

Tiriso ya mefutafuta ya mathhale go tswelisa barutabana ba dipuo tsa Bantsho le bokgoni ba boitshimololeli le boithamedu

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TSHOSOBANYO

Barutwana ba ba nang le boithamedu ba tlhoka barutabana ba ba nang le boithamedu. Fa barutabana, ba ba rutang kwa ditheong tse dikgolwane tsa katiso ya barutabana kgotsa kwa dikolong, ba sa kgone go tsaya diteng dingwe le dingwe tse ba di rutang mme ba di dira gore e nne tsa boithamedu, go bontsha fa re lebane le mathata a magolo. Bontsi jwa mekgwa le ditogamaano tsa go ruta, di tlhagisiwa mo barutabaneng ba Dipuo tsa Bantsho ka Seesimane pele. Le fa go ntse jalo, morutabana yo o nang le boithamedu, a ka nna a itlhamela ditogamaano tsa gagwe go dira gore mokgwa mongwe le mongwe wa go ruta o atlege fa a ruta Dipuo tsa Bantsho. Seno se ka dira gape gore go nne le mekgwa e mešwa ya tshimologo kgotsa ditogamaano fa go rutiwa Dipuo tsa Bantsho.

Mo Aforika Borwa, bangwe ba ikantse “dithuto tse di kwaletsweng ruri”, e leng thuto e e kwadilweng ke mongwe yo o sa itseng gore phaposiborutelo ya gago etlhamagile ka mokgwa mang. Seno ga se kgoreletse fela dikakanyo tsa morutabana le bokgoni ba boithamedu, gape go senya boitshimololeli le boithamedu jwa

barutwana/baithuti. Poko e rutiwa fela ka go botsa dipotso jaaka ‘Neela diteng tsa leboko le ka mafoko a gago.’ ‘Neela dikao tsa diponagalo tsa poko go tswa mo lebokong le,’ le ‘Leboko le, le tsosa maikutlo afe mo go wena?’ Maikaelelo a letlhatlhelelo le ke go senola ntlha ya gore Dipuo tsa Bantsho di ka nna le boithamedu fela jaaka dipuo tse dingwe. Go feta foo, maikaelelo a mangwe ke go dirisa mathhale a mantshi fa go rutiwa poko go bontsha mefuta ya dipotso tse di ka botswang tse di tsamaelanang le mokgwa o wa go ruta, ka mafoko a mangwe, ka nako e le nngwe go rutiwa dipotso tsa go farologanya magato a bothhale a a farologaneng (Bloom’s taxonomy).

Athikele e, e dirisitse bogolo Mmeo wa Khwalitatifi. Mo kokoanyong ya dinewane, go tlhophilwe leboko la Molagodimo ka M. Seboni go tlhagolela mokgwa o tsela. Dipatlisiso tse, di ikaegile ka tiori ya dikwalwa, e leng Bolepatsibogo, e e thusang go kgatlhegela lorato lwa dikwalwa le le anameng. Leboko le, le tlaa rutiwa ka tebo e ntšhwa. Mathhale a mantshi a ka dirisiwa go ruta karolo nngwe le nngwe ya go ruta Dipuo tsa Bantsho, go akaretsa le go ruta

maele tota. Tiriso ya mokgwa o fa go rutwa Dipuo tsa Bantsho, go tlaa thusa go rekegela mefuta e e farologaneng ya barutwana/baithuti mo phaposiborutelong, ka mafoko a mangwe, ba ba leng bonya, magareng le ba ba ditlhaloganyo tse di majato/ba ba tlhaloganyetsang ka pele. Dipotso tse di bonolo, tse di mo magareng le tse di marara di a dirisiwa, ka jalo ga go akaretswe fela

mekgwa e e farologaneng ya go ithuta, fela go akarediwa le boitshimololeledi le boitlhamedi jwa barutwana/baithuti fa go rutiwa Dipuo tsa Bantsho.

Mareo a konokono: bolepatsibogo; boitshimololeledi; boitlhamedi; poko; mefutafuata ya matlhale; maemo a botlhale

Using multiple intelligences to develop teachers of African languages and students' initiative and creativity skills

ABSTRACT

Creative learners need creative teachers. If teachers, whether teaching in higher teacher training institutions or schools, are unable to take any content and convert it into creativity, then we have a big problem before us. While teaching methods are mostly introduced to African language teachers in English, creative teachers can develop their own strategies to make these methods work. This can lead to new methods. In South Africa, some teachers use "scripted lessons," written by outsiders unfamiliar with the class dynamics. This approach stifles both teacher and student creativity. Poetry teaching, for example, is often relegated to basic questions like 'Give the content of the poem in your own words.', 'Give examples of poetic techniques from the poem.' and 'Which emotions does the poem evoke in you?'

This paper demonstrates that African languages can be as creative as any other language. It explores the use of multiple intelligences in teaching poetry, to illustrate differentiation in cognitive levels of questioning (Bloom's taxonomy). The mainly qualitative study uses the poem "Molagodimo" (Rainbow) by M. Seboni, applying reader-response theory for broader literary appreciation. The poem is presented through a new lens. The multiple intelligences approach can be applied to any aspect of teaching African languages, even in the teaching of idioms. Employing this method will help accommodate all different types of learners/students in the classroom. Lower, intermediate and higher order questions are used, thereby not only supporting different learning styles, but also fostering learners'/students' initiative and creativity.

