

**UHLALUTYO LWAMANQAKU KALINDIXESHA WESIXHOSA
NGOBHALO NGOKUDLULILEYO NANGOBHALO OLUNIKA
INGCACISO NGOKUBHEKISELE KUHLOBO LWE-GENRE**

NGU

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ISIQINISEKISO

Ngokufaka le thisisi ngemeyile, ndiyaqinisekisa ukuba wonke umsebenzi oqulathiweyo okhoyo ngowam buqu, ngumsebenzi osisiseko kwaye ndim umniniwo okwagunyazisa ilungelo lokuwushicilela nokuwuthengisa (ngaphandle kwenxenye yawo ethe yagunyaziswa ngokucacileyo) kwaye andizange ndiwufake wonke okanye inxalenye yawo ngaphambili ngeenjongo zokuzuza isidanga.

.....
Intsayino-gama

.....
Umhla

ISISHWANKATHELO

Olu fundo lubonakalisa iziseko zeengcingane zika-Feez no-Joyce (1998) kunye no-Grabe no-Kaplan (1996) zokuhlalutya izicatshulwa zesiXhosa ezibhalwe ngobhalo ngobomi bomntu kunye nobhalo olunika iingcaciso ezifumaneka kulindexsha wesiXhosa. Iingcingane ezisetyenzisiweyo kolu fundo ziquka ubunzululwazi nobuchule bokubhala izicatshulwa zesiXhosa ezithi ziqwalasele iimpawu zolwakhiwo lolwimi kunye neempawu zobume bezicatshulwa eziquka indlela yokunxibelelana kwabafundi kunye nezicatshulwa ezibhaliweyo. Olu fundo lukwaqwalasela indlela yokuphuhlisa izakhono zabafundi ukuze bakwazi ukuhlalutya izicatshulwa kumagumbi okufundela iilwimi. Ezi zakhono zijongwe ukuba zibe yinxalenye enxibelelene neKharithulam yeSizwe yowama-2005 ebhekisele kwinkqubo yokufunda nokufundisa iilwimi.

Olu fundo lukwaveza ubugcisa bolwimi ekuhlalutyeni izicatshulwa ezingobhalo ngobomi bomntu kunye nezingobhalo olunika ingcaciso. Obu bugcisa buveza unxulumano lwezicatshulwa neKharithulam yeSizwe yowama-2005 njengoluxhobisa abafundi kunye nabahlohi ngezakhono zokuqonda ulwimi, ukufunda, ukufundisa nokululandela ulwimi xa kubhalwayo. Kolu fundo kusetyenziswe izicatshulwa ezilishumi, ezihlanu kuzo zixoxa ngobhalo olungobomi bomntu ngelixa ezihlanu kuzo zixoxa ngobhalo olunika ingcaciso. Ezi zicatshulwa zithatyathwe kulindexsha wesiXhosa ngenjongo yohlalutyo ukuze kuvele injongo yonxibelelwano ngobhalo, inkcubeko kunye nemiba yezentlalo ekubhalwe ngayo.

Amanqanaba emo yokubhala, olwakhiwo lobunzululwazi ngeelwimi, iimpawu zolwakhiwo lobhalo kunye namalungu olwakhiwo lwesicatshulwa ziza kuboniswa xa kuhlalelwa izicatshulwa zesiXhosa. Kule miba kuya kugxininiswa ngokubanzi kubume bokubhala ngokweepharamitha zika-Grabe no-Kaplan (1996) ezinjengezi: “ngubani, ubhala, (i)ntoni, kubani, nganjongoni, kutheni, nini, phi nanjani?” Olu fundo lukwaveza ukuba iziseko zeengcingane zika-Feez no-Joyce (1998) kunye no-Grabe no-Kaplan (1996) malunga nezicatshulwa ezibhalwayo ziya kukwenza abahlohi nabafundi abanezakhono nezazi-nzulu ezizizo ngezicatshulwa. Oku kuthetha ukuba abahlohi nabafundi baya kuba ziintshatsheli ekuhlalutyeni izicatshulwa zesiXhosa ezibhaliweyo kwaye baphuhle ekuzifundeni nasekuzibhaleni.

ABSTRACT

ABSTRACT

This study employs the theoretical framework of text construction advanced by Feez and Joyce (1998) and Grabe and Kaplan (1996) for the analysis of Xhosa texts of biographical recounting and consequential explanation.

