

Bohlokwa bja dinonwane tša Sepedi thutong ya mabokgoni a ngwagakgolo wa 21

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KAKARETŠO

Maikemišetšo a nyakišišo ye ke go utolla bohlokwa bja go šomiša dinonwane bjalo ka ditšweletšwa tša kabothuto kgodišong ya mabokgoni a ngwagakgolo wa 21 go barutwana ba thuto ya Sepedi. Nyakišišo e latetše mokgwanyakišišo wa boleng ka go šomiša mokgwakgoboketšo wa phetleko ya dingwalwa go fa tlhalošo ya dinonwane tšeo di amanago le kgodišo ya mabokgoni a ngwagakgolo wa 21, e lego; go boledišana, go šoma mmogo, go hlama, go ikgopolela le go ikahlolela, bjalo ka ge a tšwelela go (Vivekanandan, 2023). Nyakišišo ye e latetše setlwaedi sa Kgokagano ka Mohlobo seo se utollotšwego ke Hymes (1962), gammogo le Mokgwakabo wa Tšhomišo ya Setšweletšwa go ya ka tlhahlo ya Setatamente sa Pholisi sa Lenaneothuto le

Kelo (Department of Basic Education, 2011). Dikutollo tša nyakišišo di laeditše gore dinonwane di kgathile tema ya bohlokwa thutong le kgodišong ya bana mohlobong wa Bapedi go tloga mathomong ga go ba gona ga mohlobo, le go fihla ga bjale. Nyakišišo ye e bolela gore dinonwane di swanetše go ba karolo ya ditšweletšwa tša go šomišwa dikolong ka ge di na le tlhago ya go ruta le go hlabolla menagano ya setšhaba. Di rwele le setšo le ditlwaelo tša bana bao thuto e lebišitšwego go bona, ka go realo ge di šomišwa bjalo ka ditšweletšwa di tla maatlafatša barutwana go mabokgoni a go ithuta a ngwagakgolo wa 21.

Mareo: Dikanegelotšhaba, Dinonwane, Mabokgoni a ngwagakgolo wa 21, Thuto.

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The significance of Sepedi folktales in teaching 21st century skills

ABSTRACT

The aim of the study is to highlight the importance of folktales in the teaching of 21st century skills in Sepedi language classrooms. The learning skills to be discussed are communication, creativity, collaboration and critical thinking. The study followed a qualitative approach and the data collection method used was document analysis. The theory adopted for the study is ethnography of communication (EOC; Hymes, 1962), supported with a text-based approach for language teaching as stated in the Curriculum and Assessment Policy Statement (Department of Basic Education, 2011). The findings of the study revealed that folktales have been around for all of human existence and have played an important role in educating indigenous communities to navigate life. The study recommends that folktales should be part of formal education and be given high recognition like other genres being taught in schools. It should also be formally assessed. The study will benefit both teachers and learners. Learners will be able to relate to the texts, making learning easier for them.

Keywords: oral literature, folktales, 21st century skills, education, Sepedi

1. Matseno

Naga ya Aforika-Borwa e ingwadišitše go ba lenaneong la tlhabollo ya moruo wa lefase ka go ba karolo ya sehlopha sa United Nations Sustainable Development Goals (SDG) Declaration le National Development Plan 2030 (NDP 2012). Tlhabollo ya thuto ke wona moreromogolo wa mekgatlo ye. Go tšwa go Kereluik et al., (2013), mekgatlo ye e re barutwana ba swanetše go rutwa mabokgoni a ngwagakgolo wa 21 gore ba gate ka mošito o tee le dinaga tše di hlabologago, go leka go godiša moruo wa naga. Ka ngwaga wa 2016, mekgatlo ye bjalo ka National Education Collaboration Trust (NECT), FirstRand Empowerment Foundation (FREF), Global Education Leaders' Partnership (GLP) le ye mengwe, e ile ya rerišana le go kwana gore naga ya Aforika-Borwa e swanetše go fetola maemo a yona a thuto. Polelong ya bona ba kwane go re ka go ruta mabokgoni a ngwagakgolo wa 21 dikolong, Aforika-Borwa e tla ba maemong a makaone ge e bapetšwa le dinaga tše dingwe tša lefase, ka ge boitlhamelo bo tla ata nageng le maemo a naga a kaonafala go ya pele (Van der Elst, 2016). Go bohlokwa gore dikolo di rute mabokgoni a maleba ao a tla godišago setšhaba le lefapha la mošomo (Gamede & Uleanya, 2017).

Pele ga ge MaAforika Borwa a ka itemogela kgatelelo ya bokoloneale, bathobaso ba be ba phela ka go latela ditšo le ditumelo tša bona. Le ge go be go se na dikolo, thuto e be e le gare e kgatlampana mo setšhabeng. Tlhokego ya dikolo tša semmušo ga se taetšo ya gore batho ba be ba sa rutege le gona ba se bohlae. Thuto ka mokgwa wa setšo e be e abja ka tsela ya bomolomo, e amogelwa ka tsebe gomme ya dula kgopolong ya motheeletši.

Setšo le ditumelo tša setho di na le thuto yeo e lekanago maemo le dinyakwa tša kgodišo le maitshwaro a motho setšhabeng. Yoedo le Mustofa (2022) ba hlaloša gore dikanegelotšhaba le ge e le didirišwa tša setšo, di ka ba ditšweletšwa tše dikaone tša go ruta thuto ya leleme dikolong. Di šomiša polelo ya bobebe ya go ruta ka tshwanelo le go thabiša babadi le babogedi. Go gatelela bohlokwa bja dikanegelotšhaba sekolong, ge ba bolela Blyznyuk le Nafalska (2017) ba re tšhomišo ya dikanegelotšhaba thutong e thuša barutwana go fihlelela maemo a makaone a thuto ka lebaka la gore bokgabo le setšo ka phapošing di hlohleletša moya wa boitshepho go barutwana. Barutabana ba ithuta mekgwaruta ye mekaone ya go kgona go akaretša barutwana ka dipharologantšho tša bona tša maemo a kwešišo. Batswadi le bona ba kgona go kgatha tema thutong ya bana ba bona ka ge ba rutwa ka ditšweletšwa tseo ba di tsebago le go di kwešiša.