Keywords: reader-response-theory; initiative; creativity; poetry; multiple intelligences; cognitive level

CITATION

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1. Matseno

Naga nngwe le nngwe e na le maemo a a rileng a a laolang kharikhulamo ya yona. Aforika Borwa e fetotse kharikhulamo makgetlho a le mmalwa. Seno se ka tlhola bothata jwa gore barutabana ba ruta jang. Bogolosegolo fa ba sa tlogonye gore ba tshwanetse go ruta jang. Ramagoshi (2015) o bitsa diphetogo tse di nnileng teng mo kharikhulamong ya Thuto ya Aforika Borwa, Dipaka tse Nne tsa Thuto mo Aforika Borwa. Tsona ke:

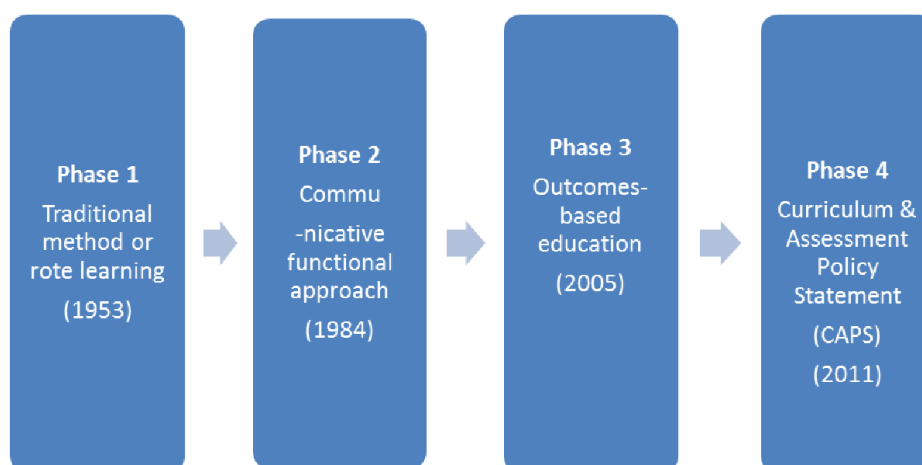


Figure 1: The four phases of education in South Africa (Ramagoshi 2015)

Kgato ya 1: 1953: Mokgwa wa Bogologolo (Traditional method): O ikaegile ka Morutabana.

Maikaelelo a mokgwa o ke go neelana le go fetisa kitso fela. Morutabana ke ena a buang ka dinako tsotlhe ka a dirisa mokgwa wa go bolelela barutwana diteng tsa thuto a sa ba neele tšhono ya go akanya le go araba. Barutwana ba reetsa fela mme ba boeletse sengwe le sengwe se se buiwang ke morutabana. Morago ba ithuta dintlha (dithanolo) ka tlhogo, ba di boeletse jaaka dipapagae, ba di ikatisetsa. Maemo a go ithuta a kwa tlase thata ka gore barutwana ga ba neelwe tšhono ya go akanya le go itshomololela. Go totiwa fela diteng tsa thuto. Dipelo tsa go ithuta ke tsa botlhale fela, (Richards le Rogers, 1991). Mokgwa o wa bogologolo wa go ruta, o dira gore fa baithuti ba simolola go dira, ba rutiwe sengwe le sengwe go simolola kwa tshimologong. Seno se senya nako ya dipelo kwa tirong nngwe le nngwe ya serutwa. Mokgwa o wa go ruta o busetsa tswelopele kwa morago mo setšhabeng (Beckett, F. (2007).

Kgato ya 2: 1985: Mokgwa wa Tirisego/Mokgwa wa Tlhaeletsano (Functional approach/Communicative approach).

Pele ga ngwaga wa 1984, mekgwa e mentsi ya go ruta e ne e rotloetsa go ithuta ka tlhogo fela motho a sa ipuisetse kgotsa go ikakanyetsa. Ka ntlha ya se, go ne go sena pharologano magareng ga mokgwa wa go ruta Puogae le Puotlaleletso ya Ntlha. (Askes, 1991) Bontsi jwa barutabana ba ne ba sa rekegele kitso e ngwana a tlang ka yona go tswa kwa lapeng go e dirisa mo phaposiborutelong. Barutabana bangwe ba ne ba akanya gore ngwana o tshwanetse go rutiwa go tswa kwa tshimologong kwa ntle ga go ba botsa dipotso pele go tlhotlhomisa kitso e barutwana ba tlang ka yona mo phaposiborutelong (Spolsky, 1991). Sekao se se maleba se bonwa mo thutong ya matlhaodi, mo morutabana a laelang barutwana go boeletsa mefuta ya mebala jaaka 'khibidu', 'serolwana' le 'tshweu', jalojalo. Seno ga se tlhokege ka gonne barutwana ba tswa kwa malapeng a bona ba itse mebala e, go tswa mo diaparong le ditshamekising tsa bona. Ka jalo, barutabana ba ka bo ba supeditse barutwana mebala e e farologaneng mme ba ba botse dipotso gore ke mebala e e ntseng jang. Dipotso tse di tlhotlheletsa go bona gore barutwana ba na le kitso e e kanakang, di tshwanetse go bodiwa go rotloetsa barutwana go akanya.

