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# Ukuqonda kothisha mayelana nokufundiswa kwekhono lokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu emabangeni asesigabeni sokuFunda okuQhubekayo nokuQeqesha

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## IQOQA

Lolu cwaningo luphenya ngokuqonda kothisha mayelana nokufundiswa kwekhono lokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu emabangeni asesigabeni sokuFunda okuQhubekayo nokuQeqesha. Ngokusebenzisa indlelakubuka yomhumusho kanye nezindlela zobunjalo botho, lolu cwaningo lukhiqize ulwazi ngezindlela zezinhlololwazi ezisakuhleleka, ukubukela othisha befundisa kanye nokuhlaziywa kwamadokhyumenti. Kulolu cwaningo kwalandelwa indlela yokuqoka ngenhloso othisha abafundisa imibhalo yesiZulu ulimi lwaseKhaya. Kwasetshenziswa isu lokuholela kokuthile; nohlaka lwemicabango kaPiaget (1983) kanye nekaVygotsky (1978) njengezinsizakuhlaziya okutholakele ocwaningweni. Injulalwazi kaPiaget (1983) ibalula ubumqoka bokuthuthukiswa kwengqondo yomfundi ukukwazi ukucabanga okufundwayo. Kanti-ke, injulalwazi kaVygotsky imayelana neqhaza lenhlalo kanye namasiko ekufundeni imibhalo. Indlela yokuhlaziya okutholakele ngezindikimba (thematic analysis) iye yaholela ekutheni kuhlaluke ukuthi othisha basasebenzisa indlela yendabuko yokufundisa ukuhlaza isakhiwo kanye nohlaka kombhalo, nokwenza bangaxili ekuthuthukiseni amakhono elokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu. Le ndlela yokuhlaza imibhalo igxilisa ukuthola ulwazi lombhalo kanye nezimpawu ezisobala.

**Amatemu anqala:** ukufunda ngokuhlolisisa, ukuqondisisa; imibhalo yesiZulu; amabanga aphezulu

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# Teachers' understanding of teaching critical reading and reading comprehension using isiZulu literary texts in the Further Education and Training phase

## ABSTRACT

This study sought to explore teachers' understanding of teaching critical reading and reading comprehension using isiZulu literary texts in the FET phase. The intellectual piece adopted the interpretivist epistemological stance and employed qualitative research methods to generate data. Framed within the Vygotskian Social constructivism and Piaget's Cognitive theories, the data were inferred through semi-structured interviews, lesson observations and document analysis. Selected purposively were the participants of the study to acquire the qualitative data on the teaching of isiZulu Home language literary texts in the FET phase. This study used an inductive approach to analyse data, and it is supported by the conceptual framework: Piaget's cognitive development concept and Vygotsky's social constructivism. Piaget (1983) emphasises cognitive developmental stages that learners undergo when reading literary texts and learning language skills. On the other hand, Vygotsky (1978) puts emphasis on the role that social and cultural aspects play in understanding the world during learning. Vygotsky highlights the role of the knowledgeable person (teacher, parents or peers) in facilitating the learning experience during learning. Findings show that teachers are using traditional methods of teaching literary texts. The traditional method focuses only on the structure and acquisition of textual information. The traditional method does not develop critical reading and comprehension because the literary text is viewed as a complete and factual piece. Traditional methods do not allow learners to create new meanings and interrogate authors' perspectives.

**Keywords:** critical reading, comprehension, isiZulu literary texts, further education training phase

## 1. Isingeniso

Ukufunda ngokuhlolisisa kuyingxenye yekhono lokufunda ngokuqondisisa. Ukufunda ngokuqondisisa kubanzi futhi kunezigaba ezahlukene ezenzeka lapho kufundwa imibhalo. Ukufunda ngokuhlolisisa ngeke kwahlukaniswa nekhono lokufunda ngokuqondisisa. Ukuze umfundi aqondisise umbhalo, kumele akwazi ukuhlolisisa ulwazi lokubhaliwe. Ngenxa yalesi sizathu-ke, abacwaningi bakholwa ukuthi ukuqondisisa kubanzi futhi kwenzeka ezigabeni ezahlukene kuye ngenhloso kanye nesigaba somfundi wombhalo. Ucwangingo lubika ukuthi othisha abagxili ekufundiseni ukufunda ngokuhlolisisa njengesigaba sokufunda ngokunqondisisa (Kadir et al., 2014). Ngokuvamile, othisha bagxila ekufundiseni ukuhlonza amagama, nempimiso

yamagama kanye nokwakha izincazelo zamagama ezimele njengezigaba ezinqala zokufunda ngokuqondisisa. Lokhu kuyinkinga ngenxa yokuthi kuthiya abafundi ukuba bangathuthukeli kwezinye izigaba zokufunda ngokuqondisisa ezifana nokuhlolisisa kanye nokuhumusha izincazelo kombhalo. Imibiko yocwaningo lwe*Progress in International Reading Literacy Study* (PIRLS), iveza ukuthi abafundi baseNingizimu Afrika bamabanga aphansi babhekene nenkinga yokungakwazi ukufunda ngokuqondisisa ezilimini zaseKhaya (PIRLS, 2016; 2021). Likhona ucwaningo oselwenziwe oluveza ukuthi inkinga yokufunda ngokuqondisisa eNingizimu Afrika ayibhekene nabafundi bamabanga aphansi kuphela, kodwa isabalele ezigabeni ezahlukene zemfundo (Pretorius & Klapwijk, 2016; Phala & Hugo, 2016; Rautenbach, Olifant & Cekiso, 2019). Okumangazayo wukuthi nakuba ibikwa le nkinga kodwa abafundi bayadlulela emabangeni alandelayo. Lokhu kushiya imibuzo ngokuthi kungabe abafundi badlula benolwazi olugejayo, noma bengahlomisekile kuzo zonke izingxenye ngokufundiswa kwekhono lokufunda ngokuhlolisisa kanye nokuqondisisa? Ngakho-ke, ngibone kunesidingo sokwenza ucwaningo oluphenya ngokufundiswa kwekhono lokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu emabangeni aphezulu.

## 2. Isisusa kanye nesitatimende senkinga ecwaningwayo

Intshisekelo yokwenza lolu cwaningo yakhiwa ngukuqonda ubumqoka bekhono lokufunda ngokuhlolisisa kanye nokuqondisisa kubafundi ukuze baphumelele ezifundweni zonke kanye nasemingxeni yempilo jikelele. IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola siveza ukuthi abafundi badinga ikhono lokukwazi ukuhlolisisa kanye nokuqondisisa okubhaliwe ukuze baphumelele ezifundweni zamabanga ayisisekelo, nasemfundweni ephakeme kanye nasempilweni jikelele (DBE, 2011). Lokhu kusho ukuthi uma ikhono lokufunda ngokuhlolisisa kanye nokuqondisisa kungafundiswa ngendlela efanele, kusukela emabangeni aphansi emfundo, abafundi banqindwa isikhali sempilo yonke. Ngakho-ke, kusemqoka ukuba kuwo wonke amabanga emfundo, othisha bafundise ikhono lokufunda ngokuhlolisisa kanye nokuqondisisa okubhaliwe ngenhloso yokwakha isisekelo semingxa yempilo jikelele. Ukuqonda kothisha mayelana nokufundisa amakhono olimi kubamba iqhaza elibalulekile ekutheni baludlulisa kanjani ulwazi kanye namakhono okudingwa ngabafundi. Lokhu kusho ukuthi inkinga yokungakwazi ukufunda ngokuqondisisa imibhalo yesiZulu ebhekene nabafundi baseNingizimu Afrika, iyabathinta othisha njengababambiqhaza abaqavile ekuhleleni kanye nasekwethuleni izifundo ezithuthukisa amakhono okukwazi ukufunda ngokuhlolisisa kanye nokuqondisisa. Yingakho lolu phenyo luqondene nothisha, ukuthola ukuthi ngukuqonda kwabo,

kungabe balifundisa kanjani ikhono lokufunda ngokuhlolisisa kanye nokuqondisisa, futhi le nkinga ebikwa yinhlangano ye-PIRLS iphenjwa yini. Ngakho-ke, ukuze kutholakale izixazululo kule nkinga, kunesidingo sokuba kubandakanywe othisha ekuhlonzeni umnyombo nengonyuluka yayo. Lolu cwaningo luhlose ukuphendula lo umbuzongqangi olandelayo.

