

Die toepassing van 'n multigeletterdheidsbenadering in 'n Afrikaans Eerste Addisionele Taal-klaskamer

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Opsomming

Een van die grootste uitdagings vir Afrikaans Eerste Addisionele Taal (EAT)-onderwysers is dat leerders van verskillende taal- en kultuuragtergronde binne een klas geakkommodeer word. Hierbenewens ontvang baie leerders ook onderrig in 'n taal wat hoogstens as hul tweede of derde taal bestempel kan word. Dit kan selfs 'n taal wees waaraan hulle nie voorheen blootgestel is nie. Voorts word van skole verwag om inklosiwiteit te alle tye te bevorder. Hierdie artikel poog om 'n bydrae op die gebied van multigeletterdheid in 'n EAT-klaskamer te lewer deur die *hoekom*, *wat* en *hoe* van multigeletterdheid te ontgin in 'n poging om die aanleer van 'n addisionele taal te vergemaklik. Om antwoorde op die navorsingskwelvrae te kry, het 17 deelnemers in die Afrikaans EAT-klaskamer van 'n privaatskool in Pretoria 'n visuele voorstelling gemaak wat hul onderrig en aanleer van Afrikaans uitbeeld, sowel as bypassende bloginskrywings oor die ontsluiting van die verskillende genres (poësie, prosa, filmkunde en grammatika) in die klaskamer. Hierdie twee datastelle is deduktief ontleed om spore en patronen van die vier pilare van multigeletterdheid te vind sodat vasgestel kon word hoe 'n multigeletterdheidsbenadering tot suksesvolle leer kan bydra. Die studie se bevindinge toon dat selfgerigte leer (met die klem op vorige leerderervaring) en begeleide fasilitering daartoe lei dat leerders nie net kennis maak met verskeidenheid nie, maar verskeidenheid as hulpbron gebruik om Afrikaans aan te leer. Verdere boublokke vir multigeletterdheid soos ervaringsleer, tegnologiese ondersteuning en multimodale leer het herontwerpde kennis en praktyke tot gevolg gehad. Leerders het 21ste-eeuse vaardighede beoefen, geoefen en verbeter en so hul eie werklikhede herskep. Die bevindinge weerspieël dat 'n multigeletterdheidsbenadering moontlik 'n ononderhandelbare plek in vandag se Afrikaans EAT-klaskamer het.

Trefwoorde: Afrikaans Eerste Addisionele Taal; 21ste-eeuse vaardighede; ervaringsleer; inklosiwiteit; multigeletterdheid; multimodaliteit; selfgerigte leer

Abstract

The application of a multiliteracies approach in an Afrikaans First Additional Language classroom

One of the challenges South African teachers face is the number of learners receiving instruction in a language – most commonly English – that is generally their second, third or fourth language. It may even be a language they have not been exposed to before, considering the many cross-border and continental learners seated in local classrooms. This cultural and linguistic diversity, coupled with the constant need to promote inclusivity, places heavy demands on teachers. The teaching of Afrikaans as an additional language could thus serve to embrace methodologies that are focussed on cultural and linguistic diversity as a resource rather than a deficit or problem to address. Furthermore, novel teaching and learning strategies aligned to 21st-century skills such as teamwork, adaptability and social networking ought to be introduced in order to prepare learners for the future awaiting them in the ever-changing corporate world. The pedagogy of multiliteracies was already introduced in the 1990s, and South African scholars such as Janks (2010), Janks and Vasquez (2011), Stein and Newfield (2016) and Engelbrecht (2019) have broadened this field. This study contributes to the field of multiliteracies and how this pedagogy manifests in a culturally and linguistically diverse grade 11 Afrikaans first additional language (FAL) classroom. The argument put forward in this article is the necessity of multiliteracies as an agent to facilitate additional language learning and the possibility of mining the *what, why and how* of the multiliteracies approach in an Afrikaans FAL classroom. Multiliteracies pedagogy encourages diversity, embraces technology and multimodality and in doing so, moves away from the autonomous and traditional literacy model (reading and writing) to a nuanced model of literacies, as reflected in the manifesto of the New London Group (1996).

Multiliteracies as an approach rests on four interdependent tenets. Firstly, *situated practice* emphasises the prior knowledge and situated experiences of all learners. Secondly, *overt instruction* refers to the sum of interventions by the teacher who facilitates scaffolded learning in a constructivist process. *Critical framing*, the third tenet of multiliteracies, encourages learners to question assumptions and to transfer meaning to different social contexts. Lastly, *transformed practice* aims to teach learners to apply their new knowledge to their own contexts and to allow new knowledge to redefine and recreate themselves. The overarching research question is: How can a multiliteracies approach enhance learning in an Afrikaans FAL classroom? The sub-questions address the core characteristic of the four multiliteracies tenets in order to answer the main question. The first sub-question deals with the diverse situated practice of learners: how can diversity enhance learning in an Afrikaans FAL classroom? The second question refers to scaffolding interventions by the teacher's overt instruction: how can learners' previous experiences enhance their learning? The third tenet (critical framing) is directed at the cultivation of critical and authentic self-directed learning: how can self-directed learning enhance learning in a FAL classroom? Lastly, to relate to the individual growth and meaning-making of learners, the sub-question is: how can multiple learning styles support learning in an Afrikaans FAL classroom?

To answer these questions, 17 participants between 17 and 19 years old in the Further Education and Training phase of a private school in Pretoria in the Afrikaans FAL classroom created a drawing depicting their experiences of learning Afrikaans (poetry, prose, film studies and grammar). This was followed by five matching blog entries on the different genres in which

the participants described their learning experiences in a narrative format. These two data sets informed each other and were deductively analysed to find traces and patterns of the tenets of multiliteracies as described in the research sub-questions (diversity, interventions, self-directed learning and individualised learning) and how these contributed to successful learning. According to an arts-based analysis the visual representations of the participants' experiences of learning Afrikaans were analysed. The visual data were first analysed separately and then compared to the narratives that participants wrote on the same day, explaining their drawings. This member-checking aligns with an arts-based methodology. Participants were permitted to express themselves in Afrikaans or English to prevent a possible lack of Afrikaans vocabulary from limiting their expression. This qualitative study was conducted using an interpretivist lens while an instrumental case study design helped to establish how the multiliteracies approach was employed in the FAL classroom. Findings show that self-directed learning that focussed on prior learner experience and guided facilitation resulted in learners not only becoming acquainted with diversity but also using each other as resources to learn Afrikaans. Their learning was enriched by exposure to different cultural and linguistic perspectives. Experiential learning, technological support and multimodal learning gave rise to redesigned knowledge and practices. The following technological sources were reflected in both data sets: electronic dictionaries, music, videos, films, television, photographs, white boards and cell phones. Technology and multimodality were integral to learning experiences such as collectively visiting cinemas and watching trailers of the film studied in class. Participants constantly developed, practised and improved 21st-century skills and in doing so, they created new meaning from the literary and other texts used inside and outside the classroom and were able to transfer their meaning-making to their social world and that of other communities. For instance, participants drew on different sensory impressions to explore texts about food while applying critical literacy to question assumptions and stereotypes and unmask ideological thinking. Participants benefitted from the various cultures represented in the classroom as different perspectives and opinions were exchanged. The findings suggest that a multiliteracies approach might become non-negotiable in a contemporary additional language classroom, especially in highly diverse contexts. There is a paucity of research in the field of Afrikaans methodology and these findings suggest that a multiliteracies pedagogy can be implemented successfully in a diverse Afrikaans FAL classroom.

Keywords: Afrikaans First Additional Language; experiential learning; inclusivity; multiliteracies; multimodality; self-directed learning; 21st-century skills

1. Inleiding

In die Suid-Afrikaanse konteks is daar tans vele uitdagings op die onderrigfront. Een van die grootste uitdagings is die feit dat leerders met verskillende tale, kulturele agtergronde en wêreldbeskouings tot die skoolstelsel toetree. Die tameletjie in die Afrikaanse addisionele taalklas is dat leerders met Afrikaans as 'n huistaal, eerste addisionele taal, tweede addisionele taal en selfs derde of vierde addisionele taal almal in een EAT-klaskamer sit. Hierdie leerders het nie noodwendig in die kleuter-, laer- en hoërskool onderrig in hul huistaal ontvang nie. Hulle het ook nie noodwendig, soos die kurrikulum veronderstel, Afrikaans EAT in die grondslagfase geneem nie. Hulle verskil grootliks ten opsigte van kultuur, ras en die sosiale kringe waarin hulle beweeg. Alhoewel die leerders se kennis van Afrikaans EAT dus hemelsbreed van mekaar

verskil, is hulle ook individue wat op hul eie manier leer, elk met sy eie ervaringsveld. Tog moet elkeen van hierdie leerders aan dieselfde leeruitkomste en assesseringskriteria voldoen.

In postapartheid Suid-Afrika is inklusiwiteit ten opsigte van verskillende agtergronde, ervaringe en geloofsoortuigings nie onderhandelbaar nie. Leerders word tans aan die verskeidenheid van kulture, wêreldwye eise, sosiale en tegnologiese vooruitgang blootgestel en om kognitiewe ontwikkeling vir elke leerder te verseker, vereis drastiese veranderinge in geletterdheidspraktyke in Suid-Afrika en in die besonder in die EAT-klaskamer. Die multigeletterdheidsbenadering stel uitdagings aan verouerde denkwyses wat glo dat daar slegs een “korrekte” manier is om kennis te bekom en oor te dra (Sujee 2015:14–9). Hierdie artikel redeneer ten gunste van multigeletterdheid as die opvoedkundige agentskap wat taalonderrig behoort te faciliteer. Die doel van hierdie studie is om die *hoekom, wat en hoe* van multigeletterdheid te ontgin om die aanleer van ’n addisionele taal te vergemaklik.

2. Probleemstelling

Suid-Afrika met sy ryk taalverwante geskiedenis kan baat vind by ’n taalstudie wat die belangrikheid van multimodaliteit en multigeletterdheid beklemtoon (Genis 2019:23–36). Die wêreldwye COVID 19-pandemie het nuwe uitdagings na die klaskamer toe gebring, maar het ook die weg voorberei vir die effektiewe inkorporering van tegnologie tydens lesse. Onderwysers het gemaklik geraak met tegnologie en die 21ste-eeuse leerder is reeds lankal gereed daarvoor (Sujee 2019:83–107).

Verskeidenheid in die huidige ekonomiese alomteenwoordig en dit is ’n gegewe dat leerders met leerders van ander tale en kulture moet kan saamwerk (May en Hornberger 2008:195–211). Denig (2004) voer aan dat leerders kennis op verskillende maniere verwerf en die nuutgevonde kennis op so ’n manier verstaan dat dit bydra tot hul eie sosiale konteks en ontwikkeling. Nie net is daar dus taal- en kulturele verskille nie, maar ook verskil elke leerder op unieke wyse van die ander. Om in die ware sin van die woord inklusief te wees, is dit belangrik om verskillende leerstyle in die klas te gebruik om aan te sluit by die verskeidenheid maniere waarop leerders kennis binne ’n leerervaring verwerk (Du Toit 2019; Brown 2000).

Afrikaanse taalonderrig staan by ’n metaforiese kruispad en daar moet besluit word watter rigting daar ingeslaan gaan word. Die keuse is: tradisionele geletterdheid wat lees en skryf as die enigste vorm van geletterdheid beskou of ’n benadering van multigeletterdheid, soos voorgestel deur die New London Group (NLG 1996). Multigeletterdheid bevorder inklusiwiteit, verwelkom tegnologie en beweeg doelbewus weg van ’n eendimensionele begrip van geletterdheid. Die tyd is ryp daarvoor dat skole veral in hul benadering tot die aanleer van ’n addisionele taal weg beweeg van tradisionele geletterdheid sodat ruimte geskep kan word vir die groei en verkenning van meer as net een geletterdheid (Genis 2019:23–36).

Vergeleke met ’n eeu gelede, vereis werkgewers en beroepe nou werknemers wat oor verskillende vaardighede beskik (Ganapathy en Seetharam 2016; Binkley, Erstad, Herman, Raizen, Ripley, Miller-Ricci en Rumble 2012). Daar word van onderwysers verwag om leerders toe te rus met vaardighede vir beroepe wat nog nie eers bestaan nie. Leerders móét daarom toegerus word met 21ste-eeuse vaardighede wat hulle kan ondersteun om aanpasbaar te wees wanneer sosiale en tegnologiese verandering in die gesig gestaar word. Dit is so dat die wêreld

bly verander en dit is hierdie verandering en vooruitgang wat as 'n platform vir die aanleer van nuwe vaardighede kan dien (Cole 2008). Cole voer verder aan dat die toenemende verskeidenheid in Suid-Afrikaanse klaskamers die gebruik van verskillende onderrigstrategieë vereis wat ontwerp is om op elke leerder as individu te reageer (Cole 2008). Volgens Engelbrecht en Hugo (2019) is spanwerk, aanpassing, buigsaamheid en die gebruik van sosiale netwerke belangrike 21ste-eeuse vaardighede. Kultuurverskille in die klas behoort as 'n *hulpbron* eerder as 'n *strukkelblok* in die uitvoering van die kurrikulum beskou te word. Geleenthede moet bewustelik geskep word om wisselwerking tussen leerders van verskillende kulture aan te moedig.

Hierdie artikel se doel is om te verken hoe 'n multigeletterdheidsbenadering in 'n Afrikaans EAT-klaskamer gebruik kan word. Die hoofnavorsingsvraag is:

- Hoe kan 'n multigeletterdheidsbenadering in 'n Afrikaans EAT-klaskamer toegepas word om leer te bevorder?

Die volgende vier onderliggende vrae is gebaseer op die hoekstene van multigeletterdheid en sal saam die hoofvraag beantwoord:

- Hoe kan verskeidenheid gebruik word om leer in 'n Afrikaans EAT-klaskamer te bevorder?
- Hoe kan leerders se vorige ondervindings gebruik word om leer te bevorder?
- Hoe kan selfgerigte leer gebruik word om leer in 'n eerste addisionele taal te bevorder?
- Hoe kan meervoudige leerstyle bydra tot leer in 'n Afrikaans EAT-klaskamer?

Om antwoorde op die navorsingskwelvrae te kry, het 17 deelnemers (graad 11-leerders tussen 17 en 19 jaar oud) in die Verdere Onderwys en Opleidingfase van 'n privaatskool in Pretoria 'n visuele voorstelling gemaak wat hul persoonlike aanleer van Afrikaans uitbeeld, sowel as vyf bypassende bloginskrywings.

Hierdie kwalitatiewe studie gebruik 'n interpretivistiese paradigmiese lens en die navorsingsmetodologie is 'n instrumentele gevallestudie omdat die toepassing van die navorsingsverskynsel (multigeletterdheid) in 'n EAT-klaskamer ondersoek word. HU 17/03/02 is die etiese verwysing wat vir hierdie navorsing deur die etiese komitee van die Universiteit van Pretoria toegestaan is.

Alvorens daar na die data-insameling en data-ontleding beweeg word, word daar in die literatuurstudie na die geskiedkundige ontwikkeling van multigeletterdheid, sowel as die hoekstene waarop die benadering berus, gekyk. Ook die beginsels van die multigeletterdheidsbenadering word ten slotte bespreek.

3. Literatuurstudie

3.1 Inleiding

Alhoewel multigeletterdheid sedert 1990 bekend geraak het en enkele outeurs soos Janks (2010), Janks en Vasquez (2011), Stein en Newfield (2016) en Engelbrecht (2019) bydraes gelewer het ten opsigte van die Suid-Afrikaanse landskap, is daar weinig gepubliseer wat op Afrikaans as onderrigtaal en spesifiek op EAT van toepassing is. Die term *multigeletterdheid* is deur die NLG (1996) geskep en duï op die veelsydige kommunikasiekanaale wat voortgebring word uit die digitale tegnologiese sfeer wat kulturele diversiteit en linguistiek bevorder (Sujee 2015:17). Daar is verskeie definisies wat multigeletterdheid kan beskryf, maar dit is Jewitt (2008) se opsomming hiervan wat die doel van hierdie studie ondersteun. Sy voer aan dat multigeletterdheid beskou word as 'n benadering wat daarop klem lê om geletterdheid om te skakel in geletterdhede deur betekenis op verskillende wyses te ontgin soos byvoorbeeld deur massakommunikasiekanaale, linguistiese en taaldiversiteit en hulpmiddele wat nie noodwendig taalgedrewe is nie.

Die volgende tabel (Tabel 1) vergelyk die tradisionele geletterdheidskonsep met 'n multigeletterdheidskonsep.

Tabel 1. Geletterdheid versus geletterdhede

Tradisionele geletterdheidspersepsie	→	Hedendaagse geletterdheidspersepsie
1. Leer is onderworpe aan reëls. 'n Eendimensionele beskouing van onderrig en geletterdheid.		Leer kan op verskillende wyses geskied. 'n Multidimensionele siening van onderrig en geletterdheid.
2. Die wêreld is 'n plek wat antwoorde nodig het.		Die wêreld word beskou as 'n plek waar antwoorde op vraagstukke verkry kan word.
3. Geletterdheid word beoefen deur individue met rigiede beskouings oor wat korrek en aanvaarbaar is.		Individue moet aanpasbaar en samewerkend ten opsigte van ander mense en ander kulture wees.

(Aangepas uit May en Hornberger 2008:195–211)

Die NLG (1996) is veral geïnteresseerd in die "multi"-dimensies van geletterdheid, meertaligheid en multimodale metodes van leer. Meertaligheid word daagliks toenemend belangrik binne die konteks van wêreldwye eise en vaardighede wat van die onderwyssstelsel verwag word. Kamuche (2005:35–40) beweer dat die suksesvolste wyse waarop 'n individu sin maak van nuwe inligting gebeur wanneer die vyf sintuie ingespan word om leer te bewerkstellig. Dit ondersteun die leerder om voort te bou op reeds bekende en gevestigde kennis. Meervoudige leerstyle bou verder op hierdie kennisverwerwing deur van die veronderstelling uit te gaan dat daar verskillende wyses is waarop verskillende leerders binne 'n leerervaring inligting verwerk; daarom is dit belangrik om leerders aan verskillende leerstyle in die klas bloot te stel

(Du Toit 2019; Brown 2000). Sowel meertaligheid as die gebruik van sintuie en 'n verskeidenheid leerstyle is hoogs versoenbaar met die multigeletterdheidsbenadering en kan die kurrikulum stimuleer sodat verskeie 21ste-eeuse vaardighede in die klaskamer beoefen kan word (Jacobs 2005; Engelbrecht 2019). Dat leerders verantwoordelikheid vir hul eie leer neem en argitekte van hul eie kennis word (Cope en Kalantzis 2013), is die ideaal wat volgens 'n multigeletterdheidsbenadering daaglik nagestreef word.

Multigeletterdheid het verder te make met twee kernbeginsels binne die gebruik van taal. Die eerste beginsel beklemtoon die wisselwerkende rol wat uiteenlopende kulturele en sosiale verskille en kontekste in betekenisverkenning speel. Dit beklemtoon dat die verwerwing van geletterdheid nie in afsondering kan plaasvind nie. Terwyl voorheen klem geplaas is op die reëls en die diskokers van die gegewe nasionale standaardtaal, lê die klem nou op die inspan van ander vaardighede om optimale leer te bewerkstellig (Angay-Crowder, Jayoung en Yi 2013). Leerders moet veelsydige vaardighede toepas om die kompleksiteit van betekenis te kan verstaan, soos dit uit verskillende kulturele en sosiale kontekste voortspruit. Die waarde van betekenis wissel van gemeenskap tot gemeenskap en is 'n eiesoortige ervaring omdat dit gekoppel word aan die rol wat kultuur, lewenservaring, waardes, norme en sosiale agtergrond speel (May en Hornberger 2008; Dippenaar en Livingston 2019). 'n Multikulturele ervaring vind egter plaas wanneer individue oor rasse en kulturele grense heen met mekaar in wisselwerking tree en inligting uitruil (Boche 2014).

Die tweede beginsel berus op die eienskappe wat in nuwe inligting en mediakommunikasie te vinde is. Betekenisverkenning word op multimodale wyses verwerf wat mondelinge, visuele, ouditiewe en nie-verbale metodes insluit. Hiermee saam word tasbare en ruimtelike patronen ook belangrik geag. Van der Merwe (2019) stel dit onomwonne dat multimodaliteit slegs bewerkstellig kan word wanneer die opvoedkundige model van geletterdheid verbreed en uitgebrei word deur digitale media in te sluit.

3.2 Die hoekstene van multigeletterdheid

Multigeletterdheid is volgens Cope en Kalantzis (2009) op die volgende vier hoekstene gebaseer:

- *Openlike onderrig*, wat op die verskillende intervensies dui waardeur leerders geskaaf en geskuur kan word ten opsigte van werkinhoud.
- *Gesitueerde werklikheid*, wat gegrond is op die beginsel dat leerders se ervaringswêreld – dit waarmee hulle vertrouyd is – die basis vorm van hul geletterdheidsontwikkeling.
- *Kritiese raamwerk*, wat betekenis heg aan leerders se sosiale kontekste.
- *Veranderde werklikheid*, wat dui op hoe leerders betekenis oordra en hulself in verskillende kontekste herdefinieer.

Tabel 2. Die hoekstene van multigeletterdheid (Kalantzis en Cope 2003)

Openlike onderrig: <ul style="list-style-type: none"> • Aktiewe ingrypingsmetodes dien as steierwerk. • Leerders lê klem op hul vorige ervarings. • Daar word op leerders se voorkennis gebou. • Inligting moet in die toekoms gebruik kan word. 	Kritiese raamwerk: <ul style="list-style-type: none"> • Leerders word ondersteun om sosiale kontekste te kan interpreteer en betekenis daaraan te gee. • Leerders moet hul eie sterk punte identifiseer sodat hulle kan bydra tot breër sisteme (bv. geskiedkundige, sosiale en kulturele sisteme). • Onderwysers faciliteer selfontdekking. • Leerders word toegerus met vaardighede om magsverhoudinge in tekste en in die alledaagse lewe te verstaan en te ontbloot.
Gesitueerde werklikheid: <ul style="list-style-type: none"> • Eie ervarings moet gebruik word om sin van konteks te maak. • Leerders se repertoire word uitgebrei sodat die leerder verskeie rolle in die gemeenskap kan speel. • Die leerproses bestaan uit vorige kennis, bykomende kennis, gemeenskapsbetrokkenheid en verskillende diskurse. 	Veranderde werklikheid: <ul style="list-style-type: none"> • Leerders gebruik inligting om hul eie werklikheid te skep. • Leerders kan dus hul eie toekoms (her)ontwerp. • Onderwysers moet geleenthede skep waar leerders vaardighede kan inoefen wat tot nuwe geletterdheidsidentiteite lei.

Al vier hoekstene van multigeletterdheid moet saam ingespan word om effektiewe leer te bevorder. Dit word dus metafories vergelyk met 'n ui wat uit verskillende lae bestaan en geen laag kry meer voorkeur of dra groter gewig as die ander nie. Die kern en moontlike verryking van multigeletterdheid is juis daarin geleë dat die vier hoekstene in verhouding tot mekaar in die klaskamer aangewend moet word, aldus Angay-Crowder e.a. (2013).

3.2.1 Openlike onderrig

Die eerste pilaar van multigeletterdheid, *openlike onderrig*, beklemtoon aktiewe, konstruktiewe en wisselwerkende metodes van leer wat spreek tot 'n spesifieke kognitiewe proses (Menkse, Stump, Krause & Chi 2013). Dit is allerminds uitgebreide papegaialeer en die klem lê eerder op aktiewe ingrypingsmetodes (Angay-Crowder e.a. 2013) wat op hul beurt weer op konstruktivistiese steierwerk berus. Openlike onderrig word gegrond in ervaringsleer en bou dus op kennis wat die leerder reeds bemeester het en hulle 'n geleentheid bied om hierdie kennis in nuwe omstandighede te kan gebruik. Dit motiveer die leerder om bewustelik vorige ervarings te beskou as 'n leerskool vir die volgende leeraktiwiteite. Dit verg samewerking tussen die onderwyser en leerder omdat daar gedurig bewustelik betekenis oor leerinhoude onderhandel word (Cazden, Cope, Fairclough en Gee 1996). Wisselwerking tussen klasmaats ten opsigte van vakinhoud word ook deel van hierdie betekenisonderhandeling deurdat eie ervarings en opinies gedeel word (Wrenn en Wrenn 2009). Ervaring as leermeester, sosiale konteks in die klas en 'n onderwyser wat faciliteer eerder as onderrig, stem ooreen met die ideaal van Vygotsky se Sone vir Proksimaliteit (Vygotsky 1978). Op hierdie wyse word leerders se "eie

stem” ontwikkel en die som van aktiewe ingrypings bou ’n brug na die vaardighede wat in die 21ste-eeuse werkplek benodig word.

3.2.2 Gesitueerde werklikheid

Gesitueerde werklikheid is die tweede pilaar van multigeletterdheid en beklemtoon hoe die leerder sy/haar eie ervarings gebruik om van ’n spesifieke konteks sin te maak (Boche 2014). Angay-Crowder e.a. (2013) redeneer dat gesitueerde werklikheid die integrering van verskillende betekenisonderhandelinge binne ’n leerder se gemeenskap tot gevolg het. Hierdie onderhandeling stel die leerder in staat om verskillende rolle te vertolk wat in elke individu se agtergrond en ervaringe geanker is. May en Hornberger (2008) beskou dit as die proses waarin kennis en voorkennis verweef word. Wrigley en Guth het al in 1992 aangevoer dat die dinamiese aard van die aanleer van ’n taal nie net klem kan plaas op grammatika, klankleer en woordeskat nie, maar dat leerders self ondersoek moet instel en prakties moet leer deur inhoud self te interpreteer, verken en voorspel. Die rol van intertekstualiteit (verskillende genres) brei die leerder se eie repertoire uit wanneer hy/sy aktief, kreatief, samewerkend en verantwoordelik betekenis skep uit sy/haar eie (bekende) gesitueerdheid, maar ook uit die diverse aard van die mense wat saam met hom/haar betekenis skep. Verskeidenheid word dus ’n *bate* in die klas-kamer, eerder as ’n *probleem* (NLG 1996; Engelbrecht en Hugo 2019).

3.2.3 Kritiese raamwerk

Kritiese raamwerk werk nou saam met die vorige twee hoekstene. Hierdie derde hoeksteen bied aan die leerder ondersteuning om sosiale omstandighede te interpreteer en betekenis daaraan te verleen (Boche 2014). Leerders ondersoek verskillende tekste (op multimodale wyse) om vas te stel *wie* voordeel trek en hoe dit verteenwoordigend is van bepaalde patronen en gebruikte in die wyer gemeenskap (Janks 2010). Kritiese raamwerk laat leerders ook ’n metaforiese tree terugstaan en laat hulle nadink oor wat hulle geleer het, om sodoende vas te stel of die nuwe kennis oorgedra kan word na ander, nuwe kontekste (Angay-Crowder e.a. 2013). Onderwysers moet hierdie proses van selfontdekking fasiliteer en leerders toerus met die nodige vaardighede om dit te kan doen (Cazden e.a. 1996). Hierdie fasiliteringsproses word deur Wrenn en Wrenn (2009) beskryf as geleenthede wat die leerders laat nadink oor hul eie denke en hul reeds bestaande kennis deur hulle te wys hoe om hierdie kennis binne nuwe kontekste te gebruik. Onderwysers vertolk die rol van ’n fasilitateerder, gids, model en soms (of meestal) ’n kombinasie van alles, omdat dit tot optimale leer bydra. Met kritiese raamwerk is dit belangrik om die leerder te ondersteun om sosiale kontekste self te interpreteer en sinvolle betekenis daaraan te heg. Betekenisvaslegging is dus ’n geleidelike proses en tekste se betekenis moet binne ’n geskiedkundige en sosiolinguistiese agtergrond verstaan word (Cervetti, Portales en Damico 2001).