Mokgwa o, o tshwana le o o rotloetswang gajaana mo kharikhulamong ya leng Pegelo ya Kharikhulamo ya Pholisi ya Tlathobho (CAPS) ya Aforika Borwa, o o bidiwang Mokgwa wa Tlhaeletsano (Communicative Approach).

Sekao: Go na le gore morutabana a kope barutwana go boeletsa mefuta ya mebala, morutabana a ka tla ka setshwanatsho jaaka se se latelang:



Morago morutabana a ka botsa barutwana dipotso tse di latelang ka gonne barutwana ba setse ba itse maungo a a farologaneng, mebala le popego ya ona. Dipotso di ka bodiwa jaana:

- Morutabana: Lebang setshwantsho se se fa godimo mme lo mpolele gore lo bona eng? (Fa baithuti ba se na go araba gore ke maungo, morutabana o tswellets ka dipotso).

- Morutabana: Maungo a, a farologana jang?

Dikarabo tse di solofelwang e ka nna tse di latelang:

1. Maungo a, a farologana ka mebala (a mangwe a mahibidu fa a mangwe a le serolwana). = Letlhaodi la mmala.
2. Maungo a, a farologana ka popego (mangwe a kgolokwe fa a mangwe a le maleele). = Letlhaodi la popego.
3. Maungo a, gape a farologana ka palo (Dipanana di tharo fa diapole di le pedi jj.). = Letlhaodi la palo.

Kwa bokhutlong, barutwana ke bona ba ikakanyeditseng ba bo ba neela dikarabo tse di maleba kwa ntle ga go neelwa dikarabo ke morutabana. Barutwana ga ba kitla ba lebala matlhaodi le mefuta ya ona.

Puo e ikaegile ka se se diragalang mo loagong. Ka jalo, se se rutiwang kgotsa se go tlhaeletsanwang ka sona, se tshwanetse sa tlhalogannngwa ka se setse se itsewe. Go tsepamisiwa mogopolo mo tirisong ya puo le dintlha tsa popegopuo. Le fa go ntse jalo, popegopuo e tshwanetse go rutiwa go tlhokometswe boemo le bokaelo jo bo rileng (Kilfoil le van der Walt, 1993:50). Diteng di tshwanetse di bontshiwe e le tsa mannete ka go dirisa ditshwantsho, dithalo, didaekeramo le dikemedi tse dingwe. Morutwana ke moithuti-ka-wena go na le gore e nne moamogedi wa tshedimosetso ena a upaletse fela (Richards le Rogers, 1991:31).

Kgato ya 3: Thuto e e Ikaegileng ka Dipoelothuto (Outcomes Based Education)

Go ithuta go tshwanetse ga itshupa ka dipoelo go na le go ikaega ka diteng. Gape go ithuta ka tlhogo go ne go tshwanetse go atamela go ithuta ka nosi ka gonne seo se tlaa tokafatsa bokgoni le kitso go kgontsha barutwana le baagi go gola ka go fetola dilo le go tlhagisa ditikologo tse di farologaneng. Go ne gape go lebeleletswe gore Thuto e e Ikaegileng ka Dipoelothuto (OBE) e tlaa tlamela barutwana botlhe ka boleng jo bo tlaa tswelang barutwana mosola fa ba digela dithuto tsa bona tsa sekolo kgotsa ba feditse ikatsetso ya bona.

Mathata a ne a tlhagelela fa Thuto e e Ikaegileng ka Dipoelothuto (OBE) e tsenngwa tirisong ka ngwaga wa 2005. Barutabana ba le bantsi ba ne ba bona Thuto e e Ikaegileng ka Dipoelothuto (OBE) e le kharikhulamo e ntšhwa gotlhelele, e bile e sa amane ka gope le kitso le maitemogelo a bona. Barutabana ba ne ba ruta dipoelothuto fela ba sa rute bana diteng tsa thuto ka botlalo. Ka jalo barutabana ba ne ba tlhokomologa diteng tse ba neng ba di ruta e bile ba di itse. Thuto e e Ikaegileng ka Dipoelothuto (OBE) e ne gape e ikaegile ka tswelolepele le kgatelepele (progression) fa go rutiwa. Sekao,

morutabana o ne a ka ruta Matlhaodi go simolola kwa Mophatong wa R go fitlha kwa Mophatong wa 12. Le fa go ntse jalo, pharologano e ne e tshwanetse go bonagala ka go gola ga kitso mo mephatong e e farologaneng (Olivier, C. 1998).

