

**AMA VA ABAFUNDISI BOLIMI
LWESIZULU EZIKOLENI EZIQOKIWE:
UCWANINGOQHATHANISO
NGABATHWASISWE NGOKWE-PGCE NE-
B.ED EMA YUNIVESITHI AKWAZULU-
NATALI**

MBOKAZI SAMUKELISIWE DILIGENCE

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IYUNIVESITHI YASEZULULAND



AMAVA ABAFUNDISI BOLIMI LWESIZULU EZIKOLENI EZIQOKIWE: UCWANINGOQHATHANISO NGABATHWASISWE NGOKWE-PGCE NE-B.ED EMAYUNIVESITHI AKWAZULU-NATALI

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MBOKAZI SAMUKELISIWE DILIGENCE

LWETHULWA UKUFEZA IZIDINGO ZEZIQU

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UMELULEKI	: UDOKOTELA Z.G. BUTHELEZI
UMSIZI KAMELUKELI	: UDOKOTELA S.L. NTULI
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ABSTRACT

Amava abafundisi bolimi lwesiZulu ezikoleni eziqokiwe: Ucwangingqathaniso ngabathwasiswe ngokwe-PGCE ne-B.Ed emayunivesithi aKwaZulu-Natali: *An investigation into the expertise of isiZulu teachers in selected schools: A comparative analysis of PGCE and B.Ed graduates in KwaZulu-Natal universities*

The purpose of this study was to explore and make a comparative analysis of Postgraduate Certificate in Education (PGCE) and Bachelor of Education (B.Ed) teachers who are teaching isiZulu as Home Language in selected schools in Northern KwaZulu-Natal. Universities in South Africa produce the bulk of teachers through two different teacher training programmes known as PGCE and B.Ed. As the PGCE has a duration of only one year after a three-year degree whilst B.Ed is a four-year degree, the researcher sought to find out what this means and if there is equilibrium or disparities in practice. The researcher aimed to understand, through empirical research, expertise these teachers have in teaching isiZulu as a Home Language.

This qualitative study adopted an interpretive paradigm. Semi-structured interviews, observations and documentary analysis were used as methods for data collection. Vygotsky's (1978) social-constructivist theory was used as a theoretical framework and a lens for data analysis. Findings of the study revealed that B.Ed teachers are much stronger in using a variety of methods of teaching isiZulu but do not have a strong subject knowledge base. PGCE teachers are trained for a few months and are weak in methods of teaching isiZulu but have a solid theoretical/subject knowledge capacity. The study concludes that something needs to change in the way these teachers are trained in higher education institutions. Some of the recommendations include revisiting the way these programmes are structured, the issue of duration and the need for in-service training for purposes of further upskilling.

ISIFINGQO

Amava abafundisi bolimi lwesiZulu ezikoleni eziqokiwe: Ucwangingqathaniso ngabathwasiswe ngokwe-PGCE ne-B.Ed emayunivesithi aKwaZulu-Natali: *An investigation into the expertise of isiZulu teachers in selected schools: A comparative analysis of PGCE and B.Ed graduates in KwaZulu-Natal universities*

Ukuqeqeshwa kwabafundisi besiZulu abaqeqeshwe ngezinhlelo ezimbili ezahlukene, okuwuhlelo lwe-PGCE nohlelo lwe-B.Ed esikhathini esiyiminyaka eyishumi (10) eyedlule kusukela onyankeni wezi-2010 kuya kowezi-2020, akuqondakali noma kusezingeni elilinganayo yini uma sebefundisa isiZulu ezikoleni. Lokhu kubhekiswe olwazini lokuqukethwe isifundo sesiZulu kanye nolwazi lwezindlela zokusifundisa. Inhloso yalolu cwangingo kwakungukuthola nokubheka ngocwangingqathaniso phakathi kothisha abaqeqeshwe ngalezi zinhlelo ezimbili ezingefani kothisha abafundisa isiZulu ezingeni lolimi lwasekhaya.

Ucwangingo lwasebenzisa indlela yocwangingo bunjalo besimo phansi kwepharadayimu yomhumusho. Ucwangingo lwasebenzisa inhlolelwazi esakuhleleka, ukubhekwa kothisha befundisa isiZulu emakilasini nolwazi olusemabhukwini ngenkathi esebenzisa izindlela zokuqoqa imininingo yocwangingo. Injulalwazi kaVygotsky (1978) yekhonstrakthivizimu yenhlalo yabantu yasetshenziswa njengohlaka lwenjulalwazi yocwangingo kanye nohlaka lokomqondo ukuhlaziya imininingo yocwangingo.

Okwatholwa ucwangingo ngalesi sihloko ukuthi nakuba uhlobo lothisha be-PGCE seluqeqeshiwe futhi selusifundisa isiZulu ezikoleni lusakhombisa ukusilela ekusebenziseni izindlela ezahlukene zokufundisa nokuhlola abafundi kodwa ulwazi lwesifundo abanalo lunzulu. Othisha be-B.Ed banamava angcono ezindleleni zokufundisa nokuhlola kodwa bantekenteke ekujuleni kolwazi lwesifundo. Ucwangingo luthole nokuthi lolubili uhlobo lothisha lusehluleka ukuzakhela ulwazi olusha ngendlela abaqonda ngayo lokhu abakufundisayo. Izincomo zibandakanya ukugqugquzela ukuba ithuthukiswe indlela yokuqeqesha, bubhekisiswe ubude besikhathi sokuqeqesha bese kuba nezinhlelo zokulekelela ukuthuthukisa amakhono kulab' othisha ngisho sebeqalile ukusebenza. Lokhu kungasiza ukugxilisa ulwazi lokuqukethwe isifundo kanye nokuqeqeshwa kucijwe ngokwanele ikhono labo lokufundisa nokujulisa ulwazi ngendlela ecishe ilingane.

UKUFUNGA

Mina Samkelisiwe Diligence Mbokazi, ngiyafunga ngiyagomela ukuthi ucwaningo okubikwa ngalo kulo mqingo, ngumsebenzi wami engizenzele wona mina siqu sami. Konke okucashunwe kwabanye ababhali nemibono okungesiyo eyami ngikuveze ngokucacile ngokulokothisa okuvumelekile. Lo mqingo ulethwa njengomsebenzi odingeka ukufeza izimfanelo zeziqhu ze-Doctor of Philosophy eMnyangweni WeZilimi ZoMdabu Namasiko, eMkhakheni WeZobuciko, eNyuvesi YaseZululand. Lo msebenzi wocwaningo awukaze ulethwe ngaphambili ukuze uhlolwe kunoma iyiphi iNyuvesi ngenjongo yokuthola iziqu.



27 kuNcwaba 2021

.....
Ukusayina

.....
Usuku

ISETHULO

Ngethula lo mqingo wami kulaba abalandelayo:

Kugogo uJessie Nobelungu Myeni nomkhulu u-Absalon Sidzakanyana Myeni abazala umama wami nabangikhulisa kahle ngenkathi umama eyohlenga iziguli emsebenzini. Bangikhulisa ngothando, ngenkolo nangenhlonipho. Bangifundisa ukuthanda imfundo nenkuthalo yize babefundele ukubhala incwadi eya iphinde ibuye eGoli kuphela. Ngiwethula kubaba wami uMichael Philangezwilenkosi Ngubane owangifundisa ukubekezela, ukungalahli ithemba uphokophele uze ufike ekugcineni, umyeni wami ongubaba wezingane zami uBhekuyise Seychel Mbokazi, bonke abangasekho emhlabeni. Wangifundisa ukuqina ngihlale ngimi isibindi njalo ngingagudluki kulokho okungamaphupho ami.

Soze ngisilibale isithole sakwaMyeni esangiletha emhlabeni nengiyizibulo laso, uGertrude Nozipho Myeni esisadla anhlamvana ngoMusa kaSomandla. Sangifundisa ukuqalisa konke engikwenzayo kuMnanimandla onke. Sangifundisa ukuba nothando lwemfundo nokwenza umsebenzi engiwunikiwe ngenkuthalo nokuzimisela kuze kube sengathi awusayikubuye ube khona lowo msebenzi. Size sithi ‘Thandaza usebenze’. Sangifundisa uthando nenhliziyo emnene nokuphokophela ukusiza abanye abantu.

Ngingekhohlwe ngabantwana bami abane uSinelungelo, uMkhululi, uNomfundo noSanele nabazukulu uZenande, u-Emihle (imisebenzi kaThixo) noKwenziwe (ngomusawenkosi). Ubukhona babo obenza usuku nosuku ngisebenze ngentokozo nangokuzimisela.

Emndenini wami wonke ngifisa ukunibonga ngokungeseka nokungipha ugqozi ngezindlela ezahlukene kusuka ngiqala ukwenza lo msebenzi.

Ngiwethula kuMdali onguMazi noMenzi wezinto zonke. Lo msebenzi ubungeke ube impumelelo, kungenxa yaMandla aKhe amaKhulu angembathise wona. UDumo naMandla, iziBongo, ubuKhosi neNkazimulo ngikwedlulisela Kuye.

AMAZWI OKUBONGA

Ngifisa ukuthatha leli thuba lokubonga kubo bonke ababambe iqhaza kulo mshikashika wokukhiqiza lo mqingo ngempumelelo. Kuzo zonke lezi zithandwa ezilandelayo ngeswele imilomo eyinkulungwane.

Ngifisa ukuqale ngibonge uBaba oseZulwini uNkulunkulu ngokungipha amandla nesibindi sokwenza lo msebenzi ngesikhathi ebesibuye sibe nzima ngenxa yokuhlasela kwegciwane ikhorona (*Coronavirus*) nokhuvethe (*Covid - 19*) obeluhlasele umhlaba wonke. Iqiniso ukuthi bengingeke ngawenza lo msebenzi ngingedwa ngaphandle kwaMandla kaMoya Ongcwele, uMoya wokuPhila, uMoya waMandla, uMoya weQiniso, uMoya oNgumduduzi obelokhu engiduduzwa, engiqinisa idolu njalo engiqondisa, engilawula engipha nobuhlakani bokuqala nokuqhuba lo msebenzi. Udumo, izibongo zingeZakho, Nkosi yamakhosi, Dwala lensindiso yami, Sithandwa somphfumulo wami, Nqaba yami, Siphephelo sami, Nkosi yokuthula, Msindisi wami, Moya oNgcwele, Mduduzi wami ekuhambeni nasekufeni!

Ngedlulisa amazwi okubonga kuBeluleki bami uDokotela Zanele Gladness Buthelezi (uMaDlamini), Sibalukhulu, Magaduzela, Shenge, Sokwalisa, Mnyamana kaNgqengelele kade besizana noDokotela uSibusiso Louis Ntuli, Bhele elikhulu, Nomangcwembe, Sompisi owaphemba ngamakhanda amadoda, abanye bephemba ngomlilo. Ningifundise lukhulu. MaDlamini ube nguMsizi *i-Mentor* wami, umama, udadewethu, waba nguMeluleki wami. Wangicebisa ngezinto eziningi ngesikhathi ngiqhubeka nalo msebenzi. Bhele elikhulu ube ngubaba, umfowethu nomeluleki. Ningincelise lukhulu kwezocwaningo. Ningipheke ngebhojwana ngaphekeka. Ngakho ulwazi eninginike lona ngingelulinganise nalutho. Nalapho ngiphaphalaza khona ningiqoqile nangibekezelela, nangikhalima ngothando ngesikhulu isineke. Nenze isiqinseko sokuthi ngenza lo msebenzi ngendlela okuyiyo nelindelekile.

Ngifisa ukwedlulisa amazwi okubonga kubabambiqhaza bocwaningo, uMeluleki wesiZulu wasesiyingini sase-King Cetshwayo ezingeni le-FET, uMnu. J.S. Hadebe, izinhloko zeMinyango yeziLimi zezikole ezinhlanu ebeziqokelwe ukwenza ucwaningo esiyingini i-King Cetshwayo, othisha asebenkantshubomvu befundisa isiZulu abangaqeqeshwanga ngokohlelo lwe-PGCE ne-B.Ed nabaqeqeshi bothisha be-PGCE ne-B.Ed esikhungweni semfundo ephakeme. Ngiyabonga kakhulu, enikwenze kimi nikwenze nakwabanye, nihlale nivule izandla njalo ekusizeni abanye abantu. INkosi inibusise! Nikhumbule izandla ziyagezana.

Ngithanda ukubonga uMnyango WezeMfundo, ehhovisi lika Dkt. E.V. Nzama oyinhloko yoMnyango kanye nothishanhloko bezikole ebeziqokelwe ukwenza lolu cwaningo ngokunginika imvume yokuthi ngenze ucwaningo kulezi zikole abaziphethe.

Ngifisa ukubonga abalingani bami bonke eNyuvesi yaseZululand ikakhulu boMnyango WeZilimi ZoMdabu NaMasiko engisebenza kuwo ikakhulu iNhloko yoMnyango uSolwazi L.Z.M. Khumalo ekade ingigququzela eminyakeni edlule kodwa ngenxa yesimo senani labafundi eliphezulu ebengibhekana nalo minyaka yonke belingenza ngigcine ngingakwazi ngisho ukuzenwaya.

Ngingelibale ukwedlulisa ukubonga kuSolwazi A.T. Nzama naye oseNyuvesi yaseZululand ngokungapheli amandla engikhuthaza ukuba ngenze iziqu zobudokotela. Wangikhuthaza nokuba ngifake isicelo sokuba ngibe ngomunye ongenela uhlelo lokukhuthaza ababefana name ukuba benze iziqu zobudokotela i-*PHd Capacity Enhancement Programme* kanye ne-*SATIN &Tswane University of Technology*. Yilapho engathola khona uthando nomdlandla owangikhuthaza ukuba ngisebenze ngamandla phezu kwezimi zonke engangibhekene nazo ngaleso sikhathi. Ngithi nje iNkosi ikwandisele wenze lukhulu ngokungabi nokukhathazeka njalo uma uzohlangana name. *Wosiyana! Gcugcwa! Mashiza! Dingila! Mkhandi wensimbi! Wena owawela ngelibanzi kwasala izindondo zacoshwa ngabafozana!*

Ngingeyishiye ngaphandle imbokodo eyengamele iNyuvesi uNgoye uSolwazi Xoliswa Mtose okwathi kolunye lwezinsuku ngicelwe ukuba ngibe uMqondisi wohlelo ngosuku lokugubha usuku lweMbokodo esikhungweni sethu wacela ukuba ngizithole lezi ziqu zobudokotela ngoba yena ubezibonela uDokotela Mbokazi hhayi uNkk.Mbokazi. Wakhuluma amazwi amaningi awakhuluma okungikhuthaza nanginikeza omkhulu umfutho nomdlandla wokuqhubeka nomhlahlandlela wocwaningo engase ngivele ngiwuqalile ngaleso sikhathi.

UHLU LWEZELEKO (*LIST OF ANNEXTURES*)

1. Incwadi yokucela imvume kubabambiqhaza bocwaningo
2. Izincwadi zokucela imvume yokwenza ucwaningo ezikoleni ezinhlanu eziqokiwe.
3. Izincwadi zesiZulu nesiNgisi eziya esiYingini sezeMfundo eMpangeni zokucela ukwenza ucwaningo
4. Isifungo
5. Izincwadi zesiZulu nesiNgisi zoMnyango wezeMfundo KwaZulu Natali zokucela ukwenza ucwaningo ezikoleni eziqokiwe
6. Izincwadi zokucela ukwenza ucwaningo eziya kuBaphathizikole, abaPhathi beMinyango yeZilimi, othisha asemnkantshubomvu abangaqeqeshiwe ngokwe-PGCE ne-B.Ed
7. Isifungo
8. Incwadi eya kuMeluleki wesiZulu ezingeni le-FET wesiYingi i-King Cetshwayo
9. Isifungo
10. Uhlelo lwemibuzo yezingxoxo ezisakuhleleka noMeluleki wesiZulu ezingeni le-FET wesiYingi sase-King Cetshwayo.
11. Uhlelo lwemibuzo yezingxoxo ezisakuhleleka zabaphathizikole eziqokelwe ucwaningo
12. Uhlelo lwemibuzo yezingxoxo ezisakuhleleka zabaphathi beMinyango yeZilimi bezikole eziqokelwe ucwaningo
13. Uhlelo lwemibuzo yezingxoxo ezisakuhleleka zothisha asebemnkantshubomvu befundisa isiZulu uLimi lwaseKhaya nabangaqeqeshwanga ngohlelo lwe-PGCE ne-B.Ed.
14. Uhlelo lwemibuzo yezingxoxo ezisakuhleleka zabaqeqeshi bothisha be-PGCE nabe-B.Ed
15. Imvume yokwenza ucwaningo ezikoleni eziqokiwe ebuya eMnyangweni weZemfundo KwaZulu Natali.
16. Imvume yokwenza ucwaningo ezikoleni eziqokiwe
17. Isitifiketi seNkambiso Yocwaningo Elungile (*Ethical Clearance*)

IGLOSARI YAMATEMU (*GLOSSARY OF TERMS*)

Ababambiqhaza (*participants*) – othisha asebemnkantshubomvu befundisa isiZulu nabangaqeqeshwanga ngohlelo lwe-PGCE neye-B.Ed, abaphathi beminyango yesiZulu ezikoleni, umeluleki wesifundo sesiZulu esiyingini i-King Cetshwayo.

Othisha noma abafundisi (*teachers*) – othisha abaqeqeshwe ngohlelo lwe-PGCE nolwe-B.Ed abafundisa isiZulu ezikoleni.

Inkambiso elungileyo yocwaningo (*Ethical Clearance*) – imigudu yonke elungile okumele ilandelwe uma kwenziwa ucwaningo.

Inhlololwazi esakuhleleka (*Semi-structured interview*) - Ithuluzi lokuqoqa ulwazi ngenkulumo phakathi kwababili okungumcwaningi nababambiqhaza bocwaningo.

Iqoqo okugxilwe kulo (*Focus group*) – iqoqo elithile lothisha asebemnkantshubomvu befundisa isiZulu futhi abangaqeqeshwanga ngendlela ye-PGCE ne-B.Ed.

Ukuqoqa ulwazi ngokuthamela. (*observations*) Lapha umcwaningi uhlala abukisise ababambe iqhaza noma ukwenza kwabo othisha abafundisa ezikoleni abaqeqeshwa ngohlelo lwe-PGCE nolwe-B.Ed.

Isiyingi. (*district*) Ingxenye isikole esakhele kuyo ngokomasipala okanye ngokukahulumeni.

Izifinyezo. (*Acronyms*). Amagama abhalwe ngendlela efinyezayo.

Izimo zokwethembeka. (*issues of trustworthiness*) Ukuveza ukwethembeka kucwaningo olwenziwe.

Ucwaningo lobunjalo botho. (*qualitative research*) Ucwaningo olubheka izingabunjalo noma isimo hhayi izinamba.

Ucwaningo lwesimo. (*case study*) Ucwaningo lotho oluthile.

Uhlaka lwemicabango. (*conceptual framework*).

Uhlaka lwenjulalwazi. (*theoretical framework*).

Ukadebona. (*experiences*) Izimo noma konke umuntu adlule kukho wakubona. Zibuye zibizwe ngokuthi **ukadekubona**.

U-TaHFuZwe. (*Curriculum and Assessment Policy Statement*) (*CAPS*) IsiTitimende soHlelo lweziFundo lukaZwelonke.

IZIFINGQO (ACRONYMS)

PGCE	-	Postgraduate Certificate in Education
B. Ed	-	Bachelor of Education
CAPS	-	Curriculum Assessment Policy Statement
ISPFTED	-	Integrated Strategic Planning Framework for Teacher Education and Development`
ITE	-	Initial Teacher Training
KZN	-	University of KwaZulu Natal
SP	-	Senior Phase
EFA	-	Education for All
FET	-	Further Education and Training (Grade 10-12)
FP	-	Foundation Phase
MRTEO	-	Minimum Requirement for Teacher Education Qualification
PCK	-	Pedagogic content knowledge
PED	-	Provincial Education Department
CHE	-	Council of Higher Education
DfEI	-	Department for Education and Employment
EBITT	-	Employment Based Initial Teacher Training
TDA	-	Training and Development Agency
UNESCO	-	United Nations Educational Scientific and Cultural Organization.
PANSALB	-	Pan South African Language Board

OKUQUKETHWE

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 ISINGENISO (*INTRODUCTION*)

Lesi sahluko siyisingeniso futhi sethula nesendlalelo socwaningo. Kulesi sahluko umcwaningi uchaza ngaseke wahlangana nakho ekufundiseni noma ekuqeqesheni kwakhe abafundi bolimi lwesiZulu nalabo abafundela iziqu zokufundisa. Sizoveza izinkinga ezibhekene nokuqeqeshwa kothisha abaqeqeshwe ngalezi zindlela ezimbili ezingefani ze-PGCE ne-B.Ed. Esikhathini esingaba iminyaka eyishumi (10) eyedlule. Sizophinde sethule isitatimende sezinkinga ezicwaningwayo, izinhlosongqangi zocwaningo nemibuzongqangi yocwaningo, ubumqoka balolu cwaningo, imingcele nezingqinamba zocwaningo nokuhleleka kwezahluke ezibika ngocwaningo.

Umcwaningi ungumuntu onothando nentshisekelo yokugcina nokuthuthukiswa ulimi lukaMthaniya. Uchithe iminyaka eyishumi nesikhombisa (17) elufundisa ulimi lwesiZulu emabangeni aphakeme. Namanje usaqhubeka nokulufundisa esikhungweni semfundo ephakeme inyuvesi yakwaZulu, uNgoye. Usethathe iminyaka eyisikhombisa (7) esemkhakheni wezobuciko emnyangweni wezilimi zomdabu namasiko. Lapho ecija khona abafundi abafunda isiZulu abafundela iziqu ze-BA ngolwazi olujulile lolimi lwesiZulu ecija nekhono lalabo abaziphupha nabo ngelinye ilanga sebengabanye babafundisi bolimi lwesiZulu njengaye ngenkathi sebethwasiswe ngendlela ye-PGCE ne-B.Ed.

Umcwaningi unokuqonda ukuthi ulimi lwendabuko, njengolimi lwesiZulu, luyingxenye yezinto isizwe samaZulu esizigqaja siziqhenye ngayo (Buthelezi & Khumalo, 2020). Ngakho ubone kukuhle ukuba azikhathaze ngokubheka amava abafundisi bolimi lwesiZulu abedlule ezandleni zakhe ukuthi angakanani ekusebenzeni kwabo ngemuva kokwethwasiswa ngokwendlela nge-PGCE neye-B.Ed. Ulimi lwesiZulu umcwaningi uluthatha njengolimi olubalulekile okumele lugcinwe, olungeke futhi ulwehlukanise namasiko, ubugugu nomlando isizwe samaZulu esaziwa ngawo. Umcwaningi ukuqonda kahle ukuthi ulimi lwesiZulu yilo olukhulunywa kakhulu KwaZulu-Natal naseNingizimu Afrika. Umbhali uZhu (2011:152) ufakazela lokhu ngokuthi:

IsiZulu has the largest number of mother tongue speakers. In addition, isiZulu is spoken by the majority of people in KwaZulu-Natal. 80% have isiZulu as their mother tongue.

Ulimi lwesiZulu lunabantu abaningi abasikhuluma njengolimi lwebele. Phezu kwalokho, isiZulu sikhulunywa iningi labantu bakwaZulu-Natali. Abangamaphesenti angama-80% isiZulu esiyulimi lwebele kubo.

Umbhali uchaza ukuthi isiZulu sinabantu abaningi abasikhuluma njengolimi lwebele. KwaZulu-Natali isona esikhulunywa yiningi ngoba abasincela ebeleni babalelwa emama-80%. Ulimi lwesiZulu kumele lufundiswe ngendlela efanele ngoba lukhiqiza abantu abenza imisebenzi eminingi eyahlukene. Lokhu kufakazelwa uNgcobo (2016) uma ethi:

There were plenty of careers for isiZulu language department including becoming a teacher, writer, a poet, translator, interpreter actor or actress, journalist for isiZulu radio stations or newspapers, TV presenter and many more.

Maningi amathuba emisebenzi akhona olimini lwesiZulu. Lokhu fufaka ukuba umfundisi, umhumushi, umtoliki, intatheli yeziteshi zemisakazo yesiZulu namaphephandaba, abasakazi bezindaba kumabonakude nakwezinye izindawo.

Ngalezi zinto ezibalwe uNgcobo ngenhla zenza umcwaningi abone kubalulekile kuye ukuba ake azikhathaze ngokubheka amava alabo thisha abethwasiswe ngokwe-PGCE ne-BEd uma sebesezikoleni abasebenza kuzo njengoba othisha beyingxenye yabantu okumele baqikelele ukugcinwa nokuthuthukiswa kolimi lwesiZulu.

UMBatha (2006:13) uthi:

Ubuciko bokukhuluma nokubhala ulimi lwesiZulu kuyisiphetho esibumba isizwe sibe igoda, saziwe, sihlonishwe futhi. Ngakho kufanele ukuba othisha bejwayele ukukhuluma isiZulu esihlambulukileyo ukuze babe isibonelo esihle kubantwana nezingane. Nxa belunambitha kahle ulimi abaluncelayo nezingane zizoluthanda, ziziqhenye ngoba kuwulimi loyisemkhulu.

Yiso lesi simo sokukhulunywa nokusetshenziswa kwesiZulu esenza umcwaningi athande ukuyolandeleda labo thisha ukuhlola ukuthi ngemuva kokuba sebethole iziqu ze-BA ezibaholele ekutheni bayoqeqeshelwa ukufundisa sebethole iziqu ze-PGCE bakhombisa ulwazi olungakanani lokuqukethwe kolimi lwesiZulu.

UMbatha (2006:13) uqhubeka athi:

Ezikoleni isiZulu sineshwa lokuthi sinikezwe noma yimuphi uthisha ukuba asifundise. Zincane izikole ozithola zinothisha abalolongeke ngokufanele ukuba bangafundisa isiZulu.

Umcwaningi wayefisa ukwazi ukuthi yini eyenza sengathi ekufundiseni ulimi lwesiZulu kothisha ezikoleni kusengathi kuthathwa noma yimuphi uthisha kuthiwe akafundise abafundi. Umcwaningi wayefisa ukuhlola ukuthi lusebenza kanjani lolu lohlobo lothisha abaqeqeshwe ngokwe-PGCE ne-B.Ed.

UMazibuko (2008:30) uthi:

Othisha kumele kube yibo abakhomba indlela lapho kunemigubho yesintu *i-heritage day* engavela ingamaholide noma imiqhudelwano yemisebenzi yobuciko *cultural activities*. Kwenziwe konke ezikoleni okuzoqhakambisa amasiko. Othisha abafundisa isiZulu ezikoleni babuye babhekane nezinselelo zokuthi kumele kukhuthazwe abafundi ukukhuluma ulimi lwesiNgisi. Othisha kumele bazi ukuthi ukufundisa kugxile emphumelweni.

Njengomfundisi wolimi umcwaningi nomuntu oncoma ukukhuthazwa kwamasiko nobugugu esizweni samaZulu uyahambisana nombono kaMazibuko wokuqhakambisa ulimi lwesiZulu nesiko ezikoleni. Abuye abheke indlela abafundisa ngayo othisha abaqeqeshwe ngokwe-PCGE ne-B.Ed.

NgokukaMazibuko (2008:30) uthi:

Othisha abanengi babeqeqeshwe ngendlela yokugxila esakhiweni *Structural Approach* eyayikade isetshenziswa kwathi uhlelo lwe-NCS lwagxila encazelweni nasekusetshenzisweni kwento *Communicative Approach*. Uthi lokhu kwaba inselelo edinga ukuzinikela okukhulu ngoba konke lokhu

babekueqeshelwe iminyaka emithathu kuya kwemine kepha uhlelo olusha lokufundisa balufunda ngezinsuku ezimbili.

Lokhu kwenza umcwaningi afise ukwazi ukuthi isikhathi esithathwayo ukuqeqesha othisha be-PGCE nabe-B.Ed sanele yini ukugxilisa ulwazi lwesifundo kanye nokuqeqeshelwa ukufundisa.

UGordon embikweni we-*Learning Policy Institute* (6 June, 2017), uthi:

In the end, well designed and implemented professional training should be considered an essential component for a comprehensive system of teaching and learning that supports students develop the knowledge, skills and competencies they need to thrive in the '21st century'.

Ekugcineni ukuqeqeshwa okuhlelwe kwenziwa kahle kumele kuthathwe njengengxenywe ebaluleke kakhulu ohlelweni lonke lokufunda nokufundisa olukhulisa ulwazi, amakhono kanye nekhono lokwenza abalidingayo ukuze bakwazi umelana nesikhathi sekholunyaka yamashumi amabili nanye.

Kulolu cwaningo umcwaningi wayezobheka aphinde agxile emaveni ezinhlobo ezimbili zothisha abethwasiswe ngokwe-PGCE ne-B.Ed olimini lwesiZulu iminyaka emithathu egcwele olimini lwesiZulu ngesikhathi benza iziqu ze-BA. Okwakuzobe kucwaningwa umcwaningi amava olwazi ababa nalo uma sebesizikoleni ngemuva kokwethwasiswa kulezi zindawo ezimbili ezahlukene.

Umcwaningi uyavumelana noMazibuko obuye aqhubeke athi abaphathi bezikole nabo baneqhaza elikhulu abangalibamba ekuqikeleleni ukufundiswa kolimi lwesiZulu ngendlela efanele. Uthi kwesinye isikhathi bakhombisa ukulubukela phansi ulimi lwesiZulu ngokuthi kuze kuthiwe uyojeziswa umfundi oyotholakala ekhuluma isiZulu. Ukuthatha ngokuthi kungukusibukela phansi isiZulu ukwenze njalo. Ubona othisha abafundisa isiZulu bengakutholi kwesinye isikhathi ukwesekwa okwanele, baze bathi akuqashwe othisha bezinye izifundo ngoba isiZulu singafundiswa nanoma ngubani. Lokhu uthi kwenza othisha bolimi lwesiZulu babe nokuzenyeza uma sebesifundisa isiZulu ezikoleni. Uveza ukunganakwa kwesiZulu ngokuthi kwenye inkathi ezikoleni kuvumelana wonke umuntu ngokuthi asifakwe ngemuva kwesikhathi sesidlo sasemini

ohlelweni lwezikhathi zokufundisa abafundi sebesuthi futhi sebezolala ngoba vele siyinto ebuye inganakwa ngoba kuthiwa akekho umuntu ongehlulwa isiZulu.

UGordon embikweni we-*Learning Policy Institute* (6 June 2017) ubuye aphawule ngokuthi:

For classroom teachers, professional Training can be a mixed bag that too often leaves teachers uninspired with no improvement in student learning.

Kothisha abafundisa emakilasini ukuqeqeshwa kwabo emsebenzini abawufundele kubuye kwenzeka okuningi ngesikhathi esisodwa. Lokho kubuye kwenze othisha bangabe besaba nokugququzeleka nokwenza kahle ekufundeni kwabo.

Okusho ukuthi kwakumele umncwaningi agxile kulezi zinhlobo ezimbili zabafundisi ebheka amava abanawo uma sebesezikoleni abafundisa kuzo. Umncwaningi wayezobe egxile kakhulu emaveni abanawo kokuqokethwe olimini lwesiZulu ebheka nokuthi lokhu kwethwasiswa kwabo ngokwendlela ezimbili ezingefani ngokwe- PGCE ne-B. Ed kunamuphi umthelela ekufundiseni kwabo ezikoleni.

Kumele kube nokucophelela okukhulu ekuqeqeshweni kothisha nasekwakhiweni kwezinhlobo nezindlela zokuthuthukisa izingabunjalo lokuqeqeshwa kothisha. Nakuba sekwapumelela kwezinye izikhungo ukufundisa isiZulu ulimi lwasekhaya ngesiZulu, kusabalulekile ukuthi ukulwazi ulimi kuyiyona ndlela yokufunda okuqokethwe. Kusemqoka ukuqeqeshwa okwanele kukathisha ukuze akwazi ukulwedlulisa ngendlela ulwazi.

1.2 ISENDLALELO SOCWANINGO

Umcwaningi wabona ukuqeqeshwa kothisha kungenye yezingxenye ezibalulekile ekuhlomiseni isizwe ngolwazi nasekwakheni umnotho wesizwe. Njengoba singekuphikise ukuthi awukho umsebenzi phansi komthunzi welanga owenziwayo kungekho muntu obengasemuva kwakho wakuqeqesha kuwo ukuze uwenze ngokuzethemba nawe futhi oqeqeshiwe ukwazi ukuqeqesha abanye kuwo. Kubonakala lo msebenzi uyibandemtshelekwana, ofundiswayo naye ufundiselwa ukufundisa abanye ukuze kusizakale abanye futhi. Isichazamazwi sesiNgisi (2006:933) uma sichaza uthisha sithi:

A teacher is a person who teaches in a school. A person who gives information to a learner, to help him or her to learn something. Show how to do something. A person to make someone realize, understand and or be less likely to do something.

Uthisha ngumuntu ofundisa esikoleni. Umuntu onikezela ngolwazi kumfundi ukuze asizakale noma afunde okuthile. Ukufundisa ukwenza okuthile. Umuntu owenza omunye abone futhi aqonde noma athande ukwenza into ethile.

Umcwaningi njengoba naye engomunye wothisha abaqeqeshelwa ukufundisa ulimi lwesiZulu wabona kusemqoka ukuba ake avakashele ezikoleni ukuhlola ikhono lothisha abaqeqeshwe ngokwendlela ye-PGCE ne-B.Ed abanalo ekufundiseni kwabo isiZulu ezikoleni. NgokukaNgidi noSibaya, (2003:18), Marais noMeier, (2004:220) Perry, (2004:2) babona ukuqeqeshwa kwabo-ke othisha kuyingxeny ebaluleke kakhulu ekutheni uthisha abe ngothisha wekhetelo. Baqhubeka baveze ukuthi ukuqeqesheka kothisha kubenza babe nekhono noma amava emsebenzini wabo wokufundisa. Umcwaningi njengoba eke waba ngumfundisi wesizulu ezikoleni zamazinga e-FET kuze kuyofika lapho esefundisa ecija futhi ehlovisa khona abafundi ngolwazi ukuze bakulungele ukuyoqeqeshelwa ikhono lokufundisa. Kwamenza wabona isidingo sokuba ake ayophonsa iso ezikoleni kulabo thisha besizulu abaqeqeshwe ngokwe-PGCE ne-B.Ed.

Umcwaningi kwamcacela ukuthi nakwamanye amazwe kunabacwaningi abanjengoCox, (2014) abakhombisa ukufisa ukwazi ngekhono lothisha abanalo ezikoleni ngemuva kokuba sebeqeqeshiwe kodwa abafundisa iSayensi, eZobuchwepheshe, eZobunjiniyela neZibalo. Ucwangingo luyaveza ukuthi othisha uma befundisa basebenzisa izindlela zokufundisa abaqeqeshwa ngazo uma sebesezikoleni. Ngakho kubalulekile ukwazi ngalokhu ukuze kwenziwe uguquko ezindleleni zokufundisa ezisetshenziswa ngothisha kubafundi ukuze baqonde ngokuphelele abakufundiswayo (Thompson nabanye, 2002:63). NgokukaMarshall, (1999) othisha kuvamile ukuba bafundise ngendlela ababefundiswe baqeqeshwa ngayo noma ngendlela bona ababefunda kangcono ngayo kumbe ngendlela ababona kulula ngayo ukuqeda ngokushesha lokho okumele kufundiswe. NgokukaHornbach, (2004) othisha abaqeqeshiwe bangafundisa ngempumelelo uma bengafundiswa ukuthi kufundiswa kanjani, njengamakhono amahle

okulawulwa kwabafundi ekilasini nokuthi bangafundisa kanjani ezimweni ezahlukene zokufundisa. Lesi senzo ngokukaCheek noCastle, (1981) senza ukuba kube nezinga eliphansi lokuphumelela kwabafundi esifundweni esinjengeZibalo. Njengoba kuphawuleka ngenhla ukuthi luyenzeka ucwaningo olufuze lolu ezifundweni ezibalwe ngenhla umcwaningi uyafisa naye ukwazi ngokufundisa kothisha besiZulu ezikoleni ngemuva kokuba beqeqeshwe ngokwe-PGCE ne-B.Ed.

NgokukaJadam (2014) indlela othisha abaqeqesheke ngayo inomthelela omkhulu ekutheni uthisha ahlome ngokwanele ngolwazi lwesifundo asiqeqeshelwe ukusifundisa kanye nalezo azifundile esaqeqeshwa. Uvumelana noConant, (1963) ngezinga lolwazi lukathisha lokuqukethwe isifundo aveza ukuthi linomthelela omkhulu ekutheni abafundi bazi futhi baqonde abafundiswa ngakho kuleso sifundo. IsiZulu naso njengesinye sezifundo esibalulekile futhi esiqukethe ubugugu nesiko lesizwe sikaPhunga noMageba umcwaningi ubona kusemqoka ukuvakashela kothisha abasifundisayo athole ngokwenzekayo ngenkathi sifundiswa ngothisha abaqeqeshwe ngokwe-PGCE ne-B.Ed. Nakuba esikhathini esedlule ulimi lwesiZulu uLimi lwaseKhaya lwake lwabonakala njengolimi olunganakiwe, olungekho mqoka nokungamele kufundiswe ngalo njengoba u-Alexander, (2003) ebeka ngokuthi abanye othisha abaluboni njengolimi olusemqoka yize beqeqeshelwe ukulufundisa. Baze babona singekho ngisho isidingo sokuba lufundiswe abafundi emazingeni aphantsi ngoba luwulimi olungelula futhi nokungeke kube lula ukusetshenziswa njengolimi lokufundisa ekubeni yilo umfundi acabanga ngalo. Ngakho umcwaningi waphokophela ukuba aqhube ucwaningo lwakhe ukuthola ukuthi sekwenzekile kwakhulunywa konke othisha abaqeqeshwe ngokwe-PGCE ne-B. Ed yimaphi amakhono abanawo ekufundiseni isiZulu.

Umcwaningi waba nokufisa ukwazi ukuthi othisha abaqeqeshwe ngokwe-PCGE ne- B. Ed basifundisa kanjani isiZulu kwamkhathaza njengoba ngokukaBraskamp no-Ory, (1994) kwake kwawukhathaza umphakathi wasezikhungweni zemfundo ephakeme ukuthi kungachazwa ngokuthi kuyini ukufundisa noma ukufundisa ngendlela. Njengoba uCentra, (1993:42) echaza ukufundisa okuyikho kuyilokhu okunenzuzo kanti uBraskamp no-Ory, (1994:40) bakufaka kokubili ukufundisa nokufunda encazelweni yabo uma bechaza ukufundisa okuyikho njengokwakha izimo ezinokwenza ukuba ukufunda kube okuyimpumelelo futhi nokwenza lezo zimo yikho okusuke kufundwe uthisha ofundisa ngempumelelo. Lokhu okungenhla kungamenza umuntu ukuba afikelwe umqondo

wokuthi sengathi kukhona ukufundisa ngokungefani kothisha ngemuva kokuba othisha sebeqeqeshelwe ukufundisa futhi okungaba nomthelela wokuba abafundi bafundiseke okukanye bengafundiseki ngendlela.

UMayaba (2015) ocwaningeni lwakhe wabheka othisha abasaqeqeshwa ngokwe-PGCE nangokwe-B.Ed esiXhoseni ukuthi bacanga ukuthi singafundiselwani isiXhosa emabangeni ezemfundo aphansi ikakhulukazi emakilasini axube izinhlanga. Ngakho umcwaningi yena wehlukile ocwaningweni lwakhe ngoba wayezobheka ikhono othisha besiZulu abanalo ezikoleni ngemuva kokuba sebeqeqeshiwe ngokwe-PGCE nangokwe-B.Ed. Umcwaningi wenza ucwaningo lwakhe ezikoleni zezinhga le-FET ezifundisa isiZulu uLimi LwaseKhaya. Kwamcacela umcwaningi ukuthi nakuba lukhona ucwaningo oseluke lwenziwa ngothisha kodwa kwakungolothisha abasaqeqeshwa ngokwe-PGCE ne-B. Ed okungabafundisa isiXhosa (Mayaba, 2015), uMukeredzi (2015) naye wabheka othisha abasaqeqeshwa kodwa kungekho sifundo agxile kuso ocwaningweni lwakhe. Kanti uShroyer (1981) wabheka ukuthi bamelana kanjani nezinkinga abahlangabezana nazo othisha abafundisa iZibalo ocwaningweni lwakhe egqamisa ukuthi ulwazi lukathisha lwesifundo lubalulekile lapho abafundi bebhakana khona nezinkinga abangakwazi ukuzixazulula bona. Umcwaningi ocwaningweni lwakhe wayezokwehluka yena ngoba wayezobe ebheka amakhono abo okufundisa isiZulu ulimi lwaseKhaya ngemuva kokuba sebeqeqeshiwe ngokwe-PGCE ne-B.Ed.

Kubukeka emshikashikeni wokufundisa kukathisha kubalulekile ukwazi nokuqonda kabanzi ngokuqukethwe isifundo leso uthisha asiqeqeshelwe kanjengoba umcwaningi ebone kudingeka ukuba kubhekwe ukuthi sifundiswa kanjani nesiZulu. Lokhu kufakazelwa uGrossman, (1988), Lampert, (1986), Lienhardt noSmith, (1985), Winebura, noWilson, (1988), Shulman, (1986) lapho befakaza ocwaningweni lwabo ngokufundisa kukathisha nokuba nolwazi olunzulu lokuqukethwe isifundo aqeqeshelwe ukusifundisa ukuthi zinemithelela eminingi ethubeni lokufunda kwabafundi. Kuze kufika lapho uLampert (1986) ezihlola yena khona ukuthi ngabe usifundisa noma usethula kanjani isifundo seZibalo kanjalo nasesiNgisini asifundisayo kubafundi bakhe. Ngokuka Evans, Hawksley, Hollard noCaillau, (2008) ocwaningweni lwabo beseNgilandi bona bake bazama ukwenza ucwaningo ngothisha abaqeqeshwe ngokwe- PGCE ezikoleni ngoba kutholakala ukuthi sengathi banakho ukungabi nolwazi olujulile lokuqukethwe kwesifundo kanye nekhono elihle lokufundisa. Lokhu umcwaningi kumenze wakubona

ukubaluleka kokwenza ucwaningo lwakhe ngamava othisha besiZulu abanawo ngemuva kokuqeqeshwa ngokohlelo lwe-PGCE ne-B.Ed.

USomqulu Womthethosisekelo wezwe (*Act no. 106; 1996:4-5*) ugunyaza ukusetshenziswa kwezilimi eziyishumi nanye njengezilimi ezisemthethweni eNingizimu Afrika ezazingacindezelwe phansi ngesikhathi sobandlululo. Yikho okwakhuthaza umcwaningi ukuba enze ucwaningo olubheka ukufundiswa kweziZulu ulimi lwaseKhaya ezikoleni ebheka amava abanawo labo thisha abaqeqeshwa ngokwe-PGCE ne-B.Ed nokuthi ucwaningo lwakhe alwenze ngesiZulu ukuze sithuthuke futhi sihlezi siwulimi olukhulunywa nolufundwa ngendlela ukuze nezizukulwane eziyolandela zihlomule. Umcwaningi uyavumelana nokushiwo uMgqwashu (2011:8) ocwaningweni lwakhe la eveza khona ukuthi kudinga kuqhutshekwe nokuthuthukiswa izilimi zendabuko ukuze zikwazi ukuthwala zonke izibonakaliso zemiphakathi yesimanje enobuchwepheshe futhi zenziwe izilimi zokufunda nokufundisa emazingeni emfundo yasezikoleni nasezikhungweni zemfundo ephakeme. Ngakho umcwaningi njengomunye wabafundisi osengazibiza njengothisha osemnkantshubomvu ekufundiseni ulimi lwesiZulu Ulimi LwaseKhaya ezikoleni ezisemazingeni e-FET nosewaba ngumfundisi waso isiZulu esikhungweni semfundo kuze kube manje uhlale elangazelela ukulugcina futhi aluthuthukise ulimi lwesiZulu njengenye yezinto eziyigugu lesizwe nesikhali esisebenza kangcono ukuthuthukisa isiko lesizwe sikaMthaniya.

Umcwaningi ungumuntu oluthandayo ulimi lwesiZulu ngoba ulimi lolu aluncela ebeleni. Kungagcini lapho waphinde waqeqeshwa kulo waqeqeshelwa nokulufundisa. Njengomfundisi owaqeqeshwa ngokwendlela endala indlela ye-SSTD (*Senior Secondary Teachers Diploma*) nokuyindlela engasetshenziswa ukuqeqesha othisha besiZulu yingakho wayefisa ukwenza ucwaningoqhathaniso ngamava othisha abafundisa isiZulu ezikoleni abaqeqeshwa ngendlela ye-PGCE neye-B.Ed. Umfundisi ungumuntu oluthandayo ulimi lwesiZulu njengolimi alubona lubalulekile esizweni samaZulu ukuba lumele njalo lugcinwe futhi luthuthukiswe njengoba luwulimi isizwe sikaPhunga noMageba esizigqaja ngalo nolimi olungenye yezinto ezingamagugu namasiko esizwe okumele luhlezi lugcinelwe izizukulwane ngezizukulwane ezisazolandela. Ukubamba iqhaza komcwaningi nokuba ilungu lamakomidi anjengo-*National Language Body* (i-NLB) elibizwa ngoMZUKAZWE kwaZulu-Natali nelungu lika-PanSalb (*PanSouth African Language Board*) kwamenza wafisa ukwenza lolu cwanningo.

1.3 BATHINI ONGOTI (*LITERATURE REVIEW*)

1.3.1 Ukufundiswa Nokuqeqeshwa Kothisha

Njengoba ukuqeqeshwa kothisha kungenye yezinto ezibalulekile njengoba othisha bayisibani sesizwe. Yibo abaletha ukukhanya kwengqondo kulabo abangakakhanyiseleki ngokwemfundo kumqoka ukuba bahlome ngolwazi nekhono lokufunda nokufundisa. Njengoba uMoon (2016) ebeka ngokuthi:

The education of teachers has become a major concern in the development and improvement of education system across the world. In most countries the responsibility for preparing teachers is held by the universities, which has helped raise the status of teaching. However, teaching education has come under increasing criticism as overly theoretical and ineffective in addressing the practical needs of teachers within the classroom. There are number of key questions to address in the education and training of teachers.

Ukufundiswa nokuqeqeshwa kothisha kuyinto ebaluleke kakhulu ekukhuliseni nasekwenzeni ngcono ezemfundo emhlabeni wonke jikelele. Emazweni amaningi umshikashika wokuqeqeshwa kothisha okwenziwa emanyuvesi, okusize kakhulu ekuthuthukiseni izinga lokufundisa. Nakuba ukufundisa ukuqeqeshwa kothisha sekufike la okugxewa khona kakhulu ngokukhuluma okwenze kungabe kusasebenza ukubhekana nezidingo zokusebenza kothisha emakilasini. Kunemibuzo eminingi engukhiye okumele kubhekwane nayo ekufundisweni nasekuqeqeshweni kothisha.

Kuyabonakala ukuthi nakuba lincomeka izingabunjalo lothisha abaqeqeshwe emanyuvesi kodwa kamuva sekukhona lokho kugxekwa kokuqeqeshwa kwabo. Kuyabonakala ukuthi kunesikhalo sokuba kwenziwe ngcono indlela kumbe nezinga lokuqeqeshwa kwabo emanyuvesi noma kube nezinguquko ezithile eMnyangweni weZemfundo uqobo.

UWasburn (2016) ubeka ngokuthi:

The art of engagement, classroom management how matters on teacher training. A 2012 survey sited in a

report by the National Council on Teacher Quality find that over 40% of new teachers reported feeling either 'not at all prepared or only some how prepared 'to handle a range of classroom management or discipline situations.

Ikhono lokuzibandakanya nokuphatha ikilasi kusho lukhulu ekuqeqeshweni kukathisha. Ucwangingo olwenziwe ngowe-2012 lwethulwa Inhlango kaZwelonke yeZingabunjalo likaThisha yathola ukuthi amaphesenti angaphezu kwama-40% othisha abasha babika ngokungazilungiseleli kwabo noma ukuzilungiselela ngandlela thile ukubhekana nokufundisa noma nezimo zokuqondisa.

Lokhu kwakhombisa ngokusobala ukuthi kukhona la kunenkinga khona mayelana nokuqeqeshwa kwabo uma nabo sekumele babe sekwenzeni lo msebenzi bazizwe bengakulungiselele ngokwanele ukubhekana nomsebenzi wokufundisa.

Kwabonakala ocwanigeni olwenziwa ngu-Edgar Stones (1994:3) olwalumayelana neZingabunjalo lokuqeqeshwa kothisha olwavezaveza ukuthi lubonakala lusenenkinga ezingxenyeni eziningi ezweni olugcizelela ukuthi kusaswelekile ukuba othisha babe nolwazi olucacile nolwanele lokuphathelene nezifundo abazifundisayo kanye nolwazi lwangaphambilini lokuba sekilasini. Lokhu kungukuqiniseka ngokuthi banolwazi ngolwazi lokuqekethwe okumele balwethule kanye nokuqiniseka ukuthi bayazi ukuthi kumele balwethule kanjani. Okungukuthi ezikhungweni zemfundo ephakeme othisha bamele ukuhlonyiswa ngolwazi okumele balwedlulisele kubafundi bese kuthi ingxenye yesibili kube yilapho sebehloniyiswa ngokuthi kumele balwedlulise kanjani kubafundi ezikoleni.

Lokhu kubandakanya ukufundwa kwamagama kanye nemigomo yaleso sifundo nezindlela zokwenza ezisetshenziswayo kuleso sifundo zokuthola ulwazi olusha nokuluthuthukisa ezenza ukuba abafundi bawaqonde kahle lawo magama namatemu aphathelene nenqubo yaleso sifundo uStones (1994:11).

UJarvis (2006:17) ubheka ukuqeqeshwa kothisha ukuthi:

Different ways of viewing teaching: to help to learn, to show, to give instruction or information, to cause to learn or understand, to teach someone a lesson.

Izindlela ezahlukene zokubheka ukufundisa: ukusiza ngokufundisa, ukubonisa, ukulawula noma ukunika ulwazi, ukwenza umuntu afunde noma ukuba akuqonde, ukufundisa umuntu isifunjwana.

Uthisha oqeqeshiwe akabi nenkinga ukwenzisa abafundi lezi zimpawu ezibalwe ngenhla kubafundi bakhe.

Zonke izifundo ezifundiswa othisha abaqeqeshwayo kuyakholelwa ukuthi lowo osuke eqeqesha othisha unalo ulwazi lokuthi lezi zifundo kumele zifundiswe kanjani kanye neminye imisebenzi ephathelene nokufundisa nokuthi angamsiza kanjani uthisha osaqeqeshwa ukuba angakufundiswa kanjani lokho uWhite (1983: 13 (HUM)).

Kumele kubhekwe okuningi kuthisha oqeqeshwayo. Kumele abazi kahle ubudlelwane obukhona phakathi kokuqeqeshwa kwakhe kanye nokufundisa kwakhe abafundi. UZwoadiak-Myers (1963:8) uthi:

Teaching and learning about how to become an effective teacher centre on complex, interrelated sets of thoughts and actions. They can be provided as demanding tasks which might be approached in a number of different ways. As teachers gain proficiency in the basic knowledge and skills of teaching, the more an understanding of the relationship between teaching and learning may influence practice, and the more deliberately a teacher considers his/her actions the more difficult it is to be sure that there is one right approach to teaching about teaching.

Ukufunda nokufundisa ngokuthi ungenze njani ukuze ube nguthisha oqeqesheke kahle kube kukhona okukhalwa ngabo, kulesi simo semicabango nokwenza okunhlobonhlobo. Kubonakala kungumsebenzi onzima ongadinga ukusetshenzwa ngezindlela ezahlukene. Njengoba othisha bethola ukufundiseka ngolwazi kanye nangamakhono ayisisekelo sokufunda nokufundisa kungaba nomthelela lokho ekufundiseni kwabo, futhi ngenkathi uthisha ethatha umsebenzi wakhe njengento enzima kumele kube nesiqiniseko sokuthi kunendlela yokwenza eyodwa yokufundisa ukufundisa.

Kwakhombisa lokhu ukuthi ukuqeqeshwa kothisha akuwona umsebenzi olula kodwa umsebenzi okumele wenziwe ngobuchule nobunyoninco ukuze ekugcineni

abaqeqeshiwe baziqhenye ngolwazi abalutholile nabazolwedlulisela kwabanye ngendlela. Uyaqhubeka uZwozdiak-Myers (1963:32) nokuphawula kanje ngokuqeqeshwa kothisha:

The ability to manage student's behaviour is the number one concern of the beginning teachers, and it is near the top for most experienced teachers. The inability to effectively manage student's behaviour accounts for more teacher dismissals than any other cause, including lack of knowledge of the subject matter.

Umqondo wokukwazi ukuphatha indlela abafundi abaziphatha ngayo iyona nto ekhathaza kakhulu othisa abasaqalayo ukufundisa kanti futhi yikho okuseqhulwini kulabo asebenolwazi lwangaphambilini lokufundisa. Ukungakwazi ukulawula indlela abafundi abaziphatha ngayo yikho okubalulwa kakhulu ekuxoshweni kothisha kunanoma isiphi isizathu abangaxoshelwa sona kubandakanya nokungabi nalo ulwazi ngesifundo asifundisayo uthisha.

Kwacaca ukuthi noma lwenziwe ucwaningo ngokuqeqeshwa kothisha kulaba bacwaningi kodwa akekho osabheke ngqo ukuqeqeshwa kwabo kule minyango eyahlukene kowezeMfundo kanye nakoweZilimi zoMdabu namaSiko ikakhulukazi kuziqu ze-PGCE ne-B.Ed.

1.3.2 Ubude Nobufushane Besikhathi Sokuqeqeshwa

NgokukaLucas (2018) kuya ngokuthi lowo oqeqeshwayo usekuphi nempilo nokuthi iluphi uhlobo lweziqu asevele unazo. Nakuba i-PGCE iwunyaka owodwa kodwa kuye kubhekwe okudingekayo kuqala njengeziqu ze-BA eziyiminyaka emithathu. Uthi kuya nangesikhungo kodwa ukuqeda kungathatha iminyaka emine kuya kweyisithupha (6). Kanti i-B.Ed okuwuhlelo oluqala uthisha phansi ukumqeqesha iminyaka emine (4) lumfundisa ulwazi lwesifundo lube lumqeqesha nasekhonweni lokufundisa.

1.3.3 Ukujula Kolwazi Lwesifundo

Ukujula olwazini lokuqekethwe akwanele ekhonweni lokufundisa kodwa nothisha oqeqeshwayo uyakudinga ukujula olwazini lokufundisa isifundo ukuze akwazi

ukuthola ukuthi abafundi bakuliphi izinga futhi badingani ukuze bafunde ngokusezingeni eliphezulu.

Ocwaningweni lukaSellars (2017:267) bavumelana ngokuthi nakho ukujula olwazini lokuqukethwe akwanele ekhonweni lokufundisa kodwa nothisha oqeqeshwayo uyakudinga ukujula olwazini lokufundisa isifundo ukuze akwazi ukuthola ukuthi abafundi bakuliphi izinga futhi badingani ukuze bafunde ngokusezingeni eliphezulu.

1.3.4 Ukuphathwa Nokulawulwa Kwekilasi

UWasburn (2016) waveza ukuthi ikhono lokuzibandakanya nokuphatha ikilasi kusho lukhulu ekuqeqeshweni kukathisha. Amaphesenti angamashumi amane (40%) othisha abasha babika ngokungazilungiseleli kwabo nokuzilungiselela ngandlela thize ukubhekana nokufundisa. NgokukaMoskowitz (1979) uma uthisha eke akangakwazi ukulawula ikilasi akabe esakwazi ukubuyelwa ngamandla. Njengoba ukuphathwa kwekilasi kufaka amakhono nobuchwepheshe obehlukekene okusetshenziswa nguthisha ukugcina njalo abafundi bakhe behlelekile, belalele, benza umsebenzi wabo futhi bekwazi ukusho abakufundile. Ngakho uthisha kumele azi ukuthi kudingeka afundise kanjani abalawule kanjani abafundi ngoba umsebenzi wakhe wokufundisa abafundi mkhulu.

NgokukaHarmer (1990) othisha banemisebenzi eyisithupha (6) zokuphathwa kwekilasi, ukulawula, ukuhlola, ukuhlela, ukwedlulisa ulwazi, ukubamba iqhaza ekufundeni kwabafundi nokusiza abafundi ngolwazi. Ngaphezu kwalokhu uSanjaya (2007) naye ufakazela lokhu okungenhla ukuthi uthisha unezindima eziyisithupha (6) azidlale ekuphatheni ikilasi ngenkathi efundisa, bangumthombo wolwazi, bangabasizi, bangabaphathi bangababonisi, bangabaqondisi nabakhuthazi babafundi. Konke lokhu kugxile ekutheni uthisha uqeqeshe kahle ekhonweni lokuhlela nokwethulwa kwesifundo ngandlela yokuthi bonke abafundi bakwazi ukubamba ingxenye yokufunda ngenkathi befunda. Ngokocwaningo lomcwaningi lokhu kusho ukuthi kwakudinga ukuba uthisha akwazi ukuhlaziya izingxenye nezigaba ezahlukene zesifundo, ukukhetha nokuqoqa konke zonke izinsizakufundisa okuyizonazona, anciphise ukushayisana kwemithombo yolwazi. Uthisha kudingeka ukuba akwazi ukulawula kahle ikilasi lakhe, lokhu kunciphisa nengcindezi kubafundi.

NgokukaSmith noLastleth (2002) kunemithetho emine yokulawula ikilasi okumele anamathele kuyo. Owokuqala, ukubafaka okuyindlela uthisha aqala ngayo ukuhlangana ngayo nabafundi bakhe ekilasini. Lo mthetho wakhiwe ukubingelela, ukuhlala nokuqala. Umthetho wesibili ukubakhipha okusho indlela uthisha aphetha ngayo ukuhlangana kwakhe nekilasi. Lo mthetho wakhiwe ukuphetha nokukhipha abafundi. Umthetho wesithathu hamba nakho okungukuthi ingxenye esemqoka yesifunjwana, uhlobo lokuqukethwe nendlela okwethulwa ngayo. Umthetho wesine hambisana nabo okusho ukuthi wakha ubudlelwane obuhle phakathi kwakhe nabafundi bakhe. Ukuze othisha bafundise ngempumelelo kudingeka kube nokuphathwa kahle kwekilasi. Ngokwenze njalo uthisha uyokwazi ukulawula, ahlele, ahlole, ahole kahle ikilasi lakhe.

Ngenkathi uthisha efundisa kumele alawule umsebenzi wonke wabafundi mayelana nokuziphatha kwabafundi ekilasini. Kumele uthisha ahlole umsebenzi awunika abafundi ekilasini ngenkathi ebafundisa. Nguye futhi uthisha ohlela umsebenzi okumele wenziwe ngabafundi ngenkathi ebafundisa. Uthisha kumele ahole aphinde akhuthaze abafundi ngenkathi befunda. Uthisha kumele abambe iqhaza emisebenzini eyenziwa ngabafundi ekilasini ngokuthi njalo ehlezi ebanika ulwazi oluyilo nabaludingayo ukuze abafundi bakhulise olwabo ulwazi. Kumele abachazele njalo abafundi baze bakuqonde lokhu abafundiswa khona futhi bakwazi ukunaka izinkinga zomfundi ngamunye ekilasini. Uthisha uba ngumsizi wabafundi ngenkathi efundisa lapho enaka khona umfundi ngamunye. Kumele uthisha ababonise bonke abafundi kungabibikho akugodlayo.

1.3.5 Ukufunda Nokufundiswa Kolimi

UMbatha (2014) ukhuthaza labo abaqeqesha othisha ezikhungweni zemfundo ephakeme ukuthola izindlela zokuqeqesha othisha ukuze bakulungele ukufundisa ulimi lwesiZulu; uZondi (2014) ugcizelela ukuthi akube khona ukuxhumana phakathi kokusebenza kwabafundi nolimi lokufundisa; uNdimande-Hlongwa (2014) bancoma ukugunyazwa kwabafundi ukufunda ngezilimi zabo ezisemthethweni ngokwentando yabo nendlela yokuthuthukiswa kokufundiswa kolimi lwesiZulu ezikhungweni zemfundo ephakeme Nsele (2017) uthi kumqoka ukuba uthisha abe nesisekelo solwazi

lwesifundo asifundisayo, aqonde ngalokho okumele kufundiswe, ukuba nolwazi lokuqukethwe nolwazi lokufundiswa kwesifundo.

1.4 UKWENDLALWA KWENKINGA (*PROBLEM STATEMENT*)

Umcwaningi ungumfundisi wolimi osemnkantshubomvu ekufundiseni ulimi lwesiZulu. Ufundise isiZulu iminyaka eyishumi nesikhombisa (17) emazingeni emfundo ethe thuthu. Usafundise iminyaka eyisikhombisa kwaNgqondonkulu uNgoye eMkhakheni wezoBuciko eseMnyangweni weZilimi zoMdabu naMasiko. Lapho efundisa khona abafundi abenza iqhuzu leziqo ze-BA abanye babo abalungiselwa ukuqeqeshelwa ukufundisa eziqinini ze-PGCE. Ufundisa abafundi bezinga lokuqala, elesibili nabafundela iziqo ze-Honours. Lapha umcwaningi ufundisa ngokugxila olwazini lolimi lwesiZulu okumele lutholwe ngabafundi ngaphambi kokuba bayoqeqeshelwa ukufundisa. Okukhathaza kakhulu umcwaningi ukufuna ukwazi ukuthi ngemuva kokuqeqeshelwa ukufundisa ngokwe-PGCE ne-B.Ed ngabe laba bafundi bawumela kanjani uMkhakha wezoBuciko noMnyango weZilimi zoMdabu namaSiko. Lokhu umcwaningi ukuthole ngokuthi avakashele izikole ezithile ezaziqokiwe eSiyingini e-King Cetshwayo.

Into ekhathaza umcwaningi ukwazi ukuthi ngaso sonke isikhathi ukufundiswa kolimi ngendlela kumele ukubhekelelwa ngoba ulimi yilona oluhlonza imvelaphi yesizwe. Ukunotha kwesizwe ngokomlando, amasiko kanye namagugu kuthwelwe ilimi lwaso. Kunezinto okumele zenziwe ezithuthukisa ulimi njengokuqanjwa kwamagama ezindawo, izisho, izaga, amahubo nezinkondlo konke lokhu kweyeme olimini kanti yikho futhi okuthuthukisa isizwe. Ulimi yilo oluhlonza luchaze ubuntu nobunjalo bomuntu. Ulimi yilo olungumgogodla wempucuko. Osombusazwe izwe balibusa ngolimi, osozimboni baziphethe ngolimi nabakubhalalayo bakugcina ngolimi oluthile. Ngisho sezonakele izinto zilungiswa ngokuxoxwa kuqala ngaphambi kokuba kwenziwe okwenziwayo. Akucabangayo unjiniyela kudlulela kwasebenza nabo ngolimi. Lokhu kukubeka kucace ukuthi ulimi luyingxenye yempilo ebalulekile ngakho kumele kunakekelwe. Yikho-ke lokhu okwenza umcwaningi akhathazeke ngokuthola ukuthi labo thisha abethwasiswe ngokwe-PGCE nangokwe-B.Ed basifundisa kanjani isiZulu uma sebesezikoleni.

NgokukaMofokeng (2014) abanye balabo thisha abaqeqeshwe ngokwe-PGCE bengenalo ikhono elanele lokufundisa, elokugxisha ngokwanele ulwazi olujulile lwesifundo nelokuphathwa nokulawulwa kwekilasi. Lokho ukubona njengesenzo esenza uhlelo lwethu lwezemfundo luhuhuluze ngamadolo phansi. Usho nokuthi ikhona imiphumela ephathekayo yalokho. Uzibuza umbuzo othi ngabe othisha abaqeqeshwe ngokwe-PGCE bangameva noma bayizimbali zohlelo lwezemfundo na? Lesi senzo uthi senza ukuthi ngisho ukade wesuthi kodwa uzizwe usuhlaselwe inkemane nokukhathazeka empilweni ngisho noma ungumuntu onothando olungakanani ngomsebenzi wokufundisa. Uzibuza ukuthi ngabe unyaka owodwa wenele ukuba usungaba uthisha osezingeni eliphezulu? Useke wabuza abafundi abaningi be-PGCE ukuthi ngabe bayifundelani kodwa uthola impendulo ethi bayenza ngoba bengenayo imisebenzi abayenzayo kodwa benzela ukuba kube khona umsebenzi nje abawenzayo. Lokhu kwenza umcwaningi abe nezinsolo zokuthi kusho ukuthi asenele isikhathi sokuqeqeshwa abasinikwayo. Lokhu kwenza umcwaningi afise ukwazi ukuthi kazi bafundisa kanjani ezikoleni.

Abafundisi abaqeqeshwe ngokwe-PGCE uMofokeng (2014) ubona isikhathi esingamasonto ayisithupha (6) singenele besezikoleni ngaphambi kokwethweswa kweziqo zabo zokuqeqeshelwa ukufundisa. Ubona kukhona ubuhle nobubi bokuqeqeshwa kulezi zindlela ezimbili ezingefani. Ubona abaqeqeshwe ngokwe-PGCE benesikhathi esincane sokuqeqeshelwa ukufundisa kanti abaqeqeshwe ngokwe-B.Ed bona bathola isikhathi esiyiminyaka emine (4) bethola ulwazi lokuqeqeshwa kodwa bebe khona lapho befundiswa ngolwazi lwesifundo. Uthi lokhu kwenza abanye bacabange ukuthi ungcono oqeqeshwe ngokwe-B.Ed ngoba uthola isikhathi esiningi sokuzilungiselela nokubhekana nezingqinamba zokufundisa. Ngakho-ke umcwaningi ufuna ukwazi ukuthi ngabe yini eyenzakayo ekusebenzeni kwalabo thisha abaqeqeshwe ngezindlela ezingefani.

NgokukaGordon (2004) abafundisi abaqeqeshwe ngokwe-PGCE nangokwe-B.Ed kukhona ukusebenza kahle nokungasebenzi kahle kubo. Uthi abanye uma besaqala bayehluleka ukufundisa. Uthi lokhu kungenxa yengcindezi ababhekana nayo uma besezikoleni ababe besakwazi ukunamathela kulokho uthisha abophezeleke ukukwenza njengothisha. Yingakho umcwaningi efuna ukuzitholela yena imbangelanga yenkinga ngokuthi ayobheka ukuthi bafundisa kanjani ezikoleni kanye nokuthola

ulwazi olunzulu kubaphathi bezikole nakulabo thisha asebemnkantshubomvu ekufundiseni ulimi lwesiZulu futhi abangaqeqeshwanga ngalezi zindlela ezingefani. Labo thisha yilabo abaqeqeshwa ngokwendlela ye-STD (*Senior Teacher's Diploma*) nabe-SSTD (*Senior Secondary Teacher's Diploma*). Labo thisha umcwaningi wayezobathola khona ezikoleni ngenkathi esezoqoqa ulwazi.

Inkinga idalwe ukungalingani kolwazi nekhono lokufundisa othisha abaqeqeshwe esikhungweni esisodwa abangakhombisi ukuba nalo uma sebesezikoleni abafundisa kuzo. Labo ngothisha be-PGCE abaneziqu ze-BA nabe-B.Ed abaqeqeshelwe emikhakheni eyehlukene. Ukubonakala kukhona ababukeka beqeqeshwe ngolwazi olwanele ikakhulu olimini lwesiZulu kanye nekhono elisezingeni eliphezulu lokufundisa kodwa bebeqeqeshwe esikhungweni esisodwa. Ukuthola imbangela yalokho ukuthi ngabe kudalwa yini.

Umphakathi wasezikoleni yiwo obhekana nenkinga yokuthola lolu hlobo lothisha oluqeqeshwe ezindaweni ezimbili ezahlukene ngenkathi bemukelwa ezikoleni ukuba banikwe ithuba lokuyocijwa kwekhono labo lokufundisa. Ukuthola abafundi ezikhungweni zokuqeqesha othisha bengenalo ulwazi olwanele ngokuqeqeshwa kothisha kulezi zindawo ezahlukene. Ukuntuleka kwethuba lokuba laba abakwenza kanye kokubili ukuba bethi besaqoqa ulwazi bebe beqeqeshelwa ukufundisa bafundiswe ngokwehlukana ukuze kugxilwe kokukodwa ngesikhathi ukuze oqeqeshwayo athole ithuba lokufunda ngokugxilile kuleyo naleyo ngxenye. Inkinga yokuthola uhlobo lothisha abangafani bebeqeqeshwe esikhungweni esisodwa omunye enokulingana phakathi kolwazi aluzuzile kanye nekhono elisezingeni eliphezulu lokwazi ukuthi lolo lwazi lwedluliselwa kanjani kumfundi nokuthola lolu hlobo lukathisha olungakhombisi ukuba nolwazi olwanele lwesifundo kanye nekhono lokwedlulisela ulwazi kubafundi. Ukutholakala kwezinga elehlayo lokufundiswa kwabafundi kanye nokuqhubeka kokuqeqeshwa kwabafundi ezikoleni abasezingeni eliphansi ngokolwazi. Lokho okusho ukuthi nasezikhungweni zemfundo ephakeme kube nzima ukufunda ngoba bengenalo ulwazi lwangaphambilini okumele ngabe bafika benalo esikhungweni semfundo ephakeme. Inkinga ekhona ukubona umphakathi wasezikoleni ukhathazekile ngalokhu kodwa ungenalo ulwazi lokuxazulula inkinga obhekana nayo kothisha abaqeqeshwayo kanye nakubafundi abafundiswayo. Ukuthola ukuthi nakuba kubonakala ukuthi kukhona izinkinga ezikhona ngalolu hlobo lothisha

kodwa ucwaningo olukhona ngolokuthi bangasizwa kanjani sebesezikoleni kodwa kungabekwanga ukuthi lapho-ke beqeqeshwa khona ngabe baqeqesheka ngendlela efanele nangokwanele yini. Inkinga yokuthi abafundi abadlula ezandleni zalolu hlobo lothisha bona basizwa kanjani ukuze kuzanywe ukuqeda le nkinga. Ukufisa ukwazi ukuthi njengoba beqeqeshwe ngokungafani bathini abaphathi bezikole, abaphathi beminyango yezilimi ezikoleni kanye nothisha asebenkantshubomvu emkhakheni wokufundisa ulimi lwesiZulu.

Umcwaningi uKhohliso (2015) wenza ucwaningo olucwaninga ngokadebona (*experiences*) noma amava okufundisa kothisha bamabanga aphantsi ekufundiseni ikhono lokufunda nokubukela esiZulwini uLimi lwesiBili ezikoleni ezisemaphethelweni eNingizimu yeTheku eNingizimu Afrika. Lokhu okuvezele umcwaningi ukuthi ababangi noma abekho asebeke bacwaninga ngamava othisha besiZulu abafundisa ezikoleni zamabanga ezinga le-FET ezisesinyingini i-King Cetshwayo egxile kulabo abaqeqeshwa ngokwe-PGCE ne-B.Ed. Umcwaningi futhi wayezobheka isiZulu ulimi lwaseKhaya. Ukungandi noma ukungabikho kwemibhalo yolimi lwesiZulu eyabhalwa ngaphambilini ehlobene nesihloko salolu cwaningo kwenza ukuba umcwaningi akhuthazeke ukwenza lolu cwaningo.

NgokukaMaphumulo (2010) kubonakala othisha benezinkinga ababhekana nazo uma befundisa ezikoleni okwenza ukuba bangafundisi ngendlela okumele ngabe bafundisa ngayo noma beqeqeshelwe ukufundisa. Lokho kufaka inkinga yokuba nabafundi abanengi ngokweqile ababafundisayo emagunjini. Ufakazelwa uMhlongo (2012) ocwaningeni lwakhe olwaveza ukuthi othisha baba nenkinga yokuchichima kwamagumbi okufundisela. Lokhu kwenza uthisha aphelelwe uthando lomsebenzi ngenxa yokugqilazeka noma eqeqeshelwe ukufundisa.

1.5 IZINHLOSO ZOCWANINGO (*OBJECTIVES OF THE STUDY*)

Umcwaningi wayenezinhloso anazo ngocwaningo lwakhe olumayelana namava othisha abanawo ngenkathi befundisa ulimi lwesiZulu ezikoleni. Ebheka labo thisha abaqeqeshwe ezikhungweni zemfundo ephakeme ngokwendlela ye-PGCE neye-B.Ed. Umcwaningi wazihlela ngale ndlela izinhloso zocwaningo lwakhe.

- Ucwaningo lwaluhlose ukuyobhekisisa ukuthi yini efundwa yilabo thisha abaqeqeshwa ngezindlela ezimbili ezingefani.

- Ucwangingo lwaluhlose ukuyobheka ukuthi lolu hlobo lothisha oluqeqeshwe ngezindlela ezingefani lufundisa kanjani ezikoleni.
- Ucwangingo luhlose ukuba luzwe izimvo zabaphathi bezikole, abaphathi beminyango yezilimi ezikoleni, abeLuleki besiFundo sesiZulu boMnyango wezeMfundo kanye nabafundisi asebemnkantshubomvu ekufundiseni ulimi lwesiZulu ukuthi bathini ngokufundisa kwalolu hlobo lothisha be-PGCE ne-B.Ed abaqeqeshwe ngezindlela ezimbili ezingefani.
- Ukubheka ukuthi kungathuthukiswa kanjani lokhu kuqeqeshwa kothisha bezilimi zesintu ezikhungweni zemfundo ephakeme
- Ucwangingo lwaluhlose ukuthola emphakathini wasezikoleni ukuthi yiluphi uhlobo lothisha kulezi zinhlobo ezimbili abe-PGCE nabe-B.Ed olukhombisa ukuthi luqeqeshwe lwathola ulwazi olwanele nekhono lomsebenzi wokufundisa ulimi lwesiZulu ukuze izikhungo zokuqeqesha abafundisi zigxile kulolo hlobo njengohlobo olunika abafundisi isikhathi esanele sokucijwa ngolwazi lwesifundo nangekhono lokufundisa.

1.6 UHLA LWEMIBUZO EZOBUZWA UCWANINGO

- Ngabe othisha be-PGCE nabe- B.Ed abaqeqeshwe ngezindlela ezingefani bafundisa kanjani uma sebesezikoleni?
- Ngabe zithini izimvo zabaphathizikole, abaphathi beminyango yezilimi kanye nabafundisi asebemnkantshubomvu ngokusebenza kwalolu hlobo lothisha abaqeqeshwe ezindaweni ezimbili ezingefani?
- Ngabe umphakathi wasezikoleni uncabela luphi uhlobo lothisha oluqeqeshwe kuziqu ze-PGCE noma ze-B.Ed?
- Kungathuthukiswa kanjani lokhu kuqeqeshwa kothisha bezilimi zesintu ezikhungweni zemfundo ephakeme?

1.7 INJULALWAZI YOCWANINGO (*THEORETICAL FRAMEWORK*)

Ucwangingo luzobheka ukuqeqeshwa kwabafundisi be-PGCE nabe-B.Ed abaqeqeshwe ezingxenyeni ezingefani ukuthi basebenza kanjani uma sebesensimini yokufundisa. Injulalwazi yobumbano kaVygotsky (1896) egxile enkolelweni yokuthi ukufunda kwenzeka kahle uma ofundayo ezibandakanya ngokuphelele encazelweni nasekubumbeni ulwazi kunokuba athole ulwazi kodwa angalwenzi lutho. Abafundi bathola ulwazi kanye nencazelo yalo. Njengoba ucwangingo lwaluzogxila ekutheni

abafundisi abaqeqeshwe kulezi zingxenye ezahlukene be-PGCE nabe-B.Ed basebenza kanjani uma sebesensimini yokufundisa.

NgokukaVygotsky (1896) injulalwazi yekhonstrakthivizimu (*Constructivism*) uyichaza ngokuthi:

The theory is based on observation about how people learn. It says people construct their own understanding and knowledge of the world through experiencing things and reflecting on those experiences. When we encounter something new, we have to reconcile it with our previous and experience may be changing what we believe, or may be discarding the new information as irrelevant. In any case we are active creators of our own knowledge. To do this we must ask questions, explore and assess what we know. Ithi abantu bazakhela

Le njulalwazi igxile ekubhekeni ukuthi abantu bafunda kanjani. Ingokuthi abantu banokwabo ukuzakhela ulwazi abalufundayo ngezinto ezibehlela imihla ngemihla bese beba nokubheka ngalezo zinto. Uma sihlalanga nezinto ezintsha kumele zilungiswe ngokubheka izinto ezedlule nosekuke kwadlulwa kuzo esikhathini esedlule kumbe kube noguquko kulokho abakholelwa kukho noma kungabe kusasetshenziswa okusha uma kubonakala ukuthi akunalo usizo. Le njulalwazi ithi yithi esingabasunguli bolwazi lwethu. Ukuze senze lokhu kumele kube nemibuzo esiyibuzayo, sibheke futhi sithole ukuthi yikuphi esikwaziyo.

Le njulalwazi igqamisa okuhloswe ucwaningo ukuba kubhekwe ukuba othisha be-PGCE nabe-B.Ed abaqeqeshwe ngezindlela ezimbili ezingefani uma sebesensimini yokufundisa ngabe bafundisa kanjani. Lapho okuzobhekwa khona ukuthi lungakanani ulwazi abaluzuze ngenkathi beqeqeshwa nokuthi balwedlulisa kanjani kubafundi ababafundisayo.

UBruner (1915) unakho ukuvumelana nale njulalwazi yokufunda namava uma ekhuluma ngokusungulwa kwezinzululwazi zokufunda uthi:

He is against the traditional view that children should learn facts and systems and was in favour of children constructing knowledge in a scientific manner. In so

doing, if the child comprehended the fundamental process in a particular curriculum area, the child could then progress to think in a holistic way about newly introduced topics. The child in Bruner's eye was an active problem-solver with his or her own ways of understanding the world.

Yena uyaphikisana nendlela ebheka ukuthi izingane kumele zifunde amaqiniso nezindlela kodwa uncoma ukuba izingane zifunde ukuzakhela zona ulwazi ngendlela yobusayensi obuthile. Ngokwenza kanjalo, uma ingane inendlela inokuluqonda ulwazi oluyisisekelo kuleyo ngxenye yolwazi lwesifundo ingane iyobe isikwazi ukuqhubekela ekucabangeni ngokuphelele ezihlokweni ezintsha ezokwethulelwa zona. UBruner ingane emehlweni akhe uyibona njengomxazululizinkinga ozixazululela yena ngendlela aqonda ngayo umhlaba akuwo.

NgokukaSadovnik (2001), kuyinjulalwazi kaBernstein ifaka ukuthi yiluphi ulwazi (izinhlelo zezifundo) ezifundiswa abafundi, lufundiswa (lwedluliswa) kanjani nokuthi ulwazi lubonakala kanjani (ukuhlaziywa/ukwenziwa) kwalo. UBernstein ubheka ulwazi nokwedluliswa kwalo kubafundi ngezindlela ezimbili, ebonakalayo nengabonakali, lokhu kuhlobene nokumiswa ngendlela kwezinhlelo zezifundo zokufundisa. Injulalwazi yendlela yokufundisa nokuthi ungamenza kanjani omunye afunde. UBernstein (2000) ubona inqubo yokukhishwa kabusha kolwazi kulolo okungolokuqala kunezingxenye ezimbili: ukuhlelwa kwezifundo okungukuthi yiziphi' kanye nendlela yokufundisa okuhlobene nenjulalwazi yokufundisa okungukuthi kanjani'.

Ngokwezifundo zokuqeqeshwa kothisha, inqubo yokukhishwa kolwazi lokuqala lubuye lusetshenziswe kabusha kufaka lokhu okulandelayo, indlela yokukhethwa kwalezo zingxenye zesifundo kanye nendlela yokufundisa nokuthi yini elindeleke ukuba abafundi bayazi, nendlela yokuthi kumele lezo zifundo zilandelane kanjani futhi kumele zifundiswe kanjani, isikhathi esingakanani esidingekayo ukuze lowo msebenzi wenzeke nokuthi lokho kumele kuxhunyaniswe kanjani nesifundo sokuqeqeshwa kothisha. UBernstein (2000) uthi lokhu kudinga nokuba kubhekwe kabusha indlela yokuqeqeshwa kothisha ezikoleni, emakolishi, eminyangweni yezemfundo, nakumajenali ahlobene nalokhu nakwezinye izikhungo. Ukuqeqeshwa kothisha ubona kufaka nendlela uhlelo lwezifundo olulandelana ngayo. UBernstein (1977) uncoma ukuba kubhekwe

ukulandelana kwemithetho njengokwedlulisela okukhulisa isikhathi njengoba izingxenye zolwazi oluqukethwe lwesifundo zenziwa ngokulandelana enye ilandela enye. Uthi isigaba sokwedlulisela ulwazi singesinconywa kakhulu ezifundweni zokuqeqeshwa kothisha yilesi lapho oqeqeshwayo azi noma enolwazi oluqukethwe yilokho akufundiswayo.

