

UMYALEZO OLUKUHLAYO EKUTSHINTSHENI UMZANTSI AFRIKA

NGU

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Umsebenzi ofakwe njengenxall'enye yeemfuno zesidanga seMaster of Arts
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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.

Umsayino

Umhla

ABSTRACT

This study concentrates on the critical evaluation of persuasive messages. In doing this, four articles have been analysed according to two premises namely: the content premises and the process premises.

The content premises concentrate solely on the theme of four articles which is the persuasive message towards the transformation of South Africa.

In content premises emphasis is put on the cause to effect reasoning.

The process premises focus on the three different types of processes that is: the needs, attitude and consistency.

In the needs emphasis is put on the need for emotional security and on the need for reassurance of worth. In attitude emphasis is put on evaluative responses. In consistency emphasis is put on the course of dissonance and consonance.

OPSOMMING

Hierdie studie fokus op die kritiese evaluering van oordedende boodskappe. In hierdie navorsing is vier artikels ontleed volgens twee premisse, naamlik die inhoud premis en die proses premis.

Die inhoud premis word ondersoek na aanleiding van die tema van vier artikels wat 'n oordedende boodskap gerig op die transformasie van Suid-Afrika verteenwoordig. In die inhoud premis word klem gelê op die oorsaak-na-effek redenering.

Die proses premis fokus op drie verskillende tipes prosesse, dit is behoeftes, houding en konsekwentheid. In die behoeftes analise word klem gelê op die behoefte aan emosionele sekuriteit en op die behoefte vir versekering van waarde. In die geval van houding, word klem gelê op evaluatiewe response. In die geval van konsekwentheid word klem gelê op die roete van dissonansie en konsonansie.

ISISHWANKATHELO

Esi sifundo siqwalasela ngokubanzi imiyalezo elukuhlayo. Ekwenzeni oku kuye kwahlalutywa amaphetshana amane ngokwezindululo zesiseko ezizezi: Isindululo zesiseko sesiqulatho kwakunye nenkqubo yesindululo zesiseko.

Isindululo zesiseko sesiqulatho sigxininisa kumxholo wala maphetshana mane ongumyalezo olukuhlayo ekutshintsheni koMzantsi Afrika.

Kwisindululo zesiseko sesiqulatho ugxininiso lukwingqiqo kunobangela ukuya kwisiphumo. Inkqubo yesindululo zesiseko iqwalasela iindidi ezahlukeneyo ezintathu zezindululo zesiseko ezizezi: limfuno, isimilo, kwakunye nokungaguququki.

Kwiimfuno ugxininiso lubekwe kwimfuno yokhuseleko lwemvakalelo nakwimfuno yeqinisekiso lwexabiso. Kwisimilo ugxininiso lubekwe kwiimpendulo zokuhlola. Kwinkqubo yesindululo sokungaguququki ugxininiso lubekwe kwimvelaphi yokungavumelani nokuthile kwakunye nemvelaphi yemvumelwano.

ISINIKEZELO

Lo msebenzi ndiwunikezela kutata wam ongasekhoyo uMnyamana Samuel Mkumatela. Ndibulela ilifa awandipha lona imfundo, enditotobisa, endikhuthaza ngexesha lokudla kwakhe ubomi. Ukuba bekungezizo iinkuthazo zakhe, ndiyathandabuza ukuba ngowude wavela lo msebenzi. "Nango ke Songo umsebenzi wam, ndinethemba lokuba abezayo bofunda lukhulu kuwo".

UMBULELO

Ndifuna ukudlulisa umbulelo ongazenzisiyo kumqeqeshi wam uProfesa J.A.du Plessis, ngokundipha ulwazi, nangokundixhasa endikhuthaza kwizifundo zam. Ndibulela ubuchwepheshe bakhe bokubayingqondi, iinzame azenzileyo ukukcenkceshela lo mthi ukuze ukhuphe iziqhamo ezihle ezifana nezi. Undibonise ubuntu mfo wasemzini, ngala mazwi ndithi kuwe, "Maz'enethole".

Kwakhona ndibulela ngokungazenzisiyo kuGqirha Mawanda Dlali. Ndibulela ukundinyamezela kwakho Duma undilungisa iziphoso emsebenzini wam, undixhasa, undomeleza ndakukhala. Ndithi kuwe Lwandle, Duma kaMthombeni, uze ungadinwa nagomso, Huntshu!. Andinakumlibala uProfesa M Visser. Ndibulela ukundiququzelela kwakho undikhuthaza. Usisikhukukazi esikwaziyo ukuwaqoqosha amantshontsho aso, uwabonisa indlela. Ndithi kuwe amaqobokazana angalala endleleni yazini ukuba kunyembelekile. Ndibulela wonke umntu kwisebe leelwimi zesintu ingakumbi kuProfesa Zulu, ngobubele babo nothando abanalo kubafundi.

Ndibulela umama wam, intombi yakwaNdaba, uNomsa Mirriam Mkumatela. Ndiyile nto ndiyiyo namhlanje kungenxa yemisebenzi yakho. Wena wendlovu! wena wakhula sesilibele. Ndiyabulela Nkosazana, ndiyabulela Ndabezitha, Zulu kaMalandela, ndithi kuwe Bayethe! Bayethe!. Andinakubalibala abantwana bakabawo, oodade wethu, umkhuluwa nabaninawa bam., uNocawe, noSiphiwo abangasekhoyo, uThandiwe, uVusumzi, uMbuyiselo, uVuyani, uMpumelelo, ngokundikhuthaza kwakhe nokuthanda imfundo, kunye noLuvuyo, ndinibulela ngokungazenzisiyo, ngothando nenkxaso ebenindinika yona, ninebhonga neqhayiya ngam. Ndithi kuni Masimango boNombutho, boNothabizolo, boNonkosi, Halala!. Sii ! kuyavakala. Andinakuyilibala intombi encinci, uThandeka Brenda Mkumatela, ndithi kuwe Mamsimanga, Mthwakazi, nazi iinkuni ndikubasele, uze uwukhwezele lo mlilo ungacimi ukuze ivuthwe imbiza endiyibeke eziko. Ndibulela uMzala wam uBuyiswa Ndaba, abantwana bam, uNonqaba, u-Alomzi, uVuyokazi, u-Elona.

Ndibulela izihlobo zam ebezingandilahlanga ngexesha lobunzima, uNombeko Kula, uNombulelo Tshoma, Bongive Londa, Ntombi Mzamane. Ndibulela uthando eniye nandibonisa lona. Ndibulela uMonelwa Manjiya ngokundichwethezela lo msebenzi, ewanza ngomzimba okhululekileyo, nonothando, ndiyabulela nakuwe Ntombekhaya Sogiba ngokundincedisa ekuchwethezeni umsebenzi wam. Ndibulela abaphantsi, izinyanya zakowethu ngokundincedisa ekuphumezeni iminqweno yam.

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ISAPHLUKO 1

INTSHAYELELO

1.1 INJONGO ZESIFUNDO

Ngokuka Reardon (1991) ulukuhlo ziinzame zokutshintsha ukuziphatha komntu ngonxulumano. Ngale ndlela umntu ufuna omnye umntu enze into ngokokufuna kwakhe okanye avume into ngokuthi axoxe ngaloo ngxaki injalo. Ulukuhlo ngumsebenzi oqwalasela indlela umlukuhlwa azibona ngayo iinjongo zakhe. Kuzinjongo zesi sifundo ukujonga ulukuhlo ngokwamanqaku amathathu angala: Okokuqala, iithiyori zolukuhlo. Okwesibini, izindululo zeziseko ezilukuhlayo. Okwesithathu ukusetyenziswa jikelele kolukuhlo.

Iinjongo zesibini zesi sifundo kukujongwa kwengxaki ethile eMzantsi Afrika, kwakunye nokuvelisa iindlela ezinokusetyenziswa ngazo izindululo zeziseko ezilukuhlayo, ekutshintsheni indlela abantu abaziphatha ngayo kuloo ngxaki. Le ngxaki ithile eza kuthi ichotshelwe inento yokwenza notshintsho lwaseMzantsi Afrika. Le yingxaki jikelele yaseMzantsi Afrika yokuba izinto zitshintsha kancinci emva kokufa kobandlululo ngo1994. Umbutho wezopolitiko olawulayo ukutsho oko i-ANC, ixhalabile kolu tshintsho luhamba kancinci eMzantsi Afrika. Ngenxa yesi sizathu i-ANC iye yaveza amaphetshana amaninzi angotshintsho eMzantsi Afrika kwisaziso sabo se-Internet esithi, "ANC Today". Esi saziso sifumaneka phantsi kwale Webcite: <http://www.anc.org.za> .Amaphetshana amane nomongo womxholo ngotshintsho eMzantsi Afrika wachongwa kwi "ANC Today". La maphetshana ngala alandelayo:

- Inombolo yephetshana lokuqala: "A call to action for all South Africans". Vol 1 no.3 15 Feb 2001.
- Inombolo yephetshana lesibini: "A new patriotism for a new South Africa". Vol 1 no.4 16-22 Feb 2001.
- Inombolo yephetshana lesithathu: "Transformation hinges on the ANC's ability to mobilise the people". Vol 1 no.5 23 Feb–1 Mar 2001.
- Inombolo yephetshana lesine: "We must build a caring and people-centred society. Vol 1 no. 8 16-22 Mar 2001.

Kula maphetshana kukho isalathiso esicacileyo sokusetyenziswa kolukuhlo ukuzama ukuphembelela abantu ukuba bamkele iinjongo zotshintsho (O'Keefe 1990). La maphetshana omane aza kuhlalutywa ngokuthi kusetyenziswe izindululo zeziseko ezilukhlayo zikaLarson (1995), ukutsho oko inkqubo yesindululo sesiseko kunye nomxholo wesindululo sesiseko. Kuzinjongo ukubona ukuba la maphetshana angathatyathwa njengaphumeleleyo ekuphembeleleni abantu ukuba batshintshe kutshintsho loMzantsi Afrika.

1.2 IMETHODI NENDLELA ESICWANGCISWE NGAYO ESI SIFUNDO

Umgaqo oza kulandelwa xa kuhlalutywa la maphetshana amane alukhlayo achazwe ngentla ngulo ulandelayo: Okokuqala, kuza kunikwa umyalezo olukhlayo wephetshana. Okwesibini, iphetshana liza kwahlulwa ngokweentonye zediskhosi ezahlukahlukeneyo, kwaneengxoxo umlukuhli azisebenzisayo. Intonye yediskhosi nganye iza kushwankathelwa ukwenzela ukuba kujongwe ukuba yeyiphi ingxoxo eye yasetyenziswa, kwaye emva kwesishwankathelo, kuza kuzanywa ukuhlalutywa kwentonye yediskhosi nganye ngokuthi kusetyenziswe izindululo zeziseko ezilukhlayo ngokubhalwe nguReardon (1995). Iinzame ziza kwenziwa kwintonye yediskhosi nganye ukukhangela ukuba yeyiphi inkqubo yesindululo sesiseko esetyenzisiweyo kwanomxholo wesindululo sesiseko osetyenzisiweyo ngumlukuhli. Okwesithathu, kuza kunikwa ugxeke lohlalutyo, ngendlela umlukuhli azisebenzise ngazo izindululo zeziseko, kwanogxeke lohlalutyo lwephetshana xa lilonke.

Esi sifundo siza kucwangciswa ngokwezi zahluko zilandelayo:

Kwisahluko sokuqala kuchazwa iinjongo zesifundo kunye nendlela esisetyenziswe ngaso isifundo kwanendlela ecwangcise ngayo imixholo yesifundo.

Isahluko sesibini siqwalasele ithiyori yolukuhlo apho kunikwa inkcazelo yolukuhlo, ngokunjalo neethiyori ezimbini zolukuhlo ezahlukahlukeneyo kunye nezindululo zeziseko ezilukhlayo ezimbini.

Kwisahluko sesithathu kuqwalaselwa imisebenzi eyahlukahlukeneyo yolukuhlo, ukutsho oko, ulukuhlo kwezentengiso, kwizinto zokusasaza iindaba, kwezopolitiko, kunxibelelwano lwababini, kwanenyathelo ubani anokulilandela ukuze abe ngumlukuhli.

Isahluko sesine siza kuhlalutya amaphetshana amane alukuhlayo asele echaziwe ngaphambili kumhlathi 1.1.

Kwisahluko sesihlanu kuqwalaselwa iziphelo zesifundo, nokuthe kwafunyanwa.

ISAHLUKO 2

ITHIYORI YOLUKUHLO

2.1 IINJONGO

Iinjongo zesi sahluko kukufumanisa indlela elinokuchazwa ngayo ulukuhlo. Emva koko, kuza kuthi kuxoxwe ngeethiyori ezimbini zolukuhlo, oko kukuthi, ithiyori yesigwebo sasekuhlaleni kunye nemodeli enika ingcaciso ngokunokwenzeka kulukuhlo. Okwesithathu kuza kuthi kuxoxwe ngezindululo zesiseko zolukuhlo ezibini, ukutsho oko inkqubo yesindululo sesiseko kunye nomxholo wesindululo sesiseko

2.2 INKCAZELO YOLUKUHLO

2.2.1 Reardon (1991)

UReardon (1991) usichazela ngezinto ezingelulo ulukuhlo ezi zezi:

- Ukwenza ngobuqhetseba
- Isinyanzelo

Umbali uyanaba ngokubanzi echaza ngesihloko ngasinye ngezinto ezingelulo ulukuhlo.

Ukwenza ngobuqhetseba

UReardon (1991) uthi ulukuhlo lwahlukile ekwenzeni into ngokobuqhetseba. Ukwenza ubuqhetseba kukuqhatha umntu ujonge indzuzo ngaye, usanelisa iimfuno zakho. Umenzi wobuqhetseba uziphumelelisa iinjongo zakhe ngokuthi asebenzise ixhoba. Ixhoba alikhuthazwa ukuba licinge ngemeko elikuyo liye lihlohlwe ngezithembiso zobuxoki, lifakwe engxakini elinganakho ukukwazi ukuphuma kuyo. Ukwenza ngobuqhetseba akumenzi umntu aziveze elubala iimbono neengcinga zakhe. Luqhatha abantu ngokubakhohlisa endaweni yokuzama ukubabonisa amabakwenze ngokwentando yabo.

Isinyanzeliso

Kwakhona uReardon (1991) usichazela ngonyanzeliso ukuba lolunye lwezimilo eziphembelela umntu ukuba angakwazi ukucinga, abeke ezakhe izimvo elubala. Isinyanzeliso kukunyanzela umntu ukuba enze le nto ifunwa nguwe, kwanokusebenzisa amayelenqe ezoyikiso. Amaxesha amaninzi isinyanzeliso sijongeka ngokuthi sinoncedo, kanti iziphumo sukuba zivumelana nelo xesha okanye loo meko. Umzekelo, umzali osoloko enyanzela abantwana bakhe ukuba benze into ngokokufuna kwakhe, abantwana baye bamthobele, bayenze loo nto ngelo xesha besanelisa yena mzali. Athi akungabikho umnyanzelisi abantwana bayiyeka loo nto bebenyanzelwa ngayo. Kaloku ibingeyiyo intando yabo ntonje bebetshutshiswa ngulowo unyanzelisayo. Lo ngomnye wemizekelo ebonisa ukuba ulukuhlo lwahlukile kwisinyanzeliso.

Inkcazo ngolukuhlo

UReardon (1991) uthi abantu ngoku bayazazi izinto ezingelulo ulukuhlo kodwa wona umbuzo wokuba yintoni ulukuhlo usemi umi. Ukuzama ukuphendula loo mbuzo uwutyebisa ngokusichazela ngeempawu zolukuhlo. Kuphawu lokuqala uthi ulukuhlo lusoloko lunenjongo. Uphawu lwesibini yindlela umlukuhli ayibona ngayo intsongelo kwinjongo zakhe. Intsongelo leyo akunyanzelekanga ukuba icace, kwanele xa ibonakala phambi kwamehlo omlukuhli ukuze azame ukuqinisekisa ukuba uyasitshintsha isimilo sabanye abantu. Okwesithathu, ulukuhlo lufaka izoyikiso kwinto umlukuhlwa ayicingayo ngaye. Ingqiqo yomntu ubuqu idlala indima ephambili kulukuhlo lwabantu ababini kunaxa isenza kwinkitha yonxibelelwano. UReardon (1991) unika inkcazelo ngolukuhlo. Uthi, ngalo lonke ixesha ulukuhlo lungumsebenzi wokuzama ukutshintsha indlela yokuziphatha komntu nokuba mnye ngentsebenziswano ezekelisayo. Lwenzeke xa iintsongelo zenjongo yomntu omnye zijongiwe, naxa intsusa neqondo elo lesisongelo libalulekile ukuqinisekisa iinzame ezibandakanyeka kulukuhlo.

Uqhubeka athi Reardon (1991) ulukuhlo kunye nonxibelelwano lungumsebenzi obandakanya abantu ababini, abazenzo zidityaniswa kukuzimisela ekuphumezeni iziphumo. Ulukuhlo asiyonto umntu ayenza komnye, yinto umntu ayenza nomnye umntu. Yiyo loo nto kubakho umlukuhli kunye nomlukuhlwa. Umlukuhli uye azame ukutshintsha isimilo, neembono zomlukuhlwa.

Ulukuhlo lufuna umntu onomonde, kwaye nobuchule bokukwazi ukuchonga ukuba umntu ungamkhuthaza ukuya kuma phi, ukuba ashenxe kuloo nto ufuna ashenxe kuyo. Njengokuba abanye bezama ukutshintsha abanye, nabo bafumana utshintsho ingakumbi kulukuhlo lwabantu ababini apho wonke umntu obandakanyekayo enethuba lokunika imbuyekezo yengxelo kwaye axoxe ngeendawo zabo.

limpawu zolukuhlo

Kwakhona uReardon (1991) uyanaba ngokubanzi ngenye yeempawu ezibaluleke kakhulu kulukuhlo: Icebo lolukuhlo. Phantsi kwecebo lolukuhlo kufumaneka, 'ukungathi ngqo'. Olu phawu luveza oku kulandelayo:

- Ukufihla injongo
- Ukuphepha inyani
- Ukuthi thsuphe

Umbhali uyanaba ngezi mpawu.

Ukufihla injongo

URearon (1991)uthi ukufihla injongo kukuziphatha konxibelelwano okuqhelekileyo ekuhlaleni. Kwakhona ukufihla injongo kwamkelekile kwaye kunceda ekunqandeni ungquzulwano eluntwini. Kukho izinto ekufuneka zingathi ngqo kunxibelelwano, kuba zingadala uphazamiso olukhulu. Xa umntu enokucinga ubomi bebunokuba njani xa ngaba wonke umntu enokuthetha le nto ayicingayo.

Ukuphepha inyani

URearon (1991) uthi ukuphepha inyani kuyimfuneko ingakumbi xa ingazukwamkeleka kulowo ibhekisa kuye. Kanti ke ngelinye ixesha kwayona inyani iyanceda.

UGoffman (1967) kwincwadi yakhe ethi, "Interaction Ritual" ecatsulwe kwincwadi kaReardon (1991) ethi, 'Persuasion in Practice', ucacisa indlela umntu abuthenga ngayo ubuso ukuphepha inyani. Abantu bayasebenzisana ukukhusela ubuso kwintsongelo. Xa abantu bezibandakanya kwincoko baye bakhokhelise ubuso kanti naxa umntu exabisekile,

ukuthenga ubuso buye bukhokele phambili. Kuyimfuneko ngamanye amaxesha ukuba umntu umxelele inyani, kwinto engalunganga ayenzayo. Into yokuxelela umntu ngqo ayamkeleki,ingakumbi kwinkcubeko yoluntu.

Ukuthi thsuphe

UGoffman (1967) ngokucatshulwa nguReardon (1991) uthi abantu baye bafune ubuchule bonxibelelwano. Ubuchule bobu bokuba into uyithi thsuphe kuqala. Ukuthi thsuphe into abantu bayibona ilunxibelelwano olulungileyo, kuba maxa wambi bukusindisa engozini. Kulula ukuyikhanyela into oyithelwe thsuphe okanye wenze ingathi khange uyive, ikwaluncedo nasekulumkiseni lowo ungazi nto. Inyaniso emsulwa ithethwa ezinkundleni zamatyala hayi xa kuncokolwa. Yiyo loo nto abantu bengakwazi ukumbona umntu xa ethetha ubuxoki. Ukungathethi ngqo kunzima ukubohlula ebuxokini.

Isihombiso

URearon (1991) uthi abantu kwakhona baye bazifaka kwenye indlela yonxibelelwano ekuthiwa sisihombiso. Isihombiso kukwakha ingcinga,kuyimveliso okanye kukuziphatha, kwanokuyenza ntle into ngaphezu kokuba ibintle kakade. Isihombiso kukubukeka kwento ngaphezu kokuba ibibukeka, wongeze ngaphezulu uyenze inike umdla. Umzekelo: abantu bayazihombisa ngokufakela iinwele ezingezizo ezabo ukwenzela ukuba babukeke okanye babe bahle ngaphezu kokuba bebahle. Bambi batshintsha indlela ebebeyiyo ngokuguqula ubuso okanye iinwele zibe mbala wumbi.Loo nto ayihluphi mntu, ntonje yenza ukuba abantu babe nemvakalelo engcono ngabo.

Isihombiso sibandakanya umsebenzi ekuthiwa yimpembelelo echukumisayo. Le yimbono ekhuthaza umlukuhlwa ukuba aphenidule ngendlela afuna ngayo umlukuhli.Abalukuhli bayathanda ukusebenzisa olu chukumiso xa bethengisa. Umzekelo, umthengisi wemoto uye abonise umgama ohanjwa yimoto encinci, kwanendlela engawaty ngayo amafutha. Yiyo loo nto abalukuhli bemithetho ngokusesikweni bebandakanya ukusetyenziswa kwemigaqo echukumisayo. URearon (1991) uthi uCialdini (1985) waveza ukusetyenziswa kwemigaqo echukumisayo. Le migaqo mithathu yenkcukumiso yile ilandelayo:

- Imbuyekezo,
- Ukunqaba
- Igunya.

Umbhali uyanaba ecacisa ngale migaqo mithathu yencukumiso.

Imbuyekezo

UCialdini (1985,) ecatshulwa nguReardon (1991) uthi imbuyekezo ibhekiselele kwimfanelo zomntu ukuba abuyisele abanye abantu kwakunye nendlela ebebekuphethe ngayo. Umzekelo,umthengisi onika abantu izipho zasimahla phambi kokuba aqale ukuthetha ngemveliso entsha ayivelisela abantu, sukuba esebenzisa imbuyekezo njengempembelelo yencukumiso. Loo mthengisi unethemba lokuba noko nakanjani umthengi ngenxa yesa sipho amnike sona akasoze angaziphi thuba lokumamela.

Ukunqaba

UCialdini (1985) ecatshulwa nguReardon (1991) uthi ukunqaba kubhekiselele kwizinto xa zimbalwa, okanye zinqabile ekuhanjiseni okanye ngenxa yezizathu ezithile ezibangunobangela wokuba , zingafumaneki. Umzekelo, umntu othengisa imoto yakhe aze abize bonke abantu abafuna ukuyithenga ngexesha elinye sukuba esebenzisa umgaqo wochukumiso. Loo mntu wenza ingathi imoto yakhe ikwibango,wonke umntu unomdla wayo.

Igunya

uCialdini (1985) ecatshulwa nguReardon (1991) uthi igunya libandakanya ukusetyenziswa kwengcaphephe ukuba ibe ngumxhasi wezimvo, kunye nemveliso okanye ukuziphatha okuye kwanyuselwa. Ezi mpembelelo zochukumiso zisenokusetyenziswa ngendlela yemithetho ngokusesikweni okanye ngokwemithetho ngokungekho sesikweni. Impembelelo yochukumiso iyasetyenziswa kwimveliso nakwizimvo okanye ekuziphatheni kulo meko.Umzekelo, ugqirha wenene oxhasa ukunikwa kwamayeza aphelisa intlungu.Apha impembelelo ngokusesikweni isetyenziswa ngokwemithetho esesikweni.

Indlela olugcinwa ngayo ulukuhlo

Kwakhona uReardon (1991) uchaza ngendlela ulukuhlo olugcinwa ngayo. UReardon uthi kwingxoxo ekuxoxwa ngazo ngolukuhlo kuye kwafikelelwa esigqibeni sokuba kuthatyathwe intsomi ebalulekileyo yokuba, ulukuhlo luyanyamezela ngaphandle kwenzame. Kwakhona abantu kufuneka bahlawulwe ngotshintsho xa lusinganyamezelo. Utshintsho luthatha ngaphezu komyalezo wokulukuhla omnye umntu. Ukuphumelela utshintsho lwexesha elide mathathu amanyathelo aye asetyenziswe. Loo manyathelo ngala alandeleyo:

- Ukuphemelela
- Ukuthatha inxaxheba
- Intlawulo

Umbhali uchaza ngokubanzi ngala manyathelo.

Ukuphemelela

UReardon (1991) uthi ukuphemelela kukukhuthaza umntu ukuba amkele utshintsho. Utshintsho lwempembelelo linyathelo lokuqala kuphumelelo lolwamkelo lwabucala. Umzekelo, xa uphemelela abantu ukuba batshintshe umntu kufuneka ayazi ukuba yintoni ingxaki yabo, yintoni engamandla kubo, hayi into enokwenzeka kubo. Utshintsho lwempembelelo lubandakanya ekuphandeni ukuba yintoni ingxaki yomlukulwa ize izame ukulungisa amakhwiniba emiyalezo neemfuno ezibandakanyekayo.

Ukuthatha inxaxheba

UReardon (1991) uthi eli linyathelo lesibini kugcino lolukuhlo. Abaphandi bolukuhlo babonisa ukuba eyona ndlela eyiyo yokulukhla kukuzilukhla buqu. lithiyori zokuthethelela ukungavumelani nesimilo zicebisa ukuba xa abantu bezibona ukuba bazibandakanya nokuziphatha okuthile, baye behle bamkele oko kuziphatha, bakwenze okwabo. Ukusebenzisa abantu kwimisebenzi abaphumelela kuyo, kubanika ithuba lokuzibona bekwazi ukuvumelana notshintsho abaphenjelelwa kulo. Ngamanye amaxesha ukuthatha inxaxheba kuthetha ukuba kufuneka uzame ukuthatha icebo elincinci lotshintsho ngexesha kunokusuka uzame utshintsho olupheleleyo ngesiqophe.

Intlawulo

Lo ngumvuzo owunikwayo ngenxa yesenzo sakho. UReardon (1991) uthi abantu abatshintshi lula, kwaye abasoloko behleli betshintsha ngokulula. Abantu bayabambelela kwinto abayaziyo nokuba akulunganga kubo ukwenza loo nto. Abantu bafuna ukubona izalathiso ezibonakalayo kwimpumelelo yabo ezifana nezi: imbasa zegolide, amazwi enkuthazo, iindebe kwakunye nayo nokuba yintoni eza kwenza ukuba bazibone bephumelela. Umlukuhli kufuneka aphande ukuba yintoni ebangela ukuba umlukuhlwa avakalelwe ngcono xa etshintshe indlela yokuziphatha, kwaye imbuyekezo ufuna ukusoloko eyifumana nini. Abanye abantu ukufumana umsebenzi ongcono kuyabonelisa kanti abanye bafuna ngaphezulu.

2.2.2 O'Keefe (1990)

UO'Keefe (1990) uthi ukuze ukwazi ukunika ingcaciso yengqiqo kufuneka unike inkcazelo yayo kuqala, kuba inkcazelo ichonga imizekelo emininzi esebenza kuloo ngqiqo. Umzekelo inkcazelo yolukuhlo iluchaza ulukuhlo njengonxibelelwano loluntu oluzotyelwe ukuphemelela abanye ngokubaguqula ukholo lwabo, kwakunye nexabiso labo, okanye isimilo sabo.

Umphepo ongacacanga kwakunye nezehlo zomzekelo weenguqulo zamagama

Ngokuka O'Keefe (1990) isizathu esibangela ukuba ugxeke luvuleleke nokuba inkcazelo ibhalwe njani kungenxa yokuba iingqiqo zinomphetho ongacacanga, kwaneendawo apho ingqiqo esetyenzisiweyo inika ingxoxo. Kuyo nayiphi ingqiqo kukho izehlo apho wonke umntu angqinelanayo ngengqiqo, kanti kukwakho nalapho izehlo abantu bengangqinelani ngengqiqo. Kwakhona u-O'Keefe uhambisa athi ngokuchonga iimpawu zemizekelo yenguqulo zamagama ubani angayifumana intsingiselo yondoqo womsebenzi.

Iimpawu zolukuhlo

U-O'Keefe (1990) uchaza ngeempawu zolukuhlo ezizezi zilandelayo:

- Ulukuhlo luzinzame ezinempumelelo yokuphemelela
- Ulukuhlo kufuneka lube nenjongo

- Umlukuhlwa kufuneka afumane inkululeko.
- Iziphumo ziphumelela ngenxa yonxibelelwano.

Uphawu lokugqibela lubandakanya ulukuhlo olufuna ukutshintsha ingqondo yomlukuhli U-O'Keefe (1990) uyanaba ngokubanzi ngezi mpawu:

Ulukuhlo luzinzame ezinempumelelo yokuphemelela

UO'Keefe (1990) uxoxa athi, xa sisithi umntu omnye ulukuhle omnye, loo nto ithetha ukuba kuchongwe iinzame ezinempumelelo zokuphemelela. Ukutsho oko, iingcinga zempumelelo zizinziswe kulukuhlo lwengqiqo

Le ntetha ayivakali xa usithi, "Ndimlukuhlile kodwa andaphumelela". Kanti xa usithi, "Ndimlukuhlile" loo nto ithetha ukuba uphumelele kwinzame zokuphemelela.

Ulukuhlo kufuneka lube nenjongo

U-O'Keefe (1990) uyanaba echaza ngenjongo, uthi xa ulukuhlo lufuna ukuba nempumelelo, kufuneka lube neenjongo, kwaye lwenze neendlela, nenzame zokufikelela kwezo njongo. Xa uthetha ngempumelelo sukuba uthetha ngenjongo, kuqala uye ucwangcise iinjongo zakho, wenze iinzame zokuba mazibe neziphumo ezihle, impemelelo ukutsho oko. Unganazo iinjongo kodwa xa ungaziphumezi, uyafana nomntu obaleka emdyarhweni aze oyisakale engakhange afikalele entanjeni. Loo nto ithethe ukuba awunako ukuluphumelela ugqatso ungakhange ufikelele entanjeni. Yiyo loo nto uO'Keefe (1990) esithi, xa ulukuhla kufuneka wenze iinzame zokufikelela ekugqibeleni, iinjongo zakho ziphumelele.

Umlukuhlwa kufuneka afumane inkululeko

U-O'Keefe (1990) uthi umlukuhlwa kufuneka efumane inkululeko. Into umlukuhlwa ayenzayo makayenze ngentando yakhe. Umlukuhlwa makungabikho nto imnyanzelayo okanye embophelelayo ukuba enze into, kuba xa kunjalo ayiselulo ulukuhlo. Umzekelo: Umthengisi okubeka ibhozo emqaleni athi kuwe, "thenga la macici, akuwaboni mahle". Asilulo ulukuhlo olo, koko sisinyanzeliso, le nto uza kuyenza kuba usoyika umlukuhli, akuwathengi ngokuba kufuna wena. Inkululeko yomlukuhlwa xa incinci loo nto iyathandabuzisa, iye ibe nayo nemibuzo efuna ukuqonda ukuba ingaba ulukuhlo

belubandakanyeka nyhani na. Yonke into umlukuhlwa makayenze ngokokufuna kwakhe, makazikhethela ngokwakhe into afuna ukuyenza, azivolontiyele ngokwakhe xa efuna.

Ulukuhlo luphumelela ngenxa yonxibelelwano

U-O'Keefe (1990) uthi le nto yenzeka ngokuthi omnye umntu anxibelelane nomnye, kubekho uthetha-thethwano phakathi kwabantu ababini nangaphezulu. Ukuthetha nomntu umbonise indlela akufani nokusebenzisa amandla akho kuye.

Umzekelo: Xa ucela umntu ukuba asukele ixhegwazana esitulweni, akufani nokuba usuke umtsale umsuse esitulweni. Xa umcela wenza unxibelelwano nomlukuhlwa. Kwakhona ukuthethathethana nomntu ukuba makangene emanzini elwandle akufani nokusuka umxwaye umgibisele elwandle. Ukuthethathethana nomntu ukuba angene elwandle lunxibelelwano olo kanti ukumgibisela elwandle asilulo.

Ulukuhlo lufuna ukutshintsha ingqondo yomlukuhlwa

Nokuba iinjongo zomlukuhli ibikukuphemelela into eyenziwa ngabantu, loo nto kuqala ithi iphunyezwe kukutshintsha into ecingwa ngabantu. Umzekelo: Umthengisi wekhompyutha ulukuhla inqununu yesikolo ukuba abantwana mabafunde ikhompyutha. Uthi ayipheleli nje apha esikolweni, iza kubanceda naxa befuna imisebenzi okanye bephangela. Inqununu ngenene ilibone eli thuba, ilibone ingomso labantwana liqaqamba ngenxa yekhompyutha.

Ulukuhlo luzibandakanya nokuphemelela abantu ekubatshintsheni ingqondo endaweni yokubaphemelela ekuziphatheni kwabo. Kwithiyori yolukuhlo, olona phawu lubalulekileyo kwizinto ezidibene nengqondo, sisimilo. Ngokuka O'Keefe (1990), iinjongo zolukuhlo kukutshintsha isimilo. Nangona ezona njongo zomlukuhli ikukuguqula ukuziphatha komnye umntu, ezo njongo ziphunyezwa ngenxa yotshintsho.

Inggqiqo yesimilo

U-O'Keefe (1990) uthi ulukuhlo yimpumelelo kwinzame zenjongo zokuphemelela ingqondo yomnye ngonxibelelwano, kwimeko apho umlukuhlwa akhululekileyo kuzo. Ngokuka O'Keefe (1990) isimilo yindlela umntu ahlola ngayo into. Into isenokuquka

abantu, iziganeko, imithetho okanye imigaqo. Ngaphandle kweengcinga zokuba isimilo kukuhlola into, ikhona eminye imiba emithathu ebandakanya ingqiqo yesimilo.

Eyokuqala ithi isimilo siyafundwa, asiyonto ozalwa nayo. Isimilo sifuna intsalela yamava. Isimilo sithathwa njengokuba sisebenza ngokwamava akho onawo, ngoko ke ngokutshintsha kwamava omntu, nesimilo sakhe singatshintsha.

Eyesibini imiba ithi, isimilo sinomonde kwaye siyanyamezela. Isimilo sahlukile kwaphela kunokungatyhileki. Into yokuba kuthiwe isimilo sinomonde kwaye siyakwazi ukunyamezela, loo nto ayithethi ukuba asinakho ukutshintsha. Kaloku isimilo siyafundwa kwaye siyavumelana notshintsho.

Eyesithathu imiba ithi, isimilo sithatyathwa njengento ephembelela ulawulo lomntu. Isimilo sisebenzisana nokuphembelela ulawulo lomntu. Isimilo sisebenzisana nokuphembelela ukuziphatha. Isimilo asikho ukuqinisekisa ukuba umntu kwindawo ethile uya kwenza ngendlela ethile, endaweni yaloo nto siya kulungiselela ukuba wenze ngendlela ethile engafaniyo neyabanye. Isimilo sinayo indima esiyidlalayo kwisenzo.

Ubugcisa bomlinganiselo wesimilo

U-O'Keefe (1990) uthi ukuba ulukuhlo luthatyathwa njengotshintsho lwesimilo, loo nto ithetha ukuba ulukuhlo lufuna indlela zokukhangela isimilo somntu. U-O'Keefe (1990) uyanaba ngokuthi anike iindidi zobugcisa ezikhangela isimilo somntu ezizezi:

- Ubugcisa obuthe ngqo
- Ubugcisa obungathi buthe ngqo
- Ubugcisa obungathanga ngqo

Umbhali uchaza ngokubanzi ngezi ndidi zintathu:

Ubugcisa obuthe ngqo

U-O'Keefe (1990) uthi ubugcisa obuthe ngqo bobu bubuza ngqo kumphenduli ngokufuna ukuhlola isigwebo sesimilo sento. Zimbini iinkqubo zokujonga ezithe ngqo ezisetyenziswayo, zezi zilandelayo:

- Isikali sokufuna ixabiso lento
- Buza umbuzo omnye

UO'Keefe uyatyatyadula ngezi nkqubo zokujonga.

Isikali sokufuna ixabiso lento

U-O'Keefe (1990) uthi indlela ebalulekileyo yokujonga isimilo ngqo kukusebenzisa isikali sokuhlola kwisikali sokohlukanisa sesemantiki sika Osgood, nabanye (1957). Le nkqubo ihlola iziphawuli ezibini ezahlukeneyo ezifana nezi:

- Ukulunga – ukungalungi
- Ukunqweneleka – ukunganqweneleki

Kule nkqubo kulula ukuba umphandi ambone ophendulayo ukuba uwelela kweliphi icala kuba ithe ngqo.

Buza umbuzo omnye

U-O'Keefe (1990) uhambisa athi, enye indlela ethe ngqo yokuhlola isimilo kukuba umphenduli azalise iphepha elinye elinemibuzo ebuza isigwebo esisiso.

Umzekelo: Uwuthanda kangakanani uMzantsi Afrika ngokuphathelele kulwabiwo lomhlaba?

Impendulo: Ndiwuthanda kakhulu okanye andiwuthandi kwaphela.

Le nkqubo yeyona iqondakalayo, kwaye iyathethwa, ibuzwe nangomlomo, iyenziwa ngemfonomfono kwanemibuzo yobuso ngobuso. Imibuzo isenokubuzwa iphenduleke kwakamsinyane. Isiphoso sale nkqubo kukungathembakali kwayo.

Iimpawu zobugcisa obuthe ngqo

UO'Keefe (1990) uyanaba echaza ngeempawu zobugcisa obuthe ngqo. Ubugcisa obuthe ngqo bunika uncedo olulula noluthe ngqo kwaye kulula ukubulawula. Olunye uncedo lobu

bugcisa, bulula ukuba bakheke. Isikali sokuhlola kumahluko wesemantiki sisenokusetyenziswa njengesilinganisa zonke izinto zesimilo: Umsebenzi wemveliso, umgqatswa kwezopolitiko, kwanemithetho ka Rhulumente. Ukungabi nancedo kobugcisa obuthe ngqo kobu: ngenxa yokuba buthe ngqo buvelisa ingqikelelo yesimilo somntu ophendulayo kuphela. Asikokubuyela umva ukuba abaphandi bafuna ukwazi ngesimilo somphenduli.

Ubugcisa obungathi buthe ngqo

U-O'Keefe (1990) uthi ubugcisa obungathi buthe ngqo bujonga isimilo, hayi ngokubuza ngqo isigwebo esihloliweyo sezinto zesimilo. Kodwa bufumana ulwazi lwesimilo esisiso kwaye obunika undoqo othe ngqo wokujonga isimilo. Inkqubo yothelekiso lwezinto ezihamba ngambini kwakunye nobugcisa boluhlu ayibuzi ngqo ngokuhlola isimilo sento enye kodwa ibuza ngomahluko wezigwebo zezinto ezininzi. Kubugcisa bothelekiso lwezinto ezihamba ngambini, umphenduli ubuzwa uthotho lwemibuzo ngohlolo ngalunye lwezinto ezihamba ngambini. Umzekelo: Kwaba Mongameli bakudala ukhetha owuphi oye weza notshintsho, uDe Klerk okanye uMandela ? Okanye uMandela noForster ? Okanye uForster noDe Klerk ? Kwinkqubo yoluhlu, umphenduli ubeka okanye udwelisa izinto ngokwezimilo zazo. Impendulo efumanekayo ivumela umphandi ukuba afikelele esigqibeni ngokuhlola komphenduli. Ubugcisa bepayi yesimilo ayibuzi ngqo ngokuhlola okupheleleyo, kodwa endaweni yaloo nto bucela umphenduli ukuba abonise ecaleni ngeqondo labo elivumayo nelilandulayo kwakunye nokungazibopheleli ngezinto zesimilo. Umphandi udibanisa yonke loo nkcazo ibe sisimilo somlinganiso wonke.

Kukho iindidi ezimbini zobugcisa obungathi buthe ngqo:

- Isikali sesimilo sikaThurstone
- Isikali sesimilo sikaLikert

Umbhali unaba ngokubanzi ngezi ndidi zimbini zobugcisa obungathi buthe ngqo.

Isikali sesimilo sikaThurstone

UO'Keefe (1990) uchaza ngesikali sesimilo sikaThurstone (1931). UThurstone (1931) uthi ulwazi ubani abanalo ngesimilo somntu ulufumana ngokuthi amxilonge izenzo zakhe kwingxelo yesimilo, loo nto iba ngundoqo kwinkqubo yokuhlola isimilo.

Umphandi uqala ngokuhlanganisa amakhulu ezinto ezikhoyo, okanye izinto ezinokufumaneka, okanye ingxelo yezimvo eza kubonisa into ngesimilo somntu phantsi kwaloo nto iphandwayo. Abantu baye bacelwe ukuba babe ngabagwebi bezi zinto. Abagwebi bayacelwa ukuba babonise iqondo lokuthanda nokungathandi kwisimilo esiya kuthi sivezwe yimvumelwano yento nganye. Abagwebi bayacelwa ukuba balungise izinto ngokweendidi ezilishumi elinanye, zibe nethuba ngokulinganayo ukuya kumlinganiselo wokuhlola. Udidi lokuqala luthwele iingxelo ezibonisa ezona zimilo zingalunganga kuloo nto. Udidi lweshumi elinaye lolweengxelo ezibonisa ezona zimilo zilungileyo kuloo nto. Udidi lwesithandathu ziingxelo ezibonisa isimilo esiphakathi. Abagwebi izinto abangavumelani ngazo bayazitshabalalisa. Isikali sesimilo sokugqibela siqanjwe ngezinto ezingamashumi amabini ezikhethwe kweziya bezishiyekile. Umphandi uyabala ixabiso lesikali sento ngaye eshiyekileyo, aze akhethe amashumi amabini ezinto ukwenzela ukuba zibe nezithuba ezilinganayo ukuya kumlinganiselo wokuhlola.

Xa isikali sesimilo sibhalisiwe, abaphenduli bayayalelwa ukuba bakhangele izinto abavumelana ngazo. UThurstone uye waneengxaki ezimbini eziye zaqapheleka ezizezi:

Eyokuqala kukuba izimilo zabagwebi zingaluphembelela ubeko lwabo lwezinto ngokomlinganiselo wokuhlola, loo nto itsho yenze umkhethe kwizikali. Ubungqina obuphandiweyo bucebisa ukuba naluphi na utshintsho lwexabiso lwesikali kufuneka lube luncinci, kwaye nakweyiphi na imeko abagwebi kufuneka babe ngabameli kwizifundo ngabantu.

Eyesibini ingxaki yile yokuba abagwebi bangangawuqondi umsebenzi abacelwe ukuba bawenze, kodwa imigaqo ejongisisiweyo ingayinciphisa le ngxaki.

Isikali sesimilo sika Likert

Kwakhona uO'Keefe (1990) uchaza ngesikali sesimilo sikaLikert (1932). U-O'Keefe (1990) uthi kukho umahluko phakathi kwenkqubo kaLikert nendlela uThurstone akhetha ngayo izinto kwipuli, kwanendlela abaphenduli ekucelwa ukuba baphendule ngayo. ULikert (1932) uthi abaphandi baqala ngokuchitha yonke ingxelo embaxa okanye ephakathi engenacala kwipuli. Ngengxelo eshiyekileyo uvavanya intshukumo yabaphenduli. Abaphenduli bovavanyo bayacelwa ukuba babonise isivumelwano sabo kunye nokungavumelani kwabo kwinto ngaye, ingakumbi kwisikali samanqaku amahlanu.

Iimpawu zobugcisa obungathi buthe ngqo

UO'Keefe (1990) uyanaba ngeempawu zobugcisa obungathi buthe ngqo. Uthi kukho isivumelwano esilungileyo seentlobo-ngeentlobo kwinkqubo yobugcisa bokujonga isimilo obungathi buthe ngqo, kodwa ngokomthetho ezi nkqubo zikhupha ulwazi oluninzi lobugcisa obungathi buthe ngqo. Ngenxa yokuba inkqubo yobugcisa obungathi buthe ngqo ibandakanya nokufumana ulwazi ngokuphathelelene nesimilo, kunokujonga isimilo esithe ngqo. Ezi nkqubo zinika ulwazi olungafumanekiyo kubugcisa bomlinganiso othe ngqo.

Ubugcisa obungathanga ngqo.

U-O'Keefe (1990) uthi ubugcisa obungathanga ngqo bujonga isimilo, hayi ngokufumana ngokubuza ngqo ukuhlolwa kwesimilo sento, okanye ubuze ulwazi olwazekayo koko kuhlolwa, kodwa endaweni yaloo nto ubuza ngendlela engathanga ngqo. Kukho imizekelo emithathu yokujonga isimilo esingathanga ngqo eyile:

- Izalathiso ngokwamalungu omzimba
- Iimviwo zolwazi
- Ubugcisa bencwadi elahlekileyo

Umbhali uchaza ngokubanzi ngale mizekelo:

Izalathiso ngokwamalungu omzimba

U-O'Keefe (1990) uthi iqela lobugcisa bomlinganiselo wesimilo esingathanga ngqo lixhomekeke kwizalathiso ngokwamalungu omzimba abonakalisa amandla esimilo. Oku kubandakanya umlinganiso wokwanda kwabantwana kwakunye nokuncipha kwabo, ukubetha kwentliziyo, indlela yokuphefumla kwakunye nendlela obila ngayo. Ezi zalathiso zithi zijonge uvuselelo jikelele, kodwa aziwenzi umlinganiselo wesimilo.

Imviwo zolwazi

U-O'Keefe (1990) uthi olunye uhlobo lobugcisa obungathanga ngqo laziwa njengeemviwo zolwazi. Ezi mviwo zingeengcinga zokuba isimilo somntu singasiphembelela isigwebo esiyinyani ngokuvavanya isigwebo somphenduli ngeemeko eziyinyani ubani anokufunda nto ngesimilo somphenduli. Ukhetho lwempazamo luka Hammond's (1948) lolunye lwemizekelo yeemviwo zolwazi. Kule nkqubo umphenduli unikwa imibuzo yokhetho oluninzi, apho kukho iimpendulo ezimbini kumbuzo ngamnye, kodwa zombini ezi mpembelelo azilunganga. Umphenduli kunyanzelekile ukuba akhethe impendulo engeyiyo kuba nophawu lusithi, ukhetho lwempazamo.

Ubugcisa bencwadi elahlekileyo.

UMilgam nabanye (1965) ngokucatshulwa ngu-O' Keefe (1990) bathi ubugcisa bencwadi elahlekileyo yindlela engathanga ngqo yokujonga isimilo ekuhlaleni. Obu bugcisa buchaza ngeemvulophu ezininzi eziya kumaqela amabini anezimvo ezohlukeneyo ngesihloko sesimilo. Ezi mvulophu zahlulwa kubini, ezinye zezelinye iqela ezinye zezomnye umhlangano. Ezi mvulophu zinezitampu zithi zifakwe naphi na ekuhlaleni. Umntu oyifumeneyo uyithatha njengeleta elahlekileyo ebimelwe kukuthunyelwa. Umbuzo ibe ngulo wokuba ingaba ezi leta ziyathunyelwa kusini na, mhlawumbi lowo ufumeneyo ngowomnye umhlangano ochasana nezimvo zalo mhlangano wale mvulophu. Ingxaki eye yaqapheleka yile yokuba abanye abantu bayazithumela ezi leta nokuba izimvo zabo zithini na malunga nayo kanti abanye abazithumeli.

Ubugcisa beempawu ezingathanga ngqo

U-O'Keefe (1990) uthi ubugcisa obungathanga ngqo bokujonga isimilo buziintlobo ezininzi. Obunye bubandakanya iphepha kunye noluhlu lwemibuzo yepensile, kodwa abanye abantu abayisebenzisi, obunye ubugcisa bungasetyenziswa ekujongeni isimilo somntu othile. Obu bugcisa bufana ngento enye, abuthanga ngqo.

2.2.3 U-Adler noRodman (1997)

U-Adler kunye no Rodman (1997) bathi ulukuhlo balubona njengenkqubo yokukhuthaza umntu othile, athi ngenxa yokulukuhleka kwakhe ajike kwisimilo nembono kwakunye nenkolo ethile ebebekholelwa kuyo.

UAdler kunye no Rodman (1997) bayanaba ngolukuhlo phantsi kwezi mpawu zilandelayo:

- Ulukuhlo alusosinyanzelo
- Ulukuhlo ludla ngokuba nesongezelelo
- Ulukuhlo yintsebenziswano
- Ulukuhlo lungayimithetho ngokusesikweni

UAdler kunye noRodman (1997) bachaza ngokubanzi ngophawu ngalunye.

Ulukuhlo alusosinyanzelo

Ulukuhlo alufani nesinyanzelo (Adler noRodman 1997). Umzekelo ukuba umntu ujolise umpu kuwe athi mnike imali. Loo nto ithetha ukuba usebenzisa isinyanzelo esingekho mthethweni. Le ndlela ayisebenzi kakuhle kuba umntu uya kuphawula ukuba xa usebenzisa unyanzelo, uthi akushenxa umnyanzeli, umnyanzelwa abuyele esimeni sakhe. Ulukuhlo kwelinye icala lona lwenza ukuba umphulaphuli azicingele ngokwakhe okanye asebenze ngokunomohluko.

Ulukuhlo ludla ngokuba nesongezelelo

Isimilo asisuki nje sitshintshe ngephanyazo okanye ngemilingo. Kuthatha ixesha lomntu namandla omntu ukujika. Ulukuhlo yinkqubo eqhubekayo. Amaxesha amaninzi ludla

ngokuba nempumelelo. Iinzululwazi kwezonzibelelwano zicacisa iimpawu zolukuhlo ngethiyori yesigwebo sasekuhlaleni. Le thiyori ichaza ukuba xa amalungu angabaphulaphuli esiva isibheni solukuhlo, aye akuthelekise oko nezimvo asele enazo.

Izimvo ebezikho kwangaphambili kuthiwa zii-ankile, kwaye kulapho kufumaneka khona ubungakanani bolwamkelo, nobugakanani bokwala kwakunye nobungakanani boku ngazibopheleli. Abantu abanenkathalo enkulu ngembono ethile baya kuba nobungakanani obuncinci boku ngazibopheleli. Kanti abantu abanenkathalo encinci bona baya kubanobungakanani obude bokungazibopheleli. Izimvo zoku kukufuna ukutshintsha isimilo sabaphulaphuli kubungakanani bokungazibopheleli. Izithethi zasesidlangalaleni ezinenyameko ngomthetho wethiyori yesigwebo sasekuhlaleni zidla ngokufuna umqondo wento, nenjongo kwintetho yazo (Adler no Rodman 1997).

Ulukuhlo yintsebenziswano

Ulukuhlo lubandakanya unxibelelwano, kwaye likwabandakanya nentsebenziswano. Ulukuhlo asiyonto uyenza kubaphulaphuli, yinto oyenza nabaphulaphuli Nakunxibelelwano lwasesidlangalaleni, omabini la macala, isithethi kunye nomphulaphuli bayasebenzisana. Le nto iyacaca xa kuthathwa uphando kubaphulaphuli phambi kwentetho, indlela ababuthathaka ngayo, intshukumo yabaphulaphuli ngexesha lentetho, ukunika kwabo imibuzo ebonisa isakhono sabo, nendlela abaphendula ngayo emva kwentetho (Adler no Rodman 1997).

Ulukuhlo lungayimithetho ngokusesikweni

UAdler noRodman (1991) baxoxa bathi, abantu nangona bewuqonda umahluko phakathi kolukuhlo nokunyanzelwa abanye abantu abayiqondi ncam le ngcinga yentetho yolukuhlo. Bayibona ingumsebenzi wabantu abaxakekileyo abafana nabathengisi abathengisa izinto, kwakunye nabezopolitiko abathatha amathuba kubahlawuli berhafu. Ulukuhlo ngokwemithetho esesikweni ludlala indima ebalulekileyo kakhulu ebomini bomntu. Kukwangenxa yolukuhlo ngokwemithetho esesikweni ukuze abantu bakwazi ukuphembelela ubomi babanye abantu ngendlela efanelekileyo. Umntu othi yena akafuni ukuphembelela abanye abantu, loo nto ithetha ukuba yena akafuni ukuzibandakanya nabanye abantu, nto ke leyo enxamnye nemigaqo yoluntu. Ubani makajonge anokuthi akuphumeze ngenxa yolukuhlo. Umzekelo umntu angakwazi ukusibonisa isithandwa

sakhe ubungozi becuba, sitsho silukuhleke siyeke ukutshaya. Kwakhona ummelwana wakho phaya ekuhlaleni ungambonisa ngokubaluleka kwe-inshorensi, naye asuke akhuthazeke ayijoyine. Ulukuhlo luthathwa njengomthetho osesikweni xa luhambisana nomgangatho ovunyiweyo. Zininzi iindlela oluchazwa ngayo ulukuhlo ngokwemithetho esesikweni. Ubani uya kuluthatha njengonxibelelwano olunika umdla abaphulaphuli, olungaxhomekekanga ebuxokini okanye kulwazi oluhlekisayo, ukutshintsha isimilo okanye ukuziphatha kwabaphulaphuli.

Iindidi zolukuhlo

UAdler no Rodman (1997) bathi ubani nanjengesithethi, uneendlela ezininzi zokwahlula iinzame zolukuhlo. Umzekelo, ubani ujonge ukuba sisifundo esinjani esi aza kusiqwalasela? Kwakhona ziziphumo ezinjani ubani azikhangelayo? Uza kwenza njani ukuze azifumane ezi ziphumo? Ababhali bayatyatyadula ngolukuhlo ngokuthi banike iindidi zolukuhlo ezizezi:

- Iindidi zomqondiso
- Iziphumo ezinqwenelekayo
- Indlela ethe ngqo.

Ababhali bayanaba ngodidi ngalunye lolukuhlo .

Iindidi zomqondiso

Ulukuhlo lufumaneka phantsi kweendidi ezintathu zomqondiso ezizezi:

- Imiqondiso yenyano
- Imiqondiso yexabiso
- Imiqondiso yenkqubo.

Umbhali uyanaba ngezi ndidi zintathu zemiqondiso

Imiqondiso yenyano

UAdler no Rodman (1997) bathi eminye imiyalezo yolukuhlo iye iqwalaseleke kwimqondiso yenyano. Bathi kulapho imicimbi yamacala amabini nangaphezulu anobungqina obuchaseneyo, apho abaphulaphuli bacelwa ukuba bakhethe inyani ngokwabo. Umzekelo: U-O.J. Simpson wambulala/zange ambulale owayesakuba ngumfazi wakhe. Apha kulo mzekelo ubunyano bawo baziwa ngumntu olaziyo ibali, kanti nokungabi nanyano kwalo baziwa nguwe wena ulifundileyo okanye walimamela. Xa uphendula umqondiso wenyano akufunekanga ube nolwazi oluncinane kuba uqulathe u-ewe no hayi. Kufuneka uqiniseke ngento oyithethayo kuba kuvulwa ingxoxo efuna ubulumko, nolwazi oluphangaleleyo ngodaba olo. Ubungqina buqokelelwe kwiindawo ezininzi obufumaneka kuzo. Yiyo loo nto kungeyonto iqhelekileyo ukuxoxa ngemibuzo yenyano.

Imiqondiso yexabiso

UAdler noRodman (1997) bathi imiqondiso yexabiso ihamba ngaphaya komcimbi wenyano okanye wobuxoki. Kwakhona uye uhlole ixabiso lengcinga , kwakunye nomntu okanye izinto.Umqondiso wexabiso ubandakanya oku kulandelayo: Incwadi i'You' kunye ne'Bona' zithathela/azithatheli phantsi isini somntu obhinqileyo.Ukuze ukwazi ukusebenzisana nenxalenye yemiqondiso yexabiso kufuneka kuqala uhlole umqondiso wenyano

Imiqondiso yenkqubo

UAdler noRodman (1997) bathi imiqondiso yenkqubo ihamba phambili ngenyathelo elinye kwimibuzo yenyano okanye yexabiso.Imiqondiso yenkqubo icebisa isenzo esithile okanye inkqubo. Eminyane imibuzo yenkqubo yile:

- Ikhondom kufuneka/akufunekanga ikhutshwe ezikolweni eziphakamileyo.
- Amanye amazwe kufuneka/akufunekanga angenelele kwimfazwe ephakathi kweMelika ne-Afghanistan.

Ukujonga ulukuhlo ngokodidi lomqondiso yeyona ndlela elungele ukwenza isihloko sentetho elukuhlayo.

Iziphumo ezingwenelekayo

U-Adler noRodman (1997) bathi ulukuhlo lungohlulwa phantsi kweziphumo ezibini ezingundoqo ezizezi:

- Ukuqiniseka
- Ukuqhubekisa

UAdler noRodman (1997) bachaza ngesiphumo ngasinye

Ukuqinisekisa

UAdler noRodman (1997) bathi xa ufuna ukuqinisekisa abaphulaphuli, sukuba ufuna ukuguqula indlela abacinga ngayo. Umntu uya kuphawula ukuba ngamanye amaxesha abaphulaphuli bacinga ngale ndlela ufuna bacinge ngayo kodwa uye ufumanise ukuba baye bangaqini kakuhle ekuzibopheleleni ngaloo ndlela yokucinga. Umlukuhli iba lithuba lakhe ukuba omeleze okanye andise ezo zimvo. Ukomeleza lolunye uhlobo lokuntshintsha kuba wenza abaphulaphuli ukuba bancamathele ngamandla kwinkolo okanye isimilo sabo. Kwezinye iimeko, ukuqiniseka kuqala ngokushenxisa isimilo kungakhange kuzise utshintsho lwengcinga kuqala.

Ukuqhubekisa

UAdler noRodman (1997) bathi xa ngaba uzixelele ukuba ufuna ukuqhubekisa abaphulaphuli, sukuba ufuna ukubasusa kuhlobo lokuziphatha okuthile. Ngelo xesha intetho yokuqinisekisa yona isusa abaphulaphuli kwisenzo esisekelwe phezu kweengcinga abaqinisekisa ngazo; ayisosenzo sithile osincomayo. Kwintetho yokuqhubekisa umntu uncoma eso senzo ebesenza. Izenzo ezinokuthi zicelwe zimbini, zezi zilandelayo: ukwamkelwa, ukuyeka. Umzekelo uchazela abaphulaphuli bakho ngesifo ugawulayo, ukugqiba kwakho uthi kubo ucela wonke umntu olapho athathe inxaxheba ekufundiseni abantu ngesi sifo. Ngaloo ndlela ucela abaphulaphuli bakho ukuba bamkele indlela yokuziphatha entsha. Kwakhona uchazela abaphulaphuli bakho ngokungalungi kwecuba nendlela elibagqiba ngayo abantu imiphunga, ukugqiba kwakho ubacele ukuba mababhale phantsi ukuba baza kuliyeke icuba, ngaloo ndlela ubacela ukuba bayeke ukutshaya, ufuna

bakhe indlela yokuziphatha. Abaphulaphuli uyakwazi ukubalukuhla ukuba basamkele isenzo okanye into, kanti uyakwazi nokubalukuhla ukuba isenzo okanye into bayiyeke.

Indlela ethe ngqo

U-Adler no Rodman (1997) bathi ulukuhlo lungahlalelwa ngokwendlela ethe ngqo esetyenziswa zizithethi. Kukho iindlela ezimbini ezi zezi:

- Ulukuhlo oluthe ngqo,
- ulukuhlo olungathanga ngqo.

Umbhali uyanaba ngezi ndlela zimbini

Ulukuhlo oluthe ngqo

Ulukuhlo oluthe ngqo lona lolu lungazami ukujika injongo zolukuhlo zesithethi. Isithethi siya yiphuhlisa injongo yaso. Loo nto siyenza kwantlandlolo kwintetho yaso. Le yeyona ndlela enokuthi isetyenziswe ngabaphulaphuli abanobuhlobo, ingakumbi xa ufuna impendulo enengqondo, eyakhayo abaphulaphuli abanokuthi bakunike yona (Adler noRodman 1997).

Ulukuhlo olungathanga ngqo

Ulukuhlo olungathanga ngqo lujika injongo zolukuhlo zesithethi. Kulula lona ukukhawuleza uluqaphele. Kwintetho yasesidlangalaleni ulukuhlo olungathanga ngqo lujika lube yintetho efundisayo. Yinkqubo enokuthi isetyenziswe xa ngaba abaphulaphuli bengenabo ubuhlobo kuwe okanye kwisihloko sakho. Umzekelo isithethi sichazela abantu nge-AIDS kwakunye nobungobungozi bokungasebenzisi izikhuseli. Kwakhona isithethi sichazela ulutsha ukuba maluzigcine ,lungangxami luzilinde de lutshate. Ulukuhlo olungathanga ngqo lungayimithetho ngokusesikweni (Adler noRodman (1997).

2.3 IITHIYORI ZOLUKUHLO

2.3.1 Ithiyori yesigwebo sasekuhlaleni

U-O'Keefe (1990) uthi owona mthetho siseko wethiyori yesigwebo sasekuhlaleni ngulo wokuba utshintsho lwesimilo lulanyulwa yinkqubo yesigwebo neziphumo zonxibelelwano lolukuhlo. Ubango lolu lokuba iziphumo zonxibelelwano lolukuhlo zixhomekeka kwindlela umphulaphuli ayihlola ngayo indawo emelwe ngumyalezo. Ulukuhlo lubonwa njengenkqubo yamanyathelo amabini apho umamkeli ajonga indawo emelwe ngumyalezo. Utshintsho lwesimilo lwenzeka emva kweso sigwebo, ixabiso kwakunye nendlela yotshintsho zixhomekeke kweso sigwebo.

Isigwebo sembhono ezohlukene ngomba

UO'Keefe (1990) uthi kwimiba yolukuhlo kukho iimbono ezahlukeneyo ezivelayo. Umntu unokuba nomahluko wokujonga ezi mbono zahlukeneyo. Omnye umntu uya kufumanisa ukuba ezinye iimbono ziyavunywa, ezinye azivunywa, ezinye ziphakathi kokuvunywa okanye ukungavunywa. Ukususela kwiimbono zethiyori yesigwebo sasekuhlaleni, indlela umntu enza ngayo kunxibelelwano lolukuhlo kwesi sihloko kuya kuxhomekeka kwimbono zesigwebo somntu kumyalezo awumeleyo. Kubalulekile ukukwazi ukujonga izigwebo zeembono zabantu.

Uluhlu lwemibuzo echaseneyo

U-O'Keefe (1990) uxoxa athi, uluhlu lwemibuzo echaseneyo lubonelela umphenduli ngengxelo, inye kuzo imele umbono owahlukeneyo kumba ofundwayo. Ezi ngxelo zikhethelwe ukudala uluhlu lweembono kule miba. Umphenduli unikwa uluhlu lwemibuzo ukuze ayiphendule. Xa ephendula olu luhlu lwemibuzo umphenduli uye acelwe ukuba abonise ingxelo eyamkelekileyo, ngokubeka olu phawu (+) ecaleni kombumzo. Kwakhona abonise eyona ngxelo yamkelekileyo ngokubonisa ngolu phawu (++), neyona ngxelo engamkelekanga kumphenduli (xx), nezinye iingxelo ezingamkelekanga (x). Umphenduli kufuneka azalise zonke iingxelo, azamkeleyo nangazamkelanga, kwezinye indawo akabonisa kuvuma kwanokungazamkeli umphenduli. Uluhlu lwemiba umphenduli alufumana lwamkelekile kuthiwa lwenza ubungakanani bolwamkelo bomphenduli, imbono ezifunyanwa ngumphenduli zingamkelekanga zenza ubungakanani bokwala kunye

nobungakanani bokungazibopheleli, ithi yenziwe zimbono apho umphenduli asenokwamkela okanye asenokwala. Ithiyori yesigwebo sasekuhlaleni iphakamisa ukuba kukho ukuguquguquka kwisakhiwo sobungakanani besigwebo. Ukubandakanya mna buqu, ndibe ngumphenduli kutshintsho lombha nakwisakhiwo sobungakanani besigwebo.

Ukubandakanya mna buqu

U-O'Keefe (1990) uthi kule ngqiqo yokubandakanya mna buqu sukuba umntu yena ngokwakhe ebandakanyeka kumba lowo. Xa kusithiwa umba ubandakanya mna buqu sukuba lo mba unentsingiselo kuloo mntu yedwa, ubalulekile kuye kakhulu. Naxa ezibophelele kakhulu ngalo ndawo. U-O'Keefe unika iinkcazelo ezimbini eziluncedo ngalo mba. Okokuqala ukubandakanya mna buqu kujonge imiba ethile kuphela.

Umzekelo: Umntu uyakwazi ukuzibandakanya kumba omnye kuphela, eminye angayihoyi, angazibandakanyi kuyo. Umntu abe kwiqela elilwa ugawulayo kodwa kweminye imibutho elwa ubundlobongela, nokulwa ukudlwengula kwabantu angazibandakanyi kwaphela. Ukubandakanya mna buqu asilophawu olubonisa ukuba umntu xa ebandakanyeka kumba othile nakweminye kufuneka abandakanyeke. Ukubandakanyeka kuxhomekeke kweso sihloko sithile kuphela.

Okwesibini ukubandakanyeka mna buqu kumba akufuni nokubambelela kwiimbono ezigqithisileyo ngomba. Umzekelo: umntu angamela umba othile, loo nto ayithethi ukuba uyabandakanyeka ubuqu kuloo mba. Ukubandakanyeka kunye nogqithiso lwemibono kumba kwahlukile ngokwengqiqo.

Ukubandakanyeka mna buqu kunye noluhlu lwezigwebo

U-O'Keefe (1990) uthi ithiyori yesigwebo sasekuhlaleni icebisa ukuba umgangatho wokubandakanya mna buqu kumba lowo, uya kuphemelela isakhiwo sobungakanani besigwebo somnye umntu kuloo mba. Xa umgangatho wokubandakanya mna ubuqu usanda, nobungakanani bokwala kwakhe umntu buyanda. Kwakhona ubungakanani bokwala nobungakanani bokungazibopheleli buyehla. Yiyo loo nto abantu ababandakanyeka kakhulu balindeleke ukuba babe nobungakanani bokwala okukhulu kunye nobungakanani obuncinci bokwamkela nobokungazibopheleli. Ukuze ubani

aqokelele ubungqina kolu bango, umntu kufuneka abe nenkqubo yokujonga ukubandakanyeka komntu ubuqu.

Umlinganiselo wokubandakanya mna buqu

U-O'Keefe (1990) uthi iqela elinokuzibandakanya okuphezulu linobungakanani bokwala obukhulu kunabo bazibandakanya kancinci ekuthatheni inxaxheba. Kwiziphumo ezinjalo ubungakanani bokwala kuluhlu lwemibuzo buye baziswa njengomlinganiselo wokubandakanya mna buqu. Ngokuya busiya ngokuba bukhulu ubungakanani bokwala komntu kokona kusiya kusiba lukhulu neqondo lakhe lokubandakanyeka.

Inkqubo yodidi lwakho

Kwakhona u-O'keefe (1990) uchaza ngenkqubo yodidi lwakho. Uthi abathathi nxaxheba banikwa ingxelo eninzi engamashumi amathandathu nangaphezulu ngesihloko esinomdla. Baye bacelwe ukuba balungise ezi ngxelo ngokweendidi ezininzi abacinga ukuba zifanelekile ukumela uluhlu lwembono kumba. Iyantlukwano iye yajongwa kwiindidi eziye zasetyenziswa. Abo bathatha inxaxheba enkulu ekuzibandakanyeni benza iindidi ezimbalwa kunabo bathathe inxaxheba encinci ekuzibandakanyeni. Iziphumo ezinjalo zicebisa ukusetyenziswa kwenkqubo yodidi lwakho njengesalathisi sokubandakanya mna buqu.

Iziphumo zonxibelelwano

U O'Keefe (1990) uthi, ithiyori yesigwebo sasekuhlaleni ime ngelithi, intshukumo yomphulaphuli kunxibelelwano lolukuhlo olunikiweyo iya kuxhomekeka kwindlela ayihlola ngayo imbono ayixhasayo. Loo nto ithethe ukuba ngokushukuma kumyalezo olukhlayo umamkeli kufuneka afikelele esigqibeni sokuba umyalezo uthunyelwe kweyiphi indawo.

