UHLALUTYO LWEZINCOKO EZIXOXAYO ZESIXHOSA KUMABANGA APHEZULU ESIKOLO

NGU

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Ithisisi efakwe njengenxalenye yeemfuno zesidanga seMasters zeAthi kwiDyunivesiti yaseStellenbosch.

Umqeqeshi: UNjingalwazi M.W.Visser

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ISIQINISEKISO

Ngokufaka le thisisi ngeimeyile, ndiyaqinisekisa ukuba wonke umsebenzi oqulathiweyo ngowam buqu, ngumsebenzi osisiseko kwaye ndim umniniwo okwagubyazisa ilungelo lokuwushicilela nokuwuthengisa (ngaphandle kwenxenye yawo ethe yagubyaziswa ngukacileyo) kwaye andizange ndiwufake wonke okanye inxalenye yawo ngaphambili ngeenjongo zokuzuza isidanga nakweyiphi na idyunivesiti okanye isakhiwo semfundo ephakamileyo.

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ISISHWANKATHELO

Kwixesha elithile lembali apho ingqalelo emandla inikwa ukubaluleka koncwadi, kukho ukunqongophala okanye ukusilela kuphando lobume benkqubela yokubhala. Ngokubhekisele ku Myhill (2005) ngokomzekelo, uvakalisa inkxalabo yenkqubo ecwangcisiweyo yeempawu zolwimi ebhekiselele kubhalo lwabantwana ingakumbi kwisigaba semfundo ephakamileyo yamabanga asesikolweni. Ngokuka Applebee (2002) othe wenza ugxeko-ncomo lophando kuninzi lwezikhokhelo zenkqubela zokubhala. Le ngcali iqukumbela ukuba inkqubela kubhalo akunankcazelo ivakalayo negqibeleleyo, yaye kunzima ukuluhlola ubhalo. Ngokuka Medwell (2006) kunqabile ukufumana isivumelwano senkqubela okanye eyona nkqubela yezinto ezilindelekileyo zobhalo olululo.

Esi sifundo sijolise ekuphononongeni inkqubela kubhalo ezikolweni zamabanga aphezulu. Oku kuza kwenziwa kuthathelwe ingqalelo kwinkqubo yeNkcazelo yePolisi ye Kharityhulam nokuhlola yama 2012 ejolise ekwenzeni ulungelelaniso nokuhlola kwiilwimi kweloMzantsi Afrika emva kwe kharityhulam yesizwe kazwelonke i NCS (National Curriculum Statement) oku kuza kujongwa ngokuphathelele kuphando lwengcingane yolwimi lwe systemic functional language (SFL). Ezinye Ingcingane zolwimi ziquka u Grabe no Kaplan (1996), Feez noJoyce (1998) Christie noDeriawanka (2008) nabanye, kwisahluko sesibini sesi sifundo.

Kunenkolo yokuba abafundi bayabethakala ekubhaleni izincoko gabalala, ezixoxayo ngokugqalileyo. Esi sifundo sixhibe kwiinzame zokulwa ngokucebisa iinkalo ezinokuhlohlwa kubafundi bamabanga aphezulu ekulweni le ngxaki yokubhala. Ulwazi abanalo abafundi bamabanga aphezulu asesikolweni lungafunyanwa ngokubanika izihloko zengxoxo, banikwe nezikhokhelo zobhalo lwezincoko ezixoxayo. Kwesi sifundo amanqanaba obhalo lwabafundi mabini afumaneka kwisahluko sesithathu.Inqanaba lokuqala abafundi banikwe nje isihloko amababhale ngaso, kwelesibini inqanaba banikwe iinkcukacha amabazilandele kubhalo lwesincoko esixoxayo ngokwesikhokhelo seNkcazelo yePolisi yeKharityhum no Hlolo(NKPH) yama 2012 eMzantsi Afrika.

Enye yeenjongo zesi sifundo kukuxhobisa ngokusebenzisa iingcingane zokubhala ezichaziweyo zaxoxwa kwisahluko sesibini salo msebenzi. Injongo ekujoliswe kuyo isekuncedeni abafundi nootitshala ngokubaxhobisa ngeengcingane zokubhala ukwakha unxibelelwano,ukwabelana, ukufunda nokufundisa.nje ekukhathaleleni ulwimi balusebenzise njengesixhobo sonxibelelwano, khon'ukuze babelane ngamava nabanye. Ukuqhelana noluntu nasekubonisaneni ngengxoxo yemiba yezentlalo, ezopolitiko

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nangezinto ezibangqongileyo. Iziphumo zoluphando ziyakusetyenziswa ekuxhobiseni abafundi nootitshala ngemingeni yolwimi lwabo.

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ABSTRACT

In a period of history when unprecedented attention is given to the importance of literacy, there is a surprising lack of research into the nature of writing development. Myhill (2005), expresses concern at the 'dearth of systemic exploration of the linguistic characteristics of children's' writing, particularly in the secondary phase'. The scholarly interest of the thesis has been triggered by such concerns and findings and has put the writer of the thesis in a position to explore challenges regarding findings especially in Xhosa language speakers in South African schools that use Xhosa as a mother tongue. Applebee (2002), after reviewing research on various models of writing states that writing development is only imprecisely known, with a lack of agreement on what is meant by improvement or appropriate developmental expectations. The thesis aims to examine writing challenges in argumentative essays in isiXhosa and provide alternatives to writing challenges experienced by learners in secondary school. This will be done by making use of Systemic Functional language writing theories which include Feez and Joyce (1998) Grabe and Kaplan (1996), Christie and Derewianka (2008) and the Curriculum and Assessment Projects (caps). It is beleived that the use of the above research findings will assist IsiXhosa language learners to participate fully in the socio-political and career demands and holistic development of learners.

The method used in the study made use of isiXhosa essays written by grade 11 learners in two phases. In the first phase, learners were not taught writing skills and in the second phase they have been taught requirements of writing argumentative essays.

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OPSOMMING

In ‘n tydvak van die geskiedenis waar onge-ewenaarde aandag gegee word aan die belangrikheid van geletterdheidsontwikkeling, is daar ‘n verrassende skaarsheid aan navorsing van skryfontwikkeling. Myhill (2005) gee uitdrukking aan die kommer oor die skaarsheid van die sistematiese ondersoek van die eienskappe van kinders se skryfwerk, veral in die sekondêre fase. Die navorsingsbelangstelling van hierdie tesis het ontstaan vanuit hierdie bekommernisse en bevindings en het die skrywer van die tesis in ‘n posisie geplaas om die uitdagings te ondersoek rakende hierdie bevindinge, veral in Suid-Afrikaanse skole waar isiXhosa as ‘n huis(eerste)taal voorkom. Applebee (2002) maak die stelling, na oorweging van verskillende modelle van skryfontwikkeling, dat skryfontwikkeling slegs nie-presies bekend is, en ‘n tekort aan saamstemming toon oor wat presies bedoel word met verbetering of geskikte ontwikkelingsverwagtinge. Hierdie tesis stel ten doel om skryfuitdagings in argumentatiewe essays in isiXhosa te ondersoek en alternatiewe voor te stel vir die skryfuitdagings ervaar deur leerders in sekondêre skool. Dit sal gedoen word deur gebruik te maak van die Sistemiese Funksionele lingüistiek skryfteorieë, wat insluit Feez en Joyce (1998), Christie en Derewianka (2008), Grabe en Kaplan (1996), naas die Kurrikulum en Assesserings Beleidsverklaring. Dit word gestel dat die gebruik van die navorsingsbevindings van die tesis, die isiXhosa leerders in staat sal stel om ten volle deel te neem aan die beroeps- en sosio-politieke eise van hulle land en ‘n holistiese ontwikkling van leerders sal meebring.

Die metode wat ingespan is in die studie betrek die argumentatiewe essays geskryf deur leerders in twee fases. In die eerste fase is leerders nie eers onderrig in genre-gebaseerde skryfvaardighede nie, terwyl in die tweede fase hulle eers onderrig is in die vereistes van argumentatiewe essays in isiXhosa.

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ISINIKEZELO

Lo msebenzi ndiwunikezela kumama wam ongasekhoyo, uNomfundo Margaret Matshoba, ndibulela ngokungazenzisiyo amazwi akhe enkuthazo nokundomeleza kwiinzima zeli limagada ahlabayo. Ngaphandle kweenkumbulo zakhe bekungasayi kuba lula ukuwugqiba lo msebenzi. Ngxatsho-o-o! ke Bhukula Mkhwanazi naso ke isiphumo semisebenzi yakho. Kutata uEzekiel Vakalisa Matshoba, kubantwana bam uSisipho, Nomaxesibe, Buntu noPhelisa Matshoba banga bangakhuthazeka bazuze lutho banyuse iikawusi kwiinzame zabo zokuphila kobu bomi bunemingeni engenamlinganiselo.

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UMBULELO

Ndibulela uMdali onamandla angenamlinganiselo ngokundithwala kude kube sekuwugqibeni lo msebenzi endikhusele ngamandla akhe kwada kasekuwugqibeni lo msebenzi. Ndibulela ngokungazenzisiyo uNjingalwazi Marianna W. Visser OBE NGUMQEQESHI NOMQUQZELELI, uNjingalwazi Dlali, uSurena Duplesis, Karin De Wet nabanye kwiSebe leeLwimi zakwaNtu kwiDyunivesiti yaseStellenbosch ngomonde inkxaso nobubele babo obungenamlinganiselo. Ndibulela Isebe leeLwimi leDyunivesiti yaseStellenbosch ngenkxaso nokundamkela njengomnye wabafundi bayo. Ndiswele amazwi ombulelo. ENKOSI KAKHULU!

UTHIXO ABE NANI!

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ISAHLUKO SOKUQALA

INTSHAYELELO

1.1 INJONGO NENTSINGISELO YESIFUNDO

Eyona njongo iphambili kolu fundo kukubonisa imingeni nezakhono ezingasetyenziswa kubhalo lwezincoko kwandule ukuhlalutywa izincoko zesiXhosa zabafundi bebanga le-11 ngokwamacebo akutsha nje aphuhlisiweyo kubhalo. Oku kubonisa ukuba injongo yolu fundo kukuqwalasela iziphene zokubhalwa kwezincoko ngabafundi bamabanga aphakamileyo esikolwenikuze kujongwe ukuba uphando ngobunzululwazi ngeelwimi kungazisombulula na ezo ngxaki zobhalo. La macebo matsha asetyenziswayo aza kuchazwa yaye aquka ukuphulaphula, ukuthetha, ukufunda nokubukela nokubhala nokunikezela. NgokweNkcazelo yePolisi yeKharityhulam nokuHlola (2012:8) ulwimi sisixhobo sokucinga nonxibelelwano. Ulwimi lukwayindlela yokudandalazisa iinkcubeko ezahlukeneyo nobudlelwane kwezentlalo, budlelwane obo bunokuguqulwa, bandiswe, buphuculwe lulwimi. Esi sifundo sijonge ekuphononongeni nasekuphuhliseni imingeni kubhalo lwezincoko ezixoxayo. Oku kuza kwenziwa ngokunika isikhokelo seengqikelelo zeengcingane ezibonisiweyo neziphandiweyo kwisahluko esilandelayo solo msebenzi. Ngamanye amazwi uhlalutyo luza kusetyenziswa njengomboniso kwindlela iKharityhulam yolwimi inokusetyenziswa ngayo ekufundeni nasekufundiseni.

1.2 ISAKHELO SOBUME BENGCINGANE

Lo msebenzi uza kuqikelela isakhelo sobume bengcingane ngokuphanda nzulu malunga nokuhlalutywa kwezincoko zesiXhosa njengonxibelelwano. Ufeez noJoyce (1998) banoluvo lokuba kubalulekile ukufuna ulwazi khonukuze ubani abe yincutshe ekubhaleni izincoko nokukwazi ukuzihlalutya. Bakongeza nokuba kubalulekile ukwazi ngemifuziselo kumye nemilo yeendidi zezincoko ezahlukeneyo. Olu lwazi luthi ludale uqhagamshelwano nobudlelwane phakathi kombhali, umfundi nesincoko.

NgokuGrabe noKaplan (1996) bebhekisele kuVan de Kopple (1986) bathi ukusetyenziswa kwegrama kulwimi kuphanda ukuba ulwimi lwenza ntoni, abantu balusebenzisa njani ngeendlela ezahlukeneyo ukufezekisa iinjongo ezahlukeneyo, nokuba ezi njongo zahlukileyo zokunxibelelana ziyatolikwa zikunye nomxholo wesincoko eso sengxoxo.

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Oko kukuthi umfundi ofunda isincoko enezi ngongoma engqondweni yakhe, angathi aphuhle kulwazi lwakhe lwezincoko, kuba eya kubona iinjongo zokunxibelelana kwizincoko aqhagamshelanise iindawo zesincoko esixoxayo ndaweni nye. Kwakhona uya kuthi asebenzise iimpawu zesifundo ukubona iindawo zesincoko ezihamba kunye nokuthi zidibana njani nganye nganye.

1.2.1 Iindlela zokuhlalutya izincoko

Kulo msebenzi izincoko zabafundi beshumi elinanye ziya kuthi zihlalutywe. Iingongoma ezichaphazela intlalo nobomi babantu kwakunye nengcaciso ngokwenzekayo entlalweni kuza kuhlalutywa kwezi zincoko. Kuza kuthathelwa ingqalelo kwindlela zale mihla zokuhlalutya izincoko kujoliswe kungcwangciso lwegrama olubandakanya ingcingane kafeez noJoyce (1998) kunye nobuchule bokubhala ngokubhekiselele kugrabe noKaplan (1996).

UFeez noJoyce (1998) banoluvo lokuba uhlalutyo lwezincoko lufuna ulwazi oluphangaleleyo ngeedidi zezincoko. Ezi ndidi neemilo zezincoko zingabonisa amalungu ngamalungu azizakhi zesincoko ezinjengamagama, amaqela, izibizo, izenzi, amagatya, nezivakalisi. La malungu akudityaniswa asetyenziswa njengezakhi zokwakha izincoko. Ngawo athi adale undindwano nonamathelwano kwisincoko xa umfundi eyila ubhalo lwesincoko.

1.2.2 Ulungiselelo lwesifundo

Esi sifundo sinezahluko ezine. Kwisahluko sokuqala sifumana injongo nentsingidelo yesifundo, Isakhelo sobume bengcingane, iindlela zokuhlalutya izincoko nolungiselelo lwesifundo. Kwisahluko sesibini kuza kuqwalaselwa ubunzululwazi nobuchule bokubhala izincoko. Kwkuso esi sahluko kuza kuqwalaselwa imiba kunye nophando ngobhalo. Iimpawu zobhalo ezifana nonolungelelaniso lwesivakalisi, uyamano nonamathelwano, imo yokubhala kwezincoko. Imiba yokubhala ngokweeparamitha zikaGrabe noKaplan (1996) ziza kuchazwa nezimvo zikaFeez noJoyce (1998) noChristie noDeriawanka nabanye.

Kwisahluko sesithathu luhlalutyo lwezincoko ezibhalwe ngabafundi bamabanga aphezulu asesikolweni kusetyenzisa iingcingane ezichazwe kwisahluko sesibini. Mabini amanqanaba ohlalutyo lwezincoko, kwelokuqala linesihloko salo nelsibini ngokukwanjalo. Kwisahluko sesine zizinto ezingenziwa ekuphuculeni inkqubela zokubhala izincoko ezixoxayo nemingeni efunyanwa kwiNkcazelo yePolisi yokuHlola, iNKPH ngamafutshane. Kulandele

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isihlomelo ibhibliyografi equalathe iincwadi ezisetyenzisiweyo kwesi sifundo kuze kulandele isigama emva kwayo.

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ISAHLUKO SESIBINI

UPHANDO LWEZISEKO ZONCWADI LWEEJENRE NOKUFUNDISWA

2.1 INTSHAYELELO

Esi sahluko siza kubonisa ingcingane nokusetyenziswa kolwimi kugxininiswa kubhalo nokufunda kwabantwana ezikolweni. Esi sahluko siza kuqala ngokwenza ingcingane yolwimi, ukusetyenziswa kolwimi nobuchule bokubhala obuvezwa nguChristie (2012). Obu buchule buquka ulwazi nzulu ngokufunda nokubhala ukusukela kwiminyaka esezantsi yobutwana neenkqubo zasesikolweni.

Oku kuquka ingcingane yokusetyenziswa kolwimi, misebenzi yolwimi, irejista, ukusetyenziswa kwegrama, ukusetyenziswa kwamava, ukusetyenziswa kokubhaliweyo, izikweko zegrama, isikhokelo senkqubela phambili yolwimi kufundo, imisebenzi yemibhalo kulwimi imigangatho yamagatya, isikweko semigaqo-ntetho, indlela yenkqubela kubhalo, ingxoxo ngobume nokukhulisa iipolisi zakutsha nje zobuchule bokufunda nokubhala iimfuno zophando ngokubhala, ubume okanye inkangeleko yokubhaliweyo, itekisi njengonxibelelwano, uhlahlelo lobumbo sivakalisi uphando lwengqokelela yezibhalo ezithile, iimpawu zobhalo lwesincoko.

Kwesi sahluko kuza kuvezwa intlobo zezincoko zengxoxo azichaza uCoffin (2014), Iedema (1995) no Martin (1989) njengeziluncedo ngokwenjongo, indlela zokuhlalutya kwezopolitiko nakwiikcazelo zezifundo eziphakamileyo zezincoko. Ezi ngcali ziyahlula-hlula ingxoxo ngolu hlobo lulandelayo: Ingxoxo ecalanye, ingxoxo emacala mabini, ingxoxo ehlalutyayo neqonondisayo. Esi sahluko siza kuveza imiba emininzi eyahlukeneyo apho isivakalisi sakhiwe ngayo ukuze kubekho ulungelelwano okanye undidwano, kwakunye neempawu zokubhalwa kwengxoxo.

Esi sishwankathelo sinamanqanaba amathandathu, ahlulwe ngolu hlobo ngokwezahluko. Esokuqala siqulathe ingcingane yolwimi ejolise ekwenziweni okanye kwizinto emazenziwe kwezemfundo, ingakumbi kubhalo lwezincoko. Okwesibini lushwankathelo lobuntwana olunganeno okanye imingeni yokuqala yokufunda esikolweni. Okwesithathu linqanaba lamva lobuntwana ukuya kwiminyaka yotshintsho okanye iminyaka yenguquko kubomi bomfundi esikolweni. Emva kweli nqanaba lobutsha okanye lokufikisa (I-adolisensi) kulandela iminyaka ephakathi kweyokufikisa (adolesensi) equlathe ulwazi olunzima ukuliqonda ngenxa yobuninzi bemingeni elijongene nayo.

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Emva kwalo linqanaba lokuqala lobuntu obudala elilelokugqibela lokufikisa (iadolesensi), eliqulethe ulwazi lwengcingane. Isishwankathelo sokugqibela sesithandathu siqulathe indibanisela yenkqubela okanye indlela yofundo lolwimi esikolweni. Kubalulekile ukuqwalasela ukuba esi sishwankathelo siya kugqitha bunkawu kwiingongoma ezintlanu zokuqala. Ukuba ingqwalasela yesi sifundo ikule ngongoma yesithandathu. Oko kukuthi, inkqubela phambili esikolweni ingakumbi kulwimi ibonakala kweli nqanaba ikakhulu. Loo nto ayithethi kuthi amanqanaba amahlanu okuqala awabalulekanga, kuba xa engekho elokugqibela alingeze libekho, abalulekile ke ngoko ukuwalandelela, kuba onke ajolise kwiinkalo ekufuneka zenziwe emfundweni.

2.2 INGCINGANE YOLWIMI

Esi sigaba somsebenzi sibeka elubala ukusetyenziswa kwethiyori yolwimi, sazise ngokufutshane inkqubo yokusetyenziswa kwegrama egameni layo. Ingxoxo ixube ukucacisa le thiyoli nakwindlela le ngcingane engasetyenziswanga ngayo ngootitshala esikolweni, ingakumbi inkqubela yolwimi lwesiNgesi kwiminyaka yesikolo. Inkqubela yesikolo nolwimi inamanqanaba amane, elokuqala lelokuba abantwana bayakufunda ulwazi lwemihla ngemihla enjengokuqhelana neemo zasemagumbini okufundela zokuthetha nalapho bafunda amanqanaba okuqala ilwimi lokuqala loncwadi nolunye. Elesibini kulapho sibona abantwana bedibana neemfundo ezintsha zolwimi nolwazi lokutshintsha kwesilabhasi olubonakaliswa yintshukumo esuka kwamabanga aphantsi besiya kwaphezulu. Elesithathu inqanaba lelinzima nelimxinwa kwizifundo zesikolo elifuna uhlalutyo, ugocagoco nokutolikwa kwezifundo. Inqanaba lokugqibela lelobuntu obudala, liquka amanqanaba aphezulu nanzima ukuwaqonda, ukugweba, uphononongo lokulunga nokungalungi, nokutolika okufundiswa ezikolweni.

La manqanaba angabonakala okanye acingeleke njenganika ubungqina buqu, kuba mhlawumbi elandelelana ukusuka kumabanga aphantsi ukuya kwephezulu esikolweni ndawonye namanqanaba ahamba nawo, kodwa akunjalo, ingakumbi ngokweemfuno zofundo lweelwimi nokusetyenziswa kweentetho zesikolo ezisesikweni nezizezona ngongoma esi sifundo salo msebenzi sijolise kuzo ikakhulu. NgokukaChristie (2012) uninzi lwabafundi aluqhubi kakuhle ezikolweni, oku kubangelwa amaxesha amaninzi kukungaqondi iinkqubo neentetha zesikolo, ezibume bazo bungabonakali ngokucacileyo ngaphaya kweminyaka yokuqala yesikolo.

UChristie (2012) ebhekiselele kuReddy (1993) unoluvo lokuba ulwimi oluthethwayo nezakhono zoncwadi ziqondwa njengezifundiswa kwiminyaka yokuqala yesikolo kuphela.

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Wongeza ukuba ezi zakhono zibonwa njengezaneleyo okanye ezifanelekileyo ekusetyenzisweni ngendlela engenangxaki. Oko kukuthi intsingiselo kulwimi ayizimeli geqe yodwa kubuncwane bolwimi eluchazayo. Ngamanye amazwi intsingiselo yasesikolweni ibunjwe kubuncwane bolwimi nezakhono ezisetyenziswa rhoqo ngootitshala, neentshumayelo okanye iintetho abazisebenzisayo nabazidalayo kwiminyaka yasesikolweni yokumelana neentsingiselo zokufunda. Le ngcali ingentla yongeza ukuba ukufumana inkcazelo yolwimi ngobume neenguqu kwiminyaka yobuntwana, kwixesha lokufikisa, nelokuqala lobuntu obudala, ziba zizixhobo ezimmandla zokumelana nenkqubela yabafundi ezikolweni.

Emva koko ezi zakhono zibonwa njengezaneleyo nezisetyenziswa ngendlela engenangxaki, eyokuqubisana nolwazi lwesikolo, olugxile ngokungapheliyo ekufundiseni ulwazi olutsha. NgokukaReddy (1993) intsingiselo kulwimi nakwizikoloi ayizimeli geqe, koko yakheka kwiinkxaso neenzame ethetha ngazo. Uphinda oleke ngelithi intsingiselo yesikolo yakheka kwiinkxaso zeelwimi ezisetyenziswayo ngootitshala nabafundi rhoqo, neentetha abaziqulunqayo kwiminyaka yokutshintsha kwesikolo ekujonganeni nasekumeni kwaso neentsingiselo ezandayo kwezemfundo. Ekuphumeleleni kweenkcazelo zolwimi kwiminyaka yokufunda singakuxhobela ngokukuko yaye singaba sifumene esona sixhobo sinamandla ekwandlaleni nasekulungiseleleni inkqubela yabafundi ezikolweni.

2.2.1 Ingcingane yokusetyenziswa kolwimi

UChristie (2012:2) uthi uninzi lweengcali zolwimi ziyavumelana ukuba ulwimi lwenza imisebenzi emininzi nakubeni zisahluka kwiindlela ezinika iinkcukacha zokuba luyintoni ulwimi. Uphinda ongeze ukuba uninzi lweengcali zolwimi luyavumelana ukuba ulwimi lubalulekile ngendima oluyidlalayo kunxulumano nobudlelwane entlalweni. UChristie (2012) ubona ingcingane kaHalliday njengengaqhelekanga ngokuthi ibone ulwimi lungenanto yakwenza nonxulumano nokuhlala. Kuthathela kolu luvo apho uChristie athi abone le ngcingane kaHalliday njengengenagalelo kwezemfundo. UChristie (2012) ebhekisele kuHalliday noHassan (1985:11) banoluvo lokuba ulwimi luyile nto luyiyo ngenxa yendlela oluqhubekeke ngayo kwiminyaka elikhulu egqithileyo, ngokuqulunqwa ziimeko namava okuphila, iimeko obuqhubeka ngazo ubomi nokusetyenziswa kwalo ngabo babandakanyekayo ekulusebenziseni. UChristie (2012) uphinda abhekiselele kuWilliam no Lukin (2004) abanoluvo lokuba ulwimi lusetyenziswa ekuphuhliseni iindlela ezintathu ezizezi:

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- Amava okusetyenziswa kolwimi, unxulumano lwabantu abasebenzisa ulwimi kwakunye nocwangciso lolwimi ukwenza uvumelwano lwemiyalezo okanye ukungavumelani kwimiyalelo. Ezi ngcali zingentla zinoluvo lokuba yomithathu le misebenzi ingentla yenzeka ngaxesha linye. UChristie (2012) uveza ukuba le ngcingane iyakhabana nekaChomsky (1962, 1974, 2000, 2004) yobume bolwimi, olwahlula intsingiselo nobume bamagama kwizivakalisi njengezinto ezahlukeneyo okanye ezingoozimele geqe (ezizimeleyo). UChristie (2012) ebhekisele kuChomsky (2004) unoluvo lokuba ufundo lolwimi lisebe lengqondo elixhibe ukwazi nokufunda nzulu ngegrama athi ikho engqondweni yomntu, nathi ubukho bayo bubangela abantu baluthethe ulwimi. UChristie (2012) uyibeka elubala ingcingane kaChomsky (1981) ethi ingcingane yolwimi ayinagalelo okanye ayinanto yakwenza nokufunda kwakunye nenkqubela phambili yokufunda. NgokukaChristie (2012) ebhekisele kuChomsky (1981) ingcingane yolwimi ayinanto yakwenza nolwimi okanye indlela ulwimi olusetyenziswa ngayo kwiimeko zasekuhlaleni.
- Eyesibini inento yokwenza nonxulumano lwabathathi nxaxeba ekusebenziseni ulwimi
- Eyesithathu yeyocwangciso lolwimi ekudaleni imiyalezo evumelanayo.

UChristie (2012) ugxininisa ukuba ezi ndlela zingentla zontathu zisebenza ngaxesha linye, oko kukuthi xa sithetha ngamava, sixoxe ngonxulumano sicwangcisa ulwimi ukwakha intsingiselo engqinelanayo. Kwakhona le ngcali ingentla iveza ukuba ulwimi luqondakala yaye lusebenza ngokwezahlulo ezintathu ezizezi:

- Ngokwentsingiselo
- Ngokweenkqubo zamagama
- Nangokwefonoloji

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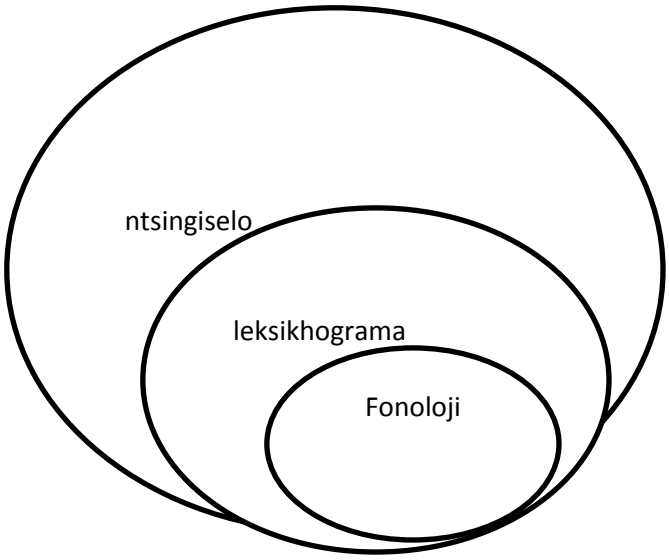
Okukuboniswa cacileyo ngulo mzobo ungezantsi.



2.2.2 Imisebenzi

NgokukaChristie (2012) ebhekisele kuHalliday noMathissen (2004) bathi ulwimi luqulathe imisebenzi emibini. Owokuqala ngowamava achazwa lulwimi kwakunye nawolandelelwano achazwayo. Amava olwimi achazwa kumagatya kuze kulandele ulandelelwano olubhekiselele kwiintsingiselo zolungelelwaniso ezicaciswa bubudlelwane bezihlanganisi nezinika iintsingiselo ezahlukeneyo kubume beentsingiselo zamava ezifumaneka kumagatya. Iintsingiselo zamava olwimi ngokukaChristie (2012) zifumaneka kwizenzi, kwiqela lezibizo, amabinzana ezibizo, abathathi-nxaxheba bona babonakaliswa okanye bachazwa kumabinzana amagatya. Oku kuthetha ukuba amava olwimi lunxulumano okanye bubudlelwane phakathi kwabathathi-nxaxheba, iimeko zabo zobudlelwane ngokwentlalo, namagatya abandakanyekayo adlala indima ekusebenziseni nasekusekweni kolwimi.

2.2.3 Irejista

UChristie (2012:8) unoluvo lokuba ingcingane yeSystemic Functional Language (SFL) iboleke kumsebenzi kaMalinowski (1923, 1935, 1977) eluvo luthi, nayiphi na imeko yolwimi ingaqondakala ngokusetyenziswa kwimeko yokuhlala nagabalala kwimeko yenkcubeko Halliday noHassan (1985). Oko kukuthi inkcubeko nemo yokuhlala zizinto ezingenakuqhubeka okanye zenzeke ngaphandle kolwimi. Ulwimi ke ukutsho oko lingumsonto oqhagamshela inkcubeko kwelinye icala neemeko zokuhlala kwelinye.

Ngokubhekisele kuChristie (2012) imekoyerejista, uyibona njengemvelaphie sukela kwingcingane yomculo, ingcingane yeSystemic Functional Language ixhobisa ukuba ulwimi lwahluka kwiimeko zokuhlala ngokweerejista ezahlukeneyo ezizezi: ubume bemeko

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yokuhlala, oko kukuthi, loo nto abathathi nxaxheba bayenzayo, bathatha inxaxheba kuyo. Ngokweenjongo zokubhaliweyo, imizekelo ingaluncwadi lwenoveli, imagazini, isiqwengana sephepha ndaba, umba wezoplitiko neengcaciso zeeksperimenti zenzululweazi. Konke keoku ngokubhekisele ku Christie (2012) kubandakanya iimeko ezahlukeneyo neempawu zesigama ezahlukeneyo okokuqala. Okwesibini bubume nobudlelwane babathathi nxaxheba, iindima zabo omnye komnye. UChristie (2012) uthi ubudlelwane babathathi nxaxheba luziindidi ngeendidi kwaye luzisa iindima ezahlukeneyo neempawu zesigama ezahlukeneyo yaye lukwaneziphumo ngeendlela abathathi nxaxheba abalusebenzisa ngayo ulwimi.

Okwesithathu UChristie (2012) uveza ukuba indima edlalwa lulwimi kwimeko, ngaye kubandakanya ukwenza. Oko kuthi ingaba kuyahlahlelwa okanye ukuyabhalwa kusini na? Wongeza ngelithi uChristie (2012) apho ulwimi lukhapha intshukumo kwintetho okanye umzobo kubhalo (njengakwinkcazelo yezenzululwazi) ekuthiwa ingqamene nolwimi okanye ibandakanya ulwimi (Halliday noHassan,1985). UChristie (2012) uthi kule mihla yobuchwephesha bezobugcisa iimeko ezininzi zeentsingiselo zokubhaliweyo zisebenza phakathi kweemeko ngeemeko ezibonwayo nezithethwayo ngaxesha linye. UChristie (2012) uyayigxininsa ingongoma yokuba ngokwengcingane yeSystemic Functional Language ulwimi lusebenza ngokweemeko nobume, ngokweenkcubeko nangokubhaliweyo.

2.2.3.1 Ukusetyenziswa kwegrama

UChristie (2012) uthi kwimisebenzi, ulwimi lwemisebenzi ingalelona likufutshane nengqikelelo malunga nolwimi okanye nento olululo ulwimi kuba ulwimi lukholose ngokwenzeka kwezinto ehlabathini nokuba sisingisele kubudlelwane nabanye kungenjalo nengcingane yangaphakathi neyekuqikelela. Kungenxa yeso sizathu uChristie (2012) eqala ngokuxoxa malunga nemisebenzi yamava. Oko kukuthi, ngendlela amava aboniswa ngayo kulwimi, uChristie (2012) ubona oku njengesikhokhelo kufundo lweendidi zeenkqubo.

Emva kwazo uza kulandelisa ngemisebenzi yolandelelwano, unxulumano nobudlelwane boluntu aze agqibelise ngemisebenzi yobhalo. Ngamanye amazwi uChristie (2012) uxhibe ukubonisa ukuba khona ukuze ulwimi lube nokulandeleleka, ngokwazi amava ngalo mava lawo avela kwimisebenzi yezimvo nengqikelelo, ze kuvele ulandelelwaniso lwemisebenzi nokusetyenziswa kolwimi kwiinkalo zeenkcubeko, kwiimeko zokuhlala nakwimibhalo.

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Okokugqibela uChristie (2012) uchaza indima edlalwa lulwimi kwiimeko. Ngokwenkcazelo kaChristie (2012) ijenre ibhekiselele kwimo yeqonga, enenjongo neyinkqubo eyenzekayo apho abantu baphumeza iinjongo zokuhlala. Wongeza ukuba kangangobuninzi beejenre akangezibali zonke. Apha kule nkcazelo kuyacaca ukuba xa kuthethwa ngejenre, kubandakanywa ulwimi. Ngamanye amazwi ubani akangeze athethe ngejenre engasebenzisanga ulwimi. Oko kukuthi akukho bani unokusebenzisa ulwimi engakhange ayichukumise ijenre, ulwimi nejenre azinakohlukaniswa bani. Njengokuba ulwimi nenkcubeko zingemanga ngokokuhamba kwamaxesha, loo nto itsho kuvele ezingezinye, nezalatha iinzame zeemeko ngeemeko, loo nto itsho kuvele iijenre ezizezinye, nezalatha iinzame zeemeko ngeemeko zokuhlala, ubudlelwane lwabathathi nxaxheba. Zonke ezi zinto zikho, zibalulekile kangangokuba zixhomekeke kulwimi neendlela olusetyenziswa ngayo kwiimeko ngeemeko nakwiindawo ngeendawo.

2.2.3.2 Usetyenziso lwamava

UChristie (2012) uthi imisebenzi yezimvo ingeentsingiselo ezakhiwe kumagatya, azibona njengeziseko zohlalutyo. Amagatya uthi acaciswa zizenzi, ubuqu beenkqubo, abathathi nxaxheba (bacaciswa zizibizo okanye amaqela ezibizo) ibe ziimeko ezicaciswa ngamabinzana amaqela ezihlomelo namabinzana ezifanekisozwi. UChristie uphinda ongeze ukuba iintsingiselo ezininzi zivezwa kwizenzi, kulwimi ziqondakala njengezivela kwenye yamaqela amathandathu eenkqubo, kuba zisetyenziswa kakhulu kunezinye. Zibandakanya neentshukumo zehlabathi, iingcinga, uluvo neengqikelelo ngehlabathi, ubume, ukuba nehlabathi nokuzibandakanya nehlabathi. UChristie (2012) wongeza ngelithi nakubeni iinkqubo zehlabathi zahlukile nje, ziyanxulumana ngokweendlela neenjongo.

2.3 USETYENZISO LOKUBHALIWEYO

UChristie (2012) uthi ukusetyenziswa kokubhaliweyo kunceda ekucwangciseni amagatya ngokwemixholo, lunika imiyalezo kwiintsingiselo kwizimvo nakunxibelelwano. Oku kuthetha ukuba ukusetyenziswa kokubhaliweyo, kuqulathe ucwangciso lwamagatya ngendlela apha enika ngokucacileyo umxholo nomyalezo. Apha uzama ukubonakalisa ukuba ukusetyenziswa nocwangciso lwamagatya, luvela qaqambileyo nangakumbi kwintetho, luze lubonakale ncakasana kokubhaliweyo okanye kubhalo. Ngamanye amazwi uthi ukubhala kulandela intetho ekusetyenzisweni kolwimi. Kuqala ukuthetha ukuze kulandele ukufunda ngolwimi.

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2.3.1 Izikweko zegrama

NgokukaChristie (2012) izikweko zegrama zizixhobo esizisebenzisayo ekuyileni intlaninge yeentsingiselo ezibalulekileyo zezimvo ngofundo ezithi, nakubeni zisetyenziswa kwiintetho zabantu abadala, zikwalulutho nakokubhaliweyo. Ngeso sizathu izikweko zegrama zibalulekile kufundo ezikolweni. Okwesibini, zibalulekile izikweko zegrama nakuncwadi njengoko exhasa noChristie (2012) ukuvela kwazo kwinqanaba lokufikisa okanye lamva lobuntwana ukuya kuthi ga kwinqanaba le-adolisensi. NgokukaChristie (2012) eli nqanaba liba lelenkqubela phambili loncwadi nofundo kubantwana abasakhulayo. Kungenxa yesi sizathu apho athi kubalulekile ootitshala babe nolwazi lwesikweko segrama nokubaluleka kwayo ekuqulunkqeni iintsingiselo kokubhaliweyo. Wongeza ukuba oku kunganceda ekwabeni inkqubela phambili yofundo lwabafundi abangenalwazi lwesikweko segrama, nasekuchongeni ezona ndlela zokufundiswa kwesikweko segrama neengxaki ezivela ngokungafundiswa kwazo kufundo nobhalo lwabafundi.

2.3.1.1 Isikhokhelo senkqubela phambili yolwimi kufundo

UChristie (2012) ubona ufundo lolwimi noncwadi ingamanqanaba amane alandelelanayo kwiminyaka yokufunda kwabantwana. Uthi elokuqala kulapho abantwana baqala ngqa ukuhamba isikolo, besebenzisa igrama yemisebenzi ukuqulunqa izimvo nolwazi, yaye eli nqanaba lelokuqala ekwazini ngesikolo neenkqubo zaso. Kukweli nqanaba apho kuquka nobhalo loncwadi. UChristie (2012) uthi apha abafundi bafunda ngezinto eziqhelekileyo zamava noncwadi. Kwinqanaba lesibini, kubakho utshintsho lwezi nkqubo zokufunda noncwadi, befundiswa ukwenza iintsingiselo ngeendlela ezintsha ngokwandisa izixhobo zolwimi.

Eli nqanaba lisukela kwelamva lokungena kwabantwana esikolweni, ukufikisa kwaye lubonakala ngokuphumelela kolawulo olungelulo lwegrama nolawulo olululo lwegrama. UChristie (2012) uthi ulawulo lwesikweko segrama, ekufundeni nasekuhlaleni, lukhuthaza inkqubela ekuqondeni iinkqubo eziqhelekileyo nezingaqhelekanga zesikolo kwizifundo ezahlukileyo.

Inqanaba lesithathu, uthi lingumbindi okanye liphakathi kwiminyaka efikisayo, luyondelelwaniso lwezinto eziyingeniso eyenziweyo neminyaka yamava. Inqanaba lokugqibela, elilelesine, livezwa kukwanda kolawulo lolwazi olungaqhelekanga, oluqulathe izinto ezithe gabalala, olugocagocayo, olufuneka ngamandla kwiirejista ezahlukileyo, iintlobo ngeentlobo zeejenre zezifundo. UChristie (2012) unoluvo lokuba ukuphela

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kwenqanaba lokufunda esikolweni athi likwiminyaka eli-18, alubonisi ukuphela kwemfundo koko linqanaba elivula iindlela zeenkqubela phambili zekamva elizayo.

UChristie (2012) unoluvo lokuba abantwana nabasebekhulile baqhubela phambili kumanqanaba emfundo kumakhondo ahlukileyo, kangangokuba imida phakathi kwala manqanaba namaphupha abafundi ngekamva ithande ukuba luzizi. Wongeza ukuba oku kubangelwa ikakhulu zizizathu ezinento yokwenza nobume kwezentlalo kwezinye iimeko, kwezinye yimvelaphi okanye ubume bolwazi. Apha uxhibe ukuvelisa ukuba abantwana nenqanaba elilandelayo lobuntwana (lokufikisa) abafundi baqhubela phambili ngokwamakhondo ahlukileyo ngenxa yeemeko ezikwahlukileyo kananjalo. Loo nto ithetha ukuba ziya kwahluka iimeko neendlela zokufundisa, ukuxhobisa nokulungelelanisa kufundo lolwimi ngokwesigaba okanye inqanaba lokufunda, imingeni abajongene nayo ootitshala nabafundi kufundo nasekufundiseni. Ndingatsho ngeliphandle ukuba ukuvuleleka, ubukho nokungabikho kwezikrweqe zokufundisa kwizikolo ezahlukileyo ziya kuba negalelo elahlukileyo ebantwaneni.

Isikhokelo senkqubela phambili yolwimi kufundo singalulutho ekuxhobiseni nasekulweni imingeni ejongene nabafundi ekufundeni ulwimi nenkqubela phambili kwiintlobo ezahlukileyo zemibhalo yesikolo kwizifundo ngezifundo neejenre ngeejenre. Oku kuthetha ukuba abantwana bayohluka ngokweemeko zabo zasekuhlaleni, apho iimeko zokuhlala ziya kubandakanya inkcubeko nokuxabiseka, izimvo, iinkolelo, nenkcubeko. Oko kukuthi, abantwana basebenza ngokweekhowudi ezahlukeneyo, ezibandakanya uqhelaniso lwamava, neendlela ezahlukeneyo zokunxulumana nabanye, iindlela ezahlukileyo zokwakha athi uChristie (2012) yikhowudi eyandisiweyo okanye enabileyo. Kwelinye icala ukhankanya icala athi licutha amava, athi yikhowudi evalekileyo. U Chrisie (2012: 34) ebhekisela ku Bemstein (1971) ophande wacacisa ngonobangela wokungaqhubi kakuhle kwabantwana babasebenzi kunabo babasetyenzelwa okanye beklasi ephakathi.

Ezi khowudi zombini zixabisekile, zichaza kakhulu iintsapho nobulungu ekuhlaleni yaye zikwancedisa ekugcineni ukubambana okanye umanyano lokuhlala. UChristie (2012) uthi izikolo nolwazi lwazo lukholose ukuthatha icala okanye ukuthambekelela ekuvuzeni iikhowudi ezivulelekileyo. Ngamanye amazwi abantwana abaneekhowudi ezivulelekileyo bakholisa ukuqhuba ngcono okanye banamathuba angcono ekulandeleni ulwimi nezifundo zesikolo. Abantwana abasebenzisa ikhowudi evalelekileyo bona, batsala nzima kwizifundo zesikolo. NgokukaChristie (2012) bonke abantwana bafuna uncedo ekuluqondeni ulwazi lwasesikolweni, yaye bonke abantwana bayazuza kwindlela ezibalungiselelayo kufundo

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lwabo ekufundeni, nangona abo baneekhowudi ezibavalelayo bafuna uhlobo oluthile nolukhethekileyo loncedo kufundo.

UChristie (2012) uthi kunemisebenzi ebalulekileyo ekufundeni ulwimi lokuthetha ukulungiselela isikolo yaye eminye yale misebenzi ibandakanya ukufunda ukuthatha inxaxheba kwizikhokhelo zikatitshala zokuthatha inxaxheba kwiingxoxo zamagumbi okufundela.

Eminye imisebenzi ibandakanya ukuthetha kwiqondo lokuzimela ekwakheni ulwazi nezinto. Isikhokelo sikatitshala sokuthetha sijolise ikakhulu ekufundiseni ulwimi ngokusebenzisa uthethathethwano lokwazi ukwakha amathuba ebantwaneni babenegalelo baqhubele phambili kulwabelwano lolwazi olungaqhelekanga. UChristie (2012) wongeza ngelithi ukuthatha inxaxheba nokuzibandakanya kwingxoxo kumagumbi okufundela kulungiselela abantwana kufundo olubalulekileyo loncwadi. Oko kukuthi ukungenela indlela yokuziphatha echubekileyo kungumngeni ebantwaneni, kuquka nemfuno yokufunda inkqubo yokubhala neyopelo kwakunye neemo zegrama yokubhala.

Kukhulu okusafuna ukwenziwa okanyeumngeni kubhalo lolutsha kangangokuba luveza ubulula xa luthelekiswa nokuthetha yaye ulwimi lwabo luya lusiwa luvuka ngokokuhamba kwexesha. Iindlela zabantwana ezintsha zokubhala zixhomekeka kakhulu kwiindlela abazinikwayo nabavuleleke kuzo ekuthetheni. Uqhelaniso nezikhokelo kwiintlobo zokuthetha, lubatsho abantwana bafumane inkqubela nokuzithemba ekufundeni nasekubhaleni.

2.3.1.2 Imisebenzi yemibhalo kulwimi

NgokukaChristie noDrewianka (2008:20) imisebenzi yobhalo kulwimi ingayeyona inzima kubugcisa nanjengoko abantwana besuka kwindlela yokuthetha yomlomo, besiya kwezakhe zanzima zokukucinga, nezibunjiweyo zokubhalwa. Oko kukuthi, ukusuka kwabantwana kwinqanaba lokuthetha besiya kwelokubhala akuyi kuba lula njengokuthetha. Bathi kunxibelelwano lomlomo umfundi uxhaswa ngabanye ekwakheni intsingiselo nakubeni kwintetho ebhalwayo, umbhali uzimela geqe kuxanduva lokwakha intetho yakhe yedwa. Bongeza ukuba iimeko ezinjalo malunga neendawo ekubhalwe kuzo ziba nefuthe kwiiknqubo zolwimi alukhethayo nalusebenzisayo.

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2.3.1.3 Umgangatho wamagatya

UChristie noDrewianka baxhibe ukuthi njengokuba abantwana besuka kwiintetho ezimfutshane zokuthetha zolwimi bengena kwimibhalo eyandisiweyo, bajongana nomngeni wokuba bangayicwangcisa njani imibhalo khon'ukuze ibe nokufikeleleka kubafundi abakude okanye abanwenwayo. Ezi ngcali zingentla zixhibe ukuba kulwimi lwesiNgesi kukholose ukuqala ngegatya ukubonisa indlela yokunduluka okanye isiqalo yaye apha baqwalasela into yomxholo ekukuqhubela phambili isihloko. NgokukaChristie noDrewianka (2008) bebhekisele kuHalliday no Manthiessen (2004) bathi oku ngumxholo wegatya. NgokukaChristie noDerewianka (2008) baxhobisa ukuba kulwimi oluthethwayo akukwazeki ukuthathela ingqalelo inkqubela phambili yomxholo nokutshintsha kwawo umxholo ngenxa yokukhawuleza komxhino, abalinganiswa okanye abathathi--nxaxheba abohlukileyo abaphazamisa batshintshe nezihloko. Bongeza ukuba kubhalo sinexesha lokuhlala phantsi sikhangele indlela okuqhubekeka ngayo okubhaliweyo. Ekwenzeni njalo sikhangela ukuhamba kolwazi kubhalo nendlela okunegalelo ngayo kunamathelwano okanye undindwano.

Owona mngeni ubalulekileyo ebantwaneni kukufunda ukwenza imibhalo ehambelanayo ngaphakathi nezimeleyo kwinkxaso yesimo sentlalo nakwimo yengingqi, kubanye abaxhasi bengxoxo kulwakhiwo lweentsingiselo. Omnye umngeni ngonabela nasemva kwexesha eliphakathi kobuntwana nobuntu obudala apho abafundi kufuneka bekwazile ukuqaphela nokwakha uqhagamshelwano okanye unxibelelwano phakathi kwamalungu anzima okanye ambaxa nalawo akhoyo engcingeni kuphela.

UChristie noDerewianka (2008) babona okanye bolatha ukuba uphando kwinkqubela yokufunda lubonisa ukuba undinwano lelona nqanaba libalulekileyo ekuqondeni ixesha eliphakathi kobuntwana nobuntu (ukufikisa). Bongeza ukuba undindwano lukwabalulekile kwinkqubo yobhalo ukusukela kwinqanaba lobutsha bobuntwana ukuya kwinqanaba eliphakathi kobuntwana nobuntu, neemfuno ezahlukeneyo zeejenre nemigangatho yeengcinga ezikhoyo engcingeni kuphela. Ezi ngcali zalatha ukuba ulawulo lwemisebenzi yokubhaliweyo neyakhiwe ngokukuko ithatha ixesha ukuyibethelela ngempumelelo ebantwaneni. Oko kukuthi abantwana bafuna ukusoloko belandelelwa beqeqeshwa ekubhaleni kude kuqinekiswe ukuba bayakulandela ukubhala ngokulindelekileyo nangokweemfuno zemigaqo yokubhala. Balatha kwakho ukuba ingcingane yokuba inkqubela phambili yokubhala ebantwaneni igqitywa kwiminyaka yamabanga aphantsi ayiyonyani kwaphela. Olwabo uphando uChristie noDerewianka (2008) lubonisa ukuba

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ulawulo lwenkqubela phambili yemeko yokubhala iqhubekeka kakuhle kude kube lixesha lasemva kwenqanaba eliphakathi lobuntwana nobuntu.

2.3.1.4 Isikweko semigaqo-ntetho

UChristie noDerewianka (2008) bebhekisele kuHalliday noMathiessen (1999) bathi uHalliday uchonga isenzeko akholelwa ukuba sesona sibonisa inkqubela phambili yolwimi njengokuba abafundi besuka ebuntwaneni besiya kwinqanaba eliphakathi kobuntwana nobuntu nangaphaya, bathi eli nqanaba sisikweko ngokwegrama okanye isikweko semigaqo-ntetho yaye isesembindini wempumelelo kumabanga aphezulu esikolo. Ngokubhekisele kuChristie noDerewianka (2008) bathi isiseko semigaqo-ntetho singobuqabane okanye singembilini ekwakhekeni kobugcisa, ulwazi oluchubekileyo lweengqeqesho ezahlukileyo. Boleka ngelithi isikweko-semigaqo-ntetho senza kube nako ukuqhubekela phambili kwengxoxo, yaye sibonelela ngamacebo okufumbeka okanye okwandisa umnqophiso okanye isivumelwano sangaphambili nesangemva kumboneli ngolwazi khon' ukuze ingxoxo ibe nokuqhubela phambili. UChristie noDerewianka (2008) bolatha igalelo lesikweko semigaqo-ntetho kule miba ilandelayo:

- Ukuba sisiseko seenkqubo nobume bokufunda kwimigangatho ephakamileyo yesikolo.
- Ulwakhiwo lwamava ngokweenkalo.
- Uzathuzo malunga namava kwiingqikelelo.
- Nakwiindlela neembono ezilandelelekayo.

2.3.1.5 Indlela yenkqubela kubhalo

NgokukaChristie noDerewianka (2008) ipolisi yemfundo nokwenza ifuna ingcingane ekhuthazayo okanye yenkqubela yokubhala, ukusukela kubutsha bobuntwana ukuya kwinqanaba lamava eliphakathi kobuntwana nobuntu. Bongeza ukuba le ngcingane okanye isikhokelo kufuneka isekeke kwingcingane yokusetyenziswa kolwimi, yaye yandlale phakathi kwezinto, eminye yemibuzo ehlalayo malunga nokubaluleka kwendima katitshala ekukhuthazeni inkqubela kubhalo. Le ngcingane ifumana umngeni wokuba kufundo lwabantwana kusoloko kukho umzali, ongaba ngutitshala, okanye umama okanye utata osoloko ekho ekufundeni komntwana ukubhala, ukufunda nokuthetha.

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2.3.1.6 Ingxoxo ngobume nokukhulisa

UChristie noDerewianka (2008) banomdla wokwazi ukuba sazi njani ukuba okukhangeleka njenge nkqubela kubhalo akunto ivelayo xa sinikwe umntwana ophuma kwikhaya elivulelekileyo nelifanelekileyo ngemvelaphi notitshala oxhasayo kufundo lomntwana. Bongeza ukuba kungenzeka kusini na ukwahlula ifuthe lengingqi kwifuthe lelifa lokuzalwa. Baphendula ngelithi ubani ucebisa ukuba asingekhe sazi ngenkqubela phambili ngobhalo oluyinyani kuba utitshala usoloko ekho ngokunga oko kungenzeka ngaphandle konxulumano loluntu. Balatha ukuba konke oku yimbono yengxoxo ngobume nokukhulisa evele kwinkulungwane yamashumi amabini kwiingxoxo zemfundo nakwiingxoxo zokufunda ngolwimi ngaphezulu, malunga nokufunda ubuchule bokufunda nokubhala.

UChristie noDerewianka (2008) bebhekiselele kuRidley (2003) baxhibe ukuveza ukuba ingxoxo yobume nokukhulisa isekwe kwingqikelelo yenkcaso yobuxoki, kuba eneneni kukho kuphela indalo engqamene nokukhulisa ngokophando lwakhe, athi ngowomlibo woluntu. Kuphando lwangoku olwenziwe nguMathiessen (2004 nabanye) lungqina unxululmano lwesizalo ngokweejini nengingqi kwakunye negalelo lwenkcubeko yokuhlala ekubumbeni ubume babantu kuquka nesixa sabo solwimi.

