

**TOPIC: CLASSROOM PRACTICES OF STUDENT TEACHERS USING
SISWATI AND ENGLISH IN THE PRIMARY SCHOOL**

By Sellinah Nelisiwe Phiri

CHAPTER 1

LET'S KEEP SAFE AT HOME.

DOCUMENT NAME: OBS-P4-m-pu (Observation Participant 4 Male Peri Urban)

DATE: 11th July 2019

PLACE: Umliba Primary School

OBSERVER: Sellinah N. Phiri

ROLE OF OBSERVER: Non-participant observer

STUDENT TEACHER PSEUDONYM: Student teacher (Participant 4)

MALE/ FEMALE: M

GRADE: Two

INGCIKITSI YESEHLUKO / UNIT THEME: Asiphephe emakhaya/ Let's keep safe at home.

SIFUNDVO/ LESSON: 4

SIHLOKO SESIFUNDVO/ LESSON TOPIC: Asilalele, sijabule /Let us listen and be merry.

TINHLOSO/ LESSON OBJECTIVES: Tintsatfu tinhloso letichuba lesifundvo.

Nasiphela lesifundvo umfundzi kubhekeke a:

/Three objectives directed the lesson. The objectives are that by the end of the lesson the learner should be able to:

1) –phendvule imibuto ngendzaba labekayilalele,

/-answer questions on a story meant for listening,

2) –cocisane nalabanye ngendzaba layivile,

/-discuss with others the story he or she heard,

3) –fundze imisho lenemsindvo /sw-/

/-read sentences with the /sw-/ sound.

The student teacher greets the learners and then starts teaching. He asks learners a question relating to the Unit theme.

Student teacher: Wentani kuze uhlale uphephile?

/ What do you do to stay safe?

(The student teacher points to one of the learners who raised both hands.)

Learner: Ngiyaphepha.

/ I stay safe.

The student teacher does not clearly get what the learner, who seems to be epileptic, has said. The student teacher concludes instead of requesting the learner to say it again. He exclaims while questioning the learner.

Student teacher: Uyabhema? (The student teacher then starts

telling learners why smoking is bad.) Kubhema akuyilungeli imphilo yakho.

Emaphaphu etfu naletinye titfo tetfu temtimba tekuphefumula atentelwanga kutsi sibheme ngato. Nkulunkulu akajabuli nasibhema.

/ You smoke? (The student teacher then starts telling learners why smoking is bad.) Smoking is not good for your health. Our lungs and other respiratory organs were not designed to accommodate smoking. We should not smoke. God does not like it when we smoke.

Student teacher: Ngubani longangitjela kutsi yini emawele?

/ Who can tell me what twins are?

Learner: Ngumfana nentfombatana.

/ It's a boy and a girl.

Student teacher: Utsi bhuti angatsi ngumfana nentfombatana. Kute

lone **answer** le **wrong** noma lekabi. Lotasitjela imphendvulo yakhe iliciniso ngoba inguloko lakucabangako yena. Yebo.

/ My brother says it's like it's a boy and a girl. There's no wrong and correct answer. Whoever will tell us his or her answer it will be the truth because it will be what he or she thinks.

Learner: Bantfwana labatalwa kanye kanye.

/ They are children born together.

Student teacher: Mhh hh! Yebo. Mshayeleni tandla. (Learners clap hands in the one, two, three- one, two three and one style) Yebo emaphahla bantfwana labatelwe kanye kanye. Asengibute. Make wami nakangatala mine bese emva kweminyaka lemibili utala dzadzewetfu. Singemaphahla yini-ke?

/ Mhh hh! Yes. Clap hands for him. (Learners clap hands in the one, two, three- one, two three and one style) Yes twins are children born at once. Let me ask. If my mom gives birth to me, then after two years gives birth to my sister. Are we twins then?

Learner: Yebo.

/ Yes.

Student teacher: (Exclaims with wonder) Hawu! Singemawele nje?

/ Oh! So, we are twins?

Class: No!

Student teacher: Nanitsi-ke singemawele (to the learner who said twins are people born together) ngicela ningitjele kutsi atalwa njani kanye kanye. **Yes.**

/ If you people say we are not twins, (to the learner who said twins are people born together) please tell me how they are born together. Yes.

Learner: Kunangabe baphume kanye kanye.

/ It is when they come out together.

Student teacher: Yebo. Sisho labo labatelwe kanye kanye, cishe ngasikhatsi sinye. Babanjani labo bantfu? Bavama kufanana. Angitsi?

/Yes. We mean those born together at about the same time.

How are such people? They often look alike, is it?

Class: Yes.

Student teacher: Bavame kubanemnyaka lelinganako, kumbe nangebudze. Bavame kwenta tintfo letifananako. Yebo. Labobantfu sitsi ngemaphahla. Kuyenteka yini emaphahla lelinye libe yintfombatana lelinye libe ngumfana?

/ They are the same age, height. What they do tends to have resemblance. Yes, those people we say are twins. Does it happen that one twin is a girl the other a boy?

Learner: Yes.

Student teacher: Yebo. Kuyenteka. Bobani labasinika tincwadzi?

/ Yes, it happens. Who are responsible for distributing books?

Learners who are seemingly in charge of books stand up. The student teacher seems to have not noted in preparation that the story will not come from the learners' book but from the Teachers' Guide. It is meant for listening on the part of learners while the teacher reads. He discovers it now that he has already told learners to distribute books. An unnecessary waste of a few teaching minutes! He stops the distribution of books.)

Student teacher: Ngitanifundzela indzaba. Ayikho etincwadzini tenu.

Ikuleyami nje kuphela. Ngako-ke hlalani phasi nilalele. (He said this

because some learners had stood to distribute books.) Lenzaba itsi
“Emawele akaMaseko”.

/ I am going to read you a story. It is not in your books it is in mine only. So
sit down and listen. (He said this because some learners had stood to
distribute books.) The story is “The Maseko twins”.

The student teacher who is lively and sounds a good reader reads the story
with continuous stammering and stuttering which could be because he did not
meet the text earlier but is editing while reading it for the first time now. He
also at some point reads with an excited voice a part in which the boy
character who gets an accident is calling for help. The student teacher
discovers after a while of misreading that it is a call for help. Without going
back to correct what was misread, he reads the story to the end. He then asks
learners a question.

Student teacher: Yini leyabangela kutsi Fanyana alimale?

/ What caused Fanyana’s injury?

Learner: Yindlala.

/ It’s hunger

Student teacher: Yini lokunye?

/ What else?

Learner: (who appears to be epileptic repeats the first answer) Yindlala.

/ It was hunger.

Student teacher: Yebo. Mshayeleni tandla.

/ Yes. Clap hands for him.

The teacher seemingly understands this child’s difference and boosts his self
confidence instead of discouraging him. Learners clap hands for this child’s
response which is a repetition of the first child’s correct response.

Student teacher: Yebo. Lomunye angatsini? Sesiyalile indlala.

/ Yes, what can somebody else say? We have already listed “hunger”.

In a careful way the student teacher discourages repetition of responses. He mentions this later not immediately after the learner repeated the response. He mentions it after he has commended the learner for a correct answer despite that it was being repeated. The student teacher discourages any further repetition of mentioning hunger as a cause of Fanyana’s injury, but the student teacher is so tactful. He merely says we have mentioned “hunger” but does not state who specifically listed “hunger” accommodating both children who made this submission. That is, the first child to answer the question after the story was read and the child who repeated the answer. The teacher is careful not to hurt any child’s self esteem because the children are all his and should all feel accepted and encouraged to learn in his SiSwati class.

Student teacher: Lomunye angatsini?

/ What can somebody else say?

Learner: Ngemafutsa ekupheka.

/ It’s cooking oil.

Student teacher: Yebo. Ngemafutsa ekupheka. Kulenzaba yetfu sifundza kutsi abetfosa ini?

/ Yes, cooking oil. In our story we learn that he was frying what?

Learners: Emacandza.

/ Eggs.

Student teacher: Abetfosa emacandza kwasekuphakama lilangabi. Sehluko setfu kepha sinengcikitsi letsi...

/ He was frying eggs then a flame rose. The unit topic by the way is:

Learners and the student teacher: Asiphephe emakhaya.

/ Let's be safe at home.

Student teacher: Fanyana abepheka esitofini sahendigesi. Waklwebha umetjiso. Loko kuyingoti kabi. Aseningifundzele namagama lamabili. Tincwadzi nguloyo utfola yakhe noma niyatisharisha?

/ Fanyana was cooking on a gas stove. He lit the matches. That is extremely dangerous. Now please read me these two words. Does each one get his own book or you share?

Learners stare at the teacher innocently when he uses the word “sharisha” in his SiSwati until he uses a simplified SiSwati explanation. Sharisha is from “share”.

Student teacher: Tiyanenela? /Are they sufficient for all of you?

Learners: Yes.

Student teacher: Niyajabula yini kuba nami?

/ Are you happy to be with me?

Learners: Yes.

Student teacher: Hhawu! (joking, saying it with a smile) Mine angijabuli.

/ Hhawu! (with a smile joking) I am not happy. (The teacher distributes books) Have you all got books now?

Learners: Yes.

Student teacher: *Okay* –ke. (The teacher sticks a few sw- word cards on the

chalkboard) **Okay** fundza lapha.

/ Okay then. (The teacher sticks a few sw- word cards on the chalkboard) Okay read here.

Class: Emaswidi

/ Sweets.

Student teacher: Leli.

/ This one.

Class: Emaswili.

/ Lemons or the first stomach(s) of a cow.

Student teacher: Sifundze.

/ We read.

Class: Luswane.

/ A baby.

Student teacher: Ukhona longaboni?

/ Is there anyone who cannot see?

Class: No.

Student teacher: (Does not discourage use of English responses in a SiSwati lesson.) Asicalele phasi sifundze.

/ Let's start afresh and read.

Learners: Emaswidi.

/ Sweets.

Student teacher: Fundzani lelilandzelako.

/ Continue, read the next word.

Learners: Luswane.

/ Baby.

Student teacher: Ungangitjelani nje ngalamagama lawa? Yini lefananako ngawo?

/ What can you tell me about these words? What similarity do you note from these words?

Learner: Umsindvo sw-. The sw- sound.

Student teacher: Umsindvo sw-. (The student teacher reads it as swa- whereas it should be sw- the sound before any vowels are attached) Angitsi niyeva? Ngumsindvo swa. Ngumsindvo ...?

/ Umsindvo sw-. Do you people understand this? It is umsindvo swa. It's umsindvo...

Class: Swa.

(Learners read sw- as swa because it is what they are taught.)

Student teacher: Asivuleni-ke...

/ Let's open then...

Learner: Page 39 (The learners respond in English).

Student teacher: Sebanitjelile. Likhasi **thirty-nine**. Sesivulile sonkhe?

/ They've told you. Page thirty-nine. Have we all opened?

Class: Yes.

Student teacher: Asesifundze Busiswa...

/ Let's read Busiswa...

Class: Busiswa naMaswane.

/ Busiswa and Maswane.

Student teacher: Swa...

Class: Swa, swe, swi.

Student teacher: Yebo. Ligama lekucala litsi...

/ Yes. The first word is ...

Class: Swaca.

/ Frown.

Student teacher: Emaswidi.

/ Sweets.

Class: Emaswidi.

/ Sweets.

Student teacher: Luswati.

/ A stick.

Class: Luswati.

/ Stick.

Student teacher: (He repeats) Luswati.

/ A stick.

Class: Luswati.

/ A stick.

Student teacher: Luswane.

/ A baby.

Class: Luswane.

/ A baby.

Student teacher: Lusweti.

/ A hawk.

Class: Lusweti.

/ A hawk.

Student teacher: Luswati.

/ A stick

Class: Luswati.

/ A stick.

Student teacher: Siswebhu.

/ a whip.

Class: Siswebhu.

/ a whip.

Student teacher: Fundzani lelilandzelako.

/ Read the next one.

Class: Eswatini.

/ In Eswatini.

Student teacher: Yeswela.

/ Lack.

Class: Yeswela.

/ Be needy.

Student teacher: SiSwebhu.

/ a whip.

Class: Siswebhu.

/ a whip.

Student teacher: Niyabona lapha? Nitawufundza. Fundzani. Asifundzeni.

/ You see there? You will read. Read. Let us read.

Class: Busiswa abeganga ngeluswayi. Busiswa yena akafuni neluswayi.

Maswati utsi utangipha liswidi.

/ Busiswa was messing up with salt. Busiswa is refusing with the salt.

Maswati says he will give me a sweet.

Student teacher: Asifundzeni sonkhe. Busiswa....

/ Lets all read. Busiswa....

Class: Busiswa yena solo akafuni naloluswayi. **Next** (Learners read on)

/ Busiswa still refuses with the salt. Next (Learners read on)

Student teacher: Ha! Kantsi nifundza kahle kangaka. Tishayeleni tandla.

/ You people read so well. Clap hands for yourselves.

Learners: (Clap hands)

Student teacher: Asenisikhumbute kutsi sifundzeni namuhla. Phakamisa sandla. **Yes.**

/ Please remind us of what we learned today. Raise your hand. Yes.

Learner: swa

Student teacher: Sifundze umsindvo swa-. Umsindvo swa-. (The student teacher erroneously pronounces sw- as swa whereas the sound does not have a vowel yet.) Yebo safundzani lenye?

/ Yes, we learnt about umsindvo swa. (The student teacher erroneously pronounces it as swa- where as it does not have a vowel yet.) What else did we learn?

Learner: Fo.

Student teacher: Namuhla? **Yes!**

/ Today? Yes! (pointing at another learner to answer)

Child: Sifundze emagama.

/ We learnt words.

Student teacher: Ayini lamagama lesiwafundzile?

/ What are the words we learned?

Learner: Emagama emsindvo sw-.

/ sw- words

Student teacher: Sifundzeni lenye? Sifundze ngemaphahla. Senikhohliwe.

Sitsite lamaphahla entani? **Yes!** Hha ngaphambi kwekutsi sichubeke, bekubobani lamaphahla?

/ What else did we learn? We learnt about twins. Have you people forgotten? What did we say the twins were doing? Yes. Oh, before we proceed, who were the twins?

Learner: BekunguFanyana naSisana.

/ It was Fanyana and Sisana.

Student teacher: Bani?

/ Whom?

Class: Fanyana naSisana.

/ Fanyana and Sisana.

Student teacher: Sibongo sabo besisakabani?

/ What was their surname?

Learner: BebabakaMaseko.

/ They were Masekos.

Student teacher: *Okay*. Nabefik' ekhaya bebagijimelani? Bebajakeni?

/ Okay. When they came home from school why were they running? What were they hurrying for?

Learner: Kudla.

/ Food.

Student teacher: Nabefika ekhaya bafuna sinkhwa basitfolo? Angitsi?

/ On arrival at home they looked for bread, they found it. Is it?

Class: No.

Student teacher: Nabaphutfuma imphuphu bayitfolo?

/ When they hurried for mealie meal, they found it?

Class: No.

Student teacher: Batfolani?

/ What did they find? (There was a lot of noise from excited learners who were asking to be pointed to answer). Yes.

Learner: Irice.

/ Rice.

Student teacher: Nabatfola irice bayipheka esitofini.

/ When they got rice, they cooked it on the stove?

Learner: Bayipheka ngaphandle.

/ They cooked it outside.

Student teachers: Bayipheka ngaphandle? Angitsi?

/ They cooked it outside. Is it?

Class: Yes.

Student teacher: Lomunye waya ekhishini. Ngubani? Abeyophekani?

Senikhohliwe?

/ The other one went into the kitchen. Who is it? To cook what? Have you forgotten?

Learner: Fanyana.

Student teacher: Abephekani Fanyana?

/ What was Fanyana cooking?

Learner: Emacandza.

/ Eggs.

Student teacher: Kwentekani asapheka?

/ What happened as he was cooking?

Learner: Emafutsa lashisako amtsela Fanyana.

/ Hot oil dropped on Fanyana.

Student teachers: Siyayalwa kucaphela tingoti ngoba tibeka imphilo yetfu engotini. Walimala kuphi Fanyana, enhloko?

/ We are warned to avoid accidents because they put our lives at risk. Where did Fanyana get hurt, on the head?

By adding the last part to the question, the student teacher disambiguated it from being confusing to learners by generally requiring an adverbial of place or a part of the boy's body. The three words, "on", "the" and "head" guide the early grade learners to recall the specific part of the boy's body that was injured. Then they can affirm to the teacher if it was the head.

Class: No.

Student teacher: Emkhonweni?

/ On the arm?

Class: No.

Student teacher: Walimala kuphi Fanyana?

/ Where did Fanyana get hurt?

A learner taking advantage of the excitement in everyone shouts the answer, but the student teacher ignores this behaviour. In this way the student teacher discourages undesirable behaviour of shouting the answer out but encourages order in raising the hand to talk and only talking when called upon. This puts the teacher in control of the class. It makes him a good classroom manager. The student teacher then points to another learner to answer.

Learner: Embaleni.

/ On the leg.

Student teacher: Abelimele embaleni, angitsi?

/ He was injured on the leg. Is it?

Class: Yes.

Student teacher: SiSana wacela lusito. Kwase kuta lomunye make?

/ Sisana called for help. Then a certain woman came?

Learner: Ngulomunye babe wangale kwemfula.

/ It's a certain man from the other side of the river.

Student teacher: Lobabe weta, wefike wentani?

/ The man came and what did he do?

Learner: Wasita.

/He helped.

Student teacher: Lobabe wasita njani?

/ How did the man help? People have forgotten.

Learner: Watsatsa Fanyana.

/ He picked Fanyana.

Student teacher: Yebo. Watsatsa Fanyana wamyisa....

/ Yes. He picked Fanyana and took him to

Class: Esibhedlela.

/ Hospital.

Student teacher: Noma nilambe kwani nibocaphela nanisebentisa tintfo

letingaba yingoti.

/ No matter how hungry you can be, be careful when using things that can cause accidents.

With his last comment, the student teacher summarises the lesson by telling learners the moral obtained from the story and he links it to the Unit theme, "Safety at home".

The student teacher was lively through out the lesson and not boring for Grade Two a level usually meant for seven-year-old children in Eswatini. He also used a friendly voice speaking in a tone that was welcoming making the lesson interesting to little children. He further broke down the questions for little children. However, most of the time, the learners were only finishing up for the teacher who spoke most of the language. Bits of language are not the reality in the ideal use of language in speech communities. Most of the time, learners were also required to give back the content of the story with not much application which could be made to fit their level. Judging from the list of objectives and lesson topic the lesson was promoting the listening and speaking skills.

CHAPTER 2

WE EARN A LIVING

DOCUMENT NAME: OBS- P1- f - r (Observation Participant 1 Female Rural)

DATE: 11th July 2019

PLACE: Umliba Primary School

OBSERVER: Sellinah N. Phiri

ROLE OF OBSERVER: Non-participant observer

STUDENT TEACHER PSEUDONYM: Student Teacher - Participant 1

MALE/ FEMALE: F

GRADE: **Three**

INGCIKITSI YESEHLUKO/ UNIT THEME: Siyatiphilisa/ we earn a living.

SIFUNDVO/ LESSON: 2

SIHLOKO SESIFUNDVO/ LESSON TOPIC: Asifundze sicocisane

TINHLOSO/ LESSON OBJECTIVES: Sifundvo sisekelwe tinhloso nobe imigomo lemitsatfu letsi umfundzi kubhekeke nakuphela sifundvo abe asakhona ku-: The lesson was guided by three objectives in which a learner by the end of the lesson is expected to:

1) - niketa babuye basebentise emshweni emagama lakhomba sikhatsi kubuyeketa sifundvo lesengcile.

– list and use in sentences words that denote time (adverbials of time) as a revision of the previous lesson.

2) – sho umsindvo dw-

/ - pronounce the dw- sound.

3) – fundza emalunga nemagama lanemsindvo dw-

/ - read syllables and words that have the sound dw-.

The student teacher wore a welcoming smile most of the time as she went about her lesson. She began the lesson by using the date as a talking point.

Student teacher: Tingakhi kepha namuhla?

/ What is the date today by the way?

Class: Tinguleven. It is the eleventh.

Student teacher: Hawu! Siye sitsi eleven yini ngeSiSwati? Siye sitsini?

/ Oh! Do we say eleven in SiSwati? What do we say?

Learners: (some mumbling hesitantly) Lishumi nakubili

Student teacher: (smiling at the learners but speaking matter-of-factly) We pick up our hands. If you think you know the answer pick up your hand. What is the date today?

Learner: Leven nakubili. /Eleven and two.

Student teacher: Eleven nakubili? Lomunye utsini? Ningamhleki. (Referring to the child who tried.) Ucishe washaya khona. Tingue**eleven** lamuhla. Ngicela ningitjele eleven ngeSiSwati.

/ Eleven and two. What does somebody else say? Don't laugh at him. (referring to the child who tried) You were almost there. The date is the eleventh. I am asking you to give me eleven in SiSwati.

Learner: Lishumi nakunye. Eleven.

Student teacher: Tilishumi nakunye. It is the eleventh.

/ Which is this month?

Learners: NguKholwane.

/ It's July.

Student teacher: Ebangeni Lesibili safundza emagama lakhomba sikhatsi. Niyawakhumbula? Kepha sivuka nini ekuseni? Sivuka nini nasita esikolweni? Senginitjele ngesiphosiso imphendvulo. Sivuka nini nasita esikolweni?

/ When we were in Grade Two, we learnt about words that denote time. Do you remember them? By the way, when do we wake up in the morning? When do we wake up when we come to school? I have erroneously told you the answer. When do we wake up when we come to school? Yes.

Learner: Ngahalf past four.

/ At half past four.

Student teacher: Uvuka nakugabence insimbi yesine. Lomunye uvuka nini? /You wake up at half past four. When does somebody else wake up?

Learner: Ngahalf past five.

/ At half past five.

Student teacher: Uvuka ngahalf past five? Nini? Sikhatsi sini leso? Sitsi kunini ngaleso sikhatsi? Nguhalf past six ebusuku?

/ You wake up at half past five? When? What is that time? What time do we say that is? Is it half past six at night?

Learner: Ekuseni.

/ In the morning.

Student teacher: Yebo. Nyalo sesingatsi lesikhatsi kunini? Asingakhulumi ngesikhatsi seliwashi kodvwa sikhatsi ekuseni. Khumbula sivuke ekuseni seta esikolweni. Asewungitjele kutsi ngubani sikhatsi nyalo?

/ Yes. Now when can we now say this time is? Let's not talk about clock time but time in the morning. Remember we woke up in the morning and came to school. Now tell me what time it is now.

(Learners are heard shouting, "Teacher! Teacher!" while clicking fingers of their raised hands.)

Student teacher: Akukafaneli kutsi simbite thishela. Uvele nje uphakamise sandla sakho. Yebo, ngubani sikhatsi nyalo? Sisandza kubuya ekhefini, angitsi? Ngako-ke kunini nyalo?

/ We are not supposed to call the teacher. You just raise your hand. Yes, what time is it now? We have just had our break, is it? So when is it now? Yes.

Learner: Nguhalf past four.

/ It's half past four.

Student teacher: Sitse sivuka nga*half past four* ekuseni. Ngubani sikhatsi nyalo?

/ We said we wake up at half past four in the morning. What time is it now? When is this time?

Learner: Nguhalf past.

/ It is half past.

Student teacher: Kunini nyalo? Sitsite half past four kusekuseni. Kunini nyalo.

/ When is it? We said half past four is morning time. What time is now?
(Some learners are heard excitedly shouting, "Teacher!" for attention)

Student teacher: (smiling) Sitsite kute "Teacher, teacher" la. Umuntfu

uphakamisa sandla sakhe angabangi msindvo.

/ We said there is no, “Teacher! Teacher!” here, but a person quietly raises their hand. Yes.

Learner: Emini.

/ Midday.

Student teacher: Sekusemini nyalo. Emagama lasho sikhatsi afaka ekhatsi ekuseni, nemini. Lawo ngemagama lakhombisa sikhatsi. Ngumaphi lamanye leniwatiko? Ngipheni lamanye emagama lakhomba sikhatsi leniwatiko.

It’s midday now. So, words that denote time are “ekuseni” “in the morning” and “emini” “midday.” Those are words that denote time. Which others do you know? Give me other time-denoting words that you know. Yes.

Learner: Entsambama.

/ “In the afternoon.”

Student teacher: Entsambama. Yebo. Ngusiphi lesinye sikhatsi? Yebo.

Kukhona lomemetako lotsi, “teacher, teacher” kani ngitse kungamenyetwa. Yebo.

“Afternoon”. Which other time? Yes. There is someone still calling “teacher!” whereas we said that should not be so. Yes.

Learner: Ebusuku.

/ At night.

Student teacher: Ebusuku. Yes. Which other one? There are still many of them. Yes.