### 3. Umbuzongqangi wocwaningo

Kuthini ukuqonda kothisha mayelana nokufundiswa kwekhono lokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu emabangeni asesigabeni sokuFunda okuQhubekayo nokuQeqesha? Ngalo mbuzo, ucwaningo luzobe lufeza inhlosongqangi emayelana:

Nokuphenya ngokuqonda othisha abanakho mayelana nokufundiswa kwekhono lokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu emabangeni aphezulu (okuFunda okuQhubekayo nokuQeqesha)

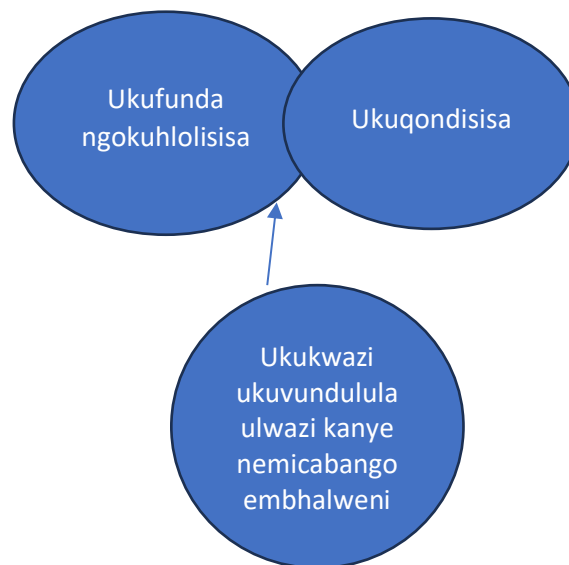
### 4. Ukubuyekezwa kwemibhalo yocwaningo oselwenziwe

Miningi imibhalo yocwaningo eshicilelwe ikakhulukazi esiNgisini ulimi lwaseKhaya kanye nolimi lwesiBili echaza ikhono lokufunda ngokuhlolisisa kanye nokuqondisisa nokuthi lingafundiswa kanjani emaklasini ukuhlomisa abafundi ngesikhali sempilo (Fahim & Sa'eepour, 2011; Barjesteh & Vaseghi, 2012; Ebrahimi & Rahimi, 2013; Wexler et al., 2020; AI Roomy, 2022; ). Ngenxa yokwentuleka kwemibhalo yocwaningo eqondene nokufundiswa kwekhono lokufunda ngokuhlolisisa kanye nokuqondisisa olimini lwesiZulu lwaseKhaya kanye nakwezinye izilimi zama-Afrika, ngizosebenzisa okwenziwe esiNgisini ukusukumisa lolu cwaningo. Lokhu kuyigebe locwaningo ngokwemibhalo (conceptual gap) yingakho kwenziwa lolu cwaningo.

OPretorius benoKlapwijk (2016) bathi ikhono lokufunda ngokuqondisisa lakhelwa olwazini lokufunda okubhaliwe. Lokhu kusho ukuthi ulwazi lwempimiso (phonemic awareness) kanye nokuhlonza amagama embhalweni kuyisigaba sokuqala esiyisisekelo sokukwazi ukufunda ngokuqondisisa. UPretorius noKlapwijk (2016) bathi othisha kumele baligxilise ikhono lokukwazi ukuphimisa amagama kanye nokuwahlonza ukuze abafundi bathuthuke ngempumelelo macala wonke (Bheka noPosthumus, 2018). Nakuba kunjalo, u-AI Roomy (2022) uthi ukugxilisa impimiso kanye nokukwazi ukuhlonza amagama akusho ukuthi umfundi useyakwazi ukuqondisisa umbhalo, kodwa kusuke kusadingeka ukuba baqeqeshelwe ukukwazi ukwakha izincazelo zalawo magama ukuze bakwazi ukuthola umongo wombhalo. UHamilton (2012) uphakamisa

ukuthi indlela evamile yileyo yokuqeqeshwa kwabafundi ukuba bakwazi ukusebenzisa isichazamazwi ukuthola izincazelo zamagama abangawaqondi. Nayo le ndlela yesichazamazwi seyigxekwe ngabacwaningi abaningi ngokuthi ayikugququzeli ukucabanga ngokuhlolisisa futhi empilweni yangempela abafundi abathembeli kwizichazamazwi uma befunda noma benezingxoxo nabanye. Isibonelo, uPhakeng (2018) ubheka indlela yesichazamazwi njengenemba lapho kufundiswa ngokushintshashintsha izilimi. Umbuzo-ke okufanele ubuzwe ngalokhu yilowo othi “ngabe ukufundisa ngokushintshashintsha izilimi kuyindlela yokwakha incazelo uma kufundiswa isiZulu ulimi lwaseKhaya?”. Ngakho-ke abafundi kumele baqeqeshelwe ukukwazi ukucubungula kanye nokuhlolisisa izincazelo engqikithini yombhalo kumbe yengxoxo.

OHidayati nabanye (2012) bathi ikhono lokufunda ngokuhlolisisa kanye nokuqondisisa kuhlobene. Lokhu kusho ukukwazi ukuvundulula ulwazi kanye nemicabango embhalweni (bheka umdwebo-mumo ochasisa ngalokhu ngezansi).



**Isibonakaliso 1**

Ngamanye amazwi umongo wombhalo usuke ujulile kunamagama asobala asetshenziswa ngababhali, ngakho-ke, ukuze abafundi baqondisise okushiwo ngumbhali, kumele bakwazi ukuhlolisisa ulwazi kanye nezincazelo. Ikhono lokufunda ngokuhlolisisa lisho ukukwazi ukuhlozinga ulwazi ngaphambi kokwamukela kanye nokukholwa ngokubekwa ngumbhali. Ukuqondisisa kwenzeka lapho umfundi esenezizathu eziphathekayo kanye nobufakazi bokuqokethwe wumbhalo, kona okwenzeka emva kokuhlolisisa. Ngakho-ke, incazelo engenhla ingiholele ekutheni

ukufunda ngokuhlolisisa kanye nokuqondisisa ngeke kwahlukaniswa ngoba okunye kuxhumene nokunye.

ULestari (2015) uchaza ikhono lokufunda ngokuqondisisa ngokuthi lijulile futhi linezigaba ezahlukene umfundi adlula kuzo ngaphambi kokuba akwazi ukuqondisisa imibhalo. ULestari (2015) uthi lezi zigaba zishiyana ngokwamabanga abafundi abakuwo nokuthi ithini injongo yokufundiswa kwabo imibhalo. Lezi zigaba zokufunda zibandakanya ukukwazi ukufunda ngokuhlolisisa kubafundi asebekhulile. ULestari (2015) uthi injongo yokufundwa kwemibhalo okwenzeka esikoleni iyadlula ekufundeleni ukuchitha isizungu kanye nokuzithokozisa, iphokophele ekuthuthukiseni ukucabanga kanye nokuqondisisa. Imibhalo eminingi efundwa esikoleni idinga ukuba abafundi bakwazi ukuhlolisisa ulwazi kanye neminingo eyethulwa ngababhali (Lestari, 2015). Kungenxa yokuthi le mibhalo eqokwa ukuba ifundwe iqeqesha futhi ihlomise abafundi ngamakhono okufunda kanye nokuhlolisisa adingekayo empilweni yangempela. Ukufundiswa kwekhono lokufunda ngokuhlolisisa kanye nokuqondisisa yikhona okukhulisa ulwazi, namakhono empilo kanye nokukwazi ukucabanga (Lestari, 2015). ULestari (2015) uthi ikhono lokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo linqala ekuthuthukiseni ukucabanga liphinde lifunzelele ukuthuthuka okunamandla ekuthuthukeni kwengqondo nokukwazi ukuthatha izinqumo eziphusile.

UZhang (2007) uveza ukuthi ukufundiswa kwekhono lokufunda ngokuhlolisisa kanye nokuqondisisa kumele kuhambelane nezidingo zomphakathi zangaleso sikhathi, futhi umphakathi kumele ubambe iqhaza elibonakalayo. UZhang (2007) ubalula ukuthi umhlaba jikelele ubhekene noguquko kwezezimboni kanye noguquguquko lwesine kwezomnotho. Lokhu kudinga abantu abazokwazi ukufunda baphinde bacabange ngokuhlolisisa ukuze bakwazi ukumelana nesimo semfundo kanye nesomnotho esishintsha ngokushesha. Okuvezwa nguZhang (2007) kukhombisa ubumqoka bekhono lokufunda ngokuhlolisisa kanye nokuqondisisa ukuthi aliqondene kuphela nokufundwa kwemibhalo yolimi kanye nokuchitha isizungu, kodwa isikhali sokucabanga empilweni jikelele. UZhang (2007) uthi ikhono lokufunda ngokuhlolisisa kanye nokuqondisisa liyisisekelo sokukwazi ukuqamba kanye nokuba yingxenye yombango wamathuba. Lokhu kusho ukuthi kulesi sikhathi, abafundi badinga ukuqeqeshelwa ukufunda ngokuhlolisisa kanye ngokuqondisisa imibhalo ngendlela ezokwenza bakwazi ukuzakhela amathuba azobasimamisa kanye nemiphakathi yabo. Kanti-ke lokhu kuhambelana nokwakushiwo nguKress (2003) uma ethi intshisekelo yabafundi yokufunda imibhalo ihambelana nezidingo zabo zolwazi ngaleso sikhathi. Lokhu kusho ukuthi nezindlela zokufundiswa kwemibhalo kumele zibuyekezwe zihambelane nesikhathi kanye nezinjongo zokufunda kuleso sikhathi.

