



**UNIVERSITY OF
KWAZULU-NATALTM**
**INYUVESI
YAKWAZULU-NATALI**

**UCWANINGO LOKUHLOLA IZINDLELA NAMASU ASETSHENZISWA
OTHISHA BEBANGA LESITHATHU EKUFUNDISENI ISINGISI ULIMI
LWESIBILI KUBAFUNDI ABENZA NESIZULU ULIMI LWASEKHAYA
UKUTHUTHUKISA UBULIMIMBILI OBENGEZAYO EZIKOLENI
EZIMBILI EZISENANDA**

IBHALWE NGU-

NOBUHLE NOMVULA XABA

UMQINGO OWETHULWE UKUFEZA IZIMFANELO ZE-

MASTER OF EDUCATION

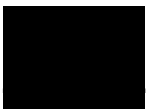
ENYUVESI YAKWAZULU-NATALI

OCTOBER 2021

ISIFUNGO

Mina, Nobuhle Nomvula Xaba, ngiyafunga ukuthi lo msebenzi:

“UCWANINGO LOKUHLOLA IZINDLELA NAMASU ASETSHENZISWA OTHISHA BEBANGA LESITHATHU EKUFUNDISENI ISINGISI ULIMI LWESIBILI KUBAFUNDI ABENZA NESIZULU ULIMI LWASEKHAYTA UKUTHUTHUKISA UBULIMIMBILI OBENGEZAYO EZIKOLENI EZIMBILI EZISENANDA” ungowami kusukela uqalwa kuze kube sekupheleni kwawo. Ngiyazemukela zonke izinselelo ezingaqhamuka ngemibono equkethwe kuwo. Yonke imithombo esetshenzisiwe nakho konke ukucaphuna okukhona kubekwe ngasekugcineni ngaphansi kwesihloko semithombo yolwazi.

Ukusayina:.. 

N. N. Xaba

Usuku:.....

UMNIKELO WALO MSEBENZI

Lo mqingo ngiwethula kumama wami uKaMeyiwa, ngokungeseka nangemithandazo yakhe kanye nobaba wami uSipho Xaba, ongasekho, ngithi lala qhawe imisebenzi yakho iyabonakala, nakubo bonke abakwethu ikakhulukazi uNonkululeko, uMusawenkosi kanye noSizakele ngokungeseka kusukela ngenza unyaka wami wokuqala, ngithi izandla zedlula ikhanda.

AMAZWI OKUBONGA

Ngizothanda ukudlulisa ukubonga okukhulu kuNkulunkulu wami ngokwenza le Ndlela yalula. **NgokukaLuka 18:27**

Kepha wathi: “ Okungenzeki kubantu, kungenzeka kuNkulunkulu.”

Ngidlulisa ukubonga okukhulu kumeluleki wami uDokotela Zinhle P. Nkosi ngokuzinikela kwakhe ekungiqondiseni ukuze lo msebenzi ube yimpumelelo. Ngibonga kakhulu nangokungeseka nangokungigqugquzela kusukela ngiqala lo msebenzi waze waphela.

Ngibonga kakhulu kumama wami, uLorna Xaba kanye nobaba wami ongasekho emhlabeni, uSipho Xaba. Ngiyabonga kakhulu ngokutshala izimfundiso eziqotho nanokuqhakambisa imfundo.

Nonkululeko, Musa, Sizakele, Ntokozo kanye no- Omuhle, ngiyabonga kakhulu zingane zakwethu ngokungeseka.

Ngizothanda ukubonga nabangani bami kanye nothisha basezikoleni lapho ngangenza khona ucwaningo.

Kubo bonke ababe yingxenye yalolu hambo, ngiyabonga kakhulu ngakho konke eningenzele kona.

ABSTRACT

Second language teaching in South African schools is imperative given the multilingual nature of the country. However, there seem to be no certitude that teachers in the foundation phase of schools in Townships have the necessary pedagogical knowledge and skills to teach English as a second language.

The purpose of this study was to explore the teaching methods and strategies used by grade three teachers in teaching English as a second language. This study aimed to answer three research questions: (i) What methods and strategies do grade three teachers use in teaching English as a second language to isiZulu home language learners? (ii) How do grade three teachers use these methods and strategies in teaching English as a second language to isiZulu home language learners? (iii) Why do grade three teachers teach English second language to isiZulu home language learners in the way they do?

The study was conducted at two primary schools at an African Township called Inanda where isiZulu is the language of teaching and learning in all foundation phase classrooms. The participants of this study were four female teachers, and they were all mother tongue speakers of isiZulu. There were two teachers in one school, and two from the other school.

This study is a qualitative study informed by the interpretivist paradigm. Semi-structured interviews, observations and document analysis were used for data gathering. The study uses qualitative methods for the analysis of data. Krashen's (1981) second language acquisition theory was used as a theoretical framework, and a conceptual framework was also developed for data analysis.

Four major themes emerged from the findings. The first theme; teachers' lack of pedagogical knowledge for teaching English second language, indicates that teachers lack pedagogical knowledge when it comes to English second language teaching. As a result, the teachers are clueless of which teaching methods and strategies to use when teaching English second language. The second one; limited teaching resources for teaching English second language which limits the teachers to only using the blackboard, chalk and textbooks when teaching English second language. The third one; is on the lack of trainings provided by the Department of Basic Education to equip and develop teachers' necessary skills and knowledge for teaching English second language. The fourth one; teachers limited English proficiency. As a result, phonological errors occurs when the teachers are teaching learners in a sense that incorrect sounds and faulty pronunciation are made, and this poor usage and knowledge of the language may be transferred to the learners which in turn may hinder the process of learning and acquiring English language.

Findings of this study are indicative of the fact that there is still a major job to be done in terms of the teachers' pedagogical knowledge in English Second language teaching. The major recommendation is that the Department of Basic Education should provide on-going trainings on a regular basis to equip English second language teachers in Township schools with necessary skills and knowledge for teaching English second language.

ISIFINGQO

Ukufundwa kolimi lwesibili ezikoleni zaseNingizimu Afrika kuthathwa njengesenzo esibalulekile uma kubukwa isimo sezwe sobuliminingi. Yize kunjalo, kubukeka kusenezinselelo zokungabinawo kwamakhono nolwazi ngezindlela namasu nangenqubo yokufundiswa kwesiNgisi ulimi lwesibili kothisha basezikoleni ezisemalokishini.

Ucwaningo lwenziwe ezikoleni ezimbili zamabanga aphantsi elokishini lama-Afrika lase-Inanda lapho isiZulu siwulimi olukhulunywa emphakathini kanti nasezikoleni zamabanga aphantsi kusetshenziswa sona njengolimi lokufundisa. Abahlanganyeli balolu cwaningo kwabe kungothisha abane besifazane, ababili babekwesinye isikole, nabanye ababili bekwesinye.

Lolu cwaningo ucwaningo lobunjalo besimo (*qualitative case study*), ngaphansi kwe- *interpretivist paradigm*. Kusetshenziswe izinhlolelwazi ezisakuhleleka (semi-structured interviews), ukubukelwa kothisha befundisa (*observations*) kanye nendlela yokuhlaziya kwamadokhumenti (*document analysis*) njengezindlela zokuqoqa ulwazi. Ucwaningo luphinde lusebenzise izindlela zocwaningo lobunjalo besimo ukuhlaziya ulwazi olutholakele. Kusetshenziswe injulalwazi kaKrashen (1981) yokutholwa kolimi lwesibili kanye nohlaka lwemicabango ukuhlaziya ulwazi olutholakele.

Kugqame izindikimba ezine olwazini olutholakele. Kukhona emayelana nokungabi nolwazi olwanele ngezindlela namasu okufundisa isiNgisi ulimi lwesibili. Lapha kuvele ukuthi othisha abanalo ulwazi olunzulu ngezindlela namasu okufundisa isiNgisi ulimi lwesibili. Enye indikimba imayelana nokungabibikho kwezinsizakufunda nezinsizakufundisa ezanele. Lapha kuvele ukuthi othisha basebenzisa ibhodi likashoki nezincwadi ezihlelwe ukufundisa ulimi kuphela lapho befundisa isiNgisi ulimi lwesibili. Enye indikimba imayelana nokungatholwa kosizo loMnyango WeZeMfundo eyiSisekelo ngokwanele. Kanti enye imayelana nobungoti bokwazi ulimi lwesibili okuyisiNgisi kothisha. Lapha othisha babonakala bengenalo ulwazi olwanele ngolimi lwesibili okuyisiNgisi.

Imiphumela yalolu cwaningo ikhomba ukuthi usemningi umsebenzi okusafanele wenziwe mayelana nokuthuthukiswa kolwazi ngezindlela namasu okufundisa isiNgisi ulimi lwesibili kanye nokuthuthukiswa kwamakhono okufundisa isiNgisi ulimi lwesibili. Ngakho-ke ucwaningo lusonga ngokuthi uMnyango WeZeMfundo eyiSisekelo kufanele wenze isiqiniseko sokuthi izinhlelo ozihlelayo kuba yizinhlelo eziqhubekayo (*on-going*) ezizothuthukisa amakhono othisha okufundisa isiNgisi ulimi lwesibili.

UHLU LWEZIFINGQO NEZIFINYEZO

- | | |
|------------------|--|
| 1. CAPS: | Curriculum Assessment Policy Statements |
| 2. DBE: | Department of Basic Education |
| 3. DOE: | Department of Basic Education |
| 4. GGR: | Group Guided Reading |
| 5. L1: | First Language |
| 6. L2: | Second Language |
| 7. LoLT: | Language of Learning and Teaching |
| 8. NPE: | National Policy on Education |
| 9. PIRLS: | Progress in International Reading Literacy Study |
| 10. RNPE: | Revised National Policy on Education |
| 11. TBE: | Transitional Bilingual Education |
| 12. TPR: | Total Physical Response |

UHLU LWEZELEKO (LIST OF APPENDICES)

ISELEKO

IKHASI

1. Uhlelo lwemibuzo yezingxoxo (<i>Interview questions</i>)	148
2. Isheduli yokubukwa kothisha befundisa (<i>Observation Schedule</i>)	150
3. <i>Letter to the principals</i>	154
4. <i>Letter to the participants</i>	156
5. <i>Letter to the parents</i>	159
6. <i>Letter to the learners</i>	161
7. Incwadi yenkambiso elungileyo (<i>Ethical clearance certificate</i>)	164
8. <i>Letter of Permission to conduct research in the KZN DoE Institutions</i>	165
9. Izifunjwana zothisha kanye nezincwadi ezazisetshenziswa	166-181
10. <i>Turnitin Report</i>	182

IZINCAZELO ZAMANYE AMAGAMA ABALULEKILE KULOLU CWANINGO

1. **Imfundo eyisisekelo** (Basic Education)- Imfundo yamabanga aphansi
2. **Isifundo** (subject)
3. **Ukufunda ngokuqondisisa** (comprehension)- Ukuqondisisa umbhalo ofundwayo
4. **Ukufunda ulimi**- Language learning
5. **Ukuthola ulimi**- Language Acquisition
6. **Ulimi lokuqala** (first language)- Ulimi lwebele lomfundi azalelwe kulo nokuyilona olukhulunywa ekhaya
7. **Ulimi lwesibili** (second language)- Ulimi lwesibili yilolu lulimi okungelona olwebele kodwa umfundi alufunda emva kolimi lokuqala.
8. **Inqubomgomo yolimi**- Kusho imigomo ephathelene nolimi noma imithetho ethile yolimi.
9. **Izindlela zokufundisa**- Teaching methods
10. **Amasu okufundisa**- Teaching strategies
11. **Ubulimimbili**- Bilingualism
12. **Ubulimimbili obengezayo**- Additive bilingualism
13. **Ubulimimbili obususayo**- Subtractive bilingualism
14. **Uhlaka lwenjuralwazi**- Theoretical framework
15. **Uhlaka lwemicabango**- Conceptual framework
16. **Ucwaningo lobunjalo**- Lokhu kusho i-qualitative research.
17. **Ucwaningo lobunjalo besimo**- Lichaza i-case study ngokwalolu cwanningo
18. **Abahlanganyeli bocwaningo** (Research participants)- Lokhu kusho othisha umcwaningi athole kubo ulwazi oludingwa ucwaningo.
19. **Inhlololwazi** (interview)- Izingxoxo phakathi komcwaningi kanye nabahlanganyeli bocwaningo
20. **Inhlololwazi esakuhleleka**- semi-structured interviews
21. **Ukubukela othisha befundisa**- Kusho ama-observations

OKUQUKETHWE

Isihloko	Ikhasi
1. Isifungo.....	ii
2. Umnikelo walo msebenzi.....	iii
3. Amazwi okubonga.....	iv
4. Abstract/ isifingqo.....	v-vi
5. Uhlu lwezifinyezo.....	vii
6. Uhlu lwezeleko.....	viii
7. Izincazelo zamanye amagama abalulekile kulolu cwaningo.....	ix
8. Okuqukethwe.....	x

OKUQUKETHWE

ISAPHLUKO SOKUQALA..... 1

Isingeniso nesendlalelo socwaningo..... 1

Isingeniso	1
1.2 Isendlalelo nesisusa socwaningo.....	1
1.4 Izingqinamba socwaningo	8
1.5 Izinhlosongqangi socwaningo	9
1.6 Imibuzongqangi yocwaningo.....	9
1.7 Imingcele yocwaningo	10
1.8 Ukuma kwezahluke	10
1.9 Iqoqa lesahluko	12

ISAPHLUKO SESIBILI 13

Ucwaningo oselwenziwe 13

2.1 Isingeniso	13
2.2 Izindlela namasu okufundisa ulimi	13
2.2.1 Izindlela zokufundisa	13
2.2.2 Amasu okufundisa.....	13
2.3 Izindlela ezisetshenziswa othisha ekufundiseni ulimi lwesibili kube nolokuqala luqhubeka nokuthuthukiswa	15
2.3.1 Indlela yokuhumusha.....	15
2.3.2 Indlela yokufunda ngokukhuluma.....	17
2.3.3 Indlela ye-Total Physical Response.....	17
2.4 Amasu asetshenziswa othisha ekufundiseni isiNgisi ulimi lwesibili	18
2.4.1 Isu lokufunda ngokusebenzisana (<i>Co-operative Learning Strategy</i>)	18
2.4.2 Isu lokuhlanganisa ukufunda nezobuchwepheshe (<i>Technology Intergration Strategy</i>)	21
2.4.3 Isu lokufunda okusekelwe emisebenzini yasekilasini.....	22
2.5 Ucwaningo oselwenziwe mayelana nobulimimbili obengeziwe ukuthuthukisa ulimi lwesibili kubafundi eNingizimu Afrika.	23
2.6 Ucwaningo oselwenziwe mayelana nobulimimbili kwamanye amazwe ase-Afrika ukuthuthukisa ulimi lwesibili.	25

2.7 Ucwangingo oselwenziwe mayelana nobulimimbili emazweni aphesheya kwezilwandle	30
2.8 Iqoqa lesahluko	33
ISAPHLUKO SESITHATHU	34
Umkhlamo nezindlela zocwangingo	34
3.1 Isingeniso	34
3.2 Ucwangingo oluyikhwalithethivu	34
3.3 Ipharadaymu	35
3.3.1 Ipharadaymu yomhumusho	35
3.4 Umklamo wocwangingo	37
3.4.1 Ucwangingo lwesimo (Case study)	37
3.5 Izindlela zokuqokwa kwabahlanganyeli bocwangingo	37
3.6 Izindlela zokuqoqa ulwazi	39
3.6.1 Inhlololwazi	39
3.6.2 Indlela yokubukela othisha befundisa	41
3.6.3 Ukuhlaziywa kwamadokhumenti	42
3.7 Ukuhlaziywa kolwazi	43
3.8 Ukwethembeka nobuqiniso bocwangingo	44
3.8.1 Ukwethembeka nokukholakala kocwangingo	44
3.8.2 Ubuqiniso	44
3.8.3 I- Credibility	45
3.9 Inkambiso elungileyo yocwangingo	45
3.10 Okwenzeka ngesikhathi socwangingo isikole nesikole	46
3.11 Iqoqa lesahluko	47
ISAPHLUKO SESINE	49
UHLAKA LWENJULALWAZI KANYE NOHLAKA	49
LWEMICABANGO YOCWANGINGO	49
4.1 Isingeniso	49
4.2 Uhlaka lwenjulalwazi	49
4.3 Injulalwazi yokutholwa kolimi lwesibili	49
4.3.1 Isihlawumbiseli sokuthola nokufunda ulimi	50

4.3.2 Isihlawumbiseli sendlelande yemvelo.....	51
4.3.3 Isihlawumbiseli somthamo wolimi nokukodwa (input +1).....	51
4.3.4 Isihlawumbiseli sokuqapha.....	52
4.3.5 Isihlawumbiseli sokuhlunga ngempumelelo.....	53
4.4 Uhlaka lwemicabango.....	53
4.5 Uhlaka lwemicabango.....	55
4.5.1 Ubulimimbili.....	55
4.5.2 Umehluko phakathi kobulimimbili obengezayo nobususo.....	57
4.6 Izinhlelo ze-Immersion, ze-Submersion kanye nezinhlelo ze-Transitional.....	58
4.6.1 Izinhlelo ze-Immersion.....	58
4.6.2 Izinhlelo ze-Submersion.....	59
4.6.3 Izinhlelo ze-Transitional Bilingual.....	60
4.7 Iqoqa lesahluko.....	60
ISAPHLUKO SESIHLANO.....	61
IZINDLELA NAMASU ASETSHENZISWA OTHISHA BEBANGA LESITHATHU EKUFUNDISENI ISINGISI ULIMI LWESIBILI KUBAFUNDI ABENZA NESIZULU ULIMI LOKUQALA.....	61
5.1 Isingeniso.....	61
5.2 Isipiliyoni sokufundisa isiNgisi ulimi lwesibili ebangeni lesithathu.....	62
5.3 Izindlela abazisebenzisayo othisha.....	65
5.3.1 Cuttings.....	65
5.3.3 Flashcards.....	67
5.3.4 Ukusetshenziswa kwesichazamazwi.....	68
5.4 Amasu abawasebenzisayo othisha.....	71
5.4.1 Isu lokufunda ngokusebenzisana.....	71
5.4.2 Mental-Ability grouping.....	73
5.5 Ukuzithuthukisa kothisha ekufundiseni isiNgisi ulimi lwesibili.....	75
5.5.1 Ukuzinithisa ngokufunda imibhalo ehlukene.....	75
5.5.2 Ukuthamela izinhlelo ezisuke zihlelwe ngumnyango wezemfundo eyisisekelo zokuthuthukiswa kolwazi namakhono esifundo sesiNgisi.....	77
5.5.3 Ukuxhumana ngenhloso yokucobelelana ngolwazi nokuthuthukisa amakhono okufundisa isiNgisi (<i>Networking</i>).....	78
5.6 Iqoqa lesahluko.....	79

ISAPHLUKO SESITHUPHA 80

IZINDLELA NAMASU ASETSHENZISWA OTHISHA BEBANGA LESITHATHU EKUFUNDISENI ISINGISI ULIMI LWESIBILI KUBAFUNDI ABENZA NESIZULU ULIMI LWASEKHAYA 80

6.1 Isingeniso	80
6.2 Ukusetshenziswa kwezindlela zokufundisa isiNgisi ulimi lwesibili	81
6.2.1 Indlela yokufundiswa kwemisindo	81
6.3 Ukusetshenziswa kwamasu okufundisa isiNgisi ulimi lwesibili	96
6.3.1 Isu lokusebenza njengekilasi	96
6.3.2 Isu lokufunda ngokuhlanganyela	102
6.4 Ukusetshenziswa kwezinsizakufunda nezinsizakufundisa	106
6.4.1 Ibhodi likashoki	106
6.4.2 Ukusetshenziswa kwezincwadi zokuzijabilisa ezahlukeni ezihlelelwe ukufundisa ulimi.....	109
6.5 Iqoqa lesahluko	114

ISAPHLUKO SESIKHOMBISA..... 115

IZIZATHU ZOKWENZA KOTHISHA LAPHO BEFUNDISA ISINGISI ULIMI LWESIBILI KUBAFUNDI ABENZA NESIZULU ULIMI LWASEKHAYA..... 115

7.1 Isingeniso	115
7.2 IZIZATHU ZOKWENZA KOTHISHA	116
7.2.1 Ukungabi nolwazi olwanele ngezindlela namasu okufundisa isiNgisi ulimi lwesibili	116
7.2.2 Ukungabi bikho kwezinsizakufunda nezinsizakufundisa ezanele	117
7.2.3 Ukungatholwa kosizo loMnyango WezeMfundo eyiSisekelo ngokwanele	119
7.2.4 Ubungoti bokwazi ulimi lwesibili okuyisiNgisi kothisha	120
7.3 IZINCOMO	120
IQOQA LOCWANINGO	123

ISAHLUKO SOKUQALA

Isingeniso nesendlalelo socwaningo

1.1 Isingeniso

1.2 Isendlalelo nesisusa socwaningo

Lolu cwaningo lubheka izindlela namasu asetshenziswa ngothisha ekufundiseni isiNgesi ulimi lwesibili kubafundi abenza isiZulu Ulimi LwaseKhaya ebangeni lesithathu ezikoleni eziseNanda. Uma ososayensi noma izingcweti zolimi zifuna ukuthuthukisa isimo sokufundiswa kolimi zibheka imigomo ejwayelekile namathiyori aphathelene nokuthi ulimi lufundwa kanjani (Schmitt, *et al.*, 2007). Izingcweti zolimi zibheka indlela ulwazi lolimi olubhekwa ngayo nendlela ulimi oluhlelwe ngayo. Ngokuka-Ellis (2004, p.24), uma kukhulunywa ngezindlela zokufundisa kusuke kukhulunywa ngenqubo elandelwa lapho ukufunda kwenzeka khona. U-Ellis (2004) uthi lapha izinqumo ziyenziwa ngamakhono okufanele afundiswe nezindlela ezizolandelwa ukufundisa lawo makhono. Amasu okufundisa wona uwachaza njengenqubo noma indlela yokwenza okuthile.

UMnyango WezeMfundo eyiSisekelo (2010) uthi othisha kumele bathuthuke ekusebenziseni izindlela namasu okufundisa ukuze bezothuthukisa amakhono abafundi okufunda nokuzuza ulimi (Department of Basic Education, 2010, p.11). Lokhu kuchaza ukuthi abafundi kumele bathuthuke olimini olukhulunywayo ukuze namakhono abo okulalela olimini lwesibili ezothuthuka. Kubalulekile futhi nokuthi abafundi banikezwe amathuba okusebenzisa ulimi lwesiNgesi ukuze namakhono abo okukhuluma ezothuthuka (Department of Basic Education, 2010, p.10-11).

Ukuthuthuka kobulimimbili obengezayo besiZulu nesiNgesi kumfundi kulele ebungcwetini bukathisha. UPence benoJustice (2008, p. 304-313) baveza ukuthi othisha abaqeqesheke ngokwanele bayakukhuthaza ukufundwa kwezilimi ngokuthi baqaphele ukuthi abafundi bayawenza amaphutha kodwa bayakwazi ukuthi bawalungise lawo maphutha uma benikezwa amathuba okuzenzela ngokwabo.

Ziningi izindlela namasu othisha abawasebenzisayo ukuze bafundise futhi bathuthukise ubulimimbili obengezayo ebangeni lesithathu. NgokukaHyland (2002) uthisha kufanele abe nezindlela namasu amasha okufundwa kolimi lwesibili ngokwalolu cwaningo, okuyisiNgisi. Ukwethulwa kwezindlela namasu amasha kuncike ekutheni uthisha uzokwazi kangakanani ukuwasebenzisa la masu nezindlela ekufundiseni kwakhe (Cook, 2001). Ukushintshashintsha kwezinqubomgomo zokufundisa nakho kunomthelela ekufundeni nasekufundiseni ulimi lwesibili (Hugo, 2009). UHugo (2009) uthi ukushintshashintsha kwezinqubomgomo zokufundisa ulimi kunomthelela emicabangweni nasezinkolelweni zikathisha wolimi, endleleni uthisha afundisa ngayo, endleleni aqonda ngayo ulimi lwesibili, emikhubeni yakhe yokufundisa, ngisho nezinsizakufundisa azisebenzisayo zibe nomthelela othile.

ULenneberg (1999) uthi kubalulekile ukuba uthisha ambandakanye abafundi bakhe esifundweni ngesikhathi kufundwa ulimi lwesibili. Uthisha lokhu angakwenza ngokufuna ulwazi lwangaphambilini lwabafundi ngesihloko sosuku. Izingane uma ziza ekilasini, zisuke zinalo ulwazi lwangaphambilini (Chomsky, 1966) . Izingane ezifunda isiNgisi njengolimi lwesibili, ziza ekilasini zinalo ulwazi, yize ulwazi lwazo kungebe wulwazi ezizoluqonda ngolimi lwazo lwebele, okuyisiZulu ngokwalolu cwaningo. Lolu lwazi lungasiza ekutheni uthisha enabe ngesifundo bese eluxhumanisa nalolo olusha azozifundisa lona izingane.

Ukufunda ulimi lwesibili, ikakhulukazi lapho kusetshenziswa umgomo wobulimimbili obengezayo, kuthuthuka ngempumelelo uma uthisha enolwazi olwanele lwalezo zilimi asuke ezifundisa, okuwulimi lokuqala nolwesibili (Hakuta benoDiaz, 1985). IsiTatimende Senqubomgomo Yohlelo Lwezifundo (DBE, 2012) sicacisa ngesibonelo sendlela uthisha angethula ngayo isifundo lapho efundisa ulimi lwesibili ngokwalolu cwaningo okuyisiNgisi ebangeni lokuqala. Lesi sitatimende sithi uthisha udinga indlela elula angangenisa ngayo ukufundwa kwalolu limi ukuze abafundi bezokwazi ukuluthola baphinde balufunde kahle. Siyaqhubeka lesi siTatimende sithi indlela enhle yokwenza lokhu ukuthi uthisha asebenzise onopopi noma opopayi (*puppets*) bese ebanika amagama ngalolu limi alufundisayo, okuyisiNgisi. Ngokwalesi siTatimende esifundweni sokuqala, uthisha wolimi lwesibili wethula unopopi amnike negama ngalolu limi alufundisayo, amnikeze lona bese ebatshela abafundi ukuthi lo nopopi akakwazi ukukhuluma ulimi lwabo lwasekhaya ngakho balindeleke ukuba bakhulume isiNgisi uma bekhuluma naye. Esifundweni sesibili uthisha usengathula omunye

unopopi ambize ngelinye igama. Lona-ke yena angasetshenziselwa ukufundisa nokuxhumana ngesiNgisi. Ukuxhumana kungathinta ukuthi kubingelelwa kanjani ngesiNgisi futhi kuvaleliswa kanjani (DBE, 2012).

NgokweNqubomgomo Yolimi ezikoleni zemfundo eyisisekelo (DoE, 1997) eNingizimu Afrika, kusukela ebangeni lokuqala kuya kwelesithathu abafundi kufanele bafundiswe ngolimi lwebele kuzo zonke izifundo. Abafundi uma sebefika ebangeni lesine, yilapho sebeqala khona ukufunda nokufundiswa izifundo zonke ngolimi lokuqala lokwengeza, okuyisiNgisi (Doe, 1997). Abacwaningi abafana noTaylor and Taylor (1990); uHoffman, (1991); benoSnow (1993) bakhombisa ukuthi izingane zinekhono eliphakeme lokufunda ulimi ngoba ngisho zincane zingakwazi ukumelana nokufunda izilimi ezintathu ngesikhathi esisodwa. Lokhu kuyahambisana nokushiwo abacwaningi abafana noLenneberg (1976); uLong (1990); uLightbown, (2000); uSchachter (1996), abaphawula ngokuthi uma izingane zisencane zingakwazi ukufunda izilimi ezimbili. Lokhu bakuchaza njengokuthi yisikhathi esibucayi (*critical period*), ababeka ukuthi kuba nzima ukuthi izingane zifunde izilimi ezingaphezu kolulodwa emva kwalokhu. UBurlin (1988) uphakathi kwalabo abaye bahlola imiphumela yezinkinga ekufundeni ulimi lwesibili usumdala ngokweminyaka yokuzalwa. Uthi isikhathi esihle sokufunda ulimi kusebuncaneni bomuntu. Nokho kukhona izingcwaningo ezithi umuntu angalufunda ulimi noma ngabe unamiphi iminyaka yobudala (Oyama, 1977; Patkowski, 1980; Johnson & Newort, 1989; Long, 1990; Palij, 1991; Flege, 1992). Ngamanye amazwi ziyaphikisana nokushiwo u-Oyama (1977); uPatkowski (1980); uJohnson & Newort (1989); uLong (1990); uPalij (1991) kanye noFlege (1992).

Ezweni elifana neNingizimu Afrika lapho ubuliminingi buqhakanjiswa khona, kubalulekile ukuba abafundi babe nolwazi olunzulu noma baqeqesheke ngokwanele ezilimini okungenani ezimbili (Department of Education, 2002, p.4). Inqubomgomo Yohlelo Lwezifundo Nokuhlola Yolimi lokuQala lokweNgeza okuyisiNgisi (*National Curriculum Assessment Policy*, i-CAPS) ikhuthaza indlela yobulimimbili obengezayo ekufundiseni ulimi lokuqala lokwengeza. Le ndlela ibeka ukuthi abafundi baqala isikole sebenalo ulwazi lolimi lwabo lwasekhaya. Lolu lwazi abasuke benalo lolimi lokuqala lubasiza ekutheni bakwazi ukufunda ulimi lokwengeza kalula. Le nqubomgomo yolimi iphinde igcizelele ukuthi abafundi kufanele baphothule ibanga lesithathu sebenawo amakhono okuxhumana futhi bekwazi ukufunda nokubhala ngalezi zilimi, okuyisiZulu nesiNgisi (Department of Basic Education, 2010, p.7-9).

Ziningi izizathu ezenze ukuba ngiqoke ukucwaninga ngalesi sihloko. Uma ngizosebenzisa ukadebona (*experience*) wami ngibheke emuva lapho ngisafunda ibanga lokuqala emfundweni eyisisekelo, izifundo zonke sasizifunda ngesiZulu, kwase kuthi lapho sengifunda ibanga lesine, isiNgisi saqala sasetshenziselwa ukufunda nokufundisa izifundo ezahlukenene okungezona ezolimi. Lokhu kwaba nomthelela omubi ekwenzeni kwami ezifundweni ngoba isiNgisi ngabe ngisiqabuka kuleli banga. Kwakuthi lapho uthishela efundisa, ngibambe okumbalwa. Kwakuthi noma uthisha esibizela amagama lapho senza isibizelo, ngingatholi ngisho elilodwa igama. Lapho sengisenyuvesi engaqeqeshelwa kuyo ubuthishela eziqwini zokuqala ze-*Bachelor of Education*, ngafunda imithombo eyahlukene yezingcwaningo ezenziwa osonjulalwazi abehlukene abanjengoLenneberg (1976); uKrashen (1981); uJohnson & Newport (1989); uSingleton, (1992); uCummins (1994); uWeber, Fox & Neville (2000). Lezi zingcwaningo zigcizelela ukubaluleka kokufundisa izingane ngolimi lwazo lwebele ngoba yilona ezisuke ziluzwa kahle futhi ziluqonda. Ngenxa yokufunda kabanzi ngalezi zingcwaningo ngabe sengiqonda ukuthi okwakwenzeka empilweni yami kwakungeyona into engejwayelekile, ngangixakwa isiNgisi ulimi lwesibili. Nanxa kulolu cwaningo inhloso kungeyona ukuqhakambisa ukufunda ngolimi lokuqala, kuyavela ukuthi ulimi lwesibili akulula nje ukuba ingane ilufunde kalula. Yingakho ngibone kubalulekile ukuthi ngigxile ekucwaningeni ngezindlela namasu asetshenziswa othisha bebanga lesithathu ukuthuthukisa ubulimimbili obengezayo ekufundiseni isiNgisi ulimi lwesibili kubafundi abafunda isiZulu ulimi lwasekhaya.

UJohnson benoNewport (1989); uWeber, uFox benoNeville (2001) bathi umqondo womuntu usuke ukulungele ukufunda ulimi ngokushesha ebuncaneni bakhe. Lokhu kufakazela umbono wokuthi kubalulekile kubafundi ukufunda ulimi lwebele uma bengamaZulu kanyekanye nolimi lokuqala lokwengeza okuyisiNgisi, kusetshenziswa indlela yobulimimbili obengezayo (*additive bilingualism*) kusukela ebangeni lokuqala.

Emfundweni yami yamabanga aphantsi kuya kwaphezulu esikoleni, isiZulu ngangisenza njengolimi lwasekhaya kuthi isiNgisi ngisenza njengolimi lwesibili. IsiZulu ngathuthuka kangcono kuso ngoba ngangisiqonda kahle futhi nokusiphasa ngangisiphasa kahle kunesiNgisi. Ukungaphasi kahle kwami isiNgisi kwakudalwa ukuthi ngangingathuthukile kahle kuso. Lokhu kungaphasi kahle isiNgisi kwenzeka ngaze ngafika ebangeni leshumi nambili. Lokhu kwaba nomthelela omubi kimi ngoba kwadala nokuthi ngingazethembi ekusebenziseni isiNgisi. Konke lokhu engadlula

kukho kwanginika ugqozi lokuba ngicwaninge izindlela namasu asetshenziswa othisha ekufundiseni isiNgisi njengolimi lwesibili kubafundi abangamaZulu. Umcabango ongafakazelwanga owangifikela owokuthi isiNgisi ulimi lwesibili asifundiswa ngendlela efanele kubafundi abangasikhulumi njengolimi lwasekhaya, njengalabo abangamaZulu. Yingakho ngibona isidingo sokuthi ngicwaninge izindlela namasu othisha abawasebenzisayo ekufundiseni isiNgisi njengolimi lwesibili kubafundi abangamaZulu.

1.3 Isitatimende senkinga

Inkinga edalwa ukungafundiswa kahle kwesiNgisi njengolimi lwesibili ukuze kuthuthuke ubulimimbili obengezayo emabangeni aphansi emfundo eyisisekelo iba nemithelela emibi kubafundi. Lokhu ngikusho ngoba abafundi basuke bengenalo ulwazi olwanele ngolimi lwesibili bese lokhu kubahlupha ngoba izifundo eziningi zifundiswa ngaso isiNgisi. Njengoba kulolu cwaningo ngidingida ngokufundiswa kwesiNgisi ulimi lwesibili, okuholela kubulimimbili obengezayo, ngichaza ukuthi izingane uma zifundiswa ulimi lwesibili okuyisiNgisi, akumele zibe sezilahla ulimi lwazo lwebele, okuyisiZulu (Department of Basic Education, 2011, p. 12). Ngakho izindlela namasu asetshenziswa othisha ekuthuthukiseni ulimi lwesibili kunomthelela ekutheni abafundi baluzuze kumbe bengaluzuzi ulimi lwesibili ngendlela yokuthi kuthuthuke ubulimimbili obengezayo.

UFleisch (2008, p.105-112,) uthi kuyinkinga ukushintshwa kusukwa ekusebenziseni imiyalelo ngolimi lwebele (L1) ekufundeni okubhaliwe, ekubhaleni nasesifundweni sezibalo eminyakeni emithathu yokufunda kushintshelwa olimini lokuqala lokwengeza (L2) ebangeni lesine. Lapha kulapho umfundi elindeleke ukuba akwazi ukufunda ngalolu limi ku-kharikhulamu yonkana, kuyinkinga. Yikho lokhu okufakazelwa ngukadebona wami ukuthi nami ngabhekana nenkinga ngesikhathi sengifika ebangeni lesine sekuqalwa ukusetshenziswa kolimi lwesiNgisi njengolokufunda, nokufundisa.

Kunohlelo lwe-*Progress in International Reading Literacy Study (PIRLS)* (2006) olwake lwaveza ichilo ngabafundi baseNingizimu-Afrika mayelana namakhono abo okufunda okubhaliwe nokusebenzisa ulimi lwesiNgisi. Kulolu hlelo amazwe angamashumi amane abamba iqhaza kubalwa neNingizimu Afrika. Abafundi baseNingizimu Afrika abalinganiselwa ezinkulungwaneni ezingamashumi amathathu

bebanga lesine nelesihlanu bahlolwa behlolelwa amakhono okufunda nokusebenzisa isiNgisi. Laba bafundi kubalwa abenza izilimi zabo zomdabu njengolimi lokuqala (L1) nabenza isiNgisi njengolimi lokuqala. Kwatholakala imiphumela eyihlazo okungukuthi abafundi bebanga lesine nelesihlanu ababebambe iqhaza kulezi zivivinyo bathola imiphumela ephansi uma kuqhathaniswa nabamanye amazwe ayebambe iqhaza ezivivinyweni zesiNgisi (Pirls, 2006).

Ngonyaka wezi-2011 kwatholakala ukuthi abafundi abalinganiselwa kumaphesenti angamashumi ayisikhombisa nesikhombisa, (77%) abakwazi ukufunda umbhalo ngokuwuqondisisa kanti ngonyaka wezi-2016 kwatholakala ukuthi bangamashumi ayisikhombisa nesishiyagalombili (78%) abafundi ababengakwazi ukufunda umbhalo ngokuwuqondisisa (Pirls Report, 2016, p.55). INingizimu Afrika yilona lizwe elibonakala lisasalele emuva ngezanga lokufunda okubhaliwe nokuthuthuka olimini lwesibili, isiNgisi, ikakhulukazi ezikoleni zasemakhaya (Aitchison & Harley, 2006). Imiphumela yezinga lokukwazi ukufunda okubhaliwe eNingizimu Afrika kwatholakala ukuthi iphansi kakhulu uma iqhathaniswa neyakwamanye amazwe. Kwatholakala ukuthi zingamaphesenti angamashumi ayisikhombisa nesishiyagalolunye (79%) izingane ezingakwazi ukufunda okubhaliwe eNingizimu Afrika. Isibalo saseMelika kwaba amaphesenti amane (4%) kuphela uma kuqhathaniswa neNingizimu Afrika. Lokhu kuveza ngokusobala ukuthi kuningi okusafanele kwenziwe kuleli lizwe. Isibalo saseNgilandi sona saba ngamaphesenti amathathu (3%) kuphela. EChile khona kwatholakala ukuthi abafundi abangakwazi ukufunda okubhaliwe bangamaphesenti angamashumi amathathu nanhlano (35%) kwathi e-Iran baba amaphesenti ayishumi nantathu (13%) (Pirls Report, 2016, p.55). Lezi zibalo zikhombisa ngokusobala ukuthi iNingizimu Afrika isesimweni esiyinciphe uma kuziwa ekufundeni okubhaliwe.

UPretorius (2002, p.172-173) uthi amazinga aphansi okuphaswa kukamatikuletsheni eNingizimu-Afrika abangelwa wukuthi imiyalelo nemibuzo emaphepheni ezifundo zekhontenti (*content subjects*) inikezwa ngesiNgisi. Lokhu kuvame ezinganeni ezifunda isiNgisi njengolimi lwesibili, okudala ukuthi izingane zihluleke ukuhumusha le mibuzo nemiyalelo. Noma ziyihumusha, ziyihumusha ngendlela okungesiyona, okwenza ukuthi leyo mibuzo nemiyalelo ilahle umqondo. UPretorius (2002) uthi noma ezinye ziphunyuka kulesi sithiyo, zingena ezikhungweni zemfundo ephakeme zingalolongekile kahle emakhonweni olimi lwesiNgisi. Lokhu kukhombisa

ngokusobala ukuthi noma lezi zingane zifundiswa isiNgisi njengolimi lwesibili kodwa othisha abazifundisayo kungenzeka ukuthi ubulimimbili obengezayo ababuthuthukisi ngokwanele kubafundi ngenxa yamasu nezindlela abazisebenzisayo zokufundisa ulimi lwesibili, okuyisiNgisi ngokwalolu cwaningo.

NgokukaKapp (2004, p.260-261), izingane ezingenalo kahle ulwazi lwesiNgisi ziba sengozini yokungakwazi ukusebenzisa ulimi lwesiNgisi nezinqumo zempilo okumele zizithathe uma sezingena emfundweni ephakeme. Emfundweni ephakeme yilapho isiNgisi sisetshenziswa kakhulu ekufundeni nasekufundiseni nokuthi izisebenzi eziningi zingabantu abamhlophe abakhuluma isiNgisi (noma lokhu sekushintsha ezikhathini zamanje). Izingane uma sezingenile ezikhungweni zemfundo ephakeme, zilindeleke ukuba zifinyelele olwazini ngokuzimela, zakhe izincazelo ziphinde zakhe kabusha ulwazi olusha zisebenzisa lona ulimi lwesiNgisi (Language Policy of Higher Education, 2002).

Ngenxa yalokhu, ukwenza kangcono komfundi esikhungweni semfundo ephakeme kuxhumene ngqo nezinga lolwazi lolimi lwesiNgisi umfundi aluthola eminyakeni eyishumi nambili ngesikhathi efunda ezikoleni zemfundo eyisisekelo njengoba izifundo eziningi zifundwa ngesiNgisi, nanxa seluqala ushintsho kancane kancane. Ngikusho lokhu ngoba enyuvesi engifunda kuyo sezikhonyana izifundo emikhakheni ethile lapho abafundi sebekwazi ukufundiswa ngolimi lwesiZulu, okuwulimi lwasekhaya lwabafundi abaningi. Abafundi balindeleka ukuba benze kahle ezifundweni zabo uma benokuluqonda kangcono ulimi lwesiNgisi ngoba zonke izinhlelo noma eziningi zazo nemisebenzi yesikole kudinga ulwazi lwaso (Language Policy in Higher Education, 2002).

Lokhu engiqeda kukubalula ngenhla akuchazi ukuthi izingane kumele zenze noma zifunde isiNgisi njengolimi lokuqala (L1) kodwa kugcizelela ubumqoka nesidingo sokuba nolimi lwesibili oluthuthukile. Yingakho kudingeka ukuthi ubulimimbili obengenzayo buthuthukiswe kubafundi ngendlela eyiyo ngoba angeke sikubalekele ukuthi isiNgisi yilona lulimi olusabonakala njengolunamandla phezu kwezinye izilimi zase-Afrika. Izingcwaningo eziningi zifakazelana ngokuthi kuze kube manje isiNgisi ngisho emva kombuso wengcindezelo eNingizimu-Afrika sisewulimi olusemthethweni olunamandla olusetshenziswa ngabezindaba, kwezobuchwepheshe, kwezohwebo, kwezemfundo ngisho nasezikhungweni zikahulumeni imbala (Makalela, 2004, p.357).

Ukwengeza, isiNgisi sidlondlobele futhi sithola ukusetshenziswa kakhulu kunezinye izilimi ezisemhlabeni futhi siwulimi olwamukelwa njengoluxhumanisa abantu abakhuluma izilimi zomdabu ezahlukenene (*Lingua franca*).

USEidhofer (2005) uthi abafundi balungiselelwa ukuba babe nolwazi olwanele lwesiNgisi ukuze bezokwazi ukwenza kahle ezindaweni zemisebenzi lapho ulimi oluvamile lokuxhumanisa abantu abakhuluma izilimi ezahlukenene (*Lingua franca*) kuyisiNgisi. Yingakho ngithathe isinqumo sokucwaninga ngezindlela namasu asetshenziswa othisha ekufundiseni ulimi lwesibili okuyisiNgisi ukuthuthukisa ubulimimbili obengezayo kubafundi abangamaZulu ebangeni lesithathu.

Ukubaluleka kobulimimbili bufakazelwa ngisho nayinkulumo yowayenguNgqongqoshe wezeMfundo ngaphambilini, uSibusiso Bhengu lapho ayememezela inqubomgomo entsha yolimi emfundweni ngonyaka we-1997, wathi:

“Ukwazi izilimi ezimbili nangaphezulu kufanele kube uphawu olukuchaza njengomuntu waseNingizimu Afrika” (Language in Education Policy, 1996, p.2).

Lesi sicaphuno sigcizelela ubumqoka bokuthuthukiswa kolimi lwesibili kubafundi, lokho okungachazi ukuthi sekufanele balahle ulimi lwabo lokuqala, kodwa baluthuthukise nalo, bese kufundiswa nolwesibili.

1.4 Izingqinamba zocwaningo

Izikole lapho kade ngenza khona ucwaningo ziqhelile nalapho engihlala khona. Lokhu bekuthanda ukuba yinkinga ngoba bekwenzeka ngingafiki ngezikhathi engivumelene ngazo nabahlanganyeli bocwaningo. Lokhu bekudalwa ukuthi bengingenayo imoto eya ngqo kulezi zikole kodwa bengigibela amatekisi. Bekuthi noma ngizohlangana nabahlanganyeli emini kodwa kungiphoke ukuthi ngigibele ekuseni. Ukuhlangabezana nale ngqinamba, bengenza isiqinisekiso sokuthi ngivuka ekuseni kakhulu ngezikhathi lapho abantu abasebenzayo besaphithizela khona. Okunye okwakungahle kwenzeka ukuthi othisha basabe ukuba yingxenye yalalolu cwaningo ngoba bezitshela ukuthi kuzohlolwa ukuthi bafundisa kanjani nanokuthi banolwazi olungakanani ngesifundo sesiNgisi. Ukuhlangabezana nale ngqinamba ngenza umhlangano nabo ngaphambi kokuqala ucwaningo lapho ngangibachazela ngenhloso yocwaningo nangakho konke okwakulindelekile kubona. Into eyangisiza kakhulu ukuthi ngakha ubungani kuqala nabo, ngenzela ukuthi kuqambe kushaya isikhathi

sokwenza ucwaningo bebe sebengijwayele. Lokhu kwasiza ekutheni bangasabi ukuba yingxenye yezinkulumo futhi bengasabi nokubukelwa ngesikhathi befundisa ngoba bezitshela ukuthi kuzobhekwa ukuthi ikuphi lapho benza kahle nalapho bengenzi kahle khona. Ngenza konke okusemandleni ukubenza bangangixwayi, kepha bangithathe njengomuntu ozofuna ulwazi kubo, futhi ongesiyo ingozi.

1.5 Izinhlolongqangi zocwaningo

- (i) Ukuhlola izindlela namasu asetshenziswa othisha bebanga lesithathu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesiZulu ulimi lwasekhaya ukuthuthukisa ubulimimbili obengezayo ezikoleni ezimbili ezisePinetown.
- (ii) Ukuhlola izindlela namasu asetshenziswa othisha bebanga lesithathu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi lwasekhaya ukuthuthukisa ubulimimbili obengezayo ezikoleni ezimbili ezisePinetown.
- (iii) Ukuveza okuyizona zizathu zokwenza kothisha lapho befundisa isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi lwasekhaya ezikoleni ezimbili ezisePinetown.

1.6 Imibuzongqangi yocwaningo

Lolu cwaningo luhlose ukuphendula le mibuzongqangi emithathu elandelayo:

- (i) Yiziphi izindlela namasu okusetshenziswa othisha bebanga lesithathu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi lwasekhaya ukuthuthukisa ubulimimbili obengezayo ezikoleni ezimbili ezisePinetown?
- (ii) Othisha bebanga lesithathu bazisebenzisa kanjani izindlela namasu abawasebenzisayo ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi lwasekhaya ukuthuthukisa ubulimimbili obengezayo ezikoleni ezimbili ezisePinetown?

- (iii) Zizathu zini ezenza othisha bebanga lesithathu bafundise isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi Lwasekhaya ngendlela abenza ngayo ezikoleni ezimbili ezisePinetown?

1.7 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 ngizogxila kuphela esimweni esicwaningwayo. Ngabheka kuphela othisha abafundisa isiNgisi ulimi lwesibili kubafundi abangamaZulu, ebangeni lesithathu kuphela ezikoleni eziqokiwe. Kwakungeyona inhloso yalolu cwaningo ukwendlaleka nokubheka okwenzeka kwezinye izikole ezingeyona ingxenye yocwaningo. Ngamanye amazwi, ngagxila kuphela esimweni esisodwa okuyisona esicwaningwayo, hhayi okunye, ukuze ucwaningo lungasabalali. Izikole ezaziqokiwe zisendaweni yasePinetown, yingakho lolu cwaningo lungagxilanga kuzo zonke izikole ezisezindaweni zaseThekwini lilonke, kepha lwagxila esigcemeni esisodwa.

1.8 Ukuma kwezahluko

Lo mqingo unezahluko eziyisishiyagalombili. Le ngxenye izoveza ukuthi isahluko nesahluko simayelana nani.

Isahluko sokuqala

Lesi sahluko siyisendlalelo salolu cwaningo. Yilapho ngichaza khona ngesendlalelo nesisusa salolu cwaningo. Isisusa salolu cwaningo sizobe siveza ukuthi yini le engigqugquzele ukuba ngenze lolu cwaningo. Lesi sahluko sibheka isitatimende senkinga, izingqinamba engingahle ngihlangabezane nazo, izinhlosongqangi, imibuzongqangi yalolu cwaningo kanye nemingcele yalolu cwaningo.

Isahluko sesibili

Isahluko sesibili sizokhuluma ngocwaningo oselwenziwe ezweni laseNingizimu Afrika, kwamanye amazwe ase-Afrika kanye nasemazweni aphesheya mayelana nezindlela namasu asetshenziswa othisha bebanga lesithathu ukuthuthukisa isiNgisi ulimi lwesibili ukuthuthukisa ubulimimbili obengezayo kubafundi abafunda isiZulu ulimi lwasekhaya.

Isahluko sesithathu

Isahluko sesithathu sizokhuluma ngomklamo kanye nezindlela zocwaningo. Lolu cwaningo luzosebenzisa indlela yekhwalthethivu futhi luzoba ngaphansi kwepharadaymu yomhumusho. Lolu cwaningo luzophinde lusebenzise indlela yocwaningo lwesimo. Kuyothi lapho sekuqokwa abahlanganyeli bocwaningo, kusetshenziswe indlela yokuqoka abahlanganyeli ngenhloso bese kuthi ulwazi luqoqwe ngezindlela ezintathu okuyizinhlolelwazi, ukubukelwa kothisha befundisa kanye nokuhlaziywa kwamadokhumenti. Kuyothi nalapho ulwazi seluqoqiwe bese luhlaziywa ngendlela yokuhlaziya ulwazi ngokwezindikimba. Okunye okuyobe sekubhekwa yinkambiso elungileyo yocwaningo kanye nezimo zokuthembeka kocwaningo.

Isahluko sesine

Isahluko sesine sizokhuluma ngohlaka lwenjulalwazi kanye nohlaka lwemicabango yocwango. Lolu cwaningo luzosebenzisa uhlaka lwenjulalwazi kaKrashen yokutholwa kolimi lwesibili. Uhlaka lwemicabango lona luzobe lubheka amakhonsepthe amayelana nokufundwa kolimi lwesibili namayelana nobulimimbili.

