

**INJULA NGEZINKINGA EZIDALA UKUTHI ABAFUNDI
BAMABANGA APHANSI BANGABI NASISEKELO
SOKWAZI ULIMI LWESIZULU NGENDLELA EFANELE**

ZANELE ELLEN MTSHALI

2014

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NGU-

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LWETHULA UKUFEZA IZIDINGO ZEZIQU

ZE-

MASTER OF ARTS

EMNYANGWENI WEZILIMI ZOMNDABU NAMASIKO

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USUKU : 17 NOVEMBER 2014

INDAWO : KWADLANGEZWA

ISIFUNGO

Ngethula isifungo esiyisifakaziso sokuthi ucwaningo oluthi: **Injula Ngezinkinga Ezidala Ukuthi Abafundi Bamabanga Aphansi Bangabi Nasisekelo Sokwazi Ulimi LwesiZulu Ngendlela Efanele**, ngumsebenzi ocwaningwe yimina. Ucutshungulwe ngokusebenzisa imithombo yolwazi ehlukehlukehene. Ngiyaphinda futhi ngiyaqinisa ukuthi lo mqulu awukaze unikezwe esinye Isikhungo ngenhloso yokuthola iqhuzu. Imithombo yolwazi esetshenzisiwe ikhonjiswe ngendlela epheleleyo ekupheleni kwalolu cwaningo.

Z.E. Mtshali

Usuku: _____

UMNIKELO

Lo mqulu ngiwethula ngokukhulu ukuzithoba nangenhlonipho kubazali bami uJafta Sikhosana ongasekho nomama uSara ukaMakhoba Sikhosana.

Ngithi kumama:

Joko!

Zungu!

Kubaba ngithi:

Sikhosana sikaMusi!

Linda mkhonto!

Kubazali bami okuyibona abangihola ngaze ngakwazi ukuzimela, abangenza ngayithanda imfundo uAgrineth noHugh Nzimande, abangasekho emhlabeni bobabili. Ngiyazi ukuthi bebeyojabula uma sebebona ngithweswa lezi ziqu. Nangipha isipho saphakade. Ngiyabonga kakhulu!

AMAZWI OKUBONGA

Ngifisa ukubonga kubo bonke ababambe iqhaza elibalulekile ukwakha lo mkhumbi ukuze ufike lapho uya khona. Kubo bonke abalandelayo ngiswele amazwi okubonga:

USolwazi Z.L.M. Khumalo onguMqondisi walolu cwaningo noyiNhloko yoMnyango Wezilimi noNamasiko eNyuvesi yakwaZulu. Mntungwa ngibonga ulwazi onalo, isineke, umoya wakho othobile, uthando lwakho lomfundi obekwe phambi kwakho. Ngibonga ngiyanconcoza ngomnikelo owenzile kulo msebenzi ukuze ufundeke, ngithi qhubeka njalo:

Mtungwa!

Mzilikazi kaMashobane!

Kubo bonke ozakwethu abalandelayo: UBaba Khathi noNkanyiso Makhathini: niyawazi umnikelo wenu eniwenzile kulo msebenzi. Niphenduke “abeluleki “ngokwenu. Angazi ngizobonga ngithini kuNkanyiso Makhathini, ungibelethe safinyelela lapho ebesiphokophele khona. Ubengadinwa uma ngicela usizo. INkosi ikubusise iphinde ikwandisele umqondo wakho okhaliphile.

Gxabhashe!

Donda!

Umyeni wami, uMagalela Agase njengeNgonyama ngokungeseka, angikhuthaze, anginike uthando. Ngiyabonga Galela ukubona ukuthi uNkosikazi uthanda ukufunda, umvumele uphinde ubekezelele ukungalali kwakhe, evuka ekuseni ahambe, esho khona ukuyofunda.

Ngibonga kakhulu ezinganeni zami kodadewethu nakubafowethu, abangaphansi kwephiko lami uMuziwakhe, uBongani, uMabona, uNhlanhla, uPhumelele, u-Anele noMpendulo. Ngithi ngiyabonga zingane zami ukungibekezelela ngingenaso isikhathi senu ngibuye ngingakwazi nokuzonibona ningidinga.

Lo msebenzi uqoshwe emshinini nguNonhlanhla Msomi. Ngiyabonga Nomndayi dadewethu ngenhliziyo yakho emnene engaguquku njengezulu, evele yenze kube mnandi ukuletha umsebenzi kuwe.

IQOQA

Lolu cwaningo lugxile kwinjula yezinkinga zokufundwa kolimi lwesiZulu emaBangeni Aphansi ezikoleni zaKwaZulu-Natali. Ucwaningo lugxile kakhulu ekufundisweni kolimi lwebele ezikoleni zamaBanga Aphansi ezifundisa ulimi lwesiZulu. Lolu cwaningo luhlukaniswe izahluko eziyisithupha eziveza ngokusobala injula yezinkinga ezidalwa ukungafundwa kolimi lwebele ezikoleni zamaBanga Aphansi esiFundazweni saKwaZulu-

Natali.

Isahluko sokuqala siyisingeniso salolu cwaningo. Kulesi sahluko kuvezwa izinhloso nezinjongo zalolu cwaningo. Injula yezinkinga ezidalwa ukungabi nasisekelo sokufundwa kolimi lwesiZulu emaBangeni Aphansi. Lesi sahluko sinikeza futhi sihlaziya izahluko ezilandelayo mayelana nokufundwa kolimi lwesiZulu ezikoleni.

Isahluko sesibili sinikeza izimvo zabanye abacwaningi nababhali kanye nemibono yabo mayelana nokufundwa kolimi lwebele ezikoleni zasemakhaya. Lesi sahluko sinikeza ucwaningo oselupheleliswe izimvo kanye namagalelo abo bese luyadingidwa ukuze kutholakale izindlela ezingasetshenziswa ekuxazululeni le nkinga yabafundi abangenasisekelo ekufundweni kolimi lwebele ezikoleni njengokuchaza kukaCohen noManion (2000).

Isahluko sesithathu siveza uhlaka lwezinjulalwazi, imicabango kanye nemibono yabo mayelana nokufundwa kolimi lwesiZulu emaBangeni Aphansi ezikoleni. Kulesi sahluko kuvezwe izindlela ezingasetshenziswa ukwenyusa izinga lokufundwa kolimi lwesiZulu ezikoleni zamaBanga Aphansi ukuze babe nesisekelo esihle ekufundeni nasekubhaleni ulimi lwesiZulu.

Isahluko sesine siveza ucwaningo jikelele ukuthi lwenziwe kuphi futhi kanjani, kusetshenziswa izimvo nemibono yezinjululwazi ezicashunwe esahlukweni sesibili nesesithathu mayelana nenjula yokufundwa kolimi lwesiZulu ezikoleni zamaBanga Aphansi. Lesi sahluko siveza ngokusobala izinkinga okumele kugxilwe kuzo ukuze kugwemeke izinkinga ezikhona njengamanje ekufundweni nasekufundisweni kolimi lwesiZulu emaBangeni Aphansi ezikoleni.

Isahluko sesihlanu sihlaziya siqhathanise ulwazi olusemabhukwini noluvunjululwe ezinhlakeni ezehlukeni zomphakathi. Lesi sahluko sitshengise izingqinamba ezivunjululiwe okufanele zixazululwe ngaphambi kokuba umonakalo ubemkhulu. Sinikeza imiphumela yocwaningo kanye nezincwadi okumele zilandelwe ukuze ulimi lwesiZulu luzofundiswa ngendlela ezoqeqesha umfundi ngolwazi olunzulu lokuthi abe nolwazi lokulubhala, ukulufunda kanye nokulukhuluma ngendlela efanelekile. Sibe sesiphetha umsebenzi wonke ngononina.

SUMMARY

This research is based on literacy development in rural schools of KwaZulu-Natal. The focus of the study is on mother tongue education with reference to the role of isiZulu in the provision of Literacy at the foundation phase level. The chapters present an in depth analysis of the key problems which are faced by both teachers and learners in the foundation phase classrooms, especially in the rural areas of KwaZulu-Natal Province. This research is divided into six chapters.

Chapter one introduces the research focusing on the research aims and objectives, the focus of the study, the definition of terminology used and the research question. This chapter introduces the research and the preceding chapters. This chapter focuses on the research problem and highlights the main objectives of the study.

Chapter two focuses on the various research tools which are used in the study of humanities as a field of study. This section looked at different approaches, methodology, procedures and techniques which are relevant when a study of this nature is conducted with particular focus on the interpretive paradigm as described by Cohen and Manion (2000).

Chapter three deals with the relevant literature based on the research question. This section looked at different voices of various scholars as far as literature in the literacy studies is concerned. Various voices from various scholars were used as literature which focused on various theoretical frameworks as the base of this study.

Chapter four looks at the actual study which was conducted using research tools which were discussed in chapters two and three. This chapter presents different views from the research participants. Their views are based on their experiences as far as literacy problems in the foundation phase in South African education system is concerned.

Chapter five concentrates on the interpretation of data which was presented on the previous chapter. Much emphasis is put on the responses which were received from different stakeholders

which include the parents, the teachers and the community members. Data received is interpreted and analysed in this chapter. Concludes the study and gives the recommendations which the researcher find valid to be implemented for future studies related to literacy studies in the Foundation Phase.

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ISENGEZO / APPENDIX

ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso socwaningo

Ulimi lwasekhaya kuseyilo olusasetshenziswayo ezikoleni emabangeni aphansi. Kusukela ezikhathini zobandlululo kuze kube namuhla kuyaphawuleka ukuthi ulimi lwesiNingisi lunomthelela ekucindezeleni izilimi zabaNsundu eNingizimu ne-Afrika. Luningi ucwaningo oseluke lwenziwa oluveza izinga lokwehla kokufundwa kwesiZulu eNingizimu-Afrika. Izibonelo: o-Van der Rhee (2008); no-Nkosi, (2010); ne-UNESCO, (2006); ne-UNDP, (2008); no-Nemrah, (2006); no-Caldwell, (2008); no-Lenski, 2008; no-Helberg, (2010); no-Waldfoegel, (2013); ne-No Child Left Behind Act (NCLB), (2002); kanye no-Wendy, (2013) bayakufakazela ukwehla kwezinga lokufunda kwezingane emabangeni aphansi. Sekwenzeke isikhathi eside kakhulu, okube wumthelela yokuthi zithwele kanzima, azikwazi ukuqhubeka nokufunda. Kuyabonakala ukuthi ngenxa ezinganeni zaze zagcina zingakwazi ukukhuluma nokufunda ulimi lwazo lwebele. UNaicker, (2009) uthi ngenxa yamazanga aphansi okufunda ulimi kwezingane eNingizimu Afrika, izinkulungwane ngezinkulungwane zezingane ziye zizithole seziphuma esikoleni ngenxa yezingane ezingakwazi ukufunda ulimi, zizithola zinekusasa elingaqhakazile. Lokho okuholela ekuncipheni kwamathuba omsebenzi ngoba bengenawo amakhono adingakalayo.

Ngonyaka we-1995, ukunzela kule nkinga yamazanga aphansi okungakwazi ukufunda ulimi lwebele, uHulumeni waseNingizimu-Afrika wasukuma phansi walwa nale ngqinamba yokuba nesizwe esingakwazi ukufunda. Wathatha leli gxathu elilandelayo: kwasungulwa imithetho eminingi okubalwa kuyo i-*National Education Policy* (No.27:1996), i-*South African School Act* (No. 84:1996), i-*Policy of Childhood Development* (Department of Education, 1996) i-*Adult Basic Education and Training Act* (No.52:2000) kanye ne-*Revised National Curriculum Statement* (Department of Education, 2002). Imiphumela ayibanga mihle kuzo zonke lezi zinhlelo, phezu kwayo yonke le

mizamo eminingi esiyenziwa uHulumeni. Izingane azisizakalanga lavela lehla kakhulu izinga lokusizakala ukuba zithole amakhono azoziphumelelisa ukuba zikwazi ukufunda.

Ngeminyaka ye-1996 uHulumeni waqala ukuguqula imithetho eminingi eyayibandlulula ezintweni eziningi kuhlangukisa nezilimi. Le nsila-ke njengoba ibisihlale isikhathi eside esizweni esiNsundu, imihuzuko yayo isabonakala ezilimini zethu ikakhulukazi olimini lwesiZulu. Lokhu kuze kukapakele ngisho nasezindaweni zokusebenzisa ulimi lwesiZulu ngendlela efanele.

Izinga lolimi lehla kakhulu ebangeni lesithathu (3) laba ngokungamashumi amathathu nesishiyagalombili (38) ekhulwini ngonyaka wezi-2001, okuyikhona okwethusa abeZemfundo (DoE: 2003). Okwaduma kakhulu lokhu kwaba nomthelela ngisho nasezifundeni ezazivamise ukuba nomphumela omuhle kodwa ngokungamashumi amathathu nesishiyagalolunye (39) ekhulwini (u-Pretorius noMokhwesana, 2009:55). Ngonyaka wezi-2004 kwatholakala ukuthi ngokungamashumi amabili nesishiyagalombili (28) ekhulwini abafundi abafunda ibanga lesithupha (6) abakwazi ukufunda ((DoE: 2005). *I-Progress in International Reading Literacy Study* (PIRLS 2006) yakuqinisekisa ukuthi iNingizimu-Afrika yaba mibi imiphumela emazweni ngokungamashumi amane (40) ekhulwini noma ingabanga ngeyokugcina kodwa imiphumela yayimibi (u-Pretorius noMokhwesana, 2009:55).

I-No child Leftbehind Act (NCLB, 2002) ikubeke ngokusobala ukuthi ngonyaka wezi-2014 bonke abafundi kudingeka babesebeziqonda izindlela ezingasetshenziswa zokufunda noma ngabe labo bafundi benenkinga engakanani. *I-United Nations Development Programme* (2007 / 2008) iveze obala isilinganiso ekhulwini labantu abangakwazi ukufunda eNingizimu-Afrika ukuthi bangama-82,4. Kuyacaca ukuthi le nkinga yokufunda ulimi inkulu ngempela uma sekutshengiswa nezinga lomphakathi ukuthi nawo uyabalwa kule nkinga. Ngonyaka wezi-2000, uNgqogqosheshe owayephethe u-Asmal wathembisa ukuvula izikole zabadala okwakuthiwa *i-Adult Basic Education Teaching* (ABET).

Kuphinde kuphazamise ngisho enqubeni nje eqondile yansuku zonke yokukhuluma lapho abantu abaningi bengayiqedi inkulumo yabo ngolimi lwesiZulu bengajikijelile igama lesiNgesi. Baze bazithethelele ngokuthi amanye amagama awekho olimini lwesiZulu. Yebo, kwesinye isikhathi baqinisile ngoba amagama amaningi esiZulu agwinywa ulimi lwesiNgesi. U-Girolametto, no-Weitzman, no-Lefebvre, kanye no-Greenberg (2007) bayakufakazela lokhu uma bethi kudingeka amasu noma amacebo (*emergent literacy skills*) angasetshenziswa. Kutholakale inkinga kwabaqeqesha othisha abazofundisa leli banga-R (*Grade R*) okubuye kubonakale ukuthi othisha bazithola benenkinga yokungahlinzekwa ngoqeqesho ngonyaka wama-2011 (u-Motshekga, 2010).

Okuphawulekayo ukuthi izwe laseNingizimu-Afrika selineminyaka ethi mayibe yishumi nambili (20) lakhululeka kodwa umonakalo ezilimini zaboMdabu usemkhulu kakhulu. Umcwaningi ubona okube yimbangela yakho konke ukuthi uHulumeni azame ukuhlelela abafundi ithuba lokufunda ngolimi lwabo lwebele (DoE: 2011).

AbeZemfundo, (DoE) 2011) bakwenanela lokhu okungenhla uma behlaziya ukuhlelelwa kwabafundi, bona bakubeka ngala mazwi:

Department of Education (DoE) 2011 wants to find new methods to improve the standard of reading that will encourage the implementation and plans to make it compulsory for learners to read in their first language.

Okuhumusheka kanje:

UMnyango WeZemfundo ufuna ukuthola izindlela ezintsha ezingakhuphula amazinga okufunda. Azogquguzela izindlela namasu azophoqa wonke umfundi ukuba afunde ulimi lwebele.

Kulesi siqeshana esingenhla sithola abeZemfundo betshengisa ukuyibona inkinga yabafundi ukuthi abasakwazi ukufunda ulimi lwabo lwebele. UHulumeni usezame ukwakha umthetho omusha ophoqa abafundi ukuthi bafunde ngolimi lwabo lwebele.

Kungalesi sizathu-ke esenza ukuthi umcwaningi akubone kubalulekile ukuthi kucwaningwe ngale nkinga kanye nokuzama ukuthola ikhambi elisheshayo elingehlisa lesi sifo sokungakwazi kwezingane zethu ukufunda ulimi lwesiZulu ngendlela efanele. UYussen no-Smith, (1993) bathi kumele lenyuswe izinga lokuhlelela abafundi izindlela zokufunda ngoba lihamba lihambe lehle ngoba akube kusafakwa kakhulu umkhuba wokujwayela ukufunda izincwadi.

U-Yussen no-Smith, (1993) basilandisa ngezinga elingelihle lokwehla kwezinga lokufunda kwezingane: Babeka kanje:

Standard of reading is lowering because the learners are not motivated.

Okuhumusheka kanje:

Izinga lokufunda liyehla ngoba abafundi abakhuthazwa ngendlela okuyiyona.

Kuliqiniso lokhu ngoba ziphume umkhankaso weZemfundo wokukhuthaza izingane ukuba zakhiwe ukuze zibe nogqozi lokufunda zisesemabangeni aphansi ukuze zingabi nankinga uma zikhula.

1.2 Inkinga yocwaningo

Nakuba ibukeka iminingi imizamo eyenziwayo yokubuyisela isimo sezilimi zoMdabu kuleso esasisebenza ngezikhathi zakudala kodwa umonakalo ubukeka uqhubeka uya phambili. Ngesikhathi esedlule abafundi babezama ngawo wonke amandla abo ukuthi ulimi lugcineke. Lokhu kukhonjiswa imibhalo yesiZulu eshicilelwe, iningi layo lizama ukuqondisa indlela ulimi okufanele lukhulunywe ngayo futhi lubhalwe ngayo. Izingane zethu sezaphenduka amalulwane njengoba zingasakwazi ukukhuluma ulimi lwazo ezaluncela ebeleni. U-Spears, (2010:18) uthi ingane ukuze ilwazi ulimi kufanele iluhlanganyele ngokulukhuluma nabazali. Lokhu akugcini nje ezikoleni kodwa naseZikhungweni Zemfundo Ephakeme lesi sikhava sezingane ezingakwazi ukufunda ulimi

Iwazo isiZulu kukhalwa ngaso. Abanye abafundi sebeze bezwakale bethi yini yona isiZulu, kusho bona kanye okuwulimi lwabo lokuqala ngokokuzalwa emakhaya.

Baphumelele labo bafundi bathole umsebenzi, bafike bawuqhuba kakhulu lo monakalo. Lokhu kukhomba inkinga isizwe esibhekene nayo nanokuthi uma le nkinga ingalungiswa isizwe sikaPhunga, siyogcina singamazemtiti uqobo lwawo. U-Spears, (2010:89) ubuye athi izingane zikhulela lapho ulimi lufana nendawo ehlala abantu abangezwa ezindlebeni bodwa. Uze axoxe ngomngani wakhe owayenenkinga yokungezwa waze waba neminyaka engamashumi amathathu nanye (31) owafunda amagama amaningi ukuze agcine umsebenzi wakhe ngoba wayesebenza ehhovisi leZemvelo.

Umthelela walokhu okungenhla uchazwa kahle u-Spears, (2010:89) uma esilandisa ethi:

The parents must motivate their children to speak their first language at home. The problem is that children grow up in an environment where they do not hear their first language.

Okuhumusheka kanje:

Abazali kufanele bagququzele abantwana babo ukuba bakhulume ulimi lwebele emakhaya. Inkinga ukuthi abantwana bakhulela endaweni lapho bengaluzwa ulimi lwebele.

Kule ncazelo engenhla kuyacaca ngokusobala ukuthi abazali abazibandakanyi ekusizeni izingane zabo ukwenza umsebenzi wesikole emakhaya. U-Mckeough nabanye, (2006) uyakuqinisekisa ukuthi ukuphumelela kwengane esikoleni kuqala ekhaya, akusiwona umsebenzi kathisha kuphela. Bangingi abacwaningi asebakuthola lokhu (Darling & Westberg, 2004; Duffy, 2009; kanye no-Strickland, 2004).

Okuyinkinga enkulu ekukhuphuleni izinga lokukhulunywa kolimi lwesiZulu ezikoleni naseZikhungweni Zemfundo Ephakeme, amakilasi anezinombolo zabafundi ezinkulu kakhulu. U-Harris no-Graham, (1985:67) bathi izingane zethu zibhekene nenkinga yokufaniswa nabantu abangenalo ikhono lokufunda. Lokhu kudala ukuthi izingane zikuthole kunzima ukuthi zithole ithuba lokufunda ziphindelela. Zincane izingane ezithola ithuba

lokufunda ngokwanele egumbini. Othisha bagcina benenkinga ngenxa yamanani aphezulu abanawo egumbini ngalinye.

U-Harris no-Graham, (1985:67) babeka kanje:

The learners are facing a problem that they do not have the ability to read. The problem comes up because there is lack of repetition and the time to hear all the learners read because of large numbers in the classroom.

Okuhumusheka kanje:

Abafundi babhekene nenkinga yokungakwazi ukufunda. Inkinga efana nalena idalwa inani labafundi eliningi egumbini ngalinye okwenza kubenzima ukusebenza, bagcine bengalitholi ithuba lokufunda bonke ngokulinganayo.

Labo ngoti bagcizelela ukuthi imbangela enkulu izinombolo ezinkulu emagumbini okufundela. Abazali abanaso isikhathi sokusiza izingane ngokufunda emakhaya ngenxa yemisebenzi. Imvamisa izingane zifundiswa abazanyana abazibhekayo nabo abangenalo uthando ngenxa yezinga labo eliphansi lemfundo. Abazanyana baqashelwe ukusebenza kuphela. Singakulibali ukuthi nabo abazali bezingane, iningi labo abalitholanga ithuba lokufunda. Abafundi bagcina benikezwa isikhathi sokusizwa ukufunda esincane. Amathuba okuvakashela imitapo yolwazi mancane kakhulu. Lapha kukhulunywa ngezindawo ezinayo, ingasaphathwa eyezindawo ezingenayo nhlobo.

1.3 Incazelo yamagama

Lapha umcwaningi uchaza izihloko ezisetshenzisiwe ngokweNqubomgomo entsha. Yilezi ezilandelayo:

1.3.1 OBE

Lolu hlelo lweZemfundo olwaqala ngonyaka wezi-2000, olwaluthi ingane ayingafundi kodwa ayikhulume. Uma ikhuluma kuyoba yilapho-ke ithola khona ithuba lokuthi isingafunda amagama. Kuyoba lula uma isifanele ukuba iwafunde. Okube yinkinga ukuthi ayibanga namthelela omuhle kweZemfundo, yilapho okwatholakala khona ukuthi ayimiswe le ndlela ingabe kusaqhutshwa ngayo. Kwakufanele kube wothisha abanqumayo umsebenzi ozokwenziwa ngabafundi (*Department of Education, 2008*).

1.3.2 NCS / RNCS

Lolu hlelo lwezeMfundo olwasungulwa ngonyaka wezi-2005, olwaluthi ingane ayifunde ibhale izinhlobonhlobo zemisho, ingafundiswa izinhlamvu nonkamisa ngokwehlukana UJustice beno-Ezell, (2002) bathi abafundi babegcina bekwazi ukubona nokuhlela ukuphimisa izinhlamvu ezizohlela ekubhaleni nokufunda igama. Loluhlelo lube nomthelela ocishe ube muhle ngoba lona aluphelile nya. Kwanezelwa kulona uhlelo olusha lwase lubizwa ngelinye igama. Lona-ke luthi othisha abalindele okuningi okungenziwa abafundi nokuthi kufanele bakuveze ukuthi bayakwazi abakufundile.

1.3.3 CAPS

Inqubomgomo eyasungulwa ukuze ikwazi ukusiza othisha ngohlelo olulandelekayo lokufundisa zonke izinsuku. Lubuye lunikeze othisha uhla lokuhlola izinhlobonhlobo zezifundo ezifundwayo ngazinye. Yasungulwa ngonyaka wezi-2011 yase iqala ukusebenza ngonyaka wezi-2012. Ihlose ukwehlisa nokukhulisa izinga nomsebenzi wothisha ikakhulu obhalwayo, iphinde iveze isiqiniseko sokucacisa kokulandeleka komsebenzi ngendlela okufanele kwenziwe ngayo.

UMnyango WeZemfundo (DoE) ushicilele lezi zincwadi ezilandelayo okuyizona ezizophendula izinkinga ezihlangatshezwa wothisha ezikoleni:

- *National Protocol for Assessment (NPT)*
- *Foundation Phase CAPS Document (FPCAPSD)*
- *National Policy Pertaining to the Programme and Promotion Requirements of the National Curriculum Statement Grades.*
- *Education Policy and Planning.*
- *Teacher Education and Professional Development.*
- *Teacher Recruitment and Retention.*
- *Teacher Remuneration and Material Incentives.*
- *Teaching and Learning Conditions.*

1.4 Izinhlolo zocwaningo

Ucwaningo luhlose:

- Ukuthola izindlela zokufundisa ebangeni lokuqala kuya kwelesithathu.
- Ukuthola izimbangela ezidala ukuthi abafundi ezikoleni bangakwazi ukufunda ulimi lwesiZulu ngendlela efanele nevumelekile.
- Ukuhlola izinga lokufunda kahle ulimi lwesiZulu ezikoleni.
- Izindlela eziphusile zokuphucula indlela ulimi lwesiZulu olufundwa ngayo ezikoleni.
- Ukucubungula imigomo okumele isetshenziswe uma uthisha endlalela abafundi ngokufundwa kwendaba.

1.5 Intshisekelo / Inkuthazo yocwaningo

Okususe umcwaningi ukuba athathe usiba nephepha ngalesi sihloko kube ukubuka indlela ulimi lwesiZulu olufundiswa ngayo ezikoleni. Lokhu kwenzeka kakhulu emabangeni aphansi ngoba yiwona okufanele abe nesisekelo esikhulu sokufunda ulimi ngendlela efanele. Indlela abafundi abaphimisa futhi babuye babhale ngayo amagama ifikisela ngamahloni. Umcwaningi ukubone kusemqoka futhi kunesidingo ukuthi lolu daba lusukunyelwe phezulu nakuba isikhathi sesihambile futhi nomonakalo usubhebhethetheke kakhulu. Bheka ngoba ngisho eZikhungweni Zemfundo Ephakeme ikhona le nkinga.

Abafundi abakwazi ukubhala ulimi ngendlela esezingeni elifanele nelemukelekile. Kuyabonakala ukuthi ukufunda kuwo onke amabanga ezemfundo akukho ezingeni elifanele nangendlela elandela imithetho yokubhalwa kolimi. Ulimi alukhulunywa ngendlela efanele kodwa luxutshwa nezinye izilimi.

Kuyatshengisa ngokusobala ukuthi ukufundisa “UKUFUNDA” akusitholi kahle isikhathi esanele. Ukwehla kwezinga lokufunda kuholela ekutheni kunciphe izinga “LOKUKHULUMA” ulimi lwesiZulu emiphakathini yesizwe esimpisholo (Kohl, 1988:87). Lolu cwaningo luthola intshisekelo ocwaningweni luka-Kohl (1988) oluveza ngokusobala ukuthi imisakazo nomabonakude kuthatha isikhathi esiningi sezingane sokufunda izincwadi. Okuhle okuphawulekile ukuthi:

- Izingane zifunda izinhlamvu, imibala kanye nezinombolo ngokushesha.
- Kusiza izingane ukuthi zifunde ngomhlaba kanye nezinhlombonhlobo zamasiko.
- Kuyasiza kakhulu ezinganeni ngoba zifunda izinhlobonhlobo zezilwane kanye nemidlalo.
- Abantwana bayazazi izinto ezenzeka ngaleso sikhathi kanye nezehlo.
- Imvamisa iyazijabulisa izingane, ngopopayi kanye nezinhlelo zezingane.
- Isiza ingane uma ombhekayo exakekile umsebenzi noma engekho.
- Kunezinhlelo ezithile ezincintisana nesikole njengokufunda kude kanye nesiqoqelalwazimkhathi (*TV satellite*) abafunda Ezikhungweni Zemfundo ezikude bayakusebenzisa.
- Kunezixwayiso ngezinto ezingaba nobungozi empilweni yomfundi njengokubhema nezidakamizwa.

