sipho:</b> Imbuzi isilwane esifuyiwe ekhaya.<br/><b>UNomasonto:</b> Imbuzi ekhaya iyahlatshwa uma kwenziwa umsebenzi.<br/><b>Chinedu:</b> Imbuzi ekhaya ihlatshwa uma kunomshado.<br/><b>Nocawe:</b> Thina ekhaya siyibiza ngokuthi ibhokwe.<br/><b>Felix:</b> Elinye igama engilaziyo elisho imbuzi ngesiChichewa sithi <b>mbuzi</b>.</p> <p>Ukuphawula kwezingane uthisha ukubhala ebhodini.</p> <p><b>3. Isinyathelo sikathisha ngaphambi kokufunda:</b><br/>Uthisha uhlalise izingane phansi ukuze zenze iqoqo elikhulu. Wabe esehlala esihlalweni esincane ukuze zonke izingane zikwazi ukumbona. Esandleni sakhe uphethe isihloko senganekwane kanye nemifanekiso. Uqala ngokunikeza izingane ithuba lokuthi zihumushe imifanekiso yenganekwane ngenhloso yokuthi zizakhele ngokwazo indaba zisebenzisa umthamo wolimi ezivele zinawo. Uthisha usebenzisa imibuzo ehlokolozayo ukuze izingane zikwazi ukwakha indaba enomqondo ophela. Ukuqagula kwezingane kule ndaba kwakushaya emhlozeni ngoba zakwazi ukuzakhela izincazelo ezincike ekakadeni lazo mayelana nokuqonda kwazo imbuzi. Ngamanye amazwi imifanekiso nomthamo wolimi kwakuhambisana nokwaletha umphumela wokuthi kuhlokolozoke ulwazi lwezingane ezinalo.</p> <p><b>4. Ngesikhathi sokufunda:</b><br/>Uthisha usebenzisa imifanekiso ukuchaza inganekwane ukuze indaba ilandeleke, inikeze nomqondo ophela. Uthisha usebenzisa indukwana yokukhomba ngesikhathi efunda ukuze ajwayeze izingane ukufunda kuqala ngasesandleni sokunxele kuya ngakwesokudla nokufunda ngokugeleza. Imisho uyifunda kanyekanye nezingane.</p> |                                                                                                                                                                                                                                                               |

**5. Ngemuva kokufunda:**

Uthisha wanikeza izingane ithuba lokuthi zisuke ngazinye zixoxele ikilasi yona le nganekwane yezimpongo ezintathu ezindondayo. Nakuba inganekwane zaziqoxa ngendlela eziyiqonde ngayo kepha wazinikeza ithuba lokuthi zisebenzise amakhadi abubenyebenye ayenezithombe kanye nemibhalo ngenganekwane. Lokhu uthisha wakwenzela ukubona ukuthi inganekwane bayiqondile yini kanye nokuthuthukisa ikhono lokukwazi ukulandelanisa isehlakalo noma indaba. Ngenxa yokuthi amakhadi ayenezinombolo ezabe zibhaliwe okwabe kuyizona ezabe zilekelea izingane ukuthi zibone ukuthi izithombe zilandelana kanjani, uthisha wabe esethola nethuba lokuthi abone ukuthi izingane ziyakwazi ukulandelanisa izinombolo ngendlela. Izingane ezathola ithuba lokuxoxa zaba yisithupha ngoba ekilasini kunamaqoqo ayisithupha nakuba zazingahlezi emaqoqweni kepha ziyawazi amaqoqo azo. Uthisha naye wayephethe uhla lwamagama ezingane ngokwamaqoqo ngakho kwaba lula ukubona ukuthi izingane ziyanikezana amathuba alinganayo okuma phambi kwekilasi zixoxe.

**6. Umsebenzi wezingane:**

Uthisha wanikeza izingane ithuba lokuthi zidwebe emaphepheni lokhu ezikuzwile endabeni ngesikhathi ifundwa nguthisha kanye nazo izingane. Imifanekiso eziyidwebile zayichoma odongeni lwasekilasini ngokwamaqoqo azo izingane. Ukudweba imifanekiso kungelinye lamakhono abalulekile ukuthuthukiseni ikhono lokubhala nelokucabanga.

Kulesi sifunjwana esingenhla esikwelesithebeni-7.1 izingane zakhombisa ukuyithakasela inganekwane kanye nezimpahlasiseko uthisha ayeziphethe okwabe kungamakhadi abubenyebenye ayenezithombe kanye nemibhalo emikhulu okumayelana nezimpongo ezintathu ezindondayo. Lokhu kwenza ukuthi ikilasi libe unzikandaweni okhululekile ngenxa yokuthi izingane zazingagcini ngokubukela uthisha efunda ikhadi yedwa ebhodini kepha wabe eyingxenywe yazo izingane, nakuba zazingelona uvanzi kodwa zabe zikwazi ukufunda zibuye zithinte amakhadi. Lokhu kwenza ukuthi izingane zisithakasele isifunjwana sikathisha zagcina ziyingxenywe yokufundwayo.

Le nganekwane yaphinde yanikeza izingane ithuba lokuthi zikhulume ngemvelaphi yazo, amasiko ehlukenene ngokungesabi ukucwaseka nokuthi uthisha kanye nezingane bathola ithuba lokucosha ulwazimagama olusha. Izingane zathola ithuba lokufunda imisindo egameni elisetshenziwe endabeni, umthamo wolimi omningi ngenxa yokuthi inganekwane inomthamo umningi wolimi. UCalbreight (2016) ubalula ngokuthi izinganekwane zithuthukisa ingqondo yezingane, zandisa namathuba okuxhumana phakathi kukathisha kanye nezingane zizodwa. Lesi sifunjwana esingenhla singelinye lamacebo engike ngawabalula esahlukweni sesine lapho senza ngokuhlanganyela nothisha ababengabahlanganyeli balolu cwaningo uhlaka lokuthuthukiswa kwendlelande yokusetshenziswa kwezinganekwane njengendlelande

yokufundisa ukukwazi ukufunda nokubhala. Ngakho kulesi sifunjwana esingenhla ngemuva kokuba uNkk Mpela esebe yingxenye yesu esaliqamba ngokuhlanganyela wabe esesifundisa ekilasini lakhe isifunjwana esebenzisa ulwazi ayekade naye ebe yingxenye yokulusungula. Esifundweni wasebenzisa inganekwane ukuhlela isifunjwana sokufunda indaba ngokuhlanganyela. Le ndlela yokufundisa ingezinye zezindlela ezibalulekile emabangeni asukela kwelokwamukela kuya kwelesithathu ngoba ngesikhathi uNksz Mpela efundisa nezingane wazinika ithuba lokuthi zibuye zixoxe indaba zisukuma ngayinye ngayinye ukuyoxoxela ikilasi ngezikuzwile endabeni.

Uthisha waphinde wabuza ngolwazi ezinalo ngezimbuzi. Izingane zaqhamuka nolwazi olwehlukene ezazivele zinalo nokwaholela ukuthi kwande ulwazimagama lwazo kanye nolukathisha ngoba kukhona izincazelo zamagama azinikezwa yizingane. Ngenxa yokuthi izinganekwane zinomthamo omningi wolimi oncike emasikweni ukuhunyushwa kwaveza ukuthi ikilasi likaNksz Mpela lixubile ngokwezilimi. Ukuhunyushwa kwemifanekiso kudlala indima enkulu ngoba kwelekelela izingane ukuba zikwazi ukusebenzisa ulimi olukhulunywa ekhaya ngokuzethemba. Ngamanye amazwi ngaphambi kokufunda inganekwane umcwaningi kanye nabahlanganyeli bathola ithuba lokufunda ulwazimagama olusha oluncike emvelaphini yezingane.

Ngesikhathi uthisha ebuza imibuzo yokuhlokolozayo wayesebenzisa isu lokuthi izingane ziqagele izimpendulo. Leli isu uBailey (2005) ulichaza elibalulukile okumele uthisha alisebenzise ngaphambi kokuqala ukufunda indaba emabangeni aphansi ngoba linikeza izingane ithuba lokuthi zisebenzise izithombe ukuzakhela noma ukuziqagelela ukuthi indaba ikhuluma ngani futhi ziyazakhela nesiphetho zisebenzisa sona isihloko, izithombe, ulwazimagama kanye nemibuzo ehlokolozayo uthisha asuke ezakhele yona. Ngakho uma izingane ziqagela indaba zizakhele isithombe sokwenzeka endabeni zisisusela olwazini ezisuke zinalo.