3.2.4 Veranderde werklikheid

Laastens beklemtoon veranderde werklikheid hoe leerders inligting gebruik om hul eie werklikheid te (her)konstrueer. Genis (2019) wys op die sikliese aard van hierdie konsep en voer aan dat daar in multigeletterdheid konstant veranderde werklikhede moet wees. Dit stel die leerder in staat om sy/haar eie toekoms te ontwerp (Boche 2014). Reeds gevinstigde kennis en betekenis word getransformeer en herontwerp om in nuwe omstandighede aangewend te kan word. May en Hornberger (2008) noem dit ’n poging om betekenis uit kulturele kontekste te verkry sodat dit op ander kontekste toegepas kan word. Dit vind veral plaas wanneer

verskeidenheid 'n positiewe rol binne die gegewe konteks speel (Angay-Crowder e.a. 2013). Dit kom daarop neer dat dit wat die leerder bemeester en geleer het, voortdurend aangepas moet kan word, omdat die leerder altyd besig is om nuwe betekenis te vind (Cazden e.a. 1996). Wanneer leerders blootgestel word aan die herontwerp van kennis, bou hulle hul eie werklikheid sodat dit by hul verbesonderde behoeftes pas (Angay-Crowder e.a. 2013). Onderwysers moet bewustelik geleenthede skep waar leerders betekenisskepping kan oefen en verbeter.

3.3 Beginsels van multigeletterdheid

3.3.1 Tegnologie en multimodaliteit

Tegnologie verander nie net die manier waarop leer gebeur nie, maar ook die manier waarop ons deelneem aan die gemeenskap. Dit is 'n alledaagse verskynsel dat internetgebruikers nou suksesvol inligting kan sif of soek. In die huidige digitale era is tradisionele praktyke alleen onvoldoende. Praktyke van geletterdheid verander as gevolg van tegnologiese vooruitgang en die sosiale en ekonomiese veranderinge wat elke dag in ons samelewing sigbaar is (Sujee 2019:84–103). Die NLG (1996:68) sowel as Engelbrecht en Hugo (2019) voer verder aan dat omdat die wêreld deur globalisering verander het, onderwysers kennis moet neem van hoe geletterdheid uitgebrei kan word deur "produktiewe diversiteit". Om produktiewe diversiteit te verduidelik, het Cope en Kalantzis (2013) vier basiese onderliggende beginsels beklemtoon:

3.3.2 Die ontwerpbeginsel

Leerders is die argitekte van hul eie kennis. Om die begrip *kennis* te definieer is nie 'n maklike taak nie aangesien die taksonomie van kennis gegronde word in die organisasie daarvan (Alipour e.a. 2011). Die term *leerderoutonomie* het reeds in die 1980's opslae gemaak in die opvoedkundige veld – en veral ten opsigte van die aanleer van taal – toe dit vir die eerste keer deur die opvoeder Henri Holec gebruik is (EAPFoundation.com 2019).

3.3.3 Die samewerkingsbeginsel

Verskillende sienswyses lei tot dieper besprekings en die verskille word sinvol wanneer daar by verskillende kulture geleer kan word (Cope en Kalantzis 2013). Reeds in 1996 het McLeod, Lobel en Cox bevind dat kultureel diverse groepe beter presteer in die kommunikasieproses wanneer daar beplan moet word. In hierdie verband toon Antonio e.a. (2004) aan dat rasselferskeidenheid ook 'n positiewe uitwerking op kritiese denke het. Deur die geleenthed te skep vir terugvoer, word leerders blootgestel aan verskillende sienswyses en denkwyses wat volgens Konan, Gabriel en Selimbegovic (2010) 'n positiewe uitwerking op hul vordering sal hê. Deur saam te werk en werk saam te voltooi word verskillende fokuspunte en verskillende metodes van kennisverwerwing beoefen. Op hierdie wyse word verskeidenheid in die klas as 'n hulpbron vir leer benut (Kalantzis en Cope 2015).

3.3.4 Die verskeidenheidsbeginsel

Dit is nie meer nodig dat leerders teen dieselfde pas werk nie. Dit is ook nie meer nodig dat leerders op 'n gegewe tydstip na dieselfde onderwyser moet luister nie (Kalantzis en Cope 2015). Selfgerigte leer bevorder leerders se vryheid deur vermoëns te ontwikkel wat hulle in staat stel om meer verantwoordelik op te tree in die breër samelewing (Little 1991). Dam (1995) ondersteun Little se argument deur aan te voer dat daar wegbeweeg moet word van die idee dat

iemand 'n *produk* is van sy samelewing. Daarenteen moet 'n persoon eerder beskou word as 'n *produsent* van sy samelewing.

3.3.5 Die vergelykbaarheidsbeginsel

In die verlede was leerders verdeel in akademiese, basiese en tegniese strome van onderwys. Onder die beginsel van vergelykbaarheid hoef leerders nie meer dieselfde te wees om gelyk te wees nie omdat ruimte aan verskillende benaderings en modusse van leer verleen word (Kalantzis en Cope 2015). Outonome leerders word gekenmerk deur hul produktiwiteit, selfevaluering, begrip ten opsigte van hul eie leerproses en motivering om te leer (EAPFoundation.com 2019).

4. Data-insameling

Die data vir hierdie gevallestudie is uit twee bronne ingesamel: die deelnemers se bydraes deur vyf bloginskrywings oor die verskillende genres van die taal en 'n algemene visuele voorstelling van hoe hulle as individue Afrikaans suksesvol aanleer. Die twee datastelle word nou kortlik beskryf.

4.1 Datastel 1: visuele voorstelling

Die tekeninge toon op watter wyse leer in die Afrikaans EAT-klaskamer plaasvind. Die opdrag was dat die leerders deur 'n tekening moes uitbeeld hoe hulle Afrikaans op die mees effektiewe manier leer. Die tekening was ondersteunend tot die bloginskrywing; elke leerder se tekening en bloginskrywings is saam gegroepeer met die oog op die ontleding en word in die addendum so aangebied.

4.2 Datastel 2: bloginskrywing

Die doel van die bloginskrywings was om te bepaal watter materiaal en strategieë suksesvol was tydens die onderrig en leer van Afrikaans EAT. Die bloginskrywings bestaan uit vier inskrywings per leerder oor die verskillende genres wat in Afrikaans EAT onderrig word. In die laaste (vyfde) inskrywing kon die leerders enige les deur die jaar kies om oor terugvoer te gee. Hier volg 'n tabel om duidelik te maak oor watter genre en tekste elke inskrywing gehandel het.

Tabel 3. Onderwerpe van die bloginskrywings

Inskrywing 1:	Poësie	“Talle tonge” (Mathews Phosa) “Ma, moenie worry nie” (Martin Magmoed) “Staan op!” (Fanie Viljoen)
Inskrywing 2:	Filmstudie	<i>Ballade vir 'n enkeling</i> <i>Die storie van Ellen Pakkies</i> <i>Fiela se kind</i>
Inskrywing 3:	Prosa	<i>Iewers vlieg daar fairy dust</i> (Marisa Haasbroek)
Inskrywing 4:	Taalleer	Sinstrukture

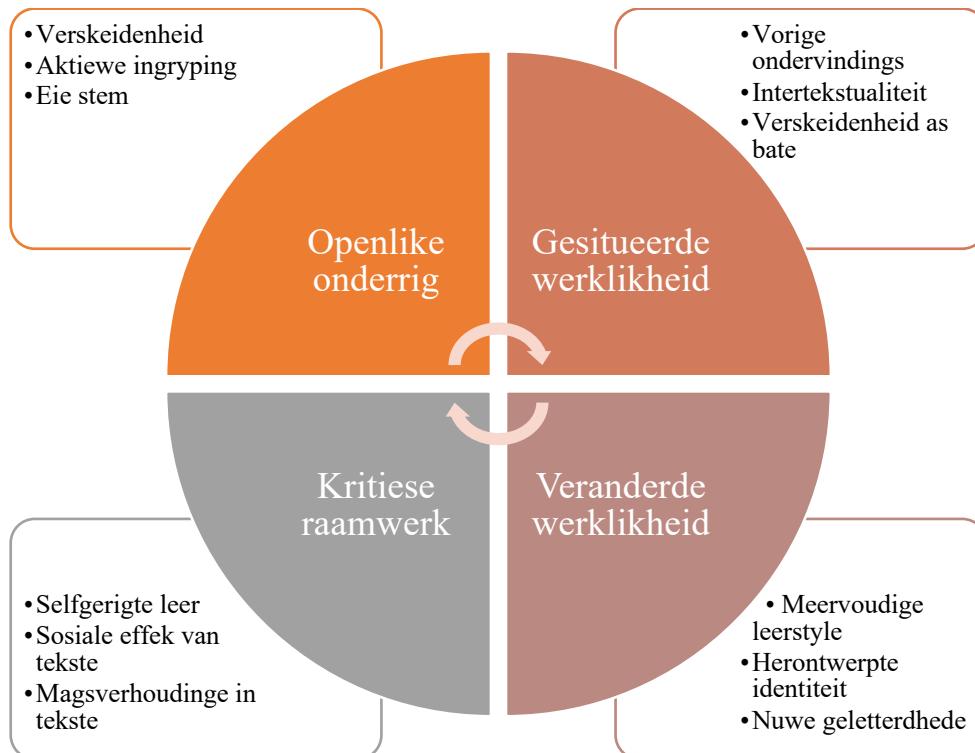
5. Data-ontleding

5.1 Tematiese en kunsgebaseerde ontleding

Die twee datastelle is deduktief ontleed om spore en patronen van die vier pilare van multigeletterdheid te vind. Eerstens is die data tematies gekodeer nadat dit in diepte bestudeer is om temas te vind wat met die multigeletterdheidsbenadering ooreenstem.

Tirado Taipe (2019) voer aan dat 'n kunsgebaseerde data-insamelingsmetode 'n diepgaande ondersoek is waartydens tekeninge en tekste wat gebruik is, mekaar komplementeer. Dit is wat ook in hierdie ontleding gebeur het. Die tekeninge is deur die tekste (die verwoording van die tekeninge asook die bloginskrywings oor die verskillende genres en die sogenaamde troefkaartles wat leerders toegelaat het om oor enige les van hul eie keuse te skryf) gekomplementeer. Taipe (2019) verduidelik dat 'n tekening 'n tweeledige ontleding vereis: eerstens is dit 'n visuele refleksie, gebaseer op die deelnemer se subjektiwiteit. Dit word tydens die ontleding beskryf as die deelnemer se siening, kennis, geheue, vaardighede of lewensbeskouing. Die tweede stap in die ontleding gaan oor die objektiewe interpretasie van die tekening. In hierdie geval is die ontleding van die visuele voorstelling aangevul deur gepaardgaande bloginskrywings, wat die ontleding makliker maak, omdat die leerder dikwels sy/haar visuele voorstelling ook deur taal beskryf. Ter wille van duidelikheid en om te vergoed vir sommige leerders se gebreklike woordeskataf, kon leerders in hul bloginskrywings van Afrikaans of Engels gebruik maak. Ons het doelbewus beide datastelle afsonderlik ontleed deur die vier hoekstene van multigeletterdheid te gebruik om die data tematies te kodeer volgens openlike onderrig, gesitueerde werklikheid, kritiese raamwerk en veranderde werklikheid. Daarna is kernkenmerke van elke hoeksteen gebruik om die data verder te kodeer. Die kunsgebaseerde analise was toepaslik omdat die twee datastelle mekaar verryk het en as "deelnemerkontrole" gedien het, wat die geldigheid en betroubaarheid van die data bevestig.

In Figuur 1 (aangepas uit Angay-Crowder e.a. 2013), word 'n skematische voorstelling van die ontleding se fokuspunte gegee.



Figuur 1. Skematiese voorstelling van die ontleding se fokuspunte

Hier volg 'n beskrywing van die temas wat uit die twee datastelle verkry is.

6. Bespreking van temas en subtemas

6.1 Datastel 1: visuele voorstellings

6.1.1 Openlike onderrig

6.1.1.1 Metodes beklemtoon vorige ervarings

Die eerste subtema verwys na die metodes wat klem lê op leerders se vorige, reeds bekende ervarings in die Afrikaansklaskamer. Die strategie om in pare te werk word herhaaldelik deur die leerders in hul visuele voorstellings uitgebeeld (visuele voorstelling 1, 4, 5, 6, 7, 11, 13 en 14). Leerders leer by mekaar en klankbord die nuwe inhoud op grond van hul onderskeie ervaringe en voorkennis. Ook vind individuele ontginnings van betekenis plaas, byvoorbeeld woordeboekgebruik. Leerders (visuele voorstelling 1, 2, 4, 6, 7, 10, 12 en 16) het deurgaans tradisionele en elektroniese woordeboekgebruik toegepas om self hul woordeskat te verbreed.

6.1.1.2 Kultuur van selfstandigheid

Die klasboekrak het leerders dikwels ondersteun wanneer daar van hulle verwag is om onafhanklike en selfgerigte leer toe te pas. Leerders kon van die boekrak gebruik maak wanneer hulle huiswerk of klaswerk moes voltooi. Daar is onder meer verskillende koerante, tydskrifte, storieboeke en verskeie woordeboeke daarin gepak. Die gebruik van die klasboekrak as

onderrighulpbron was duidelik waardevol vir die leerders en is visueel voorgestel in voorstellings 1, 2, 4, 5, 6, 9 en 15. Daar is ook van die leerders verwag om onafhanklik by die huis te lees. Dit was verder nodig dat leerders kwartaalliks artikels moes voorberei en voorlees vir 'n punt. Leerders kon onafhanklike leer inoefen deur inligting, kennis en inhoud self na te speur sonder dat hulle van 'n onderwyser se konstante leiding afhanklik was.

6.1.1.3 Wisselwerking tussen leerders

Rutherford en Kerr (2008) voer aan dat kognitiewe inhoud leerders ondersteun om mekaar se ervarings, waardes en persepsies te herken en verstaan, waarna hulle introspeksie doen om te bepaal hoe hierdie faktore hul eie kennis beïnvloed en konstrueer. Dit is duidelik in die tekeninge (1, 4, 5, 6, 7, 11, 12, 13, 14 en 16) uitgebeeld dat die leerders wisselwerking met mekaar as 'n hulpbron gebruik om Afrikaans aan te leer. Gesprekke oor huiswerk of Afrikaanse films was ook ondersteunend tot hul leer (visuele voorstelling 4, 12, 13 en 14). Daar word ook melding gemaak in visuele voorstelling 5, 6, 11, 12, 13, en 17 van die kulturele interaksie tydens hierdie wisselwerking. Die figure word in verskillende kleure geskets terwyl die mannetjies gesels. Wisselwerking in die Afrikaansklasskamer word herhaaldelik deur die leerders in hierdie Afrikaans EAT-klaskamer geskets.

6.1.1.4 Oorbrugging na die korporatiewe wêreld

As 'n aktiewe ingrypingsmetode om 21ste-eeuse vaardighede in ag te neem (Engelbrecht 2019; Sujee 2019) is geleenthede geskep waar onafhanklike leer ingeoefen kon word. In visuele voorstelling 2, 4, 7, 10, 12 en 13 word die elektroniese hulpbronne geskets as 'n manier om onafhanklike leer te bevorder. Daar word onder meer na die hulpbronne Google Translate, die VivA-app en Kahoots verwys. In visuele voorstelling 2, 4, 7, 8, 10, 12, 13, 14 en 17 word elektroniese hulpmiddels geskets, terwyl in visuele voorstelling 1, 2, 4, 5, 6, 7, 9, 10, 14, 15 en 16 die klem op gedrukte media val. Daar word in visuele voorstelling 4, 7, 10 en 12 spesifiek na 'n selfoon as 'n akademiese toestel verwys.

6.1.1.5 Ervaringsleer

Om leerders te ondersteun in die proses waar hulle betekenis heg aan nuwe woorde en inhoud, moet hulle blootgestel word aan ervaringsleer. Vir beide onderwysers en leerders is gee en neem binne die leerproses maklik wanneer beide partye geniet wat hulle doen (Sujee 2015:59). Die onderwyser word in tekening 2, 12 en 16 met 'n glimlag geskets. Die leerders word in visuele voorstelling 1, 4, 6, 7, 11, 13 en 14 telkens met 'n glimlag geteken. Die genotsaspek is belangrik en daarom het die leerders dit geskets as maniere om Afrikaans aan te leer (visuele voorstelling 2, 6, 7, 8, 13, 14 en 17).

6.1.1.6 Metodes wat bou op voorkennis

Die invloed van steierwerk kan nie misgekyk word wanneer dit kom by metodes wat bou op voorkennis nie (Kalantzis en Cope 2015). Een tekening verwys na die aanleer van Afrikaans EAT as "lieflike lae" (tekening 15). Nog 'n metode waar daar op voorkennis gebou word, is lees. Die leerders het herhaaldelik 'n kombinasie van die klasboekraak, leesboeke, die handboek en plakkate in hul tekeninge geskets (visuele voorstelling 1, 2, 4, 5, 6, 7, 9, 10, 12, 13, 14, 15 en 16). Die leerders het voorbeeld, herhaling en huiswerk geskets (tekening 1, 2, 4, 7, 10, 12

en 14) as geleenthede om voorkennis en bykomende kennis in te oefen. Een leerder se skets (tekening 14) het melding gemaak van 'n breinkaart as 'n metode om voorkennis te aktiveer.

6.1.1.7 Die samewerkingsbeginsel in die Afrikaansklaskamer

Deur verskillende perspektiewe in te span tydens klasbesprekings en kulturele verskille as 'n hulpbron te beskou, kan daar by mekaar geleer word. Die onderwyser kom telkens in die visuele uitbeeldings (1, 2, 3, 7, 9, 10, 12, 15 en 16) na vore as 'n fasilitaator tydens lees, klaswerk en huiswerk asook wanneer die leerders met mekaar in wisselwerking tree. Die onderwyser stel verder die leerders bloot aan verskillende onderrighulpbronne soos aangedui in visuele voorstelling 4, 6, 7, 8, 10, 13, 14, 15 en 17. Die projektor, 'n selfoon en aktiwiteite saam met klasmaats is onderrighulpbronne wat leer optimaliseer. In die volgende tekeninge het leerders hulself geskets terwyl hulle saam met 'n klasmaat(s) werk en/of leer en aangetoon hoe hul verskillende perspektiewe bydra tot produktiwiteit en 'n dieper verstaan (tekening 2, 3, 4, 5, 6, 7, 11, 12, 13, 14 en 17).

6.1.1.8 Die onderwyser as fasilitaator deur tegnologie

Tegnologiese vooruitgang het die praktyke van geletterdheid verander en om aan te pas by die eise wat die 21ste eeu stel, moet die onderwyser tegnologie gebruik om kennis op multimodale wyses oor te dra (Sujee 2019:84–103). In visuele voorstelling 2, 4, 5, 6, 7, 8, 10, 12, 13, 14 en 17 word die gebruik van tegnologie in die klaskamer herhaaldelik uitgebeeld.

6.1.1.9 Steierwerk en intervensie wat kennis verdiep

'n Multimodale werkswyse tydens onderrig versterk die steierwerk. Die leerders het onderskeidelik ouditiewe ingrypingsmetodes (visuele voorstelling 2, 3, 5, 6, 7, 8, 11, 12, 13, 14, 15, 16 en 17) en teksgebaseerde ingrypingsmetodes (visuele voorstelling 1, 2, 4, 6, 7, 9, 10, 12, 13, 14, 15, 16 en 17) geskets. Daar is nege sketse (2, 6, 7, 12, 13, 14, 15, 16, 17) wat 'n kombinasie van ouditiewe en teksgebaseerde metodes uitbeeld. Beteenis word op verskeie maniere geskep en in dié geval het die leerders die aandag gevvestig op tekste, foto's, ervarings en ouditiewe metodes van kennisoordrag.

6.1.2 Gesitueerde werklikheid

6.1.2.1 Leer word verbind aan die leerder se wêreld

Die eerste subtema van gesitueerde werklikheid verwys na die ondersteuning deur verskillende tekste en media wat leer met die leerder se wêreld verbind. Beteenisvaslegging word ondersteun deur die gebruik van koerante, tydskrifte en verskillende voorbeelde in die klaskamer. Koerante word onder meer in visuele voorstellings geskets (visuele voorstelling 2, 4, 9 en 15) en is dikwels ingespan wanneer leerders artikels moes soek wat handel oor 'n spesifieke onderwerp. Op hierdie manier is die onderrig binne die klaskamer verbind aan die leerder se wêreld omdat hy/sy dan enige artikel kon gaan soek wat by die tema aansluit. Voorbeeld is nog 'n manier waarop die leerder se wêreld met leer verbind word. In tekening 1 skryf die leerder onder die prentjies die volgende: "Ek die beste beste Afrikaans leer wanneer die onderwyser gee 'n voorbeeld [...] Wanneer die onderwyser wys my die prentjie van daardie situasie of verskilwoord." Hierdie leerder kan hom vereenselwig met die inhoud wanneer hy 'n voorbeeld of 'n prentjie sien waaraan hy die inhoud kan verbind.

6.1.2.2 Die gebruik van vorige ervarings

Een van die belangrike praktyke wat multigeletterdheid bevorder, is dat leerders verantwoordelikheid vir hul eie leer moet neem (Kalantzis en Cope 2003). Deur tegnologie neem leerders eienaarskap van hul leer en dit word uitgebeeld deur verskeie visuele voorstellings (1, 2, 4, 5, 6, 7, 8, 10, 12, 13, 14 en 17). Die leerders maak gebruik van tegnologie (in die besonder van 'n skootrekenaar, 'n selffoon en 'n projektor) om sin te maak van verskillende kontekste.

6.1.2.3 Praktiese leer vind plaas deur inhoudsself te interpreteer

Die volgende tegnologiese toestelle en metodes is ingespan in die Afrikaansklaskamer:

elektroniese woordeboeke, musiek, aanlyn vertaaltoepassings, video's, televisie/films/skermse, selfone en foto's. Visuele voorstelling 2, 4, 5, 6, 7, 8, 10, 12, 13, 14, 17 getuig hiervan en beklemtoon die gebruik van tegnologie om sin te maak van nuwe inhoudsself en kontekste.

6.1.2.4 Betekenis kom deur nuwe tekste tot stand

Die laaste kode wat onder gesitueerde werklikheid val, handel oor die waarde van teksgebaseerde bronne tydens die proses van die ontginning van betekenis. Volgens die leerders kom betekenis duidelik na vore wanneer verskillende tekste ingespan word tydens die proses van leer. Hierdie stelling word ondersteun deur visuele voorstelling 1, 2, 3, 4, 5, 6, 7, 9, 10, 12, 13, 14, 15 en 16. Die leerders het die volgende media geskets as hulpmiddels om beter te leer en te verstaan:

- koerante, tydskrifte, storieboeke;
- voorbeeld op die bord en van die onderwyser;
- die voorgeskrewe handboek: *Goed, beter... Afrikaans graad 11*;
- huiswerk;
- lees in die klas en onafhanklike leer;
- plakkate teen die klaskamer se mure en
- klasaktiwiteite.

6.1.3 Veranderde werklikheid

6.1.3.1 Kennis herontwerp werklikhede

Denig (2004) voer aan dat leerders kennis op verskillende maniere verwerf en die nuut gevonde kennis op so 'n manier verstaan dat dit bydra tot hul eie sosiale konteks en ontwikkeling. Die graad 11-leerders is blootgestel aan verskillende prettige aktiwiteite en uitstappies. Die leerders is die geleentheid gegun om hul eie werklikhede te konstrueer en te herontwerp op grond van die inhoud van hierdie lesse. Die aktiwiteite sluit onder meer in 'n besoek aan die filmteater en die ontwerp van 'n spyskaart vir 'n spesiale dis. Dit is hierdie tekste wat die leerders gebruik om sin te maak van nuwe kontekste wat bydra tot betekenisskepping. In die volgende visuele voorstellings is die blootstelling aan films en pretaktiwiteite geskets: 2, 6, 7, 8, 13, 14 en 15.

6.1.3.2 Gevestigde kennis word verander om by verskillende tekste te pas

Die belangrikheid van klasgesprekke moet benadruk word. Wisselwerking in die klas, groepwerk en werk in pare lei tot 'n dieper verstaan van die werksinhoud. Leerders leer by mekaar en volgens Genis (2019) is dit 'n aktiewe proses van betekenisvaslegging deur die leerders met die doel om die wêreld te ontdek en te herontdek. Volgens Cope en Kalantzis (2015) se ontwerpbeginsel is leerders argitekte van hul eie kennis. Dit handel nie net oor die inhoud van die werk en of dit verstaan en bemeester is nie, dit gaan oor 'n dieper begrip vir ander mense in die samelewning. Die rol van herontwerpde kennis weens wisselwerking met mekaar word uitgebeeld in visuele voorstelling 1, 2, 3, 4, 5, 6, 7, 11, 12, 13, 14, 16 en 17. Die leerders is ook blootgestel aan 'n film wat by die kurrikulum aansluit. Dit is in visuele voorstelling 2, 7, 8, 13 en 14 duidelik dat die leerders films as 'n metode beskou om betekenis tot stand te bring.

Die vertalinghulpbronne is in visuele voorstelling 1, 2, 4, 6, 7, 10, 12 en 16 geskets. Drie leerders het die voorgeskrewe boek genoem as 'n metode om Afrikaans aan te leer en om onafhanklik te leer (visuele voorstelling 1, 2 en 12). Een leerder het plakkate teen die muur beskou as 'n metode om onafhanklik te leer (visuele voorstelling 2) terwyl vyf leerders addisionele aantekeninge as 'n metode beskou het wat onafhanklike leer voortbring (visuele voorstelling 1, 2, 9, 12 en 14).

6.1.3.3 Die onderwyser skep geleenthede om vaardighede te verbeter

Kamuche (2005:35–40) beweer dat 'n individu sin maak van inligting deur die vyf sintuie in te span wat die leerder in staat stel om inligting te visualiseer en voort te bou op reeds bekende en gevestigde kennis. Die leerders is visueel gestimuleer deur films, foto's en tekste, waarna hul ouditiewe vaardighede ingeskryp is deur luistertoetse, voorlesings, musiek en sang terwyl daar ook op hul smaak gefokus is gedurende 'n eksperiment met kos en 'n gedig. Die leerders se opvatting van hul sintuiglike inspanning tydens leer is duidelik in visuele voorstelling 2, 3, 5, 6, 7, 8, 9, 13, 14, 15 en 17.

6.1.3.4 Multimodale wyses om kennis te bekom

Daar is in hierdie Afrikaans EAT-klaskamer gebruik gemaak van multimodale wyses van leer deur tegnologie te gebruik. Die eerste wyse waaraan daar aandag geskenk was, is teksgebaseerd (visuele voorstelling 1, 2, 4, 5, 6, 7, 9, 10, 12, 13, 14, 15 en 16). Die tweede multimodale wyse van werk het met visuele inspanning te make. Die leerders het herhaaldelik die gebruik van visuele hulpbronne en ondersteuning in hul tekeninge geskets. Die gebruik van foto's, video's, skerms, die witbord, muurplakkate en 'n breinkaart is geskets as visuele ondersteuning wat tot nuwe begrip aanleiding gee (visuele voorstelling 1, 2, 3, 4, 6, 7, 8, 9, 12, 13, 14, 16 en 17). Die derde multimodale werkswyse berus op die gebruik van ouditiewe onderrighulpbronne. Drie tekeninge het na luister en sang verwys as metodes om beter te verstaan (visuele voorstelling 5, 15 en 17). Die vierde multimodale leerstyl verwys na die blootstelling aan ruimtelike leer. Aktiwiteit binne en buite die klaskamer het die leerders se leer verryk. Een daarvan was 'n uitstappie na die filmteater (visuele voorstelling 2, 3, 6, 7, 8 en 14). Die laaste multimodale wyse verwys na mondelinge leerervarings. Weereens staan klasgesprekke sentraal tot leer, maar prettige aktiwiteit saam met die ander leerders binne die Afrikaans EAT-klaskamer was ook van waarde (visuele voorstelling 1, 2, 3, 4, 5, 6, 7, 8, 11, 12, 13, 14, 15, 16 en 17).

6.1.4 Kritiese raamwerk

6.1.4.1 Inhoud word verbind aan sosiale tekste

In die Afrikaans EAT-klaskamer is die leerders ondersteun deur hulle toe te laat om verskillende akademiese toestelle en leerhulpmiddels gedurende klastyd te gebruik. Dit sluit onder andere die gebruik van 'n selfoon, 'n skootrekenaar, die internet, foto's en die projektor in. Die gebruik van moderne toestelle met internettoegang het as oorbrugging gedien om vakinhoude te verbind aan die leerder se sosiale wêreld. Die akademiese toestelle en hulpbronne is veral sigbaar in visuele voorstelling 2, 5, 6, 7, 8, 10, 12, 13, 14 en 17.