Learner: Emini. “At midday.”

Student teacher: Emini. What do we call the time we are at now?

/ Which time is it? Yes.

Learner: Ntsambama.

/ In the afternoon.

Student teacher: No. When I say (She mimes pointing a finger down). Which time is that? Yes.

Learner: Nyalo.

/ Now.

Student teacher: Kunesikhatsi sanyalo. Siyati kutsi nyalo sifundza SiSwati.

Kukhona nesikhatsi leokutsiwa ku- nyakenye. Sibonelo nangitsi nje, “Nyakenye ngatfolo ingoti”. Kunini nyakenye? Ngubani longangichazela? Kunini nyakenye? Yebo mfana wami.

There is the present time. We know it that now we are learning SiSwati. There is also time called nyakenye. When is nyakenye? Who can explain to me? When is nyakenye? For instance, if I say I got an accident nyakenye. When is nyakenye? Yes, my boy.

Learner: Kukadzeni.

/ It's long ago.

Student teacher: Kukadzeni, nini lokadzeni? Yebo. Nini?

/ It's long ago. When long ago? Yes. When?

Learner: Kutsanti.

/ The day before yesterday.

Student teacher: Kutsanti ngulelinye ligama lelisho sikhatsi. Kunini nyakenye?

/ The day before yesterday is another word that denotes time. When is nyakenye?

Learner: Itolo.

/ Yesterday

Student teacher: Nyakenye usho kulomnyaka lophelile.

/ Nyakenye means the previous or last year.

The student teacher seems not to be making much progress in her introduction which should be brief but interesting. These concepts though meant to be a revision from Grade 2, seem to be abstract and appear to challenge learners at this psychological development level. The learners are eager to participate but miss the point each time.

Student teacher: Asesisebentise “nyakenye” emshweni. Senginitjelile kutsi lisho umnyaka lophelile. Umuntfu akangiphe umusho wakhe asebentise leligama lelisho umnyaka lophelile. Ngubani longangipha umusho.

/ Let’s use “nyakenye” in a sentence. I have already told you it means last year. A person should give me their sentence using this word which means last year. Who can give me a sentence?

Learner: Itolo.

/ Yesterday.

Student teacher: Cha. Sebentisa “nyakenye”. Ngininikile wami umusho.

Nyakenye ngatfolo ingoti yemoto. Utsini umusho walomunye? Yes.

/ No. Use nyakenye which means last year. I gave you my sentence: Nyakenye ngatfolo ingoti yemoto. /Last year I got a car accident. What does somebody else’s sentence say? Yes.

Learner: Nyakenye ngatfolo ingoti ... (The teacher interrupts)

/ Last year I got an accident.

Student teacher: Yakha wakho umusho usebentise ligama “nyakenye”.

Ungasebentisi emagama lakulowami umusho. Utsini wakho lotakhele wona? Yebo.

/ Make your own sentence using the word nyakenye. Do not use the words I used in my sentence. What does your original one say? Yes.

Learner: Nyakenye ngalahla imali.

/Last year I lost money.

Student teacher: Yebo. Ah, yebo. Kuhle! Nyakenye ngalahla imali.

Wayilahlelani? (Learners and the teacher laugh at that) Siphindze sibe neligama “muva”. Sesimentile nyakenye. Muva naye solo sikhatsi. Asekube nalosebentisa leligama muva emshweni. Yebo.

/ Yes. Oh yes. Lovely! Last year you lost some money. Why did you? (Learners and the teacher laugh at that) We also have the word muva “late”. We have covered nyakenye. Muva “late” is still time. Someone use the time-denoting word “muva”. Yes.

Learner: Kamuva.

/ Of late.

Student teacher: Muva hhayi kamuva. Ngubani lonemusho? Asengite ngala bantfu babindzile nje lapha. Muva not kamuva.

/ Who else has a sentence? Let me come this side people are just quiet here. Yes.

The student teacher is conscious to ensure that all learners participate. She notes a side in the class that is no longer active and softly encourages the children to do participate.

Learner: (Learner seems stuck.)

Student teacher: Sifuna “muva”. Yakha umusho nga-“muva”. “Muva”
ukhomba sikhatsi.

/ We want “muva”. Make a sentence using “muva”. “Muva” denotes time.
Yes.

Learner: Itolo ngihlale emuva.
/ Yesterday I sat at the back.

Student teacher: Cha. Sebentisa “muva” kukhomba sikhatsi.
/ No. Use “muva” to denote time.

Learners raise their hands and call the teacher to see them despite having been warned against calling the teacher. The student teacher points to one learner to say the answer.

Learner: Emuva ngalahla sikhiya.
/ Sometime back I lost keys.

Student teacher: Yebo. Uyatsandza nawe kulahla tintfo. (The learner gave an almost similar sentence earlier.)

/ Yes. You like to lose things. (The learner gave an almost similar sentence earlier.) “Emuva ngalahla tikhiya”. “Last time I lost keys” Sometime back I lost keys. That is also right.

The student teacher now accepts the use of the word “emuva” which may denote back in time or even denote an adverbial of place which she has been

rejecting from other learners insisting on “muva” a clear adverbial of time. The words being revised are adverbs of time though at this level they are merely called words that denote time. Emuva denotes time in this last learner’s sentence but it does not have the same meaning as muva. In earlier sentences the word which should be muva was incorrectly used as an adverbial of place.

Student teacher: Benginikhumbuta sikhatsi. Bengimane nginikhumbuta sikhatsi nje. Kepha-nje nasifundza sikhatsi ebangeni lesibili. Kunesigamdlalo lengifise sisisho. Niyasati. Sitsi, “Yemfati longesheya”. Niyasati yini? Ngubani longadlala nami? Nangitsi, Yemfati longesheya, utsini wena?

/ I was merely reminding you time. I was merely reminding you time. Otherwise you did this in Grade 2. /There is a language game or poem I want us to chant. You know it. It is: “Yemfati longesheya”, “Hey you woman over there!” Do you know it? Who can play with me? When I say, Yemfati longesheya, what do you say?

(A child is heard saying, “We we we.” And the student teacher affirms that.)

Student teacher: Let’s say it then: “Yemfati longesheya!”

/ “Hey you woman over there.”

Learners: (Some learners say, “Yebo!” / The one who knows says, “we we we.”)

Student teacher: “Utsi bhu bhu ini na?” Bese nitsini?

/ “You say bhu bhu what?” Then what do you say?

Learner: Yes.

Student teacher: Cha. Ngubani lokwati kuphendvula kuloku?

/No. Who knows how to respond to this?

Learner: Bhu bhu bhu!

Student teacher: Cha. Lomunye?

/ No. Somebody else?

(Learners seem blank on how the chanting continues. The student teacher continues).

Student teacher: Ngitsi bhu bhu sidvwaba.

/ I say bhu bhu a skin skirt. You don't remember it?

Learner: Sidvwaba siyavela!

/ The skin skirt is visible.

(Learners chuckle at this attempt along with the child who contributed it.)

The student teacher assumed learners knew this game song. She even said you know it when she introduced it. She did not ask the children, but she assumed because it was common knowledge to her the learners also knew it. The reality proves her wrong.)

Student teacher: Cha. (The student teacher explains.) Nangitsi, "Utsi bhu bhuni na?" nine nitsi "Ngitsi bhu bhu sidvwaba". Asishoni-ke. Yemfati longesheya!

/ No. (The student teacher explains.) When I say "You say bhu bhu what?" You say, "I say bhu bhu a skin skirt". Let's say then. Hey you woman over there!

Learners: Bhu bhu bhu!

Student teacher: Niphendvula nitsi "we we we". (Then she starts again) Yemfati longesheya!

/ You answer, “we we we”. (Then she starts again) “Yemfati longesheya!” / Hey, you woman over there!

Learners: “We we we!”

Student teacher: Utsi bhu bhuni na?

/ You say bhu bhu what?

Learners: Ngitsi bhu bhu sidvwaba.

/ I say bhu bhu a skin skirt.

Student teacher: Sidzinga kubona leligama “sidvwaba”. Asengilibhale.

/ We need to see the word “sidvwaba”. Let me write it down.

(She writes the word sidvwaba on the chalkboard)

In the introduction, the use of the adverbials of time to introduce did not link well with the sudden switch to the sound dvw- in the game song. The transition from words that denote time to the sound dvw- was not smooth or clearly related enough to link the subject matter. The objectives were not clearly connected in the lesson presentation. The use of a previous lesson to introduce should facilitate a spiral in the content or a related build up. It should not be an unjustified use of a different topic to introduce unrelated content.

The student teacher in her preparation planned to use a traditional game song and sing it up to the line with the word “sidvwaba” to introduce the day’s content. However, she struggled to get to the word because learners did not know the game song. After writing the word “sidvwaba” on the board she calls upon learners to all read the word.

Student teacher: Asesilifundze sonkhe leligama “sidvwaba”.

Let us all read the word “sidvwaba”.

Learners: Sidvwaba.

/ “Skin skirt”.

Student teacher: Nentiwa yini kukhuluma kancane nehlulwe ngimi kantsi nine nibanengi?

/ Why do you speak so softly than me when there's so many of you?

The student teacher discourages the learners from speaking softly. She uses comparison to invoke competition. She challenges the learners by placing their choral response against her voice which she claims is loud enough for all the learners to hear whereas she is alone. Young children including these Grade three learners like competition.

Learners: (Then they shout) sidvwaba!

/ (The learners then shout) “sidvwaba!” A married woman's skirt!

Student teacher: Yebo. Sidvwaba. Nasibuka ligama sidvwaba ngumuphi umsindvo longatsi sitawufundza namuhla?

/ Yes. Sidvwaba. Looking at the word sidvwaba what sound do you think we are going to learn about today?

Learner: dvwa

Student teacher: umsindvo dvw. Asiwusho sonkhe umsindvo lesitawufundza namuhla. It's the sound dvw-.

/ The sound dvw. Let's all say which sound we are going to learn about today.

Learners: Umsindvo dvw.

/ The sound dvw.

After writing the dvw with vowels a, e, and i, the student teacher invites the learners to read with her.

Student teacher: Asifundze sonkhe.

/ Let's all read.

Learners: dvwa dvwe dvwi

Student teacher: Kunebantfu labangafundzi. Asicaleleni phasi.

/ There are people who are not reading. Let's start afresh.

Learners: dvwa dvwe dvwi

Student teacher: Yebo. Ngicela ningakhele emagama kulemisindvo le (referring to sounds dvwa dvwe dvwi). Ngicela ligama lelinemsindvo dvw kuloyo naloyo kini.

/ Yes. Please make me words from these sounds. May I have one word with the dvw- sound from each one of you. Yes.

Learner: dvweba.

/ Draw.

Student teacher: Dvweba. Kuhle. (After writing the word on the board)

Asilifundze leligama.

/ Draw. It's good. (After writing the word on the board) Let's read the word.

Class: dvweba.

/ draw

Student teacher: Yebo. Asesitfole ligama kulomunye lelinalomsindvo dvw.

(Learners call the teacher to point at them.) Sitawentanjani ngalaba labaphike kungibita?

/ Yes. Let's have somebody else's word with the sound dvw-. (Learners shout calling the teacher to point at them.) What are we going to do about those who continue to call me?

In this way the student teacher indirectly and softly reminds learners while smiling that she disapproves of being called "Teacher! Teacher!" instead of a learner quietly raising their hand. She points to one of the learners to answer.

Learner: sidvwaladvwala.

/ An insolent or proud person.

Student teacher: Yebo. Asivale tincwadzi tetfu.

/ Yes. Let's all close our books.

Learners: Hha!

/ Oh!

Student teacher: Labanye bantfu bakopa etincwadzini. Valani letincwadzi.

Asesibhale sidvwaladvwala. (The student teacher writes the word "sidvwaladvwala" on the chalkboard) Asesilifundzeni sonkhe leligama.

/ Some people are copying from the books. Close the books.

Let us write sidvwaladvwala. (The student teacher writes the word on the chalkboard) Let us all read the word.

Class: Sidvwaladvwala.

/ An insolent or proud person

Student teacher: Sidvwaladvwala.Lelinye ligama lelinemsindvo dvw. Yebo!

Lakho litsini?

/ "Sidvwaladvwala" "an insolent person". Another word with the sound dvw? Yes! What is yours?

The tone the student teacher used with the affirmation “Yebo” to motivate learners was often low. The “yebo” often took a tone that comes with disappointment while expressing the teacher’s appreciation of a good response.

Learner: Umdvwebo.

/ Drawing

Student teacher: Umdvwebo. (The student teacher writes umdvwebo on the chalk board) Asesilifundze.

/ Umdvwebo. Let’s read the word.

Class: Umdvwebo.

/ painting

Teacher: Lelinye. Nguliphi lakho ntfombatana yami?

/ Another one. What is yours my girl?

Girl: sidvwashi.

/ German print material or dress.

Student teacher: Uhlafunani? Awuphindze.

/ What are you chewing? Come again

Learner: sidvwashi.

/ German print material or dress.

Student teacher: Sidvwashi. Uyasigcoka sidvwashi? Sidvwashi. Lelinye.

/ Do you wear sidvwashi? Sidvwashi. Any other.

Learner: Kudvweba.

/ Drawing or fishing.

Student teacher: Yebo. Kudvweba.

/ Yes. Kudvweba

The student teacher writes kudvweba on the chalk board. Then she takes out flash cards written dvw words, for use. She pins all of them for learners to read.

Student teacher: Asesifundze lamagama.

/ Let's read these words.

Class: Esidvwashini.

/ At Sidvwashini.

Student teacher: Niyati eSidvwashini?

/ Do you people know Sidvwashini?

Learners: Yes.

Student teacher: Silicalelani ngafeleba leligama?

/ Why do we begin the word with capital letter?

The student teacher integrates punctuation into this lesson. She uses the word "Sidvwashini" as a talking point. She wants learners to explain why the initial S in Sidvwashini is big. The teacher also provides learners with more revision of punctuation by asking when to use a capital letter.

Learner: Ngoba ligama lendzawo.

/ Because it is the name of a place.

Student teacher: Ngukuphi lokunye lapho sicala khona ngafeleba?

/ In which other instances do we use capital letter?

Learner: Egameni lemuntfu.

/ In a person's name.

Student teacher: Yebo. Nasekucaleni kwemusho sicala ngafeleba. Kukhona yini lokunye lokuye kucalwe ngafeleba?

/ Yes. Even in the beginning of a sentence we use a capital letter. Do we have anything else that should be capitalised?

Learner: Sibongo.

/ A surname.

Student teacher: Yebo. Sisebentisa feleba eluhlavini lwekucala lwesibongo. Asesifundze ligama lesibili.

/ Yes, we capitalise the first letter in a surname. Let's read the second word.

Class: Ludvwidvwi.

/ Pumpkin or melon porridge.

Student teacher: Asifundze sonkhe.

/ Let's all read.

Class: Ludvwidvwi.

/ pumpkin or melon porridge.

Student teacher: Liyini ligama lesitsatfu?

/ What is the third word?

Class: Sidwashi.

/ German print material or dress.

Student teacher: Sisigcoka nini sidwashi?

/ When do we wear sidvwashi?

Learner: Nawuyogida.

/ When you go to dance.

Student teacher: Niyabona kutsi ungagidza ugcoke njengami ungakasifaki sidvwashi (The student teacher mimes a traditional dance). Sidvwashi usifaka nawuvunulile hhayi nawuyogidza.

/ You see that I can dance even when not dressed in sidvwashi but dressed in these clothes (The student teacher mimes a traditional dance). What is the next word?

Class: Dvweba.

/ Draw.

Student teacher: Litsini leligama lekugcina?

/ What is the last word?

Class: Lidvwala.

/ rock.

Student teacher: Litsi lidvwala. Ukhona longanginika ligama lelina dvw-lelingekho kulawa lesesiwafundzile?

/ It says lidvwala “rock”. Can someone give us a dvw- word that is not here. Let’s have more of them. Yes.

Learner: dvuba. “refuse to speak to”

Student teacher: Yebo dvuba.

/ Yes, dvuba.

(A learner is heard shouting that there is something that the word “dvuba” does not have.)

Student teacher: Yebo. Leligama linemsindvo dv- kodvwa kufuna sinake loku. Lomsindvo dv- utsatsa bonkhamisa labangakhi? Ngubaphi bonkhamisa labasebenta nalomsindvo dvw-?

/ Yes. The word has the sound dv- but let us note this. The sound dvw- takes how many vowels? Which vowels work with dvw-?

Learner: a, e, i, o, u.

Student teacher: Bangakhi labonkhamisa?

/ How many vowels?

Learner: a, e, i.

Student teacher: Yebo. Sitsi dvwa, dvwe, dvwi ... Asifundze.

/ Yes. We say dvw-a, dvw-e, dvw-i.... Let's all read here.

Class: dvw-a.

Student teacher: Ungasho yini kutsi dvw-u? Sitsi nje dv-u ngendlela leseyehlukile kulo dvw-. Asesifundze leligama lelilandzelako. (The student teacher expresses a sudden change of mind from her acceptance of the dv- word) Ngako ngeke simsebentise dvuba ngoba sisebentisa bonkhamisa labangu**three** kuphela. (She asks learners a question after noting that she has used English.)

/ Can you say dvw-u? We just say dv-u differently from the sound dvw-. Let's read the next word. (The student teacher expresses a sudden change of mind from her acceptance of the dv- word.) So, we won't use dvuba because we only use **three** vowels. (She asks learners a question after noting that she has used English.) Are they three in SiSwati?

Learner: Batsatfu.

/ three

Student teacher: Yebo batsatfu. Ngu a, e na i. Ngumaphi lamany' emagama Lanalomsindvo dw-? (Learners call "teacher!" Some even stand.) Hlalani phasi. Sitsite aningibiti. Phakamisa sandla sakho utithulele. (To a learner who sits halfway on the chair as if about to stand up again?) Ungahlali kanje. Hlala kahle esitulweni.

/ Yes, there are three. It is a, e, and i. Which other words have this sound. (Learners call "teacher!" Some even stand.) Sit down. We said you do not call me. Lift up your hand and keep quiet. (To a learner who sits halfway on the chair as if about to stand up again.) Do not sit like that. Sit properly on the chair.

The student teacher then points at the learner who was restless because now he is quiet and properly sitted. The learner answers.

Learner: Dvwala.

/ Be pompous.

Student teacher: (The student teacher does not express her approval for the correct word) Lelinye?

/ Another one?

The student teacher points to another learner.

Learner: dwwaja.

Student teacher: Yini kudvwaja? Hhe? Bekani tincwadzi tenu etukwelideski. Asesitfole lekugcina ligama lelina dw-.

/ What is to dwaja? Eh? Put your book on the desk. Let's have one last dvw- word.

(A learner calls the teacher. She is allowed to talk.)

Learner: Sidvwedvwe.

/ a useless piece of material.

Student teacher: Ye...bo. Sidvwedvwe. Lelinye? (The student teacher had said this word would be last one.) Yebo.

/ Yes. Sidvwedvwe. Another one (she had said the previous word which became sidvwedvwe would be the last one). Yes.

Learner: Lidvwidvwi.

Student teacher: Yini lidvwidvwi?

/ What is lidvwidvwi?

Learner: Todvwa.

Student teacher: Kepha simbhala njani Todvwa? Sisebentisa ini kulicala leligama lelitsi Todvwa?

/ How do we write Todvwa? What do we use to begin the word Todvwa?

Learner: Simcala ngafeleba Todvwa.

/ We begin Todvwa with capital letter.

Student teacher: Leni simcale ngafeleba Todvwa?

/ Why do we begin Todvwa with a capital letter?

Learner: Ngoba Todvwa ligama lemuntfu.

/ Because Todvwa is a person's name.

Student teacher: Yebo ligama lemuntfu silicala ngafeleba. (The student teacher is suddenly interrupted by an outburst from a girl/learner.)

Learner: Yemadam lona ulahla emaphepha phansi. Nangu dlabhandini Nangu!

/ Hey, madam! This one is throwing papers on the floor. This untidy one!

The student teacher somehow ignores this undesirable behaviour. Instead, she briefly speaks in a serious tone about the importance of respect in school. She softly expresses disapproval of disrespect without being specific to the behaviour of the girl who addressed her rudely. The girl did not even raise her hand, reporting another child and further calling the other child the name “lidlamba”, “an untidy person”.

Student teacher: Siyabindza eklasini sikhombise inhlonipho. Siyahloniphana esikolweni khona nanasesihamba esikolweni sibesitfokotile. (She proceeds with the lesson.) Asesisuse lamagama. (The student teacher removes all the words she had pinned and written on the board during the lesson.) Asesibhale lomsebenti. Ngubani longasifundzela leligama lengicedza kulibhala? (Referring to the boy who was fiddling and dropping papers on the floor? Ngubani ligama lakho wena lodlalako.

/ We keep quiet in class and show respect. We respect one another so that we all leave school happy. (She then proceeds with the lesson.) Let's remove the words. (The student teacher removes all the words she had pinned and written on the board during the lesson.) Let's write this work. Who can read us the word I have just written. What's your name you who are busy playing?

Learner: Celenkhosini.

Student teacher: Awusifundzele naligama Celenkhosini.

/ Read us this word Celenkhosini.

Celenkhosini: Sidvwaba.

/ Married woman's skirt.

Student teacher: (She does not praise Celenkhosini for the correct response.) Sidvwaba. Asifundze sonkhe.

/ Married woman's skirt. Let's all read.

Class: Sidvwaba.

/ Married woman's skirt.

Student teacher: Ngibhala nali lesibili. Nali-ke lesibili. Ngubani longafundza leligama? Nawulifundza ukhulume kakhulu. Lifundze. Asihlangani nalo kwekucala. Litsini?

/ I write this second one. Here is a second one. Who can read the word?
When you read speak aloud. Read it we are not meeting it for the first time.
What is it?

Learner: Sidvwashini.

/ Sidvwashini (Name of a place in Eswatini.)

Student teacher: Litsini-ke?

/ What is it again!

Class: Sidvwashini.

/ Sidvwashini (The name of a place in Eswatini.)

Student teacher: Sidvwashi.

/ German print material.

Learners: Sidvwashi.

/ German print material.

Student teacher: Nali lesitsatfu. Litsini leligama lesitsatfu lengilibhalile?

/ Here is a third one. What is the third word I have written?

Learner: Ludvwidvwi.

/ Pumpkin or melon porridge.

Student teacher: Asifundze sonkhe.

/ Let's all read.

Class: Ludvwidvwi.

/ Pumpkin or melon porridge.

Student teacher: Ludvwidvwi. Fundza wedvwa. Ngubani kodvwa ligama lakho?

/ Pumpkin or melon porridge. Read alone. What's your name by the way?

Learner: Lenhle.

Student teacher: Yebo, Lenhle asewusifundzele.

/ Yes, Lenhle read for us.

Lenhle: Ludvwidvwi.

/ Pumpkin or melon porridge. (A learner laughs out loud seemingly at Lenhle reading alone)

Student teacher: Kuyahlekisa yini? Asifundze sonkhe.

/ Is it funny? Let's all read.

Learners: Ludvwidvwi.

/ Pumpkin or melon porridge.

Student teacher: Ludvwidvwi. Nali lekugcina. Litsini? Ludvwidvwi.

/ Here is one last one. What does it say? / Ludvwidvwi “Pumpkin melon Porridge”.

Learners: Sidvwedvwe.

/ Sidvwedvwe “a piece of material”.

Student teacher: Sifundzeni namuhla? /

/ What did we learn today?

Learner: Ludvwidvwi.

/ Pumpkin melon porridge.

Student teacher: Yebo. Ludvwidvwi. Yini lokunye? Yebo.

/ Yes. Pumpkin melon porridge. What else? Yes.

Learner: Sifundze SiSwati.

/ We learnt SiSwati.

Student teacher: Ini ngeSiSwati- ke? Yebo.

/ What about SiSwati? Yes.

Learner: Emagam'emawashi.

/ Names of watches/ clocks.

Student teacher: Yini lesitse ayisikahle emawashini? Ngabe

bekumagam'emawashi lebesikhunjutwa ngawo? Kucishe kwaba ngiko. Yebo.

/ What did we say is wrong about watches? Was it names of watches that we were revising? It was almost correct. Yes.

Learners: Emagama lesiwasebentisela kusho sikhatsi.

/ Words used to name time.

Student teacher: Yebo. Sitse ngumaphi lawo magama?

/ Yes. Which words did we say those are?

Learner: Emini.

/Midday.

Student teacher: Yebo. Nguliphi lelinye?

/ Yes. Which other one? Yes.

Learner: Entsambama.

/ Afternoon.

Student teacher: Yebo. Entsambama. Nguliphi lelinye?

/ Yes. Afternoon. Which other one?

Learner: Ebusuku.

/ At night.