Buka isikwelesithebe-7.2 sesifunjwana sebanga lokuqala sikaNkk Khezo

*Isikwele-sithebe 7.2: Isifunjwana sikaNksz. Khezo, ibanga-1*

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                          |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|
| Ibanga<br>Uthisha<br>Isikole                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 1<br>Nksz Khezo<br>iDuze |
| <p><b>Amakhono:</b> Ukubhala</p> <p><b>Isikhathi:</b> imizuzu engama-30</p> <p><b>Izimpahlasiseko:</b> isithombe sembuzi esingunhlangothintathu, amabhuku okubhala, amakhrayoni, ibumba .</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                          |
| <p><b>1. Isingeniso:</b></p> <p>Etafuleni likathisha elihlala izimpahlasiseko wayebeke izimbuzi ezintathu ezindondayo ezakhiwe ngobumba ezingunhlangothintathu. Ngaphambi kokuba aqale ukufunda indaba wanikeza izingane ithuba lokuthi zizothinta le mifanekiso yezimbuzi ayekade eyibeke etafuleni bese ziyaqagula ukuthi zilwane zini lezi ezisetafuleni. Uthisha unika izingane ithuba lokuthi zixoxe ngenganekwane <b>Izimpongo Ezintathu Ezindondayo</b> zisebenzisa ulwazimagama lwazo. Uthisha wabe esekhuthaza izingane ukuthi zisebenzise izithombe zenganekwane ukuze zikwazi ukulandelisa izigameko ngendlela eziyiqonde ngayo. UThemba wasukuma waxoxa ngezimbuzi ezifuywe kubo.</p> <p><b>2. Isinyathelo sikathisha:</b></p> <p>Uthisha ukhombisa izingane imifanekiso engunhlangothintathu yezimbuzi etafuleni elikhulu elihlala izimpahlasiseko ezincike endikimbeni yenganekwane. Engakuqaphela kwaba kunguthi izingane zakwazi ukubona lezi zimbuzi abafunda ngazo ukuthi imibalo yazo ayifani nemibala yezimbuzi ezizejwayele ukuzibona emphakathini.</p> <p><b>3. Okwenziwa yizingane</b></p> <p>Ngemuva kokuthi uthisha esefundile indaba wabe esenikeza izingane ukuthi zidwebe imidwebo ekhombisa unhlangothintathu.</p> <ul style="list-style-type: none"> <li>• Uthisha uyalela izingane ukuba zibhale indaba emfishane ezincwadini emayelana nolwazi ezinalo oluncike empilweni yangempela mayelana nembuzi.</li> <li>• Uthisha unika izingane ithuba lokuthi uma zithanda zingadweba lokho ezikucabangayo zisebenzisa unhlangothintathu wembuzi.</li> <li>• Ekugcineni uthisha wayalela izingane ukuba zifundele ikilasi lokhu ezikubhalile noma ezikudwebile .</li> </ul> |                          |

Lapha ngezansi ngumfanekiso-7.1 wezimbuzi ezintathu ezindondayo ezakhiwe ngebumba.

### *Umufanekiso 7.1*



Lo mfanekiso 7.1 wezimbuzi ezintathu ezindondayo ukhombisa ukuthi uNksz Khezo wakwazi ukusebenzisa indaba eyodwa ukufundisa isifunjwana solimi kanye nesifunjwana sezibalo. Nakuba kulesi sifunjwana kwakungeve kufundwa ngezinombolo kepha uthisha wayefundisa ulwazimagama lwezibalo kodwa esebenzisa zona izimpahlasiseko ezabe zakhelwe ukufundisa inganekwane isifundo solimi.

Kulesi sifunjwana esingenhla uthisha unikeze izingane ukuthi zixoxe inganekwane ngokusebenzisa imidwebo. Lokhu kungathuthukisa ulwazi lwezingane ezinalo ngomhlaba eziphila kuwona. Ukuveza imicabango ngomdwebo kuyakhuthazwa kula mabanga ngenxa yokuthi kuqukethe ubuciko obungagququzela ukuvela kwemizwa encike ekakadeni lezingane ngaphandle kokugxekwa. Kuyavela ukuthi ukusetshenziswa kwesithombe esingunhlangothintathu njengempahlasiseko kuhlokolozwe ulwazi izingane ezivele zinalo ngendikimba yesifunjwana. Lokho okuholele ekutheni othisha, umcwaningi kanye nezingane bathole ithuba lokufunda nokwabelana ngolwazimagama olusha oluncike emasikweni nasemagugwini ethu njengama-Afrika mayelana nolwazi esinalo ngezimbuzi. Ngakho-ke lesi sifunjwana siveza ukuthi uthisha angasebenzisa inganekwane eyodwa ukunyamanisa

amakhono empilo, ulimi kanye nezibalo kusetshenziswa ubuciko obubonakalayo ngenhloso yokuthuthukisa imizwa exhumene nokunyakaza kwezicubu ezincane nezinkulu zomzimba. Ukuthuthuka kwemizwa nokunyakaza kungelinye lamakhono abalulekile ekuthuthukiseni ikhono lokubhala kusukela ebangeni lokwamukela kuya kwelesithathu. Amakhonsepthe onhlangothimbili nonhlangothintathu izingane eziwasebenzisile kulesi sifunjwana angathuthukisa ulwazi lwezingane lwezimo ngokuhlanganisa izingcezu zebumba ngesikhathi zakha imbuzi yobumba. Lolu lwazi lwamakhonsepthe lungahlomisa izingane ngolwazimagama olusetshenziswa ezibalweni nokungenza kube lula ukuqonda okuqukethwe esifunjaneni. Buka isikwelesithebe 7-3 isifunjwana samakhono empilo sebanga lesithathu esisuselwe enganekwaneni yezimpongo ezintathu ezindondayo.

*Isikwele-sithebe 7.3: Uhlelo lwesifunjwana samakhono empilo*

| Uthisha                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Nkk Diko   |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|
| Ibanga                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Lesithathu |
| <b>Isihloko:</b> Izimpongo Ezintathu Ezindondayo                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |            |
| <b>Amakhono:</b> Ubuciko bokwenza<br>Ukuze izingane zikwazi ukukhuluma ngobuciko , ukulingisa, ukucula, ukudansa, ukusina                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |            |
| <b>Izimpahlasiseko:</b> izingubo ezindala ezingasetshenziswa njengezembozo ekumeleni abalingisi abasemqoka emdlalweni, kungasetshenziswa amaphepha noma amashadi ukwakha lezi zembozo.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |            |
| <p><b>1. Isinyathelo sikathisha</b></p> <p>Uthisha uhlukanisa izingane ngokwabalingisi abasendabeni:</p> <ul style="list-style-type: none"> <li>• Impongo encane endondayo</li> <li>• Impongo ephakathi endondayo.</li> <li>• Impongo enkulu endondayo.</li> <li>• Inunu enkulu</li> <li>• Ibhuloho</li> <li>• Utshani obuluhlaza</li> <li>• Amahlamvu</li> <li>• Isithombe sentaba noma igquma</li> </ul> <p><b>2. Isinyathelo sesibili</b></p> <p>Uthisha unikeza umlingisi ngamunye isiqeshana samazwi azowafunda aqondene neqhaza alibambayo emdlalweni ukuba bawabuyekeze kuqala ukuze izingane zikwazi ukukhuluma ngokugeleza uma sekudlalwa umdlalo. Uthisha uyabakhombisa ukuthi umlingisi ukhuluma nini futhi kumele awunyakazise kanjani umzimba ukuze kuhambisane nalokhu akukhulumayo. Izingane ezinye zihlezi phansi kukhaphethi noma lapho behlala khona uma</p> |            |

befunda ubuciko bokwenza. Izingane ezingeyona ingxenye yabalingisi zithule zilalele umdlalo.

3. Okwenziwa izingane:

Izingane ziyafunda, zikhulume zigeleze, zinyakazise imizimba yazo ngendlela ehambisana nalokhu uthisha ababhalele khona.

Lesi sifunjwana esisesikweleni sithebe -7.3 uthisha uhlele isifunjwana sokuthi izingane zilingise indaba eseziyifundile. Kulesi sifunjwana izingane zase zike zayifunda le ndaba ngayizolo nakuba isifunjwana sakhona sabe singeyona ingxenye yezifunjwana esazibukela nabahlanganyeli kepha lesi esingenhla sasihlela nabo abahlanganyeli bocwaningo sisebenzisa inganekwane kanye namakhono empilo ukuthuthukisa ubuciko bokwenza. Ngesikhathi izingane zisibona siphethe izimpahla zasithakasela isifunjwana. Amakhadi okufunda esabanikeza wona abanikeza ukuzethemba nokulangazelela ukuba yingxenye yomdlalo. Izingane sazihlukanisa ngamaqoqo ayi-10 ngoba ekilasini babengama-40 kwaphuma amaqoqo amane ngoba inhloso yethu kwabe kungukuthi yonke ingane ithole ithuba elilinganayo lokukhuluma. Ngenxa yokuthi amakhadi ayeyi-15 ezinye izingane zazikhuluma ngambili. Ngemuva kokuba izingane seziwudlalile umdlalo ngendaba ebekade ziyifundile zawuthakasela lo mdlalo. Ngesikhathi sibukele izingane zidlala umdlalo saqaphela ukuthi zinamakhono okuzenzela ngokwemvelo ezifika nawo esikoleni.

Ngemuva kokuba sezifundisiwe zonke lezi zifunjwana esabe sizihlele ngokuhlanganyela sabe sesininga ngezifunjwana esakuthola ngukuthi ngesikhathi sihlela izifunjwana zethu sasisebenzisa ukadekubona wethu wokufundisa ngenxa yokuthi yayingalingani iminyaka yethu esesiyifundisile lokhu kwasenza sasekelana ngesikhathi sicobelelana ngolwazi esinalo. Sathola nethuba lokuthi sikwazi ukubeka imibono yethu ngokukhululeka.