Iziphumo zodibaniso kunye nomahluko

O'Keefe (1990) uthi iziphumo zodibaniso zenzeka xa umamkeli ewubona umyalezo njengeembono azixhasayo ezikufutshane kwiimbono zakhe. Iziphumo zodibaniso zibandakanya umamkeli ukuba anciphise umahluko phakathi kweembono zomyalezo kunye neembono zomamkeli. Iziphumo ezinomahluko zenzeka xa umamkeli ebona

umyalezo njengoxhasa iimbono ezikude kwezakhe. Iziphumo ezinomahluko zibandakanya umamkeli ebaxa umahluko phakathi kweembono zomyalezo neembono zomamkeli.

Unxibelelwano oluxhasa iimbono eziwelela kubungakanani bolwamkelo zisenokubonwa kufutshane ngakumbi kuneembono zomamkeli. Unxibelelwano oluxhasa iimbono kubungakanani bokwala ziyachasa, kwaye lubonwa njengolungangqinelaniyo neembono zomamkeli. Kubungakanani bokungazibopheleli kubonakala ukuba ubani usenokufumana iziphumo zodibaniso okanye iziphumo zomahluko. Ithiyori yesigwebo sasekuhlaleni ayizichazi kakuhle iziphumo zodibaniso ukuba ziphelela phi na, ngokunjalo neziphumo zomahluko ayizichazi ukuba ziqala phi.

Iziphumo zokutshintsha isimilo

UO'Keefe (1990) uchaza ngowona mthetho ovezwe yithiyori yesigwebo sasekuhlaleni ongulo: unxibelelwano olubona ukumela umbono owela kwicala lobungakanani bolwamkelo okanye ubungakanani bokungazibopheleli luya kuveza utshintsho lwesimilo kwindlela ezama ukufuna umyalezo. Kodwa unxibelelwano olubonwa lumele umbono owelela kwicala lobungakanani bokwala aluyi kuluveza utshintsho lwesimilo.

Ithiyori yesigwebo sasekuhlaleni ibonisa ukubaluleka komgangatho wokubandakanya mna buqu, njengophembelela iziphumo zokungangqinelani kutshintsho lwesimilo.

2.3.2 Umfuziselo wotyatyadulo olunokwenzeka

Umahluko phakathi kwendlela engundoqo nendlela ephuma ngaphandle kulukuhlo

U-O'Keefe (1990) uchaza ngotyatyadulo. Umfuziselo wotyatyadulo olunokwenzeka uphathelene neengcinga zokuba phantsi kweemeko ezahlukeneyo. Abamkeli bayohluka ngobungakanani beemeko abathanda ukuzibandakanya kuzo ezinjengotyatyadulo lolwazi oluphathelele nombala wolukuhlo. Xa kuthethwa ngotyatyadulo sukuba kuthethwa ngokuzibandakanya kwiingcinga eziphathelene nombala obalulekileyo.

Ngelinye ixesha abamkeli abazibandakanyi neengcinga ezibanzi eziphathelene nombala obalulekileyo. Bawusondelezela kufutshane umyalezo obekwa phambi kwabo ngokuthi

bawukhathalele, baphicothe ngocoselelo ingxoxo equlethweyo. Kwakhona bacinge nzulu ngemicimbi ekhankanyekayo efuna ukuthathelwa ingqalelo.

Kodwa ngelinye ixesha abamkeli abacingi kakhulu ngomba, akukho namnye umntu onokuzibandakanya neenzame ezinjalo, nangaso sonke isihloko solukuhlo okanye umyalezo, ingakumbi ngamanye amaxesha apho abamkeli babonakalisa utyatyadulo oluncinci.

Kukho iindlela ezahlukeneyo zokujonga umahluko kutyatyadulo olwenzeka kuloo ngxaki ithile. Eyona ndlela ethe ngqo bubugcisa obubandakanya ingcinga. Xa abamkeli befumana umyalezo wolukuhlo baye bacelwe ukuba badwelise uluhlu lweengcinga olwenzekayo kubo ngexesha lonxibelelwano. Inani leengcinga eziphathelele kumba ochaziweyo zisisalathiso sexabiso leengcinga eziphathelele kumba owenzekayo.

U-O'Keefe (1990) uthi umfuziselo wotyatyadulo olunokwenzeka ucebisa ukuba ulukuhlo lungenzeka nakweyiphi na indawo. Njengokuba inkqubo yotyatyadulo itshintsha, inkqubo yolukuhlo iyohluka kakhulu.

Umzekelo: Kwelinye icala ucinga kakhulu ngomba othile kanti kwelinye icala awucingi kakhulu ngawo.

Intetho kaMongameli Thabo Mbeki xa wayevula ipalamente ngoFebruwari 2001 uthi, kungumsebenzi we-ANC ukunceda abantu ekuhlanganiseni ngaphandle kokujonga uhlanga, ibala, isini kwakunye neminyaka, ukuze babe negalelo kuqhubeko lweenzame zokuphila ubomi obungcono kumntu wonke. Okokuqala le ngxelo ithethwa nguMongameli Mbeki, okwesibini ekumbutho ophetheyo i-ANC. Loo nto nje iyodwa yenza ukuba umntu acinge nzulu ngale ngxelo ingakumbi xa uhambelana nezimvo zalo mntu uthethayo kwakunye nombala lo uxelwayo. Kanti le ngxelo kwelinye icala xa ngaba ibithethwa ngumntu ongabalulekanga kuwe, mhlawumbi, uMongameli wombutho ongawuthandiyo, ayikho into ebiza kubangela ukuba ucinge nzulu ngalo mba, ubungazi kuyisa so le nto ayithethayo.

Indlela engundoqo kunye nendlela ephuma ngaphandle

U-O'Keefe (1990) uthi indlela engundoqo kulukuhlo ibonisa ukubandakanyeka kwenkqubo yolukuhlo xa utyatyadulo olunokwenzeka luphezulu. Ulukuhlo luphumelela ngendlela engundoqo edla ngokufumaneka ngenxa yeengcinga ezibanzi zemiba nangenxa yovavanyo ngocoselelo lolwazi olufunyanwa kumyalezo, nangokuphicothwa komyalezo wengxoxo, nangokuthathelwa kwengqalelo kweminye imiba. Ngamafutshane ulukuhlo ngokwendlela engundoqo luphunyelelwa ngenxa yovavanyo olucingisisiweyo ngumamkeli. Umzekelo: UThamie Platjies wombutho we-PAC utyhola amalungu aphambili ombutho weANC asepalamente ngorhwaphilizo lothengiso lwezixhobo. Le ngxelo ephuma kuMnumzana Platjies ubani uye ayithathele ingqalelo, acinge nzulu ngayo kuba okokuqala abantu abamazi kakhulu, okwesibini ubaluleke embuthweni wakhe nakubalandeli bakhe, okwesithathu abantu abalwazi uncedo lwakhe ngaphandle kokunyemba eminye imibutho. Kubekho imibuzo emininzi efuna impendulo nolwazi malunga nentetho yakhe. Izigxeko ngentetho yakhe ziye zavela wathenjiswa nangokubanjwa xa ubungqina bentetho yakhe bungekho. Loo nto yenze ukuba ubani acinge nzulu ngentetho yakhe kuba engamthandi.

Indlela ephuma ngaphandle

U-O'Keefe (1990) uthi indlela ephuma ngaphandle kulukuhlo imele inkqubo yolukuhlo ebandakanya utyatyadulo olunokwenzeka xa lusezantsi. Apho ulukuhlo luye luphumelele ngendlela ephuma ngaphandle. Ulukuhlo luza ngenxa yokuba umamkeli usebenzisa umthetho wesigqibo esilula ukuhlola indawo emelweyo.

Umzekelo: Abamkeli basenokukholelwa yinto yokuba isithethi besithanda, bekholelwa kuso kwaye besithembile. Umzekelo uGqirha Mandela into ayithethayo ebantwini bayayamkela kwaye abacingi kakhulu ngayo.

UO'Keefe (1990) uthi indlela engundoqo nendlela ephuma ngaphandle kulukuhlo azigqibelelanga zombini zingezizo neendidi ezinqabileyo. Zimele umzekelo wokuqala ukusuka phezulu ukuya ezantsi kutyatyadulo olunokwenzeka.

limeko ezichukumisa ubungakanani botyatyadulo

U-O'Keefe (1990) uthi zimbini iimeko eziphembelela ubungakanani botyatyadulo apho umamkeli amkela nakweyiphi imeko. Enye yezi meko inxulumene nokukhuthaza umamkeli ekuzibandakanyeni notyatyadulo. Enye kusemandleni omamkeli ukuzibandakanya nolo tyatyadulo. Ukuze utyatyadulo olubanzi lwenzeke, kufuneka amandla azo zombini ekhona kunye nenkuthazo.

limeko ezichukumisa impembelelo yotyatyadulo

U-O'Keefe (1990) uthi zintathu iimpembelelo eziye zaphandwa, zezi zilandelayo:

- Ukuzibandakanya komamkeli
- Iingxoxo ezininzi ezivela kubantu abaninzi abohlukeneyo
- Imfuneko yokucinga

Umbhali uyanaba ngempembelelo nganye.

Ukuzibandakanya komamkeli

U-O'Keefe (1990) uthi eyona mpembelelo efundiweyo kwinkuthazo yomamkeli yokuzibandakanya kwiingcinga eziphathelelene nombala iba bubungakanani bokuzibandakanya kukamamkeli kumba, apho ukubandakanyeka kuqondakala njengokuphathelele kwisihloko kumamkeli. Njengokuba lo mba uphathelele kumntu buqu usiya usanda kumamkeli, inkuthazo yomamkeli ekuzibandakanyeni kwiingcinga ezithathelwe ingqalelo zaloo mba ngokucacileyo ziyenyuka.

Iingxoxo ezininzi ezivela kubantu abaninzi abohlukeneyo

U-O'Keefe (1990) uthi xa iingxoxo ezininzi zichazwa ngabantu abaninzi, inkuthazo yotyatyadulo iyenyuka. Umzekelo: xa iingxoxo ezintathu zichazwa zizithethi ezithathu ezohlukeneyo, ingulowo enika eyakhe ingxoxo ngokwahlukeneyo, ezo ngxoxo ziphicothwa kakuhle kunaxa ezi ngxoxo zontathu bezibekwe okanye zithethwa ngumntu omnye. Kwakhona zijongwa kakhulu kunaxa aba bantu bathathu bohlukene kodwa bechaza iingxoxo efanayo ngamagama ohlukeneyo.

Imfuneko yokucinga

U-O'Keefe (1990) uthi imfuneko yokucinga ibhekiselele ukuba umntu azibandakanye nokucinga abenako nokukonwabela ukucinga. Abanye abantu abakakonwabeli ukucinga njengokuba abanye bekonwabela. U-O'Keefe (1990) uqhubeka athi uphando oluye lwafumaneka lelokuba imfuno zomntu zokucinga xa zisezantsi sukuba ziphenjelelwa lulukuhlo lwendlela ephuma ngaphandle kunabo bafuna imfuno eziphezulu zokucinga. Ezo mfuno zokucinga ziphezulu ziphenjelelwa lixabiso lengxoxo yomyalezo kunezo zineemfuno ezisezantsi ekucingeni.

Iimeko ezichukumisa amandla otyatyadulo

U-O'Keefe (1990) uthi kukho iimeko ezithile ezixhaswa ngokubanzi ngabaphandi ezizezi:

- Ukubakho kophazamiseko kulukuhlo
- Ulwazi lwangaphambili lomamkeli ngesihloko solukuhlo

Ukuphazamiseka

U-O'Keefe (1990) uthi ukuphazamiseka kule imeko kuthetha ukubakho kwesivuseleli sesiphazamiseko okanye umsebenzi okhatshwa ngomyalezo wolukuhlo. Ithiyori ebalulekileyo yeziphumo zophazamiseko kumfuziselo wotyatyadulo olunokwenzeka kufuneka ibe yecacileyo. Kwiimeko ezinokuthi zivelise utyatyadulo oluphezulu uphazamiseko kufuneka lungenelele ingakumbi kwiingcinga eziphathelele kumba onjalo. Ungenelelo olo kufuneka lukhulise ulukuho kwezinye iimeko, kanti kwezinye luzinciphise.

Ulwazi lwangaphambili

U-O'Keefe (1990) uthi imeko yesibini ephembelela amandla otyatyadulo lulwazi lwangaphambili lomamkeli ngesihloko solukuhlo. Ngokuya lubabanzi ulwazi lwangaphambili, kokokona kusiya kuba ngcono komamkeli ekuzibandakanyeni neengcinga eziphathelelene nombaba. Ngokuya kunyuka ulwazi lwangaphambili lukamamkeli, kokokona kusiya kusenzeka iingcinga eziphathelelene nombaba. Ukuphambela kwamandla engxoxo kwiziphumo zolukuhlo kuyenyuka kanti nokuphambela kwendlela ephuma ngaphandle kuyehla.

Ukuphenjela kweziphumo zolukuhlo phantsi kweemeko zotyatyadulo oluphezulu

Indlela engundoqo kuluhlo

U-O'Keefe (1990) uthi phantsi kweemeko zeengcinga eziphezulu, iziphumo zenzame zolukuhlo ziya kuxhomekeka kwiziphumo zeengcinga zomamkeli ezithathelwe ingqalelo kwingxoxo ephathelelene nombaba. Xa utyatyadulo oluphezulu, iziphumo zolukuhlo ziyaxhomekeka ekubalaseleni kweengcinga eziphathelene nombaba womamkeli. Kangangendlela yokuba umamkeli uqhutyelwa ukuba abe neengcinga ezibalaseleyo ezincedayo ngendima ayimeleyo. Umyalezo uya kuba ngathi ngopheleleyo ekufumaneni ngokubanzi utshintsho lokuziphatha kwindlela enqwenelekayo, kodwa ukuba umamkeli uneengcinga ezibalaseleyo ezingancediyo, umyalezo lowo uya kuba ngathi awuphumelelanga.

Ukuphembelela kwindlela yotyatyadulo

U-O'Keefe (1990) uthi kukho iimpembelelo ezininzi ezohlukeneyo kwindlela umamkeli acinga ngayo ngokuphathelene kumbaba. Kukho imeko ezombini ezithe zabalasela ezizezi zilandelayo: .Umyalezo ohambiselana nesimilo kunye nomyalezo wokungavumelani nesimilo

Umyalezo ohambiselana nesimilo okanye umyalezo wokungavumelani nesimilo

Isimilo somamkeli kwakunye nomyalezo wendawo ayimeleyo, xa zidibene ngokungathandabuzekiyo ziyayiphembelela indlela yotyatyadulo (O'Keefe 1990). Xa indawo emelweyo inye ukuya apho umamkeli sele amkeleke ngaphezulu kuyo, ukutsho oko, xa umyalezo umela indawo yomyalezo ohambiselana nesimilo, umamkeli uya kucingeleka ukuba abe neengcinga eziphezulu nezamkelekileyo ngendawo ayimeleyo. Ukuchasa oku, xa umyalezo umela indawo yomyalezo wokungavumelani nesimilo, abamkeli baya kucingeleka ukuba baneengcinga ezingamkelekanga ngeembono ezimelweyo okanye ezixhaswayo.

Amandla engxoxo

U-O'Keefe (1990) uxoxa athi, phantsi kwemeko yotyatyadulo oluphezulu, umamkeli ukhuthazwa ukuba akwazi ukuzibandakanya neengcinga ezibanzi eziphathelene nombala, kwakunye novavanyo olucoselelweyo lwengxoxo yomyalezo. Indlela yotyatyadulo lukamamkeli iya kuxhomekeka kwiziphumo ezo ziphicothiweyo. Ngokuya isiya iba yeyamkelelwayo impindezelo evuswa luphicotho lwezinto zomyalezo, kokona umyalezo womamkeli utyhila ingxoxo ezingavakaliyo, nobungqina obungekhoyo, ubani ulindele ulukuhlo oluncinane, kodwa umahluko weziphumo uya kulindeleka ukuba umyalezo uthwele iingxoxo ezingamandla, ezivakala ngokucacileyo, ezinobungqina obusulungekileyo.

Umthetho wezigqibo

U-O'Keefe (1990) uthi iziphumo zolukuhlo ziya kuphenjela ngamandla yindlela umamkeli azisebenzisa ngayo izigqibo zomthetho ezilula. Ezi zigqibo zomthetho zimele inkqubo yezigqibo elula efuna ulwazi oluncinci oluqhubekayo.

Iindidi zomthetho wezigqibo

U-O'Keefe (1990) uyanaba ngeendidi zomthetho wezigqibo ezizezi:

- Umthetho wokukholelekayo
- Umthetho wokuthanda
- Umthetho wemvumelwano

Udidi ngalunye kwezi zingentla luchazwe banzi ngu-O'Keefe (1990) ngale ndlela:

Umthetho wokukholelekayo

Ngokuka O'Keefe (1990) umthetho wokukholeleka ungokuthembakala kwesithethi. Kukho inkolelo yokuba ingxelo yabantu abathembakeleyo iyakholelwa. Umzekelo inkoliso yabantu iyakholelwa kakhulu kwingxelo xa ivela kowayesakuba nguMongameli unnumzana Mandela.

Umthetho wokuthanda

U-O'Keefe (1990) uthi umthetho wesibini wokuthanda ungenlela umamkeli asithanda ngayo isithethi. Lo mthetho ugxiniswa yinkolo ethi abantu kufuneka bangqinelane nabantu ababathandayo, okanye abantu obathandayo banezimvo ezilunguleyo.

Umthetho wemvumelwano

Umthetho wemvumelwano ungenlela ovakala ngayo umyalezo ebantwini, kwaye ugxiniswa yinkolo ethi, ukuba abanye abantu bayakholelwa kuloo nto, ngako oko yinyani leyo (O'Keefe 1990).

2.4 IZINDULULO ZEZISEKO EZILUKUHLAYO

2.4.1 Inkqubo yesindululo sesiseko: (Larson 1995)

Inkqubo yengqondo

ULarson (1995) uchaza indlela ephononongwa ngayo imbonakalo yenkqubo yengqondo esebenza kumlukuhlwa. Loo nto uthi ixhomekeke kwimvakalelo yomntu, nakwinto ekuqhubayo okanye ithuku lemvelo. Imbonakalo leyo kuthiwa xa ibizwa yinkqubo yesindululo sesiseko, kuba ijolise ekujongeni inkqubo yengqondo. Inkqubo yesindululo sesiseko ibonakala njengento esebenzayo eluntwini. Inkqubo yesindululo sesiseko iyasebenza xa sithenga imveliso ngenxa yentembeko yophawu, igama lophawu, okanye amagama asetyenzisiweyo ekutsaleni umdla angalibalekiyo.

ULarson (1995) uthi inkqubo yesindululo sesiseko inemigaqo emithathu eyile :

- limfuno
- Izimilo
- Ukungaguquguquki

ULarson (1995) uxoxa ngokubanzi ngezi zindululo zesiseko zengxoxo.

Imfuno: Inkqubo yesindululo sesiseko sokuqala

Umntu ngamnye unemfuno azifunayo ebomini bakhe (Larson 1995). Ezinye zibaluleke ngamandla, umntu akakwazi ukuphila ngaphandle kwazo, kanti ezinye azikho ngamandla ubani angakwazi ukuphila ngaphandle kwazo. Uhambisa athi ezi mfuno ziziindidi ngeendidi. Kukho imfuno yokufuna ukwaziwa. Umlukuhli uye abhenele kule mfuno xa engumthengisi kuba uyayazi ukuba abaphulaphuli bafuna ukwaziwa ukuba basemgangathweni owaziwayo. Umzekelo, umthengisi othengisa ijini zakwa-Hugo Boss uyayazi ukuba abathengi baza kuzithenga kuba wonke umntu ufuna ukwaziwa ukuba unxiba ijini esemgangathweni. Abalukuhli benene bayazazi iimfuno zabaphulaphuli babo.

UPackard ecatshulwa nguLarson (1995) uthi, ezenzululwazi zingene kwisikolo sentengiso, kwaye abaphandi ngalo mba banengqikelelo ezintathu ngabantu.

Eyokuqala yile yokuba bayathekelela ukuba abantu abasoloko beyazi into abayifunayo xa bethenga.

Okwesibini bayacingela ukuba abantu abanakuthembela kwinto ethethwa ngabantu ngento abayithandayo kunye naleyo bangayithandiyo.

Okokugqibela uthi bayathekelela ukuba abantu abayenzi into ngengqiqo okanye ngengqondo. UPackard (1974) uye wanika imizekelo emininzi ngale miba: Umzekelo, isepha engumgubo igalelwe kwiibhokisi ezintathu ezahlukeneyo ngemibala kuboniswe abantu ukuba bayokuzihlola, abantu baza kubuya bethetha iilwimi ezahlukeneyo ngalo mgubo wesepha ukwezi bhokisi. Bambi baza kuthi le yokuqala ayihlambisisi, eyesibini ayinagwebu, eyesithathu bathi yeyona ebalaseleyo ekuhlambeni kwaye iyazicoca iimpahla

Imfuno ezisibhozo zika Packard

UPackard ecatshulwa nguLarson (1995) uthi unemfuno ezisibhozo eziye zisetyenziswe xa kuthengiswa imveliso, naxa abalukuhli befuna ukulukuhla abantu, kwakhona uthi kuye kusetyenziswe nendlela yenkuthazo eyenza ukuba abantu bayibone le nto balukuhlwa ngayo. Imfuno ezo zezi zilandelayo:

- Imfuno yokhuseleko lwemvakalelo
- Imfuno yeqinisekiso lexabiso
- Imfuno yam buqu
- Imfuno yesiphumo sokubumba
- Imfuno yokuthanda izinto
- Imfuno yokubanamandla
- Imfuno yengcambu
- Imfuno yokuphila naphakade

Umbhali uyanaba ngokubanzi ngezimfuno zikaPackard.

Imfuno yokhuseleko lwemvakalelo

UPackard ecatshulwa nguLarson (1995) uthi abantu kule mihla baphila ubomi obungakhuselekanga.,nto ke leyo eyenza ukuba banxunguphale ngempilo yabo. Umzekelo, ulwaphulo-mthetho, ukudlwengulwa kwabasetyhini kwanobundlobongela bukhangeleka bungakwazi ukunqandeka, abantu bahleli ngokoyika. Kwakhona nakwezempilo abantu ekuhlaleni abakhuselekanga. Umzekelo, umsi omdaka ungcolisa umoya ophefunyulwayo, kwakunye nenkunkuma eyingozi engcolisa umhlaba. Umhlaba ekuphilwa kuwo awukhuselekanga kwaye awuthembakalanga. Yiyo loo nto abantu bekhangelela izinto zokubambisa eziza kubakhusela ekuhlaleni ezifana nezi:li-Medical Aid eziza kubanceda xa begula, iziqholo,iziphelisi- vumba.Ezi zinto zinendima eziyidlalayo apha eluntwini. Xa ungabukeki, ungazisebenzisi ezi zinto, ubani uye acinge ukuba ujongelwe ezantsi ngabanye abantu.Yiyo loo nto ufumana amanenekazi esebenzisa ezi zinto,bambi basebenzisa iziqholo eziphambili ezifana nezi: i-"Red door" yakwa "Elizabeth", iziqholo zakwa "Yardley" ezilitsho inenekazi lizive likhuselekile ngobunenekazi balo ekuhlaleni nalapho lihamba khona.

Izifundo ezivelayo ezitsha zithembisa ukhuseleko olungcono emsebenzini .Inkqubo yecebo lokudla umhlala-phantsi nayo ithembisa ngokhuseleko lwemali xa umntu emdala sele eyekile ukuphangela .Kaloku yonke into inxeshayo eluntwini, kukho ixesha apho abantu bafuna into esisigxina, apho bangafuni nto engenasihlahla, loo nto yenze ukuba baqiniseke ukufuna ukulukuhlwa ngenjongo zokufuna ukuqinisekiswa ngokhuseleko lwabo. Yonke lento ibonisa ukuba abantu bayavakalelwa ,kwaye bayalufuna ukhuseleko empilweni yabo.

Imfuno yeqinisekiso lexabiso

UPackard ecatshulwa nguLarson (1995) uthi waqaphela ukuba abantu bafuna ukuzibona bexabisekile kwinto abayenzayo. Umzekelo: Umama wekhaya uyafuna ukuxatyiswa yintsapho yakhe ngemisebenzi ayenzayo ekhaya, kwaye ufuna ukuzibona engumzali ongcono. Abasebenzi nabo nokuba benza owuphi na umsebenzi, bafuna ukuzibona bexabisekile kuwo, bethakazelelwa ngabantu ababasebenzelayo, banconywe ngento entle abayenzayo. Abantu bafuna ukuzibona benomahluko. Umzekelo, umfana okanye inenekazi xa lisipha isithandwa salo isipho, sukuba libonisa lo mtu limphayo ukuba uxabisekile, kwaye unomahluko kwabanye abantu. Abantu bafuna ukuziva beqinisekile ngendlela abaxabiseke ngayo emhlabeni.

Imfuno yam buqu

UPackard ecatshulwa nguLarson (1995) uthi wafumanisa ukuba abantu buqu bayafuna ukuxoliswa, bazibone bengabanye kwaye benomahluko. Le mfuno ifumaneka kwiinkalo ezininzi ezifana nezi: izihlobo, abasebenzi, abamelwane, abazali, eyona ibalulekileyo ubuqu bomntu. Umzekelo: umtu ufuna ukutshata nomntu othandwe nguye. Kwakhona xa umntu esiya kuthenga ilokhwe okanye ibhulukhwe ufuna ukukhetha into eva yena nanelisekileyo yiyo. Kulula ukuthengisa imveliso xa ukwazi ukonelisa iimfuno zobuqu bomntu. Umntu ngamnye uyafuna ukonelisa iimfuno zakhe. Yiyo le nto uPackard (1974) abone kuyimfuneko ukwanelisa imfuno yomntu buqu.

Imfuno yesiphumo sokubumba

uPackard ecatshulwa nguLarson (1995) uthi wachonga into yokuba, kukho imfuneko yokuba umntu aveze isakhono sakhe, aveze indlela yakhe eyodwa, ubuchule bokubumba. Umzekelo, abanye abantu abasuka ezilalini bayakwazi ukwenza amaso kwakunye nengobozi besebenzisa umzi, bambi benza izinto zokuhombisa ngodongwe. Zininzi izinto ezinokuthi zifundwe ngabantu ekubancediseni ekuphileni ezifana nezi: ukufunda iindlela zokupheka, ukunitha, ukuthunga, ukufunda ukuba ngumchweli, kwakunye nokuba ngumpeyinti. Le nto ingenza ukuba umntu akwazi ukuzivulela elakhe ishishini. Abantu kufuneka babonise ubuchule bezandla zabo. Iintengiso ezininzi, umboniso bhanya-bhanya, inkqubo kamabonakude, iintetho zezopolitiko, kwanezinye iindlela eziqhelekileyo zolukuhlo zikwayinxalenye yemveliso yezandla.

Imfuno yokuthanda izinto

UPackard ecatshulwa nguLarson (1995) uthi abantu abanabantwana abadala baye bafune izinto eziza kuthi zivingce uthando ebebelunika abantwana babo. Abanye baluvingca ngezinjana, abanye ngeekati, kanti bambi bafune abantwana kwimibutho egcina abantwana abangenabo abazali. Kwezinye iindawo abantu bakhetha ukuhlala nabazukulwana babo ukuze babanike uthando ebebelunika abazali babo. Le nto yenziwa kukuba abantwana badala ngoku bafuna ukuya kuzimela kwezabo iindawo. Nto ke leyo eshiya abazali bodwa nesithukuthezi. Yiyo le nto bebhanela kwizibambiso kuba bafuna ukuvingca laa ndawo yokuthanda into.

Imfuno yokuba namandla

UPackard ecatshulwa nguLarson (1995) uthi amandla yeyona nto ebalulekileyo kumaMelika. Nto ke leyo abayibonakalisa ngokudlala ngeemoto ezinamavili amabini . Baye baziqhuba kuhola wendlela apho bathi babone khona inkcutshe ,kwaneyona njini engcono kunezinye. Kulo mdlalo kulapho bathi bazibone khona ubukhulu nokuziva amandla kunomnye. Apha eMzantsi Afrika le nto bayenza ngokuthi umntu abenompu, aqhuba imoto entle ibenomculo okhalela phezulu. Imoto zivavanywa ngokuthi kudlalwe ngamavili, ijikeleziswe kujongwa ezona zinamandla. Le nto imenza umniniyo azibone ubukhulu, kwaye ehloniphekile.

Imfuno yengcambu

UPackard ecatshulwa nguLarson (1995) uthi umntu nokuba ukwenye indawo ubanayo laa nkumbulo yakowabo. Uhambisa athi eMelika inkoliso yeenkampani ezinkulu ziqasha abantu ukuya kuphangela kwiindawo ezikude nekhaya. Nalapha eMzantsi Afrika abantu bayawashiya amakhaya abo baye kuphangela kwezinye iidolophu ezikude. Umntu uba neenkumbulo zakowabo, uye akhumbule nevenkile ebedla ngokuthenga kuyo. Igama lophawu libalulekile kuba umntu uyakwazi ukulibona ekwenye idolophu, litsho limkhumbuze ngemvelaphi yakhe, ingcambu ukutsho. Ezinye zeziqinisekiso ezibonwa koomabonakude zenza ubani avakalelwe. Umzekelo, umntu uthi xa ebona kumabonakude umntu esitya umbona, utsho acinge amasimi ombona akowabo nezinto ebezidla ngokwenziwa xa kuvunwa. Umilimili onegama elithi, "Iwisa" abantu badla ngokwenza ngawo utywala besiXhosa Umqombothi, kwakunye namarhewu. Yiyo lento ufumanisa

ukuba abantu nokuba bakwezinye idolophu xa befuna umilimili bakhangelela igama lophawu olu balwaziyo. Imfuno yengcambu yenza ukuba ubani asoloko eqhagamshelana nekhaya.

Imfuno yokuphila naphakade

UPackard (1974) uthi abantu bayathanda ukucinga ukuba ubomi buza kuhamba ngale ndlela bungayo ngoku. UPackard uphinda aveze ukuba ukoyika ukufa kunye nemfuno yokukholelwa ukuba ubomi buhamba ixesha elide kuba nempembelelo okuyenzayo engqondweni yabanye abantu. Umzekelo, intloko yomzi yenziwa icinge ukuba xa ithenga i-inshorensi ithenga ubomi emva kokufa ngokuthi intsapho eshiyekileyo ibe nemali. Umthengi wale inshorensi angabanceda abantwana bakhe ngokuthi abase ekholejini okanye esikolweni nokuba akasekho emhlabeni. Zikhona nezinye imveliso ezithembisa abantu ubomi bokuphila naphakade. Umzekelo, ibhotolo yamandongomane eyi"Black Cat", le mveliso bathi xa beyithengisa kumabonakude kuboniswa umntwana ekhula eba namandla ade abe mdala xa eyitya. Loo nto ibonisa ukuba umntwana xa etye le bhotolo yamandongomane uphila ubomi obude.

Umbhali uthi kule mihla le mfuno ibalulekile ebantwini kuba abantu banoloyiko lokuba abakwazi ukubunqanda ubomi babo ukuba bume, bahlale bebatsha. Yiyo le nto ufumanisa ukuba abantu abadala baqhawula imitshato ukuze umntu ahambe nomtu omtsha ukuze ibe ngathi naye mtsha. Bambi badludla namantombazana aneshumi elinesibhozo, bambi benza izinto ezenziwa ngabantwana kuba befuna ukulingana nabo. Olu luphawu olubonisa uloyiko lwabantu xa beziqonda ukuba ixesha limkile kubo, ngoku basembindini wobomi babo ngoku bafuna ukubuyela emva babe batsha kwakhona ukuze bafumane amava abawaphosayo ngelo xesha.

Imfuno zikaMaslow

ULarson (1995) uchaza ngeemfuno zikaMaslow (1954). ULarson (1995) uthi ngokuka Maslow (1954) abantu baneentlobo-ngeentlobo zeemfuno. UMaslow (1954) kwimfuno zakhe zeePhiramidi uthi, inyathelo eliphantsi limele iimfuno ezinamandla kanti inyathelo eliphezulu limele imfuno ezingenamandla. Kwiimfuno zephiramidi zika Maslow (1954) umphantsi wephiramidi kuthwa yi'core'. Imfuno okanye iinkolo ngento zenza imvisiswano yomxhel'omnye. Ngokuya umntu enyuka ngephiramidi okanye engaphandle kwi'core'

umntu ufumana ukuba kwiimfuno okanye kwiinkolo akukho mvisiswano yamxhel"omnye; kwaye kulapho umntu ngamnye anokubeka utshintsho lweqondo lexabiso.

UMaslow (1954) unemfuno ezinamandla ezi zezi:

- limfuno ezingundoqo
- limfuno zokhuseleko
- limfuno zothando nobumnini
- limfuno zokuzingca
- limfuno zokuzazi

Umbhali uyanaba ngokubanzi ngeemfuno zikaMaslow (1954).

limfuno ezingundoqo

UMaslow (1954) ecatshulwa nguLarson (1995) uthi inyathelo elisezantsi kwiphiramidi yakhe liqulathe ezona mfuno ezinamandla abantu abanazo, iimfuno ezingundoqo ezizezi: Ukufumana umoya, ukutya, amanzi ,ukuthandana, ukulala ,kwakunye nokukhupha izinto ezimdaka. Ezi mfuno zinamandla kakhulu,awukwazi ukuqala unezise ezinye imfuno uzishiye zona. Kwaye kwazona zisetyinziselwa ukuphemelela ukuziphatha. Umzekelo, umntu olambileyo angaphenjelelwa yindlala ukuba enze izinto ezingaqhelekanga ukukhusela ukutya. Omnye enze izinto angazange wazenza, aqalele phaya ekubeni ukutya, okanye atye izinambuzane. Kwakhona umntu xa engawufumani umoya uyanxunguphala oyike afune amancedo.

limfuno zokhuseleko

ULarson (1995) uthi inyathelo lesibini lephiramidi ka Maslow (1954) liqulathe iimfuno zokhuseleko. Zininzi izinto ubani anokuthi azijonge kwezi mfuno.Abantu bafuna ukuziva bekhuselekile ukuze bakwazi ukwanelisa iimfuno zabo. Umzekelo, xa abantu beqonda ukuba umsebenzi wabo ungowethutyana kanye uza kuphela kwakamsinya baye bafune ukhuseleko kwezemali okanye emvuzweni wabo. Ngelinye ixesha baye bayigcine imali ukulungiselela amaxesha obunzima. Maxa wambi baye bafune eminye imisebenzi ekhuselekileyo. Umntu emsebenzini xa ephuma mva kunabanye abaphangeli iye loo nto imfake engxakini yokungakhuseleki ngenxa yobundlobongela obuthathe unyawo

ezilokishini. Kwakhona mhlawumbi ubani angakwazi ukuzikhusela emaseleni ngokuthi abenompu okanye indlu yakho ikhuseleke ngezikhuseli zamacango nefestile ibhagla, kwakhona ikho enye into ezakwenza ungakhuseleki maxawambi ngezizwe kwezopolitiko. Abantu bangavakalelwa babone ukuba ilizwe labo kusekho izinto elisazifunayo ezifana nezipekepeke ezininzi zokulwa njengamanye amazwe. Umntu angazifumana engakhuselekanga ebantwini ekuhlaleni, loo nto imenze ukuba achithe imali eninzi ezama ukuzilungisa, efuna ukuba abe semgangathweni othile. Loo nto uyenza ngokuthi asebenzise iziqholo, iziphelisi-vumba, afakele iinwele ezithengwayo ukuze azive engumntu ebukeya phakathi kwabanye abantu. Abantu baphila kwixesha apho ukhuseleko luluncinci khona.

Imfuno zothando nobumnini

UMaslow (1954) ecatshulwa nguLarson (1995) uthi bakhona abantu abanganxulumani namaqela, ngaphandle kwabo baphangela nabo kwakunye nentsapho zabo kuphela. Isikakhulu wonke umntu ufuna iqela aza kuthi azifake kulo ukwanelisa le mfuno.

Umzekelo abantu bajoyina imibutho yolutsha ezicaweni okanye imibutho yasekuhlaleni, umntu abe phantsi kweqela elithile ebholeni kuba efuna ukuba phantsi kweqela. Amaxesha amaninzi abantu bathanda ukuzimanya neqela elincinci nangona umntu angabe ulilungu lamaqela amaninzi. Abalukuhli bayalisebenzisa eli thuba kuba bayazi ukuba abantu bayayifuna le mfuno, kulapho benza khona izithembiso ebantwini kuba befuna ukuba babavotele okanye bathenge imveliso yabo.

Imfuno zokuzingca

UMaslow (1954) ecatshulwa nguLarson (1995) uthi abantu emva kokuba bezifake emaqeleni baye bafune ukuziva ukuba baseqeleni ngokuthi baxabiseke njengamalungu. Bafuna ukuziva ukuba bayafunwa kwaye baxabisekile njengabantu abaphilayo. Abantu bayavuya xa intsapho zabo zibaqonda kwaye zibancoma ngezinto abazenzayo. Imfuno yokuzingca ikwayimfuno yokuphinda kuvele imfihlo. Xa abantu befumanisa ukuba basafunwa ziintsapho zabo, imfuno yokuzingca iye ingapheleli esithubeni. Abantu bafuna ukuziva befuna ngabantu abaphangela nabo, kwanangabaqashi babo kwakunye nezihlobo. Umnombo wenkcubeko nawo uyayiphembelela imfuno yokuzingca.

Umzekelo abantu bayakufumana ukuzingca ngokwenziwa nangontanga babo,umntu anxibe impahla yodumo yakwa 'Calvin Klein' okanye asebenzise iziqholo okanye iziphelisi-vumba zakwa 'Yardley' okanye aqhube imoto yale mihla ,esebenza ngekhompyutha ukuze aziwe ngontanga bakhe. Kule mihla kuyaqhaphheleka ukuba umzi unengqwalasela ngezendalo. Abancinci nabadala,abavelisi kwakunye nabathengi bazama ukungenelela ngazo zonke indlela ukucoca umoya kwakunye nomhlaba, nendawo afumaneka kuyo amanzi. Abantu kuyacaca ukuba bayayiqonda into yokuba ukusebenza ekuhlaleni kunganceda ekufumaneni imfuno yokuzingca.

Iimfuno zokuzazi

UMaslow (1954) ecatshulwa nguLarson (1995) uthi imfuno yokufuna ukuphila ngokusemandleni akho yiminqweno yomntu wonke apha ebomini. UMaslow (1954) wayibona imfuno yokuzazi ukuba iqhubeka ngenxa yenkcochoyi yamava. iziganeko apho umntu anokuthi azonwabise ngazo afunde ngazo okanye afumane ulwazi lwento ekudala enamaphupha ngayo. Umnombo wenkcubeko ungayiphazamisa indlela esifuna ngayo ukuyanelisa le mfuno yokuzazi. Umzekelo abantu bashenxile kubomi obabukhuselekile bokufuya imfuyo, ngoku basebenza nzima begcina imali ezibhankini, bahamba icawe, bazama ukuzilawula kubomi bobulolo, obungagqibekanga basedolophini. Bashenxile ekuxabiseni amasiko baphila ubomi bokungakhathali. Umntu ngoku xa ebetheka apha eluhambweni, imtsho loo nto umntu abuye umva afune ukuzazi ukuba ungubani waphi wayevela phi. Umbhali uthi nje ngokuba kungenwe kwinkulungwane entsha abalukuhli bafumene ithuba lokuzithengisa ngokuthi babonise abantu iindlela ngendlela zokuphumelela le mfuno yokugqibela.

Izimilo: linkqubo yesindululo sesiseko sesibini

ULarson (1995) uthi iingcali zengqondo ezingo-Eagley A. H. nabanye (1993) basichaza isimilo njengendlela yengqondo ehlola ngayo ubukho bento ethile ngokuthi ibonakalise ukwenzelela okanye ukungenzeleli .Ngokutsho kwabo ukuhlola kufaka zonke iindidi zokuphendula .Kuba le nto yenzeka ngaphakathi emntwini ayihlali xesha lide ayikwazi ukuba umntu ayibone ngqo,umntu uyibona ngempendulo zokuhlola ezifana nezi: Imvume okanye ukungabiyomvume, ukwenzelela okanye ukungenzeleli, ukuthanda okanye ukungathandi ,ukuyingena okanye ukuyiphepha. Ngokutsho kuka Eagley (1993) ubantu

bakwenza oku kuhlola ngokuqwalasela izinto zesimilo. Izinto zesimilo zifunyanwa xa umlukuhli ecela isenzo okanye ekhupha imveliso, izimvo okanye inkolo.

Isimilo kwakunye neZimvo

URokeach (1968) ecatshulwa nguLarson (1995) uthi iinkolo zidala izimilo. Kwakhona uthi ezi zimilo zahlulwe zazindidi ezimbini ezizezi :Izinto ngokubhekiselele kwizimilo kwakunye neemeko ngokubhekiselele kwizimilo. Omabini la mahlelo ezimilo angabathambekela abantu ekwenzeni into, kodwa kwakhona angababhida abantu ingakumbi xa kukho ungquzulwano kuzo zombini. Umzekelo, abazali bakhalimele ukugcinwa kwabantwana abasebenzisa iziyobisi nentsangu ezikolweni. Uluvo lwabazali lubhekiselele kubantwana abasebenzisa iziyobisi nentsangu, kwakhona kwimeko eza kwenzeka esikolweni. Ingxaki yabo yile yokuba nabantwana babo nabo basenokuhendeka batye iziyobisi njengoontanga babo. Izimvo zabazali kule meko zisenokubonakalisa usizi kumaxhoba kanti kwelinye icala babonakalisa ukungayithandi le nto yenziwa ngaba bantwana

Izimvo

ULarson (1995) uthi izimvo zibonakalisa iinkolo kodwa zona ziyaguquguquka. Izimvo zitshintsha msinyane kwaye zisoloko zibaxwa. Abantu bayazazi izimvo zabapolitiki neendlela abathetha ngayo xa begaya ivoti, befuna ukuvotelwa kwakunye nento abayenzayo xa sele bephumelele bethabathe izikhundla ezi-ofisini. Ezi zimvo ziyakwazi ukutshintsha xa umongameli esenza impazamo. Umzekelo woku, ukungangqinelani kukamongameli waseMzantsi Afrika nengcaphephe zogqirha malunga noluvo lukamongameli lokuba isifo i- HIV asisiso esenza i-AIDS kanti zona ingcali zoogqirha ziyaluphikisa olu luvo lwakhe. Kwakhona umongameli uyala ukuba kusetyenziswe iyeza eliyi-Nevarapine. Iphondo lakwaZulu-Natal liziphikisile ezi zimvo ngokuthi linikezele ngeli yeza kubafazi abakhulelweyo. Izimvo azikuphemeleli ukuziphatha komntu. Ukutsho oko njengokuba umongameli ebaxakanisile abantu ngomcimbi wesifo uGawulayo, loo nto ayithethi ukuba abantu xa kuvotwa abazukumvotela. Izimvo ezingamkelekiyo iba zezethutyana. Abantu banesimilo esingesiso ngomsi ngenxa yezimvo abanazo zokuba awulunganga eluntwini ,umdaka ubulala i-Vitamin C esemizimbeni. Le nto ibonisa ukuba isimilo senziwa yinto okanye imeko.

Imisebenzi yesimilo

ULarson (1995) uthi izimilo zinomsebenzi wengqondo, ziyafundwa kwaye ziyinxenye yendlu yokugcina ulwazi. Izimilo zikwanomsebenzi wokwenza ukuba abantu babe nemvakalelo okanye imizwa .Ngamanye amazwi ungcoliseko lomoya nolwamanzi luyayiphazamisa imo yabantu. Izimilo zikwanowona msebenzi ubalulekileyo wokuziphatha. Ziyakwenza ukuba uthambekele kwisenzo esithile. Umzekelo ngenxa yokuba abantu benento abangayithandiyo ngomsi, abanye abantu abalithengi icuba , kanti abanye bayalithenga.

Izimilo kunye nenjongo

ULarson (1995) uthi uFishbein kunye noAjzen (1975) kuphando lwabo lotshintsho lwesimilo notshintsho lokuziphatha baveza iinjongo zokuziphatha. Ezi njongo zokuziphatha zinxulumene nokuba ubani ufuna ukwenza ntoni ngento, nokuba sisenzo sini ubani afuna ukusenza. Umzekelo utshintsho lwesimilo lukhokhelela intetho yabantu kwinto abafuna ukuyenza ngezindalo. Ngenxa yotshintsho lwesimilo abantu bathi bafuna ukulondoloza amanzi. Kwakhona ngenxa yotshintsho lwesimilo, abantu bathi amanzi asemilanjani mawangaselwa kuba awacocekanga. Umzekelo, kwaZulu-Natal abantu babulawa sisifo iKholera ngenxa yamanzi angacocekanga abawaselayo. Enye indlela yenjongo zokuziphatha esetyenziswa kakhulu ngabezopolitiko kukuncamathisela izitika ezifestileni zeemoto zabo ukubonisa ngaloo mizekelo ukuba bahambelana nombutho othile. Eso senzo sibonisa ukuba loo mntu uza kuvotela loo mbutho okanye loo mntu xa kuvotwa.

Izimilo kunye nonxibelelwano lwabantu ababini

ULarson (1995) uthi abantu bazichaza izimilo ngendlela enceda bona ukwenzela ukwazi abantu abaluncedo kubo.

Izimilo kunye nenkqubo yolwazi

ULarson (1995) uthi iingcali zajongana nenkqubo yolwazi lwabantu. Kwiingxoxo zazo zathi awukwazi ukujonga izimilo kunye nokuziphatha ungakhange ujonge ukuba ulwazi kumyalezo wolukuhlo ukuba uqhube njani kubaphulaphuli,indlela ogcinwa ngayo,kwanendlela oza kukhutshwa ngayo. Kwakhona bathi xa umntu ejonga le nkqubo

uba nombuzo azibuza wona othi: Ingaba abaphulaphuli bayawuqonda lo myalezo? Lo mbuzo ungaphenduleka mhlawumbi ngoviwo okanye ngokubuza abantu. Inyathelo lesibini kukuba umyalezo ugcinwa njani kwinkumbulo zengqondo ezihlala ixesha elide zomphulaphuli. Abanye abaphandi bathi ulwazi lugcinwa njengesitshixo samagama, imizekelo kwakunye nokuhambisana. Enye indlela kukukhumbula ngeziqendu ezakhe zehla .

Ukungaguququki: Inkqubo yesindululo sesithathu

ULarson (1995) uthi ingcali zaveza ukuba abantu bahlala kakuhle xa ilizwe lingaguququki yimibono, okanye kusenzwa uthekelelo ngeziganeko. Xa ukungaguququki kungenasihlahla, abantu baye bathambekelele ekutshintsheni bona okanye indlela abazichaza ngayo iziganeko ukwenzela ukuba ilizwe likwazi ukuma kwindawo eyiyo. Ngokwazi imvelaphi nexesha, abamkeli bayakwazi ukukubona ukuguququka. Abalukuhli bakhupha imiyalezo yabo ukwenzela ukuba bakwazi ukubuyela kukungaguququki umzekelo, abalukuhli bazama ukuguqula isimilo sabantu ngeemeko ezimaxongo zempilo , bazame ukwenza ukungavumelani nokuthile nabasebenzi bononophelo lwezempilo ULarson (1995) uthi ukungaguququki kuneemvelaphi ezimbini ezibalulekileyo ezizezi:

- ukungavumelani nokuthile
- nemvumelwano.

Imvelaphi zokungavumelani nokuthile zinogxeko xa abalukuhli befuna ukutshintsha izimilo. Zona imvelaphi zemvumelwano zibalulekile xa abalukuhli befuna ukwandisa okanye ukomeleza izimilo ezikhoyo. ULarson (1995) uyanaba ngezimvelaphi.

Imvelaphi zokungavumelani nokuthile

Ngokuka Larson (1995) zikhona iimeko okanye iziganeko ezithi zikwenze ungabinasikhundla okanye uzinze. Ezinye zazo aziqhelekanga kodwa inxenye yazo iyafana ingakumbi iqela labantu abaninzi. Ezi meko zezi zilandelayo :

- Ukuphulukana nexabiso leqela
- Ukuphulukana noqoqosho

- Ukuphulukana nesidima
- Ukungaqiniseki ngokoqikelelo
- Imvakalelo yokubanetyala.

ULarson (1995) uyanaba nokubanzi ngezi meko.

Ukuphulukana nexabiso leqela

ULarson (1995) uthi inye indlela abalukuhli abenza ngayo abantu ukuba bazive bengonwabanga kukubenza ukuba baphulukane nexabiso leqela. Ukuphulukana nexabiso leqela kwenzeka ngokufanayo kwiqela elincinci nakwiqela elikhulu. Ukusukela kumanyano lwamadoda okanye umanyano lwabafazi ukuya kwizifundiswa okanye umbindi welizwe. Le lahleko yokungavumelani nokuthile ingenza umonakalo omkhulu kuhlanga lonke. Umzekelo, AmaMelika aphulukana nexabiso leqela, okokuqala kurhulumente nasebantwini, nakumanye amazwe ayihloniphileyo mhla kwakubhombhishwa i-World Trade Centre. Le ntlekele yehlisa isithunzi sayo, isidima sayo kwizinto ezininzi ezinje ngezoqoqosho, ukungabi naliso elibukhali kwamajoni, namapolisa eenkalo zonke zaseMelika, nasekukhuselekeni kwabantu

Ukuphulukana noqoqosho

ULarson (1995) abantu xa bebona ukuba ixabiso loqoqosho elinjengemali oyigcinayo, izinto zakho ezixabisekileyo, umvuzo okanye nantoni na enxulumene naloonto isemngciphekweni wokwehla, abantu baye bazive bengakhuselekanga. Abalukuhli baye balisebenzise eli thuba lolu loyiko lwabantu ngokuthi babathengisele i-insholensi yocinomali. Abantu basenokulukuhlwa ukuba bajoyine imibutho eza kukhusela izinto zabo okanye eza kubakhusela kwezoqoqosho

Ukuphulukana nesidima

Abantu ngalo lonke ixesha bebona ukuba abasahlonitshwa ngabanye abantu, baphulukana nesidima sabo, baye bazibona bengeyonto, kwaye bengakwazi ukwenza nto ngaloo nto (Larson 1995). Ukungavumelani nokuthile kuvela xa kulapho nokuba imeko iyakubophelela. Imvelaphi yokungavumelani nokuthile iye isetyenziswe kubazali abanabantwana abangenamandla okuphumelela. Umzekelo umntwana ongasithandiyo

isikolo, umsebenzi wakhe esikolweni uba sezantsi, ngoba ixesha elininzi ulichithela ekudlaleni nasekubukeleni umabonakude. Le nto iyasehlisa isidima somzali ngoba ujongeka ngokomzali ongahoyanga. Indima yomzali kule meko kukufuna amacebo okusa lo mntwana konontlalontle nalapho aza kuthi akhuthazwe ngekamva lakhe eliyimfundo. Ngaloo ndlela umzali unyusa isidima sakhe ebephulukene naso.

Ukungaqiniseki ngokoqikelelo

Abantu baziva bengonwabanga xa bengakwazi ukuqikelela indlela abantu abaziphatha ngayo, okanye bengaqiniseki ngeziganeko eziza kwenzeka. Le meko iyabonakala xa abantu betshintsha intlalo yabo (Larson 1995). Umzekelo, xa abantwana betshintsha isikolo, okanye umntu etshintsha umsebenzi, ubani uye angayazi into ayilindeleyo, angaqiniseki ngento eza kwenzeka ngobomi bakhe kwesi sitsha isikolo okanye kulo msebenzi mtsha. Kwakhona xa wahlukene nomtu omthandayo uye ungaqiniseki ngento eza kwenzeka emva koko, uye ungabi namkhondo. Kwanelizwe ngokubanzi nalo aliqiniseki ngokunokwenziwa ngabagrogri. Ukuqhushunjiswa kwe-World Trade Centre eMelika ngoSeptemba ka2001, akekho umntu owayeyilindele intlekele eyayehle apho.

Abantu bakwimeko yokungavumelani nokuthile ngenxa yokwenziwa kukungabi namandla wokukwazi ukuqikelela into eza kwenzeka ebomini bomntu. Abalukuhli basebenzisa eli thuba ngokuthi baveze iimveliso ezithembisa ukukhusela abantu kwiimeko ezimaxongo ezifana nezi: ukugula, ukulahlekelwa ngumsebenzi, kwanokubanengxaki yemali.

Imvakalelo yokubanetyala

ULarson (1995) uthi imvelaphi yokugqibela yokungavumelani nokuthile kukuba netyala .Le meko iyelene kwimeko yokoyika kwabantu ukuphulukana nesidima sabo. Ukuba netyala kuvela xa ityala lingamkeleki ngaphandle ebantwini Umzekelo ebazalini, kwizihlobo zabantu, okanye kwizimvo zelizwe .

Ukukhutshwa kwamafama ezindlini zawo kakubi ,nokubulawa kwabantu eZimbabwe kuye kwanika imvakalelo yokuba netyala kumazwe amaninzi afana nawaseBritane kwakunye nawaseMzantsi Afrika. UMzantsi Afrika uye wathumela amajoni ukuya kunqanda udushe oluqhubeka apho kwanokujonga ukuba ukhetho lwevoti ka2002 lwabo bazigqatsileyo luhambe ngokomgaqo wentando yabaninzi. Kaloku isazela kunye nemvakalelo yinto

esemntwini, abantu abathi makubekho imfazwe, kubulawe abantu abangenatyala, kwakhona abathi makubekho indlala. Kodwa abantu baziva bengenako ukungayihoyi le ngxaki ngoba xa bengayihoyi bafana nabayenzileyo. ULarson (1995) unika inkcazelo ngemvelaphi zesibini.

Imvelaphi zemvumelwano

Imvumelwano isetyenziselwa ukumoleza iinkolo, izimilo okanye ukuziphatha kwanokushukumisa abamkeli rhoqo (Larson 1995). Imvelaphi zemvumelwano zezinye zeendlela ezisetyenziswayo ekulukuhleni abantu ukuze bakwazi ukoneliseka, bakwazi ukuthenga, okanye bajoyine okanye bavote ukubonisa ukwamkela isicelo somlukuhlwa.

Ezi ndlela zezi zilandelayo :

- Ukuqinisekisa ukhuseleko
- Ukubonakalisa okungenzeka
- Ukusetyenziswa kwembuyiseko

ULarson (1995) unaba ngokubanzi ngeendlela zemvelaphi zemvumelwano.

Ukuqinisekisa ukhuseleko

ULarson (1995) uhambisa athi, enye indlela abalukuhli abaye bayisebenzise kwiimfuno zabantu ukuba izinze kukubaqinisekisa ngokhuseleko .UMaslow (1954) kunye noPackard (1974) kuluhlu lwabo lwemfuno bayakungqina oko bathi ziimfuno ezingundoqo. Abantu bafuna ukuqinisekiswa ngokhuseleko lonxibelelwano lwabo lwasekuhlaleni. Bafuna ukukwazi ukufunda amaphepha –ndaba ukunika umdla unxibelelwano lwabo. Kwakhona abantu bafuna ukuqinisekiswa ngokhuseleko lwasekuhlaleni, bafuna ukuqinisekiswa ngokuthenga iziqholo ,kwaneziphelisi-vumba ukuba ziza kubanceda. Abalukuhli abaninzi basebenzisa le ndlela, kwaneenkokheli zakwalizwi ziyabaqinisekisa abalandeli bazo ukuba xa befuna ukuhlala bethembekile kufuneka bathathe inxaxheba kumaqhina enkonzo okanye banyuse inkongozelo ukuzama ukuphepha ukuhendeka.

Ukubonakalisa ingqikelelo

Imvumelwano eveza ubuchule obunxulumene nokuqinisekisa ukhuseleko kukubonisa ukuba umhlaba usebenza ngendlela yengqikelelo (Larson 1995). Kwakhona uhambisa athi, ukuba abantu bebeyazi into eza kwenzeka, imisebenzi yabanqolobi ngebeyinqanda, bathumele amapolisa ingekonakalisi .Ntonje umhlaba wonke uphila kwilizwe lengqikelelo . Umbali uthi abalukuhli nabo bayayisebenzisa le ndlela yoqikelelo xa bethengisa .Umzekelo ,inkampani yemoto zakwa-Ford ithi iimoto zayo zinegaranti engapheliyo, akukhathaliseki nokuba uyithenge intsha okanye indala.

Ukusetyenziswa kwembuyekezo

Ubuchule besithathu obuveliswa yimvumelwano yimbuyekezo (Larson 1995). Umbhali uthi abalukuhli nabo bayayisebenzisa le ndlela ngokuthi basebenzisa izincomo xa bethetha okanye ingxelo enezincomo ukutsala umdla wabaphulaphuli .Umzekelo umlukuhli uthi xa evula intetho yakhe entlanganweni, "ndiyanibulela ngokundinika indlebe". Loo nto nje iyodwa yenza nobengamamelanga atsho aphulaphule le nto iza kuthethwa. Ukusetyenziswa kwembuyekezo kunika abantu umdla

2.4.2 Umxholo wesindululo sesiseko: (Larson 1995)

Ngokuka Larson (1995) olunye uhlobo lwesindululo sesiseko olusebenza kumyalezo olukuhlayo, kukuba namandla komntu okucinga ngengqiqo. Isindululo sesiseko esithembele ngobuchule bengqiqo kwakunye namandla ohlalutyo kuthiwa ngumxholo wesindululo sesiseko. Ezinye iingcali zolukuhlo zithi xa zibiza esi sindululo sesiseko yingxoxo okanye yintetho ekhutshwayo ukwenzela ukwamkelwa ngabaphulaphuli. Apha kuhlolwa ulukuhlo olusebenza ngokusebenzisa ingqiqo yomlukuhlwa ,indlela acinga ngayo, kwakunye namandla engqondo. Umzekelo, umlukuhli ufuna ukulukuhla abantu ukuba baxhase into yokuthengiswa komzimba ukuba ibesemthethweni. Umlukuhli kufuneka akhangele indlela engcono anokuthi ayisebenzise kule nyewe. Bakho abaza kuyamkela ,kwanabangazi kuyamkela, kanti kukwakho nabo basembindini bangazi ukuba mabakhethe eyiphi into, bona bafuna ulwazi oluphangaleleyo, ubungqina kwakunye nengxoxo ngomba lo phambi kokuba bathathe icala. Ukuphumelela nokungaphumeleli kwale ngxoxo kuxhomekeke kwisindululo sesiseko esikholelwa ngabaphulaphuli. Nazi ezinye iinkolo zomxholo wesindululo sesiseko ezisebenza njengomyalezo olukuhlayo:

Amanzi asemilanjani amdaka mawangaselwa kuba enza iMaleriya. I-AIDS sisifo esibulalayo masilunyukelwe, izezo zokwaphula umthetho nakweyiphi imeko azinqweneleki. ULarson (1995) uthi abantu abaninzi banenkolo yokuba iziganeko zinonobangela, kwakhona xa izinto ezithile zisenzeka, nezinye izinto ngokungaguququkiyo ziyalandela. Iingxaki nazo ziba nonobangela wazo, xa lo nobangela esusiwe ziye zikhangeleke njengezidendiweyo. Le ndlela ethile yengqondo yokucinga kuthiwa xa ibizwa, yingqiqo kunobangela ukuya kwisiphumo. Esi sisindululo sesiseko sokuqala esisetyenziswa kulukuhlo .Umzekelo ,ubungqina bungavela ukuqinisekisa ukuba eMzantsi-Afrika iqembu lesizwe lebhola iBafana-Bafana linabadlali abaphambili abadlala phesheya abangazi kubakho kwimidlalo yase-Korea. Isiphumo sikanobangela sesi sokuba uMzantsi Afrika uza kubethwa kule midlalo. Omnye umzekelo ngulo ulandeleyo.

Unobangela: umfundi khange afunde kodwa uza kubhala uviwo.

Isiphumo: uza kutshona.

Lo mfuziselo luhlobo lomxholo wesindululo sesiseko esisetyenziswa kakhulu ngabezopolitiko ,nabantu bakarhulumente ezi nkundleni , kwakunye nasemisebenzini ,nakwezentengiso .Zonke izindululo zesiseko sokuqala ziveza uthekelelo olusele lusezingqondweni zabaphulaphuli njengesindululo sesiseko esiphambili kumyalezo wolukuhlo .Ngenye indlela umxholo wesindululo sesiseko uyathengisa ngenxa yokuba kuyacingelwa ukuba unengqiqo. Amandla omxholo wesindululo sesiseko awaxhomekekanga kumandla awo okushukumisa imvakalelo okanye ukubhenela kwiimfuno eziyimfihlo. Endaweni yoko amandla awo angqiyame ngokuncina impendulo yengqiqo okanye yengqondo evela kwisiphelo somlukuhlwa.

Isiqinisekiso

Isiqinisekiso sahlukile kwimeko ngemeko ,kanti nakubantu ngabantu. Isiqinisekiso sithi ukuze ibesiso kubekho ubungqina obupheleleyo obuthu budityaniswe ngokusebenzisa ingqiqo ekhokelela ekubeni abaphulaphuli bathathe ingcebiso zomlukuhli okanye bakholelwe kuloo nto ayithethayo (Larson 1995). IAristotle zithi xa zibiza indawo yengxoxo sisihloko sengxoxo kwakunye nentetha yengqondo. Ngamanye amaxesha isihloko siba ngathi ngumzekelo othi wenze abaphulaphuli bakwazi ukukhumbula indlela izinto ebezihamba ngayo. Ukwenza umzekelo kuthi kukhokhelele abantu kwingomso labo,

ngaphandle kokuba abaphulaphuli banikwe izizathu ezisulungekileyo ukuze bophule izigqibo.

ULarson (1995) uthi lingcali ezininzi zavumelana kwinto yokuba isiqinisekiso sineendidi ezimbini ezizezi: Ingqiqo kunye nobungqina . Ingqiqo kunye nobungqina bukhangelwa ngokuthi kuhlolwe into eyenziwa ngabalukuhlwa, indlela abasebenza ngayo. Umntu angayithelekelela into abaphezu kwayo afumane nento abafuna ukuyenza

Umzekelo, umlukuphi ufuna ukulukuphi abantu ngotywala ukuba butshisa izibindi. Ubunyani bomnyezi bubuchule bokwaka ingxoxo kanobangela wesiphumo. Umlukuphi ufuna ukubonisa isiqinisekiso sokuba: isiphumo esikukutsha kwesibindi sinaye unobangela waso: ukusela kakhulu utywala. Umlukuphi ukhangela ubuchule obuzindidi bokuphumelela, ngokuthi aqokelele izinto eziza kuba sisiqinisekiso kuwe wena mlukuphi. Obu buchule yimvelaphi yokuqinisekisa wena mlukuphi. Ubungqina obupheleleyo xa budityaniswe nengqiqo bukhupha isiqinisekiso.

Iindidi zobungqina

ULarson (1995) uchaza ngendidi zobungqina obuzezi :Umdlalo kunye nengqondo. Kwakhona uphinda anabe nzulu ngezi ndidi ngale ndlela ilandelayo.

Ubungqina obunomdlalo

Ubungqina obunomdlalo buxhomekeke kwindlela abantu abakha ngayo ubomi babo kunye neziganeko abanazo ezingendlela yebali okanye eyobaliso (Larson 1995). Kwakhona umbali uthi ubungqina obunomdlalo bunendidi obuzezi: amabali, iingxelo, imbali, ezimfutshane ezinoburharha, ukuthatha inxaxheba kunye nomboniso. ULarson (1995) uyanaba ngezi ndidi zobungqina bomdlalo.

Amabali

Ngexesha lakudala abantu babethabathekile ngamabali, iintsomi, inkcazelo, kunye nomculo wembali (Larson 1995). Umculo ubumanyelwa ngendlebe wenziwe ngomlomo ngokwesithethe .Ngokuya ixesha lihamba kwaye kwavela olunye uhlobo lwamabali olufana nemidlalo, imibongo, iinoveli kwakunye namabali amafutshane. Kukho olunye

uhlobo olusandul'ukuvezwa bubugcisa, olufana neenkqubo zoonomathotholo, umboniso bhanya-bhanya, iindaba kwakunye nezemidlalo kwaneziganeko zeembaleki. Yonke loo nto ingcambu yayo ikubaliso lwebali. Xa ubani enokujonga intetho ephumeleleyo kweyamandulo neyangoku, kungafunyanwa uvakalelo kunye nobungqina bomdlalo. Umlukuhli uzisa imeko yomdlalo kubaphulaphuli, aze ameme abaphulaphuli ukuba basebenzise iingcinga zabo ukuthatha inxaxheba, ukuze bona buqu babe ngabadlali. Olu hlobo lobungqina lukhuthaza abalukuhlwa ukuba benze isiqinisekiso kunye nomlukuhli.

Iindidi ezininzi zobungqina zisebenzisa indlela yomdlalo. Owona mzekelo osulungekileyo wobungqina bomdlalo libali. Umzekelo, umlukuhli uzisa umntu onesifo sikaGawulayo iHIV /AIDS phambi kwabaphulaphuli, lize ixhoba elo lichazele abaphulaphuli ngobungozi besifo eso, nendlela amabenze ngayo ukuzikhusela kwisifo eso i HIV/AIDS. Kwakhona uLarson (1995) uthi inkoliso yabashumayeli nabezopolitiko bangababalisi bamabali. La mabali uthi asetyenziswa ngobuchule. Iballi lisetyenziselwa ukufumana ingqalelo yabaphulaphuli ukuze bakwazi ukumamela isihloko sale nto kuthethwa ngayo. Ukunika abaphulaphuli umdla kuye kufakelwe obunye ubungqina namanye amabali amaninzi.

Ingxelo

ULarson (1995) uthi apha umlukuhli ufunda ingxelo yengqina elikubonileyo okuthe kwenzeka okanye ulwazi lwakhe. Umzekelo ,ukuba ingxaki eza kuxoxwa ingokungabikho kwemisebenzi ,abalukuhlwa bayathabatheka xa besiva kuthetha umntu ongaphangeliyo.

Nangona ingqina elikubonileyo okuthe kwenzeka libalulekile, izifundo zibonisa ukuba ubungqina abuthembekalanga, kwaye busenokungabi yonyani. Ingqina elibonileyo lisoloko libona elifuna ukukubona live elifuna ukukuva, linesimbo sokunika ubungqina ngokokubona kwalo. Abamkeli kufuneka baphononongisise ubungqina obubalukhlayo. Kufuneka babe nemibuzo abayibuzayo efana nale: Ingaba ingqina belikwindawo yokubona yonke le nto liyithethayo? Ingaba ingqina aliphazami? Ingaba ingqina linemfihlo elinayo ukukhupha ubungqina obunje? Kaloku abantu kufuneka bakhumbule ukuba abadlali, iimvumi kwakunye nezinye intshatsheli ziba nobungqina bokuba zisebenzisa imveliso ethile ukuze zibe zezi zinto bazizo. Ukunika loo nkcazelo akuthethi nto yokuba yinyani okanye umntu uyayithanda loo mveliso. Amaxesha amaninzi sukuba beqeshiwe ukuba benze loo nto khon'ukuze balukuhle abantu.

Imbali emfutshane enoburharha

Imbali emfutshane enoburharha iba libali elifutshane elichaza umba ngokukhawulezileyo (Larson 1995). Mhlawumbi ibe sisivakalisi esinye okanye ezibini. Imbali emfutshane enoburharha isoloko ingacacanga, kwaye ikwayingcinga ethathwa njengenyaniso engekaqinisekiswa. Yahlukile kwingxele yokwenene, yona ayisoloko ithathwa njengenyani.

Ukuthatha inxaxheba kunye nokubonakalisa

ULarson (1995) uthi zininzi indlela abanokuthi abalukuhli babonise ngayo ubungqina. Umzekelo, umlukuhli usenokubiza abantu abatshayayo ukuze bathathe inxaxheba ekuboniseni okunokwenzeka xa umntu etshaya, akhuphele umsi kwiphepha lokufinya elimhlophe. Kubakho amabala ashiyekayo. Ngamanye amaxesha abalukuhli babonisa into ngokuthi basebenzise izinto ezibonakalayo ezinceda ekufundiseni ukubonisa ingxaki nesisombululo.

Ubungqina obunengqondo

Ngamanye amaxesha ubungqina buvela ezingqondweni zabantu ngelixa bengaboniswa ngento ngokwendlela yengqondi (Larson 1995).

