

UHLOBO LWENGCINGANE YOHAHLELO YENKCAZELO YEZENTLALO KWIMBALO ZESIXHOSA

NGU



CONSTANCE XOLISWA DWEBA

Umsebenzi ofakwe njengenxal'enye yeemfuno zesidanga seMaster of Arts
kwiDyunivesithi yaseStellenbosch

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DISEMBA 2002

ISIQINISEKISO

Mna, osayine ngezantsi, ndiyaqinisekisa ukuba uphando olwenziwe kulo msebenzi lolwam buqu kwaye andizange ndilufake lonke okanye inxal'enye yalo ngaphambili nakuyiphi na iDyunivesithi ngeenjongo zokufumana isidanga.

ABSTRACT

This study investigates the genre-theoretic analytic properties of social commentary texts in isiXhosa which are extracted from the Bona magazine. These five articles are genres which all just deal with social commentary issues.

This study will first explore the broad genre-based theoretical approach to the investigation of the isiXhosa texts as social commentary texts. The genre-theoretic approach will be utilized as framework for discourse properties of the Xhosa texts and a review will be given of the linguistic competence component of the more general theory of writing advanced by Grabe and Kaplan (1996). It will be argued that the theory of Grabe and Kaplan (1996) is suitable as a framework for teaching writing, because it incorporates the ethnography of writing which entails that a detailed analysis of texts should address the following questions: **who writes what to whom for what purpose, why and how.**

In terms of the parameter “write” which is examined extensively in this study the aspects of text analysis examined include topic structuring, coherence, text cohesion, lexical choices as a reflection of communicative purpose as well as cognitive move structure or structural description which is discussed in Bhatia (1993). These text-linguistic properties of the genre-theoretic approach will be investigated invoking Grabe and Kaplan’s model of text construction.

Finally, this study will also explore the relationship between the ethnography of writing, learning outcomes 3, 4 and 5 of Grade 9 and their related assessment standards in Curriculum 2005. The study explores questions of how Grabe and Kaplan’s model can be effectively employed in the analysis of texts in language teaching in Curriculum 2005.

OPSOMMING

Hierdie studie ondersoek die genre-analitiese kenmerke van sosiale kommentaar tekste in isiXhosa wat verkry is uit die BONA tydskrif. Die vyf artikels is genres wat almal verband hou met sosiale kommentaar vraagstukke.

Die studie sal eerstens die breë genre-gebaseerde benadering tot die analise van die isiXhosa tekste ondersoek. Die genre-teoretiese benadering sal aangewend word as raamwerk vir die ondersoek van diskoers eienskappe van die Xhosa tekste, en 'n oorsig word gegee van die taalvermoë komponent van die meer algemene teroëiv an skryf gepostuleer deur Grabe en Kaplan (1996). Daar word aangevoer dat die teorie van Grabe en Kaplan toepaslik is as 'n raamwerk vir die onderrig van skryfvaardigheid daar dit ook die etnografie van skryf inkorporeer, wat meebring dat 'n gedetailleerde analise van tekste ook die volgende vrae moet aanspreek: **Wie skryf wat aan wie vir watter doel, waarom en hoe.**

Ten opsigte van die "skryf" parameter, wat uitgebreid ondersoek word in hierdie studie, word aspekte beskou wat insluit inligting strukturering, onderwerp strukturering koherensie, teks kohesie, leksikale keuses as 'n refleksie van kommunikatiewe doel, sowel as kognitiewe skuif struktuur of strukturele beskrywing, wat bespreek word in Bhatia (1993). Hierdie teks-linguistiese eienskappe binne die genre-teoretiese benadering sal ondersoek word met betrekking tot Grabe en Kaplan se model van tekskonstruksie.

Laastens ondersoek hierdie studie ook die verband tussen die etnografie van skryf- en leeruitkomste 3, 4 en 5 van Graag 9, tesame met die verbandhoudende assesseringstandaarde, in Kurrikulum 2005. Die studie ondersoek vrae van hoe die genre analise van tekste in taalonderrig in Kurrikulum 2005 doeltreffend aangewend kan word.

ISICATSHULWA

Olu fundo luyaphanda ngohlahlelo lohlobo lwesakhiwo lwencwadi enenkcazo yezentlalo yeembalo zesiXhosa ezithi zithatyathwe kwimagazini yeBona. La manqaku mahlanu olu hlobo athi ajongane nemicimbi yencwadi echaza ngezentlalo.

Olu fundo luyakuthi luvulise ngokubanzi iimbalo ezisekeke kwindlela yesakhiwo sokuphanda ngembalo zesiXhosa njengezona mbalo eziluncwadi olunenkcazo. Indlela yohlobo lwesakhiwo luyakuthi lusetyenziswe njengophahla ekuhlahleleni iilwimi, ubuchule kunye nemihlaba yokufundisayo kwimbalo zesiXhosa kunye nokunika umboniso welungu lobuchule besakhiwo esiphangaleleyo ekubhaleni ngobunzulu nguGrabe noKaplan (1996). Kuyakuthi kuxoxwe ukuba uGrabe noKaplan (1996) kwisakhiwo sabo uthi alungele ubuchule bokufundisa ukubhala, kuba ithi ingenelele kuninkcazo yobunzululwazi yokubhala ethi ivulise ukuba uhlahllelo olunamanqanaba lwembalo lubonisa le mibuzo ilandelayo: **ngubani obhalayo ntoni kubani enaziphi injongo, kutheni kunye nakanjani?**

Phantsi kweparamitha “ukubhala” ekuthi kubeyiyona ende kakhulu kolu fundo ebonakalisa imiba yohlahlelo lwembalo efana nentloko yolwazi, (edibanisa imihlaba) yobumbo lolwazi oluyintloko, unamathelwano, imbalo enamathelanayo, ukhetho lwezichazimagama ezizona zibonakalisa injongo zonxibelelwano nangokunjalo nobumbo oluhambayo lobunzululwazi bengqondo okanye inkcazelo ebumbekileyo ethi icaciswe nguBhatia (1993). Le mihlaba yembalo zeelwimi zendlela yohlobo lwesakhiwo ziyakuthi ziphandwe zivelisa uGrabe noKaplan kumzekelo wabo wobumbo lwembalo.

Okokugqibela, olu fundo luyakuphinde luvulise ukuzalana phakathi kwenkcazo yobunzululwazi bokubhala, ezifundo iziphumayo 3, 4 kunye nesesi 5 sesigaba 9 kunye namanqanaba okuhlola ahamba nazo. Olu fundo luvulisa imibuzo ukuba uGrabe noKaplan kumzekelo wabo bangathi basebenze ngokuphumelelayo ekuhlahleleni iimbalo kwakubo obu buchule boludwe lwezifundo zika 2005 ekufundiseni ulwimi, ubuchule bokufunda nokubhala kunye nonxibelelwano.

DEDICATION

I dedicate this work to my dear parents, my late father Albert Tyelinzima Dweba and my loving mother, Joyce Manyathi Dweba. She made me to be here now and motivating me throughout my studies. As for my dear daughters Balakazi and Msutukazi, who were encouraging me throughout my studies.

GOD BLESS YOU!

ACKNOWLEDGEMENTS

I would like to extend my sincere gratitude to the Almighty God, his Son and the Holy Spirit for choosing Prof MW Visser to be my study leader. You are a dear mother for the financial assistance that you gave me, for your support and constructive criticism during the course of this research. You are a real model of a hard working person, please my God keep you there, because the Nation still needs your help.

I would also thank my lecturer, Mr X Mavela, who was always willing to assist me, and also all the staff members of the Department of African Languages for their love and jokes they always shared with me during my visits. You are real brothers and sisters.

I would like to thank our Course Coordinator, Ms Karin Vergeer, who is always smiling and for typing my assignment. God bless you.

I would like to pass my gratitude to a special person, Advocate Chief MW Nonkonyana, who is always there for me and assisted me in my studies. I would like to say to him *"Ndiyambulela uThixo ngokuvelisa umntu onjengawe okhuthazayo, onomonde onomoya ophantsi kunye nobuntu njengawe"*. God must be always there for you.

A special word of thanks to Dr RP Mapengo who supported me and helped me with information. *"Ungadinwa nangomso"*.

As for my children, Balakazi and Msutukazi, who tolerated me during my studies and not taking care of them, especially you Mabala, you were always there for me as a mother at home when I visited the University of Stellenbosch for my studies.

Finally and most significantly, I wish to express my sincere appreciation to my family and friends whose support, assistance and encouragement made it possible for me to finish my Masters degree.

May God be with you!

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ISAPHLUKO 1

INTSHAYELELO

1.1 INJONGO KUNYE NENTSINGISELO YOLU FUNDO

Uphando lweelwimi zembali kunye nohlahlelo zithe zaxhaphaka zasetyenziswa kwilizwe lonke jikelele kuphando lohlobo lwembali. Uphando ngoqilima lonxibelelwano lwembali luthelakhula ngokuthi lwandekakhulu kwisikolo esisebenzisa ulwimi waseAustralia ngabafundi bakaHalliday, nangokunjalo nabaphandi abangoBaynham, uGrabe, uRothery, uKalantzis, uCope, uMartin kunye nabanye abaninzi. Uphando kuqilima lelwimi lwembali ezibhaliweyo lusoloko lufumaneka esiNgesini. Eyona njongo iphambili kolu fundo kukuphanda ngembali yencwadi yenkcazo yezentlalo kwisiXhosa njengohlobo lwembali ezithathwe kwimagazini yeBona. Nangona uhlahlelo lwembali lufuna inkcazelo yazo zonke iilwimi kunye nemiba engeyiyo eyeelwimi, olu fundo luthi lubeke umqwalasela kakhulu kuhlahlelo lohlobo lwesakhiwo sencwadi yenkcazo yezentlalo zeembali ngokunxulemene ngokwemiba yelwimi yokwakheka kobhalo kunye nonxibelelwano kunye neenjongo zezentlalo zembali.

Le ngcingane ebhaliweyo ijolise ekuboniseni ngokubhekiselele kwimbalo zesiXhosa ukuba uhlahlelo lwembali luthelwaba lolunye lweendawo ezibaluleke kakhulu zofundo lolwimi olusetyenziswayo. Ababhali beelwimi abohlukeneyo bavelisa iibono ezahlukeneyo kuhlahlelo lwabo kwimbalo. Ezintathu kwezibono ezithe zacaciswa kwinqanaba elithile kolu fundo, ekungumbono wobunzululwazi ngoluntu lohlahlelo lwembali (ezivelisa inxaxheba yezentlalo kunye nonyanzelo lwezenkcubeko kwiimbalo) umbono wobunzululwazi bezengqondo kuhlahlelo lwembali (othi uqwalasele iinjongo zombhali kwiimbalo) kunye nombono welwimi ekuhlahleleni imbalo. Kule ngcingane ebhaliweyo, uqwalaselo lohlahlelo lonxibelelwano nombono yolwimi, okokuthi kucacisa iimbalo zoncwadi lwenkcazo yezentlalo efunyanwa kwisiXhosa kwimagazini yeBona. uBhatia (1993:7) ulubona uhlahlelo lwelwimi lwembali njengenzame yokuelisa iimpawu zelwimi ezifana neengqungquthela ezithe ngqo zentloko, nokhetho oluthile lwegrama, nokucaciswa kosetyenzisolwimi, kunye nokunkhathalelwa kobuciko kwiimbalo. Ezi mpawu zizakuphandwa ngesiXhosa kolu fundo. Ingcaciso enenkukacha zolwakhiwo zelwimi zembali zesiXhosa ziyakuthi zisekeke kuGrabe kunye noKaplan (1990) kwiicebo labo kwisakhiwo kunye nokusebenzisa ukubhala, kwibono yolwimi olusetyenziswayo.

UGrabe noKaplan (1990:215) uxoxa athi uhlahlelo olululo lwembalo lufuna usetyenziso lwenkcazo yobunzululwazi ekubhaleni, ethi ingenelele kubumbo lolwimi lwembalo ezibhaliweyo, udweliso oluphangaleleyo elinempembelelo yengcamango efana nokuthabatheka kombhali, ulwamkelo lomshicileli kunye nomamkeli wembalo, inkqubeleko yokubhala, indawo, ixesha, kunye nendlela le yobumbo lwembalo, kunye nangokunjalo neenjongo zonxibelelwano ekubhaleni. Ezi ngcamango zingasentla zithi zibhekiselele njengepharamitha zokuyalela yokubhala, yaye ziyakucaciswa ngobude kule ngcingane ebhaliweyo, idibanisa nendlela apho bathi baphembelele ubumbo lwembalo.

Eyona njongo iphambili kolu fundo kukuvelisa iimbalo zesiXhosa ngokwamacebo akutsha nje asetyenziswe kuhlahlelo lobumbo lolwimi ekubhaleni. Le ngcingane ibhaliweyo ikhunga amacebo amatsha akhulayo ophando lwelwimi zembalo, athi anike uhlahlelo lwenkcukacha zolwimi lonxibelelwano kwimbalo, ngokuphikisanayo kumacebo asesikweni kaChomsky kunye nabanye. Ngelo xesha icebo legrama esesikweni kaChomsky ijongana nemihlaba yegramama kulwimi, amacebo amatsha asetyenziswayo (afana nenkcazo yobunzululwazi bokubhala); avelisa ezentlalo kunye nolungiselelo lwelwimi zomxholo kunye nemfundiso epheleleyo yembalo (uCope noKalantzis, 1993:3; 33). Iindlela ekungathi uhlahlelo lohlobo-lwesakhiwo lungathi lufakelelwe ekufundisem ulwimi ukuphumelela iziphumo ezithile ezizakuphandwa nazo.

Olu fundo lujolise kusetyenziso lwezakhiwo zakutsha nje kuhlahlelo lwembalo. Uhlahlelo lwembalo ezimbalwa ziyakuthi zenziwe, ezizakuthi zisebenze njengokubonisayo kwiindlela apho ubume besakhiwo somsebenzi benziwe kolu fundo, bungathi busetyenziswe kuludwe lwezifundo zolwimi kuwo wonke amaziko okufunda.

1.2 ISAKHIWO SOBUME BOMSEBENZI

Olu fundo luyakuqikelela ucwangciso lukaHalliday kusetyenziso leelwimi, njengobume bomsebenzi oluphangaleleyo ekuhlahleleni iimbalo zesiXhosa, ekuthi kube yiyona eyaziwayo kwizakhiwo zohlahlalelo zohlobo lohlahlelo kwiimbalo. Kwesi sithuba, uMartin noRothery, kuCope noKalantzis (1993:137) baxoxa bathi ngegrama esebenzayo kaHalliday ithi ibe yelungiselela kunye nobutyebi obuvumayo, obuthi buqwalasele kwimvakalozwi kunobumbo-zivakalisi, oluthi lufumaneka kwimbalo kunye neenjongo zezentlalo kunezivakalisi kuba ke nangoku igrama esebenzayo ithi imele ubume bomsebenzi obuneziphumo ekufundeni ulwimi ngokwembalo kunye nokutolika

okugwebayo. Olu hlobo lwegramama lohluka kakhulu ngokwamacebo egrama asekeke kwizithethe, ethi iqwalasele ubume bolwimi kunye nobumbo sivakalisi imvakalozwi izimele yodwa. Ukuncedisa isakhiwo sobume bomsebenzi obenziwe kwigramama esetyenziswayo, uGrabe noKaplan (1990:49) ucacisa ukuba uVan de Kopple (1986) uyabanga ukuba igramama esebenzayo elulwimini iyaphanda ukuba ulwimi lwenzani, nendlela abantu abalusebenzisa ngayo ngendlela ezahlukeneyo ukuphumelela iinjongo ezahlukeneyo, nokuba ezindlela zahlukeneyo zenjongo zonxibelelwano zicaciswa kunye nomxholo okanye umongo wembalo. Ngako oko, umfundi othi afunde imbalo enalemiba ingasentla engqondweni, angathi akhule ngcono ekuyazini into ebhaliweyo, nanjengoko eyakathi akwazi ukuyicacisa ngokwenjongo zonxibelelwano kwimbalo, ufakelela imbalo kulwazi lwemvelaphi, ufakelela iindawo zembalo xa zizonke, yaye esebenzisa iimpawu zemfundiso ukubona ukuba iindawo zembalo ziyaxibelelana enye kwenye.

1.2.1 Indlela yokubona imbalo okanye uhlahlelo lwembalo

Kolu fundo, iimbalo zesiXhosa ezintlanu, ezithatyathwe kwimagazini yeBona ziyakuthi zihlahlelwe ziyaqesha indlela yokubona yangoku ekuhlahleleni imbalo kunye nohlobo. Indlela yokubona kutshanje yohlalelo lwegramama, eyakuthi ibizwe idibanisa isakhiwo sikaBhatia kuhlobo lohlalelo (1993) uHalliday kucwangciso losetyenziso lwegramama, oluthi lufakelelwe kuCope noKalantzis (1993) kwimbono zabo, nangokunjalo noGrabe noKaplan (1990) kucelo mngeni lwabo kwinkcazo yobunzululwazi yokubhala. uBhatia (1993:13) uxoxa athi uhlobo lohlalelo lufuna ufakelelo olubona kwingqeqesho ezahlukeneyo ukutolika, ukuchaza nokucacisa ingqiqo engavelanga yemisebenzi emininzi kunye neentlobo zemfundo. Iingqeqesho ekubhekiselelwe kuzo apha zidibanisa ubunzululwazi bezentlalo, ubunzulwazi bezengqondo kunye neelwimi nanjengoko zidityaniswa nohlobo lohlalelo. Imiba yezingqeqesho ithi ibhekiselele kuhlahlelo lwembalo zesiXhosa kolu fundo, ethi idibanise iingcaciso zendlela eselbe zikhankanyiwe ngasentla kuhlahlelo lwegramama. Umzekelo, igramama yomsebenzi ijongene kuphela neenjongo zolwini ezenzekayo kwilwimi, ngelo xesha iipharamitha zenkcazo yobunzululwazi yokubhala zinxibelelana nenxaxheba yombhali kunye nomfundi ekubumbeni iimbalo, idibanisa iinjongo zezentlalo kunye nobumbo lwemfundiso. Ngoko ke, kukhona ukuthandabuza okuncinci ukuba abafundi abafunda ngokwemiyalelo esekeke kwiindlela zokubona ingathi kufumaneka kakhulu abafundi abanobuchule kunye nababhali bembalo.

1.2.2 Inxaxheba yohlahlelo lwembalo kufundo lolwimi kunye nokufundiswa

Injongo yokumemelela uhlahlelo lwembalo ekuyaleleni kwigumbi lokufundela ulwimi asikokuvelisa kuphela amava okufunda umntu azifake kuwo, kodwa, iphinde, ikhuthaze abafundi ukufunda iimbalo zelwimi ngokugwebayo, ngokuthi kubuzwe imibuzo egwebayo, kusenzeka unxibelelwano nembalo ezizizo, yaye ilungiselela iimpendulo kwimibuzo okanye iingxaki eziveliswa zimbalu. Ukongeza apha uSwales (1991:8) ubonisa enye injongo yohlobo lokusebenzisa ekufundeni ulwimi. Uxoxa athi iintlobo zembalo zinenjongo engaphaya: leyo yokunxulumene nezentlalo, ethi iphinde ibenendlela zokungenelela ukuvelisa imvakalozwi kwinkcubeko yethu. Ngokungafaniyo nokuvelisa iindlela zeelwimi ngokwahlukeneyo, indlela ezintsha zokubala iimbalo kunye nemfundiso yohlahlelo ekufundeni ulwimi, oluthi ludibanise uhlobo lohlahlelo, lubonisa iziphumo nangakumbi ekukhuliseni abafundi abagwebayo ngolwimi babenendlela zokulufunda. Okubaluleke kakhulu ekusebenziseni iimbalo ekufundiseni ulwimi lunceda ukuxhobisa abafundi ngezimbini kwezibaluleke kakhulu izixhobo ekufundiseni ulwimi, ezinjengokufunda kunye nokubhala. Zonke ke ezi zixhobo zikunye neziphumo zokufunda ezingunombolo 3 kunye no 4 kuludwe lwezifundo zika 2005 nanjengoko ziyakucaciswa kwisahluko sesihlanu.

Ukuzalisekiswa kwendlela zokubala ezingasentla ekufundeni ulwimi, kungathi kungenelele umba omkhulu ekufikeleleni kweziphumo ezithile eziphumayo kwalapha ekufundeni ulwimi kunye nokufundisa. Iziphumo zika 3 no4 zingathi zigcinwe emva kohlahlelo olunonophelekayo lweembalo, oluthi ludibanise usetyenziso lwendlela zokubala ezikhoyo ezicaciswe ngasentla. Ezi zifundo ziphumayo zezi: ukufunda ngokuzonwabela, kunye nokuphendula ngokugwebayo kwezilalisayo, ezenkcubeko kunye namaxabiso achukumisayo embalo nanjengokunjalo ukukwazi ukubhala iintlobo ezahlukeneyo zeembalo ngokwenqanaba eliphangaleleyo leenjongo.

1.3 ULUNGISELELO LOFUNDO

Isahluko sesibini solu fundo sivavanya iintwana zohlobo lwesakhiwo zohlahlelo, oluzakuthi lusetyenziswe ekuhlaloleni iimbalo zesiXhosa ezibhaliweyo. Kuyakuthi kuxoxwe kwesisahluko ukuba iindlela zokubala zohlobo lohlahlelo, nezo zosetyenziso zeelwimi zika Halliday, kunye nohlobo lwendlela yokubala uhlahlelo nguBhatia (1993) ziyenziwo. Isakhiwa esingaphambili singaqwalasela imiba ngokunxulumene ngokwemfundiso yohlahlelo olungathethwanga ngezakhiwo ezicwangcisiweyo. Ngokungafani nabelwimi

ezicwangcisiweyo, abelwimi ezisebenzayo bavelisa iindlela zokufakelela iimbalo neenjongo zabo zezentlalo. Eyona mbono iphambili ngasemva kusetyenziso lweelwimi kukuba iimbalo ziqwalasela iimiba ngokohlobo oluthile efana nenkcubeko kunye noluntu apho imbalo zithi zivele khona. Ngako oko, lo mhlaba uthi ubekunye nembono zikaBhatia (1993) zobuhlobo obukhoyo phakathi kwembalo kunye nobuntu apho ithi iveliswe khona. Uhlobo lwesakhiwo sikaBhatia (1993) luphinde luvulise ubumbo lwengqondo lwembalo, nangokunjalo nohlahlelo lokufundisa ngelwimi ngokubanzi olusetyenziswa kwimbalo. Ezi ntwana ezizezesakhiwo zithi zibekwe ngokwamanqanaba kwisahluko sesibini yaye zithi zisetyenziswe ekuhlahleleni iimbalo zesiXhosa kwisahluko sesine.

Isahluko sesithathu siyakuqwalasela kwiilwimi kunye nobumbo benkcazo yobunzululwazi bembalo. Ngaphandle kwenqaku elaziwayo ukuba iimbalo zingathi zibhalwe okanye ibengamasuntsu athethwayo olwazi, inxaxheba yazo esebenzayo (ngakumbi kubhalo), ziyakuthi zicaciswe ngokwamanqanaba kwesisahluko. Kuphinde kuchazwe kwisahluko sesithathu ukuba abelwimi ezisebenzayo babeka ugxininiso ngamandla kwiinjongo, ezithi zibonakaliswe zimbalō. Ukongeza kwezi ntetho zingasentla, esi sahluko sithi sibonakalise uzalwano phakathi kwale miba ilandelayo yohlobo lohlahlelo: inqanaba lobumbo zivakalisi, inqanaba leembalo, kunye nenqanaba lokuthethwayo kuhlahlelo lwembalo, nangokunjalo kwinkcazo yobunzululwazi yokubhala yemiyalelo. Zonke ezi zicwangciso zelwimi ziyakubonisa isakhiwo esifanelekileyo sohlahlelo lwembalo, esithi sidibanise umfundi kunye nenqanaba lombhali, inkqubo yokubhala, uhlobo lokubhala, kunye nemo apho okubhalwayo kuthi kuphunyezwe khona.

Kwisahluko sesine, iintwana zezakhiwo ziyacaciswa kwisahluko sesibini nakwesesithathu zitsho zibekwe ekusetyenzisweni kuhlahlelo lwembalo zesiXhosa ezintlanu. Ezi mbalo, ezikujongana nohlobo lwesakhiwo esihlahlelwayo senkcazo zembalo zezentlalo, eziyakuthatyathwa kwimagazini yeBona. Ukongeza ke kweziintwana zosetyenziso lwimi, oyena ndoqo wohlahlelo kwisahluko sesine, uyakusekeka kuhlahlelo lwembalo, kusetyenziswa imiba yenkcazo yobunzululwazi yokubhala yemiyalelo. Ngokungaphaya, ipharamitha "yokubhala" yenkcazo yobunzululwazi iyakuthi ibenendawo enkulu kuhlahlelo lwenqaku, kuba iqokelela inqanaba eliphangaleleyo leentwana ezifundisayo zembalo okanye uhlahllelo lwenqaku kwesi sahluko.

Isahluko sesihlanu siqulatha isiphelo kolu fundo, yaye iyakuthi ivelise ukunxulumana kwemiba yezakhiwo ezicaciswe kwisahluko esisandulelayo kusetyenziso olutsha loludwe lwezifundo zika2005 kwindawo yokufunda iilwimi.

ISAPHLUKO 2

UHLOBO OLUSEKEKE KUBACHULE BOKUBHALA NOKUFUNDA KUNYE NOLWIMI OLUFUNDISWAYO

2.1 INTSHAYELELO

Esi sahluko sizakuthi sisihlolele ingaku lokuba indlela yokubhala ekufundeni imfundo yiyona iphumelelayo ekufundiseni ulwimi. Ulwimi luthi lube lulwimi xa lunemvakalozwi yaye luxuba nenkcubeko kunye nesimo sentlalo somntu ngamnye. Ulwimi luxhomekeka kwinkcubeko kunye nenqanaba lezentlalo yobume bemeko yendawo.

Zininzi iindlela ezithe zacaciswa apha ukuze zibonise indlela yokusebenzisa ulwimi. Ulwimi luthi lubenembalo ezithethwayo kunye nezibhalwayo. Kukhona amanqanaba abalulekileyo athe adlala indawo ebalulekileyo elulwimini afana nendlela yokufunda ngezithethe kunye nendlela yenkqubela phambili kunye nembalo zokufunda ekufundiseni. Kukhona awona manqanaba aphambili athe achazwa angala:

- (i) Inkcazelo ngembalo.
- (ii) Imbono zika-Cope noKalantzis kumgangatho kunye nenqanaba elidlalwe zimbalo zokufunda ekufundiseni.
- (iii) Intetho zembalo ezithi zigxininise inkcubeko kunye nemilinganiselo yezentlalo.
- (iv) Unxibelelwano phakathi kokufundisa kunye noludwe lwezifundo zolwimi ekunabeni kwezentlalo kunye nemeko yezopolitiko.
- (v) Imbalo, uncwadi kunye nokubhaliweyo.
- (vi) Ezona nto ziqaphelekayo ezinxulumene noludwe lwezifundo ezijikelezayo.
- (vii) Imbalo njengomzekelo omtsha wokufundisa ukufunda ulwazi.
- (viii) Ukulinga eyenye yemizekelo yokufundisa ukufunda ulwazi.

2.2 IMBALO

Inkcazelo

UCope kunye noKalantzis (1993) bachaza oluhlobo lokubhala njengodidi lwamagama abonisa indlela ethile yemeko zentlalo kunye nenjongo ezivela kuvimba okhethekileyo

esidlangalaleni, zivela ngqo okanye zigwegweleza zilawulwa ngababhali bamaphephandaba, imagazini nezinye.

Ngokuka Christie (1990) uthi axoxe ngalomba wembalo njengowona ongathi ubhekiselele kwisimo apho imifuziselo eyahlukeneyo yolwimi ethi yakheke ukuze kubumbeke iyantlukwano yentlobo yemvakalozwi. Ezi mbalo xa zizonke zimbalo zokuthetha kunye nokubhala okuthi kusetyenziswe njalo kwimpilo yobomi bethu. Iimbalo zokuthetha zidibanisa udliwanondlebe lomsebenzi, iincoko zokungxungxa iintetho zasesidlangalaleni kunye nezinye ngelo xesha ke iimbalo ezibhalwayo zidibanisa uluhlu lwezinto ezithi zahlukane ezizezi, izalathiso zokupheka, iingxelo, amanqaku amaphephandaba, nezinye iintlobo ntlobo ezahlukeneyo zezincoko. Ukuze sikwazi ukufunda ukuqwalasela kunye nokwakha iimbalo ezininzi ezifumaneka kwinkcubeko yethu kufuneka sifunde ukuqhela ukukhetha ukuze sakheke kunye nokumema iintlobo ezahlukeneyo zemvakalozwi.

Ngokuka Reid (1998) uMartin uchaza imbalo enjenge qonga, nenjongo eziphumelelayo zenkqubo yentlalo apho amalungu enkucubeko athi ahlanganisane omnye komnyeukuze baphumelele kubo bathi babe nenjongo ezinempumelelo kuba bathi bavelise ukuze izinto zenzeke yaye njengeqonga kuba kuthi kuthabathe nangaphezulu kwelinye iqonga ukuba othathinxaxheba ukuze aphumelelise iinjongo zakhe.

UBhatia (1993) uqwalasela olu bhalo njengendlela eyamkelekileyo yenqanaba lonxibelelwano ethi icaciswe luqilima lwenjongo zonxibelelwano ezithi zicalulwe, yaye zaziqondakala ngokufanayo ngamalungu anesigxina okanye anengqiqo ekuhlaleni apho kanye isoloko isenzeka khona.

Ngokuka Littlefair (1991) yena uMartin (1989) nabanye bacacisa ukuthi ezimbalo zimele eyona ndlela ibubuchule yezenkcubeko ethi inikwe ngexesha eliqingqiweyo elithi lizihambe ngokwemisebenzi yabo. UHymes (1972) wabhala ngembalo ezibhaliweyo ezizezi; umbongo, iintsomi; amaqhalo; amaqhina; imilo yorhwebo, iincwadi kunye nenqaku lomhleli.

UTribble (1996) yena uqwalasela ubhalo njengoluquka udidi lwamanqanaba onxibelelwano, malungu athi abenesabelo solunye uqilima lwenjongo zonxibelelwano. Ezi njongo zithi ziqwalaselwe ngamalungu azincutshe ezingabazali abafundisayo entlalweni kunye ngayo kwakheka ingqiqo ngolu bhalo apho ithi lengqiqo yakhe isakhiwo esiyiliweyo

sentshumayelo kunye nemifutho kunye nokhetho olunyanzelekileyo lomthamo kunye nesimbo sokubhala. Unxibelelwano injongo yalo iphinde ibenelungelo elilodwa lokugweba kunye nenye ethi isebenze ukuze igcine ithuba lokubhala njengoko ithe yaqiqwa ngokumxinwa ekuqwalaseni ukuthelekiswa kwezenzo zobuciko.

Ukongeza iinjongo, imizekelo yembalo ibonisa iintlobo zemifuziselo ezifanayo ngokwemo yengqiqo, isimbo, umthamo kunye noluntu oluzimiseleyo. Ukuba ngoko ithemba elikhulu elilindelekileyo lingaqwalaseleka njengomzekelo ongathi ubenokujongwa uyeyona ivumayo ngabazali abafundisayo ekuhlaleni. Amagama abhaliweyo afumana yaye akha ngemfundiso yezentlalo yaye anengeniso ngabanye abonisa ukubaluleka, inkcazo yenzululwazi ngezentlalo zonxibelelwano kodwa bathi bafuna kwakhona uviso-mthetho.

Ngokuka Swales (1990) ucacisa athi ubhalo kanye lulula xa lusetyenziswa ekubhekiseleleni kolona didi lwahlukileyo olufundisayo nalo naluphi na uhlobo, oluthethwayo okanye olubhaliweyo kunye, okanye ngaphandle kokutsala ulwelo loncwadi. USwales uphinde acacise ukubhala kanye ncam ngokufanayo noTribble (1996).

Yena uGrabe noKaplan (1993) bacacisa ukuba ubhalo lungathi lucaciswe njengohlobo lwemfundo engathi ibenemihlaba eqaphelekayo esesikweni, iinjongo eziqaphelekayo kunye nesakhiwo esipheleleyo ekungathi ke leyo ibesisiqalo, umphakathi kunye nesiphelo. Ubhalo lulingaku elithi libhekiselele ekuthetheni nasekubhalweni kolwimi nangona owona ndoqo wokuqala wezinjongo isisiganeko/umba wokubhala kwimfundiso/intshumayelo ezibhaliweyo.

2.3 IMBALO KWIMFUNDO YOKUFUNDISA

Lo msebenzi uhlola izizathu zokuba kutheni indlela yolwimi kunye nobuchule bokufundisa bubonwa njengeyona ndlela egqibeleleyo ngaphezu kwazo zonke. Ngokwembono zababhali, umgaqo ntetho mawufundiswe ezikolweni. Ukuba ngaba ubonisa ukubaluleka kwemvakalozwi engathi lo mgaqo ntetho kube nguwona othi uchaze indlela ulwimi olwenza ngayo imvakalozwi, kuba ukwenza imvakalozwi ikwakukufundisa kunye nokufunda ngako konke. Uhlobo lokufunda ukubhala luzame ukwakha indlela entsha yethuba lemfundo. Uhlobo lokufunda ukubhala luzame ukwakha indlela entsha yethuba lemfundo. Imbalo ngokwale mbono ithi ibe ligama elisetyenziswa kulwazi ngemfundo ukunxulumanisa intlobo ezahlukeneyo zembalo ezithabatha ubume obutshintshileyo

kwinjongo zentlalo. Ngamanye amazwi, uhlobo lokufunda ngokufundiswa lujonga kwinjongo zentlalo zembalo ezikhoyo. Kolu lwazi ngemfundo, abafundi bathi baxhotyiswe ngezixhobo zokwahlula iinjongo zentlalo zembalo ezikhoyo. Olu fundo lujonga kwiinxaxheba zofundo lwezithethe nangenkqubela phambili ekufundiseni ukubhala, echaseneyo kuhlobo lokufunda ngokufundiswa.

2.3.1 Indlela yofundo ngezithethe

Le ndlela ichaza ilizwe ngokwamanqanaba amanqaku, imithetho kunye nemigaqo, ngelo xesha ukufundisa ulwimi ngokujonga kwizicuku zokuthetha, amanqanaba okulungisana kunye nokufundisa abafundi ukuhlonipha imbeko kunye nocwangco, ngoko ke leyo ithi ibe yinxaxheba yofundo ngezithethe ekufundiseni ngolwimi. Le ndlela iqinisela ukugqithiselwa ukufundiswa kunye nokufunda ngentloko. Apha akukho nxibelelwano phakathi kwetitshala kunye nabafundi. Le ndlela ithi ishumayeke ngembeko, inyaniso kunye nolwamkelo lwenkcubeko kunye nenqanaba lokufunda olwabekwa ngabafundisi ntsapho. Loo nto ke ithetha ukuthi ukungaphumeleli ekuhambiseni kwayo ukuzofikelela kweli nqanaba luphemelele ekungaphumelelini ngakwicala lomfundi. Abafundi apha abazange bavelise isincoko esigwebayo sezixhobo zokubhaliweyo, endaweni yoko basuke bafundiswa ukwamkela ubunyaniso kunye neqondo elinikiweyo.

2.3.2 Indlela yofundo ngenkqubela phambili

Kule ndlela ke abafundi apha bakhuthazwa ukusebenza ngokwabo. Le ndlela ishumayela "ufundo oluthe nca kubafundi". Eyona ngxaki ekhoyo ngale ndlela kukuba le mfundiso ayiphumeleli ekucaciseni imeko katitshala apha kanye ekuyaleleni ukubhala. Le ndlela iphinde ibonise ngokuthi ivelise ubume bemeko ngokucacileyo bokufunda okuthi kulungise kakhulu abafundi abasuka kumakhaya athe ngqo ebuntwaneni apho kuyiyona ndlela ekukhuliswa ngayo kwinkcubeko yethu. Le igxininisa ukuba abo ngabafundi abathi amazwi abo abe kufutshane kulwazi olumandla kwinkcubeko ekuhlaleni. Abafundi abasuka kwindawo ezingafumananga thuba lemfundo abalungiselelwanga apha, kungoko ke abaninzi kubo bephela bengaphumelelanga kuba bengamboni unobangela wokuphucula ukufunda.

2.3.3 Imbalo ngemfundo yokufundiswa

Le ndlela ke ngaphandle kwezi zombini ithi imphathe utitshala njengonesigxina, ngelo xesha ithi inike umfundi ithuba lokuthetha iminqweno yabo kweyabo imfundiso. Endaweni yokuba umgaqo-nkqubo ogunyazisayo kunye nomfanekiso wokuphuhlisa wabafundi wokungalungiseleli uhlobo lwemfundo yokufundisa, ibeka phambili amava omfundi kunye nonxibelelwano olunenyameko. Le ndlela ithi iqwalasele kakhulu ukuba abafundi bafuna ntoni xa befunda okanye bebhala. Ngamanye amazwi, le mfundiso iphumelela ngokufundisa umyalelo wokubhala kunye nokwenza umdla kubafundi ebomini babo.

2.4 IIMBONO ZIKA COPE NOKALANTZIS KUMGANGATHO KUNYE NENQANABA ELIDLALWE ZIMBALO ZOKUFUNDA EKUFUNDISENI

Ezona ndawo ekuthi kugxininiswe kuzo apha zezi: unxibelelwano phakathi kwembalo kunye nendawo yokuhlala, indawo ethatyathwa sisikolo kulwazi lwembalo, iintlobo-ntlobo zembalo ezingathi iititshala zizisebenzise ekuveliseni umgangatho wabafundi kulwazi kanye eyokugqibela uzalwano phakathi koluhlobo lwemfundo kunye nemfundo exhomekeke ekuzenzeleni. Kusoloko kusitshiwo ukuba imbalo zineenjongo zezentlalo. Kuthi ke kwezinjongo, imbalo ziqwalasele ukongeza okunye ekuhlaleni, ngoko ke imvakalozwi nayo enobuhlobo. Kwalapha ekuhlaleni, iimbalo zithi zivelise izinto ezifana namandla, ezopolitiko, ubuni, intlobo-ntlobo zenkcubeko kunye nemeko yezemali. Imbalo zisebenzisa ulwimi ukucacisa kunye nokuchaza zonke ezimeko zingasentla ekuhlaleni. Ulwimi kunye nebandla zizinto ezinye ezo ezifanayo. Ibandla asililo ibandla ngaphandle kolwimi. Abantu bangathi bachaze imvelaphi yezentlalo inkcubeko, imvelaphi ngolwimi. Oluya nxibelelwano kunye nendibano yokuthetha ixhomekeka kakhulu elulwimini. Izikolo kwelinye icala zithi zibenegalelo elikhulu ekuphuhliseni ukusetyenziswa kolwimi. Esikolweni iititshala zifundisa ulwimi kunye nolwazi kwimbalo. Abafundi bathi bafundiswe ngembalo ezifana neleta, inoveli, imibongo, izazisi, amaphephandaba kunye nezinye. Ulwimi oluthi utitshala afikelele kwisigqibo aphinde alusebenzise kwimbalo lolo lubunjwe ngendlela ethile eyakuthi imvuselele amandla olwazi lwengqondo lwabafundi ngokunjalo nokuthi abazise elizweni nezinto ezibangqongileyo.

UCope kunye noKalantzis (1993) ukhuthaza abafundisi-ntsapho bolwimi ukuba basebenzise ezi mbalo zilandelayo ngendlela yokuphucula izixhobo zolwimi kubafundi. Ezi mbalo zezi: iingxelo, iinkqubo, amabali, iintsomi.

2.4.1 lingxelo

Ezi zimbalo eziyinyaniso ezithi zichaze izinto njengoko injalo, nokuba ezinto ziyaphila, zizinto zentlalo okanye izinto zobugcisa njengabantu zisebenza nendalo.

2.4.2 linkqubo

Ezi zimbalo ziyinyaniso zenzelwe ukuchaza ukuba into ethile iyaphumelela ngenxa yezenzo ezilandelelanayo okanye amanqaba. linkqubo kakhulu zithi ziqhubeleke nemeko yempumelelo ilandelwa lucwangco lwamanqanaba amaninzi (uqilima oluyiliweyo).

3.4.3 imbali

Baphinde babalise kwakhona iziganeko ngenjongo yokwazisa okanye ukonwabisa, incwadi yomntu eyimfihlelo, iileta zomntu, inkcazelo ngeziganeko kunye nemisebenzi. Ezona mbalo zokuqala esikolweni ngamabali kuphinde ke ngoku iimbalo ziqhubeleke nokusasaza ezinye okoko esikolweni. Kwakhona okokugqibela iintsomi ezi zithi zibe zimbalo eziyinyani ezithi zibalise ngebali elithile okanye isiganeko. Zithi zibonakalise ingxaki kunye nesisombululo ebalini. Kukhona unxibelelwano phakathi kohlobo lokufunda kunye neOBE. Olu nxibelelwano luthi lucace gca kanye kweyona ndawo yemfundo, into ethi ke imbalo mazisebenzisane kanye ngqo nentlalo. Ngokweziphumo ezilindelekileyo ze OBE, omnye angabona olona hlobo ekuthi imbalo zoncwadi ekufundiswa zigqibelele ngayo kwiOBE. Imbalo zoncwadi zithi zijonge ekuveliseni ulwimi olugwebayo lomsebenzi kwintlalo ezahlukeneyo zemeko.

2.5 IINTETHO ZEMBALO EZITHI ZIGXININISE INKCUBEKO KUNYE NEMILINGANISELO YEZENTLALO

Eyona nto iqwalaselwayo apha yeyembalo ezibonwa njengenqubo, ekuyiyona ndlela ethi igxininise inkcubeko kunye nemilinganiselo yezentlalo zolwimi kunye nokubhaliweyo. Le nkcazo isuka ekuqapheleni ulwimi kululona olubonisa intlalo apho ithi yakheke imvelaphi khona, ekuyiyona ekuthethwa okanye ekubhalwa yona lulwimi. Ezona mpawu ziphambili zokubhaliweyo zezo zithi zimenemo yezentlalo okanye ukubaluleka kwenkcubeko. Imbalo kuyafuneka zifundisiwe ngendlela ethi ivelise intlalo kunye nenkcubeko yabafundi engenelaleyo kwizifundo. Imbalo ezibubuchule zokubhala kunye neyantlukwano

kummandla kunye neyantlukwano kwinkcubeko kwalapha kummandla wenkcubeko ezahlukeneyo. Kulula ukulwazi ulwimi kwinkcubeko kunye nolwimi entlalweni ngokwale mfundiso. Eyona nto igxininiswayo apha linqaku lokuba abafundi bolwimi kufuneka luveliselwe inkcubeko kunye nabathethi bolwimi bendawo leyo bayifundayo.

Uhlobo lwemfundo kwakhona lubona ulwimi kuyinto yofundo nzulu ngezengqondo. Ngokwalo mba, ulwimi luchazwa ngokwembono yengqondo yomntu. Amagama kunye nolwimi zithi zihlangane engqondweni kuphinde kube yile ngqondo enye ethi incedise ekuphimiseleni amagama okanye ulwimi ngomlomo. Uqilima lolwimi okanye igrama nayo ithi icalulwe engqondweni. Enye inkangeleko yokuziphatha apha ngumba wokuziphatha kunye nenkuthazo. Uluvo oluqinisekileyo lwetitshala elulwimini lungenza lula ukukhuthaza abafundi ukuba kukhule umdla ekufundiseni ulwimi.

Omnye umsebenzi obalulekileyo wohlobo lokufunda kukwakha ulwazi olwaneleyo lwegramama kunye nengqungquthela ezifakiweyo elulwimini. Lilonke ke, lo mba udlala indima ebalulekileyo ekubumbeni ulwimi kunye nembalo ngokucacisa igrama, iingqungquthela, iimpawu zenzululwazi zengqondo, imilinganiselo yezentlalo kunye nezenkcubeko zokubhala okanye ufundiso ngolwimi.

2.6 UNXIBELELWANO PHAKATHI KOKUFUNDISA KUNYE NOLUDWE LWEZIFUNDO ZOLWIMI EKUNABENI KWEZENTLALO KUNYE NEMEKO YEZOPOLITIKO

Eyona njongo apha kukuhlola ukungqubana ekusekuzalaneni phakathi kohlobo lokufundisa kunye nolwimi ekuhlaleni. Eyona nto igxininiswayo apha yindlela yohlobo lwemfundo ethi ivelise ngayo uludwe lwezifundo olusekeke kulwazi lwenkqubo, nethi ifundiswe ngendlela edlula negunya kunye nemfundo eqonde utitshala ngqo. Le ke yiyona enzulu ekufundiseni, nendlela ethi ibonakalise obona budlelwane kulwimi ekuhlaleni kunye nopolitiko. Ithi ibeke ngaphambili ulwazi oluzintlobo ngentlobo kunye nomahluko kunye nempumelelo yokusebenzisa izixhobo zolwimi ukuvelisa ukutshintsha kwezentlalo. Ngamanye amazwi, impumelelo yosebenziso lwimi ikhuthaza upolitiko kunye notshintsho lwenkcubeko. Imeko yezentlalo ingathi ibonelele iindidi ekuveliseni izimo zembalo kunye nentlobo zembalo. Abantu amaxesha amaninzi bavelisa intlobo zembalo xa kukho into umntu emchukumisayo ebomini bakhe entlalweni. Unxibelelwano phakathi kwemfundiso ngembalo kunye nebandla ayincedi umfundi kuphela okanye umbhali ukunxulumanisa

ulwimi nenkcubeko yalo, koko ithi ikhuthaze bona ekubeni babengabavelisa ulwimi kwezona ndawo zenkcubeko kunye nemeko zentlalo.

Kule mfundiso, abafundi bathi bakwazi ukukhuthaza impilo yabantu ngokubhala, ngendlela zokuhlenganisa umgangatho wezenkcubeko kunye nolwimi. Ulwimi apha lusetyenziswe njengesixhobo sokwazisa abantu ngenkcubeko kunye namandla. Ezinye zemeko zentlalo ezingathi zicwangciswe lulwimi zidibanisa ulwimi loshicilelo, uhlanga, iyantlukwano ethi ichazwe ngendlela yokusebenzisa ulwimi. Umzekelo ulwimi olusetyenziswa ePalamente lohlukile kolo luthi lusetyenziswe ecaweni okanye kwintlanganiso zenkcubeko nezinye.

Ngokuka Littlefair (1991) eyona njongo iphambili yoludwe lwezifundo zembali kukufundisa ngendlela ulwimi olusebenza ngayo kwimbalo kunokuqwalasela ubuchwepheshe bobuntwana ekuzilungiseleleni kulo msebenzi. Uludwe lwezifundo zembali ludibanisa imboniso, ukufundisa ngobume, unxibelelwano lwentetho lwezifundo, intlanganiselwano yomnye komnye yokusuka kunye nosekeko lwamaqela. Abantwana apha bavelisa iibono zabo kunye neetitshala bavela besebenza bengahlali nje bengabaphathi nkqubo. Abantwana bafunda ukuzisebenzela bodwa.

NgokukaBhatia (1993) ucacisa ukuthi uludwe lwezifundo lwenziwe yaye lwasekwa ngabanqululqi bolwimi kunye neetitshala njengabathathi nxaxheba bale meko ihloniphekileyo. Le nkqubo yokufunda ihamba ngaphaya koludwe lwemfundo ephakamileyo yaye ithi ibe yinkqubo yobomi bonke obuthi bande phambili kwiziphumo ezithumela ezikweni okanye iziphumo apho abafundi bekwazi ukudlala indima ebalulekileyo kuyo. Imbalo ezithi zixhomekeke kulwimi olunoludwe lwemfundo evumayo olungathi lusebenze imfundo yolwimi ngaphaya kunye nanganeno kokugcina uludwe lwezifundo lolo lwamaphephandaba. Ulwimi lwamaphephandaba nguvimba otyebileyo wolwazi lolwimi olungathi lusetyenziswe IESP/ESL yezifundo. UBhatia (1993) uyangqina ukuba kukhona iintlobo ezininzi zembali athi umntu afumane kuzo. Ezo zidibanisa amanqaku aphezulu iingxelo zendaba, iingxelo zezemidlalo, amanqaku omhleli, inqaku kwiphephandaba, amagqabantshintshi, incwadi eziya kumhleli, iintengiso ezihleliweyo, iincwadi ezicwaningweyo, imozulu, iingxelo eziqhelekileyo kunye nodidi lwefashoni.

Iingxelo zendaba zithi zihlanganise intlaninge yeziqendu, ezidibanisa iingozi, umonakalo, ubugebenga, intsebenzo yamapolisa, amatyala, ezopolitiko, iimeko ezinxulumene nabathengisi, iingxelo zezemali kunye namashishini, ezemidlalo kunye nezinye ezininzi

ezibandakanyeka apho. Amaphephandaba anegalelo elikhulu alifakayo ekufundiseni ulwimi nanjengoko ititshala ingabophelelekanga ekusebenziseni uludwe oluthile lwezifundo kodwa avuselela iingqondo zabafundi ngolwazi lolwimi lwamaphephandaba oluselutsha kunye nolweendaba zangoku ezisandulukwenzeka kumabonakude ukunceda abafundi elulwimini. Ukusetyenziswa kwesiNgesi kumaphephandaba kubonakala kunendawo ezintathu ezibalulekileyo zokufuna imfundo. Umba ophambili kukwenza umfundi aqhelane nomgamgatho wembalo zesiNgesi, kungekuko ukumlungiselela ukumenza asebenzise ulwimi ukuqhuba izifundo zakhe eziphezulu. Imbalo eziseke kulwimi loludwe lwezifundo lwenza umsebenzi omtsha kunye negalelo lelwimi ezahlukeneyo kulwimi lomgamgatho lwesikolo.

Ulwimi lwesiNgesi olufundiswayo nokuba lufundiswa njengolwesibini okanye ulwimi lwemboleko luhleli ixesha elide lulolumiselwayo. Lo mmiselo, owathi ngamanye amaxesha wavela kumthetho wetitshala okanye kuncwadi lwegramam, ngokumiselwa yisilabhasi yofundiso ngolwimi, izixhobo zokufundisa, imisebenzi yezandla egumbini lokufundela. Olu hlobo lommiselo luphinda lusetyenziswe kwiintlobo zonke zemfundo ephezulu, izibhalo zophando zobunzululwazi.

2.6.1 Intengiso

Eyona njongo iphambili yonxibelelwano ekwaziseni into kukukhuthaza imveliso ethile okanye intsebenzo yeqela elithile labathengi abanamandla. Limeko ezithile zemveliso ecacisiweyo zibalulekile ukuba umthengisi uza kutshutshiswa ukuba athenge imveliso okanye asebenzise yona. Eyona ndlela inomdla kakhulu yileyo ineempawu zolwimi zembalo ezithi zibonakalise iziqwengana ezimiselweyo ezimbaxa.

Zintathu ezona ndidi ziphambili ezimiselweyo ezibonakalayo. Igatya elimiselweyo elimbaxa elithi lisetyenziswe ngokubalulekileyo kwiintengiso zolo hlobo luthile, amagatya amiselweyo adibeneyo anxulumaniswa ngezibhalo zobunzululwazi kunye ke neyokugqibela ethi ibe nengqungquthela ebizwa ngokumiselweyo eyayisetyenziswa kwimibeko yowisomthetho. Bathi babe nemiqwalasela yegramam eyahlukeneyo yaye iphatha imigangatho eyahlukeneyo yembalo. Ukumiselwa kokwakudala-dala yaye lulwimi olunesimbo esithembekileyo esasetyenziswa ziincutshe zomthetho ukuphumelela uveliso kunye nako konke okulwimi okuhlangeneyo kwiimbalo zakhe. Ulwimi kwakudala lwalunendawo ezeleyo yolwimi lwethu kwiinkqubo zokufundisa.

2.7 IIMBALO, UNCWADI KUNYE NOKUBHALIWEYO

Ngokweembono zikaKress, iimbalo zithathwa njengeentlobo zembali okanye njengesimo esithi sichaze iimpawu ngokusesikweni kwimbalo. Oku kudibanisa indlela le ethi le mbalo ibhalwe ngayo, nendlela le athi umbhali wayo ayinxulumanise nabafundi bayo, ngokunjalo nakwiimeko apho olubhalo lubhalwa khona.

Ezi mbalo yila nto ethi ichaze yonke into ethi yaziwe naleyo ithi ithethwe ngembali. Ezi ke zezinye zeempawu zembali esithi sizijonge kubhalo oluthi lube nonxibelelwano nemvisiswano, iinjongo zezentlalo, umxholo, uhlobo lobhalo, abaphulaphuli, umgangatho wombhali.

Unamathelwano lubhekise kwigrama okanye unxibelelwano loluhlu oluchaza amagama phakathi kumanqanaba ahlukeneyoembali. Ngamanye amazwi ukunamathelana kujoliswa kunxibelelwano kwiimbalo ezithi zichaphazele ekucaciseni kunye nesakhiwoembali. Ukunamathelana kwembali kubhekise kuqilima lwembali apho izivakalisi zicwangciswa ngokwendlela eqaphelekayo yoludwe lwezinto ezilandelekayo, apho ke kukho unxibelelwano lolwimi phakathi kwezivakalisi. Umxholo wona lubumbano okanye izixhobo ezifumaneka entethweni okanye kwisicutyana sokubhaliweyo. Umxholo ufuthelwa ziimfuneko zoqingqo lwezifundo, umdla woqobo lokugweba, kunye nenkcubeko. Imbalo ethi ingazihlangabezi iimfuno zoqingqo lwezifundo okanye engaphumeleliyo ekuziqhelaniseni nomdla kunye nenkcubeko yabafundiembali ithatyathwa njengengeyiyo. Uncwadi ligama elithi lichaze ukuguquguquulwa ekuthetheni nasekubhaleni ulwimi into ecacisa ulwimi ngenxa yomsebenzi othile okanye injongo kwimo yentlalo ethile, umzekelo, incwadi yowiso-mthetho, incwadi yeCawa, incwadi yezentengiso kunye nezinye ezithi zisebenzise indlela, intsingiselo, ummandla, ukuchaza, isiqwengana okanye ubhalo.

Ngokuka-Littlefair (1991), uthi abuye achaze uncwadi njengeyona ngqikelelo ecaphuliweyo ethi ibhekiselele kwindlela abathi ababhali kunye nezithethi zibe nakho ukwenza ulwimi lwabo lube lolufanelekileyo kwinjongo zabo kunye nemeko yabo.

Ngako oko ke le meko yentlalo ithi ibe nobume bemeko yendawo apho imvakalozwi zitshintshatshintshayo. NgokukaHalliday (1964) isimo sentlalo solwimi singathi sicazululwe ngokwezintlobo zintathu ezizezi; indawo yemfundiso ekuyeyona ejongise kokwenzekayo, kudibanisa eyona nto kuthethwa ngayo. Imfundiso engentsingiselo ethi ijolise

kubathathinxaxheba abathi babenendawo ayibadlalayo ekutshintshiseleni ngemvakalozwi ukuba bangoobani nokuba zintlobo zini zozalwano abanazo omnye komnye. Indlela yokufundisa ibhekisa ekubeni yiyiphi indawo oluthi ulwimi luyidlale kwinkcukacha yendawo.

U-Littlefair (1991) uthi axoxe ngala manqaku mathathu emeko yezentlalo kuncwadi. Kwakhona ubuye axoxe athi uHalliday nabanye (1964) baye baceba ukuba iintlobo ezahlukeneyo zemeko zingathi zichazwe ngokwendlela ezintathu ezihlelwe ngayo ezizezi: ummandla wokufundisa, indlela yokufundisa kunye nohlobo lokufundisa oluthi ekugqibeleni kuthiwe luyindlela yokufundisa. Ummandla, indlela kunye nentsingiselo lubengamalungu acaphuliweyo ayo nayiphi na imeko yonxibelelwano yaloo ndawo. Kuthi kube lulwimi olunokwenza bona nakuyiphi na imeko bakwazi ukuthetha.

UHalliday (1978) wayichaza eyona miqathango okanye imisebenzi yolwimi ngokwemeko yezentlalo. Ummandla uthi uqwalasele into eyenzekayo nethi iveliswe ngokuthi kubekho imisebenzi yeembono zolwimi. Indlela yona ithi ibe nokwenza ngokomgaqo wolwimi kunye nobumbano oluthi lueliswe ngokwemisebenzi yobhalo lolwimi. Intsingiselo ithi ijongane nabathathi nxaxheba kuloo meko kunye nozalwano phakathi kwabo yaye ithi ibonakaliswe ngokwemisebenzi yenkqu yolwimi.

Ngako oko ke ingcingane yobhalo ithi ibe nomqwalasela ekugxininiseni oluya lwimi lusetyenziswe lwenza imvakalozwi, olo lwimi kunye nemvakalozwi zithi zihlanganisane zithi zibonakalise ukuba kunzima ukwahlukanisa zombini, ubhalo ngoko ke luthi lube yeyona nto ibalulekileyo yenqaku lolwimi. Ubhalo lolo luthi lube yimfundiso yokuchaza isiqendwana esithi sibe nesakhiwo apho kuba khona unxibelelwano lwemvakalozwi oluphumelelayo. Luphinde lujongise kuqilima olupheleleyo lolwimi nokuba loluthethwayo okanye olubhalwayo, apho kuthi isiqwengana sonxibelelwano esifana neengxoxo, iintshumayelo, iintengiso kunye nezinye ezithi zichazwe ngokwentlalo kunye nemisebenzi yezenkubeko. Ngoko ke athi la manqaku anxibelelane elinye nelinye.

USwales (1990) uphinda acacise ngokwala manqaku mathathu athi abe nenguqu ko ezintathu ezizezi, indawo, intsingiselo kunye nendlela. Ummandla uthi ubonise uhlobo lwesenzeko apho intshumayelo ithi isebenze, umongo wayo, imbono kunye noqwalaselo lomgaqo-siseko; ngelo xesha intsingiselo ithabatha umgangatho kunye nendawo ezalanayo yabathathinxaxheba, ngelo xesha indlela ithi iqwalasele ngokomjelo

wonxibelelwano. Zithi zisebenze kanye ngokuqokelelana njengommiselo wembalo ngokokubalula uncwadi kunye nocwangciso olunxulumaniswa nocwangco lolwimi kwimisebenzi yamalungu achaza imfuno.

Ke ngoko ke, ummandla unxulunyaniswa nokuphatha izimvo, yona intsingiselo ekuziphatheni kozalwano lwabantu kunye nendlela yokuziphatha ekufundiseni ngokwalo. Iimbalo zithi ziqapheleke ngokoncwadi, kunye noncwadi nalo luphinde luqapheleke ngokolwimi.

2.8 EZONA NTO ZIQAPHELEKAYO EZINXULUMENE NOLUDWE LWEZIFUNDO EZIJIKELEZAYO

Le indlela yayicetywe nguMartin noRothery ngeenjongo zokufaka abafundi ekubeni babe nomqaphela wenjongo zentlalo, ubumbano lweembalo kunye nempawu zolwimi kwibakala eliqaphelekayo leentlobo zembalo okanye ubhalo. Le nto ithetha ukuthi abafundi bafunda ulwimi ngohlobo olujikelezayo. Eyona ndlela yokuhlalutya ubhalo isuka kule ndlela ibe sele isiya kwenye kwakulo mjikelezo. Mathathu amanqanaba athi abumbe isiseko sohlahutyo lolwimi ngokwale ndlela.

2.8.1 Uboniso okanye ulwaziso

Abafundi apha kufuneka beyiqondile imeko kunye neenjongo zobhalo. Kulula ke ukwahlula injongo yobhalo ukuba imeko yentlalo ichaziwe.

2.8.2 Uthetha thethwano olumanyeneyo lwembalo

Apha itishala ithi ibonise abafundi ekulungiseleleni kwabo, ekuyileni uphando kunye nokuqokelela ulwazi olusetyenziswayo ekubhaleni imbalo. Ngelolixa abafundi bathi bavelise ulwazi lwabo abalokuqokeleleyo, ithi ke ititshala ingenelele njengomcebisi, bethetha ngocoselelo yaye begqithisela olu lwazi ekubhaleni. Le ndlela iyeyona icacileyo ekusombululeni ingxaki yomsebenzi onikiweyo.

2.8.3 Ulwaxhiwo oluzimeleyo

Abafundi bathi basebenze ngokwabo bezama ukuchonga, bevavanya yaye besenza ngobuchule bokucinga imbalo. Ititshala ke ngoko ithi ivavanye impumelelo yomjikelo uwonke ofundiweyo, ukuze ibonise apho ibanga eli lithi lifune ukudlulela phambili. Ititshala ingathi iphinde ibone emva komjikelezo, ukuba ngaba bathe abafundi bavelisa uhlalutyo olululo lwembalo, okanye ukuba bathe bafumana ulwazi lweempawu zolwimi okanye igrama.