UChristie noDerewianka (2008) bongeza ukuba uluntu luzalwa nesixa sokuqhubekeka nolwimi, kodwa ziinkqubo ezingelula zokuhlala ezikhulisa nezenza ukuvela kolwimi nokulikhuthaza. Bebhekiselele kuHalliday (2004b, 34-5) othi, sazi njani ukuba ingqondo ivele kwimo eyandisiweyo nengelula, ngaphandle kokudlelela enye kunenye. Apha le ngcali ivelisa ukulingana kwengingqi yokuhlala nokudaliweyo njengezinto ezilinganayo nezihamba kunye, enye ayikho ingekho enye.

NgokukaChristie noDerewianka (2008) ulwimi kudala lwabakho malunga neminyaka ezizigidi ezimbini ezinesiqingatha eyadlulayo yaye lukhuthaza ukuvela okuphakamileyo kokuqonda okanye lokuba sezingqondweni, lwavumela uluntu balungelelanise ukufana kanye, baxoxe ubudlelwane yaye bakhe bacwangcise amava, nolwazi ngehlabathi.

NgokukaChristie noDerewianka (2008) bebhekisele kule ngcali (uHalliday) ubuchule nokufunda nokubhala kwelinye icala luvele mva kakhulu kwimbali yoluntu, yaye, nangona kukho ingxoxo emalunga nemvelaphi yeenkqubo zobhalo ngokwemizekelo. UChristie noDerewianka (2008) bebhekisele kule ngcali (Halliday 1995 nabanye) baveza ukuba ukubhala kwavela eMesopotamia nakummandla weNayile malunga nenkulungwane yamakhulu amane phambi kokuzalwa kukaYesu Krestu, emva koko eTshayina naseMexico

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(Halliday 1985:16). Bebhekiselele kule ngcali, bathi ulwimi lomlomo luphawu lokuqala lwenkqubo efumaneka eluntwini, efundwa kwiintsapho nasekuhlaleni, ze ukubhala lube lolulandelayo uphawu lwesibini (Halliday 1993:109). Ukuvela kokufunda nokubhala namanani kwakhokelela ekumisweni kwesikolo, uthi ukufunda nokubhala kufundwa ngokwahlukileyo kwintetho, nangona uxanduva lokufunda ngamanani kuxhomekeka ekufundeni intetho yokuqala, kwiminyaka engaphambi kokuqala isikolo.

UChristie noDerewianka (2008) bavumelana ngamxhelo mnye ukuba ukufunda ukubhala, nqwa nokufunda lelona xanduva lwesikolo yaye okwenziwa ngootitshala kubaluleke ngeyona ndlela ekuqinisekiseni ukuba abantwana bayakufundiswa ukubhala nokufunda. Kungoko kufuneka ootitshala abafunde kakhulu nabanolwazi olugqibeleleyo lolwimi lokuthetha nokufunda nokubhala, abangaqulunqa iinjongo ezicacileyo zokufunda nokufundisa, bakhokele iindlela ezahlukeneyo ukususela kwelona nqanaba lisezantsi lesikolo ukuya kuma kumabanga aphezulu esikolo. Olu lwazi lufunekayo kootitshala luquka ulwazi ngobume bolwimi nenkangeleko yolwimi olubhaliweyo namanqanaba enkqubela okulawula iindlela zobhalo ukusukela kubutsha bomntwana ukuya emva, kwinqanaba lokufikisa.

Inyaniso yeyokuba kunamanqanaba enkqubela phambili obugcisa kubhalo nazisebenza neziphumo zeentlobo zobhalo ezilindeleke kubafundi kumaxesha athile ohlukileyo ebomini babo. Asingabo bonke abafundi abahamba lula kumanqanaba ahlukileyo okufunda ukubhala. Bonke abafundi okanye abantwana bayazuza kwimfundiso nakufundo olusemgangathweni lokufundiswa malunga nokubhala. Abadlelwa indlala (abantwana) ngabangacoselelwayo ngokweepolisi zesikolo ezingaphumeleliyo ukunika iinkqubo zokubhala ezilungileyo nezithi ubhalo kumelezeke lufunyanwe okanye lubanjwe, kunokuba lufundiswe ngokukuko.

2.3.1.7 Iipolisi zakutshanje zobuchule bokufunda nokubhala

UChristie noDerewianka (2008) bathi kwiimbalelwano zaseburhulumenteni zophando nenkxaso, neenkcazelo zeengcaciso zobuchule bokufunda nokubhala kushicilelo lwemihla ngemihla, ubuchule bokufunda nokubhala bukhankanywa amaxesha amaninzi nokufundiswa. Bavuma ngamxhelo mnye ukuba umdla nophando lwamkelekile, nakubeni, okulilishwa ikukuba ubuchule bokufunda nokubhala buqondwa nje kuqala njengokufunda. Nakubeni ukubhala kuthathelwa ingqalelo, bufumana iwonga eliphantsi kakhulu kwiipolisi zaseburhulumenteni okanye ezasezi ofisini. UChristie noDerewianka (2008) bebhekiselele, ngokomzekelo kwiAustrialian National Literacy Inquiry (2005), bathi eli linge loncwadi

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aliluthatheli ngqalelo ubhalo okanye ukubhala koko ukufunda nokunqaba kwalo kumdla ekubandakanyeni ubhalo lolwimi lwabantwana nezinto abantwana abamele ukugqwesa kuzo kwiindlela zabo zokuqhubela phambili nokufunda, ukusukela kwiminyaka emithandathu ukuya malunga neshumi elinesixhenxe okanye ishumi elinesibhozo. Bekwabhekisele kuphando lwenkqubo yehlabathi ehlola abafundi (PISA) yofundo ngaphezu kobhalo ekuqwalaseleni ubuchule bokufunda nokubhala, bezibalo nobuchule bokufunda nokubhala kwinzululwazi kumazwe ehlabathi angamashumi mahlanu anesixhenxe.

UChristie noDerewianka (2008) baveza ukuba olu phando (PISA) luhlola abafundi abakufuphi ekugqibeni imfundo esisinyanzelo, kuhlolwa nje nokuba ingaba bakulungele kangakanani na yaye benolwazi olungakanani lwezakhono ezibalungiselela ukuthatha inxaxheba kwezasekuhlaleni.

Bagxininisa ukuba ukubhala njengokufunda ngokuqinisekileyo ngumlinganiselo obalulekileyo wokulungela ukuthatha inxaxheba ngokugcweleyo ekuhlaleni. Bavelisa ukuba ngokomzekelo, ingqwalaselo emmandla kubhalo nakufundo kungona luthathelwe ingqalelo eburhulumenteni kwilizwe lonke laseAustraliya ngowama-2000. ENgilane uvavanyo lukaZwelonke kuma- nqanaba abalulekileyo, kubhalo nakufundo nakwezinye belusenziwa minyaka le, ngoku phantsi kwesikhokelo senkqubo yohlolo kaZwelonke, ingalo okanye isebe leziqinisekiso zesigqeba sezeKharityhulam. Bebhekiselele kuGraham noPerin (2007:22) abaveza ukuba kwelaseMelika iinzima zokubhala zisaqhubeka nakaloku nje kulo lonke uhlanga lwelo. Bongeza ukuba iinzame zohlolo neeKharityhulam ezijolise ekuphuculeni ukubhala nofundiso lwalo zicebisa ngokuthe gabalala, ngenxa yoko zitsho kungabi lula ukubona impumelelo ekuluphuculeni ubhalo. Eyona nto iphambili apha kukuveza uphando lwezizwe zehlabathi neenguqu elithe lazenza kufundo ngokubhala, ukubonisa iindlela nemigudu eyenziweyo ekuphuculeni iinkqubo zokubhala ebantwaneni nasezikolweni.

2.3.1.8 Iimfuno zophando ngokubhala

UGrabe noKaplan (1996:37) banoluvo lokuba ukubhala nophando ngalo lubonakalisa ukuba nobungqina obulambathayo kwinkqubela phambili. Bongeza ukuba ubungqina obukhoyo ngobhalo luyalambatha nakubeni luthembisa ngokuphathelele kwinkqubela yokubhala nemiqathango kwinkqubo yokubhala. Bolatha ukuba uphando lwezikhokelo ngeziphumo zokubhala zisafuna kuqalwe kuqala ngeziluqilima zengqiqo. Nakubeni abaphandi ngezincoko bequlunqa iingcingane zokubhala, bephanda ngaxesha linye ngeziphumo zezo ngcingane nemiqathango, kuncinci ukuvumelana okuvelayo okunokukhulisa imiqathango

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yokubhala xa kuthelekiswa nempumelelo kwimigaqo yokufunda. Bathi uthotho lophando ngengcingane yokubhala nokwenza luxananazile, yaye luveza umdla kwintlaninge yabafundi abaneemfuno ezahlukileyo. Okuvelayo kolu fundo luxananazileyo libala lophando nemiqathango elisekeke kwiyantlukwano yeemfuno zezizwe zeziqu, izithethe, ziqulathe ikakhulu izinto ezinako ukwenzeka. UGrabe noKaplan (1996) bebhekiselele kuNorth (1987) ofikelela kwakulo mbono ingakumbi ngokubhekiselele kwimiyalelo yezincoko.

UGrabe noKaplan (1996) baxhibe ukuveza ukuba izikhokelo zokubhala zifuneka kangangoko hayi kuphela ezigxile kwinkqubo yeziphumo zokubhala kuphela, koko nezinika ingqwalaselo yabaphulaphuli kwakunye neemfuno zezimo zentlalo. Bakwalatha ukuba ukufunda ngemibhalo (iitekisi) kukodwa akunakulatha okanye kukhokelele kwizikhokelo zemiyalelo zokubhaliweyo. Ngaxesha linye, iingcingane zokubhala neenkqubo zokubhala, zizodwa, azinakuqulunqa utoliko oluqondekayo lwemibhalo yeetekisi. Njengendlela yokusuka kwiinzame zakudala zokubumba iingcingane zokubhala, kubalulekile ukubuyela kwimibuzo esisiseko. Inqanaba lokuqala lokwenza njalo lilele ekwandlaleni ngokutsha imibuzo enjengale:

- Yintoni itekisi?
- Zingaphi iitekisi ezingahlolwa njengeziphumo?
- Zingaphi iitekisi ezinokuhlalutywa njengenkqubo?
- Zingaphi iziphumo neenkqubo ezingabonwa njengeziveza unxulumano njengezikhokelo zobhalo?
- Iinkqubo neziphumo zingadibana njani kundindwano lokutolika izimo zentlalo ezixananazileyo zokubhala?
- Zeziphi iintlobo zemibhalo ekufunwa ukuba abafundi bazivelise?
- Ezi nkcukacha zicebisa ntoni ngemiyalelo yokubhala kumagumbi okufundela?

2.3.1.9 Ubume okanye Inkangeleko yokubhaliweyo

UGrabe noKaplan (1996) banoluvo lokuba uhlalutyo lokubhaliweyo ngumba omtsha ngokophando, yaye kubalulekile ukuthathela ingqalelo inani lezithethe ezisesikweni eziba negalelo kuhlalutyo nophando lokubhaliweyo. Bathi enye yezithethe ezitsha, bebhekiselele kuEagleton (1983) no-Ong (1982) abathi esi sisithethe sokuqonda (hermeneutics) esasijolise ekutolikeni iziBhalo eziNgcwele. Saze sakhula kwiminyaka elikhulu edlulileyo satolika ubuchule bobugcisa bokutolika iimo zemibhalo yezembali.

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Bebhekisele kuBritton noBlack (1985a), Rabin (1986) baqaphela ukuba utoliko lube lolulandelelekayo noluqondekayo.

UGrabe noKaplan (1996) bathi isithethe sesibini sesobuciko, kwakhona siza phambi kophando lwakutshanje lokubhaliweyo, lusuka emva kubafundi bamaGrike abasemagqabini abanjengooAristotle. Ezi ngcali zibhekiselele kuBerlin (1984, 1987); Neel 1988; nakuYoung (1987) abathi esi sithethe sobuciko sinegalelo elimmandla kuhlalutyo lweentetho nemibhalo yakutshanje. UGrabe noKaplan (1996) bebhekiselele kuComprone (1987 nabanye) bathi isithethe sesithathu sophando nesiza phambi kobugcisa nobuchule bokubhala bakutshanje sesobugcisa nempikiswano.

Baxhobisa ngelokuba, nakubeni esi sithethe sesithathu sophando singaniki zindlela zigqalileyo zohlalutyo lweentetho zakutshanje, sinemibuzo ebalulekileyo malunga nobume okanye inkangeleko yobhalo, imibuzo ekufuneka ithathelwe ingqalelo rhoqo. UGrabe noKaplan (1996) bebhekiselele ku-de Beaugrande noDressler (1981); Tate (1987) bathi ezi zithethe zontathu zakudityaniswa, zenza isiseko sembali esikhulise okanye esiveze uhlalutyo lweetekisi njengobhalo lokufunda yaye ezi ngcali zizisa izishwankathelo zezi nkqubela phambili. UGrabe noKaplan (1996) bagxininisa ukuba uninzi lophando olunegalelo kuhlalutyo lweetekisi lunoluvo lokuba okubhaliweyo (iitekisi) lulwakhiwo oluneembombo okanye izakhiwo ezininzi. Oko kukuthi akukho mbono inye yanelisayo yohlalutyo lweetekisi enganika utoliko olwanelisayo lobume okanye benkangeleko yetekisi okanye okubhaliweyo.

UGrabe noKaplan (1996) bebhekiselele kuHudson (1980:131) bathi eyona nto icacayo malunga nobume bentetho kukuba iintlobo ezahlukeneyo zobume zibandakanya ulwakhiwo lweentetho, yaye nayiphi na inzame yokunciphisa ezi mo zahlukileyo zibe yinto enye, okanye uhlobo olunye ayikwazi ukuba ingaphumelela. Oku kuthetha ukuba itekisi yakhiwe ngeendlela ezininzi yaye ayingekwazi ukuhlalutywa kujongwe kwinkangeleko okanye ubume nesakhiwo esinye. Oku kubonisa ukuba akukho luvo nasithethe sinye olwanelisayo ekwakhiweni nasekuhlalutyeni iitekisi.

2.3.1.10 Itekisi njengonxibelelwano

UGrabe noKaplan (1996) bebhekiselele kuWiddison (1980) xa athi ulwimi luthathelwa ingqalelo, ukwenza unxibelelwano ngokuthe gabalala. Ngenxa yesi sizathu, kungatshiwoukuba ukubhala kumele iinzame okanye imigudu yokunxibelelana nomfundi. Umbhali uneenjongo ezithile, nolwazi oluthile afuna ukuliveza. Ngako oko ke

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ukubhala, kusekeke ekunxibelelaniseni ulwazi oluthile ngokwemigaqo ethile evumelekileyo yolwimi, yengqondo nezimo zentlalo, imizekelo:

- Izafobe zikaGrici ngokukaGrabe noKaplan (1996) yimfuno yokuba ube nolwazi, udaba oluchanekileyo notoliko oluchanekileyo.
- Imvumelwano equlethe iwonga, isimo, injongo kunye nobume okanye uyilo.
- Iintshukumo ezidiza ubutsha bodaba, isixa, okanye inqanaba lokuhamba kodaba, kunye nengqikelelo yodaba.
- Iingqikelelo- ziindaba kunye noyilo. Ekufundiseni isincoko ubani uba nenjogo okanye okuthile akufunayo kuso. Siqulatha izicwili ezizizixhobo zokunxibelelanisa umfundi nesincoko ezinjengesihloko, izihlokwana kunye nemihlathi:

Isihloko: **Abantu abasini sinye bakholelwa ukuba imitshato yabo mayamkeleke ngokusemthethweni njengayo yonke imitshato, kodwa kwezeenkonzo neenkolo bayakuchasa oku kuba besithi kuyakhabana nelizwi likaThixo.**

Intshayelelo: UMzantsi Afrika lilizwe apha elinamalungelo kwaye livumela nabanina ukuba axhamle kuwo. Linomgaqo-siseko owabekwayo ocacisa amalungelo oluntu. Kulo mgaqo-siseko ke yabekwa kwavela into ethi abantu abasini sinye bayavumeleka kurhulumente ukuba bangatshata kuba kukholeleka into yokuba balandela iimvakalelo zabo.

Umhlathi 2: Kwabe kwelinye icala abantu abayivumelayo le ntetho beqhankqalaza besithi yindlela abaziva ngayo kwaye wonke ubani ulandela iimvakalelo zakhe yaye, futhi benyanzelisa kurhulumente, begxininisa into ethi mabamkelwe kuba nabo ngabantu ababuyi mva, yindlela abathanda ngayo, futhi banezizathu zabo.

Kwesi sicatshulwa singentla umbhali wenze unxibelelwano phakathi komfundi naye, kuba enoluvo afuna ukulidlulisela kumfundi. Umfundi uza kuba nomdla wokudala unxibelelwano phakathi kwakhe nombhali, akugqiba ukulifunda ibali lakhe lilonke.Oko kukuthi uya kube uyavumelana na nombhali okanye hayi, kobu budlelwane kubhekiselelwe kubo apha ngentla, phakathi komfundi nombhali.

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2.3.2 Uhlalelo lobumbo sivakalisi

UGrabe noKaplan (1996:43) banoluvo lokuba kukho umdla ekuvavanyeni ukubhala kwabafundi ukuze baqonde iimpawu zesivakalisi eziza kubonisa uphuhliso lobhalo. Ezi mpawu zineendidi ngeendidi esiXhoseni, ezineempawu zolwakhelo zeemo, zezakhiwo ezizahlula kwezinye iindidi zezivakalisi. Olu hlahlelo lobumbo-sivakalisi singathi ukulubiza yisintaksi. Isintaksi ijongene nokwakhiwa kwezivakalisi kunye nobume bazo. UGrabe noKaplan (1996) bebhekiselele kuHunt (1983) bathi ukuze oku kube nempumelelo, izivakalisi zakhiwa ngolu hlobo ekuthiwa sisazobe esingu-T. Olu hlobo lulo olukhokelela umfundi ekubhaleni. Indlela yokubhala kwakhe ilawulwa lolu hlobo ngale ndlela ilandelayo:

- Inani lamagama kwisazobeT-sesuntswana ngalinye
- Inani lamasuntswana esazobe u-T kwisivakalisi ngasinye
- Inani lamagatya kwisazobe sesuntswana esingu-T-ngasinye
- Inani lamagama kwigatya ngalinye

Oku kuthi kuphuhliswe ngulo mzekelo ulandelayo:

Inja elumayo ibulele igusha egulayo

Isivakalisi sakhiwa ngokuthi sibe nentloko, isivisa nenjongosenzi ngolu hlobo lulandelayo:

Intloko : inja

Isivisa : ibulele

Injongosenzi : igusha

U-**elumayo** no-**egulayo** zizichazi ezichaza izibizo ezimbini, u-inja no igusha.

Ukubunjwa kwezivakalisi kukhokelele ekuphuhleni kobhalo nanjengoko uGrabe noKaplan (1996) bebhekisele ku-de Beaugrande (1984) no-Hillocks (1986) bekucacisa oko ngolu hlobo lulandelayo:

Ukubunjwa kwezivakalisi ku:

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- Dala ukuqwalaselwa ngendlela ubumbo-zivakalisi lwenzeka ngayo
- Vuselela uthakazelelo lomfundi.
- Dala ulandelelwano lokuzilolonga.
- Kwenza ukuqonda kakuhle imigangatho yobumbo-zivakalisi.
- Phuhlisa ubuchule nolungelelwano lokubhala izivakalisi.
- Veza uguqulo lwesivakalisi.
- Vumela ulwazi oluntsokothileyo kwizivakalisi.
- Nceda ekulawuleni ubungqindilili bokufunda.
- Manya isintaksi kunye neminye imigangatho yenkqubo yokufunda.

Ubumbo sivakalisi lunika indlela yokuveza ubulumko bomfundi ngeentlobo ezahlukeneyo neendlela ezihlanganiswa ngayo. NgokukaGrabe noKaplan (1996) bebhekiselele ku-Hillocks (1986), uPerera (1984), u-Witte noCherry (1986) banoluvo lokuba uphando ngelungu ngesakhelo uT- nophuhliso lobumbo sivakalisi luye lutshintsha ngempumelelo kwisincoko esixoxayo ngolu hlobo lulandelayo:

- Lwandise ukusetyenziswa kweziphawuli
- Lwandise ukuntsokotha kwesibizo
- Lwandise ukusetyenziswa kwezichazi
- Lwandise ukusetyenziswa kwezihlomelo
- Lwandise ukusetyenziswa kwamagatya
- Lwandisee ukusetyenziswa kwamagama ngendlela efanelekileyo
- Lwandise ukusetyenziswa kwezixando zezenzi
- Lwandise ukusetyenziswa kwezibizo (kwamagatya ezibizo/ NP’s) ezizintloko
- Lwandise ukusetyenziswa kwamaxesha ezenzi
- Lwanciphisa ukusetyenziswa kwezibizo (kumagatya ezibizo / NP’s) ezingaguqukiyo

2.3.2.1 Uphando lwengqokelela yezibhalo ezithile

Olu phando luqwalaselwe nguGrabe noKaplan (1996) bebhekiselele kuBiber (1995) nanjengoko kube ngumsebenzi wakhe ekuphandeni nzulu malunga nalo. Olu phando lungengqokelela yezibhalo ezithile ekwayindlela yesibini yobumbo sivakalisi esekwe kuhlahlelo lwezincoko. Olu phando luthembisa ukunika iimbono ezongezelelweyo ngokusebenzisa ulwazi-kqubo oluntsokothileyo. Ingxaki ejongene nomsebenzi ngengqokelela yezibhalo ezithile kukunqongophala kwengcingane esisiseko sotoliko

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lweziphumo phambi kohlahlelo. Intlaninge yezifundo zabumini kuhlahlelo lwezincoko ifuna ukukhangela umzekelo kwiziphumo ngaphandle kokusebenzisa ingcingane yokutolika iziphumo. Oku kwenza ukuba kuqondakale ukuba izincoko zizizakhiwo ezininzi ngokomlinganiselo nangokweendidi.

UGrabe noKaplan (1996) bebhekisele kuBiber (1988, 1992, 1995) baphande ngoninzi lwezincoko ezithethwayo nezibhalwayo. Kolu phando baye bakwazi ukuchaza uhlobo ngalunye lwesincoko baza baxoxa nangokusebenza kweeyantlukwano ezintandathu zemilinganiselo echongiweyo zamazwi ombhalo. Inkqubo yophando lwabo yayifana noninzi lolunye uhlahlelo ngengqokelela yezibhalo ezithile isebenzisa kakhulu ubuninzi bezinto ezingabantu.

Ezona zinto ziyintloko eziphandiweyo kuphando lwabo zezokubhaliweyo kwizincoko nokubonisa iimpawu zangaphandle zolwimi. Ulwakhiwo lwangaphandle lubonisa iyantlukwano yentetho, ukuthelekelela, ulwakhiwo lwentetho nendlela apho ulwakhiwo lwangaphandle lubonisa umsebenzi wentetho, lungaxhomekekanga kolona nxibelelwano lweengcinga phakathi kweempawu zomntu ngamnye nakubhalo lwamazwi agqalileyo. Ngokomboniso womlinganiselo wesine kaBiber (1995): ”imbonakalo yangaphandle yokucenga” iqulathe ezi ndlela ziyimizekelo zilandelayo: iindlela eziyimfuno: **mele, funeka**

Iindlela zokuthelekelela (ixesha elizayo): **za, ya.**

Izenzi ezinobumnandi: **vuma, lungisa, buza, cela, ceba, qondisa, cela, cebisa, bongoza.**

Izikhankanyi: ukuhamba, ukutshintsha.

Uyamano oluxhomekekileyo / lwamagatya oxhomekeko: ukuba, ngaphandle okanye.

2.3.2.2 Ulwakhiwo lolwazi

Isivakalisi sisenokuchazwa njengodaba olunikiweyo kwisincoko. Umzekelo:

Abantu abasini sinye bafuna ukuba namalungelo okuba nabo batshate ngokufanayo nabanye abantu. Esi sivakalisi siqala ngesibizo u-abantu esibonisa ukuba kukho okunye okulandelayo okutshiwo sisibizo. Izivakalisi zibuye zibe nesihloko ekubhalwa phantsi kwaso.Umzekelo: Umbhali uyila isicatshulwa esiyamane nesihloko saso, umzekelo: Ukufana kwamalungelo. Izivakalisi zikwa nomongo ezithi ziwuvelise. Umongo yinto eyenza ukuba kubekho isincoko. Umbhali xa ebhala sukube kukho into emchukumisileyo entlalweni.

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Izivakalisi ziba nolandelelwano lwezihloko zomongo ukuze okutshiwo sisincoko kuvele elubala.

Umzekekelo: isincoko siba nesihloko somongo ngolu hlobo lulandelayo: **Abantu abasini sifanayo nabo bafuna ukuba imitshato yabo ibe semthethweni njengabanye abantu.**

Esi sivakalisi siqala ngesibizo u-abantu esibonisa ukuba kukho okunye okulandelayo okutshiwo sisibizo. Izivakalisi zibuye zibe nezihloko ekubhalwa phantsi kwazo Umzekelo: Umbhali uyila isincoko esiyamene nesihloko saso, umzekelo: Ukutshata **kwabantu abasini sinye**. Izivakalisi zikwa nomongo ezithi ziwuvelise. Umongo yinto eyenza ukuba kubekho isincoko. Umbhali xa ebhala sukube kukho nto imchukumisileyo, into eyenzekayo ekuhlaleni okanye entlalweni yoluntu.

Izivakalisi ziba nolandelelwano lwezihloko zomongo ukuze okutshiwo sisincoko kuvele. Umzekelo: isivakalisi siba nesihloko somongo ngolu hlobo lulandelayo: **Abantu abasini sifanayo nabo bafuna ukuba imitshato yabo ivumeleke yamkeleke ngokusemthethweni. Batsho ukuba nabo banamalungelo njengabanye abantu abangabemi beli loMzantsi Afrika**. Esi sivakalisi sahlulwe saba ngamagatya amabini, elentloko nelayamileyo okanye loxhomekeko, kungenjalo injongosenzi. Igatya eliyintloko lelo liqulathe imiyalezo nemiyazelwana engundoqo kwisisvakalisi, yaye lona linako ukuzimelalilodwa njengesivakalisi esipheleleyo. Umzekelo ngulo ulandelayo:

Intloko : Abantu abasini sinye

Isivisa : bafuna

Injongosenzi: imitshato yabo yamkeleke ngokusemthethweni.

2.3.2.3 Uhlahlelo lwenkcazelo yesihloko

Olu phawu luchaza indlela isivakalisi esakhiwe ngayo. Kwisincoko esixoxayo isihloko sisebenza njengeyona ntloko yesincoko. Ngelixa izihlokwana zinika inkcazelo yesihloko. Izihlokwana zikwasebenza njengezihloko ngelixa imihlathi idlala indima yokunika inkcazelo. Kwisivakalisi intloko yesivakalisi ithatyathwa njengesihloko ngelixa isivisa sisebenza

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njengenkcazelo yesihloko. Isihloko silelona gatya elilawula isivakalisi, ukanti inkcazelo ligatya lokuxhomekeka elichaza ngokubanzi ngesihloko. Umzekelo gulo ulandelayo**: Abantu abasini sifanayo bafuna imitshato yabo yamkeleke ngokusemthethweni.** Kwesi sivakalisi isihloko ngu- Abantu okwasisibizo, ze igatya lokuxhomekeka elinika inkcazelo lilandele emva kwaso njengo-**abasini sifanayo bafuna imitshato yabo yamkeleke ngokusemthethweni.**

2.3.2.4 Ukuqhubela phambili kwesihloko

UGrabe noKaplan (1996) bebhekisele ku-Givon (1983, 1985) banoluvo lokuba izihloko ngamabinzana esibizo (NP's). La mabinzana esibizo athi akhankanywe rhoqo ekuqhubekekeni kwesifundo. Oko kukuthi, ibinzana lesibizo (NP's) lithi libe sisihloko ngenxa yokuba likhankanywa rhoqo xa kunikwa inkcazelo entsha yesifundo, kodwa oko kuthi kuxhomekeke ukuba isihloko sisetyenziswe kangaphi kwisincoko eso kubhalwe ngaso. Ukuze ibinzana lesibizo (NP's) libe sisihloko kuye kuxhomekeke kule milinganiselo ilandelayo:

- Kugqityelwe nini kwisincoko ukuba kukhankanywe isihloko?
- Inani la mabinzana esibizo (NP's) athi akhuphisane kufundo.
- Nokomelela kokuqhubekeka kwalo ibinzana lesibizo kufundo oluqhubekayo.

2.3.2.5 Ulwakhiwo lwesivakalisi esiyintloko

UGrabe noKaplan (1996) besingisele ku-Lautimatti (1987) bathi ulwakhiwo lwesivakalisi esiyintloko lusingisele kuvavanyo lwesincoko esibhaliweyo nokufunda.Unxulumano phakathi kofundo lwesihloko, ibinzana elisisihloko lesivakalisi, isintaksi eyintloko nelungu lokuqala kwisivakalisi ayavavanywa. Kwisincoko esibhaliweyo, isivakalisi esiyintloko sibhekiselele kwigatya eliyintloko kwisivakalisi esintsokothileyo esithi silawule sonke isivakalisi. Engeminye imiba kwisivakalisi esintsokothileyo ngamagatya oxhomekeko athi axhase igatya eliyintloko.

2.3.3 Ulwazi olunikiweyo nolutsha

Ulwazi olunikiweyo lulwazi olinikwe ngumbhali kwaye lungaziwa ngumfundi. Olu lwazi lusenokuba sisihloko sesincoko, isihlokwana sesincoko okanye intshayelelo eveza isincoko. Ulwazi olutsha lulwazi olungaziwayo okanye olungasetyenziswanga kwaye lulutsha kumfundi. Ulwazi olutsha luthatyathwa njengomongo wesincoko othi ucacise ngakumbi

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ngesihloko okanye izihlokwana. Olu lwazi lutsha lukwaqulathe intelekelelo enokubakho phambi kofundo, ukanti lukwaqulathe nentelekelelo enemiba ethi ivele njengelungu elinesalathiso ekubhalwe ngaso isicatshulwa ngokokutsho kukaGrabe noKaplan (1996). Ezi ngcali zibuye zithi ulwazi olunikiweyo phambi kolwazi olutsha lwenza izincoko zifundeke nangakumbi. Oku kuthi kuxhomekeke kumfundi ukuze afumanise ukuba ulwazi lutsha okanye luyaziwa kusini na.

2.3.3.1 Unxulumano lomxholo nembali

Umxholo ubhekiselele kwibinzana lokuqala elikhankanyiweyo kwigatya elenza oyena nobangela wokubhalwa kwesincoko. Umxholo ukwamele indlela yokuphuhlisa okanye yokulandelelanisa amagatya omxholo ukuze kuphuhle iimbono zesincoko. Umxholo usoloko wayamene nesihloko okanye isibizo esiyintloko kwisivakalisi. Ubani ke angatsho ukuba umxholo umele intshukumo okanye ukuqaleka kwesincoko, ngelixa unxulumano lumele ukuqhubela phambili kwesincoko. Kwisincoko isihloko sibonakala njengomxholo wesincoko, ze izihlokwana zibonakale njengemixholwana yesincoko. Iziqulatho zesincoko zivela njengonxulumano oluchaza banzi ngezihlokwana kunye nesihloko.

2.3.3.2 Unxulumano oluqwalasela iingcinga ezifunekayo

Unxulumano oluqwalasela iingcinga ezifunekayo lusingisele kulwazi olufanekisiweyo okanye oluhlanganisiweyo. Olu nxulumano lukwabhekisele kulwazi olutsha olulanda imvelaphi okanye uqikelelo. Unxulumano lukwafaniswa nolwazi olutsha ngelixa ingcinga ifaniswa nolwazi olunikiweyo.

2.4 UYAMANO KWISINCOKO

Uyamano lwesincoko luphawu lokubunjwa kwesincoko olubonisa ucwangciso, ubudlelwane obukhoyo phakathi kwezivakalisi nezicwili zamagatya kwisincoko. Undindwano kwisicatshulwa lubhekisele kwizimo ezithi zakhe izincoko ngokulandelelana kweengongoma namabinzana ukuze kwakheke intsingiselo. Ezi zimo zoyamano ziquka la mabinzana alandelayo: izalathisi, uthelekiso loyamano nenguqulo yamagama, izihlanganisi, izikhombisi, izalathandawo, uphinda-phindo, nokuvumelana kwamagama kwisivakalisi. Isalathisi sibhekiselele kumdibanisela wezakhono ezisetyenziswayo ukunxulumanisa ingqondo nokuqhubekayo ehlabathini, oko kuthi kwenzeke ngaphandle kolwimi oluthethwayo. Isalathisi sikwabhekisele kunxulumano olwenzekayo phakathi kwegama kunye nento elisingisele kuyo. Umzekelo:

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1. Inja itye inyama
2. Le inja itye inyama

Isivakalisi sesibini sinesimelabizo sokukhomba esingu–le esigxininisa ukuba yiyiphi na eyona nja itye inyama. Uthelekiso loyamano nenguqulo yamagama lubonakala xa igama elithile lesincoko linokuguqulwa okanye litshintshwe lelinye igama ngaphandle kokutshintsha kwentsingiselo yesincoko. Uthelekiso loyamano nenguqulo yamagama lukwabonakalisa apho isincoko siye sibe nezimvo ezimbini ezinokuthelekiswa endaweni enye zize zidityaniswe zisebenze kunye engxoxweni. Umzekelo: **Imoto eya edolophini inye, enye iphelelwe ngamafutha.** Kwesi sivakalisi uthelekiso lolu lokuchaza iimoto ezimbini, ezikhoyo ezisebenzayo, ngelixa inguqulo iyile echaza enye esebenzayo.

Izihlanganisi zibhekiselele kumagama athi ahlanganise izivakalisi ezibini okanye amabinzana abe ndawonye. Umzekelo: 1. Imvula iza kuna. Amafu agqumile.2. Imvula iza kuna <u>kuba</u> amafu agqumile.1. Umoya uyavuthuza. Umoya usiphula imithi.

2. Umoya uyavuthuza <u>kwaye</u> usiphula imithi.

Kwizivakalisi zokuqala isivakalisi ngasinye siqulathe amabinzana amabini. Kwizivakalisi ezimbini ezilandelayo amabinzana amabini ahlanganiswe ngu –kuba no-kwaye abazizihlanganisi.

Izikhombisi okanye izalathandawo zimele igama kwisincoko elibonisa indawo enxulumene nomntu okanye into. Izikhombisi okanye izalathandawo zikwazama ukugxininisa ngaloo nto umbhali athetha ngayo kwisincoko ukuze kudaleke unxibelelwano phakathi komfundi nesincoko. Izikhombisi okanye izalathandawo zikwasetyenziswa kakhulu ukunxibelelanisa nokwakha izivakalisi kwisincoko.

Uphindaphindo lusingisele apho isenzi okanye inkqubo iphindwayo kungenjalo apho yandiswayo phakathi kwezinxulumanisi kwingxoxo. Ukuvumelana kwamagama kwisivakalisi kwenzeka xa kufaniswa igama elinye nelinye kungenjalo amagama athile nathile. Umbhali usenokusebenzisa izafobe endaweni yokusebenzisa amagama aqhelekileyo okanye xa engafuni ukuphinda phinda amagama. Oku ukwenza ngenjongo yokuthumela nokubhenca intsingiselo entsha kwisincoko. Ezo zafobe azisebenzisayo umbhali isenokuba zizikweko, izifaniso, izifanodumo izinxulumanisi, izihlonipho, izimntwiso nobabazo. Nantsi imizekelo:

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- Ndikhatywe yinkawu, isaci esithetha ukulamba
- Izimba le ndlela alihlumi, iqhalo elithetha ukuba musa ukusoloko uphisa ngezinto zakho kuba wophela sele ulihlwempu.
- Umnyama okokhozo lomya, isifaniso esichaza ubumnyama bomntu.
- Makuhlonelwe izimvi, sisinxulumanisi esichaza ukubaluleka kokunikwa kwabadala indlebe kwiinzima nemingeni yomhlaba kuba sekulithuba bezibona izinto zeli gade.
- Ndidibene notitshala ehluthi mpu, isihlonipho esichaza umntu osele utywala ngokugqithisileyo
- Lo mbuzo ndiwubuzwa ngumantyi undiqhekeza ubuchopho, ugqithiso oluchaza ubunzima bombuzo obuziweyo
- Ndeva ngokuxhaxhaza kwamanzi ukuba ziingxangxasi, i**sifanodumo** esicacisa uvakalelo lwamanzi nesandi seengxangxasi.

2.4.1 Imbono yonamathelwano

Le mbono yondindwano kubhalo yamkelwa njengelungu okanye ikhonco lobhalo lokuphanda nobhalo lokuyalela. Kwiminyaka engama-20 eyadlulayo iingcali zolwimi zaqala ukuyisebenzisa le mbono ukuqonda ukuba abafundi basitolika njani na isincoko njengondindwano, kunye nokuba ababhali balulawula njani ulwimi ekuvezeni undindwano okanye ukuvumelana. NgokukaGrabe noKaplan (1996) unamathelwano ludalwa ngumfundi ngaphezu kokuba luyimveliso yombhali. Undindwano lukwadala lukwafuna ukuba isincoko sibe malunga nento ekholelekayo eluntwini okanye ibe yimingeni uluntu elijongene nayo kubomi babo bemihla ngemihla. Injongo yovumelwano ingakukuba ababhali bafuna ukukhokela abafundi kwindlela yokufunda nokubhala ingxoxo. Lwakunqaba uvumelwano kwisincoko akuyi kuba lula kubafundi ekusilandeleni isincoko nento ejolise kuyo ingxoxo kwisincoko.

2.4.2 Unamathelwano kwisincoko

Unamathelwano okanye undindwano lwengxoxo kwisincoko lwenza ukuba umfundi akwazi ukufumana ulwakhiwo nokulandelelana kweengongoma. Oko kukuthi olu ndindwano lingumkhomba ndlela athi atolike, ze alandele ngayo iingongoma ekuxoxwa ngazo kwisincoko. Oku kungumkhomba ndlela ogqalileyo ekuphuhliseni hayi kuphela ulwazi lomfundi ngobomi nezentlalo koko kuvelisa umxholo kananjalo. Lunamathelwano oluthi lukwazi ukudala umfuziselo okanye ingqikelelo yasengqondweni kumfundi. Xa umfundi efunda ngokubhaliweyo uqikelela ukuba okubhaliweyo kufumbathe into enonxibelelwano

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kwaye eyenza iqondakale. Ingxoxo yenziwa ivakale ithungelane ngoncedo lokudityaniswa zizihlanganisi ezifana noo: ngoku, ngoko, ngokuya, emva koko kutsho kudaleke unamathelwano, Isivakalisi ngasinye usenza umbhali ukuba siwutsale umdla nomxhelo womfundi ingakumbi xa singengongoma esekuhleni nekunzima ukuthatha nje nasiphi na isigqibo ngayo.

2.4.2.1 Iziseko zonamathelwano ezingezizo ezolwimi

Iziseko zolwazi ezingezizo ezeelwimi zibonisa indlela umfundi asilandele ngayo isincoko sengxoxo, kwaye akwazi nokusitolika ngokulandelelana kwaso. Ubuye akwazi ukudibanisa ubuchule bombhali, izangotshe ezisetyenzisiweyo nolwimi olululo noluntsokothileyo. Akulula kumfundi ukuyilandela eyona mbono nenjongo yengxoxo kwisincoko xa iingongoma zithiwe saa ngokwahlukeneyo, iba ngumngeni ke ukudibanisa ezihamba kunye nezahlukileyo iingongoma zengxoxo. Umfundi uyakwazi ukuyilandela ingxoxo ngokufunda nokubhala ngokuthi akwazi ukusihlela ngunokwakhe uluvo agxile kulo umbhali wengxoxo. Iindidi zeengxoxo zininzi, kodwa esi sifundo sigxile kwezo zisetyenziswa ubukhulu becala kwizifundo zeelwimi nobhalo ngokweSytemic Functional Language (SFL). Zizo ezi kumsebenzi olandelayo apha ngezantsi.

2.4.2.2 Ingxoxo: ugxeko-ncomo lophando ngoncwadi

NgokukaCoffin (2004) ebhekiselele ku (Van Eermeren et al 1996, Van Eermeren (2001) isebe lezifundo ngengxoxo lineemo ezininzi zengxoxo, eziquka ubume bengxoxo noyilo ziphandiwe lazivelela iingxoxo kwiinkalo ezininzi eziquka phakathi kwazo uphando-lwazi ngobunjani nentsingiselo yobukho bezinto okanye ifilosofi, izifundo ngenkcubeko, iingcali zeelwimi nezemfundo. Ngokuthe gabalala, ingxoxo ngokwenjongo, kunokuchazwa ngemigaqo yokuxoxa nokuqiqisisa okusesikweni. Wongeza ukuba (Coffin 2004) ingxoxo ijolise ekwandiseni okanye ekunciphiseni ukuvumeleka kwengongoma enokuphikiswa ngabamameli okanye ngabafundi (2004). Unoluvo lokuba uphando ngengxoxo ukuza kuthi ga ngoku lubandakanya iindidi zobungqina ezinxulumene namandla engxoxo (Hoeken noHustinx,2002), indima yababukeli (Perelman no Olbrechls-Tyteca, 1969, Maneli,1993) ukufuna ixabiso lengxoxo (mbolombini, ngokungekho sesikweni nangokunxulumene malunga nendawo ekubhalwe kuyo okanye ngendawo ekubhalwe ngayo (Goody,2002, Voss noDyke, 2002) nengxoxo evuselelayo nenyanzelayo (Pretty noCacioppo,1986). Eyona axhibe ukuyivelisa uCoffin kukwinkqubela yezakhelo nezikhokelo zohlalutyo zobume bemibhalo yezincoko zengxoxo. Ucaphula iingcali ezinjengooLeff (2002), umzekelo ocebisa ukuba izakhelo zochasaniso nezisombululo, imizekelo, iithisisi (ekuyingcingane ebhaliweyo

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engqinelwe ziingxoxo nobungqina bemibhalo yengxoxo) nengcingane exhasayo ebhaliweyo engqinelwe ziingxoxo nodibaniso nezibe ziinzame ezilulutho zokubumba ubume nenkangeleko yemibhalo yeengxoxo.

UCoffin (2004) wongeza ukuba, kwezemfundo, inkqubela yemibhalo yeengxoxo ezinika iingcaciso zamanqanaba zenza inkqubela kwiingxoxo, umzekelo, ibango, imihla okanye ubungqina negunya. Uthi iziphumo ezininzi zezifundo zicebisa ukuba izikhokelo ezinjengezi zikhankanywe ngentla zilulutho ekuhlalutyeni nasekufundiseni ngeengxoxo (Fulkerson, 1996, Mitchell no Andrews, 2000, Osborne, 2001, Riddle, 1997). Kulwimi lwemfundo yesiNgesi UConnor (1991 no Mbaye 2002) babonakalise ukusebenzisa isikhokelo sikaToulmin sesakhelo ekuhloleni indlela eyiyo nesebenzayo yeengxoxo ezibhaliweyo. Wongeza ukuba Coffin (2004) okunye okubalulekileyo ngofundo lwengxoxo yingcebiso kaCrammond yokuba, singakwazi ukuchaza umahluko wobume beengxoxo ngokunika isikhokelo seengxoxo esithathela ingqalelo indima yochasaniso ezifana nezimvo ezichasayo. Ezinye iingcali zisebenzise uhlalutyo lweengcali zolwimi ukubonakalisa indlela yokwahlukana kwayo ngokwenjongo yombhali (Coffin, 2000, Martin, 1989, Thompson, 2001).

Omnye umahluko ngowokuba ingaba umbhali ujolise ekuhlalutyeni nasekuxoxeni malunga nokuba linjani ihlabathi, ngokomzekelo? Okanye imbono yokuvuselela intshukumo kwicala lomfundi, ingxoxo malunga nokuba kufanele umhlaba ube njani. Ngokwezi ngcali zingentla, le yantlukwano ingqanyaniswa kwisebe lezifundo zonxibelelwano njengomahluko phakathi kokuqononondiswa komfundi (ingangumfundi othile ogqalileyo okanye ihlabathi gabalala). Ezi ngcali zingentla ziyichaza ingxoxo njengenkqubo yokwakha indawo okanye ubume boluvo olukhuselwa ngokusetyenziswa kobungqina, uthethwano nolandelelwano.

UCoffin (2004) wongeza ukuba ingxoxo yona, ingachazwa njengenkqubo eqononondisa umfundi abone ngokohlobo abona ngalo umbhali aze athathe intshukumo. Oko kukuthi, ingxoxo ingabonwa njengelinge lokuveza imbono ethile ngokuchukumisa ngenkqubo yokuzathuza nakubeni ukuqononondisa kungabonwa njengala nkqubo ejolise kumfundi nevuselela umfundi ekubeni enze intshukumo egqalileyo okanye imvakalelo okanye imbophelelo (Kinneavy (1971:21).

Kwizifundo zeSystemic Functional Language (SFL) kusetyenziswa amagama anjengohlalutyo kwakunye nokuyala okanye intundezo, ukwahlula phakathi kweenjongo neendlela zokuxoxa. UMartin (1989:17) usebenzisa igama, ‘uhlalutyo’ ukwahlula imibhalo eneembono ecwangciswe ngokusesikweni apho kuxoxwa ngokuba, umzekelo, ugawulo

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lwemithi yingxaki yobume bemeko yendawo okanye yommandla kusini na? UMartin (1989) wongeza uluvo lokuba kule mibhalo (ithisisi) kuqwalaselwa izimvo okanye iingcingane ezixhaswe ngobungqina. Obu budlelwane phakathi kombhali nomfundi bungathathwa njengonxulumano olumgama okanye olunguzimele geqe.

UCoffin (2004) uthi ukuqononondisa kwelinye icala kusetyenziswa kwimibhalo exhibe ukuvuselela okanye ukuchukumisa umfundi ukuba enze njengoko ingcingane exhaswa zizizathu nobungqina, umzekelo, ukuthatha inxaxheba kwimo yokuhlala, enjengokutshata kwabantu abasini sifanayo, achase loo nkqubo ingenzeki ekuhlaleni. Kwiingxoxo ezingobhalo olunje, ubudlelwane phakathi kombhali linonxulumano lobutyala. UMartin (1989) ubona umahluko phakathi kwezi ndidi zeengxoxo (ehlalutyayo neqononondisayo) njengeneziphumo zolwimi zokuba ababhali bayilungelelanise, bayicwangcisa njani imibhalo yabo (isiqalo, umbindi okanye isiqu nesiphelo) esingengxoxo. Ngokukwanjalo, umahluko phakathi kwengxoxo ecalanye nevelela omabini amacala ixhomekeka kwindlela umbhali azicwangcise ngayo izimvo.

Kwecalanye ingxoxo umbhali uvelela kuphela icala elinye, ize kwemacala amabini umbhali uvelela omabini, awagocagoce ubuhle, ukulunga nokungalungi, aze agqibele ngokuthatha isigqibo kwisiqukumbelo, esibonisa ukuba loluphi na uluvo olungasebenzisekayo. Kumaxesha amaninzi, ababhali beengxoxo bazizathuzela macala omabini ze bayekele kumfundi azithathele isigqibo, ngokuthi abashiye nombuzo endaweni yokubahlahlela indlela amabayithathe okanye uluvo amabangqinelane nalo okanye amabaluchase.

2.4.2.3 Ulwahlulo lwezona ngxoxo neenjere ezibalulekileyo

Ukuxoxela ukuba **Ingxoxo ecalanye** **Ingxoxo emacala-mabini**

	Ijenre yohlalutyo lwengxoxo	**Uhlalutyo lwejenre yengxoxo**
Ukuxoxela khonukuze	**Ijenre yengxoxo**	**Ijenre yokuqononondisa kwengxoxo**

NgokukaCoffin (2004) ebhekiselele kuIedema nabanye (1995), Martin (1989) unoluvo lokuba ulwahlulo lwengxoxo luluncedo ngokwenjongo nakwiindlela zokuhlalutya hayi kuphela kwiinkcazelo zezifundo eziphakamileyo zezincoko kodwa nakwezopapasho

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nakwiingxoxo zopolitiko. UCoffin (2004) wongeza ukuba kusekufundiseni ngobhalo apho imisebenzi yengxoxo iphandiweyo okokuqala. UCoffin wongeza ukuba zininzi izakhelo zengxoxo, yaye uphando ngokusetyenziswa kwazo luxhasa uluvo lokuba ingxoxo ingasetyenziselwa ukunika inkcazelo ngenjongo yobuciko neyokufundisa nokuhlola. Ikwaluncedo ekwahluleni ingxoxo ngokwamalungu okanye amabakala, ngokomzekelo, ithisisi, ibango, iindawo ezaziwa ngezinto njalo njalo. Wongeza nokuba izakhelo eziqhubele imisebenzi yolwimi ekwahluleni ufundo lolwimi nakuncwadi, ngokomzekelo, ukwahlula phakathi kwengxoxo yohlalutyo nengxoxo yokuqononondisa. Ngokwalo msebenzi ungentla kuyacaca ukuba ingxoxo njengejenre iqulathe iindidi ezimbini.

Kukho izincoko ezixoxayo ezithi zibe ngezimvo ezimbolo mbini. Kwelolu hlobo ingxoxo kuthi kuxoxwe ngezimvo ezinobumbolo mbini. Sithi sixoxele icala elithile, oko kukuthi sikekelela kwicala elithile. Kuyacaca ke ukuba kufuneka eli cala silikhethileyo silixoxele kuvokotheke. Kufuneka sizixhase izimvo zethu ngemizekelo ebonakalisa ukuqiniseka ngesikuxoxelayo. Udidi lwesibini lwesincoko esixoxayo luxoxa ngomba othile. Olu hlobo lubonisa izinto ezintle nezimbi okanye ezilungileyonezingalunganga ngomba othile, zeziphele ngokunika uluvo lwakho. Lo msebenzi uphinda walathe ukuba kwisincoko, ingxoxonamanqakwana angaluncedo ekubhaleni udidi ngalunye, nazi ezo nkalo:

Okokuqala kubhalo lwesincoko nasiphi na kukho ezi zinto: ubungqina boyilo, umxholo, isakhiwo, uhlelo lolwimi nesimbo sokubhala, oko kuthetha ukuba kumbhali wesincoko kulindeleke ukuba acwangcise kuqalaoko aza kubhala ngako**.**

2.4.2.4 Imbono yonamathelwano

Unamathelwano yimbono eyamkelwa njengelungu lobhalo lokuphanda nobhalo lokuyalela. Kwiminyaka engama-20 eyadlulayo iingcali zolwimi zaqala ukuyisebenzisa le mbono ukuqonda ukuba abafundi basitolika njani na isincoko njengonamathelwano, kunye nokuba ababhali balulawula njani ulwimi ekuphuhliseni unamathelwano. NgokukaGrabe noKaplan (1996) unamathelwano lwenziwa ngumfundi ngaphezu kokuba lunokuba yimveliso yombhali. Unamathelwano lukwadinga ukuba isincoko sibe yinto ekholelekileyo eluntwini ngokolandelelwano lwalo. Eyona njongo yolu namathelwano kukuba ababhali bafuna ukukhokela abafundi kwindlela yokufunda isincoko. Ukuba izivakalisi, imihlathi azinalo ulandelelwano akuyi kuba lula kubafundi ukusilandela isincoko sengxoxo.

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2.4.2.5 Unamathelwano kwingxoxo

Unamathelwano lwesincoko lwenza ingqalelo kumfundi, ukuba akwazi ukufumana ulwakhiwo lwesincoko nokulandela ingxoxo ngokwamanqanaba achongwe ngumbhali waso. Olu namathelwano lukwasingisele kwindlela umbhali athi aziqhelanise ngayo nokubhala isincoko sengxoxo, khonukuze akwazi ukuqikelela ulwazi lomfundi kunye nomxholo. Kunamathelwano izivakalisi ziyalandelelana ngokolandelelwano oluvunyiweyo okanye olusesikweni.

Lunamathelwano kwisincoko oluvumela ukuba umfundi akwazi ukwakha umfuziselo wasengqondweni. Xa umfundi efunda okokuqala okubhaliweyo uqikelela ukuba okubhaliweyo kuqulathe ingongoma enonxibelelwano neyenza ukuqondakala nokulandeleleka. Imihlathi yesincoko ithi ithungelane ngenxa yokudityaniswa zizihlanganisi ezitsho kudaleke undindwano okanye unamathelwano. Isivakalisi ngasinye senziwa sitsale umdla kumfundi. Umdla womfundi uthi udalwe nangakumbi sisivakalisi esithi silandele esiya sokuqala.

2.4.2.6 Iziseko zonamathelwano ezingezizo ezeelwimi

Iziseko zonamathelwano ezingezizo ezeelwimi zibonisa iindlela abathi abamfundi basilandele ngayo izincoko ezixoxayo, yaye bakwazi nokuzitolika ngeendlela ezilandelelana ngazo. Ngale ndlela ingxoxo yesincoko ithi ilandeleleke ngokulula azahlule iingongoma ezicatshazelwe kuqala kunezikhankanywe okwesibini njalo njalo. Oku kubanceda nangakumbi abafumdi ekubeni bakwazi ukuzihlela ngokunokwabo izincoko zengxoxo.