Go mehuta ya dikanegelotšhaba, nyakišišo ye e lebišitše šedi ya yona go dinonwane bjalo ka ditšweletšwa tseo di ka šomišwago thutong ya Sepedi go ruta mabokgoni a go ithuta a ngwagakgolo wa 21. Dinonwane di hlalošwa go ba mohuta wa dikanegelo tša go fetišwa go tšwa molokong wo mongwe go ya go wo mongwe ka mokgwa wa molomo go feta go ngwalwa (Saad, 2019). Lebaka ke gore ka polelo ya tšona yeo e nonnego ka dika, diema le dikapolelo le go hlohleletša tšhomišo ya monagano, dinonwane di tla ba ditšweletšwa tše dikaone kabong ya thuto ya mabokgoni a go ithuta a ngwagakgolo wa 21. Di tla hlohleletša barutwana go šomiša polelo yeo e hlapilego ya go godiša setšo sa bona (Maruma & Molotja, 2018).

2. Lebakakgolo la nyakišišo

Lebakakgolo la nyakišišo ke karolo ya nyakišišo ya mabapi le mabaka a go tsenelela goba motheo wa tlhalošo wo o thekgago tiro goba tumelo ye e itšego (Hornby et al., 2010). Nyakišišo ye e hlohleletšwe ke go lemoga gore barutabana ba thuto ya Sepedi ga ba šomiše dinonwane bjalo ka ditšweletšwa phapošing, kudu ge go lebeletšwe kgodišo ya mabokgoni a ngwagakgolo wa 21. Ukpokodu (2016) o re thuto ya semmušo e swanetše go ela tlhoko tsebo le maitemogelo ao barutwana ba tlogo le wona phapošing gore ba kgone go bopa polelo go tšwa go ona. Go bohlokwa gore barutwana ba fiwe ditšweletšwa tseo ba kgonago go itswalanya le diteng tša tšona go maatlafatša kwešišo

ya bona (Okeke, 2016). Setatamente sa Pholisi sa Lenaneothuto le Kelo (SEPHOLEKE) se laetša gore dinonwane ke karolo ya lenaneothuto, ka go realo di swanetše go fiwa šedi bjalo ka ditšweletšwa (Department of Basic Education, 2011).

Mokgwanyakišišo wa boleng o latetšwe, e lego mokgwa wo o hlohleletšago tšhomišo ya mantšu go feta dipalopalo. Ka go realo tshedimošo e utolotšwe ka tšhomišo ya methopongwalwa ya mabapi le dinonwane le mabokgoni a ngwagakgolo wa 21.

Go tla tšweletšwa mehlala ya dinonwane go tiišeletša tlhalošo ka ga mohola wa tšona go mabokgoni a ngwagakgolo wa 21. Nyakišišo ye e tla hlohleletša barutabana go šomiša dinonwane bjalo ka ditšweletšwa tša thuto ge ba le diphapošing. Nyakišišo e tla hlohleletša kwešišo ya barutwana ka ge ba tla be ba rutwa ka tšhomišo ya dikanegelwana tšeo ba kgonago go ikamanya le diteng tša tšona.

3. Tema yeo e kgathilwego

Karolong ye ya nyakišišo go etetšwe mohlwaela wa dipuku le dingwalonyakišišo tša mabapi le go ruta polelo, go lebeletšwe bothata bja nyakišišo (Hart, 2018). Šedi e lebišitšwe go bohlokwa bja dinonwane kagong ya mabokgoni a ngwagakgolo wa 21.

Tlhalošo le dipharologantšho tša dinonwane

Makopo (1993) go puku ya *Moepathutse* o hlaloša dinonwane go ba seipone sa setšhaba, maatla a sona, bofokodi bja sona, maikutlo le dikgopolo tša sona. Go ya ka Kgobe (1998) ka go *Makgolo o Mpoditše*, dinonwane ga se ditaba tša malahlakgati, di hlolegile le motho ebile di hwetšwa ditšhabeng ka moka tša lefase.

Makgamatha (1987), o laeditše dipharologantšho tša dinonwane a lebeletše tlhalošo, sebopego ditumelo le mafapha go ya ka ditlwaedi tša go utollwa ke dikgapampshikela tše bjalo ka Levi-Strauss (1955), le Propp (1968). Go ya ka sebopego sa nonwane, Makgamatha (1987) o arotše nonwane ka dikarolo tše tharo, e lego; matseno, mmele le mafetšo, gape a bolela ka ga bothakga bjo bo tlogo le peakanyo ye botse ya magato a diteng tša nonwane. Pukung ya gagwe ya Dipheko tša bagologolo Serudu (1990) o file mehuta ye mene ya dinonwane, dipharologantšho, mehola le mehlala ya dinonwane, fao a laeditšego magato a thulaganyo ka go šomiša ditlhohleletši tša thulaganyo (dimothifemi); mola Mampuru le ba bangwe (1994) ka go *Naledi yela*, ba tšweleditše mehuta le dipharologantšho tša dinonwane. Go puku ya *Mo išong ya bokhukhu*, Mojalefa le Maduane (1993) ba file mehuta ye mene ya dinonwane, e lego; kgogamašego, pheteletšannete, tsholo le kakanyotlhalošo, gomme ba fa ditlhalošo tša gona. Maledu (2010) go ‘Sebešong sa Makgolo’ o laeditše mehlala ya dinonwane eupša

ga go tlhalošo goba tshekaseko yeo e filwego. Go puku ya *Todi ya Batlogolo*, Makgopa (2014) o file mehuta ya dinonwane gammogo le tlhophollo ya tšona. Ratau (1990) ka go *Ngwaga wa Mpo le Tšhikidi* o hlophile dinonwane ka ditsela tše nne, e lego dinonwane ka ga tlhago, dilo tše di swanago, ka ga batho, le ka ga diphoofolo.

