UKUFUNDISWA KOHLELO NOLIMI KUBAFUNDI BEBANGA LE-10 ABENZA ISIZULU ULIMI LOKUQALA LOKWENGEZA EZIKOLENI EZINTANTHU ZASE-RICHARDS BAY

IBHALWE NGU:

NOKUTHULA NTOMBENHLE MBATA

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MARCH 2021

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UMQINGO WETHULWA UKUGCWALISA IZIMFANELO ZEZIQU EZIPHAKEME ZE-

MASTER OF EDUCATION

SCHOOL OF EDUCATION, COLLEGE OF HUMANITIES

INYUVESI YAKWAZULU-NATALI

UMELULEKI: DR SZ NTSHANGASE

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UKUFUNGA

Mina Nokuthula Ntombenhle Mbata, ngiyafunga ngiyagomela ukuthi ucwaningo okubikwa ngalo kulo mqingo, ngumsebenzi wami engizenzele wona mina gaqa lami. Konke okucashunwe kwabanye ababhali nemibono okungesiyo eyami ngikuveze ngokucacile ngokulokothisa okuvumelekile. Lo mqingo ulethwa njengomsebenzi odingeka ukufeza izimfanelo zeziqu ze-Master of Education kwi-College of Humanities, School of Education eNyuvesi YakwaZulu-Natali ekhempasini yase-Edgewood. Lo msebenzi wocwaningo awukaze ulethwe ngaphambili ukuze uhlolwe kunoma iyiphi iNyuvesi ngenjongo yokuthola iziqu.

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Lo mqingo ngiwunikela ngenhliziyo emhlophe negcwele uthando nangokukhulu ukuzithoba kumfowethu ongasekho uNjabulo, ngibonga uthando nenhlonipho ayenayo kimi. Ngiphinde ngiwunikele kubaba wami uLawrance F. Ngubane-Ndlovu, ngibonga uthando nezifiso ezinhle ayenazo ngami. Wayengikhuthaza njalo ukuba ngiphumelelise iphupho lakhe ayenalo ngami. Yize ngingakafiki lapho ayefisa ngifike khona kodwa sengiyayibona indlela, sekuyakhanya. Izifiso zakho Mbomvu zingezami.

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Ngibonga kakhulu kuDokotela Sicelo Ziphozonke Ntshangase ngokungikhuthaza nokungilolonga. Ungifundise okuningi wangicebisa ngezinto eziningi ngenkathi ngiqhubeka nalo msebenzi. Ulwazi onginike lona lungelinganiswe nalutho. Nalapho ngiphaphalaza khona ungiqoqile, wangibekezelela wangibuyisa, wangikhalima ngothando, wenza isiqiniseko sokuthi ngenza lo msebenzi ngendlela efanele. Ume njalo Mgazi.

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Ngibonga uSomandla ngokungihlenga angiphe amandla okuphetha lo msebenzi.

OKUQUKETHWE

UKUFUNGA……iii

ISETHULO……. iv

IZILOKOTHO EZINHLE……. v

OKUQUKETHWE……vi

IZELEKO……ix

IZIFINYEZO……x

IGLOSARI YAMATEMU……. xi

IZINCAZELO ZAMAKHONSEPTHI ANQALA……...xi

IQOQA……. xiv

ISAHLUKO 1……1

1. **ISENDLALELO NESISUSA SOCWANINGO……**1

1.1 Isingeniso……...1

1.2 Isitatimende senkinga……....3

1.3 Okuhloswe wucwaningo nokugxila kwalo……3

1.4 Imibuzongqangi yocwaningo……....3

1.5 Isisusa socwaningo……....4

1.5.1 Isisusa socwaningo esithinta mina uqobo…….….4

1.5.2 Isisusa socwaningo esithinta umsebenzi wami…….5

1.5.3 Isisusa socwaningo esithinta umcabango wokucwaningwayo…….…… 6

1.5.4 Isisusa socwaningo esithinta iqhaza elizobanjwa yilolu cwaningo……...……6

1.6 Ukubuyekeza imibhalo…….....7

1.7 Injulalwazi yocwaningo……....9

1.8 Izindlela zocwaningo……...10

1.8.1 Ipharadaymu yomhumusho……...10

1.8.2 Umklamo wocwaningo…….....10

1.8.2.1 Ucwaningo lwekhwalithethivu……...10

1.8.2.2 Ucwaningo lwesimo……...11

1.9 Izindlela zokuqoqa ulwazi locwaningo……11

1.9.1 Izingxoxo ezisakuhleleka…….....11

1.9.2 Ukuhlaziya amadokhumenti…….11
1.9.3 Izingxoxo zamaqembu……...……...12
1.9.4 Abahlanganyeli bocwaningo…….……12
1.9.5 Indawo lapho ucwaningo luqhutshwe khona……....12
1.9.6 Ukuhlaziywa kolwazi……....12
1.10 Ukuvivinywa kolwazi……...…….13
1.11 Ukubumbeka kocwaningo…….….13
1.12 Izincomo nesiphetho socwaningo…….……14

ISAHLUKO 2……...15
2. **UKUBUYEKEZWA KWEMIBHALO……...…….....**15
2.1 Isingeniso……15
2.2 Ucwaningo olwenziwa emazweni aphesheya kwezilwandle…….....15
2.3 Ucwaningo olwenziwa emazweni ase-Afrika……...17
2.4 Ucwaningo olwenziwa emazweni aseNingizimu Afrika……. 18
2.5 Izindlela namasu asetshenziswa ngothisha ekufundiseni uhlelo lolimi esiZulwini uLimi Lokuqala Lokwengeza……. 20
2.5.1 Indlela yokuhumusha imithetho yohlelo (*Grammar-translation*) …….……21
2.5.2 Indlela yokufunda ngeminyakazo- (*Total Physical Response*) …… 21
2.5.3 Indlela yokuxhumana (*Communicative approach*) ……22
2.5.4 Isu lokufunda ngokusebenzisana *(Collaborative approach*) ……... 23
2.5.5 Isu lokuhlanganisa ukufunda nezobuchwepheshe (Technology Intergration Strategy) ……...23
2.5.6 Isu lokufunda okusekelwe emsebenzini yasekilasini……...23
2.6 Amakhono e*Basic Interpersonal Communication Skills* (BICS) ne *Cognitive Academic Language Proficiency* (CALP)…….23
2.7 Isiphetho…….24

ISAHLUKO 3……....25
3 IZINDLELA ZOCWANINGO…… 25
3.1 Isingeniso……... 25
3.2 Ipharadymu yomhumusho……... 25

3.3 Umklamo wocwaningo……....26
3.3.1 Ucwaningo lwekhwalithethivu…….27
3.3.2 Ucwaningo lwesimo……28
3.4 Izindlela zokuqoqa ulwazi locwaningo……...28
3.4.1 Izingxoxo ezisakuhleleka……...…...29
3.4.2Ukuhlaziya amadokhumenti…….....30
3.4.3 Izingxoxo zamaqembu…….....30
3.5 Abahlanganyeli bocwaningo…….....32
3.6 Indawo lapho ucwaningo luqhutshwa khona…….32
3.7 Ukuhlaziywa kolwazi olutholakele……...32
3.8 Ukuvivinywa amathuluzi okuqoqa ulwazi……...…….....34
3.9 Ukuthembeka kocwaningo…….....34
3.10 Inkambiso elungileyo yocwaningo…… 35
3.11 Imingcele yocwaningo……....36
3.12 Izingqinamba zocwaningo……...36
3.13 Isiphetho…….37

ISAHLUKO 4……39
4. UKWETHULWA KOLWAZI NOKUHLAZIYWA KWALO……39
4.1 Isingeniso……...……....39
4.2 Ulwazi oluqoqwe ezingxoxweni ezisakuhleleka…….....40
4.2.1 IsiZulu siwumgudu wempumelelo emakilasini axube izinhlanga…….....40
4.2.2 Indlela othisha abakuqonda ngayo ukufundisa uhlelo nolimi……43
4.2.3 Ukusebenza kwabafundi kuhlelo nokusetshenziswa kolimi……...46
4.2.4 Ukubukeleka phansi kwesiZulu ngabafundi abangenalo ulwazi lwesiZulu……...48
4.3 Ulwazi oluqoqwe ezingxoxweni zamaqembu…….....……...51
4.3.1 Ukuthuthukiswa kohlelo lolimi……...…….....51
4.3.2 Ukubaluleka kwezindlela namasu okufundisa uhlelo nolimi…….55
4.4 Ukuhlaziywa kwamadokhumenti…….....58
4.4.1 Ukukhethwa kwemisebenzi yabafundi……...59
4.4.2 Ukunganakekelwa kothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza……....64

4.4.3 Ukushoda kwezinsizukufundisa……67
4.4.4 Ukugcwala kwamagumbi okufundela……70
4.5 Isiphetho…… 72

ISAHLUKO 5……....73
5. UMONGO WOKUTHOLAKELE KANYE NEZIPHAKAMISO……. 73
5.1 Isingeniso……. 73
5.2 Umongo wokutholakele ocwaningweni……... 73
5.3 Ingxoxo yemiphumela yocwaaningo……..... 74
5.4 Iziphakamiso ezisuselwa emiphumeleni yocwaningo……. 78
5.5 Isiphetho……... 80

Umthombo Wolwazi……... 81
Izeleko……... 93
Iseleko A: Incwadi yesicelo eya kuThishanhloko……. 93
Iseleko B: Incwadi yesicelo eya kubahlanganyeli……..... 95
Iseleko C: Incwadi yesicelo eya kuMzali *(isiZulu version)* ……..... 98
Iseleko D: Incwadi yesicelo eya kuMzali (*English version)* ……...……100
Iseleko E: Incwadi yesicelo eya kubafundi…… 102
Iseleko F: Incwadi egunyaza ukwenza ucwaningo (DoE)……. 103
Iseleko G: Incwadi yenkambiso elungileyo (UKZN)…… 105
Iseleko H: Uhla lwemibuzo lwezingxoxo ezisakuhleleka …… 107
Iseleko I: Uhla lwemibuzo lwezingxoxo zamaqembu……... 109

IZIFINYEZO

CAPS	:	Curriculum and Assessment Policy Statement
DoE	:	Department of Education
HOD	:	Head of Department
KZN	:	KwaZulu-Natal
ZPD	:	Zone of Proximal Development
TaHFuZWE	:	(Curriculum and Assessment Policy Statement) IsiTatimende sohlelo
	:	lukaZwelonke
PF	:	Umphumela wesifundo
RNCS	:	Revised National Curriculum Statement
NCS	:	National Curriculum Statement
BICS	:	Basic Interpersonal Communication Skills
CALP	:	Cognitive Academic Language Proficiency
CREDE	:	Centre of Research on Education, Diversity and Excellence
NCTE	:	National Council of Teachers of English

IGLOSARI YAMATEMU

Abafundi **:** Izingane zesikole

Abahlanganyeli : Othisha okuqoqwe kubo ulwazi

Izingxoxo **:** Ithuluzi lokuqoqa ulwazi ngenkulumo phakathi kwababili nangaphezulu. Okuwumcwaningi kanye nabahlanganyeli

Inhlosongqangi : Inhloso yocwaningo

Ukuvivinya ucwaningo : Ukuhlola okanye ukuvivinywa amathuluzi.

Isiyingi : Ingxenye isikole esakhele kuyo ngokomasipala okanye ngokoHulumeni

Izifinyezo : Amagama afinyeziwe (acronyms).

Ukwethembeka kocwaningo: Ukuveza ukwethembeka kucwaningo olwenziwe.

Izinsiza kufundisa : Zonke izinto ezisetshenziswayo lapho kufundiswa khona Okungaba izincwadi, amashadi njalo njalo

Ucwaningo lwesimo : Ucwaningo lotho oluthile, olubheka isimo thizeni.

Injulalwazi yocwaningo : Yithiyori elandeliwe ukuhlaziya ulwazi (*theoretical framework*).

Ukufinyeza : Ukuqoqa ulwazi ngamagama ambalwa *(Contractions).*

Ukufunda ulimi : Ukufunda ulimi ngendlela yasekilasini *(Language learning).*

Inkambiso elungileyo : Imigudu yonke elungile okumele ilandelwe uma kwenziwa ucwaningo

Ucwaningo lwekhwalithethivu: Ucwaningo olubheka izinga bunjalo noma isimo hhayi izinamba

INCAZELO ZAMAKHONSEPTHI ANQALA

Ulimi lwebele

Ulimi lwebele lusho lolo lulimi umfundi azalelwe kulo kanye nokuyilona olusetshenziswayo ekhaya ukuxhumana kanye nokudlulisa umyalezo. Lolu limi ilona olubukeka luluhle ekufundiseni nasekufundeni ukuze lowo mfundi akwazi ukuthola ulwazi ngolimi aluqonda kangcono.

Ulimi lokuqala lokwengeza

Lolu ulimi olwengeziwe olimini osuke ulufunda njengolwasekhaya okanye lwebele. Ngamanye amazwi lususelwa olimini okungelona ulimi lwebele kodwa olusetshenziselwa izimo ezithile zokuxhumana emphakathini, okusho indlela yokufunda elandelayo emfundweni.

Ukuthola ulimi lokuqala lokwengeza

Lokhu kusho indlela abafundi abaluthola ngayo ulimi lokuqala lokwengeza. Lolu limi lokuqala lokwengeza phela kusuke kungelona ulimi abaluncele ebeleni. Kusetshenziswa lokhu ngenxa yokuthi kukhulunywa ngabafundi abaxube izinhlanga laba abangabomdabu waseNdiya kanye nabaMhlophe baluthola futhi balufunde njengolimi lokuqala lokwengeza ulimi lwesiZulu. Kanti nalabo abangamaZulu balufundiswa kulezi zikole ezixube izinhlanga njengolimi lokuqala lokwengeza.

Izikole okwakungezabamhlophe

Lokhu kusho izikole ezixube izinhlanga kodwa zibe zilawulwa futhi zakhele ezindaweni zabomdabu wabaMhlophe. Noma sebebaningi abafundi abaNsudu okanye abangama-Afrika kuzo besuka ezindaweni zasemalokishini kanye nasezindaweni zasemakhaya kodwa lezi zikole zisabukwa njengezohlanga oluthile ngenxa yemuva lazo.

Imisindo

Lokhu kusho imisindo yamagama kanye nokuyiphimisa ngendlela eyiyo nefanele ukuze olalele aqonde kanti futhi nofundayo athole umyalezo nomqondo. U-Morrow (2007) uthi ukufundiswa kwemisindo kuwukuxhumana phakathi kwemisindo kanye nezimpawu. Ukusetshenziswa kwemisindo kudinga ukuthi ingane ifundiswe imisindo yezinhlamvu kanye nenhlanganisela yemisindo yezinhlamvu okanye izimelamsindo okumbandakanya izimpawu zemisindo.

Ulwazimagama

Lokhu ngenye yezindlela ezibalulekile ezisetshenziswayo ukuze umfundi akwazi ukufunda. Ukulazi igama ngalinye kuholela ekutheni umfundi akwazi ukufunda umusho, ukukwazi ukufunda umusho kuholela ekutheni umfundi akwazi ukufunda indaba yonke. Ngakho-ke ulwazimagama ludlala indima ebaluleke kakhulu ekuthuthukiseni ikhono lokufunda lomfundi. NgokoMnyango Wezemfundo (2007) abafundi kumele bafundiswe ulwazimagama ngokuthi bajwayezwe ukufunda okanye balalele njalo imibhalo enohlonze kubo.

Ukufunda ngokushelelayo

Ukufunda ngokushelelayo okanye ngokungangingizi kusho ukukwazi ukwehlukanisa imisindo ufunde ngaphandle kwezihibe. Lapho usuke ufunda ngesivinini esifanele unganensi kodwa uphimisa kahle nangendlela efanele amagama. Lokhu kusekelwa uWessels (2007) lapho eveza ukuthi ukufunda ngokungangingizi kusho ukukwazi ukufunda kahle umbhalo, ngokucacileyo kanye nangokuqonda.

Uhlelo nezakhiwo zolimi

Uhlelo lonke lokwakheka kolimi jikelele ngokuvamile kuthathwa njengokuhlanganiswa kwesintekisi, mofoloji, fonoloji, kanye nesimantekisi.

IQOQA

Lolu cwaningo lugxile ekubhekeni ukufundiswa kohlelo lolimi kubafundi bebanga le-10 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu zase-Richards Bay. Lolu cwaningo lwesimo olusebenzise ipharadymu yomhumusho, kusetshenziswa indlela yokuqoka abahlanganyeli ngenhloso, okuyibona abanganikeza imininingwane ethembekile yesimo esicwaningwayo. Lolu cwaningo lwenziwe ezikoleni ezintathu zase-Richards-Bay. Lolu cwaningo lusebenzise amathuluzi amathathu okuqoqa ulwazi okuyizingxoxo ezisakuhleleka, izingxoxo zamaqembu kanye nokuhlaziya amadokhumenti. Ucwaningo luphinde lwasebenzisa izindlela zocwaningo lobunjalo besimo ukuhlaziya ulwazi olutholakele. Imiphumela yocwaningo ihlaziywe kusetshenziswa injulalwazi i-*Socio-constructivism* kaVygotsky (1978). Imiphumela yocwaningo ikuvezile ukuthi othisha nakuba bezisebenzisa izindlela ezahlukene zokufundisa, kusekhona okushodayo futhi bayadinga ukulekelelwa wuMnyango wezeMfundo ngoba iningi labo abaqeqeshekile kahle emaswini okufundisa uhlelo nolimi esiZulwini uLimi Lokuqala Lokwengeza. Imiphumela yocwaningo iphinde yaveza ukuthi othisha babhekene nenkinga yokungabi bikho kwezinsizakusebenza zokufundisa ulimi lokuqala lokwengeza. Othisha bolimi lwesiZulu babhekene nenkinga yomthwalo omningi maqondana nalolu limi. Othisha babuye babhekane nenkinga yokuthi abafundi banokusibukela phansi isiZulu ngenxa yomthelela wolimi lwesiNgisi esiqhakanjiswa kakhulu ezikoleni nasemakhaya. Abafundi abasebangeni le-10 abanalo ulwazi oluyisisekelo lwesiZulu ngenxa yokuthi abasifundanga isiZulu emabangeni aphansi. Abafundi babhekene nenkinga yokungakwazi ukuphimisa imisindo ngendlela efanele.

ISAHLUKO 1

1. ISENDLALELO NESISUSA SOCWANINGO

Kulesi sahluko kuchazwe kabanzi ngokuthi lolu cwaningo lumayelena nani, nezinhloso ezingenze ukuba ngenze lolu cwaningo. Ngibuye ngabheka imibuzongqangi yocwaningo kanye nesitatimende senkinga. Ngibuye ngabuka ukuthi ucwaningo liwusizo kangakanani ekufundisweni kohlelo lolimi kubafundi bebanga leshumi abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseRichards Bay.

1.1 Isingeniso

Lolu cwaningo belubheka izindlela namasu okufundiswa kohlelo lolimi kubafundi abenza isiZulu uLimi lokuQala Lokwengeza ebangeni leshumi ezikoleni ezintathu zase-Richards Bay. UMthethosisekelo waseNingizimu Afrika (Department of Justice and Constitutional Development, 1996) ugqugquzela ukusetshenziswa kwezilimi eziyi-11 ezisemthethweni zaseNingizimu Afrika. Lezi zilimi isiXhosa, isiNgisi, iSetswana, Tshivenḓa, siSwati, isiZulu, isiBhunu, isiNdebele, Xitsonga, sePedi kanye neseSotho (Ntshangase, 2014). Lokhu kungenxa yokuthi izilimi ezabe zibukeka zibalulekile futhi zifanele ukufundwa nasezikoleni uwonkewonke kwakuyisiNgisi nesiBhunu (Weber, 2001). Ngenxa yalesi sizathu abaMhlophe kanye namaKhaladi namaNdiya ayengasiboni isidingo sokufundwa kwalezi zilimi. Lokhu-ke kwaba nomthelela nakubo abantu abamnyama abangabasebenzisi bazo lezi zilimi ukuba bangazithakaseli kahle, zibe nesigcwagcwa kubo ngenxa yokuthi zazibukeka ziyizilimi ezingenamsebenzi walutho futhi ezingenaqhaza ezilibambile nasemfundweni (Mlondo, 2015).Ucwaningo lukaHulumeni waseNingizimu Afrika lwaminyaka yonke (Government of South Africa, 2012) luthi ukungafundiswa kwalezi zilimi emabangeni aphansi ezikoleni kwenza abafundi bafike emabangeni aphakeme bengakakwazi ukusebenzisa ulimi nohlelo ngendlela efanelekile; lokhu kuholela ekutheni imiphumela yebanga leshumi nambili ingabi mihle ngendlela elindeleke ngayo.

Ongoti bolimi babheka indlela ulwazi lolimi olubhekwa ngayo nendlela ulimi oluhlelwe ngayo. Ngokuka-Ellis (2004), uma kukhulunywa ngezindlela zokufundisa kusuke kukhulunywa ngenqubo lapho ukufunda kwenzeka khona. Uphinde achaze amasu okufundisa njengenqubo noma indlela yokwenza abafundi bakuqonde okufundiswayo futhi babe nentshisekelo yokufunda uhlelo lolimi. UNkosi (2010) ugcizelela ukuthi kubalulekile ukuthi uthisha abandakanye abafundi bakhe esifundweni ngesikhathi kufundwa uhlelo lolimi. Uthisha lokhu ukwenza ngokufuna ulwazi lwangaphambilini

kubafundi ngesihloko sosuku. Abafundi uma beza ekilasini basuke benalo ulwazi lwangaphambilini (Chomsky, 1996). Abafundi abafunda isiZulu uLimi Lokuqala Lokwengeza beza ekilasini benalo ulwazi, yize ulwazi lwabo kungeke kube ulwazi abazoluqonda njengolimi lwabo lwasekhaya okuyisiNgisi noma ezinye zezilimi abafundi abazikhuluma ekhaya. UNkosi (2011) uthi ubulimimbili obengezayo buthuthuka ngempumelelo uma uthisha enolwazi olwanele lwalezo zilimi asuke ezifundisa, okuwulimi lokuqala nolwesibili. Uqhuba athi kubalulekile ukuthi uthisha akhethisise indlela azokwazi ukuyisebenzisa uma efundisa. IsiTatimende Senqubomgomo Yohlelo Lwezemfundo (Department of Basic Education, 2012) sicacisa ngesibonelo sendlela uthisha angethula ngayo isifundo lapho efundisa ulimi lokuqala lokwengeza ngokwalolu cwaningo, okuyisiZulu ebangeni leshumi. Sithi uthisha udinga indlela elula angangenisa ngayo ukufundwa kohlelo lolimi ukuze abafundi bezokwazi ukuluthola baphinde belufunde kahle.

UMgqwashu (2013) ugcizelele ukuthi othisha kumele batshale uthando lwesiZulu kubafundi emabangeni aphansi, babafundise ukuthi bakuqonde abakufundayo baphinde bafundise nokwakhiwa kwemisho kanye nemithetho yohlelo lolimi emazingeni aphezulu. Uyaqhubeka athi lokhu kuholela ekutheni uma othisha befundisa uhlelo lolimi bakhuluma kakhulu emagunjini okufundisa benza amaphesenti amaningi esikhathi ukuba asetshenziswe uthisha ukwethula izimiso zolimi kunokuthi kukhulume abafundi. Lokhu kuqeda uthando lokulalela kubafundi ngoba baye bezibone bengeyona ingxenye yesifundo. UVygotsky (1978) okholelwa kwithiyori yokugqugquzela nokuphendula ‘stimulus ne-response’ ugcizelele ukuthi uthisha kumele aqale akhulume abafundi bese bephendula okushiwo nguthisha.

UZungu benoPillay (2010) bathi othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza kudingeka basebenzise izindlela ezihlukahlukene zokufundisa ukuze abafundi basithokozele isifundo sabo. Baqhubeka bathi uthisha kumele enze isifundo sibe ngesiholwa ngabafundi kunokuba kube ngesiholwa kakhulu nguthisha. Ukugcizelela lokhu, uthisha wenza abafundi bakhuthale uma kufundwa uhlelo lolimi ngokuthi bafune ulwazi lwaphambilini noma abanike izihlokwana ukuba beyozilungisa emakhaya bese befundisa ngazo yena alekelele lapho abafundi bengathintanga khona.

Amakhono umfundi awafunde olimini lwebele adluliseka kalula olimini lokuqala lokwengeza (Cummins, 2000; Oller & Elilers, 2002). Lokhu kusho ukuthi kubalulekile ukuba abafundi bafunde izilimi eziningi ikakhulukazi ulimi lwasekhaya ukuze amakhono abawafundile edluliseke kalula

olimini lokuqala lokwengeza. Kulindeleke ukuba abafundi bebanga leshumi bangabinazo izinkinga zokufunda uhlelo lolimi.

1.2 Isitatimende senkinga

Abafundi besiZulu uLimi Lokwengezwa bafika ebangeni leshumi bengacijekile ngokwanele emakhonweni okusebenzisa uhlelo lolimi. Lokhu kuba nemiphumela engemihle ekufundweni kwesiZulu njengolimi lokwengezwa ebangeni leshumi. Ukuxazulula le nkinga, lolu cwaningo lucubungule amasu okufundisa othisha abawasebenzisayo ebangeni leshumi ukuthuthukisa ikhono lokusebenzisa uhlelo lolimi ezikoleni ezintathu zaseRichards Bay.

1.3 Okuhloswe ucwaningo nokugxila kwalo

Ngike ngachaza ngaphambilini ukuthi abafundi bebanga leshumi bayahluleka ukusebenzisa uhlelo lolimi ngendlela efanele. Ngalolu cwaningo ngihlose ukufeza lokhu okulandelayo:

1. Ukucubungula izindlela namasu okufundisa ulimi lohlelo othisha abazisebenzisayo ebangeni leshumi esiZulwini uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseRichards Bay.
2. Ukubheka ukuthi othisha bazisebenzisa kanjani lezi zindlela namasu abazisebenzisayo uma befundisa ulimi lohlelo kubafundi bebanga leshumi ezikoleni ezintathu zaseRichards Bay.

3. Ukubheka ukuthi yingani othisha besebenzisa lezi zindlela namasu ukufundisa ulimi lohlelo esiZulwini uLimi Lokuqala Lokwengeza.

4. Ukubheka ukuthi izindlela namasu othisha abazisebenzisa ukufundisa ulimi lohlelo esiZulwini uLimi Lokuqala Lokwengeza ebangeni le-10 zihambiselana kanjani neCAPS.

1.4 Imibuzongqangi yocwaningo

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

1. Yiziphi izindlela namasu okufundisa ulimi lohlelo othisha abazisebenzisayo ebangeni leshumi esiZulwini uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseRichards Bay?
2. Bazisebenzisa kanjani othisha izindlela namasu okufundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseRichards Bay?

3. Yingani othisha besebenzisa lezi zindlela namasu ukufundisa ulimi lohlelo esiZulwini uLimi Lokuqala Lokwengeza?
4. Ingabe izindlela namasu othisha abazisebenzisayo ukufundisa ulimi lohlelo zixhumana kanjani nalokho okulindelekile ngokweCAPS esiZulwini uLimi Lokuqala Lokwengeza ebangeni le10?

1.5 Isisusa socwaningo

Kule ngxenye yesahluko ngixoxe kabanzi ngesisusa socwaningo esingenze ngafisa ukwenza lolu cwaningo. Ngibuye ngaxoxa ngesisusa socwaningo esithinta umsebenzi wami, ngabuya ngaxoxa ngesisusa socwaningo esithinta umcabango wokucwaningwayo ngigcine ngokuxoxa ngesisusa socwaningo esithinta iqhaza elibanjwe yilolu cwaningo.

1.5.1 Isisusa socwaningo esithinta mina uqobo

Ngiqale ukusebenza njengothisha wesiZulu ngonyaka ka-2000. Kule minyaka ngisebenza, iminyaka eyi-14 ngifundise isiZulu uLimi lwaseKhaya. Kusukela ngo-2014 kuze kube yimanje ngifundisa isiZulu uLimi Lokwengeza. Ngenkathi ngiqala ukufundisa esikoleni esixube izinhlanga nganginomqondo wokuthi kuzosebenzeka kahle ngoba abafundi abaningi emagumbini esiZulu babengabantu abansundu. Ngaba nenselelo enkulu kakhulu uma ngithola ukuthi abafundi engangizosebenza ngabo abasazi isiZulu futhi abasikhulumi emakhaya. Lokhu kwangenza ngaba nokudideka okukhulu kakhulu kwaba nemibuzo evukayo kimina yokuthi ngizobhekana kanjani nalesi simo engibhekene naso. Ngokuhamba kwesikhathi ngithole ukuthi abafundi engibafundisayo bakhulela emphakathini ongasikhulumi nhlobo isiZulu. Ezikoleni zamabanga aphansi bafunda isiNgisi kanye nesiBhunu baze bafike ebangeni le-7.

ULimi LwesiZulu abafundi baqala ukulufunda ebangeni le-8, lapho-ke basuke benganaso isisekelo esiqinile solimi. Othisha ababafundisa ebangeni le-8 kusuke kumele bafundise ngisho ukubizwa kwemisindo. Baqala phansi bafundise nokubiza onkamisa, isibonelo: ukwehlukanisa phakathi kukankamisa ‘i’ nomkamisa ‘e’ njengoba unkamisa ‘i’ esiZulwini ebizwa njengonkamisa ‘e’ esiNgisini.

Iningi labafundi lihlulwa ngisho ukuhlahlela umusho ngendlela eyiyo, lihluleka ngisho ukusebenzisa izimvumelwano ngendlela efanele. Okungiphatha kabi ukuthi lokhu akwenzeki kubafundi abangesiwona amaZulu kuphela kodwa nabo laba abakhuluma isiZulu njengolimi lwasekhaya. Nalapho sebevivinywa kuhlelo nokusetshenziswa kolimi umsebenzi wabo uyakhombisa ukuthi

abakuqondi okufundwayo. Kanti noma kwenziwa umsebenzi ekilasini uma umfundi enikezwa ibizo etshelwa ukuba akhiphe isiqalo, isiqu nomsuka webizo umfundi uvele angenzi ngendlela elindelekile. Yilapho-ke kuqapheleka ukuthi izinga lohlelo nokusetshenziswa kolimi alithuthukile ngendlela efanele nangokusezingeni lakhe umfundi lokukhula. Yingakho-ke ngifikelwe wuthando lokuba ngicwaninge ngokufundiswa kohlelo lolimi ebangeni le-10 esiZulwini uLimi Lokuqala Lokwengeza. Lokhu ngikwenza ukuze ngiqonde ukuthi amasu othisha abawasebenzisayo ezikoleni ebangeni leshumi ayamelekelela yini umfundi.

Laba bafundi bafika ebangeni le-10 bengakwazi ukuphimisa amagama esiZulu ngendlela efanele kanti futhi nothando Lolimi LwesiZulu abanalo. Lokhu kwenza kube nenselelo enkulu ekufundiseni uhlelo lolimi. Abafundi abanawo amakhono adingekayo ekusebenziseni uhlelo. Uthisha wesiZulu ungumuntu obukeleka phansi nodelelekile kulaba bafundi. Ukungabi nalo uthando lwabafundi ekufundisweni kwenza ukuthi nemiphumela ibe mibi kakhulu. Ngiyazama njengothisha ukulwa nemiphumela emibi yesiZulu uLimi Loluqala Lokwengeza. Ngibuke imiphumela yabafundi besiZulu uLimi Lokuqala Lokwengeza yangonyaka ophelile ngazizwa nginokudumala okukhulu. Ngizibona sengathi abafundi bami ngibenzela phansi, noMnyango weZilimi esikoleni sami ngiwenzela phansi nami uqobo ngizizwa ngiphelelwa isithunzi. Nokho ngokwenza lolu cwaningo ngibona kusekhona engingakwenza ukukhuphula izinga lemiphumela. Noma ngezinye izikhathi ngizizwa ngiphelelwa amandla, ngiyazama njengothisha wolimi ukusebenzisa izindlela ezehlukene zokufundisa ngoba ngithi ngifuna ukubalekelela. Ngisebenzisa izikhathi zekhefu ukulekelela labo bafundi besiZulu uLimi Lokuqala Lokwengezwa abanezinkinga.

1.5.2 Isisusa socwaningo esithinta umsebenzi wami

IsiZulu Ulimi Lokuqala Lokwengeza sibukeleka phansi ezikoleni ezixube izinhlanga. Kule minyaka ngifundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga ngibone ukuthi othisha abasifundisayo abakutholi ukuxhaswa ngabaphathi besikole futhi abalekeleleki esifundweni sabo. Othisha besiZulu Ulimi Lokuqala Lokwengeza balekelelana bodwa ekubeni benamakilasi amaningi okumele bewafundise futhi balindeleke ukuba bafake isandla kwezemidlalo ezikoleni ezidinga kakhulu isikhathi kanti futhi kumele bazenze ngokucophelela. Lokhu kungenza ngibone ukuthi njengoba isigungu esiphethe isikole sehluleka ukusiza othisha besiZulu Ulimi Lokuqala Lokwengeza kwenza isifundo sidonseleke phansi ngoba othisha besiZulu bayamdinga umuntu onolwazi ababukela kuyena futhi babonisane naye aphinde abakhuthaze emsebenzini wabo ukuze befundise ngokuzethemba. Lolu cwaningo luzongisiza ukuba ngiqonde kabanzi ukuthi ingabe othisha besiZulu uLimi Lokuqala

lokwengeza balufundisa ngendlela elindelekile yini uhlelo lolimi futhi ngibone ukuthi yiziphi izindlela abangazisebenzisa ukwelekelela abafundi ukufunda uhlelo lolimi. Njengothisha oqeqeshiwe kuzoba yinzuzo kimi ukwenza lolu cwaningo futhi ngizokwazi kabanzi ngamagalelo othisha abanawo ekufundiseni uLimi Lokuqala Lokwengeza nokuthi amagalelo abo anamuphi umthelela ekufundiseni isiZulu uLimi Lokuqala Lokwengeza.

1.5.3 Isusa socwaningo esithinta umcabango wokucwaningwayo

UNordquist (2019) uthi kubalulekile ukufundiswa kohlelo lolimi kubafundi ngoba kwenza abafundi bakuqonde kahle abakufundayo, indlela umfundi abhala ngayo edlulisa kahle incazelo yalokho afuna ukukudlulisa kubantu abazolalela noma abazofunda lokhu akubhalile. Lokhu umfundi ukwenza ngokusebenzisa izimpawu zokuloba ezifanele. UNordquist (2019) uqhuba athi ukuqonda uhlelo lolimi kunciphisa amaphutha ongawenza uma ubhala, lokho kuklomelisa abafunda umsebenzi abawubhalile. Uphinde athi ukufundwa kohlelo lolimi kubalulekile ngoba kusiza ukuthi abafundi baqonde ukuthi amagama nemisho yakheka kanjani nokuthi umfundi abone ukuthi iziqeshana ezibhaleke kahle zisuke zibhalwe kanjani. Ngakho-ke ukufunda uhlelo lolimi kubalulekile ngoba wulimi olwenza sikwazi ukuxhumana nabanye abantu.

UNordquist (2019) uqhuba athi yize izindlela zokufundisa uhlelo lolimi sezishintshile kulesi sikhathi samanje kodwa isizathu sokuthi kufundwe uhlelo lolimi sisafana.

I-National Council of Teachers of English (NCTE) (2019) ithi ukufundwa kohlelo lolimi kubalulekile ngoba ulimi olwenza kube lula ukuba abantu bekwazi ukuxhumana. Iqhuba ithi uhlelo lolimi lufundisa ngezinhlobonhlobo zamabizo kanye namabizoqoqa lokho kwenza ukuba kwakheke imisho. I-NCTE iqhuba ithi ukwazi uhlelo lolimi kuyiwindi elivula ekujuleni komqondo womuntu. UGreenbaum noNelson (2009) bathi ukufunda uhlelo lolimi kusiza ukuba abafundi balwazi kahle ulimi futhi baluqondisise. Baqhuba bathi uhlelo lolimi lunikeza abafundi incazelo yokuthi imisho ebhaliwe iqonde ukuthini. Uma abafundi belufundiswe kahle uhlelo lolimi bayakwazi ukubhekana nazo zonke izinselelo zolimi.