Cervetti e.a. (2001) redeneer dat betekenisvaslegging 'n gekonstrueerde proses is en daarom moet tekste se betekenis binne 'n historiese en sosiolinguistiese konteks verstaan word. Die gebruik van verskillende tekste soos koerante, tydskrifte, storieboeke, foto's en woordeboeke word uitgebeeld in visuele voorstelling 1, 2, 4, 5, 6, 7, 9, 10, 12, 13, 15 en 16. Sosiaal-kulturele leerervarings in visuele voorstelling 2, 6, 7, 8, 13, 14, 15 en 17 verwys na toe die leerders gaan flik het en verskillende opdragte met betrekking tot die tema van kos uitgevoer het.

6.1.4.2 Die onderwyser moet selfontdekking fasiliteer

Selfontdekking vind plaas wanneer die leerders hul eie stem ontdek, hetsy dit hardop is in die klas of in stilte by die werksbank. Een metode wat gebruik is, was klasbesprekings. Die tweede manier waarop selfontdekking gefasiliteer is, was deur hardop in die klas vir die leerders te lees. Die hardop lees ondersteun betekenisvaslegging omdat woorde nie net korrek uitgespreek word nie, maar ook omdat daar geparafraseer word tussendeur die lees. Die inhoud is altyd met die tersaaklike emosie vertolk. Die derde manier waarop die onderwyser selfontdekking ondersteun en gefasiliteer het was om toegang te bied tot verskeie hulpbronne. Een manier waarop dit gedoen kon word, was deur die klasboekrak so in te rig dat dit gebruikersvriendelik was. Die genoemde metodes wat selfontdekking ondersteun het in die Afrikaans EAT-klaskamer word uitgebeeld in visuele voorstelling 1, 2, 3, 4, 5, 6, 7, 9, 11, 12, 13, 14, 15, 16 en 17.

6.1.4.3 Leerders moet hul sterk punte identifiseer

Hersieningsoefeninge – binne en buite die klaskamer – is die ideale geleentheid vir die leerders om hul vaardighede te toets en te verskerp. Dit is verder ook 'n geleentheid vir leerders om verantwoordelikheid te neem vir hul eie leer en aandag te gee aan areas wat inskerping benodig. In nege visuele voorstellings (1, 2, 3, 4, 5, 6, 7, 9 en 10) kan daar gesien word dat leerders staat maak op hierdie geleenthede omdat dit hul swak punte in sterk punte verander en leerders se sterk punte duideliker uitwys (visuele voorstelling 1, 2, 3, 7, 9, 10, 12, 15 en 16).

Wanneer 'n onderwyser die leerders aan verskeie multimodale werkswyses blootstel, word 'n kultuur van selfstandigheid gekweek en word die leerders toegerus met vaardighede om lewenslange leerders te bly. Die gebruik van 'n skootrekenaar, musiek, notas, plakkate, die klasboekrak en luistermateriaal is multimodale werkswyses wat selfstandigheid ondersteun (visuele voorstelling 2, 4, 5, 6, 7, 9, 10, 12, 13, 14, 15, 16 en 17).

6.1.4.4 Kritiese raamwerk verg sosiale en regverdige deelname

Hierdie is 'n tweeledige bespreking omdat daar nie net op die handelinge van die figure in die visuele voorstellings gelet moet word nie, maar ook op die kleure wat gebruik is om die mannetjies te skets. Daar vind herhaaldelik interkulturele wisselwerking plaas (visuele voorstelling 3, 4, 5, 6, 11, 12, 13 en 17). Regverdige deelname deur alle rolspelers kom veral in visuele voorstelling 4, 6, 7, 11, 12, 13 en 17 voor en dien as ondersteuning om verskillende metodes van kennisverwerwing in te oefen.

6.2 Datastel 2: Bloginskrywings

6.2.1 Openlike onderrig

6.2.1.1 Metodes wat fokus op vorige ervarings

Tydens die bespreking van die gedig "Talle tongue", het een leerder (bloginskrywing 5) staat gemaak op haar blootstelling aan die verskillende peuselhappies wat by die huis geëet word. Sy kon dadelik die kossoort in Engels identifiseer en moes dit slegs in Afrikaans vertaal. Die gedig "Ma, moenie worry nie" deur Martin Magmoed is in graad 10 behandel en gaan oor twee kinders wat verskillende dinge op die Kaapse Vlakte doen om geld te verdien. Dit is 'n pleidooi deur die kinders aan hul moeder om nie te bekommer of te huil dat hulle dalk iets mag oorkom nie. Twee leerders het die gedig gebruik om die film *Die storie van Ellen Pakkies* beter te verstaan (bloginskrywing 13 en 16).

6.2.1.2 Kultuur van selfstandigheid

Tydens die tongtippieotoets vir die gedig "Talle tongue" (Mathews Phosa), moes leerders self (geblinddoek) raai wat die peuselhappie was. Die les was so ontwerp dat die leerders deur middel van kos en die inhoud van die gedig moes besef dat die tong goed of kwaad kan doen en dat jy verantwoordelik is vir wat by jou mond uitkom. Vyftien leerders het aangedui dat die eksperiment smaakvolle taalgebruik probeer kweek (bloginskrywing 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 15, 16 en 17). Dit is dieselfde 15 leerders wat (volgens hul bloginskrywings) in die toekoms twee maal gaan dink voordat hulle praat. Uit die 15 leerders het 11 dit bemagtigend gevind om die Afrikaanse woorde suksesvol te kon vind met behulp van woordeboeke, het sy dit tradisionele of elektroniese woerdeboeke was (bloginskrywing 2, 3, 4, 6, 8, 11, 12, 13, 14, 16 en 17). Blogskrywers 5 en 11 beweer dat hulle nie te veel staat gemaak het op enige bykomende onderrigmiddels nie omdat hulle Afrikaans goed kan verstaan en praat, maar dat dit verrykend was om hul klasmaats te kon ondersteun tydens die les.

Tydens taallesse is die leerders dikwels gemotiveer om hul antwoorde na afloop van 'n klasaktiwiteit en/of huiswerk op die witbord te skryf. Hulle het beurt gemaak en omdat die klasatmosfeer van so 'n aard was dat niemand kommentaar mag lewer wanneer iemand 'n fout maak nie, was leerders gemotiveer om dit as 'n leergeleentheid te sien. In bloginskrywing 2, 3, 5, 6, 8, 9, 11, 12, 13, 14, 15, 16 en 17 beklemtoon die leerders die waarde van hierdie aktiewe deelname tydens die les.

6.2.1.3 Wisselwerking

Groepwerk en spanwerk tussen klasmaats bevorder leer omdat leerders mekaar as ondersteuning kan gebruik wanneer take voltooi moet word en nuwe inhoud aangeleer word. In bloginskrywing 2, 3, 4, 6, 7, 8, 11, 13, 14, 15, 16 en 17 erken die leerders die gebruik van werk in pare en groepwerk tydens leer en dit was veral vir hulle lekker omdat die leerders nie net by mekaar kan leer nie, maar ook bewus word van kulturele sensitiwiteit tydens kommunikasie. Leerders het dikwels verskillende metodes om die werk aan ander klasmaats te verduidelik en in bloginskrywing 6 en 16 word genoem dat hul maats hulle ander tegnieke en rympies leer om die inhoud te onthou en te bemeester. Dit is tydens een van dié gesprekke wat een leerder (bloginskrywing 12) die korrekte uitspraak van die woord “springmielies” geleer het.

Klasbesprekings oor die temas in die voorgeskrewe boek is leersaam omdat daar ruimte vir diverse opinies gemaak moet word (bloginskrywing 1, 3, 4, 5, 8, 12, 14 en 17). Hierdie gesprekke vind nie net tydens die les plaas nie, maar is ook gesprekke wat dien as hersiening wanneer die werk voltooi is. Twee bloginskrywings (7 en 17) plaas veral klem op die besprekings tydens die bestudering van die film *Ballade vir 'n enkeling*. Die opsomming en hersieningsgesprekke was vir hierdie twee leerders 'n metode wat die bemeestering van hierdie gedeelte van die leerplan vergemaklik het.

Tien leerders (bloginskrywing 2, 4, 5, 8, 9, 11, 13, 14, 16 en 17) het baat gevind wanneer konsepte verbind is aan persoonlike stories, omdat dit dan makliker onthou word. Die interaktiewe metode van leer maak nie net die lesse interessant nie, maar laat die leerder voel dat sy/haar insette waardevol is. Die waarde van interaktiewe lesse word in bloginskrywing 2, 3, 4, 7, 9, 13, 14, 15 en 16 besing.

6.2.1.4 Oorbruggingsmetodes na die korporatiewe wêreld

Blootstelling aan verskillende narratiewe bring begrip. In een leerder se bloginskrywing (3) verduidelik hy dat hy Kaaps beskou as die oorbruggingstaal tussen Afrikaans en Engels en ook tussen wit en swart. Die films waaraan die leerders blootgestel is, speel almal teen verskillende agtergronde af. *Die storie van Ellen Pakkies* het vyf leerders opnuut bewus gemaak van die problematiese uitdagings op die Kaapse Vlakte – onder meer bendegeweld en dwelmmisbruik (bloginskrywing 3, 9, 10, 14 en 15). Elf ander bloginskrywings (1, 2, 3, 5, 6, 7, 8, 12, 13, 16 en 17) beskryf hul nuutgevonde sienings ten opsigte van vraagstukke waарoor hulle lankal wonder. Een hiervan is die rassespanning in die film *Fiela se kind* en die sosiopolitieke milieu waarbinne die film afspeel.

6.2.1.5 Ervaringsleer

Die blootstelling van leerders aan verskillende ervarings hou voordele in vir leer omdat daar dikwels 'n emosie aan die ervaring gekoppel word. Ses leerders het die blinddoek-en-proevervaring tydens die gedig "Talle tongue" as 'n onvergetlike leerervaring beskryf. Uit die 17 leerders kon 14 die proe van die verskillende kossoorte verbind met die inhoud van die gedig. Bloginskrywing 2 en 3 getuig van die "lekker kos en aangename leerervaring". Die leerders was verder opgewonde oor die musiek wat gespeel het soos hulle by die klas ingestap gekom het (bloginskrywing 6). Die kombinasie van peuselhappies geniet, visuele hulpbronne en opwindende musiek tydens die les het tot 'n genotvolle leerervaring bygedra.

Tydens die prosales oor *Iewers vlieg daar fairy dust* (Marisa Haasbroek), het die onderwyser voorgelees uit die boek en bladsye, sinsnedes en later net woorde vertaal. Die leerders het ook die geleentheid gehad om beurte te maak om paragrawe te lees. Alhoewel dit aanvanklik baie uitdagend was, getuig bloginskrywing 2, 3, 8, 10, 13, 15, 16 en 17 van die waarde daarvan. Hierdie manier van selflees en leer het 'n groot invloed gehad op die ontwikkeling van leerders se leesvermoë.

Laastens was dit vir leerders ook 'n besonderse leerervaring om aan te trek om verskillende kulture te verteenwoordig of voor te stel. Leerders moes tydens die kultuurweek 'n bepaalde kultuur verteenwoordig, 'n spyskaart ontwerp en 'n voorlegging kom maak oor verskillende aspekte van hierdie kultuur. Die leerders het dit veral geniet om met behulp van Afrikaans oor ander kulture te leer. Hulle kon foto's saam met mekaar neem (bloginskrywing 16), sit en gesels (bloginskrywing 17) en verskillende persepsies leer ken (bloginskrywing 13). Twaalf leerders (bloginskrywing 4, 5, 6, 7, 8, 10, 11, 12, 13, 14, 16 en 17) het die ervaring van kosmaak en braaibroodjies braai as 'n leerervaring geskets wat 'n blywende indruk op hulle gelaat het.

6.2.1.6 Metodes wat bou op voorkennis

Die tweede ervaring tydens die kultuurweek was die geleentheid om na *Fielo se kind* te kon gaan kyk. Die leerervaring is vergemaklik deur leerders te ondersteun met die subtitels van die teks. Daarna moes die grade ook transaksionele take uitvoer. Alvorens hulle in die teater na die film kon gaan kyk, het hulle die kans gehad om ter wille van voorkennis na die lokprent te kyk.

Gedurende die onderrig van "Talle tonge" (poësie) het slegs een leerder (bloginskrywing 7) die letterlike en figuurlike konsepte onthou toe sy haar bloginskrywing geskryf het. Alhoewel hierdie terminologieë al in graad 8 behandel was, was sy die enigste leerder wat vroeër jare se kennis in 'n nuwe konteks kon toepas. In bloginskrywing 13 maak die leerder gebruik van haar voorkennis oor die digter en sy kultuur om die gedig beter te verstaan. Nog twee leerders (bloginskrywing 3 en 6) verwys na die digter se agtergrond, asook die politiese bagasie en geskiedenis van Afrikaans. Een leerder (bloginskrywing 12) kon sy ervaring van laekoste-behuising gebruik om die hoofkarakter se lewensomstandighede te verstaan.

Laastens het twee leerders die blootstelling aan die films gebruik om hulle te help met die skryf van 'n filmresensie (bloginskrywing 9) en 'n dagboekinskrywing (bloginskrywing 2). Hierdie is die enigste twee inskrywings wat melding gemaak het van 'n aktiwiteit na afloop van die filmuitstappies. Die leerders kon die flikeervaring gebruik om hul transaksionele skryfwerk te voltooi.

6.2.1.7 Die onderwyser as fasiliteerdeerde; tegnologie en leerderrespons

In bloginskrywing 2, 3, 4, 5, 8, 10, 11, 12, 13, 15, 16 en 17 word die gebruik van PowerPoint-aanbiedinge en video's (1, 2, 4, 11, 13, 14 en 16) tydens klastyd beklemtoon. Hierdie onderrig-hulpbronne mobiliseer die nuuskierigheid om sin te maak van nuwe kennis en inhoud. Die PowerPoint-aanbieding was 'n visuele manier om leerders te ondersteun tydens die ontleding van die gedig "Talle tonge" en het 'n video bevat wat leerders aan 'n *Masterchef*-advertensie blootgestel het. Hierdie is twee maniere waarop die leerders aangedui het dat die onderwyser hulle nuuskierig gemaak het oor die lesinhoud.

In een bloginskrywing (4) wei die leerder uit oor haar konserwatiewe familie en dat sy dit soms moeilik vind om met hulle te klankbord oor verskynsels en gebeure in die 21ste eeu. Sy beleef dat sekere gesprekke taboe is in haar gesin. Deur klasgesprekke in die Afrikaanse klas te hê, het dit haar gehelp om tot nuwe insigte te kom, maar ook haar eie mening te vorm. Hierdie gesprekke bied die geleentheid aan haar om haar eie stem buite haar familie-opset te ontdek. In bloginskrywing 8 en 12 skryf die leerders dat gesprekke in die klaskamer vir hulle 'n kulturele bewuswording was, omdat verskillende sienings oor een besprekingspunt gegee word. Vyf ander leerders voel dat hulle met vrymoedigheid hul Afrikaans in ander kontekste kan toepas as gevolg van die blootstelling en inoefening wat hulle in die klas gekry het.

6.2.1.8 Steierwerk en ingrypingsmetodes wat kennis verdiep

Die volgende afdeling word bespreek op grond van die volgorde waarin die bloginskrywings gekonstrueer is: poësie, film, prosa, taalleer en 'n troefkaartles.

Poësie: In bloginskrywing 3, 4, 6, 8, 10, 14, 16 en 17 skryf die leerders dat dit waardevol was wanneer die onderwyser die gedig hardop gelees het. Tydens die tongtippieotoets het vier leerders (bloginskrywing 1, 4, 11 en 16) die onderwyser se rol erken ten opsigte van ondersteuning deur middel van vertaling wanneer leerders met nuwe woorde sukkel.

Prosa: Die mees effektiewe steierwerk in hierdie verband was die onderwyser se voorlesing in die klaskamer (bloginskrywing 1, 2, 3, 4, 5, 6, 8, 10, 11, 13, 14, 15, 16 en 17). In die tweede plek is ook melding gemaak van die onderwyser se rol tydens die vertaling van bladsye, paragrawe en toe sinsnedes van die verhaal (bloginskrywing 1, 2, 3, 4, 5, 6, 7, 8, 10, 13, 16 en 17). Een leerder het gebaat by die lees van die agterblad van die boek en het beweer dat dit haar nuuskierig gemaak het (bloginskrywing 17).

Taalleer: Die onderwyser se fasilitering van taalkonsepte en die inhoud van die werk word deur sewe leerders beskou as 'n metode wat leer ondersteun het (bloginskrywing 1, 6, 7, 8, 15, 16 en 17). Nog drie leerders het die gemaklike klasatmosfeer genoem wat leerders met vrymoedigheid vrae laat vra het (bloginskrywing 1, 7 en 10).

Troefkaartles: Twee bloginskrywings verduidelik dat die blote feit dat daar iets soos 'n kultuurweek beplan en gehou was, as 'n leergeleentheid gesien is omdat leerders iets van ander kulture kon leer (bloginskrywing 7 en 13). Drie leerders noem die onderwyser se ondersteuning en rol tydens die braai van die braabroodjies en noem dat dit die ideale geleentheid was om oor tradisionele kosse te leer (bloginskrywing 1, 9 en 17).

6.2.2 Gesitueerde werklikheid

6.2.2.1 Leer word verbind met leerder se wêreld

Die volgende tegnologieë is tydens die lesse ingespan en die effek daarvan is duidelik in die bloginskrywings. Die eerste hiervan was die gebruik van 'n selfoon as 'n akademiese toestel en in bloginskrywing 4 meld die leerder dat hierdie manier van leer hom ondersteun het in die aanleer van taal. Die tweede metode wat aansluit by die tegnologiese sfeer van gesitueerde werklikheid is die gebruik van 'n YouTube-video en in die besonder die Masterchef-video. In bloginskrywing 2, 3, 4, 5, 8 en 10 benadruk hulle die gebruik van die PowerPoint-aanbieding

terwyl bloginskrywing 1, 10, 11, 13, 14 en 16 weer van die positiewe effek van hierdie metode van leer getuig.

6.2.2.2 Kennis bou op vorige kennis

Gesprekke oor temas tydens vakinhoud het leerders ondersteun om nie net die werk beter te verstaan nie, maar ook mekaar, want so het leerders die geleentheid gehad om te luister na ander se sienings. Die hoofkarakter in die voorgeskrewe boek word met armoede gekonfronteer en het nie die geleentheid om na skool iets van haar lewe te maak nie. Tydens die bespreking van die gedig “Talle tongue”, het van die leerders besef watter langdurige impak die verkeerde keuses kan hê op jouself, ander en jou beroep (bloginskrywing 2, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15, 16 en 17). Gedurende gesprekke rondom hierdie kwessies het die leerders ook kans gehad om oor hul eie toekomsperspektief te reflekteer en hul emosies daaroor te deel (bloginskrywing 1, 3, 4, 5, 6, 7, 13, 15 en 16). Twee leerders (bloginskrywing 13 en 16) kon die gedig “Ma, moenie worry nie” gebruik as voorkennis om die film *Die storie van Ellen Pakkies* beter te verstaan.

Familiewaardes en agtergrond: Beide blogskrywers 1 en 4 word in ’n geneste familie-opset groot. Hulle kry nie baie blootstelling aan gesprekke oor dwelms, verhoudings of geweld nie en daarom is leer deur films en verskillende tekste van waarde. Deur die films en tekste kon die leerders tot nuwe insig kom wat bygedra het tot groei binne hul werklikheidsbeskouing. Hiermee saam kon ’n hele nuwe begrip vir ander mense en taboe onderwerpe gevorm word.

In bloginskrywing 2 meld die leerder dat sy ouma in ’n plakkarskamp bly en daarom ken hy die lewensomstandighede en die atmosfeer wat daarbinne heers. Dit is om hierdie rede dat die leerder Elmien se omstandighede so goed verstaan. In bloginskrywing 10 en 13 beklemtoon hierdie leerders dat hul families geen verdraagsaamheid het vir dwelms en/of geweld nie. Enigiemand wat hulle skuldig maak hieraan word oorgegee aan die polisie. Blogskrywer 11 en 12 het weer die teenoorgestelde familiewaardes: by hulle moet familie aanspreeklik gehou word vir hul aksies.

Dit is belangrik om melding te maak van die leerders se houding teenoor die aanleer van Afrikaans. Die feit dat die taal politiese bagasie het, kan nie misgekyk word nie. Blogskrywer 2 beskryf apartheid as ’n sensitiewe tydperk omdat gelyke geleenthede nie vir almal gebied was nie. Blogskrywer 4 vertel dat sy voorouers op hom sou neersien omdat hy ’n “witmanstaal” leer. Hy meen egter dat kennis van Afrikaans Suid-Afrikaners sou kon saamsnoer om probleme soos rassisme te oorbrug. In bloginskrywing 4 meld die leerder dat dit nie saak maak deur wie jy geleer word of wat jy leer nie, maar in haar gesin word daar verwag dat elke geleentheid tot onderrig benut moet word, ongeag die verlede van die taal. Blogskrywer 5 se familie beskou die aanleer van enige taal as baie belangrik, want dit stel jou in staat om menige situasie te kan hanteer.

Persoonlike ervaring: Dit is tydens die lees van die voorgeskrewe verhaal wat die leerder van bloginskrywing 1 besluit het om uit die hoofkarakter (Elmien) se uitdagings te leer deur in die toekoms sterk te wees en aanslae of uitdagings te oorkom. Blogskrywers 7 en 8 skryf ook oor die goeie eienskappe van Elmien wat hulle motiveer om beter jongmense te wees. Die storie leer hulle om te volhard as dinge moeilik raak en nooit bloot jou eie geluk na te jaag nie. Blogskrywer 3 kon weer met die onregverdigheidsaspek tussen die broers en susters in Elmien se verhaal identifiseer.

Tydens die film *Fielo se kind*, kon die skrywer van bloginskrywing 2 identifiseer met die bruin gemeenskap en die gesukkel om hulp te ontvang tydens die apartheidsjare. Haar grootouma het aan 'n baba van kleur die lewe geskenk. Sy skryf verder dat dit 'n groot geheim was, omdat dit destyds teen die wet was vir wit en swart om romantiese verhoudings met mekaar te hê. Deur hierdie film kon die leerder haar grootouma se uitdagings beter verstaan.

Al die bogenoemde voorbeelde is van leerders wat hul geloof, persoonlike ervaringe, kultuur en agtergronde ingespan het om sin te maak van nuwe kontekste. Van hierdie kontekste was nuut en vir ander het dit bloot bygedra tot 'n beter begrip en die skep van hul eie werklikhede.

6.2.2.3 Die rol van praktiese leer

Die lesse wat die mees blywende effek op die leerders gehad het was toe hulle oor kossoorte moes leer. Daar word in die bloginskrywings melding gemaak van drie sulke lesse. Eerstens is verwys na die blootstelling aan die tongtippietoets tydens die "Talle tongue"-gedigbespreking. In bloginskrywing 2 verduidelik die leerder dat die manier waarop die les hanteer is, die gedig vir haar lewendig gemaak het. In bloginskrywing 3, 8, 9, 10, 13, 16 en 17 skryf die leerders dat hulle na aanleiding van daardie les geleer het dat daar verskillende maniere is om sin te maak van die inhoud van die gedig. Dit is veral in bloginskrywing 7 dat die leerder die visuele aspek van die gedig se aanbieding gebruik het om sin te maak van die inhoud. Die tweede les wat oor kos handel was die blootstelling aan braaibroodjies tydens die kultuurweek. Dit is in bloginskrywing 1 wat die leerder hierdie ervaring beskryf as 'n onvergeetlike leerervaring. Die derde les was die ontwerp van 'n spyskaart en maak van geregte wat 'n spesifieke land verteenwoordig het. Hierdie lesse was blootstelling aan kosse, kultuur, persepsies en gelowe en almal het saamgestem dat dit lesse was wat hulle as 'n klas (ten spyte van hul verskille in kultuur en velkleur) nader aan mekaar gebring het, omdat dit 'n unieke leerervaring was (bloginskrywing 1, 4, 5, 6, 11, 12, 14 en 16).

Al 17 leerders maak melding van die uitstappie en die blootstelling aan die verskillende films. In bloginskrywing 4 skryf die leerder dat sy deur middel van die film, *Die storie van Ellen Pakkies*, geleer het om aan te klop vir hulp totdat jy dit ontvang. Die leerder het hierdie les in haar eie lewe gebruik toe een van haar ouers aan alkohol verslaaf geraak het. Dit is dieselfde leerder wat haar Afrikaanse geletterdheid binne en buite die klaskamer gebruik siende dat sy van plan is om eendag in 'n bedryf te werk waarin sy met Afrikaanse boere te doen sal kry.

Slegs een leerder (bloginskrywing 3) maak melding van die gedig "Staan op!" deur Fanie Viljoen. Die leerders moes opstaan in die klas indien hulle kon identifiseer met die spreker van die gedig. Die leerder skryf dat hy op hierdie praktiese manier geleer het dat hy nie alleen is in sy tienerjare en die uitdagings wat daarmee gepaard gaan nie.

Laastens het die leerders beurtelikes ook beskou as 'n praktiese ervaring om Afrikaans te leer. Tydens die lees van *Iewers vlieg daar fairy dust*, moes leerders beurte maak om paragrawe te lees. Hierdie blootstelling het nie net tot hul begrip van die verhaal self bygedra nie, maar ook tot die korrekte uitspraak van sekere Afrikaanse woorde (bloginskrywing 2, 3, 4, 5, 6, 7, 8, 9, 13, 14, 15, 16 en 17).

6.2.3 Veranderde werklikheid

6.2.3.1 Kennis skep nuwe werklikhede

Dit is duidelik uit die bloginskrywings dat die leerders aanklank gevind het by die volgende temas. Hierdie temas is bespreek tydens die aanleer van taal en die bestudering van gedigte, films en prosa.

Plakkerskampe:

Die skrywer van bloginskrywing 2 kan getuig van die lewe in 'n plakkerskamp omdat hy self familie het wat in een woon. In bloginskrywing 10, 13 en 16 biegt die leerders dat hulle die binnekant van plakkerskampe nog net op televisie gesien het, maar nou na afloop van die boek verstaan hoe hierdie mense se werklikhede lyk. Die laasgenoemde blogskrywers was egter nie bewus van wit plakkerskampe tot en met die lees van die boek *Iewers vlieg daar fairy dust* (Marisa Haasbroek) nie.

Dwelms en bendegeweld:

Bloginskrywing 1 getuig van die leerder se onbewustheid van die dwelmprobleem wat op die Kaapse Vlakte ervaar word. Deur middel van die film (*Die storie van Ellen Pakkies*) het hierdie leerder dwelmgebruikers beter verstaan en kon tot die slotsom kom dat hierdie mense vanuit verwonding optree. As gevolg daarvan maak hulle dan vernietigende keuses. Die skrywer van bloginskrywing 6 beaam Ellen se moed en uithouvermoë waarmee sy haar probleme trotseer. Ellen se storie en karakter moedig dus hierdie leerder aan om dieselfde karaktereienskappe na te streef indien hy uitdagings sou beleef. Bloginskrywing 8 sluit gepas hierby aan omdat haar familie glo dat dit nie saak maak waar jy vandaan kom en watter uitdagings jy moes oorkom het nie. Die klem verskuif eerder na waarheen jy op pad is.

Die simboliese impak van die tong:

Volgens bloginskrywing 2 het woorde 'n blywende invloed op mense en kan dit jou soms as individu maak of breek. Hierdie leerder kon as gevolg van die gedig tot die besef kom dat woorde veel meer krag het as wat die meeste tieners besef. In bloginskrywing 3 beskou die leerder die aanleer van verskillende tale as 'n oorbruggingsmetode om belangrike uitdagings in Suid-Afrika die hoof te bied. Bloginskrywing 4 sluit hierby aan en beskou die aanleer van enige inhoud as voordelig. Bloginskrywing 5 bou hierop voort en beskryf nuwe inhoud as 'n manier om uiting te gee aan jou identiteit. Blogskrywer 7 beklemtoon die feit dat enigiemand die reg tot 'n opinie het, maar dat sy grootgemaak is om die geweldige invloed en nagevolge van verkeerde woorde te besef. Blogskrywer 12 sluit hierby aan en kon dus beter met die gedig identifiseer omdat die boodskap haar werklikheid en familiewaardes by die huis beklemtoon. Dit is in bloginskrywing 17 waar die leerder die belangrikheid van hierdie tipe morele lesse tydens klastyd benadruk. Volgens haar is dit belangrik om morele lesse as 'n klas te leer omdat dit hulle verenig, want deur middel van die tongtippieotoets kon hulle saam leer en saam lag.