Dinonwane bjalo ka ditšweletšwa tša kabothuto

Mokgwa wa go ruta ka go šomiša setšweletšwa o mabapi le gore morutabana le barutwana ba ikamanye le setšweletša nakong ya kabothuto. Ke mokgwa wo o hlohleletšago bokgathatema bja barutwana phapošing ka ge ba kgona go itšhomela ka bobona go utolla le go hlatholla matenghuto ba le gare ba šomišana le morutabana. Mokgwa wa tšhomišo ya setšweletšwa o hlaoša gore morutabana o swanetše go kgona go kgetha setšweletšwa sa maleba go ya ka bogolo, botala, maemo le kgahlego ya barutwana ba gagwe (DBE 2014).

Nyakišišo ya Imali (2014) e laetša tšeo di latelago ka ga bohlokwa bja dinonwane thutong:

- Ke dika tša thuto tša go lokišetša barutwana gore ba kgone go fihlelela mabokgoni a ngwagakgolo wa 21.
- Di kgatha tema ya bohlokwa maemong a thuto, di ruta barutwana maitshwaro a mabotse gore ba laolege, ba šome ka maatla bophelong.
- Ke dithušathuto tša makgonthe tšeo di swanetšego go šomišwa le maemong a thuto ya semmušo, e lego a sekolong.

Go tlaleletša seo, Oli (2016) o re dinonwane ge di dirišwa bjalo ka ditšweletšwa phapošing e ba motheo wo mabotse wa go ruta bana polelo. Ge a hlaloša Hamral (2017) o re dinonwane ga di tuše barutwana ka setšo le tshegišo fela, di ba godiša menagano le go mabokgoni a thuto.

Meholakakaretšo ya dinonwane

Phala (1992) ka go *Matsetsetseke* le Makopo (2003) ka go *Moepathutse*, bobedi ba file mehuta, dipharologantšho le mehlala ya dinonwane. Ge a hlaloša Makopo (2003), o re dinonwane di kgona go ruta motho ka ga dika tša bophelo, ditlwaelo, ditumelo le dikgopolo tšeo e lego motheo wa selo seo. Yoedo le Mustofa (2022) ba re dinonwane di ruta batho go phedišana le tlhago le gore barutwana ba tsebe tikologo ya gabo bona. Go ya ka Mojapelo (2023), dikanegelo di bohlokwa ka ge e le matseno thutong ya bomolomo le go utollela barutwana tlotlontšu.

4. Mokgwanyakišišo le Peakanyonyakišišo

Nyakišišo ye e latetše mokgwanyakišišo wa boleng mola peakanyonyakišišo e bile ya mokgwatlhalošo (explanatory method). Setlwaedi sa Kgokagano ka Mohlobomong (*ethnography of communication*) sa go utollwa ke Hymes (1962), se bolela ka tsela yeo batho ba mohlobo o tee ba boledišanago ka gona mabakeng a go fapana, le gona ka ditsela tša go fapana tšeo go tšona go akaretšwago le tšhomišo ya dinonwane. Dinonwane di rewa malapeng ka leano la go ruta bana ka ga dika tša bophelo. Ka go realo go ba bohlokwa gore barutwana ge ba le dikolong ba tšwele pele go rutwa ka tšhomišo ya dilo tšeo ba di kwešišago gabotse, gore ba rutege gabonolo mola ka go le lengwe ba tla be ba swaragane le setšo sa bona. Nyakišišo e ithekgile godimo ga tlhalošo, tlhathollo le papetšo ya dintlha tšeo di kgobokeditšwego go aga diteng tša nyakišišo ye. Mokgwakgoboketšo wa tshedimošo wo o latetšwego e bile wa tshekatsheko ya methopongwalwa (*document analysis*).

Mokgwaruta wa Tšhomišo ya Setšweletšwa (*text-based approach*), ke mokgwa wo o hlohleletšwago go tšwa go SEPHOLEKE (Department of Basic Education, 2011) wo o tletšego ka katlego ge o dirišwa maemong a phapoši. Ke wona o hlohleletšago tšhomišo ya dinonwane phapošing go ruta mabokgoni a go ithuta a ngwagakgolo wa 21. Mokgwa wa go ruta le go ithuta ka go šomiša setšweletšwa o fa mahlahla ebile o hlohleletša botšekarolo go barutwana.

Go bohlokwa gore dinonwane di šomišwe bjalo ka ditšweletšwa tša kabothuto gore barutwana ba kgone go kwešiša thuto ka ge ba gotše ba di fahlogelwa. Seo se tla thuša gore thuto ya bona e lokologe, mola kwešišo ya bona e tla ba ya lebelwana. Sa bohlokwa le go feta ke gore ka tšhomišo ya setšweletšwa go akaretšwa le nonwane, mabokgoni ka moka a thuto ya polelo a kgona go akaretšwa ka gare ga thutwana ye tee (Maruma & Molotja, 2018).