Okungekuhle okuphawulekayo ukuthi:

- Yehlisa umqondo wengane ukuthi ungakhuli ngokufanele njengokungacabanga ngendlela, ukuhlakanipha kanye nethuba lokucabanga. (Slaby, 1994, p.81).

- Izingane ezibuka umabonakude sonke isikhathi zivamise ukuthi zingabi nawo umdlandla ezintweni ezizodinga ukuthi zizivocavoce, okudalwa ukuthi lezi zingane azinalo ithuba lokudlala noma zizivocavoce, zihlala kakhulu phansi.
- Imvamisa zigcina zinenkinga ekutholeni ontanga abazodlala nabo ngenxa yokuthi zichitha isikhathi esiningi zibuka omabonakude.
- Ingane igcina isinenkinga yesimilo sayo, njengokuthanda ukulwa, lokho okudalwa ezinye zezinhlelo ezizibuka komabonakude.
- Izingane zibhekana nenkinga yokwenza umsebenzi wesikole, ikhohlwe ukubhala umsebenzi wesikole wasekhaya.
- Umabonakude ungadala ubandlululo emqondweni wengane uma isencane.
- Izaziso zikhuthaza ukudla nokuphuza utshwala ezinganeni. Okungahle kubenomthelela ongemuhle ekuziphatheni kwengane kwingomuso layo.
- Izingane ezincane kufanele zinakelelwe ukuthi zingabuki noma yiziphi izinhlelo komabonakude ngoba ezinye zezinhlelo zikhuthaza indluzula.

Umzali kufanele ahlale nengane yakhe uma ebuka umabonakude ukuze afundise ngokufanele ekubukayo. Nquma izinhlelo nesikhathi sokubukwa komabonakude zonke izinsuku ukuze ingane yazi ukuvimbela ithuba lezinhlelo ezingakhi. Kudala babengekho omabonakude nemisakazo ezweni. Isizwe esiNsundu asisenalo uthando lokukhuluma ulimi lwesiZulu. Kunokungqubuzana phakathi kwezingane ezifunda ezikoleni ezixuba izinhlanga nalezo ezifunda ezikoleni ezikhuluma isiZulu. Namasiko esizwe esiNsundu asebukeleka phansi ngoba engalandelwa ngendlela efanele.

U-Kolh, (1988: 87) uyakufakazela lokhu okungenhla uma echaza izinto ezingenza izingane zingabi naso isikhathi sokufunda. Uma esilandisa uthi:

Television and radio are occupying too much time away from reading. In the olden day's children used to spend a lot of time reading and speaking isiZulu. The children who were in Model C Schools could not speak in isiZulu whereas only those in rural schools could.

Okuhumusheka kanje:

Umabonakude nomsakazo kuthatha isikhathi esiningi sabafundi okumele bafunde ngaso. Esikhathini sakudala abantwana babechitha isikhathi esiningi befunda izincwadi futhi bekhuluma ulimi lwesiZulu. Labo abasezikoleni okwakungezabamhlophe abakwazi ukukhuluma ulimi lwesiZulu kodwa labo abafunda ezikoleni zasemakhaya bayasikhuluma ngendlela efanele (Kohl, 1988:87).

Uhla lwezemfundo olwalubizwa ngokuthi i-*Outcomes Based Education* [(OBE) 2000:6] lwalugxile kakhulu ekutheni ingane ayikwazi ukukhuluma bese okunye kuyalandela. Uma ikhuluma yilapho-ke ithola ithuba lokuthi ifunde amagama futhi kuba lula uma sekufanele iwafunde. Kuthe kusenjalo i-*Revised National Curriculum Statement* [(RNCS) 2005:18] yaqhamuka nokuthi ingane ayibhale imisho, ingafundiswa izinhlamvu nonkamisa. Ngonyaka wezi-2011 kwase kwethulwa i-*Curriculum Assessment Policy Statement* (CAPS) ithi yona ingane ayiqale ifundiswe umbhalo jikelele, onkamisa kanye nongwaqa ngaphambi kokuba yakhe igama bese iqhubekela ekwakheni imisho (Umthetho weZemfundo, 2004:4).

I-*Outcomes Based Education* [(OBE) 2000:6], i-*Revised National Curriculum Statement* [(RNCS) 2005:18] ne-*Curriculum Assessment Policy Statement* [(CAPS) 2001:4] ziyakuphawula ukuthi izindlela zazo zokufundiswa, zibukwe ngeso lokubaluleka maqondana nokuthuthukisa ulimi:

I-*Outcomes Based Education* [(OBE) 2000:6] ibeka kanje:

The learner had to see the whole word or sentence and remember it in order to read it. Learner should associate a word with a picture, example, and the teacher had to cut a picture of a father, and let the learner associate the picture with the word father. It was encouraging learners to identify and solve problems and make decisions using critical and creative thinking.

Okuhumusheka kanje:

Umfundi kumele abone igama kanye nomusho bese elikhumbula ukuze akwazi ukulifunda ngomuso. Kufanele umfundi axhumanise igama nesithombe sika “baba” ukuze izingane zisixhumanise negama “baba”. Yilokho-ke okwakugquzela abafundi ukuthi bacabange uma bephendula imibuzo.

I-Revised National Curriculum Statement, (2005:18) yona ibeka kanje:

The learners had to write the sentence without being taught sounds. They were given a picture to create a story.

Okuhumusheka kanje:

Umfundi akabhale umusho ngaphandle kokufundiswa imisindo. Abafundi babenikezwa isithombe ukuze babhale indaba.

Umcwaningi ubona ingancomeki indlela eyasetshenziswa kule Nqubomgomo, eyafika ingabukwanga inkinga engahle idaleke ezoholela izingane ophathe.

I-Curriculum Assessment Policy Statement, (CAPS) (2011:14) ithi:

The learner must be taught to start with phonetics, vowels and consonants before they can write a word or sentence. Reading, hand-writing and writing should be emphasized. Curriculum Assessment Policy Statement stresses that the writing of spelling should be more emphasized.

Okuhumusheka kanje:

Umfundi akafundiswe imisindo kuqala, onkamisa kanye nongwaqa ngaphambi kokuba abhale igama noma umusho. Ukufunda, ukubhalwa okuthathelwayo nokubhalwa komsebenzi kufanele kugcizelelwe. Lolu hlelo lwe-CAPS lugcizelela ukubhalwa kwesibizelo.

Umcwaningi ukuphawulile ukufika kweNqubomgomo entsha eyaba negalelo elihle esizweni sonke. Itshengisile umonakalo osudalekile okufanele ulungiswe. Wonke umuntu uyasincoma isinyathelo esithathwe nguHulumeni.

U-Fairbairn no-Winch, (1996:32) bakufakazela kanje lokhu:

They said if the learner could read at an earlier age then they would attain a higher level of literacy the way to teach reading is for the learners to know the correct pronunciation.

Okuhumusheka kanje bathi:

Uma umfundi esenekhono lokufunda, kufanele afike ezingeni eliphezulu lezefundo engumfundi oseqophelweni eliphezulu, esekwazi ukuphimisa igama ngendlela okuyiyona.

U-Fairbairn no-Winch, (1996:32) bachaza yonke imfudumalo nolwazi olusezingeni eliphezulu olungasiza abafundi uma bezijwayeza ukufunda. Othisha kufanele bazimisele baphinde bazinikele ukufundisa izingane ukufunda nokubhala kwabafundi. Abezemfundo ephezulu bayagxekwa ngaleso senzo esingesihle sokungakwazi ukufundisa othisha.

Kube yizo lezi zinqubomgomo esezibalwe ngenhla ezifake umcwaningi umfutho nentshisekelo yokuthi-ke kucwaningwe ngendlela ethe ukuba nomfutho ngezingqinamba ezidala ukuthi abafundi bangakwazi ukufunda ngendlela efanele ulimi lwesiZulu.

1.6 Izindlela ezasetshenziswa zokuqhuba ucwaningo

- UMthethosisekelo waseNingizimi-Afrika, umthetho wezeMfundo kanye nemithetho eyehlukene esetshenziswa ngothisha uma belungisela ukufundisa izinhlamvu kanye nonkamisa.
- Kuhanjelwa izikole ezingaphansi kweSifunda sasoThungulu kulezi ziYingi ezilandelayo: i-Lower –Mfolozi: eseShowe naseMthunzini.
- Kusatshalaliswa amaphepha emibuzo kubafundi, kubazali nakothisha ngenhloso yokuthola ngesimo solimi lwesiZulu ezikoleni nasemakhaya.
- Amaphepha asatshalaliswa emphakathini ngenhloso yokuthola ilaka mayelana nolimi lwesiZulu olukhulunywayo esizweni.
- Kulalelwe nezimpikiswano eziphathelele nokusetshenziswa kolimi lwesiZulu.

- Kuxoxiswane nabezemfundo abenza ucwaningo kulo mkhakha (DoE 2011) ikakhulu laba ababhekelela izilimi zomdabu kwezemfundo.
- Kuhanjelwe imihlangano, ukukhulisa nokuhlomisa othisha abafundisa la mabanga aphantsi ngolwazi olusha kweZemfundo (*Workshops*).

1.7 Imidiyo yocwaningo

Ucwaningo lugxile kakhulu emabangeni aphantsi. Ngenxa yokuthi le nkinga yokungakwazi ukufunda nokubhala ulimi lwesiZulu ezemfundo naseziKhungweni Zemfundo luyofika noma lugxile kakhulu ngoba inhloso enkulu yocwaningo ukuthuthukisa izinga lokufunda nokubhala ulimi lwesiZulu ezinganeni ezisemazingeni aphantsi. Kucwaningwe eziYingini zemfundo ezingaphansi kwesiFunda sasoThungulu.

1.8 Abazohlomula kulolu cwaningo

- Abafundi bamabanga aphantsi.
- Othisha abafundisa amabanga aphantsi.
- AbeZemfundo abasemkhakheni wezilimi ezahlukene.
- IZikhungo Zemfundo ezikhiqiza othisha abafundisa la mabanga aphantsi.
- Othisha abafundela ubuthishela eZikhungweni bazothola ithuba lokufunda izindlela zokufundisa izingane, zazi isisekelo sokufunda ulimi lwazo kanye nenjongo yokufunda ulimi lwebele.
- Kuzosizakala izingane zabantu boMdabu ukuthi zingakhohlwa ukubaluleka kwemvelaphi yazo.

1.9 Umklamo wezahluko

Lolu cwaningo lunezahluko eziyisithupha.

Isahluko sokuqala: Isethulo socwaningo.

Isahluko sesibili: Izindlela zokuqoqa ulwazi ezisetshenzisiwe kwenziwa lolu cwaningo.

Isahluko sesithathu: Uhlaka lwezinjulalwazi kanye nemicabango noma imibono yababhali.

Isahluko sesine: Ukucutshungulwa nokudingidwa kolwazi oluvunjululwe ezinhlakeni zomphakathi ngokwehlukana kwazo.

Isahluko sesihlanu: Imiphumela, izincomo nesiphetho.

1.10 Isiphetho

Kulesi sahluko kwethulwe okutholakele ngenkathi kwenziwa ucwaningo kanye nezincomo okumele zilandelwe izinhlaka ezithintekayo kwezeMfundo. Isihloko esilandelayo sicubungula izindlela ezehlukene zokuqoqa ulwazi, kubhekwa ubuhle nobubi bazo bese kuqagulwa lezo ezihambisana ncmishi nalolu cwaningo.

ISAHLUKO SESIBILI

2.0 IZINDLELA ZOKUQOQA ULWAZI EZISETSHENZISIWE KWENZIWA LOLU CWANINGO

2.1 Isingeniso

Kulesi sahluko kucutshungulwa izindlela ezehlukene zokuqoqa ulwazi, kubhekwa ubuhle nobubi bazo ekwenzeni imisebenzi yezocwaningo ehlukehlukene. Ngesikhathi umcwaningi eqhubeka ecubungula lezi zindlela uzobe futhi eqagula lezo ezimbandakanyeka ngqo kulolu cwaningo. Kuzothintwa izindlela zokuqoqa ulwazi ezifana nalezi ezilandelayo: indlela yocwaningo ithinta izibalo (*quantitative research approach*); kube indlela yocwaningo ethinta isimo (*qualitative research approach*). Zombili lezi zindlela ziyathinteka kulolu cwaningo kwazise kuzohlaziywa okushiwo yizinhloko zomphakathi ezahlukeneyo ngobuningi bazo. Kuphindwa kucutshungulwe imibhalo enhlobonhlobo edingida isihloko socwaningo umcwaningi acwaninga ngaso. Kuyocutshungulwa futhi indlela yesimomfanekiso (*sampling method*). Kucutshungulwa indlela yohlu lwemibuzo (*survey questionnaires*); kube indlela yokuphonsa imibuzo (*interview research method*) engeke isale kulolu cwaningo. Kucutshungulwa isifundo sokulandisa (*narrative research method*); kube indlela yokuhlola ephathelene nezimanga (*phenomenological research method*). Kusetshenziswa indlela yocwaningo ephathelene nomumo wezinto (*case study method*); kube indlela yokuhlaziya eyiqiniso (*inductive approach*). Kusetshenziswa indlela yokuphungula (*deductive approach*); kube indlela yokuqoqa ulwazi yokuvakashela izikole nemiphakathi eyehlukene (*visits to local schools and different communities*) ucwaningo olungeke luyishiye nangengozi. Kusetshenziswa indlela yokuqoqa ulwazi kusetshenziswa izingcingo (*telephone research method*). Kuhanjelwa izingqungquthela nemihlangano yokucobelelana ngolwazi (*conferences and workshops*) ngenjongo yokuqoqa lonke ulwazi umcwaningi aludingayo bese kuba ukusebenzisa isiqophamazwi (*recording machine*).

2.2 Izindlela zokucwaninga

Banengi abacwaningi asebebhale ngale ndlela yocwaningo. Kukhona uCreswel, (2007) oDe Vos, no-Strydom, no-Fouche, kanye no-Delport, (2011), u-Schreier, (2012), u-Lincoln beno-Denzin (2008), u-Silvermann, (1998) njalo njalo. Kuyaye kube yimikhuba ejwayelekile ukuthi ngaphambi kokuba kukhethwe izihloko ezizosetshenziswa, kuvezwe izibonelo ezizosiza ekucubunguleni ukuthi kuzothiwa yini inzululwazi. Yilapho-ke kuyogcina kutholakale imibono engefani lapho abacwaningi sebechaza ngezindlela zabo noma ngendlela ayobe ebuka ngayo yena.

Izinhlobo zocwaningo zimbili okubalulwa kuzo indlela yocwaningo lwesimo (*qualitative approach*) kanye neyokubala (*quantitative approach*). Abacwaningi abanengi bavamise ukusebenzisa lezi zindlela zokucwaninga.

2.2.1 Ucwaningo oluphathelele nokubala (*Quantitative Research*)

Ucwaningo oluphathelele nokubala lona luhlose ukuvivinya izibalo ezithile ezidale inkinga okudingidwa ngayo. Lolu hlobo locwaningo lungancika ekutholeni isamba sezingane ezinenkinga yokufunda ulimi lwebele ngoba lufuna isibalo sazo. Yilapho-ke sekuyophuma isivivinyo njengalesi esibhalwe yizo zonke iziFundazwe zaseNingizimu Afrika, esibizwa ngokuthi yi-*Annual National Assessment* (ANA). Lesi sivivinyo esinamandla okugeqa amagula, siveze amaqiniso obala ukuze wonke umuntu ongaphansi kweZemfundo alibone ikusasa lemfundo ukuthi lizowela eweni.

Abacwaningi abanengi basebenzisa lolu hlobo locwaningo ngoba befuna ukubona inombolo yesehlakalo sale nkinga. Kuyaye kube namasu azosetshenziswa ukuthola amaqiniso kanye nokuzokwenza ukukholakala kobuciko obuthile. Uma usebenzisa lolu cwano kufanele uzijwayeze nokungabi neqiniso ngoba lisho inombolo ecishe kube yiyona kodwa umcwaningi engenaso isiqiniseko sangempela.

2.2.2 Ucwangingo oluphathelene nesimo (*Qualitative Research*)

Ababhali seabekile ukuthi akukho okungasisiza noma esingama ngakho sithi ucwangingo lwesimo luyini. Ucwangingo oluphathelene nesimo luhlukaniswe kabili kukhona okuthiwa ubukhephukhephu (*interactive*) kanye nengenabo ubukhephukhephu (*non-interactive*). Ababhali bezincwadi eziningi baluchaza ngezindlela zabo ezahlukene.

U-Creswell, (2007:41) ubeka kanjena:

Some authors believe that by reading about a study, discussing the procedures, and pointing out issues that emerged, the aspiring qualitative researcher will have a sense of how to conduct this form of inquiry.

Okuhumusheka kanje:

Abanye ababhali bakholelwa ekutheni ukufunda nokuxoxa ngezindlela ezahlukene kungaveza amasu. Aphokophelisa ukulekelela umcwangingi ukucwanginga kabanzi ngocwangingo alwenzayo.

Indlela yokuqoqa ulwazi yocwangingo oluphathelene nesimo uma u-Creswell eluchaza uthi umcwangingi uziqoqela yena ngokubuka amabhuku, ngokubheka ukuziphatha kwabantu nokubonana nomuntu uxoxe naye. Umcwangingi uziqoqela ulwazi ngezindlela eziningi ezifana nokuxoxa namalungu omphakathi (*interviews*), ukuzibonela mathupha (*observing*) kanye nokufunda okubhaliwe (*documents*).

U-Creswell, (2007:40) uyakugcizelela lokhu okungenhla:

We conduct qualitative research because we need a complex, detailed understanding of the issue. When we want to empower individuals to share their stories, hear their voices.

Uma sekuhunyushwa uthi:

Umcwaningi ukhethe ucwaningo lwesimo ngoba efuna ukuthola sonke isimo esiqondene nemicabango ethile kanye nokwazi imininingwane ezotholakala ocwaningweni oluzosiza ekuthuthukiseni umuntu ngamunye ngokuhlanganyela ezingxoxweni kanye nokulalela abakukhulumayo.

U-Silverman, (1998: 105) uphawule ngendlela ucwaningo lwesimo oluyilona (*qualitative approach*) ngokukhanyisela isizwe ngesihloko okuxoxwa ngaso:

Research cannot provide the mirror reflection of the social world that positivists strive for, but it may provide access to the meanings people attribute to their experiences and social worlds.

Okuhumusheka kanje:

Ucwaningo angeke lutshengise umcabango nesithombe sokuhlalisana kwabantu emhlabeni okukhuthazayo kodwa luzonikeza ithuba lokuchazeleka kwabantu, okuzoba wuphawu lolwazi kanye nokuhlalisana kwabantu.

Zibe-ntathu izinhlaka zohlelo lwenzululwazi okubalwe kuzo inzululwazi yokuvuma ngamaphuzu (*positivism*), eyokuhlolisisa (*criticalism*) kanye nenzululwazi ephathelene nokucacisa (*interpretivist*). Ucwaningo luzogxila kulena ephathelene nokucacisa ngoba kuyiyona ezocacisa kahle le nkinga yomcwaningi ethanda ukuba yinkinga kuyena.

Umcwaningi uthe ukwenaba ngokuyichaza ngoba kungenzeka oyofunda lolu cwano adideke uma eselufunda. Loluhlaka luyibeka ngokusobala inkinga ngoba luyacacisa uma esephaphazela. Luveza izinto ezivamile ukwenzeka luzibeke ngendlela eqonde ngqo, okuzothi nobengayiboni inkinga ayibone uma esejula ngomcabango, okuzomholela ekutheni asibone isimo sokubaluleka kwalolu cwano.

Ziningi izindlela zokwenza ucwaningo ebezingasetshenziswa ngaphansi kwesimo socwano, ezifana nokuqoqwa kolwazi (*methodology*), umklamo wemibuzo (*survey*)

questionnaire) kanye neyokubonana nomuntu (*interview*). Kulolu cwaningo kugxilwe kakhulu kule ndlela yokubonana nomuntu kanye nokufanekisa ukuze umcwaningi ayibone, ayithole le nkinga.

Umcwaningi usebenzise ucwaningo lwesimo ngoba luyayikhanyisa into icace. Yilapho-ke kuze kuthinteke indlela ecacisayo (*interpretive*) ngoba efuna ubuqiniso ngesihloko.

U-Creswell, (2007: 41) uyakugcizelela lokhu:

All researches seem to start with an issue or problem, examine the literature in some way related to the problem, pose questions, gather data and then analyze them, and write up their reports.

Uma sekuhunyushwa uthi:

Lonke ucwaningo lubukeka luqala ngenkinga, kuvivinywe imibhalo encike enkingeni, ngokwemibuzo, nokuqoqa ulwazi bese kuhlaziywa okuyobenza babhale ngocwaningo olubandakanyekayo.

2.3 Izinhlabo zokuqoqwa kolwazi (*Methodology*)

2.3.1 Isimo somfanekiso (*Sampling*)

Isimo somfanekiso sivamise ukusetshenziswa kakhulu ngaphansi kwesimo socwaningo. Yilapho-ke umcwaningi ekhetha abantu nendawo ukuze abike ngenhloso yocwaningo. Yikho-ke okuletha isinqumo ngokukhethwa abagcwalisa uhla- mbuzo nokuthi bangaki. Lesi simo siqala ngomumo ovamile bese sisebenzisa izindlela ezithile nezinsiza. Ezikoleni ezinhlanu (5) zamabanga aphantsi Empangeni. Othisha obabelindelekile babengamashumi amabili (20) kube yibona abaphendula uhla-mbuzo. Bachaze ngenkinga abayibonayo edala izingane zingakwazi ukufunda ulimi. Bese beveza imibono yabo edala le nkinga yokufunda engatshengisi ukuncipha kunokuba iphele, iyabhebhetheka ngesivinini esikhulu.

Isimo somfanekiso sihlukaniswe izigaba ezimbili. Esokuqala isimo somfanekiso esingathembekile ukuthi into izokwenzeka (*non- probability sampling*) bese kuthi esesibili isimo somfanekiso esithembekayo ukuthi into ingenzeka (*probability sampling*).

U-Creswell, (2007:126) ubeka uthi:

On the question of what form the sampling will take, we need to note that there are several qualitative sampling strategies available.

Okuhumusheka kanje:

Uma sekubuzwa ukuthi luhlobo luni lokufanisa, kufanele sazi ukuthi ziningi izindlela zesimo namasu atholakalayo.

2.2.2 Okutholakala ngaphansi kwesimo esithembekileyo (*Probability Sampling*)

Kukhona eziyisithupha ezinamaqhinga abalulekile angasetshenziswa yilezi ezilandelayo:

- Ngaphandle kokucabanga (*Simple random sampling*).
- Ngohlelo (*Systematic sampling*).
- Ukubekelela (*Stratified sampling*).
- Isibalo esiqukethe (*Multiple or double sampling*).
- Ukuphindaphinda-isigcawu (*Multi-stage sampling*).
- Isixuku (*Cluster sampling*).

2.2.3 Okutholakala ngaphansi kwesimo esingathembekile (*Non- Probability Sampling*)

Lapha-ke zine izinhlobo zesimo esingathembekile okuyilezi ezilandelayo:

- Vama ukulandela (*Incidental or accidental sample*).

- Injongo (*Purposive sample*).
- Isabelo (*Quota sample*).
- Isahlulelo (*Judgment sample*).

Umcwaningi usebenzise esitholakala ngaphansi kwesimo esithembekile, ukhethe esisebenza ngaphandle kokucabanga (*simple random sampling*).

2.2.4 Umsebenzi wesimo esithembekile (*Simple random sampling*)

Yilesi simo esivuma ukuthi bonke abakhileyo bakhululekile ukufakwa esimweni noma ngabe yisiphi socwaningo.

U-Marlow, (2005:139) uthi:

Simple random sampling is the easiest of the sampling methods where each individual case in the population theoretically has an equal chance of being selected for the sample.

Okuhumusheka kanje:

Ucwaningo oluqondile luyindlela elula ehlaziya umuntu ngamunye obandakenyakayo ocwaningweni, yilapho-ke umcwaningi akwazi khona ukwenza ucwaningo oluqondile.

2.2.5 Ubuhle besimo esithembekile (*Simple random sampling*)

- Sifuna ulwazi kubantu abakhileyo.
- Sikhululekile ngaphansi komthetho nakumuntu uqobo lwakhe.
- Sinikeza umniningwane okuyiwonawona.

2.2.6 Ububi besimo esithembekile (*Simple random sampling*)

- Umkhulumeli akanaso isiqiniseko sendlela esizosebenza ngayo.
- Aluvamisile ukusebenzisa ulwazi lwabantu abakhele izwe kuphela.
- Umqondo wocwaningo uncike kokutholakale ngenxa yenombolo yomfanekiso.

2.3 Izinsiza ezosetshenziswa (*Tools to be used*)

2.3.1 Umsebenzi wokubonisa (*Survey questionnaire*)

Kulesi sihloko kuhlelwa ucwaningo lomsebenzi wabazophendula imibuzo uma kubhekwa inkinga. Yikho-ke okuletha isisombululo socwaningo kuze kuphenduleke nemibuzo engaphenduleki ngesihloko emphakathini. Le mibuzo isatshalaliswa yonke indawo lapho umcwaningi ezobe ehlose ukuthola khona isisombululo socwaningo. Uyothumela uhlambuzo ezindaweni ezahlukene ukuze umphakathi uveze ilaka lwawo.

2.3.2 Umsebenzi wokubonana nomuntu nokuxoxisana naye (*Interview*)

Umcwaningi usuke ezohamba exoxisana nabantu ngenhloso yokuthola uvo lwabo ukuthi bathini ngesihloko abuza ngaso uma bejula ngaso. Yilapho-ke umcwaningi ethola izimpendulo ezahlukene ezingamsiza ocwaningweni alwenzayo. Kunezindlela ezintathu ezingalandelwa zokubonana nezokukhuluma nabo (*interview*). Uhla-mbuzo oluhlelekile (*structured*) uhla-mbuzo olungahlelekile (*unstructured*) kanye nohlambuzo olusakuhleleka (*semi-structured*).

U-Silverman, (1998:113) uthi:

Interview provides a way of generating empirical data about the social world by asking people to talk about their lives. It is undoubtedly the most widely applied technique for conducting systematic social inquiry.

Okuhumusheka kanje:

Ukuxoxisana kunikeza indlela okuqoqwe ngayo ulwazi lwasemakhaya ngokuxoxa nabantu uzwe ngempilo yabo. Kuyindlela enesiqiniseko nesu elinomkhuba nomthetho wenhlalakahle yokuhlola kabanzi ngokwenza umsebenzi othile.

2.4.3 Uhla-mbuzo oluhlelekile (*Structured questions*)

Lolu hlelo lwemibuzo lusiza umcwaningi ukuthi axhumane nabantu ngabanye. Lusiza oqoqa ulwazi akwazi ukubona ukuthi abantu azokhuluma nabo uzobazungeza kanjani ukuze abaqede bonke. Umcwaningi ufundela abazophendula imibuzo. Uyasizakala kakhulu umcwaningi ngoba isikhathi asilahleki. Okubuye kumsiza futhi ubafundela mathupha imibuzo abazokuphendula noma ngabe bebenqena kanjani ukuyifunda imibuzo, Iuwuhlobo locwaningo-mbuzo olukhethekile.

U-Delport, (2011:186) uthi:

It is the type of data collection that is specifically suitable in cases where respondents have low literacy rates or find it difficult to read and complete a questionnaire.

Okuhumusheka kanje:

Uhlobo lokuqokelelwa kolwazi oluqondene nesimo lapho ophendulayo engalwazisisi ulimi noma enenkinga yokufunda nokuqedela imibuzo.

2.5.4 Uhla-mbuzo olungahlelekile (*Unstructured questions*)

Luvamise ukunikeza umcwaningi ithuba lokubuza imibuzo. Inikeza umcwaningi amandla okuzenzela akuthandayo. Iletha impokophelo kanye nemfaniswano evuna ukwethembeka nokuhlambulula.

2.6.5 Uhla-mbuzo olusakuhleleka (*Semi-structured questions*)

Lona-ke alukhethi. Umcwaniyi akanayo imigomo yemibuzo ukuthi kufuneka enjani. Imibuzo yakhiwe ngale ndlela ezokwenza ukuthi umuntu ngamunye akhululeke ukuyiphendula. Kuyaye kube yimibuzo evulekile kodwa ecacisayo esingathi iqondile. “Yini owakubukela wakuthanda kwabawusizo ngesikhathi ufundela ubuthishela eNyuvesi?”

2.7 Izinhlolo nezindlela zokwenza ucwaniyi (*Qualitative research designs*)

Zihlukene kabili izindlela zokwenza lolu cwaniyi. Kukhona okuthiwa indlela yobukhephukhephu (*interactive methods*) kanye neyokungakhephuzeli (*non-interactive*). Yilapho-ke okutholakala khona lezi nhlobo ezingezansi zocwaniyi.

