

UKUNIKA INGXELO KWIMEKO YAMAVA OBOMI ESIXHOSENI

NGU

NOXOLO VERONICA LUGALO



Ithsesi efakwe njengenxalenye yemfuneko zesidanga se Master of Arts
kwiDyunivesithi yase Stellenbosch.

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MATSHI 2009

ISIQINISEKISO

Ngokufaka le thesisi ngohlobo olusebenzisa umbane, ndiyaqinisekisa ukuba wonke umsebenzi okuyo ngowam buku, kwaye ndingumnikazi welungelo lokuwushicilela (ngaphandle kwemeko apho kuchazwe ngokuphandle) yaye andizange ndiwufake ngaphambili okanye ndifake inxal'enye yawo ngeenjongo zokufumana isidanga.

Umhla: Januwari 2009

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ISISHWANKATHELO

Olu phando luphonononga ukusebenziseka nokukhuthazeka kokusetyenziswa kobuciko bokunika ingxelo. Kwakhona olu phando lukhuthazwe ziziganeko ezithile ezithe zenzeka ekuhlaleni nezithe zanyanzelisa ukunikwa kweengxelo ngabo bachaphazelekayo.

lintetho neempendulo ezayamene neziganeko ezinjengokuphathwa gadalala, ukuqhathwa, ukulahlekelwa ngabo basenyongweni kuwe, ukuzibona sele unentsholongwane kagawulayo, zibe ngumxholo ophambili wolu phando. Ezi ngxelo zenze kwazeke ukusebenzisa ithiyori ehlangeneyo yobugcisa bokubuyekeza umfanekiso kaBenoit (1995) nayiphuhlise kwiithiyori ezahlukeneyo ezaphuhliselwa ukuqonda ukuba kutheni kusenziwa iimeko ezithile. Esona siseko singumvulandlela ekuphuhliseni kwale thiyori kaBenoit sivela kumdlala osoloko ukho kwiingcali zolwimi nezonxibelelwano, kunye neenkubabuchopho zasekuhlaleni wokufuna ukuqonda ubucukubhede ngentlonelo kwimeko yasekuhlaleni.

Abantu basoloko benyanzeleka ukuba banike ingxelo koko bathe bakwenza ngempazamo maxa wambi ingeyiyo impazamo, koko enyanzelwa yimeko ethile. Oku kunika ingxelo yinto eyenzeka mihla le ebomini boluntu lonke. Njengoko ke ubomi bomntu bungcwele ziimposiso kuyanyanzeleka ukuba xa uthe wazibona umntu ekuloo ngxaki linye iyeza kukuba abuyisele isidima sakhe ngokuthi anike ingxelo, ngeenjongo zokucacisa oko kwenzekileyo ukuba kube yimpazamo. Esi sifundo siqwalasele iingxelo ezenziwe ngabantu ngokuthi umntu abalise ibali elingamahlandenyuka obomi bakhe. La mabalana ke athi alandele uhlelo oluthile olucwangcisiweyo lokwenziwa kwengxelo.

U Benoit (1995) uthi iingxelo zizingxengxezo nezizathu abathi abantu bazenze ezingunobangela wokuba bekutheni ukuze benze oko batyholwa ngako, nokubonakala kungcolisa igama labo

Olu phando lukwazama ukubonisa ukuba abantu bazenza njani iingxelo ngamava abo ebomini. Nanjengoko uGergen (1994) esithi ukubalisa ngomntu ebalisa ibali ngaye, kubhekiselele kumntu obalisa ngamava akhe ngobomi bakhe elandelelanisa iziganeko ezimehleleyo oko kusehla ngokulandelelana. Ngelixa yena uWhite no

Epston (1990) besithi ubomi babantu buthi bube nentsingiselo xa abantu bebalisa amabali ngamava abo obomi bebalisa nangezihlobo zabo.

Olu phando lucela umngeni kwiithiyori zokunika ingxelo kumabali abaliswa ngabantu ngamava namahlandinyuka abo ngobomi.

ABSTRACT

The aim of this study is to explore and encourage the use of accounts in the sense that events occur in our societies that compel those who are victims of those circumstances to give account of their experiences.

The theme of this study is based on statements about events such as abuse, cheating, death and being HIV positive and on answers to such events. In respect of the theory of image restoration, Benoit (1995) discusses why people should give account of their wrongdoings and narrate such events. He states that language and communication practitioners as well as the great philosophers in communities have an interest in how image restoration works in our communities. This research focuses on the Benoit theory.

People give account in everyday life of their wrongdoings or of accusations of wrongdoing, since this helps to restore their reputations. The focus of this study is on the use of accounts in Xhosa culture as a strategy in the narration of life stories.

According to Benoit (1995), accounts are excuses and justifications that are responses to offence or failure events such as requests for an account of the violation of a norm, of the rebuke of another person and of the expression of surprise or disgust at certain behaviours.

This study illustrates how to give account of your own experience. In this regard, Gergen (1994) states that the term “self-narrative” refers to an individual’s account of the relationship of self-relevant events across time, while White and Epston (1990) state that people give meaning to their lives and relationships by narrating stories about their experience of life.

OPSOMMING

Die doel van hierdie studie is om die gebruik van verslagdoening te ondersoek en aan te moedig. Mense in ons gemeenskappe wat slagoffers is van dinge wat daar gebeur, moet verslag doen van hul ondervindings.

Die tema van die studie is gebaseer op verslae oor gebeure soos mishandeling, bedrog, dood en om MIV-positief te wees. Volgens Benoit (1995) se teorie van beeldherstel is daar sekere redes hoekom mense verslag moet doen oor die verkeerde dinge in hul lewens en dit is hierdie teorie wat dit moontlik maak dat hierdie gebeurtenisse oorvertel word. Daarom is die taal- en kommunikasiepraktisyns en die filosowe in die gemeenskap altyd geïnteresseerd in die werking van beeldherstel in ons gemeenskappe. Dit is in hierdie verband dat hierdie studie op die Benoit teorie fokus.

In die alledaagse lewe vertel mense altyd as hulle iets verkeerd gedoen het of as hulle daarvan beskuldig word dat hulle verkeerd opgetree het. Om daarvoor verslag te doen, help ons om ons reputasie te herstel. Die fokus van hierdie studie is om verslag te doen oor hoe die Xhosa die waarde van verslagdoening besef en hierdie strategie gebruik wanneer hulle hul lewensverhale vertel.

Volgens Benoit (1995) is verslagdoenings verskonings en regverdigings wat waarskynlike reaksies is op oortredings of mislukkings soos die skending van 'n reël, teregwysing van 'n ander persoon of die uitspreek van verbasing of afkeer van sekere gedrag.

Hierdie studie illustreer hoe om oor jou eie ondervinding verslag te doen. Daarom sê Gergen (1994) die begrip self-narratief verwys na 'n individu se verslag van die verhouding tussen self-relevante gebeure oor tyd. White en Epston (1990) sê weer mense gee betekenis aan hul lewens en verhoudings deur stories te vertel oor die gebeure in hul lewe.

ISINIKEZELO

Kwintombi yam uZinzi nabatshana bam, phambili ntozakuthi ukwanda kwaliwa ngumthakathi. Kudadewethu ongasekhoyo nobenkxaso enkulu ebomini bam, mtanasekhaya ndiyabulela ukhawuleze wasithela ungekaziboni iziqhamo zezandla zakho.

IMIBULELO

Kumhlohli wesebe lweelwimi zase Afrika uGrirha M Dlali, kuwe Duma ndithi maz`enethole ukwanda kwaliwa ngumthakathi. Ndiyelibulela ixesha lakho olichithileyo.

Umbulelo omkhulu kuThixo wamazulu ondinikileyo elithuba, kuba ukuba bekungathandanga yena ngelingekho eli linge. Ndiswele imilomo eliwaka.

Kusapho lonke lwasekhaya, inkxaso yenu, imithandazo yenu, uthando lwenu neemfundiso zenu zizo ezenze ukuba konke oku kube yimpumelelo.

Kudadobawo wam, nobenenkxaso enkulu kwizifundo zam, Mashiyane ngokwenene uphakule ungadli. Imizamo yakho yonke ayiwelanga phantsi, ndingathi nje kuwe umntu utya kwiziqhamo zemisebenzi yakhe.

Kuye nje wonke umntu onike inkxaso kulo msebenzi nokuba kungayiphina indlela ndidlulisa umbulelo ongazenzisiyo.

UMBULELO KU NRF

Iyabulelwa inkxaso-mali yokwenza olu phando efunyenwe kwabakwa National Research Foundation (NRF). Uluvo oluchazwe kolu phando kwakunye nezishwankathelo ekufikelelwe kuzo, zezombhali buqu kwaye azayananiswanga nabakwaNational research Foundation.

ACKNOWLEDGEMENT OF NRF REPORT

The financial assistance of National Research Foundation (NRF) towards this research is hereby acknowledged. Opinion express and conclusion arrived are those of the author and not necessary to be attributed to the National Research Foundation.

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ISAPHLUKO 1

INTSHAYELELO KWANENJONGO YESIFUNDO

1.1 IINJONGO ZESIFUNDO

Esi sifundo sibhekiselele kwimiyalezo enika ingxelo kwaye sikwajonga nokuba zenziwa njani ezi ngxelo esiXhoseni. Oku kwenziwa ngokuqwalasela ithiyori yokwenza ingxelo. Ingxelo kukunika inkcazelo ecacisa oko kungaqondakaliyo. Maxa wambi singathi kukuphalaza imbilini emayela nento ekwehleleyo. Umntu uthi anike inkcazelo ebanzi yokuba oko kwenzeka njani, kwaye kumkhokelele ndawoni ebomini. Okokuqala umntu kufuneka abe nentlonelo xa enika ingxelo ngento emehleleyo. Oku ukwenza kuba ecingela abantu okanye umntu lowo amxelelayo. Yiyo loo nto enye yeethiyori ezithe zasetyenziswa kwesi sifundo iyileyo kaBrown no Levinson (1987). Ezi ngcali zimbini ngamagqala xa kuthethwa ngentlonelo.

Kwakhona esi sifundo sichaza uphando olufunyenweyo kwiingxelo ezinikwa ngabantu ngezinto ezimbi, maxa wambi ezimasikizi ezithe zabahlela ebomini. Kuyacaca ukuba ezi zinto zibavisa ubuhlungu. Zona iintlungu zibenza ukuba baphumele elubala baphalaze imbilini yabo esidlangalaleni kuba bebona ukuba ukuthula akusayi kubanceda nto. Oku bakwenza ngeenjongo zokunceda nabo basathuleyo ukuba bazi ukuba iingxaki abakuzo azifikeli bona bodwa koko ziyinto kawonke wonke. Yiyo loo nto iingcali ezifana noWhite & Epston (1990) zisithi abantu benza amabali anika intsingiselo ngobomi.

Ukuze kuzalisekiswa ezi njongo, le miba ilandelayo iya kuthi iqwalaselwe:

- unobangela wokuba umntu achaze imeko yakhe;
- ngawaphi amacebo asetyenziswa ngumntu ukuzikhupha kwingxaki akuyo;
- buba njani ubomi balo mntu ubalisayo ekugqibeleni.

1.2 INGQIQO-SISEKO YESI SIFUNDO

Inggqiqo-siseko yesi sifundo kukunika ithuba abahlali baseMzantsi Afrika ukuba baphathane kakuhle kwaye banyamezelane ngokwamasiko nezithethe zabo. Ukuba

abantu abaphathananga kakuhle, loo nto iya kubangela ukuba kube kho ukungathembani okuya kukhokelela ekubeni kungabikho ntlonipho.

1.3 IZIZATHU ZOKWENZIWA KWESI SIFUNDO

Ezona zizathu zokuba kwenziwe esi sifundo zezi zilandelayo:

- ukuchaza iingxaki ezifunyanwa ngabantu abantetho isisiXhosa
- ukufumana owona nobangela wezi ngxaki kubantu abantetho isisiXhosa
- ukufumanisa ukuba zinzulu kangakanani na iingxaki kubantu abathetha isisiXhosa
- ukufumanisa ukuba lwenza ntoni na ulutsha ngokuphathelele kwezi ngxaki.
- Ukufumanisa indima edlalwa ngamava ebomini bomntu.

1.4 INTSINGISELO YESI SIFUNDO

Esi sifundo sinentsingiselo kuba sibeka elubala iingxaki abantu abahlangabezana nazo kwaye le nto iya kuthi incede abanye abantu ukuba:

- bayazi into yokuba wonke umntu ophilayo apha emhlabeni unazo iingxaki;
- kwaye babone igalelo leengxaki apha ekuhlaleni;
- kufumaneka indlela yokuba umntu aphume engxakini
- Nokukhuthaza abantu ukuba bangathathi ubomi babo xa bezifumana besengxingweni.

1.5 UMGAQO

Esi sifundo siza kuveza ubuninzi beendlela ezisetyenzisiweyo, kuba uhlobo olunje lwesifundo lugxile kwizenzeko ezenzaka kwindlela esidalwe ngayo. Ngokwalo mgaqo umphandi uya kuba nacho ukuphicotha, ahlole, kwaye afumane izinto ezintsha nezingaziwayo ngamava obomi.

1.6 IINDLELA ZOKUQOKELELA ULWAZI

Apha kwesi sifundo kusetyenziswe zombini iindlela zokuqokelela ulwazi ezibizwa ngokuba yindlela yokuqala nendlela elandelayo.

1.6.1 Indlela yokuqala

Apha kule ndlela umphandi usebenzisa indlela yengcombolo ayifumane kudliwano-ndlebe. Le ngcaciso ifunyanwa ebantwini ngokuthi kusetyenziswe isidlali makhasethi okanye i-tape recorder. Kwesi sifundo udliwano ndlebe luye lwenziwa kubantu abahlanu, amadoda amabini kunye nabafazi abathathu. Aba bantu baye baqinisekiswa ukuba abasayi kuchazwa amagama abo yaye yonke into efunyenwe kubo iya kuthatyathwa njengemfihlelo. Phakathi kwemibuzo ebebeyiphendula kudliwano-ndlebe kukho le ilandelayo:

- khawuchaze indlela osifumene ngayo esi sigulo
- waziva njani mhla ufumanisa ukuba iznto azihambi ngendlela obuyilindele?
- Ungacebisa uthini kwabo bazifumanisa besezingxakini ezinkulu?

1.6.2 Indlela elandelayo

Kolu hlobo lophando umbhali usebenzisa ulwazi alufumene ezincwadini ezikumathala eencwadi, imipapasho yeenzululwazi, i-Internet. Umphandi uzibona ezi zinto njezityebileyo kuba ziqulathe ulwazi elusele lufumaneka, lwazi olo athi aluthelekise nenkcubeko yesiXhosa.

1.7 AMATHUBA NOKUMISWA KOMDA WESIFUNDO

Esi sifundo siya kugxininisa kuphela kumava obomi abantu abantetho isisiXhosa.

1.8 UHLOLO LONCWADI

THOMAS (1995)

UThomas (1995) ubalula ukubalasela kwemisebenzi kaLeech (1980), Brown noLevinson (1987) ngokunika ingqwalasela kwintlonelo njengentetho yepragmatiki. Uhambisa athi uThomas, undoqo kwithiyori yentlonelo, nto leyo ethi ivunywe ziingcali ezininzi, bubuso. Ngokwale ngcamango, isidima, ukubaluleka nemizwa kabani konke

kungonakaliswa yaye kungagcinakala ngokunxibelelana. Kananjalo, le ngcamango ineempawu ezimbini, evumayo nekhanyelayo okanye ephikayo. Kunxibelelwano zikho iimpawu ezithi zibe negalelo ekoyikiseni ubuso, ezo zibizwa ngokuba zizenzo ezoyikisa ubuso.

GRUNDY (2000)

NgokukaGrundy (2000), imithetho-siseko yentlonelo iqapheleka njengamandla okuchaza ngokusetyenziswa kolwinmi. Uxoxa ukuba le mithetho-siseko ibonakala njengemiqathango yokuziphatha ngokolwimi kwaye inobunganga bokuba kwihlabathi jikelele. Izeneko zentlonelo zinengcika yesalathiso ebonakalisa ukuba intetho nganye ixungxwe ngokwabaphulaphuli bayo.

SCOTT NOLYMAN (1968)

UScott noLyman (1968) baphawule iintlobo ezine ezahlukeneyo zokucela uxolo. Iingozi zingachaza izinto ezinezenzo ezingalindelekanga ngendlela esiziphatha ngayo. Ukuba nacho yenye yeendlela zokucela uxolo kuba umntu angathi ebeswele amandla okanye indlela yokuyilawula imeko leyo. Iimeko zendalo zingenza ukuba umntu acele uxolo.

SYKES NOMATZA (1957)

USykes noMatza basinika itayipoloji yokuqala kwii-akhawunti. Uhlalutyo lwabo luxoxwa ngeendlela ezintlanu zokuthomalalisa: ukuphika uxanduva kubandakanya isenzo ebesingamiselekanga okanye isenzo esiyingozi; (b) ukuphika ingozi kubanga ukuba akukho ngozi yenzekileyo, nokuba isenzo eso sithatyathwa njngesingaqhelekanga;(c) ukuphika ixhoba ngokuthi elo qela lenzakeleyo lifanelekile okanye kwa ixhoba elo alaziwa; (d) umtyholwa uhlasela umhlaseli, nto leyo engenza ukutshintsha komxholo kwincoko, loo nto ingaguqula umdla uye kude kunezityholo ezo; (e) ukubhenela kwintembeko ephezulu kungazathuza isenzo eso kunokubhenela kumaqela nje ahqelekileyo.

CODDY NOMCLAUGHLIN (1990)

UCody noMcLaughlin bathetha ngezinye izizathu zokubuyiselwa kwesidima nangokunika ingxelo ngenxa yesenzo eso osenzileyo. Bakwachaphazela nokuba

iingxaki zisoloko ziquka imbuyekezo nesohlwayo kwabo bathatha inxaxheba, kwaye iyabanceda abo bachaphazelekayo ukuba bagcine isidima sabo.

TEDESCHI NOREISS (1981)

UTedeschi noReis (1981) banika okunye ukuphengululwa kwengqiqo ngeengxelo-ntetho. Oku bakwenza ngokugxininisa ekucelweni koxolo nokuzathuza. Olu didi balucacisa njengokuba nacho. Baphinda bongenza ukuzathuza okutsha njen genye yeendidi zokubongoza kwabasemagunyeni, umzekelo, uThixo, uSathana, uburhulumente, ukwakha ubekeko, ukubongoza, izithethe namasiko obulungisa. Bakwathetha ngokuba nomtsalane kwento oyithethayo kwaye ingathobi isidima salowo uthethayo.

BENOIT (1995)

UBenoit (1995) uthi ukugxekwa kuyinto embi kakhulu kulowo ugxekwayo. Ukuqwalaselwa nokungcoliswa kwegama nook kuthi sikwenze kwisidima salowo salowo uchaphazelekayo. Uthi abo bazama ngako konke okusemandleni ukuba balungise iindlela zaba. Kananjalo uhambisa athi abo bathe benza kakubi kumelwe baxolise ngokunyanisekileyo.

1.9 UKUCWANGCISWA KWESIFUNDO

Olu phando lwenziwe lwazizahluko ezintlanu ezahlulwe ngolu hlobo lulandelayo:

Isahluko sokuqala: Kwesi sahluko kukho intshayelelo, unobangela wokuba kwenziwe esi sifundo, indlela esetyenzisiweyo ekufumaneni ulwazi, kwakunye nesicwangciso sesifundo.

Isahluko sesibini: Apha kuxoxwa nzulu ngethiori yentlonelo ngokukaBrown no Levinson (1987). Zikhona nezinye iingcali ezisetyenzisiweyo ezifana nooGrundy, ezithe zanaba nzulu ngale thiyori yentlonelo.

Isahluko sesithathu: Kwesi sahluko kuxoxwa banzi nethiyori yembuyekezo echazwe ziingcali ezahlukeneyo.

Isahluko sesine: Apha kuhlalutywa imiyalezo yobomi bemihla ngemihla. Uhlalutyo luqulathe imiba emihlanu ebaliswa ngabantu ngamahla ndinyuka obomi babo.

Isahluko sesihlanu: Esi sahluko siqukumbela okufunyenwe kolu phando.

ISAPHLUKO 2

ITHIYORI YENTLONELO

2.1 IINJONGO

Injongo yesi sahluko kukuphonononga nokunika ingqwalasela kumasolotya ethiyori yentlonelo nezenzo zentetho. Iingcali ezinegalelo kwesi sifundo zibandakanya uGrundy (2000), Thomas (1995) noYule (1996). Imiba elulutho kwesi sishwankathelo iqulathe umsebenzi wonxibelelwano wezenzo zentetho kananjalo namasolotya angqongileyo, konke oku kuya kuthi kufumane ingqwalasela kwesi sahluko.

2.1.2 Isenzeko sentlonelo

Ngokuka (Grundy, 2000:145) umthetho siseko ubonwa unamandla okucacisa banzi ngentlonelo yokusetyenziswa kolwimi, ukwabonwa njengento enkulu yokumisa isimo selingwistiki nokuba newonga jikelele. Ukwabonwa njengoqosheliso lokhetho lolwimi ukwakha imeko yokufuna ukufanisa iingcinga zalowo kuthethwa naye ukuba kungathethwa njani naye, isenzeko sentlonelo ngumzekelo oyipharadayimu yokusetyenziswa kwepragmatiki. Isenzeko sentlonelo yimbonakalo yengqikelelo ebanzi yemimiselo yokuziphatha kumgangatho othile okanye kwisimilo esifanelekileyo.

2.1.3 Iziphumo zentlonelo

UGrundy (2000:146) uthi ukuba kwicala lokufumana intlonelo kuchaphazela umntu ngamnye ngokwahlukeneyo kuba iintetho zentlonelo zifakwa ngokomqondiso wobudlelwane obuphakathi kwalowo uthethayo kunye nabo kuthethwa nabo. Abantu bathanda ukuba umntu olingana nabo abanike intlonelo kodwa xa ingumntu omdala akulindelekanga oko. Xa oogxa bethu bethetha nathi ngqo siyacaphuka. Umzekelo umntu olambileyo ocela ukutya: Uza kuthi uxolo sisi akhange nditye imini yonke ndicela undiphe ukutya ukuba unako. Ukanti ugxa wam yena uza kuthi kwawundiphakele wethu ndifile yindlala. Intlonelo ligama nje elisetyenziswayo ukucacisa ubukhulu apho izenzo ziquka indlela izinto ezithethwayo zihambelana nembono zomntu ekuthethwa nayo ekubeni zingenziwa njani. Umzekelo:

- a) Ndicela ukubuza ukuba ingaba le ndlela iyaphumela na kwelaa cala.
- b) Kuyahanjwa apha elixesha?

Le mizekelo ingentla ibonisa umahluko obakho xa sithetha, owokuqala ubonisa ukuba lo mntu uthethayo unentlonelo, ukanti owesibini ubonisa ukungabi nantlonelo kwaphela.

2.1.4 Ukusebenzisana nezincomo

UHolmes, (1995:12) ngokucatshulwa nguGrundy (2000:152) unengcebiso yokuba amadoda adla ngokubona izincomo njengesoyikiso kanti abafazi bona bazibona njengendlela yokubonisa imvano. Xa uncoma umntu ngento entle ekuye okanye indlela anxibe ngayo suka angabinambulelo akunika impendulo enxulumene nale nto uyincomayo.

Umzekelo: Awusemhle kule lokhwe ntombi: Indlela endiyicaphukela ngayo awuyazi.

2.1.5 Ukuqubisana okungalinganiyo

UGrundy (2000:152), uthi xa uthetha nomntu ongaphezulu kunawe okanye okwiwonga eliphezulu, ucatshukiswa yinto ethile uye uzame ukuthetha into engazukumenza acaphuke uzame ukuvumelana naye.

Umzekelo: Unkosikazi ucatshukiswa kukubona umntwana oyintombazana oziphethe kakubi. Uthi ukuphendula kuye hayi wethu sisi, aba bantwana bayibona iyinto entle bona le ngelixa ilihlazo.

2.1.6 Ukhetho ngemvumelwano

Xa ukhetha ukuvumelana nomntu endaweni yokuxabana naye. Oku kuba yinkuthazo enkulu kutshintshiselwano lwentlonelo. Umzekelo: Xa lo sisi evumelana nale nkosikazi kulo mzekelo ungentla ukucaphuka kwakhe kuyaphela kuba bayavumelana.

2.1.7 Ukunciphisa ilahleko

NgokukaGrundy (2000:156), uthi kumaxesha amaninzi sinika abo sithetha nabo into abangayifunanga ngokulungisa endaweni yokubaxelela ukuba asikwazi ukonelisa iimfuno zabo. Ngale ndlela sinciphisa ilahleko yobuso. Umzekelo uya evenkileni ethengisa impahla uthi kumthengisi ingaba ninazo na izihlangu zesikolo apha? Athi umthengisi hayi asinazo into esinayo zikawusi zesikolo. Kungabonakala

kukhwanqisa xa kucingwa ngale nti kodwa intlonelo ivela kaninzi apho kukho ubunzima obuthile.

2.1.8 Imodeli yeenkqubo zentlonelo zikaBrown noLevinson

UGrundy (2000:156), uthi uBrown noLevinson banika ingcaciso ngendlela emisiweyo yesenzeko sentlonelo selingwistiki eyahlukeneyo esetyenziswa ukuxhasa imodeli echazayo ekwaziyo ukucacisa nokuba ngowuphi na umzekelo. Ubango lwabo lellokuba iindlela ezibanzi nezinobunzulu zelingwistiki zikhona kulwimi ngalunye, kodwa kukho iyantlukwano zendawo ethile zeenkubeko ezichukumisa ukusetyenziswa kwazo. UBrown noLevinson (1987) basebenzisa iingcinga zika Goffman zobuso, into wonke umntu anayo enokuthelekiswa ngokubanzi nokuzingca. Kumaxesha amaninzi ubuso bethu busemngciphekweni. Ukufuna ukwazi ukuba iphi indlela eya esitishini nokubaza ukuba kuthengiswa phi na ukutya kulo ndawo konke oku koyikisa ubuso balo mntu kubhekiswa kuye. Xa sisenza ezi zenzo ezikhatshwa lulwimi olulungisayo elenzelwe ukubuyisa ukoyikisa ubuso nokwanelisa iimfuno zobuso zabanxibelelanisi bethu. Ngokwengcaciso kaBrown noLevinson ubuso buzindidi ezimbini, ukulandula ngokobuso kunye nokuqiniseka ngokobuso. Xa kufuneka senze isenzo esoyikisa ubuso ngokwemodeli ka Brown noLevinson abacatshulwe nguGrundy (2000:157) kufuneka sikhethe kwindlela ezintathu.

- a) Yenza isenzo esichaziweyo
- b) Yenza isenzo esingachazwanga
- c) Musa ukwenza senzo kwaphela

2.2 ISENZEKO SENTLONELO ESINGESISO ESOMTHETHO

Eyona nto ihlekisayo kumabonakude kukusetyenziswa kweenkqubo zentlonelo ezingezizo iziphumo zobalo olulindelweyo lwamandla, umgama kunye nokuxakekisa. Umzeklelo:

- a) Kusegumbini lezifundo zokubala awuqhubi kakuhle kumsebenzi wakho utishala wakho akubuze ukuba ume phezu kwantoni, ethetha ngomsebenzi wakho ongabonakalisi nkathalo, wena ngokungaqondi eyona nto utishala athetha ngayo okanye athethela phezu kwayo.
- b) Uthi ukuphendula phezu komhlaba

2.2.2 Uphawu lwentlonelo jikelele

NgokuGrundy (2000:161) uthi kwimpendulo yokuqwalasela ukuqonda uye wenza ingongoma yokuba udidi oluphezulu luye luthande umgama wokufaka ngokomqondiso iinkqubo zentlonelo ezilandulayo, ze udidi olusezantsi luthande umanyano lokufaka ngokomqondiso, iinkqubo zentlonelo eziqhelekileyo. UGrundy (2000:164), uchaza banzi okubalulekileyo ngomsebenzi kaBrown noLevinson oyingqwalasela yabo yokuba intlonelo ayisasazwanga ngokulinganayo.

UGrundy (2000:164) uthi ngokweembono zomlandeli wepragmatiki intlonelo ligama elisetyenziswayo, ukucacisa ubudlelwane phakathi kokuba into ithethwe njani kulowo kuthethwa naye nesigwebo somntu ekuthethwa naye sokuba singatshiwo. Ngokwale ngcaciso ithiyori yentlonelo inako ukucacisa ngokusetyenziswa kwepragmatiki yolwimi.

2.2.3 Intlonelo njengophawu lokulungisa kuphela

UKasper ocatshulwe nguGrundy (2000:165) uthi oku kuthetha ukuba ukuqwalasela imakzimu yokulunga nemakzimu yemo yohlobo kuza kuba nelungelo eliphambili lokwanelisa iimfuno zobuso zentengiselwano yentetho, ngelixa umchasi efumana unxibelelwano lwentetho. UGrundy (2000) uqhubeka athi iimfuno zobuso zoneliswa ngokunika ilungelo lokuqala ekubeni nenyano kunye nokucaca kwiimeko ezithile eziquka intengiselwano ngentetho. Ithiyori elungisiweyo yentlonelo yelingwistiki enokucacisa ngobukhulu kwizinto esizithethayo ziyahambelana.

2.3 UKUMISWA KOMDA WOKUQONDA

UThomas (1995:149) uthi ukubhideka kuqala ngegama lokuqala eliyintlonelo elinjengentsebenziswano, eli gama liye lenza ukuba kubekho ukungaqondi. Ngaphantsi kwesihloko sentlonelo abantu baye baxoxa ngeeseti ezohlukeneyo nakubeni zinonxulumano.

1. Intlonelo njengenjongo yelizwe
2. Ukuthobela
3. Intlonelo njengento yomgangatho ophezulu
4. Intlonelo njengesenzeko selokhushini

2.3.1 Intlonelo njengenjongo yelizwe

Ngokuka Thomas (1995:150) intlonelo njengenjongo yelizwe ayinandawo ngaphakathi kwepragmatiki. Asinako ukuba nelungelo kwimpembelelo yokwenyani yezithethi ngokuthetha ngendlela ezithetha ngayo neengxoxo zokuba elinye iqela labantu linentlonelo kunabanye abantu. UThomas (1995:150) uthi iingcali zeelwimi azinalungelo lento ethethwa zizithethi kunye nokwazi ukuba abo kuthethwa nabo baphendula njani.

2.3.2 Ukuthobela okuphikisana nentlonelo

UThomas (1995:150) uthi ukuthobela kudibene nentlonelo kodwa sisenzeko esicacileyo sisichasi sesiqheliso. Kumalunga nembeko esiyibona kwabanye abantu ngamandla amawonga abo aphezulu kunye nobudala babo. Ukuthobela kunye nentlonelo kungacaciswa ngesimilo sasekuhlaleni nangeendlela zelingwistiki. UThomas (1995:152) uthi unobangela wokuba athi ukuthobela kunento encinci yokwenza nepragmatiki yinto yokuba ngaphandle kokuba isithethi siqwenela ukuchasa isithethe sesimilo soluntu oluthile, isithethi asinalo ukhetho lokuba singasebenzisa indlela eyohlukileyo, usetyenziso luyalelwa zizithethe zelingwistiki.

2.3.3 Irejista

NgokukaThomas (1995:154) igama elithi rejista libhekiselwe kwinguquko ezimiswe ngendlela ehambelana nemeko yasekuhlaleni okanye indlela esiluthetha ngayo ulwimi nesilubhala ngayo iyohluka kunye nonxulumano oluncinci nepragmatiki. UThomas (1995:154) uqhubeka athi ngalo mba wokuthobela nerejista, ukuthobela njengerejista okukuqala sisenzeko soshiyo-lingwistiki, nengcaciso zendlela zelingwistiki ezivela kwimeko ezithile. Ukhetho lwerejista lunento encinci yokwenza nokusetyenziswa kobuchule bolwimi, kwaye iba nomdla qha kumlandeli wepragmatizimu, ukuba isithethi sisebenzisa ngabom indlela ezingalindelekanga ukuze kutshintshwe imeko.

2.3.4 Intlonelo njengento yomgangatho wentetho ophezulu

UThomas (1995:155) uthi kukho umsebenzi omninzi wokuqala kummandla oqwalasele intetho yomgangatho wokuqonda. Unaba enjenje ngalo mba, uvavanyo olwathi lwenziwa kwezinye iilwimi lusivumela ukuba sithelekise iindlela ezikhoyo zokwenza isenzo sentetho esithile kwiilwimi ezohlukeneyo. UThomas uqhubeka athi

singafumana ukuba olunye ulwimi luneendlela ezilishumi zokwenza isenzo sentetho esithile, kanti kusenokuthi kanti ezi ndlela zingqinelana nezintathu kuphela kolunye ulwimi. Ezi zifundo zikwafumanisa ukuba amalungu omzi othile abonisa umgangatho ophezulu wokuvumelana njengoko iindlela zelingwistiki zibonisa intlonelo.

2.3.5 Intlonelo njengento yepragmatiki

NgokukaThomas (1995:157) umsebenzi wakutsha nje kwithiyori yentlonelo kaLeech (1980, 1977, 1983a) noBrown noLevinson (1987, 1978) uqwalasele intlonelo njengento yepragmatiki. Kule mibhalo intlonelo itolikwa njengobuchule obusetyenziswa sisithethi ukufumana iintlobo ngeentlobo zeenjongo njengokuxhasa nokugcina imicimbi yemvisiswano. UThomas (1995:158) uqhubeka athi, udibanise iithiyori zepragmatiki zentlonelo phantsi kwezihloko ezithathu ezizezi:

- i. Uluvo lwemakzimu yencoko
- ii. Uluvo lokulawulwa kobuso
- iii. Uluvo lwemvumelwano yencoko

2.4 INTLONELO INIKA INGCACISO NGOKWEMITHETHO SISEKO KUNYE NEMAKZIMU

UThomas (1995:158) uthi uLeech (1980, 1977, 1983a) intlonelo uyibona njengento ebalulekileyo ekucaciseni ukuba kutheni abantu besoloko bengathanga ngqo ekuhambiseni abakuthethayo. Unaba athi uLeech uvelise amagama amabini anxulumene nale ngxoxo yangoku.

- a. Ubumbaxa
- b. Umthetho siseko wepragmatiki

2.4.1 Ubumbaxa bentlonelo

NgokukaThomas (1995:158) bafumanise ukuba kunzima ukuthetha ngokwamazwi athe gca ngamanye amazwi athe ngqo ngokwendalo kuba oko kubangela ukukhubeka kumphulaphuli. Ngokusebenzisa intetho embaxa isithethi singakwazi ukuhambisa umyalezo esiqonda ukuba ungabanga ukungavumelani ngaphandle kokubangela ukukhubeka. Amandla epragmatiki kwimeko nganye embaxa, ngoko ke kushiywe icekwa kumfundi ukuba enze isiqgibo soku kulandelayo:

- a) Ayintoni kanye amandla alo myalezo.
- b) Ingaba ubhekiswa kubo.

2.4.2 Umthetho-siseko wepragmatiki

UThomas (1995:159) uthi xa ejonga umsebenzi Leech (1983), ngokuka Leech umthetho-siseko wepragmatiki ubonanakala ukumgangatho omnye nomthetho-siseko wentsebenziswano kaGrice. Uqhuba enjenje, akukho bungqina bulungileyo bokuba abantu baphendula ngokuqonda kwiingcamango zentlonelo. NgokukaLeech (1983) ocatshulwe nguThomas (1995:160) imakzimu ziyimfuno yokucacisa ubudlelwane obuphakathi kwentsingiselo namandla kwincoko yabantu. Ezona makzimu zezi: ubuchule, isisa, imvume, ululamo, isivumelwano, novelwano. Ukwathi imakzimu zikaLeech njengemakzimu zikaGrice zenziwe ngokufunekayo. Zonke imakzimu zikaLeech zifuna ukutolikwa ngokokhanyo lobunjani bepragmatiki.

2.4.2.1 Imakzimu yobuchule

NgokukaThomas (1995:161) imakzimu yobuchule ithetha, ukucutha imbonakalo yenkolo ethetha ixabiso komnye, yandisa imbonakalo yenkolo yentetha ebonisa inzuzo komnye. Inkangeleko yesibini yemakzimu yobuchule yileyo yokudambisa isiphumo sesicelo ngokunikezela ukhetho. Ilungu lesithathu lemakzimu yobuchule sisikali sexabiso okanye inzuzo.

2.4.2 .2 Imakzimu yesisa

UThomas (1995:162) uthi imakzimu kaLeech ithetha ukucutha intetho yenzuzo kuwe, yandisa intetho yexabiso kuwe. Ukwathi UThomas (1995:162) njengoko uLeech esitsho, ulwimi okanye inkcubeko ziyohluka kwiqondo apho ulindeleke ukuba usebenzise le makzimu. Ukuba isithethi siyisebenzisa kancinci le makzimu kuza kuthetha ukuba isithehi sikhohlakele kanti nokuyisebenzisa kakhulu kuza kubonakala njengempoxo. Ukwacacisa athi uLeech walatha ukuba ezinye iinkcubeko zinamathelisa kakhulu ukubalukeka kwemakzimu yesisa kunezinye.

2.4.2.3 Imakzimu yemvume

UThomas (1995:162) uqhubekeka athi imakzimu yemvume ithetha ukuba cutha intetho yeenkolelo ezibonisa ukungancomi omnye, wandise intetho yenkolelo ebonisa imvume yomnye. Umsebenzi wale makzimu ucacile: abantu bakhetha

ukuncoma abanye xa bengenakho ukukwazi ukuphepha umba, oko kwenze ukuncipha kwempendulo. Kwakhona uluntu luyohluka kwiqondo apho ukugxeka kwamkelekileyo. Nakoluphi na uluntu kubakho amaxesha apho ukugxeka okungalunganga kuboniswa kakhulu nezinye iintlobo zomsebenzi, apho ukugxeka okungenasisa nokutshabalalisayo kususithethe.

2.4.2.4 Imakzimu yolulamo

NgokukaThomas (1995:163) imakzimu yolulamo ithetha ukuba cutha intetho yokuzincoma, yandisa intetho yokungazincomi. Le yona imakzimu yohluka kakhulu ekusetyenzisweni kwayo ukusuka kwinkcubeko ukuya kwenye incubeko. UThomas (1995) uthi ezi makzimu kuxoxwa ngazo ziintetho zelingwistiki ezithile, akukho ngcebiso yokuba elinye iqela lilulame kakhulu kunelinye.

2.4.2.5 Imakzimu yesivumelwano

UThomas (1995:165) uthi imakzimu yesivumelwano ihamba ngolu hlobo: cutha intetho yokungavumelani phakathi kwakho nabanye, yandisa intetho yokuvumelana phakathi kwakho nabanye. Uthi bakwajonga ukuba bathe ngqo kangakanani xa bebonisa isivumelwano sabo kunokuba bengavumelani.

2.4.3 Umthetho-siseko kaPoliyana

NgokukaThomas (1995) umthetho-siseko kaPoliyana usikhokelela ekubeni sibeke inkcazelo ecacileyo kwinto esifuna ukuyitsho. Enye inkangeleko yalo mthetho onxulumana nobileko-sikali bokuphinda ubuyisele igama elingemmandanga nelilumezayo kancinci. Ngamanye amazwi unqanda ukusetyenziswa kwamagama arhabaxa. Ukwathi uThomas (1995) singafumana imizekelo yemithetho-siseko kaPoliyana esetyenziswayo, oku akubonakali kucaciswa zezinye imakzimu.

lingxaki ngethiyori kaLeech yentlonelo kukuba kukho ukungena okuninzi njengoko kucaciswa liqela labantu. Kubonakala kungekho ndlela ikhuthazayo yokuthintela inani leemakzimu. Ithiyori kaLeech ivumela ukuba kuthelekiswe iinkcubeko ezahlukeneyo nokucacisa iyantlukwano yenkcubeko ezohlukeneyo, kwimbono yentlonelo nokusetyenziswa kobugcisa bentlonelo.

2.4.3.1 Intlonelo nokulawulwa kobuso

NgokukaThomas (1995:167) eyona thiyori yentlonelo enefuthe yaziswe ngaphambili nguBrown noLevinson (1978) yaze yaqwalaselwa kwakhona ngo (1987). Ithiyori kaBrown noLevinson yimbonakalo yobuso njengoko kucetyisiwe nguGoffman (1967). Ngaphakathi kwethiyori yentlonelo ubuso buqondakala kakuhle njengembonakalo yakho, lo mfanekiso ungonakala ugcinwe okanye uphuculwe ngokunxibelelana nabanye. Ubuso buneembonakalo ezimbini ubuso obuqinisekileyo nobuso obulandulayo. Ubuso bomntu ngamnye obuqinisekileyo bubonakala kumnqweno wakhe wokuthandwa, okanye ukuba nenkululeko yokwenza njengoko umntu ethanda.

2.4.4 Isenzo esoyikisa ubuso

NgokukaBrown noLevinson abacatshulwe nguThomas (1995:169) ezinye izenzo ezilokhushinari zemfanelo yokonakalisa okanye zokoyikisa ubuso bomnye umntu, izenzo ezinjalo zaziwa njengezenzo ezoyikisa ubuso. Isenzeko esi-ilokhushinari sinokuba nako ukonakalisa ubuso obuqinisekileyo bomphulaphuli okanye ubuso obulandulayo bomphulaphuli.

2.4.4.1 Isicwangciso esiphezulu sokwenza isenzo esoyikisa ubuso

UThomas (1995) ucaphule kuBrown noLevinson abathi isigqibo sokuqala emasenziwe sesokuba ingaba isenzo esoyikisa ubuso masenziwe okanye singenziwa. Ukuba isithethi sifikelela kwisigqibo sokwenza isenzo kukho izinto ezine ekufanele sizenze: iiseti ezintathu zezicwangciso eziphezulu ezichaziweyo zezi:

- i. Yenza isenzo esoyikisa ubuso esichaziweyo ngaphandle kwesenzo sokulungisa
- ii. Yenza isenzo esoyikisa ubuso usebenzisa intlonelo eqinisekileyo
- iii. Yenza isenzo esoyikisa ubuso esichaziweyo usebenzisa intlonelo elandulayo kunye nesethi yezicwangciso engachazwanga. Ukuba isithethi sifikelela kwisigqibo sokuba umgangatho wokoyikisa ubuso mkhulu kakhulu sisenokugqiba ukuba siphephe isenzo sokoyikisa ubuso kwaphela.

2.4.4.2 Ukwenza isenzo esoyikisa ubuso ngaphandle kwako nakuphi na ukulungisa (okuphimiselayo)

NgokukaThomas (1995:170) uthi kukho amathuba apho izinto zangaphakathi zinyanzela umntu ukuba athethe ngqo. Ukuba isithethi sigqiba ekubeni bonke ubunzima besenzo esoyikisa ubuso sincinci kakhulu, isicelo singenziwa ngokuphimiselayo. Ezinye iimeko apho kungekho kuzama kwenziwayo ukudambisa isenzo esoyikisa ubuso, ngokungakhathaleli ukuthelekiswa kokuxakekiswa, apho kufumaneka umahluko wamandla omkhulu.

2.4.4.3 Ukwenziwa kwesenzo esoyikisa ubuso ngokulungisa (intlonelo eqinisekileyo)

UThomas (1995:171) uthi xa athetha ngethiyori kaBrown noLevinson, xa uthetha nomntu unokuziqhelanisa nobuso obulandulayo balo mntu obuqinisekileyo nokusebenzisa intlonelo eqinisekileyo. Inani lezicwangciso zentlonelo kaLeech: ukufuna isivumelwano, ukuphepha ukungavumelani, ukuthanda okuhle nokunika uvumelwano.

2.4.4.4 Ukwenza isenzo esoyikisa ubuso ngokulungisa (intlonelo elandulayo)

NgokukaThomas (1995) intlonelo elandulayo iziqhelanisa nobuso bomphulaphuli obulandulayo, obubongozayo kwiminqweno yomphulaphuli ukuba anganqandwa avulwe enze njengoko ethanda ngako. Intlonelo elandulayo izicacisa ekusetyenzisweni kophawu lwentlonelo oluqhelekileyo, ze iimpawu zentlonelo ibe kukunciphisa nokuxakekisa. Uqhubeka athi, asingobantu abazithethelayo bodwa abasenzisa intlonelo nabalinganiswa bemifanekiso ehlekisayo kanjalo bayayisebenzisa intlonelo.

2.4.4.5 Ukwenza isenzo esoyikisa ubuso usebenzisa intlonelo engachazwanga

UThomas (1995) uthi uBrown noLevinson badwelise ezinye izicwangciso ezili -15 zokwenza intlonelo engachazwanga. Ezi ziquka ukukrobisa, ukusebenzisa izikweko, nokuntsokotha. Umzekelo, uzama ukuxelela umntu indaba zakhe, kodwa afuni ukuba krwada. Ndimthume kudala lowo qha ulibele ukuba lifudo. Ndakuwuva kudala nalo myalezo ukuba ndiwufumene phofu. Kanti ngesuke wala zisuka angenzi ngathi uyafuna ukucelwa, kuba le ayenzayo ibonisa ukuba ebengazimiselanga ukuya kule ndawo athunywe kuyo.

2.4.4.6 Musa ukwenza isenzo esoyikisa ubuso

NgokukaThomas (1995:174) uthi isicwangciso sokugqibela sikaBrown noLevinson, asenzi senzo soyikisa buso sibonakala sicacile. Kukho amaxesha apho athi umntu enze isenzo esoyikisa ubuso kodwa angatsho. Kukho amaxesha apho isithethi sigqiba ukuba singathethi nto kwaye kuyinyaniso singanqwenela ukuyiyeka into leyo igqithe. Kukho imeko yesithathu apho kungakulindeleka kakhulu ukuba into ethile iza kuthethwa, ngokuba ukungathethi nto ngokwako sisenzo esoyikisa ubuso esikhulu.