Umzekelo, iintatheli zamaphepha zisebenzisa ubungqina obufikelela ezingqondweni zabaphulaphuli. Ababhali bayayazi ukuba abamkeli banondoqo wesindululo sesiseko apha ezingqondweni zabo malunga nendleko okanye ingeniso. Abantu banqwenela ukuba naziphi na iingcinga, okanye imveliso okanye inkqubo enengeniso ibonakalise iindleko Umbhali ngokwazi ukuba abantu banesi sindululo sesiseko sangaphakathi uye enza ubango kwingeniso enkulu, esenzela uluvo lwesikolo sabantwana abancinci. Umbhali kwakhona uyazi ukuba abantu balinde ubungqina ukuxhasa olo bango kwaye baye balihlonele ukuba lichaziwe. ULarson (1995) uhambisa athi, izinto ezazisenzeka kudala zingumhlahla ndlela wengomso. Umzekelo, abantu baye bakholelwa kurhulumente ophetheyo ukuba akazukufana ngezenzo norhulumente wangaphambili kurhwaphilizo. Ngoku xa kusenzeka izinto ezazisenzeka kudala abantu baphelelwa lithemba ngakurhulumente wabo bashiyeke nokungathathi nxaxheba kwizinto azama ukuzenza.

Intlobo zengqiqo

Eli linqanaba lesibini lolukuhlo lenkqubo yengqondo, lidibanisa amaceba obungqina ngengqiqo (Larson 1995). Abantu bakholelwa ekusebenzeni kwingxoxo yengqondo ebekwa ngabalukuhli phambi kwabo. Loo nto iluncedo kubamkeli kuba yenza ukuba babe nolwazi ngendlela yengqondo esetyenziswa ngabalukuhli. Ukutsho oko umntu ulukuhleka msinyane kuba uyakwazi ukucinga.

ULarson (1995) uhambisa athi kukho iintlobo ngentlobo zengqiqo ezizezi:

- Ingqiqo kunobangela ukuyakwisiphumo
- Ingqiqo yesiphumo ukuya kunobangela
- Ingqiqo esuka kwiimpawu
- Ingqiqo yesicwangciso ukuya ekusebenzeni
- Ingqiqo esukela kwimfaniso
- Ingqiqo yokusebenzisa imithetho eqhelekileyo
- Ingqiqo yokuqiza ngaphakathi

Ezi ngqiqo zichazwa ngokubanzi ngalendlela ilandelayo:

Ingqiqo kunobangela kuya kwisiphumo

Abalukuhli basoloko besebenzisa ingqiqo kunobangela ukuya kwisiphumo ukuchonga iziganeko, iminombo okanye izinto ezibambekayo okanye eziyinyani ezingunobangela weziphumo (Larson 1995). Kwakhona umbali uthi ukuba unobangela ukhona abantu mabalindele iziphumo ezizakulandela. Ukuba iziphumo zibi abantu bafuna ukuphelisa ububi obo, kufuneka kuqala basuse unobangela .Umzekelo, ukuba umfundi ufunda ibanga leshumi, isikolo akasihambi kakuhle kwaye akafundi neencwadi zakhe, loo mfundi ekuphelekeni konyaka uza kutshona. Ukuba loo mfundi ufuna ukupasa, kufuneka asuse loo mkhuba wokungahambi isikolo, kwaye afunde neencwadi zakhe ukuze aphumelele ukuphela konyaka .

Unobangela kukungahambi isikolo nokungafundi iincwadi.

Isiphumo kukutshona ukuphela konyaka.

Inggqibo yesiphumo ukuya kunobangela

Apha umlukuphi uchonga iziphumo, kwaye usebenzela ukuzama ukubuyela umva kunobangela (Larson 1995). Umzekelo, utshonile iimviwo kuba ebengasihambi isikolo kwaye engafundi nencwadi zakhe.

Isiphumo, utshonile iimviwo zakhe.

Unobangela, isikolo ebengasihambi kwaye engafundi nencwadi zakhe.

Inggqibo esukela kwiimpawu

Abalukuphi ngamanye amaxesha bakhangele iimpawu baze bazame ukufikelela ezigqibeni ngazo (Larson 1995). Umzekelo, abapolitiki banokuzama ukuchonga indlela izinto ezimbi ngayo ngoku kunangaphambili, ngexesha kwakuphethe laa rhulumente wamandulo. Abezopolitiko bazame ukulukuphi abantu ngoMongameli ukuba akathathi ngqalelo kwiimfuno zabantu ezifana nezi:

- .Isifo ugawulayo (HIV/AIDS)
- .Ubundlobongela obuthathe unyawo eMzantsi Afrika
- Ukungabikho kwemisebenzi

Ngokungabikho kwenyani kwizinto eziqhubekayo, abantu baphelelwe lithemba.

Inggqibo yesicwangciso ukuya ekusebenzeni

Abalukuphi ngamanye amaxesha benza into ekhangeleka njengeqiquweyo kwisicwangciso sentengiso yemveliso (Larson 1995). Umzekelo, kwintengiso kamabonakude ubonisa indlela ebaleka ngayo imoto eyiPajero, ihamba ezingxondorheni nasemaweni. Abalukuphi bazama ukubonisa isantya sayo, kwakhona babonisa ukuba ayikho indawo apho ingahambi khona, le nto yenzelwa ukuba babe nomdla bayithenge. Kwakhona umdlali webhola wodumo kwiBafana Bafana uRadebe uboniswa enxibe izihlangu ezimenyezelayo, ezimnyama, ezipolishwe ngepolishi iKiwi. Abalukuphi baveza le ntshatsheli ithandwayo ukuze abantu babone esebenzisa le polishi. Kungekuba yena buqu usebenzisa yona, ntonje abalukuphi bafuna ukulukuphi abantu ukuba bathenge le polishi

Inggqiqo esukela kwimfaniso

Ngamanye amaxesha abalukuhli basebenzisa imfaniso njengobuchule bokuqeqesisa ingqiqo yesiphelo (Larson 1995). Kule ndlela yengqiqo umzekelo uyahlalutywa uchazwe kuze isiphelo sikhutshwe kulaa mizekelo okanye kuloo meko. Umlukuhlwa ngoku afanise umzekelo kunye nenye imeko ,aze akhombe izinto ezifanayo kunye nezizathu zokuba kutheni isiphelo ngomzekelo sisebenza kwimeko yangoku. Umthengisi akavumelekanga ukuba agxeke imveliso yenye inkampani. Umzekelo ukuba ungumthengisi weemoto zakwaFord uthi, imveliso yethu yakwaFord iyayodlula eyakwaToyota. Abantu abanelo lungelo lokugxeka eminye imibutho ngabezopolitiko Umzekelo uMongameli we-DA ugxeke urhulumente ngokungafezekisi izithembiso zakhe ebantwini zokuba abantu babe nendawo zokuhlala, adale imisebenzi, abantu bafumane amanzi. Kwimeko yengqiqo ngemfaniso kubakho into eqhelekileyo esetyenziswayo ukubonisa into engaqhelekanga. Umzekelo imeko eyenzeka ngoku yokubulawa kwabantu ePalestina bengenatyala bebulawa ngamaSirayeli, ifaniswe nemeko kaHitler yamaJamane ebulala amaJuda.

Inggqiqo yokusebenzisa imithetho eqhelekileyo

Eyona ngxaki yokusebenzisa imithetho eqhelekileyo yile yokuba abamkeli abazifumanisa bengexho nxamnye nento ebekwa ngumlukuhli baye bangabi namdla kwaye bangathathi ngqalelo kuloo meko ingundoqo (Larson 1995).

Inggqiqo yokuqeqesisa ngaphakathi

ULarson (1995) uhambisa athi apha izinto ziye zibekwe elubala kuqala phambi kokuba kuthathwe isigqibo. Into iqale ixoxwe kuvisiswane kwandule ukuthathwa kwesigqibo.

Umzekelo ,inqununu yesikolo esithile ithi kootitshala bayo: isikolo sine-R1000,00 engxoweni yaso, uhambo lwabantwana kwezemidlalo ngama-R600,00 umonakalo owenzeke esikolweni ngama-R700,00. Emva kwale ngxelo ootitshala baye babona ukuba isikolo asinamali engxoweni yaso, baza bagqiba kwelokuba mabonyuse ingxowa ngokuthengisa iziqhamo nemifuno esegadini, okanye bacele amalizo kwiinkampani ezinkulu

Uvavanyo lwengqiqo nobungqina

Ulukuhlo lwengqiqo lungaqhathwa kukungasebenzi ngenjongo okanye ukusebenza ngenjongo kobungqina okanye ingqiqo (Larson 1995). Imizekelo yokusetyenziswa nokungasetyenziswa kwengqiqo:

- Ukusetyenziswa kwengqokelela yamanani ento ethile
- Ukusetyenziswa kwengxelo
- Ukusetyenziswa kwemfaniso

ULarson (1995) uyanaba ngokusetyenziswa kwengqiqo okanye ubungqina

Ukusetyenziswa kwengqokelela yamanani ento ethile

ULarson (1995) uthi abantu bayakholelwa kwengqokelela yamanani ento ethile kwaye bangabi namibuzo ngayo. Kodwa uthi imibuzo emininzi kufuneka ibuziwe xa ubungqina bengqokelela yamanani ento ethile ekhutshiwe. Imibuzo efana nale: Ingaba isampuli yezinto ezifunyenwe kwengqokelela yamanani ento ethile ibiyiyo le ibimelwe ngenene na? Abantu kufuneka bazi ukuba isampuli yengqokelela yamanani ento ethile ibinomelo oluthembekileyo. Kwakhona kufuneka bayazi nendlela ekhethwe ngayo isampuli leyo. Ukungasetyenziswa kobungqina bengqokelela yamanani ento ethile iba kukusetyenziswa kwesehlo esinye senziwe umzekelo wezehlo ezininzi. Kwakhona okunye ukungasetyenziswa kobungqina bengqokelela yamanani ento ethile kukuthambekela kwicala elinye kwisampuli. Loo nto yenzeka xa elinye icala lingakhange limelwe. Indlela yokunikezela nayo inganaso isiphoso, kukunganikezeleki kakuhle

Ukusetyenziswa kwengxelo

Enye yeengxaki zengxelo kukuba umntu lo ulingqina isenokuba akachazi lwazi olululo (Larson 1995). Ukujika intetha ubani ayibeke ngenye indlela kungakhokhelela ekubeni ingqina liphendule enye into. Amaxesha amaninzi alibikho ixesha lokugocagoca lo mntu unika ubungqina. Umntu uye aviwe okanye abonwe kuloo nto athetha ngayo ukuba ukufanele okanye akakufanelanga ukuma anike ubungqina. Imibuzo ekufuneka umlukuhlwa enayo engqondweni xa ubungqina busetyenziselwa ukulukuhla yile:

- (a.) Ingaba lo mntu unika ingxelo ngumlawuli wesi sifundo, ukuba kunjalo uthembakele kangakanani?
- (b.) Ingaba lo mntu unika ingxelo ebesondele kakhulu na kubungqina anika ingxelo ngabo?
- (c.) Ingaba ikhona na into enokwenza ukuba lo mntu unika ingxelo abe unecala athambekela kulo ngezizathu ezithile kobu bungqina bakhe, ukuba kunjalo ingaba oku kukhetha icala kuyinto elungileyo okanye kuyinto engalunganga?

Ukusetyenziswa kwemfaniso

ULarson (1995) uthi ukungasetyenziswa kakuhle kwemfaniso ngamanye amaxesha kuthiwa xa kubizwa yimpazamo yemfaniso, kwaye yinto exhaphake kakhulu kwintengiso yemveliso. Umzekelo abezopolitiko basoloko befanisa uhlahlo lwabiwo-mali lwezomhlaba nohlahlo lwabiwo-mali lentsapho enye. Baye babenengxoxo yokuba intsapho mayiphile kuloo nto inayo, norhulumente aphile ngaloo nto anayo. Into yokuqala nje amayazeke urhulumente wenza imali eninzi engenakwenziwa ngumtu. Ngako oko ukufanisa uhlahlo lwabiwo-mali lentsapho enye kunye nolukarhulumente kukufanisa izinto ezahluke kakhulu. Le nto iyafana nakwiimfaniso ezinempazamo, umzekelo :umzali afanise imali encinci awayeyisebenzisa ngexesha awayesekholejini kunye nemali eninzi esetyenziswa ngumntwana wakhe osekholejini ngoku. Umzali alibale ukuba kudala zonke izinto babezifumana khona, ngoku umntwana yena izinto ezininzi uzithenga ngokwakhe, ngemali yakhe.

Impazamo eziqhelekileyo

ULarson (1995) uthi uWebster kwi 9th New Collegiate Dictionary uyichaza impazamo njengenkangeleko ekhohlisayo, iingcinga ezingezizo. Inkcazelo ekujongwe kuyo apha yile yokugqibela, ingxoxo ekholelekayo okanye isindululo sesiseko esakhiwe phezu kweengcinga ezingezizo. Ezi mpazamo zibakho kakhulu kwezentengiso, nakulukuhlo lwezopolitiko kanti nakulukuhlo lwababini. Ezinye iimpazamo eziqhelekileyo zezi zilandelayo:

- IPost Hoc Ergo Propter Hoc
- IAd Hominem
- IAd Populum

- Umbindi ongahlulwanga
- Ingxoxo yeStraw Man
- Ezinye iimpazamo eziqhelekileyo

Ezi mpazamo abantu bahlangana nazo imihla ngemihla zichazwe ngokubanzi apha ngezantsi.

IPost Hoc Ergo Propter Hoc

IPost Hoc Ergo Propter Hoc ithetha ukuthi: emva kwale,ngako oko, okanye ngenxa yale (Larson 1995). Njengoko ingcaciso isitsho isiganeko esinye silandela esinye. Isiganeko sokuqala sicingeleka ukuba siso esiba ngunobangela wesiganeko sesibini. Umzekelo ngexesha kwakuphethe urhulumente wengcinezelo ,abantu abangenazimvume zokuba babesezidolophini kwakunzima ukuba baphangele okanye bahlale ezidolophini, ngoku kurhulumente wedemokrasi abantu bavulelekile ukuba basebenze naphina apho bafuna ukusebenza khona, abantu ngoku baninzi ezidolophini kwakunye nabasuka kumanye amazwekazi,ngako oko imisebenzi ngoku inqongophele

IAd Hominem

IAd Hominem ithetha ukuthi: okuchasene nomntu. Loo nto ithetha ukuba kuhlaselwa umntu endaweni yengxoxo yomntu (Larson 1995). Le ndlela isetyenziswa kakhulu ngabalukuhli bezopolitiko. Kulapho inkokheli ihlasela enye.

IAd Populum

ULarson (1995) uthi i Ad Populum lulukuhlo oluxhomekeke nakweyiphi na into eyenza ukuba ibaluleke ngelo xesha. Le mpazamo ithanda ukusebenzisa la mazwi athi :yenza ngoku, wonke umntu uyayenza. Umzekelo abathengisi bayathanda ukuyisebenzisa kakhulu kwezomboniso wefashini kumaxesha onyaka,babonise into enxitywayo ebusika kwakunye nombala othile. Okanye kuboniswe intengiso yosuku apho yonke into iza kuba sexabisweni eliphantsi, kuthiwe yiza ngoku kuba wonke umntu uleqa ukufumana isisulu okanye uza kufika siphelile.

Umbindi ongahlulwanga

Umbindi ongahlulwanga wenzeka kwimeko ekuthiwa: sisazela ngombutho, apho umlukuhli axoxa ukuba umntu okanye iqela labelana ngengcinga nangezinye izinto (Larson 1995). Le mpazamo yombindi ongahlulwanga isoloko ilukuhla abantu ukuba bathenge imveliso, okanye bavotele abazigqatsileyo okanye bathi xhasa okulungileyo. Into ephezu kwayo le mpazamo kukukucebisa ukuba uthenge okanye usebenzise uphawu oluthile olusetyenziswa nangabanye abantu.

Ingxoxo yeStraw Man

Apha abalukuhli babeka ityala lomntu abayaziyo ukuba baza kumoyisa lula. Eli tyala balibeke kwicala eliza kuchasa kule ngxoxo yabo. Baye baveze ubungqina kunye nengqiqo ukoyisa eli tyala (Larson 1995). Kwezentengiso bayayisebenzisa le ndlela, umzekelo phaya kumabonakude kuboniswe umntwana echitha amanzi anombala oluhlaza kwisofa ezimhlophe okanye emethini phantsi. Umthengisi yena aveze iHoover yakwa Defy aze abuze ebantwini ukuba le Hoover ingaba iza kuwasusa na la mabala. Emva koko abonise abantu ukuba iyawasusa. Umthengisi uyayazi ukuba le Hoover iyawasusa la mabala, kuba ukuba ebeyazi ukuba ayizi kuwasusa la mabala ngengakhange abonise ngayo kumabonakude.

Ezinye impazamo eziqhelekileyo

ULarson (1995) uthi ezinye impazamo zengqiqo zisebenzisa ujijo lwemiba olufana nolu: ukuchaza icala elinye leballi, okanye ucaphule kwinto ekungathethwa yona, umntu azenze lusizi acele uvelwano, ukubhenela kwizithethe, okanye bacele umbuzo kumba lowo, ukusebenzisa intlekele, kwakunye nokusebenzisa imiqathango engeyonyani.

IiSylogisms zengqiqo

Kukho iindidi ezintathu zeeSylogisms ezingundoqo ezenza umxholo wesindululo sesiseko solukuhlo (Larson 1995). Ezi Sylogisms zezi zilandelayo:

- ISylogisms ezixhomekekileyo
- ISylogisms ezahlukanisayo

- ISylogisms eziindidi

ULarson (1995) unaba ngokubanzi ngeeSylogisms

ISylogisms ezixhomekekileyo

Ngokuka Larson (1995) iSylogisms zinesindululo zesiseko ezingundoqo kunye nesindululo zesiseko esincinci kwanesiphelo. Isindululo zesiseko esingundoqo sichaza imeko okanye ubudlelane obucingeleka ukuba bukhona elizweni. Abamkeli balindeleke ukuba babamkele obu bukho bale meko okanye obu budlelane kwizinto ezininzi.

Umzekelo woku kuchazwa apha ngentla: (Isindululo zesiseko esingundoqo) Ukuba ubheka eDyunivesithi uza kuphumelela ebomini.

(Isindululo zesiseko esincinci) ubheka edyunivesithi.

(Isiphelo)ngako oko uza kuphumelela ebomini

Esokuqala isenzo sesindululo zesiseko esingundoqo (ukuba uya eDyunivesithi) kuthiwa xa sibizwa sisandulela.

Esesibini isenzo (uza kuphumelela ebomini) kuthiwa sesilandelayo

Ngezi ngxelo zombini abantu baye bafikelele ezigqibeni ezizizo zokuba ubani uya kuya eDyunivesithi. ISylogism isulungekile kodwa zona izindululo zesiseko azinabunyani. Ukusulungeka kuxhomekeke kwimigaqo yengqiqo, hayi kubunyani besindululo zesiseko. Kwiimeko zeSylogism zimbini iindlela ezinyanisekileyo zokuchaza isiphelo. Eyokuqala kukungqina le ndawo ka ukuba yesindululo zesiseko esingundoqo, emva koko ugqibele ngale ndawo ka ngelo xesha yesindululo zesiseko esingundoqo. Inkqubo efanayo kodwa engeyonyani kukuba ubani angavumi isandulela, aze emva koko afikelele esigqibeni sokuba elandelayo ayivunywanga.

ISylogisms ezahlukanisayo

liSylogism ezahlukanisiweyo zinendlela yazo ethi, u-A isenokuba yinyani okanye uB- isenokuba nguyeyinyani (Larson 1995). Esi sindululo zesiseko esingundoqo seSylogisms ezahlukanisiweyo zisoloko zilandelwa sisiqinisekiso okanye ubungqina obucebisa ubukho buka A-okanye u-B, okanye ukungabikho kuka-A okanye-u-B. Inkoliso

yeeSylogisms ezahlukanisiwe zibuthathaka, zibalwa apho iimeko zibonisa ngokucacileyo u 'nokuba' kunye no 'okanye'.

ISylogisms eziindidi

ULarson (1995) uthi le Sylogism ijongene namalungu athile kunye nezinto ezipheleleyo. Zombini ezi zindululo zesiseko esingundoqo kunye nesincinci zijongene nobulungu okanye ukungabi lolungu kwakwenye yezi ndidi zimbini. Loo nto yenza ukuba isiphelo sibonise isiphumo esitsha macala omabini.

Umzekelo: Onke amajoni aseMzantsi Afrika ngamagorha.(isindululo sesiseko esingundoqo)

Nawe joyina ube lijoni. (isindululo sesiseko esincinci)

Ngako oko nawe uza kuba ligorha. (isiphelo)

Ngenxa yokuba ulilungu lodidi oluthile ngoku, kuye kucingeleke ukuba ungalilo ilungu lenye into.

Indlela kaToulmin

ULarson (1995) uthi uStephen Toulmin (1964) waba nenkqubela kumfuziselo ochonga ulukuhlo lwengqiqo olufunyanwa ngabantu kwiziganeko zemihla ngemihla. Ngokuka Toulmin (1964) nayiphi ingxoxo ejongene nokuqiqa kwengqiqo yahlulwe yaziindidi ezintathu ezizezi: ukubanga, ulwazi, kunye negunya.

Le ndlela yokususa ingxoxo yengqiqo kwibango ukuya kulwazi nokuya kwigunya iye ifikelele kwiimpundulo ezintathu ezizezi: ukuvuma ,okanye ukungavumi,okanye ukungaqiniseki. Le ndlela yingxoxo yokuqiqa eyenzeka imihla nezolo kwindawo yemarike.

Izenzo zokungqina ngento engekho

ULarson (1995) uthi indlela kaToulmin (1964) inezigama ezininzi. Uthi ibango lingaguqulwa sisigama ekuthiwa sisichazi. Umzekelo, 'kwiimeko ezininzi', okanye 'isenokuba' okanye 'injalo'. Ezi zichazi ziba nomda kubango, loo nto yenze ukuba umntu angakwazi ukudlula kumbuzo okanye kuloo nto ibithethwa. Elinye igama elingabalulekanga kumzekelo kaToulmin lugcino, ingxelo eyayanyanisiwe negunya elichaza imeko apho

igunya linobunyani. Loo nto ibonakaliswa ngamagama afana nala: ngaphandle kokuba okanye ukuba sikhona isizathu esinokwenza ukuba ndikholelwe kuloo nto. Xa kuthethwa ngesichazi, ugcino lona kulukuhlo alunangxaki kuba zozibini ezi zigama zisetyenziswa kwintetho yababini. Zozibini ezi zigama zinika umlukuhlwa ithuba lokuba avume kuloo nto bekuthethwa ngayo, kodwa hayi kulo lonke ulukuhlo. Umbhali uthi abalukuhli kufuneka bazisebenzise ezi zenzo kulukuhlo. Kwakhona umbhali uthi abalukuhlwa kufuneka babe nolwazi lweengxaki ezimbini ezimalunga nezichazi okanye ugcino. Eyokuqala kukungabikho kwazo,nto ke leyo enokubophelela abantu kwisenzo esinye okanye kwinkolo enye. Eyesibini zizichazi ezingacacanga ezivumela abalukuhli ukuba banyakazise nayiphi na imbophelelo kwimveliso, nakwisenzo, nakumntu okanye kulwazi. Abalukuhli basenokuzama ukuzitolika ezi zichazi ngokusemalungelweni abo. Abalukuhlwa bona kufuneka bacinge kabini xa behlangana nale ngxaki yokungabi nalwazi luphangaleleyo ngobango lolukuhlo. Umzekelo ukuba intengiso ithi, lo nomathotholo unento yonke, umlukuhlwa kufuneka abe nemibuzo ayibuzayo efana nale: udlala njani? iimeko zokuwuthenga zithini, isiqinisekiso sona sithini. Esokugqibela isenzo kwindlela kaToulmin yokubonisa ingxoxo yobuchule kukuxhasa igunya. UToulmin wabona ukuba iimeko ezininzi zisabambelele kwesi senzo, echaza ukwamkeleka kwesi senzo. Umzekelo, mhlawumbi umlukuhlwa akakholelwa ukuba eli gunya liyinyani,okanye ezinye indawo uyazithandabuza. Umlukuhlwa kufuneka ezeze ubungqina obuxhasa ukuqika obuchazwe kwigunya. Ekugqibeleni abalukuhli baye babange ukuba igunya liyamkeleka ngenxa yokuxhaswa. Umbhali uthi ubuchule bolukuhlo abusoloko buzi sylogisms ezilula. Endaweni yokwenza iingxelo ezifana nezi: ukuba ngu-A nguye no-B loo nto ithetha ukuba, ukuba u-A yinyani no-B yinyani; okanye isenokuba ngu-A oyinyani okanye u-B oyinyani; u-B bubuxoki u-A yena ke yinyani. Abalukuhli abaninzi benza ubango lokuba: abalukuhlwa mabaphendule ngokubamkela ngoko nangoko bangabuzimibuzo, xa bengabafuni bangabafuni kwangoko babuze isiqinisekiso. Abalukuhli bangaluveza ulwazi olusenokwamkeleka okanye lungamkeleki okanye lubuzise imibuzo emininzi. Ukuba umlukuhlwa usenemibuzo emininzi umlukuhli usenokuveza igunya okanye imbangi yokunxulumanisa isiqinisekiso kwisicelo. Okokugqibela umsebenzi wabalukuhlwa kukuhlaza ulukuhlo, bayazi ukuba balukuhlwa nini na. Eyona nto ibalulekileyo kukuba abalukuhlwa babenolwazi, kwaye bakwazi ukugxeka njengoko ulukuhlo lusekuhlени.

ISAHLUKO 3

UKUSEBENZISA ULUKUHLO

3.1 INJONGO

Injongo zesi sahluko kukujonga indlela olusebenza ngayo ulukuhlo. Zininzi iimeko apho abantu basebenzisa rhoqo ulukuhlo, ekuphemeleleni abanye abantu. Kuye kwakhethwa iimeko ezintlanu zemixholo yolukuhlo eyile: uba ngumlukuhli njani, ulukuhlo kunxibelelwano lwababini, kwezentengiso, kwizinto zokusasaza iindaba kwakunye nezopolitiko.

3.2 UKUBA NGUMLUKUHLI

Ngokuka Larson (1995) xa ungumlukuhli, inyathelo lokuqala xa ulungiselela umyalezo ,kukwazi abaphulaphuli bakho. Okwesibini kukumisa ngendlela umyalezo wakho. Okokugqibela kukukhetha indlela oza kuwubeka ngayo umyalezo wakho. Loo nto ibandakanya ubume bakho: ukusebenzisa amehlo, ukuma, intshukumo yakho, kwanenkangeleko yobuso. Okokugqibela kukufuna ukwazi ubuchule bokulukuhla obazekayo obufana nobu: ukwazi abaphulaphuli bakho. Umbhali uyanaba ngale nyewe.

Ukwazi abaphulaphuli bakho

Abaphulaphuli bakho kufuneka ubazi (Larson 1995). Indlela onokubazi ngayo kukubamamela xa belukuhla, uhlalutye into abayithethayo nendlela abayithetha ngayo. Xa belukuhla basebenzisa ubuchule obulukuhla bona. Umzekelo, umlukuhlwa ulukuhleka msinyane xa umlukuhli esebenzisa amabali okanye imizekelo. Ezinye zeendlela ezisetyenziswayo xa ufuna ukwazi abaphulaphuli bakho zezi zilandelayo:

- Idemografiki kunye nohlalutyo lwabaphulaphuli
- Ukuzimisela kwiimfuno zabaphulaphuli

Umbhali ucacisa ngokubanzi ngendlela nganye esetyenziswayo xa umlukuhli efuna ukwazi abaphulaphuli bakhe.

IDemografiki kunye nohlalutyo lwabaphulaphuli

ULarson (1995) uthi xa ulukuhlo lunejongo zabaphulaphuli abaninzi, abalukuhli basenokusebenzisa idemografiki ukuhlalutya abaphulaphuli babo. Kwidemografiki abantu babekwa ngokwesabelo sokubalelwa kwabo: izinto abazithandayo nabangazithandiyo, izimbo, kunye nexabiso labo. Imirhumo yenye yendlela zolwazi ezinokusetyenziswa ukubumba idemografiki yabaphulaphuli. Ukuzibandakanya ecaweni, nokuba ngumzalwane okanye ube kwiqela labahlali kwakunye nokuba namakhadi amatyala yenye yeendlela zolwazi. Ngenxa yezi ndlela ngokunjalo nobalo kwakunye nesebe likarhulumente lelayisenisi yabaqhubi, nokubuyiselwa kwesiqinisekiso solwazi, loo nto kumntu ngamnye ibonwa njengomgqatswa osulungekileyo kwindawo ethile akuyo. Iimeko zedemografiki ezijongwayo xa kulungiselelwa ingxelo yolukuhlo:

Inyathelo lokuqala kukufikelela ezigqibeni zokuba, yeyiphi imeko eza kusulungeka kubaphulaphuli bakho. Iimeko zabaphulaphuli ezenza umahluko wogxeko ukwahluka kwiinjongo zabalukuhli. Iminyaka ibalulekile xa uxoxa ngecebo lerhafu yokudla umhlala phantsi, kodwa hayi ukuba isihloko sakho sixoxa ngenye into. Isini sibalulekile kwezinye izihloko kodwa hayi kwezinye. Ezinye zeemeko umlukuhli azijongayo kubaphulaphuli bakhe zezi zilandelayo: Ukulingana kweminyaka, umvuzo, Isini, Unqulo, Usapho lungakanani, Amaqela ezopolitiko, Uhlobo lomsebenzi.

Ukuzimisela kwiimfuno zabaphulaphuli

ULarson (1995) uthi bonke abaphulaphuli banesabelo samava. Umzekelo, kulula ukulukuhla abantu obusabelana nabo ngamava, kuba izinto ezininzi benizenza kunye kwaye uyabazi. Umzekelo, Akulunganga ukulukuhla i-APLA uthethe nge-PAC kuba la maqela ayazana, kwaye bebesabelana ngamava ngaphambili. Xa uzama ukulukuhla umntu zama ukudwelisa uluhlu lwamava anawo.

USchwartz (1973) ecatshulwa ngu Larson (1995) waveza enye imeko kuhlalutyo lwabaphulaphuli. Le ngcali ihambisana nemiyalezo eyakhiwe phezu kwexesha, nendawo, nokuba nini nokuba iza kumanyelwa phi. USchwartz uthi xa ufuna ukudlulisa umyalezo kufuneka uzame ukwakha into eza kwenza ukuba aba bantu ubafunayo badibane. Abantu abanje ngabahlobo, umzekelo kubekho ipikiniki kwindawo eyaziwayo ngabahlobo apho babefudula besonwaba khona. USchwartz uthi le yindlela yokuziqhelanisa nokusebenza.

Okokuqala uthi zibuze ukuba iinjongo zakho zizwalungele na amandla abaphulaphuli ukuze balandele iingcebiso zakho. Umzekelo ukuba abaphulaphuli bakho ufuna bayeke iziyobisi, kufuneka uzame amacebo onokuthi uwasebenzise ukuze bakwazi ukukuphulaphula, into eza kwenza kube lula kubo ukuyiqonda. Banike amaphepha okanye iincwadana ezinokubenza bafune uncedo lokuyeka iziyobisi. Ncwadi ezo ziza kubanika amacebo. Kwakhona umlukuphulaphuli kufuneka azame ukufumana iingqondo zabo, azame ukuwuzoba umyalezo wakhe ukuze akwazi ukwenza umsebenzi wawo, nesimo sengqondo yakho sibe sihle ukuze bakwazi nabo ukukhululeka. Bazobele umfanekiso ngqondweni wabo nabahlobo babo, nezinto ababezenza, neminqweno yabo yempumelelo, kunye nabantu abatsha abasand'ulukudibana nabo. Baxebele kwaye ubabonise ukuba basenalo elo thuba lokuwafezekisa amanye amaphupha abo kwakhona.

Iindlela zokulungiselela

ULarson (1995) uthi zininzi iindlela zokulungiselela umyalezo ukwenzela ukuqinisekisa ukuba ziyalukuhla kwaye kulula ukuzikhumbula. Ezi ndlela zezi zilandelayo:

- Ukulungiselela ngokwesihloko
- Ukulungiselela ngokwesithuba
- Ukulungiselela ngokoluhlu lokulandelelana
- Ukulungiselela ngokwemicimbi yezinto ezininzi
- Ukulungiselela ngokweziganeko ezikhuthaziweyo

ULarson (1995) uyanaba ngokubanzi ngeendlela zokulungiselela

Ukulungiselela ngokwesihloko

Ngokuka Larson (1995) ukumila nobukhulu besihloko kubalulekile xa ngaba umyalezo ufuna ukuwudlulisa ugubungela izihloko okanye izinto ezininzi. Umzekelo ukuba isihloko sakho sithi, amapolisa eNtshona Koloni akawenzi umsebenzi wawo. Okokuqala kufuneka ubeke izizathu zokuba usitsho zibe zininzi, unike nemizekelo ukuze abaphulaphuli bakho bakwazi ukulukuhleka.

Ukulungiselela ngokwesithuba

ULarson (1995) uthi isithuba sokumila nobukhulu besihloko lukhetho olusulungekileyo xa ufuna ukuthelekisa isihloko sakho kumboniso omkhulu. Umzekelo, ufuna ukulukuhla ootitshala ukuba bathenge ikhompyutha. Ngoku uyababonisa ukuba xa benokuthi balandele imigaqo nenkqubo entsha kwezemfundo, abantwana bangapasa ukuphela konyaka. Yonke loo nto ingenzeka kakuhle xa benokufunda ikhompyutha, ingenza ukuba kube lula ukwenza imisebenzi yabo. Ukwazi kwabo ikhompyutha akuzi kuphelela apha esikolweni kuphela, iza kubanceda nakwixesha elizayo xa besele begqibile ukufunda besemazweni besebenza.

Ukulungiselela ngokoluhlu lokulandelelana

Ngamanye amaxesha umyalezo kunxibelelwano lolukuhlo wandlalwa kubaphulaphuli ngokuthi umlukuhli abathathe abachazele ngemeko yokulandelelana kwembali (Larson 1995).

Umzekelo, ngokuthi kulandwe umsebenzi wesithethi. Unyaka aqale ngawo ukwenza izinto neziganeko ezithe zehla, nemisebenzi ayenzileyo ukuza kuthi ga ngoku.

Ukulungiselela ngokwemicimbi yezinto ezininzi

ULarson (1995) uthi ukulungiselela ngokwemicimbi yezinto ezininzi kubonwa kakhulu kwimeko apho kuqatshelwa khona utshintsho oluphambili. Kwindlela yemicimbi yezinto ezininzi, amacala amabini axoxa ngomba othile. Elinye icala lifuna utshintsho, elinye lifuna imeko yelo xesha. Xa ngaba uhlangana nolukuhlo olubandakanya inkqubo yotshintsho, kufuneka uzibuze imibuzo ethi: ngubani onobungqina bomthwalo apha? Eli cala linobungqina bomthwalo kufuneka libonise izizathu ezibambekayo kwimeko yelo xesha. Ikakhulu ngokuthi babonise uphawu lwengxaki olufana nalu: ukungabikho kwemisebenzi, ukungabi nazindawo zokuhlala kwabantu, kwanendlala egqubayo eMzantsi Afrika. Kwakhona ukuba ngaba abantu bagxeka umongameli waseZimbabwe bafuna asuswe esihlalweni kufuneka abantu babeke izizathu eziqinileyo kwaye ezibalulekileyo ezithi makasuswe ukuze abaphulaphuli bakwazi ukulukuhleka. Ukuba umlukuhli uchaza ngemfundo yotshintsho, ingqalelo yengxoxo ijolise kwiicebo lokwenza elicingeleka ukuba liza kusombulula ingxaki. Inqanaba lesithathu lithi ukuceba okuhlangana nemfundo

kubandakanya umboniso wengcebiso yokuwisa umthetho, kwakhona eyokwenza ingeniso efunwayo, alinakho ukwakha ezinye iingxaki eziza kuba ngaphezulu kwemeko yokuqala.

Ukulungiselela ngokweziganeko ezikhethiweyo

UMonroe nabanye (1982) becatshulwa nguLarson (1995) baveza ukulungiselela ngokoluhlu lokulandelelana. Le ndlela ibandakanya amanyathelo amahlanu asetyenziswa ngabalukuhli xa befuna abalukuhlwa bamamele umyalezo wabo. La manyathelo ngala alandelayo:

- i. Inyathelo lokuqala kuthiwa linyathelo lengqalelo, elinjongo zalo ikukubamba ingqalelo yabaphulaphuli. UMonroe neqela lakhe bathi zininzi iindlela umlukuhli anokuzisebenzisa ezinjengo kusebenzisa ukuhlelisa, ingqokelela yamanani ento ethile. Umzekelo ama-70% yabantu bakwaZulu Natal bane-AIDS. Enye indlela kukwenza umbiko obalulekileyo ngemizuzwana embalwa phambi kokuba ugqithise umyalezo. Kanti enye indlela yokubamba ingqalelo yabaphulaphuli kukusebenzisa amabali
- ii. Inyathelo lesibini kukuzama ukuqinisekisa abaphulaphuli ukuba baza kuphoswa yinto okanye bayaphoswa okanye ikho into abaza kuyizuza. Eli nyathelo ikwalinyathelo lemfuno. Umzekelo umlukuhli asebenzise umfanekiso onentlawulo.
- iii. Inyathelo lesithathu yimibono.
- iv. Inyathelo lesine kukwaneliseka. Kuzo umlukuhli unika imizekelo, isiqinisekiso okanye ezinye iindlela zobungqina ukuqhuba abaphulaphuli ukuba babe nombono wokuba ubomi bebunokuba njani ukuba ngaba bebe nokulandela iingcebiso zabalukuhli.
- v. Inyathelo lokugqibela umlukuhli ufuna ukunika isenzo esisiso kwaye esithe ngqo. Kubalulekile ukuba umlukuhli anike abalukuhlwa inyathelo lesenzo ,nokuba kukutyikitya phantsi isivumelwano esibophelelayo sentengo,okanye ukutsalela umxeba ummeli, okanye ukutoyitoyela imarike yokutya engekho mbuthweni. Umlukuhli kufuneka akhe amanyathelo akhe ngokweenzame zolukuhlo lwakhe.

ULarson (1995) uthi umzekelo wesingxengxezo solukuhlo kuthiwa yindlela ye-AIDA. Eli gama limele: ingqalelo, umdla, umnqweno, kunye nesenzo. Kulo mzekelo inyathelo lokuqala kukubamba ingqalelo yabaphulaphuli. Kwinyathelo lesibini injongo yomlukuhli kukunyusa umdla wabaphulaphuli kwisihloko sakhe. Umzekelo umlukuhli uxelela

abaphulaphuli ngabantu abaninzi abasebenzisa le mveliso nendlela ebanceda ngayo. Umsebenzi olandelayo kukwakha umnqweno kubalukuhlwa wokuba bathenge le mveliso, okanye bavotele umgqatswa, okanye balandele iingcebiso zomlukulhwa.

Kwakhona uLarson (1995) unika imizekelo emine yokwakha iminqweno. Eyokuqala kukuthembisa abaphulaphuli ngokhuseleko. Eyesibini kukwakha ubuchule obunxulumene nobubi, okanye iimpawu ezingonwabisiyo okanye iimvakalelo. Abalukuhli abasebenzisa obu buchule bathembisa ukuba ngokulandela iingcebiso zabo ubani angohlukana nezi zinto zimbi. URank (1982) ngokucatshulwa nguLarson (1995) uthi xa ebiza ezi ndlela, luthintelo kwakunye nokuziphumza. Umzekelo abathengisi basoloko bethembisa ukuba imveliso yabo inqanda ihlazo lokunuka komphefumlo okanye umzimba okanye isusa inkwethu. Maxa wambi bathi imveliso yabo ikuphumza xa uphethwe yintloko ebuhlungu, umqala otshisayo kanti naxa uphethwe yintliziyo ebuhlungu.

Elokugqibela inqanaba lendlela ye-AIDA kukuchazela abaphulaphuli ngenyathelo lesenzo esicacileyo. Umzekelo kukuthi, intengiso iphelelwa ngomhla we-15 ka-Matshi, okanye le ntengiso iza kuthatha iiyure ezingama-24.

Ukwakha ukukholeleka

Ngokuka Larson (1995) bonke ubungqina obuye bufumaneka elizweni bulungiswe kakuhle, kodwa abunakubalukuhla abaphulaphuli ukuba abazithembanga izithethi. Kwakhona uhambisa anike imizekelo esetyanziswa imihla ngemihla xa umlukuhli esakha ukukholeleka. Usebenzisa le mizekelo ilandelayo:

- ukuthemba
- ubuchule
- kwakunye nentshukumo

Ukuthemba

Abantu bathenjwa ngezinto ezininzi. Umzekelo uLarson (1995) uthi abantu bayathenjwa ngenxa yokuba babonise ukuthembakala ngaphambili, okanye ngokuba benze ujongwano ngqo lwamehlo, okanye ngokuba namazwi aphilileyo. Abezopolitiko baxelela abavoti ukuba mababaxhase kuba babethembakele kubo kwiimpembelelo zangaphambili.

Kwakhona ukhumbuze umhlobo wakho ngento awakhe wayenza kodwa zange ubuqhawule ubuhlobo bokumthemba. Abalukuhli bakhumbuza abaphulaphuli ngeziganako zakudala ukuze babathembe.

Ubuchule

ULarson (1995) unemibuzo ayibuzayo yokuba abantu bangazi njani ukuba umntu lichule kwisihloko esithile okanye kumsebenzi othile. Amaxesha amaninzi abantu bajonga impumelelo yomntu kwimisebenzi yakhe yakudala. Umzekelo umntu wayelichule ekusebenzeni ngombhobho, ngoku emsebenzini anyuselwe ayokwenza msebenzi wumbi kuthi kwakonakala omnye wemibhobho emveni kwexesha elide abasebenzi bezama ukubalungisa bengaphumeleli, kuye kuncanywe kubizwe yena nanjengenkcutshe eyaziwayo. Kwakhona xa ingekho inkcutshe ethe ngqo kwisihloko esithile, abalukuhli bangakwazi ukuqasha inkcutshe kwezi bazaziyo, zibalaselayo xa zikhupha intetho.

Intshukumo

ULarson (1995) uthi intshukumo iyabonakala kwinkangeleko yangaphandle. Uhambisa athi abantu abanenkangeleko ejongekayo bayakwazi ukubamba ngcono umdla wabaphulaphuli. Izithethi ezinamandla zithatha ithuba elingaphaya kwengqondo. Umzekelo, umntu ngamnye angakwazi ukuyila umbono wentshukumo ngeendlela ezininzi. Umntu angathetha nomntu ongunya, abonise nangokusebenzisa ilizwi lakhe elisulungekileyo, akhethe namagama abonisa isiqinisekiso, ezifana nekangeleko yomntu, inkangeleko yobuso nokusebenzisa amehlo, zonke ezi zinto zibonisa intshukumo.

Umyalezo osisigoci

Izigoci zentetho kunye nokukhetha ulwimi olunika umdla zilukuhla ngcono kunentetho engacacanga, enganiki mdla (Larson 1995). lindlela abalukuhli abakha ngazo izigoci xa benika intetho zezi zilandelayo:

- lintlobo zokukhetha amagama
- Izigaba zentetho
- Ukucaca
- Ubufutshane

- Isakhiwo esinxuseneyo
- ukuyila engqondweni
- Uburharha

Umbhali apha ngezantsi uyanaba ngokubanzi ngezigoci zentetho.

Iintlobo zokukhetha amagama

Inkoliso yabantu ifuna ukulungisa isigama sayo, ngokuthi baphinde babhale intetho yabo besebenzise iintlobo ngentlobo zamagama ukuze intetho inambitheke, ivakale kamnandi ezindlebeni, ibe noburharha (Larson 1995).

Izigaba zentetho

ULarson (1995) uthi umlukuhli makanambithe intetho yakhe ngokuthi asebenzise izigaba zentetho ngexesha elisulungekileyo. Uthi izikweko kunye nezifaniso zincipha abaphulaphuli bakho ekubanikeni umfanekiso ngqondweni womba. Abaphulaphuli bakha ulwazi lwabo ngesikweko, loo nto ibenze ukuba ulwazi lwabo balukhumbule ngcono.

Ukucaca

ULarson (1995) uthi umlukuhli makakhetha amagama acacileyo xa efuna ukunika umdla abaphulaphuli.

Ubufutshane

Intetho yomlukuhli kufuneka ibe mfutshane, loo nto ubani uyakuyenza ngokuthi akhethe amagama asulungekileyo. Intetho ethe ngqo yeyona esulungekileyo. ULarson (1995) uthi umlukuhli kufuneka awucacise umba angawo kwisibhengezo sentshayelelo emfutshane. Awucacise umba lowo ngelinye ixesha ukuba kukho imfuneko. Kwakhona uhambisa athi akunyanzelekanga ukuba uthethe yonke into kwisivakalisi esinye, imiba ebalulekuleyo usenokuyiqala ngemibuzo, ulandele ngokuwucacisa.

Ukwakhiwa okunxuseneyo

Ukwakhiwa okunxuseneyo kubandakanya ukusebenzisa izakhiwo zezivakalisi eziyeleleneyo okanye ezifanayo (Larson 1995). Umzekelo, ngulo ulandelayo:

1. Umvuzo wobomi bakho uxhomekeke kubungakanani bemfundo yakho, ukutsho oko nakumsebenzi wentengiso.
2. Ikamva lomvuzo wakho lixhomekeke kwimfundo yakho.

Le mizekelo mibini ithetha into efanayo kodwa inezakhiwo ezingafaniyo.

Ukuyila engqondweni

Ngokuka Larson 1995 ukuyila engqondweni kuhambisana nemizwa yabantu, amava kunye neempawu. Mhlawumbi isithethi asinakho ukukwazi ukuzisa, ivumba, ukungcamla, ukubamba okanye ingxolo yento phambi kwabaphulaphuli kodwa singakwazi ukusebenzisa amagama avelisa ezingqondweni zabaphulaphuli oku kulandelayo: inkumbulo yomntu omde, nokuzola, kwakunye neglasi yebhiya ebandayo ephuma emkhenkceni. Umlukuhli kufuneka acinge ngento enokwenza abaphulaphuli bavuseleleke engqondweni. Umba umlukuhi kufuneka awubeke kangangendlela yokuba enye yemizwa ivakalelwe. Umzekelo umlukuhli uthetha ngemveliso yakwa Knorr athi, isuphu zakwaKnorr zinambitheka kamnandi zithi, "Mmm, Mmm".

Uburharha

ULarson (1995) uthi indlela engcono kulukuhlo lokusebenzisa uburharha sisigoci esaziwayo. Umlukuhli angabakha njani uburharha bemizekelo, izifaniso, kwakunye namabali? Abantu abasoloko bezibandakanya kwintetho yaphandle bona basoloko benabo uburharha ukuhombisa intetho yabo. Bafumana ukukwazi ukubusebenzisa uburharha njengokuba besoloko besenza intetho. Umlukuhli kufuneka abuqokelele uburharha kumaphepha ndaba, kwiinkqubo ezihlekisayo zonomathotholo, nakoombonakude ukuze abugcine kuvimba wakhe, kuba iza kumnceda loo nto ekuphuhliseni indlela yakhe yokulukuhla.

Ukudlulisa umyalezo wakho

Ngokuka Larson 1995 zikho izinto ezithi ziphazamise indlela yokudluliswa komyalezo, ezifana nendlela ezizizo ekufuneka kuhanjwe ngazo, kwakunye nokubandakanyeka kwabaphulaphuli, ezithi izithethi zingazithatheli ngqalelo.

Umlukuhli

ULarson (1995) uthi ezinye zendlela ekufuneka abalukuhli bezisebenzisile phambi okanye ngexesha lokudlulisa umyalezo, zezi: indlela yokuma, ukusebenzisa amehlo, ukushukumisa umzimba nokuthetha ngezandla okanye ukujekula, ukucacisa.

Ukuma

Abanye abalukuhli xa beza kukhupha intetho yabo,okanye xa bekhupha intetho baba ngamaphakuphaku, uhambisa athi uLarson (1995) wofika begqiba indawo yonke, babheke phambili, baphinde babuye umva bangade babe nasizinzo esisiso. Xa begqibile wofika beme nzi okomfanekiso oqingqiweyo. Uthi xa uza kukhupha intetho kufuneka udlamke,ume ngendlela eza kukulungela, ungabonakalisi koyika, kufuneka uzithembe, uqiniseke ngawe, kwakunye nento oza kuyikhupha ebantwini.Xa ungumlukuhli kufuneka ujonge indlela ekwenziwa ngayo xa kuxoxwa naxa kusenziwa udliwano-ndlebe, naxa kukhutshwa intetho.

Ukusebenzisa amehlo

ULarson (1995) uthi abanye abantu bakholelwa ukuba umntu akakwazi ukuxoka xa umjonge ntsho emehlweni.Uthi umlukuhli kufuneka asoloko ebajonga abaphulaphuli bakhe xa enika intetho ukuze ukwazi ukubabona xa bekulandela naxa bengakulandeli.Xa usenza njalo abaphulaphuli bayakumamela.

Intshukumo yomzimba

Ngokuka Larson (1995) intshukumo yomzimba iyayidlamkisa intetho xa ingayiphazamisi. Ukwenza izijekulo xa unika intetho kwenza abaphulaphuli babe nomdla. Kwakhona umlukuhi akafunekanga akubaxe, adlale nangobuso kuba kunika impembelelo engeyiyo

kubaphulaphuli. Ukuhleka wedwa kuba phulaphuli kubayimpoxo. Le ntshukumo kufuneka izenzekele ngokwayo ungayenzi ngokwakho kuba uza kuyibaxa.

Indlela yokuthetha

ULarson (1995) uthi ezinye izithethi ziyathanda ukubiza amagama angengawo. Loo nto yenza abaphulaphuli bamamele impazamo ngaphezu kokumamela umxholo. Umlukuhli kufuneka azimamele indlela athetha ngayo nendlela awabiza ngayo amagama kunomathotholo wokushicilela, ukuze athi xa eza kunika intetho angabhatyazi. Uthi kulula ukuwabona amakhwiniba xa usenza njalo, kwaye uba ngumlukuhli oba nempumelelo.

Ijelo losasazo

ULarson (1995) uthi xa unguhlukuhli kufuneka uzame ukuyikhetha imbobo eza kudlulisa umyalezo wakho. Uthi kuqala kufuneka umamele onke amajelo osasazo aza kusetyenziswa xa kudluliswa umyalezo wakho. Emva koko uzame ukuwamatanisa nabaphulaphuli bakho. Amanye amajelo osasazo onokuhambisa kuwo umyalezo, ngoomabonakude, unomathotholo, kwakunye namaphepha-ndaba.

Abaphulaphuli

ULarson (1995) uthi ngelinye ixesha abalukuhli baya baphembelela abaphulaphuli ukuba bathathe inxaxheba entethweni yabo. Abaphulaphuli bakho mababuze imibuzo ethe ngqo, babize abantu ngamagama ukuba kuyenzeka. Abaphulaphuli ungabenza babandakanyeke ngokuthi ushiye izithuba kwizivakalisi zakho bona bagqibezele banike nemizekelo. Umzekelo mhlawumbi uza kuthetha ngesifo somhlaza, ubuze kwalapha kubo ukuba, zeziphi na kanene ezinye zezinto eziba ngunobangela wesi sifo? Abanye babo baza kuphendula bathi licuba. Kwakhona uthi uLarson, akufunekanga uhambise amaphetshana omyalezo ngeli xesha unika intetho, kufuneka uwahambise xa sele ugqibile kuba abaphulaphuli bakho, okanye abathengi bakho baza kulibala kukufunda okanye balibale kukujonga le nto ugqiba ukubanika yona

Obunye ubugcisa obazekayo bokulukuhla

ULarson (1995) uthi abalukuhli abanempumelelo bachitha ixesha labo bekhangelwa abaphulaphuli babo ukuba yintoni abasele bekholelwa kuyo, baze bazame ukusebenzisa obunye ubugcisa obuza kuqhobosha imiba yabo kunye nenkolo yabaphulaphuli. Obunye ubugcisa bokusebenzisa ulukuhlo bobu bulandelayo:

- Ubugcisa bukaEwe-Ewe
- Musa Ukubuza Ukuba, Buza Xa
- Ukuphendula Umbuzo ngomnye Umbuzo
- Ukuzibophelela ngokuthanda
- Buza kakhulu, Ukuze Bazinze kancinci
- Hlwayela
- Ukufumana iIOU

Ubugcisa buka-Ewe-Ewe

ULarson (1995) uthi umlukuhli kubugcisa buka-Ewe-Ewe uzama ukufumana iqela okanye umntu oza kuphendula ngo-Ewe kwizibheni ezininzi, ezibambe undoqo wezicelo kude kube sekugqibeleni. Ngokuvuma inxenye yezibheni, umlukuhli kulula ukuba athi ewe kundoqo nakwizicelo sokugqibela. Umzekelo umthengisi othengisa iHoover azame ukuthengisela umama wekhaya okanye isoka le mveliso yakhe, athi kuye, "Le mathi yakho inoboya obukhulu, impendulo yomlukuhlwa ibangu ewe. Inoba iyakusokolisa xa uyitshayela? Kwakhona impendulo ngu ewe. Inoba uyayirhalela iHoover ndiqinisekile, yona nto iza kukwenza ungaguqi xa uyitshayela. Kwakhona impendulo yomlukuhlwa ngu ewe. Ngaloo ndlela umlukuhli sezihlakulele indlela yokuthengisa imveliso yakhe.

Musa Ukubuza Ukuba, Buza Xa

ULarson (1995) uthi kobu ubugcisa umlukuhlwa ubuzwa umbuzo omkhokhelela ekukhetheni, mbuzo lowo omkhokhelela kwimpendulo.

Umzekelo: Ndifuna ukukubona ngomso, ndingakubona ngeliphi ixesha, kusasa okanye ebusuku? Impendulo inye yekhethayo ixesha lakusasa okanye elasebusuku. Nangona obu

ubugcisa busenza ngobuqhetseba bunexabiso kuba bunyanzelisa isenzo kumthengi, okanye kwabanye abantu abalukhuni abazama ukuphepha ukwenza izigqibo.

Ukuphendula Umbuzo ngomnye Umbuzo

Ubugcisa abantu ababusebenzisayo xa befuna ukukufumana ungacingelanga, kukuphendula isicelo ngokubuza umbuzo (Larson 1995). Umzekelo, Yintoni ocinga ukuba ndingenza into enjalo? Yintoni ekunika loo ngqondo? Ubugcisa bokuphendula ngombuzo bubalulekile kuba bubafumana abanye abantu bengacingelanga, loo nto itsho ikunike wena mlukuhli ithuba lokucinga. Kwanokucela umntu ukuba aphinde into ebeyithetha okanye acacise ngaphezulu kuloo nto ayithethayo ikwa luncedo kumlukuhli.

Ukuzibophelela Ngokuthanda

ULarson (1995) uthi umVangeli okanye umfundisi xa kuza kuthandazwa uye acele abantu ukuba bathobe intloko okanye bacimele. Abaphulaphuli bayayenza loo nto ngokuthanda kwabo kungakhange kubekho mntu ubanyanzelayo. Umshumayeli uye acele kuThixo ukuba angene ezintliziyweni zabantu bonke, aze acele wonke umntu ofuna ukwamkela uThixo ukuba aphakamise isandla okanye aphakame. Esi senzo sesibini abantu bayazibophelela kwisicelo bengakhange banyanzelwe. Esokugqibela isicelo sithi, bonke abo baphakamise izandla okanye bame ngeenyawo mabeze ngaphambili ukuze basindiswe. Kwakhona obu bugcisa buyasebenza nakwezinye iindawo. Umzekelo, umthengi uthatha isampuli yemveliso ayisebenzise kuba efuna ukujonga ukuba isebenza njani. Loo mthengi akanyanzelwanga ukuba ayisebenzise le mveliso, uyisebenzisa ngokokuthanda kwakhe. Obu ubugcisa busebenzisa isenzo endaweni yamagama ukukhokhela umlukuhlwa ukuba enze isigqibo.

Buza Kakhulu Ukuze Bazinze kancinci

ULarson (1995) uthi kufuneka ubuze kakhulu ukuze inyathelo lokuzibophelela kwabo ezingqondweni zabo lingabi ngaphezulu kwamandla abo. Xa umlukuhli ebuya umva kuloo nto okanye ehlisa ixabiso, abathengi bacinga ukuba lisisisulu. Umzekelo umthengisi wefenitshala abonise umthengi ukuba lo mabonakude amfunayo yimali ethile kodwa yena uza kumehlisa ambize imali engaphantsi kwale ibhaliweyo, umthengi ziye zehle izibilini avumelane nomlukuhli. Abalukuhli bayabusebenzisa obu bugcisa xa benemveliso

ekunzima ukuba bayithengise. Umbhali uthi kufuneka ufune ngaphezulu kwento abaphulaphuli abanakho ukuyenza ukuze ukwazi ukubafumana, bakubone njengomhlanguli wabo kutsho kube lula ukubalukuhla.

Ukuhlwayela

Ngokuka Larson (1995) ukuhlwayela kusebenzisa esinye sezivo ezintlanu ukuvula ijelo eliya kubaphulaphuli ukuze bakwazi ukukhumbula. Umzekelo, intengiso yakwa-Kentucky Fried Chicken inezibheno zezivo eziliqela. Inesibheno ekungcamleni, nakwivumba nasekubambeni. Xa abaphulaphuli besebenzisa esinye sezi zivo batsho bakwazi ukukhumbula umyalezo wakho ngcono kwaye ixesha elide.

(vii.) Ukufumana i-IOU

ULarson (1995) uthi ngelinye ixesha kuthiwa xa kubizwa obu bugcisa lutshintshiselwano. Obu ubugcisa buzama ukwenza abaphulaphuli bazive bekubamba into. Abalukuhli babufumana obu buchule iluncedo ingakumbi xa beqala ukwenza uthetha-thethwano nabalukuhlwa. Ungabanika abaphulaphuli bakho izipho ezisimahla, okanye uthembise ukubanceda.

3.3 UNXIBELELWANO LWABABINI KULUKUHLO

Ngokuka Reardon (1991) unxibelelwano lwababini lwenzeka xa abantu ababini besebenzisana ngendlela ebandakanya ukuziphatha kwintetho yomlomo, kwakunye nokuziphatha kwintetho yokusetyenziswa kwamalungu omzimba, nembuyekezo yengxelo kwakunye nokujonga iziphoso komnye nomnye nezilungiso zezo ziphoso. Injongo yale ntsebenziswano kukufuna ukutshintsha isimo okanye indlela yokuziphatha kwabanye abantu. Le nkcazelo yolukuhlo lonxibelelwano lwababini yahlukile kulukuhlo lwentlanganiso yosasazo lweendaba, kuba imbuyekezo yengxelo ayikho kolu lukuhlo.

Umlukuhli kunxibelelwano lwababini akakwazi ukuyilungiselela into eza kwenzeka ngexesha lentsebenziswano. Umntu ngamnye obandakanyeka kunxibelelwano lwababini unayo laa ngqondo yokutshintsha isihloko, avelise ulwazi olutsha okanye asuke ahambe, okanye asuke enze nantoni eza kwenza kube nzima kumlukuhli ukudlulisa umyalezo kakuhle.

URearon (1991) uthi ulukuhlo kunxibelelwano lwababini luntsonkothile ngenxa yokungaguququki kweemfuno zokumamelisisa intetho yabanye abasebenzisana kwisenzo sentetho yomlomo kunye nesenzo sentetho ngokusebenzisa amalungu omzimba. Abo basebenzisanayo baqwalalsela kakhulu iingxoxo zentetho ngomlomo kunembonakalo yentetho yokusebenzisa amalungu omzimba.

Kwakhona uhambisa athi uRearon (1995) eminye imisebenzi yolukuhlo kunxibelelwano lwababini eyenza imisebenzi intsokotho kukuba abalukuhli bangaphezulu kwesinye. Umsebenzisani ngamnye unendlela yokudlala zombini indima, eyomlukulwa kunye neyomlukulwa nangaliphi na ixesha. Abantu abaninzi abalungi kulukuhlo lonxibelelwano lwababini ngenxa yokuba abazimisela ukuhoya iziganeko abangakwaziyo ukuzithelekelela, ezenzeke ngexesha lentsebenziswano. Bakhetha ukunika intetho kuqala bagqibele ngokuphendula imibuzo. Ngelishwa akulunganga ukugcina unxulumano ngentetho. Imihla ngemihla abasebenzi, abantu abatshatileyo, abazali kwakunye nabantwana kufuneka bonke bathembele ngonxibelelwano lwababini kulukuhlo. Ukuze abantu baphumelele kwizinto abazenzayo, emisebenzini nasemakhaya kufuneka bafunde indlela eyiyo yonxibelelwano lwababini kulukuhlo. Kufuneka bakwazi ukufunda intetho ngomlomo, babe nolwazi lwemiyalezo yentetho yokusetyenziswa kwamalungu omzimba, bakwazi ukunika ingxelo ntetho esulungekileyo, bakwazi ukuthetha into ofuna ukuyithetha, bakwazi ukunika inkcazo ngezigqibo ezivumelana nomlukulwa. Okokugqibela bakwazi ukuphumelela umlukulwa ukuba atshintshe.

Impembelelo yobudlelwana

URearon (1991) uthi abaphandi babonisa ukuba unxulumano lubalulekile ekukhethweni kobugcisa bolukuhlo. Inyathelo lokuthandana kunxulumano luphumelela ukhetho olufumanekayo kumlukulwa xa ecacisa ngobugcisa. Umzekelo, awukwazi ukugcinisa umntwana wakho emntwini ungazi kumbhatala, ngaphandle kokuba loo mntu unobudlelwane naye. Ukulukulwa umntu kuxhomekeke kwindlela omazi ngayo umlukulwa, nendlela ozakuthi usebenzise ngayo ubugcisa bakho xa usebenza.

Unxibelelwano lwababini kulukuhlo: Indlela yomgaqo

URearon (1991) uthi abantu bathembele kwimigaqo yentsebenziswano ekubancedeni ekuzimiseleni kwinto abafuna ukuyithetha, nabafuna ukuyenza ngexesha lencoko.

Ukhetho lwabo luxhomekeke kwimbono yomgaqo wangaphakathi kunye nomgaqo wangaphandle ukusebenza kwimeko ethile. Kangangokuba owona mdla wongameleyo ukumgaqo wangaphakathi. Umntu ngamnye uzibandakanya nonxibelelwano lwababini. Umgqo wangaphandle usebenza njengeniyathelo lokufanisa. Ukudlulela phambili le migaqo isebenza xa ngaba umgaqo wobudlelwane ungekho ekulawuleni ukhetho lokuziphatha okuthile. Umzekelo, ukuba umntu ongumfazi kunye nomntu oyindoda bazana emsebenzini, kodwa zange bakhe bakhuphana ngaphambili akulindelekanga into yokuba xa bekhuphene okokuqala izinto ziza kusuka zihambe kakuhle. Banabo ubudlelwane kunye nomgaqo wangaphakathi, kodwa kuza kubakho amangixigixi ento yokuba ngubani oza kubhatala imali yaloo ndawo bakuyo, lo uyindoda angayazi into afanele ayenze kulo ungumfazi. Umfana uye angaxhomekeki kumgaqo wobudlelwane kakhulu, uye abe semlindweni kude kufikelele elo xesha izinto bazilungise zibe calanye. Xa ulukuhlo luziinjongo kunxibelelwano lwabantu ababini, ukusetyenziswa kogcino lomgaqo obalulekileyo lufuna ukuqwalaselwa kuba kungasisiqalo sokuvelisa ukungavumeleni nento ethile.

Ubugcisa bonxibelelwano lwababini kulukuhlo

URearon (1991) uthi kwiinzame zokwenza lula umsebenzi wokuthelekelela ubugcisa obunokuthi busetyenziswe ngumntu ngamnye xa elukuhla abanye, kuye kwaveliswa itaksonomi ezininzi. URearon (1991) uthi uMarwell kunye no Schmitt (1967) baye baqwalasela kakhulu kwezi taksonomi zilishumi elinesithandathu ekuthiwa xa zibizwa bubugcisa bokuthobela inzuzo. Ubugcisa buka 9-13 bunesibheno ekungaguququkuni kwembono yakho, njengokuba intsalela yona inesibheno kwiimfuno zomntu zokulukuhlwa u1, 2, 5, 7, 8 kunye no 9 okanye ukwamkelwa kwezinye jikelele u3, 4, 15 kunye no16.

URearon (1991) uyicacisa ngokubanzi le ndlela yokulukuhla omnye umntu ngale mizekelo ilandelayo:

Ubugcisa bokuthobela inzuzo, kwimizekelo yeemeko zekhaya.

1. Isithembiso: (ukuba uthobekile, ndiya kukuvuza.) Uthembisa uDick ngokumnyusela imali xa ephakamisa umgangatho wakhe kwizifundo zakhe.
2. Intsongelo: (ukuba awuthobeli, ndiya kukohlwaya.) Ugrogrisa uDick ngokumyekisa ukusebenzisa imoto xa engawunyusi umgangatho wakhe ezifundweni zakhe.

3. Ingxelo yobuchule (ukuqiniseka): (Ukuba uthobekile uya kuvuzwa, “ngenxa yendalo yezinto”.) Ukhombisa uDick ukuba, ukuba ufumene isimboli ezisulungekileyo uya kukwazi ukufumana ikholeji engcono kwanomsebenzi ongcono.
4. Ingxelo yobuchule (ukugxeka): (ukuba awuthobeli, uya kohlwaywa, “ngendalo”.) Ukhombisa uDick ukuba, ukuba akafumani zisimboli ezintle akasokuze aye ekholejini engcono okanye afumane umsebenzi ongcono.
5. Ukuthanda: (umenzi uyathandeka, kwaye uluncedo ekufumaneni ingqondo ephangaleleyo ukuze athobele isicelo) Uzama ukuba nobuhlobo kangangoko unako ukuzama ukubeka uDick ezingqondweni ezizizo phambi kokuba umcele ukuba makafunde.
6. Ukunika into phambi kokulukuhla: (umenzi uvuza umntu ekujoliswe kuye phambi kwesicelo sakhe sokuthobela) Unyusa imali kaDick kwaye umxelele ukuba ulindele ukuba afunde.
7. Inkuthazo engathandekiyo:(umenzi usoloko esohlwaya umntu esenzela isiqendu seqela labantu sokuyeka ukuthobela.) Uyamyekisa uDick ukusebenziseni imoto kwaye umxelele ukuba akavumelekanga ukuba aqhube imoto ade abe uyazifunda iincwadi zakhe kakhulu.
8. Ityala: (Ngenxa yenceba endakwenzela yona ngaphambili uyandibamba ekundithobeleni.) Uyambonisa uDick ukuba uncame yonke into wagcina imali yokumhlawulela izifundo zakhe ngako oko kufuneka afunde aze nesimboli ezisulungekileyo ukuze afumane ikholeji engcono.
9. Cela okulungileyo: (Ukuba awuthobeli wenza ngokungekho sikweni.) Uxelela uDick ukuba ayikho mthethweni into yokuba umntu angafumani zisimbholi zisulungekileyo ngako oko kufuneka afunde ngaphezulu kokuba efunda.
10. Imvakalelo yam ubuqu (ukuqiniseka): (Xa uthobile uza kuziva ngcono ngawe.) Uxelela uDick ukuba uya kutsho azidle ngaye ukuba ufunda kakhulu.
11. Imvakalelo yam ubuqu (ukugxeka): (Xa ungathobeli uva kakubi kakhulu ngawe.) Uxelela uDick ukuba uya kuba neentloni xa efumene isimboli ezimbi.
12. Phosa ukucutha (ukuqiniseka): (Umntu onokuthobela ngonophawu oluhle.) Uxelela uDick ukuba njengokuba emdala kwaye eyinkwenkwe enengqondo, iza kuzenzekela into yokuba afune ukufunda kakhulu kwaye afumane iisimboli ezintle.
13. Phosa ukucutha (ukugxeka): (Umntu onongathobeli ngonophawu olubi.) Uxelela uDick ukuba ngumntu onobuntwana onokungazifundi incwadi zakhe ngendlela ekufuneka efunde ngayo.

14. Umveli: (Ndiyakufuna ukuthobeka kwakho ngamandla, nceda wenzele mna.) Uxelela uDick into yokuba uyakufuna nyhani into yokuba afumane ikholeji engcono, kwaye unqwenela ukuba enzele wena uncedo ngokuthi afunde.
15. Isidima (ukuqiniseka): (Abantu obaxabisileyo baya kucinga ngcono ngawe xa uthobile) Uxelela uDick ukuba usapho lonke luya kuzidla ngaye ukuba ufumene iisimboli ezintle.
16. Isidima (ukugxeka): (Abantu obaxabisileyo abayi kucinga ngcono ngawe xa ungathobekanga.) Uxelela uDick into yokuba lonke usapho luya kuphoxakala xa efumana isimboli ezimbi.