# ISAHLUKO SESISHIYAGALOMBILI

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## INHLAZIYO YOKUTHOLAKELE, UKUPHETHA UCWANINGO NEZIPHAKAMISO

### 8.1 ISINGENISO

Kulesi sahluko ngixoxa ngenhlaziyo yokutholakele. Lapha ngisebenzisa uhlaka lwemicabangonzulu nenjulalwazi engixoxe ngakho esahlukweni sesithathu; lolu hlaka lapha ngilusebenzisela ukuhlaziya okutholakele engixoxe ngakho ezahlukweni esesihlanu nesesithupha. Okwesibili ngixoxa ngokusonga ucwaningo lapho ngixoxa khona ngokuphenduleka kwemibuzo yocwaningo nokusonga ucwaningo. Okokugcina ngibeka iziphakamiso ezivela kulokho okutholakele bese ngivala ngokubheka emuva umqingo nokuphetha isahluko.

### 8.1 INHLAZIYO YOKUTHOLAKELE

Izingane zifika esikoleni sezinolimi kanye nolwazimagama oluningi olusukela olimini lwaseKhaya. Lolu limi lusebenza njengethuluzi lokuxhumana esikoleni kanye nasemiphakathini izingane eziphila kuyona. Ngesikhathi lokhu kuxhumana kwenzeka emphakathini kanye nasesikoleni izingane zithola ithuba lokuthi zifunde ulwazimagama olusha nokuyilona olwandisa lolu limi olusuke seluvele lukhona. Lokhu kuceba kwezingane ngolimi ezilufunde emakhaya kwabonakala kuzo zonke izifunjwana esazenza nabahlanganyeli ezazisebenzisa inganekwane njengesu lokufundisa.

Kuyavela ukuthi ekufundiseni kwabo kwamihlayonke othisha bentula ulwazi futhi banokusulubezeka ngamathuba okuzithuthukisa emakilasini. Injulalwazi emfundosiguquli kaMezirow(1978) iyakuveza ukuthi indima kathisha emfundweni ingaqondwa njengobizo olungapheliyo ngamanye amazwi ukuze uthisha athuthukise ulwazi nokuncintisana kumele abe ngumfundi ingunaphakade ukuze aqinisekise izingabunjalo emfundweni. ULaal (2011) uchaza imfundosiguquli engapheliyo njengenqubeko yokufunda okumele yenziwe nguthisha impilo yakhe yonke. Lolu hlobo lwemfundo luqukethe izigaba ezimbili. Isigaba sokuqala ngesemfundo esemthethweni lapha ukufundisa kujwayeleke ukuthi kwethulwe nguthisha osuke ekuqeqeshelwe ukufundisa; kulolu hlobo lokufundisa kulandelwa inqubo ethile. Isizinda sokwethulela lolu hlobo lokufunda kungaba isikole, nakwangqondokulu okungaba

yisikhungo semfundo ephakeme. Uhlobo lwesibili lona lumbandakanya imfundo engekho ngaphansi komthetho ngamanye amazwi ukufunda okwenzeka noma ikuphi ngenxa yokuthi alukho uhlelo olumisiwe nolulandelwayo. Lolu hlobo lokufunda luzenzekela lona ngokwemvelo ngenxa yokuthi lugxile kakhulu emakhonweni empilo ancike kunzikandaweni wezingane. Lokhu kungaletha umphumela wokuthi kuthuthuke amakhono, ulwazi-mbe kanye namakhono obungcweti nokungagqugquzela intshisekelo yokufunda ezinganeni.

Ngakho ukuqhubeka nokufunda kukathisha okungenamkhawulo kungadlala indima ebalulekile ngenxa yokuthi kuhlenganisa ukuzigqugquzela nokulangazelela ulwazi nakuba singasho ulwazi oluqondene nomuntu nje kuphela kepha nangokomsebenzi. Ngakho lolu guquko alugcini ngokuthi umuntu akwazi ukuhlanganyela nabanye abantu kepha lukhulisa ikhono lokuthi uthisha akwazi ukuncintisana nabanye nokungagcina sekuthuthukisa ulwazi.

Ikhono lokucacisa kanye nobunyoningco kukathisha kuncike emaswini kanye nasezindleleni uthisha azisebenzisayo ukuthuthukisa ukukwazi ukufunda nokubhala. Ubuchwepheshe bokucacisa nobunyoningco bokuxhumanisa kumele kusebenze kunyamanisekile ukuze kube nokuxhumanisa ulwazi-mbe lwezingane. Lokhu kungagcina ngokuthi izingane zivuleleke ukukhiqiza ulimi oluncike kwimbonisamhlaba yazo. Kepha uma uthisha entula ikhono lokucacisa nobunyoningco bokuxhumanisa lolu lwazi-mbe lwezingane kanye nomthamo wolimi izingane ezinawo kungenza ukuthi izingane zingavuleleki emthanyeni wolwazi omningi.

Kuyavela ukuthi ekufundiseni kwabo kwansukuzonke othisha bentula ikhono lokucacisa nobunyoningco bokuxhumanisa ulwazi-mbe izingane ezisuke zinalo ngokuqukethwe yisifundo. Okuhlalukayo lapha ngokuthi othisha babona kungabalulekile ukulisebenzisa leli khono nokuthi bakholelwa ngokuthi libachithela isikhathi ngenxa yokuthi uma befundisa bagxila kakhulu kokuqukethwe. Akukho lapho kuvela khona ukuthi ulwazi izingane eziluthola kothisha luyaxhumana nalolo ezisuke zifike nalo nobekungenza zibe nokuxhumanisa ezikwaziyo nalokho ezikufundayo ekuthuthukiseni ukukwazi ukufunda nokubhala. UFullan (1982) ubalula ngenselelo ebhekene nohlangothi lwezemfundo mayelana nokungaqondisizi kahle kothisha ngokubaluleka koguquko emfundweni nakuba izingcwaningo zikuveza ukuthi miningi imizamo esizanyiwe nezinhlelo ezingaphumelelanga nokuyimbangela yokuthi kugcine sekunokudideka kothisha, nokungaphumeleli koshintsho nokugcina sekunomthelela wokuthi kugcine sekunomphumela woshintsho ongaqondakali.

UBlake (1999) yena ubalula ngokuthi ukuze kube khona inguquko emfundweni kudingeka othisha bahlonyiswe ngezindlelande ezibuyekeziwe zokufunda nokufundisa ezizokwazi ukubhekelela lezi zinselelo imfundo ebhekene nazo ekusekeleni othisha ngolwazi nokuqonda ukuze kube noguquko ezindleleni zokufunda ukuze kufezekiswe izinjongo. Lezi zindlelande kumele zibhekelele ukuthi imfundo iqhakambisa indima edlalwa ulwazi olufika ezinganeni esikoleni. Ngamanye amazwi ukufunda kumele kuqondaniswe nezingane bese kuthi indima edlalwa nguthisha kube ngukulekelela.

UGeroux (1992) ubalula ngokuthi othisha kumele babe nolwazi olubanzi baphinde bahlome ngezindlela zokuthuthukisa imfundosiguquli. Lokhu kungathuthukisa ubudlelwano kanye nokwesekana phakathi kukathisha nezingane. UBlake (1999) ugcizelela ngendima okumele idlalwe ngothisha ukuze bahlome ngamakhono okuthuthukisa uguquko ezinganeni; ubalula ngezindlela eziyisishiyagalolunye uthisha angazingalandela ukuqinisekisa uguquko emfundweni. (1) Indima kathisha njengomsizi ongachemile kule ndlela uthisha kumele aqinisekise ukuthi ubeka izingane phambili emfundweni. Lokhu kungenzeka ngokuthi ulwazi olusha alususela olwazini izingane ezifika nalo esikoleni nokungagqugquzela ukuthi kube khona ukuxhumana phakathi kokuqukethwe kanye nempilo yezingane yangempela. (2) Izingane kumele zibe namakhono okufunda ulwazi olucashile kanye nezinjongo zikathisha njengokuthi ulwazi uthisha aludlulisela ezinganeni kumele luzihlomise ngamakhono okuthi ziqonde ngokulindeleke kuzona emfundweni ukuze zikwazi ukuzihlungela zona uhlobo lolwazi okumele zilusebenzise emfundweni yazo. (3) Uthisha kumele agqugquzele izingane ukuthi zihlale nokuzethemba lapha uthisha angacacisa ngokuthi ukuphawula kwakhe kusuke kungeve kuhlose ukuchema nabathile kodwa kusuke kungenye yezindlela lapho uthisha esuke egqugquzela khona ukuninga ngokuhlolisisa ukuze kube khona uguquko endleleni izingane ezicabanga ngayo. (4) Ukuxoxisana nezingane ngezinjongo zesifundo lapha kumele uthisha azichazele ngezinjongo zesifundo. Lokhu izingane kungazivulela amathuba okuthi zisebenzise ulwazi ezinalo ukwenezela olwazini olusha lwesifundo nokungaletha umphumela wokuthi okufundwayo kususelwe empilweni yazo yangempela. Kungaletha nomphumela wokuthi izingane zizethembe nokuthi zizizwele zamukelekile kunzikandaweni wokufunda ngenxa yokuthi okufundwayo kuhlenganisa onzikandaweni bazo ngaphandle kokuchema. (5) Ukuthuthukiswa kwemfundosiguquli ukuze lokhu kube yimpumelelo uthisha aqikelele ukuthi unzikandaweni wezingane ezifundela kuwona ungokhululekile lapho zingasabi ukwenza amaphutha ngaphandle kokucwaswa ukuze zibe nogqozi lokuzama ulwazi ezingalujwayele. (6) Ukucacisela izingane ngemingcele yolwazi nakuba nothisha kumele akugqugquzele ukuthi

ukususela isifundo olwazini izingane ezisuke zinalo kepha futhi kubalulekile ukuthi uthisha aphinde enze imingcele nokuhlomisa izingane ngekhono lokuhlolisisa lolo lwazi lwazo okumele lusetshenziswe ngaphandle kokuthi zizizwele zicwasekile. (7) Ukucabanga ngokujulile oSahim noDogontay (2018) baveza ukuthi kule ndlela ukuze uthisha aqinisekise uguquko emfundweni kumele agququzele izingane ukuthi zicabange ngokujulile zisebenzisa ukadekubona wazo lokhu kungazithuthukisa ukuthi zizitholele zona izindlela namasu okuzixazululela izinkinga. (8) Izingane uthisha kumele azinikeze umsebenzi ozozenza zikwazi ukusebenzisa ikhono lokucabanga ngokujulile ukuze kube noshintsho endleleni ezibuka ngayo ukufunda. (9) Ngakho uRosebrough noLeverett (2016) bagcizelela inguquko ekufundiseni ukuthi ingaletha ushintsho endleleni izingane ezixhumana ngayo, indlela yokufunda kanye nasemphefumelweni. Lokhu kungaletha uguquko kanye nentshisekelo yokuthola ulwazi kanye namakhono izingane ezingawasebenzisa emfundweni nasempilweni yazo yangempela.