Text-linguistic methods are used to analyse five written biographical recounting texts and five written consequential explanation texts taken from *Bona* magazine. These text-linguistic methods explore the incorporation of texts in the National Curriculum 2005, in order to equip both teachers and learners with the skills to get to know the Xhosa language – to learn, to teach and to follow the language structure when writing.

The analysis facilitates the discovery of the communicative purpose, culture and social elements in written text. In addition, models of writing, text-linguistic construction, properties of written text and elements of text structure are explored in the analysis of the Xhosa texts. Based on these terms, the broad emphasis will be on parameters of the ethnography of writing as proposed by Grabe and Kaplan (1996). These parameters are, among others, as follows: who writes what to whom, for what purpose, why, when, where and how? This study also proves that the theoretical framework advanced by Feez and Joyce (1998) and Grabe and Kaplan (1996) about written texts could result in effective teachers and learners who have acquired skills and become text experts.

OPSOMMING

Hierdie studie maak gebruik van die teoretiese raamwerk van tekskonstruksie voorgestel deur Feez en Joyce (1998) en Grabe en Kaplan (1996) vir die ontleding van Xhosa-tekste van biografiese oorvertelling en voortvloeiende verduideliking.

Teks-linguistiese metodes word gebruik om vyf geskrewe tekste oor biografiese oorvertelling en vyf geskrewe voortvloeiende verduidelikingstekste uit die tydskrif *Bona* te ontleed. Hierdie teks-linguistiese metodes verken die insluiting van tekste in die Nasionale Kurrikulum 2005, wat onderwysers sowel as leerders toerus met die vaardighede om die taal te leer ken – om die taalstruktuur te leer, te onderrig en te volg as hulle skryf.

Die ontleding fasiliteer die ontdekking van die kommunikatiewe doelwit, kultuur en sosiale elemente in geskrewe teks. Ook word skryfmodelle, teks-linguistiese konstruksie, eienskappe van geskrewe teks en elemente van teksstruktuur verken in die ontleding van die Xhosa-tekste. In terme hiervan, val die breë klem op parameters van die etnografie van skryf soos voorgestel deur Grabe en Kaplan (1996). Hierdie parameters is onder andere soos volg: wie skryf wat aan wie, vir watter doel, hoekom, wanneer, waar en hoe? Hierdie studie bewys ook dat die teoretiese raamwerk wat deur Feez en Joyce (1998) en Grabe en Kaplan (1996) voorgestel is vir geskrewe tekste kan lei tot doeltreffende onderwysers en leerders wat vaardighede verwerf en bedrewe op die gebied van geskrewe tekste word.

ISINIKEZELO

Lo msebenzi ndiwunikezela kumkhuluwa wam uVictor Khohliso. Ndibulela umonde wokunditobisa, endikhuthaza ngexesha bendisawulolonga lo msebenzi. Ngaphandle kweenkuthazo zakhe bekungasayi kuba lula ukuba ndiwufezekise umnqweno wam wokuphumelela kulo msebenzi. “Ngxatsho-o-o ke! Khwalo ngeenkuthazo zakho. Wenze njalo nakwabezayo!”

UTHIXO AKUSIKELELE!

UMBULELO

- ❖ Ndibulela uThixo Onamandla onke ngako konke athe wandidlulisa kuko ukuze lo msebenzi ube nempumelelo. Ngaphandle kwaKhe bendiya kubulaleka ukuwufezekisa.
- ❖ Ndibulela ngokungazenzisiyo uNjingalwazi MW Visser ongumqeqeshi wam, ngokundiphehla kwakhe ukuze amehlo am avuleke ndikwazi ukuwenza lo msebenzi. Ndibulela nokundihlahlela indlela esinga empumelelweni ngokuthi andilolonge ngobunzululwazi nobuchule bakhe bokuphumeza izifundo zam.
- ❖ Ndibulela nesigqeba siphela seSebe leeLwimi zase-Afrika kwiDyunivesithi yaseStellenbosch ngokuvula izandla ukuze nam ndibe ngomnye wabafundi baso.
- ❖ Ndibulela i-National Research Fund ngokundinika inkxaso-mali yokuqhubeka nezifundo zam.
- ❖ Ndibulela iTshansela yeDyunivesithi yaseStellenbosch ngenkxaso-mali eye yandiwonga ngayo ekuthiwa yi-Vice Chancellor's Awards for Succeeding Against the Odds. Ndiyabulela kuba oku kwenze kwaba lula ukuba ndiqhubeke nezifundo zam.
- ❖ Ndibulela inkosikazi yam uNokhanyo Hally Simayile kunye nonyana wam wamazibulo u-Inathi Simayile. Ndibulela ukundinyamezela kwabo xa bendisiwa ndivuka ndilungiselela lo msebenzi ukuba ube nempumelelo. Ndithi uThixo Abathwale ngokwenza kwabo njalo.