Zinhlano izinhlobo ezitholakala ngaphansi kwesimocwaniyi nazi:

- yisifundo sokulandisa (*narrative study*),
- isifundo esiphathelene nezimanga (*phenomenological study*),
- isifundo esiphathelene nephansi (*grounded theory study*),
- isifundo esiphathelene nenzululwazi eyahlukanisa izinhlobo zabantu (*ethnographic study*),
- Ukuma kwento (*case study*).

2.7.1 Ukucwaniyi okuba yisifundo sokulandisa (*Narrative study*)

Lolu hlobo locwaniyi luhlola impilo yomuntu ngamunye ngamunye. Lubuye lufune ukufunda ngomuntu noma ngabantu abaningi. Luvamise ukusetshenziswa lube wuhlobo lwemibuzo eba ngasekuqaleni encwadini. Lithuthukisa izindaba ezixoxwa ngomuntu ngamunye.

U-Schwandt, (2007:313) uthi:

It is based on the assumption that the life world of a person can best be understood from his or her own account and perspective.

Okuhumusheka kanje:

Luqondiswe ekuthatheleni ukuthi impilo yomuntu ingazeka kangcono uma isuselwa kuye noma engxoxweni ethinta yena.

2.7.2 Ukuhlolwa kwezifundo eziphathelele nezimanga (*Phenomenological study*)

Kulolu hlobo locwaningo kutholakala umqondo wolwazi olususelwa kolunye. Kuxoxwa ngokuqhamuka kokunye okuzoba yisimanga esethusayo, abantu abangavamisile ukukwazi. Kuvamise ukuveza ukuzibamba komoya kugxila emgqondweni kanye nakweZemfundo. Okutholekele khona kufundwa ngababhali bocwaningo ngabanye abatshengise inhlanganyelo nabanye kanye nezifundo ezatholakala.

U-Thomas, (2004: 316) uthi:

It aims to describe what the life world consists of, or more specifically, what concepts and structures of experience give form and meaning to it.

Okuhumusheka kanje:

Ihlose ukuchaza ukuthi umhlaba uphathelele nani ikakhulukazi umqondo ophathelene nokuthile kanye nezakhi ezimayelana nolwazi bese icacisa ngazo.

2.7.3 Ukubuka isifundo esiphathelene nendawo ephansi (*Grounded theory study*)

Lapha umcwaningi usuke eqoqa ulwazi ensimini, ucela abantu ngabanye ebavakashele eyofuna ulwazi ezindaweni ezahlukene. Ukwenza lokhu ngoba efuna ukubona ukuthi abantu abahlukene bazoluchaza kanjani ucwaningo oluzobe lwenziwa ngaleso sikhathi njengoba bezozichaza ngamunye kumcwaningi. Uma ecinga ulwazi uyabahlela ngamaqembu kusukela eshumini kuya kumashumi ayisithupha kodwa babe ngamunye uma bezichaza.

U-Schram, (2006:318) uthi:

The aim of grounded theory is, simply put; to develop a substantive theory that is grounded in data.

Okuhumusheka kanje:

Kuyisifundo esiphathelene nephansi sichaza kalula ukukhulisa ukufakazela lesi sihloko.

2.7.4 Isifundo esiphathelene nenzululwazi eyahlukanisa izinhlobo zabantu (*Ethnography study*)

Le nhlobo yocwaningo igxile kakhulu emasikweni ihlaziye ngendlela alandelwa ngayo uma esetshenziswa. Lubeka obala ngezifundo ezitholakala kulolu hlobo locwaningo emasikweni ngamanye.

U-Creswell, (2007:242) uthi:

Ethnography is the study of an intact cultural or social group based primarily on observations over a prolonged period of time spent by the researcher in the field.

Okuhumusheka kanje:

Ubhalo magama jikelele luyisifundo esiphathelene namasiko nenhlalakahle yamaqembu, kuhlola isikhathi esisetshenziswe umcwangingi la abhekise khona ucwaningo lwakhe.

2.7.5 Uhlobo lokuma kwezinto (Case study)

Ukuma kwezinto uma usubuka ngeso lokujula lapho usulandisa, ufanekisa kanye nokuhlaziya inkinga noma izinkinga ezahlukenene. Kujulwa kakhulu uma sekufundwa ngezehlo. Kufundwa kakhulu ngobukhephukhephu nangezehlo ezahlukenene ezigcina zidale izinkinga uhlelo okuzohanjwa ngalo. Yilapho-ke umcwangingi esezosebenzisa izindlela ezahlukenene zomthombo wokuthola ulwazi njengokubonana nabantu akhulume nabo, ukuhlolisisa, anikeze amaphepha anombuzo ozophendulwa abantu abehlukene besho izimvo zabo kanye nomsebenzi wobuciko.

Umcwangingi usebenzise uhlobo lokuma kwezinto ngoba ebona ukuthi yilona olumzomsiza. Yilona afuna ukuba limsize kulokhu akwenzayo ukuthi kwenzeke kanjani kanye nokuthi kungani kwenzeka ngendlela okwenzeka ngayo.

U-Creswell, (2007:120) ubeka kanjena:

There is no standard format for reporting case study research. Unquestionably, some case studies generate theory, some are simply descriptions of cases, and others are more analytical in nature and display cross-case or intersite comparisons.

Okuhumusheka kanje:

Alukho uhlaka olungungqo oluchaza ukuma kwezinto, kubuye kukuveze ukuthi olunye ucwaningo luyisiphehli solwazi, lucubungula luveze obala ukuqhathanisa izinto.

2.8 Imbangela yokusetshenziswa kocwaningo oluphathelene nesimo

Lolu cwaningo oluphathele nesimo luyisisombululo somcwaningi ngoba lufanele lukhiphe amaqiniso luwabeke obala. Luba yisisombululo sokufihlekile kuhlale obala ikakhulukazi okuzovela ngokuxoxa nangokubhala, kuveze okukhulunywa umhlaba wonke. Ukuphenduleka kwemibuzo yokubaluleka kokusebenzisa ucwaningo oluphathele nesimo kuyoncika ekutheni batheni abaphendula uhla-mbuzo.

U-Denzin beno-Lincoln, (2008:81) bayibeka kanjena le ndaba:

Conducting research this way guarantees that research foci will not emerge from reading about the latest fashionable theory within an academic profession, but rather as a negotiated joint understanding of what the problem in focus should be, an understanding in which both professionals and problem owners have a say in setting the issue the group will deal with.

Okuhumusheka kanje:

Ukuqhuba ucwaningo ngalendlela yokucwaninga, angeke kuqhamuke njengendlela entsha yokufunda kodwa kuyovela njengengxoxo exube abantu nangendlela lapho kugxile khona inkinga yezifundiswa kanye nabanikazi benkinga bekwazi ukubhekana nayo.

Lolu cwaningo oluphathele nesimo luwuhlobo olungancikile kokuthile. Umcwaningi angalushintsha ngezindlela ezithile abona ngazo ukwenzeka kwezinto. Lokho-ke okuzomholela ekutholeni inkinga afuna ukujula kuyo athi ukuyibukisisa. Luwuhlobo lo cwaningo olufuna ukuthola imbangela, lapho-ke okufanele ukuthi abantu bayibona kanjani bona ngemizwa yabo. Ucwaningo oluphathele nesimo luhlose ukuveza amaqiniso ngokukhulunywayo ukuze kutholakale izinguquko emphakathini.

Lo mbuzo wokusebenzisa ucwaningo lwesimo uphenduleka kanjena, u-Creswell, (2007:45) uthi:

The qualitative researchers collect data through examination documents, observing behaviour, and interviewing participants. They do not tend to use or rely on questionnaires or instruments developed by other researches.

Okuhumusheka kanje:

Abacwaningi basebenzisa ucwaningo-simo besebenzisa izincwadi, beqoqa ulwazi ezincwadini bebuka ukuziphatha kwababandakanyekayo ocwaningweni. Kujwayelekile ukuthi basebenzise uhla-mbuzo noma izikhali zomsebenzi wabanye abacwaningi.

2.9 Izinhlalo ezinomqondo wokuhlaziya ucwaningo

Zimbili izinhlobo eziwuhlelo lokuhlaziya ngokufakaza iqiniso olwenziwe kanye nohlelo lokuhlaziya ngekusasa.

2.9.1 Uhlelo lokuhlaziya lwendlela eyiqiniso (*Inductive approach*)

Ukufakazela iqiniso kusukela kokukhethiwe kuya kokujwayelekile nokusuka kumaqiniso kuya kunjulalwazi. Abacwaningi abanengi bayichaza ngezindlela ezahlukene le ndaba. Bathi ukucabanga kwabantu besebenzisa isici esenzekayo noma isehlakalo esizoletha isiphetho esiphelele nesigigaba. Lolu hlobo locwaningo luyacacisa ngendlela ehlelekile noma lubeka obala uhlaka olusha ngenhloso yesimo sokucacisa. Wuhlobo locwaningo oluveza amaqiniso emva kokucinga izimvo zabantu.

U-Neuman, (2006:60) uyibeka kanjena le ndaba:

In other words, with inductive theorizing or reasoning the researcher begins with a general topic and vague ideas that he or she refines and elaborates into more exact theoretical concepts.

Okuhumusheka kanje:

Ngamanye amazwi ngokujwayelekile kuyahlungwa ukuze kucubungulwe kabanzi ngesihloko esithize lapho kuzotholakala iqiniso ngenjula yocwaningo.

Yiyona-ke indlela yocwaningo eyakwazi ukukhombisa ukutholakala kweqiniso. Yilapho ke kwaze kwahlukaniseka izinhlobo zocwaningo ezahlukene. Kwase kuba khona ucwaningo oluphathelele nokubala kanye nocwaningo oluphathelele nesimo.

2.9.2 Uhlelo lokuhlaziya ngendlela yokuphungula (*Deduction approach*)

Lolu hlelo luvamise ukusuka kokuvunjuliwe. Umcwaningi lapha usuke eqale ngokucabanga okuthile afuna ukukuthola ukuze akhe uhlaka lwakhe azosebenzela kulo.

Yilapho-ke injulalwazi isiyokhomba uhlobo lolwazi oluqoqiwe.

U-Neuman, (2006:59) uyibeka kanjena le ndaba:

It means that to theorise in a deductive direction or a theoretical proposition that outlines the logical connection and toward concrete empirical evidence is important to validate responses related to their methodology.

Okuhumusheka kanje:

Kusho ukuthi kulolu hlelo lokuhlaziya ngokuphungula kufanele aqale acabange noma ecaciseleke ukuthi likhona yini iqiniso kuleyo nto eyenzekileyo ukuze kulandelane okuqondile kanye nobufakazi okubonakalayo.

2.9.3 Ukuqokwa kwezikole ezizohanjelwa okuzokwenziwa kulolu cwaningo

Kubalulekile ukuqokwa komphakathi okuzothekelwa kuwo ulwazi ngenxa yezizathu eziningi ezingaqhamuka. Kungakuhle ukusebenza nomphakathi onezikole ezakhelene, azokwazi ukufika kuzona nokuthi aphindele ukuyoqoqa uhla-mbuzo alushiye kubona kusenesikhathi, kungaze kube yisikhathi eside ngoba lokho kungakuholela ekutheni ungasheshi ukuqoqa uhla-mbuzo ngesikhathi esinqunyiwe nalabo ozoqoqa kubona ulwazi.

Okube yimbangela edale umcwaningi akhethe ukusebenzisa lezi zikole ezinhlanu (5) umcwaningi ubenzela ukuthi akwazi ukuqoqa uhla-mbuzo ngesikhathi esinqunyelwe esiyoba amaviki amabili kuphela. IziFunda kanye neziYingi ezasetshenziswa umcwaningi yilezi ezilandelayo. Zonke zingaphansi kwesiFunda sasoThungulu (Empangeni):

IziYingi:

- A
- B
- C
- D
- E
- F
- G
- H

Umcwaningi ubone ukuthi ukuhlukanisa izifunda neziyingi kuzosiza ukuthola ingonyuluka neqiniso ngokungakwazi ukufunda kwezingane ulimi lwazo lokuzalwa isiZulu. Kusiza ekutholeni ingonyuluka ngenkinga okufundiswa ngayo ilimi ezikoleni.

2.10 Izindlela ezasetshenziswa ukuqoqa lolu lwazi

Kulolu cwaningo kwasetshenziswa izindlela ezahlukene ekuqoqeni ulwazi. Kungabalwa indlela yokufunda izincwadi zohla-mbuzo. Eyokuxoxa ngocingo ingxoxo yesiqoqalwazi okuzosiza engxenyeni yalokhu okucingwayo eyokulalela umabonakude kanye neyokufunda amaphephandaba.

Umcwaningi usebenzise izincwadi ukuze athole ulwazi oluzomsiza njengoba enza ucwaningo. Ukufunda izincwadi umcwaningi kumsize kakhulu ukuze akwazi ukulungela

nokucijela ukuhlanganisa ulwazi abeluthekela emphakathini. Umcwangingi ubenenkinga ahlangebazine nayo ngenkathi ethekele ulwazi. Izincwadi zibhalwe ngezinye izilimi. Okunye okubuye kwamcindezela wukuthi uthola izincwadi ezibhalwe ngesiNgisi ngoba zingekho ezibhalwe ngolimi lwesiZulu. Imithombo yonke kanye nezincwadi ezisetshenzisiwe zibhalwe ekugcineni kwalolu cwangingo.

2.10.1 Indlela yephepha lohla-mbuzo (*Questionnaires*)

Kusetshenziswe iphepha eliqukethe uhla-mbuzo elophendulwa yilabo abathunyelelwe lona. Leli phepha liqukethe ingqikithi yocwaningo ngamafuphi, okungaveza isihloko socwaningo obala. Kuyasiza ukunika isithombe esicacile ngokukhulunywa ngakho kulowo ozophendula uhla-mbuzo, linezingxenyana ezintathu:

- Ingxenyana yokuqala inemibuzo eqondene ngqo nomuntu uqobo lwakhe okuthekelwa kuye ulwazi.
- Ingxenyana yesibili iqukethe imibuzo yocwaningo emifushane.
- Ingxenyana yesithathu inemibuzo emide, abacwaningwayo bacelwa ukuba bachaze kabanzi ngocwaningo lonkana.

Le ndlela yokuqoqa ulwazi iyabasiza abantu okuthekelwa kubo ulwazi ngoba baphendula ngokukhululekile ngenxa yokuthi umcwangingi usuke engekho eduze uma bephendula.

Lokhu kufakazelwa umbono wo-Babbie no-Mounton, (2001:233):

A typical questionnaire will probably contain as many statements as questions, especially if the researcher is interested in determining the extent to which respondents hold a particular attitude or perspective.

Okuhumusheka kanje:

Uhla-mbuzo loqobo lufanele lube nombhalombiko wemibuzo, ikakhulu uma ngabe umcwangingi efuna ukuthola

kabanzi ngokubaluleka ekwakheni kanye nasekuhlaziyweni kocwaningo olubandakanyekayo.

2.10.3 Ububi bendlela yephepha lohla-mbuzo

Ububi bokusetshenziswa kwendlela yephepha lohlu-lwemibuzo ukuthi abantu abayiphenduli imibuzo ngendlela elindelekile ephepheni imibuzo. Eminye iyeqiwa ingabe isiphendulwa. Umcwaningi usuke eyihlele ngendlela eletha ukuxhumana kwemibuzo uma isiphendulwa abazophendula imibuzo. Abazophendula imibuzo abavamisile ukuyifunda ngendlela imibuzo uma sebephendula. Okuthekelwa kubo baye bakhale ngesikhathi esilahlekayo.

U-De Vos nabanye, (2011:186) bathi:

The decision in questionnaire construction concerns its length. The questionnaire should be brief, including only those questions which are absolutely necessary to collect all the relevant information.

Okuhumusheka kanje:

Isinqumo esithathwa uma kuhlelwa uhla-mbuzo kuyaye kubukwe ubude bawo. Uhla-mbuzo kufanele lube lufushane, lube nemibuzo ebalulekile okuyiyona mbuzo ebalulekile ukuqoqa ulwazi.

Kubalulekile ukuthi umcwaningi aqale abuke ukuthi imibuzo yonke iphendulekile. Imvamisa izimpendulo kuyenzeka zifane ngoba abantu abazophendula imibuzo bangaxoxa noma babukisane izimpendulo uma sebegcwalisa uhla-mbuzo.

2.11 Indlela yengxoxo yombikombani (E-mail)

Kusetshenziswe ingxoxo yesiqoqelalwazi njengenye yezindlela zokuqoqa ulwazi zalolu cwano ezibalulekile. Ngesikhathi sengxoxo yesiqoqelalwazi umcwaningi ubhala imibuzo

ukuze abazophendula bayibhale ngendlela ayihlele ngayo. Uma sebeyiphendulile le mibuzo bayiphindisela kumcwaningi bese eseqobela konke lokho akubona kubalulekile.

2.11.1 Ubuhle bendlela yengxoxo yombikombani

Ukusetshenziswa kwendlela yengxoxo yesiqoqelalwazi kuhle ngoba umuntu akabi nankinga yokuhamba emisa abantu. Uvele ababhalele imibuzo bese ebathumelela ukuze baphendule. Kusiza abacwaningwayo ukuthi basheshe behlukane nenkinga yokuhlela isikhathi sokubonana nomcwaningi. Ingxoxo yesiqoqelalwazi isiza kakhulu ngoba konke okubhalwe phansi akulahleki. Umcwaningi ude ekufunda uma eseqoqela ulwazi ndawonye. Kuyamsiza ukuthi akwazi ukulandelanisa izehlo ngokulandelana kwazo.

2.11.2 Ububi bendlela yengxoxo yombikombani

Umcwaningi akazi noma uxoxa nobekufanele axoxe naye. Kufanele umcwaningi abe nesiqiniseko ukuthi alukho ubandlululo. Abacwaningwa bathatha isikhathi eside baze begcine belahlekelwe inkombandlela. Kwesinye isikhathi abacwaningwa kungenzeka bengayiphenduli yonke imibuzo noma bayeke ukuyiphendula okuzobuye kudide umcwaningi.

2.12.2 Indlela yengxoxo ngocingo (*Telephone*)

Umcwaningi lapha ushaya ucingo ahlele isikhathi sokubonana nabazocwaningwa, eshlelele isikhathi azoshayela ngaso abantu kanye nemibuzo azoyibuza. Kumele ihleleke ukuze ezokwazi ukuyixhumanisa ngendlela okuyinayona. Lokhu kuyasonga kakhulu isikhathi.

U-Maree no-Pietersen, (2007: 157) bathi:

With the telephonic questionnaire the respondents are phoned by interviewers, who ask the questions and record the answers.

Okuhumusheka kanje:

Uma kusetshenziswa ucingo abazophendula imibuzo babuzwa imibuzo ngocingo bese umcwaningi ebhala phansi izimpendulo.

2.12.3 Ubuhle bendlela yengxoxo ngocingo

Ubuhle bale ndlela yokuqoqa ulwazi umcwaningi ukwazi ukuxhumana nabantu abaningi nabasabalele ngezindawo ngezindawo ezahlukene ngesikhashana esifushane. Ngenkathi kwenzeka lokhu kongeka isikhathi. Le ndlela inciphisa izindleko zokuqoqa ulwazi, kunokuthi umcwaningi aye kubacwaningwa mathupha. Abanye abantu abayithandisisi le ndlela ngoba abathandi ukuxoxa nomuntu bengamboni nokuthi abanaso isiqiniseko sokuthi ngempela le ngxoxo izophelela kuphi.

2.12.4 Ububi bendlela yengxoxo yocingo

Lolu hlelo luyabiza kodwa longa isikhathi somcwaningi ngoba akaphumi ashiye igumbi lakhe. Okubuye kube yinkinga akuwona wonke umuntu onalo ucingo. Lusiza ukuphoqelela nokusiza umcwaningi ukuqoqa ulwazi ngendlela esheshayo. Kwesinye isikhathi kuyenzeka umcwaningi abe nenkinga yokuxhumana nozocwaningwa noma ucingo lube nenkinga bengakaqedi ukuxoxa.

2.13 Indlela yokuzihambisela mathupha ngesandla (*Hand delivery*)

Lapha umcwaningi uhambise amaphepha anemibuzo eqenjini azikhethele lona yena ukuze bagcwalise imibuzo ebuziwe ephepheni. Wonke umuntu kufanele agcwalise ngaphandle kokuxoxa nomunye. Uma kunomsizi womcwaningi ukhululekile ukuxoxa nabo ecacisa ngemibuzo bese bephendula.

U-De Vos no-Strydom, (2011:188) bathi:

Sometimes fieldworkers deliver questionnaires by hand, so that respondents can complete them in their own time, and then collect them again later.

Okuhumusheka kanje:

Kwesinye isikhathi abasizi bomcwaningi bahambisa uhlambuzo ngesandla ngoba befuna abacwaningwayo bakwazi ukuyiphendula ngesikhathi sabo ukuze luzoqoqeka emva kwesikhathi.

2.13.1 Ubuhle bendlela yokuhambisa mathupha ngesandla

Kusiza ekongeni isikhathi, kubuye kungabi nazindleko ngenxa yokuthi iqembu lizophendula imibuzo ngesikhathi esisodwa. Kusiza ukukhuthaza wonke umuntu ukuthi aphenndule imibuzo ngesikhathi. Lolu wuhlobo olubizayo ngoba osiza umcwaningi usuke ezophindela kabili ezohambisa uhla-mbuzo bese elulanda futhi emva kwesikhathi esinqunyelwe.

2.13.2 Ububi bendlela yokuzihambisela mathupha ngesandla

Ukutholakala kwendawo yalabo abazogcwalisa ayizwakali kahle kulabo abazophendula imibuzo ngoba bengeke abanye bakwazi ukufinyelela ngesikhathi. Yize begcwalisa izimpendula ngokwehlukana kodwa kungaphambaniswa ngomunye komunye. Abanye bangaba nenkinga yokugcwalisa izimpendulo ngendlela kodwa babe namahloni okubuza ukuze bacacelwe ngendlela yokuphendula imibuzo ngendlela okuyiyona okungahle kudale ukuqoqeka kolwazi kungahambi ngendlela efanele. Okungahle kulethele umcwaningi ingcindezi ukuthi abanye bangawadukisa ngabomu amaphepha ohla-mbuzo. Inkinga yolimi yilapho izovela obala uma sekuphindiselwa amaphepha wohlumbuzo.

U-Fouche, (2011:188) uthi:

The hand delivered questionnaire has limitations. High costs and the fact that a smaller geographical area can be covered per occasion. Issues of literacy, visual capacity and writing competence are also relevant to the handdelivered questionnaire.

Okuhumusheka kanje:

Uhla-mbuzo oluhanjiswe ngesandla luba nenkinga yokungapheli. Luyabiza kanti luhamba indawo encane. Inkinga yolimi umthamo wokubona nokwazi ukubhala okuphatelene nocwaningo oluhanjiswa ngesandla.

2.14 Indlela yeqembu elizohlala ndawonye (*Group discussion*)

Ukusetshenziswa kwendlela yeqembu elizohlala ndawonye yilapho umcwaningi ezoqala ngokufuna indawo. Kuyofanele anqume isikhathi okungahlanganwa ngaso. Wonke umuntu azimisele ukuphendula imibuzo.

U-Strydom, (2011:188) uthi:

The latter method must be reserved for exceptional situations, since it is possible that highly verbal member of the group will take over as spokesperson for the group and express opinions which may not reflect those of the group. This can obviously result in bias.

Okuhumusheka kanje:

Okwesibili okugcinwe ngakho kuyacaca ukuthi umkhulumeli weqembu angakuveza okuwumbono weqembu lokho okungaholela ekungahambisini ngendlela ucwaningo ngokukhetha iqembu elithile kunelinye elibandakanyekayo.

2.14.1 Ubuhle beqembu elizohlala ndawonye

Ubuhle obuvamile kuyashesha ukuqeda ukucinga ulwazi ngoba abantu basuke bezotholakala ndawonye. Umcwaningi uthola ithuba lokuxoxisana nabantu abaningi ngesikhathi esisodwa. Imvamisa uthola ulwazi oluningi ngesikhathi esifushane. Umuntu ngamunye usuke efuna ukuveza ikhono lakhe lokukhuluma phambi kwabanye.

2.14.2 Ububi beqembu elizohlala ndawonye

Ukusetshenziswa kweqembu elizohlala ndawonye kubi ngoba abanye abantu abakhulumi. Imvamisa kugcina kuphendula umuntu oyedwa kuze kuphele isikhathi abanye bengakasho lutho. Abanye abathandi ukuba neningi uma bephendula imibuzo ikakhulu ngezinto ezithinta umphakathi. Eminye imibuzo igcina ingaphenduliwe ngenxa yokuthi abantu bafuna ukufihla uma bephendula imibuzo.

2.14.3 Indlela yokusebenzisa amaphephandaba (*Newspapers*)

Lapha umcwaningi usuke ethole amaphepha anolwazi azomsiza engxenyeni ehambisana nesihloko. Umcwaningi usuke esebenzise amaphephandaba ayizinhlobo ezahlukene ukuthekela ulwazi oluzomsiza ekuthekeleni ocwaningweni abhekene nalo.

2.14.3.1 Ubuhle bokusebenzisa amaphephandaba

Amaphephandaba anolwazi oluningi olutholakala kuwo kanti futhi amanye atholakala mahhala. Iphephandaba lisiza ekuhambiseni ulwazi emphakathini ngendlela esheshayo. Yilapho-ke umcwaningi kuyofanele azame ukuthola ulwazi olunzulu noma olunobuqiniso ukuze ezosizakala ukubhala ngeqiniso ngokuthinta isihloko asicubungulayo. Kwesinye isikhathi kuyaye kube kuhle ukuthi akaxhumane nombhali osuke ebhale ngesihloko ephephandabeni.

2.14.3.2 Ububi bokusebenzisa amaphephandaba

Kulapho-ke sithola amaphephandaba azofundwa ngoba asuke ezoxoxa ngesihloko. Yilapho umcwaningi ethekela ulwazi ngenkinga yezingane ezingakwazi ukufunda ulimi lwazo. Okutholakale ngabanye abantu ukuthi abalithembi iphephandaba kodwa liyashesha ukusabalalisa ulwazi ngesihloko okuxoxwa ngaso. Iphephandaba linikeza umcwaningi inkinga ngoba engenaso isiqiniseko sokuthi uzomthola kuphi umbhali wephephandaba. Umcwaningi ugcina ezithola ehla enyuka efuna ukuthola ubuqiniso bolwazi alucaphune ephephandabeni ngokuthi phakathi kokunye azibuzele yena mathupha kumshicileli wephephandaba. Yilapho-ke egcina engazi noma kuzomphumelelisa ukuxhumana nababhali noma kuzomfaka enkingeni.

2.15 Imbangela yokusebenzisa lolu hlobo locwaningo

Umcwaningi usebenzise uhlobo oluphathelele nesimo (*qualitative research*) ngoba yilona kanye obelumvezela ngokusobala inkinga acwaninga ngayo. Ibuye yamsiza ngokugcizelela ngobukhephukhephu (*interactive approach*) eholele ekutheni asebenzise uhlambuzo olwakhiwe (*structured questions*) ukuthola amaqiniso ngalesi sihloko ngenkathi evakashele ezikoleni ukuthola ulwazi kothisha ikakhulu abafundisa amabanga aphahekayo kulolu cwaningo.

2.16 Isiphetho

Lesi sahluko sihlaziya sicubungule izindlela ezahlukene zokuqoqa ulwazi. Kubukwe ubuhle nobubi bese kuqagulwa lezo ezisetshenziswe ngesikhathi kwenziwa lolu cwaningo. Lapho kucutshungulwa lezi zindlela ezilandelayo: indlela yocwaningo ithinta izibalo (*quantitative research approach*) kanye nendlela yocwaningo ethinta isimo (*qualitative research approach*). Kubuye kwasetshenziswa indlela yesimo somfanekiso (*sampling method*) kanye kucutshungulwe indlela yohla-mibuzo (*survey questionnaires*). Kusetshenziswe indlela yohla-mbuzo lokuhleleka (*interview research method*) kanye nendlela yokuqoqa ulwazi elandisayo (*narrative research method*). Kusetshenziswe indlela yokuhlola ephathelene

nezinto ezimangalisayo (phenomenological research method). Kubesekubukwa nendlela yocwaningo ephathelene nesayensi eyehlukanisa izinhlobo zabantu (*ethnography study*). Kubukwe indlela ephathelene nomumo wezinto (*case study method*). Kusetshenziswe indlela yokuhlaziya eyiqiniso (*inductive approach*) kanye nendlela yokuphungula (*deductive approach*). Kusetshenziswe indlela yokuqoqa ulwazi yokuvakashela imiphakathi eyehlukene (*visits to different communities*) kanye nendlela yokuqoqa ulwazi kusetshenziswa izingcingo (*telephone research method*). Kuhanjelwe izingqungquthela nemihlangano yokucobelelana ngolwazi (*conferences and workshops*) ngenjongo yokuqoqa lonke ulwazi umcwaningi aludingayo bese kuba ukusebenzisa isiqophamazwi (*recording machine*).