2.9 IMBALO NJENGOMZEKELO OMTSHA WOKUFUNDISA UKUFUNDA ULWAZI

Iimbalo ziindlela ezithile zezinto ezithile ezithi zenziwe ngolwimi. Zonke iinkcubeko zithi zifakwe kutshintsho lolwimi oluthi lube neendlela ezithile okanye izimo zokwenza utshintsho ngalunye. Iintlobo zembalo ezithi zibaluleke kubafundi ekufundeni zibizwa ngokuba ziingxelo, inkcazelo, inkcazo, ingxoxo kunye nezinye. Le ndlela ithi yenze ukufundisa, ukufundwa kolwimi kube yimpumelelo yenkqubo yezentlalo ethi ikhuthaze ukwahlula kokusebenzisa ingqondo ngokukhululekileyo nababhali abazimeleyo. Lo mahluko ubalulekile kuba iimbalo ezifundisiweyo njengezenzo kuneziphumo ezithi zibe nakho iimbalo ukwenzeka kuzo zonke iintlobo zembalo ezibhalwe ngabafundi ukusukela ebantwaneni abancinci ukuya kumabanga aphezulu ezikolweni.

Baye bavele izixhobo zokuhlalutya ngokugwelayo kunokuvele bawamkele amanqaku enjengoko enjalo. Ulwazi olululo luyakumkhuthaza umntwana kwisiseko sokwamkela ngelinye ixesha kunye nokuzicingela. Lo mzekelo usuka kuqilima ukuya kutsho kucaphulo. Abafundi bathi bakhuthazwe ukuchaza emva koko ekugqibeleni baxoxe ngokuthe bakuqwalasela kwintlalo yabo. Kwinqanaba lokuqala lwalo mzekelo abafundi bathi bakwazi ukucacisa kunye nokuchaza ilizwe labo. Kwinqanaba lesibini abafundi bathi baphinde bathethe kwakhona ngezimvo zabo baphinde bacacise ulwazi lwabo ngokwamava abo enkcubeko leyo yabo. Igrama ithi ifundiswe ngokokubhala. Kwakhona inqanaba lesithathu likhuthaza umgangatho wokufunda wabafundi. Ititshala yona ithi ibe ngumququzeleli, kufuneka ikhethe iimbalo ezithi zikwazi ukuba zifundwe yaye zihlalutywe ngabafundi. Inqanaba lesine likhuthaza abafundi ukuba basebenze kuvimba weencwadi abe utitshala esebenza njengombhali apha. Kufuneka basebenze ngokwamaqela beqokelela ulwazi olululo kuvimba weencwadi.

Okokugqibela, inqanaba lokugqibela livela kumlinganiselo wokubhala. Abafundi apha kufuneka bathelekise yaye bagxeke iindlela ezahlukeneyo besebenzisa ulwimi. Kufuneka babonise indlela yabo yokubhala ethi ibonakalise kakuhle ukuvelisa uhhlalutyo. Kule mfundiso abafundi bathi bafundiswe ngolwimi kunye nemisebenzi.

2.10 ISISHWANKATHELO

Ukugqibezela bonke abaphandi bendlela esekeke kwimbalo bathe bafumanisa ukuba ulwimi luyinkqubo yezentlalo nenkcubeko kunokuba ziziqhamo. Abantwana bathe bavelisa ukucinga ngokwabo yaye bavela bengababhali abazimeleyo. Bathe ke bathatha inxaxheba kwiintlobo zembalo ezininzi ezithi zibabone bengabafundi abafundisiweyo. Iintlobo ezininzi zembalo zidlala inqanaba elikhulu ekufundiseni ukufunda. Kwesi sahluko sithe safikelela kwiintlobontlobo zemizekelo ezithe zasetyenziswa ukuze kuphumelele iziphumo zemfundo efundisayo. Iimbalo kwimfundo efundisayo zithe zabanakalisa njengolona lwimi lulungileyo ekufundiseni ngaphezu kwemfundo ngezithethe kunye nendlela yenkqubela phambili ethi yamkele imithetho njengamanqaku ngaphandle kokuyihlalutya ngobuchule. Zininzi iziqendu ezithe zafikelela kule nkqubo yemfundo. Ngokwala manqanaba alindelekileyo eziphumo ze-OBE; omnye angathi abone indlela ubuhle bembalo zemfundo efundisayo ukuzalisekisa i-OBE. Ulwimi luphinde lucaciswe ngokwemo zengqondo yomntu. Iimbalo zidlala indawo ebalulekileyo ekubumbeni ulwimi kunye neembalo ngokuthi zichaze igrama, iingqungquthela, iimeko zobunzulu-lwazi, intlalo kunye nemilinganiselo yenkcubeko yokubhala okanye imfundiso yolwimi. Amanye amanqanaba ezentlalo athe acaciswa ahlanganisa oontamolukhuni beelwimi, ubuhlanga, ucalucalulo kunye noguquguquko lwezentlalo.

Zonke ke zithe zacaciswa ngolwimi. Ngoko ke sithe safikelela nakwimiba yembalo nempawu, xa siqwalasela okubhaliweyo okufana nokucacileyo kunye nokunamathelana kwinjongo zentlalo, umongo, uhlobo lwembalo, abaphulaphuli kunye nenqanaba lababhali. Yonke ke le miba endithe ndayikhankanya ithi icacise ulwimi njengeyona nto ibalulekileyo.

ISAHLUKO 3

UKHUPHISWANO LWEELWIMI KUMALUNGU ESAKHIWO SOKUBHALA

3.1 INTSHAYELELO

Eyona njongo yesi sihloko ngokokuxoxa kukaGrabe noKaplan (1996) sihlola inkcazo yobunzululwazi bokubhale njengeyona eyathi yasetyenziswa kwiilwimi zentlalo ngokwepharamitha ezininzi. Ngokunjalo ukuphumelela kunye nolwazi imifuzelo eyahlukeneyo yesakhiwo solwazisa esifana nesakhiwo esingundabamlonyeni sesivakalisi isihloko sokuqhubekayo uhlalutyo lobumbo lwesihloko, ulwazi olunika okutsha, ulwazi olunika uxholo, uzalwano lwesihloko esichazayo, ukunamathelana kwembalo. UGrabe noKaplan (1996) bachaza bathi kwakhona ukuhlola iziqalo zoqilima lwembalo ezithi zona zikhankanywe njenqanaba lesivakalisi isichazimagama, inqanaba lezembalo, ukunamathelana kwengcingane, imilinganiselo ephatha imisebenzi yembalo kunye noqilima okulambayo lokuqonda kunye nenkcazelo yoqilima oluhambayo. Ekugqibeleni kwesi sahluko singathi sibenakho ulwazi konke ngenkcazo nobunzululwazi ekabhaleni kunye nolandelelwano lolwimi oluthe lwasetyenziswa.

3.2 NGOKUBHEKISELELE KWINGCINGANE YOKUBHALA

3.2.1 Inkcazo yenzululwazi ngendlela yokubhala

UGrabe kunye noKaplan (1996) baxoxa ngale ndlela njengeyona ethi isetyenziswe kummandla welwimi zentlalo yenkcazo yenzululwazi zokuthetha kunye nokuhlalutya ingxoxo. Elinye ilinge lenzame lokusebenzisa ukubhala alikenziwa, ngenye indlela abenzi belwimi ezininzi, kunye nabelwimi zentlalo, bashiyeka beqinisekile ukuba ulwimi olubhaliweyo luvela kulwimi oluthethwayo. Ezona ndlela zi zizo zokuzama inkcazo yobunzululwazi zokuqala zokubhala zithe zaphumelela ngokuka Cooper (1979) ebuza imibuzo esekuqaleni efana nale ngubani, ukubhala, intoni, kubani, ngantoni, injongo, kutheni, nini phi kunye njan kanjani. Le mibuzo ithi isinike iimpendulo ngoludwe lwamagama.

Ipharamitha yokothi ngubani

NgokukaGrabe noKaplan (1996) bacacisa owona miba ubalulekileyo kubunzulu ekubhaleni kukwahlulwa-hlulwa kwababhali apho kufuneka sazile ukuba ingaba lo mbhali ungumbhali osaqalayo okanye onomava, okanye uthe wazibandakanya neendawo ezininzi nezahlukeneyo kubhalo lwakhe okanye akaphangalelanga okanye ungumfundi ongathanda ukuba akubhalileyo kungaphononongwa ngokwezemfundo okanye ungunondaba othi akuhlawulelwe oko.

Ulwazi umbhali kungabaluleka kakhulu elwazini intsukaphi yoko kubhaliweyo nokuza kuthi kufundwe. NgokukaGrabe noKaplan (1996) bacacisa bathi imbalo zombhali zithi zibenegalelo kulwimi lwemveli lembhalo ngokunjalo ke nesmubo sakhe.

NgokukaGrabe noKaplan acacisa athi, umbhali kumele abhale ngendlela etsala umdla kubafundi ukuze balwazi ykufunda. Babanawo umdla kakhulu xa sele besazi isimbo sokubhala sombhali ingakumbi xa umbhali engumntu ohlekisayo okanye enesimbo esithile sokubhala. Umzekelo, umntu osemncinci ongekabinawo amava kangako ekubhaleni, kodwa ubhala ingxelo ngolwimi lwesibini angathi abhale ngokwahlukileyo kunomntu omdala ongumbhali oqeqeshiweyo onamava ekubhaleni imbalo yaye ebhala ngolwimi lokuqala. Lo mahluko kwimpawu zombhali ithi yona izimele ngokuthe ngqo ekufuthelweni zezinye (njengabaphulaphuli) ethi ingqube imeko yokubhala ethi yona ingakhuphi ubugcisa nje obulula.

Ipharamitha yokuthi yintoni

Ngokuka Grabe noKaplan (1996) baxoxa bathi xa sihlalutya umbuzo wokuqala ngowokuba umbhali uthetha ngantoni, ngoko kubalulekile ukuwazi umxholo okanye umyalezo waloo nto ibhaliweyo. Singathi xa sicinga ngomxholo sicinge ngolwazi.

Ingingane yesiqulatho

UGrabe noKaplan (1996) bathi singathi xa sicinga ngomxholo sicinge ngolwazi lwangaphambili, oko kutsho ulwazi osele unalo. Ulwazi lwangaphambili ngomba othile luthi lukuncedise ekuphuhliseni umxholo woko sukuba ubhala ngako. Olu lwazi lugcinakeleyo luthi luphangalale ekusombululeni nayiphi ingxaki enokuthi gqi ikwiimeko

ezahlukeneyo ukuphumeza iinjongo ezithile. Olu kuphangalala kolu lwazi lugcinakeleyo kuthi kubonakale indlela lowo ubhalayo athi azityande igila ngayo xa athe wabhala ngomba awaziyo nawuqhelileyo.

Ngoko ke, ulwazi lwangaphambili lunika umxholo onguwo, kwanendlela eyiyo yokucwangcisa isakhiwo sentetho, ingxoxo okanye okubhalwayo. Umxholo okuza kuthethwa okanye kubhalwa ngawo uthi ulawule lowo ubhalayo okanye uthethayo ekusebenziseni isigama esikhethiwe nesiza kulungela uhlobo olo lwentetho.

Ingucingane yohlobo lokubhala

UGrabe noKaplan (1996) bathi luhlobo lokubhala olufana njongodidi lwamagama abonisa indlela ethile yemeko zentlalo kunye nenjongo ezivela kuvimba okhethekileyo esidlangalaleni zivela ngqo okanye zigwegweleza zilawulwa ngababhali bamaphephandaba, imagazini nezinye. Imbalo zithi zicaciswe ngokulula ngokuthi zibe zintlobo ezithi zibenamalungelo acacisiweyo obume, neenjongo ezicacisiweyo kunye nesakhiwo esipheleleyo. Imbalo, zisisakhiwo esithi sibhekiselele kuthethwano nobhalo lolwimi nangona umba osezantsi kwinjongo zethu ikukwakheka kwembalo kwisifundo esibhaliweyo. Imbalo ezesincoko esibalisayo zingaguquka ngendlela ethile kunye nezinye izincoko ezinembalo ebalisayo yaye zohluka kuvimbalo ezingenazincoko sibalisayo ngendlela ezingathi zingabinalo uqikelelo olululo yaye mpela nje kulwazi ngombhali lowo, abafundi, inkqubo yobhalo, isihloko nemeko yobhalo okanye njongo zombali.

Uncwadi

UGrabe noKaplan (1996) baxoxa bathi uncwadi luguquguqulo ekuthetheni nasekubhaleni ulwimi into ecacisa ulwimi ngenxa yomsebenzi othile okanye injongo kwimo yentlalo. Irejista nayo ibonakala inalo ifuthe elibalulekileyo ekubhaleni. Ezinye izihloko ziyakulungiselela umbhali ukuba akhethe imbalo, ikwayinjaniso ukuba izenzo zophando, amanqaku aziwayo, kunye nencwadi ezinentshayelelo ezijongene nomculo kunye nofoto zokwahluka kuvimbalo ezithi zijongane nezenzululwazi kunye nendalo. Xa zithathwa zonke, ulwazi ngomongo, imbalo kunye nerejista zenza intlalo izihloko kunye nolwazi lwenkcubeko oluthi lubenefuthe ekubhaleni.

Ipharamitha yokuthi “na kubani”

UGrabe noKaplan (1996) bathi abaphulaphuli okanye abo babhalelwayo babalulekile kuqulunqo lwentlobo zembhalo kwanokuqingqwa kwentsingiselo. Imbalo mazibenomongo othi uqheleke ebantwini ingakumbi kwimvelaphi yabo. Kungoko ke sifanelwe kukuzibuza ukuba oku kubhaliweyo kulindeleke ukuba kufundwe ngubani. Ingaba lowo ungumfundi ungumntu owaziwayo, ukuba abaphulaphuli bayaziwa, ingaba umfundi waziva kangakanani. Kanti ke kubalulekile kakhulu nokwazi unxibelelwano nemvalaphi yolwazi dughubekayo phakathi komfundi nombhali. Ngokomba esibhalela ngawo, lungakanani ulwazi esinokwabelana ngalo sijonge kwisisombululo.

UGrabe noKaplan (1996) bathi ngoko ke, imo yomhutu olindeleke ukuba afunde okubheliweyo ithi ibe nefuthe kuqulunqo lokuza kubhalwa, kutsho ke kubekho iintlobo zembalo ezahlukeneyo. Isakhiwo sentlobo zembhalo sithi sifuthelwe linani eliza kuthi lifunde oko kutsho lwamkele oko kubhaliweyo. Uhlobo lwembalo ezibhalelwe umntu omnye ayinakuqulunqwa ngokufanayo naleyo iya kufundwa okanye imanyelwe lihlokondiba labantu, kuba kalolu abo baninzi baneengqondo ngeengqondo eziza kucingqa ngokuphangaleleyo ngomba lo besiza neembono ezahlukeneyo ukusabela kuloo nto kuthethwa ngayo yaye besuka kwiindawo ezingafaniyo. Okwesibini, kuyenzeka ukuba ubhalele umntu omaziyo okanye ongamaziyo. Ukubhalela umntu omaziyo, ongamqhelanga okanye ongazange wambona okanye oqalayo ukumbona kuyasitshintsha isakhiwo setekisi. Xa ubhalela umntu ongamaziyo nongazange wambona ulindeleke ukuba intetho yakho uyandise ngakumbi ungabi nentetho ebugungu neyokuthi ukuze icace ihlalutywe ngakumbi. UGrabe noKaplan (1996) baxoxa bathi ukanti kulowo waziwayo akucaciswa nto koko kubhaliweyo kuba imiba ekuthethwa ngayo yayaziyo nayiqhelileyo. Okwesithathu, linqanaba akulo lowo kuthethwa naye okanye ubhalelwayo. Okokubhalwayo kuthi kwahluke, kuxhomekeke ukuba ingaba ukwinqanaba eliphezulu, elilingana nalowo ubhalayo okanye elingaphantsi kulowo ubhalayo. Ngokuka Wolfson (1989) iyacaciswa into yokokuba kubanzima ukunxibelelana komntu okulinqanaba eliphezulu neliphantsi ngenxa yeyantlukwano kwindlela yokunxibelelana. Umzekelo, isigama esilindeleke ukuba sesilungele inqanaba abakulo, yaye ulindeleke ukuthabatha ixesha elide kunelo ubunokulithabatha xa ubuthetha nabo bakwinqanaba eliphezulu kuba bebeya kucacelwa ngokukhawuleza koko ukuthethayo okanye akubhalileyo.

Okwesine, ukuba ninolwazi lwangaphambili olufanayo, oko kutsho, nikhulele ndawonye nineziganeko enizaziyo anabelana ngazo kwanezithethe namasiko aloo ndawo nanikhulele kuyo nithi ninxibelelane ngendlela enomahluko ngokuthi umbhali ahlangebazine nosekusaziwa ngulowo ubhalelwayo, ebalula ulwazi oluthile olumahlulayo lowo waziyo kulowo ungaziyo.

Okwesihlanu, nokokugqibela, inqanaba lolwazi umba umbhali athetha ngawo kulowo ubhalelwayo lithi libe nefuthe kwindlela ekubhalwa ngayo. Indlela alandelelanisa ngayo iziganeko athetha ngazo, imfuneko yokucacisa izimvo athetha ngazo kwanezo alindele ukuba zingagqityezelwa ngulowo athetha naye, nosetyenziso lwamanqaku athile abaqhele ukuwasebenzisa kwintetho yabo yemihla ngemihla, zixhomekeka ukuba zibhekiswa kubani na, yaye zinefuthe kuqulunqo lwetekisi okanye ubhalo.

Ubhala enaziphi injongo pharamitha

UGrabe noKaplan (1996) bathi ezona njongo zokubhala okanye ukuthetha lunxibelelwano phakathi kombhali nalowo ubhalelwayo. Kunxibelelwano kuthi kuphuhle injongo ezithi zigqame ngokungqiyama kumxholo. Kalolu apho kukho umxholo kutsho kuphuhle injongo. Umzekelo, isihloko sencwadi sithi sifezekiswe ngumxholo kwanesigama esisetyenzisiweyo nesithi sikhokelele ekuphuhleni kweenjongo zombhali.

Umbhali usenokubhala enenjongo zokunaniselana ngalwaziyo ngomba othile, ngokufuna ukuqonda nokulungiswa kwizimvo anazo ngomba othile. Ukanti maxa wambi unokuthetha into kanti ayingeni ndawo oko kutsho, ayinasisombululo kuloo ngxubakaxaka bekungayo, ke ngoko ngokuthetha kwakhe utsho afumane ithuba lokulungiswa iziphene. Zikho iimeko apho umbhali athi aziphuhlise ngaphezulu kokuba kufuneka umzekelo, incwadi yokungqina, okuhle ngomntu ukuze aqeshwe seyihleli izithethela ngokwayo. Okuthi kufunyanwe kuyo kukongeza ngakumbi ekusele kukhankanyiwe ibe ke ngaloo ndlela, yinkcazo eyongezilelekileyo. Ukusetyenziswa kwezenzi kwintetho okanye kokubhaliweyo kuyayiplubhuhlisa injongo yombhali.

UGrabe noKaplan bacacisa bathi (1996) inqanaba akulo umfundi wokubhaliweyo, isiqalo esikhethiweyo, izikhokelo, nezinye zithi ziyiphuhlise ngokuphangaleleyo injongo yombhali kuba sitsho sazi ukuba ubhalela umntu okweliphi inqanaba, embuliza njani kananjalo. Indlela umbhali abubeka ngayo ubuchule bakhe bokusebenzisa isigama, iitudidi

zokuthimba iingqondo zabafundi kwanokunye ulwazi olubandakanya nalo mba athetha ngawo zithi ziphuhlise iinjongo zakhe zokubhala okanye ukuthetha. Iinjongo zokubhala zibonakaliswa ngokwamanqanaba amabini, ukuchaphazeleka kwesakhivo setekisi, nokusetyenyiswa kolwimi, mzekelo, abantu bangabhala bejonge ukuxolisa, ukumema, ulwazisa, ukuncoma, ukukhalaza nezinye. Lo mba weenjongo okanye unobangela wokubhala ulicandelo elinomahluko kuvimbalo kwanabantu ekubhekiswa kubo, umntu usenakubhala iitekisi ezimbini, ebhalela abantu abanye kwintetho enye kodwa itekisi nganye iphuhlisa iinjongo ezahlukeneyo.

Kutheni kubhalwa pharamitha

UGrabe noKaplan (1996) bathi xa bexoxa nalapha iseziinjongo ezinokuthi zingaphuhliswa kukusetyenziswa kwemiba ethile ukuphuhlisa iinjongo, maxa wambi ke zithi zithintelwe luhlobo lwabantu ekubhekiswa kubo okanye sisihloko somba lowo kuxoxelwa phantsi kwawo. Umbhali ukhe afumane ubunzima ekuphuhliseni ezona njongo zakhe de asebenzise umfundi, engaqondi ukuba aqwalasele owona mxholo wentetho yakhe nethu ikhokelele kwiinjongo.

Kuyenzeka ngamanye amaxesha, ukuba umbhali abenengxaki kwaphela ngowona mxholo de kuphele kunzima nakumfundi ukufumana eyona nto kuthethwa ngayo. Zimbini iziphazamiso ezithi zifuthele iimbalo, umbhali uye afune umfundi ukuba afune umyalezo ositheleyo. Ukusithela kowona myalezo wombhali kuthi kwenze kubenzima ukufumana ezona njongo zombhali ngokwetekisi.

Zikwakho iimeko apho umbhali athi iingxoxo angazithabathi ngendlela ekhaphukhaphu, aphele exabana noogxa bakhe abangaphela bengabona baphulaphuli bakhe, baphele bangenamadla nabanye abafundi. Zikho nezinye izithintelo ezithi zenze ubunzima ekufumaneni ezona njongo zombhali. Ezi nzima zisenokusetyenziswa ngumbhali yitekisi ngokwayo, kwanezinto ezingqonge umfundi, ziphele zimenza umfundi kubenzima ukuwulandela owona ndoqo wetekisi. Ingxaki isenokuba kumbhali ngokwakhe ngokuthi angafuni mntu unokumbonisa esongeza koko akubhalileyo phofu esenziwa kukungaqiniseki ngomsebenzi wakhe. Usenokuba ngumntu odalwe wanobubele owenza kubelula ukusebenzisana naye. Ulwimi olufumaneka kuvimbalo kwanendlela olusetyenziswa kuvimbalo kwanendlela olusetyenziswa ngayo lungabangela ukuba umfundi abe nengxaki xa athe akakulandela. UGrabe noKaplan bacacisa bathi (1996)

iimeko zingathi zivele apho ke umbhali engathandi ukucwangcisa uludwe lwempikiswano encinane, nalapho enukuneza abalingane abazisileyo abangathi bebengabaphulaphuli abasezantsi.

Ngale ndlela imfundiso yebandla labantu abakhethekileyo abaliqela bayenza ukuba iimbalo zifikelele kancinci kubanye abafundi. Enye yengqiqo yale ngcinga yeka Steiner kumanqanaba amane akhe anzima. Olu qilima lubunzima busuka kumbhali, kuvimbalo kunye nemvelaphi njongoko zinefuthe lokuba umfundi abenendlela yokuqonda ngenxa yobunzina obuthandabuzekayo yona ithi ivele kokufihlakeleyo kunye nezinto zobuchule kodwa ke ekungaqinisekiswa ekuhambeni kwethuba kanye ngendlela ethile. Ubunzima bendlela eyenziwa ngayo ethi ivele kwindlela engafikelelekiyo eyinkcazo yemeko zabantu. Ubunzima bokulwa obuvela kwimidla yozalwano yombhali apha enokuqondwa kude kube sekugqibeleni. Ubunzima bobunzululwazi ngobukho nangobuntu bezinto obuvela ekunyamezelweni obunyakathiswa lulwimi ngokwalo.

Ipharamitha yokubhala

Ukubhala kuthetha isenzeko okanye okuqhu bekayo. Lo mba wokubhala uthi usiqhubele elwazini ngokunzulu ngentsukaphi yesigama ukwakha iintlobo zembalo ukuze kubekho okubhaliweyo, ukuze kuqulunqeke okubhaliweyo kufuneka sibe nolwazi oluphangaleleyo ngolwakhiwo lwentlobo zokubhala sibe nolwazi ngesigama, oko kutsho amalungu ukuya kumagama, isivakalisi, umhlathi (itekisi) nendlela esithi sibunjwe okanye sinxbelelane ngayo ukwakha iintlobo zembalo.

Uhlobo lokubhala ngowona mba ubalulekileyo kubhalo kuba nabaphandi bathi bahlalutye yona ukuze bazi indlela esisetyenziswe ngayo isigama ukuphuhlisa okuthile, nendlela amagama athile athi asetyenziswe ngayo ukuqaqambisa iimeko ezithile. Kulapho umbhali athi avelise izangotshe nobuchule bokudlala ngamagama. Indlela athi alubeke ngayo ulwazi lwakhe lubonakalisa ubuchule bokuyibekelela intetho yakhe, enxibelelanisa amagama athile akhethiweyo akhokelela kwintetho empuluswa. Isigama asisebenzisayo sithi sibe luncedo ekuphuhliseni nasekucacelweni ukuba ingaba kubhalelwa abantu abanjani, enaziphi iinjongo, isekelwe kwimeko enjani, oko kutsho isimo sentlalo.

3.2.2 Umfuziselo wolwazisa isakhiwo

Isakhiwo esinyondaba mlonyeni sesivakalisi

Esi sakhiwo singundaba-mlonyeni sesivakalisi sinxulumene nentloko-yenkcazo ehlahllelweyo ukuva vanya imbalo ezibhaliweyo kunye nemfundiso yokulula kuvavanyo lwemfundo, uzalwano phakathi kwentloko yemfundo, oko kuthi, ingathi ibeyintloko yentetho, isifundo, intshumayelo nezinye, isifundo esingundaba-mlonyeni sesivakalisi, iintloko yobumbo sivakalisi kunye nesiqalo sonobumba esivakalisini. Ukuxoxa ngoku, singatsho ukuthi isivakalisi esingundaba-mlonyeni singathi sibunjwe ngendlela engathi ilungiselelwe kwizivakalisi ezithi zilandele ukwenza umhlathi. Le nto ithetha ukuthi okuza kuxelwa zizivakalisi ngako oko makube kwaziwe kwangoko kwisivakalisi esingundaba mlonyeni. Ngamanye amaxesha, ukuze uvavanye ubumbo lomhlathi kunye nesicatshulwa abafundi banikwa izivakalisi ezithi zenze umhlathi baphinde bacelwe baqashisele okanye banike isivakalisi esingundaba-mlonyeni. Loo nto ingaxhomekeka elwazini kwabo izivakalisi abazinikiweyo ukusukela oko kumele beqhabalakile kwisivakalisi esingundaba-mlonyeni.

Isihloko sokuqhubekayo

UGrabe noKaplan bacacisa bathi (1996) isihloko sokuqhubekayo sithi siqwalasele emsebenzini wokukhulisa isihloko ekufundeni. Izihloko zithi zifaniswe njengamgaatya azizibizo ezithi zifumane ukhankanyo oluqhubekayo kwimfundo eqhubelekayo. Kuthe kwacetyiswa ukuba igatya elisisibizo, elithi libeyintloko, lithi liphinde likhankanywe kwimfundiso eqhubelekayo ngokwendlela ezahlukeneyo kuxhomekeke ukuba imbalo sele kuhanjiwe nazo ixesha elingakanani ekubizeni engaphambi kweyokugqibela kunye nokuqinela uzingiso kulefundiso iqhubelekayo. Kuthi kubekhona indlela yokuhlola abafundi abahamba nzima ngokuthi babenakho ukuqhubeleka nobhalo oluthile kuxhomekeke ekuphumeni ecaleni koqaphaleko olusuka esihlokweni kwikhontinam elindelekileyo. Ngokwababhali, le khontinam ithi ibonakalise elwazini ukubaluleka xa ithe yangabaluleka into yokugxininisa isihloko yaye ithi ibaluleke ekuqapheleni ngamandla ukuze iphumelele ngokukhawuleza.

Uhlalutyo lobumbo lwesihloko

UGrabe noKaplan bacacisa bathi (1996) uhlalutyo olubunjiweyo olungundaba-mlonyeni lulo oluthe lwakhuliswa ukufunda ngeyantlukwana yophawu oluphezulu nolusezantsi lokubhala yaye neyantlukwano ekaphindeneni ubugcisa bokulwa. Izincoko ezinesantya esisezantsi zithi zingalungiseleli ngokwaneleyo ulwazi olunikiweyo ngokuthe ngqo yaye lunika umfundi ukuba enze iingcinga ezingaphangalelanga. Ezi zincoko zinesantya esisezantsi zisebenzisa ucwangco olumbalwa lonxibelelwano lomfuziselo, ithi yenze kubenzima kumfundi ukugcini ezona zihloko ziphambili kwisincoko.

Ulwazi olunika-okutsha

UGrabe noKaplan bacacisa bathi (1996) le ndlela ithi yahlule ulwazi olunikiweyo kwisihloko, ithi ke ibe lulwazi olutsha ngokoluhlobo lokuba ulwazi olunikiweyo kumele luvele kwisifundo esingaphambili, yaye ke ulwazi olunikiweyo akumele ukulinganiselwa kuphela kwisihloko esifundisayo. Ulwazi olutsha luthi lubhekiselele kulwazi olungekasetyenziswa, ulwazi olutsha kraca, ulwazi olungazange lwaphindwa.

Ulungiselelo lolwazi olunikiweyo ngaphambi kolwazi olutsha lwenza iimbalo zifundeke nangakumbi yaye zinkqayeke. Uphando oluthatyathwe kwinkqubeleko yolwazi kufanele lubekhona, ukuba abafundi bafundiswe ukubonakalisa lemifuziselo yengqokolela, kuvimbalo zabo, yaye abaphandi bangathi balwazi ukwavavanya iyantlukwano phakathi kwembalo zoncwadi, ababhali, okanye iinjongo zokubhala ezisekeke ekubumbeni ulwazi.

Ulwazi olunika-umxholo

Ngokuka Grabe noKaplan (1996) bacacisa bathi ingcinga yokokuba umxholo uthi umele inqaku lokuvala ukuhamba kubumbo, ithi imele ukusuka kwintetho yesithethi apho besiqale khona. Oluzalwano lonika-mxholo luthi lusekeke kwimbono zesithethi okanye umbhali kunye nokulandelelana kwelungu eli balulekileyo. Loo nto ithetha ukuthi isithethi okanye umbhali unazo iinjongo okanye uneenjongo zokubhala okanye zokuthetha loonto athetha ngayo. Ngako oko ke, umbhali okanye iinjongo zingumxholo woko azobhala athethe ngako. Umbhali okanye isithethi, ngako oko, sinayo imvume yokwenza isigqibo ngokwemeko elandelelanayo.

Uzalwano lwesihloko-esichazayo

Ngokuka Grabe noKaplan (1996) bacacisa bathi uzalwano lwesihloko-esichazayo luthi lwenze ngokomba wesivakalisi ukuba siyintonina. Le nto ithi ifune ukucacisa okuninzi kunye nokuqonda. Loo nto ithetha ukuthi ukucacisa kuvela kokuqondwayo sisihloko. Loo nto yileyo echazayo ngesihloko.

Ukunamathelana kwembalo

UGrabe noKaplan (1996) baxoxa bathi ukunamathelana, kubhekiselele kwigrama okanye kuzalwano lwesichazi magama phakathi kwentlobo ezahlukeneyo zamanqanaba embalo. Ngamanye amazwi ukunamathelana kubhekiselele kunxibelelwano kuvimbalo ezithi zithathe inxaxheba kunamathelwano kunye nesakhiwo sembalo. Uphando lokunamathelana luthi lugxininise kuvavanyo olubanzi kwecebo olucwngcisiweyo olusetyenziswe ekunxibeleleni imeko ephezulu yembalo. Ithi ibe yingcaciso ephezulu esekelele kunxibelelwano oluthi ludibanise imbalo. Zininzi iindlela ezithi zenze unamathelwano, ikakhulu ludibanisa isingqiniso, ukumela into, ushiyo magama, izidibanisi kunye nonxibelelwano lwezichazi magama zophindaphindo, indibaniso, izithetha-ntonye kunye nezichasi kunye novumelwano lwamagama.

3.2.3 Iziqalo zoqilima lwembalo

Inqanaba lesivakalisi

UGrabe noKaplan (1996) baxoxa bathi kwinqanaba lesivakalisi, ubumbo sivakalisi kunye nentsingiselo-magama zithi zaziwe ngokwendlela eqondwa ngayo ingcingane yolwimi. Bathi ke basebenze ngokwelinqanaba loqilima lwegatya elibhaliweyo, elimele izixokelelwano zoqilima oluphezulu kunye nokusekelwe phantsi kokucaciswayo. Ilungu lobumbo-sivakalisi ludibanisa iintlobo zamabinzana, iintlobo zobumbo lwamagatya kunye nendibano yamagatya kunye nomemelo lwamabinzana kunye namagama apha esivakalisini. Owona msebenzi usezantsi welungu lentsingiselo-yamagama kukunika intsingiselo yamagama kunye namabinzana kunye nokucaciswayo ngendlela yentsingiselo zamabinzana ezithi zidibane ukwenza iintsingiselo ezicaciswayo zamagatya athile okanye intlanganisela yamagatya.

Ilungu lwentsingiselo yamagama liphinde licacise intsingiselo yenqanaba lezichazi-magama ezithile zamagama, kwalapha egatyeni. Okudibeneyo ngala manqanaba angala izimelabizo, izimelabizo zobuyiso, indlela ezinziwe ngayo izibizo, ngokunjalo namaqela ezibizo athi afumaneke ngentsingiselo-yamagama okanye ubunzima bezichazi-magama.

Isichazi magama

UGrabe noKaplan (1996) baxoxa bathi ngesichazi-magama ukuba sithetha ngoludwe lwamagama engqondweni ethi ityhutyhe omane amanye amalungu, kuzo zonke indlela eziphezulu kunye noqokelelo olusekelwe phantsi. Iingeniso zezichazi-magama ezisetyenziswe kwisakhivo sembalo zilungiselela injongo yesiseko kunye nomqondiso ovela kubumbo-lwamagama, uluvo lwentsingiselo magama yaye ichaza into ebambekayo ethi ijongeke ekuyenzi. Isichazi-magama sithi sancedise kwilungu lobumbo zivakalisi ngokuthi zinike amaqela ngokobumbo-sivakalisi athi abekwimeko ebalulekileyo efana nombekwa-phambili amanqaku, imfundo yokuzimela "phaya" kunye nabanye. Kukhona izenzi ezifuna injongosenzi engqalileyo kunye nebinzane elimiselwe ukubakwa phambili kwelilandelayo, ekubeni ezinye zingeke ziyivumele injongosenzi ethe ngqo kodwa zinokufuna ibinzana elimiselwe ukubakwa phambili.

UGrabe noKaplan (1996) baxoxa bathi uqilima lokunawathelana lungathi lukhuthazwe sisichazi-magama ngokuthi ukubaluleka kwengcinga ezingaphangalelanga, izivisa ezibubuchule kunye nozalwano olucwangcisiweyo kuzo kanye iintetho ezibangayo zingathi zilindele ukucaciswa kwimeko zezichazi-magama zona kanye kanye.

Inqanaba lezembalo

UGrabe noKaplan (1996) baxoxa bathi uqilima kweli nqanaba malohluka kuba kungekho lula ukuqikelela ugokucacileyo ukuba nasiphi isivakalisi singathi sibonakalise imeko okanye ingcaciso yezivakalisi zamva nengona kungenzeka kubekhona ifuthe lezivakalisi zamva kungafani namagama esivakalisini athi wona aqikelele ngokuthe ngqo amagama okanye uqilima olulandelayo. Uqilima olu lwenqanaba lesibini elikhulu linenguqulo-yamagama. Loo nto ithetha ukuthi kungenzeka ukuba ukhethe imeko yezivakalisi ezithile endaweni yemeko yezinye yezivakalisi. Ukunamathelana nentetho ecacileyo kunxusene nesichazi magama kunye nobumbo-sivakalisi ngokungaphezulu kunenqanaba legatya njengokuphambili kunye noqilima lwezivakalisi ezisekele phantsi.

3.2.4 Ukunamathelana kwengcingane

UGrabe noKaplan (1996) baxoxa bathi inqaku lokunamathelana ekubhaleni lathi lamkelwa ngokwesithethe njengelungu lokuphanda ekubhaleni kunye nomyalelo wokubhala. Abaphandi baqalisa ukuhlola ngelilungu libalulekileyo ngenzame zokuqonda ukuba abafundi bayicacisa njani itekisi njengonamathelwano yaye bona ababhali baluqoqa njani uqilina lolwimi ukuphuhlisa intsingiselo yokunamathelana.

Ukunamathelana kuthi kwakhiwe ngabafundi bengcaciso yoxokolelwano bengajonganga uqilima lwembalo ngokwalo. Kungoko ke siyithabatha ingcaciso yembalo njengeyona enesakhiwo esinemilinganiselo embaxa. Ukunamathelana kusiono solwazi oluyingqungquthela kunye nokulandelelana apho umphulaphuli angathi abenakho ukubiza okubekwa kubumbo lokunamathelana kumyalelo. Ukuqikelela olu lwazi olunguvimba ongaphandle, uBrown noYale (1983) baxoxa ngokuthi ukunamathelana kusiono nje sombhali kunokuba kubesisiphumo sembalo. Loo nto ithetha ukuthi ingcaciso yembalo ixhomekeka koko umfundi athi akwazi kunye nakuvayo ngoqilima lwembalo. Umfundi angathi anxulumanise ulwazi asele yena enalo kunye nolo lwazi lutsha yaye anyanzeleke ukuba enze indibano.

UGrabe noKaplan (1996) baxoxa bathi kolu caciso ngokuzithembileyo losetyenziso lwimi umgaqo wokuba iqondakalithi ibonise indlela ukunamathelana ekuthi kuthathwe ngayo njongomyalezo. Isiseko sengcingane siqikelela umsebenzi wobunzululwazi bengqondo njengo mgaqo okuthi abantu bayilungiselele ukufuna ukuqonda imbalo ngokuthelekisa imbalo kunye nokunye ulwazi oluvela ekuwakheni ulwazi olutsha. Imbalo ithi yakhiwe ngozalwano lombhali kuyo, ngokwengqikelelo yolwazi lwabafundi kunye nomxholo okanye umongo. Kuthi kube kukunamathelana kubumbo lwembalo oluthi luvumele umfundi azakhele isicatshulwa esinomfuziselo wengqondo.

3.2.5 Imilinganiselo ephatha imisebenzi yembalo

UGrabe noKaplan (1996) baxoxa bathi itekisi ithi ibekwe ngendlela ethi izimvo zilandelelane ngendlela eyiyo, kutsho kuvele ubuchule bokubhala. Itekisi ithi ibandakanye umbhali yaye ivelise umbhali kunye nomfundi. Umzekelo, umbhali wenoveli uyakufumanisa ukuba uye azame ngandlela zonke ukubandakanya njengomfundi ngokuthi

abuze imibuzo-buciko engafuni mpendulo koko ezama nye ukukuvusa ukuba mawuqaphele loo mbandela uthile.

Kwakhona itekisi iyalwazi ukuthi inxulunjaniswe nolunye uluvo olungaphambili. Ukusetyenziswa kweudidi ezithile zezenzi kuthi kubonise iinzame zombhali ekubonisaneni nomfundi kumba othile. Amagama angacacanga asetyenziswe kwitekisi ayenza iphele ingacacanga. Itekisi iba namagama athile athi ayenza ibe yeqoqiweyo neyenziwe ngobugcisa obuthile. Ukwandisa kuthi kuxhomekeke kwiudidi ezithile zetekisi, umntu unaba aphinde aphuhlise ngakumbi kumba othile anolwazi oluphangalele ngawo.

UGrabe noKaplan (1996) baxoxa bathi ababhali bayafuna ukuba kubekho ubungqina kuyo yonke into abayenzayo ukuze kuphuhle ukuzinikela kwabo kumba othile. Okokugqibela, uhlobo lwetekisi luthi lubonakalise iyantlukwano ethi ifumaneke kuzo, neendlela ezithi iimpawu zazo zibumbane ukuchaza ezi udidi. Kubakho iimpawu ezithile ezithi zisetyenziswe ukuzama ukusondela koyena ndoqo. Ezona mpawu aziniki thuba eloneleyo lenkcazo ezinabayo ijongise koyene ndoqo ekufuneka ephuhlile. Xa umfundi ehlahutya uthi ahlahlele incwadi leyo anxibelelene nayo ngokwakhe kwizimvo zombhali, ejolise ingxoxo okanye uhlahlelo olo ngokwembono zombhali, ezame ukuvelise oyena ndoqo kunye neenjongo ngokuthi afundi imbalo.

3.2.6 Uqilima oluhambayo lokuqonda / inkcazelo yoqilima oluhambayo

Ngokuka Bhatia (1993) uxoxa ngolwakhiwo oluhambayo oluudidi zisixhenxe. Eyokuqala yileyo isisiqinisekiso esizinzileyo ethi ivele inkulu okanye inemfanelo engaphantsi. Isiqinisekiso esinzileyo sithi sibhekiselele ekuvuleni imeko ethi ilandelwe yintshayelelo yesinikezelo. Apha imveliso entsha ithi yonyuswe eleteni ebithe yabhalelwa ngenxa yokuba nesaziso. Olwesibini udidi oluhambayo lolo lunika intshayelelo eyiyona iyimfanelo kuzo zonke iileta zentengiso exhasayo. Enye yendlela zamanqanaba zeziphumo ithi yenziwe ukuze kuqweqwediswe abathengisi ukuthengisa imveliso. Isoloko ke ilandela udidi lokuqala oluhambayo.

Kudidi lwesithathu oluhambayo, umnikelo okhuthazayo awusiyiyo imfanelo kuzo zonke iinzame zentengiso, nangona kwimiba ethile yeziphumo okanye iinkcubeko ezithengiswayo ithi ibenakho ukusetyenziswa nakakhulu kwabanye. Ithi ixhaphake ekusetyenzisweni kwintengiso zasekuhlaleni zencwadi zentengiso kodwa

ngokungaphantsi kwileta ezibhalwe ngomdla wezizwe esimbaxa. Eyona ndawo ekuqinisekwe ngayo yileyo ilandela ngqo emva kweziphumo ezicacisayo zokuhambayo. Iphinde ibonwe njengendawo kuvulo oluhambayo ngakumbi kwezonzwadi apho izinikelo ezibalulekileyo zibonwa njengezona ezinophawu olinonomtsalane lwesinikezelo. Udidi lwesini oluhambayo, luvalelo lwamaxwebhu oluthi kwakhona lusetyenziswe ngakumbi zezinye iinkampani kodwa lungeyiyo imfanelo. Olu ke luthi luxhomekeke kwinkampani zentengiso yefilosofi okanye ubugcisa bezengqondo kodwa ke ukuba yayikhe yasetyenziswa ithi isebenze esiphelweni sencwadi okanye seleta.

Kwakhona udidi lwesihlanu lohambo lulwempendulo ebongozayo ekuyiyona ibongozayo kuba yathi yafunyanwa nangoku kwincwadi zentengiso ekhuthazayo nokuba ngaba yayisetyenziswa ngokuthe ngqo zinkampani zasekuhlaleni okanye izizwe ezimbaxa.

Kwakhona udidi lwesithandathu lusebenzisa ubuchule bokulwa incinezelo ekuyiyona iyimfanelo, ithi isetyenziswe njengohambo oluvaliweyo endaweni yohambo oludla ngokuphela ngokuphucukileyo.

Kwakhona udidi lwesixhenxe lokugqibela lohambo lolo lunesiphelo esiphucukileyo, oluthi luqhaphela ukuvalwa yaye ludla ngokufunyanwa kwintengiso yeleta ezikhuthazayo. UGan (1989) ngokukaBhatia (1993) wathi wafumana lwaka lonke lokuhla koludidi ekuthengiseni ileta ezikhuthazayo ileta zemibuzo kunye nempendulo, ngelo xesha kwileta ezikhalazayo, zongezelelo kunye nokuqokelela wafumana kungekho kuvalwa okukuko ncam kungoko kwakukhona amanqaku angamakhulu amane eleta kuninzi ke lwezi leta ezikhuphela ngaphandle ingxoxo ezivaliweyo zaze zasetyenziswa ngohlobo olucalucalulayo kumqondiso ongenelisekiyo, umsindo ukungonwabi. Ngoko ke ngokwale meko ileta ekhuthazayo ithi ibeyimbalo ekhuthazayo.

3.3 SUMMARY

Ukuze sigqibezele apha, sithe safumanisa ekupheleni kwesi sahluko ukuba ubunzululwazi bokubhala kuthi kube nepheramitha ethi yona ibenengongo yokuba sibhala njani kunye namanqanaba okubhala. Le nto ithe yaseza sanakho ukuba noqilima, leelwimi, inqanaba, inkqubo, icebo, lokugqithayo, imisebenzi yemigaqo kunye nokhetho lwesichazi magama zembalo. Olu kuthi kusincede ekukhuleni kuhlalutyo olugxekayo kwinkcazo yobunzululwazi bokubhala. Kwakhona ukuhlalutya ngokugxekayo kumfuziselo wolwazisa

isikhiwo, apho isakhiwo esingundabamlonyeni ethi yakhula imilwinganiselo emininzi yesakhiwo esibuwjunjieyo kunye nohlalutyo. Apha ke kukhona ukunamathelana kolwakhiwo lwezivakalisi eziluzilima ezithi zibenozalwano. Kukhona iziqalo zoqilima lwembalo ezizezi inqanaba lesivakalisi, isichazi magama, inqanaba lezembalo. Zonke ke zithi zidibane ukusinika uhlalutyo loqilima lembalo. Ngako oko ekugqibeleni kukhona uqilima oluhambayo lokuqonda olwathi lwakhuthaza umfundi kunye nombhali ukuze engqondweni kubekhona uhlalutyo olugxekaya ngeleta zentengiso yaye zenze ukuba silwazi ukuqonda amanqanaba aphakathi kule leta. Ngako oke ke umntu ngamnye uthi akhule ngakumbi indlela yohlalutyo ngokwamanqanaba ekubhaleni.

ISAHLUKO 4

UHLAHLELO LWENKCAZELO YEZENTLALO KWIMBALO ZESIXHOSA NJENGOHLOBO LWEMBALO

4.1 INTSHAYELELO

Esi siqendu sithi simele uhlahlelo lwamanqaku amahlanu esiXhoseni, ezithe zacaphulwa kwintlobo-ntlobo zemipapasho zoncwadi lwe-Bona. Ekuqaleni nje kwamanqanaba esi siqendu, umfundi uthi aziswe kwintwana ezithi zibenemiba yokubhala ezicatshulwe ku Grabe kunye noKaplan (1996:204) Imiba yenkcazelo yokubhala. Imiba ke yokubhala, ngokwahlukileyo kweminye imiba enemiyalelo yokubhala, ithi yenze elona nqaku likhulu lokuhlahlela kwesi siqendu. Nokuba, umqwalasela uthi ujongwe kwisakhiwo sokufundisa ulwimi esingathi sisetyenziwe ekuhlahleleni iimbalo. Le nto ithi ingqinisiswe xa uGrabe noKaplan 1996:49) bebhekisela ku Van de Kopple (1986:72-73) xa bexoxa ngokuceba okusebenzisayo elulwimini (ethi ibandakanye imiba yembalo), ibaluleke kakhulu ngokuthi ithi incede abahlahleli bolwimi ukuvavanya unxibelelwano phakathi kwesakhiwo kunye nenjongo yokubhala, ngelo xesha ibonise unxibelelwano lwentsebenziswano. Uhlahlelo kunye nenkcazelo yembalo zesiXhosa kwesi siqendu iyakungqina oku, nanjengoko iphicotha le mibuzo, ngubani obhalayo, ntoni, kubani kunye ngeziphii iinjongo. Lo mbuzo uthi wenze isiseko senqaku sephephandaba le nqaku leBona kwesi siqendu.

4.2 IZAKHIWO ZEMIBA YEMBALO : IMIBA YEMBALO

Ezona zakhiwo ziphambili zenkcazelo ngokubhekiselele kwimiba yokubhala idibanisa izixhobo zokubhala ekuzinziseni unxibelelwano phakathi kwezivakalisi kunye nemihlathi ekubhaleni. Ngokwemigaqo yale miba, esona sazulu esitsolisayo sophando sikwisenzo okanye inkqubo yokubhala, ethi idibanise zonke iingqungquthela, abathi ababhali bavumelane ngazo xa bebhala. Zithi ke zidibanise uvimba wolwazi ngokokulandelelana, ubuciko bocwangciso bolwazi, intetho ethi ivalwe ngobuchule, izichazi-magama ezikhethiweyo kunye nezinye.

4.2.1 Uhlahlelo lwenqaku lokuqala: Abasetyhini abaphangela emgodini (Women down under)

Umba “Wokubhala”

(a) Usetyenziso lwezintlu zolwimi

Usetyenziso lwezimelabizo

Umbhali apha usebenzisa umntu wokuqala kwisimelabizo esiyintloko kwixesha eladlulayo nelangoku kwisinye nesininzi. Umzekelo kumhlathi wesine **Uzame kangangoko ukuqinisekisa ukuba sikhuselekile kwaye njengoko besiza kuba siqala ukungena emgodini besingoyiki** (He tries to reassure us that we'll be safe, but its our first trip underground and we're more than apprehensive), kweli gatya umbhali usebenzisa umntu wokuqala kwisimelabizo esiyintloko **si-** kwimo yesininzi kunye nakwixesha langoku kunye nomntu oyindoda kumntu wesithathu ngokubekwa phambi wesimelabizo ukuze kubomiswa kubafundi ukuba wayengekho yedwa kwisenzeko okanye kulwazi lwemigodi. Umbhali ubonisa ukuba kukhona abanye abantu abaxhathe inxatheba kunye nabathabathe isenzo kolu lwazi. Ngaphandle kwakhe njengombhali, kukhona abanye abantu abathabathe inxatheba yaye ke basebenzisa umntu wokuqala kumbekwa phambili wesimelabizo kumhlathi 11, **Ndanelisiwe yindlela la mabhinqa aphantela ngayo** (I am very impressed by their performance), ngokunjalo ke nomhlathi we-22 **Bendiwufuna ngamandla umsebenzi kuba kufuneka ndondle abantwana abathathu** (With three months to feed I desperately needed a job), kunye nomhlathi we-23, **Ndiqale kule nyanga ukuphangela apha** (I only started this month), ngokunjalo nomhlathi we-32 njengowokugqibela kweli nqaku, **Ndiwenze aqonde ukuba ingomso lawo liqaqambile kulo msebenzi** (I've made them understand they have a good future in this profession). Ngoko ke ithi icace gca ukuba umbhali wayanexxheba kwesi senzo esasinenxatheba kwizimvo kunye nembono zabanye abantu. Lo msebenzi ububonakalisa inkuthazo eyathi yazinziswa kwabasetyhini ukuze bomelele babengamaqhawe ngamandla ukusebenza emigodini. Yayiphinde ikhuthaze abasetyhini abo bangenamsebenzi ukuba bangakwazi ukufumana umsebenzi emigodini kulo lonke eli loMzantsi Afrika.

Ukusetyenziswa kwamaxesha

Izimelabizo eziyintloko u **si-**; **ndi-**; **u-**; **ni-**; zisetyenziswa ngokuphindophindiweyo kweli nqaku kwixesha langoku. Umbhali uthi asebenzise ixesha langoku ukubomisa izehlo

kunye nezenzeko kwixesha langoku. Uthi umbhali asebenzise ixesha langoku kunye neladlulayo ukuze abonakalise ukuba eli nqaku lithi libeneempawu zeziganeko kunye nolwazi oluthi lube lusetyenziswe kwixesha langoku nangokunjalo nakwixesha eladlulayo. Umbhali apha uthi asinike umgangatho wenkcazelo ethi yenzeke ngokuqinisekileyo kubomi bentla loyethu kwezi ntsuku kuba kaloku baninzi kakhulu abantu abangawufumaniyo umsebenzi baye beneentsapho emizini yabo amabayondle. Umzekelo kumhlathi we-22 uthi **Bendiwufuna ngamandla umsebenzi kuba kufuneka ndondle abantwana abathathu** (with three mouths to feed I desperately needed a job) uphinde athi **Lo msebenzi unzima kodwa ke bendingenacebo limbi** (This is a tough job, but what can I do?). Umbhali apha ubomisa iimeko embi ethi yenzeke ngokwenyani apha eMzantsi Afrika yaye kunjalo nje iyakhula imihla ngemihla untlupheko kunye nephulo lolangazelelo lawo naluphi na uhlobo lomsebenzi ngenxa yemeko.

(b) Uchongo lwezichazi-magama njengolu-velisa Injongo yonxibelelwano

Eli nqaku lithi liphawuleke ngendawo yohlahlelo lwembalo njengoko luqwalasela amanqanaba ochongo lwezichazi-magama ezizezi izenzi, izibizo kunye neentwana zezivakalisi ezinonobumba abakhulu ekuqaleni athe umbhali wazisebenzisa kwimbalo ukuze aphumelele injongo yonxibelelwano oluthile.

Ukhetho lwezenzi

Kwimbalo ephantsi kohlahlelo kwisenzi esixeliweyo **abaphangela** (working) usetyenzisiwe kwintloko ukuze kucaciswe iimeko yempangelo, engathi ke ibesisisombululo kwabasetyhini abakwiqela elininzi bengenayo imisebenzi. Ukusebenza emigodini, nangona yayisele ithatyathwe njengomsebenzi wamadoda sele ubonakalisile ukuba abasetyhini bangaphikisana noku yaye baphumelele babengabaphathi kunye nabaqhubi bakamakalanyana. Kule mbalo, umbhali uthe wasebenzisa kakhulu izenzi ezikwisikhankanyi ukuze enze le mbalo inamathelane kunye nokwelisa ukulandelelana kweziganeko kunye nolwazi oluthi lwenzeke kwimeko yentlalo yethu.

Kukhona imizekelo yezenzi ezikwisikhankanyi ezizezi, **ukuqinisekisa** (reassure) kumhlathi wesine okwakusetyenziselwe ukuba kuqinisekise ukuba abantu bakwa-Bona babekhuselekile kangangoko. Kukhona inkolelo yokokuba kunobungozi ukutshona ngaphantsi emgodini, ngoko ke umphathizimali weERPM wathi wabaqinisekisa ukuba bakhuselekile, kwakhona umbhali ufumana “ukuphangela” kumhlathi we-8, kuyiyona nto

bangathi aba basetyhini bayenze ukuze bondle iintsapho zabo yaye bohluwane nengxaki yokungafumani misebenzi. Ngokwenani elibalwayo apha eMzantsi Afrika, kukhona abasetyhini abaninzi abanenxaxheba, yokuba bondle abantwana kodwa bengenawo amadoda. Ngoko ke umbhali uthi akhuthaze yaye amemelele bonke abafazi abathi babe bayasokola ukuba banyukelwe ngamathemba ukuba ngoku ingxaki zabo zizakusonjululwa. Kumhlathi we-9 **kukhethwa** (selection criteria) isenzi apha sizama ukubomisa ukuba nangona abasetyhini benokufumana nje eli cham, kukhona indlela ekukhethwa ngayo ethi yona ingakhethi ngokwesini somntu, ithi ixhomekeke kuvavanyo lokomelela. Umbhali apha uzama ukwazisa abafundi ukuba ayingabo bonke abathi bakhethelwe lo msebenzi. Kumhlathi we-15 isenzi sokhankanyo, **kunqandwa** (sky's the limit) sithi sikhuthaze nje abafundi abathi babenomdla wokuthabatha esi sigqibo bayakuxhamla amalungelo amaninzi apha azakuthi abakhokelele kwizinga eliphezulu kwikamva labo. Kwakhona kumhlathi we-17 **kukhala iipeki** (sounds of picks) esisenzi sesikhankanyi sithi sona sigxininise iimeko yaphaya emigodini, akukho namnye othetha nomnye endaweni yaloo nto basebenze nzima kangangokuba akukho nixesha eli lokuthetha. Kwakhona kumhlathi wokugqibela **kuwanikwa** (have got) kule iimeko abasetyhini bazakuthi bafumane amalungelo yaye benyuselwe nasemsebenzini. Esi sikhankanyi sithi siqweqwedise yaye sikhuthaze nabo bathi basebenze khona, kufuneka basebenze ngamandla ukuze bakwazi ukufumana imali eninzi.

Uchongo lweentwana ezizezokuqala kwisivakalisi

Uchongo lweentwana ezizezokuqala kwisivakalisi zithi zibenegalelo ekunxibelelaneni phakathi komfundi kunye nombhali. Uthi xa umfundi efunda nje intloko, **Abasetyhini abaphangela emgodini** (Women down under) ithi loo nto ibenomtsalane kwiingcinga zomfundi itsho imemelele yena ukuba azibuze imibuzo emininzi engqondweni yakhe kwimeko yezentlalo kunye nakwinkcubeko yethu sazi okokuba ngamadoda kuphela abantu abathi babengabasebenzi migodini. Ithi ke le ntetho iphikisane kakhulu ngokwemeko yenkcubeko yethu. Le nto ithi imemelele ukufana ukwazi okanye ingqalelo yomfundi yaye ithi imeme ulwazi lwakhe ukuba azibuze imibuzo ethule efana nokuba kutheni izinto zivele zatshintsha ixesha eli. Kodwa le nto ingathi yenze umfundi abenengqikelelo ngokwale meko yaseMzantsi Afrika njengoko ililizwe elizimeleyo. Imisebenzi ebifudula isenziwa ngamadoda ngophambili ngenxa yesini, yebala kunye nocalucalulo ithe yatshintsha. Abasetyhini sele beme ngenyawo yaye bamelele yonke into ebifudula isenziwa ngamadoda kuphela.

Kumhlathi 1, **Inginga yokuphangela emathunjini omhlaba ukuze ufumane umvuzo wokuziphilisa kungenza nkqu nendoda enesibindi izibone ingcangcazela** (The thought of going down into the bowels of the earth to earn one's daily bread is enough to turn even the toughest male spine into jelly). Umbhali apha uzama ukumema ingqondo yabafundi, ukuqikelela ukuba akululanga ukusebenza emigodini nasemadodeni. iimeko ithi ibeyenzima kakhulu eMzantsi Afrika kuba abantu abanayo imisebenzi yaye, le meko ithi ibanyanzelise ukuba benze izigqibo ezinganobungozi ngobomi babo. Abathi benze njengoko bona bethanda, endaweni yoko ubomi babo bentlalo buyalambatha kuba iintsapho zabo ziyalamba. Umbhali uthe wakongeza oku kumhlathi wesi-2 ngokuthi, **Ekuqaleni iintsapho zawo zaqala zangayiginyi kakuhle into yokuba enze umsebenzi onzima noyingozi, nobusoloko uthatyathwa njengowamadoda...** (Naturally, their families were at first sceptical of their ability to tackle the toughest of male professions and afraid for their safety...). Kule ntetho umbhali uzama ukugxininisa kubafundi ukuba lo msebenzi unobungozi, kodwa mva kwenye intetho yakhe ithi ivele ethi inike ukucela umngeni kunye nenkuthazo kwabasetyhini ukuba akukho nto inzima okanye engaqhelekanga kangako. Kumhlathi we-28 omnye wabasetyhini ogama lingu Babalwa ovela eUmtata wathi ellmtatawaxthi, **Ndisaqala ndandisoyika nkqu nokukhwel' ekhetshini oku, andisathethi ke ngokutshona phantsi komhlaba, kodwa ngoku sele kufana nje nokuhlambi'izitya** (...its just like washing dishes). Ngokusebenzisa le ntetho, umbhali ngoku unika ukuphumla kokukrokra kwengqondo kubafundi, kodwa mva bathi bakhululeke yaye bamemelelwe ekucingeni okukuko ngokusebenza emigodini. Le nto ithi ikhuthaze bonke abasetyhini abaseMzantsi Afrika abasokolayo neentsapho zabo ukuba kusekhona amathuba okuba bafumane imali ukuze bondle iintsapho zabo. Bakhona abasetyhini abakwaziyo ukuphila bengenawo amadoda, kodwa bekwazi ukondla iintsapho zabo, nali ithuba lokucingisisa ngalo eli nqaku. Basamenywa ukuba beze yaye badlale indima eyiyo kwimibutho yemigodi. Maninzi kakhulu amathuba abathe bawathenjiswa ukuba bafikelele phaya. Kumhlathi wesi-15 **Aya kunqandwa ziinkwenkwezi emsebenzini wawo** (The sky is the limit for them). Umbhali uthe wasebenzisa le ntetho ukuze akhuthaze ingqondo zabafundi ukuba bacinge kakuhle ngawo lo msebenzi. Loo nto ithi ibonise ukuba amathuba maninzi kunye nezimemo zokuba umntu angonyuselwa. Le ntetho ithi isetyenziswe kakhulu ngabantu abasele bephumelele kwizifundo zabo ukuze bakwazi ukuqhubeleka.