Student teacher: Ngiyabonga. Ebusuku. Nguliphi lelinye? Sitse nguliphi lelinye?

/ Thank you. Ebusuku. Which other one?

Which other one did we say?

Learner: Muva.

/ Late.

Student teacher: Yebo. Muva. Sifundzeni lenye? Yebo sisi.

/ Yes. Muva. Yes. What else did we learn? Yes, my girl.

Girl: (mumbles)

Student teacher: (With a smile but matter-of-factly) Khuluma ha.

/(With a smile but matter-of-factly) Speak aloud, hey.

Girl: Umsindvo dvw-

Student teacher: Ngubaphi bonkhamisa lesibasebentisako kuwusho kahle umsindvo dvw-?

/ Which vowels can we use for clear pronunciation of umsindvo dvw-?

Learners: a, e, i.

Student teacher: Asesisho emagama lamatsatfu lanemsindvo dvw-. Yebo.

/ Let's give any three words that used umsindvo dvw- Yes.

Learner: Sidvashi.

/ German material or dress.

Student teacher: Sidvashi. Yebo.

/ German material or dress. Yes.

Learner: Sidvwedvwe.

/ A piece of material.

Student teacher: Sidvwedvwe. Yebo.

/ A piece of material. Yes.

Learner: Sidvwaba.

/ Married woman's skirt.

Student teacher: Yebo. Sidvwaba. Seningakhona yini nyalo kubhala lamagama?

/ Yes. Sidvwaba. Can you be able now to write these words?

Class: Yes.

With that question the student teacher concluded and thanked the learners. She wore a welcoming smile through out the lesson. She constantly moved closer to the learners. She would sometimes leave the front teaching space and move in between the learners' desks. Learners were maximally involved. They were sometimes made to read dvw- words individually.

CHAPTER 3

WHAT WE CAN DO WITH TECHNOLOGICAL GADGETS

DOCUMENT NAME: OBS - P2- f- r (Observation Participant 2 female rural)

DATE: 11th July 2019

PLACE: Umliba Primary School

OBSERVER: Sellinah N. Phiri

STUDENT TEACHER PSEUDONYM: Student teacher (Participant 2)

MALE/ FEMALE: F

GRADE: Four

SIFUNDVO/ LESSON: 2

INGCIKITSI YESEHLUKO/ UNIT THEME: Lesingakwenta ngemishini yekuchumana. /What we can do with technological gadgets.

SIHLOKO SESIFUNDVO/ LESSON TOPIC: Asifundze, sicocisane.

TINHLOSO / OBJECTIVES: Tinhloso talesifundvo letinika tizatfu tekuchuba lesifundvo, tine. Kubhekeke kutsi nakuphela sifundvo umfundzi abe asakhona ku-

/Four objectives formed the rationale for conducting this lesson. They are that By the end of the lesson a learner should be able to: -

1) sebhentisa emagama lachaza kabanti imibala.

/ - use words that describe colour broadly.

2) – cocisana nalabanye ngebubi bemishini yekuchumana.

/ - discuss with other learners what the disadvantages of technology are.

3) – kucocisana nalabanye ngetitfombe.

/ – discuss pictures with other learners.

4) – kusho imibala.

/ - name colours.

The student teacher starts teaching by discussing colours in SiSwati.

Student teacher: Ngubani longangitjela kutsi unjani umbala walolucingo lwami? Unjani umbala walolucingo?

/ Who can tell me what this cellphone is like? What is the colour of this cellphone?

Learner: Umnyama.

/ It's black. (lumnyama)

The student teacher writes the SiSwati word for black colour "mnyama" on the chalk board. She confirms it in by writing the answer on the board without praising the learner.

Student teacher: Ngiphetse ini lenye? **Yes!**

/ What is this other thing I am carrying? Yes!

Learner: Likamo.

/ It's a comb.

Student teacher: Likamo. Unjani umbala walelikamo?

/ It's a comb. What colour is this comb?

Learner: Libovu.

/ It's red.

The SiSwati word for red colour "bovu" was also written on the chalk board under mnyama.

Student teacher: Libovu. Nginanatinsiba tami tekubhala. Niyatibona?

/ It's red. I have these writing pens. Do you see them?

Class: Yes.

Student teacher: Unjani umbala walolusiba lolu? What colour is this pen?

Learner: Uluhlata satjani. It's green.

The colour green in SiSwati, "luhlata satjani" was also written on the chalk board under bovu.

Student teacher: Yebo iluhlata satjani. Nalu lolunye. Lumbalamuni?

/ Yes, green. Here is another pen. What colour is it?

Learner: Luluhlata sasibhakabhaka.

/ It's Sky blue.

The student teacher writes sky blue in SiSwati "luhlata sasibhakabhaka" on the chalk board under luhlata satjani.

Student teacher: Yebo. Kuhle kakhulu. Senginanali liphepha. Unjani umbala waleliphepha lami?

Yes. Very good! It's sky blue. I now have this paper. What colour is my paper?

Learner: Limhlophe.

/ It's white.

The student teacher writes the SiSwati word for white colour "mhlophe" on the chalkboard under luhlata sasibhakabhaka.

Student teacher: (She repeats the correct response without praising the learner for it) Umhlophe. Siwubita sitsini lombala?

/ It's white. So, what do we call this colour?

Class: Umhlophe.

/ It's white.

The student teacher ends up with a list of the five SiSwati colours on the chalkboard: mnyama, bovu, luhlata satjani, luhlata sasibhakabhaka and mhlophe. Her handwriting was neat and legible. She did not write the lesson topic on the chalkboard but continued teaching. The introduction was not clearly set apart from the day's content because the student teacher only introduced colours that were used for the day's lesson content. She did move the content from known to unknown, simple to complex. However, the naming of colours was not open but too restricted in linking the known to the unknown. Learners could first list more than five colours they know in SiSwati and then the student teacher would pick or add those she needs for the day's content.

The order in which the objectives were stated was jumbled and not taxonomised in simplicity. What was tackled first, the naming of colours is the last objective, the fourth, whereas it comes first in the lesson at introductory stage. It is the beginning point. Instead, what has been named as the first objective is higher level. It requires learners to be able to describe colours. Describing should clearly happen after the colours are named.

The student teacher sounds generally soft, often loud enough for learners to hear but sometimes inaudible. She continues teaching.

Student teacher: Yes. Ngitsite kini mahlalekhikhini wami umnyama.

Sengitawubhala umusho ngamahlalékhikhini wami. "Mahlalekhikhini wami umnyama bhuze." Mahlalekhikhini wami umnyama. Ngilidvwebele leligama lelitsi khwishi. Ucabanga kutsi lisho kutsini leligama lelitsi "khwishi"? Yebo sisi.

/Yes I said to you my cell phone is black. I am now going to write a sentence about my cell phone. Mahlalekhikhini wami umnyama

khwishi! My cell phone is black. I have underlined the word khwishi. What do you think the word khwishi means? Yes, my girl.

Girl: Kusho kutsi lumnyama kakhulu. / It means it is excessively black.

Student teacher: Yebo. Ngiyabonga sisi. Khwishi uchaza kutsi umnyama kwani lolucingo lwami. Ngubani longangitjela kutsi sisebentisa maphi lamanye emagama kuchaza intfo lemnyama? Yebo sisi.

/ Yes! Thank-you my girl! Khwishi further qualifies how black my cell phone is. Who can tell me other words we can use as qualifiers for black other than khwishi. Yes my girl.

Girl: Kumnyama tfu!
/ It's dark tfu!

Student teacher: Yes. But you seem to have exaggerated it. We say kumnyama tsu! Which other one can we use which explains blackness? Yes.

Learner: Mnyama bhuce.
/ It is very black.

Student teacher: Singasho kutsi mnyama bhuce. Asenisakhele imisho nengete emagama lachaza lemibala lesesikhulume ngayo: bovu, mhlophe, luhlata njengesibhakabhaka na luhlata satjani.

/ We can say mnyama bhuce. Please construct sentences add words that further explain the other colours we discussed: red, white, blue, green. Yes.

Learner: (speaks softly) Incwadzi ibovu tju.
/ The book is deep red (ibovu tju).

Student teacher: Kuhle kakhulu. Incwadzi ibovu tju. Ngumaphi

lamany'emagama lesingawasebentisa nasisusa leligama tju? Lelinye ligama lelichaza kubabovu. Very good. Incwadzi ibovu tju. Kubonakala ngatsi ninenkinga. Asesitsi sitjelwa kutsi kukhona lolimele. Ulimele bekabovu..... Ingati.

/ Which other words can we use if we can remove the word tju? Any other word that explains red? You seem to have a problem. Let's say we are told someone got hurt. Ulimele bekabovu..... ingati.

Learner: Bekabovu hhwe.

Student teacher: Yebo. Lelo ngulelinye ligama lelichaza umbala lobovu. Loluhlata satjani?

/ Yes. That is another word explaining a red colour. Green?

Learner: (Speaks softly. The teacher encourages her to speak out. Then she improves the loudness of her voice) Luhlata klaba.

/ Green.

Student teacher: Yes. Which other word can we use with luhlata? Luhlata. Have you forgotten? Let's take for instance ligusha. People can say, "Leligusha liluhlata

Student teacher and pupils: cwe.

Student teacher: Okay. Nyalo asivuleni incwadzi yetfu. Incwadzi yemfundzi ekhasini **hundred and six**. (The student teacher notes that she has used English and quickly tries to give learners the SiSwati for that.) Likhasi lemakhulu nesitfupha. (She repeats the erroneous SiSwati for the number) Likhasi lemakhulu nesitfupha. Siyavula tincwadzi tetfu. Ngu**hundred and six** loyo. Sesivulile? (Learners respond to the affirmative) Kunemisho

lapho. Kutsiwa asisebentise emagama lagcizelela umbala. Asesifundze umusho wekucala.

/ Okay. Now let's open our book. Pupils' Book page hundred and six. (The student teacher notes that she has used English and quickly tries to give learners the SiSwati for that) Likhasi lemakhulu nesitfupha. (She repeats the erroneous SiSwati for the number) Likhasi lemakhulu nesitfupha. We open our books. That is hundred and six. Have we all opened? (Learners respond to the affirmative) There are sentences there. The instruction says we should use words that emphasize colour. Let's read the first sentence.

Class: Sibone sitfombe senhlitiyo lebovu..... kumahlalekhikhini wakhe.

/ We saw a picture of a red heart in his cell phone.

Student teacher: Yebo. Sibone sitfombe senhlitiyo lebovu.....

kumahlalekhikhini wakhe. Injani lenhlitiyo lebovu?

/ Yes. We saw a picture of a red heart in his cell phone. How is this red heart?

Learner: tju

Student teacher: Yebo. Sibone sitfombe senhlitiyo lebovu tju

kumahlalekhikhini wakhe. **Number two** utsi, Sikhwama selucingo lwakhe simnyama..... Singabamnyama kangakanani?

/ Yes. We saw the picture of a red heart in his/ her cell phone.

Number two says the pouch of his or her cell phone is black.

How black can it be?

Learners: khwishi!

Student teacher: Yebo singaphindze sibe mnyama

/ Yes, it can also be Black.

Learners: tsu!

Student teacher: Asesifundze umusho wesitsatfu. Amhlophe njani nje?

/ Let's read the third sentence. How white are they?

Learner: hhu

Student teacher: Mhlophe hhu singamsebentisa nangabe

awukagezinawuvuka ekulaleni noma ekudlaleni. Nawugcwele lutfuli sitsi umhlophe hhu. Asesente nangu: Ematinyo alelijaha amhlophe....

/ Mhlophe hhu can be used if you did not have a bath after sleeping or playing. When you are full of dust, we say umhlophe hhu. Let's work out this: The teeth of this young man are white.

Learner: nke

Student teacher: Yebo. Amhlophe nke lokusho kutsi ahlobile. Umusho wesine...?

/ Yes. Amhlophe nke meaning they are clean. The fourth sentence...

Class: Tjani bakulelikhaya buluhlata....

Student teacher: Kunalabo labatsi bulihlata. Tjani buluhlata. Buluhlata kanjani lotjani?

There are those who are saying, "bulihlata". Tjani buluhlata.
How green is the grass?

Learner: klabab

Student teacher: Buluhlata klaba. Niyeva?
/ Buluhlata klaba". Do you people get me?

Class: Yes.

Student teacher: Lobunye bungaba njani tjani? Buluhlata cwe. Safundza
ngetekuchumana. Sisebentisa ini kuchumana?

/ How can some other grass be? It's.... green. We learnt about
communication. What do we use for communication?

The content transition from colour qualificatives to means of communication is not a clear flow. The student teacher has just been describing how green, grass can be. Suddenly she talks of communication without any attempt to link the content smoothly. The black cellphone could be used to link the two topics. The student teacher points to a child to answer her question.

Learner: Mahlalekhikhini.
/ A cell phone.

Student teacher: Yini lokunye?
/ What else?

Learner: Ngcondvomshini.
/ A computer.

Student teacher: Ngcondvomshini. Yebo. Singeke sicedze kutibala. Sitsi leto
tintfo tikahle kutsi sitisebentise. Tisichumanisa nebantfu labakhashane.
Kwentekani kulesa sitfombe?

/ A computer. Yes. They are inexhaustive. We say
those things are fine for us to use. Is it? It connects us to people far away.
What is happening in that picture?

Learner: Umfana uchofota mahlalekhikhini wakhe.

/ A boy is punching his cell phone.

Student teacher: Ukuphi lomfana?

/ Where is this boy?

Learner: Usedvute nemgwaco.

/ He is near the road.

Student teacher: Nangichafata mahlalekhikhini wami eceleni kwemgwaco yini lengitayibona? Kukhona yini lengitakubona?

/ If I am punching my cell phone near the road, what will I see?

Is there anything I will see?

Learner: No.

Student teacher: Kulesitfombe sesibili nibonani?

/ In the second picture what do you see?

Learner: Sibona lobabe ukhuluma nelucingo.

/ We see a man speaking on his phone.

Student teacher: Kukhona lokonakele nakatikhulumela nelucingo lwakhe?

Wentani lenye asakhuluma nalolucingo? Imphendvulo yakho iphelele.

/ Is anything wrong as he speaks with the phone? What is he doing as he uses the phone? Please complete your answer.

Learner: Uyashayela kepha ukhuluma nelucingo lwakhe.

/ He is driving but using his phone.

Student teacher: Kukahle yini kusebentisa lucingo ube ushayela?

/ Is it okay for one to use the phone while driving?

Learners: It is not. Akukalungi.

Student teacher: Ngalesinye sikhatsi imishini yekuchumana inebubi.

Asesibubale bubu bemishini yekuchumana.

/ Sometimes technology has disadvantages. Let's list some disadvantages of technology tools.

Learner: Mahlalekhikhini uyakuphazamisa.

/ A cell phone can disturb you.

Student teacher: Angakuphazamisa njani mahlalekhikhini?

/ How can a cell phone disturb you?

Learner: Nawushayela. While driving.

Student teacher: Tekuchumana ingakuphazamisa nawushayela; uya kubo

WhatsApp noma bo-**internet** bese uyaphazamiseka. Ungagcina udala tingoti emgwacweni. Njengananguya lobhizi ngamahlalekhikhini.

Utayibona nje imoto nayichamuka ngemuva? Angagcina angena emgwacweni ashayiswe timoto. Yini lokunye lesingakusho ngetekuchumana nebubi bato? Yini lengaba yimbi nganakuya (pointing to the next picture in the book.)

/ Technological tools can disturb you while driving; you go into **Whatsup** or **internet** and get disturbed. You may end up causing accidents on the road. Like that one busy with the cell phone, will he see a car coming from behind? He may end up going into the road and get hit by cars. What else can we say about technology disadvantages? We take pictures in cell phones. What can be bad about that?

Learner: Ingenta ushaywe ngumbane litulu nalidvuma.

/ It can cause lightening to strike you if you are using it while there is a thunderstorm.

Student teacher: Yebo. Tikhona tingoti tekusebentisa mahlalekhikhini nalidvuma litulu. Yini lobunye bubi bemishini yekuchumana? Nabaya kuyolala bomake wetfu tincingo tabo batibekaphi?

/ Yes that is a danger of using it when there is a storm. What are other disadvantages of technology? When our mothers go to sleep where do they put the phone?

Learner: Batibeka ngaphasi kwemcamelo.

/ They put it under the pillow.

Student teacher: Loko kuyingoti ngoba lemisebe yabomahlalekhikhini ibanga mdlavuza. Asesitsi usesontfweni uphishanekile ngmahlalekhikhini wakho. Kukahle yini loko?

/ That is dangerous because the radiation waves in a cell phone cause cancer. Let's say you are in church you are busy with your phone. Is it good?

Class: No.

Student teacher: Yebo. Akusikahle ngoba ugcina ungeva lokufundziswa esontfweni. Baphindze babe netitfombe letingasikahle bomahlalekhikhini. Letinye titfombe tebantfu labangcunu. Atikalungi. Loko kwenta tekuchumana tingabi tinhle. Nasicala kufundza sifundze ngemibala. Sitsite lamagama laseceleni kwalemibala agcizelela lemibala. Angitsi niyeva?

/ Yes. It is not good because you end up not hearing what is taught in church. We also have pictures which are not good in cell phones. Some are pictures of naked people. They are not good. That makes technology not good. When we started learning, we learnt about colours.

We said the words next to colours emphasize about colours. Do you understand!

Class: Yes.

Student teacher: Lamagama asisita kutsi sikwati kwehlukana imibala.
Sibonelo nje kutsi sina luhlata...

/ These words also help us differentiate between colours. For instance; we can have luhlata ...

Learners: Klababa

Student teacher: Na luhlata cwe. Ngako siyakhona kwehlukana emkhatsini wemibala. Ngumaphi emagama lesitse siwasebentisa na-bovu? Sitsi bovu ...?

and luhlata cwe. So, we can tell the difference between colours. Which words did we say we can use for red? Say bovu....

Learner: Bovu hhwe!

Student teacher: Yebo na...

/ Yes and ...

Learner: Bovu tju!

Student teacher: Sesicedzile? Sinaye bovu klebhu. Mnyama ke?

/ Have we finished? We do have bovu klebhu. What about mnyama?

Learner: mnyama khwishi!

/ Deep black.

Learner: mnyama tsu!

/ Pitch black.

Student teacher: Mnyama bhuze. Mhlophe ke?

/ Dull black. What about white?

Learner: mhlophe hhu!

/ Pale white

Learner: Mhlophe bha!

/ Bright or shining white.

Learner: Mhlophe cwa!

/ Sparkling white.

Learner: Mhlophe nke!

/ Shining or bright white

Student teacher: Singasho sitsi, “Lijazi lakhe uliwashe laba mhlophe nke.”

“Uluhlata klabo noma luhlata cwe.” Ifundze ngemishini yekuchumana kutsi inebuhle nebubi. Isicabanisa nalabanye bantfu. Utikhandza ukhuluma kabi ngalomunye umuntfu wandzisa lololwati. Tsine labancane ukhandza sibuka titfombe tebantfu labangcunu. Kufuna siyisebentise kahle imishini yekuchumana.

/ We can say, “He washed his coat bright white.” “He is dark coloured or rude”. We learned about technology that it is both good and bad. It gets us in trouble with other people. You find yourself speaking badly about another person circulating that information. With us young ones you find some of us looking at pictures of naked people. We should make good use of technology. Thank-you.

The teacher involved learners. Reading was mostly done by the learners. However, in her summary of the lesson the teacher used green metaphorically referring to a person as green. “Uluhlata klaba noma uluhlata cwe” This implies that a person is dark coloured or rude. The metaphorical use of the green colour might confuse learners at this stage, or it may not if this language is in common use in their surroundings. The lesson was evaluated and summarised.

CHAPTER 4

WHAT WOULD YOU DO IF THIS WAS THE LAST DROP?

DOCUMENT NAME: OBS-P3-m-r (Observation Participant 3 Male Rural)

TIME: 1200 Noon to 12.30 pm DURATION: 30 Minutes

DATE: 11th July 2019

PLACE: Umliba Primary School

OBSERVER: Sellinah N. Phiri

ROLE OF OBSERVER: Non-participant observer

STUDENT TEACHER PSEUDONYM: Student teacher (Participant 03)

MALE/ FEMALE: M

GRADE: **Five**

INGCIKITSI YESEHLUKO/ UNIT THEME: 6 - Bowungenta njani kube leli bekulitfonsi lekugcina? / What would you do if this was the last drop?

SIFUNDVO / LESSON: 2

SIHLOKO SESIFUNDVO / LESSON TOPIC: Asifundze, sicocisane / Let's read and talk.

TINHLOSO/ LESSON OBJECTIVES: Tinhloso letintsatfu talesifundvo kutsi nakuphela lesifundvo umfundzi kubheke a:

/The lesson was driven towards attainment of three objectives. That is, by the end of the lesson learners were expected to be able to:/ kubhekeke kutsi nakuphela sifundvo bafundzi babe sebakwati ku-:

- 1) - nike sandziso sendzawo, sesimo nesesikhatsi. / -list three types of the adverb,
- 2) – sebentise sandziso emshweni. / - use the adverb in a sentence and

3) –sho silandzelo. / - recite a poem entitled: Siyakudzinga tfontsi “We need you drop”.

The class teacher and the learners continued to show the hospitality they had accorded the researcher the previous days. They warmly welcomed the researcher and the student teacher even on this day. The class teacher introduced this research pair. The classroom was between other classrooms towards the end of a block of classrooms where it was not far from about three other classrooms that follow. The classroom floor was clean. Windows in this classroom were wide opened. Mostly, there were old flash cards on the wall some almost peeling.

The number of pupils or learners in the class was manageable. Learners were sitting in twos, each pair sharing a desk that was designed for pairs. Some learners had their bags showing underneath their desks. Each learner had their own chair. Some learners shared their small iron framed plastic chairs with their bags behind them in the chair. Some bags were hanging at the back of the chairs. Most desks were very old with the inner shelf of the desk worn out. The learners occupied about a third of the classroom. There was even a smaller number of learners eighteen out of twenty-seven, who had submitted signed parental consent. As a result, some desks were empty. The school generally does not have large numbers of learners.

The student teacher stood at the front facing learners to the north. His back was turned against a green board to the south. The green board was still in good shape, but its colour was getting bleached from age. Between the student teacher and the learners was a demonstration desk prepared for the student teacher. The class teacher and this researcher each had her own space at the back. After greeting the learners, the student teacher started teaching.

Student teacher: Siwatfolaphi emanti?

/ Where do we get water?

Learner: Emfuleni.

/ From the river.

Student teacher: Siphindze siwatfolephi emanti?

/ Where else do we get water?

Learner: Empompini.

/ From the tap.

Student teacher: Yebo. Empompini kepha emanti emaphayiphini nasemathangeni abuya emifuleni.

/ Yes. From the tap but water in pipes and tanks that have taps comes from rivers. Where else do we get water?

Learner: Emvuleni.

/ From rain.

Student teacher: Yebo. Siwasebentisela kwentani emanti?

/ Yes. What do we use water for?

Learner: Sisebentisa emanti kunatsa.

/ We use water for drinking.

Student teacher: Ini lokunye?

/ What else?

Learner: Kugeza nekuwasha.

/ For bathing and washing.

Student teacher: Siyabati bumcoka bemanti ekhaya nalapha esikolweni. Angitsi?

/ We know the importance of water at home and here at

school. Is it?

Class: Yes.

Student teacher: Kepha lamuhla sitawukhuluma ngesandziso. Niyasati sandziso?

/ But today we are going to talk about Sandziso “The adverb/ adverbial”. Do you people know the adverb?

Class: Cha. (Some learners make unclear hisses between yes and no, others a clear)

/ No.

Student teacher: Niyasati sandziso.

/ You do not know the adverb?

Class: Yebo.

/ Yes.

Student teacher: Anisati?

/ You do not know it?

Class: Yes.

Student teacher: Okay. Asesifundze kutsi singani sandziso. Sandziso ligama lesilisebentisa kuchaza kutsi into yenteke kuphi futsi njani.

/ Okay. Let us learn what it is about. The adverb is the word we use to state where something happened, and how. Do you hear?

Class: Yebo.

/ Yes.

Student teacher: Sinetandziso letintsafu. Sekucala, sandziso sendzawo.

Asesibone ngubani ligama lakho?

/ We have three adverbs: First is sandziso sendzawo “the adverb of place”. Let’s see, what’s your name?

Learner: Khayaalethu.

The student teacher asks the learner to go outside and then come in. This step was apparently not planned but it is required for the progress and success of the lesson. Only flash cards were listed as teaching aids but now a child is used to illustrate a point. The student teacher had planned to revise Sandziso sendzawo “the adverbial of place” and build upon it as prior knowledge. But the turn out requires sandziso sendzawo/ “the adverbial of place” to be taught. The learners indicate that they are meeting the adverb concept for the first time.