Kgato ya 4: Pegelo ya Kharikhulamo le Pholisi ya Tlhatlhobo (CAPS)Ka ntlha ya mathata a mantsi a barutabana ba neng ba rakana le ona ka go se kgone go ranola le go tlhaloganya kharikhulamo ya Thuto e e Ikaegileng ka Dipoelothuto (OBE) ka thelelo, Lefapha la Thuto le ne la dira tokafatso ya Thuto e e Ikaegileng ka Dipoelothuto (OBE) mme ya bidiwa Pegelo ya Kharikhulamo ya Bosetšhaba (NCS). Tsenyotirisong ya Pegelo ya Kharikhulamo ya Bosetšhaba (NCS) ga e a ke ya atlega. Nngwe ya mabaka a gore Pegelo ya Kharikhulamo ya Bosetšhaba (NCS) e se ke ya atlega e ne e le ketsaetsego e barutabana ba neng ba na le yona ka “maikaelelo” le “dipoelothuto” tsa yona. Mareo a, a kaya selo se le sengwe mme barutabana ba ne ba feletsa ba ruta dipoelothuto fela ba sa ruta diteng tsa thuto. Ba ne ba latlha kitso e ba neng ba na le yona ka thutapuo le ditlhangwa. Ka jalo go ne ga nna le poeletso e nngwe gape ka Tona ya Thuto ya Motheo, mme ya bidiwa Kharikhulamo ya Poeletso ya Pegelo ya Bosetšhaba (RNCS). (Department of Basic Education, 2011:8). Sebate (2011:30) o ne a bontsha fa barutabana ba ne ba tlaletswe ka ntlha ya go se tlhaloganye kharikhulamo e, le ditokomane tse dintsi tse ba neng ba tshwanetse go di buisa pele ba ka ruta le tiro e ntsi ya tsamaiso. Ka ntlha ya mathata a mantsi a go tsenya tirisong Kharikhulamo ya Poeletso ya Pegelo ya Bosetšhaba (RNCS), Tona ya Lefapha la Thuto ya Motheo, o ne a tla gape ka kharikhulamo e ntšhwa e e boeleditsweng e leng Pegelo ya Kharikhulamo ya Pholisi ya Tlhatlhobo (CAPS). Sebate (2011:30) o tlhalosa Pegelo ya Kharikhulamo ya Pholisi ya Tlhatlhobo (CAPS) ka go re ke:

A comprehensive and concise policy document that provides details regarding what teachers need to teach and assess on a grade-by-grade and subject-by-subject basis.

Maikaelelo ka Pegelo ya Kharikhulamo ya Pholisi ya Tlhatlhobo (CAPS) ke go tlamela barutwana ka go tshegetsa botlhale le bokgoni jwa bona, go ba tlamela ka kitso, bokgoni le boleng gore ba ikgotsofatse le go nna le seabe mo loagong lwa bona (Department of Basic Education, 2011:9).

2. Go se tlhalogangwe ga Ditiori

Ka lesego, ke ne ka nna mongwe wa phanele e e neng e dira ditlhotlhomiso malebana le mathata a bagokgo ba dikolo ba neng ba lebane le ona ka baithuti ba ba ithutelang borutabana, ba ba neng ba romelwa kwa dikolong tsa bona go ya go dira tsa ikatisetso ya go ruta (WIL/Teaching Practical). Bagokgo ba ne ba akgolela baithuti ba go amogela

maduo a a kwa godimo, a dinaledi mo dithutong tsa ditiori tsa go ruta jaaka tsa boVygotsky; Piaget, Bruner le ba bangwe. Fela se se neng se ba gakgamatsa ke go palelwa ga baithuti go diragatsa ditiori tse fa ba ruta mo diphaposiborutelong. Go ntse fela jalo le ka go dirisa Matlhale a a Farologaneng (Multiple Intelligences) go ruta mo dithutong tse di farologaneng. Baithuti ba kgona go bona maduo a a nametshang pelo ka mokgwa o wa go ruta fa ba kwala ditlathobho, fela ba palelwa ke go akanyetsa ditsela tse di farologaneng tsa go dirisa mokgwa o mo dipuong tsa bona fa ba ruta. Se se neng se sa itumedise gotlhelele, ke go bona baithuti ba, ba boela kwa mokgweng wa bogologolo wa go ruta – wa go dira poeletso le go ithuta ka tlhogo fela ntle le go akanya le go tlhaloganya. Boitshimololeledi le boitlhamedi bo ne bo se teng fa ba ruta. Se, e ne e le poelomorago.

3. Maikaelelo

Maikaelelo a letlhatlhelelo le, ke go bontsha gore, le fa go na le diketsaetsego ka ntlha ya go se tlhaloganye dikharikhulamo le ditiori tsa go ruta, Dipuo tsa Bantsho di ka kgona go senola boitshimololeledi le boitlhamedi jaaka dipuo tse dingwe. Go tswelelapele, maikaelelo a mangwe gape ke go dirisa Matlhale a a Farologaneng jaaka fa go rutiwa poko, go bontsha gore baithuti ga ba ithute ka ditsela tse di tshwanang. Ka ntlha ya se, go tlaa kgontsha morutabana go botsa dipotso tsa maemo a a farologaneng. Go ya ka Thekesonomi ya ga Bloom, barutwana ba tshwanetse go neelwa dipotso tsa maemo a a kwa tlase, magareng le tsa maemo a a kwa godimo go ba rotloetsa go akanya. Ke tlhophile leboko go supa kgonego ya mokgwa o fa go rutiwa, fela mokgwa o wa Matlhale a a Farologaneng o ka dirisiwa gape fa go rutiwa padi, khutshwe, terama, maele le diana jj.