Isahluko sesihlanu

Isahluko sesihlanu sizobe sethula futhi sihlaziya okutholakele. Sizogxila embuzweni wokuqala wocwaningo othi: Yiziphi izindlela namasu okusetshenziswa othisha bebanga lesithathu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi lwasekhaya ukuthuthukisa ubulimimbili obengezayo ezikoleni ezimbili ezisePinetown?

Isahluko sesithupha

Isahluko sesithupha sizobe sisaqhuba ukwethula nokukuhlaziywa kokutholakele. Sizogxila embuzweni lwesibili wocwaningo othi: Othisha bebanga lesithathu

bazisebenzisa kanjani izindlela namasu abawasebenzisayo ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi Lwasekhaya ukuthuthukisa ubulimimbili obengezayo ezikoleni ezimbili ezisePinetown?

Isahluko sesikhombisa

Kulesi sahluko ucwaningo luzobe seluhlaziya ngokujulile okutholakele futhi luzobe luzama ukuphendula umbuzongqangi wesithathu othi: Zizathu zini ezenza othisha bebanga lesithathu bafundise isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi Lwasekhaya ngendlela abenza ngayo ezikoleni ezimbili ezisePinetown?

1.9 Iqoqa lesahluko

Lesi sahluko bekukade kuyisahluko sesingeniso nesendlalelo socwaningo. Sibheke isendlalelo nesisusa socwaningo. Isisusa siveza intshisekelo yokuthi yini le eyadala noma eyanginika ugqozi lokuthi ngenze lolu cwaningo. Siphinde sibheke isitatimende senkinga, izingqinamba zocwaningo, izinhlosongqangi kanye nemibuzongqangi yocwaningo, imingcele sase sigcina ngokubheka ukuma kwezahluko zalolu cwaningo.

ISAPHLUKO SESIBILI

Ucwaningo oselwenziwe

2.1 Isingeniso

Isahluko esendlule besikade sibheka isingeniso nesendlalelo socwaningo. Lesi sahluko sona sizogxila ekubuyekazweni kwemibhalo eseyake yenziwa ngaphambilini. Sizogxila ngokubheka izindlela namasu asetshenziswa wothisha ukufundisa isiNgisi ulimi lwesibili. Sizobe sesibheka ucwaningo oselwenziwe mayelana nobulimimbili eNingizimu Afrika, oselwenziwe kwamanye amazwe asezwenezakazi lase-Afrika kanye noselwenziwe emazweni angaphesheya kwezilwandle.

2.2 Izindlela namasu okufundisa ulimi

2.2.1 Izindlela zokufundisa

Izindlela zokufundisa ulimi lwesibili kube nolokuqala luthuthukiswa nalo, lungayekwa ziphakathi kwezinye zezinto ezisiza othisha ekutheni balufundise ngendlela. Ziningi izindlela zokufundisa ulimi lwesibili. Lezi zindlela sezake zatholwa ngabacwaningi abaningi kanye nothisha njengeziwusizo ekufundiseni ulimi lwesibili. UNkosi (2011) uthi ukusebenziseka ngempumelelo kwanoma yiyiphi indlela yokufundisa ulimi lwesibili kweyeme ekutheni oyisebenzisayo uyisebenzisa kanjani. Kubalulekile ukuthi uthisha akhethe izindlela azokwazi ukuzisebenzisa kanye nabafundi. U-Intarapanich (2013) uthi othisha bayaye bethule izindlela ezahlukeni emakilasini abo nsuku zonke ukuze bathuthukise isiNgisi ulimi lwesibili kubafundi bamabanga aphansi (Intarapanich, 2013, p.310).

2.2.2 Amasu okufundisa

Kungumsebenzi kathisha ukuqinisekisa ukuthi indawo afundisela kuyo ikulungele ukufunda. UNkosi (2011) uthi enye yezinto ezisemqoka ukuba uthisha akhethe amasu okufundisa afanele izingane zakhe ekilasini (Nkosi, 2011, p.3). Othisha basebenzisa amasu athile ekulekeleleni abafundi ukuba bathuthuke ekufundeni ulimi lwesibili. Amasu okufundisa ahlukahlukene. Kuyaye kuye ngothisha ukuthi yini le afuna ukuthi kuphele isifunjwana abafundi beyizuzile. Abanye othisha bakholelwa ekufundiseni

ngendlela yokuthi bangabafaki abafundi babo esifunjwaneni, uthisha kubee nguye yedwa onethuba lokubeka imibono ekilasini. Into okusuke kumele yenziwe ngabafundi kulesi simo ukuthi bavumelane nalokhu okushiwo nguthisha. Kanti abanye bayakholelwa ekumbandakanyeni abafundi esifunjwaneni. Bangafundisa ngokukhombisa (*demonstration*) baphinde bafundise ngokuxoxa (*discussion*) ngesihloko sosuku kanye nabafundi. Abanye bagxila ezibonelweni kanti abanye bagcizelela ukubaluleka kokuqondisisa lokhu okufundwayo (Felder, 1995). Kubalulekile ukuthi othisha bakuqonde ukuthi abafundi ababafundisayo ekilasini abafani futhi banezidingo ezingafani. Yingakho uthisha kufanele abe nekhono lokukhetha amasu azohambisana nabufundi bakhe ekufundiseni ulimi lwesibili.

UCollins (2004) uthi:

Whenever learning becomes abstract or passive, whenever key skills are not explicitly demonstrated and practiced, whenever the learner feels unable to display a high degree of competence on work assigned, whenever the work of the classroom becomes isolated from the physical world, practical applications, real-world relevance, or clear expectations, some learners' motivation will lag. As they become less motivated or more uncertain, these learners are likely to withdraw from classroom participation.

Ngala mazwi acashunwe ngenhla, kuyakhombisa ukubaluleka kokuthi uthisha asebenzise amasu azohambelana nabafundi ekilasini. Uthisha kumele azi ukuthi abafundi angeke benze ngendlela efanayo ekilasini ngakho kubalulekile ukuthi asebenzise amasu afanele. Uma ekilasini kukhona abafundi abasheshe babambe, uthisha angasebenzisa amasu ahlukile kunalawo azowasebenzisa kubafundi abaphuzayo ukubamba noma abacothozayo. La mazwi ayakugcizelela ukuthi abafundi bangadikibala uma uthisha esebenzisa amasu angabafaki ekufundeni. Yingakho kubalulekile ukuthi uthisha asebenzise amasu azokwenza ukuthi abafundi babe yingxenye yokufunda ekilasini.

2.3 Izindlela ezisetshenziswa othisha ekufundiseni ulimi lwesibili kube nolokuqala luqhubeka nokuthuthukiswa

Ziningi izindlela ezisetshenziswa othisha ukufundisa ulimi lwesibili kodwa kulesi simo sizobheka indlela yeGrammar-translation, indlela yokufunda ngokukhuluma kanye nendlela ye-*Total Physical Response*.

2.3.1 Indlela yokuhumusha

Indlela yokuhumusha yindlela esiza ekutheni abafundi isiNgisi okungelona ulimi lwabo lokuqala basifunde kalula. Kule ndlela, abafundi bafunda ngemithetho yolimi bese bekwazi ukuyisebenzisela ukuhumusha imisho beyisusela olimini lwabo lokuqala iya olimini abasuke behlose ukulufunda, okuyisiNgisi ngokwalolu cwaningo (Brown, 2002).

ULersen-Freeman (2000) wengeza kulokhu okushiwo nguBrown (2002) ngokuthi ekilasini le ndlela igxila kakhulu kokufundwayo nokubhalwayo, ayigxili ezinkulumweni nasekulaleleni. Lo mbhali uqhuba athi kule ndlela, uthishela uyena osuke elawula ukufunda ngoba abafundi abalindelekile ukuthi benze okuningi kodwa kumele balalele lokho okusuke kushiwo nguye. UBecker (2000) uthi le ndlela isasetshenziswa namanje. Uthi le ndlela ilungile njengoba kusetshenziswa ulimi lokuqala lwabafundi. Lokhu kwenza ukuthi abafundi bangalahleki futhi bakwazi ukuhumusha lokhu abakufundayo bekusa olimini lwesibili. Okokugcina, uthi le ndlela kubukeka kulula ukuyisebenzisa futhi ayidingi okuningi kothisha ukuze isebenze ngempumelelo.

Ucwaningo olwenziwa ngu-Al Refaai (2013) lwathola imiphumela efana nalokhu okushiwo nguBecker (2000). Lo mbhali wenza ucwaningo olwalubheka imihlahlandlela yokusebenzisa indlela ye-*grammar-translation* ekufundiseni ulimi lwesiNgisi. Lolu cwaningo lwenziwela esikhungweni solimi lwesiNgisi (*English Language Center*) enyuvesi yaseKhalid, eSaudi Arabia. Abahlanganyeli balolu cwaningo kwakungothisha abayi-19. Ulimi lwasekhaya lwalab'othisha kwabe kuyisi-Arabic kodwa babefundisa isiNgisi ulimi lwesibili emazingeni emfundo eyisisekelo kuleli lizwe. Imiphumela yalolu cwaningo yathola ukuthi ukusebenzisa indlela ye-*grammar-translation* kuthuthukisa amakhono olimi lwesiNgisi nendlela abafundi abenza ngayo esifundweni sesiNgisi. Kwaphinde kwatholakala ukuthi le ndlela iyona ekhethwa othisha abafundisa isiNgisi njengolimi lwesibili kanye nabafundi ngoba isebenzisa ulimi lokuqala lomfundi kanye nolwesibili, okwakuyisiNgisi, kanye kanye.

Yaphinde yabonakala njengendlela eyanelisa izidingo zabafundi abenza isiNgisi ulimi lwesibili.

UPrator benoCelse-Marcia (2001) bagcizelela ukuthi yonke indlela inezinto kumbe izimpawu okufanele zaziwe othisha ukuze bafundise ulimi lwesibili ngempumelelo. Laba babhali babalula izinto kumbe izimpawu zendlela ye-*Grammar-translation*, kanje:

- Bathi abafundi emakilasini bafundiswa ngolimi lokuqala bese kuthi olwesibili lusetshenziswe lapha nalaphaya.
- Bathi ulwazimagama lufundiswa ngendlela yokuthi kuba khona uhlu lwamagama ahlukaniwe.

USchaffner (2002) ngakolunye uhlangothi uveza izindlela zokusebenzisa indlela ye-*grammar-translation*. Lo mbhali uthi okokuqala le ndlela isiza ekutheni izingane zibe namakhono okukwazi ukuqonda izinkulumo zolimi lwesibili bese ziyaphendula ngamagama afanele, okwesibili uthi yandisa ulwazimagama lolimi lwesibili lwabafundi. Okwesithathu uthi ithuthukisa amakhono abafundi okukwazi ukusebenzisa ulimi. Okwesine uthi ihlanganisa izakhiwo zolimi lwesibili ukuze abafundi bezokwazi ukusebenzisa lolo lulimi ngendlela efanele. Okokugcina uthi le ndlela iqapha iphinde ithuthukise ukuqondwa kolimi lwesibili (Schaffner, 2002, p. 125.).

UChang (2011) wenza ucwaningo olwaluhlose ukuqhathanisa umehluko phakathi kwendlela ye-*Grammar-translation* kanye nendlela yokusebenzisa ukuxhumana (*communicative approach*) ekufundiseni ulimi lwesibili. Lolu cwaningo olwaluqhathanisa lezi zindlela lwenzelwa eTaiwan, lwenziwa kubafundi abangama-86 njengabahlanganyeli bocwaningo. Lolu cwaningo lwathola ukuthi indlela ye-*Grammar-translation* ingcono kunendlela yokusebenzisa ukuxhumana uma kufundiswa izakhiwo zolimi. Kwavela ukuthi kodwa indlela yokusebenzisa ukuxhumana ingcono kunale ndlela uma kubhekwa ukusetshenziswa kolimi lwesibili ngendlela ukuze umfundi athuthuke ekusebenziseni ulimi ngokugeleza.

UMondal (2002) wavumelana noChang (2012) emva kokwenza ucwaningo lwakhe olwaluhlose ukubheka ukufundiswa kolimi lwesibili, okwakuyisiNgisi kusetshenziswa inhlanganisela yezindlela ezimbili zokufundisa lolu limi okuyindlela ye-*Grammar-translation* kanye nendlela yokusebenzisa ukuxhumana. Lo mcwaningi waphetha ngokuncoma ubuhle bendlela ye-*Grammar-translation* kodwa wabe esebeka izincomo

zokuthi uma lezi zindlela zingasetshenziswa kanye kanye kungakheka indlela enhle yokuvala igebe elikhona uma kufundiswa ulimi lwesibili.

2.3.2 Indlela yokufunda ngokukhuluma

Le ndlela ibeka ukuthi uhlobo lolimi lwesibili abafundi okumele balufunde, okuyisiNgisi kulolu cwaningo, kumele kube yilolo abazokwazi ukuthi balusebenzise ezimweni zangempela zempilo (Gass, 2002). UHadley (2002) uthi ukuthola ulimi lwesibili kwenzeka lapho abafundi bezimbandakanya ezingxoxweni. Uthi ulimi lwesibili lwabafundi luyathuthuka uma bezihlanganisa futhi besebenzisana nothisha osuke ebafundisa ukuze balufunde. Lokhu kuchaza ukuthi abafundi kufanele bazimbandakanye nesifundo ekilasini lapho uthisha efundisa. Kubalulekile ukuba othisha bazinikele uma befundisa ulimi lwesibili futhi babaseke ngokwanele abafundi (Sawyer, 2006). Lokhu kwesekwa kwabafundi beseke othisha ekufundeni kwaziwa ngokuthi i-*scaffolding*.

USawyer (2006, p.6) uthi:

“Scaffolding theory identifies the importance of providing students with enough support in the initial stages of learning a new language” (Sawyer, 2006, p.6).

Kubalulekile kule ndlela ukuba lezi zingxoxo ezisuke zenzeka ekilasini uma kufundwa zenze umqondo futhi zikwazi ukwakha amagama, amabinza nemisho.

2.3.3 Indlela ye-Total Physical Response

U-Asher (1977) uthi indlela yeTotal Physical Response yindlela yokufunda ulimi lwesibili . Lo mbhali uqhuba ngokuthi le Ndlela igxile kakhulu ekuthuthukiseni ikhono lokulalela labafundi bese benza ngomzimba lokhu okusuke kushiwo. Kule Ndlela abafundi bafunda amagama olimi lwesibili ngokwenza ngomzimba.

U-Asher (1977) uthi:

Learners in Total Physical Response have the primary roles of listener and performer. They listen attentively and respond physically to commands given by the teacher. Learners in this method monitor and evaluate their own progress. They are encouraged to speak when they feel ready to speak.

Lesi sicaphuno esingenhla esibheka i-*Total Physical Response* siveza ukuthi abafundi babamba iqhaza elikhulu lokuba abalaleli uma uthisha ebanika imiyalelo ngolimi

lwesibili, okuyisiNgisi ngokwalolu cwaningo. Bayalalela ngokucophelela bese bephendula ngokwenza. Ngaleyo ndlela, abafundi bayaqaphela baphinde bahlole inqubekelaphambili ngokwabo. Ngaphezu kwalokho, bayakhuthazeka ukuthi bakhulume uma sebekulungele ukukhuluma.

Ababhali abafana noMbatha (2014); uKilfoil novan der Walt (2007) bathi le ndlela ibonakala njengeyimpumelelo ekufundiseni isiNgisi ulimi lwesibili. Laba bhali bathi le ndlela idinga ukuthi abafundi baphendule ngokwenza (*physically respond*) emiyalweni enikezwe nguthisha ngolimi lwesibili. Abanye ababhali abafana noHashemi no-Azizinezhad (2011) abake benza ucwaningo olwalubheka ukufundiswa kwesiNgisi ulimi lwesibili ezinganeni, bathi abafundi abasemabangeni aphansi bayaye bangakwazi ukugxila entweni eyodwa isikhathi eside, ngakho ukusebenzisa indlela ye-*Total Physical Response* kusiza ekutheni abafundi bahlale bephapheme ekilasini ngoba bafunda ngokwenza. Le ndlela ngokwalaba babhali isiza ekutheni abafundi bazibandakanye ngokuphelele emisebenzini esuke yenziwa ekilasini. Lokhu kube sekusiza ekuthuthukiseni ulimi lwesibili (Hashemi & Azizinezhad, 2011, p.2085).

Njengoba sengike ngachaza ngaphambilini, u-Er (2013) uthi uthisha anganika imiyalelo kubafundi njengokuthi “*stand up*” noma “*sit down*”. Angabuye asebenzise imidlalo kanye namaculo izingane ezingawathakasela. Yonke le misebenzi yenza ukuthi abafundi bakuthokozele ukufunda ulimi, futhi lokhu kuba ubufakazi kuthisha ukuthi abafundi sebeyaluqonda ulimi lwesibili (Mbatha, 2014, p.80).

2.4 Amasu asetshenziswa othisha ekufundiseni isiNgisi ulimi lwesibili

Maningi amasu asetshenziswa othisha ukufundisa ulimi lwesibili kodwa kulesi simo sizobheka amasu amathathu. Sizobheka isu lokusebenza ngokubambisana, sibheke isu lokuhlanganisa ukufunda nezobuchwepheshe bese sibheka isu lokufunda okusekelwe emisebenzini yasekilasini.

2.4.1 Isu lokufunda ngokusebenzisana (*Co-operative Learning Strategy*)

NgokukaCrowford (2001), kuleli su uthisha uhlela abafundi ngamaqoqo noma ngababili ukuze basebenzisane futhi basizane (Crowford, 2001). Uma abafundi sebewakhile amaqoqo, banikezwa imisebenzi bese bayasebenzisana ekwenzeni lowo

msebenzi. UFarmer (2009) uveza izindlela ezahlukahlukeni amaqoqo angakhiwa ngazo. Uthi uthisha angaxuba abafundi abenza kahle ekilasini (*best-performing learners*) nalabo abangenzi kahle (*poor-performing learners*), noma abafundi bangenza amaqoqo ngokweminyaka yobudala, bengawenza ngobungani noma ngokuzwana kwabo. UCrowford (2001) uthi imisebenzi edinga ukuxazululwa kwezinkinga zangempela zempilo iyaye ibe nzima, ngakho kuba kuhle uma abafundi besebenzisana (Crowford, 2001, p.11).

Yingakho noMnyango WezeMfundo eyisiSekelo (2011) ukugcizelela ukuthi ukuze ukufunda kube yimpumelelo, kubalulekile ukuba abafundi basebenzisane futhi babambe iqhaza ekwakheni ulwazi (Department of Basic Education, 2011, p.11). Kubalulekile futhi ukuthi abafundi banikwe amathuba okuhlanganyela noma okusebenzisana ekuxazululeni izinkinga. Lokhu kusiza ekutheni abafundi babe nokuzethemba futhi bakwazi nokuthuthukisa amakhono abo olimi (Department of Basic Education, 2011, p.11).

URiegeluth benoCarr-Chellman (2009) bathi uthisha osebenzisa leli su kumele abe namakhono anele okwakha amaqoqo azosebenza ngempumelelo. Baqhubeka bathi kumele anike imisebenzana efanele, azibandakanye nabafundi ngesikhathi benza le misebenzana. Bayaqhubeka bathi kumele uthisha akwazi ukubona masinyane izinkinga ezivelayo ngesikhathi lama qoqo enza le misebenzana bese ehlinzeka abafundi ngolwazi olwanele oluzoba yinkombandlela ekwenzeni le misebenzana (Reigeluth and Carr-Chellman, 2009). Uma ukufunda kuhlelwe ngokwamaqoqo, ukufundisa kwenzeka ngempumelelo futhi kuba yilokho kufunda okugxile ekutheni abafundi abafundayo, hhayi uthisha (Barraket, 2005).

I-*Commonwealth of Learning* (2000) ithi umsebenzi owenziwa ngamaqoqo uvumela ukuba abafundi baqonde ukuthi behlukile futhi nendlela ababona nabenza ngayo izinto yehlukile. Lokhu kwenza ukuthi babe nemibono ehlukeni futhi eminingi uma benza imisebenzana yasekilasini. Ithi uthisha angaba khona ukusiza labo bafundi ababhekana nezinkinga futhi nabafundi bengabelana ngolwazi basebenze ngokubambisana.

Ucwaningo olwenziwe abacwaningi abafana noMcDowell nabanye (2003) luchaza isu lokusebenzisana njengalelo lapho abafundi bexoxisana ngenkinga ndawonye futhi

belungisana lapho kukhona abanemicabango noma imibono engacacile nengezwakali ngesimo esithile futhi belungisana namaphutha.

Lezi zingcwaningo ezicashunwe ngenhla esezake zenziwa ngesu lokusebenzisana zikuveza ngokusobala ukuthi leli su libalulekile ekutheni lithuthukise amakhono ezingane okusebenza ngokubambisana futhi liyasiza ekutheni lenyuse izinga lokuzethemba kubafundi ngoba ukwenza kwengane ngokuzethemba lapho iphawula ngombono othile uma kudingidwa ngesihloko esithile eqoqweni, kukhombisa ukuzethemba.

UMentz nabanye (2008) baveza izindlela ezine zesu lokufunda ngokusebenzisana. Lezi zindlela bazichaza kanje:

Indlela yokuqala **yi-Positive interdependence**. Kule ndlela amalunga eqembu kumele azi ukuthi akekho phakathi kwabo ozophumelela yedwana. Ukuphumelela kwamalunga eqembu kuncike kubona bonke (Johnson & Smith, 2007). Uthisha, okunguye owakhe iqembu, kumele enze isiqinisekiso sokuthi wonke amalunga eqembu ayalithola ithuba lokubeka imibono (Howard, 2006). Ukuhlelwa kwezifiso noma izinjongo zeqembu, imiklomelo abangayizuza ngokwenza umsebenzi omuhle, ukubambisana kwemithwalo yeqembu nokukhuthazana, kuyadingeka ukuze kuzuzwe impumelelo (Veenman, Van Benthum, Bootsma, Van Dieren & Van der Kemp, 2008). Wonke amalunga eqembu kubalulekile ukuthi aziswe ukuthi umsebenzi wabo uzohlolwa (Howard, 2006).

Indlela yesibili **yi-Individual accountability**. Kule ndlela isilinganiso semisebenzi ezokwenziwa amalunga eqembu kufanele sicaciswe ukuze amalunga eqembu ezobamba iqhaza ngokulinganayo emisebenzini yeqembu (Davis, 2009). Iqhaza elibanjwa yilunga nelunga leqembu liyahlolwa nguthisha. Lokhu kwaziwa ngokuthi ukuvivinywa ngokokusebenza (*performance assessment*). Imiphumela yokuhlolwa kwamalunga eqembu kufanele ibuyiselwe kuwo amalungu ukuze ezokwazi ukuthi aninge (*reflect*) kabanzi ngayo (Johnson et al, 2007). Lokhu kwenzelwa ukuthi amalungu eqembu abone ukuthi uma kukhona oyedwa wabo ongenzi kahle, lokhu kuzobathinta bonke njengeqembu (Johnson et al, 2007).

Indlela yesithathu **yi-Face to face interaction**. Kule ndlela amalunga eqembu ayasebenzisana futhi ayagqugquzelana ukuze ezokwazi ukufeza izinhloso zeqembu (Johnson et al, 2007). Lokhu kusebenzisana kuholela ekutheni abafundi basizane,

babelane izinsizakusebenza futhi becobelelane ngolwazi nangamasu amasha okwenza umsebenzi weqembu. Uthisha kumele abambe iqhaza ekulekeleleni abafundi ngokuthi abazise ukuthi bangabelana kanjani imisebenzi okulindelekele ukuthi bayenze njengeqembu. UMcWhaw nabanye (2003) bathi le ndlela ibasiza kakhulu abafundi ekutheni babe nokuzethemba ngokuba amalunga eqembu, bakwazi ukwabelana ngamasu, bakwazi ukwakha izindlela ezingathuthukisa ulwazi lokuxazulula izinkinga ezingavela eqenjini. Uthi ngokwenza lokhu, izinga lengcindezi lingehla kumalunga eqembu.

Indlela yokugcina i-***Developmental of good social skills***. Le Ndlela igqugquzela ukuthi ukuxhumana phakathi kwamalunga eqembu kube kuhle. Amalunga eqembu kule ndlela kufanele afunde ukuthembana. Lapha abafundi kufanele bakwazi ukwamukela ukugxekwa kwemibono yabo, bazi ukuthi uma begxekwa, basuke bakhiwa, hhayi ngoba behlushwa. Kumele namalunga eqembu afunde ukugxeka ngokwakha ukuze agweme ukudicilela isithunzi samanye amalunga eqembu (Williams & Kessler, 2003). Ngesikhathi amakhono okukwazi ukuhlala nabanye ethuthuka, abafundi baba nokugqugquzeleka futhi nemisebenzi okulindelekile ukuthi bayenze, bayenza kahle kube nozinzo, ukuzwana nokuqondana.

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

Seziningi nzingcwaningo ezikhuluma ngemithelela yokusetshenziswa kwezobuchwepheshe ekufundeni nasekufundiseni ulimi (Blake, 200; Zhao, 2003; Herrington, 2007, Qi, 2011; Alzu'bui & Sabha, 2013). Lezi zingcwaningo zibalula ukuthi ukuhlanganisa ezobuchwepheshe nokufunda ulimi kungathuthukisa ulwazi lolimi lwesibili lwabafundi. Ukusebenzisa ezobuchwepheshe kungavula indlela ekutheni ukufunda nokufundisa ulimi lwesibili kube yimpumelelo (Park, 2011, p. 31). Kukhona uhlelo olubizwa ngokuthi yi-*Computer Assisted Language Learning* (i-CALL). Kulolu hlelo, izinsizakufundisa ezinjengekhompuyutha ziyasetshenziswa ekufundiseni ulimi lwesibili. UPark (2011) uthi ukuze lolu hlelo lusebenze ngendlela efanele, kubalulekile ukuthi othisha baqeqeshwe ngokwanele. UPark (2011) uphinde athi usemningi umsebenzi okusamele ukuthi wenziwe ekutheni kuqeqeshwe othisha ngezobuchwepheshe.

UCriticos nabanye (2014) bathi kubalulekile ukuthi uma othisha besebenzisa leli su ekufundiseni bakwazi ukukhetha izinsizakufundisa ezifanele. Isibonelo sensizakufundisa uthisha angayisebenzisa isiqophamazwi. Lapha uthisha engabe efundisa ukulalela nokukhuluma. Uthisha angalalelisa abafundi indaba emfushane eqoshwe ngolimi lwesibili. Le ndaba ingaphindwa noma kathathu bese emva kwalokho uthisha abuze imibuzo kubafundi ngobekwenzeka endabeni ebilalelwe. Abafundi bangasebenzisa ikhompuyutha esifundweni sokubiza amagama olimi lwesibili ngendlela efanele. Lapha abafundi bangafunda ukubiza amagama ngendlela yokuthi basebenzise lokhu okwaziwa ngokuthi ama-*audio sample* atholakala ku-inthanethi. Umfundi lapha ungena ku-inthanethi bese evula i-*App*. Emva kokuvula le *App*., umfundi ube esebhala lelo gama angakwazi ukulibiza. Emva kokuba eselibhalile, ube esecofa lapho kuzokhuluma izwi eliqoshiwe elizomtshela indlela okumele abize ngayo lelo gama. Le *App*. isiza kakhulu ngoba abafundi bafunda ukubiza amagama olimini lwesibili (Criticos et al., 2014, p.387).

2.4.3 Isu lokufunda okusekelwe emisebenzini yasekilasini

UGenesee (1978) uthi ukuze ulimi lwesibili (okuyisiNgisi ngokwalolu cwaningo) lufundiseke ngempumelelo, kubalulekile ukuba othisha basebenzise isu lokufundisa okusekelwe emisebenzini yasekilasini enikwa abafundi.

UNunaam (1997) yena wenaba kulokhu okushiwo ngu-Ellis (2003). Uthi yize lezi zincazelo zemisebenzi zehlukene, zonke zigcizelela ukuthi imisebenzi enikezwa abafundi ekilasini ithuthukise ikhono lomfundi lokukhuluma. Uthi lapha kugxilwa kakhulu ekufundiseni ulimi njengethuluzi lokuxhumana kodwa kube kufundiswa izakhiwo zalo. Ngaleyo ndlela, abafundi bathi befunda izakhiwo zolimi, babe befunda nokuthi ulimi bangalusebenzisa kanjani ekuxhumaneni.

UWillis (1996) uyichaza kanje imisebenzi yasekilasini:

By tasks I mean goal-oriented activities in which learners use language to achieve a real outcome. In other words, learners use whatever target language resource they have in order to solve a problem, do a puzzle or share and compare experience.

La mazwi angenhla achaza ukuthi uma abafundi benikezwa imisebenzi, kufanele banikezwe imisebenzi abazosebenzisa ulimi kuyo ukuze bathole imiphumela ehlosiwe

ngaleyo misebenzi. Aqhubeka ngokuthi abafundi bangasebenzisa yinoma yiziphi izinsiza ezisuke zikhona ekutheni bafeze izinhloso zaleyo misebenzi

2.5 Ucwangingo oselwenziwe mayelana nobulimimbili obengeziwe ukuthuthukisa ulimi lwesibili kubafundi eNingizimu Afrika.

Luningi ucwangingo oselwenziwe mayelana nobulimimbili eNingizimu Afrika nakwamanye amazwe ukuthuthukisa ulimi lwesibili kubafundi bamabanga aphansi (Cummins, 1979, 1980; Kamwangamalu, 1997; Posel & Zeller, 2015 nabanye abacwaningi abaningi).

Amazwe aseNingizimu ne-Afrika abalelwa kwayishumi. Kula mazwe kubalwa amazwe afana ne-Angola, iBotswana, iLesotho, iMalawi, iMozambique, iNamibia, iNingizimu Afrika, iSwaziland, iZambia neZimbabwe.

UKamwangamalu (1998) uthi:

the scramble for Africa, which took place in the nineteenth century, resulted in the division of some of these countries among three colonial powers: Germany, Portugal and Britain.

Ngalesi sicaphuno esingenhla, uKamwangamalu uveza indlela la mazwe angenhla ahlukaniwa ngayo ngenxa yamandla obukoloni. UKamwangamalu ukhombisa amazwe okuyiwona aholala ekutheni kube nalolu qhekeko, okungamazwe afana nezwe lamaJalimani, izwe labaPutukezi kanye nezwe lamaBhrithani.

UKamwangamalu (1998) uphinde athi ngezikhathi zobukoloni e-Afrika, isiNgisi kula mazwe kwakuyilona lulimi olwalusemthethweni. Uthi emva kokuba la mazwe esekhululekile, isiNgisi saqhubeka nokuba ulimi olusemthethweni nolunamandla. Noma kunjalo, izilimi zomdabu ezikhethekile zagunyazwa ukuba zisetshenziswe kanye kanye nesiNgisi, ngoba zazingabonakali zisezingeni lokuthi sezingasebenza ngokuzimela ngoba zazibukeleka phansi.

INingizimu Afrika seyaba neNqubomgomo yolimi (1997) egqugquzela ukusetshenziswa kolimi lwebele njengelokufundisa ezikoleni (Webb, 2002; Brock-Uthe and Holmar dottir, 2004; Probyn 2009; Pluddemann, 2010). Le Nqubomgomo yathathelwa embonweni wobulimimbili obengezayo, oqhamuka enjululwazini yokuthola ulimi lwesibili (Cummin, 1979, 1980), egqamisa ukuthi abafundi kufanele

bafinyelele ezingeni elithile lokwazi ulimi lwabo lokuqala ngaphambi kokuba bathole futhi bafunde ngolimi lwesibili. Ukufakwa kwale Nqubomgomo kube yimpumelelo ekwandiseni ukufundisa ngolimi lokuqala lwabafundi emfundweni eyisisekelo. Ipheleli labafundi abafundiswa ngolimi lwabo lokuqala emfundweni eyisisekelo eNingizimu Afrika lanyuka lisuka emaphesentini angama-51 ngonyaka we-1998 kuya emaphesentini angama-76 ngonyaka wezi-2007 (DBE, 2010, p.18).

Nokho, izingane ezicishe zifike ekoteni zazisafundiswa ngolimi lwazo lwesibili oluyisiNgisi ngonyaka wezi-2007 ezikoleni zaseNingizimu-Afrika. Lokhu kwakubangwa wukuthi yizikole ezazingamaphesenti ayishumi nesikhombisa (17%) kuphela ezazifundisa ngesiXhosa nangesiNgisi (*English/Xhosa parallel medium schools*) nalezo ezazingamaphesenti ayishumi nane (14%) ezazifundisa ngesiZulu nangesiNgisi (*Englishi/Zulu schools*). Zazisenengi kakhulu izikole ezazisasebenzisa isiNgisi njengolimi lokufunda nokufundisa (*English parallel medium schools*) (DBE, 2010, p.25).

Phezu kwenqubomgomo eqhakambisa ukubaluleka kobulimimbili obengezayo eNingizimu Afrika, izikole eziningi zisaqhubeka nokufundisa njengakuqala (Bekker, 1999, p.99). Lokhu kuchaza ukuthi izikole eziningi zamabanga aphansi namabanga athe thuthu zaseNingizimu Afrika zisasebenzisa isiNgisi njengolimi lokufunda nokufundisa. Kwezinye izikole khona kusasetshenziswa isiBhunu njengolimi lokufunda nokufundisa. Yize kunjalo, zikhona izikole zabantu abamhlophe ezazisebenzisa lezi zilimi njengezokufunda nokufundisa esezifake izilimi zomdabu zase-Afrika, njengesizulu nesiXhosa. Lezi zilimi kulezi zikole zisetshenziswa njengalezo abafundi abangazikhetha njengezokwengeza noma njengolimi lwesibili. Ukufakwa kwalezi zilimi ezikoleni akuchazi ukuthi lezi zilimi sezizosetshenziswa ngendlela yokufundisa ngokuzididiyela ndawonye.

UPluddemann (2006) uthi iningi lezikole eNingizimu Afrika zisasebenzisa ulimi olulodwa lokufunda nokufundisa naphezu kokuba sekwaba khona inqubomgomo yobulimimbili obengezayo. Uthi lesi simo sisekude ukushintsha kuleli lizwe ngoba ongqongqoshe bezemfundo abalandeleli ukuba ngabe izinqubomgomo zolimi ezikoleni zilandelwa ngendlela yini (Pluddemann, 2006).

Ukufakwa kwenqubomgomo yokusebenzisa ulimi lokuqala lwabafundi njengolokufunda nokufundisa emfundweni eyisisekelo kuhlangebezane nezinkinga.

Inkinga yokuqala ukuthi izingane esikoleni azikhulumi ulimi lokuqala olufanayo. Lokhu kubangwa yinani lezilimi ezikhulunywayo eNingizimu Afrika. Kwezinye izingxenye zeNingizimu-Afrika kuyaye kutholakale ukuthi abafundi bakhuluma izilimi ezinhlobonhlobo esikoleni esisodwa. Okunye okuvezwa ucwaningo oselwake lwenziwa (De Klerk, 2000; Webb, 2002; Probyn, 2009) ukuthi abafundi bebala elimnyama nabazali babo bakhetha ukuthi izingane zabo zifundiswe ngesiNgisi esiwulimi lwazo lwesibili (De Klerk, 2000; Webb, 2002; Probyn, 2009).

Enye yezinkinga yile yokuthi amandla okukhetha ulimi okuyilona okuzoba olokufunda nokufundisa ezikoleni zikaHulumeni anikwe isigungu esengamele abafundi nabazali. Abazali ngokwabo bakhetha ukuthi abantwana babo bafundiswe ngolimi lwesibili, okuyisiNgisi ngokuvamile kunokuthi bafundiswe ngolimi lokuqala ngoba bekholelwa ekutheni yilona lulimi olunamandla (PANSALB, 2000).

Kuyaqapheleka ukuthi abacwaningi abanengi lapho becwaninga ngobulimimbili ezikoleni, ababheki ukuthi yiziphi izindlela namasu othisha abangawasebenzisa ukuthuthukisa lobu bulimimbili, kodwa babheka kakhulu izimbangela zokungaphumeleli kobulimimbili ikakhulukazi obengezayo ezikoleni. Yingakho lolu cwaningo luzobheka izindlela namasu asetshenziswa othisha ukuthuthukisa ulimi lwesibili, lapho kuqhakanjiswa bona ubulimimbili, ngokwenqubomgomo yolimi yezikole (1997).

2.6 Ucwaningo oselwenziwe mayelana nobulimimbili kwamanye amazwe ase-Afrika ukuthuthukisa ulimi lwesibili.

Izwe laseBotswana imfundo liyibuka njengelungelo eliyisisekelo. Leli lizwe liyakholelwa ekutheni imfundo kumele ibambe iqhaza ekuthuthukiseni nasekugcineni imiphakathi ekwazi ukuziphatha, ehlonipha amasiko, nemiphakathi ehlonipha izilimi ngokuhlukana kwazo (Republic of Botswana, 1993, p.19). Ukuze leli lizwe lifeze konke lokhu okubalulwe ngenhla, izinqubomgomo zemfundo zakhiwa. Lezi zinqubomgomo zazifaka i-1977 National Policy on Education (NPE) (REPUBLIC of Botswana) ne-the Revised National Policy on Education (RNPE) yonyaka we-1994.

UNkate (2005) uthi:

In the various versions of the educational policies, the State undertook to create educational opportunities for all its citizens and to implement thus in the context of bilingualism. In Botswana context, bilingualism implies the provision of education to the citizenry through the medium of English, the official language and Setswana, the national language. Considering that language and education go hand in hand, the language in which the education is achieved is a very important factor in the process of literacy. It is a common view that language and education have strong correlation in terms of the issues of fundamental human rights, liberty, self-esteem, societal values and cultural identity of the individual.

UNkate (2005) kulesi sicaphuno esingenhla uchaza ukuthi kulezi zinqubomgomo ezahlukahlukene ezahlongozwa yizwe laseBotswana, ubulimimbili babuyezinye zezinto ezazithintwa, ekuthuthukisweni kokufunda ulimi lwesibili. Uthi ubulimimbili baseBotswana bufaka ukusetshenziswa kwesiNgisi, izilimi ezisemthethweni kanye nolimi lwesizwe okuyiSetswana. UNkate (2005) uthi uma kubhekwa ngeso lokuthi ulimi nemfundo yizinto ezihambisanayo, ezingenakuhlukaniswa, ulimi olusetshenziselwa imfundo luwolubaluleke kakhulu ekufundeni okubhalwe phansi nasekubhaleni.

Izwe laseBotswana linezilimi ezisemthethweni ezingamashumi amabili nesithupha (Nkate, 2005). Kuzo zonke lezi zilimi, ulimi oluhamba phambili, olukhulunywa abantu abaningi bakuleli lizwe ulimi lwesiTswana. Lolu limi yilona olusetshenziswa njengolokufunda emabangeni aphansi kuleli lizwe. Lolu limi lusetshenziswa kusukela ebangeni lokuqala kuya ebangeni lesibili. Ulimi lwesiNgisi lona lusetshenziswa njengolokufundisa kuwo wonke amazinga emfundo. Lezi zilimi yizona ezisemthethweni emfundweni yaleli zwe (Mooko, 2008).

UMooko (2008) uthi:

After two years of initial instruction in Setswana, a switch is made to English as the medium of instruction. Thereafter, English becomes the medium of instruction and Setswana is taught as a subject. This implies that Setswana is taught as a subject at the same time used as the medium of instruction at the lower classes in the public or government schools.

Lesi sicaphuno esingenhla siveza ukuthi isiTswana siba wulimi lokufundisa kusukela ebangeni lokuqala kuya kwelesibili. Emva kwalokho kusuke sekushintshelwa ekufundeni nasekufundiseni ngesiNgisi. Ngamanye amazwi, isiNgisi kusuke sekuyiso esisetshenziselwa ukufundisa. IsiTswana sibe sesifundwa njengesifundo.

INqubomgomo Yolimi yaseBotswana (1998) isebenzisa imodeli ye-*Transitional bilingualism*. Lokhu kuchaza ukuthi ukusetshenziswa kolimi lokuqala lwabafundi okuyisiTswana njengolimi lokufunda nokufundisa kwenzeka emabangeni aphansi. Lokhu kube sekulandelwa ukushintshela olimini lwesiNgisi njengolokufunda nokufundisa.

UNyati-Ramahobo (1997) uthi:

Transitional bilingual education offers students some instruction in their native language while simultaneously providing concentrated English language instruction. The L1 in this model is used only as an interim means to master the L2, and as soon as students are considered proficient enough to comprehend and work academically in the L2, then the L2 becomes the medium of instructions in all subjects except Setswana.

Ngala mazwi angenhla, kuyavela ukuthi ubulimimbili kuleli zwe busebenzisa imodeli ye-*transitional bilingualism*. Kule modeli uma kufundwa ekilasini, imiyalelo inikwa ngolimi lokuqala bese kuthi isiNgisi silokhu sifakwa kancane. Ulimi lokuqala kule modeli lusetshenziselwa ukuqonda ulimi lwesibili. Kuthi lapho uma abafundi sebekhombisa ukuthi ulwazi lwesiNgisi sebenalo, ukufunda kuba sekwenzeka ngesiNgisi.

Izwe laseZimbabwe ngakolunye uhlangothi, liyizwe eliseNingizimu ne-Afrika. Leli zwe linabantu ababalelwa ezigidini eziyishumi nantathu. Linabantu abaningi abadabuka kwelase-Afrika nabadabuka kwelase-*Europe*. Kukhona nesibalo esincane sabantu abadabuka ezweni lase-*Asia*. Ngalokho-ke, izwe laseZimbabwe liyizwe elinobuliminingi namasiko ahlukenene. IZimbabwe inezilimi ezintathu ezaziwa njengezilimi ezisemthethweni. Kukhona isiShona, isiNdebele kanye nesiNgisi. Kukhona nezinye izilimi ezincane eziyishumi nane ezaziwa ngokuthi ama-*minority indigenous languages* (Chimhundu et al., 1997).

UChitiga (1994) uthi iZimbabwe njengamanye amazwe ase-Afrika isaqhubeka nokulandela inqubomgomo yokusebenzisa ulimi lobukoloni, okuyisiNgisi. Lolu lumi

lusetshenziswa kwezohwebo, ephalamende, kwi-*media* nasemfundweni. Noma izilimi ezifana nesiShona nesiNdebele sezivumelekile ukuba zisetshenziswe ezindaweni ezihlelekile futhi ezisemthethweni ezifana nasemfundweni lapho zisetshenziswa njengezilimi zokufunda nokufundisa emabangeni aphansi emfundo eyisisekelo, isiNgisi sisaqhubeka nokuba wulimi olulawulayo olusemthethweni.

I-Education Act (1987, eyachitshiyelwa ngonyaka we-1990) ithi:

Lezi zilimi ezintathu ezinamandla kuleli zwe ezifana nesiShona, isiNdebele kanye nesiNgisi, kumele zifundiswe kuzo zonke izikole zamabanga aphansi kuleli zwe kusukela ebangeni lokuqala ngale ndlela elandelayo:

- IsiShona nesiNgisi ezindaweni lapho ulimi lokuqala lwabafundi kuyisiShona.
- IsiNdebele nesiNgisi lapho iningi labafundi bekhuluma ulimi lwesiNdebele njengolimi lokuqala.

Lo mthetho uyaqhubeka ubeke ukuthi ebangeni lesine, lezi zilimi ezibalwe ngenhla, okuyisiShona nesiNdebele, zingasetshenziswa njengezokufunda nokufundisa. Kuleli banga, isiNgisi kumele sisetshenziswe njengolimi lokufunda nokufundisa bese kuthi isiShona nesiNdebele zifundwe njengezifundo. Ezindaweni lapho kukhona lezi zilimi ezincane ezaziwa ngokuthi ama-*minority languages*, uNgqongqoshe WezeMfundo (1997) wakugunyaza ukufundwa kwalezi zilimi.

USure benoWebb (2002) bathi ukuze leli zwe laseZimbabwe likwazi ukusimamisa izilimi zalo, kumele kuqapheleke ukuthi liyizwe lapho ubuliminingi (*multilingualism*) buyinto evamile. Bathi izingane eziningi kuleli zwe zikhula emiphakathini lapho kukhulunywa izilimi zomdabu ezahlukahlukene. Lezi zingane zikwazi ukuba nolwazi ngolimi olulodwa phakathi kwalezi zilimi. Kuyenzeka ezinye izingane zibe nolwazi lwezilimi eziningana zakuleli zwe (Sure & Webb, 2000, p. 122).

Ekunezezeleni kokushiwo nguSure benoWebb (2002), uHamers benoBlanc (1992) bathi kuyabonakala kuleli zwe ukuthi izilimi zobukoloni zibukeka ziyingxenye ebalulekile ezimpilweni zabantu base-Afrika abaningi, ngakho kufanele lezi zilimi zase-Afrika zikhuliswe (*nurtured*) futhi zithuthukiswe. Kuyacaca ukuthi ukuze kuyiwe phambili, kufanele kuguqulwe umlando omubi, kwenziwe into enhle ngawo. Lokhu kungenziwa ngokusebenzisa ubulimimbili emfundweni (Hamers & Blanc, 1992, p.189).

Ucwaningo olwenziwa nguThondhlana (2002) lwaveza ukuthi yize leli zwe libuqhakambisa ubulimimbili, kuseneninga yokuthi lobu bulimimbili sebuve ukuba yilobo obususayo (*subtractive*). UThondhlana (2002) uthi:

There is also an added problem in Zimbabwe as well as elsewhere in Africa, bilingualism has tended to be subtractive because socio-cultural attributes of indigenous languages have been denigrated in favour of those colonial language, which is considered to be more prestigious.

INamibia iyizwe elincane eliseNingizimu ye-Afrika. Leli zwe linabantu ababalelwa esigidini esisodwa. Leli zwe lathola ukukhululeka ngonyaka we-1990. Noma isibalo sabantu abakhuluma isiNgisi njengolimi lokuqala bengebaningi kakhulu kuleli zwe, isiNgisi sakhethwa yiqembu elibusayo elaziwa ngokuthi yi-*South West Africa People's Organisation* (SWAPO), njengolimi olusemthethweni emva kokuthi leli zwe lithole ukukhululeka. Lesi sinqumo sokuqoka isiNgisi njengolimi olusemthethweni sathathwa ngenxa yezizathu eziningi. Inqubomgomo eyaziwa ngokuthi yi-*Towards a language policy for Namibia* yona ibalula lezi zithathu ezaholela ekutheni isiNgisi siqokwe njengolimi olusemthethweni emva kokuba leli zwe lithole ukukhululeka (UNIN, 1981).

I-Language Policy for Schools (1992) ithi:

The "African Languages" and English as the official language for Namibia were already recognised as equal in status in 1980 at a conference held in Lusaka at the United Nations Institute for Namibia (UNIN 1981). These languages can be seen as the two focal points around which language planning in education has operated in Namibia.

Lesi sicaphuno esingenhla siyakhombisa ukuthi izwe laseNamibia liyakuqhakambisa ukusebenzisa izilimi zomdabu kanye nesiNgisi emfundweni.

Emva kokuba izwe laseNamibia selikhululekile, ihhovisi likaNgqongqoshe WeZemfundo eyisiSekelo labona ukuthi inqubomgomo yolimi entsha yayidingeka ngokushesha. Le nqubomgomo yayizokhuthaza ukusetshenziswa kolimi lokuqala nolwesibili ezikoleni nasemakolishi okuqeqeshela ubuthishela. Ngenxa yalokhu, inqubomgomo entsha eyaziwa ngokuthi yi-*The language Policy for schools: 1992-1996 and beyond* (MEC, 1993) yenziwa.

I-National Language Policy for Schools in Namibia (MEC, 1993) icacisa ukuthi ulimi lokufunda nokufundisa ebangeni lokuqala kuya ebangeni lesithathu kumele kube

wulimi lokuqala lwabafundi bese kuthi isiNgisi kula mabanga sifundiswe njengesifundo. Le nqubomgomo iqhubeka ithi ebangeni lesine kuya emabangeni aphezulu ulimi lokufunda nokufundisa kufanele kube yisiNgisi.

I-*National Language Policy* (MEC, 1993) iyinhlanganisela yobulimimbili obengezayo nobusayo. Ngesikhathi le nqubomgomo yolimi isanda kwethulwa, yayilandela uhlelo lwe-*gradual transition* olubuye lwaziwe ngokuthi yi-*late-exit programme*.

Ocwaningweni oselwenziwe emazweni afana neNingizimu-Afrika, iZimbabwe, iBotswana kanye neNamibia, kuyaphawuleka ukuthi la mazwe acishe asebenzise inqubomgomo yolimi efanayo. Kuyaphawuleka futhi ukuthi wonke la mazwe kusukela ebangeni lokuqala ezikoleni zikahulumeni abafundi baqale bafundiswe ngolimi lokuqala, kuthi isiNgisi kulamabanga sifundwe njengesifundo. Kuye kuthi lapho uma abafundi sebefika ebangeni lesine, bese beshintshela ekufundeni nasekufundisweni ngesiNgisi (Language in Education Policy, 1997; National Language Policy for Schools in Namibia, 1993; Revised National Policy on Education, 1994; Education Act, 1990 & Language Policy for Schools in Namibia, 1992).

2.7 Ucwaningo oselwenziwe mayelana nobulimimbili emazweni aphesheya kwezilwandle

Kusukela ngonyaka we-1968, umthetho wemfundo yobulimimbili eMelika usukwaze ukwenza izinkulungwane zezikole kuleli zwe ukuba zakhe, zithuthukise futhi zigcine izinhlelo zokufundisa ubulimimbili, ikakhulukazi kwenzelwa labo bafundi abanolwazi oluncane lwesiNgisi abaziwa ngokuthi ama- *Limited English Proficient students*. Laba bafundi babhekana nezinkinga zokubhala, ukufunda kanye nokuqonda ulimi lwesiNgisi ngenxa yokuthi baphuma emindenini noma emiphakathini lapho ulimi lwesiNgisi lungasetshenziswa khona. Lokhu kungazi kwabo isiNgisi laba bafundi kuba nomthelela ongemuhle emfundweni yabo. Ngalo mthetho kugcizelelwa ukuthi kubalulekile ukuba ulimi lomfundi lwasekhaya lugcinwe kunokuba indawo yalo ithathwe olwesibili, okuyisiNgisi. Ngalo mthetho kuphindwe kugcizelelwa ukuthi isiNgisi sisebenze njengomthombo wamakhono abalulekile (August & Hakuta, 1997).