ISAPHLUKO SESITHATHU

3.0 UHLAKA LWEZINJULALWAZI KANYE NEMICABANGO NOMA IMIBONO YABABHALI

3.1 Isingeniso

Esahlukweni esedlule ucwaningo lukhulume ngomklamo nangezindlela ezasetshenziswa ukuhlaziya okutholakele, kuchazwa ngenkambiso eyalandelwa kuqhutshwa lolu cwaningo. Kulesi sahluko kuzokhulunywa ngohlaka lwezinjulalwazi kanye nemibono noma imicabango yababhali abehlukene bezincwadi. Kuchazwa ngokushiwo ongoti abasetshenzisiwe kanye naleyo micabango noma imibono yabo kulolu cwaningo. Kuyacaca ukuthi ukusetshenziswa kwalo kunamuphi umqondo. Ucwaningo luveza isithombe esicacile ukuthi kukhulunywa ngani lapho kukhulunywa ngohlaka lwenjulalwazi. Ucwaningo luyobe seluxoxa kafushane ngezinjulalwazi ezimayelana nokufunda ulimi ukuthi zilubeka kanjani lolu daba.

3.2 Ukuchazwa kwezinjulalwazi

Injulalwazi yiqoqo lweNqubomgomo noma inkambiso eyakhiwe ukuchaza iqiniso ngesimo esithile. Lokho-ke kungaba abantu abaningi asebeke bavivinywa kanzulu ngokuthile okufuna iqiniso. Izinjulalwazi zikhanyisela umcwaningi ngakucingayo ukuze azizwele mathupha ukuthi abantu bayalazi iqiniso yini.

U-Cherry, (2011:11) uthi:

Theory is an idea or set of ideas that is intended to explain facts or events. An idea that is suggested or presented as possibly true but that is not known for a class.

Okuhumusheka kanje:

Izinsizakuhlaziya umqondo, ohlose ukuchaza amaqiniso noma izehlo ezithile. Iletha iqiniso olethulwayo njengeqiniso kodwa futhi elingaziwa uhlobo lwalo.

Nabo baveza imibono yabo ngenkiyankiya noma inkinga yezinga eliphansi elingavumelekile lokufunda ulimi lwesiZulu yizingane zamaZulu.

Ucwaningo lukubeka obala ukubaluleka lwabo bonke ongoti ukuthi bayakubona ukubaluleka kocwaningo okuxoxwa yisihloko. Ucwaningo lucinga inkinga yezingane yokufunda ulimi lwebele okufanele kugcine kutholakele ikhambi lalesi sifo esihlasele isizwe.

3.3 Ukuchazwa kohlaka lwezinjulalwazi

Uhlaka lwenjulalwazi yilona mgogodla okubukwa kulo okuthile kanti luxhumanisa imicabango ethile. Invamisa yilona kanye olulawula ucwaningo, olukhomba indlela ukuthi kuzohanjwa kanjani okuyolandelwa ucwaningo. Uhlaka lwenjulalwazi luveza ngokucacile kumfundi ngombiko wocwaningo nangomlando lapho ucwaningo luvela khona.

U-Trafford no-Leshem, (2008:44) bathi:

Their ideas will have given you theoretical perspectives that can guide your thinking about exactly what it is that you will investigate.

Okuhumusheka kanje:

Ulwazi lwezinjulalwazi lunika umqondo ngalokho umcwaningi okuyikonakona akucingayo.

3.4 Ukufunda okubhaliwe / umbhalo (*Reading*)

Ukufunda okubhaliwe noma umbhalo kuyizindlela eziningi. Baningana abacwaningi asebezame ukuchaza ukuthi kuyini kahle ukufunda kodwa ayikho incazelo ehlaba esikhonkosini ngempela. Ngoba wonke umuntu uyibeka ngale ndlela ayibonayo kulokhu akufunayo ukuze asizakale esihlokweni esicwaningwayo. Ukufunda okubhaliwe akukhona nje ukufunda kodwa kusho ukwakha umqondo mayelana nalokho okufundwayo.

UMnyango WeZemfundo, (2003) ukuqinisekisile ukuthi ukufunda okubhaliwe akusho ukufunda amagama abhaliwe kuphela. Kodwa kufanele uthole umqondo. Okuzoletha umlayezo oqukethwe embhalweni, okuyoba yinto ekhulayo uma umuntu ezijwayeza ukufunda.

U-Kennedy, (2005:20) uthi:

Reading is important for children because books help children develop vital language skills. Reading can also enhance children's social skills and improve.

Okuhumusheka kanje:

Ukufunda kubalulekile ngoba kusiza izingane ukuthi zikwazi ukubona ukubaluleka kokukhulisa izindlela zolimi. Ukufunda kukhulisa ukuxhumana kwezingane.

I-Teacher's Handbook for Teaching Reading in the Early Grades, (2008:11) iyakuveza ukuthi abacwaningi abaningi abaphathelene nokufunda okubhaliwe bayavumelana ngokuthi kuhlanu okuyikhonakhona okubalulekile okungasiza izingane ezifunda emabangeni aphansi ukuze zithuthuke. Okungaba yilokhu okulandelayo:

- Ulwazi lwezimelamsindo (*Phonemic Awareness*)
- Ukunganqikazi noma ukungangingizi (*Fluency*)
- Imisindo (*Sounds*)
- Ukuqondisisa (*Comprehension*)
- Amagama olimi (*Vocabulary*)

3.5 Izingxenye ezisemqoka ekufundisweni kokufunda okubhaliwe (*Components for teaching reading*)

UMnyango WeZemfundo, (2008:11) ubeke izingxenye ezinhlanu ezibalulekile zokufundisa ukufunda okubhaliwe. Lokho okuholela ekutheni kudingeka kufundiswe ngeyingxenye ezinganeni. Kufanele kwenziwe zonke izinsuku kodwa kube yingxenye efundwayo.

3.5.1 Ulwazi lwezimelamsindo (*Phonemic Awareness*)

Ulwazi lwezimelamsindo luqonde ukuvuselela injongo yokufundisa izingane ngemisindo ukuba zikwazi ukuzwa umehluko emisindweni eyahlukene. Zikwazi ukuyibona isibhalwe phansi ingasezwakali ngendlebe kodwa isibonakala ngamehlo. Kuyosiza ukwehlisa izinga lokwehluleka ukufunda okubhaliwe.

U-Kennedy, (2005:47) uthi:

Reading is important because it affects your whole life and everything you do. You have to know how to read the signs, the handbook, and the testing materials.

Okuhumusheka kanje:

Ukufunda kubalulekile ngoba kuthinta impilo yakho yonke kanye nakho konke okwenzayo. Kufanele ukwazi ukufunda izimpawu, izincwadi kanye nokuhlola.

Umcwaningi uyakugcizelela ukubaluleka kokukwazi ukufunda ngoba ekugcineni umfundi kufanele azifundele yonke into ebhaliwe.

3.5.2 Ukunganqikazi noma ukungangizi (*Fluency*)

Ukufunda ukungazi noma ngokunganqikazi kusho ukukwazi ukufunda amagama kahle nangesivini esifunekayo kodwa ube wazi ukuthi achaza ukuthini.

U-Kennedy, (2005:58) uthi:

It is a well-known fact that when there were no televisions or computers, reading was a primary leisure activity. People would spend hours reading books and travel to lands far away-in their minds.

Okuhumusheka kanje:

Kuyiqiniso elaziwayo ukuthi ngesikhathi bengakabikho omabonakude nezi qoqelamazwi ukufunda kwakufana nekhefu lenjabulo. Abantu babechitha amahora amaningi befunda kanti futhi bahambele amazwe ngemiqondo.

3.5.3 Ulwazi lokubona noma lokuhlonza amagama (*Word Recognition: Phonics and Sight Words*)

Ulwazi lokuhlonza noma lokubona amagama asho amakhono adingwa umfundi kombhalo ukuze akwazi ukufunda ngisho namagama angawazi. Lapho-ke kusuke kudingeka ukuze ingane ifundiswe amagama nezincazelo zawo. Lokho kuyomsiza ukuthi azi incazelo, okuyombeka ethubeni lokuba kuthuthukise isivini sokukwazi ukubona amagama bese simthuthukisa.

3.5.4 Ukuqondisisa (*Comprehension*)

Ukufunda ngokuqondisisa kulula ukukuchaza ngoba ziningi izindlela ezingachazwa ngazo. Imvamisa kuncike ezintweni umfundi azibona mihla namalanga noma aphile kuzo.

3.5.5 Ulwazimagama (*Vocabulary*)

Ulwazimagama noma izincazelo zamagama kufanele umfundi azazi lapho efunda okubhaliwe kanye nezincazelo zawo.

3.6 Izinjongo zokufundisa ulimi lwesiZulu njengolimi lokuqala

Kubalulekile ukuthi izingane zilwazi ulimi lwazo lwebele. Ngaleyo ndlela kugcizelela ukuthi izingane mazifundiswe ulimi lwazo lwebele ukuze zazi ukubaluleka kwalo zisezincane. Wonke umzali nomfundisi akagququzele noma akhuthaze ingane yakhe ukuthi iyithande imvelaphi yayo ukuze sibeyisizwe esiziqhenyayo ngayo. Igququzela abafundi ukuthi bafunde izifundo ngolimi lwazo ukuze zibenolwazi olunzulu ngoba zifunde ngolimi lwebele.

UNkosi, (2005:155) esika elijikayo ngemvelaphi yolimi lwesiZulu, uthi ulimi lokuqala esibona ngalo ingane ukuthi isiyakwazi ukukhuluma ngaphambi kokuba ifundiswe:

Imvelaphi yolimi lwesiZulu, iwulimi lokuqala kulabo abaluncela konini. Ngamanye amazwi ulimi abaqala ngalo ukukhuluma, baxhumane ngalo. Ulimi lokuqala ukufundwa

yingane ngaphambi kokuba ifundiswe umfundisi. Ingane iyalalela ukuthi izinhlamvu, namagama kuphinyiswa kanjani, bese nayo iyalingisa ukuze igcine isikhuluma. Ngesikhathi ilalele isuke ifunda imithetho yolimi, hhayi ngale ndlela efundiswa ngayo uma kufundwa isayensi yolimi. Kufanele ngoba laba abacubungula ngolimi ikakhulu abalandeli baka Chomsky. Abathola imithetho yolimi eyiyiyona eyisizinda solimi. Ingane isuke inekhono ukuqonda imithetho yolimi nokukhuluma ekudalweni kwayo.

Okungengenza le nkinga yolimi iphele uma wonke umuntu ezama ukuxhumana nabantu abangaba nalo isu lokwenza ulimi lukhule esizweni.

UThembela, (1981:1) uyawufakazela lo mlando uma esilandisa ethi:

Ulimi lomdabu ilona umntwana aluncela kunina kusukela ekuzalweni kwakhe. Ngakho-ke ilona olumxhumanisa nabantu nezinto ezenzeka nezehlakalo ezaziphathelene nempilo yakhe. Ukuze impilo yakhe ikhule, ilolongeke ize ibe yimpumelelo okufanele alufunde ulimi lwakhe ukuze alusebenzise kahle.

Kuyabonakala ukuthi le nkinga isiyinto ethanda ukuba yindida okwenza izingane zingazi uma ingasukunyelwa phezulu.

UNxumalo, (1981:1) uyakufakazela lokhu:

Ulimi loMdabu luyifa esalishiyelwa ngawokhokho bethu. Kuyigugu futhi kuyisibopho ukuba izizukulwane ezikhulayo zilulolonge zilwazise zigcine ulimi. Indlela yokwenze njalo ngokuba lufundwe ezikolweni. Uma lunganakwa ezikoleni lungase lukhohlakale luze luginelwe lufile. Ikakhulukazi ngoba luzungezwe ngezinye izilimi zezizwe.

UThembela ukubeka ngokusobala lapha ngezansi ukuthi ulimi lufanele lukhuliswe ngokuthi kwandiswe amagama amasha ngokwenzela isizwe sikwazi ukuziqhayisa ngolimi lwaso kwezinye izizwe.

UThembela, (1981:12) aphinde agcizelele:

Ulimi luyakhula kuhle kwesithombo esitshaliwe. Kukhona amaqabunga abunayo afe, kuvele amasha. Nolimi lunamagama, izisho nezifengqo ezintsha ezivelayo, ukuthi okudala kuthuthukiswe. Uma lingakhuliswa luchelelwe lungagcina lubunile luze luphele. Ukuziqhenya ngobuzwe kuqhamuka ekubeni yilesa neso sizwe sinolimi lwaso olusibalulayo kwezinye izizwe.

Yikho- ke okusivezela obala ukuthi ulimi lufana nesivande esitshaliwe bese siyaphela uma singasachelelwa ukuze sikhule sibenokudla okuzodliwa yisizwe sonke.

3.7 UMthethosisekelo wonyaka we-1996 wezilimi

UMthethosisekelo owaphasisa zonke izilimi ukuthi zibalulekile esizweni sonke, wazikhulula ukuba zisetshenziswe noma ngabe yiyiphi indawo ngisho nasizindaweni eziphezulu ezinjengase Phalamende likaZwelonke.

U-Field, (2003:116) uyakufakazela lokhu okushiwo ngenhla:

Reading is not one task, but a variety of complex tasks. It serves many functions for society and the individual. Reading can be thought of as the ability to gather meaning from printed symbols and the individual level of reading.

Okuhumusheka kanje:

Ukufunda akuwona umsebenzi onqunyweyo kodwa isimo sokucabanga, kodwa kuphakela imicimbi yomphakathi kanye nomuntu ngamunye. Ukufunda kufaniswa nokuqoqela incazelo emibhalweni kanye nasezingeni elithile lokufunda.

U-Field ukubeka ngokusobala ukuthi uma umfundi engajwayelani nokufunda izincwadi ubanenkinga yokukhulisa izinga lolimi lwakhe uma sekufanele azethule kwezinye izindawo zamagugu esizwe.

3.8 Izinhlolo zezincwadi ezisetshenziselwa ukufundisa ulimi emabangeni aphansi

U-De Fossard uyibeka kanjena le ndaba. Kufanele sizigqaje ngobuntu bethu. Singabi namahloni okufunda ulimi lwebele. Akube semizweni yesizwe sijwayelane nokufunda ukuze sikhulise ulwazi. Izingane kuhle zigqugquzelwe ukubaluleka kokufunda ulimi ukuze kubeyisiko lazo lempilo. Uma ejwayelene nencwadi, kuyomzisa kakhulu empilweni. Izincwadi zisezingeni elifanele ngoba zizifake zonke izihloko okufanele zifundiswe egumbini njengokulalela, ukukhuluma, imisindo kanye nokubala.

U-De Fossard, (1983:265) uyakufakazela lokhu ngokusibekela amazwi akhe ngale ndlela:

When we think of reading, we naturally think of words. Words are of reading. From an early age we are taught that if we can read and understand the words, we can understand the message. But this is only partially true, because our understanding or interpretation of the word is often affected by the attitudes, prior knowledge, and prejudices we bring to the reading experiences.

Okuhumusheka kanje:

Uma sicabanga ngokufunda, ngemvelo sicabanga ngamagama. Amagama wokufunda. Kusukela ekudaleni safundiswa ukuthi uma ungafunda noma uqonde amagama lokho kuyothinta isimo, ulwazi olulimazayo siluletha olwazini lokufunda.

U-Smith ugcizelela ukufunda ukuthi kudinga izindlela eziningi ukuze kube sezingeni eliphezulu.

U-Smith, (1982:87) uqhubeka uthi:

Reading print involves many aspects of languages, meaning, vocabulary, prior knowledge, and prediction.

Okuhumusheka kanje:

Ukufunda okushicilelweyo kufaka izingxenye eziningi zezilimi, incazelo, amagama, ulwazi lwaphambilini nokukhanya.

U-Chapman uphinde akubeke ngokusobala ukuthi ukufunda kufanele kube semqondweni womuntu ukuze azi ukuthi ekukhuleni kwakhe kubalulekile.

U-Chapman, (1978:51) ephawula mayelana nobuhle bokujwayelana nokufunda:

Reading as an integral part of the child development has implications for his personal and social development as well as for his mental growth.

Okuhumusheka kanje:

Ukufunda kuyinxenye yempilo yomfundi enganeni, engaba nemiphumela emihle empilweni yakhe nase kuxhumaneni nabantu okubuye kuhambisane nokukhula komgqondo wakhe.

U-Czerniewska lapha utshengisa ukubaluleka kokufunda ulimi lokuzalwa kanye nokukhula komgqondo wengane ukuze ikwazi ukumelana nempilo.

U-Czerniewska, (1978:66) ubala izinto ezenza ukufunda kuthandeke emhlabeni:

Literacy is that demonstrated competence in communication skills which enables the individual to function, appropriate

to his age, independently in his society and with a potential for movement in that society. The theory shows how various aspects of the child development - his physical growth, his language development, his general mental development, and his social development in reading. Reading is a most rewarding use of the expanded leisure that comes as a result of automation.

Okuhumusheka kanje:

Ukufunda nokubhala kuyikhono yokuxhumana nokuphumelelisa umuntu ngamunye emsebenzini kanye nasemphakathini. Umhlahlandlela ubonisa izinhlobonhlobo zezibonelo zokuthuthukisa umntwana ukuze akhule ngomzimba, ulimi, nangokomgqondo.

3.9 Izivivinyo zikaZwelonke zonyaka nonyaka we-2010 zolimi lwesiZulu emabangeni aphansi

UNgqongqoshe Motshega ubekile ngendlela izingane ezifundiswa ngayo ezingeni eliphansi. Lokhu kuholela ekutheni kuhle izingane zifundiswe ngolimi lwazo lwebele uma ziqala ukufunda isikole kuze kuphele iminyaka emithathu. Yilapho-ke kuholeleka khona izingane zifundiswe ulimi lwazo lwebele iminyaka emithathu, zingafundiswa ngesiNgisi ngoba yikhona kanye okufike nemithelela engemihle esizweni sakithi.

Izingane zizibhalile izivivinyo zonyaka we-2011 zolimi, okuyizona kanye ezikhombise ngazo ngokusobala ukuthi aluthuthuke izinga lokufunda kubantwana liyadinga ukuthuthukiswa. Imiphumela ayibangamihle. Wonke uthisha ufikelwe wukudideka esizweni sonke.

Ngonyaka olandelayo uNgqongqoshe uthumele izincwadi ezikoleni nenghloso yokuthuthukisa nokuvivinya abantwana ukuba bakwazi ukubhekana nezinselelo zolimi. Imiphumela ikhombise ukuthuthuka kuneminye iminyaka edlule. Lokho-ke kuzame ukuveza obala isidingo sokukhulisa ulimi lwebele ezikoleni.

U-Chapman, (1978:102) uyaxwayisa ngokubaluleka kolimi, alufanele lume ndawonye kodwa luyaguquguquka:

The child should learn the language he is going to read. The child should learn to recognize printed words from whatever cues he can use, but initially only from total configurations. The child must learn to reason and think about what he reads. The child should learn patterns of correspondence between letters and sounds, to help him in the advanced phases of skills. The child should learn to recognize and discriminate the letters of the alphabet.

Okuhumusheka kanje:

Umntwana kufanele akwazi ukukhuluma ulimi azolufunda uma eqala ukungena esikoleni. Aphinde akwazi ukubona amagama azowasebenzisa. Kufanele umntwana akwazi akucabangayo aphinde aqaphele amagama nemidwebo esetshenziswayo exhumanisa umsindo nohlamvu.

Ucwaningo lufisa ukubona isizwe sonke sitshengisa ukukuthakasela ukukhulisa izingane ngolwazi lolimi namagama. Ukugcizelele ukubaluleka kwabazali bezingane ukuze bajwayele ukuzikhuthaza izingane ngezinhlobonhlobo zokudla ngoba nakho kubalulekile esizweni samaZulu. Konke lokho kuyoletha ukuzigqaja uma zikubona kuphekiwe emakhaya.

U-Augstein, (1982:87) ubeka kanje mayelana negunya lokufunda:

What a reader seeks to get from reading a passage affects the way he or she approaches the passages. The reader may decide that a certain part of the text should receive detailed reading and so he assigns it an item read.

Okuhumusheka kanje:

Lokho okufundwayo kucinga kutholakale ekufundeni
isiqephu esithinta indlela esondelene nendima. Umfundi
kuyofanele anqume akuqinisekise ukuthi
ingxenye yamagama alotshiwe kufanele athole
umniningwane wokufunda kanye nokuhlukaniselwa
umcimbi wokufunda.

3.10 Ukubaluleka kolimi lwesiZulu esizweni ikakhulu kwabalukhulumayo

Lusiza izingane ukuthi zazi ngemvelaphi yazo. Luvuselela usikompilo lwethu njengabantu abampisholo. Lubuyisa ukuhlonipheka nokuzazi.

U-Bond, (1984) ukuveza ngokusobala ukuthi ukufunda kubalulekile ukudlula yonke into esizweni. Ubekile ukuthi usikompilo lomuntu ophilayo lapha emhlabeni kufanele adlale ngolimi noma ngabe wenzani.

U-Bond, (1984:169) uphawula kanjena:

Reading is complex learning. Reading ability is not a specific or single attribute. It is made of hierarchy of many skills and abilities, attitudes and tastes.

Okuhumusheka kanje:

Ukufunda kuwukufunda okujulile. Kubuye kube yikhono okungelona ngqo noma uphawu. Lwakhiwe wuchungechunge olukhulayo lwamakhono, ukwenza, ukucabanga nokunambithekayo okuningi.

U-Richek uyagcizelela okubalulekile ngokufunda empilweni yomuntu ngamunye ngoba kuletha ukukhanya esizweni. Iminyango yempilo iyavuleka ukuze umfundi abenamathuba okuzithuthukisa ngolimi lokuzalwa lwakhe.

U-Richek, (1984:201) uma esika elijikayo ngomfundi ofunda kabi:

The poor reader finds that doors are closed for personal growth and career opportunities. Reading is a key tool for acquiring and maintaining employable skills. When workers are functionally illiterate, they are likely to become chronically unemployed.

Okuhumusheka kanje:

Umfundi ofunda kabi yonke iminyango iyamvalekela empilweni yakhe kanti namathuba okukhula kwezemfundo ayancipha, uze abeneshwa lokungaqasheki. Uma umsebenzi engafundile ugcina engaqasheki.

U-Richek ubeke ubuhle obungabakhona empilweni yomuntu uma esefunde ulimi ngoba lwandisa amathuba omsebenzi. Ucwangingo luyavumelana nokungenhla ngoba uma ungafundile awuwutholi kalula umsebenzi ngoba kudingwa abantu abanamakhono.

3.11 Imigomo okufanele ilandelwe ukwenyusa izinga lokufunda, ukuze lingapheli igugu lokukhuluma ulimi lwebele kubantwana noma ezinganeni ezikoleni

Kungakuhle izingane zazi zisencane ukuthi ukufunda ulimi kufana nosikompilo lwesizwe sikaMageba kusukela ziqala ukubona umhlaba. Izingane kufanele zivakashiswe ezindaweni lapho kukhulunywa khona ulimi lwesiZulu njengasePhalamende, ezinkantolo nakomabonakude nalapho kubhalwa khona amaphephandaba.

U-Smith, (1993:276) uyawufakazela lo mlando uma ethi umfundi ofunda kabi umqondo walokho afunda ngakho uyalahleka:

Reading appears to have an impact on reflective thought. It must consciously consider the thoughts as well as their own thoughts about what they are reading.

Okuhumusheka kanje:

Ukufunda kuqhamuka kunamandla okucabanga futhi kozwayo azindle ngomcabango.

Ucwaningo lukubeka obala ukubaluleka kokufunda uma lugqugquzela abantu ukuthi abawuveze umcabanga wabo uma sebefunda.

U-Yussen, (1983:60) uphinde akugcizelele ngalokhu okulandelayo:

The reader must use his prior knowledge held in memory in order to succeed in the acquisition of the meaning from printed job materials.

Okuhumusheka kanje:

Umfundi kufanele asebenzise ulwazi oludala ukukhumbula ukuze aqhubeke. Uzozizakala ukuzitholela umqondo kusukela kumcindezeli wezincwadi zomsebenzi ezintweni eziphathekayo.

Umcwaningi ufisa ukuthi umfundi aveze obala ulwazi lwakhe olusemqondweni ukuze ezokwazi ukuqhubekela phambili ukuze azuze okuningi.

3.12 Okwakulindlekile emva kwenqubomgomo entsha ekupheleni konyaka we-2012

UMphathiswa wezeMfundo ukufakazele lokho, ngokwethula uhlelo oluthi izingane azibhale izivivinyo zolimi ezizobhalwa izwelonke lonke laseNingizimu Afrika. Ngalokho utshengise ukuba nolwazi njengoba uze wethula uMthethosisekelo omusha ozosiza le nkinga yolimi ezinganeni zisaqala ukufunda. Kuzosiza kulungiswe lo monakalo osudalekile ezikoleni zamabanga aphantsi. Kusobala ukuthi yikhona okube yimbangela yokuletha uguquko lweNqubomgomo yeZemfundo kuze kube yizigaba ezine. Njenge- *Outcomes Based Education (OBE), National Curriculum Statement (NCS), Revised National Curriculum*

Statement (RNCS) kwase kuba yi-*Curriculum Assessment Policy Statement* (CAPS), okuyiyona isizwe esiyilinde ngamehlo abomvu ukuthi izowuletha yini umehluko.

U-Motshekga, (2011) ulichaza kanje isu:

We will phase in other grades in 2012 so that we can make necessary preparations. We are pleased that the changes will bring back a far greater focus on the use of textbooks and on content knowledge.

Okuhumusheka kanje:

Ngonyaka wazi-2012, kuzoqhutshekwa nokufakwa kwamanye amabanga ekwenzeni amalungiselelo eNqubomgomo entsha. Lokho okuzosiza ekwenyuseni nokusiza ekusebenziseni izincwadi ezinolwazi okuyilonalona.”

U-Fairbairn uyibeke ngokusobala le ndaba ukuthi ukufunda kudinga umfundi abenothando ngoba kuyaphoqa ukuthi akwazi ukubekezela ukuze ahleleke ekwenzeni umsebenzi wakhe.

U-Fairbairn, (2003:18) ugcizelela kanjena:

Reading systematically for understanding demands patience and is time – consuming.

Okuhumusheka kanje:

Ukufunda okuhlelekile ukuze uqondisise futhi kumosa isikhathi.

Luyakufakazela ucwaningo ngokunikeza isithombe sokuthi uma ungumfundi kudingeka ukubekezela uma uzofinyelela empumelelweni.

3.13 Ukuqeqeshwa kothisha ababezoqala basebenzise le mithetho yoNqubomgomo entsha yonyaka we-2012 kuya kunyaka we-2015

Uqeqesho luvele luqalile emfundweni eyisisekelo lwadlulela nasemazingeni aphakathi nendawo nemfundo. Kulindeleke ukuthi luqhubekela nasemazingeni aphezulu. Akubanga yimpumelelo kahle ukufundiswa kothisha ngenxa yokuthi kwasuke kwaba neningi abafuna ukungena kulolu hlaka lokufundisa kanye nezinyonyana, ikakhulukazi i-*South African Democratic Teachers Union (SADTU)* ibenoqeqesho eyaluqala, kodwa futhi aluqhubekanga ngendlela efanele ngoba nabadayisi bezincwadi babesiza ngokuqeqesha othisha ezikhungweni ezahlukene.

U-Spears, (2008:1) uyakufakazela lokhu okungenhla:

Acquiring a solid reading vocabulary is a lifelong proposition. And acquiring new words will have more benefits besides making you a better reader.

Okuhumusheka kanje:

Ukuthola ulwazi okuyilona lokufunda luyohlala lukhona empilweni yakho yonke kanye nokuthola amagama amasha kuyoletha imiphumela emihle kuze kwenze umfundi ongcono.

Ukubaluleka kokufunda kuyinto enemiphumela emihle ngisho noma usufanele ufunde emphakathini.

U-Winch, (2005:8) usibekela kanjena:

It may seem like an obvious thing to say, but we read in order to gain meaning from a text. It is technically possible to read and not to gain meaning in a language like ours. The

alphabetic principle which governs our script and spelling allows us to reproduce the sound of a sentence from print by following rules which convert print into sound.