Die bespreking van kontroversiële temas:

Nog 'n geleentheid wat geskep is om die leerders se werklikhede te verander, was deur besprekings in die klas te faciliteer wat dikwels in hul huishoudings as kontroversieel bestempel

is. Bloginskrywing 2 en 3 beklemtoon die mishandeling en onregverdige behandeling van familielede in die leesboek. Dit is egter in bloginskrywing 4 waar die leerder skryf dat sy huis met behulp van en deur blootstelling aan die films en die leesboek meer kon leer oor taboe temas en gesprekke in haar huis. Hierdie besprekings het geleid tot nuwe kennis en sy kon ander mense in die samelewing beter verstaan. In bloginskrywing 7 verduidelik die leerder dat hulle grootgemaak is met die waarde van eerlikheid. Oneerlikheid word nie in haar familie geduld nie en word as lewensgevaarlik beskou omdat dit jou toekoms kan vernietig. Jy moet eerder eerlik wees en erken jy het 'n fout gemaak as om stil te bly. Bloginskrywing 13 sluit hierby aan deur kommentaar te lewer op seksuele misbruik, lewensgehalte, drome en ideale. Hierdie is alles temas waaroor die leerders graag in die klaskamer gesels het.

6.2.3.2 Verwysingsraamwerk

Kennis word herontwerp om by verskillende omstandighede aan te pas.

Die belang van hierdie tema lê daarin dat klem geplaas word op die feit dat bestaande kennis aangepas kan word en in verskillende kontekste bruikbaar kan wees. Die leerders betree die klas met 'n bepaalde verwysingsraamwerk wat deur geloof, kultuur, agtergrond en tradisies gevorm is. Wanneer akademiese inhoud bespreek word, heg leerders betekenis daaraan deur hul eie verwysingsraamwerk as vertrekpunt te gebruik. In die bloginskrywings is daar spesifiek melding gemaak van geloof en kultuur en die rol wat dit speel in die aanleer van Afrikaans EAT.

Geloof:

In bloginskrywing 1, 8, 12 en 14 verwys die leerders spesifiek na Christenskap. Dié leerders interpreer die inhoud van die gedig "Talle tongue" deur daarna te kyk vanuit 'n Christelike perspektief. Volgens hierdie leerders stem die boodskap van die gedig ooreen met hul geloofsoortuiginge:

- Jy moenie dwaas wees met jou woorde nie. Die leerder haal selfs 'n vers uit die Bybel aan: "The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole body, sets the whole course of one's life in fire, and itself set in fire by hel" (bloginskrywing 1).
- Tydens die bespreking van dwelmmisbruik as tema gedurende die film *Die storie van Ellen Pakkies*, kon die skrywer van bloginskrywing 5 empatie toon met die tikverslaafdes in die verhaal. Sy het self twee familielede wat met verslawing stoei.
- Volgens blogskrywer 8 moet jou woorde altyd gerig wees daarop om jou medemens te ondersteun en te help. Haar geloofsoortuiging is dat jou woorde ook altyd op die waarheid geskoei moet wees, maar dat dit op 'n taktvolle manier oorgedra moet word. Die leerder van bloginskrywing 12 stem hiermee saam en noem dat woorde nooit gebruik mag word om ander leed aan te doen nie.
- In bloginskrywing 11 en 14 ervaar die leerders huishoudelike probleme en steun op hul geloof om daardeur te kom.
- Dit is in bloginskrywing 15 wat die leerder verduidelik dat sy haar geletterdheid in Afrikaans as taal en haar geloof gebruik het om haar in ander assessorings te ondersteun. Sy verwys spesifiek na onvoorbereide lees en mondeling. Sy wou 'n spesifieke boodskap

aan die gehoor oordra tydens haar mondeling en het veral gefokus op iemand wat haar geloof inspireer.

- Blogskrywers 7 en 16 beklemtoon die feit dat mens volgens hul geloof hard moet werk, al is dit in 'n taal waarin jy nie vlot is nie, of wanneer die omstandighede waarin jy jouself bevind nie ideaal is nie.
- Een leerder (bloginskrywing 3) het genoem dat hy nie godsdienstig is nie en daarom het hierdie aspek nie sy leerervaring beïnvloed nie.

Kultuur:

Die leerders betree die klas met 'n bepaalde verwysingsraamwerk wat dikwels deur die loop van tyd gevorm is. Een van die boublomme waarmee die leerders die klas betree, is hul kulturele opvattinge. Kultuur het veral 'n belangrike rol gespeel wanneer leerders probeer sin maak het van nuwe inhoud en kontekste:

- In bloginskrywing 1 skryf die leerder dat sy van Korea afkomstig is en dat sy nog nooit 'n braaibroodjie geëet het nie. Dit was vir haar 'n nuwe ervaring tydens die kultuurweek en sy beskryf dit as 'n verrykende ervaring.
- Die leerder van bloginskrywing 7 is ook van Korea af en het die verskillende kossoorte tydens kultuurweek geniet. In Korea was hulle nie aan enige Suid-Afrikaanse disse blootgestel nie en daarom het sy die les en die maak van braaibroodjies baie geniet.
- Beide inskrywings 10 en 11 beklemtoon die belangrikheid van woorde. Daar word nie van geloof melding gemaak nie, maar wel dat daar in hul kultuur gelet word op die gebruik van woorde.
- Alhoewel tale en kulture almal eiesoortig is, is daar tog ook algemene ooreenkomste tussen alle mense, aldus inskrywing 12. Hierdie leerder se opinie word gegee na aanleiding van die inhoud van die gedig "Talle tongue". Die tweede bydrae van hierdie leerder was met verwysing na Ellen Pakkies se "moeilike kind". Die leerder het genoem dat binne sy kultuur moeilike of uitdagende kinders eers na ander familie gestuur word, met die hoop om so 'n oplossing te vind.
- Die skrywer van bloginskrywing 13 kon identifiseer met Elmien se donker toekoms. Sy voer aan dat mense van haar kultuur in die verlede net so min geleenthede soos Elmien gehad het. Daar word dus nou van haar verwag om hard te werk om doelwitte te bereik; 'n mens moet vir jouself sorg en opstaan. Die inhoud van die bloginskrywing sluit hierby aan omdat die leerder voel dat sy grootgeword het in 'n kultuur waarin jy dankbaar moet wees vir enige leerervaring.
- Blogskrywer 16 erken die invloed van woorde en taal tussen kulture. Sy skryf dat party kulture meer sensitief is vir sekere woorde as ander en daarom moet daar fyn gelet word op die gebruik van woorde tydens kommunikasie met ander.

6.2.3.3 Geletterdheid en verskeidenheid

Verskeie leerders (bloginskrywing 2, 8, 10, 13 en 16) was nie noodwendig bekend met die konsep van *wit plakkarskampe* of die binnekant van enige plakkarskamp nie. Een van die opmerkings was hoekom daar 'n kleur gekoppel moet word aan die gebied en/of sosio-ekonomiese omstandighede waarin arm mense bly. Die leerder se redenasie was dat daar nie

noodwendig na die meerderheid plakkerskampe verwys word as *swart plakkerskampe* nie, so waarom word *wit* gekoppel aan *plakkerskamp*? Hierdie is 'n voorbeeld van leerders wat ontwikkel het om dieper te kyk en te dink as die eendimensionele stereotipiese denkwye (Janks 2010). Die ideologiese manier van dink (en die magspel wat tekenend is van die breër samelewing) word hier ontbloot. Hierdie leerder se insig word beskou as kritiese geletterdheid, omdat ideologiese denkwyses bevraagteken word, wat tot herskepte kennis lei.

Bloginskrywing 6 beklemtoon dat verskeidenheid die sleutel tot probleemoplossing is. Omdat daar by mekaar geleer kan word, ontdek 'n mens ander maniere van dink en doen. Dit skep die geleentheid om nuwe dinge te leer, want jy leer by iemand anders omdat hulle anders dink en doen as jy. Blogskrywer 6 wei hieroor uit en vertel dat dit juis met hom gebeur het tydens 'n taalles waar 'n klasmaat hom 'n rympie geleer het om die verskillende taalreëls te onthou. In bloginskrywing 8 verduidelik die leerder dat dit interessant is om saam met klasmaats van 'n ander kultuur te werk, omdat elk 'n ander invalshoek en benadering tot die werk het en dat dit haar in staat stel om insigte te vergelyk voordat sy besluit hoe sy te werk wil gaan.

6.2.4 Kritiese raamwerk

6.2.4.1 Leer word verdiep deur tekste te bevraagteken

Daar is twee vertakkings wat binne hierdie subtema bespreek word. Algemene stereotipes word deur van die leerders bevraagteken en dit lei tot nuuskierigheid wat leer stimuleer. Die eerste hiervan is die kleurtoewysing *swart* teenoor *wit* in die benaming en beskrywing van plakkerskampe. In bloginskrywing 4 en 13 skryf die leerders dat hulle nie met die konsep *wit plakkerskampe* bekend was nie. Dit is op hierdie punt wat blogskrywer 8 bevraagteken waarom daar hoegenaamd 'n kleur vooraan die benaming geplaas word.

Blogskrywer 5 se siening het tydens die lees van Elmien se verhaal verander. Sy het geleer dat nie alle witmense noodwendig altyd die beste en grootste geleenthede kry nie. Hierdie leerder was eers onder die indruk dat alle witmense beter geleenthede en lewensomstandighede as ander rasgroepe het. Nadat die leerder van die armoede en uitdagings van hierdie wit familie geleer het, het haar siening verander.

6.2.4.2 Die onderwyser fasiliteer selfontdekking

Die onderwyser het gebruik gemaak van beide afhanklike en onafhanklike leer. In die volgende gedeelte word die klem gelê op geleenthede waar die onderwyser selfontdekking gefasiliteer het. Dit word verdeel in poësie, filmstudie, taalkunde en die troefkaartles.

Poësie:

Daar is van die leerders verwag om hul smaaksintuig te gebruik om te probeer vasstel wat hulle proe. Daarna kon hulle enige hulpmiddel inspan om die Afrikaanse woord daarvoor te kry. Die onderwyser het hierdie proses gefasiliteer waartydens die leerders moes soek vir die korrekte benamings. Bloginskrywing 1, 5 en 7 verduidelik dat leer gestimuleer was deur te proe en daarna te raai. Blogskrywers 2, 3, 4, 5, 6, 8, 11, 13, 14, 15, 16 en 17 het die kossoorte geproe, vasgestel wat dit in Engels was en dan 'n woordeboek gebruik om die Afrikaanse woord op te soek. By die meeste van hierdie inskrywings het die leerders ook op hulpbronne soos die internet, Google en ook hul klasmaats staat gemaak vir woordeskatverwerwing. Blogskrywers

4, 6, 8, 11, 12, 14, 16 en 17 se leerervaring is verder verdiep deur vreemde woorde regdeur die gedig te onderstreep. Met behulp van woordeboeke, klasmaats en die onderwyser kon hulle die betekenis van alle woorde in die gedig naslaan en leer. Bloginskrywing 2 getuig van die waarde van gesprekke tydens die les asook dat die ontwerp daarvan op wisselwerking van die leerders gebou was. Leerders kon idees uitruil wat dieper begrip en meer insig tot gevolg gehad het.

Filmstudie:

In bloginskrywing 4, 7, 8, 11, 12, 14 en 16 verduidelik die leerders dat die subtitels wat tydens die film beskikbaar was, hulle ondersteun het in die aanleer van die inhoud van die film. Nie alleen het dit woorde vertaal nie, maar dit het ook beteken dat hulle die storielyn kon volg. Die vertalings het verder die leerders ondersteun toe klasgesprek plaasgevind het oor die verskillende temas en onderwerpe. Leerders kon teruggaan in die film en die subtitels gebruik ter ondersteuning om huiswerk te voltooi. Volgens inskrywing 8 en 11 was die lokprente wat die onderwyser vooraf gespeel het ook van waarde. Die leerders se nuuskierigheid is daardeur geprikkel. Blogsksrywer 6 rapporteer dat sy uit die *Ellen Pakkies*-verhaal geleer het om ontslae te raak van negatiewe dinge in haar lewe.

Taalkunde:

Die leerders van bloginskrywing 2, 3, 4, 5, 6, 7, 11, 12, 13, 14, 15, 16 en 17 het die inoefening van vaardighede deur herhaling genoem. In bloginskrywing 3, 4, 12, 13, 14, 15 en 16 skryf die leerders dat die interaktiewe aard van die lesse tot leer bygedra het. Die leerders kon gebruik maak van hul maats as kennisbron tydens die skryf van antwoorde op die witbord. Soms het hulle ook beter by mekaar geleer omdat denkwyses en werksetiek verskil het. Hulle kon voorbeeldsinne maak en stories uitruil oor die verskillende onderwerpe.

Troefkaartles:

Die meerderheid inskrywings verwys na die lesse waar daar van leerders verwag is om 'n spyskaart te ontwerp, kossoorte te maak, die resep te kom voorlees en 'n aanbieding te doen oor die kultuur wat hulle verteenwoordig. Volgens bloginskrywing 4 en 5 het die leerders dit geniet om die kosse by die huis na te vors en voor te berei. Dit was veral insiggewend om op dié manier oor ander kulture te leer en hulle het tot die slotsom gekom dat kos 'n manier is waarop kulture uiting aan hul uniekheid gee. Blogsksrywer 12 het hierdie leerervaring gebruik as 'n geleentheid om haar eie spanmaats beter te leer ken, ander kulture te ontdek en lewenslange herinneringe aan die Afrikaanse klas te vorm. Blogsksrywer 13 stem hiermee saam en kon ander kulture ontdek deur middel van Afrikaans. Beide blogsksrywers 13 en 14 het hierdie opdrag gebruik om nuwe Afrikaanse woorde aan te leer en die uitspraak daarvan te bemeester. Die bemeestering van die uitspraak het hulle gehelp om dit in ander kontekste toe te pas.

6.2.4.3 Vaardighede vir die 21ste eeu

Die goue draad wat deur die bloginskrywings loop, is die leerders se bereidwilligheid om hul klasmaats te verstaan, by hulle te leer en om mekaar te respekteer, ongeag die verskille. Die tweede vaardigheid wat ingespan is tydens die aanleer van Afrikaans EAT is die gebruik van tegnologie en multimodaliteit (Van der Merwe 2019). Tegnologie en multimodaliteit is op verskillende wyses deel gemaak van die leerders se verskillende leerervarings (soos die lokprente en teaterbesoeke wat reeds gemeld is). Daar is verder op innoverende maniere gesteun

om betekenis vas te lê en een daarvan is gesprekke en interaksie in die klaskamer. Hierdie gesprekke bied geleentheid om wedersydse respek en empatie te kweek omdat die kommunikasie dit vereis dat daar na mekaar geluister word. Dit motiveer leerders ook om hul eie sienings te bevraagteken en aan te pas. Jy stel jouself ook bloot aan verskillende denkwyses en perspektiewe.

7. Bespreking van die bevindinge

Die twee datastelle is bespreek volgens die vier hoekstene van multigeletterdheid. Die visuele voorstellings en bloginskrywings is ontleed op grond van ooreenstemmende kenmerke van *openlike onderrig, gesitueerde werklikheid, kritiese raamwerk en veranderde werklikheid*. Telkens is voorbeeld van die hoekstene uitgelig om te wys hoe die multigeletterdheidsbenadering gebruik is om Afrikaans EAT aan te leer. Die bespreking het ook na die literatuurstudie verwys om die geldigheid van die bevindinge te ondersteun. Vervolgens sal die beantwoording van die sekondêre navorsingsvrae aandag geniet.

7.1 Navorsingsvraag 1

Hoe kan verskeidenheid gebruik word om leer in 'n Afrikaans EAT-klaskamer te bevorder?



Figuur 2. Visuele voorstelling 17

Uit figuur 2 is dit duidelik dat verskeidenheid tydens taalverwerwing op verskillende maniere geïnkorporeer is. Dit het klasgesprekke ontlok wat uitdagend, dog opwindend was, want leerders het beleef dat verskille waardevol kan wees.

In figuur 2 kan menslike voorstellings van verskillende kleure gesien word, wat simbolies is van die “veelkleurigheid” van die Afrikaansklaskamer waar verskillende kulture en rasse saam leer. In elk van die Afrikaansklasse is daar ten minste vyf etniese groepe. Dit sluit Indiërs, bruin mense, wit mense, swart mense, Koreane en Sjinese in. Vir die meeste van hierdie leerders is Afrikaans ’n tweede of derde taal. Die hoofonderrigmedium is Engels, maar Mandaryns is ook ’n verpligte taal by die skool. Engels word dus as huistaal aangebied en Afrikaans en Mandaryns as eerste addisionele taal. Leerders wat van Korea of Sjina afkomstig is, leer Afrikaans egter eerder as ’n derde of vierde taal aan. Die figure is rondom ’n son geteken en binne-in die son is die woord “together”. Wat uit die tekening afgelei kan word, is dat almal ’n “plekkie in die son” het.

In die regterhoek is twee hande geteken wat blad skud. Hierdie leerder heg waarde aan die wisselwerking in die klaskamer as een van die beste maniere om Afrikaans aan te leer. Weder-sydse respek en empatie vir mekaar word deur hierdie hande verbeeld.

Leerders kon met vryheid (en tog respek) hul ervarings en opinies deel sonder vooroordeel. Leerders het geleer om na ander te luister. Dié twee waardes is nodig om die eise wat die 21ste eeu stel, die hoof te bied.

7.2 Navorsingsvraag 2

Hoe kan leerders se vorige ondervindings gebruik word om leer te bevorder?

Die tweede aspek waaraan daar veral aandag gegee is, was om die leerders se unieke voor-kennis en kulturele agtergrond te gebruik om die kurrikulum te verryk. Jacobs (2005) voer aan dat hierdie benadering die kurrikulum stimuleer sodat verskillende vaardighede beklemtoon word. Taal-, ras- en kulturele verskille is deur die onderwyser bestuur sodat dit as ’n hulpbron in die klaskamer kon dien. Binne die EAT-klaskamer is ’n koesterende omgewing geskep sodat die leerders kon leer hoe om met verskeidenheid saam te leef. Die leerders is aangemoedig om hul onderskeie agtergronde in te span om deur wisselwerking by mekaar te leer. Carstens (2012) verduidelik dat hierdie kontak suksesvol is wanneer verskille gerespekteer word en gesien word as ’n bron van kreatiwiteit.

Gesitueerde werklikheid fokus op hoe die leerder sy/haar eie ervarings gebruik om sin te maak van ’n spesifieke konteks (Boche 2014). In beide datastelle het leerders se vorige ervaringe ’n rol gespeel in hul individuele betekenisskepping. Byvoorbeeld, die Kaaps-dialek in *Die storie van Ellen Pakkies* het nie vreemd op die leerders se ore gevall nie, omdat hulle vroeër aan Kaaps blootgestel is in die gedig “Ma, moenie worry nie”. Die agtergrond van die gedig het die omstandighede op die Kaapse Vlakte geskets. Dit is om hierdie rede dat die uitbeelding van die moeder se wroeging in die film so goed deur die leerders verstaan kon word. Die leer-geleentheid van die gedig het as voorkennis gedien vir die nuwe betekenis wat aan die filmkonteks geheg is.

7.3 Navorsingsvraag 3

Hoe kan selfgerigte leer gebruik word om leer in ’n eerste addisionele taal te bevorder?

Die derde vraag het klem gelê daarop om leerders so te faciliteer dat selfgerigte leer plaasvind. Die leerder se eie stem is ontdek wanneer daar terugvoer oor vakinhoud plaasgevind het. Die

feit dat hulle resensies oor die film(s) moes skryf, was verder 'n geleentheid om selfgerigte leer aan te moedig.

Die leerders moet onder andere hul eie sterk punte en bekwaamhede identifiseer. Cazden e.a. (1996) beklemtoon dat daar groot waarde is in die ontdekking van die sterk punte en bekwaamhede veral wanneer vooruitgang en kennis die doelwit is. Dit is duidelik uit 15 van die 17 leerders se bloginskrywings dat Afrikaanse vakinhoud op hul eie leer en ontwerp van toepassing gemaak word. Leerders kon tydens die lees van Elmien se verhaal oor hul eie toekomsdrome nadink. Die leerders kon hul eie ouers se ondersteuning daarvan identifiseer en kon met dankbaarheid getuig van die liefdevolle huishoudings waarin hulle groot word. Na aanleiding van die gedig "Talle tonge" het twee leerders die digter (Mathews Phosa) se meertaligheid erken as 'n manier om in 'n diverse Suid-Afrika te kan vooruitgaan. Twee leerders het ook die rassespanning in *Fiela se kind* empaties begryp vergeleke met ander (en selfs familielede) se uitdagings tydens die apartheidstyd. Met nuwe Afrikaanse woorde kon die leerders bykomende kontekste beter verstaan, beskryf en interpreteer. Die leerders kon die woordverklarings van die gedigte gebruik om beter te doen in lees- en skryftake. Die agtergrond waarteen gedigte geskets is, kon gebruik word om hulself en ander beter te verstaan.

Leerders het vaardighede ontdek en verskerp en is in die klas die geleentheid gegee om dit in te oefen. Dit het die leerders verantwoordelikheid vir hul eie leer laat neem. Selfontwikkeling vind plaas wanneer hulle ontdek watter metode meer waardevol as ander is en terselfdertyd identifiseer leerders hul eie sterk punte en/of tekortkominge (Kumon 2012).

7.4 Navorsingsvraag 4

Hoe kan meervoudige leerstyle bydra tot leer in 'n Afrikaans EAT-klaskamer?

Meervoudige leerstyle word volgens Brown (2000) en Du Toit (2019) beskryf as verskillende maniere waarop 'n individu inligting binne 'n leerervaring ontvang en verwerk. Leerders verskil en ten einde inklusief te wees, is dit belangrik om verskillende leerstyle in die klas aan te bied. Angay-Crowder e.a. (2013) redeneer dat die kritiese raamwerk-pilaar van multigeletterdheid poog om die sosiale en kognitiewe sfeer te vind waardeur hulle die beste leer sodat hul bekwaamhede op verskillende vlakke na vore kan kom. Hierdie vlakke sluit geskiedkundige, sosiale, kulturele, politiese en ideologiese ruimtes in. Dit is die onderwyser se taak om deur middel van intertekstualiteit en kritiese vrae by die veronderstellinge en aannames uit te kom wat onderliggend aan die tekste is, soos byvoorbeeld die konsep van *wit plakkarskampe* wat veronderstel dat plakkarskampe gewoonlik swart is.

Leerders is visueel ondersteun deur die subtitels om die storielyne van die films beter te verstaan. Tog was hulle steeds tydens die film op hulself aangewese en moes hulle teen 'n sekere pas sin maak van die onderskrifte om die storielyn te kon verstaan. In die klas is die lokprent gewys en die leerders kon die teaters met agtergrondinligting betree, maar hulle moes self hul lees- en begripsvermoëns op die proef stel tydens die vertonings. Tydens die ontleding van "Talle tonge" (Mathews Phosa), was die leerders geblinddoek en uitsluitlik op hul smaaksintuig aangewese. Weereens moes hulle hul eie hulpbronne inspan om te kon vertaal wat hulle geproe het. Met die ontleding van "Staan op!" het die leerders fisies die opdrag uitgevoer deur op te staan en aktief daaraan deel te neem (kinetiese leer). Tydens die lees van *Iewers vlieg daar fairy dust* (Marisa Haasbroek) is verskillende leestegnieke (soos soeklees, vluglees en lees vir besonderhede) gebruik om die verhaal te verstaan, maar ook te geniet. Leerders kon op

verskillende maniere die inhoud verinnerlik en het vrye toegang gehad tot die leerstyl wat hulle verkieks het. Die leerders moes self die braaibroodjies braai (kinetiese leer). Nie net was dit 'n koservaring nie, maar ook 'n fisiese ervaring vir die leerders om te leer braai.

8. Gevolgtrekking

Die doel van hierdie studie is om die *hoekom, wat en hoe* van multigeletterdheid te ontgin om die aanleer van 'n addisionele taal te vergemaklik. Multigeletterdheid help onderwysers om 'n leeratmosfeer te skep wat aktiewe deelname van alle rolspelers verg. Onderwysers wat Afrikaans EAT aanbied, word noodwendig gekonfronteer met verskillende taal- en kultuuragtergronde binne een klas. Multigeletterdheid kan tradisionele onderrigstrategieë verander en bied ondersteuning om onderrigsteurnisse in die klaskamer die hoof te bied.

Hierdie studie se bevindinge toon dat selfgerigte leer (gefokus op vorige leerderervaring) en begeleide fasilitering daartoe gelei het dat leerders nie net kennis gemaak het met verskeidenheid nie, maar dat hulle mekaar as hulpbronne gebruik het om Afrikaans aan te leer. Meertaligheid en diskokersverskille binne 'n taalklaskamer is doelbewus as 'n wins, eerder as 'n verlies gebruik. Verdere boublokke vir multigeletterdheid soos ervaringsleer, tegnologiese ondersteuning en multimodale leer het herontwerpde kennis en praktyke tot gevolg gehad. Leerders het 21ste-eeuse vaardighede beoefen, geoefen en verbeter en so hul eie werklikhede herbou. Multigeletterdheid het, aldus die bevindinge, 'n ononderhandelbare plek in die Afrikaans EAT-klaskamer.

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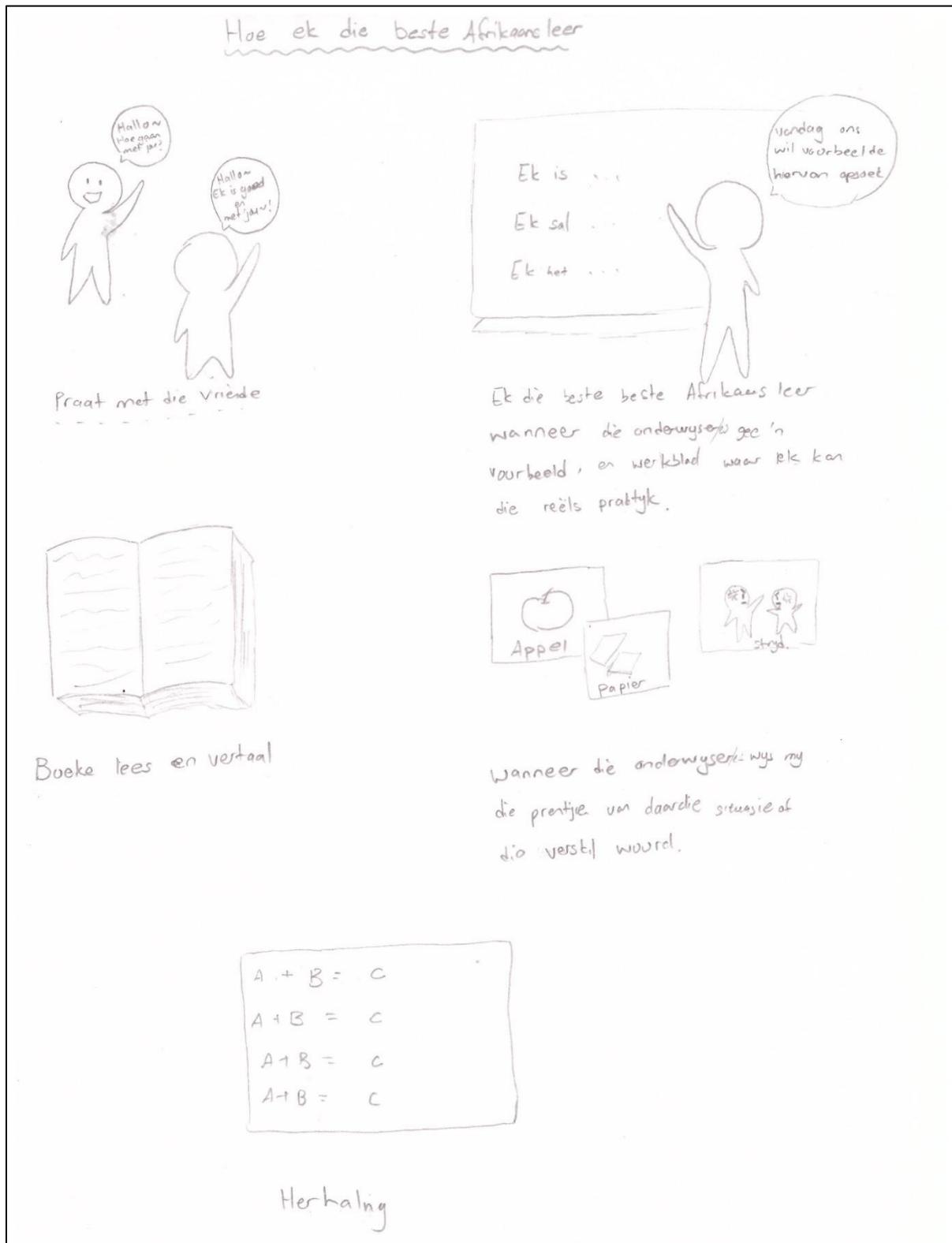
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Addendum: Leerdertekeninge en blog-inskrywings

Leerder: 1



Day 1:

Poem: Talle Tonge.