4. Mmeo wa patlisiso

Letlhatlhelelo le, le ikaegile ka mmeo wa patlisiso Khwalitatifi. Denzin le Lincoln (2005) ba tlhalosa mmeo wa Khwalitatifi e le mokgwa o o akaretsang thanolo, le go ikaega ka mokgwa wa tlhago fa go tshwaraganwe le thuto e e rileng. Mokgwa o wa tlhago wa Khwalitatifi, o letlelela babuisi go tlhaloganya boleng jwa maitemogelo, le bothata jo bo rarabololwang le tlhotlhetso ya bothata jo. Go kokoanya dinewane, leboko la *Molagodimo* ka M. Seboni le tlhophilwe go bontsha ka moo mokgwa o, o dirang ka gone.

5. Tiori

Athikele e, e ikaegile ka tiori ya ditlhangwa e leng Bolepatsibogo (Reader-Response Theory) ya ga Rosenblaff (1982:270). Karolo ya tiori e, e e maleba le patlisiso e, ke mokgwa wa Tsibogelo-ya-mmusi (Reader-Centered Approach). Bolepatsibogo jone bo farologane le mokgwa wa Go-Tota-Setlhangwa o o gatelelwang ke Basekaseki ba Bašwa kgotsa bolepapaboko. Basekaseki ba Tsibogelo-ya-mmuisi ba gatelela ntlha ya gore bokao bo tlhagelela ka fa teng ga mmuisi fa a buisa setlhangwa. Setso sa mmuisi, maitemogelo a a fetileng, le bothale, tsotlhe di na le seabe go aga bokao.

Bolepatsibogo ke tiori e e gatelelang botsalano magareng ga mmuisi le setlhangwa (Mhlongo et al. 2018). Tiori e, e totile tsela e morutwana a arabang kgotsa a tsibogelang poko ka gone. Go bothokwa go tlhopha tiori e e gatelelang botsalano magareng ga mmuisi le leboko ka gone ke tsela e bokao bo dirwang ka teng mo pokong (Sinha, 2009:227). Leboko la *Molagodimo* le tlaa tlhagisiwa ka tebo e ntšhwa.

Lebaka la go dirisa tiori e, ke go tlhaloganya gore barutwana ba ranola jang le go tlhaloganya leboko fa ba sena go le buisa le go le rutiwa. Tiori e gape e bontsha gore barutwana ba tsibogela jang leboko morago ga go le tlhaloganya fa ba sena go le buisa, le go le sekaseka mo phaposiborutelong le morutabana le barutwana ba bangwe (Rossenblaff, 1993:378). Maikaelelo a tiori e, ke go bona gore barutwana jaaka babuisi ba leboko le la *Molagodimo* ba le tlhaloganya kgotsa go le arabela jang. Ke sone se go tlaa dirisiwang dipotso tse di ikaegileng ka Matlhale a a farologaneng go bona gore barutwana ba tlaa araba jang. Seno se tlaa senola mekgwa e e farologaneng e barutwana ba ithutang ka yone. Moore (2002) o dumela gore tiori ya bolepatsibogo ke tiori e e etelelseng kwa pele fa go totilwe bokao.

6. Matlhale a a farologaneng ke eng? (Multiple intelligences)

Howard Gardner o tlhalosa fa rotlhe re na le matlhale a a farologaneng, fela a ka farologana go ya ka boboko jwa motho ka nosi (genetics) kgotsa maitemogelo a gagwe. Gardner o tlhalosa bothale e le *“biopsychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture”* (Gardner, 2000:28). Matlhale a a farologaneng gape a bontsha fa batho kgotsa barutwana ba sa ithute ka go tshwana. Tiori e ya Matlhale a a farologaneng a tshitsinya gore batho ga ba tshwane ka bothale ka gone mongwe le mongwe a ka nna le bothale jo bo rileng go sa akarediwe fela ka gore motho yo o bothale. Tiori e, ga e bolo go dirisiwa ke barutabana dingwaga di le masomenne (40) le go feta le fa ba

tša saekholoji ba e tshwaya phoso ka gore ga ba na bopaki ba dipatlisiso tša gore tiori e, e a dira. Bangwe ba tshitsinya gore ‘matlhale’ a kaya ditalente, seriti, kgotsa bokgoni fela go na le go a farologanya e le mofuta wa botlhale. (Gardner, 2000). Gardner o tlhagisa gore matlhale a a farologaneng a ka tlhagelela ka tsela e: Thutapuo, e le go rutwa dintlha le diteng jaaka tlwaelo; Dipalo (Mmetshe), e le botlhale ba go rarabolola mararaane a dipalo; Mmino, go ithuta ka kopelo; Sekgala go ithuta ka Ditshwantsho; Tiriso ya dirwe tša mmele; Go rata batho le Go ikitse (Gardner, 2011a).

Matlhale a a farologaneng a rutiwa ka nepagalo kwa dikolopotlaneng le fa barutabana ba le bantsi ba sa lemoge gore ba dirisa mokgwa o wa go ruta. Maitemogelo a mangwe ke gore Matlhale a a farologaneng a rutiwa kwa dikolopotlaneng mme fela e seng kwa dikolong tse dikgolwane. Maikaelelo a letlhatlhelelo le gape ke go bontsha ka fa barutabana ba ka a dirisang kwa dikolong tse dikgolwane ka teng. Mo athikeleng e, go dirisitswe poko jaaka sekao, fela se, ga se kaye gore mokgwa o, o ka se dirisiwe mo dithutong tse dingwe. (Gardner, 2011b).