2.5 ITHIYORI YENTLONELO

2.5.1 Intlonelo: Ubukho basekuhlaleni okanye ubukho bomntu ngamnye

NgokukaReiter (2000:2) xa umntu ethetha ngentlonelo sukube ebhekiselela ngqo okanye ngokungathanga ngqo kuluntu. Oku kusekelwe kwiingqokelela eziyinqobo ezisemgangathweni okanye izithethe ezifunyenwe ngamagosa awodwa ngokuqhelekileyo ekuqaleni ebomini bawo, njengenqubo yokulungisa ilizwe. Intlonelo ayilulo uphawu lwemveli kwisenzeko ngokunokwaso, kodwa imiswe lunxibelelwano lobudlelwane. Intlonelo yindlela yonxibelelwano lwasekuhlaleni, ikwayindlela elamlayo phakathi komntu nokuhlala.

2.5.2 Imithetho yentlonelo kaLakoff

ULakoff ocatshulwe nguReiter (2000:6) uthi kufuneka kuqalwe ngokuchaza eminye imithetho-siseko yencoko elinqanaba lokuqala lezinye iingcaciso zesenzeko sentlonelo. Omnye weminikelo ebalulekileyo kwisifundo sepragmatiki ngokaGrice (1975) ngumthetho-siseko wentsebenziswano kunye neemakzimu zakhe zencoko ezaziswe ngengcinga zokuba eyona njongo yencoko lutshintshiselwano lolwazi olusebenzayo. UReiter (2000:7) uqhubeka athi uLakoff udibanisa iimakzimu zencoko zikaGrice kunye nemithetho yakhe yentlonelo ngenjongo zokuchaza ngokuba nako kwepragmatiki ngolo hlobo ziwela ngaphakathi kwamandla welingwistiki. ULakoff (1975) wenza lemithetho yentlonelo ilandelayo:

- i. Isithethe: zibeke kude kubanye
- ii. Ngokuthobela: nika ukhetho
- iii. Ubukholwane: bonisa uvelwano

NgokukaReiter (2000: 7) kungafikelelwa kwimithetho kaLakoff esezantsi yokuba inokwenza nokungaphazamisi kwimihlaba yabanye abantu, inika lo mntu kuthethwa naye ukuba azithathele isigqibo esi sesakhe nokwenza isithethi sizive mnandi, ngoko intlonelo ibonakala inxulumana nokuphepha ukuchasana. ULakoff ucacisa intlonelo njengesixhobo esisetyenziselwa ukucutha ukungabikho kwemvisiswano phakathi konxibelelwano lwabantu. ULakoff (1975), uthi imakzimu zikaGrice ziwela ngaphantsi komthetho wakhe wokuqala wepragmatiki, njengoko inyamekela ekucacisweni kwencoko. UReiter (2000:7) uqhubeka athi uLakoff ubonakala elinganisa isithethe sokuzibeka kude kunabanye abantu, intobelo uvelwano, kanti ngaphandle kwengcaciso yokuba ukuzibeka kude kunabanye, intobelo, nobukholwane zisebenza njani kuluntu oluthile oko kwenza ukuba kube nzima ukubona ukuba intlonelo iza kuboniswa. UBrown (1976:246) uthi ingxaki yocalulo lukaLakoff yeyokuba ayiniki thiyori edibanisayo nebeka imithetho yakhe yentlonelo kubume obucacisa isimo sayo.

2.5.3 Imithetho-siseko yonxulumano kunye nemakzimu zonxibelelwano zikaLeech

UReiter (2000:8) uhambisa athi uLeech (1983) njengoLakoff usebenzisa indlela kaGrice yemithetho-siseko yencoko. ULeech uzama ukucacisa ukuba kutheni abantu behambisa intsingiselo ngokungathanga ngqo. Umbhali ubona intlonelo njengeyona nto yepragmatiki yokungathanga ngqo. Elona nqaku libalulekileyo kwithiyori kaLeech yentlonelo, ngumahluko awenzayo phakathi kwelokhushini yesithethi nenjongo yasekuhlaleni yesithethi. UReiter (2000:8) unaba ngokubanzi ngalo mba, uthi uLeech ucacisa ubume bepragmatiki enamacala amabini: ubuciko bombhali kunye nobuciko obuphakathi kwabantu. Intlonelo iphethwe ngaphakathi kommandla wobuciko phakathi kwabantu izindidi ezintathu zemithetho-siseko.

- i. Umthetho-siseko wentsebenziswano kaGrice
- ii. Umthetho-siseko wentlonelo
- iii. Umthetho-siseko wempoxo

ULeech akathathi nje umthetho-siseko wentlonelo njengonengqanaba elinye njengoko umthetho-siseko wentsebenziswano kaGrice usenza. Imakzimu zikaLeech (1983:123) zineesethi zezikali zepragmatiki ezintlanu:

- 1) Isikali sexabiso okanye esenzuzo
- 2) Isikali sokuba nokukhethwa
- 3) Isikali sokungathi ngqo
- 4) Isikali somthetho
- 5) Isikali somgama wasekuhlaleni

ULeech unika umahluko ophakathi kwakubiza ngokuba yintlonelo ephelileyo kunye nentlonelo enxulumeneyo. UFraser (1990) uphawula ukuba ingxaki ngomsebenzi kaLeech yeyokuba ufaka iintlobo ezithile zelokhushini ngokunentlonelo okanye ngokungenantlonelo. ULeech ushiya umbuzo wokuba kutheni imithetho-siseko kunye nemakzimu zingafunwa.

2.5.4 Ubugcisa bentlonelo

NgokukaReiter (2000:12) uthi uBrown noLevinson bacinga ukuba bonke abantu abadala basekuhlaleni bazikhathaza ngobuso babo. Bahlula iimbonakalo ezimbini zobuso, ubuso obulandulayo nobuso obuqinisekileyo. Bacebisa ukuba ezinye izenzo ngokwemvelo zoyikisa iimfuno zobuso bavumelana ngento yokuba kukho isoyikiso kwimfuno eyodwa yobuso. UReiter (2000:12) uqhubekeka athi uBrown noLevinson njengoLeech bacebisa isikali esakhelwe ukuvavanya izinga lentlonelo efunekayo kwimeko eyodwa. Uhlobo lokuqala lufakwa xa kungekho bungozi bakulahlekelwa bubuso obunxulumeneyo. Uhlobo lwesibini nolwesithathu luquka isenzo sokulungisa: isithethi sizama ukugcina ubuso baso kangangoko sinako, ngaxeshanye sizama ukudambisa isenzo sokoyikisa. Uhlobo lwesine luquka iimeko apho kungekho nto ithethiweyo yokuba ubungozi obunxulumeneyo bukhulu kakhulu.

IS AHLUKO 3

3.1 INTSHAYELELO

Apha kweli candelo kuqhatshelwa izinto ezenza ukuba abantu bazifumane benegama elibi ngenxa yezenzo ezibi abazenzileyo ngempazamo okanye bezenze ngeenjongo ezithile. Kwakhona kukwajongwa nendlela abathi bazame ukuzikhupha ngayo kuloo ngxingo abazifumene bekuyo. Kwakhona kuza kuthi kuhlolwe ubuciko obuthi benziwe ngabantu kwintetho ngeenjongo zokuzikhusela okanye ukuxolisa kwabo boniweyo, kulandele ukuhlolwa kabutsha kokubuyiselwa kobekeko nengxelo ngcaciso, ze ibe yithiyori yentetha yokubuyiselwa kwesidima.

3.1.1 Ukubuyiselwa kobekeko kwimo yasekuhlaleni

Abantu basoloko bezama ukubuyisela udumo lwabo emveni kokuba bekrokrelwa ngokwenza izinto ezimbi, Benoit (1995). UBenoit uqhubekeka athi, oku kwenzeka ngokungalawulekiyo ngenxa yezizathu ezine, ezi zezi zilandelayo:

- (i) Ukuphila kwilizwe elinobutyebi obungonelanga ixesha elininzi. Oku kunqongophala kwezixhobo kwenza ukuba abantu basoloko bekhuphisana amaxesha amaninzi. Oku kuthetha ukuba ukunqaba kokutyalwa kobutyebi kusoloko kuxhokonxa umsindo wabo banqwenela ukuba obu butyebi bungasasazwa.
- (ii) limeko ezingaphaya kwamandla abantu ngamanye amaxesha ziyabathintela ukuba bahlangabezane nezinto abazibophelele kuzo. Indlela abantu abenza ngayo izinto iphenjelelwa ngabantu, iziganeko ezithile nokusingqongileyo. Iingxaki ezinje ngokubanjezelwa zizithuthi endleleni, oko kwenze ukuba umntu afike emva kwexesha emsebenzini. Ngamanye amaxesha kuyenzeka ukuba umntu angaphumeleli edingeni ngenxa yokuba mhlawumbi evalelwe yingxaki ekhaya, ngelinye ilixa oku kwenzeka ngenxa yokulibala okanye kukungaxelelwa ngulowo ebemele ukumxelela.
- (iii) Abantu abagqibelelanga kwaye bayazenza iimpazamo, ukanti ngamanye amaxesha banyanisekile ngelixa abanye benza izinto ngokuqhutywa yiminqweno yabo. Umzekelo: Abanye abantu bayakwazi ukusela utywala xa umntu efuna ukwenza into oyikayo ukuyenza okanye ukuyithetha, ngethemba lokuba uza kuthi ebephantsi kweempembelelo zotywala. Oko

kwenziwa ngale ndlela kuyakrokrisa, nokuphephela ngezinyobisi, nokungalali kwenza kungakholeleki ncam ukuba umntu into uyenze ngempazamo

- (iv) Iyinene into yokuba abantu banezinto ezibalulekileyo ngokwahlukeneyo, ukanti neenjongo zabo zahlukene, nto leyo eyenza ukuba kubekho ukuthakruthwano ngokwezimvo koko bakufunayo nendlela abafuna kwenzeke ngayo.

Xa oko kuziphatha kakubi kusenzeka ngokungenakuqondwa, abanye abantu bathanda ukutyhola abanye abantu, bahlasele, bagxeke, basole de maxawambi bangxolise, nto leyo yenza ukuba bakrokreleke kuba oko kuchasene nesimo sabantu. Abantu bangakhalazela izinto ezithethiweyo okanye ezenziweyo de bakhalazele nendlela ezenziwe ngayo.

Umzekelo:

Kwimeko apho bekuxatywanwa khona ngabantu ababini abatshatileyo, ze oko kukhokelele ekuphakanyisweni kwezigalo. Inkosikazi imangelele umyeni kuba embethile. Indlela angazikhulula ngayo kukuthi bendingazimisela kumbetha koko ndishiywe ngumsindo, ngenxa yendlela athethe ngayo nam.

Kwabo bahlaselweyo, uhlaselo olo lwenza igama elibi kwimbonakalo yabo, nasebomini babo, kuba oko bahlaselwa ngako iba yimiba enzima. Ubuso, imbonakalo nodumo aziniki nje kuphela inkangeleko esempilweni koko zingadala kuba sibe nomtsalane ebantwini. Ukanti kwelinye icala, igama elibi lingaba sisiphazamiso kunxibelelwano nabanye abantu.

Umzekelo:

Abantu abaninzi abazange babuye bamnginye kakuhle Umfundisi u-Allan Boesak emveni kwezityholo zobusela nobuqhophololo bokusebenzisa imali yokunceda abantu abahluphekileyo kakubi, "South Africa Encyclopaedia: Prehistory to the year (2000)". Ngokunjalo nezityholo ezibekwa u Winnie Mandela zorhwaphilizo mali eziqikelelwa kuma 43 amatyala, kwanamatyala obusela aqikelelwa kuma 25, Profile: Africa's Evita, (2000). Oku kube negalelo elibi kudumo lwakhe, kwaye abantu abaninzi banxamnye naye ngenxa yezo zityholo atyatyekwa zona. Njengentetha eyenziwe ngu Douglas Gibson we DA, ethi "ilungu lepalamente elifunyaniswe

linamatyala ayi - 43 orhwaphilizo alingekhe likwazi ukuhlala epalamente, Profile: Africa's Evita. Ilungu elo ke abhekisa kulo lingenalungelo lokuhlala epalamente, ngunkosikazi Winnie Mandela oko kusukela kwizithyolo ayanyaniswa nazo.

Ukugxekwa kuyinto embi kakhulu kulowo ugxekwayo, de abantu abaninzi babe noloyiko olukhulu ngendlela igama labo elenziwe mdaka ngayo, xa becinga ngendlela esithotywe ngayo isidima sabo, (Benoit, 1995)

Abo bakholelwa ekubeni igama labo lidyojiwe, badla ngokungakunakani oku kufakwa kwabo engozini. Xa imbonakalo yabo isongelwa babona ukuba kufanelekile ukuba banike ingcaciso, benze iintetho zokuzikhusela, bazigwebele, baqiqe de baxolise ngendlela abenze ngayo, Benoit, (1995). Apha uBenoit (1995), ujongwa kwaye ahlole impendulo ngeenjongo zokuqwalasela umonakalo othi wenzeke xa igama lo mntu lenziwe libi, nobugcisa bokubuyiselwa kobekeko.

Kuphando, lwakhe ufumanise ukuba izenzo zokuzikhusela, ukuthanda ukuthetha, kwamkela izimo ezininzi. Enye yeendlela zokunqanda isityholo kukukhanyela. Emveni kokuba uRay Murray owayesakuba ngumlawuli wase Ntshona Koloni, ebekwe izityholo zokuncwasa umabhalane wakhe. Indlela awalihamba ngayo igama lakhe kwezo zityholo kukukhanyela (SABC news , 2004). Ngokufanayo, uChristian Laettner, onkqenqweza phambili ngokufaka amanqaku kwiqela leentshatsheli zebhola yomnyazi kwi NCAA zedyunivesithi yaseDuke, wakhanyela ukuba walingcolisa udidi lomdlali ongekabi namava kulo mdlalo. " Laettner Denies ", (1992).

UJerry Brown, wayala intetho enobungqina bokuba umzi wakhe ubuyindawo yesehlo kumaqela eziyobisi, ezi zityholo uzibalela ekuthini "ziyinto elukiweyo yobungqina bokuba obu buxoki, obenziwe ngolunya nangokungafanelekanga "Brown Dismisses", and (1992:1A). U-Woody Allen wazikhanyela izityholo zokuba waphatha gadalala abantwana bakhe ababini, owabenza abakhe ngokwase mthethweni, "Woody Allen Denies", (1992). Indlela eqhelekileyo yokuphendula amatyala okuziphatha kakubi kukuba umntu akhanyele zonke iintetha ezibubungqina. Ngale ndlela umntu wenza ukuba abantu abamameleyo, bayamkele into yokuba ezi zityholo zibubuxoki. Oko kwenze ukuba unciphe umonakalo, owenze igama lakhe lalibi, ngamanye amaxesha uphele.

Ngamanye amaxesha ubuchule bokuphatha umcimbi wokukhanyela kuyomeleza. Esi sinikezelo silandelayo sentetho eshicilelweyo sibonisa ukuba umkhokeli we-PLO

uYasser Arafat wenza amagqabantshintshi ezigxeko ngamaJuda, kuthiwa "u-Arafat uthi intetho yoshicilelo yaxutywa ngobugwenxa", (1992:4A). Kule meko, akuzange kukhanyelwe simangalo kuphela kodwa kwanikwa ingcaciso yobungqina eqinileyo besityholo. Abo bakhusela isidima sabo ngokubanga ukuba bamsulwa, nabo bayalisusa ityala ngokutsho ngokunyanisekileyo kweli qela linetyala, Benoit, (1995).

Umqeqeshi webhola yomnyazi uPaul Weshead, wagxothwa emveni kokugxothwa kabini ne Denver Nuggets, wasulela ityala kubaqeshwa bakhe ngokuthi "abadlali bakhe babenganelanga", "Westhead Rejects", (1992:2B). Emveni kovukelo mbuso eLos Angeles ngo-1992, abantu beva ukuba inkulumbuso yatyhola iinkqubo zeminyaka yoo-1970 noo-1980", (1992:1A).

Kulandelo lwezimangalo zokusetyenziswa kwemali kakubi e-United Way, uWilliam Aramony uxoxa athi "akazange anikwe mvume kubungqina obubonakalisa esi sityholo sokusetyenziswa kakubi kwemali kwakungeyonyani", Barringer, (1992:A16). U-Aramony wongeza ukukhanyela izimangalo zokutyiwa kwemali, ngokubanga ukuba ubungqina owayebufuna bokubonisa ubumsulwa bakhe bagcinwa. Ngamanye amazwi, ukukhanyela kungafakwa nemeko edandalazileyo yemiba eyonakalisayo. Ngamanye amaxesha kuyenzeka ukuba kuxhonywe amatyala abanye abantu kumntu ongenatyala. Ukongeza izizathu ezixhasa ukuba umntu akayenzanga loo nto atyholwa ngayo, abameli bangabuya bamhloniphe umtyholwa njengesiqhelo.

Obunye ubuchule bokuhlangabezana nokugxekwa, kukuphendula ngobubele kwaye uhlasela abatyholi, Benoit, (1995). Ukuphendula umfanekiso ohlekisayo wezopolitiko, umtshutshisi omele umbuso wase-Missouri uBill Webster, wahlasela IST. Louis Post-Dispatch "ngokwenza buhlungu uhlanga ngeentetho ezihlabayo" "Webster Blasts", (1992:5A). Umphathi wamajoni eenqanawa zemfazwe okwizinga eliphezulu wagxothwa emveni kwehlazo lesondo eTailhook, akazange abe naso isiqulatho sokwamkela ukugxothwa kwakhe ngokuthuleyo, "Admiral Blasts Back for inquiry accusation", (1992:10A). Umongameli mbuso uBush wabona kufanelekile ukuba aphenandle kwizigxeko zoxolelo lwabamangalelwa abathandathu be Iran-Contra, ngokuthi ayibize loo nkcazelo "njengobuvuvu" "nemfeketho", Clymer, (1992:A8). Kananjalo, uhlaselo olunjalo oluphindisayo lujongela phantsi, ukukhohlisa, nokungqubana kwezityholo nto leyo eluncedo ekubuyisweni kwesidima kulowo utyholwayo. Kwakhona kungasebenza njengento yokususa ingqalelo yababukeli kulo uthathwa njengowenze ububi kuqala, ngokuthi kusulelwe ityala kwixhoba elitsha.

Amanye amatyala angaba nobunzima, okanye kube nzima ukuwakhanyela Benoit, (1995). Nakubeni kunjalo, oku akuthethi ukuba akukho themba kwimeko enjalo. Kuyenzeka ukuba umntu avume ukuba unetyala, ngoku avumileyo enze iinzame zokubuyisela isidima sakhe.

Umzekelo, ipolisa lase L.A. umnumzana uDaryl Gate emveni kwezixholoxholo zika - 1992,”wagxininisa kwiziphosiso ezenzeka kwindawo enye kuphela hayi kwilizwe lonke”, “Gates admits”, (1992:12A). Ukuba le ntetho yaba yeyamkelekayo kubaphulaphuli, yayinganciphisa ubukhulu bomonakalo obalelwa kuye, ngokunjalo unciphise nobungozi kwimbonakalo yakhe.

UMarge Schott, umnikazi weqela lomnyazi elibizwa ngokuba zii Cincinnati Reds, wavuma ukuba walisebenzisa igama elithi “Niger”ebhekisa kubadlali, kodwa wathi wayengazi ukuba wabekwa ityala ngaloo nto, “Schott tries”, (1992). Kungoko engakhanyeli ukuba wayenza intetha enjalo, ubanga ukuba wayengenanjongo zakuthuka. UBenoit, (1995), uthi ukuba umonakalo owenziwe sisenzo setyala awunabuzaza bungako njengoko bekukholelwa ukuba kunjalo kuqala, umonakalo kwisidima sommangalelwa umelwe kukuncipha nawo.

Obunye ubuchule obukhuselayo bokusebenzisana nezityholo zokwenza kakubi okungenakwaliwa, kukuxolisa ngokwenza kakubi. Ilungu lebhunga, uRobert Packwood, wazivuma izityholo zokuba wadlwengula, waza wacela uxolo, kodwa nokuba kunjalo akazange avume ukuyeka emsebenzini, “Packwood Admits”, (1992). Ngokufanayo uLawrence Eagleburger, owayelibambela mchwethezi welizwe, waxolisa ngophengululo lwefayile yencwadana yokundwendwela, ngexesha lempembelelo yokunyulwa kwakhona kukamongameli Bush, “Secretary of State”, (1992).

Inkulumbuso yase Japan, uKiichi Miyazawa, waxolisa ngokusetyenziswa komfazi wase Korea njengekhoboka lesondo ngexesha lemfazwe yehlabathi yesibini “Japan Apologies”, (1992). Umongameli wase Russia u-Boris Yeltsin waxolisa ngokugcina amabanjwa emfazwe, njengamakhoboka omsebenzi, emveni kweminyaka yaphelayo imfazwe yesibini yehlabathi, “Japanese get Apology”, (1993). Kungoko uBenoit, (1995), esithi kubalulekile ukuba abantu abenze kakubi baxolise ngokunyanisekileyo, kuba oku kunakho ukwenzeka.

UBenoit (1995) uhambisa athi, kwezinye iimeko abo batyholwa ngokwenza kakubi, bangathatha amanyathelo okulungisa ingxaki. Intengiso encoma isibhedlela iMissouri njengesona singcono, nesinika inkathalo engcono kuneso saseMayo, ntengiso leyo eyenziwa sisibhedlela seDyunivesithi yase Missouri. Sathi isibhedlele sakuthatha amanyathelo achasana nale ntengiso, isibhedlele saseMissouri sanyanzeleka ukuba sizame ukulungisa esi senzo, ("Mayo clinic protests university Hospital ad: Hospital apologies, withdraw ad for changes" Roth, (1991:12a). Apha isibhedlele sayeka ukuqhuba iintengiso ezingamkelekanga, kwaye oku kungenza ukuba isibhedlele sibe sesichengeni. Emveni kwehlazo lokuvavanywa kwezixhobo, indlu yabameli yamkela ukuba ihlaziyeke ngeenjongo zokuphucula ubekeko, "U.S.House", (1992). Ukuba abantu bayakholelwa ukuba olu hlaziyeko lolugqibeleleyo, ubekeko lwabavoti bendlu kumelwe luphucuke.

Ngelixa i-MTV, ikhanyela ukuba iinkqubo zayo zenza ukuba umntwana ominyaka mihlanu ubudala, abase umlilo owabulala udade wabo. Yazinqanda izinto ezikhangeleka njengezenza umlilo kwiziqendu ezilandelayo zeenkqubo zayo zemiboniso ze-Beavis neButterhead "MTV Bans", (1993). Apha abo bathathwa njengabantu abanze izinto ezimbi, bagqiba ekubeni kufanelekile ukuba bazilungise iindlela zabo, Benoit, (1995).

Emveni kokuba kubhengezwe ukuba isebe lesizwe lenze uphando lweencwadana zokundwendwela zika Bill Clinton, umama ka-Bill Clinton, kunye no-Ross Perot bayifunda loo nto, "Bush Dismisses official over passport searches", (1992:4a). Emveni kwenyala lase Tailhook lokuphathwa kakubi ngokwesondo, unobhala womkhosi wamanzi, nomphathi mkhosi wenqanawa barhoxa, "Navy secretary", (1992:1a),"Investigation" (1992:12a).

Le mizekelo ingentla inengcebiso yokuba isenzo esibi singabuyi sehle kwakhona, kuba umntu osenzileyo akekho endaweni yokubuya enze kakubi kwakhona. Kwaye isohlwayo esifanelekileyo senziwe, sokulungisa ukubuyisela ubuso balowo uzibona enetyala lokwenza kakubi.

Le mizekelo ifanayo ibonisa ukuba isenzo sokuthanda ukuthetha, ngokulungisa umonakalo wegama elibi, yinto eqhelekileyo. Njengoko izisolozisenzeka kuyo yonke indawo ehlala abantu, kwaye ubuso buyinto ebalulekileyo, kwangokunjalo kubalulekile ukuba igama lalowo udyojiweyo lihlanjululwe kweso senzeko.

UCoddy no-Mclaughlin (1990) bavelisa ezinye zezizathu ezininzi zokufunda nzulu ngokubuyiselwa kwesidima okanye ukunika ingxelo ngenxa yesenzo esibi osenzileyo. Kwakhona bathi babonise ukuba ingaba abantu balazi njani ihlabathi ngokuthi banike ingxelo, kwaye benze uphando lokuba ingaba indlela elambathayo yokuphathwa kweengxaki ezingenza ingxabano, ukubonisa ukuba iingxaki zisoloko ziquka imbuyekezo nesohlwayo kwabo bathatha inxaxheba, kwaye ikwanceda abo bathatha inxaxheba ukuba bagcine ubekeko lwabo ngendlela eyiyo.

Iindlela ezininzi ezikhoyo zokubona ukuhlolwa kokuzikhusela ngentetho, ezinye zivela kubuciko boncwadi, ezinye zivela kubunzulu-lwazi ngoluntu. Ngelishwa akukho luhlahlelo lupheleleyo ngokubaluleka nokutyhutyha kolu hlobo lwentetha. Uhlobo loncwadi luveza iimpundulo ezintathu zengxelo ngokubuyiselwa kobekeko ngentetha, kwimisebenzi ka Burke, Ware noLinkugel, uScott noLyman, (1973).

UKenneth Burke, (1973) unika uhlahlelo oluninzi ngengcingane yokugcinwa kwentetho yokubekeka ngaphezulu kwayo yonke impatho kubuciko boncwadi. Kwakhona uBurke usebenzisa igama elithi "ityala" ukumela imeko enganqwenelekiyo engalungiswa ngokuzikhusela ngentetha. UBurke ukwachaza ukuba zimbini iinkqubo ezibalulekiyo zokucima ityala okanye ukubuyiselwa kwesidima somntu ngokuthi enze omnye umntu ixhoba, kuxhonywe amatyala omnye komnye umntu. Okwesibini kukuba umntu ahlungise okanye avume ukuba wenze kakubi ze acele uxolo, Burke, (1973). Ubuciko obugwebayo busetyenzisiwe kuhlahlelo luka-Burke, Brumment, (1981), kunye Foss, (1984).

Indlela emisiweyo yobuciko beentetha ezigwebayo zokuzikhusela zaveliswa nguRosenfield, (1968). Nakubeni uWare noLinkugel (1973) beyenzile kwithiyori yabo yezingxengxezo, bayenza kakhulu kubuciko obugwebayo. Umzobo kumsebenzi wegcosa kwezengqondo u-Abelson (1959), ukhetha iimeko ezine kubuciko bokuzikhusela ezizezi: ukukhanyela, ukuxhasa, ukwahlula nokudlula. UWare noLinkugel babonisa obu bugcisa budityaniswe ngabubini ukwenza iimeko ezine zokhuselo. Kwakhona ubuciko obugwebayo bethiyori ka-Ware noLinkugel yokungxengxeza busetyenzisiwe kwintetho yokubuyiselwa kwesidima, Katula, (1975), Kruse, (1981a), Short, (1987), kunye Vartbedian, (1985b).

UScott noLyman (1996), kwincwadi yabo ngeengxelo, besandisa umsebenzi ongaphambili ka-Sykes no-Mazta (1957), onika ubunzulu bolwazi lokuhlela ngokubalulwa kweengxelo zokuziphatha ekungxekweni kwabanye. Belandela u-

Austin (1961), banika umahluko phakathi kweentlobo ezimbini zengxelo. Izingxengxeko luhlobo lwengxelo apho umtyholwa evuma ukuba isenzo asenzileyo asilunganga ngenye indlela, kodwa engathathi mfanelo ngenxa yesenzo asenzileyo ngokupheleleyo. Ukanti ngokugwetywa komtyholwa uyabuvuma ubutyala bakhe ngenxa yesenzo asenzileyo, kodwa angayamkeli into yokuba esi senzo asenzileyo asilunganga. Kumsebenzi wamva kaLyman noScott uquka nalowo kaSchonbach (1980) wokuqalwa kwesithethe, Schlenker (1980, Tedeschi no-Reiss (1981), noSemin noManstead, 1983).

Konke oku kubonisa ukuba uphando luka Benoit, (1995) nezinye iingcali lucacisa ukuba abantu baneendlela ezininzi zokuzikhusela nokuzikhulala xa isidima sabo sithe sathotywa zizenzo zabo ezibi. Ngokunjalo uCody noMcLaughlin (1990) bavelise ezabo izizathu ezisetyenziswayo ekubuyiseleni isidima.

3.2 UKUBUYISWA KOBEKEKO KWIMO YESESIDLANGALALENI

3.2.1 Ingxelo nokubuyiswa kobekeko

Ngokuka Herder, (1944), ubona izisindlo zokudityaniswa kancinci kohlahlelo lwentetho, kwaye udumo lomntu luphenjelelwa bubunjani benzeko ezithembekileyo: umzekelo, isenzo esithoba umgangatho xa sibalelwa ekuzigwagwiseni, siyawuthoba umgangatho, ngokunjalo nesenzo esinyusa umgangatho singanyusa izinga lalowo wenze isenzo eso. Kwakhona uHeider (1944) ukwaqaphela ukuba oku kunika inkuthazo ekuziphatheni kakuhle. "Ingingane yokunyusa umna yenza ukuba umntu enze izinto ezintle hayi ezimbi, zize izinto ezo zibalelwe egameni lakhe" Heider (1944:36). Kwakhona uHeider ecaphula kumsebenzi kaClaparede (1927) owahlula phakathi kweendlela ezimbini zokujongana neziganeko eziyingxaki: ezinjengokucela uxolo, ukwala ukuthatha uxanduva lwesenzo esinganqwenelekiyo, ukubekwa ityala, nokusola abanye abantu ngesenzo esibi. Kuyenzeka ukuba umntu avume ukuba unetyala kodwa noko kunjalo azikhanyele izigxeko ezidityaniswa nesenzo eso.

UScott no Lyman (1968) banophando oluqhubekekayo olwahlulahluliweyo ngoku. Bachaza iindidi ezine zezizathu ezahlukeneyo zokucela uxolo. Impazamo yenye yezizathu ezenza umntu ukuba acele uxolo, ngokuthi achaze ukuba oko kwenzeka ngokungalindelekanga kube nempembelelo kwisimilo sakhe. Umzekelo "ukufika emva kwexesha emsebenzini ngokwenziwa sisithuthi", ngumzekelo wokucela uxolo ovela ngenxa yengozi Scott no-Lyman, (1968:48). Ukucela uxolo kwimo yokuba

nako, xa umntu eswele ulwazi, umzekelo, akukho mntu undixeleleyo ukuba loo matshini awusasetyenziswa. Maxa wambi umntu uphantsi kweempembelelo zotywala, okanye unesigulo sengqondo, ukuze enze isenzo eso asigqibe. UScott noLyman, baqhubekeka bathi, olu uhlobo lokucela uxolo lulinganiswa nolo luka Sykes noMatza (1957) kubuchule babo bokubaleka ityala.

Abo baqhutywa lufuzo, nabo bangasebenza njengendlela yokucela uxolo. Abantwana abasephantsi kwabazali abakwazi ukuzithethela njengoko abantu abadala besenza. Udidi lokugqibela lokucela uxolo kukuxhoma izono komnye umntu, ukubanga ukuba isenzo somnye umntu esinganqwenelekiyo siso esenze ukuba isimilo somnye umntu sibe sibi. Umzekelo ingangumntwana ofikisayo ohlala nabantu abaziphethethe kakubi xa esengxakini nabo, kwaye abazali bakhe bebezamile ukumthethisa ngale nto yakhe yokuhlala nabantu abangalunganga. Xa esola bona ekugqibeleni oku kungabizwa ngokuba “luvukelo” okanye kukuxhoma izono komnye umntu.

Okwesibini kumsebenzi kaSykes noMatza (1975), Scott noLyman (1968) bavelise iindidi ezine zokuzathuza: ukukhanyela ukwenzakalisa, ukukhanyela ixhoba, ukugweba abagwebi, nokwenza isicelo ngokunyaniseka. Kwezi zinto uScott noLyman (1968) bongeze amabali alusizi, achaza nanika izizathu zokungakwazi ukuziphatha ngenxa yobunzima umntu awakha wakubo ngaphambili nokuzanelisa.

UGoffman (1971) esandisa umsebenzi wakhe ka (1967), uxoxa ngoko akubiza ngokuba ziintshukumo ezinyangayo kwintetha. Uchaze iindlela ezintlanu ezingalindelekanga njengempendulo kwiimeko zobuso oboyikisayo. Okokuqala umcaphukisi angakhupha “ukunqamleza” okanye impendulo ekhanyelayo ukuba kukhe kwenzeka isenzo esicaphukisayo. Okwesibini, kuyenzeka ukuba umntu avume ukuba isenzo senzekile, kwaye nguyu umenzi kodwa angayichazi njengento elityala, ngokuyeleleyo kubugcisa buka Scott noLyman bokuzathuza. Okwesithathu kukuvuma ukuba isenzo senzekile, kwaye senziwe ngumenzi kodwa iingxoxo zeziphumo ezikhanyelayo bezingabonwangwa kwangaphambili ngokwengqiqo. Kwakhona umoni angavuma ukuba isenzo senzekile kodwa ukuyibanga kwakhe into leyo kwenze ukuba ubuchule bunciphe. UGoffman (1971) ugqibezela ngokuthi umntu angavuma ukwenza isenzo ngokungakhathali kwaye anganaki ukuba iziphumo zesenzo azinqweneleki.

UGoffman (1971) ucebisa enye yeendlela zokumelana neengxaki zale meko: njengokungxengxeza. Ubona ukuba xa kuxoxwa banzi ngeengxelo kuncwadi, izingxengxezo azizange zinikwe ngqalelo nakubeni “zingundoqo”. Isingxengxezo sibonakala ngokwahlulwa kuka mna kabini: umna ombi lo wenza izenzo ezinganqwenelekiyo, nomna olungileyo lo uzisolayo ngesenzo esibi. Isingxengxezo esipheleleyo sinoku kuhlanu kufunekayo: Ukubonakalisa ukuzisola, imvume yesimo esilindelweyo novelwano ngenxa yokusolwa, ukwala isimo “nokuzinikela” ngokupheleleyo kuso, ukuthembisa ukwenza kakuhle kwilixa elizayo, kunye nentlawulelo yembuyekezo.

Okokugqibela uGoffman (1971:114), uthethile ngezicelo njengeenzame zokulungisa. Ukunika ingxelo nezingxengxezo kuvela emveni kwesimo esibi noxa evuma ukuba kungenzeka nangaphambi koko. Kwelinye icala izicelo ziyafunyanwa kuqala okanye ngaphambi kokuba isiganeko senzeke. Intetha enjalo “ibandakanya ukucela imvume kulo woniweyo ukuba azibophelele koko kuthathwa njengovukelo lwamalungelo akhe”. Izicelo zisebenza njengezithomalalisi kulowo uva ubuhlungu ngeenjongo zokunceda isimo sakhe. Umzekelo phambi kokuba udlule emntwini kwindawo exineneyo ngabantu, kufanele ukuba uthi “ingaba unganengxaki ukuba ndingadlula emva kwakho?” Tracy (1990). Ngamanye amazwi ucele uxolo ungasuke utyhudise nje oko kubonisa intlonopho.

Kwenziwe uphando olwahlukeneyo ngabantu abathathu kwiminyaka yoo-1980 ngenjongo yokulungisa uhlahlelo lwethiyori yengxelo-ntetho kaScott noLyman. Uphando olwenziwe nguSchonbach olufutshane aluhambisani kwaphela neengxelo-ntetho zika Scott noLyman, (1980). Umsebenzi wokuqala kaDewey (1922-1939) uxoxa ngezizathu ezachazwayo zentetha evela emveni kwesehlo ukuze inike ingxelo ngeshlo eso njengoko uMills (1940) echaza “xa umenzeli ebeka izizathu zetyala, akazami kuchaza izimvo zakhe ngesenzo sokuhlala. Akabeki nje izizathu koko ulukuhla abanye kwanaye ngokunjalo. Ngamanye amaxesha sukube efuna izizathu ezingakhumbulela isehlo eso”. Noko kunjalo “ezi zizathu” apha kolu ncwadi azizange zithathwe njengezikhokela isimo, koko zithathwa njengentetha echaza isimo emveni kwesehlo.

UAustin (1961) kuphando lwakhe uzamile ukucela umngeni kubaphandi, “ekuceleni uxolo”. Uhambisa athi ukucela uxolo kuvela “apho umntu enze into embi, engalunganga okanye ekwezinye iindlela ezininzi ezihambelana noko. Kulapho

abantu bazama khona ukuzikhusela, okanye bamelwe ngumntu endaweni yabo ngeenjongo zokuzama ukubakhupha koko bakwenzileyo. UHeider (1944), Dewey (1922, 1939) noMills (1944) bevumelana noAustin (1961), nabo bakuphande nzulu oku. U-Austin (1961:124) ukwacebisa ukuba zimbini iindlela ezingasetyenziswa “ekwamkeleni uxanduva kodwa ukhanyele ukuba oko kwakungalinganga. Okwesibini, kukwamkela ukuba into leyo yayimbi kodwa ungayamkeli ngokupheleleyo nokuba akukho xanduva”.

Ezi ntetho zingabizwa njengezizathu okanye ukucela uxolo. Iintetho ezinjalo zenza iziqalelo ezibini: ukukhanyela iimfanelo zesenzo esibi nokunciphisa imbonakalo embi edityaniswa nesehlo eso. Uninzi lwabaphandi abaphande olu hlobo bavelise uluhlu oluninzi lobugcisa obubalekayo, baza balifaka kwiqela lokucela uxolo nokunika izizathu.

3.2.2 Iindidi zeengxelo-ntetho

Uninzi loluhlu lobugcisa bokujongana nezoyikiso zegama elibi ezicetyiweyo kuncwadi. Apha kuchazwa uluhlu lweengxelo zika Sykes noMatza (1957), Scott noLyman (1968) Goffman (1971), Schonbach (1990), Schelenker (1971), Tedeschi noReiss (1981), Semin noMastead (1983).

3.2.2.1 USykes noMatza (1957)

Uluhlu lokuqala lweengxelo, olwenziwa nguSykes noMatza (1957), lwenziwa ngeenjongo zokunceda ekuqondeni ubundlobongela bolutsha. Uhlahlelo lwabo luxoxa ngeendlela ezintlanu ezahlukeneyo “zobugcisa bokudumaza”. Ukuphikwa kwemfanelo kuquka izenzo ezenziwe ngokungaqondi nangempazamo. Ukuphikwa kokubangwa kwengozi apho kungekho monakalo wenzekileyo, nokuba isenzo sibonwa njengento engafanelekanga: umzekelo umntu “awenzakalanga kakhulu”. Ukuphikwa kwexhoba kungathetha ukuba lo wenzakeleyo ebefanele ukwenzakala okanye ixhoba elo alaziwa. Ukwenzakala komntu omsulwa kubonwa njengento embi kakhulu kunokwenzakala komntu onetyala. Umtyholwa angagweba abahlaseli bakhe nto leyo ewutshintshayo “umongo wencoko”; oko kuthetha ukuba ukuhlasela ngokuphindisayo kungenza ukuba itshintshe ingqalelo kwityala lentetha engenabungqina kulo ubekwa ityala. Okokugqibela, USykes noMatza (1975:668) bathi ukucela kwabathembekileyo kungangqiniswa kwiindidi ezahlukeneyo

kubonisa ukuba isenzo sisekelwe kwizibongozo; umzekelo “ugxothiwe ngokuba kulungiselelwa inkampani”.

Le ndlela kaSykes noMatza (1975), noko ayiqhelekanga kuba baxoxa ngokuba obu bugcisa bungakhokelela kwaye bunike isizathu esivakalayo kwisimo somoni. Ukanti bayangqinelana noHewit no Stokes, (1975), noBell, Zahn noHopper (1984) ngokukhanyela”.

3.2.2.2 UScott noLyman (1968)

Uphando lukaScott noLyman (1968:46), lokubuyiselwa kobekeko lube yenye yeendlela ezibe nempembelelo enkulu kuhlalelo lweengxelo. UScott noLyman (1968:46) bayichaza ngolu hlobo ingxelo “intetho eyenziwe ngumenzi ekuhlaleni, ngeenjongo zokuchaza isimo ebesingalindelekanga”: nokwahlula phakathi kweendidi ezimbini zokunika ingxelo, bevumelana neziqalelo zohlalelo luka-Austin (1961). UScott noLyman (1968:46) bathi “ukucela uxolo yenye yeendlela zokunika ingxelo apho umntu avuma khona ukuba isenzo esibuzwayo asilunganga, sibi, kwaye asifanelekanga, kodwa noko kunjalo angalwamkeli uxanduva lwesehlo eso ngokupheleleyo”, Ukuzathuza kwelinye icala, ziingxelo apho umntu amkela uxanduva lwesenzo kodwa akwale ukugxekwa okudityaniswa nesenzo eso.”

USchonbach (1980:195) yena ucacisa ngolu hlobo: “isehlo sokungaphumeleli” siquka “umntu owenza izinto ngendlela eyahlukeneyo neemfanelo ezishiyiweyo.” Uqhuba athi xa ezama ukuveza umsebenzi ka-Scott noLyman (1975) wetaksonomi yokuqala, uSchonbach (1980), uveze itaksonomi entsha esekelwe phezu koncwadi lwangaphambili nakwiingxelo ezifunyenwe ngokubuzwa ebantwini kwizihloko ekucingwa ukuba abazange bakwazi ukuphumelela kuzo.

3.2.2.3 USchlenker (1980)

Okunye ukulungiswa kwethiyori kaScott noLyman (1968) yeengxelo yaveliswa kwincwadi enomdla yoluvo lokulawula. USchlenker (1980:137), uchaza iingxaki “njengeemeko apho izehlo ezenzekileyo kunganqweneleki ukuba zingabalelwa kulo mntu uzenzileyo, ngokokubona kwabantu. Ubushushu benkohla bunxulunyaniswa ngqo nobukhali bayo kwanokubonakalayo okwenziwe ngumenzi. USchlenker (1980), uthi umenzi angazama ukukhusela, afihle maxa wambi de ahlehle ezingxakini. Kodwa ngamanye amaxesha abenzi mabazame ukuzinyanga ezi ngxaki zoyikisayo.

USchlenker (1980:137) ucacisa iindlela ezintathu zeengxelo, ezenziwa ngeenjongo zokunciphisa ukubonakala kobushushu bengxaki". Ukukhuselwa kobumsulwa, ukucela uxolo nokuzathuza. Ukukhuselwa kobuba msulwa umntu ezama ukubonakalisa ukuba umenzi akananto nokwenza noko kuqikelelwa kwisihlo esibi: ngoba kunokwenzeka ukuba isihlo asizange senzeke okanye ukuba senzeka ayilotyala lakhe. Udidi lokuqala lufana nobuchule buka Schonbach (1980) bokubanga ukuba isihlo esenziweyo asiphumelelanga, kwaye ukuzikhusela okunjalo bokuba msulwa kwandisa uluhlu lukaScott noLyman (1968).

Olunye udidi olungundoqo kwintshukumo yokunyanga, kukucela uxolo, ngeenjongo yokuzama ukunciphisa imfanelo ngenxa yesehlo. Oku kungayinzame yokuba kubangwe ukuba iziphumo bezingabonakali mhlawumbi bezingangcono kwaye kubangwe iimeko ezinciphisa ityala. USchlenker (1980) ubalule iindlela ezimbini zeemeko ezinganciphisa ityala: ukusulela ityala komnye umntu okanye ukuxoxa ukuba abanye bayihlukuhlile le meko. Ecaphula kuScott noLyman (1968), imfanelo isasaziwe kwaye baninzi abantu ababandakanyekayo kule meko, oku kwenziwa ngeenjongo zokunciphisa imfanelo enokubalelwa kuye nabanina. Oku kwakhona kukwandiswa komsebenzi kaScott noLyman, kodwa noko kunjalo oku kuyafumaneka nakumsebenzi kaSchonbach (1980).

Uhlobo lwesithathu olujikelele lwengxelo-ntetho axoxa ngalo uSchlenker, kukuzathuza, okwenziwa ngeenjongo zokuzama ukudambisa imeko yokuchaswa kwesehlo. Umenzi angazama ukunciphisa ukungabi mnandi okugqalileyo kwesehlo, ngokuthi athelekise izehlo ezininzi ezifana neso nezingaphezulu kwaye abo bazenzileyo bengakhange bohlwaywe ngazo nangokuzathuza ngeenjongo eziphezulu. Ukuncitshiswa kokuthe ngqo kubadankanya iingcinga zika Scott noLyman (1968) zokuphikwa kwexhoba, kodwa kwakhona zithi zibandakanye ukudanjiswa kweziphumo zeengxaki zesehlo esibi. Xa kuthelekiswa nobuchule bukaScott noLyman (1968) bokugweba, abo bagwebayo loo msebenzi ufunyaniswe ubanzi ngokomda ngoba uquka ukuthelekiswa nabanye abantu abangabeki tyala. Okokuqgibela, ukuzathuza ngeenjongo eziphezulu kwandisa uluhlu luka Scott noLyman (1968).

3.2.2.4 UTedeschi noReiss (1981)

UTedeschi noReiss (1981) banika okunye ukuphengululwa kwengqiqo kaScott noLyman (1968) ngeengxelo-ntetho. Bakwenza oko ngokugxininisa ekucelweni

koxolo nokuzathuza. Balucacisa olu didi njengokuba nako. UScott noLyman (1968: 48-49), bathi xa bethetha ngolu hlobo lokucela uxolo, baquke ukubangwa okunjengokuba “ukungazi ngokupheleleyo” “ulwazi olungelulo”, “Ukuyotywa”, “ukungazimiseli”, “nokungakwazi ukubona kwangaphambili ukuba ziza kuba njani iziphumo”. NgokukaTedeschi noReis (1981), konke oku kuvela ngokweendidi ezahlukileyo. UTedeschi noReiss (1981), bongeze ezinye iindlela ezintsha zokucela uxolo ezinjengokuba “umntu athi uphazanyiswe zezinye izehlo”, ukuswela ixesha lokucinga “iziyobisi”, “ukunyanzelwa ngabanye abantu, ukwenziwa ngumntu ukuba ube nobuthongo kunye nokujikwa ingqondo”.