This is the poem which explains the five different sensors that our tongue has and in order for us to physically experience those tastes, ma'am had prepared those five tastes for us to first guess and get the answers right. She also showed us the Master chef video to make the environment suitable for the topics and more of a realistic and entertaining place for the pupils. Moreover, we have had discussions after the experiments and had the time of getting to know more about how dangerous tongue can be, not just praise, but when we don't use it wisely that we'll hurt people.

Entry blog:

As a christian, I was brought up with the teaching that I must use my words carefully, not as unwise but wise. This is because as it is written in the Bible where it says, "the tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole body, sets the whole course of one's life in fire, and itself set in fire by hell." I strongly believe this and when I was learning about the poem, I was fully in an agreement with the poem.

Day 2:

Movie: Die storie van Ellen Pakkies

This was the movie that we, as a class, went to the cinema to watch. It was an exciting trip. It was about a woman whose troubled relationship with her drugaddicted son has led her to commit murder. The subtitles were given as for those non- Afrikaans to be able to follow the story.

Blog entry:

Drug-addict was never an issue that would pop up in my life in Korea and my religion along with my belief would never compromise with drugs. Watching the movie, I realised why one would consider consuming drugs, it was because they were desperate to run away from their troubles and their unforgiving circumstances. Through this movie, it gave me the opportunity to understand them more than I've ever been able to understand them before. People flee from their emotions and problems and sometimes make the wrong choices because they are acting from their wounds.

Day 3:

Book: Iewers Flieg Daar Fairy Dust.

We were given a novel called 'Iewers Flieg Daar Fairy Dust', which ma'am read the book to us aloud and sometimes she let us read it taking a turn. After reading a page or two, she would stop and translate words that we didn't know and then explained to us the storyline of what she's just read to enhance our understanding of the book.

After the scene of abuse or the relationships between characters, we were given time to discuss those themes and share emotions felt during reading and also talked about our future and how grateful we should be, because of everything given to us.

Blog entry:

Born in a very fortunate environment where both my parents can afford me to go to school, able to enjoy the luxury and not having to worry about the finance, reading about a girl staying in an area where there's no light or having to struggle to sustain their basic needs, just heartbroke me. It was a way for me to understand the seriousness of those people who are going through similar situations as her. For me, I was grown up in a well balanced background, so it was easy for me to get hurt. Through this book I decided to be more strong inside by building up confidence and endurance and to always work hard as she did. I cannot help to be sad. I realized it is a reality for many.

Day 4:

Language Topic: Tenses.

Before we started learning or revising tenses, we were given the rules for the tenses. Ma'am would explain to us the basic rules for the tenses and then gave us an example for us to be able to recognize and apply the rules. She also simplified the rules in order for us to understand better and asked us whenever we had problems with making sentences.

Blog entry:

Learning and applying countless rules for the tenses, at first, was very difficult. This was because I never had to apply so many rules in Korean, and now that I had to apply the rules it panicked me. However, after a few practices, it became useful and easy.

Day 5:

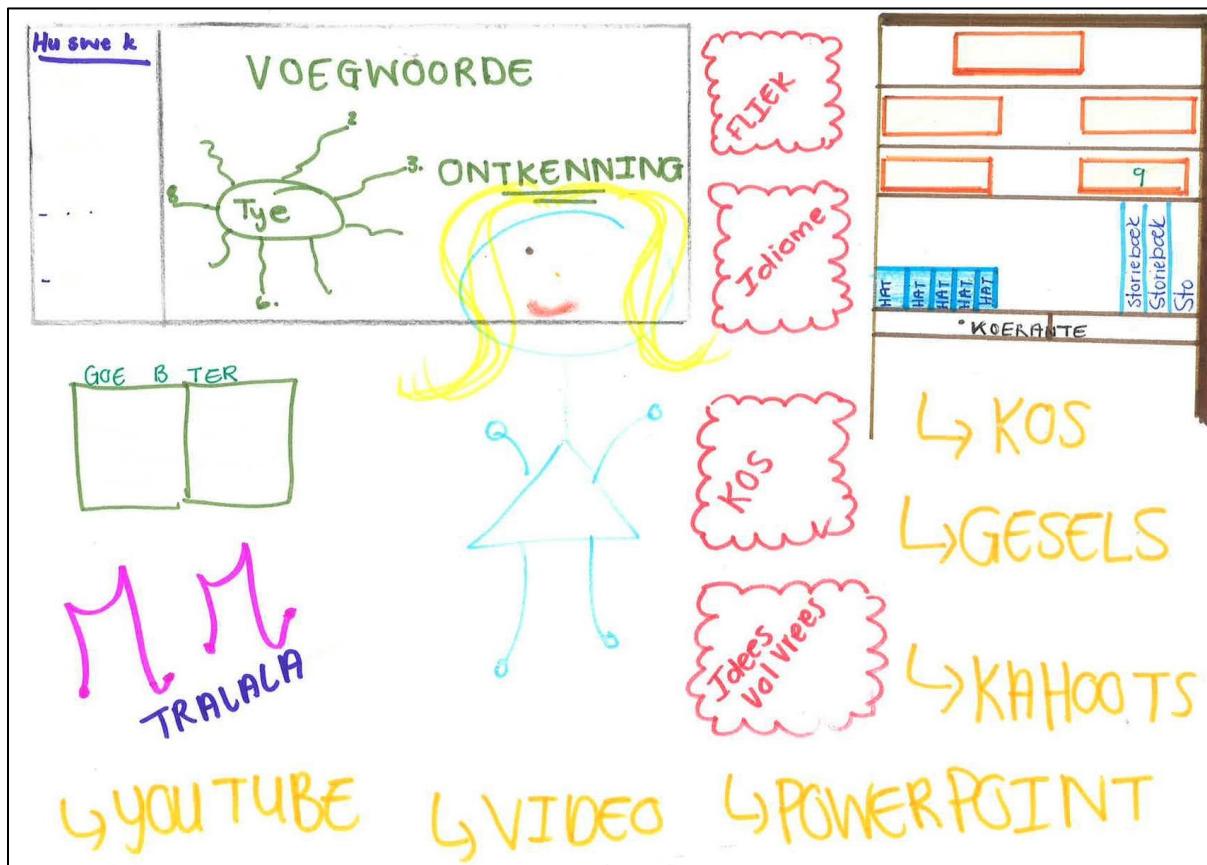
Bonding Day: Making Braai Broodjies.

This happened during culture week, which allowed me to physically experience Afrikaans culture. At first we were told to pay for the bright brookies in preparation for the culture week where we will be making braai broodjies. On the day of the culture week we made braai broodjies with the help of the teacher, then we enjoyed our braai broodjies.

Blog entry:

It was the first time ever that I've made braai broodjies in South Africa, so it remained to me as an unforgettable memory and it was the most exciting moment and the lesson I've ever learnt. Making braai broodjies was refreshing experience in South Africa and enjoyed conversing with the peers and the teacher.

Leerder: 2



Day 1: Talle Tonge

The class learnt about a poem called Talle Tong. They were given power points, they were shown a video and they were allowed to use dictionaries to better understand the poem. There were times when the class was allowed to be interactive with each other to receive different views on the poem and not only was the poem based on the physicality of the tongue but also it touched base on a deeper meaning of where they realized ways in which the tongue can cause damage by hurting others emotionally.

All I can remember was that the poem came to life and when you speak to others use tasteful language. The words that you write or speak to others can leave a huge impact and leave a lasting memory. Good words and the way you express yourself can accelerate or kill a career/person.

Day 2: Movie – “Fiel se Kind”

We went on an outing where we went to the cinema with the collage and a watched a movie called “Fiel se kind”. This movie was very emotional in such a way that it had me tearing up at one point, more especially because it was based in the times where democracy was not achieved in our country which is a very sensitive period in our country’s past because races didn’t mix.

With this movie it enhanced my family background with the fact that Benjamin was white boy in a “brown coloured skin” family with the fact that my great grandmother had given birth to a coloured child and having to keep it a secret as it wasn’t allowed as during apartheid blacks and whites were not allowed to interact with each other. This helped me better understand the hardships my great grandmother might’ve faced when raising her daughter who was essentially born a crime during those days.

Day 3: Fairy Dust

From where I caught up in the book, considering the fact that I arrived in the middle of the year, our teacher read out the book for us and translated the chapters to us so that we better understand the context of the book. We also had some peer reading done and discussions in the class which allowed us the opportunity to get different perspectives on the book. One of the topics we discussed was based on the theme of abuse between the main character and this old man and it allowed for the reader to see how one deals with abuse and how it affects everyone differently.

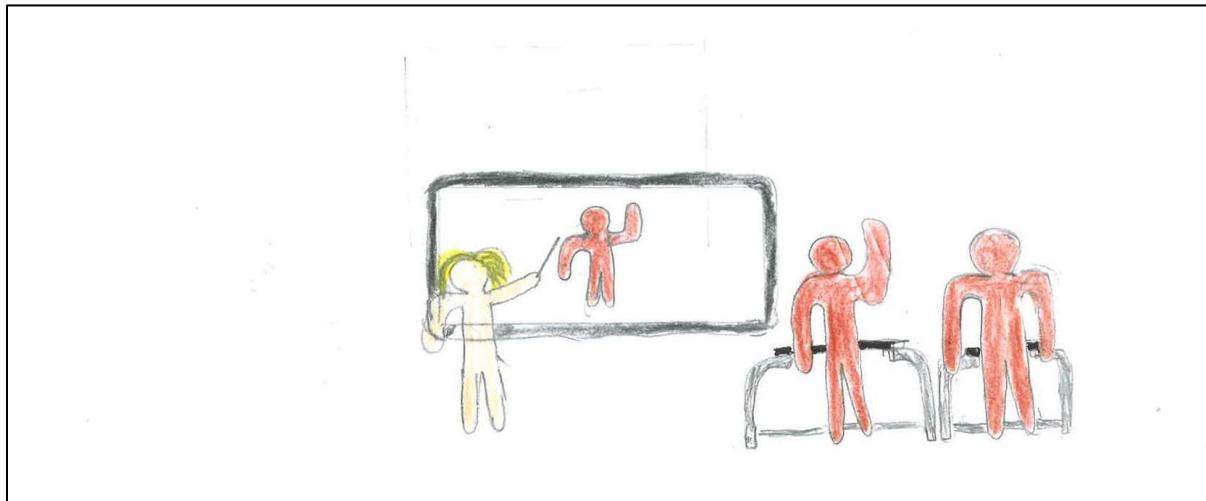
With my heritage and my background the setting of the squatter camp wasn’t that much of a different atmosphere as where my grandmother lives in eastern cape the living situation is quite similar. I wasn’t aware that there are white camps but I do know the conditions they live in. With the theme of “dreams” it relates to the dreams that my grandmother had to move to the city and get a job that will help her take care of her family, which she did with no hesitation and without restricting herself to her circumstances. I was not aware of white squatter camps. I know the of the living conditions and the atmosphere in townships.

Day 4: Language

This has to be one of my favourite lessons thus far. We made mind maps for each Tense , verled tyd, toekomende tyd, teenwoordige tyd. We also read through the goed beter afrikaans book to go through the rules listed, we also had example sentences to practice the skills we had learned in the lesson to identify and change the sentence structure to suit the tense ask for. The practice sentences had little stories behind them to keep us interested in the lesson and add an element of fun to the lesson. We got homework to better practice our skills by ourselves to see how far our understanding if the work was. We would then go over the work we had and checked our work on the white board and compared our progress in the class.

Day5: Diversity

With a lot of cultures between us, being in a Chinese school, it allows us to have different views on the lessons given and it allowed me to realize that as much as we are all different we are all the same at the end of the day and we go through the same things, we just go through what we go through differently which helps us come together and share our experiences and ultimately educate each other.

Leerder: 3

This is a picture of an interactive lesson
I learn better with more interaction

Dag 1: Gedig (Talle Tonge)

The day started with Juffrou reading the poem out loud. She also asked us to lightly underline the words we don't understand. We then divided in groups, one person was a chef while the others were guinea pigs. She asked if everyone is allergic to anything. There were PowerPoints, sounds and we used a dictionary to find out the English translation for the foods. Talle Tonge was a combination of the different parts of your tongue for taste, but it also was saying that people can use their tongue in different ways, such as motivation and bringing down people. The methods used in class that she used was making us translate words that we do not know by using dictionaries and friends. She also gave us visual representation of the poem in a form of a PowerPoint. There was a gustatory source which consisted on a chef who served us food and a guinea pigs who actually tasted the food. This was extremely effective. It showed us multiple ways to interpret the poem in an everlasting manner. My culture allowed me to identify with the poem by using different foods that correspond to my culture for interpretation, which opened my mind. I realized some words in my language are borrowed from Afrikaans so I could understand some words. I'm not a religious person so that had no effect on my learning. My ancestors would look down upon me as I'm learning a 'white man's language' so it is very painful but I realized it's more than that. If I learn Afrikaans while somebody who doesn't speak an African language learns that, we can unite as South Africans and bridge issues such as racism.

Dag 2: Fliek (Ellen: Die Storie Van)

The movie was about the issues surrounding the Cape Flats. The protagonist, a coloured woman is struggling with her son with lots of potential, due to him taking drugs. We see the degradation of the son and the amount of trauma the woman has to deal with throughout her life, young and old. We see her breaking point. I'm born in Cape Town, so seeing such things

that ruin such a beautiful place and my hometown hurts. I understand how desperate her situation was that she ended up basically blacking out and killing her own son. This relates to my culture in the fact as in my culture, you take care of family no matter what just like Ellen Pakkies before she killed him. I believe that taking drugs is wrong especially if it affects other people's live.

Dag 3: Boek (Fairy dust)

She read to us out loud and translated the pages and difficult words. She then proceeded to translate the questions. We sometimes did peer reading and she gave us the opportunity to spend time with the book to find the questions. This helped me understand the book more.

We had various discussions in class. The first one was about harassment and abuse such as between Elmien and her cousins and Elmien and Oom Bok. The quality of life of the characters as they live in squatter camp was discussed. Dreams of the characters and how they relate to our lives. The last thing is unfairness. As I'm in a family with the only male, unfairness is part of my daily life as I don't get the same attention as my sisters. Harassment is rampant in townships but is dealt with via community discipline which I witnessed as a child when they beat these two men who were accused of stealing. If harassment occurs the usually castrate the man. I have dreams in my life that I would love to achieve but like Elmien, I have my own struggles to getting there such as finances. I learned to appreciate my quality of life as the people in the book live in squatter camps. Fortunately, none of my family lives in a squatter camp.

Day 4: Language Day (Tenses)

We started by making a mind map. We then referred back to the book. The third thing was that she gave us funny example sentences and she tried telling us a story so it stuck in our minds more. She gave us examples and homework so we can practice the tenses and improve. Then she wrote the things on the board. The lessons were interactive and she gave us the answers after we completed our homework so that we can see where we went wrong. We also wrote answers on the board and talked about them.

Afrikaans is very difficult for me. I started it in grade 6 so I didn't learn some basic words. It is nothing like previous languages I've learned. It is complicated. The vocabulary is the only thing basic about Afrikaans because some words are the same or similar to English so I just have to say some of the words in an Afrikaans accent. I have been struggling with the language but have been improving. I hope I end grade 12 Afrikaans with at least a 75%. I realized some Zulu words are borrowed for Afrikaans as we didn't have the words.

Day 5: Wild Card

There was a day when we did poetry and we did a poem called Staan Op! The poem made us stand up when something said in the poem relates to us. The poem talked about different painful circumstances that people go through and if they apply to us then we have to stand up. Juffrou purposefully made us stand up so we can see that we are all going through some things in our lives. It was effective as we visually saw this and it was interactive. I felt closure as I saw other people's pain and saw I was not alone. It also taught me about the

poem. I'm just used to not speaking about things that bother me because my culture doesn't allow for it.

Leerder: 4



Day 1, Gedig: Talle Tonge

First she read us the poem and we underlined which words we didn't understand

There was a powerpoint

Videos on masterchef

Asked us about

We used dictionaries

Popcorn, peanut, Astros,

Our teacher gave us a few snacks to taste so that we could determine which part of the tongue we use.

Physical tongue and different parts, you can also hurt and heal others. You dont just use your tongue to eat. You can use sweet words to heal or salty (mean) words to hurt someone.

Our lesson was about the poem called Talle Tonge. Our teacher used creative methods for us to be able to understand the poem. First she read us the poem and we underlined which words we didn't understand. We could then use our dictionaries, friends and our phones to find out the meaning of the words we underlined. She also had a PowerPoint presentation that clearly explaining each part of the poem. The PowerPoint presentation also had a video of the

judging of a dish on Master Chef. Juffrou then asked us if we had any allergies. Our teacher gave us a few snacks to taste so that we could determine which part of the tongue we use because it was in line of what the poem was about. I do feel that this was not necessary for us to learn the poem however it was fun and I remember that week being stressful so it was quite a relief to do something out of the syllabus. We also were in groups and even in my group we still couldn't figure out all the words so I asked Juffrou ad she helped us translate and she did. In my culture and household it is important to learn, no matter how you are taught even if it is unconventional methods. You can learn from anybody's words or actions/words no matter what they do so this influence has helped me learn Afrikaans.

Methods/Resources

Culture influence

Religion

Heritage/Backgrounds

Day 2: Ellen Pakkies

Racial

Drugs

Subtitles

Poem: Moenie worry nie

Explaining to the twins

Juffrou planned to take us on an excursion so we went the movies. We watched an Afrikaans film called The Story of Ellen Pakkie. The movie dealt with a lot of issues I could not relate to such as drug use, rape, violence and racism. I thought I would struggle understanding the movie because I would not understand the themes of the movie but the movie had English subtitles so I could easily understand what was going on in the film. I was sitting next to xxx and xx - they are my Korean friends and it was their first year learning Afrikaans. Because xxx and xxx are conservative and new to South African culture I payed special attention to the movie so that I could explain parts they didn't understand. So here and there I would explain bits this helped me also understand the film a bit better because I learn the most when I am teaching someone or explaining to someone.

My family is extremely conservative, we rarely get into conversations of any controversial topics. This always bothers me because I can never understand a lot of their views on things such as: homosexuality, rape, drugs, sex, relationships, mental health and bullying. These are all things I'm not comfortable talking about with my parents and they are also things that my parents are not comfortable talking about. So when I watched the movie I learnt a lot of what people go through especially people that are coloured. I was fascinated but not in good way at the fact that Ellen Pakkie experienced so much sexual assault and how she did not even know what that was most of her life. I also learnt about how drugs affect lives. It is horrifying to see

the negative effects of drugs and at some point in my life I thought taking drugs wasn't serious now I have thought twice about it. Another thing I also learnt is seeking help is important I struggle with a lot of undiagnosed mental illnesses but from that movie I learnt that I can always admit myself to psych ward if I ever feel really messed up. Every race and community will have problems but I learnt you should never judge anyone no matter what their circumstances.

Day 3: Fairy Dust

Method: Read out loud, translated stuff, translated the questions peer reading, go home and read and do homework

Discussions: Abuse, Oom Bok Elmien, The cousins, quality of life (white squatter camp) , dreams, unfairness (in family)

Our one set book we did this year was Lewiers Vlieg Daar Fairy Dust. Our teacher helped us understand this book better by reading the book out loud to us, she also translated each page for us. She also translated each question we had as homework so we could do the activities and we also had time to do the homework in class and ask Juffrou if we had any questions. We were allowed to keep the book for that term that helped us do our homework when were at home. We also had peer readings here and there. All these methods really helped me understand the book and also helped me to speak Afrikaans because I came used to the accent Juffrou spoke which helped in various things such as unprepared reading, speeches and prepared reading. We also had various discussions about things in the book such as: Abuse and Bullying, Quality of life, dreams and unfairness. For me what stood out was the Abuse and Bullying, Quality of life and unfairness. In the book there was a character called Oom Bok who was harassing the main character of the book, Elmien. I personally could not be open about my views on abuse in the discussions because it is not the popular opinion. I get extremely frustrated that someone goes through abuse without fighting back. Elmien had to deal with abuse and harassment in order to get to her job at the video shop but I got extremely frustrated that she could no find other means of transport. I don't fully understand her situation as to what she can and cannot afford but transport should not be an excuse to face harassment. I believe she could have found a job closer to where she lived and walk with someone she could trust; she could have gotten a bicycle. In the book she pays Oom Bok to get a ride to the video shop therefore I believe she could have used public transport. Also if she knew she would be harassed she could have made efforts to defend herself. Quality of life in the book also stood out for me. My parents did not come from rich backgrounds especially my dad. My dad was an orphan at the age of 17. He was literally living in poverty exactly the same to Elmien's condition he was staying with his grandmother and grandfather who very poor. He also had to work hard to get to study and he also received a scholarship to study because he had an A average. Because of this lifestyle my dad raises me and my siblings to be resourceful and to not be very materialistic. Much like Elmien I do not buy brands, I don't ask for luxury goods. Most of my clothes are second hand even though we can afford to buy new clothes.

My culture always emphasizes in giving to others and serving others. It doesn't matter how much you have, my culture and religion emphasizes in giving to others and live in peace with others. So this book really helped me understand the conditions people live in and how being materialistic will not help get anyone far in life. No matter what language, culture or race you

come from you can never get far in life if you don't work hard. This ideology helps me learn Afrikaans I don't really like Afrikaans I don't really like the language a lot because it's strange how some words come from English and some words have different functions and uses. I find the language very inconsistent that's why I don't like it but I still have to work hard and do my best because my I've been raised in such a way. I need to be able to provide and give to others so I have to work hard and sacrifice.

Buy brands

Luxury

Give away

Accept donations

Work hard

Day 4: Lanuage tenses

Methods: Mind map, read the rules I goed beter. Examples they were funny.

More examples...Homework

Used the white board.

Classwork and people came up to the board to write answers

The activities came with answers

Background: speak about English, how the language is difficult, what I can do with this language, Chinese bridge,

In one of our language lessons we learned the rules of how tenses work in Afrikaans. The methods our teacher used included: Us making mind map on the white board which I still use today, reading the rules in the Goed Beter workbook and Juffrou also gave us examples that were memorable and made us come to the board if we knew the answer so it was an interactive lesson. The homework also helped me remember and practice the rules and learn from my mistakes when we marked the activities with the answers.

I don't speak any other language at home besides English which is embarrassing but there's nothing I can do because I have to travel far every week to learn Hindi. But nevertheless Afrikaans compared to English is quite different. There are rules in English but I find them more consistent in English than in Afrikaans. In Afrikaans there are a lot of exceptions to rules regarding tenses, plural, diminutives etc. However I do believe English can be more useful than Afrikaans but this language has been useful to me. When I went to China for the Chinese Bridge I was able to communicate with the people with the people who came from Holland. And it was quite interesting to see the differences in the languages. If I wanted to gossip with the other people who came with me from South Africa I could only speak in Afrikaans because most people could speak English and Chinse. This way I could still

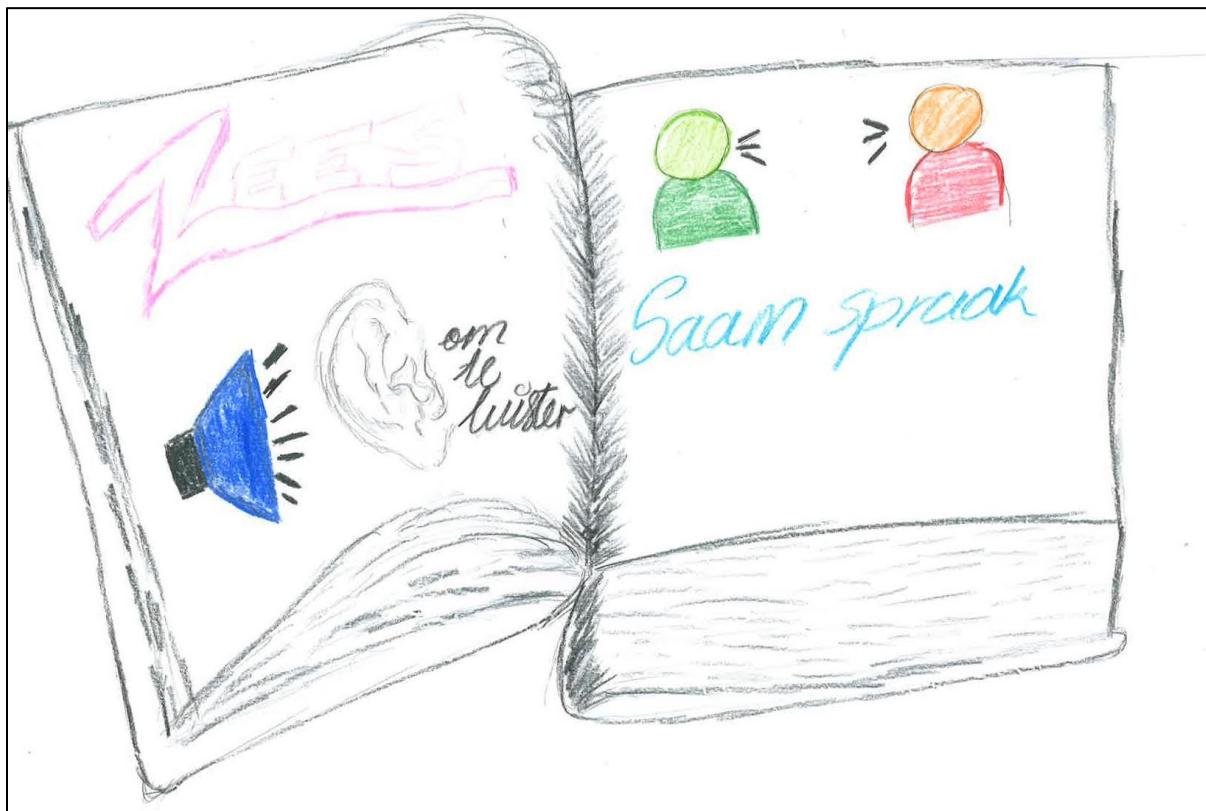
practice my Afrikaans in China. I want a find a job in South Africa so Afrikaans will obviously be useful here to communicate with investors and colleagues.

Day 5

One of the lessons most memorable to me was the lesson where I had to read a recipe and present it as a speech. I also had to prepare the dish. The methods that we used in class to prepare was the use of dictionaries and Juffrou was able to edit our speeches for us. I remember spending a lot of time looking for a recipe to prepare.

In my culture I have always been taught to put in my best effort and this really helped my learn Afrikaans even though I don't like the language.

Leerder: 5



Day 1: Talle Tonge (poem)

This day began with us reading the poem, then underlining what wasn't understood and using different resources (such as dictionaries, google translate and) to better the understanding of the poem. – in my case, there wasn't much to be underlined or looked up because of my good understanding of the language. I enjoy and understand the language because of my parents and the high regard they hold language in. Culturally speaking, Tsonga people (my family) were previously not accepted by fellow black groups and thus we adapted to other languages and pride ourselves in being linguistically gifted and able.

