

Uphando-nzulu lweeMpendulo eziBhaliweyo zaBafundi bamaBakala aPhezulu eMfundo kuNcwadi lwesiXhosa

Uphando ngu

XOLANI SIKHOMO MAVELA

Ingeniswe njengenxalenye yemfundo yesidanga

SobuGqirhalwazi

KwiSebe leeLwimi zesiNtu

kwiDyunivesithi yaseRhodes

IKHANKATHA: NJINGALWAZI RUSSELL H. KASCHULA

ISEKELA- KHANKATHA: NJINGALWAZI M.K. RALARALA

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ISIFUNGO

Ndiyafunga ukuba “**Uphandonzulu lweeMpendulo eziBhaliweyo zaBafundi bamaBakala aPhezulu eMfundo kuNcwadi lwesiXhosa**” ngumsebenzi wam woqobo kwaye nemithombo endiyisebenzisileyo apha kolu phando yephawuliweyo nolwazi olunikeziweyo ngenxa yezinxulumaniso ezigqibeleleyo.

.....

Utyikityo

Xolani Mavela

.....

Umhla

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Lo msebenzi ndiwunikezela kumawethu ephela, amaNgwevu akwaMavela; amaBamba akwaNgcagawule; amaTshawe akwaMpande nakumaQocwa akwaNontongana

nakubantwana bam uZikhona; uNgcwengo; uCwengile noCwenga

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ISISHWANKATHELO

Kwiziphumo zakutsha nje ezivezwe kwiigradi zocazululo zohlolo loncwadi kwinqanaba lemfundo ephakamileyo (FET), kufumaniseke ukuba abafundi beli nqanaba abaqhubi kakuhle tu kwaphela xa becelwa ukuba babhale iimpendulo zabo kwanezo zimandundu nezikhwencayo kwiitekisi zoncwadi. Ngenxa yesi sizathu, eyona njongo iphambili yolu phando kukuzama ukuyila nokuvelisa isixhobo esinokusetyenziswa ekwaziseni nasekuxhobiseni abafundi besiXhosa abakwinqanaba leFET, ngezakhono zokubhala eziphuhlileyo nezikumgangatho wobhalo lwamaziko emfundo enomsila. Kule meko, ingcali yophando kwezobhalo lolwimi uMartin (2009) uhlomla ngelithi ubhalo olujolise ekunikeneni iimpendulo, lubonwa njengohlobo lokubhala oluneengcambu ezimiliselwe ekufundisweni nasekungeneleleni ngokugqibeleleyo ngezakhono zokubhala, bhalo olu lunokuthi emva kwethuba elithile, luphelele kwincachoyi yokushicilelwa, lube ngamaxwebhu ahlelwe ngokusesikweni. Iindlela okanye izixhobo zokubhala eziyilwe ngeenjongo zokunikeza iimpendulo, nezithathwe kuphando lukaFeez noJoyce (1998), zizo eziza kusetyenziswa njengenxalenye yooqeqesho nakumaphulo ongenelelo oluza kuxhasa abafundi besiXhosa benqanaba leFET, nanjengoko ezi zixhobo zibonakala zinegalelo elincomekayo kwindlela ekubhalwa ngayo iimpendulo zeetekisi zoncwadi, ngokuthi zigxile kwezi njongo zilandelayo:

- (i) Ukunika abafundi ulwazi lokuzuza ulwazi olunzulu nolugqibeleleyo ngokuphathelele kwiinjongo zetekisi.
- (ii) Ukunika inkcazelo ecacileyo ngokubaluleka kwesakhiwo setekisi kwanokubunjwa kwayo.
- (iii) Ukuxhobisa abafundi ukuze bakwazi ukuchonga ulwimi oluxabisayo, iimpawu zobume bamagama negrama, kuquka nemiba ephambili yamasiko kwiitekisi zoncwadi.

Ngenxa yezi njongo, kufikelelwa kuqikelelo oluthi, kuya kuthi ngokusetyenziswa kwesixhobo sikaFeez noJoyce seZakhono zokuBhala, sixhobo eso sayame kwiinqobo zeNgcingane yokuXabisa okufundwayo nedandalaziswa nguMartin noWhite (2006; 2005 no-2003) nayo le ngcingane eluncedo ekufundisweni kokubhala, abafundi abaninzi boncwadi lwesiXhosa kukholeleka ukuba bakukwazi ukuphuhlisa izakhono zokubhala iitekisi ezinika iimpendulo ezihlahlela imiba ephambili yoncwadi abalufundisiweyo. Olu phando lukwahlabela mgama lubonisa nokuba nezinye izixhobo zoyilo lweetekisi zikaGrabe noKaplan (1996), zinakho ukusetyenziswa ngaxesha linye neenqobo zeNgcingane yokuXabisa okufundwayo, kuquka nemiba yeZakhono zokuBhala, ukuze kwandiswe oku kuphuhliswa kwezakhono zokubhala kubafundi besiXhosa, kungaphelelanga kumabanga aphezulu, koko kufikelelwe nakumabanga asezantsi, nanjengoko kuveziwe kwiziphumo, kwizishwankathelo nakwisiphelo solu phando.

ISAPHLUKO 1

1.1 INTSHAYELELO NENTSUSA-MABANDLA

Kulo msebenzi kuphandwa nzulu kwaye kuphononongwa indlela abafundi benqanaba lemfundo eliphezulu (Further Education and Training (FET)) ababhala ngayo iimpendulo zabo kuncwadi lwesiXhosa. Awona mabanga kuza kugxilwa kuwo kolu phando, liBanga okanye iBakala leshumi elinanye (*Grade 11*) kunye neBakala leshumi elinambini (*Grade 12*). La mabakala mabini okugqibela enqanaba lemfundo eliphakamileyo, achongwe ngeenjongo zokufaka isandla kwindlela ababhala ngayo abafundi izincoko zabo kwaneempendulo zabo kwiimviwo zoncwadi lwesiXhosa, ukuze bathi xa befikelela kwinqanaba elilandelayo lemfundo enomsila, babe sele benesakhono esiphuhlileyo sokubhala naluphi na uhlobo lwetekisi. Lilonke, olu phando, ngaphezu kweyona njongo iphambili yalo, le yokuphuhlisa isakhono sakobhala ngokuchanekileyo nangokufanelekileyo iimpendulo zabo kuncwadi lwesiXhosa besebenzisa iinqobo zeNgcingane yokuXabisa (*Appraisal-theoretic principles*), kukwakho nethemba lokuba emva kongenelelo lolu phando, aba bafundi beBanga le-11 nele-12 baya kuthi befika kumaziko emfundo enomsila, babe sele bekwazi ukubhala ngokomgangatho olindelekileyo kuloo maziko.

Ummandla wophando-nzulu ekuza kugxilwa kuwo kolu phando, ngulowo wokubhala kunikwa iimpendulo (*writing to respond*), nanjengoko oku kulindeleke ukuba abafundi bakwenze xa bejongene nemibuzo yeemviwo zoncwadi. Lo mmandla wokubhala kunikwa impendulo unxamnye nemimandla yolwimi emibini exananazileyo, nebizwa ngokuba yijenri yobhalo kumaziko emfundo enomsila kunye nolwazi lokubhala nokufunda kwinqanaba lamaziko emfundo enomsila (*genres of academic writing and academic literacy*). Oku kuvela kakuhle kwinkcazo kaBruce (2008:6) ethi, “iziphumo zomjikelezo ogxile kwijenri umalunga nemisetyenzana egunyazisa abafundi ukuba

basebenzise ulwazi lwejenri ekujoliswe kuyo (ngokolu phando oku kubhekiselele 'ekubhaleni iimpendulo kwimibuzo okanye kwiimviwo zoncwadi), sakhono eso bebekade besiphuhlisa okanye besisebenzisa, ukuze kuyileke imizekelo emitsha efana naloo jenri basebenza ngayo." (*The outcome of genre-based cycle will be tasks that require students to use the target genre knowledge (in this case 'writing to respond' to literature), which they have been developing and applying, to create new examples of the same genre*). Oku kunxamnye noku kuchazwe ngasentla, ukuba emva kongenelelo kolu phando, kukho ithemba lokuba abafundi abaqeqeshiweyo ngeendlela zokubhala kwiintlobo ezithile zeetekisi nezikwiijenri ezahlukileyo, bakuba nakho ukuphuhlisa izakhono zokubhala nakweminye imisebenzi ingekuko kuleyo yoncwadi kuphela.

Baninzi kakhulu abaphandi abasele belwenzile uphando-nzulu olugxile kwinzululwazi yokusetyenziswa kolwimi kwiitekisi (*text-linguistic research*), kuquka nokuqwalaselwa banzi kweengcingane ezingokufundisa abafundi ngeendlela ezichanekileyo nezifanelekileyo zokubhala iimpendulo kwiitekisi zoncwadi. Ezimbalwa kwezi ndlela neengcingane zenzululwazi yokusetyenziswa kolwimi kwiitekisi ekunokukhethwa kugxilwe kuzo kolu phando ziquka le misebenzi ingezantsi, nebonisayo ukuba lo msebenzi usekelezelwe kuphando osele luqhutywa kwihlabathi jikelele, kwaye alulenga-lengi, umphandi akenzi nto ingenantsusa nabungqina. Imisebenzi yophando-nzulu kulo mmandla wokuphononongwa kweetekisi ezibaliweyo kuquka nokubhala kunikwa iimpendula, iquka umsebenzi kaGrabe noKaplan (1996); uFeez noJoyce (1998); uMartin noRose (2008); uHyland (2005); uBoughey (2002); kunye noWhite (2000, 2006, 2009). Iziphumo nokuqulethwe kwiingcingane zaba baphandi bangentla zizo eziza kuba sisikhokelo kolu phando lucetywayo apha, nolugxile kuphononongo lokubhala kwabafundi benqanaba lemfundo ephezulu ngeenjongo zokunika iimpendulo kuncwadi lwesiXhosa, oku bekwenza "kusetyenziswa iinqobo zengcingane yokuxabisa ezifana novakalelo, ukugweba nokuxabisa, nqobo ezo ziqukwa phantsi kwesimo somntu, ukuze abe nakho ukunikeza uphicotho noxabiso oluncomayo okanye olugxekayo kwiitekisi ezibhaliweyo." (*Using appraisal-theoretic devices of affect, judgement and appreciation as types of attitude to render positive and negative evaluations of written texts*). (White, 2009). Ngokolu phando ke, ezi tekisi zibhaliweyo zezo zifumaneka kuncwadi abalusikelweyo abafundi beBakala le-11 nele-12 besiXhosa,

kumgangatho woLwimi lwaseKhaya (*Home Language (HL)*), nakumgangatho woLwimi Lokuqala Olongezelelweyo (*First Additional Language (FAL)*).

Nangona uphicotho loncwadi luza kwenziwa, kubalulekile ukuyibeka icace into yokuba kwisilabhasi yesiXhosa ekhoyo nelandelwayo ngalo mzuzu, linciphile kakhulu inani loncwadi elinokusetyenziswa ngootitshala njengezikhokelo zokufundisa nokuhlola uncwadi lwesiXhosa. Kananjalo, zikwambalwa kakhulu nezikhokelo ezinokusetyenziswa ngootitshala ngokuphathelele kwiindlela zokufundisa nokuhlalutya uncwadi, kwaye ezo zikhoyo, zikhangeleka zingathungelani ncam nekharityhulam entsha kwaye azinankcazo ityebileyo ngokusetyenziswa kweengcingane ezinokuba luncedo ekucaciseni ijenri yokubhala ngeenjongo zokuphendula imibuzo yeemvavanyo, iimviwo kwanohlolo loncwadi lwesiXhosa ngkubanzi. Ngaphandle nje kwamanqakwana aye avele ngokuphathelele kuncwadi, le misebenzi ilandelayo yeyona isenesihlahla okwangoku kwaye yiyo equlethe izikhokelo zoncwadi ezikhwencayo: uJafta (1987); Jordan (1980); noMtuzze (1986, 1996).

Ngenxa yesi sizathu, umphandi uye wathatha isigqibo sokusebenzisa izixhobo ezidandalaziswe kumaxwebhu nakumanqaku ophando-nzulu kwiziFundo zoLwimi lwesiNgesi asuka kuMbutho woLwimi lwaseOstraliya. Imizekelo yoovimba beNgcingane yokuXabisa nabaza kuba yingxam yophando 'olungokubhala ngeenjongo zokunika iimpendulo' kwabafundi besiXhosa beFET, basuka kwezi ngcali zophando-nzulu ngenzululwazi yokusetyenziswa kwenzululwazi yolwimi kwitekisi nokubhala: uMartin (1992, 2000, 2002); uFeez noJoyce (1998); uHalliday (1994); u-Iedema, Christie noMartin (1997); uRothery noStenglin (2000); uWhite (2000, 2003, 2009); noMartin noRose (2008).

1.2 UBUTHUMBU BOPHANDO

Ngokwemeko okanye ingxam yolu phando, iinqobo zeNgcingane yokuXabisa ziza kusetyenziswa ukuze kujongwe ukuba ingaba abafundi besiXhosa abakwinqanaba leFET bayalusebenzisa kusini na ulwimi oluxabisayo xa bebhala izincoko ezizimpendulo kwimibuzo yoviwo loncwadi. Ekuhlolweni kwezi zincoko ziziimpendulo zoviwo loncwadi lwesiXhosa, kuza kusetyenziswa kuze kuphononongwe iinqobo ezintathu zale Ngcingane yokuXabisa, kwaye oku kwenziwe kubotshwa ngatyathanga linye nezinye

iingcingane nezixokelelwano ezithungelanayo nale Ngcingane yokuXabisa. Ezi ngcingane nezixokelelwano ke zibhekiselele kwi-Ethinografi yokubhala neZakhono zokuBhala ezivezwa ziingcali zophando olungolwimi esele kutshayelelwe ngazo ngentla apha. Inqobo yokuqala yale Ngcingane yokuXabisa ingumbindi kolu phando yileyo yovakalelo okanye uchukumiseko (*affect*). Kule nqobo kuphononongwa ukugqama kovakalelo koko kubhaliweyo okanye koko kubhalwayo. Ngamanye amazwi, ingaba xa umfundi ebhala isincoko soncwadi luyavela okanye luyavakala uvakalelo lwakhe koko abhala ngako? Inqobo yesibini yileyo yobandakanyeko. Kule nqobo kulapho abafundi baveza khona ukunxibelelana kwabo nombhali kwanetekisi yakhe koko bakubhalayo. Oku banokukwenza ngokumchonga umbhali, ukwamkela, ukuphikisa nokuncoma oko bakufundayo kwanombhali ngenqu xa bebhala. Inqobo yesithathu neyokugqibela yileyo yokukhula kovakalelo nobandakanyeko ngoko kubhaliweyo. Kule nqobo, kulapho abafundi baxabisa khona oko kubhalwe ngumbhali ngokuthi baveze indlela abavakalelwa ngayo zizimvo nemvakalelo yombhali kwitekisi yakhe yoncwadi. Ngamanye amazwi, ingaba xa bebhala ngombhali okanye ngoko bakufundileyo, babonakalise uvakalelo nochukumiseko oluncinci okanye olukhulu?

Ukuze kube nokuyileka indlela yokuphuhlisa izakhono zokubhala iimpendulo zoncwadi kubafundi boncwadi lwesiXhosa benqanaba leFET, umphandi uza kusebenzisa, andise, aze anxulumanise iingqiqo nezimvo zezi ngcingane nemisebenzi engobhalo lweetekisi ichazwe ngentla, konke ou ekwenza ngeenjongo zokuphucula izakhono zokubhalwa kwezincoko eziziimpendulo kwiimviwo zoncwadi lwesiXhosa ngabafundi bebakala le-11 nele-12. Ezona ngcingane nemisebenzi iza kusetyenziswa kweli phulo lokuphuculwa kwezakhono zabafundi ekubhaleni iimpendulo zabo zoncwadi ngokubanzi, zezo zithungelanayo nezinxulumeneyo, neziquka ezi sele sikrotyiswe kuzo ngasentla apha, nezifana neNgcingane yokuXabisa; ubhalo olusebenzayo nofundo-nzulu ngeJenri ezigxile kwi-Ethinografi yokufundiswa kokubhala (*Functional writing and Genre-based Ethnography of writing instruction*), kunye nengcingane yeZakhono zokuBhala (*Writing skills theory*).

1.3 IMIMANDLA YOLU PHANDO

Olu phando luzinziswe kwimimandla yophando-nzulu nofundo-nzulu lolwimi nokusetyenziswa kwalo efana nokubhalwa kweetekisi ezinika iimpendulo ezikwinqanaba lemfundo enomsila (*academic response writing*), ummandla wophando-nzulu ngenzululwazi yolwimi kubhalo lweetekisi (text-linguistic research), nakummandla wophando-nzulu kubume bolwimi entlalweni okanye isoshiyolingwistikhi (*Sociolinguistics*). Ukuze kube nokuphunyezwa kokuhlahlelwa nokuhlalutywa kweenqobo zale ngcingane yokuxabisa ezivizwa ngabafundi boncwadi lwesiXhosa xa bebhala iimpendulo zabo zoncwadi, olu phando luza kwayama kuluvo lukaHalliday (2002) lokuba “uhlahlelo nophicotho lolwimi oluyimpumelelo lolo lubandakanya imeko yentlalo, intsebenziswano kwintshukumo yobhalo, kwanendlela itekisi ebhalwe ngayo.” Kule meko, esi sifundo sophando siza kuphonononga nengxam yezimvo ezidandalaziswa ngu-Unsworth (2002), xa echaza ukuba “okona uphambili ekufundisweni kwabafundi ngendlela yokubhala iitekisi ezitolika oko kufundiweyo, kukuqwalasela uthungelwano lolwimi nemo-ntlalo, kuquka nokusetyenziswa kolwimi negrama entlalweni.” Ezi zimvo zika-Unsworth ziza kuvela kakuhle kwizahluko zolu phando ezitolika nezicacisa iziphumo ezivela kwinkqubo yolu phando ephambi kongenelelo lomphandi kwanaleyo isemva kongenelelo lwakhe kwindlela uncwadi elufundiswa ngayo neluphendulwa ngayo xa abafundi bebhala iimviwo nezincoko zabo.

Ukongeza koku kudandalaziswa ngentla apha, izimvo zikaMartin noRose (2008), kuquka nezo zikaKoutsantoni (2007), bona bagxininisa ingcamango yokuba “ulwimi yinkqu-nto kwanengxam yentlalo kwaye lungumjelo wokuphumeza unxibelelwano kwiindawo olusetyenziswa kuzo ulwimi, kwaye oku kokunye okuza kuhlahlelwa kuo msebenzi.” Kwizigqibo okanye izindululo zalo msebenzi, nakuphicotho lweziphumo zolu phando, kuza kuvezwa ukuba maxa onke abafundi bebhala iimpendulo zabo kwiimviwo zoncwadi okanye izincoko kwimisebenzi yepotifoliyo yoncwadi ezikolweni, kumele baqiniseke ukuba uncwadi noko kubhalwayo ngalo, kuzoba intlalo ekuphilwa kuyo ngabantu, kwaye oku kumele kuvele kwindlela ababhala ngayo. Ezinye izimvo ezayamene nezi zikoovimba bophando abangentla zikwafumaneka nakwaba vimba balandelayo: uphando lukaGrabe noKaplan (1996); olukaHyland (2002); olukaBoughey

(2002); olukaOlson noTorrence (2009); olukaO'Donnell, McCabe noWhittaker (2006); kunye nolukaRothery noStenglin (2000).

1.4 IINJONGO ZOLU PHANDO

Nanjengoko sele kuchaziwe kwisishwankathelo solu phando ngentla apha, kuza kugxilwa kwiNgcingane yokuXabisa nezinye iingcingane ezithungelana nayo, ingakumbi leyo ingezakhono zokubhala iimpendulo ezichanekileyo kuncwadi, nenezixhobo ezicatshulwe kuphando lukaFeez noJoyce (1998). Ezi zixhobo zayame kwiingcingane ezidandalaziswe ngentla apha, nezicatshulwe kumsebenzi kaFeez noJoyce (1998), ziza kusetyenziswa kolu phando nanjengoko zibonwa njengezo zingane futhe ekuphuhliseni ukubhalwa kweimpendulo zoncwadi lwesiXhosa. Oku kuza kwenziwa ngokuthi kuphononongwe ukuzaliseka nokufezekiseka kweenjongo zolu phando ezibanzi nesele zidandalaziswe kwingxam yesishwankathelo solu phando. Ngaphezu koku, lo msebenzi wokuqwalaselwa kokusetyenziswa kweengcingane nezixhobo zongenelelo kolu phando, uya kwenziwa ngokuthi zingashiywa ngasemva ezona njongo ziphambili kolu phando, nezizezi:

- Ukuchonga impumelelo yokufundiswa kweNgcingane yokuXabisa kwindlela ababhala ngayo abafundi
- Ukujonga indlela abafundi ababandakanya ngayo iinqobo zentlalo nezamasiko, kuquka neenqobo zeNgcingane yokuxabisa xa bebhala
- Ukumelana nengqiqo yobhalo lwemfundo ephakamileyo

Okona kunokuchongwa kuvunwe kwezi njongo zitsolileyo zolu phando, kukuba zontathu zikhokelela kweyona njongo iyintsika kweli phulo lokwenziwa kolu phando, kwaye leyo yeyokuba esi sifundo sophando sijolise ekubonakaliseni ukuba xa kwizikolo ezifundisa isiXhosa uLwimi lwaseKhaya kwanezo zinoLwimi Lokuqala Olongezelelweyo kunokusetyenziswa iinqobo zengcingane yokuxabisa (nemiba yezo zinxamnye nayo) xa kufundiswa okanye kufundwa uncwadi lwesiXhosa, uninzi lwabafundi boncwadi lwesiXhosa bangabonakalisa ukuphuhla kwizakhono zabo zokubhala iimpendulo kwiimviwo zoncwadi lwesiXhosa. Ukongeza koku, kuyavakaliswa kolu phando ukuba xa aba bafundi boncwadi lwesiXhosa bebakala le-11 nele-12 bebonakalisa isakhono

esiphuhlileyo nesiphucukileyo kwindlela ababhala ngayo iimpendulo zabo zoncwadi abalusikelweyo, oku kungakhokelela nakuphuhliso lwendlela ababhala ngayo itekisi ezizezabo, kutsho kwande nokubhalwa kwesiXhosa ngokubanzi, kukhule nokupapashwa kweencwadi ezibhalwe ngesiXhosa

1.5 IMIBUZO YOLU PHANDO

Kweli phulo lokuphanda ngendlela ekunokuphuculwa ngayo izakhono zokubhala kbaifundi boncwadi besiXhosa bebakala le-11 nele-12 kuFAL nakuHL, umphandi kolu phando uphonononga nokufezekisa le njongo kwanezo zichazwe ngentla, eveza nemibuzo ekulindeleke iphenduleke ngophando olu. Loo mibuzo imandundu nekhwencayo yile idweliswe ngezantsi apha:

- Zeziphi iimpawu zeNgcingane yokuXabisa, ezoPhando-nzulu ngeNzululwazi yoLwimi kwiitekisi nokuXananaza kweNdlela yokuSetyenziswa koLwimi (*meta-discourse*) abazibonakalisayo abafundi xa bebhala phambi nasemva kongenelelo lomphandi?
- Ingaba izifundo ezinge-jenri zingakuphucula njani ukubhala kwabafundi iimpendulo zabo zoncwadi?
- Zeziphi ezinye iinkqubo zolwazi ezinokuqukwa kwisilabhasi yoncwadi lwesiXhosa ezinokusetyenziswa ekuphuculeni indlela ababhala ngayo iimpendulo zabo zoncwadi abafundi?
- Ingaba ukuxhotyiswa kwabafundi ngolwazi olungokubhalwa ngokuchanekileyo nangokufanelekileyo kweempendulo zoncwadi kungabanceda njani abafundi ekuzobeni iimeko zentlalo namasiko kwiitekisi abazibhala ngokwabo?
- Yiyiphi indima edlalwa luchongo lwamagama anxamnye nokuxabisa, kunye nendlela ulwazi lwetekisi olwakhiwe ngayo kulo msebenzi wokubhalwa kweetekisi ezinika iimpendulo kwimibuzo yeemviwo zoncwadi?

- Yintoni intsingiselo okanye leliphi ifuthe elinokuvela ngokuqeqeshwa kwabafundi nootitshala ngeendlela ezisemgaqweni zokufunda nokufundiswa koncwadi kwisiXhosa sikaHL nakwisiXhosa sikaFAL kwinqanaba leFET?

Kwingxoxo yesahluko sesine engeziphumo zolu phando, kuquka nophicotho kwanohlalutyo lwezo ziphumo kwisahluko sesihlanu, kuvezwa kwaye kudandalaziswa kakuhle ukuphenduleka kwale mibuzo yolu phando.

1.6 IINGXAKI ZOLU PHANDO

Kulo mba, kuvezwa ngaxesha linye iingxaki ezikhokelele kuphando olu, kuquka neengxaki kwanemida evele kwinkqubo yophando ngokubanzi. Eyona ngxaki ibe yintsusa-mabandla kolu phando, nesele iveziwe ngasentla, kukuba umphandi uzive ekhathazwa kukungaqhubi kakuhle kwabafundi besiXhosa sikaHL nesikaFAL bebakala le-12 kwiimviwo zokuphela konyaka. Oku umphandi ukuqaphele kumanani okuphunyelelwa kwesiXhosa emva kweemviwo zebakala le-12 kwizikolo ebephanda kuzo, kwaye olunye lolu lwazi luxhalabisayo umphandi uluchonge kwiifomu eziveza indlela abaqhube ngayo abafundi kwiimviwo zesiXhosa, fomu ezo azigqalisele kwiSebe leMfundo esisiSeko ePitoli. Kwingxam yeziphumo zolu phando kwisahluko sesine, kuza kuvezwa ukuba abafundi besiXhosa, kuFal nakuHL, kumabakala omabini, ele-11 nele-12, phantse bonke baqhube ngcono kwiphepha lokuqala loviwo (elokusetyenziswa kolwimi), kwanelo lesithathu (eloyilo lokubhala), ukanti iziphumo zabo kwiphepha lesibini neliloloncwadi, azincumisi ncam.

Ingxaki evele kule ingentla, nayifumene kugqaliselo lwakhe umphandi, ibe kukuba abafundi abakwazi ukuzibhala kakuhle nangokuchanekileyo impendulo zabo xa bevavanywa, beviwa okanye behlolwa kuncwadi. Oku kusilela kwesakhono sokubhala ngokomgangatho olindelekileyo kwibakala le-11 nele-12, nako kuza kuxoxwa banzi kwisahluko sesine nesesihlanu salo msebenzi. Enye ingxaki eye yavela, nayo enxamnye nale yokungakwazi ukubhala kakuhle, yeyokuba abafundi babe ababhali bequka iinqobo zokuxabisa, ezokuhlalutya nokukhwenca uncwadi ngokugqibeleleyo, abayilandeli kakuhle imigaqo yokubhala neyokusetyenziswa kolwimi, abakwazi

ukufunda ngengqiqo kwaye umdla wokufunda kubo ngokubanzi unciphe kakhulu. Onke nala amabakala, axoxwa banzi kwisahluko sesine nesesihlanu salo msebenzi.

Okunye okube yingxaki kolu phando yimida eye yavela nedale ukunyibeka kwiinkalo ezithile kophando olu ngokubanzi. Le mida, nayo exoxwa ngokucace gca kwingxam yezahluko zolu phando, iquka ukuncipha kwentsebenziswano nootitshala, ukungathenjwa ncam komphandi nongenelelo lwakhe ngezixhobo zolu phando kumagumbi okufundisela uncwadi lwesiXhosa, ukunqongophala koncwadi abalusikelweyo abafundi nokuchaphazele izakhono zabo ekufundeni nasekubhaleni bezazi ncakasana iincwadi abazisikelweyo. Enye ingxaki eye yavela neza kubonwa kwisahluko esihlanu njengenyane enokuba nechaphaza kwiziphumo zolu phando, kukuqalwa kolu phando kumabakala aphezulu, kube kucacile ukuba ukungakwazi ukufunda ngengqiqo oku kukhokelela ekungabhalweni kweempendulo zoncwadi ngokuchanekileyo kwabafundi, kuyingxaki engcambu zayo zikumabakala asezantsi. Okokugqibela, okunye okubokuba nechaphaza akolu phando yingxaki yokungavunyelwa komphandi aziphicothe iziphumo neempendulo zabafundi zeemviwo zokuphela konyaka. Oku kubengele ukuba ugqaliselo lolu phando luwe nganeno.

1.7 INDLELA EKUPHANDWE NGAYO

Kwinkqubo yokwenziwa kolu phando, kucaciswa kakuhle kwisahluko sesithathu ukuba kuqalwe ngokufunwa kwamaphepha-mvume okuya kwizikolo ezine ebezichongwe njengemimandla yokuqokelelwa kolwazi lolu phando kwikhankatha lolu phando. Elo phepha-mvume lisiwe ezikolweni, kumasebe emfundo emaphondweni eMpuma Koloni naseNtshona Koloni, nanjengoko la ingawona maphondo anabafundi abaninzi abenza isiXhosa soLwimi lwaseKhaya nesiXhosa uLwimi Lokuqala Olongezelelweyo.

Kumaphondo omabini kuchongwe izikolo ezibini ukuze uphando olu lungabi nakukekela okanye lunciphe, koko luquke ulwazi oluquka izikolo kumaphondo omabini. Kwezo zikolo zine, kuchongwe abafundi abali-15, kulandelwa indlela abaqhuba ngayo kwisifundo sesiXhosa. Uphando luqale ngogqaliselo, udliwano-ndlebe, ukunikezwa kwemibuzo kwabo bekudliwana nabo iindlebe ukuze kugondwe nzulu ngemeko

yokufundiswa nokuphunyelelwa koncwadi lwesiXhosa ngabafundi, lwaze lwaqukunjelwa ngongenelelo lomphandi ngezixhobo zokuncedisa ootitshala nabafundi ukuze uncwadi lube nokufundwa okanye lufundiswe ngokuphuhlileyo, nto leyo iya kuba negalelo ekuphuculweni kwendlela abafundi ababhala ngayo iimpendulo kwiimbiwo zoncwadi ngokubanzi. Yonke indlela eluqhutywe ngayo olu phando ichazwa ngokucacileyo nangokugqibeleleyo kwisahluko sesithathu solu phando.

1.8 INKCAZELO YAMAGAMA ATHILE NEZIFINYEZO EZIZA KUSETYENZISWA KWESI SIFUNDO SOLU PHANDO

- FAL Ulwimi lokuqala olongezelelweyo
- HL Ulwimi lwasekhaya
- SAL Ulwimi lwesibini olongezelelweyo
- Ibakala Libanga okanye umgangatho ngokwenqanaba lemfundo
- Thiyori Isithetha-ntonye sengcingane
- Ethinografi Ingcingane egxile kwinkqubo yezikhokelo zokufunda nokubhala itekisi
- Iinqobo Intsika yoko kubhekiselelwa kuko
- Inggqiqo Izinga lokukugqonda kakuhle okufundwayo nokuthethwayo
- Ukuxabisa Ukuziva unovakalelo lokuncoma, ukugxeka nokugweba
- Idiskhosi Uxananazo lokusetyenziswa kolwimi kwimimandla eyahlukileyo
- Ugqaliselo Ukuqwalasela oko kwenziwayo nokuba kokubhaliweyo okanye okuthethwayo

1.9 UCAKACO LWEZAHLUKO ZOPHANDO

Ngezantsi apha, kunikwa isishwankathelo soko kuqulathwe kwisahluko ngasinye solu phandonzulu.

1.9.1 ISAHLUKO 1

Kwesi sahluko kudandalaziswa intsusa-mabandla yolu phando nezizathu ezikhokelele ekubeni kuphononongwe indlela abafundi abakwinqanaba eliphezulu lemfundo ababhala ngayo iimpendulo zabo kuncwadi lwesiXhosa.

1.9.2 ISAHLUKO 2

Kwesi sahluko kuchazwa banzi ngoncwadi oluqulethe uphando-nzulu olusetyenzisiweyo nolu nxamnye nalo mmandla aphanda kuwo umphandi. Olona ncwadi luphicothwayo kwesi sahluko lolo lunengxam egxile ekubhalweni kweempendulo zoncwadi kwanolo lwayamene neNgcingane yokuXabisa. Kwesi sahluko kuza kuphicothwa nophando lwakutsha nje olungemiba yenzululwazi yokusetyenziswa kolwimi kwiitekisi, ukusetyenziswa kolwimi entlalweni jikelele, kwanoncwadi oludandalazisa iintsika zophando-nzulu ngejenri. Olu ncwadi luza kuphicothwa kusayanywa nakwimiqathango yesilabhasi nemigomo yekharithulam yesizwe.

1.9.3 ISAHLUKO 3

Kwesi sahluko kuxoxwa banzi ngendlela ekuza kuqhutywa ngayo uphando. Oku sele kushwankathelwe kwisihlokwana esingu-1.8 ngentla apha. Kungongezwa nje oku kubalulekileyo kokuba kusetyenziswe umxube weendlela zophicotho nezichazwa ngokuba luphicotho lobunjani kwanophicotho lobungakanani (*qualitative and quantitative approaches*). Ulwazi oluza kuqokelelwa luya kuhlalutywa ngokuthi kwenziwe ugqaliselo lwabathathi-nxaxheba, kuquka nongenelelo lomphandi kwizifundo zoncwadi lwesiXhosa. Ugqaliselo lolu phando nuluhambelana nohlalutyolwenkqubo yophando, lolo luza kuchazwa kwizahluko njengolo lwenziwa phambi kongenelelo lomphandi, nolo lusemva kongenelelo lomphandi.

Kwakwesi sahluko, kuza kuchazwa banzi ngenxenye yabathathi-nxaxheba, ukusetyenziswa kwamaphepha-mvume agunyazisa uphando, intembeko yolu phando, uxananazo lolu phando, kwanokukholeleka kwalo.

1.9.4 ISAHLUKO 4

Kwesi sahluko kuza kunikezelwa kuze kuxoxwe ngolwazi oluqokelelweyo. Iziphumo zolwazi oluqokelelwe phambi kongenelelo lomphandi kwanezo zolwazi oluvele emva kongenelelo lomphandi kwimimandla yolu phando ziza kudandalaziswa kwaye zithelekiswe. Okona kuza kuvezwa kakuhle kwesi sahluko ziziphumo ezivelileyo kuphononongo lwezakhono zokubhala kwabafundi iimpendulo zabo kwiimviwo zoncwadi lwesiXhosa. Ezi ziphumo ziza kuchazwa zixoxwe kuqwalaselwe iitheyibhile nezazobe eziqulethe inkcazo-manani yolwazi oluqokelelweyo nolufunyenwe ngumbhali ngokwengxa yolu phando.

1.9.5 ISAHLUKO 5

Kwesi sahluko, kuza kushwankathelwa, kuxoxwe kuze kunikwe utoliko nohlahlelo lweziphumo zolu phando. Konke oku kuza kweziwa kujongwe indlela iingcingane ezisetyenzisweyo, ingakumbi leyo yokuxabisa, eziphumeze ngayo ukuphuculwa kwezakhono zokubhala kwabafundi iimpendulo zabo kwimibuzo yeemviwo zoncwadi lwabo lwesiXhosa sikaHL noFAL kwibakala le-11 nele-12. Kananjalo, esi sihloko siza kuzama ukunika iimpendulo kwimibuzo yolu phando ngokubanzi, kwaye siza kudandalazisa nendlela ezifezekiswe ngayo iinjongo nengcinga eqikelelweyo yolu phando (*hypothesis*).

Intsingiselo yeziphumo zolu phando, kwanendlela ezizoba ngayo okuqulathwe ziingcingane ezisetyenziswe kolu phando, nako kuza kuphononongwa kwesi sahluko.

Nayiphi imingeni, iingxaki, imida nokunyineka kolu phando, nazo ziza kubhencwa zixoxwe kwesi sahluko.

1.9.6 ISAHLUKO 6

Kwesi sahluko, kunikwa isiphelo solu phando ngokuthi kushwankathelwe konke okuyingxam yezahluko zesi sifundo sophando. Kwakwesi sahluko, kuza kudandalaziswa izindululo zophando lwelixa elizayo kwaluko mmandla bekuphandwa kuwo. Kwakhona, esi sahluko siza kunika umkhomba-ndlela onokulandelwa xa

kusonjululwa imida okanye ukunyineka okuvele kwisahluko sesine solu phando. Kwakwesi sahluko, kuza kunikezwa ngezikhokelo ezimalunga neziphumo zolu phando, kuquka nendlela ezi ziphumo kwanolu phando jikelele, olwayamene ngayo nekharithulam yemfundo yoMzantsi Afrika ngokubanzi. Ifuthe nendima eza kudlalwa lolu phando kulwimi lwesiXhosa, kubafundi besiXhosa, kuncwadi lwesiXhosa nakuncwadi lwezinye iilwimi, konke oku nako kuza kudandalaziswa kwesi sihloko.

ISAHLUKO 2

UBUME NENKCAZO ENGEENGcingANE

2.1 INTSHAYELELO

Kwesi sahluko, umphandi uqwalasela ubume nenkcazo engeengcingane ezihambelana nomxholo kwanengxam yolu phando. Kananjalo, indlela eziqhagamshelana nezinxibelelana ngayo ezi ngcingane zolu phando nayo iza kuqwalaselwa ngokubanzi. Ezona njongo ziphambili zolu phando kukuphonononga indlela abafundi benqanaba lemfundo ekumgangatho ophezulu esikolweni (*Further Education and Training, FET* ngamafutshane) ababhala ngayo iimpendulo zemibuzo yoncwadi. Olu phononongo luza kugxila kwiingcingane eziliqela ekwenzeni olu phononongo. Kubalulekile ke nokuyidandalazisa into yokuba eyona ngcingane iza kuphandwa iphononongwe ngaphezu kwezinye yileyo ibizwa ngokuba yiNgcingane yokuXabisa (*Appraisal Theory*). Inxenye ezingundoqo wale ngcingane ziza kuxoxwa ngokubanzi kwaye kucutyungulwe nendlela ezinokuba negalelo ngayo ekufezekiseni indlela abafundi beFET abaphendula ngayo imibuzo yobhalo kuncwadi. Mayicace ke ukuba uncwadi ekubhekiselelwa kulo apha kwesi sahluko, asiloncwadi nje naluphi na, koko lolo lushicilelweyo lwaze lwaqulungelwa ukuba lufundwe ngabafundi beBakala le-11 kwisiXhosa Ulwimi lwaseKhaya kunye nesiXhosa uLwimi lokuQala Olongezelelweyo. Kwesi sahluko, umphandi uza kuqala ngokuchaza banzi le Ngcingane yokuXabisa nendlela ebandakanyeka ngayo kwindlela abafundi ababhala ngayo iimpendulo zohlolo loncwadi.

2.2 Inkqubo yeNgcingane yokuXabisekileyo okanye iNgcingane yokuXabisa kwiimpendulo ezibhaliweyo

Kuphando olumalunga nolwimi nokufunwa kwexabiso, uMartin noWhite (2005: 35) banika inkcazo yeNgcingane yokuXabisa njengaleyo isekelezelwe kumanqanaba amathathu angala: 'uluvo', 'ubandakanyeko' kunye 'nokunyuka ngokwamanqanaba'. Oku bakuchaza ngoluhlobo: *"Appraisal itself is regionalized as three interacting domains – attitude; engagement and graduation."* UMartin noWhite bakwanika nenkcazo ethe vetshe yoLuvo, uBandakanyeko nokuNyuka ngokwamanqanaba, apho uLuvo (*Attitude*) luchazwa njengenxenye yokuXabisekileyo "egxile kwiimvakalelo zethu zomphefumlo, kuquka nemizwa yethu, ukugweba okuhambelana nesimo seemvakalelo kunye nokufunwa kwexabiso lezinto. (*Attitude is concerned with our feelings, including emotional reactions, judgements of behavior and evaluation of things*). Eyona nto igxininiswa nguMartin noWhite kukuba xa umfundi ezibandakanya nokubhala iimpendulo kwiitekisi zoncwadi esebenzisa ingcingane yokuxabisekileyo, iimvakalelo nochukumiseko zingavuseleleka kumfundi ngenxa yendlela umbhali acela ngayo umfundi wetekisi umngeni apha kwitekisi. Xa umbhali ekwazi ukuchukumisa umfundi kwitekisi, umfundi uye asebenzise imizwa yakhe, uchukumiseko lwakhe kwanokugweba kwakhe okuhamba novakalelo ekuphenduleni itekisi leyo. Umfundi ochukumisekileyo yitekisi yombhali, unakho ukusuka nje agwebe oko akufundayo ngendlela ekhwencayo.

Inxenye yesibini yeNgcingane yokuXabisekileyo luBandakanyeko (*Engagement*). Kule nxenye yokuXabisekileyo kwitekisi, kulapho kugqama khona ubudlelane phakathi kombhali wetekisi nomfundi wetekisi. Ngamanye amazwi, kweli nqanaba lobandakanyeko, kulapho umfundi anxibelelana ngqo nombhali wetekisi. Olu bandakanyeko luhambisana nokhwenco oluphakathi kombhali nomfundi wetekisi, lukhuthazwa yindlela umbhali adandalazisa ngayo izimvo zakhe kwitekisi. NgokukaMartin noWhite (2005: 35), oku kuza kukhokelela kwimeko apho umfundi "aza kuchasa, angqine kungenjalo ale oko kuthethwa ngumbhali kwitekisi (*engagement determines the extent to which the reader affirms, counter or deny what the writer says*). U-Oakley (1994: 53), uxhasa olubandakanyeko lonxibelelwano phakathi kombhali nomfundi wetekisi kuluvo lwakhe oluthi "ababhali abagqibeleleyo ngabo bakwaziyo ukuvumela abafundi ukuba baphendule ngokuchubekileyo, bazive

bevakalelwa koko bakufundayo, babuqonde ngokupheleleyo ubudlelane phakathi kweentshukumo nokuchukumiseka ngokomphfumlo, kwaye ngamanye amaxesha babonakale betshintsha nangendlela abaqonda ngayo izinto. (*Great writers allow readers to respond creatively, to feel moved emotionally, to understand within themselves some of the relations between actions and emotions, and sometimes they undergo certain cognitive changes*).” Kuxa kanye abafundi bezuza ingqiqo yokuphendula ngqo kumbhali apho ubani wazi kakuhle ukuba abo bafundi baluzuzile ulwazi lwezinye zezakhono ezingundoqo nezifanelekileyo zokunika itekisi ixabiso layo elifanelekileyo.

U-Oakley (1994: 54) waleka kwingxoxo yakhe emalunga nobudlelane obuluqilima phakathi kombhali nomfundi wetekisi kuluvo lwakhe lokuba “iindidi zovakalelo ziyavela xa abafundi bengena kwilizwe lebali, xa ababhali benikezela iipatheni zovakalelo ezincinayo, aze ke umfundi aphenidule ngokuvelwano xa abalinganiswa beli bali bejongene ngqo nezo patheni, ukusukela kwiinkumbulo zabo zovakalelo, nangokuzibandakanya neenjongo kwanezicwangciso zabalinganiswa beball. (*Modes of emotion arise if readers enter the world of a story, these arise as the writer represents eliciting patterns of emotion and the reader responds with sympathy as the story characters face these patterns, from personal memories of emotion, and by identification with characters` goals and plans*).” Oku ke kukhangeleka kunokwenzeka kuphela xa umbhali enesakhono esisiso sokubaveza abalinganiswa bakhe njengabantu abaphilayo kwitekisi, endaweni yokubaveza befile okanye kungekho zintshukumo bazenzayo. Okona kuqaphelekayo kuluvo lukaOakley kukuba unxibelelwano lombhali nomfundi lunakho ukukhula luye kufikelela nakwinqanaba lomfundi nomlinganiswa okwitekisi, ingakumbi xa umbhali ekwazi ukubanika ubomi okanye baphile kwibali lakhe abalinganiswa bakhe.

Inqanaba lokugqibela leNgcingane yokuXabisekileyo lelo libizwa ngokuba kukuNyuka ngokwamanqanaba. Oku ke kungachazwa ngokulula njengemeko apho ukuxatyiswa kwitekisi asukela kwinqanaba elithile lwengqiqo nolwazi lwetekisi ukuya kwelinye. UMartin noWhite (2005: 35), bakholelwa kwinto yokuba ngeli lixa abafundi bephenidula itekisi, banakho ukunyusela oko kuthethwa ngumbhali okanye oko kuthethwa yitekisi

kwelinye inqanaba “besebenzisa amandla ogqaliselo, mandla lawo esetyenziswa ekuqikeleleni inqanaba ekulo loo nto ithethwa ngumbhali okanye loo nto iqulathwe yitekisi. (*Readers use force of focus, where force determines how low or high they view what the writer or content says*).” Ingaba oku kuthethwa ngumbhali okanye okuqulathwe yitekisi kukumgangatho ophantsi okanye ophezulu wengqiqo. Kwelinye icala, “kwiimpendulo zabo kwitekisi, abafundi banakho ukusebenzisa amagama abukhali okanye acengayo ngenqanaba lentsingiselo (*In their responses to texts, students can use sharp or intensified and soft or downscaled words in meaning*).” Oku kungaqapheleka kwimeko apho umfundi ephendula okuthethwa ngumbhali kwitekisi xa esithi ‘umbhali urhabaxa okanye uyacenga kwintetho yakhe.’ Kungenjalo, kule meko yogqaliselo ungeva omnye ephendula ngelithi ‘umbhali unako ukucaca kule nto ayithethayo, ukanti omnye umve esithi umbhali ucace gca koku akuthethayo.’ Ezi ke ziimeko ezinokusetyenziswa njengendlela abafundi betekisi abanokubeka ngayo impendulo yabo kwitekisi ngokwamanqanaba ahlukileyo. Nanku ke umbuzo obalulekileyo, manqanaba mani asetyenziswayo ekuhloleni, ekuxabiseni nasekugwebeni ingxam yoncwadi lwesiXhosa kumabakala emfundo ephakamileyo afana nebakala le-10, ibakala le-11 nebakala le-12?

Impendulo eza kuvezwa lolu phando kulo mbuzo ungentla, yileyo yokuba abafundi bebakala le-11 boncwadi lwesiXhosa bekunye nootitshala babo boncwadi, baza kuqeqeshwa bafundiswe banzi ngendlela esebenza ngayo iNgcingane yokuXabisa (*Appraisal Theory*). Ngokuphathelele kule ngcingane yokuxabisa, imisebenzi yoosozilwimi ekuza kugxilwa kuphando lwabo nguMartin noRose (2008) kunye noWhite (2008). UMartin noRose (2008: 30), bona bachaza ukuxabisa ngelithi, “*Appraisal is concerned with evaluation – the kinds of attitudes that are negotiated in a text, the strength of the feelings involved and the ways in which values are sourced and readers aligned. Appraisals are interpersonal kinds of meanings, that realize variations in the tenor of a text.*” Le nkcazo yengcingane yokuxabisa okubhaliweyo ikhangeleka igxininisa ngakumbi kumba wovakalelo lomfundi wetekisi, ukuvakala kuvakalelo lombhali wetekisi, kunye nohlobo umbhali anxibelelana ngalo okanye anobudlelwane ngalo nomfundi kwitekisi yakhe. Le meko ke sele ixoxwe kakhulu ngentla apha phantsi kwengcingane yeRejista. Oku ke kuveza ukuba le ngcingane yokuXabisa ihambisana

ngqo nerejista xa kufikelelwa kunxibelelwano phakathi kombhali nomfundi kwitekisi. Xa bekuqokelelwa ulwazi oluza kusetyenziswa kolu phando, kwinqanaba lesigaba sokuqala sokuqokelelwa kolwazi, kufumaniseke ukuba abafundi xa bephendula imibuzo yohlolo okanye uviwo loncwadi, babhala nje ngolwazi lwabo lwencwadi, abayibandakanyi kwaphela indlela umbhali anxibelelana ngayo nabo bengabafundi, kwaye bakhangeleke bengekakwazi ukuxabisa, ukuthakazelela nokugweba indlela umbhali abhala ngayo. Okona kugqamileyo kukuba uninzi lwabafundi baphelele nje ekubhaleni ngemiba yoncwadi efana nesimo sentlalo, abalinganiswa, impixano nezinye, kodwa le miba ayayanyaniswa novakalelo lombhali kwanovakalelo lwabo ngendlela umbhali aziveze ngayo ezi meko zoncwadi. Olu phando ke yeyona ndawo luza kugxininisa kuyo leyo, ukunxibelelana komfundi nombhali woncwadi alisikelweyo, kuvele novakalelo lomfundi kwindlela umbhali abhale ngayo.

UWhite (2008), yena ucaphula kwimisebenzi yakhe yangaphambili nakweminye imisebenzi yophando lwale Ngcingane yokuXabisa kubaphandi bolwimi abafana noPoynton (1985); ledema, Feez and White (1994); Martin (2000); White (2000 / 2002); Macken-Horarik and Martin 2003; Martin and White (2005) aze afikelele kwinkcazo ethi, *“The Appraisal Theory is concerned with the ways in which speakers/writers praise or condemn, approve or disapprove, applaud or criticize, empathize or indicate animosity.”* Utsho lo kaWhite (2008: 2) esaleka ngokugxininisa noluva lwenye yeengqanga zolwimi, uBakhtin (1982) xa esithi, *“appraisal theory is inspired by the fact that communication itself is dialogic, meaning that, those addressed in writing or verbally, will themselves react or respond to what is being asserted.”* Konke oku kugxininisa kumba osele uvezwe ngasentla apha ngokubhekiselele kuphando lukaWhite, xa umphandi ebesithi, abafundi boncwadi lwesiXhosa bebakala le-11, baza kuqeqeshwa ngakumbi ngendlela yokuba xa befunda uncwadi abalusikelweyo, balufunde beluncina, beluhlalutya, bebuza imibuzo, bezoba imifanekiso ngqondweni, befunda ngovakalelo nangokunxibelelana nombhali wetekisi, ukuze ekugqibeleni, babe nokubhala iimpendulo zohlalutyo lolu ncwadi ngokuchanekileyo. Ezo mpendulo zibhaliweyo ziya kuthi ukuze zichaneke bavakale abafundi begxeka, bencoma, bethakazelela, besamkela, bephikisa, bethetha-thethana nombhali kwaye begweba okanye bekuxabisa oko bakufundileyo kwitekisi yombhali. Kananjalo, akuyi kuphelela nje ekuphunyezweni kwezi njongo kwindlela

abaphendula ngayo uncwadi abafundi, koko kukho nethemba lokuba xa aba bafundi bebhala iitekisi ezizezabo, onke amabakala nemiba ephambili yeSFL, uhlalutyo lwediskhosi, ijenri, i-ethinografi kunye nengcingane yokuxabisa ivele kwitekisi abazibhalayo.

2.3 Ukusetyenziswa kweNgcingane yeSFL kwiimpendulo ezibhaliweyo zoncwadi.

Nanjengoko olu phando lujolise ekuphandeni nzulu iimpendulo ezibhaliweyo zabafundi besiXhosa Ulwimi lwaseKhaya kwanabo besiXhosa uLwimi lokuQala Olongezelelweyo, luza kuqwalasela negalelo eligqamileyo leNgcingane eBanzi engokuSebenza kweNzululwazi ngeelwimi. UHalliday (1994: 34), uchaza le Ngcingane iBanzi ingokuSebenza kweNzululwazi engeelwimi (Systemic Functional Linguistics – SFL ngamafutshane), “njengendlela yenzululwazi yeelwimi eqwalasela ulwimi njengemeko ebanzi yonxibelelwano oluqulathe intsingiselo.” (*An approach to linguistics that considers language as a semiotic system*). Oku ke kuthetha ukuba ulwimi olu yingqokelela yezandi, iimpawu nemiqondiso eyakha amagama, amagama akha isivakalisi, zivakalisi ezo zikhula zibe sisixokelelwano esilulwimi olubhalwayo noluthethwayo. UHalliday (1994: 34) uphinda avakalise ukuba “le ngcingane ye-SFL iyingcingane esebenzayo, kuba ijonga ulwimi njengemeko edaleke yaze yavela phantsi koxinzelelo lwemisebenzi ethile ekhonzwa ize iphunyezwe sisixokelelwano esibanzi solwimi.” (*SFL is a functional theory, because it considers language to have evolved under the pressure of the particular functions that the language system serve*). Apha uHalliday uveza ukuba phantsi kwale ngcingane yeSFL, ulwimi lusetyenziselwa ukufezekisa umsebenzi othile, kungoko ulwimi olu eluchaza “njengentshukumo esekelezelwe kwinjongo yokuba iphumeze okuthile entlalweni.” (*Defines language as a staged-goal oriented activity to achieve a purpose*). (Halliday: 1978: 659). Phofu ke kakade ulwimi olu ngumjelo wokuphumeza unxibelelwano phakathi kwabantu, ubudlelane phakathi komyili nomfundi wetekisi, nemeko apho kuvezwa khona iinjongo zentlalo.

Kukwalapha kule ngcingane yeSFL apho “iitekisi zichazwa njengeemeko eziqhubeka kwimeko yesiko nakwimeko yendawo. Ngokwale meko, isiko lichaza iintlobo zokubhala, luze (uhlobo lokusetyenziswa kolwimi okanye irejista yona ichaze imeko yendawo.”

(*Texts are described to be existing within the context of culture and the context of situation. In this context, culture defines genres of writing, and register is defined by the context of situation.*) (Halliday and Matthiessen, 2004: 3). Yinyaniso emsulwa into yokuba ulwimi aluyonxalenye nje yenkcubeko kuphela, koko ulwimi nenkcubeko okanye isiko kumele zisetyenziswe kunye maxa onke, ulwimi nenkcubeko kumele zithathwe njengesibini esingenakohlulwa! UBoughey (2008:5), uxhasa ingxam yengcingane yeSFL ngokucaphula uHalliday (1973, 1978, 1994) ovakalisa ukuba kukho izizindlo ezithathu (*basic assumptions*) zolwimi ezizezi:

- Umsebenzi wolwimi kuveza intsingiselo evakalayo ehlabathini. (*The function of language is to make meaning which makes sense to the world.*)
- Iintsingiselo zikhuthazwa ziimeko eziqhubeka kuzo zentlalo nenkcubeko. (*These meanings are influenced by the social and cultural context in which they are exchanged.*)
- Inkqubo yokwenza intsingiselo igqxile kunxibelelwano oluvakalayo kwaye ibandakanya neendlela zokusetyenziswa kolwimi ezikhethwa ngabo basebenzisa ulwimi. (*The process of making meaning is semiotic and involves making linguistic choices.*)

Ezi zizindlo zithathu zolwimi zikhankanywe ngentla apha zigxininisa ngakumbi uluvo lokuba ulwimi luqhubeka entlalweni, kwinkcubeko ethile, kwaye lusetyenziswa ukuze luveze isimo sentlalo leyo nenkcubeko leyo, lube lungayekanga ukutsala kwimveli yentlalo neyenkcubeko yabasebenzisi bolwimi kwindima yalo yokwenza intsingiselo. Ngaphezu koku, uBoughey (2008: 9) uthi “abafundi basebenzisa ulwazi lwabo lweemeko eziqhelekileyo ukuze babe nokulandela intsingiselo yeetekisi ezibhalwe kwimeko abangayaziyo nabayizibulayo.” (*Students draw on familiar contexts in order to make sense of texts in an alien context*). Uphinda acacise athi “nkqu nemizekelo enikwa ngabafundi kwiimpendulo zabo ezibhaliweyo, kuvezwa imvelaphi yentlalo nenkcubeko yabo, ukuze babenakho ukuxhasa izimvo abafunda ukuzidandalazisa koko bakubhalayo (*Even the examples students use in their written responses, reflect their social or cultural backgrounds in order to substantiate the points they want to make in their writing*).” Olu phando kulindeleke ukuba luhlangabezane neemeko ezikumila kunje kuba

imixholo yeetekisi abasikelwe zona abafundi besiXhosa bebakala 11, iyafana kwaye iyeelelene nemvelaphi yabafundi ngokwasentlalweni nangokwenkcubeko. Kuza kubonakala phaya kwisahluko seziphumo ukuba abanye abafundi baza kuzichonga bazinakane ngaphezu kwabanye kusini na iimeko zentlalo nenkcubeko ezibandakanywe kwiitekisi zoncwadi lwabo.

2.4 Imeko yentlalo nenkcubeko kubhalo lwabafundi

Ngokuphathelele kwindima edlalwa yimvelaphi yabafundi kwindlela abaphendula ngayo kwiitekisi zoncwadi, uHeartling Thein (2009: 278) uthi “oko kwenziwa entlalweni nakwinkcubeko, kuquka neenkolelo zabafundi, kunganegalelo kwindlela abafundi abaphendula ngayo kuncwadi lwegumbi lokufundela.” (*Social and cultural practices and beliefs can also mediate students` responses to classroom literature*). Olu luvo lukaHeartling Thein, ngokufanayo neengcamango zikaBoughey, uHalliday noMatthiessen, lugxininisa ngakumbi kwimeko egqamileyo kwiimvavanyo zoncwadi, meko leyo iveza ukuba abafundi baye babhekiselele kwimvelaphi yabo yentlalo, eyenkcubeko neyembali xa becelwa ukuba baphendule okanye batolike oko kuqulathwe ziitekisi zoncwadi. Kule mvelaphi yentlalo, eyenkcubeko nembali, uvakalelo lwabafundi ngokuphathelele koko bakufundayo luyavela. Kutyelelo lomphandi oluphambi kokungenelela kwakhe ngezixhobo zophando kumagumbi ambalwa oncwadi, umphandi uqaphele msinya ukuba kwizincoko ezibhalwe ngabafundi, indlela abacinga ngayo nabaqiqa ngayo, ihambelana nemvelaphi yabo yentlalo, imbali nenkcubeko. Kuye kwafumaniseka ukuba xa bebhala iimpendulo zabo, bakhangeleka benokukwamkela okanye bakwale oko kukwitekisi ukuba intlalo nenkcubeko yabo zigunyazisa oko.

Ukongeza koku kungentla, uBeach (2000: 237) uvakalisa ukuba “abafundi baye banike iimpendulo ngokwenxaxheba abayithathayo njengamalungu eemeko zentshukumo ezahlukeyo njengamaqela okanye imibutho yeencwadi, amagumbi okufundela, amagumbi encoko, njalo njalo.” (*Readers respond within their participation as members of various activity systems such as book clubs, classrooms, chat rooms, and so forth*). UBeach uphinda abange ngelithi “abafundi bakha intsingiselo ngokubhekiselele kwimeko yentlalo.” Eyona nto ithethwa nguBeach apha yeyokuba ubudlelane bomfundi netekisi, kuquka nendlela asebenzisana ngayo netekisi, ilawula ikakhulu koko

kuqhubekayo kwindawo ahlala kuyo umfundi nakoko kugxilwa kuko kwinkcubeko yakhe, kungoko kuthethwa ngemeko yeNtshukumo. Olu phando luza kucubungula nophando lukaRussel (1997: 510), lona luchaza imeko yeNtshukumo (imeko esebenzisa iNgcingane yeNtshukumo (*Activity Theory*)), “njengayo nayiphi imeko eqhubekekayo, ejolise kwinto ethile, elawulwa ngokubhekiselele kwimbali, esekelezwe kubuchule bokuxoxa, nebonakalisa intsebenziswano yoluntu elamlwa ngezixhobo ezithile.” (*as any on-going, object-directed, historically conditioned, dialectically structured, tool-mediated human interaction*). Ngokwale Ngcingane uphando luza kuqwalasela indlela iimeko zentshukumo entlalweni ezifana negumbi lokufundela, isikolo, icawe, usapho, amaqela ezemidlalo nawenkcubeko, nezinye ezinegalelo ngayo kwindlela abafundi ababhala ngayo iimpendulo zabo ngokwezincoko ezinika iimpendulo kwimibuzo yoncwadi.

Ukwangeza koku, uRussel ucaphula uLeont`ev (1981, pp. 46-47) xa evakalisa ukuba “xa sithe sahlukanisa iintshukumo zabantu kulwalamano lwentlalo nakubomi bentlalo, loo ntshukumo ingafana nengekhoyo kwaye ayinakuba naso nesakhiwo.” (*If we removed human activity from social relationships and social life, it would not exist and would have no structure*). Oku kuchanekile kuba eneneni oko kwenziwa ngabantu nakuyiphi na imeko, kwenzeka okanye kuqhubeka phakathi kwabo bantu bathatha inxaxheba kuloo meko ithile, kwaye kwandlela le yakhiwe ngayo intshukumo yoluntu, ixhomekeke kakhulu kwindlela abaphila ngayo abantu kuloo ndawo bahlala kuyo. Umzekelo, ukuba ngokwemeko yentlalo umntu osemagunyeni akanikwa ngqalelo, kulindelekile ukuba nabafundisi-ntsapho banganikwa ngqalelo nambeko ibafaneleyo ngabafundi esikolweni. ULeont`ev waleka ngokugunyazisa ukubaluleka kokuchongwa kwentshukumo yoluntu nobomi bentlalo ngelithi “iintshukumo zoluntu ziimeko ezimbaxa ezihlala zitshintsha, zibonakalisa intsebenziswano nogxalathelwano lwabantu ngeli lixa abantu betshintsha ngamxhelo mnye kwaye beguqula ngentsebenziswano iimeko abaphila phantsi kwazo ngokusebenzisa izixhobo ezithile ezifana nokubhala.” (*Human activities are complex systems in constant change, interaction and self-re-organisation as human beings collaboratively adapt to and transform their environments through their actions with tools such as writing*). Olu luvo lukaLeont`ev luchaza ukuba ngeli lixa abantu benxibelelana kulwalamano lwabo lwentlalo nakubomi babo kwalapho

entlalweni ngokuthi babhale (njengomzekelo), kumele kwaziwe ukuba iintshukumo zabo ziza kutshintsha, zibonakalise inguqu kwaye ziphuhle ngokohlobo oluza kuzoba utshintsho, iinguqu kwanokuphuhla entlalweni. Phantse kuzo zonke iimeko zentlalo, utshintsho olu, iinguqu eziqaphelekayo kunye nokuphuhla okwenzekayo, zonke zikhuthazwa kukutshintsha kwexesha, kutshintsha oku kungenakunqandeka. Oku kudalwa nayimeko yokuba ubomi abumi ndawonye, koko buyatshintsha, kunjalo nje oko kwenzeka ebomini, kuquka nemo yobhalo okanye iimpendulo ezibhalwayo, kumele zizobe utshintsho nobomi obubonakalayo bale mihla kuyo nayiphi na indawo ekuhlala kuyo abantu.

Ngokuphathelele koku, uHeartling Thein (2009: 306) uphakamisa indlela yokufunda nokufundisa (imethodoloji) esisiseko yoncwadi ngelithi “abanye bafundi babonakala bezuza kwindlela yokufundiswa koncwadi ebafundisa ukuba bachonge, bavume, baxabise izimo zabo zengqondo, imibono yabo kwaneenkubeko zabo abeza nazo kwigumbi lokufundela, kwangeli lixa oku kubanceda ekuqondeni kakuhle ixabiso elililo lezinye iingcingane neendlela ezahlukileyo zokutolika iitekisi.” (*Some students actually benefit from a literature pedagogy that teaches them to identify, acknowledge and value the stances, lenses and practices they bring with them to the classroom, while at the same time helping them to understand the useful nature of other theories and perspectives for interpreting texts*). Ngamanye amagama, ngaphandle kokugxininisa kwintlalo nakwinkubeko kwizifundo zoncwadi, ukuhlola nokuphendulwa kweetekisi zoncwadi, zikwakho nezinye iingcingane ezinexabiso nezinokuba negalelo elikhulu kwindlela abafundi ababhala ngayo iimpendulo zabo kwiitekisi zoncwadi.

2.5 IRejista neempendulo zoncwadi ezibhaliweyo

IRejista, nanjengenye yeentsika zeNgcingane yeSFL (Ingcingane eBanzi engokuSebenza kweNzululwazi ngeeLwimi), ngomnye wemizekelo wezi ngcingane zinegalelo eliphucukileyo kuphando olujolise kwiimpendulo ezibhaliweyo kwiitekisi zoncwadi. U.M.A.K. Halliday no-R Hasan (1996: 78), batolika irejista “njengeempawu zenzululwazi yolwimi ezayanyaniswa ncakasana nokwakheka kweempawu zeemeko ezithile – negxininisa kwixabiso lommandla wentshukumo (*field*), indlela yokugqithisela ulwazi (*mode*) kunye nonxibelelwano phakathi komvelisi nomamkeli wetekisi (*tenor*).