Izazi ezinjengoNeuman (1996) noKeber (2004) zona ziveza imfundosiguquli njengenobungcweti ngoba ingaletha umphumela wokuthi ingane ibuke kabusha indlela eluqonda ngayo ulwazi. Kanti-ke uMezirow (1978) uthi lokhu ukuqonda njengoguquko olujulile endleleni yokuba nokunto, okungaholela endleleni evulelekile neyamukelekile nendlela engcono yokuzithathela indlela yokubuka ukunto. Ngakho-ke injulalwazi yemfundosiguquli yakhelwe ngaphansi komcabangonzulu wokuthi umuntu uyazihlaziyela ukadekubona ngokwendlela awuqonda ngayo. Lokhu kuchaza ukuthi indlela umuntu abuka naqonda ngayo umhlaba incike kukadekubona wakhe (Crayton noTaylor, 2012).

UClarke (1991) uveza ukuthi izingane zinezimpawu ezisemqoka uthisha okumele aziqonde nokungaba nomthelela wenguquko endleleni ezithatha ngazo izinqumo. Eyokuqala iphathelene nokuqonda izingane ngokwesimomqondo. Ngamanye amazwi ukuqonda kukathisha kumele kube ngokuthi izingane ziyehluka endleleni ezicabanga ngayo nangendlela eziluqonda ngayo ulwazi. Lokhu kuqonda kukathisha kungakhuthaza ukuthi izingane ziziqonde ngobuluqobo lwazo. Eyesibili iqondene nezinkolelo zikathisha ezimayelana nokubuyekizwa kwendlela namasu angawasebenzisa ekunyamaniseni ulwazi oluqukethwe esikoleni kanye nendlela izingane eziquqonda ngazo izinkolelo. Eyokugcina ukuziphatha lapha kuqondene nomthelela uthisha angawenza endleleni yokuphila kwezingane ngokusetshenziswa kwemfundosiguquli.

Izinganekwane ziyingxenye enkulu yolwazi zizingane ezifika nalo esikoleni oluhlanganisa ulimi, amakhono nolwazi-mbe ngempilo jikelele. Kulolu cwaningo kwavela ukuthi zingaba yindlelande eqinile yokufundisa izifunjwana zamakhono empilo, izibalo nolimi okufundwa emabangeni kusukela kwelokwamukela kuye kwelesithathu. Kuzo zonke izifunjwana lapho kwasetshenziswa khona inganekwane yezimbuzi ezintathu kuyavela ukuthi izingane zonke ziba yingxenye yesifunjwana futhi ziyakuthakasela ukufunda. Kanti-ke kwavela futhi ezinhlolekhonweni ukuthi lapho othisha bexakaniseka ukuthi bangasiqhamukela kanjani isifunjwana nabo babuyela ezinganekwaneni bazisebenzise nakuba zingeyona ingxenye yohlelo ngokoMNYango WezeMfundo Eyisisekelo.

Umqulu wesiTatimemende seNqubomgomo yoHlelo lweZifundo nokuHlola (TaNquHlefuHlo, 2011) ugqugquzela indlelande yokufundisa ukukwazi ukufunda nokubhala, izibalo kanye namakhono empilo ngokunyamanisa encike ebunyeni kokuqokethwe yizifundo kusukela ebangeni lokwamukela kuya kwelesithathu. Le ndlelande ibalulekile enganeni ngoba ikhombisa ukuthi ingane isuke ibuka ulwazi noma impilo ihlangene ngaphambi kokuba ingene esikoleni iqale ibanga lokwamukela. Ngakho-ke ebangeni lokwamukela yilapho izingane zisuke zilunyulwa khona kulokhu kubuka kuhlalungana kwempilo ingane esuke ikhule ikwejwayele ekhaya kanye nokuqokethwe yizifundo ngokwekharikhulamu esikoleni lapho umkhakha ngamunye wolwazi usukue usuhlukaniswe ngamakhosomba ayizifundo. Ngakho-ke indlelande yokufundisa ngokunyamanisa iyakugqugquzela lokhu kuxhumana okuphakathi kolwazi izingane ezisuka nalo ekhaya kanye nobunye obuqokethwe yizifundo kula mabanga. Isikole yilapho izingane zithola ithuba lokuthi zixhunyaniswe, zilunyulwe kule mpilo ehlangene.

Kuyavela ukuthi luyentuleka ulwazi kothisha mayelana nokufundisa ngendlela yokunyamanisa. Lokhu kwenza ukuthi lezi zinhlelo ezintathu zezifundo zigcine sezifundiswa ngokwehlukana. Kanti-ke inganekwane uma iyisizinda sokunyamanisa yenza kube lula kothisha ukufundisa ngendlelande enyamanisayo ngoba ngokwemvelo yayo inganekwane iyanyamanisa imikhakha yolwazi ehlukeni.

Ulwazi lukathisha ngokufundisa amakilasi axubile ngokwezilimi lungolunye lwamakhono abalulekile ekuthuthukiseni ukukwazi ukufunda nokubhala kusetshenziswa umthamo wolimi oncike kunzikandaweni izingane eziwujwayele. Leli su liqhakambisa ukubaluleka kwakilasi njengonzikandaweni ongagqugquzela izingane ukuthi zizigqaje ngemvelaphi yazo ngaphandle

kokusaba ukucwaseka. Ukuze lokhu kugqugquzeleka kuthuthuke kumele uthisha abe nolwazi nokuqonda ukuthi izingane azifundisayo zikhuliswe emiphakathini ehlukene. Ngakho-ke ukuze athuthukise ukuhloniphana, nokwazisana kanye nobunye bobu-Afrika kumele ulwazi izingane eziluthola esikoleni ludlale indima enkulu ekunyamaniseni ikakade nemvelaphi yazo ukuze kube khona uzinzo ngesikhathi sokufunda kanye nangaphandle kwekilasi. Ngamanye amazwi isifunjwana sokukwazi ukufunda nokubhala kumele sisuselwe olwazini izingane ezisuke zinalo. Ukuze kube nokuxhumana okuhle ekilasini phakathi kukathisha nezingane emakilasini axubile uthisha kumele ahlome ngezincwadi eziqukethe umthamo omningi wolimi, uthisha asebenzise amasu nobungcweti bokuxhumana nonzikandaweni izingane eziwujwayele uma ehlela isifunjwana solimi. Kuyavela ukuthi othisha bentula ulwazi lokufundisa izingane ngenxa yokuthi iningi lamakilasi aseNingizimu-Afrika asexubile. Nokho-ke ukusebenzisa inganekwane nokuhlokoza ulwazi lwezingane kwenza zonke izingane zizizwele ziyingxenyeye yekilasi ngoba ziyakwazi ukuxoxa ngolimi olusetshenziswayo emakhaya azo, njengoba kubonakala ezifunjwaneni lapho sinabahlanganyeli sasebenzisa inganekwane yezimpongo ezintathu ukwakha izifunjwana.

Ngakho-ke ukuze izinga lemfundo lithuthuke kumele nabo othisha bathuthukise amakhono abo okufundisa. Ukuthuthukisa kwabo ikhono lokufundisa kungaletha umphumela wokuthi kuthuthuke imbonisakusithe yabo nokungabakhuthaza ukuthi babe nombono wokufundisa zonke izingane ngokwehluka kwazo ngokuzihlonipha, ngenhloso yokuzuzisa imiphumela. Lokhu kubalulekile oqeqeshweni lothisha ngokwamakhono ngenxa yokuthi isikole sidlale indima enkulu emiphakathini ngokuhlanganisa izingane ezivela konzikandaweni abehlukene. U-Ukpokodu (2009) uveza ukuthi izingcwaningo ziqinisekisa ngeqiniso lokuthi iningi lamakilasi nezikole selixubile ngokwamasiko nangokwezilimi. Kepha leli qiniso loguquko mayelana namakilasi axubile oselutholakala ezikoleni kusaletsa inselelo kothisha abavele sebefundisa kanye nalabo abasaqeqeshelwa ukufundisa ngenxa yezinkolelo kanye nemigomo ebivele isetshenziswa amakilasi engakaguqukile ukuthi ithuthukise labothisha. Ngakho umqakuliswano ka-Ukpokodu uveza ukuthi le nselelo idinga uqeqesho olunzulu kanye nezindlelande zokufundisa kothisha asebevele befundisa kanye nalabo abasaqeqeshelwa ukufundisa ezizobahlomisa ngolwazi kanye namakhono ukuze bakwazi ukubhekana nale nselelo yokwehluka kwezingane emakilasini. Izindlelande zokufundisa ezisetshenziswayo mayelana nokufundiswa kwezingane kulabonzikandaweni zikhombisa ukuthi kusenokwentuleka kolwazi kothisha.