NgokukaKurland (2000), ukufunda ngokuhlolisisa kanye nokuqondisisa kwenzeka uma abafundi bebambe iqhaza elibonakalayo futhi befunda ngokukhuthala. Ukufunda okungabaqhakambisi abafundi bombhalo kwenza abafundi bagcine sebemukela ulwazi kanye namaphuzu kombhali njengoba kunjalo (Kurland, 2000). Yingakho kusemqoka ukuthi othisha bafundise abafundi amasu okuxhumana kanye nokushintshisana nombhalo (Kurland, 2000; Wallace, 2003). UWallace (2003) uveza ukuthi amasu okuxhumana nombhalo asiza abafundi ukuba bakwazi ukuqophisana nababhali, lapho behlola amaphuzu adingidwa wumbhalo, bahlozinge ngolwazi olishiywe ngaphandle, namaphuzu asekelwe kahle kanye nalawo angasekelwe. Okuqaphelekayo ngokuthi uWallace (2003) ugcizelela ubumqoka bokufundiswa kokufunda ngokuhlolisisa ngenhloso yokucubungula uvo, nendlelakubuka yombhali kanye nokuthi umbhali uwugxilisa kangakanani umqophiswano wakhe. Lokhu kusho ukuthi ukufundiswa kokufunda imibhalo kumele kudlule ekwamukeleni izimvo kanye nezindlelakubuka kwababhali njengoba kunjalo, kodwa abafundi kumele bafumbathe izizathu ezizwakalayo ngezinqumo abazithatha ngombhalo ofundwayo (Wallace, 2003).

Ucwaningo olwenziwa ngu-Emilia (2005) e-Indonesia, lwaveza ukuthi ikhono lokufunda ngokuhlolisisa kanye nokuqondisisa lifundiswa kusukela emabangeni ayisisekelo ngenhloso yokuthuthukisa ulwazi lokucabanga nokuqamba. U-Emilia (2005) uthi othisha baveza ukuthi indlela abafundi abaqeqeshwa ngayo ukufunda kanye nokusingatha imibhalo ehlukeni, yikhona okungumhlahlandlela wokuthi umfundi uzoba yisakhamuzi esinjani. Abafundi baqeqeshwa besesemazingeni aphansi ukuba bakwazi ukucabanga okuhlukile besusela emibhalweni kanye nalokho okusuke sekuqanjawe (Emilia, 2005). Lokhu kwenzeka ngokuthi othisha bafundise ukuhlaziya imibhalo elula kanye nelukhuni ukuze bajwayeze abafundi ukumelana nezidingo zokucabanga. Okuqhakanjiswa ngu-Emilia (2005) wukuthi umbhalo usuke ubeka inkinga edinga ukusonjululwa. Kanti-ke okwenziwa eklasini uma sekufundwa kufana nokusombulula inkinga ebhekene nomphakathi, lokhu kusho ukuthi ukufunda ngokuhlolisisa kuyinqubo yokuqeqesha abafundi ukukwazi ukusombulula inkinga (Emilia, 2005).

UTasmini (2020) uthi ukufunda kwenziwa ngezinhlalo ezahlukene, njengokuthola ulwazi. Ngokuvamile, abantu bayakhohlwa wukubheka ukuthi umthombo kumbe umbhalo owethula lolo lwazi uthembeke kangakanani. Ngenxa yokuthi ukwenza lokho kudinga amasu, hhayi okubheka ukuthi okuthile kwethulwa ngubani, kodwa ukucubungula kanye nokuhlolisisa amaphuzu kanye nemiqophiswano yombhali

(Tasmini, 2020). Lokhu kwenzeka ngokucubungula kanye nokuhlozinga umbhalo ngokuthi amaphuzu amabi mabingani, futhi lawo amahle, mahle ngani (Tasmini, 2020). UTasmini (2020) uthi ukufundiswa kwekhono lokufunda lokuhlolisisa kanye nokuqondisisa libalulekile ekuthuthukiseni abafundi abazimele kanye nabazethembayo. Ekubeni indlela yokufunda umbhalo ngenhloso yokuthola kanye nokwamukela ulwazi yakha abafundi abathembela emibhalweni eseyikhona kanye nokufinyeza imicabango emisha.

UJaffar (2004) ocwaningweni lwakhe wathola ukuthi ikhono lokufunda ngokuhlolisisa kanye nokuqondisisa lingafundiswa kangcono uma kusetshenziswa imibhalo enhlobonhlobo, kubalwa neyobuciko. UJaffar (2004) uthi ngesikhathi sokufunda imibhalo yobuciko, othisha balekelela abafundi ukuba bakwazi ukuhlolisisa imicabango yabo mayelana nokufundwayo. UJaffar (2004) uthi lokhu kwenzeka lapho othisha begxilisa amasu okugxeka kuhlaziya izinkolelo kanye nezindlelakubuka kwababhali okuvezwa yimibhalo yobuciko ehlukeni. Imibhalo yobuciko inamandla ekuthuthukiseni ukucabanga kwabafundi ngisho ngabe banezinkolelo kanye nezindlelakubuka okuhlukile kulokho kwababhali. Lokho kwenza kube nokuxoxisana kanye nokushintshisana okwenzeka phakathi komfundi kanye nombhali wobuciko. Ngaleyo ndlela, ukufundiswa kwemibhalo yobuciko akupheleli kuphela ekuchitheni isizungu kanye nokuthola ulwazi, kodwa ukwakha imicabango okujulile mayelana nokudingidwayo (Jaffar, 2004). UJaffar (2004) uphinde aveze ukuthi abafundi abentula amakhono okuhlolisisa kanye nokuqondisisa banenkolelo yokuthi imibhalo iqukethe amaqiniso angaguquki. Lokho kwenza ukuthi bamukele okushiwo ngababhali kunjengo kunjalo lapho befunda imibhalo. Ekubeni-ke abafundi abahlolisayo kanye nokuqondisisayo, imibhalo ibakhombisa ukuthi umbhali ukwethula kanjani okuqukethwe kanye namaqiniso mayelana nesihloko esithile (Bobkina & Stefanova, 2016). Lokhu kugqamisa ukuthi ukufundisa imibhalo okunomthelela omuhle, yilokho okwakha ubudlelwano kanye nokuxhumana phakathi komfundi kanye nombhali (Jaffar, 2004; Bobkina & Stefanova, 2016). Lapho abafundi beza nokwabo ukuqonda ukwelula kanye nokuhlozinga lokho okudingidwa emibhalweni.

Uma kuchazwa ngemivuzo yokufundiswa kwemibhalo yobuciko emaklasini, uBobkina noStefanova (2016) bathi kuyamanisa ukufundiswa kwamakhono olimi nengqikithini kanye nokungamagugu okuthile. Baveza ukuthi ukufundiswa kwekhono lokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yobuciko kubumba ingqondo kanye nemicabango komfundi (Bobkina & Stefanova, 2016). Ngenxa yokuthi impilo yonke



yomuntu idinga ukuba akwazi ukucabanga futhi athathe izinqumo ezimweni ezahlukene, imibhalo yobuciko iqequesha kubafundi ikhono lokukwazi ukucabanga kanye nesimomqondo sokukwazi ukwakha izixazululo (Bobkina & Stefanova, 2016).