1.5.4 Isisusa socwaningo esithinta iqhaza elizobanjwa yilolu cwaningo

Luningi ucwaningo oselwenziwe esiZulwini uLimi Lokuqala Lokwengeza kodwa engikubone kakhulu ukuthi abacwaningi abaningi bagxile kakhulu ekufundisweni ukufunda okubhaliwe kanti abanye bagxile kakhulu kwinqubomgomo yolimi. UZikhali (2016) ulwenzile ucwaningo lapho ebebheka ukufundiswa kwesiZulu Ulimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu uLimi Lwebele

ezikoleni ezixube izinhlanga. Ucwaningo lwakhe belubheka inqubomgomo yolimi, belungabheki lutho ngokufundiswa kohlelo lolimi. Omunye umcwaningi uShawe (2015) ulwenzile ucwaningo ebheka izinselelo othisha abahlangabezana nazo uma befundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga. Nakuye ngikuphawulile ukuthi ubheka izinselelo zothisha abahlangabezana nazo ekufundiseni akabheki lutho ngokufundiswa kohlelo lolimi.

Ngalolu cwaningo ngivale isikhala engasibone sivulwe abanye abacwaningi ngokuthi ngibheke ukufundiswa kohlelo lolimi kubafundi bebanga leshumi abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseRichards Bay. Ezweni elifana neNingizimu Afrika lapho ubulimimbili buqhakanjiswa khona, kubalulekile ukuba abafundi babe nolwazi olunzulu noma baqeqesheke ngokwanele ezilimini okungenani ezimbili (Department of Education, 2002). Inqubomgomo Yohlelo Lwezemfundo Nokuhlola yolimi lokuqala okuyisiZulu ikhuthaza indlela yobulimimbili obengezayo ekufundiseni ulimi lokuqala lokwengeza. Le ndlela ibeka ukuthi abafundi baqala isikole sebenalo ulwazi lolimi lwabo lokuqala lwasekhaya. Lolu lwazi abasuke sebenalo lolimi lokuqala lubasiza ekutheni bekwazi ukufunda ulimi lokwengeza kalula.

Ngibheke iminyaka ngifundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni leshumi ngabona ukuthi izifundo zonke zifundiswa ngolimi lwesiNgisi bese kufundwa isiZulu kuphela ngesiZulu futhi naso abafundi basiqala ebangeni lesishiyagalombili. Lokhu kuba nomthelela omubi kakhulu kubafundi esifundweni sesiZulu uLimi Lokuqala Lokwengeza ngoba basuke benolwazi oluncane lohlelo lolimi, noma ubafundisa uvele ubabone ukuthi abakuqondi okushoyo. Izinjulalwazi ezahlukahlukene ezinjengoKrashen (1981), Cummins (1994), uJohnson noNewport (1989) zigcizelela ukufundisa abafundi ngolimi lwabo lwebele. Ngibe sengiqonda ukuthi okwenzeka kubafundi engibafundisayo kuyinto ejwayelekile ngoba abanikezwa isikhathi esanele sokufundiswa ngolimi lwabo emabangeni aphansi. UJohnson benoNewport (1989) bathi umqondo womuntu usuke ukulungele ukufunda ulimi ngokushesha ebuncaneni bakhe. Lokhu kufakazela umbono wokuthi kubalulekile kubafundi ukufunda ulimi lwebele uma bengamaZulu kanyekanye nolimi lokuqala lwekwengeza.

1.6 Ukubuyekeza imibhalo

Uhlobo lwemibhalo ebuyekezwe kulolu cwaningo ikhethwe ngenhloso yokuveza ukufundiswa kohlelo lolimi kubafundi abenza isiZulu ulimi Lokuqala Lokwengeza. Luningi ucwaningo oseluke lwenziwa emazweni aphesheya, e-Afrika kanye naseNingizimu Afrika olumayelana nokufundiswa kohlelo lolimi. Kuqaphelekile ukuthi ucwaningo oluningi lubhalwe ngolimi lwesiNgisi. Kulolu cwaningo

ngisebenzise yona-ke imibhalo ehlukene ukubheka ukuthi izingcweti zolimi zithini ngesihloko sokufundisa uhlelo lolimi. Ukubuyekezwa kwemibhalo kuyakhombisa ukuthi kusenezingqinamba ekufundisweni kohlelo lolimi ikakhulukazi oLimini Lokuqala Lokwengeza.

Ucwaningo olwenziwe nguChang (2011) eTaiwan belubheka ukuthi yiziphi izindlela ezingcono zokufundisa uhlelo lolimi, uphinde wethula ukuthi ulimi lumele lufundiswe ukuze sixhumane nabafundi khona bezoba ochwepheshe kwezokuxhumana. UChang (2011) uthi ukwedlulisa uhlelo lolimi kuyisifundo noma isayensi yemithetho yamagama aba yimisho yezinhlobonhlobo zamagama noma yimofoloji. Uhlelo lolimi luyisifundo esisebenzisa imithetho yolimi lapha amagama eshintsha khona isimo bese ehlanganiswa abe yimisho, liphinde lube yiqoqo lwemithetho echaza ukuthi amagama ahlanganiswa kanjani ukuze enze imisho enomqondo olimini (Penny, 2000). Ucwaningo olwenziwa uHedge (2001) noThornbury (2001) kuyavela ukuthi kunemithetho okumele ilandelwe uma kufundwa uhlelo lolimi. UHedge (2001) uthi ukuthulwa kohlelo lolimi kubafundi kumele kufundise ukufunda ngezindlela ezehlukene.

Kanti uThombury (2001) uthi uhlelo lolimi kumele lufundiswe kumongo kusho ukuthi uma ufundisa izindlela ezithile zohlelo kumele zibe nezincazelo. Kumele kube khona umthetho wokusebenzisa uhlelo olufundisiwe ukuze kuzofunda abafundi baqondisise futhi bakhiqize ulimi okuyilona lona. UThombury (2001) uphinde athi kumele kube khona umyalo wokonga ukugcwalisekisa kohlelo lolimi, ukusebenzisa lo mthetho kumele kongeke isikhathi uma kwethulwa uhlelo lolimi ukuze kuzotholakala isikhathi esanele sokuqeqesheka olimini. ETaiwan uhlelo lolimi balufundisa ngendlela endala okuyindlela yokuhumusha uhlelo lolimi *(Grammar Translation Method*). Kule ndlela izimiso zolimi zethulwa uthisha bese abafundi bezilolonga kuzo ngokuzikhuluma nokuzibhala. Yize le ndlela yokufundisa ithuthukisa abafundi ukuba babambe imithetho yohlelo lolimi kodwa bayahluleka ukusebenzisa le mithetho uma sebexhumana noma kukhulunywa.

Ababhali baseMelika behlangene neCenter of Research on Education, Diversity and Excellence (CREDE) benza ucwaningo lokubuyekezwa kwemibhalo (Genesee, 2006). Laba bacwaningi babegxile ocwaningweni oselwenziwe eMelika eminyakeni engamashumi amabili eyedlule. Laba bacwaningi bathola ukuthi ukugcinwa nokuthuthukiswa kwezilimi zomdabu zabafundi akuphazamisi ukuthuthukiswa kolimi Lokuqala Lokwengezwa. Babuye bathola ukuthi kuba lula kubafundi abanolwazi lolimi lwabo Lwebele ukuthi bathole ulwazi Lolimi Lokuqala Lokwengezwa.

Ucwaningo oluyi-*Longitudinal research*, okuwucwaningo lapho abacwaningi babecwaninga isikhathi eside belandela othisha ngokubabuka befundisa lwenziwa nguThomas benoCollier (2002) eMelika. Lolu cwaningo lwathola ukuthi abafundi abaphothula izifundo zabo ezikoleni lapho izinhlelo zobulimimbili obengezayo zisebenza ngendlela eyiyo, bajwayele ukwenza kahle ezifundweni zabo (Thomas &Collier, 2002).

Ucwaningo olwenziwa nguDe klerk (2002) luxwayisa ngokuthi isimo solimi eNingizimu Afrika sibonakala sisibi lokhu kudalwa indlela othisha abafundisa ngayo uhlelo lolimi. Lolu cwaningo luvumelana nocwaningo olwenziwa nguRossouw (2016), de Wet (2002), Lemmer (1995), Moyo (2001) kanye noWard no Ward (2003). Ucwaningo olwenziwe ngu-Uysal (2014) luyavumelana nolwenziwa nguDe klerk (2002), uthi indlela othisha abafundisa ngayo uhlelo lolimi lokuqala lokwengeza eNingizimu Afrika isesimeni esibi. Yize bebegxile olimini lwesiNgisi izinkinga ngizibona zifana nasolimini lwesiZulu.

U-Uysal (2014) uthi uma kufundiswa uhlelo nolimi ngendlela efanele kusuke kubhekisiswa izindlela zokuxhumana, uqhuba athi othisha basalandela indlela endala yokufundisa uma befundisa uhlelo lolimi. Uphinde athi ukuphumelela kokusetshenziswa kahle kwekharikhulamu kuncike ekusetshenzisweni kwayo ngendlela efanele ngothisha lokhu kwenza abone kunenselelo enkulu ekufundisweni kohlelo lolimi. U-Uysal (2014) uqhuba athi ukufundiswa kohlelo lolimi kubonakala kuseyinselelo kothisha abafundisa ulimi lokwengeza. U-Uysal (2014) uqhuba athi othisha bolimi bakholelwa ekutheni uhlelo lolimi lungumnyombo wokufundwa kolimi futhi abafundi badinga ukwazisisa imithetho nezimiso zolimi, lokhu kufakazelwa nguSaraceni (2008) kuphinde kufakazelwe ngu-Ebsworth noSchweers (1997) kanye noPotgieter noConradie (2013). NgokukaCummins (1979) oyingcweti yolimi lokwengeza, uthi abafundi abakhuluma izilimi zomdabu kufanele bavunyelwe ukusebenzisa ulimi lwabo lwasekhaya ekufundeni nasekufundisweni baze bafike ekukwazini ukujula ngomcabango ekufundeni nasekusebenziseni ulimi ngendlela efanele, bebe befundiswa isiNgisi njengolimi lwesibili

1.7 Injulalwazi yocwaningo

Injulalwazi ingumgogodla wocwaningo ichaza izinto ezizocwaningwa wucwaningo nokuthi zizocwaningwa kanjani. Kulolu cwaningo kusetshenziswe injulalwazi kaVygotsky i-Socioconstructivism ngenxa yokuthi le njulalwazi iyahambisana nalolu cwaningo ngoba ulwazi lolimi nohlelo abafundi abasuka nalo emiphakathini abaphila kuyona ludlala indima enkulu uma sekufundwa

ulimi nohlelo. Njengoba kunobudlelwano phakathi kocwaningo nenjulalwazi ngibone kubalulekile ukuba ngisebenzise injulalwazi i-Socio-constructivism. Lokhu kungisize ukuba ngibone njengomcwaningi ukuthi lokhu engicwaninga ngakho ngikubheka kusiphi isimo. Ukusebenzisa injulalwazi yokucwaninga i-Socio-constructivism kungisize ukuthi lolu cwaningo lunganhlanhlathi kepha lugxile emzileni walokhu okucwaningwa ngakho.

1.8 Izindlela zocwaningo

Kule ngxenye yesahluko ngichaze kabanzi ngezindlela zocwaningo ezisebenze kulolu cwaningo. Ngibheke ipharadaymu yomhumusho, umklamo wocwaningo, izindlela zokuqoqa ulwazi locwaningo, abahlanganyeli bocwaningo, indawo lapho ucwaningo luqhutshwa khona kanye nokuhlaziywa kolwazi oluqoqwe kubahlanganyeli bocwaningo

1.8.1 Ipharadymu yomhumusho

Lolu cwaningo lungaphansi kwepharadaymu yomhumusho. Ipharadaymu yomhumusho yiyona elungele lolu cwaningo futhi ingisize ukuba ngingene ngigxile embonweni owethulwa yilokhu okucwaningwayo njengento ephelele. Ngiphinde ngakwazi ukubheka isimo senhlalo abacwaningwayo abaphila ngaphansi kwaso ngase ngizimbandakanya nabo. Le pharadaymu incike enjulalwazini yokubheka nokucubungula indlela abantu abafunda ngayo nezinselelo abantu abahlangabezana nazo esimweni sansuku zonke.

1.8.2 Umklamo wocwaningo

Kulesi sahluko kukhulunywe ngendlela yekhwalithithethivu okuyiyona esetshenziselwe ukuhumusha kanye nokuqonda kahle ukwenzeka kwezimo kulolu cwaningo. Kuphinde kwakhulunywa ngocwaningo lwesimo okuyilona olusize ukuphenyisisa lubike ngezimo ezenzeka ezimpilweni zothisha nabafundi uma kufundiswa uhlelo nolimi esiZulwini uLimi Lokuqala Lokwengeza.

1.8.3 Ucwaningo lwekhwalithithethivu

Lolu cwaningo lusebenzise indlela yekhwalithithethivu, beluhlose ukuhumusha, ukucubungula kanye nokuqonda kahle ukwenzeka kwezimo ngobunjalo bazo nangendlela ezisuke zenzeka ngayo. Beluqonde nokubheka ukuthi abantu abayingxenye yaleso simo bakuqonda kanjani ukwenzeka kwalezo zimo. Indlela yekhwalithithethivu ingisize ukuba ngikwazi ukubheka izinto ngokwemvelo yazo. Ulwazi olutholakale kulolu cwaningo aluncikile ezinombolweni kodwa lucubungula ulwazi ngamagama kanye nokwenzakalayo lapho othisha befundisa kucubungulwa kwakhiwe izindikmba.

Ucwaningo lwekhwalithithethivu kungenze ngaya kulesi simo ebengicwaninga ngaso ngabuka abacwaningwayo besesimeni abahlale bekuso nsuku zonke kwangaba bikho abakushintsha njengoba ngikhona njengomcwaningi.

1.8.4 Ucwaningo lwesimo

Lolu wucwaningo lwesimo, luhlanganiswe lwaba yinto eyodwa okubandakanya abafundi, igumbi lokufundela kanye nomphakathi. Ngokusebenzisa ucwaningo lwesimo lolu cwaningo lukwazile ukuphenyisisa, lubike ngezimo ezenzeka ezimpilweni zothisha nabafundi uma kufundiswa uhlelo lolimi lwesiZulu ebangeni leshumi, ezikoleni ezintathu zaseRichards Bay. Ucwaningo lwesimo lusize umcwaningi ukuba agxile ekuhloleni isenzeko esenzeka esimweni sangempela sempilo.

1.9 Izindlela zokuqoqa ulwazi locwaningo

Ziningi izindlela zokuqoqa ulwazi ezisetshenziswa ngabacwaningi. Kulolu cwaningo umcwaningi ukhethe izindlela ezizomsebenzela ekuqoqeni ulwazi aludingayo. Lolu cwaningo lusebenzise izindlela ezintathu zokuqoqa ulwazi. Lwasebenzisa izingxoxo ezisakuhleleka, indlela yokuhlaziya amadokhumenti kanye nendlela yokusebenzisa izingxoxo zamaqembu. Ulwazi oluqoqiwe lutholakale kothisha abafundisa ibanga leshumi isiZulu uLimi Lokuqala Lokwengezwa ezikoleni ezintathu zaseRichards Bay.

1.9.1 Izingxoxo ezisakuhleleka

Kulolu cwaningo ulwazi luqoqwe ngokusebenzisa izingxoxo ezisakuhleleka phakathi komcwaningi kanye nabahlanganyeli okungothisha abayisithupha. Lezi zingxoxo zenziwe ngesikhathi sabo othisha sekuphume isikole ukuze kungaphazamiseki isikhathi sokufunda. Kusetshenziswe isiqophamazwi. Ukusebenzisa izingxoxo ezisakuhleleka kusize ukuba umcwaningi akwazi ukuthola ulwazi oludingwa ucwaningo lwekhwalithithethivu nokwengeza eminye imibuzo ngenhloso yokuphanda ulwazi.

1.9.2 Ukuhlaziya amadokhumenti

Amadokhumenti ahlaziyiwe ukuze kuqinisekiswe iqoqo lezindikimba ezisetshenziswe ngesikhathi kufundwa uhlelo lolimi. Sekuqedwe ngezingxoxo nothisha kube sekuhlaziywa amalungiselelo esifundo aqhathaniswa nohlelo lomsebenzi webanga leshumi ngokweNqubomgomo (CAPS) yezilimi nokufundisa ukufunda. Ahlaziywe ukuze umcwaningi aqonde ukuthi ithini iKharikhulamu mayelana nokufundisa ulimi nohlelo lwesiZulu uLimi Lokuqala Lokwengeza nokubona ukuthi othisha bayahambisana yini noCAPS esimweni sokufundisa sansukuzonke.

1.9.3 Izingxoxo zamaqembu

Izingxoxo zamaqembu ziyithuluzi lokucwaninga elisebenzisa ukuxhumana kubahlanganyeli ngamaqoqo nangezihloko ezithile zibuye zibe indlela elula yokuqoqa ulwazi lwekhwalithithethivu ngesikhathi esincane. Kulolu cwaningo kusetshenziswe izingxoxo zamaqembu ukuthola imibono ejulile nehlukahlukene ngemizuzwana enga-60 kuya kwenga-90, nokuthi kwakheke isimo lapho abahlanganyeli bocwaningo bezizwe bekhululekile ukuveza imibono yabo ngezingxoxo zabo ebezibhekiswe esihlokweni esithile. Ukusebenzisa izingxoxo zamaqembu kusize umcwaningi ukuba akhe isimo esifudumele ukuze abacwaningwayo bazizwe bekhululekile.

1.9.4 Abahlanganyeli bocwaningo

Abahlanganyeli bocwaningo ngothisha abayisithupha abasifundisa isiZulu uLimi Lokuqala Lokwengezwa ezikoleni ezintathu zaseRichards Bay. Ngakhetha leli banga ngoba kulo kusuke sekubhekeke ukuthi abafundi sebeyakwazi ukusebenzisa ulimi ngendlela efanele. Ngaxoxisana nothisha ababili isikole ngasinye. Ukukhethwa kwabo kwaba ngokuhlosiwe.

1.9.5 Indawo lapho ucwaningo luqhutshwe khona

Lolu cwaningo luqhutshwe ezikoleni ezintathu eziseRichards Bay. Lezi zikole ngizikhethe ngoba zinabafundi abaxube izinhlanga futhi isiZulu sifundiswa njengolimi lokuqala lokwengeza. Othisha abafundisa kulezi zikole ngabezinhlanga ezehlukene kodwa isiZulu sifundiswa othisha bomdabu baseNingizimu Afrika abakhuluma isiZulu njengolimi lwasekhaya.

1.9.6 Ukuhlaziywa kolwazi

Kulolu cwaningo kusetshenziswe izindlela zokuhlaziya zocwaningo oluyikhwalithethivu. Ulwazi olutholakele luhlaziywe ngezindikimba. Isinyathelo sokuqala ocwaningweni lwami kube ukubhala ulwazi engiluthole ezingxoxweni ezisakuhleleka, izingxoxo zamaqembu kanye nasekuhlaziyeni amadokhumenti. Isinyathelo sesibili kube ukuhlaziya ulwazi. Ukuhlaziya ulwazi kulethe incazelo nokuvumelana ngamaphethini ezindikimbeni zolwazi olutholakele. Lapho kuhlaziywa kusetshenziswe injulalwazi kaVygotsky i-Socio-constructivism okuyiyona esize ukuthi lokhu okutholakele kuhlaziywe ngendlela efanelekile kunganhlanhlathwa. Umcwaningi ufundisise ulwazi olutholakele walukhoda, lwahlukaniswa ngezidikimba, lwahunyushwa lwase luyethulwa.

1.9.7 Ukuvivinya ulwazi

Lolu cwaningo ngaluvivinya kuqala esikoleni sami ngoba singesixube izinhlanga futhi singesamabanga aphezulu, sikhona naso esifundeni saseKing Cetshwayo, eRichards Bay. Ngavivinya ulwazi ngoba ngangifuna ukubona ukuthi imibuzo yami yayizwakala kahle yini nokubona ukuthi ikhona yini imibuzo eyayingadida abahlanganyeli bocwaningo bangayizwa ngendlela ebuzwe ngayo. Ukuvivinya ulwazi kwangisiza ukuba ngikwazi ukubona izingqinamba nobuhle bamathuluzi engangizowasebenzisa ekuqoqeni ulwazi. Kulesi sikhathi ngazuza amaqhinga okulalela nawokukhuluma ukuze abacwaningwayo bazizwe bengenakho ukwesaba namahloni nami ngikwazi ukulandelisa ngemibuzo equbuke ngesikhathi.

1.10 Ukubumbeka kocwaningo

Lolu cwaningo lunezahluko ezinhlanu.

Isahluko 1: Isethulo nesingeniso socwaningo

Lesi sahluko siyisethulo nesingeniso ngocwaningo lokufundiswa kohlelo lolimi kubafundi bebanga le-10 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseRichards Bay. Lokhu kuhlanganisa isitatimende senkinga, okuhloswe ucwaningo nokugxila kwalo, imibuzongqangi yocwaningo kanye nesisusa socwaningo. Sibuye siveze kafushane ngentshisekelo yokwenza ucwaningo mayelana nokufundiswa kohlelo lolimi. Kunemibiko elokhu iqhubekile mayelana namazinga aphansi kubafundi okufunda uhlelo lolimi ezilimini zonke okuhlanganisa naso isiZulu uLimi Lokuqala Lokwengeza.

Isahluko 2: Ukubuyekezwa kwemibhalo

Lesi sahluko siveza imibhalo ebuyekeziwe ephathelene nocwaningo oseluke lwenziwa emazweni aphesheya kwezilwandle, kwamanye amazwe ase-Afrika kanye naseNingizimu Afrika olumayelana nokufundiswa kohlelo lolimi kubafundi abenza isiZulu uLimi Lokuqala Lokwengeza. Nakuba okusemibhalweni yasemazweni angaphandle kweNingizimu Afrika kungaphathelene nokufundiswa kohlelo lolimi lwesiZulu, kuye kwaba umhlahlandlela oveza isimo sokufundiswa kohlelo lolimi kubafundi bezinye izilimi. Kubalulekile ukuba kugcizelelwe ukuthi luyindlala kakhulu ucwaningo olwenziwe mayelana nokufundiswa kohlelo lolimi kubafundi bolimi lwesiZulu uLimi Lokuqala Lokwengeza njengoba nalo seliwulimi olugunyaziwe ezilimini ezifundwayo.

Isahluko 3: Izindlela zocwaningo

Lesi sahluko siqukethe umklamo nezindlela zocwaningo. Lokho kuhlanganisa izindlela zokuqoqa ulwazi locwaningo, abahlanganyeli bocwaningo, indawo lapho ucwaningo luqhutswe khona, ukuhlaziywa kolwazi oluqoqwe kubahlanganyeli bocwaningo nepharadaymu okuyiyona abantu ababuka ngayo izinto emhlabeni.

Isahluko 4: Ukwethulwa nokuhlaziywa kolwazi oluqoqiwe

Lesi sahluko sethula okutholakele, lapha kuvezwa ulwazi olutholakele ngezingxoxo ezisakuhleleka nothisha abayisithupha abayingxenye yocwaningo. Kuthulwa nokutholakele ezingxoxweni zamaqembu ebezibanjwe nabahlanganyeli bocwaningo futhi sithula okutholakele ngesikhathi kuhlaziywa amadokhumenti. Izimpendulo zabahlanganyeli zethulwa njengoba zinjalo. Lesi sahluko siphendula imibuzongqangi yocwaningo. Lapha kuhlaziywa ngokujulile lokho okutholakele ngokwakha izindikimba ezijulile eziveza amasu okufundisa uhlelo lolimi. Lolu hlaziyo lwenziwe ngokusebenzisa injulalwazi kaVygotsky (1978) yona ekhuluma ngokuthi abantwana bafunda emiphakathini abakhulela kuyo kanye nakubantu abadala abanolwazi olujulile noluvuthiwe kunabantwana.

Isahluko 5: Izincomo nesiphetho socwaningo

Kulesi sahluko kubhalwe izincomo kanye nesiphetho socwaningo lonke. Kulesi sahluko kuphawulwe ukuthi ukufundiswa kohlelo lolimi kuseyinselelo enkulu kubafundi abenza isiZulu uLimi Lokuqala Lokwengeza. Isitatimende socwaningo siveza ukuthi abafundi abaningi eKing Cetshwayo, eRichards Bay abenzi kahle ekufundweni kohlelo lolimi ngenxa yokuthi isiZulu basiqala ebangeni lesi-8 futhi iningi labo abasikhulumi emakhaya.

ISAHLUKO 2

2. UKUBUYEKEZWA KWEMIBHALO

2.1 Isingeniso

Esahlukweni esedlule ngixoxe ngesendlalelo salolu cwaningo, ngaveza nalokho okungigqugquzele ukuba ngenze lolu cwaningo. Ngiphinde ngaxoxa ngemibiko emayelana namazinga aphansi ukufunda nokufundiswa kohlelo lolimi kubafundi bawo wonke amabanga. Ngivezile nokuthi lolu cwaningo lugxile ekufundisweni kolimi nohlelo ebangeni leshumi esiZulwini uLimi Lokuqala Lokwengeza. Ngixoxe nangemibuzongqangi okuyiyona engifisa ukuba iphenduleke kulolu cwaningo. Ziningi futhi zihlukene izincazelo zokufundwa kolimi nohlelo ngokwababhali abehlukene. Izinhlaka ezahlukene, noMnyango Wezemfundo kanye nabacwaningi abehlukene bayachaza ukuthi kuyini ukufunda uhlelo nolilmi. Lesi sahluko siqukethe ukubuyekezwa kwemibhalo emayelana nokufundiswa kohlelo nolimi esiZulwini uLimi Lokuqala Lokwengeza. Kuzoxoxwa ngocwaningo oseluke lwenziwa emazweni aphesheya kwezilwandle, emazweni ase-Afrika kanye nalolo oseluke lwenziwa eNingizimu Afrika. Luningi ucwaningo oseluke lwenziwa emazweni aphesheya, e-Afrika kanye nase Ningizimu Afrika olumayelana nokufundiswa kohlelo lolimi. Okuqaphelekayo wukuthi ucwaningo oluningi olubhalwe ngolimi lwesiNgisi. Kulolu cwaningo ngisebenzise yona-ke imibhalo ehlukene ebhalwe ngezilimu ezehlukene ukubheka ukuthi izingcweti zolimi zithini ngesihloko sokufundisa uhlelo nolimi.

2.2 Ucwaningo olwenziwa emazweni aphesheya kwezilwandle

Ucwaningo olwenziwe nguChang (2011) eTaiwan belubheka ukuthi yiziphi izindlela ezingcono zokufundisa uhlelo lolimi, uphinde wethula ukuthi ulimi lumele lufundiswe ukuze sixhumane nabafundi khona bezoba ochwepheshe kwezokuxhumana. UPenny (2000) uthi ukubhalwa kwemisho enomqondo kuncike ekufundweni kahle kohlelo lolimi. Uqhuba athi yize ukufundiswa kohlelo lolimi kusiza abafundi ukuba baqonde kahle imithetho yolimi kodwa uthi inselelo enkulu ekufundisweni kohlelo lolimi ukuthi abafundi abakwazi ukusebenzisa lemithetho yolimi ezimweni zokuxhumana. UChang (2011) uthi ukwedlulisa uhlelo lolimi kuyisifundo noma isayensi yemithetho yamagama aba yimisho yezinhlobonhlobo zamagama noma yimofoloji. Uhlelo lolimi luyisifundo esisebenzisa imithetho yolimi lapha amagama eshintsha khona isimo bese ehlanganiswa abe yimisho, luphinde lube yiqoqo lwemithetho echaza ukuthi amagama ahlanganiswa kanjani ukuze enze imisho enomqondo olimini (Penny, 2000). Ocwaningweni olwenziwa nguHedge (2001) noThornbury (2001) kuyavela ukuthi kunemithetho okumele ilandelwe uma kufundwa uhlelo lolimi. UHedge (2001) uthi ukuthulwa

kohlelo lolimi kubafundi kumele kufundise ukufundwa kohlelo lolimi ngezindlela ezehlukene. Uphinde athi uhlelo lolimi lungaletha ukunezezela noma ukususa izindlela ezicophelelekile zesiNgisi, lungaphinde lwethule amatemu aphakeme ohlelo angenza ukuthi kusheshe kufundeke kalula, lwethule nencazelo ngezindlela zokuxhumana nokusebenzisa izimiso zolimi. Kanti uThornbury (2001) uthi uhlelo lolimi kumele lufundiswe ngendlela yokuthi uma ufundisa izindlela ezithile zohlelo kumele zibe nezincazelo. Kumele kube khona umthetho wokusebenzisa uhlelo olufundisiwe ukuze kuzofunda abafundi baqondisise futhi bakhiqize ulimi okuyilona lona. UThornbury (2001) uphinde athi kumele kube khona umyalo wokonga ukugcwalisekisa kohlelo lolimi okusho ukuthi ulimi kumele lufundiswe ngendlela eyonga isikhathi. Ukusebenzisa lo mthetho kumele kongeke isikhathi uma kwethulwa uhlelo lolimi ukuze kuzotholakala isikhathi esanele sokuqeqesheka olimini. ETaiwan uhlelo lolimi balufundisa ngendlela endala okuyindlela yokuhumusha uhlelo lolimi *(Grammar Translation Method*). Kule ndlela izimiso zolimi zethulwa uthisha bese abafundi bezilolonga kuzo ngokuzikhuluma nokuzibhala. Yize le ndlela yokufundisa ithuthukisa abafundi ukuba babambe imithetho yohlelo lolimi kodwa bayahluleka ukusebenzisa le mithetho uma sebexhumana noma kukhulunywa.

Uthisha nguyena okhuluma kakhulu kunabafundi. Lokhu kusho ukuthi isikhathi esiningi sisetshenziswa uthisha echaza izimiso zolimi abafundi belalele. Okunye ukuthi indlela yokuhumusha uhlelo lolimi ikhuthaza ukuthi abafundi bazame ukukhumbula okufundiwe njengoba kunjalo, lokhu esikubiza phecelezi nge-*rote learning*. Lokhu kuqeda intshisekelo yokufunda kubafundi futhi kwenza bangabi nokuzethemba bese kudala ukuthi abafundi bagcine besaba ukufunda uhlelo lolimi (Chang, 2011). UChang (2011) uhlongoza ukuthi uhlelo lolimi kumele lufundiswe ezimweni zokuxhumana ukuze abafundi bezoba nokuzethemba ekuxhumaneni. Uqhubeka athi abafundi akumele bahlonyiswe ngolwazi lwemithetho eyakha uhlelo lolimi lokweNgeza kuphela kodwa kumele bakwazi ukusebenzisa ezinye izilimi zokweNgeza ngendlela efanele. Kukhona ucwaningo olwenziwa ngababhali baseMelika behlangene neCenter of Research on Education, Diversity and Excellence (CREDE) lapho babecwaninga ngohlelo lolimi, laba bacwaningi babegxile ocwaningweni oselwenziwe eMelika eminyakeni engamashumi amabili eyedlule (Genesee,2006). Laba bacwaningi bathola ukuthi ukugcinwa nokuthuthukiswa kwezilimi zomdabu zabafundi akuphazamisi ukuthuthukiswa kolimi lokuqala lokwengezwa. Babuye bathola ukuthi kuba lula kubafundi abanolwazi lolimi lwabo lwebele ukuthi bathole ulwazi lolimi lokuqala lokwengezwa.

Ucwaningo lapho abacwaningi babecwaninga isikhathi eside belandela othisha ngokubabuka befundisa uhlelo lolimi lwenziwa nguThomas benoCollier (2002) eMelika. Lolu cwaningo lwathola

ukuthi abafundi abaphothula izifundo zabo ezikoleni lapho izinhlelo zobulimimbili obengezayo zisebenza ngendlela eyiyo, bajwayele ukwenza kahle ezifundweni zabo (Thomas & Collier, 2002).

2.3 Ucwaningo olwenziwa emazweni ase-Afrika

INigeria yizwe elinobulimininingi. Linezilimi ezingama-400. INqubomgomo yezeMfundo ivumela ukuba kusetshenziswe izilimi ezintathu zomdabu ekufundeni kanye nesiNgisi (Igboanusi, 2006). ENigeria kusetshenziswa iHausa, i-Igbo neYoruba njengezilimi zomdabu ekufundeni emabangeni aphansi (Igboanusi 2006). UWolfgang Klein (1990) uthi bonke abafundi badinga ukufundiswa izilimi zabo zendabuko ezigabeni zokuqala zempilo. Uqhuba athi lokhu kwenza abafundi bekwazi ukuxhumana nabanye ngokukhululekile ngesikhathi sokuba sesikoleni. UWolfgang Klein (1990) uthi uma abafundi benokukhinyabezeka ekuxhumaneni ngezilimi zabo zendabuko kuba nomthelela omubi uma ngabe sebefundiswa uhlelo nolimi. Uqhuba athi abafundi abalufundi kahle ulimi uma sebefike esikhathini sokuthomba aphinde athi ukungenziswa kwabafundi umsebenzi uma befunda uhlelo nolimi kwenza abafundi babe nemiphumela emibi kwingxenye yohlelo nolimi. INqubomgomo yeziLimi yaseNigeria (Federal Republic of Nigeria, 1981) ikhuthaza ukuba abafundi bafundiswe ngolimi lwasekhaya baze baqede ibanga lesithathu kanti isiNgisi sisuke sifundiswa njengezinye izifundo. IsiNgisi siqala ukuba ulimi lokufunda nokufundisa onyakeni wesine wokufunda kuye kumabanga aphezulu. INqubomgomo yaseNigeria isebenzisa imodeli ye*Transitional bilingualism.* Lokhu kuchaza ukuthi ukufundisa ngezilimi zasekhaya kubafundi okuyiHausa, i-Igbo neYoruba kwenzeka emabangeni aphansi besekushintshelwa olimini lwesiNgisi njengolokufunda nokufundisa.

NgokukaBenson (2005) ukusebenzisa imodeli ye*Transitional bilingualism* kudala ukudidizela ekusetshenzisweni kweNqubomgomo yeziLimi. U-Igboanusi (2006) uthi ukusetshenziswa kolimi lwasekhaya ekufundeni nasekufundiseni kusiza abafundi kanye nothisha ukuba bexhumane ngendlela eyimvelo futhi bathole izincazelo zokufundwayo bendawonye kanti lokhu kufakazelwa nanguBenson (2004). U-Igboanusi (2006) uthi abaphathi bezemfundo eNigeria bayehluleka ukufaka kahle uhlelo lobulimimbili kanye nobulimininingi ezikoleni ukuze kuzozuza umphakathi.

UMareva (2016) uthi izwe laseZimbabwe liyizwe elisebenzisa ubulimibuningi, lisebenzisa izilimi eziyishumi nesithupha. UMareva uthi ngokoMthetho wezeMfundo waseZimbabwe wango-1996 isiNgisi singulimi olusemthethweni, isiShona nesiNdebele zaziwa njengezilimi zesizwe. Abantu abakhuluma isiShona nesiNdebele bangamaphesenti anga-70 eZimbabwe kanti kuleli lizwe kusetshenziswa isiNgisi, okungulimi lwabacindezeli, ukudlula izilimi zabomdabu (Kadenge &

Mabungu, 2009). NgokukaMareva (2016) umthetho obekiwe wezemfundo wango-1987 owachitshiyelwa ngo-1990 uthuthukisa ubulimimbili obususayo njengoba uphoqelela ukuba kufundiswe ngesiNgisi kusukela ebangeni lesithathu kuze kuyofika eNyuvesi. UMareva (2016) uqhuba uthi ngo-2006 wachitshiyelwa umthetho wezemfundo bathi makusetshenziswe isiShona, isiNdebele noma isiNgisi njengezilimi zokufunda nokufundisa kusukela kwafomu 1. Ubulimimbili obususayo busaqhubeka eZimbabwe njengoba othisha bekhombisa ukungakuthokozeli ukufundisa ngezilimi zomdabu (Shizha, 2012). Othisha basemazingeni aphansi bathi akusizi ukufundisa abafundi ngolimi lwasekhaya isikhashana esincane bebe bezobuye bashintshele kolunye ulimi impilo yabo yonke yokufunda (Gora, 2014). UShizha (2012) uvumelana noGora (2014) uma bethi othisha abaningi bancamela ukusebenzisa ubulimimbili obususayo kusukela ebangeni lokuqala kuya emabangeni aphezulu. UMareva (2016) uthi isizathu esenza iZimbabwe ibambelele olimini lwabacindezeli wukuthi iZimbabwe ikholwa ukuthi yilona limi okuxhunyanwa ngalo umhlaba wonke futhi lubonakala kuyilona eluyisango lokuya empumelelweni futhi lokhu kufakazelwa nanguChiwome (1996).