Okuhumusheka kanje:

Kubukeka sengathi uma ufunda usuke ufuna ukwazi incazelo yendikimba. Kuwulwazi oluthile ukuthi ukufunda akukhona ukwazi incazelo yolimi olufana nolwethu. Ngokwezinhlamvu eziphetho umbhalo kanye nokupela sivumelekile ukuveza umsindo womusho kusukela ekucindezeleni ngokulandela imithetho eguqula ukucindezelwa komsindo othile.

Lokhu okungezansi kuveza imizamo yokuphumelelisa ukufunda ezikoleni. Kuqguqguzela ukubaluleka kokufunda ukuze bacacise lolo limi olusetshenjiswa esizweni esiNsundu.

U-Fjeldstad, (2009:57) ugcizelela lokhu okulandelayo okulindelekile kubafundi ngalesi sikhathi:

You should read it straight through one time without stopping. Then go back and read it a second time, underlining important ideas, making notes and making any words you don't know.

Okuhumusheka kanje:

Kufanele umfundi afunde ngokuzimisela uma eqala nqga, azitshela ukuthi angeke aphumule. Akazijwayeze ukubuyela emuva afunde, bese edwebela imibono ebalulekile aphinde adwebele namagama angawazi.

U-Pugh, (1984:43) ubeka kanje:

Language awareness is variously explained as “reflective abilities,” metacognition and objects of reflection. Over and above knowing language as a formal system places language awareness directly in realm of reading both a first language and a second language.

Okuhumusheka kanje:

Ulimi yilona olubonisa ubungcweti, ngaphezu kwakho konke ukwazi okuqonde ekufundeni ulimi lokuqala kanye nolwesibili.

Ngale ndlela kuyacaca ukuthi injulalwazi ilekelela ekukwazini ukuchaza amaqiniso okubaluleka kolimi njengoba kusukela ocwaningweni.

U-Lynne, (1983:167) uyibeka kanjena le ndaba:

Blending refers to the ability to combine isolated letter sounds into words. This ability is very important if a student is to learn through a synthetic phonic method, where letter sounds are blended together to form words. Some students can produce individual letter sounds but can get no farther than helplessly repeating these isolated sounds, such as “pe-t.” to use phonics effectively, students must be able to form words from isolated sounds.

Okuhumusheka kanje:

Ukuhlanganisa amagama kuchaza ukuxhumanisa imisindo ukuze yakhe igama. Lesi senzo sibalulekile uma umfundi esekwazi ukuhlanganisa izinhlamvu. Imvamisa abantwana kumele bayiphindaphinde imisindo ukuze baze babe nekhono lokusebenzisa izinhlamvu okuzoholela ekwakhiweni amagama.

3.14 Umonakalo osudalekile ngenxa yokubukeleka phansi kolimi lwesiZulu, kwabasacathulayo

Abafundi abaningi abangakwazi ukufunda nokubhala ulimi lwesiZulu emabangeni aphantsi. Inkinga abafundi abasakwazi ukuqeda umusho bengalufakanga ulimi lwesiNgisi uma bekhuluma. Abazali banesandla sokululazeka kolimi ngoba abazigqugquzeli izingane

emakhaya ukuthi zivame ukukhuluma ulimi lwesiZulu. Okube nomthelela yilezi zikole ezifundisa zonke izinhlanga.

U-Lerner, (1883:169) uphawula ngokuthi ulimi lunganakekelwa uma njengabafundi bolimi bengaqonda ukuthi lufundelwani:

Learning to read requires that the student first understand what reading is all about. Young readers and some severely disabled readers lack in understanding of the reading process. They are confused about such basic concept as (1) why people read, (2) what people do when they read, (3) what is meant by sounds, words and sentences. They do not understand that reading is a meaningful process, in other words, they lack “cognitive clarity” about the reading process.

Okuhumusheka kanje:

Ukwazi ukufunda kufuna umfundi aqonde ukuthi kuyini azofunda ngakho. Abafundi abasebancane kanye nezigoge bayasilela ukuqonda inqubo yokufunda. Kuyawudida umqondo othi (1) yini imbangela yokufunda, (2) kwenziwani uma kufundwa, (3) isho ukuthini imisindo, amagama kanye nemisho. Abakuqondi ukuthi ukufunda kuletha umqondo oqhubekayo.

U-Downing uyakufakazela ukuthi uma kwenziwa ucwaningo ngokufunda kwezingane, iyatholakala le nkinga ekhombisa izinga elingelihle emabangeni aphantsi.

U-Downing, (1972:80) uyethula kanjena indaba:

In investigating student concepts about reading, found that primary school children were unclear about the reading process and unable to describe the purpose and actions of readers also found that most children did not understand the reading terms such as “words” and “sounds.

Okuhumusheka kanje:

Ukuhlola umqondo wabafundi ngokufunda, kutholakele ukuthi izingane ezincane azichazekile ngenkambiso yokufunda. Uchaza inhloso nokwenzeka kokufunda ngoba izingane zigcina zingenalo ulwazi olungenamkhawulo kahle lwamagama nemisindo.

U-Smith uphawula ngesizathu sokujwayelana nokufunda ukuthi kuyafuneka umfundi azejwayeze kakhulu nakho empilweni yakhe yonke.

U-Smith, (2009:39) uphinde ayigcizelele kanjena le ndaba:

Reading has enormous, complementary advantages. Reading expands and elaborates our story of the world to better enable us to understand, among other things, whatever we are reading about. In other words, reading, not surprisingly, improves our ability to read.

Okuhumusheka kanje:

Kuningi okufundwayo nokujabulisayo okuwusizo. Ukufunda kuyacubungula kuphinde kukhulise indaba yomhlaba ibe sezingeni ukuze siqonde esikufundayo. Ngamanye amazwi ukufunda akungethusi, akukhulise ubungcweti.

Umcwaningi ukubeke obala ukubaluleka kokufunda uma eselandela isiqephu esingenhla ukuthi ubuhle kwenyusa izinga lemfundo ngayinye.

U-Yussen, (1993:39) uthi:

Job reading tasks regularly require workers to proficient in setting purposes, defining categories, self-questioning, summarizing information and monitoring comprehension as they read.

Okuhumusheka kanje:

Umsebenzi ufuna abasebenzi abanqunyelwe ubuchwepheshe bokuhlela izinhloso, ukuqoqa ulwazi, ukuqapha ukuqonda uma befunda.

Umcwaningi ugcizelela ubuciko obenziwayo uma kuqoqwa ulwazi, kuyaye kugxile ezinhlosweni ezifanele ukuze zilandeleke kahle.

3.15 Ukubuyiswa kwesithunzi sesiZulu, ukusetshenjiswa kolimi kuzo zonke izindawo zomphakathi

Izingane ziyaxuswa ukuthi azizijwayeze isiko lokufunda izinhlobonhlobo zezincwadi ukuze zazi izincazelo zamagama asetshenziswayo ezilimini zemvelo. Kuyabonakala ukuthi nabacwaningi bezincwadi bakhala sona lesa esenkinga yolimi oludinga ukuba luxilongwe kanzula. Kumele isheshe isukunyelwe le nkinga ngoba izogcina ibulele isizwe sakithi, singaze sigcine sesingamalulwane ngenxa yokunamathela ezilimini zezinye izizwe.

U-Smith, (2009) esika elijikayo uthi imithetho okufanele ilandelwe uma umfundi eseze wazibandakanya nokufunda, kuyomele afunde azimisele ukuze izinga lokudlondlobala kolimi lwakhe lenyukele phezulu.

U-Smith, (2009:9) uyagcizelela uthi:

Reading aloud especially if someone else is listening – involves an extra step: putting a sound to the meaning.

Okuhumusheka kanje:

Ukufunda ngokuphimisa kusiza kakhulu uma omunye elalele, kuletha izinga eliphezulu ekugcizeleleni incazelo yegama.

U-Richadson, (2006) ukubeke obala ukubaluleka kokufunda noma ngabe isimo sibucayi kanjani, empilweni kukhuthazwa umfundi ukuba avame ukuzibandakanya nakho.

U-Richardson, (2006:197) uyilanda kanje le ndaba:

The direct reading m-thinking activity helps students understand that each segment of text can help figure out the next segment.

Okuhumusheka kanje:

Ukufunda ukuqonda nokucabanga kusiza abafundi ukuthi bazibone izigaba zendaba ezosiza.

3.16 Amanqampunqampu ngezinjulalwazi ezimayelana nokufunda ulimi

Uma silandela ngenjulalwazi engu Piaget, (1969) iyakuqinisekisa ukuthi ingane ifunda ukukhuluma ulimi kusukela ezintweni ezenzayo, kuqhubeke emagameni efunda ngawo kanye nasezintweni ezibona zenzeka ezweni.

U-Vygotsky, (1978) uthi ulimi lukhula kahle kumntwana uma ezohlala nabantu abalukhulumayo futhi abalwaziyo, abazomgqugquzela, bamkhuthaze futhi bamelekelele ukufunda ulimi.

U-Fry, (2011:16) uyibeke kanjena inhloso yokufunda ulimi:

- *To grasp a certain message.*
- *To find important details.*
- *To answer a specific question.*
- *To evaluate what you are reading.*

- *To be entertained.*

Okuhumusheka kanje:

- Ukugcizelela umlayezo.
- Ukuthola umniningwane ebalulekile.
- Ukuphendula umbuzo othile.
- Ukuhluzisa okufundile.
- Ukuzijabulisa.

Lapha siyamthola u-Fry, (2011) eqhamuka nencazelo yokusetshenziswa kolimi emphakathini.

U-Walker nabanye, (1991:56) babeka kanjena:

Success in education depends largely on the degree to which children in schools are enabled to understand the connection between what the teachers say, what is written in the books, and what takes place in the world of experience.

Okuhumusheka kanje:

Ukuphumelela kwezingane ukufunda kume ekutheni ziyakwazi ukuxhumana nothisha uma efundisa, okubhalwe phansi kanye nokuthi kwenzekani emhlabeni.

Ubekile umcwaningi uma echaza ngokufunda ulimi ukuthi kufana nokuthile okwenzeka endaweni noma ophisana ngakho esizukulwaneni esizayo.

U-Bartholomae no-Petrosky, (2007:15) bathi:

Reading involves a fair measure of push and shove. You make a mark on the book and it makes its mark on you.

Okuhumusheka kanje:

Ukufunda kufaka impoqo, uma ubeka uphawu encwadini lokho kuzolubeka nakuwe ngokunjalo.

3.17 Uhlaka noma imibono yemicabango yezinjulalwazi

Ngakho-ke kulolu cwaningo, uhlaka lwezinjulalwazi kanye nohlaka lwemicabango kusetshenzisiwe ukuze nezinjulalwazi zithole ukwesekelwa ngohlaka lwemicabango.

U-Flemming, (2007:1) uthi:

Students learn and remember more when they can connect information in meaningful ways.

Okuhumusheka kanje:

Abafundi bafunda babuye bakhumbule kalula uma bexhumanisa ulwazi ngendlela ezwakalayo.

3.18 Izindlela zokufundisa ukufunda okubhaliwe (*Reading Approaches / Methods*)

Ziningi izindlela zokufundisa ukufunda nokubhala. Kuvamisa ukwenzeka kuwo wonke amazanga emfundo kanye namabanga aphansi. Lezi zindlela zisetshenziswe wothisha njengeziwusizo ekufundiseni ukufunda nokubhala nabacwaningi baluthola usizo lokusebenzisa lezi zindlela. Iqiniso libe wukuthi ukusebenziseka ngendlela kuletha imiphumela emihle uma uthisha ezisebenzise ngendlela efanele. Lokhu kusiza abantwana uma uzisebenzisa kahle njengoba sazi ukuthi izingane azifani ekuboneni izinhlamvu. Kodwa

kosiza ngesikhathi umfundi esebona ngokugcwele ukuthi izinhlamvu zilandelana kanjani uma esefunda nokubhala. Lizothuthukisa iqhaza elibanjwe ingane ikwazi ukuyisebenzisa ngendlela ukuze imiphumela yokufundisa ukufunda okubhaliwe kube yimpumelelo.

U-Joubert nabanye, (2011: 88) bathi:

The Department of Education, (2007:11) refers to five main components to the teaching of reading, namely phonemic awareness, word recognition (sight words and phonics), comprehension, vocabulary and fluency.

Okuhumusheka kanje:

UMnyango WezeMfundo ugcizelela izigaba ezinhlanu ezingaphansi kokufundisa ukufunda, isimelamsindo, ukubona igama (izinhlamvukanye nokuphimisa), indaba, ulwazi magama kanye nokuphimisa ngendlela.

Ngokubuka komcwaningi esiqeshini esingenhla kuyabonakala ukubaluleka kwezindlela ezisiza ukwenyusa izinga lokufundisa ukufunda uma nje bonke othisha belandela ukuze kusizakale abaningi esizweni.

3.18.1 Indlela yokufundisa izinhlamvu (*Alphabet Method*)

Le ndlela indala kodwa ivamise ukusetshenziswa ngothisha. Ngale ndlela abantwana bafundiswa izinhlamvu ngaphambi kokuba baqhubekele ekubhaleni. Abacwaningi abaningi bathi ichitha isikhathi eside, iphinde ibukeleke phansi ngoba ingenamizwa ngendlela ingane efundiseka ngayo. Ithatha isikhathi eside kothisha ukuba bafundise ingane uhlamvu ngalunye ngalunye ngaphambi kokuba adlulele phambili njengokufunda umbhalo.

U-Meyer, (2011:89) uthi:

This method is old but is still sometimes used. The learners learn the letters before moving on to reading. It is time consuming and not considered very meaningful.

Okuhumusheka kanje:

Le ndlela isindala kakhulu kodwa isasetshenziswa nanamuhla. Abantwana bafunda izinhlamvu ngaphambi kokuba bafunde amagama. Imvamisa idla isikhathi kanti futhi ayithathwa njengenomqondo ekufundiseni.

Le ndlela isiyake yagxekwa isikhathi eside ngoba yiyo eyadala ukuthi kulethwe amanye amakhono okufundisa anjengo- (OBE), (NCS), (RNCS) ekuholeleni ukuthi, ingathi yiyona ezobuyisa isithunzi ngoba uma ubuka iCAPS, igxile kakhulu kuyona.

3.18.2 Indlela yokufundisa ngemisindo (*Phonic Approach*)

Yindlela okufundiswa ngayo imisindo ekade yaba khona. Le ndlela igcizelela imisindo kanti futhi ibuye ibizwe ngokuthi yindlela yokufundisa ulwazi lwezinguquko zemisindo noma yokufundisa imisindo.

Lapha kusetshenziswe le ndlela, okugcizelelwa kakhulu ukufunda ngendlela enembayo kanti abantwana bagququzelwa ukuba bafunde amagama embhalweni enjengoba ebhaliwe. Yilapho-ke abafundi abagxishwa ngolwazi lwemithetho emayelana nokubhalwa kwamagama kanye nokupelwa kwawo. Bafundiswa ubudlelwano obukhona phakathi kwemisindo nokubizwa kwagama. Kubuye kube nemibono eyahlukene mayelana nale ndlela. Abacwaningi asebeke bacwaninga le ndlela bathi yindlela ephansi – ephezulu (*bottom-up*), njengoba abanye babeyibona njengendlela ephezulu - phansi (*top-down*). Ichaza ukuthi umuntu uma ekwazi ukufunda umbhalo unjengoba ubhaliwe, umfundi useyozitholela mathupha umlayezo oqukethwe umbhalo.

U-Joubert nabanye, (2008:90) bathi le ndlela ihambisana nokusetshenziswa kwamasu athile anjengalana alandelayo:

- Ukunamathisela umsindo egameni elithile njengokuthi nje umsindo u - “s” umsindo wesalukazi.
- Ukubhala izinhlamvu zemisindo ukwakha igama emoyeni, phezu kwetafula, emhlane womunye umfundi, azoqagela ukuthi igama lelo elibhalwe emhlane wakhe lithini.
- Ukusetshenziswa kwezithombe ukukhombisa amagama athile.
- Ukusebenzisa amagama asikiwe (flashcard) ukwenza amagama ahlukile.
- Ukusebenzisa igama ezimweni ezahlukeni.
- Ukuphindaphinda igama.

Jordaan, (1991:282) uthi:

Educationists agree that the phonetic method, especially in phonetic languages such as Afrikaans, Sesotho, isiXhosa, Setswana, isiZulu and Sepedi is very valuable, but can lead to word-by-word reading as it is difficult to break the habit of sounding every word.

Okuhumusheka kanje:

OSozemfundo bayavumelana ukuthi le ndlela isemqoka ezilimini ezincike kakhulu empimisweni njengesibhunu, isiZulu, isiXhosa, isiSuthu, kanye nesiPedi kodwa ingasiza ekufundeni amagama njengoba kunzima ukhulukanisa amagama kulezi zilimi.

Kubuye kube nemithetho engadala ukudideka ezinganeni uma isisetshenziswa:

- Ububi bale ndlela yilobu obulandelayo:
- Isivini sokufunda siyehla.
- Ukugijima kwamehlo ngokushesha.
- Ukugcizelela kusekufundeni ngendlela eyiyona.
- Ingane ayikhuthazeki ukuba isebenzise ezinye izindlela zokuthola umqondo wegama njengezithombe nokunye.
- Ingane ayikhuthazekile ngokuzimela.

Ubuhle bale ndlela:

Ingasetshenziswa njengensiza ukwakha umqondo wegama. Ingane ithwala kanzima ngokungalazi igama elifundayo, ingavele iliphimise igama njengoba libhaliwe. Abantwana abafundiswe ngale ndlela, bapela kahle amagama. Umfundi ubanenkinga ekufundeni nasekubhaleni. Kuyashesha ukubonakala uma isetshenziswa le ndlela uma uphendukezela amagama akuvumi. Umbuzo uthi yiyiphi injongo yokufunda umbhalo? Kufanele ingane ithuthukiswe ekufundeni umbhalo, ibe nothando lokufunda. Ifunde ngokuqondisisa noma

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kukhuliswe izinga lokufunda igama ngendlela okuyiyonayona, izokwazi ukufunda umbhalo ngaphandle kwesinengiso.

Ububi bale ndlela:

- Ingane ibanenkinga yokuthola umqondo wegama ngezithombe.
- Ingane ayikwazi ukufunda ngokuzimela.
- Kufanele ifunde ingane ukugcizelela, ukuze ithole amagama ukuthi abizwa kanjani.
- Amehlo kufanele asheshe, lokho okuzokwenza ingane iwubone umsindo ewufundayo.
- Ijwayeza izingane ukuba zifunde igama ngalinye.

3.18.3 Indlela yokubuka nokuphimisa (*Look and Say Method*)

Le ndlela ifundisa kakhulu ingane ngoba iyalibuka igama emva kwalokho ilibhale phansi, kunokuba ifunde uhlamvu ngalunye lwegama noma lwemisindo. Uma uthisha ezofundisa igama eliphelele, uthisha usebenzisa amagama asikiwe nezithombe ezimela igama ethile. Uthisha uphimisa igama enzela izingane, kunokuba kube yiyo ingane ephimisayo igama kuqala. Uthisha usezocela ingane ilibhale phansi igama lelo ekade lishiwo uthisha. Lokhoke kulekelela ingane ekutheni ikwazi ukubona igama. Amagama emisho ayasetshenziswa uma esikiwe ukusiza ingane ukwakha imisho. Lawo magama asikiwe ayahlanganiswa ukuze akhe imisho eyahlukene le misho esiza uthisha ukwakha indaba. Abafundi bagcina sebekwazi ukwakha indaba ngamagama asetshenzise kufundwa ukwakha imisho.

Njengoba sazi-ke ukuthi akukho soka elingenasici. Le ndlela nayo bayayigxeka abanye abacwaningi ngenxa yokuthi ayiyiqalisi ingane phansi. Ivele ithi ayifunde ingazazi izinhlamvu futhi ingakaze ifunde ukuphimisa amagama. Ngakho-ke le ndlela ingane ifunda ngekhandanda kunokuba ifunde izinhlamvu nemisindo ikuthi kusebenza kanjani ndawonye ukwakha amagama aphelele. Yikho-ke okwenza abanye abacwaningi bekholelwe ukuthi ukusebenzisa le ndlela yokuhlenganisa akwazi ukufundisa imisindo, kungasiza izingane ekufundeni amagama alukhuni ngokushesha.

Meyer, (2011:91) uthi:

Word recognition relies on the learner's memory. If the learner is lost he does not recognize the word, because he has no way of exploring the meaning of the word.

Okuhumusheka kanje:

Ukukhumbula igama elifundiwe kuncike emqondweni wayo ingane. Uma ingaliboni igama ngoba ingenayo indlela yokuhlola incazelo yegama.

Ucwaningo luthole kusezingeni eliphezulu ukusetshenziswa kwalo ngoba umntwana kufanele azikhumbulele mathupha igama ake alibona.

3.18.4 Indlela eyingxube (*Eclectic Approach*)

Le ndlela eyingxube ihlanganisa izindlela zokufundisa izimelamsindo kanye neyokubuka nokukhuluma. Inyamisa isebenzisa umusho kanye negama okuyizinto eziphelele. Iveza ukuthi le ndlela isebenzisa izindlela ezahlukene ukuletha isixazululo lapho kufundwa. Le ndlela ayisho khona ukuthatha okuyimbijana laphaya nalaphaya kodwa konke okuyiwona amaphuzu asemqoka ngaleyo naleyo ndlela kusetshenziswa ngempumelelo ukulekelela ingane ukuba yakhe umqondo ngekufundayo.

3.18.5 Indlela yokwazi ulimi (*Language Experience Approach*)

Ngale ndlela ingane ixoxa indaba yayo, kungaba izehlakalo ezithile eke yazibona noma zayehlela. Kungaba eke yakuzwa noma ngekubone esithombeni thizeni. Ingane icela kuthisha ayinikeze isihloko bese isibhala ebhodini. Lapho-ke isiyobe isifundela abangani bayo egumbini lokufunda.

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Le ndlela ingasiza ukugqugquzela abantwana ukuthi bakopishe okubhalwe nguthisha noma ngabe abakubhalayo kungaba namaphutha. Iyasiza ukukhulisa izinga lokufunda okubhaliwe. Ngale ndlela izinto zehlela umfundi noma wazenza zilekelele ekufundeni ulimi. Iqala ngokuthi ikilasi lixoxe lonke, omunye nomunye axoxe indaba yakhe ngakwaziyo noma ngokwake kwamehlela. Abafundi bakha indaba ngalokhu akade bekuxoxa ngakho, okubhalwe eshadini. Uthisha ufunda indaba afundele izingane. Ngesikhathi abafundi befunda le ndaba eqhamuka kwabebekusho, kwakheka ulwazimagama. Uthisha uyagxila afundise ngalokhu adinga izingane zikwazi.

3.18.6 Indlela yokugcizelela ubudlelwane bokufunda (*Whole Language Approach*)

Le ndlela igcizelela ubudlelwane obuphakathi kokulandela, ukufunda, ukukhuluma kanye nokubhala. Ucwaningo ngale ndlela ithi ingaphezulu (*top-up*) ngoba umqondo wokumbhalo uncike olwazini oluyisisekelo noma oluvela lukhona kanye nomqondo oza ngomfundi wombhalo. Umbono wale ndlela uthi ukufunda kuzenzakalela nje ngokwemvelo, okungahlukile ekufundeni ukukhuluma. Abacwaningi bale ndlela, bavumelane ukuthi ingane ephila lapho kuvame okubhaliwe nehlala ekhaya lapho kunezinto eziningi ezibhaliwe njengezincwadi, amaphephandaba noma omabonakude ingakwazi ukufunda okubhaliwe ngaphandle kokuba nenkinga enkulu.

Kungahlanganiswa ulwazi olubhaliwe, olufundwayo phansi, olulalelwayo nolu khulunywayo bese kuba nezithombe. Ingane efunda emabangeni aphantsi uma kusetshenziswa le ndlela incwadi eyifundayo isuke inezithombe, inamagama alula namagama aphindaphindekileyo. Ngaleyo ndlela ingane igcina incwadi eyifundayo. Inhloso yalesi senzo ukuthi ingane izuze uthando lokufunda okuzoletha ukuba ikujabulele ukufunda okubhaliwe. Kusemqoka ukuthi abantwana babenazo izincwadi zokufunda noma bengakwazi ukufunda, bajwayele okubhaliwe. Lokhu kubajwayeza ukuba bafunde okubhaliwe.

Davin no-Staden, (2012:104) uthi:

Children learn to read and write the same ways that they learn to talk. Reading principles are not learning as isolated units but as learners need them to figure out the meaning of any given text.

Okuhumusheka kanje:

Abantwana bafunda ukufunda nokubhala ngendlela efanayo nokukhuluma. Umthetho wokufunda awehlukile kuneminye kodwa abafundi bafuna bavame ukufuna isibalo esizochaza ngesikhathi esithile amagama alotshiwe.

Le ndlela ibalulekile kakhulungoba ingane ayinqunyelwe ukuthi kwenzeka nini kodwa kubalulekile ukuthi abantwana babe nezincwadi zokufunda noma ngabe bengakwazi ukufunda. Kufanele bajwayele okubhaliwe okuzoletha uthando lokufunda.

3.18.7 Indlela yolwazi lolimi (*Language Experience Approach*)

Ngale ndlela lokho ingane eke yakubona noma kwayehlela kusetshenziswa ukufundisa ukufunda okubhaliwe kanye nokubhala. Ingane ixoxa indaba yayo ixoxe ngezehlakalo ezithile eke yazibona noma zayehlela, eke yakuzwa noma ngekubone esithombeni. Ingane ingaxoxa ngevamise ukukwenza bese icela uthisha akunikeze isihloko esithile asibhale ebhodini. Yindlela ekhulula ingane ukuba ikwazi ukuqhathanisa ngesekwake kwenzeka empilweni yayo.

U-Flannagan, (1995:33) uthi:

The language - Experience Approach to the teaching of reading is based on the understanding that language and

U-

culture are intertwined – we learn to use language according to the way the people in our immediate community (church, community, family, parents).

Okuhumusheka kanje:

Ulimi – Ubuciko bokufundisa ukufunda kuncike ukutheni ulimi namasiko kuyasongelana. Kufundwa ukusetshenziswa ulimi ngendlela abantu abayiyona emphakathini (amasonto, umphakathi, imindeni, abazali).

Iyamsiza umfundi ngezinto ezake zamehlela empilweni yakhe. Konke lokho kukhulisa noma kulekelela izinga lakhe lokufunda nokukhuluma ulimi.

3.18.8 Indlela elinganisiwe (*Balanced Approach*)

Le ndlela iyakugqizelela ukuthi ayifundisi ukufunda kodwa ilungiselela isendlalelo sokufundisa ukufunda lapho sekoncika ekutheni siyini isidingo sengane nenqubekela phambili yayo.

U-Farris, (2004:84) uthi:

It is a decision – making approach through which a teacher makes thoughtful decisions each day about the best way to help each child to become a better reader and writer. It requires and enables a teacher to reflect on what he is doing and to modify instruction daily based on the needs of each individual learner. The modifications are drawn from a broad repertoire of strategies and sound understanding of children, learning and the theoretical bases of these strategies.

Okuhumusheka kanje:

Le-ndlela isiza uthisha ukumkhumbuza izinhloso zosuku ukuze akwazi ukusiza ingane ukuba abe umfundi ongcono ozokwazi ukufunda nokubhala ulimi ngendlela efanele.

Ivamise ukuphumelelisa izinhloso zikathisha inciphise umyalezo wengane ngayinye. Inekhono lokwenza umfundi aqonde akufundayo kanye necebo.

Lokhu okucashunwe ngenhla kube ngokusobala ukubaluleka kokuthi uthisha kuyofanele akuqinisekise ukuthi abafundi bakhe bathola abakufanele. Bazofunda okudinga bakufunde nokuhambisana nezidingo zabo ezahlukene.

3.18.8.1 Ukufunda ngokuphimsela (*Reading Aloud*)

Uma uthisha efunda ngokuphimsela ezinganeni usuke etshengisa ingane efanele ikwenze uma isifunda ukuze iphimsise ngendlela okuyiyonayona. Imfundiso ingane ebanayo ngokufunda ngokuphimsa kakhulu kufanele ibonakale.

U-Strickland, (2004:96) uthi:

When teachers read a picture book aloud, they encourage readers' expectations by talking about the title, cover illustrations, end papers, title page, and author and jacket information.

Uma sesihumusha uthi:

Uma othisha befunda incwadi yezithombe bephakamisa amazwi, basuke bekhuthaza abafundi kanti futhi bekwazi ukukhuluma ngesihloko esixoxa ngakho konke okufanale kutholakale.