Student teacher: Khayaalethu come here. Ungena kuphi Khayaalethu? Kuphi?

/ Where is Khayaalethu entering? Where?

Learners: Emnyango.

/ At the door.

Student teacher: Yebo, emnyango. Emanti siwakha kuphi?

/ Yes, at the door. “Where do we fetch water from?”

Class: Emfuleni.

/ At the river.

Student teacher: Emfuleni. Lapha esikolweni emanti siwakhaphi?

/ At the river. Here at school where do we get water?

Class: Empompini.

/ From the tap.

Student teacher: This is the adverbial of place that explains where a thing happens.

Class: Yes.

Student teacher: Sibese siba nesandziso sesikhatsi. Sisitjela kutsi intfo yenteka nini. Angitsi niyeva?

/Then we have the adverbial of time. It tells us about the time at which a thing happens". Do you hear?

Learners: Yes.

Student teacher: Uvuka nini nawuta la-esikolweni?
/ When do you wake up when you come to school?

Class: Ekuseni.
/ In the morning.

Student teacher: Yes. Ekuseni. Nyalo sekumakhata. Sitsi kusebusika. Leso solo sikhatsi. Angitsi niyeva.

/ Yes. In the morning. Now it is cold. We say it is winter. This is still time. Do you understand?

Class: Yes.

Student teacher: Ehlobo, emini, entsambama. Ngubani longengeta kulawa lasabaliwe?

/ In summer. At midday, in the afternoon. Who can add to the list?

Learner: Ehlobo.

/ In summer.

Student teacher: Ehlobo. Clap hands for him.

/ In summer. Clap hands for him.

Learners clap hands for this learner. However, as evident from the outline of this student teacher's presentation, learners have been giving good responses, but hands have not been clapped for them. Suddenly this time hands are clapped for a learner. Learners use the one, two, three-one clapping style. The lesson continues.

Student teacher: Ehlobo. Niyabona? Ngako yini loko?

/ In summer. You, see? So, what is that?

Student teacher and Class: Sandziso sesikhatsi.

/ It's the adverbial of time.

Student teacher: Sisitjela sikhatsi leyenteka ngaso intfo. Kuyashisa ehlobo.

Ngako sesinesesitsatfu-ke sandziso. Sandziso sesimo. Sisitjela kutsi intfo yenteka kanjani. Niyabona?

/ It tells us about the time at which something happens. It is hot in summer. Then we have the third adverbial. It is the adverbial of manner. It tells us how a thing happens. You, see?

Class: Yes.

Student teacher: Emanti empompini aphuma kancane. Noma emanti

aphuma kakhulu empompini. Niyakubona loko?

/ Water in the tap is coming out slowly. Or a lot of water is coming out from the tap. You see that?

Learners: Yes.

Student teacher: Tishela ubhala kahle.

/ The teacher writes legibly.

Learners laugh at the teacher's sentence while he writes it on the chalkboard. Indeed, the teacher's handwriting and general chalkboard work was presentable and legible. The teacher joins in and laughs. But learning continues. A class needs a sense of humour.

Student teacher: Niyabona. Ngulesandziso lesi. Ngako-ke sandziso sehlukene katsatfu. Sandziso sendzawo, sandziso sesikhatsi nesandziso sesimo. Sandziso sendzawo sisitjela kutsi intfo yenteka kuphi. Sandziso sesikhatsi sisitjela kutsi intfo yenteka...?

/ You see. This is the adverb. So, we have three adverbs. Adverb of place, adverb of time and adverb of manner. Adverb of place tells us where a thing happens. Adverb of time tells ...?

Class and student teacher: Nini.

/ when.

Student teacher: Sandziso sesimo sisitjela kutsi intfo yenteka ka....?

/ The adverb of manner tells us...?

Learners (join in): Njani.

/ How a thing happens.

Student teacher: Sitawuvula tincwadzi tetfu. Sonkhe sinato tincwadzi tetfu teSiSwati angitsi? Bobani labete? (A handful of the learners indicate by raising their hands.) Nitawubuka kulabo lenihleti eceleni kwabo. Angitsi?

/ We are going to open our books. We all have our SiSwati books, is it? Who do not have? (A handful of the learners indicate by raising their hands) You will share with those sitting next to you, is it?

Class: Yes.

Student teacher: Likhasi lemashumi (He stammers trying to establish a SiSwati word for the English number until he gives up.).....

eighty-four. Ya, emashumi lasiphohlongo nakune. Sihloko sitsi, “Asifundze sicocisane.” Lapha kudzinga kutsi sibhale imisho sisebentisa lesandziso. (The student teacher reads the instruction from the book) Sebentisa ligama lendzawo lelingilo kucedzela lemisho. “Bafundzi bavuka ekuseni baye.....”

/ Page eh.... (He stammers trying to establish a SiSwati word for the English number until he gives up.) eighty-four. Yes, eighty-four. “The topic is, “Let’s read and talk”. It requires us to write sentences using the adverb. (The student teacher reads the instruction from the book) Use a word of the appropriate place to complete these sentences. “Students wake up in the morning and go to...”

Learners: (shout) Esikolweni.

/ School.

Student teacher: Esikolweni. Ngelisonfwo thina siya e.....

/ To school. On Sunday we go to....

(Unconsciously the IsiZulu accent of the Southern part of Eswatini influences the teacher’s pronunciation of tsine turning it to thina. This does not seem to affect meaning especially to learners in this environment as evident from the learner’s following response).

Learner: Esontfweni.

/ To church.

Student teacher: Tsine emanti siwakha.....

/ We fetch water from....

Learner: Emfuleni.

/ From the river.

Student teacher: Emfuleni. Bomake batfota.....

/ From the river. Our mothers fetch firewood...

Learner: (speaking softly) entsabeni.

/ From the mountain.

Student teacher: Entsabeni. **Okay.** Etintsabeni angitsi ngulasitfolo khona tihlahla. Niyabona. Kukhona ini-ke tihlahla nasetindzawonye?

/ On the mountain. On mountains there are usually trees. When trees are together, we call that a.....?

Learners: lihlati.

/ forest.

Student teacher: Yebo. Tinkhuni sititfolo khona ehlatsini. Emanti lasemabhodloleni atsengwa...

/ Yes, firewood is obtained from the forest. Bottled water is purchased from...

Learner: Edolobheni.

/ In town.

Student teacher: Uwatsenga edolobheni? Atsengwa kuphi?

/ You buy it in town? Where is it bought?

Learner: Esitolo.

/ From the shop.

Student teacher: Atsengwa esitolo. Mshayeleni tandla. (Learners

clap hands for this learner after several other good responses by pupils went without much recognition or appreciation.) Nasedolobheni lidolobha lidolobha ngoba kunetitolo khona. Angitsi?

/ It is purchased at the shop. Clap hands for her. (Learners clap hands for this learner after several other good responses by pupils went without much recognition or appreciation.) Even the town is a town because there are many shops there, is it?

Class: Yes.

Student teacher: Ngako asesibuke sandziso sesimo. Then let us look at the adverbial of mood.

The student teacher seems to discover at this time what the exercise on the adverbial of mood requires. He quietly reads the teacher's guide leaving some silence which may tempt learners to start being naughty. Then he continues.

Student teacher: Kulungile. Asakhe imisho nganangemagama: kahle, ... Asesiwafundzeni.

/ Okay, we now make sentences with these words: kahle "well" ... Let's read them.

Class: Kahle, kamnandzi, kancane, kahle.

/ "badly", "pleasantly", "in a small way" "well",

Student teacher: Kahle. Yakha umusho ngaleligama. Ukhulume kakhulu khona batokuva bonkhe.

/ "Well". Make a sentence from this word. Speak out loud for all to hear.

Learner: Emanti aphuma kahle empompini.

/ Water flows well from the tap.

Student teacher: Emanti aphuma kahle kuphi? Water flows well from where....? (By asking “kuphi” the student teacher erroneously emphasizes adverbial of place than the intended adverbial of mood.)

Learners: Empompini

Student teacher: Mshayeleni tandla.

/ Clap hands for her.

Learners clap hands for their colleague.

Learner: Lokudla lokuphekwe ngumake namuhla kumnandzi.

/ The food mom prepared today is tasty.

Student teacher: (candidly) Abavumelani nawe.

/ They disagree with you.

The learner does not give up. He tries again.

Learner: Make upheke kamnandzi lamuhla.

/ Mom has prepared food pleasantly today.

Student teacher: Mshayeleni tandla.

/ Clap hands for him.

Learners clap hands for the learner’s second attempt which is now correct.

The student teacher continues teaching.

Student teacher: Sinakile kutsi sandziso sesimo sikhomba kutsi intfo yenteka kanjani.

/ We have noted that the adverbial of mood indicates how a thing happens.

The student teacher writes the learner's correct response on the chalk board.
"Make upheke kamnandzi lamuhla." He then invites the class to repeat the learner's good sentence.

Student teacher: Asifundzeni sonkhe.

/ Let's all read.

Class: Make upheke kamnandzi lamuhla.

/ Mom has prepared food pleasantly today.

Student teacher: Make upheke kanjani- ke?

/ Mom has prepared the food how?

Class: Kamnandzi.

/ Pleasantly.

Student teacher: *Okay, stand up.* Sukuma sisi.

/ Okay, stand up. Stand up my girl.

Girl: Emanti aphuma kancane empompini.

/ There is a slow flow of water from the tap.

Student teacher: *Good.* Emanti aphuma kanjani-ke? Emanti aphuma kancane empompini. Niyakubona loko?

/ Good. How does the water flow? Water flows slowly from the tap. You see that?

Class: Yes.

Learner: Andiswa ubhala kabi.

/ Andiswa writes horribly.

Student teacher: *Yes.* Andiswa ubhala kanjani-ke?

/ Yes. Andiswa writes.... how?

Learners: Kabi.

/ Horribly.

Student teacher: Mine, thishela, ngimi kuphela lobhala kahle. (In a light mood. Demonstrating a sense of humour.) Angitsi?

/ I, the teacher, am the only one who writes beautifully. (In a light mood. Demonstrating a sense of humour) Is it?

Learners: (Laughing) No.

Student teacher: Kulungile. Lapha basinike imisho. Khetsa ligama linye lelisandziso sesikhatsi kulowo nalowo musho. Bahambe ekuseni bayokukha emanti emfuleni. **Yes.** Bahambe bayokukha emanti emfuleni. Yebo.

/ Okay. Here, they have given us sentences. Pick one word which is the adverbial of time from each sentence. Bahambe ekuseni bayokukha emanti emfuleni. Yes. They went to fetch water in the morning. Yes.

Learner: Ekuseni.

/ In the morning.

Student teacher: Mshayeleni tandla. Ngiphelelwe butfongo ebusuku ngase ngiyavuka ngiyafundza.

/ Clap hands for her. (Learners clap hands) I got sleepless at night and I woke up to read.

Learner: Ebusuku.

/ At night.

A few learners clap hands for this learner's correct response without being instructed to do so. A handful of other learners start clapping hands too. The student teacher ignores all of them.

Student teacher: Bomake babuye ntsambama esibhedlela basiphatsela emanti lamnandzi.

/ The women returned from hospital in the afternoon
and brought us sweet water.

Learner: Entsambama.
/ In the afternoon.

Student teacher: Entsambama. Mshayeleni tandla. Namuhla esikolweni bekumnandzi sifundze ngekongiwa kwemanti.

/ In the afternoon. Clap hands for her. (The class claps hands for the girl.)
Namuhla esikolweni bekumnandzi sifundze ngekongiwa kwemanti. Today school was exciting, we learnt about water conservation. Namuhla/ You understand?

Class: Yes.

Student teacher: Ngesandziso sesikhatsi sisho kutsi intfo yenteka nini.
Ehlobo litulu liyana kakhulu.

/ With the adverbial of time we mean when a thing happens. In summer it rains a lot.

Learner: (less audible) Ehlobo.
/ in summer.

Student teacher: Ehlobo. Mshayeleni tandla.

/ In summer. Clap hands for her.

Learners clap hands, maintaining the same clapping style.

Student teacher: Nyalo sesitawufundza inkhondlo nobe silandzelo. Yini inkhondlo nobe silandzelo? Asesivule tincwadzi tetfu. **Page** 85, angitsi?

/ We are now going to read a poem. What is a poem? Let's open our books. Page 85, is it?

Class: Yes.

Student teacher: Asifundzeni-ke. Siyakudzinga tfonsi. Fundzani emva kwathishela.

/ Let's read then. We need you drop. Read after the teacher.

Class: (repeat what the teacher has read.) Siyakudzinga tfonsi.
/ We need you drop.

Student teacher: Umsebenti wakho uyaphatseka.
/ Your work is practical.

Learners: (repeat after the teacher) Umsebenti wakho uyaphatseka.
/ Your work is practical.

Student teacher: Sinatsa wena siphile.
/ We drink you and live.

Learners (repeat after the teacher) Sinatsa wena siphile.
/ We drink you and live.

Student teacher: Sipheke kudla sibilise. /
/ We cook and boil food.

Learners: (say what the teacher said) Sipheke kudla sibilise. /

/ We cook and boil food.

Student teacher: Sigeze imitimba yetfu sinukelele.

/ We wash our bodies and smell fresh. (Learners repeat)

Learners: Sigeze imitimba yetfu sinukelele.

/ We wash our bodies and smell fresh.

Student teacher: Sisuse insila etimphahleni tetfu.

/ We remove dirt from our clothes. (Learners say)

Learners: Sisuse insila etimphahleni tethu.

/ We remove dirt from our clothes.

Instead of “tetfu” in the word at the end of this line or sentence, learners pronounce tethu. They use SiSwati for the first syllable in this last word but use isiZulu in the last syllable. The word then becomes “tethu” in the pronunciation of the last word “tetfu” “ours”. The teacher does not comment but continues.

Student teacher: Nawungaphela singaba yini?

/ What can become of us if you can get finished?” (Learners repeat)

Student teacher: Indalo yonkhe iyakudzinga.

/ All creation needs you (Learners repeat)

Student teacher: Unatsisa tjani, unatsise tihlahla.

/ You provide drink to grass and provide drink to trees.

Student teacher: Konkhe kuyajabula kumamatseke.

/ It all becomes happy and smiles. (Learners say)

Student teacher: Kushintje kwembatse ingubo leluhlata.

/ It changes and gets clothed in a green blanket” (Learners say).

Student teacher: Tilwane nato tehlisa ngawe.

/ Animals also drink you after their meals. (Learners say).

Student teacher: Vele wena uyimphilo kitsi sonkhe.

/ You are surely life to us all. (Fewer voices of learners say. Many learners remain quiet. The teacher says nothing about it)

Student teacher: Asikonge sikuphatse kahle.

/ Let’s conserve and treat you well. (More learners than previously say.)

Student teacher: Singakudlabhatisi, singakumosi.

/ We should not abuse or waste you.

Student teacher: Siyakudzinga ukuphila kwetfu.

/ We need you; you are our life.

Student teacher: Sitawuhlala sikunakekela.

/ We shall always take care of you.

Student teacher: Nginitjelile kutsi sifundza ngekonga emanti. Angitsi?

/ I told you we are learning about water conservation. Is it?

Class: Yes.

Student teacher: Niyasibona lesitfombe lesinaso lapho?

/ Do you see the picture we have there?

Class: Yes.

Student teacher: Nibonani?

/ What do you see there?

Learner: Tihlahla.

/ Trees.

Student teacher: Yebo, tihlahla. Ini lokunye?

/ Yes, trees. What else?

Learner: Emanti.

/ Water.

Student teacher: Where is the water? It is in a river, is it?

Class: Yes.

Learner: Sihlabatsi.

/ Sand.

Student teacher: Niyabona kutsi ambala muni lamacembe aletihlahla?

/ Do you see what colour the leaves of the trees are?

Learners: Yes. (One learner says, “A green”).

The student teacher corrects the learner who said, “A green”.

Student teacher: Ngubani lolotsi agreeen?

/ Who says they are green?

The student teacher asks in a tone that seems to accuse the learner for speaking English during a SiSwati lesson. Then the student teacher translates what the learner said in English to SiSwati.

Student teacher: Aluhlata emacembe esihlahla. Niyeva? Batsite

kulenkondlo yetfu, “Konkhe kuyajabula kumamatseke.” Siyashintja sembatse ingubo leluhlata. Yingoba sonkhe sihlahla lesitfolo emanti siba luhlata. Niyeva yini yebonine? Ngetsemba nikuvile lelebenikufundza.

Sengiyacima lapha ebhodini nyalo.

/ The leaves of a tree are green. You understand? They said in our poem that “It all becomes happy and smiles.” “It changes and gets clothed in a green blanket”. That is because every plant that gets water becomes green. Do you people understand? I hope you mastered what you were learning. I am erasing the chalkboard now.

After erasing the board, the student teacher prepares a table with three different titles: Sendzawo, Sesimo and Sesikhatsi. Each adverb label has space or slots underneath to accommodate adverb words. Then the student teacher begins the exercise related to what has just been drawn on the board.

Student teacher: Nine labane. Asisukumeni sonkhe (referring to four learners).

/ The four of you. Let’s all stand.

The student teacher hands the four learners at the front with word cards. They receive a card each. Each card has an adverb word neatly-printed on it.

Student teacher: Asewusifundzele likhadi lakho. Ulifundze kakhulu.

/ Please read us your card. Read it aloud.

Learner: Empompini.

/ At the tap.

Student teacher: Liyini?

/ What is it?

Learner: Sendzawo.

/ of place.

Student teacher: Ungatsi nje sendzawo. Tsani sandziso sendzawo. Do not just say “of place”. Say, “Adverbial of place.”

Learner: Sandziso sendzawo.

/ Adverbial of place.

Student teacher: Yebo, sandziso....

/ **Yes**, adverbial of

Class: sendzawo.

/ Place.

Student teacher: Niyalibona lelitafula leli? Lapha sinesandziso sendzawo.

Kulandzela sandziso sesikhatsi silandzelwa sandziso sendzawo.

Asewusifundzele likhadi lakho.

/ You see this table? Here we have the adverbial of place. Next is the adverbial of time followed by a column for the adverbial of manner. Read us your card.

Learner: Kakhulu.

/ very much.

Student teacher: Ini? Kakhulu? Silinamatsisela kuphi lelikhadi leli?

/ What? Kakhulu. Where do you pin this card on the table?

Learner: Sandziso sesimo. / Adverbial of manner.

Student teacher: Sandziso sesimo, niyeva?

/ Adverb of manner, do you hear?

Class: Yes.

(The student teacher says nothing about some persisting English utterances such as “yes” in a SiSwati lesson)

Learner: (reads the card) Emini
/ During the day or at midday.

Student teacher: Emini. Phakamisa sandla sakho. Silinamatsisela kuphi leli?
/ At midday. Raise your hands. Where do we pin this one?

Learner: Sandziso sesikhatsi.
/ Adverbial of time.

Student teacher: Yebo, sandziso sesikhatsi. Lolandzelako.
/ Yes, it is the adverb of time. Next.

Learner: Kagogo.
/ At grand mother's place.

Student teacher: Ngusiphi sandziso leso?
/ Which adverb is that?

Learner: Sendzawo. (The learner pins the card under sandziso sendzawo in the table on the board). Sandziso sendzawo.

Student teacher: Niyabona litsini leligama?
/ You see? What is this word?

Learner: Kancane.
/ A little.

Student teacher: Ngusiphi sandziso leso?
/ Which adverb is that?

Learner: Sandziso sesimo.
/ Adverb of manner.

Student teacher: Sandziso sesimo.

/ Adverb of manner. (The cards are finished but the student teacher points to another learner to give his own adverb.)

Learner: Ebusika.

/ In winter.

Student teacher: Ebusika sandziso se...

/ In winter is adverb of...?

Learner: Sandziso sesikhatsi.

/ Adverbial of time.

Student teacher: Sandziso sesikhatsi. **Okay.** Mshayeleni tandla.

(The student teacher remembers that there are those he did not ask that hands be clapped for.) Bashayeleni bonkhe tandla. (Learners clap hands.) Ngatsi kukhona labafuna kwengeta tabo tandziso. Ngubani lofuna kwengeta?

It's the adverbial of time. Okay. Clap hands for him. (The student teacher remembers that there are those he did not ask that hands be clapped for.) Clap hands for all of them. It's like some people want to add their own examples to this table, who wants to?

A learner confidently goes to the front and corrects the teacher who wrote "sesikhatsi" instead of "ebusika" under adverbs of time. The learners alert the teacher that he wrote sesikhatsi instead of ebusika. The student teacher was humbly grateful to learners for correcting him.

Student teacher: Siyabonga. (Referring to the learner who gave "ebusika" earlier.) Wengete "ebusika". Siyabona sonkhe?

/ Thank-you. (Referring to the learner who gave "ebusika" earlier.) She added "in winter". Can we all see?

Learners: Yes.

Student teacher: Ngubani longatsandza kwengeta sakhe sandziso?

/ Who would like to add theirs?

There is silence. Then the student teacher singles a learner out.

Student teacher: Sitsini sakho?

/ What does yours say?

The learner answers.

Learner: Itolo.

/ Yesterday.

Student teacher: Sandziso sani- ke leso?

/ Which adverb is that one?

Learner: Sesikhatsi.

/ Of time.

Student teacher: Siyabonga. Lomunye.

/ Thank-you. Another person.

Learner: Kabi.

/ Badly.

Student teacher: Kabi.

/ Badly. (The student teacher while repeating the adverb example looks at the learner in a way that says it's incomplete. What adverb is it? The learner reads between those lines and volunteers the missing information.)

Learner: Sandziso sesimo.

/ Adverbial of manner.

Student teacher: Lesinye?

/ Another one.

Learner: Kahle.

/ Well.

Student teacher: Okay, Ngusiphi sandziso?

/ Okay. Which adverb is it?

Learner: Sandziso sesimo.

/ Adverbial of manner.

Student teacher: Sesimo. Siyabonga. Ngicela ningiphe tibonelo
lengingakatisebentisi. Asesicabangeni.

/ Thank you. Give me examples I did not use. Let's think. (The student
teacher discourages regurgitating. Encourages concept application)

Learner: Emnyango.

/ At the door.

Student teacher: Emnyango. Ngusiphi sandziso?

/ At the door. Which adverb is it?

Learner: Sendzawo.

/ Of place.

Student teacher: Sendzawo. Ngiyabonga.

/Of place. Thank-you.

The student teacher now accepts incomplete answers, but he warned learners earlier not to just say sesikhatsi but sandziso sesikhatsi. He calls upon another learner to give his example of an adverb/adverbial.

Learner: Emfuleni.

/ At the river.

Student teacher: Emfuleni. Ngusiphi sandziso leso?

/ At the river. Which adverbial is that?

Learner: Sendzawo.

/ of place.

Student teacher: Sendzawo. **Okay.** Asesime. Ngidzinga lesinye hhayi lesicala nga em- noma ka-. Of place. Okay. Wait. I want another one not the one beginning with em- or ka-.

This was after a perpetual repetition of the examples the teacher gave the learners in class.

Learner: Edamini.

/ In the dam.

Student teacher: Edamini. Cha. Angisifuni sibonelo lesicala nga e-.

/ At the dam, No, I do not want an example that begins with e- .

Learner: Lidamu.

/ A dam.

Student teacher: Cha. Khumbula sitsite sandziso sendzawo sichaza kutsi into yenteka kuphi.

/ No. Remember we said the adverbial of place tells us “where” a thing is happening.

Another learner raises his hand to try. The student teacher points at him.

Another learner: KaMalaza.

/ At Malaza's place.

Student teacher: Khuluma kakhulu.

/ Speak aloud.

The learner repeats louder.

Learner: KaMalaza.

/ At Malaza's place.

Student teacher: Yebo. KaMalaza. Nawubutwa kutsi kwenteke kuphi utsi...

/ Yes, KaMalaza. When asked where the thing happened, you say ..?

Class and Student teacher: KaMalaza

/ At Malaza's place.

The student teacher does not positively reinforce or motivate this response which took much thinking from the learner. He only says, 'Yes'.

Student teacher: Lomunye futsi? (The student teacher randomly picks a learner.) Sitsini sakho? Ungasipha sandziso sesimo noma sesikhatsi.

/ Somebody else? (The student teacher randomly picks a learner.) What does yours say? You can give us an adverb of manner or time.

Learner: Ekuseni.

/ In the morning.

Student teacher: Ekuseni. Leso sandziso se...

/ That adverb is of.....?

Learner: Sesikhatsi.

/ Time.

The student teacher fills a different example under adverbials of place: “kuMatsapha” and calls learners’ attention to it.

Student teacher: (showing learners what he has just written on the board)

Niyabona lapha sandziso sendzawo. Ngubani lowati kuMatsapha?