2.4.2.7 Unxulumano

Luqulathe indlela umfundi wesincoko esixoxayo athi akwazi ukuthelekisa eyona ngongoma ingundoqo okanye umxholo wokufunda ohambelana nolunye ulwazi oluvela xa kukhankanywa ulwazi olutsha, ukungqubana kolwazi oludala nolutsha kunye noqinisekiso lokuzimela komfundi kwingxoxo. Umfundi unako ukufumana izinto eziyidibanisayo ingxoxo ezinokuquka imisebenzi yemihla ngemihla, amava, yaye atsho akwazi ukubona izimvo ezichasayo nezixhasayo kwingxoxo, nentlalo eyahlukileyo yabantu ngabantu ekuhlaleni nasebomini ngokubazi.

2.4.2.8 Amalungu oyamano nolungelelaniso

Amalungu oyamano nolungelelaniso asetyenziselwa **ukugxininisa** umxholo wentetho. Akwabalulekile kwimiba yezenzeko kunye neemeko ezikhoyo kwisincoko esixoxayo.

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Uhlahlelo lwesincoko luquka imiba eyayamene nothelekiso kunye nokuphinda-phinda. La malungu ayayamana kunye nothelekiso loyamano nenguqulelo yamagama ebesele ichatshazelwe kwisihlokwana esithetha ngoyamano kwisincoko.

2.4.2.9 Ukusetyenziswa kwentelekelelo

Ingqikelelo iyasetyenziswa kwisincoko esixoxayo ukudibanisa ulwazi olutsha nolukhoyo engqondweni yomfundi ukuze kudaleke ulandelelwano kwingxoxo. Intelekelelo inenxaxheba enkulu eyidlalayo ingakumbi kwizinto ezisebenzayo ekudaleni umanyano. Ukusetyenziswa kwengqikelelo kukwachaza ukuba abafundi banolwazi ngomba okanye ingongoma ethile ngelixa kwelinye icala kuchaza ukuba abafundi abanalwazi ngokuthile okanye ulwazi lufika lube lutsha okanye lothuse kubo. Oko kukuthi ukusetyenziswa kwentelekelelo kuxhomekeka kwingqikekelelo yomfundi.

2.4.2.10 Izimo zobuciko kunamathelwano

Izimo zobuciko kunamathelwano ziqulathe le mifuziselo ilandelayo:

- Isenzeko-siphumo- lo mfuziselo unika izizathu zesenzeko kunye nesiphumo esithi sibekho kweso senzeko. Isicatshulwa siqulatha isenzeko kunye nesiphumo.
- Uchasaniso-luthelekiso- lo ngumfuziselo osetyenziswa ngumbhali ukudala iyantlukwano kwizenzeko. Apha umbhali ubuye azibonise ezi zenzeko ngokuthi zahluke njani esinye kwesinye kwaye zichasene njani.
- Umzekelo-bungxoxo- lo mfuziselo usetyenziswa ngumbhali ukudala iyantlukwano neengxoxo ngemibandela ethile kwingxoxo. Le mibandela iye ihambe nezizathu ezibambekayo kunye nemizekelo apho kuyimfuneko khona.

2.4.2.11 Ngokusingisele kumzekelo wokwakha isincoko

NgokukaGrabe noKaplan (1996) uphuhliso lokuhlalutya isincoko kwminyaka eli-15 edlulileyo yayililinge lokuveza indlela yokubumba isincoko, inkcazelo yokuba imo yesincoko nesicatshulwa ihlanganiswe njani na, ukuqwalasela udaba lwesincoko nengxoxo, injongo yombhali, isihloko, kunye nokulindelekileyo kubaphulaphuli. Isicwangciso-ngcinga okanye uzobo lumele ukuluthathela ingqalelo uphando lweenzululwazi ngeengqondo kwimilo yezincoko, Uphando lweenzululwazi ngeengqondo kwimilo yesincoko, uphando lweenjineli kunye neenzululwazi ngeelwimi kwiintlobo zezincoko neendlela ezibhalwe ngazo ngaxeshanye nangamaxesha ahlukeneyo, imifuniselo evela kufundo ngophuhliso

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lokubhala, kunye neengqiqo ezivela kufundo lobuciko kunye nolugwebayo. Ulwazi ngokuyilwa kwezincoko, luyamene nokwazi indlela yokubhala kunye nophuhliso lokubhala. Emva kweminyaka eli-15 uphuhliso ngenkcazelo yokuyilwa kwesincoko yayicoselelwe ngu-de Beaugrande (1980) ngokukaGrabe noKaplan (1996). Lo mzobo (isicwangciso-ngcinga okanye imayindi-mephu) ungezantsi umele elinye lamalungu engcingane enkulu yokubhala ehambisana nolwazi lokuyila isincoko.

Ukuze lo mzobo okwiphepha elilandelayo uphuhle kubalulekile kuqala ukuhlola ezona ngcinga zolwakhiwo lwezincoko ezizezi zilandelayo:

- Ulwimi olubhaliweyo lwahlukile kulwimi oluthethwayo ngokwemimiselo yesincoko, kunye nokwakhiwa kolwimi olubhaliweyo lufuna ukujongwa ngokwesakhiwo nobuciko balo.
- Izincoko zakhiwe ngokwamanqanaba abekekileyo, njengolandelelwano olunxulumeneyo ngokwamagunya amanqanaba.
- Iintlobo zezincoko zisenokuba nezakhiwo ezikhulu ngokushiya-shiyana kweenjongo, abaphulaphuli, umbhali, iwonga kunye nodaba.
- Izincoko zinemilo ephezulu evela ngokushiya-shiyana kweentlobo zezincoko, iinjongo nabaphulaphuli.
- Le milo ephezulu yesincoko inxulunyaniswe nengqiqo, uthungelwano kunye nesikhumbuzo.
- Iinkqubo zokuhlalutya imilo yesincoko esixoxayo isenokusetyenziswa ekuphandeni nokuba enye inkqubo inezomelezo nokuba nobuthathaka. Ingcingane yothungelwano ibalulekile xa kuyilwa ingxoxo kwisincoko.
- Ingcingane yothungelwano kumele ukuba isebenzisane nohlahlelo lwemilo yodaba enikiweyo entsha, isihloko nenkcazelo.
- Umphandle wezincoko udlala indima enkulu ekwakhiweni kwezincoko.
- Ukufunda ukubhala kufuna umtsalane weemilo ezininzi ezintsokothileyo kunye nemilinganiso yobuciko.
- Ingcingane yohlobo lwesincoko ibalulekile kwaye iyimfuneko kwingqiqo, imveliso nophando ngokuhlola.

NgokukaGrabe noKaplan (1996) kuko konke oku kuchatshazelwe ngentla, namanye amanqaku asenokubabhida abaphandi abaqikelela ukuba lonke uthungelwano lube luyilo lomfundi. Into yokuba isincoko singumbolo-mbini ekwakhiweni yamkelekile okanye isesikweni. Ukusuka kwizigaba ezahlukeneyo zophando ezikhoyo kuncwadi, kubonakala

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ngathi inkcazelo yolwakhiwo lwesincoko sengxoxo ifuna noko amalungu asixhenxe ekumele ahlangane njengemisonto emininzi ethungelanayo nenxulumanayo ngolu hlobo lulandelayo:

- Izimvo zesemantiki kunye nemizobo.
- Isichazi sothungelwano.
- Umzobo nemilo yolungiselelo ukusekela kutoliko lothungelwano.
- Izichazi-magama nonxulumano.
- Isimbo sokubhala nokubetha kolwimi kwimilo yesincoko.
- Iziseko zokungazi iilwimi kuquka nolwazi ngelizwe jikelele.
- Izakhi zobumbo-sivakalisi
- Kukwakho amalungu amane olwakhiwo lwesincoko angala:
- Amalungu olwakhiwo lwesicatshulwa.
- Ingcingane yothungelwano.
- Imilinganiso yezincoko esetyenziswayo.
- Amalungu angengawo aweelwimi anxulumana namalungu nemilinganiso yezincoko ezisetyenziswayo.

2.2.4.12 Amalungu olwakhiwo lwesicatshulwa

UGrabe noKaplan (1996) bebhekisele kulwakhiwo lwesincoko baxhobisa ukuba siba namalungu amane azimeleyo akhona kwimigangatho emibini ngolu hlobo lulandelayo:

Amabini akumgangatho wokwakha isivakalisi ngelixa amanye amabini ekumgangatho wokwakha isincoko. Bongeza ngelithi kukwakho iyantlukwano kuyo yomibini le migangatho phakathi kolwakhiwo oluphezulu nolusezantsi. Le yantlukwano isenokubonwa jikelele njengelawula ulwakhiwo lwentsingiselo ngokwahlukenetyo. Umgangatho wesihlanu ongowokwakhiwa kwamagama ngumgangatho ongenelelayo phakathi kwale mine. Yomihlanu le migangatho inamalungu olwakhiwo lwesicatshulwa, ekuzezona ziseko zolwakhiwo lwezicatshulwa. Nanku umzobo obonisa le nkcazelo ngezantsi:

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Phandle **Ubunzulu**

Ubumbo-sivakalisi	**Inkcazelo yamagama**	**Iisemantiki**
Uyamano		**Unamathelwano**

Ulwakhiwo lwesicatshulwa

2.2.4.13 Umgangatho wokwakha isivakalisi

Ngokwalo mgangatho isintaksi nesemantiki ziyaqwalaselwa nanjengengcingane yelingwistikhi. Apha isintaksi iyeyona ijongene nolwakhiwo lwamagatya, nangendlela athi alandelelane ngayo kwisivakalisi. Isemantiki yona inxulumanisa injongosenzi neziganeko ezenzeka elizweni esiphila kulo. Umsebenzi wesimantiki kukudala intsingiselo kwizivakalisi ezithi zihlanganiswe ngokwamagatya. Kulo mdibaniso kutsho kuphume izibizo, izenzi, iinjongosenzi kwakunye nezimelabizo. umzekelo: Utitshala yena ufundisa abafundi abazimiseleyo.

Isibizo : utitshala

Isimelabizo : yena

Isenzi : ufundisa

Injongosenzi : abafundi

Isichazi : abazimiseleyo

2.2.3.14 Umgangatho wenkcazelo yamagama

NgokukaGrabe noKaplan (1996) inkcazelo yamagama luluhlu lwamagama asengqondweni kuba anamangenelo enkcazelo yamagama asetyenziswayo ekubunjweni kweengxoxo kwizincoko. Inkcazelo magama yiyo enika intsingiselo neentelekelelo ezibonisa amalungu olwakhiwo lwesivakalisi anjengemibekwa-phambili namanqakwana. Ikwayinkcazelo magama ethi idale ulwazi nokuphawula izincoko ngokohlobo loyamano oluthi lunike izakhi zoyamano ezinjengezimelabizo, izalathisi, izihlanganisi nezikhombisi.

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Umgangatho wenkcazelo yamagama uncedisa ekuhlanganiseni isintaksi kunye nesemantiki ukuze kuphume intsingiselo kubumbo lwesivakalisi. Olu ncedo luphuhliswa kukufakelwa kwezihlanganisi kubumbo lwezivakalisi. Umzekelo utitshala uya esikolweni kunyenabafundi**.** Lo mgangatho ukwajonge indlela isivakalisi esibunjwa ngayo ngokwemigaqo yaso. Umzekelo: Utitshala esikolweni nabafundi uya (**asamkelekanga**).

Utitshala kunye nabafundi baya esikolweni (**samkelekile)**.

Lo mgangatho uquka izibaluli, iziphawuli nezimnini, ngamanye amazwi zonke izichazi.

2.2.3.15 Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana

Oku kubhekiselele kwindawo yokuhlahlela isincoko kubekho ukhetho lwezinto njengamalungu okuqala kwisivakalisi, izibizo nezenzi athi umbhali azisebenzise ukuphumeza injongo ethile yonxibelelwano. Indlela elungileyo yokukhetha ulwimi lwesincoko inceda ukwazisa umfundi malunga nemisebenzi yezincoko.

2.2.3.16 Ukukhethwa kwamalungu okuqala kwisivakalisi

Ukuhlelwa kwezincoko kusingisele kuhlahlo lwemiba kwindawo yokuqala yesivakalisi okanye igatya. Oku kwenza ukuze kufumaneke umxholo oyintloko yesivakalisi. Ukukhethwa kwamalungu okuqala esivakalisi kunceda ekunxibelelaniseni phakathi komfundi nombhali wesincoko. Xa umfundi eyifumana indawo yokuqala yesivakalisi, uyakwazi ukuvela azakhele umfuziselo wengqondo malunga noko umbhali aza kukubhala ngesincoko, abuye enze uqikelelo ngaza kukufunda. Ukukhethwa kwamalungu okuqala kwisicatshulwa kudala igatya eliyintloko kwisivakalisi, ze kuthi okulandelayo kuvele njengesivisa okanye igatya loxhomekeko.

2.2.3.17 Ukukhethwa kwezenzi

Ukukhethwa kwezenzi kubhekiselele ekubeni umbhali azazi izenzi ezinokuthi zifaneleke kwizincoko ngokohlobo nodidi lwesincoko abhala ngaso. Umbhali uye agxile kwiintlobo zezenzi ezinjengeziyaleli, ezokuqhubeka, ukuqoshelisa, ezolandelelwano, ezokumis'ixesha, zokukhankanya, ezokubalula nezokuhlomla. Izenzi zikwaboniswa njengezichazayo okanye ezibonisayo ngeenjongo zokutyhila iinjongo zombhali. Umfundi uya kuthi aqaphele ukuba umbhali xa ebhala isincoko (sengxoxo) usoloko esebenzisa izenzi zohlobo lokukhankanya xa efuna ukugxininisa iimbono zakhe ukuze kuzaliseke iinjongo zakhe.

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2.2.3.18 Umgangatho wesincoko

Olu bhalo luqwalasela ukuthungelana nokunxibelelana okanye ukulandelelana kwezivakalisi ngendlela yondindwano okanye yonamathelwano ukuze kuvele intsingiselo yesivakaklisi. Umzekekelo, ungakwazi ukuzibhala ezi zivakalisi zingezantsi ngeendlela ezahlukeneyo ngokweentsingiselo:

ULinda uya evenkileni **kunye** noPhelisa.

ULinda **kunye** noPhelisa baya evenkileni.

Baya evenkileni **kunye** uLinda noPhelisa.

Evenkileni kuya uLinda kunye noPhelisa.

Kuya uLinda **kunye** noPhelisa evenkileni.

2.2.3.19 Umsebenzi wemilinganiselo yezincoko

Ngokubhekiselele kuGrabe noKaplan (1996) ilungu lokwakhiwa kwesincoko elalatha imilinganiso yenza ukuba izicwili zezincoko zibe nako ukuqokelelwa ngokweendidi ukuze kwakhiwe uncwadi lwezincoko. Umgangatho womsebenzi utyhila imvisiswano yobume bombhali kumfundi, kwisimo, kwisifundo, kulwazi ngelizwe jikelele, kunye nembuyekezo. Lo mgangatho wokuhlahlela ukwaquka ubuninzi bezincoko apho imilo yezicwili ingqamana kunye nobume bombhalo. Amalungu akhankanywayo apha amele ubuninzi bolwimi athi umbhali alusebenzise ukubhenca isincoko kwiinjongo ezahlukeneyo, ezi zibhenco azinakusimela sonke isimbo sombhali ngamanye amaxesha.Ulwakhiwo lwezincoko lunelungu olunjongo yalo ikukuqwalasela ukuba izicwili zesincoko zidityaniswa njani ukuze zakhe izincoko. Iinzululwazi zeelwimi ziye zatyhila iindlela zokuphononononga izincoko kwimilinganiso yokubhala. UGrabe noKaplan (1996) ngokubhekiselele ku-Dillion (1981) banoluvo lokuba umlinganiselo wezincoko unokuqondwa ngokwemilinganiselo emihlanu yesimo, yokumela unxulumano lombhali kwisincoko nakumfundi ngolu hlobo lulandelayo:

- Ubuntu- ungantweni
- Ukuzinxwema-imbumba
- Ukongamela ukulingana
- Ukunganyamezeli-ukumelana
- Ukuba sesikweni- ukungabi sesikweni

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NgokuGrabe noKaplan (1996) le milinganiselo mihlanu apha ngentla inengqokelela yemilinganiso yesiseko echaza nasiphi na isincoko. Babuye bongeze ukuba uninzi lokubhaliweyo bungumqondiso wokwenzekayo entlalweni. Umba onyanisekileyo kukuba obu buninzi bokubhaliweyo busetyenziswa njani na ukwakha iimilo zezincoko, ingakumbi, izincoko ezixoxayo.

Imilinganiselo yemilo yesincoko sengxoxo inokuhlelwa ngokwezincoko ngeendlela ezimbini: Eyokuqala ingaluquko lwesincoko kunye nothungelwano lwesincoko. Ngokophando lwabo (1996) bacebisa ukuba uninzi lwemilinganiselo yokubhaliweyo iyilwe yimifuziselo yezicwili zezichazi-bumbo magama. Bongeza ukuba imilinganiso yokubhaliweyo yezincoko nokuthethwayo isixhenxe. Kolu phando lwabo baveze ingcingane yeentlobo zezincoko ezithi zithathele ingqalelo le milinganiso. Olu phando lukwaquka ilungu lesimbo sokubhala, ukusetyenziswa kokubhaliweyo kwiimilo zeelingwistikhi, ukudala imilinganiso enxibeleleneyo yesincoko. Nantsi imilinganiso elithoba yezincoko ezifumana inkxaso kuhlahlelo lophando lwesincoko:

- Injongo yobuciko- le njongo ibonakalisa umlinganiso wokwakhiwa kwesincoko apho izincoko zinyanzelwa kumgangatho ophezulu wemilo yezincoko.
- Intsebenziswano-ngumlinganiso wokubhaliweyo odibanisa amalungu ahlukeneyo ukuveza intsebenziswano phakathi kombhali nomfundi ngokukaGrabe (1987).
- Unxulumano- luchaza iqondo nohlobo lokubhekisela olwenzeka kwizincoko olunxulumene nomphakathi nomphandle wazo.
- Okwenzekayo kwisakhelo- UGrabe (1987) uthi oku kubonakalisa unxulumano olubalula udaba lwesincoko.
- Incasa- ibhekisele ekusetyenzisweni kwezinongo ngumbhali ukuzama ukuwexula umfundi.
- Ingqikelelo- ibonakalisa undilele ovela kwisincoko.
- Ingcaciso- ibhekiselele kumaqondo neentlobo zengcaciso ezikhoyo kwiintlobo zezincoko zengxoxo.
- Ubungqina- oku kubhekiselele kwisidingo sababhali ukuzoba inqanaba lokuzinikela kubunyani bento echaziweyo.
- Uhlobo lwesincoko- lubhekiselele kumxube onokufunyanwa phakathi kweentlobo zezincoko nendlela ubhalo oluqingqwe ngayo ukuchaza izincoko.

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2.2.3.20 Ulwazi olungelulo olweelwimi

NgokukaGrabe noKaplan (1996) ilungu lokugqibela lolwakhiwo lwesincoko lubonisa imvelaphi yolwazi kwimveliso yokutolika isincoko. Ezinye zeembonakalo zolu lwazi zigcinwe kwincwadi echaza amagama. Kukho uthotho lweemeko ezingekho nzulu kwimiba yolwimi, ezifuna ukuqukwa kumzobo wolwakhiwo lwesincoko ezizezi:

- Isalathisi
- Ulwazi ngemvelaphi yelizwe
- Isikhumbuzo
- Uvakalelo
- Ingqiqo
- Injongo
- Ubuchule bokuqiqisa obucwangcisiweyo
- Isimo

NgokukaGrabe noKaplan (1996) onke amalungu ale ngqokelela anowexulo oluluqilima lweembonakalo zezincoko. Umzekelo: isingqisho yingqokelela yezakhono ezisebenzayo ukudibanisa ingqiqo yelimiweyo. Ulwazi ngemvelaphi yelizwe nesikhumbuzo nesimo, ziisethi zoyilo eziququzelela umxholo nesakhelo, yaye azixhomekekanga kulwimi, zingadala ingqokelela yolwazi ngaphandle kolwimi.

Ulwazi olungelulo olweelwimi UGrabe noKaplan (1996) banoluvo lokuba ukubhala kungumdibanisela wombhali nomfundi, umxholo kunye nesincoko kunxibelelwano ngolwimi. Ulwimi olubhaliweyo ludalwe lulwimi oluthethwayo, kwaye kukho unxulumano phakathi kolwimi oluthethwayo nolo lubhaliweyo. Ubume bokubhala buveza ezona zakhi zithi zibe luncedo ekubhaleni. Zezi zakhi zilandelayo: Ubani, ubhala ntoni? Kubani? Nganjongo ni? Kutheni? Nini? Phi? Nanjani? Ezi zakhi zicacisiwe apha ngezantsi ngale ndlela ilandelayo:

2.3.3.21 Iparamitha ka-Ngubani?

NgokukaGrabe noKaplan (1996) banoluvo lokuba imfuneko yokuqala apha kuhlahlelo yeyababhali. Ingaba umbhali usakhasa okanye sele engumpondo zihlanjiwe ekubhaleni? Ingaba umbhali sele enamava na ekubhaleni okanye usaqala? Ingaba umbhali usengumfundi omana esolulekwa okanye yintatheli esele intathela? Le yimibuzo entsokothileyo eye iphononongwe ukuba kukho uhlelo olwenziwayo. NgokukaGrabe noKaplan (1996) ukwazi ngombhali kudlala indima ebalulekileyo nenkulu kwisimo sokubhaliweyo nakwesifundwayo. Ezi ngcali, uGrabe noKaplan (1996) banoluvo lokuba,

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umfundi ongenamava ekubhaleni okanye osakhasayo, kodwa kumele ukuba abhale ingxelo ngolwimi lwesibini, angabhala ngokwahlukileyo kunomfundi onesakhono sokubhala okwanawo namava ekubhaleni, kwaye esebenzisa ulwimi lokuqala.

Abafundi kumele bamazi umbhali wesincoko kwaye bazi neendlela kunye noyilo aluvezileyo xa ebhala isincoko. Okunye ekumele ukuba abafundi bakuqwalasele yindlela yokubhala ukuba, ingaba umbhali uyakutshintsha na ukubhala xa ebhala ezinye izincoko okanye ubetha ngesimbo esinye kusini na? Abafundi bamele bakwazi ukuqwalasela nokuba isincoko sisingisele kweliphi na iqela labantu. Umzekelo: Kusenokwenzeka ukuba umbhali ubhala ebhekisele kwisini esithile, esinomgangatho othile wemfundo, kwaye sinobudala obuthile.

2.3.3.22 Iparamitha yokubhala

- Umba wokubhala ufuna ingcingane yesincoko. Le ngcingane ichaza ukwakhiwa kwesincoko. Yintoni, iyeyiphi imiba yeelwimi, kwaye isebenza njani xa idityanisiwe? Ziintoni izithako zolwimi? Zidityaniswa njani izivakalisi ukwakha isincoko? Kwenzeka ntoni ukuze kubekho uthungelwano lwezivakalisi? Isincoko sisixhobo sokuba kubekho ubhalo. Kukwalapha kuso apho abaphandi baphononongayo imisebenzi yokwakhiwa kolwimi, imiqondiso nezichazi-magama. NgokukaGrabe noKaplan (1996) bebhekisele ku-Atkinson (1991) no-Bruthiax (1993) bathi ukufunda isincoko kutyhila iimvumelwano ezinjengezi zilandelayo:
- Intshayelelo, isiqu, uvuthondaba, isisombululo nesiphelo, ezihamba ngolandelelwano. Ukufunda isincoko kukwatyhila imifuziselo yobume bodaba enjengale:
- Ucwangciso, isihloko, umongo kunye nengxam okanye umxholo. Apha ingcingane yesincoko ifika ibe lulutho kuba inika ubume bezixhobo zolwimi ezifumanekayo kumbhali ezenza uthungelwano lodaba lwesincoko. Izicwili zolwimi zikwatolika imiba ethile ekubhaleni isincoko enjengale ilandelayo: uqwalaselo lwabaphuli-mthetho, injongo yombhali, isimo nohlobo lokubhaliweyo. Isincoko sibhalwa ngokwamanqanaba aso abhekiselele kwisihloko eso umbhali asikhethileyo okanye asinikiweyo. Isincoko kumele sizibonise izithako zolwimi ezisincedayo ekwakhiweni kwaso. La manqanaba ngawo aqulathe isigama esincedayo ekuyilweni kwezivakalisi ezinentsingiselo. Izivakalisi zithi ziyilwe ze zakhe imihlathi enxibelelanayo ukuze kudaleke isincoko. Izithako zolwimi zenza izincoko ukuba zilandeleke ngokuthi zibe nesiqalo, umbindi nesiphelo.

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2.3.3.23 Iparamitha kaYintoni?

U-y (i) ntoni? Ubandakanya umxholo, umyalezo, uhlobo lokubhaliweyo kunye nendlela ekubhalwe ngayo. Ezi zicwili ziveza intlaninge yemibuzo ngobhalo eyile ilandelayo:

- Zeziphi iintlobo zokubhala athi umbhali azimanye xa abhalayo?
- Zintoni iintlobo zesiseko umbhali azidingayo ekubhaleni?
- Yintoni efuna ube nolwazi ngeendlela ekubhalwe ngayo?
- Singayicacisa njani ingcingane yokubhaliweyo?

Ukuchaza banzi ngoku, ingcingane yokubhaliweyo kumele iqwalasele ingcingane yolwazi lwelizwe jikelele. Umxholo lulwazi lwesiseko njengengcingane yoyilo. Ingcingane yoyilo icebisa ngelithi ulwazi oluthile olugciniweyo lubuye lufumaneke ukuze luvelise umxholo. Uyilo lukwavelisa izakhelo zolwazi kwizinto ezahlukeneyo ukuqokelela isifundo ngeenjongo ezithile ngokwengcingane kaGrabe noKaplan (1996) bebhekisele ku-Swales (1990). UGrabe noKaplan (1996) bebhekisele ku-Freidler (1990) banoluvo lokuba isiseko sengcingane yoyilo ekubhaleni sisekuphando olubonisa ukuba abafundi babhala ngakumbi xa bebhala ngodaba abalwaziyo ncakasana. Ulwazi lwesiseko luveza umxholo kunye nohlobo lokubhaliweyo ekubhaleni. Ulwazi lwesiseko luyamene nomxholo kunye nohlobo lokubhaliweyo ekubhaleni. Ulwazi lwesiseko luyamene nohlobo lwenkcubeko. Oko kukuthi, olu hlobo lokubhaliweyo luchazwa njengesifundo esineempawu ezinokwalathwa, iinjongo ezinokwalathwa, kunye nemilo epheleleyo yohlobo lokubhaliweyo engahlulwa ngokwala manqanaba:

- Ingqiqo esetyenziswayo kulwimi oluthethwayo nolubhaliweyo. Olu hlobo lukwaqualathe ubhenco, uwexulo kunye nembali. UGrabe noKaplan (1996) bebhekisele ku-Martins (1989) baveza izifundo ezimbalwa ezithatyathwa njengohlobo lokubhaliweyo,ezizezi:
- amabali (iintsomi) okanye uncwadi lwemveli
- iingxelo
- nezikhokelo zesifundo

Ithiyori yohlobo lokubhaliweyo idluliselwa kwinqanaba eliphezulu lengcingane yokubhala. UGrabe noKaplan (1996) bebhekisele ku-Berkenkotter no-Huckin (1995) bathi mandulo ingcinga yohlobo lokubhala yaya yanwenwa. Ubuciko bunendima obuyidlalayo ekubhaleni kuba buveliswa sisihloko ekubhalwe ngaso kunye nenkqubo. Umzekelo, ubhalo ngeeholide nokhenketho lunomahluko kubhalo ngoqoqosho kunye nezibalo, kukhokelela ekubeni

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ababhali basebenzise izigama ezahlukileyo. Le paramtha ikwaquka indlela yokuba sibhalwa njani isincoko, ngokuthi kusetyenziswe izihloko nezihlokwana eziqaqambileyo kwisincoko, ulandelelwano lwemihlathi ngendlela evumelekileyo, nokwenza isishwankathelo esitsala ingqondo yabafundi. Umxholo wesincoko umbhali uwuyila usingisele kwisihloko abhala ngaso kwaye ugxile kwiimfundo neentswelo zelo qela labantu afuna ukubhala ngalo. Oko kukuthi umbhali ubhala into ecacileyo neza kwenza umdla kwelo qela aza kubhala ngalo.

2.3.3.24 Iparamitha kakubani?

Abaphulaphuli basisiseko sokudalwa kwesincoko nokuvezwa kwentsingiselo yaye kulo mba kunokuvela le mibuzo ilandelayo:

- Ngubani oyena mfundi wokubhaliweyo?
- Ingaba umfundi uthabathekile?
- Ingaba umfundi uyaphendula okanye uyavakalelwa kokutshiwoyo?
- Ingaba umfundi ngusaziwayo?
- Lungakanani ulwazi lwesiseko kumfundi nakumbhali?
- Lungakanani ulwazi lwesihlokoesithile phakathi komfundi nombhali?

UGrabe noKaplan (1996) bebhekisele ku –Kirsch no-Roen bathi kwingqiqo yomfundi kukho intlaninge yeemeko ezinyanzela izigqibo zombhali ezizezi zilandelayo:

Uninzi lwabantu ekulindeleke ukuba bafunde isincoko, sommntu omnye, iqela, amaqela kunye nabantu jikelele. Isincoko siyilwe ukuze sifundwe ngabaphi na bantu? UGrabe noKaplan (1996) bebhekisele ku-Kirsch no-Roen (1990) bathi imeko yesibini iqwalasela abafundi abaziwayo nabangaziwayo. Bakwathi abo bafundi bangaziwayo bafuna ingcaciso evakalayo kunye nengcaciso gabalala ngolwimi. Unxulumano kumbhali nomfundi ludalwa ziimeko ezithi zivele kokubhaliweyo.

UGrabe noKaplan (1996) bebhekisele kuWolfson (1989) bathi imeko yesithathu ihamba kunye newonga. Oko kukuthi ingaba umbhali unewonga, amava angakanani kolu hlobo lo mbhalo athatha inxaxheba kulo? Iwonga lidala inguqu kwisifundo. Abafundi abanewonga eliphezulu bafumana inyameko enkulu kunabo banewonga elisezantsi. Imeko yesine ithi ulwazi lwesiseko luwexula ubhalo, kuba abafundi abanolwazi ngokuphangeleleyo ngabo abaneli futhe lokuwexula ubhalo. Abafundi abayaziyo imiba ekubhalwe ngayo entlalweni bayamvumela umbhali ukuba asebenzise ulwazi jikelele ukwabela abo bayaziyo nabo bangaziyo ngesimo sentlalo. Imeko yojugqibela ithi ulwazi ngesihloko ekwabelwana ngalo

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ngumfundi nombhali, luwexula ubhalo. UGrabe noKaplan (1996) bebhekisele ku Lemke (1995) bathi iinkcukacha, izimvo neembono nesigama zonke ziyaluwexula ubhalo. Ngamanye amazwi umbhali kumele abe nomfanekiso-ngqondweni ngento aza kubhala ngayo ukuze igxile kwelo qela labantu kujoliswe kulo. Inani labantu abaza kusifunda isincoko kumele umbhali aliqwalasele. Ukuba abafundi banolwazi ngombhali wesincoko nangokubhaliweyo ngaso loo nto idala ukuba alazi inqanaba labafundi ukuze akubhalayo kufikelele kubo ngaphandle kwamathandabuzo.

2.3.3.25 Iparamitha ka-nganjongo ni?

U Grabe noKaplan (1996) banoluvo lokuba injongo yokubhala iveza le mibuzo ilandelayo ngobhalo:

- Yeyiphi imeko eyiyo ekuchazeni injongo kubhalo?
- Ingaba kukho intlaninge yeenjongo kulo lonke ubhalo?
- Inxulumana njani injongo nohlobo lokubhaliweyo nabafundi?

Injongo yokubhala kukunxulumana nomfundi. Umbhali uba neenjongo nodaba afuna ukuludlulisela kumfundi. Injongo yokubhala inokuchazwa ngokwemigangatho emibini. Kumgangatho oqhelekileyo, injongo ecacileyo yayame kuhlobo lokubhaliweyo, esona sizathu esibangele kubhalwe isincoko. Siso (isizathu) esithi sitsale umdla kumbhali nakumfundi wesincoko. Ikwachaza imiba ezimeleyo okanye efihlakeleyo nentsokothileyo yohlobo lokubhaliweyo.

Umzekelo woko koku kulandelayo: ababhali babhala ngeenjongo zokungxengxeza, zokumema, zukuchaza, zokudumisa, zokoyikisa, zokukhalaza, zokucacisa nokukhalala. Oko kukuthi, umbhali wenza unxibelelwano lwentlalo phakathi kwakhe nabafundi. Isincoko ke kumele asenze sixatyiswe ngabafundi kunokuba sixabiseke kuye kuphela. Umbhali kumele azisebenzise izinongo zesincoko ngokucacileyo khon’ukuze umfundi ayilandele injongo yokubhaliweyo. Ukusetyenziswa kwezafobe anjengamaqhalo, izaci, isigqebelo, isimntwiso, isibaxo, isifaniso, isikweko, isinxulumanisi, kukwancedisa ukuba umfundi ayazi injongo yokubhaliweyo ngesincoko. Oku kuyamnyanzela umbhali ukuba asebenzise izivakalisi nemihlathi eya kuthi iyibonise ngokungafihlisiyo injongo yesincoko. Injongo yesincoko kumele ukuba kube yinto elandelwayo kwaye ebambekayo kokwenzekayo eluntwini ukuze abafundi babe nomdla ekusifundeni isincoko.

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2.3.3.26 Iparamitha ka –kutheni?

Umbhali ubhala kuba ethunukwe yinto ethile ekuhlaleni. Uba neenjongo ke ngako akubhalayo. Ezi njongo zinxibelelene kwaye zicacile kubafundi. Umbhali anganjongo-mbini ekubhaleni, ngolu hlobo: Okokuqala ufuna abafundi baqaphele umyalezo ofihlakeleyo, ukuze bakwazi ukuzenzela uphando lokuba umbhali ubezama ukuthini na ngokubhala isincoko. Oku kuthi kudale into yokuba abafundi baziqhelanise ngokwenza uphando xa befunda isincoko, nto leyo ibuye ibe lulutho kubo ekubeni babe nesakhono sokuphanda nzulu ngabangakuqondiyo. Okwesibini kulapho umxholo uthe wantsokotha khona. UGrabe noKaplan (1996) bebhekisele kuSwales (1990:64) bathi kukho iimeko apho umbhali angafuniyo ukuveza ingxoxo ezilula ezinokuthuka abanye abafundi. Oku kuthi kuvele xa umbhali ebhala ngamasiko nezithethte zoluntu, umzekelo: ulwaluko, iinkolo kunye neenkolelo zoluntu.

Kule meko kubakho abaqulunqi bokuhlela ubhalo phambi kokuba lupapashwe ukuze lungabi loludala ukonyelisa intlalo yoluntu. Le paramitha ibonisa indlela umbhali atyhila ngayo into emchukumisileyo nemkhuthazileyo okanye emkhathazileyo ukuze abhale, kwaye akhethe umxholo onenjongo ethile nesincoko. Lo mxholo nguwo othi utsale abafundi ukuze basifunde isincoko. Ubume besincoko buyakwazi ukunika abafundi ithuba lokuba bazazi iinjogo zombhali ngesincoko. Oku kubangelwa yindlela umbhali asiyile ngayo isincoko sakhe ngokuthi asebenzise ulwimi olunongiweyo oluthi lube nomtsalane kubafundi. Unxibelelwano phakathi kombhali nabafundi luthi ludaleke kuba isincoko sitsala umdla wabafundi batsho babe nayo intshukumo emva kokuzifundela isincoko.

2.3.3.27 Ipharamitha ka-nini-no-phi?

NgokukaGrabe noKaplan (1996) u-nini? no-phi? basingisele kwixesha nendawo apho ibali liqhubeka khona. Ababhali balichaza ixesha ngeendlela ezahlukeneyo. Omnye angabiza unyaka, omnye abize usuku, omnye abize ixesha ukanti omnye angabhekisa kwisiganeko. Ababhali bakwabhala kwiindawo ezahlukeneyo. Omnye ubhala ebusuku e-ofisini yakhe ukanti omnye uyaziba aye kwindawo efihlakeleyo ayokwenza uphando ngento leyo aza kubhala ngayo. Oku kuye kubancede abafundi ukuze bazi ixesha esibhalwe ngalo isincoko ukuze bazokwazi ukuthelekisa iimeko abakuzo nemeko yokubhalwa kwesincoko ukuba ziyafana na. Abafundi banako ukusifunda isincoko baze basitolike bethelekisa injongo yexesha esibhalwe ngayo. UGrabe noKaplan (1996) bathi isincoko silawulwa lixesha ukuze nomfundi akwazi ukusitolika ngokubhekisele kulo. Ngamanye amazwi abafundi kumele

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bakwazi ukuyahlula injongo yesincoko ngokwexesha elimiyo okanye langoku nangokwexesha elizayo.

Kukwabalulekile ukwazi ukuba isincoko besibhalwa phi, ukuze abafundi bakwazi ukusitolika besinxulumanisa noluntu ekubhalwe ngalo. Abafundi bathi bayazi injongo yesincoko xa besazi ukuba sibhalwe kweyiphi imo yokuhlala. Umzekelo umbhali usenokubhala ngobomi babantu abahlala ematyotyombeni. Ngamanye amazwi, oko kuthi kuchukumise umdla wabafundi bakusibona isincoko sithetha ngobomi babantu abahlala ematyotyombeni, kuba beyazi impilo yakhona ukuba ayincumisi kwaphela, ngenxa yokuba sesichengeni sokutsha ngumlilo nokuba sesichengeni somlilo. Indawo nexesha zibalulekile ekusekweni kwesincoko kuba zidlala indima enkulu ekuncedi abafundi ukuba bakwazi ukuthelekisa ulwimi olusetyenzisiweyo kwisincoko kunye nentsingiselo yomxholo wesincoko.

2.3.3.28 Ipharamitha ka-njani?

Intetho ebhaliweyo yenzeka ngeendlela ezahlukeneyo, nokuba kungosiba okanye umatshini wokuchwetheza kusini na. Le ngcinga ngokubhekiselele kuGrabe noKaplan (1996) bebhekiselele kuBangert noDowns (1993) noCochran noSmith (1991) isenokuvela kwinyaniso ethi uphando oluncinci luyasebenza. Ikho imibuzo evelayo enxulumene nokuba intetho ebhaliweyo yenziwa njani na? Le mibuzo evelayo yile ilandelayo:

- Uphando olu lusazisa luye kuma phi ngemiba ebalulekileyo?
- Ingaba inkqubo yokubhala iyohluka ngokwenkcubeko?
- Ingaba iinkqubo zokubhala zingaphezulu kwesinye?
- Zilulutho njani iindlela zenkqubo yokubhala?

Le pharamitha igxile ekubeni ziintoni azisebenzisayo umbhali xa ebhala isincoko?

Ezi zixhobo zisetyenziswayo xa umbhali ebhala isincoko ziquka: iphepha, usiba, umatshini wokuchwetheza kunye nekhompyutha. Zininzi iindlela nezixhobo ezisetyenziswayo ekubhaleni izincoko ngokwahlukeneyo ngokweenkcubeko nophuhliso. Amaqela asele ephuhlile asebenzisa ikhompyutha nobuxhakaxhaka xa ebhala izicatshulwa, ngelixa amaqela asakhasayo asebenzisa oomatshini bokuchwetheza kunye nezixhobo zokubhala ngesandla ezinjengosiba. Zonke ezi zixhobo zikhankanyiweyo zizo ezincedisa ukuba kuyilwe isincoko. Ngamanye amazwi, ngaphandle kwezi zixhobo, bekunokuba nzima ukuba isincoko sibhalwe ngokuphumeleleyo ukuze siye eluntwini.

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2.3.3.29 Ngokwenkcazelo yenkcubeko yokubhala

NgokukaGrabe noKaplan (1996) ukubhala kuchazwe njengomdibanisela wombhali nomfundi, umxholo kunye nesincoko kunxibelelwano ngolwimi. Ulwimi olubhaliweyo ludalwe lulwimi oluthethwayo, kwaye kukho ubudlelwane phakathi kolwimi oluthethwayo nolwimi olubhaliweyo. Ubume bokubhala buveza ezona zakhi zithi zibe luncedo ekubhaleni. Ezi zakhi ziquka ezi pharamitha sezichaziwe apha ngentla. Ngoku kuza kuxukushwa uhlelo lwezakhono zokubhala, iziseko zolwazi neenkqubo.

2.3.3.30 Uhlelo lwezakhono zemfundo yokubhala

Olu hlelo lwenza udweliso lodaba oluxabisekileyo nolubalulekileyo ekufumaneni izikhewu nokwenza imimango emitsha yophando, yaye lukwabonakalisa iziseko ezimbini zengcingane ezizezi:

UGrabe noKaplan (1996) bebhekisele ku-Canale noSwain (1980) baveze uhlobo lwesiqhelo kunxibelelwano lobuchule kulwimi. Okunye oku sisakhelo sokubhala ebesele kuthethiwe ngaso ngaphambili. Uphuhliso lolu hlelo luqale ngokuvezwa kweentlobo zezimo zokubhala ezikubabhali njengesakhiwo, umsebenzi, izicatshulwa nezihloko. Ezi meko zibonakaliswe ziinjongo zababhali, zidityaniswe neenjongo zombhali, iimpawu zomsebenzi kwimpumelelo nokungaphumeleli. Ulwazi ngobunzululwazi ngeelwimi sesona sixhobo sobhalo kunye nesiseko solwakhiwo lwesincoko. Ukanti izakhono zobunzululwazi ngentlalo neelwimi zidlala indima enkulu kubhalo.

NgokukaGrabe no-Kaplan (1996) inkqubo yobhalo ibonisa izakhono ezininzi neendlela ezininzi kumgangatho wokubhala. Uhlelo olu lubonakalisa izakhono, imilo, ulwazi kunye nenkqubo esetyenziswa ngumbhali ekubhaleni. Olu hlelo lucwangciswe ngolu hlobo:

I. Amaziko emfundo ekubhaleni:
   A. Iklasi
   B. I-ofisi
   C. Ekhaya
   D. Kwithala leencwadi
   E. Iziko lokubhalela
   F. Iziko leekhompyutha
   G. Indlu yokulala
II. Imisebenzi yemfundo yokubhala:
   A. Izikhumbuzo neememorandam

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B. Izikhumbuzi zomhloli

C. Iileta

Ngokuthile

Isimemo

Ulwamkelo

Ulwaliwo

Isikhalazo

Isibhengezo

Izincomo

Ezoshishino

Isingxengxezo

Isibongozo

Isiqinisekiso

D. Amaphepha-ndaba/ iincwadi-zezihlo

E. Ubhalo olukhululekileyo

F. Iimbaliso

G. Izincoko/amabali(inoveli,amabali amafutshane,isincoko

H. Izithako

I. Iingxelo

J. Iipowusta

K. Udliwanonondlebe

L. Iingxoxo

M. Iimviwo zexesha

N. Imibongo

O. Imidlalo

P. Iingxeloza selebhu

Q. Imizobo

R. Izicatshulwa

S. Amaphepha ophando

T. Izicelo

U. Ii-thisisi

III. Izicatshulwa eziveliswayo nezisetyenziswayo emfundweni:

A. Iincwadi zesikhokelo

B. Iinoveli

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C. Amabali amafutshane
D. Imibongo
E. Imidlalo
F. Amaphephandaba
G. Amanqakwana
H. Oolindixesha
I. Iimbaliso
J. Imizobo
K. Iincwadi zohlaziyo
L. Izichazimagama
M. Uphando ngamanqakwana

IV. Izihloko zobhalo kumabanga aphakamileyo:
A. Ngothule
B. Amabali engqiqo
C. Iimbaliso ngothule
D. Ibali ngobomi bomntu
E. Izihloko ngentsapho noluntu
F. Izihloko ngoluntu,inkcubeko,upolitiko noqoqosho
G. Izihloko ngemiba yemfundo ephakamileyo
H. Izihloko ngesimilo esisigxina

V. Iinjongo zombhali ekubhaleni
A. ukutolika umsebenzi
B. ngqiqo ngokuntsokotha komsebenzi
C. ukufuna ukuviwa
D. ingqiqo ngempumelelo edlulileyo
E. isimo kuhlobo lomsebenzi nesihloko

VI. Ulwazi ngobunzululwazi beelwimi

VII. Ulwazi ngesifundo

VIII. Ulwazi ngentlalo nobunzululwazi beelwimi

IX. Ukuqwalasela abaphulaphuli

X. Izakhono zokubhala

XI. Ulwazi ngelizwe

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XII. Iindlela zokubhala

Olu hlelo lwenza ukuba ababhali bayazi into abaza kubhala ngayo bangabhali nje unobenani. Lukwanika kananjalo isakhelo okanye isikhokelo kubabhali. Oku kwenza ukuba umbhali akwazi ukuwuhlela awucwangcise ngukukuko umbhalo wakhe xa abhalayo. Le nto itsho amathuba okuba umbhali akwazi ukuzoba akubhalileyo agxile kuloo nto sukuba ebhala ngayo ebhekiselele eluntwini.

2.3.3.31 Ngokomfuziselo wokubhala

Izakhono zomfuziselo wokubhala zichaza ukubhala njengento edala unxibelelwano nezama ukuqwalasela izakhono, ulwazi kunye neenkqubo ngokwendlela ezisetyenziswa ngayo ekubhaleni. Lo mfuziselo uqwalasela indlela yokusetyenziswa kolwimi. UGrabe noKaplan (1996) bayagxininisa ukuba ababhali babhala ngenjongo yokunxibelelana nabafundi. Ubhalo lukholose kumfundi kuba umbhali ubhala ejonge iimfuno neentswelo zomfundi ukuba angazifezekisa njani na.

Indlela yokunxibelelana ekubhaleni:

- Eyona njongo immandla kubhalo kukwakha unxibelelwano. Ubhalo oluninzi lunxibelelana nomfundi okanye abafundi ngokokwahluka kweenjongo. Nokuba ubhalo loluthile, kodwa ekugqibeleni lusetyenziselwa ukuphefumlelana nokunxibelelana nabanye. Unxibelelwano ke olo oluthi lube phakathi komfundi nonbhali. Kunganxibelelana ngeenjongo zokumema, zokungxengxeza, zokuchaza, zokudumisa, zokoyisa, zokukhalaza, zokucela, zokucacisa, nokukhalala.
- Ukubhala kuyeyona ndlela yokudala unxibelelwano phakathi kwabafundi nababhali, ngokufunda isincoko abafundi basenokuba nomdla ekunxibelelaneni nombhali, ngeenjongo zokuhlalutya, zokuncoma, zokugxeka, okanye bakhuthaze belungisa izincoko ezibhaliweyo. Kubakho apho kuye kungabonwa ngaso linye, maxa wambi kubakho apho kuye kungabikho mfundi isincoko esibhekisele kuye.
- Olo ubhalo luba lolwasemfihlakalweni nanjengoko umbhali aye abuye abe ngumfundi waso. Umbhali uthi akufunde konke oko abhale ngako, kube ngaloo ndlela unxibelelana nesiqu sakhe. Ezinye iimpawu zobuchule bokunxibelelana ekubhaleni zibandakanya iindlela zonxibelelwano lobuchule. Unxibelelwano lokwenza luqulathe ubutyebi bokuphilisa imifuziselo yolwimi olubhaliweyo.

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- Kule mifuziselo umbhali unxibelelana nomfundi ngokwezafobe nezangotshe zobuciko, ezibubuncwane bolwimi. Unxibelelwano lobuchule luqulathe amalungu amane okunxibelelana aphuhlisa izakhono zeelwimi, ezizezi:
- Ulwazi ngefonoloji, mofoloji, sintaksi nesemantiki. Oku kunceda umbhali nomfundi ukuba baphucule isigama kunye nokusetyenziswa kwegrama.
- Ukwazi ngolwimi loluntu nendlela yokulusebenzisa. Oku kunceda ekuphuculeni ukwakhiwa kwamagama nokukwazi ngeyantlukwano zeelwimi zoluntu.
- Ulwazi ngokulandelelanisa nokwakha intetho. Oku kunceda xa kusakhiwa izivakalisi nemihlathi eziza kuthi zisebenze kunye ngonamathelwano kwisincoko ukuze kudaleke isincoko esinonamathelwano nondindwano okanye ulandelelwano.
- Ulwazi ngezakhono nangeendlela ezithi zandise unxibelelwano. Oku kunceda ukukhuthaza umbhali nabafundi ukuze bathabathe inxaxheba ngomdla nangeenjongo kunxibelelwano.

Iingcingane zonxibelelwano ngolwimi ziveza ubuchule bokuphuhlisa unfuziselo wokubhala. UGrabe noKaplan (1996) bebhekisele kuFlower (1994) bavelise umfuziselo wokuqonda ngentlalo enxibelelana nefuthe lokuqonda kombhali. UGrabe noKaplan (1996) bebhekiselele kuMartin (1992) baveza umfuziselo wesifundo othatyathwe ekubhaleni. Lo mfuziselo wakhe uMartin ujongene nemiba yentlalo kunye neasincoko. UGrabe noKaplan (1996) bebhekisele kuWitte (1992) baveza umbono wengqikelelo ngentlalo, echaza iimfuno zokunxulumana nentlalo, ingqiqo namanqanaba esincoko.

2.3.3.32 Umfuziselo wobuchule bokunxibelelana kubhalo

UGrabe noKaplan (1996) bebhekisele ku-Chapelle (1993) baveze umfuziselo wokunxibelelana ngolwimi olusetyenziswayo, ojonge ukuqwalasela isakhelo solwimi lwangaphandle olusetyenziswayo nolwimi lwangaphakathi olusetyenziswayo ngokwasengqondweni. Esi sakhelo sinemeko kunye nesiphumo sokusetyenziswa kolwimi. Imeko ibonakaliswa ngabenzi, umsebenzi wesakhelo, isincoko kunye namanqanaba aso zijonge ukwenza unxibelelwano. Ukushukuma kolwimi kujongene nesiphumo sesincoko. Oku kuthathwa njengokuqonda okusebenzayo. Ukuqonda okusebenzayo kunenjongo yesakhelo sangaphakathi, inkqubo esebenzayo nesiphumo senkqubo yangaphakathi. Injongo yesakhelo sangaphakathi ivumela umnini-lwimi ukuba enze iinjongo zokubhala ezisekelwe kwisimo sesakhelo apho ubhalo luthi lubanjwe khona. Inkqubo esebenzayo iqulathe ubuchule bolwimi, ulwazi ngelizwe nenkqubo yentlanganisela esebenzayo. Ubuchule bolwimi buqulathe ukufunda nolwimi lwasentlalweni. Ulwazi ngelizwe luqulathe

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ukusombulula ingxaki ngelixa inkqubo yentlanganisela esebenzayo iqulathe izakhono ezicwangcisiweyo ngokomgaqo wendalo.

UGrabe noKaplan (1996) banoluvo lokuba ukubhala kuquka umbhali nomfundi ngenjongo yokunxibelelana. Umbhali usoloko eneenjongo zangaphakathi xa ebhala esekele kwisimo sesakhelo, phambi kokuba anxibelelanise ulwazi nomfundi. Xa umfundi efuna ukufunda isincoko, ufuna ukwazi ukuba umbhali yintoni le azama ukuyigqithisa nokuyiveza kwisincoko. Ngale ndlela unxibelelwano akulula ukuba lungaqhawuka kuba umfundi uye afumanise iinkalo zokubhala kombhali kunye neenjongo zesincoko. Umbhali ufaka ulwazi ngelizwe alufumene kumava ngokubhala. Ulwazi lombhali ngelizwe luquka isakhono sakhe, ukuqhubeka nolwazi lwesincoko nokusebenzisa ubuchule bolwimi kwisincoko ngegrama, ukufunda nolwimi lwasentlalweni. Umfundi usebenzisa ulwazi ngelizwe xa efunda isincoko ukuze atyhile injongo yombhali kwisincoko. Ubuye akwazi ukwandisa olwakhe ulwazi ngelizwe xa efunda isincoko. Ubhalo luchazela unfundi ngokubanzi ngelizwe alimiyo nakulo ukuze abe nolwazi nangakumbi ngalo.

UGrabe noKaplan (1996) bebhekisele kuChapelle (1993) baveze imimandla emine yezakhono ngokusebenza kolwimi lwemfundo. Le mimandla iquka: ukumamela, ukuthetha, ukufunda nokubhala. Lo mzobo ulandelayo uqulathe, ukwabalula ukusetyenziswa kwentetho yolwimi njengedala imeko yokusetyenziswa kolwimi nokumela ngeeenkumbulo ezisebenzayo zeenkcazelo ngomlomo yomnini-lwimi.