5. Tlhalošo ya mabokgoni a ngwagakgolo wa 21

Kamano ya dinonwane le mabokgoni a ngwagakgolo wa 21

Karolong ye ya nyakišišo go hlalošwa le go hlathollwa ka ga bohlokwa bja dinonwane thutong ya Sepedi kgodišong ya mabokgoni a ngwagakgolo wa 21. Šedi e lebišitšwe go mehola ye šupa yeo e tšweletšwego nakong ya tshekatsheko ya tshedimošo. Go ahlaahlilwe dinonwane tše lesome tša go thekga kgodišo le maatlafatšo ya mabokgoni a go fapana a ngwagakgolo wa 21.

Tlhalošo ya mabokgoni a ngwagakgolo wa 21

Mabokgoni a ngwagakgolo wa 21 a arotšwe ka dikarolokgolo tše tharo go ya ka (Partnership for 21st Century Learning (2019), e lego:

- Mabokgoni a tša maphelo le mešomo – ke mabokgoni ao go ona batho ba swanetšego go fahlogela maemo a tša maphelo. Ba be le kwešišo le tsebo ka ga hlokomelo ya mmele le malwetši a go fapana. Go lebeletšwe gore batho ba kgone go itlhokomela le go itšhireletša go malwetši a go fetela, le go tšea sephetho ka maphelo a bona.
- Mabokgoni a go ithuta – ke mabokgoni ao a kgonago go farologantšha baithuti bao ba alogago dithutong ba ikemišeditše le go lokela lefase la mošomo, go bao ba sego ba itokiša gabotse. Bao ba lokilego ba bonwa ka go ba le mabokgoni a go rerišana le go tsenela dingangišano maamong a godimo a setšhaba, ba na le tšhomišana, boikgopolelo le boikarabelo, gammogo le boitlhamelo.
- Mabokgoni a dikgokagano – ke mabokgoni a go šoma ka didirišwa tša dikgokagano, media le tša thekenolotši.

Nyakišišo ye e lebagane le mabokgoni a ngwagakgolo wa 21 a go ithuta, e lego; poledišana, tšhomišana, boikgopolelo le boikarabelo, gammogo le boitlhamelo. Go tla tlaleletšwa ka mabokgoni a mangwe a mararo ao a utolotšwego nakong ya tshekaseko ya tshedimošo. Go tlo laetšwa ka tsela yeo dinonwane di ka thušago barutabana le barutwana go nolofatša thuto le phihlelelo ya mabokgoni a ngwagakgolo wa 21. Go kgethilwe dinonwane tše lesome tšeo di thekgilego tshekaseko le dikahlaahlo tša nyakišišo.

6. Tshekatsheko le kahlaahlo tša nyakišišo

Dinonwane di ruta mabokgoni a polelo

Mabokgoni a polelo a mabapi le go šomiša kgopolo le go tla ka dikakanyo tša maleba ka mokgwa wa go bolela goba go ngwala mabakeng a go fapana (Van der Elst, 2016). Morutwana ge a fihleletše mabokgoni a polelo go ba bonolo go yena gore a kgone go bala, go theeletša, go hlatholla, go bolela, go ngwala, go tsenela dingangišano le go fihlelela mohlwaela wa ditsela tša go fapana tša dikgokagano (Leming, 2019). Go šomiša dinonwane bjalo ka ditšweletšwa tša thuto ya polelo go hlohleletša barutwana gore ba be le lerato la go šomiša polelo ya maleba ya go hlweka le go nona ka dika tša polelo. Barutwana ba tla kgona go kwešiša seo ba rutwago ka ga sona (Maruma & Molotja, 2018). Dinonwane di ruta batho kwelobohloko, kgotlelelano gammogo le go

ba utollela ditaba tša mafase a mangwe. Go šomiša ditšweletšwa tše bjalo ka dinonwane go godiša mabokgoni a go hlatholla ao a godišago motho go mahlakorentši a polelo, le go fa motho monagano wo o bulegilego (Oli, 2016).

Sebopego sa kanego ya nonwane ka bosona se fa thuto ya mabokgoni a polelo. Nonwane e na le karolwana ya ‘boipiletšo goba kgoeletšo’ yeo Makopo (1993) a laetšago gore e fapana go ya ka dilete. Go ka thwe ‘nonwanenonwane!’, ‘kgalekgale bogologolong!’ goba ‘nkanonkano!’, gona fao moanegi o nyaka go goga šedi ya batho gore ba mo theeletše. Ge baamogedi ba mo file tsebe, moanegi o kgona fetišetša molaetša go bona. Ka lehlakoreng le lengwe go na le karolwana ya karabo ya ‘keleketla’ yeo e dirwago ke motheeletši kgafetšakgafetša go laetša gore o file moanegi tsebe. Moanegi ge a fihlile mafelelong a ka re ‘pho sa mosela’ seripa!, ‘seseuwe sa mosela’ nkwatana!’ goba ‘fedifedi!’, tšeo le tšona di fapanego go ya ka dilete. Karolo ye ya nonwane e ruta ngwana go hlwaya tsebe ge batho ba bolela gore a kgone go kwešiša seo se bolelwago le gona go ithuta go šielana le ba bangwe kabong ya polelo.