Ngokwale ngcingane yerejista, ummandla wentshukumo uchazwa njengesigigaba esipheleleyo, apho itekisi iqhubeka khona, kuquka neenjongo zombhali okanye isithethi, kunye nomxholo wentetho okanye wobhalo. Indlela yokugqithisela ulwazi yona ibhekiselele kuhlobo isigigaba esiqhubeka ngayo, nokuba sesithethwayo okanye sesibhalwayo. Ukuze ke unxibelelwano kwitekisi lubhekiselele kuhlobo lwentsebenziswano eqhubekayo kunye nolwalamano lwentlalo phakathi kwabathathi-nxaxheba ababandakanyekayo.” (*Register is interpreted as the linguistic features which are typically associated with a configuration of situational features – with particular values of field, mode and tenor. In this regard, field is defined as a total event in which the text is functioning, including the purpose of the speaker or writer, as well as the subject matter. Mode is the function of the event, and whether it is spoken or written. And lastly, tenor refers to the type of role interaction and social relations among the participants involved*). Enye inkcazo yerejista eyelele kule, nangona yona ivakala ilula kwaye itsolile, inikezwa ngu-Brisk nabanye (2010: 4), a esithi “iimeko ezahlukileyo zentlalo zidinga iintlobo zokusetyenziswa kolwimi ezahlukileyo ngokubhekiselele kweso sihloko kuthethwa ngaso (ummandla wentshukumo), unxibelelwano phakathi kombhali nabafundi bokubhaliweyo (unxibelelwano kwitekisi), kuquka nendlela olwenziwa ngayo unxibelelwano: lubhaliwe, loluthethiweyo, okanye lumbolo-mbini (*multi-modal*), oku kubhekiselele kwindlela yokugqithisela kolwazi. Zonke ezi meko, xa zidityaniswa, zakha irejista yolwimi.” (*Different situational contexts require different language choices based on the topic addressed (field), the relationship between the writer and audience (tenor), and the channel of communication: written, oral or multimodal (mode). Together, these elements constitute the linguistic register*). Kwezi nkcazelo zerejista zombini, kubalulekile ukuqaphela ukuba ukuze zigqibelele iimpendulo ezibhaliweyo zabafundi, la manqanaba erejista afana nendlela ekuveliswe ngayo itekisi, imeko ekuveliswe kuyo itekisi kunye nobunjani bentsebenziswano phakathi komvelisi nomamkeli wemveliso eyitekisi, kumele zigqame kwisakhiwo eso setekisi. Irejista ingabonwa njengengcingane yokusetyenziswa kwenzululwazi yeelwimi kwitekisi, nesebenza ngamxhelo-mnye neNgcingane engendlela oluSebenza koLwimi nesele ixoxiwe ngentla apha. Zombini ezingcingane nazo zigxininisa kwaye zikhuthaza iitekisi eziqulathe indima edlalwa yimeko yendawo aphuma kuyo umfundi, unxibelelwano phakathi kombhali nomfundi

wetekisi, kunye nomjelo wokuveliswa kwetekisi. Oku kuvela kwindlela ezi ngcingane ezigxila ngayo kwindlela olusebenza ngayo ulwimi kwiitekisi.

2.6 Ukubaluleka kweJenri ekufundiseni abafundi ukubhala

Xa sithetha ngendlela eziveliswa ngayo iitekisi, kubalulekile nokuqwalasela ezo ngcingane zidandalazisa imvelaphi yetekisi nendlela ekubaluleke ngayo ukwazi ukuba itekisi le iveliswe njani, ngubani, ngaziphi iinjongo kwaye iveliswe phi. Ukuphendula le mibuzo kunokukhokelela ekuphuhleni kwezakhono zabafundi ekubhaleni okanye ekuveliseni nezabo iitekisi. Ingcingane eveza indlela eveliswa ngayo itekisi yileyo ikwaziyo ukuveza nohlobo eveliswe yalulo itekisi, kwaye le ngcingane ibizwa ngokuba yiNgcingane yoHlobo lwetekisi (*Genre Theory*). Ingcingane yoHlobo lwetekisi iqulethe inkcazo ngenzululwazi yemiyalelo yokubhala (*ethnography of writing instruction*). Xa kuqwalaselwa inkcazo yale Ngcingane yoHlobo lwetekisi, kufumaniseka ukuba ayikabikho inkcazo enye ethe ngqo yegama elithi uhlobo (*genre*). Enye yezinto ezidala oku yeyokuba iintlobo zeetekisi zona buqu, zifumaneka kwiimeko zentlalo ezahlukeyo nakwiindawo ekusetyenziswa kuzo ulwimi, nazo ezahluke kakhulu. Xa kuqwalaselwa kule mizekelo yeenkcazo zohlobo lwetekisi, oku kwahluka kweenkcazo kuyavela. Okokuqala, ngokwesichazi-magama i*Webster's dictionary*, ibinzana elithi 'uhlobo lwetekisi', lusuka kwigama lesiFrentshi (nangona intsusa ikulwimi lwesiLatini) elithi 'udidi' (*kind*) okanye 'ihlelo' (*class*) olusetyenziswa kwingcingane yoncwadi nakwizululwazi ngeelwimi. Ngamanye amagama, uhlobo lwetekisi lungachazwa njengebinzana elisetyenziswa xa kubhekiselelwa kudidi okanye ihlelo lezinto ezahlukeyo eziqhubeka kwimo okanye kwimeko ethile yentlalo. Nanjengoko iintlobo zetekisi zigquba kwiimeko zentlalo ezahlukeyo, oku kuko okuzinzisa le ngcinga yokuba kungasoze kubekho inkcazo enye ethe ngqo yohlobo lwetekisi. Ukucacisa oku, ubani kumele aqwalasele kwiinkcazo ezahlukeyo zamacandelo amabini azalanayo, usasazo nenzululwazi ngeelwimi.

Kwizifundo zosasazo, uAndrew Tolson (1996: 92), uchaza uhlobo lwetekisi okanye ijenri (*genre*) "njengodidi okanye uhlobo lwento olulamla phakathi kwenkqubo yokuveliswa kweetekisi nabo bamkela itekisi." (*A category which mediates between industry and audience*). Aba bamkeli betekisi kubhekiselelwa kubo apha ngabafundi okanye

abaphulaphuli betekisi ukanti le nkqubo yokuveliswa kwetekisi kuthethwa ngayo apha, singathi ngummandla wosasazo. Kule nkcazo kaTolson, noko kukhangeleka kukho ukuncipha nokusilela malunga noko kuqulathwe ngummandla wosasazo, indlela abamkeli betekisi abasebenza ngayo kulo mmandla kwanendlela abanxibelelana ngayo nommandla lowo. Kwelinye icala, akukho nto ivelayo malunga nokubandakanyekayo kwaba bamkeli betekisi okanye akuveli ncam ukuba ngoobani kanye kanye aba bamkeli betekisi. Kwelinye icala, uGunther Kress (1988: 83), uchaza ijenri “njengohlobo lwetekisi oluzuza isimo salo kwisakhiwo semeko yentlalo, meko leyo yentlalo inabathathi nxaxheba abaneempawu ezithile kwaneenjongo zabo ezithile.” (*A kind of text that derives its form from the structure of a social occasion, with its characteristic participants and their purposes*). Xa siqwalasele ezinye iingcingane esele zidandalazisiwe ngentla apha kwesi sahluko, inkcazo kaGunther Kress ikhangeleka isemxholweni. Isemxholweni kuba ikhangeleka iyithathela ingqalelo indima yeemeko zentlalo nenkcubeko kwitekisi, abamkeli ekujoliswe kubo bohlobo oluthile lwejenri, kunye neenjongo zejenri leyo kwaneenjongo zabamkeli betekisi ekwijenri ethile ekuzibandakanyeni kwabo nolo hlobo luthile lwejenri.

Ngokuphathelele kwingcingane yeSFL, yona iqulethe ufundo banzi ngejenri nerejista, uBrisk (2010: 4) ucaphula uHalliday noMatthiessen (2004: 3) ngokwaleka kulwazi lweSFL ngelithi “*In SFL, theory is defined as any instance of language, in any medium, that makes sense to someone who knows the language.*” Oku ke kugxininisa ngakumbi indlela olubaluleke ngayo ulwazi lolwimi xa kubhalwa, kuquka nokubhalwa kwezincoko eziphendula imibuzo neengxoxo zoncwadi. Xa umfundi eluthetha kwaye eluqonda ngokugqibeleleyo ulwimi, kuye kube lula kuye ukuchonga intsingiselo yentetho naleyo yokubhaliweyo kolo lwimi. Nalapho, kumele sazi ukuba ukuchonga intsingiselo yolwimi akuhambi kodwa, koko kusebenzisana ngamxhelomnye nolwazi lwenkcubeko.

Ngamanye amazwi, umfundi okwaziyo ukwenza ulwalamano phakathi kwenkcubeko nolwimi, ngoyena uba nethamsanqa lokukhupha eyona ntsingiselo igqibeleleyo ngezo tekisi zibhaliweyo okanye zithethwayo kulwimi olo. Mve kwakhona lo kaBrisk xa ecaphula kwakhona kuGerhard & Martin (2010: 4) xa besithi, “*all texts exist within the context of culture and are further embedded within the context of situation. It is culture*

which defines the genres of writing, and register is defined by the context of situation." Kaloku sesi simo sentlalo siveza indlela yokubhala (irejista ngamanye amazwi) nohlobo lwetekisi (ijenri ngamafutshane), esibangela abafundi bazi banzi ngendlela yokubhala nohlobo lokubhala okanye bazi banzi ngemigaqo emele kukulandelwa xa kubhalwa. Liyinene elokuba kuya kuthi ukuze kuveliswe iitekisi ezibhalwe ngokugqibeleleyo, abafundi bathi xa bebhala iimpendulo zabo kwimibuzo neengxoxo zoncwadi, babe nolwazi olungagungqiyo lokuba itekisi ebhalwe ngokugqwesileyo, yileyo iveza ulwazi lomfundi lokusebenzisa irejista nejenri ngaxesha linye xa bebhala iitekisi zabo. Ukusetyenziswa kwezi ngcingane zombini ngaxesha linye kubhalo, kubangela abafundi bakwazi ukusikhetha kakuhle isigama abanokusisebenzisa xa bebhala, ukuze kuveliswe iitekisi eziphuhlileyo nezinomongo. Oku kungqinwa nguBrisk (2010: 4) xa ecaphula kuButt nabanye kuluvo lwabo lokuba, *"it is an understanding of genre and register which combine to guide the language choices made by language users when they create texts."*

Kule nkcazo yakhe, uBrisk namahlakani akhe, boleka kwizimvo ezingantla malunga nexabiso lerejista ekubhaleni ngokuchanekileyo. Ngokufanayo nale miba idandalaziswe ngentla apha, nabo baleka ngelithi, *"the content of the text, the audience for whom it is written, and the mode of communication have an impact on the vocabulary, the complexity of grammatical structures, the level of formality, and other features of language."* Ngokwale ngcamango, ubani uya kuqaphela ukuba xa umfundi ebhala itekisi ehlahutya imiba yoncwadi, oo akubhalayo kuya kuthi ukuze kube yimpendulo echanekileyo abe uquke oko kungumxholo wetekisi yoncwadi, achaphazele abo bamele ukufunda itekisi leyo, ulwimi alusebenzise ngokuchanekileyo kuquka nemigaqo yokusetyenziswa kwalo, kanjalo abhale ngokusesikweni ekwalandela imigaqo eyamkelekileyo yokubhalwa kweetekisi ezihlahutya imibuzo neengxoxo zoncwadi.

Ngolwimi olungajikeleziyo noluthe ngqo, kule ngxoxo yophando lwabo, uBrisk namahlakani akhe eyona nto bayihlinzayo yeyokuba xa abafundi bebhala bekwazi okuqulethwe yijenri nerejista, baze oku bakusebenzise ekuyileni iitekisi zabo, ezo tekisi iba zezigqibeleleyo nezigqwesileyo ngokomxholo, isakhiwo, umongo nenjongo. Umzekelo, ukuba abafundi kujoliswe ekubeni bakwazi ukubhala iimpendulo

ezichanekileyo zoncwadi, indlela yokubhala ezo tekisi zabo ziphengulula okanye zitolika uncwadi, bamele ukuzicaciselwa kakuhle ngootitshala kwaye kwingcaciso yabo kumele bayame kwingxam yeSFL, nanjengoko iSFL iyingcingane efundisa banzi ngejenri nerejista.

2.7 Indima ye-Ethinografi kwizifundo zoncwadi

Xa umfundi ebhala itekisi enika impendulo etolika nehlahutya imibuzo nengxoxo yoncwadi, kumele acinge banzi ngoko akubhalayo, abantu abaza kufunda oku akubhalayo kunye neenjongo zokubhala kwakhe. Konke oku abafundi bakuzuza kwiNgciningane engeNkcazo ngeNzululwazi yemiYalelo yokuBhala (*Ethnography of Writing Instruction*.) Nakule ingcingane, indima edlalwa yimeko elusetyenziswa kuyo ulwimi ithathelwa ingqalelo kakhulu, ingakumbi ngokubhekiselele kuyilo lweetekisi ezifanelekileyo. Oku kuphawuleka kakuhle kumhlomlo kaSinor noHuston (2004:369), xa besithi, “*an awareness of the social situatedness of all acts and the realization that situation drastically affects communication.*” Oku singakutolika ngokomzekelo wokuba xa ababhali abaninzi bebhala, baqaphela abakubonayo ngeliso lenyama kwezo ndawo zihlala kuzo, bakwachukunyiswa kokwenzekayo entlalweni, baze bahlale phantsi bakudandalazise konke ephepheni oku kubangqongileyo. Oku kukwagxininisa nakwimeko esele idandalaziswe kwingxoxo engentla, apho kuvakaliswa ngelokuba nakuphi na ukubhala okwenzekayo, kuveza inkqubo yentlalo okanye inkcubeko yoluntu lwaloo ntlalo. Singalikhupha litsole elokuba xa abafundi boncwadi lwesiXhosa befundiswa indlela yokubhala kakuhle xa betolika okanye bephendula imibuzo neengxoxo zoncwadi lwesiXhosa, kumele bakrotyiswe banzi ngentlalo evezwa kuncwadi, imveli nemo yombhali netekisi, abafundi ejoliswe kubo itekisi leyo, likho ithemba lokuba abo bafundi bangabhala iitekisi ezintle nezikumgangatho ofanelekileyo xa bevakalisa iimpendulo zabo kuhlahutyo loncwadi lwesiXhosa.

Kwakhona, kwenye yeengcingane zokufundisa ukubhala zigqamile ezi mpawu zeregista imeko yobhalo (ummandla nendlela ekubhalwa ngayo), abamkeli (abo banxibelelana netekisi), kunye nenjongo. Le ngcingane ke yileyo ibizwa ngokuba yiNgciningane yeNkcazo ngeNzululwazi yemiYalelo yokuBhala (i-ethinografi) xa itolikwa ngqo. USinor noHuston (2004: 372), bayichaza le ngcingane ngelithi, “*it is a method of inquiry that*

involves describing a context as well as placing yourself in relation to that context.”

Ngokubhekiselele kubafundi bebakala le-11 boncwadi lwesiXhosa, oku kuthetha ukuba umfundi kungenzeka abe nako ukuzuza ulwazi lokubhala into enesihlahla xa ebhala imihlathana okanye izincoko eziphendula imibuzo yohlalutyo lwencwadi, ayazi ncakasana imeko okanye indawo abhala ekuyo okanye abhala ngayo. Ngaphezu koku, kulindeleke ukuba umfundi kubhalo lwakhe oluzoba indawo nemeko yendawo, naye buqu zithathe kwaye abonakale eyinxalenye yale ndawo abhala ngayo. Kuqapheleka ukuba ubhalo oluphuhlileyo luvela kakuhle xa umbhali ekwazi ukuyiveza kakuhle indawo nemeko abhala ekuyo kwanaleyo abhala ngayo. Umbhali ke uthi ukuze abhale ngokugqwesileyo ngendawo nangemeko yendawo leyo, abe eyiphila kwaye eyazi ukusuka nokuhlala indawo leyo abhala ngayo.

Andiyiphikisi le ndlela i-ethinografi ikuchaza ngayo ukubhala ngokugqibeleleyo, kodwa ndinendawana nje efuna ukungaboni ngasonye. Nditsho kuba ndinako ukukholelwa, kodwa ndingagqibi, ukuba umbhali anganakho ukubhala ngendawo kwanemeko yendawo nokuba akanalwazi ncam ngendawo leyo. Umzekelo, ababhali abaninzi bezahluko zeBhayibhile, kumaxa amaninzi xa bebhala izahluko neevesi zabo ngendawo eliZulu, balizoba kakuhle nangempumelelo iZulu kwanemo-ntlalo yalo. Nomyezo waseEdeni uzotywa kakuhle kakhulu kwimbali ebhalwe ngawo, nangona uninzi lwababhali bengazange balibeka unyawo eZulwini nakuloo myezo na kanene. Nkqu nabashumayeli beza kwaLizwi, kwiitekisi zabo ezishunyayelwayo okanye ezibhaliweyo zaze zashunyayelwa ngoomlomo, iZulu nomyezo weEdeni uzotywa kakuhle kakhulu, kangangokuba lowo uphulaphuleyo azive enomnqweno wokuba ngomnye kwelo nani liza kuzingena ezi ndawo. Ndiyaphinda, abo bashumayeli bavelisa iitekisi ezithethwayo (shunyayelwayo) nezibhalwayo, babhalile ngemeko yeendawo ezisebhayibhileni, bengazange bazibona okanye baya kuzo, kwaye abakubhalileyo kugqwesile ngenxa yefuthe lako kwabo bamameleyo okanye bafundayo.

Yiya ke ngoku kumaphephandaba, bangaphi ababhali beekholamu okanye bezincoko ezinopolitiko, uqoqosho, intlalo, ukudiza amahlebo kwanohlalutyo lwemo-ntlalo, ababhala ngeendawo ezahlukileyo kwilizwe nakwihlabathi ngokubanzi, kwaneemeko zezo ndawo, nabo babe bengazange bayibeka imicondo kwezo ndawo? Ingaba

ukungabeki kwabo imicondo okanyen ukungabi yinxalenye yezi ndawo, ngabula ngcingane ye-ethinografi, oku kungathetha ukuba iitekisi abazibhalayo okanye abazivelisayo azinasihlahla, azinamongo utyebileyo okanye azigqibelelanga? Ngokuqinisekileyo sazi sonke ukuba iitekisi esizifunda umhla nezolo kumaphephandaba nakoolindexesha zibhalwe ngesakhono esikhethekileyo, zihleliwe zaze zafundisiswa, zinto ezo zikhokelela ekubeni zibe ziitekisi ezibhalwe ngokugqibeleleyo nangokufanelekileyo ngoku ababhali bazo bebhala nangeendawo abangazazi kuya phi. Ababhali boovimba bosasazo njengamaphephandaba noolindexesha aba, bayakwazi ukufunda banzi ngendawo abangayaziyo nemeko yabo ngokuphulaphula unomathotholo okanye ngokubukela kumabonakude nje kuphela. Emva koko aba babhali bayakwazi ukuhlomla ngoko bakuve ngeendlebe kunomathotholo okanye oko bakubone kumabonakude, bakhuphe izincoko nezibhalo ezigqwesileyo ngezo ndawo ngoku bengeyonxalenye yazo. Bangaphi kumaphephandaba alapha ekhaya ababhale imihlomlo ekhethekileyo ngemeko yentlalo, eyoqoqosho, eyenkcubeko neyezopolitiko yamazwe akwizwekazi leAfrika kwanalawo aphasheya kolwandle bengazange baya kwezinye zezo ndawo. Oku kungaboni kwam ngaso nye nalo mba ubekwa yingcingane ye-ethinografi, akuthi uluvo lwabaphandi be-ethinografi bawe nganeno kwinkcazo yoba yobhalo olugqibeleleyo, koko ndithi inkcazo yabo kumele iyibandakanye nemeko yababhali abavelisa izibhalo okanye iitekisi ezigqibeleleyo nezigqwesileyo bengeyiyo inxalenye yeendawo ababhala ngazo.

Okunye okubaluleke ngakumbi xa kubhalwa, sele umntu engakhange abe yinxalenye yendawo ekubhalelwa kuyo okanye ekubhalwa ngayo, lulwazi olubanzi lonxibelelwano phakathi kombhali wetekisi nomfundi wayo. Ngokweengcinga zam, ingathi kum xa ootitshala boncwadi, okanye abo titshala bafundisa abafundi ngendlela echubekileyo yokubhala iimpendulo ezicacileyo nezisemxholweni kuhlalutyo loncwadi, eyona nto bamele ukugxininisa kuyo kwizifundo zabo, kusekubeni abafundi bakwazi ukusebenzisa izangotshe nobuchule bokubhala kakuhle, ukuze kwiitekisi abazibhalileyo baphumelele ekutsaleni umdla wabafundi ukuze bafunde oko bakubhalileyo kwaye xa bekufunda, kubekho ukunxibelelana okuqaphelekayo phakati kwabo njengababhali, kunye nabafundi bezi tekisi zabo.

Abafundi mabafundiswe kananjalo ukuba xa bekwazi ukucela umngeni okanye ukuxhokonxa ngohlobo oluvuselela iingcinga kumfundi koko bakubhalayo, oku kungangunozala wonxibelelwano oluyimpumelelo phakathi kombhali nomfundi kwitekisi. Zininzi ke iindlela zokusetyenziswa kwezangotshe nobuchule ukuze umbhali atsalele okanye arheshele umfundi kwitekisi. Loo mizekelo iquka le ilandelayo: Kumbongo oyindumasi wombhali ophume izandla, ubawo uS.E.K. Mqhayi, mbongo lowo ufumaneka kwingqokelela yezibongo enesihloko esithi Vukani madoda Kusile (2008: 68) nonesihloko esithi, “Ukuzika kukaMendi”, lo mbhali ucela umngeni kubafundi ngokubuza imibuzo engagunyazisi mpendulo kulo mbongo wakhe, koko le mibuzo uyibhala ngeenjongo zokuxhokonxa iingcinga, ukuvuselela uvakalelo nokuthunuka izazela kubafundi bakhe, ukuze kuze kuzaleka unxibelelwano phakathi kwakhe njengombhali nabafundi betekisi yakhe. UMqhayi xa ethuthuzela isizwe ngamaqhawe azike nenqanawe uMendi ubuza enjenge: “Ngesibinge ngantoni ke kade? Idini lomzi liyintoni na kade? Asingamathol`amaduna omzi na? Asizizithandwa zesizwe kade na? Emva kokufunda imibuzo ekumila kunje ngokuqinisekileyo, abo bafundayo bashiyeka bezibuza imibuzo, bevukelwa zizazela, bengena ezihlangwini zaloo maqhawe ngokwasengqondweni, nabo benga bangazibona besenza konke okusemandleni ukuze babe ngamathandazwe namadini esizwe.

Kuncwadi olusikelwe abafundi besiXhosa bebakala le-11, bafundi abo lujolise kubo oluphando, iimeko zokuchukunyiswa kwabafundi ngababhali boncwadi ziyavela. Umzekelo, kula ncwadi bayisikelweyo aba bafundi inesihloko esithi “Isihobe se-Afrika Entsha” nehlelwe nguPN Gidi (2015), imibuzo buciko edala unxibelelwano phakathi kombhali nomfundo iyavela kumbongo osihloko sithi ‘Izulu liyezisa’ (p102). Xa umbhali esithi “Zezan`ezi ngqimba zamaFu? Ngowani na lo Nogumb`emzini? Yaziba konakele phi na? Le mibuzo yombhali onguX Johnson ayidingi mpendulo ngaphezu kokuba ixhokonxa iingcinga zomfundi wetekisi kwaye ikwadala nokukhula kwengqiqo yakhe kwitekisi ayifundayo. Esi sakhono sokunxibelelana kombhali nabafundi siyakwazi ukuvezwa ngumbhali onobuchule bokubhala xa ezoba abalinganiswa kwanesimo sentlalo ngohlobo olutsalela umdla wabafundi okanye uhlobo oluvuselela iingcinga zabo ngoko akuzobayo xa ebhala. Kula ncwadi (Noveli) yesibini isikelwe abafundi besiXhosa bebakala le-11 inesihloko esithi, ‘Vuleka mhlaba’ ngokubhalwe nguN Saule (2006),

kwela phepha lama-31 umbhali uzoba isimo sentlalo sabalinganiswa bakhe ngelithi, “kaloku naxa kuhlaliwa ezidolophini yimpi eninzi, icawa yabo yayiseyileya babekhula behamba kuyo yaseWesile, eGugulethu. Izinto ezinkulu zazidla ngokubonwa apho ke, nkqu noJolela wayekhe abhaqise ngezinye iimini.” Emva kokufunda la mazwi, ngokuqinisekileyo umfundi uba nomfanekiso ngqondweni wabalinganiswa abahlala ezidolophini kodwa babe beyimiqodi ukujongisa imibombo nezithuthi ezilokishini nasezilalini kusiyiwa ezityalikeneni. Malunga noJolela obhaqisayo ecaweni ngabula mbhali, umfundi uye akhulelwe ngumfanekiso ntelekelelo welungu lecala eliwungena mangapha-nqapha umnyango wecala. Konke oku kubonakalisa unxibelelwano phakathi kombhali nomfundi kwitekisi.

Kwincwadi yokugqibela ekwasikelwe abafundi bebhala le-11, neyidrama ebhalwe nguZA Japhta esihloko sithi ‘Idayimani icholwa eluthulini’ (2015), unxibelelwano phakathi kombhali nomfundi luvezwa kakuhle xa umbhali echazela umfundi wakhe ngokwenzekayo kwidrama yakhe ngokubhala iitekisi ezibhalwa bukekela, ukuze umbhali angalahleki ngenqanaba okanye indawo elikuyo ibali, akwazi nokuba nomfanekiso ngqondweni wokwenziwa ngumlinganiswa neendawo abakuzo ebalini. Kwiphepha lesi-8, oku kuvezwa kakuhle xa umbhali esenza ingabula zigcawu yedrama yakhe nemo-ntlalo yayo xa esithi “Kwilali yakwaPeyini engaseMthatha, kwisirhoxo sotywala sikaNomthombo. Kuhlali uNomthombo, uNonkuthazo, intombi eselayo, noMfanelo oyititshala kwalapho. Kusezinzulwini zobusuku, bonke aba bantu bashushu.” Ngoko nangoko, emva kokufunda le mbulambethe yombhali, umfundi engqondweni yakhe uzoba ikhaya elithengisa utywala ekuhleli kulo abantu abaselayo, kwaye enakho nokuzibuza imibuzo enokuquka inkxalabo ngetitshala ekumzi wotywala ezinzulwini zobusuku ibe mhlawumbi iza kuvuka iphangele ngosuku olulandelayo. Ngamafutshane, iinkcazelo ezinikezwa ngumbhali, zibhalwe bukekela kwizibiyeli ngumbhali, zincipha ekudaleni unxibelelwano phakathi kombhali nomfundi wetekisi, kuba uthi wakufunda ezi zikhokelo umfundi, ayilandele kakuhle idrama kwaye acacelwe kakuhle zizinto ezenziwa ngabalinganiswa kwanezo zenzeka kwiindawo abakuzo abalinganiswa kwidrama.

Oku kubaluleka phakathi kombhali nomfundi, kuquka unxibelelwano lombhali nentlalo, kukwaxhaswa nguSinor noHuston (2004: 374) xa besithi, “*writers need to begin to see*

writing not as an isolated event performed by moving through a series of steps, but as only one strand in a very large and complex social web.” Ngokuthe ngqo, le nkcazo igxininisa kwingxam yokuba ukubhala asinto izenzekela bucala okanye ngesiquphe, koko ukubhala oku kuyinxalenye yentlalo, abantu ekubhalwa ngabo okanye ekubhalelwa bona, iinjongo zokubhala kwanendlela ekumele kubhalwa ngayo ngokwemigaqo yokubhala kuloo ntlalo, kuloo nkcubeko nakolo lwimi. Oku kukwacacisa ukuba ukubhala kunemigaqo yako emele kukulandelwa ukuze oko kubhalwayo kube kumgangatho ofanelekileyo kwaye kukhangeleke kugqibelele. Ngokwale ngcamango, uSinor noHuston (p379), baphinda baleke ngelithi, *“only when students see that writing is always a dynamic relationship between text (and its context) and writer, can they succeed in critically negotiating their world.”* Liyinene elithi intlalo ayimanga ndawonye kwaye ihlala itshintsha, nto leyo ithetha ukuba umbhali kumele naye angemi okanye angazinzi ndawonye xa ebhala, kufuneka oko akubhalayo kungqamane nokutshintsha kwentlalo, kutshintsha kwentlalo phofu nako okunxamnye nokutshintsha kwexesha.

Ukwaleka koku, ubani usenokuthi kule ngcamango kaSinor noHuston kugxininiswa kumba wokuba xa abafundi besiXhosa befunda uncwadi oluveza imo-ntlalo yantlandlolo, kumele xa behlalutya uncwadi olunjalo babhale ngohlobo apha oluza kuveza utshintsho neenguqu eziye zakho ukusukela apho kundalashe ovezwe encwadini, ukuza kuthi ga koko kwenzekayo kule mihla. Kananjalo, kubhalo lwabo, kumele kuvele nokuthungelana okanye ukuyondelelana kwezinto nezehlo ukusukela kwintlalo yangaphambili evezwe kwiitekisi zoncwadi abalufundayo nabaluhlalutyayo, baze bakuthelekise nezehlo zale mihla, zehlo ezo zimele ukugquba njengengxam nomongo kuncwadi lwale mihla. Oku kuyinxalenye kwezinye zezakhono ekumele zifundiswe ngootitshala abafundisa uncwadi kwanabo bahlola uncwadi kuwo onke amanganaba okufundwa koncwadi lwesiXhosa, ingakumbi kumabakala aphezulu emfundo. Xa kusenzeka oku, kuya kutsho kuvele iitekisi ezibhalwe kwimixholo echanekileyo, zaqulatha umongo onguwo, zaze zagqwesa kwaye zafaneleka ngokwendlela yobhalo lweetekisi elindelekileyo.

Ngokwengxam ye-ethinografi, kucacile ukuba xa kuhlalutywa indlela ababhala ngayo abafundi, kumele kuqalwe ngophononongo lokuba abo bafundi babhala bengoobani,

bebhala ntoni, izeziphi iinjongo ababhalela zona, kwaye oku bakubhalayo bakubhala nini, bekubhalela bani. Ukuba le miba ye-ethinografi igxininiswa ngootitshala kumagumbi okufundela uncwadi lwesiXhosa, ingakumbi ukusukela kwibakala le-10 ukuya kwele-12, lingakho ithemba lokuba xa abo bafundi xa bebhala iimpendulo zabo kwiingxoxo neemvavanyo zoncwadi lwabo abalusikelweyo, bangazibhala ngokwemigaqo yobhalo olufanelekileyo elindelekileyo. Emva kweqesho olululo lokubhala kwabafundi besebenzisa izikhokelo ze-ethinografi yemiyalelo yokubhala, lingakho ithemba lokuba abo bafundi baqeqeshwe ngale ngcingane nabo bangakwazi ukuzibhalela nezabo iitekisi eziqulethe konke okufanelekileyo nokulindelekileyo kubhalo olugqibeleleyo. Ezi zimvo ke azikhiwa Ntloko, zingakhatywa sicithini ukuze zivele, koko ziphenjelelwa zikwahambelana ngqo nenkcazo kaCooper ecatshulwa nguGrabe & Kaplan (1996: 203) ye-ethinografi ethi i-ethinografi yemiyalelo yokubhala igxila kumgomo wokuba “*who writes what to whom, for what purpose, why, when, where, and how?*”

Ngokophando lukaGrabe noKaplan (1996), i-ethinografi yokubhala ichazwa njengengcingane yobhalo egxile kule mibuzo ikule nkcazo yabo ingentla. Xa abafundi besiXhosa bebakala le-11 befundiswa ukubhala iimpendulo ezichanekileyo zoncwadi abalusikelweyo, kuza kugxininiswa nakule mibuzo ye-ethinografi, njengamanqanaba abamele kukuwalandela xa becwangcisa ukubhala iitekisi zabo, naxa sele bezibhala iitekisi ezo. UGrabe noKaplan le mibuzo ye-ethinografi yokubhala bayinika igama elingu-parametha. Umzekelo, inqanaba lokuqala libizwa ngokuba yiParametha engu-Ubani (Inqanaba u-Ngubani obebhala) (*The Who Parameter*). Apha kule parametha uGrabe noKaplan (1996: 204), bathi eyona nto ibalulekileyo kukumazi umbhali, kuba ukufunda into ebhalwe ngumntu omaziyo, oko kunegalelo elihle ekuwuqondeni kakuhle umsebenzi. Bathetha benjenje: “*Knowing who the writer is (the characteristics of the writer, rather than his or her persona), can have an important bearing on the nature of the writing that is studied.*” Kubalulekile ke ukuqaphela ukuba oku kumazi umbhali akunanto yakwenza naye buqu nesimo sakhe, koko oku kumazi kubhekiselele ekumazini ngokwendlela elubetha ngayo usiba lwakhe xa ebhala. Ukuba umfundi oza kubhala ephendula uncwadi lwesiXhosa ube nethamsanqa lokusazi isingqi sosiba lombhali, nendlela abhala ngayo, loo mfundi likho ithemba lokuba angakuhlalutya

abhale ngcono ngoko akufundayo kuba umbhali uyamazi indlela abhala ngayo. Kwelinye icala, uMavela (2001: 40), waleka umsundulu kule ngxoxo ngelithi, *“In most cases, the personality, interests and background of the writer can also be reflected in his or her writing.”* Nangani ngokwengcamango kaGrabe noKaplan kugunyaziswa ukuba ukumazi Ubuntu bakhe umbhali akunafuthe kwindlela umfundi wetekisi ebhalwe nguye ayihlalutya nayiqonda ngayo umfundi, uMavela kulo mhlomlo wakhe uvakalisa ukuba nokumazi ncakasana umbhali ngokwesimo nobuntu obu bakhe, kuba nefuthe elililo ekuqondeni nasekuphendleni ubhalo lwakhe. Umzekelo, ubukhulu becala, xa ubani efunda itekisi ebhalwe ngumntu amazi ukusuka nokuhlala, andiqondi ukuba ingaphikiswa into yokuba loo tekisi uyifunda ayihlalutye enomfanekiso ngqondweni wombhali wayo amaziyo, kwaye nendlela aza kuyihlafuna ayicubungule ngayo, ingachatshazelwa kukumazi kwakhe ncakasana umbhali lowo wetekisi.

Le parametha yombhali ilandelwa yileyo ibizwa ngu-Bhala. UGrabe noKaplan bakucacisa ngqo okubandakanyeka okanye okubandakanywa kule nkqubo yokubhala ngelithi, *“the writes parameter is used to examine the linguistic nature of writing.”* Xa kufilelwa kumba wokusetyenziswa kolwimi okanye kwindlela elusetyenziswa ngayo ulwimi kwitekisi, kucacile ukuba le parametha okanye itekzonomi yokubhala inika ingqwalasela imiba yolwimi ephambili ekuvelisweni okanye ekubhalweni kwitekisi, zinto ezo ziquka uyondelelwano, uthungelwano lwamagama nezivakalisi, imisebenzi yezigaba zentetho kuloo tekisi, kube kungalitalwanga ukugqalisela nakubafundi ekulindeleke ukuba baza kufunda itekisi leyo. Kaloku kwinqanaba okanye inkqubo yokubhala, xa umbhali engazazi ukuba ubhalela abalinganiswa abanjani, angazibona egaxeleka kwimeko yokubhala itekisi engahambelaniyo nomnqweno okanye iinjongo zabafundi bakhe. Yiva okaLittlefair (1991: 60) xa esaleka ngelithi, *“good writers judge their readers and choose a tenor which they feel is appropriate.”* Nawuphi na umbhali obaziyo abafundi betekisi yakhe, alandele ngokuyichinga kakuhle indlela aza kunxibelelana kakuhle nabo ngayo, loo mbhali angasifumana isiqinisekiso sokuzuza abafundi abaliqela baloo nto ayibhalayo okanye abhala ngayo.

Iparametha okanye inqanaba lokubhala, lilandelwa lelo lichaza ukuba yintoni kanye kanye le ibhalwayo. UGrabe noKaplan bayichaza lula le parametha ngelithi, *“what is*

written.” Ngamanye amazwi, le parametha igxininisa kulwazi lokuba xa kubhalwa, kulindeleke ukuba umbhali ahlanganise okanye aquke ntoni ukuze oko kubhalwayo kube kokuchanekileyo nokugqibeleleyo. Le parametha yiyo esinokuyibiza njengangxam okanye umongo wokubhala. Kweli nqanaba lokubhala, eyona nto inokufundiswa abafundi abafunda ukubhala kukuba bazi banzi ngohlobo okanye ngezinto ekubhalwa ngazo ngababhali, umongo nemixholo ababhala ngayo, ijenri, inkcubeko, kwanerejista ababhala ngazo okanye ababhala bekuzo. UGrabe noKaplan (1996: 205) bachaza le parametha njengaleyo ebonwa, “*as some culturally derived messages or texts, which are discussed in terms of content, genre and register.*” Ngamanye amazwi, kweli nqanaba lokubhala uGrabe noKaplan boleka kwinkcazo edandalaziswe ngasentla kwesi sahluko, nkcazo leyo ivakalisa ukuba ukuze okubhalwa ngabafundi besiXhosa bebakala le-11 ibe kokugqwesileyo nokuchanekileyo, kumele bakhuthazwe ukuba xa bebhala babandakanye okuqulathwe yingcingane yeSFL, ngcingane leyo icacisa banzi ngoko kuqulathwe yijenri nerejista. Naxa kufundiswa abafundi ukubhala, le parametha iza kubakhuthaza ngakumbi ekuqwalaseleni imixholo echanekileyo, umongo, ijenri nerejista xa bebhala.

Iparametha exoxa ngokuba kubhalelwa bani yeyona ibaluleke kakhulu. Nanjengoko sele kuchazwe kakhulu ngentla apha ukuba ukubazi abafundi obhalela bona kubalulekile ukuze ubhale ngokulindelekileyo, okuthakazelwayo nokuchanekileyo. UGrabe noKaplan (1996: 207) bathi, “*the audience is essential to the creation of text and the generation of meaning.*” Kaloku ngaphezu kwazo zonke, esona sizathu siphambili sokubhala kukufundisa, ukugqithisa umyalezo, ukwazisa, ukuxhobisa, ukunxibelelana nezinye. Ingaba ke ngubani lo kunxityelelwana naye xa kubhalwa? Akekho omnye ngaphandle komamkeli wobhalo, umfundi. Intsingiselo yoko ubhala ngako umbhali izezwa kakuhle ngokwazi ukuba ubhalela bani, embhalela ngaziphi iinjongo. uGrabe noKaplan bathi kuko konke okwenziwayo xa kufundiswa ukubhala, xa kujongwa umbhali wabafundi betekisi, kumele kungapheleli nje ngokuthetha ngobunjani bomfundi wetekisi, koko kumele kuqatshelwe nomthamo wabo bantu baza kufunda itekisi. Bahlomla benjenje, “*One parameter of reader influence on the writing is the number of persons who are expected to read the text.*” Bayaqhuba baleke ngelithi, “*a text intended for oneself, a single person, a small group of people, a large group of*

people, or a general audience will influence the text structure.” Noko yinyaniso engenakuphikiswa le iza noGrabe noKaplan. Khawube nomfanekiso ngqondweni weleta emele ukubhalelwa ize ithunyelwe umzali omnye, ibhalwa ngumntwana wakhe ebulela ngoncedo alufumene apho emzalini wakhe, suka kulwimi alusebenzisayo apho kuloo leta asebenzise isimelabizo soquko ukusuka kwintshayelelo ukuya esiphelweni. Anganeli apho, asebenzise ulwimi lwasesitalatweni alusebenzisa noontanga bakhe. Ngaphandle kwamathandabuzo, incwadi enxaxhe njengaleyo kwindlela ulwimi elusetyenziswe ngayo, ingakhokelela ekunxaxheni komongo, ukungafezekiswa kwenjongo yokubhala yokuba kugqithiselwe umyalezo wombulelo kulo mzali, iphele ingafundwa zibe ke ngolo hlobo iinjongo zokubhala, njongo ezo izezokubhalela umntu umyalezo ekumele awufunde, ziphanze. Xa kulapho ke kungagqitywa kuthiwe kubhalelwe ilize kungenjalo ubhalo lwetekisi luphanzile. Khawuphinde kwakhona ube nombono katitshala ubhalela amaqela abafundi iitekisi ezinomsebenzi omawenziwe ngokwamaqela, suka ayibhale ngokungathi uthetha nomfundi omnye. Ubungozi obunokwehla aphi bobokuba, nangona utitshala ebelindele umhlomlo osuka kwiqela obhalwe ngaxesha linye ngokuphokozelana kwabafundi ngezimvo, kungasuka kuvele inkathazo yokuba umfundi ngamnye eqeleni aziphendulele ngokohlobo abona nathanda ngalo oku kugunyaziswa ngumsebenzi abawunikwe ngutitshala. Kungoko ke kule parameter kugxininiswa kumba wokuba zikho iitekisi ekubalulekileyo ukuba waziwe ngokuchanekileyo umthamo wabafundi abaza kujongana nazo.

Okunye okugxininiswa nguGrabe noKaplan (1996: 208) kule parametha yokuba ngubani lo kubhalelwa yena, nendicinga ukuba kubalulekile kakhulu kwisicwangciso nekharityhulamu enokusetyenziswa ngootitshala ekufundiseni abafundi ukubhala iimpendulo ezichanekileyo zoncwadi kuquka oku *“writing to a known person, a less familiar colleague, or a stranger is likely to alter the text.”* Baphinde baleke gelithi, *“writing for readers who are familiar with current events in certain cultural contexts will allow the writer to anticipate general knowledge on the part of the reader.”* Okugxininiswa nguGrabe noKaplan apha kukuba ukwaziwa komfundi wetekisi ngulowo uyibhalayo, okanye ubukho bobudlelwane phakathi kombhali nomfundi wetekisi, oko kungayichaphazela indlela ebhalwa ngayo loo tekisi. Okwesibini kugxininiswa kwindlela umbhali nomfundi abazalana ngayo ngokwenkcubeko elugxile kuyo ubhalo lwetekisi. Xa

umbhali ebhala ngemiba echaphazela inkcubeko yakhe nekwayinkcubeko yomfundi, kulindeleke ukuba umfundi waloo tekisi ayiqonde ngakumbi ingxam yalo tekisi, nto leyo inokukhokelela ekubeni ayihlolutye ngokugqibeleleyo itekisi yombhali, kangangokuba akwazi nokuveza nexakhe izimvo ezisuka kulwazi lwakhe lwenkcibeko echatshazelwe kwitekisi.

Xa kuqwalaselwa kwiitekisi zebakala le-11 zabafundi besiXhosa, lingakutshwa litsole elokuba likho inqanaba lokwazana kubafundi nakubabhali boncwadi lwabo. Oku kusukela kwingcamango yokuba bonke ababhali boncwadi lwesiXhosa ngabemi boMzantsi Afrika, inkoliso yabo ingabantu abantetho isisiXhosa, behlala ubukhulu becala kwiindawo ekuthethwa kuzo isiXhosa nekugquba kuzo amasiko nezithethe esiXhosa okanye ezo zigqamileyo kwiindawo ekuhlala kuzo abemi boMzantsi Afrika. Ngenxa yoku ke, kumele ukuba uhlolutyo lwabafundi lweencwadi zaba babhali, luphuhle kwaye lube nomongo ovuthiweyo, ngenxa yoqikelelo lwabo ngokuphathelele kwingxam enokuchatshazelwa ngumbhali ongummi wezwe labo, nonokuba nemvelaphi yobuXhosa efana neyabo. Ngokwale parametha yokuba ngubani kanye kanye lo ubhalelwayo, kufumaniseka kubalulekile ukuba ootitshala kwizifundo zabo zokuqeqesha abafundi ngokubhala kakuhle xa behlolutya uncwadi lwesiXhosa, bazame ukufunda banzi ngabo bantu bababhalelayo, njengootitshala babo ab baza kufunda, bamakishe baze balungise ubhalo lwabo. Baya kuthi xa bebazi ncakasana abo balesi bemisebenzi yabo ebhaliweyo, nabo abalesi aba bebazi indlela ababhala ngayo abafundi, nenqanaba lokubhala abakulo, kube kho ukuqondana nokulandelana kakuhle kwintsingiselo yoko kubhaliweyo. Lilonke, ukumazi umntu oza kufunda oko ukubhalayo, kunegalelo elikhulu kwindlela obhala ngayo, kwanendlela oyiveza noyigqithisela ngayo intsingiselo yetekisi yakho. Lo mba ke singatsho phandle ukuba nawo ugxininisa ukwathungelana nela nqanaba belivezwe ngasentla kwingxoxo yerejista, ela nqanaba le'*tenor*' (ukubakho nokuzinza kobudlelwane phakathi kombhali nomfundi wetekisi.)

Le parametha ilandelwa yileyo yeenjongo nezizathu zokuba kubhalwe. Inqabile imeko apho umntu anokuthi enze into engaqhutywa sisizathu. EsiXhoseni kude kubekho intetho ethi "yonke into inesizathu." Ngokolu phando ke, esona sizathu okanye ezona njongo ziphambili zokubhala kukuba abafundi besiXhosa Ulwimi lokuQala

Olongezelelweyo kwanabo boLwimi lwaseKhaya bebakala le-11 bakwazi ukubhala iitekisi eziphendula imibuzo yohlalutyo lweencwadi abazisikelweyo ngokuchanekileyo. Kuya kuthi ukuze kufezekiswe le njongo babe ootitshala boncwadi lwesiXhosa bebakala le-11, babafundisile abafundi onke amabakala abalulekileyo anokukhokelela ekubhaleni ngokuchanekileyo. Uninzi lwaloo mabakala ngala sele eveziwe aze adandalaziswe banzi ngentla apha kwesi sahluko. UGrabe noKaplan (1996: 209), kulo mba bathi okona kubalulekileyo ngokubhekiselele kwiinjongo zokubhala kukuba *“the writer recognizes that he or she has certain intentions as well as informational content to convey and that to a larger extent, the purpose of writing is said to represent an attempt to communicate with the reader.”* Ngokwale nkcazo kaGrabe noKaplan, kukwagxininiswa kwingxam yengxoxo evezwe kule parametha ingentla iphathelele kulowo umbhali abhalela yena. Nalapha kuthiwa ezona njongo zombhali ngokubhala kukuba agqithisele umyalezo, ulwazi oluthile okanye anxibelelane nomfundi woku akubhalileyo. Ukuba okubhaliweyo bekungabhalwa ngeenjongo zokuba kubekho umntu okanye abantu abaza kukufunda, oko bekuya kuthetha ukuba kubhalelwe ilize, kungenjalo ngekusuke akwabhalwa xa oko kubhaliweyo kungazi kufundwa.

UMavela (2001: 45), ucaphula uMartin (1989), xa esithi, *“our language use in speech and writing is structured to achieve specific goals, and we go through stages in producing a speech or writing.”* UMavela ukuxhasa oku ngokunika umzekelo othi, *“this for example can be seen in the purpose of writing an invitation. The stages which the writer goes through here start with identifying those to be invited, knowing the place and time of the purpose or context of the invitation, writing the invitation, stating the purpose for inviting, sending it, awaiting the response, and finally, a goal (the response from the invited) can be reached.”* Xa sicubungula okanye sicacisa le ngcamango kaMavela noko akucaphule kuMartin, singafikelela kuluvo lokuba undogo wokubhala usekelezelwe kwinjongo yokubhala. Akubhalwa nje into engenamva namphambili okanye ekhiwe emoyeni, koko kubhalwa ukuze kube kho into eza kuphunyezwa. Le keyeyona nto kumele igxininise kubafundi bebakala le-11 boncwadi lwesiXhosa. Kumele ootitshala bayichaze icace kubo into yokuba xa behlalutya uncwadi abalusikelweyo, ezona njongo ziphambili kukuveza iimpendulo ezichanekileyo zolo hlalutyo, hlalutyo olo luza kuveza indlela bona bengabafundi abakubona ngayo okuthethwa ngumbhali,

indlela abakuxabisa ngayo oko bakufundileyo, indlela abaza yamanisa ngayo noko bakufundileyo, kwanendlela abakugweba ngayo oko bakufundileyo. Lilonke, ngokolu phando, ootitshala baza kuxhaswa ekufundiseni abafundi ngeendlela zokubhala iitekisi eziqulethe iinjongo zabo buqu zokuthakazelela, ukuxabisa, ukuzibandakanya noko kubhaliweyo, nokugweba oko kubhaliweyo bakufundayo kuncwadi lwabo.

Le parametha yesizathu isondele kakhulu kweyembangi enzulu yokubhala. Ngaphandle kokugqithisela umyalezo kumfundi okanye ukunxibelelana nomfundi, ababhali bayakwazi ukubhala ngezizathu zabo ezingathiwa theca elubala, kufuneke umfundi afundisise okanye agrumbe nzulu apho kwitekisi ukuze kuvele loo njongo ifihlakeleyo umbhali azama ukuyibeka elubala. UNeeld (1990: 15) uyicacisa le meko yeparametha yokuba kutheni (*The Why parameter*) ngokuthi, “*the why of writing is not only seen as a primary purpose for a chosen piece of writing, but also as the writer’s intention to transmit something he thinks he knows to someone else.*” Umzekelo wale parametha yokuba kutheni ungasusela kulo mzekelo wokubhala isimemo ngeenjongo zokumema ungantla. Ngentla kuthiwe esona sizathu sokubhala isimemo kukumema nokufumana impendulo echazayo ukuba lowo umenywayo uza kuphumelela okanye akazi kuphumelela kusini na kule nto amenyelwa kuyo. Ngokwale parametha yokuba kutheni umhali ebhala, abafundi kulindeleke ukuba kubhalo lwabo bacubungule esona sizathu sifihlakeleyo nesingathiwanga thaca elubala, nesisuse umbhali wokuba abhale oko akubhalileyo. Ngokomzekelo wokubhalwa kwesimemo, singathi nangona iinjongo ikukumema abantu nokufumana iimpendulo kubo, isimemo sikwaveza noko kwaziwa ngumbhali okufana nokuba esi simemo sesantoni na kanye kanye. Ngamanye amazwi, ingaba abantu bamenyelwa emtshatweni, emgidini wokubuya kwamakhwenkwe esuthwini, kumbhiyozo wokuthweswa isidanga okanye kumsitho wokuvuyisana nomntu ogqiba iminyaka ethile ezelwe? Oku ke kumele ukuqwalaselwa ngootitshala boncwadi, babafundise abafundi ukuba xa bebhala iimpendulo zabo kuncwadi bamele ukukufundisisa oko kubhaliweyo bade baveze nezona njongo zifihlakeleyo zombhali okanye ezo zingabekwanga zacaca esidlangalaleni. UGrabe noKaplan (1996: 209), bathi kumele ootitshala bakufundise oku kugrunjwa kwezona njongo ziphambili zombhali ngokuthi babazise abafundi ngeendlela ezine ezisetyenziswa ngababhali ekuntsokothiseni ezona njongo zabo ziphambili ekubhaleni. Ezi ndlela zine, neziza

kuxoxwa banzi kwisahluko sohlalutyo lweziphumo, zezo bazibiza ngokuba zezi: “*Contingent difficulty; Modal difficulty; Tactical difficulty kunye neOntological difficulty.*” Ithemba lellokuba bakuthi bakufundiswa ngazo zone ezi ndlela zokuntsonkothisa injongo kombhali, bakwazi ukubhala uhlalutyo oluchanekileyo loncwadi lwabo lwesiXhosa, kungapheleli nje apho, nabo bathi xa bezibhalela ezabo iitekisi, babhale benolwazi lokungakuvezi ngqo oko bafuna ukukudandalazisa ebandla.

Iparametha elandelayo ixoxa ngexesha ekubhalwa ngalo kunye nendawo ekubhalelwa kuyo. Ngaphandle kwamathandabuzo, oku kuhambelana ngqo noku sele kuxoxwe ngasentla kuphando lukaSinor noHuston (2004), apho kugxininiswa kuluvo lokuba ukubhala asinto ilengalengayo, koko yinto esekelezwe kwindawo ethile nakwixesha elithile. Sivile ngasentla apha kwingxoxo kaSinor noHuston ukuba oko kubhalwayo, kumele kuhambelane nexesha, ukutshintsha kwexesha, kwaye kube nxamnye noko kwenzeka entlalweni. Nabafundi boncwadi besiXhosa ke baya kuthi ukuze babhale okuphuhlileyo nokumgangatho osesikweni, babe babhala belijongile ixesha ababhala kulo, nendawo ababhala ngayo okanye ababhala bekuyo. Xa besenza oku, bakukuhlalutya, bakuxabise kwaye bakugwebe ngempumelelo oko bakufundileyo xa bebhala iimpendulo zabo ngokubhekiselele kuko. Yiva uGrabe noKaplan (1996: 212) xa besaleka ngelithi, “*in research on writing across cultures, discourse analysis recognizes the significance of social context.*” Oku ke kuthetha ukuba xa kubhalwa, ingakumbi kubhalo olubandakanya iinkcubeko ezahlukileyo, indima yendawo okanye yemo yentlalo ekubhalwa ngayo okanye ekubhalelwa kuyo ibalulekile. Nangani kubalulekile ke ukwazi ngexesha nendawo yokubhala, iingcali zolwimi zinoluvo lokuba le miba ayinagalelo kangako kwintsingiselo yetekisi nokutolikwa kwayo ngabafundi bayo. Khumbula ke ukuba kwingxoxo ekumila kunje ngasentla kwesi sahluko, ikhe yavela ingcamango ethi umbhali uyakwazi ukubhala okuchanekileyo nokuteke-teke ngomongo nokuba ubhala ngendawo angayaziyo ncam, koko abe usebenzise ulwazi lolwimi nesakhono sokubhala esiphume izandla esebenzisa nobuchule obungumangaliso bokubhala. Yiva xa uGrabe noKaplan besithi, “the when and where parameters play a much smaller and less consistent role as factors which contribute independently to written discourse.” Nangoku ke xa sinokunika umzekelo wetekisi ebhalwa ngokohlobo lweleta, ibhalelwa umntu owazanayo nombhali, indaba yexesha ebhalwe ngalo ileta

kwanendawo okanye imontlalo ebhalwe ngalo ayinafuthe ncam kwintsingiselo yalo leta. Kwelinye icala, kubhalo lwenoveli, idrama, amabali amafutshane nakwisihobe, nangona ingenkulu kuya phi indima edlalwa lixesha nendawo, kodwa ukuzotywa nokuvezwa kwazo ngumbhali kunganegalelo ekulandelweni kwentsingiselo yalo jenri yoncwadi ngabafundi, nto leyo inokubabangela bayihlalutye kwaye bayitolike kakuhle loo jenri xa bebhala iimpendulo zabo kuviwo okanye kuvavanyo lwayo.

Kwiincwadi zesiXhosa abazisikelweyo abafundi kwibakala le-11, ukuvezwa kwexesha nendawo kuqapheleka kule mizekelo ilandelayo:

- “KuseSt Marks kwikhaya likaMfanelo. Kusekuseni uSaziso ukwigumbi likanina uncokola naye.” (Japhta, 2015: 44).
- “Ukhawuleze waya kufika eNyanga uBonakele kuba kulapho wayehlala khona uMngombeni. Kule ndawo ibizwa ngokuba yiMau Mau, wawulapho umzi wakhe sele ewukhulisile kodwa. Abantu bale ndawo ngabaya babedilizwe eBellville kwiminyaka engaphambili.” (Saule, 2006: 93).
- “Ewe, bebekho apha emhlabeni bexabisene, babesidla amazimba bexabisekile.
Suka ngelinye ilanga beleloo hlokondiba,
Babopha iingxowa zabo ezinobumpahlana,
Basishiya silila singavumi kuthula.
Bathiwa ginye, ginye lisango lakwaNtsonganyawana.” (Gidi, 2015: 63).

Iparametha yokugqibela ye-thinografi yemiyalelo yokubhala yileyo inika ingqwalasela kwindlela ekubhalwe ngayo. Singalikhupha litsole ke nakulo ummandla ukuba ngokufanayo nexesha, ubhalo, neenjongo zokubhala, nayo le iparametha ayinagalelo lingako xa sijonga indlela umfundi aqwalasela ngayo intsingiselo yetekisi. Xa abafundi beqwalasela okanye behlalutya itekisi, inkqubo ebhalwe ngayo, indlela ebhalwe ngayo kwanezixhobo umbhali azisebenzisileyo ekuyiveliseni (iphepha, usiba, ikhompyutha, ilaptop, umatshini wokuchwetheza), ezo zizinto abangafane bazinanze kuhlalutyo lwabo olubhaliweyo lwetekisi. UGrabe noKaplan (1996: 213) bayicacisa lula le meko xa besithi *“It is noteworthy that channel (physical means of communicating), maybe less significant in written texts than in oral texts.”* Kaloku xa kuthethwa kuyaqapheleka

ukusetyenziswa kwezancedisi lizwi ezifana neLoudspeaker okanye imicrophone okanye iintshukumo zezandla, kodwa ekubhaleni, oku akunafuthe. Le parametha ke yenye engenakuqwalaselwa kakhulu xa kufundiswa abafundi ukubhala ngokuchanekileyo xa behlalutya okuqulethwe luncwadi lwabo! Zikho iingcingane ezidandalazisa imiba eliqela enokuqatshelwa ngootitshala xa befundisa abafundi ngezakhono ezigqibeleleyo zokubhala. Nantsi loo miba ixoxwa ngezantsi apha.

2.8 Ulwalamano nothungelwano kwizifundo zokufunda nokubhala

Kwezinye zeetekisi esele ndiziqokelele ezikolweni ngokubhekiselele kolu phando, ndifumanise ukuba xa abafundi bebhala, bayasilela kulwazi lokubhala kugxilwe kuhlalutyo lwediskhosi (*Discourse analysis* ngolwasemzini). Ngokolu hlalutyo lwediskhosi, ndiza kuqwalasela eyona miba mibini ibalulekileyo ukuze kufezeke ukubhalwa kweetekisi ezigqibeleleyo ngabafundi boncwadi lwesiXhosa bebakala le-11. Le miba yediskhosi yokubhala ndithetha ngayo luthungelwano (*coherence*) nolwalamo (*and cohesion*) kwitekisi ebhaliweyo. Ngokubhekiselele kuthungelwano kwitekisi, mibini imiba emele kukujongwa. Umba wokuqala luthungelwano nokuyondelelana kwezivakalisi ngokwentsingiselo nezihloko kwitekisi. Okwesibini, ngumba osele ugqame kakhulu kwiingxoxo ezingentla, lowo wokuvakala kuthungelwano phakathi komfundi wetekisi netekisi leyo buqu. uConnor (1990: 169), ukuchaza oku ngokucaphula kuLautamatti (1987), xa esithi, “*topical structure analysis describes coherence in texts, focusing on semantic relationships that exist between sentence topics and the overall discourse topic.*” UConnor uqhuba athi, xa kufundiswa abafundi bebakala le-11 ukubhala impendulo zoncwadi lwabo, kumele uthungelwano kwitekisi balucaciselwe ngokweenkalo ezintathu oluqhubeka ngazo, utsho ezibeka ngolu hlobo, “*Coherence in texts is charted using three kinds of topic progressions: parallel progression (topics of successive sentences are the same), sequential progression (topics of successive sentences are always different; the comment of one sentence becomes the topic of the next), and extended parallel progression (the first and last topics of a piece of text are the same but are interrupted with some sequential progression.)*” Ngokubhekiselele kubafundi boncwadi lwesiXhosa kwibakala le-11, inkalo ekuza kugxininiswa kuyo ngootitshala ekubafundiseni ukubhala ngokuchanekileyo yileyo sinokuthi iquka i*parallel progression* ne*sequential progression*, kuba ngokomgangatho abakuwo abafundi, baza

kufundiswa indlela yokubhala itekisi ngokuthi izivakalisi ezizizihloko zemihlathi yeetikisi zabo zithungelane, esokuqala sigeleshele esilandelayo, neso sigeleshele esilandela sona, kungenjalo, isivakalisi esisisihloko somhlathi wesibini saleke ngokuthungelanayo kwisivakalisi esisisihloko somhlathi wokuqala, njalo njalo! Oku kuya kuba luncedo ekuyilweni kweetekisi ezichanekileyo nezibonakalisa ukuyondelelana, ukukhula nokuphuhla komxholo nentsingiselo. UEnkvist ushwankathela oku ngelixhasa ukuba uthungelwano lulo olubonakalisa ukuba oko kubhaliweyo kulandela imigaqo yobhalo lwehlabathi jikelele. mve xa esithi, “*coherence is the quality that makes a text conform to a consistent world picture and is therefore summarizable and interpretable.*” Ngenene kulula ukutolika nokushwankathela itekisi ebhalwe ngokuthungelana kwezivakalisi zayo, esinye sakhele phezu kwesinye.

Nalapho ke, uthungelwano lwezivakalisi kwitekisi alupheleli nje ekubeni zithungelane okanye zakhelane ngokwentsingiselo, koko uthungelwano nokwakhelana kwazo kungavela nakwiipatheni zobuciko bentetho okanye okubhaliweyo (*rhetorical patterns*). Kulwimi ezi patheni zezo zibizwa ngokuba yintsusa nesiphumo (*cause-effect*); ukhupiswano nokuthelekisa (*comparison-contrast*); uluvo nozathuzo (*argument-exemplification*) kunye naleyo ibeka ingxaki nesisombululo (*problem-solution*). Oku ke kuthetha ukuthi xa umfundi efunda oko kubhalwe ngumbhali, akwazi ukuqaphela kwizivakalisi zakhe, achonge indlela azisebenzise ngayo izivakalisi zakhe ngokuthi esinye sibeke ingxaki elubala, kuze kulandeliswe ngesinye esiza nesisombululo kuloo ngxaki. Umbhali anganakho nokubeka izivakalisi zakhe kwitekisi yakhe kubekho esiveza intsusa okanye imbangi, size esinye saleke ngeziphumo zaloo mbangi. Kwizivakalisi zakhe umbhali uyakwazi ukuthi ngoku ethetha ngomba othile, awuveze ngokuthelekisa iingcamango zakhe kwisivakalisi esinye kuvele nokukhuphisana ngokomongo okanye umxholo kwezi zivakalisi. Okokugqibela, umbhali uyakwazi ukuzithi thaca izivakalisi zakhe, aze emva koko azaleke ngemizekelo ukuze oko athetha ngako kucace gca okomva webhokhwe inyuka iqhina. Ngokuqinisekileyo ke, baya kuthi ukuze abafundi boncwadi lwesiXhosa bebakala le-11 ukuze babhale iitekisi eziphuhlileyo ezinika iimpendulo ezichanekileyo xa behlalutya okanye betolika iingxoxo kuncwadi lwabo, baluveze nothungelwano lwezivakalisi besebenzisa le miba mine yothungelwano ichazwa ngentla apha.

Okubalulekileyo kukwazi ukuba itekisi ethungelana kakuhle ngokwezivakalisi, nebonakalisa ulwalamano oluchanekileyo ngokwamagama okanye izigaba zentetho ezisetyenzisiweyo ekwakhiweni kwezivakalisi, oku kunganegalelo ekuqondweni nasekulandelweni kakuhle kwaloo tekisi ngabafundi. Ngaphandle koyondelelano lwezivakalisi kwitekisi, lukho nolwalamano oludala intsingiselo ecacileyo koko kubhaliweyo. Lona ke olu lwalamano (*cohesion*) lolo lugxile kwisigama okanye indlela izigaba zentetho ezisetyenziswe ngokwalamano kwitekisi. UDavies (1990: 230) uluchaza kakuhle nangokwamanqanaba alo olu lwalamano lolwimi namagama kwizivakalisi zetekisi ngelithi, “*cohesion in texts is a term which includes relations like collocation (the tendency of words to occur together); equivalence (relations of words being equivalent in reference or meaning to other words); opposition (relation of being opposite, or opposed in meaning), and inclusion (which is the relation of one word or entity being a part of a broader class).*” Akuthandabuzeki ukuba yonke le miba namanqanaba olwalamano aqhelekile kwizivakalisi kwaye akhokelela kulwalamano lwamagama kwizivakalisi, kuthungelwano lwezivakalisi, kuthungelwano lwemihlathi kwitekisi, nasekulandelekeni kakuhle kwetekisi iphela.