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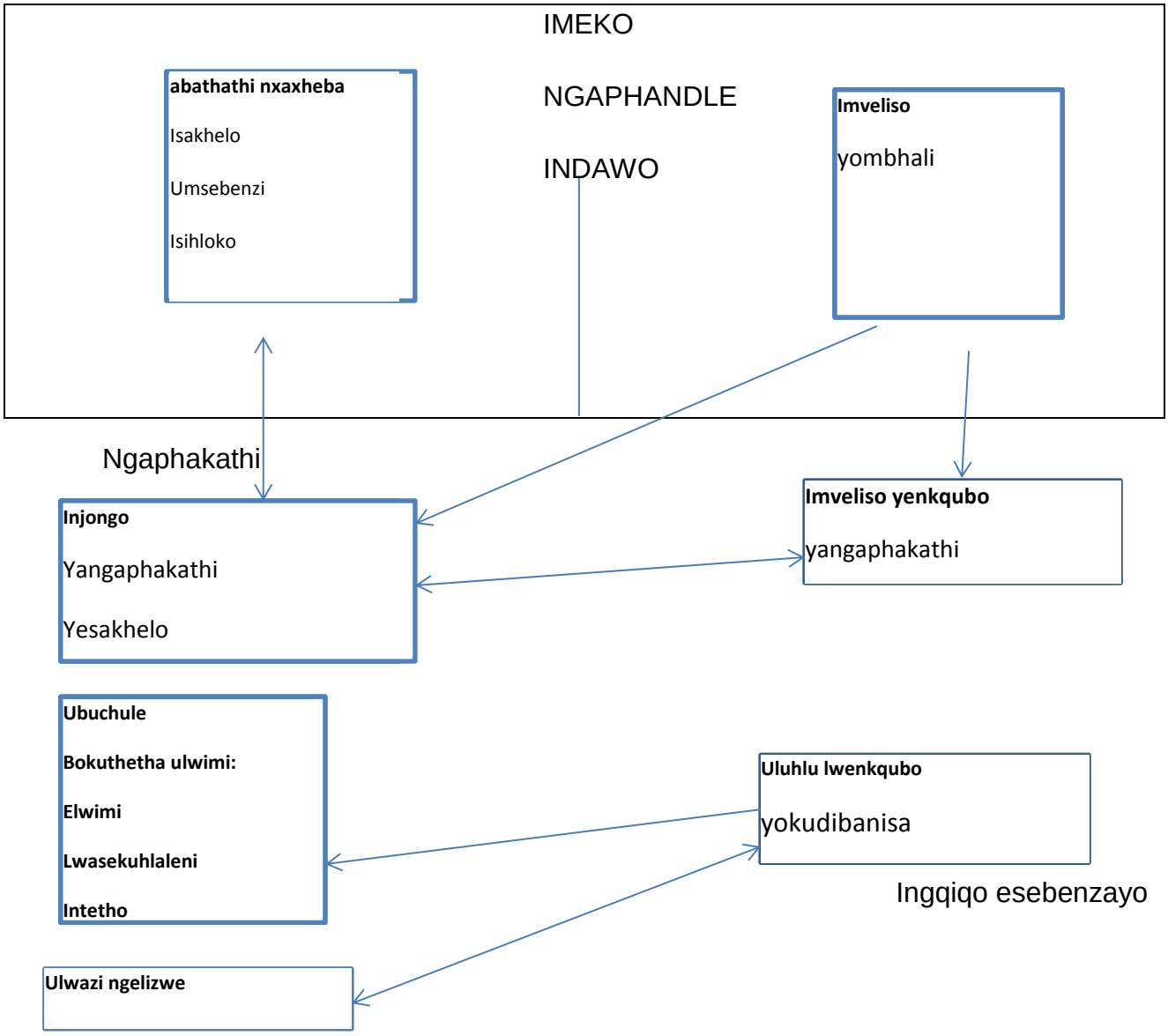

2.5 ISISHWANKATHELO

Esi sahluko sinike ingcangciso ngengcingane yolwimi, ukusetyenziswa kolwimi, imisebenzi, irejista, ukusetyenziswa kwegrama, amava, ukusetyenziswa kokubhaliweyo, izikweko zegrama, inkqubela phambili yolwimi kufundo, imisebenzi yemibhalo okanye iitekisi. Konke oku kuthatyathelwe kwizimvo zikaChristie (2012) nabanye ababhali. Kwakwesi sahluko ingcingane yobhalo ngokukaGrabe noKaplan (1996) zichaziwe, kwanatyelwa nakwiiparamitha zabo zokubhala. Esi sahluko sibandakanye imingeni nezinto emaziqatshelwe kubhalo lwesincoko eziquka phakathi kwezinye unxulumano lomxholo nembali, uyamano kwisincoko, iziseko zonamathelwano ezingezizo ezolwimi. Ugxeko-ncomo lophando ngencwadi ngokubhekiselele kuCoffin (2004) nalo luchatshazelwe.

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Ulwahlulo lwezona ngxoxo neejenre ezibalulekileyo zichaziwe. Siqukumbele esi sahluko ngomfuziselo nobuchule bokunxibelelana kubhalo. Izazobe okanye imizobo isetyenzisiwe ekudandalaziseni iinkcazelo ezizikhaphayo.

Enye yezinto ezivelelweyo zizikhokelo eziyimfuneko ngokomzekelo, ingongoma yokuba xa ubani ebhala unyanzelekile ukubaaqale acwangcise phambili kokuba wandule ukubhala. Oko kukuthi kufuneka azabe iingongoma aza kubhala ngazo. Phambi koku kubaulekile ukuqala umbhali azibuze ngokulindelekileyo kubhalo aza kuliqhuba. Ngamanye amazwi, uyabalisa, chaza, qikelela, xoxa kusini na? Kwakhona kubalulekile, nanjengoko sekukhankanyiwe kwesi sahluko ukwenza uphando ngesihloko ubani aza kubhala ngaso. Loo nto ithetha ukuthi ngamafutshane, umbhali ufuna bafunde ntoni abafundi ngakubhalileyo?

UChristie (2008) uthi ukusetyenziswa kokubhaliweyo kunceda ekucwangciseni amagatya ngokwemixholo, kunika imiyalezo kwiintsingiselo kwizimvo nakunxibelelwano. Lo msebenzi uchaze iintlobo ngeentlobo zeejenre, kugxininiswa ikakhulu kumanqanaba okukhula komntwana nobomi bakhe kumagumbi okufundela. Indima katitshala nemingeni ajongene nayo ekuxhobiseni abantwana kufundo nakubhalo ichaziwe. Uphando ngokubhala nalo luchaziwe kwakunye nokufunda kwihlabathi jikelele luphandiwe kwachazwa. Kuveziwe kwakulo msebenzi ukuba ukubhal akunto ilula koko ifuna ukufundiswa kwakwiminyaka yokuqala komntwana ukuhamba isikolo ade aphume kwiminyaka yasesikolweni aye kufunda kumabanga emfundo ephakamileyo.

Kwisahluko esilandelayo siza kuhlalutya izincoko ezilishumi. Ezintlanu zokuqala zibhalwe phambi kofundo lweempawu zejenre zize ezilandelayo zibe semva kofundo lweempawu zejenre. Unamathelwano lomxholo, izivakalisi, amagatya, amanqanaba amane ezincoko aza kuchazwa ahlalutywe. Izincoko ziza kuqala zinikwe njengoko bezibhalile abafundi ze emva koko kulandele uhlalutyo lwazo. Phambi kwezincoko ezibhalwe ngabafundi kuqala isincoko ezizizikhokelo kulandele ezabafundi. Mabini amanqanaba ezincoko ezibhalwe ngabafundi, esokuqala sinesihloko saso sengxoxo. Kwinqanaba lesibini lezincoko kuqalwenge zikhokelosezinto abazifundisiweyo abafundi phambi kokubhala ngokubhekiselele kwipolisi yeKharityhulamu kaZwelonke equlunqwe yasekwa ngowama 2012 eyaziwa njengeCAPS. Kuhlalutyo nezinye iimpawu zobhalo ezikhankanyiweyo kwesi sahluko ziza kusetyenziswa ekuhlalutyeni izincoko kwisahluko esilandelayo (Isahluko sesithathu). Ezi zibandakanya ukushicilelwa kweziganeko, inqanaba lokuhlomla, ubume

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besivakalisi, uhlahlelo lwenkcazo yesihloko, ukuqhubela phambili kwesihloko, ulwazi olunikiweyo nolutsha, nonxulumano lomxholo nembali noyamano kwisincoko.

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ISAHLUKO SESITHATHU

UHLALUTYO LWEZINCOKO EZILISHUMI EZIXOXAYO ZABAFUNDI BEBANGA LESHUMI ELINANYE

3.1 INTSHAYELELO

Kweli nqanaba lomsebenzi kufumaneka, intshayelelo equlathe iingongoma ezizakuchatshazelwa, kwakunye nohlalutyo lwezincoko ezihlanu ezibhalwe ngabafundi ngokubhekiselele kwisihloko abasinikiweyo sengxoxo. Abafundi kweli nqanaba banikwe isihloko amababhale ngaso, benganikwanga sikhokelo sokubhala isincoko esixoxayo. Injongo kukufumana umgangatho, wabo wolwazi ngemiba esekuhlaleni nebangqongileyo nendlela abanokuthi baxhobisane ngayo ekulweni imiba ebangqongileyo kubomi ababuphilayo bemihla ngemihla. Kwesi sahluko amanqanaba engxoxo abhalwe ngokulandelelanayo ngolu hlobo; Okokuqala yimiba yobhalo, kulandele iindidi zezincoko, umzekelo wesincoko esixoxayo, kulandele isincoko sokuqala silandelwe luhlalutoyo lwaso. Izincoko ezibhalwe ngabafundi zisibhozo zizonke kodwa zine eziza kuhlalutywa. Emva kwesincoko ngasinye kulandela uhlalutyo lwezo zichongelwe uhlalutyo. Amanqanaba ohlalutyo adwelisiwe njengezihlokwana phantsi kohlalutyo ngalunye lwesincoko.

Emva kohlalutyo lwezincoko ezihlanu kulandela inqanaba lesibini lobhalo lwezincoko ezixoxayo oluqulathe isincoko esahlukileyo ngokwesihloko, nangona naso isesengxoxo. Emva komzekelo wesincoko esixoxayo kwisigaba sesibini kulandela ezihlanu zabafundi nohlalutyo lwazo njengakwisigaba sokuqala esesichaziwe ngentla. uhlalutyo lwazo kusetyenziswa iingcingane ezichatshazelwe ziingcali kwisahluko sesibini salo msebenzi. Xa ubani ebhala uthi alandele kangangoko azame ukuphendula le mibuzo ilandelayo esisiseko sokubhala ethi: ngubani? ubhala ntoni? Kubani? Nganjongo ni? Kutheni? Nini? Phi? Nanjani na? Kubalulekile ukwazisa ukuba ezi paramitha zingentla zikaGrabe noKaplan (1998) zakuchatshazelwa kuphela kwizincoko ezimbalwa kuwo omabini la manqanaba okubhalwa kwesincoko esixoxayo. Kwesokuqala isigaba ziya kuchatshazelwa kuphela kwisincoko sokuqala nesesithathu zize kwinqanaba lesibini zibe kwisincoko sesibini nesesithathu.

3.2 IMIBA YOKUBHALA

Imiba yokubhala inezakhiwo ezizezona nkcazelo ngokuphathelele kwimiba yokubhala, equka izixhobo zokubhala ezizizsa umxibelelwano phakathi kwezivakalisi kunye nemihlathi. Ubhalo ngokwemigaqo yemiba, esona sazulu esitsolisayo sophando sikwisenzo okanye inkqubo yokubhala. Ukubhala kuthi kudibanise zonke iimvumelwano abathi ababhali

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bavumelane ngazo xa bebhala. Zezi mvumelwano ezithi zidibanise uvimba wolwazi ngokulandelelana, ubuciko bocwangciso bolwazi, ingxoxo ethi iqulunqwe ngobuchule, izichazi magama ezivunyiweyo nezinye. Iingongoma zokubhala isincoko esixoxayo ngokukaFeez noJoyce (1998) iza kuvezwa, iqulathe ukuziqhelanisa nesenzeko, ushicelelo lwezenzeko nokuxoxa. Ezi ngongoma zokubhala ziquka ukuziqhelanisa nesenzeko, ushicelelo lwezenzeko nokuxoxa. Kwiingongoma zokubhala zibandakanya ubume besivakalisi okanye ulwakhiwo ulwakhiwo lolwazi olukhokelele kulwazi lolwakhiwo lwengxoxo nokuphuhliswa kobhalo. Olu bumbo lwesivakalisi lukwaveza uhlalutyo lwenkcazelo yesihloko, ukuqhubela phambili isihloko, ulwakhiwo lolwazi olukhokelele kulwazi lokwakhiwa kwengxoxo nokuphuhliswa kobhalo. Olu bumbo lwesivakalisi lukwaveza uhlalutyo lwenkcazelo yesihloko, ukuqhubela phambili kwesihloko, ulwakhiwo lwesivakalisi esiyintloko, ulwazi olunikiweyo nolutsha, unxulumano lomxholo nonxulumano oluqwalasela iingcinga ezifunekayo.

Isahluko esilandelayo siqala ngentshayelelo, ethi iqulathe ingcingane yokubhala, iindidizezincoko zilandelwe zizikhokelo zezincoko, iiparamitha zokubhala zikaGrabe noKaplan (1996), imiba yokubhala, neembono zikaFeez noJoyce (1998). Kuhlalutyo lwezincoko ezona ngongoma zichatshazelweyo zibandakanya: ukqhubela phambili kwesihloko, ulwakhiwo lwesivakalisi esiyintloko, ulwazi olunikiweyo nolutsha, unxulumano lembali nomxholo kuze emva koko ibe zizngotshe ezithe zasetyenziswa ngababhali ekunongeni izincoko zabo.

Olu hlalutyo kulo msebenzi lukwaquka uyamano kwingxoxo olubonisa ubudlelwane obenzekayo phakathi kwezivakalisi okanye amagatya kuhlalutyo lwezincoko ezixoxayo. Uyamano kwingxoxo luquka isalathisi, uthelekiso noyamano, nenguqulo yamagama, izihlanganisi, izikhombisi, uphindaphindo, ukushiywa kwamagama kwisivakalisi nokuvumelana kwamagama kwisivakalisi. Uhlalutyo kwesi sahluko lukwaqulathe unamathelwano kwingxoxo oluquka iziseko zonamathelwano ezingezizo ezeelwimi, unxulumano, amalungu oyamano nolungelelaniso, ukusetyenziswa kwentelekelelo kunye nezinto zobuciko kunamathelwano. Oku kuthi kubonise indlela yokuba abafundi basilandela njani isincoko esixoxayo nendlela abasitolika ngayo nokuthi loo ndlela inentsingiselo kusini na. Oku kuvezwa kwixesha nendlela umbhali abhala ngalo yaye kubandakanya indlela umbhali asebenzise ngayo inkcazelo yamagama enjengokukhethwa kwamagama okuyimbono nenjongo yokunxibelelana, ukukhethwa kwamalungu okuqala kwisivakalisi nokukhethwa kwezenzi. Iinkcazelo zamagama nazo ziza kuchatshazelwa ngokokufumaneka kwazo kwizincoko ezihlalutywayo.

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3.3 IINDIDI ZEZINCOKO

Iingcali zokubhala nokufunda kumabanga aphezulu ofundo noqeqesho kwizikolo zeloMzantsi Afrika ezisebenzisa isiXhosa njengolwimi lwazo lwenkobe kulindeleke ukuba umfundi azikhethele isihloko sakhe aze abhale ngaso ngamagama angama340 ukuya kuma-390. Kweso asikhethileyo naku okufunekayo ngokohlobo okanye udidi lwesincoko esikhethiweyo:

1. **kwesibalisayo**
   - Umfundi ulindeleke abhale ibali okanye isiganeko ebesenzekile.
   - Isakhiwo silandela isakhiwo sokubaliswa kwebali.
   - Asebenzise intshayelelo edlwengula umxhelo apho zonke iimfuno zokwakhiwa kwentshayelelo yezincoko ezibalisayo zikho.
   - Abhale kwixesha eladlulayo okanye elidlulileyo.
   - Imihlathi yesiqu mayikhulise ibali eli lakhe.
   - Isiphelo masinike umyalezo nemfundiso.

2. **kwesixoxayo**– umfundi kulindeleke achankcathe kwezi ndawo:

   - Avele kwakumhlathi wokuqala ukuba uthatha liphi na icala.
     * Umbhali uba noluvo okanye umbono othile.
     * Kufuneka ke eze nengxoxo exhasa okanye ekhusela eli cala alikhethileyo.
     * Uluvo lwakhe malucace.
     *Injongo kukwabelana ngoluvo.
     *Ubuchule bokucenga okanye izixhobo zokucenga bubalulekile.
     *Ulwimi malubonakalise uvakalelo nochukumiseko.
     * Isiphelo masibe namandla kwaye sinike inkcazelo ekholelekayo.

3. **kwesixoxela amacala amabini** kulindeleke oku:

   - Kufuneka uwabone omabini amacala engxoxo.
   - Uthetha ngokulunga nokungalungi kwento ethile.
   - Uyazixhasa ngezizathu.
   - Ungqina ngokubonisa ngemizekelo.

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4. **Esichazayo** kulindeleke oku kwesi sincoko:

- Usenokuchaza umntu okanye uvakalelo lwakhe ngento ethile okanye into ekhe yamehlela isiganeko esikho okanye esakhe sehla.
- Kusetyenziswa amagama achazayo.
- Kusetyenziswa amagama awenza umoya wovakalelo. La magama asetyenziselwa ukwenza umfanekiso-ntelekelelo ocacileyo.
- Kufuneka umfundi abonakalise ulwazi ngesihloko.

5. **Esicamngcyo** kulindeleke oku kwesi sincoko:

- Kufuneka anyaniseke kwizimvo zakhe.
- Sibhalwa kumntu wokuqala kuba uthetha ngamava ache.
- Makabe nolwazi olwaneleyo ngesihloko.
- Intshayelelo mayibe yedlwengula umxhelo walo uza kusifunda.
- Umhlathi ngamye mawucacise umba othile ngesihloko.
- Iasivakalisi sokuvula umhlathi masivakalise indlela abona ngayo ngesihloko, silandelwezizivakalisi ezixhasayo nemizekelo ukuphuhlisa loo mbono yakhe.
- Kaloku wakha umhlathi onika amava ache ngaloo mba, ngoko ke uza kusebenzisa izikhokelo ezifana noo- ngokolwam uluvo, ndicinga ukuba, kum ibonakala ngathi, ndiyathemba ukuba, indlela endiyibona gayo, njalo njalo.
- Makazixhase izimvo zakhe ngeengongoma nemizekelo efanelekileyo.
- Isiphelo sakhe masingqale sishwankathele futhi sinxibelelane noku akuthethe ngentla.

6. **Kwizincoko ezisekwe kumfanekiso**, umfundi uya kuziyilela isihloko nohlobo lwesincoko aza kusibhala. Oko kukuthi, uya kulandela inkqubo yeso azikhethele sona.

Umzekelo wesincoko esixoxayo

Isihloko: Kowu! La malungelo abantwana!

Kukho isimbonono esimana ukutsho sisenziwa ngabazali. Kukaninzi simana ukuva ukudanduluka okuthi,”la malungelo inene asonakalisele abantwana”. Kanti akupheleli apho nootitshala ezikolweni, bathetha bathethe bayokuthi xha ngokukhalazela amalungelo. Bawasola ngokuthi abantwana bengalawuleki nje kungenxa yamalungelo abanawo. Zininzi iimbalana ezimana ukuvakala, ngabantwana abangalawulekiyo, abathi xa befuna ukwenza

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izinto eziphuthileyo baqamele ngamalungelo. Malungelo lawo angakhange aqalise ukukhuthaza ugezo, intswela-mbeko nendelelo kubantu abakhulu.

Kuyo yonke le ngxokozelo ungaphela uyiloza ukuthetha kuba nakuba bekho abo bakhalazela ukonakala kwabantwana ngenxa yamalungelo, kwelinye icala bakho abo bancoma ubukho bala malungelo. Kaloku kudala umntwana ebengaviwa, ebebonwa. Kwaye xa unokukhangela zininzi iimeko apho abantwana baye baphatheka gadalala kakhulu. Zingaphi iimeko kwiindawo kuzo apho ubufika abantwana betyunduthwa bebethwa umhla nezolo? Zingaphi iimeko apho, nanamhla oku usoloko usiva ukuba umntwana othile uxhatshazwa ngokwesondo yindoda ethile endala lee kunaye? Abanye babo baxhatshazwa nkqu nazizizalwane. Kuthiweni ke ngabahlali? Suka yonke loo nto ithethwe nje isikhaya, lowo wenze loo mkhuba nelo nyala akhutshiswe ibhotile yotywala kungenjalo adliwe into ehamba ngamanqina. Kuthiwani ke ngekamva lomntwana alonakalisileyo? Leyo ke isuka ingahoyeki, abadala bona bakube betye umdliwo lowo iphelile into ebithethwa. Ngelo xesha emntwaneni lo yehle kuye, isisilonda sanaphakade.

Phakathi kolo mbombozelo nokhuzo olwenziwa ngabazali, basola urhulumente onike abantwana amalungelo. Kanti ke eyona njongo iphambili xa kuthethwa ngamalungelo kukubuyiselwa kwesidima somntu nokuba ungakanani na. Endaweni yokukhalazela amalungelo abantwana into ebekumele ukuba siyayenza singabazali, singurhulumente kukuyifaka imfundiso kubantwana bethu. Okokuqala bafundiswe ngokukuko ngala malungelo kuba, awuthi mhlawumbi kuba bengawenzi ngokukuko nje, babethwa kukungawaqondi ukuba athetha ukuthini kanye kanye? Akukho mntwana, nkqu nakwimithetho yentlalo yakwaNtu unelungelo lokwenza unothanda nkqu ngesiqu esi sakhe. Akusathethwa ngokwenza unothanda ekhayeni, entlalweni nakwabanye abantu. Kwakhona abazali bafanele bazi ukuba abanqunyulwanga zandla zokuba ubani akangemqeqeshi umntwana. Kaloku ingqeqeqsho iqala ekhaya. Eyona nto ibethelelwayo kukuba umntwana uyalulekwa ngaphandle kokundyukrwa ngenduku imihla ngemihla. Umntwana uyawufundiswa umsebenzi, umele asebenze ekhayeni abe luncedo kuba apho kuye kujongwe ummi wangomso okwaziyo ukuzimela kodwa akuthiwa makabe yimbongolo ede ingabinalo neli lokudlala nokuphumla lona ixesha.

Into ebalulekileyo ukuwukhulula umzi wakowethu kukuba abazali nabantwana bathethe amaxesha ngamaxesha. Umntwana afikelele ebazalini, ukuze abenakho ukuvakalisa izimvo zakhe ngembeko nangentobeko nabazali bafikelele ebantwaneni bebanika indlebe ngentelekelelo nobulali. Bemana bebanqwanqwada. Kaloku ingqeqesho ekhatshwa

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luthando iyamkeleka lula kumqeqeshwa. Nabantwana kwelabo icala bamele kukubabeka abazali njengoko zisitsho neziBhalo. Bakhumbule ukuba bekho nje kungenxa yabo. Kunjalo nje akukhathaliseki nokuba umzali unamabatha kangakanani na ebomini bakhe, uhlala engumzali omele ukuhlonitshwa. Kaloku intloko ayiyeki ukuba yintloko ngokusuka ibe neenduma. Mayicace yona into yokuba ayingorhulumente oza kulungisa iimeko zentlalo yethu. Ewe, imithetho ingabekwa kodwa ngabantu abazakwenza imeko yentlalo ihambelane nemithetho yentlalo. Luxanduva labazali ukutyala nokululeka abantwana babo, kaloku umthi ugotywa uselula, sitsho isiXhosa. Abantwana bayolulekwa besebancinci khon'ukuze bakwazi ukwahlula phakathi kokuhle nokubi, okulungileyo nokungalunganga xa sele bekhulile. Umntwana ewe ngowesizwe, kodwa ngowomzali. Ukumana sikhuza singabazali, sikhomba iminwe kurhulumente akusincedi ntweni. Kona enyanisweni ilizwe lonakele. Imbeko, intlonipho nentlonelo zifudukile. Iziphumo zoko kukutshabalala kwekamva labantwana, abacinga ukuba bayazi bengazi, sijongile. Kaloku thina singumzi womthetho kwasemva endulo. Sinezinto ezizinqobo entlalweni, ezizizimiselo zokukhulisa isizwe esizingcayo ngobuzwe baso. Iziseko ezilawula indlela yokuhlala nokuhlalisana ukuqala endlwini ekhaya, kuye ekuhlaleni, kude kuye esizweni siphela. Umntu ngamnye eyazi indawo yakhe. Kwaye omncinci ehloniphe omdala nomdala ngokukwanjalo ukumhlonipha omncinci. Lithiwa ndim, ibuyambo bantu bakuthi! Masibuyeleni emva silandele intlalo yethu njengazo zonke iintlanga eziphantsi kwelanga.

Kwesi sahluko somsebenzi sinamanqanaba amathathu angala. Okokuqala ngumzekelo wesincoko esixoxayo (njengalapha ngasentla) kulandele izincoko ezihlanu nohlalutyo lwesincoko ngasinye. UFeez noJoyce (1998:3) banoluvo lokuba kubalulekile ukwazi ngemifuziselo neemilo zokubhala ezahlukeneyo. Olu lwazi lweentlobo zeentlobo zokubhaliweyo luthi ludale unxibelelwano phakathi kombhali. umfundi nesincoko. Olu hlobo lwengqikelelo luyinxalenye yengqikelelo olwaziwayo kwiingcingane zohlahlelo lwesifundo kwizincoko. NgokukaGrabe noKaplan (1990) becaphula ku Van de Kappe (1986) bathi ukusetyenziswa kwegrama kulwimi kuphanda igalelo lolwimi kokubhaliweyo, abantu balusebenzisa njani ngeendlela ezahlukeneyo zokunxibelelana. Nokubonisa ukuba ezi njongo zahlukeneyo zokunxibelelana zingatolikwa zikunye nomxholo okanye umongo wesincoko sengxoxo. Oko kukuthi, umfundi obhala ngesincoko sengxoxo exhobe ngezi ngongoma engqondweni yakhe, angakwazi ukuphuhlisa ngolwazi lwengxoxo, kuba eya kukwazi ukubona iinjongo zokunxibelelana kwiingongoma zengxoxo. Alungelelanise imiba yengxoxo, aqhagamshelanise iingongoma ezihamba ukwakha nokuvelisa umxholo abhala ngawo.

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Oko ekwenza ngokuthi asebenzise iimpawu zesifundo ngokubona ukuba zinxibelelana njani iingongoma kumacala omabini ukuze adandalazise elona litshatsheleyo. Ngamanye amazwi omabini la macala kufuneka ewathethelele ngokulinganayo nokokuba akahambisani nelinye, nakubeni eza kutyhilizela umfundi ekwamkeleni eli lithandwa guye icala. Loo nto ke ithethe ukuba ayiyongxoxo yababini abaphikisanayo nangona kuxoxwa, yingxoxo yomntu omnye. Kuyaqapheleka kona ukuba ikho yona ingxaki ekuluqondeni olu hlobo lwesincoko, lusafundiswa njengengxoxo yababini luninzi lwabefundisi- ntsapho yaye esi sifundo sijolise ekuveleleni loo nkalo.

Imiba echaphazela ubomi boluNtu kwakunye nengcaciso yokwenzekayo entlalweni kwezi zincoko iza kuhlahlelwa kuthathelwe ingqalelo kwiindlela zakutshanje zokuhlahlelwa kwezincoko kunye nohlobo lobhalo. Iindlela zokuhlahlela izincoko zijoliswe kucwangciso lwegrama, yaye lubandakanya izimvo zikaFeez noJoyce (1998), ubuchule bokubhala bukaGrabe noKaplan (1996). NgokukaFeez noJoyce (1998) uhlahlelo lwezincoko lufuna ulwazi nzulu ngemifuziselo neemilo zokubhala zahlukeneyo neziziindidi ngeendidi.

Ezi ndidi ziquka iimilo, amalungu amancinane azizakhi zesicatshulwa anjengamagama, amaqela, izibizo, izenzi, amagatya kunye nezivakalisi. Ezi zakhi zizo ezidala nekubunjwa ngazo izincoko zengxoxo, izicatshulwa, amabali njalo njalo. Iimpawu ezisetyenziswayo ukuhlalutya izincoko zesiXhosa ziza kuxukushwa. Ezinye iimpawu eziya kuthi zixukushwe ziquka uyamano uyamano lwesincoko, imbono yonamathelwano kwisincoko ebandakanya, izalathisi, uthelekiso noyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphindaphindo, ukuvumelana kwamagama kwisivakalisi. Oku kuza kuthi kubonise indlela yokuba abafundi basilandela njani na isincoko ngokwendlela intsingiselo ilandelelana ngayo. Oku kuthi kuvezwe nayindlela umbhali aveze ngayo iinkcazelo zamagama, ezinjengochongo lwamagama achukumisa uvakalelo, ukuchongwa kwezenzi ezivuselelayo nezizoba imifanekiso ngqondweni. Iiparamitha zika Grabe noKaplan (1996) ziza kusetyenziswa nazo kuhalutyo lwezincoko.

Imiba ngobhalo lwezincoko ezixoxayo

Esi sigaba somsebenzi siqulethe uhlalutyo lwezincoko ezibhalwe ngabafundi abalwimi lwabo lwenkobe isisiXhosa bebanga leshumi elinanye (grade 11). Isihloko sesincoko sinikiwe ngezantsi, emva koko kulandele iinkcukacha zobhalo lwengxoxo ngokuka Freez no Joyce (1998). Uhlalutyo lwezincoko luza phambi kwesishwankathelo sesi sahluko. Oko kukuthi isishwankathelo sakuba yingongoma yokugqibela yesi sahluko. Kubhalo lwesincoko

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kuye kubaluleke ukuba ubani azibuze le mibuzo isisiseko sokubhala ngokukaGrabe noKaplan (1996) ethi: ngubani?

Ubhala ntoni? Kubani? Ngantoni okanye nganjongoni? Kutheni? Nini? Phi? Nanjanina? Le mibuzo isekelelwe kwiiparamitha zikaGrabe noKaplan (1996).

Eyona njongo yale mibuzo kukudala unxibelelwano phakathi kombhali kunye nomfundi ngendlela yesincoko. Kweli nqanaba lokuqala abafundi banikwe nje isihloko amababhale ngaso, kuqikelelwe ukuba bayakusebenzisa ulwazi lwabo kumabanga angaphambili okubhalwa kwesincoko gabalala. NgokukaGrabe noKaplan (1996) ukubhala isincoko sisixhobo esingasetyenziswa ngababhali ngeenjongo zokubonakalisa unxibelelwano nempefumlelwano phakathi kwesincoko (nayiphi na into ebhaliweyo) nombhali waso.

Iimbalelwano okanye ubhalo ngokukaFeez noJoyce (1983:3) abantu basebenzisa ukubhala ukuphumeza iinjongo ezahlukeneyo ezizezi:

i. Ukushicilela isiganeko.
ii Ukuxela
Iii Ukwazisa
iv. Kucacisa
v. Ukonwabisa
vi. Ukuphendula nokuvuselela/ukulumkisa.

UFeez noJoyce (1998) bongeza ngokuthi, khonukuze ubani akwazi ukufezekisa ezi nkalo zingentla ngokukuko, kufuneka ubani azi ngeejenre ezahlukeneyo kwakunye neentlobo ezahlukeneyo zobhalo. Oko kunceda ekwazini nokulungiselela ukubhala ngenjongo yokuphumelela kwiinkalo neminqweno ubani abhalela yona. UFreez noJoyce (1998) bagxininisa ekubalulekeni kocwangciso ukuphumelelisa nokufezekisa iinjongo zobhalo oluphume izandla. Ngokuka Grabe noKaplan (1996) kuneengxaki ezifihlakeleyo kuphando ngobhalo, oko kukuthi ababhali ngaxeshanye nabafundi bajongene nemingeni ekuqondeni nakuphi na okubhaliweyo.

Le ngxoxo ingentla iveza ukubaluleka kophando malunga nokubhaliweyo njengesigaba sokuqala esifuna ukuthathelwa ingqalelo xa kuza kubhalwa. Ukubhala ngengxoxo ke nako akunamkhethe kungemsulwa kule mingeni ingasentla. Iingxaki ezifihlakeleyo kubhalo ziquka unxulumano lokubhaliweyo, ulwakhiwo lwezivakalisi nohlalutyo lwazo, iinkcazelo magama namanqanaba ohlalutyo lwezihloko, uqhubekeko lwezihloko, izihloko zolwakhiwo

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lwezivakalisi, ulwazi olunikiweyo nolutsha, imbali noqhakamshelwano lomxholo, unxulumano olulungeleneyo lwengqiqo okanye izimvo, unxibelelwano lwezincoko neembono. UFeez no Joyce (1998) bathi isiseko sokubhala ngeenjongo zokuxhokonxa okanye ukuvuselela kokubhaliweyo kunala manqanaba alandelayo:

- Ukuxoxela uluvo oluthile qwaba.
- Ukuxoxela amacala amabini engxoxo okanye uluvo.
- Nokucela umngeni kuluvo oluthile.

Ixesha lokusetyenziswa kubhalo.

Umbhali usebenzise isivumelanisi sentloko somntu wokuqala kwisinye u-**mna** no-**ndi** amaxesha amaninzi kwisincoko kwixesha elimiyo ukwaleka iziganeko kwixesha elimiyo nakwixesha eladlulayo. Ngokomzekelo, ulawulo lwenkqubo yesininzi oyandlale njengemekoeyamkelekileyo kubo bonke abemi boMzantsi Afrika. Ngaphezu kwayo le meko umbhali wesincoko uveza umba otshisa ibunzi, wamalungelo oluntu. Amalungelo oluntu angumba kazwelonke nakumhlaba ngokubanzi. Oko kukuthi akho bani ungawaziyo. Uchongo magama njengomba wonxulumano ngokwenjongo. Isincoko siqulatha amagama achukumisa nadiza ugungqagungqiso okanye uvakalelo lwentliziyo ngokuphathelele isihloko esivuselela imizwa.

Ngokomzekelo, kwisincoko, isihloko, semitshato siyazi njengokumanya indoda nentombi, ngoku iyothusa ke nhoko omabantu abaxubeneyo, sivuselela uvakalelo olumbono-mbini. Umtshato unento yokwenza novuyo nochulumanco hayi kubatshati kuphela kodwa nakwiintsapho nasekuhlaleni ngokubanzi. Kwangamthamo mnye elibinzana lemitshato exubileyo lukwaveza udandatheko nonxulumano, ewe, abatshati bayonwaba kodwa isizwe sona siyadandatheka. Oku kuvela kohlobo olutsha lomtshato, kuyalumeza kusixhalabisa isizwe gabalala, kaloku oluhlobo lomtshato luxubileyo aluqhelekanga esizweni. Ukutshata kwabantu abasini sinye asinto yakhe yakho ezimbalini zoMzantsi Afrika ingakumbi kwisizwe esiNtsundu, ngumnqa owothusayo kunjalo nje. Lo mtshato uvela kutshanje kwelixesha lempatho yesininzi, idemokhrasi, ehamba namalungelo.

Kwintshayelelo umbhali wesincoko uveza uvuyo kuba isizwe ngokubanzi nomntu ngamnye esizweni doMzantsi Afrika uyaxhamla kumba wamalungelo oluntu. Kumgca wesibini, ukwaziswa komgaqo-siseko kongeza ngakumbi ixabiso lokwamkeleka kwamalungelo oluntu. Umfundi wesincoko uthi athabatheke yile mincili ingakumbi isizwe ngokubanzi esivuyayo, ngokwenza njalo umdla womfundi wesincoko wongezeleka ngakumbi. Kulapha

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kule ntshayelelo apho umbhali aveze eyona ngongoma singayo isincoko esaza kulandela. Kwakulo mqolo umbhali ukhankanya umtshato, mtshato lowo kaloku oqulethe uvuyo hayi kubatshati kuphela kodwa kumakhaya abatshati nakwisizwe. Kaloku umtshato usikelelekile kuba usisiphiwo sikaThixo. Umbhali uthi aveze uchasaniso, wongeza ngokuchaza uhlobo lwabatshati njengabasini esifanayo. Umbhali uveza izimvo zabatshati bedandalazisa izimvo zabo ezixhasa isenzo sabo, oku kuvumelekile kwinkqubo yolawulo lwedemokhrasi asethethe ngayo kumqolo wokuvula umbhali.

Ngokuka Freez noJoyce (1998) singabhala ngokuko ngenjongo yokulukuhla, sazi ukuba siphume izandla okanye sigqwesile kubhalo nangengongoma esihlala ngazo. Esikolweni abafundi bacelwa babhale ngeenjongo zokulukuhla (zokuvuselela) bebonakalisa ukuba:

- Bazixhobisile ngeengongoma nolwazi olufunekayo
- Bayakwazi ukutolika ulwazi
- Bayakwazi ukusebenzisa ulwazi neenkcukacha njengesiseko neengxoxo.

Zonke iinkalo ezilukuhlayo zibandakanya ingxoxo. Singaxoxa ngeenjongo:

- Zokuxhasa uluvo oluthile.
- Ukuxhasa nokuchasa amacala ngomba okanye ngempikiswano.
- Ukucela umngeni kumba okanye kwingongoma ethile. UFreez noJoyce (1998) bongeza ngelithi xa sibhala ngengxoxo, sisebenzisanaluphi na ulwimi oluya kusebenza ngokukuko ukuwexula nokuthimba abafundi kwiindlela esibona nesicinga ngazo. ababhali banoludwe oluziintloko abakhetha kuzo xa bebhala ingxoxo, nangona bengena kuzisebenzisa zonke ezo zixhobo kwingxoxo, kwingcaciso nganye. Iingxoxo zingabandakanya naluphi uluvo olusisiseko, ubungqina okanye ulwazi oluxhasa elocala lizathuzelwayo kwingxoxo.
- **Isincoko esixoxayo**

3.4 ISINCOKO SOKUQALA

1. UMzantsi Afrika lilizwe apha elinamalungelo kwaye livumela nabanina ukuba axhamle kuwo.

2. Linomgaqo-siseko owabekwayo ocacisa amalungelo oluntu, kulo migaqo ke yabekwayo kwavela into ethi abantu besini esinye bayavumeleka kurhulumente ukuba bangatshata, kuba kukholeleka into yokuba balandela iimvakalelo zabo.

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3. Le nto ikhe yathatha ithuba ixoxwa sisizwe siphela, abantu bekrikriza beyikhaba into elolu hlobo.
4. Kwabe ke kwelinye icala abantu abayivumelayo le ntetho beqhankqalaza besithi, “Yindlela esiziva ngayo kwaye wonke ubani ulandela iimvakalelo zakhe”, futhi benyanzelisa kuRhulumente, begxininisa into ethi mabamkelwe kuba nabo ngabantu ababuyi mva, yindlela abathanda ngayo, futhi banezizathu zabo.
5. Iingcaphephe ziphandile ukuba yintoni oyena nobangela kwisenzo esilolu hlobo, zabuya iimpendulo zisithi, imitshato eqhawukayo inefuthe elikhulu kwesi senzeko.
6. Kuba uthi akohlukana nomlingane wakhe umntu abonakale engasathembi nabanina ololo hlobo lesini aqonde ukuba kungcono ndithandane nomntu ofana nam kwaye umntu ozakundimamela futhi andiqonde kakuhle.
7. Aqonde ukuba kungcono ndithandane nomntu ofana nam kwaye umntu ozakundimamela futhi amakholwa wona awahambisani nayo nakancinci le ntetho.
8. Kwizibhalo zaseBhayibhileni uYehova wadala uAdam no Efa, edalela uAdam ukuba abenomntu angatyiwa sisithukuthezi.
9. Ukumdalela kwakhe uEfa yayiziinjongo zakhe kuba esazi ukuba umdalela umntu ongafaniyo naye, uYehova zange adale umfazi nomfazi okanye indoda nendoda.
10. Isizwe sikaPhalo kwakudaladala sadalelwa ukwanda.
11. Xa kuza kutshata indoda nendoda iphi ke inzala apho?
12. Naxa kutshata umfazi nomfazi kuphi ke ukwanda?
13. Isizwe esi sibheka phi?
14. Thina siza kusixelela ntoni isizukulwana sethu ngemvelaphi yethu?
15. Siza kuthi singoobani, ithini inkcubeko namasiko ethu?
16. Ngelam ndithi xa kunje kumzi omnyama, isizwe esi sibheka phi na?
17. Mna ndizivile izithonga zisiwa zigadlela zibekwa zicacisa ukuba noko ayikho le.
18. Mna ndithi noko ngoku masiphakameni sense into ngesi senzo.
19. Sisonke singumzi ontsundu, elam lithi masibambisane sizame ukubabeka phantsi ababantu.
20. Sizame ukuthethathethana nabo, kuba kangagewaka labantu ababhubhayo unyaka nonyaka.

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21. Abasini sinye abathandanayo bayabulawa kuba kuthiwa bazisa iintloni esizweni siphela noko mzi omnyama ingaba ikamva lethu lithini?

3.4.1 Uhlalutyo lwesincoko sokuqala.

Imo ngobhalo lwesincoko sengxoxo

Imiba yobhalo

Eli nqanaba lishwankathela iziganeko ezenzekileyo ezibe ngunobangela wesincoko. Kunyanzelekile ukuba umbhali alithathele ingqalelo eli nqanaba kuba kulapho zandlalwa khona ezi zenzeko eziya kulandela kwisiqu sesincoko. Umzekelo woku sisihloko sesincoko**: Abantu abasini sifanayo bakholelwa ukuba imitshato yabo mayamkeleke ngokusemthethweni njengayo yonke imitshato, kodwa abathile kwezeenkolo bayakuchasa oku kuba besithi kuyakhabana neLizwi likaThixo**.

Inqanaba lokuqala: ukushicilelwa kweziganeko

Umbhali usebenzisa amanqanaba exesha kubhalo lwesincoko ngolu hlobo: kwintshayelelo okanye inqanaba lokuqala uveza uvuyo nochulumanco kwilizwe loMzantsi Afrika ngokufikelela kwinkqubo yolawulo lwesininzi. Uqala ngokulandelelana kovuyo ngokwamanqanaba alandelelanayo: isizwe, okanye uluntu gabalala, aze kwiintsapho agqibele kubatshati. Umbhali unxulumanisa amanqanaba kubhalo lwakhe uqala ngentshayelelo, apho aveza khona ukonwaba koluntu ngenxa yokufika kwexesha lenkululeko yolawulo lwesininzi (idemokhrasi) eMzantsi Afrika. Olu vuyo uqala ngalo ngokulandelelana kweziganeko kwisizwe, kwiintsapho agqibele ngabatshati uqobo. Oko kukuthi umbhali uqala ngokuchaza ngokuthe gabalala aze agqibele ngokugqala kolu lonwabo abhala ngalo. Kukweli nqanaba lokuqala lentshayelelo apho aveza eyona ngongoma yesincoko, amalungelo oluntu.

- **Kwinqanaba lesibini:**
- Umbhali ungena kuyondelelwano lwezenzeko, linqanaba eli apho izinto zijika zibe mbi, ukutshata kwabantu abasini sifanayo. Sijulwa ngeyona ngxaki engundoqo kwisincoko. Apha kujika uvuyo kube ziinyembezi, xa athi umbhali: unyaka nonyaka bayabulawa kuba kuthiwa bazisa iintloni esizweni siphela kulomzi omnyama, ingaba ikamva lethu lithini? Apha umbhali uyekile ukuthetha ngovuyo uthetha ngokufa. Kukwelixesha apho uvuyo ludukileyo lajika laba kukufa. Kukweli nqanaba apha isizwe soMzantsi Afrika sijongene nomceli- mngeni. Abantsundu babulalana kwa

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bodwa ngomba ebebesakuwonwabela, umtshato kweli xesha lolawulo lwentando yesininzi okanye lwedemokhrasi.

- **Inqanaba lesithathu**:
- Apha umbhali uveza iimvakalelo zeenkonzo mve xa athi: Amakholwa wona awahambisani nakancinci nale ntetho, kuba kwiziBhalo zaseBhayibhileni uYehova udale u Adam noEfa edalela ukuba angatyiwa sisithukuthezi. Xa kutshata umfazi nomfazi kuphi ke ukwanda?
- **Inqanaba lesine**: Iingcaphephe ziphandile ukuba yintoni oyena nobangela kwisenzo esilolu hlobo, zabuya iimpendulo zisithi imitshato eqhawukayo inefuthe elikhulu kwesi senzeko.
- **Inqanaba leshlanu**: mna ndithi noko ngoku masiphakameni sense into ngesisenzo, masibambisaneni sizame ukubabeka phantsi sithethathethaneni naba bantu.

Umbhali wesincoko wothulelwa umnqwazi ngokusebenzisa amagama achukumisauvakalelo kulwimi. NgokukaFeez noJoyce (1998) bathi zonke iimbalo zengxoxo kufuneka phakathi kwezinye izinto zibe nezi zibakala zilandelayo:

- Inqanaba lokuqala kukuchonga umba ekuza kuxoxwa ngawo.
- Okwesibini, nokubalulekileyo, luphando ngomba wengxoxo.
- Okwesithathu kukunabisa izimvo gabalala ngeengongoma zengxoxo.
- Okwesine kukwaneka isikhokelo nesicwangciso sengxoxo leyo ze.
- Kugqibele uhlelo nofundo lomsebenzi okanye isifundo senkqubo yengxoxo. UFreez noJoyce (1998) bongeza ukuba ufundo nohlelo kuqulathe ufundisiso lwengxoxo amaxesha ngamaxesha, kuqwalaselwa upelo, iimpawu zobhalo, inkangeleko yobhalo, ukwenziwa kotshintsho apho luyimfuneko nokucela ukufundelwa okubhaliweyo ngomnye umfundi ingenguye umbhali wesincoko. Esi sincoko sengxoxo singentla ngokungathandabuzekiyo sithathele ingqalelo ezi ngongoma zibalulekileyo zengxoxo.

Isincoko sokuqala, sizishiyelele okanye asiyithathele ngqalelo imbono noluvo lombhali. Umbhali wesincoko sokuqala uzivelele ezinye iinkalo zengxoxo. Ngokomzekelo, kumgca wama 20 uthi umbhali “Mna ndithi noko ngoku masiphakameni senze into ngesi senzo, masibambisaneni sizame ukubabeka phantsi sithethathethane naba bantu. Okunye okusilelayo kwesi sincoko sokuqala luhlelo lofundo lwesincoko kwiindawo eziliqela zesiqu sesincoko. Uphando ngesihloko naloluyavela ukuba lwenziwe. Oku kuxhaswa kumqolo we-11 xa athi umbhali amakholwa wona awahambisani nakancinci nale ntetho kuba kwizibhalo ezingcwele eBhayibhileni uYehova udala uAdam noEfa edalela ukuba abenomntu

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kwakhona nakumqolo wesi-7 uthi umbhali "**Iingcaphephe ziphandile ukuba yintoni oyena nobangela kwisenzeko esiloluhlobo, zabuya zisithi iimpendulo, imitshato eqhawukayo inefuthe kakhulu kwesisenzeko kuba uthi akohlukana nomlinga wakhe umntu abonakale engasathembi nabanina olo lohlobo lwesini**. Apha umbhali uveza omye woonobangela bemtshato wesini esinye ngokokubona kwakhe.

3.4.2 Ubume besivakalisi: ulwakhiwo lolwazi

Uhlahlelo lwenkcazo yesihloko

Kwesi sincoko kumaxesha amaninzi isiqalo sesivakalisi sisetyenziswe njengesihloko. Ngamanye amaxesha intetho yesihloko ivezwa libinzana okanye igatya elithi lichaze ngesihloko eso. Umhlaba wokuhlahlelwa kwenkcazo yesincoko ubonakala kakuhle kwisihloko sesincokoesesichaziwe. Apha ngumtshato wabantu abasini sifanayo. Umsebenzi wale nkcazelo kukucacisa ngakumbi imvelaphi yale mitshato, kumgaqo-siseko owabekwayo ocacisa amalungelo oluNtu. Apha umbhali usinika isishwankathelo esikwayintloko ngolu hlobo lulandelayo: **Kwavela into ethi abantu abasini sifanayo bayavumeleka kurhulumente ukuba bangatshata, kuba kukholeleka ukuba balandela iimvakalelo zabo.** Kumqolo wesithathu umbhali usibonisa ukuqhubeka kwesihloko ngokuveza iinkalo ezithe zavelelwa ngenxa yale mitshato, uthi: **Le nto ikhe yathatha ixesha ixoxwa sisizwe siphela, abantu bekrikriza beyikhaba into elolu hlobo**. Kuyacaca ke ukuba nakubeni kujijiswene ngalo mba, urhulumente uye waphela, ngenxa yocinzelelo alufumeneyo nomgaqo-siseko wawumele ukuba uqhubekeke. Oku kungqinwa ngumqolo wama21: **Abasini sinye abathandanayo bayabulawa kuba kuthiwa bazisa iintloni.**

Uyamano kwisincoko

Le mbono iza kuchazwa ngoku kujongwe izinto ezithi zibe negalelo kwindlela ezibonakala ngayo izincoko zengxoxo. Ezi zinto ziquka, ngokwesincoko esixoxayo izalathisi nezimelabizo kwiimvumelwano ezizezakhe nezithi zibe negalelo kwindlela esibonakala ngayo isincoko sengxoxo. Ezi zinto ziqulathe: isalathisi, izihlanganisi, izikhombisi, uphindaphindo nokungqinelana kwamagama kwisivakalisi. Apha umbhali usebenzise isivumelanisi sentloko somntu wokuqala u-**ndi** kunye nesimelabizo soqobo kwisinye u-**mna** kwixesha elimiyo yaye kuyacaca ukuba umbhali naye uyazibandakanya kwindlela asivelele

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nasibhale ngayo isincoko sakhe. Ngokwenza njalo akavezi nje uhlobo lokubhala lomntu wokuqala kodwa ukwaveza ukubandakanyeka kwakhe buqu kule meko abhala ngayo.

3.4.3 Isincoko

Le mbono iza kuchazwa ngoku kujongwe izinto ezithi zibe negalelo kwindlela ezibonakala ngayo izincoko zengxoxo. Ezi zinto ziquka, ngokwesincoko esixoxayo izalathisi nezimelabizo kwiimvumelwano ezizezakhe nezithi zibe negalelo kwindlela esibonakala ngayo isincoko sengxoxo. Ezi zinto ziqulathe: isalathisi, izihlanganisi, izikhombisi, uphindaphindo nokungqinelana kwamagama kwisivakalisi. Apha umbhali usebenzise isivumelanisi sentloko somntu wokuqala u-**ndi** kunye nesimelabizo soqobo kwisinye u-**mna** kwixesha elimiyo yaye kuyacaca ukuba umbhali naye uyazibandakanya kwindlela asivelele nasibhale ngayo isincoko sakhe. Ngokwenza njalo akavezi nje uhlobo lokubhala lomntu wokuqala kodwa ukwaveza ukubandakanyeka kwakhe buqu kule meko abhala ngayo.

3.4.4 Unamathelwano kwisincoko

Umfundi uyakwazi ukusilandela isakhiwo, nokumiswa kwezenzeko zesincoko ngamaxesha azo ngenxa yolwazi lwakhe lwangaphambili. Umfundi uyakwazi ukusilandela isincoko kuba silandele amanqwanqwa ekwavunyelwana ngawo kuyilo lwesincoko esixoxayo. Kwesi sincoko isihloko sibhalwe ngqindilili. Esi sihloko siqaqambisa umxholo kuba uthi wakusifunda usale unemibuzo enjengale: Ngoobani aba bafuna ukutshata? Kwakunini ngoko? Kutheni besalelwa ilungelo lokutshata? Ukanti umqolo ngamnye wesincoko sengxoxo uvelela uluvo oluthile kula macala mabini akhabanayo. Umqolo ngamnye uqulathe okuthile okunxibeleleneyo ngokulandelelanayo. Yonke le miqolo ikhokelwe sisihloko. Kwesi sincoko siyaphawula ukuba sinamanqwanqwa anje: Intshayelelo okanye isiqalo, esivelisa eyona ngongoma kuza kuxoxwa ngayo. Isiqu esityhila ukujiya kwengxoxo, phakathi kwaba bantu baxambulisanayo. Isiphelo esibonisa ukusongwa kwengxoxo, nalapho athi avelise isisombululo xa ingxoxo isompa ingxaki esekuhlaleni njenga le yemitshato. Oko kukukthi leliphi icala umbhali alithethelelayo nezizathu zoko.

3.4.5 Inkcazelo yamagama

Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana

Ingongoma yokukhethwa kwamagama yindawo enxulumene neenkcukacha zamagama umzekelo izalathisi, izimelabizo namalungu okuqala ezivakalisi. Umbhali uye awasebenzise

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la malungu kwingxoxo ukwenzela akwazi ukuphumeza iimfuno ezo zonxibelelwano phakathi kwakhe nomfundi wesincoko sakhe. Kwisivakalisi esikumqolo we 15 umzekelo uthi: Thina siza kusixelela ntoni isizukulwana sethu ngemvelaphi yethu? Isimelabizo soqobo u-thina endaweni yokuthi abantu abaNtsundu okanye isizwe, umbhali usebenzise isimelabizo soqobo. Nazi ezinye izigaba zentetho azisebenzisileyo umbhali apha ngezantsi.