UMiller nabanye (1977) becatshulwa nguReardon (1991) bandisa umsebenzi kaMarwell kunye no Schmitt (1967) ngokuthi baphakamise ubuchule obulawulekayo obunokusetyenziswa kulukuhlo olungelulo unxulumano lwabantu ababini. Obu buchule buthathwa njengomntu omnye onokulukuhla omnye ukuba ayeke okanye ame kumgaqo othile. UMiller nabanye (1977) babunciphisa ubuchule buka Marwell kunye noSchmitt (1967) baba ziindidi ezintlanu ezizezi:

- Umsebenzi womvuzo
- Umsebenzi wokohlwaya
- Ingxelo yobuchule
- Ukwenza ukuba zisebenze iimbophelelo zingabhekisi mntwini
- Ukwenza ukuba zisebenze iimbophelelo kumntu othile

URearon (1991) uthi uWitteman noFitzpatrick (1986) bavelisa iVerbal Compliance-Gaining Scheme (VICS). Ngokwaba babhali imiyalezo ingakukhuthaza ukuthobela ngendlela ezininzi ezizezi:

- Imiyalezo yemisebenzi
- Imiyalezo yamandla

Umbhali ucacisa ngokubanzi ngale miyalezo

Imiyalezo yemisebenzi

URearon (1991) uthi imiyalezo yemisebenzi igxininisa iziphumo ezisulungekileyo nezingasulungekanga umntu anokuzilindela xa ezibandakanye nokuziphatha okuthile.

Imiyalezo yamandla

Imiyalezo yamandla igxininisa kwiziphumo zokuthobela kunye nakwiziphumo zokungathobeli. URearon (1991) uthi uFitzpatrick nabanye (1977) uyisebenzisa iVICS ekuhloleni ukuba ukuthobela ekuziphatheni kwahluke njani kwindlela yolwalamano lomtshato. UFitzpatrick nabanye bachonge iindidi ezintathu zolwalamano ezizezi:

- Izithethe
- Ukwahlukana
- Ukungaxhomekeki

URearon (1991) uyanaba echaza ngezindidi

Izithethe

Izithethe zinamasiko axabisekileyo agxininisa uzinzo. Zibonisa ukuxhomekekelana, kwengqondo kunye nomzimba kwaye aziluphephi ungquzulwano.

Ukwahlukana

Ukwahlukana kunembono ezingathethi nto inye ngolwalamano zinokuxhomekekelana okuncinci, kwaye ziyaluphepha ungquzulwano.

Ukungaxhomekeki

Ukungaxhomekeki akunamasiko nazithethe zexabiso, ziyakugcina ukuxhomekekelana, ziya kuthanda ukubandakanyeka kungquzulwano. NgokukaRearon (1991) uWitteman noFitzpatrick (1986) bahlola ukuba abantu ababini abavanayo abakulwalamano olwahlukeneyo babutyumba njani ubugcisa benzuzo yokuthobela. Isibini sesithethe sidla ngokusebenzisa ulindela kwinzame zaso zokufumana ukuthobela. Bayabelana

ngokuphandle ngendlela yexabiso, ngako oko bayaxoxa ngabakulindeleyo kwiziphumo ezizizo nezingezizo.

Ukwahlukana kuzibandakanya neenzame zokubamba ukuziphatha kwesihlobo. Kusetyenziswa unxibelelwano lwe"Guerrilla-like", kubanga imvumelwano kubalingane babo. Ukungaxhomekeki kusebenzisa uthotho lweendidi zemiyalezo kwakunye nokuchasa okulindelwe ngabaphandi, benze isibheni kwixabiso kunye nakwimbophelelo. Abaphandi bezi ndlela bayasisondeza ukuze siqonde ukuba ubudlelane buziphembelela njani iziphumo zolukuhlo kwakunye neenkqubo ngokwayo.

Ukuthobela – ukuxhathisa

URearon (1991) uthi abanye abaphandi baqwalasele kakhulu kwingqiqo-siseko, okanye ukwenza ingxelo ngokuxhasa. Umahluko wentsingiselo kwindlela izifundo eziyisebenzisa ngayo ingqiqo siseko njengomsebenzi weminyaka, uhlobo lwesicelo, kwakunye nesifundo sobuni (Rearon 1991; uHowie-Day 1977; McQuilleu et.al.1986).

UMcLaughlin nabanye (1983) becatshulwa nguRearon (1991) bathi bayichaza ingcaciso njengendlela yokuba iziganeko ezingaphumelelanga ziyakhangelwa kwintsebenziswano yasekuhlaleni. Bafumana ukuba olu hlobo lwengcaciso luyathomalalisa (umzekelo, lunezizathu, lunemvume) okanye lwandisa okubi umzekelo, ukungavumi.

Izenzo ekufuneka zinike iziphumo

URearon (1991) uthi la manyathelo angakhokhelela abalukuhli ukuba bachonge izinto emaziqwalaselwe xa kuqhutyekwa ngonxibelelwano lwababini kulukuhlo. La manyathelo ngala alandelayo:

1. kufuneka uchonge ingqiqo yakho kunye neyomlukuhlwa, uqwalasele izikhalo zabaphulaphuli, ube nolwazi oluphangaleleyo ube nazo izinto obonisa ngazo le nto uthetha ngayo.
2. Kufuneka umamelisise kwaye uchonge ukufana kwengqiqo kwakunye nokungafani kwayo.

3. Kufuneka unciphise uchukumiseko lwakho kwiingxaki ezingenakusonjululwa ngokuthi iingxoxo uzibekele elinye ixesha. Ubonakalise uvelwano ngokwentshukumo yochukumiseko lomlukulwa.
4. Bonisa ubuthathaka kwingqiqo yomlukulwa okanye ubonise ndlela yimbi enokuthi yenze isindululo sibe nomtsalane omkhulu.
5. Kufuneka ukhethe ubugcisa obufana nobu bulandelayo:
 - (a) Ukuxoxa ngobuthathaka bengqiqo yomlukulwa.
 - (b) Kufuneka ubonise ukungafaneleki, nokungangqinelani kwakunye nokungasebenzi kakuhle kwendlela aziphethe ngayo ngoku umlukulwa.
 - (c) Kufuneka ubonise ingqiqo yomlukulwa ukuba ayohlukanga kweyakho
 - (d) Kufuneka uhlangabezane nabo kwezinye izinto.
 - (e) Kufuneka umbandakanye umlukulwa kwisigqibo.
 - (f) Kufuneka ukhethe indlela ethile efanelekileyo kunxulumano kunye nemeko.
 - (g) Kufuneka ufumane imbophelelo ukuze utshintshe okanye ucinge ngotshintsho.
 - (h) Kufuneka uyilandelele into

3.4 UKUSETYENZISWA KOLUKUHLO LWESINDULULO SESISEKO SENGXOXO KWINTENGISO

Ngokuka Larson (1995) wonke umntu ulixhoba lentengiso, kwanonyuselo lwentengiso amaxesha amaninzi apha ebomini. Umbhali uhambisa athi abantu kufuneka babe nolwazi lwezi ndlela zesibheni ezinenjongo ngathi ukuze abantu babe nobulumko bokugqiba ukuba bayathenga na okanye abathengi. Kwakhona abantu banolwazi ngentengiso yophawu, kodwa nokuba kunjalo baba nayo laa ngqondo yomfanekiso omkhulu wezangweyi ezisetyenziswayo xa kuthengiswa. Izinto ezisetyenziswayo xa kulukulwa abathengi zezi zilandelayo:

- Igama lophawu
- Ukupakisha
- Indawo

Igama lophawu

ULarson (1995) uthi abantu kudala babethenga izinto ezivenkileni kungekho phawu kuzo. Umzekelo ityuwa, iswekile, ikofu, umgubo nezinye iimveliso. Ngokukhula kwentengiso nenkqubela yokufaka uphawu kwimveliso, abavelisi baye bafuna ukwenza inguqulelo yemveliso kukhuphiswano. Zintathu iindlela ezinokuthi zenzeke ngazo ezi nto. Okokuqala kukuzuzwa intengiso ngegama lophawu, ubonisa nomahluko wolu phawu kwezinye iimveliso, nodidi lwemveliso leyo. Okwesibini kukwenza ipakethi yophawu ibe nomahluko kwezo kukhutshiswana nazo. Okwesithathu oonomarike banenkolo yokuba naluphi na uphawu kufuneka luthabathe indawo engqondweni yomlukulwa. Kwiminyaka edlulileyo unxibelelwano ngophawu luye lwaphuhliseka. Umzekelo igama lophawu lungenza umahluko kwindlela olubonwa ngayo kwanendlela olutyalwa ngayo kwingqondo yomthengi.

Ukupakisha

ULarson (1995) uthi ukupakisha kuyalukuhla, kwaye komeleza igama lophawu. Uthi ipakethi ayaneli nje ukukhusela imveliso, yenza uphawu lukhangeleke ngakumbi kwaye kube lula ukulubona. Kwakhona kube lula ukulugcina, nokulubeka endaweni esemehlweni abathengi. Ukupakisha kuba nento okuyithethayo ebantwini ngophawu, kwenza umtsalane nezinto zigcineka kakuhle

Ilebhile

Ngokuka Larson (1995) ilebhile yenza kube lula kumthengi ukuyibona le nto ayifunayo ngokuthi ajonge yona. Umzekelo ilebhile yakwa Phillips. Umthengi xa efuna ukuthenga izinto zombane ezifana neketile, i-ayini, umthengisi ngoko nangoko utsibela ilebhile yakwaPhillips kuba uyawazi umgangatho wakwaPhillips uxhomile kwaye akathengisi zinto ezonakala kwamsinyane, uthengisa izinto ezinexabiso.

Indawo yokuthenga kunye nonyuselo lwamaxabiso aphantsi

ULarson (1995) uthi njengabathengi abantu banolwazi lwendawo yokuthenga kunye nezibheno zonyuselo lwamaxabiso aphantsi, ngaphezu kwengcaciso ngegama, ukupakisha kunye nelebhile. Indawo yokuthengisa ibonisa ngezalathisi ezichazela abantu ngophawu

olufumanekayo kuloo lokishi, kuchazwe nevenkile ekufumaneka kuyo le ndwadla yesisulu samaxabiso aphantsi. Ezinye iindlela zendawo yokuthengisa kukwazisa ngefestile. Abantu baboniswe efestileni okuphakathi kwakunye nezinye izinto eziye zibekelwe abantu ngaphandle ukuba bazingcamle, okanye bazisebenzisele ukuziva kweyabo imizimba, iziqholo ezinje ngezakwa Yardley zibekwe zodwa ukwenzela amanene namanenekazi ukuba abone. Yonke le nto yenzelwa abathengi ukuba balukuhleke, ludidi lwemveliso leyo ibekwe phambi kwamehlo abo.

Unyuso lwamaxabiso aphantsi

ULarson (1995) uchaza unyuselo lwamaxabiso aphantsi njengesicengo sexeshana. Ukhuthaza abathengi ukuba benze isigqibo esikhawulezileyo sokuthenga izinto ezo zisexabisweni eliphantsi. Abathengi baye balinike ingqalelo enkulu eli thuba lonyuselo lwamaxabiso aphantsi, kuba kulapho bafumana khona izinto ebebezifuna ngamaxabiso aphantsi. Kubakho neevenkile apho uthenga izinto ezimbini ngemali yento enye. Ukuhliswa kwamaxabiso kudla ngokuthatha iintsuku ezimbini, kulapho kuthi kufumaneka nebhaso xa uthengile. Yonke le nto bayenzayo abathengisi bazama ukunyusa imveliso yabo ukuba ibe selubangweni.

Indawo

ULarson (1995) uthi abathengisi banenkolo yokuba uphawu ngalunye kufuneka lube nendawo ezingqondweni zabathengi. Abantu baphila kumhlaba onemveliso eninzi, neempawu ekufuneka zikhunjulwe ngabathengi. Iingcaphephe kulo mmandla zithi intengiso sesona sixhobo seMarike. Umthengisi akasuke aze nemveliso athengisele abantu. Endaweni yaloo nto uNomalika uqala ngeengqondo zabathengi, ukufuna ukwazi iimfuno zabo. Ukuba uzifumene iimfuno zabo aqale aveze imveliso eza kuthi yanelise ezo mfuno.

Xa indawo yemveliso ivelisiwe, kuye kusetyenziswe intengiso ukuzama ukulungiselela abathengi ukuba bathenge. Abathengisi baye basebenzise amaxabiso aphantsi ukunyusa izinga lemveliso yabo okanye ukwenza abathengi ukuba babe nolwazi ngophawu lwabo. Le nto bayenza ngokuthi basebenzise intetho emfutshane yokwazisa abantu ngeempahla ezithile okanye ngenjongo ethile. Umzekelo, “Yebo Gogo” le ntetho imfutshane apha abathengi banolwazi lokuba ibhekiselele kwiminxeba yakwa Vodacom. ULarson (1995)

uhambisa athi, olu nxibelelwano luphucula umfanekiso wemveliso okanye eyobuqu bomntu. Le nkqubo isusa umthengi kuloo ndawo ebekuyo imse kule ndawo intengo ikuyo. Uthi akuba ngaphakathi evenkileni umthengi, unovenkile okanye abathengisi baququzele bembonisa konke okungaphakathi kwakunye namaxabiso abo aphantsi.

Iingxaki zonxibelelwano olungamandla loluntu

Ngokuka Larson (1995) inkoliso yabantu iyayikhetha imveliso abacinga ilungile ukuba bayisebenzise, bayayigcina ezingqondweni basebenzise loo mveliso ithuba elide. Loo ndlela kuthiwa xa ibizwa yintembeko yophawu. Intembeko yophawu ikwenza ukwazi ukuhlala nabahlali abanonxibelelwano olungaphezulu, ngoba akuzi kujika utshintshe ingqondo zakho, kwakhona kungalula kuwe ukungazihoyi iintengiso ezivezwayo ezizama ukunyusa ezazo imveliso. Umzekelo xa ufuna isepha yokuhlamba impahla engumgubo, uya ngqo kwigama lophawu olwaziyo i-Omo, awube ukhangela ezinye iisepha. Ukuze bakwazi ukungena ezingqondweni zabaphulaphuli abathengisi kufuneka bafune into esele isezingqondweni zabaphulaphuli, abasoze bathi babethelele yona ukunyusa izinga lemveliso yabo.

URies noTrout (1986) ngokucatshulwa nguLarson (1995) bacebisa ukuba eyona ndlela emayisetyenziswe ngumyalezo wokwenza lula ongaphezulu. Umzekelo, abantu uyabazi ukuba bathethelela iPirates kumdlalo webhola, ngoku iPirates iphambili ngamanqaku kumaqela onke. Xa uthengisa usebenzisa abantu bePirates; uthi wonke umntu wePirates usebenzisa isepha yeLifebouy ukuze afike enomdla ebaleni kwaye angabi navumba. Nawe ingakunceda le sepha yeLifebouy ungabi navumba.

Ugqabhuko-dubulo lwemveliso

Ngokuya ingena imveliso emalikeneni kukuya intengiso isibangaphezulu. URies no Trout (1986) becatshulwa nguLarson (1995) bathi le nkqubo ludubulo lwintengiso. Le ngxaki ayibikho kwezentengo kuphela, ibakho kuzo zonke iintlobo zomsebenzi ezininzi ngamagqwetha, oogqirha, kwakunye namaziko afana nezibhedlele, nemihlangano kwakunye norhulumente, kuyanyanzeleka ukuba abhenele kwintengiso.

Ukophula ukubhidisa

ULarson (1995) uthi ubugcisa bendawo ethile okanye inyathelo elithile likwenza ukwazi ukuphumela ngaphaya kokubhideka. Ukuba ngowokuqala ukuthengisa le mveliso, indawo okanye indima ephezulu ibalulekile. Nawuphi na umthengisi akafuni ukuba uphawu lwakhe ibe lelikawonke-wonke. Imveliso kufuneka ibe ntsha emalikeneni, ibe yodwa, naxa ithengiswa kuqhayiswe ngobutsha bayo bokuba yodwa ingafani nezinye. Enye indlela kukuthatha ithuba lo mfanekiso wento ibe isele ikhona okanye ephindwayo ukubakho. Umzekelo uSt Elmos ebesaziwa njengomthengisi wePitsa. Ipitsa yakwaSt Elmos ihamba phambili kuzo zonke iivenkile ezithengisa ukutya eKapa. Ngoku uSt Elmos uthengisa intlanzi kwezinye zeevenkile zakhe, ngoku uthi uthengisa intlanzi yakwaSt Elmos. USt Elmos uthathe ithuba legama elihle lakhe elidumileyo ukuthengisa imveliso yakhe entsha. Le nkqubo xa ibizwa kuthiwa kukwandisa iimveliso zokuthengisa.

Kwakhona uLarson (1995) uhambisa athi ixabiso lingayenye yezinto eziphelisa ukubhida abathengi, ngenxa yokwenyuka kusehla kwemali. Imveliso iyakwazi ukufumana umtyhi wexabiso eliphantsi okanye ifumane amaxabiso aphezulu. Abathengisi nabo bangakwazi ukugqithela ngaphaya kwengxushu-ngxushu ngokuthi imveliso ababefudula beyisebenzisa bayibeke ngokutsha ikwazi ukusebenza nakwenye indawo. Umzekelo iBaby Oil yayenzelwe abantwana ngoku ithengiselwa nabantu abadala, kuthiwa iluncedo nabo bangayisebenzisa. Okokugqibela, ukukhetha igama elisulungekileyo lemveliso, igama kufuneka lihambelane nemveliso ukuze likwazi ukutsala abathengi.

Ukufuna ulwazi ngento ecingwa ngumthengi

ULarson (1995) uthi kukho indlela ezintathu zokuthengisa ezilawulayo ezi zezi:

- Idemografiki
- Isayikhografiki
- Isoshiyografiki

IDemografiki

IDemografiki isetyenziswa kufundo lwamaqela abathengi okanye umahluko wemalike xa kuchazwa malunga nobuninzi bezinto ezitshintshayo ezifana nomvuzo wonyaka,

ukuzibandakanya nonqulo, ukukhetha ezopolitiko, iminyaka ubungakanani bentsapho kwakunye nesini (Larson 1995).

ISayikhografiki

ULarson (1995) uthi iSayikhografiki lufundo ngendlela yokuphila yabathengi. Ikunika ulwazi oluphangaleleyo, ngendlela abathengi abalichitha ngayo ixesha labo, imisebenzi abathi bazibandakanye nayo, iyintoni umdla wabo, kwaye zisithini izimvo zabo kwinto ethile emalunga nemveliso. KwaSayikhografiki kusetyenziswa i-AIO (activity, interest, and opinion) loo nto ithetha:

- Imisebenzi
- Umdla
- Izimvo

Imisebenzi

ULarson (1995) uthi eminye imizekelo yemisebenzi kukusebenza, neziganeko zasekuhlaleni, nokuchitha iholide, nentsebenziswano ekuzonwabiseni, nokuba lilungu lombutho, nokuya kuthenga kwakunye neziganeko zasemdlalweni.

Umdla

ULarson (1995) uthi umdla ubandakanya intsapho, ikhaya, impumelelo yomntu, ukudla, ifashoni, ulwazi ngobugcisa jikelele, kwakunye nezinto zokusasaza iindaba.

Izimvo

Izimvo zingenziwa ngawe, ngezinto zasekuhlaleni, ngezinto zopolitiko, ngeshishini, nezoqoqosho, nangokholo, ngenkcubeko nangezempundo kwakunye nekamva lakho (Larson 1995). Enye indlela yeSayikhografiki esetyenziswayo xa kusenziwa intengiso emalikeneni kuthiwa yiVALS, (values and life-style). Loo nto ithetha ixabiso kunye nendlela yokuphila. Ngokutsho kukaLarson (1995) ezi ndlela zeza noMitchell (1983). UMitchell (1983) ecatshulwa nguLarson (1995) uthi ezi ndlela zokuphila jikelele zintathu, zezi zilandelayo:

- Abathengi, abaqhutywa yimfuno
- Abathengi abaqhutywa zizinto zangaphandle.
- Abathengi abaqhutywa zizinto zangaphakathi

Abathengi abaqhutywa yimfuno

ULarson (1995) uthi aba abathengi basezantsi kakhulu ukutsho oko ngamahlwempu. La mahlwempu amele i-11% labantu. Umbhali uthi abathengisi abafane bawajonge amahlwempu kuba incinci ingeniso yawo, kwaye amkela imali encinci. Ngemali yabo encinci kuye kunyanzeleke ukuba bathenge inxenye yezinto ezimbalwa. Abathengi abaqhutywa yimfuno bazindidi ezimbini ezizezi:

- Abasindi
- abagcini

Umbhali unika ingcaciso ngezi ndidi zimbini.

Abasindi

Abasindi bayasokola ukufumana imfuno ebomini, baye bangathembi mntu kwanemveliso leyo (Larson 1995). Enye into baye bangalungi ekuhlaleni, bahlala kwizindlu ezimdaka edolophini, ngabantu abangafundanga, nemali abayifumanayo incinci. Abathengi abangabasindi indlela yabo yokuthenga yonganyelwa lixabiso lento leyo umntu ayifunayo.

Abagcini

Abagcini bona bangcono kwaye bayazikhathaza ngokhuseleko (Larson 1995). Bafuna ukubheka phambili kwaye bacinga bangaya kuba benolwazi lwesitalato. Banemfundo encinci, kwaye bamkela umvuzo omncinci. Nangona ixabiso libalulekile kubo bakwalumkile kwaye bafuna ubutyebi obukhawulezileyo. Umzekelo badlala ilothoni.

Abathengi abaqhutywa zizinto zangaphandle

ULarson (1995) uthi olu udidi lwenza ama-67% eendawo zemarike kwaye babalulekile kubathengisi. Ezi ndidi zahlulwe kathathu zezi zilandelayo:

- Abanini bezinto
- Abalinganisi
- Abanempumelelo

Udidi ngalunye luchazwe ngokubanzi ngale ndlela ilandelayo:

Abanini bezinto

Abanini bezinto babangu 35% kwaye banamasiko nezithethe abazisebenzisa kakhulu (Larson 1995). Bona abajongi mveliso entsha, basahamba ngendlela yamasiko. Into abayenzayo ihambelana neentsapho zabo kwaye baqwalasela kakhulu izinto zasekhaya. Kwintengiso bathanda umculo wakudala weminyaka yoo-1950 kunye neentengiso eziveza izinto eziza kubakhumbuza ngezinto ezazisenzeka kudala. Umzekelo bathanda intengiso efana nale, “ umakhulu wayedla ngokubhaka isonka esinje ngesi sivezwe ‘kumabonakude’”

Abalinganisi

Abalinganisi bali-10%, baphezulu ngokomgangatho wabo kwaye ngabantu abanamabhongo (Larson 1995). Isidima sabo basijonge kakhulu kwaye ngabantu abaluthandayo ukhuphiswano. Bafumana imivuzo emihle, inkoliso yabo basebatsha, bathanda ukuhlala kwizindlu ezisezidolophini. Amadoda ebesakufudula engabantu bamasiko kodwa ngoku njengokuba abafazi besiya babaninzi emisebenzini, izinto ziyaguquka. Bathanda ukuthenga izinto zefashoni. Bazisisulu zempahla entsha engenayo. Umzekelo woku uyabonakala phaya ePalamente, la malungu abantu abatsha kwi-ANC athenga iisuti zamaxabiso aphezulu, ayakhuphisana ngeemoto nezindlu ezikumgangatho ophezulu ezidolophini.

Abanempumelelo

ULarson (1995) uthi abanempumelelo bangama-22%. Eli qela liye lakwazi ukuphumeza injongo zabo emhlabeni. Banomdla kwimpucuko, babe ziinkokheli, empumelelweni kukuba negama kwakunye nokuphila kamnandi. Banemfuno ephakamileyo kwaye bamkela imali ephezulu. Baba ngabalawuli kwezopolitiko, oosomashishini kwakunye nabaphathi ekuhlaleni.

Abathengi abaqhutywa zizinto zangaphakathi

ULarson (1995) uthi abathengi bamele iqela elincinci kodwa ngokwahlukeneyo. Bangu 22% kwaye bahlulwe baziindidi ezine ezizezi:

- Umntu ophila ngeyakhe indlela
- Abanamava
- Abathengi abanokuqonda basekuhlaleni
- Abathengi abangabafezekis

Umntu ophila ngeyakhe indlela

ULarson (1995) uthi aba bathengisi basisi-5% kwaye abahambisani nokuzibophelela ngamasiko nezithethe. inkoliso yabo bangabafundi. Indlela yabo yokuthenga kukufuna ukungcamla kunokuthenga izinto ngexabiso eliphezulu.

Abanamava

Olu didi lwabathengi lune-7% kwaye bona bafuna iindidi ezininzi zolwazi (Larson 1995). Bathatha inxhaxheba kwimisebenzi eminizi. Imivuzo yabo ixhomekeke kuloo nto bazibophelele ngayo, isenokuba ncinci, isenokuba nkulu. Bazizifundiswa kwaye bangaphantsi kwamashumi amane eminyaka. Xa bethenga baqwalasela iimpahla zemidlalo yangaphandle: izinto zokunyuka intaba, izinto zokunkampisha.

Abathengi abanokuqonda basekuhlaleni

Aba bathengi baqwalasela kakhulu izinto zendalo (Larson 1995). Bazibandakanya nezinto zasekuhlaleni. Banomdla kwiqela elincinci labantu. Bangabantu abamhlophe kwaye banemfundo esulungekileyo, kodwa imivuzo yabo abanye mincinci abanye mikhulu. Bathanda ukuhlala ezidolophini. Indlela abathenga ngayo igxininisa kwezothethathethwano. Bathenga ukutya okusezinkonkxeni nokutya komkhenkce kwemveliso yasegadini.

Abathengisi abangabafezekisi

ULarson (1995) uthi aba bathengi bangu 2% kwaye baziva belungile ngayo yonke into abayenzayo ebomini. Bayanyamezela kwaye bakhulile nangengqondo. Imisebenzi yabo izintlobo-ntlobo. Bafumana imivuzo emihle kakhulu. Isimbo sabo xa bethenga bafuna ukuziveza indlela abayiyo. Baye baqwalasela imveliso eyodwa kwindawo yemalike. Bafuna imveliso eza kuba vumela ukuba baveze izinto ezilapha kubo engqondweni. Banganawo umdla ekugcineni izindlu zembali okanye baqokelele izinto ezizodwa. Bayazithanda izinto ezizotyweyo ezifana nezitetyu, imizobo, umculo. Aba bathengi bazelwe phakathi kuka 1946 kunye no1955.

Isoshiyografiki

Isoshiyografiki lufundo ngobunjani, kunye noxa kwakutheni, kwakunye nendawo abantu abaqokelelana kuyo (Larson 1995). Bahambelana neqhina elithi, iintaka ezinentsiba ezifanayo zibhabha kunye. Loo nto ithethe ukuthi, abantu bakhetha ukuhlala nabantu abakufutshane nabo nabafanayo nabo. Isoshiyografiki ikwabonisa nendlela yokusebenza kosasazo, zeziphi izinto ezidlalayo emini kwaye zidlala kweliphi ijelo, kunomathotholo okanye kumabonakude.

Ilwimi zentengiso

ULarson (1995) uchaza indlela uKennedy ayibona ngayo intengiso xa wayechazela uLasker ngo-1904. UKennedy uthi intengiso bubuchule obubhaliweyo bokuthengisa ngosasazo. ULarson (1995) uthi uO'Toole (1985) wamncama uKennedy ngenkcazelo yakhe yentengiso ngokuthi aveze izizathu nokuqiqa xa kucetywa ukwenziwa kwentengiso. U-O'Toole (1985) ecatshulwa nguLarson (1995) uthi unenkolo yokuba olona lwimi lwentetho yomlomo kunye nentetho yokusetyenziswa kwamalungu omzimba olunokulukuhla kwintengiso kukufumana umthengi ngamnye hayi iqela labathengi abaninzi. Umzekelo, kufuneka ukhombwe umntu lo uthetha ngaye ungathethi ngesininzi. Uhambisa athi abantu abamnyama iyabanceda, kufuneka uthi wena, le nto iza kukunceda. Kwakhona U-O'Toole uveza imvumelwano yokunqwala, apho abathengi bakhumbula izinto ngabo okanye amava ngeembono zokuthenga.

Ulwimi olusetyenziswe kumzekelo kaWrighter

UWrighter (1972) ecatshulwa nguLarson (1995) waye waqwalasela kakhulu amagama angundoqo acinga ukuba enzelwe ukukholisa abantu. amagama afana nala: Ukunceda, "njenge" no "phantse".

Ukunceda

ULarson (1995) uthi igama elithi uncedo linobulumko. Libonakala linika uncedo okanye linceda. Zikhona iintengiso eziveza amayeza othi xa ugula mhlawumbi unengqele kuthiwe ayanceda wasele. Uthi wakuwasela uphile nyhani, okanye ilekese ezifana neHalls ekuthiwa ziyanceda xa unomqala, kwaye zinika nevumba elimnandi emlonyeni. Uthi ubani akuncedwa zezi zinto emva koko ababaze engqina ukuba ziyanceda kwizinto ezininzi.

Njenge

ULarson (1995) uthi elinye igama elisetyenziswayo kwezentengiso ngu"njenge". Umzekelo kumabonakude kuboniswe umdlali wodumo kwezeqakamba eqhuba iBMW esixelela ukuba ukuqhuba iBMW kunje ngokuqhuba iimoto zezigwili. Okanye kuthiwe ukutya okusenkonxeni kwaka KOO kunje ngokutya kwasekhaya.

Phantse

ULarson (1995) uthi "uphantse" uthembisa kakhulu kuno "njenge". Umzekelo kumabonakude kuboniswe inenekazi lodumo lihlamba impahla yabantwana balo nge-OMO, lithi lakugqiba lisixelele ukuba iihempe zabantwana balo ziphantse zamhlophe okwekhephu. Le nto ibonisa ukuba, ukuba le mveliso ibisebenza ngale ndlela kutshiwo ngayo, eli gama lithi phantse belingasozise lisetyenziswe.

Ubango lokukhohlisa kwintengiso

ULarson (1995) uthi enye indlela eveziweyo yokuqhatha kwintengiso ifumaneka kubango. Abanye abantu abahlakaniphileyo basebenzisa ubango xa befuna ukutsala umdla wabathengi, ukuze babalukuhlele ekuthengeni imveliso yabo.

UWrighter (1972) ecatshulwa nguLarson (1995) uthi wachonga ubango oluninzi.

- Ubango olungekho mxholweni
- Ubango lombuzo
- Ubango loncedo
- iv Ubango olungacacanga
- Ubango lwempawu zobugqi

Ubango olungekho mxholweni

Abanye abalukuhli basebenzisa imiyalezo yentengiso ukwenza ubango lube ngathi luvakala ngcono kodwa lube lungekho ntweni xa ulujongela kufutshane (Larson 1995). Olu bango luyafumaneka koonomathotholo nakoomabonakude. Obona buchule bungundoqo kukwenza ubango olunyanisekilyo, oluza kuba nento yokwenza encinci neenjongo zemveliso, okanye ukuceba ukutshintsha okanye izimvo.

Ubango lombuzo

UWrighter (1972) ecatshulwa nguLarson (1995) uthi waqwalasela ubango abantu abalubona lusasazwa ngamajelo okusasaza iindaba. Waqwalasela ubango olufihlwa ngumbuzo. Umzekelo, xa ungamthembi umkhuluwa wakho uza kuthemba bani? Okanye umbuzo othi, kutheni ungathengi uqobo? Xa ubona okanye usiva ubango lombuzo, indlela yokuphendula kukucela ingcaciso okanye isiqinisekiso.

Ubango loncedo

Ngokuka Larson (1995) kwakhona uWrighter (1972) waqwalasela uhlobo lobango olunika uncedo kwimveliso okanye izimvo. Xa abantu behlangabezana nabanye abantu, okanye izimvo, okanye imveliso, abantu kufuneka babuze ukuba uncedo ingaba lululo na, izinto ezingalunganga zona azisayi kulandela.

Ubango olungacacanga

ULarson (1995) uthi ubango olungacacanga luyababhida abathengi okanye abavoti. Xa abalukuhli banokukubhida, ungazibona ulandela iingcebiso zabo ukuze ube kwicala

elisulungekileyo. Umzekelo, intengiso yakwaClover ithi ubisi lwabo lubenza abantwana babe namandla bade babe badala. Le nto iyababhida abathengi bangazi nokuba bathenge ubisi lwakwaClover kuphela na okanye bathenge nezinye iindidi zamabisi xa befuna ubisi. Xa kusithi gqi ubango olungacacacnga, abathengi kufuneka babe nemibuzo efuna ukuqonda ukuba kutheni le nto kusithiwa lungcono? Ingubani lona utshoyo? Buphi ubungqina baloo nto?

Ubango lwempawu zobugqi

UWrighter (1972) ecatshulwa nguLarson (1995) uchaza ubango lweempawu zobugqi njengolo lufihlakeleyo, ngenxa yokuba lubhekiselele kuphawu olufihlakeleyo okanye icebo elinokwenza imveliso engcono. Umbhali uthi maninzi amabango enziweyo koonomathotholo, into ebalulekileyo kukuba abantu bagcine isimilo esinogxeko, babuze umbuzo ongundoqo kubango.

Uvavanyo loluhlu lwama-30 emizuzwana yophawu

URank (1982) ecatshulwa ngu Larson (1995) waqala ngokuchaza ukuba nayiphi na intengiso ingakumbi intengiso yophawu luka mabonakude, iluphando lomdibaniso ontsokothileyo oquququkayo, ikwafundwa ephepheni kwakunye nokudla. Kwakhona uRank wacebisa ngokukhumbula ukubandakanyeka kwabaphulaphuli kuphawu. Loluphi uncedo olufunwa ngabantu, iloluphi uncedo oluthenjisiwe luphawu. uRank kwakhona wacebisa ngemibuzo yohlalutyo emihlanu ephambili eyile:

- Bobuphi ubuchule obusetyenziswayo obufuna ingqalelo?
- Bobuphi ubuchule bokwakha ukuzitheba obusetyenziswayo ukuqinisekisa abathengi ukuba bayaluthemba uphawu?
- Bobuphi ubuchule obuvuselela iminqweno obusetyenziswayo ukuphembelela abathengi ukuba bazame olu phawu?
- Bobuphi ubuchule bokucinezela obungxamisekileyo obusetyenzeswayo ukufumana abathengi ukuba benze into ngoku, kugxininiswe. Ekuphelelweni lezinto
- Bobuphi ubuchule obusetyenzisiweyo obufuna impendulo ukuxelela abathengi indlela emabasebenze ngayo?

Uhlahlelo lwentengiso ngokwefundo ephakamileyo

ULarson (1995) uthi ngokwefundo ephakamileyo, kwade kwafikelelwa ezigqibeni zokuthathelwa kwengqalelo koomabonakude njengesihloko esixabisekileyo sokufundwa nokuhlalywa amadlala. Nophawu lukamabonakude lolunye udidi olunobuciko olufuna ukuhlalelwa ngokuhlalywa amadlala endaweni yokuba luchithwe nje.

UVestergaard noSchroder (1985) becatshulwa nguLarson (1995) baqaphela ukuba isini sisetyenziswa kwintengiso njengomqondiso wendlela ekucingwa ngayo, ukuchaza indima edlalwa sisini sobuduna nesini sobukhomakazi. Abafundi babafazi banomfanekiso wokuba indima yomfazi isendlwini, kwaye umfazi unengxaki zokupheka nokujonga ikhaya. ICosmopolitan woman kwelayo icala, ijongene nobume bomfazi obufana nobuhle nendlela anokuziphumeza ngayo iinjongo zakhe kobo buhle. Amadoda wona kwelawo icala ajongwe nenkangeleko yawo, nemveliso abayisebenzisayo yeyokuphucula loo nkangeleko. Ezinye zezinto ezafunyanwa nguVestergaard noSchroder (1985) zingcinga ezifizekileyo zasekhaya, apho iimpawu zikamama osulungekileyo ikukwenza itheko lokuzalwa kwabantwana bakhe, nokutya okuzele isikhenkcisi, nokuzenza mhle xa umyeni ebuya evela emsebenzi.

Umsebenzi wendoda kukuqiqa nokwenza izigqibo. Uba ngumlawuli wesithuthi asele iindidi ezithile zotywala adlale negalufa ngecawe, ngalo lonke ixesha ufunda amaphepha. Ukuba nomtsalane kwesini kwakunye nolukuhlo olungaqondakaliyo kwintengiso. ULarson (1995) uthi umntu makazame ukuba abe nolwazi lwendlela ulukuhlo oluluikuhlo ngayo kwisini kuzo zonke intlobo zentengiso. Nokuba ukuba nomtsalane kukokucacileyo, kunobunzima okanye akuqondakali.

3.5 ULUKUHLO KUNYE NEZINTO ZOKUSASAZA ZALE MIHLA

3.5.1 ULarson (1995)

ULarson (1995) uthi inguqulelo yosasazo yile ilandelayo: ligama elithethwayo, ligama elibhalwayo, negama elishicilelwayo, kwakunye negama elimanyelwayo.

ULarson (1995) uthi uSchwartz (1973) waveza imifuziselo yokhuphiswano emibini ukucacisa indlela usasazo olusebenza ngayo ekulukuhleni: ukukhumbula ukuvusa okanye

intlokoma, isithuthi kunye nomfuziselo okanye umfuziselo wokufundisa. USchwartz wayekhetha indlela yokuqala wazinika nezizathu zoko.

Umfuziselo wokukhumbula ukuvuselela okanye intlokoma uqamelele ngeengcinga zokuba kuba ngcono ukufumana umyalezo kumamkeli kunokuzama ukuyongeza phezu kweminye. Loo nto ixhomekeke kumava, neenkumbulo umntu azigcinayo kuye ngaphakathi. Amava okanye ingcambu yemvakalelo yosasazo lolukuhlo lweendaba ayifumaneki kwintetho yomlomo efundwe ephepheni ngenxa yokuba, amaxesha amaninzi ithwele ingqiqo kunye nomyalezo ophuma ecaleni. Umyalezo otsala ngamandla entliziyweni endaweni yengqondo wenzeka kwezinye iindawo ezifana nokuva, ukuva into efundwa ephepheni, umculo, ukuva izandi. Enye indawo ethi ichongwe kukubona: imibono, intshukumo yekhamera, ukusetyenziswa kwesilanga nezinye izinto zokubona ezifana negrafiki yekhompyutha.

limbono zikaMcLuhan kusetyenziso lwezinto zokusasaza iindaba

UMcLuhan (1963) ecatshulwa nguLarson (1995) uthi unenkolo yokuba abantu banxulumana nezinto zokusasaza ngeendlela ezimbini. Okokuqala, zonke izinto zokusasaza iindaba lulwandiso lwenye yezivo okanye amalungu omzimba. Okwesibini izinto zokusasaza iindaba zingayitshintsha indlela yokucinga yabantu ngelizwe. Unomathotholo uyayiguqula ingxelo yeendaba, kwakhona unceda ekwakheni udumo lwenkcubeko. Iinkqubo zokonwabisa ezifana neentlobo ngeentlobo zemidlalo. Buzani kubawo, tsala umnxeba ndikudlalele. Umabonakude uyatshintsha kwaye andise nodumo lwenkcubeko, ngeendlela ezifanayo. Endaweni yokufunda iindaba ephepheni, umzekelo kwiCape Argus, okanye uphulaphule indaba kunomathotholo, kumabonakude ubona uqobo lweendaba ngamehlo, iziganeko, imidlalo uyibona ngeliso lenyama kwilizwe lonke. Umzekelo, iindaba zibonisa amapolisa etyisa abantu ngezinja. Abaphandi bakumabonakude neentatheli zakhona ziyabutshintsha ubuqu beendaba ngokuthi zihluze iziganeko ezithile bazifake kwezinye iinkqubo. Umabonakude uluchaphazele utshintsho kwilizwe lezemidlalo. Umabonakude kwakhona uyitshintshile imo yentsapho kwakunye nendlela yokuphila komntu. Umabonakude kwakhona uyiguqule impilo yomntu ngokwendlela yenkqubo adlala ngayo. Umzekelo umntu onenkqubo ayithandayo ethi; "days of our lives". Ngexesha lokudlala kwalo mdlalo umntu uyeka yonke into ebeza kuyenza abukele lo mdlalo. Umabonakude uyayinciphisa imihlangano yokubuthelana kwasekuhlaleni. Ixesha elininzi umntu ulichithela ekubukeleni umabonakude, ixesha

lokubuthela abamelwane nabahlali liba lincinci. Ikhompyutha nayo iyiguqule inkcubeko yoluntu. Inika abantu ulwazi olutsha ngoluntu, kwakhona itshintsha indlela abantu abacinga ngayo ngobuchule bokufunda nokubhala. Umntu akufunekanga aphelele ekukwazini ukufunda nokubhala kodwa kufuneka abe nalo nolwazi lwekhompyutha.

Ukulungisa i-ajenda ngezinto zokusasaza iindaba

UMcCombs no Shaw (1972) becatshulwa nguLarson (1995) bathi ulukuhlo lokusasaza indaba kwinyambalala ibizwa ngokuba yindlela yokulungisa i-ajenda. Ngokwale thiyori ye-ajenda kawonke-wonke ithi, izinto ezixoxwa ngabantu, nabazicingayo kwakunye nabanengxaki ngazo zilungiswa ngendlela, kwaye zibekwa ngendlela usasazo lwendaba abafuna ukuzikhupha ngayo. Njengoko iithiyori zisitsho,, usasazo lwendaba zenyambalala azibaxeleli abantu into amabayicinge, zixelela abantu into abanokucinga ngayo.

Ukhetho kunye nongxininiso

ULarson (1995) uthi yonke imihla indaba ziza namajelo endaba zivela kumcholi ndaba nomlukhululi wezoshicilelo. Ezinye zezinto zikhethelwe ukwazisa okanye ukusasazwa kwaye olu khetho lwenzelwe i-agenda kawonke-wonke. Abaphandi kumabonakude bathi ukukhutshwa kobundlobongela kakhulu koomabonakude kwenza abantu bacinge kwaye basoloko bethetha ngobundlobongela.

Umgcini sango

Umgcini sango ngumenzi wezigqibo, okhetha iindawo ezithile zebali eliza kukhutshwa kusasazo lwendaba zasebusuku okanye ephepheni leendaba (Larson 1995). Umgcini sango unamandla amakhulu ekubambeni i-ajenda kawonke-wonke kwakunye nezigqibo zabo. Zininzi iindlela ezisetyenziswa ngumgcini sango ekuthatheni isigqibo: Okokuqala uzoba inkqubo eza kuvalwa ababukeli bangakwazi ukuyikhangela. Enye indlela kukugqiba ngento eza kusasazwa kumabonakude kunye nexesha eza kulithatha kwaye iza kuthatha: ama20 ukuya kuma30 emizuzwana. Enye indlela esetyenziswayo kukukhutshwa kwebali eli kuthethwa ngalo.

Izinto zokusasaza iindaba kunye nomfuziselo wendima edlalwayo

ULarson (1995) uthi kwiimeko ezininzi abantu bamkela iindima ezininzi abaye bazidlale, indlela yokwenza neyokuthetha ineentsingiselo ezininzi kwabanye abantu. Indima umntu ayidlalayo iyatshintsha kumaxesha ngamaxesha neendawo ngeendawo. Kwenye imeko umntu uba ngumntu olungileyo kwenye abe sisikhohlakali. Indima umntu ayidlalayo yamkelwa ngeendlela ezimbini. Ngamanye amaxesha umntu uthatha indima leyo ayidlalayo ngenxa yokuba kunyanzelekile ukuba ayidlale. Umzekelo, abantu emngcwabeni balindeleke ukuba bandiliseke, bazole kanti emtshatweni balindeleke ukuba badlale enye indima. Loo nto kuthiwa yindima edlalwayo. Omnye umzekelo, uBaloyi waziwa njengomdlali webhola ekhatywayo ngoku kuyacingelwa ukuba ubonisa ngempahla yamadoda kwicala lentengiso.

Abantu bakhetha phakathi kwezi ndlela zimbini ekuphileni ubomi babo. Ngelinye ixesha umntu uyaphumelela kwindima ayidlalayo kanti ngelinye angaphumeleli. Umntu uyazi njani indima amakayidlale namakangayidlali. Izinto zokusasaza zenyambalala yabantu ziyanceda ngokuthi zikubonise imisebenzi eyenziwa ngabanye abantu.

Ulukuhlo nendaba ezenziwe ngobuqhetseba

UCirino (1971) ecatshulwa nguLarson (1995) uthi iindaba zenziwa ngobuqhetseba, ukukhethwa kwazo, indlela ezimiswa ngayo yenzelwe ukutsala inginginya yendima yabantu. Zenzelwe ukonelisa inxalenye yabantu, abanye ibakhubekise, abambalwa. Xa umntu ezama ukufumana isahluko esithile emalikeneni, ubuqhetseba kwindaba buye bumhende umntu ngokuthi zenziwe zinike umdla, zikhangeleke, zibe nezimvo ezibakalayo kwaye zonwabise ngakumbi.

Ukungahoyi

ULarson (1995) uthi inye indlela abagcini sango abajika ngayo indaba kukungazihoyi.

Ukuthanda abaxhasi

ULarson (1995) uthi zonke iinkqubo zeendaba zinabaxhasi bazo. Inqabile into yokuba abasasazi bendaba nabahleli banganika iindaba ezingalunganga ngabameli babo.

Umzekelo woku ubonakala phaya kwizigarethe. Mingaphi iminyaka kusiliwa icuba ukuba maliyekwe? Ukuze lehle ixabiso lalo kufuneka kuyekwe ukwenziwa kweentengiso ngalo kwizinto zokusasaza indaba. Utywala nabo bubalwa njengesiyobisi esingalunganga ngoogqirha, kuba sibagqibile abantu ezindleleni. Kodwa ezentengiso aziyihoyi leyo into kuba bukhupha izipho ezininzi kwezemidlalo, nanamhlanje oku abukayekwa ukukhutshwa njengentengiso.

Isiganeko esingehlanga

ULarson (1995) uthi ayizizo zonke iindaba ezinika umdla okanye ezonwabisayo, abasasazi beendaba ngelinye ixesha batsala nzima besenza iindaba ezizezabo, ngelinye ixesha iindaba ziba neziganeko ezingaqhelekanga. UDaniel Boorstin (1961) ecatshulwa nguLarson (1995) uthi ezi ndaba kuthiwa ziindaba ezicetyiweyo. Iintshukumo zenginginya eninzi zisebenzisa isiganeko esingahlanga ukuthatha ingqalelo yezinto zokusasaza ngokuthi zibambe umngcelele, kuqhekezwe nezinto ngokungekho mthethweni kwanokusetyenziswa kweziqhushumbisi.

Ukuthatha icala

ULarson (1995) uthi abantu baye bazithathela ingqalelo iindlela zokuthatha icala ezifana nomgcini sango, nokungahoyi. Umntu onobuchule bokwenza udliwano ndlebe angamenza lowo kwenziwa kuye udliwano ndlebe angabi nguye, abe ngumntu wumbi. Okunye ukuhlela kuyalinyusa izinga lokuthatha icala. Intatheli iyakwazi ukuthi ubani kabani akafuni ukuphefumla kumba othila, loo nto imbeke loo mntu esichengeni sokuba unetyala. Iindaba ziyakwazi ukuthetha into umntu ebengabhekisi kuyo. Intsingiselo yento ebeyithetha ingabi yiyo le bakhupha yona.

3.5.2 UReardon (1991)

Ngokuka Reardon (1991) amajelo okusasaza iindaba ayenye yezona ndlela zokutyhutyha unxibelelwano. Ngenxa yeso sizathu xa kuhlatywa amadlala kujoliswa kuwo. UNewcomb (1979a) ecatshulwa nguReardon (1991) wacebisa wathi oku kugxekwa kwamajelo osasazo ingakumbi umabonakude kuthintela inkqubela yemo ekhoyo enzima. Zimbalwa iinkqubo zikamabonakude ezikhoyo ezinenkcazelo elumkileyo. Endaweni yoko iincwadi ezininzi zenkcazelo zijolise kubaphulaphuli, ziyaziphika izinto umabonakude anazo.

Ukulekelela oku, umabonakude udla ngokugxekwa ngento angeyiyo kunento ayiyo. Umabonakude ubonwa njengomphazamisi kwinkcubeko yoluntu. UNewcomb (1979a) ecatsulwa nguReardon (1991) uthi iziphumo zemibuzo engabuzwayo yokugxekwa zenza kubekho uloyiko, ngenxa yokunikwa kukamabonakude imbeko encinci yinkitha yabaphulaphuli, kanti zona iincwadi zinikwa imbeko engcono. Kuncinci ukungavisisani kwabaphulaphuli ngokunxulumene nokugxekwa okubalelwa kumabonakude, ukuba ikhona incinci imfuno yokuqhubela phambili ingxoxo echasayo. Inkitha yabaphulaphuli iba ngabaphulaphuli abangahlali madlala, loo nto itsho yenze ukuba kuyekelwe kwabo bafuna ukwenza ngobuqhetseba. Ngazo zonke izigxeko anazo umabonakude, uyenye yezinto zokusasaza unxulumano, abakhe abantu banamava kwinkcubeko yabo.

Inkitha yabaphulaphuli

URearon (1991) uthi ubango olubekwa zizinto zokusasaza eluntwini luncinci kakhulu kuneendlela zonxibelelwano lwabantu ababini. Kukho ukhetho oluninzi olubandakanyekayo kulwalamano lwabantu nezinto zokusasaza, kunonxulumano lwabantu ababini. Ukusuka ushiye umntu nisancokola, kuthatheka njengokungakwazi ukuziphatha phakathi kwabantu. Abantu bakhululekile ukusuka bahambe bashiye izinto zokusasaza. Ngaphandle kwale nkululeko yabaphulaphuli yokushiya ulwalamano lwezinto zokusasaza, kubonakala ngathi inkoliso yabantu bakhetha ukuhlala kolo lwalamano. lithiyori ezininzi ezanelisekayo zicebisa ukuba abantu bayenze loo nto ukuhlangabezana neemfuno ezizintlobo ngeentlobo. Amajelo okusasaza iindaba angakuhlalisa xa uwedwa unesithukuthezi, ayakuphumza xa usebenze kakhulu, akunika into efunekayo yokufezekisa xa umoya wakho usezantsi, kwanolonwabo. UNovak (1977) ngokucatsulwa nguReardon (1991) wathi umabonakude ngumakhi wemiphefumlo ngokwelizwe. Utyatyadula athi, wakha ukwandiseka kolwakhiwo lokulindelweyo. Ukuba oku kuyinyani ukusilela kobango ukufuna impendulo ekhawulezileyo kubaphulaphuli akuyibonisi ukuba ayiphenjelelwa. Ukuphenjelelwa kungakude le ukufumanekeni njengokonxulumano lwabantu ababini, nangona iziphumo zingangazeki ngelinye ixesha.

URosten (1977) ecatsulwa nguReardon (1991) uthi kungayinyani ukuba amajelo okusasaza iindaba, ingakumbi umabonakude, angazenza ngcono ngesimbo nangokuphendula iimfuno zabemi abayisebenzelayo. Kufuneka kukhunjulwe ukuba bangabenzi bemali yeshishini elithengisa into efunwa ngabantu. Le mbono ithetha ukuba

izinto zokusasaza zisisiqingatha sengqiqo sayo nayiphi na ingxaki evelayo eyenziwayo. Abaphulaphuli abathenga okanye abababukelayo iba sesinye isiqingatha.

Umfuziselo wokuphemelela umabonakude

UMcQuail (1979) ecatshulwa nguReardon (1991) ubeka ugxininiso olucingelekayo kwindima edlalwa ngamandla kulwalamano phakathi komthumeli nomamkeli. UKelman (1961) ecatshulwa nguReardon (1991) wacebisa ukuba kukho inkqubo zokuphemelela ezingamandla ezizezi:

- Ukuthobela
- Ukuchonga
- izinto ezenzeka ngaphakathi

Ezi nkqubo zokuphemelela zicaciswa ngokubanzi apha ngezantsi.

Ukuthobela

Ukuthobela kwenzeka xa umntu evuma ukuphenjelelwa ngomnye umntu okanye iqela labantu, ngenxa yokuba enethemba lokufumana uthando kwabanye (Reardon 1991). Kwakhona uhambisa athi, lo mntu ubanomdla ekufumaneni iziphondo ezithile, okanye sukuba ephepha isigwebo esithile.

Ukuchonga

Ukuchonga kwenzeka xa umntu ethathe indlela yokuziphatha yomnye umntu ngenxa yokuba inxulunyaniswa nomntu okanye iqela elanelisayo (Reardon (1991). Ngale ndlela umntu indima ayidlalayo uyayamanisa neyomnye umntu.

Izinto ezenzeka ngaphakathi

UReardon (1991) uthi le nkqubo yenzeka xa umntu evuma ukuphenjelelwa ngenxa yokuba indlela yokuziphatha ilungelana nendlela yexabiso lakhe. Kwakhona yenzeka xa isiqulatho sokuziphatha sinomvuzo. UCartwright (1971) ecatshulwa nguReardon (1991) ucacisa ulwalamano phakathi kwenjongo nokuziphatha njengenye yezinto amajelo okusasaza

iindaba anokuthi azisebenzise kulukuhlo ngokuthi babonise ukuba ukuziphatha kungazisa iinjongo ezinqwenelekayo. Indima edlalwa ngamajelo okusasaza iindaba iba yenye yokuguqula okanye eyokudaleka kwemfuno nokwenza iinzame zokuba ezo njongo ziphumelele. Omnye umfuziselo wokuphemelela kwezinto zokusasaza yithiyori yoxhomekeko ngendlela emisiweyo kwizinto zokusasaza. UDe Fleur no Ball-Rokeach (1982) becatshulwa nguReardon (1991) bathi abantu ngabasombululi bengxaki, kwaye bafuna ulwazi lokuphumelela kwiinjongo ezithile zomntu ubuqu. Bafuna ulwazi oluza kubanceda ekujonganeni neengxaki zemihla ngemihla okanye ekujonganeni neengxaki ezithile ezifana nokugula kakhulu. Ebantwini kuye kukhula ukuxhomekeka kwizinto zokusasaza iindaba, kangangokuba usasazo balubona iyeyona nto ebazisela ulwazi olusulungekileyo kwiinjongo zabo.

Intengiso: ulukuhlo olucacileyo

URreardon (1991) uthi abathengisi bafunda iindlela zemigaqo zabantu, baze bavelise imiyalezo eza kuthi iqinisekise abathengi ukuba into abayinqwenelayo bangayifumana xa benokuthenga imveliso abayazisa ngokuthengisa.

Abathengisi bayakwazi ukuqinisekisa abantu ukuba okunye ukuziphatha kuxatyiswe luluntu ngenxa yokuba abantu batyhilelwe ngayo ngokuphindaphindeneyo kwimeko yokuzonwabisa, kwakunye nesaziso ngezinto ezithengiswayo. Abathengisi bayayazi ukuba abantu bayaluthanda ulonwabo kangangokuba lunamathele apha kubo engqondweni. Abathengisi baye bayiqonda into yokuba ubudlelwane phakathi kwemveliso nolonwabo ezingqondweni zabaphulaphuli bungakha eyona malike engazange ibekho ngaphambili. UCox (1962) ecatshulwa nguReardon (1991) wabonisa ukuba ulwazi lwexabiso sisikhombisi sendlela yesiprofeto kwanexabiso lokuzithemba elabelwe umthengi. Isiprofeto sexabiso lesikhombisi singumlinganiselo wokulindelweyo apho isikhombisi sikhangeleka sinobudlelwane nophawu lwemveliso ethile. Inkqubo yokuphemelela kulapho umyalezo wentengiso uphemelela amanyathelo empendulo enye okanye ezininzi. Ngokokulandelelana kwazo, iba kukuqonda uvavanyo lokuqonda, ukubamba kwakunye nesenzo.

Intengiso kunye nokulinganisa iqela elincinci

UCummings (1979) ecatshulwa nguReardon (1991) ukholelwa ukuba abantu abakwazi ukohlula phakathi kwento abayingayo kunye nento eyinyani ngenxa yempembelelo yezinto zokusasaza. Ulwazi lwabantu lwemveli luya lusihla ngenxa yokungazithembi. Abantu boyika izigxeko zababukeli kwiziphumo zezinto abazenzayo. Le nto ithethwa yile ngcali icace kakuhle phaya kumzekelo jikelele wesini. Kulapho kuchazwa abantu ngokwesini indlela abaziphethe ngayo. Xa le mizekelo jikelele itshintsha abantu baye bathande ukubhideka, ngoku loo nto ibenze ukuba babhenele kwizinto zokusasaza ukufumana umgaqo. Efafazini le migaqo ibonisa imiyalezo engenasincomo. Umyalezo wokuqala ongundoqo uthi abafazi ababalulekanga kakhulu eluntwini njengamadoda. Lo myalezo uvezwa kakhulu ngumabonakude kwintengiso apho kuboniswa inani elisezantsi labafazi. Eyesibini indlela kukubekwa kwabafazi bodwa. Olu lualucalulo olufuna ukubabeka ngendawo yabo, ukutsho oko, ekhitshini okanye kwiindawo zokuhlambela. Amadoda anenkolo yokuba ngabafazi abazi lukhulu ngezi ndawo, kubo ulwazi ngezi ndawo kujongeka njengehlazo. Ezentengiso ziyalehlisa kakhulu ixabiso labafazi, oku kungqineka phaya kumabonakude, apho abafazi ixesha elininzi baboniswa behamba ze. Abafazi asingabo bodwa abemi abalinganiswa ngokungathandekiyo koomabonakude. Abantu abadala liyathotywa ixabiso labo njengabathengi, ngabantu abangabamelanga ngokupheleleyo kwisaziso ngezinto ezithengiswayo. Esinye isiqingatha sabemi esibulalekayo ziziphumo zokungamelwa ngokupheleleyo kwizinto zokusasaza iindaba, liqela elincinci elifana nabantu abaNyama namaHispanics.

Ukujongana nezinto zokusasaza iindaba

URearon (1991) uthi kubalulekile kumntu owenziwa udliwanondlebe ukuba akwazi ukuphendula imibuzo enzima. Umbhali uye anike neengcebiso ezifumaneke ziluncedo ezifana nezi:

1. Zibeke endaweni yombuzwa, uzibuze imibuzo obuza kuyibuza xa ubuhleli nabaphulaphuli.
2. Kufuneka uhlale upholile, uzolile kwaye uqokelelekile nokuba uyaqonda ukuba akuwazi umbuzo.
3. Ngalo lonke ixesha kufuneka uzixakekise ngombuzo, hayi ngombuzi.
4. Kufuneka uhluze umbuzo kwakunye nokusekwa kwawo.

3.6 ULUKUHLO LWEZOPOLITIKO

UReardon (1991) uthi iithiyori ezintathu zavela izezona zibaluleke kakhulu ekucaciseni ukwenziwa kwesigqibo sokuvota. Ezi thiyori zezi zilandelayo:

- Ithiyori yokungaguquki komqondo
- Indlela yokhetho olunengqondo
- Umbono wecebo lokuqonda

Ithiyori yokungaguquki komqondo

Ithiyori engaguququkiyo ngomqondo icebisa ukuba abantu bayazama ukuphepha ukungalingani kwizigwebo zabo ebantwini nakwiziganeko (Reardon 1991). Ngokokhetho lwezopolitiko abantu bafumana ukungoneliseki, kokungangqinelani phakathi kwezenzo zabo zakuqala kunye nomgqatswa wangoku okhethiweyo. Xa ukungangqinelani kusenzeka, abavoti baye baphenjelelwe ukuba batshintshe iimbono zabo. Bangalutshintsha ukhetho lwabo lwangoku, baphinde bajonge iimbono zabo kwizenzo zabo zakuqala okanye batshintshe iimbono zabo kumba lowo wenza ukuba kubekho ukungangqinelani. Le thiyori iye ichaze nezizathu ezibangela ukuba kube nzima kubavoti ukutshintsha intembeko yabo kumbutho wabo.

Indlela yokhetho olunegqondo

UReardon (1991) uthi le ndlela ibachaza abantu njengokuba besenza izingqibo ngobuchule bokuqeqisa.

Umbono wecebo lokuqonda

UReardon (1991) uthi imbono yesithathu kwindlela abantu abenza ngayo kwisigqibo sezopolitiko ilele ngamandla kwimbambano yokuba abantu basebenzisa icebo lokuqondisisa xa besenza izigqibo ezinjalo. Icebo yindlela emisiweyo yolwazi evela kumava alunguselela iimbono zomntu ngelizwe. ULau (1986) ecatshulwa nguReardon (1991) uxoxa athi icebo lezopolitiko lidibanisa imiba, nonxulumano lweqela, nokuchonga kombutho okanye iimeko zabagqatswa ubuqu. Xa umntu ejongana nolwazi lwezopolitiko uye azame ukufaka olwa lwazi kwicebo lezopolitiko elisandul'ukubakho.

Ukusebenzisa umfuziselo wecebo lwezopolitiko.

UReardon (1991) uthi imodeli ye-ACE yokuziphatha kokuqqa yaphakamisa ukuba abantu baqokelelene kwiingcinga zabo malunga nezicwangciso ezintathu ezi zezi: ukufaneleka, ukungaguququki kwakunye nokuthabathekisa. Imodeli ye-ACE ingasetyenziswa ekuhloleni nezinye iintlobo zamacebo. UFeldman nabanye (1986) baxoxa bathi, icebo leqela lasekuhlaleni lidlala indawo enkulu ekukhokheleni intelekelelo yabavoti eyenziwe ngabagqatswa. Elo cebo lifumaneka phantsi kuka “ngokufanelekileyo”. ULane (1986) ecatshulwa nguReardon (1991) wacebisa ukuba ukungaguququki kwingxoxo kuxabisekile ngokwenkangeleko yokungaguququki komntu ubuqu. Kukho impembelelo yokuzisa ezona ziphumo zithabathekisayo zemodeli ye-ACE. Oku kugxininisa kungakhokhelela ekubeni kube kunokufikelelwa kwiicebo lokunika uncedo ekuphumezeni injongo.

Ukukholeleka

Ngokuka Reardon (1991) maninzi amacebo abantu abaye baziveze kuwo, xa befikelela ezigqibeni zokuba bakhethe ukuba ngowuphi umgqatswa amabamthande. Umzekelo, ukukholeleka kujongeka ngathi kuyabachaphazela kakhulu abantu abangazibandakanyayo. Abantu abazibandakanyayo kwimiba bathatha ingqalelo kakhulu kwimiyalezo edluliswayo kunomxibelelanisi. Abaphandi ngokubaluleka kukaMongameli-mbuso kubonisa ukuba okumbalwa okungaqhelekanga kokoku kubaluleka kuyehla emva kokuba uMongameli-mbuso ethathe iofisi. Kukho umahluko phakathi kwesithembiso kunye nesenzo. Bambalwa oomongameli abahlala bade baziphumeze izithembiso zabo abebefuna ngazo abantu ngexesha lokufuna i-ofisi.

Okuya oomongameli-mbuso bengaphumeleli ukufezekiseni injongo zabantu, kukuya kusihla izinga labo ebantwini. Izikolo eziphonononga ukulungiswa kwezinto zokusasaza zoomongameli-mbuso zixoxa ukuba, amajelo okusasaza iindaba ayayilungisa indlela oomongameli abajongwa ngayo. Oomongameli abaninzi basebenzisa amajelo okusasaza indaba ukwenza eyabo imidlalo.

UReardon (1991) uthi oomongameli nabagqatswa boomongameli bacetyiswe ngokubanzi ngokukhetha abaphulaphuli. Eyona nto abagqatswa boomongameli abayifunayo

kukubonwa lilizwe xa bethetha notshaba lwabaphulaphuli. Xa umongameli engenakho ukukhetha abaphulaphuli, kufuneka ajongane nengqungquthela yoshicilelo.

Ulukuhlo kunye nemiba yopolitiko

URearon (1991) uthi enye indawo yemiba ebalulekileyo kulukuhlo lwezopolitiko ibandakanya ulukuhlo lukawonke-wonke ukuba lwamkele iimbono ezithile zopolitiko. Njengabagqatswa kwezopolitiko, indlela imiba yezopolitiko ejongwa ngayo ngamalungu angabemi yindlela abalinganiswa ngayo ngamajelo okusasaza iindaba, nendlela abantu abayizikisa ngayo ingqondo xa bebona into ephuma kwijelo lokusasaza indaba.

I-Ajenda yezopolitiko

Ngokuka Reardon (1991) abantu abaninzi ulwazi ngezizwe balufumana kwiindaba zikamabonakude. Iingxaki eziye zathathelwa ingqalelo ziindaba zelizwe iba ziingxaki uwonke-wonke azibona zibaluleke kakhulu ebantwini. Xa ixesha elininzi lijoliswe kwibali elithile, abantu balibona ilelona libalulekileyo. Iindaba zikamabonakude zinembalasangane kungqubano lweembono zopolitiko.

Abaphandi bacebisa ukuba ukuzalisa ingqondo ngezimvo kunyusa ukuxhathisa kuyo yomibini imiba, umxholo kunye nesihloko nakwingxoxo echaseneyo eyahlukeneyo. Abantu abazalisa ingqondo ngezimvo bangangayikhumbuli ukuba baxhathise kodwa yona eyokukhusela abagqatswa babo bangayikhumbula.

Ukuxhobisa abantu ngolwazi

URearon (1991) uthi ukuxhobisa abantu ngolwazi kwenzeka xa iindaba zikamabonakude zitsalela ingqalelo kwimiba ethile kwelinye icala ezinye bangazinanzi nganto. Ukuxhobisa abantu ngolwazi kunomdla ekujongeni ukuba iindaba zikamabonakude zibaphembelela ekufikeleleni kowuphi umgangatho apho urhulumente, umongameli, umthetho nabagqatswa be-ofisi zikawonke-wonke zigwetywa khona. Iziphumo zokuvota zinceda ekulungiseni imiba kwakunye nokwenza imigangatho. Iindaba zovoto zingamphembelela lowo uphumelela ukhetho ngokuthi babeke ugxininiso kwimiba ehambelana nomnye umgqatswa endaweni yomnye.

Imithetho ngokusesikweni yolukuhlo lwezopolitiko

UReardon (1991) uthi abagqatswa abaninzi bezopolitiko baqesha abacebisi ukuba babancede ekwakheni umfanekiso osulungekileyo. Kukho nomba wokuthenga ixesha kumabonakude. Abagqatswa abanemali bayakwazi ukuthenga ixesha lentengiso ebiza imali eninzi.

ISAPHLUKO 4

UHLALUTYO LWEMIALEZO YOLUKUHLO

4.1 INJONGO

Injongo zesi sahluko kukunika uhlalutyo lomialezo wolukuhlo wamaphetshana amane afumaneka kwi"ANC Today". Owona mongo ungunoqo wala maphetshana amane une ngqalelo kutshintsho lwaseMzantsi Afrika. Injongo apha kukufuna ukukhangela ukuba ulukuhlo lusetyenziswe njani ukwenzela ukutshintsha ukuziphatha kwabantu ukuya kuMzantsi Afrika omtsha ukuze ungafani noMzantsi Afrika omdala. Iphetshana ngalinye kula mane e"ANC Today" liza kuhlalutywa ngokwahlukileyo apha ngezantsi. Iphetshana ngalinye liza kuhlalutywa ngale ndlela ilandelayo: Okokuqala kuza kunikwa isishwankathelo somialezo wolukuhlo wephetshana. Okwesibini, iphetshana liza kwahlulwa-hlulwa ngokweentonye zediskhosi. Ulwahlulo lwephetshana ngokwediskhosi luza kwenziwa ngokomxholo wephetshana. Ukuba ingxoxo yolukuhlo ethile iye yavela, intonye yediskhosi iya kuthathela kuloo ngxoxo. Loo ntonye yediskhosi iya kuhlalutywa ngokomxholo nenkqubo yezindululo zeziseko zikaLarson (1995). Okokugqibela, kuza kunikwa uhlalutyo logxeko lokusetyenziswa kwesindululo sesiseko kwanelephetshanana xa lilonke, oko kukuthi, ingaba umialezo olukuhlayo uphumelele ekuzameni ukutshintsha ukuziphatha kwabantu.

4.2 IPHETSHANA LOKUQALA: A CALL TO ACTION FOR ALL SOUTH AFRICANS (ANC TODAY, VOLUME 1 NO. 3.)

4.2.1 Umyalezo Olukuhlayo Wephetshana

Eli nqaku liphetshana elivela kumongameli waseMzantsi Afrika. Kulapho afuna ukunika abantu baseMzantsi Afrika ingcinga malunga nesiquqatho ukuba singantoni na. Ngexesha lobhalo lweli phetshana, le ntetho ibingekadluliselwa ebantwini.

linjongo zeli phetshana njengoko zibhaliwe kwiphepha lokuqala kumhlathi wesine, "to ensure that our people are properly informed about the content of the address, avoiding selective reporting and sensationalism" Ngala mazwi umbhali uzama ukutsala iingqondo zabantu kule ntetho, kwaye ufuna babe nomdla.