KuMatsapha? (Addressing a child who indicated that she knew at Matsapha.) Uyati? Ungatsi Gogo uye kuMatsapha.

/ Do you see here it is an adverbial of place. Who knows kuMatsapha “at Matsapha”? Do you know? “You can say, “Grandmother went to Matsapha”. Do you understand?

Learners: Yes.

Student teacher: Niyabona lokusekucaleni ngu”ku-“. Asisho kutsi kaMatsapha. Sandziso sendzawo singacala nga e-, ka- noma ku-. (The student teacher turns and addresses a learner.) Asewusiphe sakho.

/ You see what is in the initial position is ku-. We do not say kaMatsapha, we say kuMatsapha. The adverbial of place can begin with e-, ka- or ku-. (The student teacher turns and addresses a learner.) Let’s have yours.

Learner: Kukhala.

/ To cry

Student teacher: (sounding slightly irritated) Sicela usichazele kutsi ungakufaka kuphi lapha “kukhala” kuletinhlobo tesandziso? Please explain to us where you can fit “kukhala” / “crying or to cry” among the three types of adverbs.

Learner: Sesimo.

/ Of manner.

Student teacher: Utsi kukhala sandziso sesimo klas. Nine nitsini?

/ He says kukhala is an adverb of manner class. What can you say?

Class: No.

Student teacher: Mine ngitsi ucinisile. Nine nitsini?

/ I say he is right. What do you people say?

The student teacher starts playing with the learners' minds in a way that seems to challenge them to think before taking a position. Some learners just depend on the teacher for right and wrong. Their kackbones are not that firm.

Learners: We say yes.

Student teacher: Seniyavuma kutsi ukahle.

/ So, you now agree that he is correct? I say, NO!

A debate ensues and the class gets constructively noisy, learners and their teacher chuckling as they reason. The student teacher explains the conventional rules of and how to identify an adverbial of mood in SiSwati and gives learners an example.

Student teacher: Sandziso sesimo sichaza kutsi intfo yenteke njani. Sibonelo nje, singasho kutsi, "Bamshaye kabuhlungu." Kepha singeke sitsi, "Bamshaye kukhala." Senginitjelile imhendvulo ngesandziso sesimo kulomusho. Itsini?

/ The adverbial of manner says how a thing happened. For instance, we can say, Bamshaye kabuhlungu. / They beat him painfully. But we cannot say bamshaye kukhala. "They beat him crying" I have now told you the answer for adverb of manner in this sentence. What is it?

Class: Kabuhlungu.

/ Painfully.

Student teacher: Lesinye? Yebo.

/ Another one? Yes.

Learner: Kamnandzi. Beautifully.

Student teacher: Licembu lakhe lebhola balishaye kamnandzi itolo. Yebo.
Kamnandzi.

/ Her team was defeated beautifully yesterday. Yes. Kamnandzi. Any
other?

Learner: Ntsambama.

/ In the afternoon.

Student teacher: Yes. Babe ubuye nini itolo?

/ Yes, when did father come back yesterday?

Class: Entsambama.

/ In the afternoon.

Student teacher: Ufuna kwezama?

/ Do you want to try?

Learner: Ebusuku.

/ At night.

Student teacher: Ngabani sikhatsi? Ebusuku.

/At what time? At night.

Learner: Entfwasahlobo.

/ In spring.

Student teacher: Entfwasahlobo. **Yes.** Solo nisho sandziso sesikhatsi.
Siyabonga.

/ In spring. You still mean the adverbial of time. Thank – you.

CHAPTER 5

STOP THE VIOLENCE

DOCUMENT NAME: OBS - P5 - m - pu (Observation Participant 5 Male peri urban)

TIME: 1125 hours to 1155 hours

DURATION: 30 Minutes

DATE: 11th July 2019

PLACE: Umliba Primary School

OBSERVER: Sellinah N. Phiri

ROLE OF OBSERVER: Non-participant observer

STUDENT TEACHER PSEUDONYM: Student teacher – (Participant 5)

MALE/ FEMALE: M

GRADE: Six

INGCIKITSI YESEHLUKO/ UNIT THEME: 4 Kahle ngeludlame/ Stop the violence.

SIFUNDVO LESSON: 4

SIHLOKO SESIFUNDVO / LESSON TOPIC: Asifundze sisebentise lulwimi / Let's read and use language.

TINHLOSO/ LESSON OBJECTIVES: Tinhloso letimbili talesifundvo kutsi ekugcineni umfundzi kubhekeke a:

/While laying emphasis on reading and language usage, this lesson had two objectives. The objectives were that by the end of the lesson a learner should be able to:

- 1) - buyekete emagama etintfo letisetjentiswa ekhaya.
 - revise names of things used at home
- 2) - fundze asebentise tisho letiphatselene neludlame emshweni.
 - read and use proverbs and idioms related to violence in sentences.

The student teacher introduced the lesson by linking new to previous knowledge. He did this by asking learners to list traditional things used at home which they learnt about in a previous lesson.

Student teacher: Nafundza ngetintfo letisetjentiswa ekhaya leSiSwati.
Asenitibale.

/ You learnt about things used in a traditional Swati
homestead. Please list them.

Learner: siphungo. / calabash dipper

Student teacher: What else?

Learner: Silulu. / chicken nest or grain basket **Student teacher:** Yes, silulu.

Student teacher: Lomunye.
/ Somebody else.

Learner: Ludziwo.
/ Clay pot

Student teacher: **Yes.** Lomunye. Ngubani sandla sakhe lebesiphakeme
ngala?

/ Yes. Somebody else. Whose hand was up this side?

Learner: Umgcwembe.
/ Wooden dish

Student teacher: Lomunye. Yebo.
/ Somebody else. Yes!

Learner: Licasi.
/ Grass mat

Student teacher: *Okay.* Asigcine la. Lets' end here. Ngubani lokhumbula kutsi satsi umgibe yini nekutsi usebentani? Umgibe?

/ Okay. Who remembers what we said umgibe is and its function?
Umgibe. "clothes rack".

Learner: Wekulondvolota kahle emacasi.

/ It's for safe keeping of mats.

Student teacher: Yebo, ucinisile. Ngulapho sigcina khona emacasi. Wakhiwe ngelugodvo. Isetulu endzaweni lephakeme endlini yesintfu. Siyeva?

/ Yes, you're right. It is where we keep mats. It's made of a log. It is in a high place in a traditional Swati hut. Do we understand?

The student teacher could not extend the traditional knowledge of the learner on the function of a "clothes rack" "umgibe". A clothes rack is not only for keeping mats but also for keeping or hanging clothes and blankets. The description of umgibe seemed insufficiently abstract and may not be easy for learners who have never seen it to perceive it.

Class: Yes.

Student teacher: Ngubani longasikhumbuta sicamelo kutsi yini.

/ Who can remind us of what "a wooden head-rest" is?

Learner: Yintfo yekubeka inhloko yemuntfu nakalala.

/ It is a thing used for laying one's head when they sleep.

Student teacher: Yebo. Yakhiwe ngesigodvo. Silulu sona satsi yini?

/ Yes. It is made of wood. Silulu, what did we say it is?

Learner: Sidleke lesisetjentiswa tinkhukhu kutalela emacandza ato.

/ It is a nest used by chickens to lay their eggs.

Student teacher: Satsi yini umkhobolo? (A girl mimed the action of using umkhobolo without raising her hand to answer). Ngiyambona nje lomunye wenu uyalingisa kutsi usetjentiswa njani umkhobolo. Yebo.

/ What did we say umkhobolo is? (A girl mimed the action of using umkhobolo without raising her hand to answer). I can see that one miming the action of using umkhobolo. What did we say umkhobolo is? Yes.

Learner: Ngulapho sisitila khona ummbula sitokwenta stambu.

/ It is where we crush maize for cooking samp.

Student teacher: Kuhle kakhulu. Ngulapho sisitila khona ummbula siwulungisele kwenta sitambu. Siphuku? Satsi yini siphuku?

/ Very good. It is where we crush and prepare maize for cooking samp. Skin blanket” What did we say siphuku is? Yes.

Learner: Ngulokusetjentiselwa kunatsa.

/It is what is used for drinking.

Student teacher: Cha. Hhayi lokusetjentiselwa kunatsa. Akusiso nesihlantsi. Yini siphuku?

/ No. Not what is used for drinking. It is not even a mat. What is it?

Learner: Kusetjentiselwa kulandza tjwala.

/ It is for fetching brew.

Student teacher: Cha. Yini siphuku? Asisiso sekulandza tjwala besintfu.

/ No. What is siphuku? It is not for fetching traditional beer.

Learner: Yingubo yesintfu.

/ It is a traditional blanket.

Student teacher: Yebo. Mshayeleni tandla. Yingubo yesintfu leyakhiwa ngekushuka sikhumba senkhomo. Sisetjentiswa kusivikela emakhateni. Bekusibuyeketo nje lesi.

/ Yes. Clap hands for her. It is a traditional blanket which is made by tanning cow skin. It is used to protect us from cold weather. This was revision.

The previous lesson content in the introduction was not clearly related or well linked to the day's subject matter. It is not at all clear how content in the first objective links to the objective on proverbs. In fact, the lesson was on the proverbs related to violence. The revision of traditional items should have been somehow linked to the day's content if it had to be part of this lesson. "Revise" for an objective was also too broad and not a clearly observable verb in a learner. Content revision done for purposes of introducing subject matter should use related knowledge and may not necessarily have to be listed among the day's objectives.

Student teacher: *Okay* namuhla sitofundza ngaloku. (He pins a chart with the definition of the word "tisho" and its definition on the board) Ingcikitsi itsi "Kahle ngeludlame." Asesifundze sonkhe kutsi yini sisho.

/ Okay, today we are going to learn about this. (He pins a chart with the definition of the word "proverb" and its definition on the board)
The theme is "Stop violence." Let's read what is sisho or tisho.
Read aloud.

Learners: It is what we use to spice our conversation and not to lay bear what we want to say but veil it. For example: Akulahlwa mbeleko ngakufelwa." You do not lose a cradle because of bereavement".

Student teacher: What does this proverb mean? Or use it to demonstrate its

meaning.

Learner: It means do not lose hope.

Student teacher: Yes. Clap hands for him. (Learners clap hands) This expression was used before when a woman's little child had died. They would say she should not lose the cradle but keep it because she may still get another child. Understand?

Class: Yes

Student teacher: Even today you may get 40 per cent pass, while this one gets ***hundred***. This one may comfort you saying you do not lose a cradle just because you lost a little one. This could then be used to say s/he should not lose hope because in the next test one may perform better. Please open page 99. Have we all opened?

Learners: Yes.

Student teacher: There we have proverbs and idioms which match the unit theme. What is the theme about by the way?

Class and Student teacher: Kahle ngeludlame. Don't be violent.

(The unit and lesson topic was not written on the chalkboard. The chalk board was not used much. Oral language dominated the class. Learners were deprived of a written version of the language they and their student teacher produced in this lesson.)

Student teacher: The proverbs and idioms we shall learn today relate to our unit theme: Kahle ngeludlame. These expressions are used if there are instances of violence. I will read a proverb/ idiom. Then you will read the meaning. Kubeka umoya phasi. / To lay one's spirit low.

Learners: Kungabi neludlame, ungaphindziseli ngemavi nangetento nome kukhona lokukuphetse kabi. It is not being violent or vengeful with words and actions even when there is something you are unhappy about.

Student teacher: Kubeka umoya phasi. When I say, Beka umoya phasi.

Kutawulunga. I mean, ungaphindziseli or do not show violence.

Siyohlangana (then the teacher stammers as if seeing the text for the first time....) elukhalweni lwetimfene. / We shall meet at the baboons' horizon.

Learners: Siyawuhlale sitfolana ngaleso sikhatsi kuyobe sekungekhomuntfu loyokwelekelela. We shall meet and at that time there will be no one to help you”.

Student teacher: Let's say I find two people fighting and then I separate them.

The powerful one may say, “Siyohlangana elukhalweni lwetimfene.” In that way the person is giving the other one the message that we will meet where there will be no one to help you. Do we get that?

Learners: Yes.

Student teacher: Alimitwa. / A word is not swallowed.

Learners: Uyashesha kushaya nawumcalile. He or she is quick to strike when provoked.

Student teacher: Uyashesha kushaya. She or he is quick to strike when provoked. Kabog... (stammers)...wala akukhalwa. They don't cry in the family of the fearful.

Learners: Ekhabomuntfu loligwala nobe lotesabelako kute tindzaba tekulimala

nobe tekufa kwakhe ngobe usheshe ayibalekele ingoti. In the family of the person who is timid there are usually no news of his or her injury or death because he or she is quick to escape from danger.

Student teacher: Kabog... (stammers as if meeting the text for the first time) wala akukhalwa. It is self-explanatory. If you run away when people want to fight you, you remain safe. I encourage you to be the type that runs away. You will be safe. Kuphatsana ngetandla. /To touch each other with hands.

Class: Kulwa. Fighting.

Student teacher: Kubeka umuntfu umncweba. /To make a person dried meat /biltong.

Class: Kumela litfuba lekutsi utiphindzisele kuloyomuntfu. / To await a chance for revenge.

Student teacher: It's like getting angry about what a person here in class has done to you. When s/he stands up and steps on you by mistake, you fight them because you have been angry at them. You have been looking for a reason to fight the person. That is, kubeka umuntfu umncweba. Kusindza (misreads as takaLaludlwabha. This may show that the teacher may be reading the work for the first time) takaLaluvadlwana.

Class: Umuntfu loligwala uyaphepha. Akavami kungena engotini ngoba uyayibalekela ingoti. A fearful person is often safe. He or she does not usually get into danger.

Student teacher: If you have luvalo do not do the thing you feel afraid of doing. You will be safe. For instance, going to the shop at night. Ayidle itishiyele. / It (dog) should eat and leave something aside for itself.

Class: Ngicela ungicilele. Please forgive me.

Student teacher: It is a way of saying, "I'm sorry." How about, Kukhipha sibhongobhongo. / Taking out the grudge.

Class: Kutiphindzisela. It is paying revenge.

Student teacher: Inhlitiyo ayivunyelwa. / The heart is not colluded with.

Class: Ubotibamba nome ngabe inhlitiyo itsi yenta intfo lembi. You should exercise self control even when your heart says do a bad thing.

Student teacher: Ubotibamba nome ngabe inhlitiyo itsi yenta intfo lembi. You should exercise self control even when your heart says do a bad thing. Go and lock yourself in your room so that you do not say things you will regret. When angry do not do anything. We do things when we are fine. Understand?

Class: Yes.

Student teacher: *Okay*, I will choose five expressions and then you use each one to make me a sentence. Make me a sentence using, Kubeka umoya phasi. Go and write there. Who can try? Let's read his sentence.

Class: Tibuyile ubeke umoya wakhe phasi.

Student teacher: Tibuyile ubeke umoya wakhe phasi. Is this sentence good?
Yes!

Learner: No.

Student teacher: Why not.

Learner: He did not explain why Tibuyile calmed herself.

Student teacher: You are right. What's your name? (Learner says) Then what is it now class? Teacher adds two words to the sentence.

Class: Tibuyile ubeke umoya wakhe phasi nakashaywa nguSethu.

Student teacher: Tibuyile, according to this statement did not revenge - not by words or by actions. Someone try kuphatsana ngetandla. (A learner is pointed to make his sentence.) Let's all read.

Class: BoTibuyile na-Amahle itolo baphatsene ngetandla.

Student teacher: BoTibuyile na-Amahle itolo baphatsene ngetandla. Is it okay?

Class: It's okay.

The teacher integrated and encouraged good punctuation of a sentence by a learner who was called to the board to write. It was first, "BoTibuyile naAmahle itolo baphatsene ngetandla. Then the teacher corrected it to BoTibuyile naAmahle itolo baphatsene ngetandla. / Tibuyile and Amahle yesterday manhandled each other.

Student teacher: When we say, BoTibuyile na-Amahle itolo baphatsene ngetandla. We use capital letter to begin someone's name. (Corrects the

punctuation of the sentence) It conceals what the two were doing. This means they were fighting. But the idiom spices the conversation and hides what was happening. Alimitwa. / It (a word) is not swallowed. We said it means the person does not delay a fight on slight provocation. (Learners do not respond.) Is it difficult? Who can try? (points to a learner. Afterward...) Let's all read.

Class: KuBuyisile alimitwa nabamcala.

Student teacher: Is it a good sentence?

Class: Yes.

Student teacher: KuBuyisile alimitwa nabamcala. It can also be KuBuyisile alimitwa. That is complete. Kubogwala akukhalwa. That's the last one. Come (to a pupil) Let's all read the sentence.

Class: Make utsite nakangiyala itolo, kabogwala akukhalwa.

Student teacher: It should be Kabogwala akukhalwa. That is the expression. Is this sentence good?

Class: Yes. (Others say "No")

Student teacher: Why is it not good?

Learner: There are unnecessary capital letters up there. (Then the learner is called upon to correct his sentence.)

Student teacher: I now request that you write me sentences using the expressions begin from f) and end at j). (The student teacher predicts/anticipates challenges learners might encounter as they perform the task and forewarns them.) Use the proverbs we learnt. Do you note that when you write a sentence the expression may not fit well. For instance, this one, "Kubeka umoya phasi" / "To lay one's spirit low". When used in the sentence became, "Ubeke umoya phasi" / He or she laid his/her spirit low. If the expression fits, its okay but if it does not, fit it into the sentence accordingly, without distorting the meaning of the expression. (The teacher then goes around marking.)

The lesson was child-centred because learners were involved and participated actively from the beginning to the end. Sentences were made by learners using proverbs and idioms related to violence. The teacher sounded naturally soft but was often loud enough for learners to hear. Only a definition chart for *sishe* was a teaching aid. The Teachers Guide should not prescribe for a teacher but it seems to have been misinterpreted because the suggestion for a teaching aid appeared ambiguous. The suggestion was that a teacher brings a chart displaying a proverb and its meaning. This could mean a proverb list comprising of meaning for each listed proverb. It could also mean what the student teacher did. The student teacher prepared the meaning of the word “proverb” on a chart and the chart that had a definition of a proverb was his only teaching aid for the lesson.

CHAPTER 6

WHAT I LIKE

DOCUMENT NAME: OBS-P12-f-u (Observation Participant 12 Female Rural)

TIME: 8.05 am to 8.35 am DURATION: 30 Minutes

DATE: 11th July 2019

PLACE: Siyafundza Primary School

OBSERVER: Sellinah N. Phiri

ROLE OF OBSERVER: Non-participant observer

STUDENT TEACHER PSEUDONYM: Student teacher (Participant 12)

MALE/ FEMALE: F

GRADE: One

INGCIKITSI YESEHLUKO/ UNIT THEME: 4 Lengikutsandzako/ What I like.

SIFUNDVO / LESSON: 11 Asifundze umsindvo

SIHLOKO SESIFUNDVO / LESSON TOPIC: Umsindvo f

TINHLOSO/ LESSON OBJECTIVES: Tinhloso talesifundvo letine bekukutsi umfundzi nakuphela sifundvo kumele akwati ku: -

/Four objectives that directed the lesson are that by the end of the thirty-minute observation lesson learners were expected to: -

- 1) sho umsindvo /f/
/pronounce sound /f/,
- 2) fundza umsindvo /f/
/read sound /f/,
- 3) sho emagama lanemsindvo /f/
/pronounce words with /f/ sound and
- 4) fundza emalunga lanemsindvo /f/
/read syllables and words with the /f/ sound.

Outlined below is the lesson the student teacher who speaks both SiSwati and English presented while I sat at the back observing.

Student teacher: Kepha tingakhi lamuhla? /What is the date today?

Class: Tingufifteen. /It is the fifteenth.

Student teacher: *Okay*.Tingu*fifteen. Fifteen* kubani?

/Okay. It is the fifteenth. Fifteenth of what?

Class: July.

Student teacher: Kepha July ngubani ngeSiSwati?

/By the way, what is July in SiSwati? (Points to a learner)

Learner: August.

Student teacher: *No*, June ngeSiSwati yInhlaba. July-ke yena ngubani?

/No, June in SiSwati is Inhlaba. Then, what is July?

Class: NguKholwane. /It's Kholwane.

The student teacher pins a word card legibly printed “sifuba” / “chest” on the chalkboard and asks learners to read it. Some learners read while others are talking and not concentrating. The student teacher then makes a threatening statement in a jocular tone, “I’ll get those who are playing to sit on an imaginary air seat.” Thereafter, she gets learners to guess from the word sifuba which sound shall be the day’s subject. She points to a learner.

Learner: Sitofundza ngemsindvo fa. /We shall learn about the sound fa.

Student teacher: Sitofundza ngemsindvo */f/*. Asisho sonkhe.

/We shall learn about the sound */f/*. Let’s all say.

Class: f..... (A learner within the choral response is heard pronouncing it as fa....)

Student teacher: Hhayi fa kepha umsindvo */f/*. Asisho sonkhe.

/Not fa but the sound /f/. All of us say.....!

Class: f....

Student teacher: Sonkhe futsi. /All of us again!

Class: f....

Student teacher: Nyalo Ngicela ningiphe emalunga lanemsindvo /f/.

Nangikhuluma ngemalunga lanemsindvo longungwaca nankhamisa

ngikhuluma ngani? Sonkhe asesitsi fa, ...

/Now please give me consonant vowel blends with the sound /f/. When I refer to consonant vowel blends what do I want? Let's all say, fa,

Class: fa, fe, fi, fo, fu.

Student teacher: Asenisho futsi. /Say it again!

Class: fa, fe, fi, fo, fu.

Student teacher: Nyalo sengitocela ningiphe ligama lelicala ngemsindvo /f/.

(ukhomba umfundzi)

/Now, I would like you to provide me with a word that begins

with the /f/ sound. (points to a child)

Learner: lifilingi,

To establish the object of reference for "lifilingi" the student teacher probes the child in vain. She then writes the word down. Then she concludes and informs learners that it is a borrowed word from the English word "filling".

Student teacher: Asesitfole lelinye ligama lelicala nga /f/. Yes!

/Let's have another word that begins with the sound /f/. Yes!

Learner: Fifi "a girl's name".

(The student teacher writes the word on the board.)

Student teacher: Asesifundze leligama. /Lets all read the word!

Class: Fifi "a girl's name".

Student teacher: Ngicela ungitjele ligama lakho kucala bese usipha ligama lelicala ngemsindvo **/f/**.

/Please tell me your name first then give us a word that begins with **/f/**.

Learner: (Says her name first then the **/f/** word). Funa “seek”.

The student teacher writes “funa” on the chalkboard then says,

Student teacher: Asesilifundze sonkhe. Let’s all read it.

Class: Funa!

Student teacher: Yebo, sisi. /Yes, my girl. (Referring to the child who gave her the word funa not to the class/choral response)

(The Student teacher points to another learner)

Learner: (She tells her name first then a **/f/** word.) fenisi “fence”.

Student teacher: Nyalo sengifuna **iboy**. Yebo, nyalo sengifuna umfana.

/Now I want a **boy**. Yes, I want a boy.

Learner: Fifi “a girl’s name”

Student teacher: Simshito fifi. Asesitfile lelinye igama.

/We said fifi. Let’s have another word. Yes, my boy.

Learner: foloma “make bricks”.

Student teacher: Asesitfole linye lekugcina. Yebo sisi. Ngitjele ligama lakho kucala.

/May I have one last word. Yes, my girl. Tell me your name first.

Learner: (The shy learner who seems less confident does not begin by telling her name) ifihla.

Student teacher: Yini “ifihla”? Ngicela ninake kutsi sisebentisa ligama lelisetjentiswako. Asesitfole lelinye ligama.

/What is “ifihla” Please note that we should use a word that is used. Let’s have another word.

Another learner: lifilimu “film”.

Student teacher: (writes lifilimu on the chalkboard.) Asifundze sonkhe.

/Let’s all read it.

Class: lifilimu.

Then the student teacher highlights and emphasizes the presence of the sound ‘f’ in the following listed words: **fifi**, **funa**, **fenisi**, **foloma**, **lifilimu**.

The student teacher then calls six pupils to the front. To each of the learners at the front she hands word cards that have **/f/** words to read and then show to the class to read after them.

funa

“seek”

fihla

“hide”

fana

“resemble”

fuca

“push”

faka

“put in”

Fohla

“break through”

N.B. The student teacher was tempted to read each word on the cards before a learner depriving learners of the fulfilling experience of identifying the /f/ words with minimal assistance.

Student teacher: Sesiyafundza. Asivule **page thirty-four**, niyeva?

Sesiyafundza. Nangabe sowuyitfolile incwadzi yakho vula **page thirty-four**.

/We are now reading. Let's open page thirty-four. Thirty-four, you understand?

If you have already got your book, open page thirty-four.