2.4 Ucwaningo olwenziwe ezweni laseNingizimu Afrika

NgokweNqubomgomo yoLimi KwezeMfundo yaseNingizimu Afrika (Department of Education, 1997) uhlelo lobulimimbili obengezayo lungezinye zezinhlelo ezihanjiswa phambili. Iphinde igcizelele ukuthi bonke abafundi banelungelo lokufundiswa ngolimi abazikhethele lona. Ngokuka-Akinasso (1988) Ukufundiswa kwezilimu zendabuko kwenza abafundi bayazi imvelaphi yabo futhi bezwa kangcono uma befundiswa. Uma abafundi bengafundiswa izilimi zabo zendabuko bahluleka ngisho benza upelomagama ngoba bengakwazi ukubiza kahle ongwaqa kanye nonkamisa. Uma umfundi ekwazi ukuxhumana nabanye ngolimi lwakhe lwendabuko kuba lula ukuba afundiseke ukubhala futhi uyakwazi ukuthatha lokhu akuzwa kukhulunywa emphakathini akusebenzise ekilasini. Lokho kwenza ukuba akwazi ukusebenzisa amatemu amasha awathola lapho kufundwa uhlelo nolimi. NgokukaBenson (2005) izilimi zendabuko zishoda ngamatemu amasha ikakhulukazi uma zisetshenziswa ekufundeni nasekufundiseni uhlelo lolimi. Ukufundiswa kwezilimi zendabuko akwenzi kuphela ukuthi abafundi babe namakhono ekufundeni kodwa kukhula nendlela abafundi abacabanga ngayo. Ucwaningo olwenziwe nguSefotho benoMakalela (2017) luveza ukuthi iNingizimu Afrika iyahluleka ukulandela iNqubomgomo yeziLimi, isiNgisi kulokhu kuyisona esisetshenziswa ekufundeni nasekufundiseni ezikoleni, lokhu kufakazelwa ngu-Alexander (2001) beno-Heugh (2002). USefotho benoMakalela (2017) ubuye athi ubulimimbili obengezayo benza abafundi bebala elimnyama bathwale kanzima ezikoleni, bafundiswa ngesiNgisi ulimi okungelona olwabo befundiswa ngothisha abakhuluma isiNgisi njengoLimi Lwesibili. U-Uysal (2014) uthi uma kufundiswa uhlelo nolimi ngendlela efanele kusuke kubhekisiswa izindlela zokuxhumana. Uqhuba athi othisha

basalandela indlela endala yokufundisa uma befundisa uhlelo lolimi okuyindlela yokuhumusha imithetho yohlelo, le ndlela igcizelela ikhono lokufunda nelokubhala bese ingalinakisisi elokulalela nelokukhuluma. Ukugxila ekufundiseni abafundi imithetho nezimiso zolimi kwenza bengakwazi ukusebenzisa ulimi ngendlela efanele esimeni sempilo sansukuzonke (Uysal, 2014) Uphinde athi ukuphumelela kokusetshenziswa kahle kwekharikhulamu kuncike ekusetshenzisweni kwayo ngendlela efanele ngothisha, lokhu kwenza abone kunenselelo enkulu ekufundisweni kohlelo lolimi. U-Uysal (2014) uqhuba athi ukufundiswa kohlelo lolimi kubonakala kuseyinselelo kothisha abafundisa ulimi lokwengeza. Ucwaningo olwenziwa nguDe klerk (2002) luxwayisa ngokuthi isimo solimi eNingizimu Afrika sibonakala sisibi uqhubeka athi ukuthuthukiswa kwezilimi zendabuko kudinga ukunakwa okukhulu kanye nokuphuthumayo ukuze zikwazi ukuthwala zonke izibonakalo zemiphakathi yesimanje enobuchwepheshe futhi zibe yizilimi zokufunda nokufundisa kwimfundo efomali. Lolu cwaningo luvumelana nocwaningo olwenziwa nguRossouw (2016), de Wet (2002), Lemmer (1995), Moyo (2001) kanye noWard noWard (2003). Ucwaningo olwenziwe ngu-Uysal (2014) luyavumelana nolwenziwe nguDe klerk (2002), uthi indlela othisha abafundisa ngayo uhlelo lolimi eNingizimu Afrika isesimeni esibi. U-Uysal (2014) uqhuba athi othisha bolimi bakholelwa ekutheni uhlelo lolimi lungumnyombo wokufundwa kolimi futhi abafundi badinga ukwazisisa imithetho nezimiso zolimi, lokhu kufakazelwa nguSaraceni (2008) kuphinde kufakazelwe ngu-Ebsworth noSchweers (1997) kanye noPotgieterno Conradie (2013). NgokukaCummins (1979) ongungcweti yolimi lokwengeza, uthi abafundi abakhuluma izilimi zomdabu kufanele bavunyelwe ukusebenzisa ulimi lwabo lwasekhaya ekufundeni nasekufundisweni baze bafike ekukwazini ukujula ngomcabango ekufundeni nasekusebenziseni ulimi ngendlela efanele, bebe befundiswa isiNgisi njengolimi lwesibili. Unaba athi lokhu kuyokwenza abafundi babe semathubeni angcono okwazi isiNgisi.

UMakoe benoMckinney (2014) bathi esimweni sokufundiswa kolimi lapho igumbi lokufundela lixube izinhlanga abafundisi batholakala sebeshintshela kolunye ulimi benzela ukuthi abafundi bezwe kangcono lokho okufundiswayo futhi lokhu kufakazelwa nguCanagarajah (2011), nguCreese benoBlackledge (2010), nguGracia noSylvan (2011) kanye noGutierrez-Clellen, Simon-Cereijido noWagner (2008). Ngokuka Maroco (2005) ukushintshela kolunye ulimi uma ufundisa uhlelo lolimi kusiza uthisha ukuba achaze kangcono amatemu amasha abafundi abaqala ukuwezwa uma ebizwa ngolimi lokuqala lokwengeza. Isibonelo: uma uthisha efundisa Izingcezu zenkulumo uthisha angasho kubafundi ukuthi lokhu sikubiza ngokuthi figures of speech olimini lwesiNgisi. UMarcaro (2005) uqhuba athi yize uthisha esuke efundisa ulimi lokuqala lokwengeza okuyisiZulu ngokwalolu cwaningo kodwa abafundi bezwa kangcono uma usebenzisa ulimi lwabo lwasekhaya okuyisiNgisi emakilasini

axube izinhlanga. Ngokwenza kukathisha kanjalo abafundi bonke basheshe babe sesithombeni esisodwa sento efundwayo. UMaroco (2005) uthi uma abafundi befundiswa baqale babuyise lokhu abakufundiswayo olimini lwabo lomdabu bese bekuyisa kulolo abasuke befundiswa ngalo, abafundi bafunda kalula futhi kangcono ngolimi lwabo lwasekhaya. Lokho kuchaza ukuthi ukungafundiswa kwezilimi zomdabu kunomthelela omubi ekufundisweni kwabafundi uhlelo lolimi ngoba ukufundiswa kolimi lomdabu kwenza abafundi baqonde kangcono lokho abakufundiswayo ngoba basuke bekuzwa kangcono ngolimi abalukhuluma emakhaya, babuye bakwazi ukuhumusha lokhu abakwaziyo bekuhumushela olimini lwesiNgisi. USefotho noMakalela (2017) bathi ukushoda kwezinsizakufundisa kanye nezincwadi zolimi lomdabu kunomthelela ekungasetshenzisweni kolimi lomdabu njengolimi lokufunda nokufundisa futhi baqhuba bathi kunesidingo esikhulu sokuthi kube nezincwadi ezanele ezikhuluma ngezindlela zokufundiswa kwezilimi zomdabu ezikoleni khona ukufundisa kuzoba lula. Lokhu kufakazelwa ngude Wet (2002), nguLemmer (1995), noMoyo (2001).

USefotho noMakalela (2017) bathi abacwaningi abaningi bathi izilimi zendabuko azinakiwe abanikazi bazo, abafundi bancamela isiNgisi njengolimi lokufunda nokufundisa lokhu kufakazelwa nguYoung (1991), nguDe Klerk noBosch (1993), nguDe Klerk (1996), nguMutasa (1999) noMokhahlane (2000). UWard no Ward (2003) wenze ucwaningo mayelana nokufundiswa kolimi lokwengeza ezikoleni, uthole ukuthi amaphesenti angama-90 abafundi akhombe ukuthi abafundi bafuna ukufundiswa ngesiNgisi kunokuthi bafundiswe ngezilimi zabo zomdabu. UBekker (2002) uxwayisa ngendlela abafundi abathatha isiNgisi ngayo, uthi abafundi bathatha isiNgisi njengethuluzi elizobayisa empumelelweni baphinde basibuke njengesithuthi okuyisona esizobaphumelelisa kwezomnotho nakwezepolitiki. Ngakho-ke lolu cwaningo luqonde ukugcizelela ukuthi kubalulekile ukuthi kube khona ucwaningo olwenziwayo eNingizimu Afrika ngobulimimbili obengezayo, ikakhulukazi olubheka ukufundiswa kohlelo lolimi esiZulwini uLimi Lokwengeza. Lokhu ngikusho ngoba aluluningi ucwaningo oluthinta ukufundiswa kohlelo lolimi eNingizimu Afrika.

2.5 Izindlela namasu asetshenziswa ngothisha ekufundiseni uhlelo lolimi esiZulwini uLimi Lokuqala Lokwengeza

Ngaphansi kwalesi sihloko ngixoxe ngezindlela namasu asetshenziswa ngothisha ekufundiseni isiZulu uLimi Lokuqala Lokwengeza kubafundi bebanga le-10. Izindlela zokufundisa uLimi Lokuqala Lokwengeza ziphakathi kwezinye zezinto ezisiza othisha ekutheni balufundise ngendlela lolu limi. Lezi zindlela sezake zatholwa ngothisha kanye nabacwaningi abaningi njengeziwusizo ekufundiseni

ulimi lokuqala lokwengeza. UNkosi (2011) uthi ukusebenziseka ngempumelelo kwanoma iyiphi indlela yokufundisa ulimi lokuqala lokwengeza kuncike ekutheni oyisebenzisayo uyisebenzisa kanjani.

UNkosi uqhuba athi kubalulekile ukuthi uthisha akhethe izindlela azokwazi ukuzisebenzisa.

2.5.1 Indlela yokuhumusha imithetho yohlelo (Grammar-translation)

Le ndlela igcizelela ukufundiswa kohlelo lolimi. Kule ndlela ukuhumusha kubamba iqhaza elibalulekile ngoba amagama olimi lwasekhaya ahunyushelwa olimini lokuqala lokwengeza (Gass, noMackey 2002). Le ndlela igxile ekufundweni kwemithetho yohlelo lolimi nokubheka ukuthi uhlelo lolimi lusetshenziswa ngendlela efanele yini (Richards noRodgers, 2007). Imithetho yolimi iqale ichazwe ngokusobala bese kulandelwa izindlela zokuhumusha (Thornbury, 2001). Ulimi Lwasekhaya lwabafundi lusetshenziswa njengophawu olujwayelekile lokufundisa olusetshenziselwa ukuchaza izinto ezintsha nokuqhathanisa phakathi kolimi lokuqala lokwengeza kanye nolimi lwasekhaya, abafundi banikwa imiyalelo ngolimi Lwasekhaya (Larsen-Freeman,1997). UBrown (2002) uthi ulimi lwasekhaya lwabafundi luyagcinwa kule ndlela futhi yilona olusetshenziselwa ukuhumusha amagama olimini lokuqala lokwengeza okuyisiZulu ngokwalolu cwaningo. Le ndlela kodwa iyagxekwa ngoba inezingqinamba zokuthi ivimbela abafundi ukuba bafunde ngokwendlela yemvelo (Harmer, 2007).

2.5.2 Indlela yokufunda ngeminyakazo - (Total Physical Response)

Indlela yokufunda ngeminyakazo, phecelezi iTotal Physical Response yindlela yokufundisa uhlelo lolimi exhumanisa inkulumo nokwenza. Le ndlela eyokufundisa ulimi lokuqala lokwengeza ngokwenza ngomzimba, okuwulimi lwesiZulu ngokwalolu cwaningo. Abafundi ukuze bathuthukise amakhono abo olimini lokuqala lokwengeza kumele bafunde ngokwenza (Asher,1997). INqubomgomo yohlelo lweZemfundo Nokuhlola (2012) yamabanga aphansi ithi le ndlela inhle ekufundiseni abafundi ulimi lokuqala lokwengeza, okuyisiZulu ngokwalolu cwaningo, ukuthi banikwe imiyalelo okuzomele basabele kuyo ngokwenza ngomzimba. Isibonelo: uthisha engathi, “Sipho, sula ibhodi.” Umfundi asukume alisule bese uthisha ethi uSipho akatshele abafundi ukuthi ubetheni. Umfundi uzosula ibhodi bese etshela abafundi ukuthi uthisha uthe angisule ibhodi. Umfundi uzotshela abafundi ebe elisula ibhodi. INqubomgomo yezeMfundo ithi le ndlela yinhle ngoba uthisha uyakwazi ukubona ukuthi umfundi uyayiqonda yini le nto asuke eyisho. Uma kubonakala ukuthi umfundi akakuqondi lokhu okusuke kushiwo nguthisha, uthisha usangaphinde abize omunye umfundi, esegcizelela futhi ekhombisa ngokomzimba ukuthi makasule ibhodi. Lokhu kusiza abafundi ukuba babone ukuthi uthisha uqonde ukuthini. Ulimi lwase kilasini luvula amathuba amaningi okungenisa le ndlela kubafundi. Yize le ndlela inconywa emabangeni aphansi othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza

ebangeni leshumi bayayithakasela ngoba abafundi basuke bengakabi nalo ulwazi olwanele esiZulwini njengoba isiZulu bengasifundiswa emabangeni aphansi.

2.5.3 Indlela yokuxhumana (Communicative approach)

Le ndlela ibheka ukuthi uhlelo lolimi lokuqala lokwengeza abafundi okumele balufunde okuyisiZulu ngokwalolu cwaningo, kumele kube yilolo abafundi abazokwazi ukulusebenzisa ezimweni zangempela zempilo (Gass, noMackey 2002). UHadley (2002) uthi ukuthola ulimi lokuqala lokwengeza kwenzeka lapho abafundi bezibandakanya ezingxoxweni. Ulimi lokuqala lokwengeza lwabafundi luyathuthuka uma bezihlanganisa futhi besebenzisana nothisha osuke ebafundisa ukuze balufunde. Lokhu kuchaza ukuthi abafundi kufanele bazibandakanye nesifundo ekilasini lapho uthisha efundisa. Kubalulekile ukuba othisha bazinikele uma befundisa ulimi lokuqala lokwengeza futhi babaseke ngokwanele abafundi (Sawyer, 2006).

2.5.4 Isu lokufunda ngokusebenzisana (Collaborative approach)

Kungumsebenzi kathisha ukuqinisekisa ukuthi ikilasi afundisela kulo likulungele ukufunda. UNkosi (2011) uthi enye yezinto ezisemqoka ukuthi uthisha akhethe amasu okufundisa afanele izingane zakhe ekilasini. Othisha basebenzisa amasu athile ekulekeleleni abafundi ukuba bathuthuke ekufundeni uhlelo lolimi esiZulwini uLimi Lokuqala Lokwengeza. Amasu okufundisa ahlukahlukene kuyaye kuye ngothisha ukuthi yini afuna kuphele isifunjwana abafundi beyizuzile (Nkosi, 2011). Abanye othisha bakholelwa ekufundiseni ngendlela yokuthi bangabafaki abafundi babo esifunjwaneni, uthisha kube nguye yedwa onethuba lokubeka imibono ekilasini, kanti abanye bayakholelwa ekumbandakanyeni abafundi esifunjwaneni. Bangafundisa ngokukhombisa, bangafundisa ngokuxoxa ngesihloko sosuku abanye bangagxila ezibonelweni noma bagcizelele ukubaluleka nokuqondisisa lokho okufundwayo (Felder, noHenriques 1995). Kubalulekile ukuthi othisha bakuqonde ukuthi abafundi ababafundisayo ekilasini abafani futhi banezidingo ezingafani. Yingako uthisha kufanele abe nekhono lokukhetha amasu azohambisana nabafundi bakhe ekufundiseni isiZulu uLimi Lokuqala Lokwengeza. Kuleli lisu lokufunda ngokusebenzisana uthisha uhlela abafundi ngamaqoqo noma ngababili ukuze basebenzisane futhi basizane (Crawford, 2001). Uma abafundi sebehlukanisiwe ngamaqoqo, banikezwa imisebenzi bese bayasizana ekwenzeni lowo msebenzi. UFarley, Zahvoyska noMaksymiv (2009) uveza izindlela ezahlukene amaqoqo angakhiwa ngazo. Uthi uthisha angaxuba abafundi abenza kahle ekilasini kanye nalobo abangenzi kahle noma abafundi bangenza amaqoqo kubhekwa iminyaka yabo. Imisebenzi edinga ukuxazululwa kwezinkinga zangampela zempilo iyaye ibe nzima, ngakho-ke kuhle uma abafundi besebenzisana.

2.5.5 Isu lokuhlanganisa ukufunda nezobuchwepheshe (Technology Intergration Strategy) U-Aktaruzzaman, uShamin noClement (2011) bathi ukusebenzisa ezobuchwepheshe njengesu lokufundisa kusiza othisha ekutheni bahlinzeke abafundi ngamathuba amasha okufunda uhlelo nolimi. Ubuchwepheshe buphinde busize ekutheni bulungiselele abafundi ukuthi uma befika ezikhungweni zemfundo ephakeme, noma emsebenzini enhlobonhlobo bafike beqeqeshekile njengoba ukusetshenziswa kwabo kulezi zindawo kuvamile (Aktaruzzaman nabanye, 2011). Ukusebenzisa ezobuchwepheshe kungavula indlela ekutheni ukufunda nokufundisa uhlelo lolimi kube yimpumelelo (Park, 2011).

2.5.6 Isu lokufunda okusekelwe emsebenzini yasekilasini

U-Ellis (2004) ocwaningweni lwakhe olwalubheka isu lokufundisa okusekelwe emsebenzini wasekilasini wathi ziningi izindlela okungachazwa ngazo imisebenzi yasekilasini. Lo mcwaningi wagxila ezincazelweni ezimbili. Wathi kukhona imisebenzi eyaziwa ngokuthi ngegxilile naleyo eyaziwa ngokuthi engagxilile. Uthi imisebenzi eyaziwa ngokuthi engagxilile yileyo misebenzi eyakhelwe ukuthi abafundi basebenzise ulimi ngendlela engajwayelekile. Lolu hlobo lwemisebenzi lunika abafundi amathuba okuthi basebenzise ulimi ezimweni ezijwayelekile. Uthi imisebenzi yabafundi egxilile yona ngakolunye uhlangothi yakhelwe ukufundisa ulimi ngendlela elandela imigudu ethize. Uthi kule misebenzi uthisha ugxila kakhulu ekufundiseni izakhiwo zolimi.

2.6 Amakhono eBasic Interpersonal Communication Skills (BICS) ne Cognitive Academic Language Proficiency (CALP*)*

Ingcweti yolimi enguCummins (1981) ibeka ukuthi kukhona umehluko phakathi kokuthola ulimi lokuxhumana nabantu ezimweni ezijwayelekile zasemphakathini nolimi lokufunda. UCummins (1981) uthi uma kukhulunywa nge*Basic Interpersonal Communication Skills* kusuke kukhulunywa ngamakhono olimi adingekayo ukuze abantu bezokwazi ukuxhumana. Abafundi abafunda isiNgisi basebenzisa amakhono eBICS uma besezinkundleni zokudlala, isikhathi sekhefu esikoleni, emabhasini esikole, ezindlini zokudlela ezikoleni noma bexhumana ngomakhalekhukhwini. Uqhuba athi amakhono eBICS awagxilile ekufundeni okwenzakala ekilasini kodwa agxile kakhulu ekuxhumaneni okwenzeka phakathi kwabantu ngaphandle kwasekilasini, okungaba ukuxhumana okwenzeka emiphakathini. Ngakolunye uhlangothi, uCummins (1981) uthi uma kukhulunywa ngeCognitive Academic Language Proficiency (CALP) kusuke kukhulunywa ngokufunda okusuke kwenzeka

ekilasini. Lokhu kufunda kumbandakanya ukulalela, ukukhuluma, ukufunda okubhaliwe kanye nokubhala. Leli zinga lokufunda ulimi libalulekile kubafundi futhi liyabasiza ekutheni baphumelele esikoleni. Abafundi badinga isikhathi nokwesekwa ukuze baqeqesheke ngokwanele futhi nokuthi benze kahle ezifundweni zabo.

2.7 Isiphetho

Kulesi sahluko kuphawulwe ngokubuyekezwa kwemibhalo lapho bekubhekwa ukufundiswa kohlelo lolimi emazweni ahlukene anjengeNingizimu Afrika, Afrika kanye naphesheya kwezilwandle. Kubuye kwabhekwa izindlela zokufundisa uhlelo lolimi okubalwa kuzo indlela yokuhumusha, Indlela yokufunda ngokweminyakazo, indlela yokuxhumana kanye namanye amasu asetshenziswa ngothisha ekufundiseni uhlelo lolimi esiZulwini uLimi Lokuqala Lokwengeza. Lolu cwaningo lubheke ukuthi ingabe lezi zindlela namasu okufundisa uhlelo lolimi zinomthelela omuhle yini ekufundisweni kohlelo nolimi. Kubuye kwaphawuleka ukuthi kubalulekile ukufundwa kohlelo lolimi ngoba kwenza abafundi bayazi imigomo nemithetho yolimi.

ISAHLUKO 3

3. IZINDLELA ZOCWANINGO

3.1 Isingeniso

Kulesi sahluko kuchazwe kabanzi ngezindlela zocwaningo ezisebenze kulolu cwaningo. Kubhekwe ipharadaymu yomhumusho, umklamo wocwaningo, izindlela zokuqoqa ulwazi locwaningo, abahlanganyeli bocwaningo, indawo lapho ucwaningo luqhutshwe khona kanye nokuhlaziywa kolwazi oluqoqwe kubahlanganyeli bocwaningo.

3.2 Ipharadymu yomhumusho

Lolu cwaningo lwenziwe lwaba ngaphansi kwepharadaymu yomhumusho. Ipharadaymu yomhumusho yiyona elungele lolu hlobo locwaningo njengoba ngibheke ukufundiswa kohlelo lolimi kubafundi bebanga le-10 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu ezixube izinhlanga zaseRichards Bay. UNkosi (2011) uthe ezinye zezimpawu zepharadaymu yomhumusho ukuthi igcizelela ukufunda okunzulu, ukuhlolwa kwezindikimba zombhalo noma izindikimba zokukhulunywayo kanye nokuhlolwa kwezithombe. UNkosi (2011) ugcizelele ukuthi umcwaningi osebenzisa ipharadaymu yomhumusho ungena agxile embonweni owethulwa yilokho akucwaningayo njengento ephelele. Okusho ukuthi izindikimba umcwaningi azibhekayo uzithola emva kocwaningo olujulile kanti kumele futhi abheke ubudlelwano bazo zonke izindikimba. Uphinde wathi umcwaningi ongumhumushi usebenzisa imininingwane eminingi ukuze athole ulwazi nokuqonda okunzulu ngalokho okucwaningwayo, umcwaningi uphinde agxile kokwenzekayo nasekutheni abantu bazenza kanjani izinto nsuku zonke.

UCohen, uManion kanye noMorrison (2000) bathe ipharadaymu yomhumusho incike enjulalwazini yokubheka nokucubungula indlela abantu abafunda ngayo, ibheka izinselelo abantu abahlangabezana nazo esimweni sansuku zonke. Baqhubeka bathi umcwaningi ukwenza lokhu ngokufuna ukwazi isimo senhlalo abantu abaphila kuso futhi azibandakanye nabo. Bayaqhubeka futhi bathi ngaphansi kwale pharadaymu kunenkolelo yokuthi abantu bakwazi ukuzakhela ulwazi nokuqonda kwabo ngomhlaba bethathela ezimweni esebeke bahlangabezana nazo. Ulwazi aluyona nje into ebekwe endaweni ethile ukuze wonke umuntu aluthole, kepha ulwazi lwakhiwa yizinto ezisemhlabeni futhi lwakhiwe yibona

abantu ngendlela ababuka ngayo izinto ezisemhlabeni (Cohen nabanye 2000). Baqhuba bethi ipharadaymu yomhumusho izinze ekutheni umuntu uyenza kanjani into ethile kanye nendlela ajula ngayo ngokomcabango. Ukugcizelela lokhu uBetram, uFortheringham noHarley (2000) baveze ukuthi abahumushi bakholelwa ukuthi umhlaba ngeke usho ukuthi uyawazi futhi abantu bachaza isimo esithile ngokwesipiliyoni abanaso ngaleso simo.

Njengoba sengike ngachaza ngenhla ngabantu abazakhela umhlaba bahlanganise nezinto asebeke bahlangabezana nazo ekuphileni kwabo, nakukho-ke ukufunda uhlelo lolimi umfundi kudingeka athuthuke ekukwazini ukusebenzisa uhlelo lolimi ngendlela efanele. Lokhu umfundi ukwenza elekelelwa nguthisha ngokumfundisa ngendlela emakhayo. Ukuze abafundi bekwazi ukuthuthuka ohlelweni lolimi kubalulekile ukuba badedelwe babambe iqhaza elibonakalayo ekufundeni kwabo ukusebenzisa ulimi ngendlela eyiyo (Nkosi, 2014). Othisha bebanga leshumi ezikoleni ezixube izinhlanga bahumusha isipiliyoni sabo ngokwezimo abazithola ezikoleni. UHeining-Boynton (2004) uveza ukuthi izindlela ezisetshenziswa abahumushi zincike emaswini okusetshenziswa kwezinkulumompendulwano kanye nokubukela ngenkathi kuqoqwa ulwazi. UNeuman, Copple noBredekamp (2000) uthe umcwaningi osebenzisa ipharadaymu yomhumusho ungena agxile embonweni walokho akucwaningayo njengento ephelele. Okusho ukuthi umcwaningi uyithola emva kocwaningo olujulile indikimba leyo abuye abheke ubudlelwano bazo zonke izingxenye zendikimba.

Ebengifuna ukukubona njengomcwaningi ongumhumushi ukuthi yiziphi izindlela namasu othisha abazisebenzisayo ukufundisa uhlelo nolimi ebangeni leshumi esiZulwini uLimi Lokuqala Lokwengeza ezikoleni ezintathu eziseRichards Bay. Lokhu ngikwenze ngokuya esimweni abacwaningwayo abaphila kuso nsuku zonke. Ngenze nabo izingxoxo ezisakuhleleka ukuxoxisana nabo futhi lokho kwenze ukuba bakwazi ukugonyuluka ngezimo ababhekene nazo ekufundiseni uhlelo lolimi nsuku zonke. Kulolu cwaningo ngigxile embonweni walokho okucwaningwayo njengento ephelele, ngigxile kulokhu okwenzakalayo ngibuke nokuthi kwenziwa kanjani. Ngifune ukwazi isimo sabacwaningwayo ngazimbandakanya naso ukuze kungashintshi lutho njengoba bengikhona njengomcwaningi. Ngamanye amazwi ipharadaymu yomhumusho ihambisane kahle nalolu cwaningo ngoba lolu cwaningo lubheke amasu othisha abawasebenzisayo ukufundisa uhlelo lolimi kubafundi bebanga leshumi esiZulwini uLimi Lokuqala Lokwengeza nokuthi bakuqonda kanjani ukufundisa uhlelo lolimi.

3.3 Umklamo wocwaningo

Ucwaningo lulandele indlela yocwaningo lwekhwalithethivu okuyiyona esetshenziselwe ukuhumusha kanye nokuqonda kahle ukwenzeka kwezimo kulolu cwaningo. Lolu cwaningo lusebenzise ucwaningo

lwesimo njengomklamo wocwaningo. Ucwaningo lwesimo yilona olusize ukuphenyisisa, lubike ngezimo ezenzeka ezimpilweni zothisha nabafundi uma kufundiswa uhlelo nolimi esiZulwini uLimi Lokuqala Lokwengeza. Indlela yocwaningo lwesimo iyona esetshenziswe ekuqondeni kanye nasekutholeni umqondo wangempela maqondana nokufundiswa kolimi lohlelo kothisha bebanga leshumi esiZulwini uLimi Lokuqala Lokwengeza.

3.3.1 Ucwaningo lwekhwalithethivu

Lolu cwaningo lusebenzise indlela eyikhwalithethivu. Ucwaningo oluyikhwalithethivu lusuke luhlose ukuhumusha, lucubungule futhi luveze ukuqonda kahle ngokwenzeka kwezimo ngobunjalo bazo ngendlela ezisuke zenzeka ngayo endaweni, okunye futhi kungaba ukuthi abantu abayingxenye yaleso simo bakuqonda kanjani ukwenzeka kwalezo zimo (Lazaraton, 2002). Lokhu kwakuphawulwe ngaphambilini nanguLincoln noGuba (1985) ababeka bathi abacwaningi bekhwalithethivu bacwaninga izinto ngokwemvelo yazo, bezama ukuthi lezo zinto zenze umqondo osile noma zitolike indlela ababuka ngayo isimo ngencazelo eyenzeka kubantu.

UNkosi (2011) uthi ucwaningo lwekhwalithethivu lungathathwa njengesibuko noma ifasitela esingakwazi ngalo ukubuka siphinde siphawule ngezinto eziphathelene nenhlalo yabantu. Ngakho-ke lolu cwaningo belungahlosile ukuhlaziya ulwazi oluncike ezinombolweni, njengokuthi bangakanani abafundi abakwazi ukusebenzisa uhlelo ngendlela efanele, kodwa belucubungula amazwi angamagama nezitatimende kanye nokwenzekalayo lapho othisha befundisa bese kuhlaziywa kwakhiwe izindikimba. Lapho kuhlaziywa, kusetshenziswe zona izindlela zocwaningo oluyikhwalithethivu kwelekelela ukusetshenziswa kwenjulalwazi yokuhumusha.

UCole (2006) uhlobanise ucwaningo oluyikhwalithethivu nepharadaymu yokubuka izinto ngokwemvelo yazo. UCole (2006) ubeka ukuthi kulolu hlobo locwaningo kuhlaziywa indlela abantu abaziphatha ngayo kuhlanganise kanye nalokho asebeke bahlangabezana nakho emphakathini ngale kokusebenzisa izibalo. UCreswell (2009) naye ugcizelele ukuthi abacwaningi bocwaningo lwekhwalithethivu baqoqa ulwazi oludingwa wucwaningo kubahlanganyeli abahlala besesimweni esejwayelekile isikhathi esiningi, ngokwalokho okudingidwa wucwaningo. UCreswell (2009) ugcizelele ukuthi ocwaningweni oluyikhwalithethivu umcwaningi akaqoqi ulwazi ngokunikeza umhlanganyeli ngamunye ithuluzi lokuthi agcwalise ulwazi oludingeka kulelo thuluzi. Kepha umcwaningi uqoqa ulwazi ngokuziyela mathupha kumhlanganyeli axoxisane naye aphinde futhi abuke lokho akwenzayo kuleyo ndawo ajwayele ukuba kuyona umhlanganyeli.

ULeedy noOmrod (2005) baphawule ngokuthi ucwaningo lwekhwalithethivu lwenziwa ngumcwaningi ngokuthi aye kuleso simo acwaninga ngaso, abuke abahlanganyeli bocwaningo besesimweni abahlale bekuso emihleni kungabi ukuthi kukhona okushintshayo ngoba kukhona umcwaningi. Ngakho-ke ucwaningo lwekhwalithethivu lunjengomkhanya osiza umcwaningi ukuba abuke futhi aphawule ngezinto eziphathelene nenhlalo yabantu. Nalolu cwaningo luhambisana kahle nocwaningo lwekhwalithethivu ngoba umcwaningi uqoqe ulwazi ngokuya mathupha kubahlanganyeli futhi kube nezingxoxo ezisakuhleleka nabahlanganyeli bocwaningo, okungothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni leshumi ngenhloso yokuthi kuphenduleke imibuzongqangi yalolu cwaningo.

3.3.2 Ucwaningo lwesimo

Lolu cwaningo luwucwaningo lwesimo. UCohen, uManion noMorrison (2007) bachaze ucwaningo lwesimo njengento ehlanganisiwe yaba yinye okubandakanya abafundi, igumbi lokufundela kanye nomphakathi. UCohen nabanye (2007) bathe ucwaningo lwesimo luyaphenyisisa, lubike ngezimo ezenzeka ezimpilweni zabantu. UCohen nabanye (2007) bathe ucwaningo lwesimo luhlukaniseka kancane eswini elisetshenziswe kumenzi noma kumenziwa wocwaningo. Bathi kunokuxhumana okukhulu phakathi kocwaningo lwesimo nenjulalwazi yomhumusho. Kanti uYin (1994) uthe ucwaningo lwesimo lugxile ekuhloleni isenzeko esenzeka esimweni sangempela sempilo.

Ucwanigo lwesimo ngabone kuyilona olufanele ucwaningo lwami njengoba bengifuna ukwazi ngokufundiswa kohlelo lolimi kubafundi bebanga le-10 abenza isiZulu ulimi lokuqala lokwengeza ezikoleni ezintathu zaseRichards Bay.

3.4 Izindlela zokuqoqa ulwazi locwaningo

Ziningi izindlela zokuqoqa ulwazi ezisetshenziswa ngabacwaningi. Kubalulekile ukuthi abacwaningi bakhethe izindlela ezizobasebenzela nezihambisanayo nepharadayimu yocwaningo ekuqoqeni ulwazi abaludingayo ekuphenduleni imibuzo yocwaningo (Betram & Christiansen, 2014). Lolu cwaningo lusebenzise izindlela ezintathu zokuqoqa ulwazi. Lusebenzise izingxoxo ezisakuhleleka, indlela yokuhlaziya amadokhumenti kanye nendlela yokusebenzisa izingxoxo zamaqembu. Ulwazi oluqoqiwe, lutholakale kothisha abafundisa ibanga leshumi.

3.4.1 Izingxoxo ezisakuhleleka

Kulolu cwaningo ulwazi luqoqwe ngokusebenzisa izingxoxo ezisakuhlelaka phakathi kwami njengomcwaningi kanye nabahlanganyeli bocwaningo okungothisha abayisithupha. Lezi zingxoxo zenziwe ngesikhathi sabo othisha sekuphume isikole ukuze kungaphazamiseki isikhathi sokusebenza. Ngesikhathi kwenziwa lezi zingxoxo kusetshenziswe isiqophamazwi. Ukuxoxisana yindlela yokuxhumana esetshenziswa kuwo wonke umhlaba nakuzo zonke izilimi. UBloom noCrabtree (2006) bathi ukuqoqa ulwazi locwaningo ngokusebenzisa izingxoxo ezisakuhleleka kulekelela umcwaningi ukuba akwazi ukuthola ulwazi oludingwa wucwaningo oluyikhwalithethivu.

UNewton, Yates, Sheam noNowitzki (2010) uthi ukuthola ulwazi ngezingxoxo ezisakuhleleka kuletha ulwazi oluyisisekelo kulokhu umcwaningi akucwaningayo. Lokhu kwenzeka lapho umhlanganyeli wocwaningo echaza futhi ekhipha ingonyuluka ngalokhu akubuziwe. Ngamanye amazwi ucwaningo lwezingxoxo lungaba yiqiniso ngenxa yokuthi lowo okuxoxiswana naye angakunika izincazelo eziningi ezidingwa ucwaningo.