Isalathisi

Umbhali ukwazile ukusebenzisa izimelabizo kwiimvumelwano ezizezakhe nezingenacala ukucacisa imbono yonxulumano engqamene neengcinga ezifunekayo. Kwisivakalisi esithi: lingcaphephe ziphandile ukuba yintoni oyena nobangela kwisenzeko esilolu hlobo…) . Ibinzana elichazayo lundulelwa sisimelabizo soqobo sokugxininisa kwaza kwalandela isicatshulwa esithi: kwisenzeko esilo luhlobo. Luphuhlisa ukuqaqamba kwesenzeko (esokubulawa) kolu hlobo lomtshato. Umbhali ukwabonakalisa ukuwunyemba umthsato wabantu abasini sinye ngokusebenzisa isalathisi u-**kolu**- no -**njengokuthi** kubonakale kwizivakalisi ezilandelayo. Kumqolo we-9 uthi: Isizwe sikaPhalo kwakudala-dala sadalelwa ukwanda. Oku kuphinda kongezwe nangumqolo we-10 noweshumi elinanye (11). Mve: **Xa kuza kutshata indoda nendoda iphike inzala apho? Kwakhona mve: Naxa kutshata kuthsata umfazi nomfazi kuphi ke ukwanda?**

Izihlanganisi

Umbhali usebenzise izihlanganisi ukwakha izivakalisi. Ezi zivakalisi ziqulunqe imihlathi. Le mihlathi ikhupha ingongoma enye evakalayo, ebonisa nexoxela inkxaso yombhali ngomba axoxa ngawo. Kwesi sincoko izihlanganisi ziyilwe ngoluhlobo lulandelayo:

Xa kuza kutshata indoda nendoda iphi ke inzala. Naxa kutshata umfazi nomfazi kuphi ke ukwanda? Nakumqolo wama-22, mve xa athi: **Sizame ukuthethathethana nabo, kuba kuthiwa bazisa iintloni esizweni.**

Uphindaphindo

Injongo yombhali iyabetheleleka xa esebenzise uphindaphindo kuba ugxininisa umba othile kungenjalo ufuna ukuphumeza injongo ethile. Apha kwesi sincoko umbhali uphinde izivakalisi ezintama ukuba yena mbhali uvakalelwa njani, uyasixhasa okanye uyasichasa isenzo sokutshata kwabantu abasini sinye. Nazi ezo zivakalisi: xa kutshata indoda nendoda iphi ke inzala? (When man to man marriage takes place where is the next generation?). Naxa kutshata umfazi nomfazi kuphi ke ukwanda? Umbhali kolu phinda-phindo ukwasebenzise izifanokuthi ukuzama ukuphuhlisa okuthile ekuzezi zilandelayo:

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Indoda nendoda-isini esinye; **umfazi nomfazi-isini esinye** no -**isizwe sikaPhalo (umqolo we-9; nowe 11 no kumzi omnyama zizifanokuthi ezibhekiselele kwisizwe esimnyama okanye kubantu abamnyama.**

Unxulumano

Umbhali uthe waphumelela ukusibhala esisicatshulwa ngendlela apho isiganeko sizala esinye, loo nto yenza umfundi akwazi ukuchonga unxulumano kwisincoko. Lolu chongo oluza kuthi ludibanise ulwazi lwakhe lwangaphambili. Kwesi sincoko umbhali unxulumanisa inkululeko okanye ulawulo lwentando yesininzi novuyo kwilizwe loMzantsi Afrika, ze kwakho abandakanye umba wamalungelo oluntu noqhankqalazo lwabantu besilwela ukutshata kwabo basini esinye. Oku kudala unxunguphalo hayi kubathandi bezopolitiko nje kuphela kodwa kuluntu lulonke loMzantsi Afrika awahluli ngoba umtshato awahluli ungakhethe kuba ngumntu wawuphi umbutho kwezopolitiko.

3.4.6 Iparamitha ka-ngubani?

Umfundi uthi eqala ukusifunda isicatshulwa abone ukuba sibhalwe ngumntu obandakanyekayo nochukumisekileyo ngalento abhala ngayo. Umbhali ngokusebenzisa umntu wokuqala isinye ongu-ndi nokukhankanya uMzantsi Afrika nje ngelizwe ekwenzeka kulo le nto kuthethwa okanye kuxoxwa ngayo uloba umdla afune ukufunda abhekele phambili ngalo mba wengxoxo. Abafundi bamele bakwazi ukuqwalasela okokuba isicatshulwa sisingisele kweliphi na iqela labantu. Ngokomzekelo kusenokwenzeka ukuba umbhali usingisele kwisini esithile, mhlawumbi esikumgangatho othile wemfundo, esinokuba kubudala obuthile. Apha isincoko esixoxayo sibhekiselele kubafundi bebanga leshumi elinanye abasebenzisa isiXhosa njengolwimi lwabo lokuqala lwenkobe. Nakubahlohli.

3.4.7 Iparamitha yokubhala

Ingcingane yokubhala isincoko isebenzisa izikhokhelo zobhalo ezithi ziqulathe iindidi ezahlukeneyo zezincoko. Iyintoni imiba yeelwimi, kwaye isebenza njani xa idityanisiwe? Ziintoni izithako zolwimi? Zidityaniswa ngabuni izivakalisi ukwakha izincoko? Yintoni eyenza uthungelwano lwezivakalisi? NgokukaGrabe noKaplan (1996) bathi ukubhala isincokokutyhila iimvumelwano ezizezi:

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(i) **Intshayelelo**-Ekulapho kondlalwa khona umba oza kuphicothwa okanye ekuza kuxoxwa ngawo, inkcazelo ngomba wengxoxo, ngokwesi sifundo (thesisi) kukuvumeleka komtshato wabantu abasini sinye.

(ii) **Isiqu**-esiqulathe ubuthumbu neyona nkqu yengxoxo (zithini izimvo zabantu neemvaba zeenkonzo ngokuvumeleka kwale mitshato?

(iii) **Isiphelo**-esiqulathe izimvo ezizezombhali malunga nale mitshato. Oko kukuthi isincoko kufuneka sinesicwangciso-zimvo okanye imayindi-mephu esisikhokhelo seengongoma zobhalo lwesincoko. Oko kukuthi isincoko sibhalwa ngokwala manqanaba kwaye kufuneka siveze izibakala zolwimi ezisincedayo ekwakhiweni kwaso. La manqanaba aqulathe uchongo lwesigama olungqamene nomxholo noluveza intsingiselo yezivakalisi ezisetyuenzisiweyo kwingoxo. Zezi zibakala zobhalo ezenza isincoko sindindane ngokuthi sibe nezi zithako zikankanyiweyo.

3.4.8 Iparamitha ka-yintoni?

Apha kuqukwa umxholo, umyalezo, uhlobo lokubhaliweyo kunye nendlela ekubhalwa ngayo. Ezi zithako ziveza uthotho lwemibuzo eyile:

- Zeziphi iintlobo zokubhala umbhali azisebenzisileyo?
- Ziseko zini ezifunwa ngumbhali ekubhaleni?
- Yintoni efuna ulwazi ngeendlela zobhalo?
- Ingacaciswa njani ithiyoli yohlobo lokubhaliweyo?

Inkcazelo ngoku kungentla kunyanzelisa imingeni, nengcingane yolwazi lokusingqongileyo okanye ulwazi lwelizwe jikelele.

3.4.9 Iparamitha ka –nganjongoni?

Umbhali ubhala esi sincoko ngeenjongo zokubonisa abafundi indlela ilizwe laliqhuba ngayo kwezokuhlala, inkqubo yemitshato. Abantu babelonwabela eli xesha lokutshata, ukusukela kubazali, abantu abatsha nabadala ngokulinganayo. Xa kungoku izinto zitshintshile, yaye zithatha olunye unyawo. Injongo kukubaxhobisa ngemingeni abajongene nayo kule mihla ngokungenamkhethe.

Iparamitha ka-kutheni?

Umbhali ubhala ngeenjong zokuxoxela uluvo aluxhasayo kwisincoko. Kungoko athi xa ebhala: **Mna ndizivile izithonga zigadlela zibekwa zicaciswa ukuba nhoko ayikho le.**

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Apha umbhali ucacisa ukuba akubanga lula nakuye buqu ekukhetheni icala alikhethileyo ngoko abhala ngako, kungoko athi: **Sisonke singumzi oNtsundu, elam ndithi masibambisaneni sizame sizame uubabeka phantsi aba bantu.**

3.4.10 Iparamitha ka-nini no –phi

Xa umbhali ebhala isincoko esixoxayo usebenzisa ixesha elimiyo okanye langoku ngale ndlela: **Kwixesha esiphila kulo abantu abasini sinye bayathandana ayonto entsha ke leyo apha eMzantsi Afrika kaloku yindlela abaziva ngayo kungekho nabanina onokubanqanda.**Ubhalo oluxoxayo lusoloko lubhalwa ngokubonisa unxibelelwano nolandelelwano, oko kwenzela ukuhlakulela ingxoxo ngokokubona kombhali .Loo nto icaciswa koku:**Singabantu apha emhlabeni sinezinto esikholelwa kuzo ,abanye bakholelwa kwizinyanya ngokushiyana kuba kaloku uMdali wethu apha emhlabeni zange athi umfazi nomfazi mabatshatane.** Apha kuqapheleka ukuba umbhali uthatha imeko yakutshanje eqhubekayo aze ayilandelise ngemo yantlandlolo okanye yakudala ukudala unxibelelwano nokuthungelana kwingongoma aza kuyixoxela kwisincoko.

3.4.11 Iparamitha ka-njani?

Umbhali wesincoko esixoxayo ubhala ngokwamanqanaba athile ahambelanayo. Kuninzi lwamaxesha, olu landelelwano lujolise ekuvezeni inkxaso kungenjalo inkcaso yombhali ngolu hlobo: **Mna into yabantu abasini sinye batshate andiyivumeli.** Apha umbhali uvelisa inkcaso yakhe ngale mitshato yabantu abasini sinye.

Ubume besivakalisi: ulwakhiwo lolwazi

Eli nqanaba linika umzekelo wamaxesha apho isiqalo sesivakalisi sisebenza njengesihloko sesivakalisi. Kuninzi lwamaxesha intetho le yesihloko ivezwa libinzana kungenjalo igatya elithi lichaze ngesihloko eso. Ukuhlahlelwa kwenkcazo yesihloko kubonakala kakuhle kwisihloko sesincoko: **Abantu abasini sifanayo bakholelwa ukuba imitshato yabo mayamkeleke ngokusemthethweni njengayo yonke imitshato, kodwa abathile kwezeenkolo bayakuchasa oku kuba besithi kuyakhabana neLizwi likaThixo.**

Kubalulekile ukuthathela ingqalelelo ukuba xa ubani ebhala isincoko esixoxayo athathele ingqalelo ezi ngongoma zilandelayo:

* Abafundi kufuneka bakwazi ukuqonda, bakwazi ukucingisisa nokucamngca ngawo omabini amacala engxoxo ngendlela engathathi cala, nangendlela ebonakalisa ulwazi.

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* Okubhaliweyo kufuneka kucace, kubonakalise ingqiqo, kwakhona kubhalwe ngendlela engabonakalisi kuqhutywa luluvo lwakhe umbhali.
* Kufuneka kunikwe iinkcazelo ezizolileyo, ezicingisiswe zaxhaswa kakuhle.
* *Ithoni kufuneka ingabonakalisi kuchukumiseka, iqinisekise kodwa ibe ingazithobi.
* Umbhali angabonisa uluvo lwakhe ekupheleni kwesincoko, oku kufuneka kwenziwe kwisiphelo sesincoko.

3.5 ISINCOKO SESIBINI

1. Abantu abasini sifanayo, bakholelwa ukuba imitshato yabo mayamkeleke ngokusemthethweni njengoko Urhulumente evuma ngoba ewonke umntu enamalungelo ezama ngandlela zonke ukuba wonke umntu oneliseke.
2. Phofu ke le nto yabantu abasini sinye yavela nabantu abamhlophe yaza yaxhaphaka kwiindawo zasetrongweni emabanjweni oneliseke njengokuba yena uRhulumente eyivuma le nto yabantu abasini sifanayo iya isanda kakhulu kwaba bakuthi.
3. Basuke bayithathela phezulu uyakubabona bengenazo nentloni ezi beyenzela esidlangalaleni bangakhathaleli mntu.
4. Wonke umntu unamalungelo qha akuthethwa ungade uyenzele esidlangalaleni into yokuthanadana nenye indoda okanye intombi namakholwa atsho
5. Umntu olikholwa soze ayivumele into yabantu abasini sinye ukuba batshate kuba kaloku ayikho nento etshoyo ebhayibhileni njengoko namakholwa esitsho, ngurhulumente oyamkelayo, kuba kaloku kwabanye abazali yenza iintliziyo ezibuhlungu ngoba umzali uye abukele umntwana wakhe esakhula amnqwenele amaphupha amahle nempumelelo.
6. Ngoku uye abhideke xa yebona ntombi okanye unyana wakhe eguquka ezenza omnye umntu aqale angcungcutheke phofu ke akhumbule ukba bathi unamalungelo.
7. Urhulumente yena kulula ukuthi abantwini mabatshatane ngoku besisini sifanayo kuba ezama ukungabakhathaziabanike yonke into abayifunayo **kwaye** ke urhulumente uye abone ukuba aba bantu abamoshi mntu ntonje bakha ulonwabo nothando.
8. Abantu abakholiweyo nabaneenkolelo bade bangayivumi nento yokuba abant abatshatana besisini sifanayo abalandeli masiko akukhutshwa nelobola kubo**.**
9. Umntu ongabekwanga ngokusesikweni uye abenamashwa angahoywa nalusapho lalomzi atshatele kuwo kuba kuba iluhlazo lodwa olo.
10. URhulumente uyabaxhasa ababantu ukuba batshate abe engayiqondi ukuba utshabalalisa ilizweside silibale namasiko wethu, singayazi nento elungileyo nengalunganga kuba xa kungekho uhayi entweni iye imoshakale kungabikho nohoyo.

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11. Abona bantu batshutshise ngendaba yomtshato ngabantu abamhlophe kuba kaloku befuna ukubona ukuba bahoywe kangakanani ingaba lamalungelo abo athethelwa ingqalelo okanye kwenziwa nje Into ebuhlungu kubantu abangamakholwa baye babenenkolelo enkulu yokuba uThixo wadala izulu nomhlba apho abantu bakhe bayohlala khona ngokonwaba hayi uchukunokuzitshintsha**.**
12. Amakholwa aneenkolelo zokuba ngekhe ngekhe ungalandeli imithetho yakowenu utshate ngoku ke akholelwa kwinto yoba soz ayivumele into yabantu abatsha besisini sifanayo kuba izulu nomhlaba apho abantu bakhe bayohlala khona ngokonwaba hayi uchuku nokutshintsha izulu nomhlba apho abantu bakhe bayohlala khona besithi ayibukeleki futhi ingancomeki.
13. Urhulumente yena usazayivuma into yabantu abatshatana besini sifanayo kuba esithi wonke umntu unamalungelo futhi abe engafuni ukuba ngathi unyhasha amalungelo abo wonke umntu makazive onwabile, eziqhenya ngelizwe lakhe esenza lento yanelisa intliziyo yakhe. (Into yokutshata omnye umntu ofana nawe ayibukeleki ibe ingekho nasemthethweni futhi ke ixhaphake kahkulu kulutsha kuba sithanda izinto singafuni kuphoswa nto).
14. Mna ngokunokwam iyandidika futhi iyandicaphukisa, umntu owenza loo nto ingase ndimbethe azotsho abhadle apha engqondweni ayeke ukuthanda izinto phofu ke ezo nto azilunganga yaye azidalwanga nguThixo**.**
15. Abantu abafuna umtshato osemthethweni babe besisini sifanayo ndithi mna mababotshwe ukuba babonwa beyenzela esidlangalaleni okanye urhulumente.

3.5.1 Uhlalutyo lwesincoko sesibini

Apha umbhali uvula ngokwandlala inkqubo yakutsha nje, uthetha esebenzisa ixesha langoku, mve xa athi: **Kwixesha esiphila kulo abantu abasini sinye bayathandana.** Ubhali usixelela into esinofifi ngayo khonukuze alandelise ngentsha okanye esingayaziyo xa athi: **Ngoku bafuna ukuba imitshato yabo yamkeleke ngokusemthethweni ….**Kwesi sincoko umbhali usiqala ngokusichazela esimele ukukwazi okanye esikwaziyo. Oko kukuthi umbhali uyazi ukuba kwisincoko sengxoxo abafundi banolwazi abanalo kakade, kunye nolwazi esilufumana apha kwisincoko.

Inqanaba lokuqala

Apha umbhali usibhalela esinika inkcazelo yesimo sentlalo esisaziyo akugqiba asixelele ngokungumngeni, oko kukuthi, umtshato wabantu abasini sinye baqhankqalazela ukuba

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imitshato nabo mayi bafuna ibe selungelweni ngokomthetho njengayabanye abantu abangabemi baseMzantsi Afrika. Njengesincoko sokuqala, nalapha, umbhali ukhankanya inkcaso ngale mitshato, uzixhasa ngokusebenzisa ecaphula kuMqulu oMlomo ubomvu (iBhayibhile). Kodwa uThixo wadala uAdam noEfa zange adale uAdam noAdam. Uphinda ukwaleka umsundulu kwinkxaso yakhe akhankanye ukuba: NgokwaseBhayibhileni abantu abasini sinye abavumelekanga ukuba batshate…

Inqanaba lokushicilelwa kweziganeko

Umbhali udlulisa amanqwanqwa kwintshayelelo. Uphinda phinde umba wexesha langoku okanye esiphila kulo walandelisa ngeziganeko ezahlukileyo. Kukweli nqanaba lentshayelelo apho athi aveze khona iingongoma ezisisihlahla sengxoxo yesincoko, oko kukuthi ukukhabana komtshato nenkolo yeBhayibhile kwakunye nomba wamalungelo oluNtu angundaba mlonyeni.

3.5.2 Inqanaba lesibini

Apha umbali wesincoko ungena emxholweni uxoxela ngokunika ingcaciso ngokweziBhalo ezichasa umtshato wabantu abasini sifanayo. Mve xa athi: Wadala umntu ongutata nongumama ngoku into yabantu abathandanayo abasini sinye ivela ngoku apha emhlabeni. Umbhali uthi athelekise imitshato yanamhlanje neyamandulo kwa kweli nqanaba. Oku ukwenzela ukwandlalela inqanaba lesithathu elilandelayo.

Inqanaba lesithathu

Apha umbhali wesincoko uveza imo yoqhawulo-mtshato, ayicaci ncam ukuba indima yayo idibana njani nemitshato yabantu abasini sinye. Ndingatsho ukuba umbhali ubona uqhawulo-mitshato njengenye yoonobangela bokuba abantu abasini sinye bakubone kusesona sizathu sokuba mabatshatane. Kwa kweli nqanaba umbhali wesincoko wongezelela kwinto esiyaziyo njenga bafundi, umzekelo ukonyuka kwenani loqhawulo-mitshato, mve xa athi kumqolo we-10: kule mihla imitshato iyaphela kwaye imizi emininzi kukho abantu abangoomama abakhulisa abantwana kungekho mntu ungutata, eminye imitshato yabantu bangoku ingahlali xesha lide zizinto abantu abazenzayo.

Inqanaba lesine

Kweli nqanaba umbhali wesincoko uvalelisa ngokuthelekisa imitshato yangoku neyamandulo, uthi: **imitshato yoomama bethu yakudala yayingenje babethandana, behleli ngokonwaba emitshatweni yabo oomakhulu bethu bade baguga behleli ngokonwaba emitshatweni.** Uthi kwakhona avalelise ngothotho lwemibuzo, amshiye

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umfundi wesincoko esidla amathambo entloko, ezikisa ukucinga. **Ingaba aba bantu basini sinye abazi naqhawulo lwemitshato? Ingaba aba bantu kothi kufika iminyaka ezayo babe besathandana na? Ngumbuzo endizibuza wona ke lowo umhla nezolo umthetho umile ubawo lo wasifelayo yena? Andazi kodwa ngowe2020 kwakuba sathini sifuna ootitshala bangomso ngoku xa kutshata abantu abasini sinye?**

Esi sincoko sesibini siyelelene ngokwendlela umbhali waso asivelela ngaso nesiya sokuqala ngezi ngongoma: Uluvo oluchasene nemitshato yabantu abasini sinye yileyo yeziBhalo eziNgcwele mve kumqolo wesi-3 nowes-4 xa athi: **kodwa uThixo wadala uAdam noEfa emhlabeni zange adale uAdam noAdam.NgokwaseBhayibhileni abantu abasini sinye abavumelekanga ukuba mabatshate…**Le nkcaso iphinde yavezwa kumqolo we-6:Kuba kaloku uMdali wethu apha emhlabeni zange athi umfazi nomfazi mabatshate.Umbhali wesi sincoko akaluvezanga ngokugqibeleleyo uhlelo lwesincoko sakhe njengoko kuva kule mqolo wesihlanu(5) Olwakhe uluvo uluveze esiphakathini sesincoko endaweni yasekugqibeleni,qwalasela kumqolo wesixhenxe**:Mna into yabantu abasini sinye batshate andiyivumeli.**

Ukusetyenziswa kwezangotshe zegrama

Kwesi sincoko umbhali usebenzise isinye sesimelabizo soqobo u-mna kwixesha elimiyo, kwaye ukwenze oku ukuvelisa icala angakulo okanye alixhasayo. Ukwasebenzise nesivumelanisi sentloko somntu wokuqala u-ndi. Ngenxa yoku umbhali wesincoko usebenzise uvelelo lwengxoxo somntu wokuqala, uveza kananjalo ukubandakanyeka kwakhe kulo mba axoxa ngawo. Oko kukuthi akangombukeli, uxoxa ngomba avakalelwa ngawo naye buqu.Mba lowo ongokutshata kwabantu abasini sinye.

Uyamano kwisincoko

Apha kwesi sicoko umbhali usebenzise izalathisi, izimelabizo ukwakha uvumelwano ezi zakhi zibe negalelo kwindlela ayakhe ngayo ingxoxo yesincoko oku kubandakanya izalathisi, izihlanganisi, izikhombisi, izihlanganisi, uphindaphindo nezihlomelo ukwakha uvumelwano nokulandelelana kweengongoma zezivakalisi zakhe zengxoxo. I

Izalathisi

Kumqolo wokuqala umbhali usebenzise isalathisi okanye isikhombisi sesibini ngolu hlobo: Kwixesha esiphila kulo abantu abasini sinye bayathandana ay onto entsha ke leyo apha eMzantsi Afrika kuba kaloku yindlela abaziva ngayo kungekho nabani na onokubanqanda.

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Ibinzana ngalinye elichazayo liqulathe isimelabizo u-**leyo** silandelwe ngu-**apha.** Isimelabizo sokukhomba sodidi lokuqala u-**leyo** ligxininisa ukuthandana kwabantu abasini sinye. Isalathisi u-**apha** sandulela isihlomelo sendawo okanye isibizo u-**Mzantsi Afrika.** Sisetyenziselwe ukugxininisa ukutsho oko. Umbhali ukwatyhila oku kulandelayo ekwasebenzisa isalathisi kumqolo we-5. Abantu apha eMzantsi Afrika…. Aba bantu besini esifanayo basebenzisa amalungelo**.** Apha umbhali uyagxininisa ngokusebenzisa isimelabizo u-apha ukwahlula uMzantsi Afrika kwilizwe okanye kumhlaba jikelele. Kwakhona ugxinininiso lohlula abantu jikelele kwaba basini sifanayo, nesingabo ngqo isincoko. Ngamanye amazwi umbhali ubonisa ukuba kuse Mzantsi Afrika.

Kumqolo wokuqala umbhali ukhankanya iziganeko ezibe ngunozala wale mitshato yabantu abasini sinye, uqala kwiziganeko zakudala azokuthi xha ngoku. Oku kukukhumbuza nokuvuselela uvakalelo lwabafundi, umbhali uthi: **Sonke safumana inkululeko ngenxa katata uNelson Rolihlahla Mandela, sonke sinamalungelo**….

Kumqolo wesibini uyaquka ngokusebenzisa isimelabizo soquko mve: Sonke safumana inkululeko. Kumqolo wesibini utshintshela kwixesha langoku xa athi: **asinakubuyisela ucalu-calulo**…Oku kubonisa apho ame khona umbhali ngokuphathelele kwisihloko. Oku ingakumbi xa kuchazwe kwintshayelelo kuyangqubana neempawu zokuseka ingxoxo (ngokubhekiselele kuFeeznoJoyce (1998), abaluvo lokuba umbhali wesincoko umele ukuyibeka ekugqibeleni okanye kwisiphelo sesincoko indlela avakalelwa nabona ngayo yena umbhali. Bathi, kufanele umbhali ukubaawavelele onke, omabini amacala aza kuwaxoxela ngokulinganayo nokungenamkhethe.

Kuyaqapheleka ukusetyenziswa komntu wokuqala uMna kwesi sincoko. Ngokomzekelo, kumqolo we 7 uthi: **Ndiza kuveza izimvo ngokweentlanga**, kumqolo we-9 mve xa athi: **Ngoku ndiza kuveza izimvo zabaMnyama** nakumqolo we-17, **masiyiyeke apho kuba andizazi iimpendulo…..**

Kumqolo wesi 2: **Ngoku singabacalucalula njani abantu abanjengathi.kumqolo we-5 uthi:Ngoku ndiza kuveza izimvo ngokweentlanga. KwabaMhlophe le nto (ukutshata kwabantu abasini sifanayo) ibonwa njengendalo kaThixo. Uthi: Kubantu abaMnyama le nto inxamnye nendalo kaThixo**. **Ngowuphi umzali onokwamkela ilobola evela kwenye intombi xa iintombi zitshatene?** Le ngongoma ivelisa ukuba umbhali akahambisani nakancinci nale ngongoma yokutshata kwabantu abasini sifanayo.

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Isincoko sesithathu

1. Awu bafondini kazi yintoni na le nto ingamalungelo kaloku?
2. Ewe mnandigatsho ndithi umkhombe ubhembhesile kweli xesha siphila kulo, kaloku isizwe siyaphela ngala malungelo rhabula ungafinci.
3. Le nkululeko lena ichamlwa nanguthathatha namhlanje.
4. Kwalile ngonyaka ka1994 awu ntozakuthi waphuma uhili ezingcongolweni sayifumana inkululeko umlisela nomthinjana kexhelwe exhukwana.
5. Mhla sayifumana kwawa amazwi zawa ngokuwa iintetho.
6. Inene kweli xesha siphila kulo siphila kwixesha lentshutshiso nembandezelo zomhlaba.
7. Kaloku le nto ingumtshato akungoku ikhona sisithethe.
8. Sidala sinemphanhla, into ethetha ukuthileyo asiyonto izubulekayo leyo yomtshato.
9. Umtshato ke lona yindlela eyiyo ekwalungileyo yokwenza usapho lwekhaya.
10. Bekuthi ke olosapho lithe lavuzwa ngeso sibini sazimanya ngeqhina lomtshato kuqale kwakheke ubuhlobo kubantu basemzini kunye nabantu basebukweni.
11. Inene manditsho iyandikwankqisa ke lena siyivayo siyibona nasemaphepheni, isithi abantu abasini sifanayo bakholelwa ukuba imitshato yabo mayamkeleke ngokusemthethweni njengayo yonke imitshato.
12. Le mithetho yalapha emhlabeni ihamba ifike ingangqamani ikhabane lezibalo ezingcwele, kaloku akekho kwaye asoze abekho umthetho osuka kuyehovha othi abantu abakwisini esinye bangakwazi ukuzimanya ngeqhina lomtshato.
13. Andazi nokuba yinkolo yabahedeni na lena ivumela abantu abasini yifanayo ukuba bangakwazi ukutshata kaloku kwindawo esimdumisa kuzo inkosi yethu ziyawumkhaba lo mthetho.
14. Ndisitsho nje ke nditsho ndinegunya kwinkolo yam endinayo ayivumelekanga lento yabantu abasini sifanayo bazimanye ngeqhina lomtshato.
15. Sikhonza kwiinkolo ngeenkolo eWisile eZiyoni epositile kuzo zontatu ezo azange ndive ukuba abantu abasini sifanayo bangazimanya ngeqhina lomtshato ngendisiva ke ukuba ibikhona kwibabile lomthetho ngelishwa akekho.

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16. Ukuba uthe gqi qhaphu phina loo nto ungandibuzi, andizukhuthi andigxeki le nto babantu abasini sifanayo ukuba bazimanye ngeqhina lomtshato andiyixhasi makuxozwe mphini wumbi.
17. Ezam iingcebiso ngakulo mba ndithi noko andibachasanga kwaye andibayekanga abantu abasini sifanayo kodwa mabakhe bayibekele iliso lento bakhe bayihlafune bayetyise.
18. Kaloku isizwe esi sisisa kwantshabalalo ngoku ukuba iyavunyelwa le nto.
19. Akuphelelanga abantu ngobakho kwabo nathi inkokheli zangomso zobaphi xa kwenziwa kanje ndisatshaya?

uhlalutyo

Kwintshayelelo umbhali wesi sincoko usivula ngombuzo.Injongo ke kukutsala nokubuyisa iingcinga zomfundi, ufuna abe kule nto akuyo, ukothuswa sesi simmo semitshato aza kubhala ngaso.Kumqolo wesibini umbhali usebenzise isaci, umkhombe ubhembesile, azama ukwalatha ukuba nzima kwalo mba wemitshato.

Izihlanganisi

Apha umbhali usebenzise izihlanganisi ekubumbeni izivakalisi, zithi zokudityaniswa ezo zivakalisi zikhuphe umhlathi ethi ithungelane ivelise ingongoma echasayo kungenjalo exhasayo kwingxoxo ngolu hlobo: kwixesha esiphila kulo abantu abasini sinye bayathandana ayonto intsha ke leyo apha eMzantsi Afrika, kuba kaloku yindlela aziva ngayo kungekho nabanina onokunqanda. Apha umbhali usebenzise isihlanganisi u-**kuba.** U-Kubakwesisivakalisi singentla usibonisa ukudibana kwamagatya enze isivakalisi esinye ngoluhlobo: kwixesha esiphila kulo abantu abasini sinye bayathandana……kuba yindlela abaziva ngayo kwaye kungekho nabanina onokubanqanda.

Apha igatya lesibini lelilandela emva kwisihlanganisi u-kuba. Kumqolo we2: kodwa uThixo wadala uAdam noEfa emhlabeni zange adale uAdam noAdam. Oko kukuthi lo-kodwa wahlula eza zivakalisi zibini zokuqala ekwaveza inkxaso yombhali kuko konke asekukhankanyile kuzo. Ngamanye amazwi nakubeni kuqhelekile ukuthandana kwabantu abasini sinye kweli loMzantsi Afrika, nokufuna kwabo ilungelo lokutshata ngokusemthethweni (umqolo wesibini). U-kodwa-usetyenziselwe ukuzikhaba ezimbono ngokomthetho kaThixo owengamele konke okusemhlabeni ngokubanzi. Kwakhona nakumqolo we-6 uthi umbhali: kuba kaloku umdali wethu apha emhlabeni zange athi umfazi nomfazi mabatshate. Apha umbhali uvelisa ukungaboni ngasonye nabavumelana nomtshato wabantu abasini esinye uThixo akatshongo, uluntu luyazenzela.

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3.5.3 Uphinda-phindo

Kubhalo lwesincoko esixoxayo umbhali usebenzisa uphinda ngenjongo yokugxininisa umba othile maxawambi efuna ukuphumeza injongo ethile. Kwesi sincoko sesibini umbhali uphinda-phinde izivakalisi eziqulathe umxholo omye; kwisivakalisi: kodwa uThixo wadala uAdam noEfa emhlabeni zange adale uAdam noAdam (umqolo we3). Nesikumqolo we-6: kuba kaloku umdali zange athi umfazi nomfazi mabatshate. Oku kufundisa abafundi ukuba noku lemitshato ihlakulelwa ixoxelwe izathuzelwe kangakanani na, nangubani na, ukungamkeleki kwayo kumi ukuma akunakujikwa bani, nanjengoko iBhayibhile ingagungqi ngale ngongoma. Oku kufundisa uluNtu ukuba kwimingeni eluthi lujongane nayo yokuphila, uThixo neLizwi lakhe usoloko esisikhokhelo.Kukuthi ke ukumlandela nokumtyeshela yaye iziqhamo zezigqibo esizithathayo ziya kusombatha ubomi bethu bonke. Kuphinda phindo alusebenzisileyo umbhali ukwasebenzise izifanokuthi, ukuphuhlisa umba othile. Apha kwesi sincoko nazi ezi zifanokuthi: Kodwa UThixo …… (Umqolo we-3), NgokwaseBhayibhileni… (Umqolo wesi-4), umdali wethu apha emhlabeni….umqolowe-6 u-Adam noAdam-isimesinye; umfazi nomfazi-isimesinye. Nezilandelayo: kwixesha esiphila kulo umqolo 1; ngoku umqolo 2, kule mihla-umqolo we-10, iminyaka ezayo umqolo we-13 nowe 15: ngo2020. Zonke ezi zizifanokuthi okanye izithetha ntonye zibhekiselele kuThixo, ngoku, nakwikamva okanye ixesha elizayo.

3.5.3.1 Unxulumano

Kwesi sincoko umbhali ulandelelanise iziganeko ngohlobo oludala unxulumano. Isiganeko esisaziyo njengabafundi sizala sibelekane nesitsha esingasaziyo. Kwesi sincoko umbhali usithela thsuphe ngemeko yokuthandana kwabantu abasini sinye emva koko wongeza ukulwela nokufuna kwabo ukwamkeleka kwemitshato yabo ngokusemthethweni okungumba omtsha kraca kuthi bafundi besincoko. Xa umbhali athe waphumelela ukubhala isincoko sengxoxo ngendlela apho isiganeko sizala esinye, oko kwenza ukuba umfundi akwazi ukutyumba unxulumano kwisincoko.

Iparamitha ka-ngubani?

Umbhali uthi zisuka nje kwintshayelelo yakhe aveze umba wexesha esiphila kulo agqithe kumtshato wabantu abasini sinye, oku kuvula amehlo kumfundi wesincoko azi zisuka nje ingongoma yengxoxo. Ngamanye amazwi akabe ejikeleza ugqala emxholweni. Oku kuloba umdla womfundi afune ukufunda kangangoko isincoko. Apha kwesi sincoko kubhekiselelwe kubafundi bebanga leshumi elinanye abasebenzisa isiXhosa njengolwimi lwabo lwenkobe kumgangatho wesikolosamabanga aphakamileyo.

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Iparamitha yokubhala

Ingcingane yokubhala ingxoxo ngokukaGrabe noKaplan (1996) iqulatha intshayelelo. Ngokwesi sincoko yandlalwe zisuka nje ingongoma yengxoxo eyile ukutshata kwabantu abasini sinye. Okwesibini iba ngumxholo oqulathe eyona nkqu yengxoxo, apha kulindeleke uphando alwenzileyo umbhali wesincoko sengxoxo. Ngamanye amazwi zithini iziphumo zophando afikelele kuzo umbhali? Apha umbhali ungqiyama ngezimvo zezibhalo ezingcwele eziyikhabayo le nkqubo yabantu abasini sinye. Eyichaza njalo umbhali ngokweBhayibhile, akacaphuli vesi okanye sahluko apho anokuthi umfundi wesincoko aye kuzijongela ukwanelisa mhlawumbi intandabuzo athi abe nayo. Kwisiphelo esiqulathe izimvo ezizezombhali ncakasana. Ngokuphathelele kwisiphelo umbhali wesisincoko uvala ngentlaninge yemibuzo ecela umngeni kumfundi ukuba azikisise ukucinga phambi kokuba amchase okanye amxhase ukuba azikisise ukucinga phambi kokuba amchase okanye amxhase umbhali wesincoko. Kubalulekile ukuqaphela ukuba esi sincoko sesibini, asinasicwangciso ngcinga okanye imayindi mephu. Kungenxa yokungabikho kwesisicwangciso ngcinga apho kubonakala ukusilela kolandelelwano lwezinto. Ngokomzekelo, umbhali ukhankanya: imitshato yoomama bethu bakudala yayingenje….. (Umqolo we-11). Le ngonongoma ibimele ukuba ivele kwintshayelelo kunokuvela kwisiqu sesincoko njengoko enzile umbhali wesincoko. Oku kuveza ukungalandelelanisi ngokukuko iingongoma zengxoxo, okusisiphumo sokungabikho kwemayindi mephu okanye isicwangciso ngcinga.

Iparamitha kayintoni?

Kwesi sincoko umbhali ubhala ngomba womtshato wabantu abasini sinye. Isivakalisi esintama oku sesi sithi: ngokusemthethweni…. (Umqolo we-2). Lo ngowona mba ongusingaye **Ngoku bafuna ukuba imitshato yabo mayamkeleke nongunobangela wengxoxo.** Ngamanye amazwi umbhali ufuna abafundi bakhe betyise, bahlenga hlengise ezabo iimbono ngale ngongoma.

Iparamitha kanjongoni?

Umbhali ubhala esi sincoko ngenjongo yokwandlala, ephefumla kwezakhe izimvo ngale nkqubo yomtshato wabantu abasini sinye. ngokwezakhe izimvo ngale nkqubo yomtshato wabantu abasini sinye. Enye injongo kukuthelekisa imitshato yakutsha nje neyamandulo. Oku ukwenzela ukuba umfundi abe nofifi lokunakana into eyakwenzeka kwixesha elizayo.

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Iparamitha ka-kutheni?

Umbhali wesincoko ubhalela ukuxoxela uluvo oluthile, ufuna inkxaso kubafundi besincoko sakhe. Yiyo loo nto engazivezi zibekwa icalalakhe kude kube sekugqibeleni mve xa athi: Mna into yabantu abasini sinye batshate andiyimeli…. (Umqolo we-7). Apha umbhali kwisiphelo uyazibeka izizathu zokuxhasa mve xa athi: ….sifuna ootitshala bangomso ngokuxa kutshata abantu besini esinye?

3.6 ISINCOKO SESINE

1. Sonke sinawo amalungelo nabantu betshata besini sinye ngabantu abanamalungelo njengathi sonke.
2. Asinakuze singabavumeli abantu besini sinye ukuba mabatshate singaba siyabacalu calula, asikwazi ukuvusa ucalu-calulo ngoku, kodwa umongameli wethu ngonyaka ka1996 safumana inkululeko sonke apha elizweni ngenxa katata uNelson Rholihlhla Mandela wathi ngemini esasifumana ngayo inkululeko.
3. Ngoku njani ukuba sicalucalule abantu abafana nathi ngoba sonke sinamalungelo alinganayo?
4. Ngoko ke nabo ababantu besini esinye abathandanayo mabavunyelwe ukuba mabatshate ngenxa yokuba sonke sinawo amalungelo.
5. Ngoku ndiza kuzama ukuveza izimvo ngokwentlanga abamhlophe nabamnyama ngoludaba lwemitshato lwesini esinye.
6. Ngokwasebalungwini ngabamhlophe ukutsho oko, abelungu bona yinto eqhelekileyo kubo le yabantu abatshatayo besini esinye, ebalungwini lento kubo seyisisithethe sabo bambalwa kakhulu abantu abangekayamkeli, okanye abangavumelaniyo nayo.
7. Ndiyabona okanye kuyabonakala ukuba abelungu ngabantu abanoxolo nabamkelayo izinto kuba beyazi akukho nto banokuyenza ukuyitshintsha yindalo kaThixo kwaye ke ukuba idalwe nguThixo akukho nto inokwenziwa nangubanina!!
8. Abelungu bonabayayibona le nto ukuba idalwe nguThixo ngoba ayide itshintshe, ukuba ibingadalwanga nguThixo izokubakhona into eyenziwayo ukuba mayipheliswe ngenxa yokuba asiyiyo indalo kaThixo, ngoko ke njengoba ingatshintshi kuyacaca ukuba kukuthanda kukaThixo yonke le nto.
9. Xa ke ngoku ndizakuveza ezabantu abamnyama izimvo.
10. Kwabantu abamnyama yonye lento ibangathi kuphikiswana nendalo kaThixo, kwaye amasiko Nezithethe zaba kungathi ziyamenywa okanye ziyahlazeka xa umntu omnyama esenza ngolu hlobo.

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11. Into yokuqala ethethwayo yeyokuba izinyanya azisoze ziyivumele le nto ukuba yenzeke.
12. Bathi inene zingavuka phantsi komhlaba zize ngokwazo, ukuba mhlawumbi utata wekhaya uvumele intombazana yakhe okanye unyana wakhe enze elinyala izihlwele zingabohlwaya ngokunamandla.
13. Kuyabonakala ukuba amaXhosa akasoze ayivumele le nto, abanye ke babenemibuzo ethi xa ingamabhinqa ngubani ozakubhatala ilobola komnye.
14. Iminyanya ayingekhe iyivumele le ntoyale mitshato ukuba iqhubekeke, iyakuqumba.
15. Khona ngubani umzali onokwamkela iinkomo zentombi yakhe ziziswa yenye intombi?
16. Masiyiyeke apho ngoba impendulo andizazi azaziwa kwangulomntu bendibuza yena.

3.6.1 uhlalutyo

Inqanaba lokuqala

Apha kweli nqanaba lesincoko (le ntshayelelo) umbhali ukhankanya umba wamalungelo zisuka nje, mve xa athi: Sonke sinamalungelo ngokulinganayo kweli lizwe. Kuyavela apha ekugqibeleni kwesi sivakalisi ukungoneli, okanye ukuphatheka kakubi kwakhe, akazidli ngelizwe lakhe. Loo nto isikrobisa kwiingcingane zakhe ezisezayo kumanye amanqanaba. Emva kokukhankanya kwakhe ukulinyemba ilizwe umbhali ulandelisa ngomba wamalungelo, osisihlahla sakhe sengxoxo. Oko kukuthi umbhali uqala ngomba esiwaziyo, amalungelo, alandelise ngengongoma aza kuxoxela phezu kwayo. Ukwenza oku ngenjongo yokudala unxulumano kwiingongoma aza kuxoxa ngazo. Kwalapha kwintshayelelo umbhali wesincokouquka wonke ubani, aze asikrobise kwingcingane aza kuxoxa ngayo. Mve xa athi: Sinamalungelo alinganayo… (Kumqolo we-3) kungoko abonakala njengophumeleleyo kweli nqanaba kuba usithela thsuphe ngeengongoma eziza kulandela kwisiqu sesincoko sakhe.

Ukushicilelwa kweziganeko

Apha umbhali usebenzise amanqanaba exesha xa ebhala ingxoxo yakhe ngolu hlobo: kwinqanaba lokuqala uveza echonga esona siganeko saziwayo, umba wamalungelo, nongundaba mlonyeni kuluntu ngokubanzi.oku kubonakalisa ngokufutshane ukuba le yintshayelelo yengxoxo yakhe.Kwinqanaba elilandelayo umbhali ungqala kusingaye, ungena emxholweni, endingatshoyo ukuba uveza icala elithile nanjengoko isincoko siza kuba namacala amabini.

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3.6.2 Inqanaba lesibini

Apha umbhali uveza iyantlukwano, ekukungaboni ngasonye koluntu, le yantlukwano uyiveza kumqolo wesine xa athi: Emhlabeni jikelele liphela uYehova wadala abantu abasini singafaniyo kuba wayefuna into yokuba ihlabathi liqhame lande abantu benze abantu abanye bakholelwa kwintetho karhulumente walapha kweli intetho ethi abantu abasini sifanayo nabo mayamkeleke ngokusemthethweni, into leyo engasoze yenzeke.

3.6.3 Inqanaba lesithathu

Ulivula eli nqanaba ngombuzo othi: Urhulumente lowo wathetha loo nto yena lo mthetho wawubekayo ebantwini igaba yena uyawenza? Efuna umzekelo welizwe apha emhlabeni alingqinelana neli lo Mzantsi Afrika ngalo mba. Oko kukuthi wenze uphando olungabhekephi, kodwa iziphumo zolo phando kukungafumani lizwe lingqinelana nelo mzantsi Afrika ngalo mba wemitshato yabantu abasini sifanayo. Oku kungqinwa luluvo lombhali kumqolo wesi-7 xa athi: **Kwamanye amazwe silihlazo kakhulu eMzantsi Afrika kuba alikho nalinye ilizwe elakhe lathi abantu abasini sinye mabatshate**.Umbhali olu luvo aluxoxelayo alukhatshwa yimizekelo enika ubungqina nelixhasayo. Loo nto imshiya umfundi wesincoko enombuzo wokuba mhlawubi ngawaphi kanye kanye la mazwe umbhali abhekiselele kuwo? Ngenxa yoku ubani angatsho ukuba umbhali akaphumelelanga ekuthimbeni umdla wabafundi besincoko sakhe, ubashiyile wahamba yedwa nakubeni kufuneka ebenze ikholwane lakhe abafundi besincoko ngalo lonke ixesha, babone izinto ngokohlobo abona ngalo.

3.6.4 Inqanaba lesine

Kweli nqanaba uyavela indlela umbhali akuchase ngayo imitshato yabantu abasini sifanayo. Kukho nokubonakal ebhidekile umbhali kuba uthi kumqolo we-10: Ndizibuze ndiziphendula xa ngaba mna tata, mama ndifuna ukutshata kubuzwe ukuba nyana yintombi yaphi leyo ndithi mna hayi ayontombi ngumfana. Apha umbhali uveza ukungaqheleki komtshato wabantu abasini sinye ngokwentlalo nenkcubeko yabantu abMnyama. Ude ongeze ngokuveza ukuba, ayivakali kamnandi kungekho nasembalini ukuva ngomtshato okumila kunjalo kubantu abamnyama. Kwakhona kwakulo eli nqanaba lesine, umbhali uyayivelela iyantlukwano yabantu ngokuphathelel kulo mba. Mve xa athi**: …kodwa kweli singabantu abahlukeneyo abanye bayayixhasa le mitshato yabantu abasini sinye**.Kwakuba nje abafundi bashiyeka kwakhona bebhidekile. Nakubeni kunjalo umbhali uyaphinda ayivelise inkcaso yakhe ngokuthi: **Kwiinkonzo ngeenkonzo bayakukhaba oku bekholelwa**

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kwinkonzo yabo yokuba uYehova zange atsho ukuba abantu abasini sinye mabangatshati alikho elo gama kwiiNcwadi zeNkonzo.

Ukusetyenziswa kwezangotshe zegrama

Umbhali uzisebenzisile izihlanganisi, izimelabizo, izalathisi nophindaphindo kwingxoxo yakhe kwesi sincoko. Ngokomzekelo kumqolo wokuqala ubhala athi: sonke sinamalungelo ngokulinganayo kweli lizwe. Kwakhona kumqolo wesithathu uthi: sonke sinamalungelo ngokulinganayo, kodwa loo nto ayithethi into yokuba abantu mabalahle amasiko nezithethe zabo kuba bekholelwa kuloo nto. Umbhali uvakalisa inkcaso yakhe kule mitshato yabantu abasini sifanayo. Apha kwakhona kuqapheleka ugxinininiso, aluveze ngokusebenzisa isimelabizo soquko u-sonke kule miqolo ingentla.

Umbhali usebenzisile isihlanganisi sochasaniso u-kodwa, ebonisa inguquko-mo nokuchasa. isikhombisi sodidi lokuqala u-kweli usetyenziswe phambi kwesibizo u-ilizwe kumqolo wokuqala. Umqolo wesihlanu uwuqala ngolu hlobo:**Urhulumente lowo**…..(Apha isimelabizo u-lowo wodidi lesibini usetyenziswe emva kwesibizo).Ukusutyenziswa kwezimelabizo ezahlukileyo kuphuhlisa iintsingiselo nemisebenzi eyahlukileyo njengoko sele ndiyibonisile apha ngentla(phambi kwesibizo nasemva kwaso)**.** Kumqolo wesithathu isihlanganisi sochasaniso u-kodwa ulandelelaniswe nseikhombisi u-loo, mve xa athi: …..kodwa loo nto ayithethi into yokuba abantu mabalahle amasiko nezithethe zabo,kuba(isihlanganisi) bekholelwa kulo(isimelabizo sokwalatha) apha sisetyenziswe phambi kwesibizo u-nto.

Kumqolo wesithandathu izalathisi zisetyenzisiwe ukubonakalisa ukungahambisani kombhali nale mitshato yabantu abasini sinye, mve xa athi: **Kula mazwe onke alapha emhlabeni leliphi elo lizwe lathi abantu abasini sifanayo mayamkeleke ngokusemthethweni into leyo engasoze yenzeke.**

Uyamano kwisincoko

Kwesi sincoko umbhali usebenzise uyamano ngokuthi aqale ngokuhlomla umba wamalungelo navuyelwa esamkelwa ngumntu wonke. Kuqapheleka ukuba uzisebenzisile izalathisi, izimelabizo, izihlomelo, izihlanganisi nophindaphindo kwisincoko sakhe. Oku kufumaneka, kuqapheleke kule miqolo ilandelayo, kumqolo wokuqala, kowesithathu, kowesine, kowesihlanu, owesithandathu, kowesibhozo, koweshumi, shumi linanye,

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koweshumi linesibini. Kumqolo wokuqala uvela esebenzise isalathisi nesimelabizo soquko mve xa athi: **Sonke sinamalungelo ngokulinganayo apha kweli lizwe.**

Ukusebenzisa kombhali isalathisi u-**kweli** phambi kwesibizo, kuvelisa intsingiselo ebunyemba. Umbhali ubonakalisa ukungalithandi ncam ilizwe elinguMzantsi Afrika nto leyo ethi yandulelwe yingcingane aza kuxoxela phezu kwayo kwimiqolo elandelayo yesincoko sengxoxo.

Kumqolo wesithathu iyavela le ngcingane ebesele eyitshayelele, ekukungonwabi kwakhe ngala malungelo mve xa athi: **Sonke sinamalungelo ngokulinganayo, kodwa loo nto yaloo malungelo ethu alinganayo ayithethi nto yokuba abantu mabalahle amasiko nezithethe zabo kuba bekholelwa kuloo nto**. Apha umbhali uveza ukuba ebalulekile enjalo la malungelo, awanakogqitha amasiko nezithethe. Ngamanye amazwi, amasiko nezithethe asisiseko sohlanga aze ke amalungelo alandele, awaqali kuqala.

Kumqolo we-5 umbhali uwaveza elubala inkcaso yakhe xa athi**: Urhulumente lowo wathetha loo nto yena lo mthetho wawubekayo ebantwini ingaba yena uyawenza na?** Apha umbhali uxhibe ukuveza urhulumente njengamseki wemithetho, umele ukukhokela ngomzekelo, kodwa oko umbhali uyakuthandabuza. Ngamanye amazwi urhulumente uthetha le kodwa enze enye, ulahlekisa abantu kwinto yena angayenziyo ngokubona kombhali.

Ukusetyenziswa kwezangotshe zegrama

Umbhali usebenzise uphindphindo kwimiqolo1 nowesi-2 nowesi-3apho ibinzana u-sisonke libonakala livela amaxesha amaninzi yaye ugxininiso kusekuthatheleni ingqalelo yokwenzeka kwemitshato yabantu abasini sifanayo, ekuyinto eseyithande ukuxhaphaka kule mihla. Apha umbhali ujolise ngqo kwisihloko sesincoko akabe ejikeleza.

Kumqolo wokuqala umbhali ucacisa iziganeko ezibe ngunobangela wale mitshato, uqala ngeziganeko ezenzeke kudala, ziganeko ezo zazihamba novuyo kulubtu ngokubanzi. Uthi ke emva kokoashenxele kwixesha langoku, oku kuvuselela iingcinga ngekamva okanye ingomso. Abalinganiswa kwesi sincoko baveliswa benxulunyaniswa nezenzo zabo kwesi sincoko. Ngokumzekelo, umbhali uthi, Sonke safumana inkululeko ngenxa katata u Nelson Rolihlahla Mandela. Ukusetyenziswa kwesihlonipho kubonakalisa isidima nesithozela kuMandela. Oku kwenzelwa ukwabelana nabafundi ngale ntlonipho. Kuyaqapheleka ukuba umba uyawatshintsha amaxesha kubhalo lwesi sincoko. Kumqolo wokuqala umbhali uqala

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ngexesha elimiyo mve xa athi, sonke sinamalungelo…. Kumqolo wesibini umbhali usebenzise ixesha elidlulileyo. kumqolo wesibini umbhali usebenzisa isimelabizo soquko, **sonkesafumanainkululeko asinakubuyisela ucalucalulo…. .**

Ukusetyenziswa komntu wokuqala u-**Ndi** no **Sonke** ziyaqapheleka kwisincoko. Ngokumzekelo kumqolowesixhenxe uthi: **Ndiza kuveza izimvo ngokweentlanga**, kumqolo we **9** uthi**: Ngoku ndiza kuveza izimvo zabaMnyama** nakumqolo we-17, **masiyiyeke apho kuba andizazi iimpendulo…..**

Kwisincoko umbhali usebenzise isihlomelo sexesha ukubonakalisa ukha kwamaxesha. Kumqolo we-3 uthi umbhali: **Ngoku singabacalucalula njani abantu abanjengathi?** Kumqolo we5 uthi: **Ngoku ndiza kuveza izimvo ngokweentlanga**. Kumqolo we-2 umbhali wazisa abalinganiswa, uthetha ngabafundileyo kwakunye nabaMhlophe.Kumqolo wesi-ubkhankanya uThixo mve xa athi: **kwabaMhlophe le nto (ukutshata kwabantu abasini sinye) ibonwa njengendalo kaThixo. Uthi kumqolo we-**11: **kubantu abamnyama yonke le nto iba ngathi lukhuphiswano nendalo kaThixo, kwaye amasiko nezithethe zaba ngathi ziyamenywa okanye ziyahlazeka xa umntu esenza ngolu hlobo.**

Ilobola inemingeni ejongene nayo. Kubantu **abaMnyama le nto inxamnye nendalo kaThixo.**Umbhali aphausebenzisa uchongo magama oluvuselela umnyele kubantu abhekisa kubo, abamnyama**, uthi: izinyanya'**. Ngoko ke uThixo nezinyanya ngabalinganiswa abadlala indima ebalulekileyo kwindima yemitshato. Umbhali uveza inkcaso yale mitshato ingakumbi kwisizwe esimnyama, xa ecaphula: Kule mihla iumba welobola usemngciphekweni ngeyona ndlela kuba sele uqhutywa ngemali kuba iinkomo zaphela zithathwa kubamnyama ngexesha le ngcinezelo. Umbhali apha uveza imvelaphi yakhe ngokukhankaya inkcubeko yamasiko nezithethe zandulo.oko kukuthi uthetha ngento ayaziyo akafuniseli kungoko esithi kumqolo we-13, **Kucacile amaXhosa awasoze ayivumele le nto……**.