(c) Umfuziselo wolwazi oluluqilimaUhlahlelo loqilima olungu ndabamlonyeni

Ngokwengcinga zika-Grabe noKaplan (1996:52) le ngcinga yohlalelo olukhulayo kwimfundiso luvavanya uzalwano phakathi kwintloko yemfundiso nohlalelo oluyintloko lwesivakalisi, ubumbo-lwezivakalisi eziyintloko kunye nentwana yokuqala kwisivakalisi ethi ijongane nokhetho lohlalelo oluyintloko lwesivakalisi kunye nokuvavanya imifuziselo yenkqubela ekuthi uhlalelo oluyintloko lwenze imbalo. Kule mbalo umbhali uthi acacise iziganeko kunye nolwazi. Eyona ntloko yeli nqaku ithi; **Abasetyhini abaphangela emgodini** (Women down under). Kwale ntloko iphambili ithi ixhaswe zizihlokwana ezahlukeneyo kunye nemihlathi ethi ivele kwimbalo. Oku kuthi kubonakaliswe ngamabinzana okanye izivakalisi kwimbalo njengezi: **Amabhinqa asebenza emigodini yeli aza kuba negalelo elikhulu kwishishini lezimbiwa kweli – kwaye ayabonisa ukuba nawo anako ukwenza umsebenzi obusoloko ubonwa ungowamadoda** (Women miners are set to make a major contribution to the mining industry – and these members of the gender sex show they can move rocks with the best of them). Umbhali ke apha uzama ukubomisa nokubonakalisa kubafundi ukuba isenzo sobuni ngoku siyasetyenziswa emigodini. Aba bafazi babonisa impumelelo eqhubekayo. Le nto ingqina eyona ntloko iphambili kwimbalo.

Phantse yonke imihlathi kule mbalo, ithi ibenolwazi oluthi lutsale lo mbono wesenzo sobuni emigodini. Akukho kwacalu-calulo oluxhomekeke kwisini. Umbhali uphinde azise abafundi ngesisiqendwana **Umnqweno wam kukunceda la mabhinqa abe ngabasebenzi basemgodini abanolwazi olupheleleleyo** (My ideal is to help these women to become fully miners and empower them). Le mbono ke yayivela kuMphathi wezezimali yaye ke nombhali uzama ukutsala iingqondo zabafundi ukuba baqwalasele ukuze bakwazi ukugqiba ekubeni bangalithatha na eli cham elithi libenezithembiso zamarhiwu aluhlaza. Lonke ke olu lwazi luthi luxhase intloko ephambili, ethi yona ithethe ngabasetyhini abasebenze emigodini. Le nto ithi ibonise iimeko yaseMzantsi Afrika yabantu abaliqela abangendawo zokusebenza. Le mbono izakuthi inciphise ulwaphulo-mthetho oluninzi kubantu abalambayo.

Ngokuka Neeld (1990:406) imithetho-siseko yemihlathi yezivakalisi eziyintloko, umbhali kufuneka axelele abafundi ngokucacileyo ukuba imihlathi ingantoni, enze ingqiniseko yesivakalisi ngasinye ukuba sinxibelelana nesivakalisi esiyintloko sitsho sinike umfundi

ulwazi olwaneleyo. Ukuqaphela le mithetho-siseko yemihlathi yezivakalisi eziyintloko, imihlathi yezivakalisi eziyintloko yeli nqaku sele ikhulisiwe. Umbhali uphumelele ukunxibelelanisa umhlathi ngamnye wesivakalisi esiyintloko kwisivakalisi esiyintloko, yaye nombhali uthi axelele abafundi ngeziganeko kunye nolwazi olululo esele lusaziwa ngabanye abathathi-nxaxheba abafakiweyo apha. Kukhona abanye abantu apha abangabaphathi-bezimali emigodini abathi babonakalise izimvo ezizezabo ngekamva eliqaqambileyo ngabasetyhini.

Ngokuka Neeld (1990:1) umsebenzi womhlathi uthi wongeze kumdlalo yaye ufumane ingqalelo yomfundi wenze utshintsho ukusuka kwindawo yokuqala yesincoko ukuya kwenye, uqalise incoko yophendulwano okanye imibuzo, ulungiselele indlela umbhali abhala ngayo yena, yaye ugxininise ekujoliseni, utsho uvelise umzekelo yaye udibanise amanqanaba. Kungoko ke ithi ibonakale kweli nqaku ngokuthi umbhali alandele imithetho-siseko yokubhala imihlathi enemisebenzi eyiyo. Apha kukhona iintlobo zabantu ezininzi ezithi zivelise iimbono zazo ngemeko yabo emigodini ethi ibeke ingqondo yomntu kwimeko eyonwabisayo ngendlela yokusebenza phaya.

Uhlahlelo lwintloko eqhubekayo

Intloko eqhubekayo ithi iqwalasele ekusebenziseni imtloko ekhulayo kwimfundiso. Iintloko zithi zenziwe njengamabinzana ezibizo, athi afumane ukukhankanywa ngokuqhubeleka nokuhamba kwemfundiso. Kweli nqaku, oku kuthe kwafezwa ngokwamabinzana ezibizo athe akhankanywa ngokuphindophindiweyo kwimbalo. Umbhali kule mbalo uthi asebenzise ibinzana lesibizo elithi libhekiselele kwabasetyhini (Abasetyhini abaphangela emgodini – Women down under) abathe bakhankanywa amaxesha amaninzi. Umbhali uthe wasenika nendlela yokuphila kwaba basetyhini ngaphambi kwesi siganeko. Esi siganeko sithe sagxininiswa ngumbhali ukuze kukhuthazeke abafundi. Abantu abasakhangela imisebenzi bangathi bakubone oku njengokucela umngeni. Umbhali uthe wasebenzi amabinzana sa ezibizo ukuze kukhuthazeke abafundi bomsebenzi **Amabhinqa asebenza emigodini yeli aza kuba negalelo elikhulu kwishishini lezimbiwa kweli** (Women miners are set to make a major contribution to the mining industry), okukuthi kwelise ucalucalulo ngokwesini olwalusetyenziswa ngixesha lengcinezelo. Kukhona kwakhona ibinzama lesibizo elithi **Ngoku kukho imvano entle phakathi kwamabhinqa namadoda** (There is a good rapport between the men and the women) oku kwelisa iimeko yokungevisisani phakathi kwamadoda nabefazi, amadoda anjesoyika ukuba abasetyhini

bazakuthatha imisebenzi yabo emigodini, kodwa ke enwa koko bathi bakhululeka kuba bafumanisa ukuba abezanga kuzothabatha imisebenzi yabo.

Ulwazi olunikiweyo-noLutsha

Xa umntu ethe wajonga kwimbalo, loluphi ulwazi alunikiweyo okanye olwaziwayo ngumfundi, yaye loluphi olutsha okanye ulwazi okungekasyenziswa. Ukuqwalasela elinqaku, uqilima olubhaliweyo lwalo, luthi lubenesihloko esibhaliweyo esingqindilili, yaye luthi lutsale umdla kunye nokufuna ulwazi lomfundi. Esi sihloko ngoko simele ulwazi olunikiweyo ngabafundi. Kuthi ke kube lulwazi olunikiweyo, **Abaphangela emgodini** (Women down under), oluthi lutsale abafundi kwimbalo, lumemelela okanye lucela umngeni kubo ukuba bafunde ulwazi olutsha elithi lilungise ulwazi asele belunikiwe kwimbalo. Kweli nqanaba, umdla womfundi uthi umenyelelwe kweli nqaku, kuba ngokolwazi lwethu kunye nenkcubeko lo msebenzi wokusebenza emigodini ufudula usenziwa ngamadoda kuphela. Ngoko ke, ithi iwutsale umdla womfundi ukuba izinto zitshintshile ngoku emigodini ngenxa yoMzantsi Afrika okhululekileyo. Abafundi bathi bakubone oku njengesisombululo kuba uninzi lwabasetyhini abaphangeli nangona benoxanduva lokondla iintsapho zabo. Le nto ithe yeza njengesisombululo kuba ke maninzi amathuba abathe ke bathembisa ngawo emigodini. Kwakhona kukhona inkolelo yokokuba noko imivuzo yasemigodini noko ingcono kakhulu nangona ke ingumsebenzi onzima. Abantu abasebenze emigodini bathi bafumane imivuzo engcono. Umbhali uthi anike ulwazi olutsha kubafundi, oluthi lucele umngeni kuba banika amathuba amaninzi emigodini yaye ayakhuthaza. Umbhali ke apha kweli nqaku uthi asebenze njengomhlanguli umcebisi, umlungiseleli kunye nomkhuthazi wolu lwazi. Umfundi angathi avavanywe njengomamkeli wolu lwazi oluthi lona lucele umngeni kakhulu kunye nenkathazo yomsebenzi. Le nto iphinde isebenze njengommemeleli kubo bonke abasetyhini abasenengxaki yomsebenzi yaye ke esi sisombululo kubo sokufumana umsebenzi kuba ke kuthiwa abasetyhini abaninzi bafika ngosuku ngalunye befuna umsebenzi.

(d) Ubhalo olunamathelanayo

Umbhali uyakuthi akhumbule ukuba lo mba uyakuthi uchazive ngokujonga kwimiba ethi ingenelele kwimbonakalo yokulandelelana kwamaxesha embalo. Le miba yile: ukukhangela, into emele enye; ushiyo magama, isihlanganisi, uphindo-phindo, ukuqukwa, ukuvumelana kwamagama kunye nezikhombisi.

Isikhangelo

Kweli nqaku, isikhangelo sithi siboniswe kule mihlathi ilandelayo 2, 7, 8, 11, 32, 33. Isivakalisi esikumhlathi 2 ezithi **Ekuqaleni iintsapho zawo zaqala zangayiginyi kakuhle...** (Naturally, their families were at first sceptical of their ability to tackle...) sithi sisebenze njengesikhangelo kwisivakalisi esele sikhankanywe ngophambili sona ezithi **La mabhinqa** (These plucky ladies). Kumhlathi we-7, umbhali uyaqhubeleka ubhekiselele kula mabhinqa xa ezithi **Ekuqaleni kweli phulo sasingalindelanga ukuba aya kuba maninzi afuna ukuphangel'emgodini** (We weren't prepared for the response we received), le ntetho kwakhona isancedisana nebinzana elisisibizo elithe lakhankanywa ngophambili phaya (la mabhinqa – these women) kodwa ke ngoku umbhali akafuni kuliphindo kwakhona. Kumhlathi we-8 umbhali uthi **Akoyiki ukuphangela emgodini kuba kulapho azibona ekhuselekile kulwaphulo mthetho nakwingozi zendlela eziqhubeka ngaphandle** (Many feel they are safer underground, given the high rate of crime and road accidents on the surface), le incedisana nentetho engophambili yaye ibonisa okanye ivelisa ulonwabo lwabo. Bazibona bengakhuselekanga ngenxa yolwaphulo mthetho oluphezulu eMzantsi Afrika, ngoko ke kubo yindlela yesisombululo engathi ibagcine bekhuselekile kwezomeko zinzima kunye nezimbi ezithi zenzeke ngaphandle emigodini. Kumhlathi we-11 **Ndineqhayiya ngendlela abawenza ngayo lo msebenzi ubuthatyathwa ngokuba ngowamadoda** (I'm very impressed by their performance). Umbhali apha kwakhona usabhekiselele kulaa ntetho yokuqala yona ebhekiselele kumabhinqa efanayo naleya ethi efunyanwe kumhlathi we-32 kunye no-33 apho ke umbhali athi **Aza kuqeqeshwa ukuze akwazi ukwenza imisebenzi eyahlukeneyo ebifudula isenziwa ngamadoda** (They will receive the training necessary to qualify in various aspects of the profession) aphinde athi **Sizimisele ukuba agqibele engabaphathi yaye edlala indima ephambili kwishishini lezimbiwa** (Our ultimate aim is to see them becoming managers and playing a prominent role in the mining industry). Ngokuqwalasela ezimpawu zingasentla ngenkangeleko ukuba zithi zisetyenziswe ngumbhali, ingathi ke ivavanywe njengezinye umbhali ayile ngokunamathelana. Apha umbhali uthi angenelele ukunciphisa ubude bomxholo wakhe ekuyiyona nto ethi ihlangabezane nemfuno zephephandeba.

Uthelekiso lokunamathelana kunye nofakelo lwenye

Uthelekiso lokunamathelana kunye nofakelo lwenye lusebenzisana kakhulu. Luthelwasetyenziswa kumhlathi 16, apho umbhali acacisa athi **Kunzima ukuhamba etoneleni**

kuba kwezinye iindawo uwiswa sisiporo sikamakalanyane, ukanti kwezinye iindawo kukho udaka (It's tough going in the tunnel. The rail tracks trip you up and elsewhere the surface is muddy). Xa umbhali esebenzisa eli binzana **kwezinye** uzama ukwenza uthelekiso lwentetho ezimbini, ekubeni ke le yokuqala, uzama ukubomisa ukuba le ndawo imtyibilizi, ngoko kunganzima ukuhamba. Kwangexesha elinye naleyo eyenye inalo udaka nayo, ngoko ke akukho sisombululo apha. Umbhali uyaqhubeleka kwakulo mhlathi mnye uthi **Kwezinye iindawo ufika kubanda yaye kukho umoya, ukanti kwezinye ufike kufudumele** (The atmosphere is also disconcerting in some areas it's cold and windy, in others it's warm). Umbhali uphinde athelekise amaqondo obushushu athi wona angafani kodwa indawo inye emgodini. Amaqondo obushushu phaya ohlukahlukene. Kumhlathi we-18 umbhali yena uthi **Amanye ebegqala ilitye ngeepeki nangamatshizolo amanye elayisha amatye kumakalanyana** (Some are attacking the rock with picks and iron bars, while others are loading the debris onto a nearby hopper). Umbhali apha uyagxininisa ukungxama okuthi kwenziwe kule meko. Phofu ngelinye ixesha le mbono ethi **abanye** (some) isebenza njengemele esi sibizo sithi **abasetyhini** (women) abo ngoku basebenza emigodini, umsebenzi obusoloko uthatyathwa njengowenziwa ngamadoda kuphela kuba wawunzima kakhulu. Kodwa ke ngoku la mabhinqa athe azibonakalisa amandla kunye nokulwela abafazi. Umbhali uzama ukubomisa inguqulelo eqhubekayo ngokwenyani eMzantsi Afrika. Ayizi ngokwethusayo kwindawo ezininzi kuba wonke umntu kufuneka ezimisele ukuzifaka kule nguqulelo ikhawulezileyo yaseMzantsi Afrika.

Izihlanganisi

Izihlanganisi zezona zona zizihlomelo ezithi zenze umsebenzi wokuhlanganisa isivakalisi ngasinye ukuja kwesinye ngakumbi ukwandulela esinye. Umbhali usebenzisa isihlanganisi **kodwa** (but) kweli nqaku amaxesha amaninzi, ngamanye amaxesha ekuqaleni kwisivakalisi. Esi sihlanganisi sithi sisetyenziswe ukuchaza iimeko okanye umahluko othe wenzeka. Uninzi lwezihlanganisi lungathi lahlulwahlulwe kwimbalo. Esinye isihlanganisi esithe sasetyenziswa amaxesha amaninzi sesi **ukuba** (if), **ukanti** (whilst) ezi zithi zidibanise izivakalisi ezibini ukuze zenze imvakalozwi kwinkcazelo leyo eyenziwe apha.

Izikhombisi

Umbhali uphinde asebenzise izikhombisi amaxesha amaninzi ukuze avelise amagama anxibelelanayo okanye izivakalisi ezibunjwe zanzibelelana kwimbalo. Ezi ke zizikhombisi ezithi zivele kweli nqaku kunye nezibizo ezithi ziziguqule; **La mabhinqa** (these plucky

ladies) eli **liphulo** (this project), **lo msebenzi** (this job), **esi sisiqalo** (this is the start), zonke ezi zithi zivele kwimbalo ukuze zenze umsebenzi wokuchonga izibizo apho umbhali afuna ukugxininisa kwimfundiso. Zininzi kakhulu izikhomibisi kunye nezimelabizo ezibangayo ezithi zivele kweli nqaku.

Uphindo phindo

Apha kweli nqaku, umbhali uthe wasebenzisa uphindo-phindo ukuze agxininise utshintsho lukarhulumente, kuba ukusebenza emigodini kwakuthatyathwa njengokwamadoda qha nanjengoko kubonwa njengomsebenzi onzima kwabasetyhini. Kodwa ke umbhali ngoku ubeke umcela mngeni kwabasetyhini abaninzi kunye nenkuthazo kubo ukuze babajoyine abo basebenza emigodini. Umbhali uthe wagxininisa oku ngokuthi asebenzise amaxesha amaninzi ibinzana lesibizo, **la mabhinqa** (these women), umbhali ulisebenzisile kwintloko kwa eligama njengomabzwafane wangu-abasetyhini. Ngokwemeko yezentlalo nenkcubeko yethu ivela sele isothusa kakhulu ukuva ukuba amabhinqa ayasebenza emigodini. Kodwa ke umbhali uzama nje ngawo onke amaxesha ukuba avelise iimeko ezithi zijongane nentsapho zabo, oko kuthi intlupheko, ukungasebenzi kunye nokusokola. Ngoko ke umbhali uthe walisebenzisa amaxesha amaninzi elibinzana, **iintsapho** (families) uvela kwimihlathi 7, 2, 8, 26 kunye no30 ukuze agxininise iimeko ababejongene nazo kunye nentsapho zabo. Ukusukela oko lo msebenzi wawusenziwa ngamadoda umbhali uthe wakukhankanya oku kule mihlathi 2, 8, 11 kunye nowe-32, kwesi sivakalisi, **umsebenzi obuthatyathwa ngokuba ngowamadoda** (careers that have usually been reserved solely for men). Kukhona kwakhona ukukhankanywa kweli phulo ngabaphathi basemigodini kumhlathi 6 nowe-23, **iphulo** (project). Eli gama **emgodini** (in the mines) lithe laphundaphindwa amaxesha amaninzi kwimbalo, le ndaba icacisa iimeko yale ndawo ukuba ayikhuselekanga konke. Eli gama lisetyenziswe njengomabizwafane kunye negama elithi, **emathunjini omhlaba** (underground) kumhlathi 1, othi ubomise ukuba umbhali ubezama ukubomisa ukuba le ndawo iyoyikeka. Kodwa ke umfundi uyakuziva ekhuthazekile kuba umbhali uthe wakhankanya izinto ezimkhuselayo umntu ongena emathunjini omhlaba.

Ushiyo-magama

Ulwimi olubhaliweyo ngamanye amaxesha lusetyenziswa kushiyo-magama xa umbhali esebenzisa amachaphaza amathathu ukubomisa ushiyo olusuka esivakalisini, samagama ekufuneka ukuba aphelekise ubumbo okanye imvakalozwi. Kolu bhalo umbhali uthe

akaphumelela ukusebenzisa iimpawu zoshiyo-gama. Akakho amachaphaza kweli nqaku okanye ushiyo lwamagama.

Ukuvumelana kwamagama

Ukuvumelana kwamagama okukokulwalwisa okanye ukunxibelelana kwegama elo kunye nelinye okanye amanye. Kukhona imizekelo yokuvumelana kwamagama athe asetyenziswa apha ngumbhali, **emathunjini omhlabe** (in the mines); **eqhaqhazelis'amazinyo** (very cold); **kunqandwa zinkwenkwezi** (sky is the limit). Kwintetho yesaci sokuqala, ungaze ucinge ngolunye uhlobo lwamathumbu esisu, kodwa kule iimeko kuthethwa ngomhlaba. Kwintetho yesaci yesibini ibonisa ukuba iimeko zemo yezulu zazibanda kakhulu kangangokuba kwakungekho lula ukuvala umlomo, amazinyo ayebethana. Eyesithathu, ibhekiselele kumntu othe wakhuthazwa ukuba angenza kangangoko anakho.

Umba wokuba ngaziphi iinjongo?

Olona lwazi olu luqilima leli nqaku libonisa ukuba eyona njongo yeli nqaku kukubomisa iziganeko kunye nolwazi lombhali. Ukwenza oku, umbhali uqesha umntu wokuqala njengojolise izimvo ukwenza unxibelelwano ngqo nabafundi. Umbhali wenze kwakhona izinto zonke ngokwezimvo athi athethe zonke yaye anike isiphumo esisiso sesimo sesiganeko okanye ulwazi olubonakalisayo. Umbhali uphinde abonise ukungenelela kwabanye abantu. Kumhlathi we-7 umbhali uthi aqeshe ngokujolise izimvo ukubomisa isiganeko **Ningabi nexhala mina ezo bhetri zitshajiwe zingakhanyisa ubusuku nemini...** (There's nothing to worry about, those batteries are fully charged and will work for 24 hours...). Umbhali wazisa abafundi ukuba kwenzeke ntoni. Umbhali wayethathe inxaxheba ngokwakhe kunye nabantu abathile. Umbhali usebenzisa izenzo ezinika umdla yaye unendlela engcono yokuthethana nabafundi abakhule ngale ndlela yakhe nolwazi kunye nombhali. Umzekelo kumhlathi we-8 **Kaloku aqale ukuphangela ngentsimbi yesithandathu. Aphantela iiyure ezilishumi emgodini, nkqu nelantshi yawo ayityela khona aze atshayise ngentsimbi yesine emalanga** (They'll spend 10 hours underground, even eating their lunch down there, and will only come up at 4 pm). Apha umbhali ubonakalisa indlela abazixakekise ngayo emsebenzini wabo. Le nto ithi ityhile ukuba umsebenzi wabo uyakhathalisa yaye uyabanga ufuna umntu azinikezele ekusebenzeni. Umbhali kwakhona uthi aqweqwedise abafundi kuwo lo msebenzi kuba amathuba omsebenzi maninzi kakhulu emigodini. Umbhali kwakhona ujongene nabasetyhini ukuba bathabathe eli thuba ukulungiselela ikamva labo ukondla iintsapho

zabo ngokuthi **La mabhinqa aneentsapho ekufuneka azondle. Akananto yimbi anokuziphilisa ngayo. Akoyiki ukuphangela emgodini kuba kulapho azibona ekhuselekile kulwaphulo-mthetho nakwingozi** (These are women with families to support, says Moodley, Women who do not have any other means of to earn a living; Many feel they're safer underground, given the high rate of crime and road accidents on the surface). Le nto ibonisa ukuba aba basetyhini baziva bonwabile ngenxa yokusebenza emigodini. Kwelinye icala ngenxa yemeko ezinzima, akukho ndlela yokuzikhethela kubo ngenxa yeentsapho ekumele bezondlile. Umbhali kweli nqaku uthi anxibelelane ngesi senzo kunye nabafundi balo lonke eli loMzantsi Afrika abantu bafumane ubunzima ebomini babo kuba akukho kwamisebenzi etshoyo emema, yaye ekhuthaza bona ukuba babenawo amathuba okuba bangakwazi ukusebenzela iintsapho zabo.

Umba wokuba "kutheni"

Uqilima lolwazi, kunye nerejista athi umbhali ayisebenzise kwelinqaku ibonisa okokuba umbhali ulindele abafundi abaxhamla ulwazi lokukhula olufana nolwakhe. Umbhali wazisa abafundi ukuba kwenzeka ntoni emigodini ngokuthi acacise athi **Sifike amabhinqa apho exakekile ephangela ebophelele iovaroli zawo esinqweni ngenxa yobushushu. Amanye ebegqala ilitye ngeepeki nangamatshizolo amanye elayisha amatye kumakalanyana** (Their overall tops are rolled down and tied around their waists by the sleeves because of the heat. Some are attacking the rock with picks and iron bars, while others are loading the debris onto a nearby hopper). Umbhali usinika umfanekiso ocacileyo wokuba kwenzeka ntoni kanye emigodini. Le nto inika umfundi umfanekiso kunye nomfanekiso ngqikelelo othi uvelise iziganeko, ulwazi, iimpendulo, iizenzo kunye nengqiqo yabantu abathathe inxaxheba ebalini. Kodwa ke ngabafundi kuphela abazixakekisayo ngabo banenkubeko kunye nolwazi lwentlalo yokukhula kunye nombhali abanentekelelo ngenjongo zombhali kweli nqaku.

Uhlahlelo lombha "ngubani"

Uqilima lolwazi olufumaneka kweli nqaku libonisa okokuba umxholo lo uneempawu zemvelaphi yolwazi zombhali kwakunye namava. Umbhali uthi wasebenzisa intloko yona ethi **Abasetyhini abaphangela emgodini** (women down under) oku kufika njengokothusayo kubafundi yaye buqhwaya umdla wabafundi. Njengoko sisazi okokuba ngokoyilo lwengcingca yombhali kunye nolwazi lo mfundi le nto ibisoloko ithatyathwa njengomsebenzi wamadoda. Umbhali uphinde aqhubeleke nentetho yakhe ngokuthi **Aza kuqeqeshwa ukuze akwazi ukwenza imisebenzi eyahlukeneyo ebifudula isenziwa**

ngamadoda (They will receive the training necessary to qualify in various aspects of the profession-careers that have usually been reserved solely for men). Umbhali apha unxibelelana kunye nabafundi ukuba inqanaba lentlalo kunye nolwazi olusele belwazi kakade luthwathwathisa okomzuzwana. Ngokwalo msebenzi, akukho kwahlulwa ngokwesini, ngokocalucalulo kunye nesimo kwakhona.

Ubuchule besixhobo esibhalwayo

Esi sixhobo esibhalwayo sesentlalo yaye umbhali uthi wayisebenzisa ukuze kukhuthazive yaye kumemelelwe izimvo kunye nemizwa yabafundi, ngakumbi abo baxhaphazeka kule meko yokungafumani misebenzi kweli loMzantsi Afrika. Kumhlathi we-20 umbhali ucacisa athi, **Kula mabhinqa alikho elithe liyawuthanda umsebenzi walo nelithe lingakhuthaza umntwana walo oyintombazana ukuba aphangele emgodini, kodwa onke agqibe ekubeni azimisele yaye onwabe emsebenzini wawo** (None believe they'll ever actually come to love their jobs and none will be encouraging their daughters to follow in their footsteps, but all have resolved to do the job to the best of their ability with dedication and good humour). Umbhali apha uzama ukwelisa izimvo zawo la mabhinqa kunye nokubhenca nezimo zawo ngokubhekiselele emsebenzini. Nangona kunzima kuwo, la mabhinqa azinikezele kubo ukuze awonwabele umsebenzi kunye neemeko abathi bahlangane nazo njengesiganeko ebomini bawo. Ngokunjalo ke umbhali kule rejista, uthi abonakalise izimvo ngokwemeko eziqhubekayo emigodini. Umbhali uthi abonakalise ukuzifaka kwesi siganeko kunye nabanye abantu abathi bathathe inxaxheba kule meko.

Uhlobo lwembalo

Uqilima lolwazi, irejista kunye nomxholo weli nqaku ubomisa okokuba uqulethe amava angawakhe, isiganeko, intlalo kunye nemvelaphi yenkcubeko. Kwezinye indawo, umbhali uqwalasela ngokwembono zakhe kanti kwezinye iimeko umbhali uthi eqaphele iziganeko. Kule mihlathi ilandelayo 1 – 20, umbhali uthi anike ngokwakhe inkcazelo ngokwemeko eyenzekayo emigodini yaye aphinde abonise izimvo zabanye abantu abaninxaxheba nesi siganeko. Umbhali uthi azise abafundi ngokuthi kanye kwenzekwe emigodini, utsho athi **Yonk'imihla angaphezulu kwama-20 amabhinqa atshona emgodini oneminyaka engaphaya kwekhulu ukhona...** (Every day, more than 20 women descend into the hundred-year-old mine to wrest gold from the rock). Umbhali uthi anike ulwazi ukuba inani la mabhinqa afuna ukusebenza emigodini lenyuka ngamandla kuba baninxaxheba yokuba kufuneka bondle iintsapho zabo. Umbhali ucacisa athi **Sithe sakugqiba**

ukunxiba iimpahla zokuzikhusela kwaza kwafika ixesha lokuba nathi sitshone amgodini (Eventually fully kitted out, there's no way of delaying the inevitable). Apha umbhali ugxininisa ukuba nenxaxheba kwakhe kula mava kunye nabanye abantu. Wayethabathe inxaxheba ngokwakhe kwesi siyaganeko. Abafundi bayakukwazi okokuba umbhali wabona ngokwakhe yaye ulingqina leemeko zasemigodini. Uhlahlelo oluxhomekeke ekubeni umbhali ubhala ntoni, lubomisa ukuba umbhali uyaqikelela ukuba abafundi banolwazi lwemvelaphi olufanayo nolwakhe. Umbhali wathi wanika abafundi umfanekiso ocacileyo wokuba kwenzeka ntoni kanye emigodini.

Umba wokuthi iya kubani

Uqilima lolwazi, umxholo kunye nerejista ibonisa okokuba umbhali ulindele abafundi abanokuba bakhule ngale ndlela akhule ngayo yaye benolwazi olululo naye. Kumhlathi woku-1 umbhali ucacisa athi **Inginga yokuphangela emathunjini omhlaba ukuze ufumane umvuzo wokuziphilisa kungenza nkqu nendoda enesibindi izibone sele ingcangcazela** (The thought of going down into the bowels of the earth to earn one's daily bread is enough to turn even the toughest male spine into jelly). Umbhali usebenzisa amabinzana kunye namagatya ukubomisa iimeko yasemigodini. Kodwa ke umbhali uyisebenzisile le ntetho ukunxibelelana nabafundi ukuba wonke umntu osebenza emigodini, uyayenza kuba ayikho enye indlela angenza ngayo ngokwemeko yenkcubeko kunye newvelaphi yezentlalo, abantu abaninzi abanayo imisebenzi, ngoko ke abanandlela yokuzikhethela. Kwakhona umbhali uphinde wasebenzisa intetho ephikisanayo kwengophambili ethi **Uyaqheleka lo msebenzi. Ndisoqala ndondisoyika nkqu nokukhwel'ekhetshini oku, andisethethi ke ngokutshona phantsi komhlaba, kodwa ngoku sele kufana nje nokuhlamb'izitya** (You get used to it, she says, when we first started I was afraid to get into the cage, let alone go underground, but now it's just like washing dishes). Umbhali unxibelelana ngale mbono nabafundi ukuba akukho nto inzima emigodini, koko nje ithi ifane nawuphi na umsebenzi xa sele uwuqhelile. Le ke yinkuthazo kwabasetyhini abathi bafumane iimeko enje ngale yabo nabo basebenza emigodini. Umbhali uthi amemelele bonke abo bakhangele imisebenzi. Iimbono ezahlukeneyo ezithi ziveliswe ngamanye amabhinqa, ithi inike ithemba elikhulu lokuba bosele benikezela ebomini, kusekhona indlela yokufumana umsebenzi. Nali ke ithuba lokufumana umsebenzi emigodini kuba umbhali nangoku usamemelela abanye basetyhini ukuba beze bafumane ukonyuselwa. Ngoko ke eli nqaku lithi libeneempawu ngokoluhlu lwesigama kunye nerejista ethi ibonise ukuba umbhali ulindele abafundi abaninxaxheba efanayo yenkcubeko yezentlalo, yembali kunye nemvelaphi eyintloko yolwazi naye.

4.2.2 Uhlahlelo lwenqaku lesibini: Usizi lwabantwana abahlala ezitalatweni (The plight of our pavement babies)

Umbono wesivakalisi esinomsebenzi: Ubumbo olwaziwayo

Uhlahlelo lwenkcazo eyintloko

Eli nqaku lithi libe ngumzekelo amaxesha amaninzi apho isivakalisi esinesigama esibonakalisa imisebenzi enjengohlalelo lwenkcazo eyintloko. Intloko ezibonakalisayo ngamanye amaxesha ifezekiswa libinzana okanye igatya elithi liveliswe okanye linqulunqe inkcazo kuyo. Kwimigca esintloko, umzekelo wenkcazo eyintloko yozalwano iyenzeka. Kulo mgca oyintloko uthi **Liyenyuka inani labantwana basezitalatweni abachitha ubomi babo esiphambukeni, behlalelele ukuthuthuzelwa ngumsi omdaka weemoto ezidlulayo ngelixa belele ecaleni kwendlela** (An increasing number of young children spend their days at busy intersections, with only the rush of fume-filled air as a car speeds past for stimulation and a hard pavement for comfort). Eyona ntloko yesi sivakalisi ithi, **liyenyuka inani labantwana basezitalatweni** (An increasing number of young children in the street), yaye ke igatya elifezekisayo lisebenza njengelinka inkcaza ukuba babephila njani abantwana basesitalatweni. Ukunyamezela kwabo kubonakaliswa leligatya **behlalelele ukuthuthuzelwa ngumsi omdaka weemoto ezidlulayo ngelixa belele ecaleni kwendlela** (with only the rush of fume-filled air as a car speeds past for stimulation and a hard pavement for comfort). Umbhali uthi achaze aba bantwana basesitalatweni njengedawo ethi ibonwabise kubo kuba abanayo enye indlela yokuphila. Kule ntloko ithi **Indawo yokudlalela-uRose Maluleka uhleli njengoko abantwana bakhe bezonwabisa emgaqweni** (Bleak playground-Rose Maluleka sits as her children entertain themselves on a traffic island). Kuthe ngenxa yokusebenzisa lo mbono, umbhali wagxininsa inqanaba apho abantu abahlala ezitalatweni bephelelwe ngamathemba ebomini babo, ngenxa yemeko abaphila kuzo. Nabantwana ngokwabo sele beziqhelanise nale meko bakhululekile kuba badlala ezitalatweni.

Intloko eqhubekayo

Intloko eqhubekayo kwimbalo ithi iphunyeleliswe ngokwamabinzana ezibizo, athi afumane ukukhankanywa njalo ngokuphindiweyo kwimbalo. Umbhali apha uthi asebenzise ibinzana lesibizo elithi libhekiselele kubantwana basesitalatweni ngendlela ezininzi. Ngaphandle kwegama isitalato, umbhali uqhubeleka asebenzise amanye amaqama kwimbalo athi anike isigama esifanayo nabantwana basesitalatweni. Nanga ke

esiphambukeni (intersections), **ecaleni kwendlela** (brick pavement). Onke ke lamabinzana ezibizo athi avelise iimeko ezimbi, apho aba bantwana bathe bakhuliswa phantsi kwazo ezikwimeko ebuhlungu.

Uhlahlelo olulugilima olvyintloko

Eyona ntloko iphambili kweli nqaku ithi **Usizi lwabantwana abahlala ezitalatweni** (The plight of our pavement babies). Kwale ntloko iphambili ithi incediswe zizihlokwana ezahlukeneyo kunye nentloko evela apha kubhalo olo. Kuthi ke kucaciswe ngamabinzana okanye izivakalisi kubhalo olulolu **Oomama babo bagada eziphambukeni befuna ukusizelwa, bebonisa imiyalezo ecela abaqhubi kunye nabahambi ukuba banikele ngemali okanye ukutya** (Their mothers scout the intersections for a sympathetic smile, displaying messages that exhort drivers and their passengers to donate money or food). Ke la mabinzana athi ongezelele kweyona ntloko yembalo, inika umfanekiso ocacileyo wobomi obunzima ezitalatweni. Umbhali uthi azise abafundi ngabantu abathwele ubomi' babo kwilizwe elibalahle yaye likwamfiliba kubo.

Ulwazi olunikwe-lulutsha

Xa umntu ejonga kubhalo, loluphi ulwazi olunikiweyo okanye osele lusaziwa ngumfundi, yaye loluphi olutsha kraca okanye ulwazi olungekasetyenziswa. Ukujonga apha kubumbo olubhaliweyo lweli nqaku, intloko ithi ivele ngamagama angqindilili, loo nto ke ithi incede ukutsala umdla womfundi kwimbalo. Le ntloko ithi imele ngoko ulwazi olunikiweyo kumfundi. Kuthi ke kube lolu lwazi lunikiweyo **Usizi lwabantwana abahlala ezitalatweni** (The plight of our pavement babies) oluthi lutsale umbhali apho kwimbalo, lummemelela okanye lucela umngeni kuye ukuba afunde ngolwazi olutsha kraca oluthi lugwebele ulwazi olunikiweyo apho kwimbalo.

Kweli nqanaba into ethi qatha kwingqondo yomfundi lulwazi olutsha oluya kubuyela sele lulolunikiweyo. Zonke iingxaki kunye nezisombululo ezibhalwe kwimbalo zithi zinike inkcazo eqhubekayo ngokusele kusaziwa ngumfundi. Amaxesha amaninzi abafundi abaninzi bayakuvuyela akufunda inqaku elinika ingxaki. Okuthi kube ngumdlala kubafundi kukuba bazi isisombululo sale ngxaki. Kolu bhala, ingxaki yabantwana basezitalatweni ithi inikwe ngumfundi kwalapha kwintloko, kunye nezisombululo ezibekwa ngumbhali, ezifana nezi **inkxaso-mali karhulumente-eyenzelwe ukuxhasa iintsapho ezihlelelekileyo ukuba zondle abantwana eyiR100 nyanga zonke baqhagamshelane nesebe lezentlalo-ntle** (The government's child support grant provided to help poor families care

for their small children with the sum of R100 every month from the Social Welfare), isebenza njengentekelulo kwingxaki yabantwana basezitalatweni. Kungoko ke luthi ulwazi olutsha lunike isisombululo kwingxaki esele ikhona, njengoko sele ixeliwe kulwazi olutsha olungabantwana basezitalatweni. Xa omnye ejonga kolu hlahlelo lungasentla, kungathi kuxoxwe ukuba umbhali wale mbalo usebenza njengomhlanguli, umlungiseleli, okanye umnikezeli wolwazi, yaye ke umfundi kule ndawo uthi athatyathwe njengomamkeli wolu lwazi.

Uhlahlelo lwenkcazo yomxholo

Uhlahlelo lwenkcazo yomxholo luthi luzekeliswe ngokweqondo lezivakalisi ekubhaleni. Umfundi uyakuqaphela ukuba eli nqaku lithi lidibane kakhulu kwelinye eliluhlahlelo lenkcazo yintloko, njengoko oku kucaciswa kwinkcazelo zezizinto zimbini ekuqaleni kwesi siqendu. Umzekelo obonakalayo wenkcazo yomxholo uthi ufunyanwe kumhlathi-1, othi kwisivakalisi esilandelayo **uchithe phantse bonke ubomi bakhe elele ecaleni kwendlela** (she spent most of her short life lying on the hard brick pavement). Kwesi sivakalisi igatya elinga phambili, **elele ecaleni kwendlela** (lying on the hard brick pavement) lisebenza njengenkcazo kwesi sivakalisi. Kwelinye icala indlela yokunduluka apha yile **uchithe phantse bonke ubomi bakhe** (she spent most of her short life). Ngamanye amazwi igatya **elele ecaleni kwendlela** (lying on the hard brick pavement) lisebenza njengendlela yokusuka apho umbhali ebeqale khona, ekuyile **The plight of our pavement babies**. Ngamanye amaxesha into ebalulekileyo kukuqaphela into yokuba umxholo ngamanye amaxesha uvala indawo yomxholo oyintloko. Umzekelo **oomama babo bagada eziphambukeni befuna ukusizelwa, bebonisa imiyalezo ecela abaqhubi kunye nabahambi ukuba banikele ngemali okanye ukutya** (Their mothers scout the intersections for a sympathetic smile, displaying messages that exhort drivers and their passengers to donate money or food). Umxholo okanye indlela yokunduluka apha yile **their mothers scout the intersections** yaye ke inkcazo ithi icacise ngeziphumo zokukuqhwanya ezizezi, **oomama babo bagada eziphambukeni befuna ukusizelwa, bebonisa imiyalezo ecela abaqhubi kunye nabahambi kuba banikele ngemali okanye ukutya**. Kuphinde kubekhona esinye isivakalisi kumhlathi 16 ezithi **abantwana bam baza kulamba bafe yindlala** (Then my children would starve and die) le ntetho ithi izame ukubomisa indlela ekunzima ngayo ukuba sesitalatweni yaye umxholo usithi **abantwana bam baza kulamba** ngoko ke inkcazo yona ithi, **bafe yindlala**.

Ungqameko lokucingela uzalwano

Kule mbalo, umfundi uyakuqaphela okokuba kusoloko kukhona ulwazi aluthi luvezwe, kwaye kubekhona nolo lucingelwayo, ngophambili okanye ukucingela. Kumhlathi we-9, umbhali ucacisa athi **kodwa akukho endingakwenza** (but I don't have any option). Olu lwazi luthi lusebenze njengencam yokuxoxa kombhali, itsho ke icingelwe okanye ngophambili ngaloo nto ayitshoyo ngaba bantu ngophambili phaya kwizivakalisi. Okokuqala, umbhali uxoxa athi **Ndiyazi ukuba nantoni na ingenzeka apha-ngelixa nditshayelayo, umntwana wam angagaqela estraweni nanini na atshayiswe yimoto** (I know that anything could happen here, while I'm busy sweeping here, my child could crawl onto the street and be knocked over by a car) ngoko ke oku kuthi kusebenze njengolwazi olwandulela ingxoxo elandelayo. Le ngxoxo ke ithi **kodwa akukho endingakwenza** (but I don't have an option). Kwelinye icala, kumhlathi we-2, umbhali uthi asebenzise incama yesikhankanyi **ukufumana umsebenzi** (lauding a job) kunye ne gatya **kunzima** (it is difficult), ukucingela incam yengxoxo yakhe eyokuba afumane umsebenzi osisigxina okanye aqeshwe. Ngamanye amazwi kwesi sivakalisi **ukufumana umsebenzi kunzima** (its difficult to find or get a job), igatya **kunzima** (it is difficult) wandulela **ukufumana umsebenzi** (to get a job), into eyinyaniso ukuba kunzima ukuwufumana. Umbhali uthi wasebenzisa esi sivakalisi ngentetho eyandulelayo **uThixo anisikelele okwengxoxo enindipha kona kusisonka kum.**

Imbalo ezinamathelayo

Umbhali uyakuthi akujongisise ukuba lo mba uyakuchazwa ngokujonga kula manqanaba achaphazelekayo kwimbonakalo yokulandelelana kwamaxesha embalo. Le miba yile: ukukhangela, into emele enye, ushiyo magama, isihlanganisi, uphindophindo, ukuqukwa, ukuvumelana kwamagama kunye nezikhombisi.

Isikhangelo

Kolu bhalo oluthi **Usizi lwabantwana abahlala ezitalatweni** isikhangelo sithi sibonakaliswe kwezi zahluko zilandelayo 6, 8 & 10. Kumhlathi wesi-6 ibinzana **le ndawo** (this place) ithi isebenze njengesikhangelo. Ithi ibhekiselelwe ngokoxibelelwano lwemeko ebixeliwe phambili phaya ethi **bacela amalizo esitalatweni ukuze bakwazi ukuthengela uMbongi ukutya neempahla** (they beg on the streets to buy food and clothes for little Mbongi.) Uphawu lwesikhangelo **le ndawo** (this situation) uthi asetyenziswe ukubhekiselela kwindawo abayisebenzisayo njengekhaya okanye indawo yomsebenzi ecaleni kwendlela esitalatweni. Umbhali uthi asebenzise uphawu

lesikhangelo kumhlathi-10 xa ezithi **Yiyo le nto ndiqokelela amaphepha kule kona nditshayele le ndawo** (that's why I pick up the papers on this corner and sweep the area). Umbhali kwakhona ugxininisa ngemeko yezitalato, kodwa akafuni ukuphinde ayiphinde amaxesha amaninzi uthi **le ndawo** (this place). Ekugqibeleni kumhlathi 8, umbhali uthi wasebenzisa isimelabizo **oku** (this) xa ebhekiselele kumabele athi afunyanwa lelibhinqa kubantu abadlula ngendlela beqhube iimoto zabo. Ukuqwalasele indlela uphawu lwesikhangelo olungasentla oluthe lwaseyenziswa ngayo. Kungathi kubonwe njengezinye izangotshe zombhali ezinamathelanayo ezithi zibe neenxaxheba eku cutheni ubunde bakhe kumxholo. Ngokwenza oku, uthi uhlangabezane neemfuno zephephandaba, kuba ukucutha umxholo ngendlela ephucukileyo yolwimi olusetyenzisiweyo ngelo xesha uvelisa imvakalozwi epheleleyo yenye yezinto eziphambili ezifumanekayo kubhalo olululo.

Uthelekiso lokunamathelana kunye nokubambela

Uthelekiso lokunamathelana kunye nobambelo zisebenza kunye. Zonke ke uthelekiso lokunamathelana kunye nokubambela zisetyenziswa kumhlathi we-2 apho umbhali athi **kodwa amaphupha akhe atshatyalaliswa xa wabona ukuba ukufumana umsebenzi kunzima kufana nqwa nokufana umsebenzi eThakastad** (but her dreams were shattered when she realised that landing a job in Johannesburg was as unlikely as picking up a bar of gold on the dusty streets of her home-village of Tshakastad near Nelspruit). Ibinzana **kufana nqwa** (as unlikely as) limele uthelekiso phakathi kwentetho ezimbini, ekubeni esokuqala yayikukuba wayenethemba elikhulu lokufumana umsebenzi ngokukhawuleza yaye ke amaphupha akhe zange afezeke. Yaye ke le meko ethi yenzeke ngoku eRhawutini zange wayilindela konke, ngoku ifana nqwa nemeko yase Thakastad apho ungasokuze ufumane umsebenzi. Umbhali usebenzisa uyilo lokubambela kwakhona kumhlathi we-9, xa ezithi **Kubhetele kunokuma apha ndilindele abaqhubi bandiphe imali** (its better than just standing here and expecting motorists to give you coins). Umbhali usixelela okokuba abanye bakhetha ukuthengisa amaphephandaba ukuze bakwazi ukuba nento yokutya. Ngoko ke bathi bathelekise intetho ezimbini ukuthengisa amaphephandaba nokucela esitalatweni ezimotweni.

Izihlanganisi

Umbhali usebenzisa ezinye izihlanganisi ukuze agxininise ezinye iimeko ezahlukeneyo. Izihlanganisi ezininzi zingathi ziqapheleke kule mbalo. Zithi zidibanise u **kodwa** (but) othi yena avele amaxesha amaninzi kule mbalo. Isihlanganisi **ukodwa** (but) ukumhlathi we-2, 7, 9, 19 kunye nowe-20. Esi sihlanganisi sisetyenziselwe ukulungisa indlela yesibini

yokuphila kwabo bantu abathi babe ngabangqibi esitalatweni. Aba bantu bathe baziphucula ngokuthi bathengise amaphephandeba esitalatweni ukuze bafumane ukutya kosuku. Lo mbono weyantlukwano uthi usetyenziswe kwizihlanganisi uthi ubomiswe kwisivakalisi esikumhlathi we-6 othi **Oomama babo bagada eziphambukeni befuna ukusizelwa, bebonisa imiyalezo ecela abaqhubi kunye nabahambi ukuba banikele ngemali okanye ukutya** (Their mothers scout the intersections for a sympathetic smile, displaying messages that exhort drivers and their passengers to donate money or food).

Izikhombisi

Umbhali uphinde asebenzise izikhombisi amaxesha amaninzi ukuze avelise amagama anxibelelanayo okanye izivakalisi ezibunjwe zaxibelelana kwimbalo. Ezi zikhombisi zilandelayo (zithi zivele kunye nezibizo ezithi ziziguqule) zithi zibekhona kwimbalo: Kumhlathi 6 **le ndawo** (this place); kumhlathi we-3 **ngolu hlobo** (in this manner); kumhlathi we-8 **oku kutya** (this food); kumhlathi we-10 **le nto** (this thing); kwintloko ithi **le yenye indlela** (this is another form); kumhlathi we-17 **kulo nomyeni** (with her husband), zonke ke ezi zikhombisi zisebenza umsebenzi wokuchonga isibizo athi umbhali ajonge ukugxininisa kwimfundiso.

Uphindo-phindo

Kule mbalo, umbhali uthi asebenzise uphindo phindo ukugxininisa indlela apho abantu basesitalatweni babophelela abantwana babo emiqolo ukuze bafumane ukusizelwa kunye nemali. Umbhali ude akhankanye umba wokuba amanye amabhinqa ade aboleke abantwana babanye ukuze baphumelele oko. Oku kuthi kuphuhlise kukusetyenziswa kweli gatya ngumbhali **Kodwa akuthandabuzeki ukuba ibhinqa elibeleke umntwana liphatheka ngcono kunomntu omdala** (But there's no doubt that a woman with a baby on her back gets more sympathetic treatment than a lone adult). Ibinzana elithi **isitalato** (street/pavement) livela amaxesha amaninzi kule mbalo, ngamanye amaxesha umbhali usebenzisa elinye igama ukutsho kweligama linye **ecaleni kwendlela** (brick pavement). Igama **amabhinqa** (women) lithi lisetyenziswe amaxesha amaninzi kule mihlathi ilandelayo namaxesha amaninzi kwimigca esintloko ezithi zibe kwinqaku. Kumhlathi we-5 xa umbhali wayesebenzisa uphindo-phindo, **beentlanga ngeentlanga** (of all races) wayezama ukubomisa ukuba kulo lonke eMzantsi Afrika kungekho calulo lobuhlanga, kukhona abantwana abaninzi, abasezitalatweni abathi bangabinamakhaya ngenxa yabazali babo abathi bangafumani misebenzi nendawo zokuhlala. Kukhona igatya elithi **ukufumana umsebenzi kunzima** (it's not easy to get a job) elithi liphuhlise iimeko

ezinzima ezithi zenzeke yaye zixhaphakile kwezi ntsuku kuba urhulumente usoyisakala ukulungiselela abantu ngemisebenzi ngakumbi abo bathe abayifumana imfundo. Umbhali kwakhona uthe wasebenzisa izithethantonye, xa ezithi **kubhetele** (its better) kuseligama elinye naxa ezithi **kubhetele** (it's better) elithe lasetyenziswa ukuphucula iimeko zokungafumani ukutya ngokuthi bathengise amaphepha ndaba okanye bacele ezitalatweni kunokuhlala ematyotyombeni bekhazela intlupheko yabo yonke imihla, ngoko ke esitalatweni, bafumana izinto ezivela kubaqhubi zimoto, nangona kukuncinci oko ukuba baphile.

Ushiyo-magama

Ulwimi olubhaliweyo ngamanye amaxesha lusetyenziswe kushiyo magama xa umbhali esebenzisa amachaphaza amathathu ukubomisa ushiyo olusuka esivakalisini, samagama ekufuneka ukuba aphelelise ubumbo okanye imvakalozwi. Kolu bhalo uthe akaphumelela ukusebenzisa iimpawu zoshiyogama. Akakho amachaphaza kweli nqaku okanye ushyo lwamagama.

Ukuvumelana kwamagama

Ukuvamelana kwamagama ayikokulandelelanisa okanye ukunxibelelana kwamagama elo kunye nelinye okanye amanye. Umzekelo nokuvumelana kwamagama kumhlathi we-3 othi **emini emaqanda** (lunchtime sun), othi ubhekiselele emva kwemini hayi amaqanda, kwizihlokwana kukhona elinje elithi **inkxaso-mali** (support grant), ethi yondle abantwana abaneminyaka engaphantsi kwesixhenxe, urhulumente uphepha yaye enciphisa ukonyuka kwabantwana abasezitalatweni. Kumhlathi we-14 **babhudlwa ngumoya** (wind blasts) bathi bavelele kwimeko yeentsuku ezimbi ezigquthayo kuba bengenandlela, bahlala ezitalatweni. Kukhona ezikwafumaneka kwizihlokwana **botshelwa emqolo** (strapped on its mother's back), **ukuthuzelwa ngumsi** (rush of fume-fille air) okokugqibela kukhona enye ethi ifumaneke kumhlathi we-17, **bafe yindlala** (starve and die) baza kufa kuba kungekho nto bangathi bayitye. Bayakuhlala ixesha elide ngaphandle kokutya. Olu phawu lonxibelelwano luthi lwenze lubenokuqondwa unxibelelwano sichazimagama kwimbalo ekungathi kukhokhelele ekuphumeleleni konxibelelwano okanye kulandelelwano kwimbalo ngokupheleleyo.

Ubhalo olunamathelanayo

Khumbula ukuba lo mba wokubhala onamathelanayo ungenelela ekucaciseni ukubunjwa kwembalo kunye nolandelelwano lwamaxesha alo. Ukuchaza ukunamathelana kwimbalo

yosizi lwabantwana abahlala ezitalatweni, le miba elandelayo iyakuphononongwa: intsusa yokungabinalwimi yokunamathelana, umxholo wemfundiso, iintwana zegatya elayamileyo kunye noqhakamshelwano kunye nosebenziso lwentekelelo.

Intsikaphi engenalulwimi yonamathelwano

Kwesi sithuba, umfundi, ngokolwazi lwakhe lokubhala ingqungquthela, ukwazile ukuqonda nokwahlula uqilima lwembalo kunye nolandelelwano lwamagama. Umfundi wale mbalo kungalula ukulandela okubhalwe phakathi ngokuthi kubekhona uphawu lokungaphambuki kwingqungquthela ezithe zabekwa ukuba zibhale amanqaku ephephandaba. Umzekelo, eli nqaku liqala ngintloko engumgca ocacisiweyo ngonobumba abakhulu, yaye ke ithi ixhaswe yintloko. Ngaphantsi komgca oyintloko kunye nintloko, umbhali uthi abe sele ebona ukubunjwa kakuhle kobhalo oluthi livele kwimihlathi. Umhlathi ngamnye uthi uchaze umba owahlukileyo ozalana nolwazi olungophambili. Yonke le mihlathi iqhakamshelana nemvakalozwi ngokupheleleyo kwimbalo ngokwakha konke kokuthethwa kumgca oyintloko. Olu landelelwano lwamagama olubekwa kwimihlathi lungathi lubonwe ngale ndlela kwimihlathi 1 – 10 apha umbhali usinika lonke ulwazi ngala mabhinqa ahlala ezitalatweni kunye neemeko ezithe zabanyanzelisa ukuba ke babe kule meko. Ngoko ke ukusuka kumhlathi 11 ukuya ku-16, umbhali uthi asinike elinye ibali elahlukileyo ngale meko yebhinqa elithi libesesitalatweni yaye ke kumhlathi we-17 ukuya kumhlathi we-20 kukhona elinye ibali elahlukileyo lelinye ibhinqa elithe laphucula iimeko zabo bathe bashwabuleleka kulo Mzantsi Afrika omtsha. Wonke la mabali asuka kula mabhinqa ohlukeneyo athi enze ulandelelwano magama olululo kuba khange baphume ecaleni emxholweni.

Unxulumaniso

Xa umbhali ethe waphumelela ukuba abhale imbalo ngokokulandelelana kwamagama, uthi avule isithuba sokuba umbhali aqaphele unxibelelwano kwimbalo, oluya kuthi luzalane namava adlulayo. Le mbalo ithe yacatshulwa kwiphephandaba laseMzantsi Afrika iBona, yaye isebenza ukutyhila iyantlukwano kubomi babantu eMzantsi Afrika. Abanye babafundi bangakwazi ukuphila ngaphantsi kwezi meko sele zikhankanyiwe kwimbalo okanye sele bedlule kobu bunzima. Kodwa ke kwabanye abafundi ngomnye umahluko kuba abanye banobomi obonwabileyo, kodwa ke ngokufunda elinqaku, bayakuthi babenosizi yaye baphathe ukutya neempahla, yaye banike abantwana basesitalatweni ukuze batye banxibe. Umzekelo kwezi zihlokwana umbhali uthi, **uMsamariya ongcwele-umqhubi wemoto ushiyela intombi ka Ntomb'futhi uMbongi ipakethe yokutya** (Good Samaritan

a motorist leaves a packet of food for Ntomb'futhi Masina's little girl, Mbongi) omnye ke kubo athi **isonka esiphethwe nguNomvuyiso Mxwazima usiphiwe nguVincent Mafokane** (A sandwich for little Nomvuyiso Mxwazima from kind-hearted Vincent Mafokane). Umbhali ubomisa umahluko wemeko zokuphila kule meko, kodwa ke bathe banayo into yokudla bathi banike abo balambayo esitalatweni xa bedlula ecaleni kwabo ngeemoto.

Iintwana zegatya elayamileyo kunye noqhakamshelwano

Ngokokubhekiselele kulo mba wegatya elayamileyo kunye noqhakamshelwano, uhlahlelo lwembalo ludibanisa imicimbi yothelekiso kunye nophindo-ntetho. Umcimbi wothelekiso uzakuqala uxoxwe ngokufutshane njengoko uya ungena kunye nombamba wokuthelekisa ukunamathelana okucaciswe ngophambili phantsi kwecandelo lembalo lokunamathelana. Umzekelo omnye obalulekileyo wothelekiso ufunyanwa kumhlathi we-19 apho umbhali acacisa ukuba abanye bathi kungcono ukuthengisa amaphephandaba kunokugada esiphambukeni ngoncumo olusizelekayo ukuze abaqhubi banikele ngemali okanye ukutya, xa intetho isithi **Kubhetele kunokuma apha ndilindele abaqhubi bandiphe imali** (its better than just standing here and expecting motorists to give you coins). Umbhali usebenzisa uphawu loxibelelwano apha kule mbalo ukuze agxininise iyantlukwano yendlela zokuphila zabantu baseMzantsi Afrika. Olu phawu ke ngoko luthi lungenelele kulandelelwano lwezangotshe zokuthetha kwimbalo.

Intwana yesibini yegatya elayamileyo kunye nolandelelwano luyintetho ephindiweyo. Olu phawu lungenelela kakhulu ngophawu lophindo-phindo oluchazive ngaphantsi kwembalo zonamathelwano ngentla. Ngokwamanqanaba ophindo ntetho uqwalaselo luyanikwa ukuphindo kumagama, amabinzana, amagatya kunye neentwana kubhalo kunye nokuba kutheni zisetyenziswa ngumbhali. Le meko ithi ibe kwimo efanayo nombamba wophindo-phindo. Umzekelo, la magama alandelayo, njengoko iqapheleka kuphindo phindo **isitalato** (street), **amabhinqa** (women), **ecaleni kwendlela** (brick pavement) athe aphindophindwa kwimbalo. Ezona zizathu zolu phindophindo zingathi kube umbhali ufuna ukunika umbono ocacileyo ngobunzima kunye nokusokola okufunyanwa ngabasetyhini abahlala nabantwana ezitalatweni. Olu phindo ntetho luphinde lusebenze njengesikhumbuzi kunye nenkuthazo kunye wonke owaseMzantsi Afrika othi afumane iimeko eyomwabisayo ebomini, ukuba bakhona abantu phaya abathi baphinde intetho ebonakalayo, **usizi** (sorrow) ethi ilandele leyo ikumgca oyintloko ukuze akwazi ukugxininisa umxholo wembalo, wona olusizi lwabantwana abahlala ezitalatweni. Owona

mba ophambili apha kukuchaza ukuba omnye umsebenzi obalulekileyo wophindo ntetho kukuba unceda imbalo ukuba ihlale kumxholo omnye, njengoko ababhali abaninzi beyisebenzisa njengoyilo oludibanisa amacandelo wembalo zabo.

Ukusetyenziswa kwentelekelelo

Intelekelelo, ethi inyanzelwe ngamandla lubumbo lwembalo, ithi idlale inqanaba elikhulu ekwakheni isixhobo sonamathelwano. Intelekelelo ilindeleke ukuba ixhume ulwazi olutsha kunye nolwazi olusele luhleli engqondweni yomfundi. Kolu bhalo, usizi lwabantwana abahlala ezitalatweni, kukhona iintwana ezibonakalayo zentelekelelo, ezithi zithathe inxaxheba yolandelelwano iqulathe konke ngembalo. Kwintlokwana yokuqala, umbhali uthi axoxe athi **behlalelele ukuthuthuzelwa ngumsi omdaka weemoto ezidlulayo ngelixa belele ecaleni kwendlela** (with only the rush of fume-filled air as a car speeds past for stimulation and a hard pavement for comfort). Kumhlathi we-9 uthi aqhubeleke ngemeko yobomi obungenanceba ebucacisa xa exoxa ezithi **umntwana wam angagaqela estratweni nanini na atshayiswe yimoto-kodwa akukho endingakwenza** (my child could crawl onto the street anytime and be knocked over by a car, but I don't have any option). Ngelo xesha kwintlokwana, umfundi uxelelwe ukuba **abanye abantwana bayayekiswa esikolweni bahambe becela amalizo** (some children are even taken out of school to go and beg). Kumhlathi we-14, umbhali uthi **babhudlwa ngumoya rhoqo xa kudlula imoto** (wind blasts at them every time a car speeds past). Ekuqwalaseleni intelekelelo ngasentla, umbhali uthe waphumelela ekuqhakamsheleni imihlathi kakuhle, ngelo xesha usagcine umxholo wembalo okokoko. Intelekelelo esetyenziswe kumzekelo wezivakalisi ngasentla ugxininisa umongo wosizi lwabantwana abahlala ezitalatweni. Ezi ntelekelelo ziphinde zinike umfundi umfanekiso ocacileyo wobomi obuthe babamlwa ngabantu esitalatweni.

Umfuziselo wobuciko kunamathelwano

Owona mfuziselo wobuciko othi uqapheleke kule mbalo ngumfuziselo wokusombulula ingxaki. Njengoko umfundi sele ewuqaphele, imbalo imela usizi lwabantwana abahlala ezitalatweni ngokuthi asebenzise la magama **bethe nca emiqolweni yoonina babo** (strapped to their mother's backs), **babhudlwa ngumoya rhoqo xa kudlula imoto** (wind blasts at them every time a car speeds past), kunye nezinye. Kwangaxesha linye umbhali uthi acebise ngezisombululo kule ngxaki kwintlokwana efanekisa kweli nqaku. Utsho athi **kukhona inkxaso-mali karhulumente eyenzelwe ukuxhasa iintsapho ezihlelekileyo ukuba zondle abantwana** (there is a government's child support grant provided to help

poor families care for their small children) Le nto ithi isebenze njengesisombululo esisiso kubantwana abahlala ezitalatweni athi babesengozini yemoto ezidlula ngesitalato.