UGill (2008) uthi lolu hlobo lwezingxoxo lujwayelwe ukuqhakanjiswa njengoba luthathwa njengolukwaziyo ukugqugquzela abahlanganyeli ukuthi baveze imibono yabo ngaleso simo esisuke siphenywa. UKvale benoBrinkmann (2009) bathi izingxoxo ezisakuhleleka zigxile ekutholeni izincazelo ngendlela abahlanganyeli ababuka ngayo umhlaba abaphila kuwo ngenhloso yokuhumusha incazelo yesimo esisuke siphenywa. Lolu cwaningo lusebenzise izingxoxo ezisakuhleleka. Ukusebenzisa izingxoxo ezisakuhleleka kungisize ukuba ngikwazi ukuxhumana ubuso nobuso nabahlanganyeli bocwaningo (Cohen nabanye, 2011). URule benoJohn (2011) bayakuqinisekisa ukuthi le ndlela yezingxoxo ivumela ukuthi kube lula ukuthola ulwazi kubahlanganyeli futhi ibenza bekwazi ukugonyuluka uma bephendula imibuzo yocwaningo. Izingxoxo ezisakuhleleka zingisize ekutheni ngithole ulwazi ezimpendulweni engizinikezwe ngabahlanganyeli. Lezi zimpendulo ziphendule imibuzo evulekile ebuzwe umcwaningi. URule benoJohn (2011) bagqugquzele ukuthi umcwaningi engeze ngemibuzo ephenyayo yokulandelisa ngesikhathi sezingxoxo. Le mibuzo yenza ukuba umhlanganyeli angavaleleki ebhokisini kodwa akhulume ngokukhululeka.

Ukuqinisekisa ukuthi ukuxhumana phakathi komcwaningi nomhlanganyeli ngesikhathi sezingxoxo kuba yimpumelelo, kubalulekile ukuthi umcwaningi abe nohlu lwemibuzo ayihlelile, isingaba khonake imibuzo evuka ngesikhathi sezingxoxo ebingahleliwe. Lokhu kukhombisa ngokusobala ukuthi lezi zingxoxo zisakuhleleka yingakho kuba khona okuhleliwe bese kuba khona nokungahleliwe (Merriam, 2009). Uqhuba athi le mibuzo ehleliwe yaziwa ngokuthii isheduli yezingxoxo. UCohen nabanye (2011) bathi kubalulekile ukuba umcwaningi abe nale sheduli enemibuzo ehleliwe, bathi imibuzo yale sheduli

kufanele ivuleleke futhi kube khona eyokulandelelisa. Ukwenza lokhu kungisize ekutheni ngithole ulwazi oluningi kubahlanganyeli mayelana nesimo esiphenywayo. Yingakho-ke kulolu cwaningo ngisebenzise izingxoxo ezisakuhleleka. Ngivakashe kabili esikoleni ngasinye, ngenza izingxoxo ezisakuhlelaka nothisha labo abangabahlanganyeli kulolu cwaningo. Ukusebenzisa izingxoxo ezisakuhleleka kungisize ukuba ngikwazi ukuthola ulwazi oludingwa ucwaningo lwekhwalithethivu, zilethe ulwazi oluyisisekelo kulokhu engicwaninge ngakho. Ngibuye ngakwazi ukwengeza eminye imibuzo ngenhloso yokuphanda nokulangazelela ulwazi kumhlanganyeli wocwaningo. Ngenze uhlelo lwezingxoxo ezisakuhleleka ngemibuzo okuyiyona engumgogodla wocwaningo, ngibuze imibuzo evulelekile ukuze abacwaningwayo bezizwe besekhaya.

3.4.2 Ukuhlaziya amadokhumenti

Amadokhumenti angamathuluzi asemqoka ekuqoqeni ulwazi. Amadokhumenti ahlaziywe ukuze kuqinisekiswe iqoqo lezindikimba ezisetshenziswe ngenkathi kufundwa uhlelo lolimi. Sekuqedwe ngezingxoxo nothisha kube sekuhlaziywa nalawa amadokhumenti: Amalungiselelo esifundo aqhathaniswe nohlelo lomsebenzi webanga leshumi ngokweNqubomgomo (CAPS) yezilimi nokufundisa ukufunda. Yilawa amadokhumenti asetshenziswa nsukuzonke ekufundeni nasekufundiseni. Ahlaziywe ukuze ngiqonde ukuthi ithini iKharikhulamu mayelana nokufundisa ulimi nohlelo lwesiZulu uLimi Lokuqala Lokwengeza. Okunye obekubalulekile bekungukubona ukuthi othisha bayahambisana yini neCAPS esimeni sokufundisa sansukuzonke. Amadokhumenti ahlaziywe ngesikhathi ebengisihlelile nothisha sekuphume isikole ukuze kungaphazamiseki isikhathi sokufunda.

3.4.3 Izingxoxo zamaqembu

Izingxoxo zamaqembu ziyithuluzi lokucwaninga elisebenzisa ukuxhumana kubahlanganyeli ngamaqoqo ngezihloko ezithile ngenhloso yokuthola ulwazi (Clark, 2011). NgokukaHennik, Hutter noBailey (2011) bathi inhloso yokusebenzisa izingxoxo zamaqembu wukuthola imibono ejulile ehlukahlukene ngemizuzwana eyi-60 kuya kweyi-90, nokuthi kwakheke isimo lapho abahlanganyeli bocwaningo bezizwa bekhululekile ukuveza imibono yabo ngezingxoxo zabo ezisuke zibhekiswe esihlokweni esithile. UYates (2004) uthi ukwenza abahlanganyeli baxoxe baphikisane noma benze inkulumo-mpendulwano kungenye yezindlela zokusebenza kwezingxoxo zamaqembu. UMareva (2016) uthi indima edlalwa umcwaningi ezingxoxweni zamaqembu eyokuba imodaretha noma ukuqondisa ukuthi izingxoxo ziqhubeka kahle. UPunch (2005) uthi ukusebenzisa izingxoxo zamaqembu akukhona ukubuza imibuzo uthole izimpendulo nje kuphela kodwa umcwaningi usuke efasilithetha, emodaretha, eqapha futhi erekhoda ukusebenza nokuxhumana kwalelo qembu. UCohen

nabanye (2011) bachaza izingxoxo zamaqembu njengohlobo lwezinkulumo-mpendulwano zamaqoqo ezingahlosile ukubuka inqubekela phambili noma ukubheka emuva phakathi komcwaningi lapho imibono yabahlanganyeli ikhulisa ucwaningo olucwaningwa ngumcwaningi. NgokukaMarshal benoRossman (2006) bathi izingxoxo zamaqembu zisiza umcwaningi ukuba akhe isimo esifudumele sokusebenzela ukuze abacwaningwayo bazizwe bekhululekile futhi babuzwa imibuzo eqondene ngqo kulokhu okucwaningwayo ukuze kugubheke ulwazi kuvele imibono ehlukahlukene emayelana nocwaningo. Baqhuba bethi izingxoxo zamaqembu zigqugquzela ukusebenza kahle phakathi kocwaningo nabacwaningwayo.

UYates (2004) uthi izingxoxo zamaqembu ziyindlela elula nesheshayo yokuqoqa ulwazi lwekhwalithethivu njengoba ulwazi lwakhona luqoqeka ngesikhathi esincane kunongasisebenzisa uma ngabe wenza ingxoxo nomuntu ngayedwa. Uqhuba athi izingxoxo zamaqembu ziphehla inkulumo eholela ezingxoxweni ezihlukahlukene. NgokukaPunch (2005) izingxoxo zamaqembu zigqugquzela abahlanganyeli ukuba besho lokho okusemiqondweni yabo futhi akubizi ukuzisebenzisa ekubeni ziletha ulwazi olunothile, abahlanganyeli bocwaningo bakhululekile ukubeka imibono yabo futhi bayakuchazisisa lokhu okufunwa ucwaningo. UCohen nabanye (2011) bafakazele lokhu ngokuthi izingxoxo zamaqembu zenza kukhiqizeke ulwazi ngokushesha nangendlela engabizi, zenza kube lula ukuhlanganisa ulwazi nemibono futhi zikhuthaza abahlanganyeli ukuba bakhiphe lokhu okungaphakathi kubona bebe begqugquzelana ngokusebenza beyiqoqo kunokuba umfundi avele azivezele owakhe umbono nemicabango. Umcwaningi ucele ukuba abahlanganyeli bocwaningo bahlangane ukuze bekwazi ukwakha iqembu. Iqembu lakhiwe ngothisha abayisithupha abangabahlanganyeli bocwaningo. Kusetshanziswe isiqophamazwi ukuqoqa ulwazi, umcwaningi ube esekubhala phansi akutholile ekulalela esiqophamazwini. izingoxo zibe mayelana nemibuzo ehleliwe ebuzwa ifuna imibono yabahlanganyeli. Kuyindlela elula ukusebenza neqembu uma ufuna ukuthola ulwazi ngocwaningo lwakho, ngisebenzise ucwaningo lwezingxoxo zamaqembu lwaba sesimeni sengxoxo esakuhleleka. Eqenjini labahlanganyeli izindawo eziyizingqinamba ziphawulekile futhi abahlanganyeli bakwazi ukuxhumana bakhulume ngezingqinamba zabo eqenjini. Abahlanganyeli basebenze ndawonye ukuze kungabibikho zinkinga mayelana nesikhathi. Izingxoxo zamaqembu ziyindlela engcono yokuqoqa ulwazi njengoba zivumela ukuthi kuchazeleke kahle konke okufuna ukuchazwa nokuthi kuqondeke kahle yonke imibuzo evukayo. Ukusebenza ngamaqoqo kwenze ukuba kuqubuke izinkulumompikiswano, lokho kwenze ukuba kuqoqeke ulwazi oluningi oludingwa ucwaningo. Lolu cwaningo lumayelana nokufundiswa kohlelo nolimi, isihloko socwaningo sibhekiswe kothisha yingakho umcwaningi esebenze nothisha kuphela ezingxoxweni zamaqembu hhayi abafundi.

3.5 Abahlanganyeli bocwaningo

Abahlanganyeli bocwaningo ngothisha abayisithupha abafundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni leshumi ezikoleni ezintathu zaseRichards Bay. Ngakhetha leli banga ngoba nginomcabango wokuthi kulo kusuke sekubhekeke ukuthi abafundi sebeyakwazi ukusebenzisa uhlelo lolimi ngendlela efaneleyo ngoba basuke sebekhulile. Ngicele imvume yokuxoxisana nothisha ababili isikole ngasinye. Ngibachazele ngesihloko socwaningo nokuthi yingani nginentshisekelo yokwenza ucwaningo ezikoleni zabo. Ngakho-ke ukukhethwa kwalaba othisha kungokuhlosiwe.

UCohen nabanye (2007) bathe ocwaningweni lekhwalithethivu, umcwaningi uqoka isampula labantu ngokwendlela abona ngayo. Ngamanye amazwi leyo sampula kumele ihambisane nocwaningo lekhwalithethivu. Laba babhali baqhuba bathi ukuqoka okuhlosiwe kusetshenziswa lapho kudingeka khona abantu abanolwazi oluqondene ngqo nalokho okudingwa wucwaningo. Lolo lwazi luba ngolujulile mayelana nalokho okucwaningwa ngakho. Kungakho-ke nakulolu cwaningo kukhethwe othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni leshumi. Lokhu kungenhloso yokuthola ukuthi ingabe othisha babafundisa kanjani lapho kufundwa uhlelo lolimi. Ngakhoke kulolu cwaningo ulwazi luqoqwe kothisha abayisithupha nje kuphela njengabahlanganyeli abasezingeni elithe thuthu njengoba kuyibona abafundisa abafundi ulimi futhi ucwaningo lugxile ekufundisweni kwabafundi uhlelo nolimi.

3.6 Indawo lapho ucwaningo luqhutshwe khona

Lolu cwaningo luqhutshwe ezikoleni ezintathu eziseRichards Bay. Lezi zikole ngizikhethe ngoba zinabafundi abaxube izinhlanga, kukhona abafundi abangamaKhaladi, abamhlophe, amaZulu kanye namaNdiya futhi zisemphakathini oxube izinhlanga nezilimi ezikhulunywayo khona zixubile. Kulezi zikole kufundwa isiNgisi uLimi lwaseKhaya. IsiZulu sifundwa njengolimi lokuqala lokwengeza.

Othisha abafundisa kulezi zikole baxubile ngokwezinhlanga, kanjalo nabafundi. Kodwa-ke othisha abafundisa isiZulu bangabomdabu walapha eNingizimu Afrika esifundazweni sakwaZulu-Natali.

3.7 Ukuhlaziywa kolwazi olutholakele

Kulolu cwaningo kusetshenziswe izindlela zokuhlaziya zocwaningo oluyikhwalithethivu. Kusetshenziswe ukuhlaziya ulwazi olutholakele ngokwezindikimba. NgokukaMareva (2016) ukuhlaziya ulwazi lwekhwalithethivu kuwukucinga izitatimende ezejwayelekile mayelana nobudlelwano nezindikimba. Lokhu kufakazelwa nguMarshal no Rossman (2006) abathi kuyindlela

yokuhlela, ukuhlunga nokuhumusha ulwazi olutholakele. UCohen nabanye (2011) bagcizizelela ukuthi ukuhlaziya ulwazi kuhlanganisa ukuhlela nokuthi kube wumcwaningi obalulekile ukuchaza ulwazi olutholakele, ngamafuphi ulwazi olutholakele kumele lwenze umqondo ngendlela oluqoqe ngayo kubahlanganyeli kuchazeke kahle izimo nezindikimba.

Isinyathelo sokuqala ocwaningweni lwami kube ukubhala ulwazi engiluthole ezingxoxweni ezisakuhleleka, izingxoxo zamaqembu kanye nasekuhlaziyeni amadokhumenti. Ukubhala kubandakanya ukuhlela imisindo etholakele erekhodiwe ibe ngebhaliwe (Duranti, 2007). Emva kokubhala ulwazi olujulile ngiluhlelile ngoba umcwaningi wekhwalithethivu lokhu akuhlelile kumele kwakhe umqondo ophelele olwazini alwethulayo kodwa imibono yakhe ingafakwa ulwazi lube njengoba luqoqiwe. UCreswell (2013) uthi emva kokuhlela ulwazi, kumele lufundwe kubhalwe amanothi noma imemo ihambelane nalokhu okutholakale kufundwa ulwazi. UClark (2011) uthi imemo ocwaningweni lwekhwalithethivu ngamanothi angeziwe abhalwa umcwaningi ukuze aqonde indlela yokukhoda ulwazi. Emva kokufundisisa ulwazi ngiluhlukanise ngamakhodi nangezindikimba. UCreswell (2013) uthi ukuhlukanisa ulwazi ngamakhodi kungumnyombo wocwaningo lwekhwalithethivu. Ngisebenzise ukukhoda okuvulelekile, nginamathelise iziqeshana zamaphepha ezindikimbeni ezibhaliwe ngase ngehlukanisa ngezindikimba. UCohen nabanye (2011) bathi le ndlela yokukhoda ingenziwa ngomugqa nomugqa noma isigaba nesigaba.

Isinyathelo sesibili kube ukuhlaziya ulwazi. NgokukaMarshall noRossman (2006) ukuhlaziya ulwazi lwekhwalithethivu kuletha incazelo nokuvumelana namaphethini ezindikimbeni zolwazi olutholakele. Amazwi abahlanganyeli bocwaningo abhalwe njengoba enjalo. Akukho lapho umcwaningi ashintshe khona wafaka amazwi akhe noma lapho alungise khona ecabanga ukuthi umhlanganyeli wocwaningo wenze iphutha khona. Lokhu kuhlaziya kwenziwe ngokwakha izindikimba eziphathelene nokufundisa uhlelo lolimi kubafundi bebanga leshumi abenza isiZulu uLimi Lokuqala Lokwengeza. Lapho kuhlaziywa kusetshenziswe injulalwazi kaVygotsky (1978) i-Socio-constructivism kubhekwe namasu okufundisa ulimi nohlelo. Okuyikhona okusize ukuthi lokhu okutholakele kuhlaziywe ngendlela efanelekile kwanganhlanhlathwa. Izindikimba zisebenze njengomgogodla ekuphenduleni imibuzongqangi yalolu cwaningo.

Isinyathelo sokugcina ngukwethulwa kolwazi. Ngokuka Creswell (2013) ukwethulwa kolwazi yilapho okusuke sekuhlanganiswe konke okutholakale emibhalweni. Indlela yokuhlaziya ulwazi kulolu cwaningo ihambelane nendlela eyahlongozwa nguMarshall noBosman (2006) okungukuhlela ulwazi,

ukuthi umcwaningi afunde futhi afundisise okutholakele, akhode ulwazi olutholakele luhlukaniswe ngezindikimba, ahumushe ulwazi olutholakele bese luyethulwa.

3.8 Ukuvivinya amathuluzi okuqoqa ulwazi

Uma ucwaninga kufanele uvivinye ulwazi ukuze ubone ukuthi ucwaningo lwakho lungenzeka ngempumelelo yini. Kubalulekile ukuthi umcwaningi abe nolwazi oluthe thuthu lokwenza ucwaningo. UJanesick (1998) uthi umcwaningi kumele enze ukuvivinywa kolwazi okungeke kube kude ukuze akwazi ukuthola amakhono noma amaqhinga azowadinga ekwenzeni ucwaningo lwakhe ngempumelelo. Nami nganquma ukuba ngenze ukuvivinya ulwazi esikoleni sami kwazise naso sixube izinhlanga kanti futhi singesamabanga aphezulu, sikhona naso esifundeni saseKing Cetshwayo. Esinye isizathu sokuba ngivivinye ulwazi ukuthi bengifuna ukubona ukuthi imibuzo yami izwakala kahle yini, nokubona ukuthi ikhona yini imibuzo engadida abahlanganyeli bocwaningo bangayizwa ngendlela ebuzwe ngayo, okungenza bangaphenduli ngendlela enembayo. Ukuvivinya ulwazi kungisize ukulungiselela ucwaningo lwangempela. Ngikwazile ukubona izingqinamba nobuhle bamathuluzi engiwasebenzise ekuqoqeni ulwazi lwenhlololwazi esakuhleleka. Kulesi sikhathi ngizuze amaqhinga okulalela nawokukhuluma abacwaningwayo bazizwe bengenakwesaba futhi bengenawo amahloni nami ngase ngikwazi ukulandelisa ngemibuzo equbukayo ngesikhathi senhlololwazi.

3.9 Ukwethembeka kocwaningo

Lokhu ngikwenze ngokuthi ngibheke ukuthembeka kocwaningo. NgokukaBertram benoChristiansen (2014), ukuthembeka kubheka ukuthi ingabe ucwaningo luthembeke kangakanani. Nanoma yiluphi ucwaningo kumele lube nokwethembeka. Umcwaningi makangabiki lokho okuthandwa nguyena nalokhu akususela ekhanda (Bertram & Christiansen, 2014). NgokukaBertram benoChristiansen (2014) ikhonsepthi yokwethembeka igcizelela ukukholakala kolwazi olutholakele. Babuye bethi ziningi izindlela okungathuthukiswa ngazo ukukholakala kolwazi. Lokhu kungenzeka ngesikhathi sokuqoqwa kolwazi nangesikhathi sokuhlaziya. Lapha umcwaningi angasebenzisa isiqophamazwi ngesikhathi sezingxoxo. Lokhu kungasiza ekutheni ulwazi olutholwayo kube yilo ngqo ngoba umcwaningi uzobe enamazwi aqoshiwe kunokuthi abhale phansi lokhu okushiwo umhlanganyeli. Ulwazi ngiluthole kubahlanganyeli ngisebenzisa isiqophamazwi ngesikhathi sezingxoxo nangesikhathi sezingxoxo zamaqembu. Kulolu cwaningo ukuthembeka kocwaningo kube yinto esemqoka. Ngixoxe ngalezi zihlokwana ezine ezimayelana nokuthembeka kocwaningo: ukuthembeka, i-***credibility***, ukudluliswa i-***transferability,*** *ukuqinisekisa* i***confirmability*** kanye nokuncika-***dependability.***

UWayhuni (2012) uthi ukudluliswa kuchaza ukuthi ulwazi olusuke luchazwa wucwaningo lungakwazi ukusetshenziswa endaweni ehlukile nasezimweni ezehlukile. Ngamanye amazwi, imiphumela yocwaningo oluthile ingakwazi ukusetshenziswa ezimweni ezehlukile. Lokhu futhi kungachaza ukuthi lukhona ucwaningo olungasuselwa emiphumeleni yalolo cwaningo. Imiphumela yalolu cwaningo idluliselwe kwesinye isimo esehlukile ngoba ulwazi oluqoqiqwe luchazisise izindlela namasu atholwe kothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni leshumi esifundeni saseKing Cetshwayo, eRichards Bay. Lezi zindlela namasu atholwe kulaba othisha bebanga leshumi sezingadluliselwa kothisha abafundisa isifundo esifanayo okuyisiZulu uLimi Lokuqala Lokwengeza kulesi sifunda ukuqinisekisa ukugcizelela ukuthi imiphumela etholwe ucwaningo kumele iqinisekiswe ukuthi iveza ukuqonda kwesipiliyoni sabahlanganyeli kunokuthi iveze lokhu okuthandwa umcwaningi (Wayhuni, 2012).

Ukuqinisekisa kuqinisekiswe ngokuthi ngibuyele kubahlanganyeli bocwaningo ukuhlola ukuthi amazwi abo ahumusheke kahle ngendlela okuyiyo yini. Njengoba besengikubalulile ngenhla ukuthi ngisebenzise isiqophamazwi ngesikhathi sezingxoxo, lokhu kungisize ekutheni ngihlanganise ubufakazi bolwazi obeluqoqiwe nokuthi kuqinisekiswe indlela okwenziwe ngayo lokhu.

Ikhonsepthi yokuncika ixhumana nezimo zokuthembeka. Lokhu kukhuthaza ukuthembeka kolwazi olutholakele (Wahyuni, 2012). Lapha ukuthembeka kolwazi olutholakele kuthuthukiswe ngokuthi kwethulwe ngokuphelele inqubo yalolu cwaningo nangokuthi kuhlinzekwe izindlela zokuqoqwa kolwazi kwalolu cwaningo.

3.10 Inkambiso elungileyo yocwaningo

Kulolu cwaningo inkambiso elungileyo ilandelwe. Ngiqale ngokubhala izincwadi ngabhalela iziphathimandla zezikole (okunguMnyango weMfundo Eyisisekelo) ngicele imvume yokwenza ucwaningo ezikoleni ezintathu eziseRichards Bay. Ngilandelise ngezincwadi ebezibheke kubaphathi bezikole lezi ezintathu ebengizikhethile njengabasemagunyeni ezikoleni. Ngibachazele ngesihloko socwaningo nokuthi yingani benginentshisekelo yokwenza ucwaningo ezikoleni zabo. Ngilandelise ngezincwadi ebezibheke kubazali babafundi ababeyingxenye yocwaningo, ngicele imvume yokuba abafundi babe yingxenye yocwaningo ngokuthi kuhlolwe amabhuku abo emisebenzi kuphela. Izincwadi zibhalwe ngesiNgisi nangesiZulu njengoba ucwaningo ngilwenza ezikoleni zabafundi abaxube izinhlanga.

Ngibese ngilandelisa ngezincwadi ezibheke kothisha ngibacela ukuba babe ngabahlanganyeli balolu cwaningo. Ngichazele uthisha ngamunye ngesihloko nenhloso yocwaningo kanye nakho konke obekumele kwenziwe. Ngiqinisekise ukuthi amagama abahlanganyeli ababambe iqhaza awadalulwa nokuthi ngibaqambe amagama okungesiwona awabo angempela ukuze bavikeleke. Ngiphinde ngagcizelela ukuthi banelungelo lokuyeka ukuhlanganyela ocwaningweni uma bezizwa bengakhululekile nokuthi lokho ngeke kube yicala kumbe kube nemiphumela emibi. Abahlanganyeli bocwaningo bachazelwe ngamathuluzi asetshenziswe lapho kuqoqwa ulwazi baphinde baqinisekiswa ukuthi ulwazi olutholakele ocwaningweni lugcinwe endaweni ephephile. Futhi-ke lolo lwazi ngeke luwele ezandleni zomunye umuntu, luyohlala luyimfihlo engeke idalulwe ngaphandle kwemvumo yabo. Ngibazise ukuthi okuxoxiwe kuyohlala kuyimfihlo phakathi kwami nomhlanganyeli wocwaningo.

3.11 Imingcele yocwaningo

Nanoma yiluphi ucwaningo kumele lube nokuqoqeka lungasabalali ukuze okuyisona simo esihlolwayo sicace futhi imiphumela yaso ikwazi ukuhlaziyeka, okuyinto eba lukhuni uma ucwaningo lusabalele lungaqoqene. Lapha ngigxile kuphela kulokhu okucwaningwayo. Ngibheke kuphela othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni leshumi kulezi zikole ezintathu eziqokiwe zaseRichards Bay. Ngakho-ke angibanga nentshisekelo yokucwaninga bonke othisha abasezikoleni kumbe abafundisa amanye amabanga nezinye izifundo. Bekungeyona inhloso yalolu cwaningo ukwendlaleka nokubheka okwenzeka kwezinye izikole ezingeyona ingxenye yocwaningo. Ngamanye amazwi, ngigxile esimweni esisodwa okuyisona ebesicwaningwa, hhayi okunye, ukuze ucwaningo lungasabalali. Izikole ebengiziqokile zisendaweni yaseRichards Bay esiyingini saseKing Cetshwayo. Ngakho-ke angigxilanga ezikoleni zaseRichards Bay yonke kepha zibe sesigcemeni esisodwa.

3.12 Izingqinamba zocwaningo

Ucwaningo oluncane lwekhwalithethevu luba nengqinamba enkulu yokuthi alukwazi ukuhlaziya ngezinombolo (Joseph, no-Uther 2009). Ulwazi olutholakele kube oluqoqekile lokhu kube ngenxa yokuthi ucwaningo luqhutshwe ezikoleni ezintathu nje kuphela ezenza isiZulu uLimi Lokuqala eRichards Bay. Abanye abahlanganyeli bocwaningo bese bengasafuni ukuhlanganyela ocwaningweni bakhalaze ngokuthi ukubamba iqhaza ocwaningweni kubalethela umsebenzi omkhulu njenjoba kufanele amafayela abo abe sesimweni, amalungiselelo esifundo kufanele ahambisane namabhuku abantwana. Nokho emva kokuxoxisana nabo, bonke abahlanganyeli bagcine bezinikele ekubeni yingxenye yalolu cwaningo kuze kube lufuka esiphethweni.

Abahlanganyeli bebenganalo ulwazi olugcwele lokuthi ucwaningo lumayelana nani yize ngangibachazele kodwa iningi labo belinokwesabela ukuthi umcwaningi uthunywe uMnyango wezeMfundo.

Enye yezingqinamba engihlangabezane nazo ukuthi abanye abahlanganyeli abakuthandanga ukusebenza ngesikhathi sekuphume isikole bebekhalaza ngokuthi izithuthi zabo ziyabashiya okuphoqeleke ukuba umcwaningi abahlelele ukuthi bagodukiswa kanjani emakhaya emuva kwezingxoxo.

3.13 Isiphetho

Kulesi sahluko kuchazwe kabanzi izindlela zocwaningo ezisetshenziswe kulolu cwaningo. Kubhekwe ukuthi yini ipharadaymu yomhumusho, kwaphawuleka ukuthi isize umcwaningi ukuba angene agxile embonweni owethulwe yilokhu okucwaningwayo njengento ephelele. Kubuywe kwasetshenziswa indlela yekhalithethivu kulolu cwaningo esize umcwaningi ukuba abheke izinto ngokwemvelo yazo. Kubuye kwachazwa izindlela zokuqoqa ulwazi ezisetshenzisiwe kwashiwo ukuthi zinemithelela emihle kulolu cwaningo ngoba zenze umcwaningi wakwazi ukuphanda ulwazi, othisha bakhiphe ingonyuluka kulokhu abacwaningwa ngakho. Kuchazwe ngokukhethwa kwabahlanganyeli bocwaningo. Kuchaziwe ukuthi bakhethwe kanjani nokuthi kungani kukhethwe bona. Kuxoxwe ngezindawo lapho ulwazi luqoqwe khona kanye nokuhlaziywa kolwazi kwachazwa kabanzi ngokuthi ulwazi luhlaziywe kanjani.

Kulesi sahluko kubuywe kwachazwa kabanzi ngokuvivinywa kolwazi. UJanesick (1998) uthi umcwaningi kumele enze ukuvivinya kolwazi okungeke kube kude ukuze akwazi ukuthola amakhono noma amaqhinga azowadinga ekwenzeni ucwaningo lwakhe ngempumelelo. Umcwaningi uqale ngokuluvivinya lolu cwaningo, lokhu kumsize ukuba abe nolwazi oluthe thuthu futhi wathola amaqhinga namakhono awasebenzise ocwaningweni lwakhe.

UBertam benoChristiansen (2014) bathi nanoma yiluphi ucwaningo lumele lube nokuthembeka, umcwaningi makangabiki lokhu okuthandwa nguyena nakususela ekhanda. Kulolu cwaningo umcwaningi usebenzise ulwazi aluthole kubahlanganyeli ngqo akukho akususele ekhanda. Inkambiso elungileyo ilandeliwe kulolu cwaningo, kubhalwe izincwadi eziya ezinhlakeni ezifanele zokucela imvume yokwenza ucwaningo, ucwaningo lube seluqhutshwa emva kokutholakala kwezimvume. Lolu

cwaningo luqoqekile alusabalele, okusize umcwaningi ukuba isimo asihlaziyayo sicace futhi imiphumela yaso ihlaziyeke. Nalolu cwaningo lube nazo izingqinamba lapho abahlanganyeli bengasafuni ukuhlanganyela ngenxa yokuthi ucwaningo bekufanele balwenze ngesikhathi sabo nokho lokhu kwaxazululeka ngokuthi kuhlelwe ezinye izndlela zokuhamba ukuze abacwaningi bakwazi ukufika ekhaya.

ISAHLUKO 4

4. UKWETHULWA KOLWAZI NOKUHLAZIYWA KWALO

4.1.1 Isingeniso

Esahlukweni esedlule ngikhulume kabanzi ngezindlela zocwaningo, ipharadaymu yomhumusho, umklamo wocwaningo, izindlela zokuqoqa ulwazi locwaningo, abahlanganyeli bocwaningo, indawo lapho ucwaningo luqhutshwe khona, kanye nezindlela ezilandeliwe ukuhlaziya ulwazi oluqoqwe kubahlanganyeli bocwaningo. Kulesi sahluko ngizothula ngiphinde ngihlaziye ulwazi engiluqoqe ngenkathi ngenza ucwaningo olubandakanya othisha njengabahlanganyeli bocwaningo. Olunye ulwazi ngiluqoqe emiqulwini engamabhuku okubhala abafundi kanye nokulungiselwa kwesifundo ngasinye okwakuhlanganiswa ngothisha ngaphambi kokuqala kwaso. Inhloso yokuqoqa lolu lwazi bekuwukuphendula le mibuzongqangi yocwaningo engayinikeza nasesahlukweni sokuqala:

1. Yiziphi izindlela namasu okufundisa ulimi nohlelo othisha abazisebenzisayo ebangeni leshumi esiZulwini uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseRichards Bay?
2. Bazisebenzisa kanjani othisha izindlela namasu okufundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseRichards Bay?
3. Yingani othisha besebenzisa lezi zindlela namasu ukufundisa ulimi nohlelo esiZulwini uLimi Lokuqala Lokwengeza?
4. Ingabe izindlela namasu othisha abazisebenzisayo ukufundisa ulimi nohlelo zixhumana kanjani nalokho okulindelekile ngokweCAPS esiZulwini uLimi Lokuqala Lokwengeza ebangeni le-10?

Esahlukweni sesithathu ngichazile ukuthi izingxoxo zaba phakathi kwami kanye nothisha abayisithupha abangabahlanganyeli balolu cwaningo abafundisa isiZulu uLimi Lokuqala Lokwengeza ebangeni leshumi ezikoleni ezintathu zase Richards Bay. Lolu lwazi luqoqwe ngenyanga kaJuni ku2020. Lezi zingxoxo zenzeka ezinsukwini eziyishumi ezingalandelani ngenxa yokuthi othisha bebematasatasa belungisa imiphumela yezingane abanye bebeqedela ukuhlola izingane ngoba kwakuphazamiseke izivivinyo izikole zasheshe zavalwa.

4.2 Ulwazi oluqoqwe ezingxoxweni ezisakuhleleka

Ngaphansi kwale ngxenye yomsebenzi ngizobheka izimpendulo eziqoqwe kothisha abayisithupha, abangabahlanganyeli bocwaningo, abathathwe ezikoleni ezintathu zaseRichards Bay abafundisa isiZulu uLimi Lokuqala Lokwengeza. Njengoba kwakushiwo esahlukweni sesithathu ukuthi ulwazi luzohlaziywa ngokusebenzisa iparadaymi yomhumusho nangendlela yezindikimba, kuzoba kanjalo-ke kulesi sahluko. Ulwazi oluzothulwa ngaphansi kwale ngxenye yomsebenzi luphendula umbuzongqangi wokuqala othi, "Yiziphi izindlela namasu okufundisa ulimi nohlelo othisha abazisebenzisayo ebangeni leshumi esiZulwini uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseRichards Bay?" Ngaphansi kwalo mbuzongqangi wokuqala, izingxoxo ezisakuhleleka engaba nazo nothisha zaziphendula le mibuzwana eyayihlelwe ukulawula ukuqhubeka kwezingxoxo ukuze zinganhlanhlathi:

1. Kubaluleke ngani ukufundiswa kohlelo nolimi kuthisha nabafundi?
2. Othisha balufundisa kanjani uhlelo nolimi esiZulwini uLimi Lokuqala Lokwengeza?
3. Basebenza kanjani abafundi bakho kuhlelo nokusetshenziswa kolimi uma ngabe ubaqhathanisa nakwezinye izingxenye zolimi ezinjengokukhuluma nokulalela?
4. Yimaphi amaphutha ajwayelwe ukwenziwa ngabafundi uma kufundwa ulimi nohlelo esiZulwini uLimi Lokuqala Lokwengeza, futhi angasonjululwa kanjani?

4.2.1 IsiZulu siwumgudu wempumelelo emakilasini axube izinhlanga

Le ndikimba iphendula umbuzwana othi, "Kubaluleke ngani ukufundiswa kolimi nohlelo kuthisha nabafundi esiZulwini uLimi Lokuqala Lokwengeza?" Izikole eziningi ezixube izinhlanga yilezo ezikade zaziwa njengezabomdabu waseNdiya, ezabelungu kanye nezamaKhaladi ezisezindaweni ezisemadolobheni okanye ezisondelene nedolobha. Kulezi zikole ulimi lwesiZulu lufundiswa ikakhulukazi njengolimi Lwesibili (Khohliso, 2015). UKhohliso uqhuba athi ngokuka TaHfuzwe lolu limi lubizwa ngolokuqala lokwengeza. Lokhu kusuke kushiwo ngenxa yokuthi kufundwa isiNgisi njengolimi lwasekhaya noma lwebele. Ucwaningo olwenziwe kulezi zikole luveze ukuthi othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza babhekene nengwadla yokufundisa uhlelo lolimi kulolu limi (Zikhali, 2016). UZikhali uqhubeka athi nabo othisha abakuqondi kahle ukuthi kumele balufundise kanjani uhlelo lolimi njengoba izingane ziqala ukufunda isiZulu uLimi Lokuqala Lokwengeza ebangeni lesi-8. Ukushintshashintsha kokufundisa kule minyaka edlulile kubanga inselelo enkulu ekufundisweni kolimi (Khohliso, 2015).

Ezingxoxweni engaba nazo nothisha abayisithupha abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseRichards Bay kwavela ukuthi kubalulekile ukufundiswa kohlelo nolimi. Lokhu kwavela lapho ngicela ukuthi uthisha ngamunye axoxe ngokuthi kubaluleke ngani ukufundiswa kolimi nohlelo kuthisha nabafundi esiZulwini uLimi Lokuqala Lokwengeza.