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Figure 2: Multiple intelligences (Gardener, 2011).

7. Botlhokwa jwa Matlhale a a farologaneng ke bofe?

Matlhale a a farologaneng a thusa morutabana ka nako ya ditlathobho. A thusa tsweletso ya kakaretso gore morutabana a kgone go farologanya mekgwa e e farologaneng e baithuti ba ithutang ka yona. Mokgwa o wa go ruta, o kgona go rekegela dipharologano tse di fitlhelwang mo morutwaneng mongwe le mongwe. O thusa gore morutabana le barutwana ba nne le ditsholofelo tse di rileng fa ba ruta le fa ba ithuta. Tsela ya go ruta ka Matlhale a a farologaneng e rotloetsa itshimololelo le boitlhamedi. E thusa gape le go ruta maemo a botlhale a go botsa dipotso go ya ka Toxonomy ya ga Bloom. Mosola o mogolo ke go bona dipholo tse di kgotsofatsang mo moithuting mongwe le mongwe le ka fa a leng matlhagatlhaga ka teng go ithuta, ka o akaretsa ditsela tsotlhe tse moithuti mongwe le mongwe a ithutang ka gone – ka jalo ga o kgetholole, o a akaretsa.

8. Thuto ya Poko

Bontsi jwa barutabana le barutwana ga ba kgatlhegele go ithuta poko. Go ruta poko ga go marara jaaka bontsi bo akanya. E tshwana fela le go ruta kgotsa go ithuta dipina. Fa mongwe a kgona go ithuta pina a e utlwa fela mo seyalemoweng mme a kgone go itse le go tlhaloganya gore e bua ka ga eng, le ka poko go ntse fela jalo. (Ramagoshi,2024). Poko ga e buisiwe gangwe fa e rutiwa kgotsa e ithutiwa. E ka boeletswa gabedi kgotsa gararo gore e tlhaloganyesege. Bogolosegolo poko ya segologolo ka e na le tlotlofoko e e marara e bile e sa tlhaloganyesege bonolo. Le fa go ntse jalo, fa o buisa leboko, gabedi gararo, ka nako, leba mafoko a a fa pele kgotsa a a fa tlase kgotsa a a bapileng le lefoko le le marara, mme o tlaa fitlhela gore mafoko ao a neela bontlhabongwe jwa bokao jwa leboko. Seno se tlaa thusa mmuisi wa leboko go tlhaloganya diteng tsa leboko lotlhe. Ntlha e nngwe e e botlhokwa, pele leboko le ka buisiwa, go tlhoka gore mmuisi a latlhele dipotso tsa poko bofofu pele. Go buisa dipotso pele, go thusa morutwana gore fa jaanong a buisa leboko, a lemoge fale le fale ditemana tse a ka bonang dikarabo mo go tsona. Mokgwa o, o ka dirisiwa le fa barutabana ba ruta barutwana tekatlhaloganyo. Morago morutabana o tlaa simolola ka go kopa barutwana gore ba neele diteng tsa leboko ka mafoko a bona go netefatsa fa ba tlhaloganya gore leboko le bua ka ga eng (Ramagoshi,2024).

Maemo a go ruta poko a wetse kwa tlase gajaana mo o fitlhelang dipotso tsa teng di tshwana fela ngwaga mongwe le mongwe mo ditlathobong tsa makgaolakgang. Dipotso tse ka gale di bodiwang ke ‘Neela diteng tsa leboko le ka mafoko a gago’; ‘Neela dikao tsa diponagalo tsa poko tse di latelang.’ le ‘O tsogelwa ke maikutlo afe fa o buisa leboko le’ jj (Ramagoshi, 2024).

Mola wa Godimo M. Seboni (1947)

Banyana lotlhe tlaang

Lo boneng bontle

Nnaha sele ke eng

Mpeng ya magodimo?

Nna ga ke bone sepe

Fa e se mebalabala,

Mebala e yotlhelele

Mo motsheng wa badimo

Tlhomang matlho akanyang

E dira seopasengwe

Mebala e mentsinyana

E rakanetse motshe o

Nngwe ya dikgakgamatso

Tsa Motlhodi wa Botshelo

Puo ya me e tlhaela go

Balolola mebala yotlhe – Go botala, Sekaname, bosweu, mmapaane, Bohibidu, bonamune,

Le e re se nang nayo.

9. Tshosobanyo ya leboko la Molagodimo

Mmoki o boka Molagodimo kgotsa Motshe wa badimo, mme o bitsa bana gore ba tle go bogela bontle ba Molagodimo. O botsa bana go bua ka ga se ba se bonang mo gare ga legodimo ka ena a sa bone sepe, a bona fela mebalabala yotlhe e a e itseng. O kopa bana gore ba lebe sentle gonne Molagodimo o itirile mebalabala fela e le selo se le sengwe. O kaya molagodimo e le nngwe ya dikgakgamatso tse di tlhodilweng ke Modimo, Mmopi wa tsotlhe. Mmoki o kaya fa mebala e, e le mentsi e bile a sa kgone

go e bitsa yotlhe ka maina a Setswana. O kaya fa mebala e mengwe e se na maina a Setswana.