Ngokwalapha esiXhoseni, imizekelo yamagama okanye isigama esiza kungqamana nala manqanaba olwalamano kaDavies singathi ngala: Umzekelo, kwinqanaba lokuvumelana kwamagama (*collocation*), singafumana amagama angala: (isonka nebhoto; isonka nejem; icephe nefolokhwe; ikomityi nesosari; amasiko nezithethe; uMbo nomXesibe). Kwinqanaba lokulingana (*equivalence*), ngokwakwigram, oku kulingana kwamagama ngentsusa nangentsingiselo kungachazwa ngokuba zizithetha-ntonye okanye izifanokuthi, singabalula amagama afana nala: (ucingo okanye umnxeba; ifoni okanye imfonomfono; imoto okanye inqwelo-mafutha; unomathotholo okanye iwayalesi). Kumba wochasaniso (*opposition*), imizekelo ethi igqame kwiitekisi zesiXhosa ezithethwayo nezibhaliweyo ingayile (inyoka nesele; ikati nenja; indoda nomfazi; manene namanenekazi; ingwe nengonyama; ubude nobufutshane; ubulula nobunzima; ubutyebi nobuhlwempu). Nangani kunjalo ke, apha esiXhoseni kumele kwaziwe ukuba njengokuba amanye amagama echasene ngokwentsingiselo, kumaxa amaninzi loo magama ayakwazi ukusetyenziswa njengamagama avumelanayo okanye anokulingana ngokwentsingiselo. Loo magama ke ngamanye wala abekwe

njengemizekelo yochasaniso afana namanene namanenekazi; indoda nomfazi kunye nengwe nengonyama.) Inqanaba lokugqibela lolwalamano lolo loqukaniso (*inclusion*). Imizekelo yamagama aquka amanye ngokwentsingiselo navamileyo kwiitekisi zesiXhosa ngala: indalo (lona eliquka abantu, izilwanyana, umhlaba, isibhakabhaka, imithi njalo njalo); usasazo (lona oluquka olubonwayo; olushicilelweyo; noluphulaphulwayo); izidlanyama (igama eliquka oozingwe; zingonyama; maxhalanga; ookrebe; njalo njalo); izithuthi (kuquka ooduladula; izithuthuthu; oololiwe; izikhephe; iinqwelo-moya; njalo njalo). Kucacile ukuba xa abafundi boncwadi lwesiXhosa benokukrotyiswa kwaye bacaciselwe banzi ngendlela amagama azalana ngayo, alingana ngayo, achasana ngayo naqukana ngayo kwiitekisi, oku kunganefuthe kwindlela abakuqonda ngayo okubhaliweyo, kungaphelile apho, abo bafundi bangaloleka baxhobiseke nangesigama esityebileyo abanokusisebenzisa kwiitekisi zabo zohlalutyo loncwadi kwanezo bazibhalela zona.

Ngokwale miba mibini yokwakhiwa kwetekisi, umba wothungelwano (*coherence*) nolwalamano (*cohesion*) kumele kwaziwe ukuba yimiba eyeyelene kakhulu kangangokuba kungalula ukuba ibhidaniswe, kodwa okubalulekileyo kukuyiqonda kakuhle into yokuba le miba iyasebenzisana kwaye ngamnye kuyo, wayame kwaye uqamele komnye. Nditsho kuba ukuthungelana kwezivakalisi kakuhle kwitekisi sisiphumo sokwalamana nokusetyenziswa kakuhle kwamagama namabinzana kuloo tekisi. Ithi ke itekisi yakubhalwa kakuhle, luvele ngokuchanekileyo ulwalamano lwamagama nezigaba zentetho kwizivakalisi, kuze kuphinde kusetyenziswe ezo zivakalisi ngohlobo oluthungelana kakuhle nangempumelelo, kuveliswe itekisi enasikhiwo esisiso, ukusuka kwintshayelelo yaso, ukuya kumbindi waso ochanekileyo noquka umongo nakwisiphelo sayo esinika isishwankathelo esigqibeleleyo saloo tekisi. Nabafundi besiXhosa lilungelo labo ke ukuba xa befundiswa uncwadi lwesiXhosa, kugxilwa kwindlela abanokuphendula ngayo iingxoxo zolo ncwadi, kumele bacaciselwe kwaye baboniswe kakuhle ukuba isigama namagama azalaniswa njani na kwizivakalisi, ezo zivakalisi zithungekane njani, imihlathi enezo zivakalisi yona iqhagamshelane njani, ukuze kuvele itekisi ebhalwe ngokuphuhlileyo, lungalityelwanga uthungelwano lwentshayeleo, isiqu kwanesiphelo setekisi kubhalo lwabo. Iya kuthi xa yonke le miba

icaciswe yagxininiswa kakuhle kubafundi boncwadi lwesiXhosa, kuvele kwaye kuzaleke ukubhalwa kweetekisi ezigqwesileyo ngabo bafundi.

2.9 Ukuxhaswa kwempendulo ezibhaliweyo ngokusetyenziswa kweVili leKharityhulam

Ngaphandle kothungelwano nolwalamano kwitekisi, esinye isiXhobo esiphuhlileyo esiza kukhuthazwa lolu phando ukuze ubhalo lweempendulo zabafundi kuncwadi lwabo lwesiXhosa luphucuke, yinkqubo yokuphucula ukubhala ephantsi kwengcingane yeSFL, nkqubo leyo ibizwa ngokuba nguMjikelezo weKharityhulam (*Curriculum Cycle*). Le nkqubo ibizwa ngokuba ngumjikelezo okanye ivili lekharityhulam kuba umfundi uqala ukufundiswa indlela eyiyo yokubhala kusukelwa kwindawo ethile, kugqithelwe kwenye, kuqhutywe njalo kude kusondelwe kufuphi ngakule bekuqalwe kuyo. Ngophando lukaChristie and Derewianka (2006 – 2008) lokufundisa ukubhala ixoxwa banzi nangokucacileyo indima yokusetyenziswa kwevili lekharityhulam, bambi kubaphandi abalandele ekhondweni labo balibize ngokuba livili lokufundisa nokufunda (*teaching and learning cycle*). Oku kufundiswayo nokufundwayo ke kukubhala. Omnye wabaphandi oboleke kuphando lukaChristie noDerewianka nguKongpetch (2006). Mve kuphando lwakhe xa echaza ecazulula kakuhle eli vili le kharityhulam ngelithi, “*in genre-based teaching approach to writing, the teaching unit was in accordance with the four stages of the teaching-learning cycle, starting with stage one called building knowledge of the field, moving on to the second stage of modelling the text, continuing to joint negotiation of the text and ultimately getting into the final stage of independent construction.*” (Kongpetch, 2006: 11-13). Ngenkcazo nje elula lo kaKongpetch ukhuthaza abafundisi-ntsapho boncwadi ukuba xa befundisa abafundi babo indlela yokuphendula nokutolika iingxoxo zoncwadi ngokuzibhala phantsi, kungakuhle xa bekunokubandakanywa nala manqanaba evili lekharityhulam ukuze abafundi babengababhali abangoompondo-zihlaniwe abavunyiweyo.

Ngokophando lukaChristie noDerewianka nolo lukaKongpetch malunga neli vili okanye umjikelo wekharityhulam yokubhala, kufumaniseka ukuba ngokwenqanaba lokuqala lokwakha ummandla, abafundi banikwa ithuba lokwenza ingqokelela yolwazi oluza kuba luncedo xa beqalisa ukubhala. Kwinqanaba lesibini, abafundi banikwa ithuba lokufunda banzi kwaye baziqhelanise nendlela yokubhala iimpendulo zabo behlalutya, betolika

kwaye behlola uncwadi abalusikiweyo, bengalibelanga ukuqwalasela ulwimi kwaneenjongo zokubhala loo tekisi. Okwesithathu, kulapho ke ngoku kuvela khona ubandakanyeko lukatitshala, ngokuthi azibeke njengesikhokelo sokubhala nokuvelisa itekisi kubafundi. Apha utitshala usebenza kunye nabafundi, ebanika uphahla olusisikhokelo lweendlela ezibhalwa ngazo iitekisi ezihlola nezigweba uncwadi lwesiXhosa, maxa wambi esebenza kunye nabo njengembumba, kuveliswa itekisi eza kuba ngumzekelo wexesha elizayo lokubhala ngokuchanekileyo, okanye beveza kunye itekisi eza kuba sisikhokelo sabafundi sendlela ekubhalwa ngayo iitekisi ezihlola okanye ezigweba ingxam yoncwadi lwabo lwesiXhosa. Okokugqibela, inqanaba lesine lelo likhuthaza abafundi ukuba bathi emva kokuksebenza notitshala wabo, ebanika isikhokelo esamkelekileyo, esisesikweni nesikumgangatho ofanelekileyo wokubhalwa kweetekisi ezichanekileyo, baqalise ukuyila nokubhala iitekisi zabo eziza kuhlola zigweba oko kuxoxwayo eklasini ngokubhekiselele kuncwadi lwesiXhosa. Le ke yenye yeengcingane zeSFL eziza kusetyenziswa banzi ekuncediseni ootitshala ekufundiseni ngendlela efanelekileyo yokubhala kunye nokuphuhlisa isakhono sabafundi boncwadi lwesiXhosa ekubhaleni uhlobo nokugweba kwabo imiba ephambili kuncwadi lwabo lwesiXhosa.

2.10 Ukubaluleka kokunikwa kootitshala boncwadi lwesiXhosa inxaso malunga neendlela eziphuhlileyo zokufundiswa koncwadi

Xa bekuqokelelwa ulwazi lolu phando kuquka nexesha lokugqalisela izifundo zootitshala (*lesson observation*), kuqapheleke ukuba ngaphandle kokunika ingqwalasela kwizincoko zoncwadi ezibhalwe ngabafundi, kubalulekile ukuba kolu phando, nootitshala boncwadi bancediswe okanye baxhaswe kwindlela abafundisa ngayo uncwadi. Kuza kuvezwa kwisahluko esilandelayo semethodoloji ukuba xa bekugqaliselwa izifundo, kwaye kuqokelelwa ulwazi lophando, kufumaniseke ukuba ootitshala abaninzi boncwadi abalufundisi ncam uncwadi, koko basuke nje bafunde iincwadi nabafundi, emva kokuba kugqityiwe ukufundwa incwadi, ootitshala benze uhlobo okanye uvavanyo lolo ncwadi. Oku ke kuza kuvezwa kwakolu phando ukuba yenye yeempazamo ezinkulu nenefuthe ekutshonweni koncwadi ngabafundi besiXhosa nasele bekwinqanaba lebakala le-12. kaloku xa isiseko sokufundwa nokuhlalutywa koncwadi, kuquka nokuxatyiswa kwako, kungakhange kubeluqilima kwaye kube

semgangathweni osesikweni, oko kungangunobangela wokusilela kwabafundi besiXhosa ekulugondeni nasekuluphumeleleni uhlolo loncwadi. Kubalulekile ke ngoko ukuba nendlela ootitshala abafundisa ngayo uncwadi ingabekelwa bucala kwingxam yolu phando. Izixhobo kwaneendlela zokubalungiselela ukufundisa nokuhlola uncwadi ngokufanelekileyo zimele ukuba yinxalenye yolu phando. Liyinene elithi kuphando loncwadi kunqabile ukugxininiswa kwindlela ekumele lufundiswe okanye luhlolwe ngayo uncwadi. Yiva uHirvela noBelcher (2007: 126) xa besithi, *“few resources have been produced to help pre-and in-service teachers to teach writing. We have fallen short in terms of addressing writing as a component of teacher education.”* Ukuqukwa kokufundiswa nokuncediswa kootitshala ekubeni bafundise ukubhala ngokuchanekileyo nangokufanelekileyo kusukela kolu luvo lukaHirvela noBelcher, luvo olu luyinyaniso engenakuphikiswa.

UHirvela noBelcher (2007: 126) bakwaveza nendlela ezinokuqhutywa ngayo izifundo zootitshala bokubhala. Bathi kumele ziquke *“the four key areas of writing instruction such as vocabulary/grammar; genre, responding to student writing and assessing writing.”* Ngokuziqwalasela nje zone ezi ndima ziza noHirvela noBelcher, ubani angalikhupha litsole ukuba nawuphi utitshala nomfundi oqeqeshwe ngokuzibandakanya, lowo angabe uwafumene kakuhle nangokwaneleyo onke amaqanaba amele kukujingwa xa kuhlalutywa uncwadi ngokugqibeleleyo. Umzekelo, imele ukwaziwa nanguthathatha into yokuba naluphi na ubhalo, alunakuze luphumelele ngokwemvakalo nentsingiselo ukuba isigama negrama ife amaqe. Xa isigama sisetyenziswa kakuhle nangobuchule xa kubhalwa, luze nolwimi lusetyenziswe ngokuchanekileyo, olo bhalo luyaphuhla, lube sesikweni kwaye lube nentsingiselo ekulula ukuyichinga. Okwesibini, umba wejenri sele uxoxwe banzi kakhulu kuquka nendlela le ngcingane eluncedo ngayo ekuphuhliseni isakhono sokubhala sabafundi. Kuyacaca ukuba nokwaziswa banzi kootitshala ngejenri kunganegalelo elihle ekufundiseni kwabo abafundi ukubhala. Bave uHirvela noBelcher (2007: 127) xa behlomla ngejenri ngokuqala bathi, *“teachers are not fully prepared to show students how language operates within the genres of writing they are asked to produce in their writing courses or in their disciplinary realms.”* Baya kuthi ukuze abafundi babhale ngokuchanekileyo, babe ootitshala bafundiswe kakuhle ngemiba yejenri efana nerejista

(register); iipatheni zobuchule bokubhala okanye bokuthetha (*rhetorical patterns*); iintlobo zeetekisi (*text types*) njalo njalo. Malunga nombala wokugqibela, lo wothlobo lwetekisi, olu phando luza kugxila kwindlela abafundi boncwadi lwesiXhosa bebakala le-11 ababhala ngayo iimpendulo zabo kuncwadi lwesiXhosa. Ukuze kuphunyezwe oku kubhalwa kweempendulo zoncwadi ngokugqibeleleyo, kuza kugxilwa kwiingxoxo nemizekelo kaFeez and Joyce (1998). UFeez and Joyce kuphando lwabo banika ingcaciso ethe veje yeendlela ekubhalwa ngazo iintlobo ezahlukeyo zeetekisi eziphendula imibuzo yoncwadi.

Bathetha benjenje xa beveza ezi ntlobo zeetekisi eziphendula imibuzo yoncwadi, *“All texts have different specific purposes and therefore they have different structures and use language differently. The types of response texts which differ in structure and language use are: personal respons; reviews; interpretation and critical responses.”* (Feez & Joyce, 1998: 39). Nangona kolu phando kuza kugxilwa ngakumbi kolu hlobo lokuqala lubhekiselele kwiimpendulo ezizezabafudi ngqo, iindlela ababhala ngazo okanye abamele ukubhala ngazo iirivyu; utoliko kwaneempendulo zoncwadi ezigwebayo okanye ezikhwencayo ziza kuqwalaselwa kwaye nazo zibandakanywe kolu phando. Oku kwenziwa ngeenjongo zokuba abafundi balungiselelwe ngokupheleleyo kwindlela abanokubhala ngazo iimpendulo zabo kuncwadi lwesiXhosa jikelele, kwaye bakwazi nokubhala iimpendulo zoncwadi kwanobunye ubugcisa besebenzisa iindlela ezahlukeyo zeempendulo. Ezi mpendulo zoncwadi ke zibhalwa ngakumbi xa abafundi behlolwa kuncwadi abalusikelweyo.

Ngenxa yokubaluleka kokuhlola koncwadi abasikelwa lona abafundi liSebe lezeMfundo, nalo lilandela ikharithulam yokufundiswa kolwimi noncwadi, kumele ootitshala bancediswe kunjalo nje bakrotyiswe nakwindlela olwenziwa nolwakhiwa ngayo uhlolo olusemgangathweni olindelekileyo. UHirvela noBelcher (2007: 127) baxhasa oku ngelithi, *“there is a common belief among pre- and in-service teachers that assessment is a necessary evil rather than a central aspect of teaching that has the potential to be beneficial to both teachers and students.”* Ngokulinganayo okanye ngokufanayo, ootitshala nabafundi kumele baqheliswe kwaye baqeqeshwe ngokufanelekileyo ngeenjongo zokuhlola, iindlela zokuhlola kwanokubaluleka kokuhlola.

Malunga nokucacisa nokuqeqesha ootitshala nabafundi malunga neendlela zokuhlolwa kweempendulo kwimibuzo yoncwadi, kuza kusetyenziswa imizekelo nezikhokelo ezidandalaziswe kuphando lukaFeez noJoyce. Ootitshala kwakhona, bona baza kuncedakala nangakumbi xa kufikelelwa kwisithuba sokuba banike abafundi ingxelo ngoko bakubhalileyo, ngxelo leyo nayo iza kubhalwa phantsi njengempendulo kubhalo lwabafundi. UParr noTimperly (2010: 70), babalula ababhali abaninzi abaxoxe banzi ngokuhlolwa kokubhala kwanokunikezwa kwengxelo kubhalo lwabafundi.

Kuphando lwabo (2010: 70) bacaphula kuqala kuBlack & Wilian (2009) xa besithi, *“Assessment for learning is a pedagogical context designed to promote learning and student engagement in their learning.”* Baphinde kwakhona bacaphule uSherpard (2005) noTorrance & Pryor (1998) kuluvo lwabo oluthi, *“assessment for learning is designed to provide information about student performance that can be used to support learning and to modify teaching.”* Le nkcazo yabo yohlolo yesibini yeyona kuza kugxininiswa kuyo kolu phando. Okona kuqinisekiswa ngabo bonke aba baphandi bacatshulwe nguParr noTimberly, kugxininiswa ekubeni ukuhlola kungenziwa nje kungagxilwa kwisizathu sokuba kuhlolwa ngeenjongo zokuba abafundi bafunde kuvavanyo okanye kuhlolo abalunikwa ngootitshala. bafunda ke ngokuthi emva kolo hlolo kuxhaseke uluvo lukaHirvel noBelcher olubekwe ngasentla, olu lokuba uhlolo olululo lunenzuzo kumfundi nakootitshala ngaxesha linye. Okwesibini, kubalulekile kumfundi nakootitshala ukuba kwaziwe ukuba xa kuhlolwa, okanye okuphambili kukujonga nokwenza umlinganiselo wolwazi abasele beluzuzile abafundi kuloo nto bayifundiswayo. Xa sele kuvelile ukuba baqonda kangakanani, utitshala angenelele ngengxaso okanye ngokwaleka koko akuqaphelayo malunga nokuqonda kwabo. Okwesithathu, kukwangqinisa nakuluvo olungentla oluthi ukuhlola kufuneka kuhambe nengxelo esuka kutitshala, ngxelo layo iza kuveza iindlela abafundi abaphazame ngazo, kwanezo banokuphucula ngazo indlela ababhala ngazo iimpendulo ezigweba okanye ezixabisa uncwadi lwabo.

Kule meko yokunikwa kwengxelo ngootitshala, ngxelo leyo nayo ngokwayo iza kugweba, income okanye igxeke ngokubhekiselele kwindlela abaqhube ngayo abafundi kwiimpendulo zabo zoncwadi, kumele kuqinisekise ukuba ootitshalala bazijonga

zonke iinkalo zokubhala iimpendulo zoncwadi, kungajongwa nje kuphela iziphene eziqaphelekayo nezingephi ezivele kwindlela ababhala ngayo abafundi. Xa benikwa ingxelo yeempendulo zabo abazibhalileyo ngokubhekiselele kuncwadi, abafundi kumele bakhuthazwe bazame ngakumbi, endaweni yokunyenjwa, ukugxekwa nokuthotywa amandla. Ngokuphathelele kwezi ngxelo zootitshala kubhalo lwabafundi, uParr noTimperley (2010: 69) bacaphula ababhali abaninzi abavakalisa udano ziingxelo zootitshala ezingenamhluzi ncam, kangangokuba zisuke zigxile kuphela kwimiba yohlalutyo olukumgangatho ophantsi, kuyekwe ezona zinto zithwele ingxam kwanentsingiselo yoko kubhalwe ngabafundi. Aba baphandi babachongayo ngaba: (Conors & Lunsford 2009; Sommers, 1982; Hargreaves McCallum 1998; noSchwartz, 1984). Okona kuphambili kubo bonke aba babhali luluvo olungqina oku kungentla malunga neengxelo zootitshala ezingaqwalaseli intsingiselo kakhulu, suka ziyabule kokungabalulekanga, bonke bavumelana ngelithi, *“teacher responses ignore the perspective that the meaning of text will be constructed differently depending on the discourses used in the text by the reader.”* Liyinene eli kuba kaloku utitshala okwakhe kukufundisa umfundi ngendlela yokubhala iimpendulo zohlolo loncwadi ngokuchanekileyo, amhlole ukuze abone ingqiqo kwanenqanaba lakhe lokuqonda, kodwa ekwenzeni oko angafuni ukubhalela umfundi itekisi okanye anyanzelise ukuba umfundi ayibhale ngohlobo oluthandwe nguye nohlobo athanda ngalo. Kungoko ke kubalulekile ukuba nootitshala, banganeli nje ukufumana izifundo zokufundisa abafundi ukubhala, koko bafumane nezo zigxila kwindlela abaza kuphendula ngayo okanye banike iingxelo nagyo kubhalo lwabafundi.

2.11 Isiphelo

Kwesi sahluko, kuqwalaselwa iingcingane eziphambili okanye ezo zingundoqo kuphononongo lwendlela abafundi beBakala le-11 abaphendula ngayo imibuzo yezincoko zoncwadi lwesiXhosa abalusikelweyo. Kuphawuleka ukuba phakathi kwezi ngcingane zingundoqo kule ndlela babhala ngayo abafundi ezi mpendulo zabo kuncwadi, eyona kuza kugxininiswa ngakumbi kuyo ukuze kuphuculwe isakhono sabafundi xa bebhala iimpendulo zoncwadi, yileyo ibizwa ngokuba yiNgcingane yokuXabisekileyo okanye iNgcingane yokuncamathisela ixabiso oko kubhaliweyo. Kule ngcingane, kulapho uphando luveza khona ukuba abafundi xa bebhala iimpendulo

ezizezabo kuhlolo okanye uvavanyo loncwadi, oko bakwenza bevakalisa imizwa neemvakalelo zabo ngoko bakufundileyo. Xa bedandalazisa izimvo, uvakalelo nemizwa yabo, kuphela kuvela kwiitekisi abazibhalileyo indlela abaza kugweba, bakhwence baze baxabise ngayo oko bakufundileyo.

Ukwaleka kule ngcingane inika okufundiweyo ixabiso elizalwa luvakalelo lomfundi obhala impendulo eyeyakhe, kukho naleyo igxile kwinzululwazi yokusebenza ngeelwimi (ISFL ngamafutshane), yona iza kunika ingqwalasela ebanzi kwindlela abafundi abaza kuveza ngayo iinjongo nemisebenzi yoo kubhaliweyo. Oku ke kuquka nolwazi oluphangaleleyo lwerejista xa abafundi bebhala. Kulo mba werejista, kulapho abafundi kulindeleke ukuba babonakalise ulwazi lokubhala benxibelelana nombhali wetekisi abayifundileyo, babe nolwazi okanye ufifi ngendawo okanye ummandla ekubhalwa ngawo okanye imeko ekubhalwa kuyo, baze emva koko babe nalo nofifi lwesakhono okanye indlela abhala ngayo umbhali lowo wetekisi yoncwadi abalufundayo. Kuphawuleka ukuba yomithathu le miba yerejista inganefuthe ekuvezeni intsingiselo echanekileyo yoko bakubhalayo abafundi.

Ukongeza koku kungentla, kukwakho nenye ingcingane enendima ebonakalayo ekubhencweni kwentsingiselo yeetekisi ezibhalwe ngabafundi, yona yileyo iveza okanye izoba isakhono sokuveza komfundi obhalayo unxibelelwano phakathi kwetekisi ayibhalayo nesimo sentlalo okanye inkcubeko yakhe nanjengomfundi obhalayo. Kuvela uluvo oluthi lowo ubhalayo, ubhala elilungu lendawo ethile, ekwaphuma kwinkcubeko ethile, kwaye le mvelaphi yakhe ngokwentlalo nenkcubeko kufumaniseka ukuba ivela ngokucacileyo kwindlela abhala ngayo. Iza kuba yenye yeenjongo eziphambili zolu phando ukuzama ukuqeqesha abafundi ababhala iimpendulo ezizezabo ezijolise kuhlalutyo nokugweba uncwadi ukuba bayakwazi kusini na ukubhala beveza imveli yabo yentlalo kwanaleyo yamasiko nezithethe zabo. Oku kukwanceda ekuvelisweni kobhalo olunentsusa, endaweni yolo lukhangeleka lulenga-lenga, kungenjalo lungenamva namphambili, kuba lungaziwa ukuba lubhalwa luveza yiphi na imo kwaye lubhalwa ngumbhali orhaneleka ecinga ntoni, ecinga njani, ekhuthazwa yiyiphi imvelaphi okanye ebhala egxila kuyiphi na imixholo. Ukuvezwa kwale miba kubhalo kungakhokelela kwitekisi echanekileyo nenengxam evakalayo.

Okokugqibela, olu phando lukwaqaphele nokubaluleka kokuxhaswa kootitshala okanye ootitshalakazi abafundisa uncwadi lwesiXhosa kwinqanaba leemfundo ekumgangatho ophezulu (iFET ngamafutshane). Le nkxaso ke iza kugxila kwiindlela eziphuhlileyo zokufundisa uncwadi, ndlela ezo ziza kuza nolu phando, nezikhangeleka zinobuchule obugqwesileyo kwiindlela zokufunda uncwadi ngengqiqo, ukulufundisa ngomdla nangokucacileyo, kunye nokuluhlola kukhuthazwa ulwazi lokubhala kwabafundi iimpendulo ezizezabo kolo ncwadi. Olu phando luza kuqwalasela ngakumbi kwinkxaso yotitshala abaza kufundisa bavelise abafundi ababhala behlalutya, bencoma, begxeka, benika ixabiso kwaye begweba oko bakufundileyo kwizincoko ezizezabo.

Oku akuthethi ukuba umphandi uya ezikolweni sele enesigqibo esithi uninzi lootitshala alukwazi ncam okanye alukabi nasakhono esichanekileyo nesidingekayo ekufundiseni uncwadi lwesiXhosa ngokufanelekileyo okanye ngokomgangatho olindelekileyo, koko olu phando luthi nokuba aba titshala baqeqesheke ngokusulungekileyo ekufundiseni uncwadi lwesiXhosa, ukwaleka ngezinye izakhono eziza kuvezwa kolu phando kunganegalelo elincomekayo ekuveliseni abafundi abangaphelelanga nje ekubhaleni iimpendulo ezincoma okanye ezigweba iitekisi abazifundileyo, koko kugavela nababhali bangomso abaphume izandla.

Kule nkxaso yoqeqesho iza kuqhutywa nootitshala okanye ootitshalakazi, kuza kubandakanywa nengcingane eyingxam yezifundo zejenri neSFL, ngcingane leyo ibizwa ngokuba nguMjikelezo weKharithyulam okanye ivili lokubhala. Kweli vili, kulapho abafundi baboniswa baze baxhaswe khona ngendlela yokufundisisa itekisi, babhale umntu ngamnye eziyilela itekisi eyeyakhe, kuvele intsebenziswano njengamaqela aza kuvelisa itekisi eyakhiwe ziimbono nezimvo ezisuka kumntu ngamnye eqeleni, kwandule ukuphuhla kwezakhono zabafundi abaza kuthi babhale neetekisi ezizezabo ezilandela imiqathango nemigangatho elindelekileyo yobhalo. Ukongeza kule ngcingane yevili lekharithyulam, kuza kubethelelwa nokubaluleka kokufundiswa kwabafundi ngootitshala isakhono sokubhala kuqwalaselwe uthungelwano nolwalamano lwamagama, izivakalisi, imihlathi, imixholo nomongo kwitekisi. Ekugqibeleni, imiba ephambili yokubhalwa kweempendulo zabafundi xa begweba okanye benika ukhwenco olugqibeleleyo kwiitekisi abazifundileyo, iza kufundiswa kule nkxaso yootitshala

nabafundi ngokufanayo, kusetyenziswa imodeli yokubhala ethatyathwe kuphando lukaFeez noJoyce.

ISAHLUKO 3

UYILO NEMETHODOLOJI ESETYENZISIWEYO KUPHANDO LWENDLELA ABAFUNDI ABABHALA NGAYO IIMPENDULO ZONCWADI

3.1 INTSHAYELELO

Phambi kokujonga indlela ekuphandwe ngayo ezikolweni ngokuphathelele kwindlela ootitshala besiXhosa abafundisa ngayo uncwadi, kuquka nendlela abafundi ababhala ngayo iimpendulo zabo kwizincoko ezimalunga noncwadi, kubalulekile ukunika inkcazo malunga nentsingiselo yemethodoloji esetyenzisiweyo kuphando olu. Oku kunceda ekubeni lowo ufunda uphando awazi ngokucacileyo amanqanaba ahanjwe ngumphandi ekuzameni ukuqonda kakuhle ingxaki ekhokelele kuphando olo, imingeni ehambelana nale ngxaki yoku akuphandayo, kude kuye kufikelela kwindlela afumana ngayo ulwazi nezisombululo ezinxamnye nophando olu ngokubanzi.

Umbuzo ophambili ke kwesi sahluko ngulowo uthi, ingaba yintoni imethodoloji? Imethodoloji ngesiXhosa nje esivakalayo singayichaza njengolwazi-nkqubo olusetyenziswayo okanye olulandelwayo xa kuphandwa isizeka-bani sengxaki ethile. Umphandi ophume izandla onguMyers (2009: 25) uchaza imethodoloji yophando “njengohlobo lophononongo esukela kwizizindlo ezivelayo, ukuya kuyilo lophando, kude kuye kufikelela kwingqokelela yolwazi.” (*A strategy of enquiry, which moves from the underlying assumptions to research design, and data collection.*) Injongo yokusebenzisa olu lwazi-nkqubo kukuzama ukuzivelela zonke iinkalo ezibalulekileyo ezingqonge ingxaki leyo, ukuze kungabi nakushiyelelwa naziphi izinto ezingundoqo eziza kuba negalelo eligqathu ekufikeleleni kwisisombululo sengxaki leyo iphandwayo. Emva kokuhla amahlongwane ingxaki yolu phando, ngxaki leyo ibhekiselele kwindlela efe amanqe ababhala ngayo abafundi besiXhosa iimpendulo zoncwadi abalusikelweyo, umphandi ufumanise ukuba kuya kuthi ukuze kuphandwe ngokugqibeleleyo kwaye kungabi nakushiywa zikrobo kolu phando, kusetyenziswe indlela yophando engumxube.

3.2 IMETHODOLOJI: INDLELA YOPHANDO ENGUMXUBE

Lo mxube weendlela zophando (*mixed-method approach*) usukela kwinto yokuba kube kuza kusetyenziswa iindlela ezimbini zemethodoloji okanye zolwazi-nkqubo yophando, kwaye nazo ezi ndlela ziza kusetyenziswa ngaxesha linye. Ezi ndlela zimbini zemethodoloji yophando zezi ziqhelekileyo nezisetyenziswa kakhulu ekwenzeni uphando nzulu, nezibizwa ngokuba yintelekelelo yohlobo okanye yobunjani bento (*qualitative*) naleyo ibizwa ngokuba yintelekelelo yobungakanani bento (*quantitative*). Kolu phando ke, nanjengoko kuza kube kusetyenzwa ngabantu abangabafundi nabafundisi-ntsapho, kunye nengqokelela yezincoko abazibhalileyo, kuza kusetyenziswa lo mxube wophando wentelekelelo yobunjani nentelekelelo yobungakanani njengezixhobo zophando eziza kusetyenziswa ekuqokeleleni ulwazi, ekuluhlalutyeni, nasekugocagoceni nezinye izinto ezinokuvela kwinkqubo yophando olu, zinto ezo bezingakhange zibe nokudandalaziswa okanye ziqikelelwe xa bekusandlalwa ingxaki yolu phando.

Asinakuze siyibaleke ke into yokuba ezi ndlela zophando azinantsusa nazingcambu zazo zilapha kuphando lolwimi kwanendlela ulwimi elusebenza ngayo ngokubanzi. Kaloku kwa-uphando olugxile kulwimi jikelele, luze mva xa kuthelekiswa nezifundo zenzululwazi. Kungoko ke sinokuyichaza phandle into yokuba imethodi yentelekelelo yobungakanani ubukhulu becala intsusa yayo ivele kwizifundo zenzululwazi ngezendalo, kuba kaloku kulapho kuphandwa khona banzi ngezifundo ezigxile kwiimeko zendalo. Kwelinye icala, imethodi yophando egxile kwintelekelelo yobunjani, iingcambu zayo yona zikwizifundo ngenzululwazi entlalweni, kuba ke uphando olulapho lolo lugxile kubunjani bemeko ekuphilwa kuyo okanye ngayo ngabantu. Uphando lolwimi ke lwayama kakhulu apha kolu phando lwesibini lumalunga nentelekelelo yobunjani, kuba kakade ulwimi luhlala luyinxenye yentlalo, ulwimi lulo oludala imijelo yonxibelelwano entlalweni, ulwimi lulo nolukhokelela kumaqhina ozakuzelwano phakathi kweentlalo neendawo ezahlukileyo abahlala kuzo abantu.

Ngendlela eziphathisana ngayo ezi ndlela akunakuze kuthiwe ikho eyongamela enye, koko zombini zisetyenziswa ngokulinganayo nangokuchubekileyo ngabaphandi ukuze kufikelelwe kwingxoxo yophando ephuhlileyo, ngxoxo leyo iba ngunozala weziphumo

zophando ezincomekayo nezinentembeko. UBryman noBurgess (1999: 45) baxhasa le ngcamango ngelithi, “bambi kubaphandi basebenzisa indlela yophando engumxube weemethodi, ngokuthi basebenzise inzuzo evela kwindlela eyahluka ngayo imethodi yentelekelelo yobunjani naleyo yobungakanani, kuze kuhlenganiswe ezi method ngeenjongo zokuzisebenzisa kwiprojekthi enye yophando, konke oku kuxhomekeke kuhlobo olo lophando kwaneziseko zalo zolwazi-nkqubo.” (*Some researchers prefer to use mixed methods approach by taking advantage of the differences between qualitative and quantitative methods, combine these two methods for use in a single research project depending on the kind of study and its methodological foundation.*) ” Ukugxila kwimiba yendalo kwale methodi yentelekelelo yobunjani kunceda ekubeni kuphando olo kuvele iinkalo zendalo ezifana nendlela abantu abahlukileyo abaphila ngayo kwiindawo abahlala kuzo. Kungoko ukusetyenziswa kwale methodi kolu phando kuza kunceda ekuphononongweni kwendlela abafundi besiXhosa abafunda ngayo uncwadi kuqala, indlela ababhala ngayo iimpendulo zophicotho lolo ncwadi, kwanendlela abafundiswa ngayo uncwadi olo ngootitshala.

UMyers (2009: 5) uxhasa oku ngelithi “uphando lwentelekelo yobunjani luyilwe ngeenjongo zokunceda abaphandi ukuze babazi ncakasana abantu, kuquka nemo-ntlalo kwanemeko yenkcubeko abaphila phantsi kwayo.” (*Qualitative research is designed to help researchers understand people, and the social and cultural contexts within which they live*). Ekwenzeni olu phando ke, kubalulekile nokuba kungajongwa calanye. Xa ndisitsho, ndibhekiselela kumba wokuba xa kuphandwa indlela abafundi besiXhosa ababhala nabaphendula ngayo izincoko zoncwadi lwesiXhosa, ithathelwe ingqalelo inyaniso yokuba abafundi besiXhosa bayafumaneka kuzo zombini iimo-ntlalo zamaXhosa anamhlanje. Ezi mo-ntlalo ndibhekiselela kuzo ke yileyo yasezidolophini, kwanaleyo yeendawo ezisemaphandleni. Xa kusenziwa uphando olugxile kwimethodi engentelekelelo yobunjani, okaPhilip (1998: 267) uthi, kwakuthi ukuze kuchanwe umhlola “kwaziwe ukuba uphando olusebenzisa intelekelelo yobunjani lolo luthathela ingqalelo ukuxananaza nokwahluka kweendawo ezi ziphandwayo, zombini ziphendlisisiswe kwaye zigqame kuphando olo.” (*Qualitative study allows the complexities and differences of worlds under-study to be explored and represented*). Kungoko ke kolu phando kuza kubandakanywa ulwazi oluza kuqokelelwa kwizikolo

ezisezidolophini kwanezo zisemaphandleni zifundisa isiXhosa njengoLwimi lwaseKhaya kwanolo lokuQala longezelelweyo. Ngolu hlobo, umahluko oza kuvela kwiindlela zokufunda nokubhala ezivela kwezi ndawo zimbini zahlukileyo, uya kuthathelwa ingqalelo kwaye oku kusetyenziswe kwingxoxo kuquka neziphumo zophando olu, ziphumo ezi ziya kusetyenziswa ekuphuculeni indlela ababhala ngayo abafundi besiXhosa iimpendulo zabo zezincoko zoncwadi.

Imethodi engentelekelelo yobunjani iquka oovimba bokuqokelela ulwazi lophando abafana nogqaliselo (*observation*) kunye nogqaliselo oluquka ukuba ngumthathi-nxaxheba (*participant observation*), vimba abo benziwa ngqo kule ndawo kuphandwa kuyo), udliwano-ndlebe (*interviews*) namaxwebhu emibuzo yophando (*questionnaires*), amaxwebhu neetekisi ezibhaliweyo, kwaye ibandakanya neemvakalelo zomphandi kwanendlela ajongana ngayo noko akufumanayo kuphando jikelele. Ngokwalo mba okaMyers (2009: 26) uthi, “ulwazi lufunyanwa kugqaliselo oluthe ngqo lwezimo, kudliwano-ndlebe, kwizimvo ezibhaliweyo, okanye kumaxwebhu kawonke-wonke.” (*Data is derived from direct observation of behaviors, from interviews, from written opinions, or from public documents*). Malunga nophando olugxile kwindlela abafundi abafunda ngayo uncwadi lwesiXhosa, kuquka nendlela abaphendula ngayo imibuzo yezincoko ezibhekiselele kuhlalutyo lolo ncwadi, ulwazi oluninzi lophando olulolu hlobo luza kugxila kule methodi ingentelekelelo yobunjani. Nanjengoko kudandalazisiwe kwisahluko sokuqala, olu phando luza kwenziwa kwizikolo ezine ekufundiswa kuzo isiXhosa soLwimi lwaseKhaya kunye nesoLwimi lokuQala Olongezelelweyo.

3.3 UGQALISELO NOTHATHO-NXAXHEBA OLUHAMBELANA NOGQALISELO

Umphandi uza kugqalisela kwaye enze nogqaliselo ekwathatha inxaxheba kwizifundo zoncwadi lwesiXhosa. Ezona zinto ziphambili ziza kuqwalaselwa kolu gqaliselo nakuthatho-nxaxheba oluhambelana nokugqalisela, yindlela ekufundiswa nekufundwa ngayo uncwadi lwesiXhosa kumagumbi okufundela, indlela abafundi abahlalutya ngayo umongo woncwadi, kunye nendlela abafundi ababhala ngayo iimpendulo eziveza indlela abaxabisa ngayo uncwadi olu balufundayo. Ootitshala nabafundi ngokufanayo, baza kudliwa iindlebe kwaye banikwe namaxwebhu emibuzo eza kuphanda kwangale ndlela kufundwa nekufundiswa ngayo uncwadi lwesiXhosa. Okunye okuza kuphala

phambili kolu phando, kukuqwalaselwa kweetekisi zezincoko ezibhalwe ngabafundi xa bephendula izincoko zohlalutyo lwemiba engundoqo kuncwadi olu lwabo. Emva kolu hlalutyo lwezincoko zabafundi, umphandi uza kukwabelana nootitshala ngezixhobo eziphuhlileyo abanokuzisebenzisa xa befundisa uncwadi, zixhobo ezo zisekelezelwe ekuphuculeni indlela ekufundiswa ngayo uncwadi, indlela abafundi abafunda ngayo uncwadi, kuquka nendlela ababhala ngayo iimpendulo ezihlalutya neziveza ukhwenco oluxabisa oko bakufundileyo kuncwadi olo. Yiva xa uSprinthall, Scmutte, noSurois (1991: 101) bexhasa ukusetyenziswa kwamabinza abhaliweyo kuphando xa besithi “linkcazelo zabantu ezibhaliweyo, iziganeko, izimvo, izimo neemeko ezibangqongileyo, okanye intlanganisela yako konke oku, kungasetyenziswa njengovimba wolwazi.” *(Written descriptions of people, events, opinions, attitudes and environments, or combinations of these can also be sources of data).*

Ngokolu phando, ezona ndlela zimbini zophando ndigxile kuzo zezi zimbini: uGqaliselo ngqo kwanogqaliselo olunxamnye nothatho-nxaxheba. Oku ndiqale ndakwenza ngokuzimasa ndigqalisele kuphela, ndingabuzi kwanto kwaye ndingathathi kwanxaxheba, koko ndiyekela kootitshala bakhonye, batshotshela entla kwizifundo zabo zoncwadi. Phofu ke ngokwenza oku bendihamba kuluvo lomphandi ophume izandla onguNieuwenhuis (2007: 120) xa esithi “ugqaliselo yindlela echubekileyo nephucukileyo yokushicilela indlela abaziphatha ngayo abathathi-nxaxheba, izinto kunye nezehlo kungakhange kubekho mfuneko yakubuza okanye yakunxibelelana nabo.” *(It is a systematic process of recording the behavioural patterns of participants, objects and occurrences without necessarily questioning or communicating with them.)* Nalapho ke bekumele ndimise ingqondo kuba ukunganxibelelani nabathathi-nxaxheba, ngokolu phando, ootitshala nabafundi, akuthethi ukuba kumele ndivule umlomo, koko kukwabhekiselela nakwiintshukumo endizenzayo xa befunda okanye befundisa. Ewe ebekho amaxesha apho bendingwena ukungenelela, ingakumbi xa kungafundwa okanye kungafundiswa ngokusesikweni, nto nje ndiphinde ndizingande ngelithi okwam kukuzimasa nje, ukujonga nokuphulaphula ndingabhekisi kwanto. Uphando lona olu zisuka nje luqale ngogqaliselo olungekho sikweni nolungabandakanyi bathathi-nxaxheba kwaphela. Oku ndikwenze ngokuphendula iigridi zohlalutyo lwempumelelo yabafundi kwiimviwo zoncwadi.

Mandilikhuphe litsole ke elokuba eyona nto ibe ngunozala wokusebenzisa ukugqalisela kuqala kususele kwindlela endiqaphele ngayo ingxaki ebengunozala wolu phando. Le ngxaki yileyo yokuba abafundi bebakala leshumi elinambini (*Grade 12*), kufumaniseke ukuba baluphumelela lula uviwo lokusetyenziswa kolwimi (*Language use and Grammar paper*) olukwiphepha lokuqala loviwo, baphinde batshatshela nakwiphepha lesithathu loviwo olubizwa ngokuba lolokubhala ngokuchubekileyo nangokwemisebenzi yolwimi (*Functional and Creative writing paper*), babe bengaqhubi kakuhle kwaphela kwiphepha lesibini, phepha elo iloloncwadi (*Literature paper*). Ugqaliselo lwam lokuqala lube sekuqwalaseleni iigridi zohlalutyo lwendlela abafundi abaqhube ngayo kwiimviwo zokuphela konyaka, gridi ezo zohlalutyo lweziphumo ezikhutshwa liSebe leMfundo esiSiseko minyaka le, nezithunyelwa ezikolweni. Ndiye ndenza isicelo lezi gridi kwiSebe leMfundo nakwizikolo ezine eziyimimandla ekuphandwa kuyo kulo msebenzi. Kwesi sithuba seminyaka emibini kuvele kanye oku kudandalaziswa kolu phando, oku kokuba iziphumo zovavanyo loncwadi azincomeki xa kuthelekiswa namanye amaphepha ovavanyo. Oku ke kube ngunozala wokuba mandingenelele ngolu phando, ukuze kuzameke amacebo okuphucula indlela uncwadi lwesiXhosa elufundiswa nelufundwa ngayo, ukuze kuphuhle nendlela abafundi abaphendula ngayo izincoko zabo zoncwadi.

Andingekhe ndithi ndiyatyholwa ke xa kunokubela uluvo lokuba kwezi zikolo ndiphanda kuzo ndiye sendinezigqibo ezizezam ezisengqondweni. Ezi zigqibo izezo zokuba ootitshala abalufundisi ngokugqibeleleyo uncwadi lwesiXhosa. Ngenene ndifike apho kukho ukuphanza nokungagqibeleli kwendlela ootitshala abafundisa ngayo uncwadi. Umzekelo, kumanye amagumbi okufundela ebendigqalisele kuwo ndiqaphele ukuba ootitshala abakwenzayo kukuthi makutyhilwe nje incwadi kufundwe ukusukela kwisahluko sokuqala, kuthi phambi kokuphela kwexesha lesifundo kuthiwe nqumama, ukuze kuphindwe kuqhutyekwe kwangale ndlela kwisifundo esilandelayo. Iya kwenziwa ke le nto kude kuye kufikelelwa kwisiphelo sencwadi, kwandulwe ke ngoku ukuhlolwa kwaloo ncwadi kungakhange kufundiswe kwanto malunga nomxholo wayo, isihloko sayo, abalinganiswa, impixano evelayo, isimo sentlalo esivelayo, ulwimi nesimbo sokubhala, ixesha novuthondaba kuloo ncwadi. Uninzi lwezifundo endizigqaliseleyo kwenzeke kanye ngolu hlobo ndiye ndinezigqibo zam ezisengqondweni malunga nokuxatyiswa kokuqulathwe kokubhaliweyo, kuba akukho

namnye kootitshala okhe wabachazela abafundi ngokubaluleka kohlalutyo oluxabisa oko kufundwayo xa abafundi bebhala izincoko zabo zoncwadi.

3.4 UBUNGOZI BOBUCALANYE BOMPHANDI

Xa kuphandwa kunakho ukufumaniseka ukuba izigqibo umphandi aye sele enazo engqondweni yakhe malunga nengxaki leyo iphandwayo, zibe azichanekanga, angafika kwindawo leyo yophando izinto zikumila kumbi, kungenjalo kukho nezinye izinto ebengazilindelanga. Ngoku icekwa bendilibeka kootitshala, ndiye ndothuka kakhulu xa ndifumanisa ukuba eyona ngxaki inkulu ayikho kootitshala, koko eyona nto ikhokelela kwiziphumo ezingezihle kuviwo loncwadi lwesiXhosa inento yokwenza nokungabi namdla okanye ekunqongopheleni kothando lokufunda kubafundi ngokubanzi. Makhe ndicacise oku ndikuthethayo. Kugqaliselo olupheleleyo endilwenzileyo xa bendifika kuwo omane amagumbi okufundela ezikolo ezine, gqaliselo olo olupheleleyo luchazwa nguMaree (2007: 78) “njengohlobo lokuphanda okanye lokuqokelela ulwazi apho umphandi enza ugqaliselo engathabathi nxaxheba, kwaye ejonga imeko akuyo ngokuzibeka kwinqanaba lokuba lundwendwe.” (*A data gathering method where the researcher is a non-participant observer looking at a situation from a perspective of a visitor*), ndiphawule ukuba abafundi abaphelelanga nje ekungakwazini ukufunda, koko abanaso tu kwaphela isakhono sokufunda. Oku kundikhuthazile njengomphandi ukuba ndibe nemibuzwana engeyo nxalenye yaleyo ikudliwano-ndlebe oluza kulandela amaxwebhu emibuzo acwangciselwe olu phando. Imibuzo efana nokuba bayazifunda kusini na iincwadi ezi bazisikelweyo ekhaya, iveze ukuba abazifundi tu kwaphela kwaye kulindwa isifundo esi soncwadi esikolweni, zifundwe ngelo xesha kuphela. Emva kokufundwa eklasini kuphawuleke nokuba abaphindi babuyele kwakuzo ukuze bakuqonde ngokuthe gca oko zikuqulathileyo, koko ithuba lokudibana neetekisi zencwadi leyo balifumana kwakhona xa kuvavanywa iincwadi ezo. Okwesibini, le mpendulo ikhuthaze umphandi ekubeni afune ukuqonda ukuba xa bengalufundi uncwadi olu, ingaba akho kusini na amathuba okufunda kwanto apho emakhaya okanye ngexesha labo abafundi aba. Okuvakaliswe ngaba bafundi kuzo zone izikolo ekuphandwa kuzo kubambisa ongezantsi, kuba abafundi balikhuphe latsola elokuba abanalo ixesha lokufunda nantoni na, nangaluphi na ulwimi kakade, ixesha abanalo lelokubukela umabonakude, ukudlala ngeeselulafowuni nokuhamba nabahlobo kusiyiwa

kwiindibano zepotsoyi nemisitho kalambathayo ekusetyenziswa kuyo iziyobisi ezahlukeyo. Kuyakucaciswa kakuhle ke ngoko kwizindululo zolu phando ukuba xa iincwadi ezi zinokufakwa nalapha kwiiselulafowuni neekhompuyutha okanye iithablethi abadlala ngazo abafundi, mhlawumbi amathuba okufunda angaphucuka.

3.5 UYILO LOPHANDO

Ndikwafuna nokuyichaza mhlophe ke into yokuba phambi kokungena kwizikolo zone, ndiqale ngokuhlangana neenqununu zezikolo, ndachaza banzi ngeenjongo zophando lwam kunye nenkqubo yophando olu (*research process*). Ndiyibeke yacaca into yokuba uphando olu alujolisanga ekubhenceni indlela ootitshala abafundisa ngayo uncwadi lwesiXhosa, koko ezona njongo zalo kukuzama ukukhangela isizeka-bani kwintsinda-badala yokungaqhubi kakuhle kwabafundi kwiimviwo zoncwadi. Ndikwalibeke latsola nelokuba kwakuthi xa kusele kuvele izizathu zoku kungaqhubi kakuhle kwabafundi, kusekeke amathuba entsebenziswano phakathi kwam njengomphandi osebenza kwiziko lemfundo enomsila, kunye nootitshala boncwadi ukuzama ukuphucula umgangatho wokufundwa koncwadi. Ndibazisile oonqununu ukuba uphando olu luhamba nencwadi ekhutshwe ngunjingalwazi owongamele uphando olu, kunye nesigqeba seyunivesithi endifunda kuso, sigqeba eso siqinisekisa ukuba uphando olu luzifezekise zonke izidingo zeenqobo ezisesikweni zophando (*ethical standards*.)

Emva kokufumana imvume yeenqununu, ndiye ndawudandalazisa umcimbi nakumagosa ezemfundo kuba kuye kwafumaniseka ukuba uphando olwenziwa ezikolweni lukwadinga nemvume esuka kumaSebe eMfundo kumaphondo omabini, iphondo laseMpuma Koloni kwanelo laseNtshona Koloni. Emva kokufunda ingxam yolu phando kwaneenjongo zalo, amagosa afana neeNgcali eziyiNtloko zeKharityhulam (*Senior Curriculum Specialists (SCS)*) kunye nabaCebisi beKharityhulam yolwimi (*Curriculum Advisors*), baye balithakazelela iphulo lokuya kwam ezikolweni, nabo bazibona zintle iinjongo zokusebenzisana nootitshala kwimizamo yokuphucula indlela abafundi besiXhosa bebakala le-11 nele-12 ababhala ngayo iimpendulo ezikhwenca nezixabisa oko kudandalaziswa ngababhali kuncwadi lwesiXhosa.

Okunye okuvezwe ziinqununu kukuba uphando olulolu hlobo lungalubekeli bucala ubudlelane nentsebenziswano nabaphathi bamasebe ezikolweni (*HODs*), ukutsho oko

ke iingcali zeelwimi ezikhokela aba titshala ndiza kusebenza nabo. Ngoko nangoko ke ndihle ndaqonda ukuba nangona bendinombono wokuba uphando lwam luza kubetha okwemitsi yenkawu, kuba ndiye ezikolweni ngeenjongo zokusebenza nootitshala nabafundi kumagumbi okufundela kuphela, kubonakala ngathi luyanda ngokwanda nanjengoko ngoku kuza kufuneka ndibandakanye nabanye abantu kwinxenye yabo bendiza kudlana nabo iindlebe. Akundothusanga okanye akundikhalisanga kuya phi ke oku kuxananaza kuvelayo ngoku ngokuphathelele kumthamo wenxenye endiza kusebenza nayo kolu phando. Oku ke phofu kukhuthazwe nayingcamango kaMaree (2007: 91) xa esithi, “iinjongo zomphadi zihlala ezezokuba achonge abona bathathi-nxaxheba banamava akhethekileyo, abanolwazi oluthe veje, kunye nabo banengqiqo eyiyo ngesihloko esi sophando.” (*The aim of the researcher is always to select those participants most likely to possess the experience, or know about, or have insight into the research topic*). Ndithi mandiyiveze ke nengxaki ekhe yavela xa bekusaziswa ootitshala ngobukho bam ziinqununu kwaneentloko zamasebe. Bambi kubo baqale ngokuzalela endle, besitsho phandle ukuba kungenzeka ndisisithunywa sesebe elize kujonga ukusebenza nokugqwidiza kwabo. Kubekho nabandithiya igama ngolwimi lwasemzini, gama elo lithi ndiyidepartmental watchdog! Noko ke emva kwengcaciso nokubafundela iincwadi ezisuka kumongameli wolu phando kunye nencwadi esuka kwiYunivesithi, baye bakholwa kunjalo nje banomdla wokusebenza nam ngokuzimisela okukhulu.

3.6 UKUGQALISELA OKUHAMBELANA NOKUTHABATHA INXAXHEBA

Okuye kwalandela ngokwale methodi yentelekelelo yobunjani kukungena kumagumbi ndibe ngumgqaliseli okwathabatha inxaxheba, ngeenjongo zokuncedisana nootitshala nabafundi ekuphuhliseni kuqala indlela ekufundiswa ngayo uncwadi, iindlela eziphucukileyo nezahlukelelo zokulufunda, kwanezo zingundoqo zokuphendula imibuzo yezincoko ezihlalutya uncwadi olu. Ngokwenkcazo kaHammersley noAtkinson (2004: 128), “kubalulekile ukwazi ukuba kugqaliselo oluhambelana nokuthatha inxaxheba, thina baphandi sisesona sixhobo singundoqo kuphando olo.” (*It is important to recognise that in participant observation, we are the main research instrument of our studies*). Oku kube yinyaniso emsulwa nakolu phando lwam kuba nanjengoko ndingene kumagumbi okufundela ndizixelele ukuba andiyi kuthabatha nxaxheba, ngeenjongo

zokunika utitshala iwonga elimfaneleyo kwigumbi lakhe, ndiphele ndilundwendwe oluthatha inxaxheba nanjengoko ulwazi lweendlela zokufunda nokufundisa uncwadi ndize ndinalo kuloo magumbi. Kodwa ke nokuthatha inxaxheba akwenzekanga ngakuthanda nakuzikhethela, kuba ngeli lixa ootitshala befundisa uncwadi, kubakho iindawana ezifuna ingcaciso neempendulo kwimibuzo yabafundi. Kukweso sithuba kanye ke apho ndimenywe khona ngootitshala ukuba ndaleke umsundulu koko bakutshoyo, kungenjalo ndihlomle ngeenjongo zokubahlangula apho bangawuchani kakuhle khona umhlola. Kukwalapha kolu gqaliselo luhambelana nokuthatha inxaxheba, apho ndiye ndathatha namanqakwana athile ngosiba, ndishwankathela oko ndikubonayo nendikuphulaphule ngeendlebe kwezo zifundo zoncwadi. La manqakwana ndiwabhalayo aza kuba luncedo xa ndihlalutya endikubone kusenzeka kumagumbi okufundela. Oku kubhala amanqaku ezinto ezenzekayo kummandla wophando yinto eqhelekileyo kuphando nebizwa ngokuba ziinkumbulo zophando (*research memos*) ngolwasemzini.

Kuye kwalula kakhulu ukuqhubekeka ndicebisa ootitshala nabafundi ngeendlela eziphuhlileyo zokufunda uncwadi nokubhala izincoko ezigqibeleleyo zoncwadi emva kokufumana igunya lokuthabatha inxaxheba kumagumbi okufundela. Oku kundenze ndalilungu elamkelekileyo kuwo omane amagumbi okufundela ebendiphanda kuwo, kangangokuba negama lokuba ngunogada wesebe ebendilinike ukufika kwam ezikolweni, laphela libekelwa bucala lilityalwa. Igalelo lam libe kwindlela ootitshala abanokuqala bafunde ngayo bona kuqala imihlathi kwiinovele nakumabali amafutshane, iincoko kwidrama, kunye nemibongo kwisihobe abasisikelweyo abafundi. Umzekelo, ndize kuloo magumbi okufundela ndinolwazi lokuba xa utitshala ewufunda ngokwakhe kuqala umbongo, awufunde ngokungathi uyabonga yena buqu, esebenzisa isingqisho nesiingqi esiyinxalenye yombongo, ekwadlala nangelizwi lakhe eliza kumane linyuka lisihla lilandela umoya obhalwe ngawo umbongo, oku kunefuthe elikhethekileyo kwindlela abafunda ngayo abafundi. Oku kubangela abafundi babe nomdla koko bakufundayo, bazame ngako konke ukukhupha intsingiselo efihlakeleyo koko bakufundayo, baphele bekuxabisa noku bakufundayo ngenxa yokuvakala kamnandi kolwimi nomoya wombhali wetekisi leyo. Oku kubonisa igalelo elihle elinokuza nokuthabatha inxaxheba komphandi kuphando lwakhe.

UHammersly noAtkinson (2004: 128) bakucacisa oku ngelithi “Kugqaliselo oluhambelana nokuthatha inxaxheba, umphandi uba yinxalenye yeqela ngoku aliphandayo. Oku kunika umphandi eyona ndlela ilula yokungena kubomi beqela eliphandwayo ngokuthi anciphise namathuba okunyamnywa liqela eliphandwayo, kuphungula novakalelo lokuba umphandi usisiphazamiso kummandla afikayo kuwo, kwaye oku kunefuthe elihle lokunika umphandi ithuba lokufunda banzi ngobomi beqela eliphandwayo, amasiko nezithethe zabo kunye nezinto ezibadalela uxinzelelo nokungaboni ngaso nye.” *(The researcher participates as a member of the group while observing it. In theory, this direct participation in the group life permits an easy entrance into the social situation by reducing the resistance of the group members; decreases the extent to which the investigator disturbs the ‘natural’ situation, and permits the investigator to experience and observe the group’s norms, values, conflicts and pressures).*

Ukufika kwam kwezi zikolo, ndifike sele ndiphethe amaxwebhu emibuzo. La maxwebhu emibuzo ebequlathe uluhlu lwemibuzo eza kuba zizikhokelo zengxoxo yam nabo ndiza kuphanda kubo kwezo zikolo. Ngamanye amazwi, udliwano-ndlebe lwam kunye nootitshala, abafundi, iintloko zesebe lesiXhosa ezikolweni kunye namagosa karhulumente angabacebisi nabakhokeli besiXhosa, beluza kulandela imibuzo ethiwa thaca kula maxwebhu emibuzo. Oku ke akuthethi ukuba akungekhe kubekho neminye imibuzo engabandakanywanga kula maxwebhu emibuzo. Unobangela woku kukuba xa uphanda usebenzisa isixhobo sophando esifana noxwebhu lwemibuzo olusisikhokelo sodliwano-ndlebe, kuyenzeka ukuba kwiimpendulo zabaphandwa kuvele nemiba ebalulekileyo maluga nophando olu. Le miba ivelayo ke kwezi ngxoxo ziphakathi komphandi kunye nabantu adlana nabo iindlebe, iba ngunozala weminye imibuzo elandelela oku kutsha kuvelayo (*follow up questions*).

Imizekelo yemibuzo ebiqulethwe lolu xwebhu lwemibuzo ibiquka imibuzo efana nale: (i) Ingaba zingaphi kwaye izeziphi iincwadi ezisikelwe abafundi besiXhosa bebakala le-11? (ii) Ezi ncwadi zizeziphi iijenri? (iii) Yeyiphi imethodoloji yokufundiswa koncwadi esetyenziswa ngootitshala? (iv) Ungakanani umdla obonakaliswa ngabafundi ekufundeni uncwadi lwabo lwesiXhosa? (v) Zeziphi iindlela ezikhethekileyo zokufunda

uncwadi? (vi) Ngawaphi amabakala abalulekileyo aqatshelwayo nabandakanywayo kuhlalutyo loncwadi, kuquka nalawo abafundi bamele ukugxila kuwo xa bebhala izincoko zoncwadi lwabo? Le mibuzo neminye eliqela ebiyinxalenye yoxwebhu lwemibuzo, ibe luncedo kakhulu ekuvuseleleni nasekukhuliseni ingxoxo phakathi komphandi nootitshala kunye nabafundi kumagumbi okufundela esiXhosa kuzo zone izikolo.

3.6 IZIXHOB ZOPHANDO (IZIKHOKELO ZODLIWANO-NDLEBE)

Ndikwazile nokuzama ukuqulunqa nesikhokelo sodliwano-ndlebe endiza kusisebenzisa xa ndidlana iindlebe nabo ndibathatha ngokuba ziingcali kolu phando. Ezi ngcali ke, nanjengoko kuchaziwe ngentla apha, ziquka ootitshala abaziintloko zamasebe esiXhosa ezikolweni (*HODs*); abacebisi bolwimi (*Language or Curriculum advisors*); kunye neengcali zemfundo ezongameleyo (*Senior Education Specialists or Senior Curriculum Specialists*). Uxwebhu lwemibuzo olisetyenziswe njengesikhokelo sodliwano-ndlebe nengxoxo yam nezi ngcali, beluquka imibuzo efana nale: (i) Ingaba luthini uluvo lwabo malunga neziphumo ezibi zeemviwo zoncwadi lwesiXhosa? (ii) Ncedo luni abalunika ootitshala nabafundi boncwadi lwesiXhosa ezikolweni? (iii) Ngawaphi amacebo anokwenziwa ngeenjongo zokuzama ukuphucula iziphumo zeemviwo zoncwadi ezikolweni? (iv) Ingaba uchanekile umgangatho weencwadi ezisikelwe abafundi bebakala le-11 nele-12, ingakumbi abo boLwimi lokuQala Olongezelelweyo? (v) Ingaba bavakalelwa njani lizinga lokutshona kwabantwana uncwadi ezikolweni? Nalapha kolu dliwano-ndlebe nezi ngcali, ndiye ndenza namalungiselelo emibuzo eyakhelwe bucala yodliwano-ndlebe olungaqingqwanga ncam (*semi-structured interview questions*), mibuzo leyo iza kundinceda xa kuthe kwavela ezinye izinto ezintsha kwingxoxo yethu. Ezo zinto ke zezo sele zibonwe ngentla apha njengezo ziza kuba negalelo ekuphuhliseni ingxoxo kwaneziphumo zolu phando.

3.7 INTELEKELELO YOBUNGAKANANI / UPHICOTHO LOBUNGAKANANI

Imethodi yesibini eza kusetyenziswa ngaxesha linye nale yentelekelelo yobunjani, yileyo yentelekelelo yobungakanani. Oku kugxila kubungakanani kwale methodi yophando luvezwa kakuhle kwinkcazo kaHittlemen noSimon (1997: 31), xa besithi “Imethodi yentelekelelo yobungakanani isebenzisa iimvavanyo neemfuniselo ukuze kuqokelelwe ulwazi oluhlaziywa luze ludweliswe ngokwamanani, nto leyo ivumela

ukuba olu lwazi lufumane iimpawu ezibangelwa kukusetyenziswa kohlalutyo oluvela njengengqokelela yamanani.” (*Quantitative method makes use of surveys and experiments to gather data that is revised and tabulated in numbers, which allows the data to be characterised by the use of statistical analysis*). Kolu hlobo lwemethodi kuvame ukusetyenziswa kwenxenye (*sample*) yabantu ekusekelezelwe kubo uphando. Le nxenye yiyo eza kuphononongwa ngeenjongo zokuqonda ukuba oko kufumaneka kuphononongo lwayo kunanto kuza kuyiveza kusini na malunga neenjongo zophando olo. Kunyanzelekile ke kwimeko elolu hlobo kusetyenziswe izixhobo zohlalutyo lwengqokelela yamanani ukuze ziveze intembeko nengqiniseko malunga noko kufunyenwe kule nxenye yophando. Kolu phando lwendlela abafundi besiXhosa abaphendula ngayo imibuzo engokuxabisa okufundwe kuncwadi lwabo, inxenye eza kumela inginginya yabafundi bebakala le-11 nele-12 besiXhosa iya kuba ngamashumi amathandathu.

3.7 ISAMPULU / INXENYE YOPHANDO

3.7.1 ABATHATHI-NXAXHEBA ABANGABAFUNDI

Kwisikolo ngasinye kwezi zine zichazwe kwisahluko sokuqala kuza kuthathwa abafundi abali-15 basetyenziswe njengenxenye yophando. Okunye okubalulekileyo kukuchaza mhlophe ukuba kwezi zikolo zine ziza kuba ngoovimba bolwazi bolu phando, ezibini kuzo zisuka kummandla wasezidolophini, ukuze ezimbini zibe kummandla osemaphandleni. Oku kuza kunceda kakhulu ekubeni uphando lungakekeleli calanye, koko luveze kakuhle nangokugqibeleleyo indlela uncwadi lwesiXhosa olufundiswa ngayo ezidolophini nasemaphandleni. Kananjalo, iziphumo zolu phando ziya kuba nakho ukuba negalelo elidingekayo kuzo zonke izikolo ezifundisa isiXhosa soLwimi lwaseKhaya kwanolo lokuQala longezelelweyo nokuba lolwemo-ntlalo ezinze phi na.