Eli phetshana liyaqhubeka ngokuthi lisinike inkcukacha zomyalezo olukuhlayo oza kube uthwelwe yile ntetho. Intetho yombuso wesizwe ifuna ukulukuhla abantu ngala mazwi alandelayo afumaneka kwiphepha lesibini kumqolo 84-85, “the pursuit of the goal of a better life for all in our country and continent”.

4.2.2 lintonye zediskhosi

Intonye 1 yediskhosi umqolo 1-8

(1) Isishwankathelo sesiqulatho

Kwiphepha lokuqala kumhlathi wokuqala umbhali uvule intetho yakhe ngala mazwi, “TODAY, FRIDAY THE 9th OF FEBRUARY, we deliver the state of the Nation Address marking the ninth opening session of the parliament of democratic South Africa”.

Uhambisa athi, kuye kwenziwa isithethe sokuba le ntetho kufuneka inike umqondiso ocacileyo wecebo likarhulumente lonyaka. Le nto iza kwenza into yokuba onke amaqela ezopolitiko asepalamente abe nakho ukuxela ezawo iimbono malunga nendlela ekufuneka ithatyathiwe okanye ihanjwe lilizwe. Kwakhona banike izimvo zabo ngenkqubo yonke karhulumente.

Eli thuba lokwenza le ntetho liza kunceda izigidi zabantu ezanyula urhulumente kwakunye nawo onke amalungu asepalamente ukuba abe neengcinga zento egcinelwe unyaka.

(2) Inkqubo yesindululo sesiseko

limfuno

Imfuno yokhuseleko

UParkard (1974) uthi le yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uthi le yimfuno yokhuseleko. Kweli phetshana ubani ufumana (kumqolo 3) isigama esithi, “democratic South Africa”. Ngokusebenzisa esi sigama umbhali ufuna abafundi beli phetshana babone urhulumente ophetheyo ukuba uzibophelele kwidemokrasi kwaye abantu bazive bekhuselekile, bekhululekile nakwingcinezelo yorhulumente wangaphambili wocalucalulo. Ufuna abantu bazive ukuba bangabemi kwelo Mzantsi Afrika. Kwakhona

ufuna bambone lo rhulumente uphetheyo ukuba ulawula ngomelo lwabantu kwaye uzinzile, ekwabanika nethemba lokuba urhulumente wengcinezelo yena akanakuphinde abuye.

Imfuno yeqinisekiso lwexabiso ngokuka Parkard okanye imfuno yokuzingca ngokuka Maslow.

Eli phetshana liyenze ngabom into yokuqwalasela kwiqela elithile ukuze liyazi into yokuba lixabisekile, kwaye inxaxheba yabo iza kwenza umohluko.

Urhulumente unyanisekile ngokufuna bazive befunwa kwaye bexabisekile njengeqela kwinkqubo entsha karhulumente. Okokuqala eli phetshana liqwalasele kwiqela lezopolitiko elisepalamente (kumqolo 7) "this enables all the political parties in parliament". Urhulumente ufuna ukubaqinisekisa ngexabiso labo ngokuzingca kwabo, nangokubambisana norhulumente. Yiyo loo nto urhulumente ebamema efuna nabo bazibandakanye kule nkqubo, (kumqolo 8) "to state their own view".

Kwakhona (kumqolo 9), "to comment on the overall programme of the government". Okwesibini eli phetshana lifuna ukunika inkcazo ebantwini, ngale ndlela lifuna abantu bazive ukuba bakhathalelwe kakhulu ngurhulumente. Kwakhona eli phetshana lifuna ukulukuhla abantu abonyule urhulumente (umqolo 12), namalungu asepalamente (umqolo 12-13), kwakunye nabanye abantu abaselizweni ukuze bakwazi ukuthatha ingqalelo malunga nale ntetho, bazibone bebalulekile ngokuthi urhulumente ababandakanye kwinto azimisele ukuyenza.

Isimilo

Umbhali kweli phetshana ukrobisa abantu ngecebo likarhulumente lonyaka, oko ukubonisa phaya (kumqolo 4) xa esithi: "this address should give a clear indication of the government's plans for the year". Kwakhona kwakulaa mqolo umbhali usebenzise impendulo zokuhlola ezikukwamkela. Umbhali ufuna abantu balamkele eli cebo lonyaka likarhulumente. Ngale ndlela eli phetshana liqwalasele iinjongo zikarhulumente, ngako oko into urhulumente azimisele ukuyenza, indlela emayihanjwe lilizwe, oku kubonakala phaya kumqolo 8: "to state their own view about the direction the country should take". Eli phetshana lifuna isimilo sabantu ngakurhulumente sisulungeke. Umlukuhli ufuna abafundi

balukuhleke koku, kwaye baqhubekeke nokuxhasa urhulumente okanye babe ngabavoti abatsha bebotela urhulumentente. Ugxininiso apha lukutshintsho lwesimilo ukuze impendulo ibe yencomekayo.

Ukungaguququki

Eli phetshana liyenze ngabom into yokuchaza intetho yombuso wesizwe, licaphule isigama esithi, "tradition" (kumqolo 4), ngoba le nto ibonisa isiqinisekiso kubafundi sokuba intetho efana nale baza kuyifumana rhoqo ekuqaleni konyaka. Itsho loo nto ibenze abafundi bazive bekhululekile. Le ndlela yolukuhlo yenzelwa ukunika abafundi imvakalelo yemvumelwano ukuze babe nenkolo ngakurhulumente. Kule meko imbangi yemvumelwano kukufuna ukuqinisekisa ngokhuseleko. Ukutsho oko, urhulumente ufuna ukuqinisekisa abantu ukuba bakhuselekile. Urhulumente ubonisa ukuba ukuqalela ngonyaka wenkululeko ukubheka phambili, abantu uza kubanika inkcazelo ngecebo lonyaka.

(3) Isindululo sesiseko sesiqulatho

Isiqulatho solukuhlo apha sichaza unobangela ukuya kwisiphumo sengqiqo. Unobangela kumqolo 2: "the State of the Nation Address". Apha abantu bafuna ukwazi into eza kwenziwa ngurhulumente.

Isiphumo: "to give the people the government's plan". Esi senzo sesibini sesesiqinisekiso esinobungqina. Uhlobo lobungqina obusetyenzisiweyo bubungqina obunengqondo ukwenzela ukulukuhla abantu ukuba bamkele icebo likarhulumente lonyaka.

Intonye 2 yediskhosi umqolo 19-39

(1) Isishwankathelo sesiqulatho

Umbhali uthi njengokubana behambele phambili ukususela kunyaka wokuqala wenkululeko ka 1994, loo nto yenza ukuba kube lula kwi ANC nakurhulumente ophetheyo ukuba baqhubekeke nenkqubo yabo, ukuqala kwizinto jikelele ukuya kwizinto ezithile. Ukunika umfanekiso omkhulu wento ukuya kwencinci, loo nto yenziwa ngengqiniseko enkulu nangokuzithemba.

Lo ngumsebenzi okanye iimeko ezininzi ezivela kwezinye iimeko. Ukutsho oko, ukuqonda imeko yoluntu, ukufumana ingqondo engcono yokuphumeza lo mqondo, ukuba namandla okwandisa ukutyatyadula okuthe ngqo, amacebo afanelekileyo, inkqubo kunye nemithetho kwakunye nokwenza iinzame zokuphumeza la macebo nenkqubo kunye nemithetho.

Utshintsho kwezopolitiko lubandakanya utshintsho kurhulumente. Umbhali uthi banawo amava ngotshintsho lukarhulumente nangotshintsho lwendlela emisiweyo yovukelo kunye nenguquko.

(2) Inkqubo yesindululo sesiseko

limfuno

Imfuno yeqinisekiso lexabiso ngokuka Parkard (1974) okanye imfuno yokuzingca ngokuka Maslow (1954)

UParkard (1974) noMaslow (1954) baqaphela ukuba abantu bafuna ukuziva bexabisekile kwinto abayenzayo, kwaye besenza umahluko. Yiyo loo nto umbhali ecaphula kule mfuno ekulukuhleni abafundi bencwadi yakhe.

Kumqolo 19-20, “our first year of liberation”, umbhali uzama ukuqinisekisa abafundi ukuba bakhululekile kwiinzame zabo zokulwela inkululeko. Ufuna bazibone okanye bazive bexabisekile ngemisebenzi abayenzileyo. Okokuqala uMzantsi Afrika ufumana inkululeko, yiyo loo nto umbhali elibethelela olu suku ezingqondweni zabantu ukuze wonke umntu azingce ngale mini, kuba yimini engafani nezinye kuye wonke ongummi weli.

Imfuno Yokhuseleko

UParkard (1974) uthi le yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uthi le yimfuno yokhuseleko. Kumqolo 22-23 umbhali uchonga amagama athembisa abantu ngokhuseleko, “with greater certainty and assurance”. Umbhali uyayazi ukuba abantu baphila ngexesha apho ukhuseleko luluncinci, nethemba bengasenalo ngenxa yolwaphulo – mthetho olukhulayo, nangokungabikho kwemisebenzi. Ufuna babe nethemba lokhuseleko lukarhulumente kunye ne-ANC.

Imfuno yokhuseleko

Umbhali uphinde wayisebenzisa le mfuno kule miqolo ilandelayo, kumqolo 37–39, "My firm view is that, despite the difficult situation we had to and continue to face, we have made significant progress in coping with the challenges of the combined forces of revolution and reform".

Apha ufuna ukuqinisekisa abantu ukuba le mfuno ingoneliseka ngenxa yemizamo abayenzileyo kwanenkqubela urhulumente athe wayenza.

Ukungaguquguquki

Umbhali usebenzise imvumelwano. Imvelaphi yemvumelwano kukubonakalisa okungenzeka. Imvelaphi yemvumelwano yomeleza inkolo esele ikho kwanesimilo. Imiqolo ebonakalisa apho umbhali ayisebenzise khona le mvumelwano, kumqolo 24-29, "This is a function or derivative of various factors. Among these are the more precise understanding of the state of our society, better capacity to achieve this understanding, an enhanced ability to elaborate concrete, accurate and appropriate plans, programmes and policies and the creation of the means to implement these plans, programmes, and policies and the creation of the means to implement these plans, programmes and policies".

Umbhali uzama ukubonakalisa okungenzeka xa eli cebo linokuphumezeka. Abantu bangatsho bakwazi ukufumana inkqubo azicebayo urhulumente ngonyaka. Kwakhona uqinisekisa isimilo sabantu ngakurhulumente ukuze bambone eze notshintsho. Ufuna abantu balubone uxanduva oluthwelwe ngurhulumente ukuze bakwazi ukumqonda bakwazi ukuliphulaphula eli cebo aza nalo, azoku kwazi ukufumana amandla okuliphumeza.

Kwakhona umbhali usebenzise imvumelwano. Imvelaphi yemvumelwano kukuqinisekisa ukhuseleko. Le mvumelwano uyifumana kule miqolo 30-34, "Obviously, where political change consists in a mere change of government, the task of evolving and implementing new policies is relatively easy. In our case, however, we have experienced both a change of government and a change of the entire social system revolution". Umbhali uqinisekisa abantu ngokhuseleko kutshintsho lwenkqubo yasekuhlaleni kwanotshintsho kurhulumente.

Umbhali ulukuhla abantu ukuba babone lo rhulumente uphetheyo ukuba utshintshile kwaye uze nenguqu nakwindlela emisiweyo yasekuhlaleni.

(3) Isindululo sesiseko sesiqulatho

Isiqulatho solukuhlo apha sichaza ingqiqo esukela kwiimpawu. Kumqolo 21-22, “from general to the particular, from the macro to the micro picture”. Umlukuhli uchonga iimpawu ezininzi aze azame ukwenza izigqibo kuzo. Umlukuhli ulukuhla abantu ngokuchonga izinto ezintle athe wazenza ukusukela kwinyathelo eliphezulu ukuya kwelisezantsi, into apha ibigenzeki ngaphambili ngexesha lengcinezelo. Umzekelo ukubuyiselwa kwabantu imihlaba yabo eyayihluthwe ngurhulumente wangaphambili.

Intonye 3 yediskhosi umqolo 39-57

(1) Isishwankathelo sesiqulatho

Ngokombhali intetho yakhe iza kubanokalisa ingqondo kwiicebo labo lokudibanisa izinto jikelele nasekuchongeni eyona nto. Iza kuthetha phandle ngenkqubo yesenzo, le urhulumente achitha ixesha lakhe kuyo. Kwakhona iza kuba yinkqubo yesenzo eyaziswa ngumthetho okhoyo we-ANC nabamanyane nayo. Loo nto ibandakanya upapasho – nkqubo apho isibini-kwisithathu (two thirds) sabanyuli babo sibanika igunya lokuba baphumeze icebo labo. Le mithetho icingela abantu abaphakathi kuyo kunye nabantu abaqhuba inkqubo yotshintsho. Le nkqubo yesenzo ifuna bonke abantu base Mzantsi Afrika ukuba babambisane basebenze kunye ukuze kunyuke umgangatho nexabiso lobomi kumntu wonke waseMzantsi Afrika. Yiyo le nto besenza inzame zokuba abantu bayiqonde le ntetho.

(2) Inkqubo yesindululo sesiseko

Imfuno

Imfuno yobumnini nothando

Umbhali kumqolo 48-49, “Those policies visualize both people centred and people – driven processes of change”, ubonisa abantu ukuba lo rhulumente uphetheyo unobudlelane

nabantu, kwaye uyababandakanya kwimithetho ayiyilayo. Abantu ubenza babe nemvakalelo yobumnini ngokuthi ababandakanye kwinkqubo yotshintsho:

Imfuno yeqinisekiso lexabiso

UParkard (1974.) uthi le yimfuno yeqinisekiso lexabiso kanti yena uMaslow (1954) uthi le yimfuno yokuzingca. Kule imiqolo 54-57 uthi, “this is one of the reasons why we shall have to make a special effort to ensure that as many of our people as possible understand the address to the nation”.

Umbhali uqinisekisa abantu ngexabiso labo kuye. Ubaqinisekisa ngeenzame aza kuthi azenze zokuba baqonde le ntetho ukuba ingantoni kwisizwe sonke. Kwakhona ubonakalisa ukungabi namkhethe xa athetha ngesizwe. Kaloku abantu bafuna ukuba nemvakalelo yokufunwa kwanokuxatyiswa njengabantu abaphilayo. Ukubonisa ukuba ubaxabisile wenza iinzame zokuba abantu abaninzi bayive kwaye bayiqonde le ntetho ukuze bakwazi ukumthemba.

Isimilo

Isimilo siyafumaneka kule miqolo 52-54 echaza ngolu hlobo, “It requires that all of us act together as South African for the collective benefit and for the improvement of the standard and quality of life of every individual South Africa”.

Okokuqala umbhali kule miqolo usebenzise izinto zesimilo, zona umsebenzi wazo ikukucela isenzo kumlukuhli. Okwesibini umbhali usebenzise impendulo zokuhlola ezikukwamkela. Umlukuhli ufuna abantu bayamkele le ndlela, kwaye ufuna baphendule ngokuthi baphakame babonakalise intsebenziswano. Umbhali ufuna abantu baseMzantsi Afrika basebenze kunye bamanyane ukuze kunyuke izinga lempucuko kumntu wonke.

Ukungaguquguquki

Imvumelwano

Imbangi yemvumelwano kukuqinisekisa ukhuseleko.

UParkard (1974) uthi le yimfuno yokhuseleko lwemvakalelo kanti yena uMaslow (1954) uthi le yimfuno yokhuseleko. Le mfundo ifumaneka kule miqolo 44-47, “It will be a

programme of action informed by the existing policies of the ANC and its allies, including the manifesto which two-thirds of our electorate mandated us to implement”.

Umbhali womeleza inkolo, isimilo kwanokuziphatha okusele kukho ukwenzela abafundi ukuba bakholwe lupapasho nkqubo. Kwakhona uqinisekisa abantu ngokhuseleko oluvela kwi-ANC kwakunye nabamanyane nayo. Ufuna abantu bazive bekhuselekile kwintsebenziswano yasekuhlaleni. Bazive bekhuselekile nakunxibelelwano neminye imibutho emanyene ne-ANC.

(3) Isindululo sesiseko sesiqulatho

Umbhali kumqolo 41 usebenzise ingqiqo esukela kwimpawu. Umlukuhli uchonga ezi mpawu, “the general and the specific” ukuze akwazi ukuphuhlisa icebo lakhe ebantwini. Umbhali utyhilela abantu ngento aza kuyenza, engazange yenziwa ngurhulumente wobandlululo ukuba makenze iinzame zokudibanisa abantu beentlanga ngeetlanga kwakhona adibanise izinto jikelele akwazi nokuchanga izinto ezithile kwiicebo lakhe.

Intonye 4 yediskhosi umqolo 58-82

(1) Isishwankathelo sesiqulatho

Umbhali uthi ukususela kwinkululeko ka1994, bezama ukufumana indlela yokuphemelela abantu ukuba bahlukane neengcinga zokuba ukuze babe nempumelelo kwinkqubela kufuneka balinde urhulumente ukuba abakhokhele ngokubenzela izinto. Eyona nto aqamelele ngayo yimpembelelo kaMasakhane, kukubandakanyeka kwabantu kwinkqubela eyenziwa ngabo.

Kwakhona umbhali uthi bafuna ukunxibelelana ngomyalezo obalulekileyo wolonwabo, noxolo kwakunye nokhuseleko lwamaqabane abo angabantu abamhlophe baseMzantsi Afrika, kwakunye nabo bonke abantu bakubo. Yonke loo nto ixhomekeke ekuhlanganiseni kwabo izandla, ngokuthi bacime ilifa lobuhlanga kwanendlela emisiweyo yobandlululo. Kufuneka bazise ulwaxhiwo olutsha kwakunye nenkqubela elizweni.

(2) Inkqubo yesindululo sesiseko

limfuno

Imfuno yeqinisekiso lexabiso

Ngokuka Parkard (1974) le yimfuno yeqinisekiso lexabiso okanye imfuno yokuzingca ngokukaMaslow (1954). Umbhali ufuna ukuxelela abantu ukuba babalulekile kwaye ufuna bazive bexabisekile. Ufuna abantu bambone lo rhulumente ukuba oko waqala usecaleni kwabo uzibandakanya nabo, kwaye ufuna bazive befunwa kwaye bexabisekile. Le mfuno ifumaneka kule miqolo ilandelayo 58-63:

“Since our liberation in 1994, we sought to find the ways and means by which we could encourage our people to abandon the notion that all they needed to do to achieve development was to wait for the government “to deliver”. The involvement of the people in their own development is what lies at the heart of the Masakhane Campaign.”

Imfuno yeqinisekiso lexabiso Parkard okanye imfuno yokuzingca ngokuka Maslow

Umbhali ufuna abantu bazibone ukuba baxabisekile nokuba baloluphi na uhlanga, nokuba baleliphhi na ibala, nokuba bangabafazi ubaxabisile, kwaye nokuba badala urhulumente ubaxabisile kwaye efumana noncedo oluvela kwi ANC. Umbhali uzama ukunyusa izinga lo mbutho wakhe oyi-ANC ngokuthi awubandakanye ekuhlangabezeni abantu. Ufuna abantu bahlale beyicinga ngemisebenzi yayo enganamkhethe ukuze ihlale ixabisekile eluntwini, kwaye bazingce ngayo. Le mfuno isetyenziswe kule miqolo, 80-82,

“It is certainly the task of the ANC to help mobilize the people, without regard to race, colour, gender or age, to be activists in the continuing struggle for a better life for all”.

Ukungaguququki

Kumqolo 76-79 umbhali unika iimbono ezimbini ezichaseneyo ezizezi

1. Ukungavumelani nokuthile.
2. Imvumelwano

1. Ukungavumelani nokuthile kunogxeko xa umlukuhli efuna ukutshintsha isimilo. "Those who think that their first task is to oppose the government" (umqolo 76-77). Umbhali uzama ukutshintsha isimilo sabantu ukuba bayeke ukugxeka yena kwakunye norhulumente wakhe, bashiye izinto asazama ukuzilwa ezicinezela abantu.
2. Imvumelwano yomeleza inkolo, nesimilo esikhoyo.

"To oppose poverty, underdevelopment and the racism and sexism that continue to afflict overwhelming majority of the people" (umqolo 77-79). Umbhali ufuna imvumelwano nabantu ngesizekabani sikanobangela, ukutsho oko unobangela wokuba isizwe sibe sikule meko sikuyo namhlanje. Umbhali uzama ukutsala iingqondo zabantu ukuba zijike kwiingcinga zazo zokugxeka, ufuna abantu bambone lo rhulumente ingoyena rhulumente osokolayo kuba yena iintambo ezithathe sele konakele kakade. Kwakhona ufuna abantu bamvume lo rhulumente ukuba yena uza kuzama ukuyilwa le ngxaki.

Imbangi yemvumelwano:

1. Kukuqinisekisa ukhuseleko
2. Ukubonakalisa okungenzeka

Ukuqinisekisa ukhuseleko

Ngokuka Parkard (1974) le yimfuno yokhuseleko lwemvakalelo kanti uMaslow (1954) uthi yimfuno yokhuseleko. Umbhali uyazi into yokuba ubuhlwempu, nocalucalulo ngobuhlanga kwezinye idolophu zizinto ezidla umzi nangoku (umqolo 77-79). Yiyo le nto ezama ukuqinisekisa abantu ngokhuseleko. Abantu bahlale besazi ukuba nokuba ezi zinto zisekho urhulumente ukhona, uza kubancedisa kwiinzame abazenzayo zokuphuhlisa ilizwe labo.

Ukubonakalisa okungenzeka

Urhulumentu unethemba lokungenzeka xa abantu benokuphakama bahlangane, babe banye bezama ukwakha uMzanti Afrika omtsha.

(3) Isindululo sesiseko sesiqulatho

Ulukuhlo lwesiqulatho apha lukwingqiqo kwisiphumo ukuya kunobangela

Isiphumo kumqolo 65, "he wants the happiness of everybody"

Unobangela kumqolo 66-67, "if they join hands"

Ukutsho oko unobangela wolonwabo kukudibana kwabantu bahlanginise izandla.

Umbhali unika isiphumo kuqala agqibele ngonobangela. Umbhali unika abantu umdla, batsho babone ukuba uyabathanda, ukubonisa oko ufuna wonke umntu onwabe. Umbhali uyaqonda ukuba ukuze isizwe sakheke, kufuneka senze uxolelwaniso ngokuthi sihlanganise izandla ukuze kudaleke uxolo oluza nolonwabo.

Ulukuhlo lwesiqulatho apha lukwingqiqo kunobangela ukuya kwisiphumo.

Unobangela (kumqolo 72) "united action"

Isiphumo (kumqolo 72-73), "the change that we all desire"

Umbhali ufuna intsebenziswano, abantu basebenze ngokumanyeneyo ukuze kubekho utshintsho eluntwini.

Intonye 5 yediskhosi umqolo 83-87

(1) Isishwankathelo sesiqulatho

Ngokuka mbhali intetho yombuso wesizwe ingeenjongo zokuqhubeka nomsebenzi wobomi obungcono. Kwisizwe saseMzantsi Afrika nakwilizwekazi urhulumente azibophelele ngalo. Iinjongo zale ntetho kukucacisa isenzo ekufuneka siphunyezwe ngabantu.

(2) Isindululo sesiseko sesiqulatho

Ulukuhlo lwesiqulatho apha lukwingqiqo yesiphumo ukuya kunobangela.

Isiphumo kumqolo 84-85, "a better life for all people".

Unobangela kumqolo 86-87, "the objectives it will detail have to be achieved through action by the people, for the people".

Umbhali apha uqala ngesiphumo kuba ufuna ukutyhilela abantu injongo zakhe, into ayinqwenelayo ukuba yenzeke. Kwakhona ufuna abantu bafumane ubomi obungcono. Umbhali uzama ukubonisa abantu ukuba impumelelo yabo ixhomekeke kubo.

Uhlalutyo logxeko

Ugxeko lwezindululo zeziseko

Inkqubo yesindululo sesiseko

Uhlalutyo lwemfuno

Umbhali usebenzise iindidi ezintathu zemfuno ezizezi:

1. Imfuno yokhuseleko lwemvakalelo ngokuka Parkard (1974) ngokuka Maslow (1954) yimfuno yokhuseleko
2. Imfuno yeqinisekiso lexabiso ngokuka Parkard (1974) kanti ngokuka Maslow (1954) yimfuno yokuzingca.
3. Imfuno yobumnini nothando kaMaslow (1954)

(I.) Imfuno yokhuseleko lwemvakalelo ngokukaParkard kunye nemfuno yokhuseleko ngokukaMaslow umbhali uyisebenzise kathathu.

Okokuqala le mfuno umbhali uyisebenzise kumqolo 3. "The parliament of democratic South Africa". Umbhali ufuna abafundi bali phetshana bambone lo rhulumente ophetheyo ukuba uzibophelele kwidemokrasi.

Okwesibini umbhali le mfuno uyisebenzise kumqolo 22-23 "with greater certainty and assurance". Umbhali uqinisekile ngokhuseleko athembisa abantu ngalo. Uyazi ukuba abantu baphila ngexesha apho ukhuseleko luluncinci, nethemba abantu abasenalo ngenxa yezidube-dube abazibonayo.

Okwesithathu le mfuno uyisebenzise kumqolo 37-39 "my firm view is that despite the difficult situation we had to and continue to face, we have made significant progree in coping with the challenge of the combined forces of revolution and reform". Apha umbhali

ufuna ukuqinisekisa abantu ukuba le mfuno ingoneliseka ngenxa yemizamo abayenzileyo kwanenkqubela urhumente athe wayenza.

(2.) Imfuno yeqinisekiso lexabiso ngokuka Parkard (1974) ngokuka Maslow (1954) yimfuno yokuzingca, umbhali uyisebenzise kahlanu.

Okokuqala le mfuno umbhali uyisebenzise kumqolo 7-9 "this enables all the political parties in parliament to state their own view about the direction the country should take". Umbhali uqwalasele kwiqela elithile lezopolitiko elisepalamente kuba ufuna ukulibonisa ukuba ulixabisile kwaye nenxaxheba yabo iza kwenza umahluko.

Okwesibini le mfuno isetyenziswa kumqolo 20 "our first year of liberation". Umbhali uzama ukuqinisekisa abantu ukuba bakhululekile kwiinzame zabo zokulwela inkululeko. Ufuna abantu bazingce ngokufumana into ebebeyilwela. Loo nto ibonakalisa ukuxabiseka kwabo.

Okwesithathu le mfuno isetyenziswe kumqolo 55-57 "we shall have to make a special effort to ensure that as many of our people as possible understand the address to the nation". Umbhali uqinisekisa abantu ngexabiso labo kuye, ukubonakalisa oko wenza iinzame zokuba abantu abaninzi bayive le ntetho kwaye bayiqonde ukuze bakwazi ukumthemba.

Okwesine le mfuno isetyenziswe kumqolo 58-63 " Since our liberation in 1994, we sought to find the ways and means by which we could encourage our people to abandon the notion that all they needed to do to achieve development was to wait for the government 'to deliver'. The involvement of the people in their own development is what lies at the heart of the Masakhane campaign". Umbhali ufuna abantu babone ukuba lo rhulumente oko waqala wenza iinzame ezincedisana nabantu kwimizamo yabo yokukhulisa imibutho eyakha isizwe. Ufuna abantu babone ukuba urhulumente ubaxabisile ngokuthi abaphembelele kwimpumelelo.

Okwesihlanu le mfuno isetyenziswe kumqolo 80-82," It is certainly the task of the ANC to help mobilise the people without regard to race, colour, gender or age, to be activists in the continuing struggle for a better life for all'. Umbhali ufuna abantu bazibone ukuba baxabisekile nokuba baleliphi na ibala, nokuba badala nokuba baloluphi na uhlanga kanti nokuba basesiphi na isini.

(3.) Imfuno yobumnini nothando ngokuka Maslow (1954) umbhali uyisebenzise kanye. Le mfuno isetyenziswe kumqolo 48-49 "those policies visualise both people centred and people driven process of change". Umbhali ubonisa abantu ukuba lo rhulumente uphetheyo unobudlelane nabantu kwaye uyababandakanya kwimithetho ayiyilayo. Umbhali wanelisa imvakalelo yobumnini ngokuthi ababandakanye kwinkqubo yotshintsho.

Ugxeko lweemfuno

(1.) Ukusebenzisa kwakhe imfuno yokhuseleko kaMaslow (1954) noParkard (1974) umbhali khangela kube naxabiso ebantwini.

Okokuqala abantu ababoni mahluko kwingcinezelo yocalu-calulo lwangaphambili nolwangoku, kuba alukapheli. Abantu abayivayo kwaye abayiboni idemokrasi ashumayela ngayo umbhali ngenxa yezi zizathu: Abantu abakhuselekanga emisebenzini ngenxa yokungabikho kwesigxina somsebenzi.

Abantu abaninzi abanawo amava obuchule bokwenza izinto ezinokuthi zibangenisele imali. Liqela elithile elikwaziyo, loo nto yenze ukuba ukhuseleko lokuzimela lungakhuli. Abantu abakhuselekanga ngokwasempilweni, amayeza awafumaneki ezibhedlele. I-AIDS urhulumente akayisanga so. Liqela elithile elimbalwa eliphumelelayo kunyango loo gqirha abazimeleyo nelisebenzisa iMedical-Aid. Ubundlobongela obugqiba ilizwe urhulumente akakwazi ukubunqanda ngenxa yokuba amapolisa nawo ayabandakanyeka. Abantu abakhuselekanga ngenxa yokuba abanandawo zokuhlala.

(2.) Ukusebenzisa kwakhe imfuno yeqinisekiso lexabiso kaParkard (1974), imfuno yokuzingca ngokukaMaslow (1954) kube nexabiso. Le mfuno umbhali uyisebenzise kakhulu ukubonakalisa uloyiko, nenxalabo yendima akuyo: kwinqela lakhe, kumaqela ezopolitiko, kwanabantu abakhoyo eMzantsi Afrika, ukutsho iintlanga ngeentlanga eziphantsi kombuso wakhe. Le mfuno uyisebenzisele ukuthenga ubuso babantu ukuze kunyuke izinga lakhe elinkene-nkene ebantwini.

Kwakhona ukusebenzisa kwakhe le mfuno kubenexabiso kuba iqela aqwalasele kulo kakhulu lezopolitiko elisepalamente liyazibandakanya nenkqubela yelizwe. Kwakhona kube nexabiso ebantwini ukuzama ukuphelisa ucalucalulo ngobuhlanga. Abantu bayawubona umahluko phaya kwezemidlalo, nangona lusasilela kweminye imiba. Nocalu-

calulo ngesini, abafazi bayabonakala kwindawo ezininzi ebezisetyenzwa ngamadoda ngaphambili. Kwakhona kubantu abadla, urhulumente ubahoyile nemali yabo yenkam-nkam iyalingana kwiintlanga zonke nangona zisekhona iindawo ezisahlukumeza abantu abadala kwimali zabo zenkam-nkam ingakumbi e Eastern Cape.

(3.) Imfuno yobumnini nothando ibenexabiso ebantwini kuba abantu bafuna ukubandakanywa nakweyiphi na into abayenzayo okanye eyenziwayo. Ngokubandakanya kwinkqubo yotshintsho umbhali ubonakalisa uthando lwakhe kwilizwe aliphatheyo. Kwale mfuno uyayonelisa ebantwini ngoba ngokubandakanyeka kwabo kwinkqubo yotshintsho loo nto ibonakalisa ukuba baphakathi entweni nabo banenxaxheba kwimiba enxulumene nelizwe.

Uhlalutyo lwesimilo

Isimilo umbhali usisebenzise kathathu.

Okokuqala umbhali usisebenzise kumqolo 5, “to give a clear indication of the government’s plans”. Umbhali ukrobisa abantu ngecebo likarhulumente lonyaka kuba ezama ukutshintsha isimilo sabantu ngakurhulumente.

Okwesibini umbhali usisebenzise kumqolo 8, “to state their own view”. Umbhali ufuna ukutshintsha isimilo sabantu ukuze bakwazi ukwamkela icebo likarhulumente.

Okwesithathu umbhali usisebenzise kumqolo 52-54, “It requires that all of us act together as South Africans for the collective benefit and for the improvement of the standard and quality of life of every individual South Africa.”

Umbhali ufuna abantu baphendule kwisicelo sakhe ngokuthi babonakalise isenzo. Kwakhona umbhali ufuna abantu baseMzantsi Afrika bamanyane ukuze bakwazi ukusebenzisa kunye ukuphucula umbangatho womntu ngamnye weli lizwe.

Ugxeko lwesimilo

Umbhali ukusebenzisa kwakhe isimilo kube nexabiso. Okokuqala amaqela ezopolitiko asepalamente ayayithatha inxaxheba ekwakheni uMzantsi Afrika ngokuthi banike iimbono zabo. Ahlomile kakhulu kwindaba edibene ne-AIDS, ilelo iqela liveza eyalo imbono

bebonakalisa nenkxaso yabo nenkxalabo yabo kwesi sifo. Kwakhona ube nefuthe ekutshintsheni isimilo sabantu ngakurhulumente malunga nocalu-calulo ngokobuhlanga. Loo nto uyiphuhlisile kwinkongolo eyayise Thekwini ngo-August 2001 apho kwakudibene amazwe ngamazwe neentlanga ngeentlanga.

Uhlalutyo lokungaguququki

Zintlanu izihlandlo apho umbhali asebenzise ukungaguququki.

Okokuqala umbhali ukungaguququki ukusebenzise kumqolo 4, “the traditon”. Umbhali unika abafundi imvakalelo yemvumelwano ukuze babe nenkolo ngakurhulumente. Umbhali ukwasebenzisa imvumelwano ekuqinisekiseni inkolo kwanesimilo abamkeli abasele benazo. Umbhali uqinisekisa abantu ngokhuseleko. Ufuna abantu bazive bekhuselekile ngakunxibelelwano lwabo norhulumente Abantu bayayazi ukuba xa into isisithethe, ayivamisanga ukuba icime. Loo nto ibonakalise ukuba urhulumente uza kubanika ulwazi oluvela kuye rhoqo ngonyaka.

Okwesibini usebenzise ukungaguququku kumqolo 24-29, “Among these are the more precise understanding of the state of our society better capacity to achieve this understanding an enhanced ability to elaborate concrete accurate and appropriate plans, programes and policies and the creation of the means to implement these plans, programmes and policies”. Umbhali usebenzise imvelaphi yemvumelwano ukubonakalisa okungenzeka, uzama ukubonakalisa okungenzeka xa eli cebo linokuphumezeka. Abantu bangatsho bakwazi ukufumana iinkqubo azicebayo urhulumente ngonyaka. Umbhali ufuna abantu bahlale benethemba lento aza kuyenza, kwaye bamqonde ukuba lo rhulumente ngowabo.

Okwesithathu ukusebenzise kumqolo 30-34, “where political change consists in a change of government, the task of evolving and implementing new policies is relatively easily. In our case, however, we have experienced both a change of government and a change of the entire social system a revolution”

Umbhali uqinisekisa abantu ngokhuseleko kutshintsho lwenkqubo yasekuhlaleni, kwanotshintsho kurhulumente. Umbhali ulukuhla abantu ukuba babone lo rhulumente uphetheyo ukuba utshintshile kwaye uze nenguqu nakwindlela emisiweyo yasekuhlaleni.

Okwesine ukusebenzise kumqolo 44-47, "It will be a programme of action informed by the existing policies of the ANC and its allies, including the manifesto which two-third of our electorate mandated us to implement".

Umbhali uqinisekisa abantu ngokhuseleko oluvela kwi-ANC kwakunye nabamanyane nayo.

Okwesihlanu ukusebenzise kumqolo 76-79. "Those who think that their first task is to oppose the government. To oppose poverty underdevelopment and the racism and sexism that continue to afflict overwhelming majority of the people".

Umbhali unika iimbono ezimbini ezichaseneyo. Ukungavumi nokuthile kwakunye nemvumelwano, uzama ukubeka iyantlukwano yabo ecaleni, bakhe uMzantsi Afrika omtsha.

Ugxeko lokungaguququki

Umbhali ukusebenzisa kwakhe ukungaguququki khange kube nexabiso ebantwini ngenxa yezi zizathu: kwiicebo lakhe lonyaka unezinto angakhange akwazi ukuziphumeza ezifana nezi: Ubuhlwempu obugqithisileyo. Umzekelo, abantwana abaneminyaka engaphezulu kwisixhenxe abangenabazali ababesondliwa ngurhulumente wangaphambili abasayifumani loo nto kulo uphetheyo urhulumente. Nabo bayifumanayo abaneminyaka engaphantsi kwisixhenxe uncedo abalufumanayo luncinci kakhulu. Kwakhona umbhali uthi lo rhulumente utshintshile. Abantu ababoni mahluko kutshintsho aze nalo ngaphezulu kokuba inkqubo ayisebenzisayo ingabonelisi abantu ukodlula urhulumente wangaphambili. Umzekelo woku, kurhulumente wangaphambili abantu babengawahlawuli wodwa amanzi, ngoku abantu bahlawula imali eninzi kwiinkonzo zamanzi kwaye abanalwazi lendlela asetyenziswa ngayo, nto ke leyo ebona ukuba bacinyelwe.

Urhulumente akanayo ingqwalasela ngakumatyotyombe, indlela ame ngayo, kuba kulowa wokuqala ayengafane akhiwe nje nokuba kuphina, nto ke leyo edala ubungozi bokuba atshe kwanokudama kwamanzi.

(2) Uhlalutyo lwesindululo sesiseko sesiqulatho

Kweli nqaku umbhali isindululo sesiseko sesiqulatho usisebenzise kathandathu. Okokuqalala usisebenzise kumqolo 2 kunobangela , "State of the Nation Address". Kwakhona usisebenzise kumqolo 5-6 kwisiphumo," should give a clear indication of the government's plan for the year". Isiqulatho solukuhlo apha sichaza unobangela ukuya kwisiphumo sengqiqo. Abantu kufuneka bayazi into ecetywa ngurhulumente yonyaka.

Okwesibini usisebenzise kumqolo 21-22," from general to the particula, from the macro to the micro picture".

Umlukuhli ekulukuhleni kwakhe abantu uchonga izinto athe wazenza ukusukela kwinyathelo eliphezulu ukuya kwelisezantsi. Umzekelo: ukubuyisela abantu imihlaba yabo eyayihluthiwe ngexesha lengcinezelo.

Okwesithathu usisebenzise kumqolo 40-41,"to combine the general and the specific in our planning". Umbhali usebenzise ingqiqo esukela kwimpawu.

Okwesine usisebenzise kumqolo 65 kwisiphumo " he wants the happiness of everyday". Kwakhona kunobangela kumqolo 66-67," if they join hands"

Unobangela wolonwabo kukudibana kwabantu abaziintlanga ngeentlanga bahlanganise izandla.

Okwesihlanu usisebenzise kumqolo 72 kunobangela ," united action".

Kwakhona kumqolo 72-73 kwisiphumo," the change that we all desire". Ulukuhlo lwesiqulatho apha lukwingqiqo kunobangela ukuya kwisiphumo. Abantu kufuneka bamanyane basebenze kunye, loo nto ingenza inguqu okanye utshintsho olunqwenelwa ngumntu wonke.

6.Okwesithandathu usisebenzise kumqolo 84-85 kwisiphumo,"a better life for all people that is in our country and continent."

Kwakhona kumqolo 86-87 kunobangela,"The objects it will detail have to be achieve through action by the people, for the people".

Abantu kufuneka baphakame basebenze ukuze bazokukwazi ukuphila impilo engcono.

Ugxeko lwesindululo sesiseko sesiqulatho

Umbhali ukusebenzisa kwakhe isindululo sesiseko sesiqulatho kube nexabiso kwelinye icala kanti kwelinye icala khangе kube naxabiso. Kweli phetshana unomyalezo obalulekileyo othi, kufuneka kubekho ulonwabo, uxolo nokhuseleko kubahlobo bethu abamhlophe baseMzantsi Afrika nakubo bonke abantu, kucinywe ilifa lobandlululo Umbhali ukuwusebenzisa kwakhe lo myalezo ube nexabiso kwanempumelelo ebantwini. Umzekelo woku uyabonakala phaya kwisebe lezemfundo, imfundo inye kwiintlanga zonke zaseMzantsi Afrika. Abantu bayazama ukumanyana, oko kuyabonakala phaya kwezemidlalo apho kudibene iintlanga ngeentlanga. Namaqela awesenalo ucalucalulo afana nebhola yombhoxo neqakamba noko ngoku ikhona inguqu. Kwakhona namaqela ezopolitiko abesoloko ebulalana, ubundlobongela abusafani nakuqala; umzekelo, i-ANC ne-IFP.

Kwakhona umbhali ukulukuhla kwakhe kwelinye icala kube nexabiso elihetye-hetye ebantwini ngenxa yezi zizathu: Kwiphetshana lakhe umbhali uthi, ufuna abantu bafumane ubomi obungcono. Umbhali apha usebenzise ukuthetha ngaphezu kokwenza. Abantu bayibona ingamampunge into yokuphila ubomi obungcono ngoba inkoliso yabantu ayifundanga ingakumbi abantu abamnyama kunye nabebala, abo bafundileyo kwabamnyama ubuchule abanabo kuba babungafundiswa ezikolweni zabo. Ngenxa yezo zizathu abantu ngoku bayasokola ukuzenzela izinto ngenxa yokusilela kolwazi lobuchule kwanobugcisa. Loo nto ibenza bahambe bebhaca befuna amatorho. Kwabasezidolophini bona abantu iindawo zokulima azikho apho bebe nokufumana khona ukutya, loo nto ibenze ukuba baxhomekeke ezivenkileni.

Ugxeko lwephetshana liphela

Ukulukuhla kwakhe umbhali kweli nqaku kubenexabiso elihetye-hetye ebantwini ngenxa yezi zizathu: Umbhali kwinkqubo yesindululo sesiseko khangе akwazi ukubonelisa abantu kwiimfuno. Kaloku kukho iimfuno ezingundoqo ezenza ukuba umntu angakwazi ukuphila ngaphandle kwazo. Umzekelo indlala edalwa kukuhlupheka. Xa zingoneliseki ezi mfuno ziyasilela.

Isimilo sabantu ngakumlukuhli sixhomekeke kwindlela umlukuhli asebenzisana ngayo nabantu. Abalukuhlwa baye bahlole isenzo somlukuhli ukuba siyonelisa na phambi kokuba basamkele isicelo okanye benze ngokufunwa ngumlukuhli. Umzekelo, imikhwa emibi yorhwaphilizo lwemali ngabantu abaphambili abasepalamente abakumbutho phetheyo i-ANC sesinye sezizathu ezingunobangela wesimilo esingesiso ebantwini ngakurhulumente.

Ukulukuhla kwakhe umbhali kwisiquletho sesindululo sesiseko kube nexabiso elihetye-hetye ebantwini ngenxa yokuba khange akwazi ukubaqinisekisa abantu, abenzele okanye ababonise ubungqina bokuzibophelela kwakhe kwidemokrasi. Abantu bafuna ukubona isenzo sento eqhubekayo bayibone hayi ithiyori. Izithembiso ze-ANC ebantwini ezingaphumeleliyo zilihlisile izinga layo ebantwini.

4.3 IPHETSHANA LESIBINI: A NEW PATRIOTISM FOR A NEW SOUTH AFRICA (ANC TODAY VOLUME 1 NO 4).

4.3.1 Umyalezo olukhlayo wephetshana

Eli nqaku yileta evela kuMongameli waseMzantsi Afrika, kulapho afuna ukuchazela abantu baseMzantsi Afrika nge,"new Patriotism' kumqolo 1-2.

UMongameli ufuna kuphele ukwahluka ngobuhlanga. Kwakhona kumqolo 17, "to eradicate the unacceptable legacy of the past" Le leta iyaqhubeka ichazela abantu ngenjongo zikaMongameli zokuba abantu mabasebenzisane, batsale idyokhwe enye kungabikho mkhethe webala ukuze bakwazi ukuphila ubomi obungcono. Xa abantu benokwamkela le"new patriotism", kungafumeka iziphumo ezihle ezweni ezizezi, kumqolo 44-50, "We shall achieve national unity, national reconciliation and the mobilisation of the millions of our people to hold hands as a single mighty movement mobilised to transform ourselves into the winning nation that we can, must and will be".

Iintonye zediskhosi

Iintonye yediskhosi umqolo 1-21

(1) Isishwankathelo sesiquletho

Umbhali uthi kudala ehlaba ukhwelo ebantwini efuna kumanyanwe nguye wonke umntu ukusukela kwabamnyama ukuya kwabamhlophe. Abantu bohluwane nokuchasana

ngobuhlanga. Obu buhlanga bebusebenza elizweni elinye kwaye buqhutywa ngesinyanzelo. Umsantsa uye wadaleka ngenxa yobukho bobuhlanga. Ngokuya usiya uba nzulu lo msantsa iqela elincinci labamhlophe, kukuya lifikelwa luloyiko lweqela elikhulu labantu abamnyama ebebehleli phantsi kwale ngcinezelo.

Eli lifa liyinyani, kuba bubomi abantu abaphila phantsi kwalo. Leli lifa elaba ngunozala womzekelo jikelele osekho nangoku. Ukuzingisa kweli lifa kwenza ukuba ibe nzima impumelelo kumanyano kwicala lecala eluntwini jikelele, kwanokuthathwa kwengqalelo kwiinzame zelizwe zokupheliswa kwelifa lobuhlanga elingamkelelanga. Abantu kufuneka babambisane njengelizwe, benze neenzame zokuqinisekisa ukuba uMzantsi Afrika omtsha uyimveliso yenzame zomntu wonke.

(2) Inkqubo yesindululo sesiseko

Imfuno

Kumqolo 1-4 kufumaneka imfuno yokhuseleko lwemvakalelo ngokuka Parkard (1974) okanye imfuno yokhuseleko ngokuka Maslow (1954). Umbhali ufuna abantu kwiintlanga zonke bakhuseleke ngokobuhlanga. Ufuna abantu bamanyane, kubekho uthando lohlanga olutsha kuye wonke umntu ukusukela kwabamnyama ukuya kwabamhlophe. Oku kuchazwa apha kuyavezwa kule miqolo 1-2, "the nurturing of a new patriotism among all our people, both black or white".

Kwakhona (kumqolo 3-4) umbhali uchazela abantu ukuba le mfuno iyafuneka kwaye ibalulekile. Abantu kudala bephila phantsi kwale ngcinezelo, ngoku abantu bahlukaniswa nokuchasana ngobuhlanga. Umbhali ufuna abantu bazive bekhuselekile kuloyiko abanalo lokwahluka ngobuhlanga. Le nto iyavezwa kule miqolo, ithi, "The need is necessary because our people have been separated into antagonistic racial compartments".

Isimilo

Kumqolo 11-13 kufumaneka isimilo. Umbhali usebenzise impendulo zokuhlola ezikukungathandi. Umbhali le nto yeli lifa ubonakalisa ukungayithandi kuba uthi yinto abantu abaphila nayo imihla ngemihla, kwaye idale nomsantsa eluntwini. Kwakhona umbhali uphinde wasebenzisa imvakalelo yemisebenzi efanekisa kwimisebenzi yezimilo.

Imvakalelo yemisebenzi ichukumisa imvakalelo. Isimilo sabantu ngobuhlanga sichukumisa indlela abavakalelwa ngayo.

Abantu abavani kwiintlanga ngeentlanga ngenxa yeli lifa elingunozala womzekelo jikelele. Ukwahluka ngobuhlanga kukho kwilizwe lonke liphela. Umzekelo, Ngenxa yomzekelo jikelele osezinqondweni zabantu, uqhushumbo-dubulo olwenzeke eMelika, eWorld Trade Centre, amaMelika namanye amazwe afana namaBritani bathi ngamaMoslems abantu abenze eso senzo. Le nto ikhombisa elubala ukuba amaMelika anesimilo esingesiso ngakumaMoslems.

Umzekelo jikelele odalwe bubuhlanga yinto esekhoyo nangoku. Le nkcazelo ingentla umbhali uyayibonakalisa kule miqolo 11-13, "This legacy is part of our daily reality. It also informs our thinking about ourselves, about others and about our country. It is out of this legacy that stereotypes of one another were born and are maintained".

Ukungaguquguquki

Kumqolo 5-10 kufumaneka ukungaguquguquki.

Uhlobo lokungaguquguquki: kukungavumelani nokuthile, phantsi kwako kufumaneka; imvelaphi yokungavumelani nokuthile. Imvelaphi yokungavumelani nokuthile inogxeko xa abalukuhli befuna ukutshintsha isimilo. Imvelaphi yokungavumelani nokuthile yile: kukuphulukana nexabiso leqela.

Umbhali uthi apha, " These were compartments in one country. Therefore they could only be maintained by force. The longer they were maintained and the greater the force used, the greater the divisions become. The deeper these divisions, the greater became the fears of the white minority of the black majority and the more determined that majority to break out of the compartment into which it had been forced".

Okokuqala abantu abakwingxaki yokwahluka ngobuhlanga bazifumanisa bephulukene nexabiso leqela labo ngokuthi bavinjelwe amalungelo abo okukhululeka. Kwakhona baphulukana nesidima sabo sokuba bengabantu, kungabikho ntlonipho kubo. Kwakhona baphulukana nesidima sabo sokuba bengabafazi okanye bengamadoda ohlanga olumnyama olusengelwa phantsi. Iqela elincinci elimhlophe lizibona liphulukana nesidima salo esiphezulu. Kwakhona bazibona bephulukana nesidima sabo kwiqela elimhlophe

ngokusuka bazibone bephethwe ngumntu omnyama. Umbhali ngokufuna abantu bavakalelwe kukuphulukana nesidima, ufuna batshintshe isimilo.

Kumqolo 18-21 kufumaneka ukungaguququki.

Uhlobo lokungaguququki: yimvumelwano phantsi kwayo kufumaneka: imvelaphi yemvumelwano . Imvelaphi yemvumelwano ikhulisa okanye yomeleza isimilo esikhoyo. Imvelaphi yemvumelwano kukuqinisekisa ukhuseleko. UParkard uthi le yimfuno yokhuseleko lwemvakalelo okanye imfuno yokhuseleko ngokuka Maslow. Umbhali uthi, "we need to pool all the resources we have as a country and because we must ensure that the new South Africa is a product of the common effect of all our people."

Umbhali uqinisekisa ngokhuseleko lobumbano xa ngaba abantu basebenza kunye bamanyene njengesizwe esinye. Kwakhona ufuna ukulawula isizwe esinoxolo ekungekho kuso ukrwithwa-krwithwano, oludala ungquzulwano lobuhlanga. Umbhali ufuna abantu babonakalise intsebenziswano ukuze uMzantsi Afrika omtsha ucace ukuba uyimveliso yeenzame zomntu wonke.

(3) Isindululo sesiseko sesiqulatho

Isiqulatho solukuhlo kulo mhlathi sikwingqiqo yesiphumo ukuya kunobangela. Umlukuhli uchonga iziphumo aze agqibele ngokuchaza unobangela. Isiphumo kumqolo 16, " he wants unity across the colour line".

Unobangela kumqolo 17, "to eradicate the legacy of the past".

Umbhali ufuna umanyano ebantwini kwintlanga zonke. Ufuna abantu babebanye bangajongani ngebala. Uhambisa athi xa kunokuphela obu buhlanga ekudala bukho abantu bangaphila ubomi obungcono.

Intonye 2 yediscourse umqolo 22-41

(1) Isishwankathelo sesiqulatho

Umbhali uthi abantu kufuneka babelane ngolwazi olufanayo lokuba umntu wonke azuze xa kuguqulwa uMzantsi Afrika ukuba ungabi nabuhlanga, ungabi namkhethe wasini, kunye nelizwe libe nempumelelo. Abantu kufuneka babelane ngolwazi ngokulinganayo lokuba

wonke umntu kufuneka ahlukane nokungaphumeleli ukuguqula abanye abantu ukuba bangabinabuhlanga, bangabi namkhethe wasini. Ukubangaba kungakhiwa uluntu olunjalo wonke umntu angaphila ubomi obungcono obufunwa ngumntu wonke omnyama kwanomhlophe. Loo nto ithetha ukuba wonke umntu kufuneka azibandakanye nobunzima kunye neenzame ezidandalaziweyo zokoyisa ubuhlanga obuzinze ezingqondweni zethu.

Akekho umntu owazalwa esezingeni eliphezulu kunomye, engekho nomntu owamiselwayo ngaphambili ukuba uza kuphumelela okanye angaphumeleli, kungekho namntwana owazalwa ecatshukelwa. Ummelwane nokuba umnyama okanye umhlophe ngumntu njengomntu wonke waseMzantsi Afrika. Akekho namnye umntu onokuphumelela ngaphandle kwentsebenziswano yomnye umntu nokuba uloluphi na uhlanga okanye ibala okanye isini.

Kwakhona umbhali uthi abanakho ukwakha isizwe esiphumelelayo, kwanomntu ophumemelayo kude kube bahlanganisa iinzame eziza neziphumo.

(2) Inkqubo yesindululo sesiseko

limfuno

Kumqolo 23-26 kufumaneka le mfuno ilandelayo; imfuno yeqinisekiso lexabiso ngokukaParkard okanye imfuno yokuzingca ngokuka Maslow

Umbhali ubonisa abantu ukuba ubaxabisile njengabantu abaphilayo, kwaye bayafunwa. Ngokuthi makwabelwane ngolwazi olufanayo ufuna nabo bazibone bengabemi boMzantsi Afrika. Kwakhona ukubonakalisa ixabiso lwabantu ufuna wonke umntu abandakanywe kwinguqu yoMzantsi Afrika. Ufuna abantu bahlale kuMzantsi Afrika ongenabuhlanga, ongakhethe sini, kubekho impumelelo esizweni. Oku kungqinisiswa yindlela ayibeka ngayo umbhali. "We must share a common recognition of the fact that all of us stand to gain from the transformation of South Africa into a non-racial, non-sexist and prosperous country".

Kwakhona kumqolo 34-37 kukwafumaneka imfuno yeqinisekiso lexabiso ngokuka Parkard okanye imfuno yexabiso ngokuka Maslow. Umbhali ubonakalisa ixabiso labantu ngokuthi abachazele ukuba mabangazisengeli phantsi kuba akekho umntu owazalwa engaphezulu komnye. Kwakhona ubonakalisa ukubaluleka kwabo kuye, ufuna bahlale besazi ukuba

akekho umntu owaziwa kwangaphambili ukuba uza kuphumelela okanye akazi kuphumelela, kungekho namntwana owazalwa enentiyo. Umbhali ubonisa indlela abaxabiseke ngayo abantu, uyabachazela ukuba mabahlale besazi ukuba akanamkhethe nokuba bamnyama nokuba bamhlophe mabayazi ukuba bangabantu abaphilayo njengamntu wonke waseMzantsi Afrika. Oku umbhali akuchaza apha ukucaphule kule miqolo ilandelayo:

“ Nobody is born either superior or inferior. No people is predestined to succeed or to fail. No child is born hating. Our neighbours, whether black or white, are as human as we all are and as South African as we all are”.

Isimilo

Kumqolo 22-23 kufumaneka isimilo. Uhlobo lwesimilo olufumanekayo zizimvo kunye nesimilo. Esi similo siphantsi kweendidi ezimbini ezizezi; Izinto ngakwisimilo kunye neemeko ngakwisimilo. Isimilo sivezwa ngokuhlolwa kobukho bento ethile, okanye imeko kubekho nobungakanani bokuyamkela okanye ukungayamkeli. Umbhali usebenzise iimpendulo zokuhlola ezidize ubunjani babantu. Abantu abalithandi eli lifa lokwahluka ngobuhlanga eMzantsi Afrika. Ezi sesinye sezisathu esiqhubela phambili isimilo esingesiso kwiintlanga-ngentlanga.

Yiyo loo nto umbhali enika izimvo zakhe ukuzama ukuhlangula isimilo sabantu kweli lifa uthi, “the only way this will happened is if we proceed from common positions about the nature of the problems our country faces”.

(3) Isindululo sesiseko sesiqulatho

Ulukuhlo lwesiqulatho kule nto lukwingqiqo yesiphumo ukuya kunobangela. Apha umlukuhli uchonga iziphumo ezaziwayo, azame ukubuya umva esiya kunobangela. Isiphumo kumqolo 30 sithi, “the better life”. Unobangela kumqolo 32 uthi, “struggle”. Umbhali uthi abantu mabazame ukoyisa umonakalo ohleli ezingqondweni zabo ukuze bakwazi ukuphila ubomi obungcono.

Ulukuhlo lwesiqulatho apha lukwingqiqo kunobangela ukuya kwisiphumo. Oku kubonakala kubuchule bombhali ekuchongeni iziganeko, intsingiselo okanye izinto ezikhoyo ezenza iziphumo ezithile.

Kumqolo 38 unobangela yi"co-operation". Kwakhona unobangela ufumaneka (kumqolo 40) "combine our efforts".

Umbhali uthi abantu mabahlangane kwiinzame zabo, kubekho intsebenziswano ukuze kwakheke isizwe esinempumelelo.

Intonye 3. yediskhosi umqolo 42-55

(1) Isishwankathelo sesiqulatho

Umbhali kumqolo 42-43 uthi, "the new patriotism is therefore a material factor in both our individual and collective efforts to achieve success in our lives". Ngokwamkelwa kwayo le "new Patriotism" umntu ngamnye uya kufumanisa ukuba unegunya lokuzimisela kwinto ayenzayo. Loo nto ingenza ukuba kubekho impumelelo kubumbano lwesizwe, kuxolelwaniso lwesizwe kwakunye nokuhlanganiswa kwezigidi zabantu. Umbhali uthi abantu kufuneka babambane ngezandla babe banye, bahlanganiswe ukuze baguqule babe sisizwe esiphumelelayo. Indibano yomsebenzi wokuzama ukuphumeza inkqubo eyayichazwe kwintetho yombuso wesizwe inika wonke umntu ithuba lokunika imbonakalo yoqobo kwi"new patriotism" enika umdla wokhanyo kumntu wonke wase Mzantsi Afrika

(2) Inkqubo yesindululo sesiseko

Isimilo

Kumqolo 43-44 kufumaneka isimilo esilolu hlobo: umsebenzi othile wokuziphatha. Kulapho abantu kufuneka bathathe isenzo esithile. Abantu kufuneka batshintshe isimilo. Umbhali uthi, "with its adoption" ngokuyamkela into yokuthanda uhlanga, izimilo zabantu zingatsho ziguquke, zitshintshe kwinto ebeziyiyo ngaphambili. Elo ingaliqalelo elitsha kubemi boMzantsi Afrika, ukuthatha inxaxheba kwiinguqu ekudala bezifuna abemi beli.

Ukungaguquququki

Kumqolo 52-53 umbhali uthi, "it provides all of us with the opportunity to give concrete expresion". Apha kufumaneka ukungaguquququki. Uhlobo lokungaguquququki olufumanekayo yimvumelwano: Imvelaphi yemvumelwano isetyenziselwa ukomeleza inkolo, isimilo kwakunye nokuziphatha okukhoyo ukuvuselela abamkeli. Igcina umthetho-siseko we "new patriotism" (umqolo 53) kumthetho siseko ofanayo, okanye kunobangela wesenzo. Phantsi kwemvelaphi yemvumelwano kufumaneka uboniso lokungenzeka. Umbhali uyacingela okunekwenzeka ukuba abantu banokulandela lo nobangela oyi "new patriotism", bayamkele, bangasisizwe esiphumelelayo.

(3) Isindululo sesiseko sesiqulatho

Isiqulatho solukuhlo kulo mhlathi sikwingqiqo kunobangela ukuya kwisiphumo. Umlukuhli uchonga iziganeko ezenza iziphumo ezithile. Kumqolo 42 unobangela yi, "new patriotism". Isiphumo kumqolo 43 sithi, "success in our lives". Umbhali ulukuhla abantu kuba efuna bamkele I-new patritism. Isiqulatho solukuhlo kule miqolo sikwingqiqo kwisiphuo ukuya kunobangela. Umlukuhli uchonga iziphumo aze agqibele ngonobangela. Iziphumo kumqolo 47-49, "we achieve national unity, national reconciliation and the mobilisation of the millions of our people to hold hands as a single mighty movement".

Unobangela yo "new patriotism". Umbhali ufuna bonke abantu elizweni bamanyane kubekho uxolelwaniso.

Uhlalutyo logxeko**Ugxeko lwezindululo zesiseko**Inkqubo yesindululo sesiseko**Uhlalutyo lweemfuno**

Umbhali usebenzise udidi olunye lwemfuno.

Imfuno yokhuseleko lwemvakalelo ngokuka Parkard okanye imfuno yokhuseleko ngokuka Maslow. Umbhali le mfuno uyisebenzise kanye, kumqolo 1-4, "the nurturing of a new patriotism". Umbhali ufuna abantu beentlanga zonke bavisisane, kubekho uxolo nothando

lohlanga olutsha. Kwakhona kumqolo we-3-4," The need is necessary because our people have been separated into antagonistic racial compartments". Umbhali ufuna abantu bakhuseleke ngakwicala localucalulo ngobuhlanga. Ufuna abantu bazive bekhululekile nokuba baloluphi na uhlanga.

Imfuno yeqinisekiso lexabiso ngokuka Parkard (1974) okanye imfuno yokuzingca ngokuka Maslow (1954) umbhali uyisebenzise kabini.

1. Okokuqala le mfuno isetyenziswe kumqolo 23-26, "we must share a common recognition of the fact that all of us stand to gain from the transformation of South Africa into a non-racial, non-sexist and prosperous country".

Apha umbhali ubonisa abantu ukuba ubaxabisile njengabantu abaphilayo, kwaye bayafunwa njengesizwe. Ufuna abantu bahlale kuMzantsi Afrika ongenabuhlanga ongakhethe sinì, ufuna kubekho impumelelo esizweni.

2. Okwesibini le mfuno isetyenziswa kumqolo 34-37, "Nobody is born either superior or inferior. No people is predestined to succeed or to fail. No child is born hating. Our neighbours, whether black or white are human as we all are and as South African as we all are".

Umbhali ubonakalisa ixabiso labantu ngokuthi abachazele ukuba mabangazisengeli phantsi, akakho umntu owodlula omnye, abantu bangabantu nokuba baloluphi na uhlanga. Umbhali uyazingca ngabantu nezwe labo, uMzantsi Afrika, uthi abantu kuye bayalingana kwaye akakho umntu owazalwa engafunwa, yiyo loo nto ezama ukuwudibanisa uMzantsi Afrika ube sisizwe esinye.

Ugxeko lweemfuno

Umbhali ukusebenzisa kwakhe imfuno yokhuseleko lwemvakalelo kaParkard (1974) okanye imfuno yokhuseleko kaMaslow (1954) kube nexabiso ebantwini. Okokuqala abantu kudala belilindile eli thuba lokuba uMongameli welizwe akhe ahlomle ngalo mba wokwahluka ngobuhlanga. Le yeyona tyhefu ibisidla umzi eMzantsi Afrika. Abantu ngoku banethemba lokuba uMzantsi Afrika omtsha uze nenguqu, ufundisa abantu ngokuthand'uhlanga, nto ke leyo ibingekho mandulo.

Kube nexabiso kumbhali ekusebenziseni kwakhe imfuno yeqinisekiso lexabiso ngokuka Parkard (1974) okanye imfuno yokuzingca ngokuka Maslow (1954). Umbhali kwiphethshana lakhe uthi, akakho umntu owazalwa emkhulu okanye engaphantsi kunomnye Akakho umntu owasikelelwa ukuba aphumelele okanye angaphumeleli. Umntu ngumntu nokuba umnyama nokuba umhlophe. Umbhali uthetha ngentsebenziswano engakhethe ntlanga, sini, kwabala, Kwakhona uye wane mpumelelo ekuwusebenziseni kwakhe lo myalezo. Umzekelo, abafazi ngoku zininzi izinto abazenzayo ezazifudula zisenziwa ngamadoda kuphela kuqala, ukuba nobuchule bokulungisa iimoto, babe ngabakhi, kwanokuqhuba izithuthi ezikhulu ezifana neebhasi. Kwakhona umbhali uzamile ukwenza indlela yokuba kuliwe ubuhlanga obugqibe lonke ihlabathi. Uye wamema onke amazwe omhlaba ukuba ahlangani eThekwini ngenyanga ka-Agasti ka2001 ukuze axoxe ngalo mba ugqibe ilizwe liphela, kufikelelwe kwisisombululo.

Ubukho bale nkomfa buye babomeleza abemi baseMzantsi Afrika, kwakunye namanye amazwe anale ngxaki yobuhlanga. Ixabiso labantu kuye kwakhona ulibonakalisa phaya kwezemidlalo apho alwa ubuhlanga kwiqela lombhoxo lesizwe neqela leqakamba. Le midlalo yayisaziwa njengemidlalo yabantu abamhlophe. Inkulumbuso yezemidlalo ixhapse amagwebu nangoku ilwa ubuhlanga kwezemidlalo. Kwakhona kwezemfundo urhulumente usalwa ubuhlanga kwizikolo ezithile zabamhlophe. Ngayo yonke loo nto uMongameli ubonakalisa ukungabi namkhethe wabala.

Uhlalutyo lwesimilo

Isimilo umbhali usisebenise kathathu.

1. Okokuqala usisebenzise kumqolo 11-13, "This legacy is part of our daily reality. It also informs our thinking about ourselves, about others and about our country. It is out of this legacy that stereotypes of one another were born and are maintained".

Abantu bane similo esingehlanga komnye nomnye, loo nto yenzeka nakwiintlanga ngeentlanga. Oku ngavani, noku ngafunani ngenxa yokwahluka ngobuhlanga buzalwa ngumzekelo jikelele (stereotype). Umbhali ubonakalisa ukungahambiselani neli lifa, eliye langumzekelo jikelele.

2. Okwesibini usisebenzise kumqolo 22-23, “the only way this will happened is if we proceed from common positions about the nature of the problems our country faces”.

Umbhali usebenzise iimpendulo zokuhlala ezikukungamkeli eziveze ubunjani babantu malunga neli lifa lokwahluka ngobuhlanga elingafunwayo eMzantsi Afrika.

3. Okwesithathu usisebenzise kumqolo 43-44, “with its adoption” Umbhali uthi abantu ngokwamkela le “new patriotism” (ukuthanda uhlanga okutsha) nezimilo zabo zabo zingatsho zitshintshe, ziguquke kwimo ebeziyiyo ngaphambili. Umbhali ubonakalisa ukukwamkela oku kuthanda uhlanga kuba ufuna abantu baseMzantsi Africa bamanyane.

Ugxeko lwesimilo

Umbhali ukusebenzisa kwakhe isimilo akunaxabiso ebantwini. Uhambisa athi kwiphethshana lakhe , eli lifa yinxalenye yobomi bethu bemihla ngemihla. Lilo elisichazela ngathi, nangabanye abantu, kwanangelizwe lethu. Abantu balibona eli lifa liyinto efana nedaliweyo engasoze iphele, ngoba okokuqala, eli ilifa lobuhlanga lisabethelelekile ezingqondweni zabantu kuzo zonke iintlanga, ukuqalela komncinci ukuya komdala. Iimfundiso ngobuhlanga azikho, abantu abazi nokuba kuyasa okanye kuyahlwa. Umzekelo jikelele usesezingqondweni zabantu nobuhlanga abukazi kuphela ebantwini bade babe bayafundiswa ngabo. Kusafuneka kushenxiswe ubuhlanga kuqala kwalapha ezikolweni ezantsi ukuze abantwana bakhule ngeqalelo elitsha lokuthanda uhlanga.

Uhlalutyo lokungaguququki

Ukungaguququki umbhali ukusebenzise kabini.

1. Okokuqala umbhali ukungaguququki ukusebenzise kwimvelaphi yokungavumelani nokuthile kumqolo 5-10 othi, “these were compartments in one country. Therefore they could only be maintained by force. The longer they were maintained and the greater the force used, the greater the divisions became. The deeper these division, the greater become the fears of the white minority of the

more determined that majority to break out of the compartment into which it had been forced”.

Umbhali usebenzise imvelaphi yokungavumelani nokuthile, akavumelani nesenzo sokwahlula ilizwe elinye libe ngamacala athile. Loo nto yenza ukuba amaqela athile aphulukane nesidima sawo. Lilonke umbhali uzama ukutshintsha izimilo zabantu kucalucalulo lobuhlanga. Ufuna kungabikho qela eliza kuphulukana nesidima salo. Kwakhona umbhali ufuna kungabikho hlanga lusengela phantsi olunye.