USlimbach (2005) uveza indlelende ehlanganisa amasiko njengendlelende engagqugquzela othisha ukuba baguquke endleleni endala yabo yokufundisa lapho ukufundisa kwabo kuncike kakhulu emigomwemi nasemiqukwini abasuke bebekelwe yona. Kepha imfundosiguquli igqugquzela nendlelende ehlanganisa amasiko ukugqugquzela izingane ezivela konzikandaweni abehlukene ukuthi zifike esikoleni nolwazi-mbe oluqokethwe amasiko ehlukeno nokwenza kube nokuxhumana ukuze kube khona ukuthobelana. Ngakho le ndlelende ibalulekile ngoba ingakhuthaza ukuhlangana kwezingane ukuba zabelane ngolwazi, ulimi kanye nangokwenhlalo. Ngakho indima kathisha ngokuvula amathuba okuthi unzikandaweni wokufundela kube indawo evulelekile nekhululekile ukuze izingane zikwazi ukwabelana ngemvelaphi yazo zikhululekile ukuze ukufunda kususelwe olwazini oluncike kunzikandaweni wazo.

Ukuhleleka kwemifanekiso kanye nemibhalo ngendlela engaguquguquki kungakhuthaza izingane ukuthi zicabange zijule nokungaletha umthelela wokuthi zizakhele imifanekiso-mqondweni ngokuqokethwe endabeni (Fang 1996, Tannen,1984). Ngenxa yokuthi imifanekiso evezwe kahle yiyona eyelekelela izingane ukuthi ziqonde ngokufundwayo ngalokho-ke imifanekiso ingadlala indima enkulu ekulekeleleni izingane ukuthi zizichazele ngokwazo indaba nokungathuthukisa ikhono lokuqondisisa. Imifanekiso, kanye nomthamo wolimi omningi kungadlala indima yokuthi kugwemeke ulimi oluphindaphindayo kodwa kusebenze ulimi izingane ezilwaziyo empilweni nasenhlalweni yazo yangempela (Bodmer, 1999).

Kulolu cwaningo kuyavela ukuthi kunokuphindaphindeka kolimi ezincwadini ezifundwayo lokhu okwenza ukuthi ulimi lungawakhi umqondo enganeni. Izincwadi zoMnyango engazihlaziya zazingahlelekile ngoba zazingenako ukuhlobana phakathi kwezithombe kanye nokubhalilwe lokhu okugcizelelwa nguFang (1996).

Ngakho UFiala (2007) yena ubuka umqondonkolelo ngokwasemfundweni lapho ewuqonda njengenqubeko ehlanganisa inkolelo, usikompilo, imikhuba kanye namagugu anika umhlahlandlela emfundweni ngasohlangothini lokuqokethwe. Kanti umqakuliswano kaSchio (2008) uveza ukuthi umqondonkolelo wekharikhulamu yiwona ongumkhombandlela noqokethe imikhuba okumele ilandelwe esikoleni, emakilasini kanye nakulokho okuqokethwe yizifundo. Ngamanye amazwi umqondonkolelo wekharikhulamu uwuhlaka lwezifundo

oluqukethe umbono wezemfundo, izimiso kanye nemiphumela yokuthuthukiswa kwezingane esikoleni.

Ukwethiwa kwamagama abalingisi ezincwadini kungenye yezingxenye ezisemqoka ezinganeni ngenxa yokuthi ekhaya lapho izingane zivela khona wonke umuntu usuke enegama lakhe okuyilona aziwa futhi abizwe ngalo. Ngakho-ke ukwethiwa kwagama ngendlela encike osikompilweni lwezingane nasemthanyeni wolimi osetshenzisiwe encwadini kungenye yezingxenye ezibalulekile ekuthuthukiseni ukukwazi ukufunda nokubhala (Bertillis, 2003: Finch, 2008: Liebersson kanye noBell 1992). Kepha kulolu cwaningo kuyavela ukuthi indlela okwethiwe ngayo amagama abalingisi kanye nomthamo wolimi osetshenzisiwe emifanekisweni akuwuvezi umqondo ophusile mayelana nengqikithi yendaba. Kuyavela ukuthi ngokuvamile abalingisi abaningi abavela emakhasini ahlukene ezincwadini abethiwanga amagama abo.

Ikakade lezingane lingadlala indima enkulu emfundweni yezingane uma kungukuthi uthisha uyalidoba alinyamanise nokufundisa kwakhe ekilasini. Kanjalo nemifanekiso okuncikiswe kunzikandaweni izingane ezikhulela kuwo kungalekelela izingane ekufundeni ukukwazi ukufunda nokubhala kuphinde kugququzele ukuthobelana ezinganeni. Kepha kuyavela ukuthi izincwadi ezisetshenziselwa ukufunda ezisukela ebangeni lokwamukela kuya kwelesithathu azilivezi ikakade lezingane ngokuphelele.

Umthamo wolimi kathisha awunikeza izingane kumele ube muningi ukuze ingane ingacineleleki ekufundeni ulimi. Uma umthamo wolimi ubanzi ingane iyazakhela amasu okuthola ulimi kanti uma umthamo umuncane ingane ehlinzekelwe ngawo ukufunda kwayo kuyacineleleka (oDe Houwer, noMiller, noBayram kanye noSerratrice, 2018). Kuyavela kulolu cwaningo ukuthi ezincwadini ezifundwayo ezikoleni muncane kakhulu umthamo osezincwadini ezivunyiwe ezikoleni othisha abawusebenzisayo ukufundisa ulimi kusukela ebangeni lokwamukela kuya kwelesithathu. Imifanekiso elandelayo ifakazisa ngalobu bubha bomthamo wolimi oqukethwe kulezi zincwadi. Lezi zincwadi zincike ohlelweni othisha abalusebenzisayo olubizwa ngokuthi uJiki Mfundo olwaqala ngonyaka ka- 2014 lwaluqondaniswe nokukwazi ukufunda nokubhala kanye nezibalo. Injongo yalolu hlelo uyichaza uPillay (2020) njeqonde ukuguqula imfundo ekugxileni kokufundiswa kwesiZulu, KwaZulu-Natali ngenxa yokuthi siwulimi olukhulunywa kakhulu nakuba lokhu kungasho ukuthi azikho ezinye izilimi zama-Afrika ezikhulunywayo esiFundazweni sakwaZulu-Natal

kepha isiZulu yisona ulimi oluhamba phambili. Ngakho lolu hlelo lokufundisa lwakhethwa ukuba lusetshenziswe kuzo zonke izikole zakwaZulu-Natali ukuze lwesekele luphinde lushintshe indlela othisha abafundisa ngayo ukukwazi ukufunda nokubhala emabangeni asukela kwelokuqala kuya kwelesithathi nakuba luhlose nesifundo sezibalo kuwona lawa mabanga. Loluhlelo lokukwazi ukufunda nokubhala ngesiZulu ulimi lweBele luyafana kuzona zonke izikole zesiFundazwe sakwaZulu-Natali kusukela ebangeni lokukwamukela kuya kwelesithathi. Ezincwadini ezifundwayo isifundo ngasinye kuyenzeka siqukathe unkamisa ngayedwana noma amagama ambalwa okuyiwona uthisha okumele akufundise.

Ukuzakhela incazelo ngokufundwayo ezincwadini ezifundwa yizingane kuncike endleleni okuvezwe ngayo imifanekiso, abalingisi, umthamo wolimi osetshenzisiwe kanye nokwethiwa kwamagama abalingisi asetshenzisiwe ezincwadini zezingane. ULugossy (2012) ubalula ukuthi lokhu kungadlala indima enkulu ngoba kungakhuthaza ukuthi izingane zibe nokukuthakasela kanye nokulangazelela ukufunda ikhasi noma incwadi ngesikhathi sokufunda ngenhloso yokuzithokozisa. Lokhu kungakhuthaza ukuthi izingane zizakhele izincazelo ngaphambi kokufunda okubhaliwe nokungaziholela ekuhlolozweni kolwazi-mbe ezisuke zinalo noluncike kunzikandaweni eziwujwayele nosuke usetshenziswe emufanekisweni noma ekhasini. Kepha kuyavela ukuthi kunensweleko yemfaneleko yemifanekiso kanye nolimi okusezincwadini ezifundwa emabangeni kusukela kwelokwamukela kuya kwelesithathi.