Ngakolunye uhlangothi, ucwaningo luveza ukuthi amakhono elokufunda ngokuhlolisisa kanye nokuqondisisa kumele afundiswe kuzo zonke izigaba zokukhula kwabafundi (Bainbridge, Heydon & Malicky, 2009). Lokhu kusho ukuthi abafundi kumele baqeqeshelwe ukuhlolisisa kanye nokuqondisisa kuwo wonke amabanga, kuhambelane nemibhalo efundwayo kanye nangokuthi ingqondo yabo ikwazi ukwaluleka kangakanani (Bainbridge, Heydon & Malicky, 2009). OBainbridge noHeydon benoMalicky (2009) bayakuphikisa ukuthi ukuhlolisisa kanye nokuqondisisa kusezingeni labafundi asebekhulile kuphela, kodwa baveza ukuthi kushiyana ngokwezigaba. Imibhalo yobuciko yezingane kumele ifundiswe ngendlela ezozithuthukisa ukuba zikwazi ukuqaphela (Bainbridge, Heydon & Malicky, 2009). OBainbridge noHeydon benoMalicky (2009) banikeza isibonelo ngokuthi kusukela ebuncaneni, ingane iyakwazi ukuqaphela ubulili besilisa kanye nobesifazane, ukuhlukanisainja kanye nekati. Lokhu kusho ukuthi izingane ziyakwazi ukuqaphela izimpawu ezithile, ngakho-ke ikhono lokuhlolisisa kanye nokuqondisisa kumele lithuthukiswe ngalowo mgudu wokucabanga (Bainbridge, Heydon & Malicky, 2009).

Imibhalo yocwaningo oselwenziwe ebuyekeze ngenhla, igqamisa ubumqoka bokufundiswa kwamasu okufunda ngokuhlolisisa kanye nokuqondisisa kuwo wonke amabanga okukhula kwabafundi. Abacwaningi baveza ukuthi imibhalo yobuciko iyithuluzi elinqala ekuthuthukiseni amakhono elokufunda ngokuhlolisisa kanye nokuqondisisa kubafundi emabangeni ahlukenene emfundo. Lokho-ke, kusishiya negebe lokuthi kungabe ukuqonda kothisha kanye nokufundisa kwabo kuthini mayelana nabakwenzayo lapho befundisa amakhono elokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu emabangeni aphezulu.

## **5. Uhlaka lwemicabango olusetshenziswe njengensizakuhlaziya yocwaningo**

Lolu cwaningo lulumbanise izinjulalwazi ezimbili, ukwakha uhlaka lwemicabango, okuyilona olusetshenziswe njengensizakuhlaziya. Imibono-mbe yenjulalwazi i*Cognitive Development*, kaJean Piaget kanye neye*Socio-cultural*, eyasungulwa nguLev Vygostky, kuye kwahlanganiswa, kwase kuqhamuka uhlaka lwemicabango

olusihloko sithi ukuthuthukiswa kwengqondo ukuhlaziya izimozenhlalo. Lezi zinjulalwazi zisetshenziswe zombili ukusekela ucwaningo ngoba ziwuchaza kangcono umqondomsuka wokufundiswa kwamakhono elokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu uma zisetshenziswe ndawonye njengenqubo eyenzeka engqondweni lapho umfundi ehlolisisa futhi ecubungula izimo zenhlalo ezithile emibhalweni. Kulolu cwaningo, lezi zinjulalwazi kazisetshenziswanga ngoba ziphikisana kumbe ngenhloso yokuqhathanisa, kodwa ukuze kubunjwe uhlaka lwemicabango, oluye lwasiza ekuhlaziyweni umqondomsuka wokufundiswa kwekhono elokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu emabangeni aphezulu.

### **5.1 ICognitive Development (CD)**

Injulalwazi ye*Cognitive Development* igxile ekuthuthukeni kwengqondo yomfundi ukukwazi ukumelana nokufundwayo, kubalwa nemibhalo (Piaget, 1983). Le injulalwazi ithi ukuziphatha komfundi kukhombisa ukukhula kanye nokuthuthuka kwengqondo nokuthi seyikulungele kangakanani ukufunda (Piaget, 1983). Lokhu kusho ukuthi izingane azikhuli kuphela ngokomziba, kodwa nangengqondo lapho zithuthuka ngokwezigaba zokukwazi ukufunda ngomhlaba (Piaget, 1983; Cherry, 2014). UPiaget (1983) ukholwa ngokuthi zonke izingane zidlula ezigabeni ezifanayo zokuthuthuka kwengqondo, nakuba zingekelwe zadlula ngesikhathi esifanayo ngakweninyaka. Kule injulalwazi uPiaget uhlawumbisela izigaba ezine zokuthuthuka kwengqondo yengane kusukela ekuzalweni kuya kumuntu omdala ngokuphelele. Ngakho-ke, uPiaget (1983) uthi ukufundiswa kwemibhalo kumele kuhambelane nesigaba umfundi akuso. Lokhu okushiwo nguPiaget (1983) kuyahambelana nokuhlelwa kwemfundo yaseNingizimu Afrika. Lapho imfundo ihlelwe ngokwezigaba zamabanga, nawo ahambelana nokuthi umfundi uqale isikole eneminyaka emingaki. Emfundweni yaseNingizimu Afrika, kuyenzeka abafundi baqale isikole beneminyaka elinganayo kodwa omunye angaphumeleli ukudlulela ebangeni elilandelayo ngenxa yokungakhombisi imiphumela yokucabanga ezingeni elilindelekile ngokwesigaba akuso. Ngakho-ke uPiaget (1983) uthi ukufundisa kanye nokuhlola kumele kuqondaniswe nomfundi ngamunye hhayi nokuthi iningi labafundi likwazi ukwenzani kuleso sigaba, ngoba umfundi uthuthuka ngendlela yakhe ehluke encike ekuxhumaneni kwakhe nomhlaba kanye nokufundwayo.

Injulalwazi kaPiaget inezigaba ezine zokuthuthuka kwengqondo, kulolu cwaningo kuzogxilwa esigabeni esisodwa; *iformal operational*, ngenxa yokuthi luqondene

nokufundiswa kwamakhono elokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu emabangeni aphezulu. NgokukaPiaget (1983), lesi sigaba siphakathi kokuthomba kanye nomuntu omdala ngokuphelele, lapho ingqondo yomfundi isuke seyithuthuke ngokwanele ukukwazi ukucubungula imibhalo ngokuzwakalayo kanye nokuthatha izinqumo eziphusile. UPiaget (1983) uthi ukuthuthuka kwengqondo kuncike olwazini umfundi asuke evele enalo (schemata), nokwamukela ushintsho olufika nolwazi olusha (adaptation), nokusingatha ulwazi olusha (accommodation) kanye nokuthola uzinzo (equilibrium) lapho ulwazi olusha luxhumana nalokhu umfundi asuke ekwazi. Lokhu kusho ukuthi lesi sigaba kasikho mayelana nokwamukela ulwazi lombhalo njengoba lunjalo, kodwa uhlaka lwendlelakubuka yomfundi kumele luqeqeshwe ukuba luhlaziye futhi luhlele kabusha okufundwayo (Piaget, 1983).

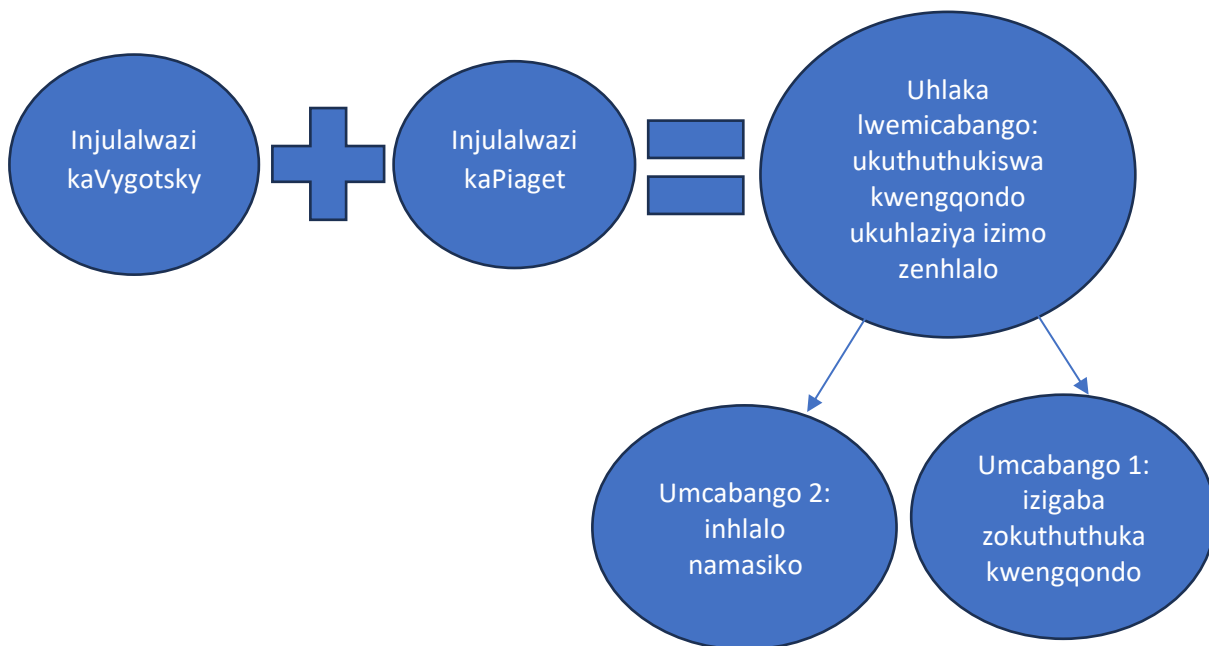
Injulalwazi kaPiaget yagxekwa ngokuthi yavalela ngaphandle iqhaza elibanjwe yinhlalo kanye namasiko ekuthuthukisweni kwengqondo yomfundi (Alahmad, 2020). U-Alahmad (2020) uthi okunye kwaba ngokuchema endleleni yocwaningo ngoba uPiaget wayecwaninga ngezingane zakhe. Nakuba kunjalo, ukuchema kuvamile ocwaningweni lobunjalo botho, ikakhulukazi uma umcwaningi ebambe iqhaza elibonakalayo kokucwaningwayo (Bertrams & Christiansen, 2014). Kulolu cwaningo, kusetshenziswe injulalwazi i*Socio-cultural* ukuvala igebe elivezwa ngu-Alahmad (2020) mayelana neqhaza nenhlalo kanye namasiko ekuthuthukiseni ukucabanga kwengqondo kanye nokucabanga.