UBernstein (1977) uyavumelana noShulman (1987) ngokugxila ohlotsheni lolwazi oludingekayo lowo oqeqeshwayo okumele agxile kulo kanye nenqubo edingwa yilowo oqeqeshwayo ukuze abe nguthisha noma umfundisi. Lapho okudingeka khona lokhu okulandelayo kokuqeqeshwayo: ukuqonda, ukuguquka, imfundiso, ukuhlola, ukucabanga kabusha kanye nokuqonda kabusha. Ezingeni lokuqonda yilapho kudingeka khona ukuba usiqonde kahle isifundo. UShulman uqhubeka athi ukuze lowo oqeqeshwayo akwazi ukufundisa kumele akwazi ukuguqula ulwazi lwesifundo asifundile ngendlela asiqonda ngayo. Uthi inqubo yokuguqula idinga kube nendlela ethile yokuguqula lokho okufundile. Kanti ukufundisa khona kudinga oqeqeshwayo abe nolwazi olwanele lwezindlela ezahlukene zokufundisa angazisebenzisa ukuze akwazi ukwedlulisela ngendlela ulwazi. Bese kuzoba ukuhlola lapho oqeqeshwayo kumele akwazi ukuhlola ukuthi lokhu akufundisile abafundiwe bayakuqonda noma abakuqondi bese kuzoba ukubheka kabusha lapho lowo oqeqeshiwe ezibheka noma ehlola ukuthi indlela afundisa ngayo, ehlola ukuthi ubehlolani kubafundi bakhe, ebheka nokuthi yikuphi okumsebenzele nokungamsebenzelanga, ecabanga nangokuthi isifundo sakhe ngabe sikwazile ukufeza izinhloso zesifundo ebezihlosiwe.

Nakuba injulalwazi yasungulwa nguVygotsky eminyakeni esinyakeni esingaphezulu kwengamashumi amane (40) kodwa kukhona besikhathi samanje bakhona abasakhuthaza ukusetshenziswa kwenjulalwazi ikhonstrakthivizimu enqubeni yokufunda nokufundisa ngoba yenza ofundayo kube nguye ozakhela ulwazi, nokuthi kube nguye ofundayo obambe iqhaza elikhulu kwakhe kunalowo omfundisayo. Lokhu kufakazelwa ngabacwaningi abaningi bakule minyaka abake bacubungula babheka le njulalwazi bayithola ukuthi ingefanele ukusetshenziswa. Okuyinamuhla imisebenzi yekhonstrakthivizimu eyasungulwa uVygotsky isetshenziswa emikhakheni eyehlukene enjengomkhakha wezifundo eziphathelele nengqondo (Saxe,1990/2015; Burman, 2016) kuya ekufundisweni kwezilimi ezahlukene nokuyilapho okungena khona ukufundiswa kolimi lwesiZulu ngothisha abaqeqeshwe ngohlelo lwe-PGCE nolwe-B.Ed.

Abacwaningi abanjengo (Lantof,1994; Lantof nabanye, 1994) bakhuluma ngabacwaningi abaningi asebeke baphawula ngokungasetshenziswa ngendlela kwale njulalwazi kaVygotsky ikhonstrakthivizimu ocwaningweni olwenziwa esikhathini samanje. Lokhu kufakazelwa nangu (Stetsenko,2016) la eveza khona njengokuthi nabacwaningi abayisebenzisa emikhakheni eyahlukene uyakholelwa ekuyisebenziseni kakhulu le njulalwazi kaVygotsky esasetshenziswa nakulesi sikhathi. Ugqamisa ukuthi umsebenzi kaVygotsky kumele waziwe umlando wawo njengohlelo locwaningo okwakungolubanzi futhi olwalubuzwa imibuzongqangi yohlobo lokuthuthukiswa komqondo womuntu.

Ongoti abasebenzise imibhalo kaVygotsky ukuthuthukisa imisebenzi yabo bezishiya ezinye izingxenye okwakubonakala ukuthi azikho semqoka ezimfundisweni zocwaningo lwabo. Gokwenze njalo kwenza ukuba baze baziqambele isikole esibizwa ngokuthi i-*Canon of Vygotsky* (Fraser &Yasnitsky, 2016, Yasnitsky,2016a). Ikhonstrakthivizimu yendlela abantu abahlalisene ngayo echazwa ngu (Mutekwe, Machingambi, Maphosa, Ndorfirepi & Wadesango, (2013) iynjulalwazi egqamisa ukwakhiwa kolwazi ngokuhlalisana kwabantu gokuthi kube nokuxhumana emsebenzini wokufunda nokufundisa ekilasini. Uveza ukubaluleka kolwazi njengomphumela owakhiwe ngothisha ngokubambisana ngendlela abaxhumana ngayo nabafundi (Mutekwe nabanye, 2013).

Lokhu kuyamthokozisa ukusebenzisa le njulalwazi esineminyaka yasungulwa kanti okusakhuthazwa ukusetshenziswa kwayo nangalesi sikhathi. Njengoba uKorpershoek nabanye, (2014:11) ephawula ngokuthi ekufundiseni kothisha kumele kuqashelwe lezi zingxenyana ezisemqoka ezine ezilandelayo: 1) Kumele babe nokweneliseka: Lapha abafundiswayo kumele bathole okubavuselela ukufunda kwabo ukuze abafundi bezozamukela izifunjwana abahlelelwe ukuba bazifunde. 2) Kumele uthisha azihlele aphinde azisebenzise izindlela zokufundisa: Kule ngxenye uthisha kumele ahlele ngononina lokho okuzofundiswa ukuze abafundi bezozwa kahle. 3) Akhuthaze ukuzibandakanya kwabafundi emsebenzini owenziwayo: Kule ngxenye uthisha kumele akwazi ukuhlela okuyizona zindlela zokufundisa ezisebenzisekayo uma kuthulwa izifunjwana zosuku. 4) Akhuthaze ukukhuliswa kwamakhono okuhlalisana nabanye abantu kubafundi kanye nokuzilawula: Kule ngxenye uthisha kumele akwazi ukukhiqiza

umkhiqizo ochaza kahle lonke ulwazi olusha alwenze lube ngolungcono noluzwakala kahle.

1.8 ABAZOHLOMULA NGALOLU CWANINGO

Kubalulekile ukuthi emva kwalolu cwaningo kube khona abazohlomula ngolwazi oluzobe luzuzwe ucwaningo.

- Kuzohlomula bona uqobo othisha abaqeqeshwe ezindaweni ezimbili ezahlukeni okungothisha be-BA (PGCE) nabe-B.Ed abaqeqeshelwa ukufundisa isiZulu ezikhungweni zemfundo ephakeme.
- Ezikoleni okungaba abaphathizikole, abaphathiminyango yezilimi nabafundisi besiZulu asebenkantshubomvu bazohlomula ngokuzuzwa ulwazi oluzozuzwa ngemva kocwaningo.
- Abafundisi asebeqeqeshwe ngale ndlela, yilabo abangakaqeqeshwa kodwa abanesifiso sokuba ngabafundisi, bazothola ulwazi lokuthi kunamiphi imithelela ukuqeqeshwa kothisha kugxilwe kulezi zingxenywe ezahlukeni kunokuba kugxilwe engxenyeni eyodwa kodwa ezogxilisa ulwazi lwesifundo kanye nekhono lukufundisa ukuze kukhiqizwe othisha bekhethelo olimini lwesiZulu. Lokhu kuyosiza ukuba kungabibikho ozobona esephakathi ukuthi ungene engxenyeni kumbe abengahlosile ukuqeqeshelwa kuyo.
- Abagxile eMnyangweni wezeMfundo nasezikhungweni zezeMfundo bazozuzwa ulwazi lokuthi yibaphi othisha kwabaqeqeshwayo abakhombisa ukuba nekhono elicijwe ngokwanele phakathi kwalabo be-PGCE nabe-B.Ed.
- Ulwazi oluzotholakala luzosiza nabanye abazoqhuba ucwaningo oluphathelele nokuqeqeshwa kwabafundisi bolimi lwesiZulu be-PGCE nabe-B.Ed.

1.9 IZINDLELA ZOKUQHUBA UCWANINGO (RESEARCH METHODOLOGY)

Ucwaningo lubaluleke kakhulu ukuba lube nayo indlela oluzoqhuba ngayo ukuze phela kube ucwaningo oluseqophelweni eliphezulu mayelana nesihloko esikhethiwe. Ucwaningo luzocwaninga ngokuhambisa inhlonipho phambili ukuze kube nokuqiniseka nakwezokuphepha.

1.10 INDLELA YOCWANINGO (*RESEARCH PARADIGM*)

Ucwaningo lwalesi sihloko esiqokiwe lwaluzosebenza lulandela indlela ucwaningo lobunjalo botho. UCohen, uManion noMorrison (2011:161) uchaza indlela yocwaningo lobunjalo botho ngokuthi:

Qualitative research emphasizes the uniqueness, idiographic and exclusive distinctiveness of the phenomena; group or individuals in question i.e. they only represent themselves and nothing or nobody else. It seeks to explore the particular group under the study not to generalize. If in the process other groups find that issues raised apply to them then this is a bonus rather than a necessity.

Indlela yocwaningoluhlonze indlela egcizelela ubunjalo nokwehluka kwalokho okucwaningwa ngakho, okungaba iqoqo noma umuntu ngayedwa, okunguthi abamelwa noma abakhulunyelwa ngabanye noma omunye umuntu kodwa yena uqobo. Le ndlela igxila kulelo qoqo elikhethelwe lolo cwanningo ayinakho ukuhlawumbisela. Kunokwenzeka enqubeni yale ndlela amanye amaqoqo athole ukuthi lokho okukhulunywa ngakho kwenzekile nakulo lokho kuvele kube umhlomulo kunokuthi kube isidingo.

Ngakho umcwaningi ocwaningweni lwakhe wayezogxila emaveni abanawo othisha abaqeqeshwe ngokwe-PGCE ne-B.Ed abafundisa isiZulu ezikoleni zamabanga ezinga le-FET esiyingini i-King Cetshwayo.

Umcwaningi wakhetha le ndlela ngoba ihambisana nesihloko esiqokiwe. Le ndlela ihlaziya izinto ngokucwaningisisa inhlaziyo ngokubhekisisa indlela othisha abasebenza ngayo ezikoleni abaqeqeshwe ngezindlela ezimbili ezingefani eye-PGCE neye- B.Ed. Ucwaningo luzobheka umehluko okhona phakathi kwabo. Kuzobe kubhekwa ukuthi yini le eseyenza kube nomehluko ekusebenzeni kwalabo thisha. Ucwaningo oluyucwaningo lobunjalo botho lugxila kuyipharadayimu yomhumusho (*interpretative paradigm*), ekucutshungulweni nasekuqondisisweni kokwenzeka ezimweni zabahlanganyeli bocwaningo ngobunjalo kunzikandaweni wabo (Mason, 2002). Ngakho-ke umcwaningi uzobe ekhuluma nabathile azobakhetha akuzukuba noma ngubani kodwa umcwaningi uzoya ezikoleni ezithile azozikhetha uzosebenzisa izinhlolelwazi ukubabuza imibuzo okungabaphathizikole, abaphathiminyango yezilimi abeluleki bezemfundo bolimi

IwesiZulu nothisha bolimi IwesiZulu asemnkantshubomvu abathile bonke abayobe bekhethwe nguye. NgokukaNewman (2000) ocwaningweni oluyucwaningo bunjalo besimi umcwaningi wayegunya lokuhumusha lokho akubona kwenzeka nezimomqondo zabahlanganyeli bocwaningo mayelana nalokho okucwaningwa ngakho.

NgokukaCreswell (2007) ocwaningweni oluyucwaningo bunjalo botho kwakuqoqwa imininingwane ehambelana nalokho okwakucwaningwa noma kuphendulwa imibuzo engumgogodla wocwaningo kubahlanganyeli bekonzikandaweni abasebenza kubo nsuku zonke. Umcwaningi wayezokwazi ukufinyelela encazelweni ngakubonile uma abahlanganyeli ebabukile benza okuthile ngendlela abavame ukwenza ngayo ngokwejwayelekile. Ngaleyona ndlela umcwaningi wayezochitha isikhathi esiningi esikoleni ebheka ukuthi balufundisa kanjani ulimi IwesiZulu.

UCohen nabanye (2002) uthi:

Interpretative research strives to understand the meaning people have constructed about their world and their experiences. Interpretive paradigm will be used in this study as it is more relevant because it concerns itself with the individual cases.

Ucwaningo lomhumusho luyiqonda kahle incazelo abantu abazitholele yona ngomhlaba abakuwo kanye nalokho abasuke sebedlule kukho. Ipharadayimu yomhumusho (*interpretive paradigm*) isetshenziswa nayo kulolu cwano ngoba iphathelene nomuntu ngomuntu.

Ngakho nomcwaningi wabona kusemqoka ukucacisa ukuthi ucwaningo lwakhe luzolandela indlela yocwaningo lobunjalo botho ukuqoqa ulwazi. Lapho ezosizwa khona ukulandela ipharadayimu yomhumusho okuyiyona esetshenziswa kakhulu ocwaningweni lobunjalo botho azolulandela ukuqoqa ulwazi kubabambiqhaza bocwaningo besezindaweni zabo.

1.11 UMKLAMO WOCWANINGO (*RESEARCH DESIGN*)

Ziningi izindlela ezilandelwayo uma kwenziwa ucwaningo kuze kube oluphumelelayo noluseqophelweni noma ezingeni eliphezulu. Umklamo wocwaningo ungenye yezingxenywe ezisemqoka nezinikeza imininingo ngokuqoqwa nokuhlaziywa kolwazi olutholakale ngokwenziwa kocwaningo.

UJohnson (2000) uchaza indlela yocwaningo bunjalo besimo ngokuthi:

Qualitative reseach methodology is basically descriBEd as the research that focuses on how individual and groups view and understand the world and also construct meaning out of their experiences. He also indicated that qualitative research also involves an-indepth understanding of human beings, and the reasons that govern human behaviour.

Indlela yocwaningo bunjalo botho ichaza ucwaningo olugxile ekutheni umuntu ngamunye noma idlanzana elithile libona futhi liqonda kanjani umhlaba elikuwo futhi liyithola kanjani incazelo kulezo zinto ababhekana nazo nsukuzonke. UJohnson uchaza nangokuthi lolu hlobo locwaningo bunjalo besimo lubandakanya ukuqonda komuntu okujulile kanye nezizathu ezibusa indlela yakhe yokuziphatha.

UMason (2002) wachaza umklamo wocwaningo njengengxenywe echaza kabanzi ngohlelo, uhlaka nendlelande yocwaningo. Ubuye achaze ngokuthi uma kwenziwa ucwaningo kusuke kuhloswe ukuba kutholwe ulwazi olusha oluphendula imibuzo yocwaningo noma ke ukuthola izixazululo zenkinga ecwaningwayo. Ngakho-ke kusemqoka ukuba umcwaningi achaze ngohlelo, uhlaka nendlelande ezolandelwa ehambelana nocwaningo nokucwaningwa ngaphansi kwayo nalapho ucwaningo lugxile kona.

Lokhu kufakazelwa uGreen noThorogood (2004) uma begcizelela ukuthi umcwaningi kumele aqoke izindlela zocwaningo ezihambelana nendlelande, ipharadayimu nemininingo ohloswe ukuqoqwa kubahlanganyeli ngokuthile okucwaningwayo.

1.12 INDLELA YOKUQOQA IMINININGO (METHOD OF DATA COLLECTION)

Njengoba umcwaningi useke washo ngenhla ukuthi uzosebenzisa indlela yocwaningo bunjalo besimo ocwaningweni lwakhe ngoba ngokukaMcMillan noSchumacher (2014), endleleni yocwaningo bunjalo besimo kuyaxoxiswa kuyo, ucwaningo oludinga ukuxoxisana phakathi kwabantu ababili nangaphezulu kudingeka isikhathi esiningi

sokuqaphela abakushoyo, inhlololwazi nokuqoshwa kwabo ngenkathi bexoxa. Yilapho umcwaningi ezozitholela khona ukuthi lusebenza kanjani lolu hlobo lwabafundisi oluqeqeshwe ngezindlela ezimbili ezingefani ezikoleni olusebenza kuzo eye-PGCE neye-B.Ed.

1.13 INHLOLOLWAZI (*INTERVIEWS*)

NgokukaFontana noFrey (1994) ulwazi luwumkhiqizo wenqubo yokuxhumana ngokwezinhloolwazi ezenziwa kumuntu nomuntu. Izinhloolwazi ezasetshenziswa umcwaningi lapho ayezobe ebuza khona imibuzo futhi exoxa nabaphathizikole, abeluleki bezemfundo bolimi lwesiZulu, abaphathiminyango yezilimi ezikoleni nabafundisi besiZulu asemnkantshubomvu azobe ebakhethile. UFontana noFreyi, (1994) uthi:

Initial interviews were conducted to gain a relationship of trust and openness with participants.

Ekuqaleni izinhloolwazi zazenzelwa ukuthola ubudlelwane nokwethembana phakathi kwalabo ababambe iqhaza.

Ukwenza inhlololwazi kuyindlela eyimvelo yokuxhumana nabantu ngokuxoxa nabo ngqo kunokusebenzisa uhlelomibuzo. Kuyobaluleka ukuba umcwaningi abenze bakhululeke azoxoxa nabo ababuze ngolimi lwesiZulu ulimi lwasekhaya ukuze abenze bazizwe bekhululekile. Umcwaningi wayezoxoxisana ngamunye ngamunye nalabo abakhethile ukuze baqiniseke ukuthi abakuxoxayo kuyimfihlo yabo. Uma umcwaningi eyiqophile ingxoxo nabo uyoqikelela ukuba nabo bakuthole akuqophile. Ukuqopha kuyomsiza umcwaningi uma kwenzeka kukhona angasakukhumbuli. NgokukaSarantos (2012) uyayithanda inhlololwazi ngokuthi imibuzo esuke ibuziwe uma bengayizwa kahle obuzayo unelungelo lokuba aphinde ababekele ngenye indlela ababuzwayo ngoba kuyenzeka obuzwayo afune ukucaciseleka kokuthile.

Nakuba ke kwenye inkathi inhlololwazi inakho ukubuye ingabi yinhle kahle ngokuthi idinga isikhathi esiningi somcwaningi ehamba eya ezikoleni ukuyoqoqa ulwazi futhi kwakuzomele acele isikhathi esanele kulabo azoxoxa nabo kanjengoba kuzobuye kube khona nezikhathi sezemidlalo ezikoleni. Kuzoba khona nalapho umcwaningi azobuza imibuzo evulekile engenza ukuba ababuzwayo baphendule ngokukhululeka kodwa

umcwaningi uzobuza imibuzo ezokwenza ukuba ababuzwayo baphendule bengaklanti kulokho okubuziwe.

1.14 IQOQO OKUGXILWE KULO (*FOCUS GROUP*)

Lapha umcwaningi wayezobhekisa inhlololwazi yakhe eyibhekise eqoqweni elithile lothisha bolimi lwesiZulu asebenkantshubomvu nabangaqeqeshwanga ngalezi zindlela ezimbili ezehlukene ze-PGCE ne-B.Ed. Labo thisha babezobe benokwehlukile abanakho kodwa laba abaqeqeshwe kamuva abangenakho. Ukugxila eqoqweni elithile ngenkathi kuqoqwa ulwazi kungenye yezindlela zocwaningo olulandela indlela yecwaningo lobunjalo botho okungukuthi ulwazi ongaluchaza kodwa ongeke usebenzise izinombolo ukulukala. NgokukaKitzinger (1995) amaqoqo okusuke kugxilwe kuwo awuhlobo lweqoqo lwenhlololwazi okuxoxiswana nalo kubabambiqhaza bocwaningo ukuze umcwaningi aqoqe imininingo. Nakuba amaqoqo ezinhlololwazi esetshenziselwa ukuqoqa imininingo ngokushesha kubantu abanengi kanye kuye kanti eqoqweni okugxilwe kulo kuba khona ukuxoxisana njengendlela yokuqoqa ulwazi. Lokhu umcwaningi uzokwenza ngenkathi esexoxisana nothisha besiZulu asebenkantshubomvu befundisa isiZulu futhi abangaqeqeshwanga ngendlela ye-PGCE neye-B.Ed. Lokhu kusho ukuthi esikhundleni sokuba umcwaningi alindele ukuba umbambiqhaza ngamunye aphenndule umbuzo.

Yila esithola khona abambiqhaza bekhuthazwa ukuba baxoxisana khona nombuzo obuziwe nalowo eveza uvo lwakhe ngenkululeko. UKitzinger (1995) uze aveze nobuhle bokusebenzisa iqoqo okugxilwe kulo ngokuthi lenza ababambiqhaza bakhululeke ikakhulu labo abangathandi ukuvalelwa ekhoneni bebuzwa ngabodwa kusetshenziswa inhlololwazi. Iqoqo okugxilwe kulo lenza ukuba bazizwe bekhululekile ikakhulu labo abaye bezizwe ingekho into abazoyisho kodwa besizwa ukuxoxisana nalabo abakanye nabo. Iqoqo elikhetiwe lizobuzwa imibuzo evulekile ezokwenza ukuba baphendule lokho abakucabangayo bekhululekile ngokuphawula ngesimo nendlela othisha be-PGCE nabe-B.Ed abaqeqeshwe ngezindlela ezingefani abasebenza ngayo ezikoleni. Umcwaningi wayezosiza ukuba banganhlanhlathi kodwa banamathele embuzweni.

1.15 UKUTHATHWA KWAMASAMPULA (*SAMPLING*)

Umcwaningi wasebenzisa indlela yokuqoka ngenhloso (*purposive sampling*) okuyiyona nqubo ababambiqhaza bocwaningo abanganikeza imininingo ethembekile yesimo esicwaningwayo phansi kwalolo cwaningo nazokwazi ukwedlulisa amava anele nazocishe afane nawamanye amalungu ekumeleni iqoqo (Yin, 2003). Ngokuka Teddlie (2007) izindlela zokuqoka ngenhloso zifuna ukubandakanya amalungu athile akhethiwe okukanye izikhungo ziphendule imibuzo yocwaningo eyakhelwe kuleyo nhlosongqangi yocwaningo. Lokhu kufakazelwa uBall (1990) kuCollen, uManion noMorrison (2011:157) uma ethi:

In many cases purposive sampling is used in order to access knowledgeable people, i.e. those who have in-depth knowledge about particular issues, may be by virtue of their professional role, power, access to network, expertise or experience.

Esikhathini esiningi ukukhetha ababambiqhaza ngenhloso basetshenziselwa ukuthola ulwazi ebantwini vele abanolwazi olujulile ngalokho okucwaningwa ngakho kumbe ngenxa yokuba bekufundele lokho, beneqhaza abalibambile, benamandla kulokho okucwaningwa ngakho, abanokuxhumana namava kulokho okucwaningwa ngakho.

Umcwaningi ocwaningeni lwakhe ugxile ekuqoqeni ulwazi olujulile locwaningo lobunjalo botho njengoba ulwazi luqoqwa kothisha asebenkantshubomvu ekufundiseni isiZulu nokubukela befundisa labo abaqeqeshwa ngokwe-PGCE ne-B.Ed ezikoleni zesiyingi i-King Cetshwayo.

Ocwaningeni locwaningobunjalo besimo ziningi izindlela zokwenza amasampula umcwaningi angazisebenzisa. Umcwaningi wayezosebenzisa othisha besiZulu abaqeqeshwe ngezindlela ezimbili ezingefani be-PGCE nabe-B.Ed abasebenza ezikoleni zakwaZulu-Natal ezikoleni eziqokiwe eSiyingini i-King Cetshwayo. Ukuze umcwaningi abheke futhi athole nendlela abasebenza ngayo uma sebesezikoleni uzothola ulwazi esebenzisa abaphathizikole abakuzo, abeluleki bezemfundo bolimi lwesiZulu, abaphathiminyango yezilimi ezikoleni nabafundisi besiZulu asebenkantshubomvu abangaqeqeshwanga ngalezi zindlela ezimbili ezingefani ze-PGCE neye-B.Ed. Umcwaningi wayezosebenzisa izikole eziSiyingini i-King Cetshwayo. Inhlololwazi

izokwenziwa ibhekiswe emaqoqweni amane alabo abazobamba iqhaza. Iqoqo ngalinye libe nomphathisikole, umphathi womyango wezilimi kanye nothisha abathathu bolimi lwesiZulu asemnkantshubomvu abangaqeqeshwanga ngalezi zindlela ezimbili ezingefani. UPatton (1990: 169) uthi:

Purposeful sampling in contrast to probabilistic sampling is selecting information-rich cases for study in-depth, when one wants to understand something about those cases without needing or desiring to generalize to all such cases. Samples are chosen because they are likely to be knowledgeable and informative about the phenomena the researcher is investigating.

Iqoqo elizokhethwa lizokhethwa ngenhloso yokuthola ulwazi olujulile umcwaningi acwaninga ngakho ngenxa yokuba umcwaningi engafuni ukuluhlawumbisela ulwazi locwaningo lwakhe. Amasampula azokhethwa umcwaningi uzowakhetha ngoba ewathemba ukuba azomnika ulwazi olwanele futhi noluyilo oludingwa ucwaningo.

Ukukhetha lolu hlobo lokwenza isampula yilo oluyosiza umcwaningi ukuba akwazi ukuthola izimpendulo ezishaya emhlolweni ezibuzwe ucwaningo.

1.16 UKUHLAZIYWA KWEMININGO EQOOQIWE (DATA ANALYSIS)

Lonke ulwazi oluzobe lutholwe ngenkathi kwenziwa inhlololwazi luzothathwa lunjengoba lunjalo bese luhlaziywa. UBraun noClarke bona bathi:

Thematic analysis is a qualitative analytic method for identifying, analytic method for identifying, analysing and reporting patterns with data.

Ukuhlaziya ngeThemathikhi kuyindlela yokuhlaziya esetshenziswa kucwaningo lobunjalo botho luyindlela yokuhlaziya ekwazi ukubona, ihlaziye iphinde yenze umbiko ngolwazi olutholakele.

Lapha umcwaningi wayezohlala achaze yonke imininingwane yolwazi aluqoqile ebheka izingxenye zocwaningo ezithintekayo. Umcwaningi wayezoba ingxenye yokuqoqwa kolwazi ngenkathi ebuza imibuzo exoxa nalabo ababandakanyekayo enhlololwazini, ebe ebhala phansi abuye aqophe konke abakushoyo. Umcwaningi wayezokhipha

izindikimba zolwazi, ethamele izifundo ezithile ezifanayo zifundiswa emakilasini afanayo ezikoleni kodwa zibe zifundiswa yilaba bafundisi abaqeqeshwe ngokwe-PGCE nangokwe-B.Ed. Lapho umcwaningi wayezobe ethamele izifundo ezifanayo ezizobe zethulwe emakilasini afanayo zibe nazo zifana. Umcwaningi kwakuzothi ulwazi alutholile aluqoqe bese eluhlaziya.

1.17 INKAMBISO ELUNGILE YOCWANINGO (*ETHICAL CONSIDERATIONS*)

Umcwaningi wayifunda wayiqonda futhi iNqubo neNqubomgomo yeNyuvesi emayelana neNkambiso Elungile Yokuqhutshwa Kocwaningo kanye Nemithetho Yokwethekelwa koLwazi. Ngalokho umcwaningi wayezocela imvume yokusebenzisa izikole azobe ezikhethile ukuba aqoqe ulwazi kuzo. Ucwanningo lwaluzolawulwa inkambiso elungile yocwaningo kanye nesitifiketi semvume sasizobe sesihleliwe neNyuvesi ngaphambi kokuqoqwa kocwaningo. Umcwaningi wayezobachazela ababambiqhaza bocwaningo ukuthi sithini isihloko socwaningo lwakhe nokuthi kungani enza lolu cwanningo. Umcwaningi wayezobuye aqikelele ukuthi konke okushiwo ababambiqhaza kogcinwa kuyimfihlo futhi bayobamba iqhaza ocwaningweni ngenkululeko. Ukugcinwa kuyimfihlo kwababambiqhaza kwakuyiqinisekiswa nangokuthi imininingo abayoyinikeza ngeke ihlobanisiwe nomuntu ngomuntu njengoba namagama abo empela angeke asetshenziswe (Ntsaluba,2012).

UDenzon noLincon (2005) bathi bonke ababambiqhaza bocwaningo kumele baziswe ukuthi uma bezibophezela ekuhlanganyeleni ocwaningweni bayolwenza bengaphoqiwe kodwa ngokuzithandela futhi baziswe ukuthi banalo ilungelo lokuhoxa uma beziwa kanjalo. Umcwaningi wayezozibophezela ngokugcwele maqondana nababambiqhaza bocwaningo. Lokhu kufakazelwa uCravelter noFornazo (2003:59) abathi ababambiqhaza bocwaningo banelungelo lokulandela inhlonipho neqiniso kumcwaningi futhi umcwaningi kumele aziphathe ngokwemigomo yocwaningo ngaso sonke isikhathi mayelana nababambiqhaza bocwaningo.

1.17.1 Ubungcuphe Bababambiqhaza (*Risk of Participants*)

Ababambiqhaza ngeke babe sengcupheni yokulinyazwa ngokomzimba noma ngokwengqondo. Lokhu kubandakanya ulwazi abangaluveza ababambiqhaza olumayelana nendlela othisha be-PGCE nabe-B.Ed abaqeqeshwe ngalezi zindlela

ezimbili ezingefani abasebenza ngazo ezikoleni. Umcwaningi wayezoqikelela ukuthi uyakubona okunobungozi ngaphambilini bese eqiniseka ukuthi uzama ngayo yonke indlela ukukuqeda ocwaningweni lwakhe. Umcwaningi ukuqonda kahle ukuthi ababambiqhaza bocwaningo kumele abavikele neminingwane abayinikezayo kumele ishicilelwe ngokwemvume yabo futhi akumele sidicilelwe phansi isithunzi sabo. Lokhu kufakazelwa uGray (2004); Bertram noChristiansen (2014) abathi akekho umbambiqhaza okumele aphoqwe ukuthi abambe iqhaza ocwaningweni.

1.17.2 Ubumfihlo (*Privacy*)

Umcwaningi wayezoqikelela ukuthi njalo uyabuvikela ubumfihlo bababambiqhaza. Wayezoqikelela ukuthi ubagcina beyimfihlo ababambiqhaza, izimpendulo zabo kanye nendlela abaphendula noma abaziphatha ngayo. Umcwaningi wayezokwenza ubumfihlo ngokuthi ababambiqhaza bangadalulwa amagama abo bethiwe amagamamfihlo, bangaziwa kanye nokulugcina luyimfihlo ulwazi ayezoluthola kubo (Sotuku & Duku, 2015:125). Ngeke baziwe ukuthi bangobani ababambiqhaza ngokuthi umcwaningi uma esebethe amagamamfihlo wayezodalula wona ukuthi ngumuphi umbambiqhaza omnike lolo lwazi azobe eseluloqile. Ngeke kube khona ukuxhumana phakathi kolwazi oluqoqiwe nababambiqhaza.

1.17.3 Ukugcinwa kuyimfihlo (*Confidentiality*)

Umcwaningi wayezoqikelela ukuthi nguye kuphela onokusebenzisa ulwazi aluthole kulabo abebambiqhaza iqhaza ocwaningweni. Okuyimfihlo kwakuyokwenziwa ngokuthi kuqoqwe ulwazi bese bengavezwa okuqoqwe kubo lolo lwazi. Othishanhloko, abaphathi beminyango yezilimi kanye nabafundi bolimi abathathu bolimi lwesiZulu abangakaze baqeqeshwe ngalezi zindlela ezimbili ezingefani okungeye-PGCE neye-B.Ed esikoleni ngasinye babeyonikwa izinhlamvu ezingu-A kuya ku-Z. Lezo zinhlamvu abayobe benikezwe zona ngamunye ziyosetshenziswa ukubehlukanisa nokubabona ukuthi bangobani. Ukugcinwa kobumfihlo kungukuvikelwa nokugcinwa kolwazi lwalowo muntu luyimfihlo. Ukugcinwa kolwazi luyimfihlo kuletha kungukuthembisa ababambiqhaza ukuthi okuyotholakala ocwaningweni kuyokwethulwa ngezindlela eziyoqinisekisa ukuthi ngeke kube nokukhonjwa komuntu ngamunye (Sotuku & Duku, 2015:125).

1.17.4 Ukugcinwa kolwazi olufanele (*Appropriate storing data*)

Umcwaningi wayezokuphumelelisa ukuqoqwa kolwazi olufanele ngokuthi ulwazi oluqoqiwe aqiniseke ukuthi uluvalela alukhiyele ndawondawo eyokwaziwa nguye yedwa futhi aqiniseke ukuthi akukho okusolisayo okungenza kube nokuxhumana okuthile nalo ngesikhathi kusenziwa ucwaningo kuze kube isikhathi esiyiminyaka emihlanu lapho imininingo elondolozwe iyadlavazwa ilahlwe.

1.17.5 Imvume (*Informed Consent*)

Ababambiqhaza babeyovuma ukubamba iqhaza sebenolwazi ngocwaningo. Umcwaningi wayezothola imvume yokucela ababambiqhaza ukuba basayine amafomu ayobe ebonisa ukuthi bakuqonda kahle okushiwo umcwaningi kanye nemvume ebacela ukuba babambe iqhaza. Lokhu kufakazelwa nanguSoduku noDuku, (2015:117) lapho eveza khona ukuthi imvume iyinqubomgomo eqinisekisa ababambiqhaza bocwaningo ukuthi kuyilungelo labo ukuba baziswe ngokubamba iqhaza kwabo ocwaningweni. Ngakho kwakusemqoka ukuba umcwaningi axoxisane nabo babambe iqhaza ocwaningweni ngenkululeko bengenayo ingcindezi abanikezwa yona ngumcwaningi. Ngenye indlela umcwaningi ucela imvume yokuba ababambiqhaza babe ingxenye yocwaningo. Ngakho umcwaningi kwakumele aqiniseke ukuthi uyayithola imvume.

1.18 ISIMO SOKWENZEKA KOCWANINGO (*FEASIBILITY OF THE STUDY*)

Ucwaningo lwaluyothola uxhaso lwezimali ehhovisi lenyuvesi ukuze umcwaningi akwazi ukuqoqa ulwazi locwaningo nokuqhuba ucwaningo kulabo abakhethiwe. Umcwaningi kuyodingeka ukuba athole imvume kanye nencwadi yenkambiso elungileyo yocwaningo ukuze ayoqoqa ulwazi ezikoleni zamabanga aphezulu esiyingini sezemfundo i-King Cetshwayo.

1.19 UKUHLONISHWA KOKWETHEKELWA KOLWAZI KANYE UMQONDO WOMUNYE UMUNTU (*INTELLECTUAL PROPERTY, PLAGIARISM AND INNOVATION*)

Kulo msebenzi ulwazi oluthathwe kwabanye abantu lucwashunwe ngenhlonipho kwalandelwa indlela esemthethweni yokucaphuna ulwazi ngaphandle kokuluqhwagela.

Lokhu kuhlonipha kubalulekile, kuhambisana nenqubo eyamukelekile yokuziphatha ocwaningweni.

1.20 UKUSATSHALALISWA KOLWAZI OLUTHOLAKELE (*KNOWLEDGE DISSEMINATION*)

Isihloko esikhethwe umcwaningi, isakhiwo sombhalo wethisizi, izindlela zokuqoqa ulwazi azisebenzisile ziyomenzela amathuba amaningi umcwaningi okuba akwazi ukushicilela ama-athikhili ehlukeni emsebenzini azobe ewenzile. Umsebenzi oyokhishwa umcwaningi kule thisizi uyokwazi ukubhala ama-athikhili ngawo azowahambisa ukuba ashicilelwe kumajenali agunyaziwe kumbe kubhekwa izingqikithiezithile ezingakhishwa.

Ucwaningo luzogcinwa kuzigcinalwazi, emitatsheni yolwazi lapho kuyofinyelela khona wonke umuntu odinga ulwazi lokuqhuba ucwaningo lwakhe kulabo abasazoqhubezela phambili lolu cwaningo. Ulwazi locwaningo luyosiza noma ubani osafuna ukuba aqeqeshelwe ukufundisa ulimi lwesiZulu ukuba aqonde kahle ukuthi iyiphi ingxenye yokuqeqeshwa afuna ukuyilandela kulezi zingxenye ezimbili ezingefani, akwazi ukuthola nokuthi enye ihluke ngani kwenye okukanye athole ubuhle nobubi bazo.

Umcwaningi uzokwazi nokuhlela izifundo zokufundisa isizwe ngalezi zinhlobo zokuqeqeshwa kwabafundisi bolimi lwesiZulu ngenkathi aboMnyango WezeMfundo sekukhona abakuhlomulile kulolu cwaningo. Lolu cwaningo luyokwazi ukusetshenziswa ngisho nawumnyango wezemfundo kuzwelonke ukuba ube nokuqonda ukuthi umfundisi oseqeqeshiwe kusetshenziswa lezi zindlela kutholakala esebenza kanjani uma esesensimini yokufundisa.

1.21 UKWEHLUKANISWA KWEZAHLUKO (*CHAPTER DIVISION*)

Isahluko Sokuqala: Isingeniso Nesendlalelo

Lesi sahluko siyisingeniso futhi sethula nesendlalelo socwaningo. Kulesi sahluko umcwaningi uzobe echaza ngaseke wahlangana nakho ekufundiseni noma ekuqeqesheni kwakhe abafundi bolimi lwesiZulu nalabo abafundela iziqu zokufundisa. Sizoveza izinkinga ezibhekene nokuqeqeshwa kothisha abaqeqeshwe ngalezi zindlela ezimbili

eziingefani ze-PGCE ne-B.Ed. Sizophinde sethule isitatimende sezinkinga ezicwaningwayo, izinhlosongqangi zocwaningo nemibuzongqangi yocwaningo, ubumqoka balolu cwaningo, imingcele nezingqinamba zocwaningo nokuhleleka kwezahluco ezibika ngocwaningo.

Isahluko Sesibili: Ukubuyekwezwa Kwemibhalo

Lesi sahluko siyisibuyekozo semibhalo yocwaningo oselwenziwe emazweni aphesheya kwezilwandle, kwamanye amazwe ase-Afrika naseNingizimu Afrika mayelana nokuqeqeshwa kothisha abaqeqeshwe ngezindlela ezahlukeno kubandakanya nohlelo lwe-PGCE nolwe-B.Ed. Sizophawula ngokuthola ukuthi basebenza kanjani ezikoleni othisha ezikoleni ikakhulukazi labo abaqeqeshwe ngezindlela eziingefani. Lesi sahluko sizophinde siphawule ngokuthi yiluphi uhlobo lothisha olunconywayo ngazizathu zini nokuthola ukuthi yiluphi olugxekwayo ngazizathu zini. Sizocacisa nangezinkinga ezikhona ukuthi zingagwenywa kanjani ekuqeqeshweni kothisha abazolandela.

Isahluko Sesithathu: Uhlaka Lwemicabango Nenjulalwazi

Kulesi sahluko umcwaningi uzoxoxa ngohlaka lwemicabango nenjulalwazi kokuhlaziya ulwazi olutholakele. Kwazise phela injulalwazi iyisihlaziyo solwazi nesibuko sokubuka okuthize ngokujulile. Nakulolu cwaningo izosetshenziswa njengesisekelo ekuhlaziyeni ulwazi oluzotholakala. Izophinde isetshenziswe njengesibuko sokuhlaziya nokuhlolisisa ngokuphindaphinda ulwazi oluzotholakala ukuze kutholakale izimpendulo ezizophendula imibuzongqangi yocwaningo.

Isahluko Sesine: Isizinda Nezindlela Zocwaningo

Lesi sahluko sizobe siqukethe isizinda nezindlela zokwenza ucwaningo. Lolu cwaningo luzobe luyucwaningo lobunjalo botho futhi luzosebenzisa yona le ndlela icwaningo lobunjalo botho ukuqoqa ulwazi. Lolu cwaningo luzothatha indlela yefenominoloji njengoba umcwaningi ezoya ezikoleni eyokwethamela izifundo ezizobe zifundiswa othisha abaqeqeshwe ngokwe-PGCE nabe-B.Ed aphinde axoxisane nothisha asebenkantshubomvu ekufundiseni ulimi lwesiZulu abangaqeqeshwanga ngalezi zindlela. Uzophinde abonane nabaphathi bezikole, abaphathi beminyango yezilimi ezikoleni kanye nabeluleki bezilimi emnyangweni wezemfundo ukuze aqondisise kahle ngakucwaningayo. Lolu cwaningo luzoba ngaphansi kwepharadayimu yomhumusho. Umcwaningi uzosebenzisa izindlela ezintathu zokuqoqa ulwazi: izinhlolelwazi

ezisakuhleleka, ukwethamela izifundo zothisha abaqeqeshwe ngokwe-PGCE nabe-B.Ed nalabo asebenkantshubomvu futhi abangaqeqeshiwe ngalezi zinhlelo zombili ezahlukenene.

Isahluko Sesihlanu: Okutholakele Ocwaningweni

Kulesi sahluko umcwaningi uzokwethula lonke ulwazi olutholakele ocwaningweni olumayelana namava okufundiswa kolimi lwesiZulu yilabo thisha abaqeqeshwe ngokohlelo lwe-PGCE nolwe-B.Ed. Lokhu uzobe ukwenza ezikoleni ezimbalwa aziqokile esiyingini i-King Cetshwayo. Lapho umcwaningi uzobe ephenya ngolwazi nezinjulalwazi ezisekela ukufundiswa kolimi lwesiZulu kanye nokuqeqesheka kothisha bolimi lwesiZulu. Kuzobe kubhekwa okuhle nokubi okutholakele nokuthi yimaphi amasu anembayo okuqeqeshwa kwalabo thisha kanye nokufundisa kwabo ulimi lwesiZulu.

Isahluko sesithupha: Ukuhlaziya okutholakele, Izincomo nesiphetho

Kulesi sahluko sizobe siqukethe ukuhlaziywa kolwazi olutholakele mayelana namava abanawo ezikoleni othisha abaqeqeshwe ngokwendlela ye-PGCE neye-B.Ed ezikhungweni zemfundo ephakeme. Umcwaningi uzobe ethula izincomo, iziphakamiso mayelana nemiphumela yocwaningo kanye nesiphetho socwaningo.

1.22 IQOQA LESAHLUKO SOKUQALA (*CHAPTER SUMMARY*)

Kulesi sahluko sokuqala umcwaningi ubesethulela isingeniso nesendlalela socwaningo lwakhe olusihloko sithi, 'Amava abafundisi bolimi lwesiZulu ezikoleni eziqokile: Ucwangingoqhathaniso ngabathwasiswe ngokwe-PGCE ne-B.Ed emanyuvesi akwaZulu-Natali. Umcwaningi uphawule ngokushiwo ngabanye ongoti nabacwaningi mayelana nokuphathelele nesihloko sakhe. Nakuba kucace ongoti abaqeqeshwe ngokwe-PGCE ne-B.Ed abafundisa ezinye izifundo okungesona isiZulu ulimi lwasekhaya ezingeni le-FET (*Further Education and Training*). Kwabatholakele bafundisa isiZulu ulimi lokwengeza emazingeni e-FP (*Foundation Phase*) nasezikhungweni zemfundo ephakeme. Uphawulile umcwaningi ngokwendlelelwa kwenkinga eholele ekutheni umcwaningi enze lolu cwaningo. Umcwaningi uphinde wachaza ngezinhloso zocwaningo, imibuzo yocwaningo. Kulesi sahluko umcwaningi uphawulile ngenjulalwazi ezosetshenziswa ucwaningo, izindlela zokuqhuba ucwaningo ezizosetshenziswa, ipharadayimu ezolandelwa ucwaningo, umklamo wocwaningo,

indlela ezolandelwa ukuqoqa imininingo yocwaningo, inhlololwazi azoyisebenzisa ukuqoqa imininingo yocwaningo, ukuthathwa kwamasampula. Umcwaningi uchaze ukuthi uzoyihlaziya kanjani imininingo yocwaningo, ukulandela inkambiso elungile yocwaningo, ukuqaphela ubungcuphe bababambiqhaza, ubumfihlo bababambiqhaza, ukugcinwa ngendlela ephiphile kolwazi olufanele, ukuthola imvume kubabambiqhaza bocwaningo, isimo sokwenzeka kocwaningo, ukuhlonishwa kokwethekelwa kolwazi nokusebenzisa umqondo womunye umuntu. Umcwaningi uchazile ukuthi uzolusabalalisa kanjani ulwazi olutholwe ucwaningo. Ekugcineni kwesahluko waphawula ngomumo wezahluko zocwaningo.

ISAHLUKO SESIBILI

2.0 IMIBONO YONGOTI

2.1 ISINGENISO

Lesi sahluko siyisibuyekezo semibhalo yocwaningo oselwenziwe emazweni aphehlaya kwezilwandle, kwamanye amazwe ase-Afrika naseNingizimu Afrika mayelana nokuqeqeshwa kothisha. Sizophawula ngokuthola ukuthi basebenza kanjani ezikoleni othisha bezilimi ezikoleni yize beqeqeshwe ngezindlela ezingefani. Lesi sahluko sizophinde siphawule ngokuthi yiluphi uhlobo lothisha olunconywayo ngazizathu zini nokuthola ukuthi yiluphi olugxekwayo ngazizathu zini. Sizocacisa nangezinkinga ezikhona ukuthi zingagwenywa kanjani ekuqeqeshweni kothisha abazolandela. IsiZulu singesinye sezilimi zaseNingizimu Afrika futhi olukhulunywa iningi lalabo abangamaZulu ababalelwa ezigidini eziyishumi. IsiZulu siyilona limi olukhulunywa kakhulu kunazo zonke izilimi zabaMnyama baseNingizimu Afrika ababalelwa kumaphesenti angama-24% abangama-50% ngabaseNingizimu Afrika (*Ethnologue: Languages of the World, 2005*).

Nakuba kukhona okubhalwe ngongoti abehlukene ngokuqeqeshwa kothisha abaqeqeshwe ngokohlelo lwe-PGCE nolwe-B.Ed abasezikoleni nabaqeqeshwe emanyuvesi akwaZulu- Natali kepha abekho asebeke bagxila emaveni abanawo laba othisha ekufundiseni isiZulu lwesiZulu. IsiZulu sithathwa njengolimi lwaseKhaya. Lusantuleka ucwaningo ezikoleni olulandelela ngokucwaningoqhathaniso ngamava abafundisi besiZulu abaqeqeshwe ohlelweni lwe-PGCE ne-B.Ed. Umcwaningi wayezobheka osekuke kwacwaningwa ngakho ngabanye ongoti kulezi zingxenyana ezilandelayo ezihambisanayo nalokhu umcwaningi okuzomsiza ukuqhuba ucwaningo lwakhe: Ukufundiswa nokuqeqeshwa kothisha, ubude nobufushane besikhathi ngokuqeqeshwa kothisha, ukujula kolwazi lwesifundo, ukuphathwa nokulawula impumelelo ekufundiseni ulimi lwesiZulu.

2.2 UKUFUNDISWA NOKUQEQESHWA KOTHISHA

Njengoba umcwaningi eke wakubalula esahlukweni esandulela lesi, ukuthi kuphawuleka ukuthi kukhona osekubhalwe ngabanye ongoti ngokufundiswa nokuqeqeshwa kothisha abaqeqeshwe ngokohlelo lwe-PGCE ne-B.Ed kodwa isantuleka imibhalo yocwaningo

ebhekene ngqo nokufundiswa nokuqeqeshwa kwabo ekufundiseni ulimi lwesiZulu ezikoleni. Indlela okufundiswa kuqeqeshwe ngayo othisha ibaluleke kakhulu ekukhuliseni nasekuthuthukiseni uhlelo lwezemfundo emhlabeni wonke. Njengokuba uMoon (2016) ethi:

The education of teachers has become a major concern in the development and improvement of education system across the world. In most countries the responsibility for preparing teachers is held by the universities, which has helped raise the status of teaching. However, teaching education has come under increasing criticism as overly theoretical and ineffective in addressing the practical needs of teachers within the classroom. There are number of key questions to address in the education and training of teachers.

Ukuqeqeshwa kothisha kuyinto ebaluleke kakhulu ekukhuliseni nasekwenzeni ngcono ezemfundo emhlabeni wonke jikelele. Emazweni amaningi umshikashika wokuqeqeshwa kothisha kwenziwa emanyuvesi, okusize kakhulu ekuthuthukiseni izinga lokufundisa. Nakuba ukufundisa ukuqeqeshwa kothisha sekufike la okugxekwa khona kakhulu ngokukhuluma okwenze kungabe kusasebenza ukubhekana nezidingo zokusebenza kothisha emakilasini. Kunemibuzo eminingi eqavile okumele kubhekwane nayo ekufundisweni nasekuqeqeshweni kothisha.

Lokhu okuphawulwe ngenhla nakuba kubonakala kumcwaningi ukuthi nakuba linokuncomeka izinga nobunjalo bothisha abaqeqeshwe emanyuvesi kodwa kamuva kusekhona lokho kugxekwa kokuqeqeshwa kwabo. Kuyabonakala ukuthi kunesikhalo sokuba kwenziwe ngcono indlela kumbe nezinga lokuqeqeshwa kwabo emanyuvesi noma kube nezinguquko ezithile eMnyangweni weZemfundo uqobo. Okugqamayo ukuthi kuze kube nemibuzo eminingi ebuzwayo nengaphenduleki okumele kubhekwane nayo ekufundisweni nasekuqeqeshweni kwabo. Nakuba umcwaningi ocwaningweni lwakhe yena wayezogxila ngqo kwabaqeqeshelwe ukufundisa ulimi lwesiZulu bebe bethwasiswe ngokohlelo lwe-PGCE ne-B.Ed.

Kuyabonakala ukuthi ekufundisweni nasekuqeqeshweni kothisha abasezikoleni zikhona izingqinamba okuhlangatshezwana nazo ngabo. Lezo zingqinamba yizo kanye

eziletha ungabazane nokungagculiseki ngokuqeqeshelwa kwabo ukufundisa. Kungenzeka ukuba kuze kubuzwe ukuthi ngolunjani lolu hlobo lothisha ngolufundiseke lwaqeqesheka ngendlela noma ngokwanele noma ngolungaqeqeshelwe nhlobo leso sifundo asifundisayo. Lokhu kufakazelwa uBernstein (2011), Bertram, Mthiyane noMukeredzi (2013) ocwaningweni lwabo lapho bethi uhlelo lwezemfundo lwaseNingizimu Afrika lunothisha abanalo ikhono lokufundisa kodwa futhi kubuye kube nezinkinga kulabo abakhombisa ukungaqeqesheki kahle abangakwazi ukumelana nezinsalelo zokufundisa. Ngalokhu umcwaningi kwamenza wafisa ukuba nolwazi lokufundiswa kolimi lwesiZulu ezikoleni ngothisha abafundiswe baqeqeshwa ngokohlelo lwe-PGCE nolwe-B.Ed.

UParker (2003) uphawula ngokuthi kungenzeka kube nothisha abangaqeqeshekile ngokwanele ezikoleni okungaba kudalwe ukuguqulwa kwendlela yokuqeqeshwa kwabo ngenkathi sekuvalwa izikhungo zamakolishi ezemfundo okuqeqeshwa kothisha ngemuva konyaka we-1994. Lokhu ukubeka ngokuthi kwenza ukuba kube nesidingo esikhulu sothisha abaqeqeshwe ngokwanele ekhonweni lokufundisa ezikoleni. Lesi senzo samenza umcwaningi walangazelela ukwazi ukuthi sifundiswa kanjani isiZulu uhlobo lothisha abaqeqeshwe ngokwendlela ye-PGCE neye-B.Ed ngemuva kokuba sebefundisiwe baqeqeshwa ezikhungweni zemfundo ephakeme.

Ukufundiswa nokuqeqeshwa kothisha kubonakala kuseqhulwini kwezemfundo yingakho esinye sezikhungo zemfundo ephakeme i-UKZN yancoma ukuba kwenziwe uhlelo lwe-PGCE lokuqeqeshwa abazofunda baqeqeshwe ngasese kodwa futhi kubuye kube nezinhlelo ezihlelelwe ukufundisa nokuqeqeshwa labo abafunda ngokugcwele kodwa umcwaningi yena ufisa ukuthola ukuthi sebefundisiwe baqeqeshelwa ikakhulukazi ukufundisa ulimi lwesiZulu balufundisa kanjani uma sebesezikoleni.

NgokukaMukeredzi, Mthiyane, Bertram (2013) uhlelo lwezifundo zokufundiswa kothisha lwakhiwe izifundo ezingumgogodla wezemfundo, izifundo ezizofundiswa eziqondene ngqo nokuqeqeshelwa ukufundisa. Lezi zifundo ezingumgogodla zethulela abafundi ulwazi olumayelana nekharikhulamu nokuhlolwa, injulalwazi yokufunda, ukuphathwa noma ukulawulwa kwekilasi, izingqinamba zokufundisa, ulimi olusetshenziswayo kuyikharikhulamu yonke namasu ezindlela zokufundisa. Izifundo eziyisipesheli ezifundiswayo zigxile ezifundweni ezifundiswa ezikoleni

ngokwehlukana kwazo nokuthi zifundiswa kanjani. Umcwaningi kulolu hlobo lothisha abaqeqeshwe ngenzidlela ezingefani wayezogxila ekutheni ulimi lwesiZulu balufundisa kanjani ezikoleni ngemuva kokuba sebeqeqeshiwe.

Abafundisi base-Namibia abafunde e-*United States Agency for International Development (USAID)* (2006), bancoma ukwelekelwa ngabasizi bangaphakathi ukuthi kumqoka kakhulu futhi yikho okudingekayo kanti uReddy (2003) naye ocwaningweni lwakhe wathola othisha abaqeqeshelwa ukufundisa baseNingizimu Afrika bancoma ukuthi ulwazi lokufundiseka kulabo ababasizayo ababathola ezikoleni kunalabo ababafundisa emanyuvesi. Lokhu kwamkhuthaza umcwaningi ukufuna ukulandelela ukuthi balufundisa kanjani ulimi lwesiZulu othisha abaqeqeshwe ngohlelo lwe-PGCE nolwe-B.Ed.

UMukeredzi noNdaba (2005) ocwaningweni lwabo baphawula ngokuthi ukuqeqeshwa kothisha abaqeqeshwe ngohlelo lwe-PGCE nolwe-B.Ed babika ukuthi baba nezinkinga nalabo abasuke bebaqeqesha ezingabangwa ukwehluka kwemibono yokuqeqesha othisha ngendlela kumbe nabaqeqeshi abaqeqeshwa ngayo, ubunjalo babo, izindlela zokusebenza abazisebenzisayo nokunye. Ukuvumelana nocwaningo lukaMarais noMeir (2004) olwenziwa eNingizimu Afrika olungukuthi labo abangasizi babo ezikoleni kwesinye isikhathi kabaziniki isikhathi esanele nothisha abaqeqeshwayo njengokwenza ukuba othisha abasaqeqeshwa babe nokuhle abakushoyo ngabo ngezikhathi bengekho emakilasini bakhombisa indlela engeyinhle yokuziphatha benokuthatha othisha abaqeqeshwayo nje ngengabazobaphumuza emsebenzini wabo wokufundisa uma sebesezikoleni. Lokhu kukhomba ukungabi ngompetha ekuthuthukiseni ikhono lokuqeqeshwa kothisha. Lokhu kwabeka ngokusobala kumcwaningi ukuthi kunokungahambi kahle okwenzekayo ngesikhathi kufundiswa kubuye kucijwe nekhono lokufundiswa kothisha bebonke kubandakanya nalabo abaqeqeshelwa ukufundisa olukaMthaniya. U-Eby noLockwood (2005) bayakuqinisekisa ocwaningweni lwabo ukuthi uma kungekho ukunaka nokugwema izingqinamba ezingaphazamisa ukufundiswa nokuqeqeshwa kothisha nokungabi nothando nezinkinga ezingaba khona zingaba nomthelela omkhulu nomubi ekuqeqeshweni othisha ukufundisa ulimi lwesiZulu. Okumqoka ukuba labo thisha abaqeqeshwayo bafundiseke ngolwazi lobungcweti ekufundiseni ulimi lukaPhunga noMageba.

Umcwaningi uyavumelana noMukeredzi, Mthiyane, Bertram (2013) ocwaningweni labo lapho kucaca ukuthi kukhona izinkinga ezikhona ngenkathi othisha sebesezikoleni, yikho bencoma ukuba balandelwe noma sebesezikoleni kuhlolwe ukuthi bafundisa kanjani. Baphawula ngokuthi nakuba labo thisha sebefundisile iminyaka embalwa ezikoleni ngemuva kokuqeqeshelwa ukufundisa kodwa kuyabonakala ukuthi kabanakho ukukwazi ukulawula ikilasi ngenkathi befundisa, ukwenza uhlelo lwesifundo sosuku kanye nokuhlela iqoqa lokuzobhalwa ebhodini ngesikhathi efundisa. Kugqama ukuthi ngolunye lolwazi okumele baluthole ngesikhathi befundiswa noma beqeqeshwa ngokohlelo lwe-PGCE ne-B.Ed. Lapha kugqama ukubaluleka kokufundiswa nokuqeqeshwa kothisha ukuba bakwazi ukufundisa bathole nolwazi lwamakhono okufundisa, okubonakalayo ukuthi umuntu ngeke amane azitholele lona ngaphandle kokuthi aqeqeshwe kulo. Kulolu cwaningo akuveli ukusizwa kothisha ngokwezifundo eziyizipesheli abazifundisayo okuyiZibalo neSayensi kodwa ukuzizwa ekutholeni ulwazi lokufundisa olwejwayelekile. Umcwaningi ufisa ukwazi nokuthola ukuthi uma kukhona lolu hlobo lothisha ngenkathi enza ucwaningo lwakhe, ufisa ukuthola ukuthi ngabe lolu hlobo lothisha akulona yini oluzihlulekelayo noma kungenxa yokuba bengaqeqeshekile yini ngokwanele. Yikho lokhu okwenza umcwaningi wafisa ukubheka amakhono abanawo ekufundiseni isiZulu ngenkathi sebesezikoleni ngemuva kokuqeqeshwa ngokwalezi zinhlelo ezingefani i-PGCE ne-B.Ed.

Ekufundisweni nasekuqeqeshweni kothisha kuyadinga ukuba umqeqeshi abe nalo ulwazi lwesifundo salowo oqeqeshwayo ukuze athole ulwazi nokusizakala okwanele koqeqeshwayo. Njengoba uMukeredzi noNdaba (2005) bethi ocwaningweni labo bathola ukuthi abanye othisha abaqeqesheshwayo uma sebesezikoleni balekelelwa ngothisha abangenalo ulwazi lwaleso sifundo abaqeqeshelwa kuso.

Umcwaningi wezemfundo eNingizimu Afrika, *Department of Education (DOE)* (2006) waphawula ngokuthi ezikoleni uma othisha sebeqeqeshelwe ukuba bayofundisa abakutholi ukusizwa nokwelekelelwa okwanele kubasizi babo abangothisha ababathola ezikoleni. Lokhu kwenza kudala ukungafundisi kothisha ngendlela. Kubuye kwenze othisha abaqeqeshwayo bakuthathe njengokuchitha icala noma ukugcwalisa nje lezo zidingo zabo uma beqeqeshwa kodwa kube kungathuthukisi ulwazi lomsebenzi nesifundo abaqeqeshelwa ukusifundisa. Kwamkhathaza kakhulu umcwaningi ukuba

aze afise ukwazi ukuthi kuqhubekani ngalabo thisha ngemuva kokuba sebeqeqeshiwe ke ngokwendlela ye-PGCE ne-B.Ed uma sebefundisa ulimi lwesiZulu ezikoleni.

Umcwaningi unakho ukuvumelana noRusynak (2010) uma ephawula ngokuqeqeshwa kothisha okuyikho ukuthi yilokhu okuphathelene nolwazi oluqokethwe isifundo olugxile kuleso sifundo asiqeqeshelwe ukuthola ukuqondiswa nokulawulwa nebuyisambiko lolwazi lwabo ngesifundo. URusznak (2010) uphinde aphawule ngokuthi ibuyisambiko ngesifundo esiyisipesheli iZibalo uma kuqeqeshwa othisha libalulekile kunokufundisa jikelele. Uyavumelana umcwaningi naye uma ebeka ngokuthi yikho okumele kukhuthazwe ngisho ekufundiseni kwansuku zonke ezikoleni. Umcwaningi ugczizelela ukwenzeka kwalokhu ngisho ekufundisweni kolimi lwesiZulu kwansuku zonke.

UBanegas (2012) ubeka ngokuthi:

Generic pedagogic skills enable teachers to develop a better understanding of the educational context, transcending the subject teaching classroom to the dynamics of educational system as a whole.

Amakhono ejwayelekile okufundisa enza ukuba othisha babe nolwazi emkhakheni wokufundisa, ekudlulisweni kwesifundo ekilasini kuya ezinguqukweni zalo lonke uhlelo lokufundisa.

Nakuba amakhono okuqeqeshelwa othisha ukufundisa kungeke kwakwazi ukumelana nokwelekelela isifundo leso uthisha asuke esiqeqeshelwa ukufundisa. Lokhu kwenza uthisha athuthukise ulwazi oludingekayo lokufundisa leso sifundo. Okubuye kwenze nabafundi abafundiswayo bathole ulwazi olunzulu lwesifundo sesiZulu njengesifundo okuqondenwe naso ngqo. Lokhu uma kungenzeki kothisha abaqeqeshelwe ukufundisa kwenza bangabi nakho ukuzethemba nolwazi olwanele lwesifundo.

Ucwaningo lohlelo lwe-*Inservice Training Education* (i-ITE) lokuqeqeshwa kothisha lwaveza ukuthi libi kakhulu izinga lokukhiqizwa kothisha bekhethelo izikhungo zemfundo ephakeme (*Higher Education Quality Committee*) i-HEQC phakathi konyaka we-2005 kuya kowe-2007 eqhuzwini le-*Masters in Education Advanced Certificate in Education* kanjalo olungashiywanga ngaphandle kuleli shwa nohlelo lokuqeqesha othisha lwe-PGCE ne-B.Ed. Lokhu umcwaningi kwamvezela ngokusobala ukuthi

sikhulu isidingo socwaningo lwakhe lokufundiswa kwesiZulu ulimi lwebele ezikoleni azobe ezikhethile ukuthi basifundisa kanjani othisha abaqeqeshwe ngokohlelo lwe-PGCE nolwe-B.Ed.

Lesi simo saze saphoqa uMnyango Wezemfundo ephakeme nokuqeqesha ngowezi-2014 enyangeni kaNtulikazi ukuba zonke izinhlelo zokuqeqeshwa kothisha zihlelwe kabusha ukuze kube ngezicizelela okufundiswayo (isifundo noma ulwazi oluqukethwe yileso sifundo), kufundiswa kanjani (ukufundiswa kolwazi oluqukethwe) kanye nokuqeqesheka ngandlela thile kwengxenywe yokufundisa. Lokhu kwamenza waqhubeke nocwaningo lwakhe ukuze athole ukwenzeka kwalokhu okubhalwe ngenhla. Kubuye nobufakazi bokuthi ezikoleni kuvele kusetshenziswe othisha, bafakwe ezikheleni zomsebenzi ezingahambisani neziqu zabo zokufundisa noma zezifundo abaziqeqeshelwe. Lokhu kuze kwenza ne-*Integrated Strategic Planning Framework for Teacher Education and Development (ISPFTED)* inhloso yabo kube ukwenza ngcono ukuqeqesheka kothisha. Okwaphawuleka ngalolu hlobo locwaningo ukuthi lwalubhekiswe ezifundweni zeziBalo nesiNgisi ukuthi kube nokuhlolwa kwezingabunjalo lothisha abasaqeqeshwayo. Lokhu kwamenza umcwaningi waphokophela wafuna ukwazi ukuthi kwenzekani olimini lwesiZulu ngoba kusengathi ocwaningweni olwahlukene alufundile akukho la okwavela khona ngokucacile ukuthi ukukhathazeka ngokufundiswa kwesiZulu ezikoleni yilolu hlobo lothisha abaqeqeshwe ngokwe-PGCE ne-B.Ed ngemuva kokuba sebeqeqeshiwe.

Ezikhungweni zemfundo ephakeme eziqeqesha othisha ngokohlelo lwe-B.Ed kwavela ukuthi nakuba ikharikhulamu ifana kodwa kubonakala kunokwehluka ekuhunyushweni kwayo nesimo sesikhungo ngesikhungo. Kwahlaluka ukuthi zonke lezi zinhlelo zokuqeqesha azinakho ukuhleleka nokulandelela, okukanye ayikho inhlanjalo nasekusetshenzisweni kwazo. Kwavela nokuthi abafundi bebethathwa ngaphandle kokuba kube nokubakhuthazayo ukuba babe ngothisha. Kwaphawuleka nokuthi lokhu kwalehlisa izinga labafundi abafuna ukufundela ubuthisha ngokohlelo lwe-PGCE nolwe-B.Ed. Kwaze kwavela nokuthi uhlobo lwabafundi abaholeleka ekuqeqeshweni kulolu hlelo lwe-B.Ed kabanalo kahle hle ikhono okufundisa. Lokhu kwamenza wacabanga wajula, waninga umcwaningi ngokuthi uma kunjengakazi kolukaPhunga noMageba ulimi kwenzekani. Le miphumela yocwaningo olwahlukene yenza umcwaningi akhathazeke futhi azibuze ukuthi kazi yiluphi uhlelo lokufundisa

nokuqeqesha othisha olwe-PGCE nolwe-B.Ed oluyokwenza ukuba othisha abaqeqeshwayo bathole isikhathi esanele sokufundiswa ngokujula kolwazi oluqokethwe isifundo kanjalo nokuqeqeshwa ngokwanele ekhonweni lokufundisa. Ngokocwaningo luka Dkt. Deacon R. noDkt. Robinson P. (2013-2015) ocwaningweni lwabo bagcizelela ukuba uthisha aqeqeshelwe ukufundisa ngemuva kokuba esethole kuqala iqhuzu le-BA bese eqhubeka aqeqeshelwe iziqu zokufundisa ze-PGCE kanti ngakwelinye icala babuye bathi lowo oqeqeshelwa ukufundisa uzofunda kanye kokubili ukufundiswa ulwazi lwesifundo kanye nokuqeqeshelwa ikhono lokufundisa ngokohlelo lokuqeqesha lwe-B.Ed.

Ngokuka Evans A., Hawksley F., Holland M.R. noCaillau I. (2008) eNingizimu Afrika njengaseNgilandi kwatholakala ekuqeqeshweni kothisha abasaqeqeshelwa ukufundisa, abahloli bakwahulumeni bathola ukuthi othisha abaqeqeshiwe asebefundisa ezikoleni banokukhombisa ukungabi nalo ulwazi olwanele lokufundisa isifundo leso uma sebeqhathaniswa nalabo abaqeqeshwa unyaka owodwa ngokohlelo lwe-PGCE. Lokhu kwamcacisela umcwaningi ukuthi kunenkinga ekhona namava angalingani phakathi kothisha abaqeqeshwe ngokwe-B.Ed nangokwe-PGCE abefundisa ezikoleni. Yingakho umnyango wezemfundo waze wancoma ukuba kube khona i-EBITT (*Employment based Secondary Initial Teacher Training*) eNgilandi ukuze kuqeqeshwe othisha isikhathi esiyinsuku ezingamashumi ayisithupha (60). Nakuba kunjalo kwatholakala ukuthi kunenkinga yokuthi labo thisha kabakhombisi ukuba nolwazi olwanele lokuqokethwe isifundo.

Ngokuka Begle, (1979); Bell ku-press aj Grossman, (1988; Lampert, (1986); Lienhardt noSmith, (1985); Winebura noWilson, (1988); uShulman, (1986). Kwaphawuleka ukuthi noma uthisha angaba neziqu ze-*Masters* kodwa kuyenzeka ukuba othisha abangama-37 kwabangama-40 bathi ulwazi ababenalo ngaphambi kokuba baqeqeshwe belungele ukuba sebengafundisa ngokuzethemba. Ukuze uthisha noma eseqeqeshiwe kwanconywa ukuba athuthukise ulwazi oluqokethwe isifundo, uyadinga ukuba azibandakanye nemihlangano yangaphakathi neyangaphandle yesifundo, ukufunda imibhalo eyahlukene eshicilelwe nengakashicilelwa, ukuvakashela inthanethi, ukuzibandakanya ezintweni eziphathelene nokufundwayo nalokho okungaphathelene nokufundisa ngesikhathi sesikole nala kungesona isikhathi sesikole. Uthisha kumele alugcine ulwazi lwesifundo sakhe, Evans, Hawksley

noCaillan (2008). Lokhu kwenza umcwaningi abone kubalulekile futhi kudingeka ukuba abheke ukuthi basifundisa kanjani isiZulu ngemuva kokuba sebeqeqeshiwe ngokwendlela ye-PGCE ne-B.Ed.

Ngenkathi kugxilwa ekutheni bazi ulwazi lokuqukethwe isifundo ngokuthe ukujula abaqeqeshi abaningi banakho ukuhlola ulwazi oluyisipesheli lukathisha lokufunda nokufundisa. Kubalulekile ukuthi ekuhlanganeni kukathisha kokuqala nabafundi uthisha enze ukuba abafundi babenomdlandla nekho lokujula ngesifundo. Ngaleyo ndlela wenza isimo sokufunda sibe ngesikulungele ukufunda nokufundisa ekilasini. Othisha abaqeqeshwayo ukuze bathuthukise ikhono lokufunda nokufundisa babukela abanye othisha befundisa ngenkathi kucijwa ikhono labo lokufundisa besezikoleni ukuze bafunde kugxile emiqondweni yabo abakufundayo. Abalekeleli bothisha abaqeqeshwayo basezikoleni nothisha abaqeqeshwayo banika othisha abaqeqeshwayo amathuba nomqondo wokuthi kumele bakubeke kanjani abakufundisayo uma befundisa. Inhlanganisela yakho konke lokhu yenza uthisha oqeqeshwayo abone lifezeka iphupho lakhe lokufundisa. Kwenza uthisha abone isidingo sokubhekana nezingqinamba zosuku nosuku. Lokhu kwenza uthisha abe nokuzethemba nokukholelwa kwakwenzayo emsebenzini wakhe, kwenza akwazi ukubona umkhiqizo wokugcina, abone aphinde ajabulele umthelela wokufundisa kwakhe kubafundi, aziqhenye ngesifundo asifundisayo. Lokhu kuholela ekutheni athole ngokujulile ukuthi abafundi bafunda kanjani kanye nomsebenzi kathisha.

Umcwaningi uyavumelana noNkosi (2010) uma ethi ucwaningo oluningi oseluke lwenziwa luveza ukuthi aphantsi kakhulu namazinga okufunda okubhaliwe noma umbhalo kubafundi baseNingizimu Afrika. Lokhu yinto eyenzeka kuwo wonke amazinga emfundo kusukela emabangeni aphantsi kuze kufike emfundweni ephakeme. Yingakho umcwaningi ocwaningweni lakhe egxile ekutholeni ikhono abanalo othisha abaqeqeshwe ngokohlelo lwe-PGCE nolwe-B.Ed abafundisa ulimi lwesiZulu. Abafundi ezikoleni zabamyama bodwa abakutholi ukwesekwa ukuze bathuthukise ikhono labo lokufunda nokubhala ulimi lwesiZulu uNkosi (2010). Yingakho umcwaningi wabona kufanele ukuba aluqhube ucwaningo lwakhe ekufundisweni kolimi lwesiZulu ngoba abacwaningi abaningi abanjengoShroyer (1981), Lampert (1989), Scheffler's (1973), Parker (2012:24-5) babheka ekufundisweni kweziBalo,

eZezwe, ezoMnotho neSayensi wabona kukuhle umcwaningi ukugxila emaveni alabo thisha ekufundisen ulimi lwesiZulu ngemuva kokuqeqeshwa.

Onyakeni wezi-2001 uMnu. Asmal owayenguNgqongqoshe wezeMfundo waphawula ngokuthi isifundazwe ikwaZulu-Natali ikhungethwe kakhulu inkungu yamazanga aphansi okufunda imibhalo. Umcwaningi wathanda futhi wafisa ukwazi ukuthi othisha abaqeqeshwe ngokohlelo lwe-PGCE nolwe-B.Ed basifundisa kanjani isiZulu uma sebesezikoleni. Lokhu kwayicacisa ngokusobala inkinga noma izinkinga ezikhona ekufundisweni kolimi lwesiZulu njengakulezi zifundo okwenziwa kuzo ucwaningo. Lokhu kwafakazelwa nayimiphumela yocwaningo luka Horne (2002) olwaveza ukuthi abafundi abaningi abenza ibanga leshumi nambili (12) abakwazi ngisho ukufunda kahle imibhalo yesiZulu, izinga labo lokufunda lilingana nelomfundi owenza ibanga lesine (4). Kubonakala kunenkinga okubhekenwe nayo yokungakwazi ukufunda isiZulu kwabantu ngisho abadala abakhombisa ukungabinalo ikhono lokufunda nokubhala Van der Merve (2008). Lokhu kusho ukwehla kwesithunzi sabo nokwehla kwesithunzi solimi lwesiZulu uqobo. Yingakho umcwaningi wafisa ukuthola ukuthi othisha ngemuva kokuba sebeqeqeshiwe ngokohlelo lwe-PGCE nolwe-B.Ed bakhombisa liphi ikhono ekufundiseni kwabo isiZulu ezikoleni. Njengoba kuvela nokuthi ngowezi-2009 abafundi besiZulu ebangeni leshumi ababhala isiZulu ulimi lwasekhaya ezikoleni zabaMnyama bakhona abaphumelela ngamalengiso kodwa kukhona nalabo abangaphumeleli kahle kanti abanye abaphumeleli nhlobo. Lokhu kuveza ngokusobala ukuthi sikhona isidingo sokuba kuke kwenziwe ucwaningo ngalezi zimo ezikhona ezikoleni kutholakale ukuthi ngabe zidalwa yini futhi zingaxazululeka kanjani.

Nangaphambilini eminyakeni yowe-1970 kuya ekuqaleni kowe-1990 ngaphambi kokuvalwa kwamakolishi othisha, isiZulu sabe singezinye zezifundo ezazifundwa kuwo wonke amabanga ngesikhathi uthisha ethwasiswa. Lokhu kwamthokozisa umcwaningi ngoba phela abanye othisha baqeqeshelwa ukugogoda kuso kanti abanye basiyeka phakathi nendawo bengakagodi kuso. Njengoba isiZulu emaNyuvesi anjengo-UNISA, eNyuvesi yakwaZulu -Natali neNyuvesi yakwaZulu sasifundwa ngesiNgisi. Umcwaningi wafisa ukwazi ukuthi akunawo yini umthelela othile ekuqeqeshweni kothisha. Nakuba okwathokozisa umcwaningi ukuthi kwahamba kwashintsha lokho ngenxa yengcindezi eyalethwa umthetho wokuhlanganiswa kwezilimi eNingizimu Afrika. ENingizimu Afrika (*The contribution of the Republic of South Africa, 1996*).

Lokhu kwenza ukuba othisha baqeqeshwe ngalo olukaMthaniya okuwulimi abazofundiswa ngalo ezikhungweni zeMfundo ephakeme nakuba kunokwenzeka ukuthi kwezinye izikhungo basenakho ukuphunyukela kolweNgisi.

U-Anderson (1989) ugcizelela ukuthi ukuqeqeshwa kothisha kungumsebenzi omkhulu kakhulu odinga ukuhlelwa ngokucophelela nokwenziwa ngokuyikho uma uthisha esefundisa. Uqhubeka athi lokhu kwenza umuntu akholwe ukuthi ngabe abanye othisha bangabokuzalwa noma abakwenziwa? Abacwaningi bezemfundo abanjengo Koehler, (1988); Sabar, (2004); Korthagen, nabanye, (2006) bachaza ukuqeqeshwa kothisha ngokuthi kuyenzeka kube nemiphumela emihle noma emibi kubo abaqeqeshwayo. Lokhu kufakazelwa ngo Edmundson, (1990); Feiman-Nemser, noBuchman, (1987); Tang, (2003); Tickle, (2000); Wilson, (2006) uma bechaza ukuqeqeshwa kothisha ukuthi kuyenzeka kungabi nemiphumela ebilindelekile ekufundiseni uma uthisha esefundisa ngenxa yomthelela wesikhathi asichithile ngesikhathi eeqeqeshwa. UBeck noKosnik (2002) ubeka ngokuthi:

Dwell on Philosophy that teacher training components must be based on sound knowledge about its practical application in real classes to produce satisfied and effective professional teachers.

Bagxile emqondweni wolwazi othi ingxenye yokuqeqeshwa kukathisha igxile olwazini okuyilona olwenziwa ngenkathi uthisha esefundisa umfundi ekilasini ukuze kukhiqizwe othisha abawuqeqeshelwe ngendlela enelisayo umsebenzi wokufundisa.

Umcwaningi wabona u-Anderson (1989) evumelana noBeck noKosnik (2002) uma bechaza ukuthi othisha uma befundisa kumele bafundise ngendlela yokuthi baletha uguquko oluthile emqondweni wengane ngenkathi ifunda. Lokhu kwenza laba bacwaningi uthisha uma efundisa abafundi abone umsebenzi wokufundisa uyikho kokubili ubuciko nesayensi.

2.3 UBUDE NOBUFUSHANE BESIKHATHI SOKUQEESHWA

Ubude besikhathi sabaqeqeshwe ngokohlelo lwe-B.Ed siyiminyaka emine eNingizimu Afrika kodwa kwelaseNdiya siyiminyaka emibili (Ch havi Sharma, 2019) kodwa kucatshangwa ukuba kube iminyaka emine kuthuthukiswe izinga lokuqeqeshwa

kothisha kwelaseNdiya nakuba kungacaci ngokocwaningo lukaCh havi Shama (2019) ukuthi ngabe lufana ncamashi yini nalolu hlelo oluseNingizimu Afrika. Uhlelo lokuqeqeshwa kothisha lwe-B.Ed luyatholakala nasemazweni anjengo-Tanzania, Kenya, Israel, Australia, Ireland, Newzealand, Nigeria, Srilanka, United Kingdom, Canada nako-USA. Umfundi uyakwazi ukuqeqeshwa ngohlelo lwe-B.Ed eqeda nje ukwenza umatikuletseni futhi uyakwazi umfundi ukuqeqeshelwa ukufundisa ngemuva kokuba esethole iziqu ezinjengo-BA. Ikakhulukazi kulowo mkhakha wesifundo umfundi afuna ukusifundisa. Kule mimyaka emine kuba khona isikhathi sokuqeqeshwa kukathisha okuvamise ukuthatha amasonto ayisishiyagalolunye (9) ngethemu. Kuyenzeka kuthathe iminyaka eyisithupha (6) uma umfundi efunda ebe esebenza.

Ocwaningweni olwenziwe nguPerry (2004:2) eNingizimu Afrika waphawula ngokuthi khona kuvamiswe ukuba ukuqeqeshwa kwabaqeqeshwa ngohlelo be-PGCE bathathe isikhathi esiwunyaka owodwa noma iminyaka emibili beqeqeshwa besebenza nakuba kulesi sikhathi singasenakho ezikhungweni eziKwaZulu-Natali kodwa baqeqeshwa unyaka owodwa befunda ngokugcwele. Kulesi sikhathi othisha abaqeqeshwayo badinga babe sezikoleni amasonto ayishumi nambili (12). Ukuqeqeshwa kwabo kuyingxenye yohlelo lwabo lokucijwa ngolwazi lwesifundo nangekhono lokufundisa ukuze bathole iziqu ze-PGCE neze-B.Ed. Lokhu kuqeqeshwa kwenzeka ezikoleni zaseNingizimu Afrika lezo kodwa ezinesivumelwano sokusebenzisana noMnyango wezeMfundo. Kwezinye izikhungo kuvamise ukuba kwenziwe ngenyanga uNcwaba kuya kuMfumfu. Ngalesi sikhathi othisha abaqeqeshwayo basuke beqhubeka nokufundiswa kwabo emakilasini. Okukhathaza umcwaningi ukuthi kazi kabanakho yini ukusala ekufundisweni kwabo zokugxilisa ngokujulile kokuqokethwe ulwazi lwesifundo ngenkathi bona besezikoleni.

Lowo ongumxhumanisi wezikole nezikhungo eziqeqesha othisha uxhumana nabaphathi bezikole eziningi ezahlukene ngaphambi kokuba kuthunyelwe othisha abaqeqeshwayo kulezo zikole. Inhloso yokuhlangana ukwakha ubudlelwane obuhle nesikole bokulekelela nokweseka abaqeqeshwayo ngenkathi beqeqeshwa. Umxhumanisi osuke ekhethiwe ukhuluma nabaphathi bezikole nothisha abachazele ngezizathu zokuthi kungani becela ukuba babe nobudlelwane bokusebenzisana ekuqeqeshweni kothisha. Umxhumanisi obuya esikhungweni uxhunyaniswa nezikole bebonisana ngokuthi othisha abaqeqeshwayo bazoqeqeshwa ezikoleni zabo. Othisha basezikoleni

abangabasizi bazosiza othisha abaqeqeshwayo kuze kuphele leso sikhathi. Abavunyelwe noma ithimba labalawuli besikole bese likhuthaza ukuqeqeshwa kothisha ngokuthi othisha abaqeqeshwayo banikwe ithuba lokusebenza ngokugcwele besebenzisana nothisha abadala kukho konke okwenziwa esikoleni. Abaqeqeshwayo banikwa ithuba lokuzibandanya kuyo yonke imisebenzi yesikole. Abaqeqeshwayo kusuke kulindeleke ukuba banikwe ithuba lokusebenzisa ulwazi lwabo abalufundile futhi bebe bethola nolwazi olusha ngenkathi befundiswa. Abaqeqeshwayo bathola ithuba lokugcwalisa irejista yekilasi, ukumaka imisebenzi yabafundi, ukwethamela imihlangano ebanjwa ngothisha, ukwelekelela emisebenzini eyenziwa esikoleni engaphathelene nokufundisa njengemidlalo edlalwa ngabafundi esikoleni. Abaqeqeshwayo baye bese beba nethuba lokuvakashelwa ngabaqeqeshi ababaqeqesha ezikhungweni zabo nokuhlolwa okuyizikhathi ezimbili besezikoleni.