Kulolu cwaningo kuyavela ukuthi lokhu uthisha asuke ekufundisa izingane ngendlela ethize kuba nomthelela wokuthi izingane zikhiqize eyazo imisebenzi yokubhala ngendlela uthisha afundise ngayo. Lapha izincwadi othisha abazisebenzisayo zinobubha bolimi, nemifanekiso engahlobani nokubhaliwe, nokuqukethwe okungawakhi umqondo, kanye nengqikithi yokufundwayo engahlobani nekakade lezingane. Imikhiqizo yezingane ezifundiswe ngale ndlela nayo iyakukhombisa lokhu. Umqakuliswano kaMezirow (2003) uveza indlela izingane eziqonda ngayo ukunto emfundweni nokuncike kukadekubona wazo. Le ndlela ingenza ukuthi ulwazi izingane eziluthola esikoleni luncike kwimbonisamhlaba yazo nokungaletha umphumela wokuthi ziqonde imicabangonzulu kanye nolwazi olusha. Ngenxa yokuthi imfundosiguquli ibalulekile emfundweni yezingane ukuze zikwazi ukucosha ulwazi olusha ngakho kunamasu amaningi uthisha angawasebenzisa ukwethula lolu hlobo lokufunda ekilasini. UMezirow (2003) ubalula ngezibonelo zamasu ayisithupha ezixhume kukadekubona wezingane uthisha angawasebenzisa ekilasini ukuze izingane zikwazi ukucosha ulwazi olusha.

Okukuqala, ukudideka ngesinqumo: Lokhu kungaba isimo lapho ingane iba nokudideka ngesinqumo okumele isithathe ngenxa yokuthi ifikelwa ngumcabango wokungazethembi nokuthi angeke kwenzeke. Nakuba leli su liba yinselelo ezinganeni kepha yiyona ndlela eqala ngayo imfundosiguquli. Okwesibili, ukuzihlolisisa: Lesi sigaba senzeka ngemuva kokuba ingane isidlulile esigabeni sokuqala sokudideka ngesinqumo okumele isithathe. Kulesi sigaba ingane ingathola ithuba lokuzihlola isebenzisa izinkolelo kanye nokuqonda kwayo. Ngakho ukucabanga kwayo kuxhomekeke ezechalakeni ezedlule nezingaletha umphumela wokuthi isebenzise ikhono lokuzicabangela ukuthi ingakwazi kanjani ukuhlanganisa leso sigaba esisukela lapho ibidideke khona ngesinqumo. Lokhu kungaba nomthelela woguquko ezingqumweni ngenxa yokuthi kungaletha umphumela wokuthi izingane ziqonde ukuthi izinguquko zazo aziqukethe kuphela indlela ezibona ngayo ukunto kwazo kepha zingathuthuka nangokomqondo. Okwesithathu, ukuhlolisisa kokuzicabangela: Kulesi sigaba izingane zingagxila ngokuphelele emicabangweni yazo eyedlule bese ziyayibuyekeza ngokuyihlolisisa. Lokhu kungenza ukuthi ekuhlolisiseni kwazo imicabango eyedlule zikwazi ukubona nokuzihlungela amaphutha nokungaholela ekutheni izingane zivuleleke emicabangweni kanye nasolwazini olusha okungaletha umphumela wokuthi kube noguquko endleleni ezibuka ngayo ukunto ngenxa yokuthi sezibuka ngamehlo angenakho ukuchema okumayelana nekadade lazo. Eyesine iphathelene nokuhlela ngokumele kwenzeke. Lokhu kwenzeka uma izingane sezizitholele zona ukuthi izinkolelo kanye nemicabango yazo ibingalungile ngenxa yokuthi sezifinyelele enguqukweni yendlela ezibuka ngayo ukunto. Ngakho sezingazinqumela ngohlobo lokufunda nokufundiswa okuzomele zilukhethe ukuze ziqondisise kahle ngenkinga noma isimo ezibhekene nakho. Ngakho uthisha kumele ahlomise ngamasu okufunda ukunto okusha, kanye nemibono emisha. Eyesihlanu iphathelene nokutholakala kolwazi. Lapha yisikhathi lapho uthisha nezingane okumele khona baqhamuke nohlelo olusha emfundweni ukuze balubuke ngokwemfundosiguli. Lokhu kungaletha umphumela wokuthi izingane zibe yingxenye yenguquko ngokuthi uthisha anezezele olwazini izingane ezivele zinalo noluncike kunzikandaweni wazo nokungazigqungquzela ukuthi zizinqumele zona ukuthatha igxathu elisha ukuze zizibandakanye ngokuphelele emfundweni yazo. Nakuba lokhu kungaba umsebenzi omkhulu kepha kulapho ukufunda ngokuphelele kuqhamuka khona. Eyokugcina yona iphathelene nokuphenya okuphathelene noshintsho. Lena yingxenye yemfundosiguquli esemqoka. Ngakho-ke ukuphenya nokuzama ukuqonda izinguquko kungenye yezingxenye zendlela eyimpumelelo. Ngenxa yokuthi akubalulekile ukuthi izingane zisebenze ngokunto

kepha ukusebenza ngokuzinikela ukuze kutholakale ukunto okusha yikhona okuseqhulwini kulesi sigaba (Mc Allister,2015).

UCraton (2000) ubalula ngendima edlalwa nguthisha njengomsizi ngenxa yokuthi injongo yokufunda kusuke kungesikho ukuthi kube nguthisha kuphela ofika nolwazi kepha kusuke kungukuthi kwakheke lobo budlelwano bokuthi uthisha naye acoshe ulwazi ezinganeni ukuze kube khona lokho kwabelana ngolwazi ngesikhathi sokufunda. Ngakho—ke izingane zingadlala indima ebalulekile kunzikandaweni wokufunda. Yingakho uMezirow (1997) eveza ukuthi izingane kumele zakhe izinkambiso ezixube isizotha, inhlonipho kanye nokuzinikela emfundweni yazo. Lokhu kungenzeka ngokuthi izingane zamukele ukwehluka kukanzikandaweni wokufunda ngenhloso yokuthuthukisa ubudlelwano phakathi kwazo nothisha. Uthisha kumele athuthukise indima edlalwa yizingane ngesikhathi sokwabelana ngolwazi. Inguquko kanzikandaweni wokufunda kulapho izingane zivuleleka khona emfundweni encike emhlabeni wazo wangempela. Lokhu kungenzeka uma uthisha esebenzisa indlelande eqondene nonzikandaweni wezingane. Lokhu kungenza ukuthi izingane zizizwele ziyingxenye yokufundwayo ngoba ziyakwazi nokubuzisa imibuzo ehlokolozayo ulwazi ezivele zinalo. Ngakho uma uthisha ebuza imibuzo ekilasini lokhu kungakhuthaza ikhono lezingane lokucabanga ngokujulile ukuze kuthuthuke namakhono afana nelokuchaza, ukuhlunga, elokuzakhela kanye nelobungcweti. Lawa makhono angakhuthaza ukuthi ukufunda kususelwe kukadekubona wazo izingane. Ulwazi olususelwe kukadekubona wezingane lungenza ukuthi uthisha angafiki nolwazi olusha ekilasini kepha engeze ngolwazi lapho kuvela khona amagebe olwazini izingane ebezivele sezinalo (Leicester, 2010).

Ngakho ukusetshenziswa kukadekubona wezingane njengohlaka lokuqokethwe kungaletha inguquko ngenxa yokuthi kuveza amagebe olwazini ezifika nalo nokungakhuthaza ukuthi uthisha ukufundisa kwakhe akugxilise ekuvaleni lawo magebe. Uthisha angasebenzisa indlela yokufunda ngamaqoqo kule ndlela izingane zingathola ithuba lokwesekelana futhi ingakhuthaza nokuthi izingane uthisha azihlukanise ngamaqoqo ngenxa yokuthi izingane ziyakwazi ukwesekelana nokungakhuthaza ukuthi zisebenzise ubuliminingi. Ngakho-ke uthisha kumele abe nolwazi olubanzi lolimi nolungaba nomthelela wokuthi izingane zilucoshe kalula ulwazi olusha nokungathuthukisa imfundosiguquli (Mahar noRichdale, 2008).

Ukususela olwazini izingane ezisuke zinalo kungakhuthaza ubudlelwano obuqinile phakathi kukathisha nezingane, kuthuthukise nembonisakusithe yezingane ngenxa yokuthi

imfundosiguquli igqugquzela ukuthi izingane zizitholele ngokwazo ulwazi. Kepha uthisha kumele abe nokuqonda ukuthi izingane zehlukile ngokwezigaba ngokomqondo.

Ukusebenzisa izinganekwane njengendlelende yokufundisa ngokunyamanisa kuyisikhathi lapho uthisha nezingane okumele khona baqhamuke nohlelo olusha emfundweni ukuze balubuke ngokwemfundosiguli. Lokhu kungaletha umphumela wokuthi izingane zibe yingxenye yenguquko ngokuthi uthisha anezezele olwazini izingane ezivele zinalo noluncike kunzikandaweni wazo nokungazigqugquzela ukuthi zizinqumele zona ukuthatha igxathu elisha ukuze zizimbandakanye ngokuphelele emfundweni yazo. Nakuba lokhu kungaba umsebenzi omkhulu kepha kulapho ukufunda ngokuphelele kuqhamuka khona. Eyokugcina yona iphathelene nokuphenya okuphathelene noshintsho; lena yingxenye yemfundosiguquli esemqoka. Ngakho-ke ukuphenya nokuzama ukuqonda izinguquko kungenye yezingxenye zendlela eyimpumelelo. Izinganekwane ziwulwazi lwendabuko izingane eziluthola emakhaya nasemiphakathini nokho olungakafakwa emfundweni yasezikoleni ukuthi lube yingxenye yokufundiswayo nezindlela zokukufundisa lokho okufundwa ezikoleni. Kulolu cwaningo kuyavela ukuthi izinganekwane zingaba yindlelende yokufundisa ngokunyamanisa lokhu okungenza ulwazi lwendabuko luthwaxaniswe nendlela ikharikhulamu yezikole eyethulwa ngayo.