Uphando olungenazimpazamo namakhwiniba lunganika ingxaki enkulu, kuba kaloku kukwezi mpazamo umphandi adibana nazo apha kwinkqubo yophando apho anokufunda banzi khona ukuze alungise apho aphume khona emxholweni. Impazamo endiyenzileyo kukuba ekufikeni kwam kwisikolo sokuqala, ndichazile kutitshala woncwadi lwesiXhosa nakwiNtloko yeSebe (HOD) ukuba ndicela ukunikwa amagama abafundi abali-15 njengenxenye eza kumela isikolo eso kolu phando lwam lugxile kwindlela ezibhalwa ngayo iimpendulo ezikhwencayo kuncwadi lwesiXhosa. Emva

kwethutyana ndidlana iindlebe nabafundi, ndiqaphele ukuba uninzi lwabo, okanye bonke, bavakala ekubetheni kolwimi ukuba balumkile kwaye bahlakaniphile. Ngoko nangoko ndicele izincoko zabo nebendigunyazise ootitshala ukuba bacele abafundi bazibhale phambi kokungenelela kwam ngolwazi lolu phando, ndifumanise kwezo zincoko ukuba aba bafundi ndibanikiweyo kwesi sikolo, ngabo baqhuba kakuhle kuzo zonke izifundo zabo. Amanqaku abawanikwe ngutitshala kwezo zincoko ebeqalela kumyinge wama-70% ukuya kuma-85%.

Ingxaki ke kwimeko ekumila kunje yeyokuba xa kuthathwe inxenye ecalanye (njengale inabafundi abakrelekrele bodwa nekufumaniseka ingabona bathandwayo ngabafundisantsapho), ingxoxo kwaneziphumo zophando nazo ziye zithande ukuba calanye. Xa zicalanye ke oku kuthetha ukuba aziniki mfanekiso uchanekileyo malunga nentsusamabandla yophando olo. Xa kunje, bekumele zisuka nje, umphandi uqale ngokunika ootitshala kwaneNtloko zamaSebe iimpawu ezilindelekileyo zenxenye aza kuyidinga kuphando olo. Oku uMaree (2007: 96) ukucacisa ngelithi, “ubani uthatha isigqibo kwantla-ndlolo esayila uphando olu ngokuphathelele neempawu zabathathi-nxaxheba abaza kubandakanywa kunye nomthamo wabo kweli nqanaba lokuqokelelwa kolwazi.” *(Maree charges that sampling implies that one decides at the design stage of the study the typical characteristics of the participants to be included, and their number in the data gathering process)*. Ngenxa yesi sizathu, ndifikelele kwisigqibo sokubizela bucala utitshala, ndamchazela ngokubaluleka kokufumana inxenye yabafundi eza kuquka abo baqhuba kakuhle babe bahlanu, abakumgangatho ophakathi ngokwenkqubo yabo kuhlolo, kwanabanye abahlanu ababuthathaka ngokwendlela abaqhuba ngayo kwimisebenzi yesikolo. Eneneni ke savumelana, kunjalo nje satsho sihlabela mgama ngokuya kuqwalasela irejista enoluhlu lwamanqaku katitshala kwisithuba seminyaka emibini, kunjalo nje sabafumana kakuhle abafundi esiza kubadinga. Nakwezinye izikolo ezithathu ekuza kuphandwa kuzo, kwakusele kuhlalwa kwezi mpawu zenxenye ukuze uphando lukhangeleke luzinzile, luchanekile kwaye lubonakalisa ukuyondelelana.

Kwixenye yokuqala, bekukho iintombi ezili-10 kunye nabafana aba-5 kuphela. Nalapha ke, ndiphawule ukuba ukushiyana kakhulu kwamanani ngokwesini, kungenzeka nako kube nokuyiqhwalelisa ingxoxo yophando kwaneziphumo zalo. Oku ndikuqaphele emva

kokufumanisa ukuba xa ndidlana iindlebe nabafundi, iintombi ezi ziye zavakala zithe kratya ngokuxoxa ngokuchubekileyo nangokulumkileyo kuneedyongo ezi, kanti ngokophando bekumele kuvele ukulingana okanye ukusondelelana ngokwamandla okuhlakanipha nokuloleka kwezimvo zabafundi abakwixenye xa bebonke. Yiva kwakhona uMaree (2007: 93) xa esithi, “inqobo yokuchonga inxenye kumele ingapheleli nje ekuqwalaseleni iminyaka, indawo nezinga lomsebenzi, koko nobudala nezinga lengqiqo labathathi-nxaxheba libalulekile ekufezekisweni kweziphumo zophando ezithembakeleyo.” (*Criteria for selecting the sample must not only be restricted to age, place and profession, rather it should also take into account the age and the level of competence if such sample is to give rise to authentic and reliable research results*). Ngenxa yoku, ndikubone kufanelekile kwaye kunokuchaneka ukuba neentombi ezisibhozo nabafana abasixhenxe kwixenye yam enabafundi abali-15. Isizathu sokuba neentombi ezingaphezulu nje ngomvo kule nxenye, sibangelwe lulwazi lokuba kumagumbi esiXhosa abafundi bebakala le-11 nele-12, kuphawuleke ukuba iintombi ziliqela ngokwesini xa kuthelekiswa namakhwenkwe. Kuye kwabaluleka nokuba angabi ngaphezulu kakhulu amantombi kunamakhwenkwe, nanjengoko besele kuvakalisiwe ngentla apha ukuba amantombi la athande ukuthi kratya apha ebafaneni ngesakhono sokuxoxa kuncwadi. Bekumele angabi maninzi kakhulu ukuze amakhwenkwe la aphele egqumeleleka kwiingxoxo zophando nakwingqokelela yezincoko ezifunekayo phambi kongenelelo lophando nasemva kwalo.

Kubalubekile nokuyichaza phandle nento yokuba kuphando, lowo uphandayo kumele kwixenye yakhe angababekeli bucala abo banamava afanelekileyo nadingekayo kuphando olo, ingakumbi ukuba igalelo laba vimba banamava liza kuphucula indlela uphando olo luza kuba negalelo ngayo emfundweni, ekuhlaleni nakwiimeko ezahlukelelyo zophuhliso loluntu. Umphandi uthe xa eqwalasela kumba wokufundiswa nokufundwa koncwadi olwabelwe abafundi besiXhosa bebakala le-11 nele-12, wafumanisa ukuba bakho abantu abaziingcali nabanamava anokuba luncedo kolu phando lwakhe. Abo vimba ke baquka iingcali ezifana nootitshala boncwadi; iintloko zamasebe olwimi; abacebisi bekharithulam kunye neengcali zolwimi. Kwiphondo ngalinye kula mabini, eleMpuma Koloni nelo leNtshona Koloni, kukhe kwadliwana iindlebe nawo omane la magosa akhankanywe ngentla apha. Injongo yokubandakanya

ezi ngcali ibikukuqinisekisa ukuba zazi kakuhle ukuba andizanga kuphanda ngengxaki esele ndiyazi okanye andizanga ndizenza ngcono kunabo, koko ndize kuqonda banzi ngeendlela esinokuzisebenzisa xa sisonke, ekuzameni ukuphucula izinga lokufundwa nokufundiswa koncwadi lwesiXhosa ezikolweni, ukuze kuphucuke iziphumo zohlalutyo oluxabisa oko kufundiweyo, nasekuphumezeni ezona njongo ziphambili zolu phando, “ukuvelisa ababhali abaphume izandla kuncwadi lwesiXhosa”. Ababhali abaza kubuyisa isakhono esihle somzila wokubhala ababecangcatha kuwo ababhali abafana nooSEK Mqhayi; ooWK Tamsanqa; ooJJR Jolobe; ooLK Siwisa; ooJohn-Knox Bokwe; ooJH Soga; ooTB Soga; ooAZ Ngani; ooDDT Jabavu; ooPT Kawa; ooAC Jordan; ooW Rubusana nabanye abaninzi.

3.7.2 ABATHATHI-NXAXHEBA ABANGOOTITSHALA

Abantu bokuqala abanamava kummandla wokufundwa nokufundiswa koncwadi, kuquka nendlela abafundi abaphendula ngayo imibuzo ekhwenca nekwaxabisa imiba ephambili kuncwadi, ngootitshala. Umphandi uchonge ootitshala njengabona bantu baza kuba ngabokuqala kwiindibano zodliwano-ndlebe naye, kuba kaloku ngabona bayazi kakuhle imingeni abajongana nayo abafundi kwizifundo neemvavanyo zoncwadi. Ootitshala ikwangabo abanolwazi oluphangaleleyo ngeenkcukacha zomfundi ngamnye kwabo bachongiweyo kolu phando, nkcukacha ezo ziza kunceda kuhlalutyo lwendlela umfundi ngamnye abhala ngayo iimpendulo zakhe kuncwadi. Ikwangootitshala abafundisayo, abahlolayo nabanika imisetyenzana yophando egxile kuphicotho kwanohlalutyo loncwadi.

Ngenene igalelo lootitshala libonakele lilikhulu kwaye lilelixabisekileyo kolu phando, ingakumbi xa kufikelelwa kumba wokufumaneka kwemisetyenzana esele yenziwe ngabafundi ngokuphathelele kuhlalutyo loncwadi. Le misebenzi yile iza kuqulatha izincoko ezibhalwe ngabafundi xa behlalutya imiba ephambili yoncwadi. Zezi zincoko ke ezi bekuvezwe kwisahluko sokuqala nesesibini ukuba ziza kusetyenziswa njengolwazi lwabafundi oluza kuphendlwa phambi kokuba umphandi abe ungenelele ngezixhobo zophando. Le misebenzi yileyo ibinikezwe ngootitshala kubafundi engekafiki nokufika umphandi ezikolweni. Emva kokuba umphandi engenelele ezikolweni ngophando, wadlana iindlebe kwaye wafuthelana nabafundi kwanootitshala malunga neendlela

zokuphendula imibuzo yoncwadi kusetyenziswa iNgcingane yokuXabisa, kwaye kwavela nezincoko ezitsha eziveza ingxam yale Ngcingane yokuXabisa. Umahluko phakathi kwezi zincoko udandalazisiwe kootitshala nakubafundi, latsho lavela ngokucacileyo negalelo lokungenelela komphandi ngeendibano zocweyo lokucacisa imigaqo yeNgcingane yokuXabisa kuncwadi. Oku ke kuza kuvezwa banzi kwisihlokwana esingezantsi sokuhlalutywa kolwazi.

3.7.3 ABACEBISI BOLWIMI NEENGICALI ZEKHARITYHULAM

Umphandi uye wanalo novakalelo lokuba abanye abantu abanokuba negalelo eliphucukileyo kolu phando ngabaCebisi beziFundo okanye iiNgcali zeKharityhulam. Ngoko nangoko umphandi ucele ukwazi kootitshala malunga nezi ngcali, waza emva koko waqhagamshelana nazo. Ithamsanqa ke ibe lelokuba kuwo omabini amaphondo, zifumaneke lula ezi ngcali. Imele ukuchazwa phandle ke into yokuba into ethe ayahamba kakuhle, nenokuba nechaphaza elingephi kwiziphumo zophando olu, kukuba iingcali ezithathiweyo zezo zimele ingingqi enye, endaweni yokuba isikolo ngasinye simelwe yingcali enye. Ngenxa yokushokoxeka kwexesha lophando olu, umphandi ngokwezicwangciso uye wathatha kwiphondo ngalinye izikolo ezine, nanjengoko kuchaziwe ngasentla kwesi sahluko. Izikolo ezibini ezithathiweyo kwiphondo ngalinye ziye zakummandla omnye nengqingqi enye, koko umahluko ube kwinto yokuba esinye seso sifundisa isiXhosa njengoLwimi lwaseKhaya, size esinye ibe seso sifundisa isiXhosa njengoLwimi lokuQala Olongezelelweyo. Kukwezi ngcali apho kuzuzwe khona ulwazi malunga nendlela izikolo ezo ziqhube ngayo kwiimviwo zoncwadi kwisithuba seminyaka emihlanu egqithileyo. Nale inkcazo iza kuvezwa ishukuxwe banzi kwimihlathana yohlalutyolwazi engezantsi. Ezi ngcali zolwimi zikwaveze phandle nangamalinge eSebe lezeMfundo ekuzameni ukuphucula indlela uncwadi olufundwa ngayo, indlela olufundiswa ngayo, kwanendlela oluhlolwa ngayo. Oku ke kokunye okubonakalise zisuka ukuba umphandi akaboni ngxaki intsha nekuhlelwe phezu kwayo. Koko ingxaki yokufundwa koncwadi, ukufundiswa kwalo, ukuhlolwa kwalo nokuhlalutywa kwalo yingxaki endala nesele kuzanyiwe ukujonganwa nayo. Okutsha nokukhangeleke kuthakazelelwa zezi ngcali, yile ndlela intsha iza nolu phando yokuhlalutya nokukhwenca uncwadi kusetyenziswa iNgcingane yokuXabisa.

Ezi ngcali zibe luncedo nakomnye ummango obungakhange ufike ncam kwiingcinga nakwizicwangciso zomphandi, lo mmango ke umalunga nokuya kuvela koovimba becandelo lokuqinisekisa ngomgangatho onguwo wohlolo, icandelo lakwaMalusi. Ziyivezile ingcali into yokuba rhoqo emva kweemviwo zokuphela konyaka zebanga leMatriki, kwanezo zokuxabangela, iqela lakwaMalusi labahlalutyi abaphume izandla liye lenze uphicotho lwendlela abafundi abaqhube ngayo kwiimviwo zabo. I vele kwakezi ngcali imfihlelo yokuba olu hlalutyi lwenziwa ziziphatha-mandla zohlolo lolwimi zecandelo likaMalusi, aziqali ngohlalutyi lwendlela abafundi abaqhube ngayo kwiimviwo zabo. Umbuzo ke xa kulapha ngowokuba ingaba ziqala ndawoni okanye ngantoni iziphatha-mandla zikaMalusi ukuphicotha ukucwenga nokuphuhla kwamabakala athile eemviwo? Oku kuza kuvezwa kwezi zihlokwana zingezantsi.

3.7.4 ABATHATHI-NXAXHEBA ABONGAMELA IIMVIWO NEENGCALI

Imo yophando ejolise kwiingcali zolwimi ezisebenza njengabo bongamela iimviwo zebakala le-12 esiXhoseni, iye yaqamela kudliwano-ndlebe lomongameli weemviwo ngamnye. Indlela abafumaneka ngayo abongameli beemviwo abasebenzela uMalusi kwanabo beSebe lezeMfundo esisiSeko, iqale ngoqhagamshelwano ngokomnxeba. Umphandi utsalele iCandelo lokuHlola kwiSebe lezeMfundo esiSiseko ne-ofisi yayo iseTshwane. Amagosa eli Candelo, emva kokuthunyelelwa iphepha-mvume lophando ngumphandi, bakwazile ukugqithisa iinombolo zabongameli beemviwo abathandathu. Kwaba mongameli beemviwo, abathathu ngabo bangaphakathi (*Internal moderators*) kwiCandelo lokuHlola kwiSebe lezeMfundo, ukuze abathathu ibe ngabo basuka kwaMalusi, nababizwa ngokuba ngabongameli beemviwo bangaphandle (*External moderators*). Umbuzo isenokuba ngowokuba sesiphi isizathu sokuqokelela ulwazi kwiingcali ezongamela uhlolo, endaweni yokuba uphando luhlale koko kuqhubeka phakathi kotitshala nomfundi woncwadi eklasini? Impendulo inye kwaye itsolile, yeyokuba eyona njongo yomphandi ngokubandakanya iingcali zohlolo, kukuba ulwazi abanalo kwindlela abaqinisekisa ngayo umgangatho wohlolo, kuquka neziphene abazibona kubantwana abaphendula uhlolo loncwadi kwanabevi abafana nootitshala xa behlola uncwadi, olo lulwazi oluza kuphuhlisa ulwazi oluqokelelwe kudliwano-ndlebe noovimba bokuqala (*Primary sources*) abangabafundi nootitshala.

Nanjengoko sele kudandalazisiwe ngentla apha, umphandi ukubone kululutho ukuhlangana neengcali zolwimi, ukuze afumane kumava azo ezona zizathu zinokukhokelela kwingxaki yophando olu, ngxaki leyo imalunga nokungaqhubi kakuhle kwabafundi kwiPhepha lesibini loviwo lwesiXhosa, iphepha lokuhlolwa koncwadi. Ezi ngcali sele kuchaziwe ukuba ziquka abevi (*National examining panel*) beSebe leSizwe leMfundo esiSiseko; abo bongamela iimviwo zesizwe nezamasebe emaphondweni; abo bongamela iimviwo phantsi koMalusi (uMalusi *external moderators*); kuquka noChwepheshe oyiNtloko kwezeMfundo, kwicandelo lesiXhosa (*Chief Education Specialist: isiXhosa*). Into yokuqala eyenziwe ngumphandi, nanjengoko sekuchaziwe, kukuba zonke ezi ngcali aqhagamshelane nazo ngokomnxeba. Kolu qhagamshelwano umphandi uqale ngokuzazisa, wachaza ngokubanzi ngeenjongo zophando lwakhe, waze wanika ingcali nganye ithuba lokubuza nayiphi imibuzo enomdla wokuyibuza ngokubhekiselele kuphando olu. Umphandi ukwayilandele nemigaqo yophando egunyazisa ukuba iingcali zikwanalo nelunelo lokukhetha ukuthatha inxaxheba kwanelo lokungathathi nxaxheba kuphando olu.

Xa ke umthathi-nxanxebha kuphando ethe wavakalisa waze wabonakalisa ukuba nomdla ekuthatheni inxaxheba kuphando olu, ngoko nangoko umphandi uye enze idinga lokudibana nengcali leyo. Amadinga kunye neengcali ebesenziwa ngoqhagamshelwano ngokomnxeba okanye ngokubhalelwa i-imeyile ngumphandi. Phambi kokuqaliswa kodliwano-ndlebe ngalunye, umthathi-nxaxheba ebenikwa aze atyikitye uxwebhu lwephepha –mvume yophando olu, aze emva koko enzelwe ikopi yesi sivumelwano sityikityiweyo, ukuze azigcinele yena buqu. Iinjongo zokunikwa le kopi ibikukuba xa kuthe kwayimfuneko kwinkqubo le yophando, ayisebenzise xa kukho loo nto ingamcacelanga.

Emva koku, kuye kwalandela udliwano-ndlebe phakathi komphandi nengcali leyo. Olu dliwano-ndlebe ibiba lolo lungaqingqwanga ngokupheleleyo (*Semi-structured*) noluqhutywe phakathi kweengcali zamaPhondo amabini, iMpuma Koloni neNtshona Koloni phakathi kukaJuni ku-2016 ukuya kuAgasti ka-2017. Obu bude bexesha lolu dliwano-ndlebe lungaqingqwanga ngokupheleleyo, bebubangelwa ziinjongo zombhali zokufumana ulwazi olunesihlahla noluza kuveza umahluko phakathi kwelixa lophando

eliphambi kokungelela komphandi kuhlolo loncwadi lwesiXhosa, kunye nelixa elisemva kokungelela komphandi kwinkqubo yokuhlolwa koncwadi lwesiXhosa. Olu dliwano-ndlebe lungaqingqwanga “lolo lunika umphandi ithuba lokuyila nokubhala uluhlu lwemibuzo enxamnye nesifundo sakhe okanye ummandla ohambelana nophando lwakhe.” (*Semi-structured interviews allow the researcher to draft a set of predetermined questions, based on his or her study and the area of interest*). (Matews & Ross, 2010: 56).

Udliwano-ndlebe ngalunye phakathi komphandi nengcali beluqhuba kangangemizuzu engamashumi amane. Uninzi lweengcali azikhange zibe nangxaki malunga nomthamo wexesha obekelwe udliwano-ndlebe olo, kodwa kumele kuvezwe nokuba kwezinye iindibano zodliwano-ndlebe olu, zimbi kwezi ngcali zikhangeleke zidinwa msinya, maxa wambi zicele ukuphumla ngokuya kuphunga emva kwemizuzu engama-20 luqhuba udliwano-ndlebe. Ezinye kuzo beziye zibonakalise ukungabi namdla wakuqhubeka emva kwalo mizuzu ingama-20 sele iqhutyiwe kolo dliwano-ndlebe. Okwesibini, kubekho nto umphandi ebengakhange ayilungiselele kwangenx`engaphambili, le yokuba iingcali ezikhangeleka zindala ngeminyaka, zezona bezikhala msinya ngokudinwa xa kuthelekiswa nabo bathathi-nxaxheba bakhangeleka besebatsha. Okunye obekuza kunceda kule meko yokudinwa kwabathathi-nxaxheba, kukuba nezimuncu-muncu neziselo zokuthoba ukuze kuphele ukudinwa. Ezi ke zezinye iimeko umphandi asilele kuzo, ukuze abe nokukhawulelana neengxaki ezinokuvela xa eqokelela ulwazi oluza kuba sisiseko kuhlalutyo lophando lwakhe.

3.8 IMIBA NGOCHONGO LWENDAWO YODLIWANO-NDLEBE

Ngokuphathelele nendawo yokuqhutywa kodliwano-ndlebe, kubekho ukwahluka phakathi kwabathathi-nxaxheba. Babekho abo bagunyazisa ukuba udliwano-ndlebe luqhutywe kwii-ofisi zabo zokusebenzela. Bambi abakhange babe nangxaki malunga nokudibanela kwiindawo zempungo. Iqela lokugqibela ibe lelo lithande ukudibanela kumagumbi okufundisa nokufundela ezikolweni ebezisetyenziswa njengenxenye yeendawo zokuphanda. Umahluko oye waqapheleka phakathi kwezi ndawo zintathu zophando ngulo: Abo bakhethe amagumbi abo okusebenzela, okanye ii-ofisi zabo, bakwazile ukudlana iindlebe phantse ngokwexesha leemizuzu engama-40 eqingqiweyo,

kodwa babuye kwabona bachaze ukudinwa nokwanela. Oku ke kunokubangwa naligunya lokuba umntu esebenzela kummandla wakhe womsebenzi. Iqela elikhethe ukudlana iindlebe kwiindawo zempungo, nalo lizamile kodwa ingxokolo nengxakeko kwezi ndawo iye yanechaphaza elingelihle kwimpendulo zodliwano-ndlebe, kuba bekusathi kusaxoxwa kamnandi, kubekho ukuphazamiseka okubangwa ziindwendwe ezingenayo kuphele kubuliswana kuncokolwa nezinye zazo. Elona qela lifikelele lula kwimizuzu engamashumi amane neliphendule ngokupheleleyo, lelo lingabanga nangxaki yodliwano-ndlebe oluqhubeka kwigumbi lokufundisa nokufundela.

Nangona udliwano-ndlebe nezi ziphatha-mandla belungaqingqwanga, kumele kukhanywe ukuba imibuzo yalo yiyo enike umkhomba-ndlela kwinkqubo nakwindlela olwakheke ngayo udliwano-ndlebe olo. Umzekelo, kolu dliwano-ndlebe phakathi komphandi nengcali okanye isiphatha-mandla kwizifundo zoncwadi lwesiXhosa, bekuqalwa ngokwaziswa, kuyiwe kwisikhundla somntu, kulandele ukubandakanyeka kwengcali leyo kwindlela uncwadi lwesiXhosa olufundwa ngayo, olufundiswa ngayo, kwanendlela oluhlolwa ngayo. Umphandi ebekwanayo nenkululeko yokuba xa ethe wabuza umbuzo kwingcali leyo, yaze yona yanika impendulo ekhuthaza ukuba kubekho omnye umbuzo olandela lowo, umphandi abe nokuwubuzo lo mbuzo nokuba awukho kuluhlu lwemibuzo ebeneenjongo yokugxila kuyo. ULeech (2002: 667) oku ukubiza ngokuba “luhlobo lophando olungaqhanwanga, apho iimpindulo zomthathi-nxaxheba zikhokelela kweminye imibuzo eyongezelelekileyo nezivelelayo.” (*Adopting a flexible approach where the participant’s responses are followed up with further questions or prompts*).

3.9 UKUSETYENZISWA KWESIXHOBOKUSHICILELA NE-IMEYILE

Ngalo lonke eli lixa umphandi exoxa ekwadolana iindlebe nengcali engumthathi-nxaxheba, konke abakuthethayo kuyarekhodwa kwisixhobo sokwenza oko nesingafihlwanga, koko esibekwa elubala sibonakale. Esi sixhobo naso asibekwa nje kungavisiswenanga. Umphandi uqale wachaza ukuba baya kuthi ngoku bencokola bexoxwa, kusetyenziswe isixhobo sokushicilela ukuze kube nokugcineka kwezo mpindulo zodliwano-ndlebe. Emva kodliwano-ndlebe ngalunye, umbhali ebeye aphula-phule kwesi sixhobo, ukuze konke oko bekuxoxwa kudliwano-ndlebe akubhale phantsi

akukhuphele ephepheni. Emva kokubhalwa kodliwano-ndlebe umphandi, encediswa ngabahleli abonyuliweyo, bebeye bathelekise okushicilelweyo nokubhaliweyo ukuze kuqinisekiswa ukungqamana kwako kwanokuchaneka kwako ncakasana.

Uncedo lodliwano-ndlebe olungaqingqwanga lubonakele xa abanye babathathi-nxaxheba bengade babe nalo ithuba lokudibana nomphandi ubuso ngobuso. Obu bunzima bokuphunyezwa kwendibano phakathi kwala macala omabini, kuphunyezwe ngokuthi kutyikitywe isivumelwano phakathi komphandi nomthathi-nxaxheba, sivumelwano eso besigunyazisa ukuba umphandi angathumela ngembalelwano ye-imeyile imibuzo yophando lwakhe, ukuze umthathi-nxaxheba ayiphendule ngokubhala phantsi iimpendulo kumbuzo ngamnye ngokohlobo abona ngalo, aze athi akugqiba ukuzibhala phantsi zonke iimpendulo zakhe, azithumele kumphandi ngokuthi aziqhoboshele kwimbalelwano ye-imeyile.

Olu hlobo lodliwano-ndlebe ndikwalukhethe ngezizathu zokuba zingabangela umphandi afumane okuninzi kumthathi-nxaxheba kungenjalo afumane ulwazi oluthe xhaxhe, nobekunokuba nzima ukulufumana ukuba bekusetyenziswe udliwano-ndlebe oluqingqiweyo. Bonke abathathi-nxaxheba bakhuthaziwe ukuba xa bephendula imibuzo bangaqhabalaka bachaze banzi bakwenze oku bengabophelelekanga. Izixhobo zolwimi zokuqhabalaka (*elaboration probes*) ezifana nokusetyenziswa kwesigama esithi “khawuphendule gabalala; khawuqhabalake; thetha banzi; khawutyatyadule;” nezinye eziliqela, zizo ezisetyenziswe ngumphandi ukuze afumane iimpendulo ezityebileyo nezingenamida kubathathi-nxaxheba bakhe. Ngenxa yoku, udliwano-ndlebe phakathi komphandi nengcali yolwimi luphele “lufana nencoko yababini, apho umphandi ebuza imibuzo kumthathi-nxaxheba oyingcali yohlolo loncwadi lwesiXhosa ukuze aqokelele ulwazi lophando aludingayo, aze abe nakho ukufunda banzi ngezimvo, iinkolelo, iimbono kwanendlela umthathi-nxaxheba asebenza naziphatha ngayo.” (*Such interviews are like a two-way conversation in which the interviewer asks questions to collect data and to learn about views, beliefs, ideas, professional conduct and behaviors of the participant*). (Maree, 2007: 152).

3.10 IIGRIDI ZOCAZULULO

Ngenxa yokungaqingqwa nokungaqhanwa kodliwano-ndlebe lolu phando, bambi kwabo bekuncokolwa nabo kwanabo kunxityelelwane nabo nge-imeyile, baveze into entsha ebengayazi nebengayilindelanga umphandi. Oku kungayilindeli le nto ivezwe ziingcali, kusukela ekubeni umphandi abe neengcinga ezithi ngokomthetho, xa kuqwalaselwa uhlolo, zikho izinto ezisetyenziswa ziingcali eziyimfihlo nekungalindelekanga zaziwe nangubani na. Kodwa ke ngethamsanqa, olo lwazi belunokuba yimfihlo xa udliwano-ndlebe beluqingqiwe, luphele lubonakala lusiza negalelo elinexabiso elikhulu kolu phando. Abanye kwezi ngcali neziphatha-mandla zohlolo, baveze ukuba kukho iigridi zocazululo (*analysis grids*) ezisetyenziswayo ngabakwaMalusi; abongameli bangaphakathi bohlobo abasebenzela iSebe leMfundo esiSiseko kunye neqela labevi bamaphepha oviwo lokuphela konyaka kwibakala le-12.

Kuthe kwakuvela ukusetyenziswa kwesi sixhobo, umphandi wanomdla wokufumanisa ukuba ingaba esi sixhobo singanegalelo kusini na kwindlela abafundi abaqhuba ngayo kwiimviwo zePhepha lesibini, iphepha loncwadi lwesiXhosa kwibakala le-11 nele-12 ezikolweni. Umphandi uye wacinizela kanobom ngemibuzo kubathathi-nxaxheba, ukuze isakhiwo nengxam yezi gridi zocazululo ibhentsiswe kwaye icace gca. Kwiimpendulo zale mibuzo imalunga nezi gridi, mibuzo leyo ibingekho kuleyo ibisekelwe udliwano-ndlebe ntlandlolo, kuvezwe ukuba kwezi gridi kudandalaziswa indlela ekumele lume ngayo naluphi na uviwo, kuquka noviwo loncwadi lwesiXhosa. Emva kokuba abevi beliqulunqile iphepha loviwo, bakhuthazwa ukuba baliphendlisise, ukuze baveze ukuba kolu viwo mingaphi imibuzo ekwiqondo eliphezulu (leyo ijolise kwiimpendulo ezikhwencayo, ezigwebayo nezihlalutyayo); mingaphi imibuzo esembindini ngokobunzima (leyo yayamanisayo neveza intelekelelo); kuze kuvele nokuba mingaphi imibuzo ekwiqondo elisezantsi (leyo ijolise ekunikeni igama okanye inkcazo). Le mibuzo ayiyilwa ngokukhikwa nje esiqwini, koko iyiliwa kulandelwa iitekzonomi zikaBloom okanye zikaBarret.

Okuye kwafika kwingqondo yomphandi, nobekungakhange kuvele ngaphambili xa bekuqulunqwa kukwacetywa olu phando, kukuba xa kanti kunezixhobo ezisetyenziswayo xa kuhlolwa, xa kuhlelwa kuphononongwa olo viwo, kungani na

ukuba ezo zixhobo zingasiwa ezikolweni, ukuze ootitshala babe nokuzisebenzisa kwakwibakala le-10, ukwenzela ukuba xa abafundi befika kwibakala le-11 nele-12, bafike sele besazi ukuba baza kujongana noviwo olukumila kunjani na. Oku kungaluncedo nakootitshala ukuze xa bebhala amaphepha eemviwo, bahambe ngokomgaqo nangokwamanqanaba alindelekileyo kwiimviwo zesizwe zeSebe leMfundo esiSiseko. Kwakwezi gridi, uviwo kufumaniseka ukuba luveze namanqanaba ohlolo asetyenzisiweyo, ukwenzela ukuba kunqandeke ukuyilwa koviwo olukhiwa emoyeni, koko kuvele uviwo olugxile kwiinqobo zohlolo nakwimigangatho yohlolo edandalaziswe kwikharithulam yesizwe. Konke ke oku, xa kunokucaciswa kootitshala nakubafundi, kukhangeleka kunokuzala indima enkulu ekuphuculeni iziphumo zabafundi kuviwo loncwadi esiXhoseni.

Okwangoku umphandi ufumanise ukuba ootitshala bafundisa bengazibandakanyi izinto eziqulathwe kwezi gridi zocazululo. Nakwindlela abahlola ngayo, abakulandeli okuqulathwe kwezi gridi, nto leyo inokuba ngunobangela wokungaqhubi kakuhle kwabafundi bebakala le-11 nele-12 kwiimviwo zoncwadi lwesiXhosa. Kula manqanaba emibuzo elandela okuthethwa nguBloom noBarret kwiitekzonomi zabo, abafundi kuye kulindeleke ukuba babe nokuphendula imibuzo enamanqaku aphezulu, mibuzo leyo efuna ukubona indlela abagweba ngayo abakufundileyo, indlela abakuxabisa ngayo abakufundileyo, kwanendlela abakukhwenca ngayo oko bakufunde kuncwadi lwabo. Onke ke la mabakala ndiwabalayo, ngalawo akwingxam yolu phando. Ewe kuphawuleka ukuba kungangalungi ukufundisa ulwimi kugxilwe kuhlobo ekuhlolwa ngalo, kodwa ukuba ezo zifundo zolwimi okanye uncwadi zikhuthaza umfundi ekubeni akwazi ukuhlalutya, ukugweba nokuxabisa oko akufundileyo, oku kunganegalelo elikhulu kwimpumelelo yabafundi kwiimviwo zoncwadi, ngaphezu koko, oku kungakhokelela kubafundi abaxhotyiswe ngezakhono ezibalulekileyo zemfundo, izakhono zokuhlalutya, ezokugweba ngokwakhayo kwanezo zokukwazi ukuxabisa okufundwayo kwanoko kwenzeka entlalweni.

3.10 INTEMBEKO YOLU PHANDO

Kubalulekile ukuqinisekisa ukuba uphando olu loluthembakeleyo kwaye alukhatywanga nje sicithini emva koko lwabhalwa lwaze lwanikezelwa. Kolu phando, kusetyenziswe

izixhobo ezithile ukuqinisekisa ukuthembeka kwaso. Ezi zixhobo zezi: Ixabiso lokukholeleka (*credibility*); ugqithiselo kwezinye izifundo (*transferability*); ukuqinisekiswa kwabathathi-nxaxheba (*verification*) kunye noxananazo lwabathathi-nxaxheba (*triangulation*). Ngezantsi apha ndichaza banzi ngendlela isixhobo ngasinye sentembeko yophando esisetyenziswe ngayo.

3.10.1 IXABISO LOKUKHOLELEKA

Owona mbuzo ugqamileyo kumba wokukholeleka kophando ngowokuba ingaba iziphumo zolu phando ziyahambelana na nokwenzeka ngokwenyani entlalweni? Kwisahluko sesine, kuza kuvezwa ukuba ngenene kukho ukuqapheleka kokungaqhubi kakuhle kwabafundi kwiphepha loviwo loncwadi xa kuthelekiswa nendlela abaqhuba kakuhle ngayo kuviwo lwephepha lolwimi (*language paper*) nakuviwo lwephepha lokubhala (*writing paper*). Olu phando luphanda into eyenzeka ngenene nangenyaniso kubafundi besiXhosa bebakala le-11 nele-12 xa bephendula imibuzo yoviwo loncwadi. Olu phando lukwaphonononga iindlela zokuguqula le meko, ngokuthi ize neendlela zokufundiswa nokufundwa koncwadi ukuze abafundi bakwazi ukubonakalisa ukukuxabisa oko bakufunda kuncwadi lwabo lwesiXhosa. Kukwaxhomekeke nakulowo uhlola esi sifundo sophando ukuqinisekisa nokuthatha isigqibo sokuba ingaba sithembakele okanye siyakholeleka kusini na. Ndinethemba kodwa ke ukuba ubani uya kuthi akufumanisa ukuba kwingqokelela yolwazi kusetyenziswe abantu abaphilayo nababandakanyeka kwezemfundo, kuquka ootitshala, abafundi, amagosa ezemfundo njengabacebisi bolwimi neengcali zohlolo lolwimi, angakuthandabuzi ukuba isifundo sophando esi sesikholelekayo nesithembakeleyo.

3.10.2 UGQITHISELO KWEZINYE IZIFUNDO

Ugqithiselo lophando sesinye sezixhobo ezinokukhangeleka zisiza nomnqantsa kulowo uphandayo. Kaloku kweli nqanaba okona kuphambili kukuqinisekisa ukuba uphando lwakho aluphelelanga nje kulo mmandla uphanda kuwo, koko lunakho ukuba nexabiso nakweminye imimandla. USeale (1999: 45) uthi, “ugqithiselo olu luphunyezwa ngokunikezela inkcazo egqibeleleyo netyebileyo lweemeko ezifundwayo ezinokunika umfundi ulwazi olwaneleyo ukuze akwazi ukugweba ukuba iziphumo zophando olo

ziyangena okanye ziyasebenza kusini na kwezinye iimeko azaziyo.” (*Transferability is achieved by providing a detailed, rich description of the settings studied to provide the reader with sufficient information to be able to judge the applicability of the findings to other settings that they know*). Nanjengoko olu iluphando lolwimi kwanohlolo lolwimi, ugqithiselo lweziphumo zalo lukhangeleka lulula kuba kwihlabathi jikelele, kuzo zonke izikolo kufundwa iilwimi ezahlukeyo. Lilonke ke, lingakhutshwa litsole elithi okuzuzwe kolu phando, kungasetyenziswa ngabafundi bezinye iilwimi, hayi kwisiXhosa kuphela. Kananjalo, kwimandla yokufunda efana nezembali nakwezentlalo, abafundi baye banikwe nezincoko xa behlolwa okanye beviwa. Indlela abafunda ngayo ezo zincoko, indlela abaza kuphendula ngayo imibuzo yezo zincoko kwanendlela abaza kuxabisa ngayo oko kubhalwe kwezo zincoko zale mimandla ingelolwimi, ingaphucuka ngenxa yezakhono abazizuze kungenelelo lolu phando. Konke ke oku kucacisa mhlophe ukuba olu phando aluphelelanga nje kuncwadi lwesiXhosa, koko lunganefuthe elihle nelincomekayo nakwezinye iinkalo okanye izifundo ezahlukeyo.

3.10.3 UKUQINISEKISWA KWABATHATHI-NXAXHEBA

Eyona nto ibisoloko inkenteza engqondweni yam kolu phando luloyiko lokuthatha icala, uloyiko lokujongela phantsi ootitshala, uloyiko lokufikelela kwizigqibo zokuba abafundi abanalo ulwazi lokuphendula imibuzo yoncwadi lwesiXhosa ngokuchubekileyo, besebenzisa izakhono zokugweba, ezokukhwenca nezokuxabisa. Bendikwanalo nologyiko lokuya ezikolweni sele ndinembono ethi ukusilela kwabafundi ekuphumeleleni emagqabini iimviwo zohlolo loncwadi lwesiXhosa kubangwa kukungakwazi kootitshala ukufundisa uncwadi. Enye inkxalabo endibe nayo izalwe kukuba ndingabi nakusebenzisa iwonga lokusebenza kwiziko lemfundo enomsila, ndiphele ndiseya inxaxheba yootitshala basesikolweni kolu phando. Okokugqibela, nanjengamntu osele esebenzie iminyaka eli-10 kwicandelo leemviwo zebakala le-12 kwiSebe LeMfundo esiSiseko, ndiye ndakuqonda ukuba kungenzeka amava endinawo kweli Candelo, kuquka nokwazana ncakasana ngezomsebenzi nezinye zeengcali zakwaMalusi ezithathe inxaxheba kolu phando, ndingaphela ndisiya ezikolweni sendinezigqibo ngokuphathelele kwimeko yokufundiswa, ukufundwa nokuhlolwa koncwadi lwesiXhosa ezikolweni. Nanjengoko sekuchaziwe, ingozi yokuya sele usazi kummandla wokuqokelelwa kolwazi lophando ingakhokelela ekuthatheni icala, ekujongeleni phantsi

abathathi-nxaxheba nasekubonakaliseni imfesane, zinto ezo zinokuba nechaphaza eligqathu kuphando.

Ekunqandeni ezi ngxakana zikhankanywe ngentla apha, ndiye ndayama kwisixhobo esibizwa ngokuba kukukhangelwa kwamalungu angabathathi-nxaxheba kuphando (*member checking of subjects*). OkaMyers (2009: 137) uthi, “ingqinisekiso yabathathi-nxaxheba kwiziphumo zophando yenzeka xa umphandi efumana iimpendulo kulwazi aluqokeleleyo, ekwafumana nezinye iindlela zokutolika nokufikelela kwizigqibo kwalapha kubathathi-nxaxheba, kwaye oku, yenye yeendlela zokuqinisekisa ukuba abathathi-nxaxheba banikezele ngolwazi lophando oluqinisekisa ukuthembeka.” (*The inclusion of member checking into the findings, that is, gaining feedback on the data, interpretations and conclusions from the participants themselves, is one method of increasing credibility*).

Kwelinye icala, uLincoln noGuba (1985: 314), bavakalisa ukuba “ukukhangelwa kwamalungu angabathathi-nxaxheba kuphando kube kuqwalaselwa iziphumo zoophando olo, oku kuyeyona ndlela ichubekileyo negqibeleleyo yokufezekisa intembeko yabathathi-nxaxheba kwanophando jikelele.” (*It is considered that member checking into the findings is the most critical technique for establishing credibility*). Endigqibe ekubeni ndikwenze ukuze ndiqinisekise ngolwazi endiluzuze kubathathi-nxaxheba abebechongiwe kolu phando, ndiye ndaqinisekisa oko ndikuqondayo kugqaliselo endilwenzileyo kumagumbi okufundela okanye oko ndikuxelelwe ngabathathi-nxaxheba ngokunxibelelana nabanye abathathi-nxaxheba kwezo ndawo uphando beluqhubeka kuzo. Iimpendulo endizifumene kwabanye abathathi-nxaxheba, ndiye ndayila imibuzo enxamnye nezo mpendulo, ndayibuza kubanye abathathi-nxaxheba ukuze ndibone okanye ndiqiniseke ukuba oko bekuthethwe ngabanye abathathi-nxaxheba, kuyangqinelana noku kuthethwa ngabo ndiqinisekisa kubo. Kananjalo, ulwazi endilufumene kumagumbi okufundela, nalo ndiluqinisekise ngokuthi ndibe nemibuzo endiyiyilayo apha kulo, ukuze loo mibuzo ndiyibuze kubathathi-nxaxheba, ngeenjongo zokuqinisekisa ukuba oko ndikubone ndaze ndakuqaphela kumagumbi okufundela kububunyani kwaye kuthembekile.

3.10.4 UXANANAZO LWABATHATHI-NXAXHEBA

Esinye isixhobo esithembakeleyo sokuqinisekisa ubunyani nentembeko yolwazi lophando, seso sibizwa ngokuba luxananazo lwabathathi-nxaxheba. Kumsebenzi wophando iba yingxaki enkulu xa kusetyenziswe uhlobo olunye lwabathathi-nxaxheba. Umzekelo, ukuba kolu phando lokungaqhubi kakuhle kwabafundi kwiphepha loviwo loncwadi lwesiXhosa bendisebenzise abafundi kuphela, nanjengoko ingabo ababhala uviwo loncwadi, ngendiwuphosile umhlola. Oko bekuya kuthetha ukuba uphando olu lucala nye, kwaye aluzivezi ngokuphangaleleyo izizathu neemeko ezikhokelela kwingxaki yokungaqhubi kakuhle kwabafundi kwindlela abaphendula ngayo imibuzo yovavanyo yoncwadi lwesiXhosa. UMcMillan noSchumacher (2001: 58) bacacise benjenje: “uxananazo lwabathathi-nxaxheba luluncedo nanjengoko lunciphisa umngcipheko wokuba calanye, kwaye lubangela ukuba ubani oyame ngolwazi oluqokelelwe kuluhlu lwabathathi-nxaxheba abohlukileyo, amaqela kwaneemo ezisebenza ngeendlela ezahlukileyo.” (*Triangulation is helpful as it reduces the risk of systematic bias, and relies on information collected from a diverse range of individuals, teams and settings using a variety of methods*). Oku ndikuphumeze ngokuthi ndingapheleli nje ekusebenziseni abafundi bebakala le-11 nabo bebakala le-12 kolu phando lugxile kwiimpendulo zovavanyo loncwadi lwesiXhosa. Ndikwaqokelele nolwazi oluphangaleleyo kootitshala abafundisa uncwadi, kwiingcali zesiXhosa ezifana nabacebisi bolwimi, kunye namagosa eSebe lezeMfundo esiSiseko kuquka nabo bongamele iimviwo baphuma kuMalusi.

Neendawo okanye iimeko zophando ziye azabi calanye okanye mjelo-mnye, koko ziye zaxananaza ziquka amagumbi okufundela; amagumbi ootitshala; ii-ofisi zamagosa neziphatha-mandla, kunye neendawo ekufunyanwa kuzo amanzi okuthoba unxano. Uxananazo lwabathathi-nxaxheba lukwaquka neendlela ezahlukileyo zokuqokelela ulwazi. Umphandi akakhange abecala-nye ngokuthi asebenzise isixhobo esinye sokuqokelela ulwazi lolu phando. Izixhobo ezahlukileyo ezifana nodliwano-ndlebe; ukurekhoda nokubhala; ukufundisa nokucebisa kumagumbi okufundela; ukugcwaliswa kwamaxwebhu anemibuzo yophando; ukugqalisela nokuzimasa umagumbi okufundela kwanokuqhagamshelana namagosa aphezulu kwezemfundo, zonke ezi zizixhobo ezibe negalelo kulwazi oluqokelelweyo ukuze kuphuhle ingxoxo neenjongo zolu phando.

Oku kuxhaswa nagaTerre Blanch (2002: 146) xa esithi, “uxananazo lwabathathi-nxaxheba lubaluleke kakhulu ekuqinisekiseni nasekuphumezeni ukuvela kobunyani nokukholeleka, kuquka nokwakheka kobunyani kwanokuthembeka kolwazi.” (*Triangulation is critical in facilitating interpretive validity and establishing data trustworthiness*). Ukuthatha isigqibo sokuba ndiye kufikelela nakumagosa ongamela amaphepha eemviwo asuka kuMalusi, ibikukuzama kwam ukufezekisa ukuxananaza kwabathathi-nxaxheba, ukuze oku kukhokhelele ekuqinisekiseni intembeko yolo lwazi luzuzwe kootitshala nabafundi ezikolweni. La magosa kaMalusi aveze nezinto ebendingenakuze ndizizuze kubafundi, kootitshala nakwiqela labevi abasebenzela iSebe leMfundo esiSiseko. Nanjengoko sele kuchaziwe, ezi zizinto ezifana nokuba kukho izixhobo zokuphucula indlela zokuhlola ezifana neegridi zocazululo, zixhobo ezo zinokukhuthaza nabafundi babe nendlela yokunika iimpendulo zoncwadi ezikwimigangatho eyahlukileyo yohlolo, kuquka nokugweba okanye ukuxabisa oko kufundiweyo kuncwadi. Ukuqokelela ulwazi ezikolweni nakwicandelo lohlolo kwiSebe leMfundo esiSiseko kumaphondo nakundlu-nkulu eTshwane, oku kukhokelele kwithamsanqa lokukwazi ukuthlekisa oko ndikufumene ezikolweni noko ndikuzuze kumasebe emfundo. Konke ke oku kuxananaza kwendlela endiphande ngayo, kube negalelo elihle nelincomekayo kulwazi endiluqokeleleyo, nakwiziphumo zolu phando ngokubanzi. Ndiye ndafumanisa ukuba nokuba umahluko ukho kulwazi olufumaneka kubathathi-nxaxheba abohlukileyo nakwiindawo zophando ezahlukileyo, iziphumo zona ziye zaveza ukufana nokuzinza. Oku ke kuza kuvezwa kwaye kuxoxwe banzi kwisahluko esilandelayo.

3.11 UHLALUTYO / UHLAHLELO LOLWAZI LOPHANDO

Phambi kokuba ndingene kwindlela endihlahlele okanye endihlalutye ngayo ulwazi lolu phando, ndingathanda ukuchaza banzi ngohlalelo lolwazi ngokuthi ndicaphule kwinkcazo kaMouton (2001: 108) apho achaza uhlalelo lolwazi ngelithi, “ekugqibeleni, konke okuqokelelweyo kuphelela kuhlalelo nakuhlalutyo kolwazi oluthile, kwaye oku kubandakanya ukwahlulwa-hlulwa kolwazi ngokwemixholo, ngokweepatheni kwanendlela oluzalana ngayo. Maxa wambi, ulwazi oluqokelelwe ngumphandi lungaphicothwa luhluzwe lube yimithamo eyondelelanayo okanye elandelelanayo.” (*Ultimately, all fieldwork and data collected culminates in the analysis and interpretation*

of some set of data, and this involves breaking up the data into manageable themes, patterns and relationships. At times, the data collected by the researcher can be synthesized into larger coherent wholes). Kuhlalutyo okanye uhlahlelo lolwazi oluqokelelwe kolu phando, ndiye ndaqwalasela iindlela ezimbini zohlahlelo ezizezi, uhlahlelo lohlobo (*qualitative analysis*) okanye uhlahlelo lolwazi lohlobo (*qualitative data analysis*), kunye nohlahlelo lomxholo (*content analysis*).

Le nkcazelo kaMouton inxamye nenkcazo yohlahlelo lolwazi lohlobo endilukhethileyo nevezwa nguBogdan noBiklen (2003: 317) xa besithi, “uhlahlelo lolwazi lohlobo kukusebenza ngolwazi, ulumise ngendlela, ulwahlule ngokwamaceba alawulekayo, uwachonge ngokweekhowudi uze uwaphicothisise.” (*Qualitative data analysis refers to working with data, organising them, breaking them into manageable units, coding them and synthesising them*). Ngokuphathelele kolu phando, ndiqale ndaqwalasela indlela endinokusebenzisa ngayo olu hlahlelo lolwazi lohlobo. Kulo ndiye ndaqwalasela umba wokuba olu hlobo lohlahlelo lolo lujonga iindlela neenkqubo ezahlukileyo, apho abaphandi bacaphula khona inkcazo nengqiqo ethile koko kuzuzwe kubantu nakwiindawo ekuphandwa kuzo. Isigqibo ibe sesokuba olu hlahlelo lolwazi lohlobo ndilusebenzise xa ndihlalutya izincoko zabafundi eziphambi kokungenelela kwam ngoovimba bophando, kunye nezincoko abazibhala emva kokungenelela kwam kwangabavimba bophando. Umahluko ovelayo kwanolwalamano oluvelayo phakathi kolwazi oluzuzwe ngumphandi kula manqanaba mabini ophando, lulo oluza kuphicothwa luhlalelwe kusetyenziswa olu hlahlelo lolwazi lohlobo.

Eyona ndlela yokulahlela kuza kugxilwa kuyo kolu phando yileyo ibizwa ngokuba luhlalelo lomxholo. Olu lukhangeleka lulolona hlobo luhambelana ngqo nolu phando, kuba ulwazi oluninzi luqokelelwe ngokwenziwa kodliwano-ndlebe phakathi komphandi nabathathi-nxaxheba. Ulwazi oluzuzwe kudliwano-ndlebe naba bathathi-nxaxheba lulo oluqulethe umxholo oza kucazululwa uze uhlalelwe kusetyenziswa iikhowudi ezahlukileyo. Nkqu naphaya kwizincoko zabafundi, olu hlahlelo lomxholo luza kuphinda lusetyenziswe. Oku kuxhaswa ngokaNieuwenhuis (2007: 121) xa evakalisa ukuba “ngamanye amaxesha, uhlalelo lomxholo lusetyenziswa xa kusetyenzwa ngokubhaliweyo okufana nezincoko, iidayari, imibuzo evulelekileyo yophando,

kudliwano-ndlebe nakumaqela ogqaliselo.” (*Sometimes content analysis is used when working with narratives such as essays, diaries, open-ended questions on surveys, interviews and focus groups*). Esi ke sesona sizathu sindikhuthaze ekubeni ndikhethe ngakumbi uhlahlelo lomxholo ekuhlalutyeni ulwazi lolu phando.

Eyona nto yenze kwalula ukusebenzisa uhlahlelo lomxholo kolu phando, kukuchonga ulwazi olufumanekileyo ngokweekhowudi (*coding method*). Oku kuchongwa kolwazi ngokweekhowudi kuchazwa nguMaree (2007: 59) njengenkqubo yokufunda ulwazi olubhaliweyo (amanqakwana abhaliweyo odliwano-ndlebe), ulandela umgca ngamnye, uze emva koko oko kufundiweyo ukwahlula-hlule kube ngamaceba ohlalutyo anika intsingiselo.” (*Coding method is a process of reading through the transcribed data (interview transcripts), line by line and dividing it into meaningful analytical units*). Ngenxa yohlobo olume ngayo ke uphando olu, kufumaniseke ukuba kwakuba ngcono ukusebenzisa uhlobo lokubhala iikhowudi olubizwa ngokuba lubhalo lweekhowudi oluqikelelayo (*inductive coding*), endaweni yobhalo lweekhowudi oluqingqwe kwangenx`engaphambili (*priori coding*). Isizathu soku kukuba njengomphandi awukwazi ukuya esikolweni nakwigumbi lokufundela sele usazi ukuba abafundi bayiphendula njani imibuzo yoviwo loncwadi lwesiXhosa, kungenjalo, awukwazi ukuya kwakula magumbi sele usazi ukuba ootitshala balufundisa kwaye baluhlola njani uncwadi lwesiXhosa. Konke oku, kuvela kwaye kucaca emva kokuba umphandi eye wanxibelelana nabathathi-nxaxheba kuphando. Yiva uMaree (2007: 107) xa esithi, “ubhalo lweekhowudi oluqikelelayo luphuhliswa ngumphandi ngokuthi agoca-goce aze ahlole ngqo ulwazi alufumanayo.” (*inductive codes are developed by the researcher by directly examining the data*).

Ngenxa yokukhetha olu hlobo lokuhlahlela ulwazi lugxila kubhalo lweekhowudi oluqikelela lusebenzisa ulwazi osele lusaziwa, kufumaniseke kulula ukufikelela kwinkqubo yokwahlula-hlula; ukubeka ngokwamanani kwanokubhala ngokwalamana ulwazi oluzuzwe kubathathi-nxaxheba bolu phando. Oku kwenze nokuba ingxoxo yohlalutyo nohlahlelo lolwazi ilandeleke lula, ivakale kwaye ihambelane neenjongo zolu phando. Nanjengoko sele kuchaziwe ngentla apha ukuba umphandi uqale ngokuqhuba udliwano-ndlebe nabathathi nxaxheba abohlukileyo, bekusithi ngeli lixa umphandi

ancokola nomthathi-nxaxheba ngamnye, aqaphele iindlela ezahlukileyo abaphendula ngayo imibuzo, aze aqaphele nolwalamano okanye ukufana kwiimpendulo ezo zinikwa ngabathathi-nxaxheba. Zonke ke ezimpendulo bekusithi xa kuqukunjelwa udliwano-ndlebe ngalunye, zibhalwe phantsi ngokukhutshelwa ephepheni ukusuka kwisixhobo sokurekhoda ebesisetyenziswa ngeli lixa udliwano-ndlebe luqhubayo. La maxwebhu kukhutshelwa kuwo udliwano-ndlebe aye ahlula-hlulwa ngokubhalwa ngeekhowudi. Kuye kwaphuma iikhowudi ezisixhenxe neziqulethe umxholo ochanekileyo wolu phando. Ezi khowudi, neziza kuphicothwa zishukuxwe banzi kwisahluko esilandelayo seziphumo zophando zezi: Ikhawudi yokuqala: Ulwazi olufumaneka ekugqaliseni nasekuzimaseni izifundo. Ikhawudi yesibini: Udliwano-ndlebe nabafundi. Ikhawudi yesithathu: Udliwano-ndlebe nootitshala. Ikhawudi yesine: Izincoko ezibhalwe ngabafundi neziphambi kokungenelela komphandi. Ikhawudi yesine: Ungenelelo lomphandi ngeenjongo zokuphucula indlela abafundi abaphendula ngayo imibuzo yoncwadi. Ikhawudi yesihlanu: Izincoko ezibhalwe ngabafundi emva kokungenelelo lomphandi. Ikhawudi yesithandathu: Udliwano-ndlebe namagosa ezemfundo. Ikhawudi yesixhenxe: Ulwazi olumalunga neegridi zocazululo ezisetyenziswa xa kuhlolwa okanye kuviwa abafundi. Okokugqibela, umfundi wolu phando uya kuqaphela ukuba ezi khowudi zikwalandela nemixholo eye yavela kulwazi lophando jikelele, kwaye ke ulwazi olunikezelwayo luya kubekwa ngokwaloo mixholo ivelayo. Kubalulekile nokuveza ukuba umphandi ngeli lixa esebenza nabathathi-nxaxheba kumagumbi okufundela, ukwaqaphele inkqubela-phambili nokuphucuka kwindlela abafundi abahlaluytya ngayo, abakhwenca ngayo, oko bakufundileyo kuncwadi abalusikelweyo. Kwisahluko esilandelayo, uhlalutyo nophicotho lomahluko phakathi kwindlela abebekhala ngayo abafundi bebakala le-11 nele-12 phambi kokusebenza nokuxhotyiswa ngumphandi, kwanendlela ababhucule ngayo izakhono zokubhala emva kokungenelela komphandi, kuza kudandalaziswa.

ISAHLUKO 4

UNIKEZELO LWEZIPHUMO ZOPHANDO MALUNGA NENDLELA ABAFUNDI ABAPHENDULA NGAYO IIMVAVANYO ZONCWADI

4.1 Intshayelelo

Iinjongo zolu phando kukuzama ukuqwalasela ukuba abafundi benqanaba eliphezulu lemfundo, ngamanye amazwi, abo bakwibakala le-11 nele-12, bayiphendula njani na imibuzo yeemviwo, eyeemvavanyo okanye eyohlolo ngokubanzi loncwadi lwesiXhosa. Isizeka-bani sezi njongo zolu phando nesele sidandalazisiwe kwizahluko ezingaphambili, kukufumana komphandi wesi sifundo ukuba abafundi besiXhosa abenza uLwimi lwaseKhaya kwanolo Lokuqala longezelelweyo, uninzi lwabo aluqhubi kakuhle kwiimviwo zoncwadi xa kuthalekiswa namaphepha eemviwo agxile kwigrama nokusetyenziswa kolwimi (iphepha lokuqala) kwanamaphepha eemviwo agxile kuyilo lokubhala (iphepha lesithathu). Ngenxa yoku, umphandi ukwafumanise ukuba abafundi besiXhosa baphela bengaqhubi kakuhle, kungenjalo betshona okanye bephumelela nje ngongciphu kwiimviwo zabo zesiXhosa ngokubanzi. Ingxaki yoku ke kukuba ngokwemigaqo yezemfundo esekelwe kuhlolo nakwimpumelelo yohlolo, umfundi akaluphumeleli naluphi uviwo xa ethe watshona kuhlolo loLwimi lwaseKhaya kwanolo Lokuqala longezelelweyo.

Ngokwale meko, olu phando lufumanise ukuba oku kungaqhubi kakuhle okanye ukutshona kwaba bafundi, kukwadalwa nakukuba phakathi kwala maphepha mathathu eemviwo zesiXhosa kuLwimi lwaseKhaya kwanolo Lokuqala Olongezelelweyo, elona phepha linomthamo omkhulu leli loncwadi nokuhlalutywa kwalo. Kananjalo, esinye phakathi kwezizathu ezifumaniseke zinokuba negalelo kwindlela engentle abaqhuba ngayo abafundi kuvavanyo loncwadi, kukuncipha kwexesha elabelwe iphepha, babe abafundi kulindeleke ukuba bathathe ixesha elininzi ekulifundeni. Oku kufundwa nokufundisiswa kwephepha lesithathu, iphepha lokuhlolwa koncwadi, akuphelelanga nje ekufundweni nasekuqondweni ngokuchanekileyo kwemibuzo, koko abafundi kulindeleke ukuba bafunde izicatshulwa ezisuka kuzo zone iintlobo zoncwadi abazisikelweyo, emva koko umfundi ngamnye akwazi ukukhetha olona hlobo loncwadi alubona lunokuphenduleka lula emva kokufunda izicatshulwa ezikhutshiweyo. Ngaphezu koku, kwemibini umfundi uba nethamsanga lokuphendula imibuzo emifutshane emibini, ukuze kananjalo kulindeleke ukuba aphenndule imibuzo emide emibini ngokuthi impendulo yakhe ibe zizincoko ezibini ezihlalutya oko kubuzwayo ngoncwadi olo.

Kumele ichazwe ke nenyani yokuba olu lolunye ulwazi umphandi angakhange aluqikelele okanye alucingele kwangenx`engaphambili, kuba kaloku kwimimandla yophando umphandi uye ezixelele ukuba ukungaqhubi kakuhle kwabafundi kwiimvavanyo zoncwadi, kubangelwa kukungafundiswa kakuhle koncwadi kwanokungazimiseli kwabafundi ekufundisiseni iincwadi abazisikelweyo. Umphandi ukwangene kwimimandla yoophando ejonge kuphela eli cala limalunga nendlela abafundi abaphendula nabakhwenca ngayo imibuzo yovavanyo loncwadi. Olu lwazi lungobude nobungakanani bomthamo wephepha loviwo ngalinye luvezwe kakuhle kumzobo wodweliso 4.1 ngezantsi apha.

Umzobo wodweliso ltheyibhile yesiqulatho 4.1: Amanqaku namaxesha amaphepha eemviwo ewonke

Ulwimi lwaseKhaya (HL)		
Iphepha loviwo	Ixesha	Umthamo

Iphepha loku-1	Iiyure ezi-2	Amaphepha ali-12
Iphepha lesi-2	Iiyure ezi-2½	Amaphepha angama-25
Iphepha lesi-3	Iiyure ezi-2½	Amaphepha ama-5
Ulwimi Lokuqala Olongezelelweyo (FAL)		
Iphepha loviwo	Ixesha	Umthamo
Iphepha loku-1	Iiyure ezi-2	Amaphepha ali-13
Iphepha lesi-2	Iiyure ezi-2	Amaphepha angama-21
Iphepha lesi-3	Iiyure ezi-2½	Amaphepha ama-6

Obu bume bamaphepha eemviwo zesiXhosa zoLwimi lwaseKhaya kwanesiXhosa uLwimi Olongezelelweyo luqikelelo oluthathwe kumaphepha ale minyaka mibini idlulileyo, umnyaka ka-2015 nomnyaka ka-2016, kuquka namaphepha eemviwo zokuxabangela kumnyaka ka-2017. Isizathu sokusetyenziswa kwamaphepha eemviwo angekho madala kakhulu kukuba uphando olugxila kulwazi lwakudala kakhulu, luye lube nokufeda maxa wambi ekunikeneni umfanekiso ochanekileyo wemeko ephandwayo ngaloo mzuzu, kuquka nengomso elihambelana nemeko le. Oku kuxhaswa nguBruce (2004: 198), kwinqaku lakhe elingeendlela zongophando lohlahlelo kwiNzululwazi ngezeNtlalo, xa esithi, “uphando lwale mihla lugxila kuphando olungentshukumo, kwaye kulapho abaphandi bahlala besazi ukuba ifuthe longenelelo kunye nokwehla okulindelekileyo kutshintsho zizinto ezingena kunqandeka.” (*According to Bruce (2004: 198), current research focuses on action research, and this is where investigators are aware of the inevitable effect of intervention and the subsequent potential for change*). Ngamanye amazwi, kwiindlela zale mihla zophando, ukutshintsha kweemeko zophando olu, nezinokubangwa ziindlela ezahlukeneyo zokungenelela komphandi, abathathi-nxaxheba, ulwazi olutsha olumane luvela, oko kumele kuhlale kulindelwe ngumphandi, nto leyo ithetha ukuthi, uphando ngokwale mihla lubonwa lungesosiphumo nje kuphela, koko yinkqubo etshintsha-tshintshayo.

Xa siqwalasela kulo mzobo wodweliso ungentle, ubani uya kuqaphela ukuba kumanqanaba omabini olwimi (kuHL nakuFAL), iphepha lesibini neliphepha lovavanyo loncwadi, lelona phepha linomthamo omkhulu okanye lelona phepha loviwo

linamaphepha amaninzi. Nangona kunjalo, kuvavanyo loLwimi lwasekhaya eli phepha loncwadi liyalingana ngobude bexesha elibhalwa ngalo nephepha lesithathu, phepha elo lileloyilo lokubhala. Ngamafutshane, iphepha loncwadi linobude obungamaphepha angama-25, ukanti iphepha loyilo lokubhala linobude obungamaphepha ama-5 kodwa ixesha lokubhalwa kwala maphepha omabini liyalingana.

Xa sisiya nakuviwo Lolwimi Lokuqala Olongezelelweyo, nalapho kuvela kwale meko. Kolu viwo iphepha loncwadi linobude obungamaphepha angama-21, kodwa ixesha elibhalwa ngalo lweeyure ezimbini lilingana nelo lephepha lokuqala, nangona iphepha lokuqala linamaphepha alishumi elinesithathu kuphela. Kwakhona, eli phepha loncwadi kweli nqanaba loLwimi Lokuqala Olongezelelweyo, libhalwa ngexesha elingaphantsi ngesiqingatha seyure kwiphepha loyilo lokubhala, nangona eli phepha lesithathu loyilo lokubhala linobude bamaphepha amahlanu kuphela. Ngamanye amazwi, iphepha loyilo lokubhala kweli nqanaba lingaphantsi ngamaphepha ali-16 kwiphepha loncwadi, kodwa eli lifutshane linikwa ixesha elininzi kuneli lide.