Ziningi izinhlelo zobulimimbili ezibonakala zisebenza ngempumelelo kuleli lizwe laseMelika ukuze kuthuthuke ulimi lwesibili. Kulezi zinhlelo ngibala i-*Transitional*

Bilingual Education (TBE) okuyimodeli enhloso yayo kuwukujwayeza abafundi ngokufunda ngesiNgisi emakilasini. Kula makilasi, ulimi lwasekhaya lwabafundi luyasetshenziswa uma kufundiswa ukusiza abafundi ukuze bakwazi ukuhambisana nezinye izifundo kodwa kubuye kushintshelwe esiNgisini ngokushesha. Uhlelo lwesibili lubizwa ngokuthi yi-*Developmental Bilingual Education* (DBE). Le modeli yona inhloso yayo ukuba abafundi bazijwayeze ukufunda ngesiNgisi, ayifani kakhulu ne-TBE ngoba yona isebenzisa kakhulu isiNgisi ukufundisa kodwa ulimi lwasekhaya lwabafundi kuyaqhutshekwa ukuluthuthukiswa emva kokuba abafundi sebekwazile ukuluthola. Olwesithathu uhlelo yilolu olwaziwa ngokuthi yi-*Two way bilingual education*, olubuye lubizwe nge-*dual language instruction* noma ngokuthi yi-*bilingual immersion*. Le modeli ihlanganisa i-*Developmental Bilingual Education* kwenzelwa laba bafundi bezilimi ezincane bamabanga K-12 abaqhamuka emakhaya lapho kukhulunywa khona isiNgisi kuphela (August & Hakuta, 1997). Zonke lezi zinhlelo ezingenhla ziyakuveza ukuthi yize isiNgisi sifundwa, kodwa nezilimi zasemakhaya zabafundi azintshingwa, ziyaqutshekwa zisetshenziswe bese isiNgisi siyengezwa.

Kunocwaningo olwenziwa eMelika ngu-August benoShanahan (2008) olwaluhlola ukuthi abafundi abangama-*Spanish* basifunda kanjani isiNgisi njengolimi lokwengeza. Lolu cwaningo lwaveza ukuthi ukulalela ngokuqondisisa (*Listening comprehension*) yiyona nto yokuqala esemqoka ekutheni umfundi akwazi ukufunda ngokuqondisisa isiNgisi. Kulolu cwaningo, kwavela ukuthi ukulalela ngokuqondisisa kwakuhlobene kakhulu nokufunda ngokuqondisisa (August & Shanahan, 2008, p. 74).

Ngaphandle kwalolu cwaningo, lukhona nolwenziwa nguGopinathan (2003) eSingapore. Lolu cwaningo lwaluhlose ukuthola isimo sobulimimbili kuleli lizwe. Ukuhambisana nombiko wenqubomgomo yolimi i-*All Party*, emfundweni yase Singapore ngonyaka we-1985, izikole zaseSingapore zase zifaka izilimi ezahlukene njengezokufunda. Le nqubomgomo yobulimimbili ukuze kuthuthuke ulimi lwesibili kubafundi, kube olokuqala nalo luthuthukiswa yasungulwa emva kombiko kaGoh Chok Tong owayengusopolitiki futhi eyilungu leqembu i-*People's Action Party* yangonyaka we-1987 ngenxa yamazinga aphansi elitharesi yolimi lokuqala nolwesibili (*biliteracy*) namazinga ayephezulu okufeyilwa kwesivivinyo esibhalwa uma abafundi sebephothula amabanga aphansi emfundo- (*Primary School Leaving Test* (PSLE)). Umbiko kaGoh Chok Tong waholela ekutheni kube khona izinguquko ikakhulukazi ekuhleleni kahle abafundi ngamakhono abo kusukela ebangeni lesine uma

kuzobhalwa izivivinyo zikazwelonke. Ngonyaka we-1987, isiNgisi senziwa ulimi lokufundisa (ukuba lufundwe njengolimi lwesibili) ohlelweni lukazwelonke lwemfundo kanyekanye nezilimi zabafundi zebele (Gopinathan, 2003).

Imiphumela yokungenzi kahle kwabafundi emfundweni yiyona eyadala ukuba kushintshelwe esiNgisini njengolimi lokufunda. IsiNgisi eSingapore sasingafakwanga emfundweni kodwa sasisetshenziswa ekufundiseni. UHulumeni wakuleli zwe waze wathatha isinqumo sokusukumela lolu daba ngoba efuna ukuthuthukisa imfundo emabangeni aphansi emfundo eyisisekelo. Ngokwezinto zombiko we-Goh, (webanga lokuqala nelesibili), ikharikhulamu yaleli lizwe igcizelela isikhathi okumele othisha basichithe uma befundisa isiNgisi, okungamaphesenti angama-30 (30%) bese kuthi ulimi lwasekhaya kulo kuchithwe amaphesenti esikhathi angama-27 (27 %). Kunezinhlelo ezintathu zokufundisa ulimi emabangeni aphansi emfundo eyisisekelo. IsiNgisi nolimi lwebele lomfundi kufundiswa njengolimi lokuqala okuthiwa yi-*English and Mother tongue* (EM1), isiNgisi siphinde sifundiswe njengolimi lwesibili okuthiwa yi-*English and Mother tongue* (EM2) bese ulimi lwesiNgisi luphinde lufundiswe ngokulukhuluma kuphela lapho abafundi abangenzi kahle kulezi zilimi bezifunda zombili kanyekanye ngomlomo, bekhuluma kuphela bengabhali phansi okuthiwa yi-*English and Mother tongue* (EM3) (Gopinathan, 2003). Ngonyaka wezi-2004, ungqongqoshe wezemfundo ngaleso sikhathi wamemezela ukuthi i-EM1 neEM2 kungafundwa kuhlangukanye uma isikole sithanda.

Kukhona olunye ucwaningo lwesimo olwenziwa nguPhillipson benoPennycook (1994.) IsiNgisi nesiMandarin ezweni laseSingapore yizilimi ezihamba phambili yize leli zwe linezilimi ezine. Lezi ezinye isi-Malay nesi-Tamil. IsiMandarin kuleli zwe sihamba phambili kubantu abasha silandelwa yisiNgisi. IsiNgisi kule lizwe yisona esisetshenziswa njengolimi lokufunda nokufundisa ezikoleni. Ulimi lokuqala lomfundi olusemthethweni kuleli zwe lufundwa njengesifundo. Lokhu kuchaza ukuthi abafundi abangamaShayina bafunda isifundo sesiMandarin, abangamaMalay bafunda isiMalay bese kuthi labo abangamaNdiya aseNingizimu (*South Indians*) bafunde isifundo sesiTamil. Lesi simo siyafana nesaseNingizimu Afrika lapho ulimi lokufunda nokufundisa ezikoleni luyisiNgisi bese kuthi ulimi lomfundi lwasekhaya lufundwe njengesifundo.

2.8 Iqoqa lesahluko

Kulesi sahluko ngixoxile ngezindlela namasu asetshenziswa othisha ekufundiseni isiNgisi njengolimi lwesibili. Ngiphinde ngaxoxa ngocwaningo oselwenziwe mayelana nobulimimbili obengeziwe ukuthuthukisa ulimi lwesibili kubafundi eNingizimu-Afrika, kwamanye amazwe ase-Afrika kanye nasemazweni apheresha kwezilwandle. Esahlukweni esilandelayo, ngizoxoxa ngezindlela ezisetshenzisiwe ekutholeni ulwazi locwaningo.

ISAHLUKO SESITHATHU

Umdlalo nezindlela zocwaningo

3.1 Isingeniso

Esahlukweni esedlule ngikhulume ngokubuyezwa kwemibhalo. Ngixoxe ngocwaningo oseluke lwenzeka mayelana nezindlela namasu asetshenziswa othisha ukufundisa ulimi lwesibili. Ngixoxe ngocwaningo oselwenziwe mayelana nobulimimbili obengeziwe ukuthuthukisa ulimi lwesibili kubafundi eNingizimu-Afrika, ucwaningo oselwenziwe kwamanye amazwe ase-Afrika mayelana nobulimimbili ukuthuthukisa ulimi lwesibili kanye nocwaningo oselwenziwe mayelana nobulimimbili emazweni aphesheya kwezilwandle. Kulesi sahluko kuzokhulunywa ngomklamo nezindlela ezisetshenzisiwe ukuqoqa ulwazi oluzokwazi ukuphendula imibuzongqangi yocwaningo. Kuzokhulunywa ngezindlela ezalandelwa ekuqoqeni ulwazi locwaningo kanye nezindlela zokuhlaziya ulwazi olwatholakala. Kuzophinde kukhulunywe ngokwenzeka ngesikhathi socwaningo isikole nesikole. Emva kwalokho, kuzokhulunywa ngenkambiso elungileyo nezindlela ezasetshenziswa ukuqinisekisa ukuthi ucwaningo kube ngolukholekayo nelinobuqiniso.

3.2 Ucwaningo oluyikhwalthethivu

Lolu cwaningo lusebenzise indlela yekhwalthethivu. Ucwaningo oluyikhwalthethivu lugxile ekuqondeni inqubo nosikompilo kanye nezimo zenhlalo eziholela ekutheni abantu benze ngezindlela abenza ngazo. Lolu cwaningo lubuye lugxile ekuhloleni imibuzongqangi yocwaningo ebuza ukuthi “kungani?” (Cresswell nabanye, 2012.)

Lokhu okushiwo uCresswell nabanye, kuyafana nalokho okushiwo nguCohen nabanye (2011). OCohen babeka bathi ucwaningo oluyikhwalthethivu luvame ukuhlola abantu noma izindlela zokwenza zabantu ngokuhlanganyela nabo ngokuthi bababuke (*observe*) benza okuthile ezindaweni abavame ukuba kuzona (*in situ*), okungaba yilapho besebenza noma behlala khona isikhathi esiningi. Laba bacwaningi bathi kulolu cwaningo kugxilwa kubunjalo (*quality*) nokujula (*depth*) kolwazi, akugxilwa ebubanzini (*breadth*) bolwazi olunikeziwe njengasocwaningweni oluyikhwalthethivu (*quantitative research*).

UNKosi (2011) uthi ucwaningo lwekhwalithethivu lungathathwa njengesibuko noma ifasitela esingakwazi ngalo ukubuka siphinde siphawule ngezinto eziphathelene nenhlalo yabantu. UMurray benoBergular (2011) bathi ucwaningo lwekhwalithethivu lusebenzisa ulwazi olutholwe ngezingxoxo, ukubukela, ngezithombe, ngemifanekiso nokunye, bese umcwaningi eyaluhumusha lolu lwazi ezama ukuthola isithombe esithile. Bathi ulwazi oluqoqwa kule ndlela akulona olwezinombolo, kusetshenziswa ulwazi lwamazwi.

Ngikhethe ukusebenzisa ucwaningo lwekhwalithethivu kunolwekhwantithethivu ngoba ngenze lokhu okuchazwa ababhali futhi le ndlela yocwaningo iyahambelana nalolu cwaningo ngoba ukuze ngikwazi ukuthola ulwazi olwaluzophendula imibuzongqangi yocwaningo kwadingeka ukuba ngiye ezikoleni ukuyoqoqa ulwazi. Kulezi zikole ngangizoqoqa khona ulwazi kothisha abafundisa isiNgisi ulimi lwesibili kubafundi bebanga lesithathu. Ulwazi engaluqoqa lwalungadingi ukuthola isibalo esithile sabahlanganyeli kodwa lwaludinga amazwi akhulunywe ngabahlanganyeli. Ulwazi engizobe ngiluhumusha kuzobe kungamazwi abahlanganyeli. Ukusebenzisa le ndlela yocwaningo kwangisiza ekutheni ngiqonde kabanzi ukuthi kusho ukuthini kubahlanganyeli ukuba kulezi zindawo abakuzo, kwenzakalani kulezo zindawo abakuzo, ngiqonde izincazelo zabo ngiphinde ngiqonde nokuthi umhlaba bawubuka ngaliphi iso kulezo zindawo abakuzo (Cresswell, 2012).

3.3 Ipharadayimu

3.3.1 Ipharadayimu yomhumusho

Lolu cwaningo lungaphansi kweSayensi yezeNhlalo ehlola ukuziphatha kwabantu, bese lufuna ukuqonda nokuhumusha okwenzekayo nokushiwo abahlanganyeli, kuhlaziye amazwi abawakhulumayo nalokho abakwenzayo. Ngakho-ke lolu cwaningo luhambisana nepharadayimu yomhumusho. NgokukaRobin benoBabbie (2010) ipharadayimu yomhumusho ingahlotshaniswa nalokhu okwashiwo nguWeber (1864,1920). UWeber (1864,1920) waveza ukuthi abantu ukuze baqonde umhlaba abaphila kuwo, bavamise ukuhumusha, ukwakha baphinde banikeze izincazelo ngezenzo zabo zansuku zonke. UCollis benoHussey (2009) bona bathi le pharadayimu igxile ekuhloleni izimo abantu abaphila ngaphansi kwazo emiphakathini. Ikwenza lokhu ngenhloso yokuziqonda lezo zimo. Inhloso yale pharadayimu

ocwaningweni ukuhumusha nokuqonda izehlo zemihla ngemihla, izimo esezake zehlela abantu (*experiences*) abaphila kuleyo miphakathi, izimo zenhlalo abaphila ngaphansi kwazo kanye namagugu (*values*) abantu abanawo ngalezo zimo abaphila ngaphansi kwazo.

Lokhu okushiwo oCollis benoHussey kucishe kufane nalokho okushiwo nguTuli (2011). UTuli (2011) uthi ipharadaymu yomhumusho igxile ekuqondeni amagugu, izinkolelo nezincazelo zezimo abantu abaphila ngaphansi kwazo. Uthi le pharadaymu isiza ekutheni lowo ocwaningayo athole ulwazi olunzulu nokuqonda kabanzi ngezindlela abantu abenza ngazo lokho okuhlolwa ocwaningwayo.

UBetram benoChristiansen (2014) bathi inhloso yabacwaningi kupharadaymu yomhumusho akusikho ukuqagela izinto ezenziwa abantu kodwa inhloso yabo ukuchaza nokuqonda ukuthi abantu bawubona kanjani umhlaba abaphila kuwo futhi bazichaza kanjani izindlela abenza ngazo izinto. Bathi inhloso ukuqonda ukuthi abantu bazibona ngaliphi iso izindawo abahlala noma abasebenza kuzo.

Ukusebenza kwami ngaphansi kwale le pharadaymu kwangisiza ekutheni ngiqonde ukuthi othisha bebanga lesithathu bayiqonda noma bawuhumusha kanjani umhlaba abaphila kuwo (Cohen nabanye, 2011).

Inhloso yalolu cwaningi ukuhlola izindlela namasu asetshenziswa othisha bebanga lesithathu ukufundisa isiNgisi ulimi lwesibili kubafundi bebanga lesithathu. Ngakho-ke, le pharadaymu ayihambisani nokuqagela (*generalisation*) kodwa ihambisana nemiphumela yalolu cwaningo ngoba lolu cwaningo aluhambisani nemicabango engafakazelwanga. Lolu cwaningo lugxile ekuqondeni nasekuhumusheni ulwazi engiluthole kubahlanganyeli okungothisha abafundisa isiNgisi ulimi lwesibili ebangeni lesithathu. UWahyuni (2012) uthi ukuze abacwaningi bepharadaymu yomhumusho baqonde umhlaba abantu abaphila kuwo, badinga ukuzimbandakanya nezimo ezihambisana naleso simo esicwaningwayo. Lokhu bakwenza ngokuthi babe nezingxoxo nabo labo bantu abasuke bengabahlanganyeli kulolo cwaningo.

3.4 Umklamo wocwaningo

3.4.1 Ucwaningo lwesimo (Case study)

NgokukaCreswell (2012), ucwaningo lwekhwalithethivu lusebenzisa izindlela zokuphenya (*strategies of enquiry*) ezifana nendlela *yezingxoxo*, indlela ye-*phenomenology*, *eye-ethnography*, *eye-grounded theory* noma indlela ye-*case study*. Lolu cwaningo lwasebenzisa indlela yocwaningo lwesimo (case study).

UYin (2014) uthi ucwaningo lwesimo lugxile ekuhloleni isimo esenzeka ezimweni zangempela zempilo. Lo mbhali uthi ukuqondwa kwesimo kuncike ekuqondweni kwendawo lapho lesimo senzeka khona. Ekunezezeleni kulokhu okushiwo nguYin, uThomas (2010) uthi ucwaningo lwesimo lugxile ekuhloleni kabanzi isimo esithile, kusetshenziswa imithombo yolwazi eyahlukahlukeni kuleyo ndawo yesimo. Lokhu kubuye kufakazelwe oNjie beno-Asimiran (2014) lapho bethi inhloso yokusebenzisa indlela yocwaningo lwesimo ukuthola imininingwane ejulile ngalokhu okusuke kucwaningwa. UNkosi (2011) uthi ucwaningo lwesimo lungenza uphenyo (*exploratory*), luchaze (*descriptive*) noma lucacise (*explanatory*) (Nkosi, 2011).

UNawab (2012) yena uthi ucwaningo lwesimo lwenza ukuthi kube lula kubacwaningi ukuqonda izindlela abahlanganyeli abenza ngazo nokuthi baqonde kangcono izimo ababhekana nazo nsuku zonke. UNawab (2012) uthi lolu cwaningo lwenza kube lula futhi nokuqonda izimo zendawo eziholela ekutheni abahlanganyeli benze ngale ndlela abasuke benza ngayo.

Isimo esahlolwayo kulolu cwaningo kwabe kuyizindlela namasu asetshenziswa othisha bebanga lesithathu ukufundisa ulimi lwesibili okuyisiNgisi kubafundi abangamaZulu abaphinde bafunde nesiZulu ulimi lwasekhaya ezikoleni eziseNanda. Ngakhetha ukusebenzisa ucwaningo lwesimo ukuze ngithole ulwazi olunzulu lokuthi kungani labo thisha bafundise ulimi lwesiNgisi ngendlela abenza ngayo kubafundi abangamaZulu abaphinde bafunde isiZulu ulimi lokuqala.

3.5 Izindlela zokuqokwa kwabahlanganyeli bocwaningo

Lolu cwaningo lwasebenzisa indlela yokukhetha abahlanganyeli ngenhloso. UBetram benoChristiansen (2014) bathi ukukhetha ngenhloso abahlanganyeli kusho ukuthi umcwaningi usuke enabantu abathile azobaqoka ocwaningweni lwakhe. Umcwaningi

uya kubahlanganyeli ngoba azi ukuthi banalo lolo lwazi aludingayo ngoba basuke bethinteka kuleyo nto asuke ecwaninga ngayo. Lolu hlobo lwendlela yokuqoka kwabahlanganyeli bocwaningo ilungile uma umcwaningi engezukuqagela imiphumela yocwaningo (Christiansen, 2014).

NgokukaRegin beno-Amaroso (2011), isinqumo sokuqokwa kwabahlanganyeli senziwa umcwaningi enohlobo oluthile lwabahlanganyeli aludingayo emqondweni. Bathi uma umcwaningi enquma ukukhetha uhlobo lwabantu abathile ngenhloso yokufeza injongo ethile, lokho kubizwa ngokuthi ukuqokwa kwabahlanganyeli ngokwenhloso. UCohen, uManion benoMorrison (2011) bathi kulolu hlobo lokuqokwa kwabahlanganyeli, abacwaningi bayazitomulela (*hand-pick*) abantu abazombandakanyeka ocwaningweni. Laba bantu basuke benalo lolo lwazi oludingwa umcwaningi.

UGay (2009) uthi:

In choosing a sample that consists of people, the researcher should ensure that the selected individuals are key informants who will contribute effectively to the researcher's understanding of a given phenomenon.

(Gay, 2009, p)

Ngala mazwi angenhla uGay (2009) uchaza ukuthi uma umcwaningi esebenzisa abantu ocwaningweni lwakhe kufanele enze isiqiniseko sokuthi labo bantu bazokwazi ukuthi bamnike ulwazi olwanele oluzokwazi ukuthi luphendule imibuzo yocwaningo.

Abahlanganyeli balolu cwano kwabe kungothisha abane besifazane abafundisa ezikoleni ezimbili eziseNanda. Labo thisha babefundisa isiNgisi njengolimi lwesibili kubafundi abenza ibanga lesithathu, futhi bebe befunda isiZulu uLimi Lokuqala. Esikoleni ngasinye kwakhethwa othisha ababili. Laba bahlanganyeli bocwaningo bakhethwa ngokwenhloso kulandelwa uhla olulandelayo:

- Kwakufanele kube ngothisha abafundisa isiNgisi ulimi lwesibili kubafundi abafunda isiZulu njengolimi lwasekhaya.
- Kube ngothisha abafundisa ibanga lesithathu.
- Kube ngothisha asebeke bafundisa isiNgisi ulimi lwesibili kuleli banga.

Ukukhetha othisha asebeke bafundisa ulimi lwesibili lwesiNgesi ebangeni lesithathu kubafundi abenza nesiZulu ulimi lwasekhaya, iningi labo abangamaZulu kwangisiza ukuthi ngithole ulwazi olwanele nolugculisayo oluzokwazi ukuthi luphendule imibuzongqangi yocwaningo.

3.6 Izindlela zokuqoqa ulwazi

Emva kokuba sengibatholile abahlanganyeli bocwaningo, ngaba nomhlangano nabo ngabachazala ngenqubo yalolu cwaningo nokuthi yini eyayizolindeleka kubona. Ngabe sengihambisa izincwadi zothishanhloko zokucela imvume ukuba ngikwazi ukwenza ucwaningo kulezi zikole ukuba bazisayinde. Ngahambisa ezabahlanganyeli, ezabazali babafundi ababezobe bekhona ekilasini ngesikhathi ngibukela labothisha befundisa kanye nezabo abafundi. Ngabe sengihambisa nencwadi yemvume eyayivela eMnyangweni wezeMfundo eyayingigunyaza ukuba ngikwazi ukuyiqoqa ulwazi kulezi zikole.

Ziningi izindlela zokuqoqa ulwazi ezingasetshenziswa abacwaningi. UBetram benoChristiansen (2014) bathi kubalulekile ukuthi abacwaningi bakhethe izindlela ezizobasebenzela ekutholeni noma ekuqoqeni ulwazi abaludingayo ekuphenduleni imibuzo yocwaningo. Lolu cwaningo lwasebenzisa izindlela ezintathu zokuqoqa ulwazi. Lwasebenzisa izingxoxo ezisakuhleleka (*semi-structured interviews*), indlela yokubukela othisha befundisa (*observations*) kanye nendlela yokuhlaziywa kwamadokhumenti (*document analysis*). Ulwazi olwaqoqwa lwatholakala kothisha abafundisa amabanga aphansi abane. Labo thisha bafundisa ibanga lesithathu.

3.6.1 Inhlololwazi

Inhlololwazi kusuke kuyinkulumo eba phakathi komcwaningi nomhlanganyeli. Yize kunjalo, lolu hlobo lwenkulumo lwehlukile kunezinye izinkulumo ngoba i-ajenda yalolu hlobo isuke ihlelwe ngumcwaningi futhi kungumcwaningi obuza imibuzo. Kusuke kuyinkulumo ehlelekile lapho umcwaningi esuke edinga khona ulwazi oluthile kubahlanganyeli futhi usuke ehlele nemibuzo edinga izimpendulo (Betram & Christiansen, 2014).

3.6.1.1 Inhlololwazi esakuhleleka

Inhlololwazi esakuhleleka isebenza kahle lapho kungadingakali khona ulwazi oluningi ngesimo esithile esisuke siphanywa noma lapho kudingeka khona ulwazi olujulile kubahlanganyeli (Gill *et al*, 2008). UGill uqhubeka uthi lolu hlobo lwenhlololwazi lujwayele ukuqhakanjiswa njengoba luthathwa njengolukwaziyo ukugqugquzela abahlanganyeli ukuthi baveze imibono yabo ngaleso simo esisuke siphanywa. UKvale benoBrinkmann (2009) bathi inhlololwazi esakuhleleka igxile ekutholeni izincazelo ngendlela abahlanganyeli ababuka ngayo umhlaba abaphila kuwo ngenhloso yokuhumusha incazelo yesimo esisuke siphanywa. Inhlololwazi esakuhleleka yasetshenziswa kulolu cwaningo. Ukusebenzisa inhlololwazi esakuhleleka kwangisiza ekutheni ngikwazi ukuxhumana ubuso nobuso nabahlanganyeli bocwaningo (Cohen, Manion & Morrison, 2011).

URule benoJohn (2011) bayakuqinisekisa ukuthi le ndlela yenhlololwazi ivumela ukuthi kube lula ukuthola ulwazi futhi ivulele ithuba lokuthi umhlanganyeli akwazi ukugonyuluka uma ephendula imibuzo yomcwaningi. Izinhlololwazi ezisakuhleleka zangisiza ekutheni ngithole ulwazi ezimpendulweni engazinikezwa abahlanganyeli. Lezi zimpendulo zabe ziphendula imibuzo evulelekile engangiyibuza. URule benoJohn (2011) bayakugqugquzela ukuthi umcwaningi engeze ngemibuzo yokulandelisa ngesikhathi sezingxoxo. Le mibuzo ivumela ukuthi umhlanganyeli angavaleleki kodwa akhulume ngokukhululeka. Lapha imibuzo engangiyihlelile kwabe kuyimibuzo eyi-10 eyayivulelekile. Lokhu kwasiza ekutheni abahlanganyeli baphendule ngendlela ababefisa ukuphedula ngayo.

Ukuze kuqinisekise ukuthi ukuxhumana phakathi komcwaningi nomhlanganyeli ngesikhathi sezingxoxo kuba yimpumelelo, kubalulekile ukuba umcwaningi abe nohla lwemibuzo ayihlelile. Isingaba khona-ke imibuzo evuka ngesikhathi sezingxoxo ebingahlelile. Lokhu kukhombisa ukuthi lezi zingxoxo zisakuhleleka, yingakho kuba khona okuhleliwe bese kuba khona nokungahleliwe (Marriam, 2009). Lapha ngabe nginohla lwemibuzo eyi-10 engangiyihlelile. Kwakwenzeka ukuthi kuvuke eminye imibuzo eyayingahleliwe. Abahlanganyeli babeyiphendula ngokungaxwayi le mibuzo ababebuzwa yona. UMarriam benoTisdell (2015) bathi le mibuzo ehleliwe yaziwa ngokuthi isheduli lezingxoxo. UCohen nabanye (2011) bathi kubalulekile ukuba umcwaningi abe naleli sheduli elinemibuzo ehleliwe. Bathi imibuzo yaleli sheduli kufanele ivuleleke futhi kube khona eyokulandelisa. Ukwenza lokhu okushiwo

ngabacwaningi kwangisiza ekutheni ngithole ulwazi oluningi kubahlanganyeli bocwaningo mayelana nesimo engangisiphenya okuyizindlela namasu abawasebenzisayo ukufundisa isiNgisi njengolimi lwesibili kubafundi bebanga lesithathu abafunda nesiZulu ulimi lwasekhaya.

3.6.2 Indlela yokubukela othisha befundisa

UBetram benoChristiansen (2014) bathi indlela yokubukela abahlanganyeli ichaza ukuthi umcwaningi uziyela mathupha endaweni lapho azobe enza khona ucwaningo lwakhe okungaba yisesikoleni, yisekilasini, yisegunjini lokuhlala othisha noma kube yilapho okubanjelwa khona imihlangano yemiphakathi. Lapha umcwaningi okwenzekayo usuke ezibonela yena mathupha ngesikhathi kwenzeka.

UBetram benoChristiansen bathi:

The researcher obtains first-hand data. In other words, she can report on things she has witnessed and recorded herself as opposed to the things that other people have told her.

(p.84).

Ukubukelwa kothisha befundisa ekilasini kungaphezu kokubuka nje (Cohen nabanye, 2011). UCohen nabanye (2011) bathi okuhlukile ngokubukelwa kukathisha efundisa ekilasini ukuthi lokhu kubukela kunika umcwaningi ithuba lokuthi ahlanganise ulwazi bukhoma esimweni esicwaningwayo. OCohen nabanye (2011) bathi lolu lwazi alutholayo umcwaningi kufanele lumvumele ukuba aqonde leso simo esisuke senzeka futhi lesi asuke ecwaninga ngaso. Indlela yokubukela othisha befundisa yasetshenziswa kulolu cwano ukuze kutholwe ulwazi ngokuthi yiziphi izindlela namasu othisha abawasebenzisayo ukufundisa isiNgisi ulimi lwesibili kubafundi abenza isiZulu ulimi lwasekhaya, nokuthi ngibone ukuthi zizathu zini ezenza ukuba labo thisha bebanga lesithathu bafundise lolu limi ngendlela abenza ngayo. Isiqophamazwi sasetshenziswa ngesikhathi sokubukelwa kothisha befundisa. Lokhu kwenzelwa ukuze kuqinisekise ukuthi ulwazi oluzokhiqizwa angeke kube oludukisayo nolungenabo ubuqiniso nokuthi imiphumela kuzoba ekholakalayo UMerriam (2009) uthi ukusetshenziswa kwesiqophamazwi kuyasiza ekutheni umcwaningi aqophe izingxoxo ezizophinde zidlalwe futhi zisetshenziswe uma zidingeka.

Abahlanganyeli bocwaningo (okungothisha ngokwalolu cwaningo) babukelwa befundisa ezikoleni, umhlanganyeli ngamunye wabukelwa efundisa kabili. Ngesikhathi sokubukelwa kothisha befundisa, ngangisebenzisa isheduli lokubukela okuyilona elalingilawula ekutheni yini engangilindeleke ukuba ngiyibheke lapho uthisha efundisa.

3.6.3 Ukuhlaziywa kwamadokhumenti

UYan (2002) uthi ukuhlaziywa kwamadokhumenti kuyenzeka kube yingxenywe yezindlela zokuqoqa ulwazi, ikakhulukazi uma ucwaningo lusebenzisa izindlela ezifana neyokubukela othisha befundisa kanye nendlela yokusebenzisa inhlololwazi. UYan (2012) uqhuba ngokuthi amadokhumenti anikeza umcwaningi ulwazi lwangaphambilini futhi umcwaningi angaqala ngokuhlaziya amadokhumenti ngaphambi kokuba aye endaweni lapho ayokwenza khona ucwaningo. UPrio (2002) uthi ucwaningo oludinga ukuba umcwaningi aphume ayoqoqa ulwazi endaweni yocwaningo / ensimini (*field work*) luvamise ukusebenzisa inhlanganisela yendlela yokusebenzisa inhlololwazi, indlela yokubukela othisha befundisa kanye nendlela yokuhlaziywa kwamadokhumenti. Lo mcwaningi uthi ucwaningo lapho umcwaningi esebenzisa indlela eyodwa yokuqoqa ulwazi luvamise ukuba namaphutha. Uthi lolu cwaningo luvamise ukuba nolwazi olungathembakele futhi olungenele ukuthi lungaphendula imibuzongqangi yocwaningo.

UMaree (2002) yena unezezela ngokuthi uma umcwaningi esebenzisa indlela yokuhlaziywa kwamadokhumenti, kuyaye kufanele agxile ekubukeni amadokhumenti abhaliwe angahle abe wusizo ocwaningweni lwakhe. Kulolu cwaningo, amadokhumenti ahlaziywa kwaba amabhuku abafundi okubhalela (awesiNgisi ulimi lwesibili), yizincwadi zabafundi zesiNgisi ulimi lwesibili abazisebenzisa ekilasini lapho befunda kanye nezincwadi ezisetshenziswa ngothisha lapho befundisa isiNgisi ulimi lwesibili. Kwaphinde kwabhekwa namadokhumenti afana nesiTatimende soHlelo lweziFundo LukaZwelonke (CAPS) seBanga R kuya kwele-12 kanye nenqubomgomo yezilimi yaseNingizimu-Afrika.

Nanxa lolu cwaningo lungagxilile olimini lwesiZulu kodwa ngabuye ngacela imisebenzi embalwa yesiZulu ulimi lwasekhaya. Lokhu ngakwenza ngenhloso yokubuka ukuthi yimiphi imisebenzi eyayenziwa kuleli banga. Njengoba lolu cwaningo lubuye luthinte ubulimimbili obengezayo, ngabona kubalulekile ukuthi ngibuye ngibheke nemisebenzi

abafundi abayenzayo olimini lwesiZulu ukuze ngibone ukuthi babugqugquzela kanjani ubulimimbili obengezayo. Okunye okwangigqugquzela ekutheni ngibuye ngibheke nemisebenzi yesiZulu ulimi lwasekhaya ukuthi ngesikhathi ngihlangana nabahlanaganyeli bocwaningo okokuqala ngingakaluqali ucwaningo, ngathola ukuthi uthisha nothisha ebangeni lesithathu ufundisa ikilasi lakhe yedwa zonke izifundo. Lokhu kwakuzongisiza ekutheni ngibone ukuthi uthisha nothisha ukugqugquzela kanjani ukuba abafundi bafunde nolimi lwesibili okuyisiNgisi ebe ebakhuthaza ukuba bathuthuke nasesiZulwini, bengasilahli isiZulu.

3.7 Ukuhlaziywa kolwazi

Kulolu cwaningo kwasetshenziswa indlela yokuhlaziya ngokwezindikimba. Indlela yokuhlaziya ngokwezindikimba isetshenziselwa ukuchasisa, ukuhlaziya kanye nokubika ngamaphethini noma ngezindikimba kusetshenziswa ulwazi olutholakele olubalulekile ekuchazeni isimo okusuke kucwaningwa ngaso (Freeday & Muir-Cochrane, 2008). UBraun benoClarke (2013) bathi le ndlela ihlela bese ichaza ulwazi olubalulekile locwaningo bese ihumusha izingxenye ezahlukahlukene zesiHloko socwaningo. Lokhu okushiwo nguYin (2010) kuyafana nokushiwo yilaba bacwaningi abangenhla. UYin (2010) yena uthi indlela yokuhlaziya ngokwezindikimba iwuhlobo lokuhlaziya olungena ngaphansi kocwaningo lwekhwalithethivu. Uthi le ndlela isetshenziselwa ukuhlaziya nokuhlukanisa ulwazi ngokwezindikimba. Uqhubeka ngokuthi le ndlela ibonisa (*illustrate*) imininingwane yolwazi bese igxila ekuhumusheni izihloko ezahlukahlukene zalolo lwazi (Yin, 2010).

Ulwazi engangilutholile ngaluhlanganisa ndawonye ngokwezindikimba. Lezi zindikimba ngazakha ngilandela imibuzongqangi yocwaningo. Kukhona ezihambisana nombuzo wokuqala. Ezinye zihambisane nombuzo wesibili bese kuthi ezinye zikwazi ukuphendula umbuzo wesithathu obuza ukuthi “kungani?” (*why question*). Ulwazi engangiluqophe ezingxoxweni ngalubhala phansi njengoba lunjalo (*verbatim transcription*). Lokhu okugoshiwe futhi kwafundisiswa ngangikwenzela ukubona ukuthi ngabe kwakubhalwe njengoba kunjalo yini okwakwenzeka.

3.8 Ukwethembeka nobuqiniso bocwaningo

3.8.1 Ukwethembeka nokukholakala kocwaningo

Ngokuka Rheinhardt et al. (2018), ukuhlola ukukholakala kwemiphumela yocwaningo oluyikhwalthethivu kuyinto engelula. Lokhu kudalwa ukuthi uhlobo lolwazi olusuke luqoqiwe kusuke kuwuhlobo lolwazi oluncike emibonweni nasemizweni yomcwaningi (*subjective*). Umcwaningi lapha usuke eyihlele yena imibuzo ezobuzwa abahlanganyeli ngesikhathi sokuqoqwa kolwazi okudala ukuthi nendlela abuka ngayo naqonda ngayo isimo esisuke sicwaningwa incike emizweni yakhe. UCreswell (2009) uveza ukuthi ukuze kuqinisekise ukuthi imiphumela ocwaningweni oluyikhwalthethivu inobuqiniso, kufanele abacwaningi basebenzise izindlela ezahlukeneyo zokuqoqa ulwazi.

UCreswell ubeka kanje:

To overcome problems of bias and reliability, triangulation is used in qualitative studies (p.).

Ngala mazwi angenhla, uCreswell (2009) ugcizelela ukuthi ubuqiniso bemiphumela ocwaningweni oluyikhwalthethivu buqinisekiswa yizindlela zokuqoqa ulwazi ezahlukeneyo ezisetshenzisiwe. Kulolu cwaningo zintathu izindlela ezasetshenziswa ukuqoqa ulwazi. Kwasetshenziswa indlela yenhlolelwazi esakuhleleka, indlela yokubukela othisha befundisa kanye nendlela yokuhlaziya kwamadokhumenti. Zontathu lezi zindlela zenza ukuba ulwazi olwahlaziya lukhiphe imiphumela enobuqiniso.

3.8.2 Ubuqiniso

Kubalulekile ukuba ucwaningo oluyikhwalthethivu lube nokwethembeka nobuqiniso. UCohen nabanye (2008) baphawula ngokuthi ocwaningweni lwesimo, ubuqiniso busho ukufana kwalokhu umcwaningi akushicilele njengolwazi olutholakele kanye nalokho okwenzeka ngqo esimweni esijwayelekile okuyisona umcwaningi afuna ukwazi ngaso. Lokhu kuchaza ukuthi ulwazi olushicilelwe phansi ngumcwaningi kufanele lucace bha futhi lukwazi ukuqondakala (p. 148).

Kulolu cwaningo ngenza isiqiniseko sokuthi ulwazi luqopheka njengoba lunjalo futhi nangalesi sikhathi sengilushicilela phansi, lushicilelwa njengoba lunjalo, akwangaba

bikho mazwi ashintshwayo. Lokhu ngakwenza ngenhloso yokukhulisa izinga lokukholakala kwalo. Ngaphinda ngasebenzisa izindlela ezahlukene zokuqoqa ulwazi. Ngasebenzisa indlela yenhlololwazi esakuhleleka, indlela yokubuka uthisha efundisa kanye nendlela yokuhlaziywa kwamadokhumenti. Ngabuye ngabhala amaphuzi ngasebenzisa nesithwebuli. Indlela yokudidiyela izindlela ezahlukene zokuqoqa ulwazi locwaningo (*triangulation*) iyindlela eyenza ukuba imiphumela yocwaningo oluyikhwalithethivu ibe nokukholakala (Creswell, 2009).

3.8.3 I- Credibility

NgokukaBertram benoChristiansen (2014), ikhonsepthe ye-credibility igcizelela ukukholakala kolwazi olutholakele. UBertram benoChristiansen (2014) bathi ziningi izindlela okungathuthukiswa ngazo ukukholakala kolwazi. Lokhu kungenzeka ngesikhathi kusaqoqwa ulwazi nangesikhathi seluhlaziywa. Lapha umcwaningi angasebenzisa isiqophamazwi ngesikhathi sezingxoxo nangalesi sikhathi ebukela othisha befundisa. Lokhu kungasiza ekutheni ulwazi olutholwayo lube yilo ngqo ngoba umcwaningi uzobe enamazwi aqoshiwe kunokuthi abhale phansi lokhu okushiwo abahlanganyeli. Ulwazi ngaluthola kubahlanganyeli ngisebenzisa isiqophamazwi ngesikhathi sezingxoxo nangesikhathi sokubabukela befundisa.

3.9 Inkambiso elungileyo yocwaningo

UMcmillan benoSchumacher (2010) bathi kubalulekile ukuba umcwaningi alandele imigomo yenkambiso elungileyo efaka izinqubomgomo eziphathelele nezimvume (*consent*), *ne-confidentiality ubumfihlo*, nokungadaluli amagama abahlanganyeli kumbe ezikhungo zabo (*anonymity*) UCohen nabanye (2011) bathi kubalulekile ukwazisa abahlanganyeli ngendlela okuzokwenziwa ngayo ucwaningo ukuze kuqinisekise ukuthi baphephile ebucayini noma engozini engahle ivele ngesikhathi socwaningo. Lokhu kwaziswa kwabo kunikeza umhlanganyeli ukuthi athathe isinqumo esiphusile ngokuthi uyafisa yini ukuba yingxenye yocwanoingo noma cha. Kulolu cwaningo babungekho ubungozi ngoba ngaya ezikoleni lapho befundisa khona abahlanganyeli bocwaningo. Incwadi yemvume (*ethical clearance*) egunyaza ukwenziwa kocwaningo ngayithola eNyuvesi yaKwaZulu-Natal ngenyanga kaLwezi ngonyaka wezi-2018. Lokhu kwaholela ekutheni ukuqoqwa kolwazi locwaningo kuqalwe ngonyaka olandelayo (ngonyaka wezi-2019) ngoba ngesikhathi ngiyithola kwase kuyizikhathi zokuhlolwa kwabafundi, ukufunda sekuqediwe.

Ngabhala izincwadi zesicelo semvume yokwenza ucwaningo. Kukhona incwadi eyaya eMnyangweni WezeMfundo eyisiSekelo, kube khona ezaya kothishanhloko bezikole lapho ngangizokwenza khona ucwaningo, kube khona ezaya kothisha bebanga lesithathu abangabahlanganyeli bocwaningo, kube khona ezaya kubafundi bezikole lapho ezaba yinxenye yocwaningo bese kuba khona ezaya kubazali bezingane ezazizobe ziyingxenye yalolu cwaningo ngokuthi zazizobe zikhona emakilasini ngesikhathi ngibukela uthisha efundisa.

3.10 Okwenzeka ngesikhathi socwaningo isikole nesikole

Ulwazi oludingwa wucwaningo lwaqoqwa ezikoleni ezimbili iQhakaza kanye nePhakama. Ulwazi lwaqalwa lwatholakala esikoleni iQhakaza. Kulesi sikole babebabili othisha ababengabahlanganyeli bocwaningo. Bobabili labo thisha babefundisa ibanga lesithathu. Esikoleni iPhakama babebabili nakhona othisha ababecwaningwa futhi nabo babefundisa ibanga lesithathu. Ulwazi lwaqoqwa ngenyanga kaNhlabane ngonyaka wezi-2019.

Kwaba nenhlololwazi esakuhleleka phakathi kwami njengomcwaningi kanye nabahlanganyeli. Inhlololwazi yayithatha isikhathi esingangengemizuzu engamashumi amabili kuya emizuzwini engamashumi amathathu kulowo nalowo thisha owayengumhlanganyeli wocwaningo. Ngesikhathi sezingxoxo ngangisebenzisa isiqhophamazwi ukuze ngiqophe amazwi ayekhulunywa ngabahlanganyeli njengoba injalo. UCreswell (2009) uthi ukusetshenziswa kwesiqhophamazwi kuyamsiza umcwaningi ukuba lapho esebhala ekhiphela ingxoxo aba nayo nabahlanganyeli bocwaningo ayithole injengoba injalo, ingahlanakezelwe.

Esikoleni sokuqala ngathatha usuku olulodwa ukwenza lezi zingxoxo kwazise babebabili othisha ababengabahlanganyeli bocwaningo. Esikoleni sesibili nakhona ngathatha usuku olulodwa ngoba nakulesi sikole babebabili abahlanganyeli bocwaningo. Inhlololwazi yayilungiselelwe futhi nemibuzo eyayizobuzwa abahlanganyeli yayibhalwe phansi. Le mibuzo yayiyishumi. Kwakwenzeka ukuba kube khona imibuzo yokulandelisa lapho khona umcwaningi edinga ingonyuluka ngokwakuphendulwe ngumhlanganyeli.

Emva kwalezi zingxoxo ngabe sengidlulisa izinsukwana ezimbalwa ngabe sengibuyela kulezi zikole ukuyobukela abahlanganyeli bocwaningo befundisa.

Esikoleni sokuqala (iQhakaza) ngaya mhla ziyishumi nane enyangeni kaNhlaba ngonyaka wezi-2019. Lapha ngahlala usuku lonke ngoba ngaqala ngabukela uthisha wokuqala efundisa ngabe sengiyobukela uthisha wesibili. Ngacela ukuba labo thisha babe noshintsho endleleni abafundisa ngayo ngalolo suku ukuze ngithi uma ngiqeda ukubukela uthisha wokuqala efundisa isiNgisi ngibe sengiqhubekela kowesibili. Sasebenzisana kahle nabahlanganyeli futhi azange babe nenkinga ngalolu shintsho engangicele ukuba lwenzeke. Ngosuku olulandelayo, mhla ziyishumi nanhlanu kuNhlaba ngadlulela esikoleni sesibili (iPhakama) nakhona ngababukela othisha befundisa. Ngachitha usuku kulesi sikole futhi nakhona ngacela ukuba kube nezinguquko ohlelweni lwabo lokufundisa ngalelo langa ukuze ngikwazi ukuthi uma ngiqeda ukubukela uthisha wokuqala ngibe sengidlulela kuthisha wesibili. Sasebenzisana kahle futhi nothisha basePhakama. Labo thisha ngabavakashela izihlandla ezimbili okusho ukuthi uthisha eyedwa wabukelwa kabili efundisa.

Ngesikhathi sokubukelwa kothisha befundisa, ngangisebenzisa isiqophamazwi kanye nesheduli elalihleliwe lokubukela okuthile ngesikhathi uthisha efundisa. Ngangithi ngibuka ngibe ngibhala amaphuzu. Ukuthatha amanothi kwangisiza ngokuthi ngoba konke okwabe kwenzeka ngangikubona, ngikubhala phansi ukuze ngenze isiqiniseko sokuthi wonke amaphuzu amqoka ngiwathathile. Ngaphandle kwalokhu, ngabuye ngacela ukuthwebula imisebenzi eyayenziwa ekilasini ngalelo langa. Ngabuye ngathwebula nezindonga zasemakilasini ukubonisa ukuthi yini etholakala kuzo. Emva kokuqeda lokhu, ngabe sengihlaziya ulwazi olutholakele ngisebenzisa izindlela zokuhlaziya zocwaningo oluyikhwalithethivu.

3.11 Iqoqa lesahluko

Kulesi sahluko ngikhulume ngomklamo nezindlela ezasetshenziswa ukuqoqa ulwazi locwaningo. Ngiphinde ngakhuluma ngezindlela ezalandelwa ekuqoqeni ulwazi locwaningo kanye nezindlela zokuhlaziya ulwazi olwatholakala. Ngiphinde ngakhuluma ngokwenzeka ngesikhathi socwaningo isikole nesikole. Ngibe sengikhuluma ngenkambiso elungileyo nezindlela ezasetshenziswa ukuqinisekisa ukuthi ucwaningo kube ngolukholekayo nelinobuqiniso. Esahlukweni esilandelayo ngizoxoxa ngohlaka lwenjulalwazi nohlaka lwemicabango yocwaningo, okuyikhona okusetshenziswe njengomgogodla walolu cwaningo.

ISAHLUKO SESINE

Uhlaka lwenjulalwazi kanye nohlaka

Iwemicabango yocwaningo

4.1 Isingeniso

Esahlukweni esedlule ngikhulume ngomklamo kanye nezindlela zokwenza ucwaningo. Ngikhulume ngezindlela ezasetshenziswa ukuqoqa ulwazi kanye nezindlela ezasetshenziswa ukuhlaziya ulwazi olwatholakala. Ngiphinde ngachaza ukuthi yalandelwa kanjani inkambiso elungileyo ekuqhubeni ucwaningo. Kulesi sahluko ngizokhuluma ngohlaka lwenjulalwazi kanye nohlaka lwemicabango yalolu cwaningo. Ngizochaza ngenjulalwazi esetshenzisiwe ka-Krashen (1981) yokutholwa kolimi lwesibili okuyiyona ewumgogodla walolu cwaningo. Ngiyobe sengichaza nangohlaka lwemicabango noma lwemibono esetshenzisiwe kulolu cwaningo ukuze kucace ukuthi ukusetshenziswa kwayo kunamuphi umqondo.

4.2 Uhlaka lwenjulalwazi

Uhlaka lwenjulalwazi yilona oluba ngumgogodla wocwaningo. Luchaza izinto okuyizona ezizohlolwa wucwaningo nokuthi kuzohlaziywa kanjani lokho okuzohlolwa wucwaningo (Nkosi, 2011). UNkosi uqhuba athi uhlaka lwenjulalwazi lusebenza njengensizakuhlaziya esetshenziswa ukwenza ucwaningo

4.3 Injulalwazi yokutholwa kolimi lwesibili

Injulalwazi kaKrashen (1981) yokuqapha inezihlawumbiseli ezinhlanu. Kukhona isihlawumbiseli sokuthola nokufunda ulimi, isihlawumbiseli sendlelande yemvelo, isihlawumbiseli somthamo wolimi nokukodwa (input +1), isihlawumbiseli sokuqapha bese kuba khona esokuhlunga ngempumelelo.

4.3.1 Isihlawumbiseli sokuthola nokufunda ulimi

NgokukaKrashen (1981), lesi sihlawumbiseli yisona esiwumgogodla waleli thiyori. Kulesi sihlawumbiseli ukuthola ulimi kuyazenzakalela ngokwemvelo ngaphandle kokulufunda kanti ukulufunda kwenzeka ngendlela eqaphelekile.

UKrashen uthi ulimi ekilasini lutholakala uma kugxilwe ekuxhumaneni. Isibonelo, lokhu kuxhumana kungaba ngezinkulumo-mpendulwano. Ngokwakhe, indawo ehlelelwe ukufunda ayibalulekile ngoba ulimi alufundwa noma alutholwa endaweni eyodwa. UKrashen uthi ukufunda ulimi akufani nokuluthola ngoba imithetho efundwayo nezincazelo zolimi ezifundwayo azifani nokuthola ulimi oluyisisekelo oluhlosiwe. Umqakuliswano kaKrashen wokuthi ukufunda ulimi kusebenzisa ingxenye yobuchopho evulekile kanti ukuthola ulimi kusebenzisa ingxenye yobuchopho evalekile, usekelwa amaphuzu amathathu. Okokuqala, uKrashen uthi kuyenzeka ukuthi kube khona ukuthola ulimi ngaphandle kokulufunda. Lokhu kungafakazelwa ukuthi abanye abantu kuyenzeka ukuthi babe izingcweti zolimi kodwa bengayazi yonke imithetho yalolo lulimi. Okwesibili, uthi kuyenzeka ukuthi ukufunda ulimi kungafani nokuluthola, kuyenzeka ukuthi umuntu ayazi imithetho yolimi oluthile, angayilandeli kodwa aqhubeke nokuyephula. Iphuzu lesithathu lithi akekho umuntu oyingcweti noma oyazi yonke imithetho yolimi (*Language Purist*).