Kule mbalo, umfuziselo buciko kanobangela siphumo ezithi sifumaneka kwezi meko zilandelayo **walishiya ikhaya lakhe** (left her home) njengonobangela kunye **emva kokuba eshiywe ngabazali bakhe** (after her parents died) njengesiphumo. Olwesibini, **bacela amalizo esitalatweni** (beg in the street) njengonobangela **ukuze bakwazi ukuthengela uMbongi ukutya neempahla** (to buy food and clothes for little Mbongi) njengesiphumo. Okokugqibela, omnye angathi axoxe ngokulahlwa okanye ukungasebenzi kakuhle konontlalontle kuRhulumente (unobangela) uthi ibenegalelo ndlela ethile okanye ngenye kusizi lwabantwana abahlala ezitalatweni (isiphumo). Ubumbo lokunamathelana lwalembalo luthelaphumelela ukunika umfundi olona lwazi lobomi olubuhlungu lwemeko yabantu abahlala ezitalatweni eMzantsi Afrika.

Isichazi-magama

Ukhetho lwesichazi-magama ezithi sibonise injongo yonxibelelwano

Le ndawo yembalo yohlahlelo ngokujongene nokhetho lwezinto zezichazi magama, umzekelo, izenzi, izibizo kunye neentwana ezisekuqaleni kwisivakalisi athi umbhali azisebenzise kwimbalo ukuze kuphumelele injongo yonxibelelwano olululo.

Uchongo lweentwana ezizezokuqala kwisivakalisi

Uchongo lweentwana ezizezokuqala kwisivakalisi zithi zibenegalelo ekunxibelelaneni phakathi komfundi kunye nombhali. Uthi nje umfundi akufunda iimeko yokuqala yesivakalisi, athi azakhele ngokuzenzekela umfuziselo wengqondo ngokuzakuthethwa ngumbhali apho kwimbalo. Umzekelo, umbhali xa eqala intloko yakhe uthi **liyeniyuka inani labantwana** (an increasing number of young children) umfundi angathi azakhele ingqikelelo yokuba iintetho evumayo ezakuwelisa ubomi ababuxhamleyo obumnandi buyalandela. Kwelinye icala, uthi xa eqhubeleka ngokuthi **abachitha ubomi babo esiphambukeni behlalelele ukuthuthuzelwa ngumsi omdaka weemoto** (spend their days at busy intersections, with only the rush of fume-filled air as a car speeds past) umfundi uthi abuyiselwe kwimbalo kwakhona njengoko eyakucinga okanye abenomfanekiso-ngqondweni wobomi obubuhlungu basesitalatweni. Umbhali uthi avule umhlathi we-16 no we-19 ngokuthi kweli binzana **kungcono kubhetele** (its better) ithetha

into enye, ukubomisa okanye ukugxininisa ubunzima obuxhaphakileyo kunye namava okusokola kwabantu basesitalatweni.

Zonke ezintwana zithi zibenegalelo lokunika umbono ongomnye kwiintetho ebezenziwa ngophambili kwimbalo. Indlela athi aqale ngayo umbhali izivakalisi zakhe, zithi zibenegalelo elililo lwengqungquthela ezamkelekileyo kubumbo lwembalo, ngokunjalo nakulwazi lomfundi lwembalo ezo.

Uchongo lwezenzi

Imbalo ephantsi kohlahlelo, isenzi sokukhanya **ukuxhasa** (support grant) uthe wasetyenziswa kwintlokwana ukugxininisa iimeko yesibho-mali sabantwana abahlala esitalatweni ukuze bakwazi ukuzondla ekungathi kubeyenye indlela yokusombulula kwingxaki yabantwana basezitalatweni. Kule mbalo umbhali uthi asebenzise iqela lezenzi zokukhankanya ukuze avelise injongo zakhe okanye iminqweno yakhe kwimbalo. Nantsi imizekelo yezenzi zokukhankanya **ukuziphilela** (to make a life) kumhlathi wesi-2 ukubomisa isigqibo sikaNtombifuthi ukuze aqale ubomi obutsha, emva kokuba eswelekelwe ngabazali **ukufumana** (to get) ezama ukubomisa okokuba akululanga ukufumana umsebenzi eRhawuthini **ukukhwina** (whimper), **ukusizelwa** (sympathetic) zombini zisetyenziswe ukubomisa umbono wokuba la mabhinqa athi eme esitalatweni ukuze afumane ukutya kubaqhubi. Kwisihlokwana, umbhali uthi afumane **ukuxhasa** (support grant), **kukululeka** (counselling), **ukuxhatshazwa** (abuse), **ukuhlupheka** (desperation) zonke ke zibonisa uhlobo lokondla abantwana ekungathi kube sisisombululo kuxhaphazo lwabantwana yaye kufuneke bancetyiswe ukuze bakwazi ukukhuliselwa kwimeko eyiyo kunokukhulela ezitalatweni yenziwe ngurhulumente kuba ngoku abekho zingozini zomsi wepetroli nje kuphela koko basengozini yokutshayiswa naziimoto. Abantu basezilalini abaxhamla ubomi obumnandi, bakhuthazwa ukuba beme ukuze bancede la mabhinqa abeleke abantwana ezitalatweni ukuze babancede ngomsebenzi ngelixesha yena urhulumente esondla abantwana nge-R100. La mabhinqa angathi ayizalise imali yawo ngokuthingisa iimpahla ezitalatweni.

Isakhiwo esihambayo esinomqalaphela

Umbhali usebenzisa uqilima oluthile oluhambayo ukuze aphumelele injongo zakhe ezithile zonxibelelwano. Ngokohlobo lwengxelo yokubhala njengelinqaku eliphantsi kokuchazwa inani elihambayo lingathi lifunyanwe ngokuvavanya imfundiso yembalo. Uhlobo lokuqala oluhambayo elingathi liboniswe kwimbalo kukuchazwa kweemeko zosizi labantwana

abahlala ezitalatweni. Kolu bhalo umbhali uyaziswa ngomgangatho kunye nendlela yokiphila yabasetyhini abahlala ecaleni kwendlela nabantwana. Le ndlela yokuphula ithi ichazive ngokwezimeko zilandelayo: **elele ecaleni kwendlela, behlalelele ukuthuthuzelwa ngumsi omdaka weemoto, bethe nca emiqolweni yoonina, bebonisa imiyalezo ecela abaqhubi kunye nabahambi ukuba banikele ngemali okanye ukutya, ukugaqela estratweni komntwana nanini na atshayiswe yimoto, ukuhlala etyotyombeni, babhudlwa ngumoya, ukuxhatshazwa okanye ukuhlupheka ukulamba bafe yindlala** (lying on the hard brick pavement, with only the rush of fume-filled air as a car speeds past, strapped to their mother's backs, displaying messages that exhort drivers and their passengers to donate money or food, crawl onto the street any time and be knocked over by a car, shack in an informal settlement, wind blasts, abuse or desperation, would starve and die). Ezi ntetho zingasentla zicacisa indlela abantu abathi baphile ngayo ezitalatweni. Indlela ezingathi ezi ntetho zisetyenziswe ngayo kwimbalo zincele umfundi ukuba afumane umfanekiso ocacileyo weemeko ezijongene nabasetyhini abahlala nabantwana ezitalatweni.

Uhlobo oluhambayo lwesibini athi umfundi olubone kwimbalo luthi lubenomdla wokwelisa ukungakhathali kukarhulumente ngokubhekiselele kwingxaki yabantwana abasey-zitalatweni. Kwisihlokwana umbhali ucacisa athi **okungathandekiyo, kukuba alikho ibhinqa ebelisazi ukuba ikhona inkxasomali karhulumente-eyenzelwe ukuxhasa iintsapho ezihlelelekileyo ukuba zondle abantwana** (sadly none of these women were aware of the government's child support grant provided to help poor families care for their small children). Kule ntetho, umbhali uzama ukwelisa indlela athe urhulumente akaphumelela ngayo ukubomisa okanye intengiso yokuba incede abo bantwana. Urhulumente ubemele ukuba ubeke izinto ezibonisayo ezitalatweni ngale mali. Ngokunjalo ke nonontlalo-ntle babemele ukuqhuba iimfundiso namabhinqa asezitalatweni ukuze banike wona amacebo wendlela yokuphatha le mali kuba incinane bafunde ukuyonga. Urhulumente ngokunjalo umele kukwenza emnye imisebenzi yala mabhinqa kuba avela kwimeko ehluphekileyo nesele ikhubazekile. Aba bantwana kunye nomama babo kufuneka babenendawo zokuhlala ezingcono ezenziwe yi-RDP ethi inikwe ngurhulumente woMzantsi Afrika. Ngoko mbhali urhulumente woMzantsi Afrika umbona engaphumeleli, njengoko lisakhula nangoku inani losizi labantwana abahlala ezitalatweni.

Uhlobo oluhambayo lwesithathu olungathi luqapheleke apha lucela umngeni kwingcinga zabafundi zovelwano. Umgca oyintloko weli nqaku, othi usebenze njengintloko, uthabatha

usizi kunye nokuhlupheka okufunyenwe ngabantwana abahlala ezitalatweni eMzantsi Afrika. Xa umbhali ejonga abantu basezitalatweni indlela abaphila ngayo elusizi, uthi ababhekiselele kubafundi ukuba bacinge ngendlela okanye iimeko abangondla ngazo abantu basezitalatweni. Umbhali uthi azise umfundi ngenani elenyukayo labantwana abasebancinane abathi bachithe iintsuku zabo eziphambukeni ezixakekileyo. Lento icela umngeni kubafundi kunye noluntu ukuba bathathe umqwalasela ngale ntle; e kuba ababantwana ngeke babenakamva. Imibutho yezopolitiko zimele ukuthabatha inxaxheba ngale nto. Ukongeza umbuzo-buciko wombhali ofumaneka kwisihlokwana othi **ukuxhatshazwa okanye ukuhlupheka?** (abuse or desperation?), uvelisa ukubhenela kombhali ukuba usizi/uvchwano oluvela kubafundi lwabangenamakhaya. Yintoni ethi ibesengqondweni yomfundi emva kokuba umbhali ebuze le mibuzo, ziingcinga kunye nezimvo ezibuhluu. Impendulo ebilindelekile kubafundi iyakuba kukwelisa phandle indlela aba bantu abangathi bondliwe ngayo. Kwelinye icala, xa umbhali enendlela yokucacisa ubomi babantwana abasezitalatweni nekuyiyona evelisa ubuhlungu kunye nentlupheko, usukuba ekhuthaza okanye ememelela umfundi ukuba abenomfanekiso wakhe xa ebenokuba kule meko akuyo lo mntwana wasesitalatweni, okungathi ekugqibeleni kube yinkuthazo kumfundi ukuba asebenzele isazela sakhe kule nkuthazo. Li lonke ke, umfundi wale mbalo uthe wakhuthazwa ukuba aacinge ngokwakhayo kunye nangosizi ngobami babasetyhini kunye nabantwana abasezitalatweni.

Uhlobo oluhambayo lwesine luthi lumemelele kubafundi ingcinga zobulungisa ukuze baqhatheke bakwazi ukunceda abantwana basezitalatweni. Ngokubhekiselele kwinqanaba lohlahlelo lwembalo lwabantwana abasezitalatweni, kungathi kuxoxwe ukuba umbhali unendlela egqibeleleyo ukukhuthaza umfundi ukuba anike isandla esincedisayo kubantwana basezitalatweni. Ukusetyenziswa kwezi mbonokalo **bethe nca emiqolweni yoonina** (strapped to their mother's backs), **babhudlwa ngumoya** (wind blasts) kunye **ukulamba bafe yindlala** (would starve and die), kuthi kuphinde kubezindlela zokucela umngeni kubulungisa bomfundi ngokuthi banikwe umfanekiso ocacileyo wobunzima ojongwe ngabasetyhini ezitalatweni. Okokugqibela umbhali uthi asebenzise imifanekiso ibonisa indlala kunye nobomi obunzima obujongene nabasetyhini kunye nabantwana ezitalatweni, ngenjongo zokubhenelela kwingcinga zobulungisa zomfundi ukunceda abantwana basezitalatweni ukuphelisa le ndlala kunye nosizi. Enwa kokujonga kule mifanekiso, umfundi uthi athabatheke ukucinga ngendlela eyiyo ngengxaki ethi ibekwe ngumbhali.

Kuhlobo lwesihlanu nolulolokugqibela oluhambayo, umbhali uyabancoma abantu abanceda abantwana basezitalatweni. Ukululama kombhali akubomisi kuphela ukuncoma, uphinde akhuthaze abasetyhini abahlala nabantwana ezitalatweni ukuze bazi okokuba baphinde bafumane ithemba kunye namandla. Ngokubancoma kunye nokubabonisa umbhali uxelela uluntu phaya ukuba luhlangane yaye luncede abanye ngelolixa azama iindlela zokuphelisa ingxaki zabantwana abahlala ezitalatweni.

4.2.3 Uhlahlelo lwenqaku lwesithathu: Lo mbulali makohlwaye qatha ngesenzo sakhe (Let this murderer pay for what he's done)

Uhlahlelo lwenkcazo eyintloko

Eli nqaku lithi libe ngumzekelo amaxesha amaninzi apho isivakalisi esinesigama esibonakalisa imisebenzi enjengohlalelo lwenkcazo eyintloko. Intloko ezibonakalisayo ngamanye amaxesha ifezikeswa libinzana okanye igatya elithi liveliswe okanye linqulunqe inkcazo kuyo. Kwimigxa esintloko, ethi ibeyintloko umbhali ithi **lo mbulali makohlwaye qatha ngesenzo sakhe** (let this murderer pay for what he has done). Intloko yesi sivakalisi yile **lo mbulali** (let this murderer) yaye igatya eligqibezelayo lisebenza njengenkcazo ukuba le nkwenkwe mayohlwaye ngenxa yokubulala kubuhlungu kwammelwane. Uthe watshinsha ubuhlobo phakathi kwabamelwane bobabini bazintshaba, yaye ke igatya elithi likugxininise oku lithi **makohlwaye qatha ngesenzo sakhe** (pay for what he's done), le ntetho kwakuvunyelwene ngayo ngumama womfikazi kunye nowombulali. Babebuhlungu kakhulu ngesenzo sakhe kuba babe ngabahlobo ababevana iminyaka yaye bengabamelwane. Kumhlathi we-29 umbhali uthi **ubengumntwana ongageziyo nohloniphayo, kodwa wayedla ngokuntlokothiswa ngamanye amakhwenkwe esikolweni** (he was a very quiet and respectful child, but he was often bullied by the other boys at school). Umbhali ucacisa ukuthi wayethule kakhulu yaye enembeko loo nto ivela njengintloko yesivakalisi yaye inkcazo yona isithi **wayedla ngokuntlokothiswa ngamanye amakhwenkwe esikolweni** (but he was bullied by the other boys at school), ivelisa yaye ityhila inqaku elithi ingenzeka ukuba sesona sizathu esamenza ukuba abulale wathi waxhatshazwa wabe sele evuka imisindo ngenxa yempatheko mbi. Okokugqibela, kumhlathi we-33 kukhona isivakalisi ezithi **akasihlonitshwa tu luluntu umsindo walo omshiye engumpha ochutywe wahlwa** (she's lost the respect of the community, whose fury has also her destitute). Kwesi sivakalisi, ibinzana **akasihlonitshwa tu luluntu** (she's lost the respect of the community)

elithi ligqityezelelwe libinzana elithi **umsindo walo omshiye engumpha ochutywe walahlwa** (whose fury has also her destitutes) zingathi zibe yinkcazo eyi ntloko.

Intloko eqhubekayo

Intloko eqhubekayo kwimbalo ithi iphonyeleliswe ngokwamabinzana ezibizo, athi afumane ukukhankanywa njalo ngokuphindiweyo kwimbalo. Umbhali apha uthi asebenzise ibinzana lesibizo elithi **ukubulala** (to kill) elithi limele kaninzi amaxesha amaninzi kodwa linendlela ezahlukeneyo kwimbalo. Kodwa umbhali uzama ukwelisa ukuba okwenziwe yile nkwenkwe kukhohlakele yaye akunyamezeleki. Kwakhona kukhona ibinzana lesibizo elithi lichaze esi senzo simanyumnyezi esithe senziwa yile nkwenkwe **amanyumnyezi** (gruesome) nokuntu ngokubanzi luthi lwanomsindo kangangokuba bathe bawutshisa umzi wakokwabo isigebenza waluthuthu. Umama wombulali uthi wagqiba ekubeni akhe abaleke iintsukwana angabikho.

Uhlahlelo oluluqilima oluyintloko

Eyona ntloko iphambili kwelinqaku ithi **lo mbulali makohlwaywe qatha ngesenzo sakhe** (let this murderer pay for what he's done). Le ntloko ithi incediswe zizihlokwana ezahlukeneyo kunye neintloko eziphambili ezithi zivele kule mbalo. Kuthi ke kucaciswe ngamabinzana kunye nezivakalisi kwimbalo ezizezi **izalamane zikaMichelle zisentlungwini eChurch of St Mary nase St Anne eMarrianridge** (Michelle's relatives grieve at the Church of St Mary and St Anne in Mirrianridge), **usapho lwakwaMorgan lumbona okokugqibela uMichelle kwinkonzo yomngcwabo ebiqhutyelwa ecaweni** (The community fury-damaged possessions litter the van Wyk's guttered home). La mabinzana athi akheke kwintloko yale mbalo, enika umfanekiso ocacileyo ukuba yayikhohlakele kangakanani na into eyayenziwe ngumbulali ukubalala intombazana encinci uMichelle. Phantse yonke imihlathi yale mbalo, ithi ibenolwazi oluthi lutyhile wonke lo mbono kaNoel, indlela le owathi wambulala ngayo eyintombazana encinci uMichelle. Nje ekuqaleni umbhali uthi azise abafundi ngendlela unina wombulali kunye nomama womfikazi abathe banomsindo ngayo ngaso sonke esi senzo. Umbhali uthi azise abafundi ukuba **bekuphuma ivumba elibi efrijini kwabe kusekho igazi ekufuneka ndilosule. Ubenenxeba ngezantsi kwebele lasekhohlo. Nintloko yakhe ibinamanxeba. Imilenze yakhe ibinqunyulwe emadolweni iingalo zinqunyulwe ezi ngqinibeni, kwaye kukho amanxeba amabi obhushu ngasentla kwezo ndawo anqunyulwe kuzo. Intloko yakhe ibisikwe kakuhle.** (there was a disgusting odour in the fridge and I still had to wipe away some blood. There was a stab wound below her left breast. Her head

also contained injuries. Her limbs were severed at the elbows and knees, but there were gaping, jagged wounds above these joints, indicating that the bushknife had penetrated her flesh. Her head had been neatly cut off). Lulonke olu lwazi luthi luxhase intloko ethi ubengombulali lo. Oku kubulala kukhohlakeleyo okuthe kwenziwa kwelisa iimeko zendawo ezigquba ulwaphulo mthetho. Kwiminyaka eselula ulutsha lusebenzisa iziyobisi.

Ulwazi olunikwe-lulutsha

Xa umntu ejonga kubhalo, loluphi ulwazi olunikiweyo okanye osele lusaziwa ngumfundi, yaye loluphi olutsha kraca okanye olungekasetyenziswa. Ukujonga apha kubumbo olubhaliweyo kweli nqaku, intloko ephambili ithi ivele ngqindilili, loo nto ithi incede ukutsala umdla womfundi kwimbalo. Le ntloko iphambili ithi imele ulwazi olunikiweyo kumfundi. Kuthi ke kube lolu lwazi lunikiweyo olu **lo mbulali makohlwaywe qatha ngesenzo sakhe** (let this murderer pay for what he's done), okuthi kutsale umfundi apha kwimbalo, lumemelela yaye lukhuthaze umfundi ukuba afune ulwazi olutsha oluthi lulungiselele ulwazi olunikiweyo apha kwimbalo. Kweli nqanqaba, okuthi kubesengqondweni yomfundi lulwazi olutsha oluthi lujonge emva kolu lunikiweyo. Ngamaxesha amaninzi abafundi abaninzi bayakonwabela ukufunda amanqaku anengxaki. Into abathi aba bafundi babenomdla kuyo zizisombululo zale ngxaki. Kule mbalo ingxaki yombulali ithe yaikwa ke kumfundi ngezihlokwana yaye izisombululo ezibekwe ngumbhali ezifana nezi **xa kubuyiselwa isigwebo sentambo eMzantsi Afrika ndibona simfanele unyana wam** (If South Africa restores the death penalty I think my son should get it). Kuthi ke kube lulwazi olutsha oluthi lusinike isisombululo kwingxaki esele iqhubeka, njengoko sele ibonisiwe kulwazi esilunikineyo, oluthi, **lo mbulali makohlwaywe qatha ngesenzo sakhe** (let this murderer pay for what he's done). Uluntu kunye nabafundi kufuneka beze ngaphambili kunye nezisombululo ezivakalayo xa kukhona ingxaki efana nale. Kufuneka bebhenele kurhulumente kuba ulwaphulo mthetho luphezulu yaye lusonyukela kuba isigwebo sentambo asikho. Ngoku uluntu luthathela umthetho kubo endaweni ka rhulumente kuba sele belitshisile ikhaya lo mbulali ekwakumele ukuba zizenzo ezinziwa ngurhulumente. Urhulumente uthi angaphumeleli kwiimeko ezininzi kuba nolutsha basebenzisa iziyobisi ezininzi kuba akukho mthetho ungqingqwa ovela kurhulumente.

Uhlahlelo lwenkcazo yomxholo

Uhlahlelo lwenkcazo yomxholo luthi luzekeliswe ngokweqondo lezivakalisi ekubhaleni. Umbhali uyakuqaphela ukuba eli nqaku lithi lidibane kakhulu kwelinye eliluhlahlelo lwenkcazo yintloko, njengoko oku kucaciswa kwinkcazelo zezi zinto zimbini ekuqaleni

kwesi siqendu. Umzekelo ophilayo wenkcazo yomxholo uthi ufumane kumgca oyintloko othi ubenezivakalisi zilandelayo **lo mbulali makohlwaywe** (let this murderer pay). Kwesi sivakalisis, igatya elingophambili, **makohlwaywe ngesenzo sakhe** (pay for what he's done), lisebenza njengenkcazo yesivakalisi. Kwelinye icala indlela yokunduluka apha yile **lo mbulali makohlwaywe** (let shis murderer pay). Ngoko ke, okubaluleke kakhulu kukuba ngamanye amaxesha umxholo ngamanye amaxesha uvala isikhewu indawo yomxholo oyintloko. Umzekelo **Ndiqinisekile ziziyobisi ezenze uPappie wenza la manyumnyezi** (it was drugs that influenced Pappie to commit that horrible act). Umxholo okanye indawo yokunduluka apha yile **ziziyobisi** (drugs), yaye inkcazo ithi icacise umonakalo weziziyobisi ezithe zenza ukuba abulale umphefumlo ongenachaphaza lasono, atsho ukuthi, ezithe zamphembelela uPappie ukwenza isenzo esimanyumnyezi.

Unggameko lokucingela uzalwano

Kule mbalo, umfundi uyakuqaphela okokuba kusoloko kukhona ulwazi oluthi lueliswe kwaye kubekhona nolo lucingelwayo, ngophambili okanye ukucingela. Kumhlathi we-8, umbhali uthe wasebenzisa ulwazi oluthe lwacingelwa okanye ngophambili axoxe xa ezithi, **ngendimbulele ngokwam uPappie** (I would have killed Pappie myself), itsho ingxoxo ithi **ukuba ububhaqwe ndim umzimba kaMichelle** (if I had found Michelle's body). Kumhlathi we-21 **ndibuhlungu gqitha ngento eyenziwe ngunyana wam, phofu ke ayindim endithe makenze loo nto** (I'm sorry for what my son did, but I didn't ask him to do it) ibinzana **ndibuhlungu gqitha ngento eyenziwe ngunyana wam** lithi lisebenze njengo kuqwalaselwe ngumbhali, xa igatya listihi **phofu ke ayindim endithe makenze loo nto** lulwazi oluthi lucingelwe okanye lubengophambili ngokusetyenziswa ngambhali kweli binzana **Ndiyaxolisa ngendikwenzileyo nyana walu**, lo mama ukwinqanaba lokubhideka, kuba akazazi nokuba amncedise na umntwana wakhe. Usaphatheke kakubi ngabamelwane bakhe kwesi senzo kuba bebengabahlobo imanyaka emininzi.

Imbalo ezinamathelayo

Umbhali uyakuthi akujongisise ukuba lo mba uyakuchazwa ngokujonga kula manqanaba achaphazelekayo kwimbonakalo yokulandelelana ngamaxesha embalo. Le miba yile, ukukhangela, into ewele enye, ushiyo-magama, isihlanganisi, uphindo-phindo, ukuqukwa, ukuvumelana kwamagama kunye nezikhombisi.

Isikhangelo

Kolu bhalo **lo mbulali makohlwaywe ngesenzo sakhe**, isikhangelo sithi sibonakaliswe kule mihlathi ilandelayo 11, 12, 15, 19, 20, 21, 25, 27, 28, 30 kunye no32. Kumhlathi we-12 **loo nto** (that thing) uthi asebenze njengesikhangelo yaye uthe wasetyenziswa amaxesha amaninzi kule mbalo. Kumhlathi we-15 **ubethetha ekwindawo azimele kuyo emva kweeveki ezimbini yenzekile loo nto apho ubezimele uluntu lwaseMarrianridge olwabagxotha nomsakwabo lubaxuluba ngamatye** (she was speaking from a "safe house" two weeks after the terrible discovery sheltering from the fury of the Marrianridge community who had stoned her, her mother and her sister, driving them out of their homes). Uphawu lesikhangelo "loo nto" uthe wasetyenziswa ebhekiselele kumbulali kokuthe kwenziwa nguNoel awayengunyana wakhe. Kumhlathi we-28 umama womfikazi, ucinga ngobuhlobo babantwana babini njengoko sele omnye ebulele omnye xa ezithi **ngolo hlobo** (in that way) ukubalisa ibali laba bantwana babini ngaphambi kwesi sehlo sokubulalana. Kwimuhlathi we-20 kunye ne-25, umbhali usebenzisa isimelabizo kwisivakalisi **oku** (this) kunye no **oko** (that) ukubhekiselela kwimeko embi ethe yabehlela kangangokuba umama wombulali akanawo nomdla ukuba ayekubona umntwana wakhe ejele. Ke ezimpawu zesikhangelo ezithe zasetyenziswa ngasentla zingathi zihlolwe njengoyilo lombhali olunanathelanayo, oluthi luthathe inxaxheba ngokuthi acuthe ubude bomxholo wakhe.

Uthelekiso lokunamathelana kunye nokubambela

Uthelekiso lokunamathelana kunye nokubambela lusebenza kunye ncam. Kumhlathi we-3, umbhali uthe wasebenzisa uthelekiso lokunamathelana ngokuthi **kwelinye icala abazali bakaMichelle, uFrancis Morgan no Cecelia (obizwa ngokuba nguTrudie) basebuhlungu gqitha ngokusweleka kwentombi yabo** (meanwhile, parents Francis Morgan and his estranged wife, Cecelia (known by friends and family as Trudie) remain tormented by their daughter Michelle's cruel slaying) eli binzana **kwelinye icala** (on the other hand), lithi limele uthelekiso phakathi kwentetho ezimbini ekubeni esi sokuqala senika iimeko kamama wombulali emva kokuba kwenzeka esi sehlo. Ke ngoko intetho yesibini ithi isinike intetho yemeko yabazali balowo ubuleweyo. Kumhlathi we-13, umbhali uthe wasebenzisa uyilo lokufakela igama endaweni yelinye ngegama "o mnye" elithi libhekiselele kumhlobo ka Elaine van Wyk ekuthe kwanguye ovelisa okuthe kwenzeka kweliya khaya.

Izihlanganisi

Izihlanganisi ezininzi zingathi zibonakale kule mbalo. Isihlanganisi **kodwa** (but) uthe wasetyenziswa amaxesha amaninzi kule mbalo. Uthe wasetyenziswa kule mihlathi 4, 11, 23, 29, 30 kunye ne-31 kwezinye iimeko **kodwa** (but) uthe wasetyenziswa kwintetho ezimbini ezahlukeneyo ezithi zona zibenmvakalozwi ezimbini ezizezi **uFrancis Morgan uthi udonga lwendlu kaElaine lusandul'ukupeyintwa kodwa amachaphaza egazi ebesabonakala** (Francis claims that a wall in the suspect's home had been freshly painted, but that spots of blood were still evident). Oku kubomisa ukuba uFrancis usaphazamisekile ngokufa kwentombi yakhe, nangona esabona amachaphaza egazi, akanokwazi ukuba acebise ukuba makasuzwe kuba okwangoku usenomsindo ngommelwane wakhe. Umbhali uphinde asebenzise **xa** (if) amaxesha amaninzi kwimbalo. Ngamanye amaxesha usetyenziswa ekuqaleni kwisivakalisi. Kumhlathi we-2, umzekelo **xa sibuyiselwa isigwebo sentambo eMzantsi Afrika, ndibona simfanele unyana wam** (If South Africa restores the death penalty I think my son should get it) oku kubomisa indlela umama wakhe awayekhathazeke ngayo ephoxekile yaye ephelelwe ngamandla kangangokuba zange akwazi ukumxhasa unyana wakhe. Zininzi ke izihlanganisi ezithe zasetyenziswa ezizezi ukuba, okanye, okokuba kunye nezinye.

Izikhombisi

Umbhali uthe wasebenzisa nezikhombisi amaxesha amaninzi ukuze akwazi ukwelisa amagama anxibelelanayo okanye izivakalisi ezibunjwe zanzibelelana kwimbalo. Ezi zikhombizi zilandelayo (ezivela nezibizo ukuziguqula) zithi zibekhona kwimbalo **lo mbulali** (this murderer) othi avele kwakwintloko. Kwakhona kumhlathi woku-1 kuvela **leyo** (with that) yaye azimele ngokwakhe ukugxininisa izigqibo sabo ngombulali. Kwakhona kumhlathi we-11 **ngaloo ntsasa** (in that morning), kumhlathi we-12 **loo nto** (that thing), yaye oku kuphinde kuvele kumhlathi we-15. Kumhlathi we-18 kuvela **kweso sihelegu** (in that gruesome) kumhlathi we-20 zithi zibe zibini ezisetyenziswe ngumbhali **oku** (this), **oko** (that) kwakhona kumhlathi we-27 naku 32 **la manyumnyezi** (this horrible act) uyavela. Okokugqibela, kumhlathi we-28 **ngolo hlobo** (in that manner) zithi zivele kwimbalo ukuze ziphumeze iinjongo zombhali ukugxininisa unxibelelwano.

Uphindo-phindo

Kule mbalo, umbhali uthi asebenzise uphinda-phindo ukuze agxininise amanqanaba angathi athatyathwe ukohlwaya umbhali othe wabulala ngolunya. Oku kuthe kwaveliswa ngamagama athe asetyenziswa kwintloko kunye nakumhlathi wokuqala wona othi

makohlwaywe qatha ngesenzo sakhe (he must pay for what he's done) lo mazwi acinzelela ezama ukugxininisa indlela abathi bazive ngayo apha. Wonke umntu wayephatheke kakubi ngesi senzo kangangokuba uluntu lwaye lwangenelela. Kwakhona kumhlathi we-7 kunye ne-18 igama **ndinga-mbulala okanye ngendimbulele** (I can kill him or I would have killed him) lithetha into enye kodwa lithi libonise ukuba babenomsindo ngesi senzo. Aba bantu babohlukile kodwa babethetha into enye. Enye iimeko apho kuvela uphindophindo kumhlathi we-18, 27 kunye nowe-32 **isihelegu** (gruesome) kuthi kusetyenziswe izithethantonye negama elithi **manyumnyezi** (gruesome) ithi livele kabini kwimbalo. Kumhlathi we-19 kunye nowe-21 igama **ubuhlungu** (grieve) lithi limele kabini ukuze livelise ezo ntliziyo zikhathazekileyo ezibuhlungu kakhulu ngenxa yomphefumlo omsulwa. Kumhlathi we-11, 16, 25 kunye 32 **intlungu** (grief) ethi ivele amaxesha amaninzi kweli nqaku, oku kugxininisa iimeko elo luhlobo ethi ibembi kakhulu kunye nenganyamezelekiyo. Okokugqibela, umbhali usebenzise igama **ebibitheka** (sobs) kumhlathi wesi-2 kunye 16 ethi ivelise indlela atyholwa ngokubulala azive ngayo yonke le meko.

Ushiyo-magama

Ulwimi olubhaliweyo ngamanye amaxesha lusetyenziswa kushiyo-magama xa umbhali esebenzisa amachaphaza amathathu ekubomisa ushiyo olusuka esivakalisini, samagama ekufuneke ukuba aphelelise ubumbo okanye imvakalozwi. Kolu bhalo lweli nqaku, akukho phawu loyilo loshiyo magama oluthe lwasetyenziswa.

Ukuvumelana kwamagama

Ukuvumelana kwamagama ayikokulandelelanisa okanye ukunxibelelana kwamagama elo kunye nelinye okanye amanye. Kumhlathi we-14, umbhali uthe wasebenzisa igatya **ukulahlekelwa ligazi nenyama** (lose her own flesh and blood) ithi limele ukuvumelana kwamagama. Eli gatya ngokwenene lithetha ukuba umntu uthe waswelekelwa ngumntu amxabise kakhulu ebomini bakhe ngakumbi umntwana kunye nabazali. Kumhlathi we-20, umbhali usebenzisa le ntetho **ndithwele ityala** (carrying a huge burden) into ethetha ukuthi umama wakhe wayethwele lonke ilishwa lonyana wakhe athe walenza ekuhlaleni. Okokugqibela, kumhlathi we-33, kukhona amanye amatyala athi wona **ungumpha ochutywe walahlwa** (his destitute) yaye **utshe waluthuthu** (gutted the blaze). Le nto ibonisa ukuba uthe walahlekana nayo yonke into ebomini bakhe, uthe waphulukana nendawo yokuhlala kunye nobomi bakhe ngoku bugcwele intlupheko.

Umfuziselo wobuciko kunamathelwano

Kule mbalo umfuziselo wobuciko kanobangela-siphumo uthi ufunyanwe kwezi meko zilandelayo **ukusebenzisa iziyobisi** (use of drugs) njengonobangela kunye **ukubulala kabuhlungu uMichelle** (the brutal killing of Michelle) njengesiphumo. Olwesibini, **la manyumnyezi** (this gruesome) enza ukuba uluntu ukuba lubenomsindo yaye loo nto yaba neziphumo zokutshisa umzi kamama wombulali njengesiphumo. Okwesithathu, **ukubolekisa ngobhushu nguFrancis ongutata kaMichelle** (to borrow a bushknife from Michelle's father Francis) njengonobangela, yaye ke isiphumo saze ke saba **ukunqulwa kwengalo kunye nemlenze** (cutting of arms and legs) kwakhona ukungahoywa okanye ukungakhathali kukarhulumente (ngunobangela) okungathi kungenelele ekusebenziseni iziyobisi lulutsha kunye neendawo ezithile ezithatyathwa njengezigquba ulwaphulomthetho (isiphumo). Ubumbano olunamathelanayo lwembalo luthi lubenekho ukunika umfundi ulwazi oluncinzi lokuba kubi kangakanani na eMzantsi Afrika. Ulwaphulo mthetho luphezulu kuba urhulumente akamithetho engqi-ngqwa kwabo bophula umthetho.

Izichazi-magamaUkhetho lwesichazi-magama ezithi sibonise injongo yonxibelelwano

Le ndawo yohlahlelo lwembalo ngokubhekiselele kukhetho kwinqanaba lesichazi-magama, umzekelo izenzi, izibizo kunye neentwana ezisekuqaleni kwisivakalisi athi umbhali azisebenzise kwimbalo ukuze kuphumelele injongo yonxibelelwano olululo.

Ukhetho lweentwana ezizezokuqala kwisivakalisi

Ukhetho lweentwana ezizezokuqala kwisivakalisi zithi zibenegalelo ekunxibeleleni phakathi komfundi kunye nombhali. Uthi nje umfundi afunde iimeko yokuqala yesivakalisi, athi azakhele ngokuzenzekela umfuziselo wengqondo ngokuzakuthethwa ngumbhali apho kwimbalo. Umzekelo, umbhali xa eqala intloko yakhe uthi **lo mbulali makohlwaywe** (let this murderer pay) umbhali umemelela ingqalelo yabafundi ukuba kukhona into embi ethe yenzeka. Ngokukhawuleza bebona la magama, bayakuthi bavele umdla wokufunda eli nqaku. Umbhali uthi avule umhlathi wokuqala ngokuthi **Ufanele ohlwaywe qatha ngesenzo sakhe** (he must pay for his crime), la magama athi akhuthaze yaye amemelele ingcinga zengqondo zomfundi, umfundi uyakuzenzela ezakhe iingqikelelo ukuba umntu othile wenze isenzo sokubulala. Kumhlathi wesi-4, umbhali uthi **akungeni nkqu nokutya** (neither of us is able to eat or sleep), umbhali usinika umfanekiso ocacileyo ngentlungu yabazali bobuleweyo ukuba iimeko zimbi kakhulu. Kwelinye icala, umhlathi wesi-3

umbhali uqala ngokuthi **kwelinye icala** (on the other side) ethi isinike ulwazi oluchasenayo kwintetho yelinye icala ethe yenziwa phambili phaya kwimbalo. Umbhali wazisebenzisa ezi ntetho ngenjongo zokubomisa imibono eyahlukeneyo phakathi kwala makhaya omabini ngeli myumnyezi elithe lenziwa nguNoel. Nangoko ke, indlela athe umbhali waqala ngayo izivakalisi, ithi ithathe inxaxheba ekwamkeleni iingqungquthela zembalo ezibunjiweyo, nangokuyalo nasekuqondeni komfundi wembalo ngako oko.

Ukhetho lwezenzi

Kule mbalo, umbhali uthi asebenzise iqela lezenzi ezizikhankanyi ukuze kuvele iinjongo zale mbalo. Nantsi ke imizekelo yezenzi ezizikhankanyi **ukuzomeleza** (to keep strong) kumhlathi we-4, athetha ukuthi uzama ukuziqhelanisa nale meko yaye uzama ukomelela ukuze akwazi ukuba ayilibale **ukubongoza** (to appeal), kumhlathi we-21, ethi ubomise indlela awayefuna ngayo ukugcina ubuhlobo bakhe kunye nabahlobo bakhe.

Umbhali uthi asebenzise isenzi **ngendi mbulele** (I would have killed him) esi senzi sivela kubini kweli nqaku elithi livelise iimo okanye inqanaba labazali amacala omabini. Babecaphuka kakhulu ngenxa yesenzo sikaNoel. Kulo mhlothi we-30 umbhali usebenzisa isenzi **ekugquba** (ridden) esithetha ukuba ulwaphulo mthetho luphezulu kulaa ndawo yaye akukho lawulo. Nangona norhulumente engabonakalisi kuthatha nxaxheba ngezinto ezithi zenzeke kulaa ndawo. Uluntu luthe lwathathela yonke into emagxeni alo kuba banawo amandla okanye ithemba emthethweni.

Isakhiwo esihambayo esinomqalaphela

Umbhali usebenzisa uqilima oluhambayo ukuze akwazi ukuphumelela iinjongo zakhe zonxibelelwano. Kwingxelo yembalo efana nenqaku eliphantsi kokucaciswa, iqela elihambayo lingathi liveliswe ngokuvavanywa kwemfundiso zale mbalo. Uhlobo lokuqala oluhambayo lubomiswa kule mbalo ngokuchazwa ukuba umbulali walenza njani elinyumnyezi. Kule mbalo, umfundi uthi aziswe ngamanqanaba athe athatha inxaxheba ngaphambi kwesi sehlo. Ngoko ke ithi ichazive nokuba umzimba womfikazi wafunyanwa ngokucaciswa ngalamagama alandelayo, **uzimba wawufihlwe efrijini, intloko nengalo nemilenze zakhonjwa ngumtyholwa ecaweni engasetyenziswayo nakwityholo elikufutshane neholo yoluntu** (Her torso had been concealed in a disused fridge. Her head and limbs were later pointed out by the suspect at an abandoned church and in the overgrown bush opposite a local community hall). Le mbonakalo ingasentla iyasetyenziswa ukunceda umfundi ukuba abenomfanekiso ocacileyo ukuba ikhohlakele

kangakanani into eyenziwe nguNoel. Nangona ethe wambulala, uthe wazithatha iindawo ezithile zomzimba wazifihla ematyholweni. Umfundi angaqikelela xa ifrija eqhele ukufaka ukudla okusetyenziswa ngabantu ngoku ibe igcwele sisidumbu. Bangayisebenzisa njani emva kwesenzo esikhohlakele kangaka.

Uhlobo lwesibini oluhambayo athi umfundi alubanakalise kule mbalo luthi lunxibelelane nokubomisa ukungahoyi kukarhulumente ngokubhekiselele kule ngxaki yolwaphulomthetho eMzantsi Afrika. Kumhlathi we-2, umbhali ucacisa athi **xa sibuyiselwa isigwebo sentambo eMzantsi Afrika, ndibona simfanele unyana wam** (if South Africa restores the death penalty I think my son should get it), oko kuthi kumemelele ingqalelo yabafundi ngokujongene nokungahoyi kukarhulumente. Ulwaphulo mthetho luphezulu kuba abantu bayazi ukuba akukho manyathelo angawo athi athatyathwe ngurhulumente. Olwesibini, abantu abaninzi bathengisa iziyobisi kuluntu, amanyathelo amapolisa akasacacanga kuba bathi babulawe zizigebenga kuba akukho manyathelo angako athi enziwe ngurhulumente.

Uhlobo oluhambayo lwesithathu olungathi lubonakaliswe apha lubhenele kwingcinga zabafundi zovelwano. Xa abafundi besiya befunda kweli nqaku bathi bavelise uvelwano nomama owatyholwa ngokubulala kunye nabazali bobuleweyo. Okokuqala, umama wombulali naye wayenomsindo kakhulu kuba babengazi esona sizathu sokubulala ngenkohlakalo. Okona kubhulungu ngalento, kukuba bebe ngabamelwane kunye nabahlobo, ngoku bavele bacingela ukuba akukho nto eyayi ngenziwa ngabantwana bobabini. Umzekelo umbhali uthe wasebenzisa amagama athe umfundi wawamemelela kwingcinga zakhe ezinzulu zovelwano ngokuthi athi **imilenze yakhe ibinqunyulwe emadolweni iingalo zinqunyulwe ezingqinibeni, kwaye kukho amaxeba amabi obhushu ngasentla kwezo ndawo anqunyulwe kuzo. Intloko ibisikwe kakuhle** (her limbs were severed at the elbows and knees, but there were gaping, jagged wounds above these joints, indicating that the bushknife had penetrated her flesh. Her head had been neatly cut off). Le ntetho yathi yafunyanwa kumhlathi we-6 kwimbalo. Le ntetho ithi ishiye ingqondo zabafundi benomfanekiso oyintlungu othi wenze wonke umntu abenomsindo.

Uhlobo oluhambayo lwesine lubhenelela kwingcinga zobulungisa zabafundi ukuze basebenze kunye ukuze balwe ulwaphulo mthetho. Umbhali usasinike ukuba sibenomfanekiso ngqondweni wemeko yekhaya lotyholwa ngokubulala, xa umbhali ezithi **umzi wakhe utshe waluthuthu ngumlilo otshiswe luluntu obelunomsindo ngemini**

elandela abulewe ngayo uMichelle (her house was gutted the blaze started by angry members of the community the day after the murder), oku kubomisa ukuba uluntu luye lawuthathela ezandleni zalo umthetho. Ngoko ke bangathi benze amaqumrhu angathi ancedisane norhulumente ukuze kuncitshiswe ulwaphulo mthetho. Le ntetho ikhuthaza umfundi ukuba acinge ngakumbi ngamacebiso ukuze akwazi ukulwa ulwaphulo-mthetho.

4.2.4 Uhlahlelo lwenqaku lesine: **Ukhuseleko ezindleleni (Please make us safe, can't you?)**

Umbono womsebenzi-sivakalisi: Isakhiwo semfundiso

Uhlahlelo lwenkcazo yintloko

Eli nqaku lizekelisa ngokweminye imizekelo apho intetho esekuqaleni yesivakalisi isebenza njengintloko yesivakalisi. Intetho eyintloko ithi ngamanye amaxesha ifezekiswe libinzana okanye igatya elithi libonakale okanye imise inkcazo kuyo. Kumhlathi wesi-4, umzekelo wenkcazo yintloko wozalwano uyenzeka **ngeholid ezeKrisimesi, xa kufanele sonwabele uxolo nokuthula, banyama-25 abantu ekufanele basweleke ezingozini zeemoto eMzantsi Afrika** (during the Christmas holiday period 2000, when we should have been celebrating peace and goodwill, an average of 25 people a day died in traffic accidents around South Africa). Intloko yesi sivakalisi ithi **ngeholid ezeKrisimesi, xa kufanele somwabele uxolo nokuthula** (during the Christmas holiday period 2000 when we should have been celebrating peace and goodwill) ngoko ke igatya elifezekisayo lisebenza njengenkcazo ukuba uxolo lwabo luthi luphazamiseke njani zezingozi, ngoko ke bathi bagcinakale benezothuso kuba kaloku abanye babo banezizalwane ezisebenza kude kakhulu yaye igatya lithi **bangama-25 abantu ekufanele basweleke ezingozini zeemoto eMzantsi Afrika** (an average 25 people a day died in traffic accidents around South Africa). Oku kubomisa ukuba baninzi abantu abathi basweleke emva kweyure nganye ekuthi kubeyinto ephazamisa ulonwabo lweKrisimesi kuba ngoku loo nto iyakuthetha ukuba amanye amakhaya ayalila. Kumhlathi we-11 isivakalisi esiyintloko sithi **ukunqaba kwemali neenkukacha kwiindawo ezihlelekileyo** (the lack of funds and lack of information for the disadvantaged communities) yaye ke igatya elisisifezikisi sesi sivakalisi sesi **kubangele iingozi ezininzi** (has led to many casualties) ezithi sibeyinkazo yaye sithi sigxininise kuba eziya ndawo abukho ubutyebi kunye nolwazi oluphangaleleyo ukuze bakhusele ubomi babo xa kuthelakiswa noloo mazive akhuselekileyo. Kumhlathi we-14 isivakalisi esiyintloko sithi **ukuba ubani ufunyewe enetyala** (if someone is found to be

negligent) ezithi sifezekiswe libinzana elisisenzi **ubekwa ityala eliye-ngokunqumamiselwa ilayisensi okanye ithatyathwe** (he faces the full might of the law like having his driver's licence suspended or cancelled) njengenkcazo.

Intloko eqhubekayo

Intloko eqhubekayo kwimbalo ithi ifezwe ngokuthi amabinzama ezibizo athi afumane ukukhankanywa ngokuqhubekayo kwimbalo. Umbhali apha usebenzisa amabinzana ezenzi **ukhuseleko ezindleleni** elithi limele amaxesha amaninzi kwimbalo. Ngaphandle kwebinzana **ukhuseleko ezindleleni** umbhali uqhubeleka esebenzisa amagama athile apha kwimbalo athi asinike intsingiselo efanayo kukhuseleko ezindleleni. La magama athi **iingozi zendlela** elithi limele amaxesha amaninzi kwimbalo. Kukhona amanye amagama athi enze unxibelelwano oluthi **amaqumrhu okhuseleko ezindleleni, amagosa ezendlela, oosomashishini, oonotekisi noluntu ngokubanzi**. Bonke aba bantu bathe bagxininiswa ngumbhali kuba ngabo abanenkxaxheba okanye bakwangabo abangakhusela ubuntu ukuba bangathi bazi ngezixhobo zokhuseleko ezindleleni njengento yesizwe.

Uhlahlelo loqilima oluyintloko

Eyona ntloko ephambili kweli nqaku ithi **ukhuseleko ezindleleni** (please make us safe, can't you?). Le ntloko iphambili ithi ixhaswe zizihlokwana ezahlukeneyo yaye ithi ivele phantse kuyo yonke imihlathi kwimbalo. Oku kuthi kucaciswe ngamabinzana okanye izivakalisi kwimbalo ezizezi: **asiphephe** (let as be safe), **sincediseni ekunikhuseleni** (help us keep you safe), **amathuba okufika usaphila** (what are your chances of arriving alive?) zonke ke zithi zenze indawo kwizihlokwana apha kwimbalo. La mabinzana akheka kweyona ntloko yembalo, anika umfanekiso ocacileyo ukuba thina masizigcine sikhuselekile ezindleleni.

Phantse yonke imihlathi kwimbalo, iqulatha ulwazi oluthi lunyanzelise wonke lo mbono **wokhuseleko ezindleleni** (keep us safe, can't you?). Ekuqaleni, umbhali uthi azise abafundi ngelizwe apho elithi ligcwale uxolo kunye nokuthula ukuba nje kungathi kungabikho zingozi zendlela ngokuthi asebenzise umbuzo buciko othi wona **kungamnandi kakhulu xa sihlala elizweni apho kungekho zingozi zandlela ugixesha lempelaveki nangeholide?** (Wouldn't it be lovely to live in a country where there are no road accidents over a holiday weekend?). Lonke olu lwazi luncedisa intloko ephambili, umbhali ugxininisa ukhuseleko lukazivelonke kuba uthi, asingabo abantu abahlala kuloo

ndawo abathi babangele iingozi, endaweni yoko ngabantu abasuka kule ndawo baye kwenye. Ngoko ke le yingqwalaselo yomntu wonke kweli lo Mzantsi Afrika.

Ulwazi olutsha olunikiweyo

Umntu xa ejonga kwimbalo, loluphi ulwazi olinikuneyo okanye osele lusaziwa ngumfundi, noluthi lube lutsha okanye ulwazi olungasetyenziswa. Xa ujonga uqilima olubhaliweyo lweli nqaku, intloko ephambili ithi ivele ibhalwe ngqindilili, yaye oku kunceda ukutsala umfundi kwimbalo. Le ntloko iphambili ngoko ithi ivelise ulwazi olunikwe kumfundi. Kuthi ke kube lolu lwazi kwiniweyo **ukhuseleko ezindleleni** (please make us safe, can't you?) oluthi lutsale umdla womfundi kwimbalo imemelela okanye imkhuthaza ukuba afunde ulwazi olutsha oluthi lugwebele ulwazi olunikiweyo kwimbalo. Kweli nqanaba, okuthi kubesengqondweni yomfundi ulwazi olutsha uluyakuthi lubuyisele olunikiweyo. Zonke iingxaki kunye nezisombululo ezibhalwe kwimbalo zenika ulwazi oluphangaleleyo ngokusele kusaziwa ngumfundi. Ixesha elininzi, abafundi abaninzi bayakomwabela ukufunda amanqaku asinika ingxaki. Into abanomdla kuyo abafundi zizisombululo zengxaki. Kule mbalo, ingxaki yeengozi zendlela inikiwe ngumfundi ngokuthi iveliswe kwintloko ephambili, nezisombululo eziveliswe ngumbhali ezizezi **Isebe lezothutho kuzwelonke likarhulumente litshintshe ukhankaso lokufundisa ngokhuseleko ezindleleni, elithi, ARRIVE ALIVE, layiprojekthi eqhubekayo, ingenziwa ngeentsuku zeKrisimesi nePasika kuphela** (the national government Department of Transport has converted the road safety awareness campaign, ARRIVE ALIVE, into a continuous project and not just over the Christmas and Easter holidays), zisebenza njengentekelelo kwingxaki yengozi zendlela. Kuthi ke ngoko ibelulwazi olutsha oluthi lunike ngesisombululo kwingxaki eqhubekayo, njengoko kubomisiwe kulwazi olunikiweyo olululolu, **ukhuseleko ezindleleni**. Xa omnye ejonga kolu hlahlelo lungasentla, kungathi kuxoxwe ukuba umbhali wembalo usebenza njengomhambisi, umboneleli, okanye umniki wolwazi, yaye umfundi kweli nqanaba angathi abonwe njengomamkeli wolwazi.

Umxholo-wenkcazo yozalwano

Umxholo wenkcazo zozalwano zithi zizekeliswe kwinqanaba lezivakalisi kwimbalo. Umfundi uyakuqaphela ukuba le meko inengeno osondeleneyo kunaleya enye eluhlahlelo oluyinkcazo uluyintloko, njengoko oku kuchaziwe kule ngcaciso kwezi nkangeleko zimbini ekuqaleni kweli nqaku. Umzekelo owenziwayo womxholo wenkcazo yozalwano ufumaneka kumhlathi wokuqala **kungamnandi kakhulu xa sihlala elizweni apho kungekho zingozi zandlela ngexesha lempelaveki nangeholide** (wouldn't it be lovely to

live in a country where there are no road accidents over a holiday weekend). Kwesi sivakalisi, igatya elilandele mva **apho kungekho zingozi zandlela ngixesha lempelaveki nangeholide** (where there are no road accidents over a holiday weekend), lithi lisebenze njengenkcazo yesivakalisi. Kwelinye icala, inqaku eliphumayo apha leli **kungamnandi kakhulu xa sihlala elizweni** (wouldn't it be lovely to live in a country).

Uzalwano lwencam yokucingela

Kwimbalo, umbhali uyakuqaphela ukuba kusoloko kukhona ulwazi oluthi lukhankanywe, noluthi ke lucingelwe, noluba ngophambili okanye lucingelwe. Kumhlathi we-11 umbhali ucacisa athi **kubangele iingozi ezininzi** (where many accidents now occur). Olu lwazi lusebenza njengencam kanye yengxoxo yombhali yaye iyacingelwa okanye ibe ngophambili ngakuthethayo ngale meko kunye nokungakhathali kukarhulumente eMzantsi Afrika. Umbhali uxoxa athi **ukunqaba kwemali neenkukacha kwiindawo ezihlelekileyo** (resources weren't evenly distributed, especially in the African community areas), oku kuthi kusebenze njengolwazi oluthi lubengophambili kwingxoxo elandelayo. Le ngxoxo ithi **kubangele iingozi ezininzi** (where many accidents now occur). Kwelinye icala kwisihlokwana sokuqala, umbhali uthe wasebenzisa esi sivakalisi njengencam yengxoxo yombhali, xa ezithi **kwenziwa uphando ukuze abaphuli-mthetho babekwe ityala ngoncedo lwabantu** (a thorough investigation is launched and perpetrators are prosecuted by the justice system with the help of the community) yaye luthi lwandulele okanye lucingelwe ngokuthe wakuthetha ngentetho yokuqala. Umbhali uthi axoxe ukuba **xa kwenzeke ingozi** (when an accident has occurred) oku kusebenza njengolwazi oluthi lwandulele ingxoxo elandelayo.

Ingxoxo enamathelayo

Umbhali uyakukhumbula ukuba lo mba uyakuthi ucaciswe ngokuthi kujongwe iimeko ezithi zingenelele ngokwembonakalo elandelelanayo yembalo. Ezi meko ke zezi: ukukhangela, ukumela into, ushiyo-magama, izihlanganisi, uphindophindo, ukuquka kunye nokuvumelana kwamagama.

Ukukhangela

Umbhali uthi asebenzise uphawu lokukhangela kwisihlokwana sokugqibela apho athi **sikuphumezile oku ngokuqinisa ingalo yomthetho, ingakumbi kwiindlela ezinkulu nakwiindawo zengozi** (we achieved this by intensifying law enforcement, especially on major routes and at danger spots). Uphawu lokukhangela **oku** (this) luthi lubhekise

kwingozi zendlela ezazisenzeka ngixesha leholide zeKrisimesi. Kodwa ke ngenxa yeprojekthi, ka ARRIVE ALIVE oku kuthe kwazinciphisa iingozi zendlela kuneminyaka engophambili. Ngezi mini bayagada baphinde balawule ukhuseleko ezindleleni. Okokugqibela, kumhlathi we-13, umbhali usebenzisa elibinzana **kuloo mazive** (in those countries) ukubhekiselela kumazive aphešeya athe wawatyelela ngokhuseleko ezindleleni. Kwakhona kumhlathi we-11 kwezi **ndawo** (in these areas) xa umbhali ebhekiselele kuluntu loMzantsi Afrika apho iindlela zokunqongophala kobutyebi xa kuthelekiswa namazive aphešeya ngakumbi iAustralia kunye neNew Zealand apho bathi babenokhuseleko olugqithisileyo kumazive abo.

Izihlanganisi

Iqela lezihlanganisi lingathi liqapheleke kule mbalo. Umbhali uthe wsebenzisa isihlanganisi, **okanye** (or) amaxesha amaninzi ngakumbi isihlokwana ezithi sibenintloko ephambili "**engamalungelo abahambi**". Esi sihlanganisi, **okanye** (or) kwesi sihlokwana sisetyenziswa ukuze abahambi bazilungiselele amalungelo abo ukuze bakhuseleke kwihambo yabo. Ngoko zininzi kakhulu iindlela ezithi zibhalwe phantsi ukuze bazikhethale ngokwabo ulonwabo lwabo. Kumhlathi we-8, umbhali usebenzise u-okanye othi asebenze njengoyilo kwezi zinto zombini ezahlukeneyo apho umqhubi angamelanga kusebenzisa zona zombini kuba zineyantlukwano kumntu olukhathaleleyo ukhuseleko ezindleleni. Kodwa ke apha eMzantsi Afrika bayasela baphinde baqhube kuba abakhathali ezindleleni. **Ukuba** (if) uthi avele amaxesha amaninzi kwimbalo. Ngamanye amaxesha esi sihlanganisi sisetyenziswa ekuqaleni kwisivakalisi kanje **akuba ubani ufunyenwe enetyala, ubekwa ityala elinje ngokunqumamiselwa ilayisensi okanye ithatyathwe** (if someone is found to be negligent, he faces the full might of the law like having his driver's licence suspended or cancelled). Ngoko ke zithi zibembini iindlela ezithi zibekwe emntwini ongenakho ukusebenzisa imithetho emithandathu yokhuseleko ezindleleni.

Izikhombisi

Umbhali uphinde asebenzise izikhombisi amaxesha amaninzi ukuze avelise unxibelelwano lwamagama okanye ulwakhiwo lonxibelelwano lwezivakalisi kwimbalo. Ezi zikhombisi zilandelayo (ezithi zivele kunye nezibizo ezizichazayo) zithi zenzeke kwimbalo: Kwesi sihlokwana **le nombolo** (this number) ithe yasetyenziswa ukuze kuncedwe abahambi xa bathe basengxakini ukuze banxibelelane namagosa okhuseleko ezindleleni. Zininzi izikhombisi ezithe zasetyenziswa apha, kumhlathi wezi-4 **loo nto** (that thing), kumhlathi wesi-6 **nolu khankaso** (this campaign), kumhlathi wesi-8 **lo myalezo** (this message),

kumhlathi we-11 **kwezi ndawo** (in these areas), kumhlathi we-10 **ngelo xesha** (in that time) ngokunjalo kumhlathi we-13 **kuloo mazive** (in those countries), zonke zithi zivele kwimbalo ziphumelelisa injongo zombhali zokugxininisa ngamagama.

Uphindo-phindo

Kwimbalo, umbhali uthi asebenzise uphindo-phindo ukuze agxininise ukhuseleko ezindleleni kuba abantu abaninzi bayasweleka, ngenxa yeengozi zendlela. Umbhali uthe walusebenzisa olu phindo phindo ngeli binzana **iingozi zendlela** (road accidents) ezithe zagxininiswa kwimbalo. Kuphinde kube khona elinye ibinzana elithe laphindwa phindwa apha **ukhuseleko ezindlelene** (road safety), oluthe lasetyenziswa ukunciphisa ingozi zendlela. Kodwa ke ukusukela ngoko kwathi kwaqhutywa le projekthi ARRIVE ALIVE, abantu abaninzi abasweleka kwingozi zendlela baye bancipha. Le projekthi ithi ibenemithetho emininzi yaye ifaka wonke umntu osekuhlaleni. Uphinde abeliqumrhu likazivelonke, ukuze abahambeli besizwe nabo bakhathalele ukhuseleko ezindleleni. Enye yezihlokwana, kukhona uphinde phindo luka **musa** (doubt) ekwimithetho emithandathu yokhuseleko ezindleleni ethi ibhalelwe bonke abaqhubi beemoto ukuze bakwazi ukuqhuba ngononophelo endleleni. Kukhona imithetho ethile ebhalelwe abahambi ngokhuseleko lwabo. Kuphinde kubekhona ibinzana eliphindo phindineyo kwesi sihlokwana **ngafuni** (refuse) elithi ligxininise izinto ezingamelnga ukuba zenziwe ngabahambi kumalungelo abo ukuze bahlale bekhuselekile. Ngoko ke, kule mbalo maninzi amagama athe aphindo-phindwa.

Ushiyo magama

Ulwimi kwimbalo ngamanye amaxesha lusetyenziswe ngokushiya amagama. Xa umbhali esebenzisa amachaphaza amathathu abonisa ushiyo kwisivakalisi, lwamagama afunekayo ukugcwalisa okubunjiweyo okanye imvakalozwi. Ngoko ke, kule meko yale mbalo, ushiyo-magama olu njalo lusetyenziswa kwimeko ezimbini, enye kumhlathi woku-1 ize enye ibe kumhlathi we-5, apha ke umbhali uthe walusebenzisa ukususa izinto isithethi esingafuni kuzibiza. Baninzi abantu abathi bangenelele kukhuseleko ezindleleni apha eluntwini ngokubanzi, ngeke akwazi ukubabhala bonke, xa ezama ukubadwelisa bonke.