Bambi kwiingcali zolwimi ebendidlana nabo iindlebe, bazamile ukuyithethelela le meko ngelithi “isizathu sokunikwa ixesha elide kwiphepha loyilo lokubhala, kukuba abafundi kuye kulindeleke ukuba babhale isincoko esimalunga namagama-240 ukuya kuma-340 ubude, umhlathi omde anamagama ali-100 ukuya kuma-120 ubude, kunye nomhlathi omfutshane onamagama angama-80 ubude (kwimigangatho yomibini yolwimi uFAL noHL).” Ekuphikiseni oku nasekuzameni ukutyhilela ezi ngcali kwanootitshala ngokungalandeleki ncam kweli xesha linciphileyo kuvavanyo loncwadi, ndiye ndabakhombisa kumba wokuba nakwiphepha loncwadi, umfundi kulindeleke ukuba aphenidule imibuzo kwiincwadi ezimbini kwezo azisikelweyo. Enye kwezi mpendulo iba luhlalutyo lwemiba ephambili kuhlobo oluthile loncwadi oluhlolwayo, ukanti umbuzo wesibini ugxile kwimibuzo emifutshane.

Umahluko phakathi kwesincoko sephepha loyilo lokubhala kunye neso sephepha loviwo loncwadi, mkhulu kakhulu. Okokuqala, isincoko soyilo lokubhala ubukhulu becala siyabalisa, sichaze, sithelekise kungenjalo siveze iingcinga neemvakalelo zombhali ngesihloko esithile. Kwelinye icala, isincoko soncwadi sicela umngeni kumbhali ukuba kweso sihloko okanye umbuzo odandalazisiweyo ongencwadi le, makahlalutye,

aphicothe, acamngce, ancome kungenjalo agwebe ejonge kumongo nakwimixholo yoncwadi olo luhlwayo. Zizinto ezingelula ke ezi ukusuka zibhalwe kuba umfundi uthi ukuze aphumelele kuzo, abe ulazi ukusuka nokuhlala ibali. Omnye umahluko ukwimeko ethanda ukukhwinisa noko, le yokuba amanqaku anikwa isincoko soyilo lokubhala abe ngama-50, ukuze amanqaku anikwa isincoko soncwadi (ngoku sinokuyixikixa ingqondo yomfundi), ibe ngamanqaku angama-25 okanye angama-35 kuphela, kodwa ubude bamagama alindelekileyo afana twatsa phakathi kwesincoko sephepha loyilo lokubhala kwaneso sephepha loncwadi, bude obo bungamagama angama-190 ukuya kuma-240 amagama kuFAL, ize ibe ngamagama angama-340 ukuya kuma-290 amagama kuHL. Ngokuqinisekileyo ke, lo ngomnye umba omele ukuqwalaselwa xa kuphononongwa amacebo okuphuculwa kwendlela abafundi abaqhuba ngayo kwiimviwo zabo zoncwadi lwesiXhosa.

Kulo mba wokuphononongwa kwendlela abafundi abaphendula ngayo nabaqhuba ngayo kwiimviwo neemvavanyo zoncwadi lwesiXhosa, eyona nto idandalaziswa kwesi sihloko sesine ziziphumo nemixholo ethe yavela kulwazi oluqokelelweyo. Okunye okuphambili kwesi sihloko, kukudandalazisa uhlahlelo notoliko lweziphumo zolu phando, nanjengoko sele kubonisiwe kumzobo wodweliso notoliko olungentla apha. Zikho kwaye ziliqela iingcingane ezinxamnye nokufundiswa koncwadi, ukufundwa koncwadi, ukuhlolwa kwanokuphendulwa kwemibuzo yohlolo loncwadi jikelele ezisetyenzisiweyo kolu phando, kodwa ezona ngcingane kwayanywe kakhulu kuzo kolu phando yileyo yokuXabisa okufundwayo okanye eyokubeka iXabiso koko kufundwayo (Appraisal Theory (Feez, S. & Joyce, H. 2003; Martin, J.R. & White, P.R.R. 2003 & 2005)) kwanaleyo iyiNkcazo yeNzululwazi yokufunda nokubhala (Ethnographic Theory of reading and writing (Grabe, W. & Kaplan, R.B. 1996)). Le ngcingane yokugqibela, ngenxa yeenjongo zokutsolisa nokucacisa ngqo umongo wolu phando, ndiye ndayiguqulela ngqo, okanye ngokungaxandanga nangokungaxakanisiyo, ndayibiza nge-Ethinografi yokufunda nokubhala). Ezi ngcingane zimbini, ikwazezona kuza kugxilwa kuzo kakhulu xa kuxhotyiswa abafundi nootitshala ngezakhono ezidingekayo zokufundisa, ukufunda nokuhlola uncwadi, kuquka neendlela ezichanekileyo zokunika iimpendulo zohlolo loncwadi ezibonakalisa ukufikelela komfundi kuwo onke amanqanaba engqiqo (cognitive levels) amkelekileyo.

Ngokolu phando, kwingqokelela yolwazi lokuqala, olo beluqokelelwa ngumphandi egqalisela izifundo phambi kokungenelela kwakhe ngezixhobo ezijolise ekuphuculeni ukufundwa nokufundiswa koncwadi lwesiXhosa, kubafundi abaninzi kwabo bebewinxenye ebekuqokelelwa kulo ulwazi kwisikolo ngasinye kwezo zine beziyimimandla yophando, kuphawuleke ukuba bayiphendula lula imibuzo ekumgangatho ophantsi, okanye leyo ikwinqanaba elisezantsi lengqiqo. Le mibuzo ke yileyo yohlolo loncwadi efuna impendulo eligama elinye, umzekelo, imibuzo efana nale: Ngubani umlinganiswa oyintloko kweli bali? Le noveli iqhubeka kweyiphi indawo? Lo mbongo ubhalwe ngubani? Sithini isihloko salo mbongo, sale noveli, seli bali, sale drama? Xa bendiqwalasela ndihlalutya iimpendulo zabafundi kwimibuzo yeemvavanyo neemviwo zoncwadi, nangona bekho abayiphendule lula le mibuzo, awungekhe ukholelwe ukuba ibikho inxenye endothuse kakhulu, kuba banike iimpendulo ezingachanekanga zale mibuzo.

Oku mandikucacise ngokunika le mizekelo ivele kuzo zone izikolo ebendiqokelela kuzo ulwazi lolu phando: Xa ndithatha enye yeencwadi abazisikelweyo abafundi boLwimi lwaseKhaya, ncwadi leyo ithi Buzani kubawo, kumbuzo othi: “Ngubani umbhali weli bali?, kwisikolo sokuqala esisemaphandleni, abafundi abahlanu kwabalishumi elinesihlanu banike iimpendulo ezingachanekanga; kwisikolo sesibini naso esisemaphandleni, abafundi abane bakwanike iimpendulo ezingachanekanga. Xa ndisiya kwizikolo ezisezidolophini, nakuzo abafundi abathathu kwisikolo sokuqala banike iimpendulo ezigwenxa, ukuze kwisikolo sesibini ibe ngabafundi abasibhozo abanike iimpendulo ezigwenxa kwabo balishumi elinesihlanu kwisikolo ngasinye. Ngoko nangoko ndizive ndibhidwe yeyokosa, ingqondo yathatha ibeka, kuba kaloku ezona njongo zokwenza kwam olu phando, ibikukuya kufuna isizeka-babi zokungaqhubi kakuhle kwabafundi kwiimvavanyo neemviwo zoncwadi lwesiXhosa, ndigxile kwiimpendulo zabo, kwaye ndiqwalasela ngakumbi indlela abaxabisa ngayo oko bakufundayo. Okundothusileyo kukuba kuza kufuneka ndiqale ezantsi ndiphande nendlela le bafunda ngayo uncwadi, ndiye nakuleyo babhala ngayo iimpendulo zabo, ukuze ndize kufikelela kule ingundoqo yokumelana kwabo kakuhle nemibuzo efuna baxabise, bahlalutye, baze bakhwence oko bakufundayo. Zibuze nawe ukuba xa umfundi exakwa kukunika igama lombhali okanye lesihloko sohlobo loncwadi,

angakwazi njani na ukuhlalutya, axabise akhwence uncwadi ngempumelelo. Mandilikhuphe litsole nelokuba kungenxa yesi sizathu okubangele ukuba kuphando lwam, ndisebenzise nale ngcingane ye-Ethinografi yokufunda nokubhala, ngaxesha linye nale ingundoqo yolu phando, leyo yokuXabisa okufundwayo.

Le ntsinda-badala ayiphelelanga nje ekuveleni kubafundi boLwimi lwaseKhaya, nakolu Lokuqala longezelelweyo ivelile. Kuviwo lombongo othi Umanyano, ngokubhalwe ngu-Z.S. Qangule, viwo olo belunikwe abafundi abayinxenye yolu phando phambi kokungenelela komphandi ngeendlela eziphucukileyo zokufundisa uncwadi, ukufunda uncwadi kwanokuphendula ngokufanelekileyo imibuzo yoncwadi, abafundi babonakalisa ukuxakwa kukuphendulo umbuzo okhangeleke ulula kakhulu. Lo mbuzo ngulowo ububuza ngodidi lombongo lo. Kwisikolo sokuqala esikummandla wasezidolophini, kwinxenye yabafundi abalishumi elinesihlanu, abalishumi elinanye abawuchananga lo mbuzo, ukuze kwesesibini kwakulo mmandla mnye, abafundi abasibhozo nabo abawuchanga lo mbuzo. Nakwizikolo ezibini ezisemaphandleni, uninzi luye lawuphosa umhlola kulo mbuzo, kuba kwesokuqala isikolo babe bathathu kuphela abafundi abawuchanayo lo mbuzo, ukuze kwesesibini, babe bahlanu kuphela abafundi abawuchanileyo umbuzo lo. Endaweni yokuchaza ukuba lo mbongo yisonethi, nanjengoko wakhiwa wanemigca okanye imiqolo eli-14, abafundi basuke bagqwidiza benika iimpendulo ezinxaxileyo ezifana noombongo nkuthazo; umbongo omanyayo; umbongo ochazayo; umbongo sindululo; njalo njalo. Kwakwezi mpendulo, umphandi uye wafumanisa nokuba kungenelelo lwakhe, indlela yokufundisa uncwadi, idinga ingqwalasela enkulu.

Okuye kwaxolisa kukuba emva kokungenelela komphandi ngeendlela ezizizo zokufundisa nokufunda uncwadi lwesiXhosa, indlela yokuphendulwa kwemibuzo emininzi ngabafundi iye yaba buphucuka. Elinye ithamsanqa eliye lenzeka kukuba abanye baba bafundi, bathe bakufika kwibakala le-12, lo mbongo kaQangule ungentele kwenzeka ukuba uhlolwe kwiimviwo zokuphela konyaka zeSebe lezeMfundo esisiSeko. Lo mbuzo wodidi okanye uhlobo lwalo mbongo, kanti uza kuvela nalapho. Xa ndidandalazisa iziphumo neziqhamo zolu phando, kuluvuyo ukwazisa neso siphumo okanye isiqhamo esihle esivele kwabo titshala umphandi ebebancedisa ngeendlela

zokufundiswa koncwadi. Bambi kubo bambhalele umphandi, abanye bamtsalela umnxeba besithi umbongo obusetyenzisiwe kwinqanaba lokuqokelelwa kolwazi lolu phando, uye waba yinxalenye yemibuzo yoviwo lweMatriki ngethamsanqa, kwaye abafundi bakonwabele kakhulu oku kuba uninzi lwabo luphele lukhetha icandelo lesihobe kolo viwo, kwaye neziphumo zesiXhosa kwezo zikolo zabonakala ziphucukile. Oku kuveza mhlophe ukuba xa ootitshala nabafundi benokwayama kwezi ndlela zokufundwa nokufundiswa koncwadi zize nolu phando, ngenene abafundi bangaqhuba kakuhle kwiimviwo zabo zoncwadi lwesiXhosa, kananjalo, oku kunganefuthe nakwindlela abajongana ngayo neemviwo zezinye iilwimi abazifundayo. Kube luvuyo kumphandi, kootitshala nakumagosa aziingcali zemfundo ukubona ukuphucuka kwindlela abafundi abaqhuba ngayo kwimibuzo yenqanaba lengqiqo elisezantsi. Umdla ke ngoku ube sekubeni kujongwe kwimibuzo yenqanaba lengqiqo eliphakathi (*medium order cognitive level questions*).

Imibuzo yenqanaba lengqiqo eliphakathi, yileyo kulindeleka ukuba abafundi bathelekise izinto, imixholo, izimo zentlalo, iindawo, amaxesha, izimbo zokubhala okanye abalinganiswa kwiimpendulo zabo. Eminye yale mibuzo yileyo iyalela abafundi ukuba baxhase iimpendulo ezinguHayi okanye u-Ewe, iimpendulo ezinguYinyani okanye Bubuxoki, imibuzo engu-Uyavumelana okanye Awuvumelani, njalo njalo. Kukwakho naleyo ifuna ukuba batolike, bachonge imixholo; iintsingiselo; izafobe; izangotshe; injongo; baze bayamanise okuthile nokuthile. Nalapha ke iziphumo azivezanga nto yahluke kuya phi kuleyo izezwe kwiimpendulo zemibuzo ekwinqanaba lengqiqo elisezantsi. Abafundi abaninzi kuyo yomine imimandla yophando, babonakalise ukusilela kakhulu ekuyiphenduleni ngokuchanekileyo le mibuzo. Nalapha, ungenelelo lomphandi luye lwabonakalisa uncendo olukhulu. Ngezantsi apha, umphandi uveza indlela abafundi abaphendule ngayo imibuzo emibini yeli nqanaba liphakathi lengqiqo kuyo yomibini imigangatho yolwimi, oLwaskhaya noLokuqala Olongezelelweyo. Nalapha ke oku kuza kuboniswa kakuhle kusetyenziswa umzobo wodweliso.

Umzobo wodweliso / Itheyibhile yesiqulatho 4.2: Iimpendulo zabafundi zemibuzo ekwinqanaba lengqiqo eliphakathi

ISIXHOSA ULWIMI LWASEKHAYA (HL)		
UMBUZO	IMPENDULO 1	IMPENDULO 2
Ingaba kulungile okanye akulunganga ukunyanelwa kukaGugulethu ngomfazi angamfuniyo? Xhasa impendulo yakho.	Kulungile. Uza kude amthande. / Akulunganga. Akumnandanga ukutshata ungafuni. [X]	Kulungile. Ngokwesiko nesithethe lesiXhosa, umntu wayetshatiswa nomntu angamaziyo ngokwelizwi labazali, kwaye loo mitshato yayihlala ngonaphakade. / Akulunganga. Ngokweziganeko zale ncwadi kuye kwacaca mhlophe ukuba ukutshatiswa nomntu ongamfuniyo nongamthandiyo, kungangunozala wokufa nokuqhekeka kobudlelwane kwiintsapho. [✓]
ISIXHOSA ULWIMI LOKUQALA OLONGEZELELWEYO (FAL)		
UMBUZO	IMPENDULO 1	IMPENDULO 2
Yintoni iinjongo zombhali ngombongo othi Umanyano?	Kukumanya / Kukuncoma abahlobo / Kukuthandana kwabahlobo. [X]	Kukukhuthaza abantu ukuba mabamanyane / Kukubonisa abantu indima entle edlalwa lumanyano ebomini / Kukukhuthaza uluntu ukuze lusebenzisane. [✓]

Kwezinye zezinto eziye zagxininiswa ngumphandi kootitshala nakubafundi boncwadi lwesiXhosa, zinto ezo ziye zaxhaswa ngokupheleleyo naziintloko zamasebe ezikolweni, abacebisi bolwimi kunye neengcali zolwimi lwesiXhosa, yileyo yokuwufundisisa umbuzo phambi kokuba uphendulwe, kujongwe amanqaku ombuzo nanjengoko ulwabiwo

Iwamanqaku ombuzo lunokuveza ubude bempendulo obulindelekileyo, kwaye oku kunceda nasekubeni umfundi awuphendule ngokugqibeleleyo umbuzo lowo, ingakumbi xa elufundisisile uncwadi. Kwisigaba esiphambi kokungenelela komphandi kwizifundo zoncwadi, iimpendulo zabafundi bezikhangeleka zibuthathaka kwaye zingekho mxholweni mpela, kodwa kwisigaba eselandela ungenelelo lomphandi, abafundi babonakele bezivile kwaye bezisebenzisa iingcebiso zomphandi. Xa uqwalasela kulo mzobo wodweliso ungentla, uya kuphawula ukuba ekugqibeleni kwiimpendulo zokuqala (ezo ziphambi kongenelelo lomphandi) kukho uphawo olungu-x kwizibiyeli, phawu olo lwalatha ukuba impendulo igwenxa, ukuze ekugqibeleni kwiimpendulo zesibini (ezo zisemva kongenelelo lomphandi), kukho uphawo olungu-√, nto leyo yalatha ukuba impendulo ichanekile kwaye yamkelekile. Nakwesi isigaba, uphando olugxile kwindlela abafundi abaphendula ngayo imibuzo yoncwadi, lubonakele lunefuthe nendima encomekayo. Okungumnqweno kukuba nakwimibuzo yenqanaba lengqiqo eliphezulu, kunga kungavela inkqubela-phambili efana nala manqanaba mabini angentla.

Imibuzo yenqanaba engqiqo eliphezulu (*higher order cognitive level questions*) yileyo ihambelana ncakasana neenjongo zolu phando. Olu phando lugoca-goca izizathu ezikhokelela ekubeni abafundi boncwadi lwesiXhosa kwibakala-11 nele-12, bangaziphumeleli kakuhle iimviwo zoba zoncwadi. Iziphumo zodliwano-ndlebe nootitshala, iintloko zamasebe esifundo, abacebisi bolwimi kunye neengcali zolwimi, kuquka neziphumo zamaxwebhu emibuzo ebinikwe aba bathathi-nxaxheba bangentla, kwaneziphumo zogqaliselo lwezifundo zoncwadi kumagumbi okufundela, zonke ziveza ukuba abafundi bayohluleka ukunika iimpendulo ezixabisa ngokufanelekileyo, eziveza isakhono sokukhwenca, kwanezo zibonisa isakhono sabo sokukwazi ukuhlalutya. Ngamanye amazwi, kweli nqanaba lengqiqo liphezulu, abafundi bavavanywa ngokohlobo oluveza ulwazi lwabo lokuhlalutya uncwadi, ukuxabisa nokukhwenca oko bakufundileyo. Nantsi imizekelo yemibuzo ekwinqanaba eliphezulu lengqiqo efumaneka kuviwo okanye uhlolo lo ncwadi: Wazi njani ukuba....? Ucinga ntoni? Ukuba ibinguwe, ubuza kuthini....? Sivezelwa ntoni ngesimo somlinganiswa? Isihloko sale noveli, sale drama, seli bali, salo mbongo, sayamana njani nomongo wale noveli, drama, weli bali, walo mbongo? Ikho ke neminye imibuzo emininzi ekweli nqanaba lengqiqo, kodwa xa iyonke, icela umngeni kumfundi ukuze aphenndule esebenzisa

uvakalelo lwakhe, azibeke kwimeko yombhali okanye yomlinganiswa, ahlalutye aze ahlahlele oko kuqulathwe kumongo wodidi loncwadi (jenri) alufundileyo.

Okunye okubalulekileyo emakwezwe kwakweli nqanaba, kukuba kuyo yomibini imigangatho yolwimi, kuHL nakuFAL, imibuzo yohlulwa kubini kumaphepha eemvavanyo naweemviwo endiye ndawaqwalasela xa bendisiya kuqokelela ulwazi, nanjengoko sele kuchaziwe ngentla apha. Kubakho imibuzo emifutshane nemibuzo emide. Le mifutshane yile ivezwe ngentla apha, ukuze le mide ibe yile iyalela umfundi ukuba abhale isincoko. Xa bendiqokelela ulwazi lolu phando, ndikwaqaphele nemeko ethile enika umdla kakhulu kwindlela eyilwa ngayo imibuzo yoncwadi. Nanjengoko kuveziwe ngentla apha, imibuzo emifutshane intlandlu-ntathu. Eyokuqala yile ikumgangatho ophantsi wengqiqo, kulandele leyo ikumgangatho ophakathi, ukuze kugqibele leyo ikumgangatho ophezulu. Ezantsi kwale ngxoxo uza kubonakaliswa umzobo wodweliso obonisa kakuhle nolwabiwo lwamanqaku oluhambelana nenqanaba ngalinye lale mibuzo. Okona kundimangalisileyo nokundinike umdla kukufumanisa ukuba kule mibuzo mide, le kulindeleke ukuba abafundi babhale izincoko, zincoko ezo zinamanqaku angama-25 kuHL, namanqaku angama-35 kuFAL (ngokulinganayo naleyo mifutshane), yonke imibuzo emide ikumgangatho omnye, umgangatho wemibuzo ekwinqanaba eliphezulu lengqiqo. Nantsi imizekelo yale mibuzo: Cazulula indlela esisetyenziswe ngayo isigama kulo mbongo. Impumelelo isentabeni, ngqina oku wayame kwiziganeko ezikule noveli / kule drama. Hlolutya intsomi esihloko sithi “Umvundla neNgonyama”, ngokwala manqanaba alandelayo: intshayelelo; isidingo okanye ingxaki; isisombululo; isiphelo; imfundiso. Xoxa ngolwimi nesimbo sombhali kule drama / kulo mbongo. Ngokolwazi endilufumeneyo, ndithe xa ndithelekisa indlela abafundi abaqhuba ngayo kule mibuzo mide, ndaphawula ukuba bambalwa kakhulu abayiphumelela emagqabini, nanjengoko izakhono zokuyiphendula ngokuchanekileyo bezisilela ekuqaleni kophando. Nalapha ndiye ndangenelela ngemizekelo endabelene nayo nootitshala nabafundi, kwaye kwabonakala ukuphucuka kwezakhono zokunika iimpendulo eziphuhlileyo kwanokusebenzisa isakhono esihle sokubhala ezo mpendulo zizizincoko zoxabiso, hlolutyo nokhwenco loncwadi. Ngezantsi apha, ndibonisa ngomzobo wodweliso okanye itheyibhile yesiqulatho semibuzo ekwinqanaba eliphezulu lengqiqo, nendlela aphaphendule ngayo abafundi.

Itheyibhile yesiqulatho 4.3: Iimpendulo zabafundi zemibuzo ekwinqanaba lengqiqo eliphezulu

ISIXHOSA ULWIMI LWASEKHAYA (HL)		
UMBUZO	IMPENDULO 1	IMPENDULO 2
Sisityhilela ntoni isenzo sikaDeli sokwala ukukhapha uDeliwe? (Kuncwadi lwemveli abalusikelweyo)	Sisityhilela into yokuba ngumntu othanda ukuzihambela yedwa / Sisityhilela ukuba uba nomjojo ukuhamba nabantu abathile.[X]	Sisityhilela ukuba ungumntu ongenabantu kuba uvakalelwa ngathi xa emkhaphile uza kumjongisa kakubi okanye amhlaze / Sisityhilela ukuba ungimntu onocalucalulo kuba naku engafuni ukuhamba noDeliwe kuba enesifombo.[√]
ISIXHOSA ULWIMI LOKUQALA OLONGEZELELWEYO (FAL)		
UMBUZO	IMPENDULO 1	IMPENDULO 2
Ucinga ukuba yintoni injongo yombhali ngalo mdlalo? (Ndiyekeni)	Ndicinga ukuba kukukhuthaza ootitshala esikolweni / kukuveza ingxaki esikolweni saseNobutho[X]	Ndicinga ukuba kukubonisa ukungalungi bokungafuni ukumamela / Ndicinga ukuba ubonisa ukuba izenzo zobubi zizala ububi nokuzifaka ezingxakini ezinkulu[√]

Kulo mzobo wodweliso ungentla okanye kule theyibhile ingentla, sivezelwa imizekelo yemibuzo ekwinqanaba eliphezulu lengqiqo kwaneempendulo zabafundi eziveza ukuxabisa, ukuhlalutya nokukhwenca kwabo uncwadi lwabo abalusikelweyo. Ngokufanayo nokuvezwe kwitheybhile 4.2, nakule theyibhile iziphumo ziveza ukuba phambi kongenelelo lophando, abafundi bebeye banikeze iimpendulo ezife amanye xa kujongwa okulindelekileyo kwimpendulo zabo ezikwinqanaba eliphezulu lengqiqo. Kananjalo, kuyabonakala kwezi ziphumo zivezwe kule theyibhile ukuba emva kongenelelo lomphandi kwizifundo zabo zoncwadi, iimpendulo zabafundi bezisiya zikekelela kwezo zamkelekileyo ngokwinqanaba lengqiqo eliphezulu. Oku kuphucuka kwindlela abafundi abaxabisa nabahlalela ngayo imibuzo yoncwadi, kususiphumo

esincomekayo nanjengoko zizalisekisa zikwafezekisa injongo zolu phando, njongo ezo zigunyazisa ukuba abafundi kumele babe nesakhono sokulufunda ngomdla nangokuluxabisa uncwadi lwabo, ukuze kuphunyezwe ulwazi lokusihlalutya nokusikhwenca ngokugqibeleleyo, lwazi olo lunokugqithiselwa nakwezinye izifundo zolwimi ngokubanzi.

Besele kuchaziwe ke ngentla apha ukuba imibuzo yeemviwo neemvavanyo ihambelana namanqanaba ahlukileyo engqiqo, kwaye nqanaba ngalinye lengqiqo, liba nenani elithile lemibuzo elilindelekileyo kwiphepha loncwadi, kwaye elo nani lemibuzo linamanqaku eliqingqiweyo. Konke ke oku kuye kuqatshelwe ngabo bongamela iimviwo, bambi kubo basuka kwiSebe leMfundo elisisiSeko, ukuze kubekho nabo bangoomakhwekhwetha ulwimi basuka kwibhodi eqinisekisa ukulunga komgangatho wohlolo, ibhodi enguMalusi. Ngezantsi apha, kuvezwa itheyibhile ecacisa inani lemibuzo enqanaba ngalinye lengqiqo, kwanamanqaku aqingqelwe imibuzo ekwelo nqanaba. Oku kunceda ekubeni iphepha loviwo naluphi na lungakekeleli calanye, ukutsho oko lingabi nzima lonke, lingabi lula lonke okanye lingabi kwinqanaba elisembindini lonke. Lo mzobo wemibuzo ekumanqanaba athile, inani lalo mibuzo kwanamanqaku yayo, lubizwa ngokuba yiGridi yocazululo (*Analysis grid*).

Itheyibhile yesiqulatho 4.4: Igridi yocazululo lwemibuzo, amanqanaba namanqaku emibuzo yoviwo loncwadi

ISIXHOSA HL / FL UMZEKELO WEGRIDI YOCAZULULO											
IPHEPHA 2											
UNCWADI											
AMANQAKU: 40											
UMHLA:											
			BARRETT'S TAXONOMY							CHALLENGE	
Q	Marks	Topic	Literal	Reorganisation	Inference	Evaluation	Appreciation		Easy	Medium	Difficult
1.1	1		1						1		
1.2	2		2						2		
1.3	3		3						3		
1.4	4			4						4	
1.5	5			5						5	

1.6	6			6						6	
1.7	7				7						7
1.8	6					6					6
1.9	2						2				2
1.10	2				2					2	
1.11	2				2					2	
	40	TOTALS /40	6	15	11	6	2	40	6	19	15
		TOTALS / 40	21		11	8					
		%	53%		28%	20%		100 %	15%	48%	38%
		TARGET %	40%		40%	20%			40%	40%	20%

Ngentla apha kwtheyibhile 4.4 sinikwa umzekelo wegridi yocazululo ebonisa indlela imibuzo yoviwo loncwadi emele ukuma ngayo. Le theyibhile ingumzekelo wegridi yocazululo esetyenziswa ngabo bajongene neemviwo zeMatriki, kuquka abo bongamele iimviwo zolwimi jikelele phanti kweSebe leMfundo esisiSeko kunye nabo baziingcali zolwimi ezisebenzela Umalusi. Kule gridi kusetyenziswa amanqanaba engqiqo kaBarret (1972), ukusuka kwinqanaba lengqiqo elikumgangatho osezantsi ukuya kwelo likwinqanaba eliphezulu. Nanjengoko sele kukrotyisiwe ngentla apha, imibuzo ekwinqanaba lengqiqo lokuqala, yileyo ibuzwa ngentsingiselo yegama njengoko linjalo. Apha kulindeleke umfundi anike nje igama okanye inkcazo yalo kwimpendulo yakhe. Inqanaba lengqiqo lesibini ibe lelo linemibuzo iza kuveza ukuba umfundi uyakwai kusini na ukulungelelanisa izinto kuncwadi alufundileyo. Umzekelo, ingaba umfundi angakuchaza kakuhle ukuyondelelana kwezehlo apha ebalini?

Kwinqanaba lesithathu lengqiqo, imibuzo yileyo izama ukubona ukuba umfundi uyakwazi kusini na ukuthelekelela okanye ukwayamanisa izinto, abalinganiswa kunye neziganeko kuncwadi olo alufundayo. Imizekelo yemibuzo efumaneka kweli nqanaba lengqiqo yileyo umvi anokubhala intetho yomlinganiswa kuphela, aze abuze ukuba intetho le ingayanyaniswa nowuphi umlinganiswa kwibali elo lifundwayo. Kungenjalo, kungayalelwa umfundi ukuba azobe umlinganiswa othile ebalini, ngokohlobo ambona ngalo. Kwinqanaba lesine nelesihlanu lengqiqo ngokwale theyibhile yesiqulatho nangokwetekzonomi kaBarrett, kulapho abafundi bayalelwa khona okanye banikwa khona imibuzo eza kulindela ukuba abafundi banonakalise ukuxabisa nokuhlaza oko bakufundileyo kuncwadi lwabo. Kwinqanaba lesine lokuxabisa okufundiweyo, umfundi

angafumana umbuzo ofuna ukuba azibeke kwimeko yomlinganiswa othile, ukuze achaze ebonakalisa ukukuxabisa oko akufundileyo ukuba yena ebenokuthini xa ebenokuba kwimeko efana naleyo umlinganiswa othile akuyo. Kwinqanaba lesihlanu, kulapho umfundi anikwa ithuba lokugweba, ukuvakalisa uluvo lwakhe, kungenjalo agxeke okanye ancome kwimpendulo yakhe. Impendulo yomfundi kweli inqanaba lilelona liphezulu, ayiphelelanga nje ekuhlahleleni okanye ukuhlulaza okuvela kumongo woncwadi, koko impendulo yakhe ingajolisa nasekuhluzeni umbhali ngenkqu kwanendlela abhala ngayo. Umzekelo wombuzo kweli nqanaba ungathi, “Ingaba uNdila uveza umzekelo omhle wobufundisi-ntsapho kumdlalo weqonga othi Ndiyekeni.” Xhasa impendulo yakho ngokwayama kwiintshukumo zalo mlinganiswa. Apha ke umfundi kulindeleke ukuba agxeke, agwebe okanye ancome lo mlinganiswa aze axhase impendulo yakhe esebenzisa ulwazi lwakhe lwebali.

Kwakule theyibhile, xa kuqwalaselwa ezantsi kwala manqanaba engqiqo, kumele kuvezwe ukuba mingaphi na imibuzo ekwinqanaba ngalinye lengqiqo. Oku kwenziwa ngokuthi amanqanaba engqiqo okuqala amabini idityaniswe imibuzo yawo, kwaye ngokwezikhokelo zohlolo, la manqanaba kumele enze malunga nomyinge ongama-40%. Inqanaba lesithathu lihamba lodwa ngomyinge wama-40% nalo. Oku xa bendibuza kwiingcali zolwimi nohlolo, kwenzelwa ukuba eyona mibuzo mininzi ibe yileyo ifikelelekayo kubafundi, ingakumbi xa belifundisise nabo baze balufundisisa uncwadi lwabo. Oku kuthetha ukuthi amathuba okuphumelela uncwadi maninzi. Amanqanaba engqiqo okugqibela amabini, lawo alindele ukuba umfundi akwazi ukuxabisa nokukuhlulaza oko akufundileyo, wona ahamba kunye kwaye imibuzo neempendulo zawo zikomyinge wama-20%. Oku ke kuthetha ukuba xa umfundi engakufundiswanga okanye xa engakufundanga ukukwazi ukuhlalutya, ukunika ixabiso koko akufundileyo, naxa engakwazi ukufeza isakhono sokugweba umongo woncwadi alufundileyo, angaphela angafumani nenqaku elinye kula manqanaba engqiqo qphezulu. Ukungaqhubi kakuhle kula manqanaba kungachaphazela nempumelelo yomfundi kuviwo loncwadi.

Nangona ke amathuba okuphumelela uncwadi ebonakala elula ukufezekiseka xa kuqwalaselwa kwiminye yeepresenti kumanqanaba engqiqo amathathu okuqala,

ilishwa lelokuba uninzi lwabafundi kufumaniseke lungaqhubi kakuhle kuhlolo loncwadi ngokubanzi. Oku ke kungachazwa ngokuba abafundi kucacile ukuba uncwadi abalufundisisi kungenjalo abalufundisiswanga ngokugqibeleleyo. Le gridi iyasibonakalisa ukuba eyona mibuzo inzima ngokwengqiqo, yile inamanqaku ambalwa, kodwa nangona kunjalo, kugqaliselo lomphandi, xa ebephengulula iimviwo ezandulela ukungenelela kwakhe, uqhaphela ukuba nakule mibuzo ilula abafundi abaqhubi kakuhle. Izinga lobulula kwemibuzo, ukubaphakathi kokuba lula nokuba nzima kwemibuzo, kwakunye nokuba nzima kwemibuzo kuvezwe kwicala langasekunene kule theyibhile yamanqanaba engqiqo. La mazinga obunzima bemibuzo ivezwe phantsi kwesihloko esiveza IMINGENI. Xa uqwalasela, uya kuphawula ukuba inqanaba lobunzima bombuzo lihambelana nomyinge ovezwa linqanaba lengqiqo obuzwe kulo umbuzo. Ngamanye amazwi, imibuzo elula ikumyinge ongama-40% ngokulinganayo namanqanaba engqiqo amabini, ukuze imibuzo ephakathi ihambelane nenqanaba lesithathu lengqiqo ngomyinge ongama-40%, kananjalo imibuzo enzima ebi kumyinge wama-20% ngokulinganayo namanqanaba qphezulu engqiqo. Besendithe ke nangona awona manqaku maninzi akule migangatho ikhangeleka ifikeleleka, abafundi abaninzi baye bangaqhubi kakuhle kwiimviwo neemvavanyo zoncwadi. Kungoko ke umphandi athe wangenelela ngamacebo okufunda nokufundisa uncwadi, ngeenjongo zokuzama ukuphucula indlela abafundi abaphendula ngayo imibuzo yoncwadi, kugxininiswa kwimibuzo ekula manqanaba engqiqo mabini aphezulu. Isizathu sokugxila kula manqanaba aphezulu engqiqo, kukuba umphandi uye wabona ukuba xa eqala ngoku kunzima, acacise kona kwaye abethelele kona kootitshala nakubafundi, kukhangeleka kulula kakhulu ukuya kumanqanaba engqiqo amathathu asezantsi. Oku kusukela kulwazi lomphandi lokuba xa abafundi befundiswa ukuluxabisa nokuluhlahlela ngokupheleleyo uncwadi, oku kukhokelela ekubeni ibali balazi ngokugqibeleleyo, baphele beyiphendula lula imibuzo efuna amagama naleyo ibagunyazisa ukuba bathelekise iziganeko, iintetho, imixholo neminye imibandela kuncwadi abalufundileyo.

Ngokodliwano-ndlebe obelugqutywa nabachaphazelekayo kwicandelo lezemfundo jikelele, kuquka nokuphicothwa kweemvavanyo neemviwo ngumphandi, kukwafumaniseke ukuba iingxaki zokungaqhubi kakuhle kwabafundi kuncwadi lwesiXhosa aziphelelanga nje kwindlela ekusetwa ngayo iimviwo (njengoko kuveziwe

kutheyibhile 4.1); kwindlela abafundi abaphendula ngayo imibuzo yoncwadi (njengoko kuveziwe kutheyibhile 4.2 no-4.3) kunye nendlela ekubuzwa nekuphendulwa ngayo uvavanyo noviwo loncwadi kulandelwa amanqanaba engqiqo nawobunzima, koko kubekho nemiba emibini ekuye kwafuneka umphandi ayiqwalasele. Umba wokuqala ngowendlela ootitshala boncwadi abafundisa ngayo uncwadi. Itheyibhile yesiqulatho 4.5 iza kubhentsisa oko kufumanisekileyo kwindlela ekufundiswa ngayo uncwadi, nezizathu ezikhuthaze umphandi ukuba aphele ethatha isigqibo sokukhangela aze ayile isixhobo sokuncedisa ootitshala ekufundiseni uncwadi, nto leyo eze kwimimandla yophando ingakhange ifike nokufika engqondweni. Okwesibini, okunye okukhuthaze oku kungenelela komphandi ngesixhobo sokufundisa uncwadi, nesinokunika nabafundi umkhomba-ndlela ekufundeni ngokuchanekileyo uncwadi, kukufumanisa ukuba kukho ukuncipha okuqaphelekayo kwisakhono sokufundwa koncwadi ngabafundi. Kwakhona ke, umphandi uye wazidela nakweli inqanaba, kuba kaloku uze kwimimandla yophando enezigqibo ezithi noko abafundi abakwibakala le-11 nakwibakala le-12 kulindeleke ukuba babe sele benolwazi oluphangaleleyo lweendlela zokufunda uncwadi, kwaye babe nokulufunda ngokukhululekileyo nangengqiqo uncwadi abalusikelweyo. Kwitheyibhile yesiqulatho 4.6 ngezantsi apha, kuvezwa indlela abafundi abalufunda ngayo uncwadi, ukuze emva koko umphandi abonakalise isixhobo angenelele ngaso kumagumbi okufundela uncwadi kwitheyibhile yesiqulatho 4.7.

Itheyibhile yesiqulatho 4.5: Indlela ekufundiswa ngayo uncwadi

ULWIMI LWASEKHAYA (HL) NOLOKUQALA OLONGEZELELWEYO (FAL)				
UTITSHALA	USUKU	IMIBUZO NGU-T	IMIBUZO NGU- M	UHLOLO
T1 (HL - U)	Lwesihlanu	√	×	√
T2 (FAL - U)	Lwesithathu	√	×	√
T3 (HL – R)	Lwesihlanu	√	×	√
T4 (FAL – R)	Lwesine	√	×	√

Le theyibhile yesiqulatho ingunombolo 4.5 iveza indlela ootitshala boncwadi lwesiXhosa abane abafundisa ngayo uncwadi olusikelwe abafundi. Aba titshala bobane ngabo

bebesebenzisana nomphandi kwimimandla yophando emine, nabafundisa uncwadi lwesiXhosa kwibakala le-11 nele-12. Kule theyibhile, isimboli uT1 umele utitshala wokuqala, ukuya kowesibini (2), owesithathu (3) nowesine (4). Kwizibiyeli uHL umele uLwimi Lwasekhaya, aze uFAL amele uLwimi Lokuqala Olongezelelweyo. U-U umele isikolo esikumandla wasezidolophini (*Urban*), aze u-R amele isikolo sasemaphandleni (*Rural*). Kwithuba umphandi ebesenza ugqaliselo lwezifundo, ekwadlana iindlebe nootitshala, iintloko zamasebe kunye nabacebisi bolwimi, kuvele ulwazi lokuba ixesha elininzi kwizikolo ezifundisa isiXhosa, uncwadi lufundiswa ukusuka phakathi evekini ukuya ekupheleni kweveki. Umphandi uzamile ukufuna ingcaciso kootitshala, iintloko zesebe kunye neengcali zolwimi ezingabacebisi ngesizathu soku. Isizathu sokufuna le ngcaciso kukuba ngokoluvo lomphandi, ingathi bekuya kuba ngcono xa uncwadi olu lufundiswa kusuku lokuqala nolwesibini evekini, ntsuku ezo iingqondo zabafundi zinokubonakalisa ukuphapha okumandla kwaye nemizimba isesemandleni. Kaloku uncwadi lufuna ukufundiswa ukuze kukhule nokwazi ukuluhlalutya. Impendulo ke kuninzi lootitshala ibe sekubeni owona msebenzi mninzi ngowolwimi nowokusetyenziswa kwawo, kwaye bazeve benoxinzelelo lokuba baleqe ukugcwalisa iipotifoliyo ngeemvavanyo zolwimi nangemisebenzi yobhalo lwezincoko nemihlathi emifutshane. Bambi kubo bade bathi, “ungeniso lweemvavanyo zoncwadi lufunwa mva ngabacebisi namagosa esebe.”

Xa ndisabela kubacebisi nakwiingcali zolwimi, kubekho ukubetha-bethana kwezimvo, kuba abacebisi abayivisisanga kakuhle imbangi yokugqibalisa kootitshala ngeengeniso zoncwadi kwipotifoliyo. Abakuthethileyo, bexhaswa ziintloko zesebe, kukuba ootitshala kumele bazitshintsha-tshintshe izifundo zabo veki naveki. Ngokwesakhelo sokufundisa esigunyaziswa yiKharityhulam yeSizwe egxile kuHlolo (uCAPS), kumele ootitshala bazi kwasekuqaleni konyaka ukuba kwiveki ethile ulwimi nokusetyenziswa kwalo kufundiswa ngoluphi usuku, uncwadi lufundiswa ngolwesingaphi, ukubhala kufundiswa ngolwesingaphi, kwaye baveze neentsuku zokuhlola, ezokunika iiprojekthi, nezokunikezelo koyilo lwemisebenzi yokubhala. Esi sakhelo ngabula bacebisi neengcali zolwimi kumele siveze ukutshintsha kwezifundo nemisebenzi phakathi kweeveki ezahlukeyo, kungenziwa into enye iveki naveki. Into ekuvunyelwene ngayo ngabo bonke aba bathathi-nxaxheba banegalelo kwindlela ekufundiswa nekuhlolwa ngayo

uncwadi, ibe kumba wokuba ubukhulu becala, ootitshala abaninzi abalifumani ithuba lokulufundisa lude luggitywe uncwadi ngenxa yezi ngeniso zepotifoliyo zidingeka ngamaxesha athile aqingqiweyo.

Kwikholam yesithathu kujongwa kwimeko yokuba ngeli lixa utitshala efundisa uncwadi, ingaba uyanxibelelana kusini na nabafundi bakhe ngokubahlaba ngemibuzo ukuze bahlale bethwe qwa, kwaye abe nokuqonda ukuba oku bakufundayo bayakulandela okanye bayakuqonda kusini na. Kaloku xa utitshala emana ukubabuza abafundi ngokuvelayo ngeli lixa kufundwa uncwadi, oku kunceda ekubeni abafundi bangashiyeki kokuvezwa yingxam yoncwadi, kungathi kanti sele bekobude ubuthongo, kwaye oku kunceda nasekubeni abafundi bakhulelwe lulwazi loncwadi olugqibeleleyo, kuquka nokuzuza isakhono sokuhlalutya uncwadi. Isimboli engumkorekiso ($\sqrt{}$) kule kholam iveza ukuba oku kuyenzeka, kwaye ootitshala bobane kwimimandla yophando oku bakwenza rhoqo emva kokufundwa kwesahluko, umboniso okanye umbongo kuhlobo loncwadi olufundwayo. Nangona kukhangeleka kukuhle oku, okungandiphathanga kakuhle kukufumanisa ukuba eyona mibuzo ibuzwayo ngootitshala, ngeenjongo zokunxibelelana nabafundi kwisifundo soncwadi, yileyo sele ibhalwe ngaphantsi kwesihlaku, umboniso woncwadi okanye umbongo abawusikelweyo abafundi. Nangona oku kuluncedo xa kujongwa ingqiqo nolwazi loncwadi kumfundi, kuquka nokwakhela konxibelelwano phakathi kotitshala nabafundi kwisifundo soncwadi, ingxaki eye yavela ngokuphawulwa ngumphandi yeyokuba abo bafundi beza kwigumbi lokufundela sele beyifundile incwadi okanye sele bewufundile umbongo, ibisoloko ingabo abaphendula lo mibuzo. Kwakhona, bekusithi xa umphandi enikwa ilungelo lokungenelela kwisifundo, abuze imibuzo engekho kwinxenye yale sele isencwadini, abafundi banzinyelwe kukuphendula.

Oku kunzinyelwa kwabafundi kuvezwa kungenjalo kungqinwa ngokucace gca kukholamu 4 wethyibhile 4.5. Le kholamu yileyo ifuna ukwazi ukuba abafundi ingaba bona banaso na isakhono sokuzibuza imibuzo ngoko bakufundayo, bekwenza oku ngeli xesha bafundayo okanye emva kokufunda isiqingatha esithile soncwadi. Ngamanye amazwi, ingaba ootitshala bayawavulela amathuba okunxibelelana nabafundi kwisifundo soncwadi, nxibelelwano olo lunokufezekiswa ngokumane bebabuza imibuzo

abafundi ngeli lixa kufundwa uncwadi? Malunga noku, kufumaniseke ukuba ootitshala abaninzi ababaniki abafundi ithuba lokuba babuze imibuzo ngeli lixa kuqhutywayo nokufunda uncwadi. Umphandi ebesithi qho abafundi begqiba kufunda inxenye ethile yoncwadi, ababuze ukuba koku bebefundwa ingaba ikho kusini na imibuzo ebebezibuza yona, okanye abebecinga ukuyibuza kutitshala nokuba yeyesigama esintsokothileyo, izangotshe zolwimi, ukuzibeka kwimeko yabalinganiswa abafunda ngabo okanye ukuzibeka kwimo yantlalo evela encwadini abalufundayo kusini na. Kuyo yomine imimandla yophando, bekungabikho namnye umfundi ophakamisa isandla avume ukuba uba nombuzo okanye imibuzo azibuza yona nafuna ukuyibuza kutitshala. Oku ke kokunye okuveze elubala ukuba mninzi umsebenzi omele kukwenziwa ngumphandi nootitshala ukuze abafundi bakhuthazeke ekunxibelaleni noko bakufundayo ngokukuhlaza, bakuxabise baze bazibuze nemibuzo. Oku kukwaveze nobunye ubungozi obunokuba negalelo elingelihle kwindlela abafundi abaphendula ngayo ngempumelelo imibuzo yoviwo loncwadi. Oku ke kukuba bambi kootitshala baveze ukuba ukubuzwa kwemibuzo ngeli lixa kufundwa kungasisiphazamiso, kuba kungxanyelwe kude kufikwe ekugqityweni kwencwadi ukufundwa. Ubungozi ke apha kuvela kwinto yokuba ukufane kuleqwe ukugqitywa kwencwadi, akusiso isiqinisekiso sokuba abafundi bakulandela ngokugqibeleleyo oko kuqulathwe yincwadi leyo. Nkqu nakufundo lombongo, kubalulekile ukuba kufundwe umhlathi ngamnye, emva koko uxoxwe uhlalutywe, phambi kokuba kugqithelwe komnye. Ngokwenza oku, abafundi bangazuza ulwazi olugqibeleleyo lomongo wombongo.

Umba wokugqibela ovezwa kwikholamu yokugqibela ngulowo wokuhlolwa koncwadi ngootitshala. Eneneni ke bonke ootitshala bavumile ukuba ithi yakugqitywa incwadi, okanye emva kokufundwa kwayo yosibhozo imibongo esikelwe abafundi, kuhlolwe. Oku kuthetha ukuba kuyafundwa mva kokugqitywa kwencwadi okanye umbongo kuhlolwe, kungakhange kubuyelwe umva kugoca-gocwe oko kufundiweyo. Ingxaki yoku ke ikoku sele kuveziwe ngantla apha. Xa abafundi bexakwa kukuphendula imibuzo engomhlathi okanye engomboniso abayibuzwa ngumphandi, kwakubekisela phi xa bebuzwa imibuzo kuvavanyo okanye kuhlolo? Kungesi sizathu ke umohandi eye wakhuthaza ukuba ootitshala babahlole ngeendlela ezahlukeyo abafundi. Banokuthi rhoqo emva kombongo ngamnye okanye emva komboniso okanye isahluko soncwadi, babanike

uluhlu lwemibuzo yaloo mbongo, isahluko okanye umboniso, mibuzo leyo banokuyiphendula njengemisebenzi yamaqela, okanye imisebenzi yasekhaya. Phambi kokuba ndiye kwingxoxo yetheyibhile engendlela abafundi abafunda ngayo uncwadi, kumele ndichaze ukuba emva kongenelelo lomphandi ngezixhobo zokuphucula ukufundiswa koncwadi ezikolweni, ootitshala babonise ukuyiphucula ngokumandla indlela abafundisa ngayo uncwadi, kwaye oku kwangunobangela wokuphucuka nakwindlela abafundi abaqhuba ngayo kakuhle kwiimpendulo zabo zeemvavanyo neemviwo zoncwadi.

Itheyibhile yesiqulatho 4.6: Indlela abafunda ngayo uncwadi abafundi

ULWIMI LWASEKHAYA (HL) NOLOKUQALA OLONGEZELELWEYO (FAL)				
Inxenye	Funda banzi	Funda olusikiweyo	Funda uqiqa	Ushicilelo
N1 – (HL – U)	3	4	2	7
N2 – (FAL – U)	7	5	4	10
N3 – (HL – R)	2	8	3	8
N4 – (FAL – R)	6	7	5	9

Le theyibhile yesiqulatho 4.6 iveza indlela iinxenye (iisampulu) ezine zabafundi abasuka kwizikolo ezine ebezichongwe njengemimandla yolu phando, abafunda ngayo uncwadi jikelele. Uya kukhumbula ke ukuba aba bathathi-nxaxheba bayinxenye yabafundi, basuka kwizikolo zasezidolophini ezibini, kunye nezikolo zasemaphandleni ezibini. Kwizikolo ngasinye kwezi, kuthathwe abafundi abali-15 kwiklasi nganye, kwaze kwasetyenziswa nabo njengenxenye yophando olu. Kwizikolo zasedolophini, esinye besifundisa isiXhosa njengoLwimi lwaseKhaya, ukuze esinye sifundise isiXhosa njengoLwimi Lokuqala Olongezelweyo. Nakwizikolo zasemaphandleni ke bekukwalandelwe lo mgaco xa bekuchongwa izikolo eziza kuba yimimandla yolu phando. Oku ke kuvezwe kwikholam yokuqala, apho unobumbo u-N emele inxenye, ukuze unobumba u-U no-R ibe ngaba bebechazwe kwitheyibhile yesiqulatho 4.5 njengedolophu (u-U), kunye nephandle (u-R).

Kwikholam yesibini umphandi, emva kokufumanisa ukuba xa abafundi benikwa ithuba lokuba bafundi imiboniso ethile kwidrama, okanye amaphepha athile kwinothuli, okanye imihlathi ethile kumavoti, kumabali amafutshane nakwisihobe, bebebhuba baze bagqwidize ngeyona ndlela ibambisa ongezantsi. Bambi bebesithi xa befunda usuke ubabone besebenzisa iminwe ukwalatha indawo abafunda kuyo, kungenjalo bayisondeze ebusweni incwadi, baqwele ngokufunda buthintitha, nto leyo ibonakalisa ukuba isakhono sabo sokufunda ngokukhululekileyo nangokuqhabalaka siyasilela, kwaye asihambelane namabakala akubo, ibakala le-11 nele-12. Ukufunda banzi kwabafundi, nokuyinto ebenomdla wokuyiqonda umphandi, kubhekiselele ekubeni abafundi bayalakra kusini na ithuba lokufunda nolunye uncwadi ngaphandle kolo balusikelweyo, kuquka uncwadi lwezinye iilwimi, amaphepha-ndaba kunye noolindexesha. Iziphumo ezidandalaziswe kule kholamu zikuveza kakuhle ukuba abafundi abalakra ncam ixesha lokufunda ngokubanzi. Kubafundi boLwimi lwaseKhaya abasezidolophini, bathathu kuphela kubafundi abalishumi elinesihlanu abafunda ngokubanzi, ukuze kubafundi basemaphandleni abenza isiXhosa uLwimi lwaseKhaya, babe babini kuphela kubafundi abali-15 abafundi abafunda ngokubanzi.

Kwakule kholam, kukwavezwa neziphumo zobungakanani babafundi abafunda ngokubanzi kwabo benza isiXhosa soLwimi Lokuqala Olongezelweyo. Xa uqwalasela kule kholam, basixhenxe kuphela kubafundi abali-15 ezidolophini abafundi abalenzayo ixesha lokufunda ngokubanzi, ukuze ibe ngabafundi abathandathu kuphela emaphandleni kubafundi abali-15 abazinikayo ithuba lokufunda ngokubanzi. Ngenxa yesi sizathu, isikrokro somphandi sokuba isizeka-bani sokufunda kakubi kwabafundi, kungenzeka kubangwa kukusilela kothando lokufunda kwabo ngokubanzi, sibe bubunyani. Ezi ziphumo kuyo yomine imiphandla, emibini yasezidolophini nemibini yasemaphandleni ngokufanayo, ziveza ukuba abafundi abenza isiXhosa, nokuba ngowuphi na umgangatho wolwimi, ukufunda ngokubanzi oku asinto bayithanda ncam. Ingxaki yoku ke intlandlu-mbini, kwaye isekubeni xa abafundi bengenamdla wakufunda ngokubanzi, ingaphucuka njani indlela abaqonda ngayo uncwadi abalusikelweyo esikolweni, ukuze baphele bezuza ukugqwesa ekuphenduleni imibuzo yoncwadi olo, besebenzisa izakhono zokunika iimpendulo ezihlahlelayo, ezihlalutyayo, ezigwebayo nezixabisa oko bakufundileyo. Okwesibini, xa kusilela umdla wokufunda ngokubanzi,

ubukhulu becala oku kwalatha nokusilela ekufundeni ngothando nangokuzinikela kuncwadi abasikelwe lona abafundi esikolweni.

Ngenene okanye ngelishwa ke, okuvezwa kwikholam yesithathu neyesihlanu, kuyalungqina olu luvo, kuba kwiziphumo ezivela kule kholam, abafundi abayinxenye babonakala besilela kanobom kwasekufundeni olu ncwadi lubalulekileyo kwizifundo zabo, ncwadi olo balusikelweyo. Kule kholamu yesithathu umphandi ebenomdla ekuqondeni malunga nomdla kwanokukhuthala kwabafundi ekufundeni okanye ekuzifundeleni ngokunokwabo olu ncwadi balusikelweyo liSebe lezeMfundo, ncwadi olo lufundwa ezikolweni. Le kholam isivezela ukuba kubafundi basezilokishini abenza uLwimi lwaseKhaya, kukhangeleka bebabini kuphela kwishumi elinesihlanu abakukhuthaleyo ukufunda uncwadi abalusikelweyo, baze babe kwisine kuphela kubafundi abali-15 abenza isiXhosa uLwimi Lokuqala Olongezelelweyo abazidinayo ngokufunda uncwadi abalusikelweyo esikolweni. Nakwizikolo zasemaphandleni akukho mahluko, kuba sisithathu kuphela kwi-15 yabafundi abenza uLwimi lwaseKhaya, ize ibe sisihlanu kuphela kwi-15 kubafundi baka-FAL abakhangeleka benomdla wokuzifundela kuncwadi abalusikelweyo. Xa kunje ke imibuzo mibini yile: Singaphucunga njani isakhono sokufunda ngokuchebeleza, ngokuqonda nangengqiqo xa abafundi bebonakala bengamavila kangaka ekufundeni kwa-olu ncwadi balusikelweyo? Ingaba lingakho njani ithemba lokuphumelela kwabo ekuphenduleni ngokuchubekileyo imibuzo yoviwo loncwadi, besebenzisa ingqiqo nezakhono zokugweba nokuxabisa xa besanqena kangaka ukufunda uncwadi lwabo? Le mibuzo isukela ekubeni ingqiqo yokuqondwa koncwadi nokufundwayo, kuquka nezakhono zokunika iimpendulo ezikwinqanaba eliphezulu lengqiqo njengezo zixabisayo, zizalwa kukukhuthalela ukufunda.

Oku kuvakaliswa ekugqibeleni kulo mhlathi ungentla, ukuqiqa xa umfundi efunda okanye ukufunda ngengqiqo, kudandalaziswa nakwikholamu yesine kwitheyibhile 4.6. Kule kholam umphandi ebezama ukuqonda ukuba kubafundi, (nalapha esebenzisa ugqaliselo, udliwano-ndlebe kunye namaxwebhu emibuzo), basebenzisa ukuqiqa okanye bayaqiqisisa kusini na xa befunda. Ukufunda umntu eqiqisisa okanye ukufunda umntu esebenzisa ingqiqo kubangelwa kukufunda umntu ezibuza imibuzo ngoku

akufundayo, maxa wambi abonakalise uvakalelo ngokuncuma, ukuhleka, ukuba lusizi nokuqumba xa efunda okuthile okuchukumisa umphefumlo novakalelo, kanti ke ngamanye amaxesha ukufunda ngengqiqo kubonakala naxa lowo ufundayo ekwazi ukuzakhela umfanekiso-ngqondweni woko akufundayo. Kube lilishwa nalapha xa iziphumo zophando ziveza ukuba uninzi lwabafundi kwinxenye ebithabatha inxaxheba kolu phando, ayifundi ncam ngengqiqo. Xa ujonge kwikholam yesine, iziphumo ziveza ukuba kubafundi besiXhosa soLwimi lwaseKhaya abasezidolophini, bamalunga nesibini kwi-15 abafunda ngengqiqo, ukanti nabasemaphandleni abafunda kulo mgangatho wolwimi, kuvela ukuba bathathu kuphela abafundi abafunda beqiqa okanye benxibelelana noko bakufundayo. Nakubafundi besiXhosa soLwimi Lokuqala olongezelweyo, akubangakho nto ingcono okanye iveza umahluko, kuba nakubo iziphumo ziveza ukuba kwaba bafundi balo mgangatho wolwimi, bane kuphela kwi-15 kwabasezidolophini abafunda ngengqiqo, baze babe malunga nesihlanu kuphela kwi-15 kwabo basemaphandleni abafunda ngengqiqo. Ngenxa yoku, umphandi uye wanovakalelo oluthi kuya kubaluleka kakhulu ukungenelela ngesixhobo sokufunda nokufundisa uncwadi, sixhobo eso siza kukrobisa nabafundi ekufundeni uncwadi lwabo, phofu ekufundeni naluphi na uhlobo lweetekisi ezibhaliwe ngengqiqo. Umphandi ukwazamile kwesi sithuba ukuphanda kwalapha ebafundini nakootitshala malunga nezinto ezinokuba negalelo kwezi ngxaki zivezwe ngentla apha, ukungafundi ngokubanzi, ukungakukhuthaleli ukufunda iincwadi zesikolo kwanokungafundi ngengqiqo. Kulapho ke kuvele ulwazi ebengakhange umphandi aluthekelele okanye aluqikelele phambi kokuza kwimimandla yophando, ulwazi ekuvunyelwene ngamxhelomnye ngootitshala nangabafundi, ulwazi lokuba abafundi bayarekhoda xa kufundwa bakugqiba bamamele oko kurekhodiweyo okanye kushicilelweyo emakhaya.

Umphandi uthe kwakuvela oku, wagibisela neminye imibuzo ezalwa lolu lwazi lutsha (*follow up questions*), ukuze aze kucacelwa yile meko intsha kuye. Kufumaniseke ukuba abafundi bayavunyelwa (abo banakho), ukuba bangene kumagumbi okufundela nezixhobo zobugcisa bale mihla ezifana neeselulafowuni; iitablethi kunye neerekhoda zelizwi ukuze babe nokushicilela xa kufundwa uncwadi eklasini. Oku kukhangeleka kungaluncedo nanjengoko isixhobo sokushicilela umntu enakho ukusidlala siphinda-phinde oko kushicilelweyo, ukuze kube nokubetheleleka nasengqondweni, kodwa

kunakho kananjalo ukudodobalisa isakhono sokufunda. Ukudodobala kwesakhono sokufunda kungachaphazela nesakhono sokubhala nanjengoko ezi izizakhono zolwimi ezithungelanayo nezingahlukaniswayo. Kungoko kwitheyibhile elandelayo kuza kuvezwa indlela abafundi abanokuphucula ngayo ingqiqo yabo yokufunda nokuphendula imibuzo yoncwadi besebenzisa ingcingane yokuxabisa okufundwayo nengcingane ye-ethinografi yokubhala.

Okokuqala ndingathanda ukukuveza ukuba bambi kootitshala ebebengabathathi-nxaxheba kolu phando, baqale ngokuqhankqalaza bephika kanobom ukuba bavumela abafundi basebenzise izixhobo zokushicilela kumagumbi okufundela. Ngabula bona, bebhaphikisa ngelithi iSebe lezeMfundo lingakuphikisa mpela oku, kodwa ndisakubachazela ukuba kuninzi lwezikolo zasemzini, ingakumbi kwezo zabucala, izixhobo zokushicilela kwanobugcisa bale mihla sele busetyenziswa kwaye kuvumelekile ukwenza oko. Nditsho ndibachazela ukuba nangona ezi zixhobo zinganechaphaza elingelihle kwimfundo egqibeleleyo, xa zisetyenziswa kulandelwa imigaqo eyiyo, zisetyenziswe abantwana bezifunda iincwadi endaweni yokuxhomekeka kwezi zixhobo kuphela, ibakho impumelelo nokukhula kwengqiqo okuqaphelekayo. Kwinxenye yolu phando esemva kongenelelo lomphandi, bakho abafundi abaveze ukuba emva kokufundisisa iincwadi zabo, nasemva kokuzishicilela, oku kube ngunozala wokuba iincwadi bazazi ngokugqibeleleyo, kwaye baphele beqhuba kakuhle kwiimviwo neemvavanyo zezo ncwadi. Emva kwale ngcaciso, abatitshala baphinde beza enyanisweni, bavuma ukuba ngenene abafundi bayangena nezixhobo zobugcisa, batsho besaleka ngelithi, okubalulekileyo kukuqinisekisa ukuba zisetyenziswa ngentlonipho nasekuncediseni ekufundeni. Bakwatshilo nokuba abangekhe bayibaleke nemeko yokuba kukho nokuxambulisana okukhulu phakathi kwabo nabanye babafundi abaphela bedlala ngezi zixhobo ngeli lixa kuxakekwe ngesifundo. Naphi na ke, nakuyiphi imeko, akuzange kungabikho mposiso namakhwiniba.

Kwikholam yesihlanu kwitheyibhile yesiqulatho 4.6 iziphumo ezizuzwe kwinxenye yabafundi bolu phando, ziveza ukuba abaninzi kubo bakhetha ukusuka bashicilele ngeli lixa uncwadi lufundwayo eklasini, kunokuba lufunde uncwadi ngokunokwalo. Nokuba lukho ke uncedo olunokuza nale meko, into engenakuphikiswa kukuba isakhono

sokufunda sichaphazeleka kakubi. Iziphumo ziveza ukuba kubafundi boLwimi lwaseKhaya abasezidolophini, sisixhenxe sonke esisebenzisa isixhobo sobugcisa ekurekhodeni oko kufundwayo. Xa ujonga kwimiba ebiphandwa kwiikholamu ezingaphambili kule theyibhile yesiqulatho, uya kuphawula ukuba lelona nani liphezulu eli kunalawo akwiikholam ebezijonga indlela abafunda ngayo abafundi. Nakubafundi basemaphandleni abenza ulwimi lwaseKhaya, sisibhozo sonke kwi-15 ethanda ukushicilela okufundwayo ngaphezu kokuthanda ukufunda ngokunokwalo. Kananjalo, kwinxenye yabathathi-nxaxheba abasuka kwizikolo ezifundisa uLwimi Lokuqala Olongezelelweyo, lishumi lonke kwinxenye yabafundi abali-15 abakhetha ukushicilela okufundwayo ngaphezu kokuzifundela ngokunokwabo. Nasemaphandleni, inxenye yabafundi boLwimi Lokuqala Olongezelelweyo iveza isithoba sonke sabafundi abakhetha ukushicilela ukufunda kwaseklasini ngezixhobo zobugcisa kunokuba bazifundele ngokunokwabo uncwadi lwabo lwesiXhosa. Kungenzeka ukuba oku kuvezwa kwezi ziphumo zingokufunda kwabafundi uncwadi lwabo, kuyenzeka nakwezinye iilwimi. Oku ke kwakunikezelwa kubaphandi abajongene nophicotho lwendlela abafundi abafunda ngayo uncwadi kwezinye iilwimi ezisesikweni kweli loMzantsi Afrika. Okona umphandi akuqapheleyo kuyo yonke le meko ingendlela abafundi abafunda ngayo uncwadi kuquka nezixhobo abanokuthi bazisebenzise ekufumaneni umongo, ulwazi nengqiqo yoncwadi lwabo abalusikelweyo, kwakunye neendlela ootitshala abafundisa ngayo uncwadi, kukuba umphandi angenelele kuzo zombini ezi nkalo, le yokufundisa nokufundwa koncwadi. Injongo yolu ngenelelo lwakhe kukuba kuvele indlela ekunokufundiswa ngayo uncwadi lwesiXhosa ngokugqibeleleyo, indlela ekunokufundwa ngayo uncwadi lwesiXhosa ngokugqibeleleyo, kwanendlela ekunokuncedwa ngayo abafundi ekufumaneni ulwazi lokuphendula imibuzo yeemviwo zoncwadi ngokuchubekileyo, bebonakalisa ulwazi lokuhlalutya, ukugweba, ukuhlahlela, ukuhluza nokuxabisa oko bakufundayo nabakubuzwayo ngoncwadi lwabo. Konke ke oku kungaphunyezwa xa abafundi nootitshala benokukwazi ukusebenzisa okuqulathwe ziingcingane eziphambili kolu phando (ingcingane yokuxabisa okufundwayo neye-ethinografi yokubhala) kwindlela ekufundwa ngayo uncwadi, nakwindlela ekubhalwa ngayo iimpendulo zemibuzo yoviwo loncwadi. Ngezantsi apha, kuvezwa indlela

abafundi abafunda ngayo nababhala ngayo iimviwo zoncwadi kusetyenziswa ezi ngcingane zimbini zingundoqo.