Ngenkathi bezohlolwa ngabaqeqeshi ezikoleni, abaqeqeshi kumele banike abaqeqeshwayo ibuyisambiko ebhalwe phansi neyokushiwo ngomlomo. Kuye kunconywe ukuba kulungiswe nalokho obekumele kwenziwe okuphawulwe ngakho nalokho okuyizincwadi, isibonelo, ukuqeda uvalo nokwethuka, ukusetshenziswa kolimi okungelona, amazwi athuthukisa ukufunda nokufundiswa nokuthi uthisha oqeqeshwayo angawasebenzisa kanjani amasu okufundisa ehlukenene ukuze kuthuthukiswe ikhono lokufundisa. Othisha abadala noma laba ababasizayo uma besezikoleni nabo bayalunikwa ithuba lokubheka inqubo yabaqeqeshwa, indlela yabo yokuziphatha nendlela ababaphatha ngayo bese behlola umsebenzi yoqeqeshwayo yokufunda nokufundisa belandela iziqondiso abazinikwe isikhungo okumele bazilandele. Sekwenzekile konke ekuqeqeshweni kothisha kwaze kwavela ngokwabanye ongoti ukuthi kuke kube nezingqinamba ezithile othisha ababhekana nazo ezikoleni kodwa umcwangingi wafisa ukwazi ngokukhethekile okwenzeka kubafundisi bolimi lwesiZulu abaqeqeshwe ngokwe-PGCE ne-B.Ed ngenkathi befundisa olukaMthaniya noPhunga noMageba. Ngenxa yabacwaningi abanjengoShroyer (1981), Lampert (1989), Scheffler's (1973), Parker (2012:24-5) noKhohliso (2015), asebeke bacwaninga ngekhono lokufundisa kukathisha izifundo ezahlukenene njengesingisi, isiXhosa, isiZulu uLimi lwesiBili, iziBalo, iSayensi nezinye kungabhekwa nakancane ikhono lokufundisa kothisha isiZulu ulimi lwasekhaya, kwamcacela umcwangingi ukuthi akukho okucacile okuphawulekayo uma sebefundisa ulimi lwesiZulu ukuthi balufundisa kanjani ngemuva kokuqeqeshwa ngalezi ndlela

ezahlukene. Nakuba uNkosi (2011) enze ucwaningo lokufundiswa nokufunda okubhaliwe olimini lwesiZulu ulimi lwasekhaya emabangeni aphantsi kodwa umcwaningi yena wehlukile kolwakhe ngoba wayezobe ebheka amava noma ikhono abanalo othisha abafundisa isiZulu ulimi lwasekhaya ezikoleni zamabanga ezinga le-FET ngemuva kokuba beqeqeshwe ngokwe-PGCE ne-B.Ed.

ULucas (2018) kuya ngokuthi lowo oqeqeshwayo usekuphi nempilo nokuthi iluphi uhlobo lweziqu asevele unazo. Nakuba i-PGCE iwunyaka owodwa kodwa kuye kubhekwe okudingekayo kuqala njengeziqu ze-BA eziyiminyaka emithathu. Kuyenzeka uyenze iminyaka emibili uma uzoyenza ube usebenza. Uthi kuya nangesikhungo kodwa ukuqeda kungathatha iminyaka emine kuya kweyisithupha (6). Kanti i-B.Ed okuwuhlelo oluqala uthisha phansi ukumqeqesha iminyaka emine lumfundisa ulwazi lwesifundo lube kanye nokumqeqeshela ukufundisa.

Ngokuka Arend (2004) inhlosongqangi yengxenye yokuqeqeshwa kothisha ibalulekile ekuqeqeshweni kothisha be-PGCE nabe-B.Ed ukuze othisha babe namakhono ehlukeni okufundisa. Lokhu kwenza othisha babe namasu abawasebenzisayo ukuxazulula izinqinamba abangabhekana nazo emsebenzini wabo wokufundisa. Ukuqeqeshwa kothisha kwenza bakwazi ukuba ngothisha bekhethelo emsebenzini wabo, bakwazi ukusenzisa izindlela ezahlukene zokufundisa, bakwazi ukugcina izinga lokufundisa liphezulu, bakwazi ukwethula nokwedlulisa ulwazi olwanele nangendlela kubafundi. Umcwaningi uyavumelana no-Akyeampong noLewin (2002) ogcizelela ukuthi nakuba sebeqeqeshiwe othisha sebefundisa ezikoleni bayadinga ukuba bahlolwe babhekwe ukuthi izifundo abaziqeqeshelwe bazifundisa ngendlela yini. Baqhubeka ocwaningweni lwabo baveza ukuthi kuyenzeka othisha abaqeqeshwe ngokwe-B.Ed babukeke bentula amakhono angqangi okufundisa. Bafakazela lokhu ngokuthi kuyenzeka labo thisha abaqeqeshwe ngokwe-B.Ed bakhombise ukuntula ukukhombisa ikhono lokufundisa abalithole ngenkathi beqeqeshwa ezikhungweni zemfundo ephakeme. Baphawula ngokuthi baze bakhombise ukungakwazi ukwedlulisa ulwazi lwekharikhulamu yezifundo abaziqeqeshelwe uma sebefundisa (Akyeampong, K. noLewin, K. (2002). Njengoba kuphawuleka lokhu kuyiDokhyumenti yeNqubomgomo kuNgqongqoshe kaHulumeni wezeMfundo ePakistan ekugcizelela ukuthi othisha abaqeqeshwe ngokwe-B.Ed bakhombisa ukuba nolwazi olungagcwele ekuqondeni okuqokethwe kwesifundo

nezindlela zokufundisa. Umcwangingi wafisa ukwazi ukuthi ngabe kwenzekani kulabo abafundisa isifundo sesiZulu abaqeqeshwe ngokwe-PGCE ne-B.Ed.

UQazi, W.; Rawat, K.L.; Sharjeel M.Y. noDevi, S. (2008) bona bathi othisha abaqeqeshwa ngokwe-B.Ed baveza ukuthi ngenkathi beqeqeshwa labo thisha bagxila ekuqedeni izifundo zabo bakhohlwe ukugxila ekwakheni ikhono lokufundisa nasekulungiseni uhlelo lwesifundo. Baze baqhubeke bathi ukufundiswa kwekilasi kuyaphazamiseka kodwa kube ukuthi uthisha ujabulela ukuthi uthole iziqu ze-B.Ed. Lolu cwanningo lwaveza ukuthi lwenziwa esifundweni saseSindh eParkistan. Umcwangingi wafisa ukwazi ukuthi ngakube kwenzekani kothisha bezikole zesityingi i-King Cetshwayo.

UZombwe noMsiya (2009) ocwanningweni lwabo uphawula ngemiphumela yemfundo esezingeni eliphezulu abathi incike ekutheni kube nothisha abaqeqeshwe ngokusezingeni eliphezulu ngoba yibo abadlala enkulu indima emsebenzini wokufunda nokufundisa. Ocwanningweni labo abalwenza eTanzania waphawula ngokuthi abanye othisha bathola iziqu zabo nezitifiketi kodwa ulwazi abasuke benalo lube lungenele ngesinye isikhathi. Lokhu kugcina sekunomthelela omubi emphakathini. Ngakho umcwangingi njengomunye wothisha owaqeqeshwa nobe neqhaza ekuqeqesheni othisha besiZulu ngenkathi besenza iziqu ze-BA abalungela ukuqhubekela ekufundeleni iqhuzu le-PGCE okukanye nalabo abasuke bezofundela eze-B.Ed. Wafisa ukuthola nokwazi iqhaza abanalo ekufundiseni isiZulu ezikoleni ngemuva kokuba sebeqeqeshiwe.

Umsebenzi wekhono lokufundisa umsebenzi obalulekile kakhulu emkhakheni wezemfundo. Lokhu kuzuzwa ngokuba kube nokuqeqesheka kahle kothisha (Ferguson, 1999; Ruvkin, Hanushek noKain, 2000). Akubuzwa ukubaluleka komsebenzi kathisha emsebenzini wokufundisa futhi othisha bohlale bedingeka njalo ngoba omama bahlale beletha bekhiqiza abantwana minyaka yonke. Umcwangingi wabona kusemqoka futhi kunesidingo njalo sokwenza lolu cwanningo ngoba njalo yibo othisha abanikeza abafundi ulwazi namakhono abazowasebenzisa ukuxazulula izinkinga ezahlukene emphakathini. Ngakho othisha kumele babe neqhaza elikhulu ekuhambiseni ulwazi namakhono okuxazulula izinkinga zomnotho emphakathini ukuze uthisha akwazi ukwenza lokhu ngempumelelo kumele athole ukuqeqesheka okusezingeni eliphezulu. Ngokubeka kwe- *Education and Training Policy (1995)* uthisha oqeqesheke kahle kumenza akwazi ukukhiqiza abafundi abazosebenza into ebonakalayo emphakathini.

Njengokuba uthisha kunguye osemqoka ekufundisweni kwabafundi kumele abanolwazi olujulile lwesifundo ukuze ezokwazi ukusiza abafundi. *I-Education and Training Policy (1995)* yabuye yabeka ngokuthi:

The teacher is the most important actor in teaching and learning process. The teacher organizes and guides students in their learning experience and interaction with the content of the curriculum and promotes at all levels students' initiatives and readiness for their own learning.

Uthisha ungomunye osemqoka kakhulu emsebenzini wokufunda nokufundisa. Uthisha uyahlela aqondise abafundi ekufundeni nasekuxhumaneni kwabo nalokho okumele bafundiswe khona futhi nguye eshofo ukuthi umfundi kumele adlulele ezingeni elilandelayo nokuthi umfundi usekulungele ukuzifundela yena ngokwakhe.

Umcwaningi ngalokhu wabona ukufundiswa nokuqeqeshwa kukathisha kuyikhona okwenza umsebenzi wokufundisa ube ngoyisipesheli uma uqhathaniswa neminye imikhakha. Umcwaningi uyavumelana noHakiElimu (2008) obona umsebenzi wokufundisa njengomsebenzi oqeqeshelwayo ngoba uthisha uba ungoti wesifundo esithile njengoba umcwaningi wayegxile ekubhekeni amava alabo thisha abazibiza ngongoti besiZulu ngoba beqeqeshelwe ukusifundisa. Uthisha usebenza ngabantu ngqo esebenzisa isimomqondo sabo. Uthisha ubaluleke kakhulu futhi wehlukile uma eqhathaniswa nonjiniyela yena obhekana nezakhiwo nemishini. Uthisha ngumuntu owuqeqeshelwayo umsebenzi wakhe okuthi ngokufundiswa kwesifundo abheke isimomqondo somntwana futhi ugcina esazi ngamazinga ehlukene okukhula komntwana nemithelela yokufunda kwakhe esigabeni ngasinye.

2.4 UKUJULA KOLWAZI LWESIFUNDO

Bathi ukujula olwazini lokuqukethwe akwanele ekhonweni lokufundisa kodwa nothisha oqeqeshwayo uyakudinga ukujula olwazini lokufundisa isifundo ukuze akwazi ukuthola ukuthi abafundi bakuliphi izinga futhi badingani ukuze bafunde ngokusezingeni eliphezulu.

Umcwaningi uyavumelana noSellars (2017:267) ocwaningweni lwakhe uma echaza ngokujula olwazini lokuqukethwe akwanele ekhonweni lokufundisa kodwa nothisha

oqeqeshwayo uyakudinga ukujula olwazini lokufundisa isifundo ukuze akwazi ukuthola ukuthi abafundi bakuliphi izinga futhi badingani ukuze bafunde ngokusezingeni eliphezulu. Ubuye aveze ukuthi kuyadingeka ukuba kugxilwe ekutheni othisha abaqeqeshwayo bazi okuqukethwe esifundweni aqeqeshelwa kuso ukuthi basiqonda kangakanani nalabo abazofundiswa. Uthi ukuze bafundise ngokuzimisela nangempumelelo kumele bazi ngabafundi nangemiphumela yesifundo. Othisha bangabantu ababhekene nenselelo yokuthi bayethula kanjani ikharikhulamu, okuqukethwe isifundo, bawasebenzisa kanjani amasu okufundisa, bakuqonda kanjani ukuthi abafundi behlukene nokuthi ngabe iziphi izimfuno noma izidingo nalokho okulindelwe umphakathi nabazali kubo, okungukufundisa abafundi ngendlela. Ngale ndlela othisha bayaphoqeka ukuba bahlaziye babheke kabusha indlela abafundisa nabafundiswa ngayo ukuze benze ngcono umsebenzi wabo wokufundisa (*Moura, Sellars/ Procedia-Social Behaviour Sciences 55 (2012)*). Umcwani ubona kuyobasiza othisha nabafundi ababafundisayo ukuthola ukuthi othisha abaqeqeshwe ngohlelo lwe-PGCE ne-B.Ed basifundisa kanjani isiZulu ezikoleni ngemuva kokuqeqeshwa ukuze lapho okunegebe khona livalwe noma kunconywe kukhuthazwe okuhle abakwenzayo ukusiza abafundi ezikoleni. UParker noJoan (2003) ocwani ngweni lwabo ubeka ngokuthi:

The synthesis of subject and pedagogy for effective learning and teaching in Primary Science, Education. British Educational Research Journal; Vol.30 no.6, 2004:819-839.

Inhlanganisela yolwazi lwesifundo nokusifundisa ukuze isiko lokufunda nokufundisa libe impumelelo kuyiSayensi yamazanga aphantsi, Emfundo. *British Education Research Journal; Vol.30 no.6, 2004:819-839.*

Ukujula ekufundiseni nasekuqeqeshweni kothisha umncwani ukubona kubalulekile futhi kusemqoka, uvumelana noKoenig (2012) uma efakaza ngokuthi kuyenzeka abafundi bazizwele imfundo yabo esemazingeni emfundo aphezulu bezizwe bengakulungele noma ingabasizi ekuzilungiseleleni ukufunda imfundo yezikhungo eziphezulu. Uqhubeka athi bazizwa bengenakho ukuzilungiselela nangokucabanga kwabo ngesifundo nokuqukethwe yisifundo. Lokho kwenza uma sebesemanyuvesi

noma emakolishi bangenzi kahle ngenkathi befundiswa. Lesi senzo senza umcwaningi wabona ukuthi nasolimini lwesiZulu njengasezifundweni ezibalwe ngenhla kube khona ukufundiswa kolwazi lwesifundo ngokujulile okwenza abe nenselelo yokufuna ukwazi ukuthi labo thisha abaqeqeshwe ngokohlelo lwe-B.Ed ngoba bachitha isikhathi esiningi besezikoleni kunalabo abe-PGCE okubonakala sisifushane isikhathi abasichitha beqeqeshelwa ikhono lokufundisa.

UKoenig (2012) ubuye aphawule ngokuthi ukungagxili olwazini oluqokethwe isifundo kwenza othisha bangabi nokuzethemba, babe nokungawuqondi umsebenzi wabo, okuningi okudingeka esifundweni sesiZulu noma ukusifundisa (Koenig nabanye, Perez nabanye, 2014; Watkina noMazure 2013). Ukuze isifundo solimi lwesiZulu sifundwe ngokujulile kumele kugcizelelwe indlela yokufundisa egxile kumfundi okuyiyona ekhuthaza ukufunda ngokuzimela, ngokubuza ngokufundwayo, ukufunda okugxile ekuxazululeni izinkinga. Le ndlela yenza ukuba basithande nesifundo esifundwayo. (Cubuku 2012, Freeman nabanye, Heis, Osborn no-Hoffman,1950). UMomsen, Lung, Wyk no-Ebert (2010) uthi nakuba le ndlela yokufundisa ifaka ulwazi ngokujulile kubafundi uthi kuyenzeka kwabanye abasafundiswayo ingasetshenziswa kodwa kusetshenziswe le endala eyenza ukuba kube uthisha kuphela okhulumayo, abafundi balalele babhale amanothi kanti uSmart nabanye (2012) uyibona kuyiyona ndlela engasebenzi. Umcwaningi uyafisa ukwazi nokuthola ukuthi iyiphi othisha abaqeqeshwe ngokwe-PGCE nange-B.Ed iyiphi indlela abayisebenzisayo ukufaka ulwazi lwesifundo sesiZulu ngokujulile kubafundi ezikoleni abasebenza kuzo. Le ndlela yokufaka ulwazi kubafundi yenza ukuba othisha abaqeqeshiwe bazithole nabo ezikoleni abafundisa kuzo sebefundisa ngendlela naba abafundiswa ngayo (Lortie 1975). Le ndlela kuyacaca ukuthi isaqhubeka nokwenzeka.

UMashiya (2011) ocwaningweni lwakhe ugcizelela ukuthi othisha abaqeqeshwe ngokohlelo lwe-PGCE kumele baqeqeshwe ngolimi lwabo lwesiZulu, abalukhulumayo ngenkathi befundiswa ezikhungweni zemfundo ephakeme. Ubeka ngokuthi kwezinye izikhungo kuyenzeka kube yinto eyivelakancane. Ugcizelela ukusetshenziswa kolimi lwasekhaya. Ugcizelela ukuthi othisha bebeba nenkinga ekufundiseni ezikoleni. UMashiya waveza ukuthi abanye othisha abasezikoleni bayashoda ngolwazi olujulile lolimi lwesiZulu ikakhulukazi laba abahlala ezindaweni ezisemadolobheni futhi uthi

banakho ukulubukela phansi ulimi lwesiZulu. Okwenza ukuthi noma sebeqeqeshelwa ukulufundisa bangabi nolwazi olujulile ukulwedlulisela nakubafundi. Yingakho uMashiya (2011) ethi:

Teachers who are from urban areas do not speak proper languages and they do not know our dialects. Therefore, they teach poor languages. It is better for them if they teach in English.

Othisha abasuka ezindaweni ezisemadolobheni abasikhulumi kahle isiZulu futhi kabalwazi nolimi lwezigodi. Ngakho bazithola sebefundisa isiZulu esingesihle. Baye bazithole bencamela ukufundisa isiNgisi kunesiZulu.

Lokhu kwenza umcwaningi wabona kunesidingo sokuba avakashele ezikoleni ukulandelela labo thisha besiZulu abaqeqeshwe ngokwe-PGCE ne-B.Ed ukuthi basifundisa kanjani isiZulu kwazise kuyacaca ukuthi othisha abawulolo hlobo oluchazwe ngenhla bavamise ukubhekana nobunzima ekufundiseni ulimi lwesiZulu baze baxolele isikhathi esiningi ukusebenzisa olukaJoji. Lokhu ke kungadala nezinkinga eziningi kulaba abafundiswayo.

Kwatholakala nokuthi eminye yemiqulu okumele isetshenziselwe ukufundisa isuke ikade ibhalwe ngolimi lwesiNgisi bese kuba nzima nakubahumushi okuhumusha okubhalilwe ngendlela okuyiyo. Lokhu kwenza oqeqeshwayo azithole eseqeqeshwa ngolimi lwesiNgisi njengokuthi uthole kweminye imibhalo inyanga u-*January* isibhalwe uJanuwari esikhundleni sikaMasingana. Lesi senzo sibukeka nolimi lwesiZulu singaluthuthukisi kusukela beqeqeshwa othisha kuze kufike ezikoleni sebefundisa abafundi (Mashiya 2011).

Ocwaningeni lukaBeggs (1999) waphawula ngendlela endala yokufundisa lapho uthola khona uSusan‘egxilile emsebenzini wakhe, ehlananiphile, ewukhuthalele ewuthanda umsebenzi wakhe, ufika ekulungele ukufunda enolwazi lwaphambilini nemibuzo abenayo iphenduleka. Abafundi abanjengo‘Susan‘ bazifundisa bona badinga ukusizwa okuncane kanti abafundi abanjengo‘Robert‘ bakhona nje emanyuvesi nasezikoleni laba akungakho ukuthi kukhona okubagqugquzelayo ngokufunda kwabo, bakhona nje nabo

ukuthola lezo ziqu kuphele kanjalo. Kabazikhathazi ngomsebenzi. Kuyabonakala kunezinlobo ezahlukene zabafundi ezikoleni nasemanyuvesi olunjengo ‘Robert’ emakilasini okulinganiselwa eminyakeni engamashumi amabili (20) edlule abadinga njalo ukusizwa ukuze baqonde futhi bathole ulwazi ngabakufundiswayo.

Umcwaningi uyavumelana noBrant (1999) ogcizelela ukuthi ulwazi nesifundo luyisidingo esiyingxenye yokuqala yokufundisa okuyikhonakhona. Yikho okwakhuthaza umcwaningi ukuba afise ukwazi nokuthola ukuthi balwedlulisa kanjani othisha abaqeqeshwe ngokwe-PGCE ne-B. Ed ulwazi lwesifundo kubafundi ngemuva kokuba sebeqeqeshelwe ukufundisa ulimi lwesiZulu. UJacet ugcizelela izinhlobo zokufundisa zolwazi olusetshenziswa nguthisha. Kanti uCullingford (1995) yena uphawula ngokuthi ziyisihlanu (5) izinhlobo zokufundisa okusezingeni eliphezulu: okungubuqotho, ukufunda, ukuhlela, ukuxhumana nokuba nomoya omuhle bese kuthi uKyriacou (1997:120) yena usitshela ngezinhlobo eziyishumi (10) ezimlekelela ngokwenza umsebenzi nokumbonisa okusezingeni, ukuchaza nokunikeza imiyalelo ngothisha, ukwakha nokumnikeza imisebenzi enikezwa ekilasini, ukukwazi ukusebenzisa imisebenzi yokufunda ehlukene, ukukwazi ukusungula nokugcina ubunjalo nokuqhutshwa kwesifundo sosuku, ukukwazi ukukhuthaza abafundi ukuba bazibandakanye bonke ekufundeni, ukukwazi ukubheka ukusebenza kwabafundi ngokunokubasiza ngokushesha ekuxazululeni izinkinga zabo ababhekana nazo, ukukwazi ukunikeza abafundi ibuyisambiko elidingekayo nelinokwakha phakathi, ukukwazi ukuqinisekisa ukuthi zonke izinhloso zomphumela wokufunda zifezekile. Ukusebenzisa ngendlela amasu okubuza abafundi imibuzo.

NgokukaHay McBer (2000) kunezingxenye ezintathu ezinomthelela ekuphumeleleni komfundi: Amakhono okufundisa, izimpawu zokufundela umsebenzi wobuthisha kanye nesimo sekilasi kanti uShulman noShulman (2004) ocwaningweni lwakhe uyavumelana nabo beno-Eraut (1994) ukuthi ukuze ukunda nokufundisa kube impumelelo kubandakanya ukusetshenziswa kolwazi olunhlobonhlobo nobungcweti bomsebenzi. Uthisha oqeqeshwayo udinga ulwazi olwehlukene lwesifundo. ULawlor (1990) uze athi ulwazi olujulile lwesifundo kuphela olubalulekile. UPiaget (1929), uVygotsky (1978) noBruner (1996) bagcizelela indlela yokufundisa egxile kumfundi nakhona kuya ngomthamo nemisebenzi yabafundi nokuthi ofundisayo yiliphi ikhono lokufundisa alisebenzisayo.

Kusemqoka ukuba uthisha abe nesisekelo solwazi lwesifundo asifundisayo noma asiqeqeshelwe. Isisekelo nolwazi lwesifundo sakhiwa ukuqonda kukathisha ngalokho okumele kufundiswe kanti ukuze uthisha akwazi ukuba namava ekufundiseni kwakhe futhi afundise nangempumelelo, kudingeka ukuba abe nolwazi lokufundiswa kwesifundo asiqeqeshelwe. UGross (1990) uthi uthisha wolimi kubandakanya nalo olwesiZulu kumele abe nalezi zimpawu ezine: ulwazi lokufundiswa kwesifundo jikelele, ulwazi oluqukethwe lwesifundo, ulwazi lokufundisa oluqukethwe kanye nolwazi lwengqikithi okufundiswa ngayo noma ikhono lokufundisa. Ulwazi lokuqukethwe lwakha isisekelo sazo zonke ezinye izimpawu ezidingwa nguthisha wolimi ukufundisa ngempumelelo nangokuzethemba. UGrossman (1990) ukubeka kucace ukuthi ukweseleka kolwazi lokuqukethwe ekufundisweni kolimi akugcini kubonakala kuphela ukungathuthuki kahle nekhono lokufundisa kubukeka kodwa kungukungathuthukisi ulimi nesifundo jikelele kanjalo nokungathuthuki kwezinye izifundo ngokusabalala kwekharikhulamu.

UMzila (2016) ocwaningweni lwakhe uthi iningi lothisha elisanda kuphothula emanyuvesi lingena ezikoleni lingenakho ukuqonda ukuthi kumele lufundiswe kanjani ulimi. Umcwaningi yingakho wafisa ukulandelela ezikoleni ngemuva kokuba othisha abafundisa isiZulu sebeqeqeshwe ngokwe-PGCE nangokwe-B.Ed ukuhlola ukuthi basifundisa kanjani isiZulu ukuze athole nalokhu okwakuphawulwe ngabo ngabanye abacwaningi ukuthi kusenzeka yini futhi kungaxazululwa kanjani. Njengoba uKlapwijk (2015) noMzila (2016) babona othisha abangenalo ikhono lokufundisa ulimi bekhombisa ukungabi nalo ikhono lokufundisa ukuthi abakutholanga ukuqeqesheka okwanele. Umcwaningi wabona kunesidingo esikhulu ukubheka amava abanawo ezikoleni ngemuva kokuba sebeqeqeshiwe ukuze nabafundi abafundiswayo bayilungele imfundo esemazingeni aphakeme. Kwenza umcwaningi wazibuza ukuthi lolu hlobo lothisha lusuke luqeqesheke kanjani nokuthi kuyacaca ukuthi indaba iqala khona ekuqeqeshekeni kukathisha. NgokukaNkosi (2011) noMzila (2016) ukwahluleka kwabafundi ukufunda nokuqondisisa abakufundayo kukhinyabeza inqubekela phambili yomfundi ekufundeni jikelele. Babuye bathi lokho kunomthelela ongemuhle uma abafundi sebesemazingeni aphakeme emfundo. Umbiko woMnyango WezeMfundo (2008) uze uveze nokuthi ukungenzi kahle kwabafundi ngenxa yokuthi nothisha ababafundisayo kabaqeqeshekile ngokwanele kwenza ukuthi linciphe izinga lokuba nabantu abangogoti olimini lwesiZulu. Lokhu kusivezela ukuthi uma ubungcweti

bokufunda nokufundisa kothisha bungathuthukisi kanjalo ubungcweti babafundi ekufundeni ngeke buthuthuke.

2.5 UKUPHATHWA NOKULAWULWA KWABAFUNDI EKILASINI

Kulesi sihlokwana sokuphathwa nokulawulwa kwekilasi. Lokhu kungafaka kumbe ikilasi labafundi elifundiswa liqeqeshelwe ukuba ngabafundisi besiZulu noma ikilasi nje labafundi abafundiswa ezikoleni. Ngiyavumelana noFara (2017) uma ocwaningweni lwakhe ephawula ngokuthi imiphakathi yethu isinakho ukungaziphathi kahle nezinkinga esizweni nje sisonke ikakhulukazi ekilasini. Lokhu ukubona eseMelika kodwa nakuleli lase Mzansi sizwa komabonwakude nakwabezindaba ukuthi sekuthanda ukuba insakavukela umchilo wesidwaba ukugcwaneka kwabafundi emakilasini ezikoleni ngenkathi befundiswa. Uqhubeka athi lokhu kwenza othisha abasezikoleni abasha nabadala bazithole benesikhathi ezinzima sokulawula indlela abaziphatha ngayo, ukungabikho kwenhlalanjalo nenqubekela phambili yingakho njalo uthola kunezinkinga emakilasini ekufundisweni kwabafundi. Lokhu kusitshela ukuthi ekufundisweni kwabafundi kumele kube khona amasu okulawulwa kwekilasi asetshenziswayo njengokuba nemithetho ethile namasu, isiko lokuxhumana ngolimi emakilasini. Kumele kube nohlelo lokuthuthukisa olwenziwayo ukuzibandakanya okuqhubekayo kwabaphathi nabafundi ukuze kwehle izinga lokungaziphathi kahle kodwa kunalokho kube nezimo ezilungele ukufundisa.

USkinner uthi ngaso sonke isikhathi kungumsebenzi wemfundo yasezikoleni ukwenza njalo indlela yokuziphatha eyoba usizo nenjabulo empilweni yomfundi noma esekhulile. U-Everton noWeinstein (2006) okulawulwa kwekilasi bakuchaza ngokuthi kuyizenzo ezenziwa ngothisha abadala isimo esilungele ukufunda nokufundiswa kwabafundi kanye nenhlalanhle nesimo sabo sokwengqondo. Lokhu kubalulekile ezikoleni kanjalo nalapho besafundiswa beqeqeshelwa ukufundisa.

UWasburn (2016), uthi ikhono lokuzibandakanya nokuphatha ikilasi kusho lukhulu ekuqeqeshweni kukathisha. Ama-40% othisha abasha babika ngokungazilungiseleli kwabo nokuzilungisela ngandlela thize ukubhekana nokufundisa. Lokhu kungabala ukuqoqa kukathisha ulwazi olwanele ekutheni akwazi ukubhekana nezingqinamba zabafundi ekilasini. Kungabuye kube ukuzilungiselela kukathisha ukwethula

isifunjwana sosuku ngendlela ezokwenza abafundi kube khona okusha abakuzuzile ekupheleni kwesifundo.

Ukuqeqeshwa kothisha ingxenye ebalulekile ekubeni umuntu abe nguthisha oqotho nonempumelelo. Ngokuqeqeshwa othisha bathola ulwazi oluyilo mayelana nokufunda nokufundisa (Ngidi noSibaya, 2003:18, Marais & Meier, 2004:220, Perry 2004: 2). Ekuqeqeshweni othisha yilapho bethola khona ubuciko, ilapho befundiswa khona ngekhono lokufundisa ngaphambi kokuba aye emhlabeni wokufundisa wangempela (Kasanda, 1995). Nakuba abanye ongoti bekuvezile ukuthi aluluningi ucwaningo oselwenziwe olumayelana nolwazi olutholwa ngothisha abasaqeqeshwa olwenza ukuba babe nokuthatha umsebenzi wokufundisa ngezindlela ezahlukene ocwaningweni oluke lwenziwa ngothisha be-PGCE. Ekuqeqeshweni kothisha base-Vaal Triangle lwaveza ukuthi othisha bayacelwa ukuba banikeze izizathu ezenza ukuba bakhethe umsebenzi wokufundisa ngemuva kokuba ucwaningo seluthole ukuthi othisha abawenzi kahle umsebenzi wokufundisa uma sebesezikoleni. Okungenzeka ukuba ukungafundisi kwabo kahle akudalwa ukuthi abaqeqeshkanga kodwa okungaba ukuthi baphoqwa izimo ezithile noma kwakungekho okunye ababengakwenza. Umcwaningi yingakho wafisa ukuyobheka ukuthi ngabe ziyafezeka yini izifiso zabo ezenza ukuba baqoke ukuyofundela ubuthisha ukuthi ngenkathi sebefundisa balufundisa kanjani ulimi wesiZulu.

Kuyavela ocwaningweni luka (Ngidi noSibaya 2003, Marais & Meier, 2004) ukuthi abanye othisha abakuhlonizi ukuthi bafundela ubuthisha ngephutha. Abanye baveza ukuthi babukhetha ngoba engakaveli amathuba eminye imisebenzi kodwa kuvela kakhulu amathuba emisebenzi yothisha. Ininingi labanye abaqeqeshelwa ukufundisa babavela kwamanye amazwe kodwa kube ukuthi bathole imifundaze ukuba babhalisele ohlelweni lokuqeqeshwa lwe-PGCE. Abanye babhalisela ku-PGCE ngoba babengenakho okunye ababengakwenza kunemifundaze enjenge-*Funda Lushaka Bursary Programme* yokufundela iqhuzu lokufundisa i-PGCE ne-B.Ed. Umfundaze onjengalo wenzelwe ukwandisa inani lothisha abakuqeqeshelwe ukufundisa nokukhuthaza abasha ukuthatha umsebenzi wokufundisa njengomsebenzi okuhlose ukucija nokukhulisa ikhono lokufundisa (DBE, 2014C). Abanye baveza ukuthi kabazimisele ngokufundisa ngemuva kokuqeda ukufundela iziqu zokufundisa. Kanti abanye asebeqeqeshiwe bahlala njalo benawo lo mqondo wokuthi ukuze babe ngothisha

baphoqwa izimo ezithile kanti abanye bagcina bebona ukuthi ubuthisha abuyona into embi ngaleyo ndlela. Umcwaningi wabona izimo ezinjengalezi zinokukhombisa ukuthi ukhona umonakalo asazohlangana nawo uma eseyokwenza lolu cwaningo, okungaba ukungabi kwekhono lokufundisa kothisha besiZulu kumbe ngokungaqeqesheki ngokwanele noma ukuzehlulekela kukathisha. Konke lokhu kwenza umcwaningi aphokophele impela ukwazi nokuthola ukuthi kwenzekani ekufundiseni kwabo isiZulu.

Kumele kwazeke ukuthi ngabe ngempela izingqinamba othisha abaqeqeshwayo nobunjalo babo ekuqeqeshelweni ukufundisa uma kwenza ukuba kuphazamiseke indlela abathatha ngayo noma umqondo abanawo ngomsebenzi wokufundisa kanti ukuqonda nokwazi kabanzi indlela abathatha ngayo umsebenzi wokufundisa nezinkinga abaye babhekane nazo ngesikhathi beqeqeshwa kuyosiza ukuba kuhlonyiswe nezikhungo zemfundo ephakeme ukuba nabo babe nolwazi ngezingqinamba ababhekana nazo. Izingqinamba zingenza nokuba bangabe besaba nalo nhlobo uthando lokufundisa (Marais&Meier 2004:232). Lokhu kuyokwenza izinhlelo zokuqeqeshwa kothisha esinazo zibuye zibuyekwezwe zisize othisha abasaqeqeshwa nalabo abasazoqeqeshwa ukuze kutholwe imiphumela emihle futhi esezingeni eliphezulu nencomekayo ngenkathi beqeqeshwa.

Umcwaningi wabona kukuhle ukuthola nokwazi ukuthi balufundisa kanjani ulimi lwesiZulu othisha abaqeqeshwe ngokwe-PGCE ne-B.Ed kosiza ekutholeni nasekwazini ubuhle nezinkinga ababhekana nazo ngenkathi beqeqeshwa. Lokho futhi kungenza ukuthi kutholakale ngisho nekhambi abangasizwa ngalo nokuthi kanjani.

Umsebenzi wokufundiswa nokuqeqeshwa kothisha umsebenzi oyinhlanguanisela (Marais no-Meier (2004:280), Maphosa, Shumba no-Shumba (2007:296) bayakufakazela nabo lokhu okushiwo nguMarais noMeier uma bechaza ukuqeqeshwa kothisha ukuthi kuyinhlanguanisela yezinto eziningi. Ukuze uthisha akwazi ukuthola ukuqeqeshwe okuphelele nokuyikho aze abizwe ngokuthi usenguthisha. Udingeka ukuba aqeqeshwe okungenani ezikoleni ezimbili, uMarais noMeier (2004).

UPerry (2004:2) uchaza ngokuthi ukuqeqeshwa kothisha kungenzeka ngezindlela ezahlukene kuye ngesikhungo abaqeqeshelwa kuso. Ezinye zithumela othisha abaqeqeshwayo kanye ngeviki, ezinye zibathumela ngesigamu sonyaka kanti abanye babathumela ezikoleni emavikini amane kuya kwayisithupha (6). Noma ngabe-ke

baqeqeshwa ngayiphi indlela uPerry (2004:2) uthi ukuqeqeshwa kothisha kuhlose ukuba bafundiswe futhi baqeqeshwe ngokugcwele ikhono lomsebenzi wokufundisa. Kumele ngaleso sikhathi uthisha oqeqeshwayo afunde konke okuyizidingo nemisebenzi okudingeka ukuba yenziwe nguthisha oqeqeshiwe nakuba kucaca ukuthi lokhu kuyinto ejabulisayo kodwa futhi kunezinsalelo.

Olunye uhlangothi lokulawulwa kwekilasi uPerry (2004:2) aphawula ngalo olungukuthi uthisha oqeqeshwayo kumele akujabulele ukuba abe yingxenye yekilasi ukuze afunde abuye abe nokubaqonda kahle abafundi, ukuhlela nokuhlanganisa imisebenzi yekilasi. Ngakwelinye icala othisha abasaqeqeshwa baba nokuzingabaza mayelana nokumelana kwabo nezimo ezingejwayelekile ababhekana nazo ekuqeqeshweni kwabo, ukulawula nokuphatha abafundi noma ukwakha ubudlelwane bokusebenzisana nabasizi noma abeluleki babo ezikoleni nasezikhungweni abaqeqeshwa kuzo. Kuzwakala kungathi naleyo nhlanganisela yemizwa inemithelela ekutheni uthisha oqeqeshelwa ukufundisa aphumelele noma engaphumeleli.

Umcwaningi uyavumelana noKiggundu noNayimuli (2009: 354) uma beveza ngokusobala ukuthi othisha abaqeqeshwayo bafundisa uhlobo lwezingane olungasalawuleki ngenxa yokuba azisekho izindlela ezimisiwe nezinqala zokujeziswa kwabafundi uma bonile. Bathi uthola abafundi sebevunyelwa ukusebenzisa omakhalekhukhwini okuvamise ukuphazamisa kakhulu uma uthisha efundisa. Babuye bavumelane ngokuthi othisha abaqeqeshwayo bazithola benenselelo yokufundisa abafundi abababona besezingeni labo bese lokho kwenza ukuba bangabahloniphi futhi kungabe kusabakhona nhlobo ukubalawula. Bathi abafundi sebaluhlaza ezikoleni lokho kwenza ukuba kube nzima koqeqeshwayo ukuba alawule ikilasi. Lokho bathi kufakazelwa nawukuthi ngisho uthisha ekhona ekilasini uthola abafundi bedlala amakhadi futhi bezidlela nje ngenkululeko ekilasini kodwa lokhu babuye bathi akusho ukuthi zonke izikole ziba nalokhu kungaziphathi kahle kwabafundi kodwa kukhona abafundi abahloniphayo futhi abenza yonke imisebenzi yesikole nokuba bekhona labo abangosikhwili phambana nobhoko. Phela abantu kabayi nganxanye bengamanzi. Yingakho umcwaningi wafisa ukuzifikela yena mathupha kwezinye zezikole azobe ezikhethile ukuzibonela futhi azizwele ukuthi balufundisa kanjani ulimi lwesiZulu. Ngabe zikhona yini izinkinga ababhekana nazo ngenkathi befundisa ngemuva kokuba sebeqeqeshiwe.

UPerry (2004:4) ukubeka kucace ukuthi nakuba othisha abaqeqeshwayo bezuza ulwazi oluyisipesheli abalunikwa yilaba ababaqeqeshayo emakilasini bebhala imisebenzi ebhalwayo, ukuqeqeshelwa ikhono lokufundisa lwengeza incazelo olwazini abaluthola ngesikhathi befundiswa nangesikhathi sokuqeqeshelwa ikhono lokufundisa lapho ulwazi abalufundile belusebenzisa khona.

2.6 UKUFUNDA NOKUFUNDISWA KOLIMI LWESIZULU

UMbatha (2014) ukhuthaza labo abaqeqesha othisha ezikhungweni zemfundo ephakeme ukuba bathola izindlela zokuqeqesha othisha ukuze bakulungele ukufundisa isiZulu. UZondi (2014) ugcizelela ukuthi akube khona ukuxhumana phakathi kokusebenza kwabafundi kanye nolimi lokufundisa. UNdimande-Hlongwa (2014) uncoma ukuba kugunyazwe abafundi ukufunda ngezilimi zabo ezisemthethweni ngokwentando yabo nendlela yokuthuthukiswa kokufundiswa kolimi lwesiZulu ezikhungweni zemfundo ephakeme. UNsele (2017) ubona kumqoka ukuba uthisha abe nesisekelo solwazi lwesifundo asifundisayo, aqonde ngalokho okumele kufundiswe. Kusemqoka ukuba nolwazi lokuqekethwe nolwazi lokufundiswa kwesifundo. Umcwaningi uyalincoma igalelo lalaba ongoti ocwaningweni lwabo osekuke kwakhona abakuphawulayo ngokufunda nokufundiswa kolimi lwesiZulu ezikoleni kodwa umcwaningi olwakhe ucwaningo luzothi ukwehluka lona ngoba uzobe ebheka ukuthi balufundisa kanjani ulimi lwesiZulu othisha ngemuva kokuba sebeqeqeshwe ngokohlelo lokuqeqesha othisha lwe-PGCE nolwe-BE.d. Umcwaningi ufisa ukuthola ikhono abanalo ekufundiseni isiZulu.

UConant (1963) uncoma izinga likathisha lokwazi izihloko ezahlukene zesifundo lubalulekile ekutheni abafundi abazi ngokuqekethwe isifundo leso. Ukuba nolwazi lwesifundo kothisha abasaqeqeshwa kubasiza ekutheni bakwazi ukulwedlulisa ngempumelelo nangokwanele ulwazi lwesifundo kanjalo nomcwaningi wayefuna ukuthola nokwazi ukuthi balwedlulisa kanjani kubafundi uma sebesezikoleni ulwazi lolimi lwesiZulu abaluthole ngenkathi beqeqeshwa ngokwe-PGCE ne-BEd. Ukuba nolwazi olujulile lwesifundo kuka thisha kwenza nalabo abafundisayo babambe iqhaza elikhulu ngenkathi uthisha efundisa bona befunda. Umcwaningi uyavumelana noConant (1963) uma egqamisa ukuthi uma uthisha oqeqeshiwe enolwazi olujulile lokuqekethwe isifundo kuyosizakala hhayi ofundayo kuphela kodwa izwe nomhlaba wonke ngokuthi lokhu kuyoba nemithelela nemiphumula emihle emsebenzini wokufundisa. Umcwaningi lokhu wakubona kuyoluthuthukisa ulimi lwesiZulu.

Umcwaningi unokuzibuza ukuthi ngonjani uthisha wesiZulu oqeqeshiwe onguthisha wekhethele? Yini into engenza ukuba uthisha ikakhulukazi nowolimi lwesiZulu abe nguthisha wekhethele? NgokukaHamond (2006) ulwazi noma ukulungiselela ukufunda nokufundisa, ulwazi lokuqokethwe isifundo, ulwazi lwangaphambilini konke kuhlange nehlange isela yeziquthisha alinganisa ngazo konke kwenza kwakhe abe nguthisha wekhethele. Umcwaningi uyavumelana noPeter (1963) othi noma ngabe yini ethathwa njengokulungiselela ukufundisa uthi okumele kubekwe phambili kunakho konke noma kube isisekelo sakho konke yilokho uthisha asuke ezokufundisa. Umcwaningi ubuye avumelane kakhulu nokushiwo uConant (1963) uma ethi, uma uthisha enganakile noma engenalo ulwazi olwanele lwesifundo engenza omkhulu umonakalo ekufundiseni kwakhe. Lokhu uthi kuyenzeka nalapho uthisha enolwazi olungashayi emhlohleni noma enolwazi oluncane lwesifundo, lowo mqondo angawedlulisela kubafundi bakhe ngenkathi ebafundisa. Kokuningi okwatholwa umcwaningi ongoti abaphawula ngakho ngokufunda nokufundisa kothisha abaqeqeshwe ngokwe-PGCE ne-B.Ed isikhathi esiningi kuphathelene nezifundo zeSayensi, eseZibalo nezomlando. Akuveli ngokucacile okuphathelene ngqo nesifundo solimi lwesiZulu. Yingakho umcwaningi wakhuthazeka ngokuqhuba ucwaningo lwakhe ngokufundiswa kolimi lwesiZulu ezikoleni ngemuva kokuba othisha sebeqeqeshwe ngokohlelo lwe-PGCE ne-B.Ed.

Uhlelo lokuqeqesha othisha ngokohlelo lwe-B.Ed inhloso yakho ukuhlomisa othisha abasaqeqeshwa ngolwazi lokuqokethwe isifundo, injulalwazi yezemfundo nezindlela zokufundisa ezizosebenza ukuba bakwazi ukukhombisa baveze kahle umsebenzi wokufundisa njengezifundiswa nothisha abawufundele umsebenzi wabo. Uhlelo lwe-B.Ed luhlose ukukhiqiza othisha okuzothi uma sebesezikoleni bakwazi ukuthi uma befundisa izifundo abaqeqeshelwe ukuzifundisa balikhombise ikhono labo lokufundisa. Uhlelo lwe-B.Ed lokuqeqeshwa kothisha luyisikhathi esiyiminyaka emine luhlanganisa ukufundisa nokuqeqesha labo abafundela ukuba ngothisha. Inhloso yokuqeqesha kothisha ukuqinisa izikhonkwane zokuqonda ngokujulile ukwazi ukuxhumanisa phakathi kwalokho okukhulunywayo nalokho okwenziwayo enqubeni yokufunda nokufundisa ukuze oqeqeshwayo ahlome ngamakhono, elokukhulunywayo nokwenziwayo ukuze azilungiselele ukufundisa, afundise acubungule, akhulise ulwazi lokufundisa kwakhe. Ukuqeqeshwa kothisha kubuye kugxile ekutheni oqeqeshwayo

aphinde akwazi ukuxhumana axoxisane nabazali, othisha nabanye abasebenzisana nabo.

Umcwaningi uyavumelana nombiko wezi-2011 *i-Centre for Development and Enterprise* (i-CDE) uthi kunezingqinamba ezibhekana nezemfundo eNingizimu Afrika okungukuthi enye yazo ngeyokukhiqiza othisha bekhethelo (*competent*) abazokwazi ukufundisa ngokusezingeni eliphezulu kuzo zonke izifundo nakuwo wonke amabanga ezemfundo. Umcwaningi wabona kufanele ukuba nalabo abangothisha besiZulu uLimi Lwebele babe ngothisha bekhethelo. Nakuba umbiko wonyaka wezi-2011 *i-Centre for Development and Enterprise ye- Supply and demand 2011-2025* ugxile kothisha beziBalo, iSayensi, ezoMnotho nesifundo seZobuchwepheshe kodwa ubone kufanele kunakwe noma kulandelelwe okwenzeka ekufundisweni kolimi lwesiZulu. Lo mbiko ugcizelela izinhlelo ze-*Initial Teaching Education* (i-ITE) zokufundisa nokuqeqeshwa kothisha kanye nothisha kusemqoka ngokumangazayo uDkt. uDeacon noRobinson (2011) nohulumeni bayavumelana ngokuthi ulwazi oluqokethwe lwesifundo nolwazi lokufundisa lothisha abanengi eNingizimu Afrika kabakhombisi ukuba nalo. Lokhu baze bathi yikho okuyimbangela yokukhiqizwa kwemiphumela emibi yabafundi. Umcwaningi ubone kubalulekile ukugxila olimini lwesiZulu ukuhlola ukuthi ngemuva kokuba sebeqeqeshiwe ngokohlelo lwe-PGCE nangokwe-B.Ed yimaphi amava abanawo.

Bayakuveza oDeacon noRobinson (2011) ocwaningweni labo ukuthi ukusweleka kolwazi olusemqoka nekhono lokufundisa kukhombisa ngokusobala ukuthi abanye bothisha ezikoleni kabanakho ukuqeqesheka ngolwazi olwanele lwaphambilini okwenziwe ngohlelo lwe-ITE ezikhungweni zemfundo ephakeme (*HETs- Higher Education Institutes*) eNingizimu Afrika. Nakuba umcwaningi engazukugxila kothisha abaqeqeshwa ngokohlelo le-ITE ezikhungweni zemfundo ephakeme ezogxila ngqo kulaba abaqeqeshwe ngokohlelo lwe-PGCE nolwe-B.Ed abafundisa isiZulu ezikoleni ngemuva kokuqeqeshwa. Umcwaningi ocwaningweni lwakhe uzogxila emabangeni asezingeni le-*Further Education and Training Phase* (i-FET).

Ekupheleni kweminyaka ye-1990 izinhlelo ze-ITE zokuqeqeshwa kothisha (Simkins, 2011) yokuthi sebaningi othisha. Lesi sadukiso siphawula ngokwatholwa ngowe-

1995 kwe-*National Teacher Education Audit* okwaholela ekutheni kuvalwe amakolishi iningi lawo elagcina seligwinywa ngamanyuvesi. Ukuncipha kwezindawo zokuqeqesha othisha kwenza lehle izinga lokufundisa nelokwenza ngcono amathuba emisebenzi kweminye imikhakha kwaholela ezingeni eliphansi kakhulu labantu abazofundela ubuthisha ikakhulukazi kwabamnyama. Kwehla nezinga lokuthola imifundaze kulolu hlelo lwe-ITE. Lokhu kwaholela ekutheni ukuqeqeshwa kothisha kugxile kakhulu emanyuvesi kwenza ukuba lithuthuke izinga lokuqeqeshwa kothisha kodwa futhi hhayi kuwo wonke amanyuvesi ikakhulukazi kulawo ayengekho emathubeni angcono. Lokhu kwenza umcwaningi afise ukwazi nokuthola ukuthi othisha abaqeqeshwe kula manyuvesi ngokohlelo lwe-PGCE ne-B.Ed balufundisa kanjani ke ulimi lwesiZulu uma sebesezikoleni.

Kungawo unyaka wezi-2009 lapho kuqale khona ukwenyuka ukuphawula ngokukhiqizwa kothisha abasezingeni eliphansi lolwazi kanye nangezinhlelo ze-ITE zokuqeqeshwa nokufundiswa kothisha umnyango wezemfundo ezikoleni. Umnyango we-*Department of Basic Education* (DBE), umnyango wezemfundo ezingeni ezikhungweni eziphezulu zokuqeqesha (DHET). Lokhu kwaholela ekutheni ngowezi-2011 kusungulwe i-*Intergrated Strategic Planning Framework for Teachers Education and Development in South Africa 2011-2025* ebizwa ngokuthi i-ISPFTED. Lokhu kwenza umcwaningi alangazelele impela ukuthola ukuthi kazi kwenzekani olimini lwesiZulu ngemuva kokuqeqeshwa kothisha ngokohlelo lwe-PGCE nolwe-B.Ed. Lolu hlelo lweminyaka eyi-13 luveza ngokusobala ukuthi kunesimo sokuthi kukhona okushaya amanzi ekufundisweni nasekuqeqeshweni kothisha kanye nasekufundiseni kwabo ngemuva kokuqeqeshwa. Lolu hlelo luhlose ukuthuthukisa izinga lokufunda nokuqeqeshwa kothisha kanye nokukhuliswa kwezinga lokukhiqizwa kothisha bekhethelo. Lolu hlelo lusebenza emakilasini kusuka ebangeni -R- kuya ebangeni le-10. Lokhu kufundiswa kothisha abasezikoleni, abaseminyangweni yezemfundo awo wonke amazanga, HETT ne-*Statutory bodies*, ITE, *Induction and Professional Teacher Development* (CPTD), DBE & DHET.

Lokhu kuholela ekutheni iNingizimu Afrika kumele izikhathaze ngokubheka ezinye izinhlelo zokufunda nokuqeqeshwa kothisha ngaphandle kohlelo lwe-PGCE nolwe-B.Ed. Kuphawulekile kulolu cwaningo ukuthi lezi zinhlelo ze-ITE zokuqeqesha othisha

luyaveza ukuthi libi kakhulu izinga lokukhiqizwa kothisha okungabekhethelo ezikhungweni zemfundo ephakeme (*Higher Education Quality Committee*) HEQC phakathi konyaka wezi-2005 kuya kowezi-2007 eqhuzwini le-*Masters in Education Advanced Certificate in Education* kanjalo nohlelo lwe-B.Ed ne-PGCE alushiwanga ngaphandle kuleli shwa. Lokhu umcwaningi kwamvezela ngokusobala ukuthi sikhulu isidingo sokwenza lolu cwaningo ukulandelela ukufundiswa kolimi lwesiZulu ezikoleni ngemuva kokuqeqeshwa ngokohlelo lwe-PGCE nolwe-B.Ed. Lesi simo saphoqa umnyango wokuqeqesha wezemfundo ephakeme ngowezi-2014 enyangeni kaNtulikazi ukuba zonke izinhlelo zokuqeqeshwa kothisha zihlelwe kabusha ukuze kube ngezicizelela lokho okufundiswayo (isifundo noma ulwazi oluqukethwe yilesi sifundo), kufundiswa kanjani (ukufundiswa kolwazi oluqukethwe) kanye nokuqeqesheka okwanele kwengxenywe eyodwa engxenyeni yokufundisa. Lokhu kwenza umcwaningi aqhubeke nocwaningo lwakhe ekutholeni ukuthi konke loku okubhalwe ngenhla ngoba kuyenzeka yini kulabo thisha abaqeqeshelwe ukufundisa ulimi lwesiZulu ngemuva kokuqeqeshwa.

Ukufundisa kothisha ngemuva kokuqeqeshwa ngokwe-PGCE ne-B.Ed kubonakala kungenza iminyango kazwelonke ikhathazeke mayelana nesimo sokusetshenziswa kothisha ngoba bethole ubufakazi bokuthi othisha kwezinye zezikole bavele bafakwe ezikhaleni zomsebenzi ezingahambisani neziqu zabo zokufundisa noma zezifundo abaqeqeshwe kuzo. Lokhu kuze kwenza i-ISPFTED inhloso yabo kube ukwenza ngcono ukusetshenziswa kothisha. Okuphawulekayo ngalolu cwaningo ukuthi kube nokuhlolwa kwezingabunjalo lothisha abaqeqeshwayo ezifundweni zesiNgesi neseziBalo abaqeqeshwe emanyuveai ngokohlelo lwe-PGCE nolwe-B.Ed. Lokhu kwamkhathaza umcwaningi futhi ukuthi ulimi lwesiZulu luyivela kancane ekubalweni kulokhu. Kuyazwakala nokuthi ukuqeqeshwa kothisha kwehlukile isikhungo ngesikhungo ngokwesikhathi abanikwa sona ngenkathi beqeqeshelwa ukufundisa. Kwahlaluka kumcwaningi ukuthi zonke lezi zinhlelo azinakho ukuhleleka nokulandelela *i-logic and coherence*. Kuyavela ukuthi abafundi bebethathwa ngaphandle kokuba kube khona okubakhuthazayo ukuba babe ngothisha. Kuvela ukuthi lehla izinga labantu abafuna ukufundela ubuthisha ngokohlelo lwe-B.Ed kwabuye kwavela nokuthi ngabafundi abangenawo amava abaholeleka ohlelweni louqeqesha lwe-B.Ed. Konke lokhu kuyamkhuthaza umcwaningi ufisa ukuthola ulwazi

ukuthi yiluphi uhlelo lokufundiswa nokuqeqeshwa kothisha ikakhulu egxile kwabesiZulu umcwaningi. Ngabe ngolwe-PGCE ne-B.Ed oluzokwenza abafundi bathole isikhathi esanele sokufundiswa ngokujulile kolwazi lwesifundo kanjalo nokuqeqeshwa ngokujulile kwekhono lokufundisa? Umcwaningi uyavumelana nodokotela uDeacon, Robinson noSimkins (2011) ocwaningweni lwabo lapho begcizelela khona i-*consecutive model* ethi uthisha oqeqeshelwa ukufundisa kumele athole kuqala iziqu ze-BA bese eqhubeka athole iqhuzu lokufundisa lwe-PGCE kanti kuyi- *concurrent model* yona isagcizelela khona ukuthi umfundi uzofunda kanye kokubili ukufundiswa ulwazi lwesifundo kanye nokuqeqeshelwa ikhono lokufundisa ngokohlelo lwe-B.Ed.

2.7 IQOQA LESAHLUKO SESIBILI

Kulesi sahluko umcwaningi waxoxa ngemibhalo yongoti abaphawule ngayo ocwaningweni labo mayelana nokufundiswa nokuqeqeshwa kothisha, ubude nobufushane besikhathi ekuqeqeshweni kwabo ngokwe-PGCE nangokwe-B.Ed, ukujula kolwazi lwesifundo uthisha asuke eqeqeshelwe kuso, ukuphathwa nokulawulwa kwekilasi. Lapha kwavela ukuthi kubalukile ukufundiswa nokuqeqeshwa kothisha ngokwanele ngoba lokho kuba nomthelelela ekufundiseni kwabo ezikoleni nasekulungiseleleni abafundi imfundo esemazingeni aphakeme. Uma beqeqesheke kahle baba nolwazi olunzulu lokuqeqeshwe futhi bakwazi nokulawula amakilasi abo babuye bafundise ngokuzethemba emsebenzini wabo wokufundisa. Kwavela nokuthi lezi zinhlelo zokuqeqesha othisha ngokwe-PGCE nangokwe-B.Ed akunayo imithelela efanayo kulabo thisha ngenxa yesikhathi sokufundiswa, ulwazi oluqeqeshwe isifundo nokuqeqeshwa esinikeziwe ohlelweni ngalunye. Umcwaningi ufisa ukulandelela sebesezikoleni othisha ukuthi ngabe zikhona yini izinguquko eziba khona ngemuva kwemizamo esike yenziwa esikhathini esedlule ekuthuthukiseni ikhono lothisha lokufundisa nokuzethemba, ikakhulukazi ngoba kugqamile ocwaningweni olukhona ukuthi kugxilwa kakhulu ezifundweni ezingeziBalo, iSayensi nezoMnotho akukho okuphawulekayo okuphathelene namava othisha abanawo ekufundiseni ulimi lwesiZulu.

IS AHLUKO SESITHATHU

3.0 UHLAKA LOMCABANGO NENJULALWAZI

3.1 ISINGENISO

Kulesi sahluko umcwaningi uhlose ukuxoxa ngohlaka lwemicabango yenjulalwazi yokuhlaziya ulwazi olutholakele kwazise phela injulalwazi iyisihlaziyo solwazi nesibuko sokubuka okuthize ngeso elijulile. Nakulolu cwaningo injulalwazi yayizosetshenziswa njengesisekelo sokuhlaziya ulwazi olutholakele. Yayizophinde isetshenziswe njengesibuko sokuhlaziya nokuhlolisisa ngokuphindaphinda ulwazi olwaluzotholakala ukuze kutholakale izimpendulo ezizophendula imibuzongqangi yocwaningo. Inhlosongqangi yesihloko kwakuzobe kungukubheka amava abafundisi bolimi lwesiZulu ezikoleni ezizobe ziqokiwe, kubhekwa amava abanawo ayezobhekwa kulabo thisha abaqeqeshwe bathwasiswa ngokohlelo lokuqeqesha othisha lwe-PGCE nolwe-B.Ed olimini lwesiZulu. Lesi sahluko sichaze ngemvelaphi nabasunguli benjulalwazi ikhonstrakthivizimu, sachaza ngokuthi yona iyini, ngabe bathini abanye ongoti noma abacwaningi ngenjulalwazi ikhonstrakthivizimu, ithini imiqondo nemicabango ngenjulalwazi ikhonstrakthivizimu, iyiphi noma iziphi ezinye izinjulalwazi ezinobudlelwano nekhonstrakthivizimu futhi kungani, buyini ubuhle nobubi bayo nokuthi umcwaningi ubone kungani le njulalwazi ilungele ucwaningo lwakhe. Ngakho-ke injulalwazi yasebenza njengomhlahlandlela ekusekeleni nasekwakheni ucwaningo. Lokhu kwenza injulalwazi ibe uhlaka oluchaza ngokuphathelene nobunjulalwazi nokuhlobene nezindlela, imibono nezinkolelo okusekelwe ocwaningweni oseluke lwenziwa phambilini. Lokhu kwakuyindlela yokuba uhlaka lwenjulalwazi esekela indlela umcwaningi abuka ngayo lokho akucwaningayo okungaba isihloko, imicabango nezincazelo kokuthile.

Uhmelo- Silver (2014) uchaza injulalwazi ikhonstrakthivizimu ngokuthi:

Constructivism as a perspective in education is based on experimental learning through real life experience to construct and conditionalize knowledge. It is a problem based adaptive learning that challenges faulty schema, intergrates new knowledge with existing knowledge and allows for a creation of original works or innovative procedures.

Emkhakheni wezemfundo iKhonstrakthivizimu igxile kakhulu ekufundeni ngokwenza lapho khona ofundayo ezakhela abuye azihlelele ulwazi. Iyindlela yokufunda egxile ekuzejwayezeni indlela ofunda ngayo nenika inselelo ekuhlanganiseni ulwazi olusha nolwazi oludala ibuye ivumele inqubo enokusebenzisa amasu okuzakhela ulwazi.

Le njulalwazi iveza amaqiniso bokusho okudala okuthi: -Ngitshele ngizokhohlwa, ngikhombise ngizokhumbula kodwa ngitshele ngenze ngizokhumbulal uHmelo- Silver (2014). Ikhonstrakthivizimu ikhuthaza ukufunda okugxila kumfundi kodwa kube kulele olwazini lwabo bobabili lwangaphambilini abavele banalo empilweni yabo noluyokwenza ukuba bakwazi ukuxazulula izinkinga zabo. UD'angelao (2014) noKolodner (1997) bathi kunezindlela ezimbili ezihlangene nemiklamo yenjulalwazi ikhonstrakthivizimu futhi nethandwa kakhulu enqubeni yokufunda nokufundisa.

3.1.1 Ukufunda okugxile enkingeni ethile

Lokhu kubandakanya-ngqo izinto umuntu aseke wahlangabezana nazo empilweni yakhe. La uthisha efundisa khona abafundi ngamaqoqwana avele aqhamuke namasu aqondene ngqo nokuhlaziya bese ebasebenzela ekuxazululeni lokho okuyinkinga. UD'angelo (2014) uthi abafundi bayahlomula kule ndlela yokufundisa bazithathela bona izinqumo kube ingxenywe yokufunda kwabo ngoba basuke benolwazi abanalo bese bethola ithuba lokubeka imibono eyahlukene. Lapha abafundi bathola ithuba lokuxoxa ngalokho okuyinkinga besebenzisa ulwazi abanalo lwaphambilini nezindlela zokuxazulula inkinga leyo. Abafundi baxoxa ngezinto ezingaba nokuthintana nalokho abakuxazululayo kodwa lokhu kuvela ekutheni bayayiqonda yini inkinga okumele bayixazulule.

3.1.2 Ukufunda okugxile ekuzitholeleni ulwazi

Abacwaningi abanjengoMayer (2004) noPiaget (1986) bayavumelana ngokufunda kokuzitholela ulwazi, lapho uthisha enika khona abafundi inkinga, abafundi bese bezitholela bona isixazululo. Le ndlela yokufunda inika abafundi ithuba bazifunele futhi bazakhele ulwazi ukuze baxazulule inkinga. Umsebenzi womfundisi lapha kuba ukwelekelela nokuqondisa abafundi ekwakheni amakhono okuzixazululela izinkinga. UD'angelo (2014) ukholelwa ukuthi le ndlela abafundi ibenza bakwazi ukugcina ulwazi uma bezitholele bona ngokwabo. Lokhu kuyabasiza abafundi ekutheni bakwazi ukuzisungulela bona futhi babe nekhono lokuzakhela ulwazi.

3.1.3 Ukufunda okugxile ekubuzeni

Kule ndlela abafundi kuba yibo abazikhathazayo ngolwazi lokuqokethwe isifundo okulindeleke ukuba balufunde. Indlela yokufunda nokufundiswa ngokuhlolwa (Edelson nabanye 1999).

3.14 Ukufunda okugxile enkingeni

Le ndlela njengayo le egxile ekufundeni ngokubuza idinga umfundi ukuba azixazulele inkinga ayinikiwe. Lokhu kuyaxhumana nolwazi lwangaphambilini lomfundi. Iphoqa ukuba umfundi ahlaziye inkinga ngobuchule aphume nezixazululo zezinkinga zemihla ngemihla abhekana nazo. Uma beliqoqo abafundi bakwazi ukuthola uhlobo lwenkinga nokungaba iyona mbangela yenkinga bese becabanga ngalokho abangakusebenzisa ukuxazulula inkinga (Bloud & Felitti, 1997). UWood (1993) uyayincoma le ndlela ngoba uthi isiza abafundi ukuhlenganisa amakhono abo okuhlaziya anhlobonhlobo olwazi lokuqokethwe. Le ndlela ithathwa njengekhonstrakthivizimu ngoba inalezi zinhloso eziyisihlanu zokufundisa njengoba zibekwe uBarrow (1985): ukwakha ulwazi oluguquguqukayo, ukwakha amakhono akwaziyo ukuxazulula inkinga, ukwakha amakhono okufunda angazisa wena, ukuba bakwazi ukuhlenganisa ulwazi bese beba nokukhuthazeka ekufundeni kwabo.

Lezi zindlela zibalulekile enqubeni yokufunda nokufundiswa kwabafundi kanjalo nasekufundeni nasekuqeqeshweni kwabafundisi besiZulu. Yingakho umcwaningi efisa ukuthola nokwazi ukuthi ngemuva kokuqeqeshwa abafundisi bolimi lwesiZulu ngokwe-PGCE ne-B.Ed basifundisa kanjani lesi isiZulu uma sebesezikoleni.

3.2 UMLANDO OYISISEKELO SENJULALWAZI IKHONSTRAKTHIVIZIMU (BASIC HISTORY OF CONSTRUCTIVISM)

Umcwaningi wabona lubalulekile ulwazi olungumlando wenjulalwazi ikhonstrakthivizimu ngoba luyakhombisa ukuthi izinjulalwazi ezahlukeni zokuhlaziya ulwazi lokufunda nokufundisa zazisetshenziswa naseminyakeni eyedlule.

Kahle hle uHmelo-Silver (2014) wabheka izimpande zomlando wenjulalwazi ikhonstrakthivizimu kuzinzululwazi ezinjengoScrates ababekholelwa ekulawuleni abafundi ukuba bakwazi ukuzakhela olwabo ulwazi esikhundleni sokuba bavumele uthisha ukuba kube nguye obatholela noma obafunela ulwazi. Lokhu kugxile

esisekelweni sokuthi ikhonstrakthivizimu igxile ekutheni abafundi bazakhela kanjani ulwazi, okwathi eminyakeni ye-172-1804 enye inzululwazi u-Immanuel Kant owengeza naye kuyinjulalwazi kaSocrates wabheka ukuthi ngabe yiziphi izinto ezizungeze indawo umfundi ahlala kuyo eyenza ukuba abe nokuqonda ngandlela thile umhlaba aphila kuwo.

Le njulalwazi yathuthukiswa eminyakeni yekhulunyaka lamashumi amabili (20th century) nguJohn Dewey (1859-1952) owaphawula ngokuthi uma ufundisa abafundi kumele umfundisi agxile kulokho abafundi abavele bekwazi futhi bekuqonda nakulokho abasuke benothando lwakho nje empilweni yabo. Le ndlela yokufundisa iyona ekhuthaza uVukelich nabanye (2000) bavamise ukuvumelana nalokhu okushiwo yile njulalwazi ngoba bathi umbono wekhonstrakthivizimu ngokufunda uthi abafundi bazakhela ulwazi ngokuthi balumbanise ulwazi olusha nalolo abasuke bevele benalo. Kwabe ke sekuqhubeka abanye abacwaningi nezinzululwazi ezinjengoPiaget (1896-1980), Bruner (1916-2016) noLevy Vygotsky (1896-1934) esizozwa ngabo ekuqhubekeni sixoxa ngale njulalwazi.

Injulalwazi ikhonstrakthivizimu singayichaza ngokuthi iyiqoqo lezitatimende noma inkambiso eyakhelwe ukuchaza amaqiniso esimo esithile noma sobunjalo bento okukanye ukusebenza kwento ethile. Kungaba iqembu labantu elithile, isimo noma isikhungo esithile ikakhulukazi lelo qoqo lamaqiniso eselike lavivinywa kuphindelela noma abantu abaningi bavumelana ngalo (*The American Heritage Dictionary, 2001*).

Theory is an explanation of how the facts fit together. More precisely theorizing about a topic means the act of proposing which facts are most important for understanding that and what sorts of relationships among the facts and it gives facts their meaning.

Injulalwazi isichazela ngokuthi siwahlanganisa kanjani amaqiniso. Ukucabanga ujule ngesihloko kusho ukujula ngokucabanga ngokuthi yikuphi okungamaqiniso ngaso nokuthi lawo maqiniso anobudlelwane kanjani nokuthi anayiphi incazelo.

Izinjulalwazi ziyizincazelo eziwumphumela wocwaningo olunzulu futhi zeyeme ezinkolelweni ezithile kanti zisetshenziswa ngabantu abaningi uThomas, (1996), injulalwazi uchaza ngokuthi yiyo elekelelayo ekwazini ukuchaza ngamaqiniso noma ngesimo esithile ocwaningweni. Uhlaka locwaningo yilo olungumgogodla noma isibuko

sokubuka into ethile noma singathi liyiso lokubuka noma lokuqonda okuthile. Singasho ukuthi uhlaka lubuye lube inhlanganisela yemicabango ethile enobudlelwane njengenokuhlaziya kodwa futhi lona alucutshunguliwe njengensizakuhlaziya. Uhlaka yilo olungumgodla wocwaningo. Lwaluchaza ngezinto ezizohlelwa wucwaningo nokuthi kuzohlaziywa kanjani okuzohlolwa ucwaningo (*Answers.com, 2009*). Lusetshenziswa njengenjulalwazi esetshenziselwa ukwenza ucwaningo. Njengoba nalolu cwano luhlela luphinde luhlaziye amava abafundisi besiZulu abasezikoleni ngemuva kokuba sebeqeqeshwe ngokwe-PGCE ne-B.Ed. Kuyadinga ukuba kwazeke noma seluqediwe ucwaningo ukuthi ngabe iyiphi injulalwazi. Ukubheka amava abafundisi bolimi lwesiZulu ezikoleni abaqeqeshwe ngokohlelo lokuqeqesha othisha lwe-PGCE ne-B.Ed umcwaningi uzosebenzisa injulalwazi ikhonstrakthivizimu.

Kuyavela ukuthi injulalwazi ikhonstrakthivizimu yasungulwa uVygotsky (1978) umcwaningi waseRussia lapho ebheka khona inqubo yokufunda nokufundisa yenzeka emphakathini. Ubuka ukwenzeka kwezinto ngendlela eyejwayelekile ukuthi lowo ofundiswayo kuba khona akwaziyo nakutholayo kulowo ofundisayo. Lokhu kusho ukuthi lowo ofundiswayo noma oqeqeshwayo kule nto afundiswa noma aqeqeshwa kuyo kumele kube yinto ake wahlangabezana nayo endaweni noma emhlabeni aphila kuwo. UVygotsky wayekhohlelwa ukuthi umfundi ukuze akwazi ukuqonda lokho akufundiswayo noma lokho aqeqeshwa kukho kufanele axhumane nabanye abantu futhi abuye abe nolwazi lwezinto ezimzungezile ezenzeka endaweni aphila kuyo emphakathini. Ngalokhu uVygotsky kule njulalwazi ugcizelela nobudlelwane obuphakathi kolwazi umfundi avele unalo nosikompilo lwalapho efundiswa khona noma eqeqeshwa khona. Ngale ndlela lokhu kusho ukuthi ukujula olwazini oluqokethwe lokufundisiwe lwenzeka lapho umfundi noma oqeqeshwayo ehlanganisa usikompilo nolwazi olusha kanye nolwazi abavele enalo ngalokho akufundiswayo noma aqeqeshwa kukho futhi naye abambe iqhaza elikhulu ekufundeni nokufundiswa kwakhe.

UVygotsky (1978) bayavumelanan noLawless (2019) uma ethi:

Constructivist leaning theory is centred around the idea that learners are active participants in their own learning and training.

Injulalwazi yokufunda ikhonstrakthivizimu igxile ekutheni abafundi babamba iqhaza elikhulu ekufundeni nasekuqeqeshweni kwabo.

Ubuye aqhubeke athi yiyo le njulalwazi eyakha umumo nencazelo yolwazi aluzuzayo ngokuthi aluhlobanise nolwazi lwaphambilini nalokho asekwenzile. Injulalwazi ikhonstrakthivizimu ithi indlela engcono yokufundiswa noma yokuqeqeshwa umfundi aziqonde azazi ukuthi yena wazini ebese lokho ekuhlobanisa nolwazi olusha. Okunye okungashiwo ngolwazi lwaphambilini.

Ngaphandle kuka-Vygotsky ziyavela nezinye izinzululwazi nezincithabuchopho zezemfundo ezasungula ezinjengoJean Piaget, John Dewey noMaria Montessori (1999) eminyakeni yekhulunyaka leshumi nesishiyagalolunye (19th century). Bayichaza ngokuthi:

As long as there were people asking each others questions, we have had constructivist classrooms. The study of learning is all about how we make sense of our world and that really has not changed.

Umanka nje uma kusekhona abantu ababuzana imibuzo kusho ukuthi sinayo ikhonstrakthivizimu eyenzeka emakilasini. Kwazise ukufunda kungokuthi siyakwazi yini ukwenza umqondo ngalokho esikubona kwenzeka emhlabeni esiphila kuwo nokuthi kusuke kungekho zinguquko.

Umcwaningi uyavumelana nalokhu okushiwo ngenhla kulolu cwaningo lwakhe oluzocwaninga ngamava abafundisi besiZulu abanawo ezikoleni ngemuva kokuqeqeshwa ngokwe-PGCE nokwe-B.Ed. Le njulalwazi iyakucacisa ukuthi ngenkathi kwedluliselwa ulwazi kubafundi ukuluqonda ngeke kwaba ngokuthi kuphuma ngaphakathi kodwa ngabafundi noma abaqeqeshwayo abangazibumbela bona bazakhele bona ulwazi kuye ngendlela abaluhumusha ngayo ulwazi abaluzuze ngenkathi befunda noma beqeqeshwa. Bagxilisa ulwazi emqondweni yabo besebenzisa ulwazi abanalo bebhlolela ulwazi olusha ngalokho abavele bekwazi emhlabeni abaphila kuwo. Sebengakwazi ukuguqula imibono yabo ngolwazi olusha abalutholile babuye balahle nalokho ababona kungabasebenzeli. Lokho kuyosiza umcwaningi uma esethole ukuthi isimo sokufundisa kwalabo thisha isiZulu ngemuva kokuqeqeshwa ngokwe-PGCE ne-B.Ed simi kanjani. Le njulalwazi izomsiza umcwaningi ukumvezela ukuthi kukhona ukusebenza kwayo ngisho ezindaweni zokuqeqesha kuphela. Lokhu kufakazelwa ukuthi uma kunenkinga ebonwa ngabathile bayahlangana baxoxe ngayo bese kuba khona

isixazululo. Lokho kusuke kwenzeka nje ngaphandle kokuthi kube nocwaningo njengoba umcwaningi ekhethe ukwenza lolu cwaningo kukhona abefisa ukukucwaninga.

Ucwaningo lwaluzobheka ukuqeqeshwa kwabafundisi be-PGCE nabe-B.Ed abaqeqeshwe ngalezi ndlela zokuqeqeshwa kothisha ezingefani ukuthi basebenza kanjani uma sebesensimini yokufundisa. Injulalwazi yobumbano kaVygotsky (1896) egxile enkolelweni yokuthi ukufunda kwenzeka kahle uma ofundayo ezibandakanya ngokuphelele encazelweni nasekubumbeni ulwazi kunokuba athole ulwazi kodwa angalwenzi lutho. Abafundi bathola ulwazi kanye nencazelo yalo. Njengoba ucwaningo lwaluzogxila ekutheni abafundisi abaqeqeshwe kulezi zingxenye ezahlukene be-PGCE nabe-B.Ed basebenza kanjani uma sebesensimini yokufundisa. NgokukaVygotsky (1896:6) injulalwazi yekhonstrakthivizimu uyichaza ngokuthi:

The theory is based on observation about how people learn. It says people construct their own understanding and knowledge of the world through experiencing things and reflecting on those experiences. When we encounter something new, we have to reconcile it with our previous experience may be changing what we believe, or may be discarding the new information as irrelevant. In any case we are active creators of our own knowledge. To do this we must ask questions, explore and assess what we know.

Le njulalwazi igxile ekubhekeni ukuthi abantu bafunda kanjani. Ingokuthi abantu banokwabo ukuzakhela ulwazi abaluzondayo ngezinto ezibehlela imihla ngemihla bese beba nokubheka ngalezo zinto. Uma sihlalanga nezinto ezintsha kumele zilungiswe ngokubheka izinto osekuke kwadlulwa kuzo noguquko kulokho abakholelwa kukho noma kungabe kusasetshenziswa okusha uma kubonakala ukuthi akunalo usizo. Vele sizakhela thina ulwazi. Ukuze senze lokhu kumele kube nemibuzo esiyibuzayo, sibheke futhi sithole ukuthi yikuphi esikwaziyo.

Le njulalwazi igqamisa okuhloswe ucwaningo ukuba kubhekwe ukuba othisha be-PGCE nabe-B.Ed abaqeqeshwe ngezinhlelo ezimbili ezingefani uma sebesensimini yokufundisa ngabe bafundisa kanjani. Lapho okwakuzobhekwa khona ukuthi lungakanani ulwazi abaluzuze ngenkathi beqeqeshwa nokuthi balwedlulisa kanjani kubafundi ababafundisayo.

UJerome Bruner (1915) unakho ukuvumelana nale njulalwazi yokufunda namava uma ekhuluma ngokusungulwa kwezinzululwazi zokufunda uthi:

He is against the traditional view that children should learn facts and systems and was in favour of children constructing knowledge in a scientific manner. In so doing, if the child comprehended the fundamental process in a particular curriculum area, the child could then progress to think in a holistic way about newly introduced topics. The child in Bruner's eye was an active problem-solver with his or her own ways of understanding the world.

Uyaphikisana nendlela ebheka ethi izingane kumele zifunde amaqiniso nezindlela kodwa uncoma ukuba izingane zifunde ukuzakhela zona ulwazi ngendlela yobusayensi obuthile. Ngokwenza kanjalo, uma ingane inendlela inokuluqonda ulwazi oluyisisekelo kuleyo ngxenye yolwazi lwesifundo ingane iyobe isikwazi ukuqhubekela ekucabangeni ngokuphelele ezihlokweni ezintsha ezokwethulelwa zona. UBruner ingane emehlweni akhe uyibona njengomxazululi zinkinga ozixazululela yena ngendlela aqonda ngayo umhlaba akuwo.

NgokukaSadovnik (2001), enjulalwazini kaBernstein (2000) i-*sociolinguistics of language codes* egcizelela ukudingeka kokubhekwa kabusha kwendlela yokuqeqeshwa kothisha ezikoleni, emakolishi, eminyangweni yezemfundo, nakumajenali ahlobene nalokhu nakwezinye izikhungo. Ukuqeqeshwa kothisha ubona kufaka nendlela uhlelo lwezifundo olulandelana ngayo. Le njulalwazi kaBernstein (2000) iyavumelana nenjulalwazi kaSadovnik (2000) ngoba ifaka ukuthi yiluphi ulwazi (izinhlelo zezifundo) ezifundiswa abafundi, lufundiswa (lwedluliswa) kanjani nokuthi ulwazi lubonakala kanjani (ukuhlaziywa/ukwenziwa) kwalo. UBernstein wabheka ulwazi nokwedluliswa kwalo kubafundi ngezindlela ezimbili, ebonakalayo nengabonakali. Lokhu kuhlobene nokumiswa ngendlela kwezinhlelo zezifundo zokufundisa. Injulalwazi yendlela yokufundisa nokuthi ungamenza kanjani omunye afunde. UBernstein (2000) ubona inqubo yokukhishwa kabusha kolwazi kulolo okungolokuqala kunezingxenye ezimbili: ukuhlelwa kwezifundo okungukuthi *'yiziphi'* kanye nendlela yokufundisa okuhlobene nenjulalwazi yokufundisa okungukuthi *'kanjani'*.

Ngokwezifundo zokuqeqeshwa kothisha, inqubo yokukhishwa kolwazi lokuqala lubuye lusetshenziswe kabusha kufaka lokhu okulandelayo, indlela yokukhethwa kwalezo zingxenye zesifundo kanye nendlela yokufundisa nokuthi yini elindeleke ukuba abafundi bakwazi, nendlela yokuthi kumele lezo zifundo zilandelane kanjani futhi kumele zifundiswe kanjani, isikhathi esingakanani esidingekayo ukuze lowo msebenzi wenzeke nokuthi lokho kumele kuxhunyaniswe kanjani nesifundo sokuqeqeshwa kothisha. UBernstein (2000) uthi lokhu kudinga nokuba kubhekwe kabusha indlela yokuqeqeshwa kothisha ezikoleni, emakolishi, eminyangweni yezemfundo, nakumajenali ahlobene nalokhu nakwezinye izikhungo. Ukuqeqeshwa kothisha ubona kufaka nendlela uhlelo lwezifundo olulandelana ngayo. UBernstein (1977) uncoma ukuba kubhekwe ukulandelana kwemithetho njengokwedlulisela okukhulisa isikhathi njengoba izingxenye zolwazi oluqokethwe lwesifundo zenziwa ngokulandelana enye ilandela enye. Uthi isigaba sokwedlulisela ulwazi singesinconywa kakhulu ezifundweni zokuqeqeshwa kothisha yilesi lapho oqeqeshwayo azi noma enolwazi oluqokethwe yilokho akufundiswayo.

UBernstein (1977) uyavumelana noShulman (1987) ngokugxila ohlotsheni lolwazi oludingekayo lowo oqeqeshwayo okumele agxile kulo kanye nenqubo edingwa yilowo oqeqeshwayo ukuze abe nguthisha noma umfundisi. Lapho okudingeka khona lokhu okulandelayo koqeqeshwayo: ukuqonda, ukuguquka, imfundiso, ukuhlola, ukucabanga kabusha nokuqonda kabusha. Ezingeni lokuqonda yilapho kudingeka khona ukuba usiqonde kahle isifundo. UShulman uqhubeka athi ukuze lowo oqeqeshwayo akwazi ukufundisa kumele akwazi ukuguqula ulwazi lwesifundo asifundile ngendlela asiqonda ngayo. Uthi inqubo yokuguqula idinga kube nendlela ethile yokuguqula lokho okufundile. Kanti ukufundisa khona kudinga uthisha oqeqeshwayo abe nolwazi olwanele lwezindlela ezahlukene zokufundisa angazisebenzisa ukuze akwazi ukwedlulisa ngendlela ulwazi. Bese kuzoba ukuhlola othisha abaqeqeshwayo behlola khona ukuthi lokhu abafundisile bayakuqonda yini abafundi noma abakuqondi. Kubuye kudingeke ukuba uthisha oqeqeshwayo abuye ayibheke kabusha indlela ayisebenzisayo uma efundisa, ehlole nokuthi ubehlolani kubafundi bakhe, ebheka nokuthi yikuphi okumsebenzele nokungamsebenzelanga, ecabanga nangokuthi isifundo sakhe ngabe sikwazile ukufeza izinhloso zesifundo ebezhlosiwe.