## **5.2 Injulalwazi yeSocio-cultural**

Injulalwazi i*Socio-cultural* iqhakambisa ukuthi inhlalo kanye namasiko kubamba iqhaza elimqoka ekwakheni ukuqonda kanye nemicabango omisha lapho kufundwa (Vygotsky, 1978). UVygotsky (1978) uthi abafundi bathuthukisa ukuqonda kanye nemicabango kwabo ngokuthi baxhumane futhi bashintshisane ngolwazi nabanye asebenkantshubomvu, okubalwa abazali nothisha kanye nontanga. Kanti-ke, ababhali bobuciko nabo babamba iqhaza elibalukile emaklasini olimi ukuthuthukisa ukucabanga kubafundi ngemibhalo yabo. Kulolu cwaningo, kusetshenziswe imqondomsuka kaVygotsky (1978) i*Zone of Proximal Development (ZPD)* kanye ne*Scaffolding* ukuhlaziya iqhaza likathisha ukusekela kanye nokuthuthukisela abafundi esigabeni sokucabanga kanye nokuqondisisa, abangeke bakwazi ukukwenza ngokwabo. Lapho othisha bethuthukisa abafundi ngamasu okukwazi ukuhlolisisa kanye nokuqondisisa imibhalo ehlukene. Kulolu cwaningo, uthisha kanye nabhali bobuciko bathathwa

njengabantu asebenkantsubomvu abasekela ukuthukuthuka kwemicabango, nokuqonda kwabafundi lapho kufundwa imibhalo.

### 5.3 Uhlaka lwemicabango: ukuthuthukiswa kwengqondo ukuhlaziya izimo zenhlalo



Isibonakaliso 2

## 6. Indlela yokwenza ucwaningo

Lolu wucwaningo ngaphansi kwendlelakubuka yomhumusho, olulandela ubunjalo botho. Ucwaningo olubhekwa ngeso lomhumusho luphokophela ekuqondeni okuthile ngendlelakubuka yalabo abasiqonda kangcono isimo noma isenzeko esicwaningwayo (Bertrams & Christiansen, 2014). Ngakho-ke, kusemqoka ukuphenya ngesimo (esicwaningwayo), nangesenzeko esithile (esicwaningwayo) ngokujulile (in-depth). Ukuqonda kangcono isimo noma isenzeko kungafunzelelwa ngokuthi abantu abathile sebesebenze isikhathi eside kumbe lokho kwenzeka kuyingxenye yempilo yabo yamihla yonke (Bertrams & Christiansen, 2014). Ngakho-ke, lolu cwano luhumusha ukuqonda kothisha mayelana nokufundiswa kwekhono lokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu emabangeni aphezulu. Othisha bakuqonda kangcono lokhu kunzikandaweni wokufunda nokufundisa ngesizathu sokuthi yibona abalungiselela baphinde bathule izifundo ezithuthukisa la makhono esiZulwini ulimi

IwaseKhaya. Kwasetshenziswa izindlela zobunjalo botho ukukhiqiza ulwazi locwaningo. Kwasetshenziswa izindlela ezingunxantathu zokucolisisa (triangulation crystalization) ukukhiqiza ulwazi; izinhlololwazi ezisakuhleleka, nokubukela othisha befundisa kanye nokuhlaziywa kwenqubomgomo esekela ukufunda nokufundisa isiZulu ulimi lwaseKhaya emabangeni aphezulu ezikoleni zaseNingizimu Afrika. Kwasetshenziswa ithuluzi lemibuzo evulekile ukusungula kanye nokulawula izingxoxo nababambiqhaza. Zaziqishumi izingxoxo sezisonke futhi zadonsa imizuzu engama-45 kuya kwengama-60 nombambiqhaza ngamunye. Kwabukelwa izifundo ezingama-20, lapho ababambiqhaza babefundisa amakhono elokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu emabangeni aphezulu. Kwasetshenziswa ithuluzi elalinezindikimba ukuqaphela okwakwenziwa nguthisha ngaphambi kokufunda, ngesikhathi sokufunda nangemuva kokufunda.

Kwasetshenziswa indlela yokuqoka ngenhloso ababambiqhaza bocwaningo. UCresswell et al. (2007) bathi ukuqoka ngenhloso kusebenza lapho umcwaningi eyiqonda inhloso yocwaningo kanye nabantu abanamathuba amahle okuhlinzeka izimpendulo zemibuzo yocwaningo. Ngalokho-ke, inhlosongqangi yalolu cwaningo yayingikhomba ukuba ngisebenzisane nothisha abafundisa imibhalo yesiZulu emabangeni aphezulu. Ngokuqonda lokhu, kwaqokwa ngenhloso othisha abayi-10 abafundisa isiZulu ulimi lwaseKhaya ezikoleni ezinhlano ezisesiYingini sasOthukela, KwaZulu-Natali. Isampula yalolu cwaningo ibukeka ibanzi ngenxa yokuthi kwakuwucwaningo lweziqu zobudokotela, olwadonsa iminyaka emithathu. Nokho-ke, lapha ngibika ngendikimba eyodwa yokutholakele kulolo cwaningo.

## **7. Inqubonhle yocwaningo kanye nezinkambiso ezilungileyo**

Lolu cwaningo lwalubandakanya abantu, ngakho-ke kwakulindeleke ukuba kuqinisekise ukuphepha kwababambiqhaza (Bertrams & Christiansen, 2014). Kwatholwa imvume yokucwaninga ezikoleni, eMnyangweni wezeMfundo. Kwatholwa incwadi eqinisekisa ukuphepha kocwaningo eyakhishwa yikomidi leNyuvesi engangibhalise kuyo. Ngaphambi kokuba umcwaningi aqale, kwabizwa imihlangano yokunxenxa othisha ukuba babambe iqhaza lapho bachazelwa ngenhloso yocwaningo, nemivuzo kanye nokuhlanganyela okwakungeyona impoqo. Izincwadi zemvumo zinanyathiselwe ekugcineni. Umcwaningi wachaza kabanzi mayelana namalungelo ababambiqhaza kanye nokuqinisekiswa kokugodlwa kwamagama abo kanye nawezikole ngenhloso yokuvikela izithunzi zabo kunoma yikuphi abakusho olwazini locwaningo. Kanti-ke ukuqinisekisa izimo zokwethembeka ocwaningweni,

kwasetshenziswa izindlela ezingunxantathu ukukhiqiza ulwazi okubikwa ngalo lapha. Ziyavezwa izicaphuno zamazwi abahlanganyeli bocwaningo ukusekela okudingidwayo.

## **8. Ukuhlaziya kolwazi locwaningo**

Lolu cwaningo lwasebenzisa indlela yokuhlaziya ehambelana nocwaningo lobunjalo botho. Kwasetshenziswa indlela yokususele olwazini lokutholakele, lapho kwahlelwa ngezindikimba. Emuva kwalokho, okutholakele kwahlaziya kuqhathaniswa nezinjulalwazi ezisekele ucwaningo. Kwabe sekusetshenziswa uhlaka lwemicabango njengelensi ukuhumusha kabanzi okutholakele (Cresswell, 2014). Ngezansi kudingidwa kabanzi izigaba ezikhombisa ukulungwa kolwazi lwababambiqhaza kuze kufinyelele kokutholakele.