Ge a hlaloša mabokgoni a polelo Hugo (2016), o re go theeletša go mabapi le bokgoni bja go amogela tshedimošo go tšwa go seboledi, mola go bolela go le mabapi le go fetišetša molaetša go motho yo mongwe yo e bago motheeletši. Mantšu ke motheo wa polelo, ka go realo go hloka mantšu go ba boima gore morutwana goba moithuti a kgone go fihlelela thuto ya maemo a godimo (Seligmann, 2012). Bana ge ba rutwa dinonwane gae ba ya dikolong ba na le tlotlontšu yeo e thekgwago ke mabokgoni a go theeletša le go bolela ao ba a fihleletšego go tšwa go bagolo ba bona nakong ya go rea dinonwane. Ba ya sekolong ba tseba gore polelong mmoledi le motheeletši ba fana sebaka gore ba fihlelelwe ke molaetša wa sererwa. Ka go realo dinonwane di bohlokwa go ruta barutwana mabokgoni a polelo. Setsopolwana se se latelago se laetša sebopego sa tšweletšo ya nonwane go lebeletšwe nonwane ya ‘Mpho ya badimo: Makopo (1993).

Nonwane! (Boipiletšo goba kgoeletšo ya go tla ka moanegi).

Keleketla! (Karabo ya motheeletši go ralala le nonwane ka moka).

Kgalekgale go kile gwa ba le taba ya semaka.

Keleketla!

Mosadi o kile a belega ngwana a nnoši wa mošemane.

Keleketla!

.....

.....

Seseuwe sa mosela’ seripa! (Go bolela moanegi ge a fetša nonwane).

Dinonwane di aga mabokgoni a tšhomišano

Mabokgoni a tšhomišano ke mohuta wa mabokgoni wo o kgonago go laetša bokgoni bjo bo tseneletšego bja go šomišana le batho ka tlhompho le katlego. Ka mohuta wo wa mabokgoni, barutwana ba tla itlwaetša go beakanya dinepo tša bona ge ba šoma le ba bangwe, go abelana mešomo, go aba nako le didirišwa, go tšea diphetho ka dihlopha, go tsenela ditherišano le go ahlola dikgakgano dihlopheng, gammogo le go aga dihlopha (Pockrial et al, 2020).

Dinonwane di kgona go thuša batho gore ba kwešiše maemo a bophelo, ditumelo, melao le dikgopolo tša batho bao ba phelago le bona (Hamral, 2017).

Mohlala wa 1: Go nonwane ya ‘Naga e aparetšwe ke komelelo’ (Maledu, 2006), diphoofolo di ile tša kwana gore di tla epa sediba ka ge di be di hlasetšwe ke komelelo. Mmutla ka mahlale, go tšwafa le go hloka tšhomišano, wa bolela ge o na le leeto la lapa la go ya kgojana. Mmutla o be o na le leano la go iphihla thabeng gore diphoofolo di šome di fetše gomme wona o tle ka go nwa meetse. Leano la Mmutla le ile la lemogwa ka pela gomme diphoofolo tša kwana gore phoofolo yeo e sego ya epa e se ke ya nwa meetse a sediba seo. Mmutla o rile go bona gore diphoofolo di feditše go epa sediba, wa fologa thaba o thabile ebile o reta bašomi bao. Diphoofolo di be di o šeditše ka tlhokomelo ye kgolo gore o se ke wa ba wa leka go nwa meetse sedibeng seo.

Tabakgolo go nonwane ye ke gore sedikwa ga se na maatla, ke ka fao diphoofolo ka kwano ya tšona di kgonnago go epa sediba gomme tša ba le meetse go fediša lenyora. Nonwane ye e bolela ka bohlokwa bja go kwana le go šomišana mmogo le batho ba bangwe, e le taetšo ya gore letšema ka nako ye ntši le tswala katlego.

Mohlala wa 2: Mmala wa phiri: Makopo (1993). Diphoofolo ka moka di be di swana ka mmala. Ka letšatši le lengwe kgoši tau a bitša kgothakgothe gore diphoofolo di tlo tšea matlalo a mebala ya go fapana ka mošate. Diphoofolo tšeo di bego di hlomphe kgoši di ile tša tsogela mošate e sa le mesong gomme gwa ba leemaema ge di be di abelwa matlalo a mabotse a go fapana. Ka ge di be di tletše kudu ka mošate, gwa ba le letlalo leo le ilego la wa la gatakwa ke diphoofolo. Phiri ka gore e be e sa šomišane le batho ebile e sa hlomphe kgoši, ya tsoga mosegare ya ya mošate morago ga diphoofolo ka moka. E rile ge e fihla ya hwetša kgoši e swabišitšwe ke maitshwaro a yona a go se hlomphe pitšo. Ka ge kgoši tau a be a befetšwe ebile a tenegile, a se nyakele phiri letlalo le leswa, gomme a mo fa letlalo leo le bego le gatakilwe ke diphoofolo tše dingwe ge di be di baka matlalo. Letlalo leo le be le šilafetše ebile le nka. Ke ka fao le ga bjale phiri e nago le letlalo la mebala ya go hlakahlakana la go nka.

Go tšwa go mehlala ye e filwego ya dinonwane, barutwana ba tla ithuta gore ge ba šoma mmogo le ba bangwe ba ka kgona go fihlelela dilo tše dibotse. Ka go realo, phihlelelo ya mabokgoni a bošomišanemmo e tla ba aga gore e be batho bao ba tšwelelago

bophelong. Ka go ba le kamano le ba bangwe ba tla ithuta le gona go fihlelela tše dintši go ya ka dinyakwa tša mabokgoni a ngwagakgolo wa 21.

Dinonwane di hlohleletša mabokgoni a boikgopolelo le boikahlolelo

Mabokgoni a boikgopolelo le boikahlolelo a fa barutwana bokgoni bja go sekaseka le go lekola bohlatse go maemo a go fapana ao a ka hlohleletšwago ke dingangišano, ditumelo, le mabaka a mangwe a go se tlwaelege, ka tsela ya moswananoši le bokgoni bjo bo tseneletšego. Morutwana ge a na le mabokgoni a o tla kgona go sekaseka bohlatse le tshedimošo, go lemoga ditlhlohlo, go botšiša dipotšišo mo go nyakegago, go ba le kgetho ya maleba, go tsenela dingangišano le go kwešiša mararankodi a bophelo (Leming, 2019).