10. Dipotso go ya ka Matlhale a a farologaneng

Barutwana ba ka kgaoganngwa ka ditlhophaga gore ba thusane ka dikakanyo. Bontsi jwa dipotso di batla baithuti ba akanye ka tsela e e seng ya tlwaelo. Ka jalo ba tlaa tlhoka go rotloetswa thata go akanya ka go ba botsa dipotso fa ba ntse ba akanya ka bobona (Boud & Feletti, 1997).

Dipotso tse di ka botswang fa go dirisiwa Matlhale a a farologaneng go kgontsha morutabana gore a akaretse barutwana ba ba ithutang ka ditsela tse di farologaneng ke tse di latelang:

Dipotso tsa Thutapuo

- Ngangisanang ka gore mebala ya molagodimo e tlhamegile jang.
- Tlotla kgang ka gore mebala ya molagodimo e nnile ditsala jang.
- Lenaneo la thelebišene: Tshwara ditherisano le batho ba ba kileng ba leka go tshwara molagodimo.
- Pula e fetsa go na. Molagodimo o tlhagelela kwa legodimong. Kwala leboko ka maikutlo a gago fa o o bona.
- Dirisa tlotlofoko e e tswang mo lebokong mme o itlhamele dipolelo ka yona.
- Batlisisa maina a mebala ya molagodimo go oketsa tlotlofoko ya gago.

Dipalo (Mmetshe): Ditharabololo

- Fa mmala mongwe le mongwe o ne o ka dirisa puo ya ona, o akanya fa mokwalo kgotsa alefabeto ya teng e ne e tlaa nna jang?
- Rulaganya lenaneo la letsatsi, mo mmala mongwe le mongwe o tlaa tlang go supa bontle ba ona.
- O motaki yo o nang le tšhono ya go botsa mmala mongwe le mongwe dipotso. Botsa mongwe le mongwe gore o go bolelele gore, ke ka ntlha ya eng fa o tshwanetse go o tlhophaga, go o dirisa mo setshwantshong se o se takang.
- Kokoanya dilwana tse di nang le mebala ya molagodimo. Nyalanya dilwana tse di nang le mebala e e totobetseng ya molagodimo mme o bue gore ke dilwana dife tse di nang le mebala e e tshwanang.

Sekgala go ithuta ka Ditshwantsho

- Fa mebala e ne e ka nna le moletlo, e ne e tlaa lebega jang? – Taka setshwantsho sa moletlo wa melagodimo.
- Aga kgotsa o dire moakanyetso wa molagodimo wa gago.
- Dira moakanyetso wa mosese kgotsa sutu, o dirisa mebala ya molagodimo o o o tthamileng fa godimo.

11. Tiriso ya Dirwe tsa Mmele

- Akanya mmimo ka ga molagodimo.
- Diragatsa bokao ba leboko le o le tthamileng ka fa tlase ga thutapuo ka go etsisa ka setu – go maema.
- Tswala matlho a gago mme o tthalose gore mebala e meraro fela ya molagodimo e ka ikutlwa jang le gore e ka nkgang jang.

Mmino

- Tshameka mmimo wa molagodimo, o o maleba le leboko le o le kwadileng.
- Tthama mmimo wa gago wa leboko le.
- Fetola mafoko a leboko go nna mmimo.
- Fa mebala e ka dira modumo, modumo wa teng o tlaa nna jang?

Go rata Batho

- Itthamele motshameko wa molagodimo, o lo ka o tthamekang ka ditthopha. Setthopha sengwe le sengwe se apare dikhipa tsa mmala o le mongwe wa molagodimo.
- Rulaganya metthamekwane ya moletlo wa molagodimo.
- Dira moakanyetso wa karata ya taletso ya moletlo wa gago wa matsalo – thitokgang ke MOLAGODIMO.

Go ikitse

- Kwala mo bukatsatsing ya gago ka ga mmala o le MONGWE wa molagodimo o o ratang thata.

- Kwala mo bukatsatsing ya gago ka ga e le MERARO fela ya mebala ya molagodimo kwa ntle ga e meraro e o e kaileng fa godimo, ka ga ka mo e tlileng go ntlafatsa ntlo ka teng.
- Rulaganya dithudi tse di dirilweng ka mebala yotlhe ya molagodimo tsa sekolo sa lona ka letsatsi la barekisi/borakgwebo.
- Kwala tlhamo ka “Fa nkabo ke le molagodimo...”
- Kwala thadiso (review) ka dithudi tsa mebala yotlhe ya molagodimo ka letsatsi la barekisi/borakgwebo kwa sekolong sa lona.

Tiro ya Dithopha

Itlhopheleng setlhogo se sengwe (e seng molagodimo)

- Tlhophang e le NNGWE ya matlhale (Setlhopha sengwe le sengwe).
- Kwalang ditirwana tse PEDI mo matlhaleng mangwe le mangwe.
- Tlhamang dipoelothuto tsa nngwe le nngwe ya matlhale otlhe a lona.
- Fa Molagodimo o ka lela, o akanya o ka lela jang? Tlhalosa.