* Even with the short /f/ word text intended to give the Grade One learners a challenge in contextualisation of /f/ words, the student teacher did the reading. The bored learners merely sang after her (some not even looking at what was being read).

The student teacher concluded by giving a summary of the 30 minute SiSwati lesson. She summarized by asking learners to give /f/ words. She pointed to a learner.

The learner: (Who appears not native to the SiSwati language takes time to speak) fill.

Student teacher: Fill uligama lesiNgisi. Asesitfole ligama lweSiSwati.

/Fill is an English word. Let's have a SiSwati word.

A shy child who seemed less confident on his mastery of the content, ended up speaking softly after a while saying umfana [boy]. The teacher did not hear him because she seemed to have given up on him and was approaching other children to participate. Another child who was called upon failed to give a /f/ word. To this, the teacher engaged others encouraging them by using words that suggest that the previous learner failed, "Don't you want to help your neighbour?" Some learners gave /f/ words.

CHAPTER 7

WHAT DO WE WEAR TODAY?

DOCUMENT NAME: OBS- P13 – f – pu (Observation Participant 13 Female Rural)

TIME: 0850 to 0920 hours DURATION: 30 Minutes

DATE: 11th July 2019

PLACE: Siyafundza Primary School

OBSERVER: Sellinah N. Phiri

ROLE OF OBSERVER: Non-participant observer

STUDENT TEACHER PSEUDONYM: Student teacher (Participant 13)

MALE/ FEMALE: F

GRADE: Two

INGCIKITSI YESEHLUKO/ UNIT THEME: 6 Sembatsani lamuhla? /What do we wear today?

SIFUNDVO / LESSON: 1

SIHLOKO SESIFUNDVO / LESSON TOPIC: Asilalele, sicocisane

TINHLOSO/ LESSON OBJECTIVES: Lesifundvo besitfutfukisa likhono lekulalela nelekukhuluma sisebentisa tinhloso letisihlanu. Tinhloso kutsi nakuphela lesifundvo semizuzu lengemashumi lamatsatfu umfundzi kubhekeke a:

/This lesson promoted the listening and speaking skills, through five objectives. Objectives of this lesson are that by the end of the 30-minute observation lesson learners were expected to:

- 1) -cocisane nalabanye ngebumcoka betembatfo,
- discuss with others the importance of clothing intended for various occasions,
- 2) –ehlukanise kwembatsa lokuhamba netimo letehlukene,
- tell the difference between clothing used in different situations,

- 3) -nike tizatfu tekugcoka inyufomu esikolweni,
-give reasons why they wear uniform in school,
- 4) –cocisane nalabanye ngemvunulo yebafana neyemantfombatana.
-discuss traditional gear for boys/ girls and
- 5) - sho silandzelo. - recite a poem.

The student teacher did not have a clear introduction but seemed to address the actual content head on.

Student teacher: Namuhla sitawukhuluma ngekwembatsa. Sembatsela kumbonya imitimba yetfu. Timphahla-ke tehlukeni. Nawuya emshadweni uyayigcoka yini inyifomu?

/Today we will talk about clothing. We wear clothes to cover our bodies.

Clothes vary. When you go to a wedding, do you wear uniform?

(Referring to “school” uniform but not specific yet some uniforms such as church uniform can be worn in a wedding.)

Learners: No.

Student teacher: Ukhona yini lapha loke waya emtsimbeni? Senike naya yini emtsimbeni? Kwentekani emtsimbeni?

/Has anyone of you been to a traditional Swati wedding?

Have you been to a traditional Swati wedding? What happens in a traditional Swati wedding?

Learner: *(with a Zunda accent)* Bayagida.

/They dance.

Student teacher: **Yes**, bayagidza emtsimbeni. Kunebafana nebafana labangangani. Bagcokani bafana labangangani emtsimbeni?

/ Yes, they dance in a traditional Swati wedding. There are boys, even boys your age. What do boys your age wear in a traditional Swati wedding?

Learner: Emajobo.

/ Loin skin.

Student teacher: Yebo bavunula emajobo. Bavunula emajobo bese bagacani lapha? Bagcokani? (Pointing to region crossing shoulder to waist)
/Yes, they put on loin skin. They wear loin skin and what do they wear here? (Pointing to region crossing shoulder to waist) What do they wear?

Learner: Umgaco.

/A bead sash.

Student teacher: Sikubita ngani loku lokugcokwa bafana? Sitsi buhlalu. Angitsi niyangiva?

/What do we call that which is worn by boys? We call it beads. Do you get me?

Learners: Yes.

Student teacher: Emantfombatana-ke? Agcokani emantfombatana emtsimbeni? Ngikhuluma ngemantfombatana langangani.

/What about girls? What do they put on in a traditional Swati wedding? I'm talking about girls your age.

Learner: Indlamu. / The traditional Swati bead skirt.

Student teacher: Asebentisani kumbonya umtsimba wawo kusuka ngetulu kwelukhalo kuya emahlombe? Asebentisa umgaco. Kumcoka kugcoka kahle nawuya emcimbini. Nawusesikolweni yembatsa inyufomu. Nawuya kuyosebenta wembatsani? Aniyati **ioverall**? (showing learners an overall)

Yes, lena yi**overall**. Ungayigcoka i**overall** emshadweni?

/What do they use to cover the part of their body from above the waist to the shoulders? They use umgaco. It is important to dress appropriately when you attend a function. When in school be in school uniform. When you go to work what do you wear? What do you wear when you go to work? Don't you know an overall? (Showing learners an overall) Yes, this is an overall. Can you wear an overall in a wedding?

Learners: No.

Student teacher: Nanise**preschool** nagcokani nge**graduation** yenu?

/When you were in preschool what did you wear for your graduation?

Learner: Beautiful clothes.

Student teacher: Ngabe ngisho kahle yini kutsi loku (showing learners a graduation gown) nakugcoka nge**graduation** yenu? Am I right that this (showing learners a graduation gown) is what you wore on your graduation?

Learners: Yes.

Student teacher: Leligama lelitsigraduation litsi kuphotfula ngeSiSwati. Nangale kulesa sikolo lesikhulu lesingale nabaphotfula siyanaka yini kutsi-bagcoka lokwembatsa kwekuphotfula?

/The word graduation is kuphotfula in SiSwati. Even that side in that big school, which is on the other side, when they graduate have we noted that they wear these graduation gowns?

Learners: Yes.

Student teacher: Niyakwati loku? /Do you know this?

Learners: (Excited that the teacher is now wearing the graduation gown and cap) Yes! (Others say) No!

Student teacher: Kunalabo labangati. Ungakugcoka yini loku nawuya esikolweni? Ungakugcoka yini loku nawuya esontfweni?

/There are those who do not know. Can you wear this to school? Can you wear this to church?

Learner: No!

Student teacher: Kufuna sigcoka timphahla letiwulungele umcimbi. Asesivule Incwadzi Yemfundzi ekhasini lemashumi lamane nakune. Ingubani lenombolo ngesiNgisi?

/We have to wear the right clothes for the right function. Let us open the Pupils' Book page forty-four. What is this number in English?

Learner: Forty-four.

Student teacher: Yes, likhasi lemashumi lamane nakune. Sibonani kulelipheji?

Yes, page forty-four. What do we see on this page?

Learner: Ticatfulo. / Shoes.

Student teacher: Yes, sibona ticatfulo. Emantonto. Ticatfulo tesitsendze lesiphakeme. Yes, we see shoes. Emantonto. /High-heeled shoes. What else?

Learner: Isudu. / A suit.

Student teacher: Niyayibona lesudu? / Do you see the suit?

Class: Yes.

Student teacher: Kukhonani lenye?

/What else is there?

Learner: Makalabha. / A helmet.

Student teacher: Bagcokeni laba labagcoke imvunulo?

/What is worn by those people wearing traditional Swati clothes?

Learner: Indlamu. /Traditional Swati bead skirt.

Student teacher: Ivunulani intfombatana ngetulu kwelukhalo kuyofika emahlombe?

/What then does a girl put on above the waist to the shoulders?

Learner: Umgaco. / shoulder sash.

Student teacher: Singagcokani nakumakhata kakhulu.

/What can we wear when it is very cold?

Learner: Lijezi. / A jersey.

Student teacher: Singaligcoka lijezi nakumakhata kakhulu?

/Can we wear a jersey when it is very cold.

Learner: Lijezi lelikhulu. / A big jersey.

Student teacher: Yebo. Yini lijezi lelikhulu? Lijazi. Nakumakhata sigcokani?

/Yes. What is a big jersey? Lijazi. / It's a coat. When it is cold

what do we wear?

Learner: A coat.

The teacher then recites a short poem entitled, Gcoka kahle, gcoka kahle / Dress properly, dress properly for learners.

Gcoka kahle, gcoka kahle,

“Dress properly, dress properly,”

Umcimbi wonkhe unetembatfo tawo

“Every function has its own clothes,”

Umcimbi wonkhe ufun' utimisele,

“Every function requires you to be serious,”

Nawuy'esikolweni, gcoka i-nyufomu,

“When you go to school wear uniform,”

Nawuy'esikolweni bani mnyam'etinyaweni,

“When going to school be black on your feet,”

Kwembatsa kwesikolwa kwenta wemukeleke

“School clothes make you acceptable,”

Bonkhe bothishela bakujabulele,

“All teachers delighted about you,”

Ntfombi vunula indlamu uye emtsimbeni

“Girl, wear a traditional Swati skirt and go to a traditional wedding”

Jaha, vunula emajobo uye emtsimbeni,

“Boy, wear loin skin and go to a traditional wedding”

Bantfu bonkhe bakubuke bakutsandze,

“All people view you with admiration,”

Sive sonkhe sijabule ngawe,

“The whole nation excited about you,”

Nakumakhata buyisa lijezi.

“When it's cold bring a jersey,”

Nalishubis' umnkantja ufake lijazi,
"When it's extremely cold wear a coat,"
Khwehle khwehle uyakubalekela,
"A cold flees from you,"
Tinyalitsi tabodokotela tiyakwesaba.
"Doctors' needles fear you."

Student teacher: Namuhla besifundza ngetimphahla. Kepha stse ngutiphi timphahla lesitigcokako?

/Today we were learning about clothes. Which clothes did we say we wear?

Learner: Lijezi.

/A jersey.

Student teacher: Yini lokunye?

/What else?

Learner: Ingubo.

/A dress/ blanket.

Student teacher: Yebo. Yini lokunye?

/Yes, what else?

Learner: Ticatfulo. "Shoes."

The teacher then gives learners work. She writes sentences on the chalkboard and provides five words to use to fill in the blanks in the four sentences.

Lijazi (coat) emajobo (loin skin) inyufomu (uniform) umgaco (shoulder sash) indlamu (girls' beaded girdle)

a. Siph o ugcoka nakaya esikolweni.

/ Siph o wears When he goes to school.

b. Bafana emtsimbeni bavunula

/ In a traditional wedding boys wear.....

c. Make ugcola nakumakhata.

/ Mother wears when it is cold.

d. Intfombatana ivunula emtsimbeni.

/ A girl dorns in a traditional wedding.

a. inyufomu / uniform b. emajobo / loin skin c. lijazi / coat d. indlamu

/ girls' beaded girdle

The student teacher then summarised the lesson.

Student teacher: Kumcola kutsi sigcoka timphahla letikahle emcimbini.

Kubekisa nje nasiya esikolweni kufuna sigcoka inyifomu.

/It is important to wear the right clothes for an occasion. For instance, when we come to school, we should wear uniform.

CHAPTER 8

WE PAY EACH OTHER A VISIT

DOCUMENT NAME: OBS- P14 - f- pu (Observation

Participant 14 female Peri Urban)

TIME: 0929 to 0959 hours DURATION: 30 Minutes

DATE: 11th July 2019

PLACE: Siyafundza Primary School

OBSERVER: Sellinah N. Phiri

ROLE OF OBSERVER: Non-participant observer

STUDENT TEACHER PSEUDONYM: Student teacher (Participant 14)

MALE/ FEMALE: f

GRADE: Three

INGCIKITSI YESEHLUKO/ UNIT THEME: Siyavakashelana/ We pay each other a visit.

SIFUNDVO / LESSON: 4

SIHLOKO SESIFUNDVO / LESSON TOPIC: Asifundze sisebentise lulwimi / Lets' read and use language.

TINHLOSO/ LESSON OBJECTIVES: Tinhloso letintsatfu talesifundvo tifaka ekhatsi kutsi ekugcineni kwalesifundvo umfundzi kubhekeke a:

/Three objectives directing this lesson are that by the end of the lesson a learner should be able to:

- 1) -sebentise kahle Feleba, ngci, Umbuti na Khefana.
/-use capital letter, full stop, question mark and the comma (revision);
- 2) -fundze loluphawu lwekubhala lolungumbabati.
/ - read the punctuation mark umbabati "exclamation mark" and
- 3) -bhale asebentisa letimphawu tekubhala.
-write using the punctuation marks.

As a talking point in introducing the lesson, the student teacher used the date.

Student teacher: Kepha tingakhi namuhla yebonine?

/ By the way what is the date today class?

Class: TingufifteenJuly 2019.

/ It is the fifteenth of July 2019.

Student teacher: Ngubani July ngeSiSwati?

/ What is July in SiSwati?

Class: NguKholwane.

/ It's Kholwane.

Student teacher: Aseningiphe imitsetfo yekuphepha emgwacweni leniyatiko.

/ Please give me road safety rules you know.

Learner: Awufanele kudlala emgwacweni.

/ You are not supposed to play on the road.

Student teacher: **Yes.** Anikafanele kudlala emgwacweni.

Yes.You should not play on the road.

The teacher does not extend the discussion to the reason why children should avoid playing on the road - may be to avoid overstaying on the introduction)

Student teacher: Emkhatsini wetimphawu temgwaco kuna

STOP. Usho kutsini STOP?

/ Among road signs there is STOP. What does STOP mean?

Learner: Kutsi mani.

/ That you should stop.

Incomplete sentences were not discouraged among learners' responses.

Student teacher: Yebo. Lutsi mani. Niyakuva loko?

/ Yes. It says you should stop. Do you get that?

Class: Yes!

Student teacher: Ngalokufananako nanasibhala kunetimpawu lokufuna sitihloniphe. Sitawusebentisa ini namuhla? Lolulwimi SiSwati.

(Reminding learners probably to discourage them from using English words in their responses.) Sitawusebentisa timphawu tekubhala. Tikhona yini timphawu tekubhala lenitatiko yebonine? Ngubani longacombelela? Ngubani longacombelela timphawu letisetjentiswa nakubhalwa SiSwati?

/ Similarly, even when we write there are signs that we should observe. What shall we use today? The language is SiSwati (Reminding learners probably to discourage them from using English words in their responses.) We are going to use writing signs or punctuation marks. Are there any punctuation marks you know good people? Who can guess? Who can guess punctuation marks used when writing SiSwati?

Learner: Sisebentisa feleba.

/ We use capital letter.

Student teacher: Yebo. Mshayeleni tandla.

/ Yes. Clap hands for him!

The child's good response was not directly praised or positively reinforced by the teacher but the teacher got other learners to motivate the learner by clapping hands in appreciating the good answer.

Student teacher: Sisebentisa ini?

/ What do we use?

Class: Feleba.

/ Capital letter.

Student teacher: Niyambona feleba? (showing learners a flash card with a capitalised letter) Yebo sisebentisa feleba. Simsebentisa njani feleba?

/ Do you see feleba? (showing a flash card with a capitalised letter to the learners) Yes, we use feleba. How do we use capital letter?

Learner: Kucala umusho.

/ To begin a sentence.

Student teacher: Yebo. Sisebentisa feleba kucala umusho. Siyamsebentisa feleba nasekucaleni ligama lemuntfu. Nasitsi Bongi, sicala ngafeleba. Angitsi? Ungasebentisa ini nawutsi Bongi?

/ Yes. We use feleba to begin a sentence. We also use a capital letter in the initial position of a person's name. When we say Bongi, we use feleba. Is it? What do you use when you say Bongi?

Class: Feleba.

/ Capital letter.

Student teacher: Yini lenye lesimsebentisela yona feleba?

/ What else do we use feleba for?

Learner: Tibongo,

/ For surnames.

Without saying anything about the learner's correct response or explicating the concept of capital letter in surnames, the teacher moves on.

Student teacher: Ngutiphi letinye timphawu lesitisebentisako? Yebo.

/ Which other punctuation marks do we use? Yes.

Learner: Khefana.

/ Comma.

Student teacher: (without commenting on a comma) Yini lokunye?

/ What else?

Learner: Umbuti.

/ A question mark.

Student teacher: (Initiating a discussion on umbuti) Kepha simsebentisela kwentani umbuti?

/ What do we use a question mark for?

Learner: Simsebentisa nangabe umusho ungumbuzo.

/ We use it when the sentence is a question.

Student teacher: (Without adding or commenting on the learner's response in the brief question mark revision, the teacher moves on.) Nguluphi kepha nalu lolunye luphawu, nalu lenilutsandza kakhulu nine? Ngumbabati. Sibonelo nje emshweni, Hamba phela! (The student teacher writes the sentence on the board). Niyabona?

Which is this other punctuation mark, the one you people like very much? It is an exclamation mark or an interjective. For instance, in the sentence, "You go!" (writing the sentence on the chalkboard) You see?

Learners: Yes!

Student teacher: Hamba phela! Yini hamba phela? Umuntfu losho loku uyamemeta asebentise umbabati. Angitsi? Nawumemeta utsi, Nobuhle! Ufakani lapho?

You go! What is you go? A person who says this, shouts and uses umbabati. Is it? When you call, Nobuhle! What do you put in there?

Learners: Umbabati.

Student teacher: Asesitsi nangitsi ngiyahamba ngikhutjwe litje ngilimale lunyawo. Ngitsi, “Ekhu!” ngalobuhlungu. Sisebentisa luphi luphawu?

Let’s say while I’m walking, I stumble on a stone and hurt my foot I say ‘Ekhu!’ because of the pain. What punctuation mark do we use?

Class: Umbabati.

/ An exclamation mark.

Student teacher: Yini loku?

/ What’s this? (showing learners a card with an exclamation mark).

Learner: Ngumbabati.

/ It’s an exclamation mark.

Student teacher: Yebo ntfombatane yami. Ngumbabati. Benginikhombisa kubabata buhlungu. Nasesimemeta sitsi **“Hurray!”** ke ngelusuku lwemuntfu lwekutsalwa? Sentani-ke lapho?

/ Yes, my girl. It’s an exclamation mark. I was demonstrating an exclamation or interjection of pain. How about when we shout, “Hurray!” on some one’s birthday? What are we doing then?

Class: Siyababata.

/ We are interjecting.

Student teacher: Sibabata njani? Sibabata ngekumbongela umuntfu.

/ How do we exclaim? We exclaim in appreciation. Is it?

Class: Yes.

Student teacher: Yebonine nike nawetfwala emanti? Bobani labakha emanti? Bobani labetfwala emanti? Nanifika ekhaya nibuya kuyokha emanti gogo utsi, “Hholohholo!” Ubabata uyabonga, angitsi? Ubabatelani?

/ Have you people ever carried water? Who fetch water? Who carry water? When you people return home from fetching water grandmother says, “Hholohholo” this is said in appreciation. She exclaims in appreciation is it? Why does she exclaim?

Learner: Uyabonga.

/ She is appreciating.

Student teacher: Loko kusho kutsi sibabata nini? Sibabata kukhombisa kubonga, kumanagala, nebuhlungu, nalokunye nje-ke. Sibonelo, “Ekhuwi!” Ngitsiteni?

/ Then it means when do we exclaim? We exclaim to express our gratitude/appreciation, wonder, and pain among others. For instance, “Ekhuwi!” What have I said?

Class: Ekhuwi!

/ Ouch!

Student teacher: Nangishayisa lunyawo lwami kuphi?

/ When I hit my foot against what?

Class: Litje.

/ A stone.

Student teacher: Bese sisebentisani?

/ Then what do we use?

Student teacher and the learners: Umbabati.

/ An exclamation mark.

Student teacher: Unjani umbabati? Ukanjani? Ngicela ningikhombise emoyeni.

/ What does umbabati look like? How is it? Please show me in the air.

Learners draw an exclamation mark in the air.

Student teacher: Yebo. Kuhle! Kuhle. Niyangiva? Yebo. Nangu umbabati. Nangulengimakhile. Niyambona? Mnengi umbabati lapha etincwadzini tenu. Kupage **fifty-four**. Nasewuvulile asesibone. Senivulile?

/ Yes. Good! It's good. Do you get me? Yes. Here is umbabati. Here is one I have formed. Do you see it? There are many other exclamation marks in your books. On page fifty-four. If you have opened let's see it. Have you opened?

Some learners: Yes! (**Others:** No!)

Student teacher: Kulungile-ke. Hawu! Kepha sitsite hawu yini?

/ Okay then. "Oh!" What did we say oh is?

Class: Ngumbabati.

/ An exclamation.

Student teacher: Ngulapho umuntfu ababata etfukile.

/ This is when a person exclaims from shock.

The student teacher suddenly shouts in an interestingly very sharp voice.

Student teacher: Maye babe! Kunini lapho umuntfu amemeta khona atsi,
“Maye babe!”? Nitsini yebonine?

/ Oh father! When does a person say this? “Maye babe!” What do you people say?

Learners: Ulimele. He or she is hurt.

Then the class gets noisy with excitement and discussion.

Student teacher: Nawutsi yemake wentani? Wetfukile. Angitsi?

/ When you say, “Oh mother!” What do you do? You are shocked. Is it?

Class: Yes.

Student teacher: Wetfukile. “Yemama!” “Yemake!” Njenganangabe bantfu babona imoto ita kubo igijima, batawekhuta. Batawutsini?

/ You are shocked. “Yemama!” “Yemake!” Like when people see a speeding car coming towards them, they will exclaim. What will they say?

Class: Yemake!

/ Oh mother!

Student teacher: Asesifundze –ke. Hawu!

/ Let’s read then. Oh!

Student teacher and learners: Maye babe!

/ Oh father!

Student teacher: Niyabona. "Ye make!" Ngatsi ninato letinye.

/ Do you see "Oh mother!?"? It looks like you have others.

Learner: Ncesi!

/ Sorry!

Student teacher: Yebo. Ncesi! Sisho nini kutsi ncesi!

/ Yes. Sorry! When do we say ncesi?

Class: Nawulimele.

/ When you are hurt.

Student teacher: Aseniphindze?

/ Come again?

Class: Nawulimele. When hurt.

Student teacher: Yebo. Nawulimele. Yebo.

/ Yes. When you are hurt. Yes.

Learner: Yebabel!

/ Oh father!

Student teacher: Enhhena-ke. Hawu! Sitsite hawu! yini kepha?

/ Okay then. Oh! What did we say oh! is?

Class: Kwetfuka.

/ It's shock.

Student teacher: Umuntfu usuke etfuka, "Maye babe!" Usuke enta njani lapho? (The student teacher suddenly shouts in an interestingly lively voice) "Maye babe!" "May' babe!" Nitsini-ke yebonine? Kunini lapho

umuntfu amemeta kanje?

/ This is when a person exclaims from shock. What is this person doing?
(The student teacher suddenly shouts in an interestingly lively voice) "Oh father!" "Oh father!" What do you people say? When does a person say this?

Learners: Ulimele.

/ S/he is hurt.

Class: Awulimele. / When you are hurt.

Student teacher: Nakwentenjani-ke? / Come again?

Class: Mawulimele. (The class now expresses the answer in improved SiSwati) / When you are hurt.

Student teacher: Yebo. Mawulimele! Yebo.

/ Yes, when you are hurt. Yes.

Learner: Yebabe!

/ Oh father!

Student teacher: Yebabe! Make utangishaya mine. Niyeva yini? Hhayi bo!
Sisuke sibabata angitsi?

/ Oh father! Mom will beat me. Oh no! Do you understand? We are usually exclaiming. Is it?

Class: Yes.

Student teacher: Umbabati. Nangitsi nje bobani labafuna kuyodla eKentucky Fried Chicken (KFC) bantfu batotsi nami ngiyafuna kuyodla kulesositolo lesa. Nisebentisa ini-ke lapho?

/ An exclamation. When I say who would like to go and dine at KFC?

People will say I would like to go and dine in that shop. What are you using there?

Class: Umbabati.

/ An exclamation.

Student teacher: Nginanangu umusho wami nangu.

/ I have this sentence of mine. Do you people see?

Class: Yes.

Student teacher: Yini nje, singawulungisa sitsini lomusho lo? Ngubani longangilungisela lomusho nangu? Ngubani longangilungisela kuze lolulwimi lesilusebentisako abe kahle. (Concordial agreement was not correctly observed in the teacher's expression here). (She suddenly shouts at learners who are excitedly calling 'teacher' to be pointed) Khuluma SiSwati. Awutsi teacher, utsi thishela. Yes! (Calling a learner. The learner comes and punctuates the sentence on the chalkboard.)