Uthisha wokuqala wabeka wathi:

> *Ukufundiswa kohlelo lolimi kubalulekile ngokuthi abantwana ngeke balwazi ulimi lwabo ukuthi amagama, izingcezu zenkulumo zakheka kanjani uma ngabe singezukukufundisa ngakunye ngakunye kube yisifundo nje.*

Uthisha wesibili wathi:

> *Kubalulekile ukufundiswa kohlelo lolimi ngoba kwenza umntwana akwazi ukukhuluma ngendlela efanele, kwenza ukuthi bawazi amagama abawakhulumayo ukuthi ayizingcezu zini zenkulumo. Isibonelo: Uma ethi (mama) umtwana makazi ukuthi ibizo lelo. Kumele abantwana balufundiswe uhlelo nolimi ukuze bayazi imvelephi yabo futhi baziqhenye ngolimi lwabo.*

Uthisha wesithathu wagcizelela okushiwo ngozakwabo wathi:

> *Kubalulekile ukuba abafundi balufundiswe uhlelo nolimi lokhu kubasiza ngokuthi bazi kahle ulimi lwesiZulu nokuthi bayazi imvelaphi yabo futhi baziqhenye ngolimi lwabo*

La mazwi angenhla acashunwe kubahlanganyeli abathathu abavumelena ngokuthi ukufundisa uhlelo nolimi esiZulwini uLimi Lokuqala Lokwengeza kubaluleke ngokuthi kusiza abantwana ukuba bazi ukuthi izingcezu zenkulumo zakheka kanjani. Babuye bavumelane ngokuthi ukufundiswa kohlelo nolimi kusiza abantwana ukuba bekwazi ukukhuluma nokulusebenzisa ngendlela efanele. Ukufundisa uhlelo nolimi kuyahambisana nenjulalwazi i-Social constructivism kaVygotsky (1978) ekhuluma ngokuthi ingane ifunda kumuntu omdala onolwazi oluthuthukile futhi uyena okufanele abe yisibonelo. Injulalwazi kaVygotsky iphinde igqamise ukuthi abafundi ngeke bekwazi ukuzifundela nje bebodwa ngaphandle kokuba balekelelwa yilabo abanolwazi oluthuthukile nolusezingeni eliphezulu kunomntwana. Umuntu onolwazi oluthuthukile nolusezingeni eliphezulu kungaba umzali noma abantu abadala kanye nothisha (Krauss, 1996).

Ubulimininingi buyalekelela ekutheni ingane ikwazi ukufunda kalula izilimi. Ubulimininingi ukukwazi ukukhuluma nokubhala ulimi olungaphezu kolulodwa (Langdon noKohnert, 2008). Abafundi abafunda isiZulu uLimi Lokuqala Lokwengeza bangabafundi abaxube izinhlanga, bafunda isiNgisi njengolimi lwaseKhaya. Umhlanganyeli wesithathu wagcizelela ukuthi kubalulekile ukufundisa abafundi uhlelo nolimi ukuze bayazi imvelaphi yabo. Lokhu kuvunyelwa nguVygotsky (1978) uma ethi ulwazi lolimi abafundi abasuka nalo emiphakathini abaphila kuyona ludlala indima enkulu uma sekufundwa ulimi nohlelo ekilasini lesiZulu uLimi Lokuqala Lokwengeza. Uqhuba athi umuntu ufunda lokho akufundayo kulokho akubona kwenziwa ngabantu noma umphakathi asondelene nawo. Kungumqondo omuhle ukuthi abafundi bahlonyiswe ngolwazi lolimi ukuze bakwazi ukuxhumana nabantu ezimweni ezahlukahlukene. Ngakho-ke kubalulekile ukuthi abafundi balufundiswe ulimi lwesiZulu ukuze baziqhenye ngolimi lwabo, nakuba befunda izifundo eziningi ngesiNgisi futhi besithanda.

Kanti uthisha wesine wabeka kanje*:*

> *Ngingathi nje uhlelo lolimi luwumgogodla lwesifundo solimi. Lokhu ngikusho ngoba ekufundisweni kohlelo lolimi yilapho abantwana abafundiseka khona ukubizwa kwemisindo, ukubhala ngesikhathi befunda ukubhala. Bafunda ukubhala kahle amagama abawabhalile lokho kwenza ukuthi kube lula ngisho kuthiwa benziswa i reading [ukufunda] ngoba igama umntwana akwazi ukulibhala akabi nankinga uma kufanele alifunde.*

Uthisha wesihlanu wabeka wathi:

> *Kubalulekile ukufundiswa kohlelo lolimi uma umfundi efundiswe kahle uhlelo lolimi akabi nayo inkinga kwimibhalo.*

Uthisha wesithupha waphawula kanje:

> *Uhlelo nolimi silufundisela ukuba abafundi bekwazi ukucabanga nokucabangisisa, bekwazi ukuhumusha yonke imisebenzi abahlangana nayo empilweni.*

Abahlanganyeli abangenhla bavumelana ngokuthi ukufundisa abafundi uhlelo nolimi kuwumgogodla wesifundo solimi futhi kwenza ukuba abantwana bekwazi ukubiza imisindo ngendlela efanele, ukwakha imisho enomqondo kanye nokubhala. Ngakho-ke kuwumqondo omuhle ukuba abantwana bafundiswe uhlelo nolimi ukuze bezothuthuka olimini. UMareva (2016) uvumelana nabahlanganyeli uma ethi ukuthuthuka kuhlelo nolimi kusho ukukwazi ukufunda ngokuqondisisa, ukuba nolwazimagama, ukwazi imithetho yokwakhiwa kwamagama, ukuphimisa amagama ngendlela efanele kanye nokuwabhala ngendlela eyiyo. Ulimi luyisikhali esikhulu esenza abafundi bekwazi ukucabanga

futhi bahlakaniphe (Vygotsky, 1978). Lokhu kusekelwa nguMareva (2016) uma ethi ulimi lukhuthaza ukucabanga. U-Azar (2007) uthi umsebenzi wohlelo nolimi ukusiza abafundi ukuba bathole imvelaphi yolimi oluhlanganisa amaphethini ahlukahlukene enza ukuba sikwazi ukufunda, silalele futhi sibhale ngokucacile. Ugcizelela ukuthi ngaphandle kohlelo nolimi abantu ngabe bakhuluma amagama angahlangene kanye nemisindo engahlangene. Uqhubeka athi ngabe basebenzisa ulimi lomzimba ukwedlulisa abafuna ukukusho. UDoff (2000) uthi uhlelo nolimi silufundisa ngoba lunguhlaka lokuhlaziya futhi luyincazelo yolimi. Uqhuba athi uhlelo nolimi lusebenza njengekhono lokuvumela ukugqugquzela abafundi ngezinga elithile ezindleleni zabo zobuciko.

Ukuba nolwazi ohlelweni lolimi kuvamise ukuba kube yinkomba yemfundo engcono kanti ukungabi nezindlela ezinhle zokuxhumana kuholela ekwakhekeni kokungazethembi (Doff, 2000). UDoff uqhubeka athi ukubhala kahle nokukhuluma kahle kukunika ukuzithemba nokuhlonipheka. U-Ur (1999) ukholelwa ukuthi imithetho yohlelo nolimi yenza abafundi bazi ukuthi imisho kanye namaphethini emisho asebenza kanjani. Okusho ukuthi uma abafundi bengenalo ulwazi olugcwele lohlelo nolimi ngeke baziqonde izimiso zolimi. Ukufundiswa kohlelo nolimi kuthuthukisa ezinye izingxenye zolimi ezinjengokukhuluma kanye nokubhala. UCorder (1988) uthi uma ukhuluma kubalulekile ukusebenzisa izinkathi zesenzo ngendlela efanele uthi lokhu ukwazi ukukwenza uma uluqonda kahle uhlelo nolimi. Ngakho-ke kubalulekile ukufundiswa kohlelo nolimi ukuze abafundi bezozazi izimiso zolimi bese besebenzisa ulimi ngendlela efaneleyo. Lokhu kufakazelwa uMonyai (2010) uma ethi abafundi abangafundisekile kahle uhlelo nolimi bayahluleka ukusebenzisa ulimi ngendlela efanele. Uqhubeka athi abafundi bagcina balahlekelwa ngamamaki ngoba baxubanisa imisindo ngendlela engafanele, bengakwazi ukuhlela imisho futhi bengenalo ulwazimagama olwanele olungabasiza ekwenzeni umsebenzi ngendlela efanele.

4.2.2 Indlela othisha abakuqonda ngayo ukufundisa uhlelo nolimi

Le ndikimba iphendula umbuzwana othi, “Othisha balufundisa kanjani uhlelo nolimi esiZulwini ulimi lokuqala lokwengeza?” Othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza eRichards Bay babhekene nenkinga yokuthi abafundi baqala ukufunda lolu limi ebangeni lesi-8 ngoba ezikoleni ezisemazingeni aphansi basuke befunda izilimi ezimbili okuyisiNgisi nesiBhunu. Lokhu kuba nomthelela ongemuhle kahle ekufundisweni kohlelo nolimi njengoba abafundi kusuke kuseyilapho beqaliswa ukufunda ukubiza amagama kanye nokupela amagama ngendlela efanele esiZulwini.

NgokweNqubomgomo yeziLimi ebangeni leshumi, isifundo sezilimi sehlukaniswa ngamaphepha amathathu. Uhlelo nolimi siluthola luba nomthelela omubi kakhulu ephepheni lokuqala nelesithathu

ngoba abafundi basuke bengalwazi upelomagama, ukusebenzisa kahle izingcezu zenkulumo, izivumelwano nokunye. Uma abafundi behluleka ukufunda kanye nokufunda imibuzo ngendlela efanele nephepha lesibili libanika izinkinga yize bengajeziselwa kulo isipelingi. UWolfang Klein (1990) uthi ingane ephile kahle kumele ifundiswe ulimi lwayo ezigabeni zayo zokuqala zempilo. Ubuye aqhube athi uma ingane incishwe ulimi lwayo isencane iba nobunzima ekufundweni kohlelo nolimi. Izingxoxo ezisakuhleleka engibe nazo nothisha ziveze ukuthi abafundi abaningi abenzi kahle ekusetshenzisweni kohlelo nolimi esiZulwini uLimi Lokuqala Lokwengeza ebangeni le-10.

Uthisha wokuqala webanga le-10 wakufakazela lokhu lapha ethi:

> *Yebo, ukusetshenziswa kolimi nohlelo kuneqhaza okulibambayo emiphumeleni yesifundo sisonke ngoba kunokuthi imiphumela yabafundi ibe phezulu iye ithi ukwehla. Abafundi bayawushaya usection A [Isahluko A] no section B [neSahluko B] ephepheni lokuhlola ulimi kuthi lapho befika kusection c [Esahlukweni C] lapho sithola khona uhlelo nokusetshenziswa kolimi bese uthola ukuthi kunezinto abangaziqodi kahle lokhu kudalwa ukuthi abanaso isisekelo sesiZulu kusukela emazingeni abo aphansi emfundo.*

Kanti uthisha wesibili webanga le-10 wafakazela amazwi kazakwabo angenhla lapho esivezela ukuthi:

> *Uma kungathiwa uhlelo nolimi alufundiswa abantwana ngeke beze baphase kahle bathole olevel-7 [izinga lesi-7] no level-6 [nezinga lesi-6] bangaphasa ngendlela yokuthi badlule. Thina ayikho into esingayenza ngoba abafundi basuke beneminyaka emibili nje vo beqale ukufunda ulimi lesiZulu.*

Kanti uthisha wesithathu webanga le-10 wavumelana nozakwabo ngokuthi:

> *Kuyaba neqhaza elikhulu ngoba uma abafundi bekwazi ukuqonda amagama nezincazelo zawo, baba nolwazi lokusebenzisa ulimi ngendlela kodwa uma bengafundisisekile kahle uhlelo nokusetshenziswa kolimi imiphumela ithi ukwehla.*

Uthisha wesine wavumelana nozakwabo ngokuthi:

> *Uma abafundi bengalwazi uhlelo nolimi abenzi kahle kwezinye izingxenye zolimi nezinga labo lokucabanga liyehla*.

Uthisha wesihlanu wakufakazela okwakushiwo ngozakwabo ukuthi kubalulekile ukufundiswa kohlelo lolimi ngokuthi:

> *Into engiye ngiyibone ukuthi uma umfundi engafundisekile uhlelo lolimi akabi nalo uthando lwesifundo ngoba usuke ehluleka ukufunda nokubhala.*

Uthisha wesithupha wavumelana nozakwabo wase egcizelela ngokuthi:

> *Kuwona womane amakhono olimi, yile ngxenye yohlelo lolimi okuyiyona ayithanda kakhulu ngoba yenza umfundi akhanyiseleke*.

Ezingxoxweni engaba nazo nothisha wokuqala kwavela ukuthi isu lokuvivinya abafundi ngokubenza bakhulume futhi babhale baphindaphinde izakhiwo kanye namagama emsebenzini wohlelo nolimi yilona elimelekelelayo kakhulu njengoba abafundi bakhe bengenaso isisekelo solimi lwesiZulu. Ukuvivinya abafundi ngokubenza bakhulume futhi babhale baphindaphinde izakhiwo kanye namagama yisu lokufundisa elisetshenziswa ukubiza uphindaphinda amagama, imisho ngendlela eyiyo ube ugcizelela umuzwa (Thornbury, 2006). UThornbury uqhubeka athi ekusebenziseni
isu lokuvivinya abafundi ngokubenza bakhulume futhi babhale baphindaphinde izakhiwo kanye namagama kwenza uthisha ufike asho igama noma itemu elithile abafundi bese belandela ngokusho lokho okushiwo nguthisha kuze kube wukuthi abantwana sebeyakwazi ukusho lawo matemu ngaphandle kosizo lukathisha. Uthisha wokuqala uveze ukuthi abafundi uye abavivinye ngokubenza bekhulume futhi babhale baphindaphinde izakhiwo kanye namagama ekilasini bese beqhubeka beyozifundela emakhaya. UHarmer (2001) uthi isu lokuvivinya abafundi ngokubenza bakhulume futhi babhale baphindaphinde izakhiwo kanye namagama libonakala lifanelwe ukusetshenziswa kakhulu emazingeni aphansi ezemfundo, lingasetshenziswa kakhulu emazingeni aphakeme. UTice (2004) uphikisana noHarmer (2001) ngokuthi ulwazimagama ludala inkinga uma siphimisa amagama lungavivinyiwe kubafundi ngokubenza bakhulume futhi babhale baphindaphinde izakhiwo kanye namagama kuwo wonke amazinga emfundo. Abanye abacwaningi njengoSwanto noDin (2014) bavumelana noHarmer (2001) ngokuthi isu lokuvivinya abafundi ngokubenza bakhulume futhi babhale baphindaphinde izakhiwo kanye namagama lisebenza kakhulu emazingeni aphansi ezemfundo futhi lisiza kakhulu ukuba abafundi bethuthukise ikhono labo lohlelo lolimi. URoberts (2012) uthi emazingeni aphansi emfundo kusetshenziswa kakhulu isu lokuvivinya abafundi ngokubenza bakhulume futhi babhale baphindaphinde izakhiwo kanye namagama ngaphambi kokuthi abafundi beyiswe esimweni sokuthi bakhulume ngabodwa.

Abahlanganyeli bavumelane ngokuthi uhlelo lolimi luwumgogodla wesifundo solimi. Ukungafundiswa kahle kwabafundi uhlelo lolimi esiZulwini uLimi Lokuqala Lokwengeza kubalethela izinkinga esifundweni solimi. UNkosi (2011) uthi ubulimimbili obengezayo buthuthuka ngempumelelo uma uthisha enolwazi olwanele lwalezo zilimi asuke ezifundisa, okuwulimi lokuqala nolwesibili.

Uqhuba athi kubalulekile ukuba uthisha akhethisise indlela azokwazi ukuyisebenzisa uma efundisa. IsiTatimende Senqubomgomo Yohlelo Lwezemfundo (Department of Basic Education, 2012) sicacisa ngesibonelo sendlela uthisha angethula ngayo isifundo lapha efundisa ulimi lokuqala lokwengeza ngokwalolu cwaningo okuyisiZulu ebangeni leshumi. Sithi uthisha udinga indlela elula angangenisa ngayo ukufundwa kohlelo lolimi ukuze abafundi bezokwazi ukuluthola baphinde balufunde.

4.2.3 Ukusebenza kwabafundi kuhlelo nokusetshenziswa kolimi

Le ndikimba iphendula umbuzwana othi, "Basebenza kanjani abafundi bakho kuhlelo nolimi uma ubaqhathanisa nezinye izingxenye zolimi?" Lolu cwaningo luphinde lwadalula enye inkinga othisha besiZulu ababhekene nayo ekufundiseni isiZulu uLimi Lokuqala Lokwengeza okungukungasebenzi kahle kwabafundi kuhlelo nolimi uma ngabe beqhathaniswa nezinye izingxenye zolimi ezinjengokukhuluma nokulalela ezikoleni ezixube izinhlanga. Ezikoleni okwenziwe kuzo ucwaningo kutholakale ukuthi othisha benza konke okusemandleni ukwelekelela abafundi ekufundisweni kohlelo nolimi yize kube nabanye abangakuboni ukuthi kubaluleke ngani ukufundiswa kohlelo nolimi kubafundi.

Uthisha wokuqala waphawula ngokuthi:

> *Mina angifuni ukukhuluma iphutha abantwana angibafundisi uhlelo nolimi. Leyo ngxenye ibukhuni [ilukhuni] nakumina [nakimina] yingakho abantwana ngivele ngibakopishise amanothi bese ngithi mabayozifundela wona emakhaya. Uma ngabe kufanele nje ngibafundise izigaba zamabizo ngiye ngithi abazikopishe ebhodini, ngibadrille bese beyozifundisisa emakhaya. Nami ngiye ngiqhubeke ngibadrille ekilasini.*

Okuqaphelekayo ukuthi lolu cwaningo olwenziwe kothisha bebanga leshumi libonakala libasiza abafundi abenza isiZulu uLimi Lokuqala Lokwengeza yize kuyizinga eliphakeme kwezemfundo. Kuyaqapheleka lapha ukuthi isikafodi esimweni sokufunda sinosizo ngendlela yokuthi umfundi uyasekwa nguthisha amnikeze usizo oluzomenza ukuthi umsebenzi wakhe ube lula. Ukwengeza kwisikafodi uthisha uyafundisa ebe ephoqelela ukuba ulwazi lungene ngezinye izindlela. Isikafodi senza ukuba uthisha akwazi ukuqeda amanye amathaskhi abebonakala enzima ukuba angawaqeda (Shawe, 2015). UShawe uqhuba athi isikafodi sisiza abafundi ukuba bethi befunda amakhonsepthi amasha futhi babe nokuwaqonda. Umthetho wesikafodi uthi umsebenzi kathisha kanye nabanye abanolwazi ukuba balekelele abafundi ekuthuthukiseni ulwazi ngokubasekela ngezinhlaka ezizobathuthukisela kwesinye isigaba. UGallimore noTharp (1990) bathi kuyaqapheleka ukuthi ezindikimbeni zokufunda ulimi ukusebenzisa isikafodi kunomehluko kunokucela usizo njengoba

abafundi kudala babenikwa usizo futhi besekelwa emsebenzini wabo ukuze bekwazi ukuqeda umsebenzi abanikwe wona.

Kuyabonakala ukuthi ngaphandle kosizo lukathisha abafundi ngeke bakwazi ukuwuqeda lowo msebenzi ngaphandle kokulekelelwa. UGallimore noTharp (1990) baqhubeka bathi endleleni yesikafodi uthisha kumele afundise futhi aphoqe amakhono abucayi adingekayo kwezinye izindikimba. Kuwo wonke amagumbi okufunda isikafodi sincike ezintweni ezinjengokuthi uthisha unawo yini amandla okunikeza imiyalelo ezokhombisa abafundi indlela. I-*Zone of Proximal Development* (ZPD) kaVyagosky (1978) iwukubuka izigaba zokukhula noma zokuthuthuka komqondo womntwana ekukwazini ukuzixazululela izinkinga ngosizo lomuntu omdala nomake ngokulekelelwa ontanga. Ngamanye amazwi, kulindeleke ukuthi lapho ingane ikhula kube nezinto ezifundayo bese ukufunda kwayo kuvela ngokukwazi ukuhlanganisa umqondo othile kuphume isisombululo. Le ngxenye ihambisana nokuthi uthisha abe ngumeluleki ekuthuthukeni komfundi ekufundeni ulimi njengoba uthisha enolwazi oluthe xaxa kunalolo umfundi analo. Le ZPD ikhombisa ukuthi uma umfundi efunda kuhambisana nokuthi alekelelwe ngendlela efanele ukuze aphumelele ekufundeni kwakhe (Nkosi, 2010). Lapha siyathola ukuthi abafundi abafunda ngokuthi uthisha abalekelele ngendlela efanelekile bayakwazi ukuyozifundela emakhaya, umsebenzi abawunikwe nguthisha bayakwazi ukuwenza, kuphume isisombululo. NgokukaVygotsky (1978), ngesikafodi uthisha usuke ezama ukugqugquzela futhi eqinisekisa ukuthi umfundi afunde ukuzimela engancikile kuyena njengoba kunguthisha okwazi ukubona abafundi uma sebethole usizo olwanele lokuthi bakwazi ukuzimela. Nakulokhu okucashunwe kuthisha wokuqala ngaphezulu, kuyavela ukuthi uthisha ufundisa abafundi ngokubavivinya nangokubenza bakhulume futhi babhale baphindaphinde izakhiwo ngendlela eyiyo kuze kube ngukuthi sebeyakwazi ukuzifundela sebebodwa namagama sebewaphimisa ngendlela eyiyo.

Kanti uthisha wesibili waphawula kanje:

> *Hhayi kubi kakhulu abasebenzi kahle, iyona ngxenye ebahlulayo ingxenye yohlelo. Akengithathe nje ngenze isibonelo ikakhulu umbuzo-5 wephepha lokuqala uthola ukuthi unamamaki angu-20 uthole ukuthi abafundi bayahluleka ngisho ukufika ku-10 uma befikile baba mbalwa abanye bathola o-7 okuyinto ngajabulisi.*

Uthisha wesithathu waphawula kanje:

> *Hhawu uyabona uma bezokhuluma isuke igcagcele esokeni, bayakuthanda ukukhuluma nokulalela futhi bathola kukho amanqaku [amamaki] aphezulu kodwa uma sekufikwa*

kuhlelo nokusetshenziswa kolimi baba nayo ingxakana [inkinga] ngicabanga ukuthi ikakhulukazi inkinga enkulu isuka emakhaya ngoba emakhaya alustshenziswa ulimi ngendlela efanele.

Uthisha wesine wavumelana nabanye ozakwabo ngokuthi:

Banenkinga bona uye ubone uma ngabe usubanika umsebenzi ubone ukuthi abakhonanga [abakwazanga] ukuqonda le nto okade uyifundisa.

Uthisha wesihlanu wabeka kanje:

Ngenxa yokuthi sebeyakwazi ukuxoxa nokufunda ngiye ngibone ukuthi konke kuzokwenzeka uma ngingabajahi ngoba kwasiZulu leso basanda kusiqala. Ngibona bethuthuka kakhulu.

Uthisha wesithupha wabeka kanje:

Abafundi banenkinga kuhlelo nolimi, kwabanye abafundi kuze kube ngcono uma ngabe sebenikwe ithuba lokukhuluma. Laba asebenolwazi basiza labo abasenezinkinga.

La mazwi acashunwe kubahlanganyeli abangenhla akhombisa ukuthi ubulimimbili buyathuthuka kubafundi babo. URobinson (1996) uthi ubulimimbili yisenzeko lapho umuntu efunda ulimi lwesibili emva kokuba eselutholile ulimi lokuqala. Uthi ubulimimbili buthuthuka kahle lapho umuntu engeza ngolimi lwesibili hhayi elufunda njengolimi lokuqala. NgokukaMareva (2016), ubulimimbili obengezayo bubonakala njengomgomo oqavile emfundweni. Ubulimimbili obengezayo benzeka ngempumelelo uma umfundi enobuchwepheshe noma eqeqesheke kahle esikoleni nasekuxhumaneni kuzo zombili lezo zilimi, okuwulimi lwebele nolimi lokuqala lokwengeza.

4.2.4 Ukubukeleka phansi kwesiZulu ngabafundi abangenalo ulwazi lwesiZulu

Le ndikimba iphendula umbuzwana othi, “Yimaphi amaphutha ajwayelwe ukwenziwa ngabafundi uma kufundwa ulimi nohlelo esiZulwini uLimi Lokuqala Lokwengeza futhi angasonjululwa kanjani?” UHoustone (2001) uveza ukuthi abafundi abaningi abansudu bathululeka kulezi zikole ezixube izinhlanga, ezazibizwa ngama-Model C, kanti lezi zikole ziqhakambisa isiNgisi ngaphezu kwezilimi zomdabu. Ezikoleni lapho kwenziwe khona ucwaningo abafundi bafunda isiNgisi njengolimi lwasekhaya ngisho nabafundi abangamaZulu basifunda njengolimi lwasekhaya. IsiNgisi kusetshenziswa sona ukufunda nokufundisa kusukela ebangeni lesi-8 kuya ebangeni le-12 kulezi zikole okwenziwe kuzo ucwaningo. Lapho-ke isiZulu basifunda njengolimi lokuqala lokwengeza. UNkosi

(2011) waveza ukuthi ukungafundiswa kahle kwesiZulu njengolimi lwasekhaya kubafundi ezikoleni zamabanga aphansi naphezulu kuba yinkinga kakhulu uma abafundi sebefika emanyuvesi bezosifunda njengolimi lwasekhaya ngoba abafundi baba nenkinga yokusibamba kahle isiZulu enyuvesi. Izilimi zabomdabu zibonakala zibukeleka phansi ngabafundi bebe beqhakambisa ulimi lwesiNgisi (Kaplan noNorton, 2004). Ucwaningo olwenziwe kothisha bezikole ezintathu ezikhethiwe luvumbulule ukuthi abafundi abaningi abasazi kahle isiZulu futhi iningi labo linokusibukela phansi.

Uthisha wokuqala wafakazela lokhu lapho ethi:

> *Ngineminyaka emine ngilapha kodwa okungimangazayo abafundi bami abazi nokuthi kwenzakalani okungangokuba kungathi bayaqala ukufunda isiZulu kulo nyaka. Njalo uma kuqala unyaka kuvele kube sengathi imisebenzi esiyenzayo esiZulwini misha kubo. Bese ngiyazibonela ukuthi yingoba bengasinakile futhi bengenandaba naso.*

Kanti uthisha wesibili wafakazela amazwi kazakwabo angenhla lapho esivezela ukuthi:

> *Kukhona izingane ezingakwazi ngisho ukusikhuluma zibe zingamaZulu futhi ozibonayo ukuthi azizimisele ngisho ukuzama. Ezinye noma zithi ziyaxoxa zilokhu ziphosa amagama esiNgisi enkulumweni yazo.*

Uthisha wesithathu ufakazela ozakwabo abangenhla ngokuthi:

> *Into engiye ngiyibone ungazukuthi ulimi lolu lwesiNgisi yilona manje okungathi izingane sezilwazi futhi ziluthanda ngaphezu kwalolu limi ezilukhuluma emakhaya. Mina njengothisha kubuye kungidide lokho ngoba phela ngisuke ngizitshela ukuthi ngikhuluma nabafundi abasincele ebeleni isiZulu.*

UZikhali (2016) uma ekhuluma ngokubukelwa phansi kwesiZulu ngabafundi uthi inkinga enkulu ukuthi isiZulu asithathwa njengezinye izilimi, lokho kwenza abafundi basibukele phansi. Uqhubeka athi kwezinye izikole ezixube izinhlanga isiZulu asivumelekile ukuba sikhulunywe ekilasini, okusho ukuthi uma kutholakala umfundi esikhuluma kungeyiso isikhathi sokufundwa kwaso ubekwa icala. Ucwaningo olwenziwa nguZungu beno Pillay (2010) lwadalula ukuthi abafundi besiZulu bathi ukufunda isiZulu ngeke kubanikeze umsebenzi ohloniphekile nokhokhelayo, kulezi zinsuku kudingeka ukuthi wazi isiNgisi ukuze uzoba nomsebenzi osezingeni eliphezulu nokhokhela kahle.

Uthisha wesine yena wabeka kanje:

Anginayo inkinga noma isiZulu singefundiswe ezikoleni, akudingi ukuthi wazi isiZulu ukuze uye eNyuvesi futhi miningi imisebenzi engadingi ukuthi wazi isiZulu.

UNgcobo, Nkosi, Buthelezi noNtuli (2014) ukholelwa ukuthi abafundi bangaba nalo uthando lwesiZulu uma ngabe nothisha babo ezikoleni bengakhombisa uthando lolimi lwesiZulu. Indlela uthisha wesine azichaza ngayo ihambisana nethiyori yendlela yokubuka izinto. UBaker (1995) uphawula ukuthi indlela abantu ababuka ngayo izinto yenziwa yizimo abazithola bekuzo ezibashintsha imiqondo babuke izinto ngenye indlela. Njengokuthi omunye umfundi angaba nokungasithandi isiZulu ngoba esizwa sinzima kanti omunye angeke asithande ngoba ebona ukuthi uma eqhubeka nemfundo uyodinga isiNgisi kuphela njengolimi lokufunda.

Izingxoxo ezenziwe nothisha wesihlanu ziyaveza ukuthi abafundi abasazi kahle isiZulu yize sebenza ibanga le-10 babonakala besenezinkinga esiZulwini. Wafakazela lokhu lapha ethi:

Iningi labafundi bami abaqondi ukuthi ngithini ngisho ngikhuluma. Lokhu kungiphoqa ukuthi isifundo ngisethule ngesiZulu bese ngiphinde ngibachazele ngesiNgisi. Yize sengichaze ngesiNgisi babuye babe nenkinga uma sekufanele babhale umsebenzi wasekilasini kanti abanye bavama ukuxolisa ukuthi amabhuku bawashiye emakhaya lokho bakwenza ngoba bebalekela ukubhala.

Uthisha wesithupha wavumelana nozakwabo ngokuthi:

Uma sekuyisikhathi sesiZulu abafundi bavele babe nokuxolisa okuningi, abanye bavele bebike ukugula. Abanye abezi uma kubhalwa izivivinyo, inkinga yabo enkulu kusuke kuba ngukuthi abazi bazobhala kanjani ngoba bengakwazi ukubhala.

Ubufakazi obungenhla lapho kucashunwe inkulumo yothisha kusitshela ukuthi othisha ebangeni le-10 abazange baqale phansi ngokungenisa isiZulu ukuze umfundi aqonde kahle ulwazi oluyisisekelo. Ngesikhathi uthisha efundisa ebona abafundi bebanga le-10 ukhuluma njengalokhu kufanele lelo zinga lebanga le-10 kanti-ke lapho abafundi sebezithola besenkingeni yokungawaqondi amagama. Lokhu akwenzeki ngoba nakhu uthisha esebenzisa amagama amakhulu kodwa yingoba abafundi bengenaso isisekelo emabangeni aphansi. UMgqwashu (2011) uthi ukuthuthukiswa kwezilimi zendabuko kudinga ukunakwa okukhulu kanye nokuphuthumayo ukuze zikwazi ukuthwala zonke izibonakalo zemiphakathi yesimanje enobuchwepheshe futhi zibe yizilimi zokufunda nokufundisa. Lukhona ushintsho olukhona kwezinye izinto uHulumeni wentando yeningi azamayo ukulwenza ukulungisa konke okonakala ngesikhathi sobandlululo eNingizimu Afrika, nokho ngapha ngasolimini kubonakala

sengathi akunakeki kahle njengalokhu abantu abangama-Afrika, babecindezelwa ngezilimi zabamhlophe. Ngisho nawo ama-Afrika sekubonakala kuyiwo athanda kakhulu izilimi zokubolekwa ukudlula izilimi zawo. Lokhu kufakazelwa okubalulwe ngothisha ngenhla lapho beveza ukuthi kwesinye isikhathi emakilasini bayaye bakhulume isiNgisi ngesikhathi sokufundisa isiZulu. Lokho akusithuthukisi isiZulu kodwa njalo silokhu siza kamuva ngenxa yokunakwa kolimi lwesiNgisi. NgokukaNdimande-Hlongwa (2009) izilimi zabomdabu zase-Afrika zibukelwa phansi, azinasithunzi nobugugu bokuba izilimu zomnotho lokhu okungumphumela kaHulumeni wobandlululo. Abanikazi bazo lezi zilimi abakholelwa ekutheni kungafundwa ngazo zibuye zisetshenziswe kwezomnotho njalonjalo.

4.3 Ulwazi oluqoqwe ezingxoxweni zamaqembu

Ngaphansi kwale ngxenye yomsebenzi ngizobheka izimpendulo eziqoqwe ezingxoxweni zamaqembu nothisha abayisithupha abangabahlanganyeli kulolu cwaningo, abathathwe ezikoleni ezintathu zaseRichards Bay abafundisa isiZulu uLimi Lokuqala Lokwengeza. Izingxoxo zamaqembu engibe nazo nabahlanganyeli bezilawulwa yile mibuzwana ukuze zinganhlanhlathi:

1. Yimaphi amasu nezindlela zokufundisa ozisebenzisa ukufundisa uhlelo nolimi esiZulwini uLimi Lokuqala Lokwengeza?
2. Yingani usebenzisa lezo zindlela?

4.3.1 Ukuthuthukiswa kohlelo lolimi emakilasini axube izinhlanga

Le ndikimba iphendula umbuzwana othi, “Yimaphi amasu nezindlela ozisebenzisayo ukufundisa uhlelo lolimi esiZulwini uLimi Lokuqala Lokwengeza?” Uhlelo lolimi akuyona ingxenye yolimi ethakaselwa ngothisha kanye nabafundi. Yingakho othisha kumele benze isifundo sohlelo lolimi sibe sincane futhi sibe ngesithokozisayo. Ulimi lwethulwa ngezindlela ezimbili okuyi-*deductive approach* ne-*inductive approach*. Kwi-*deductive approach* abafundi bathulelwa imithetho yohlelo nolimi esebenza ezibonelweni ezithile zemithetho yolimi. Emva kokwethulelwa leyo mithetho abafundi basebenza ngaleyo mithetho ukwenza ezinye izibonelo. Le ndlela inconywa kakhulu ekufundiseni uhlelo nolimi futhi isiza abafundi ukuba bekwazi ukuzifundela (Fortune, 1992). URivers noTemperly (1978) bagcizelela ukuthi le ndlela yokufundisa iyacophelela futhi yonga isikhathi. Kanti uGoner, Phillips noWalker (2001) bavumelana ngokuthi kule ndlela uthisha uyena ohola ikilasi futhi nguyena ochaza nowethula wonke umsebenzi omusha kubafundi. Kwi-inductive approach abafundi banikwa izibonelo ezinqala ezinemithetho emisiwe yolimi bese bebuye banikezwe izibonelo lapho kufanele

bazitholele bona imithetho okufanele isebenze kuzo (Fortune, 1992). UFortune uqhubeka athi kule ndlela umfundi uzitholela yena ulwazi futhi ihlanganisa ukucabanga nokucabangisisa. Isibonelo: Uma uthisha efundisa ngeziphumuzi, angabhala umusho ube mude bese engazifaki izimpawu zokuloba. Usengacela abafundi ukuba bafake izimpawu zokuloba ezifanele lapho kufanele khona. I-*inductive approach* isiza ngokuthi abafundi bakwazi ukunaka ukusetshenziswa kolimi ngaphandle kokuthi belokhu bedonselwa emuva ngamatemu nemithetho olimi nohlelo angavimba ukuthi bafunde ngokushelela (Goner nabanye, 2001). Baqhubeka bathi ukufunda ngale ndlela kukhuphula izinga labafundi ababamba iqhaza ekufundeni ulimi ekilasini. UGoner nabanye (2001) bagcizelela ukuthi le ndlela iyamvumela umfundi ukuba angabheda bese ethola ithuba lokulungiswa.

UCohen nabanye (1990) ugcizelela ukuthi othisha bolimi lokuqala lokwengeza kumele bakhethisise izindlela namasu afanele nahambisana nabafundi babo abenza bakwazi ukufunda kahle imisebenzi yohlelo lolimi. UCohen nabanye (1990) baphinde bacaphuna izindlela namasu okuqonda ukufundisa uhlelo nolimi ahlanganisa okuhlosiwe, ukuhlela, ukuqapha kanye nokuhlola. La masu angasiza ukuba ukufundiswa kohlelo nolimi kube yimpumelelo futhi abafundi bathuthuke ekwazini uhlelo nolimi. Ngaphambi kokuba uthisha akhethe indlela azoyisebenzisa esifundweni sosuku kubalulekile ukuthi abheke ukuthi la masu okuqonda ayahambisana yini nesifundo sosuku ukuze ezokhethisisa indlela ezokwenza isifundo sibe yimpumelelo.

Lolu cwaningo ludalule inkinga okubhekenwe nayo ekufundiseni uhlelo nolimi eyokuthi othisha abanalo uthando lokufundisa uhlelo nolimi lokhu kwenza ukuthi uma befundisa bangaqapheli ukuthi iyiphi indlela abayisebenzisayo, bavele befundise nje benzele ukuqeda umsebenzi. Lokhu kugcina kudale ukuthi abafundi bengabi nalo uthando lohlelo nolimi ngoba bebona ukuthi nothisha bachitha icala uma belufundisa. Ezingxoxweni zamaqembu engaba nazo nothisha bebanga le-10 bavumelana ngamazwi alandelayo lapho ngibabuza ngezindlela namasu abazisebenzisayo uma befundisa uhlelo nolimi esiZulwini uLimi Lokuqala Lokwengeza ebangeni le-10.