UTHIXO ABE NANI!

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ISAPHLUKO 1

INTSHAYELELO

1.1 INJONGO KUNYE NENTSINGISELO YOFUNDO

Injongo yolu fundo kukuphonononga banzi ngonxulumano lwengcingane yesifundo esetyenziswayo ukuhlahlela izicatshulwa ezibhalwe ngobomi bomntu kunye nezicatshulwa ezinika ingcaciso. Ezi zicatshulwa zifumaneka koolindexsha abahlukeneyo besiXhosa. Olu hlahlelo lwezicatshulwa lufuna ingcaciso yeemeko zobunzululwazi ngeelwimi nezingezizo ezobunzululwazi ngeelwimi ukuze lube nokuqwalasela ngokubanzi kuhlahlelo lwesifundo sesicatshulwa ngokuyamene kwiinkalo zolwakhiwo lwesicatshulwa, unxibelelwano kunye nenjongo yezicatshulwa kwezintlobo. Olu hlahlelo lubuye luqwalasela ngokubanzi iinjongo zombhali ekubhaleni isicatshulwa nempendulo kunye nesimo somfundi emva kofundo lwesicatshulwa.

Olu fundo lusingisele ekuvezeni isalathisi sokuhlalelwa kwezicatshulwa zesiXhosa kwaye oku kubonisa ukuba uhlahlelo lwesicatshulwa lolunye lwemiba esetyenziswayo kwizifundo zolwimi kwiilwimi zonke. U-Grabe no-Kaplan (1996) bebhekisele ku-Bhatia (1993) bachaza ukuba uhlahlelo lobunzululwazi ngeelwimi lilinge lokufumana amalungu obunzululwazi ngeelwimi njengeentwana zeelwimi eziyimixholo, iinkalo zegrama, inkcazo yokusetyenziswa kolwimi, izimo zobuciko, inkcazo yolwakhiwo lwesicatshulwa njengolwakhiwo lwesivakalisi, ulwakhiwo lwesihloko, ukuqhubeka kwesihloko, ulwazi olunikiweyo nolutsha nonxulumano lomxholo nembali. La malungu aza kusetyenziswa ekuhlahleleni isicatshulwa sesiXhosa kolu fundo. Namanye amalungu aza kuthi asetyenziswe kolu hlahlelo ngaka-Feez no-Joyce (1998) anjengamanqanaba obhalo, njengenqanaba lokuziqhelanisa nesenzeko, inqanaba lokushicilelwa kwesiganeko kunye nenqanaba lokuhlomla. Le miba ka-Feez no-Joyce iza kuchazwa ngokubanzi kolu fundo.

Ingxoxo ebanzi yolwakhiwo lobunzululwazi ngezicatshulwa ezingolwimi lwesiXhosa iza kubhekisela kwiimbono zika-Grabe no-Kaplan (1996) kwengcingane nobuchule

bokubhala. U-Grabe no-Kaplan (1996) bakwathi uhlahlelo lwesicatshulwa lufuna ubuchule bokubhala obunjengolwakhiwo lolwimi lwezicatshulwa ezibhaliweyo, ulungiselelo lokuwexula njengenjongo yombhali, ukunanza umseki nomamkeli wesicatshulwa, inkqubo yobhalo, indawo, ixesha, nenjongo yokuyila ubhalo kunye nenjongo yonxibelelwano kubhalo. Le ngxoxo ibonisa ukuba konke oku kuqulathe iipharamitha zenkcazo yobuchule bokubhala zika-Grabe no-Kaplan ezinjengo: “ubani, ubhala, ntoni, kubani, nganjongoni, kutheni, nini no-phi kunye no-kanjani?” Zonke ezi pharamitha ziza kuchazwa ngokubanzi kolu fundo. Iindlela ezithi zibe nefuthe ngalo ezi pharamitha kunye nemiba esisiseko solwakhiwo lwesicatshulwa ziza kuhlolwa kwaye zinikwe neenkcazelo zazo kolu fundo.