### **8.1 Ukuncishiswa kanye nokulungwa kolwazi locwaningo**

Isigaba sokuqala ngesokuhlelwa, nokuncishiswa kolwazi olukhiqizwe kubabambiqhaza bocwaningo (Bertrams & Christiansen, 2014). UBertrams noChristiansen (2014) bathi ulwazi locwaningo lusuke luseluhlaza futhi aluzikhulumeli, ngakho kudingeka ukuba luhlungwe ukuze kwakhiwe umqondo ophelele mayelana nokucwaningwayo.

### **8.2 Ukuhlelwa kolwazi ngokwamaqoqwana**

Emuva kokuncishiswa kanye nokulungwa kolwazi, kwakhiwa amaqoqwana olwazi oluhambelanayo. Lapha kwakuhlelwa imibono yababambiqhaza ehlobanayo. Imibono ehambelanayo yaqoqelwa ndawonye ukwakha ulwazi oluqondekayo futhi okusebenzekayo ngalo.

### **8.3 Ukwakhiwa kwezindikimba**

Kususelwa emaqoqweni olwazi oluhluziwe, kwakhiwa izindikimba zocwaningo. Lezi zindikimba yizona ezisitshela ngokuthi imicabango yababambiqhaza ithini mayelana nokucwaningwayo. Kwasuselwa ezindikimbeni zokutholakele ukuqhamuka nezinjulalwazi ezazisekela imicabango yababambiqhaza mayelala nokufundiswa kwamakhono elokufunda ngokuhlolisisa imibhalo yesiZulu kanye nokuqondisisa emabangeni aphezulu. Zintathu izindikimba ezavela olwazini olwakhiqizwa nothisha abafundisa isiZulu ulimi lwaseKhaya ezikoleni ezithile.

- Ukusinyanyiswa kwekhono lokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu kubafundi bamabanga aphezulu ekuthuthukiseni ukukwazi

ukucabanga ngesikhathi kufundwa futhi kungumgogodla ekufundeni nasekucabangeni okuyimpumelelo kulo lonke uhlelo lwezifundo, nasekuzibambakanyeni emphakathini kanye nasemsebenzini.

- Izimo othisha abafundisa ukufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu abasebenza ngaphansi kwazo kazikusingathi ukuthuthukiswa kwala makhono ngendlela ucwaningo olubeka ngayo.
- Ukusetshenziswa kwendlela yendabuko yokufundisa ukufunda imibhalo yesiZulu ngenkolelo yokuthi isiZulu wulimi lwaseKhaya futhi olungabalulekile kangako emfundweni kanye nakweminye imikhakha.
- Ukwentuleka koqeqesho kanye nokwesekana kothisha ukuba babe ngongoti ekufundiseni amakhono ahlukene olimi.

## 9. Ukuhlaziya okutholakele ocwangweni

Okokuqala, ucwaningo lwaveza ukuthi ukusinyanyiswa kwekhono lokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu kubafundi bamabanga aphezulu kuncike ekukwazini ukucabanga ngokudingidwa wumbhalo. IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola (2011) siveza ukuthi ukufunda ngokuhlolisisa kanye nokuqondisisa kungumgogodla wempumelelo yabafundi ezifundweni zonke. Kanti-ke nothisha baveza ukuthi ukuhlolisisa kanye nokuqondisisa kwenzeka lapho umfundi ekwazi ukufanekisa kanye nokwakha izincazelo emibhalweni. Othisha banokuqonda ukuthi abafundi kumele bakwazi ukuchaza amagama amasha ukuze baqondisise ngempumelelo ukuthi umusho kanye nepharagrafu ethile embhalweni ikhuluma ngani. Lokhu kusho ukuthi ukwazi ukwakha izincazelo lapho kufundwa kuyisinyathelo esinqala ekufundeni ngempumelelo. Othisha baphinde baveza ukuthi nakuba ukwakha izincazelo kanye nemifanekiso kusemqoka ekufundeleni ukuhlolisisa kanye nokuqondisisa, kodwa kusenzima kwabanye abafundi ngenxa yokwentula amakhono okufunda ayisisekelo. Lokhu kwavezwa ngothisha ezingxoxweni zabo lapho babekhononda ngabafundi abangakwazi ukuphimisa kanye nokufunda ngokugeleza emabangeni aphezulu. Othisha baveza ukuthi bagqugquzela abafundi ukuba basebenzise isichazamazwi ukuthola izincazelo zamagama amasha kumbe abangawaqondi. Baphinde baveza nokuthi kulukhuni ukweseka abafundi abangenalo ulwazi olwanele mayelana nokudingidwa yimibhalo ngenxa yokuthi amaklasi abawafundisayo agcwala ngokweqile futhi kawakuvumeli ukuxoxisana nomfundi ngamunye mayelana nemicabango yakhe ngokufundwayo. IsiTatimende

seNqubomgomo yoHlelo lweziFundo nokuHlola sibeka kanje mayelana nokufundisa ukufunda imibhalo emabangeni aphezulu:

Ukufunda nokubukela nakho kungumgogodla ekufundeni nasekucabangeni okuyimpumelelo kulo lonke uhlelo lwezifundo, nasekuzibambakanyeni emphakathini kanye nasemsebenzini (DBE, 2011, p.11).

Isizathu esisemqoka sokufunda imibhalo yobuciko emakilasini ukuthuthukisa abafundi bakwazi ukucabanga nokubona indlela ulimi olusetshenziswe ngayo, okungaba yizifengqo, izimpawu, ubuciko, inkulumo esobala, nokudepha kwalokho abakufundayo (DBE, 2011, p. 12).

Ababambiqhaza kulolu cwaningo, babeka kanje ezingxoxweni zabo:

Uma ngifundisa imibhalo, ngisuke ngifuna abafundi bakwazi ukuchaza amagama amasha ukuze baqonde ukuthi umbhalo ukhuluma ngani. Ngikwenza lokhu ngokugqugquzela ukusetshenziswa kwesichazamazwi ukwakha izincazelo zamagama abangawaqondi (Umbambiqhaza A).

Ukuchazwa kwamagama amasha kungukhiye wokuqondisisa imibhalo. Yingakho abafundi ngibafundisa ukuhlonza amagama abangawaqondi kanye nezimo zokukhuluma eziqukethe umqondo ocashile embhalweni (Umbambiqhaza B).

Ngicabanga ukuthi ukufunda ngokuhlolisisa kanye nokuqondisisa kudinga ubuchule bokukwazi ukwakha imifanekiso kulokhu okudingidwa emibhalweni yobuciko. Abafundi bethu abaningi abakakwazi ukufinyelela kuleli zinga lokufunda ngenxa yokwentula amakhono okufunda ayisisekelo. Nakhona lapha emabangeni aphezulu basekhona abafundi abangakakwazi ukufunda okubhaliwe ngokugeleza, okwenza kube lukhuni ukuba bafunde ngokuhlolisisa kanye nangokuqondisisa (Umbambiqhaza C).

Imibhalo ifundiswela ukuthi abafundi bakwazi ukufunda bathole ulwazi emibhalweni ehlukene. Ngingasho ngithi abafundi banalo leli khono ngoba bayakwazi ukufunda baphendule imibuzo yokuhlolwa (Umbambiqhaza D).

Izicaphuno ezingenhla zenqubomgomo ziveza ukuthi ukufundiswa kwamakhono elokukhlolisisa kanye nokuqondisisa kusetshenziswa imibhalo yesiZulu kusemqoka ekwakheni isisekelo sokufunda kanye nokucabanga okuyimpumelelo ohlelweni lwezifundo zonke, hhayi isiZulu kuphela. Lokhu kufakazelwa nguLestari (2015) uma ethi ukufundiswa kwemibhalo kuthuthukisa ingqondo ukukwazi ukucabanga ezimweni ezahlukene. Kuyavela nokuthi amakhono elokufunda ngokuhlolisisa kanye nokuqondisisa angumgogodla wempilo jikelele; kubalwa ukuzibadakanya



emphakathini kanye nokubamba iqhaza elibonakalayo nasemsebenzini. Kanti-ke, izingxoxo zothisha ziveza ukuthi abakwenzayo lapho befundisa amakhono elokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu, ngukuchaza amagama amasha kanye nezimo zokukhuluma. Othisha bakholwa ngukuthi abafundi kumele bakwazi ukuthola ulwazi emibhalweni efundwayo.