Ukuvumelana kwamagama

Ukuvumelana kwamagama kukulandelelana okanye ukunxibelelanisa kwegama elithile kunye nelinye igama okanye amagama. Kule meko, uphawu lokuvumelana kwamagama lolu **ukubakwa ityala** (full might of the law), igatya **ukubaka** indawo yokuqala kuthetha

ukubaka phantsi into. Kodwa ke ngoku ngenxa yoluphawu lokuvumelana kwamagama, intsingiselo yohlukile. Kule meko ithetha ukuba uyatyholwa ukuba wonile, okanye wophule umthetho othile. Ayithethi okokuba umele kukuba ubeke ityala phantsi. Olu phawu lungasentla lonamathelwano, lubumba unxibelelwano lokuqondwa kwezichazi-magama kwimbalo, engathi iphumele ekuphumeleleni konxibelelwano okanye ulandelelwano kwimbalo ngokubanzi.

Imbalo zokunamathelana

Khumbula ukuba lo mba wokunamathelana kwimbalo uthi ungenelele ekucaciseni kubumbo kwimbalo kunye nokulandelelana kwamaxesha. Ekucaciseni unamathelwano kwimbalo oluthi “ukhuseleko ezindleleni” imiba elandelayo iyakuthi ihlolwe, ubugwenxa beelwimi ezingezizo zokunamathelana, ukunxulumana, iintwana zokwayama kunye nokulungelelanisa ukusetyenziswa kwentekelelo kunye nemifuziselo yobuciko kwalapha kunamathelwano.

Ubugwenxa beelwimi ezingezizo zokunamathelana

Kwesi sihlandlo, umfundi ngokokwazi ukufunda kwingqungquthela zakhe, uthi akwazi ukuphumelela kunye nokubona ubumbo lwembalo kunye nolandelelwano lwamagama lwazo. Umfundi wale mbalo angalandela lula okubhalwe apha kuyo, ngenxa yokokuba ayide iphambuke ncam kwingqungquthela ezithi zenzelwe ukubhala amanqaku ephaphandaba. Umzekelo, eli nqaku liqala ngintloko ephambili engqindilili enonobumba abakhulu yaye ithi incediswe zizihlokwana ezisixhenxe. Ngezantsi kwintloko ephambili kunye nezihlokwana zayo, umfundi sele ebona ubumbo olululo lwembalo oluthi livele ngokwemihlathi. Umhlathi ngamnye uthi ucacise umba awohlukileyo ngokunxulumene nongophambili. Yonke ke le mihlathi ithi ibenenxaxheba kwinjongo xa iyonke yembalo ngokuthi yakhe oko sele kukwintloko ephambili. Oku kubomiswa kokulandelelana kwamagama kwimihlathi kungabomwa ngokwesi sihlandlo: kwenye yezi zihlokwana, umbhali uthe wasenika ulwazi lokokuba abantu baza kufa ngenxa yeliolide ze Pasika kwayena waphinde, wasenika isisombululo koku. Umbhali uthe wasazisa ngemithetho emithandathu yokhuseleko ezindleleni kunye namalungelo abahambi angathi asincede ukuze asigcine sikhuselekile. Kumhlathi we-13 kunye nowe-14 umbhali uthe wabonisa unxibelelwano kangokuba, uqale umhlathi ngokuthi asebenzise isihlanganisi, **ukuba** (if) okuthi kube kokuqhubekayo kokuthethwe kumhlathi we-13. Kwimihlathi emininzi, umbhali uqala ngokuthi “uDlungwana” ekuthi kube ligama lo mntu owaye thathe inxaxheba kuwo wonke lo mcimbi waphinda walihamba lonke eli njengegosa eliphezulu kukhuseleko

ezindleleni. Uye waya phesheya kwamanye amazive anjengo-Australia kunye neNew Zealand bona abathe banomqalaphela ngezixhobo zokhuseleko ezindleleni.

Ukunxulumana

Xa umbhali ephumelela ukubhala imbalo ngokokulandelelana kwamagama, loo nto ithi ivumele umfundi ukuba abone unxibelelwano kwimbalo, oluya kuthi luzalane nolwazi lwakhe olwadlulayo. Le mbalo ithe yathatyathwa kwiphephandaba laseMzantsi Afrika, iBona, ithi isebenze ukwelisa ulwazi olubuhlungu kumakhaya amaninzi ngixesha leeholide zolonwabo kuba uyakufumanisa ukuba bayalila ngeloo xesha amanye amakhaya ayavuya yaye bayozonwabela ngeKrisimesi. Ithe nje yaba ngumkhuba ombi ngixesha leeholide lokwenzeka kweengozi ezininzi nabantu abaninzi abaswelekayo. Ngoku ke le mbalo, ingathi incede abafundi kuba umbhali uthe wavelisa uDlungwana othe wanamacebiso amaninzi ngokuphathelele kuhuseleko ezindleleni. Abafundi abaninzi zange bakwazi ukuba bafumane imithetho emithandathu yokhuseleko ezindleleni kunye namalungelo abahambi, kodwa ke ngokwelinqaku, abafundi bathi babanolwazi oluninzi ngokhuseleko ezindleleni. Bayazi ngoku ukuba kumele benze ntoni kunye nokumele bangakwenzi. Wonke ke lo mba uthe waphunyeleliswa ngokweprojekthi ekuthiwa, ARRIVE ALIVE. Le projekthi ithe yasetyenziswa apha eMzantsi Afrika kwatsho kwancipha ukusweleka kwabantu. Kukhona unxibelelwano lo mntu wonke ekuhlaleni njengombhali uthi **ukhuseleko ezindleleni akuyongxaki yengingqi kuphela yingxaki yesizwe** (road safety isn't a regional awareness, it's a national practice). Oku kuthi kubomise ukuba umntu wonke uthi abenenxaxheba kwimingaqa-siseko yezendlela njengoko umbhali ecacisa ezithi **uDlunyawana uzimisele ukufundisa ngamakhono okhuseleko ezindleleni awafumeneyo eMzantsi Afrika, amaqumrhu okhuseleko ezindleleni, amagosa ezendlela, oosomashishini, oonotekisi noluntu ngokubanzi** (The meeting will involve stakeholders, including representatives from all nine provinces of South Africa, community road-safety, traffic authorities, business people, the taxi industry and community representatives).

Iintwana zokwayama nokulungelelanisa

Ngokwalo mba wokwayama kunye nokulungelelanisa, uhlahlelo lwembalo ludibanisa imicimbi yokuthelekisa kunye nentetho ephindiweyo. Umcimbi wothelekiso nyakuthi uqale ucaciswe ngokufutshane njengoko ungenana nombala wothelekiso lokunamathelana olucaciswe phambili phaya ngaphantsi kombala wembalo ezinamathelanayo. Umzekelo obalulekileyo wothelekiso uthi ufunyanwe kumhlathi wesi-7, apho umbhali athi athelekise

inqanaba leengozi zeendlela ngokuthi athi **e-Australia nase New Zealand, iingozi zendlela ziphantsi kakhulu, zingaphantsi ngo-200 xa kuthelekiswa nezaseMzantsi Afrika apho inani leengozi zeendlela zingaphindwaphindwa kahlanu xa kuthelekiswa nixesha leKresimesi kuphela** (in Australia and New Zealand, the road accidents are very low, to say the least, usually about 200 a year as compared to South Africa where the road death toll is nearly five times that at the festive season alone), ngelo xesha ke umhlathi we-12, umbhali uthetha iimeko yentlupheko yaseMzantsi Afrika, eyathi yayimpembelelo yokubaneendlela ezimbi kunye nolawulo oluhlelekileyo kukhuseleko ezindleleni xa kuthelekiswa kunye namazive aphelelayo ngokuthi athi **ukunqaba kwemali neenkukacha kwiindawo ezihlelekileyo, kubangele iingozi ezininzi utsho ubutyebi obunjengeendawo zokuhamba, iibhulorho eziphezulu ingakumbi imbeko ebonakaliswa kubahambi ngenyawo eAustralia naseNew Zealand incomeka kakhulu** (in lack of funds and lack of information for the disadvantaged communities, he points out, has led to many casualties. Infrastructure such as spacious pavements, save overhead bridges and, especially the respect shown to pedestrians in Australia and New Zealand is highly commendable) apha umbhali uthetha imo ezahlukeneyo kunye neemeko zokhuseleko ezindleleni zeendawo ezingekakhulu kakhulu kunye nezo sele zikhulile. Kumhlathi we-13, umbhali uthi aphinde anike umfanekiso ocacileyo kubafundi xa ezithi **kuloo mazive, abaqhubi ababakhwazi abantu abahamba ngenyawo njengoko kusenziwa ezindleleni** (in those countries, motorists don't scream at pedestrians as is the case on our roads), le ibonisa ukuba ucwangco lunjani xa kuthelekiswa nolu lelizwe lethu apho abaqhubi bakhwazayo okanye bavele beme endleleni bathethe nabahambi ngenyawo. Ngamanye amaxesha abanye abaqhubi bakhwaza abahambi ngenyawo xa kanye besondela kumarobhothi, ngoko ke bathi benze iingozi ezininzi endleleni. Intwana yesibini yolwayamano kunye nokulungelelanisa kukuphindo intetho. Olu phawu lungenana kakhulu nophawu lophindaphindo olucaciswe phantsi konamathelwano lwembalo ngasentla. Ngokwemeko zokuqwalasela intetho ephindiweyo ethi inikwe kumagama aphindiweyo, amabinzana, amagatya okanye iintwana kwimbalo nokuba kutheni zisetyenziswe ngumbhali. Oku kwenzeka ngokwendlela efanayo nakumba wophindophindo. Umzekelo, la magama alandelayo, njeengoko sele kubomisiwe kuphindo phindo **iingoizindlela** (road accidents), **ukhuseleko ezindleleni** (road safety), **musa** (don't), **qinisekisa** (ensure), **ngafuni** (refuse), athe abayintetho ephindiweyo kwimbalo. Unobangela wezi ntetho ziphindiweyo ungathi kube kanti umbhali ufuna ukunika umfanekiso ocace gca ngengozi ezithi zenzeke apha enyakeni. Uphinde azame ukunika imiyalelo kubahambi kunye nabaqhubi ukuze bakwazi ukukhathalela ubomi babo.

Umbhali uphinde akhuthaze umfundi ukuba abenolwazi yaye aphinde amkhuthaze ukuba afunde le miyalelo yezokhuseleko ezindleleni. Owona mba uphambili wale nkcazo kukuba omnye umsebenzi obalulekileyo wophindo-ntetho kukunceda imbalo ukuba sigxininise kumxholo omnye, njengoko ababhali beyisebenzisa njengoyilo oludibanise amanqanaba ahlukeneyo ezembalo.

Usebenziso lwentekelelo

Intekelelo, ethi inyanzelwe ngamandla luqilima lwembalo, ithi idlale indima ebalulekileyo njengesixhobo sokwakha unamathelwano. Intelekelelo ithi ifuneke ekudibaniseni ulwazi olutsha kunye nolwazi osele lugciniwe kwingqondo yomfundi. Kwimbalo ethi “ukhuseleko ezindleleni”, kukhona iintwana ezithi ziqapheleke zentekelelo, ezithi zingenelele kulandelelwano sele lulonke lwembalo. Kumhlathi wesi-2 umbhali uxoxa athi **phofu, iingozi zeendlela eMzantsi Afrika ziyothusa** (by contrast, South Africa’s road carnage is horrifying), kumhlathi we-4 exoxa ezithi **loo nto ithetha ukuba akakho mnye umntu osweleka ngeyure** (that’s more than one who dies in traffic accidents every hour). Ngelo xesha kumhlathi wesi-8, umfundi uxelelwa ukuba **uDlungwana ukholelwa ukuba kungenxa yokuba abantu baseAustralia naseNew Zealand bazimisele ukulwa nokhuseleko ezindleleni** (Dlungwana believes this is because people in Australia and New Zealand are very positive about being road users). Ukongeza kwezi nkcazo, umfundi uxelelwa ukuba **xa kwenzeke ingozi, kwenziwa uphando ukuze abaphuli mthetho babekwe ityala ngoncedo lwabantu** (when an accident has occurred, a thorough investigation is launched and perpetrators are prosecuted by the justice system with the help of the community), kumhlathi we-13, kwakhona okokugqibela kumhlathi we-15, umbhali uthi ongeze ngokuthi **kukhuseleko ezindleleni akuyongxaki yengingqi kuphela** (road safety isn’t a regional awareness). Ngokuqwalasela ezintekelelo zingasentla, umbhali uthi waphumelela ukunxibelelanisa imihlathi kakuhle, ngelo xesha egcine umxholo wembalo okokoko. Intelekelelo esetyenziswe kumzekelo wezivakalisii ngasentla ugxininisa umxholo othi **ukhuseleko ezindleleni** (please make us safe, can’t you?). Ezi ntelekelelo zithi ziphinde zinike umfundi umfanekiso ocacileyo wobomi obuxhamlwa ngabantu ngixesha leholide zolonwabo kuba basoloko belila yaye bezilile endaweni yokuvuyela imini yeKrisimesi, zininzi iingozi zeendlela kunye nabantu abaninzi bayasweleka ngeli xesha.

Imifuziselo yobuciko yokunamathelana

Owona mfuziselo wobuciko obalulekileyo oqaphelekayo kwimbalo ngumfuziselo wengxaki – sisombululo. Njengoko umfundi eqaphele imbalo ivelisa ingxaki yabantu abaswelekayo ngamanani aphezulu ngenxa yengozi zendlela ngokuthi asebenzise la magama angala **iindyikityha yeengozi ezindleleni** (worse death traps), **ngeholidi zeKrisimesi, xa kufanele sonwabele uxolo nokuthula, bangama-25 abantu ekufanele basweleke ezingozini zeemoto eMzantsi Afrika** (during the Christmas holiday period 2000, when we should have been celebrating peace and goodwill, on average 25 people a day died in traffic accidents around South Africa), kunye nezinye. Uphinde kwayena, umbhali acebise ngezisombululo zale ngxaki. Ngokuthi athi **ngendlela zokunceda abahambi ngeenyawo, abaqhubi beemoto na... bayazikhusela, iSebe Lezothutho kuzwelonke likarhulumente litshintshe ukhankaso lokufundisa ngokhuseleko ezindleleni, elithi ARRIVE ALIVE, layiprojekthi eqhubekayo, ingenziwa ngeentsuku zeKrisimesi nePasika kuphela** (in a desperate attempt to help pedestrians, motorists and commuters alike, protect themselves, the national government's Department of Transport has converted the road safety awareness campaign, ARRIVE ALIVE, into a continuous project, and not just over the Christmas and Easter holidays). Oku kusebenza njengesombululo esisiso kuba kuyakuthi ukuba abantu ekuhlaleni bathe balandela ngqo le mithetho mithandathu yokhuseleko ezindleleni kunye namalungelo abahambi, noko iingozi ezindleleni ziyakuncipha.

Isichazi-magama

Uchongo lwesichazi-magama njengoluvelisa injongo yonxibelelwano

Le ndawo yohlalelo lwembalo ngokujongwa ukhetho kwamaqela ezichazi-magama, umzekelo, izenzi, izibizo kunye neentwana zokuqala-zesivakalisi athi umbhali azisebenzise kwimbalo ukuze aphumelele injongo yonxibelelwano ebalulekileyo.

Uchongo lweentwana ezisekuqaleni kwisivakalisi

Uchongo lweentwana ezisekuqaleni kwisivakalisi ziyangenelela kunxibelelwano phakathi komfundi kunye nombhali. Kwa ukuba umfundi afunde inqanaba elisekuqaleni kwisivakalisi, kuthi ngoko nangoko kuzenzekele ukwakha uqiqo lwengqondo lokuba umbhali uzakuthetha ngantoni kwimbalo. Umzekelo, umbhali uthi kumgca ophambili **ukhuseleko ezindleleni** (please make us safe, can't you) umfundi angathi azenzele ingqikelelo yokuba zininzi kakhulu iingozi ezenzekayo ezindleleni. Umbhali wongeza

nangakumbi ngokuthi **indyikityha yeengozi ezindleleni** (worse death traps) into ibonisa ukuba zininzi iingozi zendlela ezithi zenzeke zibe mbi kakhulu endleleni. Kumhlathi wokuqala, umbhali uvula ngokuthi **kungamnandi kakhulu** (wouldn't it be lovely), le ntetho inika umfundi ingqikelelo eyiyo ngokuthi kuzakwenzeka ntoni na. Umbhali uthe waqalisa umhlathi we-3 ngokuthi, **phofu** (by contrast) umbhali ufuna ukugxininisa ngamanyumnyezi engozi zendlela ezithi zenzeke apha eMzantsi Afrika. Umbhali usebenzise ezintetho ngenjongo yokubomisa umahluko wendlela abantu abaphila ngayo apha eMzantsi Afrika kunaxa kuthelakiswa leyo yase Australia kunye nase New Zealand ukuba azikho okanye zimbalwa iingozi zendlela ezithi zenzeke apho. Nanjengoko, indlela athi umbhali aqale ngayo izivakalisi, ithi ingenelele kakhulu ekwamkeleni ingqungquthela zobumbo lwembalo, nangokunjalo nakukuqonda kwabafundi imbalo emva koko.

Ukhethe lwezenzi

Kule mbalo, umbhali uthi asebenzise izenzi zokukhankanya ukuze avelise iinjongo okanye ukubhekiselela kwembalo. Nantsi ke imizekelo yezenzi zokukhankanya **ukuqhuba** (to drive), **ukusela** (to drink) kwenye yezihlokwana ukuze baqiniseke ngokwazi iimithetho emithandathu yokhuseleko ezindleleni, kumhlathi wesi-6 **ukumelana** (to be able), kumhlathi we-8 **ukulwa** (to fight), ibonisa ukuba bazakulwa oku kufa kusionhelegu kwabantu kwingozi zendlela, kumhlathi we-9 **ukusebenzisana** (to work together) kumhlathi we-14 **ukufundisa** (to teach) kwakhona isenzi sokukhankanya sokugqibela ezithi sifunyanwe kwisihlokwana **ukunciphisa** (to reduce) ekuthi kube sisombululo sale ngxaki xa iyonke yeengozi zendlela. Ngoko ke xa zingathi zinciphiswe loo nto ingathi ibesisombululo.

Uqilima oluhambayo lwezobuchule bengqondo

Umbhali usebenzisa isakhiwo ezithile esihambayo ukuze aphumelele kwinjongo zoxibelelwano lwakhe. Kwimbalo echazayo efana neli nqaku eliphantsi kokucaciswa, amaqela ahambayo angathi aveliswe ngokuvavanya imfundiso leyo yembalo. Uhlobo lokuqala oluhambayo loboniswa kule mbalo **lolucacisa iimeko ezithi zenziwe ziingozi zeendlela**. Kule mbalo, umbhali uthi aziswe ngeqondo leengozi zendlela apha eMzantsi Afrika xa kuthelakiswa namanye amazive. Loo nto ithi icaciswe ngokwezimbano zilandelayo: **bangama-25 abantu ekufanele basweleke ezingozini zeemoto eMzantsi Afrika, eAustralia naseNew Zealand, iingozi zendlela ziphantsi kakhulu, zingaphantsi ngo-200 xa kuthelakiswa nezaseMzantsi Afrika apho inami leengozi zeendlela zingaphindophindwa kahlanu xa kuthelakiswa nixesha leKresimesi**

kuphela (on average 25 people a day died in traffic accidents around South Africa, in Australia and New Zealand, the road accidents are very low, to say the least, usually about 200 a year as compared to South Africa where the road death toll is nearly five times that of the festive season alone). Ezi mbono zinceda umfundi ukuba abe nomfanekiso ocacileyo ukuba ezi ngozi zendlela eMzantsi Afrika zingangabikho. Abazange bayicinge into yokokuba zinganciphiswa kuba zisenzeka yonke le mihla yokuphila komntu.

Uhlobo lwesibini oluhambayo athi umfundi **alucacise kule mbalo luthi lujongane ukubhenca ukungakhathali kukarhulumente ngokujongene nengxaki yeengozi zeendlela**. Kumhlathi wesi-5, umbhali uthi **isebe lezothutho kuzwelonke likarhulunente litshimtshe, ukhankaso lokufundisa ngokhuseleko ezindleleni, elithi, ARRIVE ALIVE, layiprojekthi eqhubekayo, ingenziwa ngeentsuku zeKrisimesi nePasika kuphela** (the national government's Department of Transport has converted the road safety awareness campaign, ARRIVE ALIVE, into a continuous project, and not just over the Christmas and Easter holidays). Kule ntetho, umbhali uthi abhence indlela athi urhulumente angaphumeleli ngayo ukulawula ukhuseleko ezindleleni. Zonke iintlobo zeemoto zaseMzantsi Afrika zisetyenziswa endleleni nangona ezi moto zingakulungelanga kuba zikwimeko embi kakhulu. Indlela abaziphatha ngayo abaqhubi engaphucukanga tu endleleni, abanye baqhuba iimoto ngelo xesha benxilile abanye bakhwaza abahambi ngendlela.

Uhlobo lwesithathu oluhambayo **olungathi lucaciswe lubhenela kwingqiqo yabafundi yovelwano**. Umgca ophambili weli nqaku, othi usebenze ngintloko uthi umemelele yaye ukhuthaza ukuqwalasela kwabafundi xa becela ukhuseleko ezindleleni. Lo uphinde ibengumbuzo buciko ophinde ungacaci ukuba ujongiselwe kubani. Umbhali uphinde azise abafundi abanolwazi ngosizi oluthi lwenzeka olwenzeka yonke iminyaka eMzantsi Afrika xa ezithi **iingozi zeendlela eMzantsi Afrika ziyothusa** (South Africa's road carnage is horrifying). Oku kubomisa ukuba ezi ngozi zendlela zibulala abantu abaninzi abathi babezizihlobo kwamanye amakhaya kuba umbhali wongeza ngokuthi **kungamnandi kakhulu xa sihlala elizweni apho kungekho zingozi zandlela ngixesha lempelaveki nangeholide? Akuswelekwa, akukho mizimba ityakatyweyo, akukho zintsapho zishiyeke zilila zingenabani...** (wouldn't it be lovely to live in a country where there are no road accidents over a holiday weekend? No deaths, no mangled bodies, no families left grieving and destitute...). Apha umbhali uvelisa nje iimeko apho kungekho kwangozi ukuba kuyonwabeka kunokusoloko uphila ubomi bokucinga ngexhala ngezihlobo

ezizakuthi zisishiye zisweleke ngixesha leeholide zolonwabo. Abafundi bathi bakhuthazive ukuba balibone ilizwe lingenazo iingozi zeendlela kunye nelo sele belazi elithi ligcwale usizi ngakumbi ngeeholide zePasika kunye nezeKrisimesi. Uhlobo oluhambayo lwesine lubhenela kwingqiqo yomfundi yobulungisa ukuze akwazi ukuhlohla uluntu lukhathalele ukhuseleko ezindleleni. Xa ujonga inqanaba lohlahlelo lwalembalo, kungathi kuxoxwe okokuba umbhali unobuchule obuninzi bokukhuthaze umfundi kuba uthe wachonga igosa eliphezulu lezokhuseleko ezindleleni elisebenza njengomphathi kwisebe lezothutho njengoyena othe wazichaza zonke izinto ezibangela iingozi ezindleleni kulo lonke elinqaku. Oku kunganceda ukuhlohla abafundi kuba unolwazi oluphangaleleyo ngokuthi kwenzeke apha eMzantsi Afrika xa kuthelekiswa namanye amazive xa ezithi **phofu ebengatyele langa lamazive akhuselekileyo mabini nje kuphela koko ebekade eseAustralia nase New Zealand** (infact, he's been to not just one but two of these extraordinarily safe countries) aphinde umbhali ongeze kwakhona ngokuthi **obona bunyaniso bobokuba abantu abenza iingozi abahlali kuloo maphondo** (the fact of the matter is that people who cause accidents aren't necessarily those who reside in that particular province). Oku kubomisa okokuba kwilizwe xa lilonke, uluntu lonke lwaloo ndawo kufuneka lubenexaxheba lugcine imithetho yokhuseleko ezindleleni. Kuhlobo lwesihlanu nolokugqibela umbhali uncoma abantu abathi bagcine imithetho yokhuseleko ezindleleni. Ekugqibeleni apha kweli nqaku kwisihlokwana sokugqibela, umbhali ucacisa athi **sikuphumezile oku ngokuqinisa ingalo yomthetho, ingakumbi kwiindlela ezinkulu nakwindawo zengozi** (we achieved this by intensifying law enforcement, especially on major routes and at danger spots). Kule ntetho uhlobo oluhambayo lombhali lokuncoma luthi lugxininiswe kumagosa ezokhuseleko ezindleleni abathi bathatha inxaxheba yale projekthi enguARRIVE ALIVE ukuze bakhusele ubomi babantu kangangokuba ngoku zimbalwa iingozi ezindleleni ezithi zenzeke kwezi ntsuku kunakuqala. Amagosa ezendlela athabatha ixesha lawo ehambela ezikolweni, eluntwini yaye eyala abaqhubi ukuze baphumelele le ngxelo. Ukuncoma kombhali athe waluvelisa ngasentla kunceda ukubomisa umbhali elungile yaye engumntu owakhayo kubafundi bakhe. Ngokuncoma abantu, umbhali uyabaxelela ukuba bamanyane yaye bagcine imithetho yezokhuseleko ezindleleni ukuze kunciphe iqondo leengozi zendlela eluntwini.

4.2.5 Uhlahlelo lwenqaku lesihlanu: Ibhol ekhatywayo siyayithanda (We don't like soccer – we love it!)

Umbono womsebenzi wesivakalisi: Isakhiwo esaziwayo

Uhlahlelo lwesihloko esichazayo

Eli nqaku lizekelisa ngemizekelo emininzi apho isivakalisi esinamagama ekuqaleni sisebenza ngokungathethekiyo njengintloko yesivakalisi. Ukweliswa kwintloko ngamanye amaxesha ifezekiswa ngebinzana okanye igatya elithi lifezekiswe okanye libunjwe yinkcazo kulo. Apha kumgca oyintloko, umbhali uthi **ibhola ekhatywayo siyayithanda** (we don't like soccer – we love it). Ke intloko yesivakalisi ithi **ibhola ekhatywayo** (we don't like soccer), kwaye igatya elifezekisayo lisebenza njengenkcazo **siyayithanda** (we love it), loo nto ithetha ukuba abaxhasi bebhola babophelelekile kuyo kuba akukho lula kubo ukuba baqwalasele iintsapho zabo kuba ibenza ukuba behle besenyuka. Kumhlathi woku-1, umbhali ucacisa athi **bekufuniselwa kodwa abalandeli bebhola ekhatywayo kweli balisabele ikhwelo** (it was a gamble but SA soccer fans rose to the occasion). Ngokuthi basebenzise le mveliso, umbhali uzama ukukhupha inqaku lokuba abalandeli basoloko bezimisele ukubiza naninina kwaye basoloko bezimisele ukusabela nakwintoni enxulumene nebhola. Umbhali ubomisa oku ngokusebenzisa eli binzana lilandelayo **bekufuniselwa** (it was a gamble), ithi ibeyintloko yesivakalisi ezithi sisifezekise ngebinzana eliqala ngesihlanganisi **kodwa abalandeli bebhola ekhatywayo kweli balisabele ikhwelo** (but SA soccer fans rose to the occasion) njengenkcazo yalo. Kumhlathi wesi-2, umzekelo uzalwano lwintloko echazayo luthi lwenzeke: **indima eboniswe ngabalandeli beli bebhola ifumene ukuqondwa** (for once the vital role played by fans in local soccer received the recognition it deserved). Intloko yesi sivakalisi ithi **indima eboniswe ngabalandeli beli bebhola** (for once the vital role played by fans in local soccer) yaye ke igatya elifezekisayo lithi **ifumene ukuqondwa** (received the recognition it deserved) njengenkcazo. Kumhlathi wesi-7 umbhali yena uthi **ndinethamsanqa kuba inkosikazi yam uNomsebenzi nonyana wethu bayafa ngeChiefs** (I'm lucky that my wife, Nomsebenzi and our son are also crazy about the Chiefs). Kwesi sivakalisi ibinzana elisibizo **ndinethamsanqa** (I'm lucky) libhekiselele kumlandeli ongajikiyo weChiefs, Maake xa isifezekisi sisithi **kuba inkosikazi yam uNomsebenzi nonyana wethu bayafa ngeChiefs** (that my wife, Nomsebenzi and our son are also crazy about the chiefs) njengenkcazo.

Intloko yokuqhubekayo

Intloko yokuqhubekayo kwimbalo ithi iphunyeleliswe ngamabinzana ezibizo athi afumane ukukhankanywa okuqhubekayo ngokuphindiweyo kwimbalo. Umbhali apha usebenzisa ibinzana lesibizo elithi libhekiselele kubalandeli ngendlela ezahlukeneyo. Ngaphandle kwegama **abalandeli** (soccer fans), umbhali uqhubeleka ukusebenzisa amagama kwimbalo athi anike imvakalozwi efanayo kubalandeli. La magama ngala **abaxhasi** (supporters), **ababukeli** (spectators. La magama athi asetyenziswe okoko kwimbalo ukuze kugxininiswe imbono yezemidlalo ngenxa yokonwatyelwa ngabalandeli bayo.

Uhlalutyo lobumbo oluyintloko

Intloko ephambili yeli nqaku ethi **ibhola ekhatywayo siyayithanda** (we don't like soccer – we love it). Le ntloko ephambili ithi ixhaswe zizihlokwana ezahlukeneyo ezithi zivele apha kwimbalo. Oku kuthi kucaciswe ngamabinzana okanye izivakalisi kwimbalo ezizezi: **abalandeli bebhola abophambili kweli** (SA's greatest soccer fans), **ukuba ukunyaniseka kwabalandeli bekukuphela kwento ejongwayo ukuze siphumelele ukuba iWorld Cup 2006 idlalelwe kweli, la madoda ebeya kuba ngamaqhawe esizwe** (if fan loyalty were the only factor that counted in winning the bid for World Cup 2006, these men could be our national heroes), **umxhasi weChiefs uFreddy "Saddam" Maake kunye nezixhobo zomsebenzi wakhe** (no mellow yellow-chiefs supporter Freddy "Saddam" Maake with the tools of his trade), **umlandeli ongagungqiyo uJohannes Mzion Mofokeng ebukeya kwisuthi adume ngayo** (once a private, always a pirate-die-hard fan Johannes Mzion Mofokeng posing in his now famous skeleton suit). Zonke ke ezi zihlokwana zithi zakheke kwintloko ephambili yembalo, zenika umfanekiso ocacileyo ukuba abalandeli bebhola bazibophelela njani na ebholeni. Phantse yonke imihlathi kwimbalo, ithi ibenolwazi oluthi lunyanzelise wonke umbono wokuthanda ibhola. Nje kwasekuqaleni, umbhali uthi azise abafundi ngabalandeli bebhola abathi bazibophelele ngokwabo yaye bakhe baya kumabala aseThekwini iABSA stadium bengamakhulu kuqubisene amaqela. Abameli beFIFA baye bayithanda indlela abantu beli lizwe abayixhase ngayo inbhola, ngoko ke umbhali uqhubeleka esazisa abafundi ngokuthi **bangabantu abawubangele lo mdlalo wayilento uyiyo namhlanje ngenxa yenkxaso yabo engenamkhinkqi** (they are the people who have made the game what it is today because of their enduring and fervent support). Lonke ke olu lwazi luxhase intloko ephambili. Oku kubomisa ukuba ubomi bezentlalo apha eMzantsi Afrika buyomwatyelwa ngale ndlela, ibhola yenye yemidlalo yezentlalo abathi abantu bazixakekise ngayo ngaphaya koko bathi bafumane imali kule nto yaye abanye bangosozigidi. Ngokunjalo

nakubalandeli abonzimiseleyo bebhola zikhona izinto abazifumeneyo bezenzelwa ebholeni.

Ulwazi olunika okutsha

Xa umntu ejonga kwimbalo, loluphi ulwazi alunikwayo okanye ulwazi asele elwazi umfundi, yaye loluphi olutsha kraca okanye ulwazi olungekasetyenziswa. Xa ujonga kuqilima olubhaliweyo lweli nqaku, umgca oyintloko uvela ubhalwe ngqindilili, oku kuncede ukutsala umfundi apha kwimbalo. Lo mgca uyintloko ke ngoko uthi umele ulwazi olunikiweyo kumfundi. Kuthi kube lolu lwazi lunikiweyo olu **ibhola ekhatywayo siyayithanda** (we don't like soccer – we love it), oluthi lutsale umdla womfundi kwimbalo, lumemelela okanye lubizela umfundi ukuba afunde ulwazi olutsha kraca oluthi lugwebele ulwazi olunikiweyo kwimbalo. Kweli nqanaba, into ethi ingene kwingqondo yomfundi. Iulwazi olutsha oluzakuthi lubuyele kolu lunikiweyo.

Zonke ke ingxaki kunye nezisombululo ezibhalwe kwimbalo zenika inkcazelo kokusele kusaziwa ngumfundi. Amaxesha amaninzi abafundi abaninzi bayakonwabela ukufunda amanqaku azisa ingxaki. Eyona nto abafundi abanomdla kuyo zizisombululo zale ngxaki. Kule mbalo, ingxaki ethi **ubundlobongela babalandeli obukwiqondo eliphezulu** (where rivalry between fans is fierce) ithi inikwe kumfundi ngokomhlathi wesibini, yaye izisombululo zibonakaliswe ngumbhali zizezi **kodwa okwangoku olona celomngeni lwethu kukuba iiklabhu zikubeke ecaleni ukungavani kwazo ukuze zimanyane ekuxhaseni iqela lakweli** (but at the moment our biggest challenge is to get the fans to put aside their club differences and write in the support of our national team). Kungoko ke ulwazi olutsha luthi lunike isisombululo kwingxaki eqhubekayo, njengoko sele ibonakalisiwe kulwazi olunikiweyo olu lolu **ubundlobongela babalandeli obukwiqondo eliphezulu** (rivalry between fans is fierce). Xa umntu ejonge kuhlahlelo olungasentla, kungathi kuxoxwe ukuba umbhali kwimbalo usebenza njengomkhululi, umboneleli okanye umniki wolwazi, yaye ke umfundi kwesi sithuba angathi abonwe njengomamkeli wolu lwazi.

Uzalwano olunika umxholo

Uzalwano olunika umxholo luzekeliswe kwinqanaba elithile lezivakalisi kwimbalo. Umbhali uyakuqaphela ukuba lo mba unongenelelo olusondeleyo kunolunye uhlahlelo lwenkcazo eyintloko, njengoko oku kucaciswa kwinkcazelo zale miba yomibini ekuqaleni kwesi sahluko. Umzekelo ophilayo onika umxholo uthi ufumaneka kumgca oyintloko, othi

ubenesivakalisi silandelayo: **Ibhola ekhatywayo siyayithanda** (we don't like soccer – we love it). Kwesi sivakalisi, igatya elilandelgo **siyayithanda** (we love it) lithi lisebenze njengenkcazo kwisivakalisi. Kwelinye icala, indawo okanye inqaku elihambayo apha leli **Ibhola ekhatywayo** (we don't like soccer). Ngamanye amazwi ke igaya **siyayithanda** lisebenza njengendlela yokuphuma apho umbhali ebeqale khona, loo nto ithetha ukuthi **ibhola ekhatywayosiyayithenda** (we don't like soccer). Ngamanye amaxesha okubalulekileyo ekufuneka sikuqaphele kukuba umxholo ngamanye amaxesha uthi uvale indawo eyintloko engundaba-mlonyeni. Umzekelo **indima eboniswe ngabalandeli beli bebhola ifumene ukuqondwa** (for once the vital role played by fans in local soccer received the recognition it deserved). Umxholo, okanye indawo ehambayo apha ithi **indima eboniswe ngabalandeli** (the vital role played by fans) yaye ke inkcazelo icacisa ngeziphumo zokudlalwe koku okubalulekileyo, okuthi, kufumane ukuqapheleka ebekulindelekile. Kumhlathi wesi-5, isivakalisi sivela ngolu hlobo **ukudanisa kwakhe, isinxibo asifaka xa kudlala iqela lakhe kumbangele wathandwa** (Freddy's explosive dancing, eccentric outfits and unceasing cheering have also helped make him a household name). Kwakwesi sivakalisi sikhankanywe ngasentla, ibinzana **ukudanisa kwakhe, isinxibo asifaka xa kudlala iqela lakhe** (Freddy's explosive dancing, eccentric outfits and unceasing cheering have also helped) sisebenze njengomxholo, ngelo xesha intetho ezinzisiweyo **kumbangele wathandwa** (make him a household name) ithi ibeyinkcazelo.

Uzalwano oluyincam yokucingela

Kwimbalo, umbhali uyakuqaphela ukuba kusoloko kukhona ulwazi oluvelisiweyo, kunye nolo luthe lwacingelwa, lwavela ngophambili okanye lwacingelwa. Kwisihlokwana sokuqala, umbhali ucacisa athi **la madoda ebeya kuba ngamaqhawe esizwe** (these men could be our national heroes). Olu lwazi luthi lusebenze njengencam yengxoxo yombhali, ngoko ke luthi lucingelwe okanye livele ngophambili ngokuthi akuthethe ngabalandeli kwintetho zangophambili. Okokuqala, umbhali uxoxa athi **ukuba ukunyaniseka kwabalandeli bekukuphela kwento ejongwayo ukuze siphumelele ukuba iWorld Cup 2006 idlalelwe kweli** (If fans loyalty were the only factor that counted in winning the bid for World Cup 2006) yaye oku kusebenza njengolwazi oluvela ngophambili kwingxoxo elandelayo. Le ngxoxo ithi **la madoda ebeya kuba ngamaqhawe esizwe** (these men could be our national heroes). Kumhlathi wesi-2 umbhali usebenzisa eli gatya njengencam yengxoxo **ngenxa yokuba bexhasa iqela lelinye ilizwe eTurkey** (for the "crime" of supporting a foreign team in Turkey) yaye ke igatya **abalandeli ababini beLeeds bahlatywa bafa** (when two Leeds fans were stabbed to death), lithi licingelwe

kwincam yengxoxo yakhe ethi **ngenxa yokuba bexhasgiqela lelinye ilizwe eTurkey** (for the crime of supporting a foreign team in Turkey). Ngamanye amagama, esi sivakalisi **abalandeli ababini beLeeds bahlatywa bafa ngenxa yokuba bexhasa kqela lelinye ilizwe eTurkey** (when two Leeds fans were stabbed to death for the crime of supporting a foreign team in Turkey) igatya “abalandeli ababini beLeeds bahlatywa bafa livela ngophambili ngenxa yokuba bexhase iqela lelinye ilizwe eTurkey.

Imbalo yokunamathelana

Umbhali uyakuthi akhumbule ukuba lo mba uyakuthi ucaciswe ngokuthi kujongwe iimeko ezithi zingenelele ekujongweni kokulandelelana kwembalo. Ezi meko zezi: ukukhangela, ukumela enye, ushiyo-magama izihlanganisi, uphindophindo kunye nokuvumelana kwamagama.

Uthelekiso lonamathelwano kunye nokusetyenziswa kwenye

Uthelekiso lonamathelwano kunye nokumela endaweni yenye zisebenza ngokudibeneyo. Kumhlathi wesi-4 umbhali usebenzisa uthelekiso lonamathelwano kunye nokumelana endaweni yenye xa ezithi **isiqingatha sokuqala somdlalo ndisichitha nabalandeli ndize esesibini ndisichithe nabalandeli belinye iqela esidlala nolo** (I even spend the first half of a match with our fans and the second with our rivals). Ibinzana **belinye iqela** (with another team) libonisa uthelekiso phakathi kwentetho ezimbini ukanti esokuqala ngabalandeli beChiefs yaye ke elinye iqela eli ngabalandeli bePirates yaye ke abevani kodwa umlandeli oqinileyo ekuthiwe nguMaake uzama ukusombulula le ngxabano. Kumhlathi we-28, umbhali ucacisa athi **kodwa okwangoku olona celo-mngeni lwethu kukuba iiklabhu zikubeke ecaleni ukungavani kwazo ukuze zimanyane ekuxhaseni iqela lakweli** (but at the moment our biggest challenge is to get the fans to put aside their club differences and unite in the support of our national team). Le ntetho ithi ivelise ukungevani okuphakathi kwala maqela omabini kodwa exhasa iqela lesizwe sonke, ngoko ke kufuneka bangayikhathaleli eyengxabano zabo.

Izihlanganisi

Izihlanganisi ezininzi zingathi ziqapheleke kwimbalo. Kwisihlokwana sokuqala, kukhona isihlanganisi **ukuba** (if) esithe sasetyenziswa kwaze ke ngoku kumhlathi wokuqala **kodwa** (but) uthe nje wavela kwisivakalis sokuqala. Kumhlathi wesi-2, umbhali uthe wakhankanya **ukuba** kabini: **ndiyacinga ukuba uRadebe ukhetha ukuba kweli njengendawo ekhuselekileyo**. Kumhlathi we-10 **kodwa** (but) uthi avele ukuze agxininise

utshintsho bobomi obuthe benzeka kuMaake emva kokuba elahle umsebenzi **xa kusenzeka uya nosapho lwakhe apho kodwa ukususela mhla wadendwa emsebenzini njengomqhubi weelori eminyakeni emibini edlulileyo, abakwaMaake bakhe batsala nzima** (he takes his family along too whenever possible, but since he was retrenched as a truck driver two years ago, the Maakes have had a difficult time). Esi sihlanganisi **kodwa** (but) uthe wasetyenziswa kumhlathi we-24, apho uthe wasetyenziswa ngumbhali ukugxininisa ilahleko efunyanwa yiklabhu yebhola ngenxa yabalandeli abathi babezindlobongela. Izinto ezithe zonakaliswa ngabalandeli, zimele ukuba zibhatalwe yiklabhu. Kumhlathi we-25, isihlanganisi **kodwa** (but) uthe wasetyenziswa ekuqaleni kwisivakalisi ukugxininisa iyantlukwano phakathi kwala maqele ukuba kufuneka bamanyane ukuze baphumelele ukuze bakwazi ukuxhasa iqela lesizwe yaye babhale ngezabo iingxabano.

Izikhombisi

Umbhali uphinde asebenzise izikhombisi amaxesha amaninzi ukuze avelise unxibelelwano lwamagama okanye unxibelelwano lwezivakalisi ezibunjiweyo kwimbalo. Izikhombisi ezilandelayo (ezivela nezibizo ezizichazayo) ziyenzeka apha kwimbalo **la madoda** (these men) zivela kumgca oyintloko kunye nakumhlathi wesi-4. Kumhlathi we-11 **lo mdlalo** (this game) kumhlathi we-19 **eli qela** (this team), kumhlathi we-24 **le klabhu** (this club) iphinde ivele kwimbalo ukugcwalisa injongo zombhali zokugxininisa negama.

Uphindo-phindo

Umbhali kule mbalo usebenzisa uphindo-phindo ukuze agxininise indlela apho abantu bathanda ibhola njengomdlalo wezentlalo othi uxakekise ubomi babo. Bathi baxakeke kuyo kangankuba akukho lula ukuba bakhathalele iintsapho zabo. Umbhali uthe wasebenzisa ngokuphindo phindo ibinzana lesibizo **abalandeli** (supporters) ukuze agxininise indlela abathi bangenelele ngayo kumdlalo webhola. Kwabona abadlalayo ngeke babenayo imali bakwazi nokudlala kakuhle emabaleni ngaphandle kwabalandeli. Kuphinde kwakhona kubekhona ibinzana lesibizo elithi limele kabini kumhlathi wesi-2 **ubundlobongela** (ferocious), othi uvelise indlela abaziphethe ngayo abalandeli ethi ibenobundlobongela emabaleni.

Imbalo zokunamathelana

Khumbula ukuba umba wembalo zokunamathelana ingenelela ekucaciseni ubumbo lwembalo kunye nolandelelwano lwamagama. Ukucacisa unamathelwano kwimbalo, le miba elandelayo iyakuphicothwa isiseko esingesiso esolwini sanamathelwano, iintwana zokwayamo kunye nokulungelelanisa, umfuziselo nobuciko kunamathelwano.

Ubugwenxa beelwimi ezingezizo zokunamathelana

Kweli nqanaba umfundi, ngokolwazi lwakhe lwengqungquthela ezibhaliweyo, uyakwazi ukuqonda yaye ohlule uqilima lwembalo kunye nolandelelwano. Umfundi wale mbalo angalandela lula okubhalwe apha kuyo, nje ukuba ithe ayaphuma ecaleni kwengqungquthela ezithe zasekwa ekubhaleni inqaku lephephandaba. Umzekelo eli nqaku liqala ngomgca oyintloko ongqindilili oonobumba abakhulu, yaye ithi ixhaswe zizihlokwane. Ngaphantsi komgca oyintloko nezihlokwane, umfundi angathi abone ubumbo olululo lwembalo oluthi livele kwimihlathi. Umhlathi ngamnye ucacisa umba owahlukileyo onxulumene nongophambili. Yonke ke le mihlathi ithetha inxaxheba kwimvakalozwi xa iyonke kwimbalo ngokuthi kwakheke koko kuxelwa ngumgca oyintloko. Lo mboniso wolandelelwano lwemihlathi ungathi ubonwe ngokwale meko: kumhlathi wokuqala, umbhali uthi abalise kubafundi ngomdlalo webhola ophambili owawudlalelwa eThekwini, aphinde kumhlathi we-2, acacise ngokwaneliseka kwabameli beFIFA ngokuthi baxhase ezemidlalo ngoluhlobo kunye nokuziphatha kakuhle kwabalandeli. Ngoko ke umbhali uthe wenza unxibelelwano phakathi kwamaqela amabini ebhola nokusixelela ngemvelaphi yabaxhasi abophambili. Kumhlathi we-18 umbhali uthe wasebenzisa isihlanganisi **kodwa** (but) ekuqaleni ukuze akwazi ukubomisa unxibelelwano phakathi komhlathi we-17 kunye nowe-18. Kumhlathi wokugqibela umbhali uqala ngokuthi **sele** (already) ethi isebenze njengokuqhubekayo kwimbalo. Eli gama lilungisa indlela athe umbhali wanxibelelanisa ngayo imihlathi yezivakalisi.

Intwana zolwayamo kunye nokulungelelanisa

Ngokujongene nombala wolwayamo kunye nokulungelelanisa, uhlahlelo lwembalo ludibanisa imiba yothelekiso kunye nentetho ephindiweyo. Umba wothelekiso uyakuthi ucaciswe kuqala ngokufutshane nanjengoko unongenelelo kumba wothelekiso olunamathelanayo olucaciswe kuqala phantsi kwesihloko sembalo ezinamathelanayo. Umzekelo ocacileyo wothelekiso ufunyanwa kumhlathi wesi-4 apho umbhali acacisa ngabaxhasi abahlukeneyo bala maqela ngokuthi **kuwo nawuphi na umdlalo uFreddy "Saddam" Maake weChiefs, noJohannes "Mzion" Mofokeng we Pirates, baye**

bakhokele abalandeli (at every game Freddy “Sadam” Maake for Chiefs, and Johannes “Mzion” Mofokeng for Pirates lead fellow supporters), kanti kumhlathi we-14, umbhali ucacisa athi **ngoku isiqingatha sokuqala somdlalo ndisichitha nabalandeli ndize esesibini ndisichithe nabalandela belinye iqela esidlala nolo** (now I even spend the first half of a match with our fans, and the second with our rivals). Umbhali usebenzisa olu phawu lokunamathelana okokoko kwimbalo ukuze agxininise iyantlukwano kula maqela mabini kodwa benayo into yokuba bamele ukufikelela esigqibeni sokuxhasa iqela lesizwe. Olu phawu ke ngoko lungenelela kulandelelwano lwamagama oluhambayo kwimbalo.

Intwana yesibini yolwayamo kunye nokulungelelanisa luyintetho ephindwayo. Olu phawu lunongeno oludibeneyo nophawu lophinda phindo olucaciswe phantsi kwembalo yonamathelwano ngasentla. Ngokwemeko yophindo ntetho eqatshelwayo ithi inikwe intetho yamagama aphindwayo, amabinzana, amagatya okanye iintwana kwimbalo nokuba kutheni zisetyenziswa ngumbhali. Oku kwenzeka kwimeko efanayo ngokomba wophindo phindo. Umzekelo, la magama alandelayo nanjengoko kubomisiwe kuphindophindo **abalandeli** (followers); **abaxhasi** (supporters); **abathanda** (fans) onke la magama azizithethantonye kwaye umbhali uwasebenzisile lamagama ukuze anike umfanekiso ocacileyo kubafundi ngabalandeli abathanda ibhola.

Umfuziselo wobuciko kunamathelwano

Owona mfuziselo obalulekileyo wobuciko oboniswa kule mbalo ngumfuziselo wengxaki-yokusombulula. Njengomfundi uyakuqaphela, ukuba imbalo zibonisa ingxaki yabalandeli abaxabana bodwa ngelo xesha abadlali bona abakwenzi oko emabaleni. Kumhlathi we-14, umbhali uthi **abadlali bade baxhawulane izandla banikane nejezi. Thina babukeli silwela ntoni?** (players shake hands and exchange jerseys. Why should we supporters fight each other?). Kwayena aphinde umbhali acebise ngezinye zezisombululo kule ngxaki kumhlathi wokugqibela. Uthi **kodwa okwangoku olona celo-mngeni lwethu kukuba iiklabhu zikubeke ecaleni ukungavani kwazo ukuze zimanyane ekuxhaseni iqela lakweli** (but at the moment our biggest challenge is to get the fans to put aside their club differences and unite in the support of our national team). Oku kusebenza njengesisombulo kuba ingathi ukuba aba bantu bangohlukana nobundlobongela, bangakwazi ukuba bazikhathalele ngendlela ezininzi, bangathi bafunde ukuziphatha yaye oko kunceda amaqela ukuba abenemali kuba abakwazi ukuyichithela kumonakalo othe wenziwa ngabalandeli. Uqilima lokunamathelana lwale mbalo lukwazile ukunika umfundi

ukuqonda okuninzi kokona kwenzekayo phakathi kwabalandeli bamaqela awaziwayo ahlukuneyo.

Isichazi-magama

Ukhetho lwesichazi-magama njengokubomisa injongo yonxibelelwano

Le ndawo yohlahlelo lwembalo ngokubhekisele kukhetho kumaqela esichazi-magama, umzekelo, izenzi, izibizo kunye nentwana ezisekuqaleni kwisivakalisi athi umbhali azisebenzise kwimbalo ukuze aphumelele injongo ethile yonxibelelwano.

Ukhetho lweentwana zokuqala kwisivakalisi

Ukhetho lweentwana zokuqala kwisivakalisi luthatha inxaxheba ekudibaneni phakathi komfundi kune nombhali. Kuthi nje ukuba umfundi afunde ngemeko esekuqaleni yesivakalisi, kuthi kuzenzekele ukuba kwakheke uphahla lwengqondo lokuzakuthethwa ngumbhali kwimbalo. Umzekelo kumgca oyintloko, umbhali uqala ngokusebenzisa izihlanganisi **ukuba** (if) yaye oku kugxininisa indlela yokuziphatha kubalandeli okwakuxhomekeke kubo ukuze baphumelele iWorld Cup 2006. Kumhlathi wesi-7 umbhali uqala isivakalisi ngokuthi **ndinethamsanqa** (I'm so lucky) okuthi kwelise intetho evumayo, apho umbhali athi anike umfanekiso ocacileyo ngeli khaya ukuba bayiyithanda ibhola kwaye ngoku usebenzisa la magama **bayafa ngeChiefs** (crazy about the Chiefs). Kuba ke, indlela le umbhali aqale ngayo izivakalisi, ithathe inxaxheba kangangoko ekwamkeleni iingqungquthela zembalo zombumbano, nanjengoko ekuqondeni kwabafundi imbalo ngako oko.

Ukhetho lwezenzi

Kule mbalo, umbhali uthi asebenzise izenzi zokukhankanya ezininzi ukuze avelise iinjongo okanye iingcinga kwimbalo. Nantsi ke imizekelo yezenzi ezizikhankanyi **ukuthanda** (to love) kumhlathi wesi-3, othi uvelise inqanaba lokuthanda ibhola nendlela abazixakekise ngayo **ukuqhunyiswa** (to ignite), **ukudanisa** (to dance) ezi zibizo ziphonononga ulonwabo olusoloko lusenzeka xa la maqela ezakudlala. Bathi benze yonke into engathi ibonise ukuba baneghayiya bona ngamaqela ebhola yabo. Kumhlathi we-12 **ukubona** (to see), **ukukhwela** (to board), **ekushicileleni** (to record) babonisa izinto ezithi zonwabise uMaake njengomlandeli ongagungqiyo kuba wade wakhwela inqwelomoya ukuya kwibhola yeWorld Cup eFransi. Umbhali uphinde asebenzise ezi zenzi **bebethontelene** (descended), **bekuqubisene** (clash) umbhali apha uzama ukunika umfanekiso ocacileyo

ngenani elathi laphumelela kumdlalo webhola. Umbhali uthi asebenzise izifanekisozwi ukubomisa indlela iChiefs eyabetha ngayo iPirates ngokuthi **awatywatyusha** (fortuitously beat), umbhali uvelisa inqanaba la lo mdlalo ukuba wawunzima kakhulu.

Uqilima oluhambayo lokuqonda

Umbhali usebenzisa uqilima oluthile oluhambayo ukuze aphumelele iinjongo zakhe zonxibelelwano. Kuhlobo lwengxelo ethile eli nqaku elicacisayo iqela elihambayo lingathi lifunyanwe ngokuthi kuvavanywe intshumayelo yembalo. Eyokuqala ehambayo engaqapheleka kule mbalo kukucaciswa kweemeko zabalandeli abangagungqiyo bebhola. Kule mbalo umfundi uthi aziswe ngenqanaba kunye nemeko yobomi yabantu ezitalatweni. Le meko yokuhlala ithi icaciswe ngokwezimeko zilandelayo zibonakalisiweyo **iindonga nefestile zinephosta nefoto zeqela lakhe. Nkqu nantoni na anayo ukusuka kwikomityi yekofu, unomathotholo nomabonwakude kwanewall-unit ndibala ntoni na, kunemibala yaMakhosi** (the walls and windows are covered with posters and pictures of his club. Every one of his possessions from the coffee mug, the music system and television to the wall unit-bears the familiar black and gold of the Amakhosi) yaye umbhali uphinde anike abafundi omnye umfanikiso ocacileyo wabalandeli welinye iqela xa ezithi **...ubone imibala emnyama nemhlophe yocingo olubiyelweyo. Ngaphakathi kule ndlu kukho iifoto, iiphosta, iimbasa neengxelo zembali yePirates. Nkqu nebala letafile linemibala yeqela alithandayo** (just look out for the black-and-white Buccanneer fence that first greets passerby. Inside the house is filled with pictures, posters, medals and Pirates memorabilia. Even the table cloth flaunts the colours of his favourite team). Le miboniso ithi isetyenziswe kwimbalo ukuncedisa umfundi ukufumana umfanekiso ocacileyo wokuba babeziphethe njani na aba balandeli bophambili kumaqela ebhola.

Eyesibini ehambayo athi umbhali ayohlule kule mbalo ijongene nobundlobongela babalandeli nanjengoko bephazamisana nemidlalo yebhola. Kule ntetho umbhali uthi avelise indlela apho abalandeli bathi baphoxe ngayo ukubaluleka kwemidlalo apho kuthi kube kukungaphumeleli bonogada ekuthi ke ingenziwa kakuhle ngurhulumente. ngamanye amaxesha abantu bayafa kwimidlalo kuba kungekho cwangco, ngoko ke iqela elo kufuneke libhatalele umonakalo. Kwakhona ubutshaba phakathi kwala maqela kubeyinxaki kuba baphuma kwindawo enye, kodwa inqaku leli lokuba abangobalandeli beqela elinye.

Eyesithathu ehambayo nengeyokugqibela umbhali uthi ancome abalandeli abangagungqiyo bebhola. Xa kusiya ekupheleni kweli nqaki **Ibhola ekhatywayo siyayithanda** (we don't like soccer – we love it) umbhali ucacisa athi **uMofokeng uchaze wathi uye wangomnye wabantu abasebenze bengadinwa ukubomisa izihlewele ukuba ubundlobongela abuyonxalenye yomdlalo** (but explains Mofokeng, he's been one of the people who's been working tirelessly to convince the crowd and violence isn't part of the game). Apha, ukuncoma okuhambayo kombhali kubonakala kakuhle xa uMaake weChiefs ezithi **ngoku isiqingatha sokuqala somdlalo ndisichitha nabalandeli ndize esesibini ndisichithe nabalandeli belinye iqela esidlala nolo** (now I even spend the first half of a match with our fans and the second with our rivals.) Umbhali uzama ukwelisa kubafundi ukuba abanye babalandeli bazixakekise kakhulu ngebhola aphinde enze uxolo phakathi kwalamaqela. Ngoko ke umbhali uqhuba athi **njengomlandeli ongaqungqi uMaake ude wasebenzisa imali yakhe yokudendwa emsebenzini ekushicileleni icwecwe elithi Vuvuzela Saddam, ekuliwecwe elothulela umnqwazi le klabu nabadlali** (ever the loyal supporter, Maake even used the money from his retrenchement package to record Vuvuzela Saddam, an inspirational album that pays tribute to the club and the players) yaye umbhali unika enye indlela kubafundi ethi ibonise ukuba abalandeli babezixakekise njani neqela labo **ukwakhuphe necwecwe elithi Mzion and his soccer Comrades, elishicilelwe abalandeli bePirates** (He's also released an album, Mzion and his Soccer comrades, for Pirates fans). Ukuncoma kombhali kunye namacebiso aboniswe ngasentla anceda ukuveza umbhali njengomntu owakhayo kubafundi. Ngokuthi enze izincomo kunye namacebiso, umbhali uxelela uluntu phaya ukuba bamanyane yaye baxhasane kumidlalo yezentlalo.

4.3 ISISHWANKATHELO

Kwesi sahluko, bekukhona amanqaku amahlanu wona athe ahlahlelwa. La manqaku ke ebethatyathwe kwimagazini yeBona. Olu hlobo lwembalo oluthi lusekeke kwinkcazo yemicimbi yezentlalo. Athe ke angamanqaku amahlanu abemele ukuba ahlalutywe ukuze kuphi'cothwe ubunzululwazi beelwimi, ubuciko kunye nezakhiwo zentshumayelo zembalo zesiXhosa yaye ke zenika umboniso wokhuphiswano weelwimi kumalungu engcingane ephangaleleyo eninzi yokubhala enenkqubela phambili kaGrabe noKaplan. Ngokuka Grabe noKaplan (1996), uYule yena uxoxa athi unamathelwano ngokwesiseko lusisakhiwo somfundi kunokuba lube sisiphumo sembalo. La malungu eelwimi athi achaze ngobunzululwazi bokubhala bebonisa le mifuziselo, NGUBANI OBHALAYO EBHALA

NTONI, IYA KUBANI, ENANJONGO ZITHINI, PHI, NINI KUNYE NAKANJANI. Ngaphantsi kwale pharamitha “ukubhala” imiba yohlahlelo lwembalo olufana nolwazi olubunjiweyo (kudibanisa imihlaba efana nobumbo oluyintloko, unamathelwano kunye nokunamathelayo nezinye iintloko ngokunjalo nobumbo oluhambayo lwengqondo. La manqaku ngala:

1. Abasetyhini abaphangela emgodini (Women down under)
2. Usizi lwabantwana abahlala ezitalatweni (The plight of our pavement babies)
3. Lo mbulali makhohlwaywe qatha ngesenzo sakhe (Let this murderer pay for what he’s done)
4. Ukhuseleko ezindleleni (Please make us safe, can’t you?)
5. Ibhola ekhatywayo siyayithanda (We don’t like soccer – we love it!)

La manqaku amahlanu athi aveliswe esuka kwimvelaphi yenkcubeko yezentlalo ezithi ziyixhamle kwintsuku zonke zobomi bethu. Ke ngoko uyakufumanisa ukuba urhulumente woMzantsi Afrika ubumele ukugxekwa ngayo yonke into ethe yenzeka kuba urhulumente akaphumelelanga ekuqwalaseleni iimeko ezihlelelekileyo kunye norhulumente bezobulungisa kweli lizwe. Kwinqaku lokuqala elithi lijongane naba:

Abasetyhini abaphangela emgodini (Women down under) Ngokuka Grabe noKaplan kwinkcazo yobunzululwazi bokubhala, ukuphendula imibuzo yale mibuzo, umbhali ubesazisa abafundi ukuba umsebenzi obufudula usenziwa ngamadoda ngophambili, uyenziwa nangabasetyhini yaye bayawonwabela lo msebenzi. Umbhali ube memelela yaye ekhuthaza abasetyhini abangenayo imisebenzi eMzantsi Afrika ukuba babenolo ithuba lokuba bangathi baqeshwe emigodini. Ngokuthi baqwalasele ukuba emigodini, basafuna abafazi abaninzi, umbhali apha ubenxibelelana nabafundi ukuba bafumane eli thuba yaye kwakusekhona amathuba wokunyukela kulo umsebenzi babengabaphathi kweli shishini lezimbiwa.