Eyona njongo iphambili kolu fundo kukubonisa izicatshulwa zesiXhosa ngokwamacebo ale mihla asetyenziswayo ukuhlahlela ubume bolwimi ekubhaleni. Oku kubonisa ukuba injongo yolu fundo kukuqwalasela amacebo amatsha aphuhlisiweyo ale mihla ophando ngobunzululwazi ngeelwimi kwisicatshulwa, athi anike inkcukacha ngohlalelo lonxibelelwano lolwimi kwizicatshulwa. La macebo matsha asetyenziswayo aza kuthi achazwe anjengeMfundo eSekeke kwiziPhumo (OBE) kunye nobuchule bokubhala. Iindlela ezibonisa uhlahlelo lwesifundo ezibandakanya ukufundiswa kolwimi ukuze kuphunyezwe iziphumo ezithile ziza kuchazwa kolu fundo.

Olu fundo luza kunika isikhokelo seengqikelelo zeengcingane ezibonisiweyo kolu fundo. Oku kuthetha ukuba uhlahlelo lwezicatshulwa ezilishumi zikalindexesha wesiXhosa ziza kusetyenziswa njengomboniso kwindlela iKharityhulam yoLwimi inokusetyenziswa ngayo ekufundeni nasekufundiseni.

1.2 ISAKHELO SOBUME BENGINGANE

Olu fundo luza kuqikelela isakhelo sobume bengcingane ngokuphanda nzulu malunga nokuhlalela izicatshulwa zesiXhosa njengonxibelelwano. Ngokuka-Feez no-Joyce (1998:3) bathi oku kubalulekile kuba kufuna ulwazi ukuze ube yincutshe yokubhala nokuhlalela izicatshulwa. U-Feez no-Joyce (1998) bakwathi kubalulekile ukwazi ngemifuziselo kunye nemilo yezicatshulwa ezahlukeneyo. Olu lwazi ngezicatshulwa luthi ludale unxibelelwano phakathi kombhali, umfundi kunye

nesicatshulwa. Olu hlobo lwengqikilelo lukwalolunye olwaziwayo kwiingcingane zohlahlelo lwesifundo kwizicatshulwa. U-Grabe no-Kaplan (1990) bebhakisele ku-Van de Kopple (1986) bavakalisa ukuba ukusetyenziswa kwegramama kulwimi kuphanda ukuba ulwimi lwenza ntoni, abantu balusebenzisa njani ngeendlela ezahlukeneyo ukufezekisa iinjongo ezahlukeneyo, nokuba ezi njongo zahlukeneyo zokunxibelelana ziyatolikwa zikunye nomxholo okanye umongo wesicatshulwa. Ngako oko, umfundi ofunda isicatshulwa enezi nkalo zingasentla engqondweni yakhe, angathi aphuhle kulwazi ngesicatshulwa, nanjengoko eya kukwazi ukubona iinjongo zokunxibelelana kwizicatshulwa, aqhagamshelanise isicatshulwa kwimvelaphi yolwazi, aqhagamshelanise iindawo zesicatshulwa ndawonye, kwaye esebenzisa iimpawu zesifundo ukubona ukuba iindawo zesicatshulwa zinxibelelana njani na enye kwenye.

1.2.1 Indlela yokuhlahlela isicatshulwa

Kolu fundo izicatshulwa ezilishumi zesiXhosa ezithatyathwe kulindexsha wesiXhosa, ezihlanu kuzo zixoxa ngembali ngobomi bomntu ngelixa ezinye ezihlanu zixoxa ngobhalo olunika ingcaciso, ziya kuthi zihlahlelwe. Imiba echaphazela ubomi babantu kunye nengcaciso yokwenzekayo entlalweni kwezi zicatshulwa iza kuhlahlelwa kujoliswe kwiindlela zanamhla zokuhlahlela isicatshulwa kunye nohlobo lobhalo. Iindlela zokuhlahlela isicatshulwa zijoliswe kucwangciso lwegramama oluquka iingcingane zika-Feez no-Joyce (1998) kunye nobuchule bokubhala obuvezwa ngu-Grabe no-Kaplan (1996).