Itheyibhile yesiqulatho 4.7: Isakhono sabafundi sokufunda uncwadi nokuphendula iimviwo zoncwadi begxile kwiinqobo zengcingane yokuxabisa (*Appraisal theoretical aspects*)

ULWIMI LWASEKHAYA (HL) NOLOKUQALA OLONGEZELELWEYO (FAL)			
Inxenye	Uvakalelo lobandakanyeko	Ubungakanani bovakalelo	Isimo sobandakanyeko
N1 – (HL – U)	3	3	3
N2 – (FAL – U)	5	5	5
N3 – (HL – R)	7	7	7
N4 – (FAL – R)	4	4	4

Le theyibhile ikuveza kwaye ikubhenca kakuhle ukuba abafundi besiXhosa bebakala le-11 nele-12, abayisebenzisi ingcingane yokuxabisa abakufundayo xa befunda uncwadi lwabo lwesiXhosa abalusikelweyo. Oku kuvele xa umphandi ebexoxa; edlalana iindlebe kwaye egqalisela iimpendulo zabafundi kwiimvavanyo nakwiimviwo zabo zoncwadi lwesiXhosa. Konke oku kuqokelelwa kolwazi koku kwenzeke phambi kokungenelela kukatitshala kwizifundo zoncwadi, apho ebezama ukubonisa khona iititshala ngeendlela ezingcono zokufundisa uncwadi, kananjalo exhobisa abafundi ngendlela yokuziqhelisa neendlela zokufunda nokubhala iimpendulo zoncwadi kusetyenziswa iNgingane yokuXabisa, kune nezakhono zokubhala kujongwe migaqo kaFeez and Joyce (1998) me-Ethinografi yokubhala kaGrabe and Kaplan (1996). Ngokwale Ngingane yokuXabisa okufundwayo, ukuze kuvele iimpendulo eziqulethe ukuxabisa komfundi uncwadi lwakhe, kuko okudandalaziswa kwezi ziphumo zikule theyibhile ingentla ingunombolo 4.7.

Nakule theyibhile, ngokufanayo notheyibhile 4.6, ikholam yokuqala iveza inxenye yanafundi abangabathathi nxaxheba nabasuka kwizikolo ezine, ezibini kuzo zezommandla wasedolophini, ukuze ezibini ibezezo zisuka emaphandleni. Ikholam

yesibini izama ukuveza indlela abafundi abaziva bebandakanyeka (*level of engagement*) ngayo koko bakufundayo. Eli nqanaba lengcingane yokuxabisa ivela ngokwendlela umfundi aphenhula ngayo ngokomlomo okanye ngokunika iimpendulo ezibhaliweyo, mpendulo ezo ziveza ukuba uziva eyinxalenye yoku akufundayo kusini na. Kukwakwezi mpendulo ke apho kuya kuvela khona ukuba oku akufundayo, akazibandakanyi nako tu kwaphela. Imibuzo katitshala eqonda ngobandakanyeko lomfundi ngoku kufundwa uncwadi, okanye leyo ivela kumaphepha eemvavanyo neemviwo, yileyo ifuna ukwazi ngoluvo okanye uvakalelo lomfundi. Uninzi lwale mibuzo yileyo iqala ngebinzana elithi: Ngokoluvo lwakho... / Ubunokuthini wena... njalo njalo. Kwiingxoxo zodliwano-ndlebe nabafundi abayinxenye kwisikolo ngasinye, nakugqaliselo lweempendulo zeemvavanyo neemviwo kuvele ezi ziphumo zikwikholam yesi-2.

Kwinxenye yabafundi abenza isiXhosa uLwimi lwaseKhaya ezidolophini, bathathu kuphela kwi-15 abafundi abaveze ubandakanyeko kuncwadi abalufundayo. Ukanti kwabo basuka emaphandleni kwakweli nqanaba loLwimi lwaseKhaya, babe basixhenxe kwi-15 abafundi abaveza ubandakanyeko xa befunda uncwadi okanye kwindlela abaphendula ngayo imibuzo yoncwadi efuna iimpendulo ezibonakalisa ubandakanyeko lwabo. Kwelinye icala, xa kujongwa kule theyibhile, kubafundi besiXhosa abenza uLwimi Lokuqala Olongezelelweyo, kummandla wasedolophini nalowo wasemaphandleni, ngokweziphumo ezibhencwa kule theyibhile nalapha bakhangeleka bembalwa abafundi abaveza ubandakanyeko kufundo loncwadi lwesiXhosa, nakwiimpendulo zabo xa bebhala iimvavanyo okanye iimviwo zoncwadi. Iziphumo ziveza ukuba kubafundi bakaFAL abasuka ezidolophini, bahlanu kuphela kwi-15 ababonisa ubandakanyeko, ukuze kwabo basuka emaphandleni kwalapha kuFAL, babe bane kuphela kwi-15 abafundi abafunda uncwadi bezibandakanya njengenxalenye yalo okanye babhale iimpendulo zohlolo eziveza indlela abaziva bebandakanyeka ngayo kolo ncwadi.

Kwikholam yesithathu, kudandalaziswa indlela abafundi ababonakalisa ngayo ubungakanani bovakalelo lwabo nobungakanani bemizwa yabo (*graduation*) ngeli lixa befunda uncwadi. Ngamanye amazwi, ingaba umfundi kumchaphazele, kumchukumise, kumkhathaze, kumonwabise kangakanani oko akufundayo. Oku ke nako kuvela

kwindlela umfundi aphenhula ngayo imibuzo katitshala ngoku kufundwa uncwadi, okanye indlela abonakala eyiyo ngoku afunda uncwadi (ukhangeleka edakumbe kakhulu okanye kancinci okanye ukhangeleka enomdla omkhulu, ophakathi okanye omncinci koku akufundayo), ukanti oku kuyavela nakwindlela abhala ngayo iimpendulo zemibuzo efuna ukubona ubungakanani bovakalelo lwakhe. Imizekelo yemibuzo efuna ukuveza ubungakanani bovakalelo lomfundi ingayileyo iqala ngamabinzana afana nala: Uzive unjani....; Uyibone injani ...; Ikukhathaze okanye ikonwabise kangakanani.... Uninzi lwale mibuzo ke luba ntlandlu mbini, kuba umfundi uye ayalelwe nokuba akuxhase obu bungakanani bovakalelo lwakhe kwaye oku kusenziwa ngamabinzana ayinxenye yombuzo afana nala: Xhasa impendulo yakho; Naba uzathuze; Kutheni usitsho? Utsho ngoba? Zathuza; njalo njalo.

Nakule kholam, ngelishwa kukhangeleka bembalwa abafundi abasibonakalisileyo isakhono sokuveza ubungakanani bovakalelo lwabo koko bakufundayo okanye bakufundileyo. Noku kuvele kwiimeko ezimbini zokuqokelelwa kolwazi, kudliwano-ndlebe nabafundi kunye nootitshala abebechaza ngendlela abababona ngayo abafundi babo, nakugqaliselo lweemvavanyo zabafundi xa umphandi ebephengulula amaphepha abo eempendulo zovavanyo noviwo loncwadi kwilixa eliphambi kokungenelela komphandi kufundiso, kufundo nakuhlolo loncwadi lwesiXhosa. Kubafundi abenza isiXhosa ulwimi lwaseKhaya, bathathu kuphela kwi-15 abafundi bommandla wasedolophini ababonakalisa ukukhula okanye ukuncipha bovakalelo lwabo xa befunda uncwadi, naxa benika iimpendulo eziveza oku kwiimvavanyo zoncwadi. Kwabo beli nqanaba loLwimi lwaseKhaya basuka emaphandleni, basixhenxe kuphela kwi-15 abafundi ababonakalisa ukukhulelwa okanye ukucuthakelwa luvakalelo ngokubhekiselele ekufundeni kwabo uncwadi okanye ekunikeni kwabo iimpendulo zoncwadi. Xa sijonga kwabo benza isiXhosa soLwimi lokuQala Olongezelelweyo, bahlanu kuphela kwi-15 kwabasezidolophini, ukuze babe sisine kwi-15 kwabasemaphandleni ababonakalisa ubungakanani bokuvakalelwa kwabo xa befunda naxa bephenhula imibuzo yoviwo loncwadi.

Xa sisiya kwikholam yokugqibela neyeyesine kwitheyibhile 4.7, kuvela iziphumo ezibonisa ukuba isimo abakuso abafundi xa befunda uncwadi naxa bephenhula imibuzo

yoncwadi, salatha ukuba abazibandakanyi ngokupheleleyo noko bakufundayo, kwaye nendlela abaphendula ngayo ikwaveza ukuba isimo abakuso salatha ukungazibandakanyi ncam noncwadi olu. Omnye kwesi sithuba uvumelekile aveze noluvo lokuba kunokwenzeka abafundi babe abazibandakanyi kuncwadi xa belufunda okanye ababonakalisi simo sihle sakuzibandakanya kwiimpendulo zoncwadi kuba mhlawumbi uncwadi olu abanamdla walo, abaluthandi okanye abazayamanisi nalo, nto leyo iphela ichaphazela nendlela abaluphendula ngayo uviwo okanye uvavanyo lolo ncwadi. Nakuyiphi imeko mawethu, umdla wakho, isimo sakho sokuyithanda okanye sokungayithandi loo meko, kukhokelela kwindlela oqhuba ngayo kuloo meko. Kunqabile ukuba umfundi aqhube kakuhle kwincwadi angayithandiyo, angenamdla kuyo okanye ayibona njengencwadi engabutoliki ncam ubomi aphila phantsi kwabo. Lo umba ke ngowolunye uphando, mhlawumbi olugxile kwindlela yokuchongwa koncwadi olusikelwa abafundi ngokwesilabhasi nekharityhulam, ingakumbi kwimihla yemfundo ekhulelwa kukufunwa koncwadi olunemixholo yokususwa kweenqobo neenkqubo zobukoloni (decolonized literature curriculum).

Kule kholam yesine, amanani awohlukanga tu kwaphela koko kuqhubeka kwikholam yesi-2 nakwikholam yesi-3. Oku ngokokuqonda kwam, nangokuvumelana nootitshala bobane beenxenye ezine ezahlukileyo zabafundi abebethatha inxaxheba, kubangelwe kukuba inani lekholam yokuqala elinofifi ngovakalelo lobandakanyeko, ibe kwalilo eliphendule okwenzeka kwiikholam zokugqibela ezimbini. Ngamanye amaxesha, ndifumanise ukuba kwezinye iinxenye kubekho abafundi abangaphendulanga kwa-ukuphendula malunga nophando ngovakalelo olukule Ngcingane yokuXabisa. Nalapha ke kubafundi baka-HL babe bathathu abasedolophini, baze baba sixhenxe kwabasemaphandleni kwi-15 ababonakalisa isimo sokuzibandakanya kufundo loncwadi okanye abaveze isimo sobandakanyeko kwiimpendulo zabo zemibuzo engokuxabisa kwabafundi uncwadi abalusikelweyo. Kubafundi bakaFAL, babe bahlanu ezidolophini, baze baba ne emaphandleni abafundi abakwazileyo ukuveza izimo zabo (zokonwaba okanye zokudakumba) xa bebefunda uncwadi lwabo okanye xa bebephendula imibuzo yoncwadi, mibuzo leyo ibijolise ekuvezweni kwezimo abafundi abakuzo xa befunda okanye bebhala. Xa kanye kuvela isimo sokubhala okanye sokubhalwa kweempendulo zemibuzo, uphando olu lungathanda ukuveza itheyibhile eveza iziphumo eziveza indlela

abafundi abasebenzisa ngayo ingcingane yesibini ekugxilwa kuyo kolu phando, iNgingane ye-ethinografi emalunga nokuphuculwa kwendlela yokufunda nayiphi itekisi, ukuze kuze kuphucuka ingqiqo yokufundwayo, nto leyo iya kunceda ekuphuculeni nendlela ekubhalwa ngayo jikelele, kuquka nobhalo lweempendulo ezixabisa uncwadi lwesiXhosa.

Itheyibhile 4.8: Isakhono sokubhala iimpendulo zoncwadi kusetyenziswa i-ethinografi

ULWIMI LWASEKHAYA (HL) NOLOKUQALA OLONGEZELELWEYO (FAL)	
Inxenye	Ukusetyenziswa kwethiyori ye-ethinografi
N1 – (HL – U)	6
N2 – (FAL – U)	8
N3 – (HL – R)	5
N4 – (FAL – R)	3

Ngokophando olwenziwe ngumphandi malunga nenye indlela echubekileyo yokufundisa abafundi ukufunda nokubhala, ukongeza kule izezwa kolu phando yokufunda ngokuxabisa oko kuqulathwe kumongo woncwadi, yileyo igxila kwi-ethinografi yokufunda nokubhala. Kaloku kule Ngingane yokuXabisa, kujongwa indlela umfundi anika ngayo ixabiso koko akufundayo, oku ke phofu ekuveza kwindlela abhala ngayo iimpendulo zemibuzo yoncwadi olo alufundileyo. Nalapha ke kule Ngingane ye-Ethinografi, ngokufanayo nale Ngingane yokuXabisa, kujongwa indlela ubani afunda ngayo kwanaleyo abhala ngayo. Ngokwale Ngingane ye-Ethinografi, okona kujongwayo kukuba ootitshala bakwazile kusini na ukubabonisa abafundi xa befunda ukuba bachonge iimpawu okanye isimo sombhali, bazi ukuba lo mbhali uthanda ukubhala ngeyiphi imixholo, ebhala njani, ebhalela bani, phi, nini kwaye kutheni ebhala (*Who – writes – what – to who – where – when- and why or for what purpose*). Kuya kuthi ke xa abafundi befundiswa bakwazi ukukuchonga konke oku, bakwazi nokubhala beveza la mabakala kananjalo, nto leyo iye ithathwe njengendlela ebonakalisa ukuphucuka kwindlela ababhala ngayo. Kaloku kuhlalutyo loko kuqulathwe kuncwadi, uninzi lwemibuzo luye lugxile kwisimbo sokubhala (ubhala njani); isimo sentlalo

nexesha (phi okanye nini); imfundiso, umyalezo okanye iinjongo zombhali (kutheni ebhala). Abafundi abalulandela kakuhle uncwadi lwabo besebenzisa le mibuzo ye-ethinografi, kukhangeleka benokubhala kakuhle kakhulu, nanjengoko iinqobo zohlalutyo, uphicotho nokuxatyiswa koko kufundwayo kunxamnye noku kuvezwa kule miba ye-ethinografi.

Kule theyibhile ingunombolo 4.8 ngentla, bekujongwa ukuba kwinxenye yabafundi, bangaphi na abo banolwazi lwale Ngcingane ye-Ethinografi, okanye bangaphi na kubo abakwaziyo ukuyicaphula bayichonge le mibuzo ye-ethinografi koko kubhaliweyo. Bathi ke ukuze bakwazi abafundi ukuyichonga le miba ye-ethinografi, babe bazisiwe kwaye bafundisiwe ngayo ngutitshala woncwadi. Kwikholam yokuqala, kuvezwa inxenye yabafundi abangabathathi-nxaxheba kwizikolo ezine, zikolo ezi ezibini kuzo zezikaHL, esinye sesasedolophini, ukuze esinye ibe sesasemaphandleni. Kananjalo, enye inxenye yeyabafundi bakaFAL, inxenye yasedolophini kwanenxenye yasemaphandleni.

Xa sijonga kwikholam yesibini, kuvezwa ubungakanani bamathuba okusetyenziswa kweThiyori okanye iNgcingane ye-Ethinografi. Kummandla wophando wokuqala okanye kwisikolo sokuqala, iziphumo ziveze ukuba kubafundi abenza isiXhosa HL, bathandathu kuphela kwishumi elinesihlanu abafundi abavumayo ukuba ootitshala babafundisile ngemiba yeNgcingane ye-Ethinografi, kwaye aba bafundi ngabo abayisebenzisayo le ngcingane xa befunda naxa bephendula imibuzo engokuxabisa kwabo uncwadi lwesiXhosa. Kananjalo, kubafundi abenza isiXhosa HL ezilalini, bahlanu kuphela kwishumi elinesihlanu abafundi abayisebenzisayo le ngcingane xa befunda naxa bebhala iimpendulo kwiimvavanyo neemviwo zoncwadi lwabo lwesiXhosa.

Kwakule kholam yesibini yokugqibela, xa sijonga kwabo bafundi benza isiXhosa soLwimi Lokuqala Olongezelelweyo, bavela bebasibhozo kuphela kwi-15 kummandla wasedolophini abayisebenzisayo le ngcingane xa befunda uncwadi lwabo, naxa bephendula imibuzo engoncwadi lwabo. Noko ke eli nani lingcono kunazo zonke ezinye iinxenye xa ujonga kule theyibhile, nangona nje lingancumisi kuya phi, kuba malunga nesixhenxe sonke kwinnxenye ibithatha inxaxheba kweso sikolo, ayazi nowathwethwa ngokuphathelele kule Ngcingane ye-Ethinografi negalelo layo ekufundeni ngengqiqo, kuquka nasekuphenduleni ngokuchanekileyo nangokuveza ukuxabisa uncwadi lwabo

kwimibuzo yoviwo loncwadi abayinikiweyo. Kwakulo mgangatho woLwimi Lokuqala Olongezelelweyo, kwisikolo sasemaphandleni inxenye iveze ukuba bathathu kuphela abafundi abayisebenzisayo le ngcingane ekufundeni nasekubhaleni. L amanani ke akuveza kakuhle ukuba abafundi besiXhosa, kwimigangatho yomibini yolwimi, abalufundi ngokuchanekileyo nangokugqibeleleyo uncwadi lwabo ngokuthi bawachonge onke amabakala oncwadi navezwe kule ngcingane ye-Ethinografi. Oku kungalufundisisi ngokuchanekileyo nangokugqibeleleyo uncwadi, ngokuqinisekileyo kuyayichaphazela indlela ababhala ngayo iimpendulo zemibuzo yovavanyo noviwo loncwadi abalusikelweyo. Kukwabalulekile nokuqaphela kwezi ziphumo zivezwa kule theyibhile ukuba abona bafundi bakhangeleka beyisebenzisa le Ngcingane ye-Ethinografi xa befunda naxa bebhala, ngabo basuka kwinxenye yabathathi-nxaxheba bezikolo zasedolophini. Umphandi uye wabonakalisa umdla kule nto, waphela enombuzo olandela leyo ibisikelwe uphando, umbuzo ofuna ukuqonda ukuba bayisebenzise ngokuyazi njani okanye ukuyazela phi imiba yale Ngcingane ye-Ethinografi, uninzi lwab bafundi luvakalise ukuba esi sisakhono abasibhaqe kwizifundo zoncwadi lolunye ulwimi abalufundayo esikolweni. Ngenxa yoku, ndikubone kubalulekile ukunxibelelana notitshala ndibacacisele ngokusetyenziswa kwale ngcingane kwizifundo zoncwadi, kuquka nemiba ephambili ekwisixhobo sokufunda nokubhala endabelane nabo ngaso, sixhobo eso sinemiba evezwa kwizakhono zokubhala ngokugqibeleleyo ngabaphandi abafana noFeez noJoyce (1998: 42 – 47). Itheyibhile engunombolo 4.9 ngezantsi apha, iveza imiba endingenelele ngayo nendiyiphakamisileyo kwizifundo zoncwadi, ngeenjongo zokuxhasa ootitshala nabafundi ngokufanayo xa kufundiswa okanye kufundwa ngeendlela zokunika iimpendulo zoncwadi ezichanekileyo. Ezi mpendulo ke zezo zibhalwayo zibonakalisa ukuhlalutya, ukuphicotha, ukugweba, ukuncoma nokuxabisa oko kufundiweyo. Iinjongo zesi sixhobo, kukuzama ukukhuthaza abafundi babhale ngokuchubekileyo iimpendulo zoncwadi, endaweni yokunika iimpendulo ezife amanye okanye ezingaphuhlanga ngokomxholo.

Itheyibhile 4.9: Isixhobo esiqulathe izakhono zokubhala eziluncedo kootitshala nakubafundi:

Emakuqatshelwe xa kunikwa iimpendulo zoncwadi ezizezabafundi	
Kumongo wempendulo	Kwindlela yokubhala impendulo
Chaza umsebenzi ophendulwayo	Uluvo lwakho (isimelabizo somntu wokuqala)
Ukulungiselelwa komfundi wetekisi	Isigama esiveza uluvo lwakho
Inkcazelo yetekisi (iziganeko nesakhiwo)	Sebenzisa izenzi ezingeengcinga novakalelo
Uvakalelo lwakho luvele kwimpendulo	Qwalasele isihloko sempendulo
Imeko yentlalo ekubhalwe kuyo	Phendula ngezivakalisi nemihlathi
Inkcazelo ngokuzotywa kwabalinganiswa	Ixesha langoku
Ukugweba okubhaliweyo nezindululo	Isigama esiveza ukuxabisa
Umyalezo owufumanayo kokubhaliweyo	Isishwankathelo sokubhaliweyo

Le theyibhile ingentla nengunombolo 4.9, idandalazisa isixhobo esisetyenziswe ngumphandi ngeennjongo zokuzama ukuphucula indlela okokuqala ootitshala abafundisa ngayo uncwadi, kuquka nezinto abanokuzijonga xa behlola okanye benika amanqaku (bemakisha) iimpendulo zabafundi ezijolise ekuxabiseni oko bakufundileyo. Okwesibini, esi sixhobo siqulathe imiba ephambili emele ukuvela xa umfundi enika impendulo exabisa oko akufundileyo, ikwajolise nasekungeneleleni kwindlela abafundi ababhala ngayo iimpendulo zabo zoncwadi, ingakumbi iimpendulo kwimibuzo efuna banike iimpendulo ezizezabo (*personal responses*) okanye iirivyu ezizezabo (*personal reviews*) ezijolise kwindlela abaxabisa ngayo uncwadi abalufundileyo, nasekunikeni iimpendulo kwimibuzo engemiba yokuhlalutywa koncwadi ngokubanzi. Nanjengoko sele kuchaziwe kwesi sahluko nakweso sesithathu ngentla apha, umphandi uye kwimimandla yophando enesigqibo engqondweni esithi abafundi bebakala le-11 nele-12 abafunda uncwadi lukaFAL noHL esiXhoseni, batshona uncwadi kuba besanqena ukufunda okanye kuba ootitshala besanqena ukufundisa uncwadi. Ngelishwa, ezi zigqibo zeengcinga ndiye ndizithwele ezikolweni, ziye zayimfitshi-mfitshi kuba kuloo

mimandla bendigqalisela kuyo ndikwadlana iindlebe kuyo namagosa ezemfundo, iingcali zolwimi, ootitshala kunye nabafundi, kuvele nto yimbi.

Okuvelileyo kukuba eneneni ootitshala bazama kangoko ukulufundisa uncwadi ngokugqibeleleyo, nangani ixesha bengenalo ncam, kwaye bengekabi nalo ncam ulwazi lokubandakanya eyona miba iphambili ekulufundiseni uncwadi, ingakumbi leyo ivezwa kule theyibhile nombolo 4.9 ingentla. Nabafundi kwelinye icala, uluvo lwam lukhangeleke lungachanekanga, kuba nangona iziphumo ziveza ukuba banokonqena okuthile ekufundeni uncwadi ngokubanzi (jonga iziphumo ezivezwa kutheyibhile 4.6), kuquka nokufunda kwakhona uncwadi olu balusikelweyo, kufumaniseka ukuba ingxaki ayikongalufundi ncam uncwadi, ngaphezu kokuba ilulwazi lwendlela yokulufunda ngokuchanekileyo, ukuze umfundi akwazi nokuphendulo imibuzo yalo ngokuchanekileyo kusetyenziswa iinqobo eziphambili kubhalo nohlalutyo lwemibuzo edinga iimpendulo zabo kuncwadi olo. Ezi nqobo ziphambili ziluncedo kubafundi, zona zibandakanya okuyingxam okulindelwe kwindlela ababhala ngayo iimpendulo zabo zoncwadi, kuquka nendlela yobhalo lwezi mpendulo ngokufanelekileyo, konke kuvezwa kungenelelo lomphandi ngesixhobo sobhalo lweempendulo zohlolo loncwadi esidandalaziswe kwitheyibhile 4.9. Imiba ephambili kokumele kuqwalaselwe xa umfundi ebhala iimpendulo ezizezakhe ezichanekileyo ngokomongo woncwadi, zinto ezo notitshala amele ukuzigxininisa xa efundisa naxa emakisha iimpendulo zomfundi ezixabisa uncwadi ziquka le miba ilandelayo ichazwa ngezantsi apha. Konke ke oku kwabelwene ngako nabafundi nootitshala ngumphandi, kwaye ngezantsi apha (kwitheyibhile yokugqibela eshwankathela uphando olu, itheyibhile 4.10), kuvezwa ukuphucuka kweziphumo zabafundi kwiimpendulo ezixabisayo ezizezabo zoncwadi emva kolu ngenelelo lomphandi.

Kwikholam yokuqala, umba ovelayo phantsi komongo olindelekileyo kwimpendulo yomfundi neza kumakishwa ngutitshala, ngulowo unika inkcazelo kumsebenzi ophendulwayo ngokubanzi. Malunga nalo mba, kugqaliselo lwezifundo zoncwadi, umphandi ebeye aqaphele ukuba emva kokufundwa kwezahluke, iindima, imiboniso zoncwadi kwanombongo, ootitshala bobane kwizikolo ebezithatha inxaxheba kolu phando bebengabaniki abafundi ithuba lokunika inkcazo okanye isishwankathelo ngalo

msebenzi woncwadi uphendulwayo. Umzekelo, kubalulekile ukuba rhoqo abafundi begqiba kufunda, banikwe ithuba lokuchaza ngedrama, inoveli, ibali elifutshane, ilivo okanye umbongo ofundwayo. Iinjongo zoku kukuqinisekisa ukuba oko bakufundayo bayakuva kwaye bakubambile ngokwasengqondweni. Inzuzo yoku ke kukuba xa kuviwo bebuzwa ngaloo msebenzi bawufundileyo okanye uhlobo lo ncwadi abalufundileyo, bakwazi ukukhumbula iinkcazo zabo ebezixoxwa eklasini. Oku kukwanceda nasekuzuzweni kwesakhono sokunika isishwankathelo sencwadi kwanesishwankathelo sayo nayiphi into abayifundayo ebomini babo.

Okwesibini, kubalulekile ukuba ootitshala babafundise abafundi babo ukuba xa bebhala iimpendulo ezizezabo ezihlalutya nezixabisa uncwadi, kwintshayelelo yabo benze konke okusemandleni ukulungiselela lowo ufunda iimpendulo zabo. Akukho nto inzima ukogqitha ubhalo olugala esiqwini lowo ulesayo okanye ufundayo angazi nokuba bekutheni na kuqala ukuze kufikelele kule ndawo kuthethwa ngayo. Umzekelo, kwesinye sezikolo ebendigqalisela kuzo, kumangalisile ukufumanisa abanfundi xa bephendula umbuzo ongempixano kwintsomi engeeChibi leeNyamakazi, besithi, “uDyakalashe akavenanga kakhulu nezilwanyana kuba ube amanzi echibini!” babe mbalwa kakhulu abafundi abamlungisayo umlesi weempendulo zabo ngokuthi baze nezigqibo zokwakhiwa kwechibi nokwala kukadyakalashe ukubandakanyeka kulo msebenzi, nanjengoko oku kube yintsusa yempixano kule ntsomi. Kulo mba ootitshala nabafundi banikwe amabal amafutshane neentsomi eziliqela ngeenjongo zokufunda ngendlela yokulungiselelwa komfundi wetekisi abayibhalayo.

Okwesithathu, umphandi uxhobise ootitshala nabafundi ngeendlela zokuchazwa ngokugqibeleleyo kwetekisi kusetyenziswa iziganeko nesakhiwo sebali. Lelinye ibakala ke eli endifumanise lisilela kakhulu kubafundi ingakumbi. Bendisithi xa ndindiqwalasela iimpendulo zabo kumbuzo ongokuchazwa kwesakhiwo sebali, ndiphawule ukuba abafundi abaliqela kwinxenye ebithatha inxaxheba kolu phando, bayanzinyelwa ekuchongeni iziganeko eziphambili ezakha ibali elo, andisathethi ke ngokufeda kwabo ekuzichongeni ezo ziganeko ngokulandelelana kwazo. Ngomnye umba ekugxininiswe kakhulu kuwo lo kungenelelo lomphandi, nanjengoko ukuchaneka kwesakhiwo sebali siluncedo kakhulu ekubeni abafundi balazi ncakasana ibali elo. Imizekelo yemibuzo

enikezwe ngumphandi ngeenjongo zokuqhelisa abafundi ekuchongeni ngokufanelekileyo iziganeko zebali, ibikukuzidwelisa gwenxa iziganeko ezi, ukuze abafundi (bevale iincwadi zabo), banikwe ithuba lokucinga ngebali elo baze badwelise iziganeko ezo ngokokuyondelelana nokulandelelana kwazo okuchanekileyo. Kananjalo, oku kuqapheleke ukuba kungaluncedo nasekuphuhleni kwesakhono sabafundi sokubhala noluphi na uhlobo lwetekisi abaya kulubhala ebomini ngokubanzi.

Okwesine, ukubaluleka kokuvezwa kweemvakalelo kwiimpendulo zabo. Nalapha ke kugxininiswe kakhulu nanjengoko uphando luyiveza kakuhle into yokuba, xa umfundi evakalelwa koko akufundayo, nendlela abhala ngayo izimvo zakhe ngoku akufundayo iyaphuhla. Umzekelo, xa abafundi bethetha ngempixano, kubalulekile ukuvakala kobandakanyeko lwabo ngokwemizwa kule mpixano iqhubeka ebalini. Emva kongenelelo, bakho ababesithi xa bethetha ngempixano kadyakalashe nezilwanyana, ubave nemana ukuthi, “ufumanekile usokhetye; tshotsho abhaqwe udyakalashe; ndiyamthanda ufudo uhlakaniphile”, bambi bade bagwebe ngelithi, “umvuzo wesono kukufa.” Oku kuhambelana nomba wesixhenxe ongokugweba oko kubhaliweyo nezindululo. Ngokuveza iimvakalelo zabo abafundi ngoko kubhaliweyo, baphela begweba besebenzisa iingcinga nemizwa, kungoko ubeva behlahlela bexabisa kuhle kwindlela afumaneke ngayo udyakalashe.

Omnye umba ophambili kakhulu, nabakhuthazwe ukuba ootitshala nabafundi bawuthathele ingqalelo, ngulowo uveza imeko yentlalo umbhali ayivezileyo kwibali lakhe. Okunye okugxininisiweyo apha, kukuba xa abafundi benika iimpendulo zabo kuncwadi, bakwazi ukwayamanisa nokuthelekisa imo-ntlalo evezwa ebalini abalifundayo naleyo baphila phantsi kwayo kwiindawo abahlala kuzo. Idrama enguNdiyekeni iveze imizekelo emihle kakhulu ngelixa umphandi ebekhuthaza ngalo abafundi ekuthelekiseni imo-ntlalo yaseNjwaxa enezikolo ezinootitshala abaphuma endleleni nemo-ntlalo yeendawo abasuka kuzo. Bambi kubo balikhuphe latsola elokuba ezabo izikolo azinabo ootitshala abasela utywala ngexesha lesikolo, ukanti bekukho nabo xa bebebhala ububeva nesithi, “rhoqo ngemiVulo utitshala ufika enuka utywala phuqu!” Kwalapha kwimo yentlalo, ulwazi oluthe veje lwebali luyazuzeka, kuba uthi

umfundi xa efunda ibali eli ngokuchanekileyo, le ndawo izezwa encwadini ayizobe apha kuye engqondweni, atsho ke ngoku ayilandele kakuhle nencwadi leyo.

Imiba yokugqibela ethe yagxininiswa ngumphandi yileyo ingabalinganiswa kwanomyalezo ofumaneka koncwadi olo. Kufumaniseke beba mbalwa kwinxenye abafundi abakwazi ukohlula kakuhle phakathi komlinganiswa oyintloko; umlinganiswa ongumchasi kwanalowo ungumphixanisi. Abaninzi kubo bebesithi xa bebona izenzo ezigwenxa ezigqamileyo zomchasi, bagqibe kwelokuba nguye ongumlinganiswa oyintloko, olku bekwenza bengaboni ukuba oku kuxakeka kwakhe kakhulu ebalini kwenziwa kukuzimisela ekuwiseni umlinganiswa ophambili. Omnye umba oye wafuna ingcaciso kubafundi, nekucelwe ootitshala ukuba bagxininise kuwo, ngumahluko phakathi komlinganiswa osicaba nongqukuva. Malunga nomyalezo, kuphawulekile kwinxenye ukuba uninzi lwabafundi aluziniki ithuba lokuzibuza ukuba zeziphi iinjongo anazo umbhali ngoko akubhalileyo. Uninzi lwenxenye belukwenza oku kwisihobe kuphela, suka bangaze batsho ukuwukhangela umyalezo wolunye uncwadi. Umphandi ukucacisile ukuba kunqabile ukufumana nantoni na ebhalwe ngaphandle kwenjongo okanye umyalezo, kwaye, nalo mba uhambelana kuhle nangokuchanekileyo nalowa wenkcazelo yetekisi wesithathu. Umphandi ukwakhuthaze ootitshala ukuba le meko bayiphuhlise ngokunika abafundi imisebenzi yokuphengulula lonke uncwadi lwabo, baveze iinjongo zokubhalwa kwalo, kuze kuxoxwe banzi eklasini.

Xa sijonga kwikholam yesibini, siqaphela ukuba ungenelelo lomphandi kwizifundo zoncwadi nasekucebiseni abafundi ngokuphathelele kwiindlela eziphuhlileyo zokuphendula imibuzo yoncwadi, ibikwagxininisa ekulungiseni indlela abafundi ababhala ngayo impendulo ezizezabo kuncwadi, ngokuqaphela imigaqo ethile yokubhala ngokuchanekileyo nangokufanelekileyo. Umzekelo, umba wokuqala ebewugxininisa umbhali xa exhobisa ootitshala nabafundi ngemakuqatshelwe xa kubhalwa iimpendulo ezizezabafundi, kukunika kwabo izimvo zabo besebenzisa oku kulandelayo: Okokuqala, isimelabizo somntu wokuqala. Oku bakuveza ngokuthi xa bebhala basebenzise isimelabizo somntu wokuqala esifana no-“Nd”; “Mna” nesimnini esifana no – “am”. Okwesibini, ndixhobise ootitshala nabafundi ngokubaluleka kokusebenzisa isigama okanye izenzi eziveza neziphuhlisa uluvo, iingcinga novakalelo

lomntu xa benika iimpendulo ezizezabo kwimibuzo yoncwadi. Imizekelo yesigama nezenzi ezilolu hlobo zezo zifana nezi “Ngokunokwam ukucinga; Ndicinga ukuba..; Ndiva buhlungu...; Iyandonwabisa...; Ndinovakalelo lokuba..; Andiboni njalo ...; Ukuba ibindim..., njalo njalo.”

Kwelinye icala, kwakulo mba wendlelea yokubhala impendulo kwimibuzo yoncwadi ngokuchanekileyo, ootitshala nabafundi abebethatha inxaxheba kolu phando bakwacetyiswe ukuba isihloko sempendulo basiqwalasele. Oku kubaluleka ngakumbi xa umbuzo woviwo loncwadi unesongezelelo okanye isixokomezelo somyalelo esithi: “Nika impendulo yakho isihloko esifanelekileyo.” Kubalulekile kootitshala nakubafundi ke ukuba baqiniseke ukuba isihloko sabo sinxamnye nombuzo, sinxamnye nomongo wempendulo yabo, kwaye sihambelana ncakasana nomongo okanye imixholo yoncwadi olo luhlolwayo, Oku kuqinisekisa ulwalamano nothungelwano oludingekayo kwimpendulo yomfundi nomongo woncwadi olo luhlolwayo.

Kananjalo, kungenelelo lophando kukwagxininiswe nokubaluleka kwesakhono sokuphendula ngezivakalisi ezizeleyo nangemihlathi. Oku kuhambelana kakuhle nokubhala ngokucecekeleyo nangokucacileyo, zinto ezo zinefuthe kwindlela umfundi wetekisi yempendulo ebhalwe ngumfundi afunda namakisha ngayo oko akufundayo. Ubhalo olunyhuku-nyhuku nolungenasakhiwo ubukhulu becala luyatyhafisa kulowo ulujongayo, kwaye lungakhokelela nasekuzuzweni kwamanqaku aphantsi. Xa bendigqalisela iimpendulo zabafundi phambi kongenelelo, ndifumanise ukuba xa benika iimpendulo zabo kwimibuzo yoncwadi, bayathanda ukusebenzisa iimpendulo eziligama elinye, oku bakwenze nangeli xesha beyalelwa emibuzweni ukuba baphendule ngezivakalisi ezibini, nangoku namanqaku sele ebonisa uphwawu lwamanqaku oluthi (2) ukunyuka. Ukugxininisa kwisakhono sokubhala ngezivakalisi nangemihlathi aqhawulwe kakuhle neyondelelanayo, nayo enezivakalisi ezizihloko, kuluncedo nasekubhaleni ngokubanzi nakwezinye izifundo, nasentlalweni ngokubanzi. Kuluvuyo ukuvakalisa ukuba xa umphandi ebejonga iimpendulo zabafundi emva kongenelelo lwakhe, kubekho ukuphucuka okumandla kwinkangeleko yeempendulo zabo.

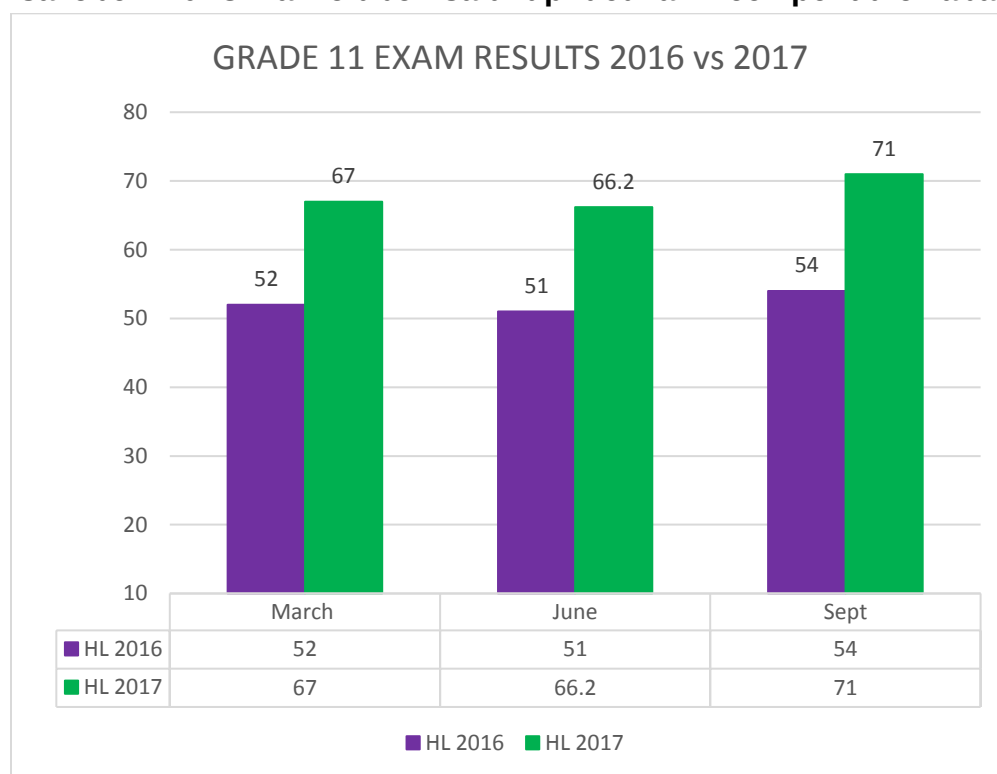
Eminye imiba umphandi ebegxininisa kuyo ngeenjongo zokukhuthaza abafundi ekubhaleni ngendlela efanelekileyo iimpendulo zemibuzo yoviwo loncwadi,

kukusetyenziswa kwexesha langoku kwanesigama esiveza isakhono sokuxabisa oko kufundwayo. Abafundi bakhuthazwe kanobom ukuba ubhalo olusemgaqweni nolusesikweni, lubhala kwixesha langoku kwaye luveza izinto njengeziqhubekayo. Umzekelo, xa umfundi enika impendulo yakhe ehlalutya umbongo kaMqhayi othi Ukuzika kukaMendi, nokula ncwadi yabo bayisikelweyo (Vukani madoda kusile, 2008: 68), nangona lo mbongo ungentuthuzelo esuka kwimbongo uMqhayi isiya kwisizwe esintsundu nakwiintsapho zamajoni afela emfazweni ngomnyaka ka-1917, impendulo yomfundi yona kumele ibhalwe ibe kwixesha langoku, esebenzisa amabinzana afana nala okanye izivakalisi ezifana nezi: UMqhayi apha uyathuthuzela; Imbongi isebenzisa imvano-siqalo ukuphuhlisa isingqi sayo kumhlathi wesine xa imana iqala imiqolo yayo ngegama elingu- “Mhla” izihlandlo ezine. Akwamkelekanga izivakalisi ngolu hlobo: UMqhayi wayethuthuzela okanye wayesebenzisa isingqi nesiingqisho kulo mbongo. Xa umfundi enika ixabiso koko akufundayo, kwimpendulo yakhe kuye kuvele isigama esifana nesi: “Ndizive ndikhala; ndibe lusizi; ndiye ndachukumniseka ngaphakathi; kundowabisile; ndiyithandile indlela umqhayi acenga ngayo abahlolokazi kulo mbongo wakhe; njalo njalo. Oku kuluveza kakuhle ubandakanyeko lomfundi nombhali woncwadi. Indlela umbhali abhale evakalelwa ngayo, kwezi mpendulo zomfundi zinika ixabiso, ikhangeleka imosulele umfundi. Esi ke sesinye sezakhono ezikhuthazwe kakhulu ngumphandi kootitshala nakubafundi xa kufundiwa uncwadi, naxa kubhalwa iimpendulo zokuhlolwa kwalo.

Okokugqibela, enye yezinto eziphambili xa kubhalwa iimpendulo zoncwadi, negxininiswe kakhulu ngumphandi kootitshala nakubafundi, sisakhono sokukwazi ukubhala isishwankathelo soko kufundiweyo. Oku akunyanzelekanga ukuba kwenziwe kuphela xa kubuziwe kuvavanyo nakuviwo loncwadi, koko umfundi angakwenza ngamabakala ngamabakala. Umphandi ubacebisile ootitshala nabafundi ukuba bangaqala ngokubhala ushwankathelo lombongo ngamnye abawufundileyo nabawusikelweyo, babhale ushwankathelo lomboniso ngamnye wedrama abayisikelweyo, babhale isishwankathelo sesahluko ngasinye kwibali labo okanye kwinoveli yabo, baze babhale isishwankathelo sebali elifutshane ngalinye kulawo bawusikelweyo, kuba oku kungaluncedo ekukhumbuleni kakuhle umongo wohlobo loncwadi abalufundileyo, kuphele kuba lula nasekuwuhlalutyeni. Inzuzo yoku kukuba

naxa umfundi ezikhumbuza ngoncwadi alufundileyo okanye ehlaziya ingqondo yakhe neenkumbulo zakhe ngoncwadi alufundileyo, aye ngqo kwizishwankathelo zakhe, kutsho kuvuseleleke ulwazi lwengxam yoko akufundileyo. Umphandi ukwagxininisile ke nalapha ukuba isishwankathelo somfundi, nokuba seso azenzela sona ngoncwadi lwakhe okanye eso siyinxalenye yombuzo wohlobo, kumele silandele imigaqo yokubhalwa kwaso, kuquka nale seyikhankanywe ngentla apha. Umzekelo, isishwankathelo, sibhalwe ngexesha langoku, kusetyenziswe isimnini nesimelabizo somntu wokuqala, kusetyenziswe isigama esiphuhlisa uvakalelo; ingcinga noluvo lomfundi, kuquka nokusetyenziswa kwezivakalisi ezivakalayo ezipheleleyo, nemihlathi eyondelelanayo enezivakalisi ezizihloko zomhlathi ngamnye. Konke ke oku kudandalaziswe ngentla apha, kugqaliselo lokuqala oluphambi kokungenelela komphandi (*pre-research intervention stage*) bekungabonakali tu kwaphela kwindlela ababhala ngayo iimpendulo zabo abafundi, kwaye nootitshala bengakulandeli xa beqwalasela imisebenzi ebhalwe ngabafundi. Okuhle ke kukuvakalisa ukuba kwilixa elisemva kokungenelela komphandi ngale mibandela idandalaziswe ngentla apha yokuphuculwa kwesakhono sokubhala (*post-research intervention stage*), abafundi babonakalise ukuphucuka kwindlela ababhala ngayo iimpendulo zabo kwimibuzo yohlobo loncwadi. Iziphumo ezivezwa yigrafu 4.10 ngezantsi apha, ziphuhlisa oku kuphucuka kwezakhono zabafundi besiXhosa bakaHL noFAL, ukusukela kwilixa eliphambi kongenelelo lomphandi nelo lisemva kongenelelo lwakhe kwindlela ekufundiswa ngayo uncwadi, kuquka nendlela abafundi ababhala ngayo iimpendulo zabo kwimibuzo engoncwadi.

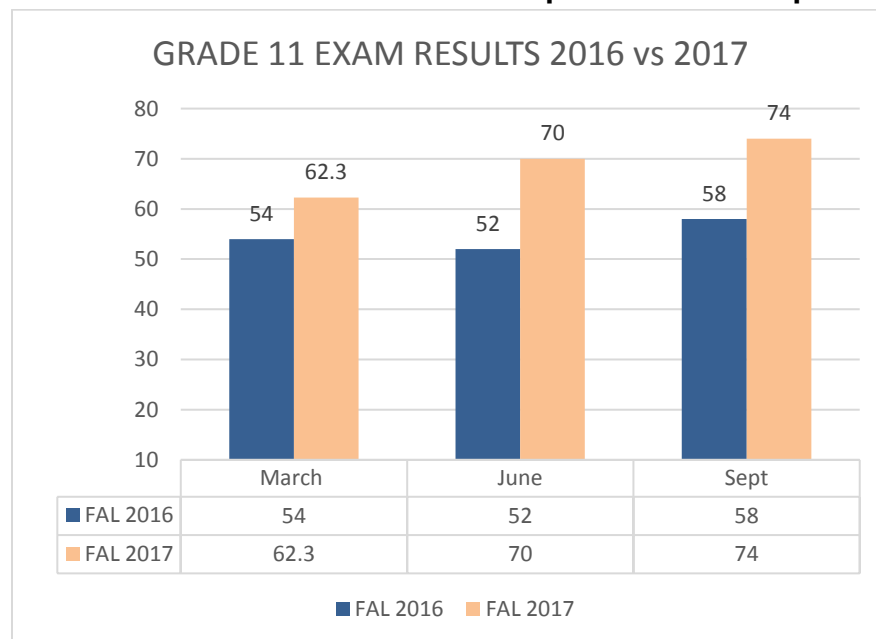
Isazobe 4.10: Ulwazi olubonisa ukuphucuka kweempendulo zabafundi kuHL



Ngokubhekiselele kwindlela ungenelelo lophando oluncede ngayo ekuphuhliseni indlela abafundi ababhala ngayo iimpendulo zabo ezihlalutyayo, ezihlahlelayo nezixabisa oko bakufunda kuncwadi lwabo, phuhliso olo lunegalelo ekuphucukeni kweziphumo zabo kuvavanyo nakuviwo loncwadi, esi sazobe singentla siyakungqina oku kuphucuka ekufundweni koncwadi ngengqiqo nasekuqhubeni kakuhle kuhlolo loncwadi ngokubanzi. Esi sazobe sibonakalisa kakuhle ukuba abafundi besiXhosa uLwimi lwaseKhaya (HL), baqhube njani na kwiimviwo zabo zomnyaka ka-2016 ezintathu nezigunyaziswa liSebe leMfundo esisiSeko. Ezi mviwo zika-2016 ke zezi umphandi ebesaqokelela kuzo ulwazi, engekathathi-nxaxheba ekuncediseni ootitshala ekufundiseni uncwadi, kwaye engekabazisi ngokubanzi nabafundi ngeendlela zokufunda uncwadi nezokubhala iimpendulo zabo zoviwo loncwadi ngokuchanekileyo (nanjengoko sele kuchaziwe kwiitheyibhile zesiqulatho ezingentla). Kananjalo, esi sazobe sikwaveza nendlela kwale nxenye inye yabafundi kuzo zone izikolo eqhube ngayo ngomnyaka ka-2017. Ngamanye amazwi, kwesi sazobe, kukwavezwa nendlela aba bafundi banye bebeyinxenye yabathathi-nxaxheba kuphando, abaqhube ngayo emva kokungenelela komphandi ngeengcebiso kootitshala nakubafundi, esebenzisa

ulwazi oluphangaleleyo lokufundisa uncwadi, nolo lokufunda uncwadi, kuquka nokuphendula ngokuchanekileyo imibuzo yohlolo loncwadi. Xa uqwalasela kwiibhloko eziveza iipersenti zendlela abaqhube ngayo abafundi, uya kufumanisa ukuba ngomnyaka ka-2016, abafundi besiXhosa kuHL, ngoMatshi bafumene umyinge ongama-52%, ngoJuni bazuza umyinge ongama-51%, baze ngoSeptemba bazuza umyinge ongama-54%. Emva kongenelelo lomphandi kwimimandla yophando, kuvele inkqubela phambili kwiziphumo zabafundi kwindlela abaqhube ngayo kumnyaka ka-2017. Ku-2017, abafundi besiXhosa kuHL bazuze umyinge ongama-67% ngoMatshi; bazuza umyinge ongama-66.2% ngoJuni (bulingana neziphumo zikaMatshi kwakulo nyaka), baze bazuza umyinge ongama-71% kwiimviwo zikaSeptemba. Oku singakushwankathela ngelithi, ungenelelo lophando lube nefuthe elihle kubafundi besiXhosa kuHL. Ushwankathelo lwale nkqubela-phambili yabafundi kwimpendulo zabo zoncwadi, iza kuvezwa kakuhle kwisazobe 4.12, emva kokuxoxa inkqubela phambili kubafundi bakaFAL kwesi sazobe singezantsi.

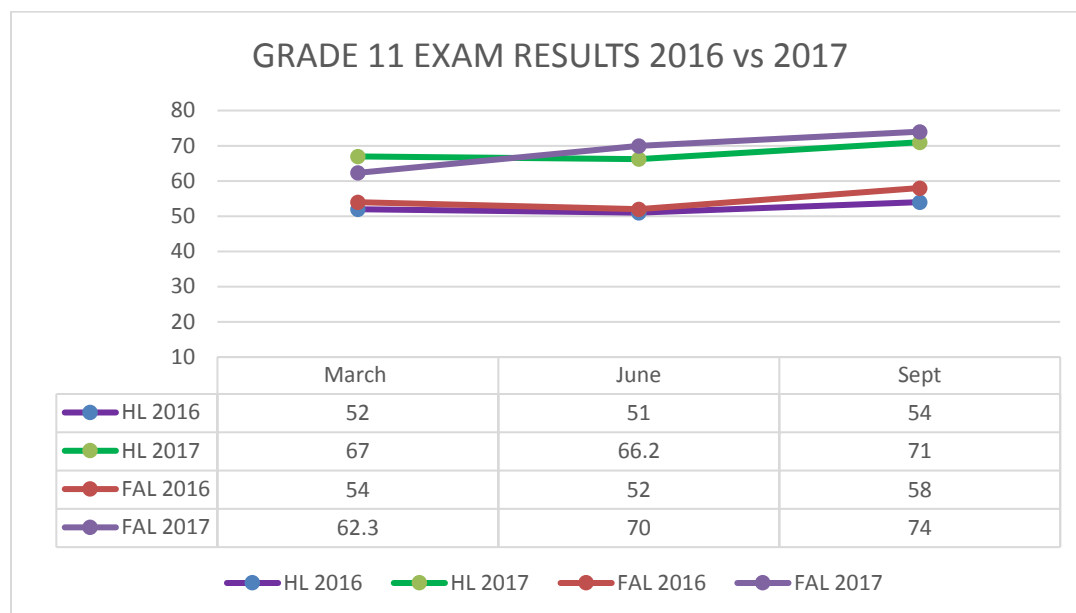
Isazobe 4.11: Ulwazi olubonisa ukuphucuka kweempendulo zabafundi kuFAL



Ngokufanayo nesazobe (4.10) esingentla sabafundi besiXhosa kuHL, nakwesi sazobe sabafundi besiXhosa uLwimi Lokuqala Olongezelelweyo (FAL), isazobe 4.11 siveza

ukuba kubekho inkqubela-phambili eqaphelekayo kwindlela abaphumelele ngayo abafundi kuviwo ngalunye lukanyanga-ntathu ngokucwangciswa nangokugunyaziswa liSebe leMfundo esisiSeko. Xa siphicotha iziphumo ezivela kwesi sazobe sabafundi bebakala-11 besiXhosa kuFAL, kwesi sazobe kufumaniseka ukuba kumnyaka ka-2016 ophambi kokungenelela komphandi, ngoMatshi abafundi xa bebonke bafumene iavareji engumyinge ongama-54% kuviwo lwabo, baze kuviwo lukaJuni bafumana iavareji engumyinge ongama-52%, baze kuviwo lokuzilolongela ezo zokuphela konyanga neziqhutywa ngoSeptemba, bazuza umyinge ongama-58%. Kwelinye icala, kuluvuyo ukuqaphela ukuba kwezi ziphumo zidandalaziswa kwesi sazobe, emva kongenelelo lomphandi nolwenzeke ngakumbi ekuqaleni kwikota yesine ka-2016, ukuya kuma kwiiveki ezimbini phambi kweemviwo zikaMatshi kumnyaka ka-2017, abafundi babonakalise ukukulandela oko bekuvakaliswa kungenelelo lomphandi, kuba iziphumo zabo zibonakalise ukuphucuka okuncomekayo. Kuviwo lukaMatshi abafundi bazuze iavareji engumyinge ongama-62.3percentage, nezingaphezulu ngomyingengongama-8.3percentage kwezikaMatshi wonyaka odlulileyo. Kananjalo, kwiimviwo zaphakathi enyakeni, abafundi bakwaveze ukuphucuka kwindlela ababhala ngayo iimpendulo zabo zoncwadi, kuba iziphumo ziveza ukuba bazuze umyinge ongama-70%, nezithe kratya ngomyingengongama-18% zonke kwiziphumo zeli xesha linye zonyaka ogqithileyo. Okokugqibela, kuviwo lukaSeptemba ka-2017, abafundi bazuze umyinge ongama-74% noncomeka kakhulu xa kuthalekiswa nomyingengongama-58% abawufumene kwangeli xesha linye kunyaka ogqithileyo. Nalapha kubafundi abenza isiXhosa kuFAL, iziphumo zibonakalisa ukuba emva kokungenelela komphandi ngezakhono zokufundisa uncwadi, kuquka nezo zokubhala ngokufanelekileyo iimpendulo zoviwo loncwadi, kubekho ukuphuhla nokuphucuka kwiziphumo zabafundi xa befika kwibakala le-12. Nanjengoko sele kutshiwo, le nkqubela-phambili incomekayo kubafundi bebakala le-11 nele-12 besiXhosa kuHL nakuFAL, zishwankathelwa ngokucace gca ngezantsi apha.

Isazobe 4.12: Isishwankathelo solwazi olubonisa ukuphucuka kweempendulo zabafundi kuHL nakuFAL



Esi sazobe singentla singunombolo 4.12, siveza ushwankathelo lwendlela abafundi besiXhosa boLwimi Lwasekhaya nabo boLwimi Lokuqala Olongezelelweyo abaqhube ngayo kwiimviwo zabo zoncwadi lwesiXhosa kwisithuba seminyaka emibini, ukusukela kuMatshi ka-2016 ukuya kuSeptemba ka-2017. Iziphumo zika-2016 zikhangeleka zingaphantsi ngokweavareji xa zithelekiswa neziphumo zika-2017 ngokubanzi. Ngokweziphumo ezidandalaziswe ngokucace gca kumazantsi esazobe, nezivezwe kakuhle kwisazobe ngokwemigca ehambelana neepersenti zee-avareji eziphunyezwe ngabafundi kwiimviwo zabo, kucaca mhlophe ukuba kubekho umahluko nokuphucuka kweziphumo zeemviwo zoncwadi kuyo yomibini imigangatho yolwimi ngenxa yokungenelela komphandi ngolwazi lweengcingane eziphambili ekufundiseni nasekuhloleni uncwadi, kuquka nezo zibhekiselele kwindlela abafundi abanokubhala ngayo iimpendulo zabo kwimibuzo yeemviwo zoncwadi.

Xa uqaphela ingcaciso engezantsi kwesazobe, ngcaciso leyo izezwe ngokwethayibhile, kungenjalo ujonge kwindlela imigca ekwisazobe esuka ngayo kumyinge okwisithuba sika-50%, unyoke njalo ukuya kuma-60% ude uye kufikelela kuma-70% omyinge, oku kubonisa kakuhle ukuphucuka kweziphumo zabafundi kwinkqubo yolu phando. Ezi ziphumo ndingazishwankathela kakuhle xa ndijonge kwesi sazobe ngelithi, kubafundi

bakaHL, xa kudityaniswa iziphumo zeekota ezintathu, uMatshi, uJuni noSeptemba ka-2016, kuvela isiphumo se-avareji esingu-52.3%. Kumnyaka ka-2017 ii-avareji zezikota zintathu zikhupha i-avareji yempumelelo yabo engu-68%. Oku kuthetha ukuba abafundi besiXhosa kuHL nakuFAL, babonakala bezuze lukhulu kulwazi lophando kwizifundo nakwiimviwo zabo zoncwadi lwesiXhosa, kuba oku kukhokelele ekubeni bafumane iziphumo ezingcono ku-2017, nezithe kratya ngomyinge ongama-15.7% kuHL, nomyinge ongu-14% kuFAL kunezika-2016.

Xa ndiqukumbela le nkcazelo yesisazobe sishwankathela iziphumo zophando eziveza inkqubela-phambili eze nolu phando kwindlela abafundi abaqhuba ngayo xa bephendula imibuzo yovavanyo loncwadi lwesiXhosa, ingakumbi xa behlalutya okanye bexabisa oko bakufundileyo, ndingathanda ukuchaza nokuba kuyo yomibini le minyaka ivezwe kwisazobe, iimviwo zokuphela konyaka azibandakanywanga. Kunokwenzeka ke ukuba oku kube nefuthe elingelihle kuphando olu, nanjengoko bekunokwenzeka ukuqukwa kweziphumo zeemviwo zokuphela konyaka kuveze ziphumo zimbi okanye nkcazo yimbi ngokuphathelele kwindlela eziphucuke ngayo iziphumo zabafundi kwindlela ababhala ngayo iimpendulo kwiimviwo zoncwadi lwesiXhosa. Oku bekunokubangelwa kukuchaphazeleka kwabafundi xa bezilungiselela iimviwo zabo zokuphela konyaka, nanjengoko uluvo lootitshala lube ntlandlu-mbini xa bendibabuza ngezi mviwo. Bathe maxa wambi abafundi abaqhubi kakuhle kwiimviwo zokuphela konyaka kuba zona zithanda ukuvuselela uxinzelelo nenkxalabo kubafundi ngaphezu kwezi zezinye iikota zonyaka zintathu. Bambi ootitshala bavakalise ukuba bakho nabafundi abathanda ukubonakalisa ukuzimisela kwezi mviwo zokuphela konyaka, baphele beqhuba kakuhle kakhulu ukogqitha indlela abaqhube ngayo kwiimviwo zeekota zokuqala ezintathu. Ubani angazibuza ke ukuba kungani na uphando olu lungazibandakanyi iziphumo zekota yokugqibela enyakeni, ingakumbi xa iveza ulwazi olunika umdla ngolu hlobo. Impendulo ilula kwaye inye jwi, iinqununu neentloko zamasebe kwizikolo zone ebekufunyenwe kuzo inxenye yabathathi-nxaxheba, kuquka nabacebisi bolwimi, bayibeke yacaca ukuba iziphumo zokunyaka azinakupapashwa naphi na, kuba ngokomthetho zihlala ziyimfihlelo, nanjengoko ziqulathe imeko enobuntunu-ntunu kakhulu, imeko yendlela isikolo esiqhuba ngayo kwiimviwo zaso. Ngenxa yoku ke, ndiye ndafa namthanyana, kwaye iya kuvezwa kwizindululo zesahluko

sesithandathu into yokuba kungakuhle xa nezi ziphumo zokuphela konyaka zinokubandakanywa kuphando olunxamnye nolu kwilixa elizayo.

4.13 Isiphelo

Ngokweziphumo ezimalunga nokungaqhubi kakuhle kwabafundi besiXhosa uLwimi Lwasekhaya kwanabo boLwimi Lokuqala Olongezelelweyo abafunda kwibakala le-11 nele-12, kufumaniseke zininzi izinto ezinegalelo kule meko, kungaphelelanga kuqikelelo lomphandi obe lujolise kwingxaki yokungafundiswa koncwadi ngootitshala kuphela. Kwesi sihloko iziphumo ziveza ukuba abafundi baluphumelela ngokulambisa kunganjalo abaqhubi kakuhle kwaphela kwiimviwo zabo zoncwadi abalusikelweyo kuwo omabini amabanga, ele-11 nele-12, la kuthathwe kuwo inxenye yabathathi-nxaxheba kolu phando. Iziphumo ziqale ngokuveza ukuba nendlela elabiwa ngalo ixesha lokubhala iphepha loviwo loncwadi, xesha elo lilingana nephepha loyilo lobhalo kwanephepha lokusetyenziswa kolwimi, inechaphaza elingelihle kwindlela abafundi abaqhuba ngayo kweli phepha loviwo loncwadi. Lilonke, iziphumo zithi, nangona eli phepha loviwo loncwadi lilide kwaye linyanzelisa ukuba abafundi bafunde lukhulu phambi kokubhala iimpendulo zabo, ixesha elabelwa eli phepha lincinci kakhulu.

Okwesibini, enye ingxaki evezwa ziziphumo nengunobangela woku kusilela kwabafundi ekuphumeleleni kwindlela ababhala ngayo iimpendulo zabo zoncwadi ezichanekileyo, kukungakwazi kwabo ukunika iimpendulo ezikwinqanaba eliphezulu lengqiqo. Iimpendulo ezikwinqanaba eliphezulu lengqiqo ke zezo zivela ngokuthi umfundi abonakalise ukukuxabisa oko akufundileyo, akuhlalutye, akwazi ukuveza izimvo zakhe novakalelo lwakhe ngako, agqibele ngokukwazi ukukugweba akufundileyo. Imibuzo egunyazisa iimpendulo ezikumila kunje, zezo zibonakaliswa kakuhle kwiigradi zocazululo ezilandelwa ngootitshala, abongameli beemviwo beSebe leMfundo esisiSeko nabakaMalusi, kuquka neengcali zolwimi. Kwiziphumo ezixoxwa kwesi sihloko kuvele nokuba eyona mibuzo inamanqaku amaninzi anjengo-(2) noo-(3) amanqaku, yileyo ikwinqanaba eliphezulu lengqiqo kwiphepha lemibuzo. Ngokugxininisa ukubaluleka kwale mibuzo ikwinqanaba eliphezulu lengqiqo, kuquka nokuqatsheliswa kweegradi zocazululo, umphandi ukwazile ukuphumeza ukufundiswa koncwadi ngokuncomekayo,

kuquka nokuphucuka kwendlela abafundi abaphendula ngayo imibuzo ekwinqanaba eliphezulu lengqiqo kwiimviwo zabo zoncwadi.