UStroud (2002) uthi:

Teachers should be aware that the classroom's four walls do not constitute the only ideal area for language teaching. They should supplement their classroom activities with outdoor activities such as interschool debates, book readings, theatrical performances, or outgoing trips to the neighbouring towns where their learners could be exposed to English with their counterparts. In addition, schools should afford purchasing radio or television sets from which learners could listen or watch English speakers' pronunciation, intonation and other visual and auditory input and different styles of speech such as devices, fillers, etc. which significantly improve language learning (p.15).

Ngala mazwi acashunwe ngenhla, uStroud uthi zonke lezi zindlela azibalile zingabasiza othisha ekutheni bagweme ukufundisa isiNgisi ulimi lwesibili njengesifundo kuphela kodwa basifundise njengethuluzi lokuxhumana. UStroud uyakugcizelela futhi ukuthi izikole kufanele zenze imizamo yokuthenga

izinsizakufundisa ezifana nomabonakude kanye nemisakazo ezosiza ekutheni abafundi bakwazi ukubukela noma ukulalela abantu bekhuluma isiNgisi. Uthi lokhu kungabasiza abafundi ngoba bazokwazi ukuzwa ukuthi amagama esiNgisi aphinyiswa kanjani.

4.3.2 Isihlawumbiseli sendlelande yemvelo

Lesi sihlawumbiseli sigxile emiphumeleni yocwaningo lwababhali (Dulay & Burt, 1974; Fathman, 1975 noMakino, 1980) olwalukhuluma nge “*Earlier Morpheme Order*”. Imiphumela yalolu cwaningo yabika ukuthi ukuthola ulimi kulandela uhlelo lwendlelande eqagelayo. Lokhu kuchaza ukuthi uhlelo lokufunda nokufundisa ulimi kufanele luhleleke ngendlela yokuthi kuqalwe kufundiswe izingxenye zolimi ezilula bese kugcinwa ngalezo ezithanda ukuba nzima.

UTembu (2006) uthi:

For a given language, some grammatical structures tend to be acquired early while others late (p.27).

Ngalokhu okungenhla, uTembu (2006) uchaza ukuthi ukufunda izingxenye zolimi kwenzeka ngezikhathi ezingafani, ezinye izingxenye zolimi abafundi basheshe bazithole kuthi ezinye baphuze ukuzithola.

4.3.3 Isihlawumbiseli somthamo wolimi nokukodwa (input +1)

UKrashen (1981) uthi izimpawu ezisetshenziswe kulesi sihlawumbiseli zinezincazelo. Uthi u “I” umele umthamo wolwazi umfundi asuke enalo bese u “1” umela umthamo wolwazi lolimi uthisha okumele alufundise ukuze kuthuthuke lolu umfundi asuke esevele enalo. Lokhu kuchaza ukuthi ulwazi uthisha alufundisayo kufanele lwengeze kulolu umfundi asevele enalo.

Lesi sihlawumbiseli sigcizelela lokhu okushiwo nguJohnson benoMorrow (1981) uma bekhuluma nge-*Communicative Language Teaching*. Laba bacwaningi bathi:

Every lesson should end with the learner being able to see clearly that he can do something which he could not do at all at the beginning of the lesson and that the “something” is communicatively useful.

La mazwi angenhla kaJohnson benoMorrow (1981) akubeka kucace ukuthi kumele uma kuphela isifunjwana umfundi kube khona ulwazi lolimi olusha aphuma nalo futhi lolu lwazi olusha kumele umfundi akwazi ukulusubenzisela ukuxhumana.

UKrashen (1981) uthi umfundi kulesi sihlawumbiseli kufanele uma kuphela isifunjwana akwazi ukubona umehluko wolwazi olusha alufundile. Kufanele akwazi ukusho ukuthi kukhona okusha akufundile okuzothuthukisa lolu lwazi lolimi abevele enalo ngaphambi kwesifunjwana salolo suku. Kufanele lolu lwazi lolimi alufundile olusha lukwazi ukumsiza nasekuxhumaneni kwansuku zonke.

4.3.4 Isihlawumbiseli sokuqapha

UKrashen kulesi sihlawumbiseli uthi:

The use of the monitor points out the learner's inability to produce automatic and unconscious utterances without resorting to it. It inspects and changes the output of the acquired system. It clearly shows that for non-native speakers, communicative language performance in the target language is subject to the maturity the language acquirer has evolved. If the acquirer system has evolved to appoint close to that of a native speaker's grammar, the monitor governing the acquired system can less be employed in speech production. Conversely, if the non- native speaker's acquired system has not yet developed with sufficient experience in the learned linguistic knowledge, he will be using it with over concern, thus preventing him from speaking with easy and quick fluency.

Lesi sicaphuno esingenhla sichaza ukuthi abafundi abasafunda isiNgisi ulimi lwesibili kuba nzima kubo ukuphimsa amagama ngaphandle kokuqapha. Basuke bengakwazi ukuphimsa lawo magama ngaphandle kokucabanga kuqala ngaphambi kokuba bakhulume. Uthi lesi senzo siyabavimbela laba bafundi ekutheni bakhulume isiNgisi ngendlela ezwakalayo neyakha umqondo.

UKrashen (1981) uthi ukuze othisha bezokwazi ukuvimbela izinto ezifana nalezi, kufanele bezazi izingxenye zolimi abafundi abazithola zinzima. Uthi othisha kufanele baqeqeshe abafundi ukuthi bekwazi ukusebenzisa ulimi lwesiNgisi ngokuzenzakalela (*linguistic automatism*). Uthi yize i-*linguistic automatism* ingenzeki ngokuphazima kweso, kodwa ingalekelelwa yimisebenzi uthisha ayinika abafundi ekilasini. Uthi uthisha kufanele imisebenzi ayinika izingane ekilasini igxile kakhulu ekuxhumaneni.

Ngale ndlela, izingane zizojwayela ukusebenzisa ulimi lwesiNgisi ngaphandle kokuqapha.

4.3.5 Isihlawumbiseli sokuhlunga ngempumelelo

UKrashen (1981) uveza ukuthi lesi sihlawumbiseli siyisithiyo esivimbela umthamo ukuthi ufinyelele kwi-*device* yokutholakala kolimi. Ukuthola ulimi ngempumelelo kudinga ukuthi kulandelwe imibandela emibili. Umbandela wokuqala owokuthi labo abathola ulimi kufanele bazitshale ukuthi bazoluthola ngempumelelo lolo lulimi oluhlosiwe nokuthi kumele bazithathe njengabantu abayingxenywe yalolo limi lwesibili. UStevick (1976) uthi abafundi bolimi lwesibili babona ikilasi njengendawo lapho ubuthakathaka babo buzobonakala khona, abalithathi njengendawo lapho bezokhula khona. Lokhu kube sekudala ukungazethembi kwabafundi. Lokhu kungazethembi kwabafundi kube sekudala ukuthi umthamo ungafinyeleli kwi-*device* yokuthola ulimi. Lokhu kudalwa ukungagqugquzeleki kwabafundi, ukukhathazeka nokungazethembi kwabo. UStevick (1976) uthi abafundi kufanele ukuthi bagqugquzelwe ngothisha ukuze bezoba nokuzethemba, bangabi nandaba nokwenza amaphutha alolo lulimi abalufundayo nabazama ukuluthola.

4.4 Uhlaka lwemicabango

Uhlaka lwemicabango luhlanganisa imicabango ehlanganiswe ndawonye njengebalazwe locwaningo noma umdwebo. Umcabango uwuphawu noma isithombe esimele umbono othile ongabonakali. Uhlaka lwemicabango luchazwa njengohlelo lwemqondomsuka (*concepts*), lwemibono ecatshangwayo, lokulindelekile, lwezinkolelo kanye nezinjulalwazi ezeseke ucwaningo (Miles & Hiberman, 1994; Robson, 2011). Laba babhali baqhubeka ngokuthi uhlaka lwemicabango kuba umphumela obukwayo noma obhaliwe osuke uchaza ngemidwebo noma ngokulandisa inkinga ecwaningwayo. Laba babhali bayakuveza ukuthi inhloso yohlaka lwemicabango kusuke kuwukuhlukanisa futhi kuchazwe amakhonsephti anobudlelwano aqondene nocwaningo (Miles & Hiberman, 1994, p. 18.).

URobson (2002) uthi:

Conceptual framework is the system of concepts, assumptions, expectations, beliefs and theories that support and informs your research, it is a key part of your design (p.18).

Ngale kwalokho, uBester (2008) yena uthi:

Conceptual framework as the key concept and contexts of your research project should also assist you in focusing your work. They define the territory for your research, indicate the literature to consult and suggest the methods and theories you might apply (p.36-37)

Lezi zicaphuno ezingenhla zigcizelela ukuthi uhlaka lwemicabango lusebenza njengokhiye wokucacisa amakhonsepthe ongawasebenzisa ocwaningweni. Lawo makhonsepthe angakusiza ekutheni ucwaningo lwakho lunganhlanhlathi kepha lubheke endaweni eyodwa.

Abanye ababhali abafana noColiendo kanye benoKyle (1996) bakuveza kucace ukuthi uhlaka lwemicabango luyasungulwa, alutholwa seluvele lukhona njengenjulalwazi. Bengeza ngokuthi uhlaka lwemicabango luhlanganisa imicabango etshelekwe kwabanye abasuke sebeke bachaza ngayo. Umcwaningi lapha ube esezakhela yena indlela le micabango ezohambisana ngayo.

Kukhona abanye ababhali abaveza imibono eyehlukile kunekaCaliendo noKyle (1996) ngohlaka lwemicabango nohlaka lwenjulalwazi. Laba babhali bathi bona uhlaka lwemicabango into eyodwa nohlaka lwenjulalwazi. Lokhu kusho ukuthi ngokwabo, kusuke kulele kumbhali ukuthi ucwaningo lwakhe uzolubuka asebenzise amehlo ohlaka lwemicabango noma ohlaka lwenjulalwazi. Ngamagama amafushane nje, bathi uhlaka lwemicabango nohlaka lwenjulalwazi amabinza amqondofana (Fain, 2004; Maxwell, 2005; Parahoo, 2006; Leshem & Trafford, 2007; Sinclair, 2007).

Emva kokubuyekekezwa kwemibhalo yalolu cwaningo, ngibone kungcono ukuthi ngakhe uhlaka lwemicabango ezochaza kabanzi ngamakhonsepthe atholakalayo kulolu cwaningo mayelana nobulimimbili obusetshenziswa ukuze kuthuthuke ulimi lwesibili kanye nalo olokuqala lomfundi. Ngibone kungcono ukuthi ngisebenzise uhlaka lwemicabango ukuze luzochaza kabanzi ngala makhonsepthe uhlaka lwenjulalwazi engakwazi ukufinyelela kuwo. UDenzin (1978) uthi kuyaye kubaluleke ukusebenzisa uhlaka lwemicabango uma uhlaka lwenjulalwazi lulodwa lungakwazi ukuchaza ngokwanele inkinga ecwaningwayo, ikakhulukazi uma inkinga ecwaningwayo inemixhantela. Lolu cwaningo lubheka izindlela namasu asetshenziswa othisha ukufundisa isiNgisi ulimi lwesibili. Kuzosetshenziswa kokubili,

uhlaka lwenjulalwazi nohlaka lwemicabango. Uhlaka lwenjulalwazi yokuthola ulimi lwesibili olusetshenzisiwe kulolu cwaningo alufinyeleli encazelweni yobulimimbili nezinhlobo zabo. Ngenxa yalesi sizathu, ngibone kungcono ukuba ngisebenzise nohlaka lwemicabango.

4.5 Uhlaka lwemicabango

Uhlaka lwemicabango kulolu cwaningo lususelwa okokuqala kubulimimbili namaforamu obulimimbili amabili aziwa ngokuthi ubulimimbili obengezayo nobulimimbili obususayo. Okwesibili lususelwa kumamodeli ahlobene nalawo okufundisa ulimi lwesibili okuyimodeli ye-*immersion*, *transitional* naleyo ye-*submersion*.

4.5.1 Ubulimimbili

Ukuchaza ukuthi buyini ubulimimbili kubukeka njengento elula, kodwa kuyinzukazikeyi. Phezu kokuba izazi zezilimi ezahlukeni sezike zacwaninga ngobulimimbili, ayikabi bikho incazelo lezi zazi ezivumelana ngayo. Izincazelo zobulimimbili ezahlukeni zilokhu zande njalo (Setati, 2008).

USetati (2008) uthi umuntu angase azichaze njengomuntu okwazi ukusebenzisa izilimi ezimbili kodwa ebe enekhono lokukhuluma akwazi ukuxhumana ngomlomo kuphela. Abanye bangase babe nolwazi lokufunda ngezilimi ezimbili noma ngaphezulu kanti omunye umuntu angase azichaze njengomuntu owazi izilimi ezimbili ngenxa yokukhula efunda futhi esebenzisa lezi zilimi zombili ngesikhathi esisodwa (Cummins, 2000). Omunye angase abe ngumuntu onekhono lokukhuluma izilimi ezimbili ngokuthi afunde ulimi lwesibili ngesikhathi esithile emva kokuba eselutholile ulimi lwakhe lwebele. Ngakho-ke ukukwazi ukusebenzisa izilimi ezimbili kuchaza izinto ezahlukeni kubantu abahlukeni (Franson, 2009).

Ngokusho kukaSkuttnabb-Kangas (2011, p.7), ubulimimbili buchaza ulwazi lokusebenzisa izilimi ezimbili. Kulezo zilimi ezimbili, okubalulekile ulwazi lokuzikhuluma, ukuzibhala, ukuxhumana ngazo nokuzifunda ngendlela elindelekile. Ngokusho kukaSkuttnabb-Kangas (2011), ubulimimbili buchaza ulwazi lokusebenzisa izilimi ezimbili. Kulezo zilimi ezimbili, okubalulekile ulwazi lokuzikhuluma, ukuzibhala, ukuxhumana ngazo nokuzifunda ngendlela elindelekile. USkuttnabb-Kangas (2011), uqhubeka athi ulwazi lobulimimbili luba wulwazi lolimi lwasekhaya oluncela ebeleni kanye nolimi oqale ukulufundiswa esikoleni, kumbe usesekhaya. Ukwengeza kulokhu

okushiwo nguSkuttnabb-Kangas (2011), uSetati (2008) yena ubuka ukubumbeka kolwazi lwezilimi ezimbili njengokwenzeka lapho abafundi besuka ekhaya nolwazi lwabo abaluthole besesekhaya, bafike esikoleni bafundiswe ngolimi okungelona abaluncele ebeleni. Ngaleyo ndlela labo bafundi baba nolwazi lolimi olufundiswa nokuxhunywana ngalo esikoleni nolwazi lolimi abalukhuluma ekhaya.

UGottardo benoGrant (2008) bathi:

Incazelo yobulimimbili iyinkimbinkimbi. Izincazelo zobulimimbili kufanele zifake izinga lobuchwepheshe olimini ngalunye nezimo ulimi ngalunye olufundwa ngaphansi kwazo. Ngisho nemibuzo elula efana nokuthi kusho ukuthini ukukwazi izilimi ezimbili kufanele icatshangwe. Izinto ezenza noma ezivimbela ukusetshenziswa kwezilimi ezimbili kufanele nazo zivezwe obala (p.5).

Ngale kwalaba bacwaningi, uButler noHututa (2006) emzamweni wabo wokuchaza isimo sobulimimbili bathi:

Abantu abakwazi ukusebenzisa izilimi ezimbili bachazwa kabanzi njengabantu noma amaqembu abantu abathola ulwazi lokusebenzisa ulimi olungaphezu kolulodwa. Nokho, ukusetshenziswa kwezilimi ezimbili kuyinkimbinkimbi, akukho ncazelo okusavunyelwene ngayo phakathi kwabacwaningi. (p.114).

UGenesee (2007) yena uthi:

Incazelo yobulimimbili kufanele ifake iminyaka yobudala ingane evuleleka ngayo olimini, ukujwayela kanye nokuvuleleka olimini ngalunye. Kulowo nyaka, kukhona imibono emine okufanele icatshangwe ekuchazeni ubulimimbili: umbono wokuqala, unyaka nendlela yokuthola ulimi; owesibili, izinga lobuchwepheshe ezilimini ezithile; owesithathu, izizinda zokusetshenziswa kolimi; bese owesine, ukuzihlonza nesimo sengqondo. (p.223).

URobinson (1996) ubulimimbili ubuchaza njengesenzeko lapho umuntu efunda ulimi lwesibili emva kokuba eselutholile ulimi lokuqala lwakhe. Uthi ubulimimbili buthuthuka kahle lapho umuntu engeza ngolimi lwesibili hhayi elufunda njengolimi lokuqala (p. 172)

Ngakho-ke kusobala ukuthi ingebe yodwa indlela yokuchaza ukuthi ubulimimbili buyini. Kulolu cwaningo ngizosebenzisa incazelo kaRobinson (1996) ngoba lolu cwaningo lugxile kakhulu kubulimimbili obengezayo. URobinson (1996) uthi ubulimimbili buthuthuka kahle noma buba yimpumelelo uma umuntu ezofunda ulimi lwesibili njengalolo olwengeza kolokuqala hhayi ukuthi alahle ulimi lokuqala.

4.5.2 Umehluko phakathi kobulimimbili obengezayo nobususo

4.5.2.1 Ubulimimbili obengezayo

UCummins (1994) uveza umehluko phakathi kobulimimbili obengezayo nobulimimbili obususo. Ubulimimbili obengezayo yindlela yokufundisa ulimi lwesibili (L2) lapho ulimi lwesibili lubonakala njengolwengezayo olimini lokuqala noma lwebele lomfundi hhayi njengoluzothatha indawo yolimi lokuqala (L1). Lapha ulimi lwebele aluntshingwa kodwa luyaqhutshekwa luthuthukiswe futhi lube wusiko oluqhakanjiswa oluyigugu kumfundi. Kulesi simo, ulimi lwesibili (L2) luyengeza lona kunokuthi luthathe isikhundla solimi lwebele ngokuphelele.

NgokukaLandry no-Allard (1993), ubulimimbili obengezayo bubonakala njengomgomo oqavile emfundweni. Ubulimimbili obengezayo benzeka ngempumelelo uma umfundi enobuchwepheshe noma eqeqesheke kahle esikoleni nasekuxhumaneni kuzo zombili lezo zilimi okuwulimi lwebele (L1) nolimi lwesibili (L2). Ubulimimbili obengezayo bufezeka kahle lapho umfundi ekwazi ngokwanele ukubambelela olimini lwakhe lwebele, alwazise futhi azigqaje ngalo, bese eba nesimo sengqondo esifanayo nesolimi lwesibili (Landry no-Allard, 1993). Lolu hlobo lobulimimbili yilona esigxile kulo kulolu cwaningo.

NgokukaLambert (1983) ubulimimbili obengezayo buchaza isimo lapho ukwengezwa kolimi lwesibili (L2) nobunjalo balo kungeke kwasusa noma kuthathe isikhundla solimi lwebele (L1) njengoba sengike ngaphawula ngaphambilini. ULiddicoat (1982) yena uthi ubulimimbili obengezayo buthuthuka uma lezo zilimi zombili namasiko azithintayo kuhambisana ngendlela elungile ekuthuthukiseni ulimi lokuqala nolwesibili enganeni (Liddicoat, 1991, p.6).

Emibhalweni yangaphandle kwezwe laseNingizimu Afrika, kunesivumelwano jikelele esithi ikhonsepthe yobulimimbili emfundweni ichaza ukusetshenziswa kwezilimi

ezimbili zokufunda nokufundisa (Luckett, 1993). Le ncazelo ichaza ukusetshenziswa kwezilimi ezimbili ukufundisa ngenhloso yokukhuthaza ulwazi lwazo zombili izilimi enganeni (Liddicoat, 1991). NaseNingizimu Afrika imfundo yobulimimbili seyichazwa njengaleyo esebenzisa izilimi ezimbili ukufunda nokufundisa.

4.5.2.2 Ubulimimbili obususayo

Ubulimimbili obususayo bufaniswa nokungenzi kahle kwezingane esikoleni, ukungabi nakho ukuzethemba nokuthathelwa phansi kweqeqebane elithile emiphakathini okuhambelana nendlela yokuphutha (*deficit approach*) nezinqubomgomo zezilimi. Lezi zinqubomgomo zikwenza kube semthethweni ukususa ulimi lokuqala noma lwasekhaya lwezingane njengolokufunda nokufundisa kufakwe lolo lulimi oluhlosiwe ukuba luthuthukiswe, olwaziwa njengolunamandla noluphakeme (Liddicoat, 1991).

Ubulimimbili obususayo buwumbono wokuthi ukuthola ulimi lwesibili kuqala kunolwebele kuyingozi. Lokhu kungabangelwa ukwengezeka komthwalo wokuqonda ulimi lwesibili (L2), okubangela ukuthi ikhono lokuqonda ulimi lwebele lehle. Lesi senzeko sivame ukwenzeka kulezo zingane ezifunda ezikoleni lapho ulimi lwazo lwebele lwenziwe ulimi lwesibili. Lokhu kwenzeka ezikoleni ezixube izinhlanga (Setati, 2008). Uma kusetshenziswa ulimi lwesibili isikhathi esiningi, ikhono labafundi lokuqonda ulimi lwebele namasiko abo liyehla bese ulimi lwesibili luthathe indawo yolimi lwebele kancane kancane. Uma abafundi befundiswa ngesiNgisi kuphela futhi sithatha indawo yolimi lokuqala, kungabangela imiphumela emibi, njengokulahlekelwa wukuzethemba, ukukhishwa inyumbazane emiphakathini nokulahlekelwa ukuzazi ukuthi ungubani (Makin nabanye, 1995, p. 1).

Lezi zincazelo ezingenhla ziyakhombisa ukuthi ukuthi ubulimimbili buhlukahlukene. Lolu cwaningo-ke luzogxila kubulimimbili obengezayo.

4.6 Izinhlelo ze-Immersion, ze-Submersion kanye nezinhlelo ze-Transitional

4.6.1 Izinhlelo ze-Immersion

Izinhlelo ze-*immersion* (*immersion programs*) zichazwa nguBorich benoTombari (1997) njengezinhlelo lapho izingane ulimi lwazo lokuqala kungesona isiNgisi, zisekilasini zifundiswa sona. Uthisha ofundisa lezi zingane usuke ekhuluma ulimi

Iwazo lokuqala. Umgomo emakilasini e-*immersion* uthi isiNgisi sisetshenziswa njengolimi lokufunda nokufundisa bese kuthi ulimi lokuqala lwabafundi lusetshenziswe lapho abafundi kukhona abangakuqondisisi kahle ngesiNgisi. UDulay nabanye (1982) bathi izinhlelo ze-*immersion* ziqukethe i-*full nepartial immersion*. I-*full immersion* yenzeka lapho izingane ziqale emabangeni aphansi kuze kuya emabangeni athe thuthu ukufundiswa isiNgisi ulimi lwesibili. I-*partial immersion* yona iqukethe i-*early ne-late/delayed immersion*. I-*early immersion* yenzeka lapho ezinye izifundo zifundiswa ngolimi lokuqala kuthi ezinye zifundiswe ngolimi lwesibili. I-*late/ delayed immersion* yona yenzeka lapho ukufundiswa kolimi lwesibili kuqala emabangeni athe thuthu. Lolu cwaningo lugxile ezinhlelweni ze-*late* noma *delayed immersion* ngoba lubheka izikole lapho abafundi befundiswa ulimi lokuqala kusukela ebangeni lokuqala kuya kwelesithathu. IsiNgisi kulezi zikole siqala ukusetshenziswa uma izingane sezisebangeni lesine.

4.6.2 Izinhlelo ze-Submersion

Izinhlelo ze-*submersion* ziyizinhlelo lapho abafundi ngisho ulimi lwabo lokuqala kungesona isiNgisi befundiswa ngaso kuphela. Ukufundwa kwesiNgisi kulezi zinhlelo kuyimpoqo. Kulezi zinhlelo ziyaye zingabi khona izinhlelo ezizosiza labo bafundi ulimi lwabo lokuqala okungesona isiNgisi ekutheni bafunde ulimi lwesiNgisi kalula kodwa bonke abafundi abasuke bekuleli kilasi bathathwa njengalabo isiNgisi okuwulimi lwabo lokuqala. Ulimi lokuqala lwabafundi alusetshenziswa nhlobo.

USwain benoJohnson (1997) bathi:

In submersion contexts, learners are apt to experience subtractive or 'replacive' bilingualism insofar as they become proficient in their L2 but at the expense of their L1, which may be undervalued in the educational milieu. Submersion is aptly described as sink or swim.

La mazwi angenhla kaSwain benoJonhson achaza ukuthi lolu hlobo lwezinhlelo lungaholela ekutheni abafundi bahlangabezane nobulimimbili obususayo. Phela kubulimimbili obususayo ulimi lwesiNgisi luthatha indawo yokuqala, alusetshenziswa njengalolo oluzokwengeza olimini lokuqala kodwa luthatha indawo yalo.

4.6.3 Izinhlelo ze-Transitional Bilingual

NgokukaTravers, et al (1993), izinhlelo ze-*Transitional bilingual* yilezo ezigxile ekuqinisekiseni ukuthi abafundi bayakwazi ukuthola ulwazi ngolimi lwabo lokuqala lapho befunda ekilasini. Lezi zinhlelo zibe sezisiza ekutheni laba bafundi bafundiswe ulimi lwesibili okuyisiNgisi uma kuhamba isikhathi. Inhlosongqangi yalezi zinhlelo ukuthi abafundi abanolwazi olwanele lolimi lokuqala bakwazi ukufunda ulimi lwesiNgisi kalula. Amakhono laba bafundi abawafunda olimini lwabo lokuqala bangawasebenzisela ukufunda ulimi lwesibili, okuyisiNgisi ngokwalolu cwaningo.

ULemlech (1994) uthi:

Transitional bilingual programs are those that use the learner's first language for the purpose of rapid development of English L2 to occur so that the students can quickly move on to the English only program. The rationale behind transitional programs is to use the student's first language only to compensate for their lack of proficiency in English, so as to prepare them for immersion in English as a second language (p.173).

La mazwi acashunwe ngenhla, akhombisa khona ukuthi izinhlelo ze-*Transitional bilingual* zigxile ekuqinisekiseni ukuthi abafundi ulimi lwesibili okuyisiNgisi balufunda kangcono uma benolwazi lolimi lokuqala ngoba ulwazi namakhono abawafunde olimini lokuqala bangawasebenzisa ukufunda ulimi lwesibili.

4.7 Iqoqa lesahluko

Kulesi sahluko ngikhulume ngohlaka lwenjulalwazi nohlaka lwemicabango esetshenzisiwe ukuhlaziya ulwazi olutholakele. Ngichazile ngomehluko phakathi kohlaka lwenjulalwazi nohlaka lomcabango ngabe sengibeka nesizathu esingenze ngakhethe ukuzisebenzisa zombili lezi zinhlelo. Isahluko esilandelayo sizophendula umbuzongqangi wokuqala othi: Yiziphi izindlela namasu asetshenziswa othisha bebanga lesithathu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi Lwasekhaya?

ISAHLUKO SESIHLANU

Izindlela namasu asetshenziswa othisha bebanga lesithathu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesizulu ulimi lokuqala

5.1 Isingeniso

Esahlukweni esedlule ngixoxe ngohlaka lwenjulalwazi kanye nohlaka lwemicabango yocwaningo. Mithathu imibuzongqangi etholakala kulolu cwaningo ngakho-ke lesi sahluko sizophendula umbuzongqangi wokuqala othi: Yiziphi izindlela namasu asetshenziswa othisha bebanga lesithathu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesizulu Ulimi Lwasekhaya? Ulwazi olusetshenzisiwe ekuphenduleni lo mbuzongqangi lwatholakala ngezinhlolelwazi ezisakuhleleka. Lezi zinhlolelwazi zenziwa ngokuhlela imibuzwana eyayizophendulwa nguthisha ngamunye ngenhloso yokuba kuphenduleke imibuzongqangi yalolu cwaningo. Leyo mibuzongqangi ithi:

- (i) Yiziphi izindlela namasu okusetshenziswa othisha bebanga lesithathu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesizulu Ulimi Lwasekhaya ukuthuthukisa ubulimimbili obengezayo?
- (ii) Othisha bebanga lesithathu bazisebenzisa kanjani izindlela namasu abawasebenzisayo ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesizulu Ulimi Lwasekhaya ukuthuthukisa ubulimimbili obengezayo?
- (iii) Zizathu zini ezenza othisha bebanga lesithathu bafundise ulimi lwesibili kubafundi abenza nesizulu Ulimi Lwasekhaya ngendlela abenza ngayo?

Njengoba besengivezile ngenhla, lesi sahluko sizophendula umbuzongqangi wokuqala wocwaningo othi: Yiziphi izindlela namasu asetshenziswa othisha bebanga lesithathu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesizulu Ulimi Lwasekhaya ukuthuthukisa ubulimimbili obengezayo? Okuzoxoxwa ngakho lapha yilokho okushiwo othisha, abakuvezayo mayelana nalo mbuzongqangi. Ngaphansi kwalo mbuzongqangi wokuqala kuvela lezi zindikimba ezine ezilandelayo:

- (i) Isipiliyoni sokufundisa isiNgisi ulimi lwesibili
- (ii) Izindlela abazisebenzisayo othisha.
- (iii) Amasu abawasebenzisayo othisha.
- (iv) Ukuzithuthukisa kothisha ekufundiseni isiNgisi ulimi lwesibili.

5.2 Isipiliyoni sokufundisa isiNgisi ulimi lwesibili ebangeni lesithathu

Ezingxoxweni engaba nazo nothisha ababengabahlanganyeli bocwaningo kwavela lokhu okulandelayo ngesikhathi ngibabuza ukuthi sebenesikhathi esingakanani befundisa isiNgisi ulimi lwesibili ebangeni lesithathu:

Uthisha uThobeka wabeka kanje:

Ahh, since I'm a Foundation Phase ehh educator I've been teaching i-English for the past 24 years.

Uthisha uZanele yena wabeka kanje:

Hmmmmmm (ecabanga). It is about eleven years.

Uthisha uZoleka yena ngakolunye uhlangothi wabeka wathi:

Unyaka ka-5 lo.

Uthisha uSizakele yena waphendula wathi:

Nginesikhathi esingakanani konje? (ezibuza futhi ecabanga). From 2000 and (ecabanga) 2006, iminyaka emingakanani leyo? (Sabe sesibala-ke sathola ukuthi iminyaka eyi-13). Wabe esethi: Yes u-13 years.

Lezi zingxoxo ziveza ukuthi labo thisha abangabahlanganyeli bocwaningo sebenesikhathi esingakanani befundisa isiNgisi ulimi lwesibili. Uthisha uThobeka yena waveza engxoxweni yakhe ukuthi useneminyaka engamashumi amabili nane efundisa isiNgisi ulimi lwesibili. Lo thisha nguyena oneminyaka eminingi efundisa uma eqhathaniswa nabanye othisha ababengabahlanganyeli balolu cwaningo. Uthisha uZanele yena enkulumweni yakhe waveza ukuthi useneminyaka eyishumi nanye

efundisa isiNgisi ulimi lwesibili. Omunye wothisha futhi okunguthisha uZoleka waveza ukuthi yena uneminyaka emihlanu nje kuphela efundisa, okumenza abe uthisha oneminyaka emincane efundisa uma eqhathaniswa nabanye othisha abangabahlanganyeli balolu cwaningo. Uthisha wokugcina okunguthisha uSizakele yena waveza ukuthi useneminyaka eyishumi nantathu efundisa isiNgisi ulimi lwesibili.

Izincwaningo eziningi (Chingos & Peterso, 2011; Kraft & Papay, 2014; Blazar, 2015) ziveza ukuthi izinga likathisha lokufundisa lihamba lehle ngokuhamba kweminyaka. Ziveza ukuthi indlela uthisha afundisa ngayo, azimisela ngayo nangendlela aziphatha ngayo kuhamba kushintshe ngoba usuke esejwayele. Ukujwayela kukathisha kudala ukuthi angabe asazimisela ngale ndlela ayezimisela ngayo ngaphambilini.

Zikhona ke izincwaningo eziveza imibono ehlukile kule yabacwaningi abangenhla. Abacwaningi abafana no (Rockeff and Staiger, 2006; Clotfelter, Ladd and Vigdor, 2007a, 2007 b; Harris and Sass, 2007; Kane & Ladd, 2008; Sass, 2007) bathi:

Several studies confirm findings from existing research that, on average brand new teachers are less effective than those with experience under their belts.

Lesi sicaphuno esingenhla siveza ukuthi indlela uthisha oneminyaka engeminingi efundisa asebenza ngayo ayifani nendlela kathisha oseneminyaka eminingi efundisa. Baveza ukuthi lab' othisha abaneminyaka emincane abafundisi ngezinga elifana nalelo zinga ekufundisa ngalo othisha asebeneminyaka eminingi befundisa. Laba babhali baqhubeka ngokuthi uma kuqhathaniswa indlela lab' othisha ababeyiyona nababefundisa ngayo ngaphambilini, besaqala, kuvela umehluko omkhulu kunendlela asebefundisa futhi asebenza ngayo manje. Lokhu kudalwa ukuthi basuke sebezijwayele izinqubo zokufundisa, izindlela kanye namasu okufundisa, amaqhinga okumelana nezinguquko ezenzeka njalo ikakhulukazi izinguquko kwikharikhulamu, izindlela zokumelana nokuziphatha kwabafundi kanye nezindlela zokulawula izinhlobozobho zabafundi ekilasini kanye nasesikoleni.

Ababhali abafana noKin kanye noPadolsky (2016) babeka umbono ofanayo nalowo wababhali abangenhla. Laba babhali babeka kanje:

As teachers gain experience, their students not only learn more, as measured by standardized tests, they are also

more likely to do better on other measures of success, such as school attendance.

Bakhona futhi abanye ababali abafana no (Clotfelter et al., 2006, 2007; Boyd, Grossman, Lankford, Loeb, and Wyckoff, 2008; Harris and Sass, 2011; Kane et al, 2008; Ladd and Sorensen, 2017) abavumelana nombono wokuthi izinga likathisha onesipiliyoni ekufundiseni liba phezulu kunelikathisha osemusha emkhakheni wezokufundisa. Laba bacwaningi bathi:

More experienced teachers support greater student learning for their colleagues and the school, as well as for their own students.

Lesi sicaphuno esingenhla siveza ukuthi othisha abanesipiliyoni sokufundisa abagcini ngokukhathalela abafundi babo kodwa bakhathalela baluleke ngisho ozakwabo nabafundi babo. Lolu hlobo lokukhuthaza lungasiza ekutheni kwehle izinga lobuthaka kothisha abangenaso isipiliyoni sokufundisa.

Ubuthaka bokungabi naso isipiliyoni sokufundisa buholela ekutheni othisha abasha bagcine sebedikibala bephelelwa yithemba futhi abanye bagcina sebeshiya emkhakheni wokufundisa. Lokhu kusuke kudalwa yingcindezi abasuke bebhekene nayo njengothisha abafikayo emkhakheni wokufundisa (Melnick & Meister, 2008). Kukhona isicaphuno esidume umhlaba wonke sikaSopolitiki waseRoma uJulius Ceaser esithi “*Experience is the best teacher of all things*”

Lesi sicaphuno siveza umbono wokuthi umuntu nomuntu ufunda ngokwenza, okusho ukuthi ukuze ube nolwazi lwento ethile, kufanele kube wukuthi sewake wayenza ngaphambilini. Yingakho ababali abafana no (Darling-Hammond, 2006) beveza ukuthi othisha abasuke besebasha ekufundiseni bayaye befunde lukhulu kothisha abasuke sebeneminyaka eminingana befundisa. U-Edgar nabanye (2011) baveza ukuthi kuyaye kube kuhle ukuthi uthisha osemusha ekufundiseni afikele ezandleni ezifudumele zothisha osenesipiliyoni ekufundiseni.

UMurphy (2011) uthi othisha abasha basuke besafika emkhakheni wezokufundisa futhi lolu lwazi abasuke beluthole ezikhungweni zemfundo ephakeme mayelana nenqubo yesikole lufike lungabasizi kangako ngoba okufundwa phansi kusuke kwehlukile kulokho abafike babhekane ngqo nakho ezikoleni. Labo thisha baba

nobuthaka ngoba basuke bengakazi ukuthi bazohlangabezana kanjani nezimo abasuke bebhakane nazo ezikoleni kanye nengcindezi.

Ababhali abafana noMenlick benoMeister (2008) bake benza ucwaningo olwakhiqiza imiphumela eyaveza ukuthi othisha abasuke bebasha futhi beneminyaka embalwa emkhakheni wokufundisa baba buthaka emakilasini. Labo thisha babhekana nezinsalelo ngoba basuke besadidekile ngokuthi bazozenza kanjani zonke lezi zinto okusuke kufanele bazenze ezisuke zizintsha kubona. Labo thisha kuyaye kubathathe isikhathi eside ukulungiselela izifunjwana, bayaye bengazi ukuthi yiziphi izindlela namasu okufanele lezo zihloko abasuke bezozifundisa futhi babhekana nobunzima uma kufanele balawule amakilasi lapho befundisela khona.

UMenlick benoMeister (2008) baveza ukuthi buningi ubuthaka obuyamaniswa nokuba nguthisha osemusha emkhakheni wezokufundisa. Baveza ukuthi labo thisha bahlangabezana nengcindezi ikakhulukazi ekushintsheni kwekharikhulamu kanye nezingqubomgomo zokufunda nokufundisa. Lokhu kudala ukuthi nabafundi bagcine bethinteka. Abafundi bagcina bengalutholanga ngendlela efanele ulwazi ekilasini okudala ukuthi bagcine beshiyeka ezifundweni zabo. Umbhali ofana noDarling-Hamond (2006) yena uthi ukuze kuhlangebezane nobuthaka bothisha abasuke befika emkhakheni wezokufundisa, kufanele labo thisha banikwe othisha abanesipiliyoni njengabeluleki babo ukuze bezobahola, babeluleke, babachushise futhi babe yimithombo yolwazi kubona.

5.3 Izindlela abazisebenzisayo othisha

Izindlela zokufundisa ulimi lwesibili kube nolokuqala luthuthukiswa nalo, zinganye yezinto ezisiza othisha ekutheni balufundise ngendlela. Le ndikimba iveza izindlela ezisethensizwa othisha ngesikhathi befundisa isiNgisi ulimi lwesibili. Ngesikhathi sezingxoxo, othisha ababengabahlangayeli bocwaningo bachaza ngezindlela abazisebenzisayo uma befundisa isiNgisi ulimi lwesibili.

5.3.1 Cuttings

Lapho ngibuza uthisha uThobeka ukuthi yiziphi izindlela azisebenzisayo ukufundisa isiNgisi ulimi lwesibili, waphendula wathi:

Mostly indlela ukubanika ama-*cuttings* nemibhalo *and then you talk about istory esikwibook...*

Uthisha uZanele yena wabeka kanje:

Ukusebenzisa ama-*flash cards*, ukusebenzisa ama-*pictures*, *give more worksheets with pictures for cut and paste activities*. *The more* bejwayela ukuzenzela, basike izithombe baqondanise, *is the more* bekwazi uku-*grasp i-English*.

Uthisha uSizakele ngesikhathi ebuzwa ukuthi yiziphi izindlela azisebenzisayo uma efundisa isiNgisi wabeka kanje:

And enye yezinto engisizayo ukuthi njobubona nje nakhu kuba namagama amaningi esiNgisi, umuntu akafunde khona bezoba-*used*, ama-*charts*, umuntu akayfundele yena. Kwesinye isikhathi senza ama-*sound*, basike *beginning letters* bafake egameni eli-*right*, babuke isithombe, bafunde igama, *cut* bafake endaweni e-*right*. Bafunde, bafunde khona bezoba *used* ukuthi akwazi ukubhala, akwazi ukulifunda igama futhi akwazi ukusho i-*spelling* salelo gama.

Othisha abacashunwe ngenhla baveza ukuthi indlela abayaye bayisebenzise ukubanika ama-*cuttings* nemibhalo. Le ndlela engenhla ibizwa ngokuthi yi-*Task-based Method*. Ngokuka-Ellis (2009), inhloso yokusebenzisa le ndlela ukufundisa abafundi ukukwazi ukuqeda imisebenzi abanikwe yona. Kule ndlela uthisha uyaye anike abafundi imisebenzi yolimi lwesiNgisi abangayenza futhi bayithakasele. Abafundi balindeleka ukuba basebenzise ulwazi asebevele benalo lolimi lwesibili, okuyisiNgisi ngokwalolu cwaningo, ukubenza baphinde baqonde le misebenzi (Ellis, 2009, p. 5).

5.3.2 Indlela ye-*Grammar translation*

Uthisha uThobeka benothisha uSizakele babuye baveza enye yezindlela abazisebenzisayo uma befundisa isiNgisi ulimi lwesibili. Uthisha uThobeka wabeka

kanje: *And then you talk about the story esikwibook and then uyasi-translator to make them understand.*

Uthisha uSizakele yena wabeka kanje:

Yabo uma ngibafundisa, ngiyaye ngibeke in *English*, ngikubeke in Zulu futhi ukuze kuthi babe *clear* ngoba *if* ngikubeka in *English* kuphela aba-*understand at all* kanti mengilokhu ngiphindaphinda ngikubeka ngesiNgisi, ngikubeka ngesiZulu, *most of them* baze bagcine sebenzenile ukuthi *ok* kushukuthi.

Ngala mazwi angenhla, uthisha uThobeka nothisha uSizakele baveza ukuthi enye yezindlela abazisebenzisayo ekilasini yindlela *ye-grammar-translation*. Le ndlela abayisebenzisayo labo thisha yaziwa ngokuthi yindlela *ye-Grammar translation*. Le ndlela incike kakhulu ekuhumusheni, njengoba negama layo lizisho. Le ndlela isetshenziswa kakhulu ekufundiseni ulimi futhi isiza kakhulu ekutheni abafundi bafunde imigomo nemithetho yalolo lulimi abasuke belufunda, okuyisiNgisi ngokwalolu cwaningo (Becker, 2000).

Njengoba ngivezile esahlukweni sesibili, indlela *ye-grammar translation* igcizelela ukufundiswa kohlelo lolimi lwesibili. Kule ndlela ukuhumusha kusemqoka ngoba amagama olimi lokuqala ahunyushelwa olimini lwesibili. UBrown (2002) uthi ulimi lokuqala lwabafundi luyagcinwa kule ndlela futhi yilona olusetshenziselwa ukuhumushela amagama olimini lwesibili, okuyisiNgisi ngokwalolu cwaningo.

5.3.3 Flashcards

Uthisha uZanele ngesikhathi ebuzwa ngezindlela azisebenzisayo uma efundisa isiNgisi ulimi lwesibili wabuye waveza lokhu okulandelayo: Ukusebenzisa ama-*flashcards*, ukusebenzisa ama-*pictures*, *give more worksheet...*

Uthisha uZoleka ngesikhathi ebuzwa wabuye wabeka kanje:

Uma lingekho bayabuya bazobuza ukuthi leli gama lithini noma basebenzise i-*wordbank* yabo esiyakha ngama-*flashcard* anezithombe khona ezokhumbula ukuthi *what is the meaning of a word*.

Kulesi sicaphuno esingenhla, uthisha uZanele benothisha uZoleka baveza ukuthi bayaye basebenzise ama-*flash card* njengendlela yokufundisa. Indlela yokusebenzisa ama-*flash cards* isiza kakhulu uma kufundiswa izinhlamvu ezintsha, amagama, amaqoqo ezinhlamvu kanye nolunye ulwazi. Kule ndlela, abafundi bayaye balalele uthisha ngesikhathi ebabizela amagama athile noma imisindo ethile bese besho emva kwakhe. Lokhu kwaziwa ngokuthi yi-*drilling*. Le ndlela isiza abafundi ekutheni bakwazi ukubamba lokhu abasuke bekufunda futhi bagcine sebekwazi ukukusho ngekhandla, ngaphandle kokukubuka noma kokukufunda phansi.

NgokukaBudden (2011), ama-*flash cards* anezithombe ezigqamile futhi ezinemibalabala enza ukuthi abafundi bakuthakasele ukufunda ulimi. UBudden (2011) uthi abafundi abancane bayaye bazithande izithombe ezinemibala egqamile futhi ehehayo. Lo mbhali uthi ziningi izindlela ezingasetshenziswa ekufundiseni isiNgisi kusetshenziswa ama-*flash cards*. Lezi zindlela uzihlukanisa kane. Uthi kukhona indlela yokukhumbula osekufundiwe (*memory*), indlela yokuphindaphinda (*drilling*), indlela yokuhlonza (*identification*) kanye nendlela yokukhombisa ukuthi uyakuqonda konke ofunda ngakho ngokuthi wenze (*Total Physical Response*).

5.3.4 Ukusetshenziswa kwesichazamazwi

Uthisha uZoleka ngesikhathi ebuzwa ngezindlela azisebenzisayo uma efundisa ulimi lwesiNgisi waphendula kanje:

Into uma ngabe sesiya eku-*read*-eni, uma ngabe si-*reader*, ngiyaqikelela ukuthi mengabe si-*read*-er kufanele wonke umuntu abe nayo into yoku-*read*-er kuqala. Uma enento yoku-*read*-er abe nayo futhi ne-*dictionary* kwi-*excercise* lakhe. Ngesikhathi si-*read*-er siyawadwebela lama gama amasha, siwathathe siyawafaka kwi-*dictionary*. Kwi-*dictionary* si, yigama nencazelo yalo siyichaza ngolimi lwakhe lwesiZulu ukuze kuthi uma ngabe esebuya, esezi *read*-ela yedwa sekulula uku-*understand*-a ukuthi indaba kade ithini, leli gama lichaza ukuthini, leli gama ngilisebenzisa kuphi, so into esisizayo ukuthi sibe ne-*dictionary*, ukubhala amagama lawa awesiNgisi kuphinde futhi kubhalwe izincazelo. Noma njengoba bezobhala nje,

njengoba bebhala izindaba, basebenzisa i-*dictionary* yabo. Uma ngabe esengalazi igama, uyobheka kwi-*dictionary* ukuthi leli gama lithini. Uma lingekho bayabuya bazobuza ukuthi leli gama lithini.

Uthisha uThobeka yena wabeka kanje:

...bese uthi abahambe beyofunda ekhaya, *its either* bafundela ama-*parents* abo or bafundela osisi babo nobhuti abafunda kuma *highest grades*. Uma befunda, *I always encourage them to make their own dictioneries*, ukuze amagama abangawazi bawachaze. Abanye kodwa basahluleka ukuyisebenzisa *but I help those*.

Lezi zicaphuno ezingenhla ziyakuveza ukuthi uthisha uZoleka kanye nothisha uThobeka basebenzisa indlela yokubheka izincazelo zamagama abafundi abangawaqondi kwizichazamazwi ngesikhathi befunda izincwadi. Le ndlela iyaye ifakwe ngaphansi kwezindlela ezaziwa ngokuthi ama-*cognitive strategies*. U-Anastasiou benoGrivia (2009) babeka kanje:

Cognitive strategies involve direct interaction with the text and contribute to facilitating comprehension, and operate directly on incoming information, manipulation in ways that can enhance learning. Cognitive strategies include the strategies of underlining, using titles, using dictionary, writing down.

(Anastasiou & Grivia, 2009, p. 284).

Le ncazelo engenhla ikuveza ngokusobala ukuthi ukuze abafundi bakwazi ukuqonda amagama noma imibhalo, bayaye badinge ukuthi babheke izincazelo zawo.

5.3.5 Independent Reading

Uthisha uSizakele ngesikhathi ebuzwa ukuthi yiziphi izindlela azisebenzisayo uma efundisa isiNgisi waphinde wabeka kanje:

Enye into engisizayo ukuthi njengoba ubona nje nakhu kuba namagama amaningi esiNgisi mabefika umuntu akafunde khona bezoba used, ama-charts.

Uthisha uZanele yena waphendula kanje:

I make sure ukuthi bayafunda. I give more reading. Special, mhlasi, uhh let us say senzisa ene, khona incwadi abayithandayo, ekthiwa ibani (ecabanga), angazi ubani ene, The King of the street, ya. Leyo noveli, it is just a novel ene picture and sentence ngezansi. Bagcina sebeyicrammer, sebevele bayifunde, bayisho begazange bayibuke because sebejwayele. The more kodwa bejwayela ukufunda the more beku-enjoy-a ukufunda i-English.

Enye yezindlela uthisha uSizakele beno thisha uZanele abayisebenzisayo yindlela eyaziwa ngokuthi yi-*independent reading*. UBiddulph (2000) uthi indlela yokuzifundela ngokuzimela ibalulekile esifundweni sokufunda ngokuqondisisa. Uthi ngalesi sikhathi umfundi ezifundela ngayedwana ezimele, uyaye akwazi ukusebenzisa amaqhinga awafundiswe uthisha ngesikhathi befunda ngamaqoqwana (*group-guided reading*).

NgokoMnyango WezeMfundo eyiSisekelo (2008), le ndlela yokufunda isuke ihlelwe ngenhloso. UMnyango WezeMfundo eyiSisekelo uthi inhloso yokusebenzisa le ndlela ukuthi abafundi bakwazi ukufunda ngokuzimela. Uthisha uba nesikhathi asihlelile esikhathini sohlelo lokufunda lapho abafundi bezimbandakanya nezincwadi. Ngalesi sikhathi, abafundi bazikhethela izincwadi abazithandayo futhi ezisezingeni labo abasuke bezozifunda. Yize kunjalo, uMnyango WezeMfundo ugcizelela ukuthi abafundi kuyaye kufanele ukuthi balekelelwe ekukhetheni izincwadi ukuqikelela ukuthi umfundi ukhetha incwadi azokwazi ukuyifunda noma esezingeni lakhe futhi azokwazi ukuthi ayiqondisise kahle.

Ngalesi sikhathi, uthisha kuyaye kufanele ukuthi alalelisise futhi abuke abafundi ngesikhathi befunda ukuze abone indlela umfundi ngamunye afunda ngayo. UPinnell benoZimmerman (2006) bayahambisana nombono wokuthi abafundi bafunda kangcono uma kuyibo abazithwalele umthwalo wokuzifundela. Lokhu kubasiza ngokuthi bakwazi ukuzimela uma befunda.