> *Kuya ngokuthi isifundo salolo suku sithini kodwa izindlela ezijwayele ukusebenza kakhulu indlela yokuhumusha, indlela yombuzo nempendulo kanye nendlela yokutshela. Uma sifundisa uhlelo nolimi siyabachazela konke esibona ukuthi abakwazi, ekugcineni sibuza ukuthi ukhona yini ongezwanga noma onemibuzo bese sibabhalisa umsebenzi. Ukwenza kanjena kusinciphisela istress [ingcindezi] yokuthi izingane zingalokhu zibanga umsindo. Kwesinye isikhathi kuyenzeka abafundi bangezwa ukuthi sikhuluma ngani bese sisebenzisa indlela yokuhumusha.*

UMacfayden (2015) uthi ukufunda uhlelo lolimi kunzima kubantu abakhuluma lolo limi njengolimi lwasekhaya nakubafundi abalukhuluma njengolimi. Ekufundisweni kolimi ziningi izinto eziba yizithiyo kanye nemithetho yolimi eyenza ukuba othisha bafundise ngokusebenzisa izindlela ezahlukene (Macfayeden, 2015). Indlela yombuzo nempendulo othisha bayisebenzisa kakhulu ekufundiseni uhlelo nolimi. Indlela yombuzo nempendulo iyindlela yokufundisa ecebisa ubuhlakani kubafundi (Partin, 2005). Indlela yombuzo nempendulo isebenza ukukhulisa ulwazi lohlelo nolimi umfundi analo (Partin, 2005). Uthisha ubuza abafundi imibuzo ngokufundwayo bese abafundi bephendula ngokusebenzisa ulwazi abanalo. Imibuzo ebuzwayo yenza abafundi beqonde ingqikithi yesifundo (Partin, 2005).

Othisha abafundisa ulimi lokuqala lokwengeza basebenzisa kakhulu indlela yokuhumusha. UMarcaro (2005) uthi indlela yokuhumusha yindlela ejwayelwe ukusetshenziswa uma kufundiswa ulimi lokuqala lokwengeza lapho abafundi bekhuluma ulimi lwebele olufanayo noma lapho abafundi bexube khona izinhlanga. UMarcaro uqhuba athi othisha abangayisebenzisi indlela yokuhumusha emakilasini axube izinhlanga uma befundisa bayahluleka ukufundisa ngendlela enenzuzo ngoba abafundi abawenzi umsebenzi ngendlela elindelekile ekubeni indlela yokuhumusha iyindlela evumelekile ukuba isetshenziswe.

Ukungayisebenzisi indlela yokuhumusha kwenza uthisha angakwazi ukwenzisa abafundi eminye imisebenzi yesifundo (Marcaro, 2005). Uma uthisha esebenzisa indlela yokuhumusha uthatha abafundi ezingeni lokungazi abayise ezingeni lokwazi ukwenza isifundo sizwakale kahle. Le ndlela isetshenziswa ngothisha ukuchazela abafundi kodwa ingenza abafundi baphelelwe uthando lwesifundo ngokulokhu belalela indlela uthisha akhuluma ngayo. Othisha abaningi basebenzisa indlela yokutshela, kule ndlela othisha banika abafundi izindikimba zokufundwayo ezisiza ukuba abafundi bakhuphule izinga lokucabanga, bazethembe futhi basebenzisane (Marcaro, 2005). Ukusebenzisa indlela yokutshela kukhuthaza abafundi ukuba balalelisise, kwandisa ulwazi lwabafundi ngesifundo (Marcaro, 2005). Ngakho-ke ukungabambeleli endleleni eyodwa yokufundisa ulimi kwenza isifundo sibe yimpumemelo.

Kanti omunye umhlanganyeli wabeka kanje:

> *Ngijwayele ukusebenzisa indlela yokuxhumana lapha khona sikwazi ukuxoxisana nabafundi ngibatshele ukuthi njengamanje sikhuluma ngosobizo, ngaphansi kukasobizo kukhona ziphi izingcezwana zenkulumo. Siphinde sisebenze ngama-group [ngamaqoqo],*

abafundi bayasebenzisana ngoba abanye emakhaya abo basebenzisa kakhulu isiZulu kunabanye manje uma besebenza bendawonye bayakwazi ukusizana. Ngibuye futhi ngisebenzise isu lokuhlanganisa ukufunda nezobuchwepheshe lapha khona ngibanikeza ithuba lokuba bahambe beyokwenza ucwaningo njengokuthi nje bayobheka ku-inthanethi izithakazelo zabo namasiko athile.

Lo mhlanganyeli ufakazelwa nguBlock benoJohnson (2006) uma bethi ayikho indlela yokufundisa ongathi isebenzela wonke uthisha yingakho kubonakala ukuthi ayikho indlela okumele kuchenywe nayo noma ibukwe njengengcono kunezinye. Lokhu kufakazelwa nanguZungu beno-Pillay (2010) uma bethi othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza kudingeka basebenzise izindlela ezahlukene zokufundisa ukuze bezokwenza abafundi basithokozele isifundo sabo. UNkosi (2010) ugcizelela ukuthi kubalulekile ukuthi uthisha abandakanye abafundi bakhe esifundweni ngesikhathi kufundwa uhlelo lolimi. Uthisha lokhu angakwenza ngokufuna ulwazi lwangaphambilini kubafundi ngesihloko sosuku. Uma abafundi beza ekilasini basuke benalo ulwazi lwangaphambilini (Chomsky, 1996). Abafundi abafunda isiZulu uLimi Lokuqala Lokwengeza beza ekilasini benalo ulwazi, yize ulwazi lwabo kungeke kube ulwazi abazoluqonda njengolimi lwabo lwasekhaya okuyisiNgisi noma ezinye izilimi abafundi abazikhuluma emakhaya.

Omunye umhlanganyeli wocwaningo wabeka kanje:

Kahle kahle zonke izindlela zokufundisa uhlelo nolimi siyazisebenzisa kodwa kukhona lezo ezigqamile, ezingasali nhlobo uma sifundisa ikakhulu indlela yokubuza nokuphendula, indlela yokuxoxisana kanye nendlela yokutshela lapho abantwana belalela mina ngibatshele ukuthi into ethile yenzeka kanjani.

La mazwi angenhla acashunwe komunye wabahlanganyeli lapho ebegcizlela okushiwo ngozakwabo ukuthi ayikho indlela abangathi ibalulekile kunenye, zonke bayazisebenzisa futhi ukukhetha kwabo indlela abasuke bezoyisebenzisa kuncika kakhulu esifundweni sosuku. UMnyango wezeMfundo (2008) iyakugcizelela lokhu ngokuthi ayikho indlela noma isu lokufundisa elilodwa elingaphuma phambili ekutheni yilona elingakhiqiza abafundi abakwazi ukufunda uhlelo nolimi ngempumelelo.

Omunye umhlanganyeli wocwaningo wabeka kanje:

Indlela yokuhumusha yiyona esiyisebenzisa kakhulu ngoba abantwana bethu abakathuthuki kahle olimini lwesiZulu. Kusekhona ubunzinyana uma ngabe uvele ufundisa ungachazile ngolimi lwesiNgisi ngoba iningi labo lisuke lingakuzwa nhlobo.

Inkulumo yomhlanganyeli ongenhla icashunwe lapho ebesekela ozakwabo ngokuthi yize bezisebenzisa ezinye izindlela kodwa bagcina behumushile ukuze abafundi bezozwa okufundwayo. UChersterfield noChesterfield (1984) basekela abahlanganyeli abangenhla uma bethi izindlela ezikhethwa ngothisha ekufundiseni uhlelo nolimi zikhombisa izinga abafundi asebekulo ekuthuthukeni kohlelo nolimi. Nabahlanganyeli balolu cwaningo bagxile kakhulu endleleni yokuhumusha ngoba bebona ukuthi abafundi babo abakathuthuki ngendlela efanele. U-Ellies (1994) uthi amasu nezindlela zokufundisa ezibandakanya ukujwayeza okuhlelekile angalekelela ukuba abafundi baluqonde uhlelo nolimi futhi luthuthuke ngokusezingeni eliphezulu. Ngakho-ke ukukhetha ngokucophelela izindlela zokufundisa uhlelo lolimi kanye nokufundisa ngendlela efanele nesezingeni yikhona okusiza abafundi ukuba bathuthuke ekulwazini uhlelo nolimi.

4.3.2 Ukubaluleka kwezindlela namasu okufundisa uhlelo lolimi

Le ndikimba iphendula umbuzwana othi, “Yingani usebenzisa lezo zindlela? Ngokuka-Ahmad, Mohd Adnan, Yusof, Mohd Kamal noMustafa Kamal (2019) izindlela namasu okufundisa ziyinkomba yemiphumela emihle esifundweni. Uqhuba athi uthisha kumele acophelele ukukhetha izindlela zokufundisa, abukisise izinga abafundi bakhe abakulo futhi aqonde nendlela yabo yokucabanga. Ayikho indlela uthisha angathi indlela yakhe yokufundisa uhlelo lolimi. Uthisha kumele azazi ukuthi iyini inhloso yakhe ngesifundo nokuthi yini afuna abafundi bayizuze ekugcineni kwesifundo. Lolu cwaningo luveza ukuthi othisha bayaqonda ukuthi uhlelo lolimi liwumgogodla wolimi yingakho besebenzisa izindlela ezehlukahlukene ukufundisa ulimi nohlelo ukuze abafundi bezokwazi ukusebenzisa ulimi ngendlela efanele. Ukwazi uhlelo lolimi kusiza abafundi ukuba bangabi nenkinga kuzo zonke izingxenye zolimi kanye nokufunda okubhaliwe. Izindlela zokufundisa IsiZulu uLimi Lokuqala Lokwengeza ziphakathi kwezinye zezinto ezisiza othisha ekutheni balufundisise ngendlela lolu limi. Ziningi izindlela zokufundisa uLimi Lokuqala Lokwengeza. UNkosi (2011) uthi ukusebenziseka ngempumelelo kwanoma iyiphi indlela yokufundisa ulimi lokuqala lokwengeza kweyame ekutheni oyisebenzisayo uyisebenzisa kanjani. Uqhuba athi kubalulekille ukuthi uthisha akhethe ngokucophelela izindlela azokwazi ukuzisebenzisa.

- ***Indlela yokuhumusha imithetho yohlelo (grammar-translation)***

Le ndlela igcizelela ukufundiswa kohlelo lolimi lokuqala lokwengeza. URichard benoRodgers (2007) bagcizelela ukuthi le ndlela ibhekisisa ukusebenza kwemithetho yohlelo nolimi kulandele ukustshenziswa kwayo ngokuhumusha. Kule ndlela ukuhumusha kubamba iqhaza elibalulekile ngoba amagama olimi lwasekhaya ahunyushelwa olimini lokuqala lokwengeza (Gass noMackey 2002).

Ezingxoxweni zamaqembu abahlanganyeli bavumelana ngokuthi le ndlela iyona abayisebenzisa kakhulu ekufundiseni uhlelo nolimi.

> *Le ndlela yiyona esingathi siyisebenzisa kakhulu kunezinye ngoba amakilasi esinawo axube izinhlanga. Ningi labafundi alisizwa isiZulu kodwa uma ngabe sesibahumushela uyabona ukuthi bonke baba sezingeni elilodwa lokucabanga.*

UNhan noLai (2012) bathi indlela yokuhumusha isebenzisa ubulimimbili. UThornbury (2001) uthi kule ndlela imithetho yolimi iqala ibekwe ngolimi okufundwa ngalo bese ihunyushelwa olimini lokuqala lokwengeza. UMareva (2016) uyakuncoma ukusetshenziswa kwale ndlela ngoba uthi isiza abafundi ukuthola ulwazi lolimi abalufundayo futhi igcizelela ukubhala nokufunda izimiso nemithetho yolimi.

- ***Indlela yokuxhumana***

Le ndlela ibeka ukuthi uhlobo lolimi lokuqala lokwengeza abafundi okumele balufunde, okuyisiZulu ngokwalolucwaningo, kumele kube yilolo abazokwazi ukuthi balusebenzise ezimweni zangempela zempilo (Gass noMackey 2002). UHadley (2002) uthi ukuthola ulimi lokuqala lokwengeza kwenzeka lapho abafundi bezimbandakanya ezingxoxweni. Ezingxoxweni zamaqembu omunye wabahlanganyeli waphawula kanje:

> *Ngiyaye ngihlukanise abafundi bami ngamaqembu bese ngibanika iphazili yamagama. Baye bexoxe badlale ngayo besebenzisa ulimi abazozwana kahle ngalo. Bakhetha umfundi ozokwethula abakutholile ngesikhathi benza iphazili yamagama. Okutholakele bakwethula ngolimi lwesiZulu.*

Ubufakazi obungenhla bucashunwe enkulumeni yomunye umhlanganyeli lapho ebesitshela ukuthi nguyena oba ngumlawuli wemidlalo eyenza abafundi ukuba bakhulume ekilasini yize lendlela iholwa abafundi uthisha esiza lapho kufanele khona. Uthisha uye adale izimo ezizokwenza ukuthi abafundi bakhulume, lokhu ukwenza ngokubahlukanisa ngamaqoqo abanike iphazili yamagama, benze imidlalo noma bexoxe izindaba (Cowan,2008). Ulimi lokuqala lokwengeza lwabafundi luyathuthuka uma bezihlanganisa futhi besebenzisana nothisha osuke ebafundisa ukuze balufunde. Lokhu kuchaza ukuthi abafundi kumele bazibandakanye nesifundo ekilasini lapho uthisha efundisa. Kubalulekile ukuba othisha bazinikele uma befundisa ulimi lokuqala lokwengeza futhi basekele abafundi ngokwanele lokhu kwesekwa kwabafundi besekwa ngothisha ekufundeni kwaziwa ngokuthi isikafodi okugcizelelwa kwakhulu nguVygosky (1978) enjulalwazini ye-Social Constructivism).

- ***Indlela ye-Total Physical Response***

I-*Total Physical Response* yindlela yokufundisa ulimi exhumanisa inkulumo nokwenza. Le ndlela ihlose ukufundisa ulimi lokuqala lokwengeza, okuyisiZulu ngokwalolu cwaningo, ngokwenza ngomzimba. Abafundi ukuze bathuthukise amakhono abo olimi kumele benze ngomzimba (Mareva, 2016). INqubomgomo Yohlelo Lwezifundo Nokuhlola ithi enye indlela enhle yokufundisa abafundi ulimi lokuqala lokwengeza, okuyisiZulu ngokwalolu cwaningo, ukuthi banikwe imiyalelo okuzomele basabele kuyo ngokwenza ngomzimba (Department of Basic Education, 2012).

Ezingxoxweni zamaqembu engaba nazo nabahlanganyeli bocwaningo, omunye wabo waphawula kanje:

> *Ngenxa yokuthi amakilasi ethu anabafundi abaxube kakhulu izinhlanga sigcina sithi uma sikhuluma bese siyayilingisa leyo nto esiyishoyo ngezandla nangamanye amalunga omzimba. Ngokwenza kanjalo abafundi bayabona ukuthi siqonde ukuthini, abafundi balalela imimyalelo bese bayenza.*

INqubomgomo ithi le ndlela yinhle ngoba uthisha uyakwazi ukubona ukuthi umfundi uyayiqonda yini le nto asuke eyisho (Department of Basic Education, 2012). Iyaqhubeka iNqubomgomo ithi uma kubonakala ukuthi umfundi akakuqondi lokhu okusuke kushiwo nguthisha, uthisha usengaphinda abize umfundi esegcizelela futhi ekhombisa ngokomzimba ukuthi uyambiza. Lokhu kungamsiza umfundi ekutheni abone ukuthi uthisha uqonde ukuthini. Kule ndlela uhlelo nolimi lufundeka umfundi enganakile njengoba uthisha ekhetha imiyalelo ehambisana nolimi nohlelo asuke ezolufundisa. Njengoba ucwaningo lubheka ukufundiswa kolimi nohlelo esiZulwini uLimi Lokuqala Lokwengeza le ndlela yokufundisa ibonakala ibasiza abafundi kanye nothisha.

- ***Isu lokuhlanganisa ukufunda nezobuchwepheshe (Technology Intergration Strategy)***

U-Aktaruzzaman, uShamim noClement (2011) bathi ukusebenzisa ezobuchwepheshe njengesu lokufundisa kusiza othisha ekutheni bahlinzeke abafundi ngamathuba amasha okufunda ulimi. Baqhubeka bathi ubuchwepheshe buphinde busize ekutheni bulungiselele abafundi ukuthi uma befika ezikhungweni zemfundo ephakeme, noma emisebenzini enhlobonhlobo bafike beqeqeshekile njengoba ukusetshenziswa kwabo kulezi zindawo kuvamile. Omunye wabahlangayeli wabeka kanje:

> *Siye sithumele abafundi ukuba bayocinga ulwazi ngezihloko ezithile ku-inthanethi. Abafundi siphinde sibakhuthaze ukuba bebuke imidlalo yesiZulu kumabonakude ukuze*

bezolalela ukuthi amagama aphinyiswa kanjani. Imidlalo emininingi inabantwana abangangabo lokho kwenza umfundi abone ukuthi naye angakwazi ukukhuluma isiZulu uma ebona ontanga bakhe abangosaziwayo bekhuluma kahle isiZulu.

La mazwi angenhla acashunwe komunye wabahlanganyeli lapho echaza ukuthi isu lokuhlanganisa ukufunda nobuchwepheshe libasiza kangakanani. Ukuhlanganisa ezobuchwepheshe nokufunda ulimi kungathuthukisa ulwazi lolimi lokuqala lokwengeza lwabafundi, okuyisiZulu ngokwalolu cwaningo. Ukusebenzisa ezobuchwepheshe kungavula indlela ekutheni ukufunda nokufundisa ulimi lokuqala lokwengeza kube yimpumelelo (Park, 2011). UPark (2011) uqhuba athi ukuze lolu hlelo lusebenze ngendlela efanele, kubalulekile ukuba othisha baqeqeshwe ngokwanele.

UParisa, Elif, Recep noSenol (2017) uthi bonke othisha bagcina benendlela yabo yokufundisa uhlelo nolimi. Kanti uqhubeka athi ukukhululeka kukathisha ekukhetheni indlela azofundisa ngayo kumele kuhambisane nenhloso yesifundo sosuku. Zonke izindlela zokufundisa uhlelo nolimi zinobuhle nobubi bazo. Ukukhetha indlela uthisha okumele ayisebenzise uma efundisa uhlelo nolimi kuncike kulokhu afuna ukukuzuza ekupheleni kwesifundo nakulokhu afuna abafundi bakuzuze empilweni yansuku zonke. Lokhu kusekelwa ngu-Ahmed (2018) uma ethi ayikho indlela engcono kunenye ekufundiseni uhlelo nolimi. Indlela ngayinye inokubaluleka kwayo nenzuzo yayo. Uqhuba athi i-*Direct method*, nendlela yokuhumusha kanye nendlela yokuxhumana ayikho evelele kunenye ekufundiseni uhlelo nolimi kanye nasekufundiseni ulimi uqobo kodwa okubalulekile ukuba indlela uthisha ayikhethile ikhiqize imiphumela emihle. Kanti uSuarez (2018) uthi ngokwesipiliyoni sakhe, indlela oyikhetha ekufundiseni uhlelo nolimi incike kokuqukethwe nasekuhlukahlukeni kwabafundi ekilasini. Uqhubeka athi kungcono ukusebenzisa izindlela zokufundisa ngokuzihlanganisa. Awukho umlingo nendlela engcono engasetshenziswa kuzo zonke izimo zokufundisa uhlelo nolimi ngoba wonke amakilasi anezingane ezahlukahlukene, izingane ezinezindlela ezahlukene zokufunda (Suarez Ramirez benoRodriquez 2018). USuarez uqhubeka athi isifundo solimi kufanele sikhuphule uthando kubafundi kungaveli nje kufundiswe uhlelo nolimi ngendlela eqeda abafundi umdlandla. Uphinde athi uthisha kumele abandakanye abafundi emidlalweni enezinkulumo ezakhayo neziphilayo uma kufundwa uhlelo lolimi ngoba lokhu kuthuthukisa izinga labafundi lokuxhumana.

4.4 Ukuhlaziywa kwamadokhumenti

Ngaphansi kwale ngxenye yomsebenzi kuhlaziywe amadokhumenti athathwe kubahlanganyeli bocwaningo okungothisha abayisithupha basezikoleni ezintathu zaseRichards Bay abafundisa isiZulu uLimu Lokuqala Lokwengeza. Njengoba kwakushiwo esahlukweni sesithathu ukuthi ulwazi

luzohlaziywa ngokusebenzisa ipharadymu yomhumusho nangendlela yezindikimba, kuzoba kanjaloke nakulesi sahluko. Ulwazi oluthulwa ngaphansi kwale ngxenye yomsebenzi luphendula umbuzongqangi othi, “Izindlela namasu othisha abazisebenzisayo ukufundisa ulimi nohlelo zixhumana kanjani nalokho okulindelekile ngokweCAPS esiZulwini uLimi Lokuqala Lokwengeza ebangeni le-10?” Amadokhumenti ahlaziywa ukuze kuqinisekiswe iqoqo lezindikimba ezisetshenziswa uma kufundwa uhlelo nolimi. Kuhlaziywe la madokhumenti alandelayo: amalungiselelo esifundo, uhlelo lomsebenzi webanga le-10 ngokweNqubomgomo (CAPS) yezilimi nokufundisa ukufunda kanye namabhuku abafundi. Amadokhumenti ahlaziywe ukuze ngiqonde ukuthi ithini iKharikhulamu mayelana nokufundisa ulimi nohlelo lwesiZulu uLimi Lokuqala Lokwengeza. Okunye okubalulekile ukubona ukuthi othisha bayahambisana yini noCAPS esimeni sokufundisa sansukuzonke. Umcwaningi waziyela mathupha ezikoleni ukuyocela kubahlanganyeli amadokhumenti ayezowahlaziya. Amadokhumenti ahlaziywe ezikoleni zabahlanganyeli ngesikhathi sekuphume isikole ukuze othisha bengaphazamiseki emsebenzini wabo. Ngakhetha ukuwahlaziyela ezikoleni zabahlanganyeli amadokhumenti ukuze ngizothi ngiwahlaziya ngibe ngiphonsa nemibuzo emibalwa kubona abahlanganyeli. Izimpendulo zaleyo mibuzo ziyavela kule ngxenye elandelayo.

4.4.1 Ukukhethwa kwemisebenzi yabafundi

Le ndikimba iphendula umbuzwana othi, “Uyikhetha kanjani imisebenzi yabafundi?” Othisha kumele bahlonyiswe ngezindlela namasu okufundisa uhlelo nolimi. UNkosi (2011) uyakubalula ukuthi uHulumeni unazo izinhlelo zokweseka othisha ezikoleni. UHulumeni ukhipha abathile abangabeluleki bothisha ngokwezifundo ezahlukene kanti nakhona esiZulwini bakhona okuyibona abasizayo ekuthuthukiseni othisha ngolwazi abaludingayo (Nkosi 2011). UNkosi uqhuba athi kanti nabo othisha ezikoleni baba nawo amathuba okuthi bahlale ndawonye ngokwamakomidi abo esiZulu lapho bedingida futhi behlomisana ngakho konke okuqondene nalolu limi.

Ukuhlaziywa kwamadokhumenti okwenziwe kudalule ukuthi nakuba kukhona ukwelekeleleka othisha abakuthola kuHulumeni kodwa zikhona izinkinga othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ababhekene nazo. Lokhu ngikusho ngoba othisha bakhala ngokuthi abawutholi kahle umhlahlandlela uma sekuziwa ngasekufundiseni uhlelo lolimi. Yize iba khona imihlangano yesifundo ebizwa ngabeluleki besifundo ivele ithathe uhhafu wosuku kwenziwa umsebenzi ongathatha izinsuku ezintathu. Othisha abanakiwe kulokhu abakwenzayo emakilasini. Abavakashelwa ngabeluleki bezifundo ezikoleni ukuhlola ukuthi umsebenzi wenzeka ngendlela efanele yini nokuthi kungabe banazo yini izingqinamba emsebenzini wabo. Lokhu kwenza ukuthi uthisha abe nobunzima

ekusebenzeni futhi angabi nayo indlela efanele yokusebenza ngoba usuke engakhanyiselekile nasekusebenziseni uTaHFuZwe lo okulindeleke ukuba asebenze ngawo.

Kubalulekile ukuba uthisha awufundisise uTaHfuzwe ukuze ezoqonda indlela okufanele asebenze ngayo futhi akhethe imisebenzi efanele, enganhlanhlathi kuTaHFuZWE (CAPS) (UMnyango Wezemfundo, 2011). Idokhumenti kaCAPS inikeza othisha imisebenzi okufanele bayihlelele ukuyifundisa iviki neviki. Inikeza othisha incazelo ephelele yokuthi abafundi baphasiswa kanjani kanye nokuthi yimiphi imisebenzi ehlolwayo kuTaHFuZWE (CAPS) (UMnyango Wezemfundo, 2011). Ngakho-ke ukuqondisisa uTaHfuzwe kwenza ukuba umsebenzi kathisha ube lula futhi akwazi ukubhala amalungiselelo esifundo ngendlela efanele. NgokukaPenny (2000) amalungiselelo esifundo enza uthisha abe nokuzethemba futhi acacelwe yilokhu azimisele ukukufundisa. UPenny uqhuba athi amalungiselelo esifundo ayamkhumbuza uthisha uma kukhona asekukhohliwe ngesikhathi efundisa. UPenny uqhubeka ethi amalungiselelo esifundo akwenza ukwazi ukubhekana nazo zonke izinselelo eziqubuka uma ufundisa futhi enza uthisha abe sezingeni lokuba wungcweti futhi abonakale engumuntu onokuzinikela emsebenzini wakhe. Lolu cwaningo luvumbulule ukuthi othisha abaningi basafundisa ngendlela ababefundiswa ngayo besengabafundi okuyinto okungeyona okufanele yenzeke.

Othisha badinga ukuzithuthukisa ngamakhono amasha abenza bafundise ngendlela engcono.

Lokhu kuvumelana nokwashiwo uthisha wokuqala owabeka kanje:

> *Imisebenzi ngiyikhetha ngilandela imiyalelo kaTaHfuzwe, ngilandela indlela yokubuza esetshenziswa ekuhloleni ngibheke ukuthi abafundi bahlolwa kanjani. Yiyona engiqondisayo ukuthi uma ngabe sengifundisile ngifundisela ukuthi iphepha ekugcineni lizobuza lithini.*

Uthisha wokuqala ukubeke kwacaca ukuthi uTaHfuzwe uyawusebenzisa futhi uyamsiza ekuhleleni umsebenzi awunikeza abafundi, yize noma uma efundisa ufundisela ukuthi abafundi baphase. Lo thisha akazikhathazi kakhulu ngokuthi ufuna abafundi babe nolwazi olungakanani inqobo nje uma bezokwazi ukuphendula iphepha lokuhlola uma sekuphele unyaka. Kuyadingeka ukuba ihlolwe imsebenzi yabafundi ukuze kubonakele ukuthi bayakuzwa yini okufundiswayo (Buabeg, Conner noWinter 2015). Ucwaningo oluke lwenziwa ngokuhlolwa kwabafundi lukhombisa ukuthi uma imsebenzi yabafundi ihlale ihlolwa futhi befundiswa imisebenzi esezingeni eliphakeme kuletha imphumela emihle emsebenzini yabo (Atkin, Black noCoffey 2001). UDarling-Hammond noSnowden (2005) bavumelana no-Atkin uma bethi ukuhlola okwakhayo kuyithuluzi elinamandla elisiza ukuba uqonde okufundisayo.

Othisha kumele bakuqonde ukuthi ukufundisa kanye nokuhlola kuyizinto ezimbili ezingafani nokufanele zenziwe ngendlela enokucophelela ukuze abafundi bangakhinyabezeki. Lokhu wayekuvezile noShepardson noBritsch (2001) uma begcizelela ukuthi ukufunda, ukufundisa kanye nokuhlola kuyizinto ezingalingani. UShort (2020) uthi abantwana banamuhla abadingi ukwazi ukufunda nokubhala nje kuphela kodwa badinga namakhono azobenza bekwazi ukubhekana nomhlaba. Uthisha kumele aqikelele ukuthi uma efundisa umfundi umenza akwazi ukucabanga ngokugxeka, acubungule izinto futhi athole izisombululo (Short, 2020).

Kanti uthisha wesibili wathi:

> *Ngiyaye ngithi abantwana abayobuka umabonakude balalele ukuthi akukho yini abangakuthola emidlalweni kamabonakude okunjenge zaga nezisho kanye nokustshenziswa kolimi. Imisebenzi engibanika yona ngisuke ngenzela ukuba ibagqugquzele olimini ngoba bona bayisizukulwana sikamabonakude.*

Ekuhlaziyweni kwamadokhumenti kungicacele ukuthi uthisha wesibili ubhekene nenkinga uma efundisa uhlelo lolimi. Akazikhathazi ngokulandela imigomo ebekiwe yokufundisa uhlelo lolimi. Uthumela abantwana ukuba bayobuka umabonakude esikhundleni sokuba alandele imisebenzi egunyazwe uTaHfuzwe ukuba ayifundise. UBorg (2001) uthi uma uthisha engalwazi ulimi nohlelo uzama ngayo yonke indlela ukulugwema ukulufundisa. Uqhuba athi uma uthisha engasazi isifundo kwenza ukuba angabi naso isitayela esihle sokufundisa. Uma kufundwa ulimi nohlelo othisha bavame ukuvele banikeze izingane umsebenzi wasekhaya bebalekela ukuba babonane nazo ubuso nobuso uma kufundwa ngoba besaba ukuthi zingase zibabuze imibuzo enzima (Borg, 2001). NgokukaJensen (2001), amalungiselelo esifundo akhiqiza isifundo esihlelekile. USingh (2011) uthi othisha kumele bahlelelwe imihlangano lapho bezothuthukiswa khona ulwazi lwabo. Lo thisha ubonakala enenselelo enkulu ekufundiseni uhlelo nolimi.

Uthisha wesithathu yena wathi:

> *Sathola ukuqeqeshwa kohhafu wosuku ngesikhathi kwethulwa uCAPS. Satshelwa nje ngoshintsho olukhona, ayikho into eyayiqondile uma sekuyiwa olimini nohlelo. Sanikwa uTaHfuzwe kodwa asiqeqeshwanga ngayo ngabahloli besifundo. Lokho kwaba nzima kimi uma sengisemsebenzini sekufanele ngisebenze.*

Kungicacele ukuthi uthisha wesithathu idokhumenti kaCAPS akayisebenzisi ngoba ukuba uyayisebenzisa ngabe iminika imisebenzi ehlelekile yeviki neviki okufanele ayifundise Idokhumenti

kaCAPS ingumhlahlandlela, iyamkhombisa uthisha ukuthi yikuphi okufanele akufundise nokuthi umsebenzi kumele uhlolwe kanjani ekugcineni. Ngiqhathanise amalungiselelo esifundo, nomsebenzi womfundi kanye nencwadi yokufundisa. Umsebenzi wamaviki wonke awuhambelani nalokhu okufunwa nguTaHfuzwe. Uma ngihlola amabhuku abafundi ngithole ukuthi uthisha ubhalisa noma imuphi umsebenzi awuthandayo akalandeli uTaHfuzwe kanjalo nemibuzo ebuzwa abafundi ayikho ezingeni lebanga le-10. UZama (2014) ugcizelela ukuthi amadokhumenti abalulekile, kumele ahlolwe ukuze kuzobonakala ukuthi uthisha akanhlanhlathi, ufundisa lokhu okufunwa yidokhumenti kaCAPS. Uqhubeka athi kubalulekile ukuhlola amalungiselelo esifundo sikathisha uwaqhathanise nohlelo lokufundisa lebanga uthisha alifundisayo

Lawa ngamazwi acashunwe kuthisha wesine:

> *Ngiye ngibheke ukuthi imisebenzi engiyenzisayo ithinta siphi isimo, ngibheka ngokohlelo lwethemu yethu ukuthi yikuphi okufanele kwenziwe bese nginika abantwana umsebenzi oqondene nalapho. Uma ngenza amalungiselelo esifundo ngiyaye ngisebenzise uTaHfuzwe kanye nencwadi kathisha ukubhala amalungiselelo esifundo. Lokho kungisiza ukuba ngibone ukuthi azikho yini izingqinamba engingaba nazo mina njengothisha uma sengethula isifundo kubafundi.*

UJensen (2001) ufakazela okushiwo nguthisha wesine lapho ethi amalungiselelo esifundo ayinkomba yokuthi uthisha uhlelekile. Uqhuba athi anikeza uthisha ithuba lokuba acabangisise ngenhloso yesifundo futhi anika uthisha ithuba lokuba acabangisise uhlobo lomsebenzi azowunika abafundi. Kanti uReed noMichaud (2010) bathi amalungiselelo esifundo alekelela othisha ukuba bazihlole ulwazi lwabo mayelana nesifundo. Ekuhlolweni kwamabhuku kathisha wesine ucwaningo luthole ukuthi yize othisha benazo izinkinga kodwa lo thisha umsebenzi uwenza ngendlela efanelekile. Amabhuku ezingane ayahambelana namalungiselelo esifundo futhi ayahambisana nomsebenzi ngokuhlelwa kwedokhumenti kaCAPS.

Uthisha wesihlanu yena wabeka kanje:

> *Ngiyaye ngisebenzise idokhumenti kaCAPS. Yize ibuye ingidide kodwa ukudideka engiba nakho kuncane. Iyangisiza ngoba umsebenzi wonke kuwona uhleleke ngamaviki. Lokho-ke kungenzela umsebenzi ube lula. Yize ngibona sengathi ukusbenzisa le dokhumenti kungidlela isikhathi kodwa ngiyaye ngizibone ngiwuthisha ohlelekile. Ngilandela konke okufunywa yidokhumenti kaCAPS kusukela emisebenzini okumele ngiyinike abantwana,*

amathaskhi kuze kube ukuthi umntwana kumele ahlolwe kanjani. Ukusebenzisa uTaHFuZWE kuyangisiza ngoba ngifundisa lokhu okuphoqekile kuphela.

Uthisha wesithupha wafakazela amazwi kazakwabo ongenhla ngokuthi:

Ngisizwa kakhulu idokhumenti kaCAPS ukuhlela umsebenzi wami, ngilandela konke okufunwa yidokhumenti lokhu kwenza umsebenzi wami ube lula.

UKoutris (2018) uthi othisha baphoqekile ukuba balandele yonke imiyalelo kaCAPS ngoba lokho kungumphumela wokuhambisana nezidingo zolimi. Uqhubeka athi othisha sebephenduke iziboshwa zemfundo ezihluleka ukunikeza abantwana uhlobo lohlelo nolimi abaludingayo. Ekucwaningweni kwamabhuku abafundi umcwaningi wathola ukuthi ziningi izinselelo ezibhekene nothisha kanye nabafundi ekufundisweni kohlelo nolimi. Umcwaningi wakuqaphelisisa ukuthi amaphutha amaningi ezikoleni eziningi ebezibambe iqhaza adalwa ukuthi othisha abawahloli amaphutha emisebenzini yabafundi ngoba uma abafundi bebhala baphindaphinda amaphutha afanayo. Eminye imisebenzi ibinjengesibonelo esilandelayo:

Umyalelo:

Bhala imisho elandelayo ibe senkathini ezofika:

Izulu liyana kusasa.

Izingane zishaya ingoma.

Isihambi silala kwamalume.

Izimpendulo zomfundi:

Izulu lizona kusasa

Izingane ziyayishaya ingoma

Isihambi siyolala kwamalume.