Oku kukwavelisa icala ame ngakulo naye umbhali njengomntu omnyama. Usivala ngemibuzo-buciko isincoko sakhe, mve xa athi: **Ngowuphi umzali onokwamkela ilobola evela kwenye intombi xa iintombi zitshatene?**

3.6.5 Isincoko sesihlanu

1. Sonke sinawo amalungelo nabantu betshata besini sinye ngabantu abanamalungelo njengathi sonke.

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2. Asinakuze singabavumeli abantu besini sinye ukuba mabatshate singaba siyabacalu calula, asikwazi ukuvusa ucalu-calulo ngoku, kodwa umongameli wethu ngonyaka ka1996safumana inkululeko sonke apha elizweni ngenxa katata uNelson Rholihlhla Mandela wathi ngemini esasifumana ngayo inkululeko.
3. Ngoku njani ukuba sicalucalule abantu abafana nathi ngoba sonke sinamalungelo alinganayo?
4. Ngoko ke nabo ababantu besini esinye abathandanayo mabavunyelwe ukuba mabatshate ngenxa yokuba sonke sinawo amalungelo.
5. Ngoku ndiza kuzama ukuveza izimvo ngokweentlanga abaMhlophe nabaMnyama ngoludaba lwemitshato lwesini esinye.
6. Ngokwasebalungwini ngabamhlophe ukutsho oko, abelungu bona yinto eqhelekileyo kubo le yabantu abatshatayo besini esinye, ebalungwini lento kubo seyisisithethe sabo bambalwa kakhulu abantu abangekayamkeli, okanye abangavumelaniyo nayo.
7. Ndiyabona okanye kuyabonakala ukuba abelungu ngabantu abanoxolo nabamkelayo izinto kuba beyazi akukho nto banokuyenza ukuyitshintsha yindalo kaThixo kwaye ke ukuba idalwe nguThixo akukho nto inokwenziwa nangubanina!!!
8. Abelungu bonabayayibona le nto ukuba idalwe nguThixo ngoba ayide itshintshe, ukuba ibingadalwanga nguThixo iza kubakhona into eyenziwayo ukuba mayipheliswe ngenxa yokuba asiyiyo indalo kaThixo, ngoko ke njengoba ingatshintshi kuyacaca ukuba kukuthanda kukaThixo yonke le nto.
9. Xa ke ngoku ndizakuveza ezabantu abamnyama izimvo.
10. Kwabantu abamnyama yonke lento ibangathi kuphikiswana nendalo kaThixo, kwaye amasiko Nezithethe zaba kungathi ziyamenywa okanye ziyahlazeka xa umntu omnyama esenza ngolu hlobo.
11. Into yokuqala ethethwayo yeyokuba izinyanya azisoze ziyivumele le nto ukuba yenzeke.
12. Bathi inene zingavuka phantsi komhlaba zize ngokwazo, ukuba mhlawumbi utata wekhaya uvumele intombazana yakhe okanye unyana wakhe enze elinyala izihlwele zingabohlwaya ngokumandla.
13. Kuyabonakala ukuba amaXhosa akasoze ayivumele le nto, abanye ke babenemibuzo ethi xa ingamabhinqa ngubani ozakubhatala ilobola komnye?
14. Iminyanya ayingekhe iyivumele le ntoyale mitshato ukuba iqhubekeke, iyakuqumba.
15. Khona ngubani umzali onokwamkela iinkomo zentombi yakhe ziziswa yenye intombi?
16. Masiyiyeke apho ngoba impendulo andizazi azaziwa kwangulomntu bendibuza yena.

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Uhlalutyo

Ukusetyenziswa kwezangotshe zegrama

Umbhali usebenzise uphindphindo kwimiqolo1 nowesi-2 nowesi-3apho ibinzana u-sisonke libonakala livela amaxesha amaninzi yaye ugxinininiso kusekuthatheleni ingqalelo yokwenzeka kwemitshato yabantu abasini sifanayo, ekuyinto eseyithande ukuxhaphaka kule mihla. Apha umbhali ujolise ngqo kwisihloko sesincoko akabe ejikeleza.

Kumqolo wokuqala umbhali ucacisa iziganeko ezibe ngunobangela wale mitshato, uqala ngeziganeko ezenzeke kudala, ziganeko ezo zazihamba novuyo kulubtu ngokubanzi.Uthi ke emva kokoashenxele kwixesha langoku, oku kuvuselela iingcinga ngekamva okanye ingomso. Abalinganiswa kwesi sincoko baveliswa benxulunyaniswa nezenzo zabo. Ngokumzekelo, umbhali uthi, **Sonke safumana inkululeko ngenxa katata u Nelson Rolihlahla Mandela. Ukusetyenziswa kwesihlonipho kubonakalisa isidima nesithozela kuMandela**. Oku kwenzelwa ukwabelana nabafundi ngale ntlonipho. Kuyaqapheleka ukuba umba uyawatshintsha amaxesha kubhalo lwesi sincoko. Kumqolo wokuqala umbhali uqala ngexesha elimiyo mve xa athi, sonke **sinamalungelo**…. Kumqolo wesibini umbhali usebenzise ixesha elidlulileyo. kumqolo wesibini umbhali usebenzisa isimelabizo soquko, **sonkesafumanainkululeko asinakubuyisela ucalucalulo…. .**

Ukusetyenziswa komntu wokuqala u-**Ndi** no **Sonke** ziyaqapheleka kwisincoko. Ngokumzekelo kumqolowesixhenxe uthi: **Ndiza kuveza izimvo ngokweentlanga**, kumqolo we **9** uthi**: Ngoku ndiza kuveza izimvo zabaMnyama** nakumqolo we-17, **masiyiyeke apho kuba andizazi iimpendulo…..**

Kwisincoko umbhali usebenzise isihlomelo sexesha ukubonakalisa ukha kwamaxesha. Kumqolo we-3 uthi umbhali: **Ngoku singabacalucalula njani abantu abanjengathi?** Kumqolo we5 uthi: **Ngoku ndiza kuveza izimvo ngokweentlanga**. Kumqolo we-2 umbhali wazisa abalinganiswa, uthetha ngabafundileyo kwakunye nabaMhlophe.Kumqolo wesi-ubkhankanya uThixo mve xa athi: **kwabaMhlophe le nto (ukutshata kwabantu abasini sinye) ibonwa njengendalo kaThixo. Uthi kumqolo we-**10: **kubantu abaMnyama le nto inxamnye nendalo kaThixo.** Usebenzisa uchongo magama oluvuselela umnyele kubantu abhekisa kubo, abamnyama**, uthi: izinyanya'**. Ngoko ke uThixo nezinyanya ngabalinganiswa abadlala indima ebalulekileyo kwindima yemitshato.

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Umbhali uveza inkcaso yale mitshato ingakumbi kwisizwe esimnyama, xa ecaphula ilobola nemingeni ejongene nayo.

Kule mihla umba welobola usemngciphekweni ngeyona ndlela, ingakumbi kuluntu oluntsundu lasemzantsi Afrika, kuba sele uqhutywa ngemali kuba iinkomo zaphela zathathwa kubo ngexesha le ngcinezelo. Umbhali apha uveza imvelaphi yakhe ngokukhankaya inkcubeko yamasiko nezithethe zandulo.oko kukuthi uthetha ngento ayaziyo akafuniseli kungoko esithi kumqolo we-13, **Kucacile amaXhosa awasoze ayivumele le nto…….**

Oku kukwavelisa icala ame ngakulo naye umbhali njengomntu omnyama. Usivala ngemibuzo-buciko isincoko sakhe, mve xa athi: **Ngowuphi umzali onokwamkela ilobola evela kwenye intombi xa iintombi zitshatene?**

Ukusetyenziswa kwalo mbuzo ungentla umbhali uveza icala angakulo yena buqu, akahambisani nemitshato yabantu abasini sifanayo.

Imo ngobhalo

Kweli nqanaba kushwankathelwa iziganeko ezenzekileyo ezibe ngunobangela wesincoko. Ngokwesi sincoko, singabalula: ukuzuza kwesizwe esimnyama inkululeko ethe yahambelana namalungelo.

Inqanaba lokushicilelwa kwezenzeko

Apha umbhali usebenzisa amanqanaba exesha xa ebhala isincoko ngolu hlobo: Kwinqanaba lokuqala uqala ngenkululeko, alandelise amalungelo oluNtu.

Inqanaba lokuhlomla

Kweli nqanaba umbhali nguye othi ahlomle ngwenzekileyo kwisincoko. Ngamanye amazwi uqulathe umyalezo oya kubafundi. Unika iimbono ngokweentlanga abamnyama nabelungu, phambi kokudlulisa uluvo lwakhe.Uthi: **Kubantu abamnyama kuza kuba ngathi kuphikiswana nendalo kaThixo.** Uyiveza ngombuzo umyalezo xa athi: **Ngubani onakwamkela iinkomo zelobola zisuka kwenye intombi (ngabula le mitshato).** Apha ndingatsho ukuba umbhali uzama ukubethelela into yokuba xa usenza into eluntwini kubalulekile ukushiya umzila eya kuthi ilandelwe luluntu. Ngamanye amazwi nokuba wenza okubi okanye okuhle, kodwa bakho abantu abakulandelayo. Oku kucaciswa yinkqubo

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yamasiko yamandulo yokwenziwa kwamasiko nathi kufuna uluntu lwanamhlanje nalo lunoxanduva ekuzekeni mzekweni mnye ingakumbi xa sifuna ukuphila isizwe.

3.6.6 Isincoko sesithandathu

1. Sonke sinawo amalungelo nabantu betshata besini sinye ngabantu abanamalungelo njengathi.
2. Asinakuze singabumeli abantu besini sinye ukuba mabatshate singaba siyabacalu calula, asikwazi ukuvusa ucalu-calulo ngoku, kodwa umongameli wethu ngonyaka ka-1996 safumanainkululeko sonke apha elizweni ngenxa katata uNelson Rholihlahla Mandela wathi ngemini esasifumana ngayo inkululeko.
3. Ngoku njani ukuba sicalulecalule abantu abafana nathi ngoba sonke sinamalungelo alinganayo.
4. Ngoko ke nabo aba bantu besini esinye abathandanayo mabavunyelwe ukuba mabatshate ngenxa yokuba sonke sinawo amalungelo.
5. Sonke sinawo amalungelo nabantu betshata besini sinye ngabantu abanamalungelo njengathi sonke.
6. Ngoku ndiza kuzama ukuveza izimvo ngokwentlanga abamhlophe nabamnyama ngoludabi lwemitshato lwesini esinye.
7. Ngokwasebalungwini ngabamhlophe ukutsho oko, abelungu bona yinto eqhelekileyo kubo le yabantu abatshatayo besini esinye, ebalungwini lento kubo seyisisithethe sabo bambalwa kakhulu abantu abangekayamkeli, okanye abangavumelaniyo nayo.
8. Ndiyabona okanye kuyabonakala ukuba abelungu ngabantu abanoxolo nabamkelayo izinto kuba beyazi akukho nto banokuyenza ukuyitshintsha yindalo kaThixo kwaye ke ukuba idalwe nguThixo akukho nto inokwenziwa nangubanina!!!
9. Abelungu bonabayayibona le nto ukuba idalwe nguThixo ngoba ayide itshintshe, ukuba ibingadalwanga nguThixo izokubakhona into eyenziwayo ukuba mayipheliswe ngenxa yokuba asiyiyo indalo kaThixo, ngoko ke njengoba ingatshintshi kuyacaca ukuba kukuthanda kukaThixo yonke le nto.
10. Xa ke ngoku ndizakuveza ezabantu abamnyama izimvo.
11. Kubantu abamnyama yonke le nto ibangathi kuphikiswana nendalo kaThixo, kwaye amasiko Nezithethe zaba kungathi ziyamenywa okanye ziyahlazeka xa umntu omnyama esenza ngolu hlobo.
12. Into yokuqala ethethwayo yeyokuba izinyanya azisoze ziyivumele le nto ukuba yenzeke.

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13. Bathi inene zingavuka phantsi komhlaba zize ngokwazo, ukuba mhlawumbi utata wekhaya uvumele intombazana yakhe okanye unyana wakhe enze elinyala izihlwele zingabohlwaya ngokunamandla.
14. Kuyabonakala ukuba amaXhosa akasoze ayivumele le nto, abanye ke babenemibuzo ethi xa ingamabhinqa ngubani ozakubhatala ilobola komnye?
15. Iminyanya ayingekhe iyivumele le ntoyale mitshato ukuba iqhubekeke, iyakuqumba.
16. Khona ngubani umzali onokwamkela iinkomo zentombi yakhe ziziswa yenye intombi? Masiyiyeke apho ngoba impendulo andizazi azaziwa kwangulomntu bendibuza yena
17. Sonke sinawo amalungelo nabantu betshata besini sinye ngabantu abanamalungelo njengathi sonke.
18. Asinakuze singabavumeli abantu besini sinye ukuba mabatshate singaba siyabacalu calula, asikwazi ukuvusa ucalu-calulo ngoku, kodwa umongameli wethu ngonyaka ka1996 safumana inkululeko sonke apha elizweni ngenxa katata uNelson Rholihlhla Mandela wathi ngemini esasifumana ngayo inkululeko.
19. Ngoku njani ukuba sicalucalule abantu abafana nathi ngoba sonke sinamalungelo alinganayo?
20. Ngoko ke nabo ababantu besini esinye abathandanayo mabavunyelwe ukuba mabatshate ngenxa yokuba sonke sinawo amalungelo.
21. Ngoku ndiza kuzama ukuveza izimvo ngokwentlanga abamhlophe nabamnyama ngoludabi lwemitshato lwesini esinye.
22. Ngokwasebalungwini ngabamhlophe ukutsho oko, abelungu bona yinto eqhelekileyo kubo le yabantu abatshatayo besini esinye, ebalungwini lento kubo seyisisithethe sabo bambalwa kakhulu abantu abangekayamkeli, okanye abangavumelaniyo nayo.
23. Ndiyabona okanye kuyabonakala ukuba abelungu ngabantu abanoxolo nabamkelayo izinto kuba beyazi akukho nto banokuyenza ukuyitshintsha yindalo kaThixo kwaye ke ukuba idalwe nguThixo akukho nto inokwenziwa nangubanina!!!
24. Abelungu bonabayayibona le nto ukuba idalwe nguThixo ngoba ayide itshintshe, ukuba ibingadalwanga nguThixo izokubakhona into eyenziwayo ukuba mayipheliswe ngenxa yokuba asiyiyo indalo kaThixo, ngoko ke njengoba ingatshintshi kuyacaca ukuba kukuthanda kukaThixo yonke le nto.
25. Xa ke ngoku ndiza kuveza ezabantu abamnyama izimvo.
26. Kwabantu abamnyama yonye lento ibangathi kuphikiswana nendalo kaThixo, kwaye amasiko Nezithethe zaba kungathi ziyamenywa okanye ziyahlazeka xa umntu omnyama esenza ngolu hlobo.

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27. Into yokuqala ethethwayo yeyokuba izinyanya azisoze ziyivumele le nto ukuba yenzeke.
28. Bathi inene zingavuka phantsi komhlaba zize ngokwazo, ukuba mhlawumbi utata wekhaya uvumele intombazana yakhe okanye unyana wakhe enze elinyala izihlwele zingabohlwaya ngokunamandla.
29. Kuyabonakala ukuba amaXhosa akasoze ayivumele le nto, abanye ke babenemibuzo ethi xa ingamabhinqa ngubani ozakubhatala ilobola komnye?
30. Iminyanya ayingekhe iyivumele le ntoyale mitshato ukuba iqhubekeke, iyakuqumba.
31. Khona ngubani umzali onokwamkela iinkomo zentombi yakhe ziziswa yenye intombi?
32. Bathi inene zingavuka phantsi komhlaba zize ngokwazo, ukuba mhlawumbi utata wekhaya uvumele intombazana yakhe okanye unyana wakhe enze elinyala izihlwele zingabohlwaya ngokunamandla.
33. Kuyabonakala ukuba amaXhosa akasoze ayivumele le nto, abanye ke babenemibuzo ethi xa ingamabhinqa ngubani ozakubhatala ilobola komnye?
34. Iminyanya ayingekhe iyivumele le ntoyale mitshato ukuba iqhubekeke, iyakuqumba.
35. Khona ngubani umzali onokwamkela iinkomo zentombi yakhe ziziswa yenye intombi?
36. Masiyiyeke apho ngoba impendulo andizazi azaziwa kwangulo mntu bendibuza yena.

3.6.7 Uhlalutyo

Ukusetyenziswa kwezangotshe zegrama

Umbhali usebenzise uphindphindo kwimiqolo1 nowesi-2 nowesi-3 apho ibinzana u-sisonke, osisimelabizo soquko, libonakala livela amaxesha amaninzi yaye ugxininiso kusekuthatheleni ingqalelo yokwenzeka kwemitshato yabantu abasini sifanayo, ekuyinto eseyithande ukuxhaphaka kule mihla. Apha umbhali ujolise ngqo kwisihloko sesincoko akabe ejikeleza.

Kumqolo wokuqala umbhali ucacisa iziganeko ezibe ngunobangela wale mitshato, uqala ngeziganeko ezenzeke kudala, ziganeko ezo zazihamba novuyo kulubtu ngokubanzi. Uthi ke emva kokoashenxele kwixesha langoku, oku kuvuselela iingcinga ngekamva okanye ingomso. Abalinganiswa kwesi sincoko baveliswa benxulunyaniswa nezenzo zabo kwesi sincoko. Ngokumzekelo, umbhali uthi, Sonke safumana inkululeko ngenxa katata u Nelson Rolihlahla Mandela. Ukusetyenziswa kwesihlonipho kubonakalisa isidima nesithozela kuMandela. Oku kwenzelwa ukwabelana nabafundi ngale ntlonipho. Kuyaqapheleka ukuba umba uyawatshintsha amaxesha kubhalo lwesi sincoko. Kumqolo wokuqala umbhali uqala

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ngexesha elimiyo mve xa athi, sonke sinamalungelo…. Kumqolo wesibini umbhali usebenzise ixesha elidlulileyo. kumqolo wesibini umbhali usebenzisa isimelabizo soquko, **sonke safumana inkululeko asinakubuyisela ucalucalulo…. .**

Ukusetyenziswa komntu wokuqala u-**Ndi** no **Sonke** ziyaqapheleka kwisincoko. Ngokumzekelo kumqolowesixhenxe uthi: **Ndiza kuveza izimvo ngokweentlanga**, kumqolo we **9** uthi**: Ngoku ndiza kuveza izimvo zabaMnyama** nakumqolo we-17, **masiyiyeke apho kuba andizazi iimpendulo…..**

Kwisincoko umbhali usebenzise isihlomelo sexesha ukubonakalisa ukha kwamaxesha. Kumqolo we-3 uthi umbhali: **Ngoku singabacalucalula njani abantu abanjengathi?** Kumqolo we5 uthi: **Ngoku ndiza kuveza izimvo ngokweentlanga**. Kumqolo we-2 umbhali wazisa abalinganiswa, uthetha ngabafundileyo kwakunye nabaMhlophe.Kumqolo wesi-ubkhankanya uThixo mve xa athi: **kwabaMhlophe le nto (ukutshata kwabantu abasini sinye) ibonwa njengendalo kaThixo. Uthi kumqolo we-**10: **kubantu abaMnyama le nto inxamnye nendalo kaThixo.** Usebenzisa uchongo magama oluvuselela umnyele kubantu abhekisa kubo, abamnyama**, uthi: izinyanya'**. Ngoko ke uThixo nezinyanya ngabalinganiswa abadlala indima ebalulekileyo kwindima yemitshato.

Umbhali uveza inkcaso yale mitshato ingakumbi kwisizwe esimnyama, xa ecaphula ilobola nemingeni ejongene nayo.

Kule mihla iumba welobola usemngciphekweni ngeyona ndlela kuba sele uqhutywa ngemali kuba iinkomo zaphela zithathwa kubamnyama ngexesha le ngcinezelo. Umbhali apha uveza imvelaphi yakhe ngokukhankaya inkcubeko yamasiko nezithethe zandulo.oko kukuthi uthetha ngento ayaziyo akafuniseli kungoko esithi kumqolo we-13, **Kucacile amaXhosa awasoze ayivumele le nto……**.

Oku kukwavelisa icala ame ngakulo naye umbhali njengomntu omnyama. Usivala ngemibuzo-buciko isincoko sakhe, mve xa athi: **Ngowuphi umzali onokwamkela ilobola evela kwenye intombi xa iintombi zitshatene?**

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3.6.8 Isincoko sesixhenxe

1. Umzantsi Afrika lilizwe apha elinamalungelo. Livumela nabanina axhamle kuwo.
2. Umzantsi Afrika lilizwe apha elinamalungelo kwaye livumela nabanina ukuba axhamle kuwo.
3. Unyaka nonyaka bayabulawa kuba kuthiwa bazisa intloni esizweni siphela ntlokomzi omnyama ingaba ikamva lethu lithini?
4. Mna ndithi noko ngoku masiphakameni senze into ngesi senzo, masibambisaneni sizame ukubabeka phantsi sithethathethane nabantu.
5. Amakholwa wona awahambisani nakancinci nale ntetho kuba kwizibhalo zaseBhayibhileni uYehova udala uAdam no Efa edalela ukuba abenomtu angatyiwa sisithukuthezi.
6. Noxa kutshata umfazi nomfazi kuphi ke ukwanda?
7. Iingcaphephe ziphandile ukuba yintoni oyena nobangela kwisenzeko esilolu hlobo.

Kumqolo wesithathu xa athi: **ukuba abantu abasinisinye bangatshata**. Kwakulo mqolo uveza ukuba lo mba wakha wahlalelwa phantsi waxoxwa phambi kokuba wenziwe. Kulo mqolo wesi-3kuphinda phindwe izithetha ntonye**: bekrikriza beyikhaba. kumqolowesi 7**, **“lingcaphephe ziphandile ukuba yintoni oyena nobangela kwisenzo esilolu hlobo, zabuya iimpendulo zisithi imitshato eqhawukayo inefuthe elikhulu kwesi senzeko.**

Kwesi sincoko singentla kuyaqapheleka ukuba abafundi babhala ngokunga bayathetha. Ubukhulu becala bavakalisa iindlela abavakalelwa ngayo ngulo mba wemitshato yabantu abasini sifanayo. Akukho namnye ohambisana nayo, kodwa ke, abaxhobisi ngesona sisombululo emasithatyathwe ngale ngongoma itshisa ibunzi. Bebhala ngolu hlobo nje, abakhokelwanga yaye bengafundiswanga ngobhalo lwejenre oluyingxoxo. Iinjongo ibikukuqonda ulwazi abasebenalo, kumabanga angaphambili ngokuphathelele kwisincoko esixoxayo. Kwakhona kuyaqapheleka ukunqaba kwesicwangciso ngcinga, esithi sitshayelele, sinike umfundi wesincoko ngokulandelelana kweengongoma ekuza kubhalwa ngazo kwisincoko. Unongo lwesincoko ngezafobe nalo luthande ukunqongophala kwezi zincoko. Nakubeni kunjalo, luyancomeka uhlobo abaluvelele ngayo olu hlobo lwengxoxo, nakubeni kucaca kona ukuba uphando ngesihloko lukumgangatho osezantsi kakhulu, ukuba belukhe lwenziwa.

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3.6.9 Uhlalutyo

3.6.9.1 Izihlanganisi

Apha umbhali usebenzise izihlanganisi ekubumbeni izivakalisi, zithi zokudityaniswa ezo zivakalisi zikhuphe umhlathi ethi ithungelane ivelise ingongoma echasayo kungenjalo exhasayo kwingxoxo ngolu hlobo: kwixesha esiphila kulo abantu abasini sinye bayathandana ayonto intsha ke leyo apha eMzantsi Afrika, kuba kaloku yindlela aziva ngayo kungekho nabanina onokunqanda. Apha umbhali usebenzise isihlanganisi u-**kuba.** U-Kubakwesisivakalisi singentla usibonisa ukudibana kwamagatya enze isivakalisi esinye ngoluhlobo: kwixesha esiphila kulo abantu abasini sinye bayathandana……kuba yindlela abaziva ngayo kwaye kungekho nabanina onokubanqanda. Apha igatya lesibini lelilandela emva kwisihlanganisi u-kuba. Kumqolo we2: kodwa uThixo wadala uAdam noEfa emhlabeni zange adale uAdam noAdam. Oko kukuthi lo-kodwa wahlula eza zivakalisi zibini zokuqala ekwaveza inkxaso yombhali kuko konke asekukhankanyile kuzo. Ngamanye amazwi nakubeni kuqhelekile ukuthandana kwabantu abasini sinye kweli loMzantsi Afrika, nokufuna kwabo ilungelo lokutshata ngokusemthethweni (umqolo wesibini). U-kodwa-usetyenziselwe ukuzikhaba ezimbono ngokomthetho kaThixo owengamele konke okusemhlabeni ngokubanzi. Kwakhona nakumqolo we-6 uthi umbhali: kuba kaloku umdali wethu apha emhlabeni zange athi umfazi nomfazi mabatshate. Apha umbhali uvelisa ukungaboni ngasonye nabavumelana nomtshato wabantu abasini esinye uThixo akatshongo, uluntu luyazenzela.

3.6.9.2 Uphinda-phindo

Kubhalo lwesincoko esixoxayo umbhali usebenzisa uphinda ngenjongo yokugxininisa umba othile maxawambi efuna ukuphumeza injongo ethile. Kwesi sincoko sesibini umbhali uphinda-phinde izivakalisi eziqulathe umxholo omye; kwisivakalisi: kodwa uThixo wadala uAdam noEfa emhlabeni zange adale uAdam noAdam (umqolo we3). Nesikumqolo we-6: kuba kaloku umdali zange athi umfazi nomfazi mabatshate. Oku kufundisa abafundi ukuba noku lemitshato ihlakulelwa ixoxelwe izathuzelwe kangakanani na, nangubani na, ukungamkeleki kwayo kumi ukuma akunakujikwa bani, nanjengoko iBhayibhile ingagungqi ngale ngongoma. Oku kufundisa uluNtu ukuba kwimingeni eluthi lujongane nayo yokuphila, uThixo neLizwi lakhe usoloko esisikhokhelo. Kukuthi ke ukumlandela nokumtyeshela yaye iziqhamo zezigqibo esizithathayo ziya kusombatha ubomi bethu bonke. Kuphinda phindo alusebenzisileyo umbhali ukwasebenzise izifanokuthi, ukuphuhlisa umba othile. Apha kwesi sincoko nazi ezi zifanokuthi: Kodwa UThixo …… (Umqolo we-3), NgokwaseBhayibhileni…

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(umqolo we- 4), umdali wethu apha emhlabeni…..umqolowe-6 u-Adam noAdam-isimesinye; umfazi nomfazi-isimesinye. Nezilandelayo: kwixesha esiphila kulo umqolo 1; ngoku umqolo 2, kule mihla-umqolo we-10, iminyaka ezayo umqolo we-13 nowe 15: ngo2020. Zonke ezi zizifanokuthi okanye izithetha ntonye ezibhekiselele kuThixo, ngoku, nakwi kamva okanye ixesha elizayo.

3.6.9.3 Unxulumano

Kwesi sincoko umbhali ulandelelanise iziganeko ngohlobo oludala unxulumano. Isiganeko esisaziyo njengabafundi sizala sibelekane nesitsha esingasaziyo. Kwesi sincoko umbhali usithela thsuphe ngemeko yokuthandana kwabantu abasini sinye emva koko wongeza ukulwela nokufuna kwabo ukwamkeleka kwemitshato yabo ngokusemthethweni okungumba omtsha kraca kuthi bafundi besincoko. Xa umbhali athe waphumelela ukubhala isincoko sengxoxo ngendlela apho isiganeko sizala esinye, oko kwenza ukuba umfundi akwazi ukutyumba unxulumano kwisincoko.

Iparamitha ka-ngubani?

Umbhali uthi zisuka nje kwintshayelelo yakhe aveze umba wexesha esiphila kulo agqithe kumtshato wabantu abasini sinye, oku kuvula amehlo kumfundi wesincoko azi zisuka nje ingongoma yengxoxo. Ngamanye amazwi akabe ejikeleza ugqala emxholweni. Oku kuloba umdla womfundi afune ukufunda kangangoko isincoko. Apha kwesi sincoko kubhekiselelwe kubafundi bebanga leshumi elinanye abasebenzisa isiXhosa njengolwimi lwabo lwenkobe kumgangatho wesikolosamabanga aphakamileyo.

Iparamitha yokubhala

Ingcingane yokubhala ingxoxo ngokukaGrabe noKaplan (1996) iqulatha intshayelelo. Ngokwesi sincoko yandlalwe zisuka nje ingongoma yengxoxo eyile ukutshata kwabantu abasini sinye. Okwesibini iba ngumxholo oqulathe eyona nkqu yengxoxo, apha kulindeleke uphando alwenzileyo umbhali wesincoko sengxoxo. Ngamanye amazwi zithini iziphumo zophando afikelele kuzo umbhali? Apha umbhali ungqiyama ngezimvo zezibhalo ezingcwele eziyikhabayo le nkqubo yabantu abasini sinye. Eyichaza njalo umbhali ngokweBhayibhile, akacaphuli vesi okanye sahluko apho anokuthi umfundi wesincoko aye kuzijongela ukwanelisa mhlawumbi intandabuzo athi abe nayo. Kwisiphelo esiqulathe izimvo ezizezombhali ncakasana. Ngokuphathelele kwisiphelo umbhali wesisincoko uvala ngentlaninge yemibuzo ecela umngeni kumfundi ukuba azikisise ukucinga phambi kokuba amchase okanye amxhase ukuba azikisise ukucinga phambi kokuba amchase okanye

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amxhase umbhali wesincoko. Kubalulekile ukuqaphela ukuba esi sincoko sesibini, asinasicwangciso ngcinga okanye imayindi mephu. Kungenxa yokungabikho kwesisicwangciso ngcinga apho kubonakala ukusilela kolandelelwano lwezinto. Ngokomzekelo, umbhali ukhankanya: imitshato yoomama bethu bakudala yayingenje….. (Umqolo we-11). Le ngonongoma ibimele ukuba ivele kwintshayelelo kunokuvela kwisiqu sesincoko njengoko enzile umbhali wesincoko. Oku kuveza ukungalandelelanisi ngokukuko iingongoma zengxoxo, okusisiphumo sokungabikho kwemayindi mephu okanye isicwangciso ngcinga.

Iparamitha kaYintoni?

Kwesi sincoko umbhali ubhala ngomba womtshato wabantu abasini sinye. Isivakalisi esintama oku sesi sithi: ngokusemthethweni…. (Umqolo we-2). Lo ngowona mba ongusingaye **Ngoku bafuna ukuba imitshato yabo mayamkeleke nongunobangela wengxoxo.** Ngamanye amazwi umbhali ufuna abafundi bakhe betyise, bahlenga hlengise ezabo iimbono ngale ngongoma.

Iparamitha kanjongoni?

Umbhali ubhala esi sincoko ngenjongo yokwandlala, ephefumla kwezakhe izimvo ngale nkqubo yomtshato wabantu abasini sinye. ngokwezakhe izimvo ngale nkqubo yomtshato wabantu abasini sinye. Enye injongo kukuthelekisa imitshato yakutsha nje neyamandulo. Oku ukwenzela ukuba umfundi abe nofifi lokunakana into eyakwenzeka kwixesha elizayo.

Iparamitha ka-kutheni?

Umbhali wesincoko ubhalela ukuxoxela uluvo oluthile, ufuna inkxaso kubafundi besincoko sakhe. Yiyo loo nto engazivezi zibekwa icalalakhe kude kube sekugqibeleni mve xa athi: Mna into yabantu abasini sinye batshate andiyimeli…. (Umqolo we-7). Apha umbhali kwisiphelo uyazibeka izizathu zokuxhasa mve xa athi: sifuna ootitshala bangomso ngokuxa kutshata abantu besini esinye?

3.7.1 Inqanaba lokuqala

Kweli nqanaba lokuqala umbhali wesincoko sengxoxo wandlala isihloko sesincoko sengxoxo sinjengoko sinjalo ekwaveza nonobangela wokuba umtshato wabantu abasini sinye ube uyaqhubeka. Uthi: **urhulumente evuma ngoba ewonke umntu enamalungelo ezama ngandlela zonke ukuba wonke umntu oneliseke.** Apha umbhali wesincoko ulandelelanise unobangela nesiphumo, oko kukuthi imbangi yokuba urhulumente avumele

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lomtshato wesini esinye kungenxa yokuba ehlonela amalungelo oluntu avumeleke kumntu ngamnye. Kwapha sandlalelwa ngengxaki ajongene nayo urhulumente, umba wokufuna ukwanelisa wonke ummi ngokwamalungelo nanjengoko umgaqo-siseko usitsho. Kubalulekile ukuqonda kwakweli nqanaba ukuba umbhali le mitshato yabantu abasini sinye, uyayamanisa kubantu abamhlophe njengemvelaphi yayo kunye nasezitrongweni njengendawo ebisakuqhubeka kakhulu kuyo.

Inqanaba lokushicilelwa kweziganeko

Kweli nqanaba umbhali uveza exhasa urhumente ngokuvumela le mitshato yabantu abasini sinye, ubonisa uvelwano kurhulumente kuba kufuneka onelise wonke ummi ngokulinganayo. Kwakhona umbhali uyayamanisa nabantu abaMhlophe ikakhulu ongezeke ukuba kubantu abaNtsundu le mitshato ithathelwa phezulu. Amalungelo nawo athathelwe awelwa ngezandla ezishushu ngabaMnyama makube ke umbhali wesincoko uxhibe ukuvelisa oku ngale ngongoma. Umbhali ulandelelanise iziganeko ngokuthi aveze unobangela wesenzo okanye imvelaphi ze agqibele ngokulunga okanye ukungalungi kwesenzo eso.

3.7.2 Inqanaba lesibini

Exoxela ubungozi nobunzima bokuvuleleka kwale mitshato umbhali ugxininisa kuluntu olumnyama uthi kumqolo wesine: **basuke bayithathela phezulu…beyenzela esidlangalaleni bengakhathaleli mntu.** Uphinda aveze inkcaso yakhe ngokoyamisa ngezenkolo, mve xa esithi**: umntu olikholwa soze ayivumele nje ngoko nebhayibhile isitsho, ngurhulumente oyamkelayo… kuqhapheleka uchasano lwezimvo apha kuba kwinqanaba lokuqala umbhali ukhankanye ukoneliseka kumntu wonke**. Ngoku uveza ukungoneliseki kwamakholwa, nakubeni kunjalo urhulumente uvumela le mitshato ukuba iqhubeke. Oku ngokungathandabuzekiyo kuyakhabana. Ngokombhali uyamthethelela urhulumente ngesi senzo uthi kumqolo we-9: **kwaye urhulumente uye abone ukuba aba bantu abamoshi mntu nto nje bakha ulonwabo nothando**.

3.7.3 Inqanaba lesithathu

Apha umbhali uveza ukulahleka kwenkcubeko ngenxa yale mitshato yabantu abasini sinye. Kuvezwe oku kumqolo we-13: **side silibale namasiko wethu, singayazi nento elungileyo nengalunganga kuba xa kungekho uhayi entweni iye imoshakale kungabikho nohoyo.** Nalapha uchasaniso luyavela phakathi kwenkolo yobuKrestu kunye nekcubeko (amasiko nezithethe).

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3.7.4 Inqanaba lesine

Kweli nqanaba umbhali uvelisa iimbono zeenkonzo neenkcazo zazo ngale mitshato, uveza nengxaki ajongene nayo urhulumente ngokuphathelele kumba wamalungelo ajongene nayo njengomngeni. Uyavela icala angakulo umbhali wesincoko nakubeni engazi nasisombululo sibambekayo kumqolo wama-21 xa athi: Mna ngokunokwam iyandidika futhi iyandicaphukisa, umntu owenza loo nto ngaske ndimbethe azotsho abhadle apha engqondweni ayeke ukuthanda izinto phofuke ezo nto azilunganga yaye azidalwanga nguThixo. Isisombululo sakhe umbhali, uyijula le meko kwakurhulumente kuba uthi: eyivuma **le mitshato ingakumbi xa ingenzeki esidlangalaleni**. Ubani angatsho ukuba umbhali akayichasi le mitshato koko yindlela nohlobo ethi yenzeke ngayo alwa nayo. Mve: **ndithi mna mababotshwe ukuba babonwa beyenzela esidlangalaleni…** umbhali ingxoxo yakhe uyivelele ngokuveza izimvo zeemvaba ngeemvaba okanye iinkonzo, umba wamalungelo oluntu ekufuneka ekokosiwe. Walatha kubantu abaMhlophe-nasezitrongweni njengeendawo ethe yavela-kuzo le nkqubo. Uyamgxeka urhulumente ngokuvuma le mitshato kwakhona abonakalise ukumvela. Umtshato wabantu abasini sifanayo uwubona njengonobangela wokungasiwa so kwenkcubeko yamasiko nezithethe kuluntu oluntsundu. Ukuthathelwa phezulu kwamalungelo oluntu nokungenziwa kwawo ngendlela noxanduva, ukubona umbhali njengoyena mngeni ekujongenwe nawo nosiduba ngokubanzi isizwe somntu omnyama eMzantsi Afrika. Umbhali olwakhe uluvo uluveze kanye ekugqibeleni, apho lufaneleke khona, kusongo lwesincoko sengxoxo.

Ukusetyenziswa kwezangotshe zegrama

Kwesi sincoko umbhali usebenzise izimelabizo, izalathisi, izihlanganisi, ukuphindaphinda, uveza nokunabisa ingxoxo yakhe. Kumqolo wokuqala uthi: **abantu abasini sifanayo, bakholelwa ukuba imitshato yabo mayamkeleke ngokusemthethweni njengoko urhulumente evuma ngoba wonke umntu unamalungelo ezama ngandlela zonke ukuba wonke umntu oneliseke.**

Uyamano kwisincoko

Apha kwesi sincoko umbhali uzisebenzise izalathisi, izimelabizo, izihlanganisi, uphindaphindo kwiimvumelwano ezizezakhe nezibe negalelo kuhlobo ayivelele ngayo ingxoxo kwisincoko sakhe.

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Izalathisi

Kumqolo wesibini usebenzise isalathisi ngoluhlobo: **Phofu ke le nto yabantu abasini sinye yavela nabantu abaMhlophe yaza yaxhaphaka kwiindawo zasetrongweni emabanjweni**. Isikhombisi u-le sisetyenziswe phambi kwesibizo. Oku kunentsingiselo evelayo ebusagwelorha, ebonisa indlela angayithandi nayichase ngayo umbhali. Kwakhona kumqolo wesithathu umbhali usebenzise isimelabizo soqobo phambi kwesibizo, waphinda isimelabizo sokwalatha kwisivakalisi esinye kwakho phambi kwesibizo ngoluhlobo: Njengokuba yena urhulumente eyivuma le nto yabantu abasini sifanayo iye isanda kakhulu kwaba bakuthu. Apha kulo mzekelo umbhali wesincoko ubonakalisa ukuphoxeka ukuba kwa urhulumente wethu bamnyama (wesininzi) ayivume into ezakuphinde ibe ngumngeni nomtshabalalisi esizweni esiNtsundu.

Kumqolo wesibhozo usebenzise isimelabizo soqobo emva kwesibizo ukubonakalisa ugxininiso ngoluhlobo: **URhulumente yena kulula ukuthi ebantwini mabatshate ngoku besini sifanayo kuba ezama ukungabakhathazi abanike yonke into abayifunayo.** Kwakwesi sivakalisi sinye ekugqibeleni usebenzise isimelabizo soquko phambi kwesibizo ngolu hlobo: **yonke into ukwagxininisa ukuba kwinto ayenzayo urhulumente akafuni kungabanelisi abantu abasini sinye kumalungelo abo**.oku kungqinwa nangumqolo olandelayo wethoba xa esongeza ngokuthi: **kwaye ke urhulumente uye abone ukuba aba bantu abamoshi mntu ntonje bakha ulonwabo nothando**. Inkcaso yombhali iyavela kumqolo we-12: **Urhulumente uyabaxhasa <u>aba</u> bantu ukuba batshate abe engayiqondi ukuba utshabalalisa isizwe.** Kumqolo we-14 umbhali usebenzise isimelabizo soqobo sogxininisa uluvo lokuba ngabaphi kanye kanye abantu abanyanzelise imitshato yabantu abasini sinye ukuba mayivuleleke. **Abona** bantu batshutshise ngendaba yomtshato ngabantu abamhlophe…

3.7.4.1 Izihlanganisi

Kwesi sincoko umbhali uzisebenzisile izihlanganisi ukwakha uchasaniso okanye izimvo ezixhasayo kwingxoxo yakhe. Qaphela uyakhe njani inkxaso kumqolo we-18: Urhulumente yena usaza kuyivuma into yabantu abatshatana besini sifanayo <u>kuba</u> esithi wonke umntu unamalungelo. Kumqolo wama-20 ubonakalisa inkcazo ekwasebenzisa esi sihlanganisi u-kuba mve: Into yokutshata omnye umntu ofana nawe ayibukeki ibe ingekho nasemthethweni futhi ke ixhaphake kakhulu kulutsha kuba sithanda izinto singafuni kuphoswa nto. Kwakhona umbhali wesisincoko uyibonakalisile inkxaso kumqolo we-8 xa athi: Urhulumente yena

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kulula ukuthi ebantwini mabatshatane ngoku besini sifanayo kuba ezama ukungabakhathazi abanike yonke into abayifunayo.

Kumqolo wesithathu umbhali usebenzise isihlanganisi ukuvelisa inkcazo: Njengokuba yena urhulumente eyivuma le nto yabantu abasini sifanayo iya isanda kwaba bakuthi. Isivakalisi siyakwazi ukuqulatha intlaninge yezivakalisi ngoluhlobo: Umntu olikholwa soze ayivumele into yabantu abasini sinye ukuba batshate kuba kaloku ayikho into etshoyo ebhayibhileni namakholwa esitsho, ngurhulumente oyamkelayo, kuba kaloku kwabanye abazali yenza intliziyo zibebuhlungu ngoba umzali uye abukele umntwana wakhe esakhula amnqwenele amaphupha amahle nempumelelo. Kwesi sivakalisi sibona la magatya: igatya lokuqala (igatya eliyintloko): Umntu olikholwa soze ayivumele into yabantu abasini sinye **ukuba**batshate. Igatya lesibini (igatya elayamileyo: igatya sihlomelo lesizathu): kuba kaloku ayikho nento etshoyo eBhayibhileni namakholwa esitsho. Igatya lesithathu: Ngurhulumente oyamkelayo. Igatya lesine**: kuba** kaloku kwabanye abazali yenza iintliziyo ezibuhlungu. Igatya lesithandathu**: ngoba** umzali uye abukele umntwana wakhe esakhula. Igatya lesithandathu: amnqwenelele amaphupha amahle nempumelelio.

Apha umbhali uzame ukuwadibanisa la magatya ngoncedo lwezihlanganisi ezivumelana nawo ukuphuhlisa intsingiselo etshiwo koko. Zonke ezi izihlanganisi zibonisa uchasaniso lwezimvo ngokubhekiselele kule mitshato yabantu abasini sifanayo. Nazi ezi zihlanganisi zibhalwe ngqindilili apha ngentla. U-**ukuba**- kwigatya lokuqala wenziwe wazathuzela imbangi okanye unobangela, oko kukuthi uxhasa ingxoxo. Kwigatya lesibini u-**kuba** kwigatya lesibini unika uluvo lengxoxo yesibini. Ngokukwanjalo no –**kuba** wegatya lesine wongezelela intsingiselo exhasayo. Kwigatya lesiHlanu, isihlanganisi u-**ngoba,** ubonakalisa inkcaso yombhali wesincoko ngale ngongoma asele eyandlalile.

3.7.4.2 Uphindaphindo

Injongo yombhali ekusebenziseni uphindaphindo isekugxininiseni ingongoma ayixoxelayo maxa wambi umbhali ufuna ukuveza injongo yakhe ethile. Apha kwesi sincoko ibinzana – urhulumente liphindiwe izihlandlo ngezihlandlo. Ngelinye ixesha umbhali uveza inkxaso kungenjalo inkcaso yakhe emandla. Kumqolo we-18 ubonisa inkxaso xa athi: **Urhulumente yena usaza kuyivuma into yabantu abasininsinye ukuba batshate kuba esithi wonke umntu unamalungelo futhi abe engafuni ukuba ngathi unyhasha amalungelo abo.** Kumqolo wama-22 umbhali uveza inkcaso mve: Abantu **abafuna umtshato osemthethweni babe besini sifanayo ndithi mna mababethwe ukuba babonwa beyenzela esidlangalaleni okanye urhulumente abone cebo limbi.** Apha kwesi sincoko

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uphinda phindo nakwimiqolo ye-10 nowe-16. Amabinzana aphinda phindiweyo ngu-**abantu abakholiweyo** (umqolo we-10), no-**amakholwa aneenkolelo**. Ukuphindwa kwegama kwisincoko kungenjalo ibinzana akuhonjiswa sincoko koko kunomsebenzi othile eyenzelwa wona. Njongo leyo ethi ibe kukugxininisa amaxesha amaninzi njengakule miqolo ikhankanywe ngentla, apho umbhali aqaqambise izimvo neenkolelo zeemvaba ngeemvaba ngomba womtshato wabantu abasini sinye. Oko kukuthi apha uphindaphiondo ulusebenzise umbhali wesincoko ukugxininisa inkcaso yamakholwa ngalo mba utshisa ibunzi. Kwakhona umbhali wesincoko unika iinkcukacha ezithe vetshe malunganokuchaswa kwale mitshato. Umbhali uyiveza gabalala inkcaso yeenkonzo akagqali nkonzo ithile, zonke ngamanye amazwi azihambisani nale mitshato iinkonzo, ithethe ukuthi ke loo nto, abatshatana besini sinye ngabachasi inkonzo kuba kungekho nkxaso ngokwezibhalo ezingcwele kwimitshato elolu hlobo.

3.7.4.3 Unxulumano

Kubhalo lwengxoxo yesincoko kubalulekile ukuba kubekho uthungelwano oluthi isiganeko esithile sizale, kwaye singqinelane nesinye. Oko kukhuthaza umfundi ekuchongeni unxulumano lesincoko esixoxayo. Kulapha apho kuthi kubonakale uluvo oluchasayo kwakunye noluxhasayo. Kwesi sincoko umbhali uxoxa ngomtshato wabantu abasini sifanayo uvelele inkxaso kwakunye nenkcaso yemitshato yabantu abasini sinye. Oku kwenziwe ngothungelwano lwemiqolo ngolu hlobo: kumqolo we-12: **Urhulumente uyabaxhasa aba bantu ukuba batshate abe engayiqondi ukuba utshabalalisa ilizwe**. Kumqolo we-9, uthi: **Kwaye ke urhulumente uye abone ukuba aba bantu abamoshi mntu ntonje bakha ulonwabo nothando.** Le miqolo inika ikwaphendula imibuzo umfundi azibuza yona malunga nokuba urhulumente uyivuma njani iqhubeke imitshato yabantu abasini sinye? Abe kwangaxesha linye enika umbhali nendlela le mitshato eba nobungozi kungenjalo igalelo elingakhiyo ekuhlanei nakwimpilo yekamva loluntu.

Iparamitha ka-ngubani?

Umbhali uthi esivula nje isincoko sakhe abonise iingongoma eziya kuba sisihlahla sengxoxo nasekelezele ngaso okanye afuna abafundi bazise iso okanye baziqwalasele. Ukutyhila oku umbhali ngokusebenzisa umqolo wokuqala oqulethe intsingiselo embaxa nexananazileyo, mve xa athi: **Abantu abasini sifanayo, bakholelwa ukuba imitshato yabo mayamkeleke ngokusemthethweni njengoko norhulumente evuma ngoba ewonke umntu enamalungelo ezama ukub awonke umntu oneliseke.** Apha kulo mqolo kuyacaca zisuka ukuba ngoobani aba kuza kuxoxwa ngabo kwesi sincoko, **abantu abasini sinye**, **ukuvuma**

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kukarhulumente ukuba **le mitshato iqhubekeke** nokuhambelana kwezi ngongoma sezichaziwe **nomba wamalungelo oluNtu** (**ingakumbi isizwe esiNtsundu**).

Ukuvumelana kwamagama

Ukuvumelana kwamagama kubunjwa ngamabinzana aliqela, asenokuba mabini nangaphezulu. La magama akholisa ukuba zizigaba zentetho ezahlukeneyo ezinokuba zizaci, amaqhalo, isimntwiso, isifaniso, isikweko, isinxulumanisi nobabazo okanye ugqithiso. Kwesi sincoko semitshato yabantu abasini sifanayo, sifumana la magama kumqolo we-4 ngolu hlobo: **Basuke bayithathele phezulu uyakubabona bengenazo neentloni ezi beyenzela esidlangalaleni bengakhathaleli mntu.** Ibinzana elithi, **bayithathele phezulu lisisaci,** elichazaindlela eyamkeleke ngayo le mitshato kwiszwe esiNtsundu ingakumbi. Litsho lixhalabise kakhulu kovileyo nobonileyo ukuba kazi soba yintoni na isiphelo saloon to. Kaloku izinto ezamkelwa ngolu hlobo ziyashiyana kuxhomekeke ze kushiyane nendlela eziyiyo neziphelo zazo. Umbhali wesincoko usebenzise eli gama ke ukwakha unxunguphalo ekwachukumisa ngaxesha linye imizwa novakalelo lomfundi wesincoko.

Iparamitha yokubhala

Ngokwesi sincoko mikhankanywe zisuka ingongoma engundoqo wengxoxo kwa nabalinganiswa abchaphazelekayo. Apha kwintshayelelo umbhali akalivezanga icala alixhasayo okanye alichasayo. Yile nto ke enika umfundi umdlawokuqhubela phambili nokusifunda isincoko khonukuze azivele iingongoma eziza kuxoxwa kwisiqu sesincoko. Kwisiqu sesincoko zivelelwe iinkalo zenkcaso nezenkxaso ngale mitshato nezizathu zoko ngokokubona kwakhe yena mbhali wesincokoUmbhali uzamile ukuthimba iimvakalelo zabafundi besincoko sakhe, kuba xa iinkolo namalungelo oluNtu nomba wamakhaya nendima yamasiko. Zomke ezi zinto akukho namnye ongabandakanyekiyo kuzo. Ngamanye amazwi nangantyuntyiyo, umbhali uchaphazele wonke ubani nendima ekufuneka luyithathile ngale mitshato yabantu abasini sifanayo. Ekusongeni kwakhe isincoko sakhe kwisiphelo kungona avelayo icala angakulo, mve xa athi: ”Mna ngokunokwam iyandidika iyandidika futhi iyandicaphukisa**, umntu owenza loo nto ingaske ndimbethe azotsho abhadle apha engqondweni ayeke ukuthanda izinto phofu ke ezo nto azilunganga yaye azidalwanga nguThixo.**

Iparamitha ka-yintoni?

Kwesi sincoko umbhali uxoxela inkcaso nenkcaso anayo kumba wemitshato abantu yabantu abasini sifanayo. Abona bantu aqononondise kubo ngabantu abantanganye naye.

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Ude ayichaze into yokuba le nto ixhaphake kakhulu kulutsha ude athi: kuba sithanda izinto singafuni kuphoswa nto (umqolo wama 20). Naye uyazibandakanya, oko kukuthi uyinxalenye yolutsha naye buqu.

Iparamitha ka njongoni?

Eyona njongo yombhali wesincoko kukwabekana nabafundi ngalo mba wemitshato yaba bantu basi sifanayo. Injongo yengxoxo ke kukulwa nento athi," kukuthanda kolutsha izinto ingakumbi ezokwabelana ngesondo nkqu nemitshato". Uthi umbhali ulutsha maluzikise ukucinga, malohlukane nokuthathela phezulu izinto eziza kulixaka ethubeni. Malubeke uThixo kwizigqibo ezinento yokwenza nemitshato, luthathele ingqalelo neentsapho zalo ingakumbi kwizinto zenkcubeko yamasiko nezithethe.

Iparamitha ka-Kutheni?

Umbhali wesincoko ubhala enjongo ikukulumkisa uluntu gabalala, ingakumbi nangakumbi ulutsha. Ukhathazwa kukubona ukuthandana kwabantu abasini sifanayo kubantu abaNtsundu. Oku kudizwa zezi zivakalisi: Njengokuba yena urhulumente eyivuma le nto yabantu abasini sifanayo ukuba mabatshate iya isanda kakhulu kwaba bakuthi (umqolo we-3). Into yokutshata omnye umntu ofana nawe ayibukeleki ibe ingekho nasemthethweni futhi ke ixhomekeke futhi ixhaphake kakhulu kulutsha kuba sithanda izinto singafuni kuphoswa zizinto. Ngamanye amazwi apha umbhali uyala ulutsha ngokuthanda ukukopa izinto, ulutsha malohlukane nalo mkhuba (ingakumbi owokukopa iinkcubeko zezinye iintlanga) abaMhlophe. Mve kumqolo we -14 xa athi: **Abona bantu batshutshise ngendaba yomtshato ngabantu abaMhlophe…"**

Iparamitha ka-Nini no-phi?