U-Feez no-Joyce (1998) baxoxa bathi uhlahlelo lwesicatshulwa lufuna ulwazi nzulu ngemifuziselo nemilo yezicatshulwa ezahlukeneyo eziziintlobo-ntlobo. Le mifuziselo nemilo ibonisa amalungu amancinane azizakhi zesicatshulwa anjengamagama, amaqela, izibizo, izenzi, amagatya kunye nezivakalisi. La malungu ngawo azizixokelelwana zokuyila isicatshulwa. La malungu aza kuthi asetyenziswe njengamabinza adala uyamano nonamathelwano kwisicatshulwa xa umbhali eyila ubhalo. Olu yamano nonamathelwano lulo oluthi lwakhe izicatshulwa ezithungelanayo.

U-Grabe no-Kaplan (1996) bathi ubuchule bokubhala budlala indima enkulu kumbhali nakumfundi ekwakhweni kwesicatshulwa kuquka nenjongo yezentlalo kunye nolwakiwo lwesifundo. Oku bakubonisa ngokusebenzisa umbuzo weepharamitha osele ukhankanyiwe ngasentla othi: “ubani, ubhala, ntoni, kubani, nganjongoni, kutheni, nini no-phi kunye no-kanjani?” Lo mbuzo weepharamitha ucaciswa ngolu hlobo lulandelayo: “Ubani” ubhekisele kulwazi lombhali ekubhaleni isicatshulwa ukuba ngaba ngumbhali okhasayo okanye ongumakhwekhwetha kusini na. “Ubhala” ubhekisele kulwakiwo lwesicatshulwa. “Untoni” ubhekisele kumyalezo okanye umxholo oqulathwe sisicatshulwa. “Ukubani” ubhekisele kumfundi okanye umamkeli womyalezo osuka kwisicatshulwa. “Unganjongoni” ubhekisele kwixabiso lomyalezo umbhali afuna ukuwudlulisela kumfundi. “Ukutheni” ubhekisele kwizizathu nentshisakalo yombhali ukuba abhale isicatshulwa. “Unini” ubhekisele kwishesha lokubhalwa kwesicatshulwa elinxulumene nexesha lokufundwa kwesicatshulwa ngumfundi. “Uphi” ubhekisele kwindawo yesakhelo sesicatshulwa. “Ukanjani” ubhekisele kwintshukumo okanye kwinkqubo yobhalo equka izixhobo ezisetyenziswayo xa kubhalwa isicatshulwa. Ezi pharamitha ziza kusetyenziswa ukuhlahlela izicatshulwa zesiXhosa.

Iimpawu ezisetyenziswayo ukuhlahlela izicatshulwa zesiXhosa ziza kuxoxwa. Ezi mpawu zinjengohlalelo lobumbo-sivakalisi, uphando lwengqokelela yezibhalo ezithile, ulwakiwo lolwazi, uhlalelo lwesivakalisi, uhlalelo lwenkcazelo yesihloko, ukuqhubela phambili kwesihloko, ulwakiwo lwesivakalisi esiyintloko, ulwazi olunikiweyo nolutsha, unxulumano lomxholo nembali, unxulumano oluqwalasela iingcinga ezifunekayo. Ezinye iimpawu eziza kuthi zixoxwe kwesi sahluko ziquka uyamano kwisicatshulwa kunye nembono yonamathelwano kwisicatshulwa eziquka isalathisi, uthelekiso noyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, ukushiya kwamagama kwisivakalisi, ukuvumelana kwamagama kwisivakalisi, iziseko zonamathelwano ezingezizo ezeelwimi, unxulumano, amalungu oyamano nolungelelaniso, ukusetyenziswa kwentelekelelo kunye nezimo zobuciko kunamathelwano. Oku kuza kuthi kubonise indlela yokuba abafundi basilandela njani na isicatshulwa ngokwendlela intsingiselo ilandelelana ngayo. Oku kuza kubuye kuvezwe yindlela umbhali asebenzise ngayo inkcazelo yamagama enjengokukhethwa kwamagama okuyimbono nenjongo yokunxibelelana, ukukhethwa kwamalungu okuqala kwisivakalisi nokukhethwa kwezenzi. Kuyabonakala ukuba

abafundi abathe bafunda ngezi ndlela zokuhlahlela isicatshulwa bangaba ziingqondi neenzululwazi zokufunda nokubhala ingakumbi kweli candelo lokufunda ngeelwimi.