Mohlala wa 1: Go nonwane ya ‘Matheetšabohle o swenyegile’ Makopo (1993), re kwa ka ga mokgalabje le morwa bao ba bego ba hloka boitshepho bophelong, fao ba ilego ba re ge ba sepela ba etetša lekaba la bona ba tšama ba eletšwa ka tsela yeo ba swanetšego go le šomiša ka gona. Ba bangwe batho ba be ba re go namele motho o tee godimo ga lona, ka go le lengwe gwa thwe ngwana a ka se namele mokgalabje a sepela ka dinao. Mola mokgalabje a nametše ba bangwe ba re ba namele ka bobedi bja bona ka gore lekaba ga le lape, mola ba nametše ba a solwa ka la gore ba sehlogo ka ge ba imela lekaba.

Molaetša wa nonwane ye ke go hlohleletša batho go ba le boitshepo gore ba kgone go ikgopolela le go ikarabela mabakeng ka moka a bophelo bja bona. Batho le ge ba ka fiwa dikeletšo ke batho ba bangwe, efela sa bohlokwa ke go kgona go itšeela diphetho le go ba batho ba go hlomphega bophelong go ya ka dinyakwa tša mabokgoni a ngwagakgolo wa 21.

Mohlala wa 2. Nonwane ya ‘Bohlale bja tšhwene’ Makopo (1993), e re botša ka bohlale bja tšhwene ge e rile go kwa kwena e re e nyaka go ja sebetse sa yona mola di le garegare ga bodiba, wa botša kwena gore o tlogetše sebetse mohlareng wo di bego di dutše go wona. Kwena e ile ya gapeletšega go bušetša tšhwene ka ntle ga noka gore e ye go tšea sebetse, ya ba e le ge tšhwene e phologile.

Mohuta wo wa nonwane o hlohleletša batho gore ba kgone go šomiša mabjoko ka lebelwana, kudu ge ba itemogela mathata gore ba kgone go ikahlolela le go itherele mathata ka bonako.

Dinonwane di hlohleletša mabokgoni a bohlami

Mabokgoni a bohlami ke mabokgoni ao a bonwago ge motho a laetša manka ao a tseneletšego a go kgona go hlola dikgopolo tše difsa tša go tliša diphetogo bophelong. Barutwana gore ba be le mabokgoni a bohlami, go lebeletšwe gore ba kgone go ba le

kgetho bophelong, go tla ka ditharollo tša mathata, go naganišiša ka ga maemo a bophelo, go tla ka tsebo yeo e sa tlwaelegago, go amogela diphetogo tšeo di tlogo le mabaka, go kgona go nyalantšha dilo tše di fetilego le tše difsa, le go tseba go aga go tloga go mathata ao ba itemogelago ona (Pockrial, 2020).

Mohlala wa 1: Nonwane ya ‘Motho wa borekhu: Maledu (2006). Yona e bolela ka diphoofolo tšeo di rilego go epa sediba tša lemoga gore go na le lehodu la meetse. Diphoofolo di ile tša šielana go hlokomela sediba eupša di sa tšwelele ka ge lehodu le be le di fekeetša ka dilwana tšeo di di ratago kudu bjalo ka dijo, le tše dingwe. Phukubje ka monagano wa lephefo ya eletša diphoofolo gore go bopše motho ka borekhu. Ke nnete motho a bopša a bewa kgauswi ga sediba. Mmutla wa etela sediba go yo utswa meetse, ge o fihla wa makatšwa ke go bona motho a eme sedibeng, wa leka go lwa le motho. Ge o le gare o betha motho wa mamarela ka maoto le matsogo, gomme diphoofolo tša o humana o gakanegile fao mothong wa borekhu, tša rera go o bolaya.

Mohlala wa 2: Nonwane ya ‘Khudu le setontolo’ Maledu (2006) e bolela ka bohlae bjo khudu e ilego ya bo laetša ge diphoofolo di be di šitwa go swara leina la mohlaretsoko woo leina la wona le bego le humanwa go mokgalabje yo a bego a dula moše wa noka. Ka go bona bothata bjoo, khudu ya tla ka leano la go hlama le go lokela setontolo ka gare ga legapi la yona. E ile ya tshela noka go yo botšiša ka ga leina la mohlare wola o paletšego diphoofolo ka bontši. Mokgalabje o rile ge a bolela leina la mohlare wo o bego o botšišwa, khudu a gatiša leina leo ka setontolo gomme ge a boetše morago a raloka setontolo sela go botša diphoofolo ka ga leina la mohlare woo. Khudu e ile ya ba mofenyi le mohlomphegi go diphoofolo ka moka ka ge e ile ya šomiša bohlae bja yona bja bohلامي go rarolla bothata bjo bo bego bo aparetše lešoka. Nonwane ye e laetša ka tsela yeo batho ba swanetšego go ba le bohلامي ka gona gore ba kgone go rarolla mathata ao ba kopanago le ona bophelong. Bohlae bja khudu bo tla hlohletša barutwana go bona bohlokwa bja bohلامي le ka tsela yeo bo nolofatšago le go bea motho maamong a makaone a bophelo ge a bapetšwa le ba bangwe.