Kwakhona uTedeschi noReiss (1981) baxoxa ngokuzathuza njengokuyimpendulo yenkohla. Bacacisa uluhlu olwaveliswa nguScott noLyman (1968), umzekelo, iindidi ezintsha ezizezona zokuzanelisa. Ngokufanayo, noScott noLyman (1968) bakubalule ukubongoza ngokuthobileyo kakhulu njengendlela yokuzathuza, yaye uTedeschi noReiss (1981) bakhankanye iintlobo ezine ezahlukeneyo zokunyaniseka. Bongeza nokuzathuza okutsha, njengenye yeendidi zokubongoza kwabasemagunyeni, umzekelo, uThixo, usathana, uburhulumente, ukwakha ubekeko ukubongoza izithethe namasiko obulungisa, ukubongoza iinkqobo ezisemgangathweni zabantu. Udidi lomtsalane, ukukwekwa ngeenjongo zokwenza ukuba into oyithethayo ibe nomtsalane kwaye ingathobi sidima salowo uthethayo. Umntu axoxe ukuba isenzo senziwe ngeenjongo zokwandisa ubekeko lwaloo mntu.

3.2.2.5 USemin noManstead (1983)

USemin noManstead (1983) bahlola kabutsha uncwadi oluninzi beshiya kuphela ingxoxo kaSchlenker (1980). Nakubeni bexoxa ngokulungiswa okumisiweyo kuka Schonbach (1980) abakufanga ukuvumelana nokwala. Xa kuthelikiswa nezinye, le ndlela yeyona ixoxwe ngokugqibeleleyo kwiingxelo kwezo bezihloliwe ngaphambili. Ezi ndlela zingahlulwa ngokubanzi ngokweethiyori ezingamaqela amabini. Iqela lokuqala lijongene nokucela uxolo nokuzathuza Sykes noMatza (1975), Scott noLyman (1968), Tedeschi no Reiss (1981) kunye noSemin noManstead (1983). Iqela lesibini leethiyori liquka ukongezwa ekuceleni uxolo nokuzathuza, ukwala ukukhanyela okanye ukubanga ukuba msulwa nezingxengxezo Goffman (1967), Schlenker, noSchonbach (1980).

3.3 AMANQANAM EENGXELO-NTETHO

Nakubeni umsebenzi ohloliweyo apha ujolise kuluhlu lokwakhiwa kobuchule kwindlela zokubuyiselwa kobuso, ikwaqwalaselwe neminye imicimbi. UGoffman (1967) ubona ukuba iingxelo zivela ngenxa yeentshukumo ezine ezizezi: umceli'mngeni, ukunika, ukwamkela nokubulela. Uhlahlelo luka Schonbach (1980) lubonisa ukuba izehlo zeengxelo zidlula kumanqanam amane: isehlo esingaphumelelanga, ungcikivo, ingxelo nokuxabiseka kwengxelo. UCody noMclaughlin (1985) bathi ukunika ingxelo kuneziqalelo-ntshukumo ezingaba ntathu xa kuqikelelwa: ukucela njengeenjongo zokulungisa, zokunyanga nokunika impendulo.

UButtny (1987:77) evumelana noCody noMclaughlin (1985), uthi xa athetha, izehlo zengxelo ziquka izigaba ezithathu: isehlo esiyinxaki, ukunika ingxelo ngokufuna ixabiso le nto. UButtny (1987) uqhubeka athi ukunika ingxelo akuphenduli nje kuphela ungcikivo, kodwa kukwanika nenkcazelo ecacileyo. Umzekelo “umoniwa anganako ukudlula ekungcikiveni lowo umonileyo, kwaye anike umoni ithuba lokuthatha amanyathelo ngengxelo”. Kanjalo ixhoba alingekhe lazi ngesenzo sokoniwa xa umenzi enika ingxelo, Moris (1985).

Kukho ukuvumelana kwababhali ngomba omisela ukulandelelana kweziqalo zengxelo. Ukwenza into ekukholeleka ukuba ayilunganga kwabanye abantu. Olu hlobo luziziphumo zongcikivo okanye ukucela ukulungisa umonakalo. Ingaba sisenzo, ukanti ngamanye amaxesha ingalungcikivo ngenxa yesenzo esixhokonxa impendulo, ukutsho oko ingxelo evela kumenzi. Ingxelo leyo inikwa ixabiso ngumntu okanye ngabantu abo ibikhutshwa ngabo. Okokugqibela umoni angabonisa umbulelo ngokwamkelwa kwengxelo yakhe.

Kwakhona uSchonbach (1990), enika iingxelo ezinika umdla kuthotho lwezifundo ezilungisiweyo mayela namanqanam engxelo. Kwezinye izifundo umongo obuzwayo udlala indima ebalulekileyo kungcikivo.

3.3.1 Ungcikivo neengxelo-ntetho

USchonbach noKleibaumhuter (1990), xa babebuzwa ngabazali bomntwana ababemgcinile, owasela amanzi okucoca kwaza kwanyanzeleka ukuba abonane nonyango lukagqirha, bathi ukuphendula kumanqakwana amathathu ababewabuzwa angala: umbuzo ongathathi'cala, ungcikivo oluthoba isidima sabo nokukwazi

ukuzibamba. Nokuba loluphi na uhlobo longcikivo ekuncinwa ngalo amalungelo ambalwa nobulungisa obukhulu nokwala kunokuba usebenzise umbuzo ongathathi cala, oku akwenzi mahluko kwinani lokokucela uxolo olwenziweyo. Oku kuyafumaneka kuphando olwenziweyo, Schonbach (1990). Ngokufanayo, uMcLaughlin, Cody no O’Hair (1983) bachaza ukuba ngokunciphisa ungckikivo kutyekelwa ekuncineni ukudityaniswa kwengxelo, ngelixa ungckikivo lokwandiswa kobubi luthanda ukuncina iingxelo-ntetho zokwandiswa kobubi. Nangona kunjalo uMcLaughlin, Cody noRosenstein (1983) bafumanisa ukuba ukugwetyelwa, imvume nokucela uxolo akudityaniswa nuluhlobo longcikivo.

3.3.2 Ukusetyenziswa kweengxelo-ntetho

Apha kweli candela kuthethwa ngemveliso zeengxelo eziphathelelene nengxaki zobuso oboyikisayo. Okokuqala kuza kuhlolwa kwakhona indlela ekuphathwa ngayo iingxelo jikelele. Kulandele ingxoxo yamatyala anobukhali aveliswe yingxelo.

UGonzales, Pederson, Manning noWetter (1990) bathi ekwenzeni ingozi, umntu xa ebonakalisa ukuzithoba, imvume nokucela uxolo kunokuphendula ngokucaphukisayo, kuyadumaza ukanti nokunika izizathu, nokukhanyela, nako kuyanceda. Xa bacelwayo ukuba banike iimpendulo zeemeko apho ingcinga ithathwa njengenyaniso engaqinisekiswa, uGonzales, Manning noHaugen (1992), bathi imvume lolona hlobo lwengxelo eveliswayo kumaxesha amaninzi, kulandelwe kukucela uxolo, ibe kukuzathuza kunye nokukhanyela, yindlela ezilandelelana ngayo le. Ngelixa uGarrett, Bradford, Meyers noBecker (1989) bona benika ingxelo yokuba kudliwano ndlebe ngomnxeba nabaphathi bamaqumrhu ekwaliwayo ukusetyenziswa nawo, udliwano ndlebe olo lwavelisa iingxelo ezikulo mlinganiselo: ukuzathuza kwaba ngama -72 eepesenti, ukukhanyela: yangama 13 eepesenti, ukucela uxolo; 11%, ilungelo lona labangama -5 eepesenti. USchonbach (1990) kwizifundo zokudlala indawo yena ubonisa ukuba kwimiba eveliswa sisimo esinyanzelisayo, kumelwe ukuba kubonakaliswe ukuzisola, kwakhona kubonakaliswe ukukhathala ngokude umntu acele uxolo.

Uphando oluninzi lwenziwe kwinkcazelo ngemiba edanisayo nebanga iintloni. UModigliani (1971) uthi ukuchazwa kwento ezintloni ngulo imehleleyo, kuyanxulumana ngokuvumayo kunye nemithetho nemimiselo yemisebenzi yobuso, ukuthetha ngeenjongo zokulungisa. UCupach noMetts (1990, 1992) bathi xa kubuyiselwa ubekeko ukuphepha nokusebenzisa uburharha bobona buchule

buqhelekileyo obukhumbulekayo bokusebenzisa nodano, kwaye uhlaselo, ukungxengxeza nodano zezona zinto zixhaphakileyo. Umzekelo

UPutco Mafani ongumthetheli weqela lebhola ekhatywayo loMzantsi Afrika iKaizer Chiefs. Ebonakalisa udano ngesenzo sakhe sokubetha umfazi wakhe. Uthe uyavuma ukuba wenze into embi kwaye ucela uxolo emfazini wakhe nasebantwini baseMzantsi Afrika ngokubanzi ngesenzo asenzileyo. Watsho esithi akangomntu onobundlobongela umthetho wakhe ebeqala ukwenza into enjalo, Sunday Times, 10, (July 2004)

USchenker noDarby (1981) banika ingxelo yokuba izihloko zisoloko zinika ukuntsokotha okukhulu nezingxengxezo ezimbalwa ezenziwe ngokungakhathali njengoko busongezeleka ubushushu betyala. UMcLaughlin, Cody no-O Hair bafumanisa ukuba xa ityala lishushu, imvume luhlobo lwempendulo efumanekayo. Imvume yenzeka kakhulu xa umngxengxezi ezibona ubutyala, ukukhanyela nokuthula kona kwenzeka xa umenzi ezibona engenatyala okanye one kancinci.

UWeiner, Amirkhan, no Folkes noVerette (1987) bacela abantu ukuba bakhumbule imeko apho bophula khona izigqibo: ukufika emva kwexesha edingeni, ukungaphumeleli ethekweni ukungakwazi ukwenza into ebekulindelwe ukuba uza kuyenza. Bayalelwa ukuba bachaze iimeko ezimbini apho umntu anika ingxelo ebubunyani, nalapho anika axoke khona kwaye anike izizathu zokumenza njalo. Bafumanisa ukuba esona sizathu esikhokela ubuxoki sikhethelwa bucala yaye asikhathalelwangwa.

Olu phando lubonisa ukuba abantu bakhetha ukunika izizathu nelungelo, endaweni yokuzathuza, bakhanyele okanye bathule, koko bakwenzileyo kubi. Oku kuboniswa ngemeko kwingcinga yenyano ekungaqinisekwanga ngayo, kwingozi eziyiliweyo nakukukhunjulwa kwezimo. Uphando kwimiba eyenza iintloni ibonisa ukuba xa kusenzeka, abantu bakhetha ukwenza ngathi inkohla ayenzekanga, okanye ayinabuzaza bungako. Ubukhali bomonakalo lowo kufumaniseke ukuba unempembelelo kwimveliso yengxelo. Okokugqibela, ukungakhathali kwabantu kubangela ingxaki, abantu basoloko benika izizathu zokuzigwebela ngaphezu kokuba bathethe ngolo hlobo xa oko kwenziwe zezinye iimeko.

3.3.3 Ukwenza ukuba ingxelo-ntetho ihlonipheke

Uphando oluninzi luzamile ukuwuphendula umbuzo wokuba zamkelwa xa kutheni na ingxelo. UScott noLyman (1968) babona ukuba ingxelo ayinakunikwa mbeko ukuba ithathwa njengeyenziwe ngaphandle kwesizathu. Bathi ingxelo ithathwa njengengenabuzaza xa isenzo esingamkelekanga siqapheleka ngaphezulu kunengxelo, okanye xa injongo yengxelo inganelisi kubaphulaphuli. Iingxelo azinazizathu xa zingabonakalisi lwazi lwesimo esiqhelekileyo nesilindelekileyo ekuhlaleni.

Enye yeembonakalo zokungabikho semthethweni kokubangwa kukuba ingxelo-ngcaciso mayilodlule ityala ngokubaluleka. Ubungqina obumileyo bale meko buchaziwe ngu Gonzales, Manning noHaugen (1992), apho bafumana ukuba abo babekwa ityala ngenxa engaphambili ukuba ingxelo yabo ayinakwamkeleka, ngenxa yokuba iziphumo zezenzo zinzulu endaweni yokuzola. UBlumstein (1974) naye uthi, ingxelo idla ngokwamkeleka xa ubundlobongela bungengako kunaxa bumandundu.

Ilungu lesibini lokungamkeleki kunxulumana nokwamkeleka kwenjongo kuba phulaphuli. Iingxelo kwakhona kucingelwa ukuba zingangamkeleki xa zingangqinelani nolwazi oluqhelekileyo lwasekuhlaleni. URiordan, Marlin noKellogg (1983) babonisa ukuba imimiselo iyakuchaphazela ukubalelwa nemfanelo nembono yesenzo.

Uphando kwakhona lwenziwe ngokuphathelene neziphumo zokuhlonelwa kobunjani bengxelo. Lunye uphando olufunyenweyo lokuba ukucela uxolo nokwala ziingxelo ezisebenzayo. URiordan Marlin noGidwani (1988), bacela inzulu lwazi ngezengqondo ukuba ziphendule iingxelo zeengcinga ezithathwa njengenyaniso engekaqinisekiswa, zokwenziwa kwemikhwa engekho sikweni. Ukukhanyela kuyalunciphisa uhlobo ekubonwa ngalo ukungalungi kwesenzo, kulandelwe kukucela uxolo, ngelixa ukuzathuza kwafunyanwa njengento embi kakhulu.

UMcLaughlin, Cody noFrench (1990) bahlola imbono yabo babekwa amatyala amabini okophula umthetho wendlela, ukubalekisa nokudlula irobhothi zivalile. Abo basebenzisa ubungqina kwindlela yabo yokuxoxa nokuqiqisa: ukukhanyela nobungqina obuvakalayo bafumana isigwebo esincinci kuba kukholelwa ekubeni bebengenanjongo zokwaphula umthetho. Umceli-mngeni koku akazange afumane

ziphumo zingako. Ukucela uxolo kwenza ukuba ubutyala buhle kuwo omabini amatyala, ngelixa ukuzathuza nako kwenza njalo.

Olunye uphando lubonisa ukuba ukucela uxolo yindlela esebenzayo xa kuphendulwa izenzo zobuso oboyikisayo. UMcLaughlin, Cody noRosenstein (1983) bafumanisa ukuba ukucela uxolo kudityaniswa nokuwongwa, ngelixa ukuzathuza nokuvuma kudityaniswa nokwala. UShields (1979) uthi abo basebenzise izizathu zokuzigwebela babonwa njengabantu abazisolayo kunabo basebenzise ukuzathuza nokuvuma. UGonzales (1992) uthi imvume nokunika izizathu zokuzigwebela kwenza imbonakalo eqinisekileyo yomoni kunokukhanyela.

Olunye uphando aluboni bonke ubukhulu bezizathu zokuzigwebela okanye ukuzathuza. URiordan, Marlin noKellogg (1983) banika ingxelo yokuba abenzi abasebenzisa izizathu zokuzigwebela, kucingelwa ukuba abanalwazi lwangaphambili lweziphumo ezibi zesenzo, loo nto ibenze benze ezo ziphumo. Kwakhona bafumanisa ukuba ukuzathuza kuyayinciphisa imbono embi yesenzo xa kuthelekiswa nezizathu zokuzigwebela. UShields (1979) ufumanise ukuba akukho mahluko kwimbono yemfanelo ngezizathu zokuzigwebela, ukuzathuza nokuvuma.

Uphando oluninzi luthetha ngobukhali bomonakalo weziphumo zengxelo. Njengoko besekutshiwo ngaphambilli nguBlumstein et al (1974) noGonzales, Manning, noHaugen (1992) ukuba kubakho iwonga xa ubuzaza betyala bungengako kunaxa bubukhulu. Kwelinye icala uRothman noGandossy (1982), banika ingxelo ethi, umonakalo wolwaphulo mthetho wenza impembelelo ekucikidweni kwengcebiso agwebe ngazo umongameli ngaphezu kokuthelekiswa kwendima edlalwe ngumenzi kulwaphulo mthetho. Uphando lubonisa ukuba iziphumo zokubonwa kwesenzo esibi zithanda ukubonisa ukuba ubushushu bunxulunyaniswa neziphumo zeengxelo ngokugqwethekileyo, noko kunjalo iimfanelo ezibonwayo zivela zibalulekile nazo.

UBlumstein et al, (1974) ufumanisa ukuba ingxelo ibiwongwa kakhulu xa umenzi enganaxanduva lupheleleyo letyala. UGonzales, Manning noHaugen (1992) bona banika ingxelo yokuba abenzi bacinga ukuba ingxelo yabo ingamkeleka kakhulu xa isenzo eso sasingenziwanga ngenjongo ethile kunaxa senziwe ngenjongo nangokubonisa ukungakhathali. Ngokunjalo uKane, Joseph noTedeschi (1977) bafumanisa ukuba abenzi ababonwa njengaba nako ukuzikhethela ekwenzeni isenzo sokwaphula umthetho, babonwa njengabangamkelekanga, abafanele kukohlwaywa kakhulu kunabo bantu benze isenzo kuba benyanzelekile.

Ingxelo ezithile ziyashiyana ngokusebenza kwazo. Umzekelo uKane, Joseph, noTedeschi (1977), bafumanisa ukuba umahluko kubume besizathu sokuzigwebela nguwo omisela ukusebenza kwesizathu sokuzigwebela. Abo benze izenzo zolwaphulo mthetho ngenxa yezoyikiso emakhayeni abo babonwa njengabantu abaqinisekileyo koko bakuthethayo, nabangamelanga kubekwa tyala ngokuqatha kunabo bophule umthetho ngenxa yezoyikiso zabo.

Okokugqibela, uMehrabian (1967) wenza isingxengxezo nobunye ubuchule bokubuyisela ubuso, nokuchaza ngokutsha imeko. Umzekelo, xa umntu engafikanga ngethuba edingeni, loo mntu angangxengxeza ngokufika kwakhe emva kwexesha, kanti kwakhona uyakwazi ukusuka abulele kulo mntu umlindileyo angaxolisi. Kwiimeko ezimbaxa zombini ezi meko ziyasebenza. Ukanti ziyasebenza nalapho iimeko zingekho mbaxa, kodwa ukungxengxeza kokona kukhethwayo.

Kungoko, ukuxelelwa kwasekuqaleni ikuko okunika isidima ngokweengxelo kaScott noLyman (1968) ikokuvunywayo: ubushushu bomonakalo obunxulunyaniswa nokusebenza ngokugqwethekileyo. Ukanti nokuphendula ngokwesithethe kusebenza indima ebalulekileyo ekwamkelweni kwesingxengxezo. UBenoit (1995) uthetha ngolu hlobo, kukho ungquzulwano lweziphumo oluqondakalayo ekunikweni kweengxelo udumo. Kwimeko apho umntu enze into kuba esengxingweni, sisingxengxezo kuphela esifunyanwa jikelele njengesisebenzayo kwimeko enjalo. Ingxelo ziyamkeleka ngokulula xa ityala lingenabukhali bungako, kwaye nomenzi akafumani sigwebo sikhulu. Kwakhona uBenoit (1995), uwuchaphazele umba wokuba xa iimeko zimbaxa, umenzi anganako ukuphinda ayichaze ngokutsha imeko ngeenjongo zokuphepha ubuso oboyikisayo, nakubeni izingxengxezo zisebenza kwiimeko ezimbaxa nakwezingembaxa.

3.3.4 Ingxelo-ntetho njengezenzo zentetho

U-Austin (1961) wenze igalelo ekuqondeni iingxelo njengezizathu zakhe zokuphanda ngezingxengxezo. Kwakhona ukubhala kwakhe ngezenzo zentetho ngo1962 kunye noSearle, (1969) kwakhokelela kumkhondo womsebenzi weengxelo njengezenzo zentetho. Umzekelo, uFrazer (1981) unike amagqabantshintshi ngezisindlo ezine ezenziweyo malunga nomntu ongxengxezayo, kwakhona kukholelwa ukuba isenzo simkhathazile umphulaphuli, kwaye isithethi simelwe kukuba noxanduva ngesenzo

eso, uFrazer (1981), ecaphula kuCoulmas (1981), noEdmondson, (1981) Kwakhona uFrazer (1981) uchaze ubuchule obuninzi bokubonisa ukungxengxeza. Umsebenzi ngengxelo njengezenzo zentetho uligalelo elikhulu elibalulekileyo ekuqondeni olu hlobo lwesenzo sentetho. Ikwajongene nokwakha ubume bokuqonda ukuba ngeyiphi intetha engabonwa njengesingxengxezo okanye ukwakhiwa kwesisindlo neemfanelo zendlela evuyisayo yesenzo.

3.4 ITHIYORI NGOKUBUYEKEZWA KOMFANEKISO

3.4.1 Izisindlo zale thiyori

Zimbini izisindlo ezinika iziqalelo zobugcisa bale thiyori yokubuyiselwa komfanekiso. Unxibelelwano yenye yendlela elungileyo ekucingelwa ukuba ineenjongo ezithe ngqo. Okwesibini igcina ubekeko olulungileyo njengeyona njongo yonxibelelwano.

3.4.2 Unxibelelwano njengomsebenzi onjongo ithe ngqo

Eyona yokuqala eyenziwa yile thiyori kukuveza ukuba unxibelelwano lungumsebenzi onjongo ithe ngqo. Oku kuyafumaneka ngokucacileyo kumsebenzi wokuqala wobuciko kwi-Aristotle. Apho u-Aristotle ahlula iinjongo zesithethi. Ezi ntlobo zontathu, u-Aristotle uzichaza njengezidibeneyo nenjongo yesithethi: ubuciko bezopolitiko obusoloko buphanda ngokuba ingamkelwa njanina inkqubo ethile okanye yamkelwe na. Okwesibini bubuciko benkundla obuthatha isigqibo kwimibuzo yobulungisa nengeyiyo eyobulungisa. Okwesithathu ubuciko be-epidiactic bona buxoxa ngokuba umntu ufanelwe kukuzukiswa kungenjalo abekwe ityala.

Ngokuka Kenneth Burke, (1968:446),"isenzo singabizwa njengesenzo ngokupheleleyo kuphela xa sidityaniswa nenjongo." U-Burke, uqhubekeka athi xa ecaphula kwisicatshulwa sika Milton "bubuciko obucacileyo obenzeka kumsebenzi obhaliweyo ngengqondo ephangaleleyo kwabo baphulaphuleyo, kwaye unenjongo ecacileyo", Burke, (1968:4). Ubonakala ngathi uBurke uyikhuphele ngaphandle "intetho engenanjongo". Nangona kunjalo; ngokwembono kaBurke ubuciko bunenjongo, kungenzeka ukuba ibe yinjongo engqalileyo okanye ingangqali.

U-Fisher ngomnye weengcali ezinethiyori owaqonda ukuba ibalulekile injongo kwintetho, ngokuthi avelise izizathu ezine ezingumongo wobuciko; Fisher (1970:132). U-Fisher ukuchaze njengesiqiniseko esinika umfanekiso; ukuqinisekiswa kwakhona; ukuhlaziya umntu; ukuhlanjulukwa ukulungisa igama lo mntu kwakunye nobhukuqo

oluhlasela igama lomntu. Kungoko uFisher ebona ubuciko njengomsebenzi onjongo ithe ngqo neenjongo zabantu kunxibelelwano nakwigama lo mntu ngamnye.

Kwezinye imeko iingcali ezininzi zethiyori yobuciko, zibuthatha ubuciko njengobuchule bokulukuhla kwaye kunezisindlo zokuba intetho yobuciko inenjongo; Arnold & Frandsen, (1984); Bitzer; (1968); Booth; (1974); Bowers & Bradac; (1984), Richards, (1936), Miler Rowland, (1982) no Scott, (1980). Bonke ababhali bethiyori yobuciko, jikelele bacinga ukuba ubuciko yinjongo ethe ngqo, kananjalo busisenzo sangabom.

Isisindlo sokuba unxibelelwano luyinjongo ethe ngqo lungafumaneka kuncwadi lwethiyori yonxibelelwano Haliday, (1973)." Ukuthetha kuisixhobo esibalulekiyo sonxibelelwano"Clark, (1973:23). Olunye uluhlu lwenjongo yonxibelelwano luqhutyelwe phambili ngu Clark no Delia; (1979:200). Bona babonisa ukuba kukho ukungathathi cala okuthathu: iimeko ezicacileyo okanye ezingacacanga ezenziwa ngokungaphandle kokuthethathana kwabantu kuyo nayiphina intetho yonxibelelwano.

- ❖ Isixhobo esiphandle sokungathathi cala, apho impendulo ifunwa kulowo umameleyo ngokunxulumene nengxaki, ekwachaza umsebenzi wemeko leyo kuthethelwa phezu kwayo.
- ❖ Iimeko zomntu wangaphakathi, kudityaniswa nokumiselwa nokuphathwa kobuhlobo kunxibelelwano nabanye abantu.
- ❖ Ukuchaza iimeko apho kukho ulawulo lwemeko leyo kuthethwa ngayo kude kube sekupheleni kokuvezwa komfanekiso kamna onqwenelekayo, nokugcinwa kwengcinga ethile yobumna kwabanye abantu.

Naso nasiphina isindlo esiphangaleleyo njengesi sifuna inkcaza, kwaye oku kunyanzelekile. Okokuqala abo banxibelelanayo bangaba neenjongo ezininzi ezingadibaniyo ngokupheleleyo. Kwiimeko ezinjalo, ukuzindila okusebenzayo bokuhambisa injongo enye kungathetha ukuba ezinye iinjongo zisala zilikhethe okanye zingafezekiswanga kwaphela. Kungenzeka kwakhona ukuba iintetho ezijonge ukuqhuba injongo enye zingakonakalisa ukufikelwa kwenye injongo.

Okwesibini ngamanye amaxesha injongo yomntu ayicacanga, kwaye ayakhekanga. Ukanti kwelinye ixesha injongo yomntu icacile kodwa hayi kangako, ze azame

ukwenza indlela eza kumnceda ekuphumeleliseni iinjongo zakhe. Nakubeni umnxibelelanisi enengqiqo ecacileyo, eyibona ngokupheleleyo injongo leyo, oko akuthethi akuthethi ukuba unolwazi ngendlela esebenzayo yokuphumelelisa injongo zakhe. Ngenxa yoku umntu uyakwazi ukulandela injongo ngokuthi alinganise isimo eso umnxibelelanisi akholelwa ekubeni singayiphumelelisa loo njongo kwaye sinendleko ezinyamezelekayo.

Okwesithathu, uBenoit, (1995), uthi akabangi ukuba abantu bathanda ingqalelo abangenayo kuyo nayiphina indibano nolawulo lweendidi zonke zentetho, koko zichaza iinjongo rhoqo kunye necebo elingapheliyo lesimo sokuphumelelisa iinjongo. Ezinye izimo ziyazilawula nokuba zizenzekele, oku uBenoit ukucaphule ku Kellerman, (1992); Schneider noShiffrin; (1997); no Hample; (1992). Kwiimeko ezibalulekileyo abantu bazicwangcisa ngobulumko injongo zeentetho zabo. Ukanti kwezinye iimeko abantu bathanda ukwenza iinzame zokuzalana ukuze bakhuphe intetho enjongo igqalileyo kwaye ibe yebonakalayo, nto leyo ifunwayo ngabantu.

Okokugqibela, nokuba injongo zomntu zingacaca, kunganzima kwabanye abantu ukuchaza injongo zomnxibelelanisi. Iinjongo ezininzi zenza izinto zibe nzima kwabo bagwebayo. Kananjalo ukuba iinjongo zomntu azicacanga kunganzima ukuba umgwebi aziqaphele. Enye ingxaki ekuqatshelweni kwenjongo yomnxibelelanisi ivela ngenxa yokuba abantu ngamanye amaxesha bayazama ukukhohlisa abanye abantu ngeenjongo zabo.

Kungoko unxibelelwano luqikelelwa ngcono njengesixhobo esisebenzayo. Izenzo zothungelwano zenzelwe ukuba ziphumelelise iinjongo ezibalulekileyo kubanxibelelanisi abazenzayo.

3.4.3 Ukugcina ukuziphatha ngokundilisekileyo kukusintshixo esinenjongo sonxibelelwano

Izisindlo ezi sisintshixo sesibini sale thiyori kukugcinwa kobekeko kuba, ngokobekeko ukuziphatha ngondiliseko kuquka amalungu amabini:

- ◆ Isenzo esenzekileyo esingamkelekanga
- ◆ Ukuba noxanduva lwesenzo eso senzekileyo.

Ezi meko zithi zijongwe ngokwahlukeneyo.

Okuqala ukuze ubekeko lomntu loyikiswe, kumaxa kwenzeke isenzo esifanelwe ukukhalinyelwa. Okwesibini ukonakala kobuso kudinga ukuba umenzi abonwe enoxanduva lokwenzeka kwesenzo esifanelwe ukukhalinyelwa ngabaphulaphuli abangqamene noko. Esona sizathu sibalulekileyo apha ayikokuba umenzi wenze umonakalo, koko kukuba ingaba abaphulaphuli abangqamene noko bakholelwa ekubeni umenzi uyimbangi yesenzo esifanele ukukhalinyelwa. Ukuba umntu kucingelwa ukuba nguyeye obangele isenzo ekubonwa ukuba asamkelekanga, ubekeko lwaloo mntu luyasilela. Ngaphambi kokuba kuqhutywe abantu ukuba bagcine ubekeko lwabo, kufuneka kukholwe ukuba ababukeli bakholelwa ekubeni banoxanduva.

Nakubeni kunjalo njengoko ukungamkeleki kwesenzo kukhona ngokuqhubekayo, imfanelo ayisoloko iyintetho elula. Ukuba abantu abaninzi badibene ngokwenza isenzo, kungenzeka ukuba bangathathwa bonke ngokupheleleyo ngokuba banoxanduva kodwa bangabekwa sityholo. Kodwa lo udlale indima enkulu inganguye othatha uxanduva olukhulu. Kwakhona kusoloko kubonwa abantu njengabamele ukunika ingxelo ngezenzo abazenze ngabom ze abo benze izenzo ngaphandle kwenjongo babekwe izityholo ezincinci.

Ukuhlolwa kwesiganeko sokubuyiselwa kobekeko kuhlobo lokuba lusebenza kanjani uhlaselo, kuchaza ukuba busebenza njani ubugcisa bokubuyiselwa kobekeko. Olunye ukhuselo luzama ukukhanyela ukuba isenzo esingavumelekanga senzekile. Ukuba akukho senzo sifanele ukukhanyelwa esenzekileyo, ukukhanyela ukuba isenzeko senzekile, ubekeko olutyholwayo alunakonakala, nokuba umtyholwa utshintsa isisololo ngenxa yesenzo nalapho ubekeko lwakhe alunakonakala.

Enye yeendlela zokuzikhusela kukuzama ukuphepha okanye kukuphungula iimfanelo zesenzo esinganqwenelekiyo. Kwiimeko ezinje ngezi umntu akanakukwazi ukukhanyela ngokupheleleyo kodwa angazama ukuphungula iimfanelo zoko kubonwayo ngenxa yesenzo. Umntu angabanga ukuba uxhokonxiwe ngenxa yoko akanaxanduva lwesenzo eso. Umntu anganakho ukuzikhusela ngokuthi isenzo eso usenze ngokungazi ngoko ayilo tyala lakhe. Okwesithathu umntu abgathi yenzeke into ngengozi. Ngelinye ixesha umntu athi oko kwenzeke ngenjongo ezintle. Konke oku kubuchule bokufuna ukuphungula isityholo esibonakalayo soxanduva lwesenzo esifuna ukukhalinyelwa.

Kwakhona kungenzeka ukuphungulwa kobutyala obubonwayo besenzo ngobuchule obuninzi. Ngokuxhasa, ukuzama ukuphucula ukutyholwa kobekeko ngethemba lokwenza kakuhle kumonakalo wobekoko kwisenzo esingamkelekanga. Ukuncitshiswa kwesenzo kuphungula ubukhulu bovakalelo olungelulo olubalelwa esenzweni, ngeenjongo zokunciphisa imizwa egulayo ngomtyholwa. Ukwahlula nokuphungula ngeendlela ezahlukeneyo ngeenjongo zokuzama ukuphungula ukuchaphazeleka okungekuko okudityaniswa nesenzo. Ukuhlasela umtyholi. Imbuyekezo bubugcisa obenzelwe ukuphungula ubushushu obubonwayo bengozi.

Obu bugcisa bushiyekileyo bokubuyiselwa kobekeko kunokucaciswa ngokwamasiko nezithethe kunohlalelo ngokobunjani bohlaselo. Abantu abaninzi bayaqonda ukuba abantu bayazenza iimpazamo. Abaphulaphuli bangamxolela umntu okwaziyo ukuthembisa ukuba nokuba lo mntu wenzeni ntonina uya kuyilungisa. Oku kuthatha isimo sokunyanga ingxaki nokuthembisa ukuba akasokuze aphinde enze mpazamo enjalo. Okokugqibela umenzi ozibophelela nokungcungcuthekisa (ukungxengxeza okunyanisekileyo, ukubonakalisa ukuzisola nokucela ukuxolelwa) angawuphungula umonakalo oyilahleko kubekeko lwakhe.

Uninzi lokusebenza kobugcisa bokubuyiselwa kobekeko kungacaciswa ngohlalelo lobume obufunekayo obufanele ukukhalinyelwa. Ukuhlasela makubonise isenzo esingathandekiyo ekukhanyeni kwaye sibale imfanelo ngesenzo eso kumtyholwa. Ukukhanyela kungazama ukubuyisela isidima sangaphambili ngokukhanyela okanye kuphungulwe imfanelo yoxanduva olo.

3.5 ULUHLU LOBUGCISA BOKUBUYISELWA KOBEKEKO

Ubugcisa bokubuyiselwa kobekeko buhlelwe ngokubanzi kwazindidi ezintlanu, ezintathu zazo zinezinye eziphantsi kwazo. Nazi ezi ndidi zintlanu: Ukuphika, ukubaleka imfanelo, ukunciphisa ubutyala, kwanokulungisa isenzo nokuhlungisa.

3.5.1 Ukuphika

Naye nawuphi na umntu onyanzelekiyo ukuba azikhusele ekuhlaselweni ngabanye unendlela ezinzi zokuzikhethela. Umntu angakhanyela ukuba wenze isenzo esibi, Ware noLinkugel; (1973). Ngelixa yena uGoffman (1971) ebona ukuba umtyholwa angaphika ukuba isenzeko esibi senzekile nokuba usenzile. Ngokuka Schonbach, (1980), umntu angabanga ukuba isiganeko esibi asenzekanga. Ukanti yena uSchlenker (1980) uthi ukuba msulwa yenye yeendlela zobugcisa bokuzikhusela. U-

Tedeschi noReiss; (1981), bathi ukukhanyela yenye yeendlela ezincedayo. Kwelinye icala uSemin noManstead (1983) bayakukhanyela ukuchongwa okuyimpazamo ukuba lolunye uhlobo lokuzikhusela. Ubugcisa bokusebenzisana nokuhlaselwa kukusuka umntu akhanye isenzo esinganqwenelekiyo. Ngamanye amaxesha kuyenzeka ukuba komelezwe ukukhanyela komntu, Benoit, (1995). Umzekelo:

Patricia De Lille wombutho I-ID wazikhanyela izigxeko abebekwa zona, ngowayefudula engugxa wakhe embuthweni zokuba utye imali. Oku ukwenze ngokuthi makuphandwe zonke imali zakhe eziseluvalelweni khona ukuze abantu baqonde ukuba akazani noko atyatyekwa kona, Cape Argus, 24 December, (2004).

Ngokunjalo, xa umntu esebenzisa ukukhanyela abanye abantu bafuna ukukwazi ukuba "xa isenzo singenziwanga nguye, ingaba senziwe ngubani?" U-Burke, (1970), uxoxa athi ngokwenza omnye umntu ixhoba okanye ukosulela ubutyala komnye umntu, ukanti noSchonbach, (1980); ubona ukuba uhlobo lokukhanyela kukosulelwa kwetyala komnye umntu. Obu buchule bungabonwa njengolunye uhlobo lokukhanyela kuba umrhanelwa akanakuba uyenzile into embi enezotho ukuba kukho umntu oyenzileyo into leyo. Obu buchule bungasebenza kakhulu kunokukhanyela nje, ngenxa yezizathu ezibini. Okokuqala inika lo mntu kujoliswe kuye ngababukeli ubutshaba, kwaye obu butshaba bungasuswa kulo utyholwayo. Okwesibini, iphendula umbuzo ongenza ababukeli bangakwamkeli ngokugqibeleleyo ukukhanyela komntu kuba benalo mbuzo uti:"ingaba yenziwe ngubani?"

3.5.2 Ukuphepha uxanduva

Abantu abangakwaziyo ukukhanyela oko bakwenzileyo xa bebuzwa, bangakwazi ukuphepha okanye baphungule umthwalo wabo ngesenzo eso. Bathi oko bakwenze phantsi kobugcisa obune obuchaza ukukhanyela:

Ingxelo ka-Scott noLyman (1968) yokuxhoma izono komnye umntu, apha ebizwa ngokuba yingcaphukiso, ibonisa ukuba umenzi angabanga ukuba isenzo esingumbuzo senziwe ngenjongo yokuziphindezela kwisenzo esibi esenziweyo. Oku kunike ingcaciso eqondakalayo yokuba ityala elo lenziwe ngenxa yokuxhokoxwa kwalowo ubekwa ityala. Oku kwenza ukuba umcaphukisi abonwe enetyala endaweni yalowo wenze isenzo. Ukanti uSchonbach (1980) ekunye noSemin noManstead (1983) nabo bawuchaphazele lo mba wengcaphukiso njengengxelo-ngcaciso.

Ubugcisa besibini bokuphepha uxanduva kukuba nakho ukuzithethelela ngokuthi ubungenalwazi ngokubaluleka kwesimo eso, Scott noLyman, (1968). Endaweni yokuba umenzi akhanyele ukuba usenzile isenzo, usuka azame ukubonisa ukuba oko ukwenze ngenxa yokuswela ulwazi ngoko akamelwe kukubekwa tyala lipheleleyo ngenxa yesenzo eso. Ukuba obu bugcisa busetyenziswe ngendlela eyiyo bunakho ukuyiphungula indlela ebonwa ngayo into leyo yenziweyo, oko kwenze ukuba noxanduva lunciphe.

Okwesithathu umenzi angacela uxolo ngokubhekiselele ngasengozini, Scott noLyman, (1968); Tedeschi noReiss, (1981); Semin noManstead; (1983). Kusoloko kubekwa uxanduva ebantwini ngezinto ekulindelekileyo ukuba bangekhe bakwazi ukuzilawula ngenxa yezizathu ezithile. Umzekelo ukufika emva kwexesha ngenxa yokulityaziswa zizithuthi endleleni. Nalapha umenzi uyakwazi ukunika inkcazelo ephungula uxanduva lwakhe ngenxa yesenzo eso abekwa ityala ngenxa yaso.

Okwesine, umenzi unakho ukubonisa ukuba ukwenziwa kwesenzo esingumbuzo kwakunenjongo, ngokutsho kuka Ware noLinkugel, (1973), oku bakubona njengexalenye yokukhanyela. Apha akukhanyelwa ukuba isenzo esenziweyo sibi, koko kucelwa ukuba abaphulaphuli bangamboni umenzi njengofanelwe kukubekwa ityala ngokupheleleyo kuba isenzo eso benziwe ngenjongo entle, hayi embi.

3.5.3 Ukuncitshiswa kobutyala

Umntu otyholwe ngokuziphatha kakubi angazama ukunciphisa ubushushu kwabo babukeleyo. Obu bugcisa bokunyanga nokubuyekeza umfanekiso buzindidi ezintandathu:

Ukuxhasa,

Ukucutha,

Ukwahlula,

Ukugqithisa,

Ukuhlasela lo uhlaselayo,

Ze okokugqibela ibe yimbuyekezo.

U-Ware noLinkugel, (1973), bathi kungasetyenziswa ukuxhasa ngeenjongo zokuthomalalisa izinto ezithabathekiso nezingalunganga zesenzo ngokuthi komelezwe abaphulaphuli ngobuciko. Abo batyholwa ngokwenza izinto ezimbi

bangazama ukunxulumanisa oko kubalelwa ekubeni kuzizenzo ezithile abakha bazenza ngaphambili.

Okwesibini kuyenzeka ukuba umtyholwa azame ukunciphisa ubushushu kwisenzo anxulunyaniswa naso esibi. Ukuba iciko lingenza ukuba abaphulaphuli bakholelwe ukuba isenzo eso kucingelwa ukuba sibi, asisibanga njengendlela ebesibonwa ngayo kuqala, kuyaphunguleka ukunxunguphala obekudityaniswa naso. Kusetyenziswa obu bugcisa, xa kuzanywa ukubuyisela isidima salowo ubekwa ityala. Obu bugcisa bunciphisa ubungozi ngokutsho kuka Sykes noMatza, (1957), Scott noLyman (1968), Schonabach, 1980, Schlenker (1980), Tedeschi noReiss (1981) noSemin noManstead (1983).

Ubuchule besithathu bokunciphisa ubutyala kukufaka ubuchule bokwahlula Ware noLinkugel (1973). Apha iciko lithi lizame ukwahlula isenzo esenziweyo kwezo zifana naso, njengesingafaniyo kuba sisithi noko akulingani oko kungenza ukuba ubutyala besenzo eso buhle, nabo babukeleyo itsho inciphe indlela embi ebebona ngayo isenzo eso.

Ukanti abanye abantu bona basebenzisa ukugqithisa, Ware noLinkugel, (1973). Obu buchule bona buthi busetyenziswe ngohlobo lokuba kuthathwe isenzo sifakwe komnye umxholo owahlukileyo kulo. U-Ware noLinkugel, baxoxe ngokubekwa kwesenzo kumxholo ngokubanzi, kodwa bacebisa ukuba kusetyenziswe unxulumaniso olwahlukileyo. Umzekelo: uAllan Boesak emveni kwezityholo zobusela norhwaphilizo-mali yabantu abangamahlwempu eyayivela eScandinivia. Wazikhulula kwezoo zityholo ngokuthi, imali leyo wayisebenzisa ekuncedeni amalungu e-ANC amaninzi ngexesha le ngcinezelo, kwaboo bantu ekhankanya uManuel no Hofmeyr bona abakukhanyelayo oo Howcroft, (2000). Ngokunjalo nomntu obekwa ityala lokwenza into embi angakwazi ukutsala iingqondo zabantu ukuba zijonge kwamanye amatyala angaphezulu kwelo alenzileyo, ngokuthi anike izizathu zesimo kwaye abuze imibuzo, Sykes & Lyman, (1968); Schonbach, (1980); Tedeschi & Reiss, (1981); noSemin & Manstead, (1983).

Ngamanye amaxesha abo batyholwa ngokwenza izinto ezimbi bathi bahlasele abo babatyholayo, Rosenfield, (1968), Sykes & Matza, (1957), Scott noLyman (1968), Schonbach, (1980), noTedeschi noReiss, (1981). Ngokuka Schonbach, (1980), imbuyekezo yenye yeendidi zobuchule zokunciphisa ubutyala. Kobu buchule umntu uhlawula ixhoba ngendlela ethile yokunceda ukuba lishicilele imvakalelo embi evela

ebubini besenzo. Oku kuthengwa kwexhoba ukuba lingathethi nyani, ukuba liyamkele imbuyekezo leyo, oku kunganciphisa ubushushu betyala, ze lowo ebebekwa ityala sibuyele endaweni yaso isidima sakhe.

3.5.4 Ukulungiswa kwesenzo

Apha kobu buchule bokubuyiselwa kwesidima, lowo utyholwayo wenza ukuba isibhambathiso sokuba uza kuyilungisa ingxaki. Oku kungenzeka ngeendlela ezimbini: Ukubuyisela imeko kwindlela ibiyiyo ngaphambili okanye uthembise "ukulungisa indlela yomnye umntu", kwaye enze inguqu ukukhusela ukuba oku kungaphindi kwehle kwakhona. Ukuba ingxaki leyo ikhangeleka njengento engaphinda yehle kwakhona, ukuthembisa komenzi kungandiswa kukuba anike into eqinisekileyo ukuba isenzo eso asingekhe siphinde senzeke.

U-Goffman, (1971), ukuchaza oku njengenxalenye yokungxengxeza. Ngelixa Benoit & Lindsey, (1987) besithi umntu angakwazi ukulungisa ngaphandle kokuvuma ukuba wonile. Umahluko wobu buchule xa uthelekiswa nobuchule bembuyekezo, kukuba kobu buchule kujongwa oyena ndoqo womonakalo, ze kuqinisekise ukuba oko kubalelwa kokudlulileyo kwaye kukhusele ukwenzeka kwale mpazamo kwakhona, ngelixa imbuyekezo inezipho ezenzelwe ukuba kuxolelaniswe endaweni yokulungisa umonakalo.

3.5.5 Ukungcungcuthekisa

U-Burke (1970, 1973), uqhaphela ukuba, umtyholwa angazamkela imfanelo azinikwayo ngesenzo esibi asenzileyo kwaye acele uxolo, oko ikukuzibophelela ekungcungcuthekeni. Ukuba abantu bayakhokelwa ekubeni lo ungxengxeyayo ukwenza oko ngenene, bangakhetha ukumxolela koko kubi akwenzileyo. Ukanti kuchatshazelwe oku nanguSchonbach, (1980); noGoffman; (1971), besongeza ukuba umntu angavuma ukuba wonile kwaye abonakalise ukuzisola.

Kungoko iciko elifuna ukubuyiselwa isidima salo ngentetha kumelwe ukuba likhethe ukusebenzisa ezi ziqalelo zihlanu: Ukukhanyela, ukuphepha uxanduva, ukunciphisa ubutyala, ukulungisa nokungcungcuthekisa. Uninzi lobu buchule beziqalelo luziintlobo, kodwa apha kuza kuqwalaselwa ukuba obu buchule busebenza njani, unxulumano phakathi kohlaselo olukhukhulisayo nokuzikhusela, kwakunye nonxulumano lwale thiyori nomsebenzi wangaphambili.