Okwesibili, ucwaningo lwaveza ukuthi izimo othisha besiZulu abasebenza kuzo kazikusingathi ukuthuthukiswa kwamakhono elokufunda ngokuhlolisisa kanye nokuqondisisa. Othisha baveza ukuthi bafundisa amaklasi agcwala ngokweqile futhi nezinsizakufunda, izincwadi kazibaneli bonke abafundi. Lokhu kuyimbangela yokuthi ukufundisa imibhalo kungenzeki ngempumelelo ngoba uthisha akakwazi ukufinyelela kubo bonke abafundi eklasini. Othisha baveza ukuthi ukufundisa imibhalo ngempumelelo kuncika ekutheni bonke abafundi bayakwazi ukuthola ithuba lokuphawula ngeyabo imibono mayelana nokudingidwa ngababhali emibhalweni yobuciko. Lokhu kusho ukuthi ukuhlaziya akuzenzekeli kodwa uma kukhona ukuxoxisana kwabafundi kanye nemibhalo, lokho okusuke kukhombisa ukuthi bayacabanga. Othisha baveza ukuthi emaklasini agcwala ngokweqile kabakwazi ukuthola ukuthi bonke abafundi bacabangani mayelana nemibono yababhali bobuciko. Lokho kukhomba ukuthi ukuhlolisisa kanye nokuqondisisa akwenzeki ngendlela okuhloswe ngayo, uma othisha bengakwazi ukufinyelela kubafundi ngesikhathi sokufundwa kwemibhalo. IsiTatimende seNqubomgomo yoHlelo lweziFundo nokuHlola sibeka kanje mayelana nokufundisa ukufunda imibhalo emabangeni aphezulu:

Ukufundisa imibhalo yobuciko akulula neze, kodwa angeke kwenzeka ngaphandle kokuphawula nokuhumusha ngokwethembeka okwenziwa ngabafundi. Ngaphandle uma bengakwazanga ukuthi baqonde itheksthi yobuciko bona ngokwabo, bazobe bengafundanga lutho olutheni (DBE, 2011, P.13).

Othisha ababebambe iqhaza kulolu cwaningo, babeka kanje ezingxoxweni zabo:

Iqhaza lami njengothisha ngukulekelela abafundi ukuba baqonde amagama abangawazi. Uma kukhona amagama amasha angatholakali kwisichazamazwi, ngiyabachazela abafundi. Okunye esikwenzayo nabafundi bami ngukuxoxisana mayelana nombhalo ofundwayo. Nakuba kulukhuni ukwenza lokhu emaklasini ethu ngoba baningi kakhulu abafundi futhi siyaphela isifundo bengalitholanga bonke ithuba lokuzizwakalisa (Umbambiqhaza C).

Engikwenzayo ngukuhlela imibuzo mayelana nombhalo ofundwayo. Lokhu kuyangisebenzela ngoba imibuzo iyona elawula abafundi ngesikhathi befunda ukuthi bagxile kuphi ukuze bathole ulwazi mayelana nokubuziwe. Le ndlela yokusekela abafundi iyangisiza ukubalungiselela ukuphendula imibuzo yokuhlolwa, ikakhulukazi njengoba nginabafundi abaningi emaklasini ami esiZulu... ngingasho ukuthi kulukhuni kona ngoba nezincwadi zokufunda ziyashoda, abafundi kumele babolekane izincwadi zokufunda (Umbambiqhaza D).

Izicaphuno ezingenhla zikhombisa ukuthi othisha bathwala kanzima uma befundisa imibhalo yesiZulu emabangeni aphezulu ngenxa yamaklasi agcwala ngokweqile kanye nokushoda kwezinsizakufunda, izincwadi. Lokhu kushiya umbuzo wokuthi engabe kanti bafundisa kanjani uma beshodelwa nayizinsizakufunda ngqangi? UBobkina benoStefanova (2016) bathi ukusetshenziswa kwemibhalo yobuciko kubumba ingqondo kanye nesimomqondo komfundi. Lokhu kusho ukuthi emaklasini lapho kushoda izinsizakufunda, abafundi banqindwa amathuba okufunda ngokukhululeka nangempumelelo. Othisha baveza ukuthi ukufundisa ukufunda ngokuhlolisisa kulukhuni ngoba abakwazi ukubandakanya kanye nokuxoxisana nabo bonke abafundi ngesikhathi kufundwa imibhalo. Lokhu kusho ukuthi la makhono athuthuka kubafundi abayingcosana abakwazi ukuthola ithuba lokuphawula ngokufundwayo.

Okwesithathu, ucwaningo lwaveza ukuthi othisha babesebenzisa indlela yendabuko yokufundisa imibhalo yesiZulu emabangeni aphezulu. Indlela yendabuko yileyo egxila ekufundiseni isakhiwo kanye nohlaka kombhalo. Othisha baveza ukuthi basebenzisa indlela yokuhlaza isakhiwo kanye nohlaka embhalweni. Othisha baveza ukuthi le ndlela iyabasebenzela njengoba amaklasi abo egcwala ngokweqile. Baveza ukuthi bagxilisa ukwazi isakhiwo kanye nohlaka kombhalo ukuze abafundi bakwazi ukuziqaphela lezo zimpawu uma sekuhluzwa inoveli kumbe umdlalo. Othisha baveza ukuthi kuyabasebenela lokhu kufundisa ngoba abafundi bayaphumelela uma sebehlolwa. Okunye okwavezwa ngothisha wukuthi bakholwa ngokuthi abafundi bayakwazi ukuzihlaziya, bathole isifundo nendikimba emibhalweni ngoba wulimi lwabo lwaseKhaya oludingida abakujwayele emiphakathini. Othisha babeka kanje ezingxoxweni zabo:

Indlela yokufundisa imibhalo yesiZulu engijwayele ukuyisebenzisa eyesakhiwo kanye nohlaka. Lapho sisuke sihlaza izimpawu zohlobo oluthile lombhalo. Abafundi ngibaqeqesha ukuba bakwazi ukuhlaziya izimpawu zenoveli kanye nomdlalo. Uma sebekwazi lokho kuba lula ukuba baphendule imibuzo yokuhlolwa mayelana nesakhiwo, nokulandelayo kwezehlakalo embhalweni (Umbambiqhaza B).

Kusukela ebangeni leshumi, abafundi abaningi basuke sebekwazi ukufunda bathole umlayezo wombhalo. Engikwenzayo nje mina ngukubaqaphelisa okubuzwayo uma kuhlolwa imibhalo yobuciko. Njengokwazi izigaba zesakhiwo nokuthi bazihluza kanjani uma bebuzwa ephepheni. Lokhu kulula ngoba umbhalo usuke ubhalwe ngolimi abaluqondayo futhi kudingeka ukuba bakhumbule ulwazi kanye neminingwane esembhalweni njengoba injalo. Okuba yinkinga nje abafundi abangathandi ukufunda imibhalo (Umbambiqhaza D).

Izicaphuno ezingenhla zikhombisa ukuthi othisha basasebenzisa indlela yendabuko ukufundisa imibhalo yesiZulu emabangeni aphezulu. Okwenziwa ngothisha lapho befundisa uhlaka kanye nesakhiwo emibhalweni yesiZulu kwenza abafundi bangathuthukeli ekukwazini ukuhlolisisa kanye nokuqondisisa imibhalo. UTasmini (2020) uthi ukufundiswa kwemibhalo kumele kungagcini ngokugxilisa ikhono lokukwazi ukuthola ulwazi kuphela, kodwa kumele kudlulele ekuthuthukiseni ukuqophisana nombhalo. Indlela yokuhlulisa isakhiwo kanye nohlaka kwenza abafundi babambe ekhanda ulwazi lombhalo, kodwa bangaxili ekuhlaziyeni ulimi kanye nengqikithi kombhalo ofundwayo. Kanti-ke uJaffar (2004) waveza ukuthi ukufundisa amakhono elokuhlolisisa kanye nokuqondisisa kumele kubandakanye abafundi ngokuphelele, lapho becubungula futhi beshintshisana nombhalo. Le ndlela eyayisetshenziswa ngothisha igxila kuphela ekufundeleni ukuthola ulwazi, ekubeni abafundi kumele bathuthukiselwe ekuhlolisiseni izincazelo nemibono kanye nokuqondisisa okudingidwa nababhali. Izicaphuno ezingenhla ziveza ukuthi othisha banokuqonda ukuthi imibhalo ifundiselwa ukuhlola. Ngaleyo ndlela, ukufundiswa kwabo kulungiselela ukuphendula imibuzo yokuhlolwa, esikhundleni sokuba kuthuthukiswe amakhono elokuhlolisisa kanye nokuqondisisa imibhalo ngendlela ebalungiselela impilo kanye nemisebenzi lapho la makhono esetshenziswa khona (DBE, 2011).