Kwinqaku lesibini Usizi lwabantwana abahlala ezitalatweni (The plight of our pavement babies) apha umbhali uthi azise abo bantu bathi bahlale ezitalatweni ukuba kukhona imali ethi inikwe abenzalelwane yaseMzantsi Afrika abangenakukwazi ukuba nendlela yokukhulisa abantwana babo abangaphantsi kwiminyaka esixhenxe eyiR100 eyakuthi ibancede ekondleni abantwana babo, endaweni yokugada eziphambukeni ngoncumo lokusizelwa, bebonisa imiyalezo kubaqhubi kunye nabakhweli babo. Umbhali uphinde

abhenele kwakurhulumente ukuba alungiselele abantu ngemisebenzi kuba sesona sizathu esingunobangela wokuba bahlale ezitalatweni aphinde abalungiselele neendawo zokuhlala.

Kwinqaku lesithathu, Lo mbulali makohlwaywe qatha ngesenzo sakhe (Let this murderer pay for what he's done) umbhali uthi abhenele kurhulumente kunye nakuluntu ngokubanzi. Ezi zinto zithi zenzeke kweziya ndawo zithi zigqube ulwaphulo-mthetho ngakumbi kwiindawo zokuhlala ezidolophini. Uwaphulo-mthetho apha eMzantsi Afrika luphezulu kuba kukho abantu abathengisa iziyobisi. Ngoku sele oku kungumkhuba kuba bayazisebenzisa. Urhulumente akayithathi inxaxheba yokubeka umthetho ongqingqwa kwabo bathi bathengise iziyobisi ngokungathi abophuli-mthetho. Ke ngoko kweli nqaku, umbulali ungumfana oselula owathi wabulala ngokukhohlakelayo intombazana eselula ekwangummelwane kunye nabazali babo abangabahlobo abakhulu. Abantu babhenela kurhulumente ukuba abuyise isigwebo sentambo. Umbhali apha uthi azise abafundi ngesi sihelegu sokubulala esathu senziwa ngenxa yeziyobisi. Umbhali uphinde abhence urhulumente othe wahamba kade ukwenza umthetho, ngoko ke uluntu lona lwathathela umthetho kubo kuba bathi batshisa indlu yombulali bayitsho yaluthuthu. Imibutho apha ithi ikhuthazive ngumbhali ukuba ithathe amanyathelo angqingqwa ngezinto ezimbi ezenzeke ekuhlaleni. Imibutho ngokunjalo imele ukuba incedisane nokulwa uthengiso lweziyobisi.

Kwinqaku lesine **Ukhuseleko ezindleleni** (please make us safe, can't you), umbhali apha uthi azise abafundi ngeprojekthi ethi, ARRIVE ALIVE, ethe yona yanciphisa iingozi zendlela kulo lonke eMzantsi Afrika. Bezininzi iingozi zendlela ngixesha leholide zolonwabo ezithe zabangelwa kukuqhuba ngokungakhathaliyo. Umbhali apha ucengo abafundi ukuba bagcine imithetho yokhuseleko ezindleleni kunye namalungelo abahambi ukuze bagcinakale bekhuselekile ezindleleni. Umbhali apha ude athelekise iingozi zeendlela apha eMzantsi Afrika kunye namazive akhuseleke kakhulu aseAustralia naseNew Zealand. Ke ngoko ukuze bakwazi ukugcina iimpawu zokhuseleko ezindleleni, umbhali wazise abafundi ukuba wonke umntu ekuhlaleni uthi athathe inxaxheba kwiphulo lokhuseleko ezindleleni.

Inqaku lesihlanu nelithi kube lelokugqibela **Ibhola ekhatywayo siyayithanda** (We don't like soccer – we love it!), apha umbhali unxibelelana nabafundi kuba kulo lonke ilizwe wonke umntu uyayithanda ibhola ngakumbi amadoda. Ke ngoko umbhali uthi abonakalise yaye avelise abalandeli abangagungqiyo bebhola ukuba bangabantu

abaxakekileyo nabazinikele kuyo. Kwayena uphinde abhenele kubalandeli ukuba baziphathe kakuhle bayeke ukuxabana omnye komnye njengamaqela kuba kufuneka bexhase iqela lesizwe. Kwakhona umbhali ubhenela kukhuseleko lukarhulumente kuba abantu bayafa kwimidlalo yebhola ngenxa yobundlobongela ngamanye amaxesha akukho khuseleko lungqingqwa. Umbhali uthi anxibelelane nabafundi ukuba baqaphele oko kwenzekayo kwimidlalo yebhola. Onke ke la manqaku omahlanu athi abenemiba ethi ingenelele kulandelelwano olubonakalayo lwembalo kunye nemiba yonamathelwano yembalo ethi ivelise umiba emininzi kwisakhiwo selwimi. Ngokuka Grabe noKaplan (1996), uBrown kunye noYule baxoxa bathi unamathelwano luthi lusekeke kwisakhiwo somfundi kunokuba lube sisiphumo sembalo. uGrabe noKaplan (1996) uphinde athi unamathelwano luthi lube ziziphumo zolwazi lwengqungquthela kunye nolandelelwano apho athi umfundi abenakho ukumemelela ekwenzeni uqilima lonamathelwano kumyalezo. Ubumbano lwembalo zeelwimi luthelwe laveliswa kula manqaku nakwipharamitha "yokubhala" ekuyiyona enkulu kwimbalo ethi iqulathe, usetyenziso lwamanqanaba egrama, imifuziselo yoqilima yolwazi oluthelwe lona lacaciswa ngokwezahlukwana ezizezi, lobumbo olungundaba mlonyeni, intloko yokuqhubekayo iintloko echazayo, incam yokucingela yozalwano, ulwazi olunika okutsha kunye nozalwano olunika umxholo. Zonke ke zibe luluhlu lwegramam oluthelwe lwasetyenziswa ekuhlahleleni la manqaku mahlanu emagazini yeBona njengembalo zesiXhosa. Ezi mbalo zingenelela ngokuzimeleyo kwimeko yokubhala ngokuthi zilungiselele ubume bomsebenzi bezixhobo zeelwimi ezahlukeneyo ezifumanekayo kumbhali nezifana nokhetho oludibeneyo oluthi lwenze kubelukrozo lolwazi kunye nengcinga yonamathelwano. Iintwana zolwimi ekubumbeni imbalo zithi zenze inkcazo yeminye imiba kwimeko yobhalo efana nokuqwalasela ababukeli, injongo yombhali, umxholo wembalo, kunye nembalo ezifunwa ngulo msebenzi.

Zininzi iingcinga ezinongenelelo ekuphandeni ngobumbo lolwazi. Nanjengoko sele zikhankanyiwe ngasentla inye ithi icacise ukubakeka kwenzebenzo yolwazi lwembalo, ezithi ngamanye amaxesha zicaciswe ngokwahlukeneyo, kuxhomekeka apho kumphandi. Ngoko ke lo mahluko umbalwa wokubanakho uzakuthi ubomiswe. Kuhlalelo olunika okutsha, umphandi ucacisa okunikiweyo njengolwazi ekusele kukhanyiwe. Umxholo yintsobi eqikelelwayo ukuba libinzana lokuqala elikhankanyiweyo kwinto eligatya eliyintloko, amaxesha amaninzi oku kudibana nomlawuli okanye intloko okanye isihloko sesivakalisi. Ngokwembono zikaHalliday, ubumbo olunika ulwazi lweembalo luthi luthatyathwe njengengqikelelo ezimeleyo. Kuhlalelo lwakhe olucwangcisiweyo, ingcinga yomxholo imela inqaku eliphumayo kubumbo, ngokuphikisanayo nenkcazo emele

okuqhubekayo kwindawo ebesiqale kuyo isithethi. Eli nqaku lithi lisebenze kunye nozalwano olutsha olunikiweyo, nangona zingafani. Umahluko ngowokuba uzalwano olunikiweyo olutsha lusekeke ngakwimbono zommameli okanye umfundi, ngelo xesha uzalwano lomxholo olunikiweyo luthi lusekeke ngakwimbono zesithethi okanye umbhali. Umzekelo, inqaku lokuqala elithi **Abasetyhini abasebenza emigodini** (Women down under). Ulwazi osele lusaziwa kakade ngumfundi lelokuba lo msebenzi wokuphangela emigodini nguwo obufudula ungowamododa kuphela yaye ke olu lwazi lutsha oluthi ngoku lubekwe kwingqondo yomfundi lolu lokokuba ngoku abasetyhini nabo basebenza emigodini, ngoku ke wonke umntu akaqhelananga nale meko yotshintsho ngoku oku kumemelela yaye kukhuthaza ulwazi lwaba fundi ukuba babenomdla ngale mbalo. Kuphinde kubekhona elinye iqela leentetho elithi licaciswe njengencam yokucingela. Incam ithi ibhekise kulwazi oluthi lubonakaliswe luphinde lucingelwe kuthi kubhekiselelwe kolu lwazi oluthi luphathwe njengolucingelweyo okanye ulwazi oluqikelelweyo. Incam iphinde ithathwe ngokufanayo nolwazi olutsha kunye nolucingelwayo njengezithethantonye kulwazi olunikiweyo. Ngaphandle nje kokuba nakho konke ukubhidiseka, kukhona uphando olubalulekileyo kubumbo lolwazi ingakumbi ngakwicala, lokudyobha iyantlukwano engabonisi ukubhangisa izifundo ezifumanekayo. Ngoko ke imbalo yonamathelwano ethi isebenze ngezi ukukhangela, ukumela endaweni yenye, ushiyo-magama, izihlanganisi kunye nozalwano lochazo-magama lophindo phindo, udibaniso kunye nokuvumelana kwamagama zithe zahlahlelwa kula manqaku omahlanu. uHalliday kunye noHasan kuGrabe noKaplan (1996) baxoxa bathi ngophando lonamathelwano luqwalasela kuvavanyo olubanzi lokuyila ngokucwangcisiweyo ekusebenziseni ukufaka indawo engaphezulu yeembalo kwaye kucaciswa ngumphezulu wozalwano olungaphantsi oluthi lubumbe iimbalo. Kwakhona eyesithathu kuba yimbalo yonamathelwano ethi ivelise lemiba ilandelayo apha kwimbalo: ukungasekeki kweelwimi zonamathelwano, umxholo wemfundiso, iintwana zolwayamo kunye nezokulungelelanisa kunye nosetyenziso lwentekelelo. Ngoko ke imifuziselo yobuciko ithe yacaciswa ethe yavelisa umfuziselo wengxaki-sisombululo kunye nomfuziselo kanobangela-siphumo. Olu bumbano lonamathelwano lwale mbalo lunika umfundi ukuqonda okuphangaleleyo kwembalo. Ngoku ke eyokugqibela lukhetho lwamaqela ezichazi magama angala, ukhetho lweentwana ezisekuqaleni kwisivakalisi, ukhetho lwezenzi kunye noqilima oluhambayo lokuqonda. Ekupheleni kwesisahluko abafundi bayakube bexhobe ngoqilima lwembalo zeelwimi kunye nenkcazo yobunzulu lwazi yokubhala. Eyona njongo iphambili kwesi sahluko, kukuvelisa ukunxulumana kwesakhiwo semfundiso esetyenziswe kuhlahlelo lwembalo zesiLungu, zisenzela iimbalo zesiXhosa ezithatyathwe kwimagazini

yeBona. Nangona uhlahlelo lwembalo lufuna ingcaciso yeelwimi kunye nezo zingenayo imiba yeelwimi olu fundo lubeka ingqwalaselo eninzi kuhlalelo olufundisayo lwembalo ngokunxibelelene kwimiba yeelwimi zembalo ezibunjiweyo kunye nonxibelelwano kunye neenjongo zembalo zezentlalo.

4.4 UHLOBO-LWEMBALO KUNYE NEMFUNDISO YOLWIMI OLUSEKEKE KWIZIPHUMO

Ulungiselelo lweli candelo

Ubume bukaGrabe noKaplan okanye isakhiwo sokubhala kunye nolwimi olufundiswayo loludwe lwezifundo zika2005

Eyona njongo iphambili kwelicandelo kwakukubomisa nokuvavanya ukuba le miba kaGrabe noKaplan (1996) yenkcazo yobunzululwazi ngeentlanga yokubhala ithi inxulumane nofundo lweziphumo kunye namanqanaba ocebiso athi asetyenziswe kuludwe lwezifundo zika2005. Ngokuka Grabe kunye noKaplan (1996) kukhona unxibelelwano phakathi kolwimi oluthethwayo kunye nolubhalwayo ekuthi kube yenye yezifundo eziphambili ezibalulekileyo ezisetyenziswa kwiOBE. Abafundi kufuneka bakwazi ukuthetha benze unxibelelwano nobumbo lwembalo besebenzisa amanqaku asixhenxe angala, ubombo sivikalisi, imfundo yokuchazukuthi, isichazi-magama unamathelo, unamathelwano ukunxaxha komsebenzi kunye nemiba yeelwimi ezingezizo. Abafundi kufuneka bakhule izixhobo zokubhala basebenzise uGrabe noKaplan (1996) kwinkcazo yobunzululwazi beentlanga ngokubhala apho kukhona imibuzo ethi **ngubani obhalayo ntoni kubani, enaziphi iinjongo kutheni, nini, phi kunye nakanjani?** Ngoko ke ngokulungiselela impendulo eqondileyo kule mibuzo, iyakuthi ilungiselele umfundi ukuba bayazi ukuba uGrabe noKaplan kwinkcazo yobunzululwazi bokubhala ithi ilungiselele isiseko soludwe lwezifundo zika2005 ukufundisa iilwimi ezikolweni. Oku kuthi kuqondane neetitshala ukuba balusebenzise ukusebenzisa imfundiso yeelwimi.

Imfundo yeziphumo isebenza njengonxibelelwano kwisakhiwo sokubhala sikaGrabe noKaplan

Abafundi kufuneka bakhule ezi ziphumo zemfundo zilandelayo zona ezisekeke kuqingqo lwezifundo eziluludwe lwezifundo zika2005.

Ugwaliso

Apha umfundi kwesigaba se-9 kufuneka enakho ukufunda aphinde abhale kwizinto ezininzi ezineenjongo. Umfundi kufuneka akhule uhlahlelo lokugweba ekusebenziseni ulwimi lwembalo zikaGrabe noKaplan kwisakhiwo seelwimi kunye nenkcazo yobunzululwazi zokubhala njengesiseko sokusebenzisa ulwimi olufundiswayo kuLudwe Lwezifundo zika2005.

Nantsi ke imfundo yeziphumo:

IMFUNDO YESIPHUMO 1 : UKUMAMELA

Umfundi unendlela yokumamela ulwazi yaye alonwabele aphinde aphenandle ngokufanelekileyo aphinde agwebe ngohlobo oluphangaleleyo lweemeko.

IMFUNDO YEZIPHUMO 2 : UKUTHETHA

Umfundi unendlela yokunxibelelana ngokuqinisekileyo nangokuphumelelayo kulwimi oluthethwayo ngohlobo oluphangaleleyo lweemeko.

IMFUNDO YEZIPHUMO 3 : UKUFUNDA KUNYE NOKULOLONGA

Umfundi uthi abenakho ufunda nokulolonga ulwazi yaye alonwabele, aphinde aphenandle ngokugwebayo kokulalisayo, inkcubeko kunye nexabiso elichukumisayo kwimbalo.

IMFUNDO YEZIPHUMO 4 : UKUBHALA

Umfundi uthi abenakho ukubhala intloko ezahlukeneyo, zamanqaku kunye neembalo zentekelelo zohlobo oluphangaleleyo lweemeko.

IMFUNDO YEZIPHUMO 5 : UKUCINGA NOKUQIQA

Umfundi uthi abenakho ukusebenzisa ulwimi ngokucinqa nokuqiqa, nokujonga, aqhubeleke kunye nokusebenzisa ulwazi lokufunda.

Abafundi bazakukhula izixhobo zohlahlelo ezithi zibonakaliswe yaye zihlolwe ziziphumo zemfundo ye-5. Iziphumo zemfundo zithi zisekeke kuGrabe noKaplan kwisakhiwo sakhe sokubhala. Abafundi bazakuthi babenakho ukuthetha kunye nokunxibelelana ngokupheleleyo besebenzisa isixhobo sokubhala kwimbalo ngokuthi bafunde ubhalo yaye baluhlale. Xa umfundi ehlola imbalo, kufuneka ecinge ngokwaneleyo aphinde aqiqe

ngaphambi kokuba abhale ngembalo leyo. Umfundi kufuneka ekhule izixhobo zokufunda ngokweziphumo ezithi zisekeke kuGrabe noKaplan kwisakhiwo sakhe sokubhala kunye nenkcazo yobunzululwazi yokubhala ukuze bakhule ngokugqibeleleyo izixhobo zokubhala.

Inkcazelo yenqanaba lokuhlola umfundi okwisigaba se-9

NgokoYilo loxwebhu lwemfundo yoludwe ka2005, amanqanaba okuhlola athe aphononongwa anxibelelana noGrabe noKaplan kwisakhiwo sokubhala. Utitshala kumele enze umfundi ukuba abenolwazi lokugweba isizathu sokuba umbhali abhale nokuchonga amagama athile okuhlohla iingcinga zomfundi. Abafundi kufuneka babenakho ukugweba ezentlalo, ezenkcubeko kunye nemiphumela yezembali zembalo ezithethwayo nangokunjalo nokusebenzisa iipharamitha zenkcazo yobunzululwazi zemfundo. Umfundi kufuneka evela iimbono kunye nokuzibeka ngocwangco nangendlela elandelelanayo. Ititshala kufuneka ifundise indlela yembalo kumfundi ethi abenakho ukuyonwabela, aqonde injongo zayo, umxholo kunye nabafundi bembalo. Umfundi kumele agwebe ngokwendlela kaGrabe noKaplan kwisakhiwo sakhe sokubhala. Umfundi ebuncinaneni abenenxaxheba yenvelaphi yenkcubeko efanayo neyombhali lowo wembalo, ukuze abenokuqhelana nomxholo lowo, akufuneki kube yimbalo athi afumanise ukuba akanalwazi lwayo umfundi. Umfundi noko kufuneka abenomqaphela ekusebenziseni ulwimi kunye nemibono yokuthetha ukuthi kufuneka aqaphele imiphumela yoyilo kubuchule bokufunda kunye nemiphumela yomlomo nangokunjalo nokuphanda ngezentlalo, ezembali kunye nemiphumela yezenkubeko kwimbalo. Umfundi kufuneka ahlahlele iyantlukwano yexabiso lezenkcubeko kwimbalo kunye nokuvavanya imbalo ngokugwebayo kunye nokwelisa ezakhe izixhobo kumfundi.

Xa umfundi ebhala imbalo, kufuneka yena akhule indlela yakhe yokubhala ngokuthi ahlahlele ngokugwebayo ngokwakhe okanye imisebenzi yabanye nowakhe. Utitshala kufuneka anike ithuba lokuba umfundi avavanye uhlobo kunye nocoselelo lolwazi kwimbalo ezo zakhe. Xa umfundi efunda imbalo, kufuneka ayibeke ngokulandelelana okucacileyo kumfundi okanye kummameli aphinde akhule iingcinga ezigwebayo zokusombulula okuyingxaki okuthi kwelise umxholo wembalo aphinde abuze imibuzo egwebayo nememelelayo kwimbono kokubonwayo, okuviwayo nokufundwayo. Umfundi uyahlahlela aphinde avavanye ahlole ngokugwebayo kwizifundo zakhe, imbalo kunye nezixhobo zokumamela, imikhuba kunye namava yaye namandla amanqaku kunye neendawo zokukhula. Ke ngoko utitshala kufuneka aqwalasele ukuhlola amaqela yaye

athi avuleleke kwingcebiso zokuphucula kuba ngokusebenza kuthi kukhule izixhobo zokuthetha kunye nokubomisana ngezimvo. Abanye bayakuthi bavelise izixhobo zokuphatha abanye bavelise izixhobo zokubhala.

uLittlefair (1991:1) uxoxa athi kwigumbi lokufunda ngolwimi, zonke iitshala kufuneka ziyamkele inxaxheba yokukhula ukufunda kwisebe kunye nokubomisana ngemithetho-siseko engathi ibancede ekuyiphumelelisi. Uphinde acacise ukuba abafundi kufuneka baziswe kwintlobo ezahlukeneyo zokubhala ezifana namabali, amaphephandaba, imagazini inoveli, iincwadi zengqokolela zezivakalisi, iincwadana nanjengoko beqhubeka esikolweni. Ngoko ke, kuyakholelwa ukuba ukufundisa abafundi ukuba bafunde iintlobo zokubhala kuyabaxhobisa kwizixhobo zokubhala ezizizo abayakwelisa imiphumela yokubhala eyiyo. uGrabe noKaplan (1996:203) kwinkcazo nobunzululwazi bokubhala ethi ibene pharamitha, **ngubani obhalayo ntoni kubani, enaziphi iinjongo, kutheni, phi nakanjani?** Ngokwemeko yezipharamitha, kwathi kwaveliswa ukuba kungathi kwenzeke ukuba kucaciswe ukwazi imbalo, nanjengoko iipharamitha zithe ziqokelele yonke imiba, ethi ifuneke kubumbo lwembalo ngokwendlela yeenkcazo yobunzululwazi bemfundo. Umfundi ongathi acacise imbalo ngokwemeko yezipharamitha angathi aqonde ngokugqibeleleyo imihlaba yembalo ebhekiselele kumbhali, leyo lubumbo lelwimi, umongo, unxibelelwano oluqhubekayo phakathi komfundi kunye nombhali kwimbalo, injongo yonxibelelwano ethi ibenolo, injongo zombhali ezingavelanga apha kwimbalo, indlela le yokuyenza, nanjengendawo kunye nixesha lokuyibumba. Ke ngoko, olu fundo luthi lubomise iindlela apho imiba yohlalelo ethi ivele kolu fundo, engathi ibekwe ekwenziweni kwigumbi lokufundela ulwimi.

Kukhona uxwebhu loYilo loludwe lwemfundo ka2005 ecacisa ithi umfundi kufuneka abenendlela yokufunda nokubona ulwazi yaye alonwabele, aphinde aluphendule ngokugwebayo kokulalisayo, kwinkcubeko kunye nexabiso lokuchukumisayo kwimbalo. Aba bafundi abathe baziswa kwimithetho siseko yokubhala ithe yavelisa kolu fundo, bayakuphumelela olufundo luphumayo xa befunda imbalo ngokwale mibuzo ilandelayo engqondweni:

- Kwakutheni ukuze ibhalwe?
- Yayibhalwe nini?
- Yayibhalelwa bani?
- Kwakuyintoni iinjongo zalo mbali?
- Leliphi ixabiso eliveliswa kwimbalo enje?

Kungathi kuqikelelwe ukuba umfundi ofunda le mbalo enale mibuzo elandelayo engqondweni, angafumana imbalo inomdla, yaye oku kuyakungenelele kulwazi olubhetele. Ukuba ngaba umfundi ufunda aphinde abhale enenjongo zentlalo engqondweni, uyakuthi abenakho ukwelisa imbalo ezinempumelelo. Ngokuka Neeld (1990:90) umfundi oxhobe ngokwaneleyo okanye umbhali osemncinci ngulowo uthi abenegalelo kwezinye okanye zonke ezi njongo zokubhala: ukuxela, ukwazisa, ukwelisa amanqaku okanye amanqanaba, ukwazisa, ukonwabisa, ukuyalela, ukwazisa kunye nokwenza ibekhona.

Uze ukhumbule okokuba kwinjongo zokucacisa kwimbalo ezintlanu ezihlahlelweyo ngamanqaku eBona iinjongo ezininzi ezikhankanyiweyo ngasentla zithe zavavanywa.

Isifundo esiphumayo sesine kuxwebhu LOYILO loLudwe lwezifundo zika2005 lungokubhala, yaye ithi igxininise ngokuthi umfundi kufuneka abenakho ukubhala iintlobo ezahlukeneyo zamanqaku kunye nembalo zengqikelelo, ngohlobo oluphangaleleyo lweemeko. Ngoko ke kucacisiwe kule mfundo iphumayo ukuba ukubanakho ukubhala iimbalo kuqala ekubhaleni usonwabisa, okanye luvela ekufumaneni ithuba lokwelisa inkuthazo okanye ukubhala ngokuzicingela, ukunika izimvo ezahlukeneyo kunye nemicimbi yonke, ukwelisa inkuthazo okanye imbalo yokuzicingela kwimagazini okanye iphendandaba. Okulandelayo, apha kulo mxholo iititshala kufuneka zikwazi ukuba abafundi ngokungaphakathi kunye nokuyalela ezo njongo zibhalwayo kunye nemisetyenzana apho bathi basebenze ngokubanzi nangokuyalela. UGrabe noKaplan (1990:243) Oku kukunye nenye yezifundo zika2005, ukuba imiyalelo yeetitshala inceda abafundi ekuvavanyeni kunye nokwelisa izixhobo zabo njengabafundi kunye nababhali. Ukongeza koku, ekuzalisekiseni inkcazo yobunzululwazi yemiyalelo yokubhala ekufundiseni ukubhala, yenye yendlela yokwelisa ukuzenzela, ukugweba kunye nababhali abaxhobileyo.

Ukusetyenziswa kwenkcazo yobunzululwazi ekubhaleni kukaGrabe noKaplan (1993) ekuhlahleleni umsebenzi obhaliweyo, waye ngoko wabonisa kuhlahlelo kwembalo ezintlanu zolu fundo. Ezi mbalo zazicacisa ngezentlalo imbalo ezazibhalwe ngesiXhosa Ukuqwalasela enye yala manqaku, ekuthi kube yeyesithathu ngokwendlela yocwangciso ezithe zahlahlelwa ngayo ithi **lo mbulali makohlwaywe qatha ngesenzo sakhe** (let the murderer pay for what he's done).

Abafundi apha xa bethe banikwa le mbalo ngutitshala, bayakuthi bakwazi ukuqonda uqilima oluninzi lweelwimi ezibhaliweyo. Xa sijonga eli nqaku livelisa ingxaki-sisombululo. Ingxaki yomfana othe wabulala intombazana eselula engu Michelle owayengumakhelwane wakhe. Ingxaki yathi yavela kuba abazali babo babengabahlobo ababevana kakhulu. Ke ngoko bayakuthi bachaze le mbalo bengamaqela yaye beze nesisombululo. Aba bafundi bayakuthi amapolisa okanye urhulumente kufuneka abenemithetho eqatha kulwaphulo-mthetho kuba oku kukungaphumeleli kukarhulumente. Aba bafundi kwakhona bayakwazi ukuqonda unobangela wemiphumela yeli nqaku. Umbulali obizwa ngokuba nguNoel, wayebangelwe ziziyobisi ukuze azisebenzise, ephenjelelwe zitshomi ke ngoku imiphumela yoku, sesi sihelegu sokubulala intombazana eselula. Aba bafundi yakuthi bavelise uqilima lwegrama oluninzi kule mbalo nanjengoko ihlahlelwe ku4.2. Ke ngoko imfundo ephumayo yesi-3, 4 neyi si-5 iyakuthi iveliswe kweli nqaku, kuba aba bafundi bafunda le mbalo yaye bavelise uhlahlelo olugwebayo besebenzisa uGrabe noKaplan (1996) kwinkcazo yobunzululwazi olusetyenziswe kwezo pharamitha. Apha iipharamitha, **ngubani obhalayo, intoni, kubani, enaziphi iinjongo, kutheni, phi kunye nakanjani?**

Apha abafundi bayakwelisa isixhobo sokucinga kuba bayakuthi bavelise umba wokuba umbhali wabhala le mbalo esenzela abafundi abaphume kwimvelaphi yenkcubeko efanayo neyombhali. Umbhali apha ongu Ajith Bridgraj kwakhona ufoto lwaluthathwa nguRajesh Jantilal. Eyona njongo yombhali apha wayevelisa ukungaphumeleli kukarhulumente kubantu abasebancinci abasenethuba lokwelisa ikamva labo. Kwakhona, eli nqaku lingathi lincede abafundi abathe babe bavela, kumakhaya afanayo ngokwenkcubeko nombhali ukuba bazigade ukuze bangazifaki ekusebenziseni iziyobisi. Abanye abafundi bayakuxoxa ngokuthi amantombazana makangaziqhelanisi namadoda. Umbono wombhali bekukunxibelelana ngolusizi kunye nabafundi beBona ukuze bayazi eyona nto yenzekayo kwindawo ezigquba ulwaphulo-mthetho. Oku kuthe kwenzeka eMarrianridge, kumgama oyi-20 khilomitha kwintshona yaseThekwini ngoJuni 2000. Yonke ke le mibuzo esekeke kuGrabe noKaplan kwisakhiwo sakhe sokubhala, kuthi kubengamanqanaba okuhlola athi aveliswe yaye enziwe ngotitshala besenzela ukuhlola kwabo besebenzisa isifundo esiphumayo sesi-3: apho ke umfundi athi abenakho ukufunda aphinde ahlole ulwazi yaye alonwabele, aphinde aphenyule ngokugwebayo kwezilalisayo, zenkcubeko kunye nexabiso elichukumisayo kwimbalo. Ngoko ke abafundi besigaba se-9 bayakuqaphela injongo, umxholo kunye nabafundi bembalo, ekuthi kube linqanaba lokuhlola elizakuthi lisetyenziswe zititshala njengelona olizakuthi livele kuYilo loludwe lwezifundo luka2005, oluthi lubenonxibelelwano noGrabe kunye noKaplan kwisakhiwo

sakhe sokubhala. Ke ngoko isifundo esiphumayo sesi-5 siyahlolwa apha: Ukucinga nokuqiqa: Umfundi uthi abenakho ukusebenzisa ulwimi ngokucinga nokuqiqa, kunye nokujonga, ukuqhubeka yaye asebenzise ulwazi lokufunda. Apha umfundi uthe wenza uhlahlelo lukanobangela nemiphumela ngokobunzulu obuthi buveliswe kwesi sifundo siphumayo yaye sivelisa ukugweba ngokunikezelana ngezimvo ethelekisa imibono.

Xa siqwalasela ubumbo leelwimi zembalo ezithe zasetyenziswa kule mbalo, ubumbo olwaziwayo oluthi kulo kufumaneka uhlahlelo lwenkcazo eyintloko, intloko eqhubekayo, uhlahlelo oluluqilima oluyintloko, ungqameko lokucingela uzalwano, uphinde ujonge imbalo yonamathelwano, le miba ithe yafikelelwa kwathethwa ngayo, isikhangelo ukubambela, ushiyo magama, izihlanganisi, uphindophindo, ukuvumelana kwamagama kunye nezikhombizi, kuphinde okokugqibela, ukhetho lwezichazi-magama ezithi zibonise iinjongo zonxibelelwano zithe nazo kule mbalo zaveliswa. Ngoko ke kweli nqaku lingasentla **Lo mbulali makohlwaywe qatha ngesenzo sakhe** (Let this murderer pay for what he's done) zonke impawu zegrama kunye nobumbano leelwimi luthelveliswa.

Umhlaba nobumbo lwesivakalisi uthi ulungele ufundo oluphumayo lwesi-3 oluthi lube kukufunda nokujonga: apho ke umfundi athi akwazi ukufunda nokujongela ulwazi kunye nolonwabo, aphinde aphenyule ngokugwebayo kokulalisayo, inkcubeko kunye namaxabiso achukumisayo eembalo. Amanqanaba okuhlola azakuthi asetyenziswe ngutitshala ngalawo athi asuke kuyilo loludwe lwezifundo zika2005, oluthi lubenonxibelelwano noGrabe kunye noKaplan (1996) kwisakhiwo sokubhala. Umfundi uthi abenakho ukuphendula ngokugwebayo kwimbalo, okuthetha ukuthi, xa umfundi efunda okubhaliweyo kufuneka akhule uhlahlelo olugwebayo. Ke ngoko, olwesibini, umhlaba wembalo zokunamathelana uthi ulungele ufundo oluphumayo lwesi-5: Ukucinga kunye nokuqiqa: Umfundi makabe nakho ukusebenzisa ulwimi ngokucinga nangokuqiqa aqaphele, inkqubo yaye asebenzise ulwazi ekufundeni. Ke ngoko amanqanaba okuhlola angathi aveliswe kwangutitshala ngalawo athi umfundi acacise unobangela kunye nesiphumo sembalo. Umfundi uzakuthi avelise imibuzo ebubuchule aze ke ngoku abonise iziphumo zembalo.

Okokugqibela, umhlaba wokhetho lwezichazi magama ulungele ufundo oluphumayo lwesi-3 ukufunda kunye nokujonga: umfundi makabenakho ukufunda nokujongela ulwazi kunye nolonwabo, aphenyule ngokugwebayo kokulalisayo, inkcubeko kunye namaxabiso okuchukumiseka kwiimbalo. Ke ngoko amanqanaba okuhlola angathi aveliswe ngutitshala

kumfundi ngalawo athi umfundi ekuqapheleni indlela lamaqela anempembelelo ngayo kukhetho lwezenzi, kwizivakalisi kunye nocwangciso. Umfundi uzakuthi ahlalutye ukhetho lwezichazi magama aphinde abenolwazi lwentsingiselo yezenzi kwisivakalisi. Olu qilima lweelwimi luthi lusekeke ku yilo loludwe lwezifundo zika2005, ngoku ke ezi zihloko zilandelayo zithe zanikwa ngokokuhlelwa kwamanqaku amabini emagazini yeBona angala: Lo mbulali makohlwaywe ngesenzo sakhe kunye nethi usizi lwabantwana abahlala ezitalatweni. Phantsi kobumbo olwaziwayo nazi iintloko ekuthethwa ngazo:

Uhlahlelo lwenkcazo eyintloko

Eli nqaku lithi libe ngumzekelo amaxesha amaninzi apho isivakalisi esinegama esibonakalisa imisebenzi enjengohlalelo lwenkcazo eyintloko. Intloko ezibonakalisayo ngamanye amaxesha ifezekiswa libinzana okanye igatya elithi liveliswe okanye linqulunqe inkcazo kuyo. Kungca osintloko, othi ubeyintloko umbhali uthi **Lo mbulali makohlwaywe qatha ngesenzo sakhe** (Let this murderer pay for what he's done). Intloko yesi sivakalisi yile **lo mbulali** (let this murderer) yaye igatya eligqibezelayo lisebenze njengenkcazo ukuba le nkwenkwe mayohlwaywe ngenxa yokubulala kabuhlungu kwammelwane. Uthe watshintsha ubuhlobo phakathi kwabamelwane bobabini bazintshaba yaye ke igatya elithi likugxininise oku lithi **makohlwaywe qatha ngesenzo sakhe** (pay for what he's done) le ntetho kwakuvunyelwene ngayo ngumama womfikazi kunye nowombulali. Babebuhlungu kakhulu ngesenzo sakhe kuba babengabahlobo ababevana iiminyaka yaye bengabamelwane abaxabisene kakhulu.

Intloko eqhubekayo yohlalelo

Intloko eqhubekayo kwimbalo ithi iphunyeleliswe ngokwamabinzana ezibizo, athi afumane ukukhankanywa njalo ngokuphindiweyo kwimbalo. Umbhali apha uthi asebenzise ibinzana lesibizo (to kill) elithi limele kaninzi amaxesha amaninzi kodwa linendlela ezahlukeneyo kwimbalo. Kodwa umbhali uzama ukuvelisa ukuba okwenziwe yile nkwenkwe kukhohlakele yaye akunyamezeleki.

Uhlahlelo olulugilima oluyintloko

Eyona ntloko iphambili kweli nqaku ithi **Lo mbulali makohlwaywe qatha ngesenzo sakhe** (Let this murderer pay for what he's done). Le ntloko ithi incediswe zizihlokwana ezahlukeneyo kunye neintloko eziphambili ezithi zivele kule mbalo. Kuthi, ke kucaciswe ngamabinzana kunye nezivakalisi. La mabinzana athi akheke kwintloko yale mbalo, enika umfanekiso ocacileyo ukuba yayikhohlakele kangakanani na into eyenziwe ngumbulali

ukubulala intombazana encinci uMichelle. Nanku umzekelo **izalamane zikaMichelle zisentlungwini eChurch of St Mary and St Anne eMarrianridge** (Michelle's relatives grieve at the church of St Mary and St Anne in Marrianridge).

Unggameko lokucingela uzalwano

Kule mbalo, umfundi uyakuqaphela okokuba kusoloko kukhona ulwazi oluthi luveliswe kwaye kubekhona nolo lucingelwayo, ngophambili okanye ukucingela kuqgala. Kumhlathi we-18, umbhali usebenzise ulwazi oluthe lwacingelwa okanye ngophambili athe waxoxa xa ezithi **ngendimbulele ngokwam uPappie** (I would have killed Pappie myself); **ukuba ububhaqwe ndim umzimba ka Michelle** (if I had found Michelle's body).

Imbalo yonamathelwano: Uthelekiso lokunamathelana kunye nokubambela

Uthelekiso lokunamathelana kunye nokubambela lusebenza kunye ncam. Kumhlathi we-3, umbhali uthe wasebenzisa uthelekiso lokunanathelana ngokuthi **kwelinye icala** (on the other hand) lithi limele uthelekiso phakathi kwentetho ezimbini, ekubeni esi sokuqala senika iimeko kamama wombulali emva kokuba kwenzekile esi sihelegu. Ke ngoko intetho yesibini ithi inike iimeko yabazali balowo ubuleweyo.

Ukhetho lwesichazi-magama ezithi sibonise injongo yonxibelelwano

Le ndawo yohlahlelo lwembalo ngokubhekiselele kukhetho kwinqanaba lesichazi-magama, umzekelo izenzi, izibizo kunye neentwana ezisekuqaleni kwisivakalisi athi umbhali azisebenzise kwimbalo ukuze aphumelele injongo yonxibelelwano.

Ukhetho lweentwana ezizezokuqala kwisivakalisi

Ukhetho lweentwana ezizezokuqala kwisivakalisi zithi zibenegalelo ekunxibeleleni phakathi komfundi nombhali. Uthi nje umfundi afunde iimeko yokuqala yesivakalisi, athi azakhele ngokuzenzekela umfuziselo wengqondo ngokuzakuthethwa ngumbhali apho kwimbalo. Umzekelo, umbhali xa eqala intloko yakhe uthi **Lo mbulali makohlwaywe** (Let this murderer), umbhali umemelela ingqalelo yabafundi ukuba kukhona into embi kakhulu esele yenzekile. Ngokukhawuleza bebona la magama bayakuthi bavelise umdla wokufunda eli nqaku.

Ukhetho lwezenzi

Kule mbalo, umbhali uthi asebenzise iqela lezenzi ezizikhankanyi ukuze kuvele iinjongo kunye nokugqaliselwe zimbalo. Nantsi ke imizekelo yezenzi ezizikhankanyi **ukuzomeleza**

(to keep strong) kumhlathi wesi-4, othetha ukuthi uzama ukuziqhelanisa nale meko yaye uzama ukomelèla ukuze akwazi ukuba ayilibale uthi **ukubongoza** (to appeal) kumhlathi we-21, othi ubomise indlela awayefuna ngayo ukugcina ubuhlobo bakhe kunye nabahlobo bakhe.

Ngokubhekiselele kwinqaku lesibini, ekuthi kubelinqaku lesibini ngokwendlela ezibekwe ngayo xa zihlahlelwa yona ithi **Usizi lwabantwana abahlala ezitalatweni** (The plight of our pavement babies) owona mfuziselo uphambili kule mbalo ngumfuziselo wengxaki sisombululo. Nanjengoko umfundi eyakuqaphela, imbalo imela usizi lwabantwana abahlala ezitalatweni ngokuthi asebenzise la magama **bethe nca emiqolweni yoonina babo** (strapped to their mother's back), **babhudlwa ngumoya rhoqo xa kudlula imoto** (wind blasts at them every time a car speeds past), kunye nezinye. Kwangaxesha hiye, umbhali uthi acebise ngezisombululo kule ngxaki kwintlokwana efumaneka kweli nqaku. Ngokuthi athi **kukhona inkxaso mali karhulumente eyenzelwe ukuxhasa iintsapho ezihlelelekileyo ukuba zondle abantwana** (there is a government's child support grant provided to help poor families care for their small children). Oku kuthi kusebenze njengesisombululo esisiso kubantwana abahlala ezitalatweni athi babesengozini yemoto ezidlula ngesitalato.

Kule mbalo umfuziselo buciko kanobangela siphumo ezithi, sifumaneke kwezi meko zilandelayo **walishiya ikhaya lakhe** (left her home) njengonobangela kunye **emva kokuba eshiywe ngabazali bakhe** (after her parents died) njengesiphumo. Ubumbo lokunamathelana lwale mbalo luthelaphumelela ukunika umfundi olona lwazi lobomi olubuhlungu lwemeko yabantu abahlala ezitalatweni eMzantsi Afrika.

Uhlahlelo lwenkcazo eyintloko

Eli nqaku lithi libe ngumzekelo amaxesha amaninzi apho isivakalisi esinegama ekuqaleni sibonakalisa msebenzi yesivakalisi esiyintloko. Intloko ezibonakalisayo ngamanye amaxesha ifezekiswa libinzana okanye igatya eli liveliswe okanye linqulunqe inkcazo kulo. Kumgca oyintloko, umzekelo wenkcazo eyintloko yozalwano iyenzeka. Kulo mgca oyintloko uthi **liyeniyuka inani labantwana basezitalatweni abachitha ubomi babo esiphambukeni, behlalele ukuthuthuzelwa ngumsi omdaka weemoto ezidlulayo ngelixa belele ecaleni kwendlela** (an increasing number of young children spend their days at busy intersections with only the rush of fume-filled air as a car speeds past for stimulation and a hard pavement for comfort). Intloko yesi sivakalisi ithi **liyeniyuka inani**

labantwana basezitalatweni (an increasing number of young children in the street) kunye negatya elifezekisayo lisebenza njengelenika inkcaza ukuba babephila njani abantwana basesitalatweni.

Intloko eqhubekayo yohlahlelo

Intloko eqhubekayo kwimbalo ithi iphunyeleliswe ngokwamabinzana ezibizo athi afumane ukukhankanywa njalo ngokuphindiweyo kwimbalo. Umbhali apha uthi asebenzise ibinzana lesibizo elithi libhekiselele kubantwana basesitalatweni ngendlela ezahlukeneyo. Ngaphandle kwegama **isitalato**, umbhali uqhubeleka asebenzise amanye amagama kwimbalo athi asinike isigama esifanayo nabantwana basesitalatweni. La magama ngala **esiphambukeni** (intersections), **ecaleni kwendlela** (brick pavement), **esitalantweni** (in the street). Onke ke lamabinzana ezibizo athi avelise iimeko ezimbi, apho aba bantwana bathe bakhuliswa phantsi kwazo ezikwimeko ebuhlungu.

Uhlahlelo oluluqilima oluyintloko

Eyona ntloko iphambili yile **usizi lwabantwana abahlala ezitalatweni** (The plight of our pavement babies). Kwale ntloko iphambili ithi incediswe zizihlokwana ezahlukeneyo kunye neintloko evela kubhalo olo. Oku kuthi kucaciswe ngamabinzana okanye izivakalisi kubhalo olu **oomama babo bagada eziphambukeni befuna ukusizelwa, bebonisa imiyalezo ecela abaqhubi kunye nabahambi ukuba banikele ngemali okanye ukutya** (their mothers scout the intersections for a sympathetic smile, displaying messages that exhort drivers and their passengers to donate money or food). Ke la mabinzana athi ongezelele kweyona ntloko yembalo, enika umfanekiso ocacileyo wobomi obunzima ezitalatweni. Umbhali uthi azise abafundi ngabantu, abathwele ubomi babo kwilizwe elibalahlileyo yaye likwamfiliba kubo.

Unggameko lokucingela uzalwano

Kule mbalo, umfundi uyakuqaphela okokuba kusoloko kukhona ulwazi oluthi lueliswe kwaye kubekhona nolo lucingelwayo, ngophambili okanye ukucingela: Kumhlathi we-9, umbhali ucacisa athi **kodwa akukho endingakwenza** (but I don't have any option). Olu lwazi luthi lusebenze njengencam yokuxoxa kombhali, itsho ke icingelwe okanye ngophambili ngaloo nto ayitshoyo ngaba bantu ngophambili phaya kwizivakalisi.

Imbalo yonamathelwano

Uthelekiso lokunamathelana nokubambela

Uthelekiso lokunamathelana nobambelo zisebenza kunye. Zonke ke uthelekiso lonamathelana kunye nokubambela zisetyenziswe kumhlathi wesi-2 apho umbhali acacisa athi **kodwa amaphupha akhe atshatyalaliswe xa wabona ukuba kufana nqwa nokufana umsebenzi eThakastad** (but her dreams were shattered when she realised that landing a job in Johannesburg was as unlikely as picking up a bar of gold on the dusty streets of her home village of Thakastad near Nelspruit). Ibinzana **kufana nqwa** (as likely as) limele uthelekiso phakathi kwentetho ezimbini ekubeni esokuqala yayikukuba wayenethemba elikhulu lokufumana umsebenzi ngokukhawuleza yaye ke amaphupha akhe zange tu afezekiswe. Kwangelo xesha le meko ethi ngoku ibeyeqhubekayo apha eGoli yayingalindelekanga. Ngoku ke ibambeke iimeko zaseThakastad apho ungenakho ukufumana umsebenzi.

Ukhetho lwesichazi-magama ezithi sibonise injongo yonxibelelwano

Le ndawo yembalo yohlahlelo ngokujongene nokhetho lwezinto zezichazi-magama, umzekelo: izenzi, izibizo kunye neentwana ezisekuqaleni kwisivakalisi athi umbhali azisebenzise kwimbalo ukuze kuphumelele injongo yonxibelelwano olululo.

Ukhetho lweentwana ezizezokuqala kwisivakalisi

Ukhetho lweentwana ezizezokuqala kwisivakalisi zithi zibenegalelo ekunxibeleleni phakathi komfundi kunye nombhali. Uthi nje umfundi akufunda iimeko yokuqala yesivakalisi uthi azakhele ngokuzenzekela umfuziselo wengqondo ngokuzakuthethwa ngumbhali apho kwimbalo. Umzekelo, xa umbhali eqala intloko yakhe uthi **liyenyuka inani labantwana** (an increasing number of young children), umfundi angathi azakhele ingqikelelo yokuba intetho evumayo ezakwelisa ubomi ababuxhamlayo obumnandi buyalandela. Kwelinye icala uthi xa eqhubeleka ngokuthi **abachitha ubomi babo esiphambukeni behlalelele ukuthuthuzelwa ngumsi omdaka weemoto**, umfundi uthi abuyiselwe kwimbalo kwakhona njengoko eyakucinga okanye abenomfanekiso-ngqondweni wobomi base sitalatweni obubuhlungu.

Ukhetho lwezenzi

Imbalo ephantsi kohlahlelo, isenzi sokukhankanya, ukuxhasa (to support grant) uthe wasetyenziswa kwintlokwana ukwelisa iimeko yesiphomali yabantwana abahlala

ezitalatweni ukuze bakwazi ukuzondla, ekungathi kubeyenye indlela yokusombulula kwingxaki yabantwana basezitalatweni. Umbhali usebenzise iqela lezenzi ezikhankanyayo ukuze kuvele iinjongo okanye okugqaliselwe zimbalo.

Ukushwankathela, uGrabe noKaplan (1996) kwinkcazo yobunzululwazi bokubhala kunye nesakhiwo solwimi sembalo sisetyenziswe njengesakhiwo sokufundisa iilwimi kuludwe lwezifundo zika2005 kuba ithi isebenzise njengesiseko esipheleleyo ekusebenzibeni imfundiso yeelwimi.

ISAPHLUKO 5

ISISHWANKATHELO

Kolu fundo, amacebo okuvela angoku ekuhlahleni iimbalo athi aveliswa yaye avavanywa kwintloko zesakhiwo zohlalelo kwintloko egwebayo yembalo zesiXhosa. Kwizahluko ze-2 ne-3, imiba yezakhiwo, ethi ifuneke ngokufaneleyo kunye nohlalelo oluphangaleleyo lweembalo, zivelisiwe. Isahluko sesine solufundo sibeka ekusebeniseni iintwana ezakhiweyo zaboniswa kwizahluko sesibini kunye nesesithathu solu fundo. Uhlalelo lwembalo kolufundo luthi lubhexeshwe kanye kanye nezimvo zikaBhatia ukuba, "uhlalelo lwembalo kufuneka luthathe ukuqonda kwemfundiso yeentwana zelwimi eziyimixhulo, uncwadi, kunye nomxholo ecaleni zichaza ubunyaniso bezentloko zigcina engqondweni umfundi onezixhobo ezibalulekileyo, uqwalaselo lwenjongo zonxibelelwano, kunye nemiba yohlanganiso lweembalo (uBhatia, 1993:20). Kuhlalelo lweembalo kolufundo, phantse zonke iintwana ezifundisayo ezikhankanywe ngasentla zivelisiwe. Oku kuthe kwaphunyelelwa ngokuchaza okugwebayo kunye nohlalelo lwemiba yesakhiwo yenkcazo yobunzululwazi bemiyalelo yokubhala.

Kule nkcazo yobunzululwazi bokubhala, isakhiwo sikaGrabe noKaplan (1996) sathi senziwa. Ezi paramitha zivelisa imicelo-mngeni kaGrabe noKaplan (1996:202) kwingxoxo ethi, "imbalo ezibhalwayo zithi zibe ludibano lombhali, umfundi, okufundiswayo nembalo. Le ngxoxo ibonisa ukuthi okuqulathwe zipharamitha zenkcazo yobunzululwazi bokubhala, nanjengoko icacisiwe kumsebenzi kuGrabe noKaplan (1996:203) "Ngubani obhalayo, ntoni, kubani, enaziphi injongo, kutheni, phi kunye nakanjani". Ngokwemeko zezipharamitha, kwathi kwavavanywa ukuba kungenzeka kubalwe ngokokuqonda imbalo, nanjengoko ezipharamitha zivelela yonke imiba, nethi ifuneke kulwakhiwo lwembalo ngokwembono yenkcazo yobunzululwazi. Umbhali ongathi atolike imbalo ngokwemeko zezi pharamitha angathi aqonde ngokupheleleyo ngemihlaba yembalo ngokunxulumene nombhali, ubumbo lwelwimi lwayo, umxholo, unxibelelwano oluqhubekayo phakathi komfundi kunye nombhali kwimbalo, injongo yonxibelelwano enayo, injongo zombhali ezingagqibelelanga ncam kwimbalo indlela le yokuyibeka, nangokunjalo indawo nexesha lokubunjwa.

Ngokujonga ucelo-mngeni olunzulu ngokuka Grabe noKaplan kwinkcazo yobunzululwazi kubhalo oluyalelayo, uNeeld (1990:30) uxoxa athi ukubhala kuqikelela uzalwano phakathi kombhali kunye nabafundi, kwangeloxesha lufakelele injongo yokuqala ngokokhetho

lwesuntsu lombhali ekubhaleni. Uqaphele okokuba le ngxoxo ibonisa kokunye kukaGrabe noKaplan kwipharamitha yokubhala. Olu fundo luzamile ukulungelelanisa, iintwana zesakhiwo esicaciswe kwizahluko esesibini kunye nesesithathu zolufundo kuhlalelo lwembalo ezintlanu zesiXhosa kwisahluko sesine. La manqaku ayethatyathwe kwimagazini yeBona. Ezi ke ibizintlobo zokubhala ezithe zasekeka kwimicimbi egwabayo yezentlalo. Ebemahlanu amanqaku abemele ukuba ahlalelwe ukuze kuveliswe iilwimi ubuciko, kunye nemihlaba yemfundiso yembalo zesiXhosa kunye nokunika umboniso wokhuphiswano weelwimi kumalungu engcingane ephangaleleyo eninzi yokubhala enenkqubela phambili kaGrabe noKaplan. La malungu eelwimi athi achaze ngobunzululwazi bokubhala ebonisa iipharamitha, phofu ekuyeyona inde ipharamitha “yokubhala” ithi ibenemiba yohlalelo lokubhala olufana nolwazi olubunjiweyo kudibanisa mihlaba efana nobumbo lolwazi olunamasuntswana angala, uhlalelo lwenkcazo eyintloko intloko yokuqhubekayo, uhlalelo lobumbo oluyintloko, ulwazi olutsha olunikiweyo, uzalwano lomxholo onikiweyo, ungqameko lokucingela uzalwano, kunye nemiba yembalo yanamathelwano eyile isikhangelo, ukubambela, ushiyo magama, izihlanganisi uphinda-phindo, ufakelelo kunye novumelwano magama. Le miba ilandelayo yaveliswa phantsi kwembalo yonamathelwano ethi, iziseko ezingezezalwimi zonamathelwano, umxholo wemfundiso, iintwana zolwayamo kunye nonxibelelwano kunye nosebenziso ntelekelelo kunye nemifuziselo yobuciko kwakunamathelwano, kunye nokhetho lamanqaku ezichazi magama afana nezenzi, izibizo kunye neentwana ezisekuqaleni kwisivakalisi okokugqibela nobumbo oluhambayo lwengqondo. La manqaku ngala:

- (a) Abasetyhini abaphangela emgodini
- (b) Usizi lwabantwana abahlala ezitalatweni
- (c) Lo mbulali makohlwaywe qatha ngesenzo sakhe
- (d) Ukhuseleko ezindleleni
- (e) Ibhola ekhatywayo siyayithanda

Esi sakhiwo asibali nje kuphela ukuba imbalo esiXhoseni zakheka kanjani, kodwa siphinde sivelise imiba yobunzululwazi ngezentlalo nobunzululwazi ngezengqondo, ezithi zisetyenziswe kubumbo lwembalo. Umbono wezentlalo kunye nengqondo wembalo uthi ubonakaliswe ekucaciseni eli gama “uhlobo” nguSwales (1993:58). Xa ecacisa uhlobo okanye imbalo, iimbono zika Swales zithi, “uhlobo lokubhala nanjengoko luqulathe iziganeko zonxibelelwano kuluntu lwendawo ethile, abo bantu abathi banikezelane ngeqela lenjongo zonxibelelwano. Kwakule nkcazo, umba wobunzululwazi ngezengqondo

uboniswa ngokuthi kwenzeka ntoni kwingqondo yomfundi, xa iziganeko zonxibelelwano zembali ethile zibonisiwe kubo, kwelinye icala imiba yezentlalo ithi ingqamane ngqo nemvelaphi yembali, okanye uluntu apho iveliswa khona, ifunyanwe, iphinde ibonisiwe ngamalungu ayo. Ngoko ke, olu fundo luphinde lucebise iindlela apho imiba yezakhiwo iveliswayo kolu fundo, ingathi iqale ukusetyenziswa kwigumbi lokufunda ulwimi.

Kwisakhiwo sakhe sokufunda ngoludwe lwezifundo uLittlefair (1991:1) uxoxa athi, “kwigumbi lokufundela, zonke iititshala kufuneka ziyamkele inxaxheba yokukhula ukufunda kwisebe kunye nokubonisa ngemithetho-siseko engathi ibancede ekuyiphumelelisi. Uphinde acacise ukuba abafundi kufuneka baziswe kwintlobo ezahlukeneyo zokubhala ezifana namabali, amaphephandaba, iimagazini, iinovel, iincwadi zengqokolela zezivakalisi, iincwadana, nanjengoko beqhubeka esikolweni. Ngoko ke, kuyakholelwa ukuba ukufundisa abafundi ukuba bafunde iintlobo zokubhala, kuyabaxhobisa kwizixhobo zokubhala ezizizo. Kuyakuthi oku emva koku zibenakho ukubavelisela imiphumela yokubhala eyiyo. Ukongeza koku, kwathi kwaxoxwa ukuba emva kokufunda ngocoselelo kwentlobo ezahlukeneyo zokubhala, iititshala kuyakufuneka zibabonise abafundi babo ekuhlahleleni iilwimi zentlobo ezahlukeneyo zohlobo lokubhala. Ukubanazo izixhobo zokwahlula iimbalo ezigwebayo ngezentlalo ezithe zahlahlelwa zesiXhosa, ziyakunika abafundi ulwazi oluphangaleleyo kunye nokuqwalasela indlela iimbalo ezakheke ngayo okanye zabunjwa ngayo.

Ukuze kucaciswe uzalwano phakathi komxholo wolufundo, kunye nomxholo wayo ekufundiseni ukubhala kuludwe lwezifundo zika2005 ezinye zezifundo eziphumayo ezifumaneka kuLudwe lwezifundo zika2005 kuxwebhu zivelisiwe. Le ngcaciso iyakusebenza ekucaciseni ukuba isakhiwo seengqikelelo ezenziweyo kolu fundo, singasetyenziswa ukukhulisa izixhobo zokubhala zabo bonke abafundi nababhali abasaqalayo. Ukuze iititshala zisebenzise izixhobo esiphumelelayo ekubhaleni, uCope noKalantzis (1996:2) baxoxa bathi, abafundi mabakhuthazwe ekusebenziseni uhlahlelo olugwebayo lweenjongo ezahlukeneyo zezentlalo ezithi zazise ngemtifuziselo yobukho kwilwimi kunye nokubhala – oku kubhekiselele, kutheni intoni kunye nakanjani wengqungquthela zembali. Oku kuyacacisa ukuba ngaba iititshala okanye abayaleli bokufunda nokubhala banika abafundi ufikelelo kwimiba yokuyalela ekubhaleni efana naleyo icacisiweyo kwizahluko ezingaphambili zolufundo, abo bafundi bangathi bakhule ufundo olugwebayo kunye nezixhobo zokubhala. Abafundi abanakuvele bajonge nje kwimbalo ezibhaliweyo endaweni yoko, bayakukwazi ukuhlahlela iimbalo ngokugwebayo

yaye babuze imibuzo engqalileyo efana nale, ngubani oyibhalileyo?, yintoni eyiquletheyo?, ibhekiswa kubani?, inaziphi na iinjongo zokubhaliweyo?, yintoni ekhuthaze umbhali ukuba abhale?, nini okanye yayibhalelwe phi?, nangokunjalo ukuba kwakutheni ukuze ibhalwe? Ukongeza koku, uMike Baynham (1995:2) uxoxa athi, indlela yokuceba ukufundisa ukufunda kunye nokubhala yeyona ethi ikhuthaze abafundi, emva kokuba befunde imbalo ezithile, babuze ngomdla iimibuzo egwebayo kunye nememelelayo efana nokuthi yintoni kanye ekhuthaza abafundi, emva kokuba bethe bafunda imbalo ethile, ukubuza ngomdla, imibuzo egwebayo nememelelayo efana nokuthi yintoni injongo yale mbalo, inceda umdla kabani ikhuthaza umdla kabani, yaye isebenza ngaluphi uhlobo. Yonke ke le mibono ithi ibekunye nobekulindelwe kwacalulwa phantsi kwezifundo eziphumayo zokutsha okwenziweyo koludwe lwezifundo 2005 zendawo yokufunda iilwimi eMzantsi Afrika.

Ufundo oluphumayo loxwebhu lwezifundo eziphumayo luthi, umfundi makabenendlela yokufunda kunye nokujonga ulwazi ngomdla nolonwabo, aphenidule ngokugwebayo kwezilalisayo, ezenkcubeko kunye nexabiso elichukumisayo lweembalo. Abo bafundi bathe baziswa kuqeqesho lokubhala oluveliswe kolu fundo, bayakuthi baphumelele olufundo oluphumayo xa befunda imbalo benale mibuzo engqondweni:

1. Kwakutheni ukuze ibhalwe?
2. Yayibhalwe nini?
3. Yayibhalelwa bani?
4. Yayizintoni iinjongo zombhali?
5. Ngawaphi amaxabiso aveliswe kwimbalo enje?