5.4 Amasu abawasebenzisayo othisha

UNKosi (2011) uthi enye yezinto ezisemqoka ukuba uthisha akhethe amasu okufundisa afanele izingane zakhe ekilasini (Nkosi, 2011, p.3). Othisha basebenzisa amasu athile ekulekeleleni abafundi ukuba bathuthuke ekufundeni ulimi lwesibili. Amasu okufundisa ahlukahlukene. Kuyaye kuye ngothisha ukuthi yini le afuna ukuthi kuphele isifunjwana abafundi beyizuzile (Westwood, 2008). Abanye othisha bakholelwa ekufundiseni ngendlela yokuthi bangabafaki abafundi babo esifunjwaneni, uthisha kube nguyeyedwa onethuba lokubeka imibono ekilasini. Into okusuke kumele yenziwe ngabafundi kulesi simo ukuthi bavumelane nalokhu okushiwo nguthisha (Fullan & Langworthy, 2013).

5.4.1 Isu lokufunda ngokusebenzisana

Othisha abangabahlanganyeli balolu cwanigo baphinde baveza namasu abawasebenzisayo ngesikhathi befundisa isiNgisi ulimi lwesibili. Uthisha uThobeka ngesikhathi ebuzwa ukuthi yimaphi amasu awasebenzisayo uma efundisa waphendula wathi:

We have igrouping because we do i-group, igroup ehh guided reading, which we call i-GGR. So that's when mabe-reader that is where you correct them, you call them whilst abanye benza okunye. I group osuke uyi-targetil-e iyona osuke uyi assessor and uyifundisa and uyi-helper futhi ekutheni ikwazi uku-reader right noku understand-er i-content abasuke beyifunda.

Uthisha uZanele yena uma ebuzwa ngokuthi yimaphi amasu awasebenzisayo uma efundisa isiNgisi ulimi lwesibili wabeka kanje:

I group them, I group them according to ama- mental ability abo. Uma usubona ukuthi sebay-few laba abangabambi kahle, uyakwazi ukuthi ubathathe ubafake kule group le esuke isi-right. Kuyakwazi ukubavula ingqondo because ene we know as uthisha kukhona into angakwazi ukuyi-understand-er uma isishiwo uwena but masishiwo umngani wakhe, uyizwa better than you.

Kwathi lapho sengibuza uthisha uZoleka ngamasu awasebenzisayo uma efundisa ulimi lwesiNgisi, waphendula wathi:

Ngiyabasebenzisa ngama-*group* kodwa akubi lula uma ngabe uzobasebenzisa ngama-*group* abo (ecabanga), abantwana angithi abafani ekilasini. Kukhona abangcono kukhona abangekho ngcono kukhona abangenalutho *at all*, so ama-*group* ethu isikhathi esiningi ayaye efune ukuthi sihlanganise abantwana ngobungcono babo.

Umhlanganyeli uSizakele waveza lokhu okulandelayo ngesikhathi ebuzwa ukuthi yimaphi amasu awasebenzisayo uma efundisa isiNgisi ulimi lwesibili:

Sibuye sisebenze ngama-*group*. Nansi ne-*list*, ne-*chart* labo lama *groups*, sifunde *in groups* mhlampe *let us say* sifunda nale *group*, ngihlale kwi- *center* yabo, sifunde si-*drill*-e *in groups*. Sphinde futhi nenye-*group* njalo, ngishintshanise ama-*group*, ama-*group* nama *group* bese ngibafundisa bonke sengibona ukuthi ehh sebengenile.

Kulezi zicaphuno ezingenhla, othisha ababengabahlanganyeli bocwaningo bakuveza ukuthi bayalisebenzisa isu lokufunda ngokusebenzisana. UMnyango WezeMfundo eyisiSekelo (2011) uyakugcizelela ukuthi ukuze ukufunda kube yimpumelelo, kubalulekile ukuba abafundi basebenzisane futhi babambe iqhaza ekwakheni ulwazi (Department of Education, 2011, p.11). Omunye wothisha okunguthisha uThobeka uyakugcizelela ukuthi uma kufundwa ngamaqoqo, uyaye asebenzise isu elaziwa ngokuthi yi-*Group Guided Reading*.

NgokoMnyango WezeMfundo eyisiSekelo (2011), kuyaye kuthi uma abafundi befika ebangeni lesithathu, bese bethulelwa umsebenzi wokufunda ngamaqoqwana. Lapha uthisha usuke esebenzisa isu elaziwa ngokuthi i-*Group-guided reading*. Abafundi basuke bengawuqabuki lo msebenzi ngoba babekade bewenzile ebangeni lokuqala, umehluko uba sekutheni ebangeni lokuqala babewenza ngolimi lwebele, okuyisiZulu kanti ebangeni lesithathu bawenza ngolimi lwesibili okuyisiNgisi. Uthisha uma esebenzisa leli su, kuyaye kudingeke ukuthi ahlele izincwadi (*readers*) ezahlukene

ngokwamazinga abafundi abazozifunda emaqoqweni azobe akhiwe nguye uthisha. Kuyaye kufuneke ukuthi uthisha ahlele abafundi emaqoqweni angaba nabafundi abasukela kwabayisithupha kuya kwabayishumi. Lapha uthisha ube esesebenza nala maqoqo ngokuhlukana. Uma kusetshenzwa, uthisha kuyaye kufanele ukuthi achithe isikhathi esingangemizuzu eyishumi nanhlano iqoqo neqoqo. Leli su lisiza ekutheni uthisha akwazi ukusebenza nomfundi ngamunye ebe eseqoqweni ukuthuthukisa ulwazi lwakhe lokufunda lolimi lwesibili (DBE, 2011, p. 13).

Ababhali abafana noReigeluth benoCarr-Chellman (2009) bathi uthisha osebenzisa isu lokufunda ngokubambisana kumele abe namakhono anele okwakha amaqoqo azosebenza ngempumelelo. Baqhubeka bathi kumele abanike imisebenzana efanele, azimbandakanye nabafundi ngesikhathi benza le misebenzana. Kuyaye kube kuhle uma uthisha enamakhono anele okusebenzisa abafundi ngokwamaqoqo ngoba izinjongo asuke ezihlose ngokusebenzisa abafundi ngamaqoqo uyazifeza. Lokhu kuyabasiza nabafundi ekutheni bahlanganiswe nalabo abasezingeni labo nabazokwazi ukuthi basebenzisane kahle nabo (Galton et al., 2009).

5.4.2 Mental-Ability grouping

Ngesikhathi othisha bebuzwa ngamasu abawasebenzisayo uma befundisa isiNgisi kwavela ukuthi abanye othisha basebenzisa isu elaziwa ngokuthi yi-*mental ability grouping*. Uthisha uZoleka waveza ukuthi usebenzisa isu lokufunda ngokusebenzisa kodwa futhi ubuye asebenzise nesu lokuhlukanisa abafundi ngokwamaqoqo aziwa ngokuthi ama-*mental ability groups*. Uthisha uThobeka wabeka kanje:

You group them, you group them according to ama mental ability abo. If uma usubona ukuthi sebeba-few laba abangabambi kahle, uyakwazi ukuthi ubathathe ubafake kule group esuke isiright.

Uthisha uZoleka yena wabeka kanje:

Bayasebenza ngama-group kodwa akubi lula uma ngabe uzobasebenzisa ngamagroup abantwana, angathi abafani ekilasini. Kukhona abangcono, bakhona abangekho ngcono bakhona nabangenalutho *at all*, so ama-group ethu

isikhathi esiningi ayaye afune ukuthi uhlanganise abantwana ngobungcono babo.

Kuyavela ezicaphunweni ezingenhla ukuthi labo thisha yize belisebenzisa isu lokufunda ngokusebenzisana kodwa abafundi babafaka emaqoqweni aziwa ngokuthi ama-*mental ability groups*. UBoaler nabanye (2000) uma bechaza lolu hlobo lwamaqoqo bathi:

Ability grouping is simply the allocation of children to groups based on their academic ability. For teaching these groups of children, the teacher will change their pedagogy to meet the needs of the pupils in the group.

Laba babhali bachaza ukuthi lolu hlobo lwamaqoqo lwakhelwa ukuthi abafundi bafakwe ngokwama zinga abo okufunda. Ukuze injongo yokufunda ifezeke, othisha kufanele bashintshe izindlela namasu (*pedagogy*) abawasebenzisayo uma befundisa. Lokhu kusiza ekutheni abafundi abasheshe babambe ekilasini, basetshenziselwe izindlela ezibafanele ukuze bengagcini sebengakuthakaseli ukufunda ngesimo sokuthi lezi zindlela abafundiswa ngazo zisuke zisezingeni eliphansi, ekubeni bona beshesha. Kufanele futhi benze okufanayo nakulabo bafundi abaphuzayo ukubamba ekilasini, babafundise ngezindlela ezisezingeni labo, ezingezukubenza bazizwe beyizahluleki.

Zikhona izingcwaningo esenziwe eziveza ukusebenza nokubaluleka kwaleli su. UGeorges (2009) uthi: *Raising poorer children's attainment, mental ability grouping is effective.*

Abanye abacwaningi abafakazela lo mbono bafana noKutnick nabanye (2002). Laba bacwaningi babeka ukuthi banobufakazi bokusebenza kwaleli su ngoba sebake benza ucwaningo olwakhiqiza imiphumela eyaveza impumelelo yokusetshenziswa kwala maqoqo. Abacwaningi abafana no (Baines, Blatchford & Kutnick, 2009; Kutnick, et al., 2002; Wing-Yi Cheng, Shui-Fong and Chun-Yan Chang, 2008) bathi:

These groups do not foster effective learning opportunities alone; they require teachers to teach communication skills, problem solving and decision-making skills to complete tasks which are designed to facilitate effective group working.

Ngokwesicaphuno esingenhla, laba bacwaningi baveza ukuthi lama qoqo awagcini ngokugqugquzela ukufunda okuyimpumelelo kodwa abuye adinge ukuthi othisha bafundise amakhono okuxhumana ngempumelelo, amakhono okukwazi ukuxazulula izinkinga kanye namakhono okukwazi ukuthatha izinqumo eziphusile. Lama khono abalwe ngenhla ayaye asize ekutheni abafundi bakwazi ukwenza baphinde baqede imisebenzana abasuke benikezwe yona emaqoqweni abo.

5.5 Ukuzithuthukisa kothisha ekufundiseni isiNgisi ulimi lwesibili

Othisha ababengabahlanganyeli bocwaningo bachaza ukuthi baluthuthukisa kanjani ulwazi lwabo lwesifundo sesiNgisi ukuze baqinisekise ukuthi bahlezi benolwazi olusha njalo lwalesi sifundo. Ezingxoxweni engaba nazo nabahlanganyeli bocwaningo mayelana nokuthuthukiswa kolwazi lwabo lwesifundo sesiNgisi, ngathola lezi zimpendulo ezilandelayo.

5.5.1 Ukuzinithisa ngokufunda imibhalo ehlukene

Uthisha uThobeka ngesikhathi ebuzwa ukuthi uluthuthukisa kanjani ulwazi lwakhe lwesifundo sesiNgisi waphendula kanje:

Uhh, ngya-*invest-er* kakhulu ezincwadini zama-*grades* aphansi ama-*lower grades books*. *I read a lot of different lower grade books* ukuze ngiqhathanize i-*information* khona ngizokwazi ukuyisebenzisa ekilasini ukuze zonke izingane zi-*understand-e*.

Uthisha uZanele yena wabeka kanje:

By reading ama-books. Reading, ungena ku-internet u-google-ishe izinto ezintsha, ama-activities amasha so that ingane izo izo, umqondo wayo uzo uzovuleka.

Uthisha uSizakele yena wabeka kanje:

Ngibeka *different books*. Eyakwa *grade 1, grade 2, grade 3*. Ngisho nalezo ezifundwa kuma-*multi*. Ngithatha nezengane yami efunda e-*multi* ngizifunde khona

ngizokwenza ama-lessons ngibone nokuthi ngingabeka kanjani kangcono.

Othisha ababengabahlanganyeli bocwaningo baveza ukuthi bayazinothisa ngokufunda imibhalo eyahlukene ukuze bathuthukise ulwazi lwabo lwesifundo sesiNgisi. I-*National Reading Strategy* (2008) uma ichaza ukubaluleka kothisha ofunda imibhalo, ithi:

A good reading teacher allows for different learners' learning styles. Learners should know a range of techniques to help them to reach appropriate reading level, with comprehension for information and enjoyment. Teachers should use a range of methods. Too often, teachers use whole class reading from the same book as the only reading experience in the classroom.

(National Reading Strategy, 2008, p.15)

Kulesi sicaphuno esingenhla, uMnyango WeZemfundo eyisisekelo ocwaningweni owalwenza ngenhloso yokuthuthukisa amazinga okufunda okubhaliwe. Lolu cwaningo lwathola ukuthi uthisha ozinothisayo ngokufunda imibhalo uyakwazi ukuvulela abafundi bakhe amathuba okusebenzisa izindlela ezahlukene zokufunda.

UCremin nabanye (2014) baveza umbono ofanayo nalowo we-NRS. Laba babhali bathi:

Teachers who read reflect, share, and explore the possible classroom consequences of their reading practices to support children as readers. These teachers made more of a difference to children's reading behaviour and engagement.

(Cremin, et al., 2014)

Lezi zicaphuno ezingenhla ziveza ukubaluleka kothisha ojwayele ukufunda imibhalo eyahlukene. Ziveza nokuthi lolu hlobo lothisha alugcini ngokuzinothisa lona lodwa kodwa lolu lwazi lwakhe uze alwabele nabafundi bakhe okwenza ukuthi ukufunda imibhalo eyahlukene kube wusiko.

5.5.2 Ukuthamela izinhlelo ezisuke zihlelwe ngumnyango wezemfundo eyisisekelo zokuthuthukiswa kolwazi namakhono esifundo sesiNgisi

Uthisha uThobeka wabuye waphendula kanje:

So that is how I match the standard that, I do not want to be rusty, I want nami ukulokhu ngi-improver and worst of all ke, engicabanga ukuthi it is the top, I attend as much workshops as possible as far as the Department is offering.

Uthisha uZoleka yena waphendula wathi: Isikhathi esiningi siye sibe nama-workshops, ngiyawa attend-a ama-workshops, ehh kanjalo nama-trainings.

Uthisha uZoleka wathi: Ukuya kuma-trainings, ukuhamba uma siyo-work-shop-wa. *I go to all trainings and workshops.*

UPelochino (2009) uphawula ngokuthi izikole zemfundo eyisisekelo nezemfundo ephakeme umhlaba wonke ziyaye zibe nezinhlelo zokuthuthukiswa kwamakhono nolwazi lothisha. Ngokwalo mbhali, ukufunda kuyinqubo eqhubekayo futhi nolwazi luhamba luhambe lushintshe emva kwesikhathi, yingakho ukuthuthukiswa kwamakhono nolwazi lothisha kubalulekile. Ukuthuthukiswa kolwazi namakhono ezifundo othisha abazifundisayo kwenza ukuthi nabafundi benze kangcono kulezo zifundo.

Ababhali abafana noDarling-Hammond nabanye (2009), babeka umbono ofanayo nokaPelochino (2009). Laba babhali bathi ukufunda kuyinqubo eshintshashintshayo ngakho kuyaye kubaluleke ukuthi kuthuthukiswe. Uthisha ofundisa kahle uyaye athathwe njengomgogodla wemfundo futhi uyaye abukwe njengesibani esikhanyisela izimpilo zabafundi asuke ebafundisa. Yingakho ukuthuthukiswa kwamakhono nolwazi lothisha kuyaye kuthathwe njengesenzo esihle ngoba kwenza ukuthi othisha bahlale benolwazi olusha ngezinqubo zemfundo.

5.5.3 Ukuxhumana ngenhloso yokucobelelana ngolwazi nokuthuthukisa amakhono okufundisa isiNgisi (*Networking*)

Uthisha uThobeka waphendula kanje:

Ehh ngiya-*invest-er* futhi kakhulu kuma-*neighbouring schools, like the former model C schools*. Ngiya, *I'm liaising with them*. Ngine *partnership in fact* nothisha ofundisa eWiggins Road and nothisha ofundisa ehh, eWiston Park, ngakoHillcrest.

Uthisha uZoleka wabeka kanje:

Kanjalo futhi mangabe sesizokwenza *i-planning*, kuyangisiza uku-*planner* nabanye abantu, ukuze ngizozwa ukuthi omunye umuntu yena u-*attach-er* kanjani. *I-method* yakhe uma ngabe kuwukuthi iyangisebenzela, *then I will use i-method* yomunye umuntu. Kanjalo futhi noku *communicator* nabanye othisha nje bakwagrade *three*, yes ngibone ukuthi bona benza kanjani. *Ama-workshops, ama-training*. Nakwezinye izikole siyakwazi.

Uthisha uSizakele yena wabeka kanje:

Ngifunde nje ngibuze nakwabanye, ngithakele kwabanye, ni-*network-e* ukuthi e, wenza kanjani ukuze babe-*right*, hhawe behlupha abanye, aba-*understand* kanje kanje. Mhlampe basho lokhu, ngifike ngizoku-*implementer* nalana, ngibone ukuthi kuyasiza yini.

Othisha ababengabahlanganyeli bocwaningo baveza ukuthi enye yezinto abazenzayo ukuze bazithuthukise olimini lwesiNgisi ukuthi baxhumane nozakwabo abasebenza nabo nalabo abasezikoleni ezingomakhelwane. Ababhali abafana noLieberman benoMiller (2000) babeka kanje:

The encouragement of collaboration may also be viewed as a tool of teacher empowerment. Teachers may

experience enhanced confidence and self-esteem through mutual support offered by other colleagues.

Lieberman noMiller (2000).

Laba babhali kulesi sicaphuno esingenhla bafakazela lokhu okushiwo ngothisha ababengabahlanganyeli bocwaningo mayelana nokusebenzisana njengothisha. Laba babhali bathi ukugqugquzelwa kokusebenzisana phakathi kothisha kusiza ekutheni othisha babe nokuzethemba kuyo yonke into abayenzayo ikakhulukazi ekufundiseni lesi sifundo ngenxa yokuthi basuke besekana futhi bebambisene.

Abanye ababhali abafana noHakkarane (2004) nabanye babeka kanje:

Teachers from schools within the same clusters experience less stress and difficulty when implementing a new curriculum because of teacher networks and collaborations.

(Hakkarainen et al., 2004).

Ababhali esicaphunweni esingenhla bathi othisha abasuke befundisa ezikoleni ezingomakhelwane noma ezisondelene abajwayele ukuzithola sebebhekana nengcindezi yokushintsha kwekharikhulamu. Lokhu kudalwa ukuthi uma kuba khona lolu hlobo lwezinguquko, labo thisha bayaye benze isiqiniseko sokuthi bayasebenzisana ngenhloso yokuthakelana ngolwazi.

5.6 Iqoqa lesahluko

Kulesi sahluko ngixoxe ngezindikimba ezine ezitholakele eziphendule umbuzo wokuqala wocwaningo othi: Yiziphi izindlela namasu okusetshenziswa othisha bebanga lesithathu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi Lwasekhaya ukuthuthukisa ubulimimbili obengezayo? Esahlukweni esilandelayo ngizoxoxa ngombuzongqangi wesibili othi: Othisha bebanga lesithathu bazisebenzisa kanjani izindlela namasu abawasebenzisayo ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi Lwasekhaya ukuthuthukisa ubulimimbili obengezayo? Nakulesi sahluko esilandelayo ngizokhipha izindikimba ezitholakele ekuphenduleni lo mbuzongqangi.

ISAHLUKO SESITHUPHA

Izindlela namasu asetshenziswa othisha bebanga lesithathu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesizulu ulimi lwasekhaya

6.1 Isingeniso

Isahluko esedlule besikade siphendula umbuzongqangi wocwaningo wokuqala othi: Yiziphi izindlela namasu okusetshenziswa othisha bebanga lesithathu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesizulu Ulimi Lwasekhaya. Lesi sahluko sizobe sisaqhuba ukwethula nokuhlaziya okutholakele. Sizogxila embuzweni wesibili othi: Othisha bebanga lesithathu bazisebenzisa kanjani izindlela namasu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesizulu Ulimi Lwasekhaya? Ulwazi olusetshenzisiwe ekuphenduleni lo mbuzongqangi lwatholakala ngokubukela othisha befundisa isiNgisi emakilasini.

Njengoba besengivezile ngenhla, lesi sahluko sizobe sisaqhuba ukwethula nokuhlaziya okutholakele. Sizogxila embuzweni wesibili wocwaningo othi: Othisha bebanga lesithathu bazisebenzisa kanjani izindlela namasu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesizulu ulimi lwasekhaya? Okuzoxoxwa ngakho lapha yilokhu okwakwenziwa ngothisha bebanga lesithathu ngesikhathi bebukelwa befundisa isiNgisi ulimi lwesibili kubafundi abenza nesizulu Ulimi Lwasekhaya. Ngaphansi kwalo mbuzongqangi wesibili, kuvele lezi zindikimba ezintathu ezilandelayo:

- (i) Ukusetshenziswa kwezindlela zokufundisa isiNgisi ulimi lwesibili
- (ii) Ukusetshenziswa kwamasu okufundisa isiNgisi ulimi lwesibili
- (iii) Ukusetshenziswa kwezinsizakufunda nezinsizakufundisa

6.2 Ukusetshenziswa kwezindlela zokufundisa isiNgisi ulimi lwesibili

6.2.1 Indlela yokufundiswa kwemisindo

Uthisha uZanele wabe efundisa imisindo ngaphansi kwesihloko esithi (*Recognising silent e, ee and ea*) ngesikhathi ngimbukela efundisa okokuqala. Ngokwe-*National Reading Panel* (NRP) (2000) ukufundisa imisindo kubafundi bamabanga aphansi kusiza othisha ekutheni bawafundise ngempumelelo amakhono okubhala nokufunda okubhaliwe. Uthisha uZanele wasebenzisa indlela yokufundiswa kwemisindo (*Phonic Approach*) ngaleli langa. Indlela yokufundisa imisindo yilapho khona uthisha esuke efundisa abafundi ukufunda igama kanye nokuliphimisa ngokuhlanganisa imisindo. Umfundi ufunda ukukwazi ukulalela nokubona imisindo, akwazi ukuthi imisindo leyo iwakha kanjani amagama nokuthi lawo magama ayakha kanjani imisho (Tassoni, 2007).

Uthisha uZanele waqala isifundo sakhe ngokuyalela abafundi ukuthi bavule ikhasi lama-54. Emva kokuba abafundi sebelivulile leli khasi, wabe esebachazela ukuthi bona abakazukubhala, uyena kuphela osavumeleke ukuba abhale ebhodini, kuphela nje bona kufanele balalele lokhu akushoyo ngoba kuzothi uma eseqede ukufundisa, bese beyabhala. Uthisha uZanele wathi:

Uthisha: *Open page 54.*

Umfundi: *Ngezansi?*

Uthisha: *Yes ezansi.*

Abafundi: *Sesifikile.*

Uthisha: *Remember ene – I, inumber ephezulu its your worksheet number. Uma ngithi page 54, ubuka ngenzansi. Lo 24 ongenhla i-iworksheet number, siyezwana?*

Abafundi: *Yes!*

Uthisha: *Ok, Awubhali imina engibhalayo. Ulalele mina, incwadi lo oyivulile uyivule ngoba kufanele uyivule ngoba uzoyenza umsebenzi uma siqeda ukufunfa i-phonics. I-phonics esizoyenza sizo-recognise-a u-letter -e- ukuthi how to pronounce-ngendlela efanayo. Siyezwana?*

Abafundi: Yes!

Emva kokuba esebachazelile abafundi ngokuzokwenzeka, uthisha uZanele wabe esechaza kabanzi ngomsebenzi ababezowenza ekilasini ngalelo langa. Wabe esethi:

Uthisha: *For example, number 1, we have got a phonic -u-u-green. Iyiphi ene i-letter oyi-recognise-ayo laphana ku green? U-green, u-deep, u-cheese. Iyiphi i-letter esiyi-recognise-ayo laphana between letter e, letter e,e, letter a,e. U-green unobani? Uhmm? Green uno-letter ba? Green, green for grass. Grass is green. Iyiphi-letter esiyi-recognise-ayo laphayana. Is a letter e, or it's a letter ee, or it's a letter ae, Green, green (egcizelela uthisha).*

Abafundi babukeka bedidekile emva kokuba uthisha esebuze lo mbuzo. Lokhu kwaholela ekutheni bagcine sebesho izimpendulo ezahluke, beqagela. Babodwa ababethi -a- abanye bethi -e-. Uthisha uZanele wabe esethi:

Uthisha: *No! No! Green, the grass is green, the grass is green!*

: -e,e- Mam!

Wakusho lokhu wakugcizelela, ezama ukunikeza abafundi umkhondo wokuthi leli gama linabaphi onkamisa. Emva kokuba esegcizelelile, sase siqhubeka kanje isifundo:

Umfundi: e,e Mam!

Uthisha: *(Uthishela ebhala u (e,e) ebhodini). Another sound is deep, deep, deep, deep.*

Abafundi: *Baphinda futhi basho izimpendulo ezingafani. Abanye bethi ee, abanye ae. Kukhona ababegcizelela ukuthi e,e.*

Uthisha: *e,e. Deep, (ebhala ebhodini). Uhh, another sound is cheese, cheese, cheese.*

Abafundi: e,e.

Uthisha: *e,e, Yes! (ebhala ebhodini). Uhh, mhhh. Another word is speed, speed.*

Abafundi: e,e

Uthisha: *(Ebhala ebhodini) and the letter dream.*

Abafundi: e,e

Uthisha: *Dream*

Abafundi: e,a!!

Uthisha: *Uhhh?*

Abafundi: e,a!

Uthisha: *e,a. Dream, you put e,a.. Another sound. Just give me a, a,a word who got two sound e,e. Any word who got e,e.*

Saqhubeka kanjalo-ke isifundo sosuku. Uthisha uZanele wayefunda igama phansi bese ebuza abafundi ukuthi linabaphi onkamisa. Abafundi babephendula, abanye besho izimpendulo eziyizo, abanye baphendule ngezimpendulo ezazingalindelekile. Babethi uma sebeyishilo impendulo okuyiyonayona bese uthisha ebhala ebhodini. Emva kwalapho, uthisha uZanele wabe eseshintsha indlela abuzo ngayo. Wayengasalibizi manje igama ukuze abafundi bezosho onkamisa abalakhaya, wabe esecela abafundi ukuthi bamuphe amagama anonkamisa -e,e-. Wayethi uma umfundi enikeza uthisha igama elino -e,e-bese uthisha enika lowo mfundi ushoki ukuba ayolibhala ebhodini lelo gama.

Saqhubeka kanjalo-ke isifundo ngemisindo. Kwathi sebewabhale esemaningi amagama ebhodini, uthisha wabe eseyalela abafundi ukuthi bawafunde wonke la magama ayesebhodini, abafundi benza njengoba uthisha ebayalelile, bafunda. Wayebalungisa uthisha lapho bengaphimisi ngendlela abafundi. Isibonelo segama abafundi ababehluleka ukulifunda u-heat-. Balifunda sengathi bafunda igama elithi -hat-. Uthisha wabe esengenelela wathi:

Uthisha: Qala phansi futhi! He!

Abafundi basho emva kwakhe bathi:

Abafundi: He!

Uthisha: at!

Abafundi: at!

Uthisha: Heat!

Abafundi: Heat!

Emva kokuba sebegedile ukufunda wonke amagama ayesebhodini. Uthisha wayalela abafundi ukuba bavule ikhasi lama-54. Emva kokuba sebelivulile leli khasi, wabe esebachazela ngomsebenzi ababezowenza ekilasini ngalelo langa, wabe esethi:

Uthisha: *In page 54 we have two boxes. The box of -e,e-, the box of -e,a-. You choose five words. In these words, then you put into the correct box, okay? Akenzeni ke. Choose five words in these words and put into the correct box. We have beat, we have sea, we have see, we have bee, we have cream, we have tea, we have green, meat, greet. What word should we put in the first box?*

Lo msebenzi uthisha awuchaza ngenhla bawenza njengekilasi. Uthisha wadweba ithebula ebhodini elalinezikhala ezimbili. Isikhala sokuqala kwaba isikhala samagama ano -e,e-, kwathi esesibili kwaba isikhala samagama ano-e,a-. Bawenza ke lo msebenzi njengekilasi, abafundi benika uthisha amagama analabo nkamisa, yena abhale ebhodini.

Esevala uthisha uZanele wathi:

Uthisha: *Niya understa ukuthi ene these words siwa pronounce-a ngendlela enjani? Efanayo but they have a different meaning. But if uli-pronounce-a, uli-pronounce-a ngendlela enjani?*

Uthisha nabafundi: Eyodwa!

Teacher: Ngoba uma uthi-green, uthi beat, uthi cheese uphinde uzothi tea, i-rhyme yakhona iba njani? Iyafana but amagama asho ini? different **means**. So niyabona-ke i-meaning ye-The phonics, the meaning is not the same but when you pronounce -rhyme, i-beat yama words, they sound ngendlela efanayo but amagama they are not the same, siyezwana?

Abafundi: Yes!

Emva kokuba uthisha esesigoqile isifundo sakhe, wabe eseyalela abafundi ukuba bavule izincwadi zabo, baphinde babhale lo msebenzi kodwa sebewubhala ngayedwana.

The Department of Basic Education (DBE) (2011) states that in grade 2 and 3, a phonic programme is provided which builds on what learners have already done in their home language. Since there is limited time available for teaching phonics, teachers are encouraged to integrate phonics teaching into Listening, Speaking and Shared Reading activities.

Department of Basic Education (DBE) (2011, P. 15).

Lesi sicaphuno esingenhla siveza ukuthi kuyaye kube kuhle ukuthi uthisha uma efundisa imisindo enzise abafundi imisebenzana ezothinta ukulalela, ukukhuluma kanye nokubanikeza imisebenzi abazoyenza ngokubambisana.

UTHisha uThobeka ngesikhathi ebukelwa efundisa okwesibili wabe efundisa isifundo sokuqondisisa. Esifunjwaneni sakhe kwavela izindlela ezahlukene zokufundisa. Enye yezindlela eyavela yindlela yokufundwa kwemisindo. Isifundo sikathisha uThobeka sahamba kanje:

Uthisha: *Right, let us look at the picture-ke and then we will read the story. You will read after me khona uzozwa kahle ukuthi amagama ngiwabiza kanjani, siyezwana?*

Abafundi: Yes!

Uthisha: *We all run to the boat.*

Abafundi: *We all run to the boat (x2)*

Uthisha: Sonke sigijimela ukuya kuphi?

Abafundi: Kwi-boat!

Uthisha: *We put on our life jackets over our coats (efunda).*

Abafundi: *We put on our life jackets over our coats (befunda emva kwathisha)*

Uthisha: *Can you see ukuthi zonke izingane in the picture are wearing life jackets?*

Abafundi: Yes!

Uthisha: Lawo ma-jacket-ike awani? *They make you float*, uma uke wawela emanzini awushoni phansi emanzini kodwa uyantanta, *you float*. Wenzenjani?

Umfundi: Uyantanta!

Uthisha: Uyantanta, *you float*. *Look at this* (ekhomba encwadini) *they are wearing life jackets over their coats*, phezu kwani?

Abafundi: *Coats!*

Uthisha: Uyawubona u-coats unobani? Uno -o-, -a-, *do you see that?* Bagqoka ama-life jackets so that they will not float. Niyawubona u-float unobani? Unobami u-float?

Abafundi: Uno -o-, -a-.

Uthisha: Uyabona lama gama ukuthi anomsindo othi awufane nama vowels alandelanayo, *do you understand?*

Abafundi: Yes!

Saqhubeka kanjalo-ke isifundo. Uthisha wayefunda umusho, abafundi bafunde emva kwakhe bese uthisha ebuza imibuzo. Uthisha waqhubeka nokufunda indaba kanje:

Uthisha: *The penguins run around in the foam on the beach. I-foam ke yigwebu, nike nibone uma kubhukudwa kuba khona into eba sengathi yigwebu, that is called a foam, kuthiwa yini?*

Umfundi: *Yi-foam!*

Uthisha: Kuthiwa yini?

Abafundi: *Yi-foam!*

Uthisha: Yini futhi oyibonayo kuleli gama elithi foam?

Abafundi: -o-, -a-!

Uthisha: o no-a, o no-a! Yiwo lama gama olokhu uwathola nje kule *lesson, right!* Ngicela ungifundele ke!

Wafunda uthisha base befunda abafundi emva kwakhe. Wayefike afunde umusho, bafunde emva kwakhe abafundi kabili bese uthisha abuzo imibuzo. Bafunda, uma

beqeda ukufunda indaba baphendula imibuzo yendaba. Kuthe sebeqedile ukuphendula le mibuzo, uthisha wabe esethi:

Uthisha: *Right*, Ngezansi they are saying read the words and listen to the sound then choose five sentences then write five sentences in your excersize book. Usuqedile manje ukwenza encwadini, now go to your excersize book and choose five words from there. How many words do you choose?

Abafundi: *Five!*

Uthisha: *Five words then what do you do ngawo, wenzani ngawo?*

Abafundi: *You write five sentences ngawo.*

Babhala-ke abafundi njengokusho kukathisha.

Ababhali abafana noBald (2007) bancoma ukubaluleka kwezithombe, amashadi, yizincwadi zemisindo kanye namakhadi anezithombe kanye namagama uma kufundiswa imisindo. Laba babhali baqhubeka bathi uma uthisha ezofundisa imisindo kuyaye kubaluleke ukuthi asebenzise izithombe ezigqamile ezizohambisana nalelo gama elinemisindo ezobe ifundwa. Imibala egqamile bayiveza njengezinye zezinto eziheha abafundi ekutheni bakuthakasele ukufunda.

6.2.2 Indlela yokufunda kakhulu (*Reading Aloud*) kanye nendlela ye-Grammar-translation

Isifundo sikathisha uZanele ngesikhathi eyobukelwa okwesibili sabe sithinta ukufundwa kwendaba. Uthisha uZanele wachaza ukuthi uma kufundwa indaba, kufundwa kakhulu kuzwakale, uthisha ahole abafundi ngokufunda, bona bafunda emva kwakhe. Ngokuka Braun (2010) ukufunda kakhulu kungenye yezindlela ezisetshenziselwa ukufundisa abafundi ukufunda okubhaliwe. Ukufunda kakhulu kwenzeka lapho uthisha efunda khona indaba ngendlela ezokwazi ukuthi yenze abafundi bayiqonde futhi bathole incazelo yayo. Kule ndlela, uthisha ufunda kakhulu ngokuhlanganyela nekilasi lonke.

Ngaphambi kokuba kuqalwe kufundwe indaba, uthisha uZanele wangichazela ukuthi uma befunda indaba uyaye ababize ukuthi bezohlala phambili bamngunge. Ngesikhathi engichazela lokhu, base bevele behleli phambili abafundi bengunge

uthisha, belinde ukuthi afunde indaba. Uthisha wabe eseyalela abafundi ukuthi bafunde kanye naye kakhulu. Wathi:

Uthisha: *Okay, let us read together, playing with shadows!*

Abafundi: *Playing with shadows!*

Uthisha: *What is a shadow?*

Umfundi: *isithunzi!*

Uthisha: *Sabani?*

Abafundi: *Abafundi baphendula ngezimpendulo ezingafani. Abanye babethi isithunzi sakho, abanye bethi esami.*

Emva kwale nkulumo-mpendulwano, uthisha uZanele wabe eseyalela abafundi ukuthi balalele indatshana ayezobafundela yona. Waqala-ke uthisha nendaba, wayifunda. Ngesikhathi uthisha uZanele efunda indaba isihloko sayo esasithi “*Playing with shadows*”, wayebuye ame, abuze abafundi imibuzo ethile ngale ndaba ayeyifunda. Lesi senzo sikathisha uZoleka sifakazelwa ababhali abafana noFarris nabanye (2004) abathi ukufunda kakhulu kusiza ekutheni abafundi bakwazi ukuthuthukisa amakhono okufunda ngokuqondisisa futhi kubasiza ekutheni bandise futhi bakhe ulwazimagama. Laba babhali bathi le ndlela ijwayele ukusetshenziswa kubantwana abancane ngoba ibenza ukuthi bakuthande futhi bakulangazelele ukufunda okubhaliwe.

Uthisha uZanele njengothisha ofundisa isiNgisi ulimi lwesibili kubafundi abenza nesiZulu ulimi lokuqala wayekuqinisekisa ukuthi ngesikhathi efunda ngesiNgisi, uyama phakathi nokufunda, abuze abafundi ukuthi amagama athile esiNgisi achaza ukuthini. Lokhu wayekwenzela ukubona ukuthi abafundi bayayilandela yini le ndaba nokuthi bayayiqonda yini. Isenzo sikathisha uZanele sifakazelwa umbhali ofana no-Arnold (2009) oveza ukuthi ukuze othisha baqinisekise ukuthi abafundi bayawuqondisisa umbhalo osuke ufundwa kufanele babuze imibuzo ngesikhathi befunda indaba.

Inkulumo-mpendulwano elandelayo ikhombisa ukuthi uthisha uZoleka wayeyifundisa kanjani le ndaba ekilasini:

Uthisha: *Ok, you see. I will read a story for you. Ehh, Sandeka is sitting up right in the bed. The moon is shining through the bed. The moon is shining through the window. The leaves of the tree make long fingers against the wall. USandeka is sitting eehh up straight to the bed, she is facing the window and the moon ehh is shining through the window, so that the, when the moon is shining is shining through the window, they see the, they see the shadow. Ubuka ini?*

Uthisha nabafundi: *Isithunzi sakhe!*

Uthisha: *Because yini eyenza ukuthi ene agcine esebuka isthunzi sakhe ene uSandeka?*

Umfundi: *Because the sky is shining.*

Uthisha: *The sky is shining and facing the window and then they see the, shadow, angithi? Ok. She put the hands together “Wow!” she is really doing it. Yini le eyenza ukuthi uma enza into nayo bese iyenza?*

Abafundi: *Isthunzi!*

Uthisha: *It is shadow angithi? Wow! She really do it. Look like a bunny ear. Angithi siyabona, you, see? (ebakhombisa isithombe encwadini). The finger is like a bunny ear, what is bunny?*

Umfundi: *Unogwaja!*

Uthisha: *Ok, let us continue!*

Abafundi: *Yes!*

Uthisha: *Then she fell asleep. Usenjani manje?*

Abafundi: *Uselele!*

Uthisha: *Ehhe, she is sleeping. Early next morning, she and grandpa went to the veld to look for wood. Bahamba benomkhulu wakhe bayobhekani?*

Uthisha nabafundi: *Izinkuni!*

Uthisha: *Uyezwa?*

Abafundi: *Yes!*

Uthisha: *Do you see the grandfather and Sandeka? (ebakhombisa isithombe).*

Abafundi: *Yes!*

Uthisha: When she look behind her, she sees her shadow. Uyaphinda futhi uma ebuka emva kwakhe ubona ini?

Abafundi: Isthunzi!

Uthisha: Ya, *shadow. It is long.* Mhlawumbe uma ngabe esuka uhamba ene ubona isithunzi silingana nawe?

Abafundi: Cha!

Uthisha: Siba ngakanani sona?

Abafundi: (Basho izimpendulo ezahlukene). Omunye wabe esethi “siba side”

Uthisha: *Good, siba side! Why siba side?*

Abafundi: (Bathula bebukeka bemangele).

Uthisha: *Usually* isithunzi sihlezi siba njalo, siba njani? Siba side kunomnikazi waso, angithi?

Abafundi: Yes!

Uthisha: *Okay, nangu umkhulu wakhe. Jafta run with her, who is Jafta here?*

Abafundi: Yinja!

Uthisha: *It is a?*

Abafundi: *Dog!*

Uthisha: *Yes! His shadow is short, i-shadow kaJafta injani?*

Abafundi: *Is short!*

Uthisha: *Why i-shadow kaJafta is short, ingabi yinde njengaye?*

Abafundi: (Abanye bathula, abanye bathi “ngoba uyinja”

Uthisha: *Because uyinja enjani? Encane angithi?*

Abafundi: Yes!

Uthisha: *Yeh, she has gathering a lot of woods benomkhulu wakhe-ke. Then the sun is begin to set. She look at her shadow again. It is long again. She tries to catch the shadow, she cannot do it. This shadow does everything she does.*

Yaqhubeka le nkulumo-mpendulwano. Uthisha uZanele wayethi uma efunda bese ema, abuze umbuzo othile, alindele ukuthi abafundi baphendule ukuze kubonakale ukuthi bayayiqonda yini le ndaba efundwayo. Abafundi babonakala beyithakasela le ndaba kwazise izinto okwakukhulunywa ngazo endabeni babezazi futhi benolwazi ngazo. Amagama anqala nje kule ndaba uma ngenza isibonelo kwabe kuyilawa:inja, isithunzi, umkhulu, inyanga, njalonjalo. Lokhu kwenza ukuthi abafundi bakwazi ukuqonda kangconywa le ndaba ngoba babengafuniseli ukuthi kukhulunywa ngani futhi nothisha uZanele wayebuye abakhombise nezithombe encwadini. UBernherdt (2009) uthi kubalulekile ukuthi uthisha uma ekhetha izincwadi ezizofundwa ekilasini, akhethe izincwadi ezinemibhalo abafundi abazokwazi ukuyiqonda. Ukuqinisekisa lokhu, izincwadi othisha abazikhethayo kufanele zikhulume ngezinto abafundi abazijwayele nabazaziyo. Le nkulumo kaBernherdt (2001) ifakazela isenzo sikathisha uZanele.

Emva kokuba uthisha uZanele eseqedile ukufunda indatshana, wabe esenamathelisa incwadi ekade ifundwa ngoyibuthe ebhodini. Wabe eseyalela abafundi ukuthi bafunde le ndaba esencwadini. Benza njengomyalelo kathisha abafundi bafunda indaba. Wayesaqhubeka uthisha ngokubabuza imibuzo, abafundi baphendule. Kwakuthi nalapho behluleka ukufunda amagama athile, abamise bese ebafundela ngendlela efanele, aphinde abayalele ukuthi baqale phansi bafunde lawo magama. Okunye uthisha uZanele ayekugcizelela ukuthi abafundi bame uma kukhona ungqi, yikhona ukufunda kwabo kuzokwakha umqondo. Wazigcizelela nezinye izimpawu zokuloba, abafundi base benza njengoba uthisha ayeshele.

Ababhali abafana noBoyd noDevennie (2009) bathi ukufunda kakhulu (*Reading Aloud*) kungenye yezindlela othisha abangazisebenzisa ukufundisa ukufunda okubhaliwe. Le ndlela yokufunda isetshenziswa lapho uthisha efundela abafundi indaba ngendlela yokuthi bayiqonde. Lokhu kusho ukuthi uthisha indaba uyifunda ngale ndlela yokuthi abafundi baze babe nezithombe abazakhayo ezingqondweni zabo futhi nemizwa yabo ithintekile. Uthisha ukwenza lokhu ngokuqinisekisa ukuthi imithetho yokufunda uyayilandela futhi nezimpawu zokuloba uyazinaka. Bafunda-ke abafundi baze baqeda. Bathi sebeqedile ukufunda incwadi enkulu esebhodini, uthisha wabe esebanika amathuba okuthi bafunde ngayedwana. Nangesikhathi umfundi esefunda yedwa, uthisha wayengenelela. Kwagcina kufunde abafundi ababili ngalolu suku.

Uthisha uThobeka wabukelwa kabili efundisa izinsuku ezingefani. Uthisha uThobeka wabe efundisa ibanga lesithathu. Ngesikhathi ngimbukela efundisa okwesibili, wabe efundisa ukufunda indaba. Isifundo sakhe sathatha isikhathi esingangemizuzu engamashumi amabili nesikhombisa. Uthisha uThobeka wayefundisa indaba ngaphansi kwesihloko esithi *Reading and Comprehension*. Ngaphambi kokuba uThisha uThobeka angene esifundweni sosuku, wabuza izingane ukuthi:

Uthisha: *What is the date today?*

Abafundi baphendula bathi:

Abafundi: The date today is Monday, 20th of May 2019.

Uthisha uThobeka wabe eselubhala ebhodini usuku. Wabe esebuza abafundi ukuthi ubani inyanga kaMay ngolimi lwesiZulu. Baphakamisa abafundi besho izimpendulo ezingafani, abanye bethi "Meyi". Uthisha uThobeka wathi ukuphakamisa izwi. Wababuza ukuthi kanti kuzofundwa into eyodwa kuze kube yinini.?

Umfundi: UNhlaba!

Uthisha: *The date today is Monday, the 20th of May 2019, week?*

Abafundi: Week 7! Abanye bathi 8.

Uthisha: (uthisha wabhala u-week 8) Day?

Abafundi: Day 1!

Uthisha: *So today we are doing reading and comprehension (ebhala ebhodini). Right, look at the picture and talk about?*

Abafundi: *About what you see!*

Uthisha: *Nazo, kunjalo nje. Right, so uhh, let look at the picture so we can talk about what we are see. Right, so kuthiwa let talk, you will tell me what is it that you see there in the picture. What is it that you see kwi-picture, ubonani?*

Umfundi: *I see penguins.*

Uthisha: *You see the penguins? Yes, good, very good! Cela ukuwabheka ama-penguins. (wawabheka wase ebhala ebhodini).*

Umfundi: *I see the dolphins!*

Uthisha: *Dolphins, Oh, yah! You see the dolphins (ebhala ebhodini).*

Saqala kanjalo isifundo sosuku. Uthisha wayebuza abafundi ukuthi babonani esithombeni esisencwadini. Abafundi babephendula ngabakubonayo bese uthisha eyabheka encwadini ukuthi kukhona ngempela yini lokhu abathi bayakubona. Saqhubeka kanje:

Umfundi: *I see kids*

Uthisha: *You see the children (ebhala ebhodini). Good what else do you see? There is a lot, there is a lot in that picture. Mina laphaya ngingakhipha ngisho izinto eziwu-20 from that picture.*

Umfundi: *I see a boat!*

Uthisha: *You see the boat, good! You see the boat (ebhala ebhodini). Can I have new hands, sengikhathele izandla ezizodwa, can I have new hands because sonke we are in the class, so I am not expecting the very same people belokhu bephendula now and again, I need new hands!*

Umfundi: *I see the mountain!*

Uthisha: *You see the mountain (ebhala ebhodini), very good! There is a mountain in that picture. What else?*

Umfundi: *A farm!*

Uthisha: *A farm? No ways! There is no farm there, that is a mountain, that is a mountain, right? Mina I see the clouds, do you see the clouds?*

Abafundi: *Yes!*

Uthisha: *Do you see the sky?*

Abafundi: *Yes!*

Uthisha: *Yini i-sky?*

Umfundi: *Isibhakabhaka!*

Uthisha: Isibhakabhaka! *Do you see the birds there?*

Abafundi: Yes!

Uthisha: Nina anikuboni konke lokhu?

Abafundi: Siyakubona!

Uthisha: *I see the bird, I see the sky, I see the clouds, I see an island. Kunane island laphayana. Ama-penguin ami kwi-island, esihlabathini se-island. Do you know what the island ? Niyayazi i-island?*

Abafundi: No!

Uthisha: Olwandle phakathi, kuba nendawo enenhlabathi eyaziwa ngokuthi isiqhingi ngesiZulu. Lapho uthola ukuthi kukhona izilwane ezihlala khona. *Sometimes khona abahlala khona ku-island, do you understand?*

Abafundi: Yes!

Uthisha: *So i-island isiqhingi, indawo othi uma usuhambe kakhulu ngomkhumbi ungena phakathi nolwandle uyithole. Indawo eyomile enenhlabathi kodwa ephakathi nolwandle we call it an?*

Abafundi: Island!

Uthisha: *Let us look at the picture-ke and we will read the story. You will read after me ukuze uzoza kahle ukuthi amagama ngiwabiza kanjani, siyezwana?*

Abafundi: Yes!

Uthisha: *(Reading). We all run to the boat!*

Abafundi: *We all run to the boat (x2)*

Uthisha: Sonke sigijimela ukuya kuphi?

Abafundi: Kwi-boat!

Saqhubeka kanjalo-ke isifundo. Uthisha wayefunda indaba, abafundi befunda emva kwakhe. Wayema ababuze imibuzo eyahlukene. Wayegxile kakhulu ekuhumusheleni amagama esiNgisini ewahumushela olimini lwesiZulu ukuze abone ukuthi abafundi

bayakuqonda yini okufundwayo. Kwathi uthisha eseqedile ukufunda, wabe eseyalela abafundi ukuthi bafunde njengekilasi. Benza njengokusho kukathisha, bafunda bonke kanye kanye. Uthisha wayebasiza lapho bengafundi ngendlela, eabuza nemibuzo. Kwathi sebeqedile ukufunda, uthisha wathi:

Uthisha: *Let us look at the questions-ke. Read the story. Uthini ulayini lo owe-instruction? Ngicela ungifundele, ngifuna ukuzwa ngawe. Read the story and look at the...?*

Abafundi: *Pictures!*

Uthisha: *Then what do you do? You circle the number of the ...?*

Abafundi: *Correct answer!*

Uthisha: *Number 1, uthini unnumber 1?*

Bawufunda-ke abafundi umyalelo. Bafunda imibuzo, base bayayiphendula. Emva kwalokho, uthisha wathi:

Uthisha: Right! Ngezansi they are saying read the words and listen to the sound then choose five sentences then write five sentences in your exercise book. Useqedile manje ukwenza encwadini, now go to your exercise book and choose five words from there. How many words do you choose?

Abafundi: Five!

Uthisha: Five words then what do you do ngawo, wenzani ngawo?

Uthisha nabafundi: You write five sentences ngawo.

Uthisha: Kambe when you write a sentence, how do we start our sentences?

Umfundi: Capital letter!

Uthisha: Angizwanga?

Abafundi: Abanye bathi capital letter abanye bathi full stop.

Uthisha: Angizwanga?

Abafundi: Capital letter!

Uthisha: Yes, capital letter, not full stop. Ngicela kube njalo!

Babhala-ke abafundi njengokusho kukathisha.

6.3 Ukusetshenziswa kwamasu okufundisa isiNgisi ulimi lwesibili

6.3.1 Isu lokusebenza njengekilasi

Uthisha uThobeka ngesikhathi ebukelwa efundisa okokuqala wabe efundisa ngaphansi kwesihloko esithi “*Plural and Singular Form*”. Uthisha uThobeka wasiqala kanje isifundo sakhe:

Uthisha: *Right*, ngithe uma nginibingelela “*Good morning class*” angithi?

Abafundi: Yes!

Uthisha: Why ngithe “good morning class?”

(Kwaba nokuthula, abafundi bebukeka becabanga)

Uthisha: It is because nginibingelela nonke njengekilasi, angithi?

Abafundi: Yes!

Uthisha: Ukuba bengifuna ukubingelela umuntu oyedwa bengizothi “Good morning Khuzwayo” (esho umfundi), angithi?