Kubhalo lwesincoko esixoxayo umbhali angasebenzisa ixesha langoku ngolu hlobo: **Urhulumente uyabaxhasa aba bantu basini sifanayo ukuba batshate abe engayiqondi ukuba utshabalalisa ilizwe.** Oko kukuthi noxa urhulumente weloMzantsi Afrika eyivumela le mitshato yabasini sifanayo, kwelinye icala utshabalalisa ikamva lelizwe. Ngamanye amazwi nayiphi na into entsha evelayo ifuna ukujongwa kwixesha elizayo ukuba lulutho nokuba yingozi kwayo.

Iparamitha ka-njani?

Umbhali wesincoko esixoxayo usibhala isincoko ngokwezigaba okanye amanqanaba alandelelanayo yaye athungelanayo. Maxawambi uye abe nesihloko alandelelanise ke

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iingongoma zengxoxo agqibele gesishwankathelo okanye aqukumbele ngolu hlobo lulandelayo:

Isihloko: Abantu abasini sinye bakholelwa ukuba imitshato mayamkeleke.

Iingongoma zengxoxo: Urhulumente yena kulula ukuba athi ebantwini mabatshatane ngoku besini sifanayo. Abantu abakholiweyo nabaneenkolelo bade bangayivumi loo nto. Abona bantu batshutshise ngendaba yomtshato wabantu abasini sifanayo ngabantu abaMhlophe…..

Isishwankathelo: Side silibale namasiko wethu, singayazi nento elungileyo nengalunganga…Into yokutshata omnye umntu ofana nawe ayibukeleki ibe ingekho nasemthethweni. Mna ngokunokwam iyandidika futhi iyandicaphukisa …..Ndithi mna mababotshwe ukuba babonwa beyenzela esidlangalaleni…

Kwesi sincoko singentla kuyaqapheleka indlela avakalelwa ngayo umbhali. Ubhala ngokunga uyathetha eyona nto icacayo ngumsindo ngale mitshato yabantu abasini sifanayo. Loo msindo nokudandatheka kuvakala kwindlela axoxa ngayo. Zisuka nje uveza icala ame ngakulo, akaliveleli elinye icala le ngxoxo, oko kukuthi ucalanye. Ngenxa yoko usitolike gwenxa isihloko sesincoko akawavelelanga omabini amacal njengoko kufuneka, utyekele caleni linye. uthi sefuna ukuveza elinye icala umzekelo lamasiko nezithethe oyisakale ukunika izizathu neenkcazelo ezibamba isincoko sibe sesixoxayo. Kwakhona ulwimi lombhali wesincoko alusebenzisanga izangotshe ezizizo zokunonga nokuvelisa uvakalelo oluthimba umdla womfundi wesincoko sakhe, ngamanye amazwi akabakhathalelanga abafundi besincoko ukuba bona bavakalelwa njani. Ngenxa yokusilela kwezi nkalo zichazwe ngentla esi sincoko sesona siwulahlileyo umxholo, ubani angathi xa esebenzisa laa rubhikhi yomakisho lwezincoko asibeke kumgangatho onganelisiyo.

Isincoko sesihlanu

1. Umzantsi Afrika lilizwe apha elinamalungelo. Livumela nabanina axhamle kuwo.
2. Umzantsi Afrika lilizwe apha elinamalungelo kwaye livumela nabanina ukuba axhamle kuwo.
3. Unyaka nonyaka bayabulawa kuba kuthiwa bazisa intloni esizweni siphela ntlokomzi omnyama ingaba ikamva lethu lithini?
4. Mna ndithi noko ngoku masiphakameni senze into ngesi senzo, masibambisaneni sizame ukubabeka phantsi sithethathethane nabantu.

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5. Amakholwa wona awahambisani nakancinci nale ntetho kuba kwizibhalo zaseBhayibhileni uYehova udala uAdam no Efa edalela ukuba abenomtu angatyiwa sisithukuthezi.
6. Noxa kutshata umfazi nomfazi kuphi ke ukwanda?
7. Iingcaphephe ziphandile ukuba yintoni oyena nobangela kwisenzeko esilolu hlobo.
8. Sonke sinawo amalungelo nabantu betshata besini sinye ngabantu abanamalungelo njengathi sonke.
9. Asinakuze singabavumeli abantu besini sinye ukuba mabatshate singaba siyabacalu calula, asikwazi ukuvusa ucalu-calulo ngoku, kodwa umongameli wethu ngonyaka ka1996 safumana inkululeko sonke apha elizweni ngenxa katata uNelson Rholihlhla Mandela wathi ngemini esasifumana ngayo inkululeko.
10. Ngoku njani ukuba sicalucalule abantu abafana nathi ngoba sonke sinamalungelo alinganayo?
11. Ngoko ke nabo ababantu besini esinye abathandanayo mabavunyelwe ukuba mabatshate ngenxa yokuba sonke sinawo amalungelo.
12. Ngoku ndiza kuzama ukuveza izimvo ngokwentlanga abamhlophe nabamnyama ngoludabi lwemitshato lwesini esinye.
13. Ngokwasebalungwini ngabamhlophe ukutsho oko, abelungu bona yinto eqhelekileyo kubo le yabantu abatshatayo besini esinye, ebalungwini lento kubo seyisisithethe sabo bambalwa kakhulu abantu abangekayamkeli, okanye abangavumelaniyo nayo.
14. Ndiyabona okanye kuyabonakala ukuba abelungu ngabantu abanoxolo nabamkelayo izinto kuba beyazi akukho nto banokuyenza ukuyitshintsha yindalo kaThixo kwaye ke ukuba idalwe nguThixo akukho nto inokwenziwa nangubanina!!!
15. Abelungu bonabayayibona le nto ukuba idalwe nguThixo ngoba ayide itshintshe, ukuba ibingadalwanga nguThixo izokubakhona into eyenziwayo ukuba mayipheliswe ngenxa yokuba asiyiyo indalo kaThixo, ngoko ke njengoba ingatshintshi kuyacaca ukuba kukuthanda kukaThixo yonke le nto.
16. Xa ke ngoku ndizakuveza ezabantu abamnyama izimvo.
17. Kwabantu abamnyama yonye lento ibangathi kuphikiswana nendalo kaThixo, kwaye amasiko Nezithethe zaba kungathi ziyamenywa okanye ziyahlazeka xa umntu omnyama esenza ngolu hlobo.
18. Into yokuqala ethethwayo yeyokuba izinyanya azisoze ziyivumele le nto ukuba yenzeke.

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19. Bathi inene zingavuka phantsi komhlaba zize ngokwazo, ukuba mhlawumbi utata wekhaya uvumele intombazana yakhe okanye unyana wakhe enze elinyala izihlwele zingabohlwaya ngokunamandla.
20. Kuyabonakala ukuba amaXhosa akasoze ayivumele le nto, abanye ke babenemibuzo ethi xa ingamabhinqa ngubani ozakubhatala ilobola komnye?
21. Iminyanya ayingekhe iyivumele le ntoyale mitshato ukuba iqhubekeke, iyakuqumba.
22. Khona ngubani umzali onokwamkela iinkomo zentombi yakhe ziziswa yenye intombi?
23. Masiyiyeke apho ngoba impendulo andizazi azaziwa kwangulomntu bendibuza yena.

3.7.4.4 Uhlalutyo

Ukusetyenziswa kwezangotshe zegrama

Umbhali usebenzise uphindphindo kwimiqolo1 nowesi-2 nowesi-3apho ibinzana u-sisonke libonakala livela amaxesha amaninzi yaye ugxininiso kusekuthatheleni ingqalelo yokwenzeka kwemitshato yabantu abasini sifanayo, ekuyinto eseyithande ukuxhaphaka kule mihla. Apha umbhali ujolise ngqo kwisihloko sesincoko akabe ejikeleza.

Kumqolo wokuqala umbhali ucacisa iziganeko ezibe ngunobangela wale mitshato, uqala ngeziganeko ezenzeke kudala, ziganeko ezo zazihamba novuyo kulubtu ngokubanzi. Uthi ke emva kokoashenxele kwixesha langoku, oku kuvuselela iingcinga ngekamva okanye ingomso. Abalinganiswa kwesi sincoko baveliswa benxulunyaniswa nezenzo zabo kwesi sincoko. Ngokumzekelo, umbhali uthi, Sonke safumana inkululeko ngenxa katata u Nelson Rolihlahla Mandela. Ukusetyenziswa kwesihlonipho kubonakalisa isidima nesithozela kuMandela. Oku kwenzelwa ukwabelana nabafundi ngale ntlonipho. Kuyaqapheleka ukuba umba uyawatshintsha amaxesha kubhalo lwesi sincoko. Kumqolo wokuqala umbhali uqala ngexesha elimiyo mve xa athi, sonke sinamalungelo…. Kumqolo wesibini umbhali usebenzise ixesha elidlulileyo. kumqolo wesibini umbhali usebenzisa isimelabizo soquko, **sonkesafumanainkululeko asinakubuyisela ucalucalulo…. .**

Ukusetyenziswa komntu wokuqala u-**Ndi** no **Sonke** ziyaqapheleka kwisincoko. Ngokumzekelo kumqolowesixhenxe uthi: **Ndiza kuveza izimvo ngokweentlanga**, kumqolo we **9** uthi**: Ngoku ndiza kuveza izimvo zabaMnyama** nakumqolo we-17, **masiyiyeke apho kuba andizazi iimpendulo…..**

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Kwisincoko umbhali usebenzise isihlomelo sexesha ukubonakalisa ukha kwamaxesha. Kumqolo we-3 uthi umbhali: **Ngoku singabacalucalula njani abantu abanjengathi?** Kumqolo we5 uthi: **Ngoku ndiza kuveza izimvo ngokweentlanga**. Kumqolo we-2 umbhali wazisa abalinganiswa, uthetha ngabafundileyo kwakunye nabaMhlophe.Kumqolo wesi-ubkhankanya uThixo mve xa athi: **kwabaMhlophe le nto (ukutshata kwabantu abasini sinye) ibonwa njengendalo kaThixo. Uthi kumqolo we-**10: **kubantu abaMnyama le nto inxamnye nendalo kaThixo.** Usebenzisa uchongo magama oluvuselela umnyele kubantu abhekisa kubo, abamnyama**, uthi: izinyanya'**. Ngoko ke uThixo nezinyanya ngabalinganiswa abadlala indima ebalulekileyo kwindima yemitshato.

Umbhali uveza inkcaso yale mitshato ingakumbi kwisizwe esimnyama, xa ecaphula ilobola nemingeni ejongene nayo.

Kule mihla iumba welobola usemngciphekweni ngeyona ndlela kuba sele uqhutywa ngemali kuba iinkomo zaphela zithathwa kubamnyama ngexesha le ngcinezelo. Umbhali apha uveza imvelaphi yakhe ngokukhankaya inkcubeko yamasiko nezithethe zandulo.oko kukuthi uthetha ngento ayaziyo akafuniseli kungoko esithi kumqolo we-13, **Kucacile amaXhosa awasoze ayivumele le nto……**.

Oku kukwavelisa icala ame ngakulo naye umbhali njengomntu omnyama. Usivala ngemibuzo-buciko isincoko sakhe, mve xa athi: **Ngowuphi umzali onokwamkela ilobola evela kwenye intombi xa iintombi zitshatene?**

Kumqolo wesithathu xa athi: **ukuba abantu abasini sinye bangatshata**. Kwakulo mqolo uveza ukuba lo mba wakha wahlalelwa phantsi waxoxwa phambi kokuba wenziwe. Kulo mqolo wesi-3kuphinda phindwe izithetha ntonye**: bekrikriza beyikhaba. kumqolowesi 7**, **"lingcaphephe ziphandile ukuba yintoni oyena nobangela kwisenzo esilolu hlobo, zabuya iimpendulo zisithi imitshato eqhawukayo inefuthe elikhulu kwesi senzeko.**

Kwesi sincoko zishiyelelwe iintsika zokufunda nokubhala ngesincoko esixoxayo, ingcaciso ngolwakhe uluvo ngokubhekiselele kwingxoxo, ukuchasa okanye ukuxhasa kusini na. **Mna noko ngoku masiphakameni senze into ngesisenzo, masibambisaneni sizame ukubabeka phantsi sithethathethane nabantu.** Okunye okuqaphelekayo kwesi sincoko kukuhlelwa okungenziwanga ngokukuko kwisincoko esi, upelo nalo alujongisiswanga kakuhle. Umbhali uzamile ukulenza uphando ngokuphathelele kwisihloko sesincoko. Oku kuxhaswa kumqolo we 11 xa athi umbhali: **Amakholwa wona awahambisani nakancinci**

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nale ntetho kuba kwiziBhalo zaseBhayibhileni uYehova udala uAdam no Efa edalela ukuba abenomtu angatyiwa sisithukuthezi. Uhlahlelo lwesi sincoko ngumbhali kuquka nendima okanye apho eme khona umbhali ngokwale ngongoma ayixoxelayo kuyavela kumqolo we 16 xa athi umbhali: **Naxa kutshata umfazi nomfazi kuphi ke ukwanda**? Umbhali usebenzisa uchongo magama okanye izangotshe eziquka unobangela nesiphumo sesenzo. Kumqolo wesi- 7 umbhali uthi: **Iingcaphephe ziphandile ukuba yintoni oyena nobangela kwisenzeko esilolu hlobo, zabuya zisithi impendulo imitshato eqhawukayo inefuthe elikhulu kwesi senzeko kuba uthi akohlukana nomlingane wakhe umtu abonakele engasathembi nabanina ololo hlobo lesini.**

Uchongo lwala magama asetyenzisiweyo abandakanya**: Iingcaphephe**, **esi senzo**, isihlonipho sale mitshato. Ibinzana, i**ngcaphephe** lisetyenziselwe ukubonisa isakhono sobuchule sabantu abangafaniyo nomgwenye koko abanesakhono esikhethekileyo esingafumaneki nakubanina.

Kumqolo wokuqala umbhali ubonakalisa ukuba uthini umxholo ngokuchaphazela ilizwe laseMzantsi Afrika kuwo onke amazwe ehlabathi jikelele ngomba wamalungelo oluntu gabalala. Umbhali ubonakalisa ukuba owona mba wengxoxo ngamalungelo oluntu. Oko kukuthi kukho uthungelwano phakathi komqolo wokuqala nowesibini.

Ukusetyenziswa kwezangotshe zegrama

(i) Umbhali usebenzise isivumelanisi sentloko somntu wokuqala u (ndi) nesinye sesimelabizo soqobo kumntu wokuqala u -mna kwixesha langoku isinye kwaye uyazibandakanya naye ngohlobo ayixoxela ngayo le ngongoma. Umbhali ekusebenziseni isimelabizo somntu wokuqala kwisinye akasebenzisanga nje uluvo lomntu wokuqala ekubaliseni kodwa ukwaveza nohlobo abona ngalo, amava ache kulo mba axoxa ngawo. Kulapha apho umbhali asebenzisa ixesha langoku echaza iziphumo zale meko kubomi bakhe buqu.

Kumqolo wesi-3 umbhali usebenzisa u-bantu ukuzikhupha yena bucala kulo mba, oko kukuthi umbhali uthatha kuzifaka aphinde azikhuphe kule ngongoma adlale indima yobubukeli kwayena. Umbhali apha uyancomeka ngokuthathel ingqalelo somba obaluleke ngolu hlobo ingakumbi kwinjongo yokulukuhla.

Umbhali uyivelela kumacala amathathu ingxoxo, okokuqala uyaxhasa, okwesibini uveza iingongoma ezichasayo nezixhasayo kwaye okwesithathu uvelisa umceli-mngeni. Ezi

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ngongoma zintathu zivelelweyo ziintsika zobume zobhalo ezijolise ingakumbi ukulukuhla okanye ukuxhokonkxa.

Ukusetyenziswa kwamaxesha

Isivumelanisi sentloko somntu wokuqala isinye u-ndi nesivumelanisi sesininzi u-si basetyenziswe ngokuphinda phindiweyo kwisincoko sengxoxo. Umbhali usebenzise ixesha langoku ukwandlala iziganeko ezehla kwixesha langoku. Wasebenzisa ixesha eladlulayo ukwandlala iziganeko, uvakalelo, neentshukumo neenguqu zexesha eladlulayo. Oko kukuthi kwesi sincoko umbhali usebenzise ixesha langoku nexesha eladlulayo.

Umbhali uvula kwesi sincoko ngophawu lokukhuza u Awu! kwaye nombuzo buciko kumqolo wokuqala, oku kwenziwa ukuloba umdla wabafundi kulo mba aza kuxoxa ngawo. Kumqolo wokuqala amalungelo oluntu ibekwa phantsi kwengqwalaselo ibuzwa kanajalo ubuhle nobubi bayo. Kumqolo wesi-2 ukulangatheliswa kwesizwe kuyabandakanywa nonxulumano phakathi kwamalungelo nokungaphathwa kakuhle kwesizwe kuloba umdla womfundi. Ngesi sifundo umbhali uthembisa abafundi besincoko sakhe indlela abekwa ngayo nendlela engeyiyo enziwa ngayo amalungelo. Ngokwenza njalo umbhali uzama ukwenza unxulumano phakathi kwamalungelo oluntu nomba wemitshato yabantu abasini sinye. Kumqolo wesibini umbhali usebenzisa ibinzana elibusagwelorha, isaci, "…umkhombe ubhembesile ontsingiselo yokungabi nambulelo no "rhabula ungafinci ukwandlala iimeko ezahlukeneyo neembono ngeembono ngomba wokutshata kwabantu abasini sifanayo.

Kumqolo wesithathu ukusetyenziswa ngokuphindaphindeneyo kwezimelabizo zokwalatha u-le no lena babonisa iimeko ezixubileyo zokwamkeleka nokungamkeleki kwale mitshato. Le nkululeko ichamlwa nanguthathatha. Apha umbhali akacacisi ngokwaneleyo, ubashiya abafundi bengamlandeli ncam kuba ingathi inkululeko yonwatyelwa ngabathile abanye abayonwabeli, akatsho ngoobani macala omabini.

Akaniki nkcazelo ibambekayo kubafundi bakhe, ubashiya bazibuze baziphendule. Mve xa athi: kwalile ngowe1994 awu nto zakuthi waphuma uhili ezingcongolweni sayifumana inkululeko umlisela nomthinjana kuxhelw'éxhukwana. Apha umbhali usebenzisa izaci: **KuxhelwéXhukwana** ethetha ukuba konwatyiwe nto leyo ebilindelekile kuso nasiphina isizwe esikhululekileyo. Uqala ngesiganeko esaziwayo luluntu aze avalelisengesaziwa nguyeyedwa, wakha unxulumaniso.

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Umbhali ubenzele nzima abafundi ukuba bakwazi ukwakha unxulumano nobudlelwane phakathi kwezenzeko azichaphazelayo kwizivakalisi zakhe ezahlukeneyo nokungaphuhli kwakhe ngokohlobo axhasa ngalo ezo zenzeko. Oku kwenza abafundi babe nobunzima ukwahlula oyena mxholo ajolise kuwo nemixholwana eyongezelela kumxholo ongundoqo. Oku kubangelwa kukungazixhasi ngemizekelo neenkcazelo ezilandelekayo kumfundi.

Ukutyenziswa kwezihlomelo

Kwimiqolo yesi-2, yesi-3 neyesine nowesihlanu kubonakala ukuphindwa kwezihlomelo zexesha, qaphela: **Kweli xesha**, **namhlanje**, **(mhla)** and line 5 **kweli xesha** (this time). Ezi zihlomelo zexesha zibonakalisa ukuba iziganeko zesincoko zenzeka kwixesha langoku nexesha eladlulayo. Okunye okuqaphelekayo kuyacaca ukuba ukukhutshwa kolwazi lwesincoko kwenzeka ngokohlobo elibungxoxorha phakathi kwamaxesha ezenzeko. Oku kunegalelo ekwakheni ubambano nobunye kwisincoko, oko kukuthi asikekelanga xesheni lithile. Kumqolo wesi-6 umbhali usebenzise isihlomelo sexesha kwiimvakalozwi ezahlukeneyo, oku ekwenza ukwakha unxunguphalo oluthi luphele lubonakalisa ingqumbo nobubi okanye ukungathandeki kwisincoko. Mve xa athi: **Kweli xesha siphila kulo siphila kwixesha leentshutshiso neembandezelo**. Umbhali usebenzise izithetha ntonye nophindaphindo kwisincoko sakhe ukwakha undindwano nonxulumano kwisincoko sakhe.

Kumqolo wesi-7 nowesi-8 isikhombisi u**- le** nto ubhekiselele kwimitshato yabantu yabantu abasini sifanayo kwaye apha umbhali unxulumanisa zonke iziganeko zovuyo kuye nakubantu abachaphazelekayo ngokubanzi, oku kuquka abatshati, iintsapho nabantu ngokubanzi. Olu qukaniso lusetyenziswe kwisincoko ukwakha unxibelelwano kwezi ndidi zintathu zibiziweyo neziphumo zazo ngokukwanjalo. Aba balinganiswa bachaziweyo babonakalisa ubukho bonxibelelwano nokuphefumlelana kwabalinganiswa apha kwisincokonjengoko isincoko sibheka phambili.

Irejista

Apha kwisincoko umbhali wenze ubudlelwano bokuqhagamshelana kwabantu abohlukeneyo wabadibanisa ngesihloko sesincoko ekwaquka nabafundi besincoko ngokwenza njalo. Olu hlobo lokubhala ngokukaTribble (1996:21) ulchaza njengobhalo olusebenzisa izenzi zentshukumo kwizivakalisi ezinamagatya amabini nangaphezulu. Umzekelo kumqolo wesine uth umbhali: **Kwalilile ngonyaka ka1994, awu nto zakuthi**

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waphuma uhili ezingcongolweni sayifumana inkululeko kwaxhelw'exhukwana. Esi sivakalisi sinezenzi zentshumo ezintathu, oko kukuthi sinamagatya amathathu.

Ngokuka Neeld (1990:438) olu hlobo lokubhala lusondeza umbhali, umfundi nento ekubhalwa ngayo kufuphi. Oko kukuthi umbhali wenza unxibelelwano noqhagamshelwano kubathathi nxaxheba ngokulinganayo kubhalo. Kumqolo wesibhozo umbhali ufuna abafundi banxibelelanise okwenzekayo kubomi ababuphilayo, entlalweni nomxholo wesihloko sesincoko xa athi: **inene mna iyandikhwankqisa ke lena siyivayo nesiyibona nasemaphepheni**. Ngokwenza njalo uchukumisa ethunuka izazela zabafundi khonukuze bathi nokuba bebengayithatheli ngqalelo le nto batsho bayihoye. Apha uchukumisa izazela zabafundi ngokuthi ayikhombe ingxaki Kanye kwizinto abazithandayo, oomabonakude nasemaphepheni ubathuma ngamanye amazwi ukuba babe neliso elibukhali kwizinto zonxibelelwano bangajongi nje ezo bazithandayo kuphela. Liyancomeka ke igalelo lombhali ekutyumbeni ezi ndidi zonxibelelwano (umabonakude namaphephandaba) elungqamanisa nokubaluleka kokubhaliweyo. Oku ubani angatsho ngokuphandle ukub umbhali uthetha nabafundi abamgangatho ufana twatse nowakhe, uyafikeleleka.

INQANABA LESIBINI

Kweli nqanaba lo msebenzi abafundibahlohlwe iindlelazokubhalangokubhekiselele kwiKharityhulamkaZwelonke yamabanga e10 ukuya kwishumi elinesibini (CAPS,p33) angala: Ukubhala nokunikezela kuquka imiba emithathu, ukusebenzisa inkqubo yokubhala, ukufunda nokusebenzisa ulwazi ngesakhiwo neempawu zeentlobo zeetekisi ezahlukeneyo, ukufunda nokusebenzisa ulwazi ngomhlathi nesakhiwo sesivakalisi neepawu zokubhala. Abafundi bafundiswe izinto ezintathu: Inkqubo yokubhala, amanqanaba alandelwayo kwinkqubo yokubhala, ukucwangcisa, ukuyila,ukuhlaziya,ukuhlela,ukulungisa izipphene nokunikezela ngokubhaliweyo.

Phantsi kokusebenzisa inkqubo yokubhala abafundi baxhotyiswe ngezi ngongoma zilandelayo:

- Ukucwangcisa/ phambi kokubhala
- Ukuyila / ukwenza idrafti
- Ukuhlaziya
- Ukuhlela
- Ukulungisa iziphene
- Ukunikezela

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Ngokubhekiselele kwiCAPS (2012) xa umfundi ebhala makenze oku kulandelayo:

Ukucwangcisa/ phambi kokubhala

- Ukugqala injongo oyibhalelayo nabantu obabhalelayo
- Ukuqaphela imo, indlela yokubhalwa koko kubhaliweyo noluvo loko abhala ngako
- Xoxa ngezimvo usebenzisa, umzekelo, isazobe sokucinga iiflowu-tshati.
- Phanda ngoko uza kubhala ngako

Ukuyila / Ukwenza idrafti

- Sebenzisa izimvo ezingundoqo nezixhasayo ngokukuko xa ucwangcisa
- Yenza idrafti yokuqala uthathele ingqalelo injongo, abafundi bayo,isihloko nohlobo lonncwadi
- Funda idrafti ngokuvakalayo ukufumana lwabanye (oogxa bakho),
- Chonga isigama esisiso nesichanekileyo ngokusebezisa izichazi ezifanelekileyo namagama namabinzana avusayo ukucacisa oko kubhaliweyo
- Ukumisela ilizwi nesimbo esithile ngokusebenzisa ulwimi nethoni ehambelana ncakasana nabafundi obabhalelayo nenjongo yokubhlala.
- Vakalisa uluvo lwakho gqibi, izithethe, iinkolelo namava akho.
- Bhala iinkcukacha ezichanekileyo zetekisi leyo (sebenzisa ucaphulo ukuxhasa izimvo zakho).

Ukuhlaziya, ukuhlela, ukulungisa iziphene nokunikezela ngokubhaliweyo

- Sebenzisa imilinganiselo emiselweyo ukuphendla umsebenzi wakho.
- Phucula uchongo lwesigama, isakhiwo sesivakalisi nemihlathi.
- Nciphisa ubumbaxa, ukusebenzisa uphindaphindo, ulwimi olungasulungekanga nolungamkelekanga.
- Phonononga umxholo, isimbo sokubhala nerejista.
- Sebenzisa iimpawu zokubhala uze upele ngokuchanekileyo.
- Bhala idrafti yokugqibela.
- Ngenisa itekisi oyibhalileyo.

Kwakhona iCAPS (2012) yongeza ukuba zintathu iindidi zezincoko (ezixoxayo, ezivelela amacala amabini nezicamngcayo) yaye ikhankanya ukuba kwisincoko esixoxayo singaveza

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amacala amabini aphikisanayo ('kutheni ndikholelwa ukuba oomama banamandla ngaphezu kootata'). Kwesivelela amacala sona sixoxa ngamacala amabiniakhabanayo ngokulinganayo, kodwa umbhali uye aluveze olwakhe uluvo ekugqibeleni. Isincoko esicamngcwayo (CAPS, 2012) sisekelwe kuthotho lweengcingane neembono anazo umbhali malunga nesihloko esithile (umama wale mihla), akukho cala lixoxelwayo kula macala mabini. Ngokubhekiselele kwiCAPS (2012):

- Isincoko esixoxayo sidla ngokutyekela kwicala elinye, kubakho ukuxhaswa okanye ukuchaswa koluvo oluthile olukhabana nolunye kwaye uluvo ngalunye luxoxelwa ngokupheleleyo. Nangona kunjalo, umbhali uphetha ethathe icala elithile apho aveza khona icala awela ngakulonesizathu sokuba enze oko.
- Isincoko esimacala mabini sithanda ukulungelelaniswa kwaye kuvelelwa zonke iinkalo xa kuxoxwa ngomba othile, isakhiwo saso sicwangciswa ngobunono sicaciswe, injongo kukuba umbhali angathathi cala lithile nangona enokuvakalisa olwakhe uluvo; iindlela olusetyenziswa ngayo ulwimi, iingxoxo ezinkqenkqeza apha zezo zixoxelwe ngokuvokothekileyo nangokuvakalayo. Isiphelo esisulungekileyo simshiya umfundi engenantandabuzo ngoluvo lombhali.
- Isincoko esicamngcayo simalunga nezimvo, iimbono, iingcinga neemvakalelo zombhali malunga nomba othile okanye isihloko esithile, idla ngokuba sisihloko avakalelwayo ngaso. Umbhali uvajkalisa uluvo lwakhe. Kufuneka sibe nesakhiwo esibunjwe ngobunono nangona kungekho mfuneko yokuba isiphelo sibe sesicwangcisiweyo. Akunyanzelekanga ukuba ingxoxo yababini ilungelelaniswe nangona inokuba yelungelelanisiweyo. Singangesinika umdla okanye esinobunzinginzingi. Ezi zincoko zilandelayo ke zingena phantsi kwale ngcaciso inikiweyo ngokuphathelele kwizincoko ezixoxayo yaye zilandelwa luhlalutyo lwezincoko ezithile ezikhethelwe uhlalutyo.

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Nasi isazobe okanye imayindi mephu yesi sincoko singentla

Isincoko sokuqala

1. Apha kwesi sincoko ndizokubalisa okanye ndiza kuchaza ukwenza amasiko kweli xesha yinkcitha xesha.
2. Banyanisile xa besithi yinkcitha xesha ukwenza amasiko kweli xesha sikulo, ngoba akusekho nkathalo ngamasiko apha kweli xesha.
3. Amasiko okanye isiko, yinto ebalulekileyo kakhulu apha ebomini, ngokuba ungumntu oMnyama awukwazi ukuhlala kakhulu apha ebomini ungenalo isiko.
4. Isiko yinto ongenako ukungayamkeli ugumntu oMnyama ngokuba ookhokho bethu okanye ookhokho bookho bethubakhule bewenza amasiko ngoku kufuneka silandele izinto ezazisenziwa ngabazali bethu singenzi unothanda ngamasiko ethu.
5. Imbeko yinto engekhoyo ebantwini abaninzi ngamasiko abo. Kodwa ikhona loo nto jikelele ngokuba apha kwiindawo esihlala kuzo awenziwa amasiko ngoko akho mbeko apha kufuneka umntu ahloniphe into eyenziwayo kumawabo ngokuba ibalulekile loo nto ngokuba kulandelwe amasiko.
6. Inkathalo ngamasiko enziwayo, akukho nkathalo kule mihla okanye kweli xesha siphila kulo.
7. Uyakwazi xa kusithiwa uza koluka uyinkwenkwe ube ungekenzelwa amanye amasiko anjengembeleko phambi kokuba ubani oluswe uqaphele ukuba akukho mbeko abanye bayawenza.
8. Imbeleko yinto ebalulekileyo apha kuthi ebantwini abamnyama, ngokuba ungumntu kufuneka uyenzelwe imbeleko nakanjanina, nokuba sowumdala kuba lisiko lakowenu.
9. Kukho ke abathiabasoze bayenze imbeleko ayikho loo nto.

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10. Ukuba uyinkwenkwe awoluki ungekayenzi imbeleko kufuneka uqale ngayo Yayisenziwa kudala ngookohokho bookhokho bethu ngoku kufuneka silnadele loo nto.
11. Intonjane yinto nayo ebalulekileyo ekufanele ukuba iyenziwa ngabantu apha emhlabeni nokuba ithini na imeko.
12. Intonjane ke yona ukubaluleka kwayo kokokuba kuxhotyiswa iintombi ngobomi.
13. Amasiko kweli xesha awakhathalelwanga kwaphela ngokuba abawenzi amasiko.
14. KwaXhosa kuthiwa ukuba ungagula ungaphili, likho eli siko ungalenzanga.
15. Abalulekile kakhulu amasiko bethuni, ngoko abubomi bawo nawuphi na umntu oMnyama.
16. Amazwi am okugqibela apha kwesi sincoko yinto yokuba umntu nomntu makenze amasiko abalulukile, uthi ungumntu ongawenziyo nowajongela phantsi lumka, kubalulekile kwacha ukuba enzyme ngendlela eyiyo.

Uhlalutyo

Imo ngobhalo

Kweli nqanaba kumele ukushwankathela iziganeko ezenzekileyo eziyintsusa mabandla yesincoko. Umzekelo woku sisihloko sesincoko esichazayo ukuba isincoko singantoni na, ngolu hlobolulandelayo: **Ukwenziwa kwamasiko kule mihla yinkcitha-xesha.**

Inqanaba lokushicilelwa kwezenzeko

Apha umbhali usebenzisa amanqanaba exesha kubhalo lwesincoko. Kwesisincoko umbhali ulanda imvelaphi yesiko xa ecaphula imeko yokuphila yamandulo, apho akhanaknaya ukuba ookhokho bethu babephila ngamasiko. Ndingatsho ukuba umbhali apha utyhilela umfundi ukuqaleka kobomi bomntu mandulo. Umbali uyichaze le nkalo bubalisa endaweni yokwaneka ubume bengxoxo. Ngamanye amazwi esi sisiqalo sesincoko.

Inqanaba lokuhlomla

Kwesi sincoko ndiza kubalisa okanye ndiza kuchaza….”.**Apha kwesi sicoko kuyaqapheleka ukuba umfundi akakuchani ncam okulindeleke kuye**. Oko kukuthi makachaze, abalise nokuba axoxe. Oku kungqinwa ngamazwi akhe njengoko sele ndicaphule apha ngentla. Ukuziveza icala angakulo ngokuphathelele le ngongoma aza aza kubhala ngayo kuvezwa sesi sicatshulwa singezantsi, apho abonakalisa ukuwahlonipha kwakhe amasiko nezithethe. Mve xa athi:” **Abalulekile kakhulu amasiko bethuni**”.

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“Abantu abangawenziyo amasiko nabawajongela phantsi mabalumke.” Ngokwakulo mhlomlo umbhali wesincoko ubemele ukunaba ngokunika imizekelo exhasa nebonisa oku kubaluleka athetha ngabo.

Isincoko sesibini

1. Ukwenziwa kwamasiko kule mihla yinkcitha xesha ingakumbi kulutsha lwanamhhlanje.
2. Ayikho ke into eyogqitha isiko, kodwa kulutsha lwangoku ayikho loo nto.
3. Amasiko awakhathalelwanga, abantu baqhele ukuhlala kwixesha langoku apho isiko lilityalwa khona.
4. Abantu ngoku abasakholelwa kakhulu kumasiko kunakuqala.
5. Abantu bamandulo babekade bewalandela amasiko.
6. Abantu bamadulo babewahlonipha amasiko**.**
7. Kule mihla amasiko awahlonitshwa, kwaye awalandelwa.
8. Mna ndiyavuma ukuba ukwenziwa kwamasiko kule mihla yinkcitha xesha.
9. Abantu bawatyeshele ngasemva amasiko kuba abawenzi ngendlela efanelekileyo.
10. Abanye basamile kulaa ndlela ayeqhutywa ngayo, abanye bawaqhuba isiCawe.
11. Ewe kungoko ebonakala njengenkcitha xesha, xa ubani ejonga kule mihla amakhenkwe olukayo ikwazi kweli xesha langoku ikwazi ukwalukela ecaweni, zingekho izinto zamasiko, zonke izinto ezifaneleke yaluswe ngazo.
12. Uya kufika ihamba namanye amakhwenkwe aluke ngendlela efanelekileyo enzelwa lonke isiko
13. Kule mihla amasiko awaxatyiswanga ingakumbi ngabantu abakhonzayo.
14. Ndingagxeki ke nhoko kuba nam ndiyakholelwa enkonzweni.
15. Ukuba uyaqaphela kule mihla, abantu abasafuni nokwenza amasiko, nokusela amayeza esiXhosa xa begula.
16. Abantu bale mihla bakholelwa gqitha ezinkonzweni, bathi bona ukhona uQamata uza kusiphendulela.
17. Nokuba umntu ubiziwe ngabaphantsi, kuthiwa kufuneka enxibe ezimhlophe abeligqirha, Abantu abahoyi kuba abafuni kuhlekwa.
18. Ingakumbi apha kulutsha lwanamhlanje abafuni nokuyibona into yokuba kuthiwe abe ligqirha.
19. Phofu ke bayazazi iziphumo zokungenzi into oyixelelwa zizinyanya.
20. Siphinde siqaphele ukuba kule mihla xa intombi isenda ilobola ayisakhutshwa, kodwa yayikhutshwa mandulo kwaye ibalulekile.

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21. Uphinde uqaphelexakuza kuhlawulelwa intombi emithiswe ngumfana, kule mihla yangoku umfana akaxeli kwaloo nto ukusukela apho uyishiya abaleke loo ntombi.
22. Yingxaki kahulu ke le ngoba kuthiwa ukuba intombi uyimithisile ungayitshatanga uyayihlawulela.
23. Abantu kufuneka bacetyiswe bafundiswe ngokubaluleka kwamasiko nezithethe**.**
24. Inkcitha xesha le yamasiko ayinakubonakala ukuba abantu bangaboniswa ukubaluleka kwamasiko.
25. Abantu bamandulo basakholelwa kumasiko ingakumbi abasezilalini, nasemaphandleni, phofu abayenzi bonke into yokungawenzi amasiko.

Uhlalutyo

Kumqolo wokuqala okwayintshayelelo, umbhali wazisa ngesihloko, mve xa athi: **Ukwenziwa kwamasiko kule mihla yinkcitha xesha.**

Kumqolo wokuqala umbhali akatshayelelil nje isincoko koko ekwacacisa nendawo ame kuyo yena mbhali ngale ngongoma aza kuxoxa ngayo. Oku kuvezwa kukuchaz kwakhe ngolutsha ekupheleni kwesivakalisi, apho athi ulutsha lukubona kuyinkcitha xesha ukwenziwa kwamasiko kule mihla. Kumqolo wesibini uyaxhas ukuba kulungile ukwenziwa kwamasiko mve uthi: **Ayikho ke into eyogqitha isiko……**

Ukusetyenziswa kwezihlomelo

Kumqolo wesine umbhali wesincokouthi: **Abantu ngoku abasakholelwa kahulu kumasiko kunakuqala.** Apha kulo mqolo ungentla kuqapheleka ukusetyenziswa kwesihlomelo sexesha ngeenjongo zokwakha uthelekiso phakathi kwexesha langoku nelamandulo. Ezo zihlomelo ngu-**goku** no **nakuqala-** ukubonisa ixesha lamandulo. Emva kokuthelekisa la maxesha umbhali ugqiba kwelokuba kule mihla siphila kuyo ukwenziwa kwamasiko akuthathelwanga ngqalelo.

Uthi kumqolo we 9: **Abanye abantu, basamile kulaa ndawo, abanye bawaqhuba isiCawe**. Ukusebenzisa kombhali izenzi “basamile’ nesihlomelo sendawo u- “kulaa ndawo” zibonisa ukuba umbhali uthetha nabantu abanolwazi olulinganayo nolwakhe ebhekisakwixesha phambi kwenkululeko. Uthi xa ebonakalisa indawo okanye icala angakulo ngokuphathelele lo mba: **Mna ndiyavuma ukuba ukwenziwa kwamasiko kule mihlayinkcitha xesha**.

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Lenziwa into yokulinganisa, **iyindlela nje yokwenza imali**. Nantsi enye injongo yokwaluswa kwamakhwenkwe ngokokuphandwa ngumbhali wesincoko:"...**bathi babolusela into yokuba bengamameli.** Kukweli nqanaba ke apho uninzi lwabazali luwuphosa khona umcimbi, luphoxakale ngeyona ndlela. Mve kumqolo wesine xa athi: **Basuke babuye bengathi kungona bengamakhwenkwe baziphathe kakubi baphoxe isidoda.** Kumqolo wesi-7 umbhali wongeza uluvo lokuba ukwenziwa kwamasiko kule mihla akoneli nje ukungabi nambuyekezo nokuba yinkcith koko kuchitha nemali. Mve xa eyandlala le meko ngokuthi. Umbhali uvelisa nento yokuba inonjane njengesiko leentombi alwaneli nje ukphelelwa sisidima koko lwenziwa manqapha nqapha kwiindawo ezithile zeli loMzantsi Afrika. Akwathusi nganto ke ukuba ulutsha lwasetyhini luphume ezandleni lungalawuleki, kungenxa yokuba abasaqeqeshwa ngokwenkcubeko eyayisisihlahla nesiseko sabantu abamnyama ntlandlolo. Uyibeka ngokuthi: **Amasiko awalandelwa kule mihla sibona apha emantombini, awazixabisanga, aphoxa amakhaya abo, adlale ngemizimba yabo, enze izinto ezikhupha isidima yiyo loo nto bengalotyolwa bephela behlalisana**. Inkcubeko yamasiko nezithethe aysalandelwa kule mihla kuba iintombi zenza intlekisa ngamakhaya azo, badlala ngemizimba yabo kwimiba neziyolo ezihambisa umzimba zokuthengisa ngemizimba yabo. Apha umbhali ubonisa ukukhuculwa kwenkqubo esisiseko sobomi bomntwana oyintombi, umtshato nolungelelwaniso lobomi bakhe akuba engumfazi.

Kumqolo we-19 umbhali uveza unxulumano olukhoyo phakathi kwabafundi besincoko sakhe naye buqu. Mve xa esithi: **Siphinde siqaphele ukuba kule mihla xa intombi isenda ilobola ayisakhutshwa, kodwa yayikhutshwa mandulo**. Apha umbhali usebenzise uchasaniso, uthelekisa imihla yamandulo neyangoku ngokuphathelele kwindlela nakwinkqubo yesiko. A kaveli ke noko ukuba isiko, liyinkcitha-xesha nokuba aliyiyo.

Isincoko sesithathu

1. Umntu othi `wenza okanye ukholelwa emasikweni kule mihla ngumntu ozichithela ixesha futhi bawenza bengawakhathalelanga abantu bale mihla bagxibha ukwenziwa kwamasiko bawenza into yokuphephela futhi bawenza into yokudlala futhi bawenza bengawakhathalelanga.
2. Isiko kule mihla lenziwa into yokulinganisa futhi abanye abantu babona isiko liyinto yokwenza imali kuba umntu othile ufuna ukubizwa xa kusenziwa loo mcimbi kanti akayazi nale nto ayenzayo
3. Amasiko siwabona kakhulu ukungabinaxabiso kwawo kwaba bolukayo.

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4. Amakhwenkwe xa engena kweli xesha isininzi sabazali babo bathi babolusela into yokubabengamameli besenza izinto ezingalunganga, ngoko ke abazali becinga bazakulunga xa bengamadoda.
5. Basuke babuye bengathi kungona bengamakhwenkwe, baziphathe kakubi baphoxe isidoda loo nto
6. Yenza ukuba umntu angakholelwayo emasikweni abone ukuba amasiko awasebenzi futhi awanatshintsho alwenzayo emntwini.
7. Abantu abangakholelwayo kumasiko nezithethe bathi kwa ukuthethela isilwanyana xa kusenziwa loo msebenzi yinto abangayithandiyo.
8. Bathi loo nto ibonisa ukuba bathembele kweso silwanyana futhi banqula sona negazi laso.
9. Kunenkolo esuka ebhayibhileni yokuba ubani okholelwa kwisithixo ungcatsha uThixo ngokuthi azenzele umfanekiso wumbi oqingqiweyo, loo nto ilityala phambi kukaThixo.
10. Kuthetheka ukuba ukuba ubani ukholelwa emasikweni uzimoshela ixesha kuba amasiko nokukholelwa kuThixo azidibani
11. Ngako ke ukuba awumlandeli uThixo awuyiboni indlela eya ezulwini kuba ezi zinto zinqula abantu abangasaphiliyo, izinyanya, bayazixhelela, bahamba amaxhwele bakhuphe izityhwenka zemali.
12. Abanye bayabizwa ukuba mabathwase yonke loo nto ikkulahlekisa kuba umntu uba nengxaki aye emaxhweleni kuthiwa yintwaso makenze imisebenzi akhuphe imali, kanti yonke loo nto ifuna nje uThixo.
13. Yinkcitha xesha into yokwenza amasiko kulemihla neentombi kuthiwa zenzelwa intonjane ingasebenzi yona.
14. Kuqala udibane namantombazana ezimokolweni, ebusuku efumana abantwana ngaphandle komtshato
15. Abantu mabayeke ukuzimoshela ixesha mabakhonze kuba akukho waziyo ukufika kwemini enkulu yomgwebo.

3.7.4.5 Uhlalutyo

Inqanaba lokuziqhelanisa nesenzeko

Umbhali apha ulanda iziganeko ezibe yimvelaphi yesi sincoko. Unyanzelekile umbhali elazile eli nqanaba ekwakhiweni kwesincoko esiyingxoxo. Umzekelo woku sisihloko sesincoko: **Ukwennziwa kwamasiko kule mihla yinkcitha-xesha.**

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Ukushicilelwa kweziganeko

Umbhali usebenzisa amanqaku exesha kubhalo. Kwesi sincoko unokudlula bunkawu kwindlela awayesenziwa ngayo mandulo kodw agxile kwindlela enziwa ngayo kule mihla. Umbhali uveza ukuba indlela nomntu othi wenza amasiko kweli xesha njengodlala ngexesha lakhe. Oku ukuveza kwa kumqolo wokuqala. Kumqolo wesibini ungena kuvuthondaba apho ukwenziwa kwamasiko sekubona njengenkcith xesha.

Inqanaba lokuhlomla.

Kwesi sigaba udlulisa umyalezo othi, kule mihla ayinkcitha xesha amasiko. Unika imizekelo yentonjane athi ithi yakwenziwa ingasebenzi. Ukwabethelela uluvo lokuba ayinkcith xesha nakubeni engaxhasi ngokuvakalayo nokuvokothekayo.

Ukuqhubela phambili isihloko.

Kweli nqanaba kubakho ibinzana lentetho kungenjalo isibizo elisoloko likhankanywa. Eli binzana lesibizo liveza imbono yokuqhubeka kwesihloko. Ngaloo ndlela umbhali ugxininisa umxholo wesi sincoko abhala ngaso. Kwesi sincoko elo binzana leli: Amasiko kwakunye no –yinkcitha xesha.

Umntu othi wenza okanye ukholelwa emasikweni kule mihla ngumntu ozichithela ixesha lakhe, abantu bale mihla bayakugxibha ukwenziwa kwamasiko bawenza into yokuphephela nento yakudalabawenza bengawahloniphanga. (kule mihla) enziwa ukugxibha

Amasiko siwabona kakhulu ukungabinaxabiso kwabo bolukayo. Mve xa athi: **Lenziwa into yokulinganisa, iyindlela nje yokwenza imali.** Umbhali wongeza ngokuthi iinjongo zobazali azifani, ingakumbi ezokwalusa abantwana bazo, uthi xa ecacisa oku: **bathi babolusela into yokuba bengamameli (kumqolo wesine)**: Basuke babuye bengathi kungona bengamakhwenkwe. Uchongo lwamagama lusetyenziselwe ukubonisa isimo esingesiso sokuziphatha mve xa athi: **awazixabisanga** no - **aphoxa.** Kumqolo wesi- 8 usebenzisa izenzi ezalatha intshukumo, **bewajongela phantsi**, **bewanyemba** no-be**waxangxatha** kwisincoko njengezithetha ntonye kwisivakalisi. Kumqolo we-9 umbhali usebenzisa isihlanganisi u- **kwaye**ukudibanisa izivakalisi. Kowe-11 umbhali uqala ngesihlanganisi senguquko -mo, u**kodwa**, ukubonisa ukutshintsha kwamaxesha. Ukusukela apha umbhali uchuba izenzo ezingahambi ngendlela, ugqale ngqo kwisihloko sesincoko. Uyakuveza ukungahambisani kwakhe neendlela amasiko angenziwa kakuhle ngayo ingakumbi

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kwisizwe esiNtsundu ngokubanzi, agxininise nangakumbi kubantu abaMnyama. Akathi makangenziwa la masiko, kodwa ulwa nendlela enziwa ngayo.

Kumqolo we-10 uvelisa elinye icala aza kulixoxela nangona engaphuhli ncam. Mve xa athi: **Kuthetheka ukuba, ukuba ungumntu okholelwa emasikweni uzimoshela ixesha kuba amasiko nokukholelwa kuThixo azidibani.** Abantu abhekisa kubo umbhali akabathathelangha ngqalelo ngokwesi sivakalisi. Uphindaphindo lokusetyenziswa kwesihlanganisi u-ukuba kubonisa amava nolwazi lwakhe lwangaphambili analo umbhali ngengongoma axoxa ngayo, kwaye kuvelisa nokuba uthetha okanye ubhekisa kubantu abazi ngokufanayo naye ngalo mba. Ukusetyenziswa kuphinda-phindwe isenzi u- okholelwa kutolikeka mbolo mbini. Kwelinye icala kubhekiselele kumasiko nezithethe kwelinye lisingisele kwinkolelo yobuThixo. Kusekugqibeleni kwisincoko apho avela khona ukuba umbhali uphi kanye kanye ngokuphathelele kwisihloko. Apho abanqwenelela ukuba bafane naye abantu abasini sinye, bakholelwe kuThixo njengaye.

Isincoko sesine

1. Mandulo embo isiko yayiyinto eyayibalulekile, ihlonitshiwe kwaye ixatyisiwe ngookhokho.
2. Amasiko ayesenziwa xa umntu egula okanye izinto zingamhambeli kakuhle, enze isiko ngokufanelekileyo.
3. Izinto ezimbi beziye zisuke nkqu nezigulo bezisithi shwaka lakwenziwa isiko.
4. Umntu ngamnye unamasiko akhe ahlukeneyo kwaye umntu unesiko lakhe elahlukileyo akholelwa kulo.
5. Umzekelo umXhosa noMlungu banamasiko ahlukileyo.
6. Apha sinamasiko amaninzi kakhulu kwaye isiko ngalinye libalulekile kwaye lenza umsebenzi walo.
7. Abantu ke benza amasiko angafaniyo ngezizathu ezahlukeneyo ukuphumeza iimfuno ezikwahlukileyo.
8. KwaXhosa lisiko elixhaphakileyo ukuba umntu wasetyhini ukuba akhulise abantwana abazele ngokwakhe nafike bekhona nokwakha ikhaya lakowayo lomelele libe moya mnye.
9. Ngokwesiko umntu wasetyhini kufuneka afundise iintombi ngamasiko akowayo, ngeziduko, ngendlela yokuziphatha.
10. Kule mihla amasiko awasahoywanga kwaye awasaxatyiswanga.

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11. Abantu bale mihla bawajongela phantsi kwaye bewagxibha, bewanyemba amasiko akowethu.
12. Isikolokwaluka kudala lalibalulekile kwaye lixatyisiwe, xa umfana ekhulile emdala uye enzelwe isiko lokwaluka.
13. Xa umfana esenzelwa eli siko lopkwaluka loo nto ibonisa ukuba lo mntu sele elungele ukuba ngutata wekhaya ikwabonisa ukuba ulungele ukuzimela.
14. Abafana bakudala babelithanda eli siko kwaye umntu wayesebenzela ukwenza elo siko.
15. Kule mihla abantu balenza into yokudlala isiko lokwaluka kwaye abasalixabisanga kuba abasalenzi kwaye abasiboni.
16. Isidingo sokwenza amasiko kuba abasakholelwa ngenxa yesimo sentlalo abakhulela kuyo.
17. Abantu beli xesha abasafuni ukuwenza amasiko kuba kugcwele izigulo ezininzi ezibulalayo kwaye ezosulelayo neziyingozi Ezinjengee HIV/Aids, STI nezinye ezoyikisayo abafana bangafuni ukwaluka.
18. Kule mihla isiko lokwaluka alisenziwa ngendlela elungileyo balenza nje ngokungalikhathaleli kwaye abakhwetha abaninzi.
19. Kule mihla baphela begula balaliswa ezibhedlele, besongiwa ngoonesi ngenxa yokungenziwa kwesiko lokwaluka ngendlela
20. Ukwenziwa kwamasiko kule mihla ndiyavuma ukuba yinkcitha xesha kuba abantu bale mihla abasakholelwa kuwo bakho- Lelwa kwiicawe ezingawenziyo amasiko.

isincoko sesihlanu

1. Amasiko nezithethe zizinto ekukholelwa ukuba zibalulekile kwaye kumanye amakhaya okanye ezinye iintlanga kunyanzelekile ukuba yenziwe.
2. Ngamanye amaxesha kuye kukholeleke ekubeni, ukuba ubani uthe akawazi amasiko ekhayeni lakhe, uye alandelwe ngamashwa okanye izinto ezimbi ukuba zimehlele.
3. Ukuba ubuyela umva, uye kwixesha lakudala abantu babewahloniphe kahkulu amasiko kwaye bewakhuthalele.
4. Ukuba uyaqaphela okanye xa ubaliselwa ngabantu abadala uza kubeva bebalisa bechaza ngezinto ezazisenzeka kudala.
5. Imizelelo isiko lokwaluka abantu bakudala babenesiqinisekiso sokuba umntwana okanye umfana oya esuthwini, uya xa eneminyaka elishumi elinesibhozo.