1.2.2 Indima yohlahlelo lwesicatshulwa kufundo nokufundisa ulwimi

Injongo yohlahlelo lwesicatshulwa ekuyaleleni kwigumbi lokufundela ulwimi asikokuvelisa amava okufunda kuphela, okanye ukufezekisa iimfuno zeKharithulam, kodwa ikwayindlela yokukhuthaza abafundi ukufunda, ukutolika nokuzisa intsingiselo ngokugwebayo kwizicatshulwa zolwimi. Ezi ndlela zingenzeka kuphela xa abafundi bekwazi ukubuza imibuzo egwebayo, ngokwenza unxibelelwano kwizicatshulwa zesiseko, ngokunika iimpendulo kwimibuzo, iingxaki neeyantlukwano ezibonisiweyo kwisicatshulwa. Kwelinye icala kumele abafundi bakwazi ukudlulisa, ukunxulumanisa nokunxibelelanisa abakufundileyo kwisicatshulwa, kunye nelizwe elibangqongileyo. Oku kuthetha ukuba abafundi baza kuba nako ukunxulumanisa amava abo nokwenzekayo entlalweni kunye nokubangqongileyo.

U-Feez no-Joyce (1998) bayakuxhasa oku ngokuthi bachaze ukuba zikwakho nezinye iinjongo zokusetyenziswa kolwimi ekufundeni. Bakwathi ezi njongo ziquka ukushicilela iziganeko, ukuyalela, ukuchaza, ukucacisa, ukonwabisa, ukuphendula nokuwexula. Ngamanye amazwi ezi njongo zizama ukunxulumanisa ezentlalo nenkcubeko ukuze kudaleke intsingiselo entlalweni. Oku kuthetha ukuba lonke ubhalo lubhalwa lubhekisele kokwenzekayo entlalweni, kwaye olu bhalo lubhalwa ngokwamanqanaba exesha anjengesiqalo, umbindi kunye nesiphelo, ukuze umfundi abe nako ukufumana intsingiselo nokusilandela isicatshulwa esibhaliweyo.

Iindlela ezintsha zokuhlahlela isicatshulwa nokufunda kufundo lolwimi kuquka ukuhlalutya isicatshulwa, ulwakhiwo lwesicatshulwa nobuchule bokubhala, zibonakala zingundoqo ekuphuhliseni izakhono zomfundi zokufunda nokubhala kunye nengqondo eyilayo. Ezi zakhono zomfundi ziyamene neziphumo zokufunda ezingunombolo wesi-2 nowesi-3 kuludwe lwezifundo zika-2005. Isiphumo sokufunda sesi-2 sichaza ukuba: “umfundi uyakwazi ukufunda nokulolonga, ngenjongo yokuqonda nokukhangela ngeliso elibukhali, esabela kuluhlu olubanzi lweetekisi”. Isiphumo sokufunda sesi-3 sichaza ukuba: “umfundi uyakwazi ukubhala nokunikezela ngakubhalileyo ngokoluhlu olubanzi lweenjongo nabantu abafuna

ulwazi, esebenzisa imigaqo yolwimi neefomathi ezifanelekileyo kwimixholo eyahluka-hlukeneyo". Ezi ziphumo zokufunda ziza kuxoxwa banzi kwisahluko sesine.

1.3 ULUNGISELELO LOFUNDO

Isahluko sesibini solu fundo siza kuqwalasela ubunzululwazi nobuchule bokubhala izicatshulwa, neendlela eziveza ukuhlahlelwa kwezicatshulwa zesiXhosa ezibhaliweyo. Esi sahluko siza kuveza iingcingane neendlela zokuhlahlela isicatshulwa ngokweenzululwazi zeelwimi ezahlukeneyo. Ezi ngcingane ziza kuxoxwa kuvezwa ubume bokubhala. U-Feez no-Joyce (1998) bavela ngelithi ubume bokubhala budalwa yimo yokukwazi imifuziselo nemilo yezicatshulwa ezahlukeneyo ukuze ukwazi ukucebela ubhalo olunentsingiselo eyanelisayo, ekwazalisekisa injongo yokubhala. Bakwathi le mifuziselo nemilo yobhalo idala ukuba umbhali akwazi ukwahlula phakathi kobhalo lwebali nobhalo lwengxelo. Oku kuza kuthi kuboniswe ngokuthi kuhlonyelwe izicwili zamagama ezakha izicatshulwa ezahlukeneyo ezinjengobhalo oludlulileyo nobhalo olunika ingcaciso.