/ What or how can we correct this sentence? Who can correct this sentence for me? Who can correct it such that the language used is correct. (Concordial agreement was not correctly observed in the teachers expression) (She suddenly shouts at learners who are excitedly calling 'teacher' to be pointed) Speak SiSwati. You don't say teacher, you say thishela. Yes! (Calling a learner. The learner comes and punctuates the sentence on the chalkboard.)

Student teacher: Ukahle yini?

/ Is he or she right?

Learners: Yes.

Student teacher: Asimshayeleni tandla.

/ Let's clap hands for him or her.

Learners: Peace, love and joy (Then they clap hands three times) (They repeat) Peace, love and joy (Then they clap hands three times). And peace. (Then they clap once and stop).

Student teacher: Siyabonga. Kuhle (Praising the learner for the good response which learners have also clapped hands for.) Ngubani lomunye? Kukhona lokunye lokungakabhaleki kahle lapha. **Sit down! Sit down! Yes!** Yini manje lokunye lokudzinga kutsi sikulungise lana? Hlalani phasi. Hlalani phasi. Hlalani phasi. Hlala phasi. Sengikuniketile. Wota Bhuti utomsita. Yini lokunye lesikulungisako la? "Hawu! Gogo uyakwati kuhlabela!" Mshayeleni tandla! / Thank- you. (Praising the learner for the good response which learners have also clapped hands for.) It's good. Who else? There is something else that has not been correctly written here. Sit down! Sit down! Sit down! (To one child now) Sit down. I have given you. Come my brother to help him. What else do we correct here? "Hawu! Gogo uyakwati kuhlabela!" "Oh! Grandmother can sing!" Clap hands for him (referring to the learner who gave the correct answer).

Class: Peace, love and joy (They then clapped three times).

Student teacher: Okay, siyabonga. Kuhle. Kukhona kepha lokunye lokushodako la. Kukhona lokushodako. Kukhona luphawu lwekubhala lolushodako. Kufuna sikhone kukusebentisa kahle. Ngeke sikhone kukusebentisa kahle nakukhona lokushodako. Kukhona lokushodako mane angikuboni kahle. Kukhona lokushodako la. Niyakubona yini?

Class: Yes.

Student teacher: Sima... (Reads the beginning of the sentence from the book). (A learner calls for attention, "Teacher! Teacher!") Yebo (referring to the whole class) Sifaka bani yebonine la? What do we use to punctuate here, good people?

Class: Khefana. / Comma.

Student teacher: Yebo. Lapha sifaka bani-ke? / Yes. Here what do we add?

Class: Feleba. / Capital letter.

Student teacher: Yebo. Sifaka feleba. Yebo. Sisebentisa bani-ke?

Class: Feleba. / Capital letter.

Student teacher: Bani? / What?

Class: Feleba. / Capital letter.

Student teacher: Ngubani longangilungisela nali (meaning “lisentenisi” a borrowed word used synonymously with “umusho”)? Ekhuwi! Ngubani lobeke litje endleleni? (She points to a learner. While the learner is punctuating on the board, others become noisy.) Eh eh! Thulani umsindvo! Thulani umsindvo! / Who can correct this one for me (referring to a sentence)? Ouch! Who placed a stone on the way? (She points to a learner to answer. While the learner is punctuating on the board, others become noisy.) Hey hey! Stop making noise! Stop making noise! (Without commenting on the sentence and the learner’s punctuation, the student teacher gives learners another sentence to work on)

Student teacher: Niyabona yini? Yemake! Ngilahlekelwe yimali. Utangishaya Banele. Utangentenjani Banele?

Class: Utangishaya. (The class becomes noisy calling “teacher!” for the teacher to point at them to punctuate the sentence)

Student teacher: Lokhulumako nje angimukhombi. Angimukhombi lokhulumako. Siwulungisa kuphi lomusho wetfu lo? Siwulungisa kuphi? Ngubani longangikhomba kutsi silungisa kuphi la? Yebo mntfwanami. I don’t point at someone who is talking. Where do we correct this sentence of ours? Where do we correct it? Who can show me where we correct it there?
Yes, my child.

Learner: La. / Here.

Student teacher: Sentanjani la? Kukahle yini? / What do we do here? Is it correct?

Class: Yes.

Student teacher: Kukahle yini? / Is it correct?

Class: Yes.

Student teacher: Ngubani lomunye longangibhalela futsi? (She calls one of the girls among the children by name. I use a pseudonym instead. Bongekile. Ngubani lomunye? Yebo sisi. Sifaka ini lana? Sifaka ini? Yebo sisi! (The student teacher then reminds learners of rules of punctuation.) / Who else can write for me again? (She calls a girl among the children by name. I use a pseudonym Bongekile instead.) Bongekile, who else? Yes, my sister. What do we add here? What do we add? Yes, my sister. (The student teacher then reminds learners of rules of punctuation.)

Student teacher: Niyabona yini yebonine kutsi uma sibhala la sibhala lombabati kufanele angitsi sitse feleba simsebentisa nasibhala ligama lemuntfu noma sicala emshweni. Angitsi? Sibese futsi siyamsebentisa feleba emva kwembabati. Asibese sifaka ngci kodvwa leligama lelilandzelako umbabati licala nga...? / Do you people see that when we write here writing the exclamation mark we have to, actually we said we use the capital letter when we write a person's name or to begin a sentence. Is it? We also use a capital letter after an exclamation mark. We do not then add a full stop ut the word following the exclamation mark begins with...?

Learner: Feleba. / Capital letter.

Student teacher: Liba ngubani-ke? / It becomes what?

Class: Feleba. / Capital letter.

Student teacher: Bani? / What?

Class: Feleba. / Capital letter.

Student teacher: Libese seliba ngubani? Libese seliba ngufeleba. Niyabona yini? It then becomes what? It then becomes capital letter. Do you people see?

Class: Yes.

Student teacher: Niyabona yini? / Do you see?

Class: Yes.

Student teacher: Ngubani nje longangibhalela lisentenisi? Letimphawu tekubhala leti kufuna kutsi nawubhala umusho tibe khona. Kufuna tibenjani-ke? / Who can write me a sentence? These punctuation marks should be there when you write your sentence. They have to be how?

Class: Tibe khona. / To be there.

Student teacher: Ngicela umuntfu angibhalele umusho ebhodini awufake letimphawu tekubhala. (The student teacher calls a child's name. I use a made-up name instead) Sabelo utsi, "Ncesi! Maye ulimele kakhulu". Ubhale kahle yini Sabelo? / I request a person to write me a sentence on the board and use punctuation marks on it. (The student teacher calls a child's name. I use a made-up name Sabelo instead) Sabelo says, "Sorry! You were seriously hurt". Did Sabelo write correctly?

Learners: Yes! (Others) No!

Student teacher: Mane kukhona intfo lemcoka layishiyile. Ushiyeni Sabelo? / It's just that there is something important that he left out. What did Sabelo leave out?

Learners: Ngci. / Full stop.

Student teacher: Ushiye ini Sabelo? / What did Sabelo leave out?

Class: Ngci. Full stop.

Student teacher: Ushiye ini-ke? / What did he leave out?

Learners: Ngci. / Full stop.

Student teacher: Kusho kutsi awukapheleli-ke lomusho. Kusho kutsi lomusho kute lokushoko. Lomusho nje u**wrong**. Lomusho kusho kutsi awusinjani-ke? / It means the sentence is incomplete. It means this sentence is meaningless. This sentence is just wrong. It means this sentence is not how?

Class: Kahle. / Correct.

(The student teacher asks a learner to correct the sentence. Learners make noise.)

Student teacher: Nine labanye nentenjani-ke? / The rest of you do what? (Placing a finger on her mouth to signal that the children should be quiet.)

Class: Sithulile. /We are quiet.

Student teacher: (shows the class a sentence) Kukahle yini? Hawu Inyoka lengaka! Ngubani longangibhalela? Nine labanye nentenjani kepha? / Is it correct? Oh such a big snake? / Who can write me this? The rest of you do what by the way?

Class: Sithulile. / Remain quiet.

Student teacher: Ha! Kukahle yini yebantfwabami? Uyetfuka lomuntfu; “Hhayi bo kani kwentenjani? (A learner corrects the sentence.) Kutsi... (To the child who wrote the sentence) Mani nje wena. U**correct** yini? Mani, uyaphi? Sisebentisa ini-ke? / Oh! Is it correct my children? This person is alarmed, Oh no what happened? (A learner corrects the sentence.) It reads... (To the child who wrote the sentence) You just wait. Is he correct? Wait, where are you going? We use what?

Learners: Capital letter.

Student teacher: Sitse sikhuluma luphi lulwimi kepha sibe sisebentisa emagama? / By the way which language did we say we speak while using the words?

Class: SiSwati.

CHAPTER 9

AM I SAFE?

DOCUMENT NAME: OBS-P11-m-r (Observation Participant 11 Male Rural)

TIME: 10.08 am to 10.38 am **DURATION:** 30 Minutes

DATE: 11th July 2019

PLACE: Siyafundza Primary School

OBSERVER: Sellinah N. Phiri

ROLE OF OBSERVER: Non-participant observer

STUDENT TEACHER PSEUDONYM: Student teacher (Participant 11)

MALE/ FEMALE: M

LIBANGA / GRADE: Lesine / Four

INGCIKITSI YESEHLUKO/ UNIT THEME: 5 – Ngabe ngiphephile yini? / Am I safe?

SIFUNDVO / LESSON: 3

SIHLOKO SESIFUNDVO / LESSON TOPIC: Asewubhale sibone. / Let's see you write. (This lesson lays emphasis on the writing skill as it says, Asewubhale sibone "Let's see you write".)

INHLOSO/ OBJECTIVE: Inhloso yalesifundvo Yinye vo, kutsi umfundzi kubhekeke a:

/ Only one objective guided this 30-minute lesson. The objective prescribed that by the end of the lesson, a learner should be able to:

1) -bhale imisho akhombise kuvuma nekuphika.

-write sentences showing assent and disagreement.

Student teacher: Ya Sanibonani bantfwabami.

/ Ya, good morning my children.

Learners: Yebo thishela.

/ Good morning teacher.

Student teacher: Ninjani vele?

/ How are you?

Class: Siyaphila thishela.

/ We are very well sir.

(The teacher's voice was soft and sometimes inaudible.)

Student teacher: Tingakhi namuhla?

/ What is the date today?

Learner: Tingu July.

/ It is July.

Student teacher: **Yes.** Tingu**fifteen.** Angitsi. **Yes,** sukuma. (Calling a child to the front) **Okay** – ke bantfwabami. Namuhla sitofundza SiSwati niyeva mosi?

/ Yes. It is the fifteenth. Is it? Yes, stand up. (Calling a child to the front) Okay-then my children. Today we are going to learn SiSwati, you hear me, is it?

Class: Yes.

Student teacher: Sitofundza ini-ke?

/ What are we going to learn?

Class: SiSwati

Student teacher: Nitangitjela-ke kutsi wentani (referring to the child he called forward). Hamba uye lapha. Gcuma. Hleka. **Okay.** Hlala phasi. **Okay.**

Bantfwabami lelengitsite akwente, lamagama lengimnike wona: hamba, gcuma, hleka, (writes them on the chalk board) akhomba kutsini?

/You will tell me what this one is doing (referring to the child he called forward). Go there. Jump. Laugh. (The learner mimes as instructed). Okay. Sit down. Okay. Okay. My children the words I gave him or her to do (writes them on the chalk board) symbolise what?

Learner: Kwenta.

/ Action.

Student teacher: Yebo. Lamagama lawa akhomba kwenta. Kusho kutsi atento. Akhomba kwenta **So** – ngubani longangitjela kutsi namuhla sitofundza ngani?

/ Yes, these words symbolise action. It means they are verbs. They symbolise action. So- who can tell me what we are going to learn about today?

Learner: Ngemagama lakhomba kwenta.

/ About words that symbolise action.

Student teacher: Emagama lakhomba kwenta, kuvuma nekuphika. **So**, nasesiwaphikisa lamagama asesiwabhale phasi. Kunabani-ke? Hamba. Angitsi? Bekunabani?

/ Words that symbolise action assent and opposites. So- when we negate the words, let's write them down. What's there? Go. Is it? Which word was there?

Learner: Hamba, hleka, gcuma (one learner is heard saying jump-a).

/Go, laugh, jump.

Student teacher: Sifundza SiSwati bantfwabami. Hhayi siNgisi. Asesiye kunawa. Lamagama lawa akhomba kuvuma angitsi?

/We are learning SiSwati my children, not English. Let's go to these. These words denote assent, is it?

Class: Yes.

Student teacher: **So**, asesitsi siyawaphikisa. Nyalo singatsini? **Yes!**

/Let's say we are negating or giving opposites of these words. Now, what can we say? **Yes!**

Learner: Hleka.

/ Laugh.

Student teacher: Uma siphikisa lapho, **Yes?**

/ When we negate there, yes?

Learner: Ungahleki.

/ Do not laugh.

Student teacher: Ungahleki. **Yes.** Hleka, ungahleki (writing on the board). Ungahleki. **Yes.** Siyabonga. Lelekucala nilishiyeleni? Niyalesaba?

/Do not laugh. Yes. Laugh, do not laugh (writing on the board). Do not laugh. Yes. Thank-you. Why did you leave the first one? Are you scared of it?

Learners: No!

Student teacher: **Yes!** (Calling upon a learner to answer)

Learner: Ungahambi.

/ Do not go.

Student teacher: **So**, nyalo-ke utanginiketa lakho ligama lolifunako. Uyeva mosi? Utanginiketa lelivumako, uphindze uliphikise wena. Kusho kutsi utanginiketa **two** wemagama ngasikhatsi sinye. Ngifuna kucala la kuwe. Ngitsi sheshisa.

/So, now you will give me a word you want. You understand? You will give me an assenting one and then negate it yourself. It means you will give me two words at once. I want to begin here with you. I say be quick.

Learner: Hlala.

/ Sit.

Student teacher: **Okay**, hlala. Liphikise babe.

/ Okay, sit. Negate it sir.

Learner: Ungahlali.

/ Do not sit.

Student teacher: Ungahlali. **Yes**. Yey ngisho kuwe (in an unfriendly tone).

/ Do not sit. Yes. Hey, I'm referring to you.

Learner: Khala.

/ Cry.

Student teacher: **Why** uvel' ucabange kukhala nje? Khala.

/ Why do you just think of crying? Cry.

Learner: Ungakhali. Do not cry.

Student teacher: Nikhulume kakhulu bantfwabami niyeva mosi.

/ Speak aloud my children. Do you get me?

Learners: Yes, teacher.

Student teacher: Yes. (Pointing to a child)

Learner: Shanyela.

/ sweep.

Student teacher: Shanyela. (writing it on the board) **Good.** Shanyela.

/Sweep. Good. Sweep.

Learner: Ungashanyeli.

/ Do not sweep.

Student teacher: Ungashanyeli. (Writes it on the board) Mhh...hh!

Ungashanyeli. (Integrates the sociocultural value of cleanliness into the grammar lesson) Kodvwa indlu yakho yekulala uma ungayishanyeli iba njani?

/Do not sweep. (Writes it on the board) Mhh...hh! Do not sweep.
(Integrates the sociocultural value of cleanliness into the grammar lesson) By the way if you do not sweep your bedroom what does it look like?

Learner: Iyangcola.

/ It gets dirty.

Student teacher: Iyangcola. Asengitsatse wekugcina.

/ It gets dirty. Let me get one last person.

Learner: Gceba.

/ Make up (your bed).

Student teacher: Gceba (Writes it on the board). Ngiyacabanga nje sonkhe masisuka emakhaya lasilala khona sishiye sigcebile angitsi?

/ I'm just thinking that we all made our beds when we left home, is it?

Class: Yes.

Learner: Ungagcebi.

/ Do not make (your bed).

Student teacher: (writing on the board) Ungagcebi. **Okay.** Siyabonga bantfwabami. Siyabonga kakhulu. (repeats) Siyabonga kakhulu. Asuvule incwadzi yakho yeSiSwati. Sivule incwadzi yemfundzi yeSiSwati ekhasini **sixty-three** emashumi lasitfupha nakutsatfu. Vul' incwadzi yakho, (repeats) vul'incwadzi yakho. Uma ubuka lapha ubona titfombe angitsi ku **page sixty-three**.

/ Do not make up. Okay. Thank-you, my children. Thank-you, my children. Open your SiSwati book. Open your SiSwati Pupil's Book to page sixty-three. Open your book. Open your book. When you look you see pictures on page sixty-three, is it?

Learners: Yes.

Student teacher: Kwentekani kulesitfombe sekucala? Hhe? Ubonani kulesitfombe sekucala?

/ What is happening in the first picture? Eh? What do you see in the first picture?

Learner: Uyagijima.

/ He or she is running.

Student teacher: (Referring to the responding learner) Ukhuluma kancane mani wena asewubuye la. Asenikhulume kakhulu bantfwabami.

/ **Yes!** (Referring to the responding learner) You are talking softly man. Come here. Speak louder my children. Yes!

Learner: Uyagijima.

/ He or she is running.

Student teacher: **Yes.** Ubona umfana wentani-ke?

/ Yes. He sees a boy doing what?

Class: Uyagijima.

/ He is running.

Student teacher: Kulesitfombe sesibili? **Yes!**

/ In the second picture? Yes!

Learner: Umfana akagijimi.

/ The boy is not running.

Student teacher: Asesibuke lesesitsatfu sitfombe. Asengicale lakuwe.

Kwentekani esitfombeni? Kwentekani?

/ Let's look at the third picture. Let me begin here, with you. What is happening in the picture?

Learner: Ngibona umfana uphephile.

/ I see a boy who is safe.

Student teacher: Uphephe kwentekani vele?

/ He's safe, but what's happening really?

Learner: Liyana, liyagcoba.

/ It's raining and it's a hailstorm.

Student teacher: Yebo. Ngalamany'emagama singasho kutsi lomfana wentenjani? Uphephile. Singatsi ukhosele angitsi lapha kuze atophepha kulemvula lenako. Bese sibuka lesekugcina sitfombe. **Yes!** Ngisho kuwe.

/ Yes. In other words, we can say the boy is what? He is safe. We can say he has sought shelter here to be safe from the falling rain. Let's look at the last picture. Yes! I'm referring to you.

Learner: Ngibona umfana akaphephi.

/ I see a boy that is not safe.

Student teacher: Ubona umfana akaphephi. Siyabonga kakhulu. Lamagama-ke lawa akhomba kwenta. Ligama lelikhomba kwenta kunjenga nangitawutsi-nje kuwe sukuma, usukume. Lentfo ubese uyayenta leleshiwo nguleligama uyeve mosi.

/He or she sees a boy who is not safe. Thank-you very much! These words symbolise action. It's like when I say to you stand and you stand. You then perform the action suggested by the word. Do you get me?

Learners: Yes.

Student teacher: Lakhomba kuvuma nekuphika. Sekunemsebenti lesitawubhala-ke bantfwabami ngalamagama lawa lesesiwafundzile. Niyeva mosi? Lakhomba kuvuma nalakhomba kuphika.

/ Those that denote assent and negation. There is work that we are going to write my children on these words which we have just learnt. Do you get me? Those that denote assent and those that show negation.

(The student teacher emphasises the following words which are on the chalkboard: Khala "Cry" – ungakhali "do not cry"

hleka "laugh" – ungahleki "Do not laugh".

kwata "be angry" –ungakwati "do not be angry".

bindza "be quiet" – ungabindzi "do not be quiet")

Student teacher: Nyalo-ke vula ekhasini **sixty-four**. Ngicabanga kutsi bantfu bawaphetse emabhuku nema**pen** ekubhala tishela atokwentanjeni-ke?

/Now open page sixty-four. I suppose people brought their exercise books and pens for writing so that the teacher does what?

Learner: Atomaka.

/ Marking.

Student teacher: Tfola lawutawubhalela khona. Kunemsebenti-ke bantfwabami la. Asesibhale. Kopa lemisho lengentasi bese ubhala leliphikisa lelo leliblyelwe. Lokusho kutsi wean utophikisa naligama lotalikhandza kunatintfo nati (writing brackets on the chalk board). Uyeva mosi? Siyabhala-ke nyalo. Nasi sibonelo. Musawenkhozi ulele ngobe (akalesabi) litulu nalita nesiphepho. Singawuphikisa sitsini lomusho lo? Musawenkhozi ulele ngobe akalesabi litulu nalita nesiphepho. **Yes!**

/Just find something to write on. There's work my children here. Let's write. Copy the sentences below then write a word negating the bracketed word. It means you are going to write the opposite of the word you will find in these things (writing brackets on the chalk board). Do you understand? We are writing now. Here is an example: "Musawenkhozi ulele ngobe (akalesabi) litulu nalita nesiphepho." Musawenkhozi is asleep because (he is not scared of) a storm. How can we negate this sentence? Musawenkhozi ulele ngobe akalesabi litulu nalita nesiphepho. Yes!

Learner: Musawenkhozi akalali ngobe uyalesaba litulu nalita nesiphepho.

/Musawenkhozi is not asleep because he fears a rain that comes with a storm.

Student teacher: (The teacher did not notice that the learner negated two words instead of only the bracketed one. He negated the second word against the instruction) **Yes.** Siyabonga. Ngibone bantfu baphakamisa. Ngabe bebefuna kutsini? Ngabe kukhona bebefuna kukusho? **Yes!**

/ Yes. Thank-you. I saw people raising up their hands. What could it be that they wanted to say? Is there anything they wanted to say? Yes!

Learner: Sakubhala loku.

/ We wrote this.

Student teacher: Nakubhala?

/ You wrote it? (A few pupils mumble. Some even stand up.)

Student teacher: (Sufficiently firm but in an understanding tone, the teacher softly insists on what he is telling the learners to do) **Okay, okay** bantfwabami. Asenihlale-ke phasi nibhale-ke nyalo njengoba ngininika lomsebenti. Uyadvwebela-ke lapho wagcina khona bese ubhala lomsebenti lo. Manje. Usheshise ngitokhona kumaka. Ngigadze kutsi bantfu nje sebawucedzile umusho wekucala.

/ Okay, okay my children. Sit down then and write. Now as I give you this work. You underline where you ended, then write this work. Now. Be quick so that I can be able to mark. I expect people to have finished the first sentence.

Student teacher: Kute locedzile? (*A learner seeks confirmation by asking which sentences they should write.*) Yebo. Sibhala lemisho le lemine bantfwabami. Niyayibona mosi? Sibhala naku lokulangetulu kwalelithebula. Ngitsi bantfu sebacedzile mine. Uphikisa leli lelibiyelwe ligama. Lesibonelo awusibhali. (*Clarifying to learners*) Sicala lapho kutsi khona Thandeka...Losacedzile aphakamise. Nangabe socedzile umusho wekucala uphakamise ngitomaka.

/ No one has finished? Yes. We are writing these four sentences my children. You see them, is it? We write what is on top of the table. I thought people were already done. You negate the bracketed word. Do not write the example. (*Clarifying to learners*) We begin where it's written, "Thandeka..." If

you have finished raise your hand. If you have finished the first sentence pick up your hand for me to mark.

The student teacher went around assisting learners with the work. Learners were well behaved. They were on task and alert. While the learners were writing, there was some silence and concentration. While marking the pupils' work the teacher provided timely one-on-one feedback to learners. Clarity was quickly provided to the class when the teacher noted a need for clarity in the learners' work. The teacher went around marking the exercise. In some instances, instead of "Thandeka akawesabi emanti emfula", the learner wrote, "Thandeka akawesibi emanti emfula." and it was marked right. Besides erroneously marking wrong right, right was at some point marked wrong. A learner was courageous enough to argue for her mark where she was erroneously marked wrong. After arguing with the learner, the student teacher marked the learner correct. Feedback was provided to learners on the chalkboard. When the work was being revised, the teacher did not encourage the use of complete sentences.

CHAPTER 10

THE PRESENT TENSE

DOCUMENT NAME: OBS-P6-m-r (Observation Participant 6 Male Rural)

TIME: 1145 hours to 125 hours DURATION: 30 Minutes

DATE: 11th July 2019

PLACE: Siyafundza Primary School

OBSERVER: Sellinah N. Phiri

ROLE OF OBSERVER: Non-participant observer

STUDENT TEACHER PSEUDONYM: Student teacher (Participant 06)

MALE/ FEMALE: M

GRADE: 5

INGCIKITSI YESEHLUKO/ UNIT THEME: Sikhatsi sanyalo / The present tense

SIFUNDVO / LESSON: 5

SIHLOKO SESIFUNDVO / LESSON TOPIC: Asicocisane, sibhale

TINHLOSO/ LESSON OBJECTIVES: Umfundzi kubhekeke akhone ku:

The lesson revolved around two objectives. They are that by the end of the lesson the learner should be able to:

- 1) -cocisana nalabanye ngetitfombe. -use the present tense in discussing pictures with other learners.
- 2) -bhala asebentise sikhatsi sanyalo. – write using the present tense.