Dinonwane di fa dikarabo ka ga dimaka tša bophelo

Go na le dipotšišo tšeo batho ba felago ba ipotšiša tšona ka ga dilo goba ditiragalo tšeo di bago gona bophelong. Ka nako ye ntši batho ba šitwa go hwetša dikarabo tša tšona ka ge di gakantšha batho ka bontši. Dinonwane tše dingwe di na le tsela ya go thuša batho ka go tla ka tshedimošo yeo e fetšago e gapeletša batho go dumela tšeo di bolelwago ka ge e le tšona dinonwane fela tša go ba mothopo wa tshedimošo ka lehlakoreng leo (Department of Basic Education, 2011). Mohuta wa dinonwane tšeo di humanwago go maemo a ke dinonwanekakanyotlhalošo. Mohlala wa dinonwane tše ke tšeo di fago dikarabo mabapi le diemo tše di fapanego bophelong, bjalo ka gore lehu le

hlotšwe ke eng, legodimo le lefase di tlile bjang, mmala wa phiri, go hloka mosela ga pela, le tše dingwe.

Mohlala wa karolwana ye o tšwa go nonwane ya ‘Ngwanammaleobu’ Masola (1988), fao badimo ba ilego ba bitša leobu le kgetwane go ya bathong ka melaetša ya go fapana ka ge le bona ba be ba gakanegile. Taba e bile gore yo a fihlago pele go tla šoma molaetša wa gagwe. Leobu la rwala molaetša wa go re batho ga ba sa hlokofala mola wa kgetwane molaetša e bile wa go re batho ba tla hlokofala. Leobu la tšama le eja dikhunkhwane mo tseleng, mola kgetwane e kitimile ka lebelo ka molaetša wa go se kgahle batho, gomme gwa šoma wona molao woo wa kgetwane. Ke ka fao le lehono batho ba tlogago lefaseng ka go hlokofala, mola leobu lona le filwe kotlo ya gore le tla sepela ka go nanya bophelo ka moka ka gore le sa romege. Ka nonwane ye, barutwana ba tla kgona go ba le dikarabo go tšwa mahlakoreng a mabedi. La mathomo ke la gore go tlile bjang gore lehu le be gona; la bobedi ke la mabapi le go nanya ga leobu.

Mehuta ye ya dinonwane ge e šomišwa phapošing bjalo ka ditšweletšwa e hlohleletša barutwana gore ba be le boikgopolelo go dilo tšeo ba ratago go hwetša dikarabo ka ga tšona.

Dinonwane di hlohleletša maitshwaro a mabotse

Dinonwane ke ditheo tša go lekola botse goba bobbe setšhabeng. Ke melao ya setšo yeo batho ba setšhaba se se itšego ba phelago ka tlase ga yona go tloga bonnyaneng go fihla botšofading. Di romela melaetša le go fetišetša tsebo go tloga molokong wo mongwe go ya go wo mongwe (Hamral, 2017). Dinonwane di godiša semelo ka go bopa maitshwaro a motho. Di na le maatla a go fetola kgopolo le mahlakore a mangwe a bophelo bja motho, gammogo le a setšhaba ka kakaretšo (Priwan, 2010). Dinonwane di tletše ka moya wa thuto, kudu go lebeletšwe kgodišo ya bana ba bannyane. Ga go na nonwane yeo go yona go se nago seka sa thuto, Go na le dinonwane tšeo di bjalo moya wo mobotse wa maitshwaro bathong. Tšona di gatelela taba ya maikutlo le dikotlo tša go se obamele melao. Di kgona go laetša gore maitshwaro a mabotse a na le dipoelo tše dibotse mola a makgwakgwa a fiwa kotlo. Paul (1992) o hlaloša gore dinonwane ge di anegwa di bontšha gore mediro ye mebotse e a putsa mola ye mebe e lefa ka kotlo. Di kgona go sola maitshwaro a go se tshephagale, bojato le bobodu.

Mohlala wa 1: ‘Mohlare wa Mokadiathola’ : Makopo (1993). Mokgalabje Mokadiathola o be a beile molao wa lapa la gagwe gore go se ke gwa lewa dienywa tša mohlaretsoko wo o bego o metše mo pele ga sefero sa motse wa gagwe. Basadi ba gagwe ba rile go lemoga gore ga a gona mo motseng ba utswa dienywa tšeo ka ge di be di dumiša kudu gomme ba hlokofala le bana ka moka. Mogogonope o ile wa latelela Mokadiathola moo a bego a le gona go yo mmegela ka bothata bja lapa la gagwe. Mokadiathola o ile a kitimela gae, ge a fihla a kga thupana ya mohlare woo a e sehla a

ba betha ka yona gomme ba phafoga ba boela bophelong. Nonwane ye e ruta barutwana gore ba hlomphe melao ge e beilwe, e ka ba ya batswadi, ya sekolo, ya setšhaba goba ya mošomong mohla ba gotše ka gore ba ka itemogela mathata ka lebaka la go se obamele melao. Dinyakwa tša mabokgoni a ngwagakgolo wa 21 ke gore batho ba phele ka tlase ga molao gore naga e be le tšwelopele.

Mohlala wa 2: Nonwane ya Mašilo le Mašilwane: Masola (1988), e re laetša ka ga bana ba motho bao ba tšwelego lesolo la go yo nyaka dijo ka ge ba be ba aparetšwe ke tšhego. Mašilo a re go lemoga gore ngwanabo Mašilwane o boile le mohlape wa dikgomo mola yena a kadietša diatla, a tlelwa ke lehufa gomme a bolaya Mašilwane a mo lahlela ka sedibeng. Mpšanyana ya Mašilwane ya yo begela tatago bona gae. Tatago bona o ile a kwa pelo bohloko, a rapa banna gore ba bolaye Mašilo go lefeletša lehu la Mašilwane.