Kwakwesi sahluko kuza kuqwalaselwa imiba malunga nomgaqo kunye nophando ngobhalo, apho kuza kuvezwa uhlobo lokubhala, ubuchule bokubhala, ulwimi oluthethwayo nolubhaliweyo. Kwakwesi sahluko iimpawu zobhalo ziza kuxoxwa ezinjengolungelelaniso lwesivakalisi, uyamano nonamathelwano kwisicatshulwa. Imiba yokubhala ngokweepharamitha zika-Grabe no-Kaplan iza kuxoxwa kuvezwa ubuchule bokubhala ngokunxibelelanisa umfundi kunye nesicatshulwa. Oku kuza kuthi kuxoxwe kukwavezwa uhlelo lwezakhono zemfundo yokubhala nokunxibelelana ekubhaleni.

Isahluko sesithathu siza kube sisebenzisa ucwangciso, iindlela zobunzululwazi ngokuhlahlela kunye nemiba yeengcingane ngohlalelo, ezithatyathwe kwisahluko sesibini solu fundo. Kwesi sahluko kuza kube kuhlahlelwa izicatshulwa zesiXhosa ezihlanu ezithatyathwe kulindexesha wesiXhosa. Izicatshulwa eziza kuhlahlelwa ziza kube zimalunga nobhalo ngobomi bomntu. Olu bhalo luza kube luveza impilo neemeko eziphilwa ngabantu entlalweni. Kolu hlahlelo kuza kube kujongwe banzi kubuchule bokubhala obuxoxiweyo kwisahluko sesibini.

Isahluko sesine siza kube sisebenzisa ucwangciso, iindlela zobunzululwazi ngokuhlahlela kunye nemiba yeengcingane ngohlahlelo, ezithatyathwe kwisahluko sesibini solu fundo. Kwesi sahluko kuza kube kuhlahlelwa izicatshulwa zesiXhosa ezihlanu ezithatyathwe kulindexesha wesiXhosa. Izicatshulwa eziza kuhlahlelwa ziza kube zimalunga nobhalo olunika ingcaciso. Olu bhalo luza kube lunika ingxelo yokuba izinto zenzeka njani na entlalweni. Kolu hlahlelo kuza kube kujongwe banzi kubuchule bokubhala obuxoxiweyo kwisahluko sesibini. Esi sahluko siza kuxoxa ngohlolo lwezicatshulwa nemfundo esekeke kwiziphumo ekufundeni nasekufundiseni ulwimi. Le mfundo esekeke kwiziphumo isekelwe kwiNkcazelo yeKharithulam yeSizwe yamaBanga esikolo aphakamileyo e-10 ukuya kwi-12. Oku kuza kubonisa ukuba iziphumo zesifundo ekufundeni nasekufundiseni zivumela umfundi ukukwazi ukubhala nokunikezela kunye nokufunda nokulolonga.

Isahluko sesihlanu solu fundo siqulathe isiphelo sengxoxo yolu fundo. Oku kuthetha ukuba esi sahluko siza kuveza kwaye sikhumbuze ngayo yonke imixholo equlathwe lolu fundo. Ngamanye amazwi esi sahluko siza kuveza unxulumano lweengcingane ekuza kuxoxwa ngazo kwisahluko sesi-2, sesi-3 nesesi-4. Esi sahluko siya kuthi sizinxulumanise ezi ngcingane kunye noludwe olutsha lwezifundo zowama-2005 kufundo lolwimi.

ISAPHLUKO 2

UBUNZULULWAZI NOBUCHULE BOKUBHALA IZICATSHULWA

2.1 INTSHAYELELO

Esi sahluko siza kubonisa ubunzululwazi nobuchule bokubhala izicatshulwa. Ngokubhekisele ku-Feez no-Joyce (1998) ubume bokubhala izicatshulwa buza kubonakaliswa njengobona buneenjongo zokwenza izinto ezininzi ezahlukeneyo kwezentlalo. Ngokuka-Grabe no-Kaplan (1996) ubunzululwazi ngokubhala izicatshulwa buza kubonakaliswa njengesixhobo esisetyenziswa ngababhali ngeenjongo zokuveza unxibelelwano phakathi komfundi nesicatshulwa.