Okuqaphelelisekayo lapha ukuthi abafundi bebezimakele ngepeni lomsizi, uthisha wase ewumaka umsebenzi wafaka ithikhi enkulu wase ebeka ukuthi umfundi uthole konke. Umusho wokuqala ububhaleke kahle kepha emibili elandelayo ayilona iqiniso kodwa umfundi umakelwe wangasha lutho. Okunye okuqaphelekile kuhlolwa ibhuku lomfundi ukuthi akukho lapho okuke kwavela khona ukuthi uthisha uke wabafundisa ngezindlela zesenzo. Abafundi abanawo amanothi acacisa ukuthi indlela ethile ihluke ngani kwenye. Lokhu kudala ukuthi noma sekubhalwa izivivinyo abafundi bengawatholi amamaki amahle ohlelweni nolimi ngoba basuke bengafundisekile ngendlela futhi babukeza

nomsebenzi onamaphutha ngoba uthisha usuke engaqaphelanga ngesikhathi emaka umsebenzi wasekilasini.

4.4.2 Ukunganakelelwa kothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza

Le ndikimba iphendula umbuzwana othi: Yiziphi izinselelo obhekana nazo ekufundiseni isiZulu uLimi Lokuqala Lokwengeza? Lo mbuzo uphendulwe abahlanganyeli ngesikhathi kuhlaziywa amadokhumenti. Abahlanganyeli bocwaningo benezinselelo eziningi ekufundiseni isiZulu uLimi Lokuqala Lokwengeza kodwa izinselelo ezigqame kakhulu kube ukungalekelelwa wuMnyango wezeMfundo ekubacijeni ngokomsebenzi, ukushoda kwezinsizakufundisa kanye nokugcwala kwamagumbi okufundela.

Uthisha wokuqala wabeka kanje:

> *Njengoba ngike ngaveza ukuthi ngifundise ulimi lwebele isikhathi eside inselelo enginayo eyokuthi ngi-adjust [ngehle] ngishone phansi ezingeni lolmi lokwengeza. Kwenye inkathi ngiye ngizibone sengathi sengichaza kakhulu kube sengathi sengichazela abafundi abenza ulimi lwebele. Yileyo-ke inkinga enginayo, kwenye inkathi ngithola ukuthi sengihambe ibanga elide ngingabani ukuthi abantwana abangilandeli. Uma sengibona ukuthi abangilandeli kuye kufanele ukuba ngihlehle manje ngizame ukwehla ngiye ezingeni labo lolimi lokwengeza ngisebenzise izibonelo ezizobacathulisa futhi ezizobenza ukuba babone ukuthi isifundo sangalolo suku sibhekephi.*

UKlaassen (2002) uphakamisa ukubaluleka kokuqeqeshwa kothisha, ugcizelela nokuthi uma othisha befundisa ulimi lokuqala lokwengeza abadingi kuphela ukuthi bakhulume ngendlela eshelelayo kodwa badinga ukuqeqeshwa kubhekiswe emaswini okumele bewasebenzise. Lokhu kusekelwa nguMaswanyane (2010) noMhlongo (2012) uma bethi ikhono lokufundisa liyehla uma uthisha engalutholi usizo olufanele lokufundisa. UMaswanyane (2010) uvumelana noNgubane-Mokiwa (2013) ngokuthi othisha abakutholi ukwelekelelwa ngokuqeqeshwa nguMnyango wezeMfundo njengoba befundisa abafundi ulimi lokuqala lokwengeza. UMaswanyane (2010) ugcizelela ukubaluleka kokuqhubeka kokuqeqeshwa kothisha. UTheron noNel (2005) bagcizelela ukuthi uma othisha befundisa ulimi lokuqala lokwengeza bengaqeqeshiwe kahle futhi bengenalo ulwazi ngokwanele baba nezinkinga ekufundiseni. Abanye othisha batholakala besebenzisa izindlela zokufundisa abazifundiswa besafundela ubuthishela, uthole ukuthi ezinye zazo sezaphelelwa yisikhathi noma azisebenzi ekilasini elinabafundi abaxube izinhlanga (Mather noClark 2012). Kubalulekile ukuba othisha bafunde amakhono amasha njengoba iningi labo lalingaqeqeshelwe ukufundisa ulimi lokuqala lokwengeza.

Uthisha wesibili wabeka wathi:

> *Ngenxa yokuthi abafundi basuke bengasifundi isiZulu emabangeni aphansi lokho kuba nzimanyana impela. Uthola ukuthi ufundisa abafundi abavela kwezinye izizwe njengabeSuthu kanye nabaTswana. Uye uthole ukuthi umfundi uyaphoqeleka ukufunda isiZulu ngoba esehlala lapha kanti abanye futhi basuke besiqala ngqa. Okuyinkinga kakhulu kimi ukuthi ngenkathi ngisuka ekufundiseni ulimi lwasekhaya ngiya olimini lokuqala lowengeza ngangithi kuzoba lula kanti ngizoba nenkinga yokuthi ngizofundisa ulimi olunganakiwe [futhi] angikaze ngiluthole uqeqesho lokuthi kumele ngibafundise kanjani abantwana ikakhulukazi uhlelo nolimi. Ngiyakhumbula nje ngelinye ilanga ngangibafundisa ukunkankazisa ngenhlanhla kwafika omunye uzakwethu umsebenzi usagcwele ibhodi wangitshela naye ayecabanga ukuthi kulungile. Wathi, "Ungabafundisi isiZulu esijulile bazodideka." Ngaqala lapho ngafuna usizo kuye yize engilekelela kodwa kungakuhle uma ngingathola nosizo nasezinhlelweni zokuthuthukiswa kothisha.*

Ukuthuthukiswa kothisha ngokomsebenzi kuyisimo okumele siqhubeke impilo yabo yonke Horsley (2010). Ukuthuthukiswa kothisha kwenziwa ngenhloso yokuthi kufundiswe othisha ukuthi bangabalekelela kanjani abafundi ekufundeni ukuze abafundi bezophumelela ngezinga elifanele (Horsley, Knight noHuntly 2010). NgokukaMizell (2010), othisha babhekene nenselelo mayelana nezindikimba zezifundo zabo, imithetho emisha, ubuchwephshe kanye nezidingo zabafundi. Ngakho-ke ukuthuthukiswa kothisha ngokomsebenzi kubasiza njengomthombo wolwazi ukubenza ukuba bahlale behambisana nezinguquko ezikhona kwezemfundo (Bucher, 2009; Mizell, 2010).

Uthisha wesithathu wathi:

> *Inselelo enkulu enginayo yile yokubhala amalungiselelo esifundo. Angisaphathi-ke le yokuthi njalo kumele ngilokhu ngifunde idokhumenti kaCAPS. Umsebenzi ngivele ngiwuzwe usungisinda njengoba ngifundisa isiZulu kusukela kwibanga [ebangeni] lesi-8 kuya kwele-12 futhi okunzima kakhulu nale dokhumenti kaCAPS angiyizwa futhi ithatha sonke isikhathi uma ngithi ngizinika nje isikhathi sokuyibheka. Kuba yinkinga enkulu ukubhala amalungiselelo esifundo ubhalele amabanga ayi-5. Ngenxa yobuningi bomsebenzi ngivele ngingawabhali amalungiselelo esifundo ngilandele incwadi.*

Uma uthisha enomsebenzi omningi kuphazamisa indlela okufanele asebenze ngayo bese kukhinyabezeka imiphumela yabafundi (Marzano, 2003). UMarzano uqhubeka athi kubalulekile ukuba uMnyango wezeMfundo ubuke indlela othisha abasebenza ngayo ukuze kungaphazamiseki abafundi.

UMulaudzi (2016) uthi othisha banikwa amakilasi amaningi ukuba bewafundise ngaphezu kwalokho baphoqwa ukubamba iqhaza kwezemidlalo kanye nokusebenza ngesikhathi okungesona esokufundisa njengesikhathi sekhefu. Uqhuba athi lokhu kwenza othisha bathathe izinsuku zokugula kungenasidingo, lokho kubulala indlela uthisha okumele asebenze ngayo.

Uthisha wesine wathi:

> *Angilutholi usizo emsebenzini wami kanti futhi yimina ngedwa uthisha wesiZulu esikoleni.*

Uthisha wesihlanu:

> *Inselelo enkulu engibhekene nayo ngukuthi asilutholi usizo olwanele oluvela kuMnyango wezeMfundo thina ngapha esiZulwini uLimi Lokuqala Lokwengeza ebangeni le-10. Uma kukhona imihlangano yesifundo ebizwayo kusuke kungeyebanga le-12, thina sisale sidunguza oswini. Uyazi owesithathu lo nyaka ngifundisa kodwa angikaze ngihambe ngisho owodwa umhlangano wokuthuthukisa othisha. Lokhu kunginika inselelo enkulu kakhulu uma ngabe kufanele ngikhethe imisebenzi engizoyinika abafundi noma ngisebenzise idokhumenti kaCAPS. Emsebenzini wami alukho usizo engilutholayo ngoba iHOD yami iyiNdiya futhi izifundisela isiNgisi. Ayiboni noma ngenza oku-wrong [okungafanele]. Ulesson plan [amalungiselelo esifundo] ngiyawubhala kodwa ngisebenzisa izincwadi eziningi and [futhi] kunzima ngoba ngisebenzisa izincwadi zakwahome language [zolimi lwasekhaya].*

Uthisha wesithupha wabeka wathi:

> *Ikhona inkinga futhi inkulu. Inkinga enkulu izingane engizifundisayo kusuke kusengunyaka wesithathu ziqale ukufunda isiZulu. Inselelo engiba nayo izingane zisuke zingakalufundi kahle ulimi bese uthola ukuthi kufanele kuhlukaniswe amaphepha kathathu. Kuyinkingake kimi ukulandela idokhumenti kaCAPS ngoba uhlelo nolimi alungeni zonke izinsuku kanti ukufundiswa kwalo kulekelela umfundi ukuba akwazi ukubhala ngendlela efanele futhi akwazi ukufunda okubhaliwe. Ngigcina ngenza ngendlela yami ngilufundisa zonke izinsuku lokho kwenza ukuthi amalungiselelo esifundo ngingawabhali ngendlela efanelekile. Mhlampe ngabe kungcono ukuba kukhona usizo esiluthola kumeluleki wesifundo elokuthi umsebenzi siwumise kanjani manje naye ubonakala enake ibanga le-12 kuphela. Enye inselelo enginayo eyokumaka umsebenzi wansukuzonke, maningi amathaskhi esinawo lokhu kwenza kube nzima ukulandelela ibhuku lengane, ngigcina ngithi azizimakele mina ngimaka lama thaskhi afomali kuphela.*

Ekucwaningweni kwamabhuku kutholakale ukuthi abanye abahlanganyeli benza konke okusemandleni ukuthi uhlelo nolimi balufundise ngendlela elindelekile ngokwedokhumenti kaCAPS kodwa abanye babo batholakale ukuthi basenenkinga yokusebenzisa idokhumenti kaCAPS. NgokukaNgqongqoshe

wezeMfundo, u-Angie Motshekga, uCAPS wakhiwe ngokulungisa ikharikhulamu endala okuyi-National Curriculum Statement, uhlela umsebenzi wothisha wethemu nethemu futhi ubakhombisa okufanele bakufundise nokuthi umsebenzi uhlolwa kanjani (uMnyango wezeMfundo, 2011). UMbatha (2016) uthi uma iNqubomgomo ifakwa ekusebenzeni kuthathwa ngokuthi iyasebenza. Uqhuba athi esimweni sokufundisa, othisha balindeleke ukusebenzisa uhlelo lwesifundo abalunikiwe, akukhathelekile ukuthi bakutholile ukuqeqesheka ngalo. Kungumsebenzi kathisha ukuthola ukuthuthuka esifundweni sakhe ukuze ezoba nokuzethemba uma esesethula kubafundi. Lokhu othisha bangakwenza ngokuhlangana ngababili noma bonke esikoleni abenza isifundo esisodwa noma bacele usizo kozakwabo abangomakhelwane. Lokhu kufakazelwa nguGreen (2007) uma ethi ukuqaliswa kohlelo olusha lwesifundo kuhlanganisa ingcindezi nokwesekelwa. Uqhuba athi othisha badinga ukusekelwa bakhonjiswe ukuthi balwenza kanjani ushintsho ekilasini ukuze umsebenzi uzokwenzeka ngendlela efanele. Ngakho-ke ukuze othisha basebenze kahle kudingeka ukuba bahlangane basizane ngoba kukhona abakhanyiselekile ngokwedokhumenti kaCAPS.

4.4.3 Ukushoda kwezinsizukufundisa

Okunye okuqubuke ekuhlaziyweni kwamadokhumenti nabahlanganyeli ukushoda kwezincwadi zolimi nohlelo nezinye izinsizakufundisa ezingathuthukisa imiqondo yabafundi. Nakuba eziningi izikole zinayo imitapo yolwazi kuyo leyo mitapo yolwazi izincwadi zesiZulu uLimi Lokuqala Lokwengeza azibonwa. Lokhu kudalwa wukuthi isiZulu uLimi Lokuqala Lokwengeza asinaso isikhathi eside sifundwa kulezi zikole. Ukusebenzisa kothisha izincwadi zesiZulu uLimi Lwasekhaya kwenza kube nzima kothisha ukunika abafundi umsebenzi abazowenza ekhaya.

Uthisha wokuqala wabeka kanje:

> *Kunenkinga kubafundi abangewona amaZulu ukuthi uthisha abafundise bengenazo izincwadi ezibachazela kahle ngohlelo nolimi ngoba uma bebe nenkinga ngesikhathi uthisha efundisa ababi nazo izincwadi abangakwazi ukuzifundela zona baziqonde kahle. Singothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza sanquma ukusebenzisa izincwadi zesiZulu uLimi lwasekhaya. Siye sibheke kuzona imisebenzi elulana siyenzise abantwana njengoba bengenazo izincwadi ezicacile ezibafundisa kahle ulimi. Ikhona incwadi esiyisebenzisayo ebangeni le-10 nabafundi banayo kodwa uhlelo nolimi luncane kakhulu. Ngingasho nje ukuthi ayicebile, yize icebe kakhulu emisebenzini yephepha lesithathu. Isibonelo ngike ngafundisa izinciphiso. Incwadi esiyisebenzisa ebangeni le-10 ithi, "Uma unciphisa amabizo ujobelela isijobelelo u–ana ekugcineni kwebizo, bese ima lapho ingabe isachaza lutho, ayikhulumi lutho ngokuguquka kwemisindo. Yase inika isibonelo sebizo elithi indoda lavezwa futhi selincishisiwe kwathiwa indodana base beqhubeka namanye amabizo. Engakuqaphela ukuthi abafundi babengachazelwe ukuthi leli bizo elithi indoda uyakwazi ukulinciphisa ngokweminyaka nangokudelela uthi indojeyane. Lokho kwenza ukuthi siye ezincwadini zolimi lwasekhaya siyofuna ulwazi*

ngoba kula makilasi axube izinhlanga uma ngabe uchaza into izingane zingayiboni zigcina zinokudideka.

Uthisha wesibili wavumelana nowokuqala naye wathi:

Sizamile ukuthola abadayisi bezincwadi abehlukene sidinga izincwadi zohlelo nolimi zolimi lokuqala lokwengeza kodwa asisizakali ngoba esizitholayo azinayo kahle imisebenzi yohlelo nolimi, zivele zigxile ekufundisweni kwephepha lesithathu.

Uthisha wesithathu wathi:

Indaba yezincwadi zohlelo nolimi esiZulwini Ulimi Lokuqala Lokwengeza iseyinselelo kakhulu ngoba sengike ngacela kubaphathi besikole ukuba basifunise izincwadi zohlelo nolimi kodwa nabo bahluleka. Ngaze ngabikela nomeluleki wesifundo naye akakwazanga ukungisiza kuphela wangitshela ukuthi mangilandele idokhumenti kaCAPS bese ngiyokhetha imisebenzi ezincwadini zolimi lwaseKhaya.

Uthisha wesine wavumelana nozakwabo wathi:

Incwadi esiyisebenzisa esiZulwini uLimi Lokuqala Lokwengeza inolimi nohlelo oluncane kakhulu futhi ayimcaciseli umfundi kulokhu akudingayo kodwa siyayisebenzisa bese ngibuya ngizisebenzisela nezolimi lwasKhaya ukuze abafundi bezochazeleka kahle.

Uthisha wesihlanu wabeka kanje:

Zikuphi-ke izincwadi ngoba azikho! Simane sisebenzise ezolimi lwaseKhaya yize sifundisa uLimi Lokuqala Lokwengeza. UHulumeni usinikeze idokhumenti kaCAPS wangabhekelela ukuthi izincwadi ezifanelwe ukusetshenziswa nayo zisezingeni elifanele yini manje sivele sizithole sisenkingeni ngoba lezi zincwadi zolimi lokuqala lokwengeza ezebanga leshumi azinalo kahle uhlelo nolimi.

Uthisha wesithupha wavumelana nozakwabo ngokuthi:

Asinazo izincwadi zolimi size sisebenzise ezolimi lwaseKhaya.

Bonke abahlanganyeli bocwaningo bakhalaze ngokushodelwa izincwadi zolimi njengoba ziyindlala izincwadi zokufundisa uhlelo nolimi esiZulwini uLimi Lokuqala Lokwengeza. Basebenzisa izincwadi ezahlukene zolimi lwasekhaya bese bekhetha imisebenzi abangayenzisa abafundi. UYule (2014) uyavumelana nalokhu, ubalule ukuthi izinga lolimi lwasekhaya lingcono ngoba kuba lula kulo ukuthola izinsizakufundisa ezifanele njengezincwadi. Ngakolunye uhlangothi kunzima ukuthuthukisa uhlelo

lolimi ungenazo izinsizakufundisa ezifanele. U-Arana (2003) uthi othisha kumele bazisukumele babhale izincwadi basuse isigqoko sokuthi bangothisha kuphela babambelele ekubeni ngothisha nababhali. Uqhubeka athi abahleli nababhali bezincwadi bagqugquzela othisha ukuba babambe iqhaza ekubhaleni izincwadi. UCollier, uScheld, uBarnard noStallcup (2015) bathi othisha badinga ukwelekelelwa futhi bakhuthazwe ukuze kwakheke uthando lokubhala ngoba zincane kakhulu izincwadi ezibafundisa ukuthi bangayiqala kanjani impilo yokuba ababhali. U-Elmore (2004) waphawula ukuthi othisha badinga ukuboniswa isidingo sokuthi babhale futhi bakhuliswe uthando lwabo ekubhaleni ukuze imibhalo yabo iyoba sezingeni eliphezulu. Lokhu kuphikisana nokushiwo nguDaniels noClarkson (2010) lapho ethi ababhali bathi ukubhala izincwadi kuyisipho umuntu asuke ezalwe naso. Uqhubeka athi uma uthisha ecabanga ukubhala uvele acabange izikhathi ezinzima adlula kuzo empilweni esengumfundi. UDaniels noClarkson (2010) uqhuba athi iningi lothisha libukeka lingabantu abavilaphayo ukufunda. Ukuba ngumbhali kudinga isikhathi esiningi sokuba ubhale uphinde ufunde, ubuye ufunde nemibhalo yabanye abantu. Ukufunda ukubhala nokufundwa komsebenzi owubhalile kuvusa imizwa yokwesaba, ukujabula, nokuphatheka kabi nokuphoxeka kothisha (Newkirk, 2017).

Ngesikhathi sokuhlolwa kwamadokhumenti ngiqaphele ukuthi othisha basebenzisa nezincwadi esezidlulelwe yisikhathi okungeze National Curriculum Statement (NCS) okungafanele ngabe basazisebenzisela ekufundiseni uTaHFuZwe omusha. Bonke abahlanganyeli bakubalulile ukuthi ukusebenzisa izincwadi zolimi lwasekhaya kubadalela inkinga futhi baba nomsebenzi omningi kakhulu njengoba abanye bayaye bakhe amabhukwana azosiza abafundi kanti abanye kufanele bababhalise namanothi. UBui, uMyerson noHale (2013) bathi kubalulekile ukuthatha amanothi ngesikhathi kufundwa, lokhu kwenza ukuba umfundi azimisele aqonde nomsebenzi wakhe. Baqhuba bathi ukuthatha amanothi ngesikhathi uthisha efundisa kuthuthukisa ikhono lokulalela kumfundi. Kubafundi ikhumbuleka kangcono into abayilalelile nabayibonile, futhi ukubhalwa kwamanothi kwenza abafundi bafundele kahle ukuhlolwa (Bui, Myerson, noHale, 2013).

Ngesikhathi ngenza ucwaningo kungicacele ukuthi uMnyango weziLimi zesiZulu uyashoda ngezincwadi kanye nazo zonke izinsizakufundisa ezingasiza othisha nezibalulekile kubafundi ukuba babukeze kuzo uhlelo nolimi emakhaya. Ocwaningweni olwenziwa nguZulu (2010) wathola ukuthi ezinye izinselelo othisha bezikole ezixube izinhlanga ababhekana nazo ukungabi bikho kwezinsizakufundisa. Lokhu ukusho ngoba othisha baveza ukuthi ukushoda kwezincwadi ezisezingeni labafundi bolimi lokuqala lokwengeza kuyinkinga kakhulu. UZulu (2010) uqhuba athi izincwadi

ezisetshenziswa ngothisha azihlabi esikhonkosini ngoba zihlelelwe abafundi abafunda ulimi lwasekhaya. Lolu cwaningo luyaveza ukuthi abukho ubufakazi obenele obukhomba ukuthi uMnyango wezeMfundowafunza izikole nothisha ngomqulu kaTaHFuZwe sewulwakhile uhlelo lokuthi abashicileli bezincwadi namabhuku bakhiqizele izikole izincwadi zesiZulu uLimi Lokuqala Lokwengeza. Othisha kumele balandle imiyalelo kaTaHFuZwe kodwa bebe bengenazo izincwadi ezingabasiza ekufundiseni lolu limi. Lokhu-ke kube sekuphoqa othisha ukuthi basebenzise izincwadi zesiZulu uLimi Lwasekhaya kodwa bebe befundisa isiZulu uLimi Lokuqala Lokwengeza. Lokhu kulimaza abafundi ngendlela yokuthi bafundiswa isiZulu kusetshenziswa izincwadi ezingekho ezingeni labo njengabafundi abafunda isiZulu uLimi Lokuqala Lokwengeza. Lokhu kudala ukungqubuzana kanye nokungahleleki kahle komsebenzi emsebenzini wothisha.

4.4.4 Ukugcwala kwamagumbi okufundela

ENingizimu Afrika amakilasi agcwele ngokweqile angenye yezinselelo othisha nabafundi ababhekene nayo (Hugo, 2010). Othisha abakwazi ukunakekela umfundi ngayedwa. Bathola kunobunzima ukuqalisa imisebenzi ehlukahlukene yokufundwayo ngenxa yokuthi amakilasi agcwele ngokweqile. UBeukes (2010) uthi ukuphathwa kwamakilasi kubonakala kuyinselelo enkulu. Uqhubeka athi ngenxa yobuncane kwamagumbi okufundela othisha babonakala bengakwazi ngisho ukusebenzisa izingane ngamaqoqo. Othisha banengcindezi yokufundisela emakilasini agcwele ngokuxakile. Bonke abahlanganyeli balolu cwaningo bakhalaza ngokuthi amakilasi esiZulu anenkinga yokuba nabafundi abeqile esibalweni esishiwo wuMnyango Wezemfundo.UMnyango wezeMfundo incoma ukuthi uthisha oyedwa afundise izingane ezingu 35 ekilasini ezikoleni eziphakeme. Uma izingane sezeqe kulesi sibalo lelo kilasi lithathwa njenge kilasi eligcwele (Department of Basic Education, 2012). Lokhu kuseyinselelo kakhulu ezikoleni ikakhulukazi emakilasini afundisa ulimi. Kusenezikole ezinamakilasi agcwele ngokweqile. Amanye amakilasi uwathola enabafundi abanga-45 kuya kuya ema-50. Lokhu kwenza ukuba kube nzinyana kuthisha ukuhlola umsebenzi wabafundi wansuku zonke kanye nokubamakela.

Uthisha wokuqala wabeka kanje:

> *Ziningi kakhulu izingane engizifundisayo ekilasini ngalinye, isikhala ekilasini asizineli izingane engizifundisayo. Lokhu kwenza ukunyakaza kwami phakathi kwabafundi kuqoqeke.*

Kanti uthisha wesibili wavumelana nozakwabo wathi:

Hheyi, kunzima ukuba nguthisha wolimi, umsebenzi awenzeki ngendlela egculisayo ngoba amakilasi agcwele ngokweqile. Amakilasi agcwele ngendlela emangalisayo. Lokhu kwenza ngingakwazi ukuhlola umsebenzi ngesikhathi abafundi bebhala. Ngiye ngibanike umsebenzi uthole ukuthi umfundi uzothatha noma iliphi ibhuku abhale kulo mina ngibabone bebhala kanti umfundi akabhali ebhukwini lesiZulu. Inkinga enkulu akuhambeki phakathi kwabo ngenxa yokugcwala.

Uthisha wesithathu wafakazela ozakwabo ngokuthi athi:

Ngiyazama ukuhamba phakathi kwabafundi ngihlole umsebenzi yize kunzima.

Uthisha wesine wabeka kanje:

Ngivele ngime phambi kwebhodi uma ngifundisa, angikwazi ukwehla ngenyuka ngoba indawo yincane yize lokhu kunginika inkinga ngoba angiyiboni ingane edoja ukwenza umsebenzi. Futhi angikwazi ukubona ingane esuke inenselelo, ngisondele kuyo ngiyinike isikhathi sayo iyodwa.

Uthisha wesihlanu wathi:

Izingane azinazo izindawo ezanele zokuhlala. Amatafula ahlanganiswe ngamabili amanye ngamathathu ukuze kube khona indawo. Lokhu kwenza ukuba abafundi baxoxe ngesikhathi ufundisa futhi babukelane uma ngabe ubanikeza umsebenzi, namabhuku abo awamakeki ngendlela efanele.

Uthisha wesithupha wabeka kanje:

Ngendlela amakilasi agcwele ngayo ngavele ngazitshela ukuthi nje ngeke ngize ngiqale ngithi ngithinta ibhuku lengane, abafundi bami bayazimakela. Ngifundisa amakilasi amaningi kakhulu kanti ukufundisa ulimi kuyasebenzisana.

Umcwaningi uthe uma ehlola umsebenzi wabafundi wathola ukuthi iningi labafundi abamakelwa nokuthi kwezinye izikole umsebenzi onikezwa abafundi awukho ezingeni lokuthi ungafundwa umfundi webanga leshumi. Ngokuka-Rafiki (2019) ukugcwala kwamakilasi kwenza ukuba othisha bangafundisi ngendlela efanele. Uqhuba athi inani labafundi emakilasini alinakiwe ngothisha, abazali

kanye nabaphathi bezikole ukuthi lenza kungafundiseki ngendlela efanele. Ngokuka-Rafiki (2019) abafundi bafunda kangcono uma uthisha ezobanika isikhathi ngamunye ngamunye. Inani elincane labafundi ekilasini lenza ukuba uthisha abe nesikhathi esanele nomfundi ngayedwa futhi usheshe abone nalapho umfundi edinga khona ukwelekelelwa bese emnika usizo olwedlulele kunabanye abafundi (Johnson, 2011).

4.5 Isiphetho

Lolu cwaningo lwenziwe ezikoleni ezintathu kusetshenziswa othisha abayisithupha njengabahlanganyeli. Inhloso yalolu cwaningo bekuwukubheka ukufundiswa kohlelo nolimi kubafundi bebanga leshumi abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu ezixube izinhlanga eRichars Bay. Ucwaningo olwenziwe kulezi zikole luvumbulule ukuthi ukufundiswa kohlelo nolimi kuseyinselelo enkulu ngoba othisha babonakala bengenayo indlela yokulufundisa luthandwe ngabafundi. Abafundi balubukela phansi ulimi lwesiZulu. Othisha baqeqeshelwe ukufundisa ulimi lwasekhaya lokho kwenza kube yinkinga kakhulu ukufundisa abafundi abafunda ulimi lokuqala lokwengeza. Ucwaningo lubuye lwabalula ukuthi othisha abanalo ulwazi kahle lokuthi yiziphi izindlela namasu ezingabasiza ekufundiseni uhlelo nolimi. Ucwaningo luphinde lwavumbulula ukuthi othisha abakutholi ukwesekwa kahle ngabeluleki besifundo ekufundiseni kwabo futhi abanazo izincwadi zokufundisa uhlelo nolimi zesiZulu uLimi Lokuqala Lokwengeza, baze basebenzise izincwadi zesiZulu uLimi lwaseKhaya. Lokhu kuqeda ithemba lokuthi izinkinga zabo zingathola isisombululo ngokushesha.

ISAHLUKO 5

5. UMONGO WOKUTHOLAKELE KANYE NEZIPHAKAMISO

5.1 Isingeniso

Esahlukweni esedlule ngethule ulwazi olutholakele ngesikhathi ngenza ucwaningo ezikoleni ngisebenzisa ithuluzi lokuqoqa ulwazi eliyizingxoxo ezisakuhleleka, izingxoxo zamaqembu kanye nokucwaninga amadokhumenti. Inhloso yalolu cwaningo bekuwukuphenya ngokufundiswa kohlelo lolimi kubafundi bebanga le-10 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseRichards Bay. Lolu cwaningo belugxile ezikoleni ezixube izinhlanga lapho khona kufundwa isiZulu uLimi Lokuqala Lokwengeza. Lesi sahluko sesihlanu sethulwa ukusonga ngamafuphi ulwazi olutholakele noluphendula imibuzongqangi emine nengumgogodla yalolu cwaningo. Kulesi sahluko siphinde sathula iziphakamiso eziqhamuke kummongo wolwazi olwethulwe esahlukweni sesine.

5.2 Umongo wokutholakele ocwaningweni

Lolu cwaningo luveze ukuthi othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga eRichards Bay basenenselelo enkulu ekufundiseni uhlelo lolimi ebangeni le-10. Izinkinga zokungabibikho kwezinsizakufundisa nezindlela abafundisa ngazo uhlelo lolimi yizona ezihamba phambili kanye nomthwalo womsebenzi omningi ababhekene nawo. Lokhu kuvele ngesikhathi ngiqoqa ulwazi ngethuluzi lezingxoxo ezisakuhleleka kanye nezingxoxo zamaqembu. Othisha baveze ukuthi izinsizakufundisa zesiZulu uLimi Lokuqala Lokwengeza ziyindlala. Ngenxa yalokho baze basebenzise izinsizakufundisa zolimi lwasekhaya. Izincwadi zolimi lwasekhaya zinezinga eliphezulu kakhulu kubafundi bolimi lokuqala lokwengeza. Othisha baphinde babe nenkinga yokufundisa amakilasi amaningi futhi agcwele ngokweqile kunesibalo esifanele. Lokhu kuyinkinga ngoba nemisebenzi yokuhlola miningi kakhulu ithemu nethemu njengalokhu phela kuyisifundo solimi lesi kodwa kulindeleke ukuba uthisha ayenzise futhi ayiqede yonke imisebenzi ehleliwe.

Kubuye kwavela ukuthi esiZulwini ulimi lokuqala lokwengeza othisha abalekelelwa abeluleki bezifundo kanye neziNhloko zoMnyango ezikoleni zabo ekuthuthukiseni ulwazi abanalo lolimi. Lolu cwaningo lubuye lwaveza ukuthi othisha bazithola sebekhuluma ulimi lwesiNgisi emakilasini lapho befundisa ulimu lwesiZulu. Lokhu kungenxa yomthelela waso isiNgisi ngoba abafundi bazi sona kakhulu futhi kuphinde kube khona abafundi bezinhlanga ezahlukene emakilasini, esingbala kuzona

abomdabu waseNdiya nowamaKhaladi kanye nabelungu. Ngenxa yalokho uthisha uyaye abone ukuthi ukuze abafundi bamuzwe kufanele akhulume nangolimi lwesiNgisi abalufunda njengolimi lwasekhaya kulezi zikole. Le nkinga iyavela ngisho emakhaya lapho izingane ziphuma khona, abazali baxhumana nazo ngolimi lwesiNgisi ngoba banenhloso yokuqhubeka balulolonge ulwazi lwezingane zabo eziluthola ezikoleni ezikuzo njengoba vele beziyise kulezi zikole ngenhloso yokuthi bafuna zifunde isiNgisi kakhulu. Lokhu kube sekwenza isiZulu siqhubeke nokucindezeleka nokungabi namandla futhi sithunazeke njengolimi lwasekhaya kubafundi abangamaZulu abagcwele kulezi zikole.

Le nkinga yokungasazi isiZulu igqame kakhulu emphumeleni wokufunda wesine kuTaHFuzwe okuwumphumela wezakhiwo kanye nezimiso zokusetshenziswa kolimi. Lokhu okungasho ukuthi kule eminye imiphumela yokufunda benza kahle kakhulu kodwa kuvele ukuthi kulo wezakhiwo kanye nezimiso zokusetshenziswa kolimi yiwona ohamba phambili ekubeni yinkinga othisha ababhekana nayo mihla namalanga uma befundisa isiZulu uLimi Lokuqala Lokwengeza. Kulolu cwaningo othisha bavela neziphakamiso kumbe izinyathelo okumelwe zithathwe ukuze kuthuthuke umphumela wokufunda uhlelo nolimi esiZulwini uLimi Lokuqala Lokwengeza.

Othisha baveza ukuthi abeluleki bezifundo kumele bebalekelele benze imihlangano lapho bezobaqeqesha khona ngokulindelekile ekufundisweni kohlelo nolimi. Baphinde baveza ukuthi abafundi kumele babe nezincwadi zohlelo nolimi zesiZulu uLimi Lokuqala lokwengeza ukuze abafundi bezofunda umsebenzi osezingeni labo. Lolu cwaningo luveze ukuthi kulo mphumela wokufunda kwezakhiwo kanye nezimiso zokusetshenziswa kolimi othisha badinga ukwelekelwelwa kakhulu. Kuvelile ezingxoxweni zocwaningo ukuthi othisha uma befundisa baye bengaqondi ukuthi iyiphi indlela abangayisebenzisa ekufundiseni ukuze abafundi bezokwazi ukusebenzisa uhlelo nolimi ngendlela efanele futhi basithakasele isifundo solimi. Kanti abanye bavele babhalise abafundi amanothi angachaziwe lokhu kwenza kwenza umphumela wesifundo wesine (PF 4) usalele emuva. Abanye othisha abaphumelanga obala ukuthi yimaphi amasu abawasebenzisayo ekufundiseni uhlelo nolimi. Iningi labo liveze ukuthi lisebenzisa indlela yokuhumusha kanye neyokufunda ngokuphindaphinda, abazihluphi ngokuzama ezinye izindlela zokufundisa uhlelo nolimi okungaba yizona ezingasiza ukuba abafundi baluqonde kangcono uhlelo lolimi futhi basithakasele nesifundo.

5.3 Ingxoxo yemiphumela yocwaningo

Lolu cwaningo lunemibuzo emine ebalulekile newumgogodla walo. Le mibuzo yakhiwa ukuze izolawula ucwaningo lunganhlanhlathi futhi ukuze izoba wumgogodla wezingxoxo ezisakuhleleka,

izingxoxo zamaqembu nasekuhlaziyeni amadokhumenti. Imiphumela yocwaningo icacisa bha ngezinkinga okanye ngezinselelo othisha abahlangabezana nazo ezikoleni lapho befundisa isiZulu uLimi lokuqala lokwengeza. Ngaphandle a kokungalekelelwa abeluleki bezifundo eziyingini zabo, uokushoda kwezinsizakufundisa, ucwaningo lubuye lwavumbulula ukuthi abafundi bebanga le-10 abanalo ulwazi oluyisisekelo lwesiZulu ngenxa yokuthi baqale ukufunda isiZulu ebangeni lesi-8. Abafundi babhekene nenkinga yokungakwazi ukuhlukanisa imisindo esiZulwini. Ngakho-ke othisha bazithola benomthwalo omningi maqondana nalolu limi. Lolu cwaningo lwembule insilela yobandlululo njengalokhu ngesikhathi sobandlululo izilimi zama-Afrika zazinganakiwe futhi zibukelwa phansi. Kulolu cwaningo kuyavela ukuthi othisha abafundisa isiZulu uLimi Lokuqala lokwengeza babona ukuthi abafundi benza kangcono kakhulu kwamanye amakhono olimi kodwa basenenselelo enkulu kakhulu ekufundweni kohlelo nolimi. Lolu cwaningo luyaveza ukuthi othisha abaqeqeshekile kahle emaswini okufundisa uhlelo nolimi. Lapha ngezansi kuyavela ukuthi lolu cwaningo luyiphendule kanjani imibuzongqangi yocwaningo.

5.3.1 Umbuzongqangi 1: Yiziphi izindlela namasu okufundisa ulimi nohlelo othisha abazisebenzisayo ebangeni le-10 esiZulwini uLimi Lokuqala Lokwengeza ezikoleni ezintathu zase Richards Bay?