“Ubuchule” apha busetyenziswe njengengqiqo emela injongo ethile eyenziwa ngentetho. Ukuthetha kusebenza kubugcisa obukhoyo ngokutsho kuka Bowers, Ochs no Jensen, (1983). Ubuchule yingqikelelo nje emele ubuhlobo phakathi kwentetho eyiyo engaluncedo ekuphumeleliseni injongo ethile. Njengoko besele kuxoxiwe oku ngaphambili, amaciko aneenjongo kwaye anenkolelo yokuba ubuchule bokuthetha bungaluncedo ekuphumeleliseni ezo njongo banazo. Ubuchule bokuthetha buma endaweni edibanisa ukugwegweleza kweenjongo zeciko noko kungathi kwenzeke koko kuviwe ngabaphulaphuli.

Ezi ziphumo ingaba zizifizekiso okanye ibe zizixhobo. Ukanti maxa wambi kuyenzeka ukuba ibe zizo zombini, kuxhomekeke ekubeni ucazululo olo lwenze isiphelo na okanye kusekho mnqweno uthile ukhoyo ngesiphelo, Festnger, (1957); Fotheringham, (1966). Intetho ingayiphumelelisa kwangoko injongo efunwa liciko, okanye idale iziphumo ezifizekisa injongo engenye. Umzekelo ukuxhasa bobona bugcisa obusetyenziswa rhoqo ekufizekiseni oko athanda ukuba kube koko akunqwenelayo. Ngelixa ukutshintsha izityholo bubonwa njengobugcisa obusisixhobo kwelinye icala.

Kuyenzeka ukuba intetho ibe nobubugcisa bobubini, obokufizekisa nobugcisa obusetyenziswa njengesixhobo ze lowo uthethayo asebenzise ubugcisa obungaphezulu kunobunye.

Umzekelo: Zininzi kakhulu iindlela zokuxhasa ubekeko lo mntu. Ukuba inkampani iyatyholwa ngokonakalisa indalo, ingazixhasa ngeenkqubo zayo zokunceda abantu abahluphekileyo ngokubanika imisebenzi, intetho enjalo inganceda ekuxhaseni imbonakalo yayo itsho ibe ifizekisa umnqweno wayo. Ukuba inkampani leyo ikhethe ukwandisa umfanekiso wayo ngokurhwebesha inkqubo zendalo, oku kungangaxhasi sidima sankampani kuphela, koko kungomeleza inkampani leyo ekubeni yenze umonakalo.

Ngokunjalo umntu angazama ukuthomalalisa izityholo ngokuthi ahlasele omnye wabatyholwa. Ukuhlasele omnye umtyholi kungabonwa njengobugcisa obusisixhobo. Kungoko kusithiwa ubugcisa bungasebenza entethweni ngeendlela ezininzi, Benoit, (1995).

3.5.6 Ukubuyiselwa kobekeko nabo baphulaphuleyo

Eyona nto ibalulekileyo apha kukuba kusetyenzwa ngeembono zabantu. Umenzi uphendula izoyikiso zezenzo ezibonwayo kwisimo sakhe. Oku kuhlaselwa kubalulekile kumenzi xa kukholeleka ukuba kuthoba isidima seciko emehlweni abantu abaninzi abalaseleyo kulowo uliciko. U-Tedeschi no Reiss (1981:271), bathi “owona mingo uqondakalayo ukuba umntu ujongene nengxaki kukukholelwa ukuba abalelwe ngabanye abantu ingozi noxanduva ngesenzo esingumbuzo”. Kungenzeka ukuba imbonakalo yesidima seciko kubaphulaphuli ingangqinelani ngokupheleleyo neyona mbono yabaphulaphuli ngesidima seciko elo. Nangona kunjalo, xa kuzanywa ukuqondwa imbono zeciko nendlela eliphendule ngayo ekuhlaselweni, isigwebo kumelwe ukuba sicingele iciko, nendlela elibona ngayo nenkolelo yabaphulaphuli balo.

Olu hlalutyo lukhokelela kwingcinga yokuba kukho iindidi “zabaphulaphuli” ezimbini ubuncikane, kwiinzame zokubuyiselwa kobekeko. Abaphulaphuli bokuqala ngabangaphandle, abesibini ngabangaphakathi. Iinzululwazi ngongxengxezo zithetha ngabamameli bangaphandle abona bantu bakhathalele kakhulu ukuba umtyholwa abuyisele ubekeko nobuso bakhe. Kukho okuthathu okulindelekileyo ngaba baphulaphuli bangaphandle oku koku:

- i. Into inganalo mntu uchaseneyo nesimo somngxengxezi kuphela. Ngalo ndlela iciko lizama ukubuyisela isidima salo nesalo umbeka tyala.
- ii. Okwesibini xa umntu egxekwe phambi kwabantu abaninzi asebenza nabo angazama ukulungisa imbono yalowo umgxekileyo ndawonye neyabo ebegxekwa phambi kwabo.
- iii. Okokugqibela, kuxa umntu wesithathu ekubeka ityala phambi kweqela labantu onxulumene nabo. Apha kule meko yesithathu iciko likhathalele kakhulu ukubuyisela ubekeko lwalo kwabo bamaziyo ukuba uyatyholwa ngaphezu kwalo umtyholayo.

Umzekelo: Isikhululo samapolisa sase Durban apho kukho amapolisa atyholwa ngokurhuqa inyawo ekufowuneleni inqwelo yezigulane ukuba ileqise umntwana onemnyaka emithathu owayephethwe lufuba de wafela ezandleni zabazali bakhe emva kweeyure ezintathu. Abazali balo mntwana xa bezama ukumangalela

amapolisa ngokungakhathali. Umphathiswa wamapolisa uDr Bala Naidoo uzikhulule ngokusuka athi asingomsebenzi wamapalisa ukuthutha abantu abagulayo, kwaye amapolisa ayingabo oomongikazi okanye abathuthi bezigulane ngoko ke, eli ayililo ityala labo koko lityala lezempilo. Ukanti yena uLindiwe Khuzwayo othethela isebe lezimpilo uthe “abantwana nabantu abakhulelweyo bafumana uncedo olukhawulezileyo xa befowunele inqwelo yezigulane”, *The Mercury*, (17 December 2004).

Ukungaphumeleli kwesenzo kungamenza eve kakubi lowo ubecikoza mhlawumbi ade ahlazeke. Kungoko iciko lithathwa njengombukeli wesibini wangaphakathi, kwaye ingxelo nokucel' uxolo akusebenzisileyo kungamenza ukuba azive ngcono okanye angazivi ngcono. USnyder no Higgins (1988) baluhlolile uncwadi ngeziphumo zokuxolisa kwinzulu lwazi ngezingxengxezo. Iziphumo zifumanise ukuba “kunikwe umongo wokuba ukugcinwa kokuzixabisa kwenziwa ithiyori khon'ukuze kudlale indima kwinkqubo yokwenza uxolo, kodwa kuyamangalisa ukuba lunye kuphela uphando oluthe ngqo oluthetha ngale ncoko”. Ngokuka McFarland no Ross (1982) bacebisa ukuba ukucela uxolo kunganceda ekubuyiseni ixabiso.

3.5.7 Unxulumano phakathi kohlaselo nokuzikhusela

URyan (1982) ugxininisile ngokubaluleka kokuqondwa kweziphumo zobuyiselo lwesidima kumxholo oqondene nohlaselo oluxhokonxa umsebenzi wokulungiswa kobuso. Noko kungatshiwongo ukuba uhlaselo yeyona nto inganakwangwa kwaphela, kodwa ungumntu wokuqala ukwazisa ngokucacileyo ngokubaluleka kweengcinga zesimo sentetha. Ingaba ithiyori yentetha yokubuyiselwa kwesidima iluphatha njani uhlaselo?

URyan (1982:254), uthetha into elungileyo nevakalayo xa esithi “ukugweba akungekhe kwakwazi ukubonakalisa ngokupheleleyo isityholo okanye isingxengxezo ngaphandle kokuba kuxoxwe ngazo zombini”. Ukwathi zimbini iindidi zokutyholwa:

Kukutyholwa ngokuchaseneyo nenkqubo nokutyholwa ngenxa yesimo. Ukanti phantsi kwezi ndlela zimbini kufumaneka iindlela ezintathu zokutyhola, eyokuqala kukuchaza, eyesibini kukuphawula ze eyesithathu ibe lulawulo kwezobulungisa. URyan (1982: 254), ukutsho oku ekunxulumanisa nobugcisa bukaWare noLinkugel, (1973). Akaxoxanga ngonxulumano phakathi kokutyholwa nokukhusela.

Kungabonakala ngathi iciko elinganakiyo okona kuhlaselwa lingaphelelwa lithemba lokuphumelela, kodwa uhlalutyo lubonisa ukuba oku akusoloko kunjalo.

Okokuqala kungenzeka ukuba kucaciswe kwakhona ukuhlasela, umzekelo ukusuka kwisimo uye enkqubeni okanye ekuhlaselweni kwesimo esithile kuhlaselwe esinye. UHuman no Linkugel (1988) baxoxa bathi uHuey Long wazama ukutshintsha inkqubo yezityholo eyitshintshela kweyesiqhelo yoluhlu luka Hugh Johnson ngeenjongo zokutyhola isimo, okwaba lula kuye kukuba semangunyeni. Ukuba iciko likwazile ukuguqula izityholo, aliphindi likwazi ukuziphendula njengendlela ebeziyiyo kuqala. UTed Kennedy waveza ukubekwa ityala lokushiya indawo yesehlo sengozi, into eyamncedayo kukuguqula izenzo zokuzikhusela azise ekukhuseleni isimo Benoit, (1988). Oku ngamanye amaxesha kuyasebenza.

Endaweni yokuba ubume besityholo bunciphe, umxolisi angazama ukutsala kwakhona ingqalelo yabantu kwenye imeko eyahluke kwaphela, njengo Mac Maharaj kubungqina awubunikayo wasebenzisa isikhundla sakhe esithi uBulelani Ngcuka wayengungcothoza karhulumente wengcinezelo xa wayenika ubungqina kwikhomishini kaHefer, Sunday Times, 19/10/2003. Noxa oku kusebenza kwamanye amaxesha akusoloko kusebenza njalo. Umzekelo oku kwasebenza okwethutyana kodwa ekugqibeleni uNgcuka ufunyaniswe engenatyala. Oku kubonisa ukuba kuyinene ukuba, obu buchule abusoloko buphumelela njalo.

Kwakhona kuyenzeka ukuba iinkalo zonke zezityholo zingabaluleki ngokulinganayo kubaphulaphuli. Kananjalo kuyenzeka ukuba izityholo zingacaci. Ukutyholwa kungavela kusasazo ngaphezu kokuba kuvele ngokucacileyo kuluhlu lweciko.

Uhlaselo oluninzi lucebisa ukuba uhlaselo nokhuselo lungathungelana Dionipoulos & Vibbert, (1988) no Lessl, (1988). Oku kungenzeka kakhulu kutshintshiselwano, umzekelo kwiimpembelelo zepolitiki. Umzekelo imibutho echaseneyo norhulumente ophetheyo isoloko ithembisa ngokuba, ingahlangabezana ngcono neenkonzozo ezo urhulumente osesihlalweni angakwazi ukuzifezekisa. Ngamanye amazwi bazama ukungxeka urhulumente ophetheyo ngokurhuqa inyawo ekufezekiseni amaphupha abantu. Oku kubonakalisa indlela yotshintshiselwano ngamazwi.

Obu buchule bungasebenza kakuhle nesiingxengxezo esibizwa ngokuba sisingxengxezo selungelo sokuthenga kuqala ngaphambi kokuba abanye bakwenze oko, ngeenjongo zokuthomalalisa izigxeko ezinokuvela phambi kwexesha

elilindelweyo. Apha ukhuseleko lwenzeka phambi kokuba kuhlaselwe, oko kwenza nzima unxulumano phakathi kokubizwa ngokuba yiKategoria ne-Apologia. Ngokuka, Ryan, (1982) kukho ukufikelela esigqibeni sokuba unxulumano phakathi kohlaselo nokhuseleko yinto entsokothileyo.

Ukwazi iziqalelo zobume bohlaselo olulukuhlayo bunceda ekubeni kwazeke ukuchaza ukuba bungaphina ubuchule obusebenzayo ekuzikhuseleni. Kufamaniseke ukuba uhlaselo olulukuhlayo luneziseko ezibini:

Ukuboniswa kwesenzo esilityala, ngokunjalo nokugcinwa kwenjongo yohlaselo ikwiimfanelo zesenzo. Xa isenzo singabonwa njengetyala akubikho monakalo wenzekayo kulowo bekujoliswe kuye. Kwakhona ukuba umtyholwa akalenzanga ityala elo abekwa lona, kwakhona akukho monakalo owenzekayo esidimeni sakhe. Kungoko kusithiwa ubugcisa bokubuyisela ubekeko bugcina umfanekiso ngokuthi kukhanyele ukuba iciko lisenzile isenzo esilityala.

3.6 UKUBUYISELWA KOBEKEKO KWIMO YASEKUHLALENI

3.6.1 UMcLaughin, Cody, Read (1992)

Ukwenza ingxelo-ntetho nendima edlalwa kukuthetha ntonye ngokucacileyo

Ngokwenene wonke umntu unomnqweno wokuba yamkeleke ingxelo ayinikayo eluntwini. Xa umntu esolwa ngokwenza okubi ekuhlaleni, izinto ezinjengokuvukela imithetho ebalulekileyo yokuhlala. Kuyanyanzeleka ukuba anike ingxelo malunga noko akwenzileyo ukuze abuye ahlonitshwe kwakhona. Apha uCody no McLaughin, (1990), bahlola ukuba oko kwenzeka njani ukuze kube yimpumelelo.

Eyona nto ijongwayo apha kukuba abantu abazenza njani iingxelo, ngokubhekiselele kumsebenzi waktsha nje wokwakhiwa kolwazi lokucacisa nokuzathuza ngoonobangela, Miller & Read, in press; Read, (1987); Read & Miller (1989). Oku kusekelwe kwimodeli yokwakhiwa kolwazi kaSchank no-Abelson (1977), nakolunye ucaphulo lwemibhalo yamvanje nakuzalwano lobunzululwazi Kintsch, (1988); Thagard, (1989), nezinye iingcali ezinxulumene nengxelo, Abelson & Lalljee, (1988).

Umongo wale modeli umalunga nengxoxo yokuthelekelelwa kokuthetha nto- nye kwingxelo nokuba zidibana kangakanani kwaye oko kwenzeka ngenxa yesiphi isizathu, nto leyo iyinto ebaluleke kakhulu ekwakhiweni nasekuhlolweni kweengxelo

ezo ngabanye abantu. Oku kuthetha ntonye okufumaneka kule modeli kusekelwe kwinjongo eqinileyo nakunxibelelwano phakathi koonobangela abenza iziqalelo zemodeli. U Thagard, (1989) uthi xa athetha ngale modeli, kulapho kukwazekayo ukwenza ingxelo ebekekileyo ngokuthi umntu athathe imbono yabo bamsolayo xa enika ingxelo, ze azame ukwazi ukuhlola ukuba bangenza njani ukuze bathethe into enye.

Uphando oluninzi ngeengxelo luyisebenzisile le modeli kwizinto ezininzi ezahlukeneyo Antaki, (1987). Abanye benze ingxelo ngokubhekiselele kumabali enzelwe ukuchaza ubume basekuhlaleni. Abanye bachaze ingxelo njengendlela apho abantu bazama ukulungisa ukungenzi kakuhle kwabo ekuhlaleni.

Ukuvavanywa kweendlela abantu abasebenzisa ngazo iingxelo ingaluncedo ngokuthi kuqalwe kujongwe imigaqo-siseko yokulandelana kweengxelo ezo athethe ngazo, uCody & McLaughlin, (1985, 1988), noSchonbach, (1990). Ingxelo iqala ngokungaphumeleli kwesenzo eso ekufuneka kunikwe ingxelo ngaso. Ukungaphumeleli oko kuquka ukungathobeli amasiko nezithethe zasekuhlaleni okanye ukukhathaza omnye umntu. Oku kukhokelela ekuthini kulungiswe umonakalo lowo wenziweyo. Ngaloo ndlela kuxhomekeke kulowo unika ingxelo ukuba makathethe ngantoni, naye elandela kwaye enika ingxelo yoko asolwa ngako.

Impendulo kukuba lowo unika ingxelo makayichaze. UCody & McLaughlin, (1990), bachaza iindidi ezine eziqondakalayo ezingoondoqo. Iyileyo izama ukwenza umsebenzi owahlukileyo, kananjalo iyileyo inokusulela ngetyala kwayo okukodwa bokuba ingaba lungenziwa njani na olo didi lwengxelo.

Xa kucelwa uxolo, aboni bayalubaleka uxanduva lokuba abenzanga kakuhle, basuke bazame ukuphepha izisoloz nezohlwayo. Umoni uyakuvuma ukuba isenzo asenzileyo esibi senzekile, kodwa angavumi ukuba senziwe nguye. Kwakhona kuyenzeka ukuba kungxengxezwe ukuba iziphumo ezibi zezenzo bezingalindelwangwa okanye athi lowo wenze isenzo wayephantsi konxinzelelo ukuze, enze isenzo esinjalo. Ukanti eyona ndlela isebenzayo yokuphepha uxanduva lwesehlo kukuba umntu athi ebenaye unobangela oyimpembelelo yeziphumo zesehlo.

Kwakhona xa umsolwa enika izizathu, ngaloo ndlela uyaluvuma uxanduva ngezityholo koko azame ukubonisa ukuba kutheni na kungekho zingcikivo

ziqinisekileyo. Umzekelo umntu azame ukubonisa ukuba oko akwenzileyo wakwenza ngesizathu kwaye wayenenjongo ezintle hayi ezimbi.

Udidi lwesithathu lweengxelo sisivumelwano, apho umsolwa akwamkela lula ukona kwakhe noxa oko kusoloko kulandelwa zizingxengxezo, nokubonakalisa ukuzisola kwaye athembise ngembuyekezo. Udidi lwesine kukwala, apho umntu esala ukuba isenzo asolwa ngaso sikhe senzeka. Olunye uhlobo lokwala kukukhanyela ukuba omnye umntu unalo ilungelo lokungcikiva.

3.6.2 Amanyathelo atshayelela ukwakhiwa kwengxelo-ntetho

lingxelo zibonwa njengamabali amele indlela ekubaliswa ngayo isenzo, Miller & Read, (1991). Oko kuvumelana nomsebenzi wamabali ze kwabunjwa iziqendu ezingezinto zasekuhlaleni. Apho ababhali bathetha ngokuba amabali anjalo aneyona ndlela enoku kulandelayo:

Injongo yabo bantu benze isenzo, amankqaku aphembelela ezo njongo, into ezinjengezenzo zabanye abantu, izinto ezezela ekuhlaleni kwanezimo zabenzi abo. Okunye kukuziphatha okulandelana nokwenziwa kobugcisa nezicwangciso ezimisela ukuphumeza iinjongo ezo. Kwezi ziqendu zenzekileyo, kuthi kuhlolwe ukuba ingaba iinjongo zesenzo ziphunyeziwe okanye hayi, kwakhona kujongwe isimo sasekuhlaleni ukuba sinjani na apho kwenzeke khona isenzo.

Umbuzo ngowokuba ingaba umniki-ngxelo uwenza njani na amabali akhe. Okokuqala kufuneka ahlale amaqaku etyala. Okwesibini kufuneka aqononondise ukuba ingaba umsolli wakhe wazi ntoni ngamaqaku ale meko yeli tyala lakhe, Schlenker (1980). Oku kwenzeka ngenxa yesizathu sokuba umntu angasolwa kuba engazi, mhlawumbi ukuba uyazi oko kungamnceda ekubeni atshintshe indlela ebeyibona ngayo into leyo yenzekileyo. Umzekelo xa kubalwa izizathu kungabonisa ukuba akukho butyala bufunyaniswayo kuloo nto. Kwakhona ukwazi kubonisa ukuba umntu ukwazi kangakanani na ukunika ingxelo. NgokukaSchlenker, (1980), kubalulekile kwaye kuyanceda ukwazi ukuba ingaba umsolli ukubona kanjani oko kwenzekileyo, kuba yindlela umntu abona ngayo ekhokelela ekusoleni. Okwesine kunganceda ukuhlola ithiyori yombeki tyala ngokubhekiselele ekuhlaleni nakwizizathu ngokwasenyameni, Schlenker, (1980). Isizathu kukuba ezi thiyori zinika iindidi zeziseko ezinika inkcazelo engamkelekayo kumsoli. Umzekelo umntu okholelwa kuThixo kwaye ethatha inxaxheba kwizinto ezidibanisa nabantu

anganomdla wokwamkela izifundo ezicacisa banzi ngoThixo kunabo bantu bangakholwayo. Kungasetyenziswa oku kulandelayo xa kuhlolwa ithiyori yomsoli:

- a) limbono zabantu ngeenkolelo zabo kunganika indawo yokubambelela kuba umntu efuna ukungavukeli inkolelo yakhe.
- b) limbono zabantu ngeenkolelo zomnye umntu njengelungu lodidi oluthile lwabantu.
- c) Ulwazi lwabantu ngokwahlukeneyo ngabo bantu olwakheka ngenxa yonxibelelwano nabo, kwanolwazi olunikezwa ngabanye abantu ngeziqo zabo.

Okwesihlanu, ukuba kwenzekile konke oku kungentla, kumelwe ukuba umntu athathe isigqibo sokuba ingaba yeyiphi na ingxelo afuna ukuyenza, kwaye ufuna ukuba ikhokelele kweyiphi na indawo. Ngokuka Read (1992) abantu bamelwe kukuba bazi oku kulandelayo xa besakha iingxelo zabo:

1. Udidi lwengxelo-ntetho esifuna ukulenza, ingaba kukucela uxolo, kukuzathuza, sisivumelwano okanye ukwala.
2. Umnqweno wethu wokwenza ingxelo uwongwe.
3. Sazi ntoni ngamanqaku etyala.
4. Umngcikivi wazi ntoni ngetyala.
5. Iinkolelo zethu ngezinto zokuhlala noonobangela basebunyameni.

Ngokwazi oku abantu bangakha ingxelo ngesinye sezi zizathu, kwaye bakwazi ukusebenzisa nokuba zingaphi ezo baziyo ukuba ziya kuyiphumelelisa injongo yabo. Xa abantu besenza oku mabazame ukuhlola ingxelo abayenzayo kwindlela umsoli ayibona ngayo ukuze bakwazi ukugwebela ukuba ingxelo ingananzwa.

3.6.3 Ukwakhiwa kwengxelo-ntetho xa kudibene konke

Ukwakhiwa kwengxelo kufuna ukudityaniswa ngokomlinganiselo wolwazi ze ube yinto enye ethetha into enye. Kodwa kumelwe ukuba kwaziwe ukuba kungenziwa njani oko. Into engancedayo yimodeli eyayilwa nguMiller noRead, (1991) esekelezwe kumsebenzi wocaphulo mingo, Kintsch (1988), Schank noAbelson (1977). Le modeli iquka amanqanam amabini angawonawona: Ukusetyenziswa kwamagama anxulumanayo linqanam lokuqala. Inqanam lesibini kukufikelwa kwizinga lokucaciswa koko kuthetha nto- nye, Read, (1992).

Inqanam lokuqala: ukusetyenziswa kwamagama anxulumanayo. U-Anderson, (1983); Collins noLoftus, (1975) bathi xa bethetha, amagama asetyenziswa kwinkqubo ebizwa ngokuba lusasazo apho ukwenza into ukuba isebenze kusasazeka kude de kuyofikelela kwezo ndawo kuhlanguana kuzo. Ingaba zintoni ezenza ukuba igama lisebenze, kwaye ingawaphi amagama ekuthandwa ukusetyenziswa wona? Eyona njongo ibalulekileyo yokwenza ukuba amagama asebenze isoloko ingaphumeleli apho kunyanzeleka ukuba umntu anike ingxelo, iimeko ezingqonge ukungaphumeleli, kuqukwe neemeko ezikhokelele koko kungaphumeleli, kwaneenjongo abantu abanazo ngokuthi banike ingxelo.

Okuqala ukungaphumeleli kwesenzo kumelwe ukuba kusebenzise uninzi lwamagama anxulumanayo. Umzekelo ukuba umntu ufike emva kwexesha kwindawo leyo ebefanele ukuya kuyo, apho kumelwe ukuba asebenzise ingcaciso anako ukuyisebenzisa eza kunika isizathu esivakalayo, esinjengokulityaziswa lidinga avela kulo okanye ukubanjwa yinto ethile evele ngequbuliso. Ngokubona kuka-Abelson noLalljee (1988), iindidi ezinzi zezehlo ezingalindelekanga ezinjengokufa okanye ukulahlekelwa yinto enexabiso zenzeka rhoqo kangokuba kude kwavela intetho esoloko isetyenziswa njalo eyaziwayo yezi meko. UCody noMcLaughlin (1990) bathi iinkcazelo ezilolu hlobo zingumzekelo wokuqala okulula kakhulu ukuwuhlola, noziziqalelo zeembali zeengxelo zokuzithethelela.

Ukusetyenziswa kwendlela ethile yenkcazelo ingasebenzisa iingunqu ezininzi zobungqina obudibanayo nendlela leyo umntu ayisebenzisileyo. Umzekelo: Into eyenzeka ngequbuliso ekhaya, ingaba kukugula komntwana okanye iqabane elisiwe kwigumbi labagula kakhulu esibhedlela. Ukanti ngamanye amaxesha xa umntu enika inkcazelo yokulibaziseka ngenxa yezithuthi, nalapho zininzi iindlela angazisebenzisa ezinjengokuba kwenzeke ingozi endleleni, ukubiwa kwemoto yakhe okanye ukulungiswa kwendlela ngoko ke imoto zisebenzise indlela enye. Ngokusebenzisa ezi ndlela zenkcazelo ukucacisa iimeko ezaziwayo kungaba luncedo ekwenzeni izizathu ezivakalayo ezingasetyenziswa ukucacisa banzi ingxelo eyimposiso.

lingxelo-ntetho mayibe nezizathu ezinika imvakalo kwaye zibe zinxulumene noko kuthethwa ngako. Umzekelo ukuba umntu unika inkcazelo yokuba ulityaziswe yimoto eyonakeleyo endleleni, oko akuthethayo kumele ukuba kuquke izinto ezinxulumana nale meko athetha ngayo, ukuphelelwa kwamavili ngumoya okanye agqabhuke, ukuxinga kwemoto endleleni, oku kunika isihlahla kwinkcazelo yakhe. Ukanti ukuba

unike inkcazelo yokuba kwenzekile ingozi endleleni, umntu angathetha ngodubulwano oluqhubekileyo phakathi kwabaqhubi olwenze kwangqubana iimoto ezininzi kuquka naleyo abekuyo. Konke oko kwenza ukuba ivakale into athetha ngayo, ngaloo ndlela usebenzisa ingqiqo edityaniswa nemeko leyo athetha ngayo.

Okokugqibela, iinjongo zokwenza ingxelo-ntetho kumelwe ukuba zichapahazele ukuba ngeyiphi ingqiqo esetyenzisiweyo, iinjongo ezinika ubume bale ngxelo-ntetho umntu azama ukuyenza. Umzekelo: ufuna ukungxengxeza, okanye ukuzathuza, ukwala okanye ukuvuma. Ngenxa yokuba iingxelo ezininzi zahlukile, zikwasebenza ngokwahlukeneyo, ngokunjalo kumelwe ukuba zisebenzise iingqiqo ezahlukeneyo. Umzekelo, abantu bayazi ukuba bafuna ukungxengxeza ngenxa yesehlo eso senzekileyo, eyona ndlela isebenzayo kukuba basuse ubungozi babubeke kude kubo. Injongo yokunika izizathu kumelwe ukuba isebenzise ingqiqo kwanenkcazelo ebonisa ukuba akukho nzuzo ibilindelwe kwisehlo eso, nto leyo ebonisa ukuba iziphumo ezibi zidityaniswa nesehlo, azizibanga kangako njengohlobo abona ngalo ummangali. Injongo yokwala ukunika ingxelo kumelwe ukuba ikhokelele umntu ngamnye ekubeni aphande ingqiqo enika ingcaciso yesehlo apho kungekho kungaphumeleli kwenzekileyo, Cody noMcLaughlin (1990).

Ngokucacileyo kungasetyenziswa ingqikelelo eninzi. UKintsch (1988), uthi ekuqaleni iingqikelelo zisetyenziswe noko ngokungakhethiyo, kungahlolwanga ukusebenza kwazo ngokungaguququkiyo. Umzekelo xa kusenziwa ingxelo ekhokelela ekubeni kubekho impikiswano, xa kunikwa izizathu ezininzi oku kungade kwenze ukuba ingcaciso ingahambelani. Kolu thungelwano izinto esele zisetyenzisiwe ziyahlangana zithi zithambekele kwicala elidibanisa ubungozi nonxibelelwano ngenjongo komnye nomnye, Galambos, Abelson noBlack, (1986).

Ingqiqo encedisanayo ngezizathu nangokucacisa enye ingcaciso yenza ikhonkco elililo, oko kwenze ukuba kubekho intsebenziswano phakathi kwaloo ngxelo. Ngelixa ingqiqo ephikisanayo ngezizathu ezinenkcazelo eguququkayo ukudibana kwazo kungabangela ukuncipha kwintsebenziswano ngengqiqo nto leyo ebangela ukungaphumeleli kwenjongo.

Okona kuphunyezwa kwemodeli yengxelo kukaThagard (1989) okusebenzayo, kukuboniswa kwengcaciso yemodeli, ezama ukulinganisa ukuba zeziphi na iindawo ezaziwa ngezinto nengcinga ethathwa njengenyaniso engaphelelanga echazwa

ngokucaciswa. Imodeli kaThagard yesebenzayo ngoba iinjongo zomntu ngamnye, nentsusa yesimo neziphumo zayo zingumongo wengxelo yesimo sokuhlala.

UThagard (1989) waceba imithetho-siseko yokufuna ubukhulu bokunamathela kothungelwano lweendawo ezaziwa ngezinto nengcinga ethathwa njengenyano engaphelelanga ecacisiweyo. Ubukhulu benani lengcaciso efunekayo yokucacisa inyaniso kwenza ukuba kunciphe ukucaciswa kwento nganye eyenzekileyo.

Okwesibini ukucaciswa ngokupheleleyo kwezinto ezenzekileyo ngokubanzi kwenza ingxelo inamathelane. Nayo nayiphina ingcaciso iba nokunamathelana ngakumbi xa kuvezwa izinto ezininzi ezenzekileyo ezixhasa oko. Umthetho-siseko ubonisa ukuba umntu angakwazi ukwenza ukuba ingxelo inamathelane ngakumbi, ngokuthi anike inyaniso ecaciswa yingxelo yakhe. Ngokwenza njalo angandisa ububanzi benkcazelo yakhe.

Okwesithathu kulapho ingcaciso ingathethi ntonye de ngamanye amaxesha ibe yinyaniso ephikisayo. Izinto ezenzekileyo eziphikisanayo nokucaciswa kwengcinga ethathwa njengenyano engaqinisekiswa nonxulumano oludumazayo, oko kuzise ukusebenza okudumazayo kuze kunciphise ukusebenza kwenyani leyo.

Okwesine ingcaciso iyanamathelana ngakumbi ukuba izehlo zicacisiwe ngokulandelana kwazo. Umzekelo ukuba umntu unika ingcaciso yokuba ufike emva kwexesha ngenxa yokuba iimoto bezingahambi kakuhle, oko kunganamathelana ukuba umntu angacacisa ukuba bekutheni na ukuze zihambe kancinci. Ukuba umntu iimoto bezihamba kancinci kuba bebe baninzi abantu abavela emabaleni okudlala ibhola. Okanye athi oololiwe bebehamba emva kwexesha kuba bekulungiswa umgaqo.

Okwesihlanu ingcaciso zithetha ntonye xa zixhaswa yenye into efanayo ngokusebenza nangesimo, Read & Cesa (1991). Xa kusongezwa kule mithetho-siseko, imodeli kaThagard ithatha ngokuba ukufuna ixabiso kwenkcazelo kusolo kulinganiswa. Endaweni yokulinganiswa kwenkcazelo yomntu ngamnye ukuba ingaba iyanamathelana na, umntu usoloko elinganisa iinkcazelo ezininzi ngaxeshanye ukuze abone ukuba yeyiphi na ethetha into enye nanye.

3.6.4 Ukuhlonelwa kwengxelo-ntetho

Lwenziwe uphando olugqaliswe kwiziphumo zokuhlonelwa kunye nokungahlonelwa kwengxelo. Nakubeni kufumaniseke ukuba incinci ingqalelo ebhekiswe kumba wokuba ingaba umsolwa ugqibe entwenini, ingaba uyayihlonela okanye hayi ngxelo leyo Cody & McLaglin (1990). Baqhubekeka bathi, isigqibo somsoli sokuba ingaba uyayamkela na ngxelo okanye hayi sixhomekeke ekubeni ukubone kunjani ukuthetha ntonye noko kwengxelo. Kwaye isigqibo sokunamathelana kwengxelo sixhomekeke kwimithetho-siseko esetyenziswe ngumniki ngxelo xa ebesakha ngxelo yakhe.

Apha kweli candelo kuthathwa inxaxheba yokujongana neengxelo ezilungiselelweyo njengezichaseneyo neengxelo zenzululwazi. Kuthi kuqwalaselwe kakhulu umongo endaweni yokujongana neenkqubo zokulungiselelwa kwengxelo kwakhona, oko kuthi kuthande ukuqonda kabanzi ngemo yasekuhlaleni endaweni yokujongana nezimanga ezenziwa ngabantu. Umxholo ngendlela ocaciswa ngayo wenza ukuba ufumane umongo nesakhiwo, kuba apha kunyanyekelwe kakhulu iziphumo zemeko.

U-Furnham, (1990), uthi kubonakala ngathi zintlanu iinzululwazi zengqondo ezahlukeneyo ezicebe uphononongo lweengxelo ezilungiselelweyo, ezenze ukuba abaphandi babe nakho ukuqonda oku. U-Furnham (1983; 1988), ukhankanye iithiyori ezintathu kwezintlanu ezizezi, inkqubo zokuziqhelanisa, ukuziqhelana nesiqulatho esinye nokuziqhelanisa nemeko enye. Ngokuka Heider, (1958), Jones novis, (1965); Kelley, (1973), Pettigrew, (1979); Ross, (1977) noZuckerman, (1979), ithiyori yokubalelwa ingabonwa njengenkqubo yokuziqhelanisa xa umntu ezicingela ukuba ufuna ukuchaza ukuba abantu balibona njani ilizwe, ingakumbi xa beqwalasela ukubangwa kokuhlala. Ukanti noSmedslud, (1978, 1979, 1984) ukuchaphazele ukucingelwa kwethiyori yenkqubo yokuziqhelanisa.

Ithiyori yesithathu yesiqulatho ingabizwa ngokuba yithiyori yokwakhiwa kolwazi, ejongene neethiyori ezakha zabakho ngaphambili. Kuhloliwe kwakhona oku nguHilton (1988) ekunye nabanye abafana noAbelson & Lalljee (1988), bazikhathaze ngokujonga ukuba kwenzeka kanjani ukuba iingxelo zazo zonke iindidi ezilungiselweyo zixhomekeke kukwakheka kolwazi olungaphambili, olubizwa ngokuba yimizekelo yokuqala.

Ithiyori yesine kwimo yokuzicingela yithiyori yokuziqhelanisa nesiqulatho. Le thiyori iyacacisa kwaye ikwaqononondisa ukuba yintoni into abakholelwa kuyo abantu abalungiselelayo, iyintoni ekwingqondo yabo yemveli abakholelwa kuyo, bekwazazi

kangakanani na izimo zabantu nezabo ngokunjalo. Lwenziwe uphando loku nguFurnham (1988), apho aqwalasele kakhulu isiqulatho esilungisiweyo ngokwethiyori, iimeko ezifana nokurhalela utywala necuba ngokugqithisileyo, ukwaphandile nangesifo sengqondo esithile.

Ithiyori yesihlanu isekelwe kwiimeko ezithile. Ingxininise kwiimeko zasekuhlaleni, kubukho babaphulaphuli nakwindlela ezakhiwe ngazo iingxelo zesehlo. NgokukaSnyder, (1979), le thiyori ithathwe kuninzi lweethiyori zamasiko nezithethe kuqkwa nomsebenzi wolawulo oluthabathekisayo. Ngelixa u-Argyle, Furnham & Graham, (1981), besithi, le thiyori ikwacaphule kananjalo kububanzi boncwadi obumisa imeko kwisimilo sokuhlala.

3.7 UPHANDO NGENGXELO-NTETHO EZONGEZELELWEYO

3.7.1 Inkcazelo ngokuphathelelene nencoko nokuchasana

Inkcazelo ezininzi zemihla ngemihla zenziwa ngencoko maxa wambi ibe zezibhalwe phantsi. Ngokuka Turnbull, (1986); Turnbull & Slugaski, (1988), owona mongo wokubangwa kwemodeli yokuchaza incoko kukuba imithetho-siseko neenkqubo zencoko zinempembelelo enkulu kwisakhiwo nakwisiqulatho senkcazelo yemihla ngemihla. Inkcazelo ziqondwa ngcono njengamabinzana neentshukumo zencoko, ngokuthe ngqo, inkcazelo ziimpendulo ezicacileyo maxa wambi ezirheshayo kwimibuzo ethi ngoba. Imibuzo enjengokuba kutheni umntu enze ngaloo ndlela enze ngayo, xa kuqwalaselwa isimilo somenzi singquzulana noko bekucingelwa phantsi kwemeko leyo.

Kungoko kunzima kwaye kulahlekisa ukuthi isehlo esingu - A sidinga ukucaciswa kwaye u E uyinkcazelo yesehlo esingu A.U Hesslow, (1983,1984,1988); Kahneman & Miller, (1986); Turnbull, (1986), bathi oko kufuna ukucaciswa, kwaye oku kucaciswa yinkcazelo apho kuthelekiswa ukuba ingaba kutheni isehlo - A senzekile ngaphezu kokuba ezinye iziganeko zibonwa njengeziqhelekileyo nezilindelekileyo. Ingxaki enkulu ethi ivele ngokwale ngqikelelo yenkcazelo yile: kuso nasiphi na isehlo kukho inyambalala yemimiselo ekunokwenzeka ukuba iyachasana, kwaye iinkcazelo ezahlukeneyo ezikwekwayo zifanelekile ekuchaseni ngomahluko ongafaniyo.

3.7.2 Incoko nentlonelo

Kwincoko akufumaneki mpendulo zamibuzo kuphela koko luyafumaneka nolwazi ngabantu nengcingane ngelizwe, ukutsho oko incoko isebenza njengonxibelelwano phakathi komntu nomnye umntu. Njengoko abantu abancokolayo benolwazi ngokungathandabuzekiyo okurhelisayo kwincoko yabo, oko bakuthethayo bakwenzela ukuba kumisele, kugcine kwaye kucacise iminqweno abanqwenela ukubonwa ngayo, abanye bamisela ubuhlobo ngokwasekuhlaleni. UGoffman, (1967, 1972), uthi ngokucacileyo abantu bazama kangangoko ukuphepha izoyikiso ze bazame ukukhusela umfanekiso wabo neminye imifanekiso kamna.

Abanye ababhali bathi intetha eninzi yemihla ngemihla ayiyilandeli imodeli kaGrice. Oku kucetyiwe nguBrown noLevinson, (1987), apho bathi isisombululo kule ngxubakaxaka senziwe ngokwemo yemodeli emfamekisayo kazwelonke yempembelelo kwinjongo yencoko yokukhusela umfanekiso kamna nokunye. Noko kunjalo u Brown noLevinson (1987), bakholelwa ekubeni incoko kukuzimisela ngentsebenziswano, kwakhona baceba ukuba ukunxaxha kweemakzimu zikaGrice kuvusa eyona ngcaciso nokukhuselwa kobuso bomntu. Lisetyenzisiwe igama lobuso nguGoffman, (1967), ebhekisa kuminqweno wokuba wamkeleke kumfanekiso wakhe onguwo wokubanga, nokufumana ukuba inkcubeko yabanye abantu ibalulekile inobuso obuvumayo; nominqweno okhululekileyo wokulandela iinjongo zomnye umntu kubuso obulandulayo. NgokukaBrown noLevinson, (1987) abantu oku bakusombulula ngokuthi basebenzise ubuchule bentlonelo.

3.7.3 Inkcazelo nentlonelo

Imicimbi imalunga nempembelelo yentlonelo nezicelo zenkcazelo ukanti nenkcazelo ngokwazo, njengoko zibonisiwe luphando oluninzi lwentswela lwazi. UMiller & McFarland, (1987), bathi abantu bangangakwazi ukufuna ingcaciso abayindingayo, ngenxa yokuba besoyika ukuhlazeka okungavela koko, kuba kungenzeka ukuba bosulelwe ngetyala lokungahlakaniphi kanjalo babonwe njegabantu abangazi nto. Umnqweno wesithethi wokuphepha izoyikiso zobuso obuvumayo nobulandulayo kwabo bathetha nabo ngokuthi ababeke endaweni ebuthathaka, ubonisa ukunqaphazeka kokuthe ngqo, ukwenza oko ebekela bucala umbuzo othi ngokuba kutheni.

3.7.4 lingxelo-ntetho, ukukhetha, ukulungiselela nentlonelo

Inkcazelo ngokoluvo lwenzululwazi ayikuko ukuphela koluvo. Ukucelwa komntu ukuba anike inkcazelo ngaye oko kusoloko kunentsingiselo zwi yesibini yesityholo: umntu unikwa uxanduva ngokuba evukele okusesikweni. Into echaswayo kukuba umntu usenzele ni isenzo esinjalo ekubeni eyazi into ebemelwe kukuyenza, Scott & Lyman (1968:46). Baqhubekeka bathi okufanelekileyo kwiinkcazelo ezinjalo yinkcazelo enika ingxelo, intetha eyenziwa ngumenzi wasekuhlaleni echaza isimo esingalindelekanga asenzileyo.

U-Austin, (1961), uthi xa ethetha ngengxelo, iingxelo zinokuzathuza, oko kuthetha ukuba umenzi ubanga ukuba ungunobangela wesenzo, kodwa akukho butyala benzekileyo. Kwakhona ingxelo ingaba yengxengxezayo, apha umenzi ubanga ukuba usenzile isiphoso koko akanguye unobangela wokwenzeka kwaso. UHewitt & Stokes, (1975); Schonbach, (1980); Semin & Manstead, (1983); Tedeschi & Reiss, (1981), bakuzamile ukuceba ukwandiswa kwetaksonomi yeengxelo, ezinje ngokuquka iindidi zengxelo ezongezelelweyo ezinjengokunikelwa, ukwala, izingxengxezo, izibongozo nokulandulwa kwezinto ezithile.

Ngokuka Arkin no Baumgardner, (1985), Cupach, noHazelton, (1986), bathi, ukuceba ingxelo ngokwengqiqo yasekuhlaleni kukuhlola ukuba umntu uzenza kanjani iindidi zezingxengxezo, ukuzathuza kwanokucela uxolo ukuze akhusele ubekeko lwakhe eluntwini. Kolo phando iingxelo zibizwa njengobuchule bophawu lokukwazi ukuzilawula okusetyenziswa ngumenzi ngeenzame zokutsalela iingqondo zababukeli ukuba zingabaleli kuye eso similo sibi senzekileyo. Kule ngqiqo umoni uneenjongo zokucela uxolo, ngokwenza njalo ugcina ubekeko olwamkelekileyo, ngokuthi aphungule uxanduva lwezenzo ezingalunganga ezibalelwa kuye ngababukeli. Ubuchule bophawu lokukwazi ukuzilawula neendlela zencoko zigxininisa ubume bobugcisa beengxelo

3.7.5 Izingxengxezo kwintsebenziswano yamihla le

Apha kuhlolwa ubugcisa obunye bonxibelelwano obuthi buqhathe ingcinga nemizwa yabanye abantu, obubizwa ngokuba kukucela uxolo. Ngokuka Snyder noHiggins (1988:23), izingxengxezo zibonwa ngolu hlobo: “yinqubo eneempembelelo zokusulela ukuba kubalelwe izenzo ezibi kulowo uzenzileyo kuqalelwa kwimvelaphi yesenzo kuye kwintloko okanye koko kuthathwa njengokungentloko”. Umzekelo

endaweni yokuba umntu abalele kuye oko, kubi uthi osulele ityala komnye umntu."Ndizitshonile iimviwo zalo nyaka kuba singaziswanga ngomhla wokubhala kwangethuba, endaweni yokuba athi akafundanga ngokwaneleyo. Ngokwalo mzekelo isenzo esibi sisuswe kumntu wangaphakathi sasulelwa kwisenzo esibonakalayo.

Kwakhona u Weiner, Amirkhan, Folkes & Vertte, (1987), babonise inkcazelo ezithintelayo kakhulu nezokuhlala zezingxengxezo, iqhinga elenziwe ngabom elithethwe nomnye umntu ngenjongo zokunyanzelisa ubuhlobo obulungileyo. Oku kungaphunyezwa ngokwenza umfanekiso wakho ubengolungileyo ngeenjongo zokunqanda ukuba omnye abe nomsindo komnye, kwaye kukhuthazwe okulungileyo kunxulumano olo.

3.7.6 Ukucela uxolo okukho jikelele

Kuyinto ebalulekileyo ukuba kuphandwe ngokubakho jikelele kokucelwa koxolo. Into ekumelwe ukuba yaziwe kukuba ingaba ukucela uxolo yinto eyenzeka njalo na, okanye yinto eyenzeka manqaphanqapha kwintsebenziswano yasekuhlaleni. Iziphumo ezifumanekileyo zezokuba zimbalwa iindawo ezaziwa ngento ebhekiselele kwelona nani lokungxengxeza kunxibelelwano lwamihla yonke, nangona zizininzi izizathu zokusukuzana ezenzeka njalo. UCody &McLaughlin (1988), bathi xa bethetha ngoku lo mba udinga uvavanyo lwentetha nokuba yinto ebhaliweyo, kodwa oko yinto engathathelwa ngqalelo.