Ngaphaya koko, kungathi kuqikelelwe ukuba umfundi ofunda imbalo enale mibuzo ilandelayo engqondweni, uyakufumanisa imbalo zinomdla yaye oku kuyakungenelela ekuqondweni ngcono. Ukuba umfundi onjalo ufunda aphinde abhale ngenjongo zezentlalo engqondweni, uyakuthi akwazi ukuvelisa imbalo efanelekileyo. Ngokuka Neeld (1990:90) umfundi oxhobe ngokwaneleyo okanye umbhali osaqalayo oyakuthi agcine ezinye okanye zonke iinjongo ekubhaleni: "ukuxela, ukwazisa, ukubonisa amanqaku okanye amanqanaba, ukwazisa, ukonwabisa, ukuyalela, ukwazisa, kunye nokwenza ibekhona." Khumbula ukuba kwingcaciso yeenjongo yembalo ezintlanu ezihlahlelweyo kwisahluko sesine, okuninzi kwenjongo ezikhankanyiweyo zavavanywa. Ufundo oluphumayo lwesine loludwe lwezifundo zika2005 luthi lube ngokubhalwayo, yaye ithi ivuselele ukuba "umfundi kufuneka abenakho ukubhala iintlobo ezahlukeneyo zamanqaku kunye neembalo

zengqikelelo, zineenjongo ezininzi eziphangaleleyo.” Oku kuthi kubhekiselelwe ekucaciseni isifundo esiphumayo sesithathu ngasentla. Ngoko ke, kuthi kucaciswe kolu fundo luphumayo ukuba isixhobo sokubhala iimbalo siqala ukusuka, ekubhaleni ukonwabisa, okanye ufumane ithuba lokukhupha okubhaliweyo okudlalayo okanye okokuzicingela ngengqondo kusizisa imibono eyahlukeneyo kunye nemiba yonke, ukuvelisa imbalo ezimemelelayo okanye ezokuzicingela ngengqondo kwimagazini okanye iphepha ndaba. Ekugqibeleni, kwakuwo lo mxholo, iititshala kufuneka ziqwalasele ukuba abafundi ngokwangaphakathi kunye nokulawula ezo njongo zokubhala kunye nemiba apho bathe basebenza ngokuqinileyo kunye nokubonisana (uGrabe noKaplan, 1990:243). Oku kukunye nenye yezifundo eziphumayo zoludwe lwezifundo zika2005, ukuba iingcebiso zeetitshala zincipha abafundi ukuvavanya okanye ukubonisa kwizixhobo zabo njengabafundi nababhali. Ukongeza koku, ukufakelela inkcazo yobunzululwazi ekubhaleni, ngokuyalelwa kwizifundo zokubhala yenze yazivelisa ngokwengcinga zabo, ukugweba kunye nababhali abaxhobileyo. Oku kuthi kuphumelele ngenxa yokuba inkcazo yobunzululwazi yokubhala ngokukhokelwa nguGrabe noKaplan (1996) idibanisa zonke iintwana, ezithi zifuneke kuphumelelo lokubhala iimbalo.

Le nkcazo yobunzululwazi yokubhala yayisetyenziswa kuhlalelo lwamanqaku esiXhosa emagazini kolu fundo. Usetyenziso lwenkcazo yobunzululwazi bokubhala kuhlalelo lomsebenzi obhaliweyo, wathi ngoko wabonakaliswa ngokuhlalela iimbalo ezintlanu kolu fundo. Zonke ezi mbalo zazihlalela iimbalo ezigwebayo zezentlalo ezikwisiXhosa. Ukuhlangana kokufunda kakuhle kunye nezixhobo zokubhala kuthi kulungele ukuqonda kakuhle kunye nohlalelo lwezi mbalo. Ukungenelela kozalwano phakathi kokufunda kunye nokubhala kuthi kuveliswe nguGrabe noKaplan (1996:254) ekuxoxeni athi “ukulungiselela uludwe lwezifundo, utitshala kufuneka ngamaxesha onke abengumkhuthazi, umtoliki womsebenzi, umchwethezi womsebenzi onemvakalozwi, umququzeli, uvimba, umntu oncedayo, umvavanyi kunye nomfundi wolwazi.” Ngoko oko ke kukhona ukuthandabuza okuncinci ukuba ititshala ethi ivelele zonke ezi mfundo zegumbi lokufundela kunye nemisebenzi, bangakhula, ukuthembela ngokupheleleyo kubafundi bakhe, ngokunjalo bekhuthaza bona ukuba bafumane imfundo ephumayo eninzi eboniswe luludwe lwezifundo zika 2005.

Ngokoyilo loxwebhu lwemfundo yoludwe ka 2005 amanqanaba okuhlola athe aphononongwa anxibelelana noGrabe kunye noKaplan kwisakhiwo sokubhala. Utitshala kumele enze umfundi ukuba abenolwazi lokugweba isizathu sokuba umbhali abhale

nokuchonga amagama athile okuhlohla iingcinga zomfundi. Abafundi kufuneka babenakho ukugweba ezentlalo, ezenkcubeko kunye nemiphumela yezembali zembali ezithethwayo nangokunjalo nokusebenzisa iipharamitha zenkcazo zobunzululwazi zemfundo. Umfundi kufuneka ebele iimbono kunye nokuzibeka ngocwangco nangendlela elandelelanayo. Ititshala kufuneka ifundise indlela yembali kumfundi ethi abenakho ukuyonwabela, aqonde injongo yayo, umxholo kunye nabafundi bembali. Umfundi kumele aqaphele ukusetyenziswa kolwimi kunye nemifanekiso eyiyo angathi ayilumkele imiphumela yoyilo kubuchule bokufunda kunye nemiphumela yomlomo nangokunjalo nokuphanda ngezentlalo, ezembali kunye nemiphumela yezenzenkcubeko kwembali. Nanga amanye amanqanaba okuhlola athe aphononongwa kolu fundo.

Okokugqibela, ngokomxholo weziembali, icacile okokuba umbhali ujonge ekuboniseni uhlahlelo lohlobo lwesakhiwo lwembali ezigwebayo zezentlalo kwisiXhosa. Ngaphandle kokwazisa abafundi, ngokungaphumeleli kukarhulumente, ezembali zazisa yaye zivelisa ukungaziphathi kakuhle kunye nokungangqinelani kwezinto ezichaphazela abantu baseMzantsi Afrika kule mihla. Kwimeko yemfundiso eziembali ziyakuthi ziqondwe ngcono ngabafundi, abacacisayo, abafundayo bazihlahlele ngenkcazo yobunzululwazi yokubhala njengesiseko solwimi lwabo lokuyalela.

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APPENDIX 1

ULUHLU LWAMAGAMA

List of Words	Uluhlu lwamagama
aesthetic	ngokulalisayo
analyse	uhlahlelo
articles	amanqaku
assessment standards	amanqanaba okuhlola
choice of sentence-initial elements	ukhetho lweentwana ezizezokuqala kwisivakalisi
chronological	ukulandelelana kwamaxesha
cognitive	ubunzululwazi bezengqondo
cognitive move structure	uqilima oluhambayo lokuqonda
cohesion	ukunamathelana
collocation	ukuvumelana kwamagama
commentary	ukugweba
conjunctions	izihlanganisi
constrain	unyanzelo
convention	ingqungquthela
crime ridden	ukugquba kolwaphulo-mthetho
curriculum	uludwe lwezifundo
demonstratives	izikhombisi
device	uyilo
dimensions	imilinganiselo
discourse	imfundiso
draft	uyilo
ellipses	ushiyo-magama
embedded	ukuzinzisa
ethnography	inkcazo yobunzululwazi ngeentlanga
existentials	imeko yokuziphilela
explore	ukuhlola
field	ummandla / indawo
focus	incam
foregrounded	indawo ekufuphi kumboneli
fows-presupposition relations	unggameko lokucingela uzalwano
functial use dimensions of texts	imilinganiselo ephatha imisebenzi yembalo
genre	uhlobo
given-new information	ulwazi olunika okutsha
heterogeneity	intlobo ngentlobo
inferences	intelekelelo
intersections	eziphambukeni
juxtaposition	unxibelelwano
learning outcomes	izifundo eziphumayo
lexical choices	ukhetho lwezichazi magama
linguistic structures	ubumbo lwelwimi
linguistics	iilwimi
literacy	ubuchule bokufunda nokubhala
mode	imo / indlela
multidimensional	umlinganiselo ombaxa
overlaps	ukungenelela
parameter	ipharamitha
pragmatic	uqwalaselo lokubambekeyo

List of Words	Uluhlu lwamagama
presupposition	ukucingela
relevance	ngokunxulumene
rhetorical	ubuchule
schema	ukuyila
scouting	bagada
structural description of moves	inkcazelo yoqilima oluhambayo
substitution	ukumela enye
syntactic	ubumbo zivakalisi
taxonomic	uludwe lwamagama
tenor	intsingiselo / inkqubo
text cohesion	imbalo ezinamathelanayo
texts	iimbalo
the lexicon	isichazi-magama
the sentential level	inqanaba lesivakalisi
the textual level	inqanaba lembalo
theme-rheme information	ulwazi olunika umxholo
theoretic	iingcingane
theory	ingcingane
theory of coherence	ingcingane enonamathelwano
topic structure analysis	uhlalutyo lobumbo oluyintloko
topic-comment relations	uzalwano lwenkcazo eyintloko
traditionally	ngokwesithethe

APPENDIX 2

ARTICLES

uphando



UMsamariya ongcwele - umchubi wemoto ushiyela intombi kaNtomb'futhi uMbongi ipakethe yokutya.

Usizi lwabantwana abahlala ezitalatweni



UNtomb'futhi Masina utshayela ecaleni kwendlela engelixa intombi yakhe, uMbongi, emangalisiwe yindlela ajongwe ngayo .

Liyenyuka inani labantwana basezitalatweni abachitha ubomi babo esiphambukeni, behlelele ukuthuthuzelwa ngumsi omdaka weemoto ezidlulayo ngelixa belele ecaleni kwendlela

kubalisa uBONGANI KA LUKHELE

Ukusukela oko uMbongi Masina wazalwa kunyaka ophelileyo, uchithe phantse bonke ubomi bakhe elele ecaleni kwendlela eSandton Drive. Umama wakhe oneminyaka engama-22 uNtomb'futhi Masina, weza kwiphondo laseGauteng njengamanye amadoda namabhinqa

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enethemba lokufumana umsebenzi. UNtomb'futhi walishiya ikhaya lakhe emva kokuba eshiywe ngabazali bakhe, eceba ukuziphilela egolikodwa amaphupha akhe atshatyalaliswa xa wabona ukuba ukufumana umsebenzi kunzima kufana nqwa nokufuna umsebenzi

eThakastad kufuphi naseNelspruit, eMpumalanga. Endaweni yalo nto, yena nesithandwa sakhe esineminyaka engama-24 bacela amalizo esitalatweni ukuze bakwazi ukuthengela uMbongi ukutya neempahla. UMbongi uyaila, akrobe emva kwe-



UTinyiko Maluleka engqiba ngoxa unin' uRose encancisa umntakwabo

mbrela ebekwe kakuhle ukuze imkhusele ubushushu belanga lasemini emaqanda.

Ibhodi ebekwe ecaleni kwakhe ifundeka golu hlobo, "Ndicela nindincede kunye omntwana wam sicoce izitalato zethu. Nindipha kona kusisonka kum. UThixo kusikelele."

Ukukhwina kukaMbongi kubangela mama kaMbongi otshayelayo endleleni windawo abahleli kuyo ancume gothando,

UMbongi ungomnye wabantwana baninzi basezitalatweni beentlanga geentlanga abanokubonwa nokuba ukweyiphi idolophu yaseMzantsi Afrika.

Bachitha usuku lonke esitalatweni - ejonge iimoto ezezela zinyuka endleleni kanye bethe nca emiqolweni yoonina babo gelixa kudlula iimoto kunye nelori.

Akukho endingakwenza'

Omama babo bagada eziphambukeni efuna ukusizelwa, bebonisa imiyalezo cela abaqhubi kunye nabahambi ukuba anikele ngemali okanye ukutya.

"Ndazi mhlophe ukuba le ndawo

abantwana phambili

Amabhinqa amathathu ekudlirwene nawo indlebe ayaphika ukuba asebenzisa abantwana bawo ukuba bacele imali. Kodwa akuthandabuzeki ukuba ibhinqa elibeleke umntwan liphatheka ngcono kunomntu omdala.

Okungathandekiyo, kukuba alikho ibhinqa ebelisazi ukuba ikhona inkxaso-mali karhulumente - eyenzelwe ukuxhasa iintsapho ezihlelekileyo ukuba zondle abantwana.

Inkxaso-mali yanyanga zonke inikwa bonke abemi baseMzantsi Afrika abangenayo imali yokondla abantwana babo abaneminyaka engaphantsi kwesixhenxe.

"Abantwana bamele babenabazali, bangahlali esitalatweni," litsho isekela mphathi lezonxibelelwano kwisebe leZentlalo-Ntle uKgathi Sathekgi.

"Ulutsha, Abantwana neentsapho zesebe lethu kutanele zikhusele abantwana beithu zincede neentsapho ezihlelekileyo. Umsebenzi wabo kukululeka abantwana zibanike iimfuneko zabo. Oomama abafumana i-R100 ekuyinkxaso-mali kutanele baqagamshelane nesebe lezentlalo-ntle elikufutshane bafumane uncedo. "Kodwa", ulumkisa athi, "kukubo ukuba banxulumane nesebe lethu."



Uthi imali eyi-R30 agoduka nayo aye ekhayeni lakhe eAlexandra yonke imihla imnceda athengele abantwana bakhe ababini ukutya, kunye notata kaTiyiselani, ongaphilanga ngokwasengqondweni.

URose akafani ahambe phakathi kweemoto njengamanye amabhinqa acela amalizo. Endaweni yoko, uhlala kalusizi ecaleni kwendlela ngelixa uTiyiselani ethe nca ebeleni.

Babhudlwa ngumoya rhoqo xa kudlula imoto. Ungamangala ukuba kuno kwenzeka ntoni kunina nosana xa umqhubi enokuphazama kwesi siphambuka.

ukuxhatshazwa okanye ukuhlupheka?

UGqrh Lynn Holford, osisazi-nzulu ngengqondo yabantwana kwisibhedlela saseJohannesburg, uthi ngelixa kungekho phando olwenziweyo ngabantwana basezitalatweni, ukholelwa ukuba akulunganga ukuba bakhulele esitalatweni.

"Akuyonto entle ukuba umntwana abotshelelwe emqolo kumama wakhe, okanye adlale emgaqweni weemoto," utsho.

Abantwana akufuneki babotshelelwe kwaye bafuna indawo ephangaleleyo nenkululeko. Abantwana abadala kufuneka bahlale nabanye abantwana - badlale bafunde ukuhlalisana nabantu abadala. Abanye abantwana bayayekiswa esikolweni bahambe becela amalizo.

"Enye into, abantwana abachitha ixesha elininzi esitalatweni abakho ngozini yomsi wepetroli nje kuphela koko, basengozini yokutshayiswa naziimoto.

"Ngokokwam le yenye indlela yokuxhatshazwa kwaye akufunekanga ivunyelwe iqhubeka."

UHolford uthi amanye amabhinqa ade aboleke iintsana zabanye abantu ukuze bafune ukusizelwa bacele nemali.

"Akuyonto intle emntwaneni," utsho. Amabhinqa anjalo kufanele axelwe koonontalo-ntle, abanokubanceda."

Isonka esiphethwe nguNomvuyiso Mxwazima usiphiwe nguVincent Mafokane.

ucacisa atsho uNtomb'futhi.

Umsi awumlungelanga kwaye kunyanzeleka ndimse rhoqo eklinikhi. Ndiyazi ukuba nantoni na ingenzeka apha - ngelixa nditshayelayo, umntwana wam angagaqela estratweni nanini na atshayiswe yimoto - kodwa akukho endingakwenza.

Abantu abakusizeli xa bekubona ukuba wenza okuhle," ucacisa atsho. "Yiyo le nto ndiqokelela amaphepha kule kona nditshayele le ndawo.

"Abaqhubi abaninzi abadlula apha bayandazi kwaye basiphathela ukutya, iimpahla ezindala kunye nemali."

Kwaye kukho iintsuku apho agoduka nemali engange-R100 aye etyotyombeni lakhe kufuphi naseGermiston eMpuma Randi, utsho uNtomb'ifuthi.

'Kubhetele kunokuhlala ekhaya'

Umama kaTiyiselani uRose Maluleka onama-41 eminyaka ngowaseGiyani kwiPhondo laseMntla. Yena nomyeni wakhe, owabulawa sisifo seswekile kwiminyaka emine eyadlulayo, beza eJohannesburg ngo-1983. Uphila kunye nomntwana wakhe uTiyiselani nodadewabo uTinyiko oneminyaka emi-4 kwisiphambuka eSandton.



Indawo yokudlalela - uRose Maluleka uhleli njengoko abantwana bakhe bezonwabisa emgaqweni.

ayiyilungelanga intombi yam," utsho uNtomb'futhi. Andiyithandi into yokuba sibelapha esitalatweni.

"Ngokucacileyo bonke oomama bangathanda ukubona abantwana babo bekhulela endaweni entle - kodwa iimeko ziyandinyanzela ukuba ndibelapha. Ndiyayisizela intombi yam kodwa andinantloni yezinto endizenzayo.

"Phofu andenzi bugebenga, njengoko imoto ekufuphi ikhalisa ihuta nenkosikazi imnika ibhegi yeplastiki egcwele imaltabella.

"Oku kutya kokomntwana wam,

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"Ndiyazi ukuba nantoni a ingenzeka, kodwa ndiyicingi ingozi xa dilapha. Ndizamelala kuba abantwana bam alale betyile.

"Bendisoloko ndicela nalizo iminyaka emibini waye kukho naSamariya angcwele dla ngokupha bantwana bam iimpahla. ungcono kunokuhlala khaya, ndisonge izandla dikhalaze usuku lonke gokuhlupheka okungabinamsebenzi. bantwana bam baza jlamba bafe yindlala.

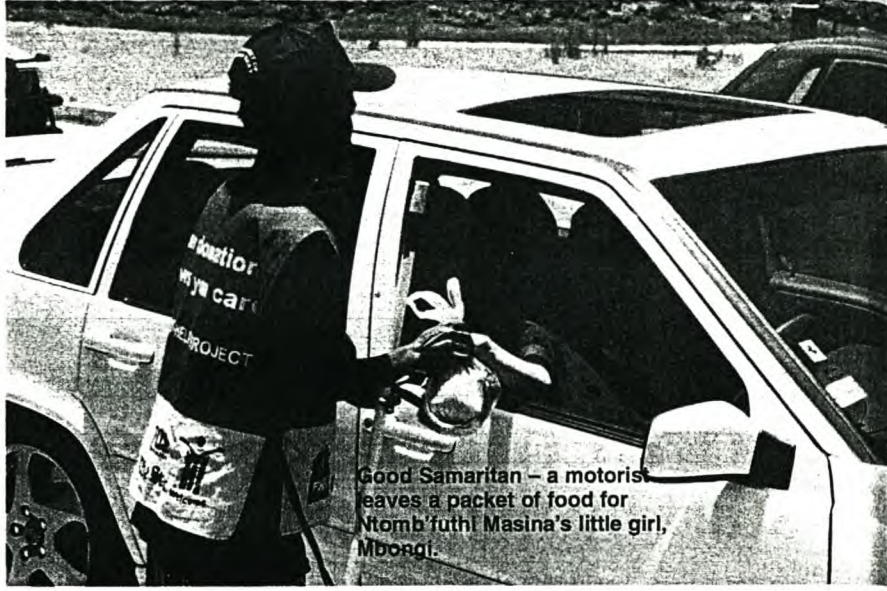
UPortia Maxwayiza nama-26 eminyaka afika eGoli nomyeni akhe kwiminyaka mithandathu eyadlulayo. kakho umntu wawufumanayo msebenzi ngelo xesha. kuze abaleke indlala tyotyombeni lakhe hlala kulo nomyeni akhe kunye abantwana bakhe bathathu, awagqiba welokuba ayokuhlala abo esitalatweni.

"Ndifunde enye indlela okuziphilela gokuthengisa shephanda iHomeless alk. Ndilithenga nge-1.50 lilinye ndilithengise ge-R3 lilinye, ukuze difumane inzala pheleleyo.

Kubhetele kunokuma pha ndilindele abaqhubi andiphe imali. Baninzi bantu abathenga shepha - abalithengi uba befuna ukulifunda, odwa bafuna ukufaka sandla ukuze ndondle bantwana bam.

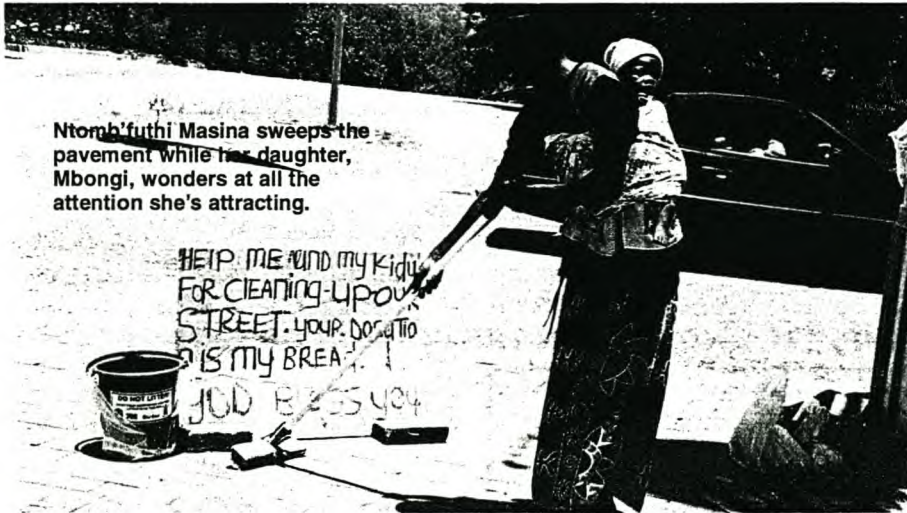
Abanye basiphathela kutya. "Ndigoduka emali engaphezulu kwe-100 ngeveki kwaye oko wenza umahluko mkhulu kuthi. Kodwa kubimnandi xa lisina - lgezinye imini ndigoduka ndingathengisanga wanto." ■

investigation



Good Samaritan – a motorist leaves a packet of food for Ntomb’futhi Masina’s little girl, Mbongi.

The plight of our pavement babies



Ntomb’futhi Masina sweeps the pavement while her daughter, Mbongi, wonders at all the attention she’s attracting.

An increasing number of young children spend their days at busy intersections, with only the rush of fume-filled air as a car speeds past for stimulation and a hard pavement for comfort

by BONGANI KA LUKHELE

SINCE Mbongi Masina was born just over a year ago, she’s spent most of her short life lying on the hard brick pavement of Sandton Drive. Her mother is 22-year-old Ntomb’futhi Masina who, like many other rural men and women, came

to Gauteng with dreams of striking it lucky. Ntomb’futhi left home after her parents died, planning to make a life for herself in the city of gold – but her dreams were shattered when she realised that landing a job in Johannesburg was as unlikely as

picking up a bar of gold on the dusty streets of her home-village of Tshakastad near Nelspruit, Mpumalanga. Instead, she and her 24-year-old boyfriend beg on the streets to buy food and clothes for little Mbongi. Mbongi cries, peeping out from



Four-year-old Tinyiko Maluleka does the begging, as her mother Rose takes care of little brother, Tiyiselani.

Behind the umbrella carefully put up to protect her against the scorching heat of the lunchtime sun.

A board standing next to her reads, 'Please help me and my kid for cleaning up our street. Your donation is my bread. God bless.'

Mbongi's whimper draws a compassionate smile from her young brother, who's sweeping painstakingly around her and on the tar road.

Mbongi is just one of an increasing number of street babies of all races who can be seen in any town or city across South Africa. They spend the entire day on the street – wandering the length and breadth of a concrete traffic island, or strapped to their mothers' backs – while cars and trucks whizz by.

'We've got no choice'

Their mothers scout the intersections for a sympathetic smile, displaying messages that exhort drivers and their passengers to donate money or food. "I know this place isn't good for my

children first

The three women interviewed deny using their children to persuade people to dig into their pockets. But there's no doubt that a woman with a baby on her back gets more sympathetic treatment than a lone adult.

Sadly, none of these women were aware of the government's child support grant – provided to help poor families care for their small children.

The R100 monthly grant is given to any South African citizen who doesn't have the money to provide for their needs of their children under seven years old.

"Children belong in families, not in the street," says acting director of communications in the national Department of Social Welfare, Kgati Sathekgi.

"The Youth, Children and Families section of our department is responsible for protecting children and assisting needy families. Their mandate is to offer children counselling and provide them with resources. Mothers eligible for the R100 grant should contact their nearest welfare office for assistance. "But," he warns, "it's up to them to approach our department."



She says the R30 that she takes home to Alexandra every day helps her buy food for her two children, as well as Tiyiselani's father, who is mentally ill.

Rose seldom stands up to walk along the lanes between the cars like most of the women who beg. Instead, she sits precariously on the edge of the pavement while Tiyiselani clings tenaciously to her breast.

Wind blasts at them every time a car speeds past. You can't help but wonder what would happen to mother and child should just one

abuse or desperation?

The Johannesburg Hospital, says while no research has been done on these street babies, she believes the street is a bad environment for them to grow up in.

"It's not good for a baby to be strapped on its mother's back, nor to be playing on a traffic island," she points out.

"Children shouldn't be restricted and they need sufficient space and freedom to explore. Older children need to be with other children – playing and learning to socialise under proper adult care. Some children are even taken out of school to go and beg.

"What's more, children who spend their time on street corners are exposed not only to toxic petrol fumes, but also dangerous traffic.

"As far as I'm concerned this is another form of child abuse and it mustn't be allowed to continue."

Holford alleges that some women even "borrow" other people's babies to elicit sympathy and money.

"It's really not in the best interests of the child," she says. "Such women should be reported to social workers, who will be able to help them."



A sandwich for little Nomvuyiso Mxwazima from kind-hearted Vincent Mafokane.

"This is for my child," Ntomb'futhi explains.

"The fumes aren't good for her and I'm forever having to take her to the clinic. I know that anything could happen here – while I'm busy sweeping here, my child could crawl onto the street any time and be knocked over by a car – but I don't have any option.

"People feel pity for you when they realise that at least you're trying to do something constructive," she explains. "That's why I pick up the papers on this corner and sweep the area.

"A lot of drivers who pass by here know me and bring along food parcels, old clothes and money for me and my baby."

And there are days, Ntomb'futhi says, when she takes as much as R100 home to her shack in an informal settlement outside Germiston on the East Rand.

'Better than sitting at home'

Tiyiselani's 41-year-old mother, Rose Maluleka, hails from Giyani in the Northern Province. She and her husband, who died of diabetes four years ago, came to Joburg in 1983. She spends her days with one-year-old Tiyiselani and her sister Tinyiko (4) at an intersection in Sandton.

Bleak playground – Rose Maluleka sits as her children entertain themselves on a traffic island.

daughter," admits Ntomb'futhi. "I'm not happy that I'm here in the street with her.

"Obviously every mother would like to see her children growing up in a good environment – but circumstances have forced me to be here. I feel sorry for my daughter, but I'm not ashamed of what I'm doing.

"At least I'm not committing a crime," she points out, as a car hoots nearby and the woman driving hands her a small plastic bag full of Maltabella porridge.

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river make a mistake
t this intersection.
"I know anything
ould happen, but I
on't think about a
ossible accident when
m here. I'm just
oncerned that my
hildren get something
o eat.
"I've been a beggar
or two years and there
re good Samaritans
who drop off food and
clothes for my children.
It's better than just
sitting at home, folding
my arms and
complaining the whole
day about being poor
and jobless. Then my
children would starve
and die."
Portia Maxwazima
(26) arrived in Joburg
with her husband six
years ago. Neither has
been able to find a job
n that time. To keep the
wolf from the door of
the shack she shares
with her husband and
their three children, she
decided to take to the
street and beg.
"I later learned about
another way to earn a
iving by selling the
Homeless Talk
newspaper. I buy it for
R1.50 a copy and sell it
for R3, so I make 100
percent profit.
"It's better than just
standing here and
expecting motorists to
give you coins. Lots of
people buy the paper -
not because they want
to read it, but because
they want to make a
donation so I can feed
my kids. Others bring
food parcels for us.
"I take home more
than R100 a week and
that makes a big
difference in our lives.
But things are bad
when it rains - I
sometimes return home
without having sold
anything." ■

*Njengoko sijonge kwiholide
zePasika eziza kubangela
iindyikityha yeengozi ezindleleni
njengesiqhelo, umfundisi
wokhuseleko ezindleleni KwaZulu
Natal ufumene iindlela
zokusinceda sikhuseleko*

FOTOSTOCK

'Ukhuseleko ezindleleni'

KUNGAMNANDI KAKHULU xa sihlala elizweni apho kungekho zingozi zandlela ngexesha lempelaveki nangeholide? Akuswelekwa, akukho mizimba ityakatiweyo, akukho zintsapho sishiyeke zilila zingenabani... ilizwe elinjalo

alimnandanga, utsho uBuhle Dlungwana, okhe wasebenza njengegosa eliphezulu lezonxibelelwano elisebenza njengoMphathi wezokhuseleko omelene nenkqubo yokufundisa uluntu ngokhuseleko ezindleleni kwiSebe leZothutho KwaZulu

Natal iminyaka eli-18. Phofu ebengatyelanga lamazwe akhuselekileyo mabini nje kuphela koko ebekade eseAustralia naseNew Zealand.

Phofu, iingozi zeendlela eMzantsi Afrika ziyothusa. Amanani abonakalisa ukuba

ezishushu



UDlungwana ubonakalisa iskipa esisetyenziswa lisebe ukuze liphuhlise ukhuseleko ezindleleni.

Eminye yemifanekiso esetyenziswa esetyenziswa ukulumkisa abaqhubi ukuba baqhube ngokukhuselekileyo ezindleleni.

kubalisa kukwafote uTHEMBA NTSHINGILA

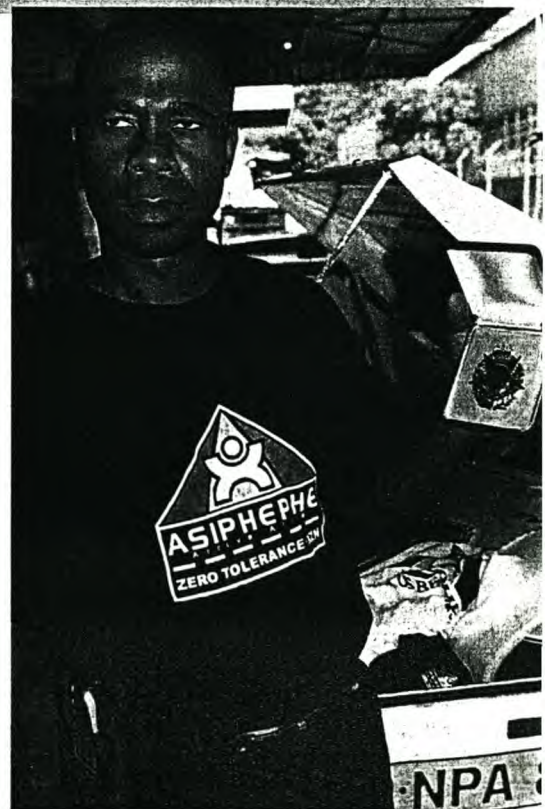
nyaka nonyaka ingakumbi ngoDisemba, inani lokufa ezindleleni zethu lifikeleleka phezulu.

Ngeholidi seKrisimesi, xa kufanele sonwabele uxolo nokuthula, bangama-25 abantu kufanele basweleke ezingozini beemoto eMzantsi Afrika. Loo nto ithetha ukuba akakho mnye umntu osweleka ngeyure.

Ngendlela zokunceda abahambi ngeenyawo, abaqhubi beemoto na...bayazikhuselela, iSebe lezothutho kuzwelonke likarhulumente litshintshe ukhankaso lokufundisa ngokhuseleko ezindleleni, elithi, Arrive Alive, layiprojekthi eqhubekayo, ingenziwa ngeentsuku zeKrisimesi nePasika kuphela.

UDlungwana unenkolo yokuba ngamakhono okhuseleko ezindleleni awafumene kumsebenzi wakhe wokuya eOstreliya naseNew Zealand, uza kukwazi ukumelana nolu khankaso ngofundisa ngamakhono okhuseleko ezindleleni ezikolweni, ezicaweni nakwiinkampani ukuze kuqeqeshwe abaqhubi. Ukwakasaza iinkqubo zokhuseleko ezindleleni kwisikhululo sosasazo Ukhozi FM, indawo afumana ithuba lokufundisa amawaka-waka abantu.

E-Australia naseNew Zealand, iingozi zendlela ziphantsi kakhulu, zingaphantsi ngo-200 xa kuthelekiswa nezaseMzantsi Afrika apho inani leengozi





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2. Musa ukusela xa uqhuba
3. Musa ukukhwelisa abantu abangaphezulu kwenani elimiselweyo
4. Nxiba amabhanti
5. Qinisekisa ukuba umqhubi nemoto zifanele ukuba sendleleni yemoto.
6. Qinisekisa ukhuseleko lwabahambi ngeenyawo.

zeendlela zingaphindaphindwa kahlanu xa kuthelekiswa nexesha leKresimesi kuphela.

UDlungwana ukholelwa ukuba kungenxa yokuba abantu baseAustralia naseNew Zealand bazimisele ukulwa nokhuseleko ezindleleni. "Awunakubafumana besela okanye beqhuba," utsho. Lo ngumyalezo omkhulu abuye nawo ukwafunde nangeendlela zokudlulisela lo myalezo eluntwini.

Ndifunde ukuba nokuba zeziphi iindlela esifuna ukuzisebenzisa, kufanele sibandakanye noluntu, ucacisa atsho. "Umzekelo, xa usakha iindlela ezihamba phezu kwendlela yabantu eNew Zealand.

Kufanele sibone ukuba singazisebenzisa njani iindlela zokhuseleko ukuze singabinalahleko ebinokusetyenziswa kwezinye iiprojekthi, utsho uDlungwana.

"Kwaye baninzi - izizathu

Indlela entsha yokunqanda abantu kumba wokusela uphinde uqhuba -uDlungwana ubonakalisa umbhalo ocela abasebenzisi bendlela ukuba baselele ekhaya.

ezibangela ukuba zibeninzi iingozi zendlela kungenxa yezinto zakudala, utsho uDlungwana. Ngelo xesha, imali yayingabiwa ngendlela efanelekileyo, ingakumbi eAfrika apho iingozi ezininzi zenzeka khona.

Kwezi ndawo iindlela zakhiwe kuthatyathwe ukhuseleko loluntu kwiindawo ezinjengezokuwela kwabantu neebhulorho, utsho uDlungwana.

Ukunqaba kwemali neenkukacha kwiindawo ezihlelekileyo, kubangele iingozi ezininzi, utsho. Ubutyebi

amalungelo abahambi

Abahambi banelungelo loku:

- Ngafuni ukukhwela ireksi okanye ibhasi egcwele kakhulu.
- Ngafuni ukukhwela ireksi okanye ibhasi engekho semgangathweni wokuhambambi endleleni.
- Hlala esitulweni sakho unxibe ibhanti.
- Qhutyelwa ngumqhubi ongaselanga tywala.
- Ngafuni ukukhwela etekisini okanye ebhasini ehamba ngesantya.
- Xela nayiphi impatheko-mbi ayifumana kumqhubi ngokufowunela le nombolo Mpimpa Number 086-221-1010 ngokuthetha ungasindisa ubomi babantu.

sincediseni ekunikhuselenie

- Sebenzisa iMpimpa Number ethi 086 221 1010 - ungafowuna uxele iimoto ezingafanelanga ukuba zibesendleleni okanye iimoto ezibangela iingozi zibaleke. Khumbula ukubhala phantsi inombolo yemoto ethile ukuze uyixele.
- Enye inombolo yonxunguphalo onokuyisebenzisa ngu-10177.

obunjengeendawo zokuhamba, iibhulorho eziphezulu ingakumbi imbeko ebonakaliswa kubahambi ngeenyawo eAustralia naseNew Zealand incomeka kakhulu, utsho. Iimpawu ezicacileyo zendlela ziyasetyenziswa neendlela zokuwela - zisetyenziselwa ukubonakalisa iindawo apho kwenzeka iingozi.

"Kuloo mazwe, abaqhubi ababakhwazi abantu abahamba ngeenyawo njengoko kusenziwa ezindleleni - zethu, utsho.

Ngaphezulu, awuyixeli nje kuphela ingozi kuphelele apho ucacisa atsho. "Xa kwenzeka ingozi, kwenziwa uphando ukuze abaphuli mthetho babekwe ityala ngoncedo lwabantu.

"Ukuba ubani ufuyenwe enetyala, ubekwa ityala elinjengokunqumamiselwa ilayisensi okanye ithatyathwe."

UDlungwana uzimisele ukufundisa ngamakhono okhuseleko ezindleleni awafumeneyo eMzantsi Afrika, amaqumrhu okhuseleko ezindleleni, amagosa ezendlela, oosomashishini, oonoteksi noluntu ngokubanzi.

Siza kufikelela kumarekhodi engozi ephondo ngalinye size sibone iindawo zeengozi size senze esikufundileyo," uqinisekisa atsho.

Ukhuseleko ezindleleni akuyongxaki yengingqi kuphela," utsho. Yingxaki yesizwe. Abantu baya kwiindawo ngeendawo. Obona bunyaniso bobokuba abantu abenza iingozi abahlali kuloo maphondo. Yiyo loo nto uArrive Alive kufanele abeliqumrhu likazwelonke." ■

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BONA MAR / 01
TBWA \ PUNTI \ LAS CASAS 01/07/06

amathuba okufika usaphila
Kufikelelwa ukuba bangama-20 abantu ababulawa ziimoto ezingama-10 000 eMzantsi Afrika, ngaphezulu eshumi kunaseMelika, eYurophu naseAustralia. Kodwa kukho umehluko kancinane ngokwengxelo yamanani eSebe lezoThutho - kodwa kukhulu ekusafuneka kwenziwe.

Okwangoku asiqinisekanga ngeengozi ezenzeka eMzantsi Afrika kuba amanani ayingawonyaka opheleleyo koko ngawexesha leholide kuphela. Kodwa njengoko iphulo uArrive Alive sele lisenziwa unyaka wonke, le yenye yezinto eziza kutshintsha.

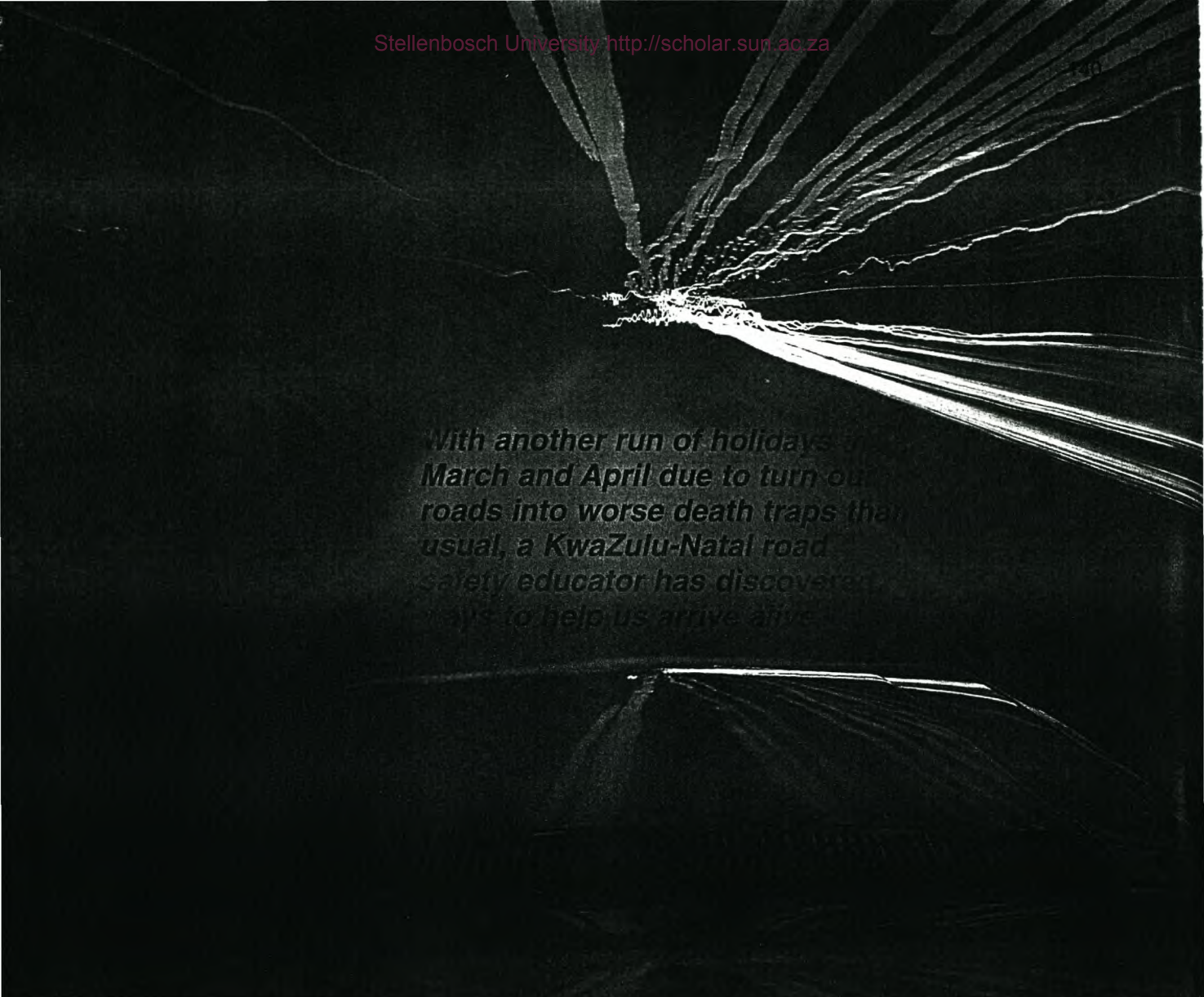
Ngexesha leholide zekrisimesi ngo-2000, sikwazile ukunciphisa inani leengozi zisuka ku-1 292 ngo-1999 zaya kuma-933, utsho uMike Mabaso, oligosa lonxibelelwano weSebe lezoThutho.

"Sikuphumezile oku ngokuqinisa ingalo yomthetho, ingakumbi kwiindlela ezinkulu nakwiindawo zengozi. Ngokwenza amagosa endlela asoloko ebonakala kwiindlela ezinkulu nakwiindawo zengozi, naloo nto yenza umehluko omkhulu.

"Besinesabelo semali seR60 million kulo nyaka uphelileyo wokhuseleko ezindleleni kwaye silindele ukufumana isabelo esingaphezulu xa kusabiwa imali yalo nyaka ngoMatshi, ucacisa atsho uMabaso." Kuninzi okwenziweyo ekuphuculeni imithombo yokufumana utwazi ngokuxulumana namanye amaphondo nemfundo ethabatha ixesha elide.

"NgoJanuary besele siqalile ukwenza amalungiselelo ePasika ngokuytyelela izikolo ezithile ukuba zifundise abantwana besikolo ngokhuseleko ezindleleni nokulumkisa abaqhubi bathabathe amanyathelo anjengokuxiba amabhanti, ukuqhuba ngesantya esimiselweyo, ukujongka abahambi ngeenyawo nokungaseli xa beqhuba.





With another run of holidays in March and April due to turn our roads into worse death traps than usual, a KwaZulu-Natal road safety educator has discovered ways to help us arrive alive.

FOTOSTOCK

'Please make us **safe,** can't you?'

WOULDNT it be lovely to live in a country where there are no road accidents over a holiday weekend? No deaths, no mangled bodies, no families left grieving and destitute...such a country isn't a fantasy, says Buhle Dlungwana, who has worked as a senior road

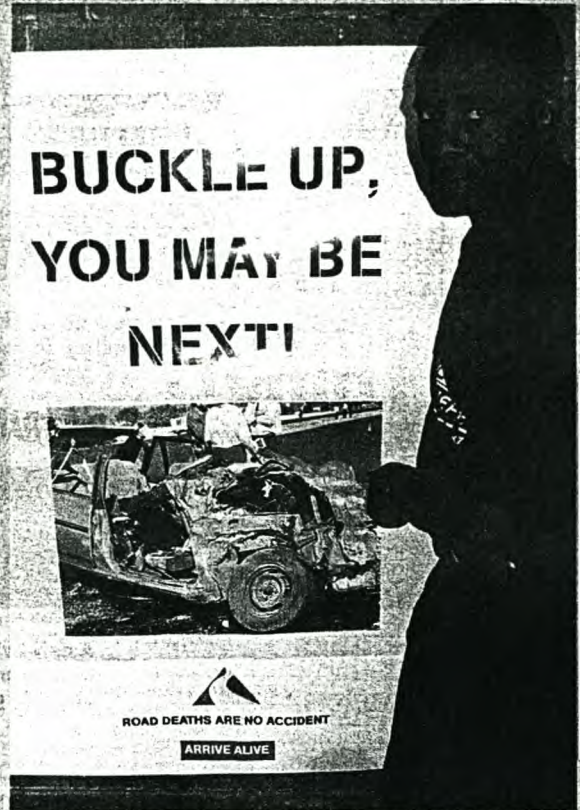
safety officer in charge of the Road Safety Education Directorate's community outreach programme in the KwaZulu-Natal's Department of Transport for 18 years. In fact, he's been to not just one but two of these extraordinarily safe countries, Australia and New Zealand.

By contrast, South Africa's road

carnage is horrifying. Statistics show that year after year, especially in December, the death toll on our roads usually reaches catastrophic proportions.

During the Christmas holiday period 2000, when we should have been celebrating peace and goodwill, on average 25 people a

hot topic



Dlungwana shows T-shirts used by his department to promote road safety.

Some of the gruesome pictures used to warn motorists to drive safely on the roads.

story and photos by THEMBA NTSHINGILA

day died in traffic accidents around South Africa. That's more than one every hour.

In a desperate attempt to help pedestrians, motorists and commuters alike, protect themselves, the national government's Department of Transport has converted the road safety awareness campaign, Arrive Alive, into a continuous project, and not just over the Christmas and Easter holidays.

Dlungwana is optimistic that with the road safety skills he acquired from his fact-finding mission to Australia and New Zealand, he will be able to help consolidate this campaign by taking road safety skills and teaching awareness to schools, churches and companies to train their drivers. He also hosts road safety programmes on a

national radio station, Ukhozi FM, a platform through which he educates millions of people.

"In Australia and New Zealand, the road accidents are very low, to say the least – usually about 200 a year as compared to South Africa where the road death toll is nearly five times that at the festive season alone."

Dlungwana believes this is because people in Australia and New Zealand are very positive about being road users. "You don't find them drinking and driving," he claims. This is obviously one of the big messages he has brought back but he also learnt a lot about ways of getting those messages across.

"I learned that whatever strategies we want to implement or decisions we want to take, we must involve the community," he explains.



Help from across the ocean – a badge presented to him by the Victoria police while he was researching in Australia.



the six road safety commandments

1. Don't speed.
2. Don't drink and drive.
3. Don't overload.
4. Wear your seatbelt
5. Ensure driver and vehicle fitness.
6. Promote pedestrian safety.

A new twist on not drinking and driving – Dlungwana displays a banner urging road users to get thirsty near their homes.

where many accidents now occur. "In these areas roads were being built without considering the safety of the community such as pedestrian crossings and bridges," charges Dlungwana.

The lack of funds and lack of information for the disadvantaged communities, he points out, has led to many casualties. Infrastructure such as spacious pavements, safe overhead bridges and, especially, the respect shown to pedestrians in Australia and New Zealand is highly commendable," he says. "Bright and clear road signs – and sometimes

"For example, when building a road, the safety of people should be considered first."

Pedestrians, he points out, get preference over motorists in Australia and New Zealand, so there are, for example, plenty of overhead pedestrian bridges in New Zealand. This isn't such an expensive undertaking as it might sound because they're built of timber rather than the costly steel used in South Africa.

"We must see if we can apply such cost-effective measures here so we don't waste millions of rands which could be used on other projects," Dlungwana urges.

And there are plenty of them – the reason why South Africa experiences so many road fatalities is because of the inheritance of the past, believes Dlungwana. During that time, he says, resources weren't evenly distributed, especially in the African community areas

passenger rights charter

Passengers have a right to:

- Refuse to board an overloaded taxi or bus
- Decline to board an unroad-worthy taxi or bus.
- Sit in your own seat and wear a seat belt.
- Be driven by a sober driver.
- Refuse to ride in a speeding taxi or bus.
- Report taxi or driver abuses to the Mpimpa Number 086-221-1010. Your voice can save lives.

help us keep you safe

- Use the Mpimpa Number 086 221 1010 – you can phone in and report vehicles which aren't roadworthy or vehicles which cause accidents and run away. Remember to write down the registration number of the particular vehicle so you can report it
- Another emergency number which you can dial is 10177.

crosses – are used to highlight spots where an accident occurred.

"In those countries, motorists don't scream at pedestrians as is the case on our roads," he says. "What's more, there you don't just report an accident and it ends there," he explains. "When an accident has occurred, a thorough investigation is launched and perpetrators are prosecuted by the justice system with the help of the community.

"If someone is found to be negligent, he faces the full might of the law like having his driver's licence suspended or cancelled."

Dlungwana is determined to plough the new road safety skills he has acquired back to the South African community – and he means the whole community so that we can all benefit from his new skills. He will be presenting all these ideas to the national road safety conference in September. The meeting will involve stakeholders, including representatives from all nine provinces of South Africa, community road-safety councils, traffic authorities, business people, the taxi industry and community representatives.

"We will access each province's record of accidents and identify the danger spots and then implement the acquired skills," he assures.

"Road safety isn't a regional awareness," he points out. "It's a national practice. People move from one place to another. The fact of the matter is that people who cause accidents aren't necessarily those who reside in that particular province. That's why Arrive Alive has to be national road safety campaign." ■

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what are your chances of arriving alive?

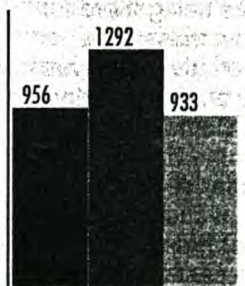
One estimate suggests that there are 20 deaths per 100 000 vehicles in SA, more than 10 times that of the USA, most of Europe and Australia. But they've improved slightly according to statistics from the Department of Transport – but there's a long way to go.

Currently we're not even sure of the full tragedy of South African road deaths because statistics kept have covered only holiday peaks and not the full year's death toll. But with Arrive Alive becoming a year-long campaign, this is one of the things that will change.

"During the 2000 festive season, we managed to reduce road accidents from a total of 1 292 in 1999 to 933," says Mike Mabaso, media liaison officer for the Department of Transport. "We achieved this by intensifying law enforcement, especially on major routes and at danger spots. Making traffic officials highly visible on major routes and at danger spots, also had a significant deterrent effect.

"We've had a budget of R60 million this past year for safety awareness and are expecting to get more after our financial year around March," explains Mabaso. "A lot of this has been poured into improving their general information system by linking up with other provinces and longer-term education.

"In January we'd already started preparing for the Easter holidays by visiting various schools to teach pupils about road safety and warning drivers to take necessary precautions such as wearing seat belts, adjusting to the right speed limit, looking out for pedestrians and not drinking and driving."



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BONA MAR 101
BWA LINT/LASCAR 011075



**Amabhinqa
asebenza
emigodini yeli aza
kuba negalelo
elikhulu
kwishishini
lezimbiwa kweli --
kwaye ayabonisa
ukuba nawo
anako ukwenza
umsebenzi
nobusoloko
ubonwa
njengowamadoda**

Abasetyhini abaphangela emgodini

INGCINGA yokuphangela emathunjini omhlaba ukuze ufumane umvuzo wokuziphilisa kungenza nkqu nendoda enesibindi izibone ingcangcazela. Kodwa kwingingqi yaseBoksburg kukho iqela lamabhinqa elizama ukubonisa ukuba bubuvuvu inkolo yokuba amabhinqa akanamandla.

La mabhinqa akhaliphileyo asebenza emgodini kwiSouth East Vertical Shaft

yaseEast Rand Proprietary Mines (ERPM).

Ekuqaleni iintsapho zawo zaqala zangayiginyi kakuhle into yokuba enze umsebenzi onzima noyingozi, nobusoloko uthatyathwa njengowamadoda, kodwa impumelelo yawo kulo msebenzi yenze ahlonelwa ngumntu wonke.

Yonk' imihla angaphezulu kwama-20 amabhinqa atshona emgodini oneminyaka engaphaya kwekhulu ukhona esiya kumba

ubhale uBONGANI KA
UKHELE
ufote uMUSA HLABANE



igolide ematyeni asemathunjini omhlaba.

Umntu okhokele iintatheli zeBONA ukuya kubona okwenzeka emgodini ibingumphathi-zimali wenkampani yakwaERPM, uLeslie Moodley. Uzame kangangoko ukusiqinisekisa ukuba sikhuselekile, kwaye njengoko besiza kuba siqala ukungena emgodini besingenakungoyiki. Sinikwe izinto zokunxiba eziquka iigambhutsi, ii-ovaroli ezibhlu, umakalabha onesibani nebhetri yeso sibani ebotshelelwa ebhantini.

"Ningabi nexhala nina, ezo bhethri zitshajiwe zingakhanyisa ubusuku nemini. Yonk' into iyajongwa ukuba isebenza kakuhle na ngaphambi kokuba inikwe umntu oza kutshona emgodini. Akufuneki kwenzeka nencinane impazamo," utshilo uMoodley.

Zezo mpazamo kanye ebesinexhala lazo sinoMusa Hlabane ongumfoti ebendihamba naye.

Ixesha bekuyintsimbi yesixhenxe kwintsasa yasebusika eqhaqhazelis' amazinyo. Ndithe xa ndibuza ukuba ngaba amabhinqa aphanqela emgodini aza kusilandela ngokuhamba kwexesha na, uMoodley wasuka wandihleka wandixelela ukuba sele esemgodini. "Kaloku aqala ukuphangela ngentsimbi

yesithandathu. Aphangela iiyure eziilishumi emgodini, nkqu nelantishi yawo ayityela khona aze atshayise ngentsimbi yesine malanga."

"Eli liphulo lokuqala lokuqeshwa kwamabhinqa aza kuphangela emgodini kweli. Ukuqaliswa kweli phulo kwaququzelelwa nguBoni Nokwindla oligosa leSebe leziMbiwa Namandla. Ekuqaleni abaphathi benkampani yethu babengayiginyi into yokuqesha amabhinqa, kodwa kwaqaliswa ngephulo lokulinga ukuba angakwazi na ukuphangela emgodini ngoAprili walo nyaka.

"Ekuqaleni kweli phulo sasingalindelanga ukuba aya kuba maninzi afuna ukuphangela emgodini. Asizange sikhuphe zibhengezo zalo msebenzi, saxelela abantu nje ngomlomo ukuba sifuna ukuqesh' amabhinqa aza kuphangela emgodini."

Ngale ntsasa bekukho amabhinqa ali-15 ebeze kufuna umsebenzi wokuphangela emgodini.

"La mabhinqa aneentsapho ekufuneka azondle. Akananto yimbi anokuziphilisa ngayo. Akoyiki ukuphangela emgodini kuba kulapho azibona ekhuselekile kulwaphulo-mthetho nakwiingozi zendlela eziqhubeka ngaphandle."

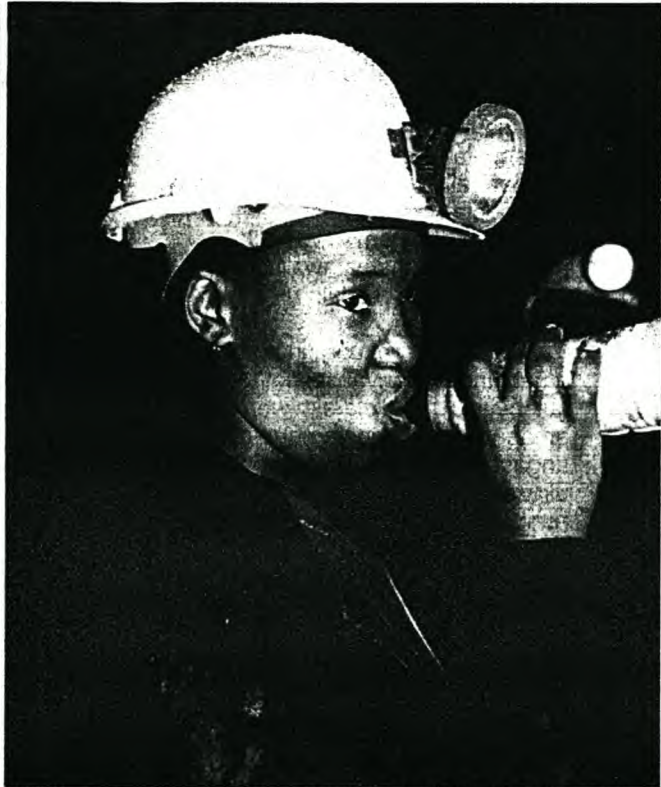
Amabhinqa afuna ukuphangela emgodini nawo ahluzwa ngendlela

GASENTLA KUNENE: ULungiswa ell, uNotando Tyumbu oNomandla Buqwana asibonisa indlela baphangela ngayo.

GASENTLA: Ukuphangela emgodini kuyafana nje okusebenza khitshini," utsho Babalwa Pall.

KUNENE: Uqala gokumba, uze layishe wakugqiba. Nomandla Buqwana bile emanzi phangela.

KUGQIBELENI GASEKUNENE: Ixesha lokuphumla - Lungiswa Kell sonwabela isiselo sinik' amandla asemgodini ekuthiwa i-"Phuzamandla".



EKUNENE: Isiphelo seshifiti eneeyure ezili-10...

Abaphangela emgodini

ekuhluzwa ngayo amadoda. "Asicaluli mntu ngokwesini sakhe," utshilo uMoodley.

Kukhethwa abantu abanobunzima obuphakathi -- abangabakhulwanga nabangabhityanga -- kwaye kufuneka baphumelele uvavanyo lwempilo nolokomelela. Olo vavanyo lubizwa ngokuba "ngumshongolo" apho uchitha imizuzu engama-30 usihla unyuka ezitepsini. Onke amabhinqa namadoda abonisa ukudinwa 'emshongolweni' akaqeshwa.

Sithe sakugqiba ukunxiba iimpahla zokuzikhusela kwaza kwafika ixesha lokuba nathi sitshone emgodini.

Singene eliftini noMusa ebiza kusitshonisa umgama oziikhilomitha ezimbini ngaphantsi komhlaba. Besihamba noAndre Kotze ongomnye wabaphathi beHandre Mining ekuyikontraka eqeshe amabhinqa aphantela emgodini.

"Ndanelisiwe yindlela la mabhinqa aphantela ngayo. Ndineqhayiya ngendlela abawenza ngayo lo msebenzi ubuthatyathwa ngokuba ngowamadoda," utshilo uKotze xa ikhetshi isihla.

Ngaphambi kokuba kuqeshwe amabhinqa kwanyanzeleka ukuba kutshintshwe indlela akhiwe ngayo amagumbi okunxibela namagumbi angasese, asemgodini nangaphandle ukuze alungele ukusetyenziswa nangabasetyhini.

"Akukho mntu ubeyilindele indlela azimisele ngayo emsebenzini la mabhinqa kwaye oko kuwenzela onwabe xa esemgodini," utshilo uKotze.

Ithe yakuma ikhetshi, uKotze wasikhokela saya kungena kwitonela ende. "Sizimisele ukuwanceda la mabhinqa abe ngabasebenzi-mgodini



'Umnqweno wam kukunceda la mabhinqa abe ngabasebenzi basemgodini abanolwazi olupheleleyo'

abapheleleyo ngokuba sibafundise imisebenzi ebafaneleyo. Ndifuna ukuwenzela azive eneqhayiya ngokuphangela emgodini.

"Aya kunqandwa ziinkwenkwezi emsebenzini wawo. Aza kufumana amathuba ekufuneka angawayeki," utshilo uKotze.

Uthe sekukho amabhinqa aqeqeshelwa ukuqhuba omakalanyana, ukanti amanye afundiswa ukusebenzisa iwintshi nokuba ngamagosa ezokhuseleko.

Kunzima ukuhamba etoneleni kuba kwenzinye iindawo uwiswa sisiporo 'sikamakalanyane' ukanti kwezinye iindawo ukhona udaka. Kwezinye iindawo ufika kubanda yaye kukho umoya, ukanti kwezinye ufike kufudumele.

Emva kokuhamba umgama oyikhilomitha sifike apho abantu baphangelayo khona. Sibone

EKUNENE: UConnie Gawe ungumhlolokazi oneminyaka engama-40 yaye uzimisele emsebenzini wakhe.

ngezibane zitshawuza, kukhala iipeki nemihlakulo...kwathi kanti ngamabhinqa aphantela apho.

Sifike amabhinqa apho exakekile ephantela ebophelele iovaroli zawo esinqeni ngenxa yobushushu. Amanye ebegqala ilitye ngepeki nangamatshizolo amanye elayisha amatye kumakalanyana. Umphathi wabo emsebenzini, uJohan Havenga uyayithanda indlela aphantela ngayo amabhinqa kwaye uthi asebenzisana kakuhle namadoda aphantela nawo.

Xa sithetha nawo amabhinqa aphantela apho ayabonakala ukuba

aneqhayiya lokuwenza ngempumelelo umsebenzi obusoloko ubonwa ungawafanelanga. Kuwo akukho nelinye elakhe lacinga ukuba liya kuze liphangele emgodini – kodwa ke bekungekho nto anokuyenza kuba imisebenzi inqabile.

Kula mabhinqa alikho elithe liyawuthanda umsebenzi walo nelithe lingakhuthaza umntwana walo oyintombazana ukuba aphanzele emgodini, kodwa onke agqibe ekubeni azimisele yaye onwabe emsebenzini wawo.

UNololozana Fana uneminyaka engama-38, akatshatanga yaye unabantwana abathathu. UngowaseDutywa eMpuma Koloni kwaye ngoku uhlala kumatyotyombe aseRamaphosa eMpuma Randi.

"Bendiwufuna ngamandla umsebenzi kuba kufuneka ndondle abantwana abathathu. Lo msebenzi unzima – kodwa ke bendingenacebo limbi. Kuye kwafuneka ukuba ndizimisele ukuze ndiphangele abantwana bam.