## **8.2 UKUPHENDULEKA KWEMIBUZO YOCWANINGO**

Lapha ngezansi ngixoxa ngokuphenduleka kwemibuzo yocwaningo engiyethule esahlukweni sokuqala. Lapha ngibeka umbuzo bese ngisho ukuthi uphenduleke kanjani kulolu cwaningo.

**UMBUZONGQANGI:**

**Othisha bayisebenzisa kanjani indlelende yokufundisa ulimi ngokunyamanisa izinganekwane emabangeni asukela kwelokwamukela kuya kwelesithathu ezikoleni ezisesiYingini sasePhayindane, KwaZulu-Natali eNingizimu-Afrika?**

Kuyavela ukuthi othisha bavele benalo ulwazi lokufundisa ukukwazi ukufunda nokubhala ukwakha isifunjwana esisebenzisa inganekwane njengendlelende yokufundisa ukukwazi ukufunda nokubhala ngokunyamanisa kodwa babengenakho ukuzethemba ngokwenza lokho. Nokho-ke emuva kwesifunjwana leso esasinyamanisa isifundo solimi, nezibalo kanye

namakhono empilo sisodwa kusetshenziswa ulimi oluphelele olususelwe enganekwaneni othisha bazizwela benokuzethemba. Lokhu kwakungenxa yokuthi kuyavela ukuthi othisha bavele bayazisebenzisa izinganekwane ngengxaphephe nokuthi banalo ulwazi lokuthi ziqukethe ulimi oluningi noluncike kunzikandaweni wezingane nanokuthi izingane zifunda zibambe kangcono lokho okufundiswayo uma kusetshenziswe inganekwane njengendlelende yokufundisa.

#### **IMIBUZO YOKUBEKELELA**

**(i) Uthini ukadekubona wothisha abanawo ngokufundisa ukukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu ezikoleni ezisesiYingini sasePhayindane, eNingizimu-Afrika?**

Okutholakele kuveza ukuthi othisha basentula ulwazi ngokufundisa ukufunda nokubhala nakuba izingane zifika esikoleni sezinalo ulwazi. Izimpahlasiseko abazisebenzisayo azibanikezi lolu lwazi lwezindlela zokufundisa. Akucacile futhi ukuthi uqeqesho lwabo lubahlomisa kanjani ngezindlela zokufundisa emabangeni kusukela kwelokwamukela kuya kwelesithathu.

**(ii) Othisha bayisebenzisa kanjani indlelende yokunyamanisa ukufundisa ukukwazi ukufunda nokubhala emabangeni kusukela kwelokwamukela kuya kwelesithathu ezikoleni ezikhethiwe ezisesiYingini sasePhayindane, KwaZulu-Natali eNingizimu-Afrika?**

Kokutholakele kuyavela ukuthi othisha basentula ulwazi lokusebenzisa indlelende yokufundisa ngokunyamanisa nokugcina sekubafakela ingcindezi bathembele ezincwadini ezisuke sezinezifunjwana esezihleliwe.

**(iii) Othisha bazixhumanisa kanjani izinganekwane nendlelende yokunyamanisa ekuthuthukiseni ukukwazi ukufunda nokubhala emabangeni kusukela kwelokwamukela kuya kwelesithathu ezikoleni ezisesiYingini sasePhayindane, KwaZulu-Natali eNingizimu-Afrika?**

Kuyavela kulolu cwaningo ukuthi izinganekwane zingadlala indima enkulu yokuhlomisa uthisha ngekho lobungcweti bokuziqambela nasekuthuthukiseni ulwazi lokusebenzisa

indlela yokunyamanisa ngokuyimpumelelo. Nokho-ke kulolu cwaningo kuyavela ukuthi othisha banengcindezi yokuthi umqulu wesiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (TaNquHlefuHlo) ugcizelela ukusetshenziswa kwendlelande yokufundisa ngokunyamanisa ezifundweni ezinjengezibalo, amakhono empilo kanye nolimi okufundwa emabangeni kusukela kwelokwamukela kuya kwelesithathu. Nokho-ke ucwaningo luveza ukuthi othisha bakhalaza ngokuthi abakutholi ukwesikeleka ngokwanele kanye nokuhlonyiswa ngamakhono okufundisa ngale ndlelande nokuyimbangela yokuthi bangabinakho ukuzethemba uma bezama ukuyisebenzisa le ndlelande. Ekuxakanisekeni kwabo ngale ndlelande othisha bazithola sebesebenzisa izinganekwane ngengxaphephe ekilasini uma befundisa ulimi ngoba bathi yizona ezibasebenzelayo.

### **8.3 UKUSONGA UCWANINGO**

Lolu cwaningo lwaluhlose ukuphenya ngendlelande yokufundisa ngokunyamanisa izinganekwane emabangeni asukela kwelokwamukela kuya kwelesithathu. Yatholakala indlelande yokufundisa ngezinganekwane ukunyamanisa ulimi oluphelele. Lokhu kusho ukuthi izinganekwane zingadlala indima enkulu ekuhlomiseni othisha ngekhono lobunyoningcwo bokuziqambela nasekuthuthukiseni ulwazi lokusebenzisa indlela yokunyamanisa ngokuyimpumelelo.

Indlelande yokufundisa ngezinganekwane iyakwazi ukunyamanisa ulwazi izingane ezifika nalo esikoleni, nekakade lazo. Ngenxa yokuthi inganekwane iyindaba ephilele futhi ehehayo ukuyisebenzisa ekilasini kwenza ukuthi isifunjwana sihehe bese kuthi ulimi namakhono uthisha asuke ekufundisa izingane zikubambe kalula.

### **8.4 IZIPHAKAMISO**

- (i) Othisha basadinga ulwazi olunzulu loqeqesho kanye nendlelande yokufundisa amakilasi axubile ngokwezilimi. Lolu qeqesho lungenziwa uMNYango WezeMfundo Eyisisekelo kulabothisha asebefundisa ezikoleni kanti amaNYuvesi aqeqesha othisha kumele nawo alufake lolu lwazi kumathwasela-kufundisa awo.
- (ii) UMNYango WezeMfundo Eyisisekelo kumele uqinisekise ukuthi izincwadi ezibhalwe ngezilimi zama-Afrika zibhaleke ngendlela engalithuthukisa izinga lokukwazi ukufunda nokubhala.
- (iii) UMNYango WezeMfundo Eyisisekelo kumele ubhekisise umthelela odalwa ngukushintshwa yizinqubomgomo yizindlelande zokufundisa ukukwazi ukufunda nokubhala emabangeni ayisisekelo.

- (iv) UMNyango WezeMfundo Eyisisekelo namaNyuvesi kumele babhekane noqeqesho oluqondene nothisha abafundisa ibanga lokwamukela ngenxa yokuthi kusakhombisa igebe elikhulu ngokwemfundo.
- (v) UMNyango kumele ubhekane nokubhalwa kwezimpahlasiseko ezifundisayo usebenzisane nezazilwazi ngokufundiswa kokukwazi ukufunda nokubhala uma kwakhiwa lezi zimpahlasiseko zesiZulu.
- (vi) Abacwaningi kusamele bacwaninge kabanzi (a) ngendlelande yokufundisa ukukwazi ukufunda nokubhala ngokunyamanisa; (b) ngokusetshenziswa kobuciko bomlomo ukufundisa ngokunyamanisa emabangeni ayisisekelo; (c) ukusebenzisa izinganekwane njengendlelande yokufundisa izinhlelo ezahlukeni emabangeni ayisisekelo. Lolu cwaningo lukuvezile ukuthi izinganekwane zingaba yindlelande enamandla ekufundiseni kodwa lungesatshalaliswe ngoba luwucwaningo luobunjalo botho.

## 8.5 UKUBHEKEMUVA UMQINGO

**Isahluko sokuqala** siyisingeniso somqingo nesendlalelo salolu cwaningo okuyilapho ngiveze khona umgudu engiwuhambile nokuthi bengihloseni ngalo msebenzi. Lokhu ngikuveze ngokuthi ngixoxe ngesitatimende sezinkinga, izinhlosongqangi, imibuzongqangi kocwaningo kanye nobumqoka balolu cwaningo. Lezi zingxenye esengizibalulile yizona eziwumongo walolu cwaningo ngoba bekufanele ngilokhu ngizikhumbuza ngenhloso nangombuzo kwalolu cwaningo.

**Esahlukweni sesibili** ngibuyekeze imibhalo ephathelene nesihloko salolu cwaningo. Engxoxweni yesahluko ngixoxe ngomcabangonzulu wokukwazi ukufunda nokubhala. Ngiphinde ngaxoxa ngezindlelande zokufundisa ulimi emabangeni ayisisekelo, ngaxoxa ngezinganekwane njengendlelande yokufundisa ulimi ngokunyamanisa, ngaxoxa ngolimi nolimi-buthule, ngase ngixoxa ngezincwadi zezingane zokufunda emakilasini ngibe sengigcina ngokuxoxa ngezinqubomgomo mayelana nokukwazi ukufunda nokubhala.