Maitemogelo a me ka mefuta e ya dipotso tsa Matlhale a a farologaneng

Maitemogelo a me ka dipotso tse di farologaneng tsa Matlhale a a farologaneng fa ke ne ke di neela baithuti ba ba ithutelang tsa borutabana, e ne e le a a latelang:

Baithuti ba ne ba kgona go araba dipotso fela ka ga mofuta wa Matlhale a Dipotso tsa Thutapuo ka gonne ke dipotso tse ba di rutiwang thata mo dithutong tsa dipuo jaaka go kwala tlhamo kgotsa go tshwara ditherisano le dingangisano. Fela fa go tla mo dipotsong tse dingwe tsa mefuta e mengwe ya Matlhale a a farologaneng jaaka e kailwe fa godimo, baithuti ba palelwa ke go ikakanyetsa dikarabo tsa teng. Dipotso tse dingwe, di tlhoka boikakanyetsi le boitshimoleledi. Sekao: Fa nka tsaya potso e:

Potso: Fa Molagodimo o ka lela, o akanya o ka lela jang? Tlhalosa.

Karabo: Nna ke akanya o ka lela wa re:

Mma ijoo!

Nna ke mebalabala mentle!

Bangwe ba rata mebalabala ya me.

Fa bangwe ba nkila lekonkong!

Ba nkilela mebalamentle ya me.

Go na le gore ba dirise mebalabala ya me,

Ba ka ntswe ba dirisa mebala e mentsho e re tshoo!

Le mebala mesetlha e re setlhee!

A mme batho ba, dikolojana tsa bona di feletse?

Selelo se, e setse e le leboko le mo go lona go ka bodiwang dipotso tse di farologaneng tse di ka amang dikarolo tsa puo tse di latelang:

- Ijoo! > lelatlhelwa.
- Mebalabala > poeletsomedumo
- Go nkila lekonkong > leele
- Tshoo! > leetsi
- Setlhee > leetsi
- Dikolojana tsa bona di feletse > poleloe, e kaya gore a tota batho ba, ba a tsenwa?
- Dikolojana tsa bona > nyenyefatso ya leina dikolobe.

Sekao sa karabo e ke e neetseng fa godimo, e tlaa farologana go ya ka dikarabo tsa barutwana. Barutwana ba ka nna ba aroganngwa ka ditlhopho mme ba gaisana go bona ba ba tlaa itlhamelang *selelo* se se oketsang kitso ya barutwana jaaka ke kaile fa godimo. Ntlha e nngwe e e botlhokwa ke gore, fa morutabana a se na boitlhamedi le kitso e e anameng ya kitso-kakaretso ya Setswana, barutwana ba tlaa nna ba kgona fela dikarabo ka Matlhale a a Farologaneng tse di amang Thutapuo fela. Seno e tlaa nna bokao ba gore morutabana le barutwana ga ba kgone go ikakanyetsa.

12. Bokhutlo

Go ruta barutwana ka go dirisa matlhale a a farologaneng go ka tswela barutwana ba bantsi mosola. Barutwana ba le bantsi ba na le go tsaya nako go tlhaloganya se ba se rutiwang, bogolosegolo mo dithutong tsa poko. Fela morutabana a ka dirisa matlhale a a farologaneng go leka go bontsha barutwana ba bangwe gore ba tlhaloganye ka tsenelelo se ba se rutiwang ka tsela e nngwe. Mokgwa o wa go ruta, o thusa go akaretisa barutwana ba ba leng bonya go tlhaloganya se ba se rutiwang (Berenes, 1997). Mokgwa o gape, o a go ruta, o tlaa thusa barutwana gore se ba se ithutang, ba se ke ba se lebala. Barutwana ba rotloetswa go akanya ka bobona gape ka nako e le nngwe morutabana a botsa mefuta yotlhe ya dipotso go ya ka Taxonomy ya ga Bloom.

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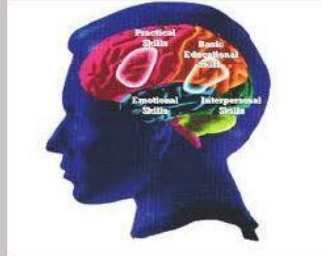
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Refilwe Morongwa Ramagoshi holds an M.A. in Sociolinguistics and a PhD in Early Childhood Education. She has been a senior lecturer in the Department of African Languages at the University of Pretoria from 1993 to 2017. Her interest lies in intercultural communications, methods of teaching African languages, literature in Setswana and sociolinguistics. She is a principal examiner for Cambridge International University and for the International Baccalaureate Organization (IBO) for Setswana Literature. She has also written a number of study guides for Grade 12 Setswana Literature and she authored *Melodi ya Poko* prescribed in Grade 12 at present. She has authored and co-authored articles in national and international journals, the latest being “Moral Degeneration in Setswana Hare Folktale: An Analysis of Behavioural Themes – Tricks, Murder, and Violence” published by UNISA Press 2023. Refilwe has presented several papers locally and internationally. After retirement, Refilwe was employed at Hebei Foreign Studies University, Shijiazhuang-China from 2018 to 2020, as a Setswana senior lecturer and researcher on the Belt and Road Initiative (BRI) focusing on 54 African countries that have collaborations with China. She currently serves as a part-time senior lecturer at Tshwane University of Technology and as a Research Associate and Senior Lecturer (Setswana) at the University of Pretoria (2021-2024).

Appendix A

Multiple Intelligence Survey



H. Gardener's Multiple Intelligences