After looking at the poem we were given the opportunity to taste small snacks (chips, popcorn, crackers, peanuts, astro sweets) which were avoidant of any allergens and religious no-no's – without the aid of other senses but just our tongue which personally, was enjoyable because the flavours were not unique to me because of the food I eat at home and at traditional events.

There was a final PowerPoint combination that brought forward the tongue, its actual composition and the emotional problems it can cause. Overall, it was an enriching experience that both grew me in the linguistic aspect of Afrikaans as well as the opportunity to introspect what was in concord with my belief systems and what juxtaposed it. This is also enriched by my parents.

Day 2: Ellen (film)

Watching this movie was enjoyable and spoke to me as I too have a siblings that abuses drugs. It made me aware that struggle doesn't choose race but also that certain problems are more prevalent in societies where there are mainly people of colour and black people. It was not only understandable because of the emotional aspect but also because of the handy subtitles. Ellen's hand in her son's death is something that commonly doesn't happen and community. Culturally speaking, members of society leave the addict to just be. Some even kick them out of their own homes. As a Christian I believe in allowing people to redeem their souls through Christ – this can apply to both the addict and the people they affect. Ellen's killing of her son was not necessarily the right thing to do, however it did bring her and the community peace and the ability to get closer to the Lord.

Day 3: Iewers vlieg daar fairy dust (boek)

When we were first introduced to this book, juffrou Conradie read the book aloud and then translated the book (where it was difficult to understand) as well as the questions. She then gave us the opportunity to look at both the book and questions for our own better understanding of the concept as a whole.

Discussions that were centered around themes in the book were also had. Abuse was looked at – we regarded Oom Bok's advances on Elmien as a form of abuse or harassment. Additionally, the cousins abuse of Elmien's resources was analyzed. I have not experienced abuse but my grandmother has and my mom and her siblings were there to witness it. I have been raised to avoid letting conflict be a conduit of violence. In most black societies, however, people believe it is no right to meddle and enter an altercation that involves violence. This is generally because of the option of not wanting to get beat as well or risking the victim's life.

The book also opened us to the idea of a poor white community. I am not unfamiliar with this as my sister's ex-boyfriend was an Afrikaans man (Jaco) who didn't have the best upbringing and so I have grown up understanding such concepts. It also helped me better my communication skills with others who were/are not the same as me.

My parents have always allowed me to prosper in whatever I set my mind to and thus my decision to become a lawyer was supported. Both financially and the logic behind it. Unfortunately, this isn't the case for Elmien. I think the narrative exposed me to the

knowledge that not everyone that's white has the best opportunities and more so that in instances when I'm unsure of what to do, I should look to god or guidance.

The final topic discussed was unfairness, which is clearly seen throughout the majority of the book and this is a narrative that is evident in my life. Sometimes it's seeing the unfairness other people experience, but also what I go through myself. My culture dictates to the order I do things – which I generally last because of my age and gender. Religiously speaking, I realize I'm an equal to counterparts and that all that is needed of me is the respecting of my elders and those around me.

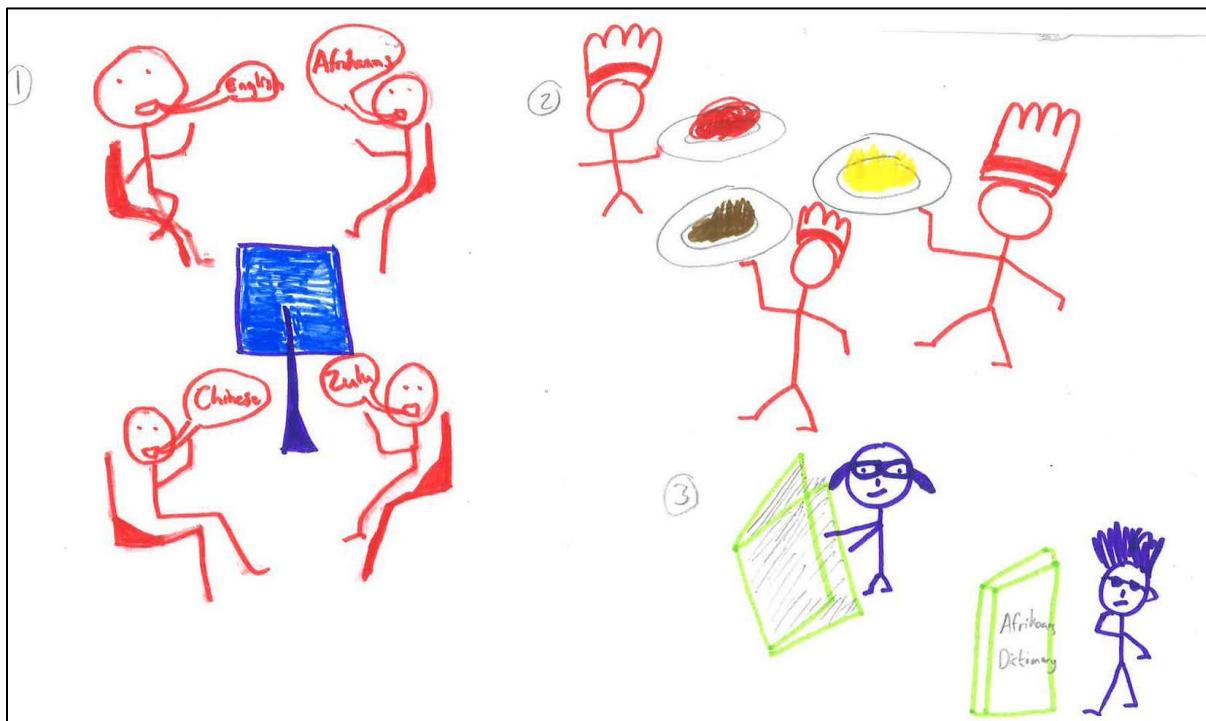
Day 4: Language tenses

This lesson began with us creating mind maps to better understand the concept being handled. We then look at the rules in the book and took into consideration as a guide to more comprehension. Sentences were looked which were both to keep the attention of the students by making them funny and also getting it into our minds easier. Homework was issued to increase knowledge, as well as the opportunity to use the board and the answers on the board as resources. This exercise also gives light to student and peer involvement. This allowed me to learn more about others cultures and languages via linguistic differences.

Day 5: getting to cook for the class

This activity included preparing meals (at home) and presenting them to our classmates and then explaining the land the meal hails from. This gave me the opportunity to learn about cultures that I was not exposed to everybody's and became the onset for a class discussion about our differences. I learnt more about religion (XXX's Hinduism and my fellow Christian's differences in belief) my own belief system urged me to accept them as they were whilst also learning.

Leerder: 6



① I have to make the group and people from each other
th differes this year and how it helped us what our tongue is used for

③ two men & they are studying the book together and both about the project

Day 1: Gedig – Talle Tonge

The day started with the teacher reading the poem to us, she then told us to underline the words that we don't understand. She gave us different types of foods to taste and certain students were chefs and the rest of the students had to taste them. We used dictionaries to find words like popcorn, sweets, crackers and pickles to help us understand what we were using our tongues for. Overall, the lesson taught us that we can use our tongue for tasting various foods and it can be used for harsh words which gave us a brief understanding of what not to say and what to say to people. It was insightful because the teacher gave us freedom to read the poem in a different light and ask our fellow classmates about what we should do and let

us have a fun experience by tasting different foods. After having this lessons we also had a lesson on braadibroodjies.

With that lesson it helped me understand the different cultures that we were around me and know various cultures. We even made braaibroodjies to experience the Afrikaans culture and enjoy ourselves while having a lesson on it. It made me realize that studying different cultures is fascinating and amazing to grasp. Each person in the class made this poem their own in a unique manner. We all interpreted it differently based on how we grew up. It is a Nice experience to learn from each other and realize how important the tongue really is.

Day 2: Dwelms

Flik: Ellen Pakkies

When watching Ellen Pakkies at the theatre, it was a heartfelt experience because it made realize that people are struggling in life and they resort only to drugs and other harmful substances and makes the audience think that no one is perfect. Everyone has problems, not everyone is living a lavish lifestyle and must deal with the hardship they have and persevere from it. This gave me inspiration to push through adversity and make my own mark to make myself happy, because in the film the mother was fed up with the son's antics of misbehaving and being on drugs.

The mother decided to take it upon herself (because the father didn't do anything) and end the son's life because of the harm he had done to the family. Which really encouraged me to get rid of anything that was negative in my life and start fresh. Which was a positive aspect in my perspective.

Day 3: Fairydust

Firstly, Juffrou Conradie read aloud and translated the pages also the difficult words that I didn't understand. She also translated the questions for certain sections and she encouraged us to read as well and gain knowledge from what we were reading. When we had homework we had to check the answers in the book in order to answer. We had various discussions such as: abuse, harassment and violence. It gave me a perception that cruelty is fused with imbalance because life doesn't always have a balance something must be off in order to make sense in other people's lives. Like how Oom Bok was stalking Elmien to get an advantage on her and find ways to get with her. The imbalance is what showed me that we all can't be balanced.

In my background if someone had to do this it would be considered a crime and will be banished from the family because it is an embarrassment to do such.

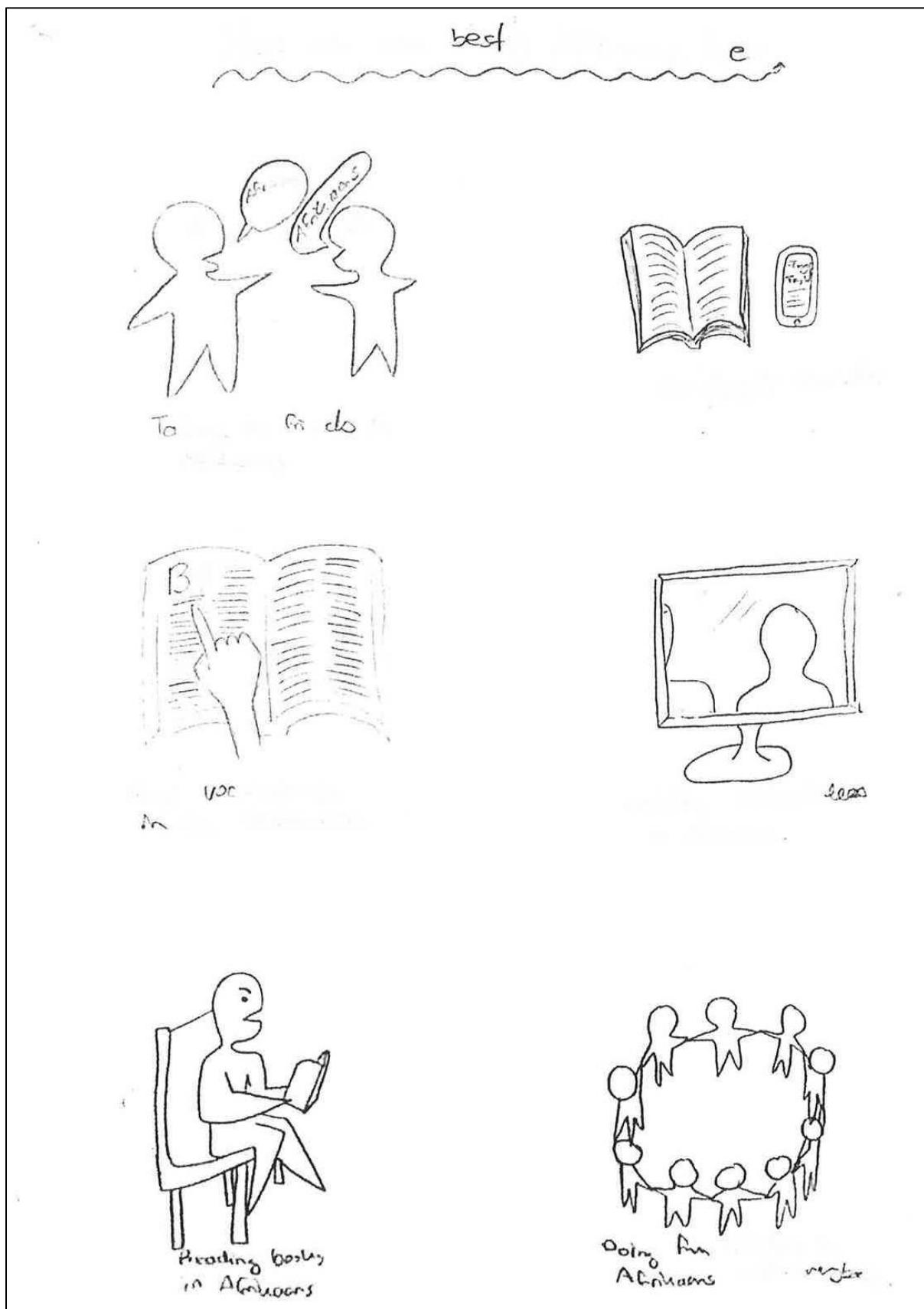
Since Elmien wanted to be a doctor she tried several times to get to that dream and for my dream I want to be a professional footballer, travel the world and find out new things but with this dream it requires hard work and dedication and a certain type of drive to achieve that goal.

Day 4: Taal

We made mind maps to plan out our next sections and make sense of what we are learning. We made certain rules to identify the different tenses, past, present and future. Juffrou Conradie even provided intriguing stories which had weird examples but it helped me understand the work even more. We obviously had homework to complete which improved my Afrikaans and I was able to gain knowledge from that. She even gave us opportunities to write on the whiteboard to make us memorize the work that we did and she provided us worksheets to exercise our brains. This gave us the platform to ask our fellow classmates what the language was about and get different perspectives on how to solve the matter, some of my classmates even gave me scenarios and small jingles to figure out problems. Which shows the diversity and cultural backgrounds of others and how it can help others to solve situations in an innovative way.

Day 5: Diversity

In Afrikaans, I learnt that diversity is the biggest contributor to solving problems and learning new things from different cultures. It gives people a different mindset to what they are originally used to and find innovative ways. It also taught me that sticking to the norm is not always the solution but thinking out-of-the-box to find the most extraordinary things. Despite the diversity that helped me with my work there was also downfalls because in my culture we don't take Afrikaans seriously since it has a horrible history for my parents. I don't personally like Afrikaans but with the diversity that was around me it really helped to improve slightly in that subject.

Leerder: 7

Day 1 Poem: Talle Tonge

We learnt about the two different uses of our tongues: Our physical and sensory use as well as the use that tongues have in our communication.

Our physical, sensory part of our tongues consists out of five basic tastes, i.e. sweet, sour, salty, bitter and savoury. Here, we did some activities where we were divided into several groups and were given different kinds of food to taste. We were not allowed to see, but were only allowed to touch and taste the food. It was a kind of interesting way to taste food, because the visual part of the food does the major job of making people to decide whether they would like to taste the food or not. I was a bit scared to try some; it was definitely an exciting way to experiment and to see how our tongues work.

We analysed the metaphorical or figurative meanings of the sensual part of our tongues. Tasting sweetness can represent us having to speak nice words to people, but on the other hand, it can also represent us having to speak nice words to deceive others or to get something that we intended from them. Likewise, for all the other senses, we have learnt that each sense has both the pros and cons to it. Therefore as a conclusion, we came out that we always have to be careful of what we speak and how we speak, because words that come out our tongues always have consequences to it.

The activities helped me to have a better idea when learning this poem. As I am a visual learner, I learn faster when there are visual guidance to it or when there is a physical activities involved in the learning. Physical learning also helped me with my long-term memory of that poem. To be honest, as I look back to this time when we were having this physical lesson, this is the only poem that I actually remember.

Moreover, what helped with my further understanding of the poem was the use of dictionaries, google translate as well as the English-translated notes that my teacher printed out for me. By the use of all these resources I was able to learn quickly.

As a reference to my own experience, I was taught that I always have to be respectful of the elders as well as everyone who was older than me regardless of how I felt about that person or the matter. However, as I grew up more I realised and was taught to express my feelings more and that I have the right to give my opinions on the certain matter. Of course, the fact that I have to be respectful when talking to a person remained the same.

Day 2

Movie: Ballade vir 'n Enkeling

Here we watched this heartfelt movie in Afrikaans. We were given English subtitles at the bottom of the screen to enhance our understanding of the context of the movie. The explanations as well as the questions that were given as a whole book also helped me with my deeper understanding of the movie. Moreover, explanations in between the movies from the teacher also helped me a lot.

In my whole life, I was taught that lying to someone was extremely dangerous and therefore we must never lie to someone else. But we can never lie as long as we are human and we

have feelings. And therefore we also need bravery and courageous heart to also ask for forgiveness and acknowledge that fact we have lied. This, I always kept it in my heart that no matter what my heart says about my insecurity of having to reveal my ugly side, that I always have to strive to be honest.

Day 3 Novel: Iewers Flieg Daar Fairydust

We read a novel in Afrikaans and it was the second book I ever read in Afrikaans. Knowing that some of us like me would struggle to understand, my teacher translated some passages as a way to explain to us the whole context of the book. This helped me a lot, by the way. Also, we were required to buy the question booklet for the book, which gave a better idea of what the story was about when I had to answer the questions. Using dictionaries and google translate really removed the stress of me having to translate everything into English. I was actually really grateful that I can access such devices and resources to learn.

When I was reading the book, I realised and was reminded again of how fortunate I was to have both parents as well guardians who do the job of my parents. I was and still am extremely grateful of their endless efforts. In addition to that, I was also impacted of how strongly the main character held herself and striving extremely hard to achieve her goals even in a disastrous situations. I have never had a chance to show of how strong I can be just like I she handled herself in the book, but I guess I have to be the one who has to keep myself strong and firm in all aspects (religion, my belief and etc.) even if I might not be in a disastrous situations.

Day 4 Language Lesson

During the language lesson, I and my colleague had to look for words that we did not understand in the movie study-guide. Then my teacher would firstly translate the whole paragraph and gave us all a chance to ask for the definitions of words that we did not know. We also used dictionaries where possible.

I usually learn faster when I am engaging with people. So having to have colleagues and teacher around me to help with my understanding was a great help to me. I was not really used to have extra lessons when I was in Korea, so I was a bit reluctant to come to the extra lessons at first, but in the later stage I realised that the lessons actually helped and I never regret taking time to attend the lesson. I am also thankful for all the teachers who sacrificed their own time to help us all.

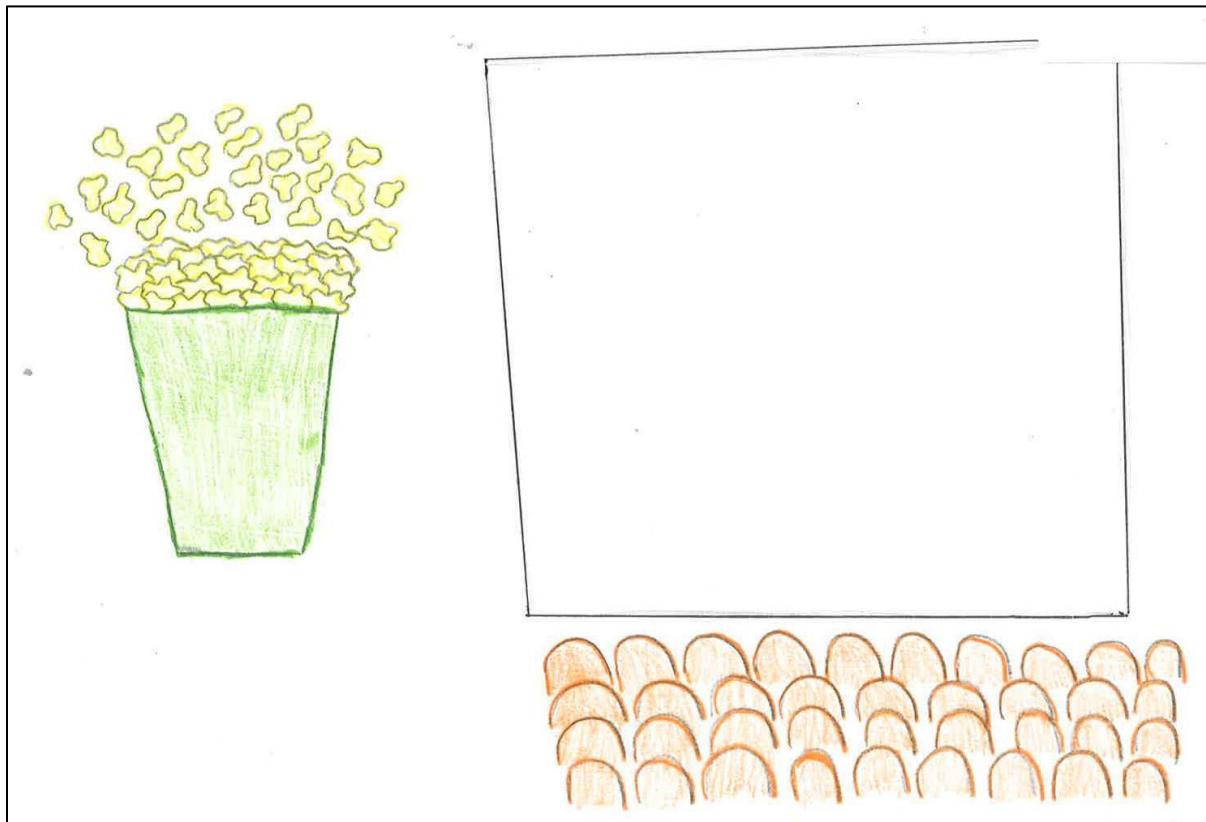
Day 5 Wildcard

My favourite lesson of the year was when we were having lessons on the culture day. I cannot exactly remember the exact date of when we had the lesson, but I remember that all of us had amazing experiences of having to have various different cultures and well as the food at the same time. I really enjoyed the whole week of the culture week. I was able to learn more about the other cultures, and most importantly, I have got a chance to taste the most wonderful food that my friends cooked for the whole class.

When I was in Korea, I did not get a chance to experience physically about other countries' cultures and their exotic food. But now that I had a chance, I am really grateful about

everything, especially the teacher who made this whole thing available for all of us to enjoy. Thank you so much ma'am for all the hard work!

Leerder: 8



Day 1: Talle Tonge

The day started with teacher reading the poem out loud and she asked us to underline the words we don't understand we divided into groups and we had one person as the chef and the rest were tasting she asked who has allergies there was a PowerPoint, we used the dictionary or google translate the English for the different foods we tasted. Was a combo of physical tongue parts of tongue but also how you can your tongue to motivate others and hurt others.

Method and resources to help us

How did culture, religion, language, heritage

Blog entry:

Doing this poem was very interesting and I found it very enjoyable. Tasting the food and guessing what the food was was a lot of fun. When doing this poem, the resources we used were the dictionary and our friends. We helped each other to translate the words the words we didn't understand. Our teacher also gave us a PowerPoint about the poem to help us. The poem had a double meaning, the one meaning was the different parts of the tongue and the other meaning was that you can hurt or motivate people with what you say. Comparing this to the way I was brought up, my family is very honest and says things the way that they are.

This makes me think about the meaning of the poem. You should use your words to help others. It's good to tell the truth which goes in line with my religion, Christianity. In the Christian religion we are told to tell the truth and that's how I was brought up. The Bible tells us to be love our neighbours and what I got out of the way I was brought up and Christianity is that you should tell the truth but you can tell the truth but you shouldn't say it in a way that will hurt someone's feelings.

Day 2: Film

Fiela se kind

To go to the movies was a learning experience. We went there, there were subtitles, we watched the trailer, we had to do an assignment as if we were the characters. This movie is about a coloured woman that found a white baby boy outside her stoop. She raised him as her own and he ended up being her favourite child. Eventually the two men from the court in Cape Town to do their usual checks on the family and the land they are living on. The two men eventually realised that Fiela has a child that is white and eventually took him away from her and he was given to a family that he didn't belong to. I found this movie was very sad for me and made me cry when the boy (Benjamin) was taken from his family. In terms of my heritage Black people do send their family away to work for another family. I Don't see this as something good to be separated from their family. Fiela gave Benjamin the most attention out of all of her children. This isn't fair and from the way I was brought up all children are treated fairly example when being given something like food or being bought something it to be equal.

Day 3: Book

When we read the book Fairy Dust ma' am read the book out loud for the class. She translated words we didn't know and the translated each page for us. She translated the questions for the class. We also did peer reading, we went home and had to answer the questions. We discussed abuse. Abuse is something that happens in the book between Oombok and Elmien. Oombok harassed Elmien and would sometimes touch her inappropriately. An older man approaching a younger woman has happened to me. At times walkng in the mall or the shops with or without my parents I get approached by older men sometimes this is something I just ignore and carryon walking. This happens to a lot of girls it just hasn't gotten to the extent where I get inappropriately touched. Elmien is also abused by her cousins, her cousins take advantage of the situation that they're in and basically abuse Elmien by unintentionally guilt tripping her and she ends up doing things for the sake of her grandma. She is being bullied into doing things. Elmien and her family have a bad quality of life. They live in a squatter camp. I personally didn't know that they were squatter camps specifically for white people and I was very surprised to hear this. The one thing I just don't understand is why they separate squatter camps by the races of the people living in the squatter camp. I found this as something very interesting to learn about. Elmien had dreams of being a Doctor even if she came from a squatter camp. This really inspired me because it showed me that it doesn't matter where you come from but it's about where you're going. This just shows us readers that we can do what we want if we put the the work into it. The way Elmien is treated in unfair because she has to do so much for her family even though her cousins don't treat her the correct way. I see this as unfair because when growing up I've been taught that everyone

must work for what they want and shouldn't sit around expecting people to do things for them.

Day 4: Taal

When we did language or teacher taught us by making a mind map for us. This helped with knowing the rules of example Tye. We also went through the rules in the Goed Beter Afrikaans book that we used. The rules helped in explaining the rules of language such as Negative form. This helped me understand Negative form because and know what to do and when to do it. Our teacher gave us examples to help us understand what she was teaching. These examples were funny and came with personal stories that she told us. This made what she was teaching easier to understand and made learning very enjoyable and fun. The classwork, homework and doing the work on the board made the work more understandable and made things easier. The answers being put on the projector helped me see the mistakes I made and helped me especially when studying because I could redo the sentences and make sure that I don't make the same mistake. I enjoyed this because I really realised how Mrs Conradie was with us for 5 years and was able to teach in a way that was appropriate or accommodated all cultures and all backgrounds. Being in a diverse class made things fun and easier because we were able to help each other when we struggled. I've learnt so much about the different cultures from being in the Afrikaans class and love how all the cultures in our class were able to come together through Afrikaans. Thank you Mrs Conradie

Day 5: Wild card

There was a day when we were given a country and it was I groups. My group was given the country Greece. We had to make a menu, dress like that country's culture and do a "play" in Afrikaans. This was very interesting because we were able to find out more about the country we were doing. I remember being in a group with xxx and it was interesting to find out what she being Hindu thought about the Greek culture. This was good because I was able to see things in a different point of view and be able to compare what I think to hers. This was very eye opening because our cultures are very different, she is Hindu and I am Christian. This is the lesson I enjoyed the most.

Leerder: 9**Day 1: Poems**

Juffrou played some loud music as we walked to the class. This left me with a feeling of excitement. We had an interactive lesson that I enjoyed very much. We did a poem and the different uses of the mouth and words. We were able to taste different food groups and we had to guess what we ate. We were able to use our friends, phones or dictionaries. While this was going on, we had a PowerPoint with visual clues and music of Master Chef. After that lesson I understood some new Afrikaans words and also the impact of words. I enjoyed this lesson because I learned Afrikaans without even knowing it.

Day 2: Movie – Ellen Pakkies

We went to watch a called Ellen Pakkies. This is about a mother and son's relationship that are not good as the son is using drugs. It was emotional as the mom did everything to help him but he kept on turning to drugs. I will never use drugs but my older brother has friends who smoke weed.

The language was difficult but I knew some words as we did a poem on Capetonian Afrikaans and a parents struggle to keep her kids alive. Our teacher always uses activities that are relevant to the work. She brings Afrikaans to life by exposing us to various forms of it. I enjoy learning in this way as it is not just a teacher standing in front of the class, reading from a textbook.

Day 3: Iewers vlieg daar fairy dust

This was about a white girl living with her grandma and cousins in a wendy house in a white squattercamp. She had many problems and wanted to become a doctor. Our teacher read the book, translated words, made us read, and we got homework. The reading out loud in the class was embarrassing at first but I slowly got the hang of it. It made me confident in pronouncing big Afrikaans words. We marked our homework and got a better understanding of the story.