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6. Kodwa kule mihla yangoku abantwana okanye abafana baya esuthwini bengaphantsi kweli shumi linesibhozo.
7. Loo nto ifike yayinto embi kakhulu kule mihla yangoku, yalihlazo kakhulu xa abantu abadala beyijonga le nto.
8. Kwaye le nto ibangela ukuba uhlanga oluMnyama lwaMaXhosa bahlazeke kwimiba edibene namasiko.
9. Ulutsha lwangoku aluyifakanga ngqondweni kwaye aluyikhathalelanga into edibanisele namasiko, kuba kaloku luzixelele ukuba bakwinkulungwane yamashumi mabini ananye, ngoku loo nto ibenza baziphathe ngokungawakhathaleli amasiko.
10. Into ebalaseleyo elutsheni ziziyobisi.
11. Kule mihla yangoku, abantu bazimanye neenkonzo zobuThixo.
12. Abanye bahamba kwiinkonzo ezahlukeneyo kwaye ezineziyalo ezahlukileyo.
13. Loo nto iye ibangele ukuba abanye abantu balibale ngamasiko abo, okanye abanye baphele belandela iimfundiso zeeCawe zabo.
14. Umzekelo amasiko adibene nembeleko, abanye abantu abawenzi kuba kaloku iimfundiso zeenkonzo zabo azibavumeli.
15. Kwakusithi xa intombi iza kwenda kuhanjwe kuyiwe kwikhaya lo mfana lo ubonelwe ukuba angendela kuye.
16. Kodwa kule mihla yangoku abantu abayenzi loo nto koko umntu uhamba ayokutshata engachazelanga nabazali bakhe.
17. Into ekufuneka abantu bayazi kukuba amasiko abalulekile kwaye anendima yawo empilweni.

3.7.4.6 Isincoko sesithandathu

1. Ntlandlolo umXhosa wayesithi ukuze abe kanti ungumXhosa ogqibeleleyo, kube kanti uwenzile amasiko obuXhosa tanci.
2. Isiko yinto ethi yenzelwe umntwana, ngeenjongo zokumazisa kwizinyanya, nokumcelela impumelelo nempilo.
3. Kukho nenkolelo yokuba ukuba awulenzanga isiko kukho izinto ezingazukuhambela kakuhle empilweni yakho.
4. Mandulo intombi yayingalali nomfana ingatshatanga naye, yaye yayilinyala kwelo khaya laloo ntombi, kodwa hayi kule mihla.
5. Kodwa kule mihla uthi umntwana eseniminyaka elishumi elinesine abe sele enomntwana.

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6. Isiko lentonjane lalisenzelwa intombi nto, kule mihla iza kwenzelwa oobani xa kunje phandle?
7. Kwa iliobola Yale mihla ayifani neyamandulo.
8. Kudala wayesithi umfana ukuba ubone intombi, achazele abazali bakhe, baze ke abazalibathumele oonozakuzaku.
9. Kule mihla uthi umfana xa ebone intombi uziyela ngokwakhe, afike akhuph'imali athi uyalobola ngaphandle engabazisanga nabazali bakhe.
10. Ngamanye amaxesha batshatana bodwa ze bathi gqi sebetshatile, sibephi ke isidima kuyo yonke loo nto?
11. Wofika naxa kusoluswa inkwenkwe apha eKapa kusenziwa into ngathi bubuhlantana obungacacanga, kuthethwe nje kungxanyiwe, ibe sisiphithiphithi nje esingacacanga.
12. Ndizibuze umbuzo othi," zikho na izinyanya kuyo yonke le nto?"
13. Inokuba enye yezinto ezenza ukufa kwabakhwetha kukungabikho kwezinyanya xa kusenziwa isiko lokwaluka.
14. Imbeleko yayisandula ukuba yinto yokuqala eyenziwayo xa umntwana womXhosa ezelwe, yaye imbeleko sisiseko samasiko.
15. Ekuhambeni kwamaxesha yonke loo nto ithe yatshintsha, ngoba abantwana bangoku abasayenzelwa imbeleko.
16. Kuthiwa yinkcitha nje yemali engenamsebenzi leyo yembeleko, yaye abantwana bayaphila ngaphandle kwayo.
17. Eyona nto ndizanayo phezu kwetafile yile yokuba abantu bakuthi masibuyeleni eMbo apho sasinqula izinyanya noQamata.
18. Kubalulekile ukuwahlonipha amasiko nezithethe noQamata ngaphezulu.

3.4.4.7 isincoko sesixhenxe

1. Apha kwesi sincoko ndizakuthetha ngokwenziwa kwamasiko kule mihla siphila kuyo eyinkcitha xesha.
2. Ndiza kukhankanya ezi ngongoma zilandelayo ekubhaleni esi sincoko, amasiko, ulutsha, inkolelo, amasiko exesha lakudala, amasiko exesha langokunezinye.
3. Yintoni isiko?
4. Isiko yinto ekunyanzelekileyo ukuba ubani eyenzileethanda engathandi.
5. SingabantuabaMnyamaasifanikukhoamaXhosa, abeSuthu, samaZulu, amaVenda njalo njalo.

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6. Sibamnyama sinjalo ke amasiko ethu awafani kwaye asiwenzi ngendlela efanayo, uluntu ngalunye lunendlela yalo.
7. Amasiko kudala yayiyinto exabiseke kakhulu kwaye ehlonitshwa kakhulu, kwakungadlalwa ngawo, ekwanyanzelekile.
8. Kwakunyanzelekile ukuba ubani ewenzile kungenjalo uza kuthi sele ekhulile zonke izinto zingamhambeli kakuhle.
9. Kungenjalo ubani wothi agule ngenxa yokutyeshela isiko.
10. Amasiko kule mihla siphila kuyo ayiseyonto ehoyekileyo kwaye abantu abawakhathalelanga bathi zizinto zakudala.
11. Bathi abantu yaphelelwa into yokungahanjelwa kakuhle zizinto zomntu ongawenziyo amasiko.
12. Iinkonzo esikhonza kuzo nazo zinayo inxaxheba ekubeni amasiko abonakale eyinkcitha-xesha.
13. Umzekelo inkonzo yosindiso ayiwenzi amasiko kuba lacawe yicawe yabelungu abaMnyama bayikhonza kuba beyithanda.
14. Abazazi iziphumo zokwenza oko kuba abaMhlophe abawenzi amasiko ngoku nabobekopa loo nto.
15. Bathatha inkqubo yabelungu bayenza eyabo, goodludla-nazo ke ngoko.
16. Ulutsha nalo lunayo inxaxheba yokuba amasiko abonkale eyinkcitha-xesha kule mihla, ngoba luchasa amasiko ngokungawakholelwa.
17. Luphela ke ulutsha lungawenzi la masiko luthi ke naxa lukhulile luneentsapho zalo lube ngulo mzekelo.
18. Yiyo loo nto ndisithi linegalelo kuba kaloku umthi ugotywa uselula, wakuba mdala uyaphuka.
19. Ngokunokwam ndiyavuma ukuba ukwenziwa kwamasiko kule mihla yinkcitha xesha, ngoba neenkonzo zitsho.
20. Siyabona koomabonakude ukubaluleka kwesiko kodwa indlela enziwa ngayo ihambisa umzimba, kuyafiwa minyaka le.
21. Ndithi mna amasiko kufanele ahoywe kwaye akhathalelwe ngoba soze uye ndawo xa ungakhange uwenzelwe amasiko.
22. Abanye bayagula sithetha nje ngenxa yokungenziwa kwala masiko.

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Uhlalutyo

Imo ngobhalo

Kwesi sincoko umbhali usixelela zisuka eyona nto singayo isincoko. Mve xa athi: kumqolo 1, ndiza kuthetha ngesiko nokwenziwa kwalo kule mihla ukuba liyinkcitha xesha. Apha simbona umbhali njengongafuniseliyo ngento ekulindeleke ukuba ayenze.

Inqanaba lokushicilelwa kwezenzeko

Ngokuphathelele kweli nqanaba umbhali wesincoko ulanda intlalo endulo, apha amasiko ebesakwenziwa ngokukuko nezizathu zokuba enziwe. Ngamanye amazwi usebenzisa amanqanabaexesha, elandulo ze agqithele kwelangoku. Mve pha kumqolo wesi-3 xa athi: **Amasiko kwakunyanzelekile ukuba ubani awenze, kungenjalo wothi sele ekhulile zonke izinto zingamhambeli kakuhle.** Kwinqanaba elilandelayo umbhali ungena kuvuthondaba apho la masiko sele esenziwa kule mihla, singatsho ke ukuthi si sigaba singumbindi wesincoko okanye umxholo. Inqanaba elilandelayo leokungenziwa kwala masiko ngendlela eyiyo neziphumo zoko. Mve xa athi umbhali: **bamnyama bathatha inkqubo yabaMhlophe nabo abawenzi. Oku ukuchaza ngegama, oodludlayo nelibonakalisa ukuthatha inkqubo yolunye uhlanga ungayigocagocanga ububi kwa nobuhle bayo.**

Inqanaba lokuhlomla

Apha ngumbhali buqu othi ahlomle ngesincoko eso. Ngamanye amazwi kulapho kuvela khona umyalezo afuna ukuwudlulisela eluntwini, kubafundi besiincoko sakhe. Kwesi sincoko umbhali ulwa nokungenziwa ngendlela kwamasiko ingakumbi kuhlanga oluNtsundu.Ude avele ukuba ukweliphi na icala kumqolo we-18 xa athi: **Ngokunokwam ndiyavuma ukuba ukwenziwa kwamasiko kule mihla yinkcitha-xesha.**

Ngamanye amazwi umbhali walatha ukuba ngokweemeko zakaloku nje liyinkcitha xesha isiko, ukwabonakalisa nobungozi neziphumo zokutyeshelwa kwawo amasiko. Akakuthandi ukungenziwa kwawo ngendlela engeyiyo kuba uthi: Ndithi mna kumele amasiko akhathalelwe ahoywe ngoba awusoze uye ndawo ngaphandle kwesiko.

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Uhlelo lwenkcazo yesihloko

Umbhali ugxila kwindlela la masiko ayesenziwa ngayo. Ubeka ityala kulutsha njengabantu ababegalelo ekuthotyweni okanye ekungajongelwa ndawo kwamasiko, kule mihla. Ukunqaba kwembeko ukunxulumanisa nolutsha, nokudodobala kwenkcubeko ukwayamanisa nolutsha. Umbhali usibonisa indlela isiko elalikhathalelwe ngayo ntlandlolo nemisebenzi yalo, oku ukuveza nokuchasana kwemeko yakutsha nje, nokungenziwa kwawo, okanye ukutyeshelwa. Apha kwesi sincoko ingxoxo yakhe umbhali isekubeni, ewe, imingeni ikho macala kwinkqubo yokwenziwa kwamasiko kodwa masingapheli mandla kungenjalo sakuphalala njengamanzi. Amagama, **ukwenziwa kwamasiko kule mihla yinkcitha-xesha,** asebenze njengentloko yesincoko ukususka ekuqaleni ukuya ekugqibeleni

- Indlela yokumakisha izincoko (Zephepha lesi-3, ICANDELO A)
- Amanqaku ukususkela kweli-0 ukuya kuma-50 ahlulahlulwe ngokwamanqanaba amahlanu aphambili.
- KwiKhrayitheriya, Ulwimi nesimbo, inqanaba ngalinye kula mahlanu lahlulahlulwe lanomgangatho ongentla nongezantsi.

  Yanemimandla yomxholo yamanqaku ahambelana nomgangatho ngamnye.

  Ikhrayitheriya yesakhiwo yona ayichaphazeleki ngumgangatho ongentla nongezantsi.

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IRUBHIKHI YOKUMAKISHA IZINCOKO (ICANDELO A-50 AMANQAKU

Ikhrayi-theriya	**Egqwesileyo** 28-30	**Esemagqabini Neqaqambileyo** 22-24	**Eyanelisayo Nefanelekileyo** 16-18	**Eyinxale-nye** 10-12	**Engaphume-lelanga** 4-6
umxholo nocwa-ngciso (Impendulo nezimvo) Ukubekelela izimvo ngenjongo Yokucwangcisa Ukubonakali-sa Ukuyazi injongo, Abantu ekujoliswe kubo kunye nemeko.	Impendulo igqwesile/ko-ko bekulindele-kile -Izimvo eziqiqisiwe-yo, ezixhokonxa iingcinga ezivuthiwe-yo. -Iimpendulo elungelelaniswe kakuhle ngokugqwesileyo enothunge-lwano(eno-namathelwa-no) Ukuquka intshayelelo,isiqu, Ukuquku-mbela/nesiphelo	-Impendulo ixonkxwe ngobugcisa. -Izimvo zihamba gingci nomxholo kwaye zinomdla zinobungqina bokuvuthwa. -Ilungelelaniswe kakuhle kakhulu kwaye iyathungelana Kuquka intshayelelo, isiqu, ukuqukumbelanesiphe-lo.	-Impendulo iyanelisa. -Izimvo ziyathunge-lana noko ziyaqinisekisa ngokusemxho-lweni. -Ilungelelanisi-wenoko kwaye iyathungelana kuquka intshayelelo, isiqu ukuquku-mbela okanye isiphelo	-Impendulo Ayinaluthunge-lwano lungqinelanayo. -Izimvo azicaca-nga kwaye ayizizo ezomfundi. -Buncinci ubungqina bolungelelwa-nisonothungelwano lweengcamango.	-Impendulo ayihambelani nomxholo kwaphela. -Izimvo ziyabhidisa kwaye azigqamanga kwaphela nomxholo. -Azicacanga kwaye ziphinda-phindiwe Azilungelelwa-nisangwa kwaye azithungelani.
	25-27	19-21	13-15	7-9	0-3
30 amanqa-ku	-Impendulo egqwesileyo Kodwa ineendawana esilela kuzo ukuba neempawu ezinomtsalane ogqwesileyo	-Impendulo ixonkxwe kakuhle. -Izimvo ziyahambelana zinomdla. -Ilungelelanisiwe kakuhle iyathungelana(inonamathelwano) Kuquka intshayelelo, isiqu nesphelo.	Impendulo eyanelisayo nangona kumana Kubakho izikhewu Kwingcaciso. -Izimvo Ziyanamathe-lana	-Ubukhulu becala impendulo ayihambelani Nomxholo. -Izimvo zibonakali-sa ukungahla-ngani nokubhidi-sa.	-Akukho linge lokuphendula isihloko -Ayihambelani kwaphela nomxholo kwaye ayifaneleka-nga -Ayingqamena--nga

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	wesincoko esinkqenkqeza-yo phambili. -Izimvo ezivuthiweyo neziqiqisiweyo. -Izimvo zilungelelani-swe ngobugcisa, zinothunge-lwano (zinonamathe-lwano) kuquka intshayelelo, isiqu kunye nesiphelo.		Ngokwanelisa--yo kwaye ziyaqinisekisa. -Kukho ulungelela-niso Olufumane-kayo Nothungelwa-no Kwintshayele-lo, isiqu nesiphelo.	-Phantse bungabi-kho Ubungqina bolungelelwa -niso nothu-ngelwano	nomxholo kwaphela kwaye inobubhutyu-bhutyu.
	25-27 -Impendulo egqwesileyo kodwa ineendawana esilela kuzo ukuba neempawu ezinomtsalane ogqwesileyo wesincoko esinkqenkqeza phambili. -Izimvo ezivuthiweyo neziqiqisisiweyo. -Izimvo zilungelelani-swe ngobugcisa Zinothungelwa-no (zinonamathe-lwano) Kuquka intshayelelo,isi-	19-21 Impendulo ixonkxwe Kakuhle. -Izimvo ziyahambelana Zinomdla. -Ilungelelaniswe kakuhle Iyathungelana (nonamathelwano) Kuquka intshayelelo,isiqu Nesiphelo.	13-15 Impendulo eyanelisayo nangona kubakho izikhewu kwingcaciso. -Izimvo ziyanamathe-lana ngokwanelisa-yo kwaye ziyaqinisekisa. -Kukho ulungelela-niso olufumane-kayo Nothungelwa-no Kwintshayele-lo,isiqu nesiphelo.	7-9 -Ubukhulu becala impendulo ayihambelani nomxholo. -Izimvo zibonakali-sa ukungahla-ngani nokubhidi-sa. -Phantse bungabi-kho Ubungqina Bolungele-lwaniso nothunge-lwano.	0-3 -Akukho linge lokuphendula isihloko. -Ayihambelani kwaphela nomxholo kwaye ayifaneleka-nga. - Ayingqamanang a Nomxholo kwaphela kwaye inobubhu-tyubhutyu. .

	qukunye nesiphelo.				
ulwimi, **isimbosokubhala nokuhlela** Ithoni, irejista, isimbo sokubhala, isigama esifanele-nenenjongo /nesimo sentlalo. Uchongo magama. Ukusetye-nziswa kolwimi nemigaqo, iimpawu zokubhala,igrama,upelo. **15 amanqaku**	14-15 -Ithoni, irejista, isimbo sokubhala, isigama zifaneleke kakhulu kwinjongo, abantu ekujoliswe kubo nakwisimo sentlalo. -Ulwimi lusetyenziswe ngokuzithemba, luyacukumisa Ngokugwesi-leyo. -Ithoni edlwengula umxhelo nenobuciko. -Akukho nasinye isiphene segrama Nopelo. -Sixonkxwe ngobugcisa Obukhulu	11-12 Ithoni,irejista,isi-mbo sokubhala kunye nesigama ziqaqambe Kakhulu kwinjongo, abantu ekubhekiswe kubo nesimo sentlalo. -Ulwimi luchanekile kwaye ithoni isetyenziswe ngokufanelekileyo Nangokuzinzileyo kwisincoko siphela. -Ubukhulu becala akukho Ziphene kwigrama nopelo -Sixonkxwe kakuhle kakhulu	8-9 -Ithoni, irejista, isimbo sokubhala nesigama zifanelekile kwinjongo, abantu ekujoliswe kubo nesimo sentlalo. -Ulwimi lusetyenziswe ngokufanelekileyo ukudlulisa umyalezo. -Ithoni ifanelekile. -Izixhobo zolwimi Zisetyenzisi-we Ukuphuhlisa nokuphucula umxholo	5-6 -Ithoni, irejista, isimbo sokubhala nesigama azihambelani nenjongo, abantu ekujoliswe kubo nesimo sentlalo. -Ulwimi lusetyenzi-swe ngendlela ebuthatha-ka. -Ithoni nochongo magama azifanele-kanga. -Isigama sinqongophele kakhulu.	0-3 -Ulwimi alunantsingi-selo. -Ithoni, irejista, isimbo sokubhala nesigama azihambelani mpela nenjongo, abantu ekujoliswe kubo nesimo sentlalo. -Ukusetyenzi-swa kwesigama kunqongo-phele Ngokubaxaki-leyo de ungakwazi ukuqonda Okubhaliwe-yo.
isakhiwo iimpawu zodidi lwesincoko ukuphuhli-swa kwemihlathi nokubunjwa kwezivaka-lisi.	13 -Ulwimi lugqwesile kwaye kusetyenziswe izixhobo zolwimi ezibonakalisa ubuciko ngokufanelekileyo	10 -Ulwimi luyakuthimba kwaye ubukhulu becala luchanekile. -Ithoni iqaqambile kwaye ichanekile. -Zimbalwa iziphene zegrama nopelo. -Sixonkxwe kakuhle.	7 -Ukusetyenzi-swa kolwimi ngokwanelisa-yo kodwa kusekho ukungangqinelani apha naphaya. -Ubukhulu becala ithoni	4 -Ukusetye-nziswa kolwimi ngokunga-faneleka-nga. -Kancinci okanye akukho	

5 amanqaku	-Akukho nasinye isiphene segrama nopelo. -Sixonkxwe ngobugcisa		ifanelekile kodwa usetyenziso zixhobo zolwimi lunqongophe-le.	ukohluka-hlukana kwezivakalisi . -Isigama sinqongo-phele ngokugqi-thisileyo	
	5	4	3	2	0-1
AMANQAKU	Isihloko sikhuliswe Ngokugqwesile-yo. -Iinkcukacha ezigqwesileyo. -Izivakalisi, imihlathi Zakhiwe ngokugqwesi-leyo.	Iinkcukacha zakhiwe Ngokulandelelana Nangokuqiqisi-weyo. -Ziyathungelana. -Ukwakhiwa kwezivakalisi nemihlathi Kuyahambelana Kwahlukahlukene.	-Ukuphuhliswa kweenkcu-kacha Ngokuse-mxholweni. -Izivakalisi,imihlathi Zakhiwe kakuhle Isincoko sisemxholwe-`ni.	-Kukho amanqaku asemxho-lweni. -Izivakalisi nemihlathi zineemposis o. -Isincoko sisemxholwe ni Nangona zisekho iziphene.	-Amanqaku asemxholwe-ni awakho. -Ulwakhiwo lwezivakalisi nemihlathi lunobubhutyu bhutyu. -Isincoko siphume kwaphela emxholweni
	43-50	33-40	23-30	13-20	0-10

3.8 ISISHWANKATHELO

Kwesi sahluko izincoko nababhali bazo bayohluka kwiindlela abazityanda igila ngalo mba wamasiko. Oku akothusi kuba, abantu banelungelo lokungaboni ngokufanayo ingongoma ethile, njenga kwezi zincoko zihlalutywe apha ngentla. Ngokomzekelo umbhali wesincoko sokuqala, esesibini nesesithathu abawuxoxela ngokukuko lo mba wokuba yinkcitha xesha kokwenziwa kwamasiko nezithethe. Aba babhali bathi bacaca kwsekuqaleni kwiintshayelelo zezincoko zabo ukuba abalazi uhlobo lwejenre ekufuneka bebhale ngayo, oko kukuthi, isihloko sesincoko sifuna ukuba kubhalwe ngantoni kanye kanye yaye kubhalwe njani ngesihloko? Le mibuzo ingundoqo kubhalo inika umbhali ukuba kufuneka enze ntoni kwaye kufuneka engenzanga ntoni kubhalo lwakhe lwesincoko. Oku kungaqiniseki kwaba babhali kuntanywa ngabo bave xa besithi: ”Apha ndiza kuchaza okanye ndiza kubalisa”. Umbhali apha akaqinisekanga ngento, nohlobo amakabhale ngalo isincoko sakhe, nangona

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icacisiwe Kwa sembuzweni eyona ngongoma ekufuneka ixovulwe nohlobo ekulindeleke ukuba kubhalwe ngayo. NgokukaFeez noJoyce (1998:137) ingxoxo inezahlulo ezintathu. Okokuqala kukwanekwa okanye ukwandlalwa komba oza kubhalwa okanye oza kuxukushwa okanye umba wengxoxo. Okwesibini kukuvelela amacala la mabini oza kuxoxa ngawo. Uxoxe kuvokotheke uwanika amandla omabini la macal ngokulinganayo, kangangokuba abafundi babhideke ukba ingaba uxhasa luphi na uluvo kwez zimbini zengxox. Okwesithathu ukuvelisa icala okulo njengambhali nonobangela wokwenza njalo, umthimba umfundi ukuba abone ngolu hlobo ubona ngalo, umenze ikholwane lakho. Bongeza ngokuthi (1998) umbhali kwinqanaba lesithathu le ngxoxo angaxhobisa nangesisombululo ukuba ngumba oyingxaki kungenjalo acele kubafundi isisombululo. Kuyacaca ukuba aba babhali bangentla bezincoko abayenzangayenzanga le nto. Ngamanye amazwi aba babhali bezi zincoko zintathu abatshayelelanga kubhalo lwabo. Babeke olwabo uluvo ngale ngongoma endaweni yokutshayelela. This is in line 2, as she states:" **Banyanisile xa besithi yinkcitha-xesha kweli xesha siphila kulo ngoba akukho nkathalo…''.A**babhali bezincoko sesi (4 nesesi--5) kwelabo icala bazithathele ingqalelo iinkalo zengxoxo esele ndichaphezele ngentla, bachaphezele ukwenziwa kwamasiko kwimihla yamandulo, oko kukuthi bathelekise inkqubo yakutsha nje neyantlandlolo.

Kuyaqapheleka kwakhona ukuba aba babhali (besincoko sesi-4 nowesi5) bathatha abafundi bezincoko zabo njengabantu abanolwazi ngamasiko nezithethe, nabo abanikanga nkcazelo yokuba yintoni isiko, ubani angagqibq kwelokuba aba babhali abenzanga phando ngamasiko nezithethe, babhale besebenzisa uwazi kwabo lentlalo yabaMnyama. Makuqatshelwe ke ngoko ukuba oku, linqanaba elibalulekileyo ulungelelwaniso locwangciso kubhalo. Kuyintsika nesiseko kubhalo lwaso nasiphi na issincoko. Kwakhona kubalulekile ukwenza uphando ngengoma ubani aza kubhal ngayo.

UTribble (1998) uxhobisa ukuba ababhali phambi kokubhala kufuneka becwangcisile abaz kubhala ngako, uqulunqo, bazobeeabaza kubhala ngako, bahlaziye ze bajonge iziphene bazilungise kubhalo lwabo. Abazenzanga ezo zinto ababhali (bsincokosokuqala, esesibini nesesithathu), ngumbhali wesincoko sesixhenxe olandele njengoko kuchaziwe mve xa esithi**: "Isiko yinto ekunyanzelekileyo ukuba ubani eyenzile ethanda engathandi"**. Le nkcazelo iyanelisa kwaye igqalile ikwatsala nomdla womfundi wesincoko. Kuyaqpheleka kwezi zincoko zosixhenxe ukungaluxoxeli ngokukuko olunye uluvo angahambisani nali, kucaca kwakwisiqu ukuba umbhali ukweliphi na icala, oko kukuthi amandla eengxoxo zababhali zithambekele caleni linye, eli balithandayo. Ubungqina abukho ngokwaneleyo,

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inkcazelo njalo njalo ngamasiko. Oku kucaca ngakumbi kwizincoko (sokuqala, sesibini nesesithathu. Ngamanye amaxesha inkcazelo kwizincoko (sesine, sesihlanu). Ukuhlakulela nokunika iingcaciso ezithe vetshe ngengongoma yengxoxo kubalulekile kuba unika ulwazi kumfundi wesincoko azi njengoko nawe usazi, angashiywa bucala okanye agqityelwe ukuba uyayazi ingongoma ethile kuba ngamanye amaxesha akusoloko kunjalo. Izincoko zokuqala, esesibini nesesithathu basithathe ngaphandle kokusigoca goca isihloko, basuke nje babhala, ababhali bezincoko sesi-4, esesi5 nesesi lukhona uphando olubonakala lwenziwe ngesihloko. Kwakhona kuzo zonke ezi zincoko akukho nasinye esixhobisa ngesisombululo kule ngxaki yokwenziwa kwamasiko kule mihla. Zonke ezi zincoko zivala kakuhle ngokuyiqukumbela ngokubambeneyo umba wengxoxo. Ababhali bezincoko (1, 2 nesesi 3) babhala kuohela ngokuvelisa uluvo bazixhase, kubalulekile ukuzixhasa ngemizelo kumba wengxoxo ekumila kunje. Ngokwezi zincoko zihlalutywe apha, lo msebenzi, ucebisa ukuba abafundi besiXhosa bangafundiswa ngokukuko izakhono zengxoxo nguthatha koovimba, nakuphando lolu hlobo lwejenre khonukuze babe nokubhala ngokukuko, kufuneka benzelwe imizekelo ezizikhokhelo zolu bhalo. Abaluqondi kakuhle olu hlobo lobhalo, ingxoxo, oku kungangqinwa nakukuba akukho namnye umfundi owenze isicwangciso ngcinga phambi kobhalo. Ababhali bezizincoko (besi4, nesi5) kungagqitywa ukuba bazamile ukuxoxa ngokohlobo lwejenre eyingxoxo, abafundi nakubeni bekwibanga elinye bayohluka kwiindlela zokulandela isifundo. Ifune ke loo nto umonde, ukunyamezela kutitshala. Ukufundisa ingxoxo ngumba ocekethekileyo kakhulu ofuna ukuqalwa kwa kumabanga asezantsi abafundi bonyuke nalo kumana kusongezwa ngokomgangatho wokufunda akuwo umfundi.

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ISAHLUKO SESINE

4.1 INTSHAYELELO

Esi sahluko sinamanqanaba amathathu alandelelanayo ngolu hlobo: Inqanaba lokuqala sisishwankathelo seengongoma eziphambili zesahluko sesibini nesesithathu salo msebenzi. Oku kuquka izinto ezifumanekileyo kulo msebenzi. Inqanaba lesibini lixabiso neziphumo zesi sifundo. Apha ubani angabalula iindlela ezizizo zokuhlohla nokuhlola ubhalo lwezincoko ezixoxayo, ingakumbi ngokuphathelele kwiindlela zokufundisa izakhono zokubhala nasekuxhobiseni abafundi bamabanga aphakamileyo ezikolweni ngokubhala nokubaluleka kwalo. Okwesithathu nokokugqibela yimimandla okanye iindima ezisafuneka ziphandiwe kubhalo lwezincoko ezixoxayo ingakumbi kumabanga aphezulu asezikolweni kweli loMzantsi Afrika. Apha kuza kuchatshazelwa ikakhulu izahluko, esesithathu nesesine seKharityhulam kaZwelonke yama2012 okanye iNKPH ngamafutshane.

4.2 ISISHWANKATHELO SEENGONGOMA EZIPHAMBILI

Kwisahluko sesibini salo msebenzi kubonisiwe iindlela eziphandiweyo ngokuphathelele kubhalo lwezincoko nokubhala njengonxibelelwano phakathi kombhali nomfundi wokubhaliweyo. Kukhankanyiwe kananjalo ukuba ezona njongo ziphambili zeembalelwano kukunxibelelana, ukwabelana ngamava, ukukhulisa iinkcubeko, amava. Ingcingane zikaGrabe noKaplan (1996) zichaziwe zaxoxwa. Ezi ngcingane zithathelwe kwinkcazelo zetekisi, zaze kananjalo zasetyenziswa njengezikhokelo ezivelisa iziphumo zonxibelelwano. Ezo paramitha zezo zibuza ziphuhlise iitekisi, ziphuhlise izakhono zabafundi ukuba bakwazi ukusebenzisa imibuzo ethi: “Ngubani, ubhale (i) ntoni? Kubani? Nganjongo ni? Kutheni? Nini? Phi? Nanjani na? Emva kwale mibuzo abafundi baza kulindela impendulo echanekileyo neza kuthi yenze abafundi baqonde ukuba uGrabe noKaplan (1996) kwinkcazo yobunzululwazi bokubhala ilungiselelwe uludwe lwezifundo zeNkcazelo yePolisi yeKharityhulam nokuHlola (CAPS) yama2012. Okunye abafundi kufuneka bakwazi ukuthetha qabavu beveza nakhululekileyo beveza ulwazi lwabo lolwimi, ubumbo zivakalisi, ukuhlahlela ngokukuko izihloko zezincoko, imfundo yochazukuthi, unamathelwano, uyamano neziseko zonamathelwano ezingezizo ezolwimi. Luxanduva lootitshala ezikolweni kumagumbi okufundela ukuba basebezise le Nkcazelo yePolisi yeKharityhulam nokuHlola yama2012 kuba kule mfundo kujoliswe kwizinto ezintathu ezilulwazi, ubuchule kunye nexabiso. Kubalulekile ukuba umhlohli akuhlole oko kwenziwa ngabafundi ngokusesikweni nokungekho sikweni ukuze afikelele kwiziphumo ezingundoqo eziinjengezi zilandelayo:

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- Ukuchonga nokusombulula iingxaki, nokwenza isigqibo besebenzisa ukucinga nzulu nangobuchule.
- Sebenza ngempumelelo nabanye, njengamalungu esipani, eqela, emibutho kunye noluntu
- Zicwangcise nokuzilawula bona buqu, becwangcisa kwaye belawula nemisebenzi yabo ngokuthembakala nangempumelelo.
- Qokelela ukuhlalutya, ukucwangcisa behlaba amadlala kulwazi.
- Ukunxibelelana nabanye ngempumelelo besebenzisa ubuchule bokubonwayo, bemiqondiso nangokuthethethethana ngeendlela ezahlukileyo.
- Sebenzisa inzululwazi netekhnoloji ngempumelelo nangozinxwema, bebonakalisa ukukhathalela okusingqongileyo nempilo yabanye.
- Nokubonisa ukuqonda nokwazi ukuba ilizwe lizizixokelelwano ezizalanayo, nje ngoluhlu lweenkqubo ezinxulumeneyo, ngokuqaphela ukuba iimeko ekusonjululwa phantsi kwazo iingxaki azizimelanga geqe.
- Utitshala ukwalindeleke ukuba akuhlole okwenziwa ngabafundi ukuze azi ukuba iziphumo ezakhaya ezimisila abafundi bazizuzile emva kwesifundo. Ezi ziphumo ziquka ezi zilandelayo:
- Abafundi kufuneka babe ngabakwaziyo uku:
- Cingisisa nokuphononononga iindlela ngeendlela ezahlukeneyo zokufunda ngempumelelo.
- Thatha inxaxheba njengabemi abathembekileyo kubomi boluntu lwasekhaya, besizwe, noluntu lomhlaba wonke jikelele.
- Banobuntu mntwini, kwezenkcubeko nobuhle kuluhlu lweemeko eziphathelele kwezentlalo.
- Hlola amathuba azivezayo emfundo nawemisebenzi nanjengoko imfundo yeNkcazelo yePolisi yeKharityulam nokuHlola yama-2012 isebenza njengonxibelelwano kwisakhiwo sokubhala sika (Grabe noKaplan 1996) utitshala ukwalindeleke ukuba ahlole oko kwenziwa ngabafundi kwiziphumo ezingundoqo ezinxibelelana nemimandla yokufunda echankcatha kwezinkalo zilandelayo:
- Iilwimi: ubugcisa nenkcubeko, izifundo zoshishino, ezorhwebo, ezolawulo nezemisebenzi, mveliso, ezobunjineli netekhnoloji, izifundo zoluntu nezentlalo kunye neelwimi, inzululwazi ngamachiza, eze Mathemathika, eze Khompyutha, ezobomi nezolimo. Abafundi banganako ukunxibelelanisa izincoko abaxoxa ngazo nabazifundileyo kwisahluko sesithathu sesifundo kunye nezifundo zikhankanyiweyo

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apha ngasentla ezisekelwe kwiNkcazelo yePolisi neKharityulam yokuHlola yama-2012. Oko kukuthi kwisahluko sesithathu sesifundo ubhalo belutyekele kuhlalutyo lwezincoko ezixoxayo nto leyo abafundi banokuyinxibelelanisa nezifundo zobugcisa nenkcubeko, ezoluntu, ezeNtlalo kunye neelwimi. Baya kuqonda abafundi ukuba konke okubhaliweyo kwizincoko ezixoxayo kunxulumene nezifundo zobuGcisa neNkcubeko, kunye nezoLuntu, ezeNtlalo kunye neelwimi ngolu hlobo:

Izincoko zenqanaba lokuqala: Kweli nqanaba lityhilelela abafundi ukuba bangoneli nje ukulithanda ilizwe labo nabemi balo nezinto ezilingqongileyo koko balihloniphe ilizwe labo nabemi balo abahlukeneyo, bahlonele nomgaqo-siseko walo oqulethe amalungelo oluNtu, ubuhlanga, ibala neenkcubeko ezahlukene njengabemi balo. Abafundi bakubonisile oku kweli nqanaba ngokomzekelo, ngokuthi bavakalise inkcaso kuyo nayiphina into enokubuyisela ucalu-calulo ngokobuhlanga oluselwaphelelwa lixesha kwavela ulawulo lwentando yesininzi okanye idemokhrasi. Kwezi zincoko zengxoxo abafundi bayabukhuthaza kakhulu ubunye ekulweni imitshato yabantu abasini sifanayo. Kuhlanga oluNtsundu lulodwa nje. Ezinye iingongoma abazivezileyo kweli nqanaba nezizafuna uphando ziquka:

- Iindlela ezifikelelekayo zokwenza uphando ngesihloko nangomgaqo-siseko weloMzantsi Afrika
- Amalungelo oluntu noxanduva ahamba nalo

La malungelo kusabonakala ukuqondakala kaluzizi kwaye nobuntuntunu ekuwatolikeni.

Lo mba uyavela ukuba abafundi abangababhali bezi zincoko zixoxayo zesiXhosa kulo msebenzi, nakubeni iyenye yeenjongo eziphunyezwayo nezisisihlahla kwiNkcazelo yePolisi neKharityhulam yokuHlola yama-2012 yokubhala ingxoxo (ukwenza uphando ngesihloko). Kuyabonakala ukuba abafundi abanazakhono zaneleyo zokulwenza ngokukuko. Oko kukuthi luxanduva lootitshala ukuxhobisa abafundi ngokwenza uphando kungapheleli nje ekubayaleleni, koko babalandelele ukuqinisekisa ukuba ngokwenene bayalwenza phambi kokubhala isincoko abasalathelweyo. Kwakhona kwesi sifundo kuyaqapheleka ukuba isimbo sokubhala nolwimi lwengxoxo sithande ukutyekelela caleni linye. Cala elo awela navumelana nalo umbhali wesincoko, oko kukuthi olu hlobo lwengxoxo emacala mabini basafuna ukulifundiswa nangokweemfuno zeNKPH okanye CAPS yama-2012. Ababhali abawaphi nkxaso ilinganayo amacala abangangqinelaniyo nabangqinelanayo nawo, khonukuze baluvelele kamva olwabo uluvo ngokubhekiselele kwiNKPH yama-2012 kufundo ngobhalo lwezincoko ezixoxayo.

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Kwakweli nqanaba lokuqala lokubhalwa kwezincoko ezixoxayo kuyaqapheleka ukuba, nangona isihloko isesiqhelekileyo entlalweni yoluntu, singomba odla umzi nongafihlakelanga, umtshato. Abafundi abangababhali baxoxela icala elinye. Oko kukuthi abaliniki cala namandla eli cala labantu abasini sifanayo elihambisana nale mitshato kangangokuba abanye baphetha bemsola kwa urhulumente ukuba angayenza njani into ekumila kunjalo, eyokubavumela batshate aba bantu ngokusemthethweni. Ngokomzekelo kubonakala ukuba ulwazi ngsincoko esixoxela amacala amabini sisafuna ukuhlohlwa, ngokomzekelo ukwenziwa kwemephu yeengcinga akubonakali nakomnye umfundi obhale ngesi sincoko sixoxayo kuwo omabini amanqanaba ohlalutyo (elokuqala nelesibini). Ngako oko akothusi ke ngoko ukufumanisa ukuba ezi ngongoma zilandelayo azonelisi:

- Imbono yonamathelwano kwizincoko
- Unamathelwano kwingxoxo
- Iziseko zonamathelwano ezingezizo ezeelwimi
- Unxulumano
- Umgangatho wokwakha izvakalisi
- Umgangatho wenkcazelo yamagama
- Uhlahlelo lwenkcazelo yesihloko
- Ukuqhubela phambili kwesihloko
- Ulwazi olunikiweyo nolutsha
- Unxulumano lomxholo nembali
- Ukusetyenziswa kwentelekelelo
- Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana
- Nokukhethwa kwezenzi

Kwakhona kuyabonakala kweli nqanaba lokuqala lokubhalwa kwezincoko ezixoxayo ubuthathaka babafundi ekwakheni ulandelelwaniso lweengongoma zengxoxo. Oku kuvezwa nakukunqaba kwenkcazelo ethe vetshe yomtshato, endaweni yoko kuvela iimbono neenjongo ezahlukeneyo ngokubhekiselele kumtshato. Ukutolikwa kwesihloko sesincoko ngokweenkolo ngeenkolo nako kubonakala kungonelisi uphando lweenkolo nangokwezibhalo eziNgcwele alubonakalisi kuphandwa ngokwaneleyo ngababhali bezincoko. Iimpazamo ezifumanekayo zintama kananjalo ukuba uhlelo lwezimeko zabafundi alukhange lwenziwe, kubhalwe nje ngokungxama kwagqithiswa usana kunina. Unongo lwengxoxo ngezafobe oluveza ukuba ulwimi lwabafundi lolwemihla ngemihla

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lusafuna ukunonophelwa, babhala ngokunga bayathetha yaye abaxhobisi ngesisombululo sale ngxaki baxoxa ngayo ubukhulu becala.

Kulo msebenzi iindlela zakutshanje zokuhlalutya izincoko ziye zavelelwa ekuhlalutyeni izincoko ezixoxayo zesiXhosa. Izincoko ezixoxayo zesiXhosa ezithe zahlalutywa bezixoxa ngobhalo olungemitshato, amalungelo neenkolo ngokweziBhalo ezingcwele. Kwisahluko sesibini kuvelelwe iingcingane neendlela zokuhlalutya izincoko zeengxoxo okanye izincoko ezixoxayo ngokweengcali zeelwimi. Kwezi ngcali singakhankanya uFeez noJoyce (1998) abachaphazele into yokuba ukuhlelwa kwezincoko ngokweendidi kwenza ukuba umfundi akwazi ukusihlalutya ngokulula nangokwamanqanaba abawachaphazeleyo. Manqanaba lawo anje ngentshayelelo, isiqu nesiphelo ukuba kumele avelele ziphi na iinkalo. Esi sahluko siphinde saveza ubunzululwazi ngohlalutyo lwezincoko ezixoxayo ngokuthi siveze ubumbo zivakalisi ezithi zakhe izincoko ngokwemo zothungelwano noyamano.

Apha kolu fundo ubuchule bokubhala nengcingane yobhalo ziveziwe zibonakalisa unxibelelwano olwenziwa ngumbhali phakathi komfundi nesincoko ngokubhekiselele ku Coffin (2008) apho avelise ulwahlulo lwezona ngxoxo neejenre ezibalulekileyo ezizezi: ukuxoxela ukuba, ingxoxo ecalanye nengxoxo emacala mabini. Lo msebenzi ukwaveze into yokuba xa abafundi bathe baluhlohlwa uphuhliso ngokwale miba ixoxiweyo ngokubhekiselele (NKPH) banganazo izakhono nezixhobo zokuthi bakwazi ukuphuhlisa okubangqongileyo nezentlalo ngokuthi baziqulunqele ezabo izincoko ezivuselela ingxoxo. Umfundi unokutolika isincoko esixoxayo ngokweeparamitha zikaGrabe noKaplan (1996) nemiba yolwakhiwo lwezincoko ezixoxayo ngokungathandabuzekiyo anganako ukuziqonda iimpawu zengxoxo ezinxulumene nomxholo, ulwakhiwo lobunzululwazi ngeelwimi, ubudlelwane obuqhubekayo phakathi kombhali nomfundi kwingxoxo.

Kwakhona ingxoxo, injongo yonxibelelwano eqhubekayo, injongo yombhali ngesincoko isimo nemizwa ekuvezeni isincoko. indlela yokuveza isincoko indawo kunye nexesha lkwakhiwa kwengxoxo kwisincoko. Ezi nkalo zonke ziziseko ebalulekileyo kubhalo lwezincoko. Ngokunxulumene nale ngxoxo kaGrabe noKaplan (1996) yobuchule bokubhala, uFeez noJoyce (1998: 3) bathi ababhali bakhetha amanqanaba athile kwizincoko abonisa injongo yengxoxo ngokwendlela abafuna ingxoxo ibe yiyo. Boleka ngokuthi oku kuthi kudale unxibelelwano phakathi kombhali nabafundi kuba umbhali ukhetha ezona nkalo okanye izithako ezibalulekileyo eziwexula umxhelo womfundi ukuze ukwenzela ukuba abafundi nootitshala babe zincutshe ekuveliseni ukufunda nokubhala. Oko kungatsho abafundi bakhuthazeke ukufunda nokubandakanyeka kwisincoko esixoxayo.

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Olu fundo lukwaveze unxulumano lomxholo kunye noludwe lwezifundo zeNkcazelo yePolisi yeKharityhulam nokuHlola yama2012. Olu nxulumano lwenziwe injongo ezifanayo zokuxhobisa abafundi kunye nabahlohli ngezakhono ngezakhono zokuqonda ulwimi ukufunda, ukufundisa nokufundela ulwimi xa kubhalwayo. Ukuze abahlohli bayile ubhalo olululo lokuyalela abafundi kumele bakhuthazwe ukuba bakwazi ukugxeka iinjongo ezahlukeneyo zentlalo ezichaza ngezigaba zemihla ngemihla. Kulwimi nobhalo ngokokutsho kukaCope noKalantzis (1996:2). Ngamanye amazwi abahlohli bayabavumela abafundi bakwazi ukulolonga unga ubhalo lwabo loo nto ingabenza

UFeez noJoyce (1996) bahlele ulwakhiwo olushwankathela ukubunjwa kwezincoko ezibhaliweyo ngokuth baqale ngokubonisa inqanaba lokuhlomla (intshayelelo, inqanaba lokushicilelwa kweziganeko (isiqu) kunye nenqanaba lokuhlomla (isiphelo) zonke ezi mbono zihambelana nokulindelekileyo okuchaziweyo kwiziphumo zokufunda zakutshanje zeNkcazelo yePolisi yeKharityhulam nokuHlola yama-2012 kumba wokufunda iilwimi zaseMzantsi Afrika.

Uhlalutyo lwezincoko kwisahluko sesithathu salomsebenzi lusenokuvezwa njengembono yokwakhiwa kolwimi echazwa yiNkcazelo yePolisi yeKharityhulam nokuHlola yama-2012 nanjengoko ixhobisa ootitshala ukuba babe ziincutshe zolwimi kwaye babenezakhono ngendlela yokuba bakwazi ukuvelisa abafundi abazakuthi

- Bakwazi ukuhlela balolonge inkcazelo
- Bakwazi ukulusebenzisa njengesixhobo sokuziyilela ezizezabo iimbono zokuzibonisa kwimiba yasentlalweni yaye bakwazi ukugxeka nezinye izincoko ezibhaliweyo.
- Bakwazi ukusebenzisa ulwimi kwiimo ezibangqongileyo.
- Bakwazi ukuveza nokusebenzisa iingcinga zabo ngokufihlakeleyo.
- Bakwazi ukuba nolwazi olubanzi nolunzulu ngobume bolwimi lwabo.

Oku kuthetha ukuba kufuneka bakwazi ukufunda nokubhala ngelixa bafumana izakhono zokufunda ngokweNkcazelo yePolisi yeKharityhulam nokuHlola yama-2012 nangokufundela ukozonwabisa. Ezi mpawu zichaziweyo apha ngentla zither zaxoxwa xa bekuhlatywa izincoko zesiXhosa kwisahluko sesithathu. Ezi mpawu ziye zaxoxwa kubhekiselele kubuchule bokubhala buka Feez no Joyce (1998) budityaniswe kunye nemiba yokunye nemiba yokubhala evezwe nguGrabe no Kaplan (1998). Ngamanye amazwi ezimpawu zingentla zingaphuhlisa ezinjongo zokufunda zilandelayo ziquka neeparamitha zeengcingane yobuchule bokubhala.

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Ukufunda nokulolonga ngokohlalutyo lwezincoko zenza ukuba umfundi akwazi ukubonakalisa ubuchule beendlela ngeendlela zokufunda, ukubhala nokulolonga, esenzela ukuqonda nokuncoma. Ukubhala nokunikezela kona kwenza ukuba umfundi akwazi ukubonakalisa isakhono sokucwangcisa xa ebhalela injongo ethile, abantu bafumane ulwazi kunye nomxholo. Oku kwalatha ukuba umfundi kumele akwazi ukugcina ubugcisa bokubhala baze bakwazi ukubumanya ngelixa lobhalo. Obu buchule bokubhala buquka le miba ilandelayo:

- Izakhi zamagama
- Ulwakhiwo lwesihloko
- Ukuqhubeka kwesihloko
- Uhlalutyo lwenkcazelo yesihloko
- Ulwakhiwo lwesivakalisi esiyintloko.
- Ulwazi olunikiweyo nolutsha
- Unxulumano lomxholo nembali
- Unxulumano oluqwalasela iingcinga ezifunekayo
- Isalathisi
- Uthelekiso
- Uloyamano nenguqulo yamagama
- Izihlanganisi
- Izikhombisi
- Uphinda-phindo
- Ukuvumelana kwamagama kwizivakalisi
- Unxulumano
- Iziseko zonamathelwano ezingezizo ezeelwimi
- Izimo zobuciko kunamathelwano
- Nenkcazelo yamagama

Yonke le miba ingentla iye yasetyenziswa ngelixa bekuhlalutywa izincoko ezixoxayo kolufundo. Ngokubhekisele kuGrabe noKaplan (1996: 254) le miba iza kuxhobisa abafundi ngezakhono eziza kubenza ukuba babenenkcazelo, bakhe kwaye banxibelelanise izimvo. Oku kukhombisa ukuba ootitshala kumele ngamaxesha ahlukeneyo babengabakhuthazi, itoliki yomsebenzi, abaseki beentsingiselo zomisebenzi esulungekileyo nabalungiseleli ukuze ikamva abafundi babenempendulo eyakhekileyo ngokwezakhono zeNkcazelo yePolisi yeKharityhulam nokuHlola yama-2012. Izincoko ezithe zahlalutya kolu fundo

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bezingemitshatoyabantu abasini sinye kwakunye nokwenziwa kwamasiko kule mihla kuyinkcitha-xesha.

Kuyabonakala ukuba ababhali bazamile ukuveza ezabo izimvo, inkcaso nenkxaso ngale miba kuba ezi zizinto ezehlayo ebomini bomntu. Zozibini ezi zihloko bezibhenca izinto eziyimiceli-mngeni kwiimpilo zabantu kwaye zozibini (imitshato namasiko) ziziseko zaso nasiphi na isizwe. Indima nomxholo odlalwe zezi zincoko ukwadale waze kananjalo wavuselela inkuthazo, uyamezelo nokomelela. Amava abanawo nekusafuneka bewazuzile nanjengokuba bekhula ayakubenza abemi abazikisayo ukucinga phambi kokuthatha izigqibo eziya kuba namathela kubomi babo bonke.

Loo nto ibaxhobisa ukuba akulunganga ukuthatha isigqibo uphantsi kweempembelelo nokuba zezaluphi na uhlobo kuba zichaphazela ikamva labalandelayo, elingabantwana babo. Amava abawafumeneyo azakubenza bakwazi ukufunda, ukutolika nokunika intsingiselo beveza injongo yombhali ekubhaleni. Oku baza kuthi bakwenze bebhekisele kubuchule bokubhala nengcingane yokubhala echazwe nguFeez noJoyce (1998) kunye noGrabe noKaplan (1996). Ngokubhekiselele kubhalo lwezincoko kusetyenziswa iNKPH yama-2012 ezi nkcukacha zilandelayo ngokubhekiselele kwiNKPH zifuna ukujongwa njengemingeni:

- Imiba enxulumene nekhontenti (isahluko sesibini nesesithathu seNKPH)
- Umthamo wekhontenti (kubonakala abafundi befumana ubunzima kumthamo womsebenzi abawalathelweyo).
- Ubunzulu bekhontenti.
- Okunye okusasilelayo linani okanyengokomzekelo (kugxilwe kahulu kulwimi oluthethwayo okanye iOrali phantse kuzo zone iikota zonyaka) .Kwakhona ulungelelwaniso lolwimi nemigaqo yokusetyenziswa ingaphaya komlinganiselo. Iphepha lokuqala linamanqaku angama 70, nto leyo etsho kuxinniswe umsebenzi zingathathelwa gqalelo zonke izigaba zentetho.
- Imiba enxulumene nekhontenti noHlolo iyaxhalabisa (isahluko sesine seNKPH).
- Amazinga okuqiqa, ukuquka inani nendlela atolikwe ngayo.
- Iindidi zemisebenzi yoHlolo lwangaphakathi olwenziwa ezikolweni.
- Ukuhlola okungekho sikweni kufuna ukuthathelwa ingqalelo.
- Ukuma kwamaphepha eemviwo (ngokwemigangatho yokucings, ophantsi, phakathi naphezulu nolwabiwo lwamanqaku ngokombuzo nengqiqo).

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ISIGAMA

ISINGESI	**ISIXHOSA**
Analysis	*Uhlalutyo*
Bias	Ukuthambekela bucala
Choice of sentence-initial elements	ukhetho lamalungu okuqala esivakalisi
Craft of writing	ubuchule bokubhala
Choice of verb	ukhetho lwezenzi
Ethnography	ubuchule bokubhala
Complication	ubunzima/ukujiya kwebali
Conjuctions	izihlanganisi
Cohesion	undindwano/ ukuvumelana
Consequential explanation	isiphumo sengcaciso
Corpora research	uphando lwengqokelela yezibhalo ezithile
Clauses	amagatya
Demonstratives	izikhombisi
Description of appearance	inkcazelo yenkangeleko
Description of behaviour	inkcazelo ngempatho
Elements of subordination and coordination	amalungu oyamano nolungelelaniso
Functional sentence perspective	ubume besivakalisi
Focus presupposition relations	unxulumano oluqwalasela iingcinga
Given-new information	Ulwazi olunikiweyo noutsha
Issues on writing research	imiba malunga nomgaqokunye nobhalo
And instruction	nophando ngobhalo
Judgement in disguise	izimvo ezintsokothileyo
Lexical choices as a reflection of	ukukhethwa kwamagama okuyimbono
Communicative purpose	nenjongo yokunxibelelana
Linking devices for showing cause and effect	izixhobo ezimanyeneyo ezibonisa imbangi nesiphumo
Non-linguistic bases of coherence	iziseko zonamathelwano ezingezizo ezeelwimi
Noun Phrase	Ibinzana lesibizo
Relevance	unxulumano
Repetition	uphinda-phindo

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Rhetorical patterns within coherence	izimo zobuciko kunamathelwano
Review	ugxeko-ncomo
Sentence level	umgangatho wokwakha isivakalisi
Syntactic analysis	uhlahlelo lobumbo sivakalisi
Sentential level	umgangatho wokwakha isivakalisi
Sequence expalanation	ulandelelwano lwengcaciso
Taxanomy ofwriting skills	uhlelo lwezakhono zokubhala
Theory of writing	ingcingane yokubhala
Topic comment analysis	uhlahlelo lwenkcazo yesihloko