Kubalulekile ukuthi abafundayo bakhululeke bakuveze nokuxhumana okuzotshengisa ukuthi bayakwazi abakwenzayo.

3.18.8.2 Ukufunda okukhululekile (*Guided Reading*)

Le ndlela ivumela uthisha afundise abafundi ukukhululeka uma kufundwa. Abafundi bazohlukaniswa ngamaqembu, okuzosiza ukuthi bonke balithole ithuba lokwazi amasu nezindlela zokufunda.

Uthisha uzokwakha amaqembu elandela imiphumela yabafundi ngabanye. Yilapho- ke ezothola isidingo somfundi ngamunye ofuna ukusizwa noma okufanele anikezwe ithuba elanele lokuphindaphinda ukuze athole amasu okufunda.

U-Strickland, (2004:90) uthi:

The teacher groups the learners and works with a specific group. The rest of the learners are engaged in the other meaningful reading activities.

Uma sesihumusha uthi:

Uthisha wakha amaqoqo bese esebenza nelinye iqoqo, okuyothi uma eseqedile eqhubekele kwelinye. Abanye abafundi bazobe benza omunye umsebenzi onomqondo.

Le ndlela itholakale kungebalulekile ngenxa yokushiwa esiqeshini esingenhla, okuyisona esikuveza obala ubuhle bokukhanda amaqembu uma ufundisa.

3.18.8.3 Ukufunda ngokuzimela (*Independent Reading*)

Wonke umfundi kuyadingeka afunde ukuzimisela zonke zinsuku. Lokho kunikeza umfundi ithuba lokubona izincwadi ezinhlobonhlobo. Ibanga lokuqala liyelithande ukubuka izithombe okuyizona abakwazi ukuxoxa ngazo izindaba uma befunda noma kuyisikhathi sokufunda (*reading*).

Ukufunda ngokuzimisela akusho ukuthi umntwana aqede ukubhala kodwa kumnika ithuba elimnandi lokuqeda ukufunda incwadi. Umfundi kuyamsize uma ehlulwa ukuqeda umsebenzi obhalwayo bese kuba khona akwazi ukukwenza akuqede njengokufunda.

U-Joubert, (2011:4) uthi:

Even 15 minutes per day of peace and quiet is effective for independent reading. Learners employ the strategies and skills they have learnt in their read silently in this time.

Uma sesihumusha uthi:

Kuyadingeka imizuzu eyishumi nanhlanu ngosuku afunde ngokuzimisela. Umfundi kufanele asebenzise amasu nezindlela zokufunda buthule angaphimiseli.

3.18.8.4 Ukufunda ngokuhlanganisa (*Reading Together*)

Ukufunda ngokuhlanganisa kungenzeka ngokusizwa uthisha noma ngesinye isikhathi kufundwe ngaphandle kokulandelwa.

U-Gunning, (2005:210) uthi:

Reading together as choral and describes reading opportunities in the whole class, a group or two friends the same text together to foster fluency.

Uma sesihumusha uthi:

Ukufunda ndawonye ngokucula kanye nokuchaza ukufunda. Kunikeza ithuba ibanga lonke, amaqembu noma abangani ngababili isiqephu esifanayo ukuze kukhuthazwe ukuqephuza uma ufunda.

Ucwaningo lutholile uma u-Gunning, (2005:210) ebeka esiqeshini esingenhla ukubaluleka kwalo. Luyagcizelela ukuthi othisha abaqeqesheke ngokugqwele ukuze kusizakale izingane ukufunda ngendlela okuyiyonayona.

Okubalulekile okufanele kulandelwe uma usebenzisa le ndlela engenhla:

- Ulwazi oluqukethwe
- Onkamisa namagama azofundwa
- Ukufunda ngokuphimisela
- Ukufunda ngokungaphimisi
- Ukufunda okukhululekile
- Ukubhala okubukisayo
- Ukubhala okukhululekile
- Ukufunda ngokuzimela

UMnyango WeZemfundo (*Department of Education, 2002*) uyakugcizelela lokhu ukuthi uma kuzolandelwa lezi zindlela kungaletha imiphumela emihle ezinganeni ikakhulu uma kufundiswa ukufunda emabangeni aphantsi.

3.4 Isiphetho

Kulesi sahluko kuxoxwe ngohlaka lwenjulalwazi nohlaka lwemicabango esetshenziswe ekuhlaziyeni ulwazi olutholakele. Kuyezwakala okushiwo izinjulalwazi imibono, imicabango yazo kanye nokubaluleka kolimi esizweni. Kuchazwe ngezingxenye ezingasiza uma kufundiswa ukufunda. Itholakele indlela engasiza ukubuyisa isithunzi solimi isiZulu esizweni sakithi. Isahluko esilandelayo sizodingida okuvunjululwe ezinhlakeni zomphakathi ngokwehlukana kwazo. Kuyovezwa nolwazi olutholakele ezifundeni zemfundo ezingaphansi koThungulu, kube ulwazi oluvunjululwe kubazali, kothisha, kubafundi emphakathini jikele umcwaningi akwazile ukufinyelela kubo. Lonke lolu lwazi luzobe luqondene ngqo nezinga eliphansi lokufunda nokubhala kubafundi abasezikoleni zamabanga aphantsi.

ISAHLUKO SESINE

4.0 UKUCUTSHUNGULWA NOKUDINGIDWA KOLWAZI OLUVUNJULULWE EZINHLAKENI ZOMPHAKATHI NGOKWEHLUKANA KWAZO

4.1 Isingeniso

Kulesi sahluko umcwaningi ucubungula okutholakale ezikoleni nasemphakathini owehlukene ngenhloso yokuveza obala imbangela yokungakwazi ukufunda kwabafundi ulimi lwesiZulu emabangeni aphansi. Umcwaningi uvakashele izikole ezingaphansi kweSifunda soThungulu (Empangeni) wayesegxila kanzulu eziYingini ezimbili ngenhloso yokuthola ulwazi olufanele olumayelana nenjula yendikimba yalolu cwaningo. Ngaphansi kweSifunda soThungulu umcwaningi uvakashele isiYingi saseMfolozi (Umfolozi Circuit Management) okuyilapho okubukwe khona kakhulu izikole ezingaphansi kwaso kuyilezi ezilandelayo:

- A
- B
- C
-
- D
- E

Kusetshenziswe imibiko etholakele kuphendulwa uhla-mbuzo kanye nokuxoxa nabantu ezindaweni ezahlukene. Yilapho-ke okutholakale khona ulwazi olunzulu obelucingwa umcwaningi kanye nembangela yenkinga isizwe esibhekene nayo. Imibuzo iphendulwe umphakathi, abeZemfundo okubalwa kubo abaHloli kanye nothisha abafundisa leli banga. Inhloso enkulu kube wukuthola indlela ezoletsha isisombululo senkinga yezingane ezingakwazi ukufunda ulimi lwazo lwebele.

4.2 Ukucutshungulwa kokuvunjululwa kolwazi lwezikole ezingaphansi kweSifunda sasoThungulu kanye noMhlathuze (Empangeni)

Umcwaningi usebenzise izikole ezingaphansi kweSifunda sasoThungulu ngoba yiyona ndawo abekade efuna ukuthola amaqiniso kuyo mayelana nenkinga edala izingane zingakwazi ukufunda ulimi lwazo lwebele. Ubegxile kakhulu olimini lwesiZulu. Ucwangingo luqoke izikole ezimbalwa eziYingini ngazinye ukuze kutholakale ulwazi olwehlukile kolunye. Yilapho-ke baluphendule khona uhla-mbuzo ukuthi ukuze kuvele amaqiniso ahlasele umphakathi ongaphansi kweSifunda sasoThungulu noMhlathuze okuyisona esakhele Empangeni. Ithuluzi elisetshenziwe ukuqoqa ulwazi kube uhlambuzo nokuxoxisana nothisha nabaHloli ababandakanyekayo kweZemfundo.

Ucwangingo lugxile kakhulu ezikoleni zamabanga aphansi lapho sekuqalwe khona ukufundiswa kweNqubomgomo entsha. Abahlanganyeli bocwaningo bagcwalise uhlambuzo oluzonika amaqiniso ngokuyikhona okwenzeka emabangeni abawafundisayo. Ucwangingo lugxile kothisha abahlanu esikoleni ngasinye. Ngemuva kwezinyanga ezimbili lube seluyaqoqwa uhla-mbuzo. Izikole ezisetshenziwe ekuqoqweni kolwazi ezamabanga aphansi yilezi ezilandelayo: F1, F2, F3, F4, F5, F6, F7, F8, F9, F10, F11, F12, F13, F14, F15, F16; F17 kanye no-F18 okungezona amagama angempela. Lezi zikole zakhele iSifunda soThungulu. Lokhu kwenzeka ngenyanga kaNcwaba ukuya enyangeni kaMandulo ngonyaka wezi-2013 ngesikhathi sokufundisa kodwa kwahlelwa isikhathi othisha bekhululekile. Kuthathe amasonto amane ukuqoqa lolulwazi oludingekayo. Umcwaningi uthole izindlela ezahlukenene ezingakwazi ukusiza ukufundisa lolu limi lwebele esizweni ngendlela okuyiyona. Ngale kwemibuzo eyayilungisiwe, yayiba khona ingxoxwana nothisha umcwaningi ayebegcwalisisa uhla-mbuzo yokulandelisa. Le mibuzo yayilandelisa umbuzo ohleliwe, uma ocwaningwayo edinga ukucaciselwa iphuzo elithile kwakubhalile.

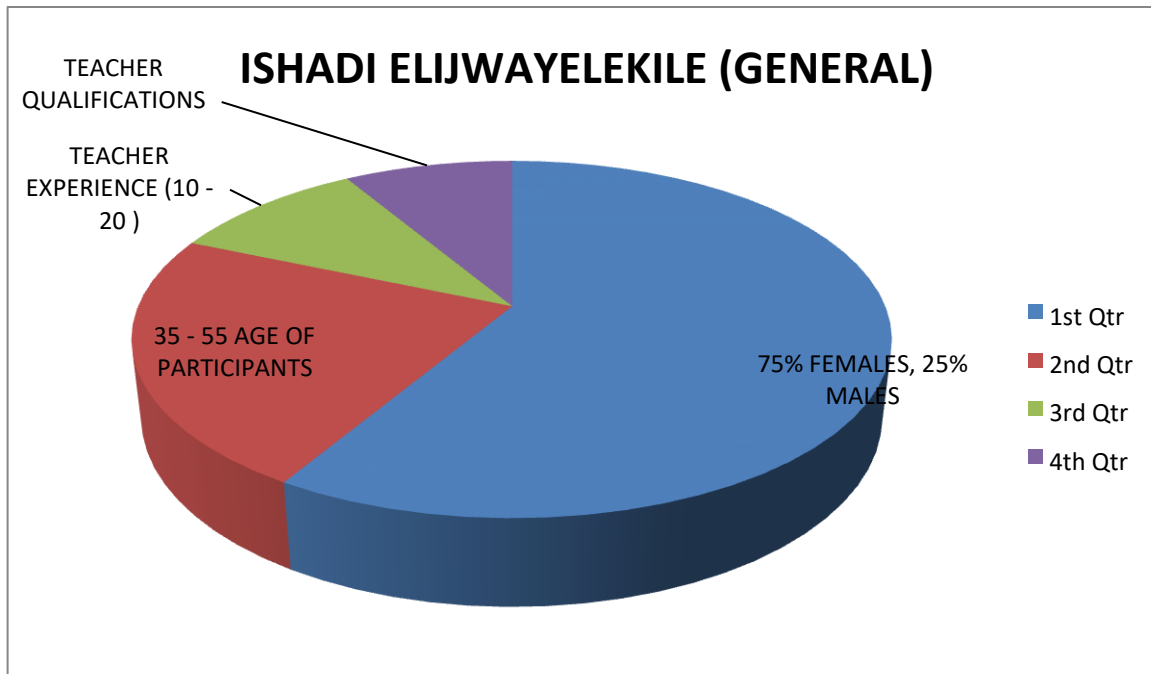
4.3 Isimo somfanekiso wohla-mbuzo (Questionnaire)

Othisha abaphendula uhla-mbuzo iningi labo lineminyaka engamashumi amathathu kuya emashumini amathathu nanhlanu (35-55) ababe yisikhombisa (7) kungabesifazane.

Kwasekuthi abaphendula ngendlela yohla-mbuzo oluhlelekile (*Structured Interview*) bebane kanti besesikoleni esisodwa. Othisha abebebambe iqhaza kulolu cwaningo sebeneminyaka eminingi besebenza njengothisha emabangeni okuthathwe kuwo lolu cwaningo. Iminyaka yabo yokufundisa ilinganiselwa eminyakeni kusukela kweyishumi (10) kuya kwengamashumi amabili (20). Okuphawulekayo ukuthi othisha abafundisa lamabanga aphantsi abesifazane abaningi ukwedlula abesilisa, nakuba abesilisa sebeqala ukuwuthanda lo mkhakha wezemfundo ogxile emabangeni aphantsi (*Foundation Phase*). Lokho okuholela ekutheni abesifazane babe ngamaphesenti angamashumi ayisikhombisa nanhlanu (75%). Okukhomba khona ukuthi abesilisa bangamashumi amabili nanhlanu (25%) abafundisa emabangeni aphantsi okungabantu abaNsundu. Lokho okucacayo bha ukuthi abafundisa lolu limi othisha abangabomdabu ekukhulunyweni nasekufundweni kolimi lwesiZulu. Amazinga emfundo ngokuqeqeshwa kothisha ababambe iqhaza kulolo cwaningo akhomba ukuthi othisha abaningi (80%) banesitifiketi sezemfundo (*Diploma Certificate*) kanti futhi bafundisa ezindaweni zasemakhaya (*Rural Areas*) kodwa ezakhele isiyingi saseMpangeni. Leli shadi elilandelayo (graph) lichaza lokhu okudingidwe ngenhla.

Ishadi elijwayelekile (*General*)

1. Iminyaka yothisha emsebenzini (10 -20) 2. Ubulili bothisha (75% Female, 25 % Males) 3. Iminyaka yothisha kulolu cwaningo (35 -55) 4. Iziqu zothisha (70% Diploma, 20% Degrees, 10% Matric)



4.4 Isimo somfanekiso wohla-mbuzo (*Structured Interview*)

Othisha abaphendule uhla-mbuzo bathi izinsiza kufundisa azanele ezikoleni. Yingakho umsebenzi wokufundisa ulimi ungamhambi kahle. Bakuvezile ukuthi kunzima ukufundisa uma sekufanele wethule umsebenzi ngendlela ephelele ezinganeni ungenazo izinsiza ezifanele. Ucwangingo lubeka isidingo sezinsiza kumaphesenti ayishumi nanhlanu (15%). Izingane kumele zikhuthazwe emakhaya nasezikoleni ngokubaluleka kokufundwa kolimi lwesiZulu. Ucwangingo luthole ukuthi izingane zidinga ukukhuthazwa kabanzi ngobumqoka bolimi, amaphesenti ayishumi nanhlanu kuphela anolwazi lwalokhu (15%). U- Davin no- Staden, (2012:104) uthi ubuciko bokufundisa ukufunda kuncike ekutheni ulimi namasiko kuyasongelana. Kufundwa ukusetshenziswa ulimi ngendlela abantu abayibona emphakathini (amasonto, umphakathi, imindeni nabazali) U- Walker nabanye, (1919:56) bathi *success in education depends largely on the degree to which children in schools are enable to understand the connection between what the teachers say*. Kuyabonakala ukuthi ngempela ngempela okuyibona abantu abaqguquzela izingane ukuthi zikhule kwezikwenzayo yibona kanye othisha. Kubeka obala ukuthi izingane kufanele ziqququzelwe ukuze zibenothando lokufunda. Isikhathi sokufundisa naso sibalwe njengenyeye yezinkomba zokungabi nasisekelo kwabafundi olimini lwesiZulu. URichek,

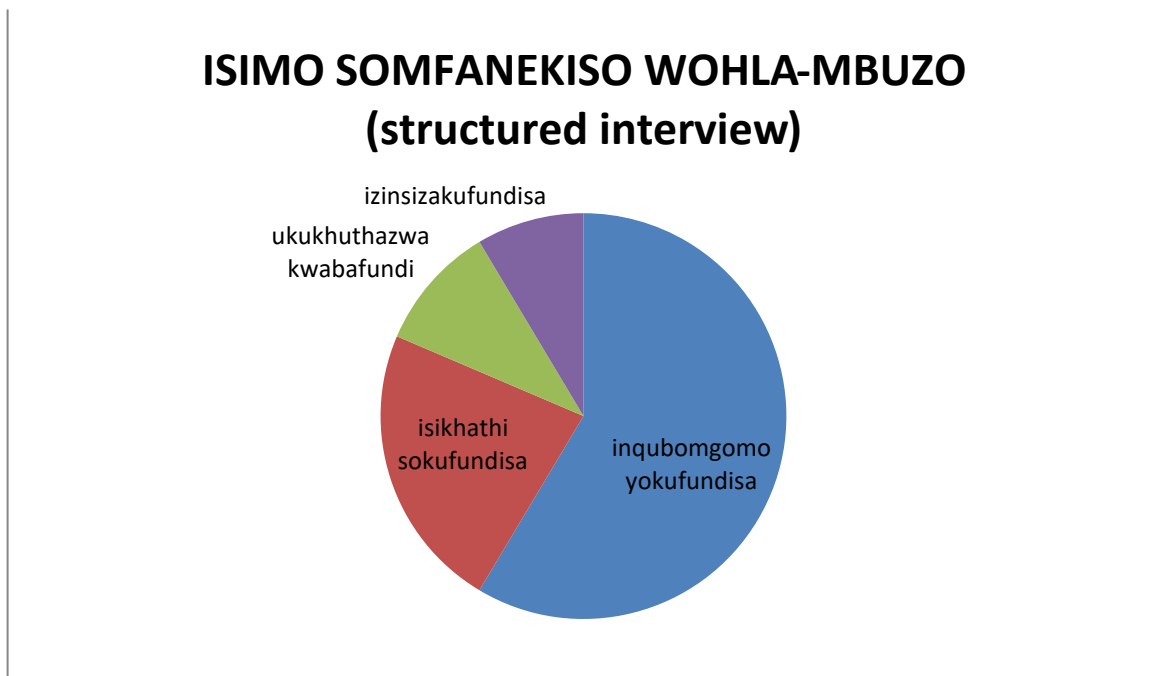
(1984:201) uthi *the poor reader finds that doors are closed for personal growth and career opportunities. Reading is a key tool for acquiring and maintaining employable skills.* Lapho kukhomba khona ukuthi izingane azikhuthazwe kakhulu ngesiko lokujwayelana nokufunda, njengoba u-Richek, (1984:201) egcizelela ukubaluleka kokukwazi ukufunda kwengane. U-Bond, (1984:169) uphinde agcizelele ukubaluleka kokufunda uma ethi *reading is complex learning. Reading ability is not a specific or single attribute. It is made of hierarchy of many skills and abilities, attitudes and tastes.* Lokho kukhomba khona ukuthi ukufunda kuwuchungechunge lwamakhono okukhombisana nokucabanga kokufunda. Ucwangingo lukuvezile ukuthi isikhathi sokufundisa emagumbini asanele ngoba kufanele kugxilwe kakhulu ekufundiseni izinhlamvu kanye nonkamisa ngaphambi kokuba izingane ziqhubeke nomsebenzi wokubhala igama, umusho kanye nokufunda okufanele kuphendulwe. U-Strickland, (2004:96) uthi uma othisha befunda incwadi yezithombe bephakamisa amazwi, basuke bekhuthaza sbasfundi ukuthi bafunde ngendlela efanele uma befunda amagama noma imisho. Ngenkathi ekhula umfundi, ukhula ngokomqondo lapho esethi u-Yussen, (1983:60) ubeka kanjena *the reader must use his prior knowledge held in memory in order to succeed in the acquisition of the meaning from printed job materials.* Kugcizelela khona ukuthiumfundi kudingeka abeke obala mulwazi n analo, oluyomsiza ekuqhubekeni ukukhulisa ulwazi analo angaluthola ngendlela.

Ucwangingo luveze ukuthi amaphesenti angamashumi amabili (20%) kuphela anolwazi lwalokhu. Ucwangingo luveze ukuthi umthelela omkhulu ekungabini nasisekelo ekufundweni kolimi lwesiZulu ukushintshashintsha kohlelo lokufundisa ngoba izingane ziyadideka uma usaqala. U-Meyer, (2011:91) ubeka kanjena uma egcizelela ukuthi ingane ikhumbula kalula igama elifundile imvamisa lokho kuncike emqondweni wayo. Kuyosiza kakhulu uma ingaliboni igama. Olubuye ludide abantu abazokwethula lo msebenzi ezinganeni. Ucwangingo luveze ukuthi amaphesenti angamashumi amahlanu (50%) kuphela anolwazi ngohlelo lokufundisa ngohlelo olusha lwezemfundo. U-Bartholomae noPetrosky, (2007:15) bayakugcizelela ukuthi ukufunda kufaka impoqo, uma ubeka uphawu encwadini lokho kuzolubeka nakuwe ngokunjalo. Okukhomba obala ukuthi kubalulekile kakhulu ukwazi ukufunda kwengane. Lokho kuyokwenyusa izinga layo empilweni. Umcwangingi uyakugcizelela ukuthi okube yimbangela enkulu ukushintshashintsha kohlelo lokufundisa.

Okudalwa ukuthi uma kungena unqongqoshe omusha kuqala uhlelo olusha. Kuyabonakala ukuthi kuhle kube khona umthetho obekwa nguHulumeni ophoqayo ukuthi kuhle noma kuthatha omunye unqongqoshe kungashintshwa izinhlelo. Kuyabonakala ukuthi kubekwe umgomo nomthetho othi luhlale isikhathi esingangeshumi (10). Kuyoletha umphumela omuhle esizweni sonke. Kuyosizakala nababhali bezincwadi ukuze bekwazi ukulandela ngokufundwayo. Nabafundisi bayokubona abakwenzayo emagumbini. Lokhu okungenhla kuhumusheka kanjena ngokwe shadi (graph).

Ishadi lesimo somfanekiso lohla-mbuzo (*Structured Interview*)

- 1. Izinsizakufundisa (15%) 2. Ukukhuthazwa (15%) 3. Isikhathi sokufundisa (20%) 4. Inqubomgomo olushintshashintshayo (50%)**



4.5 Okutholakele ngesikhathi socwaningo (*Content Discussion*)

Ucwaningo luthole ukuthi amakhaya aphethwe izingane ngenxa yokuthi abazali abasekho emhlabeni. Izingane zihlala zodwa akukhu Yikho lokho okudala ukuthi kubenzima ukwenza

umsebenzi wesikole ngokwethembeka (40%) ekhulwini. Abezemfundi kufanele babeke imithetho ezolandelwa abafundi okuzosiza uma kufundiswa okungaba (30. Kuyafuneka ukuthi kugcizelelwe usiko mpilo olungaba lusizo ekufundisweni ulimi lwasekhaya. Olugcina lubeke ulimi lwasekhaya isiZulu ezingeni eliphansi (20%). Kuyadingeka ukuthi abafundisi basebenzise amasu asizayo ukufundisa ulimi ikakhulu emagumbini. Kuyabonakala ukuthi amasiko awalandelwa ngendlela okuyiyonayona. Okungaba nomthelela ongemuhle ezinganeni uma sekufanele kubhalwe. Okuwubeka emaphesentini awu-(10%).

Kusetshenziswe imibiko etholakele kuphendulwa uhla-mbuzo kanye nokuxoxa nabantu ezindaweni ezahlukene. Yilapho-ke okutholakale khona ulwazi olunzulu obelucingwa umcwaningi kanye nembangela yenkinga isizwe esibhekene nayo. Imibuzo iphendulwe umphakathi. AbeZemfundo okubalwa kubo abaHloli kanye nothisha abafundisa leli banga. Inhloso enkulu kube wukuthola indlela ezoletsa isisombululo senkinga yezingane ezingakwazi ukufunda ulimi lwazo lwebele.

4.6 Ukucutshungulwa kolwazi lwezikole ezingaphansi kweSifunda sasoThungulu kanye noMhlathuze (Empangeni)

Umcwaningi usebenzise izikole ezingaphansi kweSifunda sasoThungulu ngoba yiyona ndawo abekade efuna ukuthola amaqiniso kuyo mayelana nenkinga edala izingane zingakwazi ukufunda ulimi lwazo lwebele. Ubegxile kakhulu olimini lwesiZulu. Ucwangingo luqoke izikole ezimbalwa eziYingini ngazinye ukuze kutholakale ulwazi olwehlukile kolunye. Yilapho-ke baluphendule khona uhla-mbuzo ukuthi ukuze kuvele amaqiniso ahlasele umphakathi ongaphansi kweSifunda sasoThungulu noMhlathuze okuyisona esakhele Empangeni. Ithuluzi elisetshenzisiwe ukuqoqa ulwazi kube uhlambuzo nokuxoxisana nothisha nabaHloli ababandakanyekayo kweZemfundo.

Ucwangingo lugxile kakhulu ezikoleni zamabanga aphansi lapho sekuqalwe khona ukufundiswa kweNqubomgomo entsha. Abahlanganyeli bocwangingo bagcwalise uhlambuzo oluzonika amaqiniso ngokuyikhona okwenzeka emabangeni abawafundisayo.

Ucwaningo lugxile kothisha abahlanu esikoleni ngasinye. Ngemuva kwezinyanga ezimbili lube seluyaqoqwa uhla-mbuzo. Izikole ezisetshenzisiwe ekuqoqweni kolwazi ezamabanga aphantsi ezingaphansi kwalezi ziyingi ezingenhla. Umcwaningi uthole izindlela ezahlukene ezingakwazi ukusiza ukufundisa lolu limi lwebele esizweni.

Umcwaningi usebenzise ulwazi aluthole ocwaningweni abelwenza ngenkathi ekhuluma nothisha ngaphansi kweSiyingi sika-A, B, C, D kanye no-E. Ulwazi olutholakele kothisha lube umgogodla walolu cwaningo ebewenziwa. Kusetshenziswe uhla-mbuzo kanye nokuxoxisana kanzulu nothisha ukuqoqa ulwazi. Imibuzo ibhekiswe kothisha kanye nabaHloli beZemfundo emabangeni aphantsi yile elandelayo.

4.7 Umphakathi

Ucwaningo luthole inkinga ngenkathi luxoxa nomphakathi. Ubugxeka kakhulu uMnyango Wezemfundo ngokungasheshi ukuthumela izinsizakufundisa ezikoleni okuholele othisha enkingeni noma ngabe isikole siyazimisela ukuqikelela ukuthi izingane ziyafundiswa ngendlela. Ubekile nangendlela othisha asebefundisa ngayo izingane zabo kulesi sikhathi samanje. Bakhala ngokungabi nasikhathi kothisha ezikoleni okuze kwenze kudinge ukuthi uma kuqashwa akuhlolwe ukuthi umfundisi uyazithanda yini izingane noma uzosebenzela imali. Lokho kwakushiwo ngoba bebukelela izingane zabo ukuthi azinabo abantu ezibukelela (*role model*) kubo njengakuqala. Izingane zazithanda ukufana nothisha othile ezimthandayo.

Kuyaphawuleka ukuthi eminyakeni edlule izingane zazinikezwa ithuba elanele lokufunda. Namhlanje uma kufundiswa kuyasheshwa ngoba kusuke kujahwe ukuyogcwaliswa amaphepha afunwa uMnyango Wezemfundo okugcina kufake ingane enkingeni ngoba yiyona kanye esuke ingezwanga obekufundwa egumbini ngaleso sikhathi. Ingane uma ifika ekhaya akekho umzali ngoba usebenza kude ubuya ngoLwesihlanu noma kanye ngenyanga ngenxa yendawo ekude asebenza kuyo noma umsebenzi awumvumeli ekhaya sonke

isikhathi. Uma ebuya ekhaya akanaso isikhathi sezingane zakhe, uxakwe umsebenzi okufanele awuqedele ukuze engaxabani nabaPhathi bakhe.

Umphakathi ubekile nangempilo yezingane ukuthi ziphethwe uhulumeni ukudlula abazali bezingane. Uma uke wakhuya noma washaya ingane uzoboshwa wena mzali. Kwabona abazali bazibona bedideka uma bekhuza izingane zabo. Ziyabethusa zithi zizobikela amaphoyisa ukuthi ziyathethiswa emakhaya. Othisha bebedabuka ngabakubukayo ukuthi kazi izingane ziyoba yini uma sezikhulile. Azilaleli muntu nje empilweni yazo yonke, zithi zingalaleli, azinandaba nalutho emhlabeni.