Okokugqibela, iziphumo zikwabhentsise nendlela yokufundiswa nokufundwa koncwadi lwesiXhosa efe amange. Malunga nalo mba, iziphumo ziveze ukuba xa kufundwa uncwadi akukho kubandakanyeka nakunxibelelana kukhuthazwayo noncwadi olo. Akukho mibuzo esetyenziswa ngootitshala nabafundi ngeenjongo zokuhlaziya nokubethelela oko kufundwayo. Iziphumo zothuse nangokuveza ulwazi lokuba abafundi abakuthandi ukufunda ngokubanzi kwaye noncwadi lwesikolo olukwikharityhulam yabo balufunda kuphela xa beseklasini notitshala. Ukuzipha ixesha lokuzifundela batyebise ulwazi lwabo, leyo yinto enqabe oku kwezinyo lenkuku. Kananjalo, iziphumo zikwaveze nokuba abafundi xa befunda abanalo uvakalelo loko bakufundayo, kwaye bakwabonakalisa nokungakhulelwa yindlela abavakalelwa ngayo naxa befunda. Ngamanye amazwi, umfundi ufundi ufunda ingqondo nentliziyo zingekho kule nto ayifundayo, kuba akukho kukhula komdla, udandatheko nokumangaliseka okwenzekayo kuye xa efunda. Oku kuvezwa ziziphumo ingakumbi xa bekuxoxwa indlela abafundi abasebenzisa ngayo iinqobo neentsika zeNgcingane yokuXabisa xa befunda naxa benika iimpendulo kwimibuzo yoviwo loncwadi.

Xa ndiqukumbela, ndingalikhupha litsole elithi, ukungenelela komphandi ngeentsika zeNgcingane yokuXabisa kwaneNgcingane ye-Ethinografi engemiyalelo yokubhala, iziphumo zabafundi zibonakalise ukuphucuka kunangaphambili, ngelixa apho umphandi ebesagqalisela, eqokelela ulwazi lophando, engekangeneleli ngokucebisa kootitshala nakubafundi boncwadi lwesiXhosa. Kwesi sahluko, iziphumo eziphambili nezingundoqo zinikezelwe kwaye zacaciswa, kukwakholeleka kananjalo ukuba ingxaki evezwe kwisahluko sokuqala solu phando, kuquka nemibuzo yolu phando, zonke ziphendulekile. Isigqibo sam sangaphambili phambi kokuqalisa ngolu phando, eso sokuba unobangela wokuba abafundi bangakwazi kunika zimpendulo ziphuhlileyo nezixabisa ngokwaneleyo xa beviwa kuncwadi lwabo lwesiXhosa, kukuba abafundiswa kakuhle kwaye nabo abakwazi kufunda ngokugqibeleleyo, noko ziye zaba bungqinwa lolu phando. Ngaphezu koko ke, ikho neminye imiba evelileyo enegalelo kule meko yokungaqhubi kakuhle kwabafundi ekunikeneni iimpendulo zabo ezibonakalisa

ukuhlalutya, ukuxabisa nokugweba oko kufundwayo. Konke ke oku, kuquka neendlela eziphucuke ngayo iziphumo zobhalo lweempendulo zabafundi, kuchazwe kakuhle kwesi sihloko kusetyenziswa imizobo yodweliso, iithebhile zesiqulatho kwanezazinge. Kwisahluko esilandelayo, izigqibo, iintsingiselo kwaneengcebiso ezimalunga nezi ziphumo zivezwa kwesi sahluko sesine, ziza kuphononongwa ngokubanzi. Nanjengoko sele kuchaziwe kwisahluko sokuqala, oku kuza kwenziwa ngokuthi kuxoxwe kuze kutolikwe banzi ezi ziphumo kujongwe ngakumbi iNgcingane yokuXabisa, naleyo ye-Ethinografi ithungelana nayo.

ISAPHLUKO 5

INGXOXO NEZIGQIBO NGEZIPHUMO ZOLU PHANDO

5.1 INTSHAYELELO

Kwesi sahluko kuza kunikezelwa ingxoxo nezigqibo ezimalunga neziphumo zolu phando nezidandalaziswe kwisahluko sesine. Uhlalutyo lolwazi oluvezwe kwiziphumo ezikwisahluko sesine ngasentla, nalo luza kuphononongwa ngokubanzi. Kukho ke nokunyunwa okuvelileyo okanye imida evelileyo kolu phando kwaye nako oku kuza kuxoxwa kwakwesi sahluko. Ingxoxo yesi sahluko iza kuqamela ngakumbi kweyona ngcingane iphambili kolu phando, iNgcingane yokuXabisa, kuquka nemiba ethile yeNgcingane ye-Ethinografi nesetyenziswe ngumbhali kwingxoxo yeziphumo zolu phando kwisahluko esingentla. Ingxoxo yeziphumo nezigqibo zomphandi ngezo ziphumo iza kuqala ngokunika isishwankathelo solu phando xa lulonke, kulandeliswe kokuxoxwa kwendlela eziphunyezwe ngayo iziphumo ezibanzi neziqukanisayo zolu phando, kuqhutyekwe kuxoxwa ngokufezekiseka kweziphumo ezithe ngqo okanye ezitsolileyo zolu phando, emva koko kujongwe ukuba ingaba iphendulekile kusini na imibuzo ekhwencayo yolu phando, mibuzo leyo ihambelana neenjongo zolu phando.

5.2 ISISHWANKATHELO SOPHANDO

Eyona nto belugxile kuyo olu phando kukuphonononga indlela abafundi benqanaba leFET, ingakumbi abo bakwiBakala le-11 nele-12, ababhala ngayo iimpendulo zabo kuncwadi lwesiXhosa. Ezi mpendulo zabafundi zezo bazibhala xa bephendulo imibuzo yohlolo (iimvavanyo noviwo) loncwadi abalusikelweyo lwesiXhosa. Ekuphumezeni iinjongo zolu phando, umphandi uye waqwalasela iimpendulo zoncwadi kwimigangatho emibini yesiXhosa. Le migangatho yile: IsiXhosa uLwimi Lwasekhaya kunye nesiXhosa uLwimi Lokuqala Olongezelelweyo.

Intsusa-mabandla nolwazi oluphangaleleyo lolu phando lwenziwe ngokufundwa koncwadi oluqulethe inzululwazi emalunga nokuphendulwa kwemibuzo yoncwadi ngokohlobo oluhlahlelayo, oluxabisayo noluveza ingqiqo egqibeleleyo. Kuchaziwe ke

kwisahluko sokuqala ukuba nangona uncwadi olunxamnye nolu phando lufundisiwe lwaze lwaphendlisiswa, kumele kwaziwe ukuba uncwadi oluninzi lolo lusuka ngaphandle kwezwekazi le-Afrika. Ewe, lukho uphando esele lwenziwe ziingcali zolwimi zezwekazi le-Afrika nezoMzantsi Afrika ezifana noBoughey (2002) malunga nendlela ababhala ngayo abafundi abakumgangatho ophezulu wemfundo, kodwa lusanciphile xa kuthelekiswa nendlela else kugxanywe ngayo kumazwe afana neMelika, iBhilitane neAustralia. Kananjalo, uncwadi lphando oluphendla indlela abafundi besiXhosa ababhala ngayo, ngelishwa lunciphe ngakumbi koovimba besiXhosa. Kungesi sizathu ke okubangela umphandi abe nesiqinisekiso sokuba eli linge lakhe liza kwenza umahluko okhethekileyo kwindlela abafundi boncwadi ababhala ngayo iimpendulo zabo zoncwadi. Kungaphelelanga apho, kwizindululo eziza kuvezwa kwisahluko sokugqibela sesiphelo, kuza kuchazwa nokuba inxam yolu phando ingasetyenziswa nakuncwadi lwezinye iilwimi zase-Afrika, nanjengoko uphando olulolu hlobo lusanqongophele nakuzo.

Eyona nto ivezwa elubala kwimvelaphi nentsusa-mabandla yolu phando, kukusilela kwabafundi besiXhosa bebakala le-11 nele-12 ekubhaleni iimpendulo ezigqibeleleyo nezichanekileyo zoncwadi lwabo lwesiXhosa. Oku kungagqibeleleli nokungachaneki kweempendulo zabo kwimibuzo yoncwadi, kubangelwa kukusilela nokungagqami kwesakhono sokuxabisa kwabo oko bakufundayo. Oku kuvele kakuhle kwiziphumo zolu phando, apho kufumaniseke ukuba xa abafundi bebuzwa imibuzo egunyazisa ukuba banike iimpendulo eziveza indlela abaxabisa ngayo oko bakufundayo okanye abakufundileyo, bayanzinyelwa, suka xa uphendla iimpendulo zabo, ufumanise ukuba baphinda kwale nto bebeyifunda encwadini. Ukuza neembono zabo, iimvakalelo zabo kwanengqiqo yabo kwezo mpendulo, leyo yinto enqabe kakhulu. Lonke ke uncwadi olunxamnye neNgcingane yokuXabisa nezinye iingcingane ezihambelana nale, kuquka leyo ye-Ethinografi, ludandalaziswe kakuhle lwaze laxoxwa kwisahluko sesibini solu phando. Nokubaluleka kokufundiswa kwabafundi besiXhosa ngale Ngcingane yokuXabisa, kuquka nokuphuhliswa kwezakhono zabo zokubhala, nako kuchaziwe kwaza kwavezwa kwakwesa sahluko sesibini.

Kolu phando, kukwachaziwe kwisahluko sokuqala ukuba kukho iinjongo ezintlandlumbini eziza kuphononongwa, iinjongo zophando ngokubanzi, kwanezo zitsolileyo kujoliswe ekuziphumezeni. Kwesi sahluko ke, phambi kokuxoxa nokutolika banzi iziphumo zolu phando, siza kuqala siqwalasele ezi njongo zonke, nendlela umphandi azame ngayo ukuziphendula nokuzifezekisa kwinkqubo yophando olu lwakhe, phando olo lugxile ekuqwalaseleni indlela abafundi besiXhosa bebakala le-11 nele-12 abaphendula ngayo ngokuchanekileyo imibuzo yeemviwo zoncwadi lwesiXhosa. Ezi njongo zokuqala zibanzi, zezo zigxile kwiindlela zokubhala ngokuphuhlileyo zidandalaziswa kuphando lukaFeez noJoyce (1998). Olu phando lukaFeez noJoyce ke lolo sele luchazwe ngokucacileyo kwizahluko zokuqala ezithathu, ukuba kulo kuza kuvela isixhobo esiza kusetyenziswa ngumphandi emva kokugqalisela kwakhe kwizifundo zoncwadi lwesiXhosa.

5.3 INGXOXO NGEENJONGO EZIBANZI EZINGOKUBHALA NGOKUCHANEKILEYO

5.3.1 Ukuncedisa abafundi ekuchongeni iinjongo zetekisi

Injongo yokuqala ebanzi nehambelana nokubhala ngokuchanekileyo ngokokugunyaziswa kwiingcamango zophando lukaFeez noJoyce ezisetyenziswe kolu phando, yileyo ijolise ekuncedeni abafundi ekuzuzeni ulwazi oluphangaleleyo lwenjongo yetekisi. Zisuka nje kugqaliselo lomphandi mhla edibana nenxenye yabathathinxaxheba bophando kwizifundo zoncwadi lwesiXhosa, uzamile ukuqonda kubafundi emva kokufundwa kwetekisi nganye kwiindidi zoncwadi abalusikelweyo, ukuba bayakwazi kusini na ukuchonga injongo yombhali koko akubhalileyo. Kwisigaba sokuqala sophando, eso siphambi kokungenelela komphandi ngezikhokelo zikaFeez noJoyce, kuquka nezo ze-Ethinografi yokubhala kaGrabe noKaplan (1996), abafundi bakhangeleke bengayinanzi kwaphela injongo yetekisi nganye abayifundayo okanye abayifundileyo. Emva kokungenelela komphandi, ngenelelo olo belugxile kwiNgcingane yokuXabisa enxamnye nobuchule bokubhala ngempumelelo obuvezwe kwiZakhono zokuBhala (*Writing Skills*) zikaFeez noJoyce, nezo ze-Ethinografi yokubhala, abafundi

babonakele beyithathela ingqalelo into yokuchongwa kweenjongo zombhali kwitekisi ayibhalileyo. Kwisahluko sesithathu, xa bekuqwalaselwa ubume besixhobo esisetyenziswe ngumphandi elandela iingcamango zikaFeez noJoyce, bona bathetha ngokubaluleka komyalezo wetekisi (*text message*), kuquka neNgcingane ye-Ethinografi, yona igxila kwizizathu zokubhalwa kwetekisi (*the why and for what purpose parameter of writing*), abafundi babonakalise ukuyiphucula indlela ababhala ngayo iimpendulo zabo ezixabisa uncwadi emva kokukrotyiswa kwindima yomyalezo nenjongo yetekisi ngumphandi. Ngenxa yokuthathela kwabo nokukwazi kwabo ukuchonga umyalezo wetekisi neenjongo zetekisi, kubonakele kusanda ukuxabisa kwabafundi itekisi.

5.3.2 linkcukacha ngokubaluleka kwesakhiwo setekisi

Injongo ebanzi enxamnye nendlela yokubhalwa kweempendulo zoncwadi ngokuchanekileyo, yileyo ingokucaciswa ngokuthe gca kokubaluleka kwesakhiwo setekisi. Itheyibhile 4.9 engezakhono zokubhala kwisahluko sesine, kuthe xa kujongwa kumongo weempendulo zabafundi kwaphawuleka ukuba kunzima kuba nokudwelisa iziganeko zetekisi yoncwadi abalufundayo, nto leyo ithetha ukuthi ngaphambili, bebengenalo nofifi lwendlela itekisi yoncwadi eyakheke ngayo. Kananjalo, oku kuphinde kwavela kwitheyibhile 4.8 yesahluko sesine, apho kufumaniseke ukuba abafundi bayanzinyelwa kukuphendula indlela umhali acwangcisa ngayo itekisi yakhe (*the how parameter of writing*). Uthe xa umohandi ezama ukusombulula oku, ngeenjongo zokunceda abafundi, wasebenzisa iziphumo ezivele kwitheyibhile 4.6 nakutheyibhile 4.7. Itheyibhile 4.6 yile iveze ukuba abafundi abanaso isakhono sokukuxabisa abakufundayo, ukuze utheyibhile 4.7 aveze ukuba abafundi abanalo nexesha lokuzidina ngokufunda banzi kwaye xa befunda, abafundi ngengqiqo, koko bafunda nje utyhatyiwe kujoliswe ekubeni incwadi ibe ifundwe yagqitywa. Kwilixa lokungenelela komphandi ngezixhobo zokubhala ezichazwe ngentla apha, kuquka nemiba engundoqo eqatshelwayo yokuxabisa oko kufundwayo, iimpendulo zabafundi zibonakalise ukuphuhla xa bebhala izakhiwo zeetekisi abazifundileyo.

5.3.3 Ukuchonga ulwimi oluxabisayo, iimpawu zegrama nemiba ephambili yamasiko kwitekisi

Injongo yesithathu neyeyokugqibela, yileyo ijolise ekuxhobiseni abafundi ngezakhono eziza kubanceda ekuchongeni ulwimi oluxabisayo, iimpawu zegrama ezichanekileyo,

kwanemiba engamasiko kwiitekisi zoncwadi. Ngokwale njongo, itheyibhile 4.7 iveze kakuhle ukuba amanani abafundi ababonakalisa uvakalelo lobandakanyeko, ukukhula kokubandakanyeka kwabo koko bakufundayo nesimo abafunda bekuso, zonke zikwiqondo eliphantsi nelingamkelekanga kubafundi bebakala le-11 abafunda uncwadi lwesiXhosa. Kananjalo, itheyibhile 4.9 isivezele ukuba nendlela abafundi ababhala ngayo iimpendulo zoncwadi lwabo, ibonakalisa ukuphanza nokusilela xa kujongwa igrama, kuquka nexesha (*tense*); isigama esiveza ukuxabisa; kuquka nezakhiwo zokubhala eziphanzileyo. Ngethamsanqa, emva kongenelelo lomphandi ngeengcingane zokuXabisa okufundwayo nangeye-Ethinografi yokubhala, kuye kwaqapheleka ukuphucuka xa kuqwalaselwa izinga lokusetyenziswa kolwimi ngokubanzi, kuquka nendlela abafundi abaxabisa ngayo oko bakubhalayo.

Xa uqwalasela le nkqubela-phambili ingephi ivelayo kwindlela abafundi ababhala ngayo iimpendulo zabo zoncwadi emva kongenelelo lomphandi ngezixhobo zeNgcingane yokuXabisa nezinye ezisebenzisana nayo, sigalikhupha litsole elithi zibufezeka iingcinga ezingaqinisekiswa (*hypothesis*) zokuba xa kunokuqukwa imiba yeNgcingane yokuXabisa kwizifundo zoncwadi lwesiXhosa, izakhono zokubhalwa kweempendulo zabafundi ezizezabo nezikhwencayo kwimibuzo yoncwadi zingaphuhla kwaye ziphucuke. Kule ngxoxo ingentla apha, kuvezwa kakuhle ukuba nangona umphandi efike abafundi benika iimpendulo ezingaphuhlanga kwiimviwo zoncwadi, ngenxa yokungafundiswa nokungalufundi kakuhle uncwadi abalusikelweyo, olu phando lube negalelo eliqaphelekayo, kuba emva kokusebenzisana nomphandi nootitshala nabafundi, kubekho ukuphucuka okuqaphelekayo kwiziphumo zoncwadi. Ngenxa yoku, akuthandabuzeki ukuba negalelo lolu phando lube lulutho kwaye lube bufezeka xa kuqwalaselwa nakwiinjongo zalo ezitsolileyo nezihambelana nemibuzo ekhwencayo okanye emandundu.

5.4 UKUFEZEKISWA KWEENJONGO EZITSOLILEYO ZOLU PHANDO NOKUPHENDULWA KWEMIBUZO EKHWENCAYO OKANYE ETSHISA IBUNZI

Ngezantsi apha, kudandalaziswa iinjongo ezitsolileyo okanye eziphambili zolu phando, nebezivezwe kwisahluko sokuqala, kukwajongwa nokuba ngokweziphumo ezithiwe thaca kwisahluko sesine solu phando, ziyaphumezeka okanye ziyafezekiseka kusini na ezi njongo.

5.4.1 Ukuchonga impumelelo yokufundiswa kweNgcingane yokuXabisa kwindlela ababhala ngayo abafundi

Ngokwale njongo, ibekwe yacaca kwisahluko sokuqala ukuba kolu phando kuza kugqaliselwa kuze kugocagocwe iimpendulo zezincoko zabafundi besiXhosa benqanba leFET, ingakumbi abo bakwibakala le-11 nele-12, ukuze kuchongwe indlela abaquka ngayo izakhono zokuxabisa ezo tekisi zoncwadi bazifundileyo, xa bebhala ezo mpendulo zabo kwimibuzo yoviwo. Ichaziwe ke phantsi kwale nongo nento yokuba ugxininiso luza kuba kwabo bafundi benza isiXhosa HL nesiXhosa FAL, kwaye zizincoko zabo ezi ziza kuphendlwa ukusukela kwilixa eliphambi kongenelelo lomphandi, ukuya kwilixa elisemva kongenelelo lomphandi.

Xa siqwalasela kwiziphumo ezidandalaziswe kwisahluko sesine solu phando, ingachazwa ngokungafihlisiyo inyani yokuba esi siphumo sifezekisiwe. Ukufezekiswa kwaso kubonakele xa umphandi eveza ukukwazi ukuchonga intlantsi yempumelelo kwindlela ababhala ngayo abafundi emva kokungenelela kwakhe ngezixhobo ezixhobisa abafundi ngengcingane engezakhono zokubhala, ngcingane leyo ihambelana neyona ngcingane iphambili kolu phando, iNgcingane yokuXabisa okufundwayo. Xa sijonge kwiziphumo zolu phando, kwitheiyibhile 4.6 kuvezwe ukuba kwinxenye yabafundi abangabathathi-nxaxheba abangama-60 xa bebonke kwizikolo zone ezibe yimimandla yolu phando, bali-14 kuphela kuloo ntlanganisela ingama-60 ababonakalise ulwazi lokufunda ngengqiqo phambi kokungenelela komphandi kwizifundo zabo zoncwadi. Kananjalo, iziphumo ezikutheyibhile 4.7 nazo zaleke ngelithi, bali-18 kuphela kwinxenye yabafundi abangabathathi-nxaxheba ababonakalise iimpawu zokukwazi ukukuxabisa oko bakufundayo. Le nxenye yabafundi abali-18 kwabo bangama-60, ivele xa kujongwa indlela abafundi ababonakalisa ngayo uvakalelo lobandakanyeko kwitekisi abayifundayo, ukukhula okanye ukuncipha kwendlela abavakalelwa ngayo koko bakufundayo, kuquka nesimo sovakalelo ababa naso xa befunda iitekisi zoncwadi. Ngenxa yokuncipha kwamanani aveza omathathu la mabakala eNgcingane yokuXabisa, iziphumo zisinika isigqibo sokuba ngenene abafundi ababonakalisanga sakhono saneleyo sokukuxabisa oko bakufundayo. Ngenxa yoku, kuyavela ke ngoku nokuyimbangi yokuba iziphumo zeemviwo zoncwadi zingancumisi

xa kuthelekiswa neemviwo zoyilo lobhalo kwanezo zephepha elingokusetyenziswa kolwimi negrama.

Ekuboneni le ngxaki, kuye kwanyanzeleka umphandi acinge ke ngoku ngendlela yokufezekisa le njongo yokuchongwa kwempucuko kwindlela ababhala ngayo abafundi emva kokwaziswa kwabo ngeNgcingane yokuXabisa kwanezo zihambelana nayo. Kuluvuyo ukwazisa ngokugafihlisiyo ukuba eneneni ifuthe lokungenelela komphandi ngengxam yezakhono zokubhala nangomongo weNgcingane yokuXabisa, abafundi bebakala le-11 nele-12 babonakalise ukuyiphucula indlela ababhala ngayo kwimviwo zeekota ezintathu zonyaka. Oku ke kuye kwaba negalelo elihle nakwii-avareji zokuphumelela kwabo iimviwo zabo zoncwadi lwesiXhosa. Phambi kokuba ndichonge apho ivezwe khona le mpumelelo kwisahluko sesine seziphumo, kumele ndaleke nokuba kweli nqanaba kuye kwavela noko kungumda nomqobo malunga nophando olu. Lo mda nokuncipha uvele kumba wokuba umthetho wezikolo nalowo wamaSebe eMfundo eNtshona Koloni naseMpuma Koloni apho bekuphandwa khona, kungavumeleki ukuba uphando lufumane nolwazi oluveza iziphumo zeemviwo zokuphela konyaka kuwo omabini amabakala ebekuphandwa kulo, ibakala le-11 nele-12. Ngokweenqununu; iintloko zamasebe; abacebisi bolwimi kwaneengcali zolwimi ebekudliwana nazo iindlebe, isizathu soku kukuba iziphumo zeemviwo zokuphela konyaka ziyimfihlelo yeSebe lezeMfundo nezikolo kuphela. Ngelishwa ke, bekungenakubakho ndlela yakugqitha koku kumphandi, wagoba, wathoba, wamkela.

Nangona kunjalo ke, okuncumisayo kukuba iziphumo zolu phando zivezile kwisahluko sesine ukuba kwezi ziphumo zeemviwo alinikiweyo umphandi ithuba lokuzigqalisela, aze emva koko azihlalutye azihlahlele, kuvelile ukuphucuka nokuphuhla kwendlela abafundi ababhala ngayo iimpendulo zabo kwiimviwo zoncwadi lwabo lwesiXhosa. Kwizazobe eziqulethe iziphumo zokuphucuka kwendlela abaqhube ngayo abafundi kwiimpendulo zeemviwo zabo phambi kongenelelo nasemva kongenelelo lomphandi, kuye kwacaca gca ukuba olu ngenelelo lomphandi lube negalelo elihle ekuphuculeni izinga lokufunda kwabafundi uncwadi lwabo ngengqiqo, ngokukuxabisa oko bakufundayo nokuthi bazibandakanye nako, kwaye nendlela ababhala ngaye nayo iveze ukuphucuka okuncomekayo. Kwizazobe ezingunombolo 4.10; isazobe 4.11

nesazobe 4.12 esiveza ushwankathelo lwezi zibini zingentla, ubani angakwazi ukuchonga kakuhle ukuba kubekho impumelelo encomekayo kwindlela ababhala ngayo abafundi emva kongenelelo lomphandi xa kuthelekiswa nendlela ebebebhala ngayo phambi kokungelelela kwakhe. Kuzo zozithathu ezi zazobe, kuvezwa ukuba kumnyaka ka-2016, nolilixa eliphambi kongenelelo lomphandi kumagumbi okufundela uncwadi lwesiXhosa, abafundi besiXhosa sikaHL nesiXhosa sikaFAL kuwo omabini amabakala enxenye yabathathi-nxaxheba, bebezuya nje iziphumo ezingaphezulu komyinge wama-50% ukuya kuma-60%, ukanti emva kongelelo lomphandi, iziphumo zendlela abaphendula ngayo imibuzo yeemviwo zoncwadi, ziphucuke zaya kuma komyinge wama-60% ukuya ngaphezu komyinge wama-70%. Ngenxa yesi sizathu, singatsho ukuba iyafezekiseka le njongo yophando, kuba siyakwazi ngoku ukuyichonga impumelelo edalwe kukuxhotyiswa kwabafundi ngeNgcingane yokuXabiseka kwindlela ababhala ngayo iimpendulo zeemviwo zoncwadi lwabo lwesiXhosa.

5.4.2 Ukujonga indlela abafundi ababandakanya ngayo iinqobo zentlalo nezamasiko, kuquka neenqobo zeNgcingane yokuxabisa xa bebhala

Phantsi kwezizathu zokuba kuveziwe kwiziphumo zolu phando kwisahluko sesine ukuba phambi kongelelo lomphandi kwizifundo zoncwadi lwesiXhosa nakwindlela ababhala ngayo iimpendulo zabo zoncwadi abafundi, amazinga okufunda kwabafundi ngengqiqo ebephansti, amazinga okufundiswa koncwadi ngokugqibeleleyo ebengancumisi, amazinga okuxatyiswa koncwadi nokusetyenziswa kweenqobo zokufunda nokubhala ngokuchubekileyo ezivezwa kwiNgcingane ye-Ethinografi yokubhala, onke la mazinga ebephansti kakhulu. Ngenxa yoku ke, bekusithi naxa kuyalelwa abafundi ukuba banikezele ngohlalutyo loncwadi kwiingxoxo zoncwadi eziphakathi kwabo notitshala, okanye eziphakathi kwabo nomphandi, basilele kanobom abafundi ekwenzeni oku. Maxa wambi abafundi abayinxenye bebesithi naxa beyalelwa kwezi ngxoxo zoncwadi okanye xa kufuneka bephendule imibuzo engamasiko okanye isimo sentlalo encwadini, bayabule kanobom kwale tu ukuba semxholweni.

Xa siqwalasela kwiziphumo ezivezwa kwitheyibhile 4.2 (ezingendlela abafundi abebesilela ngayo ukuphendula imibuzo ekwinqanaba eliphakathi lengqiqo), nakwitheyibhile 4.3 (apho iziphumo ziveze ukuba abafundi bebesilela ukuphendula imibuzo ekwinqanaba eliphezulu lengqiqo), kulapho kufumaniseke khona ukuba ulwazi

Iwabafundi oluphangaleleyo loncwadi lunciphe kakhulu. Le mibuzo ikhangeleke ibaxaka abafundi yileyo ifuna iimpendulo eziveza izimvo zabo ngoko bakufundileyo; ulwazi lokuzibeka kwabo kwizikhundla zabalinganiswa abathile kuncwadi abalufundayo; isakhono sokuhlahlela nokuhlalutya imeko yobomi babalinganiswa nesimo sentlalo esivezwa kuncwadi olo, kuquka nolwazi lokuncoma, ukugxeka, ukuxabisa kwanokugweba oko kufundwayo. Le mibuzo ke ikwayile izezwe njengaleyo yenqanaba eliphezulu ngokwegridi yocazululo elandela itekzonomi kaBarret nesetyenziswa ngabevi nabongameli beemviwo kwiSebe leMfundo esisiSeko nakwaMalusi. Ngokweziphumo ezikwezi theyibhile, kuvezwe phandle ukuba abafundi banakho ukusilela ekutolikeneni nasekuhlalutyeni imeko-bume yobomi babalinganiswa kwanemo-ntlalo edandalaziswa luncwadi, kangangokuba umphandi wagqiba kwelokuba asebenzise iingcingane ekuphumezeni ezi zakhono. Iinjongo zoku ibikukuba kuze kufezeka nolwazi lokwayamanisa amasiko nentlalo yabafundi nomongo woko bakufunda kuncwadi lwabo.

Ngokungenelela komphandi ngeNgcingane yokuXabisa, abafundi bazuze lukhulu kulwazi lokukwazi ukugweba; ukuncoma; ukuveza uvakalelo lwabo kwanokuzibandakanya noko bakufundayo, kangangokuba baphele bekwazi ukwayamanisa oko bakufundayo nobomi ababuphilayo; amasiko abo kwanentlalo yabo ngokubanzi. Ngaphezu koku, umphandi ukwangelele kufundo nokufundiswa koncwadi ngokusebenzisa iNgcingane ye-Ethinografi egxila ngokugocagoca kwetekisi, kujongwe indlela efundwa nebhala ngayo. Kwimibuzo engeenqobo zale ngcingane, kukho nombuzo ochazwe banzi ngumphandi, mbuzo lowo uthi “phi” (when), nalowo uthi “nini” (when), mibuzo leyo egxile kwixesha nendawo yokubhala. Umphandi ukugxininisile kubafundi nakootitshala ukuba ukugocagoca le mibuzo kunceda ekuphuhliseni imo-ntlalo nexesha elisencwadini, kwanendlela eli xesha nemo-ntlalo ezahluke okanye ezifana ngayo nobomi bale mihla, ubomi abaphila kubo abafundi. Ngenxa yolu ngenelelo lomphandi ngolu lwazi, kubekho ukuphucuka kwindlela abafundi abahlalutya nabathelekisa ngayo imeko-bume nemo-ntlalo yoncwadi lwabo nezo baphila phantsi kwazo kubomi babo ngokubanzi.

Okokugqibela, okunye okube luncedo olukhulu ngokwale meko, kuvezwa kwitheyibhile 4.9 engesixhobo sezakhono zokubhala zikaFeez noJoyce (1998) nangenenelele ngazo

umphandi ngeenjongo zokuphucula indlela abafundi ababhala ngayo iimpendulo zabo kwiimviwo zoncwadi lwesiXhosa. Xa ujonga kule theyibhile 4.9 engesixhobo esiqulethe izakhono zokubhala iimpendulo zoncwadi ngempumelelo, uya kuphawula ukuba kweminye yemiba ephambili agxininise kuyo umphandi phantsi komongo wempendulo, kukubandakanywa kwemo yantlalo. Ngenxa yoku, lingakhutshwa litsole elokuba umphandi uzame kangangoko ukusebenzisa konke okuyimfuneko, ukuze abafundi baphuhlise izakhono zabo zokukwazi ukuchonga amasiko nemo-ntlalo kuncwadi lwabo, bazi oko bakuchonga kuncwadi lwabo babe nokukwayamanisa namava amasiko nentlalo yabo. Lilonke, ungenelelo lomphandi ngeenqobo zeengcingane ezahlukeyo eziquka neNgcingane yokuXabisa, abafundi baye bakwazi ukuhlalutya isimo sentlalo esiqulethwe kumongo woncwadi lwesiXhosa, kuquka neso baphila kuso umhla nezolo.

5.4.3 Ukumelana nengqiqo yobhalo lwemfundo ephakamileyo

Ngokwale njongo yokugqibela, okona bekuphambili kukuzama ukujonga okokuqala ukuba abafundi abayinxenye yabathathi-nxaxheba yolu phando, bafundi abo sele bekwinqanaba eliphezulu lemfundo (FET), ingaba sele benaso kusini na isakhono sokubhala ngokwengqiqo yobhalo lwemfundo ephakamileyo. Ukuba akunjalo, kokuphi okunokwenziwa ukuzama ukuphucula indlela ababhala ngayo apha kwiimviwo zoncwadi lwabo lwesiXhosa, ukuze oko kuza kwenziwa kube nefuthe lokubenza babe nokufikela kwingqiqo elindelekileyo kubhalo lwemfundo ephakamileyo okanye imfundo enomsila (achieving expected academic writing skills). Nanjengoko sele kuchaziwe kwezi njongo zingentla, nangokuzama ukunqanda ukuphinda-phinda into enye, kuye kwasetyenziswa kuqala ulwazi lweNgcingane yokuXabisa ukuze abafundi babe nokuphuhlisa ulwazi lokubhala ngengqiqo elindelekileyo xa kubhalwa iitekisi zemfundo enomsila. Iinqobo zeNgcingane yokuXabisa ezifana nokubhala uncoma, ukubhala ugxeke, ukubhala uhlalutya, ukubhala uhlalela, ukubhala ukhwenca, ukubhala ugweba nokubhala uveza uvakalelo lwakho ngoko ukufundileyo (konke oku kuvezwe kwiziphumo ezikwitheyibhile 4.7 kwisahluko sesine), kuye kwasetyenziswa kakhulu ngumbhali xa ebexhobisa abafundi ngeendlela zokubhala iimpendulo zoncwadi ezikumgangatho ophezulu. Ngenene olu ngenelelo, luye lwanegalelo elinika ithemba lokuba izincoko zabafundi abazibhala emva kongenelelo olu, zibonakalise ukusondela kwezo zibhalwa kumaziko emfundo enomsila ngokomgangatho nezinga,

ngokungafaniyo nezincoko ebezigqaliselwa ngumphandi kwilixa eliphambi kokungenelela kwakhe. Ezo ke izincoko bezibhalwe ngeyona ndlela ingamkelekanga, ziphanzile kulwakhiwo lwezivakalisi, zifedile ekulandeleni imigaqo yegramama, kwaye izivakalisi nemihlathi zingakhekanga ngokweigaqo eyamkelekileyo yokubhalwa kwizincoko, ingakumbi ezo kulindeleke ukuba zibhalwe kumaziko emfundo enomsila.

Nakweli ityeli, kusetyenziswe ulwazi kwaneziphumo ngeenjongo zokusombulula le ngxaki yokungabhali ngokwamkelekileyo, ukongeza koku kuhle kwenziwe ngumphandi ngokungenelela ngale Ngcingane yokuXabisa ayichaza kulo mhlathi ungentla. Okokuqala, kuthethiwe nootitshala, iintloko zamasebe kwaneengcali zesebe lezemfundo ekubeni iqatshelwe ize ilungiswe okanye ihlaziyiwe imeko yokufundiswa koncwadi ngexesha elinciphileyo. Oku ke kuvele kwiziphumo zetheyibhile 4.5 kwisahluko sesine, apho kufumaniseke uncwadi lufundiswa kanye kuphela ngeveki, ingakumbi kwiintsuku zokugqibela evekini. Nalapho kukwavezwe nokuba nangoku sekufundiswa, amathuba okunxibelelana kwabafundi netekisi akukho tu kwaphela. Oku ke kwenzeka ngoku itheyibhile 4.1 iveza iziphumo ezithi uviwo loncwadi lolona lude xa kuthelekiswa neemviwo zephepha lokuqala (igramama nokusetyenziswa kolwimi) kunye nephepha lesithathu (uyilo lokubhala). Kanti xa olu viwo lwephepha lesibini loncwadi ilulo olude bekungafanelekanga nexesha lokufundiswa okanye ukufundwa kwalo lelona lininzi? Ngelishwa ke, le yenye imeko afumene kuyo umda nomnqantsa angina kuwunceda umphandi. Ukulunga kwale meko akubangakho kumandla omphandi, akwenzileyo nje umphandi kukubonisa eveze iziphumo zophando lwakhe kwiziphathamandla, isigqibo nokuvakalelwa yimeko le, kusezandleni zabo.

Okokugqibela, xa umphandi ebengenelela ngesixhobo sokufundisa ngendlela echanekileyo yokubhala iimpendulo zoncwadi kwanokubhala izincoko ngokubanzi, sixhobo eso sikutheyibhile 4.9, ufumanise ukuba esinye sezizathu ezikhokelela kubhalo olufe amanye kubafundi, kukungalandeli kakuhle imigaqo yokusetyenziswa kolwimi negramama. Iziphumo kwisahluko sesine ziye zaveza ukuba abafundi basasilela ekubhaleni ngezimelabizo nezimnini ezamkelekileyo, ekubhaleni ngexesha langoku endaweni yokubhala kwixesha elidlulileyo xa bebhala izincoko ingakumbi, ekubhaleni izivakalisi eziveza ukusetyenziswa kolwimi negramama ngokuchanekileyo, nokwahlulwa

komsebenzi obhalwayo ngemihlathi eyondelelanayo nenzihloko. Ngethamsanqa, zonke ezi ngxaki zezo zibandakanywe kwizisixhobo sezakhono zokubhala ngokuchanekileyo iimpendulo zoncwadi kwanezincoko zabafundi ezixabisa uncwadi lwabo abalufundileyo. Ngenxa yoku, lingaphuma litsole elithi, ngokungenelela ngeenqonqo zeengcingane eziphambili kolu phando kwindlela uncwadi elufundwa nelufundiswa ngayo, umbhali uzamile ukuyiphumeza injongo engokukhuthazwa kwabafundi ekubeni oku bakufunde kolu ophando, kube negalelo kwindlela abaza kubhala ngayo xa bekumaziko emfundo enomsila. Kuza kuvezwa kwizindululo zesahluko sesithandathu ukuba, oku kuphuhla kokubhala kwabafunda, kukho nethemba lokuba kunganenkuthazo kubo ukuze baqalise ukubhala iincwadi ezizezabo, amabinza kumaphepha-ndaba nakoolindexesha, kwanokubhala amabinza ophando kuMaphepha-ndaba oPhando (*Journals*). Kwisahluko sokuqala, kuchaziwe ukuba ezi njongo zolu phando zixoxwa ngenxa apha, zihambelana nemibuzo ethile emandundu ngokuphathelele kwindlela ekunokuphuculwa ngayo izakhono zabafundi ekubhaleni iimpendulo zabo kwiimviwo zoncwadi lwesiXhosa. Ngezantsi apha, kuxoxwa banzi ngale mibuzo kujongwe nolwalamano yayo neziphumo zolu phando ezidandalaziswe kwisahluko sesine.

5.5 IMIBUZO EKHWENCAYO ENOKUBUZWA NGOKUBHEKISELELE KWINGXAM YOLU PHANDO

Ngezantsi apha, kuxoxwa banzi ngemibuzo emandundu okanye ekhwencayo umphandi azibuze yona xa ebeqwalasela iinjongo zolu phando nezixoxwe banzi ngentla apha. Xa kuxoxwa ukuphenduleka ngempumelelo okanye ukungaphenduleki ncam kwale mibuzo yolu phando, ulwalamano luza kwenziwa phakathi kwale mibuzo neenjongo zolu phando, kuquka neziphumo zolu phando ezidandalaziswe kwisahluko sesine.

5.5.1 Umbuzo omalunga nendlela ababhala ngayo abafundi phambi nasemva kongenelelo lomphandi

Ukuphendula lo mbuzo ekhwencayo malunga nenkqubo yophando olu, kumele kujngwe kwiziphumo ezivezwe ziitheyibhile ezimbini kwisahluko sesine. Kuzo zombini iitheyibhile 4.2 nakutheyibhile 4.3, kuvezwa kakuhle indlela ebuthathaka nenxaxhileyo abafundi ebebebhala ngayo iimpendulo zabo kwimibuzo yoncwadi lwesiXhosa. Kwitheyibhile 4.2, umphandi ebezama ukujonga ukuba abafundi bayiphendula njani na imibuzo ekumanqanaba engqiqo asezantsi (imibuzo elula) naleyo yenqanaba lengqiqo

eliphakathi. Ngokwengxoxo yeziphumo zale theyibhile, kufumaniseke ukuba kwisigaba esiphambi kongenelelo lomphandi kwizifundo nakuhlobo loncwadi lwesiXhosa, abafundi bebebhala ngokungamkelekanga, ngokungachanekanga nangokungahambelaniyo namabakala emfundo ephezulu, ibakala le-11 nele-12.

Kwelinye icala, kwikholam yesithathu yale theyibhile ingu-4.2, apho bekuphononongwa khona iimpendulo ezibhalwe ngabafundi emva kongenelelo lomphandi, kuqapheleke ukuba abafundi baveza ukubhala kakuhle iimpendulo zabo. Xa umphandi ebethelekisa ingxam kwanomthamo weempendulo eziphambi kongenelelo kwanezo zisemva kongenelelo, uqaphele ukuba ezi zelixa eliphambi kongenelelo azinamongo uphathekayo, kubhalwa nje kokungathi kugqithiselwa usana kunina. Ngokuphikisanayo noku, iimpendulo zenqanaba elisezantsi nelo liphakathi lengqiqo ezibhalwe zaze zagqaliselwa emva kokungenelela komphandi kwindlela yokufunda, ukufundisa nokuphendula imibuzo yoncwadi, ziveze ukuphucuka okuncumisayo kwindlela abafundi ababonakalisa ngayo ukuqika xa befunda, ukucingisisa xa bebhala iimoendulo zabo, kwanokubandakanya iindlela abazifundiweyo zokuxabisa oko bakufundileyo kuncwadi lwabo.

Okunye okuye kwancomeka kanobom kwindlela ababhala ngayo abafundi, kukuvela kwezakhono eziqulethwe kwiingcingane zobhalo eziphambili kwiimpendulo zabo. Omnye umzekelo wezi ngcingane ngulwo ungenzululwazi ngophando lwetekisi (*Text-linguistic research*). Ngokwale ngcingane, umbhali uphawule ukuba okona kuphambili kukuba umfundi athi xa efunda nayiphi itekisi, kuquka neyoncwadi, akwazi ukuchonga uqhagamshelwano nonxibelelwano oluvezwa kulo tekisi. Oku kuchazwa ziingcali zeNgcingane yokuBhala ezingooGrabe noKaplan (1996: 40) ngelithi, “ngokwenzululwazi yophando ngolwimi, “itekisi ichazwa njengesakhiwo esinxamnye nokusetyenziswa kolwimi ngenene, apho kuvezwa khona intsingiselo.” (*Text is a structural equivalent of language in real use, where meaning is conveyed*). Kule nkcazo, kulapho umphandi aqaphele khona ukuba iitekisi ezibhalwa ngabafundi kugqaliselo lokuqala, ziveze ukungabi na mongo wantsingiselo, ukunti emva kokungenelela komphandi nokucacisa ukuba kwitekisi eyimpendulo nganye yomfundi, makuvele intsingiselo, intsingiselo leyo kunxityelelwana ngayo ngulowo ufunda okubhalwe

ngumfundi. Eneneni ke, iitekisi ezisemva kongenelelo lomphandi, zikuvezile ukunxibelelana phakathi kombhali nomfundi wetekisi, ngokuthi oko kubhalwayo kube nentsingiselo ephathekayo nelandelekayo.

Okokugqibela, enye yeeNgcingane ezisetyenziswe ngumphandi ngeenjongo zokukhuthaza abafundi ekuphuhliseni indlela ababhala ngayo iimpendulo zabo kwiimviwo zoncwadi, yileyo izezwa yingcali kaSozilwimi uHyland (2005: 3). Le Ngcingane yileyo yaziwa ngokuba luXananazo lweDiskhosi (Meta-discourse). NgokukaHyland, olu Xananazo lweDiskhosi lolo lunokusetyenziswa ekuchazeleni abafundi ukuba xa befunda itekisi, kwanoootitshala xa befundisa uncwadi, kumele kumele kuqatshelwe ukuba xa kubhalwa, kumele kuvele ukuba “ulwimi olusetyenziswayo, lumele umbhali wetekisi neenjongo zakhe ekukhokeleni lowo ufundayo ukuba ayilandele kakuhle itekisi yakhe ayibhalileyo.” (*In Meta-discourse Theory, what is offered is an understanding of language in use, where the writer attempts to guide the receiver (reader) towards perceiving the text*). Okona umphandi agxile kuko kweli nqanaba, okokuqala kukuba ootitshala uncwadi balufundisise ngokugqibeleleyo nanjengeko kuveziwe kwitheiyibhile 4.5 nakwisixhobo sokufundisa ukubhala ngokuchanekileyo kwitheiyibhile 4.9, ukuze abafundi babe nokunxibelelana noko kuvezwa ngumbhali kwitekisi yoncwadi. Ukongeza koku, umbhali ukwaxhobise nabafundi ngengxam yezakhono zokubhala ezivezwe kutheyibhile 4.9, ngokuthi kwindlela afundisa ngayo abafundi ukufunda itekisi kwanokubhala ezabo, babe nokukwazi ukukhokela lowo ufundayo ekuyiqondisiseni kakuhle itekisi abayibhalileyo equlethe iimpendulo zoviwo loncwadi lwabo. Sibonile ke kwiziphumo ezivezwe kwisishwankathelo sezazobe ukuba abafundi baqhube kakuhle kakhulu kwiimviwo zika-2017 ezisemva kongenelelo lomphandi, xa kuthelekiswa nezo zika-2016 ziphambi kongenelelo lomphandi. Isizathu soku, kukuba umphandi uzame ngako konke okusemandleni ukuxhobisa abafundi ngeendlela zokubhala ngokuchubekileyo nangokugqibeleleyo nanjengoko kuveziwe kwiziphumo kwisahluko sesine nakule ngxoxo ingentla apha.

5.5.2 Umbuzo omalunga nendlela izifundo ezingenjini ezinokuphucula ngayo ukubhala kwabafundi iimpendulo zabo zoncwadi

Kwingxoxo engeenjongo zolu phando ngentla apha kwakwesi sahluko, kuchazwe kakuhle ukuba xa umphandi ebengenelela kwizifundo nakuhlolo loncwadi ezikolweni, usebenzise imiba yeNgcingane yokuXabisa, waze waquka nemiba enxamnye nale yale ngcingane, miba leyo isuka kuphando lukaGrabe noKaplan (1996), phando olo lugxila ngeendlela eziphuhlileyo zokubhala. Ngokolu phando lwezifundo zejenri, umphandi uye wasebenzisa ulwazi lweNgcingane engeNzululwazi yeNdlela olusebenza ngayo uLwimi (Functional Linguistics). Kule nzululwazi ingendlela ulwimi olusebenza ngayo, umphandi uye wagxila ekwayaminiseni imiba yeNgcingane yokuXabisa naleyo yokubhala ngempumelelo igxininiswa kwi-Ethinografi yokubhala, yona iyinxenye yale Ngcingane ingeNzululwazi engeNdlela elusebenza ngayo uLwimi.

Kwitheiyibhile 4.2 kwisahluko sesine, iziphumo ziveze ukuba phambi kokungenelela komphandi ngezifundo noqeqesho kootitshala nakubafundi esebenzisa ezi ngingane zingentla, indlela ababhala ngayo abafundi ibikumgangatho ophantsi kakhulu. Kwelinye icala, kugqaliselo olusemva kokungenelela komphandi kuquka nokuxhobisa kwakhe abafundi ngendlela yokufunda uncwadi kunye nokusebenzisa imiba ephambili kwiingcingane abazifundileyo kwinkqubo yophando ekubhaleni iimpendulo zeemviwo zoncwadi, indlela ababhala ngayo abafundi kwesi sigaba sesibini ibonakalise ukuphucuka. Kananjalo, kwitheiyibhile 4.3 iziphumo ziveze ukuba phambi kongenelelo lomphandi kwizifundo zoncwadi, abafundi bebonakalisa ukungakwazi kwaphela ukuphendula imibuzo ekwinqanaba eliphezulu lengqiqo. Emva kokuba umphandi engenelele ngezixhobo ezicacisa ngendlela yokuthakazelela nokuxabisa kwabafundi oko bakufundayo, kuquka nokubhala ngokuchanekileyo kusetyenziswa ingqiqo, inkqubo yokubhala esebenzayo nanjengoko kucaciswa kwizifundo zejenri, iimpendulo zabafundi zibonakalise impucuko xa kugqaliselwa iimpendulo zabo kwimibuzo ekumgangatho ophezulu wengqiqo. Ngenxa yoku, singatsho ukuba ungenelelo lomphandi ngolwazi lwezifundo zejenri, lube negalelo ekuphuculeni indlela abafundi ababhala ngayo iimpendulo zabo kwimibuzo yoncwadi.

5.5.3 Umbuzo omalunga neenkqubo zolwazi ezinokusetyenziswa ekuphuculeni indlela abhabhala ngayo iimpendulo zabo zoncwadi abafundi

Xa sizama ukutolika lo mbuzo nokuphenduleka kwawo kwiziphumo zolu phando ezivezwe kwisahluko sesine, kufuneka sijonge kuqala kuluhlu lweziphumo ezivezwe kwiitheyibhile ezithile zesahluko sesine kolu phando. Okokuqala, itheyibhile 4.5 iveze iziphumo ezithi uncwadi alufundiswa ncam, kwaye esinye sezizathu ezikhokelela koku kukuba ixesha lokufundiswa koncwadi alwanelanga. Ngenxa yoku kunganeli nokungacwangciswa kakuhle kwexesha lokufundwa koncwadi ezikolweni, kuphela kuchaphazeleka nendlela oluhlolwa ngayo uncwadi. Ngamanye amazwi, ixesha elincinci lokufundwa koncwadi lukhangeleke lungunobangela wokungaqondi kakuhle kwabafundi umongo woncwadi ngalunye abalufundayo, baphele belutshona oviwo loncwadi olo.

Ukongeza koku, itheyibhile 4.6 iveze iziphumo ezixhalabisayo, ziphumo ezo zithi kwinxenye yabathathi-nxaxheba bolu phando, babe mbalwa kakhulu abafundi ababonakalise isakhono sokufunda ngengqiqo uncwadi lwabo. Xa kutolikwa oku, lingakhutshwa litsole elithi bekumele abafundi bangaqhubi kakuhle kwiimpendulo zabo zeemviwo zoncwadi xa xa bengakwazi ukuqiqisisa xa befunda. Okokugqibela, kwiitheyibhile 4.7 ngokweziphumo zenqananaba lokuvakalelwa kwanokubandakanyeka kwabafundi koko bakufundayo, kufumaniseke kukho ukusilela okukhulu. Oku kuthetha ukuba abafundi abavakalelwa kokop bakufundayo kwaye abaziva bebandakanyeka okanye beyinxalenye yoko bakufundayo.

Ezi ziphumo zixhalabisayo zitolikwa ngentla apha, zichukumise umphandi ekubeni kungenelelo lwakhe, agxininise ngakumbi kwiinqobo zeengcingane zokubhala, ingakumbi kwezo zivezwa kwiitheyibhile 4.9 zophando lukaFees noJoyce (1998). Izakhono zokubhala zikaFees noJoyce, zikhethwe ngumphandi nanjengoko izezo ziquka imiba ephambili yeNgcingene yokuXabisa naleyo inentsusa yejenri igxile kwi-ethinografi yokubhala. Emva kolu ngenelelo ngezi ngcingane, apho abafundi baye bafundiswa banzi ngokuxabisa oko bakufundayo ngokuthi baveze ukubandakanyeka kwabo nokuvakalelwa kwabo xa bebhala iimpendulo zemibuzo yoku bakufundileyo, kuquka nokulandela iinqobo ze-ethinografi yokubhala ezifana nokunxibelelana nombhali kwanokuchonga imo-ntalo; amasiko; indlela yokubhala kwaneenjongo zokubhala,

indlela ababhala ngayo iimpendulo zabo zoncwadi abafundi iye yaphucuka kakhulu. Oku kuchaza ukuba ukusetyenziswa kweenkqubo zokubhala ngokuchanekileyo ezifana nokubhala uxabisa, ubhale unxibelelana nombhali wetekisi yoncwadi ovavanywa kuyo, kuquka nokulandela imigaqo echanekileyo yokubhala, indlela ababhala ngayo iimpendulo zoncwadi abafundi iye yaphucuka.

5.5.4 Umbuzo omalunga nendlela iimpendulo zobhalo loncwadi ezizoba ngayo imeko zentlalo namasiko kwiitekisi.

Nanjengoko kudandalazisiwe 5.4.2 ngentla, abafundi abebengabathathi-nxaxheba bebengakwazi kwaphela ukubhala iimpendulo zeemviwo zoncwadi lwesiXhosa ezizoba amasiko neemeko zentlalo ngempumelelo. Oku kuvele kwizincoko zokuqala zoncwadi ebeziggqaliselwa ngumphandi kwilixa eliphambi kokungenelela kwakhe kwizifundo zoncwadi nakwindlela abafundi abanokuphumelela ngayo ekubhaleni iimpendulo zoncwadi ezifanelekileyo. Itheyibhile 4.9 engesixhobo sokuxhobisa ootitshala nabafundi ngokufundiswa, ukuhlolwa nokuphendulwa kwemibuzo yeemviwo zoncwadi, sibe luncedo ekuphuculeni isakhono sabafundi ekuchongeni kuqala imiba yentlalo namasiko kuncwadi lwabo xa belufunda, baze emva koko bakwazi ukuyiquka le miba yamasiko nemo-ntlalo kwiimpendulo zabo abazibhalayo kwimibuzo yoviwo loncwadi.

Nakule imeko, umphandi uye wathatha isigqibo sokunaba kungenelelo lwakhe ngokuthi abandakanye nemiba engamasiko nemeko yentlalo evela kubanye abaphandi ukongeza kwabo bezi ngcingane sele zixoxwe ngentla apha. Kweli phulo, umphandi utyebise isixhobo sakhe songenelelo ekuzameni ukunceda abafundi kwindlela ababhala ngayo iimpendulo zabo zoncwadi ngokuquka nemixholo engamasiko nemo-ntlalo kuvimba wophando lukaMartin, JR noRose D (2008: 49-93) kunye novimba wophando lukaMiller, T noMcHoul, A (1998: 291). Kwaba vimba bobabini, inkcazo ngamasiko nesi sentlalo zicaciswe kakuhle, kwaye umphandi ukwazile ukuzithatha wazisebenzisa ekwalekeni kwinkcazo yakhe ngokubaluleka kokuquka kwezi meko xa umfundi ebhala iimpendulo zakhe kuviwo loncwadi. Okunye okugxininisiweyo kulo mba kukuba naluphi na uncwadi, alubhalwa nje ngokukhiwa emoyeni, koko lubhalwa luzobe amasiko, izithethe nemeko yentlalo ekuphilwa kuyo ngabantu.

Okokugqibela, kubalulekile nokuchaza ukuba emva kongenelelo lombhali, kukhangeleke kuvela ukuphucuka kwendlela abafundi abaquka ngayo iimeko zamasiko nesimo sentlalo sabo xa befunda uncwadi, naxa beluhlalutya, belukhwenca okanye beluhlahlela ngokubhala iimpendulo ezichanekileyo kwiimviwo zolu ncwadi lwabo. Ukwayamanisa umongo woncwadi nemeko abaphila kuyo entlalweni abafundi, kukwancede nasekubeni ichume kwaye iphuhle indlela abakuxabisa ngayo oko bakufundileyo.

5.5.5 Umbuzo omalunga negalelo lokusetyenziswa kwamagama nokwakhiwa kweetekisi ngokuchanekileyo kwiimpendulo zabafundi ezibhaliweyo

Xa kujongwa imeko yokusetyenziswa kwesigama kwanaleyo yokubhalwa ngokuchanekileyo kwetekisi, lingakhutshwa litsole elokuba lombuzo wayamene nenjongo yokuqala eku-5.4.1 naleyo iku-5.4.3. Kuzo zombini ezi njongo, okona kugxininiswayo kukuba abafundi bathi ukuze babhale ngokuchanekileyo nangokugqibeleleyo, babe basebenzisa iinqobo eziphambi leNgcingane yokuXabisa. Ezi nqobo zezo zigxininisa ekubeni umfundi aqale akuxabise oko akufundayo ngokuthi azibandakanye nako, avakalelwe kuko, luze nolo vakalelo lubonakalise ukuncipha okanye ukukhula. Xa oku kungumongo kusenzeka xa befunda abafundi, kukho ithemba lokuba kwakunwenwela nakwindlela ababhala ngayo.

Ukubhala kakuhle nangokuchanekileyo kwabafundi kubandakanywa iinqobo zeNgcingane yokuXabisa, kukwaza nethemba lokuba ubhalo lwabo lweempendulo zemibuzo yoviwo loncwadi ingade ifikelele nakwinqanaba lobhalo olulindeleke kumaziko emfundo enomsila. Ekuphuhliseni eli zinga lokubhala kwabafundi ngokufanelekileyo kujongwe iinqobo zeNgcingane yokuXabisa, isigama esinxamnye nale ngcingane, kwanemigaqo yobhalo oluchanekileyo, umphandi womeleze ungenelelo lwakhe kwizifundo nakwiimviwo zoncwadi lwesiXhosa ngokubandakanya neenqobo zezinye iingcingane ezinxamnye nale yokuxabisa. Konke oku kwenziwe ngeenjongo zokuphuhlisa indlela abafundi ababhala ngayo iimpendulo zabo kwiimviwo nakweminye imisebenzi yohlolo loncwadi, misebenzi leyo ifana nezincoko ezihlalutya uncwadi. Ezi zincoko zezo zibhalwa ngeenjongo zokuhlaziya umongo nemixholo yocwadi kwaye zinikezwa rhoqo ngekota yonyaka ukuze zifakwe njengemisebenzi yepotifoliyo.

Apho kuphuhliseke ngakumbi khona oku kubhala kwabafundi kuhambelana novakalelo kwanobandakanyeko netekisi, nanjengoo kudandalazisiwe kwiNgcingane yokuXabisa, kukwindlela umphandi abafundise ngayo ekutolikeni imibuzo yeNgcingane ye-Ethinografi kwaneZakhono zokuBhala zikaFeez noJoyce (1998). Emva kokwanda kokubandakanyeka kwanokuvakalelwa kwabafundi koko bakufundayo ingakumbi kugqaliselo lwezincoko olusemva kongenelelo lomphandi, uninzi lwabafundi lubonakalise ukuwutolika kakuhle umbuzo we-ethinografi othi (njani). Lo mbuzo ngulowo unika ingcaciso ebhekiselele kwindlela umbhali ngamnye abhala ngayo. Oku kubhala kuquka isimbo sosiba, ubuciko bombhali kwanendlela umbhali asebenzisa ngayo ulwimi kwiitekisi zakhe. Emva kokufundiswa kwabafundi ekuphononongeni le ndlela abhala ngayo umbhali, kuvele ukuphucuka nakwindlela abafundi ababhala ngayo ezabo iitekisi kwaneempendulo zabo kwimibuzo yeemviwo zoncwadi. Ngenxa yokubandakanywa kwezi ngcingane kungenelelo lomphandi, abafundi babonakalise ukukwazi ukubhala ngezivakalisi ezipheleleyo, izivakalisi ezithungelanayo, imihlathi enezihlokwana, imihlathi ebonisa ukuthungelana, ukuyondelelana nokukhula kwengxoxo nomongo, bambi batsho bakwazi nokusebenzisa izangotshe zolwimi ngokuchanekileyo kwiitekisi zabo abazibhala njengeempendulo zemibuzo yoncwadi, oku bekwenza belandela kwizakhono zababhali boncwadi lwabo.

Okokugqibela, kwitheyibhile 4.9 kwisahluko sesine, ivezwe kakuhle yonke imiba esetyenziswa ngumphandi kungenelelo lwakhe obe luzama ukuqaqambisa iinqobo zeNgcingane yokuXabisa, ukuze abafundi babe nokubhala iimpendulo zabo ngokuchanekileyo. Kwizakhono zokubhala ezigxininiswa ngumphandi ngokucaphula koku kudandalaziswa yile theyibhile ingu-4.9, kwikholam yesibini kuvezwe imiba ephambili enokukhokelela ekubeni abafundi bakwazi ukubhala kakuhle iimpendulo zabo. Le miba yileyo iquka ukusetyenziswa ngokuchanekileyo kwezimelabizo; ixesha; isigama esiveza ukuxabisa; ushwankathelo; njalo njalo. Nanjengoko iziphumo zivezile kwisahluko sesine, kwaye nengxoxo engeenjongo zolu phando ngasentla apha, emva kongenelelo lomphandi kubekho ukuphucuka ngokwendlela esetyenziswa ngayo yonke le miba ichazwa kwitheyibhile 4.9, kangangokuba kwatsho kwaphucuka nendlela abafundi ababhala ngayo iimpendulo zabo zoncwadi ngokubanzi. Abafundi abebabhala besebenzisa isimelabizo zomntu wokuqala, bayilungisile lo mpazamo batsho babhala

besebenzisa isimelabizo zomntu wesibini. Oku ke kubonwe njengenye yeempumelelo eziya kuba negalelo elingungqa-phambili xa aba bafundi befikelela kubhalo lwamaziko emfundo enomsila. Kananjalo, abafundi abebesilela kugqaliselo oluphambi kongenelelo lomphandi ekuvakaliseni izimvo zabo, iingcinga zabo kwaneemvakalelo zabo xa bebhala iimpendulo zabo zoncwadi, babonakele bekulungisile oku xa bekusenziwa ugqaliselo olusemva kongenelelo lomphandi. Neminye imiba emalunga nokubhala ngokufanelekileyo ibonakele iphuhlile xa umphandi ebesenza ugqaliselo lwezincoko ezibhalwe ngabafundi eziphendula imibuzo edinga ukuxatyiswa nokuhlalutywa koncwadi lwabo lwesiXhosa. Loo miba ke iquka ukusetyenziswa kwezihloko xa kubhalwa, isigama esixabisayo esiquka izenzi ezidandalazisa iingcinga novakalelo miba leyo yonke esele ichazwe kakuhle kwisihloko sesine. Konke oku ke, kwalatha kakuhle ukuba ngenene, ungenelelo omphandi ngeenqobo zeNgcingane yokuXabisa kwanezinye iingcingane ezinxamnye nale yokuxabisa, zibe negalelo elihle ekuphuculeni indlela ababhala ngayo iimpendulo zabo zoncwadi ngempumelelo abafundi bebakala le-11 nele-12 besiXhosa sikaFAL nesika-HL.

5.5.6 Umbuzo omalunga nefuthe lokuqeqeshwa kwabafundi nootitshala ngeendlela ezisemgaqweni zokufunda nokufundiswa koncwadi

Xa siqwalasela igalelo lokuqeqeshwa kwabafundi nootitshala ngezakhono eziphuhlileyo ekufundisweni nasekufundweni koncwadi, kumele kuyiwe kwiziphumo ezikwisihloko sesine kolu phando, kuba kulapho le mpumelelo ivezwe kakuhle khona. Iitheiyibhile zokuqala ezikwisahluko sesine, ziveze inkxalabo enkulu kumphandi, kwiingcali zolwimi nakubacebisi bezifundo zolwimi, kwaye kukholeleka nokuba beziya kubangela noluntu ngokubanzi luxhalabe ngokwendlela uncwadi olufundwa ngayo nelufundiswa ngayo ezikolweni. Kwitheiyibhile 4.5 kwisahluko sesine, kuquka neenjongo zokuqala ezisisiseko eziku-5.3, kwanezo zibanzi ziku-5.4, kuye kumane kuvela ukuba indlela elufundiwa ngayo uncwadi ayichanekanga ncam. Oku kungachaneki zisuka nje, kube kwinto yokuba ixesha eli lokufundiswa koncwadi libe lelinciphe kakuhlu ngoku uncwadi ilolona luninzi kwizifundo zolwimi. Ukongeza koku, okona kuye kwakhwinisa umphandi kwaneengcali zolwimi, kuquka neentloko zamasebe esiXhosa ezikolweni zone, kukufumanisa ukuba kugqaliselo lwezifundo obe luqhubeka phambi kongenelelo lomphandi, ootitshala bebengalufundisise ncam uncwadi. Ootitshala bebengazilandeli

iinqobo eziphambili zekharithulam yokufundiswa koncwadi, nqobo ezo ziquka nezo zeNgcingane yokuXabisa, xa befundisa uncwadi lwesiXhosa. Kuchaziwe kwisahluko sesine ukuba okona bekusenziwa kukufundwa nje kwencwadi, kungabikho mibuzo kutitshala nakubafundi, kungabikho kunxibelelana xa kufundwa, kwaye kusilele nokubandakanyeka kwabafundi kwanootitshala koko kufundwayo kuncwadi.

