

#### THEME 4: TEACHERS' EXPERIENCES OF TEACHING SL1 IN THE FOUNDATION PHASE

##### SUB-THEME 4.1: TEACHERS' NEGATIVE EXPERIENCES

PARTICIPANT	EXTRACT	CATEGORY	SCT CONSTRUCT
SEA2	"Here were are overworked. Some teachers have retired but they are not replaced, instead, we take over the load of the retired teacher".	INTENSE WORK LOAD	COLLABORATION
SEB1	"The CBE curriculum has too much work. I am expected to do a lot yet I teach all the subjects in this class. I am supposed to compile a daily report per subject for all learners. This is physically draining and impossible to do. I find myself able to finish these reports after 3 days, yet they require you to do them every day. There is too much work here. We teach all subjects and we are supposed to keep portfolios where we record the learners' performance regarding whether they have acquired the skill or not. This is time consuming and laborious for one subject. It's even harder when you have to do this for all the subjects".		
SEB4	"We teach all subjects. It makes it hard for us to focus on one particular subject. By the time you reach home to prepare for a lesson of the next day, you are tired and want to rest".		

<b>SEB5</b>	“Despite the administration’s request for the government to employ more teachers, that request has fallen on deaf ears. We teach a lot of classes because we are short staffed”.		
<b>SEA3</b>	“There are linguistic dynamics. Most learners are native speakers of SiSwati, but some learners are from India and don’t speak SiSwati. This affects the flow of the lesson as I have to translate and use a strategy like code-switching which involves all learners”.	<b>LINGUISTIC NATURE OF LEARNERS</b>	<b>SOCIAL INTERACTION AND SCAFFOLDING</b>
<b>SEB2</b>	“Eh! This year the linguistic and cultural dynamic is huge (lonyaka behlukahlukene kakhulu). Besides the Swati, I have learners from Venda and Zululand, but most of them are of Indian descent. It is difficult to teach where there are language barriers. The learners tend to be frustrated and cry when they don’t understand. I try to be friendly and attend to them, but it calls for a lot of patience and hard work”.		
<b>SEB3</b>	“Although I teach a language that some learners do not understand, I find myself forced to use English to explain SiSwati content. In my class, I have learners from Zimbabwe, Lesotho, Pakistan, India and the locals. Most of these immigrants have just arrived in the country. Every time I teach, I have to think that they speak different languages. I spend much time helping learners		

	who don't speak SiSwati. I code-switch to English so that they understand the concept as most speak English. While I focus on the non-native speakers, the native speakers are frustrated because they are not learning".		
<b>SEA1</b>	"Most of the Swati learners are from poor families and lack basic resources like pencils and exercise books. Their parents work in factories; they are paid peanuts, and you find that the learner lacks even crayons. I have no problem with those from rich families as they have all the school materials. But, I have to treat both learners equally, I try to engage those who lack learning resources as much as those who have them. I improvise, and give them pencils, but I can't provide all the resources they lack".	<b>SOCIO-ECONOMIC NATURE OF LEARNERS</b>	<b>COLLABORATION AND MEDIATION</b>
<b>SEB1</b>	"There are a lot of problems here, the learners come from poor families and lack basic things. Some stay with their parents but both parents don't work. Others stay with grandparents and others in child-headed homes because their parents died of AIDs and now COVID has made the situation worse. These children don't have support at home, they rely on me as a teacher, yet those who are from rich families have support. Their parents even hire tutors for them, particularly the Indians".		

<b>SEB3</b>	<p>“Foreign learners have resources and even when you give them the assignment to write home, they do it. Even though some begin school without the knowledge of SiSwati, their parents buy learning resources and get tutors who help them, and they end up excelling in the subject. But the same is not true of the local learners. They don’t do the work and give excuses like having no pencil. So, when I teach in class, I provide them with pencils so that they don’t feel left out”.</p>		
<b>SEB4</b>	<p>“The big problem here is that most of the learners are from poor families, some stay with grandmothers who can’t afford to buy them learning materials, and most have never seen the door of a classroom. You give learners homework and they come to school without having done it. When you ask them why they didn’t write, they give you a host of excuses; there was no candle, no electricity, they didn’t have a pencil and many more. You end up frustrated but continue teaching”.</p>		
<b>SEA1</b>	<p>“Some learners start school without having attended pre-school, yet others begin school with having done pre-school. Those who haven’t done pre-school can’t even communicate that they want to go to the toilet, and I waste a lot of teaching time in training them”.</p>		