Abafundi: Yes!

Uthisha: But ngithe “Good morning class”, ngabe sengithi “How are you”. Okay, here I have boys, I have girls (ekhomba abafundi), angithi?

Abafundi: Yes!

Uthisha: But I will pick one boy and I will pick one girl. Can I have one boy ozoza la ngaphambili, ningaphushani, one boy and 1 girl.

(Abafundi basukuma ngokushesha nomunye efuna ukufika kuqala ngaphambili kwekilasi)

Uthisha: This is a boy (ekhomba umfana), and this is a girl (ekhomba intombazane).

Uthisha wabe esekhomba omunye umfana nentombazane ukuthi baze ngaphambili kwekilasi, wamisa amantombazane ndawonye, kanjalo nabafana wabe esethi:

Uthisha: These are boys (ekhomba abafana) and these are girls (ekhomba amantombazane). Yini manje oyi-*notice*-ayo. Ungizwile ukuthi ngitheni ngesikhathi ngisakhomba umfana yedwa ngaphambili kanye nentombazane?

Abafundi: Yes!

Uthisha: Ngitheni?

(Kwaba khona ukuthula, akangababikho ngisho noyedwa umfundi ozamayo)

Uthisha: *Okay* angithi ungizwile ukuthi ngesikhathi ngikhomba umfana yedwa ngithe “***This is*** (egcizelela u-***this***- no -***is***-) a ***boy*** (egcizelela u-y-). Angithi?

Abafundi: Yes!

Uthisha: Kodwa kuthe uma sebebabili ngathi “***These are*** (egcizelela) *boys* (egcizelela u-s- “. Angithi ningizwile. Isizathu sokwenza lokhu ukuthi uma ngithi “***this***” kusho ukuthi ababaningi, uyedwa kodwa uma ngithi – “***these***” kusho ukuthi baningi, akayedwa, *okay?*

Abafundi: Yes!

Uthisha wabe esebhala le misho ebhodini, wagqamisa o-***these***, ***this*** no -***s***- ngoshoki abanemibala, wabe esethi:

Uthisha: *The reason why I am highlighting -s- is to show ukuthi akaseyedwa umfana kodwa how many? Two boys.*

Saqhubeka kanjalo-ke isifundo sikathisha. Wenza izibonelo eziningana eziphathekayo ukuhlukanisa ubunye nobuningi bezinto. Wayebuza abafundi imibuzo, abafundi bephendule, uma bephendula okungeyikho, abalungise. Wayethi uma esesenzile isibonelo bese ebhala umusho ebhodini, egqamisa lokhu okufanele kugqanyiswe ngoshoki abanemibala. Kwathi sebeqedile ukwenza lo msebenzi, wayalela abafundi ukuthi babhale le misho emabhukwini abo esiNgisi. Abafundi babenza njengokusho kukathisha.

Uthisha uZoleka wabe efundisa ngaphansi kwesihloko esithi “*Uncountable nouns*” ngesikhathi ebukelwa efundisa. Uthisha uZoleka wasiqala kanje isifundo sakhe:

Uthisha: A..B..C..D... (ecula)

Abafundi: (Bacula ingoma yezihlamvu, kwakukhona abafundi ababeshwashwada, becula into engazwakali).

Uthisha wabaphazamisa besacula wathi:

Uthisha: *All the alphabets are on this side* (ekhomba odongeni olunamashadi angusayizi u-A4 ayenamkwe odongeni). Ishadi neshadi lalinohlamvu lwalo. A..B..C.. (ecula).

Abafundi baqala phansi bacula sebebuka kulolu donga. Iningi lalacula kahle yize babekhona labo nalabo ababeshwashwada.

Uthisha: *Thank you, all eyes on me! A for?*

Abafundi: *Apples!*

Uthisha: B for?

Abafundi: B for *boys!*

Uthisha: or

Abafundi: *Banana!*

Uthisha: C for?

Abafundi: C for *cat!*

Uthisha: D for ?

Abafundi: D for *dog!*

(Uthisha wenza iphutha weqa uhlamvu-E)

Uthisha: F for?

Abafundi: *Fish!* Abanye bathi *Elephant* ngoba sebejwayele ukuthi emva kwa-D kuza u-E for *elephant*.

Uthisha: *G for?*

Abafundi: *Grass!*

Bazisho izinhlamvu baze bafika kuhlamvu T.

Uthisha: *T for?*

Abafundi: *T for top!*

Uthisha: *Very good, you can take T for top or T for?*

Abafundi: *Table!*

Uthisha: *Table, very good! U for?*

Abafundi: *Uniform!*

Uthisha: *or U for?*

Abafundi: (Basho izimpendulo ezingafani, oyedwa wamemeza wathi “Units!”)

Uthisha: *Yes, very good! U for units or U for uniform, angithi? So, you can make any word using any alphabet. A for?*

Abafundi: *Apple!*

Uthisha: *Or? If not apple, it is A for?*

Abafundi: *Ant!*

Uthisha: *Ant, very good! Yini kambe i-ant? Besifunda kuphi nge-ant?*

Abafundi: *Kwi-Life Skills!*

Uthisha: *Very good! Bantwana bami?*

Abafundi: *Mam?*

Uthisha: *Today ngifuna sibuke or I want us to know about nouns. Yini konje i-noun? What is a noun?*

Umfundi: *Igama lento!*

Uthisha: Igama lento, uqinisile uma ethi igama lento nje? Uqinisile, *a noun is*, igama lento. Kambe sasifunda kuphi nge-*noun*? Sasifunda kuphi ngamabizo ehh? Sathi yini ibizo?

Umfundi: Iqoqo!

Uthisha: Ehhh? Sathi yini ibizo?

Abafundi: Yigama lento!

Uthisha: Nakho-ke, sathi yigama lento! *Very good*, namhlanje *we will be looking at nouns, countable nouns* (ebhala ebhodini). *U-count* uchaza ukuthini?

Abafundi: Ukubala!

Uthisha: *Yes! But we will add countable nouns. We are looking at the?*

Uthisha nabafundi: *Nouns!*

Uthisha: Kusho ukuthi yini? Yizinto ezibalekayo, *countable nouns*. Today sizobheka *uncountable nouns* (ebhala ebhodini). Ezinjani lezi, *uncountable nouns*?

Abafundi: Ezibalekayo!

Uthisha: *No, uncountable?*

Abafundi: Ezingabaleki,

Saqhubeka-ke isifundo sikathisha uZoleka. Bahlukanisa phakathi kwama-*countable and uncountable nouns* base benza izibonelo zalezi zinhlobo zamabizo. Emva kokuba sebeqedile ukwenza lo msebenzi njengekilasi, uthisha wayalela abafundi ukuthi bakhuphe izincwadi zabo, bavule ikhasi le-100. Balivula leli khasi base befunda umyalelo kanye nothisha. Uthisha wabe esebachazela kabanzi ngokulindeleke ukuba bakwenze. Balalela abafundi base benza njengokusho kukathisha.

Uthisha uZanele wasebenzisa isu lokufunda njengekilasi ngesikhathi ethula isifundo sakhe sokuqala. Ngaleli langa uthisha uZanele wabe efundisa imisindo ngaphansi kwesihloko esithi *Recognising letter -ee- and -ea-*”. Inhloso yesifundo sakhe kwabe kuwukufundisa abafundi ukuthi bakwazi ukuhlukanisa phakathi konkamisa abahamba ngababili (*vowel digraphs*) abenza umsindo ofanayo. Labo nkamisa abahamba

ngababili kwabe kungu -ee- no -ea-. Uthisha uZanele ekilasini wachazela abafundi ngesihloko sosuku. Uthisha uZanele wachazela abafundi ukuthi bazokwenza kanye naye amagama anezinhlamvu ezingafani kodwa afundeka noma enza imisindo efanayo uma eshiwo. Waqala wenza isibonelo ngegama lokuqala okwaba yigama elithi “green”. Wabe esebuzwa abafundi ukuthi yiziphi izinhlamvu abazibonayo kuleli gama phakathi ngohlamvu -a-, -ee, noma u-ea-. Waphinde wabala amanye amagama afana no-*cheese* kanye no-*deep*. Abafundi babe sebephendula, angenelele nothisha naye ukubalungisa lapho sebephambuka. Kwathi lapho sekukhona umfundi omnika impendulo eshaya khona, wabe esebhala u-ee- ebhodini. Wabanika igama elithi ‘deep’, baphendula ukuthi linaziphi izinhlamvu, wabe esebhala ebhodini.

Uthisha wabe eseshintsha umyalelo wakhe wacela ukuthi kube ngabafundi abamnika amagama analezi zinhlamvu. Bamnika-ke abafundi uthisha amagama ayewacelile. Babebodwa ababemnika amagama alungile bebodwa abamnika okungeyiwo. Kwakuthi uma kukhona abamnika okungeyiwo, abasize ekutheni bawalungise. Kwathi kusuka, uthisha wabe esecela ukuthi umfundi ngamunye amnike igama, bese eyozibhalela yena ebhodini, lingasabhalwa nguye. Benza njalo-ke abafundi. Umfundi wayenika uthisha igama, aphinde ayolibhala ebhodini bese uthisha eyalifunda. Kwathi sebeqedile, uthisha wayalela abafundi ukuthi bawafunde kanye kanye wonke la magama njengekilasi, babe sebeyawafunda. Wayengenelela lapho behluleka ukubiza amagama athile. Emva kwalokhu babe sebenza umsebenzi njengekilasi. Kulo msebenzi abafundi kwakulindeleke ukuthi bafake amagama anezinhlamvu-u-e,e- kanye no-ea ebhokisini elifanele. La magama ayexutshiwe, umfundi kwakumele awahlukanise bese ewafaka ebhokisini elifanele.

UWebb nabanye (2014) ocwaningeni abalwenza olwaluhlola isu lokusebenza njengekilasi ebangeni lesihlanu bathola ukuthi abafundi basebenza kangcono uma besebenza njengekilasi. Lokhu kudalwa ukuthi ngesikhathi abafundi befunda njengekilasi bathola amathuba okushintshana ngemibono eyahlukene. Laba babhali bathi leli su liyasiza kakhulu futhi nalapho uthisha ethula amakhonsepthe amasha kubafundi.

Ngakolunye uhlangothi, uHastings (2000) uthi isu lokusebenza njengekilasi libalulekile ngoba kuleli su uthisha usuke efundisa ikilasi lonke njengeqoqo. Lo mbhali uthi njengoba uthisha esuke exoxa nabafundi njengekilasi, kuba khona izinhlobonhlobo

zemibono, zemicabango kanye nezimpendulo okwenza lokhu okusuke kufundwa ngakho kuchazwe kalula. Lapha uthisha uthola nethuba lokuthi akwazi ukufinyelela kuwo wonke umfundi ngoba usuke ezikhombela yinoma yimuphi umfundi ekutheni abeke uvo lwakhe.

6.3.2 Isu lokufunda ngokuhlanganyela

Uthisha uSizakele wabukelwa efundisa indaba esihloko sayo esithi” *We go on a boat*”.

Uthisha uSizakele waqala isifundo sakhe ngokuthi:

Uthisha: *Page 48*, sifunda indaba!

Abafundi bakhipha izincwadi zabo base bavula leli khasi elalishiwo nguthisha.

Uthisha: Sesivule sonke?

Abafundi: *Yes!*

Uthisha: *We go on a boat* (efunda).

Abafundi: *We go on a boat* (befunda kanya kanye)

Uthisha wabaphazamisa abafundi besathi bayafunda emva kwakhe wathi:

Uthisha: *No, no, no! I am the one who is going to read for now, you will read after me!*

We go on a boat (efunda ngokugcizelela), Kuyezwakala?

Abafundi: *Yes!*

Uthisha: *What is a boat?*

Abafundi basho izimpendulo ezahlukene, ngokuhlukana bememeza.

Uthisha: *No, raise your hand and talk!*

Abafundi base bephakamisa izandla, wabe esekhomba umfundi oyedwa uthisha

Umfundi: Isikebhe!

Uthisha: Isikebhe *i-boat* yini?

Abafundi: *Yes!*

Uthisha: Sihamba kuphi isikebhe?

Abanye bathi emanzini, abanye bathi olwandle.

Uthisha: *Olwandle! We go on a boat (eqhubeka nokufunda). What do you see on the picture?*

Abafundi baphakamisa izandla, base besho ukuthi babonani esithombeni. Emva kokuba sebeshilo ukuthi babonani, uthisha waqhubeka nokufunda indaba:

Uthisha: *We are going to Robben Island, baya kuphi?*

Abafundi: *E-island!*

Uthisha: *Yes, they are going to Robben Island.*

Uthisha waqhubeka nokufunda indaba:

Uthisha: *We put on our life jackets over our coats. What did they put on over their bodies?*

Uthisha nabafundi: *Life jackets!*

Uthisha: *I-life jacket yilawa ma-jacket esiwabona bewagqokile laphaya (ekhomba isithombe encwadini), Anjani?*

Abafundi: *A-yellow abanye bathi a-orange.*

Saqhubeka kanjalo-ke isifundo sikathisha uSizakele. Wayefunda bese eyama, abuze abafundi imibuzo eyahlukene emayelana nendaba ababeyifunda. Abafundi babephendula ngezimpendulo ezahlukene. Kwakuthi lapho umfundi ephendula ngesiZulu, uthisha amcele ukuthi azame ukuphendula ngesiNgisi. Kwathi eseqedile uthisha ukufunda le ndaba, wabe eseyalela abafundi ukuthi bayifunde kanye kanye. Benza njengokusho kukathisha. Kwakuthi lapho bengakwazi ukufunda amagama athile, uthisha angenelele ukuze ezobalungisa. Kwathi sebeqedile ukufunda, uthisha wabe esefunda umyalelo wokuthi kufanele baphendule imibuzo yale ndaba ezincwadini zabo. Benza njengokusho kukathisha. Baqala bawenza njengekilasi bese bawubhala ezincwadini zabo.

Uthisha uZanele wasebenzisa isu lokufunda ngokuhlangayela ngesikhathi ebukelwa efundisa. Ngalolu suku, isifundo sikathisha uZanele sabe sithinta ukufundwa

kwendaba isihloko sayo esithi “Playing with shadows”. Uthisha uZoleka wayalela abafundi ukuthi bafunde indaba emva kwakhe.

Uthisha: *Okay, let us read together, playing with shadows!*

Abafundi: *Playing with shadows!*

Uthisha: *What is a shadow?*

Umfundi: *isithunzi!*

Uthisha: *Sabani?*

Abafundi: *Abafundi baphendula ngezimpendulo ezingafani. Abanye babethi isithunzi sakho, abanye bethi esami.*

Kwathi uma sekwenziwe lokhu, uthisha wabe eseyalela abafundi ukuthi bafunde le ndaba ngokuhlanganyela.

Uthisha: *That is why she is feel sad. Sizofunda sonke-ke ndawonye manje together. Sifunde the same story of the shadow so that uMiss ezobona ukuthi ene sikwazi ukufunda i-English.*

Abafundi: *Playing with shadows (x2).*

(Uthisha afake incwadi (*Big book*) ngoyibuthe ebhodini)

Uthisha: *Okay!*

Abafundi: *Sandeka is sitting ... (behluleka ukufunda igama elithi-upright-)*

Uthisha: *Upright!*

Abafundi: *Upright in bed. The mon...(behluleka ukufunda igama elithi -moon-)*

Uthisha: *Moon!*

Abafundi: *The moon is shining straight through the windows.*

Uthisha: *Okay, the leaves...*

Abafundi: *The leaves on the tree make long fingers against the wall* (abaye befunda into engezwakali).

Uthisha: *Ok!*

Abafundi: *She put her hands together, wow! She can* (abanye befunda into engezwakali).

Uthisha: *Very good!* (evula ikhasi elilandelayo le ncwadi). Kodwa kukhona abadla amazambane ashisayo engibezwayo, *ok!*

(Bafunda abafundi nothisha ebalekelela lapho behluleka ukubiza amanye amagama).

NgokweSiTatimende seNqubomgomo yoHlelo lokuFunda nokuHlola samaBanga 1-3 (2011), isu lokufunda ngokuhlanganyela liqaliswa eBangeni R kodwa liqhubeka kuwo wonke amabanga aphantsi. Leli su libalulekile ngokuthi ligxila ekuthuthukisweni kolwazi lolimi. Ngokwalesi siTatimende, inhloso yokufunda ngokuhlanganyela eBangeni 3 kwenza abafundi bangeniswe olimini lokwengenza esimweni esifanele futhi esisekelekile. Abafundi lapha baqala ukuthuthukisa ulwazi lwemibhalo bese beqala ukubona amagama ambalwa abhalwe ngesiNgisi.

UKuhn nabanye (2006) uma bechaza isu lokufunda ngokuhlanganyela (*choral reading*) bathi leli yisu lapho khona uthisha efundela bafundi ukuze bezozwa ukuthi amagama athile aphinyiswa kanjani. Abafundi babe sebefunda emva kwakhe sebenolwazi ngokuphinyiswa kwamagama, ngephimbo kanye nesivinini okufanele basisebenzise uma befunda. Laba babhali bathi leli su lisiza ekutheni abafundi bakwazi ukufunda ngokungangidingi futhi bakwazi ukuzethemba lapho befunda. Laba babhali baqhuba ngokuthi liphinde lize kakhulu ekuthuthukiseni amakhono okufunda okubhaliwe abafundi.

Ngakolunye uhlangathi, umbhali ofana noPaige (2011) uncoma isu lokufunda ngokuhlanganyela. Lo mbhali uthi leli su lisiza kakhulu ngoba izincazelo kanye nemibuzo kuyaxutsha lapho kufundwa. Lo mbhali uthi kuleli su kuthi kufundwa uthisha aphonse imibuzo aphinde acacise okuthile. Lapha uthisha ubuye ahlale ulwazi magama lwabafundi bese eqapha nokuthi bayakuqonda yini lokhu okusuke kufundwa.

6.4 Ukusetshenziswa kwezinsizakufunda nezinsizakufundisa

Ukuze inqubo yokufunda nokufundisa ibe yimpumelelo, kuyaye kubaluleke ukuthi othisha basebenzise izinsizakufundisa nezinsizakufunda ezahlukene nezifanele (Patel, 2015). Le ndikimba iveza izinsizakufundisa nezinsizakufunda ezazisetshenziswa othisha ngesikhathi befundisa isiNgisi ulimi lwesibili. Ngesikhathi sokubukelwa kothisha befundisa, kwavela izinsizakufundisa nezinsizakufunda abazisebenzisayo ngesikhathi befundisa.

6.4.1 Ibhodi likashoki

Lapho ngibukela othisha ababengabahlanganyeli bocwaningo befundisa, kwavela ukuthi ibhodi likashoki bayalisebenzisa uma befundisa izingxenye ezahlukene zolimi.

Uthisha uThobeka ngesikhathi efundisa isifundo sokuqondisisa kwavela ukuthi uyalisebenzisa ibhodi. Kulesi sifundo kwabe kufundwa indaba eyayisencwadini. Ngesikhathi uthisha eqala isifundo sakhe wathi:

Uthisha: *Let us all clear our desks, kungabi khona lutho except for the DBE book only on your desks. Ok, what is the date today?*

Abafundi: *The date today is Monday, the 20th of May 2019.*

Uthisha: (Wabe eselubhala ebhodini usuku). *Week?*

Abafundi: *Week 7 abanye bathi week 8.*

Uthisha: *Uthisha wabe esebhala u-week 8 ebhodini. Day?*

Abafundi: *Day 1*

Uthisha: *So today we are doing reading and comprehension (ebhala ebhodini). Right, look at the picture and talk about what you see.*

Uthisha wabuza lo mbuzo, abafundi bamphendula, bemtshela izinto ababezibona encwadini. Kwakuthi uma umfundi etshela uthisha ukuthi ubonani, uthisha abhale ebhodini, wenza uhla lwezinto abafundi ababethi bayazibona.

Uthisha uZanele naye walisebenzisa ibhodi likashokhi ngesikhathi efundisa imisindo. Ngalolu suku wabe efundisa imisindo ngaphansi kwesihloko esithi “*Recognising letter*

e, ee and ea". Emva kokuthi uthisha esesingenisile isifundo sakhe, wabachazela abafundi ngokwakuzokwenziwa. Wabachazela ukuthi bangaqale bazivule izincwadi zabo, wayezobabuza imibuzo bese beyamphendula izicwadi zabo zivaliwe.

Uthisha: *We have a word "green" what letters are we recognising ku-green?*

Abafundi: Abafundi babonakalisa ukudideka, uthisha wase elibhala ebhodini leli gama, abafundi base bemutshela ukuthi *letter* "ee".

Uthisha: (Wabe esebhala ebhodini). *Another word is deep, deep, deep, egcizelela.*

Abafundi: ee!

Uthisha: Yes! Wabhala ebhodini.

Saqhubeka kanjalo-ke isifundo sosuku. Uthisha wayenika abafundi igama bese abafundi beyasho ukuthi linamuphi umsindo. Uthisha wabe eseshintsha umyalelo, kwabe sekungabafundi ababelindeleke ukuthi banikeze uthisha amagama manje. Wayethi uma umfundi enika uthisha igama, uthisha alivume bese eyalela umfundi ukuthi ahambe eyolibhala ebhodini. Bamnikeza-ke abafundi uthisha amagama, beshintshana ngokuyobhala ebhodini. Kwathi sebeqedile ukwenza ngale ndlela, uthisha wabe esethi:

Uthisha: *In page 5 we have two boxes. The box of ee and the box of ea. You will have to choose five words to put into the correct boxes, okay? Choose five words from the given words and put into the correct box. We have beat, sea, see, bee, cream, tea, green, meat, greet, what word should we put in the first box?*

Uthisha wabe esedweba ibhokisi ebhodini elalinezikhala ezimbili. Isikhala sokuqala kwakungesamagama ka-e,e kwathi esesibili kungesamagama ka-e,a. Benza-ke lo msebenzi abafundi nothisha. Bamnika amagama bese uthisha wawafaka esikhaleni esifanele.

Uthisha uZoleka naye kwavela ukuthi uyalisebenzisa kakhulu ibhodi ngesikhathi efundisa isiNgisi ulimi lwesibili. Uthisha uZoleka wabe efundisa ngaphansi kwesihloko esithi *"Countable and non-countable nouns"*. Uthisha wabachazela abafundi ngokwakuzofundwa ngalolo suku. Wabe esebuza abafundi ukuthi yini *i-noun*. Abafundi baphendula ngezimpendulo ezahlukene, uthisha wabe esethi:

Uthisha: (Uthisha wabe esesibhala ebhodini isihloko). Wabe esebuza abafundi ukuthi u-*count* uchaza ukuthini?

Umfundi: Ukubala

Uthisha: Angizwa?

Umfundi: Ukubala!

Uthisha: *Good!* Kusho ukuthi ama-*countable nouns* yizinto ezikwazi ukubaleka. Uthisha wabe esebhala isihloko esithi “*Countable Nouns*” ebhodini. Ezinjani ke-ezi *uncountable*?

Umfundi: Ezibalekayo!

Uthisha: Cha! *Uncountable* (uthisha egcizelela u-UN-)

Umfundi: Ezingingabaleki!

Uthisha: *Yes, uncountable nouns are the things that you cannot count. Okay, so give me the things that you can count and the things you cannot count”.*

Uthisha wabe esebhala ithebula ebhodini elinezikhala ezimbili, esisodwa isikhala kwabe kungesama-*countable nouns*, esinye kungesama-*uncountable nouns*. Wazibhala ngoshoki abagqamile ababengafani lezi zihlokwana. Emva kokuba esebhalile, wabe esecela izimpendulo kubafundi. A bafundi babe sebemnika. Babethi uma bemnika izimpendulo, azifake esikhaleni esifanele kuleli thebula ayelidwebe ebhodini.

Ekubukelweni kothisha befundisa, kwavela ukuthi ukusetshenziswa kwebhodi njengensizakufundisa kuseyinto ebalulekile futhi esiza ekutheni ukudluliswa kolwazi kube lula. Lokhu ngikusho ngoba kwabonakala ukuthi ukuze abafundi baluqonde kangcono ulwazi oludluliswa nguthisha, kubalulekile ukuthi uthisha alulobe ebhodini. Ababhali abafana noDavid benoJames (2004) bathi ukufundisa kusetshenziswa ibhodi likashokhi kwenza ukuthi abafundi bekwazi ukumbandakanyeka esifundweni nasekudlulisweni kolwazi futhi kubenza ukuthi baqaphe lokhu okusuke kubhalwa nguthisha ebhodini ngenhloso yokudlulisa ulwazi.

UBamne benoBamne (2016) bathi:

With the chalkboard method, the notes are clear and understandable, interesting, and interactive, they stimulate their interest and advance their understanding of the subject.

Lesi sicaphuno esingenhla sifakazela umbono wababhali abafana noDavid benoJames (2009) kulokhu abakusho ngenhla. Sithi ukusebenzisa le nsizakufundisa kwenza ukuthi abafundi bakuthakasele ukukopisha amanothi futhi bawaqonde kangcono. Bathi isiza ekutheni abafundi baluqonde kangcono ulwazi lwaleso sifundo okusuke kugxilwe kuso.

6.4.2 Ukusetshenziswa kwezincwadi zokuzijabilisa ezahlukeni ezihlelelwe ukufundisa ulimi

Izincwadi ezisetshenziswa ngothisha nabafundi ekilasini kubamba iqhaza elibalulekile ekutheni inqubo yokufunda nokufundisa yenzeke ngendlela efanele. Ababhali abafana noZeng benoTakatsuka (2009) bathi lolu hlobo lwezincwadi luba yinsizasifundo kuthisha wolimi. Bathi uthisha ubamba iqhaza lapho esebenzisa le ncwadi ngoba nguyena onika abafundi umhlahlandlela ngokuzofundwa kuthathelwe kuyo le ncwadi. UShannon (2010) uveza ubuhle balolu hlobo lwezincwadi. Lo mbhali uthi lolu hlobo lwezincwadi lusiza ekutheni zinikeze isakhiwo nokuma kohlelo olusuke luhlelwe ukufunda nokufundisa lesi sifundo, zisiza ekutheni ulwazi olufundwayo lufane futhi uthisha angasabalali kakhulu uma efundisa, isifundo sakhe siqoqeke futhi zisiza ekutheni kugcinwe izinga lokufunda nokufundisa liphezulu.

Lapho ngibukela othisha ababengabahlanganyeli bocwaningo befundisa, kwavela ukuthi izincwadi ezihlelelwe ulimi ezahlukeni bayazisebenzisa uma befundisa isiNgisi ulimi lwesibili.

6.4.2.1 Readers

Uthisha uZanele kwabonakala ukuthi uyazisebenzisa izincwadi ezinkulu ezinezindaba ezahlukeni uma efundisa isiNgisi ulimi lwesibili. Lo thisha isifundo sakhe sasigxile endabeni ngalolu suku. Ngesikhathi uthisha eqala isifundo sakhe wathi kubafundi:

Wonke umuntu makeze ngaphambili, ungaphathi lutho kodwa ziphathe wena uqobo lwakho. Abafundi base benza njengoba esho uthisha, baya phambili bafike bahlala

babheka uthisha. Uthisha wabe ephethe incwadi enkulu ayezobafundela yona. Emva kwalokho nakhu okwenzeka:

Uthisha: *Ok, let us read together!*

Abafundi: *Playing with shadows!*

Uthisha: *What is a shadow?*

Umfundi: Isithunzi!

Uthisha: *Okay, you see, I will read a story for you,*

Abafundi: *Yes teacher!*

Uthisha wabe esefundela abafundi indaba, abafundi bathula bathi cwaka, ngesikhathi uthisha efunda. Uthisha wayefunda, aphinde ame bese ebuza abafundi ngalokhu ayekufunda ukuhlola ukuthi kungabe abafundi babehambisana futhi bekuqonda yini lokhu abakufundelwayo. Babephendula abafundi ngesikhathi uthisha ebabuza imibuzo. Kwathi lapho uthisha eseqedile ukubafundela abafundi, wathatha le ncwadi yakhe enkulu wayinamathelisa ngoyibuthe ebhodini, wabe eseyalela abafundi ukuthi bafunde, wathi:

Uthisha: Sizofunda-ke sonke manje. We are all going to read the book together. Sizofunda the same story. Bafunda abafundi, uthisha ebalekelela lapho behluleka ukubiza amanye amagama. Wayephinde agcizelele nokuthi kufanele bame uma kukhona ungqi. Wayebalungisa nendlela ababefunda ngayo, esho nokuthi abafunde kukhulu, bayizwe ngaphakathi into ababeyifunda futhi bayilingise.

6.4.2.2 Izincwadi ezihlelelwe ulimi

Kwabonakala ukuthi uthisha uZanele owayengumhlanganyeli walolu cwaningo naye uyayisebenzisa incwadi ehlelelwe ulimi ngesikhathi efundisa. Nakhu engakubona ngesikhathi ngibukela uthisha uZanele efundisa .

(Kwathi ngesikhathi uthisha esesiqhubile isifunjwana sakhe, wabe eseyalela ukuthi abafundi bavule ikhasi lama-54.)

Uthisha: *Okay, okay, open page 54!*

Abafundi: (Baphenqa amakhasi ezincwadi zabo, bebhaka leli khasi elalishiwo nguthisha baze balithola.)

Uthisha: *In page 54, we have two boxes, the box of e,e and the box for e,a words. You will choose five words and put the words in the correct box, okay? Akesenzeni ke. Choose five words from the given words and put the words into the correct box. We have beat, we have see, we have cream, we have tea, green, meat and greet. What word should we put in the first box?* (Uthisha wadweba ithebhula ebhodini, laba nezikhala ezimbili. Kwakukhona isikhala samagama ka-e,e nesikhala samagama ka-e,a.

Uthisha: *Okay, let us continue, what word should we put in the first box?*

Umfundi: *See!*

Uthisha: *Good!*

Saqhubeka isifundo. Uthisha wabuza abafundi amagama okwakufanele bawafake ebhokisini elifanele. Baphendula abafundi, kukhona abamnika amagama ayiwo, abanye bephambuka. Wayebaphikisa lapho besho amagama okungewona. Kwathi lapho sebewasho wonke, uthisha wabe eseyalela abafundi ukuthi bawenze emabhukwini abo esiNgisi lo msebenzi.

6.4.2.3 The Department of Education Book (DBE workbook)

The DBE interactive workbooks have been developed for the children of South Africa under the leadership of the Minister of Basic Education, Mrs Angie Motshekga, and the Deputy Minister of Basic Education, Mr Enver Surty. These workbooks form part of the Department of Basic Education's range of interventions aimed at improving the performance of South African learners in the first six grades. These workbooks provide every learner with worksheets to practice the language and numeracy skills they have been taught in class. They are also meant to help teachers track the progress of learners and provide extra support if needed. The aim of these worksheets is not to replace textbooks but to save the teacher from

having to write exercises and preparing their own worksheets. Motshega and Surty stated that they hope teachers will find these workbooks useful in their everyday teaching and in ensuring that their learners cover the curriculum. They also stated that they sincerely hope that children will enjoy working through the book as they grow and learn, and that teachers, will share their pleasure

(The Department of Basic Education, 2012).

Uthisha uSizakele ongumhlanganyeli wocwaningo ngaqaphela ukuthi ekufundiseni kwakhe naye uyazisebenzisa izincwadi njengezinsikafundisa. Ngezansi kuvela lokhu okwenzeka ngesikhathi ngimbukela esebenzisa i-DBE book:

Uthisha: *Page 48, sifunda indaba!*

(Abafundi baphenya amaphepha bebheka ikhasi elalishiwo nguthisha.

Uthisha: Sesivulile sonke?

Abafundi: Yes!

Uthisha: (efunda). *We go on a boat!*

Abafundi: *We go on a boat!*

Uthisha: *NO, NO, NO! I am the one who is going to read for you first, you will read after me.*

Uthisha: *We go on a boat (egcizelela), kuyezwakala?*

Abafundi: Yes!

Uthisha: *What is a boat?*

Abafundi: Basho izimpendulo ezahlukene kanye kanye.

Uthisha: *No, raise up your hand and talk!* Ngizonitshela into eyodwa kuze kube yinini kanti we-grade 3? Kusukela ngo-January ngisho into eyodwa!

(Babe sebephakamisa izandla abafundi, wabe esekhomba umfundi oyedwa uthisha).

Umfundi: Isikebhe!

Uthisha: Isikebhe, *good! I-boat yini?*

Abafundi: Isikebhe!

Saqhubeka kanjalo-ke isifudno sosuku. Uthisha wayefunda umusho bese ephosa umbuzo kubafundi. Abafundi babephendula benikeza uthisha izimpendulo ezahlukene. Uthisha wayifunda waze wayiqeda indaba, isifundo sathi siphela, uthisha wabe eseqedile ukufunda indaba nokubuza imibuzo.

Uthisha uThobeka naye esifundweni sakhe kwavela ukuthi uyazisebenzisa izincwadi lapho efundisa. Kwavela lokhu okulandelayo ngesikhathi ngimbukela efundisa:

(Uthisha uThobeka waqala ngokutshela abafundi ukuthi bakhiphe izincwadi (*DBE books*) zabo bazibeka phezu kwamatafula.)

Uthisha: *Let us clear our desks kungabi khona lutho except for the DBE book only on top of your desk. That is all I want to see on top of your desk and then you turn on to page 48, Right? Before we start, I need to know what the date is today?*

(Abafundi batshela uthisha usuku, wabe eselubhala ebhodini. Emva kwalokho wathi):

Uthisha: *So today we are doing reading comprehension. (ebhala ebhodini). Right! Look at the picture and talk about, angibezwa? (esho kubafundi elindele ukuba baqedelele). Look at the picture and talk about?*

Abafundi: *About what you see!*

Uthisha: *Nazo! Kunjalo nje. Right, so let us look at the picture so that we can talk about what we see. So, let us talk, you tell me what it is there in the picture. What is it that you see kwi-picture yakho?*

Umfundi: *I see a penguin!*

Uthisha: *You see the penguins? Yes, good, very good! Cela ukuwabheka ama-penguins. "penguins" (ebhala ebhodini).*

Umfundi: *I see the dolphins!*

Uthisha: *Dolphin, Oh yah! “You see the dolphins” (ebhala ebhodini). What else do you see?*

Saqhubeka kanjalo-ke isifundo. Uthisha nabafundi baqala ngokuxoxa ngababekubona esithombeni esasihambisana nendaba ababezoyifunda. Kwathi lapho sebeqedile ukuxoxa ngabakubonayo, base bengena endabeni. Uthisha wayefunda umusho, ame, abuze abafundi imibuzo, abafundi bayiphendule bese eyaqhubeka nendaba. Kwathi sebeqedile ukufunda, babe sebephendula imibuzo yendaba njengekilasi. Uthisha wabe eseyalela abafundi ukuthi babhale lo msebenzi emabhukwini abo esiNgisi.

6.5 Iqoqa lesahluko

Kulesi sahluko ngixoxe ngezindikimba ezintathu ezitholakele ngokubukela othisha ekuphenduleni umbuzo wesibili wocwaningo othi: Othisha bebanga lesithathu bazisebenzisa kanjani izindlela namasu abawasebenzisayo ekufundiseni isiNgisi ulimi Lwesibili kubafundi abenza nesiZulu ulimi Lwasekhaya ukuthuthukisa ubulimimbili obengezayo? Esahlukweni esilandelayo ngizoxoxa ngokuthi zizathu zini ezenza othisha bebanga lesithathu bafundise ulimi lwesibili kubafundi abenza nesiZulu Ulimi Lwasekhaya ukuthuthukisa ubulimimbili obengezayo ngendlela abenza ngayo.

ISAPHLUKO SESIKHOMBISA

Izizathu zokwenza kothisha lapho befundisa isingisi ulimi lwesibili kubafundi abenza nesizulu ulimi lwasekhaya

7.1 Isingeniso

Isahluko esedlule besikade siphendula umbuzongqangi wocwaningo wokuqala othi: Othisha bebanga lesithathu bazisebenzisa kanjani izindlela namasu ukufundisa isiNgisi ulimi lwesibili kubafundi abanza nesiZulu ulimi lwasekhaya ukuthuthukisa ubulimimbili obengezayo? Ngibe sengixoxa ngezindikimba ezatholakala ngesikhathi kuhlaziywa okwatholakala. Kulesi sahluko ngizophendula umbuzongqangi wesithathu othi: Zizathu zini ezenza othisha bebanga lesithathu bafundise isiNgisi ulimi lwesibili ngendlela abenza ngayo? Ukuhlaziya ulwazi olutholakele kuzosetshenziswa injulalwazi kaKrashen (1981) kanye nohlaka lwemicabango okukhulunywe ngakho esahlukweni sesine. Zine izindikimba ezitholakele ngalokhu abakushoyo nabakwenzayo othisha bebanga lesithathu lapho befundisa isiNgisi ulimi lwesibili kubafundi abanza nesiZulu ulimi lwasekhaya ukuthuthukisa ubulimimbili obengezayo:

- (i) Ukungabi nolwazi olwanele ngezindlela namasu okufundisa isiNgisi ulimi lwesibili.
- (ii) Ukungabibikho kwezinsizakufunda nezinsizakufundisa ezanele.
- (iii) Ukungatholwa kosizo loMnyango WezeMfundo eyiSisekelo ngokwanele.
- (iv) Ubungoti bokwazi ulimi lwesibili okuyisiNgisi kothisha

7.2 IZIZATHU ZOKWENZA KOTHISHA

7.2.1 Ukungabi nolwazi olwanele ngezindlela namasu okufundisa isiNgisi ulimi lwesibili

Ukudluliswa kolwazi ludluliselwa kubafundi kudinga ukuthi uthisha abe ngungoti esifundweni futhi abe nolwazi ngezindlela namasu okufanele akusebenzise (Henderson, 2014). Ulwazi ngezindlela namasu okufundisa isiNgisi ulimi lwesibili uthisha akusebenzisayo ekilasini lubalulekile ngoba yilona olumsizayo ekutheni afundise abafundi ngendlela ezobenza ukuthi bathuthuke ngokuphelele. Ngesikhathi sezingxoxo engaba nazo nabahlanganyeli bocwaningo okungothisha besiNgisi ulimi lwesibili, kwavela ukuthi abanalo ulwazi olwanele ngezindlela namasu okufundisa isiNgisi ulimi lwesibili. Kuyavela esahlukweni sesihlanu lapho othisha bechaza ngezindlela namasu abakusebenzisayo uma befundisa isiNgisi ulimi lwesibili. Indlela labo thisha abaphendula ngayo ngesikhathi bebuzwa ngezindlela namasu abakusebenzisayo uma befundisa isiNgisi ulimi lwesibili yanginika isithombe sokuthi abanalo ulwazi olunzulu ngalezi zindlela namasu. Izitatimende zabo ezitholakala esahlukweni sesihlanu zikuveza kube sobala lokhu engikubalula ngenhla. Othisha ababeyingxenye yocwaningo babalula izindlela namasu abakusebenzisayo kodwa kwathi uma sengibabukela befundisa ngathola ukuthi lokhu ababekubalule ezingxoxweni akukhona lokhu abakwenzayo emakilasini lapho befundisa. Yizona zizathu ezangenza ngabona ukuthi ulwazi lwabo ngezindlela namasu abakusebenzisa uma befundisa isiNgisi ulimi lwesibili alwanele.

UKrashen (1981) ngaphansi kwesinye sezihlawumbiseli esaziwa ngokuthi isihlawumbiseli sokufunda ulimi ukubeka kucace ukuthi kungumsebenzi kathisha ukuqinisekisa ukuthi abafundi balufunda ngendlela ulimi lwesibili okuyisiNgisi ngokwalolu cwaningo, ngokusebenzisa izindlela namasu okufanele uma efundisa izingxenye ezithile zolimi. Lo mbhali uthi uma uthisha engenalo ulwazi olwanele ngezindlela namasu uvimbela abafundi ukuthi balufunde ngendlela ulimi lwesibili. Uthi lesi senzo singezinye ezenza abafundi ukuthi bengenzi kahle kulesi sifundo.

USulman (1987) uveza ukuthi ulwazi lwezindlela namasu yilona olusiza uthisha ekutheni afundise futhi enze ngendlela asuke enza ngayo ekilasini. Lo mbhali uthi uma uthisha enolwazi ngesifundo asifundisayo, enolwazi ngezingqinamba abafundi ababhekana nazo uma befunda leso sifundo futhi enolwazi ngezindlela namasu

okufundisa lesi sifundo ukumelana nezidingo zabafundi ezahlukeni kumsiza ekutheni alufundise ngendlela ulimi lwesibili.

Ziningi izingcwaningo esezake zenziwa ngaphambilini mayelana nolwazi lokufundisa lukathisha (*Pedagogical Content knowledge*) ezivumelana nombono othi ukwenza kahle kwabafundi ekilasini lwesifundo sesiNgisi ulimi lwesibili kulele kuthisha onolwazi olwanele ngezindlela namasu okufanele akusebenzise uma efundisa lesi sifundo. Lezi zingcwaningo zithi lolu hlobo lukathisha lusiza abafundi ukuthi benze kahle futhi bazuze kulesi sifundo okuyisiNgisi ulimi lwesibili ngokwalolu cwaningo (Cochram, 1993; Sulman, 2004; Liu, 2014; Faisal, 2015; Irvin-Niakaris benoKiely, 2015; Xu, 2015 kanye noIbrahim, 2016).

ULiu (2014) wenza ucwaningo lwesimo ngaphansi kwesihloko esithi “*Pedagogical content knowledge: A case study of ESL teacher educator*”. Lo mcwaningi wathola ukuthi kunomehluko phakathi kothisha onolwazi lwesifundo sesiNgisi nothisha onolwazi ngezindlela namasu okufundisa lesi sifundo. Lo mcwaningi waveza ukuthi uthisha onolwazi ngezindlela namasu okufundisa isiNgisi ulimi lwesibili wenza ukufunda lesi sifundo kube lula futhi uba nohla lwezindlela namasu angawasebenzisa ukuze inqubo yokufunda nokufundisa yenzeke ngendlela efanele. Ngakho-ke, uma othisha benolwazi lokufundisa isiNgisi ulimi lwesibili kungasiza ekutheni inqubo yokufunda nokufundisa yenzeke ngendlela nabafundi balufunde ngendlela lolu limi.

7.2.2 Ukungabi bikho kwezinsizakufunda nezinsizakufundisa ezanele

Ekubukeleni kwami othisha ababengabahlanganyeli balolu cwaningo befundisa emakilasini, kwavela ukuthi izinsizakufundisa abazisebenziya yibhodi likashoki kanye nezincwadi ezihlelelwe ukufunda ulimi ezahlukeni kuphela. Kwangimangaza lokhu ngoba emakilasini lapho othisha bezama ukufundisa ulimi lwesibili okuyisiNgisi kubafundi ulimi lwabo lokuqala kuyisiZulu kufanele kube nezinsizakufunda nezinsizakufundisa ezahlukeni ezizolekelela othisha ekufundiseni lolu lulimi nezizolekelela abafundi ukuthi balufunde kangcono (Mashura et al., 2013). Esahlukweni sesithupha, kuyavezwa lapho ngibukela othisha befundisa ukuthi izinsizakufunda nezinsizakufundisa abazisebenzisayo yibhodi likashoki nezincwadi kuphela. Ngokubona lokhu okwakwenzeka ngesikhathi ngibukela othisha befundisa, kwangigqamela ukuthi isizathu sokusebenzisa ibhodi likashoki nezincwadi kuphela

kungenxa yokusweleka kwezinye zezinsizakufunda nezinsizakufundisa ezingasetshenziswa ekufundiseni isiNgisi ulimi lwesibili. Kwakuthi noma bechaza into ethile, bangabi nayo insizakufundisa abangayisebenzisa ukuze le nto abayifundisa abafundi icace bha kubona. UGuloba nabanye (2010) bathi izinsizakufunda nezinsizakufundisa bakuchaza njegamathuluzi asetshenziswa ngothisha emakilasini lapho befundisa. Laba babhali bathi ukuba khona kwezinsizakufunda nezinsizakufundisa emakilasini lapho kufundisela khona othisha kusiza ekutheni ukudluliswa kolwazi ludluliselwa kubafundi kube lula. Laba babhali bathi izinsizakufunda nezinsizakufundisa zenza ukucacisa ulwazi kubafundi kube lula, zenza ukuthi abafundi ulwazi baluthole kangcono futhi zenza ukuthi abafundi bakuthakasele ukuba yingxenye yesifundo.

Esikhathini esiphambili, kwakuba nzima ukuthi abafundi bambandakanyeke esifundweni ngoba izindlela namasu okwakusetshenziswa, izinsizakufunda nezinsizakufundisa ezazisetshenziswa kanye nendawo lapho kwakufundelwa khona kwakungakugqugquzeli ukumbandakanyeka kwabafundi (Bell & Gower, 1998). Konke lokhu kwakudala ukuthi abafundi bangakuthakaseli futhi bengabi nalo ugqozi lokufunda ulimi okwakube sekudala ukuthi bangenzi kahle ezifundweni zabo. Ukufunda kwakuncike kakhulu kuthisha njengomdlulisi womlayezo ongabambandakanyi kangako abafundi kodwa odlulisa umyalezo abafundi balalele lokhu akushoyo uthisha bakwamukele njengoba kunjalo. Izinsizakufunda nezinsizakufundisa ezazisetshenziswa kwakuba yibhodi likashoki kanye noshoki (Bell noGower, 1998). Umbhali ofana noKumar (2017) uthi konke lokhu sekwashintsha. Ziningi izinsizakufunda nezinsizakufundisa othisha asebangayisebenzisa lapho befundisa ulimi lwesibili okuyisiNgisi. Lezi zinsizakufunda nezinsizakufundisa zenza uguquko enqubeni yokufunda nokufundisa ulimi lwesibili ngoba zona zigxile kakhulu ekumbandakanyeni othisha kanye nabafundi lapho kufundwa. Zashintsha inqubo yokufunda eyayigxile ekutheni abafundi babambe iqhaza lokuba ngabemukeli bolwazi nje kuphela ekilasini. Lezi zinsizakufunda nezinsizakufundisa zabe sezigqugquzela abafundi ukuthi babambe iqhaza lapho kufundwa (Kumar, 2017).

UKrashen (1981) esihlawumbiselini esingumgogodla wenjulalwazi yakhe sokuthola ulimi uthi ulimi ekilasini lutholakala uma kugxilwe ekuxhumaneni. Isibonelo, lokhu kuxhumana kungaba ngezinkulumo-mpendulwano phakathi kukathisha nabafundi lapho kufundwa noma phakathi kwabafundi bodwana. Lo mcwaningi uthi uma

abafundi beyingxenye yenqubo yokufundwa kolimi ngokuphelele kusiza ekutheni baluqonde, balufunde futhi baluthole ulimi. Lo mbono ufakazelwa uStroud (2002) othi izinsizakufunda nezinsizakufundisa ezifana nezincwadi, omabonakude nemisakazo abafundi abangakubuka futhi bakulalele ukuze bathuthukise ulwazimagaba lwabo nokuzwa ukuthi amagama athile aphinyiswa kanjani zingabasiza othisha ekutheni bagweme ukufundisa isiNgisi ulimi lwesibili njengesifundo kuphela kodwa basifundise njengethuluzi lokuxhumana.

7.2.3 Ukungatholwa kosizo loMnyango WezeMfundo eyiSisekelo ngokwanele

Ngesikhathi sezingxoxo nabahlanganyeli bocwaningo okungothisha abane abafundisa isiNgisi ulimi lwesibili ebangeni lesithathu, kwavela ukuthi yize bezithamela izinhlelo ezisuke zihlelwe nguMnyango wezeMfundo eyiSisekelo zokuthuthukiswa kolwazi namakhono esifundo sesiNgisi ulimi lwesibili, kodwa abalutholi ngokwanele ulwazi ngesifundo sesiNgisi ulimi lwesibili. Yize othisha babezama futhi benza isiqiniseko sokuthi izifundo zabo zihamba ngendlela kodwa zazikhona izimo ezazenza kugqame ukuthi ulwazi abanalo lokufundisa isiNgisi ulimi lwesibili kubafundi abenza nesiZulu ulimi lwasekhaya alwanele. Kwagqama futhi nangesikhathi sokuhlaziywa kwamadokhumenti ukuthi othisha abanazo izinhlelo zezifunjwana (*lesson plans*) futhi abasigcini isiTatimende Sohlelo LukaZwelonke seBanga-R kuya kwele-12 kumafayela abo. Kwathi noma sengibabuza isizathu sokungabi nazo lezi zitatimende bakuveza ukuthi abasiboni isidingo sokuba nalesi sitatimende ngoba esikwenzayo nje sona ukubadida futhi sibafakela ingcindezi ngoba lokhu okuhlelwe noma okubhalwe kuso akuvezi lokhu okwenzeka ngempela ezimweni zasemakilasini. Othisha bakuveza ukuthi lesi sitatimende sivamise ukungahambelani nalokhu okwenzeka ngempela emakilasini ikakhulukazi indaba yesikhathi. Baveza ukuthi uma ungaphika naso ungagcina usujaha indaba yesikhathi kunokuthi ufundise abafundi ngenhloso yokuthi bakuqonde futhi bakubambe lokhu okusuke kufundiswa. Umcwaningi ofana noBagudugela (2012) ocwaningweni alwenza kwesinye sezikole eLimpopo eNingizimu-Afrika, wancoma ngokunxusa uMnyango weZeMfundo eyiSisekelo ukuthi uzame ukucacisa ulwazi olutholakala kulezi zitatimende. Waveza ukuthi ulwazi olutholakala kulezi zitatimende luyinkimbinkimbi, aluqondakali kalula futhi lufakela othisha ingcindezi okugcine sekudala ukuthi bayishaye indiva indaba yazo (Baduguela, 2012).

Omunye umcwaningo ofana noBetram (2011) uthi ukungenzi kahle kothisha lapho befundisa kungenzeka ukuthi kudalwa ukushintshashintsha kwekharikhulamu nezinhlelo zokuthuthukisa othisha ezilokhu zenzeka. Lokhu kudala ukuthi othisha baphazamiseke kwinqubo yabo yokufundisa.