2. Okwesibini umbhali ukungaguquguquki ukusebenzise kwimvumelwano. Imvelaphi yemvumelwano kukubonisa okungenzeka okufumaneka kule miqolo 52-53, "It provides all of us with the opportunity to give concrete expression". Apha u mbhali ucingela okunokwenzeka xa abantu banokulandela unobangela wokuthand'uhlanga okutsha (new patriotism), bakwamkele, bangasisizwe esiphumelelayo elizweni.

Ugxeko lokungaguquguquki

Umbhali ukusebenzisa kwakhe ukungaguquguquki akunaxabiso ebantwini ngenxa yezi zizathu: Okokuqala intiyo nenzondo ayikapheli kwiqela elalicinezelekile ngaphambili, ngoba baphulukana nesidima sabo. Baphulukane nesidima sabo sokuba bengabazali kuba abantwana abalawuleki, baphumela ngaphaya kwengqeqesho yabo. Umzekelo woku, ubundlobongela obugqithisileyo, abantwana abancinci abaninzi abahlala ezitratweni ezidolophini befunxa iglu. Ngenxa yokunqaba kwemisebenzi abantu bazifumanisa bengakhuselekanga kwezoqoqosho. Kwakhona abantu abaqinisekanga ngoqikelelo kuba imisebenzi emininzi ayiyiyo eyesigxina, abamazi ukuba ungomso ubaphathele ntoni na ngakwezemisebenzi.

Abantu abamnyama bona kuqala basazisengela phantsi, kwanenkubeko yabo bayisengela phantsi. Iqela elimhlophe nalo aliqinisekanga ngokhuseleko lwalo kuba umbhali uqwalasele kakhulu iqela elithile. Umbhali akakaphumeleli ukuwenza la maqela alingane kuba ingqalelo yakhe ikwicala elinye ngoku elinye liyasilela. Umbhali khange aphumelele ekomelezeni izimilo nokuziphatha nenkolo ekhoyo eluntwini.

Uhlahutyo lwesindululo sesiseko sesiqulatho

Isindululo sesiseko sesiqulatho umbhali usisebenzise kahlanu.

Okokuqala umbhali usisebenzise kwingqiqo yesiphumo ukuya kunobangela (kumqolo 16-17), Isiphumo “he wants unity across the colour line”.

Unobangela, “to eradicate the unacceptable legacy of the past”.

Umbhali ufuna imbumba ebantwini kwimibala yonke ukuze kuphele ilifa langaphambili.

Okwesibini usisebenzise kwingqiqo yesiphumo ukuya kunobangela (kumqolo30-32). isiphumo, “the better life”

Unobangela, “protracted struggle”

Umbhali uthi abantu mabazame ukoyisa umonakalo ohleli ezingqondweni zabo ukuze bakwazi ukuphila ubomi obungcono.

Okwesithathu usisebenzise kwingqiqo kunobangela ukuya kwisiphumo (kumqolo 38,39,40).

Unobangela, “co-operation”.

Isiphumo, “combine our efforts”.

Umbhali ufuna abantu benze iinzame zentsebenziswano ukuze kwakheke impumelelo elizweni.

Okwesine usisebenzise kwingqiqo kunobangela ukuya kwisiphumo (kumqolo 42-43).

Unobangela, “new patriotism”.

Isiphumo, “success in our lives”.

Umbhali uthi xa abantu benokwamkela l’new patriotism” bangaphumelela ebomini.

Okwesihlanu usisebenzise kwingqiqo kwisiphumo ukuya kunobangela (kumqolo 42, 47-49).

Iziphumo, “we achieve national unity, national reconciliation the mobilisation of the millions of our people to hold hands as a single mighty movement”.

Unobangela, “new patriotism”.

Umbhali ufuna umanyano elizweni kwakunye noxolelaniso.

Ugxeko lwesindululo sesiseko sesiqulatho

Isindululo sesiseko sesiqulatho sisetyenziswe kakhulu ngumbhali kuba efuna ukuphuhlisa le nto ayifunayo ezingqondweni zabantu.

Ekusisebenziseni kwakhe esi siqulatho kuye kwanexabiso ebantwini ngenxa yezi zizathu. Okokuqala umbhali uthetha ngento anobungqina ngayo, ukwahluka ngobuhlanga obusekho nangoku. Kwiphethshana lakhe uthi ukuze isizwe sibe nempumelelo kufuneka senze iinzame zokuba kubekho intsebenziswano komnye nomnye nokuba ungowaluphi na uhlanga. Abantu bayakungqina oko, umzekelo, abantu bahlala naphina apho bafuna ukuhlala khona, akusekho ndawo yabamhlophe neyabamnyama. Kwakhona abantu bayayibonakalisa le ntsebenziswano kwiimanyano ezilwa nesifo ugawulayo. Umbhali uthi kufuneka kukho ubunye elizweni. Loo nto iyaphuhliseka naphaya komabonakude, apho kubonwa omhlophe nomnyama besebenza kunye.

Ugxeko lwephetshana

Umbhali ukusebenzisa kwakhe ulukuhlo kweli ngaku kube nexabiso kwinkqubo yesindululo sesiseko nakwisindululo sesiseko sesiqulatho. Apha kweli phetshana uthetha ngento ayaziyo anobungqina ngayo ilifa langaphambili, elamenza yena akhullele elubhacweni. Yiyo loo nto ethetha ngayo eluntwini kuba unenkolo yokuba xa unengxaki yithethe kuboniswa ukuze kufikelelwe kwisisombululo.

Umbhali uzama ngako konke anako ukuba uMzantsi Afrika mawuhlangane ube sisizwe esinye esiza kuba ngumzekelo welizwe liphela. Ifuthe lakhe ngalo mba alanelanga nje kuphela elizweni lakhe, liye ladlulela nakumanye amazwe. Uphumelele ekudibaniseni amazwe kwinkomfa eyayiseThekwini, kushukuxwa umba ofana nalo. Kunamhlanje uMzantsi Afrika uya kuhlala uyimbali. Kwakhona umbhali uphumelele ekuzameni ukudibanisa iintlanga zonke eMzantsi Afrika. Ngegalelo lombhali le "new patriotism" iza kusingisa wonke umntu empumelelweni.

4.4 IPHETSHANA LESITHATHU: TRANSFORMATION HINGES ON THE ANC'S ABILITY TO MOBILISE THE PEOPLE (ANC TODAY VOLUME 1. NO. 5.)

4.4.1 Umyalezo olukhlayo wephetshana

Umbhali uchazela abantu ukuba kungoku nje unethemba lokuba abantu kunye nePalamente banolwazi lwentetho yombuso wesizwe kwanqingqo mali. Uthi isizwe sinolwazi lwenkqubo yentsebenziswano eyilwa ngurhulumente. Uhambisa athi abantu ubomi obungcono buxhomekeke kubo ekubeni bazibandakanye nokuphumeza le nkqubo. Eli ulibona njengethuba elihle lokucela umngeni kwiANC nabanobudlelane nayo kwanombutho wedemokhrasi. Uthi emva koloyiso lwenguqu yedemokhrasi ka1994 abantu baba zizinto ezingenakushukunyiswa, baba ngabantu bambi, bengababoneli benkqubo yotshintsho bekwangoomamkeli benzuzo kule nkqubo.

Le nto yawuchaphazela umbutho we-ANC, owolutsha kwanowomanyano lwabafazi. Iziphumo zayo yaba kukulahlekisana apha phakathi embuthweni kwanobulungu jikelele. Imibutho iye yajongwa njengendawo yokuphakamisa i-ajenda zabantu abacingela iziqu zabo. Umbhali uthi abantu banembali eyayibandakanya ngqo yokuzabalazela inkululeko eMzantsi Afrika. Le nkitha yabantu inethemba le ANC njengombutho onamandla kwezopolitiko, owahlala nabo emzabalazweni, oneenkokheli ezancama ubomi bazo zizabalazela inkululeko yelizwe. Kwakhona uthi kukho abachasi abafuna ukubona lo mbutho usihla; bambi bakwalapha phakathi kuwo njengamalungu aphezulu aziwayo. Injongo zabo kukunyusa iipokotho zabo. Umbhali uthi abo bangalufuniyo utshintsho abafana nabachasi bombutho bavumelekile ukuba bashenxe baphume kuwo.

Umbhali uthi amalungu enene ombutho wenkongolo aza kujoyina le ntlangano yabantu ukwenzela ukutshintsha inkqubo yabo endala ibe yeyesizwe sezimini sokungabinabuhlanga, sokungathatheli phantsi isini somnye umntu, kubekho idemokhrasi noxolo. Umbhali ufuna abantu bahlangane bamanyane ukuze kubekho intsebenziswano.

4.4.2. Iintonye zediskhosi

Intonye 1. yediskhosi umqolo 1-11

(1) Isishwankathelo sesiqulatho.

Ngokuka mbhali isizwe kunye norhulumente bachazelwe ngentetho yombuso wesizwe kunye noqingqo-mali. Ngaloo ndlela ilizwe linolwazi ngondoqo wesenzo senkqubo karhulumente yonyaka kwakunye necebo lemali elikhoyo ekuphumezeni le nkqubo. Umbhali uthi impumelelo yale nkqubo iqwalasele ubomi obungcono bomntu wonke, kwaye loo nto iza kuxhomekeka ekubeni abantu bazibandakanye ekuphumezeni le nkqubo. Loo nto iya kwenza ukuba iANC nabanobudlelwane nayo kunye nayo yonke intshukumo yedemokrasi bafumane ithuba elihle lokuziqqatsa. Kumqolo we-10 umbhali uchazela abantu ngesizathu sale nguqu uthi, "Our strategy for transformation has always been to ensure that this becomes a people-driven process".

(2) Inkqubo yesindululo sesiseko

limfuno

Kumqolo 8-11 kufumaneka imfuno yeqinisekiso lexabiso ngokuka Parkard (1974) okanye imfuno yokuzingca ngokuka Maslow (1954).

Umbhali apha ufuna abantu babe nemvakelelo yokuziva bexabisekile. Ufuna bazive ukuba bayafunwa kwaye baxatyisiwe nangumbutho worhulumente ophetheyo oyi-ANC. Umbhali ufuna abantu bayazi into yokuba le nguqu uyenzela bona. Eli cebo lale nguqu ufuna libe ngumhlahla ndlela kwinkqubo yokuqhubekela phambili kwabantu.

Kwakhona umbhali ufuna i-ANC ibonakalise imisenzi yayo ebantwini, ukuze abantu bazive beyinxalenye yeqela elinjongo zalo ikukuphuhlisa inkqubela phambili kuMzantsi Afrika omtsha. Le nkcazelo icaciswe apha ngentla ichongwe ngolu hlobo, "This presents a particular challenge and opportunity to the ANC, its allies and the rest of the democratic movement. This is so because a fundamental element of our strategy for transformation has always been to ensure that this becomes a people-driven process".

Ukungaguquguquki

Kumqolo 1-4 kufumaneka ukungaguquguquki. Uhlobo lokungaguquguquki yimvumelwano. Imvumelwano yomeleza inkolo, isimilo nokuziphatha okukhoyo.

Imvelaphi yemvumelwano kukubonakalisa okungenzeka. Umbhali ubonisa abantu ukuba urhulumente yonke inguqu ayenzayo ufuna abantu bayazi. Usichazele isizwe kunye nepalamente malunga nentetho yombuso wesizwe kunye noqingqo-mali.

Kwakhona uyacingela ukuba abantu njengokuba benlwazi lwezi ntsika zingundoqo, loo nto ingabenza ukuba babe nenkolo ngakurhulumente, bamthembe ukuba yonke into ayenzayo uza kubazisa.

Kwakhona umbhali uyacingela ukuba xa abantu benokusebenza kunye, kubekho intsebenziswano inkqubo yesenzo karhulumente yonyaka ingaphumezeka. Le miqolo ilandelayo iyakuchaza oku.

"Both the state of Nation Address and the Budget have now been presented to parliament and the nation. The country is therefore aware of the principal pillars of the government's programme of action for the year and the public financial resources available for the implementation of this programme".

(3) Isindululo sesiseko sesiqulatho

Kumqolo 5-7 umbhali usebenzise ingqiqo yesiphumo ukuya kunobangela.

Isiphumo kumqolo 6, "a better life for all".

Unobangela kumqolo 6-7, "the involvement of the masses of the people in its implementation". Umbhali kuqala uchonga isiphumo uthi impumelelo yale nkqubo iqwalasele ekubeni kuphilwe ubomi obungcono ngumntu wonke.

Kwakhona apha ugqibela ngonobangela uthi, ukuphumeza le nkqubo kuya kuxhomekeka ekuzibandakanyeni kwehlokondiba labanntu. Umbhali ulukuhla abantu ngokuthi kuqala ababonise ubuncwane, ubomi obungcono, aze athi xa efuna intsebenziswano yabo,

umthwalo awugibisele kubo athi loo nto ukuze iphumelele ixhomekeke ekuzibandakanyeni kwabo nale nkqubo.

Intonye 2. yediskhosi umqolo 12-39

(1) Isishwankathelo sesiqulatho

Umbhali uthi emva koloyiso lwenguquko lwedemokrasi ka1994, ihlokondiba labantu kunye neminye imibutho yomanyano lwempembelelo yedemokrasi yaba zizinto ezingenakushukinyiswa. Baba ngababoneleli abangenzi nto kwinkqubo yotshintsho baba ngabamkeli nje benzuzo yale nkqubo. Le nto yaba nokusichaphazela isakhiwo sombutho we-ANC nomanyano lombutho wolutsha, kwakunye nomanyano lombutho wabafazi. Iziphumo zale nto yaba kukulahlekwa kwabantu zizinto ezenzekayo, ngoku belapha phakathi kule mibutho, balahlekwa nabubulungu babo. Kwakhona yaba yimibutho ejongwa njengezinto zokuhlenganisa abantu ukufuna unyulo, kwakunye nendawo yokuphakamisa i-ajenda zabantu abacinga ngeziqu zabo kuphela. Inkokheli enyanisekileyo yomzobalazo, eyaziyo imvelaphi yombutho oiyayazi into yokuba abantu bayayichasa ngokukanguqukiyo le nkqubo ingeyiyo.

Kungenxa yesi sizathu abantu benyanzelisa ukuba iinkokheli zisoloko zinxulumana nabo ngalo lonke ixesha, zibanike inkcazelo enyanisekileyo, kwingxaki kwakunye nenkqubela phambili abaye bahlangana nayo apha ekuhambeni.

Eli hlokondiba labantu lizichaza njengabantu abalungileyo, i-ANC kufuneka ibabandakanye njengeqela elingundoqo kumanyano lwempembelelo yotshintsho. Iqela labachasi benkqubela phambili liye lafumana ithuba elihle ngobuthathaka beempazamo ze-ANC ukwanezisa iimfuno zalo. Elinye iqela laba bachasi likwangamalungu e-ANC kwanentshukumo yedemokrasi, bazenza ngathi balilizwi labantu loqobo.

(2) Inkqubo yesindululo sesiseko

Imfuno

Kumqolo 23-28 kufumaneka imfuno yeqinisekiso lexabiso ngokukaParkard (1974) okanye imfuno yokuzingca ngokukaMaslow (1954). Apha umbhali ubonisa abantu ukuba

baxabiseke kakhulu. Umbhali ukubonisa ukuba ubaxabisile ufuna abantu bafumane inkokheli yenene ehambelana noluvo lwabo. Umbhali kwakhona ubonisa abantu ukuba ubaxabisile uyahambisana nabo kwiimfuno abazifunayo. Yiyo le nto esithi, "The masses of our people have consistently objected to negative development. These masses have consistently demanded that the leadership should maintain continuous contact with them and report to them honestly on both the problems and the progress we experience".

Umbhali ufuna abantu bazive ukuba bakhululekile kwicala lentetho, namalungelo abo uwase iso. Abantu nabo bafuna ukuzibona bebandakanywa kwiingxaki, nenkqubela yelizwe.

Kumqolo 30-32 kwakhona kufumaneka imfuno yeqinisekiso lexabiso ngokukaParkard (1974) okanye imfuno yokuzingca ngokuka Maslaw (1954).

Abantu bafuna ukuzibona ukuba baxatyisiwe kwaye bakhathalelwe kwinto abayenzayo. Kwakhona bafuna ukuyibona indima abayidlalayo kuwo nakowuphi na umbutho abakuwo. Bafuna ukuzibona beyinxal'enye yombutho kwaye bebandakanywa kwiintshukumo ezenziwayo zenguqu yelizwe. Le nkcazelo ichongwe kule miqolo,

"Because they define themselves correctly, as part of the solution, these masses have sought that their movement, the ANC, should engage them as the central motive force of the movement for change".

Abantu bafuna ukuzibona besenza umahluko kwinguqu yoMzantsi Afrika nakumbutho ophetheyo i-ANC.

Isimilo

Uhlobo lwesimilo olufumanekayo kumqolo 20-22, kukungathandi isimilo. Umbhali usebenzise iimpendulo zokuhlola ezikukungathandi. Apha ubonakalisa ukungayithandi le nto yenziwa ngabantu, bambone ukuba akahambiselani nale nto ngokuthi abagxeke. Uthi le mibutho ibonwa njengemibutho ehlanganisa abantu ukwenzela ukugaya ivoti okanye unyulo, kanti bazama ukwanezisa ii-ajenda zabo ezanelisa iziqu zabo. Umbhali uzama ukulukuhla abantu ukuba bambone icala angakulo ukuze bakwazi ukumbona njengenkokheli yenene ekwaziyo ukuhlaba amandla xa ekho kanti nombutho we-ANC abantu bawubone njengombutho onomgaqo.

Le nkcazelo ingentla ichongwe kule miqolo, "With the organisation, being seen by some as merely an instrument to mobilise for elections and an institution for the advancement of selfish personal agendas".

Kwakhona kumqolo 37-39 kufumaneka isimilo. Uhlobo lwesimilo: ukungamkeli similo.

Umbhali ubonisa abantu ukuba le nto yenziwa ngabachasi benkqubela phambili, uchasene nayo. Uzama ukubabonisa ukuba esi senzo asivumelekanga, kwaye nangaliphi na ixesha soze asamkele. Kwakhona umbhali uzama ukutyhila isimilo sabo eluntwini ukuze babalumkele. Kwelinye icala uzama ukuba umbutho wakhe oyi-ANC uhlale uhlonitshiwe ngabantu. Abantu bahlale benolwazi lokuba asingabo bonke abantu abangalunganga kulo mbutho, ligcuntswana elithile eliwumoshayo. Umbhali uzama ukutshintsha izimilo zabantu malunga nombutho wakhe. Ufuna abantu bahlale bengabalandeli bombutho, iziphosiso zawo bangazithatheli ngqalelo. Umbhali ukwafuna ukuba abantu bahlale besazi into yokuba yena mbhali ungakubo. Ukubonisa ukungasamkeli esi similo uthi,

"Some of these reactionary forces have worn the clothes of the ANC and the rest of the democratic movement, pretending that they, and only they, are the genuinely voice of the people".

Ukungaguquguquki

Kumqolo 12-20 kufuneka ungaguquguquki.

Uhlobo longukaguquguquki kukungavumelani nokuthile.

Ukungavumelani nokuthile kuba nogxeko xa umlukuhli efuna ukutshintsha izimilo.

Imvelaphi yokungavumelani nokuthile kukuphulukana nexabiso leqela. Umbhali usibonisa ubungqina bokungavumelani nokuthile. Uthi ihlokondiba labantu kunye nombutho wentshukumo yedemokrasi baba ngabantu abangenakushukunyiswa. Ukutsho oko, "immobilised" kumqolo 14. Baziingcungcu eziphezulu ezingenamkhondo onguwo. Kwakhona baba ngababoneleli abangenzi nto kwinkqubo yotshintsho, kwakunye nabamkeli abafuna inzuzo simahla kule nkqubo. Le nkcazelo ifumaneka kumqolo 15-16 "they became passive observers of the process of change and mere recipients of the benefits of this process".

Umbhali uthi ihlokondiba labantu kunye nesakhiwo sombutho we-ANC, nomanyano lombutho wolutsha, kwakunye nomanyano lombutho wabafazi baza kuba namava okuphulukana naxabiso leqela.

Okokuqala le mibutho ibixatyisiwe ngabantu, isaziwa njengombutho omnye we-ANC. Ixabiso lawo njengombutho omkhulu olawula isizwe liyehla ebantwini ngenxa yamanye amalungu anezisa iimfuno zawo ngegama lale mibutho. Ukholo lwabantu ngale mibutho luhlile kwindima yalo. Kwakhona isidima sabantu abaphathe kule mibutho sihlile abasahlonitshwanga njengakuqala. Umzekelo woku xa ezi nkokheli zibiza abantu emabaleni abantu abasezi ngendlela ababesiza ngayo kuqala, bayahlala benze imicimbi yabo. Loo nto nje iyodwa ibonisa ukwehla komgangatho wabo. Kumaphepha ndaba iCape Argus kunye neCape times kaJulayi 2002, ebezisematheni kukubandakanyeka kukaMongamelikazi wombutho wabafazi be-ANC kurhwaphilizo lwemali ebhankini, mali leyo atyholwa ngokuba wathi uza kuhlawula amalungu ombutho. Akaziwa ukuba ngawaphi awona malungu abhatalwayo ngale mali. Ngenxa yezidubedube ezifana nezi, yiyo le nto umbhali Kumqolo 13-18 esithi, "after the victory of the democratic revolution in 1994, both the masses of our people and various formations of the democratic movement became immobilised. They became passive observers of the process of change and mere recipients of the benefits of this process- the objects rather than the subjects of policy. This has also affected the structures of our organisation, the ANC, as well as the Youth League and women League".

Kwakhona imvelaphi yokungavumelani nokuthile kukuba amalungu ombutho ayalahlekisana. Ubulungu jikelele buza kuphulukana nexabiso leqela. Xa kukho ukulahlekisana kwalapha phakathi kwezi zakhiwo zale mibutho loo nto ichaza ukuba abasele bengamalungu bayalahlekwa yindlela, kwaye nabo ukuba baza kuthi benze njengabo, baza kulahleka. Ngenxa yoko ubulungu jikelele bube bulahlekelwe lixabiso labo. Le yenye yezinto eza kuchana ukhetho lweminyaka ezayo, kuba kaloku abantu bazakube bengenathemba nankolelo yale mibutho. Le nkcazelo icatshulwe apha kule miqolo 19-20. "Among other things, this has resulted in a certain amount of disorientation among these structures as well as the membership in general".

Kwakhona kumqolo 33-36 kufumaneka ukungavumelani nokuthile.

Imvelaphi yokungavumelani nokuthile yimvakalelo yokuba netyala. Imvelaphi yokungavumelani nokuthile iba nogxeko xa ngaba abalukuhli befuna ukutshintsha isimilo.

Umbhali ufuna ukuyala abantu ngabachasi benkqubela phambili bafumane ithuba lokusebenzisa obu buthathaka babo kwakunye neempazamo zabo kubo, besenza imeko ukuba zibembi ngakumbi kubo.

Le mibutho kwanabantu bayo baphulukene nesidima sabo ngenxa yobuthathaka babo, kwaneempazamo zabo. Abachasi benkqubela phambili bahlanganisa le ntlaninge yabantu ukuze ilandele bona ukuchasa le mibutho khon'ukuze kwaneliseke iimfuno zabo. Ukungaguquguquki kuchongwe kule miqolo ingezantsi,

"Because of our own weakness with regard to the discharge of this task, various reactionary forces have sought to mobilise these masses against their own interest, taking advantage of the vacuum created by our own mistakes".

(3) Isindululo sesiseko sesiqulatho

Kumqolo 28-29 umbhali usebenzise ingqiqo kanobangela ukuya kwisiphumo.

Umlukuhli usebenzisa ingqiqo kanobangela ukuya kwisiphumo ukuchonga iziganeko, intsingiselo okanye into ekhoyo.

Unobangela uthi, "the goal of a better life for all".

Umbhali ufuna abantu bazi ukuba uthatha igalelo elitsha, wenza iinzame zokwakha ilizwe okutsha. linjongo zaloo nto kukuba wonke umntu axhamle ubomi obungcono.

Intonye 3 yediscourse umqolo 40-57

(1) Isishwankathelo sesiqulatho

Umbhali uthi inkitha yabantu inembali eyayibabandakanya ngqo yokuzbalazela inguqu eMzantsi Afrika. Uthi kungoku nje banolwazi lomsebenzi omkhulu abawujongileyo wokuba bazise enkululekweni abaza kuthi bayisebenzele ngokwabo.

Le nkitha yabantu inethemba le-ANC njengombutho onamandla wezopolitiko, owahlala nabo emzabalazweni, apho iinkokheli zayo namanye amalungu ayo ancama ubomi bawo ukuzabalazela inkululeko.

Umbhali uthi akululanga ukubaqhatha, kwaye abazimiselanga ukuhlala phantsi babukele abantu abafuna ukuzenzela udumo ngabo, bengabalahlekisi babantu. Uthi zonke inzame

zokuba bajikele umbutho aziphumelelanga, nokusasaza kwabo izinto ezingekhoyo kuba befuna ukuphelisa imvisiswano, ayiphumelelanga.

Uthi abantu kufuneka baqaphele ukuba abachasi abalalanga, basebenza ngokuzimisela ekufuneni impumelelo yabo. Banenkolo yokuba kufuneka bathi chu ukunyusa inkxaso yabo, kwaye bathi nexesha liyabavumela.

Umbhali uhambisa athi, abachasi, amacebo abo bawenza ngobunono nangocwangco. Uthi basebenzela ukutshintsha amalungu kwangalo mbutho wabo. Bazama ukwahlula abantu kwalapha phakathi embuthweni, endaweni yokuba basebenze kunye bamanyane. Umsebenzi wabo kukubhida abantu, babaphembelela ekubeni bangoneliseki ngumbutho nazizinto ezenzekayo kuwo.

(2) Inkqubo yesindululo sesiseko

limfuno

Kumqolo 40-48 kufumaneka imfuno yeqinisekiso lexabiso ngokukaParkard (1974) okanye imfuno yokuzingca ngokuka Maslow (1954)

Umbhali apha ubonakalisa inkathalo nebhongo ngemisebenzi yenkitha yabantu belizwe lakhe, ababebandakanyeka ngqo kwimbali yokuzabalazela inguqu eMzantsi Afrika. Ukwafuna bazive ukuba bakhululekile kwaye baxabisekile elizweni liphela, kwaye uyazingca ngabo. Uthi basezingqondweni kwaye bayawazi umsebenzi omkhulu abajongene nawo wokuba bona babe ngabakhululi babo.

Umbhali uhambisa athi le nkitha yabantu inenkolo nethemba ngakwi-ANC njengombutho onamandla wezopolitio obusoloko uhambisana nabo emzabalazweni wenkululeko, zingalitalwa zona iinkokheli namalungu ayo ancama ubomi bawo ngenxa yomzabalazo. Umbhali ubonakalisa ukuzingca ngabo uthi, akululanga ukubaqhatha, kwaye abazimiselanga ukuhlala phantsi babukele abantu abafuna ukuzenzela udumo ngabo bangabalahlekisi babantu.

Umbhali ubonakalisa iqhayiya nebhongo ngesenzo sabo sokulwa nabo bafuna ukubatshabalalisa kuba befuna izihlalo. Uthi zonke inzame zabo zokubehlisa

emzabalazweni ziphanzile, nokuzama kwabo ukusasaza izinto ezingekhoyo bezama ukuphelisa imvisiswano, onke loo mampunge awaphumelelanga.

Le nkcazelo ingentla icatshulwe kule miqolo "The masses of our people have long and unbroken history of direct involvement in the struggle for the fundamental transformation of our country. They are conscious of the task that faces them, of being their own liberator. They trust the ANC as a political force that has stayed at the helm of our struggle, regardless of their sacrifices that its leaders and members had to make. They are not easily deceived. They are not ready to be swept off their feet by populists and demagogues. All efforts to turn them against the movement have therefore failed, despite a sustained and continuing political and media barrage directed at alienating them from their tried and tested political vanguard".

Isimilo

Uhlobo lwesimilo olufumaneka kumqolo 49-57 kukungamkeleki kwesimilo.

Umbhali apha ubonakalisa ukungayamkeli into eyenziwa ngabachasi, uzama ukuyala abantu ukuze bakwazi ukuvula amehlo bajonge, bababone abachasi iinjongo zabo ukuze bangatshintshwa lula ngaba bantu.

Uhambisa athi abachasi abalali abangxami basebenza ngocoselelo ukuphumeza impumelelo yabo, banenkolo yokuba kufuneka bangangxami ukuze bakwazi ukufumana abaxhasi. Kwakhona uthi banenkolo yokuba ixesha lelabo kwaye liyabavumela. Abachasi baceba ngocwangco, iinjongo zabo kukufumana ukujika iingqondo zamalungu ombutho, ngombutho wawo. Bazame kakhulu ukwahlula abantu ngokwenqanaba kwalapha befuna bejikelana endaweni yokuba basebenze kunye ukwenzela inkqubela. Basebenzela ukubhida abantu nokutshabalalisa inguqu, ukuze bakwazi ukuphemelela abantu ukuba mabangoneliseki kwalapha phakathi embuthweni. Kwakhona umbhali uzama ukutshintsha isimilo sabantu malunga nombutho weANC. Ufuna abantu bangalukuhlwa lula ngabachasi bayo, ufuna bahlale benolwazi lweemeko ezinjena kwaye bayazi ukuba ziyenzeka kwaye zisenziwa kwangabanye abalapha phakathi embuthweni kuba befuna ukwanelisa iimfuno zabo. Umbhali ubonakalisa ukungasamkeli isenzo sabachasi kuba uyazi ukuba bajonge ukudiliza umbutho. Le nkukacha ayichazayo apha ngentla uyicaphule kule miqolo ingezantsi,

"We need to bear this in mind that the opposition does not sleep. It works patiently for the victory of its cause. It is convinced that all it has to do is steadily and incrementally to corrode our support. It believes that time is on its side. The opposition plans carefully and in detail. Among other things, it works to turn members of our movement against the movement. It tries hard to foment division within our ranks so that we turn against one another rather than unite in action for progressive change. It works to confuse the people about who genuinely respects their interests, to demobilise them as an agent of change to encourage disaffection among them and ultimately to detach them from our movement".

Intonye 4 yediskhosi umqolo 58-73

(1) Isishwankathelo sesiqulatho

Umbhali uthi ezinye zeenjongo zabachasi kukuqinisekisa ukuba ngonyaka ka-2004 xa iluvoto abaxhasi babo bakube behle ngaphantsi kwama-50%. Kwakhona uthi aba bachasi ukuphumeza iminqweno yabo, bancediswa kwangamanye amalungu e-ANC kwanawomanyano lweminye imibutho.

Ngaloo ndlela bafuna ukwahlula umbutho, amalungu axhwithane odwa esilwa ngezihlalo eziphezulu ze-ANC. Uthi bafuna ukuba ziinkokheli zezopolitiko ezifuna ukukhokhela abantu ngendlela engeyiyo. I-ANC ikhokhela umbutho omkhulu wedemokrasi, kwaye ngowona mbutho onamandla eMzantsi Afrika, ikwanenani elininzi labalandeli.

(2) Inkqubo yesindululo sesiseko

limfuno

Kumqolo 69-73 kufuneka imfuno yesiqinisekiso lexabiso ngokuka Parkard (1974) okanye imfuno yokuzingca ngokuka Maslow (1954).

Umbhali uzama ukulukhula abantu ngalo mbutho we-ANC, ufuna babone ixabiso lawo, nendima eyidlalileyo kwinguqu yoMzantsi Afrika. Ufuna abantu bahlale benethemba lalo mbutho. Uthi i-ANC ikhokhela umbutho omkhulu wedemokrasi, nonomdla kwezopolitiko elizweni. Uthi ikwayiyo nenanani labantu abaninzi abamileyo kuyo, abanjongo ikukuphumeza inkqubo yesenzo.

Umbhali ufuna abantu babone ukuba baxatyisiwe yi-ANC nangurhulumente. Ufuna babone indima edlalwe yi-ANC ekuzabalazeni kwayo izabalazela abantu boMzantsi Afrika ukuze kubekho idemokrasi. Ufuna balibone ixabiso labo kulo mbutho, kwaye lo mbutho we-ANC uzivulile iingcango zawo ebantwini.

Umbhali uthi "However the present reality is that the ANC led broad democratic movement is the most powerful political force in our country, with the most powerful political force in our country, with the strongest and most extensive mass base. It also represents the largest number of people in our country who stand to gain most from the implementation of the people-centred programme of the action announced by the government".

Isimilo

Uhlobo lwesimilo olufumaneka kwimiqolo 61-64 kukungamkeleki kwesimilo.

Umbhali apha ubonakalisa ukungasamkeli isimilo se-ANC, ingakumbi amalungu athile alapha phakathi embuthweni, azama ukubhukuqa umbutho encedisa abachasi bawo ukuze bafumane izihlalo eziphezulu kwalapha kwi-ANC nakumanyano lwe mibutho. Umbhali uhambisa athi aba bachasi iinjongo zabo kukuqinisekisa ukwehlisa inani labavoti abaza kubaxhasa ngo-2004. Esinye sezizathu esibangela ukuba umbhali angasamkeli isimilo se-ANC, uthi abachasi ukuphumeza iminqweno yabo bancediswa kwangamanye amalungu alapha embuthweni kuba befuna ukwahlula umbutho, befuna ukuba amalungu axhithwane kwa wodwa ngezihlalo ze-ANC, kwakunye nomanyano lwemibutho. Kwakhona uthi bafuna ukuba ziinkokheli zopolitiko ukuze balawule ngeyabo indlela.

Le nto yenziwa ngala malungu zizinto nje ezingamkelekanga nakowuphi na umbutho. Yiyo loo nto umbhali eziveza elubala ukuze abantu babone ukuba lo mbutho ngowabantu kwaye umile nje kungenxa yabantu.

Umbhali esi similo singamkelekanga usichonge kule miqolo ilandelayo 61-64,

"These opponents know that they cannot achieve this highly ambitious objective without the active co-operation of elements within our movement, whose supportive task is to divide us and oblige us to go for one another's throats, in a scramble for positions of our power within the ANC and the Leagues.

Thus do they seek to assume positions of political leadership in our country, so that they determine the direction in which the masses of our people have freely given the mandate to govern to our movement".

Intonye 5 yediskhosi umqolo 74-91

(1) Isishwankathelo sesiqulatho

Umbhali uthi kuziimfanelo zombutho wedemokrasi ukuqinisekisa ukwakha abantu, kwanokuhlenganisa ukwenzela ukuba basebenze kunye ukuphakamisa umgangatho nezinga labo. Kwakhona uthi le meko asiyiso eyokuyekelwa kwabotshintsho okanye abo bazonyulele ukuba babe zizinja ezigade urhulumente owanyulwayo wedemokrasi. Uhambisa athi kufuneka kuvunyelwe ukusilela kokubandakanyeka kwabantu kwinkqubo yotshintsho efumaneka kwinkqubo karhulumente. Loo nto iya kuveza ukungaphumeleli kombutho ekungenzini iimfanelo zawo njengeenkohlakali zenkitha yabantu. Lo msebenzi ugxeke wayo, nokuhlenganisa abantu ukwenzela utshintsho, ufuna ulwakhiwo lwedemokrasi yenene eza kulungelelanisa umsebenzi wayo ukuqinisekisa ubumbano lwentsebenziswano enye kwanomanyano lomsebenzi. Loo nto ifuna abo baqinisekileyo abafuna inkqubela kutshintsho, kwanomanyano lwentsebenziswano. Abo bangayifuniyo le ndlela yotshintsho, abafana nabachasi bombutho bavumelekile ukuba bashenxe baphume kuwo.

(2) Inkqubo yesindululo sesiseko

Isimilo

Uhlobo lwesimilo esifumaneka kwimiqolo 89-91: ukungathandi isimilo

Umbhali ubonakalisa ukungasithandisi isimilo sombutho wabachasi abasengela phantsi inkqubo yotshintsho elizweni. Uthi abo bangayifuniyo indlela yotshintsho eza nenkqubo karhulumente banemvume yokuba bashenxe, basuke kuyo. Uthi mabashenxe ebantwini abanempembelelo yotshintsho. Abantu kufuneka bazibandakanye kwinkqubela phambili yotshintsho. Ukwafuna ukuba abantu bangazinxulumanisi nabachasi bakarhulumente. Ufuna isimilo sabo singatshintshi ngakurhulumente, bazibandakanye nenkqubo yotshintsho eza norhulumente.

Le nkcazelo ilapha ngentla icatshulwe apha, "Those who reject the direction of change contained in the government programmes, as do the opposition parties of reaction, are therefore at liberty to stay away from the mass campaign for progressive change in which we must engage".

(3) Isindululo sesiseko sesiqulatho

Kumqolo 74-79 umbhali usebenzise ingqiqo kunobangela ukuya kwisiphumo.

Unobangela kumqolo 75, "the masses of our people are indeed mobilised to join in action".

Isiphumo kumqolo 76, "their own upliftment".

Umbhali ufuna inkitha yabantu iqoqane, ihlanganiswe ukwenzela intsebenziswano ebantwini ukuze kunyuke umgangatho nezinga labo. Uhambisa athi le nto asiyiyo eyokuyekelwa nje ilindiswe ezinye izinto kuba abachasi botshintsho bazenza izinja ezigadileyo kurhulumente wedemokrasi.

Kumqolo 80-83 umbhali usebenzise ingqiqo kunobangela ukuya kwisiphumo. Unobangela kumqolo 80, "lack of mass involvement in the process of change".

Isiphumo kumqolo 81-82 , " the failure of our movement".

Umbhali uthi kufuneka bayamkele into yokusilela kokubandakanyeka kwabantu kwinkqubo yotshintsho. Uthi iziphumo zaloo nto iya kuba kukungaphumeleli kombutho ekuthatheni inxaxheba nanje ngeenkokheli zenkitha yabantu.

Umbhali uzama ukulumkisa umbutho wakhe ukuba abantu mababandakanywe kwinkqubo yotshintsho xa befuna impumelelo eza kubenza babonakale njengeenkokheli.

Kumqolo 86 usebenzise ingqiqo kunobangela ukuya kwisiphumo.

Unobangela kumqolo 86, "the genuinely democratic formations that will be involved will have to coordinate their activities".

Isiphumo kumqolo 86, "we unite in action and act in unity".

Umbhali uthi ukuhlanganisa inkitha ukwenzela utshintsho kuza kufuna konke ukwakha kwedemokrasi yenene ukuba kubandakanyeke ngokulungeleleneyo kwimisebenzi yayo. Isiphumo soko kukuba abantu bamanyane ngokwentsebenziswano kwakhona basebenze kunye. Umbhali uthi loo nto ifuna abantu abasele belungile, kwaye befuna ukusebenzela utshintsho kwinkqubela. Uhambisa athi ngabo abanelungelo lokuza kolu manyano

lwentsebenziswano yotshintsho. Umbhali ufuna intsebenziswano ebantwini, ufuna abantu bamanyane ukuze lukwazi ukuqhubeka utshintsho.

Intonye 6 yediskhosi umqolo 92-101

(1) Isishwankathelo sesiqulatho

Umbhali ucacisela abantu ukuba amalungu enene ombutho wenkongolo aza kujoyina le ntlangano yabantu ukwenzela ukutshintsha inkqubo yabo endala ibe yeyesizwe sale mihla sokungabi nabuhlanga, sokungathatheli phantsi isini somnye umntu kubekho idemokrasi noxolo.

Umbhali ufuna abantu bahlangane bamanyane ukuze kubekho intsebenziswano. Uthi kumqolo 96-98, "It is whether we act to mobilise the masses for change or act to demobilise them into inactivity, that will determine where we stand in the struggle of the day between the forces of progress on one hand and those of reaction on the other".

(2) Inkqubo yesindululo sesiseko

Ukungaguquququki

Uhlobo lokungaguquququki olufumaneka kumqolo 96-101 lolu: imvumelwano.

Imvumelwano isetyenziselwa ukomeleza inkolo, ukuziphatha kwanesimilo esele sikho ukuvuselelwa abamkeli. Imvelaphi yemvumelwano kukubonakalisa okungenzeka. Umbhali ukubonakalisa okunokwenzeka phaya kule miqolo 96, "if we mobilise the masses" naphaya kumqolo 100, "our actions".

Umbhali phaya ucingela into enokwenzeka xa inkitha yabantu inokuhlanganisana, uthi kungakho utshintsho nenkqubela kwinkqubo aze nayo urhulumente. Kwakhona nesenzo sabantu ekuncedise ukuphumeza iminqweno karhulumente neyombutho ophetheyo inganegalelo ekudambiseni abachasi. Kwakhona izenzo zabantu ukuncedisa urhulumente kumanyano lungazisa ubomi obungcono ebantwini. Kwakhona urhulumente uthi ubomi obungcono ebantwini. Kwakhona urhulumente uthi xa abantu benokuyeka ukuthetha basuke baphakame benze, loo nto nje ingazisa inguquko enkulu eMzantsi Afrika.

(3) Isindululo sesiseko sesiqulatho

Kumqolo 92-95 umbhali usebenzise ingqiqo kunobangela ukuya kwisiphumo.

Unobangela kumqolo 92-93, "campaign of mass mobilisation".

Isiphumo kumqolo 94-95, "a modern nation of non-racism, non-sexism, democracy, peace and prosperity".

Umbhali apha uthi amalungu enene ombutho wenkongolo aza kujoyina le ntlangano yenkitha yabantu, ukwenzela ukutshintsha inkqubo yabo endala ibe yeyesizwe sezi mini sokungabi nabuhlanga sokungathatheli phantsi isini somnye umntu, kubekho idemokrasi noxolo. umbhali utyhilela abantu, ezama ukubalukuhla ukuba bahlangane njengesizwe, bakhe isizwe esitsha sezi mini ukuze kuhlalwe ngoxolo kuMzantsi Afrika omtsha.

Uhlalutyo logxeko lwephetshana

Ugxeko lwezindululo zesiseko

Inkqubo yesindululo sesiseko

Uhlalutyo lweemfuno

Imfuno yeqinisekiso lexabiso ngokukaParkard (1974) okanye imfuno yokuzingca ngokuka Maslow (1954) umbhali uyisebenzise kahlanu.

Okokuqala le mfuno umbhali uyisebenzise kumqolo 8-11. "This presents a particular challenge and opportunity to the ANC, its allies and the rest of the democratic movement. This is so because a fundamental element of our strategy for transformation has always been to ensure that this becomes a people-driven process".

Apha umbhali ufuna ukuba i-ANC izibonakalise ebantwini ngemisebenzi yayo ukuze abantu babone ukuba baxatyisiwe ngumbutho ophetheyo. Olu tshintsho umbhali ufuna luqinisekise inkqubela phambili ebantwini. Kwakhona umbhali ubonakalisa ukuwuthemba umbutho wakhe oyi-ANC kwakunye nemibutho enobudlelane nayo yentshukumo yedemokrasi. Ufuna eli thuba ilisebenzise ngokuthi icele umngeni.

Okwesibini le mfuno umbhali uyisebenzise kumqolo 23-28

"Any genuine leader of our movement, who is in contact with our grassroots, knows that the masses of our people have consistently objected to this negative development. For this reason, these masses have consistently demanded that the leadership should maintain continuous contact with them and report to them honestly on both the problems and the progress we experience".

Umbhali ubonisa abantu ukuba ubaxabisile, ufuna bazive ukuba bakhululekile kwicala lentetho, namalungelo abo okufuna iinkokheli zenene ezinenyani uwathathele ingqalelo.

Okwesithathu le mfuno umbhali uyisebenzise kumqolo 30-32

"Because they define themselves correctly, as part of the solution, these masses have sought that their movement, the ANC, should engage them as the central motive force of the movement for change". Abantu bafuna ukuyibona indima abayidlalayo elizweni. Kwakhona bafuna ukuzibona beyinxalenye yombutho kwaye bebandakanywa kwiintshukumo ezenziwayo zenguqu yelizwe.

Okwesine le mfuno umbhali uyisebenzise kumqolo 40-48.

"The masses of our people have a long and unbroken history of direct involvement in the struggle for the fundamental transformation of our country. They are conscious of the task that faces them, of being their own liberator. They trust the ANC as a political force that has stayed at the helm of our struggle, regardless of the sacrifice that its leaders and members had to make. They are not easily deceived. They are not ready to be swept off their feet by populists and demagogues. All efforts to turn them against the movement have therefore failed, despite a sustainable and continuing political and media barrage directed at alienating them from their tried and tested political vanguard".

Umbhali apha ubonakalisa inkathalo nebhongo neqhayiya yimisebnzi yabantu belizwe lakhe, abantu ababandakanyeka ngqo kwimbali yokuzabalazela inguqu eMzantsi Afrika. Ufuna bazive ukuba baxatyisiwe lilizwe liphela kwaye uyazingca ngabo, kwanombutho oyi-ANC owanyamezela awajika kwizigqibo zawo zokulwela idemokrasi. Kwakhona umbhali ubonakalisa ukuzingca ngamagorha ancama ubomi bawo esilelwa inkululeko. Kwakhona uncoma iinkokheli ezimileyo embuthweni, ezingengabo abahanahanisi, ezilwa nabo bafuna ukuphelisa imvisiswano embuthweni.

Okwesihlanu le mfuno uyisebenzise kumqolo 69-73.

"the present reality is that the ANC led-broad democratic movement is the most powerful political force in our country, with the strongest and most extensive mass base. It also represents the largest number of people in our country who stand to gain most from the implementation of the people-centred programme of action announced by the government".

Umbhali apha ufuna abantu bahlale benethemba lombutho oyi-ANC. Ufuna ixabiso lalo mbutho lihlale lihleli ebantwini. Kwakhona ukhumbuza abantu ukuba lo mbutho ngowona kwaye wawuvotelwe ngabo ngobuninzi babo, Kwaye ufuna abantu bazibone beyinxalenye yalo mbutho.

Ugxeko lweemfuno

Umbhali kulo lonke eli phetshana usebenzise imfuno yesiqinisekiso lexabiso ngokukaParkard (1974), ngokuka Maslow (1954) yimfuno yokuzingca. Umbhali ukusebenzisa kwakhe le mfuno akunaxabiso ebantwini ngenxa yezi zizathu: Umbhali xa lonke eli phetshana lakhe esebenzise le mfuno kuphela, ibonisa loo nto ukuba uneenjongo zokubuyisela isidima sakhe esihlileyo ebantwini kwanesombutho ophetheyo i-ANC.

Okwesibini umbhali uthenga ubuso babantu ngokwenza ingathi ubaxabisile, uyazingca ngabo, ngelo xesha izenzo zona azitsho kwanezombutho lowo we-ANC azitsho. Xa umbhali esithi ubaxabisile abantu imibuzo engaphendulekiyo efana nale ilandelayo ngeyingekho:

Umbhali ubaxabise njani abantu xa inkitha yabantu ilala phandle? Ingaba baxabisekile abantu basematyotyombeni abangenelwa ngamanzi ezindlini zabo? Xa imeko yegcuntswana lezindlu ebezisakhiwa zeRDP zikwimeko engekho mgangathweni, ingaba kukuxatyiswa kwabantu na oko? Ezi zindlu ziyafufa zingunde xa kunetha. limeko zase zibhedlele azithandeki ingakumbi ezilokishini nasemaphandleni. Urhulumente utshitshisa amaziko eenkonzo ezininzi ebeziphantsi kwakhe uzisa kumashishini abucala, nto leyo ecinezela uluntu luphela, uhluthisa oongxowankulu. Urhwaphilizo lwemali olwenzekayo, lubonisa ukungaxatyiswa kwabantu ngumbhali nangurhulumente ophetheyo.

Uhlalutyo lwesimilo

Isimilo umbhali usisebenzise kahlanu.

Okokuqala isimilo usisebenzise kumqolo 20-22 "with the organisation being seen by some as merely an instrument to mobilise for elections an institution for the advancement of selfish personal agendas".

Apha umbhali ubonakalisa ukungayithandi le nto yenziwa ngabantu abachasene nombutho we-ANC. Uyabagxeka, loo nto ibonisa ukuba akahambiselani nabo.

Okwesibini isimilo usisebenzise kumqolo 37-39 "Some of these reactionary have worn the clothes of the ANC and the rest of the democratic movement, pretending that they, and only they, are the genuine voice of the people".

Umbhali apha ubonisa abantu ukuba le nto yenziwa ngabachasi benkqubela phambili uchasene nayo akayithandi. Kwakhona uzama ukutyhila isimilo sabo eluntwini ukuze bakwazi ukubalumkela.

Okwesithathu isimilo usisebenzise kumqolo 49-57.

"Nevertheless, we need to bear this in mind that the opposition does not sleep. It works patiently for the victory of its cause. It is convinced that all it has to do is steadily and incrementally to corrode our support. The opposition plan carefully and in detail. It works to turn members of our movement against the movement. It tries hard to foment division within our ranks so that we turn against one another rather than unite in action for progressive change. It works to confuse the people who genuinely represents their interest, to demobilise them as an agent of change, to encourage disaffection among them and ultimately to detach them from our movement".

Umbhali uzama ukuyala abantu ngabachasi ukuba bangabathathi lula. Kufuneka babazi ukuba bangabantu abazikisayo ukucinga kwaye yonke into yabo icetywa ngengqondo ukuze bakwazi ukufumana amaxhoba. Umbhali ubonakalisa ukungasamkeli isimilo sabachasi kuba sisongeza ukuchitha intshukumo yabantu.

Okwesine isimilo umbhali usisebenzise kumqolo 58-68.

"One of the goals our opponents pursue in this regard is to ensure that in 2004 general elections they reduce our popular support to less than 50% of our electorate.

These opponents know that they cannot achieve this highly ambitious objective without the active cooperation of elements within our own movement, whose supportive task is to divide us and oblige us to go for one another's throats, in a scramble for positions of power within the ANC and the Leagues.

Thus do they seek to assume positions of political leadership in our country, so that they determine the direction and pace of change directly, rather than indirectly, as they have to in a situation in which the masses of our people have freely given the mandate to govern our movement".

Umbhali ubonakalisa ukungasamkeli isimilo samanye amalungu akwi-ANC ingakumbi amalungu athile aphambili apha phakathi embuthweni, azama ukubhukuqa umbutho encedisa abachasi bawo ukuze bafumane izihlalo eziphezulu kwalapha kwi-ANC nakumanyano lemibutho.

Okwesihlanu isimilo umbhali usisebenzisile kumqolo 89-91

"Those who reject the direction of change contained in the government programmes, as do the opposition parties of reaction, are therefore at liberty to stay away from the mass campaign for progressive change in which we must engage".

Umbhali ubonakalisa ukungasithandi isimilo sombutho nabachasi abasengela phantsi inkqubo yotshintsho elizweni. Ufuna abantu bazibandakanye kwinkqubela phambili, baze abo bayichasayo bashenxe endleleni yotshintsho oluza norhulumente.

Ugxeko lwesimilo

Umbhali ukusebenzisa kwakhe isimilo khange kube naxabiso eluntwini. Abantu babonakalisa ukungayithandi le miba axoxa ngayo umbhali kuba kaloku zizinto ezenziwa ngumbutho wakhe. Umbhali ugxeka umbutho, uthi yindawo yokonyusa izinga labo bafuna ukwanezisa iziqu zabo. Kwakhona ugxeka abantu abathile abazenza amalungu eANC okanye eminye imibutho yedemokrasi ethi ingumlomo wabantu. Kuyo yomibini le miba,

umbhali kuyacaca ukuba unengxaki, okokuqala ngombutho wakhe ohluleka kubini. Kukho abo bahambiselana naye, ngabo abaxhasayo kubekho eli qela lingahambiseleni naye, lizikhabayo izinto ezingalunganga ezenzwe nguye nangumbutho, ngaba athi ngabachasi botshintsho.

Umzekelo ukuqhekeka kukaMongameli we-UDM kwi-ANC kwathiwa ngumchasi kuba ebeveza amanyundululu aqhubekayo embuthweni. Emva koko wathiywa ngamalungu aphezulu kwi-ANC kuba eveze izinto ebeziyimfihlo nasepalamente.

Kwakhona umbhali ugxeke abachasi ngokuthi badungadunga umbutho, bazama ukubaphixanisa kwabodwa kuba befuna ukubonisa abantu ukuba ngabo abaza notshintsho. Umbhali xa umbutho wakhe ubumile uliqilima umanyene, ebengamelanga ukuba unengxaki nexhala kuba kaloku abachasi bebengasoze batyhoboze. Oku kungamanyani kombutho ophetheyo kuyasibulala isizwe kuba ingulowo usengela kwelakhe icala. Abona bantu bafumanekayo kuyo yonke le nto ngabantu abasezantsi abavotela lo rhulumente ngeenjongo zokuba uza kuza notshintsho. Ebantwini ngoku kudaleka isimilo esingesiso ngakurhulumente nakumbutho ophetheyo.

Abantu baphelelwa lithemba lombutho ophetheyo ngenxa yezigigaba ezehla imihla nezolo zisenziwa ngamalungu e-ANC. Ebantwini ngoku kukhala isimilo esingesiso ngombutho. Abantu badiniwe kukuthetha kombhali, bafuna into ebonakalayo ayenzayo hayi ukugxeke ngomlomo kungekho senzo asenzayo.

Abantwana bayadlwengulwa imihla nezolo, uMongameli akakhalimi anqande, ubundlobongela bande ngeyona ndlela engummangaliso, abantu bathi kungenxa yendlala. Isisombululo asikho kuba amapolisa ayabandakanyeka kwizinto ezingalunganga ezenzekayo. Nasezintolongweni ayabandakanyeka kwindlela apha theka ngayo kakubi amabanjwa, neentilongo zigcwele ziyaphuphuma. Amabanjwa anezifo ezininzi ngenxa yokuzala kwezisele ezintongweni. Iimali ezidliwa nje ngamalungu asePalamente zimali ebezinokuba luncedo olukhulu eluntwini. Le ndlela aqhuba ngayo lo rhulumente akohlukanga kowamandulo.

Uhlalutyo lokungaguququki

Umbhali ukungaguququki ukusebenzise kathathu.

Okokuqala umbhali ukungaguququki ukusebenzise kumqolo 12-20

Imvelaphi yemvumelwano kukungavumelani nokuthile .

Umbhali uthi, "It has been a matter of concern to our movement as a whole that after the victory of the democratic revolution in 1994, both the masses of our people and various formulations of the democratic movement became immobilised.

They became passive observers of the process of change and mere recipients of the benefits of this process, the objects rather than the subjects of policy. This has also affected the structures of our organisation, the ANC, as well as the Youth League and Women's League. Among other things, this has resulted in a certain amount of disorientation among these structures as well as the membership in general".

Umbhali uthi la maqela ihlokondiba labantu nombutho weANC, nomanyano lombutho wolutsha, kwakunye nomanyano lombutho wabafazi, baza kuphulukana nexabiso leqela. Kwakhona ufumanisa ukuba intshukumo yedemokrasi ayihlangananga, bangababukeli benkqubo yotshintsho nto leyo ehlisa isidima sombutho. Ukholo lwabantu ngale mibutho luhlile kwindima yalo. Amalungu ayalahlekisana, loo nto ibonise ukuba nabo abaza kuthi beze ngabo baza kulahlekwa yindlela.

Okwesibini ukungaguququki umbhali ukusebenzise kumqolo 33-36

Imvelaphi yemvumelwano kukungavumelani nokuthile.

Le miqolo ithi, "Because of our own weakness with regard to the discharge of this task, various reactionary forces have sought to mobilise these masses against our movement and against their own interests, taking advantage of the vacuum created by our own mistakes".

Umbhali akavumelani nento eyenziwa ngabachasi yokuthatha ithuba ngenxa yobuthathaka neempazamo zamalungu ombutho wakhe. Umbutho wakhe kwanamalungu awo aphulukene nesidima sawo ngenxa yobu buthathaka. Ixabiso labo liyehla ngenxa yempazamo abazenzayo ezenza ukuba abantu bangabi nankolelo ngakubo.

Okwesithathu umbhali ukungaguququki ukusebenzise kwimvumelwano kumqolo 96-101.

"It is whether we act to mobilise the masses for change or act to demobilise them into inactivity, that will determine where we stand in the struggle of the day between the forces of progress on one hand and those of reaction on the other. We are fortunate that it is not our words uttered for maximum effect that will settle this contest, but our actions, which necessarily must be carried out in broad daylight".

Umbhali ucingela into enokwenzeka xa inkitha yabantu inokuhlanganisana, uthi kungakho utshintsho nenkqubela phambili kwinkqubo eze norhulumente. Kwakhona uhambisa athi intsebenziswano lungazisa ubomi obungcono ebantwini.

Ugxeko lokungaguququki

Umbhali ukusebenzisa kwakhe ukungaguququki khange kube nexabiso ebantwini ngenxa yezi zizizathu. Abantu abavumelani nezinto ezenzekayo. Iqela lombutho wakhe liphulukene nexabiso lalo ngenxa yokuba bengamanyananga, bangamaqela angavaniyo kwalapha phakathi embuthweni. Kule nkqubo athi uyayizama, abachasi bakhe apha phakathi embuthweni bangababukeli, kwanabagxeki. Izenzo zabo ziyasehlisa isidima sombutho. Umbhali uphulukene nesidima sakhe ebantwini xa wothusa lonke ilizwe ngehlazo awalenzayo lokutyhiliza kuwe iminqwazi yenenekazi, uMongamelikazi wombutho wabafazi. Eso senzo zange samkeleke kumanye amaqela ezopolitiko. Umbhali ukhuthaza ukuba abantu basetyhini mabahlonitshwe, banikwe imbeko, bangaxhatshazwa, kodwa yena akanguye umzekelo woko akuthethayo. Esi sesinye sezizathu esabangela ukuba abachasi bombutho bafumane ithuba lokumnyhasha. Abantu abaqinisekanga ngokhuseleko lwempilo yabo ngenxa yokungathathi kwakhe ingqalelo kumba we-AIDS. Loo nto ihlokomisa umzi wonke waseMzantsi Afrika. Abantu bayaphela ngenxa yeyeza angafuniyo ukuba lisetyenziswe eMzantsi Afrika.

Kwakhona abantu abavumelani noku kwenziwa ngamalungu amaninzi asePalamente ombutho weANC anemisebenzi engabonakaliyo eluntwini, ngaphandle kolonwabo eqhuba iimoto zala maxesha ezitshintsha tshintsha, amanye atyholwa ngorhwaphilizo. Umzekelo woko umnumzana uYengeni. Kunzima ukuba bahlangane nabantu ezilokishini baxoxe ngezidla umzi, ngoba abaziphi thuba lokuhlanganisa abantu babe phakathi kwabo

bavumelane ngezinto ezifuna ukwenziwa. Iziphoso ezininzi ezenzeka ngexesha lakhe lokulawula isizwe, ziphelisa ithemba nenkolo esebantwini ngombhali.

Uhlalutyo lwesindululo sesiseko sesiqulatho

Umbhali isindululo sesiseko sesiqulatho usisebenzise kathandathu.

Okokuqala usisebenzise kwingqiqo kwisiphumo ukuya kunobangela kumqolo5-7. "the success of this programme, focused on accelerating the process towards a better life for all, will also depend on the involvement of the masses of the people in its implementation". Umbhali ulukuhla abantu ngokuthi kuqala ababonise ubuncwane , ubomi obungcono, aze athi xa efuna intsebenziswano yabo, umthwalo awugibisele kubo athi loo nto ukuze iphumelele ixhomekeke ekuzibandakanyeni kwabo nale nkqubo.

Okwesibini usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 28-29. "as we struggle to rebuild our country and move towards the realisation of a better life for all". Umbhali ufuna abantu bazi ukuba uthatha igalelo elitsha lokwakha isizwe okutsha. Injongo kukuba wonke umntu axhamle ubomi obungcono.

Okwesithathu usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 74-79. "The responsibility therefore rests on our democratic movement in all its formulations to ensure that the masses of our people are indeed mobilised to join in action for their own upliftment. This is not a matter that can be left to other formations, least of all those that have appointed themselves as watchdogs over the democratically elected government". Umbhali ufuna abantu bahlnganisane, kubekho intsebenziswano ukuze kunyuke umgangatho nezinga labo.

Okwesine usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 80-83. "Accordingly, we must accept that lack of masses involvement in the process of change contained in the failure of our movement to discharge its responsibilities as the leader of the masses of our people".

Umbhali uzama ukulumkisa umbutho wakhe ukuba mababandakanywe abantu kwinkqubo yotshintsho xa befuna impumelelo eza kubenza babonakale njengeenkoheli.

Okwesihlanu usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 84-88.

"This critically important work of masses mobilisation for change will also require that all the genuinely democratic formulations that will be involved will have to coordinate their activities to ensure that we unite in action and act in unity. This requires that only those ready and willing to act for progressive change should come into this united action for progressive change".

Umbhali ufuna intsebenziswano ebantwini, kwakhona ufuna abantu bamanyane ukuze lukwazi ukuqhubekeka utshintsho.

Okwesithandathu usisebenzise kwingqiqo kunobangela ukuya kwisiphuko kukqolo 92-95.

"Genuinely members of the Congress Movement will join this campaign of mass mobilisation and record yet another glorious chapter in the struggle to transform ours into a modern nation of non-racism, non-sexism, democracy, peace and prosperity".

Umbhali ulukuhla abantu ngokuthi ancome ebonisa ukuba akho amalungu enene ombutho. Uthi mawajoyine umbutho wokuhlanganisa abantu ukuze banyuse umgangatho. Ufuna ukutshintsha inkqubo yabo endala ibe yeyesizwe sezimini, sokungabi nabuhlanga ukuze kuhlalwe ngoxolo eMzantsi Afrika.

Ugxeke lwesindululo sesiseko sesiqulatho

Umbhali ukusebenzisa kwakhe isindululo sesiseko sesiqulatho kukhangeleka kungenexabiso ebantwini ngenxa yezi zizathu: Okokuqala umbhali kwiphethshana lakhe uthi, mabakuvume ukusilela kokungabandakanyeka kwabantu kwinkqubo yotshintsho ebithwelwe yinkqubo karhulumente. Loo nto idale ukungabi nampumelelo kukarhulumente ekulukuhleni abantu ukuba bamthembe. Ubungqina botshintsho abukho. Abantu abaluboni utshintsho kwizinto ezininzi. Umzekelo kwisebe lezobulungisa inguqu ayikabikho. Amanyundululu awenzeka ezintolongweni, esenziwa ziziphathamandla zamapolisa abonisa ukungaphumeleli kukarhulumente ophetheyo. Amabanjwa ayikho into ayivunayo entle ezintolongweni, endaweni yoko abuya ezindlobongela ezingaphezulu. Buphi ubomi obungcono ebantwini apho, abukho kuba aba bantu baza kubuya bazo kuba phakathi kwabantu.

Umbhali kwakhona uthi ufuna isizwe sakhe ibe sisizwe sezi mini esingenabuhlanga, singabi nalucalucalulo ngokwesini, ufuna ibe lilizwe leDemokrasi elinoxolo. Intetho yakhe umbhali ayihambelani nokwenzeka elizweni lakhe, apho inxalenye yabantwana ihlala ezitratweni, befunxa iglue bemdaka. Umbuzo ngulo, ingaba aba bantwana bona ayibachaphazeli le Demokrasi athetha ngayo umbhali? Aba bantwana inkoliso yabo ikhula iphelele ezintolongweni bambi bathengise ngemizimba yabo. Umthetho nengqeqesho bakhula bengayazi kuba bakhula ngaphandle kwabazali. Le demokrasi nokuphila ngoxolo kwimeko yaba bantwana ayikho ngoba ingomso abalazi ukuba libaphathele ntoni. Urhulumente wangaphambili ebebaqokelela abazamele indawo yokuhlala abenzele nezikolo. Namhlanje akukho mntu ubahoyileyo.

Abantu abangabafazi, ubungqina bokuba esi sisizwe esingenalucalucalulo ngokwesini, abayiboni ngenxa yokunyuka kwezinga labo lokudlwengulwa. Umntu ongumfazi uhamba ngokoyika kuba akayazi into eza kumehlela apha endleleni.

Uxolo alukho, nobuncwane alilisela ngabo umbhali. EMzantsi Afrika, ulutsha lukhula ngendlela engeyiyo. Ulutsha lusebenzisa iziyobisi, ingakumbi abafundi.

Izikolo ezininzi zabantu abamnyama azinazo izixhobo zokufunda, ingakumbi ezisemaphandleni. Ubungqina bokuba abantu baza kungcamla ubuncwane abukho xa abantwana abaza kuba ziinkokheli zangomso baphalala kujongiwe. Ininzi into ekusafuneka umbhali ayenze ukuzama impumelelo kweli lizwe.

Ugxeko lwephetshana

Umbhali kwinkqubo yesindululo sesiseko khangе aphumelele ukukwazi ukubalukuhla abantu kweli nqaku. Khangе akwazi ukwanelisa abantu kwimfuno yokuqala engundoqo kaMaslow (1954): indlala, amanzi, indawo yokuba abantu bafihle iintloko.

Umbhali ukusebenzisa imfuno enye kwakhe kweli nqaku ibonisa ukuba ezinye iimfuno azizukwazi ukwanelisa le nto ayifunayo. Kwakhona akazisebenzisanga kuba kuseza kuthatha ixesha ukuziphumeza. Umbhali ukungaziboneleli kwakhe ezinye imfuno kubonisa ukungaxabiseki kwabantu kwizidingo zabo.

Umbhali khange akwazi ukubalukuhla abantu kwisimilo nasekungaguququkuni. Ukungoneliseki kweemfuno khange kusitshintshe isimilo ebantwini, ngakurhulumente nakumbhali. Abantu banesimilo komnye nomye ngenxa yokwahluka ngokobuhlanga. Ungquzulwano lwabantwana ezikolweni ngenxa yale meko. Umzekelo uBabeyile wadontsa eziseleni ngenxa yale meko.

Umbhali kwisindululo sesiseko sesiqulatho khange aphumelele ukukwazi ukulukuhla abantu. Umbhali ufuna abantu bamanyane basebenzisane, loo nto iza kwenzeka njani abantu bengazani ngokweenkcubeko zabo. Iza kwenzeka njani xa ngaba abantu abasuka kwamanye amazwe bengamkelwa njengabantu abaphilayo? Alukho umanyano xa ngaba amanye amalungu karhulumente amapolisa ebandakanyeka kwingxushungxushu zobugebenga.

Urhulumente ufuna abantu basebenzisane kodwa yena uyasilela ukuyenza loo nto. Urhulumente imfundo akayixabisanga, kule minyaka abantu abaninzi bahleli nezidanga zabo, bambi baphangela imisebenzi engekho mgangathweni. Loo nto yenza ukuba abantu nabantwana bangaliboni ixabiso lemfundo. Inani labantwana ababheka kwizikolo zemfundo ephakamileyo lehle kakhulu kunangaphambili. Kwakhona urhulumente utshitshise amaziko ezemfundo ootitshala amaninzi, endaweni yokuba awaphucule abe semgangathweni wemfundo yale mihla

Ubani angatsho ukuthi umbhali kweli nqaku usebenzise ukuthetha ngomlomo ukuthenga ubuso babantu zibe zona izenzo zakhe zohluke mpela kwakutshoyo.

4.5 IPHETSHANA LESINE: WE MUST BUILD A CARING AND PEOPLE-CENTRED SOCIETY (ANC TODAY VOLUME 1 NO 8)

4.5.1 Umyalezo olukhlayo wephetshana

Umbhali kweli phetshana uzama ukucacisela abantu ngendlela olubaluleke ngalo olu suku lwamamlungelo oluntu lomhla wama-21 kuMatshi. Olu suku umbhali ufuna abantu balukhumbule njengosuku lokuzalwa kwamalungelo oluntu. Kwakhona umbhali uchazela abantu ngeziganeko ezehlayo ezaba ngunobangela wolu suku. Uthi abantu abamnyama babephatha ibheji yobukhoboka ekuthiwa lipasi. Babebalelwa kudidi olusezantsi kunezinye iintlanga. Kwakhona umbhali ukhankanya iqela labantu elafela emzabalazweni lisilwela

inkululeko, ngo1960 eSharpeville. Uthi umzabalazo usaqhubeka kuba iinjongo zabo zange zifezekiswe zonke.

Umbhali uhambisa athi iindawo ezininzi azinantlalo esulungekileyo ngenxa yobuhlwempu obusagqubayo kuzo. Abanye abantu abaphangeli balala bengatyanga, abanye abanazinto zokunxiba kunye nabantwana babo, bambi bahlala ematyotyombeni. Le mini uthi kufuneka ihlonitshwe kuba ibuyisele isidima sabantu, kwanamalungelo abo enkululeko.