Le njulalwazi yekhonstrakthivizimu njengazo zonke izinjulalwazi nayo inabo ubuhle nobubi okuphawuleka ngabo ocwaningweni oluphathelele nokufundiswa kwabafundi noma kuqeqeshwa othisha. NgokukaLawless (2019) othi kubukeka kukuningi okungahlonyulwa ngokusebenzisa injulalwazi yekhonstrakthivizimu uma kufundiswa noma kuqeqeshwa abafundisi. Uphawula ngokuthi abaqeqeshwayo bangakujabulela kakhulu ukufunda nokufundiswa uma bengakhuthazwa ukuhlobanisa abakufundiswayo nabakwaziyo ukuze bakwazi ukufunda babuye bacabange ngokujulile bakhumbule okuningi; abaqeqeshwayo kubenza babone ubumqoka nokubaluleka bokuqeqeshwa ngoba bakwazi ukusebenzisa ulwazi olusha kulokho abakwenzayo abasebenza ngakho; abafundi noma abaqeqeshwayo bagxila ekuningeni nasekuqondeni ngamakhono amaningi asemqoka kunokuba bafunde ngokuphindaphinda into ukuze beyazi nokuthi le njulalwazi yekhonstrakthivizimu ikhulisa amakhono enhlalo yabafundi noma abaqeqeshwayo futhi ikhuthaza ukuba bakwazi ukuzimela. Lokhu kwenza umcwaningi alangazelele ukwazi ukuthi kwenzekani ekufundisweni kolimi lwesiZulu ngothisha abaqeqeshwe ngokwe-PGCE nange-B.Ed nakubafundi.

NgokukaBiggs, (1994), (1996); Entwistle nabanye, (1993); Jonassen, (1991) kule njulalwazi abafundi abasezikoleni noma emanyuveni baba ngabangaqondisisi noma abaqhuba ukufunda nokufundisa esikhundleni sokuba abafundi noma abaqeqeshwayo baqhamuke sebetshelwa izimpendulo, abafundi basebenza ngamaqoqwana ukuxazulula izinkinga futhi baphume nezixazululo. Umqeqeshi noma umfundisi ukhuthaza abafundi noma abaqeqeshwayo ukuba bazicabangele bona ngokwabo. Yikho umcwaningi abonakale ekhethe le njulalwazi ngoba ufuna ukwazi nokuthola ukuthi abafundisi abasezikoleni basifundisa kanjani isiZulu njengoba beqeqeshwe ngokwezinhlelo zokuqeqeshwa kothisha okungokwe-PGCE ne-B.Ed. Kwazise ngokwendlela endala (*Traditional learning theory*), egcizelela ukuthi akube nguthisha okumele abe ngungqoshishilizi esikweni lokufunda nokufundisa, (Leinhardt nabanye, 1995; Lynton no-Elman, 1987; Prenzel noMandl, 1993). Le njulalwazi iyaphikisana nekhonstrakthivizimu yokufundisa nokuqeqesha umfundisi noma umfundisi. Kule ndlela umfundisi nguye oba ngungqoshishilizi ekilasini efundisa abafundi (Brooks and Brooks 1991). Kanti esimweni sokufunda kusetshenziswa ikhonstrakthivizimu abafundisi basebenza namaqoqo abo, benza ukuba kube ngabafundi abasebenzayo, bababuza nemibuzo evukuza umqondo wabo ukuze baholeleke ezimpendulweni okuyizonazona.

Lokhu kucacisa ukuthi abafundisi abaqeqeshwe kusetshenziswa le njulalwazi ikhonstrakthivizimu ukufunda kugxila kakhulu koqeqeshwayo kunomqeqeshi. Yenza ukuba babambe iqhaza elikhulu ekuqeqeshweni kube yibo abafika nolwazi olusha futhi kube yilo abalusebenzisa kakhulu. Umcwaningi wayefuna ukuthola ukuthi kwenzekani ngenkathi sekufundiswa olimini lwesiZulu ezikoleni. Umcwaningi unakho ukuvumelana noLawless (2019) uma ethi kule njulalwazi oqeqeshiwe kuthi lokhu akuqeqeshelwe akwedlulisele kwabanye ngale ndlela yemisebenzi ekhombisa ukubamba iqhaza kulokho akufundisiwe njengalapho othisha bebhokene ubuso nobuso nalabo ababafundisayo noma ababaqeqeshayo kumbe ngokwamaqoqwana. Kunokuba kulandelwe inqubo yokuba kukhulume umuntu oyedwa kodwa abaqeqeshwayo babamba iqhaza nabo ekufundeni baze bakwazi ukuhlobanisa abakufundayo nolwazi abanalo kulokho asebeke bahlangana nakho phambilini bakusebenzise ukuxazulula izinkinga ngokuhlanganyela yenza ukuba inkinga ekhona ekufundeni kungabi inkinga yomuntu oyedwa kodwa kuthi zonke izingqinamba okuhlangatshezwana nazo zixazululwe yibo bonke abathintekayo. Kwabona abafundi nabo bonke abathintekayo babe nenkulumompendulwano ukuxazulula izinkinga ezisekufundeni nokufundisa. Ukuze kube nezixazululo nenqubekela phambili ekufundeni nokufundiswa kolimi lwesiZulu. Le njulalwazi yinhle nangokuthi ikhuthaza ukuba umfundi noma oqeqeshwayo abe nokuzazi nokuqonda ukuthi lokhu akufundayo nakufundisayo nokuhlolwayo akwenze kube ngokwakhe.

Kanti okubi ngayo le njulalwazi ayinaso isakhiwo sayo okungangokuthi abafundi noma abaqeqeshwayo badinga isakhiwo esisezingeni eliphezulu esimweni sokufunda nokufundiswa kwabo ukuze bakwazi ukufika lapho okumele bafike khona. Ibuye igxekwe nguSaul Mclcod (2019) ngokuthi le njulalwazi igcina isiphuma impela endleleni endala yokufunda nokufundisa ngokugcizelela kakhulu nokunika amandla amakhulu lowo ofundiswayo ukuba ahlolwe ngokusebenza kwakhe, okungenza ukuba abanye abafundi basilele ngemuva ngenxa yokuba kungekho silinganisozinga bese kwenza othisha noma abaqeqeshi bangakwazi ukubona kahle ukuthi ngabe yibaphi abafundi abafundiswayo noma abaqeqeshwayo abathwele kanzima (Saul Mclcod, 2019). Lokhu kufakazelwa uKompf (1996:173) njengoba ethi abaqeqeshi kule njulalwazi bavumelana nalokho okushiwo ngabafundi ukuba kube yikho okuhola ukufunda, kugudluzwe izindlela zokufundisa bese kuguquka nokuqukethwe kwesifundo. Kugcina sekukhuthazeka ukuthi umfundisi abambe iqhaza elincane kodwa kube ngabafundi abalawula ukufunda kwabo ngokuhlanganyela kanti uthisha kumele aveze ithuba

basebenze ngokuhlanganyela ekuxazululeni izinkinga. Umfundisi ugcina esegxila ekufundeni kwabo kunokugxila kulokho akufundisayo (Ndoni, 2011:253). Lokhu umcwaningi ukubona kungagcina sekwenze oqeqeshwayo esezuze ulwazi oluyinkeshezana lwesifundo. NgokukaGray (1997) umqeqeshi kumele agxile enqubeni yokufundisa ekhuthaza ofundayo ukuba akwazi ukwenza izinto eziphathelene naye akwazi ukuzilawula noma ukuzimela. Phela akukho soka elingenasici uChang (Wheijen) (2008) ocwaningeni lakhe uyigxeka ngokuthi le njulalwazi nakuba ikhuthaza ukuzicabangela oqeqeshwayo kodwa oqeqeshwayo ubuye akhombise ukungabi nalo ulwazi oluyisisekelo olwanele. Lokhu uChang wakuthola enza ucwaningo lwakhe ekufundisweni kwesifundo seSayensi. Lokhu kwenza ukuba abaqeqeshi baluqaphele ulwazi lomfundi oluyisisekelo sokuba umqeqeshi akwazi ukuqhuba ukufundiswa komfundi. Kumele abaqeqeshi bakwazi ukubona ukuthi bakhuthaza ukucabanga kwabafundi nokunikezela ngolwazi olwanele oluyisisekelo. Uze athi ezikoleni zamabanga aphezulu emfundo (nokuyilapho umcwaningi aqhuba khona ucwaningo lwakhe) ukukhuthaza ukufunda ngenkululeko okwehlukile kulokhu kufunzwa kwabafundi ngolwazi njengezingane ezincane ezisafunzwa. Ubuye athi kodwa abanye abafundi kulokhu kuzifundela ngenkululeko kukhona abanokudideka nokungaqondi kahle okunye okufundwayo ngenxa yokuba abanye abafundi bengenalo ulwazi oluyisisekelo lwesifundo leso esifundwayo. Uthi nakuba le njulalwazi yenza umfundi akwazi ukuzimela kodwa abanye abafundisi banokukhala ngokuthi abafundi balangazelela ukuthola ulwazi oluhlelwe kahle ngoba akubo bonke abafundi noma abaqeqeshwayo abayiziqengqe. Uthi le njulalwazi kwenye inkathi igcina seyenza umfundisi agcine esecabanga ngokufunda kwabafundi kodwa engabe esagxila ekwazini okuqukethwe isifundo.

Okuphawulekayo ngale njulalwazi ikhonstrakthivizimu nokwenza umcwaningi ayibone ifanelekile ukusetshenziswa ocwaningweni lwakhe ukuthi isetshenziswa kakhulu ngabacwaningi ocwaningweni oluphathelene nokufunda nokufundisa. Lapho kukhona khona ukwedluliselwa kolwazi kusuka kofundisayo noma kumqeqeshi kuya kofundiswayo noma koqeqeshwayo. Lapha kugcizelelwa ukuthi ofundayo usuke enalo ulwazi analo lwaphambilini olungaba uluthola emphakathini aphila nawo noma ahlala kuwo. Igqamisa lolo lwazi umfundi asuke enalo ukuthi yilo olumsiza ukuba aqonde kangcono nakalula ulwazi olusha. Igcizelela ukuthi umfundi nguye okumele azikhathaze ngokuthola ulwazi kodwa uthisha ukhonela ukulandelela umfundi ukuthi ukufunda

nokufundisa kuphathelene kakhulu nenhlalo nosikompilo lwakhe (Von Glaserfeld, 1989). Umcwangingi uphawula ukuthi le njulalwazi abacwaningi abanengi bayisebenzise kakhulu ocwaningweni oluphathelene nokufundiswa kwezifundo zeziBalo, iSayensi, ezoMnotho nezobuChwepheshe nasekufundeni nasekuqeqeshweni kwabafundisi abaqeqeshwe ngokwe-PGCE ne-B.Ed kubhekiswe kuphela kulezi zifundo umcwangingi asezibalile. Kuyammangalisa lokhu umcwangingi ngoba akukho la okuvela khona kulandelelwa ngamava abafundisi bolimi lwesiZulu ezikoleni ngemuva kokuba sebeqeqeshwe ngokwe-PGCE ne-B.Ed. Lokhu kwenza umcwangingi alangazelele ukuqhuba ucwaningo lwakhe.

USvein Sjoberg (2007) naye uyavumelana nokushiwo ngabanye ngale njulalwazi ukuthi impela ngumfundi obamba iqhaza elikhulu ekuzifundeleni nasekuziqoqeleni ulwazi kunomfundisi. Umcwangingi ufisa ukwazi ukuthi kulesi sikhathi samanje ekufundiseni kothisha ulimi lwesiZulu ezikoleni ngabe kwenzekani ngemuva kokuqeqeshwa ngokwe-PGCE ne-B.Ed. Ufisa ukwazi ukuthi kwenzekani kothisha abafundisa uma sebebhokene nabafundi ekilasini bebefundisa isiZulu ngoba phela kubalulekile ukuba umfundisi angawaphonsi wonke amatomu kumfundi ukuba azibonele eyedwa ukuthi ufunda ini kanjani ngoba lokho kungadala ukunyanyalateka kulokho athi ubafundise khona. Umcwangingi uyafisa ukuthola ukuthi abafundisi ngabe banakho yini ukuhlomiseka ngolwazi olwanele yini okukanye bonake abafundi bayakwazi yini ukuzitholela bona ngokwabo ulwazi olusha belekelelwa ulwazi oluyisisekelo abasuke benalo bese bekwazi ukululumbanisa nalokho okusemphakathini abaphila kuwo. Nokwazi ukuthi lokho kuyabenza yini ukuba bazixazulele izinkinga ababhekene nazo emhlabeni abaphila kuwo njengoba le njulalwazi ikugqugquzela ukuba umfundi kumele akwazi ukusebenzisa ulwazi olusha ukubhekana noma ukuxazulula izinkinga zemihla ngemihla ababhekana nazo (Svein Sjoberg, 2007) ubeka uthi:

Identifies the core idea of the constructivism approach to learning as knowledge is actively constructed by the learner; not passively received from the outside (2007). Learning is something done by the learner not something that is imposed on the learner as the key factor.

Ukukhomba okuyikhona kungumnyombo wokufunda ngokwenjulalwazi ikhonstrakthivizimu lapho umfundi ezakhela yena ulwazi akuyikho ukuthi

alwemukele ngaphandle (2007). Ukufunda umfundi yinto ayenza yena akuyona into ethathwa njengesemqoka umfundi aphoqwayo ngayo.

Le njulalwazi ivusa imibuzo eminingi eyenza umuntu athande ukwazi ngayo owokuthi ngabe ukufundisa kufaka ukwedluliswa kolwazi noma ukwenza ukuba kufundwe? Lo mbuzo uholela komunye othi ngabe uthisha noma umfundisi ngumuntu onolwazi? Ngokomcwangingi umfundisi ngumuntu onolwazi oluseqophelweni eliphezulu lwesifundo leso asifundele noma aneziqu aqeqeshelwe kuzo. Umfundisi waziwa njengomuntu onolwazi oluningi lwesifundo kunomfundi. Lokhu kuveza ngokusobala ukuthi umfundisi nakanjani kumele abe nolwazi, abe ngungoti wolwazi lwesifundo asiqeqeshelwe. Umcwangingi akuthokozelayo lokhu ngoba le njulalwazi yekhonstrakthivizimu iyakucacisa ukuthi kuyinto okumele umfundi kube nguye obamba iqhaza elikhulu (Sithara YJN Fernando & Faiz MMT Marika, 2017). Lapha umfundisi kumele abagqugquzele abafundi ukuthi bafunde. Ngakho ke umcwangingi yingakho encome ukusebenzisa le njulalwazi ngoba igqamisa ukuthi umfundi nguye okumele abambe iqhaza elikhulu ekufundeni kwakhe kanjalo nomfundisi aqikelele ukuthi ukufunda kuyenzeka. Umcwangingi yingakho efisa ukuthola ukuthi othisha abaqeqeshwe ngokwe-PGCE ne-B.Ed basifundisa kanjani isiZulu ezikoleni.

Ulimi lwesiZulu liwulimi lwesizwe nolusemthethweni futhi olukhulunywa ngabantu abaningi eNingizimu Afrika nangaphandle, ulimi olumele lufundiswe lukhulunywe, lubhalwe futhi lusetshenziswe ngokuyikho. Kumele isizwe siqikelele ukuthi luyagcinwa futhi luyathuthukiswa futhi akufanele lungavunyelwe lushabalale ukuze njalo lwedluliselwe kuzizukulwane ngezizukulwane. UFernando noMarika (2017) naye uyahambisana nokushiwo ngabanye ngenjulalwazi ikhonstrakthivizimu ukuthi ulwazi luqoqwa noma lwakhiwe ngumfundi nokugxila kwakhe olwazini aluthola emphakathini aphila kuwo nosikompilo lwakhe kodwa babuye bazibuze ukuthi ulwazi olwakhiwa umfundi lubuye ligxile nasesikweni lakhe uma uFernando noMarika (2017) ethi:

A traditionalist might argue that the student's social and cultural perceptions are essentially subjective and should be left out of the classroom and that the student should engage learning experience on a purely rational and objective basis.

Abasalandela indlela endala yokufunda bangakusho ukuthi inhlalo nesiko labafundi lilandela indlela abazizwa ngayo futhi kumele kubekwe ngaphandle kwekilasi bese kuba ukuthi umfundi kumele afunde ngolwazi lwezinto ezigxile kulezo emqondweni wakhe nangalokho akuhlosile kuphela.

Umcwaningi ubona kufanele kubhekwe nalokhu ekwedlulisweni kolwazi, ekufundisweni kwabafundi nasekuqeqeshweni kwabo othisha ngoba ulimi lwesiZulu ulimi oluyigugu lwesiZwe samaZulu. Kwazise le njulalwazi igcizelela ulwazi lwenhlalo namasiko lomfundi ngoba ithi iyabasiza abafundi ukuqonda kangcono ulwazi olusha abaluthola esikoleni noma abaqeqeshwe esikhungweni zemfundo ephakeme. Isiko lokufunda nokufundisa kwenzeka ngoba umfundi abe yingxenye yomphakathi ahlala kuwo nokuyilapho umcwaningi azobe eya khona ukuyoqoqa ulwazi locwaningo lwakhe njengoba lokhu kufakazelwa uVygotsky (1988).

Umcwaningi ocwaningweni lwakhe ufisa ukuthola ukuthi kwenzekani ezikoleni ngenkathi othisha abaqeqeshwe ngokohlelo lokuqeqeshwa kwabafundisi lwe-PGCE ne-B.Ed ngenkathi befundisa ulimi lwesiZulu. Ngabe kusebenza indlela yokufunda nokufundisa echazwa injulalwazi ikhonstrakthivizimu egxile ekutheni akube ngumfundi uqobo ozakhela azitholele ulwazi noma yile ndlela egxile ekutheni makube ngumfundisi obamba iqhaza elikhulu ekufundeni komfundi. Njengoba uBolmus noVoeten (2004) bathi bona abafundisi abasemazingeni aphezulu ezemfundo basebenzisa indlela endala abathi ngegxile kumfundisi kuphela lapho umfundisi kunguye odlulisa ulwazi kubafundi kugcine lapho. Ngaleyo ndlela abafundi abenzi lutho bona okwabo ukwemukela lokho abakutshelwa ngabafundisi babo. Okuphikisanayo lokhu nenjulalwazi ikhonstrakthivizimu echazwa uVygotsky noBruner yokufunda okugxila kakhulu kumfundi kunothisha kodwa futhi bathi isebenza kahle uma umfundisi eqeqesheke kahle ekhonweni lokufundisa. Bayakholelwa ukuthi iyona ndlela engenza ngcono iphinde ithuthukise ukufunda. Umcwaningi ubona lokhu kungenza ngcono kuphinde kulithuthukise izinga lokufunda nokufundiswa kolimi lwesiZulu ezikoleni ngisho nakhona ekuqeqeshweni kwabo ezikhungweni zemfundo ephakeme. Lokhu kufakazelwa uLoughran nabanye (2003) uma bethi ukuze kuthuthukiswe izinga lokufunda kwabafundi kubalulekile ukuba kutholakale ukuthi umfundisi usazi kangakanani isifundo aqeqeshelwe kuso nokuyinto afisa ukuyazi umcwaningi kothisha

abafundisa isiZulu, kuphinde kwazeke ukuthi lolo lwazi analo umfundisi luvusiza kanjani umphakathi. U-Eraut (1994:60) ikakhulukazi ekufundiseni noma ebuthisheni uthi injulalwazi ibalulekile olwazini oluyisisekelo somfundi, olwasesikoleni, olwabanye ozakwabo, olwasenyuvesi nalolo azifundela azitholele lona. U-Eraut ubheka izinjulalwazi njengento ethinta umphakathi kanye nezimele. Eyomphakathi yile efakazelwa uPiaget noVygotsky bese bethi le ezimele yile okuxoxwa ngayo negxekwa ngabafundisi engaphandle kokuthinta ukufundisa kwabo -ngeke besakwazi ukuzejwayeza yonani ngoba bengakwazi kwabona ukuxoxa ngalokho abakucabangayo kodwa bexoxa ngalokhu okwenziwa ngabafundi babo nangozakwabo bagcina bengasakwazi ukukhuluma ngalokho okwenzeka ngale kwekilasi okuthinta ukufunda kwabafundi nokufundisa kwabo. Yingakho uShulman (2004:324) ethi abafundisi ezikoleni bagcina sebengazi ngokufundisa kwabo ukuthi bafundisa kanjani. Okungenzeka ukuba kukhona ukungaqondi kubo ukuthi balufundisa kanjani ulimi lwesiZulu ngemuva kokuqeqeshwa emanyuvesi. Abanye uthi lokhu kungenzeka ukuba ngenxa yengcindezi yomsebenzi ababhekana nawo ezikoleni bagcina sebengenakho ukugxila kubo ukuthi ke bafundisa kanjani. UTeagust noHarrison (1999) bathi kahle hle ukufunda kungukuthi isifundo sosuku sihlelwa sethulwe kanjani. Uhlelo lwesifundo luyingxenye enkulu nebalulekile ekutheni uthisha abe yingcweti ekufundiseni kwakhe.

Umcwaningi ukhethe le njulalwazi yekhonstrakthivizimu ngoba ibuye imsize umfundisi ukuba azibheke ukuthi usafundisa kahle yini njengoba ayeqeqeshiwe noma useyanhlanhlatha. Yenza ukuba abone ukuthi ulahleke kuphi, abone ukuthi uzenza kuphi nakanjani izinguquko ukuze njalo aphokophele ukuba umfundisi wekhethele (Lave noWenger, 1990). Ukubuye ubheke emuva kuyingxenye ebucayi nebalulekile emsebenzini wokukhula kwezinga lokufundisa komfundisi (Caderhead noGates, 1993). USchon (1985) uthi uma ukubuye ubheke emuva noma uzibheke kubhekwa njengokujaja ukufundisa noma ukusebenza komfundisi uthi ukuzibona ethuthuka ekhonweni lakhe lokufundisa kungaphazamiseki. Ngakho kumcwaningi ukwenza lolu cwaningo kuyokwenza ukuba abafundisi besiZulu bathole nethuba lokuzibheka noma lokubuyela emuva ukubheka ukuthi basafunda ngokuyikho yini kusukela beqeqeshelwe ukufundisa isiZulu ngokwe-PGCE ne-B.Ed ngoba lapha uthisha angabheka ukuthi kwenzekani ngenkathi ethula isifundo sesiZulu nokuthi kungani kwenzekene ngaleyo ndlela.

Ucwaningo lomcwaningi lubheka ukufundiswa kolimi lwesiZulu ngabafundisi abaqeqeshwe ngokwe-PGCE ne-B.Ed. Kuyacaca nokuthi ukuqeqeshwa kothisha kuyathinteka kule njulalwazi ikhonstrakthivizimu (Vygotsky, 1978). Kuyacaca futhi ngokwale njulalwazi ukuthi ukufunda kwenzeka uma ofundayo ebamba iqhaza engxenyeni yokufunda. Iyakugcizelela ukuqoqwa kolwazi yilo osuke efunda noma eqeqeshwa kusetshenziswa amasu nokuqondiswa ngemisebenzi eyahlukene yokufunda ngokuhlanganyela ukuze lowo ofundayo noma oqeqeshwayo aqonde kangcono lokho akufundayo (Mercer, 1995; Vygotsky, 1978). Njengoba uMercer noVygotsky begcizelela le njulalwazi egqamisa okwenzeka ekilasini ngesikhathi sokufunda nokufundisa ukuthi ubunjalo bolwazi lwakhiwa yibo bobabili ngokubambisana umfundi nomfundisi luncike ebunjalo bokuhumana okwenzeka ekilasini.

Kule njulalwazi ikhonstrakthivizimu sibuye sithole *i-cognitive schema* eyasungulwa nguye uPiaget ngowe-1926 kodwa uBartlett ngowe-1932 wabe eseyethula. Kwase kuthi ngowe-1970 u-Richard waseMelika wayibuyekeza. Kulo mcabango kukhona ukuhlobana okuthile nenjulalwazi ikhonstrakthivizimu ehlotshaniswa nokufunda nokuqeqeshwa komfundisi noma ukufunda nokufundiswa komfundi. Nakuwo lo mcabango wesikematha siwumcabango obanzi wokuphathelene nolimi, okuqukethwe nesikematha sokufomali. Njengoba umcwaningi egxile ekufundisweni kolimi lwesiZulu yikho lokhu okuphawulwa yilo mcabango wokuhlaziya azobe ekubheka ngqo kubafundisi bolimi abaqeqeshwa ngokwe-PGCE ne-B.Ed. Kule ndlela yokuhlaziya ulwazi luhlelwa ngokwezigaba zalo. Le njulalwazi yesikematha imele ulwazi mayelana nemicabango ngokuthile kanye nobudlelwane bakho nendlela okwenzeka ngayo ezimweni ezahlukene. Lapha umcwaningi uzothola incazelo yokuthi abafundisi balusebenzisa kanjani ulwazi abaluthole ngenkathi beqeqeshwa ngokwe-PGCE ne-B.Ed emanyuvesi ukufundisa abafundi ezikoleni (Rumelhart, 1980; Zang, 2010). Le njulalwazi inakho ukuhlobana nenjulalwazi ikhonstrakthivizimu ngoba yona ithi lokhu okufundwayo noma okuqukethwe akuzithwaleli incazelo ephelele kodwa okuqukethwe kunika ofundayo inkombandlela yokuthi akwazi ukwakha incazelo ephelele esukela kulolo lwazi asuke evelo enalo noma olwazini analo lwaphambilini. Njengoba injulalwazi ikhonstrakthivizimu ikugcizelela ukuthi umfundi noma oqeqeshwayo usuke evelo enalo bese elumbanisa nolwazi olusha ukuze aqonde kangcono akufundayo. Lolo lwazi ke asuke evelo enalo yilo olubizwa ngesikematha. Lokhu kuhlenganisa ngisho

umfundi ulwazi analo mayelana nomhlaba noma nomphakathi ahlala kuwo (Rosenbalt, 1938).

3.2.1 Isikematha Solimi

Isikematha solimi isikematha esisho ulwazimagama nolimi lulonke abafundi abasuke benalo. Yikho lokhu okwenza ukuba okufundiswayo akuqonde kangcono futhi akuhlolisise lokho akufundayo baphinde balithuthukise ikhono labo lokufunda (Anderson noSpiro, 1978). Isikematha solimi senza umfundi akwazi ukuhlanganisa ulwazi aluzuzisa ngenkathi efundiswa nguthisha nasekuxhumaneni nabanye okungaba ulwazimagama, izincazelo nezimiso zolimi. Lokhu kufakazelwa nanguCecil (2003) uma ethi abafundi bafinyelela ekufundeni nasekwazini ulimi ngokuba baluthole kubantu abasondelene nabo lapho besuke befunda ngokuthintana nomphakathi abaphila kuwo nokuyilapho bezakhela khona ulwazi oluyisisekelo. Lokhu kuveza ukuthi ukufundiswa kwabafundi bolimi ngempumelelo akuthuthukiswa ukufunda ulimi lwesiZulu abalufundiswa ngabafundisi ezikoleni kuphela kodwa nakulabo abaxhumana emphakathini abaphila kuwo. Lokhu kukhombisa ukuvumelana nalokho okushiwo injulalwazi ikhonstrakthivizimu. Umfundi ulwazi abasuke enalo mayelana nabakufundiswe ngabafundisi kusho ukukwazi ukusebenzisa ikhono lokufunda nokufundisa ngempumelelo. Kepha kungagcini lapho ngolwazi abaluzuzile kodwa kuze kufike lapho sebekwazi ukulusebenzisa bexhumana empilweni yabo yemihla ngemihla.

3.2.2 Isikematha Sosikompilo

Injulalwazi ikhonstrakthivizimu ibuye iphawule ngosikompilo lwalowo ofundiswayo noma oqeqeshwayo ukuba nalo luyamsiza ukwakha ulwazi. Kunjalo nasekufundeni nasekufundisweni kolimi lwesiZulu, ulimi olugcizelela ulwazi lwamasiko namagugu lowo ofundayo noma oqeqeshwayo asuke enawo. Kuyacaca ukuthi umfundisi wolimi lwesiZulu kanjalo nomfundi kumele abe nolwazi analo ngosikompilo lwakhe. Lapha lowo oqeqeshwayo okukanye umfundi kumele abe nencazelo azakhele yona ngesimomqondo nokungamagugu olimi lwesiZulu. Lokhu kwenza ofundayo alulumbanise kalula ulwazi olusha nolwazi avele enalo bese kuthuthukisa izinga nolwazi ngalokho akufundayo.

3.2.3 Isikematha Sokuqokethwe

Ngokomcwaningi ocwaningweni lwakhe ubona kusemqoka ukuba umfundisi

ngesikhathi sokuqeqeshwa athole ulwazi olujulile lwesifundo asiqeqeshelwe kanjalo nomfundi abe nolwazi olujulile lwesifundo asifundiswayo sesiZulu. Kanjalo nalolu hlobo lwesikematha sokuqukethwe siwuhlobo lwesikematha esisho ulwazi lwesifundo umfundi asuke enalo mayelana nokufunda noma nokuqeqeshwa kwakhe. Le njulalwazi yesikematha sokuqukethwe sikubeka kucace ukuthi kuyingozi ukuba nolwazi oluncane lokuqukethwe isifundo asiqeqeshelwe uthisha ngoba kwenza abe mancane amathuba okwedlulisa ulwazi kubafundi kanjalo nabafundi abanolwazi oluncane lwesifundo isibonelo solimi lwesiZulu kwenza abe mancane amathuba okuthi bakwazi ukuzakhela izincazelo eziphelele ezihambelana nakufundiswayo. Futhi lokhu kwenza nomfundisi angabi nokuzethemba ngesifundo solimi lwesiZulu asifundisayo (Shuying, 2013). Lokhu kunobudlelwano obukhulu nokushiwo injulalwazi ikhonstrakthivizimu.

3.2.4 Isikematha esifomali

Isikematha esifomali siyangena naso ocwaningweni lomcwaningi ngoba simayelana nohlelo, uhlaka nesakhiwo sokuqukethwe noma salokho umfundisi azokufundisa noma umfundi azokufunda. Singabuye sisho ulwazi lokuhlela nezindlela zokwethula isifundo sosuku. Ulwazi lokuhlelwa nokwethulwa kwalokho okuzofundiswa kusemqoka nokuthi kuzofundiswa kanjani ngoba kunezinhlalo zokuthintekayo kusikematha esifomali olimini lwesiZulu, isibonelo, izindaba ezimfushane, amanoveli, imidlalo, imvusangqondo/ ama-esityi, imibiko, izithombe, njalo. Konke lokhu kwehlukani noma ngokwesakhiwo sakho, irejista kanjalo nokuhlelwa nokwethulwa kwakho ekilasini (Shuying, 2013).

3.3 Abacwaningi abancoma ukusetshenziswa kwekhonstrakthivizimu ocwaningweni olwehlukene oluphathelele nokufunda nokufundisa

Umcwaningi wabona kufanele ocwaningweni lwakhe ukuba asebenzise injulalwazi ikhonstrakthivizimu njengenjulalwazi efanele lolu cwaningo olubheka ikhono lokufundisa isiZulu kothisha ngemuva kokuba beqeqeshwe ngendlela ye-PGCE neye-B.Ed. Le njulalwazi kubonakala yabasiza abanye abacwaningi ukubheka nokuhlola ikhono lokufunda nokufundisa. Yingakho nomcwaningi ayiqoka ukuba abahlale abheke ikhono othisha abafundisa isiZulu abanalo ezikoleni ngemuva kokuba sebeqeqeshwe ngendlela ye-PGCE neye-B.Ed.

Nakuba ngenhla umcwaningi ephawulile ngenhla mayelana nezincithabuchopho ezasungula injulalwazi ikhonstrakthivizimu ezinjengo Socrates phakathi kweminyaka ye-1724-1804, John Dewey ngeminyaka ephakathi kweye-1859- 1951, Jean Piaget ngeminyaka ye-1896-1980, Jerome Bruner ngonyaka we-1960, Vygotsky ngowe - 1962 kodwa kuyavela ukuthi namanje basekhona nabanye abacwaningi abasakuncoma ukusetshenziswa kwale njulalwazi uma kwenziwa ucwaningo njengalaba abalandelayo:

UReagan (2009) ocwaningweni lwakhe oluthi *Language matters, Reflections on educational Linguistics* wachaza ukuthi abacwaningi abalandela ikhonstrakthivizimu ulwazi njengolukhuliswa ngokwenhlalo bese lwedluliswa ngokusebenzisa isiko. Wathi ikhonstrakthivizimu igcizelelela ukwakhiwa kolwazi nobunjalo bokufunda komuntu. Enye yenqubo yokufunda nokufundisa usebenzisa ikhonstrakthivizimu iveza igumbi lokufundela liyindawo yokuxoxisana futhi kubuye kubhekwe lokhu obekuxoxwa ngakho. Njengoba nomqeqeshi afisa ukuzibonela othisha besiZulu befundisa isiZulu emakilasini. Kulolu cwaningo kwakuhloswe ukuthuthukisa ulimi lokufundisa ukuze abafundi bakwazi ukuqonda okuqukethwe yisifundo nakho konke okuphathelele naso kuyo yonke ikharikhulamu nakuyo yonke inqubo yokufunda nokufundisa. Umcwaningi uyavumelana noReagan uma echaza le njulalwazi ikhonstrakthivizimu ukuthi ibalulekile ekufundisweni kolimi noma ngabe ulimi lokuqala noma ngabe ulimi lokwengeza noma ngabe ulimi luyafundiswa noma lusetshenziswa uma kufundiswa. Kumele luthuthukiswe ulimi lokufundisa ukuze abafundi abafundiswayo bakwazi ukuqonda ulimi lokufunda nokufundisa.

Ocwaningweni lukaMaheshwari noThomas (2017) olwaluthi *An analysis of the effectiveness of the constructivist approach in Business Statistics*, lwaluhlola ukusetshenziswa kolimi lokwengeza okuyisiNgesi olwalusetshenziswa ekufundiseni isifundo seZibalobalo zesifundo ngeZamabhizinisi lapho kwabhekwa khona abafundi abafundiswe kusetshenziswa ikhonstrakthivizimu nalabo abafunda bengayisebenzisi ikhonstrakthivizimu. Imiphumela yalolu cwaningo lwaveza abafundi abakhombisa izinga eliphezulu lokukhuthazeka futhi bathola amaphuzu aphezulu uma befundiswa kusetshenziswa injulalwazi ikhonstrakthivizimu uma kuqhathaniswa nalabo ababefunda kungasetshenziswa indlela yekhonstrakthivizimu. Kulolu cwaningo ngisho isakhiwo sekharikhulamu esixile kule njulalwazi ikhonstrakthivizimu siyabasiza abaqeqeshwayo ukuba bakwazi ukuba yingxenye yokufundiswayo kubuye kuthuthukiswe nenqubo

yokufunda komfundi. Umphumela walolu cwaningo kwaba ukuthi iyathuthuka indlela yokwenza yabafundi abaqeqeshwayo esifundweni seZibalobalo zesifundo zeZamabhinisi. Laba abafundiswa kulandelwa indlela yekhonstrakthivizimu bayathuthuka futhi banokukhuthazeleka kunalabo abafunda ingasetshenziswanga ikhonstrakthivizimu.

Umcwaningi uMohammed noKimjo (2020) ocwaningweni lwakhe olwakhe oluthi *Role of constructivism in the enhancement in Social Studies education* lapho echaza khona ikhonstrakthivizimu njengesitayela sokufundisa ubuciko sibeka phambili lowo oqeqeshwayo noma umfundi njengabafuna ulwazi futhi babuye bafune ukuluqonda. Njengoba uBada no-Oselugan (2015) nabo bavumelana nabacwaningi abashiwo ngenhla ukuthi ikhonstrakthivizimu igxile kakhulu kulo osuke efunda noma eqeqeshwa, ngakho ikhuthaza oqeqeshwayo ukuba abe neqhaza elikhulu kulokhu akufundiswayo kunokuba abe ngolalelayo nje kuphela angasho lutho nagolwazi aluzwile. Kanti uVirginia uthi kuyikhonstrakthivizimu oqeqeshwayo ukwazi ukuzakhela yena ulwazi olusha kulokho asuke evele ekwazi futhi ekholelwa kukho. Uthi ikhonstrakthivizimu injulalwazi echaza ngokufunda ngoba yilapho umuntu efunda khona futhi ekwazi ukuthuthuka. Akuyona injulalwazi echazela umuntu ukuthi kumele bafunde kanjani. Okwagqama emphumeleni wocwaningo ukuthi kunezindlela ezahlukene ezisetshenziswayo zokusebenzisa ikhonstrakthivizimu uma ususegunjini lokufundisa.

Kwagqama ukuthi kunendlela esetshenziswa ngothisha okungaba ngeyokuqaphela indlela okuqashelwe ngayo inhlalo ekufundeni nasekuthuthukiseni ukufunda komuntu ngamunye. Okwesibili ehlobene nalokho okuphathelele nokufundiswayo noma lokho okuqukethwe isifundo. Kwagqama ukuthi ikhonstrakthivizimu igxile kakhulu kuyipharadayimu yomhumusho ibuye igxile emntwini ngamunye nakulokho okushiwo isiko lokuqukethwe nomqondo walokho okufundiswayo.

UMakgato (2012) ocwaningweni lwakhe ocwaningweni lakhe olwaluthi *Identifying constructivist methodologies and pedagogic content knowledge in the teaching and learning of technology*. Kumphumela walolu cwaningo kwatholakala ukuthi othisha abanakho ukuzisebenzisa ngokuyikho izindlela nemigomo yekhonstrakthivizimu ekufundeni nasekufundiseni kwabo isifundo seZobuchwepheshe. Othisha babuye bakhombise ukungabi nolwazi lokufundisa lokho okuqukethwe isifundo i-Pedagogic

content knowledge (PCK). Kulolu cwaningo kwanconywa ukuba ezihlelweni zokuqeqeshwa kothisha sebesezikoleni ifakwe le njulalwazi yezindlela zekhonstrakthivizimu nemigomo yayo ekufundeni nasekufundisweni kwalokho okuqokethwe isifundo esifundweni seZobuchwepheshe. Okwenza nomcwaningi abone nesifundo sesiZulu naso kungamele sisale ngaphandle kulokhu. Lolu cwaningo lwaze lwaveza nokuthi othisha kumele babe ngababuye babheke emuva ukuhlola ngabe ukusebenza kwabo kusalandela izimiso zabo yini futhi babuye benze ucwaningo ngamakilasi abawafundisayo. Uthi lokhu kwenza ukuba balithuthukise futhi balenze libe ngcono ikhono labo lokufundisa nangomuso. Lokhu kusho kungenxa yokuba kuyabonakala ukuthi uMakgato wakuthola ocwaningweni lwakhe uthi othisha bafundisa iminyaka kodwa bebezisebenzisela indlela endala yokufundisa hhayi le enconywa kule njulalwazi yekhonstrathivizimu egxila kakhulu kulowo ofundiswayo.

U-Adak (2017) ocwaningweni lwakhe owaluthi *Effectiveness of constructivism approach on academic achievement in science at secondary level* lapho ethi khona izindlela zokufundisa ezilandela ikhonstrakthivizimu ziyakwazi ukuthuthukisa izinga lokwetshisa ulwazi oluqokethwe lwalokho okufundwayo ngokusezingeni eliphezulu. Lokhu kwenza ukuba abafundayo abafunde ngenjabulo nangentokozo futhi benze nokufunda kuqhubeka kahle ekilasini kanti uthisha uba ngosizayo ngenkathi abafundi likhula ikhono labo lokufunda uma bethatha imiyalelo abayinikwa uthisha. Uthi ukusetshenziswa kwekhonstrakthivizimu ezikhungweni zemfundo ephakeme yenza abaqeqeshwayo bafunde ngokusezingeni eliphezulu. Ukuze nabaphathi bezikole baqonde ngalokhu kumele baqonde kuqala ukuthi kumele imfundo yeseke kanjani kanye nazo zonke izinsizakufunda komfundi okumele zisetshenziswe. Abashayimithetho nabo kwanconywa ukuba kumele ikhonstrakthivizimu bayenze ingxenye enkulu ekuhlelweni kwe kharikhulamu nakumalungiselelo azo zonke izinhlela ezimiselwe imiphumele elindelekile yokufunda nokufundisa.

U-Adom, Yeboa no-Ankrah (2016) ocwaningweni lwakhe olwaluthi *Constructivism philosophical paradigm: Implication for research, teaching and learning* injulalwazi ikhonstrakthivizimu uthi iyingxenye yamathuluzi alusizo ekwenzeni ucwaningo olwenziwa emikhakheni eyehlukene kanye nasekuqondeni kangcono imisebenzi yokufunda nokufundisa ezingeni lezemfundo. Kanti uHonebein (1996) iyona njulalwazi eyenza ukuba abantu abakwazi ukuzakhela ulwazi lwabo nolwazi lomhlaba abaphila

kuwo ngokuthi babe nokuqonda izinto ababhekana nazo bese bekwazi ukubheka lezo zinto abedlule kuzo. Uthi akukho ukuqonda kahle lokhu uma kulandelwa indlela endala yokufundisa lapho kumele kube nguthisha njalo oma phambi kwekilasi kukhulume yena yedwa. Kodwa ukufunda kusetshenziswa izindlela ezihambisana nekhonstrakthivizimu zincoma ukuba kube yilowo ofundayo ozithilela yena ulwazi ngokuba kube nguwe owenza okuthile (Kalender, 2007). Uma kunguthisha njalo ohlale egxisha abafundi ngolwazi, abafundi bagcina bengakhuli, bagcina bengakwazi ukuzitholela bona ngokwabo ulwazi. Lokho kwenza ukuba kwalokho abakufundisiwe bagcine bekukhohlwa. UKalender (2007) uveza ukuthi abafundi kumele kube yibo abazikhathazayo ngokuthi kungani kunesidingo sokuthi bafunde,

Ocwaningweni lukaDlamini (2017) olwaluthi *A Construction framework to prepare teachers for sustainable rural learning ecologies* lapho le injulalwazi yaba nokukwazi ukuxazulula izinkinga ezazikhona njengokungasebenzisani wathi kwabanokuxazuleka kulezi zinkinga ezazikhona ezilandelayo ukungasebenzisani ngokubambisana phakathi kwe- *Teacher Education Institution (TEI)* nezimo zokufunda zasemakhaya, ukungazibandakanyi kwabazali basemakhaya ekufundeni kwezingane zabo, othisha nabafundi abangasenawo umdlandla wokufunda nokufundisa ezindaweni zasemakhaya, ukungesekwa ngokwanele kwemfundo yasemakhaya uhulumeni okwehluleka kothisha ukuba bavumele abafundi ukuba bakwazi ukuzakhela olwabo uwazi ngesikhathi befunda. Konke lokhu kwaxazululeka ngesikhathi kusetshenziswa injulalwazi ikhonstrakthivizimu.

U-Owusu (2017) ocwaningweni lwakhe oluthi *The impact of constructivist based teaching method on secondary school learners' errors in algebra* wafuna ucwaningoqhathaniso phakathi kwezindlela zokufunda ezilandela injulalwazi endala i-*traditional theory* nalezi ezilandela izindlela zokufunda ezilandela injulalwazi ikhonstrakthivizimu kubafundi abafunda *i-algebra*. Ucwangingo lwakhe lwabona ukuthi banokwenza amaphutha amancane abafundi abafundiswa ngendlela yekhonstrakthivizimu kunalaba abalandela indlela endala.

3.4 Abacwaningi abagxeka ukusetshenziswa kwekhonstrakthivizimu ocwaningweni olwehlukene oluphathelele nokufunda nokufundisa

Kanti uTerhart (2003) yena uthi ikhonstrakthivizimu ayiyimeli kahle ipharadayimu yokufundisa ngendlela ehluke kule yezinjulalwazi ezolandela indlela endala yokufundisa. Nakuba kuphumelela ukusetshenziswa kwayo kwezinye izingxenye zezemfundo kodwa ayikhulami ngokusuka endleleni endala yokufundisa. UFox (2001) uphawula ngokugcizelelwa kwabafundi ukuba babambe iqhaza kukhonstrakthivizimu kodwa okubuye kutholwe ukuthi yona le khonstrakthivizimu ibuye iyichithe indaba yomqondo wokulalela ukufunda ngokuphindaphinda nazo zonke izindlela zokufunda ezisetshenziswa endleleni endala yokufundisa. Abacwaningi abanjengo (Biggs, 1988; Jinao Cortazz, 1988) babona ukuthi ngenkathi kusetshenziswa izindlela ezivuna injulalwazi ikhonstrakthivizimu kubandakanya umuntu ngamunye noma ukuxhumana ngamaqoqo ekilasini kodwa ayikuqinisekisi njalo ukufundisa ngempumelelo kanti amakilasi amakhulu anezitshudeni ezingama-30 kuya kwezingama-70 ibuye yenze abafundi bengakwazi ukuzama ukufunda.

Uma kubhekwa ubuhle nobubi benjulalwazi ikhonstrakthivizimu kuyavela ukuthi ibuye igweme ukufunda ngqo kunalokho uthisha uyabasiza nje abafundi ekutheni abzitholele bona ngokwabo ulwazi. Ikhonstrakthivizimu ikhombisa ukushoda ngesakhiwo ngoba kuyenzeka abafundi badinge indlela ehlelekile ukuze bakwazi ukufunda ngokusezingeni eliphezulu. Ikhonstrakthivizimu ibuye yenze ukuba zeqiwe ezinye izinto ezihlelelwe ikharikhulamu esuke ihambisana nalokho okuzofundwa yilowo mfundi futhi nazoba enolwazi ngayo. Lokhu sekwenze ukuba abanye abafundi basilele kwabanye. Le ndlela ayikukhuthazi ngisho ukufakwa kwamamaki okuyikhona okusebenza kakhulu endleleni endala yokufunda kunalokho igcizelela ukubaluleka kokuzihlola kwabafundi ngokwabo nendleleni abafunda ngayo okuyinto leyo engaholela ekutheni ofundayo asilele kodwa ngaphandle kokuhlolwa okumisiwe okunokuqondwa futhi kwaziwe nanguthisha okukhombisa ukuthi umfundi lowo noma ube nokuhluleka. Njengoba kungekho ukuhlolwa okuyikhona khona, umfundi ngeka akwazi ukwakha ulwazi njengoba injulalwazi koze kube ukwenza lokho okwenziwa ngabanye abafundi. Ikhonstrakthivizimu ibuye yenze abafundi babe nokudideka nokukhathazeka ngoba ngeke bakwazi ukwakha ubudlelwano phakathi kweqoqa nolwazi abanalo nalolo abangalwazi okumele bazifundele lona bona.

Uthi ikhonstrakthivizimu ingaba nendawo yayo ohlelweni lokufunda kodwa uma ingasetshenziswa kulo lonke uhlelo lokufunda ibuye ibe nokungahambi kahle. Abafundi yize beba nakho ukuhlomula ngemigomo yekhonstrakthivizimu ehlanganiswe nabakuhlelelwa ekilasini ngale kwalokho abafundi badinga isakhiwo esikhulu nokuhlolwa ukuze baphumelele. Abanye abacwaningi abaphikisanayo abayigxekayo injulalwazi ikhonstrakthivizimu ngo (Kirschmer, Sweller noClark, 2006) bathi le ndlela ikhuthaza ukufundiswa kwabafundi belawulwa noma bengalawulwa nhlobo abafundi. Abacwaningi abanjengoBrown noCampione,1994; Hardiman, Pollatsek noWeil,1986 Moreno, 2004 Touvinen noSweller,1999 baphawula ngokuthi uma abafundi befunda benokungalawulwa ngokwanele baba ngabangahlelekile futhi babe nokudidekale (Kirchmer, Sweller noClark, 2006:6). Umcwaningi uKirschmer nabanye, (2006) uveza indlela yokungalawuli abafundi ngendlela eyanele eyenziwa kukhonstrakthivizimu igwema ukuzitholela ulwazi okubuye kukhombise okungalawuli okugqamisa ukuthi le ndlela ibuye ingasebenzi kahle kwezinye izindawo.

Okunye abacwaningi abagxeka ikhonstrakthivizimu abakushoyo ukuthi abafundi kudingeka ukuba bakwazi nokuxhumanisa ulwazi lwabo abasuke benalo nezinto eziphathekayo ukuba baqiniseke ukuthi balutholile lolo lwazi kanti injulalwazi ikhonstrakthivizimu ayikuncomi ukufunda okunjalo. Abacwaningi abagxeka ikhonstrakthivizimu bakholelwa ukuthi abafundi badinga ukubonisa imiphumela yokufunda kwabo ngezinto eziphathekayo ukuze imiphumela yokufunda ngokubonakalayo iqhubeke nokucija nokulolonga ukucabanga komfundi. Ikhonstrakthivizimu igxila kakhulu kulokho okufuna umfundi acabange akushiye ngaphandle okuphathelene nendawo nobuchwepheshe. Ibuye ikhuthaze ukucabanga kwabafundi beyiqoqo ikhohlwe umfundi ngamunye nakuba ukufunda kumele kube ngokukhuthaza ilungelo lomuntu nomuntu. Ngaleyo ndlela ikhono lomfundi ngamunye alithuthuki ngoba umsebenzi usuke wenziwa ngamaqoqo. Kubonakala kungokubanzi kakhulu ukufundisa ngendlela yekhonstrakthivizimu ngoba njalo kudinga ukuthuthukiswa njalo kwabaqeqeshwayo okubizayo nokuthatha isikhathi eside. Okungeke kwenye inkathi kuzwakale uma kubhekwa isabiwomali sesikole noma sesikhungo semfundo ephakeme. Ngenxa yokuba kusuke kunabafundi abaningi ekilasini othisha ababe besakwazi ukusebenza belandela ikharikhulamu kubo bonke abafundi njengokuba nolwazi lwabo abanalo lwehlukene. Kukhona okuhle ngekhonstrakthivizimu kodwa kuyacaca ukuthi isebenza kahle kubafundi abanemuva elihle futhi ikilasi lakhona

lifuna izinto eziningi kakhulu ezingeke zibe khona ezikoleni ezinabafundi abadla imbuya ngothi.

Kudingeka othisha babe nesikhathi esithe xaxa sokuzilungiselela. Kwakhona ukuthi baze abafundi baze bejwayelane nokufunda phansi kwalesi simo kudinga isikhathi esithe xaxa. Abafundi bangaba ngababambiqhaza futhi belandela kahle konke okushiwo uthisha kodwa kungenzeka bathole ekugcineni okungekhona okumele bakuthole. Lokho bese kwenza uthisha engakwazi ukuhlola ukuthi abafundi bathole khona yini okumele bakuthole ekugcineni. Olunye ulwazi olwedlule lwabafundi abanalo alukho ezingeni elifanayo. Lokhu kungaphazamisa ukufunda kwalabo abadinga ukwesekwa ukuze bafunde kahle osekwedlule kubuye kuphazamiseke ukufunda kwabo bonke abafundi njengoba kuba ngumfundi ozitholela yena ulwazi. Lokho kubiza ukuba uthisha asebenzise izindlela zamasu okuhlola eziningi kunalezi eziba sendleleni endala yokufunda. Ukufunda nokufundisa ngendlela yekhonstrakthivizimu akusebenzi kuzo zonke izifundo ngakho lokho kwenza ukuba abanye abafundi bephuze ukuqedela eminye imisebenzi.

3.5 IQOQA LESAHLUKO SESITHATHU

Kulesi sahluko umcwaningi ubexoxa ngenjulalwazi yocwaningo okuyiyona asusele kuyo ucwaningo lwakhe nokuyiyona njulalwazi azoyisebenzisa ukuqhuba ucwaningo lwakhe ukuze aphumelele ukuzeza izinhloso zocwaningo, okungukubheka amava abafundisi abafundisa ulimi lwesiZulu abanawo ezikoleni ngemuva kokuqeqeshwa ngokwe-PGCE ne-BE.d. Lesi sahluko sichaze ngemvelaphi nabasunguli benjulalwazi ikhonstraktivizimu, sachaza ngokuthi yona iyini, ngabe bathini abanye ongoti noma abacwaningi ngenjulalwazi ikhonstrakthivizimu, ithini imiqondo nemicabango ngenjulalwazi ikhonstrakthivizimu, iyiphi noma iziphi ezinye izinjulalwazi ezinobudlelwano nekhonstrakthivizimu futhi kungani, buyini ubuhle nobubi bayo nokuthi umcwaningi ubone kungani le njulalwazi ilungele ucwaningo lwakhe.

ISAHLUKO SESINE

40 UMKLAMO, IPHARADAYIMU NEZINDLELA ZOCWANINGO

41 ISINGENISO

Njengoba umcwaningi esahlukweni esedlule ebheke uhlaka lomcabango nenjulalwazi yocwaningo azoyisebenzisa ukuqhuba ucwaningo lwakhe. Kulesi sahluko umcwaningi uzoxosa ngomklamo, ipharadayimu nezindlela zokuqhuba ucwaningo ukuze akwazi ukuphendula imibuzongqangi yocwaningo. Njengoba umcwaningi ubese wachaza esahlukweni sokuqala ukuthi mine kuphela imibuzongqangi okumele iphendulwe kulolu cwaningo lwakhe. cwaningo luzobe luyucwaningo lobunjalo botho futhi luzosebenzisa yona le ndlela yecwaningo lobunjalo botho ukuqoqa ulwazi. Lolu cwaningo luzothatha indlela yefenominoloji njengoba umcwaningi ezoya ezikoleni ezinhlanu zaseYingini i-King Cetshwayo ezinganga-FET eyokwethamela izifundo ezizobe zifundiswa othisha abaqeqeshwe ngokwe-PGCE nabe- B.Ed aphinde axoxisane nothisha asebenkantshubomvu ekufundiseni ulimi lwesiZulu abangaqeqeshwanga ngalezi zindlela. Uzophinde abonane nabaphathi bezikole, abaphathi beminyango yezilimi ezikoleni kanye nabeluleki bezilimi emnyangweni wezemfundo ukuze aqondisise kahle ngakucwaningayo.

Lolu cwaningo luzoba ngaphansi kwepharadayimu yomhumusho. Umcwaningi uzobe ecacisa enika nezizathu ezenze ukuba aqoke ipharadayimu yomhumusho, umklamo wocwaningo nezindlela azozisebenzisa ukuqhuba nokuhlaziya imininingo eyucwaningo lobunjalo botho azoyiqoqa esebenzisa izindlela ezintathu zokuqoqa ulwazi: izinhlolelwazi ezisakuhleleka, ukwethamela izifundo zothisha abaqeqeshwe ngokwe-PGCE, abe-B.Ed nalabo asebenkantshubomvu futhi abangaqeqeshiwe ngalezi zinhlelo zombili ezahlukene kanye nokuhlaziya ulwazi lwemibhalo. Uzoxoxa nezinhloko zeMinyango yeZilimi, axoxe naBeluleki besifundo sesiZulu. Umcwaningi uzochaza nangendlela eqokiwe ukuqhuba lolu cwaningo ukuthi yona yehluka ngani kwezinye, akhulume nangokulandelwa kwenkambiso elungileyo yocwaningo egcizelela nokubaluleka kokulandela umgomo wokuqiniseka ngokukholeka nobuqiniso uma kwenziwa ucwaningo. NgokukaBertram noChristiansen (2014) bachaza umklamo wocwaningo ngokuthi ungamalungiselelo achaza ukuthi umcwaningi uzoluqoqa

aluhlele kanjani ulwazi alutholile ngenkathi ephendula imibuzo yocwaningo. Ngakho lokhu kuveza ngokusobala lokhu ukuthi umklamo wocwaningo ungenye yezingxenye ezibalulekile uma umuntu enza ucwaningo.

4.2 UCWANINGO OLUYUCWANINGO LOBUNJALO BOTHO

Lolu cwaningo luzosebenzisa indlela yokuqoqa ulwazi ucwaningo lobunjalo botho ngoba luyucwaningo oluzokhiqiza imiphumela engafaki ubungako noma nezindlela ezifaka ukubala okukanye kungavelanga izindlela ezifaka izibalo noma izinombolo zokuthile (Straus & Corbin, 1990).

Kwazise phela kuvamise ukuba ocwaningweni locwaningo lobunjalo botho kutholakale ucwaningo lwesimo (*case study*) ucwaningo lwe-ethinografi (*ethnography*) nocwaningo lwefenomenoloji (phenomenology). Lolu cwaningo luyucwaningo lobunjalo botho ngoba luzogxila ekuhunyushweni, ekucubungulweni nasekuqondisisweni kokwenzeka ezimweni zababambiqhaza bocwaningo ngobunjalo babo besezindaweni zabo (Mason, 2002). Luzolandela indlela yokuqoqa imininingo yocwaningo lobunjalo botho ngenxa yokuthi imibuzongqangi yocwaningo idinga ukuphendulwa ngemininingo engamazwi namabinzana nokubukela ababambiqhaza bocwaningo besezindaweni zabo. Yikho konke lokho okuyizizathu zokuba umcwaningi akhethe ukusebenzisa indlela yecwaningo lobunjalo botho ocwaningweni lakhe.

Ocwaningeni oluyucwaningo lobunjalo botho umcwaningi ungunya lokuhumusha lokho akubone kwenzeka kubandakanya nesimomqondo sababambiqhaza bocwaningo kulokho acwaninga ngakho. Igunya alitholayo umcwaningi ngelokuhumusha izincazelo ezedluliswa ngababambiqhaza bocwaningo ngolimibuthule mayelana namava abanawo abafundisi bolimi lwesiZulu uma belufundisa ezikoleni eziqokiwe (Newman, 2000). UCreswel (2007) uyavumelana noNewman (2000) uma bephawula ngokuthi ocwaningweni oluyucwaningo lobunjalo botho kuqoqwa imininingo ephendula imibuzongqangi yocwaningo ngababambiqhaza bocwaningo bebe besezindaweni zabo abasebenza kuzo nsukuzonke. Umcwaningi uzitholela yena mathupha izimpendulo noma izincazelo ngalokho asuke ekubonile ngenkathi ababambiqhaza bocwaningo bebukwa benza okuthile ngendlela abejwayele ukukwenza ngayo ngokuvamile. Lokhu kwenza ukuba umcwaningi achithe isikhathi esiningi ekuleyo ndawo ebuka ukuthi yikuphi abakwenzayo noma abakukhulumayo. Nakulolu ke ucwaningo umcwaningi uzolandela

izimiso zocwaningo olusebenzisa indlela ucwaningo lobunjalo botho ngoba uhlose ukuthola amava abo abawakhombisayo uma befundisa isiZulu ngemuva kokuba beqeqeshwe ngokwezinhlelo ezingefani zokuqeqeshwa kothisha olwe-PGCE ne-B.Ed.

Umcwaningi uzohlaziya imininingo azoyiqoqa ngokwenza izinhlolelwazi ezisakuhleleka nabafundisi bolimi lwesiZulu asebenkantshubomvu ekufundiseni isiZulu futhi abangaqeqeshwanga ngokwalezi zindlela zombili, izinhloko zeminyango yezilimi, abaluleki bolimi lwesiZulu, ukubukela abafundisi besiZulu abaqeqeshwe ngokwe-PGCE ne-B.Ed befundisa isiZulu emakilasini nokuhlaziya imibhalo. NgokukaStraus noCorbin (1990) ucwaningo locwaningo lobunjalo botho luvame ukuba lusetshenziswe phansi kocwaningo olwahlukene okungaba ucwaningo lwesimo (*case study*), ucwaningo lwe-ethinografi (*Ethnography*) nocwaningo lwefenomenoloji (phenomenology). UColen; Manion no-Morrison, (2008:253) bachaza ucwaningo lwesimo ngokuthi:

A case study is a specific instance that is frequently designed to illustrate a more general principle

Ucwaningo lwesimo luhlelelwe ukubonisa ngqo imigomo ejwayelekile.

Bachaza ngokuthi ulwazi olutholakalayo ocwaningweni luvame ukwakha isithombe ngokwenzeka kwezinye izimo ezifanayo nesimo esicwaningiwe.

Kanti ocwaningweni lwe-ethinografi umcwaningi usuke ecwaninga ngamaqembu abantu bamasiko ehlukeni angacubungula isizwe sonke noma iqembu elithile eliyingxenye yeqembu olulandela usikompilo oluthile. Umcwaningi ukuze enze lokho kumele abe ingxenye yeqembu acubungula ngalo. Kuthiwa angahlala isikhathi esingaba izinyanga noma iminyaka kuye ngokuthi zithini izinhloso nezinjongo zocwaningo. Ucwaningo lwefenomenoloji lona lugxila ekucubunguleni nasekuhlaziyweni kwencazelo esuke inikezwe ngababambiqhaza bocwaningo ngezinto abahlangabezana nazo ngesimo okucwaningwa ngaso, (van Wyk & Taola, 2015). Kulezi zinhlobo ezintathu zocwaningo umcwaningi uvama ukuqoqa ulwazi ngokusebenzisa izindlela zokuxhumana ezejwayelekile nababambiqhaza bocwaningo.

4.2.1 IPHARADAYIMU YOMHUMUSHO (*INTERPRETIVE PARADIGM*)

Umcwaningi uyavumelana noBertram noChristiansen (2014) uma bethi ipharadayimu yomhumusho nekhonstrakthivizimu ngenxa yokuthi nayo igxile ekucwaningeni iminingo ethile eyakhela ngokuxhumana kwabantu emphakathini nangokwenhlalo yabo. Umcwaningi ocwaningweni lwakhe luzomenza ukuba ayogoqa ulwazi ezikoleni lapho kufundisa khona othisha abaqeqeshwe ngokwe-PGCE ne-B.Ed. Abeluleki bolimi lwesiZulu nabaphathi beminyango yezilimi bezikole ezisemiphakathini. Labo ngoti abangenhla bachaza ipharadayimu yomhumusho njengenkambiso egcizelela ukuthola iqiniso labantu besezindaweni zabo. Abacwaningi ngaphansi kwale nkambiso bakholwa ngokuthi abantu behlukene ngokwezindawo abasuka nabahlala kuzo. Abacwaningi abacwaninga besebenzisa le pharadayimu kumele baqaphele zonke izimpawu ezithintekayo kulokho okucwaningwayo, (Newman, 2000). Ubuye aqhubeke athi izindlela zale pharadayimu zokuqoqa imininingo yocwaningo zigcizelela kakhulu ukufunda okunzulu, ukuhlolisiswa kwezindikimba zemibhalo, okukhulunywayo noma izithombe. Le pharadayimu okuthokozisa umcwaningi ukuthi isebenzisa kakhulu indlela yocwaningo lobunjalo botho nokuqoqa imininingo ngokwenhlololwazi nokubukela ukuze kuqashelwe ubunkimbinkimbi babantu nezimo ababhekene nazo. UCollis noHussey, (2009:56-57); Rubinn noBabbie, (2010:37) ipharadayimu bayichaza ngokuthi iyindlela yocwaningo engenalo ulwazi oluhlezi olulinde ukutholwa. NgokukaWalstam (1993) ipharadayimu ingubuqiniso nolwazi abantu abazakhela lona. Le pharadayimu isetshenziswa ocwaningweni oluzokwakha umqondo wokuthile okucwaningwa ngakho ngokuchazeka ngendlela abantu abayibona ngayo leyo yinto, ulimi, ngalokho abahlanganela kukho nencazelo yakho emphakathini oquququkayo abahlala kuwo. Kunconywa okungamaqiniso okuningi uma kwenziwa ucwaningo lwamaqoqo ehlukene noma amasiko ehlukene. Njengoba umcwaningi ocwaningweni lakhe ezokhuluma nabafundisi asebenkantshubomvu befundisa isiZulu ezikoleni futhi nabangaqeqeshwanga ngokwendlela ye-PGCE neye-B.Ed. Lokhu umcwaningi ukwenzela ukuthola ikhono namava abanawo othisha abafundisa isiZulu abaqeqeshwa ngendlela ye-PGCE neye-B.Ed. Umcwaningi uzoqoqa lolu lwazi esebenzisa inhlololwazi esakuhleleka ebe elandela le pharadayimu yomhumusho.

Abacwaningi abasebenzisa le pharadayimu ababaphakathi nendawo ekuqhutshweni kocwaningo kodwa kuyanconywa ukuba nabo bazibandakanye futhi babe nomthelela ocwaningweni, isibonelo, njengasezindleleni zokuqoqa imininingo ezisebenzisa

ucwaningo lobunjalo botho njengocwaningo lomumo (*case study*), inhlololwazi, ukubheka (*observation*) nocwaningo lokuzokwenziwa lapho kugxilwe ekuqondeni lokho okuqukethwe, (Adebesin nabanye, 2011:310; Bhattacharjee, 2012, Hevner nabanye 2010:320, Myers, 2009:284, Oates, 2006). Njengoba nomcwaningi efisa ukwazi ngamava abafundisi besiZulu ezikoleni ngemuva kokuba beqeqeshwe ngokwe-PGCE ne-B.Ed njengoba naye engomunye wabafundisi bolimi lwesiZulu asebenkantshubomvu osekhiqize abaningi abafundi besiZulu kusukela esikoleni samabanga aphezulu nabafundela iziqu ze-BA lapho ebahlomisa ngolwazi lwesiZulu ukuze balungele ukuyoqeqeshelwa iziqu zokufundisa ze-PGCE.

Kunamapharadayimu amathathu okuvamise ukuba abacwaningi ocwaningweni lwabo baphawule ngawo: ipharadayimu ikhrithikhali, ipharadayimu iphozithivizimu nepharadayimu yomhumusho, (Creswel, 2003, 2007; Bowen, 2009; Bertram & Christiansen, 2004, Mouton, 2015).

4.2.2 IPHARADAYIMU IKHRITHIKHALI (*CRITICAL PARADIGM*)

Le pharadayimu ichaza ngokuthi iyindlela ethile yokubuka izinto ezenzeka emhlabeni. UBertram noChristiansen (2004) bathi le pharadayimu inikeza uhlaka lwemibuzo elekelela umcwaningi ukuba acwaningisise ngezinto ezifana nalezi: imibuzo okumele iphendulwe ucwaningo, yini okungumnyombo walolu cwano olubhekwayo, iziphi izindlela ezizosetshenziswa ukuqoqa ulwazi locwaningo nohlelo oluzosetshenziswa ukucubungula okutholakele ocwaningweni? Kule ndlela yepharadayimu izindlela zocwaningo ezikule pharadayimu kumele ziphokophele ekuletheni inguquko enhlalweni yabantu, kwezombusazwe, kwezomnotho nokuyikhona okuhlonzwa njengezinto eziletha inguquko.

U-Adebesin nabanye (2011:310); Myers, (2009:284), Oates, (2006) bachaza ipharadayimu ikhrithikhali yenzeka ocwaningweni oluphathelele nenhlalo yabantu njengoba kwenzeka ocwaningweni lomhumusho. Nabo bavumelana noBertram noChristiansen, (2014) uma bethi ocwaningweni olusebenzisa ipharadayimu ikhrithikhali umcwaningi ubhekana nezingqinamba zepolitiki, amasiko namandla okubusa kuyinhlalakahle yabantu. Umcwaningi khona ukhuthazwa inkambiso elungileyo yokwenziwa kocwaningo ngale kokuchaza nokucacisa ngezindawo zocwaningo kodwa umcwaningi ufuna ukulawula enze ngcono izimo

ezinjengokungalingani okuhlobene namandla ezomnotho emphakathini yenhlalo yabantu. Izindlela zocwaningo lobunjalo botho zisebenzisa lo mnyakazo nocwaningo lwesimo (*case study*).

4.2.3 IPHARADAYIMU IPHOZITHIVIZIMU (*POSITIVISM PARADIGM*)

ULincoln noDenzin (2008) bathi ipharadayimu iphozithivizimu yiyo eqala ucwaningo ngenhloso yokuthola ubuqiniso obuphelele ngokuthile njengoba kwenzeka ocwaningweni lukaLincoln noDenzin (2008). Bathi ngokuhamba kwesikhathi baqaphela ukuthi kabasoze bathola iqiniso ngokuphelele kodwa umcwaningi angazama ukufinyelela ebuqinisweni ngokucwaningwayo. Yingakho abacwaningi abanjengoBertram noChristiansen (2014) basungula ipharadayimu iphozithivizimu. Bona bathi lena indlela yesayensi yokucwaninga egxile ekutholeni iqiniso elithile ngokucwaningwayo. Bancoma ukuthi umcwaningi osebenzisa le pharadayimu kumele agweme ukuchema nokungenelela kokuthile kwamagugu nezinkolelo zakhe. Ulimi olusetshenziswa uma kwenziwa ucwaningo kumele luhambelane nepharadayimu yocwaningo kanye nababambiqhaza bocwaningo.

UBhattacharjee, 2012; Mach nabanye 1995:251; Myers, (2009:284) bayavumelana noLincoln & Denzin, (2008) abachaza ipharadayimu iphozithivizimu njengepharadayimu esetshenziswa ocwaningweni ukuthola amaqiniso alokho okucwaningwa ngakho. Abacwaningi basebenzisa le pharadayimu bazithatha ngokuthi ucwaningo lwabo luncike ebuqinisweni benhlalo nokuphathekayo. Ngaphansi kwale pharadayimu kusebenza kakhulu izibalo nokukhonjiswa ngakho ama- *experiment* njengezindlela zokuqoqa imininingo yocwaningo.

4.3 UMKLAMO WOCWANINGO (*RESEARCH DESIGN*)

Uma kwenziwa ucwaningo umklamo wocwaningo ungenye yezingxenye ezisemqoka nenikeza imininingo ngokuqoqwa kanye nokuhlaziywa kolwazi olutholakele ngenkathi kwenziwa ucwaningo. NgokukaMouton, (1996:175) uchaza umklamo wocwaningo njengesakhiwo sokuhlela nokusebenza ocwaningweni ukuze sikhulise ubuqiniso balokho okutholakele ngenkathi kwenziwa ucwaningo. Yiwo umklamo wocwaningo okhomba izindlela zokuqoqa imininingo yocwaningo. UYin, (2003) wengeza ngokuthi umklamo wocwaningo uhlelokusebenza locwaningo olukususa endaweni lukubeke

endaweni lapho olusuka khona. Kuthathwa ngokuthi njengokohlelo lwemibuzo okumele iphendulwe kanti indawo okubeka kuyo kuthathwa ngokuthi njengokohlelo lwezimpendulo noma okuyikhona kuyisiphetho. Laba abangenhla bayavumelana noMason, (2002) uma ethi umklamo wocwaningo uyingxenye echaza kabanzi ngohlelo, uhlaka nendlela yonke yokuqhuba ucwaningo uze athi uma kwenziwa ucwaningo kusuke kuhloswe ukuqhamuka nolwazi olusha oluphendula imibuzo yocwaningo noma ukuthola izimpendulo ngenkinga esekuke kwacwaningwa ngayo. Ngakho ke umcwaningi kubalulekile ukuba achaze ngohlelo, uhlaka nendlela yonke azoyilandela ukuqhuba ucwaningo. Kubalulekile kakhulu ukuba umcwaningi uma eklama ucwaningo lwakhe awabeke obala amalungiselelo okuqoqwa kwemininingo nokuthi kuzohlelwa kanjani ukuze kufinyelelwe esiphethweni socwaningo, (Mason, 2002).

UMason, (2002) kumenza avumelane nalokho okushiwo uYin, (2003) noMouton, (1999) uma ethi umklamo wocwaningo wenza umcwaningi abenomhlahlandlela nokuthi yimuphi imininingo okuyiyonayona ephendula imibuzongqangi yocwaningo, iziphi izindlela okunconywa ukuba zisetshenziswe ukuqoqa imininingo ezizokwenza ukuba kuphenduleke imibuzo yocwaningo ngempumelelo. UGreen noThorogood, (2004) bayakugcizelela ocwaningweni ukuthi kumele aqoke izindlela zocwaningo ezihambelana nendlela yokuqoqa, ipharadayimu neminingo ehloswe ukuqoqwa ngababambiqhaza ngokuthile okucwaningwayo. Lokhu ukusho kwenza umcwaningi abe nokuqonda naye ocwaningweni lwakhe ukuthi uyazidinga izindlela zokuqoqa imininingo ezihambelana ngqo nocwaningo alwenzayo.

UMason, (2002) wachaza indlela yonke yocwaningo uthi isebenza njengesu lemininingo exazulula izinkinga ngalokho umcwaningi akucwaningayo. Njengoba uPrice, (2002) wakuveza ukuthi ikakhulu ezindleleni zokwenza ucwaningo lwendlela ucwaningo lobunjalo botho zisetshenziswa kakhulu njengezindlela zokuhlaziya nokwenza ngcono ukucwaninga kwabantu ekutheni babe nezindlela ezingcono zokuqoqa imininingo exazulula inkinga yocwaningo. Ngakho kuyacaca kumcwaningi ukuthi ekuphumeleleni ukuthola amava abafundisi besiZulu abanawo ezikoleni eziqokiwe ngenkathi befundisa ulimi lwesiZulu ngemuva kokuba sebeqeqeshwe ngokwezindlela zokuqeqesha abafundisi ezingefani i-PGCE ne-B.Ed uzowathola esebenzisa umklamo wocwaningo ifenomenoloji.

Umcwaningi wakuphawula ukuthi ucwaningo lwakhe uzolwenza ezweni laseNingizimu Afrika lapho ezobe egxile esiyingini i-King Cetshwayo ezikoleni ezingama-FET ezikhethile. Umcwaningi wayezobe ebheka ikhono othisha abafundisa isiZulu okuwulimi lwasekhaya abanalo abaqeqeshwe ngendlela ye-PGCE ne-B.Ed. NgokukaLeedy no-Ormond (2013:74) umklamo wocwaningo (*research design*) uyisu elisetshenziselwa ukuphendula umbuzo wocwaningo. UVan Wyk noTaale (2015:165) bachaza umklamo wocwaningo oklanywe kahle ukuthi yilowo osuke ucatshangisise futhi wahlelwa ngendlela eyenza ukuba zonke izingxenye yocwaningo. Bavumelelana noPunch (2005:63) naye ogcizelela ukuthi umklamo wocwaningo uchaza ngayo yonke imidanti ephathelene nokuhlelwa nokuqhutshwa kocwaningo kusukela esihlokweni kuye ekubikweni kwalo. Umklamo wocwaningo uvamise ukuphendula le mibuzo elandelayo: yiluphi ulwazi okumele luqoqwe ngumcwaningi ukuze aphenhlele imibuzo yocwaningo? ngabe umcwaningi uzoluqoqa kanjani ulwazi oluqoqiwe ukuze lube nomqondo? Ngabe umcwaningi uzoluhlela futhi aluhlaziye kanjani ulwazi oluqoqiwe ukuze lube nomqondo? Lena imibuzo esemqoka maqondana nomklamo wocwaningo futhi yiyo ecacisa ngokubaluleka kohlelo okumele lwenziwe umcwaningi ocwaningweni lwakhe. (Betram & Christiansen, 2014). Indlela okuhlelwe ngayo yiyo eyenza ucwaningo lube ngolwehlukile uma luqhathaniswa nezinhlelo ezejwayelekile zansukuzonke uma kubhekwa isimo sokusebenza kohlelo oluthile (*normal everyday observation*). Umklamo wocwaningo uyamsiza umcwaningi ekulandeleni inqubo eqinisekisa ukukholakala (*validity*) nobuqiniso bocwaningo, (McBurney & White,2007:169). Ubuqiniso bocwaningo bungenye yezinto ezisemqoka ocwaningweni ukuze konke kube sobala njengoba ababambiqhaza bocwaningo basuke benikiwe ithuba lokuphendula ngenkululeko ocwaningweni ukuze bakulungise abakushilo noma kususwe ukuze kungabikho amaphutha kulokho okusuke sekubhalwa umcwaningi. Nakuba ke umklamo wocwaningo uwuhlelo olubalulekile akusho ukuthi lumele ukulandelwa ngaso sonke isikhathi.

Umcwaningi ocwaningweni lwakhe ufuna nokuthola ukuthi ngabe ulwazi oluqokethwe olimini lwesiZulu abanalo lungakanani njengoba beqeqeshwe ngezindlela ezimbili ezingefani. Ngakho umcwaningi kulolu cwaningo lwakhe uzoqoqa ulwazi ngokwamaqoqo okubhekisisa kulo othisha bolimi lwesiZulu asebenkantshubomvu abangaqeqeshwanga ngalezi zindlela ezimbili, ukubheka alalele othisha bolimi lwesiZulu abaqeqeshwe ngokwe-PGCE ne-B.Ed befundisa emakilasini ukuthola amava

abanawo ekufundiseni kwabo ulimi lwesiZulu nokuthola kubeluleki bolimi lwesiZulu bese ethola konke abakushoyo ngenkathi bephendula imibuzo umcwaningi azobabuza yona. Njengoba umcwaningi egxile ekubhekeni amava othisha abafundisa ulimi lwesiZulu ezikoleni eziqokiwe i-King Cetshwayo, ngalokho umcwaningi walubona luyifenomenoloji. Lolu cwaningo njengoba lugxile ekufundisweni kolimi lwesiZulu ezikoleni zamabanga aphezulu. Kulolu hlobo locwaningo umcwaningi wayezobheka ifenomenoni noma lokho okucwaningwayo ngokujulile kubabambiqhaza bocwaningo bekwenza besezindaweni zabo abasebenza kuzo imihla ngemuhla.

Kulolu cwaningo umcwaningi wayezojubalala achithe isikhathi eside esezindaweni ababambiqhaza abakuzo ukuze aqondisise ubunjalo bokucwaningwayo nokwenziwa ngababambiqhaza. Umklamo walolu cwaningo lwaluzogxila kulokho ababambiqhaza abakushoyo ababambiqhaza bocwaningo okumayelana nefenomenoni ethile nokuthi bakuhumusha kanjani lokho abakucwaningayo ngalokho okucwaningwayo kanye nolwazi lwabo lwangaphambilini abanalo. Lolu hlobo locwaningo luyifenomenoni lwenza umcwaningi achithe isikhathi esiningi nababambiqhaza bocwaningo ngenhloso yokufunda ukwenza kwabo, isimomqondo nokufunda kwabo besezindaweni zabo lapho kwenziwa khona ucwaningo. Ucwaningo olulandela indlela yefenomenoloji lugxila ekwazini ulwazi abanalo ngalokho okucwaningwayo nokuthile ke bona njengababambiqhaza ocwaningweni bakuhumusha kanjani. Ngakho lomklamo wocwaningo uhlanganisa imizamo yokuthola imibono nengonyuluka ngesisusa semibono abahlanganyeli abanayo ngenxa yendlela yabo yokubuka okuthize nokufunda kwabo ngalo okucwaningayo (uCreswell, 2008 noGuthrie, 2010).

Abacwaningi okuxoxwe ngabo ngenhla bayavumelana nabacwaningi abangoCreswell, (2007) noGroenewald, (2004) bachaza ifenomenoloji njengesitayela sokucwaninga esinamathelene nocwaningo olugxile olwazini abanalo nendlela yokuphathwa kwabantu abathile ezindaweni abahlala kuzo nalapho okusuke kwenziwa khona ucwaningo. Bakhuthaza khona impela ukuba umcwaningi achithe isikhathi esanele esezindaweni lapho ababambiqhaza bocwaningo besebenzela khona nsukuzonke ukuze baqonde nendlela ababuka baqonde ngayo umhlaba. Lokhu kuyaqiniseka ukuthi ukuhlala kocwaningo ezindaweni lapho ababambiqhaza besebenzela khona kudala amathuba anele okuthola ingonyuluka ngempilakanjani yababambiqhaza bocwaningo (Stanley&Wise, 1993, Denzin & Lincoln, 2000). Inhlosongqangi yomcwaningi kuba ukukhanyisa incazelo, isimo nomsuka wempilakanjani yabantu ephathelene nalokho

okucwaningwa ngakho, (Christiansen, Jonhson &Turnee, 2010). Lapha kusuke kuhloswe ukuqonda nokuziphatha kwabantu ngokuhlanganyela nabo ocwaningweni okungumbono ngomhlaba ngokwacwaningwa ngabangamafenomenolojisti uncike enkolelweni yokuthi abantu babuka kanjani esimweni abaphila kuso. Lokhu kwatshela umcwaningi ukuthi ukuze athole ubuqiniso ngamava abafundisi bolimi lwesiZulu abanawo ezikoleni buncike ekutheni ahlanganyele nabo bonke ababambiqhaza bocwaningo abaphila kuleso simo.