3.8 IINJONGO ZOKUNGXENGXEZA

Kuthiwa ukucela uxolo kwenzelwa ukuba umceli-xolo azuze. Eyona njongo yomceli-xolo kukugcina uqhakamishelwano kwaye andise imbuyekezo ngokwasekuhlaleni kanjalo aphungule izohlwayo ekuhlaleni. Endaweni ezininzi umvuzo nezohlwayo zidinga intsebenziswano yabanye abantu. Kodwa noko kunjalo ezi ziseko zisebenza ngokuquka iindidi ezithile neenjongo ezikufuphi. Uphando lwenziwe ngu Weiner, Figueroa-Munoz & Kakihara, (1991), lokuba abafundi abayi 69 basekholejini bacelwa ukuba bakhumbule ixesha apho bakha bacela uxolo. Banikwa iindidi ezintlanu zokwenza ngokungaqhutywa luluvo. Iziphumo ebezifumaneka rhoqo zezokuba umntu anqwenele ukungazibandakanyi nesenzo esisiso, umz: ukuba umntu abuzwe ngutata wakhe ukuba evuka emini nje, impendulo ithi ndilele ebusuku izolo ndifunda incwadi zam, ngelixa eyona nyani ikukuba akafuni ukuvuka.

3.8.1 Iimeko nezinto ezandulela ukucela uxolo

Zininzi izandulela ezikhuthaza ukucelwa koxolo, ezibonisiweyo eziveza inkcaza yobuchule bonxibelelwano. Ukucela uxolo kusoloko kulandela isono sokuhlala, esinjengokufika emva kwexesha kwindawo leyo umntu amenywe kuyo. Kwakhona ukuba umntu waphule umthetho wasekuhlaleni xa acela uxolo oko kubonisa ukuba uyazazi ukuba wonile kodwa ufuna ukwala ukuba wonile. Imeko kumelwe ukuba izame ukuncina inkolo yokuba izizathu zokuba kubalelwe oku kulowo zizizo. Inggikelelo eyenziweyo yeyokuba ukucela uxolo kuyakwazi ukuyifezekisa injongo yakho yokuthothisa umsindo womphulaphuli. Kukwaphawuleka ukuba ukucela uxolo kusoloko umntu benika isizathu ngoko, oko kuthetha ukuba kukho oonobangela bokuba umntu enze isiphoso. Oku kuchatshezwe ngu Weiner et al, (1987), Figueroa-Munoz & Kakiyara, (1991). Uphando abalwenzileyo basebenzise iindidi ezisibhozo iziphumo ibe kukuba wonke umntu unezizathu ezibangele ukuba enze isiphoso.

3.8.2 Ithiyori ecatsulwe kwitaksonomi yokuxolisa

Ngokoluvo lukaWeiner (1986), luninzi uphando olwenziweyo olukhokelwa yithiyori yokubalelwa, olwenzelwe ukuba kujongwe ubukhulu bobungozi bokubalelwa. Kuphando oluhlalutyiweyo kufumaniseke ukuba zintathu iimpawu ezibonwayo ezenzekileyo ezizezi: indawo yento kanye, uzinzo novavanyo. Into ethetha ukuba oonobangela bangabonwa njengento engaphandle ngamanye amaxesha engaphakathi kumenzi, maxa wambi ibe yinto umenzi angakwazi ukuyilawula okanye ingalawuleki kwaye etshintshayo emva kwexesha.

Uphando lukaWeiner et al. (1987), Weiner, Figueroa-Munoz & Kihara, (1991), luthi ngokubhekiselele kwiimpawu ezenzekileyo ezi zezona zizathu nembali yokucelwa koxolo, mpawu ezo zibonisa ukuba izizathu zesenzeko umntu azigcine ngaphakathi kwakhe, lo wonileyo nguye ozilawulayo ukanti ikwanguye ongazenza ukuba zingazinzi. Oko kuthetha ukuba umntu esona sizathu esenze ukuba asilele ekungafezekisini oko bekumelwe kukuba ukufezekisile kubunjani besizathu eso asinikayo, ngako oko ubuxoki nokunyaniseka kwaso kuxhomekeke kuye.

3.8.3 Yintoni inkqubo yokucela uxolo?

Xa kuthelekiswa oko kumelwe kukumelwa kukucela uxolo, inkqubo esetyenziswayo koku ingafana, maxa wambi ingafani. Kungenzeka ukuba umcacisi abe nemodeli

yokucela uxolo elungileyo, akwazi ukukhetha ukungxengxeza okuhlangana kakuhle neempawu ezo kwaye ayicacise kakuhle inkcazelo yakhe. Kuyakwazeka ukuba kubekho uludwe lwezizathu ezilungileyo nezingalunganga zokucela uxolo. Umzekelo, umntwana angazama ukungamxeleli umzali wakhe ukuba khange atye nabo iholide zepasika kuba enengxaki yakhe abeyenza, koko asuke anike sizathu simbi sokuba ebegula. Esi sizathu sisebenza njengesizathu esilungileyo sokucela uxolo noko singanyanisanga.

3.8.4 Ukufunyanwa

Nakubeni kusenzeka ngamanye amaxesha ukuba oko kunikezwa ngumceli xolo ukuba kube bubuxoki, oku kwenza ingozi, kuba umceli-xolo angangakhuseleki koko ebekuceba. U-Ekman, (1984), uthi yinto eyaziwayo ukuba abantu abakwazi ukwahlula intetha eyinyani kwebubuxoki. Ngelixa u Folkes, (1982), enike ingxelo yophando lwakhe ethi, xa umntu esala umntu ancuma naye malunga nama-75% ezizathu ezinikwayo kwaye ezamkelekileyo kanjalo ezibonwa ziyinyani. Uphando oluchasayo lona luthi zingama-50% kuphela izizathu ezichaziweyo ezigunyazisiweyo.

Sinye isikrobiso esifunyenweyo esinxulumana nesiqulatho sokucela uxolo ngokuphandle kokubonakalayo okungathethwayo kona kubonakala ngokuba umntu abile okanye angangcazele. Zikhona izizathu ezithethiweyo xa umntu enze izono ekuhlaleni ezisebenza njengenyani okanye ubuxoki kulowo wonileyo. Izizathu ezinje ngokufika emva kwexesha ngenxa yokonakala kwemoto zizinto ezamkelekileyo ekuhlaleni, kwaye zithathwa njengenyani.

3.8.5 Ingaba ezi zizizathu ziyasebenza

Indlela yokuqonda ukuba iinjongo ezinxulumene nokucela uxolo zifeziwe kufunyanwa nokuthi kusetyenziswe ithiyori yokubalelwa, ze kuqondwe ngokuthe gabalala iindidi zezenzeko. Nanjengoko bekukho ukungqinelana kwamaxwebhu okuba zintathu iimpawu ezi ziziseko zezenzeko ezenza okukhethekileyo kwengqondo ebezikhankanyiwe ngaphambili. Kuphando olwenziweyo ngu-Weiner (1986), kufunyaniswe ukuba indawo yesenzeko ibe nempembelelo ekuzixabiseni komntu. Oku kwenzeka kanjani? Ukuba umntu uphumelele izifundo zakhe emagqabini ngenxa yokuzimisela kwakhe oko kuthi kumenze ukuba azigwagwise kwaye azixabise.

Ukanti uWeiner, Graham & Chandler, (1982), bathi ukuba nako ukukwazi ukulawula umlinganiselo wesenzeko kunxulumana nezenzeko ezininzi, eziquka umsindo nosizi. Ngokuka Averill, (1983), umsindo ubakho xa usenza into ephatha kakubi abanye abantu, kuba ukulawulo oluthile. Umzekelo uqhutywa ngumsindo okanye uphantsi kweempembelelo zegqabi lika Lonji, naso nasiphina isiyobisi. U-Weiner, Graham & Chandler, (1982), baqhubeka bathi, usizi novelwano zivuselelwa ziimeko ezingalawulekiyo, iimeko ezinjengokuba umntu abe sisidalwa, okanye umntu ibe ngumntu omdala okanye usana olungenakho ukuzithethela.

U - Weiner, (1986) ukwathethile ngemeko yesithathu yomlinganiso wesenzeko, apho athi ukungaguququki kwesenzo kudityaniswa nempumelelo elindelekileyo. Iziphumo ezinjengeemviwo ezingaphunyelelwanga zibalelwa esizathwini esingaguqukiyo, ngoko lowo mntu ungaphumelelanga kulindelwe ukuba abhale kwakhona. Kuko konke oku eyona nto ifunyanisiweyo kukuba izingxengxezo ziyaziphumeza iinjongo zazo.

3.8.6 Ukuphelela koyilo olubhaliweyo

Uphando lukaWeiner, Figueroa-Munoz & Kakihara, (1991) lubalule ezona ziqalelo, eziyimizekelo ezibonisa umongo ngokunjalo nethiyori yeempawu ezizizo, ezicacisa ubunyani nobuxoki besingxengxezo. Udidi lokuqala luquka ukumanywa kweemeko, ezingokuxabisa, injongo njengesizathu esinyanisileyo, kwanezinye iindidi ezahlukeneyo ekuthethiweyo ngazo ezinje ngokuzinikela. Umzekelo umntu umenywa ethekweni kodwa akathandi ukuchitha ixesha nalo mntu ummemayo. Ukuzikhulula koko inye kukwala isimemo, ngokuthi ebesele emenywe kwenye indawo ngako oko akangekhe akwazi ukuphumelela. Ngokuthi umntu axolise ngokungakwazi ukuphumelela oko kwenza ukuba unxibelelwano lwakhe nommemi lungapheli kwaye kubekho ukuxabiseka kubudlelwane babo.

Okwesibini indlela eqhelekileyo iquka ukumanywa kweemeko zokunciphisa umsindo ngezingxengxezo, nokulityalwa kwenjongo njengonobangela kwaneendidi ezohlukeneyo zezenzeko ezithethwayo. Umzekelo: Umntu ufika emva kwexesha edingeni ngenxa yokucothisa kwakhe, athi isizathu ulityaziswe kukophuka kwemoto yakhe exoka. Lowo kuxoliswa kuye xa emamela esi sizathu uyehla umsindo wakhe, oko kwenze ubuhlobo babo buqhubele phambili.

Okokugqibela, ludidi lwesithathu lwale meko yokuphumelela, ukulibala nenjongo emalunga nezizathu eziyinyani, nokungxengxeza kuba umntu enyanzelwa yimeko hayi kuba ethanda. Umzekelo umfundi ongawugqibanga umsebenzi wakhe kwangethuba kuba ebesethekweni. Athi akhange akwazi ukuwugqiba umsebenzi wakhe kuba ebesemsebenzini kwaye umphathi wakhe umnyanzelise ukuba asebenze ixesha elongezelelweyo. Utishala uza kusamkela isingxengxezo kuba elindele ukuba umfundi lo uza kwenza kakhuhle kwithuba elizayo, kwaye oku kwenza ukuba kubekho unxibelelwano olulungileyo phakathi kwabo.

3.8.7 Ukusebenzisa imbono yokuhlala ngokuthi umntu anike inkcazelo

Indlela ebunjiweyo yesingcikivo isoloko ijongwa kwisihlo sengxelo ngendlela ezintathu. Okuqala yindlela enobutshaba obugqithisileyo engcikivayo esoloko isenza ukuba lowo unika ingxelo azame ukuzikhusela xa enika ingxelo yakhe. Umzekelo, ukuba ufike emva kwexesha emsebenzini uze uthethiswe ngumphathi wakho, uzame ukuzithethelela koko.

Indlela yesibini ngabangcikivi abasenzisa indlela yokungcikiva engqongqo ethi ilungiselwe kwangaphambili ngeenjongo zokukhaba ingxelo, akukhathaliseki nokuba yeyiphina ingxelo ekuthethwa ngayo. NgokukaBraaten, Cody & Bell, (1990); Schonbach, (1990), uyilo oluninzi lufumanise ukuba ungckivo olusebenzisa indlela yokungcikiva engqongqo elungiselelayo yokuthethisa, isoloko iyikhaba ingxelo ebesele ithethiwe.

Indlela yesithathu kukuba iindlela ezininzi zongcikivo zinganeziphumo ezibi xa zibaliswa neziphumo ezibi zemizwa kunongcikivo olungenandlela ezingekho ngqongqo. Kungoko, u Schonbach, (1990) esithi, ukuqala isicelo ngendlela engqwabalala nexabileyo, umngcikivi wenza ngabom injongo yakhe ikukuba unxibelelwano lwandise ungquzulwano. Ukanti uBraaten et al, (1990), uthi ukusetyenziswa kweendlela zongcikivo ezibukhali zidityaniswa nezikhalazo ezenzeka rhoqo ezigcinwa ngamalungu emanyano nokwenyuka kocinezeleko, ukungoneliseki nomsindo.

3.9 ISEHLO SENGXELO-NTETHO

3.9.1 Iziseko zesakhiwo zesehlo sengxelo-ntetho

Zikhona iziseko ezenza isakhiwo sesehlo sengxelo-ntetho. Okuqala sisidingo esikhoyo sokuchaza ukungaphumeleli kwesehlo. Inqanam lengxelo-ntetho liqalwa ngengqiqo yokuba umniki ngxelo angafumaneka engunobangela wongcikivo lwesehlo esivukela oko kulindelekileyo. Ukungaphumeleli kwesehlo ngokwahlukeneyo kuneempawu ezifanayo ezinjengoku kulandelayo: ubunzulu bobubi, izinto ezibalelwa kunobangela, ukuva kabuhlungu, ukuziva unomthwalo nemimiselo elindelekileyo.

Okwesibini isehlo sengxelo-ntetho siquka iindidi ezintathu ezilandelayo zonxibelelwano: oluquka ungcikivo, ingxelo nexabiso. Uddi ngalunye lungamiswa ngokoluhlu lwentlonelo. Olunye ungcikivo lunentlonelo, kwanemibuzo evulelekileyo. Ngelixa ezinye iingxelo zibonakaliswa ebusweni ngaphandle kokuthetha. Umzekelo, ndibone nje indlela andijonge ngayo ukuba akayithandanga indlela endenze ngayo.

Okwesithathu iingxelo-ntetho ziqokelelwe ngokwemithetho ecwangcisiweyo ngokweendlela ezine ezithe gabalala ezizezi: izingxengxezo, ukucela uxolo, ukuzathuza nokwala. Uphando olwenziwe nguBraaten et al, (1990); Holtgraves (1989) lubonisa ukuba iindidi ezithile zokungxengxeza nokucela uxolo zezona zisebenza ngempumelelo kunezinye iindlela ekulungiseni isimo. Baqhubeka kwakhona bathi, izingxengxezo ezinembuyekezo zisebenza kakhulu kunezo zenziwa ngokungakhathali. Kwakhona izingxengxezo eziquka ukuhlolwa kwakhona kwesehlo zisoloko ziwongwa kunokuba kukhanyelwe injongo. Okugqibela iindlela zokufuna ixabiso lenkcazelo zixhomekeka kwintlonelo nakuthomalaliso ukuya kwindlela enempembelelo enkulu. Oku kukwachatshazelwe nanguSchonbach, (1990).

3.9.2 Ingaba izingcikivo zibalulekile

Izingcikivo azisoloko zibalulekile. Kwezinye iimeko izingcikivo azifumaneki ngoba eyona njongo yencoko kukuva nokufuna ixabiso lengxelo. Nangona kunjalo kwiimeko ezininzi lusoko lusetyenziswa ungcikivo, nto ebonakalisa ukuba lowo unika ingxelo uyazi ukuba inkcazelo iyafuneka kwaye kuyakudingeka ukuba ithethiwe inyewe ekuhambeni kwexesha.

3.9.3 Isimo sengxelo nezigaba zeengxelo ezingcikivayo

lingcinga ezimbini ezithathwa njengenyaniso engaqinisekiswa malunga nesehlo sengxelo kwisimo esingcikivayo sezihloliwe. Okokuqala ukwenzelana ngokufanayo oko kulindelekileyo. Oku kuquka ukuhlolwa ngenxa engaphambili kokuba isimo songcikivo esincina iindidi eziphantse zafana zeengxelo, ungcikivo oluhlonelayo luncina iingxelo ezihlonelayo, ukuze izimo ezinobutshaba ngokunjalo nezingcikivo ezincina iingxelo ezihlonelayo, ze izimo ezinobutshaba zezingcikivo zincine ingxelo ezinobutshaba, Cody & McLaughlin, (1985). U McLaughlin, Cody no O`Hair, (1983), bafumanise ukuba izingcikivo ngokubanzi zisebenzisa indlela enye yobugcisa bokugcina ingxelo, kwezi zintandathu zilandelayo:

limo ezimbini eziqukayo ezibizwa ngokuba kukuthi cwaka nesimo sokuxelisa. Ubuchule obune belizwi lomlomo, obuveza iziseko ezine zesimo seengxelo. Xa kusetyenziswa imvume eziyiliweyo, umngcikivi ngokucacileyo ukhokelela umniki ngxelo ekubeni kwenziwe isivumelwano sokuba avume ukuba wonile, ngoko ufanelwe kukuxolisa. Ngokuyila isingxengxezo umngcikivi ulindele ukuba umniki ngxelo akhanyele ukuba ungunobangela wokuba isenzeko singaphumeleli.

Umzekelo: Ingaba ulibele ukuwayindisha iwotshi yakho kwakhona?

Xa kucaciswa ukunika isizathu, umngcikivi uhambisa umyalezo wokuba ulindele ukuva umniki ngxelo ekhusela isenzo esingumbuzo. Okokuqgibela ekukhanyeleni okuyiliweyo, umngcikivi ucinga ukuba umniki ngxelo angakhanyela ukuba unetyala, akhanyele ukuba isenzo asiphumelelanga, kwakhona ukuvala amathuba omngcikivi ukuba enze ingxelo.

Ingcinga yesibini ethathwa njengenyanisi engaqinisekiswa ixhomekeke ekusetyenzisweni kwethiyori yobunzululwazi ngezengqondo, Schonbach, (1996), noSchonbach & Kleibaumhuter, (1990). Baqhubeka bathi, ukubona kwangaphambili ukuba ngqongqo kokukhethwa kwamagama kwisimo songcikivo kuyamoyikisa lowo unika ingxelo kwaye kuzise izenzo zokuzikhusela.

Ukusebenza okungumongo kobunzululwazi kwezengqondo kwingcinga ethathwa njengenyanisi engaqinisekiswa, kukuba izoyikiso kwinkululeko yomntu zingancina iimpendulo zokuzikhusela. Kuphando oluninzi olufunyanisiweyo kukuba iimpendulo kwimibuzo engangqalanga ingathomalalisa umsindo kakhulu kwaye kube kuncinci

ukuzikhusela, oku kuthetha ukuba zibe ninzi izingxengxezo kubekuncinci ukuzathuza nokukhanyela.

U-Braaten et al., (1990), ufumanise ukuba izimo ezibukhali zongcikivo zinempembelelo ebalulekileyo kwiingxelo. Ukukhalimela kusoloko kuncina ukukhanyela, ngelixa izicelo ezichubekileyo eziquka ungicikivo izizo ezifane zikuncine ukulandula. Kwakhona ukukhalimela nezicelo ezithe ngqo zinokuncina okukhulu kwisimo esenza ingcaphukiso kwiingxelo.

Kwakhona kwiingcinga ethathwa njengenyani engaqinisekiswa ngokuphathelene nobukhali bezingcikivo kukuba abangcikivi abasebenzisa ukukhalimela bathanda ukwenza ukuba ingxelo ibe nexabiso elibi. Oku kuphandiwe nguBraaten et al., (1990), uthi kuphando lwake abangcikivi abasebenzisa ukukhalimela bathanda ukungazifuni iingxelo kwaye bayibone ingxelo njengento engenawonga.

Okwesithathu ingcinga ethathwa njengenyani engaqinisekiswa ngokumalunga nongcikivo olungqongqo, kukuba uninzi lwalo lunxulunyaniswa nothetha-thethwano olungalunganga kwaneziphumo zemvakalelo.

3.9.4 Iindidi ezahlukeneyo zongcikivo olubukhali

Izimo ezibini zongcikivo olubukhali ziquka ukuhlaselwa kwesidima somntu nokuzinikela. Izimo ezithathu ezizezinye zongcikivo olubukhali ziquka ukubonakaliswa komsindo, isimilo esibonisa ubukrwada nezoyikiso.

Izimo ezahlukeneyo zongcikivo zisetyenzisiwe kwiimeko ezahlukeneyo kwaye zancina iziphumo ezahlukeneyo. Idata yakutshanje ebonisa umsebenzi ka Braaten et al., (1990) ibonisa umahluko phakathi kweendidi ezine ezi ziziseko zongcikivo, ezijonga ukuba umngxengxezi usibona kanjani isehlo sengxelo. Uphinde wahlola ukuba ingaba ubungqongqo kwisimo songcikivo sisonakalisa kangakanani isehlo sengxelo kwanempembelelo kwixabiso lesehlo sengxelo. Zone izimo zongcikivo, iziphumo zazo zibe zezilinganayo ekuncineni umsindo kulowo unika ingxelo. Ngelixa izehlo eziquka izimo ezibukhali zongcikivo zenza umsindo omkhulu kubaniki ngxelo xa kuthelekiswa nendlela engancini kabukhali.

Ngokungaphandle komsindo kukho umahluko obalulekileyo ongabonwayo phakathi kwezimo ezibukhali zongcikivo:

1. Ungcikivo oluhlasela isidima lubalwa njengelithoba amanqanam kuba liquka ukubonwa omntu njengomntu onetyala nonoxanduva xa kutheliswa nezinye izehlo zengxelo. Abanye abantu abanika ingxelo bakwenza oko kuba bekholelwa ekubeni bayatyholwa.
2. Ukubonakalilwa komsindo kunxulunyaniswa nobuhlobo njengoko isisithethe, ukuba phakathi komngcikivi nomniki ngxelo kumelwe ukwenzeka njalo. Kanjalo izehlo ezibonakalisa umsindo zabalwa njengezingabalulekanga kangoko, kunezo zihlasela isidima nesimo esikrwada sokungcikiva.
3. Izizokiso kunye nobukrwada zafumana ixabiso elikhulu lokunganeliseki kuluvo kwakulo zisetyenziswa kuye. Ngelixa zona izizokiso ezi zimo ezikhalimelayo zona zinxulunyaniswa nezinga eliphezulu locinezeleko.
4. Inani lokubangwa okubalulekileyo bokuphathwa ngokungenabuchule kwezikhalazo nenani elibalulekileyo lezikhalazo ezigciniweyo ngezehlo zeengxelo labalelwa kwizimo zongcikivo ezimbini. Ukuhlaselwa kwesidima nobukrwada kwabalelwa kuma - 59.7% wobango lwempatho engenabuchule kwaye u - 59.4% yabazizikhalazo.
5. Ubuninzi bongcikivo olubukhali kwizimo zika Braaten et al., (1990), ibikukuphanda ukukhanyela nokuzathuza. Ubukhulu becala bophando belugxininisa ekukhanyeleni kwasekudlulwa nakungcikivo oluhlasela isidima nobukrwada.
6. Uninzi lwezehlo zengxelo ezazisiweyo zingxelo ezinezingcikivo ezibukhali zona zibe neziphumo ezibi. Kwafunyaniswa ama-70% eziphumo ezikhabayo ezilandela iziphumo zokuhlaselwa kwesidima nobukrwada, ze izimo ezibini zongcikivo zona zabalelwa kuma- 55.5% kwimpatho yonke.
7. Iziganeko zokungaphumeleli zinxulumana kakhulu nezimo zongcikivo. Izizokiso azifunyanwanga zinxulumana ngokomeleleyo nezenzo ezibi.

3.10 HOLTGRAVES (1992)

Apha kweli candelo kuchatshazelwa oku kulandelayo: ukulawulwa kobuso ngokwakwilingwistiki ngokuphathelene nembono yomntu, unxibelelwano phakathi kweenkcubeko nokusulelwa ngetyala ngenxa yemveliso yolwimi nengqiqo. oku kuqatshelwe ziingcali ezininzi ezifana noGoffman. Eyona ziyiqapheleyo kukuba umsebenzi wobuso yeyona nto ibalaseleyo ngenene kuwo onke amadabi. NgokukaGoffman (1967) uthi ngaphandle kokuba kuthathelwa ingqalelo ukusebenza

kobuso, kuyacingelwa ukuba kukho imfuno ezingaphambili ezimiswe ngendlela eyiyo ekusebenzisaneni ngokuhlala.

Uphando oluninzi kwakhona lwenziwe ziingcali, olwandisa uhlalutyo luka Goffman, zisebenzisa igama ubuso nomsebenzi wobuso ekucaciseni izinto ezininzi zokusetyenziswa kolwimi phakathi kwabantu. Eyona njongo iphambili yalo msebenzi kukuhlola kwakhona kokuhlalutywa kwamadlala okusetyenziswa kwethiyori yobuso, nokusebenza kwabo ekucaciseni iimeko ezininzi zokusetyenziswa kolwimi. Olu hlolo lwenziwe kumsebenzi ka Goffman, (1967, 1971), kwanoko kongezwe nguBrown noLevinson, (1987).

3.10.1 Ubuso nokusebenza kwabo ngokuka Goffman

UGoffman, (1967:5) uthi xa athetha ngobuso, "ubuso ziinqobo zokuhlala ezivumayo ezenza ukuba umntu azithethelele, ngendlela abanye abantu abaqikelela ukuba uyisebenzisile kunxibelelwano oluthile". Ukusebenza kobuso kubhekiselele kunxibelelwano oluthile olwenzelwe ukunika inkxaso, maxa wambi lucele umngeni kwinyewe leyo ifuna ukulungiswa. Ubuso sisibonakaliso kuwonke-wonke somntu, esi sisiphumo sokujongelwa phantsi komsebenzi wobuso.

Izinto ekumelwe zijongwe kabanzi ekuqatshelweni komsebenzi wobuso zezi: ngokuka Goffman, (1967:7), "kukulandelelana kwezehlo kwidabi elo". Igama elithi ubuso liba nentsingiselo kuphela kuthetha-thethwano lwasekuhlaleni. Kungoko uSchegloff (1988) esithi ubuso yinto eyakhiwe ekuhlaleni engenziwanga yingqondo. UGoffman (1967:3) akakwenzanga oku eqwalasele emntwini kwanexesha lakhe kodwa ukwenze ejonge ixesha nomntu walo.

Okwesibini nakubeni umsebenzi wobuso uquka ukuzimela komntu, loo nto ayithethi ukuba umna ongavezwa kuthethathethwano angangumnqa. Umzekelo, ukuba umntu ukrelekrele kangakanani, nokuba ukhathala kangakanani kwingxoxo oko akubalulekanga, ngokutsho kuka Jones, (1990); Schlenker, (1980). UCollins (1980) uthi umsebenzi wobuso wasetyenziswa nguGoffman kuluvo lweDurkheimian njengesiko nesithethe samihla le namaqela agcina amatheko eyinto engapheliyo.

UGofman, 1967:440, usebenzise uhlalutyo lukaDurkheimian (1915) lwamasiko nezithethe zecawe zamihla le, njengento elukhanyiso olubonakalayo kwiinzame zomsebenzi wobuso wokuba abantu kumelwe ukuba bajongane ebusweni, ukuze luhambele phambili unxibelelwano.

UGoffman, (1967), uthi ubuso ayikokwenza ngokuqhutywa luluvo konxibelelwano, koko yimeko yonxibelelwano. Umzekelo umntu angakhangeleka ngathi akakhathazeka nokuba ukhathazekile xa ezifihla ukuba ungumntu onjani ngenxa yokuba elungiselela imo ethile.

Kwakhona uGoffman, (1967, 1971), ukwanike umahluko omkhulu wengqiqo malunga nomsebenzi wobuso. Owona mahluko mkhulu apha ngulowo ucatshulwe kumsebenzi kaDurkheim (1915) ojongana nokubalekwa nokumelwa kwenkcubeko. Ukuphepha inkcubeko kwenza ingxaki kwizinto umntu amelwe ukungazenzi. Umzekelo, umntu akavumelekanga ukuba ahlekise ngeziphoso zomnye umntu, enze izinto ezivukela ubuso bomnye umntu. Kwakhona inkcubeko ingabonisa inkxaso yomnye komnye, Goffman, (1971). Umzekelo ukubulisa, izincomo kunye nezimemo ezenziwayo kwabanye abantu zibonakala njengento eqinisa nexhasa ubudlelwane ngokwasekuhlaleni. Umsebenzi wobuso ungenzeka emva kwesenzo esoyikisa ubuso, njengesenzo esilungisayo. Ngokwenza njalo umoni uzama ukulungisa ucwangco ekuhlaleni, umzekelo ngokuthi achaze isehlo njengento emayingajongwa njengento eyoyikisayo.

3.10.2 Ithiyori kaBrown noLevinson yentlonelo

UBrown noLevinson, (1987) eyona ndawo baqale ngayo kwithiyori yabo yentlonelo, luhlalutyo lobuso nomsebenzi kaGoffman. Bathi ubuso bubonwa njengento ejikelele kwaye ebonakala kwisenzo sobuso, athi uBrown noLevinson (1987) ukuwubiza “yintlonelo”. Basebenzise isigama sika Durkhien (1915) samatiletile obuso obuvumayo nobulandulayo, njengeziqalelo zokwahlulwahlulwa kobuso ngokwemimqweno emibini. Ubuso obulandulayo:umnqweno wokuba nesenzo sokuzimela. Ubuso obuvumayo: bomnqweno wokwamkelwa ngabanye abantu.

Umnqweno usekelwe kubuso obuvumayo nubulandulayo usoloko usisoyikiso kunxibelelwano lwasekuhlaleni. Umzekelo ukuphosa inqakwana komnye umntu oko kwenza ukuba aphenyule koko kuthethwayo. Isenzo eso singasisoyikiso kubuso obuvumayo okanye obulandulayo besithethi okanye salo kuthethwa naye maxa wambi kubo bobabini.

Eyona nto ibalulekileyo kakhulu kwithiyori kaBrown noLevinson yinzame yokuchaza ubungakanani besoyikiso sobuso, okuthethwa sisenzo. Izinga lesenzo sobuso esoyikisayo asichazwa sisenzo koko sichazwa yimo yokuhlala esithe isenzeko eso

senzeka ngayo. Izinga lobuso oboyikisayo libonwa ngokuthi kunjongwe ubunzulu besenzo apho kuthi kuhlolwe khona amanqaku amathathu angala: izinga lokuxakekisa lesenzo eso. Umzekelo, xa umntu ecela imali okanye efuna into encinci oko akuxakekisi, kunaxa umntu efuna into enkulu maxawambi imali eninzi. Okwesibini ingaba ungakanani lo kuthethwa naye ngokweminyaka okanye ngokomsebenzi kulo uthethayo.

Umzekelo: Kunzima ukungamameli xa umntu omdala ethetha ngokwesintu, nokuba into leyo ayithethayo ayikuphathi kakuhle kuyanyanzeleka ukuba uyimamele.

Okwesithathu ingaba lingakanani na igunya okanye izinga lomgama ngokwasekuhlaleni phakathi kwesithethi nalo kuthethwa naye. Umzekelo umgama phakathi kotishala nomfundi,umphathi nomqashwa.

Kwithiyori kaBrown noLevinson (1987), ubuchule bokwenza isenzo esoyikisa ubuso bucwangciswe ngokwemo ezintlanu zobungcisa obuphezulu.

Umzekelo ufuna ukucela omnye umntu ukuba akwenzele into:

Vala umnyango.

Esi sivakalisi sibonisa ukwenza isenzo sobugcisa oboyikisayo. Esi sicelo sibonisa ukungabi nandlela yokuthetha kuba sibonakalisa ukungakhathalelwa komntu lo kuthethwa naye.

Ngokwenkqubo kaGoffman (1967) yokubaleka, ubugcisa bokoyikisa abenzi senzo kwaphela. Isenzo senziwe, ukuba isenzo esenziwe ngokungachazwanga sikrobisa koko kufuna ukuthethwa. Umzekelo: Kukhangeleka ngathi kuyabanda apha. Ubugcisa obungachazwanga bunophawu lokuba umntu angakhanyela. Ubugcisa bentlonelo evumayo busebenza ngokuthi bubonise imbumba yamanyama nobunye kulo kuthethwa naye.

Umzekelo: kunganjani xa unokusipha amanzi? Ngelixa intlonelo ekhanyelayo yona isebenzisa ukubonisa intlonelo kwisenzo salo kuthethwa naye esikhululekileyo.

Umzekelo: Ungandipha amanzi ukuba awunangxaki?

3.10.3 Umsebenzi wobuso neziphumo zezicelo

Uphando oluninzi lwemodeli kaBrown noLevinson (1987), lwenziwe kwizicelo. Esinye sezizathu ezibalulekileyo kukuba nguwona wona mzekelo wesenzo esoykisa ubuso. Ukucela into okuchukumisa ilungelo lomnye umntu kusoloko kususoyikiso komnye umntu onobuso obukhanyelayo. Kungoko kumelwe ukuba kwenziwe ubuchule obuninzi bentlonelo yelingwistiki xa kusenziwa izicelo. NgokukaClark noSchunk (1980), bathi likhulu inani lezicelo zentlonelo ekhanyelayo, kwaye ezi zicelo zixhomekeka ekubeni boyikiswe kangakanani ubuso obukhanyelayo bomphulaphuli.

Umzekelo: Akukho ndawo ikufutshane apha ethengisa ukutya?

: Kuthengiswa phi ukutya apha?

Le mizekelo yomibini yohlukile, owokuqala ubonisa intlonelo ukanti lo wesibini awubonisi ntlonelo njengalo wokuqala.

Zihloliwe neziphumo ezibanga ukuba omnye umntu abe negunya elingaphezu kwelomnye umntu. Umzekelo umphathi nomqashwa emsebenzini. Umqashwa usebenzisa intlonelo enkulu xa ethetha nomphathi. Kwakhona umgama nokuxakekisa nako kufunyenwe kunegalelo elikhulu kwintlonelo yezicelo.

U Blum-kulka, Danet noGherson, (1985), bathi abantu abasenegunya ngaphezu kwabanye basoloko besebenzisa intlonelo kancinci. Ngelixa u Brown noGilman, (1989) befumanise ukuba ukwanda kokuxakekisa kudityaniswa nezicelo ezinentlonelo. Kukho ukungangqinelani okukhoyo xa kujongwa iziphumo zentlonelo kubuhlobo babantu abangaqhelenanga. Ngokuqikelela kwethiyori uphando olwenziwe ngu Fitzpatrick noWinke (1979), Holtgrave noYang, (1992) lubene ziphumo ezibonisa ukuba intlonelo yenzeka kakhulu xa kungekho buhlobo kwabo bathethayo. Ngelixa u Baxter, (1984); Brown noGilman, (1989) bengavumelani noko.

3.10.4 Umsebenzi wobuso nezinye zeziphumo zenzeko zeentetha

Ngokwethiyori kaBrown noLevinson, (1987), ukusetyenziswa kokulawulwa kobuso kulwimi kumelwe ukuba kuquke zonke izenzo zentetho nokuphakathi kwabantu. Nakubeni iqondo lesoyikiso buso elixelwa sisenzo kumelwe ukuba libe ngumsebenzi wegunya, umgama kwanonyanzeliso. Ezinye zeziphumo zezenzo zeentetha nomsebenzi wobuso ziingxelo, ukungavumelani nokuziphalaza imbilini.

Nokuka Scott noLyman, (1968:46), iingxelo zizixhobo zelingwistiki ezisetyenziswa naphi na apho isenzo senziwa ngeenjongo zokuhlola into engaqondakaliyo. UGoffman (1971) yena uthi zisetyenziswa ukuze zitshintshe intsingiselo yetyala, elingathi abanye abantu balenze isenzo. Kwakhona ingxelo zinomsebenzi ocacileyo wobuso wokugcina ingcaciso yokuba isenzo senzeke njani kwaye senzeke nini. Izenzo ezinganika ingxelo zingatolikwa ngokucacileyo ngokobuso obuvumayo nobukhanyelayo balowo woniweyo nokuba lowo ubukeleyo.

U Heritage (1988); Holtgraves (1988), McLaughlin (1989), McLaughlin, Cody no-O'Hair (1983) kwelinye icala bathi, umntu anganika ingxelo ngeendlela ezininzi ezahlukeneyo, ngokunjalo ezi ngxelo zahlukeneyo zingatolikwa njengezoyikisa ubuso. UHoltgraves (1989) ucwangcise uluhlu lweengxelo zikaSchonbach, (1985), ezizezi:

Ukwamkela ukuba wonile ngokungxengxeza kuyamnceda lowo umameleyo okanye ungumphulaphuli kubuso obuvumayo ngamanye amaxesha nakubuso obulandulayo. Ngaxeshanye ukuvuma kwesithethi ukuba sonile, oko kuisoyikiso ebusweni baso obuvumayo kwanobulandulayo. Ngelixa ukukhanyela kona, kusongeza ubuso oboyikisayo kobukhanyelayo novumayo, kulo mntu woniweyo. Uluhlu lokugqibela kolu didi kukuzathuza nokucela uxolo.

Ukungavumelani, ukugxeka nokukhalaza, zizenzo zentetho ezoyikisa ubuso obuvumayo bomphulaphuli. Ngokwenkcazelo kaBrown noLevinson, (1987:112-117), bathi ukungavumelani lungquzulwano oluthe ngqo lobuso obuvumayo ngeenjongo zokufuna ukwamkelwa ngabanye abantu. Umzekelo xa kuxoxwa ngomba onzima, apho kukho untlithantlithwano lwezimvo, abantu bathanda ukubonisa oko. UBrown noLevinson, (1987), oku bakubiza ngokuba bubugcisa bentlonelo evumayo.

Ukuphalaza imbilini ngokukaCozby (1973), lunxibelelwano lokuzinikela komntu lowo ukuba aphaalaze imbilini yakhe komnye umntu. UGoffman (1967) yena uthi ukuphalazwa kwembilini yomntu yinto ebuthathaka kwaye ifuna ubuso obunenkathalo kulo kuthethwa naye nalo uthethayo. Umzekelo xa umntu ephalaza imbilini yakhe ngento embi ayenzileyo okanye emehleleyo, xa esenza loo nto wenza into eyoyikisayo kubuso bakhe obuvumayo. Ngelixa lo kuthethwa naye eme endaweni yokuncedisa isimo salo mntu wonakalelwa ligama, nto leyo esisoyikiso kubuso obukhanyelayo bomphulaphuli.

Uninzi lonxibelelwano oluthe ngqo ekuhlaleni lusekelwe kulwazi lwentetho yabantu. U Schlenker, (1980), xa kuhlolwa indima yembono yabantu ngokwakwisimo sentetha yabantu, kufumaniseka ukuba ayithathelwanga ngqalelo engako. Indlela abantu abayazi ngayo ilingwistiki xa kujongwa umbandela wokulawulwa kobuso ungadlala indima kwimbono yabantu ngeendlela ezimbini:

Okuqala imbono yesithethi kwimibandela enjengengomgama kubuhlobo namandla ngokwasemagunyeni. Inggqiqo ngokumalunga nobuso nentlonelo, iyahluka ngokohlobo amandla omgama asebenza ngayo. Indlela yesibini kukuba umntu azame ukuba abantu babonane ngenye indlela ngokuthi enze umongo wentetho ungabonisi oko kuthethwayo kuphela, kodwa uvelise nezinye iinkalo ezinjengesimo.

3.10.5 Indlela olusebenza ngayo ulwimi

Ngokuka Grimshaw, (1987), intetho eyenzeka mihla le imbaxa, ngokungakumbi koko isithethi sizimisele ukuthetha ngako. Umzekelo xa umntu esithi “kuyabanda apha “. Oku kungatolikwa ngeendlela ezininzi, ezinje ngokuba omnye athi vala umnyango okanye ufuna ukombatha, mhlawumbi uthi makuvalwe umoya opholisayo njalonjalo. Ngelixa uHoltgraves noYang, (1992), bona besithi intlonelo sesinye sezizathu esenza ukuba abantu bangathi ngqo xa bethetha, xa isenzo sisoyikisa nezinga lokungathi ngqo nalo liyenyuka. Ngokunjalo nalapha zikhona izinto eziphazamisa ubuso oboyikisayo ezinjengamandla.

3.10.6 Unxibelelwano phakathi kwenkcubeko

UBrown noLevinson, (1987) bakuchaphazele ukuba ubuso nobugcisa belingwistiki bokulawula ubuso yinto efaneka kwiindawo zonke. Kangokuba ithiyori yabo ibona ukufana kwenkcubeko kwizenzeko zokwakhiwa kwentlonelo. Baqhubeka bathi xa bethetha iinkcubeko zibonisa umahluko mayela nokuba umntu umelwe ukuba abe nentlonelo nini kubani. Batsho bekhetha indlela enye yokucacisa loo mahluko eyile: iinkcubeko zingahluka kwiinqobo ezinxulunyaniswa negunya, umgama nokuxakekisa. Umahluko wezi zinto zintathu nguwo onika iinkqubo zentlonelo ezingenza umahluko kumazinga entlonelo kwiimo ezifanayo. Mahluko lowo ungaxhomekeka kulwimi nenkcubeko leyo imeko ikuyo.

Oku kuthetha ukuba indlela ekusetyenziswa ngayo ulwimi inegalelo elikhulu kwindlela yobuso obusongelayo nobuso obuvumayo.

Apha kuhlolwa iziphumo zeengxelo, amatyala anikwa abantu nabo bazifumna bengamakhoba okutyholwa. UGonzales (1992) wenze uphando olumayela noku. UGonzales (1992: 133) uthi abantu basoloko bethetha okanye benze izinto abangenamqweni wakuzenza okanye ukuzithetha. Ngenxa yezo zizathu, uGonzales, (1992: 133) uthi abantu bathi bazame indlela yokuzikhupha kwezo ngxaki okanye kwezo ziganeke nakwezo ziqendu zeengxelo ngokwenza ingxelo. Ngokwenza ngolu hlobo bazama ukubuyisela uzinzo nokuzisindisa kwilahleko yasekuhlaleni.

Kwakhona uGonzales (1992:133) uhambisa athi, zine iindlela ezobonakalisa ukuzisola ngezinto ozibona sel' utyumpatyumpeka kuzo ungaqondanga. Ezo ndlela zezi zilandelayo:

1. Ukwamkela ukuba umntu wonile kwaye azive enoxanduva ngoko akwenzileyo, ukubonakalisa ukuzisola nokuhlazeka, ukungxengxeza de ngamanye amaxesha umntu athembise ukulungisa.
2. Ukuxolisa ngenxa yokuba umntu ezibona enoxanduva lwesehlo eso, nakubeni oko ekwenze ngempazamo.
3. Ukuzathuza, apha umntu uyabuvuma ubutyala kodwa angavumi ukuba umonakalo ubumkhulu kangangoko kubonwa ngako.
4. Ukwala, apha kulapho umntu alayo ukuba isenzo usenzile kwaye ale nokunika ubugqina kuloo nto, okanye azame ukubeka ityala kwabanye abantu.

Kungoko uGonzales: (1992: 134) esithi igama elithi ingxelo nelo lithi ukungxengxeza angasetyenziswa xa kubhekiswa kubuchule bamazwi asetyenziswa ngabatyholwa emva kokufunyanwa benetyala. UGonzales (1992) uthi, uBrown noLevinson, (1987) bathi kwithiyori yabo yentlonelo xa bethetha ngokukhathelwa kobuso babhekiselele kumnqweno wokuba umntu inkangelo yakhe ibonakale, ihlonitshwe kwaye ibe yeyamkekileyo eluntwini nomnqweno wokuziva ekhululekile kwabo bammangalelayo.

Ngokuka Gonzales (1992: 134), uthi iimfuno zobuso obuvumayo ziyoyikiswa xa abanye bantu bengabanaki, bebabuza okanye bekukhanyela oko sikutshoyo, indlela esivakalelwa ngayo, nesibona ngayo okanye izithethe namasiko ethu. Ngelixa iimfuno zobuso obulandulayo zisoyikiswa kukunqandwa kwenkululeko yokwenza okanye yokubonisa ukuba ufuna ukwenza. Uqhubekeka athi uGonzales (1992), xa abenzi bebona ukuba isenzo sabo iza kuba sesoyikisayo kubuso babanye abantu,

kulapho intlonelo yenziwa khona kwaye bazame nokwenza ukuba indlela abathetha ngayo ibe yehlonelayo ngakumbi.

UGonzales, (1992:134) uthi intlonelo ingandiswa ngokwakwimo leyo umntu alindele ngayo isenzo sokoyiswa kobuso kulowo sele oyikiselwe ubuso kakade. UGonzales (1992) uqhubekeka athi ngokwembono yentlonelo, ukuzathuza nokukhanyela kunceda ekukhuseleni iimfuno zobuso, apha umntu uthi akhanyele konke okuthethwayo ngaye. Unaba athi ukuvuma nokucela uxolo kukhusela iimfuno zobuso bomnye, ngokuthi umntu asazi kakuhle isiganeko eso, kwaye azifumane njengomntu onetyala. Uhambisa enjenje, kungoko ukubonisa intlonelo kwengxelo kwenza ukuba umntu athathwe njengomntu onembeko.

Ayizizo zonke iingxelo ezibonwa njengengxelo, njengokuthula emveni kokuba umntu enze isiphoso, oko kwenza ukuba athathwe njengomntu ongenankathalo. Kule ndawo uGonzales ukunika inkcazelo ebanzi ngesingxengxezo kukona kunamandla konokuthula, kwaye ukungxengxeza kwenza ukuba iziganeko zithungelane noko kwenzeke ngempazamo. Ngokwembono ka Rothman & Gondossy, (1982), ocatshulwe nguGonzales, bathi inkqubo yomthetho ibona kuluncedo ukunika ingxelo ecacileyo nokuba iquka ubuchule bokuzathuza.