<b>SEB1</b>	<p>“Some Swati speakers do Grade Zero and others don’t, they move straight to Grade One. Although most children who are foreign nationals do Grade Zero before they start Grade One, the pre-schools they attend are English medium pre-schools and in most of them, SiSwati is not learnt, not to mention it being spoken. These are the learners who give me problems because I don’t know where to start with them. Sometimes the administrators admit a non-SiSwati speaking learner in Grade Two, Three or even the upper grades and you’re expected to teach that child SiSwati. It’s difficult; the child has missed so much of Grade one stuff, but you have to teach her until she is able to use the language”.</p>	<b>UNEQUAL COGNITIVE ABILITIES OF LEARNERS</b>	<b>COLLABORATION AND MEDIATION</b>
<b>SEB2</b>	<p>“Even though it is a policy that learners admitted in Grade One should have done Grade Zero, it doesn’t happen all the time. Some attended pre-school and they know a little bit, but those who haven’t, they don’t even know how to hold a pencil”.</p>		
<b>SEA2</b>	<p>“Learners don’t have any extra SiSwati reading material besides the prescribed textbooks. Even our local television station does not have any SiSwati educational programmes to cater for the needs of foundation phase learners. There are English cartoons, but we don’t have such in SiSwati”.</p>		

<b>SEA3</b>	“I used to have a collection of old SiSwati books which I gave learners to read, but I lost them because there is no library in this school. I have bought samples of concrete ornaments to be used when teaching Swati culture, but there is no structure where one can store these items. The schools are supposed to buy these things, but they don’t. I try to improvise, using my regalia when I teach about traditional attire, but it’s not every teacher who has the patience to do that”.	<b>LACK OF RESOURCES</b>	<b>MEDICATION, SCAFFOLDING, MORE KNOWLEDGEABLE OTHER AND SCAFFOLDING</b>
<b>SEA4</b>	“Our SiSwati learners are deprived a lot. Children learn a lot through TV, and the internet, but there are no educational programmes such as SiSwati cartoons on the local television and the internet”.		
<b>SEB2</b>	“Nowadays learners study online, the internet and the Eswatini television does not show much work on SiSwati suitable for primary school learners”.		
<b>SEB1</b>	“The teaching and learning resources provided by the government are inadequate, as there is only one reading book for the learners”.		
<b>SEB4</b>	“We also have a shortage of resources. The only way to improve vocabulary is by reading, but there are no reading books. Reading only occurs in class, as learners are not allowed to take the prescribed books home”.		

<b>SEA2</b>	<p>“Some parents argue that since the learners know how to speak SiSwati, there is no need to study it. Instead, the focus should be on English, an international language. One parent even said to me (madam ukhuluma ngebumcoka beSiSwati, kodvwa-ke utosisebentisa kuphi ngoba lemsebentini sikhuluma siphindze sibhala ngesiNgisi, hhayi SiSwati) Madam, you talk about the importance of SiSwati, but where will my child use it because at work we speak and write in English, not SiSwati. You see, it is a challenge, but my love for the language and my culture keep me motivated”.</p>	<b>NEGATIVE ATTITUDE</b>	<b>MEDIATION AND COLLABORATION</b>
<b>SEA3</b>	<p>“Some parents have a hand in their children having a negative attitude towards SiSwati. When I tell the learners to work hard, they tell me that their parents told them not to worry about SiSwati, but to work hard on English for the gate pass to the university. Most learners speak SiSwati only at school, as at home their parents encourage them to speak English”.</p>		
<b>SEB2</b>	<p>“Parents’ negative attitude to SiSwati spread to the learner. This is unfortunate that children at a very young age are told to dislike their first language. I try to be patient with the learners because they are young, and I usually win some to like the subject”.</p>		

<b>SEB3</b>	“Some colleagues look down upon the subject. It’s tough. We have to be strong. I had a challenge with a learner who didn’t know how to speak the language, but the parent is a teacher. I tried talking to her about how we can help the child, but she made it clear that it did not bother her much that the child lacked proficiency in the language as it won’t affect his career”.		
<b>SEB4</b>	“It’s not only parents who look down upon siSwati. Teachers of other subjects have a negative attitude. They believe that SiSwati is easy as they are its native speakers”.		
<b>SEA3</b>	“The situation is you give the learners homework, but most don’t do it. This day you teach about a concept and when they come back the following day, they have completely forgotten yesterday’s stuff as most parents don’t assist”.	<b>LACK OF PARENTAL INVOLVEMENT</b>	<b>MEDIATION AND COLLABORATION</b>
<b>SEB2</b>	“Some parents assist their children with schoolwork, but most don’t. I think the reason is that some parents don’t know how to help their learners. Usually, the parents who don’t cooperate are native speakers of SiSwati. They even go to the extent of telling us that ‘I don’t see how SiSwati can help my child in future career’. The immigrants’ parents are cooperative; they see that their children need SiSwati. They go the extra mile by hiring tutors to teach their children SiSwati and that motivates”.		