Kwelinye icala, kwitheyibhile 4.6 kwisahluko sesine, kuquka nakwiinjongo eziku-5.3 naku-5.4 apha ngasentla, iziphumo ziveze elubala ukuba phambi kongenelelo lomphandi kumagumbi okufundiselwa okanye okufundelwa koncwadi, izinga lokufundwa koncwadi ngabafundi beliphantsi jikelele. Iziphumo zivezile ukuba abafundi bezechitha ixesha elincinci kakhulu bezifundela uncwadi abalusikelweyo esikolweni okanye liSebe lezeMfundo, bebewachitha nelinye ixesha elincinci ekufundeni ngokubanzi kwisiXhosa nakwezinye iilwimi, kwaye okona kumangalise kakhulu kukufumanisa ukuba phambi kogqaliselo, abafundi bebengafundi ngengqiqo kwaphela. Oku umphandi ukuphawule kugqaliselo lwakhe lokuqala oluphambi kongenelelo lwakhe. Umphandi ebesithi rhoqo emva kokufundwa kwabafundi umbongo; umdlalo-weqonda; ibali elifutshane okanye inoveli abayisikelweyo, abuze imibuzo ngoku abafundi bagqiba kukufunda. Umpphandi ebemangaliswa ukusuka athiwe ndwanya ngamehlo ngabafundi, bambi basuke bakrwempe iintlonze, suka abanye bayane ngamehlo, abe utitshala emi bhunxe, kucaca mhlophe ukuba oku kubuza komphandi kuyinto entsha, engaqhelekanga kungenjalo engenziwayo xa kufundiswa okanye kufundwa uncwadi lwesiXhosa. Oku kungabikho konxibelelwano phakathi kukatitshala nabafundi xa kufundwa uncwadi, kwanoku kusilela kokufunda ngengqiqo nangokubanzi kwabanye oovimba besiXhosa nakwezinye iilwimi, kufumaniseke kunechaphaza elingelihle kwindlela abafundi abahlalutya ngayo uncwadi, kwindlela abafundi abakutolika ngayo oko bakufundileyo, kwindlela abafundi abahlahlela baze baxabise ngayo oko bakufundileyo xa bebhala iitekisi, izincoko kwaneempendulo zabo zemibuzo yoviwo loncwadi.

Ukuphucula le meko, sele kuchaziwe kwiziphumo zolu phando kwisihloko sesine nakuhlalutyo lweenjongo zolu phando ezingentla apha, ukuba umphandi uye wangenelela kwizifundo zoncwadi nakuqeqesho lootitshala nabafundi ngokubhekiselele

kubhalo lweempendulo zoviwo, ngeengcingane nezakhono eziquletke imiba ephambili neluncedo ekuphuculeni indlela ekubhalwa ngayo ngabafundi iimpendulo zabo kwiimviwo zoncwadi lwesiXhosa. Okunye okuza kuvezwa kwizindululo zolu phando, kukuba nootitshala bakrotyiswe kwezi ngcingane bekutshilwa ngazo ngumphandi kolu phando, kuba zikhangeleka zinganalo negalelo ekuphuculeni nendlela ootitshala ababhala ngayo izicwangciso zezifundo zabo, izifundo zabo ngenkqu, iimvavanyo neemviwo zabo, kwaneempendulo zeemvavanyo neemviwo zabo (iimemorandum). Okokugqibela, apho ivate kakuhle khona impumelelo nefuthe loqeqesho lomphandi kubafundi nakootitshala kolu phando, kukugqaliselo olusemva kolu ngenelelo lomphandi. Oku ke kushwankathelwa kuze kuvezwe kakuhle kwiitheyi bhile ezintathu zokugqibela nanjengoko sele kuchaziwe kwingxoxo engeenjongo zolu phando ezingentla nakwisahluko sesine. Okuveziweyo kwingxoxo ekwezi njongo zingentla nakwiitheyi bhile 4.10; itheyi bhile 4.11 nakwisishwankathelo sikatheyi bhile 4.10 no-4.11 esikatheyi bhile 4.12, kukuphucuka kweziphumo ezingendlela abafundi besiXhosa bebakala le-11 nele-12 ababhala ngayo iimpendulo zabo kwiimviwo zoncwadi kwisithuba seminyaka emibini.

Ngamanye amazwi, iziphumo ziveze ukuba kugqaliselo lweziphumo zika-2016 eziphambi kokungenelela komphandi kuqeqesho lwendlela ekufundwa nekufundiswa ngayo uncwadi lwesiXhosa, iziphumo zendlela abafundi abaqhube ngayo kwiimpendulo zabo zoncwadi bezingancumisi, ukanti kwelinye icala, xa kuphendlwa ezi ziphumo zikwezi grafu okanye izazobe 4.10; 4.11 no-4.12 kumnyaka ka-2017, kubonakala ukuphucuka komyinge weepersenti eziveza ukuphucuka kwempumelelo neziphumo ezimalunga nendlela abafundi ababhala ngayo iimpendulo zabo kwimviwo zoncwadi lwesiXhosa. Konke ke oku kuphuhla kweempendulo zoncwadi kwaneziphumo zendlela abafundi abaqhube ngayo kwiimviwo zoncwadi, intsusa yako ibe sekubeni kuqale kutyhilelwe ootitshala nabafundi ngeenjongo zeNgcingane yokuXabisa kwanezo zinxamnye nayo. Khumbula ukuba kwasemva kolu qeqesho lube negalelo elihle, kutsho kwadaleka nokukhula kothando lokufundwa nokufundiswa koncwadi ngootitshala nabafundi. Ngamafutshane, iziphumo zeemviwo zoncwadi lwesiXhosa kwanendlela echanekileyo ababhala ngayo iimpendulo zabo kwiimviwo zoncwadi lwesiXhosa

abafundi, iye yaphucuka ngenxa yoqeqesho lomphandi kootitshala nakubafundi boncwadi lwesiXhosa.

5.6 IMIDA NOKUNYINWA KOLU PHANDO

Ixesha elininzi xa kusenziwa uphando, lowo okanye abo benza olo phando baya kwimimandla yophando beqinisekile ukuba ingxaki abayiphandayo yeqingqekileyo kwaye nenkqubo yophando iza kuhamba ngokukhululekileyo kungekho zingxaki, mida nakunyinwa kunokuvela. Bambi kubaphandi bade baqikelele nokuba iziphumo okanye izisombululo zalo ngxaki iphandwayo ziza kuvela lula nje kungakhange kubekho bunzima namida. Ngelishwa ke, iingcali zolwimi kwanezo ziphanda ngokubanzi kwimimandla yeNzululwazi kwezeNtlalo nakwimimandla yezeMpilo, zisoloko ziyibeka icace into yokuba uphando olungenamingeni okanye imida, uphando olunjalo aluchanekanga. Kaloku kukule mida apho kuvela khona amathuba okwandisa oko bekuphandwa ukuze kuvele ulwazi olutsha noluphuhlisa intlalo noluntu. Oku kuxhaswa kwinkcazo yemingeni nemida yophando nguPrice noMurnan (2004: 66) xa besithi, “imida yophando ingachazwa njengezoompawu zohlobo lokuphanda ezibe *nechaphaza ebelingalindelekanga ekuchazweni nasekutolikweni kweiphumo zophando.*” (*Limitations of the study can be defined as those characteristics of methodology that impacted or influenced the interpretation of the findings from your research*). Baqhubekeka besithi, “le mida kukunyina kokuqukanisa oko umphandi akuthethayo, ukusetyenziswa kweziphumo zolu phando entlalweni, kwanokusebenziseka kweziphumo zophando ngokunganxaxhanga tu kwaphela kwindlela ebulusungulwe ngayo kwakuqala uphando olo.” (*These limitations are the constraints on generalizability, applications to practice, and utility of findings that are the result of the ways in which you initially chose to design the study*).

Ngamafutshane xa sicacisa esi sicutshulwa, singathi uninzi lwabaphandi luya kwimimandla yophando sele bequkanisa okanye befanisa oko baza kukuphanda nokunye okusele kuphandiwe kungenjalo bakuqukanise nokunye okuseza kuphandwa kwimimandla ethile. Oku kuxhaswa nanguMouton (2001: 173) xa esithi, “imida yophando ingayanyaniswa nemiba yoqukaniso, ingakumbi ubucalanye bomphandi owenza udliwano-ndlebe, ubucalanye babo baphendulayo kudliwano-ndlebe okanye

kumaxwebhu emibuzo kunye nobucalanye bommandla wophando (*Limitations of the study can be related to issues of generalizability and specifically the interviewer bias, respondent bias and context bias*). Imida efana nale ikhankanywayo ngaba baphandi, iye yavela nakolu uphando, nto leyo ithetha ukuthi asilo phando lugqibeleleyo, ingelophando lunxaxhileyo kwamanye amaphulo ophando asele enziwe ngaphambili. Ngezantsi apha, umphandi uveza aze achaze nje ngokufutshane ngomda ngamnye ovele kolu phando lwakhe. Kwizindululo zesahluko sesithandathu nesokugqibela kolu phando, kuza kundululwa ukuba kule mida nemingeni ethe yavela kolu phando, kungafundwa nto kwaye oko kufundwayo kungasetyenziswa ekusunguleni amanye amaphulo okuphanda nzulu kwilixa elizayo, ukuze kuphuhle ukufundiswa kolwmi lwesiXhosa, ukubhalwa kolu lwimi, kwanokugcinwa kwalo luphila njengezinye iilwimi ezihlala zikhula zisanda.

5.6.1 Umda wokuqala: Ukunqongophala koncwadi

Kwiziphumo ezivezwe kwisahluko sesine, ingakumbi xa bendichaza amanani akutheyibhile 4.6 eqwalasela indlela abafunda ngayo abafundi, kufumaniseke ukuba abafundi bayasilela kakhulu kumdlu wokufunda. Ngokwale theyibhile, ndiphande kuphela ngokujonga izizathu zokusilela kwabo ekufundeni ngengqiqo, kwaze kwavela ukuba abafundi abafundi luncwadi kwaphela. Endikuvezileyo kwiziphumo zale theyibhile kukuba abafundi abanalo ixesha lokufunda uncwadi abalusikelweyo kwanolo bangalusikelwanga kuquka uncwadi lwezinye iilwimi ngaphandle kolo lwesiXhosa, kwaze kwavela nokuba namaphepha-ndaba kwanoolindixesha abafundwa tu ngabafundi. Okunye endikuvezileyo kukuba abafundi banqena kakuhlu ukufunda kangangokuba endaweni yokufunda iincwadi ngokunokwabo, basuke basebenzise izixhobo zokurekhoda nokushicilela kumagumbi okufundela, ukuze barekhode oko kufundwa ngabanye. Ubungozi boku kukuba endaweni yokufundela iimvavanyo neemviwo zoncwadi, bebesuke bamamele oko kuchicilelweyo kwiirekhoda neefowuni zabo emva koko baye kubhala iimpendulo zabo zoviwo loncwadi.

Kule ngxelo yam yezi ziphumo, eyona nto iveze ukunyineka kolu phando, kukuba andiyiqukanga ingxaki yokunqongophala koncwadi lwesiXhosa. Ukunqongophala koncwadi lwesiXhosa luxandile kuba luquka iimeko eziliqela ezahlukeyo. Eyokuqala

yileyo yokungapapashwa ncam koncwadi lwesiXhosa olunemixholo yale mihla, ukuze abantwana bafunde ngobomi abaphila kubo nobo belizwe langoku nelibangqongileyo. Okwesibini, kukufumaniseka ukuba kusatshotsha uncwadi lwamandulo, olunye kulo olunemixholo engasahambelaniyo nempilo, amasiko nemo-ntlalo yale mihla. Okokugqibela, ibe yeyona ngxaki ivele kumagumbi okufundela, apho kunqongophala khona kwa-iincwadi ezi zokufunda, kangangokuba uhlobo ngalunye loncwadi kwabelwane ngalo ngabafundi abathathu ukuya kwabane. Ngokuqinisekileyo, xa sisiya kwezona njongo zolu phando, nezingokufumanisa isizeka-bani sokungaphumeleli kakuhle kwabafundi ekubhaleni ngempumelelo iimpendulo zabo zoviwo loncwadi lwesiXhosa, singatsho ukuba umba wokunqongophala koncwadi kumagumbi okufundela, ngomnye woonobangela wale ngxaki, kwaye, bekumele kuphandwe ngokubanzi ngumphandi. Kananjalo, lo mba wokunqongophala koncwadi ibe ngumda obe nechaphaza nakwiziphumo zolu phando, kuba xa umphandi eqwalasela, ufumanise ukuba kunokwenzeka kuthi kanti xa abafundi bonke bebenazo iincwadi abazisikelweyo zeentlobo zoncwadi zonke, bekunokwenzeka baqhube ngcono kwiimpendulo zabo zoncwadi. Nalapho ke, lingakhutshwa litsole ilizwi elithi, la ngamazwi okubona komphandi nenkcazo yakhe apho kunokuthi kanti usilele khona, kufuneke ke omnye umphandi athabathise kuo mda umphandi axinge kuwo, ukuze azame ukubona ukuba xa abafundi benazo zonke iincwadi, oko kungathetha ukuba bangakwazi ukufunda ngengqiqo baze banike iimpendulo zabo ezichanekileyo kwiimviwo zoncwadi kusini na.

5.6.2 Umda wesibini: Ukungasebenzisani ngokwaneleyo nootitshala

Zibekho kakhulu iingxaki ezithe zavela nezibangele ukuba intsebenziswano phakathi kwam njengomphandi nootitshala ingabi yencomekayo kwaye ibonakalise ukuncipha okukhulu. Mandilikhuphe litsole elokuba nam ekufikeni kwam ndibe ngunobangela wokuba kubekho ukusilela kwale ntsebenziswano nootitshala. Nanjengoko kuveziwe kwingxoxo yokunyineka kophando ku-5.6 ngasentla, nam ndiye kwizikolo eziyimimandla yolu phando sele ndinezigqibo ezizezam noqukaniso olulolwam ngokuphathelele kwindlela ekufundiswa ngayo uncwadi ezikolweni. Isigqibo endiye ndinaso nebesikhuthazwa luqukaniso lokuba ukungaqhubi kakuhle kwabafundi kwiimviwo zoncwadi kubangelwa kukungafundiswa kakuhle nangokuchanekileyo kwabo uncwadi ngootitshala. Ngelishwa, kugqaliselo lwam kwizifundo zoncwadi bendimane ndibamisa

ndibanqamle ootitshala, ndibabonise apho basilela khona kangangokuba ndiphele sele ndizibona ndisigqibezela ngokwam isifundo.

Oku kube ngunozala wokungasebenzisani kakuhle kwaphela nootitshala. Okusuke kwenzeka kukuba abanye babe novakalelo lokuba ndibajongela phantsi, abanye banovakalelo lokuba ndize kubadelela kwimimandla yabo yokusebenzela, abanye banovakalelo lokuba ndisisithunywa sesebe esize kubalinda (*departmental watchdog*) ukuze ndibafake engxakini, baze abanye bavakalelwa kukuba ndize kubabhenga ukungafundisi kwabo kakuhle kubafundi, kwiintloko zamasebe nakubacebisi bolwimi. Ngenxa yoku, kukhe kwabakho ukungavumeleki kwam ekungeneni kumagumbi okufundisela ukuze ndenze ugqaliselo, ndingenelele ngezixhobo zokuncedisa kwindlela ekufundiswa ngayo uncwadi, kwaze kwanzima nokuba ndifumane nezincoko kwanamaphepha aneempendulo zoviwo loncwadi ukuze ndiziphendle, ndiziphonononge ndize kukwazi ukuqulunqa iziphumo zolu phando. Oku ke kungumda endiwubone unobungozi kolu phando, kuba nabanye baba titshala bendisithi nangoku sele ndisebenzisana nabo, babonakalise ukungandithembi ncam nokungazimiseli kwabo kwiingxoxo nocweyo lwethu olugxile kwindlela yokufundisa uncwadi. Kubekho ke nabanye ootitshala endiqwalasele ukuba eneneni abakwazi kulufundisa ncam uncwadi (nanjengoko kuveziwe kwiziphumo ezikwisahluko sesine kwitheyibhile 4.5) ukuba uncwadi luyafundwa nje, kuze emva koko kubhalwe uviwo kungakhange kubekho kuhlalutywa kwalo, kuxoxwa kwalo kwanokunxibelelana kootitshala nabafundi ngoku kufundwayo. Ukuba ubudlelane phakathi kwam nootitshala bebungakhange buqale kakubi, ndiqinisekile ukuzimisela kwabo kucweyo ebendilwenza nabo bekuya kuba ngcono.

5.6.3 Umda wesithathu: Ukungaqali kumabanga asezantsi

Emva kokubona ukungaqhubi kakuhle kwabafundi besiXhosa bebakala-11 nabo bebakala le-12 bakaFAL noHL, ndizive ndinovakalelo oluthi uphando lwam ndiluqale kwinqanaba elingelilo. Olu phando kaloku lugxile kumabakala amabini okugqibela kwizinga lemfundo ephakamileyo iFET. Oku kungachaneki kwinqanaba endiluqale kulo olu phando, kubangelwa luvakalelo lwam lokuba ezio ngxaki zivezwa ziziphumo zolu

phando kwisahluko sesine, kumele kuthi kanti aziqali ngoku aba bafundi bekwibakala le-11 nele-12, koko intsusa yazo ikumabanga asezantsi, apho kuye kwakho khona ukusilela mhlawumbi kwindlela yokufundiswa kwabo ukufunda, ukusilela kwabo kwindlela ekuziqheliseni ukufunda iincwadi zesikolo kwanokufunda ngokubanzi, kwanokungaphuhlisi kwabo izakhono zabo zokubhala ngokuchanekileyo kumabanga asezantsi. Kwiziphumo zophando ezikhe zenziwa liSebe lezeMfundo esisiSeko likhatshwa ngamagosa esigqeba sophando sakwaMalusi, oku ndikuveza kolu phando kuveziwe nakwezo ziphumo. Xa bekuphandwa indlela abafunda ngayo abafundi bebakala lesine (*Grade 4*) kwizikolo zaseMzantsi Afrika, kuvele iziphumo ezingancumisiyo ezithi malunga nomyinge weepersenti ezingama-80% kubantwana abakwibakala lesine abakwazi kufunda ngengqiqo, kwade kwakho nesigqibo esithi, abo bantwana abakwazi kufunda qwaba ke. Elam lithi ke, lo ngomnye ummandla ebekumele uphononongiwe kolu phando, kuqalwe kumabanga asezantsi, kunyukwe njalo, ukuze kuze kuvela izisombululo eziphuhlileyo kwingxaki yokungakwazi kufunda ngengqiqo kwabafundi besiXhosa, ukuze kuze kuphucuka nendlela ababhala ngayo iimpendulo zabo kwiimviwo zoncwadi lwesiXhosa ngokubanzi. Nalapha ke, elam lithi amanyathelo okuqala ndiwembile kule folo, ithemba lelokuba abanye abaphandi baya kungenelela bombe babheke phambili ngokuyiqala ezantsi baze kufikelela kule ndima ndigxile kuyo mna.

5.6.4 Umda wokugqibela: Ukungaphononongwa kweziphumo zoviwo lokugqibela

Kwiziphumo ezixoxwa kwisahluko sesine kolu phando, ingakumbi xa kuqwalaselwa kwizazobe okanye kwiigrafu eziveza ukuphuhla kweziphumo zabafundi emva kongenelelo lomphandi ngezixhobo ezinemixholo yeNgcingane yokuXabisa kumagumbi okufundela uncwadi lwesiXhosa, kwezo ziphumo ayibandakanywanga indlela abaqhube ngayo abafundi kwiimviwo zokuphela konyaka kwibakala le-11 nele-12. Izizathu zoku sele zixoxwe banzi kwingxoxo ehambelana nezazobe ezinonjolwe 4.10; 4.11 neso sishwankathelayo singunombolo 4.12. Singatsho ukuba ukungabandakanywa kweziphumo ebezinokubela kugqaliselo lomphandi kwindlela abaqhube ngayo abafundi

kwiimviwo zokuphela konyaka, kube nefuthe elithile kubume beziphumo zolu phando. Ewe asifuthe lingako kuba kwezi mviwo zeekota ezintathu zeminyaka emibini u-2016 no-2017, iziphumo zingqinile ukuba ungenelelo lolu phando lube nenxaxheba encomekayo ekuphuculeni indlela ababhala ngayo iimpendulo zabo zoncwadi lwesiXhosa abafundi, nakwiziphumo eziveza indlela abaphumelele ngayo uncwadi lwabo abafundi.

Ukunyineka kube kwimeko yokuba kungabi nakufumaneka kolwazi oluza kuveza ukuba aba bafundi bebengabathathi-nxaxheba babe baqhubekekile kusini na ukuphucula izakhono zokubhala iimpendulo zabo ezixabisa uncwadi lwabo ngempumelelo kwaye kubekho nokuphucuka okuqaphelekayo na kwiziphumo nakwiimviwo zokuphela konyaka. Kaloku ezi mviwo zezona zinkulu, zaziwa ngokuvuselela uvakalelo lwenkxalabo noloyiko kubafundi, kwaye zezona ziqinisekiso ukuba abafundi bayaluphumelela kusini na ngenene uviwo lwabo kwanebakala elo bakulo. Kuchaziwe kwiziphumo zesahluko sesine ukuba ngokomthetho nemiqathango yezikolo kwaneSebe lezeMfundo esisiSeko, ubume beziphumo zokuphela konyaka ezikolweni buhlala buyimfihlo, kangangokuba nabaphandi abafana nam balalelwe ilungelo lokuzifumana nelokuziphonononga. Nangona ndazisiwe ngootitshala ukuba abafundi abebethatha inxaxheba kolu phando, babonakalise impumelelo encomekayo kwiimviwo zokuphela konyaka kwibakala le-11 ngo-2016, kangangokuba oku kubonakele nakwindlela abaqhube ngayo kakuhle kwiimviwo zika-20 zeekota zonyaka ezintathu xa kuthelekiswa nezo zika-2016. Ukunikwa ithuba komphandi ekubeni aphonononge zonke iimviwo ezibandakanya abathathi-nxaxheba kolu phando, kuquka neemviwo zokuphela konyaka, bekungayi kudala kunyibeka nabukho bamida kolu phando, kuba oku bekuya kuthetha ukuba umphandi ufumene ithuba likugqalisela aze aphucule ngongenelelelo kuzo zonke iimviwo zabafundi abebethatha inxaxheba. Lilonke ke, oku ndikubone njengomye wemida kolu phando, nanjengoko ukuqokelelwa kolwazi belungaphelelanga, nokuba ke olo lufunyenweyo lube nefuthe elincomekayo ekuvezeni iziphumo zolu phando, ziphumo ezo zibangele ukuba umphandi azi ukuba angangenelela aze ancede phi na.

5.7 Isiphelo

Kwesi sahluko kwenziwe uhlahlelo kwanikezwa nengcaciso ejolise kwiziphumo zolu phando nezidandalaziswe kwisahluko sesine. Yonke ingxoxo eshukuxwa kwesi sihloko ixhasa ize yandise ingcaciso yeetheyibhile nezazobe eziqulethe iziphumo zolu phando nanjengoko zibonisiwe zabekwa elubala kwisahluko sesine. Okona kube phambili kwesi sahluko, kukunikwezwa kwesishwankathelo solu phando nesiqulethe intsusa-mabandla yophando olu; uncwadi oluncedise ngolwazi nangeengcingane eziphambili nezinxamnye nolo phando, ingakumbi iNgcingane yokuXabisa kwanezinye ezinxamnye nayo. Le ngxoxo inikezwa kwesi sahluko ikwayichaphazele nengcinga ethathwa njengenyaniso (ihayipotesisi) yolu phando. Le ngcinga ichaza ukuba ngokusetyenziswa kwesixhobo sikaFeez noJoyce (1998) esiqulethe iZakhono zokuBhala ezifundisa banzi ngokubhala ngokuchanekileyo kujoliswe kwimiba engundoqo yeNgcingane yokuXabisa, uninzi lwabafundi boncwadi lwesiXhosa bangaziphuhliza izakhono zabo xa bebhala iimpendulo zabo ezikhwenca nezihlalutya iitekisi zoncwadi. Ngenene ke le hayipotesisi ikhangeleka iphunyeziwe kwaye noqikelelo lobunyani bayo bafezekiswa, kuba kwiziphumo zesahluko sesine kwnalapha kwingxoxo yesahluko sesihlanu, kuvezwe kakuhe ukuba emva kongenelelo lomphandi ngezixhobo zokubhala eziqulethwe kwiNgcingane yokuXabisa, abafundi babonakele bekuphuhlisa ukubhala kwabo iimpendulo zabo ezihlalutya nezikhwenca uncwadi abalufundileyo.

Okokugqibela, kwesi sahluko kuxoxwe banzi kwaze kwachazwa ngokungafihlisiyo ukuba ungenelelo lomphandi kwizifundo zoncwadi lwesiXhosa nakuhlolo loncwadi lwesiXhosa, kukhokelele ekuphunyezweni kwazo zonke iinjongo zolu phando. Ezi njongo ke zezi zixoxwe ngentla njengezo zibanzi kwanezo zitsolileyo. Kuzo zombini ezi ndidi zeenjongo, umphandi uxoxe wophela ngokufezekiswa kwazo esayama maxa onke kuthungelwano phakathi kwezio njongo neziphumo ezivezwe kwisahluko sesine. Zonke ke ezi njongo, zezo bezayame kwindlela olu phando oluphuhlise ngayo ukubhala kwabafundi iimpendulo zoncwadi lwabo lwesiXhosa soLwimi lwaseKhaya neso soLwimi Lokuqala Olongezelelweyo kwibakala le-11 nele-12. Ezi njongo zolu phando bezingahambi zodwa, koko umphandi uzenze zathungelana nemibuzo emandundu eqwalasela ukuphunyezwa kwezi njongo kusetyenziswa iingcingane eziphambili kolu

phando, kujongwe iindlela eziphuhlileyo zolwazi, ezingemiba yokusetyenziswa kolwimi, ezingentlalo namasiko, kuquka nefuthe leNgcinane yokuXabisa kwindlela abafundi ababhala ngayo ukuya kuma kuyilo lwesilabhasi, uqeqesho lootitshala nabafundi kwayanywe ngomongo ovezwa kolu phando. Esi sahluko siqukunjelwe ngokuphendlwa kwemida nokunyunwa okuqatshelwe kwinkqubo yolu phando luphela. Okubalulekileyo kukuba kwinkcazo yale mida nokunyunwa okuvelileyo kolu phando, kukhulu okunokufundwa nokuba negalelo kuphuhliso lobhalo lwesiXhosa ngokubanzi, kwaye oku kuza kuvezwa kakuhle kwizindululo eziza kunikezwa kwesi sahluko silandelayo.

ISAPHELO NEZINDULULO

ISIPHELO NEZINDULULO

linjongo zolu phando, kuquka nemibuzo yalo etshisa ibunzi, ichongiwe yaze yachazwa ngokubanzi kwisahluko sokuqala solu phando, kwaye neziphumo ezizuzwe kulwazi oluqokelweyo, zixoxiwe kwizahluko zokugqibela zolu phando. Kolu phando intsusa-

mabandla ibe kukuba ngenene ikho ingxaki eqaphelekayo kubafundi beBakala le-11 nele-12, ngxaki leyo iyeyokuba aba bafundi abavelisi ziphumo zincumisayo kwiimviwo zoncwadi lwesiXhosa uLwimi lwaseKhaya kwanakuLwimi Lokuqala Olongezelelweyo. Okwesibini, kukwafunyanisiwe kolu phando ukuba esona sizathu siphambili kule ngxaki yeziphumo ezingancumisiyo kwiimviwo zoncwadi lwesiXhosa kula manqanaba omabini olwimi, nakweli zinga lemfundo liphakamileyo ezikolweni (FET), kukuba abafundi babonakalise ukusilela okungathethekiyo kwindlela ababhala ngayo iimpendulo zabo kwimibuzo yoviwo loncwadi lwesiXhosa.

Ekuzameni kolu phando ekusombululeni le ngxaki intlandlu-mbini ivera kulo mhlathi ungentla, umphandi uqale ngokungena ephuma kumathala eencwadi ahlukeneyo ngeenjongo zokuzama ukufumana uncwadi oluqulethe uphando-nzulu ngokuphathelele kwimiba yokufundiswa nokufundwa ngokuchanekileyo koncwadi ngokubanzi; uncwadi lophando malunga nenzululwazi yokusetyenziswa kolwimi kwiitekisi ezibhaliweyo; uphando olugxile kuhlahlelo; uphicotho kwanohlalutyo lweetekisi; uphando olumalunga neengcingane ezinokunika umkhomba-ndlela kwindlela efanelekileyo yokufundiswa nokufundwa koncwadi olusikelwe abafundi ezikolweni, kuquka nendlela yokuhlolwa kwalo ngokuchanekileyo, kwanokuphendulwa kwemibuzo yohlolo loncwadi ngabafundi ngokufanelekileyo. Kukwesi sigaba sokugqibela ke apho umphandi aphawule ukuba kubo bonke abavimba abafundileyo wabagoca-goca, angaphuma neengcingane nezixhobo ezinokumncedisa ekubeni angenelele kumagumbi okufundisa uncwadi. Oku ukwenze kuqala ngeenjongo zokuba abe negalelo ekuphuhliseni kwindlela ekufundiswa nekufundwa ngayo uncwadi ezikolweni, ukuze oku kukhokelele ekuphuhleni kwindlela abafundi ababhala ngayo iimpendulo zabo kwimibuzo yeemviwo zoncwadi abalusikelwe liSebe lezeMfundo esisiSeko, ingakumbi xa bekwibakala le-12. Lonke olu ncwadi lophando-nzulu luncedise umphandi ekufezekiseni iinjongo zolu phando lwakhe, luchazwe banzi kwisahluko sesibini solu phando, lwaze uluhlu lwalo lwadweliswa ekugqibeleni kolu phando.

Indlela oluqokelelwe ngayo ulwazi lolu phando iye yayama kwiindlela ezimbini zemethodoloji eziqhelekileyo zokuqokelela ulwazi nezisetyenziswa kakhulu ngabaphandi abaninzi kwaneengcali zolwimi eziphanda nzulu ngemiba yobhalo

nohlalutyo lweetekisi. Ezi ndlela zimbini zemethodoloji zichazwe kwisahluko sesithathu njengentelekelelo yobunjani okanye uphicotho lobunjani (*qualitative methodology*) kunye nentelekelelo yobungakanani okanye uphicotho lobungakanani (*quantitative methodology*). Ezi ndlela zimbini zophando kuchaziwe kwesi sahluko sesithathu ukuba ziza kusetyenziswa ngaxesha linye njengomxube wenkqubo yokwenza uphando (*mixed-method approach*). Kukwachaziwe kwisahluko sesithathu ukuba isizathu soku kukuba olu phando luza kujonga ngokufanayo imiba engabantu (abafundi bebakala le-11 nele-12 besiXhosa); ootitshala; abacebisi; iintloko zamasebe kwaneengcali zolwimi, ukuze kwelinye icala kwenziwe nogqaliselo lwezifundo; kugqaliselwe izincoko ezibhalwe ngabafundi ezineempendulo zoncwadi lwabo, kuquka nogqaliselo lweemviwo zabo. Ezi zincoko neemviwo zibe nogqaliselo nohlalutyo kumatyeli amabini, ityeli eliphambi kongenelelo lomphandi kwanelo lisemva kongenelelo lomphandi ngezixhobo eziqulethe iingcebiso kwanamacebo okuncedisa ekufundisweni nasekufundweni koncwadi ngokuchanekileyo, ukuze kuphuhle ukubhalwa ngokuchanekileyo nangempumelelo kweempendulo zeemviwo zoncwadi lwesiXhosa, kusetyenziswa iinqobo zeNgcingane yokuXabisa, iZakhono zokuBhala eziza kubanika umkhomba-ndlela onguwo ekubhaleni, kwanezinye iingcingane ezinxamnye nale yokuxabisa.

Kubalulekile ukuchaza kananjalo ukuba kwisahluko sesithathu, umphandi usebenzise abafundi abangama-60 njengabathathi-nxaxheba bakhe abasisiseko (*primary or key participants*). Aba bafundi ngabo bachongwe kujongwe indlela abaqhuba ngayo kwizifundo zabo, ukusuka kwabo baqhuba kakuhle kakhulu, ukuya kwabaqhuba phakhathi nje, kuye kufikelela kwabo bangaqhubi kakuhle ncam. Kwimimandla yomine ezizikolo ebekuphandwa kuzo, nekufunyenwe kuzo imvume ekhatshwa liphepha lemvume yomongameli wesi sifundo weYunivesithi yaseRhodes; iphepha-mvume elisuka kwigosa leSebe lezeMfundo, kwanoxwebhu olutyikitywe ngabafundi oluvumayo ukuba abanyanzelwanga ngokuthabatha inxaxheba kolu phando, kusetyenzwe neetitshala ezine (enye kwisikolo ngasinye) ezifundisa uncwadi lwesiXhosa umgangatho onguHL okanye onguFAL. Kananjalo, kwisikolo ngasinye kwezi, kusetyenzwe nabafundi abali-15 kwaye nanjengoko kuchaziwe ngentla apha, neentloko zamasebe zezo zikolo ziyimimandla yophando kudliwene nazo iindlebe, kuquka namagosa okanye iingcali zolwimi zamaSebe eMfundo kwiphondo ngalinye, eleMpuma

Kapa neleNtshona Kapa. Okunye okuye kwagqama kukuba uninzi lwaba bathathi-nxaxheba, ingakumbi aba bangootitshala; abacebisi; amagosa eSebe lezeMfundo; iingcali zolwimi kwanezo zakwaMalusi, balisebenzisile ilungelo labo lokuba babe abachazwa kwaye abachongwa nangayiphi indlela kupapasho lolu phando. Ukuze kuqaliswe okanye kuqhutyekwe nokuqokelelwa kolwazi lolu phando, umphandi kuye kwanyanzeleka ukuba atyikitye eso sivumelwano azibophelele ukuba ngenene akayi kubachonga nangayiphi indlela.

Ngenene ke uqhubekekile umphandi eqokelela ulwazi lwakhe esebenzisa oku sele kuchazwe ngentla apha, kwaye oku ekwenza elandela oko kuchazwe kwisahluko sokuqala solu phando, sahluko eso besidandalazisa isindululo solu phando jikelele. Kwisahluko sokuqala kuvakaliswe kwaze kwadandalaziswa ukuba kuya kwenziwa uphando oluza kuba ngamatyeli amabini, ityeli eliphambi kongenelelo lomphandi kwanelo lisemva kongenelelo lomphandi. Ngenene ke, kwisahluko sesine, iziphumo zolu phando zikuvezile okugqaliselwe phambi kongenelelo, kwanoko kugqaliselwe emva kongenelelo lomphandi, kwaye konke kuye kwacaciswa ngokuxoxwa kweethyibhile zeziqukatho neziphumo, kusetyenziswa inkcazo nohlalutyo olulandela iinkqubo zophicotho lobunjani kwanophicotho lobungakanani. Uphicotho lobunjani lusetyenziswe banzi xa bekujongwa iindlela zokufundisa uncwadi; iindlela zokulufunda kwanezo zokubhala iimpendulo kwimibuzo yeemviwo zoncwadi. Kwelinye icala, uphicotho lobungakanani luvele xa kwiithyibhile bekudandalaziswa amanani aveza indlela ekufundwa ngayo uncwadi; indlela ekufundiswa ngayo uncwadi; ukulandelwa kweengcingane zokufundiswa nokubhalwa kweempendulo zoncwadi njengaleyo yokuXabisa nezinye; amanani okufunda kwabafundi ngengqiqo kwanokufunda kwabo ngokubanzi; kuquka neegrafu okanye izazobe eziziveze kakuhle iziphumo ezimalunga nenkqubo yolu phando kuwo omabini amatyeli ebekuphandwa kuwo (phambi okanye emva kongenelelo lomphandi).

Kwezi zazobe zikwisahluko sesine, iziphumo ziveze kakuhle ukuba iinjongo zolu phando ziphunyeziwe, kuba ezo ziphumo zibonisile ukuba abafundi bebephumelela kumyinge ongaphaya nje kwama-50 eepersenti (ngo-2016) phambi kokungenelela komphandi kufundo, ufundiso kwanokubhalwa kweempendulo zeemviwo zoncwadi

lwesiXhosa. Kwelinye icala, xa bekujongwa indlela abaqhube ngayo abafundi (ngo-2017) kwilixa elisemva kongenelelo lomphandi (apho ebesebenzisa okuyingxam yeNgcingane yokuXabisa nezo zinxamnye nayo), kufumaniseke kukho ukuphucuka okuncomekayo kwindlela abafundi ababhala ngayo iimpendulo zabo kwiimviwo zoncwadi lwesiXhosa, kuwo omabini amabakala emfundo namanqanaba olwimi lwesiXhosa.

Ingxoxo kwanenkcazo epheleleyo yezi ziphumo zikwesi sahluko sesine solu phando, kunye nokunyineka kophando olu kwiindawo ezithile, konke kuxoxwe kwisahluko sesihlanu. Kwingxoxo yesahluko sesihlanu, akuphelelanga nje ekugxininisweni kwenkangeleko yeziphumo ezivezwe kwiitheyibhile nezazobe ezikwisahluko sesine, koko uhlahlelo, uhlaluty nophicotho lwezo ziphumo lwenziwe, kuqukwa okanye kubandakanywa iinqobo zeNgcingane yokuXabisa ngokuchazwe nguMartin, JR noWhite PPR (2009; 2006; 2005; 2003), imiba ephambili yengcinane ehambelana nale yokuxabisa nebizwa ngokuba yeye-Ethinografi yokuBhala kaGrabe noKaplan (1996), kuquka nengxam esetyenziswe banzi ekuphuhliseni indlela ababhala ngayo abafundi iimpendulo zabo kwimibuzo yeemviwo zoncwadi, ngxam leyo ithatyathwe kwisixokelelwano seZakhono zokuBhala zikaFees noJoyce (1998). Kananjalo, kwesi sahluko sesihlanu kuchongwe zonke iinjongo ebezichongelwe olu phando kwisahluko sokuqala, kwanemibuzo enxamnye nezo njongo, zonke zaxoxwa zathlekiswa neziphumo (zolwazi oluqokelelweyo) ezivele kwisahluko sesine, ukuze kuvele ukuba ingaba ezo ziphumo zifezekisiwe na, kwaye nemibuzo emandundu yolu phando iphendulekile kusini na. Kwinkcazo kwanohlaluty olwenziwe ngumphandi kwisahluko sesihlanu, kuye kwacaca mhlophe ukuba ngenene ezo njongo zolu phando ziphunyeziwe, yaze nemibuzo enxamnye nazo yaphendulwa.

Kwakwesi sahluko sesihlanu, ngaphandle kokuxoxwa nokuhlalutywa kweziphumo ezikwisahluko sesine, iingxoxo engeenjongo nemibuzo yophando olu, kukwachongwe nemida eze nokunyineka kolu phando. Le mida ndiza kuyibeka ngokulandelelana kwayo, nditsho ndichaza nesindululo esinokunceda kuphando lwelixa elizayo olunemixholo efanayo okanye umongo onxamnye nolu phando. Umda wokuqala ovezwe kwisahluko sesihlanu ngulowo wokunqongophala koncwadi. Ngokwalo mda,

kufumaniseke ukuba ngaphandle kwezigqibo ezicalanye (researcher *bias*) aye enazo umphandi kwimimandla yophando, xa ebecinga ukuba iziphumo ezibi kwiimviwo zoncwadi zidalwa kukungafundiswa kwabafundi ngokuchanekileyo uncwadi nokungakwazi kwabo ukukuxabisa oko bakufundayo, uphawule ukuba kukho nemeko yokunqaba kweencwadi ezikolweni. Ewe kukwafumaniseke ukuba abafundi abanawo ncam umdla wokufunda ngokubanzi, kodwa ingxaki yokunqongophala kweencwadi abazisikelweyo, baphele bebolekisana ngazo, kufumaniseke ukuba inganechaphaza elingelihle kwindlela abaqhuba ngayo abafundi kwiimviwo zabo zoncwadi. Isindululo esivelayo koku kunyineka sesokuba kusungulwe uphando oluntlandlu-mbini, kuqala oluza kuphonononga ukuba ngenene ukungabikho kweencwadi ezaneleyo kuyayichaphazela kusini na indlela abafundi abaqhuba ngayo xa bebhala iimpendulo zabo kwiimviwo zoncwadi lwesiXhosa, kuwo omababini amabanga kwanakuwo omabini amanganaba olwimi ebekuphandwa kuwo kolu phando. Okwesibini, kungasungulwa nolunye uphando olugxile kummandla wezopolitiko, intlalo nakwiipholisi yezemfundo, phando olo lunokujongana nophicotho lwendlela ekunokuphuculwa ngayo ukuhanjiswa kweencwadi jikelele ezikolweni zoMzantsi Afrika, ukuze kungabikho zikolo zinoncwadi olungaphelelanga okanye olungaphantsi kwenani labafundi.

Umda wesibini oveze ukunyineka kolu phando, ngulowo wokusilela kwam ekusebenzisaneni ngokwaneleyo nootitshala. Nalo umda, udalwe kukuya kwam kwimimandla yolu phando ndinezigqibo ezizezam ezicalanye nezibe nokujongela phantsi ootitshala, kuba ndibatyhola ngelithi kukungakwazi ukufundisa kwabo kakuhle okubangela abafundi bangakwazi ukuzibhala ngokuchanekileyo nangokufanelekileyo iimpendulo zeemviwo zoncwadi lwabo lwesiXhosa, ndiphele ndifumana ingxaki yokungafumani ntsebenziswano ngokwaneleyo kootitshala. Isindululo ngokwale meko sesokuba kubaphandi balo naluphi uhlobo, kumele kungayiwa kwimimandla yophando umntu sele enezigqibo anazo ukuze kunqandeke imeko ekumila kunje.

Kananjalo, ndikwafunde nokuba ukwamkeleka komphandi kumaziko afana nezikolo, kuba lula kwaye kwenza nenkqubo yophando igqibelele xa kuhlontshwa ootitshala namagosa emfundo zisuka nje, ingakumbi xa lowo uphandayo enokuzigcina kuye ngaphakathi izigqibo anazo ngezikolo nangootitshala, alinde kude kufikelelwe kwilixa

lokuvezwa kweziphumo zoko sele kuphandiwe. Okokugqibela, ukuzama ukunqanda ukungehli kwakhona kwalo mda ungokuphanza kwentsebenziswano nootitshala, uphando olulandendelayo nolunokwenziwa malunga nendlela abafundi abaqhuba ngayo kwiimvavanyo neemviwo zoncwadi lwesiXhosa, lungandisa olu phando lwam lujonge kwindlela abafundi ababhala ngayo iimpendulo zabo zoncwadi kusetyenziswa kwa ezi nqobo zeNgcingane yokuXabisa, ngokuthi lona olo phando lwelixa elizayo lujonge ngqo kumba wokuba ingaba indlela abalufundisa nabaluhlola ngayo ootitshala uncwadi lwesiXhosa inegalelo elihle okanye elibi kusini na kwindlela abaqhuba ngayo abafundi babo kwiimviwo zoncwadi lwesiXhosa. Olo phando lwenziwe kungakhange kubekwe tyala kubafundi nakootitshala ngokufanayo.

Okwesithathu, kubekho ukunyineka okuhamba nomda wokungafikeleli kolu phando kumabanga asezantsi. Umphandi uye walujolisa ngqo uphando lwakhe kumabanga aphezulu, ibanga le-11 nele-12, kuba ke phofu naye ebekhathazwa ziziphumo zebakala le-12 ezingancumisiyo kubafundi besiXhosa soLwimi lwaseKhaya neso soLwimi Lokuqala Olongezelelweyo. Kuchaziwe kwisahluko sesihlanu ukuba ngenene oku kunyineka kolu phando kungqiniwe nalu phando lwakutsha nje oluveze ukuba kwa abafundi abakwibakala lesine kuMzantsi Afrika uphela, abanaso kwaphela isakhono sokufunda ngengqiqo. Khumbula ukuba kwiziphumo zolu phando ezivezwe kwisahluko sesine, kuchazwe ukuba ukungakwazi ukufunda ngengqiqo, kukwangunobangela wokuba abafundi babe abakwazi ukuzibhala ngempumelelo iimpendulo zabo ezibonakalisa ukuluxabisa uncwadi abalusikelwe ezikolweni. Kwakule meko, isindululo sesokuba kubekho uphando oluza kwandisa olu ndilwenzileyo, lona lugqithele kumabakala asezantsi, luphande kuqala ngokuba ingaba kumabakala asezantsi emfundo abafundi bayafundiswa baze baxhotyiswe kusini na ngeengcingane zokuphuhlisa indlela yokufunda kwanezo ziphuhlisa izakhono ezikhethekileyo zokubhala ngokufanelekileyo. Ezo ngcingane ke zezo kugxilwe kuzo kolu phando. Kananjalo, kunokucela nophando oluza kuphicotha izizathu ezibangela ukuba abafundi bathi sele bechithe iminyaka emine ukuya kwemihlanu esikolweni, babe abakakwazi ukufunda ngokuchebeleza nangengqiqo. Kukholeleka ukuba uphando olunjalo, lunganegalelo elincomekayo kwindlela abafundi abafunda nababhala ngayo iimpendulo zabo zoncwadi xa befika kula mabakala bekuphandwa kuwo kolu phando, kuyo

yomibini imigangatho yolwimi lwesiXhosa, phofu nakumgangatho wesithathu ezi zindululo zingangena twatsa, lowo wesiXhosa uLwimi lwesiBini Olongezelelweyo.

Umda wokugqibela ngulowo wokungabikho kwethuba lokuphononongwa kweziphumo zokuphela konyaka ezikolweni. Kuyo yonke le mida iveza ukunyineka kolu phando, ngokoqikelelo lwam, lo ngowona mda ube nefuthe lokunyineka elikhulu kolu phando, kwaye ngowona mmandla unokuvulela amathuba amahle ophando lwelixa elizayo. Ngenxa yemithetho kwanemiqathango yezikolo, amasebe emfundo emaphondweni (WCED neECED), kuquka neSebe leSizwe lezeMfundo esisiSeko, kufumaniseke kungavumelekanga ukwaziwa kweziphumo zokuphela konyaka ngabo basuka ngaphandle kuquka nabaphandi abanjengam lo. Oku kuba yimfihlelo kweziphumo zokuphela konyaka, akuphelelanga nje kumabakala ebekuphandwa kuwo, koko nakumanye amabakala kukwanjalo. Oku kunyineka kukwingcamango yomphandi ethi, xa ebelinikiwe ithuba lokuqwalasela, agqalisele, aphicothe aze ahlalutye neziphumo zeemviwo zokuphela konyaka kuwo omabini amabanga, iziphumo zakhe ngezandile kwaye zatyeba nangakumbi, kutsho kwande nezisombululo kwingxaki ebivezwa lolu phando, leyo yokusilela kwabafundi ekubhaleni ngempumelelo okanye ngokufanelekileyo iimpendulo zabo kwiimviwo zoncwadi lwesiXhosa. Ngokwale meko, isindululo sesokuba iSebe lezeMfundo esisiSeko (kuquka nalawo asemaphondweni) kwanezikolo ngokubanzi, zibe nokusungula amaphulo entsebenziswano namaziko emfundo enomsila, ukuze kube nokuvumeleka ukuphandwa kweziphumo zokuphela konyaka kuncediswane nebhodi yohlolo uMalusi ejongene nalo msebenzi. Ngokwenza oku, amaziko emfundo enomsila kunye namagosa kaMalusi, angaveza iziphumo eziza kongeza koko kuphuhliswa lolu phando ndilwenzileyo, ukuze ngaloo ntsebenziswano iza kuququzelelwa njengeeprojekthi zophando, kuvele iindlela zokuphucula ukufundwa nokufundiswa koncwadi ezikolweni, ukuphuculwa nokuzinziswa kweendlela zokuhlolwa koncwadi kwanamanye amaphepha eemviwo ezikolweni, kusetyenziswa iinkqubo zobugcisa ezifana no*Blackboard* no*Elearn* ezisetyenziswa kumaziko emfundo enomsila xa kuhlolwa, konke oku kusenziwa ngeenjongo zokuphucula isakhono sokubhala jikelele kubantwana nakubafundi besiXhosa, ukuze kwande ukubhalwa koncwadi lwesiXhosa, kuquka nokubhalwa koolindexesha kwanamaphepha-ndaba esiXhosa. Esi ke sisindululo esinokuba nalo negalelo elihle ekukhuleni nasekugcinweni kolwimi

lwesiXhosa, ukuze nezizukulwana zikaXhosa zihlale zizazi ukuba zinovimba wolwimi lwazo ekunokwenzeka ukuba ungaze ubhange okanye utshabalale. Ulwimi olusetyenziswayo, ingakumbi olubhalwayo, amathuba okubhanga kwalo amfiliba!

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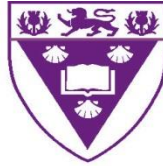
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INCWADI YEKHANKATHA LOLU PHANDO



RHODES UNIVERSITY

Grahamstown • 6140 • South Africa

SCHOOL OF LANGUAGES • P.O. BOX 94 GRAHAMSTOWN • Tel: +27 466038222 • Fax: +27 466038960 • email: r.kaschula@ru.ac.za

NRF SARCHI Chair: Intellectualisation of African Languages, Multilingualism and Education

2 February 2016

ETHICAL CLEARANCE FOR MR X MAVELA

This is to confirm that Mr Xolani Mavela is a full-time doctoral student under my supervision as part of my NRF SARCHI Chair. His student number is: 614M0004

He is presently gathering data for his PhD thesis from various schools in South Africa.

In terms of ethics, Mr Mavela will present any interviewees with a consent form to be signed. Furthermore, all interviewee's names will be replaced with pseudonyms.

Mr Mavela's thesis title is as follows: An investigation of Further Education and Training (FET) students' written responses to isiXhosa literature.

The research will assist us in understanding the writing process and how we can improve student writing. This is an extremely important area of research.

Can I kindly request that you assist him in whatever way possible in order to make his research come to fruition.

Please do not hesitate to contact me if any further information is required. The research has the clearance of the Rhodes Higher Degrees Committee on which I sit as a supervisor.

Sincerely

Professor Russell H Kaschula

SARCHI Chair: Intellectualisation of African Languages, Multilingualism and Education

UKUQINISEKISA KOMPHANDI

Esi siqinisekiso sinikwe iinqununu, iintloko zamasebe, ootitshala, abafundi, amagosa emfundo kwaneengcali zolwimi.

Mna ndiyavuma ndikwaqinisekisa ukuba ndim ophanda nzulu phantsi kwesihloko esithi: **“UPHANDONZULU LWEEMPENDULO**

EZIBHALIWEYO ZABAFUNDI BAMABANGA APHEZULU EMFUNDO KUNCWADI LWESIXHOSA”

Ndiyaqinisekisa ke ngoko ukuba:

- Ndibacacisele bonke abathathi-nxaxheba ngento yonke equlathwe kolu phando.
- Ndibakhuthazile bonke abathathi-nxaxheba ngokuvakalisa izimvo zabo, ukubuza imibuzo nokucela umngeni nangantoni na emalunga ophando olu naxa luqhutywa, kwaye ndisitsho ndizibophelela ukuba ndakuluthatha uxanduva ngokwemibuzo yabo, ingxoxo kwanemingeni evela kubo.
- Ndanelisekile ukuba umthathi-nxaxheba ongu..... uyakulandela kwaye ukuqonda kakuhle konke okumalunga nolu phando njengoko umphandi oyintloko ecacisile.

Igama lomphandi: _____

Ukutyikitya komphandi: _____

Umhla: _____

Igama lengqina lomphandi: _____

Ukutyikitya kwengqina: _____

Umhla: _____

UKUQINISEKISA KWAMAGOSA NEENGCALI

Imvume yamagosa eSebe lezeMfundo neengcali zolwimi

Ngokutyikitya ngezantsi apha, mna ndiyavuma ukuthatha inxaxheba kolu phando, kuquka ukunikeza ngamaxwebhu angeemviwo zoncwadi nokuqhutywa kweengxoxo nomphandi, phantsi kwesihloko sophando esithi:

“UPHANDONZULU LWEEMPENDULO EZIBHALIWEYO ZABAFUNDI BAMABANGA APHEZULU EMFUNDO KUNCWADI LWESIXHOSA”

Ndiyaqinisekisa ukuba:

- Iinjongo, imisetyenzana kwanenkqubo eza kulandelwa kolu phando ndizicaciselwe.
- Ukuthatha kwam inxaxheba kolu phando akusosinyanzelo, kwaye ndinalo ilungelo lokurhoxa kuphando olu nanini na xa ndingasafuni ukubandakanyeka.
- Ndikwamkele kwaye ndakuvisisa konke endikuchazelweyo, kangangokuba ndiyavuma ukuba iinkcukacha zam zaziswe / andikuxhasi ukwaziswa kweenkcukacha zam. (Uyacelwa ukuba oko ungakuchonganga ukucime okanye ukukrwelele umgca ngaphantsi okanye ukubiyele ngesangqa.)

Igama lomthathi-nxaxheba: _____

Ukutyikitya komthathi-nxaxheba: _____

Umhla: _____

Igama lengqina lomthathi-nxaxheba: _____

Ukutyikitya kwengqina: _____

Umhla: _____

UKUQINISEKISA KUKATITSHALA

Ukuqinisekisa komthathi-nxaxheba

Imvume yamagosa eSebe lezeMfundo neengcali zolwimi

Ngokutyikitya ngezantsi apha, mna ndiyavuma ukuthatha inxaxheba kolu phando, kuquka ukunikeza ngamaxwebhu angeemviwo zoncwadi nokuqhutywa kweengxoxo nomphandi, phantsi kwesihloko sophando esithi:

“UPHANDONZULU LWEEMPENDULO EZIBHALIWEYO ZABAFUNDI BAMABANGA APHEZULU EMFUNDO KUNCWADI LWESIXHOSA”

Ndiyaqinisekisa ukuba:

- Iinjongo, imisetyenzana kwanenkqubo eza kulandelwa kolu phando ndizicaciselwe.
- Ukuthatha kwam inxaxheba kolu phando akusosinyanzelo, kwaye ndinalo ilungelo lokurhoxa kuphando olu nanini na xa ndingasafuni ukubandakanyeka.
- Ndikwamkele kwaye ndakuvisisa konke endikuchazelweyo, kangangokuba ndiyavuma ukuba iinkcukacha zam zaziswe / andikuxhasi ukwaziswa kweenkcukacha zam. (Uyacelwa ukuba oko ungakuchonganga ukucime okanye ukukrwelele umgca ngaphantsi okanye ukubiyele ngesangqa.)

Igama lomthathi-nxaxheba: _____

Ukutyikitya komthathi-nxaxheba: _____

Umhla: _____

Igama lengqina lomthathi-nxaxheba: _____

Ukutyikitya kwengqina: _____

Umhla: _____

UKUQINISEKISA KOMFUNDI

Ukuqinisekisa komthathi-nxaxheba

Imvume malunga nophendlo lwezincoko zabafundi

Ngokutyikitya ngezantsi apha, mna ndiyavuma ukuthatha inxaxheba kwanokuba izincoko ezibhalwe ndim zingaphicothwa ngumphandi, phantsi kwesihloko sophando esithi: **“UPHANDONZULU LWEEMPENDULO EZIBHALIWEYO ZABAFUNDI BAMABANGA APHEZULU EMFUNDO KUNCWADI LWESIXHOSA”**

Ndiyaqinisekisa ukuba:

- Iinjongo, imisetyenzana kkwanenkqubo eza kulandelwa kolu phando ndizicaciselwe.
- Ukuthatha kwam inxaxheba kolu phando akusosinyanzelo, kwaye ndinalo ilungelo lokurhoxa kuphando olu nanini na xa ndingasafuni ukubandakanyeka.
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Igama lomthathi-nxaxheba: _____

Ukutyikitya komthathi-nxaxheba: _____

Umhla: _____

Igama lengqina lomthathi-nxaxheba: _____

Ukutyikitya kwengqina: _____

Umhla: _____

UKUZAZISA KUBATHATHI-NXAXHEBA EZIKOLWENI NOXWEBHU LWEMIBUZO

Udliwano-ndlebe

Molo

NdinguXolani Mavela, uMngwevu oza lwa emaBambeni, okhaya liseCumakala kwelamaNgqika.

Ngokomsebenzi ndikwiYunivesithi kaSinga-Siqith weKapa eyaziwa ngeCPUT. Ndiza apha njengomfundi owenza uphando kwiziko lemfundo enomsila iRhodes kumhlaba waseRhini. Besele ndithethile nawe emnxebeni emva kokufumana imvume kwiSebe; kwinqununu nakwintloko yesebe lakho. Onke amaphepha aziziqinisekiso nokuzibophelela kwam ngophando olu, sele ndiwanikezile kwabasemagunyeni. Ndilapha ngeenjongo zokuqalisa ngenkqubo yolu phando, neza kuquka ugqaliselo, iingxoxo, ungenelelo lwam kwizifundo, ukuphicothwa kwemisebenzi yabafundi kwanokujongiswa kwenkqubo emva kongenelelo lwam ngezixhobo zolu phando.

Ukuba ukho umbuzo okanye inkxalabo kwesi sihlandlo, nceda ungathandabuzi ubuze okanye uthethe. Ukho umbuzo okanye inkxalabo onayo? Ewe / Hayi.

Ndingathanda ukubuza le mibuzo imbalwa nesiza kuxoxa phantsi kwayo ngolu phando lwam lusisihloko esithi: **“UPHANDONZULU LWEEMPENDULO EZIBHALIWEYO ZABAFUNDI BAMABANGA APHEZULU EMFUNDO KUNCWADI LWESIXHOSA”**

- i. Ingaba zingaphi kwaye izeziphi iincwadi ezisikelwe abafundi besiXhosa kwiBanga le-11?
- ii. Ezi ncwadi ziluluphi uhlobo okanye ijenri?
- iii. Yeyiphi indlela okanye imethodoloji yokufundiswa koncwadi esetyenziswa ngootitshala?
- iv. Ungakanani umdla obonakaliswa ngabafundi ekufundeni uncwadi lwabo lwesiXhosa?
- v. Zeziphi iindlela enizisebenzisayo ezikhethekileyo zokufunda uncwadi?
- vi. Ngawaphi amabakala abalulekileyo aqatshelwayo nabandakanywayo kuhlalutyo loncwadi, kuquka nalawo abafundi bamele kukugxila kuwo xa bebhala izincoko zoncwadi lwabo?

UKUZAZISA KUMAGOSA NEENGICALI NOXWEBHU LWEMIBUZO

Udliwano-ndlebe nemibuzo (amagosa neengcali zolwimi)

Molo

NdinguXolani Mavela, uMngwevu ozalwa emaBambeni, okhaya liseCumakala kwelamaNgqika.

Ngokomsebenzi ndikwiYunivesithi kaSinga-Siqithi weKapa eyaziwa ngeCPUT. Ndiza apha njengomfundi owenza uphando kwiziko lemfundo enomsila iRhodes kumhlaba waseRhini. Besele ndithethile nawe emnxebeni emva kokufumana imvume kwiSebe; kwiinqununu, ootitshala neentloko zamasebe ezikolweni. Onke amaphepha aziziqinisekiso nokuzibophelela kwam ngophando olu, sele ndikuthumelele kwaye ndikufundele. Ndilapha ngeenjongo zokuqalisa ngenkqubo yolu phando, neza kuquka ugqaliselo lwamaxwebhu eniwasebenzisayo nendiqinisekisayo ukuba andiyi kuwapapasha ngokwesivumelwano, ukudlana indlebe kwanokuxoxa nawe.

Ukuba ukho umbuzo okanye inkxalabo kwesi sihlandlo, nceda ungathandabuzi ubuze okanye uthethe. Ukho umbuzo okanye inkxalabo onayo? Ewe / Hayi.

Ndingathanda ukubuza le mibuzo imbalwa nesiza kuxoxa phantsi kwayo ngolu phando lwam lusisihloko esithi: **“UPHANDONZULU LWEEMPENDULO EZIBHALIWEYO ZABAFUNDI BAMABANGA APHEZULU EMFUNDO KUNCWADI LWESIXHOSA”**

- i. Ingaba luthini uluvo lwakho malunga neziphumo ezithande ukuba mbi zoviwo loncwadi lwesiXhosa?
- ii. Ncedo luni olunika ootitshala nabafundi boncwadi lwesiXhosa ezikolweni?
- iii. Ngawaphi amacebo anokwenziwa ukuze kuzanywe ukuphuculwa iziphumo zoncwadi lwesiXhosa ezikolweni?
- iv. Ingaba uchanekile umgangatho weencwadi ezisikelwe abafundi besiXhosa bebanga le-11 nabebanga le-12, ingakumbi abo boLwimi lokuQala Olongezelelweyo?
- v. Vakalelo luni onalo ngokutshona okwendeleyo kwabafundi boncwadi lesiXhosa kwiimviwo zabo?
- vi. Xa kuthelekiswa nezinye iilwimi, mngakanani umahluko phakathi kwezo lwimi nesiXhosa kumgangatho wokuphumelela kwabafundi kwiimviwo zoncwadi, kuquka nalowo wendlela ekuviwa ngayo uncwadi?

INCWADI YESEBE LEZEMFUNDO

CURRICULUM COORDINATION AND SUPPORT



8 November 2017

TO WHOM IT MAY CONCERN

The department of Education since 2016 started initiative of Professional Learning Committees (PLC's) where different stakeholder's analyses threads and discuss them in order to develop its Subject. Higher Institution of Learning play a major role in this initiative Mr Mavela is collecting data which helps us to see the threads.

On the following days he was at CTLI with IsiXhosa Subject Advisors with regards to his role in this committee

11 May 2017

12 May 2017

18 September 2017

19 September 2017

Thanking you in advance

Yours in Education

Mrs NWS Beyile

Deputy Chief Education Specialist

Western Cape Education Department

Grand Central

Cape Town

Tel: 0214672590

INCWADI YESIKOLO SASEMPUMA KAPA 1

Kubusie Combined School

Erf 896
Kubusie Village
Stutterheim
Fax : (043) 683 1058
Tel : (043) 683 3797



P.O. Box 5
Stutterheim
4930

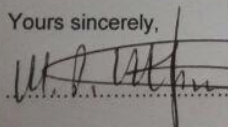
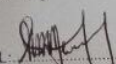
E-mail: Kubusie@yahoo.com

15 November, 2017

TO WHOM IT MAY CONCERN:

I, the HOD for languages at the above named school, hereby certify that Mr. X. Mavela came to our school from the 8th to the 11th of August, 2017, for research-based observation and interviews.

Yours sincerely,

	DEPARTMENT OF EDUCATION
	KUBUSIE COMBINED SCHOOL
	P.O. BOX 5 STUTTERHEIM, 4930
	2017-11-15
	DEPUTY PRINCIPAL: 
	PROVINCE OF THE EASTERN CAPE

M. Mpini (Mr)

INCWADI YESIKOLO SASEMPUMA KAPA 2

Nqwiliso Senior Secondary School

P O Box 61

Qumbu

5180

16 November 2017

To whom it may concern

This serves to certify that Mr Mavela Xolani from CPUT visited the above-mentioned school on the following dates to observe IsiXhosa Home Language lessons with the aim of collecting data for his research.

24 July 2017

25 July 2017

26 July 2017

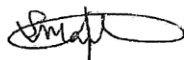
27 July 2017

28 July 2017

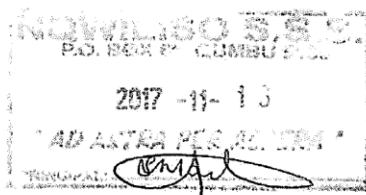
We enjoyed his presence as he was sharing a lot about our language IsiXhosa.

Yours in Service

SV Naile (Principal)



Contacts – 0721770950 / stevenaile@vodamail.co.za



INCWADI YESIKOLO SASENTSHONA KAPA 1



Ned Doman High School

St Athans Road

Athlone

Cape Town

7764

To whom it may concern

This is to confirm that Mr X Mavela came to Ned Doman High School to collect some data and to observe Home Language and First Additional Language literature lessons on the dates indicated below:

05 May 2017

12 May 2017

19 May 2017

01 September 2017

08 September 2017

20 October 2017

27 October 2017

We thank Mr Mavela for the fruitful and informative visits to our Xhosa classes.

Yours sincerely

Zolani Qeqe
(IsiXhosa Subject Head)

021 696 5114

INCWADI YESIKOLO SASENTSHONA KAPA 2



WESTERFORD HIGH SCHOOL

220 Main Road, Rondebosch, 7700
South Africa
<http://www.westerford.co.za>

Telephone: (021) 689-9154
Fax: (021) 685-5675
admin@westerford.co.za

November 6, 2017

To whom it may concern

This is to certify that Mr Xolani Mavela from CPUT visited Westerford High School on the dates indicated below to observe Xhosa First Additional Language lessons with the aim of collecting research based data.

March 3 2017

March 10 2017

March 17 2017

March 24 2017

September 15 2017

September 22 2017

Septemeber 29 2017

It was a pleasure having Mr Mavela at our school.

Sincerely

Cuan Dugmore

(HOD IsiXhosa Department)