UGonzales, (1992: 135) ecaphula kuHales(1987) uqukumbela ngelithi, ukuzathuza kunika ingcaciso evakalayo kunezinye izingxengxezo kuba ibonisa ukuthembeka, umntu unika izizathu zokuba oko akwenzileyo ukwenze ngenxa yezizathu ezingenakunqandwa: Umzekelo uyenze impazamo leyo kuba ebengenaxesha lanaleyo maxa wambi anike isizathu sokuba ebenengxaki ekhaya. UGonzales (1992: 148) uthi uphando olwenziweyo lwakutsha nje lubonisa ukuphucuka xa luthlekiswa nolo lwangaphambili lokuhlola iingxelo, kodwa luvuse imibuzo emininzi kuneempendulo.

Ezekelisa ngeembono zikaBrown noLevinson, (1987) zokuba zintathu iimeko ezimisela intlonelo eziveziweyo kwisakhiwo selingwistiki ezizezi: amandla onxibelelwano phakathi kwabo bathethayo, umgama ngokwasekuhlaleni nendlela ebonisa iimfuno zesimilo esoyikisa ubuso phakathi kwabo bathethayo. Uthi ezi meko zintathu zingasebenza njengeziseko eziluncedo kuphando oluzayo ngeemeko ezilindelekileyo zokuhlala ukuze zikhuthaze iimpendulo ezibubungqina kwiingxelo. Kananjalo umbuzo oxhonkonxayo uquka iimeko ezijonga ukhetho lobuchule bengxelo. Ufumanise ukuba abantu banoqikelelo oluthile malunga neendidi zengxelo

ezizezona zisebenzayo, kodwa umbuzo omileyo ngowokuba ingaba bayakwazi na ukuthatha imeko ngokwemo yeempawu ezinikwa sisimo eso.

ISAHLUKO 4

4.1 INJONGO

Apha kwesi sahluko kuza kuthi kuqwalaselwe uhlalutyo lweengxelo ezenziwa ngabantu ngezinto ezibehleleyo ebomini babo. Izinto ezo zenze ubomi babo baba mfiliba de bambi bacinge nangokuzibulala. Kanjalo kuthi kujongwe nendlela abaphume ngayo kweso simo. Kukwaqatshelwa kananjalo ukuba ingaba la mabalana aza namfundiso ithini na ebantwini. Oko ke kuthi kwenziwe ngokulandela ithiyori yeengcali ezinjengo Gergen, 1994.

4.1.1 Amabali enziwa ngabantu kubomi bokuhlala

Abantu benza amabali amaninzi malunga namava abawafumene kubomi babo. Amabali anje ngobomi bomntu bobuntwana, unxibelelwano lwakhe ekhaya nosapho, ubomi basesikolweni ngezothando nangendlela acinga ngayo kwimicimbi eyahlukeneyo. Bayabalisa abantu kwakhona ngamatheko, ungquzulwano okanye idinala abenayo nomhlobo wakhe. Ngokuka White no-Epston (1990:13) bathi abantu banika intsingiselo yobomi nolwalamano lwabo ngokuthi babalise amahlandinyuka namanjingiqhiwu abo obomi. Njengoko izehlo zamihla yonke zobomi zithabathekisa ngokubaliswa, oko kwenza ukuba zigcwale yimvakalelo yebali. Kudingeka ukuba ibali libe nesiqalo esiyinyani, iqondo elisezantsi, uvuthondaba kwaye libe nesiphelo.

U Cohler (1982); Kohli (1981), bathi igama elithi “ibali elibaliswayo ngumntu ngaye” libhekiselele kwingxelo yomntu ngamnye kunxibelelwano olumalunga nezehlo eziphathelelene nomntu lowo ngamaxesha onke. Kwakhona kuchatshazelwa amabali enziwa ngabantu njengeengxelo zase kuhlaleni nendlela yokuzityanda igila esidlangalaleni. Inkcubeko inezinto ezisebenza njenge zinto ezibonisa ubunyani bomntu, ngendlela azathuza ngayo, indlela abagweba ngayo nendlela abaqine ngayo kwinkcubeko yasekuhlaleni. Laa mabali asebenza njengobuqili babantu bonke obusetyenziswa kunxulumano oluqhubekayo. Apho ke amabali awabonisi nto ingako xa, enika imvakalo yokuba anyanisile.

4.1.2 Izakhiwo zeengxelo ezibaliswayo

Zithi zibe neziimpawu zilandelayo:

Zimisela isiphelo esibalulekileyo

Ibali elamkelekileyo kumelwe ukuba libe neenjongo, ukucaciswa kwesehlo, lifikelele kwindawo ethile okanye liphephe indawo ethile, kwaye libe nesiphumo esiqaphelekayo. Isiphelo mhlawumbi singaba kukuba umntu wasinda njani emlonyeni wengcwaba.

Ukukhethwa kwezehlo ezinxulumana nesiphelo.

Ukulandelwa kwezehlo.

Ukuzinza komchongwa.

Ukuhlngana kwezenzeko: umzekelo, Unomsa emva kokushiywa ngumyeni wakhe nazizihlobo ngenxa yokuba kwafumaniseka ukuba unesifo sikagawulayo. Oko kwamenza ukuba aphumele ngaphandle ngesimo sakhe.

Ukumiswa kweempawu

Amabali amaninzi enziwayo asebenzisa iimpawu zokuba ayaqala kanjalo, xa ibali liphela kubakho uphawu olubonisa ukuba liyaphela. U Young, (1982), uthi ibali elibaliswayo lakhiwa ngeendlela ezininzi ezilawula ubuqhinga obubonisa ukuba umntu ungena kwilizwe lamabali. “Umve umntu esithi kwathi kaloku ngantsomi...” xa esenza intsomi, ukanti xa abalisa okumehleleyo ngokwesintu uyakumva esithi, “awungekhe uyikholelwe into endehelele izolo”. Ukanti sona isiphelo siqatshelwa ngokuba umntu athi ‘injalo ke le nto okanye athi “uyasazi ke ngoku isizathu sokuba ndibenje.”

4.1.3 Iindidi zokubalisa

Udidi lokuqa lokubalisa lungabizwa ngokuba yindlela ezinzileyo yokubalisa. Yona ithi idibanise izehlo, ukuze oko kushiyelelwe ngulowo ubalisayo kuhlale kungaguqukanga kwaye kunxulumana nesiphumo. Indlela ezinzileyo yokubalisa, ingathelekiswa neendlela ezimbini zokubalisa ezizezi: ukubalisa okuqhubela phambili, kona kudibanisa izehlo ukuze kubekho intshukumo kwixabiso elinciphayo emva kwexesha longezeke. Kwakhona kukho nokubalisa okulungisayo, kona kunciphisa ubushushu besehlo. Ukubalisa okuqhubela phambili kubonakala ngokuba kube, yile nto ibizwa ngokuba yingxelo, ebonisa ukuba umntu ufunde isifundo ebomini. Ingaba yimpakamo okanye ukuthula, umntu azive ezisola kuba oko kwenzekileyo kumbeke engxakini. Ngelixa ukubalisa okulungisayo kuphikisana noku.

Kulapho umntu kukho izehlo ezimenza ukuba aphelelwe lithemba zilandelelana, kangokuba ade athi “ndiziva ndingenako ukuzilawula izinto ezindehlelayo ebomini bam nanina ngoku.”Ngamanye amazwi ubonakalisa ukonganyelwa zizinto ezimbi ezimehlalayo angenawo amandla nendlela yokuzikhupha kuzo.

4.1.4 Uhlobo lokubalisa nesizukulwana sedrama

U Maslow, (1961), uthi amaxesha abalaseleyo kwidrama ngalawo asoloko eqinisa imizwa kwanemvakalelo yokuba ungubani. Oku kuthi kunyuse umnye emntwini lowo uvakalelwayo. Engqinelana noScheibe (1986:131), esithi, abantu badinga izenzo-zodelo ngozi ukuze benze amabali anelisayo nagcinekayo ebomini. Okokuqala unxulumano lokwehla kwezehlo kwibali elilungisayo kuba kuncinci, xa kuthelekiswa nezehlo zebali eliphela kakubi. Kwakhona enye into elindelekileyo lutshintsho lokuxatyiswa kokujongwa kwendawo ibali eliya kuyo, ngamanye amazwi amahlandenyuka ebali akhokelela kuvutho-ndaba, olunika oyena ndoqo okanye umongo webali. Okokugqibela kwidrama ixhala nengozi zizinto ezilindelekiyo. Oku kuxhomekeka kubukho bezisongelo ezenza unyuselo phezulu kwesatya maxawambi inguqu.

Izehlo ezenzeka ixesha elincinci nezenzeka ixesha elide nokwanda embalini

Eyona nto eyenziwa ngumntu wonke kwinkcubeko yiyo eveza abantu kwindlela ezininzi zokubalisa, ukususela kwiziqalelo ukuya ekuntsokotheni kwebali, ukutsho oko kuvuthondaba.

4.2 IZAKHIWO ZENGXELO EZIBHALIWEYO

4.2.1 Uqhawulo-mtshato

Sibeneminyaka embalwa sithandana ne-exhusband yam, emva kwexesha satshata. Saqala ukuthandana ngo1989, satshata ngo1993. Noko bendimncinci kakhulu ukutshata kwam. Eyona nto yenza ukuba sitshate kukuba ndaba pregnant. Kubemnandi ke emtshatweni ixesha elide singenangxaki. Noko yayikho ingxaki yokuba abazali bakhe babengandithandi. Kodwa yayingeyongxaki kakhulu kuba sasingahlali nabo, kangokuba babengandithandi, azange ndithiywe negama lomzi.

Siqhubile ke nomyeni wam sithandana, ekuhambeni kwexesha ndaswelekelwa ngumama wam, oyena mntu owayenza le nto yokungafunwa kwam emzini wam

ingabonakali kakhulu kwaye ndingayithatheli ngqalelo. Ewe yona ibindihlupha kuba nam bendifuna ukufana nabanye abantu, xa ndingoduka ndingapheleli ukuya ekhaya qha, kodwa nditshatile. Ukusweleka kuka mama ke, kube yilahleko enkulu kum. Ngelo xesha kanye ndafumana ngalo umntwana wam wesibini. Uqale umyeni wam wasoloko esithi ubuzy emsebenzini so loo nto izakumenza abuye late.

Andikhange ndiyikhathalele kuqala kuba akazange waxoka oko satshatayo. Into endenze noko andabuqonda obu bubuzy bakhe bekumenza angabuyi ngamaxesha amaninzi endlini, ukuba ubuyile afike ebusuku kakhulu. Ukuqala kwakhe noko ibikhona into endikrokrisayo ebebuya yonke imihla. Wasuka akabuya ngeweek end, xa ndimbuza ukuba ubeye phi suka abelugcwabevu ngumsindo, ibe yeyona nto imgxothayo leyo. Kwanyanzeleka ukuba noko ngoku ndimphande eyona nto iqhubekayo. Ndiqale phaya emsebenzini wakhe ndazama ukuqonda ngukusebenza kwakhe kangaka mvanje. Ndamangaliswa ke kukuba angaziwa laa maxesha aziwayo isengalawaa madala. Kulapho ndafumanisa khona ke ukuba uyathandana.

Bendithi xa ndimbuza ekubuyeni kwakhe noba ndiyamazi ukuba uza kucaphuka, impendulo yakhe ibinye, ndimke nantoni kuba imali yonke ndiyakunika, ngoku yintoni oyifunayo. Enye yee-advantages zakhe kukuba ndandingaphangeli, esazi mhlophe ukuba andinachoice. Kwabanzima kum ke ngoku, oko kuqala andindizange ndithandwe kulo mzi kwase kuqaleni ngoku ngubani endizakuya kuye ngale ngxaki. Okwesibini, umama lo bendililela kuye akasekho and andinaye omnye umntu endingamxelela wasekhaya, kuba ndim ndedwa ekhaya andinabrother or sister.

Ngamanye amaxesha emtshatweni umntu uhlaliswa zizinto ezininzi. Xa kusemnandi singabantu abaninzi siyalibala ukulungiselela ingomso. Mna ndabapregnant ndisafunda u 7, emveni koko ke ndaqhubeka esikolweni ndapasa imatric from there ndahlala. Ngoku ndililela ixesha lam, ngoba bendixhomekeke kule ndoda ngayo yonke into. Andiphangeli, utata unomye umfazi kunzima nokuba ndithi mandigoduke ndiyokuzenzela esinye istress ekhaya ngomntu ekuzakubanzima ukuyi understanda imeko yam. Notata ngelo xesha ebesele phelelwe ngumsebenzi, at least nokuba indoda yam isenza lento yayo yayingalibali ukuzisa iwages endlini. But akumnandanga xa uqhele ukuba nomyeni uzibone sowungenaye, kungcono ukuba wazi ukuba awunaye, ungamane ucinga ukuba kwamntu onkqonkqozayo nguye. It is not easy when you are used to have a husband

Eyokugqibela ke ngoku kukusuka ayokuhlalisana full time. Ndizamile ukuthetha necousins zakhe ukuba zimthethise kodwa nazo zitsho zancama, kuba besihlala nazo ezimbini. Eyona yayindigqiba kukuba akahlali kude apha endlini. Xa isister zakhe zifika ziyahamba ziyombona kulaa ndawo ahlala kuyo. Into ibindicaphukisa ke kuyo yonke le nto, ibikukuba bayamazi mos ubhuti wabo apho akhoyo bangase bafikele kulaa ndawo akuyo nje kutheni, ngoba ukuyacaca ukuba bayayithanda le nto ayenzayo. Bangabe bezondenzela intliziyo ebuhlungu, ngoba kubo yayingathi ndim lo uwrongo.

Ekuhambeni kwexesha ndiye ndabona ukuba akukho bomi apha, qha into endizakusuka ndibenayo kukumelwa yintliziyo kukucingana nento engathembisi ukuba ingaphinde ilunge. Ndazixelela nje ukuba into eyakundinceda kukuba nditshweze mphini wumbi, otherwise ndakuqabuka sekophulwe. Ukulila akuzukuyibuyisa lee ndoda. Ndaqala ngoko ndafuna umsebenzi, eyona nto eyabanzima kakhulu. Ndandingasakhethi nokuba unjani qha, ndandifuna nje into ezakundenza ndingaxhomekeki mntwini, mhlawumbi loo mntu ugeziswa kukuba eyazi ukuba ndingumthwalo wakhe. Noxa wayengazange atsho yena, ibiyinto endiyixelelwa ngosister bakhe almost every time, ingakumbi xa besuka kulee ndawo imnandi kuba kaloku intandane lee yabo yayiphangela yona. So ndiyabona bebesithi bakwenzelwa izibele bandibone ndingenandawo kubhuti wabo. Ukanti ngamanye amaxesha bendizixelela ukuba andiyi ndawo kuba ubhuti lo wabo sebembonela abanye abantu nje mna wandimosha ndimncinci ngoku sendiyinto engabalulekanga nje. Ndiyaqiniseka ukuba kwakungekho ngenxa yakhe nam ngendiyintombi enezinto zayo. Bayayilibala le yokuba wandithi fixi ngomntwana at an early age.

Ndiwufunile ke umsebenzi ndade ndawufumana. Into eyayi mnandi kuyo yonke le nto kukuba, abantwana base boarding school ngalo lonke eli xesha ndifuna umsebenzi .So andizange ndibena problem yokuba bazakuthini xa ndingekhoyo. Ndithe ndakuphangela into eqinileyo, wabuyela endlini. Uhleli nje inyanga yanye ephelileyo endlini. Into eyayindidika le kukuba le ntombi yakhe yayimfowunela yonke imihla and ukuba ikhe yafowuna, noba bendingakhange ndiyive ukuba yiyo. Ndizakumbona ngokuba angabinasizinzo umve sesithi ndiyabuya ngoku. Uyenze ke le nto ixesha elide, yonke le nyanga akhoyo ngayo, ndona ngokumbuza ukuba ubuyele ukuzondiqhayisela na ukuba yena uyajola? Hayi ke mntakabawo kuyacaca ukuba kwakufuneke ukuba ndinyamezele yonke into ayenzayo. Ndamxelela ukuba ingathi kugcono ukuba adecide ukuba ufuna ukuhlala phi kuba mna ndidikiwe ngoku.

Ndambuza ukuba angandixeleli nje xa edikiwe ndim kunokuba abe endingcungcuthekisa kubhetele ukuba ahambe okanye ndim ohambayo. Uyabona ke leyo yamphambanisa waligqabi, endibuza ukuba ndizakuhamba ndiyephi, endixelela ukuba ubeyiqondile kakade ukuba njengoba ndiphangela nje ndizakujola. Ndabe ndimxelela ukuba mna andifani naye. Saxabana ke yayi loo nto. Enye into eyayimphambanisa kukuba indlela endandimhle ngayo yiyo le yayimenza ukuba acinge ukuba ndiyajola, kwabe kungekho nencinci yona into endiyenzayo.

Waphinda waqala apho eyeke khona, uyabona ke ngoku besendidikwe yiyo yonke nje le nto. Besendonakele kakade emphefumlweni wam, ngangokuba besindihamba icounselling .So ndabona ukuba akukho nto izakuphinda ibe right apha the best thing kukuba sidivorse kunale ilife. Ndimncinci ndiyaphangela and imali endiyamkelayo indanele ukuba ndingazihlalela nabantwana bam, simyeke ke yena enze into ayithandayo ngobomi bakhe. Kunjalo nje bendingasakhathali nokuba ndiyifumene phi indawo as long ndizakuphuma nje kwesi sihogo enye nenye iyakuzibonakalela ngoko.

But kuba le nto ibesele isaziwa emsebenzini wakhe. Kwaye phambi kwayo yonke into ndifune amacebo okuba ndiyenze kanjani yonke le nto. Into endandiyicinga kukuba abantwana bam bona abazukuba zimbacu ngenxa yokungevani kwethu, kwaye akukho ntombazana izakuzibona ihlala endlini yam. Kodwa ke torho watsho ngokwakhe ndingekatsho ukuba indlu uzakundinika, ndabe bendixezelele ukuba noba ebengatshongo ebengazukuyiva. Kaloku nguyeyi wonke obangele le nto makayokuhlala kula ndawo imnandi. Mandihlale nabantwana bam noba akandifuni.

Sa-endapha sidivosa ke and idirvosi yabathrough ngo2003. Kodwa yi-experience ebuhlungu kakhulu kum lee andizange ndicinge ukuba umtshato wethu ungaphela ngolu hlobo. Kodwa ayikho enye indlela endingenza ngayo ukwenza izinto zibuyele esiqhelweni kwakunyanzelekile ukuba ndizixolise. Kodwa ekuhambeni kwexesha ndiye ndayamkela, kwaye futhi ukuyamkela lwam kuko okwenze ukuba ubomi bube lula kum. Emveni kwedivorse indlu yawela kum sahlala ke endlilini nabantwana wakhupha imali njengesiqhelo. Uyeza ke aze kubona abantwana ngeholidays xa bekhona, and adisenayo laa nto yokuba ngasuke ndingamboni, uyeza ahlale kuncokolwe kube mnandi kodwa andinabo ubomi obungaphinde bundidibanise naye.

(A) Ukukhethwa kwezehlo zengxelo

- (i) Le mbali ibonisa amava akhokelela ekuqhawulweni komtshato. Amava alee nkosikazi ayaxulumana ngokwezehlo ezihlelwe kakuhle ngokulandelelana kwazo, ukuze zikhuphe isakhiwo sendlela elakhiwo ngayo eli bali.
- (ii) Ezi ziganeko zobomi zalo makoti zilungiswe ngendlela ethile. Zihlanu iziganeko ezicwangcisiweyo eziqhaphenekayo kule mbali. Ikwazezi ziganeko ezimkhokelele ukubeni enze ezi zinto zilandelayo:
- Ukufuna uncedo lwasengqondweni, ukutsho oko ukuya kufuna amacebo kubacebisi babantu abakule ngxaki.
 - Ukufuna umsebenzi.
 - Kwanokubhenela ekuqhawulweni komtshato.

• **Isiganeko sokuqala**

Kwesi sehlo loo makoti kulapho abalisa khona ngengxaki yokungafunwa kwake ngabazali bomyeni, noko loo nto ibengeyiyo ingxaki engako emtshatweni wakhe.

• **Isiganeko sesibini**

Ukuswelekelwa kwalo makoti ngunina, nokufumana kwakhe umntwana wesibini. Kulapho umyeni wakhe aqala khona ukungabambeki ncam, noko ebengeka bonakalisi nyawo lubi.

• **Isiganeko sesithathu**

Apha kwesi sehlo kulapho lo makoti akrokrayo, kwaye eqhaphela ukuba oku kuxakeka kakhulu komyeni akuhambi kodwa. Wagqiba ekubeni ambuze umyeni wakhe. Kodwa uthe akungafumani mpendulo waqonda ukuba makaye emsebenzini wakhe ayazi ukuba ngaba yintoni le ingaka, kuba umyeni wayesuka abenomsindo xa ebuzwa.

• **Isiganeko sesine**

Kulapho agqiba ekubeni afune umsebenzi kuba ecinga ukuba eyona ebangela ukuba umyeni wakhe athandane kukuba exhomekeke kuye ngento yonke. Kwaye ecinga nangokukuzifunela indawo yokuhlala kuba ebona ukuba ubomi abumnandanga

endlini. Noko engazange amve umyeni wakhe esithi ungumthwalo kodwa intetha zodade wabo zizo ebezimenza ukuba azibone engumthwalo, kwaye engamfanelanga umyeni wakhe.

- **Isiganeko sesihlanu**

Esi sehlo sibaliswe ekupheleni kwembali. Emveni kokuba efumene uncedo kubantu abanceda abantu abakule meko. Ulwazi lwakhe alufumene kuphando lwakhe lulo olumenze wacinga ngokuqhawula umtshato. Ekuqaleni ebengafuni ukuba abantwana bakhe bazibone sebezimbacu, ngenxa yokungavisisani kwakhe nomyeni wakhe. Kodwa uthe akuva ukuba indlu izakuba yeyakhe aphela amaxhala. Esinye sezizathu ibikukuba ebengathandi ukuba abone ntombazana ehlala endlilni yakhe abe yena engaphandle.

(B) umxholo webali

Umxholo wembali lucinzeleleko emtshatweni okukhokelela kuqhawulo mtshato. Ukuba umtshato wakho awulungi kungcono ukuwuqhawula kunokuba unyamezele into engekho. Ukunyamezela amaxesha amaninzi kwenza ukuba umntu angonwabi, ukuba uyazazi ukuba awunomyeni ubomi bubalula. Kwaye ungaphela ungumhlobo kulo mntu ubungavani naye ngokuya benitshatile.

(C) Ukuhlelwa kwezehlo

Izehlo kule mbali zilandelelaniswe kakuhle. Oku kubonakala kakuhle, okuqala oyena mongo ufumaneka kwindima yokuqala ebalini. Apho abalisa khona ngoku tshata kwakhe, nangengxaki ezimkhokelele ekubeni aphele ewuqhawula umtshato wakhe. Okwesibini ukungavisisani kwakhe nomyeni wakhe kumenze ukuba abone ukuba kule mihla ubomi bomfazi abusekho khitshini kuphela. Ukukwazi kwakhe ukuba angakwazi ukuzimela ebomini ngaphandle kokuxhomekeka kuko okumenze ukuba aphinde onwabe kwakhona ebomini nokuba akatshatanga.

(D) Ixesha elithathileyo le meko

Ixesha elithathwe leli bali alicaci ncam nakubeni, kubonakala ngathi noko okukwenzeke ixesha elide. Kuba uthi oku kuqale ukufumana kwakhe umntwana wakhe wesibini, kwaye ucinge ngokuqhawula umtshato xa abantwana behlala esikolweni. Oku kucacisa ukuba noko ebesehulile nalo umncinci umntwana.

(E) Ukuzinza kobumnini

Kukho ukudibana kobungubani kombalisi kwixesha lokuphatheka kwakhe kakubi emtshatweni. Phambi kokuba acinge cebo limbi, ubenomsindo, wanoloyiko, kwanengqumbo ngenxa yoku kumehleleyo. Kodwa emva kokuba efumene umsebenzi kwaye waqhawula umtshato kumenze ukuba aphinde onwabe kwakhona, kwaye umyeni wakhe ubuye wabangumhlobo wakhe. Okwesibini ubonakalisa ukuzisola ngokutshata emncinci kuba ebona ukuba yenye yezinto ezimenze akaya esikolweni. Ukhalele ixesha lakhe kwaye wazibona njengomntu ophantsi kumyeni wakhe kuba esazi ukuba uxhomekeke kuye ngento yonke. Lee nto uyibone esesinye sezizathu zokushiya kwakhe ngumyeni wakhe, akhangele ababhetele kunaye.

(F) Ukudityaniswa kokwenzekileyo

Zidityaniswe kakuhle izehlo ezenzekileyo, oku kuthetha ukuba izehlo zibonisa unxibelelwano phakathi kwentsusa neziphumo zezehlo. Oyena nobangela kukuphatheka kakubi emtshatweni, okubangelwe kukuthandana komyeni wakhe, okumbangele ukuba awuqhawule umtshato kwaye afune umsebenzi nendawo yokuhlala ngenjongo zokuqala ubomi bokuzimela.

(G) Impawu zokumiswa kwezehlo

Umbalisi usebenzise indlela eyamkelekileyo necacileyo yokuqala ibali."Sibeneminyaka embalwa sithandana ne-exhusband yam, emva kwexesha satshata." Esi siqalo sebali samkelekile kwaye sicacile njengophawu lokuqalwa kwebali elibaliswa ngumntu ngamava akhe. Akukho mpawu zokumiswa kwezehlo ezinje ezenza ukuba kuqhaphelike ukuba ibali lizakuphela njani.

(H) Indlela yokubalisa

Ibali linazo zombini iindidi zokubaliswa kwebali, ukuya phambili nokubuyela emva.

- **Ukubalisa okubuyela emva:** Lee mbali ibonisa ukungaqhubeli phambili ngohlobo lokuba umbalisi uhleli emtshatweni, enyamezele umyeni wakhe othandanayo, nomgezelayo. Oku bubungqina boko:

"Bendisithi xa ndimbuza ekubuyeni kwakhe noba ndiyamazi ukuba uzakucaphuka, impendulo yakhe ibinye,"ndimke nantoni kuba imali yonke ndiyakunika, ngoku yintoni

oyifunayo." Okwesibini umbalisi kumthathe ixesha elide ukuyamkela into yokuba umtshato wakhe uneengxaki.

- **Ukubalisa okuqhubela phambili:** Ekunyamezeli kwakhe ukuphathwa kakubi, ubuye wabangumhlobo kumyeni wakhe bakube behlukene, nto leyo enike abantwana bakhe ukuba babenethuba lokubonana notata wabo kakuhle. Kwakhona uku kuphatheka kakubi kube negalelo lokuba ayeke ukuxhomekeka akwazi ukuzimela njengabantu bonke. Ukuba ebehleli kakuhle bekungazubakho mfuneko yokufuna umsebenzi.

Izehlo ziyadibana kananjalo isehlo ngasinye sikhokelela kwesinye. Okuqala, ukuphatheka kakubi kuyadibana nesigqibo sakhe sokufuna umsebenzi, ukufuna indawo yakhe yokuhlala. Kwakhona isigqibo sakhe soqhawula umtshato kuyadibana nokudikwa kwakhe ukunyamezela imo yokugezelwa kwakhe ngumyeni wakhe.

(J) Ingxelo ngokwasekuhlaleni

Lee mbali iyanelisile injongo yokuhlala yokuba ibali kufuneka umntu olibalisayo, abenezizathu ezaneleyo kwaye zivakale. Umbalisi uzathuzile ngazo zonke izizathu ezimenze ukuba enze zonke izinto azenzileyo. Umzekelo, ukumthamba kwakhe umyeni kumenze ukuba angayithatheli ngqalelo ekuqaleni into yokuba unento ayenzayo. 'Andikhange ndiyikhathalele kuqala kuba akazange waxoka oko satshatayo. Uqhubekela athi,"Ngamanye amaxesha umntu uhlaliswa zizinto ezininzi emtshatweni". Oku kuzathuza kwakhe ngokumnyanzele ukuba abone ukuba icebo elilula kukuba awuqhawule umtshato. Ukwazichaphazele inkalo azihambileyo zokuzama ukuba umtshato wakhe wakheke koko wakha phantsi. Ubaxelele abazala bakhe ukuba mabathethe nomyeni wakhe ngezi ndlela zakhe. Naye uzamile ukwazi into embangela ukuba ahambe. Zonke ezi zizathu zibonisa ukuba unezizathu zokuba aphelele eqhawula umtshato.

(K) Ukuba yinyani kwebali

Imbali icacisa kwaye izobe ngokubanakalayo izehlo eziyinyani ezinyanyezelwa ngabantu kubomi bomtshato. Imbali ezilolu hlobo zandisa ixabiso kwindawo ahlala kuyo, kuba uvula amehlo abantu ngobomi obungcungcuthekisayo basemtshatweni. Abantu abakule ngxaki bazakutsho babone ukuba yintoni icebo lokuphuma kule ngxaki. Ukanti ukwaxhobisa nabo bangekabi nayo lee ngxaki, ukuba bazi ukuba izinto ezinje ziyenzeka ebomini ngoko umntu angamangaliswa xa isehlela yena.

Ngale ndlela unika amava okuba xa umntu etshatile makacinge ngekamva lakhe, azilungiselele xa kunokuthi oku kwehle kuye ngokuthi aye esikolweni kusemnandi, kananjalo afunde ukuzimela angaxhomekeki endodeni kuba ingamshiya nanini.

(L) Inkqubo yokwenza imbali

- **lindidi zokubalisa**

Lee mbali ibonisa indlela enye yokubalisa. Ekuqaleni ibonisa imbali engaqhubeli phambili iphele ngokubonakalisa ukuqhubela phambili.

- **Imbali ethatha ixesha elincinci nethatha ixesha elide**

Lee mbali yimbali ethathe ixesha elincinci, kwaye izehlo kubomi bombalisi zinxulumana kakuhle. Unxulumano kubomi bakhe bokuthandana ixesha elifutshane nomyeni wakhe, ukutshata kwabo. Kodwa oyena ndoqo,

ngamahla- ndinyuke aqhube ngexesha atshatileyo, nanika inkcazelo ecacileyo yokuba ukuba ungumntu onjani ngokwasemfundweni, ikhaya lakhe, ukutsho oko imvelaphi yakhe. Oku kubonisa ukuba alilide kuyaphi ixesha eziqhubeke ngayo izinto kule mbali.

- **Ubupragmatiki kwingxelo eyenziwa ngumntu ngaye**

- **Ukubalisa okuya phambili**

Kukho ukuhambela phambili ekubalisweni kwale mbali kuba, ekuqaleni bekunzima ukuyamkela into ayenziwa ngomyeni wakhe. Kukho utshintsho olukhoyo kwindlela azibona ngayo emva kokuqhawula kwakhe umtshato, kuba khange aphinde azibone njengomntu olutshaba emyenini wakhe koko ukuqhawulwa komtshato kwenze ukuba baphinde babe zizihlobo, kananjalo wafunda nokuzimela.

- **Ukubalisa okuya emva**

Imbali ibongoza ukuba umfundi wembali asizele umbalisi. Indlela yokuphatheka kakubi kwakhe emtshatweni ekubeni engenamama namntu angaya kuye ukuze avelane naye, kwaye amxhase kwenza ukuba asizeleke.

- **Ukudibana kokubangubani**

- **Ixabiso lokufundiswa kokulungileyo**

Loo makoti ubalelwa kubantu abaxabisekeleyo ekuhlaleni kuba abantu bambona njengomntu onenyani, nto leyo ilixabiso ekuhlaleni. Uzibonakalise njengomntu ove intlungu kodwa noko kunjalo wanendlela yokuzikhupha koko. Ukuphathwa kakubi kwakhe ngumyeni wakhe ukuthethe phandle ebantwini, akakwenzanga imfihlo yakhe, oko kwenze ukuba imbali yakhe ibeyinto ebalulekileyo nakwabanye abantu.

- **Uthetha - thethwano olungapheliyo**

Ubumnini bombalisi bubonakalisa umntu onenyani nokwazi ukuveza isimo sakhe ebantwini nto leyo engagcinwayo ngabantu. Kwakhona ubukho bakhe kuyakuba lulutho ekuhlaleni ngenxa yukunyaniseka kwakhe ngokubalisa into enje ebomini bakhe.

- **Imvakalelo**

- Kukhona ukuvakalelwa okubangele umsindo kule mbali ngenxa yokuphatheka kwakhe kakubi lo makoti. Le mbali igcwele zintetha ezibonakalisa umsindo nokuzisola ngokwenda kwakhe emncinci kanti ekugqibeleni, lo mntu umlibazisileyo ikwanguye ozakudlala ngaye.
- Ukuvakalelwa yinto ekhoyo kwinkcubeko: abantu babanomsindo xa bezibona beqhathekile kwaye belityazisiwe ngabanye abantu.
- Ziyabonakala izizathu zokuba avakalelwe, ukuxokiswa kwakhe ngumyeni wakhe ngokusebenza ixesha elongezelelweyo emsebenzini, kanti uyathandana, ukungamxeleli nyani ngoku sele ebhaqiwe nokusuka amshiye yedwa ahlalisane, ukutyelwa ixesha ngokwenda kwakhe emncinci.
- Ukanti nobutshaba bubonakalisiwe. Ubutshaba yinto eyamkelekileyo kwinkcubeko. Yinto eqhelekileyo ukuba umntu acaphuke xa umtshato wakhe ungahambi kakuhle, kwaye ephethwe kakubi.

4.3 IBALI LESIBINI

4.3.1 Ukuphila nentsholongwane kagawulayo

Kwabanzima kakhulu ukuba ndithi ndinenyaka eyi 16 kuphela ndaziswe ngeyona nto ibuhlungu ebomini yokuba ndinesifo esinganyangekiyo, ugawulayo. Emveni kokuba ndisemncilini yokuba ndigqibile ukubhala imviwo zokuphela konyaka. Ndakuva oko

emveni kokuba ndigqibe ibanga leshumi. Ndasuleleka yile ntsholongwane ngokuthi ndethiwe igazi elinayo.

Indlela endothuka ngayo, yandenza ndiqalekise wonke umntu. Oku kwenzeka ndina 7years and now I am 16 years. Oogqirha bangayenza njani imistake enje, khona abazali bam bangandifihlela njani into enje kude kube ngoku. Nakubeni batshoyo ukuba babendoyikisela kuba ndandisemncinci kwaye besoyika ukuba ndandingazukwazi uku-understand, kuba ngelexesha sasifika esi sifo. Kwaye ndandizakuziva ndingafani nabanye abantwana, kwaye bandicekise.

Babanzima ubomi kum ukususela kulo mini. Baphela ubomi bam ngomzuzu, ndizakubaxelela njani abahlobo bam, ngubani ozakundamkela, isikolo siphelile, andisoze ndibenamfazi andisathethi ngomntwana. Xa kunjalo, ingaba ndiphilela ntoni. Zaphela intsuku ezintathu ndingaphumi eroomini yam, kuba ndandicaphukela wonke umntu. Ndizame amaxesha amaninzi ukuzibulala ngokusela ipilisi, qha bendibhaqwa kwangethuba. Elandelayo ndasela utywala every day, ngenjongo zokuba ndingacingi kwanto.

Enye ingxaki abantu bonke abanayo kukucinga ukuba i-HIV/AIDS yinto yabantu abathile, umzekelo abantu abaziphethe kakubi okanye abahluphekileyo. Ukanti akunjalo, naye nabani anganayo. Emva kwexesha elide, into eyandenza ndabuyela ezingqondweni yintombazana endadibana nayo kwitrip kwi-outing yam yokuqala emva kozazi ukuba ndiHIV positive. To find out later, yayize ngokundazi andiyazi ingxaki yam.

The way endandiba cormfatable ngayo xa ndihleli naye, yandenza ukuba ndibone ukuba ubomi bam abukapheli, njengoko ndacinga. But ingxaki yakukuba, by then she was just only a friend nothing else, but ndandine feelings zakhe. But ukuba ndikhe ndamxelela ukuba ndiyamthanda, kuzokufuneka ndimxelele ngestatus sam. Ifear yam ke ngoku yakukuba uzoreacta njani, I migth loose her, if kunjalo ngubani omnye umntu endizakuphinda ndimfumane ofana naye. But the feeling pushed me, ndamxelela and after that ndamtesta phambi kokuba ndimxelele istatus sam sakube sivumelene. Ndabuza ukuba, angathini na ukuba ndingaba HIV positive. Wathi mandingabi naproblem ngalo nto kuba kakade uyayazi ukuba ndinayo. Wabe sendixelela ukuba iparents zam zamxelele everything ngam before hand, and zizo ezazi plane laa tour ngenjongo zokundonwabisa.

Saqala ngoko ke ukuthandana, but iproblem yavela later xa ifriends zakhe zayazi ukuba ndiHIV positive, zathi makakhetha phakathi kwazo nam. Kuba nam ndangafuni ukumfaka engxakini ndathi makandiyeke bhetele kunokuba alahlekelwe zifriends zakhe ngenxa yam, kuba kakade andizukuphila ixesha elide. Wandixelela ukuba yena akaxhomekeka kwifriends zakhe, uyakwazi ukuzidecidela, ukuba ifriends zakhe ziyamlahla ngenxa yam, then is fine, but yena akanakundilahlela ifriends.

Through isupport sakhe, and to know that she loves me in so much that she can loose important things eziyipart yobomi bakhe for me. That alone encouraged me, and then later we decided to get married. But iproblem again yaba yile, fine mna nentombi asinaproblem. Ingaba bazakuyi thatha njani abazali bentombi le nto. Ndaphindwa ndarejethwa kwakhona. Fortunately zange babe nangxaki, bambuza nje ukuba yeyona nto ayifunayo na yena, ukuba yiyo then abami ngaphambili kwidecisions zakhe. But bandiyala ukuba mandithi makes sure ukuba andimenzi ukuba angakwazi kuzimela xa kunokuthi kwenzeke ukuba ndingabikho.

Mna ke akukho necouncillng endayenziwayo, xa ndaza kuxelelwa ngale nto, njengoko kusenziwa njalo ngoku, inoba yiyo nale nto kwabanzima kangaka ukuyamkela le nto. Umfazi wam ke ngoku ufuna umntwana, but what I like about her is that, wenza iresearch ngayo yonke into before. Wandicela ke ukuba siye kwicouncillng apho sizakucaciselwa khona, kuba mna ndandingafuni, kuba ndine worry yokumsulela. Yiyo nale nto ingazange ibeyi broblem ukuba ndiHIV positive kuye ngoba wayenolwazi oluphangaleleyo ngayo.

Nangoku ke akuzange kube nzima, kuba zincinci ichances zokosuleleka xa umntu esebenzisa i (ARVs). Ndinomntwana ona 3 years ngoku ongekho HIV positve, and I am happily married. And my wife is also HIV negative after everything. Ndiyi health promoter and ndifundisa nge-AIDS ezikolweni nasekuhlaleni ngobanzi. And that helps people ngoba xa uthethe ngale nto and other yenza ukuba uncedakale wena and at the same time unceda nabanye abantu. Issupport sefamily yam, nesenkosikazi yam siso esindomelezayo.

A) Ukukhethwa kweziganeko

Le mbali idibanisa amava omfana ovele phandle ukuba uphila nentsholongwane kagawulayo. Zininzi izehlo ezinxulumanayo noyena ndoqo wale ntsholongwane

kagawulayo. Ezi zehlo zihlelwe kakuhle ngokulandelelana kwazo, ukuze zikhuphe isakhiwo sendlela eyilwe ngayo le mbali.

Eli bali lalo mfana isakhiwo salo sahlulwe kabini. Indima yokuqala neyona ingumongo, kulapho azazi khona ukuba unalo bhuhane nemizamo yakhe yokuba abuye aqonde ukuba, oku akuthethi ukuba ubomi buphelile. Ilandele eyesibini indima, ekubeni eyamkele into yokuba unje, nokwazi ukuba ayikokuphela kwelizwe oku. Esi ibesona sizathu esimbangele ukuba azi ukuba ayinguye yedwa ukule ngxaki. Oko kwamenza ukuba enze isigqibo sokunceda abanye abantu ngokuthi afundise ngogawulayo. Indima engumongo wesakhiwo sebali yiyo edibanisa iziganeko ezenza ukuba lo mfana azazi ukuba une-HIV, kwanokuzamkela kwakhe kule meko. Oku kuphalazwa kwembilini ngulo mfana kubokalisa amava akhe nendlela avakalelwa ngayo. Iziganeko eziqhaphelekayo kweli bali zihlanu.

I. Isiganeko sokuqala

Apha kwesi sehlo, umfana unika inkcaza yokuba unogawulayo. Uchaza indlela othuka ngayo, nohlobo awakwanqiswa ngayo mhla wazazi ukuba unale ntsholongwane.

“Indlela endothuka ngayo yenza ukuba ndichaphukele wonke umntu.”

Umuthuko wamcaphukisa, wamenza ukuba aqalekise yonke into. Wazazi ukuba uneHIV eneminyaka eyi 16, ekubeni iyinto eyenzeka eseneminyaka eyi 7 kuphela, ngokwethiwa igazi elinale ntsholongwane.

II. Isiganeko sesibini

Apha lo mfana kunzima kuye uyamkela into emehleleyo, ngenxa yemibuzo anayo nangenxa yeesha elide abazali bakhe abalithathileyo bengamxeleli. Kwakhona akakholelwa yimpazamo eyenziwe ngoogqirha. Kodwa noko kunjalo uyazinika izizathu ezenze ukuba abazali bakhe bangamxeleli ngenxa yeminyaka yakhe emincinci, ngamanye amazwi wayesephantsi kolawulo lwabazali. Okwesibini wayengazukwamkeleka eluntwini nentanga zakhe zimcekise. Akukho sisombulo kwingxaki yakhe.

III Isiganeko sesithathu

Ubomi bakhe abuzange bubelula kuye, kuba wayengayamkeli nakancinci into yokuba uneHIV. Uloyiko lwakhe yakukuba uzakubaxelela kanjani abahlobo bakhe ngale nyewe, kwaye uzakwamkeleka kanjani ebantwini, akasoze abenamntwana ngokunjalo nomfazi. Kulapho azame kaninzi ukuzibulala kuba engaboni bomi ngaphambili, wasela yonke imihla ukuze alibale ngoku.

IV Isiganeko sesine

Kukufikelela kwixesha apho, wabuyela ezingqondweni emva kokudibana nentombazana engumfazi wakhe ngoku. Yona yamnika ithemba ngokuba ibonise ngothando lwayo ukuba, ukuba HIV akuthethi ukuba ubomi buphelelile. Noko oku kungakhange kube lula ekuqaleni kuba kwakunyanzelekile ukuba ayixelele intombazana ngale nto. Kodwa uthe wakuyixelela, oko kwamkhulula emoyeni kuba intombazana zange ibenangxaki.

“Enye ingxaki abantu abaninzi abanayo, kukucinga ukuba i-HIV/AIDS yinto yabantu abathile, umzekelo abantu abaziphethe kakubi okanye abahluphekileyo. Ukanti akunjalo naye nabani anganayo.” Wathi mandingabi nangxaki ngalo nto, iyafana naso nasiphina isifo.”

V Isiganeko sesihlanu

Apha kwesisehlo ubalisa indlela emenza aqhubeke nobomi. Inkxaso ayifumana emfazini wakhe kuba yena enolwazi olwaneleyo ngogawulayo. Nenxaso ayifumana kubazali bakhe ngokubanzi. Umfazi wakhe kangolwazi analo, nguye owafuna ukuba nomntwana, noxa yena wayemoyikesela kulo nto kuba engafuni ukumsulela ngalo bhubhane. Kodwa ulwazi lo mfazi wakhe nge (ARVS) lokuba mancinci amathuba okwesuleleka xa usebenzisa zona .Oku kuyamomeleza kumenza azive engohlukanga kwabanye abantu, kuba enogawulayo.

Kwindima elandelayo, kwizehlo ezincedisayo, kulapho adibanisa izizathu zakhe namava ambangele ukuba abeke ezempilo endaweni ebalukileyo, kwaye afundise ngengculaza.

i. Isiganeko sokuqala

Apha kulapho athatha isigqibo sokuba afundise ngengculaza kwabanayo nakwaba ngenayo. Esona sizathu kukuba uyayazi ukuba xa umntu engenalwazi luphangaleleyo ngengculaza oko kuthi kube yenye yendlela ezimenza ubomi bube nzima kunokuba bekumelwe kukubanjalo. Kwaye ufuna ubonisa abantu banale ntsholongwane ukuba ubomi abupheli ngokusuka ubenengculaza koko uyakwazi ukuqhubeka njengabantu bonke, ngoko akafuni ukuzisizela.

ii. Isiganeko sesibini

Uyazi kumava akhe ukuba kunzima kangakanani ukuphila xa usazi ukuba unengculaza. Kwezinye iimeko abanye abantu bade bafune nokuzibulala kuba bebona buphelile ubomi kubo. Ziba zininzi izizathu ezibangela ukuba umntu acinge ngokuzibulala: ingaba kukucinga ukuba abantu bazakukwamkela njani, ingangumsindo njengoko kwakunjalo kuye. Ngokufundisa unika umzekelo ophilayo onguye, kwaye futhi uyazanceda naye.

iii. Isiganeko sesithathu

Kumava akhe uye wafumanisa ukuba, abantu bayakwazi ukuba tshintsha abantu ukuba bacinge ngale ndlela bacinga ngayo bona .Oku kwenza ukuba umntu alakelwe zizihlobo ukuba aziqinanga koko zikuthethayo. Ngamanye amaxesha naye, lo unaloo bhuhane uthanda ukuzijongela phantsi kube lula kuye ukuba akhethe ukumncama lowo amfaka engxakini, kuba esithi kakade naye akanaxesha lide azakuliphila.

B) Umxholo webali

Umongo wale mbali kukwamkela ukuphila nogawulayo. Abantu abazifumene bekwimeko yokuba bazi ukuba bosulelekile sesifo kumelwe ukuba bakwamkele oko kwaye bazazise nakwabanye abantu. Ukuba nengculaza akuthethi ukuba ulikheswa kwaye umntu uphelelwe bubomi. Umntu angaphila ixesha elide ukuba enolwazi oluphangaleleyo ngokutya makakutye nendlela engcono yokuphila komntu onale ntsholongwane.