I do not agree with any abuse and could therefore not understand why oom Bok would like to touch girls. I will stand up against this. I did not know that there was something like white camps for the poor. I could understand how difficult it is to live like this as we past neighbourhoods like this every day.

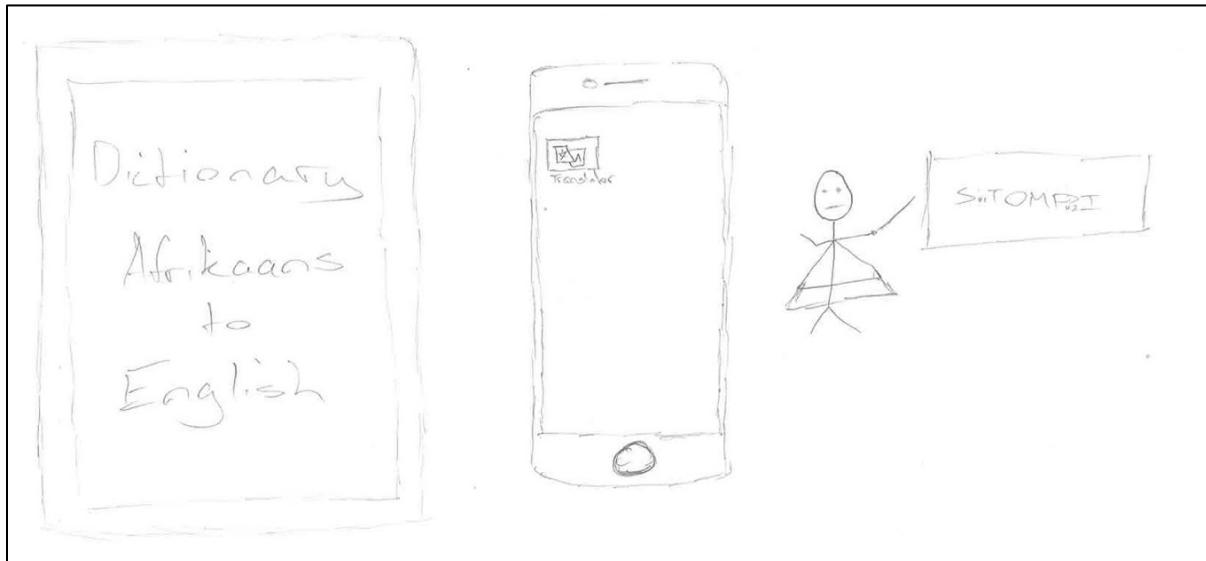
I agree with Elmien and one must have big dreams. My family raised me to work hard to achieve big things. I do not believe in unfair treatment and would always try to do the right thing by others.

Day 4: Language

I do not like language lessons but Ms Conradie is trying to make it interesting by adding mindmaps, funny stories and songs to remember the rules. We work with 12 sentences only and keep on doing revision on the same rules that we covered in the other years. We were aloud to put our answers on the board and our friends was able to help us. We could also ask to not work on the board but was still encourage to work with our friends. This was effective as I was able to work with others on understanding the bigger picture. We used the projector too.

Day 5: Braaibroodjies

I never knew that it was so delicious. It was a nice time with good music, good food and good friends. We had to talk Afrikaans to our peers which was very funny. Juffrou dressed up and had a few of her friends dancing on Afrikaans music. We had a choice what we wanted on our bread. I am going to make this type of food forever.

Leerder: 10

Day1

Gedig: Talle Tonge

We were given option to use dictionary and ask for word do not understand. We read the poem. Ma'am ask if anyone were allergic to anything. This is a power point about the chef. We were asked to write down the taste. We were blindfold to taste things we don't know, we were not allowed to see. We tasted popcorn, sweets, and biscuits. This lesson taught us that our tongue can give the taste of most things. And also our tongue can hurt people in a bad way, but if you think in a good way then people can heal people too if words are used in a good way. Tongues are important to people to taste food and things.

In my culture we did not use hurtful words so it's new to me. We braai bread and listen to Afrikaans music. It is nice to learn new things from other cultures.

Day2

Film: Ellen Pakkies

We watched a movie on Ellen Pakkies, this movie is on a boy taking drugs and his mother phones the police because she can't help with the boy taking drugs anymore. It's an interesting movie about the mother's experience. I did not know about the Cape Flats or the gang related violence and drugs. Not everyone has a proper family and would want their child to go into the jail. It is about her patience to not fight back in a violent manner. The mother took in most of the pressure of exposing her child taking drugs. She is a good mother. The behavior of the boy really damaged the family, he shouldn't take drugs.

Taking drugs could really break down a family into pieces, so in our culture there would not be anyone taking drugs. If found then will be sent to police station directly.

Day3

Book: Fairy dust

Ma'am read the book to us, its on a girls with a Doctor dream. Ma'am translate the whole book to us and the question too. We also read the book as a classmate so everyone had a chance to read. Ma'am also gave us time to take the book a read by our own to understand it better. Its all about the man harassing the girl.

The girl in the book are abuse by a old man and no one know this so no one could help. In our tradition if there is any abuse happen, the person that is abusing will be abuse by a group of people. One can only rely on the people in your community. We discuss on the life the girl have in the squatter camp, it is sad to know there is this kind of place. In my whole life so far, I've only seen these place on TV instead by myself. The girl wish to become a doctor to prove to her ouma she is better then her mom. My dream is to live well. Her granny likes her cousin more then the her, it is not fair. At our home this will not happen.

Day4

Taal

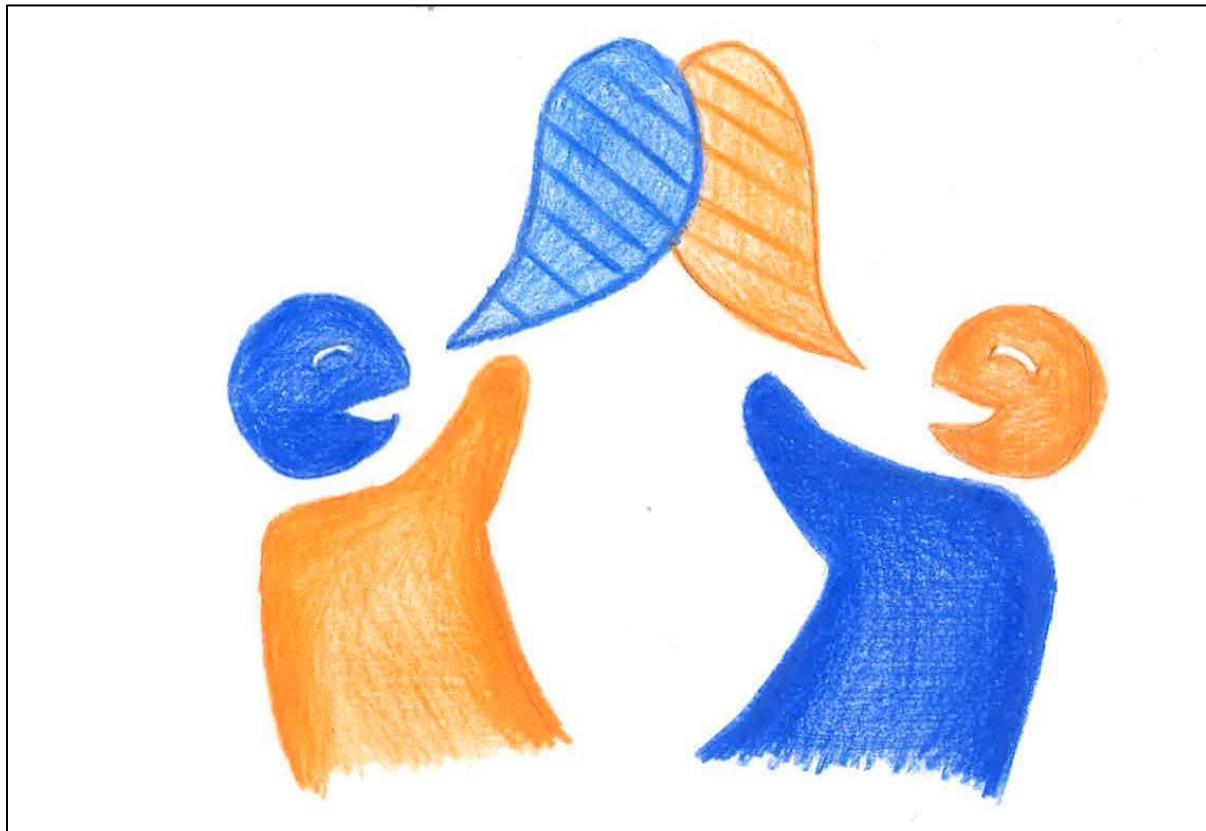
Learning Afrikaans is a challenge to me, since this is the third language to me that I learn at school. The method for learning this is doing a mind map and read all the rule carefully and look at all the examples where ma'am gave to me, and ask questions if we don't know. One can only rely on the people in your community and not always the police.

As an Asian learning Afrikaans is a huge challenge, will need to understand what ma'am is saying and asking. She would give answer to the question to us on power point after finish with the question. Ma'am will help with the language when are needed and this is the most helpful method to learn Afrikaans

Day5

Menu

We are separated into groups and were given time to discuss about the country we are given. We had to explain the country to our class. We needed to discuss on what food we will talk about and ho will bring it. Ma'am explain the thing we must say and gave some ideas to help us. We learnt many things about other country what they it and what they dress in. it was a fun day when we do this. Our class where chatting about different cultures we know and eating desserts. It is cool.

Leerder: 11**DAY 1 Poem: Talle Tonge**

The poem itself was a combination of the physical, sensory aspects of the tongue, as well as the social aspect of it and its uses in communication.

Ma'am had read the poem aloud and asked us to underline words that we didn't understand. We divided into groups and allocated a chef in each of our groups. The other people were guinea pigs. Ma'am did ask if anyone was allergic to anything in particular. We were taught using a PowerPoint presentation that included a video from Master Chef. We had the option of a dictionary and images that we used to learn about a tongue. We were allowed to speak to the people around us regarding the lesson's content. This day was in combination with the cultural week our school was celebrating.

Blog Entry

To learn about the sensory and social aspects of the human tongue by means of a poem, Mrs Conradie led us in a lesson using visual stimulation in the form of videos, diagrams and a slideshow presentation. To help us get the best out of the lesson, we were allowed to communicate with our peers regarding the lesson's content, and were allowed to use both a dictionary and software aimed at translation.

I speak Afrikaans at home, and so I didn't feel the need to use the language tools available the majority of the time, but I enjoyed conversing with my peers in the lesson. I enjoyed the fact that I could chat to my friends and help them during the Tong Tippie Toets. This, I

suppose, is how my language played a role in my learning experience in the sense that it was easier for me to understand the lesson's content without additional aids.

Christianity has a very particular view on the tongue with regards to its social aspects, in the sense that we are told that we need to be uplifting of other people with what we say, and not destructive.

I've also been taught as a child, as most of us were, that we should just keep quite if we have nothing nice to say to anyone.

DAY 2

We went to the cinema to watch an Afrikaans movie about a woman who had murdered her own son out of desperation after his drug addiction had become out of control. Subtitles were used to help the viewer understand. We were also allowed to engage in conversation with our peers, and were allowed to use dictionaries in class afterwards when we were given a small assignment on it. Movie: *Ellen: Die Storie van Ellen Pakkies*. Something worth mentioning is that we watched the movie trailer before we went to see the movie.

Blog Entry

The subtitles the cinema had provided helped me to understand the words that were lost in translation either as a result of slang or accent, since the Cape Afrikaans accent differs to that spoken in Gauteng. I learned that it is a dialect on its own especially when they talk fast. I enjoyed conversing with my peers during and afterwards as it provided various viewpoints so that I could understand the story from different angle.

In the movie, the woman resorts to taking her son's life as she no longer knows what to do about his drug addiction that puts her and the family at risk. Both my Faith and my culture disagree with the use of drugs, because it results in a hand-over of your free will and conscious decision. My family has issues with street drugs and addiction concerning those, but my family does make use of prescription drugs, as a result of sickness, as well as mental conditions, such as bipolar and insomnia. My Faith disagrees with the use of prescription drugs for problems that Christ can ease, such as anxiety or depression that are situational as opposed to clinical. Furthermore, both my Faith and my culture disagree with murder on any level, however, my culture (or my family rather) does believe in the protection of its members on a relatively extreme level, that does not amount to murder, while my Faith's view on this has a different approach that is more emotional rather than physical, and it's more a way in which to distance yourself from people who only take from your joy. It's not passive, but active, on a spiritually healthy level, that means it is without unnecessary negative action. It is important to keep your family accountable for their actions.

My language and heritage didn't have much of an influence on my experience during this lesson, as it all falls under my culture, coming from a proudly Afrikaans family.

DAY 3 – *Iewers Flieg Daar Fairydust*

- Ma'am read the novel aloud. Ma'am translated ages and challenging words.
- Ma'am translated the questions. Every now and then we did peer-reading. We were given an opportunity to go home and read further ourselves so as to spend time with the novel outside of the classroom.
- We discussed abuse, both physical (Elmien and Oom Bok), and emotional abuse (Elmien's cousins). We discussed quality of life, and squattercamps. We also discussed ambitions and dreams for our future. Lastly, we discussed unfairness, and how we resolved issues in family.

Blog Entry

We studied the novel mainly through auditory and visual means: Ma'am would read the novel aloud, or sometimes ask one of us to read, while the class had to follow in the book.

On the topic of abuse, which we had discussed in class due to it being a theme in the novel, my family views physical abuse, in any form, as being a sick thing, while emotional abuse isn't as discussed or recognized by some of my family members because of how rough the culture can be at times in terms of its views of respectfulness and working for everything you want. The family has become perhaps a bit more sensitive towards emotional abuse in recent years as a result of my parents' divorce and the effect thereof on both my mother and I, as my father is a permanently, emotionally abusive, narcissistic individual. My grandfather, on my father's side, is a sexual offender, and everyone has distanced themselves from him, or cut him off entirely, as a result. This has, of course, only increased the wedge between the two sides of my family, all of whom live in Port Elizabeth. My Faith, of course, views both as being incredibly wrong, and almost focuses on emotional abuse more than physical, due to the effects thereof on both individuals' souls.

On the topic of quality of life, my family and Faith focus on living a good life emotionally and spiritually rather than being wealthy in physical possessions. Both focus on making the most with what you have, and not being in want of anything else, but being content with what you have, and relying on the Lord to provide what you don't have, but need.

Similarly, to the above, unfairness is an issue that in my family is seen as something you just need to handle as it is given to you, because life is not fair, but that doesn't make you less of a person. In terms of my Faith, we're reminded of how people hated Christ before they hated us, and that we are not of the world, and thus the world is bound to hate us in one way or another. If we feel we've been given an unfair hand in life, we're reminded in our Faith that God calls us as we are, and that what we've been given in life is good enough in God's eyes and that we should deal with it in that way.

Issues in our family are resolved primarily with time, so as to allow each individual involved to cool down and think their actions through. Furthermore, apologies are crucial in both my Faith and my family so as to resolve issues.

DAY 4

- Tenses were explained to us (Language lesson). A mind map was made as an aid. Rules were listed in our textbook, which we had read through. Example sentences were given to us, and their contents were unusual, and often a story was involved so as to keep us entertained. We were given homework based on this, and the lesson was presented on the whiteboard. We were given opportunities to write down our answers on the board (method of involvement) and the answers were later provided on the projector.
- Differences between language, struggles we might have had as a result of language barriers, and how we intend to apply what we learn in the Afrikaans class.

Blog Entry

Tenses were explained to us (Language lesson). A mind map was made as an aid. Rules were listed in our textbook, which we had read through. Example sentences were given to us, and their contents were unusual, and often a story was involved so as to keep us entertained. We were given homework based on this, and the lesson was presented on the whiteboard. We were given opportunities to write down our answers on the board (method of involvement) and the answers were later provided on the projector. Personally, I had learnt best through doing examples and doing my homework because of the fact that I was then exposed to the language in a practical manner. I need only apply myself to learn further, as I speak Afrikaans at home.

I don't face much difficulty learning Afrikaans as most of it is already programmed into me due to the fact that I am bilingual, and not in the process of learning a second language (as I am already mostly fluent in Afrikaans due to it being my home language). I intend to apply Afrikaans in my life by speaking to my family in Afrikaans, and I can apply it in the workplace because I intend to work primarily in South Africa, and a client would appreciate it if you could speak to them in the language that they understand best.

DAY 5

Blog Entry

We had an assignment where, in groups of threes, we picked a country's name from a hat and then had to present facts about the country and present a few dishes from the country in Afrikaans to our teacher and our class. The focus of the lesson was food, and this is an interesting point of discussion. In my Faith, food is not the most necessary thing we find ourselves in need of; instead, God's word should be our source of life.

In my family, food is an important tool that is used to bring people together, and is thus an indication of togetherness and community. It's important to my culture in the same manner. Our language is our manner of communication, and the most prominent manner in which we communicate as a family is around the dining room table, which is crucial, again, for bond-forming and the sense of togetherness.

Leerder: 12**DAY1:**

(GEDIG: TALLE TANGE) THE DAY STARTED WITH JUFFROU SAYING TO US WE SHOULD UNDERLING THE WORDS WE DON'T UNDERSTAND. WE WERE DEIVIDED IN DIFFERENT GROUPS, ONE PERSON WAS THE CHEF WHILE THE OTHERS WERE THE PARTICIPANTS. She asked if we were allergic to a certain food. She showed us a power point, sounds and we used a dictionary to find the English translation for the different type of foods.

TALLE TONGE was a combination of different parts of tongue for taste, people can use their tongues for different ways such has insulting a person or complimenting them.

Which methods and resources she used?

- Power points
- Dictionaries were used for translation
- There tasting of foods which were sour, sweet, salty, bitter

Overall it was wonderful experience and the creativity was quite enjoyable.

How did culture help?

It helps by making us aware of different traditions which we never aware of like eating the broodjies. The culture helped me realized that there was uniqueness of the culture and how some aspects are the similar and some contrasts.

Language?

The language was a bit difficult to understand because I had to use a dictionary to translate the Afrikaans into English. I learned new words and it increased my vocabulary by a bit. overall it was quite a productive learning experience. I learned to say springmeilies in a proper way.

Religion? As a Christian I believe that we should use our tongues for good and not for hurtful means.

Heritage? In my heritage we believe that the tongue is a very powerful weapon to use and that we must use it in a respectable way

DAY2: (Film)

We watched a film which was quite intriguing because it was quite an emotional story for one to handle. The name of the movie is ELLEN PAKKIES. We Went to the cinema to watch the movie. The story was about a woman who loved his son so dearly but unfortunately had to take his life due to the path he took. In my culture we believe that you send the delinquent child to another family member but in the story you can understand that the mother had to this. The language was quite easy to follow because there were English translation to read. As a Christian we should not kill a person because it is sin even though they have committed so many crimes, we believe that it must be reconciliation with the victim and accuser. in my heritage we do not believe in conflict and rather in peace and there is always a way to resolve this.

DAY3:

- The teacher read it out loud
- Translate the pages and the different words
- Translate the different words
- Peer reading
- Go home and spend time with the book

Various discussions' abuse, cousins abusing the situation, personal view, quality of life, how does my background affect the situation

In the various discussion we discussed that why does the old man prey on a young girl, there could be something wrong with the old man, you could see he is depressed with himself, but the young girl had to allow this abuse because she deepened on him for transport and cousins knew this which led to them abusing the situation n for their own benefit. My opinion about this is that it was quite a daunting experience for this young girl, and she still made it after all of this turmoil which is quite commendable. I feel that the squatter camp in white and black areas are quite similar in the sense of both of the areas live in harsh conditions but in black squatter camps is more squashed and compressed and dirty than the white squatter camps.

well I'm the richest in terms of my background because I'm privileges as an individual and that I previously from a RDP house which was not as worse as an shack.

Dreams of life: in this story we can say that it does not matter what circumstances you are in, we can always

Unfairness in family: generally, there is no unfairness in my family and we pretty much well suited recently but before yes there was too much responsibility on my part.

DAY4: language day (tenses)

Mind map: we started putting the different rules in a mind map, by using different colors for the different rules.

Referred back to the book: we went to the book to find out about the rules and how to use it practically by making our own sentence and by the teacher showing us the way to use it with the help of stompi.

Example sentences which were funny were used for entertainment for more interest in the subject. Example sentence which were not funny were meant for learning purpose so that we understand what we were doing and to give us the broader context of things. Gave us homework to see if we understand what we are doing and for practice of the rules. Used the board for showing us the answer in what was the homework so that we can see if we made mistake. Involvement of the learner is to answer the question on the board by the teacher asking us the question. The answer was given to us.

With the background of your language: with Afrikaans I found it easy to understand the rules due to constant revision and engagement with the context of it.

Understand the language and relate with it: I don't really understand the language but in terms of some language context I do understand them because some Afrikaans words sound like Sesotho but overall it needs your time to understand and patience with it.

Day5: foods from different countries

Let's say this, I really like food to the point of no return because every time I want to satisfy myself is by consuming food that are unique from the food I generally eat. so when the teacher gave us this assignment I was filled with excitement because It is not only tasting food and enjoying but it is the culture and traditions that were quite interesting. You had to learn about different cultures so that we can make the food we were about eat, this even meant that we bonded as a group from different cultures. this was really the highlight of this experiences that we bonded and made memories in the process, even though there were some challenges we were quite united in this and we made progress with yourself in terms of knowing each other.

Leerder: 13**Day one: Poetry: Talle tonge**

Once in the classroom, we had an interactive lesson on a poem called *Talle Tonge*. We were divided into groups, where chefs and tasters were allocated. We used a number of methods to understand this poem, such as dictionaries for words we do not understand, a power point presentation, a video and some lekker kos. This was so that we were able to understand the literal meaning of the tongue and the figurative meaning.

The figurative meaning was that we use our tongue for various things, such as building people and breaking them. In my heritage, I was always taught that if you do not have anything nice to say you should not say anything at all. This helped me relate to this poem easier, because this is what the poem basically spoke about. It was interesting to find out that my heritage (and the writer's) relates to my culture which made it better for me to learn this poem.

Day two: Movie: Die storie van Ellen Pakkies

We went to Menlyn Shopping Centre to watch *Die storie van Ellen Pakkies*. This was an emotional movie about a son, who started using drugs and his mother was trying to find ways to help him, but no one was willing to help her. This resulted in her killing her child out of self-defense. This movie helped me understand a poem we did in class called *Ma, moenie worry nie*, which was about a child who was using drugs in the Cape Flats.

Being exposed to such visuals allowed me to understand the situation in the Cape Flats and where it is, which helped with my learning, because I was able to imagine the things mentioned in the poem. I have never been exposed to drugs myself, but one of my cousins were exposed to drugs and he got addicted. His mom tried to take him to a rehabilitation center, but this made his addiction worse. Having watched this play out from an inside view, I was able to understand Ellen Pakkies's actions. Our teacher always ensured that the activities we did were relatable to our age group and the struggles we go through as well as the challenges we may face, which made learning a new language like Afrikaans fun and not as foreign as we expected it to be.

Day three: Book: Iewers daar vlieg fairy dust

This was a book about a girl who faces a lot of challenges and wants to become a doctor. Our teacher read the book to us and she translated the difficult words. There were times where we did peer reading which was often very funny but it allowed us to be comfortable with each other. The questions were translated to us as well. We were also given the freedom to continue reading the book at home which allowed us to gain a further understanding of the book.

Before reading this book, I wasn't aware of white squatter camps. This expanded my knowledge of the Afrikaans culture. Topics such as abuse, the quality of life, dreams and unfairness were discussed.

In my heritage, sexual abuse is taken very seriously. If any one of my family members were in the same situation as Elmien, they would've told the family and as a family we were going to report it and help the person deal with the trauma.

The quality of living in my culture, is almost similar to Elmien's in the sense that the opportunities are minimal and they usually live in squatter camps. This helped me understand the book more, because it was easy to imagine the standard of living in this book.

I agree with the way Elmien went about her dream. In my heritage, I was always taught that if you want something you should go for it regardless of the obstacles that you may come across. This is exactly what Elmien did and it made it easier to relate to this book which made it easier to read the book and understand plus answer this questions related to this book.

Unfairness was also a topic we saw occur in this book. In my heritage it is believed that you should always stand up for yourself. In my family the way Elmien went about the way her cousins treated her we would not accept. Even though I personally would've gone about it the same way she did, my heritage would not agree.

Day four: Language: Tenses

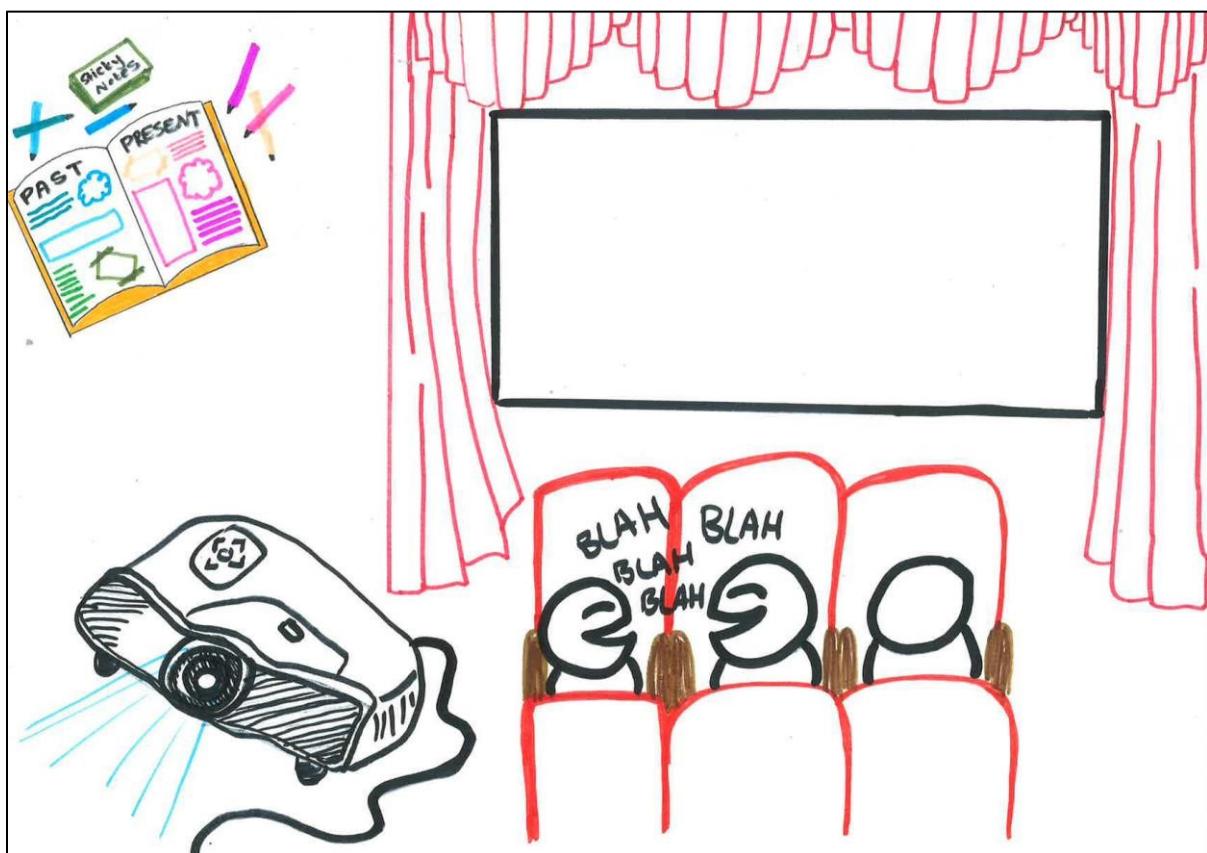
We learnt about tenses in the form of a mind map, reading through the rules in the Goed, Beter Afrikaans. Our teacher also used funny examples to help us understand the concept. We were also told stories that related to the concepts. We got homework which helped us practice the concepts on our own. We marked these with the use of the projector and sometimes we would have to write the answers on the board. This allowed the class to interact with each other and help each other correct the mistakes made. This way of learning

was very effective for me because it helped me catch onto the concepts faster than usual and it made studying it fun to.

