

Nadharia ya ufundishaji wa moja kwa moja

Nadharia hii iliasisikwa na Gouin (1880). Nadharia hii ilitumika sana Ulaya mwishoni mwa karne ya 19 na mwanzoni mwa karne ya 20. Nadharia hii ilisistiza sana ufundishaji wa lugha ya pili kwa kutumia lugha iyo hiyo. Iliwakataza walimu kutumia tafsiri ya ana yoyote katika ufundishaji wao. Katika nadharia hii, ilikuwa ni marufuku kutumia lugha ya mama katika ufundishaji wa lugha ya pili. Waasisi wa nadharia hii waliamini kuwa watu wanaweza kujifunza lugha ya pili namna wanavyo jifunza lugha ya kwanza, pasi na tafsiri au matumizi ya lugha nyingine yoyote. Kwao, Upinzaji wa lugha ya pili ulikuwa ni sawa na kuzifuta nyayo za lugha ya kwanza ambapo yule anayejifunza huingiliana moja kwa moja na lugha anayojifunza bila tafsiri.

Nadharia ya ufundishaji wa moja kwa moja hakuhimiza uchambuzi wa sarufi au maelezo ya kisarufi kwa wanafunzi. Kwa mujibu wa nadharia hii, walimu walishauriwa kutotaja maneno kama 'Nomino', 'Kitenzi' na 'Kivumishi'. Baada ya ufundishaji uliofanywa kwa uingizaji, na maonyesho ya vitu, kwa mifano, picha au vifaa vingine, wanafunzi walitakiwa kuzing'amua wenyewe sheria na kanuni za kisarufi. Wanadharia hii waliamini kuwa lugha hufunzika vizuri kwa kutumia darasani na wala siyo kuchambua kisarufi.

Kwa mujibu wa nadharia hii, walimu walitakiwa kufundisha mazungumzo pamoja na ufahamu wa kusikiza. Mbinu ya maswali na majibu ilipendekerwa katika ufundishaji wa mazungumzo ambayo yalithaminiwa sana. Mwalimu aluliza maswali nao wanafunzi waliyajibu. Kadhalika katika uzungumzaji wanafunzi walitakiwa kujifunza matamshi bora yaliyo sawa ya wazawa wa lugha ya pili waliyotakuwa wakajifunza.

Uboreshaji wa Nadharia ya Moja kwa Moja

Nadharia hii ilisaidia katika kukua ubunifu miongoni kwa wanafunzi kwa kuwa mafunzo wakati mwingi ulifanywa kwa njia ya kuigiza.

Nadharia hii ilikuza uwezo wa wanafunzi wa kuwa wasikilizaji bora kwa kuwa walimu walitakiwa kufundisha ufahamu huku wanafunzi wakisikiliza kwa umskini mkubwa.

Nadharia hii pia hukuza uwezo wa kufikiri miongoni mwa wanafunzi kwa kuwa wanafunzi katika nadharia hii walitakiwa kuzing'amua sheria na kanuni za kisarufi wenyewe.

Mwisho, nadharia hii pia iliwezesha wanafunzi kuwa wazungumzaji bora kwa kuwa mbinu ya maswali na majibu ilitumika na walitakiwa kujibu maswali kwa njia ya kuzungumza, hivyo basi kukua

hii uzungumzaji wao.

Upungufu wa nadharia

Mchango wa mwalimu ni kidogo tu kwa kuwa kazi ya mwalimu ni kusimamia tu.

Misngi Ya Umuundo

F Rizvi

Misngi Ya Umuundo:

Decoding **Misngi Ya Umuundo**: Revealing the Captivating Potential of Verbal Expression

In a period characterized by interconnectedness and an insatiable thirst for knowledge, the captivating potential of verbal expression has emerged as a formidable force. Its capability to evoke sentiments, stimulate introspection, and incite profound transformations is genuinely awe-inspiring. Within the pages of "**Misngi Ya Umuundo**," a mesmerizing literary creation penned by a celebrated wordsmith, readers embark on an enlightening odyssey, unraveling the intricate significance of language and its enduring effect on our lives. In this appraisal, we shall explore the book's central themes, evaluate its distinctive writing style, and gauge its pervasive influence on the hearts and minds of its readership.

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