4.8 Amaphephandaba (*Newspaper*)

Umcwaningi uhambele ababhali bamaphephandaba aphuma masonto onke lapho ubefuna ukuthola ulwazi. Kubonakele ukuthi isizwe sonke siyakhala ngale nkinga yolimi ukuthi izingane azikwazi ukufunda ulimi lwazo lwebele isiZulu.

Abenhlango ye-United Nations Educational, Scientific and Cultural Organization (UNESCO) bachaza ulimi ukuthi luyisikhali sokwazi ukuchaza nokuxhumana kokufunda nokubhala. Kuyatshengisa ukuthi bagcizelela ukubaluleka kokwazi ukufunda.

Le miyalelo ayigqogquzeli noma ayikhuthazi ingane ngokufunda ngendlela evumelekile. Abafundi abanenkinga yokufunda ulimi basuke bazi. Okubi izingane ziyaqhubeka ukwenza umsebenzi wazo ngokungathembeki nangokungazimiseli.

Abazali bazithola beyizehluleki ngokungakwazi ukusiza izingane zabo ukufunda ulimi emakhaya uma sekuyithuba labo lokusiza izingane. Babuye babeka nokuthi kwazona izingane zinesikhathi esiningi sokubuka umabonakude nokulalela ulimi lwesiNgesi. Kukhona omunye umzali okhale ngezindawo ezingasiza izingane ngokufundisa ulimi emva kokuphuma kwesikole ukuze zithole ithuba lokufunda kabanzi ngolimi lwazo.

4.9 Inselele ebhekene nezingane ezingakwazi ukufunda ulimi lwazo lwebele

Imvamisa yalezi zingane azikwazi ukuzwakalisa okuxoxwa ngomlomo noma okukhulunywa ngakho. Amagama asetshenziswayo ekukhulumeni ulimi yiwona akhiqiza umsebenzi osezingeni eliphansi, odalela izingane zigcine zingakwazi ukuxoxa ngolimi lwazo lwebele.

Ucwaningo olutholakele luthi izingane zifundiswa othisha abangenalo uthando lwabakwenzayo. U- Fairbain no-Winch, (1996:20) unyaka bayagcizelela uma bethi uma umfundi esenekhono lokufunda, kufanele afike ezingeni eliphezulu lezemfundo engumfundi oseqopheleni eliphezulu, esekwazi ukuphimisa igama ngendlela okuyiyona. Okungaba usizo olukhulu ukuvikela lomthelela ongemuhle esizweni. Imvamisa yothisha bathi abasathandi ukufundisa ngoba okuningi okubhalwayo. Baze bagcine sebeqhubeka nomsebenzi ngoba bengenayo into abangayenza edingekayo empilweni. Lokho kugcina kuholela ekutheni bayeke ukuba ngothisha.

4.10 Iqhaza likaHulumeni ekuthuthukiseni ulwazi lokufunda noma ubumqoka bokufunda

Umcwaningi ukubonile lokho ukuthi uhulumeni uthe angabona ukuthi kuyonakala, wayeseqala ukuletha imiqulu eminingi ngokulandelana ezozama ukufukula ulimi emabangeni aphantsi (*Foundation Phase classes*) efuna ukubona ukuthi izingane zona zizosizakala kanjani uma sezifundiswa ngalezo zindlela. Okutholakele ukuthi uphuzile uMnyango Wezemfundo ukubona lo monakalo. Unqume ukubhalisa izivivinyo zolimi ngenxa yokuthi ubesefuna ukubona ukuthi izingane zazi kangakanani kodwa kuhambe kwahamba wayeseyayibona le nkinga edalekayo ezinganeni, ikakhulu emabangeni aphantsi lapho izingane zilindeleke ukuba zitshengise ukuthi ziyalwazi ulimi lwazo lwebele ukuze zizokwazi ukuqhubekela kwamanye amabanga. U-Kennedy, (2005:20) uthi *reading is important for children because books help children to develop vital language skills. It can*

also enhance children's social skills. Okugcizelela khona ukubaluleka kokufunda ezinganeni ukuthi kuyikhona engephucwe lona. Kuyisikompilo olubalulekile olimini.

4.11 Okubenomthelela noma imbangela ekufundiseni isiZulu njengolimi lwasekhaya

Umcwaningi ukutholile ukuthi ukuqala kukaHulumeni ukuvumela izingane zethu ukuba zifunde ezikoleni zezinye izinhlanga. Yizona ezingalufundisi ulimi lwesiZulu. Kubonakele ukuthi ukufunda lolu limi ukukhuluma noma ukulubhala ubayinhlekisa enkulu emphakathini kube sengathi awufundile ngokwanele.

Ngesikhathi sokucinga ulwazi abazali bebezwakalisa ukungakujabuleli okwenziwa uMnyango Wezemfundo ezinganeni zabo ngokungafundiswa kwesiZulu ngoba kuthiwa kungahle kwehlise isithunzi uma sebehleli nezinye izingane zomakhelwane noma kubangani babazali. U-Nkosi, (2005:155) uma esika elijikayo ngemvelaphi yolimilwesiZulu, uthi liwulimi lokuqala kulabo abaluncelayo konini. Kugcizelela khona ukuthi ingane ngenkathi ilalele isuke ifunda imithetho yolimi. Ngakho-ke ithola ithuba lokufunda imithetho yolimi.

Nazo izingane uma zixoxa ziphendula ngesiNgisi, okusobala ukuthi seziyizihambi lapha kwaZulu. Akusekho ukuzigqaja ngolimi lwazo. U-Thembela, (1981:1) uyawufakazela lo mlando uma ethi ulimi lomdabu ilona umntwana aluncela kunina kusukela ekuzalweni kwakhe. Ngakho-ke ilona limi oumxhumanisa nabantu nezinto ezenzakalayo nezehlakalayo ezaziphathelene nempilo yakhe. Kuyamgqugquzela ukuthi azi ukubaluleka kolimi lwakhe lokuqala.

4.12 Uqeqesho lwaseKolishi / ESikhungweni Semfundo Ephakeme

Ucwaningo luyaphawula inkinga yoqeqesho lothisha ngoba wenze umahluko phakathi kothisha ofunde eKolishi kanye nofunde eSikhungweni Semfundo Ephakeme.

Beqeqeshelwa ukufundisa amabanga aphansi bobabili.

Ucwaningo lubekile ngendlela okwakufundiswa ngayo eKolishi esingafani nalena okufundiswa ngayo eMaNyuvesi njengamanje. Imvamisa amaNyuvesi awagxili kakhulu ezindleleni zokufundisa izingane njengokuthi ungayisiza kanjani ingane uma ihlulwa ukufunda uhlamvu. Umsebenzi awenzeki ngendlela okuyiyona efunekayo ngenxa yokuthi izindawo zokufundisela othisha abaqeqeshwayo azikho. Othisha abanayo indawo abangafundela kuyona ukufundisa la mabanga aphantsi. Lokho kwenza baphume bengenalokhono lokwenza izinsizakufunda (*teaching aids*) ezizobasiza uma sebeyofundisa ezikoleni. Abanaso isikhathi sokuqeqesheka kahle ngoba isikhathi sokufunda ukubhala ebhodini asenele kahle kanti indawo yokufundisela ayanele ngenxa yabafundi abaningi egumbini ngalinye ekubeni namabhodi awenele. Abafundi bazithola belindana uma sekuyisikhathi sokuyofundela ukubhala. Kwayena uMfundisi uzithola engenaso isikhathi sokusiza umfundi ngamunye ngendlela okuyiyona.

Ucwaningo luthole ukuthi kunesho esithi uma ufunde eNyuvesi kuthiwa uholo kakhulu kunalabo abafunde eKolishi. Kubonakale okushiwo abantu ukuthi kuya ngomuntu ngamunye ukuthi ukhethe kuphi ukufunda.

4.13 Uqeqesho olutholwa uthisha esesebenza

Umcwaningi ukubeke ngokusobala ukuthi othisha bazithola banenkinga uma sekufanele basebenzise lolu hlelo. Abalutholanga uqeqesho olwanele olubasiza ukufundisa imiqulu emisha ekhishwe uMnyango WezeMfundo ebizwa ngokuthi “iNqubomgomo-mbhalo.”

Othisha bagcina benenkinga yokungaqondi okufanele bakufundise izingane. Bazibona bewondingasithebeni uma beqala umsebenzi. Abanaso isiqiniseko ngokufanele bakufundise ezinganeni ukuze nabo ngelinye ilanga bazincome ukuthi bawusizile umphakathi.

Ngokubuka komcwaningi kuyaphoqa ukuthi kuhle kube noqeqesho oluzosiza othisha abaqalayo ukusebenza ezikoleni.

Ucwaningo luyakugcizelela ukuthi kuvamisile ukuba uma kuqala unyaka kungahambi kahle ezikoleni ngoba othisha abaqala ukufundisa benganikeziwe ithuba lokuqeqeshwa ngokuthile okufanele bakwazi. Izingane zisuka emakhaya ahlaselwe izinkinga ngoba imvamisa yazo zihlala nogogo. Uthisha noma kumnike isithombe esihle sokwamukela impilo yengane kanye nomphakathi ephuma kuwo, lokhu kungaba yinselelo nakubo othisha abaqalayo ukufundisa.

Alex Coutts, (1996:44) ubeka kanjena:

“A further way of empowering teachers is to extend their personal and professional expertise via interventions in the school itself. The organized teaching profession has an important role to play in this regard.”

Uma sekuhunyushwa uthi:

“Okuqhubekela phambili okuzosiza ukunikeza amandla kothisha ukuze bakhulise uqobo lomuntu nobungcweti. Luwuhlelo olubanzi lwezeMfundo, oluneqhaza olubalulekile okumele luyibambe endleleni yokugcwaliseka kwezidingonqangi.”

4.14 Umthelela wokungakwazi ukufunda kwezingane eNingizimu Afrika

Othisha abanaso isineke sokutotobisa ingane ngenxa yamaphepha agcwaliswayo ukuze igcine isibona lapho iqonde khona. Lapho sekufanele ixhube izinhlamvu, okugcina kuyinkinga enkulu uma ingane ingakwazanga ukufunda ebangeni eliphansi (Foundation Phase) okungahle kudale imikhuba emibi njengokungathandi ukufunda, abone isikole singabalulekile empilweni.

Othisha bakhale ngezincwadi ezifundwayo ukuthi azizwakali kahle. UNgqonqoshe ophethe uMnyango Wezemfundo ngaleso sikhathi usuke ezofika nezincwadi ezintsha okuzofundiswa ngazo kodwa uma ufunda naso isiZulu esisetshenziwe kuleyo ncwadi

sisuke singekho ezingeni lolimi ngempela. Ziyadideka izingane ngoba uma sezifunda akuzwakali kahle noma zifunda isiNgesi noma ingxubevange yezilimi.

4.15 Ukufundiswa kwesiZulu njengolimi lwasekhaya ezikoleni zakwaZulu–Natali

Ucwaningo luveza ukuthi lapho befundisa ukufunda othisha emagumbini ebanga lokuqala, bavamisile ukuqala ngokufundisa imisindo. Le misindo iqala ukufundiswa ebangeni lokuqala ngonkamisa (a, e, i, o, u) bese beqhubekela emisindweni engongwaqa ehamba ize iyohlanganiswa nonkamisa. Isibonelo: b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z. Uma ifundiswa imisindo kufanele ilandelane. U-Pearson, (2014:259) ubeka kanjena the ability of a speaker to use language appropriately in a communication experience. Lapho echaza ukuthi kufanele abe nekhono lokufundisa ulimi ngendlela yokuxhumana nolwazi.

Okwatholakala ukuthi othisha uma befundisa uhlamvu kufanele basebenzise amashadi anezithombe ezikhombisa uhlamvu olufundiswayo ngaleso sikhathi. Lokho kuyosiza ukukhumbuza abafundi ngemisindo asebeyifundile. Emva kokufunda ishadi lizobekwa odongeni ukuze njalo limkhumbuze uma elibuka. Lapha ngezansi isibonelo sethebula elikhombisa ukuthi othisha balekelela kanjani izingane uma bezofundisa ulimi ikakhulu imisindo ukuze izingane zingaphinde zikhohlwe uma sezisizwa abazali bazo ekhaya. Liphinde litshengise uma sekuhlanganiswa imisindo (onkamisa nongwaqa).

4.16 Ukuhlolwa kokufunda okubhaliwe

Ngezansi kuzoxoxwa ngezinhlobo zokuhlola ukufunda.

4.16.1 Ukufunda umusho noma indaba yonke

4.16.2 Isibizelo nezindatshana

Ukwakhiwa kweshadi lokufundisa onkamisa nongwaqa

a	e	i	o	u
ma	me	mi	mo	mu
ba	be	bi	bo	bu
da	de	di	do	du
fa	fe	fi	fo	fu
ga	ge	gi	go	gu
la	le	li	lo	lu
sa	se	si	so	su
na	ne	ni	no	nu
ka	ke	ki	ko	ku
za	ze	zi	zo	zu

Emva kokuba ingane itshengise ukwazi ukufunda imisindo kanye nokuxhumanisa ongwaqa nonkamisa iyonikwa ishadi elifana naleli elingenhla. Ukuze yakhe amagama ngenkathi yenza lokhu iyakhuluma (iyaphimisela) uma ifunda ukuze ibonise ukuthi isiyakwazi ekufundayo noma isiyawubona umehluko. Ukufundwa kwemisindo kuyasiza ekutheni

ingane ifunde kabanzi ngobhalomagama. Kuwumsebenzi kathisha oqeqeshekile ukusiza ingane ekufundweni kokuqondiswa ukubhalwa kolimi.

4.17 Umfundi nomfundisi okufanele bakuqonde ngolimi

UNkosi noMsomi, (1992:71) bathi:

“Ulimi, wulimi ngoba kunemithetho ethize abakhuluma lolo limi abavumelana ngayo ukuba bayilandele ukuze bazwane. Le mithetho yolimi (uhlelo) nakuba ishintshe, ivamise ukungaguquki. Yingakho nje isizukulwane ngesizukulwane sifunda imithetho yesizukulwane esingaphambi kwaso njalo-njalo imithetho leyo eyasungulwa ngokhokho bolimi lolo. Abacubunguli bolimi basuke bethungatha le mithetho esuke iyisizinda sokwakheka kolimi. Izindlela zokuthungatha – ke azifani. Abanye abacubunguli basebenzisa imibono yabo ngaphandle kokuba bahlangabezane nemithetho njengoba isetshenziswa ngabakhulumi bolimi.”

Kubalulekile-ke kumfundi wolimi ukuthi azi ukuthi yini ebalulekile ehlukana indlela ulimi (uhlelo) olwethulwa ngayo ezincwadini lezo azifundayo zohlelo.

4.18 Amasu okufundisa ukufunda

Othisha lapho befundisa ukufunda bathi basebenzisa amasu athile okufundisa. Kuzobalwa lawo abawasebenzisayo ekufundiseni ukufunda.

4.18.1 Ukufundisa ukufunda

Othisha bachaza ukuthi ukuze ukufunda kube yimpumelelo, njalo nje kumele bafunde okubhalwe ebhodini. Emva kokufunda uthisha uye athi ababhale okusebhodini kunjengoba

kunjalo. Ngalokho-ke usuke enzela ukuthi bengalukhohlwa uhlamvu uma belubona emgwaqeni noma lapho behamba khona. Lokhu kuye kube amagama noma imisho emifushane enemisindo abakade beyifunda. Lapho sebefunda ngosuku olulandelayo kuye kungabi yinkinga, balifunda kuqala igama beliphindaphinde.

Ucwaningo luveza ukubaluleka kokwazi ukufunda ulimi lwesiZulu njengolimi lwebele. Izingane ziyavama ukulingisa uthisha wazo ngakho-ke kuyasiza ukuthi zimlalele kuqala ngesikhathi efunda. Emva kwalokho sekuyoba lula ngoba zizobe zenza okukade kwenziwa uthisha wazo.

4.18.2 Ukusetshenziswa komdlalo

Ukufunda yilokhu okuyikho ngenxa yokubhala kanjalo nokubhala kuyilokhu okuyikhona nje ngenxa yokufunda u-*Commeyras*, (2009) u-*Grellet*, (1992). Ubuye aqhubeke athi u-*Commeyras*: (2009) ukubhala nokufunda kuyizelamani ngenxa yokuthi lapho sibhala, sibhala ukuze kube khona ozoqonda lokho esikubhalayo. Imvamisa akwanele uma kufunda okubhaliwe ngoba kusuke kugxile emsindweni nasemagameni. Kwenziwa ngoba kubalulekile ezinganeni nokuthi abacwaningi abayigcizelelayo (u-*Excell*, no-*Linington*: 2009). Kwenziwa imidlalo ngoba kutholakala usizo ukukhumbuza izingane ngohlamvu ebezifunda ngalo. Kuye kube umqhudelwano wamaqembu egumbini. Kuhlukaniswa amaqembu amabili kube abafana bodwa bese beqhudelana namantombazane.

Lokhu kuyakhombisa ukuthi ukufunda kwezingane ezincane kumele kunothiswe ukudlala kwabantwana. Ukuze bakujabulele noma bakuzwe kumnandi, bagcina bengakuboni njengento elukhuni noma enzima.

4.18.3 Ukufundela izingane indaba

Nakuba othisha kungesibo bonke abakwenzayo lokhu ngesikhathi sengxoxo, ukufundela abafundi indaba ezizoyifunda ngenye yamasu abawasebenzisayo ukuze izingane zilalele.

Uthisha uma efundisa usebenzisa izwi lakhe uma ephimisa. Izingane zivamisile ukulingisa uthisha wazo ngakho-ke kuyamsiza kakhulu ukuthi ziyashesha ukwazi okufanele.

4.18.4 Ukufunda kanyekanye, ngokwamaqembu, ngababili nangayedwa

Ukufunda njengebanga, ngokwamaqembu noma ngamunye kwenzeka zonke izinsuku. Lapho befunda njengebanga uthisha uyakhomba ebhodini noma ngabe yishadi. Bayasondela abafundi ngabanye eduze kwebhodi bazofunda. Wonke umfundi kuyaphoqa ukuthi alithole ithuba lokufunda. Babuye bafunde bonke abakufundayo belekelelwa yizithombe.

Lokhu kukhombisa ukuthi uthisha uthwala kanzima ngoba uma izingane zingaphezu kwamashumi amane (40) egumbini ngalinye, kugcina zingasizakali zonke izingane ngenxa yethuba lokufunda lingenele kahle. Lokhu kuyasiza ngoba izingane zifunda ngesivivini amagama noma izinhlamvu.

4.19 Ukwenaba ngezibalo ezingumphumela wocwaningo

Njengoba umcwaningi ebefinyelela ezindaweni ezahlukene ukwenza ucwaningo ubefike axoxe nabantu abafica lapho noma abaPhathi bezikole.

Umcwaningi uqale ucwaningo eziYingini ezahlukene. Kwesinye sezikole uxoxe nesisebenzi sakwahulumeni, wathola ukuthi kuningi okusafanele kulungiswe ezikoleni. Okokuqala umcwaningi wabuza izilimi ezisetshenziswayo emabangeni aphansi. Inkinga kwaba ukungatholakali kweNqubomgomo entsha yolimi eyayizoseka ukusebenza kolimi lwesiZulu. Kwayona iNqubomgomo entsha ayaziwa kahle othisha ukuthi isetshenziswa kanjani. UMthethosisekelo waseNingizimu Afrika, umthetho oyikhulu nesishiyagalombili (108) wonyaka we-1996 othi zonke izilimi zibalulekile. Kuyabonakala ukuthi nawo

uMthethosisekelo uyadida ngoba kugcina kusebenza lolu limi okuthiwa olokuxhumana umhlaba wonke isiNgisi. Phela ekugcineni luletha izinkinga ezinganeni zabaNsundu.

4.20 Ukugxila ngocwaningo olutholakele (Consolidation)

IziYingi	Izindlela zokufundisa	Izinga lokufundwa kwesiZulu	Izimbangela zezinkinga
1. A	Kuyikhona kodwa akucaci kahle uma sekufanele kwenziwe. Amasungasetshenziswa awabekiwe obalangenxa yohlelo olusha olungalandelwa.	Lunciphile ekufundisweni emagumbini.	IsiZulu asithandeki ezinganeni ngoba zigcina zibukeleka phansi uma zisikhuluma.
2. B	Kuyikhona kudingeka kwenziwe ngendlela efanayo engaba lusizo kuwonkewonke umuntu onguthisha.	Luyehla kakhulu ezikoleni.	Izingane azinalo uthando lokufunda izincwadi zesiZulu.

3. C	Izingane zithola ulwazi oluyilo. Lokho kufakazelwa ukuthi abanye abafundi bayakwazi okufanele bakwenze uma sekufundwa. Inkinga idalwa ukuthi awekho umgomo olandelwayo obekwe waba ngumthetho	Lwehlile ngoba abantu sebathanda isiNgisi kakhulu.	Othisha abalutholanga uqeqesho olwanele ngokusetshenziswa kweNqubomgomo entsha.
	kubafundisi. Ikakhulu kulo lona lelibanga eliphansi.		
4. D	Kuyikhona uma kungafundiswa abazali ukuthi kuyini elindelekile kubo engahle esize. Lokho kungavikele le mbangela eyenza abazali bengazi ukuthi kufanele bazisize kanjani izingane zabo.	Alwanele kudingeka bagqugquzelwe abantwana ukujwayela nokufunda izincwadi.	Abazali makhaya. ababambisene nezingane

5. E	Othisha abanaso isiqiniseko sokufundiswa konkamisa nezinhlamvu. Umcwaningi usebenzise lolu hlelo olwenziwa ngenhla olungasiza othisha ekufundiseni izinhlamvu emagumbini.	Lwehlile kakhulu ngenxa yokubukeleka phansi kwesiZulu emphakathini.	Abazali abathandi izingane zabo zifunde isiZulu. Bafuna zicijwe kakhulu ukuveteza isiNgisi. Yingoba bethi IsiZulu sovalela izingane zabo amathuba uma sekufanele zithole umsebenzi ezindaweni ezingcono noma kanye esiphezulu.
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Umcwaningi usebenzise izinhlamvu ukuvikela ukuvsebenzisa amagama angempela eziyingi. Lokhu ukwenze ngenhloso yokuvikele abaphendula uhla-mbuzo. Okuyibona othisha abafundisa kulezo zikole ezakhele lezo ziYingi umcwaningi azisebenzisile ukuqoqa ulwazi abeludinga.

Kuyabonakala ukuthi zonke lezi ziyingi ezinhlanu zinenkinga efanayo. Olubangelwa uHulumeni ongena ngaleso sikhathi ngoba ufika nohlelo olusha. Imbangela edalwa ukungena kukangqongqoshe omusha ofikayo. Othisha bagcine bengasazi okufanele bakwenze emagumbini. Badidwa izindlela zokufundisaa ezifikayo ngaleso sikhathi. Lapha u-Traford noLeshem, (2008:44) lapho uma bethi ulwazi lwezinjulalwazi lunika umqondo ngalokho umcwaningi akucingayo. Okukhombayo ukuthi izinga lokufundwa kwesiZulu kuhle lunikezwe isikhathi esanele. Uhlelo olusha kuhle landise isikhathi sokufundisa ulimi ngoba yilona eliwumgogodla wazo zonke izifundo. Okuyimbangela yokungafundwa kahle kwesiZulu ukuthi asithandeki ezinganeni, ngenxa yokuthi umfundi ubukeleka phansi kontanga. Othisha babhekana nenkinga ngoqeqesho olunganele lokufundisa ulimi ngendlela esizweni. UngqongqosheuMotshekga, (2011) uthe kuhle

kwethulwe uhlelo olusha lweNqubomgomo ngoba ebona ukuthi lungahle lulethe ushintsho esizweni. Lolu hlelo kuthiwa i-Curriculum Assessment Policy Statement (CAPS) okube yiyona yokugcina ohlelweni lwemfundo.

Kuyabonakala ukuthi inking idaleke ngenkathi othisha bengalutholanga uqeqesho olwanele ngendlela olusebenza ngayo uhlelo olusha. Yikhona- ke okwaba yimbangela enkulu ngoba othisha baqala uhlelo olusha bengenalo ulwazi olunzulu. Ekubeni kwalona loklu olulanywa yilolu olwafika nodidane esizweni. Olwaluyidida luyiqede ingane ngoba kufanele ifunde igama ngaphambi kokuba yazi izinhlamvu kanye nonkamisa. Lona-ke kuthiwa yi-*Revised National Curriculum Statement (RNCS)*. Lulandela i-*Outcome Based Education (OBE)*. Lolu hlelo lwalugxile kakhulu ekutheni ingane ayazi ukufunda umusho. Emva kwesikhathi iyobe isifunda izinhlamvu nonkamisa. Ngenkathi ifunda lokho ixhumanisa nesithombe okuyoba yisona esinikeza umqondo efunda ngakho.

4.21 Isiphetho

Lolu cwaningo beluhlose ukuthola okushiwo isizwe ukuthi singasizakala kanjani ukuze lugcine lubaluleka ulimi lwebele esizweni. Ulimi lunganyelwe ezinye izilimi okungezona ezikhulunywa kwaZulu. Umcwaningi ubefuna ukutshengisa abazali ukubaluleka kolimi, bangacabangi ukuthi uma uzoba yisifundiswa kufanele ukhulume isiNgisi kuphela. Bakugququzele uma ukhuluma isiZulu ngoba akusho ukuthi izingane azifundile bese zibukeleka phansi. Kumele kudalulwe ukuthi ulimi lwesiZulu lunothile njengaso isiLungu.

Okuphawulekayo ukuthi ulimi lwesiZulu seluyafundiswa nasezikoleni zezinye izinhlanga. Nakhona-ke le ePhalamende luyasetshenziswa ulimi lwasekhaya njengazo zonke izilimi, sezathathwa njengezibalulekile ezweni. Okuhle kunakho konke kuyaye kusuke izizwe zakwamanye amazwe zivakashe, zizofunda sona kanye isiZulu lesi esibukeleka phansi.

Namhlanje bayafuneka othisha abazofundisa ulimi lwesiZulu emazweni akude phesheya kwezilwandle. Njengoba sesavuleleka sebeyanda abakuleli abathola ithuba lemisebenzi yokufundisa ulimi lwesiZulu emazweni.

Ucwaningo kulesi sahluko lutshengise imizamo etholakale embikweni yomphakathi etholakele nakothisha nabasebenzi baseZikhungweni eziqeqesha othisha. Kubandakanya iZikhungo Zemfundo Ephakeme eziseziFundeni ezahlukene KwaZulu-Natali lokhu. Ucwaningo luhambe lezi zikole ezakhele isiFunda sasoThungulu luzama ukuhlanganisa ulwazi ngezinkinga ezibhekene nazo. Kuphawulekile ukuthi bonke abantu bayayibona le nkinga yokungakwazi ukufunda kwezingane ulimi lwazo lwebele. Kuyoba nomthelela ongemuhle esizweni sonke uma ulimi lwemvelo lungasekho, kuphinde kubulale kakhulu isizukulwane sezizukulwane. Ucwaningo luthole abazali bebalisa ngendlela izingane zabo ezifunda kanzima ngayo. Bayayibona le nkinga ehlasele izingane ezifundayo. Ucwaningo luvakashele iziYingi zemfundo ezinhlanu. Lapho bekuqokwe izikole ezithile bese othisha bephendula imibuzo mathupha. Uhla-mbuzo lunikeze isithombe ukuthi abakujabuleli okwenzekayo ezikoleni.

Isahluko esilandelayo siveza imiphumela, izincomo kanye nesiphetho socwaningo. Yilapho ke kuqhathaniswa khona ulwazi olusemabhukwini noluvunjululwe ezinhlakeni ezehlukene zomphakathi. Ulwazi lonke luqondene ngqo nezikole ezingaphansi kweZifunda ezimbili okuyilona olunikeze othisha abafundisa la maBanga Aphansi ayisisekelo.

ISAHLUKO SESIHLANU

5.0 IMIPHUMELA, IZINCOMO NESIPHETHO

5.1 Isingeniso

Kulesi sahluko kubuyezwa kuphinde kuhlaziywe ucwaningo olwethulwe esahlukweni sesine. Ukuhlaziywa kocwaningo olulandelayo luzokwethulwa ngokulandelana. Lususelwa eziYingini ezihanjelwe ukuqoqa ulwazi. IziYingi ezihanjelwe ukuqoqa ulwazi zimi kanje: A, B, C, D kanye no-E.

Lolu cwaningo luveza injula yezinkinga edalwa ukungakwazi ukufunda ulimi lwesiZulu. Bekubhekwa emaBangeni Aphansi (*Foundation Phase*) indlela okufundiswa ngayo onkamisa. Kutholakele ukuthi yiyona inkinga kodwa kudinga amasu athile angasetshenziswa.