5.2. Iintonye zediskhosi

Intonye 1. yediskhosi umqolo 1-22

(1) Isishwankathelo sesiqulatho

Umbhali uzama ukukhumbuza abantu ngomzabalazo owakhokelela ekuzalweni kosuku lwamalungelo oluntu nge-21 kaMatshi. Abantu baphulukana nobomi babo ngenxa yengcinezelo yebheji yobukhoboka .Bambi babesithi xa beyibiza nguDompasi. Le bheji yobukhoboka ekuthiwa lipasi ibiphathwa ngama Afrika, abantu abamnyama ukutsho oko. Abantu abamnyama bekufuneka bahlale besazi ukuba bona baludidi olusezantsi emZantsi-Afrika. Babe ngabalelwa ntweni, bengathathwa njengabantu.

Abemi bodidi olusezantsi bekufuneke bomkele ubomi bokuncedwa, ukuhlwempuziswa kwangabom bangawananzi amalungelo oluntu kwanesidima sabo. Yiyo loo nto abantu bazabalaza, bezabalazela le bheji yobukhoboka, amalungelo oluntu kwanesidima soluntu. Umbhali uthi abanye abahlali banenkolo yokuba umzabalazo waphela. Xa uthetha ngomzabalazo udala umoya ombi ongazi nampumelelo kubunye besizwe kwanoxolelwaniso.

(2) Inkqubo yesindululo sesiseko

Isimilo

Uhlobo lwesimilo olufumaneka kumqolo 16-22: Ukungamkeli isimilo

Umbhali apha uthi ekuhlaleni, abanye abantu banenkolo yokuba iintsuku zomzabalazo kule mihla zidala umoya ongeloncedo ekuphumezeni ubunye besizwe kwanoxolelwaniso.

Umbhali kwakhona apha akasamkeli isimilo sabo bonke aba bathetha iilwimi nge-ANC, besithi khange ibe nampumelelo .Kwakhona umbhali uyazazi ukuba mininzi imibutho ejonge ukuwa kwe-ANC, mibutho leyo eqwalasela zonke impazamo ezenziwa yi-ANC ukuze ithethele phezu kwazo.Yiyo loo nto umbhali kumqolo 19-22 echazela abantu ngezi zityholo ukuze bangajikwa zizo malunga nombutho wakhe, kuba uhambisa athi: "Indeed the accusation is repeatedly made that the ANC has so far failed to transform itself from a liberation movement into a political party, from an organisation of struggle into a machine for the conduct of parliamentary politics."

Ukungaguquququki

Uhlobo lokungaguquququki olufumaneka kumqolo 1-7: kukungavumelani nokuthile.

Imvelaphi yokungavumelani nokuthile kukuphulukana nexabiso leqela. Imvelaphi yokungavumelani nokuthile iba nogxeko xa umlukuhli efuna ukutshintsha isimilo.

Umbhali uchazela abantu ngosuku lwamalungelo oluntu, umhla ka-21 kuMatshi .Uthi abantu baphulukana nobomi babo ngenxa yomzabalazo. Lehla ixabiso lobomi babantu ngenxa yabacinezeli, ukutsho oko abantu balahlekelwa lixabiso lobomi babo ngukuthi bafe. Abantu bohlulwa baziindidi ezintathu, iqela elimhlophe neqela labebala ,kwaneqela lokugqibela elimnyama. Abantu abamnyama emZantsi Afrika baphulukana nesidima sabo ngokuthi bathathwe njengodidi olusezantsi lwamahlwempu, kwakhona baphulukana nesidima sobuzwe babo. Le nto iye yabetheleleka ngokuthi linikwe ibheji yobukhoboka, eyayisaziwa ngokuba yidompasi.

Idompasi yasehlisa isidima sama-Afrika. Xa uphethe idompasi wawusaziwa nangubani ukuba ungumntu omnyama kwaye awubalulekanga nganto. Indima yedompasi yayimbi ngakumbi xa ungayiphathanga kuba ubuvalelwa entolongweni. Kwakhona le bheji yabenza baphulukana noqoqosho. Imali yabo yemivuzo yayingalingani neyabanye abantu, nto ke leyo yayibenza ukuba bahlwempuzeke kakhulu. Babengaqinisekanga ngoqikelelo kuba ingomso babengalazi ukuba liza kubenzela ntoni. Babetshintsha tshintsha iindawo xa iphelile imvume yepasi. Kwakhona baphulukana nexabiso labo abantu abamnyama lobuntu, bengajongelwanga ntweni.

Umbhali le nkcazelo uyicaphule apha "our human rights day March 21, was born in struggle. Lives were lost in a struggle against what the oppressed had described as "The badge of slavery" the reference book or the pass".

"The pass" meant that those who carried this badge of slavery were African. It meant that those who were African had to live with the reality that they would be treated as a lower class of citizen of South Africa, humans who were less than human.

Kumqolo 10-15 uhlobo lokungaguququki olufumanekayo yimvumelwano Imvelaphi yemvumelwano kukuqinisekisa amalungelo amatsha. Umbhali ufuna abantu bahlale benethemba lokuba amalungelo abo akhuselekile. Umbhali uzama ukuqinisekisa abantu ukuba le bheji ayisokuze iphinde ibuye, yiyo le nto esithi olu suku malibe yimbali nakwizizukulwana ezizayo. Umbhali ufuna abantu bazilibale iziganeko ezezela ngolu suku, bazithathe njengezidalweyo ezazenzelwe ukuguqula le mini ,ibe yimini yokuzalwa komZantsi Afrika omtsha. Kwakhona unethemba lokuba uza kuzama ukuba kufezekiswe amalungelo oluntu.

Umbhali le mvumelwano uyifumana kule miqolo, "the struggle against the badge of slavery was therefore a struggle against slavery itself. It was a struggle for human rights and human dignity, for an egalitarian and humane South Africa. It is our national human rights day was born in struggle, a struggle that led to the birth of a new South Africa, the extension of the frontiers of human rights demands that we sustain the struggle for human rights.

Intonye 2.yediskhosi umqolo 23-41

(1) Isishwankathelo

Umbhali ucacisela abantu ukuba umzabalazo usaqhubeka kuba ezinye zeenjongo abantu abafela zona eSharpsville zange ziphumezeke. Kwakhona uthi uloyiso luka-1994 lwakhe inyathelo elikhulu elingentla kumntu wonke ukuze akwazi nokuzingela unobangela wokufa kwabo.

Uloyiso luka-1994 luthetha into yokuba umzabalazo usaqhubeka kwaye kufuneka kuthathwe izigqibo ezitsha zendlela oza kuqhuba ngayo umzabalazo. Isizathu soku

kukuba iinkonde zoyiswa kumzabalazo wokuqala, ngoku amandla ezopolitiko asezandleni zabantu.

Umbutho onamandla wedemokrasi unomthwalo wokulawula wonke umntu elizweni, abo babecinezeliwe kwakunye nabo babengabacinezeli.

(2) Inkqubo yesindululo sesiseko

limfuno

Kumqolo 23-25 kufumaneka imfuno yokhuseleko lwemvakalelo ngokukaParkard (1974) okanye imfuno yokhuseleko ngokuka Maslow (1954). Umbhali uyayazi into yokuba abantu kule mihla baphila kwixesha apho bengaqinisekanga ngokhuseleko lobomi babo. Yiyo loo nto ezama ukubakhumbuza egxininisa into yokuba mabahlale besazi ukuba umzabalazo awukapheli usaqhubeka, kuba ezinye iinjongo zabo azikafezekiswa.

Kwakhona umbhali uyayazi into yokuba abantu bayavakalelwa xa bekhunjuzwa okanye kuthethwa ngabantu abaswelekayo, abantu abafana naba bafa eSharpeville, nasefletini kwaLanga ngoPoqo ngo-1960, kwanabo bafa ngo-1976. Oku kuvakalelwa kubenza into yokuba bangabuyi mva baqhubeke nomzabalazo.

Umbhali uthi kule miqolo 23-25, "nevertheless, we have continued to insist that the struggle continues! The reason we have done this is because not all the objectives for which our people died in Sharpeville in 1960 have been realised.

Umbhali wayibona le nyhikityha yokufa eyenza ukuba abantu bangakhuseleki ngokobuhlanga babo. Inkoliso yabantu abamnyama yazijika yazenza abantu bebala, yahlala kwiindawo zabebala ukuze baphile ubomi obungcono kunaleyo yayiphilwa luhlanga olumnyama. Umbhali uzama ukubonisa abantu ukuba amalungelo abo uwakhusele, yiyo loo nto egxininisa ukuba mabaqhubekeke nomzabalazo kuba ezinye zeenjongo zabo azikafezekiswa.

Kumqolo 38-41 kufumaneka imfuno yeqinisekiso lexabiso ngokukaParkard okanye imfuno yokuzingca ngokukaMaslow. Umbhali uzama ukubonisa bonke abantu ukuba ubaxabisile, abo babecinezelekile kwaye ubahloniphile ngento abayenzela isizwe. Kwakhona uzama

ukubonisa nabo babengabacinezeli ukuba akabaxhibanga ngezenzo zabo kuba babelawulwa yimeko yelo xesha. Umbhali uzama ukubonisa ukuba yena akanamkhethe kwaye nombutho wakhe awunamkhethe.

Kwakhona ufuna abantu babone imisebenzi yombutho onamandla wedemokrasi ukuba unoxanduva lomsebenzi wokulawula isizwe ungakhethe bala. Le nto ibonisa isihoyo, abantu bahlale besazi ukuba bayafunwa nokuba bangowuphi na umbutho. Umzekelo imvano ye-NNP ne-ANC yokwakha ubuhlobo emva kokuqhekeka kwe-DA ne-NNP. I-NNP iphuma kumbutho owawungwabacinezeli kodwa loo nto i-ANC iyinyathele ngeenyawo, yakha ubuhlobo nalo mbutho bezama ukubonisa abantu ukuba bafuna ukwakha umZantsi-Afrika omtsha. Lo mzekelo ngomnye wezinto ezibonakalisa ngayo iANC ukuba ifuna ucwangco kwanoxolo emZantsi Afrika.

Umbhali uthi, "This question had to be answered within the context of the fact that the democratic power had a responsibility to govern not only in the interests of the formerly oppressed but in the interest of all the people of our country, including the former oppressors"

Isimilo

Uhlobo lwesimilo olufumaneka kumqolo 26-29: kukwamkela isimilo

Umbhali apha ubonisa ukuhambiselana nokuf'elukholo lwaseSharpsville. Ubonisa ukuzamkela iinjongo zokuf'elukholo lwaseSharpsville. Umbhali uthi uloyiso lwedemokrasi libe linyathelo elikhulu elibheka phambili kwiinjongo zokuphumeza ukufelukholo lwaseSharpsville.

Umbhali uthi olu loyiso luka-1994 lwakhe inqanaba eliphezulu elitsha kumntu wonke ukuze azingele unobangela wokufa kwabo. Le nto idale enye imo ebantwini kuba ngoku ukufa kwabo kubonwa njengophawu loloyiso. Namhlanje bangamaqhawe namaqhawekazi enkululeko. Ukubonisa ukuba umbhali uyasamkela esi similo namhlanje ukufa kwabo kubonwa kubhalwe kumatye axabisekileyo. Izakhiwo nezitalato zibhalwe ngala maqhawe ukuze angalibaleki elizweni. Phakathi kwezinye izinto, uloyiso luka-1994 lunayo indima oluyidlalileyo kakhulu, ibe liqalelo elisingise empumelelweni.

Ukungqina oku umbhali uthi, "The victory of 1994 which ushered in our democratic victory was a giant step towards the accomplishment of the goals of the martyrs of Sharpville. It created a new and strong platform for us further to pursue the cause for which they died".

(3) Isindululo sesiseko sesiqulatho

Kumqolo 30-37 kufumaneka isiqulatho

Umbhali ekulukuhleni abantu usebenzise ingqiqo kunobangela ukuya kwisiphumo. Unobangela kumqolo 31, 32, 35, "we had to take new decisions about how they would conduct that struggle, how they would use political power".

Isiphumo kumqolo 36,37, "the still outstanding goals of the national liberation movement".

Umbhali apha uthi abantu kufuneka bathathe izigqibo ezitsha, indlela abaza kuwukhokhela ngayo umzabalazo. Utsho oko kuba indlela eyayithathwa ngabantu abadala yeza nokoyiswa. Boyiswa kuba ilizwe lalibafulathele. Izikhalazo zabo zazingasiweso kwilizwe lonke liphela. Uthi baza kuwasebenzisa njani amandla ezopolitiko ukuchaza injongo ezingekaphunyezwa zombutho wesizwe senkululeko. Uthi baza kuzichaza njani i-ajenda zabo bangasekhoyo kuba kaloku bafa bengekazigqibi ukuzendlala injongo neminqweno yabo. Yiyo loo nto umbhali esithi nokuba abantu bafumene uloyiso ngo1994 kusafuneka bazilungise iindlela abaza kuzithatha ezingezizo eziya zokuqala, ngoku kufuneka bathabathe indlela eza kubandakanya wonke umntu ukuze kubekho uxolo.

Intonye 3. yediskhosi umqolo 42-67

(1) Isishwankathelo

Umbhali uchazela abantu ukuba ukuqhubeka komzabalazo ngoku akunazinjongo zokutshabalalisa kwanokoyisa amandla ombuso wesizwe owabekwa kwangabantu. Awunazinjongo zokwenza ilizwe lingalawuleki, umdla wawo kukuba abantu balawulwe kakuhle. Kwakhona umbhali uthi umzabalazo wezigalo awufuneki.

Umbhali uthi kwalapha kubacinezelwa kukho abenza imithetho yedemokrasi utshaba lwabantu. Uhambisa athi banenkolo yokuba inkululeko yedemokrasi ibanike imvume yokwenza izidubedube ngendlela abafuna ngayo ukunyusa umgangatho wabo.

Kwixesha elidlulileyo bazenzile ezi zidubedube phambi kwabantu, betshisa amakhareji kanti ePretoria batshisa isitishi, eRhawutini konakaliswa izinto ngokwenkohlakalo, ukubethwa kwabantu abangenzi le nto ifunwayo ngexesha lomboniso, kwanokuqhekezwa kwezinto zikaRhulumente. Umbhali uthi ukonakaliswa kwazo zonke ezi zinto akudibananga namzabalazo .Iziphumo zomzabalazo kufuneka ibe kukupheliswa kwelifa lenkqubo yobuhlanga.

(2) Inkqubo yesindululo sesiseko

Isimilo

Uhlobo lwesimilo olufumaneka kumqolo 42-48: ukwamkela isimilo

Umbhali ucacisela abantu ukuba umzabalazo usaqhubeka kodwa ngoku kukho umahluko kwinkqubo ekuzatyalazwa ngayo. Ngoku kuzatyalazelwa uxolo nempumelelo kwinkqubela yesizwe.

Umbhali uyavuma ukuba ezi zinto zokwenza ukuba ilizwe lingalawuleki azisafuneki nganto. Umdla wabantu ngoku kukuba kubekho ulawulo olulungileyo. Ezi njongo zamandulo umbhali athi azisafuneki nganto zezi, "the continuing struggle would no longer have the objectives to defeat and destroy the contemporary state power, which had put in place by the people themselves. It would no longer aim to the country ungovernable as the interests of the people are best served by good governance. No longer would there be need for an armed struggle, for sanctions for a mass-based insurrection". Umbhali ngoku ufuna abantu bajonge phambili, bangahambi ezinyaweni zeempazamo zokuqala. Kaloku ngoku kulawula abantu, noRhulumente ngowabantu usezandleni zabo. Xa abantu bemosha uRhulumente bazichitha bona, xa betshabalalisa izinto ngabo abaza kuhlupheka kakhulu. Yiyo loo nto umbhali esithi ezo zinto azisafuneki yonke into mayihambe ngendlela eyiyo. Umbhali akayamkeli into yokutshatyalaliswa kwezinto kuba zibuyisela umva inkqubela yelizwe. Umzekelo ukutshatyalaliswa kololiwe kuchana abantu abasebenzisa uloliwe, malunga neemali ezinyukayo zamatikiti, nokuhamba kwabantu ngololiwe ongenazifestile kubanda, nokungakhuseleki kwempilo yabantu koololiwe.

Uhlobo lwesimilo olufumanekayo kumqolo 49-63: ukungamkeli isimilo

Umbhali uzama ukubonisa abantu ukuba bakhona abo bangoongcothoza bazama ukudubaduba idemokrasi ukuba mayibe lutshaba lwabantu. Umbhali ufuna abantu babazi aba bachasi ukuba nabo bafana kwanabo,nabo babengamaxhoba engcinezelo. Ngoku bafuna ukunyusa izinga labo ngokuthi badale izidubedube ukuze kufezeke iminqweno yabo.

Umbhali uthi akayamkeli yonke loo nto kuba iyachitha endaweni yokwakha ilizwe. Umbhali ezi zenzo zenziwa ngaba bantu akazivumi uthi,kumqolo 49-63 "we have seen people from among the formerly oppressed conduct themselves as though they define the democratic order as an enemy of the people. These have also acted as though they believe that the democratic freedoms we won through a costly struggle give them the freedom to create as much chaos and anarchy as they choose,to advance their cause.

In this context,in the recent past we have seen such incidents as the burning of a railway station in Pretoria as well as railway coaches,vandalism and looting in Johannesburg, the beating up of people during demonstrations and the thrashing of public highway.None of this has anything to do with the struggle of which we are speaking. Chaos and anarchy cannot be part of the process by which the people further the cause of the restoration of their own dignity. Therefore they can neither be part of the means we use in struggle nor the outcome of that struggle."

Umbhali uzama ukuyala abantu ukuba mabayeke ukwenza ubundlobongela, betshabalalisa ezoqoqosho zelizwe baphephele ngomzabalazo.

(3) Isindululo sesiseko sesiqulatho

Kumqolo 64-67 kufumaneka isiqulatho.

Umbhali usebenzise ingqiqo kunobangela ukuya kwisiphumo.

Unobangela kumqolo 64,"struggle"

Isiphumo kumqolo 64-65,"the eradication of the legacy of the racist system against which the Martyrs of Sharpsville fought"

Umbhali uthi iziphumo zomzabalazo kufuneka zibe kukutshatyalaliswa kwenkqubo yelifa lobuhlanga. Umbhali xa ethetha ngeli lifa ubandakanya indlala, ubuhlwempu, ukungakhuli okanye ukungabikho kwenkqubela phambili, ukuqhubeka kobuhlanga nokwahluka ngokwesini ekuhlaleni. Umbhali uthi zonke ezi zinto zadalwa yingcinezelo yobandlululo eyenziwa nguRhulumente wamandulo.

Umbhali ngoku uzama ukubonisa ukuba zonke ezo zinto zedlula. Abantu mabayeke ukuzicinezela ngokwabo besenza ubundlobongela, bebulalana bodwa, bedlwengula abantwana baphephele ngeli lifa.

Intonye 4. yediskhosi umqolo 68-87

(1) Isishwankathelo

Umbhali uthi izigidi zabantu aziphili bomi bungcono ngenxa yobuhlwempu kunye nokungabikho kwenkqubela kwamanye amazwe. Inkoliso yabantu ilala ingatyanga kanti bambi bahlala ematyotyombeni. Abanye abalufumani uncedo olululo lwezempilo, abanazimpahla zakunxiba, abanye abakwazi ukufikelelisa abantwana emfundweni kanti abanye abaphangeli ukuze bakwazi ukuzondla kwakunye nokondla abantwana babo.

Umbhali ufuna kubuyiselwe isidima soluntu esinokubuyiswa ngamalungelo oluntu. Uthi ukuze la malungelo oluntu abe aphunyeziwe kufuneka umzabalazo uphumelele inkululeko yokufuna, inkululeko kwindlala, kwizifo, ukungahoywa, kuloyiko ekuthotyweni phantsi ngenxa yobuhlwempu. Umbhali ufuna kungabikho buhlanga, kwanamntu uthathela isini somye umntu phantsi emZantsi-Afrika.

(2) Inkqubo yesindululo sesiseko

Isimilo

Uhlobo lwesimilo olufumaneka kumqolo 68-74: ukungasamkeli isimilo

Umbhali uyabonisa ukuba akazamkeli ezi zinto zenzekayo ebantwini. Uyazityhila ebantwini ukuze babone ukuba le ntlalo uyithathele ingqwalasela.

Uhambisa athi ubuhlwempu nokungakhuli kwenkqubela kuyalichana ilizwe ngokubanzi. Xa abantu belala bengatyanga abanye behlala ematyotyombeni bengalufumani noncedo olululo lwezempilo, bambi abantwana abanampahla yokunxiba kanti abanye abakwazi ukufikelela emfundweni kwanokungabikho kwemisebenzi, loo nto ibenza abantu baphelelwe lithemba.

Umbhali ufuna babone ukuba uyavakalelwa yinto ehlela abanye abantu, naye iyintlungu kuye. Ngokubonisa abantu ukuba akayithandi le nto, loo nto iza kwenza ukuba isidima sakhe sihlale ebantwini, abantu bangabi naso isimilo esingesiso kuye, bamfumane engumntu wabantu kwaye enovelwano.

Umbhali isizathu esibangela ukuba angasamkeli esi similo usithathe kule miqolo 68-74, "Poverty and underdevelopment means that the millions of our people do not have the possibility to lead decent human lives. Many still go to bed hungry. Many still live in shacks. Many cannot afford proper health care. Many cannot afford to clothe themselves and their children adequately and have no means to ensure that the children have access to education and training. Many are unemployed and are therefore unable to earn their own means of livelihood."

(3) Isindululo sesiseko sesiqulatho

Kumqolo 75-87 kufumaneka isiqulatho.

Umbhali usebenzise ingqiqo kunobangela ukuya kwisiphumo.

Unobangela kumqolo 76,77, "full democratic rights."

Isiphumo kumqolo 79-82,87, "we must also succeed in the struggle for freedom from want, freedom from hunger, freedom from disease, freedom from ignorance, freedom from fear and freedom from humiliation caused by poverty. To work towards the objectives of the transformation of ours into a non-racial and non-sexist South Africa."

Umbhali uchaza unobangela womzabalazo. Abantu bafuna amalungelo apheleleyo edemokrasi. Uthi la malungelo bawaphumelele. Kwakhona uthi ukuze babe bawaphumelele ngokupheleleyo umzabalazo, kufuneka bafumane inkululeko yokufuna izinto abazifunayo ezinjengendlala, ukunyangwa kwezifo, ukungahoywa, bangabi naloyiko lwanto,

bangathotyelwa phantsi, kungabikho buhlanga, kungabikho mntu uthathela phantsi isini somnye umntu emZantsi-Afrika.

Kwakhona umbhali ufuna abantu bazi ukuba ubakhathalele kuba uyabachazela ukuba ezi ziphumo ziyinkululeko, uzibandakanyile kumalungelo omthetho oyilwayo womgaqo-siseko.

Intonye 5. yediskhosi umqolo 88-115

(1) Isishwankathelo

Umbhali ufuna kuphele ubuhlanga kwakunye nokungalingani ngokwesini, kwanokungalingani kwizinto ezininzi ekuhlaleni, ufuna abantu bonwabele amalungelo oluntu. Umbhali uthi inkululeko kumalungelo oluntu kukuqinisekisa ukuba abantu bahlala kwindawo ezikhuselekileyo .Omnye umzabalazo kukulwela ubundlobongela obufana nokudlwengulwa, nokuphatheka kakubi kwamakhosikazi. Xa kusithiwa umzabalazo usaqhubeka kuxelwa ukuba kufuneka kuphunyezwe le nkululeko. Abantu bawoyisa umzabalazo wengcinezelo yabantu abamhlophe,umbhali nangoku ufuna abantu bahlangane ukuze bathabathe inxaxheba ekwakheni kwakhona ngokutsha ilizwe. Umbhali uthi ngexesha lengcinezelo abantu babengamanga nje bebukele,baye bathabatha inxaxheba. Yiyo loo nto umbhali ebachazela ukuba mabenze njalo nangoku kumzabalazo wobuhlwempu nokungakhuli kwelizwe.

Umbhali uthi njengokuba kubhiyozelwa lomhla we 21 kuMatshi,wamalungelo oluntu,abantu kufuneka bakhe kwakhona isizwe esinenkathalo.

(2) Inkqubo yesindululo sesiseko

limfuno

Uhlobo lwemfuno olufumaneka kumqolo 105- 107: Imfuno yesiqinisekiso lexabiso ngokukaParkard (1974) okanye imfuno yokuzingca ngokuka Maslow.(1954) Umbhali ubonisa abantu ukuba uyabafuna.Ubonisa ixabiso loncedo lwabo kumzabalazo wangaphambili wobandlululo.

Umbhali uyayazi into yokuba abantu bayafuna ukunconywa xa benze into, indima yabo icace ukuba ixatyisiwe ukuze bakwazi ukungatyhafi, loo nto ibenza bakhuthazeke. Yiyo loo

nto umbhali ebakhuthaza esithi, "As the people were not spectators and by-standers in the struggle against apartheid, so should they not be spectators and by-standers in the struggle against poverty and underdevelopment"

Kumqolo 112-115 kufumaneka imfuno yeqinisekiso lexabiso ngokukaParkard (1974) okanye imfuno yokuzingca ngokukaMaslow (1954).

Umbhali uthi kufuneka baqinisekise ukuba bayazibophelela ekusebenzeni kunye. Umbhali ubonisa abantu ukuba ubaxabisile ngokuthi azibandakanye nabo ekusebenzeni kunye. Uhambisa athi abo baphumeleleyo, baye banentlahla yobomi obungcono kufuneka bancede abo bangenandlela, loo nto bayenze ngokuzinikela. Umbhali uzama ukubuyisela ubuntu eluntwini, omnye akwazi ukunceda omnye angamjongeli phantsi ngenxa yemeko akuyo. Le nto ibonisa ukuba umbhali ubaxabisile abantu nokuba bakweyiphi na imeko, kwaye uyabacingela, ufuna wonke umntu axhamle kula malungelo oluntu.

Umbhali uthi, "We must also ensure that we reaffirm our commitment to work together to meet those tasks. Those who are fortunate to have better means than others should also see it as their responsibility voluntary to use those means to assist in the extension of the frontiers of the human rights of those who have not.

(3) Isindululo sesiseko sesiqulatho

Kumqolo 88-91 Kufumaneka isiqulatho

Umbhali usebenzise ingqiqo kunobangela ukuya kwisiphumo.

Unobangela kumqolo 89-90, "end the racial and gender imbalances and inequalities in our society."

Isiphumo kumqolo 90-91, "the process of ensuring that ours is a society in which all our people enjoy human rights".

Umbhali apha ufuna kupheliswe unobangela, ubuhlanga kwakunye nokungalingani ngokwamalungelo ekuhlaleni. Ukuba kunokuphela le ngxaki, abantu ekuhlaleni bangonwabela amalungelo abo bahlale ngokonwaba.

Umbhali uyabonisa ukuba abantu ubakhathalele kwaye uyayilwa indaba yobuhlanga kwaneyokungalingani ngokwesini. Unenkolelo yokuba abantu bayalingana kuye, kwaye bayafana nokuba balelphi na ibala, abantu ubakhokhela ngokufanayo.

Kumqolo 92-96 umbhali usebenzise ingqiqo kwisiphumo ukuya kunobangela

Isiphumo kumqolo 93, "all our people live in conditions of safety and security.

Unobangela, "The fight against crime". Umbhali uqala ngesiphumo, ufuna abantu bahlale bengenalolo uloyiko, bahlale bekhuselekile. Ufuna ukubaqinisekisa ukuba baza kukhuseleka kubundlobongela obuthabathe unyawo emZantsi-Afrika. Uyayazi ukuba abantu namhlanje baphila ubomi bentaka. Ayikho indawo engcono, yiyo loo nto ebanika ela themba lokuba zonke izinto ziza kulunga, ubundlobongela uza kubulwa ingakumbi ukudlwengulwa kwabantwana abancinci, abaneenyanga ezithile bezelwe. Usekela Mongameli uthe kwintetho yakhe loo mba uza kuxovulwa kunyaka ozayo ka 2002 xa kuvulwa ipalamente.

Kumqolo 97-100 umbhali usebenzise ingqiqo kunobangela ukuya kuphuma kwisiphumo.

Unobangela kumqolo 97, "the struggle continues.

"Isiphumo kumqolo 98, "to achieve these freedoms"

Umbhali ufuna abantu baqhubeka nomzabalazo ukuze inkululeko iphumelele. Ukuphumelela kwenkululeko kuza kwenza ukuba inkululeko kwezopolitiko ifezeke iminqweno yayo yokuba abantu baza kulawula ngokwabo. Yonke imicimbi exoxwayo yasemZantsi-Afrika abantu baza kubandakanyeka.

Kumqolo 101-104 umbhali usebenzise ingqiqo kunobangela ukuya kwisiphumo.

Unobangela kumqolo 102-103, "the people must be mobilised to participate."

Isiphumo kumqolo 103-104, "the reconstruction and development of our country."

Umbhali ufuna abantu bazibandakanye kumzabalazo ngendlela ababezibandakanye ngayo ekoyiseni inkqubo yobandlululo lwabamhlophe. Ufuna abantu bahlangane ukuze bathathe inxaxheba kwinkqubo yokwakha kwakhona ngokutsha kwanenkqubela yelizwe.

Kumqolo 108-111 umbhali usebenzise ingqiqo kunobangela ukuya kwisiphumo.

Unobangela kumqolo 109,"the tasks of rebuilding and transforming".

Isiphumo kumqolo 109-110,"a caring and people-centred society."

Umbhali akafuni nje abantu balikhumbule olu suku njengosuku lweziganeko qha, ufuna kusetyenzwe kubekho into eyenziwayo, ukutsho oko ukwakha okutsha kwanenguqu yelizwe ukuze kwakheke isizwe esinenkathalo. Umbhali ufuna wonke umntu athathe inxaxheba yiyo le nto efuna ukuqinisekisa ukuba abantu bayawuqonda lo msebenzi wokwakha okutsha kwanotshintsho.

Intonye 6. yediskhosi umqolo 116-127**(1) Isishwankathelo**

Umbhali ufuna abameli bemibutho yonke babe noxanduva lokuzibandakanya kwinkqubo yokufundisa nokuhlanganisa abantu ukuze bazibandakanye nenkqubela kwakunye nokwakha kwakhona ngokutsha kwelizwe.

Umbhali ufuna olu suku lwama-21 kuMatshi lwamalungelo oluntu lubhiyozelwe ngumntu wonke,hayi imibutho yezopolitiko kunye nendibano yezopolitiko kuphela.Umbhali ufuna kunikwe imbeko kwi,"the Martyrs of Sharpville,of Soweto "kwakunye nabanye abantu abafayo kumzabalazo,befela ukuqinisekisa ukuba abantu bafumana amalungelo apheleleyo oluntu.

(2) Inkqubo yesindululo sesiseko**limfuno**

Uhlobo lwemfuno olufumaneka kumqolo 120-127: Imfuno yeqinisekiso lexabiso ngokuka Parkard (1974) okanye imfuno yokuzingca ngokukaMaslow (1954). Umbhali ubonisa ukuba ubaxabisile abantu ingakumbi bonke abo bazibophelele ekujongeni amalungelo oluntu. Ukubonisa ukuba ubaxabisile ufuna wonke umntu abhiyozele olu suku lwamalungelo oluntu,lungabhiyozelwa yimibutho yezopolitiko kunye nendibano yezopolitiko kuphela. Umbhali ufuna abantu bazive ukuba bayafunwa kuba, ufuna abantu

bazibophelele ekusebenzeni kunye ukuze wonke umntu afumane ubomi obungcono. Ukubonisa ukuba abantu bayafunwa umbhali ufuna babandakanywe kolu suku lweholide yesizwe. Kwakhona umbhali ukubonisa ukuba ubaxabisile abantu ufuna kunikwe imbeko kubantu nesiganeko sabo saseSharpsville kwakunye nabanye abantu abaswelekayo ngenxa yomzabalazo kwindawo ezifana nomaKapa kwaLanga. Umbhali uyalincoma igalelo laba bantu kuba uthi babezabalazela into yokuba abantu bafumane amalungelo apheleleyo oluntu.

Le ngcaciso umbhali uyicaphule kule miqolo, "Accordingly, March 21st, our Human Rights Day, should be celebrated not only by political parties and in political rallies. All those committed to the perspective of human rights for all must be part of the process of defining this important national holiday as a day on which we all commit ourselves to work together for a better life for all. This is the tribute we should pay to the Martyrs of Sharpsville, of Soweto and the countless others who died in the long struggle to ensure that all our people enjoy full human rights."

(3) Isindululo sesiseko sesiqulatho

Kumqolo 116-119 kufumaneka isiqulatho

Umbhali ekulukuhleni abantu usebenzise ingqiqo kunobangela ukuya kwisiphumo.

Unobangela kumqolo 117-118, "the process of educating and mobilising the people."

Isiphumo kumqolo 118-119, "the reconstruction and development of our country."

Umbhali ufuna abameli bemibutho babe noxanduva lokuzibandakanya kwinkqubo yokufundisa nokuhlanganisa abantu. Umbhali kwakhona ufuna abantu bafundiswe into yokuba bazibandakanye nokwakhiwa ngokutsha kwelizwe, kwakunye nokuqhubela phambili inkqubela elizweni ukuze abantu bakwazi ukuphila ubomi obungcono ekudala bebunqwenela.

Uhlalutyo logxeko lwephetshana

Ugxeko lwezindululo zesiseko

Inkqubo yesindululo sesiseko

Uhlalutyo lweemfuno

Imfuno yokhuseleko lwemvakalelo ngokukaParkard (1974) okanye imfuno yokhuseleko ngokukaMaslow (1954) umbhali uyisebenzise kanye.

Umbhali le mfuno uyisebenzise kumqolo 23-25. "Nevertheless, we continued to insist that the struggle continues! The reason we have done this is because not all the objectives for which our people died in Sharpsville in 1960 have been realised"

Umbhali ucinga ngokhuseleko lwabantu kuba uyayazi into yokuba abantu baziva bengakhuselekanga kwezopolitiko. Ufuna bahlale ethembeni. Yiyo loo nto ezama ukubakhumbuza ukuba umzabalazo awukapheli usaqhubeka kuba ezinye zeenjongo zabo azikafezeki.

Imfuno yesiqinisekiso lexabiso ngokukaParkard (1974) okanye imfuno yokuzingca ngokuka Maslow (1954) umbhali uyisebenzise kane.

Okokuqala le mfuno umbhali uyisebenzise kumqolo 38-41 "This question had to be answered within the context of the fact that the democratic power had a responsibility to govern not only in the interest of the formerly oppressed but in the interest of all the people of our country, including the former oppressors".

Umbhali uzama ukubonisa ukuba ubaxabisile abantu nokuba babengabacinezeli akanamkhethe ulawula wonke umntu ngokulinganayo. Ngaloo ndlela uzama ukwakha umanyano kushenxe izilandu nezixhiba.

Okwesibini le mfuno umbhali uyisebenzise kumqolo 105-107, "As the people were not spectators and by-standers in the struggle against apartheid, so should they be spectators and by-standers in the struggle against poverty and underdevelopment.

Umbhali ubonisa abantu ukuba uyabafuna. Kwakhona ubonisa ixabiso lancedo lwabo kumzabalazo wangaphambili wobandlululo. Le nto iza kubenza abantu ukuba bangatyhafi kuba bayayibona indima abayidlalayo ibalulekile kuRhulumente

Okwesithathu le mfuno umbhali uyisebenzise kumqolo 112-115."We must also ensure that we reaffirm our commitment to work together to meet those tasks. Those who are fortunate to have better means than others should also see it as their responsibility voluntary to use those means to assist in the extension of the frontiers of the human rights of those who have not.

Umbhali uyabonisa ukuba ubaxabisile abantu, ingakumbi abo bangenanto ufuna nabo bangahleleki phakathi kwabanye abantu, ufuna baxatyiswe bancedwe ngabo banakho ukuze wonke umntu awonwabele la malungelo.

Okwesine le mfuno umbhali uyisebenzise kumqolo 120-127."Accordingly, March 21st, our Human Rights Day, should be celebrated not only by political parties and in political rallies. All those committed to the perspective of human rights for all must be part of the process of defining this important national holiday as a day on which we all commit ourselves to work together for a better life for all. This is the tribute we should pay to the Martyrs of Sharpsville, of Soweto and the countless others who died in the long struggle to ensure that all our people enjoy full human rights"

Umbhali ubonisa ixabiso labantu ngokuthi makunikwe imbeko abantu ababezabalazela eSharpsville nakubanye abantu abaswelekayo ngenxa yomzabalazo wabo. Umbhali uyazingca ngaba bantu ngenxa yegalelo labo elizweni. Umbhali uthi aba bantu babezabalazela into yokuba abantu bafumane amalungelo apheleleyo oluntu.

Ugxeko lweemfuno

Umbhali ukusebenzisa kwakhe imfuno yokhuseleko lwemvakalelo ngokuka Parkard okanye imfuno yokhuseleko ngokuka Maslow khangе kube naxabiso ebantwini ngenxa yezi zizathu:

Abantu ababoni mahluko phakathi koRhulumente wobandlululo kunye noRhulumente wedemokrasi, kuba izinto ezininzi ezibalulekileyo azikatshintshi. Umzekelo, ukungabi

nandawo zokuhlala kwabantu, lindawo ezininzi emaphandleni zisabulawa yindlala, zibulawa nasisifo imalariya ngenxa yokungafumani manzi acocekileyo.

Abantu bazifumana bengakhuselekanga ekuhlaleni ngenxa yokunyuka kwamanani abantu abadlwengula abantwana abancinci.

Abantu abasakwazi ukuhamba ekuhlaleni ngenxa yobundlobongela, ulutsha luyabulalana imihla nezolo ngemipu. Kwakhona ngenxa yentlupheko yokunqongophala kwemisebenzi ulutsha luphila kukohlutha izinto zabantu ezifana neemoto, izipaji, ubucwebe begolide kwanokuqhekeza ezindlwini kuthuthwe okuphakathi. Abantwana besikolo basebenzisa iziyobisi ezibatsalela ebugebengeni.

Imfuno yeqinisekiso lexabiso ngokuka Parkard okanye imfuno yokuzingca ngokuka Maslow umbhali ukuyisebenzisa kwakhe khange kube naxabiso ebantwini ngenxa yoku: Abantu babona urhulumente engabaxabisanga ngemisebenzi yabo abayenzileyo yokuzabalazela inkululeko.

Abantu bazibona bengakwazi ukumthemba lo Rhulumente wedemokrasi kuba into ayenzayo uyenzela yena, wenzela ukonezisa iimfuno zakhe hayi ezabantu.

URhulumente uxakiwe bubuhlwempu obugqithisileyo kuba uyithathile inxaxheba yokuba kube njalo. Ukufumana kwabo izihlalo baye bangohlohla esakhe balibala ngezithembiso abazenzayo kwanenxaxheba eyenziwe ngabantu ukuze baphumelele. Ukunqongophala kwemisebenzi kwanokungabikho kobuchule ebantwini kubonisa ukungakhathali nokungaxabiseki kwabantu. Urhulumente uzivalile iikholeji ezininzi zobutishala endaweni yokuba aphucule izinga lemfundo kuzo. Ixabiso le mfundo ngakuRhulumente libonakala limfiliba. Umzekelo woku abantu abaninzi abanezidanga bahleli nazo ezilokishini. Loo nto ityhafisa abezayo abantwana abakumabanga aphantsi. Abafundi banqongophele eziDyunivesithi, kuba bayibona iyinkcitha xesha into yokufunda. Abantwana ngoku bapasa ibanga leshumi emva koko bayokwenza ikhompyutha baphangele. URhulumente ufuna abantu babe ngamavolontiya amaxesha amaninzi kungabikho nzuzo abayifumanayo, nto ke leyo ezakuhamba ihambe abantu bayiyeke.

Umbhali uyalazi ixesha lokulukuhla abantu efuna benze le nto ayifunayo. Umbhali usebenzisa le mini yaseSharpsville ukuchukumisa imvakalelo yabantu. Abantu bakwazi

ukukhumbula ukuze bazo kuvukelwa zizilandu. Umbhali ufuna abantu imisindo yabo bayikhuphele kuRhulumente wangaphambili ukuze abantu bambone yena emsulwa ehambiselana nabo emzabalazweni.

Umbhali uxabise yena ngaphezu kokuba esithi ubaxabisile abantu. Umbhali ufuna abantu bangenzi zinto ababezenza kuRhulumente wangaphambili wengcinezelo. Usebenzisa ingqondo xa esithi umzabalazo mawuqhubeke kodwa makungatshatyalaliswa zinto. Umbhali uyazibona iimposiso zakhe zokungabaxabisi abantu ngoku uzama ukubacenga kuba uyabona ukuba uyaphelelwa nezingalakhe liyehla.

Uhlalutyo lwesimilo

Umbhali isimilo usisebenzise kahlanu.

Okokuqala umbhali usebenzise ukungasamkeli isimilo kumqolo 16-22.

"And yet some in our society believe that these days of struggle are over. They believe that to talk of struggle today is to create an atmosphere that does not help us to achieve national unity and reconciliation. Indeed the accusation is repeatedly made that the ANC has so far failed to transform itself from a liberation movement into a political party –from an organisation of struggle into a machine for the conduct of parliamentary politics."

Umbhali apha ubonakalisa ukungasamkeli isimilo sabo bonke abo bathetha kakubi nge-ANC. Umbhali uyayazi ukuba mininzi imibutho ejonge ukuwa kweANC, mibutho leyo eqwalasela zonke iimpazamo ezenziwa yi-ANC ukuze ithethele phezu kwazo.

Okwesibini umbhali usebenzise ukwamkela isimilo kumqolo 26-29

"The victory of 1994 which ushered in our democratic victory was a giant step forward towards the accomplishment of the goals of the Martyrs of Sharpsville. It created a new and strong platform for us further to pursue the cause for which they died".

Umbhali ubonisa ukuhambiselana nokufelukholo lwase Sharpsville. Uthi uloyiso luka 1994 lwakhe inqanaba elitsha eliphezulu kumntu wonke. Namhlanje ukufa kwaba bantu kubonwa njengophawu loloyiso lwengcinezelo. Namhlanje bathathwa njengamaqhawe namaqhawekazi enkululeko.

Okwesithathu umbhali usebenzise ukwamkela isimilo kumqolo 42-48.

"Accordingly, the continuing struggle would no longer have the objective to defeat and destroy the contemporary state power, which had been put in place by the people themselves. It would no longer aim to make the country ungovernable as the interests of the people are best served by good governance. No longer would there be need for an armed struggle, for sanctions, for a mass-based insurrection."

Umbhali ngoku ufuna abantu bajonge phambili, bangahambi ezinyaweni zeempazamo zokuqala. Kaloku ngoku kulawula abantu, noRhulumente ngowabantu usezandleni zabo. Xa abantu bemosha betshabalalisa izinto ngabo abazakuhlupheka kakhulu.

Okwesine umbhali usebenzise ukungamkeli , isimilo kumqolo 49-63

"Despite all this, we have seen people from among the formerly oppressed conduct themselves as though they define the democratic order as an enemy of the people. "These have also acted as though they believe that the democratic freedoms we won through a costly struggle give them the freedom to create as much chaos and anarchy as they choose, to advance their cause. In the context, in the recent past we seen such incidents as the burning of a railways station in Pretoria as well as railways coaches, up of people during demonstrations and the thrashing of public highways.

Non of this has anything to do with the struggle of we are speaking. Chaos and anarchy cannot be part of the process by which the people further the cause of the restoration of their own dignity. Therefore they can neither be part of the means we use in struggle nor the outcome of that struggle."

Umbhali uzama ukutyhila ingqondo zabantu ngoongcothoza abazama ukudubaduba idemokrasi. Umbhali ufuna abantu babazi aba bachasi ukuba nabo bafana kwanabo, nabo babe ngamaxhoba engcinezelo. Ngoku bafuna ukunyusa izinga labo ngokuthi badale izidubedube ukuze kufezeke iminqweno yabo.

Okwesihlanu umbhali usebenzise ukungamkeli isimilo kumqolo 68-74.

"Poverty and underdevelopment mean that millions of our people do not have the possibility to lead decent human lives. Many still go to bed hungry. Many still live shacks. Many cannot afford proper health care. Many cannot afford to clothe themselves and their children adequately and have no means to ensure that have access to education

and training. Many are unemployed and are therefore unable to earn their own means of livelihood"

Umbhali uzama ukubonisa abantu ukuba akayamkeli le ndlela baphila yiyo. Umbhali uthi ubuhlwempu nokungakhuli kwenkqubela kuyalichana ilizwe ngokubanzi. Ubuhlwempu budala ukungabikho kwesikolo ebantwaneni kwanobundlobongela. Umbhali indlela ayizoba ngayo intlalo yabo bangenanto ibonisa ukuba uyise iso,ukuze abantu bahlale ethembeni lokuba izinto zizeza kulunga.

Ugxeko lwesimilo

Umbhali ukusebenzisa kwakhe isimilo khange kube nexabiso eluntwini ngenxa yezi zizathu: Okokuqala kwiphethshana lakhe uthi, ukuqhubeka komzabalazo akunazinjongo zokoyisa, kwanokutshabalalisa umbuso ophetheyo owawubekwe ngabantu. Awunazinjongo zokwenza ilizwe lingalawuleki. Umbhali apha uzama ukuthibaza abantu. Abantu bamkrobele ukuba uzama ukubanganda kwimisindo abanayo ngakurhulumente. Isimilo sabo uyasibona ngezenzo abazenzayo zokutshabalalisa izinto, nto ke leyo emenza ukuba abe noloyiko. Abantu badikiwe zizithembiso zikaRhulumente abamvotelayo ezingade ziphunyezwe.

Abantu bayibona ingcinezelo yokuphathwa ngumntu omnyama ingaphezulu kweyabamhlophe. Abantu bakhumbula laa Rhulumente wangaphambili kuba ebebabonelela abantu ngendlala,abantu bebephangela nokuba bekunjani.

Umbhali ukubonisa kwakhona ukuba ukusebenzisa kwakhe isimilo khange kube naxabiso abantu abakayiyeki into yokumosha nokutshabalalisa izinto. Umzekelo ukumoshwa kwamakhareji, kaloliwe akukayekwa. Ukumosha izinto kulapho abantu babonakalisa umsindo wabo kuRhulumente. Imingcelele eyenziwa ngabafazi nabantwana ngenxa yokudlwengulwa lolunye uphawu.

Uhlalutyo lokungaguququki

Umbhali ukungaguququki ukusebenzise kabini.

Okokuqala ukungaguququki ukusebenzise kumqolo 1-7.

Imvelaphi yemvumelwano kukungavumelanini nokuthile

Le miqolo ithi, "Our Human Rights Day, March 21 was born in struggle. Lives were lost in a struggle against what the oppressed had described as "the badge of slavery " the reference book or "the pass"

"The pass" meant that those who carried this badge of slavery were African. It meant that those who were African had to live with the reality that they would be treated as a lower class of citizens of South Africa, humans who were less than human."

Umbhali uhlobo lwemvelaphi alusebenzisileyo apha kule miqolo, kukuphulukana nexabiso leqela. Umbhali uthi abantu baphulukana nexabiso lobomi babo ngenxa yengcinezelo. Kwakhona abantu baphulukana nesidima sobuhlanga babo. Abantu abamnyama baphulukana nesidima sabo ngokuthi basengelwe phantsi amalungelo abo, bathatyathwe njengodidi olusezantsi. Kwakhona ibheji yobukhoboka yabenza baphulukana noqoqosho. Imivuzo yabo yayingabonelisi ngenxa yobuncinci bayo. Kwakhona babengaqinisekanga ngoqikelelo kuba ingomso babengalazi ukuba libaphathele ntoni na.

Okwesibini ukusebenzise kwimvumelwano kumqolo 10-15

"The struggle against the badge of slavery was therefore a struggle against slavery itself. It was a struggle for human rights and human dignity, for an egalitarian and humane South Africa. If our national Human Rights Day was born in struggle, a struggle that led to the birth of a new South Africa, the extension of the frontiers of human rights demands that we sustain the struggle for human rights."

Umbhali kwimvumelwano uqinisekisa abantu ngamalungelo oluntu amatsha avezwe kukudaleka komzabalazo. Ufuna abantu bahlale benethemba lokuba amalungelo abo akhuselekile kwaye akasokuze ajike. Kwakhona uzama ukuqinisekisa abantu ukuba le bheji yobukhoboka soze iphinde ibuye. Yiyo le nto efuna olu suku lubhiyozelwe ngumntu wonke kuba ayiselulo usuku lwenkxwaleko, kumZantsi-Afrika uphela olu suku luzisa ithemba lotshintsho.

Ugxeko lukungaguququki

Umbhali ukusebenzisa kwakhe ukungaguququki kube nexabiso eluntwini ngenxa yezi zizathu: Okokuqala umbhali uthi kwiphethshana lakhe, abantu balahlekelwa bubomi babo emzabalazweni ngenxa yengcinezelo yebheji yobukhoboka elipasi.

Umbhali uchukumisa iintliziyo zabantu, ngalo mba wepasi. Wonke umntu omnyama osemZantsi-Afrika ebebandakanyeka kulo mba. Kwakhona uchukumisa iintliziyo zabantu ezinye ezingekapholi ngokufa kwabantu ngelo xesha.

Abantu bohlokana nokuphatha ibheji yobukhoboka ekuthiwa lipasi. Loo nto yenza ukuba abantu bakwazi ukuhamba naphi na apho bafuna ukuya khona, nto leyo ibingekho ngexesha lepassi. Xa ungumntu omnyama ubungakwazi ukuya ezidolophini ezinkulu ezifana nomaKapa okanye eRhawutini ungenalo ipasi lezo dolophu. Kwakhona ubungenayo imvume yokubanendlu edolophini ingakumbi kwiindawo ezihlala abamhlophe. Ipassi liyohlukanisile imizi emininzi, ladala iinkedama nokungahoywa kwabantwana ngabazali. Indoda ibishiya ikhaya nentsapho yayo ngemva isiya eTorhweni, apho ifika ifumane omnye umfazi ibe nabanye abantwana ilibale ngabo ebashiye ngemva ekhaya. Ukuphela kwepasi iingxaki ezinjalo ziye zaphela kuba ngoku abantu beza nentsapho zabo ezidolophini.

Kwicala le passi isidima sabantu sibuyile ngoba wonke umntu ongumi waseMzantsi Afrika uphatha isazisi. Ukuphela kwepasi kube yenye yenguqu ezibalulekileyo eMzantsi-Afrika. Ukuphela kwale bheji kuye kwasibuyisela isidima sabantu abamnyama ababephulukene naso. Kwakhona abantu abamnyama amalungelo abo okuba bengabantu ababalwayo nabo eMzantsi Afrika bawabuyiselwa. Umzekelo woku abantu abamnyama ngoku nabo bayavota into eyayingenzeki mandulo.

Uhlalutyo lwesindululo sesiseko sesiqulatho

Umbhali isiqulatho usisebenzise kalithoba.

Okokuqala umbhali usebenzise isiqulatho kwingqiqo kunobangela ukuya kwisiphumo kumqolo 30-37.

Unobangela kumqolo 31, 32, 35 "We had to take new decisions about how to conduct that struggle, how they would use the political power."

Isiphumo kumqolo 36-37, "the still outstanding goals of the national liberation movement."

Umbhali ufuna kuphunyezwe iinjongo zabantu aboyiswa bezabalaza.

Okwesibini umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 64-67.

Unobangela kumqolo 64, "the struggle"

Isiphumo kumqolo 64-65, "the eradication of the legacy of the racist system against which the Martyrs of Sharpsville fought."

Umbhali ufuna kupheliswe inkqubo yelifa lobuhlanga. Kwakhona ufuna abantu bazabalazele ukulwa ubuhlwempu obudala indlala, nobundlobongela ebantwini.

Okwesithathu umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 75-87.

Unobangela kumqolo 76-77, "full democratic rights."

Isiphumo kumqolo 79-82, 87, "we must also succeed in the struggle for freedom from want, freedom from hunger, freedom from diseases, freedom from ignorance, freedom from fear and freedom from the humiliation caused by poverty.

To work towards the objective of the transformation of ours into a non-racial and non-sexist South Africa."

Umbhali ufuna abantu bayazi ukuba ubakhathalele kwaye inkululeko yoluntu uyibandakanyile kumalungelo omthetho oyilwayo womgaqo siseko.

Okwesine umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 88-91.

Unobangela kumqolo 89-90, "end the racial and gender imbalances and inequalities in our society" Isiphumo kumqolo 90-91, "the process of ensuring that ours is a society in which all our people enjoy human rights."

Umbhali ufuna kupheliswe ubuhlanga kwakunye nokungalingani ngokwesini kufunyanwe namalungelo oluntu. Umbhali uzama ukubonisa abantu nanjengenkokheli ukuba bayafana kuye, kwaye ubakhokela ngokufanayo.-

Okwesihlanu umbhali isiqulatho usisebenzise kwingqiqo kwisiphumo ukuya kunobangela kumqolo 92-96. Isiphumo kumqolo 93, "All our people live in conditions of safety and security".

Unobangela, "the fight against crime."

Umbhali uqala ngesiphumo ukuphuhlisa injongo yakhe eluntwini. Ufuna abantu bahlale bengenalolo uloyiko, bekhuselekile ekuhlaleni, kubundlobongela obuthathe unyawo emZantsi-Afrika.

Okwesithandathu umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 97-100.

Unobangela kumqolo 97, "the struggle continues."

Isiphumo kumqolo 98, "to achieve these freedoms."

Umbhali ufuna abantu baqhubekeke nomzabalazo ukuze bakwazi ukuphumelela kwizinto ababezinqwenela ezifana nenkululeko.

Okwesixhenxe umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 101-104

Unobangela kumqolo 102-103, "The people must be mobilised to participate."

Isiphumo kumqolo 103-104, "the reconstruction and development of our country."

Umbhali ufuna abantu bahlangane ukuze bathathe inkxaxheba kwinkqubo yokwakha kwakhona ngokutsha ilizwe ukuze kubekho inkqubela.

Okwesibhozo umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 108-111.

Unobangela kumqolo 109, "the tasks of rebuilding and transforming"

Isiphumo kumqolo 109-111, "a caring and people centred society."

Umbhali ufuna olu suku lukhunjulwe njengosuku lokwakha isizwe esinenkathalo

Okwesithoba umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 116-119.

Unobangela kumqolo 117-118, "the process of educating and mobilising the people."

Isiphumo kumqolo 118-119, "the reconstruction and development of our country."

Umbhali ufuna abantu bazibandakanye nokwakhiwa ngokutsha kwelizwe, kubekho inkqubela ukuze abantu bakwazi ukuhlala ubomi obungcono.

Ugxeko lwesindululo sesiseko

Umbhali ukusebenzisa kwakhe inkqubo yesindululo sesiseko akunaxabiso eluntwini ngenxa yezi zizathu: Okokuqala umbhali uthi kwiphetshana lakhe, ubuhlwempu nokungaphuhliseki buthetha ukuba inkoliso yabantu ayinatlalo intle, ilala ingatyanga kwaye ihlala ematyotyombeni. Abanye abakwazi ukufumana uncedo lwempilo efanelekileyo kanti abanazimpahla zokunxiba kunye nabantwana babo. Umbhali zonke ezi zinto azikhankanyayo apha kulo mba zizinto ezikhoyo nezenzekayo. Kwakhona umbhali uyoyisakala ukuziphumeza nokuzifezekisa abantwini. Le nto yenze ukuba abantu bangayiboni imisebenzi yakhe eluntwini, kuba bahlupheka ngaphezu kwangaphambili. Imeko yasematyotyombeni khona ngoku imaxongo kakhulu kuba badanyelwe ngamanzi phakathi ezindlini. Abantwana banezigulo zerhashalala. Xa ungenayo imali yokuya kwagqirha wabucala awulufumani uncedo kuba izibhedlela azinawo amayeza, abantu zibathumela koogqirha babucala. Inguqu kwaba bantu bayibona iyinto ekude kubo. Limeko ezinjena umbhali zimenza angabinaso isizinziso kuba uyabazi abantu bohlanga lakubo xa besele becikekile yimeko yombuso wesizwe. Yiyo le nto umbhali esebenzisa macebo wambi okuvuselela abantu ngesiganeko saseSharpsville ukwehlisa umoya wabantu. Umbhali ufuna abantu bakhumbule iziganeko zakudala ukwenzela abantu bazokuyeka ukugxeka yena, ufuna baphinde bagxeke uRhulumente wangaphambili.

Abantu bamfumanisa umbhali elichule ekuthetheni kakhulu, uyakwazi ukubabonisa abantu ebalukuhla echaza izinto aza kuzenza ngomlomo, hayi ngesenzo. Uthi abantu mabazabalazele ukulwa ubuhlwempu, abantu baza kuyenza njani loo nto bengenanto esandleni, bengenamva namphambili. Yonke into ayithethayo uyijongise ebantwini ukuba mayibe ngabo abayenzayo. Umbhali ayimsithelanga into yokuba abantu abathathintweni. Abantu baphelelwe lithemba ngakumbhali kuba ukuphatha kwakhe kuze nocalu-calulo lwabantu, apho ihlwempu lihlwempuzeka kakhulu, isinhanha okanye isityebi sityeba kakhulu. Abantu abachanekayo kakhulu apho ngabantu abamnyama bona bantu ekudala bephila phantsi kobo bomi.

Kwakhona ukusebenzisa kwakhe isiqulatho akunaxabiso eluntwini ngenxa yokucotha kwakhe ekuphumezeni ezi zinto athetha ngazo kweli phetshana ezifana nolwaphulo mthetho kwisebe lezobulungisa. Ukusengelwa phantsi kwamalungelo oluntu ngooMasipala ukutsho oko ukukhutshwa ezindlini ngenxa yokungakwazi ukuhlawula iinkonzo zamanzi. Amapolisa umsebenzi wawo akawenzi kakuhle oko kwaphatha lo Rhulumente

wedemokrasi. Ubundlobongela bandile ekuhlaleni, kanti kweli phetshana lakhe uthi kufuneka kupheliswe ilifa elidala. Ekuhlaleni abantu kufuneka baqinisekise ngokhuseleko. Ezo zinto azinakwenzeka xa umthetho ungekho kuqala kwaphaya ebupoliseni. Ukungathathi kwawo inxaxheba ekubambeni imigulukudu. Ngenxa yezi zizathu umbhali ukulukuhla kwakhe abantu khangela kube nampumelelo.

Uhlahutylo logxeko lweli Phetshana

Umbhali umyalezo awudlulisayo ebantwini kweli phetshana uyavakala kwaye ungumbono omhle owakhayo esizweni kodwa lo myalezo khangela ube nexabiso eluntwini ngenxa yokucotha kwakhe ekuphumezeni ezi zinto athetha ngazo kweli phetshana ezifana nolwaphulo mthetho kwiSebe lezobulungisa, ukusengelwa phantsi kwamalungelo oluntu liSebe lezendalo namanzi ngomasipala.

Umzekelo ukukhutshwa kwabantu ezindlini, belahlelwa phandle ngenxa yokungakwazi ukuhlawula iinkonzo zamanzi. Kwiphepha iCape Argus ye 19 zikaNovemba 2001 libonisa ukusengelwa phantsi kwamalungelo oluntu. Ukukhutshwa kwabantu ezindlini ngenxa yokungakwazi ukuhlawulwa irente eMitchell's Plain. Izindlu zisala ziziindonga, kuqhekezwe yonke into.

Kwakhona kweli phetshana uthi eli lifa kufuneka liphele kuba lingunozala wobuhlwempu, ukungabikho kwenkqubela kwanobundlobongela ekuhlaleni. Zonke ezi meko azibalayo apha zithathe unyawo ukubheka phambili oko kwaqala lo Rhulumente wedemokrasi. Umthetho ngasemapoliseni awukho ngqongqo njengakwixesha langaphambili kuRhulumente omdala. Amapolisa umsebenzi wawo abawenzi kakuhle, oku kungqinwa liphepha eliyi Cape Argus yange 19 Novemba 2001. Kwisihloko esithi, "Diminished quality of life a reality for many South Africans."

Risk following exposure:

- Rape (84.7%)
- Being beaten or physically hurt by a family member (82.9%)
- Seeing a family member being hurt or killed (52.2%)

Eli phepha-ndaba libonisa ukuxhatshazwa, kwanokuphatheka gadalala ekuhlaleni. Umbhali uthi abantu kufuneka baqinisekise ngokhuseleko, kodwa ezo zinto ziyinqaba

ukuba zenzeke ngenxa yokwaphula umthetho kwamapolisa kwanokungathathi kwawo inxaxheba ekubambeni imigulukudu, nabophuli-mthetho.

Le ngxelo ibonisa ukusilela kombhali ekuphatheni ilizwe, kuba amapolisa ziintsika ilizwe elithembele ngazo. Ubani angatsho ukuba ziseninzi izinto umbhali ekusafuneka ezenzile ukuphuhlisa uMzantsi Afrika ube lilizwe elingcono nabantu abanokubaneqhayiya ngalo.

IS AHLUKO 5

IS IQUKUMBELO

5.1 INJONGO

linjongo eziphambili zesi sahluko kukunika isiqukumbelo kumyalezo olukuhlayo kwisahluko sesine. Loo nto iza kwenziwa ngokuthi kuqwalaselwe izindululo zesiseko ezilukuhlayo, ukutsho oko: inkqubo yesindululo sesiseko kunye nesindululo sesiseko sesiqulatho.

Kuhlalutyo lamaphetshana amane kuye kwanikwa ingqalelo inkqubo yesindululo sesiseko kunye nesindululo sesiseko sesiqulatho.

5.2 E KUQALENI KUYA KUTHI KUQATSHELWE INKQUBO YESINDULULO SESISEKO

Inkqubo yesindululo sesiseko ineendidi ezintathu ezi zezi:

- (a) Imfuno
- (b) Isimilo
- (c) Ukungaguquguquki

Kwezi ndidi zintathu kuya kuthi kuqatshelwe iimfuno kuqala.

Inkqubo yesindululo sesiseko ineemfuno ezisibhozo ezivezwe nguPackard (1964) okanye Maslow (1954) ezi zezi.

1. Imfuno yokhuseleko lwemvakalelo okanye imfuno yokhuseleko.
2. Imfuno yeqinisekiso lexabiso okanye imfuno yokuzingca.
3. Imfuno yam buqu
4. Imfuno yesiphumo sokubamba
5. Imfuno yokuthanda abantu
6. Imfuno yokubanamandla
7. Imfuno yengcambu
8. Imfuno yokuphila naphakade

Ezinye zezi mfuno ziye zasetyenziswa apha kula maphetshana.

- (a) Elokuqala, " A call to action for South African"
- (b) Elesibini, "A new patriotism for a new South Africa"
- (c) Elesithathu, "Transformation hinges on the ANC's ability to mobilise the people"
- (d) Elesine, "We must build a caring and people-centred society"

Kula maphetshana amane, kuya kuthi kuqatshelwe imfuno yokuqala ebizwa ngokuba:

Yimfuno yokhuseleko lwemvakalelo okanye imfuno yokhuseleko.

Le mfuno isetyenziswe kathathu kwiphetshana A.

- (i) Okokuqala kumqolo 3 "democratic South Africa"
Umbhali ufuna abantu bazive bekhuselekile nakwingcinezelo yocalucalulo lwangaphambili.
Ufuna abantu babone ukuba lo rhulumente ulawula ngomelo lwabantu.
- (ii) Okwesibini ifumaneka kumqolo 22-23
" With greater certainty and Assurance".
Umbhali uqinisekisa abantu ngokhuseleko kuba uyayazi ukuba abantu banoloyiko ngenxa yexesha ekuphilwa kulo namhlanje, elingakhuselekanga.
- (iii) Okwesithathu ifumaneka kumqolo 37-39
My firm view is that despite the difficult situation we had to and continue to face, we have made significant progress in coping with the challenges of the combined forces of revolution and reform.
Umbhali ufuna ukuqinisekisa abantu ukuba imizamo abayenzayo kwanenkqubela iza kuzama ukuyanelisa le mfuno.

Kwiphetshana B. le mfuno isetyenziswe kanye.

Le mfuno umbhali uyisebenzise kumqolo 1-4

"the nurturing of a new patriotism".

Umbhali ufuna abantu kwiintlanga zonke bavisisane, kubekho uxolo, nothando lohlanga olutsha.

Kwakhona kumqolo 3-4

"The need is necessary because our people have been separated into antagonistic racial compartments" Umbhali ufuna abantu bazibone bekhuselekile ngakwicala localucalulo ngokobuhlanga.

Kwiphethshana C le mfuno ayisetyenziswangaKwiphethshana D le mfuno isetyenziswe kanye**Umbhali le mfuno uyisebenzise kumqolo 23-25**

"Nevertheless, we have continued to insist that the struggle continues! The reason we have done this is because not all the objectives for which our people died in Sharpeville in 1960 have been realised".

Umbhali ufuna abantu bazive bekhuselekile ngakwicala lezopolitiko. Ufuna bahlale besazi ukuba umzabalazo awukapheli kuba ezinye zeenjongo zabo azikafezeki.

Imfuno yesibini yimfuno yeqinisekiso lexabiso okanye imfuno yokuzingcaKwiphethshana -A, le mfuno isetyenziswe kahlanu**(i) Okokuqala le mfuno isetyenziswe kumqolo 7-9**

"this enables all the political parties in parliament to state their own view about the direction the country should take".

Umbhali uqwalasele kwiqela elithile lezopolitiko elisepalamente kuba ufuna ukulibonisa ukuba ulixabisile kwaye nenxaxheba yabo iza kwenza umohluko.

(ii) Okwesibini le mfuno isetyenziswe kumqolo 20

"Our first year of liberation."

Umbhali ufuna abantu bazingce ngokufumana kwabo into ekudala beyilwela. Loo nto unyusa izinga nexabiso labo.

(iii) Okwesithathu le mfuno isetyenziswe kumqolo 55-57

"We shall have to make a special effort to ensure that as many of our people as possible understand the address to the nation".

Umbhali uqinisekisa abantu ngexabiso labo kuye, ukubonakalisa oko, wenza iinzame zokuba abantu abaninzi bayive le ntetho kwaye bayiqonde ukuze bakwazi ukumthamba.

(iv) Okwesine le mfuno isetyenziswe kumqolo 58-63

" Since our liberation in 1994, we sought to find the ways and means by which we could encourage our people to abandon the notion that all they needed to do to achieve development was to wait for the government to deliver. The involvement of the people in their own development is what lies at the heart of the Masakhane Campaign.

Umbhali ufuna abantu babone ukuba lo rhulumente oko waqala wenza iinzame ezincedisana nabantu kwimizamo yabo yokukhulisa imibutho eyakha esizwe. Ufuna abantu babone ukuba urhulumente ubaxabisile ngokuthi abaphembelele kwimpumelelo yenkqubela phambili.

(v) Okwesihlanu le mfuno isetyenziswe kumqolo 80-82

"It is certainly the task of the ANC to help mobilise the people without regard to race, colour, gender or age, to be activists in the continuing struggle for a better life for all".

Umbhali ufuna abantu bazibone ukuba baxabisekile nokuba baleliphi na ibala, nokuba badala, nokuba baloluphi na uhlanga kanti nokuba basesiphi na isini.

Kwiphetshana B le mfuno isetyenziswe kabini

(i) Okokuqala le mfuno isetyenziswe kumqolo 23-26

" We must share a common recognition of the fact that all of us stand to gain from the transformation of South Africa into a non-racial, non sexist and prosperous country".

Umbhali ubonisa abantu ukuba ubaxabisile njengabantu abaphilayo kwaye bayafunwa njengesizwe. Nokuba abantu baleliphi na ibala okanye isini baxabisekile.

(ii) Okwesibini le mfuno isetyenziswe kumqolo 34-37

"Nobody is born either superior or inferior. No people is predestined to succeed or to fail. No child is born hating. Our neighbours, whether black or white are as human as we all are and as South African as we are all are."

Umbhali ubonakalisa indlela abaxabise ngayo abantu kuba akafuni kubona mntu ozicingela ukuba ubhetele kunomnye. Kwakhona ubonakalisa ukuzingca ngabantu besizwe sakubo uMzantsi Afrika, akafuni ntiyano ukuqalela komncinci ukuya komdala.

Kwiphetshana C le mfuno isetyenziswe kahlanu

(i) Okokuqala le mfuno isetyenziswe kumqolo 8-11

" This presents a particular challenge and opportunity to the ANC, its allies and the rest of the democratic movement. This is so because a fundamental element of our strategy for transformation has always been to ensure that this becomes a people-driven process.

Umbhali ubonakalisa ukuzingca ngalo mbutho, wakhe uyi ANC, uyawuthemba kwanemibutho enobudlelane nayo yentshukumo yedemokrasi. Ufuna kucelwe umngeni eli thuba ukuze kubekho inkqubela esizweni.

(ii) Okwesibini le mfuno umbhali uyisebenzise kumqolo 23-28

"Any genuine leader of our movement, who is in contact with our grassroots, knows that the masses of our people have consistently to this negative development.