Njengoba umcwaningi wayezohlala nabo abafundisi abaqeqeshwe ngokwe-PGCE ne-B.Ed ezikoleni ababheke ukuthi bafundisa kanjani ulimi lwesiZulu, axoxe nabafundisi bolimi lwesiZulu asebenkantshubomvu mayelana namava abanawo labo thisha uma befundisa ulimi lwesiZulu, axoxe nabaphathi beminyango yezilimi bezikole eziqokiwe ukuthi bona luthini uvo lwabo ngalokhu kanjalo aphinde axoxe nabeluleki beZilimi besiZulu bomMnyango wezeMfundo wesiyingi i-King Cetshwayo, nabo kuzwakale ilaka labo ngalokhu okucwaningwa ngakho. Ocwaningweni lwefenomenoloji umcwaningi usebenzisa ulwazi analo ukuqonda lokho okwenziwa ngababambiqhaza bocwaningo. Ngenxa yokuba umcwaningi usengumuntu ongasho ukuthi usemnkantshubomvu ekufundiseni ulimi lwesiZulu uma ubheka emabangeni aphakame efundisa ulimi lwesiZulu aphinde anikwe nethuba lokusiza aphinde ahlole nabafundisi besiZulu abasaqeqeshwa noseke waba nethuba lokufundisa abafunda isiZulu eziqwini ze-BA esikhungweni semfundo ephakeme ebalungiselela ukuba bakulungele ukuyoqeqeshelwa ukufundisa uma sebenza iqhuzu le-PGCE. Ngalokho umcwaningi usengasho ukuthi usenakho ukuqonda ngamasu nezindlela uthisha awasebenzisayo uma ukugxilisa ulwazi lwesifundo kulowo osazoqeqeshelwa ukufundisa kanjalo nezindlela uthisha azisebenzisayo ukwedlulisela kumfundi ulwazi lwesiZulu. Lokhu kwenza umcwaningi akuqonde ukuthi izincazelo ngokufundiswa kothisha ulimi lwesiZulu ziyophelela kahle uma ucwaningo lubekelelwe phezu kolwazi lwangaphambilini nokuqonda kanye nolwazi abanalo mayelana nokufunda nokufundiswa kolimi lwesiZulu ezikoleni emabangeni abawafundisayo. Lolo lwazi lomcwaningi luyomsiza naye ukuqonda kangcono ngokumele kwenziwe ngothisha ngenkathi befundisa ulimi lwesiZulu emakilasini. Ulwazi lwangaphambilini luyosiza umcwaningi ukuba akwazi ukuqhathanisa ukufundisa kwalabo thisha namava abanawo kuqhathaniswa nalokho umcwaningi akholelwa kukho bese kuya ngokuthi ufundisa siphilisi isifunjwana sosuku.

4.4 ISIZINDA SOCWANINGO

Umcwaningi wayekuqonda ukuthi kusemqoka ukuphawula ngesizinda socwaningo ocwaningweni lwakhe ukuze kwazeke futhi kucace ukuthi ucwaningo luzokwenzelwa kuyiphi indawo. NgokukaBickman nabanye (1977) kwakusemqoka ukuba umcwaningi aqoke ngokushesha isizinda noma indawo azoyisebenzisela ukuqoqa imininingo. Uyena umcwaningi ozikhethela indawo yocwaningo lapho azi khona ukuthi uzothola ababambiqhaza abadingwa ucwaningo. Uma kuyindawo evalekile umcwaningi kumele aqiniseke ukuthola imvume ngaphambi kokuba ayoqoqa imininingo yocwaningo. Kubalulekile ukuthi ababambiqhaza bocwaningo baziswe ngobumfihlo bolwazi abazolunikeza nokuthi abazukuphoqwa ukuba babambe iqhaza ocwaningweni. Nakubo kuyadingeka ukuba kutholwe imvume yokuba umcwaningi enze ucwaningo.

Ukukhethwa kwendawo yokwenzela ucwaningo kungenye yezinto ezisemqoka uma kwenziwa ucwaningo. Lokhu okungenhla kufakazelwa yila mazwi alandelayo:

Research site is a place where people conduct research. It includes universities, hospitals, research institutes and field location, (Wikipedia, the free encyclopaedia).

Isizinda socwaningo indawo lapho abantu noma umcwaningi enzela khona ucwaningo. Lokhu kungabala amanyuvesi, izibhedlela, izikhungo zokwenza ucwaningo nendawo ekhethiwe.

Lolu cwaningo umcwaningi uzolwenzela ezikoleni ezinhlanu aziqokele zona ezisesiYingini sase-King Cetshwayo. Lapho ezintathu zalezi zikole zinakho ukusondelana kanti ezimbili ziqhelelene. Umcwaningi kumele aphawule ngokuthi ngabe ukhona yini umthelela okhona nokusondelana nokuqhelelana kwazo emaveni okufundisa kothisha besiZulu. Lezi zikole zizobe ziqala ebangeni lesithupha (6) ziyogcina ebangeni leshumi (10). Okuphawulekayo ngalezi zikole zonke zifundisa ulimi lwesiZulu njengolimi lwaseKhaya. Ezinye zisendaweni eselokishini ezinye ezindaweni ezisemakhaya. Lapho umcwaningi ezobe ebheka amava abafundisa abanawo uma befundisa ulimi lwesiZulu ngemuva kokuba saqeqeshwa ngezindlela zokuqeqesha abafundisi ezingefani eye-PGCE neye-B.Ed.

4.5 UKUQOKWA KWABABAMBIQHAZA BOCWANINGO

Umcwaningi waphawula ngokuthi ukuze aphumelele ekutholeni imininingo nezimpendulo ngokucwaningwa ngakho. Kumele abe nobuhlakani ekuqokeni ababambiqhaza bocwaningo ngoba yibona abayingxenyane enkulu ekuqokweni kwemininingo yocwaningo. Ngakho umcwaningi wakuqaphela ukuthi ekuqokweni kwababambiqhaza bocwaningo kumele aqiniseke ukuthi abazomnikeza imininingo edingekayo neyanele ukuphendula imibuzo yocwaningo. Yingakho umcwaningi enza ukuqokwa kwababambiqhaza kube nobuchule nobunyoningo.

Umcwaningi walandela indlela yokuqoka exube ukuqoka ngenhloso navumelana nayo. Imbangela yalokho ukwazi nokuqonda ukuthi ucwaningo lwakhe lugxile ekutholeni amava abanawo abafundisi abafundisa ulimi lwesiZulu abaqeqeshwe ngokwe-PGCE ne-B.Ed. Lokhu kwamenza ukuba aqoke ababambiqhaza bocwaningo okuyibona abonayo ukuthi bazomnika imininingo ezophendula imibuzongqangi yocwaningo ngobuqiniso, (Cohen, Mason & Morrison, 2007). Uyavumelana umcwaningi noMorgan (1996) uma ephawula ngeqoqo okugxilwe kulo ukuthi libandakanya ukuxoxisana okusuke kuhlelilwe ukuze umcwaningi akwazi ukuqoqa imininingo yocwaningo ngokuzwa imibono nolwazi lwabo ngesihloko socwaningo. Iqoqo eliqokiwe nokugxilwa kulo lisuke lilungele ukuba kusetshenziswe inhlololwazi ukuthola umqondo, imibono nolwazi lwabo olumayelana nesihloko socwaningo. Lapho othola khona ababambiqhaza bocwaningo basizwa nawukuzwa abanye ngenkathi kuxoxiswana mayelana nalokho okumayelana nesihloko okubuzwe umcwaningi. Umcwaningi wakhetha ukusebenzisa le ndlela ukuqoqa ulwazi ngoba ucwaningo lwakhe lusebenzisa luyuhlobo locwaningo lobunjalo botho (*qualitative*) futhi lolu hlobo olubheka nje izingabunjalo noma isimo hhayi izinombolo. Lokhu kwakuzokwenza ukuba umcwaningi acele abafundisi asebenkantshubomvu befundisa ulimi lwesiZulu nabangaqeqeshwanga ngokohlelo lwe-PGCE ne-BEd, abaphathi beminyango yezilimi ezikoleni kanjalo nabelukleki besifundo solimi lwesiZulu abasezikhungweni zezemfundo esiYingini i-King Cetshwayo. Lapha umcwaningi wayezobe eqaphela ukuthi ubulili bamabanga abawafundisayo ayameleleka. Abafundisi abayisihlanu esikoleni ngasinye kwezinhlanu eziqokiwe. Umcwaningi uzokwenza lokho ngokuba abavakashele ezindaweni abasebenzela kuzo nsukuzonke. Ukuxoxisana komcwaningi nalabo bafundisi nokubheka indlela abafundisa ngayo kulele ekutheni umcwaningi ahambe ayozethula

kothishanhloko bezikole, kuBeluleki boLimi lwesiZulu eMnyangweni wezeMfundo ukuze abe nokwemukeleka ezikhungweni zabo.

4.6 INDELA YOKUQOQA IMININGO YOCWANINGO

(METHOD OF DATA COLLECTION)

Njengoba umcwaningi ekuphawulile ngenhla ukuthi ocwaningweni lakhe uzosebenzisa indlela yocwaningo bunjalo botho ngoba ngokukaMcMillan noSchuman, (2014) endleleni yecwaningo lobunjalo botho kuyaxoxiswana. Ucwaningo oludinga ukuxoxisana phakathi kwabantu ababili nangaphezulu kudingeka isikhathi esiningi sokuqaphela abakushoyo, inhlololwazi nokuqashwa kwabo ngenkathi bexoxa. Yilapho ke umcwaningi ayezozitholela khona ukuthi lusebenza kanjani ezikoleni olusebenza kuzo lolu hlobo lothisha oluqeqeshwe ngezindlela ezimbili ezingefani. Lokhu kusho ukuthi umcwaningi uzokhumbula njalo ukuthi imininingo ayiqoqayo eyendlela yokuqoqa ulwazi ucwaningo lobunjalo botho esebenzisa ipharadayimu yomhumusho kumele nezindlela zokuqoqa imininingo kubabambiqhaza bocwaningo kube ngeziholela ekuqondeni ngokujulile lokho okucwaningwa ngakho, (Yamagata-Lynth, 2010). Umcwaningi wayekuqonda ukuthi indlela yocwaningo lobunjalo botho yona ihluke ngokuthi igxile ekusetshenzisweni kwamazwi nasekusetshenzisweni kwemibono kunalokho kwendlela ikhwantithethivu esebenzisa izinombolo. Umcwaningi waqoka ukusebenzisa lezi zindlela ezilandelayo zokuqoqwa kwemininingo yocwaningo: izinhlololwazi ezisakuhleleka, ukubukela othisha befundisa ulimi lwesiZulu emakilasini ukuze athole futhi azibonele amava abo nokuhlaziywa kwamadokhyumenti. Le ndlela yocwaningo bunjalo botho ayisebenzisa umcwaningi ocwaningweni lwakhe. UStrauss noCorbin (1990:17) bayichaza ngokuthi iyindlela efana nanoma yiluphi ucwaningo olukhiqiza imiphumela engafaki ubungako nemiphumela engavelanga ngemigudu efaka izinombolo noma izibalo zokuthile noma ukubala okuthile. Kuvamise ukuba ngaphansi kwendlela yocwaningo bunjalo besimo kutholakale ucwaningo lwesimo (*case study*), ucwaningo lwe-Ethinogarfi (*Ethnography*) nocwaningo lwefenomelaji (*Phenomenology*). Kuvamile ukuba ucwaningo lwesimo lugxile esigamekweni esisodwa noma ezimbili ezimqoka. UCohen, Manion no-Morrison (2008:253) ocwaningweni lwabo bachaza ucwaningo lwesimo ngokuthi:

A case study is a specific instance that is frequently designed to illustrate a more general principle.

Ucwaningo lwesimo luvame ukwakha isithombe ngokwenzeka nakwezinye izimo ezifanayo nesimo okucwaningwe ngaso.

NgokukaVan Wyk noTaole (2015) ucwaningweni lwe-Ethinografi, umcwaningi ucwaninga ngamaqoqo abantu bamasiko ehlukenene. Angacubungula isizwe sonke noma iyoqo elithile eliyinxenye yeqoqo olulandela usikompilo oluthile. Ukwenza lokhu ngokuba abe yinxenye yeqoqo acubungula ngalo. Angahlala nalo isikhathi esibalwa ngezinyanga noma ngeminyaka kuye ngezinhloso nemibuzo yocwaningo. Kanti ocwaningweni lwefenomenoloji bathi mcwaningi usuke egxile ekucubunguleni nasekuhlaziyeni incazelo esuke inikwe ngababambiqhaza bocwaningo ngezinto abahlangabezana nazo esimweni esicwaningwayo. Kulezi zinhlobo ezintathu zocwaningo, kuvame ukuba umcwaningi aqoqe ulwazi ngokusebenzisa izindlela ezejwayelekile zokuxhumana nababambiqhaza bocwaningo.

Umcwaningi kulolu cwaningo lwakhe wayezosebenzisa indlela ebizwa ngokuthi inhlololwazi (*interviews*) nababambiqhaza bocwaningo kwenziwe izingxoxo ezisakuhleleka (*semi-structured interviews*) neqoqo eliqokiwe okubhekiswe kulo (*focus group*). Inhlololwazi uma ichazwa nguCreswell (2009) uthi lena ingxoxo esuke ihlelwe phakathi komcwaningi nomuntu oyedwa, ababili nangaphezulu ngenhloso yokuthola ulwazi olumayelana nesimo noma isehlakalo esithile esimayelana nalokho okucwaningwa ngakho. Yilo lolu hlobo oluzosetshenziswa umcwaningi ukuthola amava abanawo othisha abafundisa ulimi lwesiZulu ezikoleni ngemuva kokuba sebeqeqeshwe ngokwe-PGCE ne-BEd. Lapha umcwaningi wayezoqaphela ukuthi uhlobo lwemibuzo ayibuzayo iyezwakala futhi kulula ukuba ababambiqhaza bocwaningo bayiqonde. Kwesinye isikhathi yingakho abanye abacwaningi bayaye benze isivivinyo socwaningo (*pilot study*) lapho besuke behlola khona ukuzwakala nempumelelo yombuzo ngaphambi kokuba kwenziwe ngqo ucwaningo. Ezingcwaningweni esezike zenziwa ezicishe zifuze lolu umcwaningi acwaninga ngalo ziqoma ukusebenzisa inhlololwazi esakuhleleka lapho umcwaningi esuke enze khona uhlu lwemibuzo asuke ezoyibuzwa.

Kule ndlela yenhloololwazi esakuhleleka umcwaningi wayezoyisebenzisa njengethuluzi lokuthola uvo lwababambiqhaza bocwaningo nokuqonda indlela ababuka ngayo izinto kubandakanya nemizwa yabo. Le ndlela yenza ukuba umcwaningi akwazi ukuqoqa ulwazi oludingekayo futhi olujulile. Le ndlela yenza umcwaningi akwazi ukuqopha

ulwazi oluseqophelweni eliphezulu, yenza ababambiqhaza bocwaningo babeke imibono yabo ngenkululeko nokwenza umcwaningi ukuba akwazi ukuthola imizwa yababambiqhaza bocwaningo abakuthatha njengokusemqoka. Umcwaningi ocwaningeni lwakhe wayehlose ukuqoqa ulwazi olwanele nokuphendula ngokugculiseka imibuzo ebuzwe ucwaningo lwakhe wayezosebenzisa indlela yokuqoqa ulwazi ngokwethamela (*observation*) othisha bolimi lwesiZulu abaqeqeshwe ngokwe-PGCE ne-BEd befundisa emakilasini. Nakule ndlela njengoba kuphawulekile ukuthi kugcizelelwa ukuba umcwaningi azifikele mathupha endaweni lapho kwenziwa khona ucwaningo azibonele ngokwakhe okwenzekayo. Lapha umcwaningi uzitholela mathupha ulwazi ngokuzibonela ubunjalo bokwenzeka kwezinto engaxoxelwa muntu. Lokhu kwenza lonke ulwazi lunjengoba lunjalo ulwazi abengeke aluthole ukuba ubexoxelwa. Ngakho ke umklamo wocwaningo walandela indlela yokucwaninga yokuhlola (*empirical*).

4.7 IZINHLLOLWAZI (*INTERVIEWS*)

UFontana noFrey, (1994) bathi ulwazi luwumkhiqizo wenqubo yokuxhumana ngokwezinhlolelwazi ezenziwa kumuntu nomuntu. Bayavumelana noBertram noChristiansen, (2014) uma bechaza izinhlolelwazi ngokuthi zinjengohlelo oluqukethwe imibuzo exoxwa ngomlomo. Labo ababambe iqhaza ocwaningweni baphendula imibuzo ngomlomo ngesikhathi benengxoxo nomcwaningi. Bayichaza ngokuthi le ndlela yokuqoqwa kwemininingo yocwaningo yehlukile kuleyo okubhalwa kuyo phansi ngoba umcwaningi uthola ithuba lokubhekisisa indlela ababambiqhaza bocwaningo abakhuma ngayo bendlela abenza ngayo lapho bephendula imibuzo. Le ndlela yenhlolelwazi yenza ababambiqhaza bocwaningi bakhululeke ukukhipha ingonyuluka ngendlela abazizwa ngayo ngesihloko futhi bavulela nomcwaningi ithuba lokuhumusha lokho abakushoyo bese ekuqhathanisa nolimibuthule nesimomqondo ngesikhathi beqhuba ingxoxo nababambiqhaza bocwaningo, Cohen, Manion noMorrison, 2007). Bese kuthi umcwaningi uKvala, 1996 yena inhlolelwazi uthi ibalulekile ocwaningweni ngoba isiza ekutheni umcwaningi aqonde izincazelo azinikwa ngababambiqhaza bocwaningo. Uthi ikhuthaza ikufundise nokuthola ukujula kwengqikithi yalokhu okucwaningwayo. Uthi yenza umcwaningi athole ithuba lokuthola incazelo ngolwazi lwangaphambilini abanalo ababambiqhaza ocwaningweni ngokuthi bakwazi ukulumbanisa nokucaciseleka ngakubonile ngesikhathi eqoqa imininingo ngokubukela, (McNamera, 1999).

Ngasekugcineni umcwaningi uyayincoma indlela yenhlololwazi yokuqoqa imininingo yocwaningo futhi uyavumelana nokushiwo ngabanye abaningi njengoShneiderman noPlaisant, (2005) abathi iba impumelelo enkulu ngoba nomcwaningi uba nokulawuleka lapho abona khona ukuthi ababambiqhaza baba nokungaqondi kahle khona ukuba bagxile kulokho ababuza ngakho ngoba usuke esebenzisa imibuzongqangi esuke ihlelekile. UGenise, (2002) noSchneiderman noPlaisant, (2005) bathi indlela yenhlololwazi inobuhle obulandelekayo uma kuqoqwa imininingo yocwaningo:

- a. Ukubhekana ngqo nababambiqhaza emibonweni eqondile nezwakalayo.
- b. Kwenza umcwaningo abe sethubeni lokuthola ulwazi olujulile ngokucwaningwa ngakho.
- c. Ababambiqhaza abambalwa abadingekayo ukuthola uhlanganise imininingo ecebile nejulile yocwaningo.

Lokhu kuya ngesidingo nomklamo wocwaningo, izinhlololwazi zingaba ngezingahlelekile, ngezihleliwe noma ngezinokuhlelwa nomuntu ngomuntu noma kumbe inhlololwazi zamaqoqo okubhekiswe kuwo.

4.7.1 IZINHLLOLWAZI EZINGAHLELIWE (*UNSTRUCTURED INTERVIEWS*)

Lolu hlobo lwezinhlololwazi lwenza umcwaningi abuze imibuzo evulelekile ababambiqhaza baphendule ngokukhululeka bebeka ngendlela abathanda ngayo abakushoyo bekhululekile. Lokhu kwenza umcwaningi nombambiqhaza babe sesimweni sokukhululeka ngoba kuba sengathi bayazixoxela nje noma basethubeni lokusho noma yini efika emqondweni wabo ngesihloko. Ukuthi inhlololwazi izoqhubeka kanjani kuya ngomcwaningi nombambiqhaza. UPeace, Rogers noSharp, (2002) bathi le ndlela yenza kube nzima ukuba umcwaningi alawule inhlololwazi enabantu abehlukene njengoba uhlobo olunjalo lwenhlololwazi luba indlela yalo. Nakuba bathi kulula ukuthola imininingo ejulile nolwazi nemicabango kuleyo ngxoxo ngoba indlela yokubabuza ingehluka ukuze ihlobane nalokho abacabanga ngakho futhi bathi iyabambezela ichitha isikhathi futhi yenza kube nzima ukuhlaziya imininingo.

4.7.2 IZINHLOLOLWAZI EZIHLELIWE (*STRUCTURED INTERVIEWS*)

Kulolu hlobo umcwaningi wasebenzisa imibuzo asuke eyihlelile eba mifushane futhi ibekwe ngamagama acashile. Isikhathi esiningi le mibuzo kuba ngevalekile ngaleyo ndlela idinga izimpendulo eziqonde ngqo ngendlela yokuthi isuke ifundiswa noma ibhalwe ephepheni. Lolu hlobo lwenhlololwazi kuthiwe lungolulula ukulamula nokulugqamisa ngoba umcwaningi ukwazi ukubuza umbuzo owodwa bonke ababambiqhaza bocwaningo ngokukaPeace, Rogers noSharp, (2002) bathi yilolu hlobo oluhle kakhulu uma izinjongo zocwaningo zingeziqondwa kahle futhi nemibuzo iqondile ibonakala kalula.

4.7.3 INHLOLOLWAZI EZISAKUHLELEKA (*SEMI-STRUCTURED INTERVIEWS*)

Lolu hlobo lwezinhloolwazi lunezimpawu zezinhlolovo zombili ezihlelekile nezingahlelekile futhi ke isebenzisa lolubili uhlobo lwemibuzo evalekile nevulekile. Ngakho lapha umcwaningi wasebenzisa izindlela zombili zehloolwazi ukuze kube nenhlalanjalo kubo bonke ababambiqhaza bocwaningo. Umcwaningi wahlela imibuzongqangi azoyibuza ukuze abe nokuqondiseka ngokufanayo kuzo zonke izinhloolwazi asuke esazoba nazo nababambiqhaza unikwa ithuba lokwenaba noma lokunikeza ulwazi oluqondene ngqo nokucwaningwa ngakho uma efisa ukwenze njalo. Yilolu hlobo lwenhlololwazi ezosetshenziswa umcwaningi ngoba ayeyeme kakhulu nendlela yocwaningo ucwaningo lobunjalo botho nepharadayimu yomhumusho.

4.7.4 IZINHLOLOLWAZI ZAMAQOQO AQOKIWE (*FOCUS GROUPS*)

Inhlololwazi yeqoqo eliqokiwe ingengahlelekile ngokuphelele uma iqhathaniswa nalezi zinhloolwazi ezintathu osekuxoxwe ngazo ngenhla. Lokhu kungenxa yokuba nzima ukwenza iqoqo eliqokiwe lihleleke, nakuba ulwazi olujulile lungatholakala ngokuxoxa kwababambiqhaza beqoqo, isibonelo, uma kungenzeka kungashiyeka izinto ezinokususa uhlevane zeqiwe ngephutha enhloololwazini yomuntu ngomuntu kungenzeka zibonakale eqoqweni, abantu bakwazi ukusho abakucabangayo bacabange ngabangeke umuntu azicabangele yena ngokwakhe, (Preze nabanye, *ibid.*, 2014). Lolu hlobo lwenhlololwazi lwenziwa emntwini ngamunye izinhloolwazi zilandelana ukuze uqhubeke nokuthola uhlobo noma ubunjalo bokuphawula kwabantu abehlukene, (Scheideman noPlaisant, 2005).

4.8 UKUBUKELA ABAFUNDISI BESIZULU BEFUNDISA EMAKILASINI (OBSERVING ISIZULU TEACHERS TEACHING ISIZULU IN CLASS)

Lena ngenye yezindlela ehlelekile yokuqoqa imininingo ngaphansi kwepharadayimu yomhumusho okungaba ukuthi umcwaningi ubukela okwenziwa ngababambiqhaza bocwaningo. Kule ndlela yokuqoqa imininingo yocwaningo umcwaningi akaxoxi nababambiqhaza kodwa ubuka indlela abenza ngayo lokhu abakwenzayo afunde, abheke ukwenzeka kokuthile ezimweni ezahlukene, Creswell, (1994) kungenzeka umcwaningi wabheka othisha indlela abafundisa ngayo ulimi lwesiZulu ebe ebheka ukwethulwa kolwazi oluqukethwe lwesifundo, ubheka nabafundi ukuthi bafunda kanjani nokubamba kwabo iqhaza ngenkathi befunda, baluhumusha kanjani ulwazi lwesifundo benza kanjani abakufundayo kwakhe umqondo benze njani uma kukhona abangakuzwa. Kuyaphawuleka kodwa ukuthi abafundi bangabugququla ububona uma bazi ukuthi kukhona obabhekile kodwa ngokuhamba kwesikhathi bese bekhululeka uma bebona ukuthi obabhekile akazile ukuzobasabisa kodwa ukuzobasiza ukuze ukufunda kwabo kuqhubeke kahle.

4.9 UKUHLAZIYWA KWEMIBHALO EBUYEKEZIWE (LITERATURE ANALYSIS)

Emibhalweni ebuyekeziwe elungele ucwaningo iyahlolwa bese iqinisekiswa ocwaningweni lonke, imibhalo iyabuyekezwa kuqoqwe imininingo ukuze kwesekwe umqondo nalokho okufunwa ucwaningo, (Oates, 2006:71). Ingasetshenziswa imithombo yolwazi eyahlukene njengezincwadi, ama-athikhili, imibiko, amaphephandaba, amajenali, okushiwo ezinkomfeni, okusakazwa emsakazweni nomabonakude imibiko ethile, imibiko yemithombo yezindaba ehlukeno nolwazi lwezintatheli. Ngokuka Oates (2006:73), ukubuyekezwa kombhalo yikho okuyisizinda socwaningo. UHofstee (2006:91) wabeka ngokuthi ukubuyekezwa kwemibhalo kuqinisekisa izincwadi ezichaza ngomcwaningi, isisekelo senjulalwazi yocwaningo, umqondo wokubaluleka kocwaningo. Ngokubuyekezwa kwemibhalo okunzulu izincwadi, amajenali, okushiwo ezinkomfeni, amadizetheshini, amathesizi, imibiko nemithombo ye-elektronikhi iyasetshenziswa ukuhlola ulwazi oluhambisana nalokho okushiwo ucwaningo. Umcwaningi uyavumelana nakho konke lokhu okushiwoyo ngoba ukwazile naye

ocwaningeni lwakhe ukubuyekeza imibhalo eminingi ngenhloso yocwaningo. Ulwazi lwemibhalo ebukeyiwe luhlaziywe kwakhishwa leyo mininingo edingwa ucwaningo.

4.10 IZINDLELA ZOKUHLAZIYA IMINININGO (DATA ANALYSIS)

Abacwaningi abasebenzisa ipharadayimu yomhumusho olusetshenziswa endleleni yokucwaninga ucwaningo lobunjalo botho bathola imininingo yabo ngokuxhumana ngqo nalabo abaqondene ngqo nalokho okucwaningwa ngakho. Ingxenye emqoka ekuhlaziyweni kwemininingo yendlela yocwaningo bunjalo botho bahumusha lokho abazibonele khona nabakuthole kubo ababambiqhaza bocwaningo. UBogdan noBiklen (2003) bachaza ukuhlaziywa kwemininingo yocwaningo lobunjalo botho njengokusebenza kwemininingo, uyihlele uyehlukanise ngezigtshana, ukuyibhala ngokufihliwe, ukuyehlukanisa ngokwenza amaphethini. Injongo yokuhlaziya imininingo yocwaningo lobunjalo botho ukuthola amaphethini omqondo, izingqikithi nezincazelo. Enqubeni yokuhlaziywa kwemininingo kuqala ngokuthi imininingo yehlukaniswe ihlelwe ngokwezigaba, ngokwamaphethini ocwaningo, izingqikithi ezibucayi nezincazelo ezivela emininigweni. Kulolu cwaningo, izinhlolelwazi zomuntu nomuntu nezamaqoqo okubhekiswe kuwo luzoqoshwa bese lubhalwa kabusha. Umcwaningi nakulolu cwaningo wayezobe esebenzisa inhlolelwazi esakuhleleka azobe eziqophile abuye azilalele, ashicilele neminye imininingo uzobe eyithola kubabambiqhaza bocwaningo. Ngemuva kokuqoqwa kwemininingo kothisha besiZulu umcwaningi wayesezoyiqoqa aphinde ayihlele ngononina bayo ngoba nothisha labo umcwaningi ayezobe ebanikeza amagamambumbulu. Umcwaningi imininingo ayitholile wayesezoyipha amakhodi kumbe esebenzisa imibala eyehlukene ukuze kucace kahle indawo ehambelana nayo, (Richard noMorse, 2017).

4.11. UKUTHOLAKALA KOBUQINISO BOCWANINGO (RELIABILITY AND VALIDITY)

Indlela yokuqinisekisa ngobuqiniso bemininigweni yocwaningo – ukuqonda (*objectivity*), ukukholakala nobuqiniso (*reliability and Validity*) kusemqoka ocwaningweni locwaningo lobunjalo botho ukuthi umcwaningi kube nguyeyoneqhaza elikhulu ekuqoqweni kwemininingo yocwaningo. NgokukaMason, (2005:39) ukukholakala

kocwaningo kungukunemba kwezindlela zokuqoqa imininingo yocwaningo kanye nobuchwepheshe. Kuze kube sengathi ocwaningweni locwaningo lobunjalo botho umcwaningi ukhuluma ngobuqiniso nangokukholakala kusuke kuyilona cwaningo lweqiniso kube ngathi ucwaningo locwaningo lobunjalo botho alutholakali futhi alunabo ubuqiniso kanti cha akunjalo. Nakulo ucwaningo locwaningo lobunjalo botho buyatholakala ubuqiniso nokukholakala, Nieuwenhuis, (2008:80) kubuye kube nokwengezwa kwamagama anjenga lawa: *credibility, applicability, dependability ne-conformity* njengezinto eziwukhiye ekutheni ucwaningo lube ngolobuqiniso. Ngakho ke la matemu amabili ubuqiniso nokukholakala (*reliability & validity*) ababukeka ebaluleke ngokulinganayo, (Malcon noGuba, 1985:91). Ucwaningo locwaningo lobunjalo botho ludinga into okuthiwa ukukholeka (*credibility*) kwemiphumela yocwaningo lwakhe. Kumele kube nobudlelwane phakathi kolwazi oluqoqiwe nezindikimba ezakhiwe ngumcwaningi ukuchaza ngesimo lesa noma ngabambiqhaza bocwaningo. Kumele kuvele umehluko phakathi kwezindikimba umcwaningi abika ngazo futhi kube nokuvumelana kulokho okushiwo ngabambiqhaza nalokho azibonele yena khona.

Umcwaningi ocwaningweni lakhe ukukholakala kwemiphumela kuzokwenzeka ngokusetshenziswa kwezindlela ezintathu zokuqoqa imininingo, izinhlolowazi ezisakuhleleka (*semi-structured interviews*), ukubukela abafundisi befundisa (*observations*) nokuhlaziya kwemibhalo (*content analysis*). Ezinye izindlela zokuqinisekisa ngobuqiniso ukuba kusetshenziswe izindlela ezahlukene ekuqoqweni kolwazi umcwaningi angaludinga okubizwa ngokuthi yindlela yokudidiyela izindlela ezahlukene zokuqoqa imininingo yocwaningo noma yi-*triangulation* (Rogers nabanye, 2011: 225; Rule nabanye, 2011:108).

4.12 INKAMBISO ELUNGILEYO YOCWANINGO (*ETHICAL CONSIDERATION*)

Imele ukulandelwa inkambiso elungileyo yocwaningo uma kwenziwa ucwaningo. Ababambiqhaza bocwaningo bazokwaziswa ukuthi bavikelekile nemininingo abayinikeze umcwaningi kumele ishicilelwe ngokwemvume yabo. Umcwaningi kumele aqikelele ukuthi ababambiqhaza bocwaningo ababekiwe nakancane engozini noma kudicilelwe phansi sisithunzi sabo. Akumele futhi umcwaningi aphoqe ababambiqhaza bocwaningo ukuba babambe iqhaza ocwaningweni lwakhe, (Gray, 2004; Bertram

noChristiansen, 2014). Umcwangingi ocwaningweni lwakhe wayezofakazela lokhu ngokubhala izincwadi zokucela imvume yokwenza ucwaningo ezibhekiswe kothishanhloko bezikole eziqokiwe ukuba kwenziwe ucwaningo kuzo, abaphathi beminyango yezilimi ezikoleni kanye nomeluleki wolimi lwesiZulu boMnyango weZemfundo esiYingini i-King Cetshwayo. Lapho kuzobe kuchaziwe ngesihloko nenhloso yocwaningo. Kuphinde kucaciswe nangamalungelo ababambiqhaza bocwaningo ukuthi uma kunokwenzeka bazizwe bengakhululekile noma bengasafuni ukuba yingxenye yocwaningo bakuqonde ukuthi bavumelekile ukuhoxa bangabe besaqhubeka nokuba yingxenye yocwaningo. Ukwaziswa kwababambiqhaza bocwaningo kusemqoka ukuba baziswe kwasekuqaleni ngelungelo labo lokuphepha. Ukwenze njalo kuyobasiza ukuba bazi ukuthi ngeke adalulwe ngisho amagama abo nemininingo ethinta bona ngqo abasuke beyinikiwe ocwaningweni, (Pattern, 2000; Hoyle; Haris & Judal, 2002 noGray, 2004).

4.13 IQOQA LESAHLUKO SESINE (*CHAPTER SUMMARY*)

Kulesi sahluko umcwangingi udingide umklamo wocwaningo, indlela yocwaningo ucwaningo lobunjalo botho, ipharadayimu yomhumusho, isizinda socwaningo nezindlela zokuqoqa imininingo. Uchaze ngokuthi kuyini lokhu akuphawule ngenhla wachaza nokuthi kubaluleke ngani ocwaningweni lakhe. Umcwangingi uveze nokuthi kungani ekhethhe ukusebenzisa izindlela zokuqoqa imininingo yocwaningo azikhethile. Umcwangingi njengoba enzile kwezinye izahluko ukuphawula ngalokho okushiwo ngabanye abacwaningi nasemibhalweni ayifundile mayelana nezindlela zokuqoqwa imininingo yocwaningo lwakhe.

ISAHLUKO SESIHLANU

5.0 OKUTHOLAKALE OCWANINGWENI

5.1 ISINGENISO

Kulesi sahluko umcwaningi uzokwethula lonke ulwazi olutholakele ocwaningweni olumayelana namava okufundiswa kolimi lwesiZulu ngothisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed. Umcwaningi wayefise ukwazi ukuthi labo thisha uma sebesebenza ngemuva kokuqeqeshwa ngalezi zindlela ezimbili ezingefani basifundisa kanjani isiZulu. Umcwaningi usebenzise injulalwazi yocwaningo ikhonstrakthivizimu ngoba iyona njulalwazi enengxenywe ebhekayo ukuthi abantu bafunda kanjani. Yamsiza umcwaningi ekutholeni ukuthi othisha basifundisa kanjani isiZulu ngemuva kokuba sebeqeqeshiwe, ukuhlola nokuthola ukuthi ulwazi abaluthole ngenkathi beqeqeshwa balwedlulisa kanjani kubafundi. Le njulalwazi yayivumela umcwaningi ukuba asebenzise ababambiqhaza bocwaningo azikhethela bona ngenhloso okunguMeluleki wesifundo sesiZulu esiyingini i-King Cetshwayo ezingeni le-FET, abaphathi bezikole eziqokiwe, abaphathi bomnyango wezilimi bezikole eziqokelwe ucwaningo, othisha asebenkantshubomvu befundisa isiZulu abangaqeqeshwanga ngalezi zindlela ezimbili. Lokhu umcwaningi kwamsiza ukuba athole ulwazi ngqo oludingwa ucwaningo. Umcwaningi wasebenzisa indlela yocwaningoluhlonze ukuqoqa ulwazi ngoba wayekhuluma nababambiqhaza bebuzwe imibuzo besezindaweni zabo. Le ndlela yenze ukuba umcwaningi akwazi ukusenzisa inhlololwazi ezisakuhleleka ukuqoqa ulwazi kanye nokubheka othisha besemakilasini befundisa isiZulu.

Okutholakele ocwaningweni umcwaningi ukwenze ngokuqoqa ulwazi ezikoleni ezimbalwa aziqokile esiyingini i-King Cetshwayo. Lapho umcwaningi ube esephenya ngolwazi nezinjulalwazi ezisekela ukufundiswa kolimi lwesiZulu nokuqeqesheka kothisha bolimi lwesiZulu. Kubhekwe okuhle nokubi okutholakele nokuthi yimaphi amasu anembayo okuqeqeshwa kothisha nokufundisa kwabo isiZulu. Inhlosongqangi yalesi sahluko ukwethula ulwazi locwaningo oluqoqiwe. Umcwaningi wayezogqamisa ukuthi uqoqe waphinde waluhlaziya kanjani ulwazi alwethulayo ocwaningweni lwakhe. Umcwaningi wayezochaza kafushane ngenkinga yocwaningo, indlela aqoqe ngayo ulwazi, imibuzo yocwaningo nangalokho okuyisisusa socwaningo lwakhe.

Ngakho lesi sahluko siqukethe ulwazi oluhlaziyiwe oluzobe lukhunjiswa lubekwe ngesimo sombhalo nemifanekiso ngokuthile okutholakele. Lokhu umcwaningi wayezokucacisa ngokuba okutholakele kocwaningo kubhalwe kucace bha ukuze kuzwakale futhi kufundeke kahle. Lokhu kwakuzocaciswa yindlela azobeka ngayo isakhiwo salesi sahluko. Njengoba kuvamise ukuthi abacwaningi abaningi baqale ngesampula elichaza ngokusetshenziwe ukuqoqa ulwazi nokuchaza ngezimpawu zendawo okuqoqwe kuyo ulwazi olwanele oluphendula umbuzo ngamunye wobuzwe ucwaningo, ngabe lwanele yini ulwazi olweseka lokho okushiwo esahlukweni sokuphetha okuzoba isahluko sesithupha? Ngabe umcwaningi ukuqikelele yini ukubhala ucwaningo lwakhe esebenzisa umuntu wesithathu njalo engalingi nakancane ukusebenzisa umuntu wokuqala? Nokuthi-ke ngabe ulwazi lwakhe ukwazile yini ukulwethula kahle esebenzisa lawo mathuluzi asetshenziwe okungaba, isibonelo: amathebula, imifanekiso, igrafu, ishadi noma umbhalo? Umcwaningi uyoqikelela ukuthi izinhlelo zezibonisi ezifaka amathebula nemifanekiso uma kwenzeka kuba khona uyokufaka kwethulwe futhi axoxe ngakho kusembhalweni. Ngeke umcwaningi enze iphutha lokufaka lezi zinhlelo zokubonisa ngaphandle kokulandela lezi zigaba azibale ngenhla.

Lokhu okutholakale ocwaningweni umcwaningi wakwehlukhanisa ngezindikimba ukuze kucace kuthi bha okutholakele ocwaningweni. Ubheka amava othisha besiZulu ezikoleni abanawo ngemuva kokuba sebeqeqeshwe ngokwendlela ye-PGCE ne-B.Ed esiyingini i-King Cetshwayo ezikoleni ezisezingeni le-FET. Umcwaningi wakhetha izikole eziyisihlanu zesiyingini i-King Cetshwayo. Umcwaningi waxoxisana nomeluleki wesiZulu wesiyingi i-King Cetshwayo wezinga le-FET. Esikoleni ngasinye waxoxisana nabaphathi bezikole nabaphathi beminyango yezilimi, umcwaningi ambize ngombambiqhaza ongu-A kanye nothisha abathathu asebenkantshubomvu ekufundiseni isiZulu abangaqeqeshwanga ngokwendlela ye-PGCE neye-B.Ed. Bona umcwaningi ababiza ngababambiqhaza bocwaningo abango-B, C no- D. Izikole eziyisihlanu umcwaningi ahambela kuzo wazibiza ngesikole 1, isikole 2, isikole 3, isikole 4 nesikole 5.

5.1 ULWAZIMLANDO LWABABAMBIQHAZA BOCWANINGO

UMeluleki WesiZulu Ezingeni Le-FET Esiyingini sase-King Cetshwayo

UMeluleki wesiZulu eSiyingini i-King Cetshwayo. Uneziqu ze-BA, UED, Honours ne-Masters in isiZulu. Waba nguthisha wesiZulu iminyaka engamashumi amabili. Wadlulela esikhundleni sokuba uMeluleki wesiZulu eSiyingini i-King Cetshwayo lapho ebhekelela khona ukufundiswa kwesiZulu ezikoleni ezisezingeni le-FET. Usebe kulo msebenzi wokweluleka ukufundiswa kolimi lwesiZulu okuwulimi lwasekhaya nalolo olufundwa njengolimi lokwengezwa iminyaka eyishumi nanye. Ubhekelela ukuthi ngabe isiZulu sifundiswa ngendlela okuyiyo yini kulesi siyingi i-King Cetshwayo. Ebhekelela nokuthi iyalandelwa yini imigomo eguquguqukayo kwezemfundo yokufundiswa kwesiZulu ezingeni le-FET. Ukhuthaza othisha besiZulu emukela nalabo abasha abaqeqeshelwa ukufundisa isiZulu emabangeni ehlukeni kwawezinga le-FET.

Nakuba umcwaningi wathola ukuthi ezikoleni ezimbili abekho abaphathi bomnyango wezilimi kubuye kube ngumphathisikole onikeza ulwazi okumele lutholwe kumphathi womnyango wezilimi kodwa umcwaningi wakwazi ukuthola ulwazi oluyiqinisekisiwe ngoba laba baphathizikole babesifundisa isiZulu futhi baqale baba ngabaphathi bomnyango wezilimi nabo.

ISIKOLE 1

Uthisha B

Ungowesilisa oneziqu ze-BA, UED, BA Honours neze-Masters in isiZulu. Usefundise isiZulu iminyaka engama-22. Ufundise isiZulu amabanga ehlukeni ezingeni le-FET nowe-GET. Ufundisa zonke izingxenye zolimi lwesiZulu. Ufundisa isiZulu njengolimi lwasekhaya. Ngesikhathi kwenziwa ucwaningo ubesegxile ebangeni le-12. UnguMzulu ofunde ezikoleni zasemakhaya zabantu abakhuluma isiZulu.

Uthisha C

Ungowesifazne oneziqu ze-B. Paed nezokufundisa ze-SSTD. Usefundise isiZulu iminyaka engama-27 efundisa amabanga ehlukeni ezingeni le-FET nele-GET. Ngenkathi kwenziwa ucwaningo wayesegxile ebangeni le-11 lapho efundisa khona isiZulu ulimi lwasekhaya. UnguMzulu ofunde ezikoleni zabantu abamnyama isiZulu.

Uthisha D

Ungowesilisa oneziqu ze-B. Paed nezokufundisa i-STD. Useneminyaka eyishumi nanhlanu efundisa isiZulu kuwo onke amabanga ezingeni le-FET nele-GET. Ucwangingo lwenziwa esegxile kwelesi-9. Lapho efundisa khona zonke izingxenye zolimi lwesiZulu. UnguMzulu ofunde ezikoleni zabantu abamyama.

UMphathi Womnyango Wezilimi

Umphathi womnyango wezilimi osephathe iminyaka emihlanu. Ungowesifazane oneziqu ze-B. Paed, SSTD. Useke wasifundisa isiZulu iminyaka eyishumi nanhlanu emazingeni e-FET ne-GET. Umsebenzi wakhe ukwelekelela othisha bezilimi ebheka ukuthi zifundiswa kahle yini izilimi. Ngabe iyalandelwa yini imigomo yokufundiswa kwezilimi. Ungumphathi womnyango ofunde ezikoleni zabantu abamnyama. Lapho kugcizelelwa khona ulimi namasiko esizwe samaZulu.

ISIKOLE 2

Uthisha A

Ungowesifazane oneziqu ze-BA ne-PGCE. Uneminyaka eyishumi nane (14) efundisa isiZulu. Ufunde ezikoleni zabantu abamnyama. Ungumphathi womnyango wezilimi osephathe iminyaka emine lapho elekelela khona othisha bolimi ukulandela imigomo ebekelwe ukuba ilandelwe ekufundisweni kolimi lwesiZulu ulimi lwasekhaya.

Uthisha B

Ungowesilisa oneziqu ze-BA neze-UED. Ufundise isiZulu iminyaka engamashumi amabili nesihlanu (25). Ufundise wonke amabanga e-FET nawe-GET. Ngenkathi kwenziwa ucwangingo wayefundisa ibanga lesishiyagalombili (8). UnguMzulu ofunde ezikoleni zabantu abamnyama. Ufundisa isiZulu ulimi lwasekhaya.

Uthisha C

Ungowesifazane oneziqu ze-B.Ed. Useneminyaka eyisishiyagalolunye (9) efundisa isiZulu ulimi lwasekhaya. Ufundisa amabanga alandelayo; eleshumi (10), elesishiyagalolunye (9) nelesishiyagalombili (8). Ufundise ezingeni le-FET nele-GET. Ufundisa zonke izingxenye zolimi. UnguMzulu ofunde imfundo yakhe yamabanga aphantsi ezikoleni zabamhlophe waseqhubeka nemfundo esezikoleni zabantu abamnyama.

Uthisha D

Ungowesifazane oneziqu ze-B.Ed. Useneminyaka eyisishumi (10) efundisa ulimi lwesiZulu ulimi lwasekhaya. Ufundisa ibanga lesishiyagalolunye (9) lapho efundisa khona zonke izingxenye zolimi. UnguMzulu ofunde ezikoleni zabantu abamnyama.

ISIKOLE 3

Uthisha A

Kwaba umphathisikole owabamba iqhaza ocwaningweni ngoba umphathi womnyango wezilimi engakaqashwa. Umphathisikole osephathe iminyaka eyisithupha (6). Osefundise iminyaka engamashumi amathathu nantathu (33). Ungowesifazane oneziqu ze-BA, UED ne-ACE.

Uthisha B

Ungowesifazane oneziqu ze-BA neze-PGCE. Uneminyaka eyisikhombisa (7) efundisa isiZulu ulimi lwasekhaya. Ufundisa ibanga leshumi (10) ezingeni le-FET. Ufundisa zonke izingxenye zolimi lwesiZulu. Ufunde isiZulu ezikoleni zabantu abamnyama.

Uthisha C

Ungowesifazane oneziqu ze-BA, STD, ACE ne-HBED. Uneminyaka eyisishumi nanhlanu (15) efundisa isiZulu ulimi lwasekhaya. Ufunde ezikoleni zabantu abamnyama. Ucwangingo lwenziwa esefundisa ibanga leshumi nanye (11) ezingeni le-FET. Ufundisa zonke izingxenye zolimi lwesiZulu.

Uthisha D

Ungowesifazane oneziqu ze-BA ne-PGCE. Usefundise isiZulu ulimi lwasekhaya iminyaka eyishumi nantathu (13). Ufundisa zonke izingxenye zolimi. Ucwangingo lwenziwa esefundisa ibanga leshumi nambili (12). Ufunde ezikoleni zabantu abamnyama. UnguMzulu othanda isiko nalokho okungamagugu esizwe.

ISIKOLE 4

Uthisha A

Ungowesifazane oneziqu ze-B. Paed ne-SSTD. Usefundise isiZulu iminyaka engamashumi amabili ezingeni le-FET nele-GET. Wazifundisa zonke izingxenye zolimi lwesiZulu. IsiZulu wasifunda ezikoleni zabantu abamnyama. Ufundisa ibanga leshumi

nambili. Omunye umsebenzi wakhe ukwelekelela othisha besiZulu ekufundiseni isiZulu ngendlela okuyiyo ebheka ukuthi yonke imigomo yokufundiswa kolimi lwesiZulu iyalandelwa yini njengokwemiso zomnyango wezemfundo.

Uthisha B

Ungowesifazane oneziqu ze-BA, UED neze-Honours. Usefundise iminyaka engamashumi amabili nesishiyagalombili (28). Ufundisa amabanga leshumi nanye (11) neleshumi nambili (12). IsiZulu usifunde ezikoleni zabantu abamnyama. Ufundise isiZulu kuwo wonke amabanga ezinga le-FET ne-GET.

Uthisha C

Ungowesifazane oneziqu ze-B. Paed ne-SSTD. Ufundisa amabanga ezinga le-FET okuyibanga leshumi (10), ishumi nanye (11) nebanga leshumu nambili (12). Ufundisa zonke izingxenye zolimi lwesiZulu. UngumZulu isiZulu usifunde ezikoleni zabantu abamnyama. Uyazigqaja ngolimi nangamasiko namagugu esizwe samaZulu.

Uthisha D

Ungowesifazane oneziqu ze-B. Paed ne-SSTD. Ufundisa isiZulu ezingeni le-FET nele-GET. Lapho efundisa khona ibanga lesishiyagalombili (8) neleshumi nanye (11). IsiZulu wasifunda ezikoleni zabantu abamnyama. Ufundisa zonke izingxenye zolimi lwesiZulu. Uyaluthanda ulimi lwesiZulu futhi uyazigqaja ngalo nangamasiko namagugu esintu.

ISIKOLE 5

Uthisha A

Ungowesifazane oneminyaka engamashumi amahlanu nesishiyagalombili (58). Uneziqu ze-B. Paed, SSTD ne-Honours YesiZulu. Usefundise isiZulu iminyaka engamashumi amabili nesishiyagalolunye (29) kuwo wonke amabanga ezinga le-FET nele-GET. Ufundisa zonke izingxenye zolimi: Imibhalo, ubuciko bomlomo, uhlelo, ukusetshenziswa kolimi. Ubeyingxenye yothisha abamaka umsebenzi wokuhlolwa kokuphela konyaka kwebanga leshumi nambili (12). Usebengumphathisikole iminyaka emithathu. UnguMzulu ofunde isiZulu ezikoleni zabantu abamnyama. Ube ngumphathi womnyango wezilimi iminyaka emihlanu (5) nesekela mphathisikole iminyaka emine (4). Kubuye kube nguye owenza umsebenzi womphathi womnyango wezilimi

obhekelela ukufundiswa kwesiZulu ngothisha besiZulu ngenxa yokungabi naye uthisha oyinhloko yezilimi.

Uthisha B

Ungowesifazane oneminyaka engamashumi amahlanu (50). Uneziqu ze-BA ne-Honours yesiZulu. Ufundise wonke amabanga ezingeni le-FET nele-GET. Ngenkathi kwenziwa ucwaningo wayegxile ebangeni leshumi nanye (11) neleshumi nambili (12). Ufundisa zonke izingxenye zolimi: Izonkondlo, amanoveli, imidlalo, imvusangqondo, uhlelo, ubuciko bomlomo

Uthisha C

Ungowesilisa oneminyaka engamashumi amabili nesishiyagalolunye (29). Uneziqu ze-BA ne-PGCE. Usefundise isiZulu iminyaka emihlanu. Ufundisa zonke izingxenye zolimi: imibhalo, uhlelo nemibhalo yokuziqambela. Ufundise wonke amabanga ezingeni le-FET nele-GET. Ngenkathi kwenziwa ucwaningo wayegxile ebangeni leshumi (10).

Uthisha D

Ungowesifazane oneminyaka engamashumi amane nesishiyagalolunye (49). Uneziqu ze-B. Paed, SSTD ne-Honours yesiZulu. Usefundise isiZulu iminyaka engamashumi amabili nesikhombisa (27) kuwo wonke amabanga ezingeni le-FET nele-GET. Ufundise zonke izingxenye zolimi: Izinkondlo, izindaba ezimfushane, amanoveli, imidlalo, izimvusangqondo, uhlelo nokusetshenziswa kolimi.

5.2 UKWETHULWA KOLWAZI

Umcwaningi wahlela ukuhlaziya nokuhlela ulwazi lwakhe ngezindikimba ezithile ukuze akwazi ukulwethula kahle ulwazi.

5.2.1 UBUNJALO BOUTHISHA ABAQEQESHWE NGENDLELA YE-PGCE NEYE

B.Ed

Umcwaningi waba nenhlololwazi noMeluleki wesiZulu oweluleka okuphathelele nokufundiswa kwesiZulu ngothisha abasezingeni le-FET. UMeluleki wesiZulu wayebuzwe ngumcwaningi ukuthi: Ngolunaziphi iziqu zokufundisa uhlobo lothisha abhekana nalo uma eyokweluleka ezikoleni ezisezingeni asebenza phansi kwalo? UMeluleki waphawula ngokuthi kuleli zinga lokufundisa ubhekana nothisha besiZulu

abaeqeshwe ngezindlela ezahlukeni isibonelo, eye- PGCE, B.Ed, SSTD, STD ne-B.Ed. UMeluleki wacelwa ukuba aphawule ngendlela ababona befundisa ngayo isiZulu uma ezobeluleka? Wakubeka ngokuthi izindlela othisha abafundisa ngazo azifani yize beqeqeshelwe ukufundisa isiZulu bonke. Lokhu kwenza ukuba nabo bafundise ngezindlela ezingafani. Wacelwa ukuba aphawule ngomehluko okhona phakathi kwalabo thisha nokuthi kumbe umehluko ungalwa yini? Wakubeka ngokusobala ukuthi umehluko ungalwa noma udalwa isikhathi abanikezwa sona ngesikhathi beqeqeshwa. Uze ufaneke ngokuthisha abaeqeshwe iminyaka emithathu emakolishi beqeqeshelwa iziqu zokufundisa. Waphawula ngokuthi lowo thisha akafani nothisha oqeqeshelwe ukufundisa enyuvesi isikhathi ngokwe-PGCE okuyisikhathi esiwunyaka owo. Kanti oqeqeshwe ngokwe- B.Ed yena uthatha isikhathi esiyiminyaka emine. UMeluleki wacelwa futhi ukuba aphawule ngokuthi angathini ngalezi zinhlobo zothisha abaeqeshwe ngalezi ndlela ezingafani luhluke ngani olunye kolunye?

Lo oqeqeshwe ekolishi kwenza indlela yakhe yokufundisa imphumelelise. Waqhubeka waphawula ngokuthi lo oqeqeshwe unyaka owo kuyenzeka ukuba abe nokusilela emuva ngenxa yesikhathi asithathile efundisa. Ebandakanya nomehluko wokuthi lo oqeqeshwe ngokwe-PGCE usuke eseke wathola isikhathi esiyiminyaka emithathu sokufundiswa kugxiliswa kuye ulwazi lokuqokethwe isifundo lesi oqeqeshelwa kuso kodwa engakacijwa ngokuthi kufundiswa kanjani.

Othisha abaeqeshwe ngokohlelo lwe-B.Ed uphawula ngokuthi bona zithi zisuka nje amagqozo ngonyaka wokuqala bebesuka beyobuka othisha befundisa ezikoleni (*observing*). Wabe esephawula ngokwenzeka kulolu hlobo abhekana nalo futhi ezikoleni olwaqeqeshwa ngokwe-SSTD ne-STD athi lona zithi zibekwa nje lube lufunda okuzofundiswa (*subject content*), amalungiselelo esifundo nokubhalwa kwamanothi ebhodini (*chalkboard summary*). Uma sekubhekwa amava okufundisa isiZulu alabo thisha umeluleki wesiZulu uncoma indlela ye-SSTD neye-STD. Okuyizona zindlela zokuqeqesha acishe azihlobanise nale ye-PGCE ngenxa yokuthi ngenkathi beqeqeshwa zisuka nje uthisha ebe efundiswa azokufundisa, amalungiselelo esifundo, ukubhala amanothi ebhodini okuyikhona okwenziwa ngonyaka lowo oqeqeshelwa ngawo ukufundisa. Lokhu kuyafakazelwa ucwaningo lukaLeinhardt noSmith (1985) oluthi kubalulekile ukuzibhalansisa izindlela, '*a combination of expertise in Mathematics Instruction and Subject Matter Knowledge*'. Lolu cwaningo walwenza kubafundisi

beZibalo abaqeqeshwe ngokwe-PGCE ne-B.Ed wathola ukuthi ngempela akufani ukuqeqeshwa kwabo futhi lokhu kunomthelela ezindleleni zabo zokufundisa. Isimo sokungafani noma sebesensimini yokufundisa kungadalwa futhi isimo sengcindezi ababhekana nayo ngenkathi besaqeqeshwa lapho okuvela khona ngokukaBartman (2016), ukuthi:

PGCE students reported that teaching practice is a stressful period full of anxieties, excitement and fear hence they need to be guided and supported by knowledgeable and specialised teachers.

Othisha be-PGCE ne-B.Ed ngenkathi beqeqeshwa kwasezikoleni baba nengcindezi yomsebenzi, ukufuna ukwazi ngabakwenzayo, injabulo esuke ihambisana nokwesaba yingakho kuye kwenzeka ukuthi kube nabantu abanolwazi nabangongoti kwezokufundisa.

Kuvelile kulolu cwaningo ukuthi othisha be-PGCE basebenza ngaphansi kwengcindezi njengoba umsebenzi usuke umningi kanti kumele bawuqede ngezinyanga ezimbalwa ngaphambi kokuba bahlolwe.

Ebuzweni owabuzwa ngumcwaningi kubaphathizikole kanye nabaphathi beminyango yezilimi owawuthi: Ngabe uhlobo lothisha abafundisa ulimi lwesiZulu bakuqeqeshelwe futhi baqeqeshelwe kuziphi iziqu zokufundisa? Umphathizikole wesikole nomphathi womnyango besikole 1 wathi: Nginabe UED, PGCE, B.Ed, SSTD ne-STD evumelana nalaba besikole sesi-2,3, nesesi-5. Kwamcacela umcwaningi ukuthi abaphathizikole nabaphathi bomnyango wezilimi bezikole zonke umcwaningi enze kuzo ucwaningo bakuveza ngokusobala ukuthi nakuba benezinhlalo zothisha eziqeqeshwe eziqini ezahlukene zokufundisa njengeze- SSTD, STD ne-UED kodwa lukhona nalolu uhlobo lothisha oluqeqeshwe ngokwendlela ye-PGCE neye-B.Ed. Bakusho ngokucacile futhi ukuthi impela abafani uma sekuza ikakhulu endleleni abasifundisa ngayo isiZulu. Nakuba baba nokuveza izimvo ezahlukene ngendlela ngayinye labo thisha abaqeqeshwe ngayo. Kwabanye abaphathizikole nabaphathi beminyango babona ungekho umehluko. Laba babambiqhaza bocwaningo bancoma ukuhlale bevuselelwa njalo labo thisha ngezindlela zokufundisa ukuze ulwazi nekhono labo lingagqwali. Lokhu kufakazelwa yila mazwi alandelayo:

Umbuzo wabo wawuthi: Bakhona othisha abaqeqeshwe ngokwe-PGCE esikoleni sakho? Uma bekhona yikuphi ongakuphawula ngomthelela/ngezindlela zokufundisa kwabo ngenxa yohlobo lwendlela abaqeqeshwe ngayo?

Umphathisikole wesikole 1 uthi: *Abafani othisha besiZulu abaqeqeshwe ngendlela ye-PGCE neye-B.Ed indlela abafundisa ngayo isiZulu. Bafundisa kangcono abe-B.Ed kunabe-PGCE.*

Umphathi womnyango wezilimi besikole 1 uthi: *Othisha besiZulu abaqeqeshwe ngokwe- PGCE abafani nabaqeqeshwe ngokwe- B.Ed ikakhulukazi uma sekuza ezindleleni abafundisa ngazo.*

Umphathisikole wesikole 2 uthi: *Abethu lapha bafundisa kahle ngoba bafundiswa ngokuqale bathande izingane, bazilalele kungabe sekuba yibo onqoshishilizi phambili bangalaleli imibono yabafundi kanye nozakwabo.*

Umphathi womnyango wezilimi wesikole 2 uthi: *Yebo bafundisa kahle kakhulu akukho okungumehluko okukhona balandela imigudu efanele yokufundisa isiZulu.*

Umphathisikole wesikole 3 uthi: *Yebo ngingathi abafundisa kahle ngabe PGCE ngoba baqale beyosifunda okuqukethwe ulimi ngalesi sikhathi befundela iziqu ze-BA bese beyofundela ukufundisa unyaka owodwa.*

Umphathi womnyango wezilimi wesikole 3 uthi: *Bafundisa kahle abe-PGCE kunabe-B.Ed ngoba balwenzile ulwazi lwesifundo sesiZulu ngenkathi beqeqeshwa eziqwini ze-BA base benza ama-method kwa-PGCE.*

Umphathisikole wesikole 4: *Bafundisa kahle bona nakuba kwabanye iba khona inhlele yokuthi babengaqalanga babuthanda ubuthishela ngenxa yokukhombisa ukungabi nothando lomsebenzi abawenzayo.*

Umphathi womnyango wezilimi wesikole 4: *Ngingathi banakho ukufundisa kahle abe-PGCE nabe-B.Ed kodwa uma ubaqhathanisa nalaba abaqeqeshwe eziqwini ze-STD ne-SSTD laba be-PGCE ne-B.Ed bakhombisa ukungaqondisisi kahle ngokusebenzisa izindlela zokufundisa.*

Umphathisikole nomphathi womnyango wezilimi wesikole 5 wathi: Abe-PGCE bayafundisa kangconywa bona kunabe-B.Ed noma kukhona la ababuye basilele khona. Lokhu kungenxa yokuthi bathola isikhathi esincane ngenkathi becijwa ikhono labo lokufundisa. Kubukeka singanele lesi sikhathi esiwunyaka owodwa. Ungathi basuke befundela ukuphumelela kuphela bengahlose kugxila endleleni noma ezindleleni zokufundisa.

Umcwaningi wafuna ukwazi kubabambiqhaza ukuthi ngabe kulezi zinhlobo ezimbili zothisha abafundisa ulimi lwesiZulu yibaphi ongathi uyayincoma indlela abaqeqeshwa ngayo? Kungani?

Umcwaningi ocwaningweni lwakhe uphawule ukuthi zikhona izikole ezinokukhonona ngendlela othisha abaqeqeshwe ngokwe-PGCE nangokwe-B.Ed abaqeqesheke ngayo nakuba likhona lelo dlanzana elinezincomo ezinhle kodwa kuyavela ukuthi kukhona lapho okusilela khona ekuqeqeshweni kothisha. Nakuba umcwaningi ephawule ukuthi kulezi zikole othisha banakho onyakeni ukuthola ithuba lokuyocijwa ngekhono labo lokufundisa ulimi. Kubuye kuvele ukuthi kukhona okusenaso isidingo sokuba balekelelwe. Lokhu kufakazelwa yila mazwi alandelayo:

Umphathisikole wesikole 1

Abe-B.Ed bakhombisa ukuba nalo ikhono lokufundisa noma ukusebenzisa izindlela zokufundisa nakuba bekhombisa ukuba nenkinga ngokwazi kahle ulwazi oluqukethwe isifundo.

Umphathi womnyango wezilimi wesikole 1 wathi: Abe-B.Ed bafundisa kangcono kunabe-PGCE kodwa kubanzinyana uma sekumele bakhombise ukuthi banolwazi olwanele lwesifundo bese kubaphazamisa uma sekumele bethule ngendlela isifundo.

Umphathisikole wesikole 2 wathi: Abe- PGCE abanalo ikhono kahle lokufundisa ngoba bona banengqikithi (*content*) kakhulu kunekhono lokufundisa (*method*).

Umphathi womnyango wezilimi wesikole 2 wathi: Abe-PGCE kabanakho ukufundisa ngendlela egculisayo. Bakhombisa ukuthi sengathi kukhona lapho beshoda khona ngenkathi kucijwa ikhono lokufundisa. Kusengathi bangaze bangezwe isikhathi ngesikhathi beqeqeshwa ikakhulu ekhonweni lokufundisa.

UVerbeek C. (2014:) uthi:

There are numerous PGCE graduates who start teaching without a professional qualification sometimes purely out of commitment to education and children and sometimes because jobs are hard to find even for bacalaureus graduates.

Kunothisha abaningi abaqeqeshwe ngendlela ye-PGCE abaqala ukufundisa bengenazo iziqu zokufundisa kodwa konke bekwenza ngenxa yokuzinikela kwezemfundo nasezinganeni kwenye inkathi ngenxa yokutholakala kanzima kwemisebenzi kwabantu abaneqhuzu *i-baccalaurues*.

Umphathisikole wesikole 3 wathi: *Abaqeqeshwe ngendlela ye-B.Ed okumele baqeqesheke kahle ekhonweni lokufundisa ngoba abanalo ulwazi lolimi futhi ababuqondi nobugugu bolimi. Kumele bazinikele bakwazi ukubhekana nomsebenzi wokufundisa.*

Umphathi womnyango wezilimi wesikole 3 wathi: *Abakhombisa ukuqeqesheka kangcono ekhonweni lokufundisa ngabe PGCE kunabe-B.Ed. Kwenye inkathi kwabona abe – PCGE bayaba nokubuye lingagqami kahle leli khono. Okungenzeka ukuba kungenxa yesikhathi esiwunyaka owodwa abasiqeqeshwayo. Abe-B.Ed bakhombisa ukudideka kulokho okuqukethwe isiZulu kanti banokuzethemba uma bephambi kwabafundi.*

Umphathisikole wesikole 4 wathi: *Bakhona othisha be-PGCE nabe-B.Ed abaqeqesheke kahle nakuba phakathi kwabo kubukeka sengathi babeya ngoba kunemifundaze etholakalayo noma amathuba emisebenzi etholakala kalula.*

Umphathi womnyango wezilimi wesikole 4 wathi: *Baqeqeshiwe bona kodwa indlela abafundisa ngayo ikhombisa ukungabi nolwazi olwanele lwezindlela zokufundisa noma ukuwuthanda umsebenzi wokufundisa, ikakhulu abe-PGCE. Abe-B.Ed kabakhombisi ukuba nolwazi olwanele lwesifundo.*

Umphathisikole nomphathi womnyango wezilimi wesikole 5 bathi: *Abe-PGCE banikezwa isikhathi esincane sokuqeqeshwa kunabe-B.Ed. Kwenza lungatshaleki kahle*

uthando lokufundisa. Abawutholi umnyombo kahle, umnyombo ngisho wolwazi kuyima bezofundela ukulwedlulisa kumfundi.

5.2.2 ISIKHATHI ABANIKEZWA SONA NGENKATHI KUQEQESHWA

OTHISHA BE-PGCE NABE-B.Ed

Ngenkathi umcwaningi enza ucwaningo kwavela ngokusobala kubaphathizikole, abaphathi beminyango yezilimi nabaqeqeshi bothisha ukuthi isikhathi abanikezwa sona ngesikhathi labo thisha be-PGCE nabe- B.Ed abanikezwa sona uma besaqeqeshwa asilingani. Baveza ukuthi yikho lokhu okwenza ukuba noma sebesezikoleni ikhono labo lokufundisa isiZulu lingefani. Kwaba khona ukuthi banokusilela emuva abe-PGCE ekuqeqeshelweni ikhono lokufundisa ngoba benza unyaka owodwa. Kanti abe-B.Ed abanye bababona bengconcwana ngoba bona baqeqeshwa iminyaka emine. Nakuba kwavela abanye balaba babambiqhaza babuye baveza ukuthi nakuba abe-PGCE beqeqeshwa isikhathhi esiwunyaka kodwa basuke benolwazi olunzulu lokuqukethwe isifundo sesiZulu kanti abe-B.Ed nakuba bekhombisa ikhono elihle uma sebefundisa kodwa bayasilela olwazini oluqukethwe yisifundo. Lokhu kungenxa yokuthi bona bakwenza kokubili ukuqeqeshelwa ikhono lokufundisa bebe befundiswa nokuqukethwe kwesifundo. Lokhu okwenza bangabi nakho ukufunda ngokugxila ekhonweni lokufundisa nasolwazini lokuqukethwe isifundo ngokulinganayo. Lokhu kufakazelwa yilokhu okulandelayo:

Umbuzo owawubhekiswe kubaqeqeshi bothisha be-PGCE nabe-B.Ed: Ungaphawula uthini ngokuqeqeshwa kothisha ezikhungweni zemfundo ephakeme ngokwendlela ye-PGCE neye-B.Ed mayelana nesikhathi sokugxiliswa kolwazi lwezifundo?

Baveza ukuthi isikhathi sokuqeqesha othisha ngohlelo lwe-PGCE nolwe-B.Ed sinomthelela omkhulu ekukhiqizeni uhlobo lukathisha. Kwagqama ukuthi izikhathi abanikwa zona azilingani ngenkathi becijelwa ikhono lokufundisa. Ngenkathi abanye benikwa isikhathi esithe thuthu ekucijeni ikhono lokufundisa siyancipha isikhathi sokugxilisa ulwazi lokuqukethwe isifundo. Abanye ngenkathi bethola isikhathi esithe xaxa sokugxilisa ulwazi lwesifundo siba sincane kakhulu isikhathi sokucijelwa ikhono lokufundisa. Lokho bese kudala igebe elikhulu kulezi zingxenye zombili bese bezithola

sebenza umsebenzi wokufundisa okukhombisa ukusilela ezindleleni zokufundisa nasekwedluliseni ulwazi lokuqukethwe isifundo.

Umphathisikole wesikole 1 wathi: *Abe- B.Ed babukeka benobuchule bokufundisa obuthe xaxa kunalabo be-PGCE.*

Umphathi womnyango wezilimi wesikole 1 wathi: *Bayafundisa bona isiZulu kodwa kabakhombisi ukuvuthwa ekhonweni lokufundisa ikakhulu abe-PGCE.*

Umphathisikole wesikole 2 wathi: *Abe-PGCE bafundisa ngendlela egculisayo. Bayakwazi ukumelana nazo zonke izingqinamba esiZulwini besebenzisa amakhono ahlukene okufundisa.*

Umphathi womnyango wezilimi wesikole 2 wathi: *Abe-PGCE basifundisa kahle isiZulu kunabe B.Ed. Abe-PGCE bakhombisa ukuba nolwazi olunzulu lwesifundo kunabe-B.Ed.*

Umphathisikole wesikole 3 wathi: *Othisha be-B.Ed baqeqesheke kabanzi ngendlela yokufundisa kusuka kuqala unyaka wokuqala ezifundweni zabo.*

Umphathi womnyango wezilimi wesikole 3 wathi: *Bayafundisa bona kodwa abe-B.Ed bakhombisa ukuba nolwazi lwezindlela zokufundisa kodwa abanalo ulwazi olujulile lokuqukethwe isifundo.*

Umphathisikole wesikole 4 wathi: *Ngingaphawula ngokuthi nakuba beqeqeshelwe ukufundisa isiZulu othisha be-PGCE ne-B.Ed kodwa ukuqeqeshwa kwabo ngezindlela ezingefani kwenza nokufundisa kwabo kungafani. Kubonakala endleleni ngayinye yokuqeqesha eye-PGCE neye-B.Ed ukuthi kukhona okushodayo ikakhulu isikhathi abanikezwa sona ukuze baqeqeshelwe ukufundisa.*

Umphathi womnyango wezilimi wesikole 4 wathi: *Othisha be-PGCE bangcono bona uma kubhekwa ulwazi lwesifundo kodwa kunzima kubo ukwedlulisa ulwazi kubafundi. Indlela abafundisa ngayo ayikhombisi ukuqeqesheka kahle. Abe-B.Ed bona bakhombisa ukuzama ukusebenzisa izindlela zokufundisa kodwa abagcwele ngolwazi lwe-subject content.*

Umphathisikole wesikole 5 wathi: *Ngingathi abe-PGCE nabe-B.Ed izindlela abaqeqeshwe ngazo azigculisi uma sekuyiwa endleleni abasebenza ngayo. Uze uncamele ukuba kubuyelwa endleleni eyayisetshenziswa ngaphambilini yokuqeqesha othisha indlela ye-SSTD neye-STD. Isizathu uthola labo thisha abaqeqeshwe ngalezi zindlela eye-PGCE neye-B.Ed bengakwazi ukufunda ngisho umqondo womfundi ngoba uhlobo olwaqeqeshwa ngendlela endala lubuka umfundi zinhlangothi zonke (they teach in totality and also apply the principle of individualisation to learners).*

Umphathi womnyango wezilimi wesikole 5 wathi: *Bobabili othisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed bakhombisa ukungagcwali kahle hle ngomsebenzi wokufundisa. Zombili lezi zindlela zokuqeqesha zikhombisa ukushoda ndawo thize, eye-PGCE uyashoda ngolwazi olugcwele lwezindlela zokufundisa, ukwethulwa kwesifundo kanti abe-B.Ed bavamise ukukhombisa ulwazi olungconywa lwezindlela zokufundisa kunolwazi olugcwele lwesifundo.*

5.3 UHLOBO LOTHISHA ABAFUNDISA ISIZULU EZIKOLENI

Embuzweni owabuzwa ucwaningo ngothi ngabe bakhona othisha besiZulu asebemnkantshubomvu ekufundiseni ulimi lwesiZulu futhi abaqeqeshwa ngendlela ehlukile kule ndlela yokuqeqesha othisha eye-PGCE neye-B.Ed? Ungaphuwula uthini ngezindlela zokufundisa kwabo ulimi lwesiZulu ngenxa yendlela abaqeqeshwa ngayo? Umcwaningi ocwaningweni lwakhe wathola kubaphathizikole enze kuzo ucwaningo ukuthi banezinhlalo zothisha abafundisa isiZulu abaqeqeshelwe iziqu zokufundisa ngemikhakha eyahlukene e kubalwa lezi ezilandelayo: abaqeqeshwe ngokwe-UED, SSTD, STD, PGCE nabe-B.Ed. Laba babambiqhaza bocwaningo abangabaphathizikole nabaphathi beminyango yezilimi baphawula ngokuthi kulabo thisha abaqeqeshwa nge-UED, SSTD ne-STD yibona asebemnkantshubomvu ekufundiseni ulimi lwesiZulu njengoba lokhu kuyizindlela ezazisetshenziswa ukuqeqeshela othisha ukufundisa. Kanti abanye abaphathizikole bathi banasebemnkantshubomvu kubo laba be-PGCE ne-B.Ed ekufundiseni isiZulu. Lokhu kwacacisa kumcwaningi ukuthi sebemnkantshubomvu befundisa ulimi lwesiZulu kungabhekiwe ukuthi baqeqeshelwa kuziphi iziqu zokufundisa. Kuyaphawuleka ocwaningweni ukuthi noma bekhona abafundisi besiZulu abakuqeqeshelwe ukufundisa ngalezi zindlela kodwa zikhona izikole ezingenabo othisha ezingababiza ngasebemnkantshubomvu ekufundiseni isiZulu. Lokhu kufakazelwa yilokhu okulandelayo:

Umphathisikole wesikole 1 wathi: *Yebo bakhona asebemnkantshubomvu kulesi sikole ekufundiseni isiZulu. Abanye baze banamaqhuzu angaphezulu eziqo zesifundo sesiZulu abasifundisayo njenge-Masters in isiZulu. Lokhu kwenza ukuba minyaka yonke isiZulu ziphumelele ngamaphesenti ayi-100%. Lokhu kusho ukuqeqesheka kwabo okwanele ukufundisa isiZulu.*

Umphathi womnyango wezilimi wesikole 1 wathi: *Sinabo othisha besiZulu esesingababiza ngasebemnkantshubomvu ikakhulu abaqeqeshwa ngendlela ye-SSTD neye-STD. Abanye balabo thisha sebezithuthukisile olimini lwesiZulu benza iziqu zo-Honours no-Masters ukukhulisa ulwazi lwabo lolimi. Ngokuhamba kwesikhathi sibe nabo futhi abaqeqeshwa ngendlela ye-PGCE neye-B.Ed asebefundise isiZulu eside isikhathi.*

Umphathisikole wesikole 2 wathi: *Bobabili abe-PGCE ne-B.Ed bafundisa ngendlela encomekayo ngoba bayazilandela zonke izidingo nemigomo yokufundisa ulimi lwesiZulu.*

Umphathi womnyango wezilimi wesikole 2 wathi: *Bakhona engingathi sebemnkantshubomvu abaqeqeshwa ngendlela ye-PGCE neye-B.Ed. abafundisa isiZulu.*

Umphathisikole wesikole 3 wathi: *Cha, abekho othisha asebemnkantshubomvu befundisa isiZulu kulesi sikole beqeqeshwe ngendlela ye-SSTD neye-STD ababekhona babefundisa ngendlela yokuthi babephasa ngamalengiso abafundi. Isikole sasithola o-A kulolu limi lwesiZulu. Kwanele kwaba khona abe-PGCE ne-B.Ed lehla lakhombisa ukwehla izinga lokuphasa isiZulu.*

Umphathi womnyango wezilimi wesikole 3 wathi: *Asisenabo esingathi sebemnkantshubomvu befundisa isiZulu. Bonke abakhona basha baqeqeshwe ngendlela ye-PGCE neye-B.Ed.*

Umphathisikole wesikole 4 wathi: *Othisha asebemnkantshubomvu ekufundiseni isiZulu bafundisa kangcono kunalaba be-PGCE ne-B.Ed. Umehluko uba sekubeni nolwazi olujulile lolimi abe-PGCE ne-B.Ed abanalo kahle ngenxa yesikhathi esiphila kuso nengxubevange yolimi olusetshenziswayo.*

Umphathi womnyango wezilimi wesikole 4 wathi: *Yebo sinabo othisha asemnkantshubomvu befundisa isiZulu kodwa akubona abaqeqeshelwa i-PGCE ne-B.Ed yilaba abaqeqeshelwa i-SSTD ne-STD. Basifundisa ngendlela encomekayo isiZulu lokhu kubonakala ngemiphumela emihle yabafundi minyaka yonke. Kuyakhombisa ukuthi bayawuphila futhi bayawuthanda umsebenzi abawenzayo.*

Umphathisikole wesikole 5 wathi: Nakuba bekhona asebemnkantshubomvu ekufundiseni isiZulu kodwa iningi labo yilaba abangaqeqeshwanga ngendlela ye-PGCE neye-B.Ed. Noma bekhona abe-PGCE nabe-B.Ed kodwa abe B.Ed babukeka bengconywa emaveni abo okufundisa ulimi lwesiZulu kunalabo abe-PGCE.

Umphathi womnyango wezilimi wesikole 5 wathi: Sinabo asemnkantshubomvu befundisa isiZulu kwabaqeqeshwe ngokwe-PGCE ne-B.Ed. Ngokubuka kwami abe-PGCE banalo ulwazi lwesifundo uma ubaqhathanisa nabe-B.Ed kodwa futhi abe-B.Ed bakhombisa ukuba nekhono lokusebenzisa izindlela zokufundisa isiZulu.

5.4 INDLELA YOKUQEQQESHA KOTHISHA ENCONYWAYO

Embuzweni owawubuzwe umcwaningi ewubhekise kubabambiqhaza bocwaningo abangabaphathizikole nabaphathi beminyango yezilimi othi: **Ngabe kulezi zinhlobo ezintathu zothisha abafundisa ulimi lwesiZulu ongathi uyayincoma indlela abaqeqeshwa ngayo iyiphi? Kungani?**

Umcwaningi wathola ukuthi ababambiqhaza bahlukene kaningi mayelana nendlela enconywayo yokuqeqeshela othisha ukufundisa isiZulu. Umcwaningi wathola abanye bencoma eyayisetshenziswa kudala eye-SSTD neye-STD. Abanye ababambiqhaza bancoma eyayisetshenziswa kusekhona amakolishi. Nokho abanye bancoma eye-PGCE kanjalo abanye eye-B.Ed. Ababambiqhaza bocwaningo okungabaphathizikole nabaphathi beminyango yezilimi babeka izizathu ngendlela nendlela yokuqeqesha enconywayo. Kanti abanye ababambiqhaza bakhombisa ukungakwazi ukubona umehluko ekutheni iyiphi indlela abayincoma kakhulu kunenye. Lokhu kufakazelwa yila mazwi alandelayo:

Umphathisikole wesikole 1 wathi: *Yebo iyancomeka ngenxa yemiphumela esiyitholayo esiZulwini minyaka yonke kuwo onke amabanga.*

Umphathi womnyango wezilimi wesikole 1 wathi: *Ziyancomeka izindlela abazisebenzisayo uma befundisa isiZulu ngoba balandela imigomo yokufundisa ulimi futhi ababi nokungabaza uma beyoma phambi kwabafundi.*

Umphathisikole wesikole 2 wathi: *Yileya ndlela yakudala ngoba babethola uhlelo olude be-practiser ezikoleni ngalesi sikhathi besafundela ubuthishela bangena ekilasini befundile kunyaka wabo wokuqala bajwayelane nokubhekana nabafundi.*

Umphathi womnyango wezilimi wesikole 2 wathi: *Ngingathi mina ngokubona kwami ngincoma indlela yokuqeqeshwa kothisha eye-SSTD neye-STD engasasetshenziswa nokho manje. Yona yakhiqikhiqa othisha abakwaziyo ukufundisa abafundi ngempumelelo futhi bekhombisa uthando lomsebenzi abawenzayo nothando lwabafundi. Kanti laba abamanje abaqeqshwe ngalezi ndlela i-PGCE ne-B.Ed abakhombisi ukufundisa ngendlela egculisayo futhi kabakhombisi nokuthi banalo ke nothando lwalo msebenzi abawenzayo noma ke utha lwabo ke abafundi.*

Umphathisikole wesikole 3 wathi: *Ngeke ngisho ukuthi iyiphi ngoba bafundisa ngokusendimeni.*

Umphathi womnyango wezilimi wesikole 3 wathi: *Mina ngibabona befundisa nje bonke ngendlela efanayo kodwa izinga labo lokufundisa liphansi kakhulu uma ngingaliquhathanisa nalaba othisha ababeqeqeshwe ngokwe-SSTD ne-STD.*

Umphathisikole wesikole 5 bathi: *Ngincoma indlela yothisha abaqeqeshwa ngokwe-B.Ed ngoba bakhombisa ukuba nothando lomsebenzi abawenzayo futhi banamava ekufundiseni kwabo abafundi ulimi. Laba abaqeqeshwa ngendlela ye-PGCE bakhombisa ukuntengantenga. Kahle hle zombili lezi zindlela zokuqeqesha azigculisi ngoba labo othisha kabakhombisi ukuqeqesheka ngokwanele.*

Umphathi womnyango wezilimi wesikole 5 wathi: *Kulesi sisikole sethu ngingancoma indlela yokufundisa yalabo abaqeqeshwa ngokwe-PGCE kuneye-B.Ed. Babonakala bezethemba, benothando lomsebenzi abawenzayo futhi nabafundi bayabanaka banokukhathazeka ngabo uma kukhona la bengezwana khona. Okunge ngabe-PGCE banolwazi olujulile lwesifundo noma bengakafiki ezingeni lothisha ababeqeqeshwe*

5.5 IMIBONO NGEZOKUQEESHWA KOTHISHA

Umbuzo owawubuzwe ngumcwaningi kubabambiqhaza abangabaphathizikole nabaphathi beminyango yezilimi wawuthi:

Uma zingekho izinkomba zokuthi othisha abaqeqeshwa ngokwe-PGCE noma ngokwe-B.Ed ulwazi balwedlulisa ngendlela kubafundi yikuphi ongancoma ukuba kwenziwe ukulungisa isimo noma ekuqeqeshweni kwabo?