5.2 Imiphumela yocwaningo

Ucwaningo luwanekile amaqiniso ngokutholakele ezikoleni ezingaphansi kweziYingi ezinhlano obekuyizona eziqagula amaqiniso ngenkinga yokungakwazi ukufunda kwezingane ikakhulu emaBangeni Aphansi.

Kuyahlaluka ngokocwaningo ukuthi abafundisi babhekene nembizane yenkinga yezingane ezingafuni ukufunda. Okudala le nkinga ukuthi izingane ziziphethe emakhaya. Zihlala nabantu abangenalo ulwazi lwemfundo. Akekho osizayo ukuze kuhlaleke indlela eya phambili okungahle kuvele ukubaluleka kokufunda.

Ucwaningo luthole ukuthi ukuze kulunge le nklayitheka, kungakuhle abazali babe nesandla esikhulu. Basize izingane emakhaya. Lokho kuyoletha umahluko esizweni.

Kuyabonakala ukuthi uHulumeni kudinga abhunkule afake kakhulu laba abafundisa la mabanga uma kulungiselwa ushintsho lweNqubomgomo ezosungulwa.

Kuyacaca bha ukuthi uma kungabekwa umthetho oqinile ongalandelwa izingane zingasizakala. Kungabonakala umahluko omkhulu. Kukhombisa ngokusobala ukuthi kungaba ukuhlaba ikhwela esizweni sonkana okukhomba ngokusobala ukuthi azibuye emasisweni. Lokho ucwaningo belukuveza obala ukuthi indlela endala eyayisethenziswa yayikhuthaza. Yawenza umahluko ekufundiseni ikakhulu. Kuyabonakala ngabafundi abafunda kudala ukuthi lwalukhona ulwazi. Kwakugxilwa ekufundiseni la maBanga Aphansi ngoba yiwona ayisisekelo semfundo jikelele.

Kuyatholakala ulwazi okuyilona namakhonongqangi ukuthi kufanele uma kuhlelelwa ushintsho bafakwe abafundisa la maBanga kanye nababhekelela leli zinga. Lapho-ke uMnyango WeZemfundo kuyosiza kakhulu ngoba kuyosheshe kubonakale inkinga ukuze kubelula ukuyixazulula uma kuhlelwa.

Abantu abaningi balubukela phansi ulimi lwesiZulu. Yingakho-ke kutholakele ukuthi kwazona izingane ziphelelwe uthando lolimi lwazo lwasekhaya. Kuyancomeka ukuthi ababhekelela iNqubomngomo entsha yezemfundo abangachemi ekubhekelelweni kokufundiswa kolimi ngendlela efanele. Makube nezindlela okuzogqugquzelwa ngazo izingane ukuba zithande ulimi lwazo lwebele.

Okungaba isibonelo esihle ukuthi ngaphambi kokushicilelwa kweNqubomgomo entsha, kubanjwe imihlangano-kubonisana ezosiza ngendlela ebhalwe ngayo. Lapho kuleyo mihlangano kufanele kubizwe abafundisi abafundisa la maBanga. Kuxoxwe ngendlela engafundiswa ngayo kanye nezinkinga abake babhekana nazo.

U-Vygotsky, (1978) ugcizelela ulwazi ingane eza nalo ngaphambi kokuba ifunde. Ulwazi eluthola ekhaya lungumgogodla nesisekelo. Abafundisa la maBanga Aphansi abanikezwe ithuba lokuveza izinkinga abahlangabezana nazo. Kungaxoxwa ngolimi lwesiZulu emisakazweni, komabonakude nezingqungquthela. Kuxutshwe izincwadi ezifundwayo

nezibhalwayo ezikoleni ukuze izingane zibe nogqozi lokubona ukubaluleka kokufunda ulimi lwebele.

Ababhali bolimi bezinhlelo zoMnyanyo WeZemfundo abakubeke kucace ukubaluleka lwalo ukuze abafundi balufunde ulimi lwasekhaya ngokunganazi. Ngokocwaningo kucaca bha ukuthi iziYingi eziningi azazi ukuthi iNqubomgomo isebenza kanjani, okukhombisa ngokusobala ukuthi uqeqesho lwabafundisi aluhambanga ngendlela efanele nesezingeni elicokeme.

Umcwaningi ubone kungakuhle ukuthi uMnyango WeZemfundo ubuye ubuke okungaba usizo emphakathini ikakhulu emaBangeni Aphansi. Lokho kungajabulisa lapho isiZulu sisebenzisa abafundisi nabafundi. Kuyancomeka ukuba-ke kuhlolwe imizwa nemibono abanayo othisha okumayelana nolimi lwesiZulu nemithelela yakho. Imiphumela inganika uHulumeni isithombe ngomonakalo ongabakhona. Kuyosiza ukuxwayisa abafundisi lapho behlela umsebenzi ngokwamazinga.

Kudingeka ukuba-ke kukhiqizwe izincwadi ezingasiza izingane ngokufunda. Izincwadi kuyanconywa ukuba zibhalwe ngolimi oluyolile lwesiZulu. Lokho kuyosiza kakhulu izingane ukuba zizifundele emakhaya. Kubuye kukhuthazwe isiko lezinsizakufundisa. UHulumeni afake isandla esikhulu ezikoleni ngokuletha izinsiza ezifanele. Kunconywa ukuba izingane zikhuthazwe ngokuqhudelana nezinye izikole ngokufunda ukuze lokho kubuyise isithunzi solimi lwesiZulu. Kuyosiza ukuthi kutshaleke uthando lokufunda ulimi ezingqondweni zazo izingane.

Kugquqquzelwa ukuba kuphonswe iso elibanzi kubazali bezingane ikakhulu ukulandela usikompilo lokusiza izingane emakhaya. Kungakuhle ukuba kubuye lo mthetho othi uma ingane ingaphumelelanga ulimi lwasekhaya, ayizukuqhubekela ebangeni elilandelayo. Lokho kungasiza kakhulu isizwe. Kuyadingeka kube nomgogodla ofanele ulandelwe. Lokho kuyosiza abafundisa la maBanga Aphansi bakwazi okulindelekile kubo ikakhulu ngamasu nezindlela ezingasetshenziswa ngabafundisi.

Lolu cwaningo lubuka othisha ngezinkinga ababhekene nazo ekufundiseni ulimi lwesiZulu. Izingqinamba ezidalulekayo ukuthi ulimi lwesiZulu alukhulunywa emakhaya. Kulezi zikole zalesi siYingi imvamisa yezikole zithathe isiNgisi njengolimi lokuqala. Ulimi lwesiZulu kwaba ngolwesibili.

Umcwaningi uthole ukuthi abazali yibona abadala le nkinga. Bacela ukuba izingane zabo zifundiswe ngesiNgisi ikakhulu zonke izifundo ngoba bebona ingathi izingane ziyasalela esiNgisini kulezi ezifunda emadolobheni. Lokhu okudalwa ukuthi zingalukhulumi kahle ulimi lwebele isiZulu. Ngakho-ke bathanda ukuzizwa ziveteza isiNgisi okwaholela ekutheni kugxilwe kakhulu esiNgisini. IsiZulu sagcina sisalele emuva.

Kwase kubonakala ukuthi abazali bafisa zikhulume ulimi lwesiNgisi kuphela. Nabo bayayibona le nkinga eyadaleka lapho. Ngenkathi izingane sezibhala isivivinyo zikaZwelonke yilapho-ke ezatshengisa ukuthwala kanzima. Zazihluleka ukufunda nokuphendula imibuzo okukhombisayo ukuthi kuningi okusafuneka kwenziwe uMnyango Wezefundo ubambisene nothisha nabahloli.

Lapha ucwaningo luthole ukuthi othisha badukiswa abazali. Kwase kungasekho ababengakwenza ngenkathi yezivivinyo zikaZwelonke. Benza okwakufiswa abazali bezingane. Abazali bathi abanayo imali yokukhokhela izikole ezibizayo emadolobheni. Kungakuhle kuzwelwane nabo. Konke lokho kwenzeke nje kanti sebezigwaza ngowabo umkhonto. Abazali babesho khona ukuthi abasebenzi.

Nabasebenzayo abekho ezindaweni eziholelayo, besho ezibakhokhela kahle. Ngakho-ke bacela kushintshwe ulimi lokuqala ezikoleni abazakhele. Ezinye zezikole kazivumanga lokhu okwadala ukuthi bazikhiphe izingane. Zasezihanjiswa kwezinye izikole ezizimisele ukukwenza lokhu. Bazihambisa kwezinye izikole ezivumayo ukusebenzisa isiNgisi njengolilmi lokuqala.

Ucwaningo luthole ukuthi ayikho imitapo yolwazi ezikoleni zakulesi siYingi ngenxa yamagumbi angenele angasetshenziswa ekubeni zonke lezi zikole zakhele amakhaya.

Othisha babona imizamo abayenzayo yokusiza izingane ifiphala kakhulu okuyikhona okugcina kudale umkhuba ongemuhle. Izinombolo zezingane egumbini ngalinye ziphezulu. Uthisha ugcina engakwazi ukuzungeza ingane ngayinye ngokufunda ngosuku olulodwa. Lokho okuholela emphumelweni ongemuhle. Uma sezifunda amabanga aphezulu, zisuke zingakaze zijwayele ukuzifundela ngazodwana.

Othisha bathola ubunzima ngenkathi bebhalisa izivivinyo zikaZwelonke i- *Annual National Assessment (ANA)*. Izingane aziphumelelanga ngendlela efanele. Kwabonakala ukuthi azisazi isiZulu ngenxa yokungagxili kokufundwa kolimi lwasekhaya.

Ucwaningo luthole ukuthi othisha abalutholanga uqeqesho olwanele. Okusobala ukuthi ababanga naso isiqiniseko sokusebenzisa uNqubomgomo entsha. Abakwenzayo kuyabaxaka ngoba bayazibonela. Bazithola besehlathini elimnyama.

Kuyabonakala ukuthi uMnyango Wezemfundo udinga ukulekelelwa ikakhulu othisha abafundisa la mabanga kanye nabahloli abaphethe kulo mkhakha uma kuhlelelwa uhlelo olusha oluzosungulwa.

Nalabo abacubungula ngalezi zinhlelo ezintsha kumele bakuqikelele lokho ukuze kubukwe okungasiza ukubona ukuthi ucwaningo luzohamba kanjani ikakhulu uma sekwenziwa amalungiselelo wokusungula okusha.

Lolu cwaningo lubuka othisha ngezinkinga ababhekene nazo ekufundiseni ulimi lwesiZulu. Izingqinamba ezidalulekayo ukuthi ulimi lwesiZulu alukhulunywa emakhaya. Ucwaningo luthole ukuthi zonke izikole kulesi siYingi zisemakhaya. Nomabonakude abekho kweminye imizi. Izingane ziyahamba ziyoyibuka kweminye imizi lapho benayo. Inkinga abazali abahlali emakhaya ngenxa yemisebenzi ekude. Babuya ekupheleni kwesonto mhlawumbe bengabuyi kwakubuya. Bagcine bethumele imali nayo engetheni.

Ngakho- ke izingane zihlala nababheki kanye nogogo. Laba bantu bonke abanalo ulwazi olunzulu lwemfundo. Izingane azisizakala-ke ngoba akekho oziphoqayo ngokufunda

ekhaya. Imitapo yolwazi ayikho ezikoleni ezakhele lesi siYingi ngenxa yamagumbi angenele okufunda. Mhlawumbe kungaba yiyona engasiza ngothando lokufunda ezinganeni. Kwazona izincwadi zihlala emabhokisini uma zingasetshenziswa.

Umcwaningi uthole othisha bekhononda ngokushintshashintsha kwe Nqubomgomo yezemfundo. Okwenzekayo uma sebeqala ukuliqonda ukusetshenziswa kwalo. Babekile ukuthi izinombolo ziphezule emagumbini okudalwa yizindawo zokufundela ezingekho. Okuyizona ezinciphisa amandla okufundisa ngoba abakwazi ukuzungeza ingane ngayinye. Othisha bakuvezile ukuthi uthando lokufundisa luya luncipha ngenxa yemisebenzi ebhalwayo. Ekubeni neholo liyamfimfa alungculisi. Bafisa ukuthola imisebenzi emisha. Engabaholela kangcono kunokufundisa. Lokho kungaba umthelela wokuphutha esikoleni.

Lapha ucwaningo luthole ukuthi izingane zihlala kude nezikole ngenxa yamakhaya akude. Zihamba ibanga ukuya esikoleni ngenxa yezindawo ezihlala kuzo. Zihamba ngezinyawo ngoba abazali abanayo imali yokukhokhela izithuthi. Bakuvezile othisha ukuthi umbangazwe yiwona osuphetho izikole okuyiyona esingamele ukuqashwa kothisha ezikoleni isebenza ngezinyunyana, iphinde ibakhulumele uma benze amaphutha nasemphakathini.

Inkinga etholakele kulesi siYingi othisha abalutholanga uqeqesho olunzulu ikakhulu ngokusetshenziswa kweNqubomgomo entsha. Cishe konke okubalulwe ngenhla kungagwemeka. Uma uMnyango Wezemfundo ungasebenzisana nabafundisa la mabanga. Bagcina bezithola bengazi ukuthi kwalokho abakwenzayo kuyikhona yini. Kuyadingeka ukuthi uhulumeni abeke imithetho ikakhulu ngokufundwa kwezilimi ezikoleni.

Lokho kuletha umthelela omuhle ezinganeni nasemphakathini. Uma sekuzothulwa uNqubomgomo entsha abanikezwe isithombe ngendlela ezosetshenzwa ngayo. UMyango Wezemfundo awube nesiqiniseko sokuthi othisha bayaluthola ngokwanele uqeqesho. Lokho kuyobenza bazigqaje ngabakwenzayo.

Lolu cwaningo lubuka othisha ngezinkinga ababhekene nazo ekufundiseni ulimi lwesiZulu. Izinqinamba ezidalulekayo ukuthi ulimi lwesiZulu alukhulunywa emakhaya ngenxa yezinye izilimi ezikhona. Zihlala nogogo nabo abangenalo kahle ulwazi olunzulu lwemfundo. Kulesi siYingi imvamisa yezikole zakhele amakhaya. Othisha abaqeqeshokile ngokwanele ngenxa yoshintshoshintsho lweNqubomgomo entsha. Abalutholanga uqeqesho olwanele ngesikhathi selulungiselwa ukuqala. Ngakho-ke kuyabonakala ukuthi abekho othisha abaqeqeshokile ngokufanele ukufundisa kakhulu la mabanga aphantsi ngoba adinga ulwazi ngempela.

Imitapo yolwazi ayikho ngenxa yamagumbi angenele ezikoleni angasetshenziswa ukugcina izincwadi. Othisha nezingane bahlala kude nezikole. Kungaba umthelela lokho ukuthi umkhuba wokufundisa ungaqhubeki kahle. Bahlushwa izithuthi ezibathathayo ezingafiki ngesikhathi.

Izincwadi zokufunda zona-ke ziyindlala enkulu. Othisha babuka isikhathi sokufunda sisincane kakhulu emagumbini. Ngenxa yokuthi abakwazi ukusiza ingane ngayinye ngokufunda, bagcina besize izingane ezimbalwa ngosuku. Izinombolo zinkulu kakhulu emagumbini. Bakubekile ukuthi izikole sezaphathwa umbangazwe ngenxa yemihlangano eyenzeka njalonjalo.

Lapho-ke othisha bayaphoqwa ukuthi bayihambe imihlangano okugcina kuholele ekuphutheni kothisha ezikoleni. Kusuke kungeyona inhloso yabo. Uma beyibeka le ndaba bathi benzela ukuthi baziwe abaphathi bezinhlango. Okungahle kubasize uma sebefuna ukukhushulelwa ezikhundleni eziphezulu.

Ucwaningo luthole inkinga inkulu kulesi siYingi. Amagumbi awenele ezikole ekubeni awekho esimweni esihle sokufundela. Izingane zigcwele kakhulu egumbini ngalinye. Othisha bazithola benenkinga enkulu yokwenza umsebenzi wabo. Kuyancomeka ukuthi uMnyango WezeMfundo kufanele ugqugquzele abasebenzisana nabo ngokuletha uqeqesho olunzulu kusenesikhathi kothisha. Kuyadinga kuhlelwe izikhungo ezinqala ezizosiza othisha

ikakhulu ngokulindelekile kubo ngokufanele bakwenze okungasiza ukuvikeleka kwemiphumela engemihle engahle idaleke uma sekusetshenzwa.

Kuyosiza ukuvikeleka kokwehla kolimi isiZulu. Lukwazi ukuthuthuka lungapheli ngendlela osekuyiyona manje.

Lolu cwaningo lubuka othisha ngezinkinga ababhekene nazo ekufundiseni ulimi lwesiZulu. Izingqinamba ezidalulekayo ukuthi ulimi lwesiZulu alukhulunywa emakhaya. Izingane zikhonze omabonakude okuyiwona kanye ozididayo ngolimi lwazo okubuye kuthathe isikhathi sokufunda. Abazali basebenza kude namakhaya. Bavuka ekuseni babuye ebusuku. Bashiya izingane zisalele emakhaya.

Izingane imvamisa yazo zisala nabazanyana nabo abangenalo ulwazi olunzulu lokufunda. Izikole azinayo imitapo yolwazi okubangwa ukuthi awekho amagumbi angasetshenziswa. Okungahle kusize izingane izincwadi kufanele zijwayelane nokufunda okuyosiza ukwenyusa izinga lokujwayelana nokufunda kwazo.

Lezi zikole zakhele izindawo zokuhlala aboMdabu. Othisha babekile ukuthi izinga lalezi zikole ezakhele lesi siYingi liphansi kakhulu. Ulimi alukhulunywa ezikoleni. Babekile ukuthi bayayibona inkinga lapho ikhona. Ngenkathi izingane zibhala izivivinyo zika Zwelonke I-Annual National Assessment (ANA) kwabonakala lapho- ke ukuthi imiphumela ayibanga sezingeni eligculisayo. Kwacaca bha ukuthi izingane azikwazi ukuzifundela mathupha imibuzo. Okubuhlungu kothisha ukuthi bazibonele mathupha ukuthi izingane zabo ziyehluleka ikakhulu ukuphendula imibuzo ngenxa yolimi lwesiZulu.

Umcwaningi utholile ukuthi kwabona othisha banenkinga yalezi zingane ezingalwazi ulimi lwazo. Lokhu kwenza bazithole bedidekile. Bafisa ukuphuma kulolu talatiya asebebhekene nalo. Bakuvezile ukuthi lokhu kubaqedela uthando lukofundisa. Okuyimbangela engenhle ukuthi izikole ziphethwe umbangazwe okuyiyona ebusayo ezikoleni kulesi sikhathi samanje. Iyona eqashayo kanti futhi iphethe ngempela ukudlula uMnyango Wezemfundo.

Ucwaningo lutholile ukuthi kwabona othisha abajabule neze ngendlela uMnyango Wezemfundo obaphethe ngayo. Lo msebenzi wokufundisa awunalutho uma wazi okufanele ukwenze. Inkinga amaphepha agcwaliswayo maningi ngokweqile. Yiwona kanye athatha isikhathi sothisha sokufundisa. Ngenkathi sekufanele bafundise, isikhathi sesiphelile.

Umcwaningi uthole ukuthi imvamisa yezikole kulesi siYingi zisebenzisa ulimi lokuqala isiNgisi. Ulimi lwesiZulu alunikeziwe isikhathi esanele. Ngakho-ke izingane zikhuthazwa kakhulu ukukhuluma ulimi lwesiNgisi. Okwaba yimbangela ukuba isikole sithathe lesi sinqumo kwacelwa abazali. Bacela ukuba izingane ziveteze isiNgisi kangcono kunesiZulu.

Ulimi nolimi aluthathwe njengolubalulekile. Uma kunolimi olubukeleka phansi kwenza lolu limi lungakhuli lusalele ekuthuthukeni. Akwazeke ukuthi zonke izilimi zibalulekile kubanikazi bazo. Makuqeqeshwe othisha kusenesikhathi ukuze bekwazi okulindelekile ikakhulu uma kuzoqalwa iNqubomgomo entsha. Abaqeqeshwe ngendlela efanele kusenesikhathi. Baphinde banikwe ithuba lokubonisa ukuthi bayayizwa yini ukuze bazigqaje ngokufanele bakwenze ezinganeni. Kuyosiza ukuthi nabahleli bazibuke izincwadi zohlelo lezi ezizosetshenziswa ngenxa yokubuka amaphutha angahle adaleke okuyosiza ukuvikela amaphutha angahle atholakale uma sekuhunyushwa ulimi lwesiZulu.

5.3 Isiphetho

Kulona lonke ucwaningo kuyahlaluka ukuthi kunenkinga okusafanele ilungiswe uMnyango WeZemfundo. Okuvela obala ukuthi abafundisi badidekile ngokufanele bakwenze emagumbini ikakhulu ngendlela okusethenziswa ngayo iNqubomgomo entsha. Abanalo ulwazi olwanele. Ngokubuka okushiwo imibhalo kanye nabafundisi abahlukene okumayelana nolimi, kuyabonakala ukuthi kuningi okusalela emuva ezikoleni. Ithebula likubeka ngokucacile ukuthi mkhulu umsebenzi osalindelekile osadingwa ukwenziwa ngokweziYingi ezahlukene maqondana nolimi ikakhulu izikole ezahlukene. Ngokwezibalo ezikhonjiswe ithebula, umcubunguli uzivezile ukuthi iziYingi ezinhlanu zibhekene nenkinga yezingane ezingakwazi ukufunda ulimi lwazo lwebele isiZulu. Kuyakhombisa ukuthi labo

ababhekelela ukushintshashintsha kwezinhlelo zokufunda kumele bathathe igxathu elibanzi baphonse iso elinzulu ngoba umonakalo uyesabeka esizweni.

Izinhlangotho eziphathelene nokuthuthukisa ukufundwa kolimi ezingaphansi kwezikole zamaBanga Aphansi azisukume zime ngezinyawo. IBhodi yokufunda Izilimi i-IEA (International Association for the Evaluation of Educational Achievement) kanye ne-(PIRLS) Progress in International Reading Literacy Study, 2001 kumele azisukumele lolu daba. Abazali ababambe iqhaza elikhulu kulokhu nokujwayeza izingane emaBangeni Aphansi ukufunda kungugo. I-(PIRLS) iyakugcizelela ukuthi izingane kufanele kube abazali abazinika isikhathi sokufunda, bafundise abantwana ukuba ukufunda kube yisiko empilweni yabo.

Uma kufundwa amanye amaphephandaba esiZulu, kutholwa amaphutha amaningi olimi. Akhombisa ngokusobala ukubukeleka phansi kolimi okwenza kundlaleke etafuleni inkinga yolimi ezikoleni edalwa ukuqashwa kwabafundisia abangaqeqeshekile ngokwanele ukufundisa la mabanga. Abanye abafundisi abakufundele ukufundisa izingane ezincane. Ekugcineni kwakho konke kukhombisa okungafanele kwenzeke, kusho ukuthi izizwe zinhlanhlatha zisuka nje amadaka. Leso sizwe siyophuphutheka kuyoze kube phakade.

Izincwadi zesiZulu ezifundwa izingane ezikoleni zitholakala zinamaphutha amaningi. Izinhlelo zeZemfundo, iNqubomgomo nezincwadi zokufunda zihunyushwe ngolimi lwesiZulu olusezingeni eliphansi. Lubhalwe ngesiZulu esingemukelekile. Kuyabonakala ukuthi amaBhodi Ezilimi ahlalelwe umsebenzi omkhulu. Ucwango luthole ukuthi ulimi lwesiZulu aluthuthuki. Luya lubukelwa phansi ulimi lwesiZulu okudalwa ukuthi izingane azikwazi ukulufunda ikakhulu emaBageni Aphansi. Uma lufundiswa ezikoleni kwenziwa izibonelo ngolimi lwesiNgisi. Uthola nalo mfundisi olufundisayo ukuthi akaluthandi. Uyenza nje ngoba esebenza, ugcina icala ngekusasa lesizwe. Lolu cwango lukhanyise bha okufanele kwenzeke ezikoleni ukuze kwenyuse izinga lokufundwayo kolimi lwesiZulu ezikoleni. Ngokwenza kanjalo isizwe siyokuba nesizukulwane nesizukulwane esakhelwe enqanaweni yesimakade saphakade. Leyo nqaba yesizwe ayisoze yazanyazanyiswa nayiziphapho nezivunguvungu nanini nanini.

Lesi sahluko sibuyekeze konke obekukhulunywa ngakho kulolu cwaningo. Luphinde lwabeka nezincomo ezingaba usizo emva kwalokhu. Likuthintile okungasiza uMnyango Wezemfundo mayelana neNqubomgomo entsha yolimi ikakhulu uma luzoqalwa emabangeni aphansi. Lubuye lwagcizelela ukubaluleka kokusetshenziswa kolimi emakhaya.

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ISENGEZO / APPENDIX

UHLU LWEMIBUZO (QUESTIONNAIRE)

Ngisembhidlangweni wokwenza ucwaningo maqondana nenjulalwazi ngezinkinga ezidala ukuthi abafundi bamabanga aphantsi bangabi nasisekelo sokwazi ulimi lwesiZulu ngendlela efanele.

ISIQEPHU SOKUQALA IMIBUZO EQONDENE NOLIMI LOMDABU EZIKOLENI

Uyacelwa ukuba uphendule le mbuzo ngokubhala uphawu luka-**X** ebhokisini eliqondene nempendulo oyikhethayo. 1. **Ubudala bakho ngeminyako.**

1	2	3	4	5	6
Ngaphansi kuka 30	31-35	36-40	41-45	46-50	51+

Ubulili

2.1 Isilisa	1	
2.2 Isifazane	2	

Uhlanga

1	2	3	4
ONsundu	OMhlophe	Ikhiladi	Indiya

4. **Usube nguthisha iminyaka emingaki?**

1	2	3	4	5
0-3	4-10	11-15	16-20	21+

5. Yiluphi ulimi olukhulumayo ekhaya?

1		2		3	
IsiZulu		IsiNgisi		Olunye	

6. Izinga lakho lemfundo?

1	2	3	4
Umatikuletshehi	i-Diploma	i-Degree	i-Post Graduate

7. Sisendaweni enjani isikole ofundisa kuso?

1		2		3	
Emakhaya		Edolobeni		Elokishini	

ISIQEPHU SESIBILI

Kulesi siqephu izimpendulo zihlelwe ngokwamazinga amane, kanje:

4 = Ukuvuma kakhulu

3 = Ukuvuma

2 = Ukuvuma kancane

1 = Ukuphika

Uyacelwa ukuthi uphendule lemibuzo ngokubhala uphawu luka – **X** ebhokisini elimaqondana nezinga ovumelana ngalo nalele phuzu.

8. Ngokwakho ukubona yini imbangela eyenza izingane zingakwazi ukufunda?

8.1	Alukhulunywa emakhaya.	1	2	3	4
8.2	Izingane zikhonze omabonakude.	1	2	3	4
8.3	Abazali abanaso isikhathi sokufundisa izingane.	1	2	3	4
8.4	Izingane azikuthandi ukufunda.	1	2	3	4
8.5	Izingane zihlala nogogo abangafundile.	1	2	3	4
8.6	Ukuncipha kwezincwadi emtapeni wolwazi.	1	2	3	4
8.7	Othisha abaqeqeshkile ngokwezinga lemfundo.	1	2	3	4

8.8	Izikole azinayo imiyapo yolwazi.	1	2	3	4
8.9	Ukushintshashintsha kwezinhlelo zezemfundo.	1	2	3	4
8.10	Isikhathi sokufunda sincane.	1	2	3	4
8.11	Uthando alukho kothisha lokufundisa.	1	2	3	4
8.12	Isibalo sezingane eklasini ngalinye sinkulu.	1	2	3	4
8.13	Othisha bahlala kude nezikole abasebenza kuzo.	1	2	3	4
8.14	Izinga lokuphutha kothisha liphezulu.	1	2	3	4
8.15	Sekwangena kakhulu umbangazwe ezikoleni.	1	2	3	4

ISIQEPHU SESITHATHU

Phendula le mibuzo ngombono wakho

1. Ukufundiswa kwemsindo kuyikhona yini emabangeni aphantsi?

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2. Ngokwakho ukubuka injula yenkinga ikuphi?

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3. Ngokwakho ukubona ukungakwazi ukufunda kwabafundi, kungabe uhulumeni unesandla yini kukho?

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4. Ingabe othisha baqeqesheke ngokwanele yini ukufundisa, ikakhulukazi abafundi abaqalayo ukufunda?

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5. Veza eyakho imbangela yomthelela odala ukuthi abafundi bengakwazi ukufunda ulimi lwabo isiZulu emabangeni aphansi?

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NGIYABONGA EKHULANGANYELENI NAMI