Okwesine, ucwaningo lwaveza ukuthi othisha babona kunesidingo sokuba baqeqeshwe futhi basekwe ekufundiseni kwabo ukuze babe ngongoti ekufundiseni amakhono ahlukene olimi. Othisha baveza ukuthi ziningi izinguquko ezenzekayo ezidinga ukuthi nabo bazithuthukise bengothisha ukuze bakwazi ukufundisa ngempumelelo. Othisha baveza ukuthi ezinye izimfuno zokufundiswa kwekhono lolufunda ngokuhlolisisa kanye nokuqondisisa zidinga ukuthi nabo othisha balungiselelwe ukuthi bakusingatha kanjani. Okunye abakuveza ocwaningweni wukuthi zisentuleka izingxoxokusebenza ezihlelwa nguMnyango wezeMfundo lapho behlonyiswa kabusha ngamakhono kanye namasu okubhekana nezidingo zokufunda nokufundisa ukufunda emabangeni aphezulu. Othisha baveza ukuthi okuningi okwenziwayo kusuke kumayelana nokuhlelwa kwemisebenzi, nokukhethwa kwemibhalo yobuciko ezofundwa kanye

nokuthi ithuthukiswa kanjani imiphumela yabafundi bakamatikuletsheni ekupheleni konyaka. Othisha babeka kanje ezingxoxweni zabo:

Ukufundisa ukufunda ngokuqondisisa kunezimfuno eziningi... kunesidingo sokuthi siqeqeshwe ngezindlela ezisebenza kangcono. Ngabe ngiqamba amanga uma ngithi kukhona okutheni okwenziwa wuMnyango wezeMfundo mayelana nokusiqeqesha noma ukuseseka ekuthuthukiseni ukufundisa kwethu. Abakugadile nje wukuthi abafundi bayaphasa noma bayafeyila. Awekho ama-workshop athuthukisa izindlela zokufundisa kanye nokuseseka ezinkingeni esibhekene nazo uma sifundisa ulimi. Angithi abayingeni ngisho eyamaklasi agcwala ngokweqile kanye nezincwadi ezishodayo (Umbambiqhaza B).

Thina asinakiwe njengoba sifundisa ulimi lwaseKhaya. Okuningi kumele sizizamele ngoba ekugcineni akulindelekile ukuthi abafundi bafeyile ulimi lwaseKhaya. Uyabona nje thina ngesikathi sisafunda, asikaze sitshelwe futhi siqeqeshwe ukufundisa amaklasi agcwala kangaka. Konke lokhu kuyinkinga nje. Uvele ungazi ukuthi uqale ngaphi ngoba nabafundi abanaso isikhathi sokufunda imibhalo yesiZulu. Imikhankaso eminingi iqondene nolimi lwesiNgisi, akukho okwenziwayo ukuthuthukisa ukufunda imibhalo yesiZulu. (Umbambiqhaza E).

Lokhu engikwenzayo ngikususela olwazini lwami engaluthola ngesikhathi ngiqeqeshelwa ukuba nguthisha. Okuningi ngikufunda njengoba sengifundisa. Njengokuthi yini ezohlolwa kulelo banga, bese ngifundisa okuhambelana nokuhlola ukuze abafundi benze kangcono ezivivinyweni. UMnyango wezeMfundo uyasihlinzeka ngama-workshop lapho sihlela imisebenzi yabafundi yokuhlolwa nokuthi ulindeleke ukuba baphendule kanjani (Umbambiqhaza D).

Izicaphuno ezingenhla ziveza imicabango yothisha mayelana nokwenziwa nguMnyango wezeMfundo ukubasekela ekufundiseni amakhono elokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu emabangeni aphezulu. Othisha baveza ukuthi kuncane ukwesekwa abakuthola eMnyangweni wezeMfundo ukuthuthukisa abakwenzayo mayelana nokufundiswa kwamakhono elokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu. UZhang (2007) uthi ikhono lokufunda ngokuhlolisisa kanye nokuqondisisa liyisisekelo sokukwazi ukuqamba kanye nokuba yingxenywe yombango wamathuba. Lokhu kusho ukuthi ikhono lokufunda liyithuluzi lenhlalo, ngakho umphakathi kanye nezinye izinhlelo zomphakathi kumele zibambe iqhaza elibonakalayo ekuthuthukisweni kwalawa makhono (Zhang, 2007). Omunye wothisha waveza ukuthi izinhlelo eziningi ezisekelwa nguMnyango, yilezo eziqondene nokuthuthukisa ukufunda imibhalo yesiNgisi. Lokho okwenza ukufundisa imibhalo yesiZulu ulimi lwaseKhaya kungathuthuki. Othisha baveza ukuthi bazizwa benganakiwe njengoba zingekho izinhlelo ezibathuthukisa ukuba babe ongoti

ekufundiseni amakhono elokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu. Bakholwa ngokuthi la makhono adinga babe nokuqonda kanye namasu okunzulu ukuze bakwazi ukusingatha izidingo zabafundi kanye nemisebenzi yaseklasini ngesikhathi kufundiswa ukuhlolisisa kanye nokuqondisisa imibhalo yesiZulu. Lokhu kusho ukuthi othisha babona kunesidingo sokuba basekwe emsebenzini wabo kungabukelwa phansi ukuthi bafundisa imibhalo yesiZulu ulimi lwaseKhaya. Ezingxoxweni nothisha, kwavela ukuthi ukungasukunyelwa kanye nokungasekelwa kothisha ekusingatheni ukufunda kanye nokufundisa amakhono elokufunda ngokuhlolisisa kanye nokuqondisisa kwakubavusela uhlevane. Izingxoxo zabo zazinakho ukukhombisa ukuthi nabo sebenokuzenyeza ngokuthi imibhalo kanye nesifundo akubalulekile kangako ngenxa yokungaqhakanjiswa kwesiZulu ulimi lwaseKhaya nguMnyango wezeMfundo.

## 10. Imithelela<sup>1</sup> yokutholakele ocwaningweni kanye nesiphetho

- Lolu cwaningo luveze ukuthi amakhono elokufunda ngokuhlolisisa kanye nokuqondisisa ayisisekelo semfundo, nempilo kanye nomsebenzi. Lokhu kusho ukuthi la makhono kumele afundiswe ezigabeni ezahlukeni ukuhlomisa abafundi ngesikhali sokucabanga kanye sokuxhumana konzikandaweni abahlukeni.
- Lolu cwaningo luveze ukuthi imicabango yothisha mayelana nokufundiswa kwemibhalo yesiZulu isaveza inkolelo yokuthi ifundiselwa ukukwazi ukuthola ulwazi. Kunesidingo sokuba othisha bathuthukise ukuqonda kanye nezindlela kwabo ukugxilisa amakhono okukwazi ukuhlolisisa kanye nokuqondisisa imibhalo yesiZulu emabangeni aphezulu.

Lolu cwaningo selulonke beludingida imicabango yothisha mayelana nokufundiswa kwamakhono elokufunda ngokuhlolisisa kanye nokuqondisisa imibhalo yesiZulu emabangeni aphezulu. Kuvele ukuthi othisha besiZulu basasebenzisa indlela yendabuko yokuhluza isakhiwo kanye nohlaka lapho befundisa imibhalo yesiZulu emabangeni aphezulu. Le ndlela igxila kuphela ekutholeni ulwazi lokudingidwa umbhalo, hhayi ukuhlolisisa kanye nokuqondisisa izincazelo kanye nokucubungula ngokujulile imibhalo.

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<sup>1</sup> Imithelela-implications

## Summary

*This study explores teachers' understanding of teaching critical reading and reading comprehension using isiZulu literary texts in FET phase. The study adopted interpretivist worldview and employed qualitative research methods to generate data. Semi-structured interviews, lesson observations and document analysis were used to generate data from selected teachers. Purposive sampling was used to select teacher participants who are teaching isiZulu Home Language literary texts in the FET phase. This study used inductive approach to analyse data and it is supported by conceptual framework; Piaget's cognitive development concept and Vygotsky's social constructivism. Piaget (1983) emphasises cognitive developmental stages that learners undergo when reading literary texts and learning language skills. On the other hand, Vygotsky (1978) puts emphasis on the role that social and cultural aspects play in understanding the world during learning. Vygotsky highlights the role of the knowledgeable persons (teacher or parents) to facilitate learning experience during learning. Findings show that teachers are using traditional method of teaching literary texts. Traditional method focuses only on the structure and acquisition of textual information. Traditional method does not develop critical reading and comprehension because literary text is viewed as a complete and factual piece. Traditional method does not afford learners opportunities to create new meanings and interrogate authors perspectives. The study concluded that teachers' lack of critical reading and comprehension understanding and methods to teach isiZulu literary texts may affect learners' reading performance and development. Therefore, this study recommends that teaching of isiZulu literary texts should integrate the development of critical reading comprehension in the FET phase.*

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