C) Ukuhlelwa kwezehlo

Izehlo kwimbali zilandelelaniswe ngokomgca. Oku kubonakaliswa kakuhle ngezehlo ezihlanu ezipha ku1.1.Apho wazaziyo ukuba unentsholongwane kagawulayo, waza ngolandelelana wabalisa amahlandinyuke awafumeneyo phambi kokuba azamkele

imeko akuyo. Izehlo ezilandele emveni kokuba ezamkele nazo, zilandelelene kakuhle. Uthe wakuyamkela into yokuba unale ntsholwangane, wathatha isigqibo sokufundisa abantu ngophila ixesha elide unesisifo.

D) Ithathe ixesha elingakanani

Ixesha elithathileyo alicacanga ngokupheleleyo kuba uchaze kuphela ixesha azazi ngalo eliminyaka eyi 16-nokuba waba nesisifo eneminyaka eyi 7. Uqale ukubalisa ibali lakhe xa eqala ukuthandana kuba kwakunyanzelekile ukuba alazise iqabane lakhe.

E) Ukuzinza kobunini

Kukho ukudibana kobungubani kombalisi kwixesha lokuzamkela kwakhe ukuba usulelwe yintsholongwane kagawulayo. Ngoba phambi kokuba amkele ukuba uphila nale ntsholongwane, wabanomothuko wanemibuzo kwaye wanomsindo, ngokubhekiselele kubazali bakhe noogqirha nabantu bonke ngoku kumehleleyo. Kodwa emveni kokuba ayamkele into yokuba unale ntsholongwane, uye wazinza kwaye waluncedo ekuhlaleni.

Umzekelo wemibuzo anayo: Oogqirha bangayenza njani imistake enje, khona abazali bam bangandifihlela njani into enje kude kube ngoku.

F) Ukudityaniswa kokwenzekileyo

Izehlo ezenzekileyo zidityaniswe kakuhle. Oyena ndoqo okubaliswa ngaye apha yiHIV. Unobangela uhambe yonke imbali kwaye wakhokhelela kwezona ziphumo ezizezi: ukuzamkela kwakhe nesi gulo nokunceda kwakhe abantu abaphila nale ntsholongwane nokufundisa nabo bangekabinayo indlela yokuzikhusela.

G) Iimpawu zokumiswa

Izehlo kule mbali zingaqapheleka kakuhle kuba umbalisi usebenzise indlela ecacileyo yokuqala ukubalisa ibali."Kwabanzima kum ukuba ndithi ndineminyaka eyi 16 kuphela ndaziswe ngeyona nto ibuhlungu ebomini yokuba ndinesifo esinganyangekiyo, ugawulayo." Ukumiswa okunjalo akubonisi ukuba ibali lizakuphela njani.

H) Ibali lineendidi ezimbini ukubuyela emva nokuya phambili kwembali

- **Ukubalisa okungaqhubeli phambili:**

Ekuqaleni umbalisi kunzima ukuyamkela into yokuba kuthiwe unentsholongwane kagawulayo ekubeni eneminyaka eyi 16 kuphela, ngenxa yokwethiwa igazi elinale ntsholongwane. Kwanexesha alithathileyo ukuyamkela imeko azifumanise ekuyo kubonakalisa ukungayamkeli kwakhe le nto.

- **Ukubalisa okuqhubela phambili:**

Kubo konke ubunzima abuvileyo, ubuye waluncedo ebantwini abaphila nesi sifo. Kwakhona naye uncedakale yinkxaso ayifumene emfazini wakhe nabazali bakhe. Kwanokubona ukuba naye unomntwana njengabanye abantu into leyo, ibimfiliba kwingcinga zakhe.

I) Ukudibana kwezehlo

Izehlo ziyahlangana kwaye isehlo ngasinye sikhokelela kwesinye. Isehlo sokuqala kulapho anika inkcaza yokuba unogawulayo. Umothuko awabanawo nokubanzima ukuyamkela indlela eyenzeke ngayo nangenxa yeminyaka yakhe. Ixesha awayazi ngalo nendlela awayamkela ngayo lee meko. Ukwabuchaphazele ubunzima adlule kubo emva kokuba ephume elubala ngokuba nale ntsholongwane, walebelisa ngokuthetha ngenkxaso awayifumana emfazini wakhe nakubazali bakhe.

Okwesibini izizathu ezamenza ukuba afundise ngogawulayo, nokwazi iingxaki ezehlela abantu abane-AIDS nentsholongwane yayo.

J) Ingxelo ngokwasekuhlaleni

Injongo yasekuhlaleni yokuba ibali ngobomi malanelise ukuzisola.

Okwesibini uyazazi ukuba ungubani. Apha uzidibanisa nabo baphila neHIV/AIDS. Oku ukwenza ngokuthi anike inkxaso kwabo baphila nale ntsholongwane nokubakhuthaza ukuba bathethe ngayo kuba oko kuluncedo.

K) Ubunyaniso bembali

Le mbali iluncedo ebantwini kuba ibavula ingqondo yokuba bazi ukuba umntu akazikhetheli ukuba nale ntsholongwane kwaye ayesuleli ngesondo kuphela.

L) Inkqubo yokwenza imbali ngawe

1. Iindidi zokubalisa

Kukho iindlela ezininzi zokubalisa ibali. Udidi lokuqala kulapho azazi ukuba une-HIV kude kube lapho afumana inkxaso emfazini wakhe nakubazali bakhe. Udidi lwesibini kulapho afundisa abantu ngeHIV/AIDS.

2. Imbali encinci

Le yimbali encinci kuba izehlo zibonisa ixesha elincinci.

3. Ukuthungelana kwembali

Imbali ihlangana nenye kuba umbalisi usulelwa yintsholongwane kagawulayo oko kumkhokelele ekubeni afundise ngogawulayo.

4. Ubupragmatiki bengxelo eyenziwa ngumntu ngaye

Ukubalisa ukuya phambili

Kukho ukuqhubela phambili okwenzekayo kumbalisi, kuba ekuqaleni ebengathethi ngemeko yakhe kwaye engayamkeli kwaphela into emehleleyo, eqalekisa bonke abantu abane nto nokwenza nokusuleleka kwakhe. Kodwa ekugqibeleni ufundisa ngogawulayo, kwaye unolwazi lokuba esisifo asikhethi mntu.

Ukubalisa okuya emva

Imbali ibongoza ukuba umfundi webali abe nosizi lo mbalisi. Ukungcungcutheka kwakhe ngokusulelwa khwakhe ngugawulayo, ekubeni wayemncinci esajonge ubomi obuqaqambileyo. Indlela eyamphatha kakubi ngayo ifuna ukuba umfundi abenosizi.

Ukudibana kokuba ngubani

Ixabiso lokufundiswa kokulungileyo

Lo mfana ubalelwa kubantu abaxabisekileyo ekuhlaleni kuba abantu bambona njengomntu onenyani nto leyo ilixabiso ekuhlaleni. Ubonakalisile indlela angcungcutheke ngayo ngenxa yale ntsholongwane kodwa noko kunjalo uye wakwazi ukuphumela elubala kanjalo wanesibindi sokuqhubeka nobomi bakhe.

Wada wafikelela nakwisigaba sokuba abenomfazi akanikezela njengoko abanye abantu besenza njalo.

Uthetha – thethwano olungapheliyo

Ukuba ngubani kombalisi buveza ukuba umbalisi ngumntu onenyani nongoyikiyo ukuveza isimo sakhe ebantwini, nto leyo ingenziwayo luluntu. Ubukho bakho bululutho ekuhlaleni ngoba ukhuthaza ukuba abantu bathethe phandle ngezinto ezithathwa njengemfihlo nesithuko xa bathe abantu bakwazi ukuba unazo.

Ukuvakalelwa

- a. Zikhona iimvakalelo zomsindo, ubutshaba nokwethuka kule mbali. Lo mfana wabanomsindo yindlela osuleleke ngayo sesi sifo. Kwakhona ebenyanzelekile ukuba alixelele iqabane lakhe ukuba unesisigulo.
- b. Ukuvakalelwa yinto ekhoyo kwinkcubeko: abantu babanomsindo emva kokwazi ukuba banentsholongwane kagawulayo kwanogawulayo ubuqu bakhe. Kananjalo kukho izifo ezimenza umntu abenoloyiko, kuba isifo eso sibonwa njengento yokuziphatha kakubi, njengesi singugawulayo. Abantu bambeka amabala umntu othe ngelishwa wazifumana enaso.
- c. Siyabonakala isizathu sokuba azibonakalise, okuqala wayecinga ngobomi bakhe ukuba kuza kubanjani. Kwaye enye yezinto ezazimcaphukusa kukuba abazali bakhe bathulelani ixesha elungaka bangamxeleli ngale nto, kwakhona oogqirha bayenza njani impazamo enje.
- d. Kwakhona wabanobutshaba. Ubutshaba kwakhona kwamkelekile kwinkcubeko. Kuyi nto eqhelekileyo ukuba umntu acaphukele abantu xa osulelekile ngulo bhubhane. Ingakumbi ngale ndlela lomfana lo mfana osuleleke ngayo, nabanina angaqalekisa umhla azalwa ngawo ngokunjalo naye wonke umntu obandakanyekayo ekosulelweni kwakhe.

4.4 IBALI LESITHATHU

4.4.1 Ukuqhathwa

Ukubonana kwethu kwabayinto emnandi nebukekayo kwabo babekhangele. Akubanga xesha lide sithandana satshata. Emveni kokuba sitshatile sigqibe ekubeni

siyokusebenza overseas ngenjongo zokuba sibenekamva eliqaqambileyo. Umyeni wam ebeno sister wakhe osebenza eLondon. Kuba besingavumelekanga ukuba singaphangela khona sathi siyakubona yena. Kwabalula kum, kuba ndingowalapha South Africa kodwa umyeni wam yena ukhe walibaziseka ndabe mna sele ndikwela cala.

Izinto azizange zihambe ngendlela esacinga ngayo. Indlela endandisokola ngayo ndingenandawo yokuhlala kuba udade bomyeni lo wanela nje ukundamkela e-Airport, ndaza ndahamba netshomi yomyeni wam kunye negirlfriend yakhe. Kwacaca nje ukuba ndikwelinye ilizwe. Kwakunzima namanzi la okuhlamba andithethi ngokutya yayiphela iveki ndingakhange ndikubone. Njengokuba ebantwini ukuba umntu uthi useLondon kulindelwe ukuba unento yonke. Hayi akunjalo ndiyazi apha kum, ndandisendingenaso nesihlangu esi sokunyathela, ukuba kwakuhanjwa ngenyawo xa kubuywayo ngekwaba kudala ndabuyayo. Ngelixa umyeni wam wayejikiswa njalo e-Airport. Abantu endandihambe nabo zabalungela kwangoko izinto, babengathi zange bandibone nasemdudweni. Ndandinxuse kubo, kodwa ndandingathi ndihlala nabantu endingabaziyo. Mhlawumbi yayikukuba izinto zonke zithengwa so yiloo nto eyayibenza babengathi abakhathali.

Lihambile ixesha ndikuloo ntsokolo de wafika umyeni wam. Wandilungiselela izinto zaba right kwakhona. Wandizamela ipermit ndaphangela ngoko nangoko. Yho kunzima eLondon xa ungaphangeli. Kuthe kusenjalo ukuba mnandi. Umyeni wam ebephangela ebusuku, mna ndiphangela emini. Ekuseni ngenye imini xa ndandiphangela, ndithe xa ndiphuma eliftini ndidibana nosisi owandibuza ukuba uhlala phi umyeni wam wabe phofu ephethe inumber yeflat. Ndamxelela ndabe ndihamba kuba ndandileqa emsebenzini, kodwa noko umnqwazi wam ungaqini nguloo mntu. Xa ndibuya emsebenzini tyhini nanku lo sisi unxibe iT-shirt yomyeni wam. Ndamangaliswa ngulo mbono, phofu ndizakubuza kubani kuba umyeni sasiphambana endleleni mna xa ndibuya yena uyangena. Makube uyintoni bethu lo mntu kule ndoda, andizange ndive ukuba utshatile, kwaye ayinakuba yigirlfriend yakhe nokuba sekusithiwa andibonakali. Ndabe ndingafuni ukuzithoba isidima ngokumbuza ukuba uyintoni kuye mandilinde lo usidibanisayo.

Ndalala ndikrukrutheka ndinjalo. Kamnandi ndandi off duty ngengomso. Wafika umyeni, shock endabanayo xa kwakufuneke sazene ukuba asuke athi kuthi, lo ngumfazi wam wase Congo, lo ngumfazi wam wase South Africa. Umuthuko

endandinawo kwabanzima nokuba ndibuze nento encinci. Hayi bo amadoda anjani kanti, ekubeni ndimazi umyeni wam ixesha elingaka akazange aphazame nokuphazama ngokuthetha ngokuba unomfazi but why all of a sudden kuthi gqi umntu athi ngumfazi wakhe. Watsho umntu engaboni nto imbi kule nto ayitshoyo. Mna ndandinexhala lokuba ingaba kuzokwenzeka njani ke ngoku, naleyo yaba lula kuye wathi ningabinangxaki sizakuhlala apha sonke. Lo mntu undifihlela ukuba utshatile unabantwana abane bonke nalo mfazi. Kodwa kubuhlungu ukuba ngumfazi, ndiyaqiniseka ukuba naye wayengazi ukuba umyeni wakhe unomnye umfazi.

Kodwa mna andizange ndithande ukubasahlala nabo, kuba ndandinomsindo at the same ndacingela umfazi wakhe ukuba uyamdinga umyeni wakhe ukuba bakhe bahlale bobani. Kwakhona ndandizibona njengesidenge, kuba bona babethetha ulwimi lwabo bevana indim lo angavayo ukuba kuthiwani, yeyona yezinto ezayenza le meko yabambi ngakumbi. Enye into ndabona ukuba lixoki lendoda eli ndihlala nisiva ukuba abaa bantu abalunganga kodwa andizange ndiyicinge into yokuba ingehla kum lento. Ndamxelela umyeni ukuba mna andizange ndimazi ukuba utshatile ukuba ndandazile ngendingazange nditshate naye. Yayingesiso esizathu kuphela kodwa nentlalo yayengasemnandanga. Njengoko ndandiphangela mna bona babefumana ixesha lokonwaba and kwakungandiphathi kamnandi oko. Loo nto yandenza ndazifunela iflat ndazihlalela.

Kuba ndandibona ukuba izinto ngasezimalini zihamba kakuhle ndathumelela umntwana kasister wam itikiti lokuba azekuphangela kuba ndisazi ukuba kunzima ukufumana umsebenzi apha. Into eyenzekayo endaweni yokuba kuze lo mntu bendimlindle nako kufika usister wam. Isilehegu awafika wandenzela sona azange ndikholelwe ukuba asuke abe ipermit yam nto leyo yenza ukuba mna ndinyanzeleke ukuba ndibuyele ekhaya kuba ndangenalungelo lokuhlala.

Ndabuyela e-south Africa ngenjongo zokuba ndizokwenza indlela zokuwela ngemvume at least ndandinomyeni ophaya kwakuzakuba lula kum. Wandithembisa ngokundithumelela itikiti, hayi ke bethu wayenza lo nto njengesithembiso. To find out ukuba itikiti elo yayingumkokotela oko ndakufumanisa e-Aiport xa kufuneka ndihambile. Ezo ntloni zokuphatha itikiti lomgunyathi ngaphandle kokuyazi loo nto, kwanyazeleka ukuba ndijike ke ngalo mini kusazanywa ukuphandwa ukuba kwenzekeni kuba ndangazinto. Kodwa noko kunjalo ndandimazi nje ukuba umyeni wam lo angayenza lo nto. Yandicaphukisa mpela ke le yokwenziwa isibhanxa

ngabantu, kuqala wandiqhatha wazenza umntu ongenamfazi nanku ngoku unduthumelela umkokotela wetikiti edibene nosister wam lo ukhohlakale ngolona hlobo ndingalaziyo. Ngutsotsi wase Bhayi nyani ndayiqonda ngaloo mini ukuba ungaze umgqibe umntu nditsho noka mama wakho umntwana. But ke at last wandithumelela imali yokuthenga itikiti ngoba ndandingasamthembi kwaphela ndabuyela eLondon ngoku niyaphangela and ndiyazazi nje ukuba ndizimele andithembelanga mntwini. Kodwa bona bobabini soze ndibalibale indlela abakhohlakele ngayo bangambulala umntu.

A) Ukukhethwa kwezehlo

Eli bali lingamava omntu oqhathiweyo ngendlela ezininzi okuqala uqhathwe ngumyeni wakhe ngokungamxeleli nyani yokuba unomye umfazi ngaphandle kwakhe nto leyo ayifumanise sele neminyaka emininzi batshatayo. Waphinda wamqhatha kwakhona ngokumthumelela itikiti elingugunyathi. Laa mava alo mntu ayanxulumana kwaye izehlo zawo zihlelwe kakuhle ngokulandelelana, ze zakhupha indlela elakhiwe ngayo ibali.

Kwelibali sifumana isiganeko esinye esenza umongo webali. Umongo webali ungokuqhathwa kwalo mntu ngulowo obecinga ukuba uyamthanda kanti ulele phezu kweqhinga lokumxhaphaza, injongo zakhe ikukufumana imvume zokuhlala emZantsi Afrika njengomi kwaye abenalo ilingelo lokuya ngaphesheya kweelwandle ngenjongo zokuhamba nomfazi wakhe kodwa yona injongo yakhe ikukufumana ithuba lokuwela ayekuphandela abantwana bakhe. Ukuqhathwa kwakhe kumnike ithuba lokuba akwazi ukuziphilela kwaye azi kakuhle ukuba umntu yinto elala neli ivuke neliya. Iziganeko zalo mntu zicwagciswe ngendlela ethile, zaza zakhupha iziganeko ezihlanu nezizezona ziqaphelekayo.

I. Isiganeko sokuqala

Kulapho abalisa khona ngendlela awabonana ngayo nomyeni wakhe, ukutshata kwabo nokuya kwakhe phesheya. Apha ubonakalisa ukunwaba kuba izinto zazimhambela kakuhle nangona wamshiya ngasemva umyeni wakhe.

II. Isiganeko sesibini

Apha kwesi sehlo kulapho aqalisa khona ukuva ubunzima bokuba kwelinye ilizwe apho kungekho bani ukhathalele wena. Ubalisa ngentsokolo awayifumanayo,

ukugqiba iveki ungahlambi unqatyi. Nokuba abantu awayehlala nabo wayebazi babengathi zintlanga kuye.

III. Isiganeko sesithathu

Kulapho umyeni wakhe afikayo emva kwexesha elide. Kwesi sehlo kulapho izinto zihamba kakuhle afumana khona umsebenzi, umyeni wakhe emzamelana ipermi izinto zibuyela esiqhelweni. Ikwasesisehlo apho athabuza inenekazi elifuna umyeni wakhe ngentseni.

IV. Isiganeko sesine

Kwesi sehlo ubalisa ngomuthuko wakhe kukufumanisa ukuba umyeni wakhe unomnye umfazi, nto leyo angazange amxelele yona kwaye angazange aphazame nokuphazama ngayo ekubeni enabantwana bane bonke. Kukwakwesi sehlo apho intlalo itshintsha khona izinto zingahambi ngendlela kwakhona kukufika komfazi womyeni wakhe. Apha uzibone engangeni ndawo phakathi kwaba bantu babini esinye sezizathu ikukuba bona babethetha ulwimi angaluvayo yena. Ukudana nomsindo owabanawo wokuxokiswa kwake ngumyeni wakhe kwamenza ukuba agqibe ekubeni abashiye ngoxolo aziqalele ubomi.

V. Isiganeko sesihlanu

Kulapho abalisa khona indlela aqhathwa ngayo ngudade wabo ngombela ipermi yakhe, kwanento ayenzayo kuba wayengathumelelanga yena itikiti koko wayethumelele umntwana kadade wabo omdala. Into eyenziwa ngudade wabo yamenza ukuba angabuye athembe mntu. Kukwalapho abalisa khona ngokuqhathwa kwakhe ngumyeni wakhe okwesibini ngokumthumelela itikiti elingumgunyathi. Njengoko udade wabo wayembele itikiti kwanyanzeleka ukuba abuyele eSouth Afrika ngenjongo zokulungisa izinto zakhe. Kukwalapha kwesi sehlo apho izinto zibuyela esiqhelweni ngokuthi afumane umsebenzi onwabe kwakhona.

B) Umxholo webali

Umongo weli bali ungokuqhathwa komntu ngumyeni wakhe ukuba utshatile, ngenjongo zokuba afumane imvume yokuba ngumi wase mZantsi Afrika, nokuba kube lula kuye ukuya phesheya kuba yena wayeze emZantsi Afrika ngokungekho mthethweni. Ukwathetha nangomba wokungathembeki kwabantu de kungathembeki

nozalwa naye. Apha kweli bali kukho isilumkiso ngokubhekiselele ekuthembeni umntu, abantu abaninzi bacinga ukuba umntu angaqhathwa kuphela ngumntu angamaziyo kodwa akusoloko kunjalo. Ngamanye amazwi abantu mabazimisele ukulindela nantonina emntwini omaziyo nongamaziyo kuba umntu lilahle elinomthuthu. Kwakhona ubonakalisa ukuba uburhwada abuncedi nto ngelixa umntu abemelwe kukuxolisa ngikwenza kakubi wena suka ubengathi awoniwanga kwaye kumelwe sicingelane ingakumbi abantu ababhinqileyo kuba bonke balilifa lokuqhathwa.

C) Ukuhlelwa kwezehlo

Izehlo zihlelwe kakuhle ngokulandelelana kwazo. Oku kungabonakala kakuhle ngolu hlobo: iqala nje imbali inika umfanekiso ozoba ubuxoki kuba abaa abantu baya phesheya ngelithi bandwendwela udade bomyeni kanti bayayazi ukuba bona bayokuphangela. Ngalo ndlela oyena mongo ufumaneka kwindima yokuqala ebalini. Ubalisa ngendlela awatshata ngayo nentsokolo yakhe eLondon ngexesha umyeni wakhe wayesashiyeke ngasemva. Kwalandela ukumangaliswa kwakhe kukufumanisa ukuba umyeni wakhe utshatile kwaye unabantwana abane bonke. Isigqibo asithathileyo sokuba aziqalele ubomi bakhe obutsha ngaphandle komyeni wakhe kuko okumenze womelela kwakhona wabuya wanwaba noko oko kumenze akathemba mntu.

D) Ixesha elithathwe yile meko

Ixesha elithathileyo le meko alicacanga, kodwa zikhona izinto ezibonisa ayenzekanga xesha lifutshane. Enye yezinto ezibonisa ukuba ixesha elithathwe yile meko linobudana noko, kulandawo athi kuyo angathini ukuhlala naye ixesha elingaka engazange aphazame nokuphazama ngokuba utshatile. Oku kunika ingcaciso yokuba oku akwenzakanga xeshana kuqhubile.

E) Ukuzinza kobumnini

Kukho ukudibana kobumnini kulo wenza imbali ngenxa yohlobo azibone elilifa lokwenziwa isibhanxa kanintsi ngabantu abohlukeneyo. Phambi kokuba afikelele esiqqibeni ubonakalise umsindo, ukuzisola, uloyiko, de wanengqumbo leyo ingakhange iphele sele thathe isigqibo. Ingqumbo yona imenze akathemba mntu nditsho nabo azalwa nabo. Kodwa isigqibo asithathileyo sokuzimela ngenkqayi elangeni angayami mntwini kumenze waphinda wonwaba kwakhona. Kwakhona

ubonakalise ukuzisola ngokutshata nendoda angayaziyo nokuhamba ayokusokola ezweni angalaziyo. Kwakhona ukuthetha kolwimi angaluvayo ngumyeni wakhe nenkosikazi yakhe kube zezinye zezizathu zokuba abone kungcono ukubashiya amncame umyeni wakhe.

F) Ukuhlangana kokwenzekileyo

Izehlo ezenzekileyo zidityaniswe kakuhle, oku kubonakalisa ukuba kukho unxibelelwano phakathi kwentsusa neziphumo. Oyona nto ingumongo kukuqhatheka kwakhe okumenze wazibona elixhoba, nto leyo imbangele ukuba aziqalele ubomi obutsha yedwa angazidibanisi okanye athembe ukuba kukho umntu okhathalele yena azi nje ukuba iLondon lilizwe lempangelo alibale ngezinye izinto.

G) Impawu zokumiswa kwezehlo

Apha umbalisi usebenzise indlela eqhelekileyo yokubalisa neyindlela eyamkelekileyo necacisa ukuba ibali liyaqala.

“Ukubonana kwethu kwabayinto emnandi nebukekayo kwabo babekhangele”. Esi sisiqalo esamkelkileyo nesicacileyo sokwenza imbali ngamava obomi bakho nesonophawu eliqaphelekayo lokuqalwa kwembali. Akukho mpawu zimisiweyo ezibonakalisa ukuba ibali lizakuphela njani.

H) Uhlobo lokubalisa

Lee mbali inazo zombini iindidi zokubalisa ukubalisa ukuya phambili nokubalisa okubuya umva.

- **Ukubalisa okubuyela emva:** Ekuqaleni umbalisi uyazisola ngokungazi ukuba umyeni wakhe ulixoki emveni kokuba efumanise ukuba utshatile kwaye etshatile nje into ebonisa ukuba kudala watshata ude wanabantwana. Okwesibini kulapho aphoxwa khona ngumyeni wakhe okwesibini ngethuba ebebuyele ekhaya emveni kokuba udade wabo embele ipermit yakhe.
- **Ukubalisa okuqhubela phambili:** Ukunganikezeli kwakhe ukubuyela eLondon kumenze wabuya wakwazi ukonwaba ebomini. Kwakhona ukuqhatheka kwakhe ngumyeni wakhe noko kwakuhlangu kumnike ithuba lokuba ayokuphangela phesheya kuba ukuba wamazi kwasekuqaleni ukuba

umyeni wakhe utshatile ngekungekho nto eyayizakubadibanisa. Ngokunjalo yena ngokunokwakhe ebengacingi nto ngokuya phesheya.

I) Unxulumano phakathi kwezehlo ezifanayo ngokuhamba kwexesha

Kule mbali sifumana indima enye. Iziganeko zale ndima ziyadibana kwaye isehlo ngasinye sikhokelela kwesinye. Ukuphoxeka kwakhe akufumanisa ukuba umyeni wakhe umxokisile kuko okukhokelele ekubeni azifunele indawo yokuzihlalela. Ukwabalisa nangobunzima awabufumanayo emveni kokuba udade wabo embele ipemiti ukuxokiswa kwakhe ngumyeni wakhe edibene nodade wabo ngokumthumelela itikiti elingumgunyathi, agqibele ngokonwaba akube ezixelele ngokuba akanathemba lamntu ngoko kumelwe ukuba azimisele ngobomi bakhe elizweni lasemzini.

J) Ingxelo ngokwasekuhlaleni

Le yimbali eyanelisayo ekuhlaleni kuba injongo yembali kukuba umbalisi kufuneka abenezizathu ezanelisayo kwaye ibezizizathu ezivakalayo. Yile nto yenziwe ngulo mbalisi kuba uzinikele zonke izizathu ezimbangele ukuba athathe isigqibo sokushiya umyeni wakhe aye kuzihlalela. Okokuqala ukungabikrwada kwakhe akubona umntu ofuna umyeni wakhe kwaye afike endlini angamenzi nto kwaye angambuzi nto ekubeni enento angayiqondiyo sesinye sezizathu zokuba kumelwe ukuba ave ngalo mntu ubadibanisayo ubunyani boko kuqhubekayo. Akuba evile ukuba kuqhubeka ntoni ubone kungekho cebo limbi anakulenza ikukuba makahambe ayokuzifunela indawo kuzezi zizathu ezivakalayo kuba wayeselebona ukuba akukho kuphinda uhlale nomntu omxokise kangaka. Ukonwaba kwabo xa bebobani kwanganiki themba lokuba ikhona into angayenza kananjalo ukuthetha kwabo into angayivayo kwangabeka esichengeni sokuba kugqitywe nantoni na ngaye engayazi. Konke oku kunika isihlahla sokuba kutheni ekhethe ukubanika ithuba aba babini.

K) Ukunyaniseka kwebali

Le mbali iluncedo ebantwini abazibona sebesengxakini ngenxa yokuthemba abantu abangabaziyo. Kodwa noko kunjalo ikwacebisa ukuba kukho okuhle kokubi kwaye awuphoxwa sisihange kuphela kanti nalo wakowenu angayingozi kuwe. Ikwalumkisa abantu ngokuba bazilumkele izinto zomgunyathi eziza nabantu abangakhangeleki bengayenza lo nto.

L) Iindidi zokubalisa

Inye indlela ebonakalayo yokubalisa apha kweli bali. Ekuqaleni ibonakalisa ukungaqhubeli phambili kodwa iphele sele ibonakalisa ukuqhubela phambili. Ukungaqhubeli phambili kwebali kukuba umbalisi ebonakalisa ukuzisola ngesigqibo awasithathayo ngokutshata nexoki le ndoda ze ukuqhubela phambili kubonakaliswe sisigqibo asithathileyo sokuba ufuna ukuzihlalela.

- Imbali ethatha ixesha elincinci nethatha ixesha elide

Lee yimbali ethathe ixesha elincinci kuba apha izehlo ziboniswe okwexeshana.

- Ukuthungelana kwezehlo

Izehlo apha ziyathungelana kuba umbalisi uphoxwa ngumyeni wakhe oko kwamenza ukuba afunde ukuzimela engenathemba lamntu.

- Ukubalisa ukuqhubela phambili

Kukho utshintsho olwenzekayo kumbalisi uqala engumntu ophoxekileyo kodwa ukuphoxeka kwakhe kuphela kumvula ingqondo, kuba ukwazile ukuzibona izinto ngenye indlela. Ushiya umntu ukuba azonwabele kuba ebona ukuba akanguye yedwa olixhoba lokuxokiswa koko nomnye umfazi lo weminyaka ulixhoba. Kwaza ukubashiya kwakhe kwamenza ukuba azifunele indawo apho angazukuphinda aqhathwe mntu khona.

- Ukubalisa okuya emva

Imbali izama ukubongoza umfundi ukuba amvele usizi umbalisi ukusuka ayokusokola kwaye aqhathwe kude nekhaya, ekubeni ebeqhathweke kwasekuqaleni.

M) Ukubaluleka kokufundiswa kokulungileyo

Lee mbali inemfundiso enkulu kwaye inexabiso elikhulu ebantwini kuba lo mntu uzibonakalise njengomntu onenyani, nto leyo ibalulekileyo ekuhlaleni. Ukubonakalisile ukuva kwakhe ubuhlungu ngenxa yemeko azifumene ekuyo, kodwa ubenendlela yokuzikhupha koko. Ukuqhathwa kwakhe ngumyeni wakhe ukuthethile eluntwini, khange kubeyimfihlo yakhe, oku kwenze ukuba kube yimbali ebalulekileyo nakwabanye abantu, nengaphinde ibeluncedo ekuvuleni ingqondo zabantu abangengeni nabasemngciphekweni wokizibona bentyumpantyumpeka kule meko

bengaqondanga,Ngalo ndlela wenza ukuba abantu bangabingamaxhoba okuxhatshazwa zezikrelemnqa zabantu abanje ngolu hlobo kwakhona.

N) Uthetha-thethwano olungapheliyo

Ukubangubani kombalisi bubonakalisa ukuba ungumntu onenyani nokwazi ukuveza imbilini yakhe ebantwini nto leyo engagcinwayo ngabantu. Kwakhona ukunyaniseka kwakhe kwenze ukuba abelulutho ekuhlaleni kuba ebenesibindi sokubalisa into enje.

O) Imvakalelo

- i. Kule mbali kukhona ukuvakalelwa okubanga umsindo kuba lo mntu uzibona elixhoba lokwenziwa umntu ongenangqondo.Kukhona nokuzisola nomsindo obonalaliswa kukuba lixoki komyeni wakhe.
- ii. Ukuvakalelwa yinto ekhoyo kwinkcubeko: abantu bayacaphuka xa bezifumana bekwesimo sokuqhathwa.
- iii. Zibonakala kakuhle izizathu zokuba avakalelwe, ukuhlala nomntu ixesha elide kangaka engatsho ukuba unosapho, ukungabonakalisi kuzithoba ngoku selegqibile ukumxokisa ngokuphinda amthumelele itikiti elingekho mthethweni, ukubelwa kwake ipemithi yakhe ngoyena mntu obemele ukumkhusela
- iv. Ukanti ubutshaba bubonakalisiwe kule mbali.Ubutshaba buyinto eyamkelekileyo kwinkcubeko. Yinto eqhelekileyo ukuba umntu acaphuke kwaye abengqumbo xa ezifumana enziwe isityhakala ngabantu abathandayo, abathembileyo nabangabona basondeleyo kuye.

4.5 IBALI LESINE

4.5.1 Ukuphathwa gadalala

Ndikhulele ekhaya singabantwana abane sihlala nomama singenaye utata kuba umama wam ebengatshatanga. Umama ebehlala nobrother wakhe sakhulela kuye. Umama ebesebenza amaxesha ohlukeneyo ngamanye axesha ebephangela kusasa ngamanye aphanjele emini okanye ebusuku. Xa ephanjele ke besishiyeka nomalume ibinguye osilungiselela izinto. Mna bendingomdala indim ndodwa intombazana abanye aba ibingamakhwenkwe.Umalume wayendithanda kakhulu

ngaphezu kobrother bam. Kanti njengoba engathi undithanda kakhulu nje unenjongo zimbi ngam. Yayiba lithuba lakhe xa umama ephangele wayengafuni ndidlale waye soloko efuna ukuba ndibe sendlini naye. Waqala ngokundiphatha wagqibela ngokundidlwengula. Wayendithembisa ngokundibulala ukuba ndikhe ndazama nje ukuxelela umama oko kwenzekayo.

Le nto yayindenza ndingaconcetrate nase sikolweni. Intliziyo yam yayiba buhlungu xa isikolo sizakuphuma ngamanye amaxesha ndandilila kodwa ndizifihle kwabanye abantwana. Kukho omnye wotishalakazi okwacaca ukuba uyayibona le nto, ngenye imini wandibiza xa kuphuma isikolo kuba ndandisoloko ndisalela kwabanye abantwana sendithanda ukuzihlalela ndodwa ngoku. Wandibuza ingxaki yam kwabanzima ukumxelela, wazama ukuthetha nam wandithembisa ukuba ndimxelele akazukuxelela mntu. Ndandina 14 ngelo xesha ndamxelela ukuba uyandithembisa ukuba nyani ukuba akazukuxelela mntu ndizakumxelela. Wandithembisa ke, ndamxelela yonke into eqhubekayo njengoko injalo nexesha eyaqala ngalo.

Wathi kuba ndingafuni ukuba axelele mntu, ucebisa ukuba ndidibane neSocial workers zizo ezizangandinceda. Nyani ke wandidibanisa nazo ndaya kwicounseling sessions for sometime. Ndakwazi nokumxelela umama ngoku ngoko kwandihlelayo. Ndaba right ke after that umalume wabanjwa nje ithutyana elingephi wabuya kuba izinto zomthetho ugasoze uzazi ukuba zihamba njani. Kananjalo umama wayemfungele ukuba akanakundiphatha kakubi kangaka kanti unethemba lokuba angaphinde amthembe. Akazange aphinde abuye azokuhlala nathi emva kokuba ibhaqiwe le nyewe, nakubeni yayingaziwa ngabantu abaninzi ekuhlaleni, kuba ndandinoloyiko lokuba ndingaba lilifa lokugezelwa ngabantu. Oko wemka ngoko andikamboni inanamhlanje.

Noko kwakhe banzima ubomi bam ngokubhekiselele kwirelationships kuba bezindikhumbuzela laa meko ndandikuyo, ngoku izinto zihamba kakuhle ndifana nabanye abantu noxa ndikhe ndibene nightmares ngoku sendimdala. Kodwa andizange ndikwazi ukuqhubela phambili nezifundo zam ndayeka ukufunda kwangethuba, kuba le nto yandenza andazithemba, ndacinga ukuba ukuhamba ndiyophangela kungeza nomahluko kum. Ubomi babungemندانanga kum, yayibangathi wonke umntu uyayazi imeko yam ekuhlaleni nasesikolweni. Eso sizathu ke siso esabangela ukuba ndintshintshe indawo, kulapho ke ndacinga ngokuya kuphangela endaweni entsha apho ndingaziwayo khona.

But well I am coping and ndistrong enough, though indenza umsindo into yokuva ngomntu ekuthiwa she has been abused, more especialy the child, because I know how painfull that is. Ndiziva ngoku ndinomnqweno wokuba akwaba bendifundile, ngoba ndicinga ukuba ibingaba yeyona nto indinika ithuba lokuba ndilumkise kuqala abazali abangatshatanga kuba babakhathalele abantwana babo. Kwakhona andiyikhuthazi into yokuba umntu abenabantwana abaninzi engatshatanga, kuba eso sesinye zezizathu ezenza ukuba abantwana baxhaphazeke. Ukuxhaphazeka komntwana kwenza ukuba libemfiliba ikamva lakhe.

A) Ukukhethwa kwezehlo

Eli bali lingamava omntu oxhatshaziweyo ngumalume wakhe ngokwesondo ebuntwaneni bakhe. Nto leyo ekhokelele ekubeni angaqhubi kakuhle ezifundweni zakhe kuba ephethwe luloyiko nomvandedwa wokuba angamxelela njani umama wakhe le nto. Kodwa uncedwe kukubonwa ngutishala wakhe esikolweni, yena othe amcenga ukuba amxelele ukuba kuqhubeka ntoni ebomini bakhe. Uthe ke wakube utishala emxelele oko wamdibanisa noncedo. Waba ngaloo ndlela ufumene nendlela yokuxelela umama wakhe. Wabanjwa umalume wakhe, wabe ngalo ndlela uyaphumla kwesosenzo, nakubeni oko kungazange kuphume kwangoko engqondweni yalkhe nasemphefumleni kuba kwabanzima ukuba athandane kwamsinya, kwaye usenamaphupha amabi nangoku sele emdala. Laa mava alo mntu ayaxulumana kwaye izehlo zawo zihlelwe kakuhle ngokulandelelana, ze zakhupha indlela elakhiwe ngayo ibali.

Kwelibali sifumana isiganeko esinye esenza umongo webali. Owona mongo webali kukuxhatshazwa komntwana oyintombazana ngokwesondo ebuncinaneni bakhe ngumalume wakhe ozenze omkhathalele kakhulu kunabanye abantwana kanti ngalo lonke elo xesha rhome uphethwe yintliziyo embi nengcolileyo. Lonke elo xesha usizana lomntwana belicinga ukuba uyamthanda kanti ulele phezu kweqhinga lokumxhaphaza. Ukuxhatshwazwa kwakhe kumnike isibindi nokwazi ukuba utshaba lomntu obhinqileyo yindoda, ngako oko makabathande kodwa angabathembi. Iziganeko zalo mntu zicwagciswe ngendlela ethile, zaza zakhupha iziganeko ezihlanu nezizezona ziqaphelekayo

i. Isiganeko sokuqala

Ubalisa ngendlela awakhula ngayo, nebonakala ngathi yiyo eyenze ithuba lokuba abesisisulu sokuxhatshazwa ebuntwaneni bakhe ngumalume wakhe. Ukuphangela kuka mama wakhe nokuba engenalo ixesha lokuhlala nabantwana bakhe ixesha elaneleyo. Apha kwesi sehlo sokuqala sibonakalisa ukungabimnandi kokuhlala ngaphandle kotata. Ngamanye amazwi ukhuseleko lukatata luyadingeka ingakumbi xa umama ephangela amaxesha angafaniyo. Siqala nje esi sehlo sibonakalisa ukuba kukho into ehamba kakubi.

ii. Isiganeko sesibini

Ubalisa ngendlela ekwakubanzima ngayo kuye xa kufuneke agoduke, ngamanye amaxesha wayede alile. Kukwalapha kwesi sehlo apho le nto iqatshelwayo nangutishala wakhe esikolweni, kuba wayesilela ezifundweni kananjalo ethande ukuba lilolo. Kulapho utishala wazama ukuqonda unobangela kwaye wamthembisa ngokuba akazukuxelela mntu ukuba akafuni njalo.

iii. Isiganeko sesithathu

Kulapho adityaniswa khona nonoNtlalontle ukuze abenokuncedeka kule ngxaki yakhe. Kwesi sehlo kulapho izinto zihamba kakuhle, kuba uncediwe ngonontlalontle waza nomalume wakhe lo ebemphethe kakubi wabanjwa khona. Noxa kwakunzima nje ukuba ibe inokwaziwa ngabantu bonke, yayise yinyewe yosapho.

iv. Isiganeko sesine

Kwesi sehlo ubomi bakhe kulapho buhamba kakuhle khona, nakubeni kusekho amangingxingxi anje ngokuba wayengekwazi ukuthandana njengabantu bonke kuba oko kwakumbuyisela emva ngengcinga. Kananjalo ukubalisa ngokuba ngokuba kwakungemndanga kuye ncam kuba abantu babengathi bayayazi into eyakha yamehlela. Ukungazithembi kwakhe kukho okwanyanzela ukuba aqale ubomi obutsha kwenye indawo.

v. Isiganeko sesihlanu

Kulapho abalisa khona indlela aziva ngayo ngoku, kodwa ukuyichaphazela indlela ava ngayo kabuhlungu xa kuthethwa ngomntu ozifumene ekule meko awakha wakuyo naye. Kananjalo ukwazisola ngokungaqhubeli phambili kwakhe nezifundo

zakhe kuba uyibona ieynye yenlela ebezingamnika ithuba lokulumkisa abantu abajongene nale meko kwakhona afundise abazali abangatshatanga ngokulungi ngokuba umntu abenabantwana abangaphaya komlinganiselo. Oku ukubona iyenye yendlela ezikhuthaza ukuphathwa kwabantwana kakubi ngabo bebe melwe ukuba khesela.

B) Umongo webali

Eyona nto ingumongo kweli bali ungokuxhatshazwa komntwana oyintombazana ngumalume wakhe. Umalume wakhe umxhaphaze ngesondo ithuba elide kodwa kuba ebemoyikisa kwaye ebexelele ukuba angaxeleleli mntu oko kwenzekayo. Oku kuqhubeke ixesha elide. Okukuxhatshazwa kwalo mntwana kude kwayenza ingqondo yakhe ayababamba kakuhle nasesikolweni. Nto leyo eqhatshelweyo ngumama wakhe, kodwa izoyikiso zika malume wake zimenze wamadolwa nzima ukuzityanda igila kumama wakhe kuba ebengayazi into ayakumenza yona umalume wakhe xa athe wayithetha le nyewe. Oku akuqatshelwangwa ngumama wakhe kuphela koko notishala wakhe esikolweni umbonile, waza naye wathatha eyakhe inxaxheba yokuphanda ukuba ngaba uhlutshwa yintoni.

Uthe wakuba emebona ukuba akavumu ukumxelela oyena nobangela wale meko, kwanyanzeleka ukuba acande mphini wumbi ukuze afumane inyani. Uye wamthembisa ngokuba amxelele akazukuxelele mntu. Wamthemba waza wamxelele ngako konke okwenzekileyo wabe sele emcebisa ukuba afumane uncedo loo nontlalontle kuba imeko yakhe ibikufuna oko. Okwenene ukwenzile oko, yabe loo nto imnika ithuba lokuba abenakho ukuxelele umama wakhe. Kananjalo oko kukholele ekubanjweni kwaloo malume wakhe unentliziyo emdaka. Nakubeni kubanjwa kwakhe uibekokwexeshana.

Apha kwelibali eyona nto ingumceli mngeni yindima eyenziwa ngabantu esicinga ukuba ngabona bamelwe kuba bakhusela abantwana, kanti zezona zigebeza ezigqiba abantwana ze oko kwenze ikamva labo libamfiliba. Oku kuzisifundo kubantwana ukuba mabaxelele abazali babo ngokubehlelayo bangoyikiswa kukuba umntu esithi uzakumbulala ukuba ukhe wayithetha lo nto ayenzayo. Umzekelo apha ayikho into eyenziwe ngumalume waloo mntwana ekubeni exelele utishala wakhe. Nto leyo ebonisa ukuba zizoyikiso nje ezingamampunge ezo. Kananjalo oku kufundisa abazali ukuba mabangawathembi amadoda ecaleni kwabantwana babo kuba anobungozi, kwaye umntu xa kukho into angayiqondiyo emntwaneni wakhe

makazame indlela angathi afuimane ngayo ukuba yintoni le ihlupha umntwana wakhe xa enganakumxelela yena. Kwaye umzali makamazi umntwana wakhe kwaye abenobuhlobo naye ibengoyena mntu athembileyo nakwazi lula ukumxelela ingxaki zakhe, nafuna kuye ingcebiso xa kukho into emxakileyo.

C) Ukuhlelwa kwezehlo

Izehlo zihlelwe kakuhle ngokulandelelana kwazo. Oku kungabonakala kakuhle ngolu hlobo: Imbali iqala inika umfanekiso ngqondweni wabantwana abakhula behlala nomalume wabo ngenxa yokuba umama wabo ephangela ixesha elininzi. Oku nje kodwa kubozoba, kwaye kukrobise okubi okungathi kwehlele abantwana abangahlali nonina wabo ixesha elide. Oko kuqala iliso lo mntu oyindoda alifani neliso lomntu obhinqileyo. Xa umama wabo ebehlala nabo ithuba elide ngeqaphele msinya ukuxunguphala kwentombi yakhe. Noxa nje umongo webali ufumaneka kwindima yesibini. Owona mongo weli bali kukuxhatshazwa komntwana ngokwesondo, kuxhatshazwa oko kukhokelele ekuxunguphaleni komntwana ngokwasengqonweni nasemphefumleni. Ukuxelela kwakhe utishala kuko okwenze kwathathwa amanyathelo akholele ekubanjweni, komalume wakhe. Zonke ezi zinto zifumaneka konokulandelelana kweziganeko ezinza le mbali.