The student teacher wrote Grade 5 on the board, but the learners corrected him that he should write Libanga 5 instead. The student teacher corrected.

The student teacher started to write these four sentences on the chalk board:

- Umfana uyapholisha. / The boy is polishing.
- Make uwasha timpahla (instead of timphahla). / Mother is washing clothes.

- Umfana uyafacata. / The boy is pressing.
- Nomusa uchafata ngcondvomshini. / Nomsa is pressing a computer.

Student teacher: Wentani thishela? What is the teacher doing?

Class: Uyabhala.

/ He is writing.

Student teacher: Yebo. Lamuhla sitofundza ngesikhatsi sanyalo.

(The teacher tells learners the day's topic without clearly involving learners in introducing the lesson).

Sitofundza ngani?

/ Today we are going to learn about the present tense.

What are we going to learn about today?

Class: Ngesikhatsi sanyalo. About the present tense.

Student teacher: Sitofundza ngesikhatsi sanyalo. **Okay.** Ngubani lokwati kujayiva? Bobani labakwati kujayiva? Ngiye ngibone. Labanye batsi kunevosho. **Okay.** Awusukume. Ngubani ligama lakho?

/ We are going to learn about the present tense. Okay. Who knows how to dance? Who know how to dance? I often watch. Others say there is vosho dance. Okay. Stand up. What is your name?

Learner: (The learner says his name. I use a pseudonym for the child's name). Babhekile.

Student teacher: Yebo. Awusijayivele.

/ Yes. Dance for us.

(The learner dances)

Student teacher: Wentani Babhekile?

/ What's Babhekile doing?

Class: Uyajayiva.

/ He is dancing.

Student teacher: Wentani?

/ What's he doing?

Learner: Uyajayiva.

/ He is dancing.

Student teacher: Babhekile wentani? Uyajayiva. Yebo. Ukwenta nini kepha lokujayiva? Ukwent' itolo?

/ What is Babhekile doing? He is dancing. Yes. When by the way is he doing the dancing? Did he do it yesterday?

Class: Cha-ke.

/ No.

Student teacher: Ukwente nini? Ukwente kusasa?

/ When did he do it? Did he do it tomorrow?

Class: Cha-ke.

/ No.

Student teacher: Ukwente nini?

/ When did he do it?

Class: Ukwente nyalo.

/ He did it now.

Student teacher: Yebo. Ukwente ngesikhatsi sanyalo. Yebo sikhuluma ngetintfo lesitenta ngesikhatsi sanyalo. Yebo. **Okay.** Asesivuleni

tincwadzi tetfu sitofundza. Asivuleni likhasi lesine. Likhasi lesine. Ngifuna lokwati kusheshisa. Sonkhe siyakwati mosi? Asivuleni likhasi lesine. Bobani lese bavulile? Hha! Labanye basengakavuli. Likhasi lesine. Yebo. Kunananguya umfana lapha ekhasini lesine. Angitsi sonkhe sesivulile? Nanguya umfana. Wentani?

/ Yes. He did it in the present tense. Yes.

We are talking about things we are doing in the present tense. Yes.

Okay, let's open our books to read. Let's open the fourth page. Page four. I want the person who can be fast. We all know how to be fast, is it? Let's open page four. Who has opened? Oh, some people have still not opened. Page four. Yes. There is that boy on page four. We have all opened, is it? There is a boy. What is the boy doing?

Learners: Uyapholisha.

/ He is polishing.

Student teacher: Umfana uyapholisha. Upholisha ini? Ticatfulo angitsi?

/ The boy is polishing. What is he polishing? Shoes, is it?

Learner: Yes.

Student teacher: Yebo. Asivule tincwadzi tetfu. Likhasi lelishumi nakubili.

Likhasi lelishumi nakubili. Ngubani losavulile ngibone? Sonkhe sesivulile?

/ Yes. Let's open our books. Page twelve. Page twelve. Let me see, who has opened? Have we all opened?

Class: Yes!

Student teacher: Yebo. **Okay.** Niyabona lapha kunamake. Angitsi siyambona?

/ Yes. Okay. Do you see here there is mother? Do we see her?

Class: Yes.

Student teacher: Wentani make?

/ What is mother doing?

Class: Uyawasha. She is washing.

Student teacher: Make wentanjani?

/ What is mother doing?

Class: Uyawasha.

/ She is washing.

Student teacher: Uwasha ini?

/ What is she washing?

Class: Timpahla.

/ Clothes.

Student teacher: Yebo make uwasha timpahla. Utiwasha nini make letimpahla?

/ Yes. Mother is washing clothes. When is mother washing the clothes?

Class: Ngesikhatsi sanyalo.

/ In the present tense.

Student teacher: Utiwasha ngesikhatsi sanyalo. Hhayi kutsi make bekawasha timpahla noma make usetowasha timpahla. Kodvwa make utiwasha nini timpahla?

/ She is washing in the present tense. Not that she is still going to wash the clothes. But when is mother washing the clothes?

Class: Utiwasha nyalo.

/ She is washing them now.

Student teacher: Okay. Nanguya umfana eceleni kwamake. Wentani lomfana? Okay. There is a boy next to mother. What is the boy doing?

Class: Uyakhala.

/ He is crying.

Student teacher: Wentan' umfana?

/ What's the boy doing?

Class: Uyakhala.

/ He is crying.

Student teacher: Ukhala nini?

/ When is he crying?

Class: Nyalo. Ngesikhatsi sanyalo.

/ Now. In the present tense.

Student teacher: Ukhala nini?

/ When is he crying?

Class: Ukhala ngesikhatsi sanyalo.

/ He is crying in the present tense.

Student teacher: Okay. Umfana wentanjani, uyakhala. Uyakhala. **Okay.**

Siyachubeka futsi siyavula. Sivula likhasi lemashumi lamatsatfu nakutsatfu. Bobani lase bavulile? Emashumi lamatsatfu nakutsatfu. Sonkhe sesivulile.

/ Okay. The boy is doing what, crying. Okay. We are continuing. We open page thirty-three. Who have opened? Thirty-three. Have we all opened.

Class: Yes.

Student teacher: *Okay. Okay.* Sikhona sitfombe lapho? *Okay* asivuleni-ke emashumi lasitfupha nakutsatfu. Emashumi lasi....

/ Okay. Okay. There is a picture there is it? Okay. Let's open page sixty three. Six....

Class: -tfupha nakutsatfu. -ty three.

Student teacher: Sonkhe sesivulile. We have all opened.

Class: Yes.

Student teacher: *Okay.* Labanye basavula. Sonkhe sesivulile?

/ Okay. Some are still opening. We have all opened.

Class: Yes.

Student teacher: Okay. Niyambona nanguya sisi lohleli kusofa? Okay. Do you see that girl sitting on a sofa?

Class: Yebo.

/ Yes.

Student teacher: Wentani? Wentani losisi?

/ What is she doing? What is the girl doing?

Class: Uchafata ngcondvomshini.

/ She is pressing the computer.

Student teacher: Yebo. Uchafata ngcondvomshini. Uchafata ini? Yes. She is pressing a computer. What is she pressing?

Class: Ngcondvomshini. A computer.

Student teacher: Umchafata nini longcondvomshini? Itolo?
/ When is she pressing the computer? Yesterday?

Class: Ngesikhatsi sanyalo.
/ In the present tense.

Student teacher: Umchafata nini? Ngesikhatsi sanyalo. Nini? When is she pressing the computer? Now. When?

Class & Student teacher: Ngesikhatsi sanyalo.

Student teacher: Umchafata nini? Ngesikhatsi sa-nyalo. When is she pressing the computer? In the present tense. Asesitsi nangusisi nangu ngu Nomusa. Asengibhale ligama lasisi sitsi nguNomusa. Nomusa wenta njani?

Class: Uchafata ngcondvomshini.
/ She is pressing a computer.

Student teacher: Uchafata ngcondvo...
She is pressing a computer.

Class: -mshini
/ computer.

Student teacher: Mhh...hh? Nibona ngani kutsi kusikhatsi sanyalo? Mhh?
Ngubani lotsi yena uyabona nje kutsi lemisho le ibhaliwe, ngimbute mine ngitsi lemisho le yasiphi sikhatsi? Nitawutsi nine nibona ngani kutsi

yesikhatsi sanyalo?

Mhh...hh? How do you see that it is the present tense? Mhh? Who says he sees clearly that these sentences are written, if I ask him or her what time are the sentences in? How will you say you tell that it is present tense?

Learner: Lamagama latento acala nga a-.

/ The verbs have a- in the initial position.

Student teacher: **Yes**, acala nga bu- agcina ngabobani? Agcina ngankhamisa bani?

Yes, they begin with bu- and how do they end? They have what in the final position?

Learner: Agcina ngabo -a. They have -a in the final position.

Student teacher: Uma ngingashintja nje lana (on the board) ngimsuse lo -u longitsi, “umfana beka” ngibhale “beka” sesikhatsi sanini leso?

If I can change here (on the board) if I remove this -u and say “a boy was...” and write was which time is that?

Class: Sayitolo. It’s past tense.

Student teacher: Niyabona kutsi sikhatsi lesentenjani? Lesengcile angitsi? Tsine sifundza ngesikhatsi ...?

/ You see which time it is? It’s past tense. Yes. We are learning about which tense?

Class: Sanyalo.

/ Present.

Student teacher: *Okay.* Asesivuleni ku*page* ... li*page* lemashumi la...
emashumi lasitfupha nakubili. E... e...(stammers) nesiphohlongo.
Emashumi lasitfupha nesiphohlongo. Sesivulile sonkhe? *Okay. Okay.*
Niyatibona letitfombe leti? *Okay*, asesibukeni nangu wekucala.
Asesifundzeni nayimisho. Ibhalwe ngani lemisho le? Ibhalwe ngesikhatsi
sa...

Okay. Let's open page...sixty-two.... e...e...(stammers) sixty-eight. Have
we all opened? Okay. Okay. Do you see these pictures? Okay. Let's look
at the first one. Let's read these sentences. How are these sentences
written? They are written in the ...tense.

Class (joins teacher): ...nyalo.

/ Now.

Student teacher: Ibhalwe ngesikhatsi sanyalo. Asesifundzeni sitfombe
sekucala kunanguya umfana nanguya. Uyazuba. Asesifundzeni sonkhe.

It's written in the present tense. Let's read the first picture. There is a boy,
there. He is jumping. Let's all read.

Class: (reads) Bafanabodwa uyazuba ngoba uphasile.

/ Bafanabodwa is jumping because he has passed.

Student teacher: Wentani Bafanabodvwa?

/ What is Bafanabodvwa doing?

Class: Uyazuba.

/ He is jumping.

Student teacher: Sikhatsi sanini lesi?

/ Which tense is that?

Class: Sanyalo? Present.

Student teacher: Sikhatsi sanyalo. Kube sikhatsi lesiseta ngabe sitsi bafana wenta njani? It's present tense. If it were future tense, we would say Bafana ...?

Learner: Utawuzubazuba.
/ She will jump.

Student teacher: Nayi la intfombatana, asesifundzeni.
/ Here is a girl here, let's read.

Class: (reads) Bagezile ufundza incwadzi ye**Braille**.
/ Bagezile is reading a Braille book.

Student teacher: Ngubani kepha lofundza incwadzi yeBraille? Labangaboni kahle bantfu basebentisa lencwadzi le. Uyisebentisa nini kepha nanguBagezile?

/ Who by the way is reading the Braille book? Those who don't see clearly use this book. When does Bagezile use it?

Class: Ngesikhatsi sanyalo.

Student teacher: Niyabona kambe? Bagezile ufundza incwadzi ye**Braille**. Akusho kutsi Bagezile bekafundza incwadzi ye**Braille** noma usetofundza incwadzi ye**Braille** noma usetofundza incwadzi ye**Braille**. Kodvwa wentanjani?

/ You see? Bagezile is reading the Braille book. It doesn't mean that Bagezile was reading the Braille book or that she is yet to read the Braille book. But what is she doing?

Class: Uyayifundza.
/ She is reading it.

Student teacher: Kufundza lokusho kutsi ukwenta nini Bagezile? When does Bagezile do the reading?

Class: Nyalo. Ngesikhatsi sanyalo.
/ Now. In the present tense.

Student teacher: Okay. Sifundze lelilandzelako. Okay. Let's read the next one.

Class: Lethumusa udla bhanana lomnandzi.
/ Lethumusa is eating nice banana.

Student teacher: Hhayi kutsi bekadla bhanana lomnandzi nekutsi usetodla bhanana lomnandzi. Wentanjani? Not that she was eating nice banana or that she is yet to eat nice banana.

Class and teacher: Udla bhanana lomnandzi. She is eating nice banana.

Student teacher: Ukwenta nini? When does she do it?

Class: Ngesikhatsi sanyalo. In the present tense.

Student teacher: Yebo. Ukwenta ngesikhatsi sanyalo. Nyalo. **Okay.**
Asifundze lokulandzelako. Yes. She does it in the present tense. Now.
Okay. Let's read the next thing.

/ Who have other sentences? Gogo Zungu ukhuluma namake ngamahlalekhikhini. GoGo Zungu is talking to mom over a cell phone.

Student teacher: Yebo. Kube sikhatsi lesisele, lesiseta ngabe sitsini? Ngubani longangitjela? Kube nje sikhatsi lesitako. Yes, if it were time left, time still to come. Who can tell me? If it were future tense.

Learner: Gogo Zungu bekakhuluma namake kumahlal' ekhikhini. Gogo Zungu was talking to mom over the cell phone.

Student teacher: Sikhatsi lesecile angitsi? Sikhatsi lesitako. Its past tense is it. Gogo Zungu usatokhuluma namake. Sikhatsi sanini leso? Gogo Zungu

will talk to mom. What time is that?

Learners: Sanyalo.

/ It's present tense.

Student teacher: Kulesikhatsi sanyalo sitsi... In the present tense.

Class & Student teacher: Ukhuluma namake kumahlal'ekhikhini. She is talking to mom over the cell phone.

Student teacher: *Okay.* Bobani labanganginika imisho lenesikhatsi sanyalo.

/ Okay who can give me sentences in the present tense? *Yes!*

Learner: Thishela ufundzisa bafundzi libanga lesihlanu.

/ The teacher is teaching learners grade five.

Student teacher: Yebo. Thishela ufundzisa bafundzi libanga lesihlanu.

Nginifundzisa nini? Nginifundzisa nini? Ngesikhatsi sanini?

/ Yes. The teacher is teaching learners grade five. When do I teach you? In the present tense.

Learner: Sanyalo.

/ In the present tense.

Student teacher: Bobani labanaleminye imisho? *Yes!*

Learner: Takhiwe ukhuluma kanye naSenamile. Takhiwe is talking to Senamile. (Replaced learners' real names with madeup names.)

Student teacher: U...Senamile ngoba ngibona bonkhe bantfu sebayahleka.

Kusho kutsi solo ngiyafundzisa bayakhuluma bo Senamile naTakhiwe.

Niyababona? Sebayacebana. Bebakhuluma nini?

/ You...Senamile because I see all people are now laughing. It means that

as I was teaching you were talking Senamile and Takhiwe. You see they are reporting each other. When were you talking?

Learner: Nyalo.

/ Now.

Student teacher: Lokusho kutsi mine ngiyafundzisa bentani bona?

/ Which means as I'm teaching what are they doing?

Class & student teacher: Bayakhuluma.

/ They are taking.

Student teacher: Ngibente njani-ke?

/ What should I do to them then?

Learners: Shaya thishela.

/ Beat teacher

Student teacher: Bayaticeba phela. They are reporting themselves. Okay bebakhuluma nini bona? When were they talking?

Learners and student teacher: Ngesikhatsi sanyalo.

Student teacher: Tishela Nxumalo uhleti esitulweni. Tishela Nxumalo uhleti nini esitulweni?

Class: Ngesikhatsi sanyalo.

/ In the present tense.

Student teacher: Uhleti ngesikhatsi sanyalo. Yebo. Phela angimboni uhleti sengibatse. Kutsi angimati Thishela Khumalo. Wo sebayamkhomba. Uhleti nini?

/ She is sitting now. Yes. I just don't see her because she is sitting. It's

just that I do not know Teacher Khumalo. Oh, they are now pointing at her.
When is she sitting?

Class: Nyalo.

/ Now.

Student teacher: Uhleti nini?

/ When is she sitting.

Class: Nyalo.

/ Now.

Student teacher: Ngesikhatsi sanini?

/ At what time?

Class and student teacher: Sanyalo.

/ Present tense.

Student teacher: *Okay.* Ningangibhalela yini sikhatsi sanyalo? Imisho
ngesikhatsi sanyalo.

Learners: Eh eh.

/ Yes.

Student teacher: Bobani labangangibhalela? Angifuni kufike ngifake
i**cross**. Ngifuna kufike ngikhandze nibhale kahle. Angitsandzi umuntfu
angitjele ngentfo lesetowenteka. Ngifuna sikhatsi sanini?

/ Who can write for me? I don't want to put a cross on your writing. I want
to find correct work. I don't want someone to tell me about the future.
Which time do I want?

Class: Sanyalo.

/ Present tense.

Student teacher: Sibhala imisho lesihlanu ngesikhatsi sanyalo. Sitawutfole konkhe angitsi? We write five sentences in the present tense. We are all going to get it correct, is it?

Class: Yes.

Student teacher: Lotosheshe acedze utosukuma asifundzele imisho yakhe yesikhatsi sanyalo. Losheshe wacedza uyasukuma asifundzele imisho yakhe. Bantfu basengakacali kubhala. Sengumsebenti kubhala libanga? Sibhale sihloko lesitsi Sikhatsi sanyalo (The teacher then wrote the topic for the first tie). Utsi ungawubhala lomusho wakho bese uyasidwebela sikhatsi sanyalo. Ungaveli ucoce indzaba bese ngibona ngako-nje kutsi lesikhatsi sanyalo. Bukani lokwami (*referring learners to sentences on the chalkboard*). Losacedzile uyasukuma asifundzele imisho yakhe lesihlanu. Sewucedzile?

/The one who will be quick to finish will read us his or her sentences in the present tense. The one who will finish fast will stand up and read us his or her sentences. Underline after writing. Don't just tell a story and then I just come across the present tense. I want you to underline so that I see that you identify the verb in the present tense as I have underlined. Look at mine. If you have finished stand up and read us your five sentences. Have you finished?

Learner: Yes, sir.

Student teacher: Awusukume –ke usifundzele.

/Stand up then and read us your sentences.

Learner: Babe ufundza liphepha. Father is reading a newspaper.

Student teacher: Babe ufundza liphepha. Wentani? Uyalifundza kusho kutsi sikhatsi sanyalo. Father is reading a newspaper. What is he doing? He is reading a newspaper which means it is the present tense.

Learner: Uphaka inyama.

/He or she is cooking meat.

Student teacher: Upheka inyama. Yebo.

He or she is cooking meat. Yes.

Uyipheka nini sisi? When is he or she cooking the meat my sister?

Learner: Nyalo. Now. Wesitsatfu umusho, Hlelo uwasha emasokisi. The third sentence is Hlelo is washing socks.

Student teacher: Angitsi sonkhe siyayalwa kutsi emasokisi etfu kufuna ahlale ahlobile. Nyalo-ke sewenta njani? Uyawawasha-ke nyalo. Sikhatsi sanini? We are all warned to keep our socks always clean. Now what is Hlelo doing? She is now washing them. What time is it?

Learner: Sanyalo. It's present tense.

Student teacher: *Four.*

Learner: Sipho udla liphlishi. Sipho is eating porridge.

Student teacher: Bobani labangalidli liphlishi? Sonkhe siyalidla liphlishi.

Ulidla nini? Who do not eat porridge? We all eat porridge. When does he eat porridge?

Learner: Ngesikhatsi sanyalo. In the present tense.

Student teacher: Ngesikhatsi sanini? At what time?

Learner: Sanyalo. Present tense.

Student teacher: *Five.*

Learner: Sewenele udlala eklassini. Sewenele is playing in class.

Student teacher: Uphi Sebenele? Ngiyabona kutsi Sebenele udlala eklassini.

Where is Sebenele? I can see that Sebenele is playing in class.

Learners: Sewenele.

Student teacher: Sewenele kusho kutsi uhlale adlala. Nangu phela umusho.

Sihlelelwe uvele wakhetsa Sewenele kutsi uyati kutsi uyadlala. Kodwa utsi udlala nini? Ngitsi mine bantfu ababhale Sewenele wenta njani?

Uyadlala. Uze uyambona nangu Sihlelelwe. Ucedzile nje Sewenele? Vele

akacedzi. Kusho kutsi umbonile kutsi wenta njani? **Okay** bekadlala esikhatsini sanyalo. **Okay**, kwakho-ke akesibone. Sewenele usually plays in class. Here is a sentence in which Sihlelelwe chose Sewenele because he knows that he plays. By the way when does he say he plays? I say people should write but Sewenele does what? He plays until Sihlelelwe sees him. Have you finished Sewenele? He has not finished which means he saw him that he does what?

Learners and student teacher: Uyadlala. He plays.

Student teacher: Nkazimulo uyahleka. Sewenele uyabhala. Ubhala ini?
Nkazimulo is laughing. Sewenele is writing. What is he writing?

Learner: Umsebenti.
/ Work.

Student teacher: Uyati ngiyatsandza kutsi lemisho yakho uyicedzele.
Ungavele utsi nje, “Sewenele uyabhala”. Sewucedzile nje? Ubhala ini?
Angisati mine kutsi ubhala ini. Kungenteka kube ubhala incwadzi ubhalela gogo ufuna kucela imali ye**trip**. Angati. Nangu lomunye: Thishela uyabhala. **Okay**. Sihlelelwe uyadvwebela. Udvwebela ini? Udvwebela umusho. Angitsi sitse advwebele umusho. Kumele-ke wena ucedzele kutsi udvwebela umusho. Siyevana? Yebo. **Okay**. Sonkhe sesiyasati mosi sikhatsi sanyalo? Sonkhe sesiyasati sikhatsi sanyalo. Wonkhe nje umuntfu nangingatsi angibhalele sikhatsi sanyalo angangibhalela?

/ You know I like that you make your sentences complete. Do not just say, “Sewenele uyabhala”. Have you completed? What is he writing? I don’t know what he is writing. It can happen that he is writing a letter to his gran intending to ask for trip money. Here is another one: “The teacher is writing.” Okay. Sihlelelwe is underlining. What is he underlining? He is underlining a sentence. We said he should underline a sentence, didn’t we? You have to complete that you are underlining a sentence. Do we understand? Yes. Okay. We all know now what present tense is, is it? We all know present tense. Everyone if I can say should write me present

tense, can you do so?

Class: Yes, teacher.

Student teacher: Asengibuke munye. Sonkhe sesicedzile angitsi? Sikhatsi sanyalo sesiyasati. Ngubani ligama lakho?

/ Let me look at one. We have all finished. Is it? We now know the present tense. What's your name?

Learner: NguCebolenkhosi. I am Cebolenkhosi.

Student teacher: Yebo Cebolenkhosi, sifundzele umusho wakho wesitsatfu.

Yes! Yes, Cebolenkhosi, read us your third sentence.

Learner: Bavukile ushaya Amahle. Bavukile is beating Amahle.

Student teacher: Bavukile ushaya Amahle. Ngubani Bavukile la? Ngatsi niyacebana nodvwana. Ngifuna kubona loBavukile loshayanako.

Bavukile is beating Amahle. Who is Bavukile here? It's as if you are reporting each other. I want to see the Bavukile who beats others.

Class: *(Makes noise arguing over this Bavukile loshayanako)*

Student teacher: Okay angitsi asikababoni? Kube bashayene ngabe sibabonile. Kwenteka nini loko ngesikhatsi sanini?

/ Okay, we did not see them is it? If they had beaten each other we would have seen them. When does that happen?

Class and Student teacher: Ngesikhatsi sanyalo.

/ In the present tense.

Student teacher: Yebo. Umusho wakho wesine.

/ Yes. Your fourth sentence.

Learner: Nomcebo udla inyama.

/ Nomcebo is eating meat.

Student teacher: Nomcebo wenta njani?

/ Nomcebo does what?

Learner: Udla inyama.

/ She is eating meat.

Student teacher: Uyayitsandza inyama nang'zana.

/ So-and-so likes meat. What's her name?

Learner: Nombuso Dlamini.

Student teacher: Sengibonile kutsi utsandza i- KFC. Sonkhe sesiyasati mosi sikhatsi sanyalo.

/ I have seen that you love KFC. We all now know the present tense.