Njengoba umuntu nomuntu enesitayela sakhe sokufundisa, othisha bolimi bakholelwa ekusebenziseni izitayela ezahlukile ukufundisa uhlelo nolimi emakilasini esiZulu uLimi Lokuqala Lokwengeza. Kulolu cwaningo kuyavela ukuthi othisha basebenzisa izindlela ezehlukene ukuhlangabezana nezinselelo zokufundisa uhlelo nolimi esiZulwini ulimi lokuqala lokwengeza. Yize noma kunjalo kodwa izinselelo zikhona njengokungalekelelwa kothisha abaluleki bezifundo njengoba sikuthole ezingxoxweni ezisakuhleleka. Ukwelekelelwa kothisha kungabasiza ekuqondeni ukusetshenziswa kahle izindlela namasu okufundisa ulimi ukuze bezoba nokuzethemba ekufundiseni uhlelo lolimi. Omunye wabahlanganyeli ukuvezile ukuthi ukungalekelelwa abeluleki bezifundo kwenza bangabi nokuzithemba emsebenzini wabo ngoba ngesikhathi beqeqeshwa baqeqeshelwa ukufundisa isiZulu uLimi lwaseKhaya. Omunye wabahlanganyeli waze waphawula ukuthi uke achaze isifundo kakhulu ecabanga ukuthi abafundi bayaqonda akushoyo kanti sebesalele emuva. Kulolu cwaningo kuvelile ukuthi yize othisha besenazo izinselelo ekufundiseni uhlelo nolimi kodwa abanye babafundi babo sebeyakwazi ukwenza umsebenzi bawuqede bengasizwanga nguthisha kodwa belekelelwa ngontanga. Kubuye kwavela nokuthi othisha bayayisebenzisa indlela ye-scaffolding, esiza abafundi ngokundlalela izindlela zokuthola ulwazi, ikakhulukazi uma othisha befundisa amakhono abucayi nadingekayo kwezinye izindikimba.

5.3.2 Umbuzongqangi 2: Bazisebenzisa kanjani othisha izindlela namasu okufundisa isiZulu uLimi Lokuqala Lokwengeza?

Ukufundisa uhlelo nolimi ngempumelelo kuncike kulezo zindlela namasu uthisha nothisha azisebenzisayo lapho efundisa abafundi ekilasini. Lapha sibuka ukuthi njengoba kunale nkinga yezinga eliphansi lokufunda uhlelo nolimi kubafundi bebanga le-10 kungabe othisha izindlela namasu abazisebenzisa ukufundisa uhlelo nolimi ziyabasiza yini ukulolonga ikhono labafundi lokufunda uhlelo nolimi. Lo mbuzongqangi uphendulwa yiyona imiphumela yocwaningo olwenziwe kusetshenziswa izingxoxo ezisakuhleleka kanye nezingxoxo zamaqembu. Othisha banalo isu lokufundisa uhlelo nolimi yize kukhona abasadinga ukulekelelwa ukuba bakwazi ukukhethisisa izindlela ezingenza isifundo sabo ukuba sibe ngesijabulisayo kubafundi. Ukuhlola amabhuku nokubuka amalungiselelo esifundo kwenze umcwaningi azibonele ukuthi yiziphi izindlela namasu othisha abazisebenzisa kakhulu ekufundiseni uhlelo nolimi. Esahlukweni sesine, abahlanganyeli bashilo ukuthi basebenzisa kakhulu indlela yokuhumusha ukuze bonke abafundi babambe iqhaza ekilasini kungabi bikho osalela ngaphandle. Bathi futhi basebenzisa kakhulu nendlela yokuvivinya abafundi ngokubenza bakhulume futhi babhale baphindaphinde izakhiwo namagama ngendlela eyiyo, okuwukuhlohla ulwazi ngenkani noma ngokuphindaphinda, ukuze abafundi bengawakhohlwa amagama futhi bawabize ngendlela efanele.

UVygotsky (1978) uthi abafundi ngeke bekwazi ukuzifundela nje bebodwa ngaphandle kokuba balekelelwe yilabo abanolwazi oluthuthukile olusezingeni eliphezulu kunomntwana. Umbuzo ukuthi uma lezi zindlela zisetshenziselwa ukufundisa ulimi ziyasiza yini ukuba abafundi bekwazi ukukhuluma isiZulu ngokushelelayo. Inhloso enkulu yokufundisa ulimi lokwengeza ukuba abafundi bakhulume ngokuzithemba (Zikhali, 2016). Omunye wabahlanganyeli wabeka ukuthi inhloso enkulu yokufundisa isiZulu uLimi Lokuqala Lokwengeza ukuba abafundi bekwazi ukusikhuluma kahle futhi baziqhenye ngemvelaphi yabo. Kodwa kuthe uma kuhlaziywa amabhuku ezingane kwatholakala ukuthi leyo nhloso ayifezeki ngoba othisha bagxile kakhulu ekufundiseni imithetho yohlelo nolimi nokufundisela abafundi ukuthi bekwazi ukubhala izivivinyo zokuphela konyaka. Othisha kumele bekwazi ukuthi ukufundisa kanye nokuhlola kuyizinto ezimbili ezingafani okufanele zenziwe ngendlela enokucophelela. UShepardson noBritsch (2001) bagcizelela ukuthi ukufunda, ukufundisa kanye nokuhlola kuyizinto ezingalingani. Uthisha uma efundisa umfundi kumele amenze ukuba akwazi ukucabanga ngokugxeka, acubungule izinto futhi athole izisombululo (Short, 2020). Izinselelo zothisha uma befundisa isiZulu ziletha ukukhathazeka kothisha nakubafundi. Kuvelile esahlukweni sesine ukuthi othisha abaningi basebenzisa indlela yokuhumusha ngoba amakilasi exube izinhlanga nokuthi

abanye abafundi abasikhulumi isiZulu emakhaya. Othisha okumele bakuqaphele ukuthi kukhona abafundi abasikhulumayo isiZulu futhi abasaziyo. Ngakho-ke lezi zindlela ezisetshenziswa ngothisha okungeyokuhumusha kanye nokuphindaphinda zibonakala zibadina laba bafundi abazi isiZulu. Lokhu kudala enkulu inselelo kuthisha ngoba kumele akwazi ukwenza bonke abafundi bebe sezingeni elilodwa lokuqonda.

5.3.3 Umbuzongqangi 3: Yingani othisha besebenzisa lezi zindlela namasu ukufundisa uLimi nohlelo esiZulwini uLimi Lokuqala lokwengeza?

Lolu cwaningo lusivezele ukuthi abahlanganyeli bayaqonda ukuthi uhlelo nolimi liwumgogodla wolimi yingakho abanye babo besebenzisa izindlela ezehlukene ukufundisa uhlelo nolimi. Ukubukeza ukuthi yingani othisha bekhetha izindlela namasu abazikhethayo ukufundisa uhlelo nolimi esiZulwini uLimi lokuqala Lokwengeza kusikhombisa ukuthi ukufundisa uhlelo nolimi kuyinkambiso eyinkimbinkimbi futhi enenselelo enkulu efaka izinto eziningi ezihambisanayo. Uthisha ofundisa isiZulu uLimi Lokuqala Lokwengeza kumele aqaphele izindlela ezihlukahlukene ezisetshenziswa ekufundiseni uhlelo nolimi. Zonke izindlela namasu okufundisa uhlelo nolimi zinobubi nobuhle bazo. Ngakho-ke kuyakhuthazwa ukuba uthisha azihlanganise izindlela azisebenzisayo uma ngabe efundisa uhlelo nolimi, afundise ngendlela yokuthi bonke abafundi bazuze kuleso sifundo.

Ukukhethwa kwezindlela zokufundisa kuncike esimweni uthisha asebenza ngaphansi kwaso kanye nohlobo lwabafundi abafundisayo (Mandlhazi, 2001). Othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza, ikakhulukazi labo abangabanga namathuba okuthola imfundo engcono babonakala besebenzisa amasu okufundisa ayesetshenziswa kubo ezikoleni noma sebebona ukuthi awabasebenzeli abafundi ababafundisayo (Mandlhazi, 2001). Lokhu kwafakazelwa ngomunye wabahlanganyeli lapho ethi yena uye asebenzise kakhulu isu lokufunda ngokusebenzisana. Leli su lihle kakhulu kodwa alibasebenzeli bonke abafundi lisiza kakhulu labo abavele bekhaliphile. Uthisha uyadinga ukuhlanganisa amasu azobasiza bonke abafundi bakhe ngokwamazinga abo okuhlakanipha. USuarez (2018) ugcizelela ukuthi kungcono ukusebenzisa izindlela zokufundisa ngokuzihlanganisa. Ukusetshenziwa kwamasu okufundisa ulimu ngendlela elindelekile kuveza ukuthi othisha abaningi bangakwazi ukudambisa izinkinga abahlangabezana nazo maqondana nokufundiswa kohlelo nolimi. Ziningi kakhulu izinkinga ezimayelana nokufundiswa kohlelo nolimi esiZulwini uLimi Lokuqala Lokwengeza abahlanganyeli bocwaningo abazivezile. Ngalesi sizathu ukusetshenziswa kahle kwamasu kanye nezindlela ezehlukene zokufundisa ulimi kudalelwe ukuba kunciphise izinkinga abafundi abangahlangabezana nazo uma kufundwa uhlelo nolimi futhi bekwazi nokulisebenzisa kahle.

5.3.4 Umbuzongqangi 4: Ingabe izindlela namasu othisha abazisebenzisayo ukufundisa uhlelo nolimi zixhumana kanjani nalokho okulindelwe uCAPS?

Okubonakele kakhulu ngesikhathi kuhlaziywa amadokhumenti ukuthi yize abahlanganyeli bekhalaza ngokunganakwa uMnyango wezeMfundo ekubaqeqesheni ekusebenziseni idokhumenti kaCAPS kodwa umsebenzi bawenza ngendlela eyamukelekile. Butholakele ubufakazi bokuthi othisha bayawenza amalungiselelo esifundo besizwa yidokhumenti kaCAPS. UPenny (2000) uthi amalungiselelo esifundo enza uthisha abe nokuzethemba futhi acacelwe yilokho asuke ezimisle ukukufundisa.

Ngesikhathi kuhlaziywa amabhuku ezingane kutholakale ukuthi omunye umsebenzi wenzingane uyahambisana namalungiselelo esifundo, nakuba kube khona ukungahambisani lapha nalapha. Ekubhaleni kothisha amalungiselelo esifundo abanye babhala izindlela namasu okufundisa ahlukahlukene abawasebenzisa ekufundiseni. Ukwehlukahlukana komsebenzi othisha abayibhalisa abafundi kuveza ukuthi abanye othisha bayakwazi ukuhlanganisa umphumela wokufunda izakhiwo kanye nezimiso zokusetshenziswa kolimi kanye neminye imiphumela yokufunda ehlukene ekufundisweni kohlelo nolimi. Lokhu kubonakale emalungiselelweni esifundo lapho omunye uthisha ebechaza ukuthi abafundi uzobanika iphazili basebenze ngamaqoqo bese bekhetha okunguyena ozobhala izimpendulo nozokwethula okutholakele. Abanye othisha bebebhala ukuthi benzisa abafundi ukulalela nokuqondisisa, baphinde bababizele isipelingi. Idokhumenti kaCAPS iyavumelana nokwenza kothisha njengoba abafundi belalela futhi bexoxisana ukuze bathole izimpendulo. NgokukaTaHFuZWE (CAPS) (Umnyango wezeMfundo, 2011) ukukhuthaza ikhono lokulalela kwenza abafundi bekwazi ukuphonsa inselelo ulimi lokulawula. Ithiyori yeSocio-constructivism kaVygotsky (1986) igcizelela ukuthi kuhlanganiswe amakhono okufunda kubafundi ukuze kukhuthazeke ukucabanga.

5.4 Iziphakamiso ezisuselwa emiphumeleni yocwaningo

Ukwenza kwami lolu cwaningo kungenze ngavuleka amehlo ngezinye izingxenye ezinganakekile ezingase zikhiqize ulwazi oluningi esiZulwini ulimi lokuqala lokwengeza olufundiswa ezikoleni ezixube izinhlanga. Imiphumela yocwaningo iholele ekutheni ngibe nesifiso sokuhlongoza ukuthi kube khona ucwaningo olwenziwayo ngokuzayo kulezi zingxenye ezilandelayo:

- Ucwaningo lokuhlola ulwazi othisha abanalo maqondana nokufundisa isiZulu Ulimi Lokuqala Lokwengeza.
- Ucwaningo oluzogxila ekubukeni indlela abafundi abenza isiZulu uLimi Lokuqala Lokwengeza abalubuka ngayo lolu limi lwabo.

Ezinye iziphakamiso ezivele emiphumeleni yocwaningo ukuthi:

- Othisha kumele basebenzise amasu amaningana ahlukene okufundisa abafundi ikhono lokufunda uhlelo nolimi. Lokhu kumele bakwenze ngokuzijwayeza ukufunda izincwadi ezizobahlomisa ngamasu aphusile ukuthi kumele bawafundise kanjani la masu. Ngokusebenzisa imiqulu ekhiqizwa nguMnyango wezeMfundo okuyiyona echaza kabanzi ngezindlela ezingasetshenziswa othisha lapho befundisa uhlelo lolimi.
- Umnyango wezeMfundo kumele wenze izinhlelo ezisheshayo zokuthi kutholakale izinsizakufundisa zolimi lwesiZulu uLimi Lokuqala Lokwengeza. Lokhu ungakwenza ngokuthi ugqugquzele ababhali bezincwadi ukuba bakhiqize izincwadi zolimi lokuqala lokwengeza.
- Ngesikhathi esizayo kuyomele uMnyango wenze isiqiniseko sokuthi ngaphambi kokuba kushintshe iKharikhulamu kumele kube nababhali abanele abazokhiqiza izinsizakufundisa.
- Kumele kuqashwe othisha abanele, bahambelane nenani labafundi abenza isiZulu uLimi Lokuqala Lokwengezwa kuleso sikole. Lokhu kunganqanda ukunika uthisha oyedwa umthwalo omningi ngenxa yokuthi nguye yedwa oqeqeshelwe ukufundisa lolo limi esikoleni.
- UMnyango wezeMfundo kumele ukusukumele phezulu ukuthuthukiswa kothisha esiZulwini uLimi Lokuqala Lokwengeza ngabaluleki bezifundo. Lokhu kuthuthukiswa kothisha kuzobabeka enamathuba aphezulu olwazi lwesifundo kanye namasu nezindlela zokufundisa ezithuthukile.
- Abazali kumele bazinikele kakhulu emfundweni yezingane zabo. Akumele abazali bayekele izingane kothisha kuphela ngoba noma izingane zifunda ezikoleni kodwa nasemakhaya kuningi ezingakufunda. Abazali abajwayele ukuthenga amaphephandaba namaphephabhuku esiZulu futhi bakhulume ulimi lwesiZulu nezingane zabo emakhaya.
- Uma abafundi bexhumana bebodwa emaqenjini abo ngenkathi kufundwa, uthisha angabavumela baxhumane ngesiZulu noma ngesiNgisi ukugqugquzela ubulimimbili obengezayo (Ntshangase, 2014). Nokho uma abafundi sebethula ulwazi lwabo kumele balwethule ngaso isiZulu esingaxutshwe nalutho, ngokulandela imigomo yesu lokufundisa

ngokuxhumana. Lokhu kuzogqugquzela abafundi ukuthi bakwazi ukuqonda ukusebenzisa uhlelo lolimi lwesiZulu kanye nokukhuluma. Bazowenza amaphutha futhi bafunde emaphutheni abo. Bazobona sikhona isidingo sokuthi bazame ukulusebenzisa ulimi lwesiZulu kunokuthi bangazami kwasanhlobo, kuze kuba kufika lapho bephothula khona ibanga leshumi nambili bengakwazi ukusebenzisa ulimi lwesiZulu. Ukuzama kwabo kuzobanikeza umdlandla wokuqhubeka nokuzikhandla ekufundeni ulimi lwesiZulu.

5.5 Isiphetho

Lolu cwaningo luphenye kabanzi ngokufundiswa kohlelo lolimi kubafundi bebanga le-10 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu zase-Richards Bay. Lolu cwaningo belugxile ezikoleni ezixube izinhlanga lapho khona isiZulu sifundiswa njengolimi lokuqala lokwengeza.

Imiphumela yocwaningo iveze ukuthi othisha babhekene nenkinga yokushoda kwezinsiza kufundisa zesiZulu uLimi Lokuqala Lokwengeza. Othisha bolimi lwesiZulu babhekene nenkinga yomthwalo omningi maqondana nalolu limi. Abafundi bebanga le-10 abanalo ulwazi oluyisisekelo lwesiZulu ngenxa yokuthi baqala ukufunda isiZulu ebangeni lesi-8. Abafundi babhekene nenkinga yokungalwazi uhlelo nolimi. Abafundi babhekene nenkinga yokungakwazi ukuphimisa kanye nokubhala kahle amagama esiZulu. Lokhu kungenxa yokuthuthukiswa kolimi lwesiNgisi kuphela bese olwesiZulu lusalela emuva.

Lolu cwaningo luphinde lwaveza ukuthi othisha abaqeqeshekile kahle emaswini nezindlela zokufundisa uhlelo nolimi esiZulwini uLimi Lokuqala Lokwengeza. Ngakho-ke kulesi sahluko sesihlanu kusetshenziswe lolu lwazi olutholakalae esahlukweni sesine ukufingqa izimpendulo zemibuzongqangi emine ewumgogodla yalolu cwaningo. Kuthulwe ummongo wokutholakele kulolu cwaningo kanye nezincomo ezibhekiswe eMnyangweni WezeMfundo, kothishanhloko, abazali, kothisha besiZulu nabafundi. Lokhu bekwandulelwe izincomo neziphakamiso ngocwaningo olungase lwenziwe lususelwa emiphumeleni yalolu cwaningo.

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Iseleko A: Incwadi yesicelo eya kuThishanhloko

LETTER TO PRINCIPALS: REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT YOUR SCHOOL

UNIVERSITY OF
KWAZULU-NATAL

22 November 2019

The Principal

Dear Sir/ Madam

Application for permission to conduct a research study at the school

I, Nokuthula Mbata (Student number 219095588), a Master of Education student in Languages at the University of KwaZulu-Natal, have written this letter to request permission to conduct a research study at your school. The aim of this study is to investigate the methods and strategies grade 10 teachers utilize to teach language and grammar to isiZulu First Additional Language learners in three schools at the Richards Bay area.

This research project will not under any circumstance compromise the teaching and learning time of the participants. The study hopes to develop more explicit and better strategies of teaching. This will not only help teachers in teaching but it will also help learners to have more knowledge in using language and grammar. This study is expected to enrol 6 participants, it will be 2 teachers per school from grade 10 IsiZulu FAL.

I will utilize semi-structured interviews, document analysis and focus group interviews or discussions as my research method of gathering data. I will start gathering data once the University of KwaZuluNatal Ethical Clearance Committee has granted ethical clearance. I will ensure that teaching and learning time is not disrupted when conducting this research study. I will meet with the teachers after school but within the school premises.

The name of the school along with the names of participants will be kept confidential and all data gathered will only be used for the purpose of this research. For this reason, the real names of participants will not be used. Participants will also be allowed to withdraw from the study at any time if they feel uncomfortable, without any penalty. This will be disclosed in the consent forms handed out to all participants.

Thank you for your cooperation.

Yours Sincerely

Researcher: Nokuthula Mbata

Signature: [redacted]

Cell: 0732588308
Email: noku.mbata@gmail.com

Supervisor: Dr SZ Ntshangase

Signature: [redacted]

Tel: (031) 260 3995
Email: Ntshangases2@ukzn.ac.za

Iseleko B: Incwadi yesicelo eya kubahlanganyeli

November 2019

To whom it may concern

INFORMED CONSENT LETTER: M. Ed STUDY (2019)

My name is Nokuthula Mbata a Master of Education student at University of KwaZulu-Natal (UKZN), Edgewood campus.

You are being invited to consider participating in a study that involves research on Ukufundiswa Kohlelo Lolimi Kubafundi Bebanga Le-10 Abenza IsiZulu ULimi Lokuqala Lokwengeza Ezikoleni Ezintathu Zase Richards Bay. The aim and purpose of this research is to make a huge contribution to the research pool about a phenomenon on teaching of language and grammar. The proposed study aims at developing better and more explicit strategies of teaching, language and grammar so that learners can leave their secondary education with better knowledge.

The study is expected to enroll six participants from three different schools around Richards Bay. There would be two teachers, from each school that are chosen to participate in my research. It will involve the following procedures: face-to-face semi structured interviews, document (lesson plans) analysis as well as focus groups. The duration of your participation is expected to be about one month, April 2020. Within the month, we will meet for only a maximum of 5 hours of your time. During this time, you will be interviewed for about an hour, focus groups (two lessons), and then the other two hours will be for checking of lesson plans and CAPS document. All these will be conducted within the school grounds.

There are no anticipated risks or discomforts related to this research. You may also find the interview to be very enjoyable and rewarding, to share your experiences in teaching. Additionally, many teachers might enjoy and employ your teaching strategies and even your lesson plans on how language and grammar challenge that has affected many teachers can be addressed.

Your participation in this research is voluntary. You may withdraw from the study at any time for any reason.

Several steps will be taken to protect your anonymity and identity. While the interviews will be taperecorded, the tapes will be kept safe by the researcher and your identity will be protected. The

typed interviews will not contain any mention of your name, and any identifying information from the interview will be removed and pseudonyms will be used instead. Only the researcher and the research advisor (sworn to confidentiality) will have access to the information. All the information from interviews, document analysis and focus groups will be destroyed after 5 years.

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee.

In the event of any problems or concerns/questions you may contact the researcher at this number 0732588308 or email noku.mbata@gmail.com or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION
Research Office, Westville Campus Govan Mbeki
Building
Private Bag X 54001
Durban
4000
KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557- Fax: 27 31 2604609
Email: HSSREC@ukzn.ac.za

Thank you for your time and dedication as you think of being the participant of my study. If you agree to be the participant, please use the below consent letter, should you need any clarity do not hesitate to contact the researcher on the above contact details.

If I have any further questions/concerns or queries related to the study. I understand that I may contact the researcher at this number 0732588308 or email noku.mbata@gmail.com.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION
Research Office, Westville Campus Govan Mbeki Building
Private Bag X 54001
Durban
4000
KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557 - Fax: 27 31 2604609 Email:
HSSREC@ukzn.ac.za

Yours Sincerely

[redacted]

Nokuthula Ntombenhle Mbata (Mrs)
Master of Education Student
Department of Languages
University of KwaZulu-Natal
Supervisor: Dr SZ Ntshangase

[redacted]

Dear Mrs Nokuthula Mbata

Consent form granting permission

I _____(Name) have been informed about the study entitled "Ukufundiswa Kohlelo Lolimi Kubafundi Bebanga Le-10 Abenza IsiZulu ULimi Lokuqala Lokwengeza Ezikoleni Ezintathu Zase Richards by Nokuthula Mbata.

I understand the purpose and procedures of the study.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to.

I hereby provide consent to:

Audio-record my interview / focus group discussion	YES / NO
Video-record my interview / focus group discussion	YES / NO
Use of my photographs for research purposes	YES / NO

Iseleko C: Incwadi yesicelo eya kuMzali *(isiZulu version)*

UNIVERSITY OF KWAZULU-NATAL ™
INYUVESI YAKWAZULU-NATALI

INCWADI EZIYA KUBAZALI

November 2019

Bazali

Ngenza ucwaningo ekufundisweni kolimi nohlelo lwesiZulu uLimi Lokuqala Lokwengeza ebangeni le-10. Lolu cwaningo luzocubungula ukufundiswa kolimi nohlelo kubafundi bebenga le-10 abenza isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu zase Richards Bay. Lolu cwaningo luzosiza ukwehlisa izinga lokufeyilwa kwesiZulu uLimi Lokuqala Lokwengeza kubafundi ikakhulukazi uma sebesebangeni le-12.
Abafundi ngeke ngixhumane nabo ngqo kodwa ngizocubungula kuphela amabhuku abo okubhalela. Kuzoqinisekiswa ukuthi abafundi bavikelekile futhi abadalulwa. Abafundi abaphoqiwe ukubamba iqhaza ocwaningweni, akukho lapho abazokhinyabezeka khona uma bengalibambanga iqhaza kulolu cwaningo. Abafundi bakhululekile ukushiya ocwaningweni uma bezizwa bengasathandi. Ngenxa yeminyaka yabo, ngiyacela ukuba abazali bagcwalise isiliphu sokuphendula ekhasini elilandelayo ukukhombisa ukuthi bayavuma noma abavumi ukuthi ngisebenzise amabhuku ezingane zabo kulolu cwaningo. Kuyacelwa ukuba abafundi basibuyisele esikoleni isiliphu uma sesisayiniwe.
Ngiyabonga
Yimina Ozithobayo

[redacted]

uNokuthula Ntombenhle Mbata (Nkk.) Umfundi
weziqu zeMasters KwezeMfundo
UMnyango Wokufundiswa KoLimu
Inyuvesi yaKwaZulu-Natali
Umeluleki: Dkt. SZ Ntshangase

[redacted]

IMPENDULO

Mina//Thina_____umzali/abazali ka/baka_____ofunda ibanga _____ esikoleni _____ siyavuma ____ asivumi____ (***Thikha ovumelana nakho***) ukuthi ibhuku le ngane yethu lisetshenziswe kulolu cwaningo.

Sayina _____ usuku_____

Sayina _____ usuku_____

Iseleko D: Incwadi yesicelo eya kuMzali

LETTER TO PARENTS

November 2019

Dear Parents

I am conducting research on the teaching of language and grammar in grade 10. This research is investigating the teaching of language and grammar to grade 10 learners that are doing IsiZulu First Additional Language in 3 schools at Richards Bay. This research will help in alleviating the level of high failure rate in Richards Bay, especially at Matric level.

Learners are secondary participants and I will not engage with them physically. However, since they are minors, I request parents to allow me to analyze their isiZulu exercise books. Learners participation in this research is voluntary. They may withdraw from the study at any time for any reason. A decision for the learner not to participate will not result in any form of disadvantage. Several steps will be taken to protect learner's anonymity and identity. Please fill in the reply slip provided on the next page to indicate whether you allow or disallow your child's exercise book to be used for the purpose of this study. The reply slip must be returned to school via your child.

Thank you
Yours Sincerely
Nokuthula Ntombenhle Mbata (Mrs)
Master of Education Student
Department of Languages
University of KwaZulu-Natal
Supervisor: Dr SZ Ntshangase

[redacted]

REPLY SLIP

I/We _____

parent(s) of _____ a Grade _____ student at _____ hereby allow____ or disallow____ (***tick what is applicable***) my child's exercise book to be analysed for the study.

Signature_____ Date_____

Signature_____ Date_____

Iseleko E: Incwadi yesicelo eya kubafundi

UNIVERSITY OF KWAZULU-NATAL ™
INYUVESI YAKWAZULU-NATALI

LETTER TO LEARNERS November 2019

Dear Grade 10 Learner

My name is Nokuthula Ntombenhle Mbata. I am currently doing a Master of Education degree in languages at the University of KwaZulu-Natal (UKZN).
I am conducting research on the teaching of language and grammar in IsiZulu First Additional Language. This research is investigating the teaching of language and grammar in grade 10 learners that are doing IsiZulu First Additional Language in 3 schools at Richards Bay. This research will reduce the level of high failure rate in Richards Bay, especially in Matric level

As a learner, you are a secondary participant, which means that I will not engage with you physically. However, since you are a minor, I request parents to allow me to analyse your isiZulu exercise books. Your parents were asked to fill in the reply slip which was provided to them to indicate whether they allow or disallow us to use your exercise book for the purpose of this study. The reply slip must be returned to school via you.

Thank you
Yours Sincerely

[redacted]

N.N Mbata (Mrs)
Master of Education Student
Department of Languages
University of KwaZulu-Natal
Supervisor: Dr SZ Ntshangase

[redacted]

Iseleko F: Incwadi egunyaza ukwenza ucwaningo (DoE)

LETTER TO DEPARTMENT OF BASIC EDUCATION: REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT THREE SCHOOLS IN RICHARDS BAY AREA

UNIVERSITY OF
KWAZULU-NATAL

The Head of DBE Research Division
Dear Sir/ Madam
22November 2019

Application for permission to conduct a research study at three schools in Richards Bay

I, Nokuthula Mbata (Student number 219095588), a Master of Education student in Languages at the University of KwaZulu-Natal, have written this letter to request permission to conduct a research study in three High Schools at Richards Bay. The aim of this study is to investigate the methods and strategies grade 10 teachers utilize to teach language and grammar to isiZulu First Additional Language learners in three schools at the Richards Bay area.

This research project will not under any circumstance compromise the teaching and learning time of the participants. The study hopes to develop more explicit and better strategies of teaching. This will not only help teachers in teaching, but it will also assist learners to have more knowledge in language and grammar. This study is expected to enrol 6 teachers, it will be 2 teachers per school from grade 10 IsiZulu FAL.

I will utilize semi-structured interviews, document analysis and focus group interviews or discussions as my research method of gathering data. I will start gathering data once the University of KwaZuluNatal Ethical Clearance Committee has granted ethical clearance. I will ensure that teaching and learning time is not disrupted when conducting this research study. I will arrange time to meet with the teachers, it will be after school but within the school premises.

The name of the school along with the names of participants will be kept confidential and all data gathered will only be used for the purpose of this research. For this reason, the real names of participants will not be used. Participants will also be allowed to withdraw from the study at any time if they feel uncomfortable, without any penalty. This will be disclosed in the consent forms handed out to all participants.

Thank you for your cooperation.

Yours Sincerely

Researcher: Nokuthula Mbata

Signature: [redacted]

Cell: 0732588308
Email: noku.mbata@gmail.com

Supervisor: Dr SZ Ntshangase

Signature:

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Iseleko G: Incwadi yenkambiso elungileyo (UKZN

22 May 2020

Mrs Nokuthula Ntombenhle Mbata (219095588)
School of Education
Edgewood Campus

Dear Mrs Mbata

Protocol reference number: HSSREC/00001160/2020
Project title: Ukufundiswa Kohlelo Lolimi Kubafundi Bebanga Le-10 Abenza IsiZulu ULimi Lokuqala Lokwengeza Ezikoleni Ezintathu Zase-Richards Bay **Degree:** Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 27 February 2020 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**

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

This approval is valid until 22 May 2021.
To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines. HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,

Professor Dipane Hlalele (Chair)
/dd

Iseleko H: Uhla lwemibuzo lwezingxoxo ezisakuhleleka

Semi-structured interviews questions to all participants

1. What is the importance of doing language and grammar to both a teacher and a learner?
2. Do you think learner's performance in language and grammar has an impact in their overall performance in the subject? Why?
3. How are your learner's doing in language and grammar compared to the other isiZulu First Additional Language skills such as speaking and listening?
4. How often do you teach the development of language and grammar to your learners?
5. What are common mistakes made by isiZulu First Additional Language learners in language and grammar and how can this problem be resolved?
6. What strategies or methods do you use to teach your isiZulu First Additional Language learners the language and grammar skills?
7. Why do you use those strategies and are they effective?
8. What activities do you give your isiZulu First Additional Language learners so that they can develop their language and grammar skills?
9. Why do you specifically choose the activities you mentioned?
10. Do you feel confident in teaching language and grammar skills in isiZulu First Additional Language? Why do you feel that way?
11. As an isiZulu First Additional Language teacher, with strategies that you have provided so far, do you think you are doing enough in developing and enhancing your learners in language and grammar skills?
12. What challenges do you encounter when teaching language and grammar in isiZulu First Additional Language?
13. When do you think the development of language and grammar in isiZulu First Additional Language should be taught? In primary, high school or tertiary institution and why do you say so?
14. From the strategies that you have provided, which ones do you think are the best three strategies in teaching language and grammar? Which ones would you choose and why?
15. What do you think is the most contributing factor to isiZulu First Additional learner's inability to learn language and grammar properly?
16. How do you think that challenge can be addressed?

Imibuzo yezingxoxo ezisakuhleleka

1. Kubaluleke ngani ukufundiswa kolimi nohlelo kuthisha nabafundi?
2. Ngokucabanga kwakho ngabe imiphumela yabafundi ekusetshenzisweni kolimi nohlelo ineqhaza elibambayo emiphumeleni yesifundo sisonke?
3. Basebenza kanjani abafundi bakho kuhlelo nokusetshenziswa kolimi uma ngabe ubaqhathanisa nakwezinye izingxenye zolimi ezinjengokukhuluma nokulalela?
4. Ukufundisa kangaki ukuthuthukiswa kolimi nohlelo kubafundi bakho?
5. Imaphi amaphutha ajwayelwe ukwenziwa abafundi uma kufundwa ulimi nohlelo esiZulwini Ulimi Lokuqala Lokwengeza, futhi angasonjululwa kanjani?
6. Yimaphi amamethodi noma izindlela ozisebenzisa ekufundiseni ulimi nohlelo kubafundi abenza isiZulu uLimi Lokuqala Lokwengeza?
7. Yingani usebenzisa lezo zindlela, Ingabe ziyakusiza na?
8. Yimiphi imisebenzi oyinikeza abafundi abenza isiZulu uLimi Lokuqala Lokwengeza ukuze bezothuthuka emakhonweni okusebenzisa ulimi nohlelo?
9. Yini le ekwenza ukhethe imisebenzi oyikhethile?
10. Ngabe uzizwa unokuzithemba ekufundiseni ulimi nohlelo esiZulwini uLimi Lokuqala Lokwengeza?
11. Njengo thisha ofundisa isiZulu uLimi Lokuqala Lokwengeza, ngalezi zindlela osinike zona ozisebenzisayo, ucabanga ukuthi wenza okwanele yini ekuthuthukiseni amakhono abafundi ekufundweni kolimi nohlelo?
12. Yiziphi izinselelo ohlangabezana nazo ekufundiseni ulimi nohlelo esiZulwini uLimi Lokuqala Lokwengeza?
13. Ucabanga ukuthi kumele kuthuthukiswe nini ukufundiswa kolimi nohlelo esiZulwini uLimi Lokuqala Lokwengeza? Emabangeni aphansi, emabangeni athe thuthu noma ezikhungweni zemfundo eziphakeme, yingani usho njalo?
14. Kulezi zindlela zokufundisa osuzibalile, yiziphi izindlela ezintathu ozibona zingezivelele ekufundiseni ulimu nohlelo? Yiziphi izindlela zokufundisa ozikhethayo, yingani ukhetha zona?
15. Yini oyibona inomthelela eyenza bafundi bangafundiseki kahle ulimi nohlelo esiZulwini uLimi Lokuqala Lokwengeza?
16. Ucabanga ukuthi leyo nselelo ingaxazululwa kanjani?

Iseleko I: Uhla lwemibuzo lwezingxoxo zamaqembu

Focus groups questions

1. What are the methods and strategies that are used by grade 10 isiZulu First Additional Language uteachers in teaching language and grammar in the three schools in the Richards Bay area?

2. How do teachers use teaching methods and strategies in teaching IsiZulu First Additional Language in the three schools of Richards Bay?

3. Why are the teachers using the teaching methods and strategies that they are using in teaching language and grammar in isiZulu First Additional Language?

4. How are the teaching methods and strategies that the teachers are using aligned with what is expected of CAPS in grade 10 IsiZulu First Additional Language?

- Some questions will appear based on the answers of the above questions.
- All questions will be asked in isiZulu.

Imibuzo yezingxoxo zamaqembu

1. Yiziphi izindlela namasu okufundisa ulimi nohlelo othisha abazisebenzisayo ebangeni leshumi esiZulwini uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseRichards Bay?

2. Bazisebenzisa kanjani othisha izindlela namasu okufundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezintathu zaseRichards Bay?

3. Yingani othisha besebenzisa lezi zindlela namasu ukufundisa ulimi nohlelo esiZulwini uLimi Lokuqala Lokwengeza?

4. Ingabe izindlela namasu othisha abazisebenzisayo ukufundisa ulimi nohlelo zixhumana kanjani nalokho okulindelekile ngokweCAPS esiZulwini uLimi Lokuqala Lokwengeza ebangeni le-10?

- Eminye imibuzo iyovela isuselwa ezimpendulweni zemibuzo engenhla.
- Yonke imibuzo iyobuzwa ngolimi lwesiZulu.