**Esahlukweni sesithathu** ngiqale ngokuhlaziywa kwemicabangonzulu eyahlukeni exhumene nalolu cwaningo okungukufunda, amandla, nomqondonkolelo bese ngixoxa ngenjulalwazi imfundosiguquli. Ekugcineni ngibe sengiveza ukuthi injulalwazi kaMezirow imfundosiguquli ifaneleke kanjani nalolu cwaningo nanokuthi konke lokhu, imicabangonzulu nenjulalwazi kuxhumana kanjani ukwakha uhlaka lwalolu cwaningo.

**Esahlukweni sesine** ngicacise ngomgudu noma umudwa wesifanekisomqondweni engisilandelile, isayensi yobukhona bolwazi kanye nenzululwazi yobukhona beqiniso, izindlela zokukhiqiza iimininingo kanye nezizathu ezingenze ngafinyelela ezinqumweni engizenzile. Lezo zizathu zibe ngumkhombandlela wokuthi ucwaningo lwami lungagcini selusabalele kepha luphokophele ukuphendula umbuzongqangi walo.

**Esahlukweni sesihlanu** ngethule okutholakele ngokuhlaziya imininingo eyakhiqizwa kothisha abangama-30 ababehlanganyele kulolu cwaningo. Imithombo eyahlaziywa izinhlokwazi zothisha ezisakuhleleka ezabe ziqoshiwe, izifunwana ezilotshiwe ezabe zicashunwe kumqulumbhalo kaJikimfundo, imiqulumbhalo kaJikimfundo ehlanganisa incwadi kathisha nencwadi uDobolwane kanye nencwadi yokusebenzela yoMNYango WeMfundo Eyisisekelo.

**Esahlukweni sesithupha** ngihlaziye izimpahlasiseko zokufundisa ukukwazi ukufunda nokubhala emabangeni asukela kwelokwamukela kuya kwelesithathu. Izimpahlasiseko engazihlaziya kwaba (i) Yizincwadi zabafundi zesibizelo ezingama-90 ezisukela ebangeni lokuqala kuya kwelesithathu; (ii) Imifanekiso engama-297 esezincwadini zokufunda ezingama-37 engazihlaziya ezivunywe zashicilelwa ngokoMNYango WezeMfundo Eyisisekelo ezibhalwe ngesiZulu ulimi lweBele ezisukela ebangeni lokwamukela kuya kwelesithathu.

**Esahlukweni sesikhombisa** ngiqale ngokuxoxa ngezinganekwane njengesu lokufundisa ulimi ngokunyamanisa emabangeni kusukela kwelokwamukela kuya kwelesithathu. Lapha ngixoxe khona ngokufundisa kothisha besebenzisa izinganekwane ngengxaphephe nangezinganekwane njengendlelande yokufundisa ulimi ngokunyamanisa. Okwesibili ngixoxe ngenhlaziyo yokutholakele, ngethula ukusonga ucwaningo neziphakamiso.

## **8. 6 ISIPHETHO SESAHLUKO**

Kulesi sahluko ngiqale ngokuxoxa ngezinganekwane njengesu lokufundisa ulimi ngokunyamanisa emabangeni kusukela kwelokwamukela kuya kwelesithathu. Lapha ngixoxe khona ngokufundisa kothisha besebenzisa izinganekwane ngengxaphephe nangezinganekwane njengendlelande yokufundisa ulimi ngokunyamanisa. Okwesibili ngaxoxe ngenhlaziyo yokutholakele. Lapha ngisebenzise uhlaka lwemicabangonzulu nenjulalwazi engixoxe ngakho esahlukweni sesithathu; lolu hlaka lapha ngilusebenzisela ukuhlaziya okutholakele engixoxe

ngakho ezahlukweni esesihlanu nesesithupha. Okwesithathu ngixoxe ngokusonga ucwaningo lapho ngixoxa khona ngokuphenduleka kwemibuzo yocwaningo nokusonga ucwaningo. Okokugcina ngibeke iziphakamiso ezivela kulokho okutholakele.

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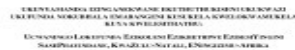


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## NOTE

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INYUVESI YAKWAZULU-NATALE  
INGOLWIBHULIZILUNTU, ISIKOLE SEZEMFUNDO

Una bella macchina in grado di calcolare le trasformate  
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DOCTOR OF PHILOSOPHY

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## education

Department:  
Education  
PROVINCE OF KWAZULU-NATAL

Enquiries: Phindile Duma

Tel: 033 392 1063

Ref:24/8/1413

Mrs RGL Cele  
127 Riddick Avenue  
Reservoir Hills  
4001

Dear Mrs Cele

### PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: "UKUNYAMANISA IZINGANEKWANE EKUTHUTHUKISENI ILITHERASI KUSUKELA EBANGENI LOKWAMUKELA KUYA KWELESITHATHU: UCWANINGO LOKUFUNDISA EZIKOLENI ZEKHETHELO EZISESIYINGINI SASEPHAYINDANE, KWAZULU-NATALI, ENINGIZIMU AFRIKA", 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 11 January 2018 to 30 June 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.

KwaShembe Primary School  
Bonisaneni Primary School



Head of Department: Education  
Date: 15 January 2018

#### KWAZULU-NATAL DEPARTMENT OF EDUCATION

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

20 March 2018

Mrs RGI Cele 209540834  
School of Education  
Edgewood Campus

Dear Mrs Cele

Protocol reference number: HSS/0215/018D

Project title: Ukunyamanisa Izinganekwane Ekuthuthukiseni Ilitherasi Emabangeni Kusukela Kwelokwamukela Kuya Kwelesithathu: Ucwango Lokufundisa Ezikoleni Zekhethelo EzisesiYingini SasePhayindane, KwaZulu-Natali, eNingizimu-Afrika [Synchronization of Legends in Mathematical Development From Grades 3 to 3: School Educational Studies the Supreme Inner Mongolia, KwaZulu-Natal, South Africa]

**Full Approval – Expedited Application**

In response to your application received on 8 March 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.



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

/pm

cc Supervisor: Professor TM Buthelez  
cc Academic Leader Research: Dr SB Khoza  
cc School Administrator: Ms Tyzer Kihumalo

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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 3507/3350/3357 Facsimile: +27 (0) 31 260 4808 Email: [shenuka@ukzn.ac.za](mailto:shenuka@ukzn.ac.za) / [academic@ukzn.ac.za](mailto:academic@ukzn.ac.za) / [research@ukzn.ac.za](mailto:research@ukzn.ac.za)

Website: [www.ukzn.ac.za](http://www.ukzn.ac.za)

## REQUEST FOR PERMISSION TO CONDUCT STUDY

I am pursuing a PhD in Education degree at the University of Kwa-Zulu Natal. I am currently working on a Thesis topic: **Ukunyamanisa Izinganekwane Ekuthuthukiseni Ukukwazi Ukufunda Nokubhala Kusukela Ebangeni Lokwamukela Kuya Kwelesithathu: Ucwangingo Lokufundisa Ezikoleni Zekhethelo Ezisesiyingini SasePhayindane , KwaZulu-Natali .**

The study focuses on teacher practice of integrating folk narratives in literacy development among early learners. I have chosen the school for convenience in collecting data and I anticipate the following participants to form a sample for this study: The teachers who teach literacy in isiZulu home language from grade R to 3.

I will ensure minimal use of teaching. The interviews and classroom observation will take 30 to 40 minutes per session and this will form part of the data collection. The study will not harm the image of the school. The name of the school will not be mentioned or linked to any data collected. The names of the respondents will also not be mentioned or harmed. For the purpose of analysis and in order to capture all the information from the respondents, the discussion (with the permission of the respondents) will be tape-recorded, but at all times the identity of the school and respondents will be protected. The respondents will be free to stop the tape at any time during the interview, if they will require so. Data will be disposed of as soon as I have completed my degree. The audio cassette will be deleted and all the data that is to be stored in my computer regarding the interviews with the respondents will also be deleted.

Participation is voluntarily, 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 engage in a discussion about integrating folk narratives in literacy development among early learners.
- Findings will be disseminated to the school.

The full participation of the respondents will contribute to educational transformation.

If you have any enquiry regarding this study, you can contact my supervisor at the UKZN, School of Education, Language and Arts (Edgewood Campus) Prof T. Buthelezi. Her contact details are Tel. 031 260 3471; Fax 031 260 3423; Email: [Buthelezit10@ukzn.ac.za](mailto:Buthelezit10@ukzn.ac.za).

Yours sincerely

Mrs R.G.L. Cele

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

Dear Participant

### INFORMED CONSENT LETTER

My name is Gugu Cele I am an IsiZulu Education PhD candidate studying at the University of KwaZulu-Natal, Edgewood campus, South Africa.

I am interested in learning about integrating folk narratives in literacy development in elementary grades (R-3). Your community 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 1 hour and may be split 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 |         |             |
| Video equipment |         |             |

You may also contact the Research Office through: Ms P. Mohun, HSSREC Research Office, Tel: 031 260 4557 E-mail: [mohunp@ukzn.ac.za](mailto:mohunp@ukzn.ac.za)

**Ithuluzi Lokubuka**

**Igama likaThisha.....**

**Usuku nesikhathi**

**Isihloko.....**

**Ibanga.....**

**Amasu /izindlela zokufundisa ezisetshenziswa nguthisha**

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