Ka nonwane ye go kgalwa lehufa le bopelompe bjo bo bago gona bathong ge ba lemoga gore ba bangwe ba na le diphihlelelo tše dibotse. Nonwane ye e bontšha barutwana ka ga kotsi ya go ba le lehufa le maitshwaro a go se amogelege setšhabeng. Ba rutwa gape gore ba itswalanye le batho bao ba tšwelelago bophelong ka moya wo mobotse gore ba kgone go ithuta tše dintši go tšwa go bona.

Dinonwane di ruta ka ga tikologo le tswalano ya dilo

Tikologo ke seka sa bohlokwa sa bophelo. Batho ba swanetše go ikamanya le tikologo ya bona gore ba ithute tše dintši go tšwa go yona, ke ka fao go lego bohlokwa gore thuto ya bana e nyalelane le lefelo la bona gore kwešišo ya bona e matlafale ge ba le phapošing. Barutwana ge ba le phapošing ba swanetše go fiwa ditšweletšwa tšeo di boletlago le bona le maitemogelo a bona a bophelo, go etša dinonwane. Ka go realo kwešišo ya bona e tla ba ya lebelwana ka ge ba tla be ba sa makatšwe ke selo go ditšweletšwa tšeo ba di fiwago nakong ya kabothuto (Maruma & Molotja, 2018). Dinonwane ga di lebelele thuto ya polelo fela, eupša di tshelala le go dikarolo tše dingwe tša thuto. Hamral (2017), o re dinonwane di na le thuto ya botaki le ya mahlale, ka go realo di na le motheo wa thutomahlale ebile di kgona le go tshelala go mafapha a mangwe a thuto.

Go nonwane ya ‘Kolobe e gana go tsena sethopeng’ Ratau (1991), go kwagala mosadi a ile a re a swiela lapa a topa šeleng, gomme a reka kolobe. Kolobe ya gana go tsena ka sethopeng, a botša mpša gore e lome kolobe gore e kgone go tsena ka sethopeng, le yona ya gana. A bitša patla gore e bethe mpša, le yona ya gana. A bitša mollo gore o fiše patla, le wona wa gana. A bitša meetse gore a time mollo, le wona a gana gomme a laela kgomo go nwa meetse ale, le yona ya gana. Go ile gwa bitšwa letswa gore le kgame kgomo, ge letswa le gana gwa bitšwa legotlo leo le lona le rilego go gana gwa nyakwa katse gore e hloriše legotlo, gomme katse ya kgopela go fiwa maswi.

Dilo ka moka tšeo di lego nonwaneng ye di na le ka tsela yeo di tswalanago ka gona mo bophelong, go etša ge go tsebega gore meetse a tima mollo goba katse le legotlo ke manaba. Ka go realo, barutwana kante le go ithuta tatelano ya ditaba, ba fihlelela gape le thuto ka ga tikologo le tswalano ya dilo tšeo ba di tsebago. Ka mehla ge motho a nagana ka katse, monaganong wa gagwe go kgabola maswi goba legotlo. Gwa ba bjalo le go mollo le patla ka ge patla e tsebega ka go swa gabonolo ge e le mollong. Mohuta wo wa nonwane o ruta bana gore ditaba di abja ka tatelano ya maleba le gona ka nyalelano ya dikgopolo.

7. Dikutollo

- Dinonwane ke ditšweletšwa tša maleba go ka dirišwa thutong ya mabokgoni a ngwagakgolo wa 21.
- Bontši bja dinonwane bo kgona go akaretša mabokgoni a go feta a matee.
- Dinonwane di itaeditše go kgatha tema kgodišong ya maitshwaro a go amogelega setšhabeng.

8. Dikakanyo

- Dipukukgakollo tša barutwana di swanetše go tšweletša dinonwane bjalo ka ditšweletšwa tša go thekga thuto le kwešišo ya barutwana ka ge ba kgona go ikamanya le diteng tša dinonwane go phala dikanegelo tša mafase a mangwe le ditšo tša batho ba maleme a šele.
- Batswadi le bagolo ka malapeng ba swanetše go kgonthišiša gore barutwana ba anegelwa dinonwane nakong ye ntši ge ba le gae gore ba be le motheo wa polelo wo o tlogo go ba lokišetša go ba baithuti ba bakaone le badudi ba naga ba go ba le mabokgoni a maemo a godimo a polelo go ya ka dinyakwa tša ngwagakgolo wa 21.
- Bahlami ba lenaneothuto ba swanetše go kgonthišiša gore dinonwane di akaretšwa go mefato ka go fapana ga yona.
- Mohutangwalo wa dinonwane o swanetše go phatlalatšwa le dikolo, o rutwe le go elwa bjalo ka mehutangwalo ye mengwe.

9. Mafetšo

Dinonwane bjalo ka mohuta wa dikanegelotšhaba, di bile gona bophelong bja motho ka bokgale bja tekanyo ya go ba gona ga motho lefaseng. Dinonwane le ge di šomišwa mabakeng a mantši go tloša bodutu, efela di na le thuto yeo e tseneletšego go godiša

bophelo bja batho bao ba di hloletšwego. Nyakišišong ye, dinonwane di arotšwe ka mafapa a šupa go ya ka mehola ya tšona thutong ya Sepedi go elana le mabokgoni a ngwagakgolo wa 21. Go utollotšwe mehola ye šupa ya dinonwane go godiša mabokgoni a go ithuta a ngwagakgolo wa 21, e lego; go ruta mabokgoni a polelo, go aga mabokgoni a bošomimmogo, go hlohleletša mabokgoni a boikgopolelo le boikahlolelo, go hlohleletša mabokgoni a bohلامي, go hlohleletša maitshwaro a mabotse, le go ruta ka ga tikologo le tswalano ya dilo.

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