"Ndiqale kule nyanga ukuphangela apha, kwaye ndiyilindele ngomdla imini yokwamkela umvuzo wam wokuqala. Esi sisiqalo sobomi obutsha kum nabantwana bam."

URose Mavela waphelwa ngumsebenzi waza wafuna omnye iinyanga ezisixhenxe ngaphambi kokuba eve ngelo phulo lokuqeshwa kwamabhinqa aza kuphangela emgodini. "Ndaqala yandoyikisa into yokuba ndiza kuphangela emgodini, ingakumbi ukukhwela ekhetshini. Kodwa kufuneka ndondle abantwana abashiywa ngumsakwethu nabazali bam. Ngoku lwaphela olo loyiko yaye ukuphangela emgodini kundifundise izinto ezininzi," utshilo uRose oneminyaka engama-28.

UConnie Gawe ungumhlolokazi oneminyaka engama-40 yaye ngowasePort St Johns eMpuma Koloni. Wayephangela kwinkampani ecocayo ngaphambili waza wadendwa emsebenzini ngoMatshi ka-1997.

"Kuphela komsebenzi ebendinowukufumana lo. Ndandisoyika ekuqaleni koba kuba kufuneka ndondle abantwana abane ndandifuna nokuba ngumsebenzi onjani. Lo msebenzi wawunzima ekuqaleni kodwa ngoku ndiwuqhelile."

Nangona kunjalo amabhinqa kulindele ukuba asebenze ngesantya. UConnie uvuka ngo-3.30 xa kusisa aze abuyeke ekhaya ngo-7 ngorhatya.

"Andibi nalo nexesha lokubukela iTV. Ndithi ndifika nje ekhaya ndilale

ngendlela endisukuba ndidinwe ngayo."

Kodwa ke kufuneka kubenjalo ukuze bafumane umvuzo wabo. Kwaye namadoda aphanzele nawo ayawancoma.

"Samkelwa ngezandla ezishushu ngamadoda aphanzele emgodini. Ayasinceda yaye ayasikhuthaza emsebenzini wethu," utshilo uConnie.

UBabalwa Pali waseMtata oneminyaka engamashumi amabini nesithathu ongomnye wamabhinqa okuqala aphanzele emgodini. "Uyaqheleka lo msebenzi. Ndisaqala ndandisoyika nkqu nokukhwel' ekhetshini oku, andisathethi ke ngokutshona phantsi komhlaba, kodwa ngoku sele kufana nje nokuhlamb' izitya. Somelele gqitha ngoku," utshilo.

Eyona ngxaki anayo yeyongalifumani ixesha lokuhlala nabahlobo. Njengoko bengaphangeli impela-veki enye enyangeni abanalo ixesha elininzi lokuhlala nabahlobo neentsapho zabo.

UPali uqeqeshelwa ukuba ngumqhubi kamakalanyana. "Lolunye ucelo-mngeni olo. Amadoda andothusa ngokuthi ndaba nesibindi ngokuvuma ukuba ngumqhubi kamakalanyana. Ndifumanise ukuba amadoda amaninzi akathandi ukuqhuba umakalanyana kuba uyingozi. Kodwa ndizibona ndifunda kakhulu yaye ndikulungele ukuya kuvavanyelwa isatifiketi sam," utshilo uPali.

U-Angeline oyinkosikazi kaAndre Kotze nguye ojongene nephulo lokuqeshwa kwamabhinqa. Yena uthe: Ekuqaleni amadoda ayewabona ngathi amabhinqa aza kuthabatha imisebenzi yawo. Ayengaqondi nokuba amabhinqa anawo amandla okuphangela emgodini. Kodwa ngoku yaphela yonke loo nto kuba amabhinqa abonisile ukuba nawo angawenza lo msebenzi. Ngoku kukho imvano entle phakathi kwamabhinqa namadoda," utshilo uAngeline.

Kwenziwa konke okusemandleni ukuqinisekisa ukuba la mabhinqa aqhubela phambili kwishishini lezimbiwa xa enomdla. Aza kuqeqeshwa ukuze akwazi ukwenza imisebenzi eyahlukeneyo ebifudula isenziwa ngamadoda.

"Ndiwenze aqonda ukuba ingomso lawo liqaqambile kulo msebenzi. Aza kuwanikwa amathuba akukho msebenzi angenako ukuwenza. Sizimisele ukuba agqibele engabaphathi yaye edlala indima ephambili kwishishini lezimbiwa," utshilo uAngeline. ■





Women miners are set to make a major contribution to the mining industry – and these members of the gentler sex show they can move rocks with the best of them

Women down under

THE THOUGHT of going down into the bowels of the earth to earn one's daily bread is enough to turn even the toughest male spine into jelly. But in the Boksburg area, a group of hardy women are exploding myths about the so-called weaker sex.

These plucky ladies work underground at the South East Vertical Shaft of the East Rand Proprietary Mines (ERPM).

Naturally, their families were at first sceptical of their ability to tackle the toughest of male professions, and afraid for their safety, but these feminist pioneers soon won the respect of their nearest and dearest.

Every day, more than 20 women descend into the hundred-year-old mine to wrest gold from the rock.

BONA's friendly "tour guide" is ERPM

financial manager Leslie Moodley. He tries to reassure us that we'll be safe, but it's our first trip underground and we're more than apprehensive.

Our gear includes gumboots – called *waterskoene* in the townships – a blue overall, a helmet fitted with a strong light and a heavy battery for the light which clips to a belt.

"There's nothing to worry about," grins Moodley. "Those batteries are fully charged and will work for 24 hours. Everything is checked before it's issued. There's no room for mistakes here."

Which is just what worries photographer Musa Hlabane and myself.

It's 7am on a very cold winter's morning, with temperatures well below zero. When I ask if the women will be joining us later, Moodley chuckles and says they're down there already. "Their shift starts at six," he explains.

They'll spend 10 hours underground, even eating their lunch down there, and will only come up at 4pm.

"This project to employ women as miners is the first of its kind in

the country," says Moodley. "It was broached by Boni Nokwindla of the Department of Mineral and Energy Affairs. Initially, mine managements were sceptical, but a pilot project was implemented in April this year.

"It started with 10 women. But within a few months, that number had more than doubled.

"We weren't prepared for the response we received," adds Moodley. "There were no formal job ads, but the fact that we were looking to employ women underground spread by word of mouth."

This morning, there are already 15 women queuing to apply for jobs underground.

"These are women with families to support," says Moodley. "Women who do not have any other means to earn a living."

He adds most are philosophical about the dangers of working underground.

"Many feel they're safer underground, given the high rate of crime and road accidents on the surface."

Women who enter the project have to go through the same



story by BONGANI
KA LUKHELE
photos by MUSA
HLABANE

TOP LEFT: Lungiswa
Kell, Notando Tyumbu
and Nomandla
Buqwana show us how
it's done.

TOP: "It's just like
working in a kitchen,"
says Babalwa Pali.

RIGHT: First you dig it
out, then you cart it
away – Nomandla
Buqwana hard at work.

FAR RIGHT: Time for a
break – Lungiswa Kell
savours the mine's
energy drink, known as
"Phuzamandla."



RIGHT: The end of another 10-hour shift ...

Down under

selection process as the males.

"There's no discrimination based on gender here," notes Moodley.

Selection criteria include being of average weight – not too fat nor too thin – and passing rigorous medical and fitness tests. Known on the mines as "Shongolo," these involve 30 minutes spent walking up and down steps.

Any women found wanting in their fitness are sent home – just like the men who fail the tests.

Eventually, fully kitted out, there's no way of delaying the inevitable. Musa and I allow ourselves to be ushered to the lift cage that will take us two kilometres down into the ground.

We're joined by Andre Kotze, co-owner of Handre Mining, the sub-contractor who actually employs the women.

"I'm very impressed by their performance," he says as we begin our five-minute-long plummet. "I'm proud of the way they've broken down barriers."

Some of these barriers were physical – some remodelling of changerooms and ablution facilities both underground and on the surface had to be done to accommodate the women.

"They've performed way beyond anyone's expectations," says Kotze. "Their commitment is remarkable – and that's what keeps their spirits high when they're working underground."

The cage comes to a halt, and Kotze leads us down a long tunnel.



'My ideal is to help these women to become fully fledged miners and empower them'

He certainly doesn't want to see the women doing unskilled labour for the rest of their lives, he adds.

"My ideal is to help these women become fully-fledged miners by acquiring the necessary skills. I'd like to empower them and allow them to feel proud about working in the mines.

"The sky's the limit for them," adds Kotze. "Opportunities are opening up for them which they should grab with both hands."

He's already training some of the women as loco drivers, he says. Others are learning to become winch operators and safety stewards.

It's tough-going in the tunnel. The rail tracks trip you up and elsewhere the surface is muddy. The atmosphere is also disconcerting –

RIGHT: Connie Gawe hard at work – this widowed mother of four is 40 years old.

in some areas it's cold and windy, in others it's warm.

About a kilometre later we come upon signs of activity. Lights. The sounds of picks and shovels ... And, finally, the women.

Their overall tops are rolled down and tied around their waists by the sleeves because of the heat. Some are attacking the rock with picks and iron bars, while others are loading the debris onto a nearby hopper.

Shift boss Johan Havenga is impressed by the women's capabilities – and by the easy rapport they've established with their male colleagues.

As for the women themselves, their faces as they speak to us tell of a tale of triumph over adversity, of making the most out of a difficult situation.

None of them ever dreamt of working underground – but what are you going to do when jobs are hard to come by?

None believe they'll ever actually come to love their jobs and none will be encouraging their daughters to follow in their footsteps, but all have resolved to do the job to the best of their ability – with dedication and good humour.

Nololozana Fana is 38 and a single mother of three children. She hails from Idutywa in the Eastern Cape and now lives in the informal settlement of Ramaphosa in the East Rand.

"With three mouths to feed I desperately needed a job," she tells us. "This is a tough job – but what can I do? Except show my fortitude and work for my kids.

"I only started this month," she adds, "and I'm looking forward to my first payday. It's the beginning of a new life for my kids and I."

Rose Mavela lost her previous job and had been looking for work for seven months when she heard about the pilot project.

"The thought of working underground terrified me," says the 28-year-old, "especially riding the cage. But there're the orphaned children of my sister to look after, as well as my parents.

"I've gotten over my fear," adds Rose, "and working underground is a wonderful experience."

Connie Gawe is 40 years old and comes from Port St Johns in the Eastern Cape. A widow, she worked as a cleaner before being retrenched in March 1997.

"This is the only job I was able to get," she says. "I was scared at first, but with four kids to support I was prepared to take any kind of job. It was extremely difficult at first, but you get used to it."

Still, the women are expected to maintain a tough pace. Connie's day begins at 3.30am. She's home by 7pm.

"You can't even watch TV," she smiles. "You're asleep almost the moment you sit down."

But this is the way things have to be if these women are to keep the wolf from the door.

And their male co-workers admire their dedication.

"We received a warm reception from the men underground," says Connie. "They've been very helpful and supportive."

Her female co-workers have chosen Connie to be their section leader and she looks forward to being able to play a bigger role in the profession.

Twenty-three-year-old Babalwa Pali from Umtata was one of the first women to work underground.

"You get used to it," she says. "When we first started I was afraid to get into the cage, let alone go underground, but now it's just like washing dishes. We've become stronger and fitter."

Her only quibble is the lack of a social life. With only one weekend off a month, you don't have much time to spend with friends or family.

Pali is currently training to be a loco driver. "It's another challenge," she says. "I was surprised when my male colleagues said that I was brave for agreeing to become a loco driver. I've since learnt that many men afraid to drive it because it's quite risky. But I think I've done well and I'm ready to go for my certificate."

Andre Kotze's wife, Angeline, oversees the project.

"At first," she notes, "the men saw the women as a threat to their jobs. They also doubted whether the women would be physically capable of doing the work. But things have changed, because the women have proven themselves. They've shown they're not here to steal jobs, but to compete on an equal footing.

"Now," adds Angeline, "there's a good rapport between the men and the women."

Everything is being done to ensure these women can make mining their career if they so desire. They will receive the training necessary to qualify in various aspects of the profession – careers that have usually been reserved solely for men.

"I've made them understand they have a good future in this profession," says Angeline. "They've got the opportunities and there's nothing they can't do. Our ultimate aim is to see them becoming managers and playing a prominent role in the mining industry." ■



UFANELE ohlwaywe qatha ngesenzo sakhe — yinto abavumelana ngayo leyo umama wexhoba nomama wotyholwa ngokubulala.

“Xa sibuyiselwa isigwebo sentambo eMzantsi Afrika, ndibona simfanele unyana wam,” utshilo ebibitheka Elaine van Wyk ongunina kaNoel otyholwa ngokubulala uMichelle kabuhlungu eMarrianridge ngaseThekwini kutshanje.

Kwelinye icala abazali bakaMichelle, uFrancis Morgan noCecelia (obizwa ngokuba nguTrudie) basebuhlungu gqitha ngokusweleka kwentombi yabo.

“Akungeni nkqu nokutya nobuthongo abehli. Ndiyazama ukozomeleza kodwa andazi ukuba ndiya koyisakala nini. Ndisoloko ndinomfanekiso ngqondweni wendlela afanele ukuba wabulawa ngayo,” utshilo uFrancis.

Ukhumbula mhla bekufuneka aye kubona isidumbu sentombi yakhe. Umzimba wayo wawufihlwe efrijini. Intloko neengalo nemilenze zakhonjwa ngumtyholwa ecaweni engasasetyenziswayo nakwityholo elikufutshane nehlo yoluntu.

“Bekuphuma ivumba elibi efrijini kwabe kusekho igazi ekufuneka ndilosule. Ubenenxeba ngezantsi kwebele lasekhohlo. Nentloko yakhe ibinamanxeba. Imilenze yakhe ibinqunyulwe emadolweni iingalo zinqunyulwe ezingqinibeni, kwaye kukho amanxeba amabi obhushu ngasentla kwezo ndawo anqunyulwe kuzo. Intloko yakhe ibisikwe kakuhle.”

“Xa ndingambona uNoel van Wyk ndingambulala ngezandla. Andisokuze ndimxolele ngento ayenzileyo,” utshilo uCecelia zisihla iinyembezi.

UMichelle obeneminyaka engama-23 wabuya kumjukuzo owawenzelwe endleleni (Street Bash) ngentsasa yangoMgqibelo umhla woku-1 kuAprili. UCecelia wayiva intombi yakhe ithetha noNoel van Wyk begqitha efestileni yegumbi alala kulo.

Wakroba ngefestyle wabona uMichelle ehleli noNoel ngakowabo bencokola. Umzi wakwaMorgan nowakwaVan Wyk unesithuba nje esiziimitha ezimbini phakathi kwayo.

“Ndaqonda ukuba umntwana wam ukhuselekile kuba ukufutshane nasekhaya yaye uhleli nomntwana wommelwane. Ndaphindela ezingubeni ndalala — ndingazi



Izalamane zikaMichelle zisentlungwini eChurch of St Mary and St Anne eMarrianridge.

Umsakwabo kaMichelle omncinane, uMelissa, nonina uCecelia kunye nomza wakhe emangcwabeni.



umbhali nguAJITH BRIDGRAJ kufote uRAJESH JANTILAL

‘Lo mbulali makohlwaywe qatha ngesenzo sakhe

Usapho lwakwaMorgan lumbona 153
okokugqibela uMichelle kwinkonzo
yomngcwabo ebiquhutyelwa ecaweni.

**U-Elaine van Wyk noCecelia
Morgan abangabamelwane
nabahlobo iminyaka emininzi
bebebabona abantwana babo
bekhulela phambi kwabo.
Kubo bekungekho ucinga
ukuba kungakho into embi eya
kubehlukanisa unomphelo**

washiya uMichelle phandle yena
wangena endlwini walala.”

Inyaniso ivele ngemini elandelayo
xa omnye umhlobo wabo oye
waxakwa ukuba itheni ifriji
yakwaVan Wyk ijongise
ngaseludongeni yaye ucango lwayo
luboshwe ngentambo. Waya
kuyijonga wathi xa eyivula wafika
kukho umzimba kaMichelle
unqunyulwe intloko, iingalo
nemilenze.

Ebonakala ukuba uCecelia
udandathekile yinto emhleleyo uthi:
“Xa ungumama ubabuhlungu gqitha
kukulahlekelwa ligazi nyenama

yakho. Bendimthembile
uNoel. Andazi ukuba
ubengenwe yintoni.”

U-Elaine van Wyk naye
uthi ubengaqondi ukuba
unyana wakhe angenza into
ebuhlungu kangaka.
Ubethetha ekwindawo
azimele kuyo emva
kweeveki ezimbini yenzekile
loo nto — apho ubezimele
uluntu lwaseMarrianridge
olwabagxotha
nomsasakwabo lubaxuluba
ngamatye.

“Kaloku nam
ndingumama ngoko
ndiyayiqonda intlungu
abakuyo uTrudie noFrancis.
Kwaye ndiqinisekile intombi
yabo ibulewe ngunyana
wam,” utshilo uElaine
ebibitheka.

U-Elaine uthi
ngoMgqibelo ekwalahleka
ngawo uMichelle wabona unyana
wakhe ambiza ngokuba nguPappie
enemikrwelo emqaleni.

“Ndathi xa ndimbuza ukuba
ubekrwelwa yintoni wathi ubesilwa
nomnye umfana. Ndamngxolisa
ngento yokusoloko esilwa nabantu.”

Eyona nto yenza uElaine

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Abazali bakaMichelle
Morgan, uCecelia
noFrancis
emngcwabeni
wentombi yabo.

ukuba kanti ndiseza kuhlelwa
yintlungu enje,” utshilo uCecelia.

Uthe xa evuka ngaloo ntsasa,
wabona ukuba uMichelle akakho
ekhaya. Wamfuna emizini
yezalamane neyabahlobo bakhe
kodwa akamfumana. Wakrokra
ukuba kukho undonakele emva

kokuba uNoel ebuye kwangoko
emsebenzini waza wathi akamazi
uMichelle xa embuza kuye.

“Wathi ugqibele ukumbona apho
bekujukuxelwa khona umculo,
waphinda wayitshintsha loo nto
ndakumxelela ukuba ndibabonile
behleli naye, wathi uye wozela waza



Umsindo woluntu — impahla etshiyelo yakwaVan Wyk ithe sa endlwini etshilley

“Unyana wam ufanele anikwe isigwebo sentambo,” utsho uElaine van Wyk ongunina kaNoel otyholwa ngokubulala uMichelle Morgan.



‘Lo mbulali makohlwaywe qatha ngesenzo sakhe’

aqiniseke ukuba ngunyana wakhe obulele uMichelle kukuba nguye okhombise amapolisa apho alahle khona imilenze neengalo zikaMichelle.

“Ukuba ububhaqwe ndim umzimba kaMichelle, ngandimbulele ngokwam uPappie,” utshilo uElaine owabuya ngorhatya lwangeCawe emzini wakhe evela kutyelela izalamane kanti uza kufikela kweso sihelegu esenzeke emzini wakhe.

“Emva kokuva loo nto ndiye emzini kaTrudie ndaya kuxolisa ngento eyenziwe ngunyana wam. Ndibe buhlungu kakhulu ngento eyehlele uTrudie. Kufuneka afumane isohlwayo esiqatha uPappie,” utshilo uElaine.

Uthe akakathethi nonyana wakhe ukususela ngoko yaye akanqweneli nokumbona oku. “Mhlawumbi ndiya kumtyelela entolongweni wakuthotha umsindo endinawo. Ndithwele ityala lesenzo sonyana wam kusapho lwakwaMorgan, nentlungu yokusweleka kukaMichelle.

“Ndifuna ukubongoza uTrudie ukuba angavumeli ubuhlobo bethu butshatyalaliswe sisenzo sikaPappie. Ndibuhlungu gqitha ngento eyenziwe ngunyana wam, phofu ke ayindim endithe makenze loo nto. Undahlukanise nomhlobo wam osenyongweni,” utshilo uElaine zisehla iinyembezi.

Akhangeleka emfiliba amathuba

okuba ubuhlobo bezi ntsapho bungabuyela kwimeko yesiqhelo xa uFrancis Morgan esakholelwa ekubeni uElaine ube nenxaxheba ekufihleni inyala elenziwe ngunyana wakhe.

UFrancis uthi udonga lwendlu kaElaine lusandul’ ukupeyintwa, kodwa amachaphaza egazi ebesabonakala.

“Ubhushu enqunyulwe ngawo intombi yam ubolekwe ngoMgqibelo emalanga kusithiwa kuza kunqunqwa iinkuni ekuza kosiwa ngazo inyama. UMichelle wabulawa ngentsasa yangoMgqibelo, ngoko umzimba wakhe umel’ ukuba ubufihlwe endlwini ekhona uElaine,” utshilo uFrancis.

Enye into emkrokrisayo uFrancis kukuba bekutheni uElaine nentombi yakhe bebesebenzisa ithoyilethi yendlu kaCecelia ngaloo mini yangoMgqibelo. “Ngaba oko bekubangelwa kukuba isidumbu besifihlwe kwithoyilethi yabo ngelo xesha?” ubuze watsho ebonakala ukuba unomsindo.

Intlungu kaCecelia Morgan yandiswa nakukuqonda ukuba usenokuba umbonile uNoel ephethe amalungu omzimba wentombi yakhe esiya kuwalahla kwiindawo afunyenwe kuzo. “Ndambona

ngeCawe esiya ngasecaweni¹⁵⁴ ephethe ibhegi. Wabuya engasayiphathanga, waphinda waphuma ephethe iplastiki eyayibonakala imsinda nendicinga ukuba kwakungamalungu omzimba wentombi yam. Kaloku nam ndandingazi ukuba uMichelle ubulewe wanqunyulwa izandla neenyawo,” utshilo uCecelia ebefunyeke.

Umbuzo obuzwa ngunina kaMichelle nonina kaNoel ngowokuba “Kutheni uNoel enze la manyumnyezi?”

“UNoel ukhulele phambi kwam yaye sinonina besingabahlobo abasenyongweni. UMichelle ubeyintwazana enobuhlobo ebithanda ukuhleka nokuncokola. Intombi yam ibivana noNoel njengabamelwane. Nangona bebengasondelelananga ngolo hlobo ebekho amathuba okuba ufike behleli bobabini bencokola,” utshilo uCecelia.

U-Elaine va Wyk ongunama ongatshatanga wamzala eneminyaka eli-15 uNoel.

“Ubengumntwana ongageziyo nohloniphayo, kodwa wayedla ngokuntlokothiswa ngamanye amakhwenkwe esikolweni.”

U-Elaine uthi wazama ukukhulisa uNoel phantsi kwengqeqesho yobuKrestu, kodwa oku bekunzima kuba ubekhulela kwindawo ekugqaba kuyo ulwaphulo-mthetho. UNoel uqalise ukutshaya intshangu xa eneminyaka eli-16 yaye uElaine uthi wayedla ngokufumana iipayipi zokuyitshaya ezipokothweni zakhe.

“Ndandisoloko ndimngxolisa ngokuba makayeke ukusebenzisa iziyobisi, ridizama nokumsa apho anokufumana khona uncedo kodwa asuke ale ukuya apho,” utshilo zizehlela iinyembezi.

“Ndiqinisekile ziziyobisi ezenze uPappie wenza la manyumnyezi. Intliziyo yam uyenze buhlungu nangona ndimenzele yonk’ into njengomama. Ubutshabalalisile ubomi bam.”

U-Elaine van Wyk uphulukene nomhlobo wakhe, unyana kunye nentwazana ebingummelwane wakhe. Umzi wakhe uthu waluthuthu ngumliilo otshiswe luluntu obelunomsindo ngemini elandela awulewe ngayo uMichelle. Akasahlonitshwa tu luluntu umsindo walo omshiye engumpha ochutywe walahlwa. ■

HE MUST pay for his crime – that's one thing the mothers of both victim and alleged murderer agree on.

"If South Africa restores the death penalty I think my son should get it," sobs Elaine van Wyk, mother of the suspect in a gruesome murder that took place at Marrianridge, 20 kilometres west of Durban, recently.

Meanwhile, parents Francis Morgan and his estranged wife, Cecelia (known by friends and family as Trudie) remain tormented by their daughter Michelle's cruel slaying.

"Neither of us is able to eat or sleep," says Francis. "I'm trying to keep strong but I don't know when I'll break down. I keep picturing the whole chilling scenario. It's horrible ... like a living nightmare."

He shudders as he recalls having to identify his daughter's body. Her torso had been concealed in a disused fridge. Her head and limbs were later pointed out by the suspect at an abandoned church and in the overgrown bush opposite a local community hall.

"There was a disgusting odour in the fridge and I still had to wipe away some blood. There was a stab wound below her left breast.

"Her head also contained injuries. Her limbs were severed at the elbows and knees, but there were gaping, jagged wounds above these joints, indicating that the bushknife had penetrated her flesh. Her head had been neatly cut off."

"If I could get hold of Noel Van Wyk right now I think I would kill him with my bare hands," says Cecelia. "I'll never be able to forgive him."

Tears well up in her eyes again as the anguished mother despairingly shakes her head from side to side, recalling the tragic events leading up to her daughter's killing.

Twenty-three-year-old Michelle had returned from a nearby street bash in the early hours of the morning on 1 April, a Saturday. Cecelia had heard her daughter and her alleged murderer, Noel van Wyk, talk as they passed her bedroom window.

She looked out later and saw the two sitting and chatting casually outside the van Wyks' home. Like other council homes in Marrianridge, the matchbox homes of the Morgans and the van Wyks are less than two metres apart.

"I felt relieved," Cecelia recalls.



Michelle's relatives grieve at the Church of St Mary and St Anne in Marrianridge.



Michelle's little sister Melissa, mom Cecelia and a cousin at the cemetery.

report by AJITH BRIDGRAJ
photos by RAJESH JANTILAL

'Let this murderer pay for what he's done'

Members of the Morgan family pay their¹⁵⁶
last respects to Michelle at the church.



Next-door neighbours and best friends for many years, Elaine van Wyk and Cecelia Morgan watched each other's children growing up – neither ever dreamed of the tragedy that would tear their friendship apart forever

concert, but he changed his tune when I told him I'd seen them sitting outside his home. Then he said that when he'd become sleepy, he'd left Michelle outside and went to bed."

The grisly truth was exposed only the next day by a friend, who wondered why the Van Wyks' disused fridge was facing the wall with a cord tied around the door. He investigated and discovered Michelle's dismembered torso.

"It's not just that I've lost my daughter," whimpers Cecelia Morgan. "It's the manner in which my Michelle had to go."

Clutching her head in her hands Cecelia glances at the candles that flicker in silent tribute to her slain daughter.

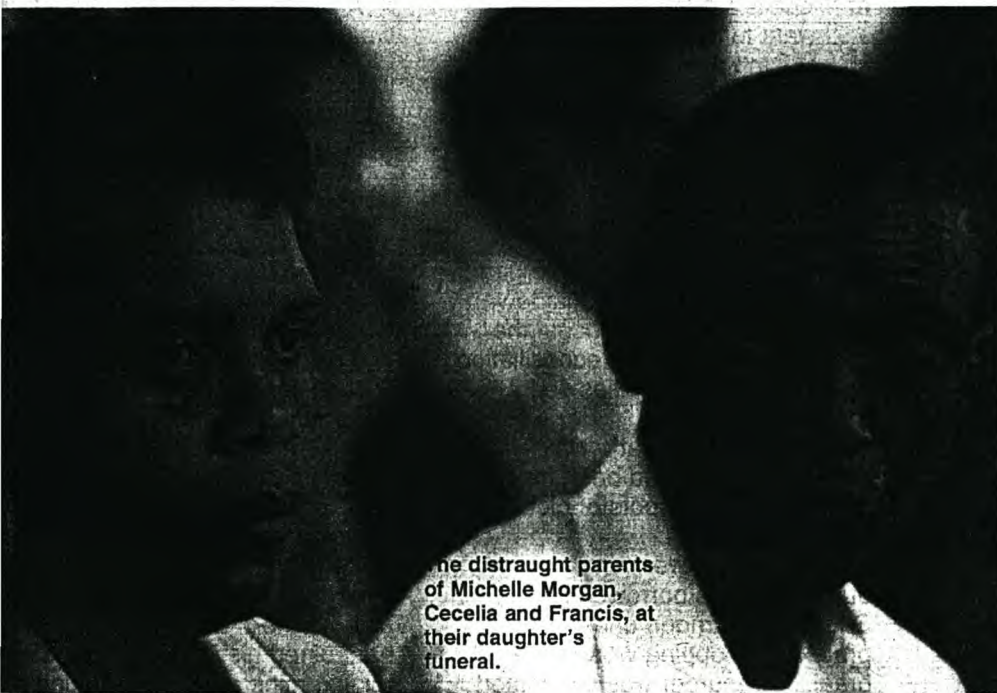
"Only a mother will know what it's like to lose her own flesh and blood.

"I trusted Noel," she laments. "What possessed him to do this?"

As if answering her former friend's words, Elaine van Wyk says she didn't know her son was capable of such terrible

cruelty. She was speaking from a "safe house" two weeks after the terrible discovery – sheltering from the fury of the Marrianridge community who had stoned her, her mother and her sister, driving them out of their homes.

"As a mother myself I know the



The distraught parents of Michelle Morgan, Cecelia and Francis, at their daughter's funeral.

er all, she was only a few metres ay from her own home and in the mpany of her next-door hbour. I went back to sleep – ealising what lay in store for

When she awoke later that rning, Michelle wasn't home.

Frantically she checked the homes of relatives and friends, but to no avail. She suspected something was amiss only when Noel returned early from work at his coffin-making factory and repeatedly denied Michelle's whereabouts.

"He said he'd last seen her at the

The community's fury – damaged possessions litter the van Wyks' gutted home.

"He should get the death penalty" – Elaine van Wyk, the mother of Michelle Morgan's alleged murderer.

lying in their toilet at the time?" he asks, agitated.

Cecelia Morgan's hatred is fuelled by her realisation that she may have witnessed the accused carry the dismembered parts of her daughter's body to the places where he concealed them.

"On Sunday I noticed him walking in the direction of the church with a bag and on his return he went out with another heavy-looking plastic bag that presumably contained my daughter's limbs. How could I know that my daughter had been chopped up and that her limbs were being concealed before my very eyes?" sobs Cecelia.

The question both mothers are still asking is, "Why?"

"Noel literally grew up in front of me and his mother and I were very close friends," recalls the grieving Cecelia, who describes Michelle as a friendly girl who always laughed and joked.

"My daughter and Noel also had a normal neighbourhood friendship. They weren't close, but they occasionally got together and talked."

A single parent, Elaine van Wyk was only 15 when Noel was born.

"He was a very quiet and respectful child," she recalls, "but he was often bullied by the other boys at school."

Elaine says she tried to raise Noel according to strict Christian values, but her job wasn't made any easier by living in a crime-ridden area. Noel began smoking dagga when he was 16 and Elaine used to find pipes in his pockets.

"I scolded him often about his drug habit and offered to take him for help and counselling, but he didn't listen," she weeps.

"It was drugs that influenced Pappie to commit that horrible act."

"My son has hurt me very much even though I did everything for him as a mother," Elaine laments. "He has ruined his life and now he's ruining mine as well by turning my whole world upside-down."

Elaine van Wyk has lost her best friend, her son and her young neighbour. Her house was gutted by the blaze started by angry members of the community the day after the murder. She's lost the respect of the community, whose fury has also left her destitute. ■

'Let this murderer pay for what he's done'

grief and pain Trudie and Francis must be experiencing," sobs Elaine quietly. "And I believe that my son did it."

She says that on the fateful Saturday when Michelle went missing after a street bash, she saw her son Noel, whom she calls "Pappie", with scratch-marks on his neck.

"He told me he'd got them in a fight with another boy," sighs Elaine, "and I scolded him for getting involved in fights once too often."

The damning evidence that finally convinced Elaine of her son's guilt was that he was able to point out the chopped-off remains of Michelle's body to the police.

"If I had found Michelle's body, I would have killed Pappie myself," says Elaine, who came home on Sunday evening from visiting relatives to news of the gruesome discovery in her home.

"I immediately went to Trudie's house and apologised for my son's brutal actions," recalls Elaine who, in a sense, has also lost a child.

"My sympathies were with Trudie from the outset – not with my son. The law must take its course with Pappie."

Elaine says she hasn't spoken to her son since the incident and doesn't want to see him yet.

"Perhaps I will visit him in prison when the wounds heal a little."

She feels she is carrying as huge a burden as her former neighbours, the Morgans.



"I'm carrying the guilt of what my son did, as well as my own sorrow at Michelle's death.

"I want to appeal to Trudie that she mustn't allow our friendship to die because of Pappie," shrieks Elaine, as she breaks down completely. "I'm sorry for what my son did, but I didn't ask him to do it. He has made me lose my true friend."

But as long as Francis Morgan remains convinced that Elaine van Wyk helped her son conceal the crime, the chances of reconciliation between the two families seem remote.

Francis claims that a wall in the suspect's house had been freshly painted, but that spots of blood were still evident.

"The murder weapon, a bushknife, was borrowed on Saturday afternoon under the pretext of chopping wood for a braai. The murder was committed early on Saturday morning, so the body must have been in the house while the mother was there," he alleges.

He is also suspicious as to why Elaine and her daughter used the toilet at his wife's house during the course of that fateful Saturday.

"Was it because the corpse was

abalandeli bebhola abaphambili kweli

'Ibhola ekhatywayo SIYAYITHANDA'

Ukuba ukunyaniseka kwabalandeli bekukuphela kwento ejongwayo ukuze siphumelele ukuba iWorld Cup 2006 idlalelwe kweli, la madoda ebeya kuba ngamaqhawe esizwe

kubalisa uBONGANI KA LUKHELE
kufote uMUSA HLABANE

BEKUFUNISELWA kodwa abalandeli bebhola ekhatywayo kweli balisabele ikhwelo. Bebethontelene kwibala lemidlalo eliseThekwini iABSA Stadium (nebelifudula kusithiwa yiKing's Park) xa bekuqubisene iMamelodi Sundowns neOrlando Pirates emdlalweni obewenzelwe ukuze udlalwe ngaxeshanye nokutyelela kwabameli beFIFA kweli. Kwaye ngokweleta ethunyelwe kweli yiFIFA aba bameli bayithandile indlela abantu beli lizwe abayixhasa ngayo ibhol' ekhatywayo.

Indima eboniswe ngabalandeli beli bebhola ifumene ukuqondwa. Bangabantu abawubangele lo mdlalo wayilento uyiyo namhlanje ngenxa yenkxaso yabo engenamkhinqi.

INGilani kubukeka ilelona lizwe lifuna ukusigungqisa ekukhethweni kwendawo eza kudlalelwa kuyo iWorld Cup 2006 — apho ubundlobongela babalandeli bukwinqondo eliphezulu, ukanti ubundlobongela babalandeli buye baqatsela kwabeGalatasaray yaseTurkey ebiza kudlala neLeeds United kaLucas Radebe kwisemi-fayinali yeUEFA Cup. Abalandeli ababini beLeeds bahlatywa bafa

Umxhasi weChiefs
uFreddy 'Saddam'
Makhe kurnye nezixhobo
zomsebenzi wakhe.

"Ibhola ekhatywayo iza kuqala," umlandeli kaMzion nenkosikazi uMoipone. ¹⁵⁰

Once a Pirate always a Pirate — umlandeli ongagungqiyo uJohannes 'Mzion' Mofokeng ebukeka kwisuthi adume ngayo.



ngenxa yokuba bexhasa iqela lelinye ilizwe eTurkey, ndiyacinga ukuba uRadebe ukhetha ukuba kweli njengendawo ekhuselekileyo. Nangona bengabalandeli bamaqela ahlukeneyo, iKaizer Chiefs neOrlando Pirates, abona balandeli baphambili bamaqela amabini abalulekileyo kwibhola ekhatywayo baye bamanyana ekuboniseni ukuthanda ezemidlalo besebaleni nangaphandle. Kuwo nawuphi na umdlalo uFreddy 'Saddam' Maake weChiefs, noJohannes 'Mzion' Mofokeng wePirates, baye bakhokele abalandeli ekudaniseni nasekuculeni becula amagwijo okuncoma amaqhawe abo ebaleni. Kuthi kwakubonakala umdlalo unzima la madoda omabini asukume acele kubekho ucwangco nenzolo.



UMaake nonyana uCellular. UMaake unxibe isikipa asifumana kumdlali wodumo wasethali uRoberto Baggio.

Oyena mlandeli mkhulu weChiefs
 UFreddy Maake (44) udume ngokuqhumisa ikrikethi ezazinengxolokazi ngezo mini kwakungekavalwa ukuqhunyiswa kwazo. Isiteketiso sokuthi 'Saddam' uFreddy wasinikwa mini uSaddam Hussein ongumongameli waselraq wayekhonya kwiGulf War. Ukudanisa kwakhe, isinxibo asifaka xa kudlala iqela lakhe kumbangele wathandwa. UFreddy uyinkulelwane yePhondo laseMntla kwilali yaseGa-Sekgopo ngasePietersburg, yaye akathandwa ngabalandeli bakweli bebhola ekhatywayo kodwa nabangabalandeli baseBotswana, eNamibia, eLusuthu naseMozambique. Umzi wakhe eTembisa kufutshane naseKempton Park unako konke okumkhumbuza ngeChiefs. Iindonga nefestile zinephosta nefoto zeqela lakhe. Nkqu nantoni na anayo ukusuka kwikomityi yekofu,

unomathotholo nomabonwakude kwanewall-unit ndibala ntoni na, kunemibala yaMakhosi. "Ndinethamsanqa kuba inkosikazi yam uNomsebenzi nonyana wethu bayafa ngeChiefs," utshilo encumile uMaake. Kaloku wabonana nesithandwa sakhe xa babesiya bevela kwimidlalo yeChiefs. Ukanti okunye okuthakazelisayo kukuba unyana wabo uzalwe uMaake eseFNB Stadium eyokuxhasa Amakhosi awatyatyusha iOrlando Pirates ngamanqaku ama-4-3 kwi-

1994 Iwisa Soccer Spectacular. "Ndandixhalabele ukufumanisa enoba uNomsebenzi sebelekile kusini na ukanti kusenjalo ndixakekile ndixhasa iqela lam ndikwafuna nefowuni ndithanda ukuqonda," ukhumbula oko uMaake. "Ngezo mini babembalwa abantu ababeenecellphones, kodwa ndakhwaza ndimfuna ndaza ekugqibeleni omnye wabalandeli bethu wandiboleka. Ndithe ndakuva ukuba sinonyana, ndavuya ndagqiba ngokumbiza ngokuthi nguCellular!" Omncinane ngoku omyaka mihlanu sele naye engumlandeli omkhulu weChiefs ekwabonisa ukuba ngumdlali onokubalasele webhola ekhatywayo, utshilo uMaake eneqhayiya. Unethemba lokuba ngenye yezi mini kuza kubakho uMaake kokubini ebaleni nakubabukeli. UMaake ongyise wabantwana abathandathu eneqhayiya uyatsho ukuba akazange umdlalo weChiefs awubukele kumabonakude ukususela mhla walithanda iqela lakhe



Ibhola ekhatywayo siyayithanda'



Viva! USaddam Maake esenza akuthandayo — ekhokela abalandeli kumagwijo nomdaniso.

UMaake emzini wakhe kugcwele okumkhumbuza ngAmakhosi.

mdlalo uwucebele kwangaphambili. Ukungabi namali akufanele kube lisebe lokusithela,” ukholelwa kwelo uMaake, okhe acele imali ngamanye amaxesha ukuze akwazi ukuya kwindawo elidlala kuyo eKapa naseThekwini.

Njengomlandeli ongagungqi uMaake ude wasebenzisa imali yakhe yokudendwa emsebenzini ekushicileleni icwecwe elithi *Vuvuzela Saddam*, ekulicwecwe elothulela umnqwazi le klabhu nabadlali.

UMaake ukhe amane ukubonwa eJohannesburg International Airport nanini na iBafana Bafana ifika okanye ihamba. Kodwa ukhe wakwazi ukukhwela inqwelomoya kwaba kanye xa wavotelwa ngokuba ngoyena mlandeli mkhulu webhola ekhatywayo kweli eminyakeni emithathu edlulileyo apho wafumana ibhaso letikiti lokuya kwiSoccer World Cup eFransi.

eminyakeni engama-28 edlulileyo.

“Naphi na apho badlala khona bendibakho nkqu nokuba bakwamanye amazwe.”

Xa kusenzeka uya nosapho lwakhe apho kodwa ukususela mhla

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wadendwa emsebenzini

njengomqhubi weelori eminyakeni emibini edlulileyo, abakwaMaake bakhe batsala nzima.

“Ibhola ekhatywayo luhlobo lokuzonwabisa kwaye kufuneka lo

"Okona okwabalasela kutyelelo lwam kwaba kukubonana noRoberto Baggio waselthali noRonaldo waseBrazil," ukhumbula oko evuya. "Bobabini bandinika iijezi zabo kwaye nanamhlanje ndisazinxiba ndivuya."

Ngaphandle kwezinto zakudala athanda ukuzithwala uSaddam Maake uza kukhunjulwa ngamalinge akhe okubangela iimbambano phakathi kwabalandeli baMaKhosi nePirates zonwabise.

"Ndikhe ndizimisele ukubangela umoya wokuthanda ezemidlalo kubalandeli," uchaze watsho uMaake. "Ngoku isiqingatha sokuqala somdlalo ndisichitha nabalandeli ndize esesibini ndisichithe nabalandeli belinye iqela esidlala nalo."

"Kufuneka bazi ukuba kukho umahluko phakathi kokudlala nokuba ziintshaba. Abadlali bade baxhawulane izandla banikane nejezi. Thina babukeli silwela ntoni?"

Once a Pirate ...

Kulula ukuwubona umzi oseSebokeng kaJohannes 'Mzion' Mofokeng (50) oyena mlandeli ongagungqiyo wePirates. Uthi wakutyhutyha ilokishi yeVaal Triangle eseVereeniging ubone mibala emnyama nemhlophe yocingo oluwubiyeleyo.

Ngaphakathi kule ndlu kukho iifoto, iphosta, iimbasa neengxelo zembali yePirates. Nkqu nebala letafile inemibala yeqela alithandayo.

"Isihlongozi sethu sithi: 'Once a Pirate always a Pirate, ndibe ngumlandeli weOrlando Pirates ukususela ngo-1959,' utshilo uMofokeng, noye waba ngumlandeli abalaseleyo akubona umfanekiso kaAbram 'Mainline' Khoza ekhaba bhola nge'scissorskick'.

UMofokeng kwathiwa ngu'Mzion' ngeemini zobukhwenkwe bakhe xa vayedlalela iqela laseSebokeng lingahlawulelwa.

"Utata wayengumfundisi kwaye vafundisa abantwana bakhe ukuba uqala bathande icawa baze balandelise ngebhola ekhatywayo," ukhumbula oko. Ngeecawa ndisoloko idiqala ecaweni ndize ndiye ebaleni - kodwa andidli ngakufika gexesha."

Kodwa ukususela ngoko akazange Mofokeng afike mva kwibhola khatywayo. Umdla wakhe wokuyixhasa umbangele waba goyena mlandeli ubalulekileyo. Inokumbona lula ebaleni kuba unxibe suthi yophahla lomzimba womntu yijonge ngamehlo anomdla intliziyo ePirates ejikeleza ekhwaza.

"Kuye, iPirates iza kuqala thina sikwindawo yesibini," itshilo inkosikazi yakhe uMoipone — ukanti nayo iyalixhasa eli qela. "Andikwazi ukuya naye ebaleni kuyo yonke imidlalo kodwa nkqu nokuba akukho mdlalo uqhubekeyo kusoloko iyiPirates, Pirates, Pirates."

"Usolelo engekho ekwindibano zabaxhasi beli qela, ifowuni yakhe ikhala imini yonke kuba abalandeli bacela ukuba abafowunele ngale naleya. Uyazi, asikhe sibe nalo nexesha eli lobomi bosapho. Ndiyayiqonda indlela alithanda ngayo kodwa noko igqithisele."

Encuma uthi: "Xa umntwana wethu oyintombi uMapasaka wazalwa eminyakeni emibini edlulileyo uJohannes neqela labalandeli bakhe beza ekliniki bephethe iskipa sePirates kwaneqweqwe lomlandeli olilungu. Kwakuhlekisa kunika umdla."

"Inkosikazi yam iyazi ukuba ndiyayithanda iPirates ukodlula nantoni na," Utshilo uMofokeng.

Ukuyixhasa kumzisele okuhle. Eminyakeni emithathu egqithileyo uye wawongwa ngokuba ayokubukela iBafana Bafana eFransi — okunye okubalasele ekuthandeni kwakhe eli qela. Ukwakhuphe necwecwe elithi *Mzion and His Soccer Comrades*, elishicilelwe abalandeli bePirates.

Okwethuba elide iPirates ibidume ngokukhawuleza ilwe ibe ndlobongela ebaleni. UMofokeng uchaze wathi uye wangomnye wabantu abasebenze bengadinwa ukubonisa izihlwalele ukuba ubundlobongela abuyonxalenye yomdlalo.

"Le klabhu ayibulaleki nje ngokwasemalini kuba kukho iimali ekufuneka zihlawulwe kodwa nobunjani bayo bonakaliswa ngabalandeli abaziphethe kakubi," utshilo uMofokeng. "Noko kule mihla singabantu abathanda uxolo. Abantu bafunde ukuba amabala azele kakhulu eza nemali nenkxaso-mali kwaye bona nabadlali bayazuza koku."

UMzion kunye noSaddam baxhasa iBafana Bafana kwaye banethemba lokuba ngo-2006 kuza kudlalelwa kweli.

"Sele ndiqalisile ukuyila isinxibo endiza kusinxiba apho," uhleke watsho. "Kodwa okwangoku olona celo-mngeni lwethu kukuba iiklabhu zikubeke ecaleni ukungavani kwazo ukuze zimanyane ekuxhaseni iqela lakweli." ■

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SA's greatest soccer fans

'We don't like soccer — we

LOVE IT!

If fan loyalty were the only factor that counted in winning the bid for World Cup 2006, these men could be our national heroes

by BONGANI KA LUKHELE
photos by MUSA HLABANE

IT WAS a gamble but SA soccer fans rose to the occasion. They descended on Durban's ABSA Stadium (formerly King's Park) their thousands for the league clash between arch-rivals Mamello Sundowns and Orlando Pirates, specially rescheduled to coincide with the FIFA delegation's visit to SA. And, judging from a letter received from FIFA, the delegation was very impressed by our country's obvious passion for soccer.

For once the vital role played by fans in local soccer received the recognition it deserved. They are the people who have made the game what it is today because of their enduring and fervent support.

By contrast our main rival in the World Cup 2006 bid is England — where rivalry between fans is fierce though rarely as ferocious as the violence meted out by Turkish supporters of Galatasaray on fans Lucas Radebe's Leeds United the night before their UEFA Cup semi-final in Istanbul. When two Leeds fans were stabbed to death for the 'crime' of supporting a foreign tea

No mellow yellow — Chiefs supporter Freddy 'Saddam' Maake with the tools of his trade.

"Soccer comes first," says Mzion's fellow fan and wife, Moipone. 163

Once a Pirate, always a Pirate – die-hard fan Johannes 'Mzion' Mofokeng posing in his now famous skeleton suit.



in Turkey, Radebe might well think he would be safer here.

Despite the fact that they cheer for rival clubs, Kaizer Chiefs and Orlando Pirates, South Africa's two most prominent soccer fans have both been working to promote sportsmanship on and off the field.

At every game Freddy 'Saddam' Maake for Chiefs, and Johannes Mzion' Mofokeng for Pirates, lead fellow supporters in dance and song and spurring on their idols on the pitch. And every time tempers rise, these two gentlemen of the game appeal for calm and common sense to prevail.

Chiefs' chief fan

Chiefs supporter Freddy Maake (44) was always renowned for igniting the biggest and loudest firecrackers on the days before the ban on fireworks was imposed. So during the Gulf War Freddy was appropriately nicknamed 'Saddam' after Iraq's president Saddam Hussein. Freddy's explosive dancing, eccentric outfits and increasing cheering have also helped make him a household name.

Hailing from the Northern Province village of Ga-Sekgopo, outside Pietersburg, Freddy is popular not only with local football supporters but also with fans in Botswana, Namibia, Lesotho and Mozambique. His own home, a single room in Tembisa, near Empton Park, is crammed to overflowing with Chiefs' memorabilia.



Maake and son Cellular. Maake wears the T-shirt he got from Italian superstar Roberto Baggio.

The walls and windows are covered with posters and pictures of his club. Every one of his possessions – from the coffee mug, the music system and television to the wall unit – bears the familiar black and gold of the Amakhosi.

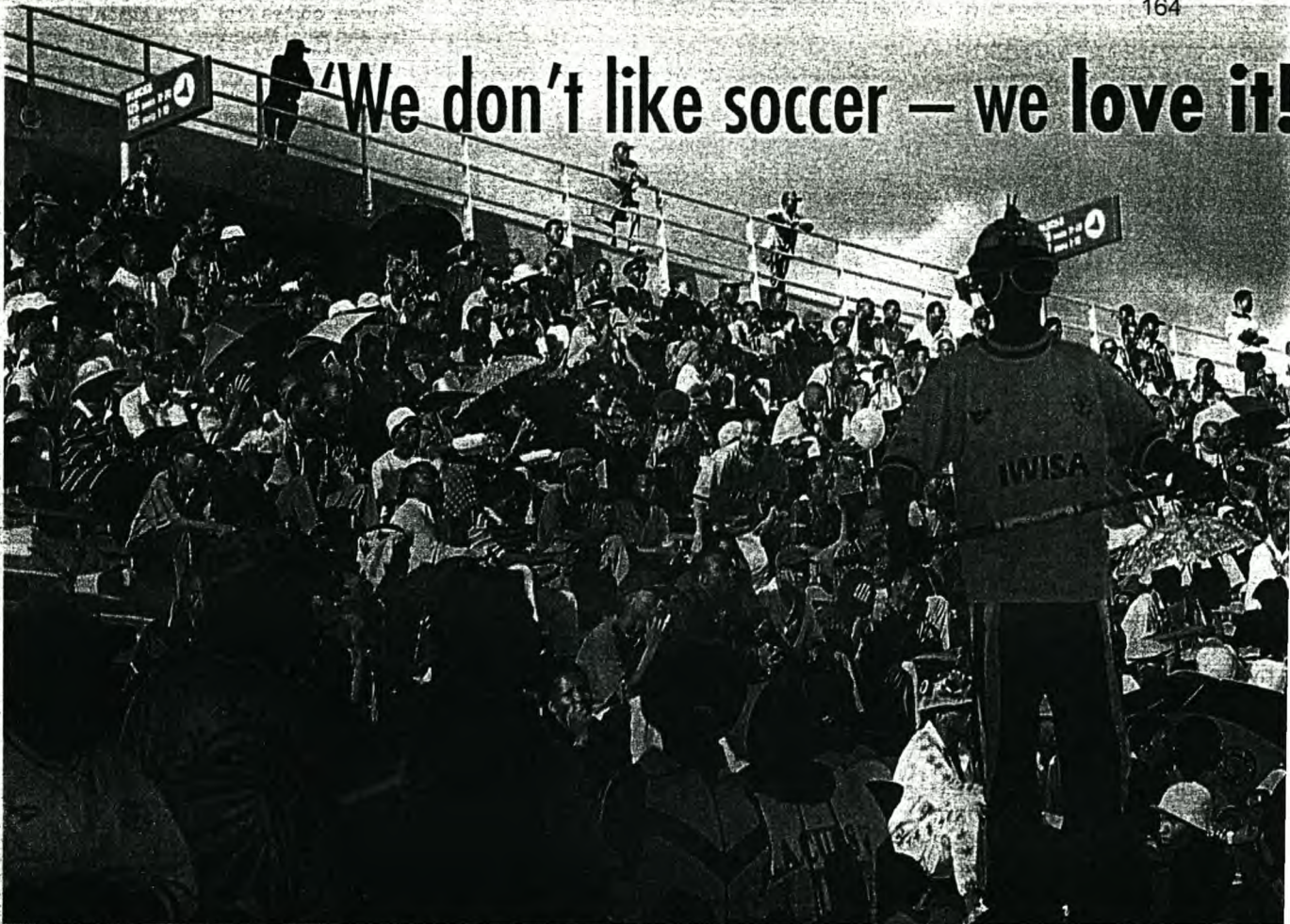
"I'm very lucky that my wife, Nomsebenzi, and our son are also crazy about the Chiefs," smiles Maake. In fact, he even met his beloved during his travels to and

from Chiefs' games. What's more, their son was born while Maake was at the FNB Stadium to support the Amakhosi, who fortuitously beat Orlando Pirates 4-3 in the 1994 Iwisa Soccer Spectacular.

"I was anxious to find out if Nomsebenzi had had the baby but I was torn between rooting for my team and searching for a public pay phone," Maake recalls. "In those days very few people had cellphones, but I shouted around and eventually a fellow fan lent me his. When I heard we'd had a son, I was so excited I decided to call him Cellular!"

The youngster, now five years old and already a great Chiefs' supporter, also shows potential as a future soccer star, says a proud Maake. He's confident that one of these days there will be a Maake both on the stands and on the field.

A father of six, Maake boasts that he's never watched a Chiefs' game on TV since he fell in love with the



'We don't like soccer – we love it!

Viva! Saddam Maake doing what he loves most – leading fellow fans in song and dance.

Maake's single-room home is crammed with Amakhosi memorabilia.

be used as an excuse," believes Maake, who even passes the hat around at times to raise money for his trips to away games in Cape Town and Durban.

Ever the loyal supporter, Maake even used the money from his retrenchment package to record *Vuvuzela Saddam*, an inspirational album that pays tribute to the club and the players.

Maake is also a regular sight at the Johannesburg International Airport whenever Bafana Bafana depart or arrive. But it was time for him to board a plane for once when he was voted SA's best soccer fan three years ago and his prize was a ticket to the Soccer World Cup in France.

"The highlight of my visit was meeting superstars Roberto Baggio of Italy and Brazil's Ronaldo," he



club more than 28 years ago. "I've been at every game they've played – even those outside the country."

He takes his family along too whenever possible, but since he

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was retrenched as a truck driver two years ago, the Maakes have had a difficult time.

"Soccer is a form of entertainment and you just have to budget for games. The lack of money shouldn't



recalls nostalgically. "They both gave me their official jerseys and I'm still wearing them with pride."

Apart from his antics on the terraces, Saddam Maake will probably be remembered most for his attempts to make the rivalry between Amakhosi and Pirates fans healthy.

"I've gone out of my way to help create a spirit of sportmanship in the supporters," Maake explains. "Now I even spend the first half of a match with our fans and the second with our rivals."

"They must know that there's a difference between healthy rivalry and being enemies. Players shake hands and exchange jerseys. Why should we supporters fight each other?"

Once a Pirate ...

You can easily pick out the Sebokeng home of Johannes 'Mzion' Mofokeng (50), Orlando Pirates most fervent supporter. As you go through the Vaal Triangle township outside Vereeniging, just look out for the black-and-white Buccaneer fence that first greets passersby.

Inside the house is filled with pictures, posters, medals and Pirates memorabilia. Even the table cloth flaunts the colours of his favourite team.

"Our motto is: 'Once a Pirate, always a Pirate' and I've been a fan of Orlando Pirates since 1959," says Mofokeng, who became a swashbuckling fan after seeing a picture of Abram 'Mainline' Khoza executing a scissorkick.

Mofokeng was nicknamed 'Mzion' during his teenage days when he played for the Sebokeng amateur side.

"My father was a priest and he insisted that his children first attend church before going to play soccer," he recalls. "Sundays always saw me rushing from church to the field – but I never made it on time."

But since then Mofokeng has never been late for a soccer game again. His passion for the sport has made him one of the most famous fans ever. You can easily spot him in the stands dressed in his skeleton suit and stirring a frenzy in every Pirate's heart with his shouting and wild gyrating.

"To him, Pirates come first and

we all play second fiddle," sighs his wife Moipone – but she still supports the team as well. "I can't always go with him to every game, but even when there's no games being played, it's Pirates, Pirates, Pirates."

"He's always away addressing meetings of the supporters' club, his phone rings 24 hours a day as fans call to ask this or that. In fact, we don't really have time for family life. I understand his passion but at times it's just too much."

She smiles: "When our daughter, Mapaseka, was born two years ago, Johannes and a group of his fellow supporters came to the clinic with a Pirates T-shirt and supporters' club membership card for her. It was so crazy and loving."

"My wife knows I love Pirates above all else," Mofokeng responds.

And his unwavering support has already paid dividends. Three years ago he also received an all-expenses paid offer to watch Bafana Bafana in France – one of the highlights in his fan career. He's also released an album, *Mzion and His Soccer Comrades*, for Pirates' fans.

For a long time 'The Ghosts', as the Pirates supporters are known, were notorious for their quick tempers and violence in the stands. But, explains Mofokeng, he's been one of the people who's been working tirelessly to convince the crowd that violence isn't part of the game.

"The club suffered not only financially because of all the fines they had to pay, but their image was also tarnished by the fans' unruly behaviour," Mofokeng points out. "At least today we're a peaceful lot. The people have learned that full stadiums bring in money and sponsorships and that they and the players benefit from it."

Mzion, who together with Saddam is drumming up support for Bafana Bafana, is confident that SA has the 2006 bid in the bag.

"In fact, I've already started designing the new outfit I'll wear!" he chuckles. "But at the moment our biggest challenge is to get the fans to put aside their club differences and unite in the support of our national team." ■


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DOKTORALE PROEFSKRIFTE**

	Prys per eenheid	Hoeveelheid kopieë	R
DRUKWERK			
Fotokopieë (A4)	0.22		
Rug aan rug (A4)	0.40		
BINDWERK			
Hardeband (gouddruk)	65.00		
Sagteband (skoon omslag)	5.00		
MICROFICHE			
Die prys word deur die aantal bladsye bepaal. Slegs een mikrofiche word gemaak. (Prys is op aanvraag by die US Drukkery verkrygbaar)			
Subtotaal			
BTW (14%)			
TOTAAL			

Sodra die werkstuk, tesis of proefskrif meer as 6 ingeplakte foto's (A4) of enige aantal kaarte (A3) bevat, moet die rugkant van die uiteindelige dokument opgebou word. Dit behels 'n addisionele koste van R10.00 per eksemplaar.

Onmiddellike betaling in kontant, per tjek of departementele rekwisisie word vereis wanneer manuskrip vir die fotokopiëring en bindwerk ingehandig word. Kredietkaarte word ook aanvaar. Alle tjeks moet aan die Universiteit Stellenbosch uitgemaak word.

VOORSKRIFTE AAN MEESTERS- EN DOKTORALE KANDIDATE VIR DIE INHANDIGING VAN WERKSTUKKE, TESISSE EN DOKTORALE PROEFSKRIFTE

Die werkstuk, tesis of proefskrif moet die volgende besonderhede bevat wanneer dit ingehandig word:

(1) PLAAS DIE EERSTE BLADSYE VAN DIE MANUSKRIP IN DIE ONDERSTAANDE VOLGORDE:

- (1.1) Titelblad met die korrekte teks (soos uiteengesit in die Algemene Jaarboek);
- (1.2) Verklaring aangaande die oorspronklikheid van die teks - deur die kandidaat geteken (soos uiteengesit in die Algemene Jaarboek);
- (1.3) Afrikaanse opsomming;
- (1.4) Engelse opsomming;
- (1.5) Die inhoudsopgawe, erkennings, ens. kan in enige volgorde wees.

NB: Let daarop dat indien die werkstuk, tesis of proefskrif in Engels is, die Engelse opsomming vóór die Afrikaanse opsomming ingevoeg moet word.

(2) Tikvereistes:

- (2.1) Slegs aan een kant van die bladsy,
- (2.2) in letters van minstens 10 font of hoogstens 12 font,
- (2.3) met dubbelspasiëring of een-en-'n-halfspasiëring,
- (2.4) met 'n skoon kantruimte van minstens 2 cm breed aan die linkerkant en 1 cm aan die ander drie kante.

(3) Kopieer en Sorteër van meesterswerkstukke, tesisse en doktorale proefskrifte

- (3.1) Die fotokopieermasjien doen die sortering outomaties. Kandidate moet egter toesien dat die volgorde korrek is en hulle tevrede is met die kopiëring van die teks. Indien dit vir die kandidaat onmoontlik is om self te sorteër, moet die kandidaat die Drukkery voorsien van die naam en kontaknommer van 'n persoon wat dit namens hom/haar sal behartig. Die US Drukkery sal met die aangewese persoon in verbinding tree sodra die kopiëring afgehandel is.
- (3.2) Werkstukke, tesisse en proefskrifte wat elders gekopieer is, moet steeds by die US Drukkery ingehandig word voor die sluitingsdatums vir inhandiging in Februarie en November.
- (3.3) Kleurafdrukke word tydens die sorteringsproses ingevoeg.
- (3.4) Die outomatiese kopieermasjien kan nie ingeplakte materiaal soos foto's hanteer nie. Foto's moet dus verwyder word wanneer die manuskrip vir kopiëring en bind ingehandig word. Hierdie foto's word weer ingevoeg nadat bindwerk voltooi is.

(4) Indien daar van adres verander word, moet die Drukkery sonder verwyl daarvan verwittig word.