For this reason, these masses have consistently demanded that the leadership should maintain continuous contact with them and report to them honestly on both the problems and the progress we experience".

Umbhali ubonisa ubantu ukuba ubaxabisile ngokuthi asabele amalungelo abo okufuna iinkokheli zokwenene nezinenyaniso.

(iii) Okwesithathu le mfuno umbhali uyisebenzise kumqolo 30-32

Because they define themselves correctly, as part of the solution, these masses have sought that their movement, the ANC, should engage them as the central motive force of the movement for change.

Abantu bafuna ukuyibona indima abayidlalayo elizweni.

Abantu bafuna ukuzibona beyinxalenye yombutho kwaye bebandakanywa kwiintshukumo ezenziwayo zenguqu yelizwe.

(iv) Okwesine le mfuno uyisebenzise kumqolo 40-48

"The masses of our people have a long and unbroken history of direct involvement in the struggle for the fundamental transformation of our country. They are conscious of the task that paces them, of being their own liberator. They trust the ANC as a political force that has stayed at the helm of our struggle, regardless of the sacrifices that its leaders and members had to make. They are not easily deceived. They are not ready to be swept off their feet by populists and demagogues. All efforts to turn them against the movement have therefore failed, despite a sustained and continuing political and media barrage directed at alienating them from their tried and tested political vanguard."

Umbhali ubonakalisa ukuzingca ngamagorha ancama ubomi bawo ezabalazela inkululeko, kwanombutho oyi-ANC owanyamezela ungajiki kwizigqibo zawo. Yiyo le nto esithi abantu bayawuthemba lo mbutho, benenkolelo yokuba nguwo oza kuza nenguqu kwezopolitiko

- (v) Okwesihlanu le mfuno uyisebenzise kumqolo 69-73

"The present reality is that the ANC led broad democratic movement is the most powerful political force in our country, with the strongest and most extensive mass base. I also represents the largest number of people in our country who stand to gain most from the implementation of the people-centred programme of action announced by the government.

Umbhali ufuna ixabiso lalo mbutho lihlale lihleli abantwini, yiyo le nto ebakhumbuza ukuba bawuvotele ngobuninzi babo.

Kwiphetshana D umbhali le mfuno uyisebenzise kane

- (i) Okokuqala le mfuno umbhali uyisebenzise kumqolo 38-41

This question had to be answered within the context of the fact that the democratic power had a responsibility to govern not only in the interest of the formerly oppressed but in the interest of all the people of our country, including the former oppressors.

Umbhali uzama ukubonisa ukuba ubaxabisile abantu belizwe lakhe kwaye ubonakalisa ukungabi namkhethe nakwabo babengabacinezeli bakhe kwanabantu ngokubanzi. Uzama ukuphelisa izilandu nezixhiba.

- (ii) Okwesibini umbhali uyisebenzisa le mfuno kumqolo 105-107

As the people were not spectators and by-standers in the struggle against apartheid, so should they be spectators and by-standers in the struggle against poverty and underdevelopment.

Umbhali ubonisa abantu ukuba uyabafuna. Kwakhona ubonisa ixabiso loncedo lwabo kumzabalazo wangaphambili wobandlululo. Le nto iza kubenza abantu ukuba bangatyhafi kuba bayayibona indima abayidlalayo ukuba ibalulekile kurhulumente.

- (iii) Okwesithathu le mfuno umbhali uyisebenzise kumqolo 112-115

" We must also ensure that we reaffirm our commitment to work also together to meet those tasks. Those who are fortunate to have better means than others should also see it as their responsibility voluntary to use those means to assist in the extension of the frontiers of the human rights of those who have not.

Umbhali ubonakalisa ixabiso labantu kuye ingakumbi abo bangenanto, ufuna nabo bangahleleleki phakathi kwabanye abantu. Kwakhona ufuna baxatyiswe nangabanye abantu, ufuna kuncedwane ngabantu.

(iv) Okwesine le mfuno umbhali uyisebenzise kumqolo 120-127

"Accordingly, March 21st, our Human Rights Day, should be celebrated not only by political parties and in political rallies. All those committed to the perspective of human rights for all must be part of the process of defining this important national holiday as a day on which we all commit ourselves to work together for a better life for all. This is the tribute we should pay to the Martyrs of Sharpeville, of Soweto and the countlell others who died in the long struggle to ensure that all our people enjoy full human rights.

Umbhali ubonisa ukuba ubaxabisile abantu, ufuna kunikwe imbeko abantu abaswelekayo ngenxa yomzabalazo kwanabo bebezabalaza eSharpeville.

Umbhali uyazingca ngaba bantu ngenxa yegalelo labo elizweni.

Imfuno yesithathu yimfuno yam buqu

- Kwiphetshana A le mfuno ayisetyenziswanga
- Kwiphetshana B le mfuno ayisetyenziswanga
- Kwiphetshana C le mfuno ayisetyenziswanga
- Kwiphetshana D le mfuno ayisetyenziswanga

Imfuno yesine yimfuno yesiphumo sokubumba

- Kwiphetshana A le mfuno ayisetyenziswanga
- Kwiphetshana B le mfuno ayisetyenziswanga
- Kwiphetshana C le mfuno ayisetyenziswanga
- Kwiphetshana D le mfuno ayisetyenziswanga

Imfuno yesihlanu yimfuno yokuthanda izinto

- Kwiphetshana A le mfuno ayisetyenziswanga
- Kwiphetshana B le mfuno ayisetyenziswanga
- Kwiphetshana C le mfuno ayisetyenziswanga
- Kwiphetshana D le mfuno ayisetyenziswanga

Imfuno yesithandathu yimfuno yokuba namandla

- Kwiphetshana A le mfuno ayisetyenziswanga
- Kwiphetshana B le mfuno ayisetyenziswanga
- Kwiphetshana C le mfuno ayisetyenziswanga
- Kwiphetshana D le mfuno ayisetyenziswanga

Imfuno yesixhenxe yimfuno yengcambu

- Kwiphetshana A le mfuno ayisetyenziswanga
- Kwiphetshana B le mfuno ayisetyenziswanga
- Kwiphetshana C le mfuno ayisetyenziswanga
- Kwiphetshana D le mfuno ayisetyenziswanga

Imfuno yesibhozo yimfuno yokuphila naphakade

- Kwiphetshana A le mfuno ayisetyenziswanga
- Kwiphetshana B le mfuno ayisetyenziswanga
- Kwiphetshana C le mfuno ayisetyenziswanga
- Kwiphetshana D le mfuno ayisetyenziswanga

Udidi lwesibini kwinkqubo yesindululo sesiseko sisimilo

Isimilo sineempendulo zokuhlola ezizezi: ukwamkela okanye ukungamkeli, ukuthanda okanye ukungathandi, ukubonana okanye ukungahoyi, kwakunye nokuhambisana okanye ukungahambisani nento. Ezinye zezi mpendulo zokuhlola ziyafumaneka kula maphetshana omane.

Kwiphetshana A isimilo umbhali usisebenzise kathathu

- (i) Okokuqala umbhali usisebenzise kumqolo 5
“to give a clear indication of the government's plans”.
Umbhali ukrobisa abantu ngecebo likarhulumente lonyaka kuba ezama ukutshintsha isimilo sabantu ngakurhulumente.

- (ii) Okwesibini umbhali isimilo usisebenzise kumqolo 8

“to state their own view”.

Umbhali ufuna ukutshintsha isimilo sabantu ukuze bakwazi ukwamkela icebo likarhulumente.

- (iii) Okwesithathu umbhali isimilo usisebenzise kumqolo 52-54

“It requires that all of us act together as South Africans for the collective benefit and for the improvement of the standard and quality of life of every individual South African”.

Umbhali ufuna abantu baseMzantsi Afrika bamanyane ukuze bakwazi ukusebenza kunye ukuphucula umgangatho womntu wonke welizwe.

Kwiphetshana B umbhali isimilo usisebenzise kathathu

- (i) Okokuqala usisebenzise kumqolo 11-13

“This legacy is part of our daily reality. It also informs our thinking about ourselves, about others and about our country. It is out of this legacy that stereotypes of one another were born and are maintained”.

Abantu banesimilo esingesiso komnye nomnye kwiintlanga ngeentlanga ngenxa yokwahluka ngobuhlanga obuzalwa ngumzekelo jikelele. Umbhali ubonakalisa ukungahambiselani neli lifa, eliye langumzekelo jikelele ebantwini.

- (ii) Okwesibini umbhali isimilo usisebenzise kumqolo 22-23

“the only way this will happened is if we proceed from common positions about the nature of the problems our country faces”.

Umbhali usebenzise iimpindulo zokuhlola ezikukungamkeli eziveze ubunjani babantu malunga nelifa lokwahluka ngobuhlanga elingafunwayo eMzantsi Afrika.

- (iii) Okwesithathu usisebenzise kumqolo 43-44

“With its adoption”.

Umbhali uthi abantu ngokwamkela ukuthand'uhlanga okutsha kungatsho izimilo zabo zitshintshe, ziguquke kwimo ebeziyiyo ngaphambili. Umbhali ubonakalisa ukukwamkela oku kuthanda uhlanga kuba ufuna abantu baseMzantsi Afrika bamanyane.

Kwiphetshana C umbhali isimilo usisebenzise kahlanu

- (i) Okokuqala umbhali isimilo usisebenzise kumqolo 20-22

“With the organisation being seen by some as merely an instrument to mobilise for elections an institution for the advancement of selfish personal agendas”.

Umbhali ubonakalisa ukungayithandi le nto yenziwa ngabantu abachasene nombutho wakhe oyi-ANC.

- (ii) Okwesibini umbhali isimilo isisebenzise kumqolo 37-39

“Some of these reactionary forces have worn the clothes of the ANC and the rest of the democratic movement, pretending that they, and only they, are the genuine voice of the people”.

Umbhali ubonisa abantu ukuba le nto yenziwa ngabachasi benkqubela phambili uchasene nayo, akayithandi. Kwakhona uzama ukutyhila isimilo sabo eluntwini ulkuze bakwazi ukubalumkela.

- (iii) Okwesithathu isimilo usisebanzisa kumqolo 49-57

“Nevertheless, we need to bear this in mind that the opposition does not sleep. It works patiently for the victory of its cause. It is convinced that all it has to do is steadily and incrementally to corrode our support. The opposition plan carefully and in detail. It works to turn members of our movement against the movement. It tries hard to foment division within our ranks so that we turn against one another rather than unite in action for progressive change. It works to confuse the people about who genuinely represents their interests, to demobilise them as an agent of change, to encourage disaffection among them and ultimately to detach them from our movement”.

Umbhali uzama ukuyala abantu ngabachasi ukuba babalumkele kuba yonke into abayenzayo iyacetywa ngengqondo ukuze bakwazi ukufumana amaxhoba. Umbhali ubonakalisa ukungasamkeli isimilo sabachasi ukuba sizungeza ukuchitha intshukumo yabantu.

- (iv) Okwesine umbhali isimilo usisebenzise kumqolo 58-68

“One of the goals our opponents pursue in this regard is to ensure that in the 2004 general elections they reduce our popular, support to less than 50 percent of our electorate.

These opponents know that they cannot achieve this highly ambitious objective without the active cooperation of elements within our own movement, whose

supportive task is to divide us and oblige us to go for one another's throats in a scramble for positions of power within the ANC and the Leagues.

Thus do they seek to assume positions of political leadership in our country, so that they determine the direction and pace of change directly, rather than indirectly, as they have to in a situation in which the masses of our people have freely given the mandate to govern to our movement”.

Umbhali ubonakalisa ukungasamkeli isimilo samanye amalungu aphambili akwi-ANC azama ukubhukuqa umbutho encedisa abachasi bawo ukuze bafumane izihlalo eziphezulu kwalapha kwiANC nakumanyano lwemibutho.

(v) Okwesihlanu isimilo umbhali usisebenzise kumqolo 89-91

“Those who reject the direction of change contained in the government programmes, as do the opposition parties of reaction, are therefore at liberty to stay away from the mass campaign for progressive change in which we must engage”.

Umbhali ubonakalisa ukungasithandi isimilo sombutho wabachasi abasengela phantsi inkqubo yotshintsho elizweni. Umbhali ufuna abantu bazibandakanye kwinkqubela phambili, baze abo bayichasayo bashenxe endleleni yotshintsho oluza norhulumente.

Kwiphethshana D umbhali isimilo usisebenzise kahlanu

(i) Okokuqala umbhali isimilo usisebenzise kumqolo 16-22

“And yet some in our society believe that the days of struggle are over. They believe that to talk of struggle today is to create an atmosphere that does not help us to achieve national unity and reconciliation. Indeed the accusation is repeatedly made that the ANC has so far failed to transform itself from a liberation movement into a political party from an organisation of struggle into a machine for the conduct of parliamentary politics”.

Umbhali ubonakalisa ukungasamkeli isimilo sabo bonke abo bathetha kakubi nge-ANC. Umbhali uyazi ukuba ikhona imibutho eqwalasele impazamo ze-ANC ukuze isebenzele phezu kwezo mpazamo.

(ii) Okwesibini umbhali usebenzise ukwamkela isimilo kumqolo 26-29

“The victory of 1994 which ushered in our democratic victory was a giant step forward towards the accomplishment of the goals of the Martyrs of Sharpeville. It created a new and strong platform for us further to pursue the cause for which they died”.

Umbhali ubonisa ukuhambisana nokufelukholo lwaseSharpeville. Uthi uloyiso luka 1994 lubonwa njengophawu oloyise incinezelo.

(iii) Okwesithathu umbhali usisebenzise isimilo kumqolo 42-48

“Accordingly, the continuing struggle would no longer have the objective to defeat and destroy the contemporary state power, which had been put in place by the people themselves. It would no longer aim to make the country ungovernable as the interests of the people are best served by good governance. No longer would there be need for an armed struggle, for sanctions, for a mass-based insurrection”.

Umbhali usebenzisa ukwamkela isimilo ngoba ufuna abantu bajonge phambili, bangahambi ezinyaweni zempazamo zokuqala.

(iv) Okwesine umbhali usisebenzise isimilo kumqolo 49-63.

“Despite all this, we have seen people from among the formerly oppressed conduct themselves as though they define the democratic order as an enemy of the people. These have also acted as though they believe that the democratic freedoms we won through a costly struggle give them the freedom to create as much chaos and anarchy as they choose, to advance their cause. In this context, in the recent past we have seen such incidents as the burning of a railway station in Pretoria as well as railway coaches, vandalism and looting in Johannesburg, the beating up of people during demonstrations and the thrashing of public highways.

None of this has anything to do with the struggle of which we are speaking. Chaos and anarchy cannot be part of the process by which the people further the cause of the restoration of their own dignity. Therefore they can neither be part of the means we use in struggle nor the outcome of that struggle”.

Umbhali akamkeli isimilo saba ngcothaza abazama ukudubaduba edemokrasi. Umbhali uzama ukutyhilela abantu ngaba ngcothoza abadala izidubedube ukuze kufezeke iminqweno yabo.

(v) Okwesihlanu umbhali usebenzise isimilo kumqolo 68-74

“Poverty and underdevelopment mean that millions of our people do not have the possibility to lead decent human lives. Many still go to bed hungry. Many still live in shacks. Many cannot afford proper health care. Many cannot afford to cloth themselves and their children adequately and have no means to ensure that the children have access to education and training. Many are unemployed and are therefore unable to earn their own means of livelihood.

Umbhali uzama ukubonisa ukuba akayamkeli indlela ayizoba ngayo intlalo yabo bangenanto ibonisa ukuba uyise iso, ukuze abantu bahlale ethembeni lokuba izinto ziseza kulunga

Udidi lwesithathu kwinkqubo yesindululo sesiseko kukungaguququki

Ukungaguququki kuneendidi ezimbini ezizezi: invumelwano kunye nokungavumelani nokuthile.

Ezi ndidi zombini zineemvelaphi zazo ezizezi:

Imvelaphi yokungavumelani nokuthile enezi ntlobo zilandelayo

- (i) Ukuphulukana nexabiso leqela
- (ii) Ukuphulukana noqoqosho
- (iii) Ukuphulukana nesidima
- (iv) Ukungaqiniseki koqikelelo
- (v) Imvakalelo yokubanetyala

Imvelaphi yemvumelwano inezi ntlobo zilandelayo

- (vi) Ukuqinisekisa ukhuseleko
- (vii) Ukubonakalisa okungenzeka
- (viii) Ukusetyenziswa kwembuyekezo

Ezinye zezi ntlobo zezi mvelaphi ziyafumaneka kula maphetshana omane.

Kwiphetshana -A umbhali ukungaguququki ukusebenzise kahlanu.

- (i) Okokuqala umbhali ukungaguququki ukusebenzise kumqolo 4

“The tradition”.

Umbhali unika abafundi imvakalelo yemvumelwano ukuze babe nenkolo ngakurhulumente. Umbhali uqinisekisa abantui ngokhuseleko. Abantu bayazi ukuba xa into isisithethe akululanga ukuba isuke iyekwe, ngako oko urhulumente uza kubanika ulwazi oluvela kuye rhoqo ngonyaka.

(ii) Okwesibini umbhali ukusebenzise kumqolo 24-29

“Among these are the more precise understanding of the state of our society better capacity to achieve this understanding an enhanced ability to elaborate concrete accurate and appropriate plans, programmes and policies and the creation of the means to implement these plans, programmes and policies”.

Umbhali uqinisekisa isimilo sabantu ngakurhulumente ufuna baqonde uxanduva aluthweleyo ukuze bakwazi ukumamela icebo aza nalo.

(iii) Okwesithathu umbhali ukungaguquguquki ukusebenzise kumqolo 30-34

“Where political change consists in a mere change of government, the task of evolving and implementing new policies is relatively easily. In our case, however, we have experienced both a change of government and a change of the entire social system a revolution”.

Umbhali ubonisa utshintsho lwesimilo kurhulumente.

Ngale ndlela umbhali uzama ukulukuhla abantu ukuba babone lo rhulumente uphetheyo ukuba utshintshile kwaye uze nenguqu.

(iv) Okwesine umbhali ukungaguquguquki ukusebenzise kumqolo 44-47.

It will be a programme of action informed by the existing policies of the ANC and its allies, including the manifesto which two-thirds of our electorate mandated us to implement.

Umbhali uqinisekisa abantu ngokhuseleko oluvela kwi-ANC kwakunye nabamanyene nayo.

(v) Okwesihlanu umbhali ukungaguquguquki ukusebenzise kumqolo 76-79

“Those who think that their first task is to oppose the government.

To oppose poverty underdevelopment and the racism and sexism that combine to afflict overwhelming majority of the people”.

Umbhali unika iimbono izimbini ezichaseneyo ezi zezi :

Ukungavumi nokuthile kwakunye nemvumelwano.

Umbhali uzama ukubonakalisa okunokwenzeka xa kunokuphela ubuhlanga ebantwini. Ukumanyana kweentlanga kungakha uMzantsi Afrika omtsha.

Kwiphetshana B umbhali ukungaguquguquki ukusebenzise kabini

(i) Okokuqala umbhali ukungaguquguquki ukusebenzise kumqolo 5-10

“these were compartments in one country. Therefore they could be maintained by force. The longer they were maintained and the greater the force used, the greater

the divisions became. The deeper these divisions, the greater become the fears of the white minority of the more determined that majority to break out of the compartment into which it had been forced”.

Umbhali usebenzise imvelaphi yokungavumelani nokuthile.

Umbhali akavumelani nesenzo sokwahlula ilizwe elinye libe ngamacala athile. Loo nto yenza ukuba amanye amaqela aphulukane nesidima sawo, nto ke leyo ebulala isizwe. Kwakhona umbhali ufuna kungabikho hlanga olusengela phantsi olunye.

- (ii) Okwesibini umbhali ukungaguquququki ukusebenzise kumqolo 52-53

Imiqolo leyo ethi

“It provides all of us with the opportunity to give concrete expression”.

Umbhali usebenzise imvumelwano. Ubonisa okanye ucingela okunokwenzeka xa abantu benokukwamkela ukuthand'uhlanga okutsha. Umbhali uthi bangasisizwe esiphumelelelayo elizweni.

Kwiphetshana C umbhali ukungaguquququki ukusebenzise kathathu

- (i) Okokuqala umbhali ungaguquququki ukusebenzise kumqolo 12-20.

“It has been a matter of concern to our movement as a whole that after the victory of the democratic revolution in 1994, both the masses of our people and various formations of the democratic movement become immobilised.

They become passive observers of the process of change and mere recipients of the benefits of this process, the objects rather than the subjects of policy. This has also affected the structures of our organisation, the ANC, as well as the Youth League and Women's League. Among other things, this has resulted in a certain amount of disorientation among these structures as well as the membership in general”.

Umbhali usebenzise ukungavumelani nokuthile. Umbhali uthi la maqela, umbutho wolutsha kunye nombutho wabafazi uza kuphulukana nexabiso leqela. Umbhali ufumanisa ukuba intshukumo yedemokrasi ayihlangananga, bangababukeli benkqubo yotshintsho. Nto ke leyo ehlisa isidima sombutho.

- (ii) Okwesibini umbhali ukungaguquququki ukusebenzise kumqolo 33-36

“Because of our own weaknesses with regard to the discharge of this task, various reactionary forces have sought to mobilise these masses against our movement and

against their own interests, taking advantage of the vacuum created by our own mistakes”.

Umbhali usebenzise ukungavumelani nokuthile

Umbhali uthi abachasi bafumene ithuba ngenxa yobuthathaka neempazamo zamalungu ombutho. Ngenxa yezi meko le mibutho namalungu ayo baphulukana nesidima sabo. Ixabiso labo liyehla ngenxa yobuthathaka neempazamo abazenzayo ezenza ukuba abantu bangabi nankolelo ngakubo.

- (iii) Okwesithathu umbhali ukungaguququki ukusebenzise kumqolo 96-101

“It is whether we act to mobilise the masses for change or act to demobilise them into inactivity, that will determine where we stand in the struggle of the day between the forces of progress on one hand and those of reaction on the other. We are fortunate that it is not our words uttered for maximum effect that will settle this contest, but our actions, which necessarily must be carried out in broad daylight”.

Umbhali usebenzise imvumelwano. Umbhali ucingela into enokwenzeka xa inkitha yabantu inokuhlanganisana. Uthi kungakho utshintsho nenkqubela phambili kwinkqubo eze norhulumente. Kwakhona uthi intsebenziswano nomanyano lungazisa ubomi obungcono ebantwini.

Kwiphetshana D ukungaguququki ukusebenzise kabini

- (i) Okokuqala ukungaguququki ukusebenzise kumqolo 1-7

“OUR HUMAN RIGHTS DAY, March 21 was born in struggle.

Lives were lost in a struggle against what the oppressed had described as the badge of slavery the reference book or 'the pass'

The pass meant that those who carried this badge of slavery were African. It meant that those who were African had to live with the reality that they would be treated as a lower class of citizen of South Africa, humans who were less than human”.

Umbhali apha usebenzise ukungavumelani nokuthile.

Umbhali akahambisani nendlela abantu ababephila ngayo ngaphambili, yiyo loo nto echazela abantu ngolu suku lwamalungelo oluntu. Kwakhona uchazela abantu ngendlela olubaluleke ngayo olu suku ngenxa yeziganeko zalo. Kwakhona umbhali uthi apha ebantwini, ezinye iintlanga zaziphulukene nexabiso lazo, kwanamaqela azo.

Isidima seqela elimnyama sasehlile ngenxa yokutshutshiswa ngeDompasi

(ii) Okwesibini ukungaguququki ukusebenzise kumqolo 10-15

“The struggle against the badge of slavery was therefore a struggle against slavery itself. It was a struggle for human rights and human dignity, for an egalitarian and humane South Africa. If our national Human Rights Day was in struggle, a struggle that led to the birth of a new South Africa, the extension of the frontiers of human rights demands that we sustain the struggle for human rights”.

Umbhali usebenzise imvumelwano. Umbhali uyavumelana nosuku lwamalungelo oluntu oluye lwadala ukuzalwa koMzantsi Afrika omtsha. Umbhali uqinisekisa abantu ngamalungelo oluntu amatsha avezwe kukudaleka komzabalazo. Yiyo le nto efuna olu suku lubhiyozelwe ngumntu wonke kuba ayiselulo usuku lwenkxwaleko, kuMzantsi Afrika uphela olu suku luzisa ithemba lotshintsho.

Isindululo sesiseko sesiqulathoKwiphetshana A umbhali isindululo sesiseko sesiqulatho usisebenzise kathandathu

(i) Okokuqala usisebenzise kumqolo 2 kunobangela.

“State of the Nation Address”

Kwakhona usisebenzise kumqolo 5-6 kwisiphumo

“Should give a clear indication of the government's plan for the year”.

Isiqulatho solukuhlo apha sichaza unobangela ukuya kwisiphumo sengqiqo.

Umbhali ufuna abantu bayazi into yonyaka ecetywa ngurhulumente.

(ii) Okwesibini usisebenzise kumqolo 21-22

“From general to the particular, from the macro to the micro picture”.

Umlukuhli ulukuhla abantu ngokuchonga izinto athe wazenza ukusukela kwinyathelo eliphezulu ukuya kwelisezantsi.

(iii) Okwesithathu usisebenzise kumqolo 40-41

“to combine the general and the specific in our planning”.

Umbhali usebenzise ingqiqo esukela kwiimpawu

(iv) Okwesine usisebenzise kumqolo 65 kwisiphumo

“He wants the happiness of everybody”

Kwakhona usisebenzise kunobangela kumqolo 66-67

“If they join hands”.

Umbhali uthi unobangela wolonwabo kukudibana kwabantu abazintlanga ngeentlanga bahlanganise izandla.

Umbhali ubonisa abantu ukuba ubakhathalele kwaye ufuna uxolo kuzo zonke iintlanga.

- (v) Okwesihlanu usisebenzise kumqolo 72 kunobangela

“United action”.

Kwakhona kumqolo 72-73 kwisiphumo

“the change that we all desire”

Ulukuhlo lwesiqulatho lukwingqiqo kunobangela ukuya kwisiphumo. Umbhali ufuna abantu bamanyane kwaye basebenzisane. Uthi loo nto ingeza notshintsho olunqwenelelwa ngumntu wonke.

- (vi) Okwesithandathu usisebenzise kumqolo 84-85 kwisiphumo

“a better life for all people that is in our country and continent”.

Kwakhona kunobangela kumqolo 86-87

“The objectives it will detail have to be achieved through action by the people, for the people”.

Umbhali ufuna intshukumo ebantwini, kusetyenzwe ukuze bakwazi ukuphila ubomi obungcono.

Kwiphetshana B umbhali isindululo sesiseko sesiqulatho usisebenzise kahlanu

- (i) Okokukuqala umbhali usisebenzise kwingqiqo yesiphumo ukuya kunobangela kumqolo 16-17

Isiphumo: “He wants unity across the colour line”

Unobangela: “To eradicate the unacceptable legacy of the past”.

Umbhali ufuna ubumbano kuphele ucalucalulo lobuhlanga.

- (ii) Okwesibini usisebenzise kwingqiqo yesiphumo ukuya kunobangela kumqolo 30,31

Isiphumo: “the better life”.

Unobangela: “protracted struggle”.

Umbhali ufuna abantu bazame ukoyisa ubuhlanga obuhleli ezingqondweni zabo ukuze kubekho intsebenziswano.

Kwakhona umbhali iinjongo zakhe kukuba abantu baphile ubomi obungcono.

- (iii) Okwesithathu usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 38-40

Unobangela: “co-operation”

Unobangela: “combine our efforts”

Isiphumo: “a winning nation”.

Umbhali ufuna abantu basebenzisane ukuze kubekho impumelelo elizweni.

- (iv) Okwesine usisebenzise kwingqiqo kunobangela ukuya kwisiphumo Kumqolo 42
Unobangela: “new patriotism”

Isiphumo: “success in our lives”

Umbhali ufuna abantu bathand'uhlanga, bakwamkele ukuze baphumelele ebomini.

- (v) Okwesihlanu usisebenzise kwingqiqo kwisiphumo ukuya kunobangela kumqolo 42,47-49

Isiphumo: “We achieve national unity, national reconciliation the mobilisation of the millions of our people to hold hands as a single mighty movement.

Unobangela: new patriotism”

Umbhali ufuna abantu babambane ngobunye ukuze kubekho uxolelwaniso elizweni.

Kwiphetshana C umbhali isindululo sesiseko lesiqulatho usisebenzise kathandathu

- (i) Okokuqala usisebenzise kwingqiqo kwisiphumo ukuya kunobangela kumqolo 5-7
“the success of this programme, focused on accelerating the process towards a better life for all, will also depend on the involvement of the masses of the people in its implementation”.

Umbhali ulukuhla abantu ngokuthi kuqala ababonise into enokwenzeka, ubomi obungcono aze andule ukusebenzisa bona, umthwalo awugibisele kubo ngokuthi xa befuna obu buncwane bokuphila ngcono mabazibandakanye kwintsebenziswano.

- (ii) Okwesibini usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 28-29
Unobangela: “As we struggle to rebuild our country and move towards the realisation of the goal of a better life for all”.

Isiphumo:

Umbhali ufuna abantu babone ukuba unegalelo alenzayo elizweni, elokufuna ukwakha isizwe okutsha, ukuze kuxhamle umntu wonke ubone obungcono.

- (iii) Okwesithathu usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 74-79

“The responsibility therefore rests on our democratic movement in all its formations to ensure that the masses of our people are indeed mobilised to join in action for their own upliftment. This is not a matter that can be left to other formations, least of all those that have positioned themselves as the opposition to change or those

that have appointed themselves as watchdogs over the democratically elected government”

Umbhali ufuna intshukumo yamaqela edemokrasi. Ufuna la maqela aqinisekise ukuba ayayithatha inxaxheba yokuhlanganisa abantu ukuze bakwazi ukunyusa umgangatho wabo eluntwini.

- (iv) Okwesine usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 80-83
“Accordingly we must accept that lack of masses involvement in the process of change contained in the government programmes will signify the failure of our movement to discharge its responsibilities as the leader of the masses of our people”.

Umbhali uzama ukulumkisa umbutho wakhe ukuba, ukuze babonakale njengeenkokheli eluntwini, kufuneka babandakanywe kwinkqubo yotshintsho. Ngaloo ndlela ubathwalisa uxanduva lokuba basebenze phakathi koluntu njengeenkokheli ezifuna impumelelo.

- (v) Okwesihlanu usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 84-88

“This critically important work of mass mobilisation for change will also require that all the genuinely democratic formations that will be involved will have to coordinate their activities to ensure that we unite in action and act in unity. This requires that only those ready and willing to act for progressive change”.

Umbhali ufuna amaqela anyanisekileyo edemokrasi aza kukhokhela utshintsho babahlanganise ukuze kubekho intsebenziswano, utshintsho lukwazi ukuqhubeka.

- (vi) Okwesithandathu usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 92-95

“Genuine members of the Congress Movement will join this campaign of mass mobilisation and record yet another glorious chapter in the struggle to transform ours into a modern nation of non-racism, non-sexism democracy, peace and prosperity”.

Umbhali ufuna amalungu entshukumo yenkongolo azibonakalise ngokuthi ajoyine olu manyano lokuhlanganisa abantu babe banye.

Kwakhona umbhali ufuna ukutshintsha inkqubo yabo endala ibe yeyesizwe sale mihla, sokungabi nabuhlanga, kuba ufuna kuhlalwe ngoxolo eMzantsi Afrika.

Kwiphetshana D umbhali isindululo sesiseko sesiqulatho usisebenzise kalithoba

- (i) Okokuqala umbhali usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 30-37
Unobangela: "We had to take new decisions about how to conduct that struggle, how they would use the political power".
Isiphumo: "the still outstanding goals of the national liberation movement".
Umbhali ufuna kuphunyezwe iinjongo zabantu ababesilwela unkululeko kwanabo bayifelayo ngokuthi kuthathwe isigqibo esitsha sokuzabalaza.
- (ii) Okwesibini umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 64-67
Unobangela: "struggle"
Isiphumo: "the eradication of the legacy of the racist system against which the Martyrs of Sharpeville fought".
Umbhali ufuna kupheliswe inkqubo yelifa lobuhlanga endaweni yoko bazabalazele ukulwa ubuhlwempu obudala ubundlobongela eluntwini.
- (iii) Okwesithathu umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 75-87
Unobangela kumqolo 76-77, "full democratic rights".
Isiphumo: "we must also succeed in the struggle for freedom from want, freedom from hunger, freedom from disease, freedom from ignorance, freedom from fear, and freedom from the humiliation caused by poverty.
To work towards the objective of the transformation of ours into a non-racial and non-sexist South Africa".
Umbhali ufuna abantu bayazi ukuba ubakhathalele kwaye inkululeko yabo uyibandakanyile kumalungelo omthetho oyilwayo womgaqo siseko.
- (iv) Okwesine umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 88-91.
Unobangela: "end the racial and gender imbalances and inequalities in our society".
Isiphumo: "the process of ensuring that ours is a society in which all our people enjoy human rights".
Umbhali ufuna kupheliswe ubuhlanga kwakunye nokungalingani ngokwesini, kwakhona ufuna lonke uluntu lufumane amalungelo alo. Ngaloo ndlela uzama ukubonisa abantu ukuba ulawula ngokulinganayo eluntwini.

- (v) Okwesihlanu umbhali isiqulatho usisebenzise kwingsqiqo kwisiphumo ukuya kunobangela kumqolo 92-96
Isiphumo: "All our people live in conditions of safety and security".
Unobangela: "the fight against crime"
Umbhali uqala ngesiphumo ukuzama ukuphuhlisa iinjongo zakhe eluntwini. Ufuna abantu bahlale bengenalo uloyiko, bekhuselekile ekuhlaleni, nakubundlobongela obuthathe unyawo eMzantsi Afrika.
- (vi) Okwesithandathu umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 97-100.
Unobangela: "the struggle continues".
Umbhali: "to achieve these freedoms".
Umbhali ufuna abantu baqhubekeke nomzabalazo ukuze bakwazi ukuphumelela kwizinto abebezinqwenela ezifana nenkululeko.
- (vii) Okwesixhenxe umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 101-104
Unobangela: "The people must be mobilised to participate".
Isiphumo: "The reconstruction and development of our country".
Umbhali ufuna abantu bahlangane ukuze bakwazi ukuthatha inxaxheba kwinkqubo yokwakha kwakhona ngokutsha ilizwe ukuze kubekho inkqubela.
- (viii) Okwesibhozo umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 108-111
Unobangela: "the tasks of the rebuilding and transforming".
Isiphumo: "a caring and people centred society".
Umbhali ufuna olu suku lukhunjulwe njengosuku lokwakha isizwe kwanotshintsho ukuze kukwazi ukukhulula isizwe esinenkathalo.
- (ix) Okwesithoba umbhali isiqulatho usisebenzise kwingqiqo kunobangela ukuya kwisiphumo kumqolo 116-119
Unobangela: "the process of educating and mobilising the people".
Isiphumo: "the reconstruction and development of our country".
Umbhali ufuna abantu bazibandakanye nokwakhiwa ngokutsha kwelizwe, kubekho inkqubela ukuze abantu bakwazi ukuhlala ubomi obungcono.

5.3 UGXEKO LWAMAPHETSHANA OMANE

Umbhali kuwo omane la maphetshana akhe ubonise ubuchule bengqondo yakhe kwanokuzikisa ukucinga, kwanokukwazi ukukhokhela abantu. Kwakhona umbhali usebenzisa ubuchule obukhulu ngokuthi akwazi ukuthetha into efuna ukuviwa ngabantu.

Umbhali uzamile ukubalukuhla abantu kula maphetshana kodwa akaphumelelanga ngenxa yezi zizathu. Indlala kwakunye nobundlobongela eMzantsi Afrika athetha ngazo kumaphetshana akhe akakaphumeleli ukuzinceda. Oko kuphethe lo Rhulumente mtsha wedemokrasi ubundlobongela bugqithisile kunoRhulumente wangaphambili. Kwakhona umbhali kula maphetshana akhe uthetha ngenkululeko efumaneke ngo-1994 eza kuza notshintsho. Abantu abakwazi ukulukuhleka kuba le nkululeko athetha ngayo umbhali abayiboni, izinto zatshintsha oko kwaphatha lo Rhulumente. Ezinye zeemfuno ezingundoqo uRhulumente omdala ebefudula ezenzela abantu, azisafumaneki ngokonelisekayo kulo ukhoyo urhulumente. Imfuno ezifana nezi :ukhuseleko ezibhedlele, amayeza ayefumaneka ezibhedlele kuqala kwanonyango olululo. Kulo uphetheyo uRhulumente kufuneka ube unayo imali yokuya kugqirha wabucala ukuze ube ufumane unyango olupheleleyo kwanamayeza.

Umbhali kwakula maphetshana ukwayibonakalisile impumelelo yakhe. Uthi abantu baseMzantsi Afrika kudala becinezelekile ngenxa yobuhlanga. Umbhali uyazama ukubulwa ubuhlanga, impumelelo yakhe iyabonakala phaya kwisebe lezemfundo. Umntwana nowaluphi na uhlanga uvumelekile ukuba afunde nokuba kukwesiphi isikolo afuna ukufunda kuso, imfundo inye kuzo zonke iintlanga ngaphandle kwezikolo ezithile apho kusekho ukrwithwa-krwithwano lwabafundi. Kwakhona impumelelo yakhe iyabonakala phaya kwezemidlalo. Isebe lezemidlalo lelinye eliyithathayo inxaxheba ekuhlanganiseni iintlanga eMzantsi Afrika.

Kwakhona kwakula maphetshana akhe umbhali uzama ukunyusa isidima esehlayo seqela lakhe eliyi-ANC ngokuthi agxeke amalungu ayo abandakanyekayo kurhwaphilizo. Ngaloo ndlela ufuna abantu babone nanjengenkokheli ukuba naye akayithandi le nto iqhubekayo kuba ibulala isidima sayo.

Umbhali kwamanye ala maphetshana akhe iinjongo zakhe kukuba wonke umntu wase Mzantsi Afrika afumane ubomi obungcono, nto ke leyo ekusenzima ukuba ayiphumeze, ngenxa yeemeko ezifana nezi: Imizi emininzi ebiphantsi kukarhulumente iye

yathengiselwa iinkampani zabucala, loo nto yadala ukudendwa kwabasebenzi kwanemiqathango emitsha. Ukunqongophala kwemisebenzi kwanokungabi nasigxina kwabantu emisebenzini kudale uloyiko lokungakhuseleki. Ukuthatha kade kukarhulumente ukuphucula iindawo ezisemaphandleni ezifana naseNtshona Koloni. Abantu bayafa sisifo iKholera ngenxa yokungabi nazo iinkonzo zamanzi kwanezindlu zangasese ezisemgangathweni. Kwakhona imeko yabantu abahlala emaplasini abangenazo iindawo zabo ezisisigxina, kwanabantu nabantwana abalala ezidolophini esitratweni, nto ke leyo ibinqabile kurhulumente wangaphambili. Kwakhona ukuba namagingxigixi kukarhulumente kwintsebenziswano yokuthatha inxaxheba kwisifo esingubhubhane iHIV/AIDS. Umbhali kula maphetshana omane uqwalasele kakhulu icala elinye uhlanga lwabantu abamnyama kunye nombutho i-ANC, elinye icala labantu abamhlophe akalisanga so kakhulu. Loo nto ngokwayo iyawudala umsantsa phakathi kwesizwe. Omabini la macala ayalufuna uncedo lukarhulumente, kungabikho hlanga eliza kusilela kunelinye ukuze kwakheke uMzantsi Afrika omtsha.

Ngaloo ndlela ubani angatsho ukuba umbhali isenkulu indima ekusafuneka eyenzile, ukwakha nokubumbâ uMzantsi Afrika ukuze wonke umntu akwazi ukudla ubomi obungcono athetha ngabo umbhali.

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academic	- imfundo ephakamileyo
acceptance	- ulwamkelo
accomplish	phumeza
accounts	- ingcaciso
accoutns	- iingcaciso
ACE model	- imodeli ye-ACE
actuating	- qhubekekisa
element	- isenzo
senses	- izivo
unit	- intonye
article	- iphetshana
discourse	- idiskhosi
Ad Hominem	- iAd Hominem
Ad Populum	- iAd Populum
adoption	- ukwamkela
advantage claim	- ubango loncedo
advertising explosion	- udubulo lokuthengisa
advertising	- thengisa
agenda-setting function	- umsebenzi wokulungisa i-ajenda
aggravating	- phembelela
aggrivating	- phembelela
AIDA approach	- indlela ye AIDA
alternative	- ahlukeneyo
analogy	- imfaniso
analysis	- uhlalutyo
analysis	- uhlalutyo
antagonistic	- chasene
anticipate	- cingela
appeal	- isibheno
application	- ukusebenzisa
approach	- indlela
appropriateness	- imfaneleko
argument	- ingxoxo
assessment	- ukujonga
assigned role	- indima ebekiweyo
assimilation	- udibaniso
association	- ubudlelane
assumed role	- indima ecingelwayo
attitude objects	- izinto zesimilo
attitude	- isimilo
audience	- abaphulaphuli
auditory	- -viwa
authority	- igunya
behavioral function	- umsebenzi othile wokuziphatha
behaviour	- ukuziphatha
belongingness	- ubumnini
bewildered	- dedikile
bias	- ukuthatha icala
blatant	- ngokucacileyo
brand loyalty	- itembeko yophawu

brand name	- igama lphawu
brand	- uphawu
broadcast	- sasaza
candidate	- umgqatswa
capacity	- amandla
categorize	- hlela
cause-to-effect	- unobangela ukuya kwisiphumo
central route	- indlela engundoqo
challenge	ukucela umngeni
change	- utshintsho
characteristics	- iimpawu
chronology	- ukulandelelana ngokwamaxesha
climate	- imozulu
clutter	- ukubhidisa
coercion	- isinyanzeliso
coercive	- nyanzeliswa
cognitive consistency theory	- ithiyori kungaguquki komqondo
commentary	- ukcazo
commercial	- ngorhwebo
communication	- unxibelelwano
compliance	- ukuthobela
concept	- ingqiqo
conciseness	- ubufutshane
conference	- inggungquthela
conform	- hambisana
congruent	- vumelelana
consensus Heuristic (rule of consensus)	- umthetho wemvumelwano
consistency	- ukungaguquguquki
consonance	- imvumelwano
consumer	- umthengi
contemplative	- cingwa
content	- isiqulatho
contention	- imbambano
contrast	- umahluko
co-operate	- ukusebenzisana
counterargument	- ingxoxo echaseneyo
counterattitudinal message	- umyalezo wokungavumelani nesimilo
create	- bumba
credibility heuristic (rule of credibility)	- umthetho wokukholelekayo
credibility	- ukukholelwa
criteria-to-application	- izicwangciso ukuya ekusebenziseni
criticism	- ugxeke
debunking	- ukutyhila inyani
deceptive	- khohlisa
declaration	- isibhengezo
deductive	- ukusebenzisa imithetho eqhelekileyo
degree	- ubungakanani
demand	- ubango
demographics	- idemografiki
demographics	- iidemografiki
demography	- idemografi
demonstration	- ukubonakalisa
dependency	- ukuxhomekeka umxhomekeko
develop	- qhubela phambili
development	- inkqubela
differential	- ahlukana
direct techniques	- ubugcisa obuthe ngqo
disguising	- ukufihla

dissect	- qhaqha
dissonance	- ukungavumelani nokuthile
dramatic	- -nomdlo
direct persuasion	- ulukuhlo oluthe ngqo
dynamism	- intshukumo
effect to cause reasoning	- ingqiqo yesiphumo ukuya kunobangela
effectiveness	- ifuthe
effects of the change of attitude	- ifuthe lokutshintsha koluvo
effects	- iziphumo
ego	- umna buqu
ego-involvement	- ukubandakanyeka kwam buqu
elaboration	- utyatyadulo
emotional security	- ukhuseleko lwemvakalelo
emotional	- uvakalelo
emphasis	- ugxininiso
eradicate	- phelisa
esteem needs	- imfuno yokuzingca
esteem	- ukuzingca
ethics	- imithetho ngokusesikweni
evaluate	- hlola
evaluative response	- impendulo zokuhlola
evidence	- ubungqina
evolution	- ukwanda
extensive issue-relevant	- umcimbi obanzi yengcinga
extrinsic rule	- umgaqo wangaphandle
face work	- umsebenzi wobuso
fact	- inyani
Fallacy	- impazamo
favour	- thanda
features	- iimpawu
format	- indlela
gaining scheme	- isicwangciso sokuzuzisa
gatekeeper	- umgcini-sango
gauche	- ukungakwazi ukuziphatha phakathi kwabantu
general things	- izinto ezijikelele
generate	- enza
gratification	- ukwaneliseka
hazy claim	- ubango olungacacanga
heuristic principles	- imigaqo yokufumanisa
hierarchy	- uluhlu lwemigangatho
idea	- uluvo
identification	- ukuchonga
ignoring, ignore	- ukungahoyi
immortality	- ukuphila naphakade
impasses	- ingxaki engenakusonjululwa
impression	- uluvo
improvement	- impucuko / ukuphucuka
incremental	- andisa
incremental	- ukwandiseka
indices	- izalathiso
indirect persuasion	- ulukuhlo olungathanga ngqo
inductive	- ukuqika ngaphakathi
inference	- intelekelelo
influence	- impembelelo
information	- ulwazi
informed	- azisa
innovations	- izinto ezintsha

inoculation	- ukutofwa
intention	- injongo
interactive	- ukunxulumanisa
internalization	- izinto ezenzeka ngaphakathi
interpersonal persuasion	- unxibelelwano lwababini kulukuhlo
intrinsic rule	- umgaqo wangaphakathi
intruder	- umphazamisi
intter-directed	- ghutywa zizinto zangaphakathi
involvement	- ubandakanyeko
irrelevant claim	- ubango olungekhomxholweni
issue	- umba
judgement	- isigwebo
latitude of noncommitment	- ubungakanani bokungazibopheleli
latitude	- ubungakanani
legacy	- ilifa
likelihood	- okunokwenzeka
liking Heuristic (rule of liking)	- umthetho wokuthanda
logical	- -nengqiqo
loss of group prestige	- ukuphulukana nexabiso leqela
lost-letter technique	- ubugcisa bencwadi elahlekileyo
lost-letter	- incwadi elahlekileyo
love object	- into yokuthanda
magic-ingredient claim	- ubango lwempawu zobugqi
mandated	- gunyaziswa
manifesto	- upapasho-nkqubo
manipulation	- ukwenza ngobuqhetseba
market	- imariki
marketing	- ukurhweba
mass audience	- abaphulaphuli abayinkitha
meander	- ukujikajika
measure of ego-involvement	- umlinganiselo
measurement	- umlinganiselo
media relationship	- ubudlelwana bamajelo eendaba
message	- umyalezo
minority	- igcuntswana
mitigating	- dambisa
model	- umfuziselo
modern media	- amajelo okusasaza anamhlanje
modify	- tshintsha
money-making enterprise	- isicwangciso sokwenza imali
myths	- iintsomi
need for roots	- imfuno yemveli
need	- imfuno
need-driven consumers	- abathengi abaqhutywa yimfuno
negativism	- ukungavumi
noncommitment	- ukungazi bopheleli
non-verbal behaviour	- ukuziphatha ngokungathethi
nurturing	- khulisa
opinion	- uluvo
organization by chronology	- ukulungiselela ngokoluhlu lokulandelelana
organization by space	- ukulungiselela ngokwesithuba
organization by stock issues	- ukulungiselela ngokwemicimbi yezinto ezininzi
organization by the motivated sequence-	ukulungiselela ngokweziganeko ezikhuthaziweyo
organization by topic	- ukulungiselela ngekwehloko
organization	- ukulungiselela

outer-directed consumers	- umthengi oqhutywa zizinto zangaphandle
outlet	- isiphumo
P.O.P (point-of-purchase)	- indawo yokuthenga
packaging	- ukupakisha
panicked	- phaphazelwa
peripheral route	- indlela ephume ngaphandle
persist	- zingisa
personal feedback	- imbuyekezo yengxelo yomntu
personality	- ubuqu bomntu
perspective	- imbono
perspective	- umbono
persuader	- umlukuhli
persuasion	- ulukuhlo
physiological indicex	- ngokwamalungu omzimba
planned news	- iindaba ezicwangisiweyo
policy	- inkqubo
population	- abemi
portrayal	- ukubonisa
Post Hoc Ergo Propter Hoc	- iPost Hoc Ergo Propter Hoc
predisposition	- ukuthambekela
premise	- isindululo sesiseko
priming	- ukuxhobisa
proattitudinal message	- umyalezo ohambiselana nesimilo
problem solver	- umsombululi wengxala
procedure	- inkqubo
process	- inkqubo
product explosion	- udubulo lwemveliso
product image or personality	- umfanekiso wemveliso
proof	- isiqinisekiso
proposition	- umqondiso
pseudo-event	- isiganeko esingehlanga
psychographics	- iisayikhografiki
pyramid	- ipiramidi
quasi-direct technique	- ubugcisa obungathi buthe ngqo
question claim	- ubango lombuzo
questionnaire	- uluhlu lwemibuzo
racial	- ukwahluka ngobuhlanga
rational choice approach	- indlela yokhetho olunengqondo
reaction	- impindiso
reasoning	- ingqiqo/qiqo
reciprocity	- imbuyekezo
reflect	- bonakalisa
rejection	- ukwala
relationship	- ubudlelwana
relationship	- ubudlelwane
revolutionized	- -guqukisiwe
reward	- intlawulo
role modeling	- umfuziselo wendima
role	- indima
rules of interaction	- imigaqo yentsebenziswano
scales	- izikali
scarcity	- ukunqaba
script	- imbalo
selection	- ukhetho
self-actualisation	- ukuzazi ngokwenene
self-actualization need	- imfuno yokuzazi
semantic differential evaluative scale	- isikali sokufuna ixabiso lento
semantic	- isemantiki

single-item attitude measures	- imilinganiselo yesimilo sento enye
social judgement theory	- ithiyori yesigwebo sasekuhlaleni
social	- ekuhlaleni
sociographics	- ii-soshiyografiki
sponsor	- umxhasi
statistical	- inggokelela yamanani ento ethile
statistics	- inggokelela yamanani ento ethile
stereotype	- umzekelo jikelele
stick issue	- umba oncamatheleyo
stylistically	- ngesimbo
subliminal	- ngokungaqonolakaliyo
Syllogisms	- isyllogisms
symptoms	- iimpawu
system	- indlela emisiweyo
target	- into ekujoliswe kuyo
task oriented approach	- indlela yokuziqhelanisa nokusebenza
taxonomies	- itaksonomi
technique	- ubugcisa
techniques	- ubugcisa
testimony	- ingxele
testimony	- ubungqina
the elaboration likelihood model	- imodeli enika ingcaciso nokunokwenzeka
the features of persuasion	- impawu zolukuhlo
the nature of elaboration	- indlela yokutyatyadula
the peripheral route	- indlela ephuma engaphandle
The Straw Man Argument	- Ingxoxo ye-Straw Man
theory	- ithiyori
thinking	- ingcingane
thought-listing technique	- ubugcisa obubandakanya ingcinga
tools of motivation	- izixhobo zokukhuthaza
trigger	- ukungabinangcebiso
triggers of influence	- ukuchukumisa impembelelo
uncertainty of prediction	- ukungaqiniseki koqikelelo
uncritical audience	- abaphulaphuli abangenagxeko
value	- ixabiso
verbal behaviour	- ukuziphatha ngokwentetho
verbal interaction compliance	- iverbal interaction compliance
visualise	- icingela
worth	- ixabiso

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- * ANC message on HIV/Aids: Prevention is our best defence
- * Racial Relations: Hypocrisy Dressed up as reconciliation will not bring about necessary changes

LETTER FROM THE PRESIDENT

State of the Nation address

A CALL TO ACTION FOR ALL SOUTH AFRICANS

TODAY, Friday the 9th Of February, we will deliver the State of the Nation Address marking the ninth opening session of the parliament of democratic South Africa.

The tradition has now been established that this address should give a clear indication of the government's plans for the year.

Among other things, this enables all the political parties in parliament to state their own view about the direction the country should take and to comment on the overall programme of the government and not merely elements of this programme.

Of equal importance, the occasion of this address also enables the millions who elected the government and all the members of parliament to get an idea of what is in store for the year. Inevitably, many in other parts of the world also pay attention to the address.

Accordingly, I hope this journal and the ANC Communications Unit will make their own effort to ensure that our people are properly informed about the content of the address, avoiding selective reporting and sensationalism.

As we have advanced further away from our first year of liberation, 1994, so has it become possible for both the ANC and the government to proceed from the general to the particular, from the macro to the micro picture, with greater certainty and assurance.

This is a function or derivative of various factors. Among these are the more precise understanding of the state of our society, better capacity to achieve this understanding, an enhanced ability to elaborate concrete, accurate and appropriate plans, programmes and policies and the creation of the means to implement these plans, programmes and policies.

Obviously, where political change consists in a mere change of government, the task of evolving and implementing new policies is relatively easy. In our case, however, we have experienced both a change of government and a change of the entire social system - a revolution.

It was therefore inevitable that we would take some time to 'settle down and settle in'.

My firm view is that, despite the difficult situation we had to and continue to face, we have made significant progress in coping with the challenges of the combined forces of revolution and reform.

Accordingly, today's address will reflect our capacity to combine the general and the specific in our planning. It will spell out a programme of action to whose evolution the government has paid a significant amount of time.

At the same time, it will be a programme of action informed by the existing policies of the ANC and its allies, including the manifesto which two-thirds of our electorate mandated us to implement.

Among other things, those policies visualise both people-centred and people-driven processes of change. The programme of action we will announce today is characterised by both of these features.

It requires that all of us act together as South Africans for the collective benefit and for the improvement of the standard and quality of life of every individual South African. This is one of the reasons why we shall have to make a special effort to ensure that as many of our people as possible understand the address to the nation.

Since our liberation in 1994, we have sought to find the ways and means by which we could encourage our people to abandon the notion that all they needed to do to achieve development was to wait for the government 'to deliver'. The involvement of the people in their own development is what lies at the heart of the Masakhane Campaign.

We have also sought to communicate the important message that the happiness, peace and security of our fellow white South Africans, as with the rest of our people, depends on their joining hands with the rest to wipe out the racist legacy of the apartheid system and to bring about the reconstruction and development of our country.

The government programme of action for The Year of the African Century, which we will announce today, provides and calls for the united action of all South Africans, to bring about the change that we all desire and which our country needs.

I sincerely hope that no South African will be dissuaded from participating in this historic joint effort by listening to the comments that will inevitably be made by those who think that their first task is to oppose the government, rather than to oppose poverty, underdevelopment and the racism and sexism that continue to afflict the overwhelming majority of our people.

It is certainly the task of the ANC to help mobilise the people, without regard to race, colour, gender or age, to be activists in the continuing struggle for a better life for all.

After all, what the state of the nation address is about is the pursuit of the goal of a better life for all in our country and continent, to which the government is committed.

The objectives it will detail have to be achieved through action by the people, for the people.

This edition of ANC Today is available from the ANC web site at
<http://www.anc.org.za/ancdocs/anctoday/2001/at03.htm>

ANC Today

Volume 1 No 4 • 16 - 22 February 2001

THIS WEEK:

* Letter from the President: A New Patriotism for a New South Africa

LETTER FROM THE PRESIDENT

A new patriotism for a new South Africa

FOR SOME YEARS NOW we have called for the nurturing of a new patriotism among all our people, both black and white. We have considered this important because for three centuries our people have been separated into antagonistic racial compartments.

And yet these were compartments in one country. Therefore they could only be maintained by force. The longer they were maintained and the greater the force used, the greater the divisions became. The deeper these divisions, the greater became the fears of the white minority of the black majority and the more determined that majority to break out of the compartment into which it had been forced.

This legacy is part of our daily reality. It also informs our thinking about ourselves, about others and about our country. It is out of this legacy that stereotypes of one another were born and are maintained. Some of these stereotypes are indeed most offensive.

As long as these persist, so long will it be difficult for us to achieve the necessary unity across the colour line, focused on a common national effort to eradicate the unacceptable legacy of the past. Yet, we have to think and act together both because we need to pool all the resources we have as a country and because we must ensure that the new South Africa is a product of the common efforts of all our people.

The only way this will happen is if we proceed from common positions about the nature of the problems our country faces. We must share a common recognition of the fact that all of us stand to gain from the transformation of South Africa into a non-racial, non-sexist and prosperous country.

Equally, we need to share a common recognition of the fact that all of us stand to lose from the failure to transform ours into a non-racial, non-sexist and prosperous country. Unless we build such a society, the better life for all that we all seek would be realised neither for the whites nor for the blacks. This means that all of us must engage in a difficult and protracted struggle to defeat the accumulated prejudices that all of us harbour in our minds.

Nobody is born either superior or inferior. No people is predestined to succeed or to fail. No child is born hating. Our neighbours, whether black or white, are as human as we all are and as South African as we all are. Because none of us is an island, none of us can succeed without the co-operation of the next person, regardless of race, colour or gender. Similarly, we cannot build a winning nation and, therefore, winning individuals, unless we combine our efforts to bring about this result.

The new patriotism is therefore a material factor in both our individual and collective efforts to achieve success in our lives. With its adoption, each one of us will find that we become empowered to determine what we can and should do to contribute both to our own advancement and to the attainment of the greater good.

Thus shall we achieve national unity, national reconciliation and the mobilisation of the millions of our people to hold hands as a single mighty movement mobilised to transform ourselves into the winning nation that we can, must and will be.

Joint action to implement the programmes we announced in the State of the Nation Address last Friday provides all of us with the opportunity to give concrete expression to the new patriotism that is in the enlightened self-interest of all of us who call ourselves South African.

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ANC Today

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THIS WEEK:

* Letter from the President: Transformation hinges on the ANC's ability to mobilise the people

LETTER FROM THE PRESIDENT

Transformation hinges on the ANC's ability to mobilise the people

Both the State of the Nation Address and the Budget have now been presented to parliament and the nation. The country is therefore aware of the principal pillars of the government's programme of action for the year and the public financial resources available for the implementation of this programme.

As we have said before, the success of this programme, focused on accelerating the process towards a better life for all, will also depend on the involvement of the masses of the people in its implementation.

This presents a particular challenge and opportunity to the ANC, its allies and the rest of the democratic movement. This is so because a fundamental element of our strategy for transformation has always been to ensure that this becomes a people-driven process.

It has been a matter of concern to our movement as a whole that after the victory of the democratic revolution in 1994, both the masses of our people and various formations of the democratic movement became immobilised.

They became passive observers of the process of change and mere recipients of the benefits of this process - the objects rather than the subjects of policy.

This has also affected the structures of our organisation, the ANC, as well as the Youth League and Women's League.

Among other things, this has resulted in a certain amount of disorientation among these structures as well as the membership in general, with the organisation being seen by some as merely an instrument to mobilise for elections and an institution for the advancement of selfish personal agendas.

Any genuine leader of our movement, who is in contact with our grassroots, knows that the masses of our people have consistently objected to this negative development.

For this reason, these masses have consistently demanded that the leadership should maintain continuous contact with them and report to them honestly on both the problems and the progress we experience, as we struggle to rebuild our country and move towards the realisation of the goal of a better life for all.

Because they define themselves, correctly, as part of the solution, these masses have sought that their movement, the ANC, should engage them as the central motive force of the movement for change.

Because of our own weaknesses with regard to the discharge of this task, various reactionary forces have sought to mobilise these masses against our movement and against their own interests, taking advantage of the vacuum created by our own mistakes.

Some of these reactionary forces have worn the clothes of the ANC and the rest of the democratic movement, pretending that they, and only they, are the genuine voice of the people.

The masses of our people have a long and unbroken history of direct involvement in the struggle for the fundamental transformation of our country. They are conscious of the task that faces them, of being their own liberator.

They trust the ANC as a political force that has stayed at the helm of our struggle, regardless of the sacrifices that its leaders and members had to make. Accordingly, they are not easily deceived. They are not ready to be swept off their feet by populists and demagogues. All efforts to turn them against the movement have therefore failed, despite a sustained and continuing political and media barrage directed at alienating them from their tried and tested political vanguard.

Nevertheless, we need to bear this in mind that the opposition does not sleep. It works patiently for the victory of its cause. It is convinced that all it has to do is steadily and incrementally to corrode our support. It believes that time is on its side.

The opposition plans carefully and in detail. Among other things, it works to turn members of our movement against the movement. It tries hard to foment division within our ranks so that we turn against one another rather than unite in action for progressive change. It works to confuse the people about who genuinely represents their interests, to demobilise them as an agent of change, to encourage disaffection among them and ultimately to detach them from our movement.

One of the goals our opponents pursue in this regard, is to ensure that in the 2004 general elections they reduce our popular support to less than 50 percent of our electorate.

These opponents know that they cannot achieve this highly ambitious objective without the active cooperation of elements within our own movement, whose supportive task is to divide us and oblige us to go for one another's throats, in a scramble for positions of power within the ANC and the Leagues.

Thus do they seek to assume positions of political leadership in our country, so that they determine the direction and pace of change directly, rather than indirectly, as they have to in a situation in which the masses of our people have freely given the mandate to govern to our movement.

However, the present reality is that the ANC-led broad democratic movement is the most powerful political force in our country, with the strongest and most extensive mass base. It also represents the largest number of people in our country who stand to gain most from the implementation of the people-centred programme of action announced by the government.

The responsibility therefore rests on our democratic movement in all its formations to ensure that the masses of our people are indeed mobilised to join in action for their own upliftment. This is not a matter that can be left to other formations, least of all those that have positioned themselves as the opposition to change or those that have appointed themselves as 'watchdogs' over the democratically elected government.

Accordingly, we must accept that lack of mass involvement in the process of change contained in the government programmes will signify the failure of our movement to discharge its responsibilities as the leader of the masses of our people.

This critically important work of mass mobilisation for change will also require that all the genuinely democratic formations that will be involved will have to coordinate their activities to ensure that we unite in action and act in unity. This requires that only those ready and willing to act for progressive change should come into this united action for progressive change.

Those who reject the direction of change contained in the government programmes, as do the opposition parties of reaction, are therefore at liberty to stay away from the mass campaign for progressive change in which we must engage.

Genuine members of the Congress Movement will join this campaign of mass mobilisation and record yet another glorious chapter in the struggle to transform ours into a modern nation of non-racism, non-sexism, democracy, peace and prosperity.

It is whether we act to mobilise the masses for change or act to demobilise them into inactivity, that will determine where we stand in the struggle of the day between the forces of progress on one hand and those of reaction on the other.

We are fortunate that it is not our words uttered for maximum effect that will settle this contest, but our actions, which necessarily must be carried out in broad daylight.

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ANC Today

Volume 1 No 8 • 16 - 22 March 2001

THIS WEEK:

* Letter from the President: We must build a caring and people-centred society

LETTER FROM THE PRESIDENT

We must build a caring and people-centred society

Our Human Rights Day, March 21, was born in struggle. Lives were lost in a struggle against what the oppressed had described as "the badge of slavery" - the reference book or "the pass".

"The pass" meant that those who carried this badge of slavery were African. It meant that those who were African had to live with the reality that they would be treated as a lower class of citizen of South Africa, humans who were less than human.

It meant that the lower class of citizen had to accept a life of subservience, intentional impoverishment, denial of human rights and human dignity.

The struggle against the badge of slavery was therefore a struggle against slavery itself. It was a struggle for human rights and human dignity, for an egalitarian and humane South Africa.

If our national Human Rights Day was born in struggle, a struggle that led to the birth of a new South Africa, the extension of the frontiers of human rights demands that we sustain the struggle for human rights.

And yet some in our society believe that the days of struggle are over. They believe that to talk of struggle today is to create an atmosphere that does not help us to achieve national unity and reconciliation.

Indeed the accusation is repeatedly made that the ANC has so far failed to transform itself from a liberation movement into a political party - from an organisation of struggle into a machine for the conduct of parliamentary politics.

Nevertheless, we have continued to insist that the struggle continues! The reason we have done this is because not all the objectives for which our people died in Sharpeville in 1960 have been realised.

The victory of 1994 which ushered in our democratic victory was a giant step forward towards the accomplishment of the goals of the Martyrs of Sharpeville. It created a new and strong platform for us further to pursue the cause for which they died.

The victory of 1994 meant that even as we said the struggle continues, we had to take new decisions about how to conduct that struggle. This was so because tyranny had been defeated. Political power had passed into the hands of the people.

The question that the successors of the Martyrs of Sharpeville had to answer was how they would use the political power they had acquired further to advance the agenda of those who had perished, to address the still outstanding goals of the national liberation movement.

This question had to be answered within the context of the fact that the democratic power had a responsibility to govern not only in the interests of the formerly oppressed but in the interest of all the people of our country, including the former oppressors.

Accordingly, the continuing struggle would no longer have the objective to defeat and destroy the contemporary state power, which had been put in place by the people themselves. It would no longer aim to make the country ungovernable as the interests of the people are best served by good governance.

No longer would there be need for an armed struggle, for sanctions, for a mass-based insurrection.

Despite all this, we have seen people from among the formerly oppressed conduct themselves as though they define the democratic order as an enemy of the people.

These have also acted as though they believe that the democratic freedoms we won through a costly struggle give them the freedom to create as much chaos and anarchy as they choose, to advance their cause.

In this context, in the recent past we have seen such incidents as the burning of a railway station in Pretoria as well as railway coaches, vandalism and looting in Johannesburg, the beating up of people during demonstrations and the thrashing of public highways.

None of this has anything to do with the struggle of which we are speaking. Chaos and anarchy cannot be part of the process by which the people further the cause of the restoration of their own dignity.

Therefore they can neither be part of the means we use in struggle nor the outcome of that struggle.

The outcome of this struggle must be the eradication of the legacy of the racist system against which the Martyrs of Sharpeville fought. That legacy includes poverty, underdevelopment, the continuing racial and gender disparities in our society and criminal violence.

Poverty and underdevelopment mean that millions of our people do not have the possibility to lead decent human lives. Many still go to bed hungry. Many still live in shacks. Many cannot afford proper health care.

Many cannot afford to clothe themselves and their children adequately and have no means to ensure that the children have access to education and training. Many are unemployed and are therefore unable to earn their own means of livelihood.

The restoration of the dignity of all our people, which is itself a fundamental human right, does not only mean that the people should enjoy full democratic rights, important as these rights are. We have achieved these rights and must do everything to protect and use them for the benefit of the people.

But the full achievement of human rights also means that we must also succeed in the struggle for freedom from want, freedom from hunger, freedom from disease, freedom from ignorance, freedom from fear and freedom from the humiliation caused by poverty.

It was because we recognised the central importance of these freedoms that we included them in the Bill of Rights in our Constitution as part of the objectives towards which the democratic state must work.

That Constitution also enjoins us to work towards the objective of the transformation of ours into a non-racial and non-sexist South Africa.

Accordingly, apart from the realisation of the socio-economic freedoms we have just mentioned, we have an obligation to end the racial and gender imbalances and inequalities in our society as part of the process of ensuring that ours is a society in which all our people enjoy human rights.

Similarly, the important human right of freedom from fear means that we have to ensure that all our people live in conditions of safety and security. The fight against crime, including rape and violence against women and children, is therefore part of the struggle we have to wage to realise the objectives of the Martyrs of Sharpeville.

Accordingly, when we say the struggle continues, we mean that the struggle continues to achieve these freedoms which are additional to the political freedoms we have obtained to fulfil the task that the people shall govern.

It means that in the same way as they were involved in the struggle to defeat the apartheid system of white minority rule, the people must be mobilised to participate in the process of the reconstruction and development of our country.

As the people were not spectators and by-standers in the struggle against apartheid, so should they not be spectators and by-standers in the struggle against poverty and underdevelopment.

As we celebrate our Human Rights Day on March 21, we must therefore focus on the tasks of rebuilding and transforming our country to create a caring and people-centred society. We must ensure that all our people understand these tasks.

We must also ensure that we reaffirm our commitment to work together to meet those tasks. Those who are fortunate to have better means than others should also see it as their responsibility voluntary to use those means to assist in the extension of the frontiers of the human rights of those who have not.

All organisations truly representative of the people should therefore accept that it is their responsibility to be involved in the process of educating and mobilising the people to be involved in the reconstruction and development of our country.

Accordingly, March 21st, our Human Rights Day, should be celebrated not only by political parties and in political rallies. All those committed to the perspective of human rights for all must be part of the process of defining this important national holiday as a day on which we all commit ourselves to work together for a better life for all.

This is the tribute we should pay to the Martyrs of Sharpeville, of Soweto and the countless others who died in the long struggle to ensure that all our people enjoy full human rights.

This edition of ANC Today is available from the ANC web site at
<http://www.anc.org.za/ancdocs/anctoday/2001/at06.htm>