Ababambiqhaza njengoba bakuveza kwacaca bha kumcwaningi ukuthi ikhona inkinga ekhona kothisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed abafundisa isiZulu ezikoleni bakwazi futhi ukuphuma nezixazululo ukwenza ngcono isimo salabo abasaqeqeshwa ngale ndlela ezikhungweni zemfundo ephakeme. Umcwaningi kwamcacela ukuthi nababambiqhaza laba kuyabacacela ukuthi kukhona ukungadlulisi ulwazi kulabo thisha ngendlela okulindeleke ngayo. Kwavela ukuthi ukwandisa kwabo ulwazi lolimi ngezindlela ezibalwe ngezansi kuyokhulisa ulwazi lwabo lolimi kuphinde kuphucule indlela yabo yokufundisa. Kuyavela ocmwaningweni lwakhe umcwaningi ukuthi nakuba benalo ulwazi olwanele lwesifundo kodwa abanye kabanalo ikhono lokulwedlulisela kumfundi kanti abanye banalo ikhono lokwendlulisa ulwazi kodwa babuye basilele olwazini lokuqekethwe lwesifundo *i-content*. Umcwaningi waphawula ukuthi bakhona kodwa bayingcosana abakhombisa ukuba nolwazi olujulile nolwanele lokuqekethwe isifundo sesiZulu futhi nabakhombisa ukucijeka ekhonweni lokufundisa. Lokhu kuzofakazelwa yila mazwi alandelayo:

Umphathisikole wesikole 1 wathi: UMnyango wezeMfundo kumele wenze izinhlelo eziqavile neziphusile ezizolekelela labo thisha besiZulu bekhulisa khona ulwazi ukuze ukufundisa kwabo kube sezingeni eliphezulu. Kufanele kuqhutshekwe noqeqesho olwandisa ulwazi lolimi noluphucula izindlela zokufundisa. Bafundisa kahle kakhulu kodwa kuyadingeka ukuba kuhlelwe izinto ezifana nenkulumo-mpikiswano yesiZulu nokunye okukhuthaza amasiko esintu nakuba kukhona abanye abaye bakuhlele.

Umphathi womnyango wezilimi wesikole 1 wathi: *Ithemba lethu ngokwenza ngcono isimo sokufundiswa nokuqeqesheka kothisha emsebenzini wabo lilele kwaboMnyango wezeMfundo. Kumele uMnyango wezeMfundo usebenzisane nezikhungo zezemfundo ephakeme ekutheni yiziphi izindlela okumele zisetshenziswe ukuqeqesha othisha.*

Okukanye zona lezi ezikhona zibuyekwezwe ukwenyusa izinga lokuqeqeshwa kothisha besiZulu.

Umphathisikole wesikole 2 wathi: *Ulwazi balwedlulisa ngendlela efanele. Izikhungo zemfundo ephakeme maziqhubeke zibaqeqeshe ngendlela ezenza ngayo, zibanike nesikhathi sokuba bahambe baye ezikoleni beyofundisa izingane ukuze bazibone ukuthi sebazi kangakanani. Bafundisa kahle kakhulu bayakwazi ukunikeza abafundi ithuba lokukhombisa abakufundile bese benikeza usizo uma ludingeka.*

Umphathi womnyango wezilimi wesikole wathi: *Sifisa ukuba izikhungo zibalekelele kakhulu ngenkathi zibaqeqesha othisha baze babe sezingeni eligculisayo lokufundisa. Uma singathi ukwengezwa isikhathi sokufundiswa kwabo isifundo abaqeqeshelwa kuso, bagxile ekuhlomeni ngolwazi lwaso kuyoba ngcono kakhulu. Lokhu kuyokwenza ukuba noma sebecijwa ekhonweni lokufundisa bazi ukuthi bafundisa ini kanjani. Kungafani ngoba kungathi babuye babe nokudideka noma nokwehluleka ukulinganisa umthamo womsebenzi abawunikwayo ngenkathi beqeqeshwa. Konke lokhu kubukeka kungenxa yesikhathi esifushane abasinikwayo. Kwenza abakutholayo kube sengathi akugcwele.*

Umphathisikole wesikole 3 wathi: *Ngibona kungcono ukuthi uthisha oqeqeshwayo athole ukubhekana nabafundi enze ama-practicals ngonyaka wokuqala ukuze ajwayele futhi naleya eyayisetshenziswa yamaqoqo (group teaching) ngenkathi besafunda khona emanyuvesi. Abe-PGCE kumele bajwayelane nokubhekana nabafundi ekilasini, sandiswe isikhathi sabo sokuqeqeshwa, kungabi unyaka owodwa.*

Umphathi womnyango wezilimi wesikole 3 wathi: *Ngingathi ngenkathi beqeqeshwa othisha akuqiniseke ukuthi bahlonyiswa ngazo zonke izikhali zolwazi lwalokho abazobhekana nakho uma sebefundisa ezikoleni. Banikwe nesikhathi esanele sokuqeqeshwa ngoba uma sebesezikoleni babukeka sengathi bebefundela ukuphasa kodwa okuyilona lwazi lwesifundo nendlela lolo lwazi olwedluliswa ngalo kabakhombisi ukuba nalo ikhono lalokho. Ngingasho futhi ukuthi bayadinga ukulandelelwa noma sebekhona ezikoleni uMnyango wezeMfundo ukuhlola ukuthi abaqeqeshwa kukho basenza khona yini uma sebezimele bengasafundeli ukuthola iziqu.*

Umphathisikole wesikole 4 wathi: *Owe-B.Ed usuke egxile kulo ulimi iminyaka emithathu, ngowesine bagxiliswe ezindleleni zokusebenzisa ulimi. Lokhu kumenza athole ulwazi olumenza azethembe lapho efundisa. Kanti lo oqeqeshwe ngokwe-PGCE uvela engenawo amava abambelele kuwo amenza asebenze kucace.*

Umphathi womnyango wezilimi wesikole 4 wathi: *Mina ngingathi kulezi zinhlobo zothisha abe-B.Ed bakhombisa ukushoda ngolwazi oluqukathwa isifundo kodwa babe ngconywana ekusebenziseni izindlela zokufundisa. Ukuze kube khona ukulingana kulokhu kokubili kumele izikhungo zemfundo ziqinise ngokubaqeqesha kakhulu kulokhu ababonakala beshoda kukho kumbe ngokwengeza isikhathi sokubaqeqesha kukho. Kanti abe-PGCE bona babonakala benakho ukukhombisa ukuthi banalo ulwazi olwanele lwesifundo sesiZulu abaqeqeshelwe kuso kodwa uma sekuyiwa ekusebenziseni izindlela kukhombisa ukuba ngumqansana kubo.*

Umphathisikole wesikole 5 wathi: *Ngincoma ukuba ithuba lokuqeqeshwa kwabe-PGCE lengezwe kube okungenani iminyaka emibili ukuba batholisise ulwazi. Mayilangalinganiswa iminyaka yothisha oqeqeshwe ngokwe-B.Ed nekathisha oqeqeshwa ngokwe-PGCE. Lolu hlobo lothisha abanalo ulwazi olugcwele ngesifundo, kubonakala kuyinkinga ngisho ukuthi baqede isikhathi esiyihora elilodwa elikalelwe usuku.*

Umphathi womnyango wezilimi wesikole 5 wathi: *Mina owami umbono uthi kuhle izikhungo zemfundo ephakeme zithi ukuphula amasokisi uma kuqeqeshwa othisha. Maqeqeshwe ngendlela yokuthi kutshaleke uthando lokufundisa, uthando lwabafundi, uthando lwesifundo uthisha asifundisayo. Ngisho ngoba kulolu hlobo lothishwa oluqeqeshwa manje luyashoda ngalezi zinto. Okulandelayo bahlonyiswe ngolwazi lwabazohlengana nakho uma sebesesikoleni kungabi sengathi bafundiswa okunye ngenkathi beqeqeshwa kodwa uma sebesesikoleni bafundisa okunye, okukanye bakhombise ukungabi nalo nhlobo ulwazi oluqukethwe isifundo noma lwezindlela zokufundisa. Lokhu kukhona kwabe-PGCE nabe-B.Ed. Abe-PGCE bangconywana olwazini lokuqukethwe isifundo kunabe-B.Ed kodwa izindlela zokufundisa kubukeka zibehlula, ukuhlelela isifundo sosuku nolusethula. Kanti abe-B.Ed banokuzama ukusebenzisa izindlela zokufundisa bese kuba yikho ukuthi abakhombisi ukuba nolwazi olunzulu lwesifundo nokuluhlela kahle uma sebefundisa.*

5.4 ULIMI, ISIKO NOBUGUGU BESINTU

Umcwaningi wabuza ababambiqhaza bocwaningo abangaphathizikole nabaphathi beminyango yezilimi umbuzo othi:

Ngabe othisha abafundisa ulimi lwesiZulu banakho ukuqonda ukubaluleka kokufundisa ulimi njengoba ungeke ukwazi ukwehlukana ulimi, isiko nobugugu?

Ulimi lungenye yezikhali esizisebenzisayo ukwedlulisa isiko nobugugu besizwe samaZulu. Umcwaningi ocwaningweni lwakhe wayefisa ukwazi ukuthi uma sebesezikoleni othisha abafundisa isiZulu ngabe bayakuqhakambisa yini lokhu noma sebakuthalalisa nje kwaba sengathi kuyimpumalanga nentshonalanga. Ababambiqhaza bocwaningo abaphathizikole nabaphathi beminyango yezilimi bakubeka kwacaca ukuthi othisha abafundisa isiZulu okuyibona benomthwalo wokuqhakambisa ulimi bazigqaje ngalo kabasenakho ukugquguzela isiko nemikhuba yesintu njengegugu lesizwe sikaPhunga noMageba. Nakuba ikhona ingcosana ekubonisayo lokhu kodwa iningi selikulibele. Lokhu kufakazelwa yila mazwi alandelayo:

Umphathisikole wesikole 1 wathi: *Baqonda kahle kakhulu njengoba bayazikhuthaza nezingane ukuba zifunde ulimi. Lokhu imiphumela nayo iyakufakazela.*

Umphathi womnyango wezilimi wesikole 1 wathi: *Banakho ukuqonda ukuthi ulimi nesiko kuyahambisana futhi ulimi luyigugu lwesizwe samaZulu.*

Umphathisikole wesikole 2 wathi: *Yebo benza isiqiniseko sokuthi bayakufunda nokuphathelene nempilo ngqo yabafundi sebengaphakathi esikoleni.*

Umphathi womnyango wezilimi wesikole 2 wathi: *Ngokubuka kwami bafundisa njengoba befundisa isiZulu ulimi lwasekhaya bayaqonda ukuthi luhambisana nobugugu besizwe samaZulu.*

Othisha besiZulu abaqeqeshwe ngendlela ye-PGCE neye-B.Ed bayakhohlwa ukuthi ulimi nesiko kungamathe nolimi, ngakho kumele kungehlukaniwa uma kufundiswa isiZulu. Lokhu kufakazelwa uBrook (1964:16) uma ethi:

*Language and culture complement each other.
Language is the most central essential element in any
culture.*

Ulimi nesiko kungamathe nolimi futhi ke ulimi yilo
oluwumongo wesiko lanoma isiphi isizwe.

Njengesizwe samaZulu esizigqajayo ngolimi lwaso kuhle sizigqaje nangesiko laso kodwa abashayeli bakho konke ngothisha besiZulu okubona abahlala isikhathi esiningi nabafundi ezikoleni. Ngakho lokhu okungenhla kufazela ukubaluleka kolimi nokufundiswa kwalo ngothisha besiZulu. Ngakho othisha besiZulu kuhle bafundise ubugugu njengengxenyane yesifundo sesiZulu.

Umcwaningi uyavumelana noMoran (2001:10) uma ethi:

*Language is used to participate in the culture,
describe the culture, interpret the culture and respond
to the culture*

Ulimi uyalusebenzisa ukubamba iqhaza esikweni,
ukuchaza isiko, luhumusha isiko luphinde lukwazi
ukuphendula ngalo.

Kuyammangaza umcwaningi okushiwo ngabanye abaphathi bezikole abaphathi beminyango ngalabo thisha. Njengoba kuphawulwa ngezansi:

Umphathisikole wesikole 3 wathi: *Abafundisi bamanje ngathi abakuqondi ukuxhumana kolimi lwesiZulu nesiko nobugugu balabo abangamaZulu.*

Umphathi womnyango wezilimi wesikole 3 wathi: *Othisha besiZulu bakulesi sikole yize bengamaZulu futhi besifundisa isiZulu kodwa kabakunaki ukuthi bagcizelele ukufundiswa kokungamagugu noma okukhuthaza isiko lesizwe samaZulu.*

Lokhu kugqamisa ukuthi kumbe labo thisha ngenkathi besaqeqeshwa kabanalo ulwazi oluchazwayo lobudlelwano obuphakathi kolimi nesiko. Ezingxenyeni ezinjengezinkondlo, inoveli, imidlalo lapho okuphuma khona izimfundiso ezithinta ubugugu, amasiko nokunye. Labo thisha abaqeqeshwa ngendlela ye-PGCE neye-B.Ed kusengathi abakukhombisi ukuqonda kangcono kwabona lezi zingxenyane ukuze bakwazi ukufundisa ngendlela abafundi. Yingakho bethola kwabafundi ababafundisayo behluleka

nokuphendula imibuzo ephathelene nalezi zingxenye zolimi ezikhuthaza isiko nobugugu besizwe samaZulu. Yingakho u-Oxford (1992:54) uma ebeka ngokuthi:

Language and culture are so close that being identified as synonym. On the other hand, language is used to express people's cultural thought, beliefs and to communicate; on the other hand culture is embedded in the language.

Ulimi nesiko kusondelene ngale ndlela yokuthi kuthathwa ngokuthi kuyafana. Kwenye ingxenye ulimi lusetshenziswa ukubonisa imicabanga ngamasiko abantu, izinkolelo nokuxhumana ngakwelinye icala isiko lakheleke olimini.

Umphathisikole wesikole 4 wathi: *Engikubonayo abanandaba nokugqugquzela isiko namagugu olimi ukuze kudluliselwe ezizukulwaneni ezilandelayo.*

Umphathi wonyango wesikole 4 wathi: *Othisha asefundisa manje isiZulu babukeka bengenandaba nezifundiso ezigqugquzela isiko lesizwe samaZulu. Akukho abakwenzayo ukukhuthaza abafundi ngesiko eliwubugugu bolimi lwesiZulu.*

Umphathisikole wesikole 5 wathi: *Ngingathi ukuqonda nogqozi ngalokho okuyisiko negugu lesizwe samaZulu kuyashabalala. Lokhu kwakungcono kulaba othisha abaqeqeshwa ngendlela endala yokufundisa isiZulu.*

Umphathi womnyango wezilimi wesikol 5 wathi: *Othisha besiZulu abaqeqeshwa ngendlela ye-PGCE neye-B.Ed kabanalo uthando lokufundisa abafundi ngokungamasiko esiZulu. Babukeka bengaqondi kahle kwabona ngobugugu bamasiko esiZulu. Lokhu kugqama kakhulu uma ubaqhathanisa nalaba othisha abaqeqeshwa ngendlela ye-SSTD neye-STD.*

Kunobudlelwane obungachazeki phakathi kolimi nesiko noma nokungamagugu aleso sizwe. Ocwaningweni lomcwaningi kuyacaca emazwini ababambiqhaza ukuthi kukhona abangakuqondi kahle lokhu futhi abangakuboni njengento ebalulekile. Lokhu kubalulekile nakothisha abafundisa ulimi lwesiZulu ukuba baqonde ngakho. UBrown (2000:177) uchaza kanje:

A language is a part of a culture and a culture is a part of a language, the two are intricately interwoven so that one can not separate the two without losing the significance of either language or culture.

Ulimi luyingxenye yesiko nesiko luyingxenye yolimi, kokubili lokhu ngeke kungamathe nolimi akekho ongakwazi ukukwehlukanisa ngokuthi alahle ubumqoka bolimi noma besiko.

Lokhu kuxhumana phakathi kolimi nesiko kuvumela ngisho abantu bamasiko ehlukeno ukuba bakwazi ukwabelana ngalokho okungamagugu kubo, ngolwazi nangemibono. Ngakho ngolimi lwesiZulu isizwe singakwazi ukwedlulisa ulwazi nakulabo abangewona amaZulu kodwa abanothando nokufisa ukwazi ngosikompilo lwesizwe sikaPhunga noMageba. Konke lokho kusezandleni zikathisha oqeqeshelwe ukufundisa ulimi lwesiZulu.

5.5 IZINGQINAMBA NGOTHISHA BESIZULU ABAQEQESHWE NGOHLELO LWE-PGCE NOLWE-B.Ed

Umcwaningi wayebuze uMeluleki wesiZulu ukuthi: **Yiziphi izingqinamba njengoMeluleki wesifundo sesiZulu ovamise ukuhlangabezana nazo ezikoleni ngenkathi ezoluleka labo thisha abaqeqeshwe nge-PGCE ne-B.Ed?**

UMeluleki wesiZulu waphawula ngokuthi kunezingqinamba avamise ukuhlangabezana nazo kulolu hlobo lothisha uma befundisa isiZulu ezikoleni, uthi ikakhulu abasuke beqeqeshwe ngokwe-B.Ed abakhombisi ukuba nolwazi olwanele lolimi ikakhulu lolu olunothisa lunonise ulimi lwesiZulu. Isibonelo, izaga, izisho, izifengqo, amagama esiZulu sempela, ulwazi lwezakhi nezingcezu zenkulumo, ulwazi lobuciko bomlomo njengezibongo namahubo. izibongo, amahubo. Lokhu kwenza umcwaningi azibuze ukuthi kanti ngabe konakele kuphi ekufundisweni noma ekuqeqeshukeni kwabo labo thisha. UMeluleki waphawula ngokuthi nakuba beqeqeshwa emanyuvesi amaningi akwaZulu Natali othisha kula maqhuzu okufundisa kodwa iningi lalabo thisha isiZulu basifunde ezikoleni ngolimi olungeziwe. Lokhu kwenza ukuthi ukufundisa kwabo noma ukwedlulisa kwabo ulwazi lwesiZulu kubafundi kube nzinyana. Lokhu umcwaningi ukubona inselelelo ingebe njalo ezikhungweni zemfundo ephakeme la beqeqeshwelwa khona iziqu zokufundisa kodwa inkinga kwenye inkathi isuke iqale emuva ezikoleni

lapho bezama ukuncela khona olukaMthaniya. Lokhu kwenza umcwaningi abone ukuthi akukafiki la isizwe sikaPhunga noMageba singazishaya khona isifuba ngokwedluliswa kolimi lwebele ezizukulwaneni ngezizukulwane ngendlela enokuluthuthukisa luhlale njalo lusezingeni eliphezulu njengoba kuyulimi olukhulunywa izizwe eziningi ezingamaZulu nalezo ezingewona.

5.6 UKUTHUTHUKISWA KWEKHONO LOKUFUNDISA ISIZULU KOTHISHA ABAQEQESHWE NGOHLELO LWE-PGCE NOLWE-B.Ed

UMeluleki wesiZulu wakubeka kwacaca ukuba kobasiza labo thisha ukuba baqhubeke bakhulise ulwazi lwabo lolimi nokucija ikhono labo ngokufunda izincwadi ezinjenge Nqolobane yesiZulu nezinye izincwadi zolimi lwangempela nokuqonda nje ukuthi olimini lwesiZulu inkulumo yenziwa ngezingcezu zenkulumo, isibonelo: usobizo, ibizo, isabizwana, isichasiso, isibaluli, isiphawula, inani nongumnini, isikhanyiso, isandiso nesenzukuthi, isilandiso, isenzo nesibanjalo, isibabazo nesihlanganiso. Nalezo zingcezu zenkulumo ezisuke zakhiwe izakhi ezithile. Izakhi ezinjengesiqalo, isiqu nesiphetho. Wagxila umeluleki ekutheni ngenkathi beqeqeshelwa ukufundisa kuhle onyakeni wabo wokuqala bagxile emibhalweni yokuxhumana, izincwadi ezifundwayo (ezemibhalo), ulimi, izakhiwo zemisho zolimi. Waphawula ekugcineni ngokuthi kuhle kugcinwe ngamasu nezidlela zokufundisa.

Umcwaningi akagcinanga ngokuqoqa ulwazi kuMeluleki wesiZulu esiyingini sase-King Cetshwayo nakubaphathizikole nabaphathi beminyango yezilimi bezikole ayeziqokele ukwenza kuzo ucwaningo mayelana namava othisha abafundisa isiZulu ezikoleni abanawo abaqeqeshwe ngendlela ye-PGCE neye-B.Ed kodwa waqhubekela nakulabo asebemnkantshubomvu befundisa isiZulu. Laba babambiqhaza yibo kanye ababenikeza ngolwazi olugcwele lwalabo thisha ukuthi basifundisa kanjani isiZulu ezikoleni ngemuva kokuqeqeshwa kulezi zindlela ezimbili ezahlukene zokuqeqeshwa kothisha. Ocwaningweni lwakhe umcwaningi wathola ukuthi kukhona uhlobo lothisha olwaqeqeshwa ngendlela ye-UED, SSTD neye-STD okuyibona okuthiwa sebemnkantshubombu ekufundiseni isiZulu. Wabuye wathola ukuthi kwezinye izikole laba okuthiwa sebemnkantshubomvu befundisa isiZulu yibo kanye laba abaqeqeshwa ngendlela ye-PGCE neye-B.Ed. Lokho kwenza ukuba umcwaningi aqoqe lonke ulwazi oludingwa ucwaningo lwakhe. Nakuba kwesinye sezikole uthisha oyedwa wesiZulu

nguye ozipheka azithulule kusukela ebangeni lesishiyagalombili (8) kuze kuyofika ebangeni leshumi nambili ngenxa yokuntuleleka kothisha besiZulu.

Kwesinye sezikole kwacaca ukuthi kukhona uthisha ongenazo iziqu zokufundisa kodwa oneqhuzu le-B.A kuphela. Lokhu okusho ukuthi akabonaze aqeqeshelwe ukufundisa. Ocwaningeni lomcwaningi kwavela ukuthi othisha abafundisa isiZulu babanezinkinga ekufundiseni kwabo isiZulu ezinakho ukudalwa indlela abaqeqesheka ngayo besaqeqeshelwa ukufundisa. Kuyavela nokuthi abanye bangena bengenakho ukuqonda kahle ukuthi ekuqeqeshweni kwabo bazobhekana nani kulezi zindlela ezimbili zokuqeqesha. Abanye kwavela ukuthi bafundela ubuthishela ngoba ingekho enye into ababengayifundela. Lokhu kubenza bazithole ngendlela engagqamisi bagcizelele imigomo okumele ilandelwe isibonelo uma umuntu ezobhala inkondlo, umdlalo, inoveli noma indaba emfushane. Uthole ukuthi bagcizelela ukuxoxwa kwendaba kuphela kunemigomo yokuhlaza lolo hlobo lombhalo. Kungaba nawukusetshenziswa kolimi bazithola bekufunda nje bengagcizeleli ukuthi lokhu kusetshenziswa kolimi kumele bakugcizelele ukusetshenziswa kwakho ngokuqaphela nasempilweni yemihla ngemihla nasenkulumeni yansukuzonke yomfundi. Kungagcizelelwa nokuthi nasemibhalweni yabo yokuziqambela kumele kugqame ukusetshenziswa kolimi ukunonga nokunothisa ulimi. Abanye yingoba babefuna umsebenzi abazowenza ukuze baseheshe bathole imisebenzi bahole hhayi ngoba babe nothando lokufundisa. Lokhu bayakufakazela abacwaningi abanjengo Verster J. (2018) ocwaningweni lwakhe uma ethi:

PGCE teacher training programme was sometimes chosen by those in need of a second career option either because they were unable to secure meaningful employment with their diploma in isiZulu. For a vast majority of people PGCE is a second option. As the economy goes down the PGCE enrolment has been going up.

Uhlelo lokuqeqeshwa kothisha lwe-PGCE kwenye inkathi lukhethwa yilabo abasuke sebefuna ukuzitholela omunye abangawenza okuqashekayo kuwo uma uneqhuzu lokufundisa isiZulu. Ebantwini abaningi iqhuzu lokufundisa i-PGCE balikhetha njengomsebenzi okungowesibili ongawenza. Uma kwenzeka izinga lomnotho liba phansi linyenyuka izinga lababhalisela iqhuzu lokuqeqeshwa kothisha i-PGCE.

Embuzweni wocwaningo owabuzwa ngumcwangingi kubabambiqhaza bocwango abangothisha asebemnkantshubomvu befundisa isiZulu owawuthi:

Iyiphi indlela yokuqeqesha oyincoma kakhulu? Kungani? Chaza.

Lo mbuzo wenza ukuthi umcwangingi athole ukuthi sengathi kukhona ukucwasana phakathi kothisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed. Omunye ukhomba omunye esweni nomunye uvikela iso lakhe ngokuthi omunye uzibona engcono kunomunye ngokuqeqeshwa kweyodwa yalezi zindlela. Lokhu kufakazelwa yila mazwi alandelayo ashiwo ngababambiqhaza abathathwa njengasebemnkantshubomvu befundisa isiZulu ezikoleni kodwa bebe beqeqeshwe ngokwe-PGCE ne-B.Ed.

Uthisha A wesikole 1 osemnkantshubomvu efundisa isiZulu kodwa ebe eqeqeshwe ngokwe-PGCE owathi:

Mina ngicoma indlela yokufundisa yothisha abaqeqeshwe nge-PGCE ngoba bona bafundisa kahle ngoba nolwazi lwesifundo sesiZulu basuke benalo ngokwanele ngoba bafundiswa iminyaka emithathu besenza iziqu ze-BA. Nakuba beqeqeshelwa ukufundisa unyaka owodwa. Ngingeze ngasho ukuthi oqeqeshwe nge-B.Ed ngiyamncoma ngoba yena luncane ulwazi lwakhe lwesifundo sesiZulu. Lokhu kudalwa ukuthi akagxili emkhakheni ngamunye ukufunda isiZulu nokufundela ukufundisa isiZulu.

Uthisha B wesikole 2 osemnkantshubomvu efundisa isiZulu kodwa ebe eqeqeshwe ngokwe-B.Ed wathi:

Mina ngingcoma indlela ye-B.Ed yokuqeqeshwa kothisha ngoba yona uthisha ufunda kokubili kanye ukufundiswa ulwazi lokuqekethwe isiZulu nokuqeqeshelwa ikhono lokufundisa. Lokhu okuyisikhathi esiminyaka emine. Kanti abe-PGCE baqeqeshelwa ukufundisa kuphela okuwunyaka.

Uthisha C wesikole 3 osemnkantshubomvu efundisa isiZulu kodwa ebe eqeqeshwe ngokwe-B.Ed wathi:

Indlela mina engiyincomayo yile ye-B.Ed okuyiyona ndlela ehlalisa uthisha ekuqeqeshweni iminyaka emine aphume esethole lonke ulwazi nakho konke ukuqeqesheka. Ulwazi olumsiza ekutheni uma esesemsebenzini akwazi ukulusebenzisa. Abaqeqeshwa ngokwe-PGCE bakhombisa ukungabi nalo ulwazi olwanele lokuqekethwe isifundo lokhu okwenza ukuthi lingacaci kahle ikhono lokuveza nokusebenzisa izindlela zokufundisa.

Umcwaningi kwamthokozisa ukuthi bakhona laba abamnkantshubomvu abaqeqeshwa ngezindlela ezehlukile kweye-PGCE neye-B.Ed okuyibona okwacaca ukuthi bazokhipha yonke ingonyuluka ngokufundisa isiZulu kwalaba abaqeqeshwa ngendlela ye-PGCE neye-B.Ed nokuthi yibaphi ababagxekayo, yibaphi ababancomayo, kungani, njengoba bephawula ngala mazwi alandelayo:

Uthisha A wesikole 1 osemnkantshubomvu efundisa isiZulu owaqeqeshwa ngendlela ye- we-SSTD owathi:

Ngingathi mina ngincoma othisha abaqeqeshwa ngomkhakha wakwa-B.Ed ngoba ngenkathi besaqeqeshwa bathola isikhathi esanele sokufunda isiZulu nesokuqeqeshwa. Bazi futhi basebenzisa kahle ngisho izindlela zokufundisa. Abe-PGCE kubukeka kusengathi kabasitholi isikhathi esanele sokuqeqeshelwa ukufundisa. Behluleka ngisho ukwenza amalungiselelo esifundo ukwethula isifundo nokusebenzisa izindlela zokufundisa ezahlukene.

Uthisha B wesikole 2 osemnkantshubomvu efundisa isiZulu owaqeqeshwa ngendlela ye-SSTD owathi:

Ngincoma eyabaqeqeshwa ngendlela ye-PGCE ngoba bayafundiswa ngokutha isifundo, umsebenzi abawenzayo nabafundi. Bayafundiswa ngokwenza amalungiselelo esifundo uma bezoyofundisa nokucinga ulwazi olwanele lwesifundo esizokwethulwa. Kanjalo noma sebefundisa bazisebenzisa kahle izindlela zokufundisa. Kanti abe-B.Ed kabalukhombi uthando nomdlandla wokwenza umsebenzi wabo wokufundisa. Kungazathi beza bephoqiwe kulo msebenzi.

Uthisha C wesikole 3 osemnkantshubomvu efundisa isiZulu owaqeqeshwa ngendlela ye-STD owathi:

Ngincoma othisha abaqeqeshwa ngokwe-B.Ed ngoba babukeka beziqeqeshela kahle izindlela zokufundisa. Lokhu kwenziwa ukunikwa iminyaka emine beqeqeshwa. Bafundisa ngendlela yokuthi konke kuba sobala kumfundi. Lokhu kubonakala nangemiphumela emihle yokuphasa kwabafundi. Kanti abe-PGCE kungathi bafundiswa okwehlukeile ngesikhathi beqeqeshwa bese uma sekumele bafundise kubesengathi bafundisa into entsha abangayazi nabaqalayo ukuyibona.

Uthisha A wesikole 5 osemnkantshubomvu efundisa isiZulu owaqeqeshwa ngendlela ye-UED owathi: *Ngincoma othisha besiZulu abaqeqeshwe ngokwe-PGCE ngoba bona basuke bethathe iminyaka emithathu befunda ngokujulile ulwazi lwesifundo bese befunda unyaka owodwa sebebhekene nokucijwa nokuqeqeshelwa kwekhono lokufundisa. Kanti abaqeqeshwa ngokwe-B.Ed. Babuye bengacacelwa kahle umsebenzi wokufundisa abawenzaayo. Abakhombisi ukuba nolwazi lwesifundo babuye khona lapho bengabi nalo kahle ikhono lokufundisa.*

5.7 IZINGQINAMBA ZOTHISHA ABAQEQESHWA NGOHLELO LWE-PGCE NOLWE-B.Ed

NgokukaBastik (2002) othisha asebenkantshubomvu ngothisha asebefundise iminyaka eminingi. Ngothisha abakwaziyo ukukhuthaza abafundi. Abenza njalo abafundi bahlale bekulangazelela ukufunda nokuthola ulwazi olusha futhi abakwazi ukukhuthaza amafundi bahlale bezimisele ngokusebenza kanzima. Othisha asemnkantshubomvu abaziyo ukuthi ikilasi lilawulwa kanjani. Abakwazi ukusheshe babone ngenkathi befundisa ukuthi iziphi ezinye izindlela abangazisebenzisa ukwenza abafundi bafundiseke. Kanti ngokuka-Atay (2008) noBivona (2002) ngasebefundise iminyaka eyisishiyagalolunye (9) kuya phezulu. Ngokuvamile othisha asebenkantshubomvu kungaba futhi yilabo asebefundise iminyaka emihlanu (5) kuya phezulu (Gatbonton, 2006; Martin, Li & Tang, 1998; Tsui, 2003,2005). Umbhali uTsui (2003:3) ubuye abeke ngokuthi:

Number of years teaching does not guarantee expertise as a teacher.

Iminyaka eminingi ufundisa ayinakho ukuqinisekisa ngekhono lokufundisa.

Lokhu kufakazela ukuthi indaba ilele ekutheni uthisha lowo waqeqeshwe kahle noma kukhona la kungaphelanga khona. Lokhu kuyasilimaza isipiliyoni sikathisha asuke enaso kodwa uthole ukuthi ngokwenza kwakhe okuthile ngeke athathwa njengothisha ongungoti esifundweni aqeqeshelwe kuso.

Ngokuka Akyeli (1997) othisha abamnkantshubomvu ngothisha abanekhono lokufundisa, ulwazi lwesifundo abasiqeqeshelwe futhi abanokuzethemba. Ngothisha abakwazi ukusebenzisa izindlela ezahlukene zokufundisa, ngabakwazi ukwamukela okushiwo ngabafundi njengemibuzo abayibuzayo nokuphawula ngesihloko okufundwa ngaso. Abakwazi ukwamukela uguquko esihlokweni okufundwa ngaso bekholelwa ukuthi kuyokwenza abafundi bafunde ngempumelelo. Kanti uRichard noFarrel (2005:7) kanye noTsui (2003) bayavumelana nokushiwo yilaba abangenhla uma bechaza ukuthi uthisha omnkantshubomvu ngonone ngolwazi lwesifundo asiqeqeshelwe futhi akwazi ukwenaba ngalo echazela abafundi, okwazi ukuqoqa ahlanganise ulwazi olwehlukene esebenzisa nezindlela ezahlukene, okwazi ukuhlola axaxulule izinkinga ezahlukene zabafundi ngenkathi efundisa, ngoqonda kangcono futhi nangojulile izidingo zabafundi, owazi kabanzi ngezindlela zokufundisa abafundi aphinde aqonde kangcono ngokusetshenziswa kwazo izindlela zokufundisa futhi nazo ebe ezazi ngokwanele, okungekho la ephelwa khona ulwazi efundisa ekilasini. Okwazi ukuhlela ngempumelelo enze namalungiselelo esifundo nokuqoqa lonke ulwazi olungadingeka ekilasini. Umcwaningi wabuza ababambiqhaza bocwaningo abangothisha asebemnkantshubomvu abaqeqeshwe ngokwe-PGCE ne-B.Ed nalabo abangaqeqeshwanga ngokwe-PGCE ne-B.Ed ukuze athole ulwazi ngalabo thisha bechazwa nangothisha besiZulu abaqeqeshwe ngezindlela okungezona eze-PGCE ne-B.Ed.

Wababuza umbuzo othi: **Yiziphi izingqinamba oye uhlangabezane nazo njengomfundisi wolimi lwesiZulu kumbe ezingaze zikwenze uzizwe sengathi awulwedlulisanga ulwazi ngendlela kubafundi bakho?**

Umcwaningi wathola ukuthi othisha asebemnkantshubomvu ekufundiseni isiZulu noma sebemnkantshubomvu kodwa baba nezinkinga ngenkathi befundisa abafundi ikakhulu kulezi zingxenywe zolimi ezilandelayo: ubuciko bomlomo, izingcezu zenkulumo, ukulalela, ukufunda nokubukela. Lokhu kufakazelwa yila mazwi alandelayo:

Uthisha A osemnkantshubomvu wesikole 1 ofundisa ibanga le-12 uthi: *Ngifundisa ikhono lokulalela nokukhuluma, ukufunda nokubukela. Indlela abaphendula ngayo abafundi bakhombisa ukuthi abakwazi ukutholela ulwazi, ukuxazulula izinkinga, ukubhala, ukubhala besebenzisa ulimi nesipelingi nokufunda imibhalo ebhalwe phansi.*

Uthisha A osemnkantshubomvu wesikole 2 ofundisa ibanga le-10 uthi: *Ngifundisa ubuciko bomlomo nezingcezu zenkulumo. Izingqinamba engibhekana nazo kubafundi ukungakwazi ukubhala ulimi lwesiZulu nokufunda nokuhambisana nokuphimisa amagama ngendlela efanelekile.*

Uthisha A osemnkantshubomvu wesikole 3 ofundisa ibanga le-10 uthi: *Ngifundisa zonke izingxenye zolimi. Ngifike ngibhekane nengqinamba lapho ngifundisa i-literature ngenxa yokushoda kwezincwadi noma ngenxa yokuthi abafundi abafuni ukufunda izincwadi.*

Uthisha A osemnkantshubomvu wesikole 4 ofundisa ibanga le-10, 11 nele-12 uthi: *Ngifundisa ulimi nemibhalo. Nginenkinga yokunqena kwabafundi ukufunda izincwadi zemibhalo nokubukela phansi isiZulu. Kukhona nenkinga yokugcwala kwabafundi ngokweqile emagunjini okufundisa.*

Uthisha A osemnkantshubomvu wesikole 5: *Inkinga engiba nayo ekufundiseni kwami abafundi abasakwazi ukusebenzisa isiZulu esiqondile basebenzisa kakhulu amagama ayimifakela ebe ekhona awesiZulu.*

Uthisha B osemnkantshubomvu wesikole 1 uthi: *Ngineziqu ze-STD ngifundisa ingxenye yobuciko bomlomo, uhlelo lolimi nemibhalo yokuziqambela ebangeni le-11. Ngiba nengqinamba yendlela abafundi abaphendula ngayo imibuzo. Abanye kuba sengathi angikaze ngifundise. Balubukela phansi ulimi lwesiZulu futhi bazitshela ukuthi lulula kunezinye izifundo.*

Uthisha B osemnkantshubomvu wesikole 2 wathi: *Ngineziqu ze-B.Ed. Ngifundisa ibanga le-10 izingcezu zenkulumo, ukubhalwa kwendaba nobuciko bomlomo. Abafundi bami ngiyababona bayehluleka ukuhluzisa inkondlo ikakhulu uma sekumele bakhipe indikimba yenkondlo, ukukhethwa kwamagama nokuthola umqondo wayo inkondlo.*

Uthisha B osemnkantshubomvu wesikole 3 wathi: *Ngineziqu ze-STD, ACE ne-HBED. Ngifundisa imibhalo nohlelo ebangeni le-11. Ingqinamaba engiye ngiyibone kubafundi ukungaqondi kahle indlela yokuphendula imibuzo ebuziwe. Abafundi baye bengakwazi ukubhala ulimi ngendlela okuyiyo.*

Uthisha B osemnkantshubomvu wesikole 4 wathi: *Ngineziqu ze-SSTD. Ngifundisa ulimi nemibhalo ebangeni le-10, 11 nele-12. Abanalo ikhono elihle lokufunda imibhalo ebhaliwe. Banakho nokubukela phansi isiZulu njengesifundo.*

Uthisha B osemnkantshubomvu wesikole 5 wathi: *Ngifundisa ibanga lesi-8 nelesi-9. Ngineziqu ze-STD. Ngigxile kulezi zingxenye zolimi: ukusetshenziswa kolimi, izinkondlo, indaba emfushane. Inqinamba engibhekana nayo ekufundiseni kwami abafundi abakukhuthalele ukunothisa ulimi, ngezaga nezisho. Abafundi kabazihluphi ngokufunda isiZulu nesipelingi siyabehlula.*

Uthisha C osemnkantshubomvu wesikole 1 wathi: *Ngifundisa ibanga lesi-9 nele-12, ngineziqu ze-STD. Ngifundisa imibhalao, limi, imibhalo yokuziqambela. Inqinamba engibanayo ngeyobuningi babafundi nokungazimseli kwabo.*

Uthisha C osemnkantshubomvu wesikole 2 wathi: *Ngifundisa ibanga le-9. Ngineziqu ze- B.Ed. Ngifundisa ulimi, imibhalo yokuziqambela nemibhalo.*

Uthisha C wesikole 4 wathi: *Ngifundisa ibanga le-12. Ngineziqu ze-PGCE. Ngifundisa zonke izingxenye zolimi. Izingqinamba engihlangana nazo ekufundiseni kwami isiZulu ukuthi abafundi bayahluleka ukwenza umsebenzi wokwethula inkulumo elungiselelwe ikakhulu ingxenye edinga ukucwaningwa.*

Uthisha C osemnkantshubomvu wesikole 5 wathi: *Ngifundisa ibanga lesi-8 nele-11. Ngineziqu ze-SSTD. Izingxenye engizifundisayo izinkondlo, izindaba ezimfushane, amanoveli nokusetshenziswa kolimi. Izingqinamba engibhekana nazo ekufundiseni kwami ngabafundi abanezingqinamba ekufundeni, isipelingi siyabehlula, abawubhali umsebenzi wasekhaya, Baba nenkinga uma bebhala izindaba (ama-eseyi).*

5.8 UKUQEQUESHEKA KOTHISHA ASEBEMNKANTSHUBOMVU EKUFUNDISENI ISIZULU

Umcwaningi wabuza othisha besiZulu okuthiwa sebemnkantshubomvu besifundisa isiZulu othi: **Ungaphawula uthini ngendlela owaqeqeshelwa ngayo ikhono lokufundisa ngenkathi usaqeqeshwa?**

Okutholwe umcwaningi ukuthi bonke labo thisha abakungabazi ukuqeqesheka kwabo ngendlela ngenkathi besaqeqeshelwa iziqu zokufundisa. Nakuba kukhona abangenakho ukusho kucace ngokuqeqesheka kwabo. Kulabo thisha asemnkantshubomvu befundisa isiZulu kwaphawuleka ukuthi indlela abafundisa ngayo kuyacaca ukuthi abanye babo bakhombisa ukuba ngothisha bobizo. Labo bababeka ngokuthi ngothisha okungadingeki ukuthi baze bakufundele ukufundisa kodwa ukuba nguthisha ofundisa izifundo ezahlukahlukene kungatholakali kuyinkinga. Lokhu umcwaningi kwamenza wabona ukuthi mkhulu umonakalo owenzeka ezikoleni ngenkathi othisha befundisa isiZulu. Kungenzeka lokhu ukuba kwenzeka ngoba kucatshangwa ukuthi isiZulu silula kumbe ukuba singafundiswa noma ngubani okukanye nothisha ongakaze akuqeqeshelwe ukusifundisa. Lokhu kufakazelwa yila mazwi alandelayo:

Uthisha A osemnkantshubomvu owaqeqeshwa ngokwe- UED, wesikole 1 ofundisa ibanga le-10 uthi: *Ngakufundiswa ukuthi ngingalusebenzisa kanjani ulimi ngendlela efanele esimweni sempilo, ukuveza imicabango imibono yami ngokuzethemba. Ukuveza imibono ephusile ngezinto eziphathelene nokuziphatha namagugu.*

Ngakufundiswa kahle ngoba kwangithatha iminyaka emine ngiqeqeshelwa ukufundisa ngaqeqeshelwa ukuthi ngikwazi ukufundisa umfundi ukulalela nokukhuluma, ukusebenzisa ulimi nobuciko bomlomo.

Abe-PGCE abaqeqeshekile kahle ngekhono lokufundisa umfundi izingxenye zolimi ezifundiswayo ngenxa yokuthi bona benza unyaka owodwa weziqu zokufundisa kanti abe-B.Ed bona banolwazi olunzulu ngamakhono abafundi, abafundisi be-PGCE banolwazi olunzulu nengqikithi yesifundo.

Uthisha B osemnkantshubomvu owaqeqeshwa ngokwe-UED wesikole 2 ofundisa ibanga le-10 uthi: *Ngaqeqeshwa abantu abasezingeni eliphezulu bonke babe neziqu ezifanelekile ekufundisweni kolimi lwesiZulu. Lokho kungenza ngifundise abafundi bami ngokuzethemba futhi ngiqhubeka nokuthuthukisa ulwazi lwami njengoba ngisaqhuba khona izifundo eziphathelene nolimi lwesiZulu.*

Othisha abaqeqeshwa ngokwe-B.Ed ngokubona kwami abafani nalaba abenza i-PGCE bona bayikha phezulu kanti abe-PGCE bona balumunca kusukela ekujuleni kwalo ulwazi oluqekethwe nocwaningo olunzulu ngento efundiswayo.

Uthisha C wesikole 3 osemnkantshubomvu oqeqeshwe ngokwe-PGCE ofundisa ibanga le-10 uthi: *Ngafunda lukhulu enyuvesi ngathola ulwazi olunzulu, ikakhulukazi engxenyeni yolimi neyobuciko. Engingakusho nje yikho ukuthi isikhathi sokugxila kokunye asibanga khona njengokugxila nokufundisa indlela yamalungiselelo esifundo (lesson plan).*

Othisha abaqeqeshwa ngendlela ye-B.Ed baba nesikhathi esiningi befundiswa nendlela yokufundisa kanti othisha be-PGCE banolwazi olunzulu lwesifundo njengoba basuke bethathe isikhathi sokucubungula ulimi iminyaka emithathu yonke. Othisha asebenkantshubomvu abangaqeqeshwanga ngendlela ye-PGCE neye-B.Ed bancoma indlela endala yokuqeqeshwa kothisha okuyi-SSTD ne-STD.

Uthisha A osemnkantshubomvu wesikole 4 owaqeqeshwa ngendlela ye-STD uthi: *Ukuqeqesha kwakunzulu okwenziwa ngezikhathi zethu, kuqikelelwa ukuthi othisha abaqeqeshwayo, bayafundiswa ngabafundi nangezindlela zokufundisa isifundo. Ngaqeqeshwa ngokusezingeni eliphezulu linomthelela ekufundiseni nasekunakekeleni abafundi.*

Uthisha A osemnkantshubomvu wesikole 5 wathi: *Ngibona kunzima impela kulabo thisha besiZulu abaqeqeshwe ngendlela ye-PGCE neye-B.Ed ngoba bobabili kabakhombisi ukuvuthwa ekuhlomeni ngolwazi oluqekethwe lwesifundo. Babuye babe nokusilela ekusebenziseni izindlela zokufundisa. Lokhu kwenza nabafundi bangakuqondi kahle okufundiswayo.*

Uthisha B osemnkantshubomvu wesikole 5 uthi: *Ngafunda ngendlela ayayingenza ngibe nomdlandla wokuzifunela nolunye ulwazi olungafundwanga esikoleni. Abafundi abaningi bamanje abasazihluphi ngokufunda badlulele.*

Uthisha C osemnkantshubomvu wesikole 4 wathi: *Ngafundiswa ukuwenza umsebenzi ngaphambi kokuya ekilasini, ukuthola ulwazi olungesiyo ingxenyane yokufunda nokuzinikela kakhulu emsebenzini wami. Ngafundiswa ukuyiqonda indaba nenkondlo ngaphambi kokuba ngiyoyethula kubafundi. Ngaqeqeshwa kahle kakhulu ngolwazi engangizoludinga uma sengisebenza ngalolongeka ekucijeni abafundi nxazonke. Ngalolongeka ngokwanele ngiqeqeshwa kuzona zonke izinsiza zokufunda.*

5.9 INDLELA YOKUQEQUESHA ENCONYWA NGOTHISA ASEBEMNKANTSHUBOMVU

Umcwaningi wabuza ababambiqhaza bocwaningo abangothisha asebemnkantshubomvu befundisa isiZulu mayelana nendlela abayincomayo yokuqeqeshwa kothisha besiZulu phakathi kweye-PGCE neye-B.Ed. Umbuzo othi: **Iyiphi indlela yokuqeqesha oyincoma kakhulu? Kungani? Chaza.**

Umcwaningi ocwaningweni lwakhe wayenesifiso sokuzwa ngabo abafundisi asebemnkantshubomvu ukuthi baphawule bona ukuthi iyiphi indlela yokuqeqeshwa kothisha abayincomayo nababona ibasebenzela kangcono. Nokho-ke baveza imibono ehlukene phakathi kothisha abaqeqeshwe ngokwe-PGCE nange-B.Ed. Abanye bancoma enye abanye bagxeka enye futhi bebe bezibeka izizathu. Lokhu kucacisa ngokusobala ukuthi isekhona inkinga kulezi zindlela ezisetshenziswayo uma kuqeqeshwa othisha. Ukuphawula umcwaningi wakuthola kothisha asebemnkantshubomvu abangaqeqeshwanga ngendlela ye-PGCE neye-B.Ed kodwa abaqeqeshwe ngeye-STD, SSTD neye-UED. Umcwaningi wathola ukuthi zikhona izikole kwezaqokelwa ucwaningo ezinokuthisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed osekuqeqeshwa abathathwa njengokuthisha asebemnkantshubomvu ngoba sebefundise isikhathi eside okungaba iminyaka eyisihlanu (5) kuya kweyisishiyagalolunye (9) kuya phezulu, Lokhu kufakazelwa yila mazwi angezansi:

Uthisha A osemnkantshubomvu wesikole 1 wathi: *Ngincoma indlela yokuqeqesha yabangaqeqeshwanga ngendlela ye-PGCE neye-B.Ed. Bafundiswa ubuntu bokwazi ingane ozoyifundisa. Uthando lwesifundo noma lolimi. Ukuzihlela kahle ngaphambi kokuyofundisa. Ukucinga ulwazi olwanele ngesifundo sosuku ozosethula. Usungalandela umvuzo wokusebenza okuyimali noma iholo.*

Uthisha B osemnkantshubomvu wesikole 1 uthi: *Ngiyayincoma eye-PGCE ngoba ingifundise ukuthi ngiwuthande umsebenzi wami wokufundisa. Ngithande nesiZulu enisifundisayo, ngithande nabafundi engibafundisayo ngibenze nabo ukuthi bahlale bethand futhi bekulangazelela ukufunda isiZulu. Ukuqeqeshwa ku-PGCE kwangenza ukuba ngazi ulwazi lwesiZulu engaluoqqa iminyaka emithathu ngifundela iziqu ze-BA ngizolwedlulisa kanjani kubafundi esikoleni.*

Uthisha A osemnkantshubomvu wesikole 3 uthi: *Ngitusa kakhulu indlela yakwa-PGCE ngoba othisha bakhona bayakwazi ukusebenza ngaphansi kwengcindezi futhi banolwazi olunzulu ngesifundo leso abasifundisayo.*

Uthisha A osemnkantshubomvu wesikole 4 uthi: *Indlela yokuqeqeshwa emakolishi, STD neye-SSTD kwakucijwa ikhono likathisha lokufundisa kwakungakhiqizwa othisha abangakwazi ukumelana nesimo.*

Uthisha A osemnkantshubomvu wesikole 5 wathi: *Ngafundiswa kahle kakhulu ngesikhathi ngisaqeqeshwa. Ngafundiswa ukuhlonipha omdala nomncane nokwazi ukuthi uma nginikezwa umsebenzi kufanele ngiwenze ngokwethembeka, ngingagodli amandla. Ngafundiswa nokukwazi ukubona abafundi abasalayo abangabambi ngokushesha uma ngifundisa ukuze ngibasize bodwa.*

Ngaaqeqeshwa ngendlela eyenza ukuba ngikwazi ukumbona umfundi ongaphiwe kahle engqondweni okuthi uma sengimenzisa ikhono elithile ngibone ukuthi angakwazi ukwenza into ethile ukuze akwazi ukuphila impilo engcono nakuba engaphiwe kwezemfundo. Mhlawumbe angacula noma akhe ubuhlalu ukuze aphile kahle kusasa.

Uthisha B osemnkantshubomvu wesikole 1 wathi: *Ngingancoma indlela yokuqeqesha ye-B.Ed ngoba uma ufuna ukuba uthisha kumele ukuba uzohlala phansi ufunde nje iminyaka emine. Hhayi ukufunda eminye imikhakha bese ujikela ekuqeqeshelweni ukufundisa uma usuxakekile.*

Uthisha C osemnkantshubomvu wesikole 4 wathi: *Ngingancoma indlela ye-B.Ed ngoba othisha abasaqeqeshwa bayasithola isikhathi esanele sokufunda. Indlela abafundisa ngayo yinhle.*

Uthisha C osemnkantshubomvu wesikole 5 wathi: *Othisha abangaqeqeshwanga ngokwendlela ye-PGCE neye-B.Ed ngiyabancamela. Bayazimisela banothando nesineke nomsebenzi wabo. Nakuba umnyango wezemfundo obhekele ukuthuthukiswa kolimi lwesiZulu uzama ngakho konke ukwenza amathuba okuqeqeshwa kothisha okuqhubekayo. Kwenye inkathi kufaniseka lolu hlobo lothisha lungemnamdlandla wokubuza noma wokuba ingxenye yoqeqesho olwenziwayo. Kumele ngenkathi*

beqeqeshelwa ikhono lokufundisa kube nokugxiliswa kolwazi nezindlela zokufundisa ukuze baqeqesheke ngokuphelele.

5.10 UKWEYAMANISWA KWESIKO, ULIMI NAMAGUGU ESIZWE

Umcwaningi wayebuze ababambiqhaza bocwaningo okungothisha asebemnkantshubomvu befundisa isiZulu abangaqeqeshiwe ngokwendlela ye-PGCE neye-B.Ed. Ngenxa yokuthi kwezinye zezikole ezaziqokelwe ucwaningo kwakunothisha abaqeqeshwe ngayo i-PGCE ne-B.Ed asebethathwa njengasebemnkantshubomvu befundisa isiZulu ngoba sebesifundise iminyaka engaphezu kweyikhombisa (7) kuya phezulu baba nokuphawula ocwaningweni.

Umbuzo womcwaningi wawuthi: **Njengomfundisi wolimi lwesiZulu osemnkantshubomvu ungaphawula uthini ngokufundiswa kolimi ezikoleni njengoba ulimi lwesiZulu njengesizwe samaZulu singeke salwehlukana nesiko nobugugu?**

Umcwaningi ungumuntu oluthandayo ulimi nowaziyo ukuthi ulimi yilo olusetshenziswayo ukwedlulisa isiko namagugu esizwe samaZulu. Umcwaningi wafisa ukuzwa ukuphawula kothisha asebemnkantshubomvu ukuthi babeka bathini ngalokhu ngenkathi othisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed sebesifundisa isiZulu ezikoleni. Kuyavela ocwaningweni ukuthi iningi lalabo thisha bakhohliwe isiko namagugu esizwe nakuba lisekhona lelo dlanzana elisawagqugquzela amasiko nalokho okungamagugu esizwe. Ocwaningweni kuyavela ukuthi enye yezimbangela zalokhu iningi lalabo thisha alikuboni ukubaluleka kwesiko namagugu esizwe ngoba lafunda amabanga emfundo ezikoleni zabamhlophe. Kwasekuthi ngoba amathuba emisebenzi awekho kanti futhi bafuna nokusheshe basenzi bathole imali bagcina sebewele ekuqeqeshelweni ukufundisa isiZulu. Kubukeka othisha abafundisa isiZulu ezikoleni abaqeqeshwe ngendlela ye-PGCE neye-B.Ed bekhohliwe ukuthi ulimi, isiko namagugu ngamathe nolimi.

Lokhu kufakazelwa uByran (1989) uma ebeka ngokuthi:

Relationship between language and culture is deeply rooted. Language is used to maintain and convey

culture and cultural ties. Understanding of culture and its people can be enhanced by the knowledge. This means teachers of a language are the also the teachers of culture.

Ubudlelwane obukhona phakathi kolimi nesiko bujule kakhulu. Ulimi lusetshenziselwa ukugcina nokwedlulisa isiko nalokho okuphathelene nalo. Ukuqondwa kwesiko ngabantu balo kwenziwangcono ngolwazi. Lokhu kusho ukuthi othisha bolimi yibo futhi ababuye babe ngothisha bamasiko.

Lokhu kufakazelwa yila mazwi alandelayo:

Uthisha A osemnkantshubomvu wesikole 1 wathi: *Ulimi nesiko izinto ezimbili okungelula ukuba zehlukaniswe. Uhlelo lokufundisa kumele luhambisane nemikhuba namasiko abafundi abawaphila emakhaya nsuku zonke. Izimo zokukhuluma kumele ziqhakanjiswa kakhulu ohlelweni lwemfundo ngoba iningi lazo, okuyizaga nezisho zisuselwa emikhubeni, emasikweni kanye nasezintweni ezenziwa isizwe samaZulu. Kumele izinsuku eziyikhombisa zamasiko amaZulu zigqugquzelwe zigujiwe ezikoleni. Kube nosuku oluthile lomgubho lomlando wesize samaZulu.*

Umcwaningi uyavumelana nokushiwo uHantrais (1989:116) uma ethi:

The idea that the culture is the belief and practice governing the life of a society for which a particular language is the vehicle of expression. Therefore, everyone's views are dependent on the culture which has influenced them as well as being described using language which has been shaped by culture. The understanding of culture and its people can be enhanced by the knowledge of their language.

Umqondo wokuthi isiko luyinkolelo nokwenziwayo okubusa impilo yomphakathi lapho ulimi kuba yilo ithuluzi lokuzichaza wena ukuthi ungubani. Ngakho ke umbono wanoma ubani uncike esikweni lakhe njengoba lichazwa kusetshenziswa ulimi olucijwe isiko lelo. Ukuqondwa kahle kwesiko nabantu balo kungathuthukiswa ukuqondwa kahle kolimi lwabo.

Ngakho lezi zinto zombili ziyahambelana futhi azehlukani. Lokhu kufakazelwa amazwi alandelayo othisha asebenkantsubomvu:

Uthisha A osemnkantshubomvu wesikole 2 wathi: Ulimi lwesiZulu luwulimi lomdabu, ulimi lwebele oluncela kumzali olungeke lwashabalala. Uma ungumZulu kumele ungalukhohlwa ngisho ungaya kuphi nezwe ongeke kwenzeke uthole lapho usuphoqekile ukuthi ukhulume olunye ulimi. SingamaZulu kumele sihlezi sizigqaja ngolimi lwethu sifundise isizukulwane esamanje kudlulele kusizukulwane esiyolandela lungashabalali. Othisha be-PGCE nabe-B.Ed kabanakho ukukhombisa ukuthi bayazigqaja ngamasiko abo, bangamazulu futhi bafundisa isiZulu. Kabanakho ukuwagqamisa kubafundi babo ngenkathi befundisa isiZulu ezingxenyeni ezinjengemibhalo engamanoveli, izinkondlo, izindaba ezimfushane, imidlalo lapho kugqugquzelwa khona.

Uthisha A osemnkantshubomvu wesikole 3 wathi: *Kuncane kakhulu okufundiswa ezikoleni okuwusikompilo nokuligugu kithi njengesizwe samaZulu. Izingane zamanje ziningi ezingakwazi okulisiko njengamasiko enziwa lapho kuganiselwana, njll. Sigxila kakhulu ezintweni ezingeke zisisize kangako. Ngingasho nje ukuthi izingane azifundiswe amasiko ezikoleni amagama asetshenziswayo ngokwesiZulu.*

Ulimi lwesiZulu ithuluzi elisetshenziswayo ukufundisa nokwedlulisa isiko namagugu esizwe samaZulu. U-Emmitt noPollock (1997:111) uthi:

Language is rooted in culture and culture is reflected and passed on by language from one generation to the next. Language teachers must instruct their students on the cultural background of language usage, choose culturally appropriate teaching styles and explore culturally based linguistic instead of misconceptions or prejudices.

Ulimi lwakheleke esikweni kanti nesiko libonakala libuye lwedluliswe ngokusebenzisa ulimi ezizukulwaneni ngezizukulwane. Ngakho othisha bolimi lwesiZulu kumele bafundise abafundi begxile ngqo kokuyisisekelo okusetshenziswa solimi lwabo, izindlela zokufundisa ezivumelana nesiko labo futhi benziswe lokho okuphathelene namasiko namagugu abo.

Lokhu kufakazelwa ngamazwi angezansi kathisha osemnkantshubomvu efundisa isiZulu.

Uthisha A osemnkantshubomvu wesikole 4 wathi: *Ulimi lwumgogodla wesizwe ngakho-ke singelwehlukane namagugu nesiko ukuze singalahlekelwa ubuzwe bethu. Ngakho kubalulekile ukuba kungehlukaniwa ukuze ulimi lwesiZulu njengesifundo luzochuma.*

Uthisha A osemnkantshubomvu wesikole 5 wathi: *Uthisha wolimi lwesiZulu kumele ethi efundisa ebe ebafundisa abantwana ngokubaluleka kokwazi ulwazi lwamasiko abo ayigugu kubo. Njengokuthi nje izintombi aziye eMkhosini woMhlanga ukuze zazi kabanzi ngokuvikela ubuntombi babo okuyigugu kubo. Lokhu sasikuthola kakhulu kulabo thisha abaqeqeshwa ngendlela ye-SSTD ne-STD kodwa kamuva nje kulaba abaqeqeshwa nge-PCGE neye-B.Ed sekuyiphupho.*

Yingakho u-Allwright noBailey (1991: 310) bethi:

Teacher must instruct their students on the cultural background and language usage. If one teaches language without the culture in which it operates, the students are learning empty or meaningless symbols or they may attach the incorrect meaning to what is being taught.

Kumele uthisha wesiZulu afundise abafundi isiko eliyisisekelo nokusetshenziswa kolimi. Uma uthisha efundisa ulimi ngaphandle kokuthinta isiko lolimi lwesiZulu, abafundi kufana nokuthi bafunda into engasho lutho futhi lokho kungenza nokuba bacabange okungeyikho lokhu okulindelekile nagabakufundayo.

Uthisha C osemnkantshubomvu wesikole 4 wathi: *Ngifisa sengathi amasiko angaba ingxenye yokufunda nokufundisa. Izingane kumele zisifunde isiZulu nalokho okuyisiko lazo zikwazi. Zifundiswe ukuzigqaja ngezinto zesintu.*

Uthisha C osemnkantshubomvu wesikole 5 wathi: *Njengesizwe samaZulu ngingafisa ukuba isiZulu sifundiswe kakhulu singahalamuzwa kuze kukhohlwe amasiko nalokho okungamagugu kithi.*

Lokhu okushiwo okungenhla okushiwo ngababambiqhaza kufakazela ukuthi ekufundiseni kwalabo thisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed kukhona ukushayisana phakathi kwezindlela zabo zokufundisa phakathi kolimi nesiko. Njengoba umcwaningi ethole ocwaningeni lwakhe ukuthi kuyenzeka kube nothisha abafunda ezikoleni zabamhlophe okukanye ngenkathi beqeqeshwa ngesiNgisi ezikhungweni zemfundo ephakeme. Ngakho abanalo uthando lokufundisa isiZulu ngokugxile. Lokhu kubenza uma befundisa babuye bafake nesiNgisi.

5. 11 INDLELA YOKUQEQUESHA EGXEKWA NGOTHISHA ASEBEMNKANTSHUBOMVU BEFUNDISA ISIZULU

Umcwaningi wabuza ababambiqhaza bocwaningo abangothisha asebemnkantshubomvu befundisa isiZulu abangaqeqeshwanga ngokwe-PGCE ne-B.Ed, umbuzo othi: **Iyiphi indlela yokuqeqeshwa kothisha ongaba nokuyigxeka? Kungani? Chaza.**

Uthisha A osemnkantshubomvu wesikole 1 wathi: Indlela engingayigxeka ngeyabaqeqeshwa ngendlela ye-PGCE neye-B.Ed. Baningana abangene ngokulandela ukusheshe basebenze bathole imali. Banakho nokuvilapha okungaba ukuthi indlela abaqeqeshwa ngayo yayingenakho ukufaka umoya wenkuthalo nothando lomsebenzi abawufundelayo. Bambisa kakhulu amalungelo abo kunelokufundisa isiZulu abasiqashelwe.

Uthisha A osemnkantshubomvu wesikole 2 wathi: *Mina ngiyayigxeka indlela ye-B.Ed yokuqeqeshwa kothisha besiZulu ngoba yenza izinga lokufundiswa kwabafundi isiZulu lehle. Lokhu okuholela ekutheni kube nokufeyila kubafundi abaningi. Nokwenza isiZulu sibukeke njengesifundo esilukhuni okukanye esingabalulekile. Inkinga yabo ukuthi kabanalo ikhono lokwedlulisa ulwazi lwesifundo kubafundo. Kanti futhi kabakhombisi ukuba nolwazi olujulile lokuqeqeshwe isifundo. Kanti abe-PGCE bona banalo ulwazi lwesifundo kodwa kabanalo nabo ikhono elihle lezindlela zokufundisa.*

Uthisha A osemnkantshubomvu wesikole 3 wathi: *Ngiyayigxeka indlela yokuqeqesha ye-B. Ed ngoba isikhathi esiningi izitshudeni zakhona zisebenza kakhulu ngokwamaqoqo okwenza ukuthi othisha abaningi bengakwazi ukusebenza ngabodwana kodwa ke konke lokhu kulele ekutheni umuntu uzikhandla kangakanani.*

Uthisha A osemnkantshubomvu wesikole 4 wathi: *I-PGCE isikha phezulu ayisagxili ekufundiseni kabanzi ngokufundisa kanti nothisha be-PGCE abaningi bangena ebuthisheleni ngenxa yokuswela umsebenzi abanalo uthando lokufundisa. Othisha be-B.Ed baqeqeshile kanti bayazimisela ngokufundisa. Othisha abaqeqeshwe ngokwe-PGCE abanasikhathi somfundi babheka umholo kanjalo namanye amathuba emisebenzi.*

Uthisha A osemnkantshubomvu wesikole 5 wathi: *Othisha besiZulu abaqeqeshwe ngendlela ye-PGCE neye-B.Ed kubukeka kungenele ukuqeqeshwa kwabo. Isikhathi abanikwa sona sincane nekhono labo lokufundisa alanelisi uma sebemi phambi kwabafundi. Ikhono lokwethula isifundo aligculisi. Ikakhulukazi indlela yokwethula isifundo.*

Uthisha B osemnkantshubomvu wesikole 1 wathi: *Ngiyayigxeka indlela ye-PGCE kuneye-B.Ed ngoba umuntu we-PGCE usuke ekade efunda omunye umkhakha akazi lutho maqondana nomfundi. Phela la ekuqeqeshweni kuxilongwa wonke amakhono. Kumele ube nothando kuqala lomfundi ukuze nizobambisana kahle. Kanti laba abaqeqeshwe ku-PGCE uthola begxile kakhulu ezinkundleni zokuxhumana bengenandaba nomfundi ukuthi ukuzwile noma akakuzwanga ebebefunda ngakho. Lokhu kungadalwa ukuthi kwasekuqaleni abakaze babe nalo uthando lokuba ngothisha. Uyakufakazela lokhu uVerbeek (2014) uma ethi:*

PGCE qualification brings graduates who have not studied traditional school subjects into the system. Such graduates would probably not enter teaching if they had to retrain with a four-year degree (B.Ed).

Iqhuzu le-PGCE libuye likhiqize othisha abangafundiswanga izifundo ezingekho ohlelweni lokufundisa ezikoleni. Labo othisha abanjalo ngeze bakwazi ukuba ngothisha uma bebuye baqeqeshwe eqhuzwini le-B.Ed eliyiminyaka emine.

Umcwaningi uyavumelana nokutholwe ucwaningo ngothisha abafundisa isiZulu ezikoleni ukuthi umsebenzi abafundela ukuwenza iningi labo abezanga kuwo ngothando kodwa beza ngezimo ezithile okungaba ukukhishwa kwemifundaze. Lokhu kufakazelwa uVerster, (2018) uma ethi:

The Higher Education Institutions assist students with accessing a wide variety of financial aid and funding for study related costs such fees as accommodation and books (HET official website, 2014). There is a financial support like Funza Lushaka bursaries. There is also a portion for PGCE students and there is NSFAS.

Izikhungo zeMfundo ePhakeme ziyabasiza abafundi ekutholeni imifundaze eminingi futhi zikhokhe nezindleko eziphathelene nokuqeqeshwa kwabo nezindleko zezindawo zokulala kanye nezincwadi (HET official website, 2014). Kunengxenywe yabafundi be-PGCE abathola u-NSFAS.

Uthisha C osemnkantshubomvu wesikole 4 wathi: *Ngigxeka indlela yokuqeqeshwa kothisha ye-PGCE ungafunga ukuthi baqeqeshelwa ukufundisa befunda ngeposi kuhle kwabantu abangasitholi isikhathi sokuqeqeshwa ngokwanele.*

Uthisha C osemnkantshubomvu wesikole 5 wathi: *Indlela okuqeqeshwa ngayo othisha be-PGCE nabe-B.Ed ibukeka kuyindlela enqamulelayo eyenza kufundiswe ngokungekho ezingeni noma okungenelisi. Abanye balabo thisha kabanalo futhi kabalikhombisi nhlobo ikhono lokufundisa. Lokhu umcwaningi kumenza avumelane noVerbeek C. (2014) uma ethi:*

PGCE graduates learn too much theory and do not get enough practice whereas four-year training (B.Ed) makes all necessary teaching aid.

Othisha abaqeqeshwe ngendlela ye-PGCE bafunda ulwazi oluningi bese bengasitholi isikhathi esanele sokuyofundisa ezikoleni kanti laba abaqeqeshwa iminyaka emine (abe-B.Ed) benza konke okudingekayo okuyizinsizakufundisa.

Othisha abaqeqeshwe ngohlelo lwe-PGCE njalo babonakala bengothisha abazwakala benolwazi oluningi lwesifundo kodwa inkinga kube ukuthi abakhombisi ukuqeqeshwa ngokwanele ekhonweni lokufundisa lapho sekudingeka ukuba balisebenzise leli khono ukwedlulisa ulwazi kanti abe-B.Ed babonakala benokuzethemba ngokuma phambi kwabafundi kodwa inkinga bese kuba ukuthi abakhombisi ukuba nolwazi lwesifundo olwanele ukuze bafundise ngokuzethemba ekilasini.

5.12 ISIKHATHI SOKUQEQESHA KOTHISHA ABAQEQESHWE

NGOHLELOLWE- PGCE NOLWE-B.ED EZIKHUNGWENI ZEMFUNDO EPHAKEME

Umcwaningi wabuza ababambiqhaza bocwaningo okungothisha asebenkantshubomvu befundisa isiZulu okuyibona abahlala nothisha besiZulu abaqeqeshwe ngokwe-PGCE nange-B.Ed. **Wababuza umbuzo othi: Ungaphawula uthini ngokuqeqeshwa kothisha ezikhungweni zemfundo ephakeme ngokwendlela ye-PGCE neye-B.Ed mayelana nesikhathi sokugxiliswa kolwazi lwezifundo?**

Ocwaningweni kuyagqama ukuthi isikhathi sokuqeqesha othisha ngokwe-PGCE nangokwe-B.Ed sinomthelela omkhulu ekukhiqizeni uhlobo lukathisha. Kuyavela ukuthi izikhathi abanikwa zona azilingani ngenkathi becijelwa ikhono lokufundisa. Ngenkathi abanye benikwa isikhathi esithe thuthu ekucijeni ikhono lokufundisa siyancipha isikhathi sokugxilisa ulwazi lwesifundo. Abanye ngenkathi bethola isikhathi esithe xaxa sokugxilisa ulwazi lwesifundo siba sincane kakhulu isikhathi sokucijelwa ikhono lokufundisa. Lokho bese kwenza ukuthi lezi zinhlobo zothisha zingagwali ngokwanele noma zingaphekeki ngokwanele ekukwazini ukwedlulisa ulwazi lwesifundo sesiZulu kubafundi. UVerbeek (2014) ocwaningeni lakhe uthi:

If PGCE teachers have gained both broad and deep disciplinary knowledge at undergraduate level, they arguably have potential to inspire learner's sense of wonder and interest in the field of isiZulu.

Uma othisha abaqeqeshwe ngendlela ye-PGCE bengathola ulwazi olujulile nolubanzi lwesifundo umuntu aqeqeshwa kuso ngenkathi esesezingeni lokufundela iqhuzu lokuqala nakanjani bangakwazi ukuthinta imizwa yabafundi bavukuze nothando emkhakheni wesiZulu.

Lokhu kufazelwa amazwi ashiwo ngothisha asebenkantshubomvu ngenkathi umcwaningi enza ucwaningo.

Uthisha A osemnkantshubomvu wesikole 1 wathi: Kubukeka kumele nasezikhungweni eziphezulu kekubuyezwe uhlelo lokuqeqeshwa kothisha be-PGCE nabe-B.Ed ukuze

kukhiqizwe othisha abasezingeni eliphezulu ngoba beqeqesheke ngokwanele bahlonyiswa ngohwazi olunzulu lwesifundo sesiZulu abaqeqeshelwe ukusifundisa.

Makwengezwe isikhathi sokuqeqeshwa kwabe-PGCE sincane kakhulu isikhathi abasithola esikhungweni semfundo ephakeme. Kubukeka sengathi izikhungo zemfundo ephakeme zichitha icala nje uma ziqeqesha othisha ikakhulu be-PGCE uma sebesezikoleni abakukhombisi ukuthi baphekekile ekuqeqeshelweni izindlela zokufundisa. Abanikwe phela nabo izindlela namasu okuvundulula amakhono kubafundi. Kumele kwengezwe isikhathi sokuqeqeshwa ukuze bavuthwe nabo ngoba unyaka owodwa awanele.

Uthisha A osemnkantshubomvu wesikole 2 wathi: *Othisha be-PGCE banikwa umsebenzi omningi kunabe B.Ed ngoba vele kufanele ngoba i-PGCE iba unyaka owodwa kanti abe-B.Ed benza iminyaka emine. Ngokubona kwami ulwazi luyefana macala omabili olwedluliswa kulabo abasuke beqeqeshelwa ukuba othisha. Ngokubona kwami kuyefana ukuqeqeshwa kothisha ezikhungweni zemfundo ephakeme kodwa ke ngokweqiniso abenza i-B.Ed banesikhathi esanele sokwenza izifundo zabo ezanele zokuba baqeqeshelwe ukuba ngothisha ngokuphelele. Abenza i-PGCE bona kabanikezwa isikhathi esanele njengoba iba unyaka owodwa kanti i-B.Ed iba iminyaka emine. Kulaba abenza i-PGCE basuke beza kwa-B.Ed bezokwenza i-PGCE ngoba basuke bengawutholi umsebenzi walento abasuke bezifundele bese benza i-PGCE ngoba befuna ukuthi beqashwe ngenxa yamathuba emisebenzi akhona emnyangweni wezemfundo.*

Uthisha A osemnkantshubomvu wesikole 3 wathi: *Ngokubona kwami kuhle konke kuwukuthi indlela ye-PGCE isikhathi asisiningi sokucijwa kwekhono lokufundisa esiwunyaka owodwa. Sengathi singengezwa. Okuhle ngothisha abaqeqeshwe ngokwe-PGCE bazi kakhulu ngesifundo (content) ngoba baba nesikhathi esiningi befunda. Othisha be-B.Ed bona banolwazi kakhulu ngokulindeleke kubo ezikoleni nezindlela zokufundisa nokulungisela isifundo.*

Lokhu kufakazelwa amazwi kaHobson nabanye, (2006:266) uma ethi:

PGCE is a maximum eight months in duration to deliver engagement equivalent to a four year (B.Ed).

PGCE is delivered in no more than eight to nine months. This means that teacher educators are expected to equip not qualified teachers with all the knowledge and skills attributed transferred during four-year B.Ed in eight months to PGCE students.

Isikhathi esiyizinyanga eziyisishiyagalombili (8) sokuzibandakanya ekufundiseni silinganiswa neminyaka emine (ne-B.Ed). Iqhuzu le-PGCE lenziwa isikhathi engengaphezu kwezinyanga eziyisishiyagalombili (8) kuya kweziyisishiyagalolunye (9). Lokhu bese kusho ukuthi sekumele kube ngothisha asebenkantshubomvu okumele bahlomise bacije abasuke besaqeqeshwa ngalo lonke ulwazi namakhono nangokwedlulisa ulwazi abalwedlulise kulaba abeminyaka emine abaqeqeshwe ngokwe-B. Ed kodwa bezokwenza izinyanga eziyisishiyagalombili (8) kulaba be-PGCE ngenkathi beqeqeshwa.

Lokhu kwenza umcwaningi abone ukuthi omunye umonakalo wenzeka ngesikhathi besaqeqeshwa bengakabi ngisho sensimini yokufundisa.

Uthisha A osemnkantshubomvu wesikole 4 wathi: Ikhono lokufundisa lidinga isikhathi esanele ngoba maningi amakhono. Uthisha we-PGCE akazi lutho ngalawo makhono usuke ezobe echazelwe ngubani, nini ngoba isikhathi sisuke sisincane. Yingakho uzothola ngisho amaphepha abawasethayo engenazo zonke izinhlobo noma amakhono okubuza umfundi ukuze aphenjule ngokugculisayo. Kwabe-B.Ed kunesikhathi esanele nekhono lokufundisa lihle kakhulu. Akudingi zengezelelo ngaphandle nje uma bengalungiswa ekutheni abanciphise olimini bangene emsebenzini kungahamba kahle kakhulu. Kwabe-PGCE ngingacela ukuba kwengezelwe isikhathi esanele ukuze bazi ukuthi benzani sebephambi komfundi ngoba kwabanye kuba nzima ngisho ukuma phambi kwabafundi. Kwabe-B.Ed ngokwesikhathi sanele oqeqeshweni lwabo futhi bakwazi kahle konke okuqondene nomkhakha wokufundisa kusuke kuyinto ekuye. Abanye bangena ku-PGCE hhayi ngoba bethanda ukuba ngothisha kodwa baphoqwe izimo ezithile nesifundo umuntu we-PGCE asuke ekhethe ukusifundisa kukancane ukuthi asazi ngoba usuke azi kahle ukuthi uyalahlela.

Lesi simo senza kube nokungabaza ukufundiswa kwesiZulu yilolu hlobo lothitha njengoba uVester J. (2018) ethi:

The perceived limited amount of time raised doubt in some teacher educators who are not trained in PGCE and B.Ed programmes on the ability of the PGCE to develop a quality teacher as they believe as being possible in the B.Ed.

Isikhathi esincane esinikezwa othisha abaqeqeshwe ngendlela ye-PGCE siletha ungabazane kothisha abamnkantshubomvu abangaqeqeshwanga ngokwe-PGCE ne-B.Ed uma sebeqhathaniswa nalaba abaqeqeshwe ngokwe-B.Ed.

Lokhu kufakazelwa uthisha B osemnkantshubomvu wesikole 1 wathi: Sincane kakhulu isikhathi sokuqeqeshwa abasitholayo. Kubukeka sengathi kuchithwa icala nje. Asikho nhlobo isikhathi sokuvembulula ikhono kothisha abazoqeqeshwa. Asanele nesikhathi sokuthi baye ezikoleni bayobuka isimo sangempela sokufundisa. Kungangcono uma kungaqondiswa isikhathi kulabo abasuke beqhamuka kweminye imikhakha.

Uthisha B osemnkantshubomvu wesikole 2 wathi: Ikhono lokufundisa lidinga isikhathi esanele ngoba maningi amakhono. Uthisha we-PGCE akazi lutho ngalawo makhono usuke ezobe echazelwe ubani, nini ngoba isikhathi sisuke sisincane. Yingakho ke uzothola ngisho namaphepha abawasethayo engenazo zonke izinhlobo/amakhono okubuza umfundi ukuze aphenandle ngokugculisayo. Kwabe-B.Ed banesikhathi esanele nekhono lokufundisa lihle kakhulu. Akudingi zengezelelo ngaphandle nje uma bengalungiswa ekutheni abanciphise olimini bangene emsebenzini wabo kungahamba kahle kakhulu. Bakuqeqeshelwe nje ukuthi bakhulume ngomsebenzi wengane qha kungaphuma inqwaba yo-A.

Uthisha B osemnkantshubomvu wesikole 3 wathi: Ngingathi sincane kakhulu kulabo be-PGCE unyaka owodwa befunda indlela yokufundisa abafundi futhi ungathola nokuthi isiZulu selokhu asigcina enza ibanga le-12. Angiphathi-ke eyokucija lona ikhono lokufundisa ezikoleni (*practicals*). Ithuba lokuba nabafundi lincane kakhulu kanti nendlela yokudlulisa ulwazi kubafundi abakutholi ukuqeqeshwa okwanele.

Indlela yokuqeqesha ye-B.Ed ngicabanga ukuthi labo banesikhathi esanele ngoba unyaka nonyaka bayanikezwa isikhathi sokuya ezikoleni ukuze bazejwayeze ukufundisa abafundi kanti abe-PGCE bona sincane kakhulu isikhathi sokuqeqeshelwa ikhono lokufundisa ikakhulukazi ngoba ulwazi ngesifundo luncane kakhulu ngoba abanye basuke bagcina ukufunda ebangeni le-12.

Nakuba zisetshenziswa lezi zindlela zokuqeqesha othisha kuyavela kokutholwe ucwaningo akukafiki eqophelweni eligculisayo ukufundisa kwalabo thisha isiZulu. Lokhu kufakazela (Taylor nabanye, 2013) uthi:

A number of researchers and commentators have attributed failures in the South African education system to poor teacher content knowledge.

Abacwaningi nabahlaziyi abanengi bakhombisa ukwehluleka kohlelo lwezemfundo lwaseNingizimu Afrika lolwazi olungaphelele lokuqukethwe ngothisha.

Uthisha B osemnkantshubomvu wesikole 4 wathi: Othisha besiZulu abaqeqeshwe ngokwe-PGCE ne-B.Ed kubukeka umthamo wabo womsebenzi umningi kodwa isikhathi sokuwenza sibe sisincane. Asanelisi isikhathi abaqeqeshelwa sona ukufundisa. Lokhu kwenza nolwazi abanalo lungabi ngoluphelele nolusezingeni eliphezulu.

Nakuba ocwaningeni oseluke lwenziwa lothisha be-PGCE abafundisa isifundo se-Mathematics luveza ukuthi othisha be-PGCE ulwazi lokuqukethwe isifundo baluqoqa bagxilise kulo ngenkathi besenza iqhuzu elandulelwa i-PGCE (Verbeek C.2014) akube kusagqama lokhu uma sekumele balwedlulisele kubafundi ulwazi ngenxa yesikhathi sokuqeqeshwa esincane kunesinikezwa abe-B.Ed.