D) Ixesha elithathwe yile meko

Ixesha elithathileyo le meko alicacanga, kodwa zikhona izinto ezibonisa ayenzekanga xesha lifutshane. Enye yezinto ezibonisa ukuba ixesha elithathwe yile meko linobudana noko, kulapho le meko imenza ukuba abonakale esikolweni ukuba ikhona into emenza angonwabi, nto leyo yayimenza angabikho eklasini noko ekhona. Kwakhona ibonakaliswa nayilaa ndawo ithi wayesele ethnda ukuzihlalela nto leyo ibonisa ukuba yayimsebenza emphefumleni le nto. Kwakhona amanyathelo athathiweyo okosiwa kwakhe konontlalontle noku kukwabonisa ukuba oku kwakusekondele kuye ngoko kwakudinga uncedo lwaba nolwazi ngeemeko wezinje ngale.

E) Ukuzinza kobumnini

Kukho ukudibana kobumnini kulo wenza imbali ngenxa yohlobo azibone ngalo elilifa lokwenziwa ixhoba ngumalume wakhe, ngokuthi kuqala amxhaphaze ngokwesondo kanjalo amsongele ngokumbulala ukuba ukhe nje waxelela omnye umntu. Phambi kokuba afikelele esiqqibeni ubonakalise ukuzisola, uloyiko, ukungazithembi

okumenze wazibona sele eli lolo. Uloyiko lwakhe lumenze waliphakuphaku kwaye wathanda okanye wanyanzeleka ukuba abe yinkomo edla yodwa. Ube nayo nengqumbo leyo ingakhange iphele sele thathe isigqibo. Ingqumbo yona imenze akathemba mntu, nditsho nabo azalwa nabo. Kodwa isigqibo asithathileyo sokuba azincame yenzeke eyenzekayo, ngokuthi axelele itishala adele ezoo zisongelo zikamalume wakhe, kuko okumncedileyo waphuma kule ngxaki. Noxa ukuphuma kwakhe kuthathe ithuba elide ngokwase mphefumlweni, kuba uthathe ixesha ukuba aphinde afune into emdibanisa nabantu basebuhlanti, ukutsho oko ukuthandana. Nakubeni ede wathandana ekugqibeleni akukhange kufane kuye nabanye abantu, kuba le meko yayibuyisa ingcinga ezimbi kuye.

F) Ukuhlangana kokwenzekileyo

Izehlo ezenzekileyo zidityaniswe kakuhle, oku kubonakalisa ukuba kukho unxibelelwano phakathi kwentsusa neziphumo. Oyona nto ingumongo webali kukuxhatshazwa komntwana oyintombazana ngokwesondo ngumalume wakhe. Oku kuxhatshazwa kwakhe kumenze wazibona elilolo, kananjalo engakwazi ukumamela esikolweni, nto leyo imbangele ukuba utishala amdibanise nonontlalontle akube emvile oyena nobangela. Kananjalo ukuhamba kwakhe nokungaqhubeli phambili kwake esikolweni kuyahlangana. Kuba eyona nto eyamenza wayakuphangela endaweni engaziwayo kuyo kukuba wayefuna ukuqala ibomi obutsha kungekho mntu umaziyo, ngoba apho waye hlala khona kwakuba nagthi abantu bayambona kwaye bayayazi into emehleleyo. Ngamanye amazwi wayidela kananjalo azibone engafani nabanye abantu futhi ezibona njengento yokuhlekisa.

G) Impawu zokumiswa kwezehlo

Apha umbalisi usebenzise indlela eqhelekileyo yokubalisa neyindlela eyamkelekileyo necacisa ukuba ibali liyaqala.

“Ndikhule ekhaya singabantwana abane sihlala nomama singenaye utata kuba umama wam wayengatshatanga”. Esi sisiqalo esamkelkileyo nesicacileyo sokwenza imbali ngamava obomi bakho nesonophawu eliqaphelekayo lokuqalwa kwembali. Akukho mpawu zimisiweyo ezibonakalisa ukuba ibali lizakuphela njani.

- i. **Uhlobo lokubalisa:** Lee mbali inazo zombini iindidi zokubalisa ukubalisa ukuya phambili nokubalisa okubuya umva.
- ii. **Ukubalisa okubuyela emva:** Liqala nje ibali umbalisi uvakala nje ngomntu onento ayisolayo, into ayisolayo kukungatshati kukamama wakhe oko kukhokhekelele ekubeni bahlale nomalume wabo. Kananjalo ukungatshati kumama wakhe kuvule ithuba lokuba angabinalo ixesha lokuhlala nabantwana bakhe kuba bekunyanzelekile ukuba ayekubaphandela nanjengoko babebaninzi. Kwakhona.Kwakhona ukuhlala kwakhe nomalume wakhe kumenze wabalixhoba lokuxhatshazwa ngumalume wakhe okumenze ubomi bakhe bamfiliba. Akangakhe aqhubele phambili ezifundweni zakhe kananjalo izinto azamhambela kakuhle kwezothando kuba wayesuke acinge ngokwamehlelayo.
- iii. **Ukubalisa okuqhubela phambili:** Nakubeni zimehlele izinto azikhange zimvalele ngaphandle kwaphela nanjengoko kuhlala kusenzeka ebantwini abaphelelwe lithemba. Ukomelela kwakhe kumenze wacinga indlela engamenza ukuba aphume kweli hlazo, nesikizi lokuba lixhoba lebhedi lika malume wakhe. Ucinge ngokumka kuqala apha kule ndawo imbangela ukuba azibone ephelelwe bubomi. Ukuhamba kwakhe ayokuqala ubomi endaweni angaziwayo kuyo kubonakalisa ukuba likroti kwale ntombazana, akacinganga ngokuzenza ilaphu lokusula izandla zasethekweni okanye ukuzibulala. Koko kumenze wavula amehlo wazi ukuba oko bekusenziwa ngumalume wakhe ayikoku phela kobomi. Lee ngcingane ke imenze waphinda wabuqokelela ubomi bakhe wabuya wonwaba kwakhona.
- iv. **Unxulumano phakathi kwezehlo ezifanayo ngokuhamba kwexesha:** Kule mbali sifumana indima enye. Iziganeko ziyadibana kakuhle ngokulandelelana kwazo. Kuqala ukuba athathelwe phezulu ngumalume wakhe ngokumthanda kakhulu ngaphezu kwabanye abantwana, kanti ngalo lonke elo xesha unenjongo ezimdaka ngaye.Kulandele ukungaqhubi kwakhe kakuhle esikolweni okubangelwe lungxunguphalo lokuba kungekho mntu angamxelela ngoku kumehlelayo, kuba esoyika izisongelo zika malume wakhe. Ukuqatshelwa koku ngitishalakazi wakhe, nowathembisa ngokumnceda koko kumtyayo. Uncedo alufumene nolwenze ukuba nomama wakhe ayazi le nyewe, noko kukhokelele ekubanjweni kuka malume wakhe.Ukuzama indlela

yokuzikhupha kwelo hlazo ngokuthi acinge ngokuya kuqala ubomi kwenye indawo angaziwa kuyo. Nokubanzima ukuba aphinde amthembe umntu oyindoda kwakhona.

H) Ingxelo ngokwasekuhlaleni

Le yimbali eyanelisayo ekuhlaleni kuba injongo yembali kukuba umbalisi kufuneka abenezizathu ezanelisayo kwaye ibezizizathu

- Ukuhlangana kokwenzekileyo

Izehlo ezenzekileyo zidityaniswe kakuhle, oku kubonakalisa ukuba kukho unxibelelwano phakathi kwentsusa neziphumo. Eyona nto ingumongo kukuphathwa kwakhe gadalala ngokwesondo, nto leyo imbangele ukuba aziqalele ubomi obutsha yedwa kwindawo angaziwa kuyo, kodwa noko kunjalo akaznge aphinde ayithembe indoda.

- Impawu zokumiswa kwezehlo

Apha umbalisi usebenzise indlela eqhelekileyo yokubalisa neyindlela eyamkelekileyo necacisa ukuba ibali liyaqala.

“Ndikhule ekhaya singabantwana”. Esi sisiqalo esamkelkileyo nesicacileyo sokwenza imbali ngamava obomi bakho nesonophawu eliqaphelekayo lokuqalwa kwembali. Akukho mpawu zimisiweyo ezibonakalisa ukuba ibali lizakuphela njani.

- Uhlobo lokubalisa

Lee mbali inazo zombini iindidi zokubalisa ukubalisa ukuya phambili nokubalisa okubuya umva.

- Ukubalisa okubuyela emva: Lee mbali inazo impawu ezibonisa ukungaqhubeli phambili, kuba lo mntwana uhleli ixesha elide enyamezele ukuxhatshazwa. Ukuba itishala wakhe waye ngazange aqhaphela nto ngubani owaziyo ukuba wayengaphuma kanjani koko kungcungcutheka..

- Ukubalisa okuqhubela phambili: Ukuba nesibindi sokuchazela utishala wakhe noko wayethenjise ngokubulawa ukuba ukhe wayixelela umntu le nto ibenziwa ngumalume wakhe. Kuko okuze notshintsho empilweni yakhe. Akuphelelanga apho unina naye uye wayazi into eqhubekayo. Ukubanjwa kwesigebenga kuye kwamnika

ukuba ubomi bakhe buyele esiqhelweni, noko nje ecinge ngokuya kubuqala ubomi bakhe apho angaziwayo khona. Konke oku kubonisa ukuqhubela phambili kwembali.

- Unxulumano phakathi kwezehlo ezifanayo ngokuhamba kwexesha

Kule mbali sifumana indima enye. Iziganeko zale ndima ziyadibana kwaye isehlo ngasinye sikhokelela kwesinye. Ukuphangela kuka mama wakhe amaxesha angafaniyo kukholele ekubeni umalume wakhe afumane ithuba lokuzithathela ngenkani apha emtshaneni wakhe. Imbali ikwavelisa nokuba oku kwakusenziwa ngumalume wakhe kumbangele ukuba umama wakhe asole ukuba ikhona into emtyayo noxa engakhange ayixele ukuba yintoni. Nto leyo ithe yabonwa kananjalo ngutishala wakhe waza wathatha amanyathelo, akhokelele ekubeni lomntwana adityaniswe nonontlalontle nasekubanjweni kwalo nqalintloko ungumalume wakhe. Ukwabalisa nangendlela awayezibona ngayo yona leyo ebangele ukuba amke aye kufuna umsebenzi ndaweni yimbi apho aza kuqala khona ubomi obutsha kungekho mntu okwaziyo okwamhlelayo. Ukwabalisa namgamaphupha amabi awayebanawo kodwa okumnandi kukuba ekugqibeleni uyonwaba njengabanye abantu nokuba ebabuhlungu xa kukho isiganeko esifana neso sakhe.

I) Ingxelo ngokwasekuhlaleni

Le yimbali eyanelisayo ekuhlaleni kuba injongo yembali kukuba umbalisi kufuneka abenezizathu ezanelisayo kwaye ibezizizathu ezivakalayo. Yile nto yenziwe ngulo mbalisi kuba uzinikele zonke izizathu ezimbangele ukuba ingqondo yakhe ingathathi kakuhle esikolweni kananjalo. Okokuqala ukungaxeleli kwakhe umama wakhe into emtyayo nokungamameli kwakhe eklasini sesinye sezizathu ezenze ukuba kuthathwe manyathelo wambi ngemeko yakhe. Esi sesinye sezizathu esenze ukuba utishala wakhe azame ngako konke okusemandleni ukuphanda unobangela wokuba abenje. Kwakhona ukudityaniswa kwakhe nonontlalontle nokubanjwa kwesaphuli-mthetho ikwasesinye isizathu esivakalayo nesimenze wacinga ngomka ayokuqala ubomi obutsha kwenye indawo ancame isikolo akhethe ukuba ngumphangeli. Zonke ezi zizathu ezivakalayo ngokwasekuhlaleni.

J) Ukunyaniseka kwebali

Le mbali iluncedo ebantwini nasebazalini abazibona sebekule ngxaki kwanabo ingekabehleli kuba bavule amehlo bamazi kakuhle lowo bamshiya nomntwana wabo. Kananjalo babeneliso elibukhali ebantwaneni babo ukuze bazibone kwakamsinya

ingxaki ezinje kungadanga konakala. Ikwalumkisa kanjalo ukungalungi kokuba nabantwana abaninzi ungatshatanga. Kananjalo ikwacela umngeni kuluntu kuba basoloko becinga ukuba umntu olapha endlini akanakuba lutshaba, kuthiwa masibathande bonke kodwa singathenbi namnye. Izihange ayingomntu ungamazayo kuphela kodwa nalo umthembileyo, umthandayo angabetha olungophiyo. Ikwafundisa abantwana abakule meko ukuba mabangoyikiswa ngabantu ngokubabulala babe beqhubeka nokubaxhaphaza. Ifundisa ukuba ukuxela akubulali koko kuyanceda.

i. Iindidi zokubalisa

Inye indlela ebonakalayo yokubalisa apha kweli bali. Ekuqaleni ibonakalisa ukungaqhubeli phambili kodwa iphele sele ibonakalisa ukuqhubela phambili. Ukungaqhubeli phambili kwebali kukuba umbalisi ebonakalisa ukungazithembi nokoyika ngesenzo asenziwe ngumalume wakhe. Ze ukuqhubela phambili kubonakaliswe sisigqibo asithathileyo sokuba ahambe ayekuphangela kwindawo angaziwayo kuyo, nalapho akwazileyo ukuqala ubomi obutsha.

ii. Imbali ethatha ixesha elincinci nethatha ixesha elide

Lee yimbali ethathe ixesha elincinci kuba apha izehlo ziboniswe okwexeshana.

iii. Ukuthungelana kwezehlo

Izehlo apha ziyathungelana kuba umbalisi uxhatshazwa ngumalume wakhe oko kwamenza ukuba afunde ukuzimela engenathemba lamntu.

iv. Ukubalisa ukuqhubela phambili

Kukho utshintsho olwenzekayo kumbalisi uqala engumntu olilolo noxhatshaziweyo kodwa ukuxhatshazwa kwakhe kuphela kumvula ingqondo kuba ukwazile ukuzibona izinto ngenye indlela ushiya umntu ukuba azonwabele kuba ebona ukuba akanguye yedwa ozifumana ekule meko kwaye akayibizanga koko izizele ngako akukho kuzibeka tyala. Ngamanye amazwi into emehleleyo ibengehla nakubanina kwaye ubomi buyaqhubeka. Ingingane yokuba ahambe kule ndawo imkhumbuza ngobubomi imenze waphinda wazibona efana nabanye abantu naye ekugqibeleni.

v. Ukubalisa okuya emva

Imbali izama ukubongoza umfundi ukuba amvele usizi umbalisi kanajalo yenza ukuba lowo ufundayo abenomsindo ngenxa yesi senzo. Ukuxhatshazwa komntwana omncinci nguyena mntu bekumelwe ukuba uyamkhusela kwenza umsindo nosizi.

K) Ukubaluleka kokufundiswa kokulungileyo

Lee mbali inemfundiso enkulu kwaye inexabiso elikhulu ebantwini kuba lo mntu uzibonakalise njengomntu onenyani, nto leyo ibalulekileyo ekuhlaleni. Ukubonakalisile ukuva kwakhe ubuhlungu ngenxa yemeko azifumene ekuyo, kodwa ubenendlela yokuzikhupha koko. Uku xhatshazwa kwakhe ngumalume wakhe ukuthethile eluntwini, khange kubeyimfihlo yakhe, oku kwenze ukuba kube yimbali ebalulekileyo nakwabanye abantu.

L) Uthetha-thethwano olungapheliyo

Ukuba ngubani kombalisi bubonakalisa ukuba ungumntu onenyani nokwazi ukuveza imbilini yakhe ebantwini nto leyo engagcinwayo ngabantu. Kwakhona ukunyaniseka kwakhe kwenze ukuba abelulutho ekuhlaleni kuba ebenesibindi sokubalisa into enje.

M) Imvakalelo

- I. Kule mbali kukhona ukuvakalelwa okubanga umsindo kuba lo mntu uzibona elixhoba lokwenziwa umfazi engumntwana ngumalume wakhe. Kukhona nokuzisola nomsindo obonakaliswa kukuswela ubuntu kuka malume wakhe suka enze umsebenzi wezilwanyana.
- II. Ukuvakalelwa yinto ekhoyo kwinkcubeko: abantu bayacaphuka xa bezifumana bekwesimo sokuxhatshazwa.
- III. Zibonakala kakuhle izizathu zokuba avakalelwe, ukuhlala nomntu ixesha elide kangaka emxhaphaza emngcungcuthekisa, ekwamoyikisa ukuba ukhe waxelela umntu ngale meko, ukungabonakalisi velwano kuka rhulumente ngokusuka akhuphe msinyane entolongweni ekubeni yena ephantse waphelelisa ngobomi.
- IV. Ukanti ubutshaba bubonakalisiwe kule mbali. Ubutshaba buyinto eyamkelekileyo kwinkcubeko. Yinto eqhelekileyo ukuba umntu acaphuke

kwaye abengqumbo xa ezifumana enziwe ixhoba nguyeni okanye nguye nawuphina umntu athembileyo.

4.6 IBALI LESIHLANU

4.6.1 Uxinzelelo olubangelwe kukushiywa lusapho kwingozi yomlilo

NgoDecember ka 1992, bendinebussiness ngeloo xesha, ndiyiqhubela kwakule ndawo ndihlala kuyo. Ngelo xesha bebubhokile ubudlobongela bokumonela kosomashishini apha eKapa, ingakumbi kule ngingqi yase Khayelitsha. Ingangokuba baninzi abantu abalahlekelwa zifamily zabo. Nam ke ndabalixhoba laloo ntlekele. Kwakusekuseni ngexesha endeva ngalo izingqi zabantu ngaphandle kwendlu, kodwa lonto zange ndiyifake ngqondweni kuba kakade amatyotyombe asoloko enjalo ngengxolo.

Akubangakudala emva kwezo zingqi ndava kunuka umsi andilibazisanga, ndekhwaphululu kuba ndandisazi ukuba oosomashishini babe phakathi kwenyama nozipho. Kwaba kanti nyani loo mini yayiye yam. Kodwa ke ndasinda ngendlela eningayayizo kunamhla oku. Ndinomlenze omnye and indlu yam yayidouble store. Apha kule ndawo sasilele kuyo yayi second floor, apha ezantsi kulapho ndandiqhuba khona ishishini lam. Kwanyanzeleka ukuba ndijonge efestileni kwabe sele kungekho ndlela yokwehla ndiphume ngomnyango kuba umlilo wawusele ulephuza ukufa sekubonakala. Zange ndibuze nyameni nasegazini, ndaziphosa ngefesitile ndabe ngalo ndlela ndiyasinda.

Kodwa loo mini yandishiya nesilonda esingayi kuze siphole. Apha kweli gumbi ndandilele kulo, ndandilele nenkosikazi yam, ngelo xesha yayi khulelwe inyanga seziphambili, nabantwana ababini nobrother wam. Bonke aba bantu ndibabalayo bafela apho, kuba kwakunzima ukucima umlilo. Okuqala izicima mlilo zazifika kade elokishini, enye into eyabangela ukuba umlilo kube nzima ukuwucima yayikukuba kwakukho itanki leparafini kunye nelegas.

Indlela ekwaba nzima ngayo ukuyamkela into eyandihlelayo, ndaqalekisa umhla endazalwa ngawo, ndisola noThixo ngokwakhe. Ndandinombuzo wokuba ingaba ndatsibelani na ndandingaziyeki nifele kulaa ndlu kube kanye kunale ntlungu ndiyivayo. Intloko yam yayibangathi ndizakuphambana, kodwa ezinye izinto zenzeka ngendlela esingekhe siyikholelwe sonke, kuba nam loo andikayazi ukuba yenzeka njani. Ndiyazazi ndingumntu olukhuni kakhulu andifane ndikholelwe yiyo yonke into

le. Kodwa ukuxakwa kwenza uzibone wenze into obungekhe uyenze xa usesimeni sokuzikhethela into into ofuna ukuyenza. Isituation endanddikuyo yanzenza ndingabinachoice ndithathe naliphina icebo eliza nabantu nokuba ndingazi ukuba lindisaphi kuba kuthiwa liyanceda qha ndokubona phambili kuba liza kundimisa phi.

Andithethi ngemini yomngcwabo kwakubuhlungu ngolona hlobo ndingaze ndibenako ukulucacisa kodwa uThixo umkhulu. Kwagcwatywa zagqitha iiveki bububi ubomi, kodwa ngenxa yesupport endasifumana kwifamily yam more especial umama, nabantwawethu bandinika inkxaso eyandenza ndaziva ndikwazi ukuzixelela ukuba konke okwenzekileyo bekuyintando yalowo usidalileyo. Loo ngcingane ke yenza ukuba ndibubone ngenye indlela ubomi. Ndaphinda ndaqala phantsi ishishini lam kwakhona kuba ndabona ukuba ukukhala nokunxunguphala akuzundinceda nganto. Enye into eyandincedayo kukuya ecaweni kuba ukunyangeka komphfumlo lelinye iyeza elincedayo kubantu abanenkolo enjalo, kwaye yeendlela endikhuliswe ngazo ezo. Kananjalo umama wam ebesoloko endicebisa njalo ndade ndabona ukuba makhe ndilithathe elicebo likamama mhlawumbi lingandinceda.

Enyanisweni ndithe ndakuncedakala emphefumlweni kwabalula kum ukuqhubeka nobomi. Akubanga xesha lingakanani zahamba kakuhle izinto zam. Emva kweminyaka embalwa ndiye ndabona ukuba ishishini lifuna umntu onomlingane, nokuba ukuqhela ukuba ubenenkosikazi akufani, ngoko kuyanyanzeleka ukuba ubenomntu ecaleni kwakho. Kananjalo ndandicingela abantwana bam aba bashiyekileyo basinda ngokuba babengahlali nam ukwenzeka kwale nto. Ndatshata ke kwakhona, emtshatweni wam ke ndinabantwana ababini ngoku kunye nabaya bathathu badala. Ndonwabile kumnandi nakubeni akhe abekhona amaxesha ethi tha engqondweni yam laa mini yentlekele.

A) Ukukhethwa kwezehlo

Le mbali ingobomi namahlandinyuka omntu olahlekelwe lusapho kwingozi yomlilo otshise ishishini lakhe, ebelikwayindawo yakhe yokuhlala. Kukho ukunxulumana kumva akhe kwaza oko kwahlelwa kakuhle ngokulandelelana, oko kwakhupha indlela elakhiwe ngayo ibali.

Eli bali lalo tata lahlulwe laze lenza izehlo ezibini. Sifumana indima yokuqala neyona ibonakala njengomongo webali, kulapho alahlekelwa khona ngumfazi wakhe kwingozi yomlilo nabantwana bakhe abathathu ngobesesiswini kunye

nomtwakwabo. Kulapho khona asinde ngendlela enzima ukuyikholelwa yena kuqala. Kulapho ancedwa khona ngamacebo abantu ukuba azi ukuba busekhona ubomi ngaphambili makangalahli mbeleko ngakufelwa. Inkxaso kamama wakhe kunye nabantu ngokubanzi kumenze ukuba avuke athathe apho ebeyeke khona, kuba uphinde wavusa ishishini lakhe wathatha omnye inkosikazi nto leyo ibonisa ukuba ubomi bakhe bubuyele esiqhelweni.

Indima engumongo wesakhiwo sebali yiyo ehlanganisa iziganeko ezikhokelela ekubeni ubomi balo tata bubekrakra, kwakhona abuye abuye emva kwexesha ayamkele le meko. Ukuzityand' igila kwalo tata kunika kwaye kubonakalisa indlela avakalelwa ngayo namava akhe ngokumehleleyo. Zihlanu iziganeko eziqaphelekayo kweli bali.

I. Isiganeko sokuqala

Kulapho abalisa ngokuba kwakutheni ukuze azibone ekule ntlekele. Esona sizathu esibonakala singundoqo kukuba oosomashishini basemngciphekweni ngelo xesha. Kananjalo kubonakala ngathi wayengengowukuqala ukwehlelwa yile nto. Ukwabalisa ukuba yinto awayelindile nakubeni wayengayazi ukuba yayizakwenzeka ngale mini kananjalo iza kuba neziphumo ezinje.

II. Isiganeko sesibini

Kulapho abonisa indlela eyenzeka ngayo lentlekele nendlela awasinda ngayo. Apha uthi noko enomlenze omye kwanyanzeleka ukuba ziphose kumngatho wesibini kuba kwakungekho ndlela yokuya emnyango ngoba umlilo wawusele ukwinqanaba eliphezulu.

III. Isiganeko sesithathu

Kulapho abalisa ngenxeba elishiywa yile mini kuye kuba walahlekelwa lusapho lwakhe ingakumbi kuba inkosikazi yakhe yakhulelwe kwaye inyanga seziphambili kakhulu. Kukwalapho abalisa ngobunzima awabuvayo nezisolo wayenazo ngokuhlala azisindise yedwa wayefuna nokuba kube kanti naye wayengazange asinde kube kanye. Ukwabalisa nangokuba isimo aweyekuso samenza wamkela neliphina icebo elalingamenza abubone ubomi ngenye indlela.

IV. Isiganeko sesine

Apha kulapho abalisa indlela awakhula ngayo eyamncedayo kuba wancedakala emphefumlweni kwaza ukuncedakala kwakhe ephemfulweni kwamenza wavukelwa lithemba kananjalo kwamnika isibindi sokuqhubela phambili nobomi. Inkxaso yabantu nekamama wakhe nayo yamnceda kuba waphinda waqala phantsi ishishini lakhe.

V. Isiganeko sesihlanu

Kulapho abuye wonwaba kwakhona kuba kwesi sehlo kulapho azimanya ngeqhina lo mtshato kwakhona. Wabanabantwana emtshatweni wakhe esongeza kwabo bathathu basindayo ngale mini.

B) Umongo webali

Umongo ungomfo owatshelwa lishishini lakhe kwizixholoxholo ezazisenziwa ngabanye osomashishini abanomona wabo banamashishini ahamba kakuhle. Apha lo mntu walahlekelwa ngunkosikazi wakhe owayekhulelwe kunye nabantwana ababini nomtwakwabo. Eli bali libonisa umona nokungcola okwenziwa ngabantu kwabanye abantu xa izinto zabo zingabahambeli kakuhle. Likwafundisa nokuba ukulahlekelwa ngabantu obathandayo nokuba kungayiphina indlela akwenzi ukuba umntu anikizele, koko kufuneka kuba umntu makavuke apha thelele. Ngamanye amazwi impumelelo isentabeni kanjalo akulahlwa mbeleko ngakufelwa.

C) Ukuhlelwa kwezehlo

Izehlo zihlelwe kakuhle ngokulandelelana kwazo. Oku kungathi kubonakale kakuhle ngolu hlobo: Imbali iqala inika indlela nembali yokuba lomfo azibone elahlekelwa lusapho lwakhe ngokutsha lungqongqe kwisithatha somlilo weentshaba endlini yakhe neyikwayindawo yeshishini lakhe. Okwesibini kulapho abalisa khona ngendlela awasinda ngayo, apho wazanceda ngokuba atsibe ngefestile kumgangatho wesibini. Kwakhona ibeyindlela akwabanzima ngayo kuye ukuyamkela imeko emehleleyo. Kube lapho avukelwa lithemba neleza notshintsho ebomini bakhe nelamenza wabanamandla okuqala phantsi ishishini lakhe kwakhona. Lize ibali eli liphele ngokubonakalisa ulwanwabo abuye wabanalo, uphinde watshata wabanabantwana baqhubeka ubomi bakhe njengakuqala.

D) Ixesha elithathwe yile meko

Ixesha elithathileyo le meko alicacanga ncam, kodwa zikhona iziganeko ezibonisa ukuba ayenzekanga xesha lifutshane. Enye yezinto ezibonisa ukuba ixesha elithathwe yile meko lide, libonakaliswa ziziganeko ezimbalwa, emveni kwale ntlekele uthathe ixesha ukuba ayamkele into emehleleyo de wasola noThixo lo umdalileyo. Kwakhona ukuvukelwa kwakhe lithemba ngenxa yenkxaso awayifumana kubantu bakowabo nakuluntu ngokubanzi. Akuphelelanga apho kodwa ubuye wavusa ishishini lakhe, watshata wabanabantwana konke oku kucacisa ukuba lide ixesha elithathwe yile meko.

E) Ukuzinza kobumnini

Kukhona ukudibana kobumnini, sibona umbalisi webali ebanomsindo, esola eqalekisa nokusinda kwakhe, ngenxa yentlungu azifumana ekuyo ekubeni elahlekelwe lusapho lwakhe ngenxa yentlonti nenkohlakalo yabantu. Le meko imenze walahlekelwa lithemba wabona engenabo ubomi ngaphandle kosapho lwakhe, nto leyo eqhelekileyo ukuba umntu owehlelewe yinto enje anxunguphale emphefumleni. Phambi kokuba afikelele esiqqibeni ubonakalise ukuzisola, uloyiko, ukungazithembi okumenze wancedwa yindlela awakhuliswa ngayo ngumama wakhe. Ndlela leyo ikukuthemba uThixo nethe yamnceda yambuyisela ithemba babuya baqhubekeka ubomi. Uthathe isigqibo sokuba aqale ishishini lakhe kwakhona emva koko wacinga ngokuba ebenomlingane, watshata wanabantwana izinto zabuyela esiqhekweni kwakhona.

F) Ukuhlangana kokwenzekileyo

Izehlo ezenzekileyo zidityaniswe kakuhle, oku kubonakalisa ukuba kukho unxibelelwano phakathi kwentsusa neziphumo. Eyona nto ingumongo webali kukulahlekelwa komntu lusapho lwakhe ngengozi yomlilo owenziwa ngoosomashishini ababe nomona kuba awabo amashishini engaqhubi kakuhle. Okulahlekelwa kwakhe lusapho kubesisilonda kuye esingapholiyo nesibangele ukuba asole ukuba usaphilelani. Kodwa ekuhambeni kwexesha buye ubomi babuyela esiqhelweni, oku kubonakaliswa kukuba nakubeni ebesele ezincamile kwaye engazi ukuba uphilelani, ekuhambeni kwexesha uvukelwa lithemba nto leyo emenze wabuya waqonda ukuba ukulahlekelwa kwakhe lusapho abuphelisi obakhe ubomi. Ekubeni efikelwe yile ngqondo ubuye wabuqokelela ubomi bakhe ngokuthi aqale

ishishini lakhe kwakhona, alandele ngokufuna unkosikazi oko kulandelwe kukulizwa kwabo ngabantwana.

G) Impawu zokumiswa kwezehlo

Apha umbalisi usebenzise indlela eqhelekileyo yokubalisa neyindlela eyamkelekileyo necacisa ukuba uyayazi ukuba liqalwa kanjani na ibali

Uyivelise kakuhle indima ebonisa ukuba oku kwenzeka nini kwaye unike nesizathu sokwenzeka kwale ntlungu yakhe nto leyo ekhokelele ekubeni ulindele ukuva okuza kuqhubeka. Esi sisiqalo esamkekileyo nesicacileyo sokwenza imbali ngamava obomi bakho nesinophawu eliqaphelekayo lokuqalwa kwembali. Akukho mpawu zimisiweyo nezingabonakalisa ukuba ibali lizakuphela lisithini, into enje ngokulahli themba kwaphela okanye abuyele kubomi bakhe besiqhelo.

H) Uhlobo lokubalisa

Lee mbali inazo zombini iindidi zokubalisa ukubalisa ukuya phambili nokubalisa okubuya umva.

- i. **Ukubalisa okubuyela emva:** Kuyacaca nje ekumelwe kukulindelwa xa kuthethwa ngobundlobongela base Khayelitsha, oko kodwa kwenza ukuba ulindele amasikizi. Umbalisi usola umona wosomashishini abangenankqubela kushishino lwabo oko kwenza ukuba banqolobe abo baqhuba kakuhle. Kwakhona umbalisi uwubonakalise umsindo, ingqumbo kananjalo esola ukusinda kwakhe kuba wayengasindanga ngekuba akajongananga nentuthumbo zokucinga ngosapho lwakhe olufe kabuhlungu ngolu hlobo.
- ii. **Ukubalisa okuqhubela phambili:** Intlungu yakhe ayimvalanga mehlo ngonaphakade, ubuye wavuka waphathelela ngenxa yenkxaso athe wayifumana kumama wakhe, abantwakwabo ngokunjalo naseluntwini ngokubanzi. Kananjalo uhlobo awakhuliswa ngalo ngumama wakhe lwabaliyeza kuye, nokumamela ze uthathe nokuba leliphina icebo eliza nomntu. Icebo lokuya ecaweni lamvuselela emoyeni kwaza oko kwavusa ithemba wabuya wabobona ubomi ngenye indlela entsha kuleyo ebebona ngayo. Ekubeni ebubone ubomi ngenye indlela uyewaqaqala wabuyela ezingqondweni waqala phantsi ishishini lakhe. Emveni koko wabuya wacinga

ukuba kumelwe ukuba abenomlingane kanjalo nabantwana nto leyo ivuselele ulonwabo baqhubeka kakuhle ubomi kwakhona.

I) Unxulumano phakathi kwezehlo ezifanayo ngokuhamba kwexesha

- Ukudibana kwezehlo

Izehlo ziyahlangana kwaye isehlo ngasinye sikhokelela kwesinye. Isehlo sokuqala kulapho achazayo ukuba walahlekelwa njani lusapho lwakhe. Umothuko awabanawo nokubanzima ukuyamkela indlela eyenzeke ngayo nangenxa yendlela awasinda ngayo, nokuba nzima ukunceda kwakhe usapho lwake kuba izicima mlilo zafika kade kwaye umlilo kwabanzima ukuwucima ngenxa yokuba kwakukho itanki leparafini kunye nerhasi. Ixesha awayazi ngalo nendlela awayamkela ngayo lee meko. Ukwabuchaphazele ubunzima adlule kubo emva kokwenzeka kwale nto, walandelisa ngokuthetha ngenkxaso awayifumana kumama wakhe nakubantakwabo noluntu ngokubanzi.

Okwesibini izizathu ezamenza ukuba avukelwe lithemba acinge ngokuqala phantsi ishishini lakhe okulandelwe kukuba nosapho kwakhona.

J) Ingxelo ngokwasekuhlaleni

Injongo yasekuhlaleni yokuba ibali ngobomi malanelise ukuzisola.

Okwesibini uyazazi ukuba ungubani. Ukuzazi kwakhe ukuba ungubani kumenze wacinga ngendlela awakhuliswa ngayo ngabazali bakhe oko kumkhokelele ekubeni bubumbeke ubomi bakhe.

K) Ubunyaniso bembali

Le mbali iluncedo ebantwini kuba ibavula ingqondo yokuba bazi ukuba umntu abusoloko buhamba ngendlela esifuna nesithanda ngayo, kananjalo liyinene elithi akulahlwa mbeleko ngakufelwa. Likwanika ithemba kwabo babona ngathi akusoze kubuye kulunge ebomini babo.

L) Iindidi zokubalisa

Kukho iindlela ezininzi zokubalisa ibali. Kodwa kweli ibali sifumana indlela enye yokubalisa apho abalisa ngohlobo alahlekelwe ngalo lusapho lwakhe ze ekugqibeleni ubumi bakhe bubuyele esiqhelweni.

- Imbali encinci

Le yimbali encinci kuba izehlo zibonisa ixesha elincinci.

- Ukuthungelana kwembali

Kukho ukuthungelana kule mbali, ukulahlekelwa kombalisi lusapho lwakhe lukhokhelele ekulahlekelweni lithemba elithe labuya lavuka ekugqibeleni baza ubomi bakhe babuya bafana nakuqala.

- Ukubalisa ukuya phambili

Kukho ukuqhubela phambili okwenzekayo kumbalisi, kuba ekuqaleni ebengathethi ngemeko yakhe kwaye engayamkeli kwaphela into emehleleyo, eqalekisa yonke into noThixo uqobo. Kodwa ekugqibeleni ubuye wancedakala baqhubeka ubomi.

M) Ukuvakalelwa

- i. Zikhona iimvakalelo zomsindo, ubutshaba nokwethuka kule mbali. Lo mfo wabanomsindo kukulahlekelwa lusapho lwakhe kabuhlungu ngolu hlobo lungenasono.
- ii. Ukuvakalelwa yinto ekhoyo kwinkcubeko: umntu ubanengqumbo, asole wumbi abenomsindo xa ezifumana elahlekelwa ngabantu abathandayo ngendlela enje.
- iii. Ucacile unobangela wokuba azibone ekule meko yokwamkela kwancedo luvelayo, okuqala wayexakene nobomi bakhe kwaye engayazi indlela engamenza abuyele kubomi besiqhelo. Kananjalo wayehlelwe ngumbuzo wokuba wayesindelani na kuba ngoku ngengava buhlungu naye.
- iv. Kwakhona waba nobutshaba. Ubutshaba kwakhona kwamkelekile kwinkcubeko. Kuyinto eqhelekileyo ukuba umntu acaphukele xa eshiywe ngabantu abathandayo ingakumbi abasondele ngoluhlobo kuye.

ISAPHLUKO 5

ISIQUKUMBELO

linjongo

Kuhlalutyo lwamabalana amahlanu kuye kwanikwa ingqalelo indlela akhiwe ngayo amabalana ahlalutywe apha ngentla, ziyafumaneka iimpawu ezibonakalisa ukwakhiwa kweengxelo ezibaliswayo. Mpawu ezo ezizezi zilandelayo:

Kulaa mabali omahlanu zikhona izinto ezimisela isiphelo esibalulekileyo, kuba amaxa amanintsi kulaa mabali kukho ukuqhubela phambili kobomi kubantu ababesele belahlekelwa lithemba, oko kubonisa ukuba sikhona isiphelo esibalulekileyo kwaye siyamakha lowo uyivayo le mbali.

Nanjengoko u Cohler (1982; Kohli, (1981), besithi ibali elamkelekileyo kumelwe ukuba libe neenjongo, ukucaciswa kwesehlo, lifikelele kwindawo ethile okanye liphephe indawo ethile, kwaye libe nesiphumo esiqaphelekayo.

Oku kuyafumaneka kuwo omahlanu la mabali, kuba iziphelo zawo zibonisa ukuba aba bantu baphuma njani na koko bazifumana bekuko. Kwakhona indlela ezikhethwe ngazo izehlo ziyaxulumana nesiphelo, ngokunjalo kukho ukulandeleka kwezehlo, ukuzinza kwabo bachongiweyo, kwaye kukho nokuhlangana kweziganeko.

Iziganeko :

Iziganeko zala mabalana omahlanu zihlanu, kodwa kukho umahluko kwibalana lesibini, kuba lona nangona zizihlanu iziganeko zalo, kukho indima elandelayo nezizehlo ezincedisayo. Kulapho kudityaniswa khona izizathu zakhe namava akhe amenze wafundisa ngogawulayo. Ngamanye amazwi ezinye iziganeko zamabalana ziyalingana iziganeko zazo.

Umongo webali :

Ezi mbali zintlanu zibalisa ngamava obomi babantu nendlela abaphele bephila ngayo. Ngamahlandenyuka abo akhomba ikamva labo, kodwa noko kunjalo babonisa ukuzithemba nokomelela. Kananjalo ezi mbali zontlanu zinika ithemba kwabo bazifumana begaxeleke kwiingxaki ezilolu hlobo zisomeleza abo bangaboni

ndlela yakuphuma. Kungoko lisithi iqhalo inyathi ibuzwa kwabaphambili. La mabali onke ayaxibeelana ngamava awabalisayo.

Ixesha :

Ubukhulu becala ixesha elithathwe ngalaa mabalana alicacanga kwinkoliso yamabalana. Oko kukuthi alivezwangwa ngumbhali ithuba elithatyathwa libali elo. Oku kubonakala kwibalana lokuqala izehlo zihlelwe ngokulandelana, ukuqala kwisihlo sokuqala ukuya kutsho kwese sihlanu. Kwaye ixesha elithathwe yile meko alicaci ncam kodwa kwenzeke ixesha elide.

Ibalana lesibini nakhona izehlo zihlelwe ngokulandelelana, kodwa umahluko kukuba elibalana linendima ezimbini. Ixesha elithathwe yile meko yakhe alicacanga ngoba ubalisa ixesha azazi ngalo ukuba wabanale ntsholongwane eneminyaka eyi 7. Kodwa ibonakala ngathi lide ngokweminyaka le ayibalisayo. Kuba uzazi xa epasa ibanga leshumi, kodwa uthi sele tshatile kwaye sele naye nomntwana oko kubonisa ukuba lide noko ixesha ekule meko. Ukanti nebalana lesihlanu libonakala ngathi lide nakhona ixesha xa kuthekelelwa kuba kubekho nabantwana nalapha emva kokuba ebuyele ezingqondweni. Kwamanye laa amabalana alicaci ncam ixesha kodwa nawo abonakalisa ithutyana elingephi.

Ngamanye amazwi injongo zala mabalana azisa imfundiso nenkxaso kubantu ababona xa besengxakini ngathi, ngabo bodwa abanengxaki. Umntu xa efunda esiva amabali abanye abantu abuhlungu ubona ingxaki akuyo ingathi ingcono. Ngokwenza njalo uza uvukelwa lithemba azi ukuba kuba mnyama xa kuza kukhanya. Kananjalo la mabala akwanayo nemfundiso kwabo Bantu basacinezele abanye mhlawumbi bengaqondi. Njengabantu abajongela phantsi amalungelo abanye abantu, umzekelo ibalana lo mntwana odlwengulwe ngumalume wakhe. Umalume ngokwesintu nguyena mntu obemelwe kukumkhusela lo mntwana kodwa nguyena olimaze umphefumlo wakhe de wajongela phantsi nekamva lakhe. Kwakhona umfana onentsholongwane kagawulayo, kufundiswa ngayo yonke imihla kodwa kusekho abantu abenza abantu abanayo bazivele bengamkelekanga ngenxa yendlela abantu ababajonga ngayo.

La mabalana avusa ingqiqo zabantu. Abanye abantu basadla ngendebe endala apho abantu basetyhini babengabonelwa ntweni, njengamalungelo aba makoti mabini

indlela abaqhathwe ngayo ngabayeni babo, yilaa ndlela indala ababephethwe ngayo abantu basetyhini phambi kokuba kuthiwe banamalungelo.

Akwavusa abantu ukuba bayeke ukubulalana bodwa. Njengalo mntu ubulawelwe usapho lwakhe ngenxa yomona wokuba eqhubela phambili ngeshishini lakhe. Afune sifunde kwezinye iintlanga ukuqumana nokufuna uncedo xa unengxaki. Ukuba ishishini lakho aliqhubi kakuhle zama indlela zokwenza ukuba nje ngokwenza amaxabiso abe phantsi okanye ucele uncedo kwabo baqhuba kakuhle, ufune ukwazi ukuba benza njani..

Iinjongo zala balana kuthi kubantu, nangona sikhululekile ngoko burhulumente, kodwa sisasilela ezintweni ezinintsi ezakha isizwe. Ubuntu abusekho kwilizwe lethu, abantu sebaba zizilwanyana. Izinga lokuphathwa gadalala kwabantwana liyenyuka, phofu oko kusenziwa ngabona bantu basondeleyo kubo. Ukuqhathwa nokuphathwa kwabantu basetyhini gadalala kusaqhubela phambili. Izinga labantu abajongela phantsi abantu abanogawulayo de bacinge kungcono ukuzibulala kunokunyamezela izenyeliso ababekwa zona ngabantu abangenantliziyo nabaswele ukuqoda.

Umntu ofunde nothe wamamela amabali anje ubona indlela abantu bakuthi abasesemva ngayo. Nakubeni sinawo amalungelo kusekho abantu abangazange bawalama ngenxa yabantu abaswele ukuqika nabacinga ukuba urhulumente ubeka imiqobo engenakuphuyeleliswa. Abantu abakaqondi kakuhle ukuba sithi thina bantu abamelwe kuxhasa urhulumente kuba ngurhulumente wethu. Kumelwe ukuba siphathisane ukuba sifuna ilizwe lethu liqhubele phambili.

Ndingabanga ukuba ngokwenziwa kwezi ngxelo nezinye ezingafumananga thuba lokuba zihlalutywe apha kolu phando, kubonakalisa ukukhula kwenkcubeko yonxibelelwano. Ezi ngxelo injongo yazo ephambili ingabonwa njengebuyekeza umfanekiso. Ngaphandle kokuphikisa oko, ndicinga ukuba injongo efihlakeleyo kukwakha ukuqondana nemvisiswano malunga nokwenzekileyo phakathi kwabo bachaphazelekayo.

Xa kujongwe luluntu kwiinjongo zolu phando, kuyacaca ukuba olu phando luza kuba luncedo olukhulu ekonyuseni ithemba kwabo bajongele phantsi nabangabakhathallelanga abantu abazifumana bengabalahlekileyo ebuntwini, ngenxa yeengxaki abathi bagangxeleke kuzo. Iingxaki ezinjengezi zokuzifumana sele unesifo sikagawulayo kube oko kwenzeke ngendlela engaqondakaliyo.

Okwesibini akukho mntu uthandayo ukuqhathwa ngayo nayiphi na indlela kodwa oko kuthi kwenzeke nako nto leyo ithi ikhokelele ekubeni umntu lowo uzibone ekuloo meko adandatheke emphefumleni. Kodwa ke oyena ndoqo kukubonisa ukuba nokuba kunjalo, kuphinda kulunge ebomini babantu abanjalo. Ungalahlekelwa ngumyeni ngokuqhawulwa komtshato, kananjalo ungazibona ufelwa lusapho lwakho kubugewu obungabulindelanga maxa wambi obubulindele, koko ungenanto ongayenza ngaloo meko. Zonke ezi ntlungu zimenza umntu alahlekelwe lithemba acinge ngayo nayiphi na indlela engamenza azibone ephumile kwezo ntlungu zomphefumlo. Yimizamo yakhe maxa wambi eyabantu abasondele kuye ethi ekugqibeleni imncede ekubeni azi ukuba ubomi ngamahla ndinyuka. Kodwa nakubeni kunjalo, ngumntu ngokwakhe ekumelwe azixelele ukuba ubomi busaqhubeka.

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