7.2.4 Ubungoti bokwazi ulimi lwesibili okuyisiNgisi kothisha

Kwangimangaza ukuthi othisha ababengabahlanyanyeli bocwaningo okuyibona okufanele benze isiqiniseko sokuthi abafundi balufunda ngendlela ulimi lwesibili kuyibo ababonakala bengenalo ulwazi olwanele ngalolu lulimi. Nangalesi sikhathi sezingxoxo kwavela ukuthi eminye imibuzo babengayiqondi uma ngiyibuza ngesiNgisi okwaze kwadala ukuthi ngibuye ngiyicacise ngesiZulu. Nangesikhathi sokubukelwa kothisha, kwavela ukuthi indlela ababiza ngayo amagama nabakha ngayo imisho ibuye ingahleleki. Kwaqapheleka ukuthi uma othisha ngokwabo befundisa emakilasini, kuba khona amaphutha ohlelo lolimi abawenzayo. Izibonelo zalezi zitatimende ezilandelayo zicashunwe ezinkulumeni zothisha esahlukweni sesithupha: “*She **has** gathering a lot of woods benomkhulu wakhe.*” “*Then the sun is **begin** to set.*” “*That why shadow was gone? That is why **she is feel bad**?*” “*Iyafana but amagama asho ini? **different means**.* So niyabona-ke *i-meaning ye-The phonics, the meaning is not the same but when you pronounce -rhyme, i-beat yama words, they sound ngendlela efanayo but amagama they are not the same, siyezwana?*”, “***let look** at the picture so we can talk about what we **are** see. Right, so kuthiwa **let talk**, you will tell me what is it that you see there in the picture.*” UKrashen (1982) kwisihlawumbiseli sakhe somthamo wolimi nokukodwa (*input + 1*) uthi indlela yokutholwa kolimi lwesibili kuba umthamo wolwazi oluqondakalayo (*comprehensible input*) ovela kuthisha uya kumfundi. Ngamanye amazwi uthi ulwazi oluvela kuthisha luya kumfundi kufanele luqondakale ukuze umfundi ezokwazi ukuthola ulimi lwesibili. Lokhu kusho ukuthi uma uthisha engeyena ungoti wolimi lwesibili okuyisiNgisi wenza ukufunda nokuthola ulimi lwesibili okuyisiNgisi kuphazamiseke.

7.3 Izincomo

- UMnyango WezeMfundo eyiSisekelo kufanele ube nezinhlelo ezizothuthukisa ulwazi namakhono othisha bamabanga aphantsi ngezindlela namasu abangakusebenzisa ekudluliseni ulwazi lolimi lwesiNgisi kubafundi bezilimi zomdabu. Kulezi zinhlelo, uMnyango weZemfundo eyiSisekelo kufanele

uqashe ongqondongqondo abakufanele ukuqeqesha othisha ngolwazi lwezindlela zokudluliselwa kolwazi lwesifundo sesiNgisi ulimi lwesibili kubafundi. Labo ngqondongqondo kufanele benze isiqiniseko sokuthi bayabacija othisha nangolwazi lwezinjulalwazi zokufundiswa kolimi lwesibili okuyisiNgisi. Lezi zinhlelo zizosiza othisha ekutheni babe ngongoti esifundweni sesiNgisi ulimi lwesibili. Uma sebengongoti, bazokwazi ukuthi basebenzise izindlela namasu ngendlela efanele okuzosiza ekutheni abafundi balufunde ngendlela ulimi lwesibili okuyisiNgisi.

- UMnyango wezeMfundo eyiSisekelo kufanele wenze isiqiniseko sokuthi zonke izikole zithola izinsizakufunda nezinsizakufundisa ezanele zokusiza othisha abafundisa isiNgisi ulimi lwesibili kubafundi abenza nezilimi zomdabu. Lesi senzo singasiza ekutheni izinga lokufundwa kwalolu limi ezikoleni zamabanga aphansi linyuke. Othishanhloko bezikole zamabanga aphansi kanye nezigungu ezengamele izikole (*School governing Bodies*) kufanele benze isiqiniseko sokuthi kule mali eyabelwa izikole kufanele kwabiwe ingxenye yayo ukuze kuthengwe izinsizakufunda nezinsizakufundisa ezanele. Kufanele kunikwe uthisha nothisha ithuba lokuhambisa uhla lwezinsizakufunda nezinsizakufundisa azozidingela ukufundisa isiNgisi ulimi lwesibili (*pre-requisition of TLMs*). Lesi senzo singasiza lapho khona isikole singenazo izinsizakufunda nezinsizakufundisa ezanele.
- Othisha emakilasini nabo kungakuhle ukuthi basebenzise ubuchule nobuchwepheshe besimanje namaqhinga ekuzakheleni izinsizakufunda nezinsizakufundisa abangazisebenzisa esimweni lapho lezi abazidingayo zingekho ezikoleni. Othisha abafundisa isiNgisi ulimi lwesibili bangasebenzisa amashadi abazakhele wona ukufundiswa okubukwayo, bangaziqophela bona ngokwabo izindaba nokunye lapho befisa ukufundisa ukulalela namanye amakhono olimi. Konke lokhu kungasiza ekunqandeni izingqinamba zokufundwa nokufundiswa kolimi lwesibili.
- UMnyango wezeMfundo eyiSisekelo kufanele wenze isiqiniseko sokuthi izinhlelo ozihlelayo kuba yizinhlelo eziqhubekayo (*on going trainings*). Lezi zinhlelo kufanele zibuyekezwe ukuze zizohambelana nalesi sikhathi okusukwe kuqeqeshwa ngaso othisha. Okunye uMnyango WezeMfundo eyiSisekelo okufanele ukuqiniseke ukuthi izinsizakufunda, izinsizakufundisa kanye

namadokhumenti ekharikhulamu afika ngesikhathi ezikoleni ukuze inqubo yokufunda nokufundisa ithi iqala, lezi zinto zibe sezilungile futhi othisha sebezilungisele ngokwanele. Ukuze kugwemeke izimo lapho othisha bezithola benengcindezi futhi bexakekile ngokuthi bazoqala ngaphi uma besebenzisa amadokhumenti ekharikhulamu kufanele uMnyango weZemfundo eyiSisekelo wenze isiqiniseko sokuthi othisha bahlinzekwa ngezinsiza ezizosebenza njengomhlahlandlela walokhu abalindeleke ukuba bakufeze.

- Abeluleki bezifundo boMnyango weZemfundo eyiSisekelo kufanele bajwayele ukuvakashela izikole lapho kufundiswa khona isiNgisi ulimi lwesibili ukuze bahlole izimo labo thisha abafundisa ngaphansi kwazo, bahlole izingqinamba othisha abahlangabezana nazo uma befundisa kanye nokuhlola izidingo zalabo thisha. UMnyango weZemfundo eyiSisekelo kufanele uhlele izinhlelo eziqhubekayo zokuqeqeshwa kwalabo thisha ezizothuthukisa amakhono abo okufundisa isiNgisi ulimi lwesibili kanye namakhono abo okufundisa njengothisha. Othisha emakilasini nabo kungakuhle uma bengenxa abafundi bakuthakasele ukufunda isiNgisi ulimi lwesibili. Lokhu bangakwenza ngokuthi basebenzise izinsizakufundisa ezibukwayo (*visual aids*), benze amashadi amagama esiNgisi azonametheliswa ezindongeni zasemakilasini (*word-walls*), benze amalebula azonanyatheliswa ezintweni ezisekilasini njengezihlalo, amatafula, amakhabethe nokunye. Lokhu kungasiza abafundi ekutheni bathuthukise ulwazimagama lwabo.

Kuyacaca ukuthi othisha ababengabahlanganyeli balolu cwaningo abanalo ulwazi olwanele ngezindlela namasu abakusebenzisayo lapho befundisa isiNgisi ulimi lwesibili kubafundi abenza nesiZulu ulimi lwasekhaya. Ngakho-ke, engingasonga ngakho kulolu cwaningo ukuthi usemningi umsebenzi okusafanele wenziwe wokuthuthukiswa kolwazi lwalabo thisha ngezindlela namasu (*pedagogical knowledge*) okufundisa isiNgisi ulimi lwesibili. Ukuthuthukiswa kolwazi lwalabo thisha kuzosiza ekutheni basifundise ngendlela efanele isiNgisi ulimi lwesibili.

7.4 Iqoqa locwaningo

Lolu cwaningo luhlale izindlela namasu okusetshenziswa othisha bebanga lesithathu kubafundi abenza nesiZulu ulimi lwasekhaya ukuthuthukisa ubulimimbili obengezayo. Mithathu imibuzongqangi ephenduliwe kulolu cwaningo:

- (iv) Yiziphi izindlela namasu okusetshenziswa othisha bebanga lesithathu ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi Lwasekhaya ukuthuthukisa ubulimimbili obengezayo?
- (v) Othisha bebanga lesithathu bazisebenzisa kanjani izindlela namasu abawasebenzisayo ekufundiseni isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi Lwasekhaya ukuthuthukisa ubulimimbili obengezayo?
- (vi) Zizathu zini ezenza othisha bebanga lesithathu bafundise isiNgisi ulimi lwesibili kubafundi abenza nesiZulu Ulimi Lwasekhaya ngendlela abenza ngayo?

Lolu cwaningo luthole ukuthi usemningi umsebenzi okusafanele wenziwe mayelana nokuthuthukiswa kwamakhono okufundisa othisha abafundisa isiNgisi ulimi lwesibili.

Isahluko sokuqala sixoxe ngesendlalelo nesisusa socwaningo, saveza isitatimende senkinga sase siveza nemibuzongqangi kanye nezinhlosongqangi zocwaningo.

Isahluko sesibili sixoxe ngezindlela namasu okufundisa isiNgisi ulimi lwesibili. Sibe sesixoxa ngocwaningo oselwenziwe mayelana nobulimimbili obengeziwe eNingizimu Afrika, kwamanye amazwe ase-Afrika kanye nasemazweni aphesheya kwezilwandle.

Isahluko sesithathu sixoxe ngomklamo nezindlela zokwenza lolu cwaningo. Lolu cwaningo bekungucwaningo lwekhwalithethivu ngaphansi kwepharadaymu yomhumusho. Lolu bekungucwaningo lwesimo. Indlela yokuqokwa kwabahlaganyeli esetshenzisiwe kube yindlela yokuqokwa kwabahlanganyeli ngenhloso. Lolu cwaningo lusebenzise izindlela ezintathu zokuqoqa ulwazi. Lusebenzise lezi zindlela ezilandelayo:

- (i) Izingxoxo ezisakuhleleka
- (ii) Indlela yokubukela othisha befundisa kanye
- (iii) Nokuhlaziywa kwamadokhumenti

Ukuze kuhlaziyiwe ulwazi lolu cwaningo lusebenzise indlela yokuhlaziya ulwazi ngokwezindimba

Isahluko sesihlanu sixoxe ngezindlela namasu okusetshenziswa ngothisha lapho befundisa isiNgisi ulimi lwesibili kubafundi abenza nesiZulu ulimi lwasekhaya. Ulwazi oluhlaziyiwe kulesi sahluko lwatholakala ngezingxoxo umcwaningi aba nazo nabahlanganyeli bocwaningo.

Isahluko sesithupha sixoxe ngokusetshenziswa kwezindlela namasu ekufundiseni isiNgisi ulimi lwesibili. Ulwazi oluhlaziyiwe kulesi sahluko lwatholakala ngokubukela othisha befundisa isiNgisi ulimi lwesibili.

Isahluko sesikhombisa sixoxe ngokuyizona zizathu zokwenza kothisha lapho befundisa isiNgisi ulimi lwesibili kubafundi abenza nesiZulu ulimi lwasekhaya.

IMITHOMBO ESETSHENZISIWE

- Abdi-Kadir, J., & Hardman, F. (2007). The discourse of Whole Class Teaching: A comparative Study of Kenyan and Nigerian Primary English Lesson. *Language ad Education*, 21 (2), 1-15.
- Adunola, O. (2011). *The Impact of Teachers' Teaching Methods on the Academic Performance of Primary School pupils in Ijebu-Ode local cut Area of Ogun State*. Ego Booster Books, Ogun State, Nigeria.
- Aitchison, J. and Harly, A. (2006). South African Illiteracy Statistics and the Case of the Magically Growing Number of Literacy and ABET Learners. *Journal of Education*, 39, 89-112.
- Aktaruzzaman, M. D, Shamin, R. H & Clement, C. K (2011). Trends and Issues to integrate ICT in Teaching Learning for the Future World of Education. *International Journal of Engineering & Technology*, 11(3), 127-129.
- Alexander, N. (1997). Language Policy and Planning in the New South Africa. *African Sociological Review*, 1: 82-98.
- Al. Refaai, K.I. (2013). Suggested guidelines for using translation in foreign language learning and teaching. *Educational Research* (ISSN: 2141:5161) January 2013. *International Research Journals*, 4(1), 12-20. <http://www.interestjournal.org/ER>.
- Alzub'bi, M. A. & Sabha, M. R. N. (2013). Using mobile-based email for English foreign language learners. *The Turkish Online Journal of Education Technology*, 12(1): 178-186.
- Anastasiou, D., & Griva, E. (2012). Morphological processing strategies: An intervention for spelling difficulties in English Language. *English Language Teaching*, 5 (4), 15-23.

- Arnold, N. (2009). Online extensive reading for advanced foreign language learners: An evaluation study. *Foreign Language Annals*, 42, 340-366.
<https://doi.org/10.1111/j.1944-9720.2009.01024>.
- August, D., & Hakuta, K. (1997). *Improving schooling for language-minority children*. Washington, DC: National Academy Press.
- August, D. & Shannan, T. (2008). *Developing reading and writing in second language learners*. New York, NY: Routledge.
- Ayeni, A.J. (2011). Teachers' professional development and quality assurance in Nigerian Secondary Schools. *Word Journal of Education*, 1(2), 143-149.
- Baines, E.D., Blatchford, P., & Kutnick, P. (2003). Changes in grouping practices over primary and secondary school. *International Journal of Educational Research*, 39(1), 9-34.
- Baines, E.D., Blatchford, P., & Kutnick, P. (2009). Promoting effective Group Work in the Classroom: A handbook for teachers and Practitioners. London: Routledge.
- Bald, J. (2007). *Using phonics to Teaching Reading & spelling*. SAGE.
- Bamne, S.N., & Bamne, A.S. (2016). Comparative Study of chalkboard teaching over PowerPoint teaching as a teaching tool in undergraduate medical teaching. *International Med. Sci. Public Health*, 5, 2585-2587.
- Barraket, J. (2005). Putting People in the Picture? The Role of the arts in social inclusion. School of Social and Political Science-Research Publication.
- Becker, W., & Watts, M. (2000). Teaching Economics at the Start of the 21st Century: Still Chalk-and-Talk. *The American Economic Review*, 91(2), 446-451.
- Bekker, I. (1999). The History of the Language Question in South Africa and Language Attitudes at UNISA. *Language Matters*, 30, 99-112.

- Bell, J., & Gower, C. (1998). Writing course materials for the world: A great compromise. In B. Tomlinson (ed.). *Materials developments in Language teaching* (pp. 116-129). Cambridge: Cambridge University Press.
- Bernhardt, E.B. (2000). Second language reading as a case study of reading scholarship in the 20th century. In: Kamil, M.L., Mosenthal, P.B., Pearson, P.D., EDS. *Handbook of reading research*, 3, 813-834.
- Betram, C. (2011). What does research say about teacher learning and teacher knowledge? Implications for professional development in South Africa, *Journal of Education*, 52, 3-26.
- Blake, R. (2000). *Computer mediated communication: A window on L2 Spanish interlanguage*. *Language Learning & Technology*, 4(1): 120-136.
- Blatchford, P., Kutnick, P., & Galton, M. (2003). Towards a social pedagogy of classroom group work. *International Journal of Educational Research*, 39(1-2), 153-172.
- Blazar, D. (2015). Effective teaching in elementary mathematics: Identifying classroom practices that support student achievement. *Economics of Education Review*, 48, 16-29.
- Borich, G. D., & Tombari, M. L. (1997). *Educational psychology: A contemporary approach* (2nd ed.). New York, NY, England: Longman Publishing/Addison Wesley L.
- Botswana Government (1977). Education for Kagisano: Report of Botswana National Commission on Education. Gaborone: Government Printers.
- Boyd, M.P., & Devennie, M. (2009). Student voices and teacher choices: Selecting read-aloud. *Childhood Education*, 85(3), 148-153.
- Brock-utne, B., & Holmarsdottir, H.B. (2004). Language Policies and Practices in Tanzania and South Africa: Problems and Challenges. *International Journal of Education Development*, 24, 67-83.

- Brown, D.H. (2004). *Principles of language learning & teaching*. (4th ed.). New York: Longman.
- Caliendo, S. and Kyle, W. (1996). Establishing the theoretical framework. *Journal of Research in Science Teaching*, 33, 225-227.
- Celce-Murcia, M. (2001). *Teaching English as a Second or Foreign Language*. (3rd ed.). Heinle & Heinle Publisher, Boston.
- Chang, S.C. (2011). A Contrastive Study of Grammar translation method and communicative approach in teaching English grammar. *ELT*, 4(2), 13-24.
- Chimhundu, H. (1998). Report on the Formulation of a National Language Policy: National Language Policy Advisory Panel, Harare.
- Chingos, M.M., & Peterson, P.E. (2011). It's easier to pick a good teacher than to train one: Familiar and new results on the correlates of teacher effectiveness. *Economics of Education Review*, 30 (3), 449-465.
- Chitiga, M. (1994). Codeswitching in the classroom. Unpublished Masters' thesis, University of Zimbabwe, Harare, Zimbabwe.
- Christiansen, I., Bertram, C., & Land, S. (2014). *Understanding research*. Pietermaritzburg: UKZN
- Chomsky, N. (1965). *Aspects of the Theory of Syntax*. Cambridge: MIT Press.
- Chomsky, N. (1966). *Cartesian linguistics*. New York: Harper and Row.
- Chorzempa, B., & Graham, S. (2006). Primary-grade teachers' use of within-class ability grouping in reading. *Journal of Educational Psych (ASCD) ology*, 93 (3), 529-541.
- Cliburn, C. (2003). Experience with pair programming at a college. *Journal of Computing Sciences in College*, 19(1), 20-29.

- Cloftelter, C., Ladd, H., & Vidgor, J. (2007b). *Teacher credentials matter for student achievement?* (NBER Working Paper No. 12828). Retrieved from <http://www.nber.org/papers/w12828.pdf>.
- Cochram, K.F., DeRuiter, J.A., King, R.A. (1993). Pedagogical content knowledge: An integrative model for teacher preparation. *Journal of Teacher Education*, 44, 263-272.
- Cohen, L., Manion, L. and Morrison, K. (2011). *Research Methods in Education 7th edition*. London and New York: Routledge Falmer.
- Faculty of Education.
- Collins, J. (2004). Education Techniques for Lifelong Learning: Principles of Adult Learning. *Radiographics*, 24, 1483-1489. <https://dx.doi.org/10.1148/rg.245045020>.
- Constitution of the Republic of South Africa* (1996). Act 108 of 1996. <http://www.policy.org.za/govdocs/constitution/index.html> (May 2002).
- Constitution of the Republic of South Africa* (1996). Bill of Rights. Retrieved from: <http://www.westerncape.gov.za/eng/pubs/constitutions/5297/4#28>. (Accessed 27 January 2013).
- Cook, V. (2003). *Effects of Second Language on the First*. Clevedon, UK: Multilingual Matters.
- Cremin, T., & Baker, S. (2014). Teacher as writers: a PETAA occasional research paper: Researchgate.
- Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches*. Thousand Oaks: Sage.
- Creswell, J.W. (2012). *Educational research: planning, conducting, and evaluating quantitative and qualitative research*. (4th ed.) USA: Edwards Brothers.
- Crawford, L.M. (2001). *Teaching Contextually: Research, Rationale, and Techniques for Improving Student Motivation and Achievement*. Texas: CCI Publishing, Inc.

- Cummins, J. (1979). Linguistic Interdependence and the Educational Development of Bilingual Children. *Review of Educational Research* 49, 222-251.
- Cummins, J. (1980). The Cross-Lingual Dimensions of Language Proficiency: Implications for Bilingual Education and the Optimal Age Issue. *TESOL Quarterly*, 14(2), 175-187.
- Cummins, J. (1991). *Language Development and Academic Learning*. In Malave, L. & C. Cummins, J. (1996). *Negotiating Identities: Education for Empowerment*. Covina: California Association for Bilingual Education.
- Cummins, J. (2000). *Language, Power, and Pedagogy: Bilingual Children in the Crossfire*. Clevedon: Multilingual Matters.
- Darling-Hammon, D.L. (2006). *Powerful Teacher Education: Lessons from Exemplary Programs*. San Francisco. CA: Jossey-Bass.
- Darling-Hammond, D.L., & Richardson, N. (2009). Teacher Learning: What matters? *Educational Leadership*, 66, 46-59.
- De Klerk, V. (2002). Language Shift in Grahamstown: A case Study of Selected Xhosa-Speakers. *International Journal of Sociology of Language*, 146, 87-110.
- Denzin, N., & Lincoln, Y. (1978). *The research act: An introduction to sociological methods (chap.10)*. New York: McGraw-Hill.
- Denzin, N., & Lincoln, Y. (2011). *Handbook of qualitative research*. (4th ed). Thousands of Oaks, CA: Sage.
- Department of Education. (1997). *Language in Education Policy for Schools*. Pretoria: Government Printers.
- Department of Education. (2007). *Teaching Reading in the Early Grades. A Teacher's Handbook*. Cape Town: Government Printers
- Department of Education (2008a). *Foundations for Learning Assessment Framework Foundation Phase*. Pretoria: Government Printer.

Department of Education (2008b). *National Reading Strategy*. Pretoria: Government Printer.

Department of Basic Education (DBE). (2010). *Curriculum and Assessment Policy Statement (CAPS)*. Pretoria: DBE.

Department of Education. (2011). *Curriculum and Assessment Policy Statement*. Department of Basic Education. Pretoria: Government Printers.

Department of Higher Education and Training (2002). *Language Policy of Higher Education*. Pretoria: Government Press.

Department of Higher Education and Training. (2011a). *National Qualifications Framework Act 67 of 2008: Policy on the Minimum Requirements for Teacher Education Qualifications*. Pretoria: Government Printers.

Department of Higher Education and Training. (2011b). *Policy on the Minimum Requirements for Teacher Education Qualifications*. Pretoria, South Africa: Department of Higher Education and Training.

Diaz, R. M. (1986). Bilingual cognitive development: Addressing three gaps in current research. *Child Development Journal*, 56, 1376-1388.

Dulay, H., Burt, M. & Krashen, S. (1982). *Language Two*. New York: Oxford University Press.

Dulay, H. and Bur, M. (1975). *A new approach to discovering universal strategies of child's second language acquisition. Developmental Theory and Application. Georgetown University Round Table on Language and Linguistics*. Washington: Georgetown University Press, (20), 209-233.

Edgar, D. W., Roberts, T.G., & Murphy, T.H. (2011). Exploring relationships between teaching efficacy and student-cooperating teacher relationships. *Journal of Agricultural Education*, 42(3), 30-41.

Ellis, R. (2004). The definition of measurement of L2 explicit knowledge. *Language Learning*, 57, 227-275.

- Fain, J. (2004) *Reading understanding and Applying Nursing Research*. (2nd ed.). FA Davis, Philadelphia PA.
- Faisal, F. (2015). Pedagogical Content Knowledge in Indonesian English Language Teaching: English teachers' PCK in teaching writing in Secondary school. Retrieved from <https://www.researchgate/publication/327497080-Pedagogical-content-knowledge-in-Indonesian-English-Language-Teaching>.
- Farris, P.J., Fuhler, C.J., & Walther, M.P. (2004). *Teaching reading: A balanced approach for today's classrooms*. New York: McGraw Hill.
- Felder, R. & Henriques, E. (1995). Learning and teaching styles in foreign and second language education. *Foreign Language Annals*, 28(1), 21-31.
- Flege, J.E. (1992). The intelligibility of English vowels spoken by British and Dutch talkers. In R.N. Kent (Ed.), *Intelligibility in Speech Disorders: Theory, Measurement, and Management*, 1,157-232). Amsterdam: John Benjamins.
- Fleisch, B. 2008. *Primary education in crisis. Why South African schoolchildren under-achieve in reading and mathematics*. Cape Town: JUTA.
- Fullan, M.C., & Langworthy, M. (2013). *Towards a New End: New Pedagogies for Deep Learning*. Washington, USA: Collaborative Impact Seattle.
- Gass, S. M., & Selinker, L. (2001). *Second Language Acquisition: An introductory course*. Mahwah, N.J.: L. Erlbaum Associates.
- Genesee, E. (1978). Discussion and Summary. In Hornby, P. A. *Bilingualism. Psychological, Social and Educational Implications*. New York, Academic Press.
- Genesee, F. (2007). *Language in Bilinguals: Brain and Language*, 5, 1-12.
- Gill, S.R., (2008). The comprehension matrix: a tool for designing comprehension instruction. *The Reading Teacher*, 62 (2), 106-113.

- Gill, P. Stewart, K., Treasure, E. & Chadwick, B. (2008). Methods of data collection in qualitative research: Interviews and focus groups. *British Dental Journal*, 204, 291 – 295.
- Gopinathan, S. (2003). Language Policy Changes 1979–1997: Politics and Pedagogy. Language, Society, and education in Singapore: *Issues and trends*, ed. S. Gopinathan, Gottardo, A., & Grant, A. (2008). Defining bilingualism. *Encyclopaedia of Language and Literacy Development* (pp.1-7). London, ON: Canadian Language and Literacy Research Network. Retrieved from <http://www.literacyencyclopedia.ca/pdfs/topic.php?topicid=236>.
- Guloba, M. (2010). Does teaching methods and availability of Teaching resources influence pupils' Performance: evidence from four Districts in Uganda, Economics Policy Research Centre, Uganda Research Series 77.
- Hakkarainem, K. (2004). Pursuit of explanation with a computer-supported classroom. *International Journal of Science Education*, 26 (8), 979-996.
- Hakuta, K. & Diaz, R.M. (1985). Language and cognition in bilingual children. In A. Padilla, H. Fairchild & C. Valadez (Eds.). *Bilingual education: Issues and strategies* (pp. 47-59). Newbury Park: Sage Publications.
- Harmer, J. (2007). *The Practice of English Teaching*. (4th ed.). Pearson Education Limited.
- Harmer, J., & Blanc, M. (1992). Bilinguality and Bilingualism. Cambridge , UK: Cambridge University Press.
- Harris, D., & Sass, T. (2009 September). What makes a good teacher and who can tell? (CALDER Working Paper No.3). Retrieved from <http://www.urban.org/sites/default/files/alfresco/piblication-pdfs/1001431-what-makes-a-good-teacher-and-who-can-tell-PDF>.

- Hastings, N. (2002). Group Seating in Primary Schools: a indefensible strategy. Retrieved October 10, 2008, from <http://www.leeds.ac.uk/educd/documents/00002181.htm>.
- Henderson, A. (2014). Second Language Learning and Teaching Language, Discourse, and communication. DOI: 10.1007/ 978-3-319-00419-8-5.
- Herrington, J. & Kervin, L. (2007). Authentic learning supported by technology: 10 suggestions and cases of integration in classrooms. *Educational Media International*, 44(3):219-236.
- Hoffman, C. (1991). *An introduction to bilingualism*. London and New York: Longman.
- Howard, E.V. (2006). Attitudes on using pair programming. *Journal of Educational Technology Systems*, 35(1), 89-103.
- Hugo, G. (2009). Migration between Africa and Australia's capital cities' Population, Space and Place, 14, 553-571.
- Hyland, K. (2002). Options of identity in academic writing. *ELT Journal* 56 (4), 351-358.
- Intarapanich, C. (2003). Teaching methods, Approaches and Strategies Found in EFL Classrooms: A Case Study in Lao PDR. *Procedia-Social and Behavioral Sciences*, 88; 306-311. DOI: 10.1016/j.sbspro.2013.08.510.
- Irvine-Naikaris, C., & Kiely, R. (2015). Reading Comprehension in Test Preparation in Classes: Analysis of Teachers' Pedagogical Content Knowledge in TESOL Quarterly, *A Journal for Teachers of English as a Second Dialect*, 49(2). 369-392.
- Johnson, K., Morrow, K. (1981). *Communication in the classroom*. Essex: Longman,
- Johnson, N., & Newport, E.L. (1989). Critical period effects in second language learning: The influence of maturational state on the acquisition of English as a second language. *Cognitive Psychology*, 21, 60-99.

- Kamwangamalu, N. (1997). Multilingualism and Education Policy in Post-Apartheid South Africa. *Language problems and Language Planning*, 21(3), 234-253.
<https://doi.org/10.1075/lplp.21.3.03kam>.
- Kane, T.j., & Johan, E. (2008). What does certification tell us about teacher effectiveness? Evidence from New York City. *Economics of Education Review*, 27 (6), 615-631.
- Kapp, R. (2004). Reading on the Lin: An analysis of literacy practices in ESL classes in a South African School. *Language and Education*, 18(3), 246-263.
- Kraft, M.A., & Papay, J.P. (2014). Can Professional Environments in Schools Promote Teacher Development? Explaining Heterogeneity in Returns to Teaching Experience. *Educational Effectiveness and Policy Analysis*, 36 (4), 476-500.
- Krashen, S. (1981). *Second Language Acquisition and Second Language Learning*. Oxford: Pergamon Press.
- Krashen, S. D. (1983). *The Natural Approach: Language Acquisition in Classroom*- Hayward, Cliff. Alemany Press 1. *Teaching* 44(2), 133-144.
- Kuhn, M.R., Schwanenflugel, P.J., Morris, R.D., Morrow, L.M., Woo, D.G., Meisinger, E.B. (2006). Teaching children to become fluent and automatic readers. *Journal of Literacy Research*, 38(4), 357-387. Doi: 10.1207/515548430jlr3804_1.
- Kumar, S. (2017). Teaching materials and teaching aids-(teaching materials), ePGPathshla.12.2016.
- Kutnick, P. (2007). *Pupil Grouping for learning in classrooms: Results from the UK SPRinG Study*. [Conference presentation]. International Perspectives on Effective Groupwork. Theory, Evidence and Implication's, American Educational Research Annual Meeting, Chicago.

- Ladd, H.F. (2008). Teacher effects: What do we know? In teacher quality: *Broadening and deepening the debate*, edited by Greg Duncan and James Spillane, pp.3-26. Evanston, IL: Northwestern University.
- Lambert, W.E. (1983). Decind on languages of instruction: psychological and social considerations. In Husen , T. & Oppper, S. (eds). *Multicultural and Multilingual Education in Immigrant Countries*. Oxford: Pergamon.
- Landry, R. & Allard, R. (1993). Beyond socially naïve bilingualism education: the effects of schooling and ethnolinguistic vitality of the community and additive and subtractive bilingualism; *Annual conference Journal* 1(30), 90-91.
- Larsen-Freeman, D.& Longman, M. (1990). *An introduction to second language acquisition research*. London: Longman.
- Lemlech, J. K. (1994). *Curriculum and Instruction Methods for Elementary and Middle School*. New York, Macmillan.
- Lenneberg, E. (1976). *Biological foundations of language*. New York: John Wiley.
- Leshem, S., & Trafford, V.N. (2007). Overlooking the conceptual framework. *Innotions in educational in Education and Teaching International*, 44 (1), 93-105.
- Liddicoat, A. (1991). *Bilingualism: An introduction*. Eric Clearinghouse.
- Lieberman, A., & Miller, L. (2004). *Teacher Leadership*. Jossey-Bass.
- Lightbown, P., & Spada, N. (2000). *How Languages are Learned*. (2nd ed.). London: Oxford University Press.
- Liu, D. (2014). *Describing and explaining grammar and vocabulary in ELT*. New York, NY: Routledge.
- Long, M. (1990). Maturational constraints on language development. *Studies in Second Language Acquisition* 12, 251-285.

- Luckett, K. (1993). National Additive Bilingualism: towards the formulation of a language plan for South Africa Schools. *SAJALS*, 2 (1).
- Makin, L., Campbell, J., Diaz, C. (1995). *One childhood: Many languages. Guidelines for Early Childhood Education in Australia*. Pymble: Harper Educational.
- Maxwell, J.A. (2005). *Qualitative research design: An interactive approach*. (2nd ed.). Thousand Oaks, CA: Sage Publications.
- Maxwell, J. (2012). Qualitative Research Design: An interactive Approach. Retrieved from: <https://www.researchgate.net/publication/43220402> (accessed on June 20th, 2018).
- McDowell, C., Werner, L., Bullock, H. & Fernald, J. (2003). The effects of pair programming performance in an introductory programming course. Proceedings on the 33rd Technical Symposium on Computer Science Education, Cincinnati, 38-42.
- McKenzie, N. & Knipe, S. (2006). Research dilemma: Paradigms, methods, and methodology. *Issues in Education Research* 16 (2), 193-205.
- McMillan, & Schumacher. (2010). *Research in education. Evidence-based research*: Boston. Pearson.
- Mercer, N., & Sams, C. (2008). Teaching children how to use language to solve maths problems. *Language and Education* 20(6), 507-528.
- McWhaw, K., Schnackenberg, H., Sclater, T., & Abrami, P.C. (2003). Helping students become collaborative learners. In R.M. Gillies (Ed), *Co-operative learning. The social and intellectual outcomes of learning in groups*. London: Routledge Falmer.
- Melnick, S., & Meister, D. (2008). A comparison of beginning and experienced teacher's concerns. *Educational Research Quarterly*, 31(3), 39-56.
- Mentz, E., van der Walt, J.L. & Goosen, L. (2008). The effect of incorporating cooperative learning principles in pair programming for student, teachers. *Computer Science Education*, 18(4), 247-260, DOI: 10.1080/08993400802461396.

- Merriam, S.B. (2009). *Qualitative research: A guide to design and implementation*. San Francisco: Jossey-Bass.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis*. (2nd ed.). Thousand Oaks: Sage.
- Mondal, K.N. (2012). English Language learning through the combination of grammar translation method and communicative language teaching. *Academia Arena*, 4(6), 20-24. www.sciencepub.net.
- Mooko, T. (2008). The challenges of developing an inclusive broadcasting policy: the case of Botswana. (Draft Paper).
- Murray, N. & Berglar, D. (2011). *Inside track: Writing dissertations & theses*. England: Pearson, Longman.
- National Institute of Child Health and Human Development (2000). Report of the National Reading Panel. Teaching children to read: An evidence-based assessment of the scientific research literature on reading and its implications for reading instruction: Reports of the subgroups (NIH publication No. 00-4754). Washington DC: U.S. Government Printing office.
- Nawab, A. (2012). The informal learning approaches to teachers in secondary school in Pakistan. *International Journal of Academic Research in Progressive Education and Development* 1 (1), 260 – 267.
- Nkante, J. (2005). Official Opening Speech. Mother Tongue Education Conference, 1 June, 2008.
- Nkosi, Z.P. (2011). *An exploration into the pedagogy of teaching reading in selected foundation phase Isizulu home language classes in Umlazi schools, a thesis submitted in fulfilment of the requirements for the degree of Doctor of Philosophy*, University of Kwazulu-Natal, Durban.

- Nyati-Ramahobo, L. (1997). *The National Language: A resource or a Problem?* Gaborone, Botswana: Pula Press,
- Oyama, S. (1976). A sensitive period for the acquisition of nonnative phonological system. *Journal of Psycholinguistic Research*, 5(3), 261-283.
- Palij, M., Braine, M, & Aaronson, D. (1991). Abstracts of presentations at the psycholinguistics circle of New York: 1990-1991. *J. Psycholinguistic Res*, 20, 521-525.
- Park, M. (2011). The use of technology in-and-outside of second language classrooms: The need for teacher training in technology. *The forum* 11(2):31-32.
- Patel, L. (2015). *Social Welfare and Social development*. (2nd ed.). Cape Town: Oxford.
- Patkowski, M. (1980). The sensitive period for the acquisition of syntax in a second language. *Language Learning*, 30, 449-472.
- Pence, K. L. & L. M. Justice (2008). Experimental Evaluation of a Preschool Language Curriculum: Influence on Children's Expressive Language Skills. *Journal of Speech, Language and Hearing Research* 51, 983-1001.
- Pennycook, A. (1994). *The cultural politics of English as an international language*. New York: Longman.
- Piaget, D.D. (2011b). "That Sounded good!": Using whole-class choral reading to improve fluency. *The reading Teacher*, 64, 433-438.
- Pluddermann, P. (2010). Home-Language Based Bilingual Education: Towards a Learner-centered Language Typology of Primary Schools in South Africa. PRAESA Occasional Papers No, 32. Cape Town: University of Cape Town.
- Posel, D., & Zeller, J. (2015). Language Shift or increased bilingualism in South Africa: evidence from census. *Journal of Multilingual and Multicultural Development*, 37(4), 357-370. <https://dx.doi.org/10.1080/01434632.2015.10722206>.

- Pretorius, E. J. (2002). Language Matters: Studies in the Language of Southern Africa- Reading ability and academic performance in South Africa: are we fiddling while Rome is burning? *Studies in the Languages of Southern Africa* 33, 169-196.
- Probyn, M.S., Murray, L., Botha, O., Botya, P., Brooks, M., & Westphal, V. (2002). Minding the Gaps: An investigation into Language Policy and Practice in Four Eastern Cape Districts. *Perspectives in Education*, 20(1), 29-46.
- Probyn, M. (2009). Smuggling the Vernacular into the Classroom: Conflicts and Tensions in Classroom Codeswitching in Township/Rural Schools in South Africa. *International Journal of Bilingual Education and Bilingualism*, 12(2), 123-136.
- Progress in International Literacy Studies. (2006). *PIRLS 2006 International Report*. Retrieved on 12 November 2012, from www.pirls.bc.edu/pirls2006/intl_rpt.html.
- Qi, Y., Zhao, X., & Sheu, C. (2011). The Impact of Competitive Strategy and Supply Chain on Business Performance: The Role of environmental Uncertainty. 42(2), 371-389. <https://doi.org/10.1111/j.1540-5915.2011.00315.x>
- Ragin, C. C., & Amoroso, L. M. (2011). *Constructing social research (2nd Ed.)*. United States of America: Sage.
- Reigeluth, C., & Carr-Chellman, A. (2009). *Situational Principles of Instruction: Instructional Design Theories and Models*. Routledge, Taylor & Francis Group.
- Revised National Policy on Education (RNPE) (1994). Gaborone: Government Printers.
- Rivkin, S.G., Hanushek, E.A., & Kain, J.F. (2005). Teachers, schools, and academic achievement. *Econometrical*, 73 (2), 417-458.
- Robinson, C. D. E. (1996). *Language use in Rural Development. An African Perspective*. New York, Mouton de Gruyter.
- Robson (2002) *Real world research*. (2nd ed.). John Wiley & Sons, Chichester
- Rule, P. & John, V. (2011). *Your guide to case study research*. Pretoria: Van Schaik.

- Sass, T.R. (2007). The determinants of Student Achievement: Different Estimates for Different Measures. Paper presented at the first annual CALDER research conference, Washington, DC, October 4.
- Schaffner, C. (2002). *The role of discourse analysis for translation and in translator training*. Clevedon, Buffalo: Multilingual Matter.
- Schatcher, J., & Gass, S. (1996). *Second Language Acquisition Classroom Research: Issues and Opportunities*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Schmidt, R. (2007). Attention, awareness, and individual differences in language learning. In Chan, W.M, Chi, S., Cin, K.N., Istano, J., Nagami, J.M., Sew, J.W., Shuthiwan, T. & Walker, I., *Proceedings of CLaSiC 2010*, Singapore, December 2-4 (pp.721-737). Singapore: National University of Singapore, Centre for Language Studies.
- Schumacher, S & McMillan, J. H. (2010). *Research in education: Evidence Based Inquiry*. (7th Ed.) Boston: Pearson.
- Setati, M. (2008). Access to mathematics versus access to the language power: The struggle in multilingual mathematics classroom. *South African Journal of Education* 28(1), 103-116.
- Setati, M. (2008). Researching teaching and learning in school from “with” or “on” teachers to “with” and “on” teachers. *Perspectives in Education* 23(1), 91-102.
- Shannon, P., (2010). Textbook Development and Selecton. *International Encyclopedia of Education*, 3, 397-402.
- Shulman, L.S. (2004). *Knowledge and teaching: Foundations of the new reform*. San Fransisco, Jossey Bass.
- Singleton, D. (1992). *Language acquisition: the age factor*. *Multilingual Matters* 47. Clevedon: Multilingual Matters.

- Singleton, D. (2005). The critical Period Hypothesis: A coat of many colours. *International Review of Applied Linguistics in Language teaching*, 43, 287-317.
- Singleton, D. (2007). The critical period Hypothesis: Some problem. *Interlinguistica*, 17, 48-56.
- Skutnabb-Kangas, T. & Garcia, O. (2011). Multilingualism for All—General Principles? In Skutnabb-Kangas, T (ed): *Multilingualism for All*. Netherlands: Swets Zeitlinger.
- Smith, T.M., & Ingersoll, R.M. (2004). What are the effects of induction and mentoring on beginning teacher turnover? *American Educational Research Journal*, 41(3), 681-714.
- Staiger, D., & Rockoff, J. (2010). Searching for effective teachers with imperfect information. *Journal of Economic Perspectives*, 24 (3), 97-118.
- Stervick, E. W. (1976). *Memory, Meaning and Method: Some Psychological Perspective on Language Learning*. Rowley, MA: Newbury House.
- Swain, M. & Johnson, K. (1997). Immersion education: A category within bilingual education. In: R. Johnson and M. Swain (eds). *Immersion Education: International Perspectives* (pp.1-16). Cambridge: Cambridge University Press. DOI: 10-1017/CB09781139524667.003.
- Tara, K., & Padolsky, A. (2016). Does Teaching experience Increase Teacher Effectiveness. Learning Policy Institute. Retrieved from <https://learningpolicyinstitute.org/our-work/publications-resources/does-teaching-experience-increase-teacher-effectiveness-review-research>.
- Taylor, I. & Taylor, M.M. (1990). *Psycholinguistics: Learning and using language*. Englewood Cliffs, NJ: Prentice Hall.
- Taylor, P. C. & Medina, M. N. D. (2013). Educational research paradigms: From positivism to multi paradigmatic. *Journal for meaning-centered Education* 1(2), 85-89.

- Tebal, A. & Kahssay, G. (2011). The effects of Student-centered Approach in Improving Students' Graphical Interpretation Skills and Conceptual Understanding of Kinematical Motion. *Latin-American Journal of Physics Education*, 5(2), 374-381.
- Thonhlana, J. (2002). *Using Indigenous Languages for Teaching and Learning in Zimbabwe*. Eric Clearinghouse.
- Thomas, P.Y. (2010). *Research methodology and design*. Retrieved from uir.unisa.ac.za/.../05Chap%204-Research%20methodology%20and%20d... Retrieved on 16 June 2018.
- Tricomi, E.T. (1986). Krashen's second language acquisition theory and the teaching of edited English. *Journal of Basic Writing*, 5(2), 220-223.
- Tuli, F. (2011). The basis of distinction between qualitative and quantitative research in social science: reflection on ontological, epistemological, and methodological perspectives. *Ethiopian Journal of Education and Sciences* 6(1), 114.
- United Nations Institute for Namibia (UNIN) (1989). *Towards a language policy for Namibia-English as the official language: Perspectives and strategies*. Lusaka: United Nations Institute for Namibia.
- Van der Watt, C., & Evans, R. (2013). *Learn 2 teach English language teaching in a multilingual context*. (4th ed.). Van Schaik Publishers.
- Veenman, S., Van Benthum, N., Bootsma, D., Van Dieren, J. & Van Der Kemp, N. (2002). Cooperative learning and teacher education. *Teaching and Teacher Education*, 18, 87-103.
- Wahyuni, D. (2012). The research design maze: Understanding paradigms, cases, methods, and methodologies. *Journal of Applied Management Accounting Research* 10(1), 69-80.

- Webb, V. (2002). *Language in South Africa. The Role of Language in National Transformation, Reconstruction and Development*. Amsterdam: John Benjamins.
- Webb, V., & Sure, K. (2002). African Voices: An introduction to the Language and Linguistics of Africa. *African Studies Review*, 45(3), 100. DOI: 10.2307/1515117.
- Webb, N.M., Frankle, M.L., Ing, M., Wong, J., Fernande, C.H., Shin, N., & Turrou, A. (2014). Engaging with others' mathematical ideas: Interrelationships among student participation, teachers' instructional practices, and learning. *International Journal of Educational Research*, 63, 79-93.
- Weber-Fox, C. & Neville, H. J. (2002). Sensitive Periods Differentiate Processing of Open- and Closed-Class Words. An ERP Study of Bilinguals. *Journal of Speech. Language and Hearing Research* 44, 1338-1353.
- Westwood, P.S. (2008). *What teachers need to know about teaching methods*. Camperwell, Vic: ACER Press.
- William, L.A., & Kessler, R.R. (2000). All I really need to know about pair programming I learned in Kindergarten. *Communications of the Associates for Computing Machinery*, 43(5), 109-114.
- Xu, W. (2015). Exploring ESL/EFL Teachers' Pedagogical Content Knowledge on Reading Strategy Instruction. *English Language Teaching*, 8(11), 155-175.
- Yin, R.K. (2011). *Qualitative research from start to finish*. London: Guilford Press.
- Yin, R.K. (2014). *Case Study research*. Thousand Oaks, CA: Sage.
- Zeng, G., & Takatsuka, S. (2009). Text-based peer-peer collaborative dialogue in a computer mediated learning environment in the EFL context. *System*, 37, 433-446.
- Zhao, Y. (2003). Recent developments in technology and language learning: A Literature review and meta-analysis. *CALICO Journal* 21(1),7-27.

- Zimmermann, B.J. (2006). *Self-Regulation and effective Learning*. In: D.M. McInerney (Eds.), *Educational Psychology: Constructing Learning*, Sydney: Pearson Education.
- Zimmermann, S. & Hutchins, C. (2003). *7 Keys to Comprehension: How to help Your Kids Read it out and get it*. New York: Three Rivers Press.

IZELEKO

ISELEKO 1: IMIBUZO YEZINGXOXO

INTERVIEW SCHEDULE

“Izindlela Namasu Asetshenziswa Othisha Bebanga Lesithathu Ukuthuthukisa Ubulimimbili Obengezayo Ekufundiseni IsiNgisi Ulimi Lwesibili Kubafundi Abafunda IsiZulu Ulimi Lwasekhaya”.

1. Kungani ufundisa isiNgisi ulimi lwesibili ebangeni lesithathu?

.....
.....

2. Ukuthola kunjani ukufundisa isiNgisi ulimi lwesibili kubafundi abenza isiZulu ulimi lwasekhaya? Chaza kabanzi.

.....
.....

3. Yiziphi izindlela namasu owasebenzisayo ukufundisa isiNgisi ulimi lwesibili ebangeni lesithathu?

.....
.....

4. Uzisebenzisa kanjani lezi zindlela namasu? Chaza.

.....
.....

5. Kungani uzisebenzisa ngendlela owenza ngayo lezi zindlela namasu?

.....
.....

6. Yiziphi izindlela namasu obona eshaya emhloeni uma ufundisa isiNgisi ulimi lwesibili kubafundi abenza isiZulu ulimi lwasekhaya?

.....
.....

7. Zibasiza kanjani abafundi lezi zindlela namasu ekutheni bafunde futhi bathole isiNgisi ulimi lwesibili?

.....
.....

8. Usunesikhathi esingakanani ufundisa isiNgisi ulimi lwesibili?

.....
.....

9. Indlela ofundisa ngayo manje isafana yini nendlela owawufundisa ngayo ngaphambilini? Uma ingasafani, yikuphi osekushintshile?

.....
.....

10. Uluthuthukisa kanjani ulwazi lwakho lwesifundo sesiNgisi ulimi lwesibili ukuze uqinisekise ukuthi uhlezi unolwazi olwanele nolusha njalo?

.....
.....

11. Ukuqinisekisa kanjani ukuthi ukufunda kwenzeka ngendlela efanele futhi elula?

(How do you facilitate learning?)

.....
.....

ISELEKO 2: ISHEDULI LOKUBUKELWA KOTHISHA BEFUNDISA

OBSERVATION SCHEDULE

Grade :

Teacher :

Observer :

Lesson observed :

Classroom plan :

Date and time :

Classroom interaction

.....

.....

.....

.....

.....

.....

General comments

.....

.....

.....

.....

.....

Teaching methods and strategies used by the teacher

Teaching methods	Teaching strategies

--	--

General comments

.....

.....

.....

.....

.....

Level of learner participation during lesson delivery

.....

.....

.....

.....

.....

Availability of resources and materials used to teach English First Additional Language

Available resources	Available materials

--	--

General comments

.....

.....

.....

.....

INCWADI KATHISHANHLOKO

ISELEKO 3: LETTER TO PRINCIPAL

121 Marianhill Road

Ashwood

Pinetown

3610

Dear Principal

REQUEST FOR PERMISSION TO CONDUCT A RESEARCH

My name is Nobuhle Nomvula Xaba. I am a Master of Education students at the University of KwaZulu-Natal, Edgewood Campus.

I would like to request your permission to conduct my research in your school entitled **“Izindlela Namasu Asetshenziswa Othisha Bebanga Lesithathu Ukuthuthukisa Ubulimimbili Obengezayo Ekufundiseni IsiNgisi Ulimi Lwesibili Kubafundi Abafunda IsiZulu Ulimi Lwasekhaya”**.

The aim of the study is to explore how grade three teachers experience the teaching of English First Additional Language to isiZulu Home Language Learners. In order for me to gather the information, I will firstly conduct a one on one interview session with selected teachers. Secondly, I will observe the grade 3 teachers delivering lessons.

Please note that:

- A fictitious name will be used instead of real school name.
- Participants’ confidentiality is guaranteed, as their inputs will not be attributed to them in person but reported only as a population member opinion.
- Any information given by participants cannot be used against them, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.

- They have a choice to participate, not participate or stop participating in the research. They will not be penalized for taking such an action.
- The study is focused on reading in isiZulu home language teaching in grades ten at FET phase.
- The research aims at knowing the practices of Secondary school teachers when teaching and promoting reading.
- Their involvement is purely for academic purposes only, and there are no financial benefits involved.

Yours Sincerely

N.N. Xaba

I can be contacted at:

213525733@stu.ukzn.ac.za

My Supervisor is Dr. Zinhle Nkosi who is located at the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Contact details: Nkosiz@ukzn.ac.za

(Tel): 031 260 3691

You may also contact the Research Office through:

P. Mohum

HSSREC Research Office,

(Tel): 031 260 4557

E-mail: mohump@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

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

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

I agree/ do not agree that my teachers be audio/video taped.

SIGNATURE OF PARTICIPANT.....DATE.....