Uthisha B osemnkantshubomvu wesikole 5 wathi: Othisha be-PGCE abanakho ukuqeqesheka kahle ngoba kuba nezikhawu ezincane lapho bezithola khona benabafundi phambi kwabo okwenza besabe ngisho ukubafundisa ngoba abejwayelene nabo. Kanti abe-B.Ed akunzima kakhulu kubo ngoba bahlala nabaqeqeshi isikhathi esiningi futhi bona bathola ithuba eliningi lokuma phambi kwabafundi ngenkathi besaqeqeshwa.

Uthisha C osemnkantshubomvu wesikole 4 wathi: Kumele othisha abaqeqeshwe ngokwe-PGCE ngokwe-B.Ed banikwe isikhathi esanele sokufunda nesokwenza umsebenzi wabo. Bayadinga isikhathi eside kunalesi abanikwa sona ngaphambilini.

Uthisha C osemnkantshubomvu wesikole 5: Othisha abaqeqeshwe ngokwe-PGCE nangokwe-B.Ed abanye babo bakhombisa ukungazinikeli ngokwanele emsebenzini wabo. Umsebenzi wabo mningi nesikhathi sabo sokuqeqeshwa siba sifushane. Indlela abaqeqeshwa ngayo ibukeka ingenzi umfundi ukuba aqonde ukuthi yini ehloswe uthisha. Kumele kugcizelelwe ukuthi baqeqeshwa kulokho azokufica uma esesendimeni yokufundisa. Kugcizelelwe nokuthi lokhu akufundisayo uthisha makuhambisane nezinga lomfundi.

5.13 UKWETHANYELWA KWEZIFUNJWANA ZOTHISHA ABAQEQESHWE NGOHLELO LWE-PGCE

Kule ngxenye umcwaningi uzobe ethula izifunjwana ezikhombisa indlela abafundisa ngayo isiZulu. Lokhu kwenziwa kubhekiswe kunoma iziphi izingxenye zolimi abazifundisayo kodwa injongo ukubheka amava abanawo ngenkathi sebesifundisa isiZulu ngemuva kokuba sebaqeqeshwa ngalezi zindlela ezimbili zokuqeqeshwa kothisha eye-PGCE neye-B.Ed. Umcwaningi wakuthokozela lokhu kwenza ngoba kwamenza wakwazi ukuzibonela aqathanise lokho okwakhushiwo ngababambiqhaza bocwaningo ngothisha abaqeqeshwe ngokwe-PGCE ne-B.Ed. Lapha kwakuzobhekwa amava noma ikhono lothisha abaqeqeshwa ngokwe-PGCE ne-B.Ed abanalo nabalisebenzisayo uma befundisa abafundi isiZulu okuwulimi lwasekhaya. Othisha bahlela izifunjwana zabo zansukuzonke belawulwa *isiTatimende soHlelo lweziFundo lukaZwelonke (uTahfuzwe) nesiTatimende seNqubomgomo yoHlelo lwesiFundo nokuHlola lwesiZulu ulimi lwaseKhaya osewabizwa ngo-CAPS Isigaba seMfundo nokuQeqesha okuQhubekayo AmaBanga 10-12*. Lapho uhlelo lwezifundo zaseNingizimu Afrika lunezinhloso ezejwayelekile kusukela ebangeni lika-R kuya kwele-12 (2011:4):

Lapho luhlose ukukhombisa lokho okuthathwa ngokuthi kungulwazi, amakhono namagugu adingwa ukufundwa ezikoleni zaseNingizimu Afrika. Lolu hlelo lwesifundo luhlose ukuqinisekisa ukuthi

abafundi abathola babuye basebenzise ulwazi namakhono njengendlela ahambisana ngayo nezimpilo zabo. Ngale ndlela uhlelo lwesifundo olusetshenziswayo lukhulisa ulwazi lwezimo abaphila kuzona, babe nozwelo kuzibopho zomhlaba jikelele.

Ngakho ke izibonelo zezifunjwana ezilandelayo zizobonisa okwakwenzeka ngesikhathi uthisha ebukela othisha befundisa isiZulu emakilasini besebenzisa lezo zifunjwana zabo zosuku nosuku abazihlelile futhi ebalalele bethula izifundo zabo ezahlukenene. Ngenxa yokuthi uma kufundiswa lezi zifunjwana zansukuzonke ezikoleni emabangeni ezinga elilodwa (FET phase) kufundiswa izihloko zezifunjwana ezifanayo kodwa umehluko kube umthamo olingene isifunjwana sosuku salelo banga, isibonelo, ibanga le-10, le-11 nele-12.

Uthisha A wesikole 2

Kusifunjwana sokuqala sesikole 1 lapho uthisha A oqeqeshwe ngokwendlela ye-PGCE ayekhombisa indlela ethula ngayo isifunjwana sesakhiwo senkondlo nezinhlobo zazo. Lokhu kwenzeka ngenkathi umcwaningi ethamele izifunjwana ezethulwa ngothisha. Uthisha A wafundisa lesi sifunjwana emabangeni amabili ehlukenene ngezinsuku ezahlukenene. Umcwaningi uzophawula ngendlela uthisha ayethula ngayo lesi sifunjwana. Lona uthisha oqeqeshwe ngokwe-PGCE. Isihlokwana sakhe sithi isakhiwo senkondlo nezinhlobo zezinkondlo. Inkinga iqala nje ekuhleleni isifunjwana lapho uthisha okumele abahlele khona isifunjwana esenele leso sikhathi sosuku. Lapha uthisha ukuze acije ikhono lokuqonda kahle ngesakhiwo senkondlo kanye nezinhlobo zezinkondlo kumele lokhu akwenze izifunjwana ezimbili zezinsuku ezahlukenene zeviki, uMsombuluko noLwesibili. Abachazele abafundi ukuthi siyini sona isakhiwo senkondlo, sehlukane kangaki (ingaphandle nengaphakathi lenkondlo), aphawule ngemigomo yengaphandle nengaphakathi lenkondlo. Ngosuku olulandelayo abanike inkondlo la bezokhipha khona isakhiwo sangaphandle. Ngosuku olulandelayo abacele ukuba bakhiphe imigomo yesakhiwo sangaphakathi. Bese kuthi kusifunjwana esilandelayo asengachaza ngezinhlobo zezinkondlo. Lokhu kwenza ukuba abafundi bafunde izigaba zolwazi oluphathelelene nenkondlo hhayi ukufunda konke ngesikhathi esisodwa. Lokhu kubonisa ukuthi uthisha akakwazanga ukubamba kahle ikhono lokufundisa nokuhlela kahle ulwazi lwesifundo analo. Lokhu kufakazelwa uKiggundu (2007:27) uma ethi:

PGCE trained teachers have a challenge of a one-year training where they are expected to cover both theory at the university and practice teaching in schools.

Othisha besiZulu banenselelo yokuqeqeshwa okuwunyaka owodwa kube kubhekeke ukuba bafunde ulwazi oluqokethwe isifundo enyuvesi kube futhi kubhekeke ukuba bayocijwa ngekhono lokufundisa ezikoleni.

Ibanga le-10 Isifunjwana sokuqala Isikole 1

Isihlokwana

Inhloso

Okwenziwa Uthisha

Uthisha uzobuza abafundi ngezinhlobo zezinkondlo abazaziyo nokuthi basho nokuthi uhlobo lwenkondlo ngalunye lumayelana nani. Uthisha uzobuye abeseke abafundi uma kukhona asebezikhohliwe.

Uthisha uzonika abafundi amaphepha abhalwe izinkondlo abazofunda angayo nabazobukela kuyo uma nothisha esebafundela inkondlo. Uzobatshela ngokwakheka kwayo.

Uthisha uzobanika nomsebenzi abazowubhala ukuhlola ukuthi bazwile yini abakufundile

Isiphetho

Uthisha uzogoqa isifunjwana sakhe ngokukhumbuza abafundi ukuthi yini okumqoka ngalokhu abekufundisa.

Aphinde anike abafundi umsebenzi wasekhaya.

Isakhiwo Senkondlo Nezinhlabo Zazo

Ukulalela, bakhulume, bafunde noma babukele babuye babhale ngokuzethemba nangojabulela ulimi. La makhono kanye nendlela yokubuka izinto yikho okuyisisekelo sokufunda kwempilo yonke. Ukuba bazi ngenkondlo, ukuyifunda nokuyihluza nokuyihlaziya.

Okwenziwa Ngabafundi

Abafundi bazophendula imibuzo abazobe eba buze yona bebala izinhlobo zezinkondlo nokuthi zimayelana nani.

Abafundi bazolalela abakutshelwa nguthisha bathule bamukele inkondlo yabo ngenkathi uthisha ebanika inkondlo. Bazolalela uthisha ngenkathi ebachazela ukuthi yakheke kanjani inkondlo.

Bazophendula nemibuzo uthisha ababuza yona.

Uthisha C wesikole 2

Kusifunjwana sokuqala sesikole 2 lapho uthisha C oqeqeshwe ngokwendlela ye-B.Ed ayekhombisa indlela ethula ngayo isifunjwana sesakhiwo senkondlo. Lokhu kwenzeka ngenkathi umcwaningi ethamele izifunjwana ezethulwa ngothisha. Uthisha A wafundisa lesi sifunjwana emabangeni amabili ehlukeno ngezinsuku ezahlukene. Umcwaningi uzophawula ngendlela uthisha ayethula ngayo lesi sifunjwana. Isihlokwana sakhe sithi isakhiwo senkondlo. Inkinga iqala nje ekuhleleni isifunjwana lapho uthisha okumele abahlelele khona isifunjwana esanele leso sikhathi sosuku. Lapha uthisha ukuze acije ikhono lokuqonda kahle ngesakhiwo senkondlo. Ngenkathi ethula lesi sifunjwana lo thisha ukwazile ukuchaza ngesakhiwo senkondlo ukuthi sehlukene kabili. Kukhona esangaphandle nesangaphakathi. Wakwazi ukuveza aphinde achaze ngemigomo etholakala esakhiweni ngasinye kodwa wasegxila esakhiweni sangaphakathi senkondlo. Lokhu kwenza ukuba abafundi bakuqonde kalula lokhu futhi bakwazi ukukhipha imigomo yesakhiwo sangaphandle enkondlweni ayebanikeze yona ukuba bayihluze

Lokhu kufakazelwa umqulu we-CAPS (2011:13) wokulandela imigomo yokufundisa echaza ukuthi uthisha kumele akugweme ukuhluzela abafundi amatheksthi obuciko, abanikeze ithuba eliningi abafundi ukuba bazihluzele ngokwabo. Ukuchaza kukathisha imigomo yengaphandle senkondlo kuphela okuyimigqa, amabinza, isizura, i- enjambamenti, ukuxhumana siqalo, ukuxhumana okumaphakathi, ukuxhumana sigcino nokuxhumana okutshekile kwakuyomsiza umfundi ukuqonda ngokubumbeka kwenkondlo ebese enikwa ithuba lokuba azikhiphele yena enkondlweni. Isenzo sikathisha sokukufundisa kokubili isakhiwo sangaphandle nesangaphakathi lenkondlo kwenza umthamo womsebenzi ube mniningi uma ubheka izinga nebanga labafundi.

Ibanga le-10 Isifunjwana Sokuqala Isikole 2

Isihlokwana

Injongo

Isakhiwo senkondlo

Ukuba abafundi bakwazi ukuhluzela inkondlo ngokukhipha isakhiwo sangaphandle. Bakwazi ukwehlukanisa isakhiwo sangaphandle kwesangaphakathi. Ukugququzela abafundi ukuba balwazise ulimi lwesiZulu, balukhulume futhi balubhale, baluthande futhi baziqhenye ngalo.

Okuzokwenziwa Uthisha

Uzocela abafundi abazofunda inkondlo.
Uthisha uzoyifunda naye inkondlo.
Uzobabuza imibuzo mayelana nomqondo
inkondlo nokunendikimba yenkondlo.

Ngizobafundisa ngesakhiwo sangaphandle
senkondlo.

Uzobachazela ngesakhiwo sangaphandle
sale nkondlo.

Uzobanika umsebenzi abazowenza
ophathelene nemigomo yengaphakathi
lenkondlo ukuhlola ukuthi bazwile yini.

Isiphetho

Uzophetha isifundo sakhe ngokubuza
imibuzo ukuhlola ukuthi bazwile yini
okufundiwe.

Uzobanika umsebenzi wasekhaya.

Okuzokwenziwa Abafundi

Kukhona abafundi abazocelwa ukuba
bafunde inkondlo.

Bazophendula imibuzo abayibuzwa
nguthisha.

Bazolalela uthisha efundisa.

Uthisha A wesikole 3

Ekwethulweni kwesifunjwana sokuqala sesikole 3 lapho uthisha A oqeqeshwe ngokwendlela ye-B.Ed ayekhombisa indlela ethula ngayo isifunjwana sesakhiwo senkondlo. Lokhu kwenzeka ngenkathi umcwaningi ethamele izifunjwana ezethulwa ngothisha. Uthisha A wafundisa lesi sifunjwana emabangeni amabili ehlukenene ngezinsuku ezahlukenene. Umcwaningi uzophawula ngendlela uthisha ayethula ngayo lesi sifunjwana. Isihlokwana isakhiwo sangaphakathi senkondlo. Lapha abafundi bakhombisa ukwazi ngesakhiwo sangaphandle senkondlo nemigomo yaso ukuthi iyini. Kuyakhombisa ukuthi sebesezingeni le-11. Ubachazele ngokujulile ngesakhiwo sangaphakathi ukuthi siyini kanye nemigomo yaso. Lapha abafundi bakhombisa ukuba nomndlandla ekukhipheni imigomo yesakhiwo sangaphakathi enkondlweni abayinikeziwe ukuba bayihluze. Nakuba ngaphawula ukuthi akukho akuphawula ngolimi kanti nalo luyingxenye yesakhiwo sangaphakathi. Nokuthi lo mgomo ukhishwa kanjani enkondlweni. Lokhu kungenza ukuba bacabange ukuthi lona luzimele nje aluyona ingxenye yemigomo yengaphakathi lenkondlo. Ngokwemigomo yomqulu we- CAPS (2011:12) mibili imibuzo umfundi okumele azibuze yona ngokwenkondlo. Owokuqala: Kuthiwani? Ngizokwazi kanjani? Umbuzo wesibili wengeza empendulweni yombuzo wokuqala; umbuzo wokuqala uholela kokuzovezwa umbuzo wesibili. Bonke ababhali babhala ngoba kukhona abafuna ukukwedlulisa babhala ngezinto

ezithokozisayo, ikakhulukazi okubalulekile emphakathini abawubhalelayo. Lo msebenzi ubheka ukusetshenziswa kolimi olunothile; ukusetshenziswa kwemigqa, amabinza nenkondlo iyonke, ukukhethwa kwemifanekiso-mqondo, isigqi, umoya olethwa umfanekiso-mqondo. Umqondo osobala, umqondo ocashile, umoya wenkondlo, indikimba kanye nomyalezo, imifanekiso-mqondo nezifengqo.

Umqulu we-CAPS wokufundisa njalo ugcizelela ukuba emibhalweni yobuciko othisha mabafundise abafundi imigomo yokuhlaza bese abafundi bezihluzela inkondlo. Lokho kungenxa yenhloso yokukhombisa abafundi ukuthi ulimi lwabo lungasetshenziswa kanjani ngobuhlakani, ngobuchule ngokufanekisa nangamandla okulandela umkhondo.

Uthisha kumele aqhubeke agxile ekutheni ulimi lunencazelo ecashile kanye namasu obuciko bokukhuluma uma egxile ekufundiseni ulimi lwenkondlo okuyizisho, izaga, izifengqo (isifaniso, isingathekiso, ukwenzasamuntu, ukwenzasasilwane, ihaba, ukubhinqa, indida, i-okzimoroni, akhronimu, uvuthondaba, ipholavuthondaba, umbizi, ifuzamsindo, ukuhlanekezela). Nakuba ulwazi lwalezi zimo zokukhuluma lubalulekile kumele lwethulwe kubafundi njengokubela kwazo emibhalweni yephrozi, yezinkondlo, emibhalweni yokuziqambela engakholakali neyethula amaqiniso, CAPS 2011:27).

Ibanga le-11 Isifunjwana Sokuqala Isikole 3

Isihlokwana

Isakhiwo Sangaphakathi Senkondlo

Injongo

Abafundi kulindeleke ukuba babe nolwazi, benze baphinde basize ozakwabo abanenkinga mayelana nokwazi isakhiwo sangaphakathi.

Okwenziwa uthisha

Ngizoqala ngibaphonse imibuzo ngesifundo esedlule ukuze ngithole ukuthi bezwa yini esasikufunda ngosuku olwedlule lapho sasikhuluma khona ngengaphandle lenkondlo.

Okwenziwa abafundi

Baphendula imibuzo eyobe ibhekiswe kubo ngokwehlukana kwabo.
Bazolalela babuye baphendule nemibuzo.

Ngizobabuza ngesakhiwo sangaphakathi senkondlo ukuze ngihlole ukuthi banalo yini ulwazi lwesakhiwo sangaphakathi senkondlo.

Ngizobabuza ngokutholakala phansi
kwesakhiwo sangaphakathi
Ngizosichaza isakhiwo sangaphakathi
nokuthi sinomqondo, indikimba nomoya.

Kusifunjwana sokuqala sesikole 4 lapho uthisha A oqeqeshwe ngokwendlela ye-PGCE ayekhombisa indlela ethula ngayo isifunjwana sesizinda senoveli (Zihlangene Phezulu). Lokhu kwenzeka ngenkathi umcwaningi ethamele izifunjwana ezethulwa ngothisha. Uthisha A wafundisa lesi sifunjwana emabangeni amabili ehlukenene ngezinsuku ezahlukenene. Kulesi sifunjwana uthisha uzwakale esebuzwa abafundi ngomehluko phakathi komlingisi nomlingiswa okungavezi ubudlelwane obucacile phakathi kwesizinda azofundisa ngaso. Akuveli la okugqama khona ukuthi ake ababuze ngolwazi abanalo ngomgomo oyisizinda njengoba sebebengeni leshumi nanye (11). Okumele kugqame ukuthi kuleli zinga kukhona ulwazi asebenalo ngesizinda somdlalo abaluthole ebangeni eledlule leshumi (10). Uthisha ukhombisa sengathi uselibebe ukuthi kunobudlelwane nokuthekelelana kokukhula kolwazi kwebanga eledlule nalelo abafundi asebekulo. Lokhu kungaqondi kahle kukathisha ukuthi lesi sifundo kumele asethle kanjani kugqama nasenjongweni yesifunjwana lapho ethi khona ufuna ukuba abafundi bakwazi ukuphendula imibuzo yesivivinyo abazosibhala ngakusasa. Ufaka nenkondlo khona lapho sibe isifunjwana sosuku sigxile esizindeni. Ngokwe-CAPS (2011:29-30) amanoveli neminye imibhalo yephrozi ebhalelwe ukufundwa, futhi kukhulunywe ngawo kanye nokuzithokozisa. Kubalulekile ukufunda amatheksthi ngokuphimisela emakilasini ikakhulukazi kubafundi abangakuthandisise kahle ukufunda noma kulabo abanezingqinamba ekufundeni. Uthisha kumele afunde ngokushelela ukuze agququzele intshisekelo yokufunda usebenzisa izindlela zokufunda ezisobala, ukucabangela, ukuqagula ukuhlolisisa nokuncoma. Ngemuva kokufunda abafundi kumele bazi umehluko phakathi kokulandisa nesakhiwo, ukuveza okungaba umqondo wendaba nokuhunyushwa kwendaba; ukuchaza ukuthi umbhali ulusebenzise kanjani ulimi ukuveza abalingiswa; indlela abadlali abadlala ngayo, isizinda (ulimi oluchazayo nezigameko ezitholakala enovelini yonke); ukuxazulula imibono, ethile lapho kudingeka khona nokuveza izinkomba lapho inoveli iya khona. Abantu abaningi namasiko baphila impilo efaka isizinda phakathi. Nanoma yikuphi okwenziwa uthisha ekilasini kumele kungabugudluzi ubumnandi bokufunda izindaba. Lokhu kuyokwenza ukuba othisha bangakhali ngokuthi banenkinga yabafundi abangakwazi ukubhala nokufunda isiZulu sibe siwulimi abaluncelayo. Kuyokwenza ukuba othisha besiZulu bangakhali ngabafundi

bangaphenduli uma bebuzwa imibuzo futhi bayogququzeleka abafundi ukuba ngababhali bemibhalo yobuciko.

Ibanga le-11 Isifunjwana Sokuqala Isikole 4

Isihlokwana

Injongo

Okuzokwenziwa uthisha

Uzobuza ukuthi uyini umlingiswa okukanye yini umehluko phakathi komlingiswa nomlingisi?

Uzochaza isizinda nangezixenye zaso: indawo, inkathi nesimo senhlalo

Uzocela ukuba bakhipe isizinda encwadini yabo inkinsela yaseMgungundlovu

Isizinda senoveli (Zihlangene Phezulu)

Ukuba abafundi bakwazi ukuvivela isivivinyo abazosibhala ngakusasa okukuhlolwa kwabo kokuphendula umbuzo omude kanye nenkondlo. Bakwazi ukuhlaziya isizinda endabeni.

Okuzokwenziwa umfundi

Bazophendula imibuzo.

Bazolalela.

Bazobhala ezincwadini zabo zokubhalela.

Kulesi sifunjwana sokuqala sesikole 5 lapho uthisha A oqeqeshwe ngokwendlela ye-PGCE ayekhombisa indlela ethula ngayo isifunjwana sesifundo sokuqondisisa. Lokhu kwenzeka ngenkathi umcwaningi ethamele izifunjwana ezethulwa ngothisha. Uthisha A wesikole 5 wafundisa lesi sifunjwana emabangeni amabili ehlukeni ngezinsuku ezahlukeni. Ngokwe-CAPS (2011) uthisha ulungiselela abafundi ukuba bakwazi ukuqonda uhlobo lwetheksthi ngaphambi kokuba bafunde, babuye beqhathanise ulwazi lwetheksthi nolwazi abaluzuze empilweni. Ngenkathi sebefunda uthisha uzobasiza ukuqonda ukuhlaziya izimo zokukhuluma olimi ngobubanzi. Uthisha ufundisa abafundi ulwazimagama, ukusetshenziswa kolimi, ukuhunyushwa nokuhlaziywa kwesithombe noma ikhathuni. Lokhu ukwenza uma efundisa isifundo sokuqondisisa esingaba itheksthi naleso esingadinga ukuba abafundi bahlaziye bahumushe. Ubuza abafundi imibuzo ephathelene nokusesithombeni.

Umcwaningi uzophawula ngendlela uthisha ayethula ngayo lesi sifunjwana sesifundo sokuqondisisa. Uthisha lapha wabeka ishadi elinezithombe ezahlukeni ebhodini wase ebabuza ngabakubona ezithombeni ukuba bakusho baphinde basho ubuhle nobubi bakho. Kanti lona kwakuyizifundo ezazingahlelelwa izikhathi ezahlukeni. Lapha uthisha watholakala esebafundisa kanye lezi zinhlobo sesifundo sokuqondisisa kanti zehlukeni. Kanti ukuqala ngolunye uhlobo lwesifundo sokuqondisisa bese ulandelisa ngolunye lwenza ukuba kube

khona ukuqonda nokuxhumana kokufundiswa abafundi. Wabe esebanika umsebenzi abazowenza ukuhlola ukuthi bayakuqonda yini okumelwe yilezi zithombe abazibonayo. Waqeda lapho uthisha wasecela abafundi ababili abazofunda isifundo sokuqondisa esisencwadini. Wabe naye esebafundela abafundi ngemuva kwalokho ubabuza imibuzo. Ekugcineni wabanika umsebenzi wasekhaya. Uma ubheka lesi sifundo sosuku sasiqukethe okwakungenziwa izinsuku ezimbili. Lapho besifunda khona isifundo sokuqondisa bese bephendula imibuzo bebhaka ukwakheka kwemisho, ulwazimagama nokusetshenziswa kolimi. Isifunjwana okwakungaba ngesolunye usuku kwakungaba isifundo sokuqondisa ngokuhumusha isithombe esiphambi kwabo. Lapho abafundi befunda khona ukuphendula imibuzo ngokufunda nokubekela, behlolisisa behlaziya babuye bahumushe isithombe esiphambi kwabo. Lokhu kuyakhombisa ukuthi othisha uma sebefundisa kwenye inkathi bayehluleka ukwamukela umthamo wesifundo sosuku esilingene lelo banga. Lokhu okwenza abafundi badideke ngoba behluleka ukwetshisa lokho okuyisifundo sosuku.

Ibanga le-11 Isifunjwana Sokuqala Isikole 5

Isifunjwana

Injongo

Okuzokwenziwa uthisha

Uzobeka ishadi elinezithombe ebhodini bese ebabuza ngezithombe abazibona eshadini.

Abuze abafundi ngobuhle nobubi bezinto abazibona eshadini.

Uzobe esuthula isifundo sokuxhumana ngezobuchwepheshe.

Uzocela abafundi bakhiphe amanothi abanike wona.

Ukuchaza ulimi olusetshenzisiwe ukuze abafundi bangalahlekelwa umongo wendaba.

Uzonika abafundi ithuba lokuphendula imibuzo.

Isifundo sokuqondisa

Ukuba abafundi bafunde isifundo sokuqondisa baphendule imibuzo. Ukuba bazibandakanye emisebenzini yokuqondisa kahle indaba efundwayo ekilasini.

Okuzokwenziwa umfundi

Kuzocelwa abafundi abathathu abazofunda incwadi afundele ikilasi lonke ngokwehlukana abanye balalele futhi bafunda buthule.

Bazophendula imibuzo ngokubhala emabhukwini abo okubhalela.

Uthisha ukuze kube uthisha oqeqeshekile okwaziyo ukwedlulisa ulwazi ngendlela egculisayo kubafundi nangendlela ebakhuthazayo abafundi ukuba bafune ukwazi okudlulele kulokho abasuke befunda ngakho. Uthisha oqeqesheke kahle nonolwazi olunzulu nolwanele lwesifundo uBaartman (2016) uthi:

Pedagogical knowledge dealt with the actual teaching in the classroom starting from lesson planning and preparation to organisation of teaching resources and the presentation in the classroom.

Ulwazi lokufunda nokufundisa lumayelana nokufundisa ngqo kukathisha esesekilasini kusukela ekuhleleni isifunjwana sosuku nokwenza amalungiselelo okuqoqo imithombo yolwazi nokwethulwa kwesifundo ekilasini.

Indlela yokuqoqa ulwazi ngokubukela othisha befundisa isiZulu yenze umcwaningi ukuba athole ulwazi oluyilo ngekhono othisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed abanalo ngenkathi befundisa. Kumenze umcwaningi ukuba aqhathanise ulwazi aluthole ngenhlololwazi ayenze nababambiqhaza ngendlela abafundisa ngayo isiZulu ukuthi iyefana yini noma kukhona okwehlukile kulolo lwazi alutholile. Umcwaningi wathola ukuthi kuyavumelana noma kuyahambisana okushiwo ngababambiqhaza nalokhu azibonele khona ngenkathi eqoqa ulwazi ngokubabukela. Lokhu kufakazelwa ukwethulwa kwesifundo sosuku uthisha wesikole sesi-5 owatholakala efundisa isifundo sokuqondisisa abafundi bezosifunda basiphendule ezincwadini zabo zokubhalela aphinde afundise isifundo sokuqondisisa esisebenzisa isithombe okumele abafundi besihlaziye ngenkathi bephendula imibuzo. Lokhu kwabonisa ukungaziniki kahle isikhathi esanele sokuhlelela isifundo sosuku nokungaziniki isikhathi esanele sokuqoqa ulwazi olwanele ngesifundo azosethula. Lokhu kwadala ukudideka kubafundi ngesikhathi bezithola ngesikhathi esisodwa befunda isifundo sokuqondisisa esibhalwe phansi naleso sokuhlaziya isithombe. Lokhu kwenza isikhathi sokugoqa, ukugxilisa ulwazi kubafundi nokuphetha isifundo sosuku kungenzeki ngendlela. Lokhu kwaveza ukuthi lolu hlobo lothisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed lunakho ngempela ukusilela ekuqoqeni ulwazi nokuhlelela amalungiselelo esifundo sosuku.

Ngokwendlela kaBloom yokufundisa, ukubuza imibuzo ngenye yendlela eyejwayelekile phakathi kukathisha nomfundi. Lokhu kungukhiye kuleso naleso sifundo sosuku futhi kuyindlela yokuvukuza ulwazi nokwenza abafundi babe yingxenye yokuqhutshwa kokwethulwa kwesifundo (Elder, 2004:157). Uma uthisha ebuza imibuzo kwenza bonke abafundi balangazelele lokho othisha akufundisayo futhi kwenza ukuba uthisha akwazi ukuholela abafundi kulokho ahlose ukubafundisa khona, kwenza bacabange ngenkathi ebafundisa, kwenza zixazululeke izinkinga abangabanazo ngesifunjwana lesa, uthisha akwazi

ukubona ukuthi bayakuqonda abafundi lokho akufundisayo. Lokhu kwakhombisa ukuthi kunokusilela okuncane ukuzinika isikhathi ekuqoqeni ulwazi ngenkathi benza amalungiselelo esifundo.

5.14 IQOQA LESAHLUKO SESIHLANU

Kulesi sahluko umcwaningi ubexoxa ngokutholakele ocwaningweni olumayelana namava okufundiswa kolimi lwesiZulu ngothisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed. Lapha umcwaningi ubheka amakhono abanawo uma befundisa isiZulu. Umcwaningi usebenzisa ulwazi aluthole ngokwenza izinhlolelwazi nababambiqhaza bocwaningo okungumeluleki wesiZulu emnyangweni wezemfundo, abaphathizikole nabaphathi beminyango yezilimi ezikoleni, othisha asebenkantshubomvu befundisa isiZulu abangaqeqeshwanga ngokwe-PGCE neye-B.Ed. Umcwaningi ubexoxa nangolwazi aluthole ngokwethamela othisha besiZulu bethula izifundo zosuku emakilasini. Umcwaningi wethula ulwazi lokutholakele ngezindikimba ezahlukeni azihlelele zona. Kuyavela ukuthi noma besifundisa beqeqeshelwe ukufundisa isiZulu ezikoleni, ukungafani kwendlela abaqeqeshwe ngayo kwenza namava abo okufundisa angefani. Nakuba lolubili lolu hlobo lothisha lukhona oseluthathwa

njengoselumnkantshubomvu kodwa ikhono lokufundisa labo libonakala lisasilele emuva uma beluqhathanisa nalolu hlobo olungaqeqeshwanga ngendlela ye-PGCE neye-B.Ed. Kuvela nokubonakala besilele esimweni sokukwazi ukwenza amalungiselelo esifundo sosuku, ukuqoqa ulwazi olwanele lokwenza amalungiselelo esifundo, ukwethula nokuqhuba isifundo esihlelelwe usuku, izindlela zokubuza abafundi ukuvukuza nokucija abafundi nokusebenzisa izindlela ezahlukeni zokufundisa. Kwavela ocwaningweni ukuthi konke lokhu kudalwa isikhathi esingalingani abanikezwa sona ngesikhathi besaqeqeshwa. Lokhu kwenza babe nolwazi oluntekenteke lokuqokethwe isifundo leso abaqeqeshelwe ukusifundisa.

ISAPHLUKO SESITHUPHA

6.0 IQOQA, IZINCOMO, IMIPHUMELA YOCWANINGO

6.1 ISINGENISO

Lesi sahluko singenisa isahluko sesithupha njengesahluko esiyiqoqa sohlaka locwaningo kubandakanya ukubhala kafishane ngokwenziwe kusuka esahlukweni sokuqala (1) kuya esahlukweni sesihlanu (5).

Lesi sahluko sikhumbuza ofundayo ngokubaluleka kwesihloko bese sichaza ngamafuphi ngokuthi ngabe yikuphi ucwaningo oluhlose ukukwengeza olwazini oluvele lukhona. Lesi sahluko sizophinde siqhubeke sikhumbuze ofundayo ngemibuzo yocwaningo bese sicacisa ngendlela esetshenzisiwe ukuhlaziya imininingo yocwaningo hhayi okukhulunywe ngakho esahlukweni sesihlanu obekuphendula imibuzo yocwaningo. Ichazela lowo ofundayo ngeqoqa, izincomo nesiphetho socwaningo selulonke.

Isahluko sesithupha kuzoba yisona sahluko esisemqoka embhalweni wocwaningo ongakashicilelwa ngoba yisona esimele umcwaningi ngazokwengeza ngakho olwazini oluvele lukhona kokuke kwacwaningwa ngakho. Lokhu kufakazelwa uSilverma (2000:250) uma ethi:

So final chapter is indeed necessary. It should function to stimulate your readers by demonstrating how your research has stimulated you.

Isahluko sokugcina sibalulekile impela. Kumele umsebenzi waso kube ukucija abafundayo ngokuthi ukhombise ukuthi wena lukukhuthaze kanjani ucwaningo lwakho.

Ngakho lesi sahluko siyosiza abaningi abayofinyelela ekufundeni lokho okuyobe kushiwo ngongoti bocwaningo, lesi kuyoba isona sahluko kuphela abayosifunda. Lokhu kufakazelwa nguPhillip noPugh (1994:59-60) abathi:

In most general terms (your final chapter) is a discussion as to why and in what way - the theory you

started with is now different as a result of your research work. Thus, your successors (who include of course your ownself) now face a different situation when determining what their research work should be, since they now have to take account of your work.

Ngokuvamile (isahluko sokugcina) sixoxa ngokuthi kungani futhi kungayiphi indlela - ingxoxo oqale ngayo injani, ngabe seyehlukile yini ngenxa yemiphumela yocwaningo. Kanjalo nabacwaningi abayolandela (nakanjani abayomfaka nomcwaningi) bayobhekana nesinye isimo uma bebheka ukuthi olwabo ucwaningo sekumele lume kanjani njengoba kumele baphawule kuqala ngocwaningo olwedlule lomcwaningi.

Lesi sahluko sizoqala ngeqoqa lamaphuzu asemqoka okukhulunywe ngawo esahlukweni sokuqala kuya esahlukweni sesihlanu somhlahlandlela wocwaningo sizobandakanya nokuthi kungani isihloko salolu cwano singesimqoka nokuthi kungani lolu cwano lwakhelwe ukuba lube neqhaza ekuqondeni isihloko socwaningo. Okuyosala kwalesi sahluko kuyoqokatha iqoqa locwaningo lonke, iqoqa lokutholakele kocwaningo izincomo zokuyokwenziwa ucwaningo oluyolandela nesiphetho kanye nemiphumela yocwaningo. Akukho lwazi olusha oluzofakwa esahlukweni sesithupha, nokho, imithombo yolwazi kumele yenziwe kokutholakele noma kokucashuniwe okwethulwe ezahlukweni ezadlule njengokuba uPhillip (19194:59) ethi:

It is here that you underline the significance of your analysis, point out the limitations in your material suggest what new work is appropriate on and soon.

Yilapho obheka khona ubumqoka bokuhlaziywa kocwaningo, lapho ukhomba uveza khona umkhawulo wocwaningo uveza nokuthi yimuphi ucwaningo olusha olulungele ucwaningo.

Umcwaningi uzosho izinhloko ezintsha kanye nokusha okutholakele. Amazwi okwephetha esahluko sesithupha kumele agcizelele kakhulu amaphuzu asemqoka ocwaningo, okwenzeke kahle nokungenzekanga kahle ocwaningweni kanye nokungenziwa ucwaningo oluyolandela (Phillip,1994).

Isihloko Socwaningo

Kulesi sahluko umcwaningi unikeza iqoqa lesihloko socwaningo esithi, Amava abafundisi bolimi lwesiZulu ezikoleni eziqokiwe: Ucwangoqathaniso ngabathwasiswe ngokwe-PGCE ne-B. Ed emanyuvesi akwaZulu Natali. Lokhu kungenxa yokuba umcwaningi eluthanda ulimi lwesiZulu, esefundise wonke amabanga ezikoleni zamabanga e-FET nawe-GET iminyaka eyishumi nesikhombisa (17). Usifundisa nasesikhungweni semfundo ephakeme isiZulu abafundi besiZulu abenza iqhuzu le-BA. Umcwaningi usebe yilungu lesiZulu le-National Language Body (UMZUKAZWE) iminyaka eminingi kanti ubuye abe yilungu lebhodi elibhekelela izilimi zaseNingizimu Afrika i-PanSouth African Language Board (i-PanSalb). Leli Bhodi LeziLimi eNingizimu Afrika libhekelela ukugcinwa nokuthuthukiswa kolimi lwesiZulu eNingizimu Afrika. Umcwaningi ukhombise ukukhathazeka ngokufuna ukwazi ukuthi njengoba efundisa minyaka yonke efundisa abafundi abagcina sebeqeqeshelwa ukufundisa isiZulu ngezindlela ezingefani eqhuzwini le-PGCE nele-B.Ed kazi uma sebesifundisa ezikoleni isiZulu abasiqeqeshelwe basifundisa kanjani.

Isahluko sokuqala siyisingeniso futhi sethula nesendlalelo socwaningo. Kulesi sahluko umcwaningi wethule wabuye wachaza ngaseke wahlangana nakho ekufundiseni noma ekuqeqesheni kwakhe abafundi bolimi lwesiZulu nalabo abafundela iziqu zokufundisa. Siveze izinkinga ezibhekene nokuqeqeshwa kothisha abaqeqeshwe ngalezi zindlela ezimbili ezingefani ze-PGCE ne-B.Ed. Siphinde sethula isitatimende sezinkinga ezicwaningwayo, izinhlosongqangi zocwaningo nemibuzongqangi yocwaningo, ubumqoka balolu cwaningo, imingcele nezingqinamba zocwaningo nokuhleleka kwezahluko ezibika ngocwaningo.

Umcwaningi uphawula ngokushiwo ngabanye ongoti nabacwaningi mayelana nokuphathelene nesihloko sakhe. Yize lukhona ucwaningo lwabaqeqeshwe ngokwe-PGCE ne-B.Ed kodwa bafundisa ezinye izifundo, hhayi isiZulu njengolimi lwasekhaya ezingeni le-FET (Further Education and Training). Kwabatholakele bafundisa isiZulu ulimi lokwengeza emazingeni e-FP (Foundation Phase) nasezikhungweni zemfundo ephakeme. Umcwaningi uphawule ngokwendlalwa eholele ekutheni umcwaningi enze lolu cwaningo. Umcwaningi uphinde wachaza ngezinhloso zocwaningo, imibuzo yocwaningo. Kulesi sahluko umcwaningi uphawule ngenjulalwazi ezosetshenziswa ucwaningo, izindlela zokuqhuba ucwaningo ezizosetshenziswa, ipharadayimu

ezolandelwa ucwaningo, umklamo wocwaningo, indlela ezolandelwa ukuqoqa imininingo yocwaningo, inhlololwazi azoyisebenzisa ukuqoqa imininingo yocwaningo, ukuthathwa kwamasampula. Umcwaningi uchaze ukuthi uzoyihlaziya kanjani imininingo yocwaningo, ukulandela inkambiso elungile yocwaningo, ukuqaphela ubungcuphe bababambiqhaza, ubumfihlo bababambiqhaza, ukugcinwa ngendlela ephephile kolwazi olufanele, ukuthola imvume kubababambiqhaza bocwaningo, isimo sokwenzeka kocwaningo, ukuhlonishwa kokwethelwa kolwazi nokusebenzisa umqondo womunye umuntu. Umcwaningi uchazile ukuthi uzolusabalalisa kanjani ulwazi olutholwe ucwaningo. Ekugcineni kwesahluko waphawula ngomumo wezahluko zocwaningo.

Esahlukweni sesibili socwaningo umcwaningi wabheka imibono yongoti nabanye abacwaningi ukuthi ngabe kukhona yini asebeke bakubhala ngothisha abafundisa isiZulu abaqeqeshwe ngendlela ye-PGCE neye-B.Ed ezingeni le-FET. Lungakanani ulwazi lokuqokethwe yisifundo sesiZulu abanalo futhi balwedlulisa kanjani kubafundi. Umcwaningi uthole ukuthi abekho abacwaningi abasacwaninge ngothisha besiZulu abaqeqeshwe ngendlela ye-PGCE neye-B.Ed abafundisa isiZulu ulimi lwasekhaya ezikoleni ezisezingeni le-FET (*Further Education and Training*). Umcwaningi wathola ukuthi ucwaningo oluningi lwenziwe kothisha abafundisa isiZulu ulimi lokwengeza emazingeni aphantsi ezingeni le-FP (*Foundation Phase*) futhi ezikoleni ezixube izinhlanga. Umcwaningi wathola nokuthi ucwaningo lwesiZulu ulimi lokwengeza lwenziwa nasezikhungweni zemfundo ephakeme kanye nocwaningo lothisha abaqeqeshwe ngokwe-PGCE ne-B.Ed abafundisa izifundo ezinjengeZezibalo, eZomnotho, ezeSayensi, ezoBuchwephesha nesiNgisi hhayi isiZulu ulimi lwasekhaya. Ngakho umcwaningi ufise ukwazi ngokwenzeka ezikoleni zabamnyama zezinga le-FET ukuthi ngemva kokuba sebeqeqeshwe ngalezi ndlela ezimbili ezingefani basifundisa kanjani isiZulu uma sebesezikoleni.

Umcwaningi kulolu cwano wayehlose ukuthola nokulandelela othisha besiZulu ngemva kokuba ekade eneqhaza lokubafundisa isiZulu iminyaka emithathu benza iziqu ze-BA. Umcwaningi ufuna ukuthola ukuthi uma sebesezikoleni basifundisa kanjani isiZulu emva kokuba baqeqeshelwa ukufundisa ngokohlelo lwe-PGCE nolwe-B.Ed. Uhlose ukuthola ukuthi ngabe yimaphi amakhono abanawo uma sebesifundisa isiZulu ezikoleni. Abanye balabo thisha baqeqeshwa ngendlela ye-B.Ed. Ngakho umcwaningi

inhloso yakhe kwabe kukuthola ukuthi bafundani njengoba beqeqeshwa ngezindlela ezingefani, abheke ukuthi basifundisa kanjani isiZulu uma sebesezikoleni njengoba beqeqeshwe ngezindlela ezimbili ezingefani. Umcwangingi wayehlose nokuthola izimvo zabaphathi bezikole, abaphathi beminyango yezilimi ezingeni le-FET, umeluleki wesizulu womnyango wezemfundo ezingeni le-FET, izimvo zothisha asebenkantshubomvu ekufundiseni isiZulu abangaqeqeshwanga ngalezi zindlela ezimbili ezingefani eye-PGCE neye-B.Ed ukuthi bona baphawula bathini ngala bothisha. Umcwangingi wayehlose nokuthola ukuthi uma ocwaningeni kuvela ukuthi kunezinkinga ezithile noma ukusilela okuthile kulezi zindlela zokuqeqesha kungathuthukiswa kanjani lokhu ezikhungweni zemfundo ephakeme. Ucwangingo luhlose ukuthola emphakathini wasezikoleni ukuthi yiluphi uhlobo lothisha kulezi zinhlobo ezimbili abe-PGCE nabe-B.Ed olukhombisa ukuthi luqeqeshwe lwathola ulwazi olwanele nekhono lomsebenzi wokufundisa ulimi lwesiZulu ukuze izikhungo zokuqeqesha abafundisi zigxile kulolo hlobo njengohlobo olunika abafundisi isikhathi esanele sokucijwa ngolwazi lwesifundo nangekhono lokufundisa.

Ngokocwaningo lomcwangingi kunemibuzo eyayibuzwa yilolu cwanningo okulindeleke ukuba iphenduleke ekupheleni kocwaningo. Umcwangingi ocwaningeni lwakhe wayefisa ukuthola ukuthi indlela labo thisha abaqeqeshwa ngayo iyakwazi yini ukubenza bakhiqize abafundi besizulu abasezingeni. Umcwangingi unakho ukulangazelela ukwazi ukuthi ngakube abaqeqeshi balabo thisha ezikhungweni zemfundo ephakeme banakho yini ukweneliseka ngokukhiqiza lolu hlobo lothisha. Izinhlelo zokubaqeqesha ngabe akudingeki yini ukuba zibuyekwezwe ngenhloso yokuba zenziwe ngcono.

Esahlukweni sesithathu umcwangingi udingide injulalwazi yocwaningo okuyiyona esekele ucwaningo lwakhe nokuyiyona njulalwazi ayisebenzisile ukuhlaziya ucwaningo lwakhe ukuze aphumelele ukuze izinhloso zocwaningo. Lapho abheka khona amava abafundisi abafundisa ulimi lwesiZulu abanawo ezikoleni ngemuva kokuqeqeshwa ngokwe-PGCE ne-BE.d. Esahlukweni sesithathu umcwangingi uchaze ngemvelaphi nabasunguli benjulalwazi ikhonstrakthivizimu. Wachaza ngokuthi iyini, ngabe bathini abanye ongoti noma abacwaningi asebakhe bacwaninga besebenzisa injulalwazi ikhonstrakthivizimu. Umcwangingi waveza ngemiqondo nemicabango eyehlukene ngenjulalwazi ikhonstrakthivizimu. Waphinde waphawula ngezinjulalwazi ezahlukene nangalezo ezinobudlelwano nekhonstrakthivizimu. Wabheka ubuhle nobubi

benjulalwazi ikhonstrakthivizimu nokuthi kungani yena ayibone ilulungele ucwaningo lwakhe. Le njulalwazi ingethandwa kakhulu lapho kukhulunywa khona ngokufunda nokufundisa emphakathini njengoba ucwaningo lumayelana nokufundiswa kwesiZulu ngothisha ngemuva kokuba sebeqeqeshwe ngendlela ye-PGCE neye-B.Ed.

Esahlukweni sesine umcwaningi udingide umklamo wocwaningo, ipharadayimu ayisebenzisile kulolu cwaningo nokuthi kungani ekhethe yona. Wabuya waxoxa ngezindlela zocwaningo. Konke lokhu umcwaningi kwakuzomsiza ekutheni akwazi ukuphendula imibuzo ebuzwe ucwaningo. Ucwaningo lwenziwe ezikoleni eziqokiwe esiyingini sase-King Cetshwayo, yilapho aqoqa khona ulwazi oludingwa ucwaningo lwakhe. Wakhetha ipharadayimu yomhumusho ngoba yiyo egcizelela ubuqiniso benhlalo yabantu njengoba ababambiqhaza bocwaningo kwakungothisha besiZulu ukuqoqa ulwazi locwaningo. Umcwaningi usebenzise indlela yocwaningo lobunjalo botho (*Qualitative*) ukuqoqa ulwazi ngoba iyahambelana nocwaningo lwakhe ngokuthi ngenxa yokuthi imibuzo yocwaningo lomcwaningi yayidinga ukuphendulwa ngemininingo engamazwi, amabinzana nokubukela ababambiqhaza bocwaningo besezindaweni zabo. Konke lokhu kukhethwa kwala mathuluzi okuqhuba ucwaningo kungenxa yokuthi ayenza ukuba nomcwaningi akwazi ukuthola ithuba negunya lokuhumusha izincazelo ezedluliswa ngababambiqhaza bocwaningo mayelana namava othisha besiZulu ngemuva kokuba sebeqeqeshwe ngezindlela ezimbili ezingefani eye-PGCE neye-B.Ed.

Esahlukweni sesihlanu umcwaningi yilapho axoxe khona ngokutholakele ocwaningweni lwakhe mayelana nokuthola amava othisha besiZulu ezikoleni ezisesiyingini sase-King Cetshwayo ngemuva kokuba beqeqeshwe ngokwe-PGCE neye-B.Ed. Umcwaningi ulwazi aluqoqile uluqoqe kubabambiqhaza bocwaningo abangabaphathi bezikole eziqokiwe, abaphathi beminyango yezilimi ezikoleni eziqokilwe, othisha asebenkantshubomvu befundisa isiZulu abangaqeqeshwanga ngalezi zindlela ezimbili ezingefani i-PGCE neye-B.Ed. Umcwaningi waqoqa ulwazi nakumbambiqhaza wocwaningo onguMeluleki wesiZulu woMnyango wezeMfundo esiYingini i-King Cetshwayo ezingeni le-FET, okunguye obhekelela ukufunda nokufundiswa ngendlela kwesiZulu ulimi lwasekhaya sifundiswa ngothisha abaqeqeshelwe ukusifundisa. Umcwaningi ulwazi alwethulile ulwazi abuye waluthola nangenkathi ebukela othisha

abaeqeshwe ngokwalezi zindlela ezimbili ezingefani befundisa isiZulu emagunjini okufundisa.

Imibuzo Yocwaningo:

- Ngabe othisha be-PGCE nabe- B.Ed abaeqeshwe ngezindlela ezingefani basebenza kanjani uma sebesezikoleni?
- Ngabe zithini izimvo zabaphathizikole, abaphathi beminyango yezilimi kanye nabafundisi asebenkantshubomvu ngokusebenza kwalolu hlobo lothisha abaeqeshwe ezindaweni ezimbili ezingefani?
- Ngabe umphakathi wasezikoleni uncamela luphi uhlobo lothisha oluqeqeshwe kuziqu ze-PGCE noma ze-B.Ed?
- Kungathuthukiswa kanjani lokhu kuqeqeshwa kothisha bezilimi zesintu ezikhungweni zemfundo ephakeme?

6.2 UKUPHENDULEKA KWEMIBUZONGQANGI YOCWANINGO

Ocwaningweni kubalulekile ukuthi umcwaningi akwazi ukukwakha nokukhetha kahle imibuzo yocwaningo. Lokho kuyosiza ukuba umcwaningi abe nothando lokuqhuba ucwaningo lwakhe ngoba eqoke ache imibuzo ezokwazi ukuthola lokho okuyizinhloso zocwaningo. Uma imibuzo yakhiwe yahlelwa kahle kwenza ucwaningo lumhehe umcwaningi ukuba aqhubeke nalo, kanjalo nabababambiqhaza bocwaningo bakuqonde kahle okumele bakusho ngenkathi bebuzwa umcwaningi mayelana nocwaningo. Konke okuyizinhloso nomongo nje wocwaningo kuyatholakala uma imibuzo ihlelwe kahle. Lokhu kufakazelwa uGray (2004) uma ethi:

The formulation of research questions is often more important than its solution. Good questions will have few characteristics. It often relates to the experiences that are fresh in mind of the person asking them and one that interest them. It should not be too broad or too hard.

Ukwakhiwa kwemibuzo yocwaningo kuvamise ukuba semqoka kunesisombululo. Imibuzo emihle yocwaningoivamise ukuba nokuthile. Ivamise ukuhlobana nalokho okusuke kusekusha emqondweni womcwaningi kanye nalokho asuke ekuthanda kakhulu. Akumele ivuleke kakhulu noma ibe nzima kakhulu.

Imibuzo yocwaningo olulandela indlela yocwaningo lobunjlo botho kumele isho lokho umcwaningi afuna ukukusho mayelana okuhloswe nokusemqondweni walabo abangabambiqhaza bocwaningo (*Developing Qualitative Research Questions: A reflective process*).

Ukuphenduleka kwemibuzo yocwaningo kusemqoka kakhulu ekuqhutshweni kocwaningo. Imibuzo yocwaningo ibaluleke kakhulu ukwedlula amathuluzi okusebenza. Ukuphenduleka kwayo kuveza obala ukuthi yini le umcwaningi abehlase ukuyithola. Ngakho imibuzo nokuphenduleka kwayo kuthinta zonke izigaba zocwaningo ezisuke zizolandela ekuqhutshweni kocwaningo (*Choosing and using sources: A Guide to Academic Research: Teaching and Learning Academic Libraries. Ohio State University Libraries*).

Ngakho umcwaningi uyakuqonda ukuthi imibuzo yocwaningo olulandela indlela yocwaningo lobunjalo botho engakhekile yahleleka kahle kungenzeka idale izinkinga ezingaphazamisa wonke amazinga alandelayo okuqhutshwa kocwaningo. Konke lokhu okungenhla kugqamisa ukuthi ocwaningweni ikakhulu olulandela indlela yocwaningoluhlonze imibuzo yocwaningo ibonakala iyiyona msuka wocwaningo. Lokhu kufakazelwa ukuthi uma nje ike yakhiwa futhi yahlelwa kahle imibuzo yocwaningo kusuke sekusho selungaqalwa ke ucwaningo. UWhite (2009:35) uze athi imibuzo yocwaningo kumele kube ngephendulekayo, okwaziyo ukwenza ngayo ucwaningo.

Imibuzo iyizithakongqangi kulo lonke ulwazi olwakhiwayo. NgokukaGadanoer (1994:364) umgudu walo lonke ulwazi luholwa ngemibuzo okumele ekugcineni iphendulekile. Uqhubeka athi imibuzo iyona eyisiqalo socwaningo futhi engumgudu yakho ukwakhiwa kolwazi. Ukuze sithole ulwazi ngokuthile kumele sibuze imibuzo. Ngaphandle kokubuzwa imibuzo ngeke sakwazi ukwakha noma yiluphi uhlobo lolwazi. Ngakho imibuzo yakha indlela nomgudu wokukhulisa ulwazi lwethu. UCreswell (2009) uthi yiyo ekhomba indlela ekwakheni umklamo wocwaningo nendlela ezolandelwa ukuqhuba ucwaningo.

Umcwaningi wenza ucwaningo lwakhe lwaba nemibuzo emine kuphela oluyibuzile. Le mibuzo yethulwe esahlukweni sokuqala socwaningo. Njengoba ucwaningo lomcwaningi

lugxile ekuhlolweni kwamava othisha besiZulu abanawo uma sebefundisa isiZulu ezikoleni ngemuva kokuqeqeshwa ngezindlela ezahluke eye-PGCE neye-B.Ed. Ucwangingo luzobe lwenziwa emabangeni athe thuthu ezikole zaseYingini i-King Cetshwayo ezingeni le-FET. Imiphumela yocwangingo yaveza ukuthi nakuba othisha abaqeqeshwa ngendlela ye-PGCE neye-B.Ed besifundisa isiZulu kula mabanga kodwa kwavela ukuthi kukhona lapho besilela khona uma sekuyiwa ezindleleni zokufundisa nasekukhombiseni ikhono lokufundisa nolwazi lwesifundo abalukukethe. Ucwangingo lwaveza ukuthi labo thisha bakhombisa ukwehluleka ukuqoqa ulwazi nokulungiselela isifundo sosuku ngokwanele ngaphambi kokuba bayofundisa abafundi. Lokhu kwakhombisa ukuthi labo thisha abanalo ulwazi olwanele lwesifundo abaluzuzayo ngenkathi besaqeqeshwa lokhu kubenza ukuba bazwakele bengakwazi kahle ukwenza amalungiselelo esifundo nokwethula isifundo sosuku. Ucwangingo lwaveza ukuthi awukho kahle umehluko phakathi kothisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed ongaphuma naye uthi lo unamava ekufundiseni isiZulu ngoba ingxenye nengxenye kukhona eshoda ngakho okwenza ukuba kungabi sezingeni ukufundisa kwabo.

Abanye abaqeqeshwe ngendlela ye-PGCE bakhombisa ukuba nolwazi olwanele lwesifundo sesiZulu ngoba basuke befundiswe ngokugxilile ulwazi lwesifundo isikhathi esiyiminyaka emithathu. Lolu hlobo abanye ababambiqhaza bocwangingo babachaza njengothisha abasuke kwasekuqaleni bengahlosile ukuba ngothisha ngenxa yokuba basuke begxile kweminye imikhakha bese kamuva beguqukela ekuqeqeshelweni ukufundisa. Bachazwa njengabangabangenalo futhi abangalukhombisi uthando lokufundisa. Kuyenzeka baphoqwe kumbe ngoba bezothola imifundaze ethile noma bezosheshe bathole amathuba emisebenzi ngoba bengaqasheki ezintweni abasuke bezifundele. Ucwangingo lwathola ukuthi lesi senzo sidalwa isikhathi esiwunyaka owodwa abanikezwa sona ngenkathi beqeqeshelwa ukufundisa. Kanti abe-B.Ed bona kwatholakala ocwangingweni ukuthi banakho ukuzethemba uma bephambi kwabafundi, banakho futhi ukukhombisa ikhono lokufundisa nakuba kwenye inkathi abakhombisi ukuba nolwazi olujulile lwesifundo sesiZulu. Isizathu salokhu ucwangingo lwathola ukuthi kungenxa yokuthi bathola isikhathi esiyiminyaka emine beqeqeshelwa ukufundisa kodwa nakhona ucwangingo lwathola ukuthi ukufundiswa kothisha ulwazi lwesiZulu bebe beqeqeshelwa ikhono lokufundisa kanye kwenza ukuza bangabi nakho ukuqeqesheka ngokuphelele nokusezingeni ezingxenye zombili.

Esihlokweni socwaningo lo mcwaningi mine kuphela imibuzo umcwaningi ayefisa ukuba iphenduleke kulolu cwaningo lwakhe.

Owokuqala: *Ngabe othisha be-PGCE nabe- B.Ed abaqeqeshwe ngezindlela ezingefani basebenza kanjani uma sebesezikoleni? Ngokwemiphumela yocwaningo kwatholakala ukuthi njengoba othisha abaqeqeshelwe ukufundisa isiZulu ezikoleni ezaziqokiwe ezisezingeni le-FET bafundisa isiZulu ngezindlela ezingefani ngenxa yokuthi baqeqeshwa ngezindlela ezingefani eye-PGCE neye-B.Ed. Lokhu kufakazelwa umbuzo owabuzwa kumeluleki wesiZulu esiyingini i-King Cetshwayo owawuthi: *Ungathi lezi zinhlobo zothisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed luhluka ngani olunye kolunye kubhekiswe endleleni abafundisa ngayo? Umeluleki njengomuntu oweluleka lolu hlobo lothisha ngokufundiswa kwesiZulu ezingeni le-FET waphawula ngokuthi izindlela abafundisa ngazo azifani. Owe-PGCE ukhombisa ukuba nolwazi oluthe xaxa kunalo oqeqeshwe ngendlela ye-B.Ed kodwa bese ekhombisa ukusilela emuva ekusebenziseni izindlela zokufundisa. Kanti uthisha we-B.Ed yena ukhombisa ukuba nolwazi olungaphelele lwesifundo kodwa kube ngconywa ekusebenziseni izindlela zokufundisa. Lokhu wathi kungenxa yokuthi abe-PGCE baqeqeshelwa ukufundisa unyaka owodwa bese beyosebenza kanti abe-B.Ed baqeqeshwa iminyaka emine bebe bekwenza kanye eminyakeni emine ukufundiswa okuqukethwe isifundo nokuqeqeshelwa ukufundisa.**

NgokukaBetram noChristiansen (2014) kunenkolelo ethi kunezingxenywe ezahlukene zokuba nolwazi kukathisha oqeqeshelwe ukufundisa *i-propositional, practical ne-personal*. Zonke lezi zingxenywe uzithatha njengezisemqoka emsebenzini kathisha oqeqeshiwe. Umcwaningi ngenye yezingxenywe ayezibheka ngenkathi ebukela othisha abaqeqeshwe ngokwe-PGCE ne-B.Ed befundisa emakilasini. ENingizimu Afrika ngemuva kwesikhathi senguqukomgomo yeKharikhulamu yowe-1994 yaguqula nezinhlobo zeziqu zokuqeqeshwa kothisha nokuthi nje yini okumele beyenze ngenkathi beqeqeshwa ekhonweni lokufundisa. Inqubomgomo yayigxile emsebenzini yothisha eyisikhombisa futhi yakheleke lapho kodwa ingakhelekile emakhonweni abo afaka kokubili umgomo wokwazi nolwazi lokumele bakwenze uma sebefundisa (*Department of Higher Education and Training, 2011*). Njengoba umsebenzi wokufundisa kungumsebenzi owenziwayo uchazwa yikho kokubili ukuthi Wazini futhi Ukwazi

kanjani' njengenkolelo nenjulalwazi kathisha (Langford noHuntley, 1999, Lloyd,1999, Thompson, 1984).

Kulolu cwaningo umcwaningi wayebheka ikhono lokufundisa othisha abaqeqeshwa ngokwe-PGCE ne-B.Ed abanalo ngenkathi befundisa isiZulu ezikoleni. Esimweni lapho othisha be-PGCE beqeqeshwa ukufundisa isikhathi esiwunyaka ngemuva kokuba begxishwe ngolwazi oluqukethwe isifundo sesiZulu isikhathi esiyiminyaka emithathu. Ucwaningo lwalufuna ukwazi ukuthi balwedlulisela kanjani kubafundi lolo lwazi uma sebesezikoleni. Emiphumeleni yocwaningo kwagqama ukuthi kukhona lapho bekhombisa khona ukusilela ngolwazi lokusebenzisa izindlela ezahlukene zokufundisa. Kanti abaqeqeshwe ngokwe-B.Ed bona bafundiswa ulwazi namakhono okufundisa ezikoleni ngokwezigaba namabanga abazowafundisa. Ngokwemiphumela yocwaningo abe-B.Ed bakhombisa ukuba nekhono elingconywa lokufundisa isiZulu kodwa uma sekuyiwa olwazini lokuqukethwe lwesifundo ukunyanyalata okuthile. Lokhu kungenxa yokuthi kabanakho ukugxila kukho kokubili ukufunda ulwazi lokuqukethwe isifundo sesiZulu nasekufundeni ngokugxilile ekhonweni lokufundisa isiZulu.

Owesibili: *Ngabe zithini izimvo zabaphathizikole, abaphathi beminyango yezilimi kanye nothisha asebenkantshubomvu ngokusebenza kwalolu lothisha ababaqeqeshwe ngalezi zinhlelo ezimbili ezingefani? Ngokwemiphumela yocwaningo umqeqeshi wothisha besiZulu uhlangana nothisha abaqeqeshwe ngokwe-B.Ed uhlangana nabo ngonyaka wesithathu. Nokuyilapho ebfundisa khona izindlela zokufundisa isiZulu, ebfundisa ukwenza amalungiselelo esifunjwana sosuku. Lapho basuke sebeyohlaliswa ezikoleni isikhathi esiyizinyanga ezimbili. Bese beyobahlola ukuthi bafundisa kanjani bese bebaklomelisa ngamamaki ngalokho. Bakwenza lokhu bebe befundiswa nolwazi lokuqukethwe isifundo sesiZulu. Lokhu bakwenza ngemuva kweminyaka emithathu. Ngonyaka wokuqala baba nesikhathi sokuya ezikoleni beyobukela othisha ukuthi bafundisa kanjani. Nakowesibili baya ezikoleni beyobukela othisha befundisa kodwa babuye benikwe nethuba lokufundisa. Bese kuthi ngonyaka wesine baqhubeke nokufunda ulwazi lokuqukethwe isifundo. Lokhu kubonakala kuletha ingcindezi yokwenza umsebenzi omningi kanye. Ngenkathi bephuma beya ezikoleni ukuyobukela abanye othisha ukuthi bafundisa kanjani emakilasini abafunda kuwo kusuke kuqhutshekwa kungamiwe nokugxisha nokuhlomiswa kwabafundi ngolwazi lokuqukethwe isifundo sesiZulu. Lokhu kuholela ekutheni nabo othisha be-B.Ed*

babukeke beshoda ngolwazi olujulile lokuqokethwe isifundo sesiZulu. Abanye bakhombise ukungagcwali ngisho ngalo ikhono lwezindlela zokufundisa okukanye nokuzisebenzisa ngenkathi sebefundisa esikoleni. Lokhu okungenhla kufakazelwa uBetram noChristiansen (2014) uma ethi:

The teachers have to have the propositional isiZulu and pedagogical content knowledge, the practical knowledge of how to use resources constructively.

Othisha kumele babe nolwazi lwesiZulu nolwazi lokuqokethwe okumele kufundiswe nokuthi kumele kufundiswe kanjani nokuthi yini okumele kusetshenziswe ngenkathi ulufundisa.

Lapha kuphawuleka ukuthi kuzo zombili lezi zingxenye abaqeqeshwa ngokugcwele baqeqeshwa uhhafu hhafu ngoba kuphuthunywa ukuthi akushaye isikhathi beqedile bese kungabi bikho ukugxila engxenyeni ngayinye.

Okwaphawuleka ngothisha abaqeqeshelwa i-PGCE kwenye inkathi basuke bengaqondanga ukuba ngothisha. Basuke befundele eminye imikhakha bese bebona amathuba angcono ngapha ekufundeleni ubuthisha. Kanti kule mikhakha abasuke befunda kuyo basuke bengafundi okuphathelene nokuthi izingxenye zolimi zifundiswa kanjani. Bese kuthi ngonyaka wabo wesine bezoqeqeshelwa ukufundisa isiZulu. Baye bakhombise ukungabi nolwazi lokumele bakufundise kanti kusuke sekumele baye ezikoleni njalo kanye ngeviki ukuyobheka ukuthi isiZulu sifundiswa kanjani ezikoleni babuye babe khona lapho babe nesikhathi sokungena emakilasini bafudise ukuze ezingeni ezimbili zokuphela konyaka sekumele bahlolwe ngabaqeqeshi babo ukuthi bafundisa ngokuyikho yini bese beklonyeliswa ngamamaki. Ngaleyo ndlela kuyenzeka uthole ukuthi uthisha akakazi ukuthi yini okumele ayifundise futhi ayifundise kanjani.

Ucwaningo lwacacisa ngokusobala ukuthi kukhona impela ukusilela okukhona kulolu hlobo lothisha abaqeqeshwa ngendlela ye-PGCE ne-B.Ed. Lokhu kuvezwa ukuthi ezingxenyeni zombili kuyatholakala ukuthi uthole uthisha engagcwele kahle ngolwazi lwesifundo noma ekhombisa ukungabi nalo ikhono elanele lokusebenzisa indlela zokwedlulisela kubafundi ulwazi. Kumele kube nobudlelwano phakathi kolwazi uthisha analo nalolo okumele alwedlulisele kubafundi. Njengoba kusho u-Ensor (2001) ethi:

Teacher's recontextualisation from teacher education to practice in school indicates neither does propositional knowledge which is not linked to practice.

Ukucabanga kabusha kukathisha kusuka kulokho akufundisiwe ukuze akwazi ukusebenzisa esikoleni kungakhombisa ukuba ulwazi analo aluxhumene nalokhu akwenzayo.

Nakulabo thisha abaqeqeshwa ngendlela ye-PGCE neye-B.Ed umcwaningi unakho ukuvumelana no-Ensor (2001) uma ethi:

We propose to focus on this gap that opens between the 'knowing what' and 'knowing how' both in teacher education and a space where reseach needs to happen.

Sifisa ukugxila kulesi sikhala esivulekayo phakathi kwakho kokubili okokuthi uthisha ‘wazini’ nokuthi ‘ukwazi kanjani’ ekuqeqeshweni kwakhe kanye nesikhala lapho okumele kwenziwe khona ucwaningo olulandelayo.

Uyakufakazela lokhu uBetram noChristiansen (2014) ukuxhumana phakathi kwe-*propositional and practical* ukuthi yikho kanye okwakha uthisha oqeqesheke kahle ekhonweni lokufundisa njengoba kungagqamile kahle hle kulolu hlobo lothisha abaqeqeshwe ngalezi zindlela zombili eye-PGCE neye-B.Ed. Lokhu okugqamisa ukuthi ekuqeqeshweni kothisha bagxilise ulwazi lokuqekethwe isifundo okumele kuqoqwe nguthisha ngowanele kanye nalapho uthisha esezokwazi ukwedlulisela kubafundi ngendlela ulwazi lwesifundo asiqeqeshelwe. Ngowemiphumela yocwaningo kusobala ukuthi kumele sivalwe lesi sikhala esikhona phakathi kolwazi lokuqekethwe isifundo nolwazi lwezindlela okumele lolo lwazi balwedlulise ngazo kubafundi. Kufanele kube nesikhathi esanele esinikwa lezi zingxenye ngoba zisemqoka futhi zibaluleke ngendlela elinganayo. Ayikho okumele inikwe isikhathi esithe ukuba siningana kunesinye.

Abaqeqeshi bothisha be-PGCE baveza ukuthi uma sebenza unyaka wesine ngemuva kokuba sebefunde iminyaka emithathu benza iziqu ze-BA. Nokuyilapho befunda khona ngolwazi lokuqekethwe isifundo nezingxenye zolimi lwesiZulu. Okuhlalukayo ngabo

uma sebefundiswa ukuthi kule minyaka emithathu bengekho kwa-PGCE basuke bengafundi ngolwazi namakhono okufundisa isiZulu ezikoleni ngokwezigaba namabanga abazowafundisa. Baqeqeshelwa ukufundisa isikhathi esiwunyaka owodwa ku-PGCE. Okuye kwenzeke ukuthi njalo ngeviki baphume baye ezikoleni beyobukela ukuthi othisha basifundisa kanjani isiZulu. Ngenkathi bengayanga ezikoleni sbafundiswa ulwazi namakhono okufundisa ezikoleni ngokwezigaba namabanga abazowafundisa. Kubalwa lokhu okulandelayo: ubhalojikele, ingcwengazinhlamvu, isakhiwomagama, uhlelomisho, isinteksi, ilekzikholoji, nokuhlaziywa kwemilayezo ephelele, kuphawulwa ngemisebenzi yolimi olusetshenziswayo (*discourse analysis*), amakhono okulalela, ukukhuluma, ukufunda nokubukela, ukubhala nokwethula imiyalezo emagameni nangemagama (izinkulumo nemifanekiso (*writing and presenting*)). Bafundiswa nekhono lokwenza amalungiselelo okuhlelela isifunjwana sosuku. Lokhu kufakazelwa ukulandela kwabaqeqeshi inqubomgomo yokuqeqeshwa kothisha kumqulu we-CAPS.

Inkinga eyavezwa ngabaqeqeshi bothisha be-PGCE ukuthi baba nenkinga yokuthi ngenkathi befunda iminyaka emithathu labo thisha kweminye imikhakha okungewona owokuqeqeshelwa ikhono lokufundisa labo thisha, bakhala ngokuthi akugxilwa kulowo mkhakha ikakhulu ekulandeleni inqubomgomo yokufunda nokufundiswa kwesiZulu ulimi lwasekhaya ezingeni lelo umuntu asuke ezoqeqeshelwa ukufundisa kulo esigabeni nasebangeni elifanele. Lokhu kwenza ukuba noma sebesezikoleni sebefundisa bangabi nakho ukufundisa ngokusezingeni eliphezulu nelilindelekile.

Ngokwemiphumela yocwaningo lokhu umcwaningi ukutholile nangenkathi esezinike isikhathi sokuyobukela othisha ngenkathi befundisa isiZulu emakilasini. Kanti njengalokhu okwashiwo ngumqeqeshi wothisha be-PGCE kucacisa ngokusobala ukuthi labo bafundi abafika ezikhungweni zemfundo ephakeme abanikwe isikhathi esengeziwe kulesi abanaso sonyaka owodwa sokufunda bekha phezulu ulwazi namakhono okuqeqesela ikhono lokufundisa. Kumele kucace kahle futhi ukuthi ngenkathi abe-PGCE befunda komunye umkhakha lesi sifundo uthisha aqeqeshelwa kuso ukufundisa kule minyaka emithathu ngaphambi kokuba aqeqeshelwe ukufundisa agxishwe ngokujulile ngolwazi lonke lokuqukethwe isifundo sesiZulu. Ukuze kumcacele ukuthi uma eseyocijwa ikhono lokufundisa kusuke kungaliwe ekubagxisheni ngolwazi

lokuqukethwe isifundo kodwa kugxilwe ezindleleni zokufundisa noma ukwedlulisela ulwazi kubafundi.

Okwatholwa ucwaningo kubaqeqeshi balabo thisha ukuthi othisha be-PGCE baqeqeshwa ngendlela efanayo kodwa umehluko abe-B.Ed kusukela ngonyaka wokuqala bavakashela ezikoleni beyobuka ukuthi isiZulu sifundiswa kanjani. Ngonyaka wesibile kuba nesikhathi lapho benikwa khona ithuba lokuba nabo bafundise. Okuphawulekayo ukuthi ngenkathi besezikoleni beyobheka ukuthi othisha abasezikoleni bafundisa kanjani basuke sebesele ekufundisweni ngokujula begxishwa ngolwazi lokuqukethwe isifundo sesiZulu. Kugxilwa ekucijeni ikhono labo lokufundisa ngonyaka wesithathu ukubafundisa ulwazi namakhono okufundisa ezikoleni ngokwezigaba namabanga abazowafundisa. Isibonelo, uBhalojikelele, iNgcwengazinhlamvu, iSakhiwomagama, iLekzikholoji, iSinteksi, ukuhlaziywa komyalezo ophelele kuphawulwa ngemisebenzi yolimi olusetshenzisiwe (*Discourse analysis*), amakhono: ukulalela, ukukhuluma, ukufunda nokubukela nokubhala nokwethula imiyalelezo emagameni nangamagama (izinkulumo nemifanekiso) (*writing and presenting*).

Ngokomphumela wocwaningo mayelana nokuqeqeshwa kothisha be-PGCE nabe-B.Ed kugqama ukuthi labo thisha ngenkathi beqeqeshelwa ukufundisa bafundiswa ngendlela engenakho ukufana ncamashi ngoba kuba nezikhathi lapho abe-B.Ed kusukela ngonyaka wokuqala baba sezikoleni ukuyobukela bebheka ukuthi othisha abasezikoleni basifundisa kanjani isiZulu. Kodwa ngenkathi besezikoleni kuba nokusilela kubo kulokhu okusuke kufundwa ngokugxiliswa nokuhlonyiswa ngolwazi lokuqukethwe isifundo sesiZulu. Kuveza ngokusobala ukuthi akukho ukufana nokulingana kahle ekufundisweni ngolwazi lokuqukethwe isifundo nasekucijweni kwabo ekhonweni lokufundisa esigabeni samabanga abazowafundisa ezikoleni.

Ocwaningweni kwavela nokuthi othisha abaqeqeshwe ngendlela ye-B.Ed baba nomsebenzi omkhulu okumele babhekane nawo esikhathini esiyiminyaka emine beqeqeshelwa ukufundisa bebe behlonyiswa ngolwazi olunzulu lokuqukethwe isifundo lesa uthisha asiqeqeshelwayo.

Ngokwemiphumela yocwaningo lokhu kufakazelwe ukuthi kusukela ngonyaka wokuqala baya ezikoleni bayobukela othisha ukuthi bafundisa kanjani. Nakowesibili bayaqhubeka nokubukela kodwa baphinde banikwe nethuba lokufundisa nabo emakilasini. Kanti ngenkathi besezikoleni beyobukela othisha asuke engamile amakilasi abo okufundiswa nokuhlonyiswa ngolwazi lokuqukethwe isifundo sesiZulu. Ngakho lesi simo senza ukuba basilele ekuhlomeni ngolwazi olwanele lwesiZulu nokumele balwedlulise ngokugcwele kubafundi uma sebefundisa. Ngakwelinye icala kusuke kudingeka ukuba babambisise nekhono lokufundisa. Lokhu kwenza nabo othisha be-B.Ed babenokungenzi kahle uma sebefundisa isiZulu ezikoleni.

Ngokwemiphumela yocwaningo lesi simo sokuqeqeshwa kothisha besiZulu abaqeqeshwa ngohlelo lwe-PGCE ne-B.Ed mayelana nesikhathi abanikwa sona sokugxilisa ulwazi lokuqukuthwe isifundo sesiZulu nokucijwa kwekhono lokufundisa kumele kubuye kwenziwe ngezikhathi abanikwa zona eziphambana nesikhathi sokufundiswa kwabo. Njengoba lokhu sikubona kothisha abaqeqeshwa ngokwe-B.Ed. kuthi uma sebebuya ngonyaka wesine nowokugcina basuke bengenakho ukubamba konke kanye kanye okufundwe bengekho besezikoleni kwale minyaka esuke seyedlule. Konke bakufunda bemanzonzwane ngenxa yesikhathi kungekho ukufunda ngokugxilile engxenyeni ngayinye ngenxa yesikhathi abanikwa sona.

Owesithathu: *Ngabe umphakathi wasezikoleni uncamela luphi uhlobo lothisha oluqeqeshwe kuziqu ze-PGCE noma ze-B.Ed?*

Ngokwemiphumela yalolu cwaningo ababambiqhaza bocwaningo umphakathi wasezikoleni okungabaphathi bezikole eziqokiwe, abaphathi beminyango yezilimi, othisha asebenkantshubomvu befundisa isiZulu ulimi lwasekhaya ezingeni le-FET nomeluleki wesiZulu esiyingini i-King Cetshwayo bancoma ngokwehlukana othisha abafundisa isiZulu abaqeqeshwa ngokwe-PGCE ngoba bethi bona bangcono uma sekuyiwa ekusebenziseni ikhono lezindlela zokufundisa isiZulu. Okudala lokho ukuthi bona baqala ngonyaka wokuqala ukuya ezikoleni besayobuka nje ukuthi othisha abasezikoleni basifundisa kanjani isiZulu. Ngonyaka olandelayo baphinde babuyele nokuyilapho benikezwa khona ithuba lokungena emakilasini ukuyofundisa. Kuze kube unyaka wesithathu lapho begxila ekufundisweni ngekhono lokufundisa izingxenywe ezahlukenene zolimi. Nakuba kuba isikhathi esiyizinyanga ezimbili ukuvakashela kwabo ezikoleni kuze kufike lapho behlolwa khona ukuze baklonyeliswe nangamamaki.

Baphinde baqhubeke nakowesine ukufunda bezama ukugxilisa ulwazi oluqukethwe isifundo nokuvakashela ezikoleni. Nakuba bekuveza ukuthi babuye bakhombise ukushoda olwazini lokuqukethwe isifundo.

Kanti kwezinye izikole kwanconywa othisha besiZulu abaqeqeshwa ngohlelo lwe-PGCE ukuba bona bangabangenalo ikhono elingelihle kahle ekudluliseni ulwazi kubafundi. Lokhu kudalwe ukuthi bathola isikhathi esiwunyaka owodwa ekuqeqeshweni kwabo kucijwa ikhono lokufundisa. Lokhu kwenza ukuba ulwazi lokuqukethwe isifundo abaluloqoqo eminyakeni emithathu edlule kweminye imikhakha ebebekuyo lushabalale ngenxa yokuthi kwasekuqaleni babe ngahlosile ukufundela iziqu zokufundisa. Ngokwemiphumela yocwaningo njengoba abanye kwavela ukuthi bafundela ukufundisa ngoba bephoqwe izimo zokuthi kabaqasheki eziqwini abazifundele. Abanye babona kuyilapho kunamathuba khona emisbenzi amaningi futhi kutholakala nemifundaze eminingi. Lokho kwamenza umcwaningi wabona sibalulekile isidingo salolu cwaningo ngoba imiphumela yalolu cwaningo yakugqamisa ukuthi nabo sincane isikhathi esiwunyaka owodwa sokucijwa kwekhono lokufundisa. Lokhu kwenza bangabe besakwazi ukwedlulisa ngendlela nolwazi abaluloqoqo ngesikhathi befundiswa okuqukethwe isifundo sesiZulu.

Nakuba othisha besiZulu abaqeqeshwe ngokwe-PGCE ne-B.Ed bekhombisa ukuthi kukhona la beshoda khona ekuqeqeshweni kwabo, lokhu okubonakala ngenkathi sebesifundisa isiZulu kodwa emphumeleni yocwaningo kwaphawuleka ukuthi kunenkinga enkulu ikakhulukazi kulaba abaqeqeshwa befunda besemakhaya. Bona bakhombisa ukungaqeqesheki kakhulu ekhonweni lokufundisa nasekuqondeni ulwazi lwesifundo abasiqeqeshelwe. Ngakho lokhu kusho ukuthi usemkhulu umsebenzi okumele wenziwe uma kuqeqeshwa labo thisha.

Owesine: *Kungathuthukiswa kanjani lokhu kuqeqeshwa kothisha bezilimi zesintu ezikhungweni zemfundo ephakeme?*

Ngokwemiphumela yalolu cwaningo kuyavezwa okumele kwenziwe ukuze ezikhungweni zemfundo ephakeme ukuze kuthuthukiswe izinga lokuqeqeshwa kothisha abaqeqeshwa ngokohlelo lwe-PGCE ne-B.Ed. Okwaphawulwa ngababambiqhaza bocwaningo ukuthi kumele kwengezwe isikhathi sokuqeqeshwa kothisha be-PGCE

okuyisikhathi esiwunyaka nokubukeka sisincane. Kwaphawulwa nangokuthi kungakuhle othisha be-PGCE kuthi zisuka nje bebe befundiswa ulwazi lwesiZulu nangamakhono okufundiswa kwezingxenye ezahlukene zolimi emazingeni nasemabangeni abazowafundisa uma sebesezikoleni. Lokhu kuyokwenza ukuba zisuka nje bazazi abafundi abaphokophele ukuba ngothisha besiZulu kunokuba baye koqeqeshelwa ukufundisa ngoba makhathaleni sebona amathuba emisebenzi engaveli kulokho abasuke bekufundele. Lokho kuyonciphisa nothisha abaqeqeshelwa ukufundisa ngoba kunemifundaze ekhona futhi kuzosheshe kutholakale namathuba emisebenzi. Ukuthuthukiswa kwezimo zokuqeqeshwa kwabo kuyosiza ukuthi kufundiswe ingxenye yokugxilisa ulwazi lokuqokethwe isifundo nokuqeqeshwa kwabo kucijwa ikhono lokufundisa kunikwe isikhathi esilinganayo futhi esithe thuthu. Kanti abeqeqeshwe ngokohlelo lwe-B.Ed bona nakuba kwatholakala ukuthi banesikhathi esiningana sokuya ezikoleni beyobheka ukuthi kufundiswa kanjani kodwa kuyashoda esikhathini abanikwa sona ukugxilisa ulwazi lokuqokethwe isifundo sesiZulu. Ngakho emiphumeleni yocwaningo kwanconywa ukuba kube nokuhleleka ngenye indlela esikhathini sokufundiswa kwabo nesokucijwa kwekhono labo. Kumele kube nokulinganiswa kwesikhathi kulesi sikhathi esiyiminyaka emine sokuqeqeshelwa kwabo ukufundisa.