Day 5: Wildcard: Exploration of different countries and cultures

We had an assignment where we were placed into groups and given a country to explore. We had to make a menu based on what the cultural foods of the country. This allowed us to explore other cultures and beliefs in Afrikaans, which was hard, but very interesting because it allowed me to learn new Afrikaans words. Being in a group also allowed me to see the views of my fellow peers based on the country we got and they told me a few interesting facts about the country that they knew that I was never aware about. This made this assignment interesting and enjoyable despite the difficulty of the language.

Leerder: 14



Day 1 (Gedig: Talle Tonge):

The whole day started with Juffrou reading through the poem, she told us to underline in pencil the words we didn't understand and use dictionaries, google translate, the Viva app and our friends to get the meanings of the words we did not understand. Juffrou then showed us a power point about the poem and we wrote down the notes (she gave us enough time to copy down the notes neatly), the power point included a video clip of the Master chief judges analyzing a contestant's food (we heard what they said and took it into consideration when we judged the different types of food available to us).

We then divided into groups and one person was selected by Juffrou to be the chief while others tried the food on the different parts of their tongue. Juffrou checked that we were not allergic to anything before hand and made sure that everyone's dietary needs. Once we started we had to guess what part of the tongue was used and what the food was.

Talle tonge is a combination of parts of your tongue, but the deeper meaning is that your words have an impact on others.

The food that I tasted was really delicious and I was grateful for the experience. Due to my heritage, religion and culture I must always be grateful for the experiences I receive and listen with open ears. We were also given the opportunity to ask those who were good in Afrikaans to help us, however we did not depend on them fully. I helped many people with the instructions of what they needed to do, I did however encourage them to find the translation themselves with a bit of guidance along the way.

During the week that we did the poem we also had a cultural week where we experienced other cultures and their traditions. We had an Afrikaans day where we listened to Afrikaans music and ate braai broodtjies, this encouraged many of us to only speak Afrikaans. Many students battled with it at first as it was not their first or second language, but those of us who understood it well helped them and soon we were all enjoying speaking Afrikaans.

Day 2 (Film):

We watched 3 films this year, all of which was in Afrikaans. One of those movies that stuck out to me was *Ellen: Die storie van Ellen Pakkies*. This movie was very hard for me to watch as Ellen's son was battling with a Tik addiction then tried to get help, but unfortunately did not get the help he needed which eventually led to his death. This was very hard for me as I had a parent battling with an alcohol addiction which eventually led them to beat me, but fortunately for me I was able to get out of that terrible situation before it escalated, I still deal with the after effects to this day. After I watched this movie I could not stop talking about it and recommended it to anyone and everyone as I enjoyed not only the fact that it was a South African movie, but it also raised awareness to the problems faced in the Cape. I was always aware of these problems shown in the movie, as my grandmother lives in Cape Town and we drive past the Cape Town Flats. This movie deals with many issues that relate to many young people today such as drugs, poverty and family. Also these topics do not seem to relate, it is clear that drugs cause poverty and the destruction of a family.

The second movie *Fielo se kind* did not have that great of an impact on me as the previous movie did, however it was a great movie from a South African writer. It was enjoyable to watch a well-known South African book on the big screen.

The third movie *Ballade vir n enkeling* was a great movie with lots of twists and turns throughout the movie, which made it more enjoyable to watch. Everyone enjoyed the movie and all had something to say about it.

All the movies we watched had subtitles and we did do poems relating to these movies in some way (not a direct connection but related to the topic). It is always a great experience to watch a movie made in South Africa by South Africans for South Africans.

Day 3:

Iewers vlieg daar Fairy dust was an enjoyable book. Juffrou read out loud, translated each page but slowly lessened it to summarize each chapter, certain difficult words and the questions we had to answer. I found this annoying as it was not always necessary and I felt that those who did not do well in Afrikaans were just too lazy to read and often did not have their books or wanted it to be repeated.

Juffrou made us all read at least a page to help us improve our Afrikaans, which was enjoyable as it gave us a chance to practice our Afrikaans. Juffrou also gave us the opportunity to read and do the questions at home, so that we could spend more time on the book and what it asked for a better understanding.

When we read we also had many discussions about various topics in the book such as:

1. The sexual abuse Oom Bok inflicted on Elmien, which was a disgusting thing to happen to anyone and no one deserves it. I myself have experienced some sort of sexual assault, however not to the extent Elmien faced. It is sad for any women to experience sexual harassment, assault or abuse and needs to be dealt with in a serious manner, too many young women and men are afraid to take justice against their abuser or harasser due to the lack of justice that might occur or the judgement they might face as a result from it.

Elmien was also harassed by her cousins and was also emotionally manipulated by them for their own personal gain. This angered me as their grandmother did nothing to stop it and let Elmien get hurt. Many of my family members have stood still while the others emotionally manipulate each other.

2. The quality of life in squatter camps is horrible as many people are living off scraps and are piecing things together to try and build shelters. Many of my classmates did not know of white squatter camps which is highly unfortunate as we have the stereotype that only black people live in squatter camps.

I was very upset to hear that Elmien's cousins used her money to buy a TV and a DSTV in the book as she was saving that money to go to university and help her family out of the squatter camp, however this plan or dream shattered before her when the cousins bought that TV.

It is sad to know that we have squatter camps, but it is sadder to know that most people in squatter camps are not as concerned with getting out of the squatter, but rather with luxury items or things that will only bring them pleasure. They are allowed to have access to these things, however I believe that you should put your needs before your wants and improve your quality of life for the long term rather than for the short term.

3. Elmien had a dream of becoming a doctor and it seemed like she would not achieve it due to finances which were worsened by her cousins, however she then received an opportunity to achieve her dream with the help of her grandmother on her mom's side. We all have dreams and it is sad that some people may never achieve their dreams due to money issues or other influences. As long as I can remember I've always wanted to

become a veterinarian, however I may not be able to achieve this due to finances and that my marks are not as high as needed. All these things that hold me back from achieving my dream will not hold me forever, as I am determined to achieve them and make myself proud.

4. Throughout the book Elmien experiences unfairness such as her cousins' emotional abuse, Oom Bok sexually harassing her, her grandmother not dealing with the conflict between the children and Alex no longer having interest in her after her found out that she lives in a squatter camp.

In life we always experience unfairness, but that is part of life and we cannot always have life go well for us all the time. Throughout my life I have been constantly overlooked for my leadership skills, however this does not bother me as much as I know that it does not matter on earth but rather in heaven with God, where my potential will be fully recognized.

Day 4:

One of the best lessons we had was on tenses as Juffrou used many different techniques to help us learn such as mind maps, reading through the rules in the book and adding them to our notes if we did not have them already, doing funny examples with funnier stories to help us remember the rules quicker, doing many harder examples without the funny stories in class, giving the learners the opportunity to practice sentences on the board with the help of students and eventually Juffrou and we were given homework to help us practice doing tenses, after we finished the homework we were give the answers on the board via the projector.

This lesson was a bit of a struggle for me as I was not use to the rules that came with tenses in English they are not as many and they are not as complicated.

After school I want to use Afrikaans in my job as I would like to move to Limpopo and work with the animals on the farms where most of the farmers are Afrikaans.

Day 5:

One of my favourite days was our food recipe day as we had to find an Afrikaans food recipe, make the food and come explain how we did it to Juffrou. This was a great experience as we had to search for Afrikaans resources which was a lot harder than English resources as there are fewer available. It was fun to be able to make the food and present it in front of Juffrou and my classmates, however it was difficult as I spent some time translating the recipe and many hours perfecting my speech, but in the end it was worth it and I had lots of fun doing it.

It was very interesting to see what everyone else made and presented as we all have different cultures and backgrounds. Some students made traditional dishes that they translated from English into Afrikaans with help from Juffrou.

All in all this was a great day as it was a practical self-research project.

Leerder: 15



Day 1:

Gedig: Talle Tonge

During culture week, we read the poem and were given the option to use a dictionary or google translate as a tool for understanding. We were then divided in groups of chefs and blindfolded tasters after being asked about dietary requirements. The blindfolded tasters were given foods that they needed to name while it was described to them by the rest of the group members. This was beneficial in developing group work and trust among classmates while working together with people of different races and closing the divide caused when we see colour and how different cultures can cause unnecessary segregation. There was a PowerPoint presented to us to make it easier to understand. Talle Tonge was a poem describing the functionality of your literal tongue used for taste and your tongue used to speak and the choice you make to use it to be nice or mean. The author being Matthews Phosa, makes the poem easier to read because the language is easier to understand as he uses simplified Afrikaans. The poem being written by a black man who was alive during difficult times faced by black people, is titivational (motivational) because it unifies people of the country and shows long overdue forgiveness over an issue that in my eyes is relevant to talk about for the sake of knowledge but should not cause problems today. With soft and kind words is healing possible. To summarise this lesson: Although you could not see what you are tasting nor could you decide what items you will be tasting, you as a person can always choose what you say and how you say it.

Day 2:

Film: Ellen

On this day, we went to go watch *Ellen*, which is a movie set in the Cape flats, about a mother who has a son struggling with drug addiction. I never knew that the living conditions and situation is that bad. This movie speaks into the different parts of Afrikaans that can be spoken. In my eyes it is like a middle ground between the slang mostly used by black people and Afrikaans seen as a ‘white language’ in South Africa. It was interesting to see the way they use terse and rough language which is seen with African languages but they were never offended and it was the way they interact.

Day 3:

Boek: *Iewers flieg daar faerie dust*

During this period, the book was read aloud and translated by both the teacher and fellow students. We did peer reading where we would translate the story together as a class. We were sent home with reading material where we would translate what happened in the story and recap daily using a mix of Afrikaans and English.

The class would have discussions based on the book and share our opinions, knowledge and experiences. The characters became personal to each and every one of us and we were able to see things from different perspectives. Everyone who has been through a tough time financially in a family situation can understand what it is to struggle. People rarely understand that just because you go to a private institute that it does not mean you are rich or get everything that you want or are spoiled and that assumption is unfair.

Day 4:

Taal: tenses

On this day, we made a mind map and read the rules in *goed, beter, afrikaans* textbook. Example sentences that were humorous and had a story to tell to hold interest. We were given homework to practise, answers were provided in a word documents and projected onto the whiteboard for us to mark. In class, the teacher wrote on the whiteboard and the would select a student to come write the answer on the board.

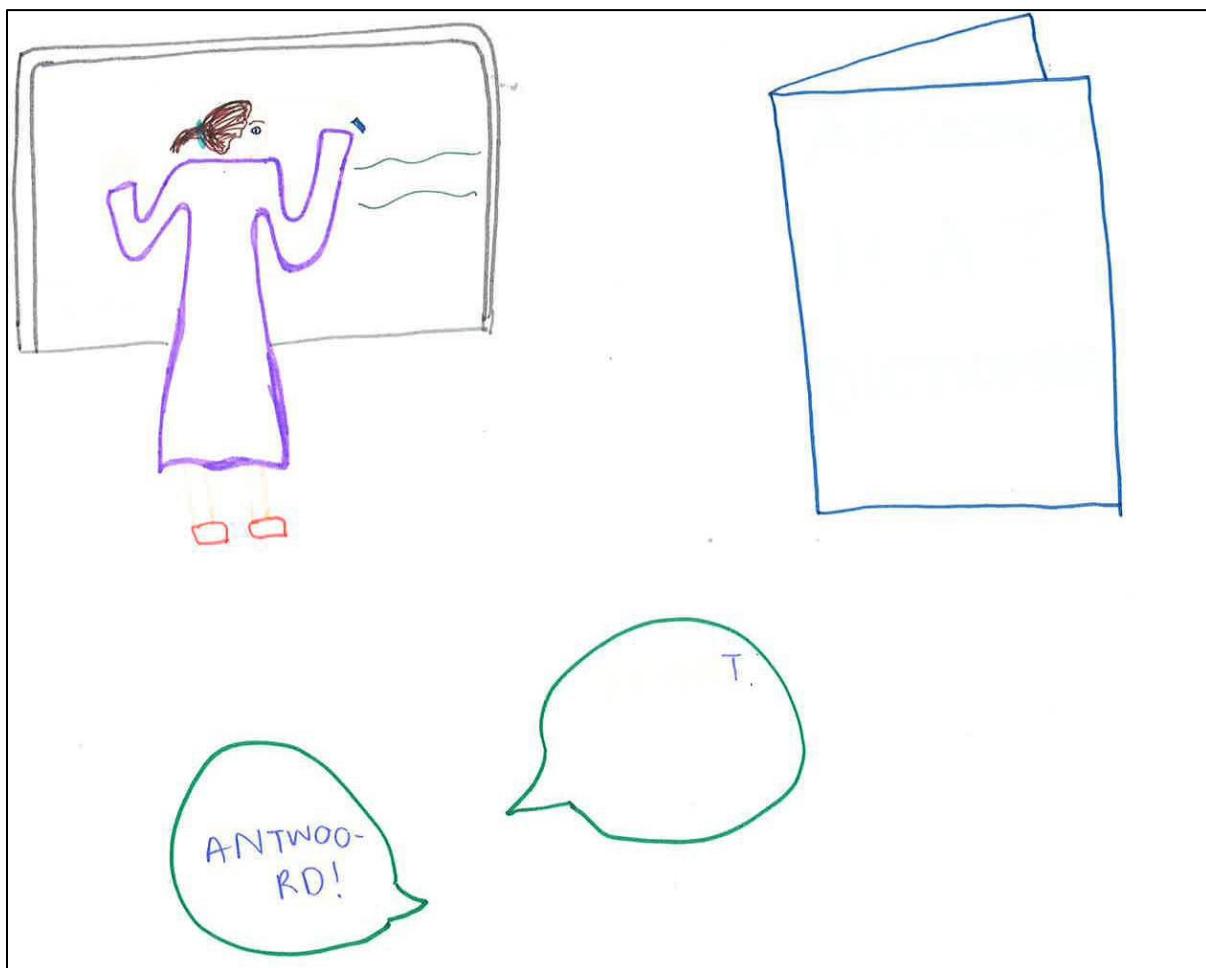
Understanding while having conversations with Afrikaans speakers and making people more comfortable by making them aware that I know something about which will make conversation more interesting because I will be seen as a well-rounded person. My language helped me learn Afrikaans and speak it better because there are many words that the two languages have in common.

Day 5: speech

The day we did Afrikaans speeches on our favourite artists was my favourite Afrikaans lesson ever because it was personal to me, I got to share not only an interest of mine but something that forms a big part of my identity, which is my relationship with Christ. Sharing

it in a different language was difficult in that I didn't want to oversimplify and downplay the message I was trying to get across but I didn't want to use words that are too big and lose the sincerity of my message. It was a challenging but definitely worthwhile and precious moment to me because my religion is more easily accessible to me than my culture. This is because I was raised in the suburbs and rarely went to visit my family in townships as I grew older and schoolwork became hectic and started taking more of my time. This caused a divide when I visited my cousins because I didn't speak my language as well as they did and their English wasn't as good as mine. There was judgment from both sides that was unfair. This gave me a bad perception of my culture and to some extent my race as well.

Leerder: 16



DAY 1: Gedig- Talle Tonge

On this day, that was during culture week, we read through the poem, underlined it, and analysed it. We were divided into different groups where there were chefs allocated in each group. There was a PowerPoint presentation, and a video, and the teacher also allowed us to use a dictionary during the lesson. Different testers were made available such as sweet, sour, salty etc. and, the teacher also asked about our allergies as well.

Talle tonge was a combination of different tongues, both literally, and figuratively. It showed us how the power of the tongue can either hurt or heal others. The teacher used different

methods such as reading through the poem, making notes, visual aids, other resources such as access to dictionaries, and online dictionaries and also some interaction with our friends.

As a Xhosa girl, who knows more about the Sotho culture and speaks the language, a lesson like this made me realise how delicate one be must with the choice of their words, and because people in the Sesotho culture are very sensitive to the manner in which they are spoken to when giving feedback. So with this lesson being given, it opened my eyes to how some cultures and classmates carry the same values and ways.

The language aspect of this lesson was quite easy to comprehend as I was able to understand what was going on in the lesson and my 1st language in no way affects my ability to learn Afrikaans.

As someone raised in a Christian based home, I was taught to speak kindly to others, and this lesson, in this aspect, with the meaning behind this lesson showed me how a poem like this has a universal message for everyone.

The heritage aspect behind this lesson was that culture has got nothing to do with word choices. In to today's day and age your choice of words can be hurtful or sincere. It can come from a place of love and by that we can build a better future. Cultural diversity does not exclude you from using uplifting and soft words. We all should strive on focusing on universal values.

DAY 2: Flik – Die Storie van Ellen Pakkies

The Story of Ellen Pakkies, was rather a sad story. It is about a young man who got addicted to tik and later was killed by his own mother due to his aggression and his uncontrollable behaviour. We were taken to the cinema as a group to watch this movie and given options to make us comfortable.

There were subtitles in the movie for our understanding, we were also tasked to write about our understanding of the movie, as well as the experiences in the movie. The poem we did, *Ma, Moenie Worry Nie* also related to the movie making it easier to understand.

Culturally, drugs are forbidden, even though it is a personal thing. Much like my uncle. My family did not approve of his choices, but we had to let him do what he wanted because he is grown and no one can make choices for him. This movie was relatable as my family dealt with the same struggles as Ellen Pakkies, however my uncle was taken to rehab and later made the choice of going back to the drugs. I felt sorry for the mother and have a lot of empathy for her.

DAY 3: Boek – Iewers Flieg na Fairydust

When reading this book, the teacher read out loud for us, she translated the words we did not understand as well as the pages, and she also translated the questions and assisted with the answers. We also did some peer reading, where we all read a paragraph or two. We were also given some time to do the work at home.

The abuse that Elmien endured from Oom Bok was quite annoying and it struck a nerve. I say this, not because I was abused in any way, shape, or form, but I am 100% against it. The abuse she also endured from her cousins was also quite unfair and it was more from a financial aspect, as well as emotionally. Elmien often reminded me of when I was young especially when she was taken advantage of by her cousins.

The quality of life regarding the white squatter camps showed me something I was completely oblivious to. I had the perception of there only being black squatter camps, but the book showed me that where is another side of life.

Elmien stopped at nothing to achieve her dreams, which for me was very much inspirational and motivating. Especially with her being in grade 11, much like me, she really tried to get accepted into university which she did, and that is what really inspired me. My dreams entail being a lawyer who will one day own her own law firm, as well as a health activist for teenagers.

In my family, the way unfairness is dealt with is by speaking through it and finding resolution. Generally, the children don't address certain issues, but adults are expected to address all situations.

DAY 4: Language – Tenses

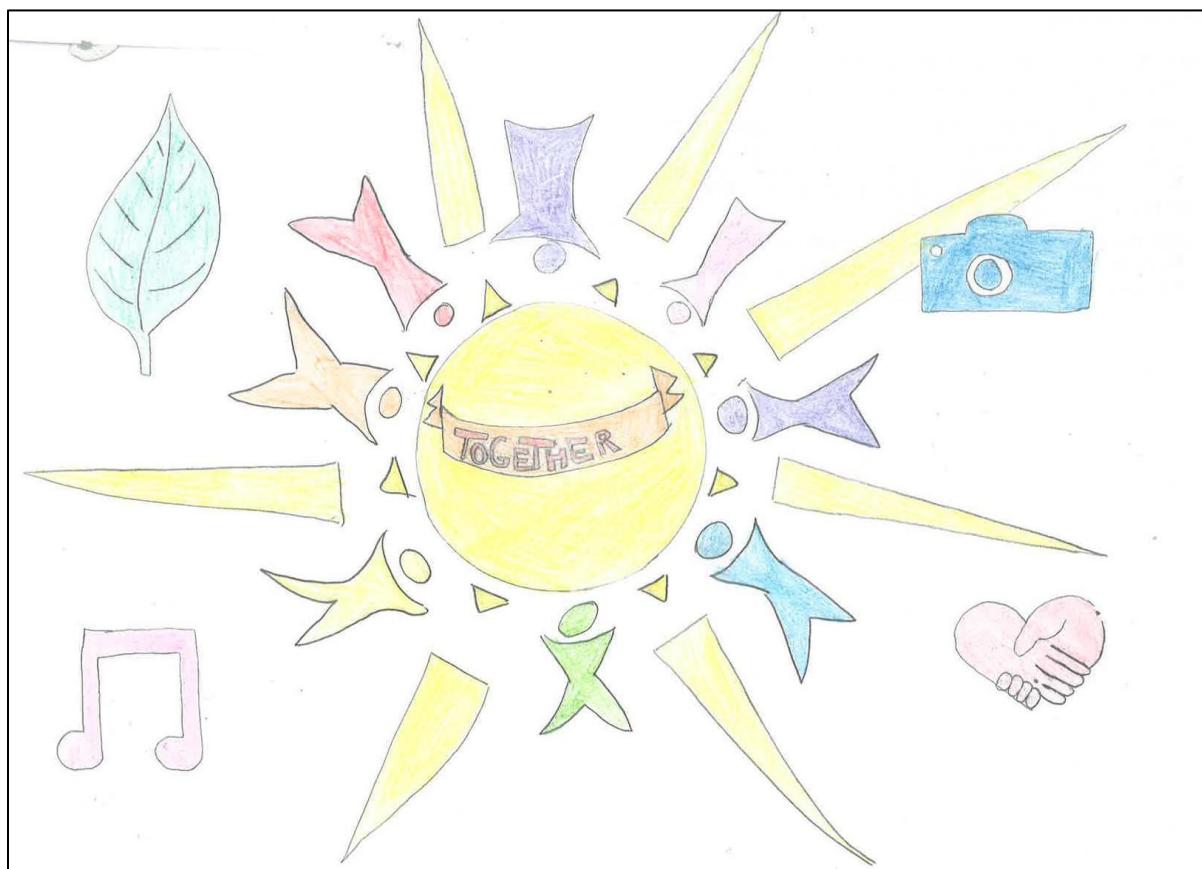
Regarding the language, our teacher used a mind map as a form of teaching us. This honestly made it easier for me to understand the work properly. We also read the rules of the language and followed with examples in the book. Our teacher also made it a bit more personal by sharing personal stories, such as her friends dog to make it more memorable for us to remember. She also gave us homework, and she gave us the answers a few days later by putting them on the projector. He used the whiteboard to show us the method and also the ways to do this. Opportunities were also given to some learners to share their answers by writing them on the board. My background does not affect my ability to learn language in Afrikaans because there are a few similarities in Sesotho and Afrikaans.

Regarding where Afrikaans will take me, it will broaden my language abilities, thus making me more diverse. It will provide more job opportunities for me in the future.

DAY 5: Maak 'n Menu

We were presented with a fun lesson much like picking a country in our different group – ours was Russia. In this lesson, we had to dress up in Russian attire, and also prepare Russian food and know a bit of knowledge on the cuisine. In this, I learnt about the different cuisines of the world and also peoples personal cultures and traditions and how they differ from their own cultures. We also brought different food within our groups, as I had to bring beef stroganoff. I utterly enjoyed dressing up and taking pictures with people from "other countries."

Leerder: 17



Day 1:

Poem: Talle Tonge.

We began the lesson with Juffrou Conradie reading the poem aloud to the class, as she was reading we underlined words that we did not understand. This not only made us familiar with the poem before we started, but ensured that any possible confusion or misunderstandings were dealt with before we began to go deeper.

Afterwards we were divided into groups and one person in each group was selected to be the ‘chef’, the others were going to be the ‘tasters’. Before we began to eat the food, Juffrou asked the class in anybody was allergic to anything. Once that was cleared, we began the tasting.

First we were told to close our eyes, then we were told to eat the unknown food that was given to us. Once we had figured out what it was that we ate, we had to use a resource to find out the Afrikaans word for that food (resources such as a dictionary, google translate or a friend were allowed to be used). This not only forced us to work as a group but it created a common ground that despite us all being from different backroads, we were able to come together and unite us.

After the tasting was complete, Juffrou began to present a PowerPoint presentation of the poem Talle Tonge, and we began to make notes. This provided a visual aid to be combined

with the taste aid that we experienced earlier. The presentation gave us more insight and deeper understanding of the poem.

As we began to analyse the poem, we all began to understand the deeper messages within the poem, being the literal and figurative purposes of the tongue. We had discovered from the beginning of the lesson the literal meaning of the tongue, being taste. But as we went deeper into the subject, we discovered that the purpose of the tongue is not only to taste food, but the tongue is powerful tool for talking, it can be used for saying positive or negative things.

The whole lesson was very educational, insightful and the engagement allowed for the class to become more united. It was very educational and entertaining.

Day 2:

Movie: Ballade Vir 'n Enkeling.

We began the lesson by reading the blurb of the story, to get a general idea of what the story is about, without going into too much detail, to allow room for mystery. This was effective as this grasped our attention and held onto our interest, making us want to engage and learn more.

We then began to use the given textbook/study book as a guide to help us further understand the messages within the story. This was helpful as this contributed to an even better understanding of the story.

Then, we started to watch the movie, this was a very entertaining and educational way to learn about the story, as it was both a visual and sound aid. The movie was also filmed well, adding to the interest factor.

Once we were finished with watching the movie, we sat together as a class and discussed what we thought of the movie, and what stood out for us. This was also an effective learning technique as this is a short summary of the movie and we developed a better understanding of the story by hearing other people's opinions. This also brought us together as a class because despite the different backgrounds and cultures that the class is made up from, we had something to use as a common ground to engage with each other, which in the end brought us together.

After the discussion we did some extra practice exercises to ensure that we had a complete and full understanding of the story.

The whole process was very educational, entertaining, and brought a divided class together. It was a very fun and enjoyable experience.

Day 3:

Book: Iewers Flieg Daar Fairy Dust.

We began the lesson with reading the blurb of the story, to obtain a better understanding of the story before we begin and to obtain interest.

As we were reading the book, Juffrou Conradie translated phrases, pages and questions that we did not understand so that there would be no misunderstandings or confusion.

Once everyone was comfortable with the story and reading, we began to engage in peer reading where everyone participated and contributed by reading a paragraph in the book. This not only involved and included everyone to work together as one but this helped Improve our reading and speaking skills in the language.

We were then sent home to do some self-reading and to answer some extra practice questions about the book to ensure that we have a good understanding of the story and so that we could practice conveying our understanding of it.

When we returned we marked the questions and had a discussion about important themes of the book, being: abuse (between Elmien and Oom Bok, and Elmien and her cousins), quality of life (what was like living in a squatter camp), future dreams (especially with careers), the unfairness of situations and the resolving of issues.

The theme that I most associated with was the theme of future dreams. I have a dream to one-day study archeology, and I associated with Elmien when she felt so passionately and determined to follow her dream but kept being put down by other people, saying that the idea is unwise, impossible or a waste of time. I get that a lot from people when I tell them about my dream.

The whole lesson experience was educational, interactive, skills-enhancing and relatable. I enjoyed it a lot.

Day 4:

Language Topic: Tenses.

The lesson started with Juffrou reading the rules of tenses in Afrikaans. This made us familiar with them before we get started with the work. She then took those rules and made a mind map with us on the whiteboard for us to copy down in our notes. This then provides us with easily understandable concepts and study notes in preparation for tests and exams.

Juffrou then provided us with example sentences to better understand how to apply these language concepts. These sentences were easy, humorous and were along the lines of story-telling. This maintained our interest and were helpful for better understanding.

We were then given practice questions to do in class to see if we really did understand the concepts and ask questions should we have any. Juffrou then put example questions on the board and called a few of us up to practice with the class. This involved everyone and created a sense of unity as we were all working together to learn and understand something new.

We were then given homework to further practice the concepts. This helped in developing our understanding. The next day we marked the work in class with the answers on the board via the projector.

This learning experience was interesting, effective and engaging.

Day 5:

Bonding Day: Making Braai Broodjies.

This happened during heritage week. The lesson began with Juffrou taking us outside to go and make braai broodjies. She had bought and prepared ingredients to use to make the broodjies. She then taught us about the significance braaing together as a family and how it can be a really lovely way for people to bond and get to know each other and have a good time.

Juffrou then allowed us to go and braai our broodjies and get a chance to talk to and get to know our classmates better. We then as a class began find common ground to associate with each other and to better know one another.

It was also an opportunity to taste and experience some of South Africa's most popular and traditional foods, particularly in the Afrikaans community.

This experience was very insightful, entertaining and lovely overall. It was a very nice way bring a divided and diverse group of people together. I would love to do something like this again.