ISELEKO 4: INCWADI YABAHLANGANYELI BOCWANINGO

121 Marianhill Road

Ashwood

Pinetown

3610

REQUEST: PARTICIPATION IN THE RESEARCH PROJECT

Dear Participant

I am a Masters student at the University of KwaZulu Natal. This letter is to ask for your permission to participate in my research. The research is entitled ***“Izindlela Namasu Asetshenziswa Othisha Bebanga Lesithathu Ukuthuthukisa Ubulimibili Obengezayo Ekufundiseni IsiNgisi Ulimi Lwesibili Kubafundini Abafunda IsiZulu Ulimi Lwasekhaya”***.

If you decide to participate, an interview would be arranged at a time of your convenience. I will also observe you teaching to see the teaching methods and techniques that you use to teach English First Additional language.

The aim of the study is to explore how grade three teachers experience the teaching of English First Additional Language to isiZulu Home Language Learners. In order for me to gather the information, I will firstly observe the grade 3 teachers delivering lessons. Secondly, I will conduct a one on one interview session with selected teachers.

Please note:

- Your confidentiality is guaranteed as your inputs will not be attributed to you in person but reported only as a population member opinion.
- Data will be stored in secure storage and destroyed after 5 years.
- You have a choice to participate, not participate or stop participating in the research. You will not be penalized for taking such an action.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.

- If you are willing to be observed while teaching and to be interviewed, please indicate (by ticking as applicable) whether or not you are willing to allow the observation to be recorded by the following equipment:

I..... (full names of participants) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project conducted by Nobuhle Xaba who is a Masters student at the university of KwaZulu-Natal. The research is entitled “***Izindlela Namasu Asetshenziswa Othisha Bebanga Lesithathu Ukuthuthukisa Ubulimimbili Obengezayo Ekufundiseni IsiNgisi Ulimi Lwesibili Kubafundini Abafunda IsiZulu Ulimi Lwasekhaya***”.

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

Additional consent, where applicable.

	Willing	Not willing
Voice recorder		
Video recorder		

SIGNATURE OF PARTICIPANT.....DATE.....

I can be contacted at:

213525733@stu.ukzn.ac.za

My Supervisor is Dr. Zinhle Nkosi who is located at the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Contact details: Nkosiz@ukzn.ac.za

(Tel): 031 260 3691

You may also contact the Research Office through:

P. Mohum

HSSREC Research Office,

(Tel): 031 260 4557

E-mail: mohump@ukzn.ac.za

Thank you for your contribution to this research.

ISELEKO 5: INCWADI YABAZALI

121 Marianhill Road

Ashwood

Pinetown

3610

CONSENT LETTER

Dear Parent

My name is Nobuhle Nomvula Xaba. I am a Master of Education candidate at the University of KwaZulu-Natal, Edgewood Campus.

I would like to request your permission to observe teachers of your children teaching in the classrooms. The aim of the study is to explore how grade three teachers experience the teaching of English First Additional Language to isiZulu Home Language Learners. The research is entitled ***“Izindlela Namasu Asetshenziswa Othisha Bebanga Lesithathu Ukuthuthukisa Ubulimimbili Obengezayo Ekufundiseni IsiNgisi Ulimi Lwesibili Kubafundini Abafunda IsiZulu Ulimi Lwasekhaya”***.

For me to gather the information, I will firstly conduct a one-on-one interview session with selected teachers. Secondly, I will observe the grade 3 teachers delivering lessons. I will video record the whole lesson and your child may also be captured during the process.

Please note:

- Your child’s confidentiality is guaranteed as his/her inputs will not be attributed to him/her in person but reported only as a population member opinion.
- Data will be stored in secure storage and destroyed after 5 years.
- Your child has a choice to participate, not participate or stop participating in the research. She/he will not be penalized for taking such an action.
- Your child’s involvement is purely for academic purposes only, and there are no financial benefits involved.

- If your child is willing to be in the lesson during observation, please indicate (by ticking as applicable) whether you are willing to allow the observation to be recorded by the following equipment:

	YES	NO
Voice Recorder		

I can be contacted at:

213525733@stu.ukzn.ac.za

My Supervisor is Dr. Zinhle Nkosi who is located at the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Contact details: Nkosiz@ukzn.ac.za

(Tel): 031 260 3691

You may also contact the Research Office through:

P. Mohum

HSSREC Research Office,

(Tel): 031 260 4557

E-mail: mohump@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

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

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

SIGNATURE OF PARENT.....DATE.....

ISELEKO 6: (INCWADI YABAFUNDI) ASSENT LETTER

121 Marianhill Road

Ashwood

Pinetown

3610

ASSENT LETTER

Dear Learner

My name is Nobuhle Nomvula Xaba. I am a Master of Education candidate at the University of KwaZulu-Natal, Edgewood Campus.

I would like to request your permission to be in the classroom while I observe your teacher teaching. The aim of the study is to explore how grade three teachers experience the teaching of English First Additional Language to isiZulu Home Language Learners. The research is entitled ***“Izindlela Namasu Asetshenziswa Othisha Bebanga Lesithathu Ukuthuthukisa Ubulimimbili Obengezayo Ekufundiseni IsiNgisi Ulimi Lwesibili Kubafundini Abafunda IsiZulu Ulimi Lwasekhaya”***.

For me to gather the information, I will firstly conduct a one-on-one interview session with selected teachers. Secondly, I will observe the grade 3 teachers delivering lessons. I will video record the whole lesson and you may also be captured during the process.

Please note:

- Your confidentiality is guaranteed as your inputs will not be attributed to you in person but reported only as a population member opinion.
- Data will be stored in secure storage and destroyed after 5 years.

- You have a choice to participate, not participate or stop participating in the research. You will not be penalized for taking such an action.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to be in the classroom during observations, please indicate (by ticking as applicable) whether or not you are willing to allow the observation to be recorded by the following equipment:

I..... (full names of learner) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project conducted by Nobuhle Xaba who is a Masters student at the university of KwaZulu-Natal. The research is entitled “*Izindlela Namasu Asetshenziswa Othisha Bebanga Lesithathu Ukuthuthukisa Ubulimibili Obengezayo Ekufundiseni IsiNgisi Ulimi Lwesibili Kubafundini Abafunda IsiZulu Ulimi Lwasekhaya*”.

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

Additional consent, where applicable.

	Willing	Not willing
Voice recorder		
Video recorder		

.....

(Sing your name here)

(Date)

I can be contacted at:

213525733@stu.ukzn.ac.za

My Supervisor is Dr. Zinhle Nkosi who is located at the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Contact details: Nkosiz@ukzn.ac.za

(Tel): 031 260 3691

You may also contact the Research Office through:

P. Mohum

HSSREC Research Office,

(Tel): 031 260 4557

E-mail: mohump@ukzn.ac.za

Thank you for your contribution to this research.

ISELEKO 7: I-ETHICAL CLEARANCE CERTIFICATE



19 November 2018

Miss Nobuhle Nomvula Xaba 213525733
School of Education
Edgewood Campus

Dear Miss Xaba

Protocol Reference Number : HSS/1666/018M

Project title: The exploration of teaching methods and strategies used by grade teachers in teaching English as a second language to isiZulu home language learners to develop additive bilingualism

Full Approval – Expedited Application
In response to your application received 19 September 2018, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

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

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

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

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

Yours faithfully,



(Deputy Chair)

Humanities & Social Sciences Research Ethics Committee

/pm

Cc Supervisor: Dr Zinhle Nkosi
cc Academic Leader Research: Dr SB Khoza
cc School Administrators: Ms Sheryl Jeenarain

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

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: simbap@ukzn.ac.za / snymann@ukzn.ac.za / mohunp@ukzn.ac.za
Website: www.ukzn.ac.za



1910 - 2010



100 YEARS OF ACADEMIC EXCELLENCE

Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

ISELEKO 7: INCWADI YE-PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Phindile Duma

Tel: 033 392 1063

Ref.:2/4/8/1624

Miss NN Xaba
Edgewood Campus
121 Marrianhill
Pinetown
3610

Dear Miss Xaba

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"IZINDLELA NAMASU ASETSHENZISWA OTHISHA BEBANGA LESITHATHU UKUTHUTHUKISA UBULIMBILI OBENGZAYO EKUFUNDISENI ISINGISI ULIMI LWESIBILI KUBAFUNDINI ABAFUNDA ISIZULU ULIMI LWASEKHAYA"**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 10 September 2018 to 02 March 2021.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma at the contact numbers below,
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

(PLEASE SEE LIST OF SCHOOLS/ INSTITUTIONS ATTACHED)


Head of Department: Education
Date: 13 September 2018

KWAZULU-NATAL DEPARTMENT OF EDUCATION

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

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

Open Rubric

ISELEKO 9: ISIFUNDO SIKATHISHA UTHOBEKA

16 May 2019

W7 D4

Plural and singular form.

The girl **is** tall.

The boys **are** short.

The books **are** on the table.

The ruler **is** on the chair.

The mats **are** on the floor.

The eyes **are** on my face.

May I borrow your
rubber please.



ISELEKO 10: ISIFUNDO SIKATHISHA UZOLEKA



ISELEKO 11: ISIFUNDO SIKATHISHA UZANELE

ee words	ea words
green	1. Sea
2. see	2. team
3. meet	3. meat
4. bee	4. Cream
5. teen	5. beat

ISELEKO 12: ISIFUNDO SIKATHISHA UZANELE

Term 2 – Week 1-5



Let's do

Make up a role play to show what happened to Sam.

You need the following characters:
Sam, teacher, the nurse and a dassie.



Let's write

Now write five sentences explaining what happened to Sam.



Word work

Read the words and listen to the sounds. Write the words into the correct box. Then choose five words and use them in five sentences. Write the sentences in your exercise book.

beat

sea

see

bee

meet

heat

cream

team

green

meat

greet

teen

ee words

green

bee

see

teen

meet

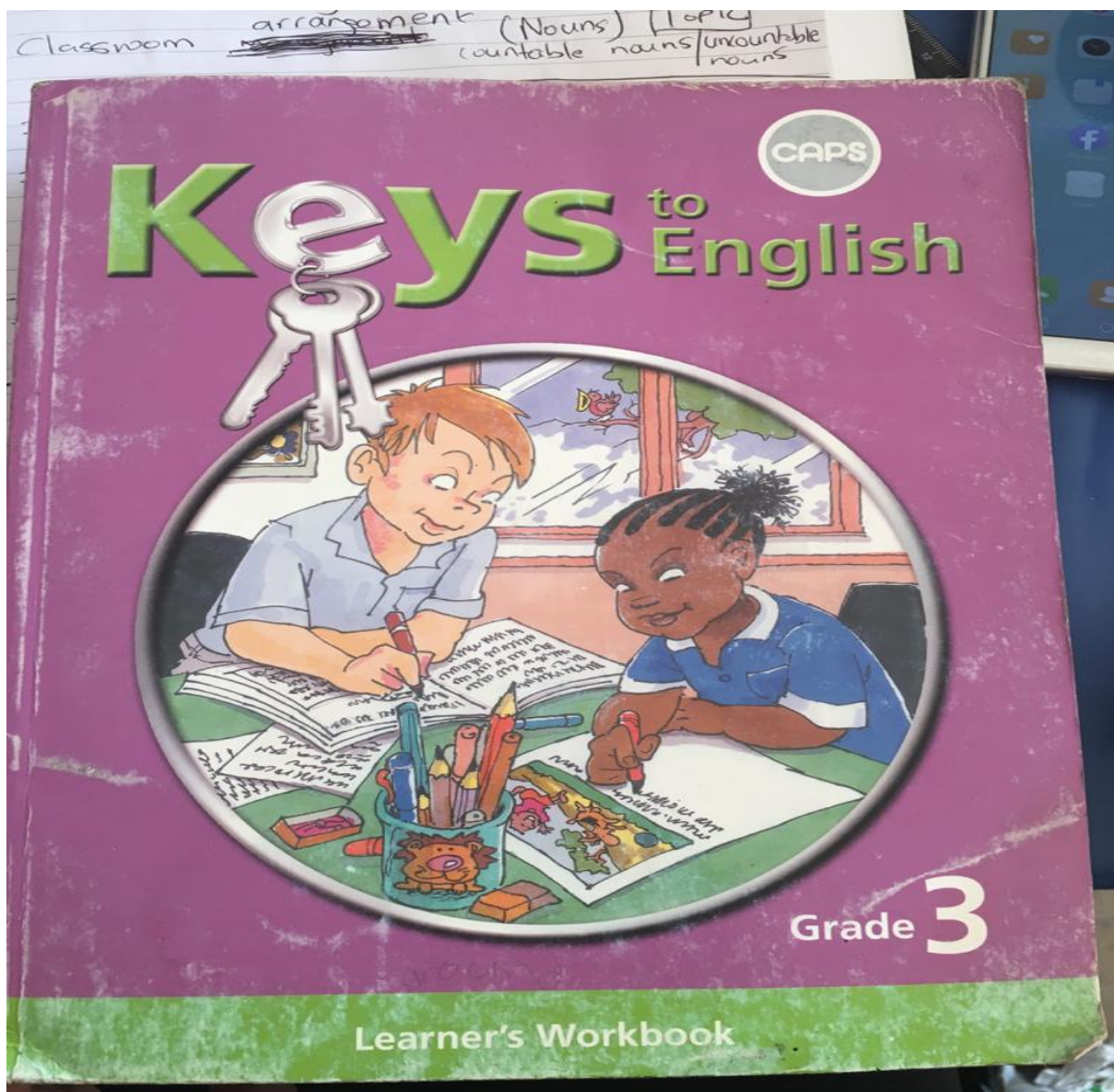
sea

ea words

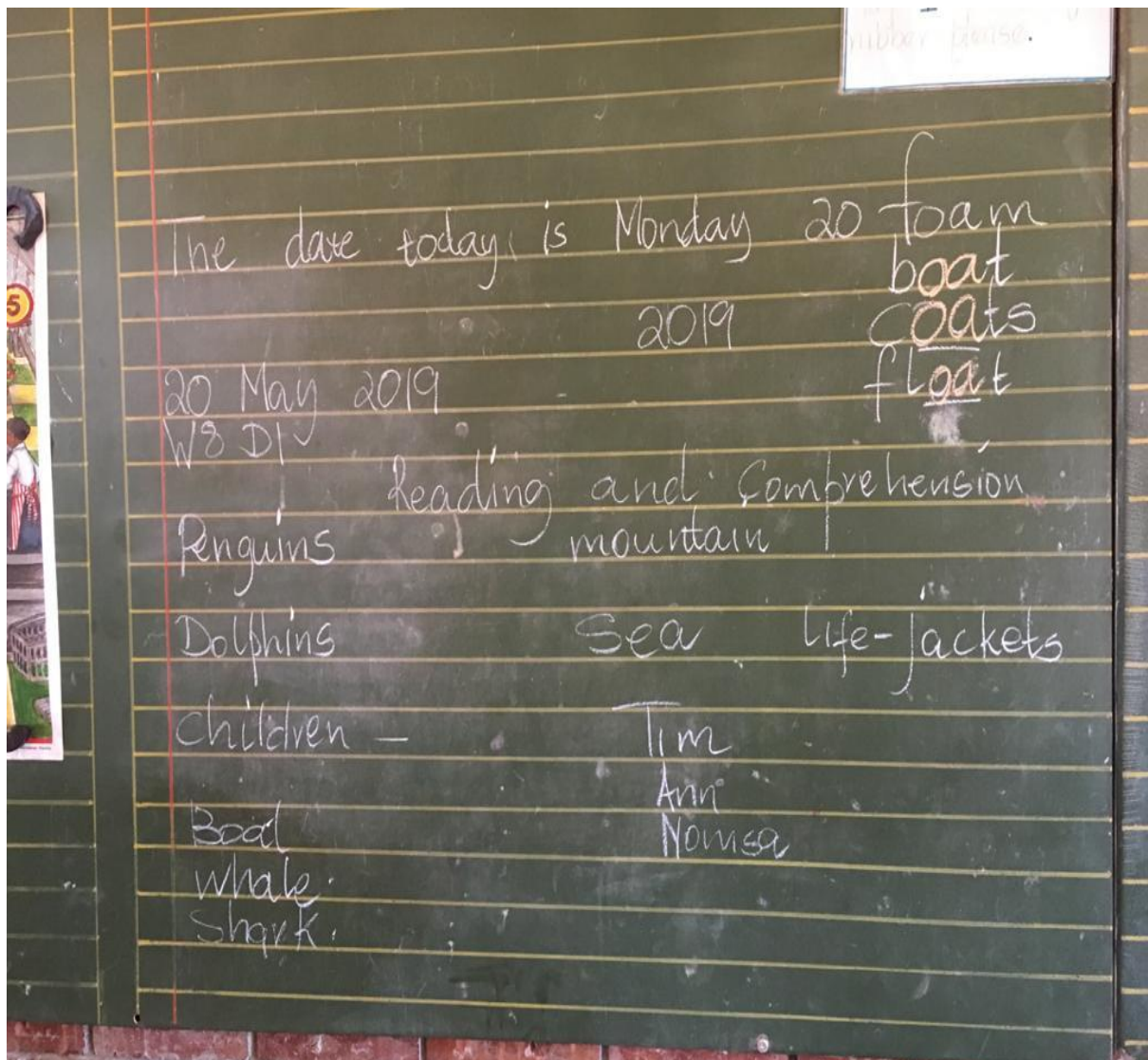
beam

meat

ISELEKO 13: INCWADI YABAFUNDI



ISELEKO 14: ISIFUNDO SIKATHISHA UTHOBEKA



ISELEKO 15: INCWADI YABAFUNDI



Let's write

Read the story and look at the pictures.
Then circle the number next to the correct answer.

Who felt seasick?

- 1 Nomsa
- 2 Ann
- 3 Tim

What pet does Ann want?

- 1 A penguin
- 2 A dog
- 3 A cat

How did the children travel to the island?

- 1 By boat
- 2 By ship
- 3 By train

What animals did they see on the island?

- 1 Sharks
- 2 Penguins
- 3 Dolphins



Word work

Read the words and listen to the sounds. Then choose five words and use them in five sentences. Write the sentences in your exercise book.

boat	goat	moan	moat
coat	toast	groan	foam
loan	road	toad	float



We say **this is** when it is near.



This is the road I live in.

This is the toaster.



This is a toad.

This is a coat.



We say **that is** when it is far away.



That is a boat.

That is a goat.



That is foam.

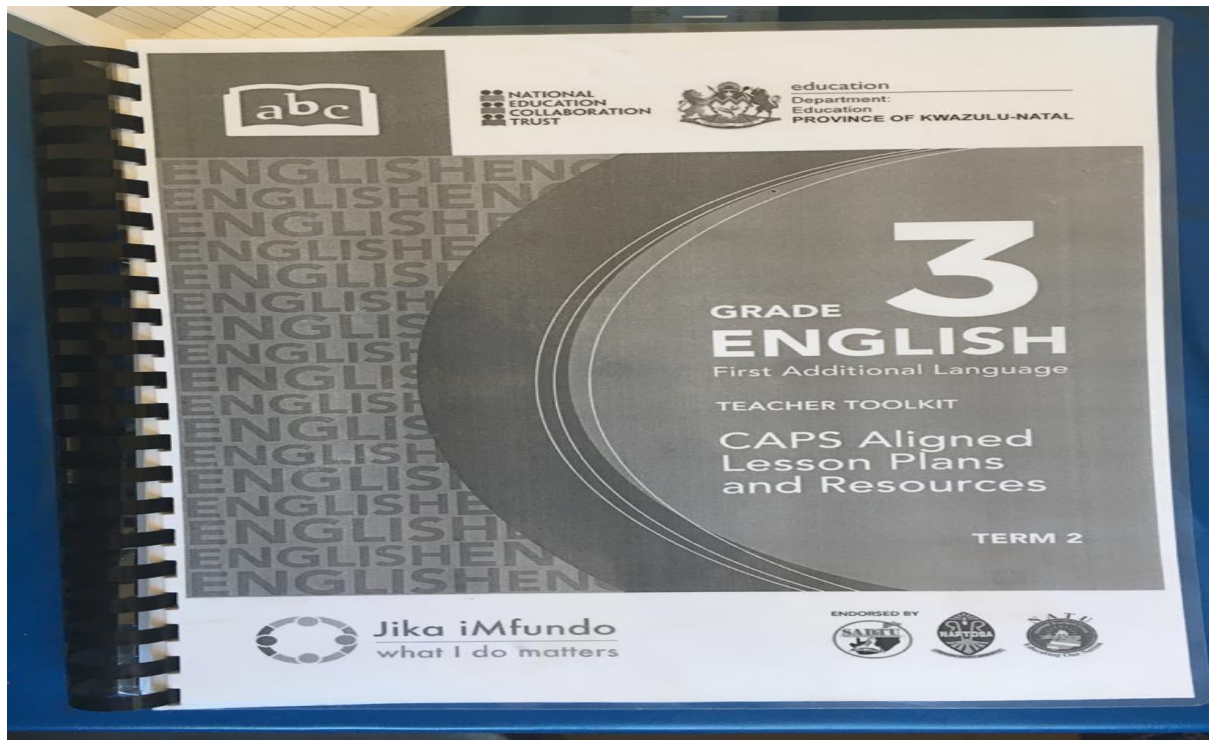


That is Biko Road.

TEACHER: Sign

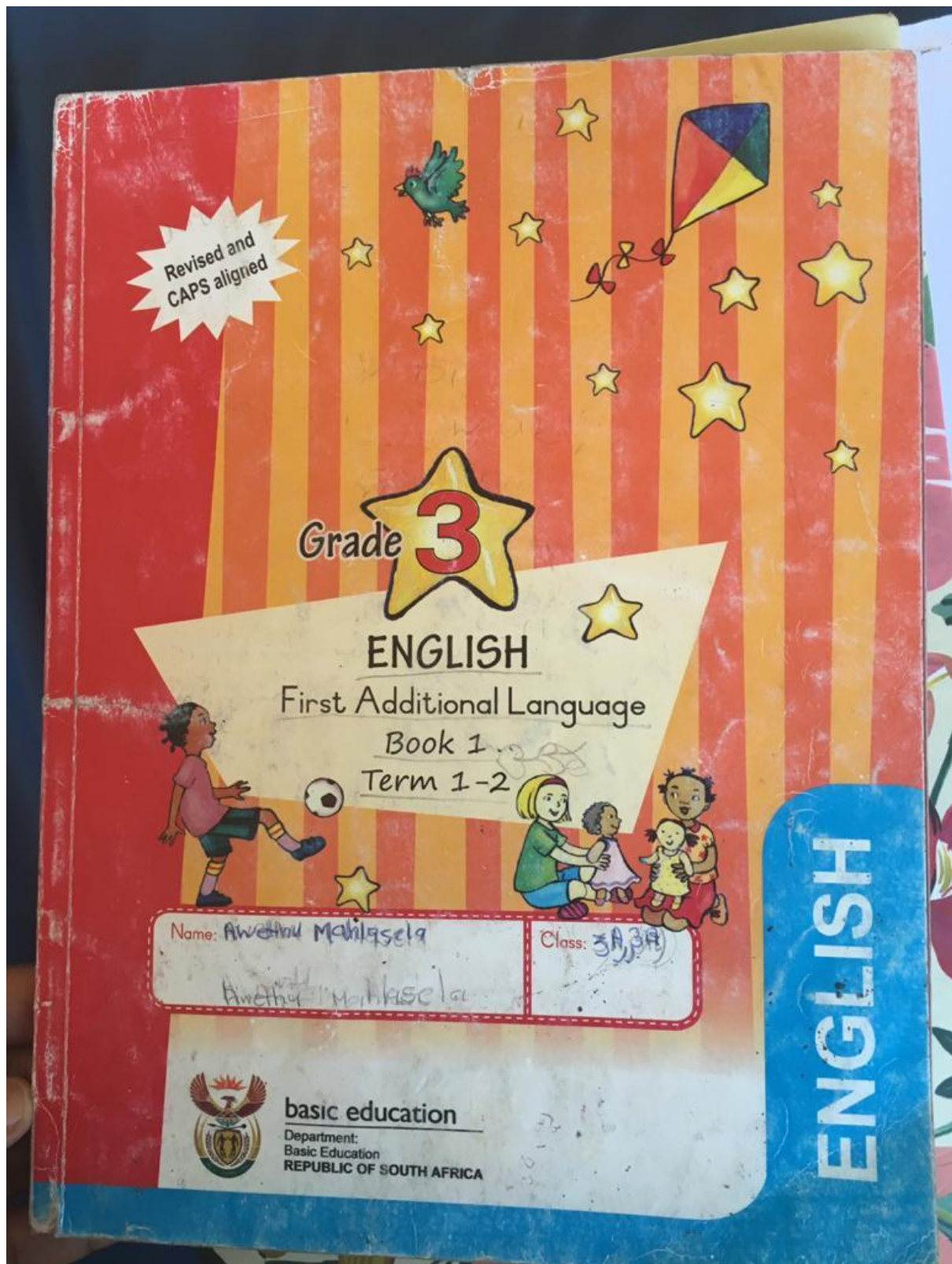
Date

ISELEKO 16:



WEEK 8	
TOTAL TIME	4 hours
DAY 1	
ACTIVITY 1	LISTENING AND SPEAKING: SHARED READING
TIME	30 minutes
CONTENT/CONCEPTS/ SKILLS	• Listens to stories, personal recounts or non-fictions texts • Answers comprehension questions • Predicts what will happen next in the story • Expresses feelings about the story • Retells the story • Continues to build oral vocabulary
RESOURCES	• DBE workbooks p. 48
ACTIVITY DESCRIPTION	
Focus of the lesson: Listens to a story, answers questions, predicts, expresses feelings and retells the story. • Settle the learners. They should have DBE workbooks open to p. 48. • Read the title, <i>We Go on a Boat</i> on p. 48 and ask a few individual learners to tell you what they think the story is about. • Read the story and stop after On the way we see... Ask: What do you think we see? • Finish reading the story, explaining the meaning of words where necessary and then ask the following questions. Encourage the learners to answer in full sentences: – Where is the class going? (The class is going to Robben Island.) – What do they put on over their coats? (They put on life jackets over their coats.) – Why? (So if they fall into the water they will not drown.) – What animals do they see? (They see a whale, dolphin and penguins.) – What do they buy for their families? (They buy postcards for their families.) – What do you think will happen next? – Did you like the story? Why? Why not? • Tell the learners to work with a partner. They must each get a turn to speak. • Say: Tell your friend what happened in the story. • Walk around and help when necessary. • Reflect on the lesson.	

ISELEKO 17: INCWADI YABAFUNDI (DBE BOOK)



**ISELEKO 18: INDABA EYABE IFUNDWA ESIFUNDWENI SIKATHISHA
UTHOBEKA KANYE NOTHISHA USIZAKELE**

24

Term 2 - Week 1-5

09/04/19

We go on a boat



Let's talk

Look at the picture and talk about what you see.



Let's read

Read the story and then answer the questions that follow.

This is how we say the word **island**.
i + lind

We all run to the boat. We are going to Robben Island. We put on our life jackets over our **coats**. As we go, we feel the **boat** bounce up and down. Tim feels sick. Poor Tim! He is seasick but he will feel fine when we are on land again.

On the way we see a whale **float** past. We see some dolphins playing together. We hope that we don't see a shark.

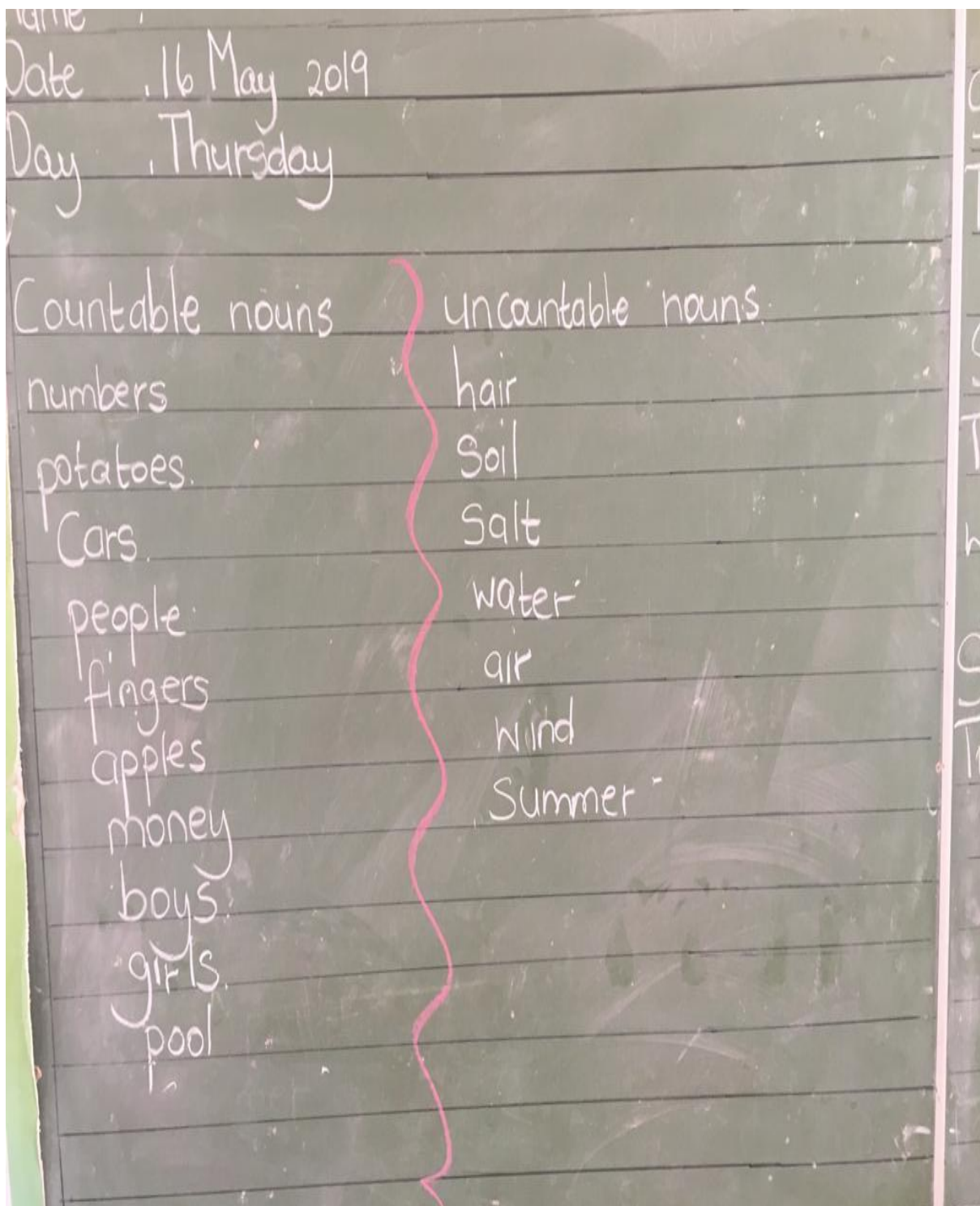
Then the boat reaches the island. There are lots of penguins on the island. The penguins run around in the **foam** on the beach. Ann says, "I wish I could take a penguin home for a pet."

We buy postcards to send to our families.

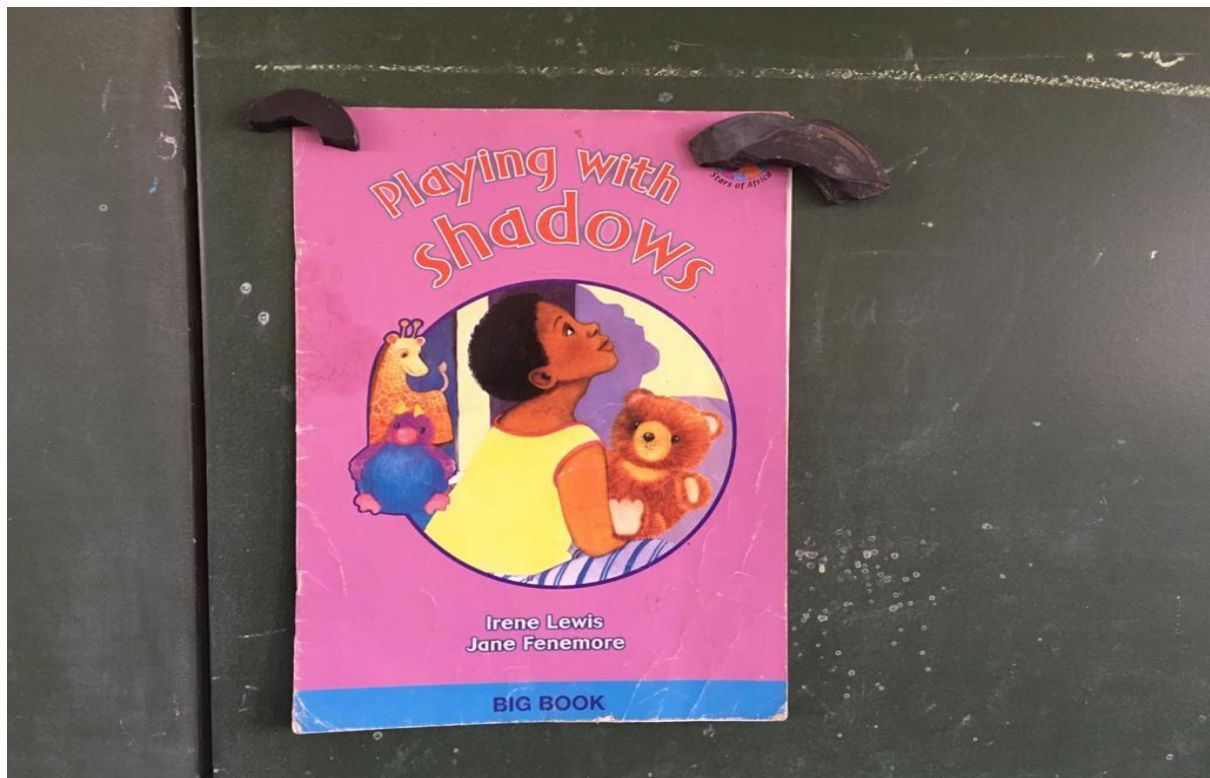
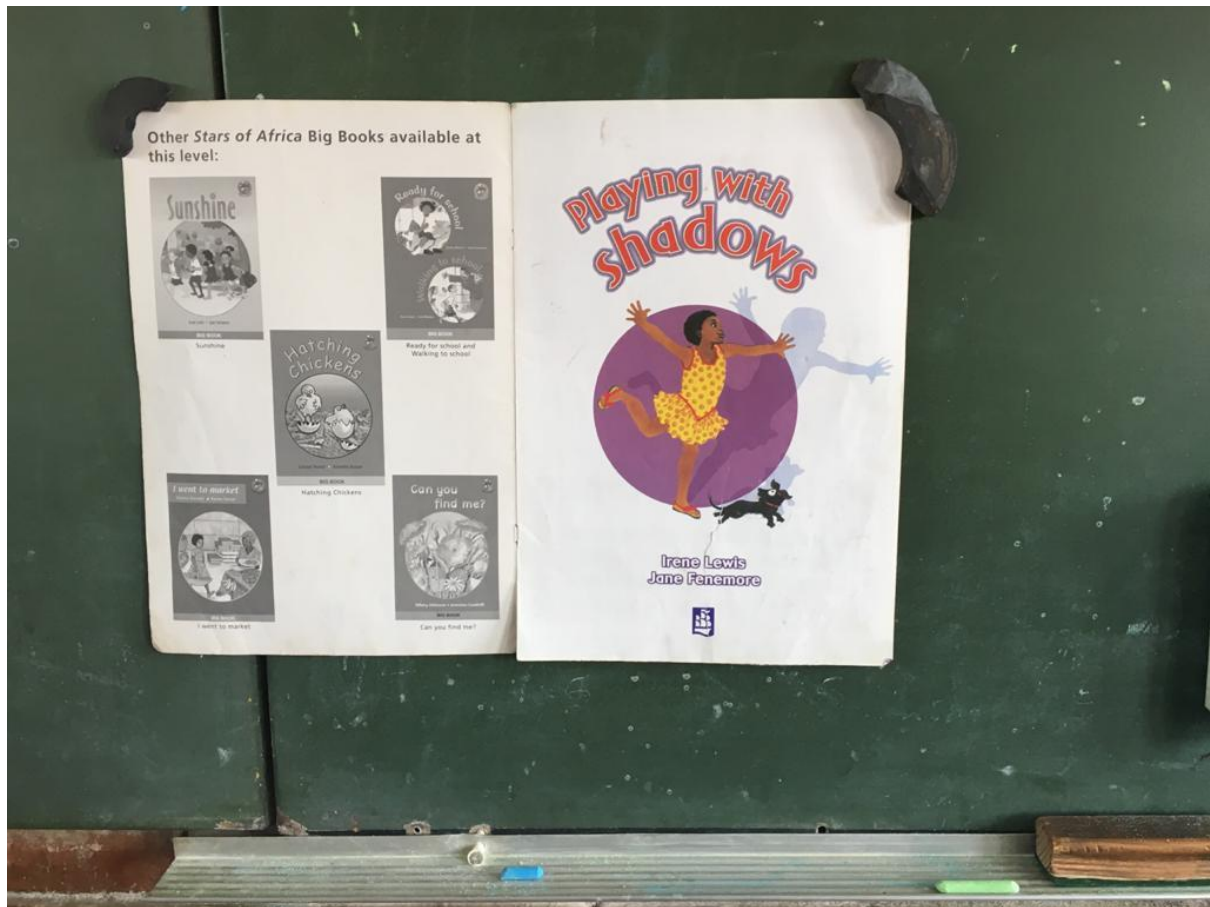
Nomsa buys a postcard with a picture of a penguin.



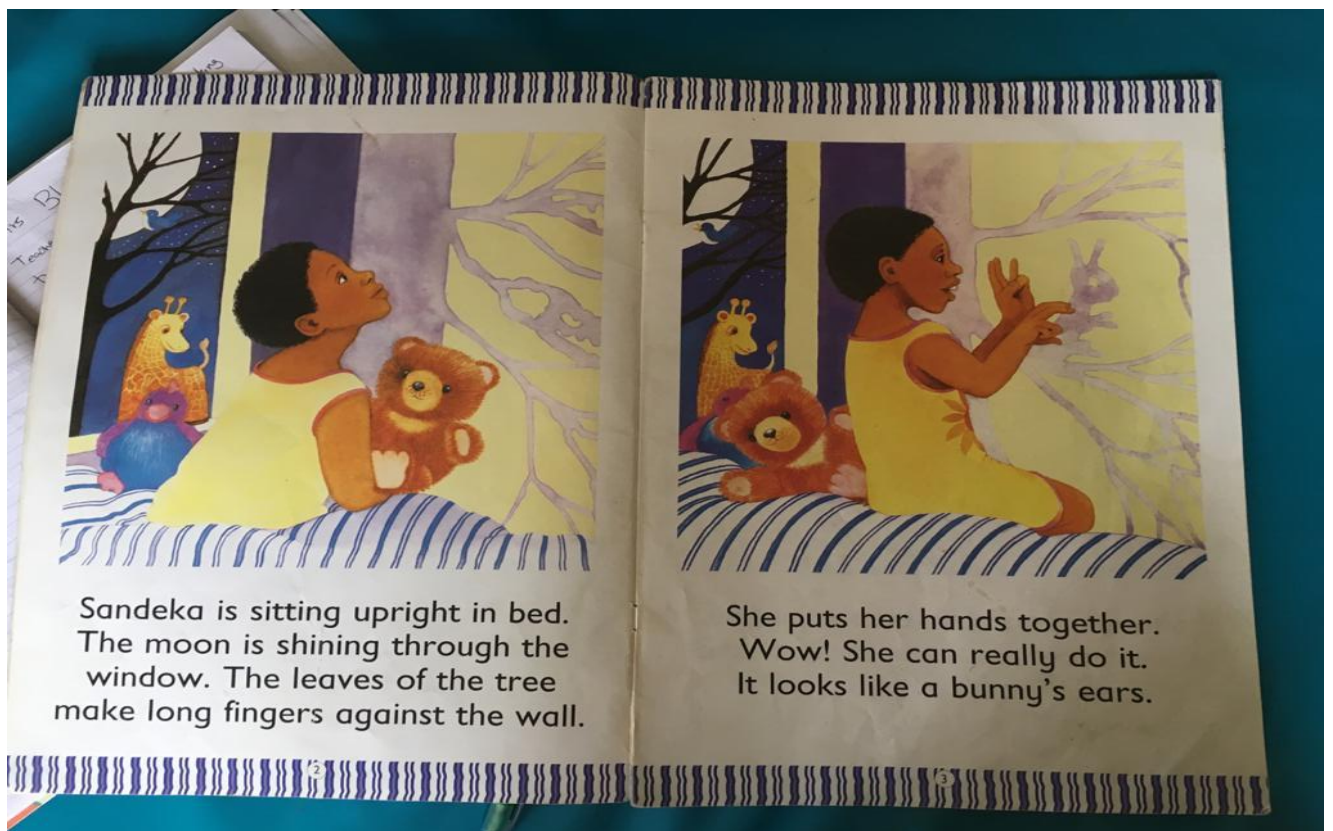
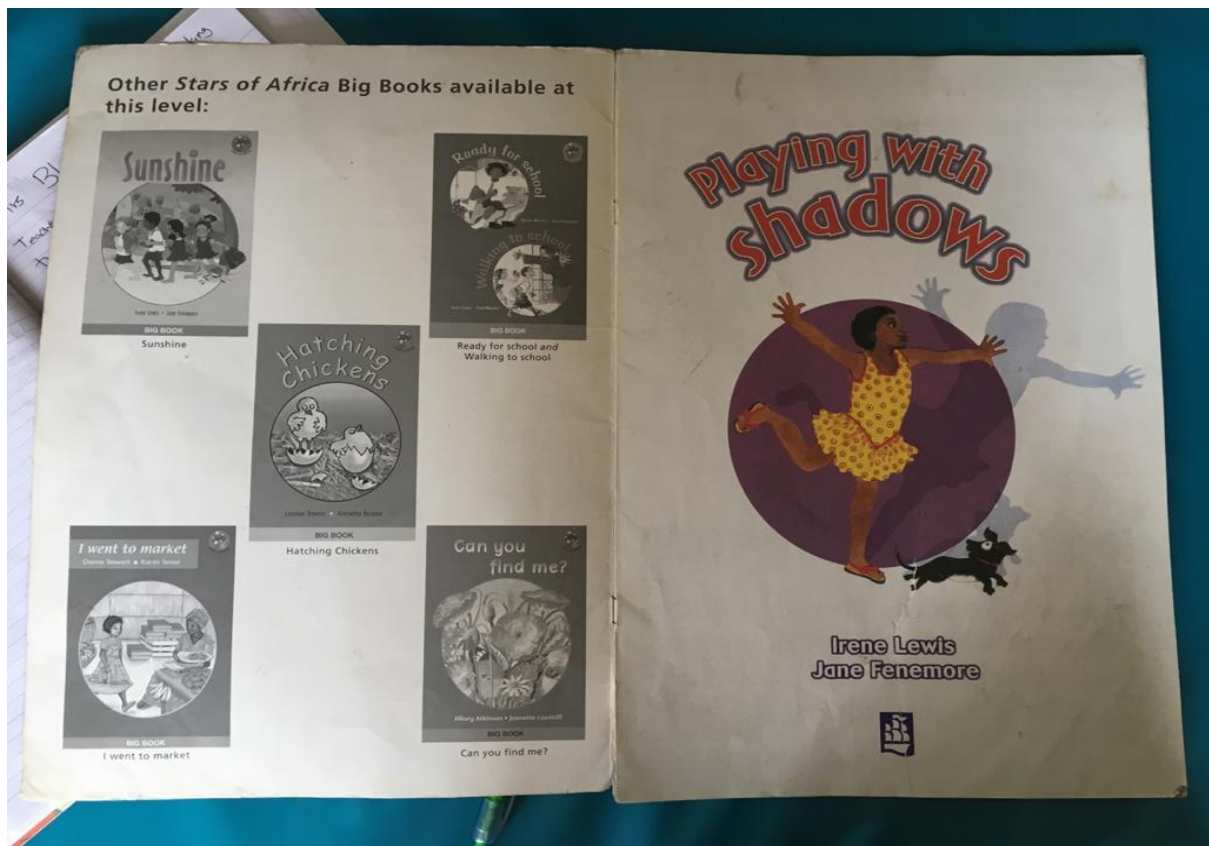
ISELEKO 19: ISIFUNDO SIKATHISHA UZOLEKA



ISELEKO 20: INCWADI EYABE IFUNDWA ESIFUNDWENI SIKATHISHA UZANELE



ISELEKO 20:

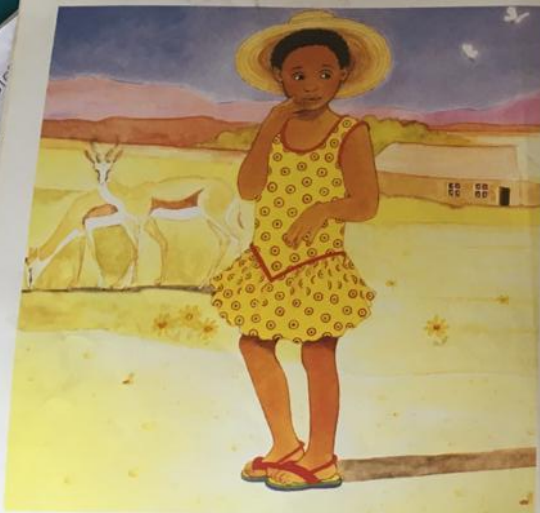




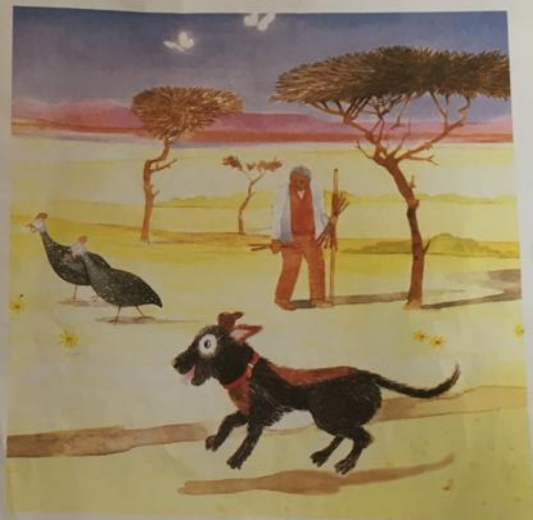
Then she falls asleep.



Early the next morning she and Grandpa walk to the veld to look for wood.



When she looks behind her, she sees her shadow. It is long.



Jafta runs with her. His shadow is short.



She tries to catch the shadow.
She cannot do it. The shadow
does everything that she does.



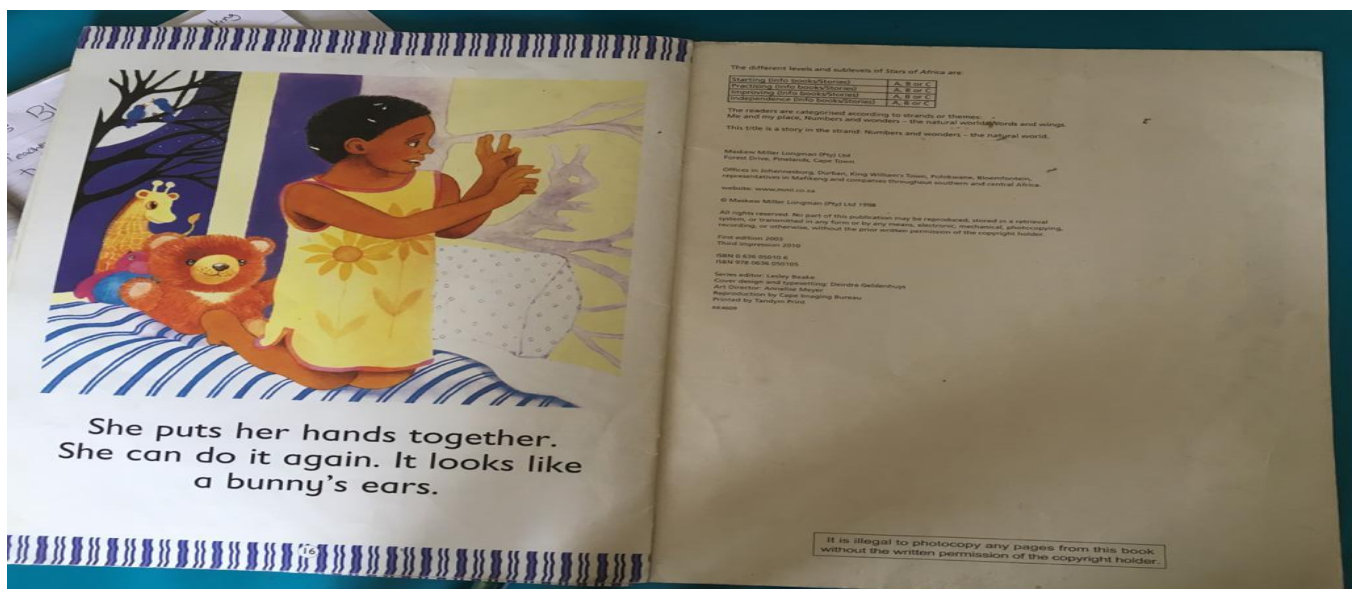
Grandpa is very pleased that she
has helped him. They arrive home
after dark. She looks around.
Her shadow has gone.



Where can it be? She feels sad.
Will she find her shadow again?



Sandeka has a bath and gets into
bed. The moon is shining through
the window onto her bed.



ISELEKO 21: TURNITIN REPORT

The screenshot shows the Turnitin web interface. At the top, the Turnitin logo is on the left, and a navigation bar on the right includes links for 'Zinhle Nkosi', 'User Info', 'Messages', 'Instructor', 'English', 'Community', 'Help', and 'Logout'. Below the navigation bar is a secondary menu with 'Assignments', 'Students', 'Grade Book', 'Libraries', 'Calendar', 'Discussion', and 'Preferences'. The main content area is titled 'NOW VIEWING: HOME > MASTERS CLASS > DISSERTATION'. Under 'About this page', it explains that this is the assignment inbox and provides instructions on how to view papers and similarity reports. The 'DISSERTATION' section shows 'INBOX | NOW VIEWING: NEW PAPERS'. A 'Submit File' button is visible. Below it is a table of submissions.

	AUTHOR	TITLE	SIMILARITY	GRADE	RESPONSE	FILE	PAPER ID	DATE
☐	Nobuhle Xaba	UCWANINGO LOKUHLOLA IZINDLELA NAMASU ASE...	14%				1669403369	09-Oct-2021

At the bottom of the page, there is a copyright notice: 'Copyright © 1998 – 2021 Turnitin, LLC. All rights reserved.' The Windows taskbar at the very bottom shows the time as 09:35 on 2021/10/09, with a temperature of 21°C and various system icons.