6.3 Iqoqa lokungqangi okutholakele ocwaningweni (*A summary of the key findings of the study*)

NgokukaGiroux (1986) othisha baqeqeshelwe ukusebenzisa zonke izindlela ezahlukene zokufundisa nokuhlola kodwa bebe bengaqeqeshwa ngobuqiniso obuhambisana nalezi zindlela. Ugcizelela ukuthi othisha kumele babe ngaphezulu kokuba ngochwepheshe kodwa babe ngabedlulisi bolwazi futhi bakwazi ukuzibandakanya ezingxoxweni ezijulile.

UDuckworth (1993) uchaza umbono wokufundisa ngesimo abantu okumele bacabange ngakho futhi babheke abakwenzayo. NgokukaRichardson (1997) injulalwazi ikhonstrakhthivizimu igxile ekutheni ofundiswayo uzakhela ulwazi olusha ngendlela asuke eqonda ngayo indawo ahlala kuyo nokuthi uxhumana kangani nalokhu asuke ekwazi nakholelwa kukho. Iyona ndlela akholelwa ukuthi abantu bafunda babuye bakhulise ngayo ulwazi lwabo.

Ngakho ucwaningo lwaluhlose ukuthola ukuthi yini efundwa ngothisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed abaqeqeshwa ngezindlela ezimbili ezingefani ekuqeqeshweni kwabo. Ngalolu cwawano umcwawano wayehlose ukuyobheka ahlole ukuthi lolu hlobo lothisha oluqeqeshwe ngezindlela ezingefani lusebenza kanjani, lusifundisa kanjani isiZulu selusezikoleni. Umcwawano wayehlose nokuzwa izimvo zabaphathi bezikole, abaphathi beminyango yezilimi ezikoleni, abeluleki besifundo sesiZulu boMnyango wezeMfundo kanye nabafundisi asebenkantshubomvu ekufundiseni ulimi lwesiZulu ukuthi bathini ngokusebenza kwalolu hlobo lothisha be-PGCE ne-B.Ed abaqeqeshwe ngezindlela ezimbili ezingefani. Wayehlose nokuthola abuye abheke ukuthi kungathuthukiswa kanjani lokhu kuqeqeshwa kothisha besiZulu ezikhungweni zemfundo ephakeme. Umcwawano wayehlose nokuthola ukuthola emphakathini wasezikoleni ukuthi yiluphi uhlobo lothisha kulezi zinhlobo ezimbili abe-PGCE nabe-B.Ed olukhombisa ukuthi luqeqeshwe lwathola ulwazi olwanele nekhono lomsebenzi wokufundisa ulimi lwesiZulu ukuze izikhungo zokuqeqesha abafundisi zigxile kulolu hlobo njengohlobo olunika abafundisi isikhathi esanele sokucijwa ngolwazi lwesifundo nangekhono lokufundisa.

NgokukaKalekar (2013) injulalwazi ikhonstrakhthivizimu iyona okumele isetshenziswe ezikoleni ezisezingeni le-FET ngenxa yokuba kunezinkinga uma othisha sebefundisa ezikoleni. Uveza ukuthi izinkinga zidalwa ukungaqeqesheki ngendlela kothisha. Ubala lezi zizathu ezilandelayo: othisha bakhombisa ukungazazi kahle izindlela zokufundisa namasu okusebenzisa injulalwazi ikhonstrakhthivizimu ekufundiseni kwabo, othisha babuye babone ukulandela ikhonstrakhthivizimu kuchitha esikhulu isikhathi, othisha kabanalo ulwazi namakhono enele okusebenzisa amasu nezindlela zokufundisa ekilasini, kuyenzeka okufundiswayo kube ngumthamo omkhulu ukuba bangayilandela ikhonstrakhthivizimu. Njengoba ikhonstrakhthivizimu igcizelela ukufunda komuntu okuthinta ulwazi lwakhe olwedlule analo. Lokho kuthinta nendlela acabanga ngayo.

Okwatholwa ucwaningo ukuthi nakuba othisha abaqeqeshelwe ukufundisa isiZulu ulimi lwasekhaya ngendlela ye-PGCE neye-B.Ed ukuthi kabafundisi ngendlela efanayo. Kwavela ukuthi indlela abafundisa ngayo ibuye ingabi nakho ukwenelisa noma egculisayo. Ibuye ingakhombisi ukuthi baqeqesheka ngokwanele ngoba bakhombisa ukusilela okuthile ekujijweni kwabo ikhono lokufundisa. Ucwaningo lwathola ukuthi ukuqeqeshwa kwabo ngezindlela ezingefani kwenza nendlela abafundisa ngayo ingafani.

Ucwaningo lwathola ukuthi lokhu kudalwa isikhathi abanikwa sona ukufunda ulwazi oluqukethwe isifundo kanye nokucija ikhono labo lokufundisa. Njengoba ukuqeqeshelwa i-PGCE kuwunyaka owodwa. Lokhu kwenza bengaqeqesheki ngokwanele. Nakuba kubo labo thisha kwatholakala ukuthi abanye basuke bengakaze baziphuphe bengothisha ezimpilweni zabo ngenxa yokuthi basuke befundele eminye imikhakha bese kuthi makhathaleni uma bengaqasheki kuleyo mikhakha bese bebona umsebenzi wokufundisa kuyindawo abangaphephela kuyo. Lokhu kwenza kube sengathi bachitha icala nje uma beqeqeshwa. Lokhu kwenza izinga labo lokufundisa lingabi lihle kodwa kugqame obala ukuthi kukhona lapho kushoda khona.

Ikhonstrakhthivizimu injulalwazi yokufunda echaza ukuba lowo oqeqeshwayo kumele azakhele yena ulwazi, aluthathe nakwabanye nasebantwini abasendaweni ahlala kuyo ngenkathi efunda (Whatley, 2009:94). Lokhu kufakazelwa nangu Koohang, Riley noSmith (2009:91) othi ikhonstrakhthivizimu injulalwazi yokufunda egxile ekwakheni ulwazi, egxile olwazini lolo oqeqeshwayo asuke enalo. Ibuye igxile ekufundiseni ikhono ibuye iqinisekise ngokufunda kwalowo oqeqeshwayo. UKalekar (2020) ugqamisa ukuthi othisha abaqeqeshwe ngohlelo lwe-PGCE neye-B.Ed ngenkathi beqeqeshwa babamatasa ngokwenza umsebenzi obhalwayo, bezama ukuwenza baqedele nama-asayinmenti, benza amakhophi, amafayela, amaphepha okusebenzela, ukwenza imibiko, njalonzalo. Lokhu kubeka ngokucacile ukuthi inking yesikhathi abasinikwayo othisha be-PGCE nabe-B.Ed sinomthelela omkhulu ekufundeni ulwazi lokuqukethwe isifundo nokuqeqeshelwa ikhono lokufundisa.

Kanti abaqeqeshwe ngendlela ye-B.Ed bathatha isikhathi esiyiminyaka eminye befundiswa kokubili ulwazi lokuqukethwe isifundo kube kucijwa nekhono labo. Ngokocwaningo abaqeqeshwe ngokwe-B.Ed babukeka beshoda kukho kokubili ukuqeqesheka kwekhono nokuqukatha ngokujulile ulwazi lokuqukethwe lwesifundo. Okwatholwa ucwaningo ukuthi kukhona inkombankombane phakathi kothisha besiZulu abaqeqeshwe ngendlela ye-PGCE neye-B.Ed. Ababambiqhaza bocwaningo asebemnkantshubomvu befundisa isiZulu ulimi lwasekhaya basibeka basichaza ngendlela esobala isimo nendlela labo thisha abafundisa ngayo. Baveza ukuthi kabakhombisi ukucijeka ngokwanele ekhonweni lokufundisa nasekuhlomeni ngolwazi olwanele lwesifundo okumele lwedluliswe ngendlela kubafundi. Abanye othisha okuthiwa ngasebemnkantshubomvu befundisa isiZulu yibo laba abaqeqeshwa ngendlela

ye-PGCE neye-B.Ed. Lokho akuluphazamisanga ucwaningo lomcwaningi nalokho okwakuhloswe ukutholwa ucwaningo ngoba babekhona nasebemnkantshubomvu befundisa isiZulu abangaqeqeshwanga ngalezi zindlela zombili. Okwagqama ke kulaba asebemnkantshubomvu kodwa bebeqeqeshwe ngendlela ye-PGCE neye-B.Ed. ukuthi yilowo nalowo wayeyincoma indlela aqeqeshwa ngayo phakathi kwalezi zindlela zombili bese egxeka le eyomunye yena angaqeqeshwanga ngayo.

NgokukaBolhuis noVoelen (2004:78) othisha abaningi abaqashiwe ezikoleni abekho kababona othisha ngoba babethanda futhi bezikhethela kodwa bazithola sebengothisha ngenxa yokwesweleka kwamathuba emisebenzi. Lokho ke kuholela ekutheni othisha behluleke kwabona ukuvumela abafundi bazakhele ulwazi esifunjaneni nje sosuku.

Ubuqiniso nokukholeka kolwazi olwatholwa ucwaningo lwaqinisekiswa ngababambiqhaza bocwaningo abangabaphathizikole, abaphathi beminyango yezilimi nothisha asebemnkantshubomvu abangaqeqeshwanga ngalezi zindlela ezimbili. Lokhu kwacacisa kwafakazelwa nangamazwi omeluleki wesiZulu esiyingini i-King Cetshwayo ezingeni le-FET owakhombisa ukuba nolwazi olunzulu lwalabo thisha ngoba phela kucaca ukuthi usebenza ngabo minyaka yonke futhi usebenze iminyaka eminingi enabo. Nabo bekhiqizwa futhi beqeqeshwa minyaka yonke. Ngaphezu kokwakushiwo ngababambiqhaza umcwaningi waphinde wazitholela khona umcwaningi ngenkathi seyobheka othisha abaqeqeshwe ngendlela ye-PGCE neye-B.Ed befundisa isiZulu emagunjini okufundela. Lokhu kwaveza ukuthi zombili lezi zindlela zinakho ukungafundisi isiZulu ngendlela egculisayo nakuba lusaqhubeka lolu hlobo nokukhiqizwa nabafundi ezikoleni abafundiswa yilolu hlobo lothisha. Kubo bonke ababambiqhaza kwagqama ukuthi indaba isesikhathini abasinikwayo ngenkathi beqeqeshwa esinganele ukufundiswa ukujula kolwazi lwesifundo nokucijelwa kwabo ikhono lokufundisa. Ngale kokuthi kwagqama nokuthi kukhona abangena emsebenzini wokufundisa bengenalobizo nothando kodwa ngoba behehwa imifundaze ukusheshe bathole amathuba emisebenzi, ukuthola ukuthi umuntu ayikho enye into angayenza ukuze asheshe aqede futhi aqasheke ngoba kuthiwa izikole ziyohlezi zikhona futhi zakhiwa ngoba nezingane ziyazalwa.

NgokukaGray (1997:97) ukufundisa okulandela injulalwazi ikhonstrakthivizimu enkolelweni ewukuthi ukufunda kwenzeka uma abafundi beneqhaza elikhulu

ekuzakheleni ulwazi izincazelo kunokuba kube nguthisha kuphela ofundisayo bona belalele kuze kuphele isifundo. Lapha kukhuthazwa ukuba umfundi azicabangele yena ngokujulile, bebuza imibuzo, bekhathazeka ngokuzitholela izincazelo ulwazi, benza ucwaningo futhi behlale njalo bekhuthazekile benogqozi lokuzifundela bona ngokwabo bengalandelwa thisha ngasemuva. Lokhu bekumele ngabe kwenzeka kalula ngoba ngabafundi abafunda ulimi lwasekhaya, abafundiswa ngothisha abalukhuluma kahle ulumi futhi abakuqeqeshelwe ukulufundisa.

Nakuba kwavela ocwaningweni ukuthi isiZulu ulimi lwasekhaya asithathwa njengesifundo esimelwe ukufundwa ngokuzimisela noma sibhekelelwe njengezinye izifundo. Lokhu kwafakazelwa umcwaningi uma ethola ukuthi ucwaningo oluningi luhlola othisha be-PGCE ne-B.Ed lwenziwe ezifundweni ezinjengesingisi, eZomnotho, eZobuchwepheshe, ezeSayensi neZibalo hhayi isiZulu ulimi lwasekhaya. Ngenkathi umcwaningi ebethamele labo thisha bethula izifundo zabo emakilasini ukuthi abaqeqeshwe ngendlela ye-PGCE aligqamile kahle ikhono lokuqeqesheka ezindleleni zokufundisa, ukwethulwa kwesifundo, amasu anele okucija abafundi ngisho ukuba ingxenye yokwethulwa kwesifundo sosuku, ukubhala iqoqa lamaphuzu aleso sifundo sosuku ebhodini, ukuphetha isifundo, ukuhlelwa kwemibuzo okumele ibuzwe ngenkathi kuqhutshekwa nesifundo, ukwehluleka ukubona isilinganiso somsebenzi okumele ufundiswe osukwini. Ucwaningo lwathola ukuthi kuyenzeka uthole uthisha efundisa noma ehlele isifunjwana sosuku esingahlukaniselwa izinsuku ezimbili kodwa uthole uthisha esifundisa osukwini olulodwa. Yingakho ocwaningweni kwavela ukuthi ngaso sonke isikhathi kunezingqinamba labo thisha abahlangabezana nazo kubafundi ngenkathi befundisa.

Ukubaluleka kokwenziwa kwalolu hlobo locwaningo lapho umcwaningi ebheka khona ukufundiswa kwesiZulu ezikoleni ngothisha abaqeqeshelwe ukusifundisa kufakazelwa u-UNESCO (1953:690-691) uma ethi:

On the issue of teaching of mother-tongue languages UNESCO encourages its member states to promote the teaching of mother tongue languages. However, UNESCO is lack of straight forward law on mother-tongue instruction is seen as an impediment to EFA (Education for All).

U-UNESCO namalunga uyayikhuthaza indaba yokufundiswa nokuthuthukiswa kwezilimi zomdabu. Nakuba u-UNESCO engenawo umthetho oqondene ngqo nokufundiswa kwezilimi zebele uthi lokhu kubonakala kuyingqinamba enkulu Emfundweni Kawonkewonke (EFA).

La mazwi angenhla aveza ukubaluleka kokufundiswa kolimi lwebele kuwo wonke amazanga emfundo. U-UNESCO uze aveze ukuthi ngale kwamazinga ehlukeno kahulumeni kazwelonke ulimi lwebele kumele kube yilo olusetshenziswayo ekufundiseni abafundi ezikoleni ngoba yilona limi lwebele olulungele ukufundisa ikakhulukazi eminyakeni yokuqala yokufundiswa kwabafundi.

Njengoba ucwaningo lwalulandela indlela yocwaningo olucwaninga ngobunjalo botho, lusebenzisa insizakuhlaziya ikhonstrakthivizimu okuyiyona nsizakuhlaziya efanele ucwaningo olubheka ikhono lokufunda nokufundisa. Umcwaningi ukuqoqa ulwazi wasebenzisa inhlololwazi esakuhleleka, eqoqa ulwazi kothisha asebenkatshubomvu befundisa isiZulu, ukubheka labo abaqeqeshwa ngohlelo lwe-PGCE ne-B.Ed befundisa isiZulu emakilasini. Lapho umcwaningi asebenzisa ukuhlaziya iThemathikhi okuyindlela yokuhlaziya esetshenziswa kucwaningo lobunjalo botho oluyindlela yokuhlaziya ekwazi ukubona ihlaziye iphinde yenze umbiko ngolwazi olutholakele esebenzisa ipharadayimu yomhumusho.

Ngakho umcwaningi wabona kukuhle ukuba akuveze ukuxhumana phakathi kolwazi olutholakele locwaningo elweyamanisa nensizakuhlaziya ikhonstrakthivizimu ayisebenzisile. Ikhonstrakthivizimu imayelana nokuchaza kabanzi ngolwazi olukhiqizwa emhlabeni abantu abaphila kuwo. Uchaza ikhonstrakthivizimu njengensimu lapho uthisha ezibuza khona futhi ebheka ukuthi angakuchaza kanjani ukufunda kwabafundi. Kanjalo futhi kuyo le njulalwazi yilapho abaqeqesha othisha kumele bazihlole khona ukuthi babaqeqesha kanjani othisha besiZulu. Okungukuthi ngokukaWindschitl le njulalwazi igxila ekutheni oqeqeshwayo uyazakhela ulwazi aphinde aluhumushe futhi akwazi ukulubona ngezindlela ezahlukene. Lokhu kugeleleza kokujula komqondo kwenzeka nalapho othisha abaqeqeshiwe khona indlela aqeqeshwa ngayo ebheka nalolo lwazi avele unalo, aphinde akubheke lokhu ekuyamanisa nesiko lwempilo ayiphila nsukuzonke ebheka nomqondo owakhekayo ngenkathi ehlangana nokunye okusha

angakwazi kodwa bese ekwazi ukuninga ngalokho okufundwa ngakho ngaleso sikhathi, (Windschitl, 1999:752). Ukulandela nokugcizelela le njulalwazi uma kuqeqeshwa othisha besiZulu kuyokwenza izinga lokuqeqeshwa kothisha besiZulu abaqeqeshwe ngohlelo lwe-PGCE nolwe-B.Ed libe ngeliphezulu nelincomekayo.

Othisha besiZulu abaqeqeshwa ngohlelo lwe-PGCE nolwe-B.Ed ucwaningo lwathola ukuthi lusadinga ukuba luthuthukiswe ngandlela thile. NgokukaGordon (2009) injulalwazi ikhonstrakthivizimu isho ukuthi othi othisha abaqeqeshiwe kumele baluthuthukise ulwazi abanalo ukuba babe ngothisha abasebenza ngokuzimisela besaqeqeshwa nalapho sebefundisa. Kumele njalo behlale bezikhathaza ngokufuna ulwazi oluzothuthukisa lolo abasuke benalo. Lokhu kufakazelwa nanguFerreire (1970/1999) ophawula ngokuthi uma kufundiswa kudinga ukuba lowo ofundiswayo abe ngobamba iqhaza elikhulu ekufundeni nokuthi ulwazi oluningi luvundululeka ngankathi lowo oqeqeshwayo elufuna futhi naye ezobuye ekwazi ukulwabela abanye abaludingayo ekwazi ukuluhumusha futhi ekwazi nokulwakha. Ucwaningo lukhanyisa ukuthi ngenkathi kuqeqeshwayo elufuna futhi naye ezobuye ekwazi ukulwabela abanye abaludingayo ekwazi ukuluhumusha futhi nokulwakha. Ngenkathi ucwaningo lukhanyisa ngokuqeqeshwa kothisha besiZulu kumele lusetshentshizwa kakhulu kubo le njulalwazi ikhonstrakthivizimu ngoba iyona ekwazi ukuletha inguquko ngokujululile kule ndlela yokuqeqeshwa kothisha okunomthelela futhi endleleni abafundisa ngayo uma besezikoleni. Kulolu cwanningo injulalwazi ikhonstrakthivizimu igqamisa ukuthi kumele kubhekwe kabusha indlela okuqeqeshwa ngayo othisha be-PGCE nabe-B.Ed ekufundeni okuyikho ngokuzimsela nangokuqonda abakufundayo nalokho abazokufundisa.

UFerreire (1970/1994) uze athi uthisha akumele kube nguye yedwa ofundisayo kuphela kodwa naye uyafunda okuthile kubafundi ngenkathi nabo bexoxisana ngalokho okufundwa ngakho. Kumele kube khona ukubambisana phakathi kwabaqeqesha othisha ngenkathi besaqeqeshwa ukuze nabo othisha bazi ukuthi abafundi kumele babanike ithuba lokusho abakucabangayo ngokufundwayo. Kumlethela enkulu intokozo umcwaningi ukuthi nasesifundweni sesiZulu abheke amakhono abanawo othisha abafundisa isiZulu abaqeqeshwe ngohlelo lwe-PGCE nolwe-B.Ed eyamanisa imiphumela yocwaningo nenjulalwazi ikhonstrakthivizimu ngoba ukuphawula okuningi ocwaningweni olwehlukene kuphawula njengenjulalwazi ikhonstrakthivizimu yeyamaniswa nokufundiswa kweSayensi neZibalo (Dan's, Maher noNoddings, 1990, Novak, 1987; Glasersfeld, 1989). Nomcwaningo kuzomsiza ukwenza ukuhlobana

phakathi kwenjulalwazi nokuqeqeshwa kothisha kanjalo nokufundiswa kwesiZulu ngothisha abone ukuthi kumele kanjani futhi yikuphi okumele kwenziwe ukuthuthukisa uhlelo lokuqeqeshwa kothisha nakuba injulalwazi, ikhonstrakthivizimu ekufundeni yasungulwa ekufundeni komfundi kunalokho kokuqeqeshwa kukathisha. Ngokwale njulalwazi ukuqonda kahle okufundayo kwakhiwa ngoqeqeshayo kunokuba kubekwe kuye lowo oqeqeshwayo. Ngaleyo ndlela ulwazi lwakhiwa ngumuntu ngoba nendawo ahlala kuyo (Matthew, 1992:3).

Ukuqeqeshwa kothisha besiZulu kumele kube yinto eqhubekayo esesikoleni ehlanganisa ulwazi alwaziyo nalolo olusha azobhekana nalo eseqeqeshwa nangenkathi esesesikoleni. Lokho ngeze kwenza kwaba negebe elikhona ekufundiseni kwalabo thisha abaqeqeshwa ngokohlelo lwe-PGCE nolwe-B.Ed. Injulalwazi ikhonstrakthivizimu ibonakala ilusizo ekuqondeni kangcono indlela othisha abaqeqeshwa ngayo futhi ikwazi ukubahlomisa ngezinhlelo ezishintsha othisha abangaqeqeshwanga ngayo ukuthuthukisa indlela yabo yokufundisa isiZulu (Tymposky,1989; Englehardt, 1988; Loevenbuerg-Ball,1988; O'Loughlin,1990). Ikhonstrakthivizimu iyakwazi ukusiza uthisha endleleni okumele enze noma aziphathe ngayo uma esekilasini. Yenza uthisha nothisha akwazi ukusebenzisa indlela yakhe ehlukene ebheka ulwazi lwangaphambilini analo ukuze akwazi ukwenza amalungiselelo ohlelo lwesifundo sosuku. Lokhu kwenza kube nokuxhumana phakathi kwalokhu abakufunda ngesikhathi besaqeqeshwa nalokho abakufundisayo. Kwazise phela uthisha oqale waqeqeshwa kumele akwazi ukuba nomqondo wokwazi uzakhele ulwazi nokusebenzisana ngendlela ngenkathi esesekilasini.

Lokhu kufakazelwa umphumela wocwaningo lapho kungacaci kahle hle ukuthi ngobani othisha abasifundisa kahle isiZulu phakathi kwalabo thisha abaqeqeshwa ngohlelo lwe-PGCE nalabo abaqeqeshwa ngohlelo lwe-B.Ed. Njengoba kwagqama ocwaningweni ukuthi uhlangothi lwabe-PGCE lwazakala lugcwele ngolwazi lokuqeqethwe isifundo sesiZulu kodwa lushoda ngekhono lokufundisa ngoba baqeqeshwa isikhathi esiwunyaka owodwa. Kanti laba abaqeqeshwa ngohlelo lwe-B.Ed banaso isibindi nekhono lokuma phambi kwabafundi kodwa bese kuvela igebe lokuhloma ngolwazi olwanele lokuqeqethwe isifundo sesiZulu. Ngakho injulalwazi ikhonstrakthivizimu igqamisa ukuthi othisha abaqeqeshelwa ukufundisa kumele bakugqamise ukucabanga ngokufundisa sekwenziwa kungasafani njengoba kade besaqeqeshwa. Lokho kungaba ngukhiye osho impumelelo emsebenzini wokufundisa kwabo (Green, 1976).

Njengendlela yokwenza ucwaningo olunempikiswano ngokufundisa kwabo (Noel,1990,1991).

Yingakho imiphumela yocwaningo yaveza ukuthi labo thisha alifani nhlobo ikhono lokufundisa kwabo. Lokhu kube kudalwa ukuthi abanye kabakholelwa emsebenzini wokufundisa bangena ngoba bephoqwa izimo ezithile, izifiso nezinjongo zabo ngomsebenzi wokufundisa azifani. Yingakho lolu cwaningo luzosiza nalabo abasafisa ukuba ngothisha ikakhululazi abazofundisa isiZulu, ukuba bawuqonde kahle umsebenzi wokufundisa ukuthi uyini futhi uhamba ufikephi, (Aristotle, 1980). Lokhu kusho ukuthi konke lokhu kumele kucace ohlelweni olwenziwe kabusha lokuqeqeshwa kothisha sekufakwe nesikhathi esengeziwe nokwenza kube nokulingana phakathi kokufundisa ulwazi lokuqukethwe isifundo nesikhathi sokuqeqeshela ikhono lokufundisa. Lapha kugqama ukuthi othisha ngenkathi beqeqeshwa kumele bawuqonde umsebenzi abawuqeqeshelwayo ngokuthi bakwazi ukuzakhela bona ulwazi besebenzisa ulwazi abanalo, baphinde bakwazi ukwenza abafundi ababafundisayo ukuba bakwazi nabo ukwakha ulwazi ngezinto abazibonayo nabaphila phakathi kwazo ngokuxoxisana nawo wonke umuntu ofundiswayo azizwe ekhululekile futhi eyingxenye yekilasi. Nothisha ebe ehlo mile ngolwazi olujulile lwesifundo nekhono lokufundisa elanele. Injulalwazi ikhonstrakthivizimu iyakukhuthaza ukufika ekilasini bezilungiselele ngokwanele ngoba uma engazilungiselele kwenza engakwazi nokukhetha ngokwanele asebenzise nezindlela zokufundisa ezifanele (Gay, 2010; Ladson-Billings, 2009).

Kweminye yemiphumela yocwaningo kwavela ukuthi abanye balabo thisha bolimi ikakhulu abaqeqeshwe ngohlelo lwe-B.Ed liyashoda ngolwazi lokuqukethwe isifundo sesiZulu olwanele. Lokhu kufakazelwa nanguKapoor (2018) ocwaningweni lwakhe alwenza e-India oluthi-*Concept of teacher education*. Wakuthola lokhu ngokusebenzisa injulalwazi ikhonstrakthivizimu egqamisa ukuba uthisha abe nekhono lokukwazi ukuthola ulwazi olusha lwesifundo. Lapho okugqanyiswa khona iqhaza nokubaluleka kolwazi lokuqukethwe isifundo. Okunguveza ubungozi uma uthisha engakhombisi ukuba nolwazi lwesifundo olwanele okungaholela ekutheni angabi nawo amava nekhono lokwedlulisa ulwazi olwanele uma esefundisa echazela abafundi ngokuphathelene nesiZulu. Lokhu kungaholela ekulimaleni komsebenzi wezemfundo nokuphumelela kwabafundi bonke abenza ulimi lwesiZulu. Lokhu kusho ukubhekwa ngelinye iso izikhulu zezemfundo ukuqeqeshwa kothisha besiZulu ezikhungweni zemfundo ephakeme ukubeka ezingeni ukufundiswa kothisha nesizwe sonkana ulimi lwebele.

Imiphumela yocwaningo yakuveza ukuthi zombili lezi zinhlobo zothisha azilitholi ithuba elanele lokuhlonyiswa ngekhono lokufundisa kusukela besaqeqeshwa ezikoleni. Ngocwaningo lukaKapur (2018) kuyavela ukuthi kuwo onke amazinga emfundo. Lokhu akwenzeki esifundweni sesiZulu kuphela lapho umcwaningi enze khona ucwaningo lwakhe. Lapho okugqama khona ukuthi labo thisha kumele bathole ukuqeqeshwa ithuba elanele nasekucijweni kwekhono lokufundisa. Umcwaningi ukufundisa ukuthatha njengengxenye yobuciko kanti othisha besiZulu nabo kudingeka ukuba baqwashiseke ngamasu nezindlela ezisetshenziswayo uma ufundisa isiZulu. Injulalwazi ikhonstrakthivizimu ikhuthaza othisha ukuba babe ngabalekeli ngenkathi abafundi befunda kodwa lokho okungasho ukuthi abafundi sekumele kube yibo abalawula inqubo yokufunda nokufundiswa kwesiZulu. Lokhu kusho ukuba nabo othisha babe nolwazi olwanele ngenkathi belekelela abafundi. Ngakho umsebenzi wokufundisa uthathwa njengobuciko futhi njengobuchule (*Helping Colleges Improve Student Success and Retention, 2018*). Kumele kugqame ekufundiseni kothisha besiZulu ukuthi nakanjani kumele bakwazi ukubusebenzisa lobu buchule bokufundisa ngendlela futhi bazilungiselele ngokwanele ngaphambi kokuba baye ekilasini okukanye basebenzise indlela ezahlukene abaqeqeshelwa ngazo.

Okunye okwavezwa imiphumela yocwaningo ukuthi othisha besiZulu abaqeqeshwa ngohlelo lwe-PGC ne-B.Ed kabazisebenzisi ngendlela izindlela zokufundisa uma sebesekilasini. Injulalwazi ikhonstrakthivizimu igcizelela ukufundisa ekilasini okukhuthaza abafundi ukuba kube yibo ababamba iqhaza elikhulu ekilasini ngokusebenzisa ulwazi abavela banalo bakwazi ukuzakhela ulwazi olusha. Ngakho uthisha wesiZulu oqeqeshwe ngokohlelo lwe-PGCE nolwe-B.Ed kumele asebenzise izindlela zokufundisa ngokwezinga lalelo zinga, izidingo nokulindeleke kulelo zinga lekilasi alifundisayo. Umcwaningi wathola ocwaningweni ukuthi ukungasetshenziswa ngendlela kwezindlela zokufundisa kuthathwa njengenye yezinkinga ezinkulu ezingaphazamisa ukufunda kwabafundi ulimi lwesiZulu. Njengokuthi nje uma abafundi bekwazi ukufunda ngokucazelwa ngomlomo nokulandela lokho okushiwo ngamanothi uthisha sekumele achaze amagama athile abanike namanothi ngalokho. Ngenkathi umcwaningi eyobheka othisha besiZulu abaqeqeshwa ngohlelo lwe-PGCE nolwe-B.Ed bangasebenzisa izindlela zokufundisa ezinjengokubonisa okuthile, izingxoxo, imidlalo,

angabanika amaphrojekthi athile ukuba bawenze, imisebenzi, okumele bayokufunda bekwenza bengekho ekilasini, okumele bakwenze, njalonjalo, (Shinn, 1997).

Uma sibheka umphumela wocwaningo owaveza ukuthi akubo bonke othisha abagcizelela ukufundiswa kwesiko nobugugu besintu njengoba ulimi lwesiZulu kuyilona thuluzi lokwedlulisa isiko nobugugu besizwe. NgokukaKrasnof (2016) injulalwazi ikhonstrakthivizimu iyakukhuthaza ukuthi uthisha kumele azi ukuthi umfundi udinga ukwakhela ulwazi lwakhe kulokho avele esekwazi ngokuzitholela yena nalokho okumele akufunde. Njengoba le njulalwazi iphinde ikhuthaze ukuthi umfundi acabange ngokujulile, azixazulele izinkinga, azakhele yena ulwazi oluningi olwehlukene ekufundeni kwakhe. Lokhu kufaka ulwazi lwezinto aseke wahlangabezana nazo, ekhaya nasemphakathini aphila kuwo, isiko lakhe nawabanye kanye nokwenzeka emhlabeni wonke, okusesikoleni nangaphandle kwesikole. Lokhu kusiza ekwakheni nasekukhuliseni ubudlelwane belokho akwaziyo phakathi kwakho konke okumele kufundwe umfundi. Ukufunda nokufundisa kukathisha wesiZulu efundisa nangalokho okuphathelene nokuyisiko nobugugu besintu kwenza abafundi babe nolwazi ngakho, bakhuthalele ukuthanda nokwazi okwabo nokuyisiko namagugu abo.

Abacwaningi base- *Comprehensive Centre for Teachers Quality* okungu (Goe, Bell & Little, 2008) ukuba nguthisha ofundisa ngokusezingeni eliphezulu kungaphezu kokuba ufundisa okuqukethwe isifundo (isiZulu) noma egxile kokukodwa nje ukuphumelela komfundi. Bathola ocwaningweni lwabo nokuthi ukubhekela nesiko nobugugu besintu nakho kuyingxenywe yokufundisa ngendlela ulimi lwesiZulu. NgokukaKrasnof (2016:20) Othisha besiZulu kumele benze imizamo yokuliqonda kahle isiko nobugugu besintu ukuze bezokwazi ukwelekelela abafundi ngenkathi kwenziwa imidlalo noma imisebenzi ephathelene namasiko esiZulu. Ingafakwa nemisebenzi ephathelene nemilando yamasiko emindeni yabo nokukhetha izifunjwana ezimayelana nokuphatha amasiko nobugugu besintu. Uthisha akhuthaze abafundi ukuba babuze imindeni nemiphakathi abavela kuyo mayelana nolwazi lwamasiko nokungamagugu esintu ngoba ulimi yilona thuluzi lokwedlulisela esizweni sonke isiko namagugu esizwe.

NakwaZulu Natali umcwaningi kwamgqamela ocwaningweni yakhe ukuthi noma besifundisa kahle isiZulu ezikoleni kodwa akukho soka lingenasici. Lokhu kusenezinkomba zokuthi zisekhona izinkinga ekuqeqeshweni kothisha besiZulu abaqeqeshwa ngekohlelo lwe-PGCE nolwe-B.Ed abafundisa isiZulu ezikoleni.

Kungasho ukuthi lokhu kwenzeka kwelikaMthaniya kuphela yini, cha, nasemazweni anjengo-India, noKapur (2018) wakuveza ocwaningweni lwakhe ukuthi kusenezinkinga okuhlangatshezwana nazo ekuqeqeshweni kothisha njengokungakhombisi ukucwaninga ngokwanele ngokufundisa, ukungabibikho kwezizindalwazi zokufunda nokufundisa ezanele, ukusweleka kothisha abaqeqesheke ngokusezingeni eliphezulu, ukwesweleka kothisha abanekhono lokufundisa, ukwesweleka kokukhuthazwa kothisha, ukwesweleka kothisha abanolwazi lokuqukethwe isifundo leso uthisha asuke esiqeqeshelwe, ukwesweleka kokuqeqeshwa kothisha abasezingeni ngokwanele, ukungaqeqeshwa ngendlela kothisha nokusetshenziswa kwezindlela zokufundisa ngokuyikho ngenkathi othisha sebefundisa. Ngakho umcwaningi ocwaningweni lwakhe wabona kusemqoka ukuba ukuze othisha bakwazi ukwenza umsebenzi wabo wokufundisa ngempumelelo kumele umsebenzi wokufundisa ubonakale umqoka futhi bakwazi ukuphumelelisa inhloso yomsebenzi abawufundele kanye nokuzithuthukisa nje bona uqobo. Kubukeka kusemqoka ukuba kwenziwe okusemqoka ukusiza othisha nalabo abasafisa ukuba ngothisha ukuba bayinqobe le nkinga. Ukuze konke kwenziwe kahle bayadinga nothisha besiZulu ukuba babone isidingo nokubaluleka komsebenzi wabo wokufundisa futhi babuye nabo bakhuthazwe. Kuhle labo thisha noma sebesezikoleni kodwa banikezwe ithuba lokuqeqeshwa besezikoleni ngokwenzelwa izinhlelo zokufundisa ezizothuthukisa ulwazi lwabo mayelana nezinhlelo ezintsha zokufundisa.

6.4 IMITHELELA YOCWANINGO (*RESEARCH IMPLICATIONS*)

Ucwaningo olwenziwe luyokwenza ukuba kube nokubheka kabusha komnyango wezemfundo ephakeme isikhathi esinikezwa othisha abaqeqeshelwa ukufundisa isiZulu ngokohlalelo lwe-PGCE nolwe-B.Ed njengoba zehlukile. Abaqeqeshi ezikhungweni zemfundo ephakeme bangacina bebheka ukuthi bakuqikelela kanjani ukunika isikhathi esithe xaxa uma begxilisa ulwazi lokuqukethwe isifundo nokugxilisa ikhono lokufundisa izindlela ezahlukene zolimi ezingeni nasemabangeni lawo abafundi abaqeqeshelwa ukuwafundisa. Lolu cwaningo luzoletha umthelela wokuthi zibuyezwe izindlela zokuqeqeshwa kothisha besiZulu nokungenzeka kuthinte wonke umuntu ofuna ukwenza iziqu zokufundisa. Lungaba nomthelela esikhathini sokuqeqesha othisha okumele sengezwe ukuze kube nesikhathi esanele sokugxilisa ulwazi lokuqukethwe lwesifundo kanye namakhono okufundisa izingxenye zolimi ezingeni nasemabangeni

abazowafundisa. Lokhu kusho ukuthi ngokwemiphumela nemithelela yalolu cwaningo kusho ukuthi makube nokwengezwa kwesikhathi ekuqeqeshweni kwekhono lothisha. Noma okungenani ziqine izinhlaka zokubalola sebesensimini (*in-service training*). Lokhu kungathasisela emizamweni eyenziwa ezikoleni yokusiza othisha sebefundisa ezikoleni kodwa kuzodingeka ukuba bakhunjuzwe kabusha ngezingxenye zolimi nokuthi kumele basebenzise ziphi izindlela zokuzifundisa. Lokhu kufakazelwa injulalwazi iKhonstrakthivizimu eyasetshenziswa yilolu cwaningo egxile ekubhekeni ukuthi abantu bafunda kanjani. NgokukaGray (1997), injulalwazi ikhonstrakthivizimu idinga uthisha ozofundisa ngendlela ehlukile kwendala lapho uthisha kwakuba nguye kuphela okhulumayo nolalelwayo. Le njulalwazi ifuna othisha abazokwenza abafundi babe ingxenye yesifunjwana sosuku; bafunde phansi kwesimo esikhululekile; baxoxisane ngomsebenzi abawenzayo kube ukufunda nokufundisa okugxile kakhulu kubafundi kodwa umsebenzi kathisha kube ukusiza nokwelekelela ukufunda komfundi lapho abafundi bekhuthazwa khona ukuba bazifundele futhi bazitholele nolwazi. Kule njulalwazi uthisha ekilasini wenza bakwazi ukuzicabangela, babuze imibuzo, ukuzenzela izinto, bacwaninge ngabakufundayo, njalonjalo. Ekufundeni kwabafundi kule njulalwazi abafundi bakhuthazwa ukusebenzisa ulwazi lwangaphambilini abanalo oluzobasiza ukwakha nokuhumusha olunye ulwazi.

Njengoba kwaba semqoka kumcwaningi ocwaningweni lwakhe ake abheke ukuthi basifundisa kanjani isiZulu ezikoleni labo thisha abaqeqeshwa ngohlelo lwe-PGCE ne-B.Ed. Injulalwazi ikhonstrakthivizimu igcizelela ukuba kesibuye sibheke emuva ezintweni esesike sadlula kuzo ukuthi zinguquko zini ezingenziwa kokudala ukuze kuthuthukiswe. Lokhu kugcizelelwa ukuba ke kujeqezwe emuva ezinhlelweni zokuqeqeshwa kothisha ezikhungweni zemfundo ephakeme nokuthi labo thisha asebenkantshunbomvu babasiza kanjani labo thisha abasafufusa phezu kwalokhu obekwenziwa ukuze kucijwe ikhono labo lokufundisa futhi banikwe nesikhathi esithe xaxa sokutobiswa baze bakwazi nabo ukuzimela kulo msebenzi wesizwe. Umthelela walolu cwaningo kuzoba ukuthi kusemqoka ukuba izikhathi nezikhathi othisha abafundisa isiZulu kubhekwe izindlela zokuba hlomisa ngolwazi zikhathi zonke ukuhlola ukuthi yini abayifundisayo olimini lwesiZulu futhi bayifundisa kanjani. Kumele babe nokusizwa njalo sebesezikoleni.

6.5 IZINCOMO NOCWANINGO OLUNGENZIWA ESIKHATHINI ESIZAYO (RECOMMENDATIONS AND FUTURE RESEARCH)

Uma umcwaningi enza ucwaningo liyaba khona igebe lolwazi ngoba akekho ongacwaninga yonke into ngasikhathi sinye. Yilo lolo lwazi olusiza ocwaningweni oluyolandela kanye nokuhlolwa kabanzi injulalwazi esetshenzisiwe kulolo cwaningo. Uma umcwaningi esenza izincomo zocwaningo yilapho umcwaningi egcizelela khona okumele kwenziwe ukuze kusonjululwe inkinga, yikuphi okuphuthumayo okumele kwenziwe ukuphendula imibuzo ethile, yini okumele ilungiswe nokuthi yikuphi okumele kugwenywe ukuze kuxazululwe inkinga (www.editage.com > *insights* > *in-research – what – is – the-diff...*).

Izincomo ezisuke zifakwe umcwaningi ocwaningweni lwakhe zisemqoka kakhulu ezinhlelweni zokuqhubekela phambili nocwaningo kulowo mkhakha okusuke kugxile kuwo. Izincomo ziyimibono yokwengeza kulokho abantu abasuke befisa ukucwaninga ngakho ocwaningweni olulandelayo. Zisuke zingasagxilile kulokho osukekutholwe ucwaningo oselwenziwe noma kulokho umcwaningi angacabanga ukukwenza ngokulandelayo. Ziyasiza izincomo ukukhuthaza abantu ukuba bacabange ngendlela eyehlukile kulokhu umcwaningi asuke ebhale ngakho kodwa zenza ukuba akhuthazeke umcwaningi wocwaningo oluyolandela. Yilapho kuvela khona amagebe akhona kulokho obekucwaningwa ngakho (www.latavernetta.info > *writing-your-recommendations*).

Ngokocwaningo olwenziwa ngumcwaningi nangemiphumela eyatholakala kulolu cwaningo kwaba nesincomo zokuthi abacwaningi abazolandela maqhubeke nokwenza ucwaningo oluphathelele nokubhekela ukuthi zingenziwa kanjani izinhlelo namalungiselelo okwengezwa kwesikhathi ekuqeqeshweni kothisha abaqeqeshwa ngokohlelo lwe-PGCE nolwe-B.Ed. Ucwaningo olumayelana nezindlela ezingasetshenziswa ukwenza ukuthi ukufundiswa nokuqeqeshwa kwekhono lokufundisa kothisha besiZulu abaqeqeshwa ngokohlelo lwe-PGCE nolwe-B.Ed kungenziwa kanjani ukuba kube nokulingana ukugxiliswa kolwazi nokucijwa kwekhono lokufundisa. Kunconywa ukuba kusukunyelwe phezulu ukufundiswa nokuqeqeshwa kothisha bolimi ngoba ulimi yilo oluyithuluzi lokwedlulisa ulwazi, amasiko nokungamagugu esizukulwaneni sikaPhunga noMageba esiyolandela. Lokho kuyokwenza ukuba lungashabalali ulimi nalo oluyigugu lesizwe sikaMthaniya.

Umcwaningi kulolu cwaningo waphakamisa ukuthi olunye olungenziwa ukuxhumana nabo ngqo labo thisha ngenkathi besaqeqeshwa ezikhungweni zemfundo ephakeme ukuzwa izimvo nezinkinga ababhekana nazo ngesikhathi besaqeqeshelwa ukufundisa isiZulu ngalezi nhlelo ezimbili zokuqeqesha ezingefani. Ucwanningo olunye okungaqhutshekwa nalo olubhekene nabo ngqo ezikoleni sebezisholo bona ukuthi iziphi izinkinga ababhekana nazo ngqo uma sebefundisa lesi siZulu abasiqeqeshelwe ngohlelo lwe-PGCE nolwe-B.Ed. Ucwanningo lwancoma ukuba othisha abafundisa isiZulu abaqeqeshwe ngokwe-PGCE ne-B.Ed balekelelwe umeluleki womnyango wezilimi ukuba bagxile kakhulu ezindleleni zokufundisa izinhlobo ezahlukene zolimi ukuze othisha bavocavoceke kulokho. Kuhle ukubuye bakhunjuzwe njalonzalo othisha ngazo izingxenye ezahlukene zolimi nangobugugu bokufundisa ulimi ukuze lowo moya baqhubeke nokuwutshala kubafundi.

Ucwanningo lwancoma ukuthi izikhungo zemfundo ephakeme ziselule isikhathi sokuqeqesha noma laba abe-B.Ed ngonyaka wesithathu bagxile olwazini lokuqeqeshwe yisifundo, kumbe kwelekwe ngonyaka kulaba be-PGCE.

6.6 IQOQA LESAHLUKO SESITHUPHA (CHAPTER SUMMARY)

Kulesi sahluko umcwanningi ubehlaziya imiphumela yocwaningo ngokuthi lolu cwaningo belumayelana nani. Lapho okubela khona futhi ukuthi lolu cwaningo belumayelana namava noma ikhono labafundisi bolimi ezikoleni eziqokiwe, kwenziwa ucwanningoqhathaniso phakathi kothisha abethwasiswa noma abaqeqeshwa ngokwezindlela ezingefani eye-PGCE neye-B.Ed emayunivesithi akwaZulu Natali. Lolu cwaningo lwenzelwa esiyingini i-King Cetshwayo. Lesi sahluko sixoxe nangezinhloso zalolu cwaningo, lwaveza nolwazi olusha oluzoba ngumnikelo omusha esivivaneni, lwachaza nokuthi kungani. Umcwanningi kulesi sahluko uxoxile nangokuthi imininingo yocwaningo uyiqoqe kanjani, kobani futhi nakanjani. Uphawulile umcwanningi ngenjulalwazi ayisebenzile kulolu cwaningo kanjalo nangendlela yokuqoqa ulwazi. Ubuye wachaza nokuthi kungani eqoke leyo njulalwazi naleyo ndlela yokuqoqa ulwazi kanye nangokufaneleka kwazo kulolu cwaningo. Ubuye waxoxa nangemibuzongqangi yocwaningo wase eveza ukuthi kulesi sahluko sesithupha nokungesokugcina imibuzo iphenduleke kanjani. Umcwanningi uxoxile ngemiphumela yocwaningo eveza ukubaluleka kwayo kulolu cwaningo ebheka nokushiwo ngabanye ongoti. Ukukuveza lokhu usebenzise imibuzongqangi yocwaningo. Umcwanningi uphinde waphawula

ngezincomo neziphakamiso zocwaningo lwakhe. Umcwaningi ubonile ukuthi angeke kulolu cwaningo lwakhe ageqe amagula engethole kodwa ube esephawula ngalokho abacwaningi abayolandela abangaqhubeka bacwaninge ngakho. Ubese efika lapho eyiphetha khona-ke imbenge yocwaningo lwakhe ngokuthi ukuqeqeshwa kukathisha kubalulekile, uma kungekho ezingeni isizwe sifana nesifile. Kumele kuvalwe igebe elikhona phakathi kokufundiswa kothisha ulwazi lwesifundo nokuqeqeshelwa kwabo ikhono lokufundisa ngokuthi kwengezwe isikhathi sokuqeqeshwa kothisha be-PGCE ne-B.Ed kulezi zingxenye zombili noma kuqiniswe izinhlaka zokubacija sebesebenza. Uma lungaqini ulimi lwendabuko kufa namasiko nokungamagugu esizwe ngoba konke lokhu kungamathe nolimi.

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UMnyango weMfundo eYisisekelo 2011: IsiTatimende soHlelo lweziFundo lukaZwe (Utahfuzwe) IsiTatimende seNqubomgomo Hlelo lweziFundo nokuHlola. Isigaba seMfundo nokuQeqesha okuQhubekayo. AmaBanga 0-12. IsiZulu uLimi lwaseKhaya

<https://lib.dr.iastate.edu/cgi/viewcontent.cgi?article=13243&context=rtd>

Subject Knowledge: Leading Teaching. (n.d.). Retrieved December 05, 2018 from

http://www.inspiringleaderstoday.com/ILTMaterials/LEVEL3_LIT-v4.0-2014_08_08-11_54_0/leading-and-improving-teaching/lit-s4/lit-s4-t05.html

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8.0 IZITHASISELO

ISITHASISELO A

Informed Consent Letter

Dear participants

My name is Mbokazi Samkelisiwe Diligence and I am pursuing a PhD Degree in the Department of African Languages and Culture (Faculty of Arts) at University of Zululand. My contact cell number is 083 430 9321 and my email address is: MbokaziD@unizulu.ac.za. I am conducting a study which is titled: **Amava abafundisi bolimi lwesiZulu ezikoleni eziqokiwe: Ucwangingqathaniso ngabathwasiswe ngokwe-PGCE ne-B.Ed emanyuvesi aKwaZulu-Natali.**

The study will interview school principals, heads of departments of languages in schools, subject advisors from the Department of Education and experienced isiZulu teachers who were not trained in PGCE and B.Ed teacher training programmes. Participation in this study is voluntary and **no payments** will be made to the participants. The knowledge obtained from the study will eventually benefit the Department of Basic and Higher Education in South Africa.

The participant may withdraw or discontinue participation at any time without penalty. If a participant **feels uncomfortable** in any way during the interview session, he or she has a right to decline to answer any question. The interview will last approximately 30-45 minutes. **Notes will be written** during the interview. **Audio tapes will be used. All recorded information will be kept locked and will be destroyed** as soon as possible after the research is finished. You, as a participant in this project are guaranteed that all information that you will provide will be confidential and your name will not be divulged (anonymity).

For further information regarding this project, you may contact my Supervisor Dr. Z.G. Buthelezi and her contact number is (035) 9026050 and email address: ButheleziZG@unizulu.ac.za.

For further information, you may contact: Prof. L.Z.M. Khumalo, HOD of Department of African Languages and Culture and contact number is (035) 9026045 and email address: MsomiN@unizulu.ac.za.

ISITHASISELO B

P.O. Box 390
KwaDlangezwa
3886
30 Okthoba 2019

The Principal
Ongoye High School
P/Bag x 1005
KwaDlangezwa
3886

Dear Madam

**APPLICATION TO CONDUCT RESEARCH ON YOUR INSTITUTION ABOUT THE
TOPIC OF: AMAVA ABAFUNDISI BOLIMI LWESIZULU EZIKOLENI
EZIQOKIWE: UCWANINGOQHATHANISO NGABATHWASISWE NGOKWE-
PGCE NE-BEd EMANYUVESI AKWAZULU -NATALI.**

I am a PhD student from the Faculty of Arts, Department of African Languages and Culture at the University of Zululand. I am a researcher who is undertaking a study under the title: **Amava abafundisi bolimi lwesiZulu ezikoleni eziqokiwe: Ucwangingoqhathaniso ngabathwasiswe ngokwe-PGCE ne-B.Ed emanyuvesi aKwaZulu-Natali.**

I have identified your school as one of the sites that can assist me in collecting data for my thesis. I have identified five High Schools under King Cetshwayo District, five Languages HOD, isiZulu subject advisors from the department of education and three teachers per school and I am thus seeking permission to interview them should this request be accepted. A meeting will be held in due course where you will be addressed in detail about this study. The main purpose of this study is to investigate that how isiZulu language content is imparted or taught by educators who are trained in PGCE and B.Ed. programmes and this research is based on chosen schools.

During the interviews I will be using a tape recorder to ensure that no important information is lost and the tape will remain in a safe place and be made accessible only to the university officials. At least one interview per principal and HOD and two 3 teachers will be held. Each interview will last one and a half hour with two short intervals in between. Participation is voluntary and if they do not wish to participate in this research they may withdraw at any time

without any negative consequences to themselves or the school. The information and identity will remain totally confidential and anonymous.

You can contact me on 083 430 9321 or sd.mbokazi@gmail.com or you may contact my Research Supervisors Dr. Z.G. Buthelezi her contact number is 035 9026050 and email address: ButheleziZG@unizulu.ac.za.

For further information, you may contact: Prof. L.Z.M. Khumalo, HOD of Department of African Languages and culture (035) 9026045 on email address: MsomiN@unizulu.ac.za.

Yours Sincerely

Mrs Samkelisiwe D. Mbokazi

ISITHASISELO C

P.O. Box 390
KwaDlangezwa
3886
30 Okthoba 2019

The Principal
Dlangezwa High School
P/Bag x 1004
KwaDlangezwa
3886

Dear Sir

APPLICATION TO CONDUCT RESEARCH ON YOUR INSTITUTION ABOUT THE TOPIC OF: AMAVA ABAFUNDISI BOLIMI LWESIZULU EZIKOLENI EZIQOKIWE: UCWANINGOQHATHANISO NGABATHWASISWE NGOKWE-PGCE NE-BEd EMANYUVESI AKWAZULU -NATALI.

I am a PhD student from the Faculty of Arts, Department of African Languages and Culture at the University of Zululand. I am a researcher who is undertaking a study under the title: **Amava abafundisi bolimi lwesiZulu ezikoleni eziqokiwe: Ucwangingoqhathaniso ngabathwasiswe ngokwe-PGCE ne-B.Ed emanyuvesi aKwaZulu-Natali.**

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without any negative consequences to themselves or the school. The information and identity will remain totally confidential and anonymous.

You can contact me on 083 430 9321 or sd.mbokazi@gmail.com or you may contact my Research Supervisors Dr. Z.G. Buthelezi her contact number is 035 9026050 and email address: ButheleziZG@unizulu.ac.za.

For further information, you may contact: Prof. L.Z.M. Khumalo, HOD of Department of African Languages and culture (035) 9026045 on email address: MsomiN@unizulu.ac.za.

Yours Sincerely

Mrs Samkelisiwe D. Mbokazi

ISITHASISELO D

P.O. Box 390
KwaDlangezwa
3886
30 Okthoba 2019

The Principal
Mbuyiseni High School
P/Bag x 1019
KwaDlangezwa
3886

Dear Sir

APPLICATION TO CONDUCT RESEARCH ON YOUR INSTITUTION ABOUT THE TOPIC OF: AMAVA ABAFUNDISI BOLIMI LWESIZULU EZIKOLENI EZIQOKIWE: UCWANINGOQHATHANISO NGABATHWASISWE NGOKWE-PGCE NE-BEd EMANYUVESI AKWAZULU -NATALI.

I am a PhD student from the Faculty of Arts, Department of African Languages and Culture at the University of Zululand. I am a researcher who is undertaking a study under the title: **Amava abafundisi bolimi lwesiZulu ezikoleni eziqokiwe: Ucwangingoqhathaniso ngabathwasiswe ngokwe-PGCE ne-B.Ed emanyuvesi aKwaZulu-Natali.**

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During the interviews I will be using a tape recorder to ensure that no important information is lost and the tape will remain in a safe place and be made accessible only to the university officials. At least one interview per principal and HOD and two 3 teachers will be held. Each interview will last one and a half hour with two short intervals in between. Participation is voluntary and if they do not wish to participate in this research they may withdraw at any time

without any negative consequences to themselves or the school. The information and identity will remain totally confidential and anonymous.

You can contact me on 083 430 9321 or sd.mbokazi@gmail.com or you may contact my Research Supervisors Dr. Z.G. Buthelezi her contact number is 035 9026050 and email address: ButheleziZG@unizulu.ac.za.

For further information, you may contact: Prof. L.Z.M. Khumalo, HOD of Department of African Languages and culture (035) 9026045 on email address: MsomiN@unizulu.ac.za.

Yours Sincerely

Mrs Samkelisiwe D. Mbokazi

ISITHASISELO E

P.O. Box 390
KwaDlangezwa
3886
30 Okthoba 2019

The Principal
Qhakaza High school
P/Bag x 1033
Kwadlangezwa
3886

Dear Madam

APPLICATION TO CONDUCT RESEARCH ON YOUR INSTITUTION ABOUT THE TOPIC OF: AMAVA ABAFUNDISI BOLIMI LWESIZULU EZIKOLENI EZIQOKIWE: UCWANINGOQHATHANISO NGABATHWASISWE NGOKWE-PGCE NE-BEd EMANYUVESI AKWAZULU -NATALI.

I am a PhD student from the Faculty of Arts, Department of African Languages and Culture at the University of Zululand. I am a researcher who is undertaking a study under the title: **Amava abafundisi bolimi lwesiZulu ezikoleni eziqokiwe: Ucwangingoqhathaniso ngabathwasiswe ngokwe-PGCE ne-B.Ed emanyuvesi aKwaZulu-Natali.**

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During the interviews I will be using a tape recorder to ensure that no important information is lost and the tape will remain in a safe place and be made accessible only to the university officials. At least one interview per principal and HOD and two 3 teachers will be held. Each interview will last one and a half hour with two short intervals in between. Participation is voluntary and if they do not wish to participate in this research they may withdraw at any time

without any negative consequences to themselves or the school. The information and identity will remain totally confidential and anonymous.

You can contact me on 083 430 9321 or sd.mbokazi@gmail.com or you may contact my Research Supervisors Dr. Z.G. Buthelezi her contact number is 035 9026050 and email address: ButheleziZG@unizulu.ac.za.

For further information, you may contact: Prof. L.Z.M. Khumalo, HOD of Department of African Languages and culture (035) 9026045 on email address: MsomiN@unizulu.ac.za.

Yours Sincerely

Mrs Samkelisiwe D. Mbokazi

ISITHASISELO F

P.O. Box 390
KwaDlangezwa
3886
30 Okthoba 2019

The Principal
Khula High School
P/Bag x 8521
ESikhawini
3887

Dear Sir

**APPLICATION TO CONDUCT RESEARCH ON YOUR INSTITUTION ABOUT THE
TOPIC OF: AMAVA ABAFUNDISI BOLIMI LWESIZULU EZIKOLENI
EZIQOKIWE: UCWANINGOQHATHANISO NGABATHWASISWE NGOKWE-
PGCE NE-BEd EMANYUVESI AKWAZULU -NATALI.**

I am a PhD student from the Faculty of Arts, Department of African Languages and Culture at the University of Zululand. I am a researcher who is undertaking a study under the title: **Amava abafundisi bolimi lwesiZulu ezikoleni eziqokiwe: Ucwangingoqhathaniso ngabathwasiswe ngokwe-PGCE ne-B.Ed emanyuvesi aKwaZulu-Natali.**

I have identified your school as one of the sites that can assist me in collecting data for my thesis. I have identified five High Schools under King Cetshwayo District, five Languages HOD, isiZulu subject advisors from the department of education and three teachers per school and I am thus seeking permission to interview them should this request be accepted. A meeting will be held in due course where you will be addressed in detail about this study. The main purpose of this study is to investigate that how isiZulu language content is imparted or taught by educators who are trained in PGCE and B.Ed. programmes and this research is based on chosen schools.

During the interviews I will be using a tape recorder to ensure that no important information is lost and the tape will remain in a safe place and be made accessible only to the university officials. At least one interview per principal and HOD and two 3 teachers will be held. Each interview will last one and a half hour with two short intervals in between. Participation is voluntary and if they do not wish to participate in this research they may withdraw at any time

without any negative consequences to themselves or the school. The information and identity will remain totally confidential and anonymous.

You can contact me on 083 430 9321 or sd.mbokazi@gmail.com or you may contact my Research Supervisors Dr. Z.G. Buthelezi her contact number is 035 9026050 and email address: ButheleziZG@unizulu.ac.za.

For further information, you may contact: Prof. L.Z.M. Khumalo, HOD of Department of African Languages and culture (035) 9026045 on email address: MsomiN@unizulu.ac.za.

Yours Sincerely

Mrs Samkelisiwe D. Mbokazi

ISITHASISELO G

P.O. Box 390
KwaDlangezwa
3886
26 Okthoba 2019

IsiZulu Subject Advisor
Department of Education
Empangeni District
Empangeni
3880

Dear Sir

APPLICATION TO CONDUCT RESEARCH ON YOUR INSTITUTION ABOUT THE TOPIC OF: AMAVA ABAFUNDISI BOLIMI LWESIZULU EZIKOLENI EZIQOKIWE: UCWANINGOQHATHANISO NGABATHWASISWE NGOKWE-PGCE NE-B.Ed EMANYUVESI AKWAZULU -NATALI.

I am a PhD student from the Faculty of Arts, Department of African Languages and Culture at the University of Zululand. I am a researcher who is undertaking a study under the title: **Amava abafundisi bolimi lwesiZulu ezikoleni eziqukiwe: Ucwangingoqhathaniso ngabathwasiswe ngokwe-PGCE ne-B.Ed emanyuvesi aKwaZulu-Natali.**

I have identified your school as one of the sites that can assist me in collecting data for my thesis. I have identified five High Schools under King Cetshwayo District, five Languages HODs, isiZulu subject advisors from the Department of Education and three teachers per school and I am thus seeking permission to interview them should this request be accepted. A meeting will be held in due course where you will be addressed in detail about this study. The main purpose of this study is to investigate that how isiZulu language content is imparted or taught by educators who are trained in PGCE and B.Ed programmes and this research is based on the chosen schools and the department of education under King Cetshwayo district.

During the interviews I will be using a tape recorder to ensure that no important information is lost and the tape will remain in a safe place and be made accessible only to the university officials. At least one interview per principal and HOD and two 3 teachers will be held. Each interview will last one and a half hour with two short intervals in between. Participation is voluntary and if they do not wish to participate in this research they may withdraw at any time

without any negative consequences to themselves, the school or the department. The information and identity will remain totally confidential and anonymous.

You can contact me on 083 430 9321 or sd.mbokazi@gmail.com or you may contact my Research Supervisor Dr Z.G. Buthelezi her contact number is 035 9026050 and email address: ButheleziZG@unizulu.ac.za.

My co-supervisor Dr. S.L. Ntuli his number is 035 902 6106 and an email address: NtuliSL@unizulu.ac.za.

For further information, you may contact: Prof. L.Z.M. Khumalo, HOD of Department of African Languages and Culture (035) 9026045 on email address: MsomiN@unizulu.ac.za.

Yours Sincerely

Mrs Samkelisiwe D. Mbokazi

ISITHASISELO H

CONSENT FORM

I, _____ (full names of official) grant
Samkelisiwe Diligence Mbokazi permission to use
_____ school/ department of education to carry out her
research studies.

SIGNATURE _____

DATE _____

ISITHASISELO I

P. O. Box 390
KwaDlangezwa
3886
9 August 2019

KwaZulu Natal Department of Education
The Research Unit
Private Bag X9137
Pietermaritzburg
3200

Dear Sir/Madam

RE: REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN SCHOOLS UNDER YOUR JURISDICTION AT UTHUNGULU DISTRICT

I, Samukelisiwe Diligence Mbokazi, a registered student Doctor of Philosophy in IsiZulu at the University of Zululand, Department of African Languages and Culture seek to collect data from selected schools in your area. The title of my research is **“AMAVA ABAFUNDISI BOLIMI LWESIZULU EZIKOLENI EZIQOKIWE: UCWANINGOQHATHANISO NGABETHWASISWE NGOKWE-PGCE NE-B.Ed EMANYUVESI AKWAZULU NATALI/ AN INVESTIGATION INTO EXPERISE OF SELECTED SCHOOLS: A COMPARATIVE ANALYSIS OF PGCE AND B.Ed GRADUATES** under the supervision of Dr Z.G. Buthelezi (035 902 6050 an email address: ButheleziZG@unizulu.ac.za).

The objectives of the study are:

- To identify what is studied by PGCE and B.Ed during their training.
- To visit them in selected schools and observe them how do they teach isiZulu hence they are trained in different training programmes.
- To know the perception of the school principals, Languages HOD's, IsiZulu Subject Advisors from the Department of Education as well the perception of the isiZulu experienced educators who were not trained in PGCE and B.Ed programmes.
- To analyse and see if their training needs some improvement at tertiary levels and observe what would be the improvement.
- To find out that which group educators shows best teaching skills and possess vast knowledge of isiZulu subject content between those who trained in PGCE or B.Ed programs so that it is emphasized in or the other one improved in tertiary level.

The information collated would be treated with greatest respect and treated with confidentiality it deserves. For further information, please contact me or my supervisor.

Upon completion of the study, I undertake to provide you with a bound copy of the dissertation.

Your permission to allow this study to be done will be greatly appreciated.

Yours Faithfully

Samukelisiwe Diligence Mbokazi (Mrs)

Cellphone No: 083 430 9321

Email address: MbokaziD@unizulu.ac.za

ISITHASISELO J

P.O. Box 390
KwaDlangezwa
3886
26 Okthoba 2019

IsiZulu Subject Advisor
Department of Education
Empangeni District
Empangeni
3880

Mnumzane

**INCWADI YOKUCELA IMVUME YOKWENZA UCWANINGO NGESIHLOKO
ESITHI: AMAVA ABAFUNDISI BOLIMI LWESIZULU EZIKOLENI EZIQOKIWE:
UCWANINGOQHATHANISO NGABATHWASISWE NGOKWE-PGCE NE-B.Ed
EMANYUVESI AKWAZULU -NATALI.**

Ngingumfundi ofunda e-University of Zululand, (oNgoye). Ngenza iqhuzu leziqu zobuDokotela eMnyangweni Wezilimi Zomdabu Namasiko. Ngenza ucwaningo ngamava abafundisi bolimi lwesiZulu ezikoleni eziqokiwe ucwaningo: ucwaningoqhathaniso ngabathwasiswe ngokwe-PGCE ne-B.Ed.

Sicela ukuba ubambe iqhaza kulolu cwaningo ngokuthi usisize ngokuba uphendule imibuzo esizokubuza yona okuluhlelo-mbuzo ozonikwa lona olubhaliwe kanye nemibuzo ozobuzwa yona ngomlomo. Uyacelwa ukuba usiphe ingxenyanana yesikhathi sakho onaso ukuba ubambisane nathi. Sicela ukuba uphendule imibuzo yethu ngokwethembeka uveze uvo lwakho ngalokho okubona kwenzeka ezikoleni mayelana nokufundiswa kwesiZulu ngothisha abethwasiswe ngokwe-PGCE nabe-B.Ed. Bazocelwa nabaphathi beminyango yezilimi kanye nabafundisi bolimi lwesiZulu asebemnkantshubomvu futhi abangaqeqeshwanga ngalolu hlobo

Iwe-PGCE nolwe-B.Ed. Zonke izimpendulo zababambiqhaza kuyacelwa ukuba zibe yiqiniso lodwa.

Uyaziswa ukuthi ulwazi lwakho ozosinika lona luyosatshalaliswa ngemibhalo ezoba semabhukwini. Iyosatshalaliswa Ezikhungweni Zemfundo Ephakeme (KwaNgqondonkulu) ukuze wonke umuntu aqwashiseke ngalesi simo. Uyaziswa futhi sikunika isiqiniseko sokuthi uma ulwazi lwakho osinike lona ungafuni ukuba ludalulwe emphakathini luyoba yimfihlo. Lokhu kuyokwenzeka uma kube nesivumelwano phakathi kwethu nawe. Uyaziswa futhi ukuthi awuphoqelekile ukubhala igama lakho uma ungathandi.

Uyacelwa ukuba usayine ngezansi njengophawu lokuthi uyazibophezela futhi akekho okuphoqile ukuba usiphe ulwazi futhi ubambe iqhaza kulolu cwaningo.

Isiginisha yombambiqhaza

Indawo: _____

Usuku: _____

Isiginesha yomcwaningi

Indawo: _____

Usuku: _____

ISITHASISELO K

P.O. Box 390
KwaDlangezwa
3886
26 Okthoba 2019

IsiZulu Subject Advisor
Department of Education
Empangeni District
Empangeni
3880

Mnumzane

INCWADI YOKUCELA IMVUME YOKWENZA UCWANINGO NGESIHLOKO ESITHI: AMAVA ABAFUNDISI BOLIMI LWESIZULU EZIKOLENI EZIQOKIWE: UCWANINGOQHATHANISO NGABATHWASISWE NGOKWE-PGCE NE-B.Ed EMANYUVESI AKWAZULU -NATALI.

Ngingumfundi ofunda e-University of Zululand, (oNgoye). Ngenza iqhuzu leziqu zobuDokotela eMnyangweni Wezilimi Zomdabu Namasiko. Ngenza ucwaningo ngamava abafundisi bolimi lwesiZulu ezikoleni eziqokiwe ucwaningo: ucwaningoqhathaniso ngabathwasiswe ngokwe-PGCE ne-B.Ed.

Sicela ukuba ubambe iqhaza kulolu cwanningo ngokuthi usisize ngokuba uphendule imibuzo esizokubuza yona okuluhlelo-mbuzo ozonikwa lona olubhaliwe kanye nemibuzo ozobuzwa yona ngomlomo. Uyacelwa ukuba usiphe ingxenya yesikhathi sakho onaso ukuba ubambisane nathi. Sicela ukuba uphendule imibuzo yethu ngokwethembeka uveze uvo lwakho ngalokho okubona kwenzeka ezikoleni mayelana nokufundiswa kwesiZulu ngothisha abethwasiswe ngokwe-PGCE nabe-B.Ed. Bazocelwa nabaphathi beminyango yezilimi kanye nabafundisi bolimi lwesiZulu asebemnkantshubomvu futhi abangaqeqeshwanga ngalolu hlobo lwe-PGCE nolwe-B.Ed. Zonke izimpendulo zababambiqhaza kuyacelwa ukuba zibe yiqiniso lodwa.

ISITHASISELO M

P. O. Box 390
KwaDlangezwa
3886
26 Okthoba 2019

Department of Education
Empangeni District
Empangeni
3880

Dear Sir/Madam

RE: REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN SCHOOLS UNDER YOUR JURISDICTION KING CETSHWAYO DISTRICT

I, Samukelisiwe Diligence Mbokazi, a registered student Doctor of Philosophy in IsiZulu at the University of Zululand, Department of African Languages and Culture seek to collect data from selected schools in your area. The title of my research is **“AMAVA ABAFUNDISI BOLIMI LWESIZULU EZIKOLENI EZIQOKIWE: UCWANINGOQHATHANISO NGABETHWASISWE NGOKWE-PGCE NE-B.Ed EMANYUVESI AKWAZULU NATALI/ AN INVESTIGATION INTO EXPERISE OF SELECTED SCHOOLS: A COMPARATIVE ANALYSIS OF PGCE AND B.Ed GRADUATES** under the supervision of Dr Z.G. Buthelezi (035 902 6050 an email address: ButheleziZG@unizulu.ac.za).

The objectives of the study are:

- a) To identify what is studied by PGCE and B.Ed during their training.
- b) To visit them in selected schools and observe them how do they teach isiZulu hence they are trained in different training programmes.
- c) To know the perception of the school principals, Languages HOD's, IsiZulu Subject Advisors from the Department of Education as well the perception of the isiZulu experienced educators who were not trained in PGCE and B.Ed programmes.
- d) To analyse and see if it their training needs some improvement at tertiary levels and observe what would be the improvement.
- e) To find out that which group educators shows best teaching skills and possess vast knowledge of isiZulu subject content between those who trained in PGCE or B.Ed programs so that it is emphasized in or the other one improved in tertiary level.

The information collated would be treated with greatest respect and treated with confidentiality it deserves. For further information, please contact me or my supervisor.

Upon completion of the study, I undertake to provide you with a bound copy of the dissertation.

Your permission to allow this study to be done will be greatly appreciated.

Yours Faithfully

Samukelisiwe Diligence Mbokazi (Mrs)

Cellphone No: 083 430 9321

Email address: MbokaziD@unizulu.ac.za

ISITHASISELO N

Imibuzo okuzoxoxiswanwa ngayo

Okuhlelwe ukuthi kuxoxoxiswane ngakho neqoqo labaphathizikole/abaphathi beminyango yezilimi

1. Ngabe umphathisikole unothisha besiZulu abaqeqeshelwe ukufundisa?

2. Ngabe uhlobo lothisha abafundisa ulimi lwesiZulu bakuqeqeshelwe futhi baqeqeshelwe kuziphi iziqu zokufundisa?

3. Bakhona othisha abaqeqeshwe ngokwe-PGCE esikoleni sakho? Uma bekhona yini ongakuphawula ngomthelela wokufundiswa kwabo ngenxa yohlobo lwendlela abaqeqeshwe ngayo?

4. Ngabe bakhona yini othisha besiZulu abaqeqeshwe ngendlela ye-B.Ed? Uma bekhona ngabe yini ongakuphawula ngomthelela wokufundisa kwabo isiZulu ngenxa yendlela abaqeqeshwe ngayo?

5. Ngabe bakhona othisha besiZulu asebenkantshubomvu ekufundiseni ulimi lwesiZulu futhi abaqeqeshwa ngendlela ehlukile kule ndlela yokuqeqesha othisha eye-PGCE neye-B.Ed? Ungaphuwula uthini ngomthelela wokufundisa kwabo ulimi lwesiZulu ngenxa yendlela abaqeqeshwa ngayo?

6. Ngabe kulezi zinhlobo ezintathu zothisha abafundisa ulimi lwesiZulu ongathi uyayincoma indlela abaqeqeshwa ngayo? Kungani?

7. Uma zingekho izinkomba zokuthi ulwazi balwedlulisa ngendlela kubafundi yikuphi ongancoma ukuba kwenziwe ukulungisa isimo noma ekuqeqeshweni kwabo?

12. Kulezi zinhlobo zothisha yibaphi abakhombisa ukuba nolwazi olunzulu lwesifundo
sesiZulu?

13. Yibaphi okubuye kubonakale sengathi abanalo ulwazi olwanele nolunzulu lolimi
lwesiZulu ngokuhlaziya nokubuka kwakho?

14. Kulezi zinhlobo zothisha yibaphi okuye kubonakale sengathi baqeqesheke
ngokwanele ekhonweni labo lokufundisa ulimi lwesiZulu?

Ngiyabonga futhi ngokusisiza nokuba yingxenye yokuxoxisana

ISITHASISELO O

Imibuzo okuzoxoxiswana ngayo

Okuhlelwe ukuthi kuxoxiswane ngakho neqoqo lothisha asebenkantshubomvu befundisa ulimi lwesiZulu nabangaqeqeshwanga ngendlela ye-PGCE neye-B.Ed

1. Yisiphi isifundo nebanga olifundisayo?

2. Yiziphi iziqu zokufundisa onazo?

3. Yiziphi izingxenye zolimi ozifundisayo kulawo makilasi?

4. Yiziphi izingqinamba oye uhlangabezane nazo njengomfundisi wolimi lwesiZulu kumbe ezingaze zikwenze uzizwe sengathi awulwedlulisanga ulwazi ngendlela kubafundi bakho?

5. Ungaphawula uthini ngendlela owafundiswa ngayo ulwazi lolimi ngenkathi uqeqeshelwa ukufundisa?

6. Ungaphawula uthini ngendlela owaqeqeshelwa ngayo ikhono lokufundisa ngenkathi usaqeqeshwa?

7. Ungaphawula uthini ngokuqeqeshwa kothisha besiZulu abaqeqeshwe ngendlela ye-PGCE neye-B.Ed?

8. Ungaphawula uthini ngokuqeqeshwa kothisha abangaqeqeshwanga ngendlela ye-PGCE neye-B.Ed?

9. Iyiphi indlela yokuqeqesha oyincoma kakhulu? Kungani? Chaza.

10. Iyiphi indlela yokuqeqeshwa kothisha ongaba nokuyigxeka? Kungani? Chaza.

11. Njengomfundisi wolimi lwesiZulu ungaphawula uthini ngokufundiswa kolimi ezikoleni njengoba ulimi lwesiZulu njengesizwe samaZulu singeke salwehlukanisa nesiko nobugugu?

12. Ungaphawula uthini ngokuqeqeshwa kothisha ezikhungweni zemfundo ephakeme ngokwendlela ye-PGCE neye-B.Ed mayelana nesikhathi sokufugxiliswa kolwazi lwezifundo?

13. Ungaphawula uthini ngokuqeqeshwa kothisha ezikhungweni zemfundo ephakeme ngokwendlela ye-PGCE neye-B.Ed mayelana nesikhathi sokuqeqeshelwa kwabo ikhono lokufundisa?

ISITHASISELO P

Imibuzo okuzoxoxiswanwa ngayo

Okuhlelwe ukuthi kuxoxoxiswane ngakho noMeluleki wolimi lwesiZulu eMnyangweni wezeMfundo

1. Ungumeluleki wesifundo sesiZulu kumuphi umkhakha kowe-FET noma kwe-GET?

2. Ngabaqeqeshelwe kuziphi iziqu zokufundisa othisha besiZulu obelulekayo?

3. Ngabe lukhona olunye uhlobo lothisha besiZulu osebenzisana nalo olungaqeqeshiwe ngokwe-PGCE ne-B.Ed?

4. Phawula ngokwehluka ekufundiseni kwabo isiZulu uma kwenzeka uzokweluleka ngesifundo ezikoleni?

5. Ungathi lezi zinhlobo zothisha abaqeqeshwe ngalezi ndlela ezingefani luhluke ngani olunye kolunye?

6. Ngabe bakhona othisha besiZulu obelulekayo ezikoleni abaqeqeshwe ngendlela ehlukile kweye-PGCE neye-B.Ed?

7. Ungancoma yiphi indlela yokuqeqeshwa kwalobo thisha? Ngani? Chaza.

8. Yiziphi izingqinamba njengoMeluleki wesifundo sesiZulu ovamise ukuhlangabezana nazo ezikoleni?

9. Njengoba ulimi lwesiZulu lubalulekile kumele luhlezi lukhona futhi ungeke walwehlukanisa nesiko nobugugu ungaphawula uthini ngokufundiswa kwalo ezikoleni yilabo thisha abaqeqeshwelwe ngale ndlela ye-PGCE ne-B.Ed?

10. Yikuphi ongakuphawula ngezikhungo zemfundo ephakeme ngokuqeqeshwa kothisha ngendlela ye-PGCE neyeB.Ed?

11. Ungaphawula uthini ngokuqeqeshwa kothisha ezikhungweni zemfundo ephakeme ngokwendlela ye-PGCE neye-B.Ed mayelana nesikhathi sokugxiliswa kolwazi lwezifundo?

12. Ungaphawula uthini ngokuqeqeshwa kothisha ezikhungweni zemfundo ephakeme ngokwendlela ye-PGCE neye-B.Ed mayelana nesikhathi sokuqeqeshelwa kwabo ikhono lokufundisa?

SIYABONGA UKUBA YINGXENYE KWAKHO KULOLU CWANINGO

ISITHASISELO Q

UNIVERSITY OF ZULULAND
RESEARCH ETHICS COMMITTEE

(Reg No: UZREC 171110-030)



RESEARCH & INNOVATION

Website: <http://www.unizulu.ac.za>

Private Bag X1001

KwaDlangezwa 3886

Tel: 035 902 6731

Fax: 035 902 6222

Email: LundallN@unizulu.ac.za

ETHICAL CLEARANCE CERTIFICATE

Certificate Number	UZREC 171110-030 PGD 2020/9					
Project Title	Amava abafundisi bolimi lwesizulu ezikoleni eziqokiwe: Ucwaningoqhathaniso ngabathwasiswe ngokwe-PGCE ne-BED emanyunivesi aKwazulu-Natal					
Principal Researcher/ Investigator	S Mbokazi					
Supervisor and Cosupervisor	Dr ZG Buthelezi		Dr SL Ntuli			
Department	African languages & Culture					
Faculty	Arts					
Type of Risk	Medium Risk — Data collection from people					
Nature of Project	Honours/4 th Year		Master's		Doctoral	x Departmental

The University of Zululand's Research Ethics Committee (UZREC) hereby gives ethical approval in respect of the undertakings contained in the above-mentioned project. The Researcher may therefore commence with data collection as from the date of this Certificate, using the certificate number indicated above.

- Special conditions:**
- (1) This certificate is valid for 1 year from the date of issue.
 - (2) Principal researcher must provide an annual report to the UZREC in the prescribed format (due date- 22 September 2021)
 - (3) Principal researcher must submit a report at the end of project in respect of ethical compliance.
 - (4) The UZREC must be informed immediately of any material change in the conditions or

**undertakings mentioned in the documents that
were presented to the meeting.**

The UZREC wishes the researcher well in conducting research.



Professor Mashupye R. Kgaphola
University Research Ethics Committee
Deputy Vice-Chancellor: Research & Innovation

22 September 2020

CHAIRPERSON

**UNIVERSITY OF ZULULAND
RESEARCH**

ETHICS COMMITTEE (UZREC)

REG NO: UZREC 171110-30

22-09-2020

RESEARCH & INNOVATION OFFICE

ISITHASISELO R



KWAZULU-NATAL PROVINCE

EDUCATION
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE HEAD OF DEPARTMENT

Private Bag X9137, PIETERMARITZBURG, 3200
Anton Lembede Building, 247 Burger Street, Pietermaritzburg, 3201
Phindile.duma@kzndoe.gov.za Tel: 033 3921062 / 033-3921051
Buyi.ntuli@kzndoe.gov.za

Email:

Enquiries: Phindile Duma/Buyi Ntuli

Ref.:2/4/8/7003

Mrs Samukelisiwe Diligence Mbokazi
P.O. Box 390
KWADLANGEZWA
3886

Dear Mrs Mbokazi

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **“AMAVA ABAFUNDISI BOLIMI LWESIZULU EZIKOLENI EZIQOKIWE: UCWANINGOQHATHANISO NGABETHWASISWE NGOKWE-PGCE NE-B. ED EMANYUVESI AKWAZULU NATALI/ AN INVESTIGATION INTO THE EXPERTISE OF ISIZULU TEACHERS IN SELECTED SCHOOLS: A COMPATATIVE ANALYSIS OF PGCE AND B. ED GRADUATES TRAINED IN KWAZULU-NATAL UNIVERSITIES:** in the KwaZulu- Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes

are not interrupted.

3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 16 September 2020 to 10 March 2023.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma/Mrs Buyi Ntuli at the contact numbers above.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.



Dr. EV Nzama
Head of Department: Education
Date: 16 September 2019

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