Esi sahluko siza kuqala ngokuveza ubume nobuchule bokubhala obuvezwa ngu-Feez no-Joyce (1998). Obu buchule kukwazi nzulu ngemifuziselo nemilo yezicatshulwa ezahlukeneyo eziziintlobo-ntlobo ezinjengezi zilandelayo: ibali kunye nengxelo. Esi sahluko siza kubonisa neendlela ezithi izicatshulwa zakhiwe ngayo ngokuthi zihlonyelwe amalungu amancinane azizakhi zesicatshulwa anjengala alandelayo: amagama, amaqela, izibizo, izenzi, amagatya kunye nezivakalisi. Kwesi sahluko kuza kuvezwa iintlobo zokubhala abazichaza u-Feez no-Joyce (1998) ngolu hlobo lulandelayo: ubhalo ngokudlulileyo nobhalo olunika ingcaciso. Ubhalo ngokudlulileyo luqulathe ubhalo ngobomi bomntu, iimbali kunye neembali ezenza ingxelo. Ubhalo olunika ingcaciso luquka ukulandelelana kwengcaciso kunye nengcaciso yezizathu okanye yeziphumo.

Kwakhona esi sahluko siza kuqwalasela imiba malunga nomgaqo kunye nophando ngobhalo, apho kuvezwa khona uhlobo lokubhala, ubuchule bokubhala ngobhalo, ulwimi oluthethwayo nolubhaliweyo. Uphando malunga nezimo zokubhala ngolwimi lokuqala (L1) nolwimi lwesibini (L2) ziza kuqwalaselwa ukuze kuphuhle ukutshintshwa kwengcingane kuye ekwenzeni. Esi sahluko sikwabonisa indlela uphando ngobunzululwazi bolwimi lwesicatshulwa benziwa ngayo ngokuvelisa iimfuno zophando ngokubhala, ubume besicatshulwa kunye nendlela isicatshulwa esibonwa ngayo njengesixhobo sokunxibelelana.

Esi sahluko siza kuveza imiba emininzi eyahlukeneyo apho isivakalisi sithi sakhwiwe ngayo ukuze kubekho ulungelelwano, kunye neempawu zobhalo lwesicatshulwa. Le miba iyimifuziselo ehamba ngokwemigangatho yesicatshulwa eyile ilandelayo: umgangatho wokwakha isivakalisi, umgangatho wenkcazelo yamagama kunye nomgangatho wesicatshulwa. Oku kukwaquka uhlahlelo lobumbo-sivakalisi, uphando lwengqokelela yezibhalo ezithile, ulwakhiwo lolwazi, uhlahlelo lwesivakalisi, uhlahlelo lwenkcazelo yesihloko, ukuqhubela phambili kwesihloko, ulwakhiwo lwesivakalisi esiyintloko, ulwazi olunikiweyo nolutsha, unxulumano lomxholo nembali, unxulumano oluqwalasela iingcinga ezifunekayo, uyamano kwisicatshulwa nembono yonamathelwano kwisicatshulwa.

Imiba yokubhala ngokweepharamitha zika-Grabe no-Kaplan (1996) malunga nobuchule bokubhala ziza kuxoxwa. Ezi pharamitha zinothotho lwemibuzo eza kuthi icaciswe kwesi sahluko. Le mibuzo ngokweepharamitha imi ngolu hlobo lulandelayo: ngubani, ubhala, (i)ntoni, kubani, nganjongoni, kutheni, nini, phi nanjani? Eminye imiba eza kuthi ixoxwe kwesi sahluko luhlelo lwezakhono zokubhala ezinjengohlelo lwezakhono zemfundo yokubhala, indlela yokunxibelelana ekubhaleni kunye nomfuziselo wokunxibelelana ekubhaleni.

2.2 UBUGCISA BOKUBHALA

U-Feez no-Joyce (1998:3) bathi abantu basebenzisa ubhalo ngeenjongo zokwenza izinto ezininzi ezizezi zilandelayo:

- Ukushicilela iziganeko
- Ukuyalela
- Ukuchaza
- Ukucacisa
- Ukonwabisa
- Ukuphendula
- Ukuwexula

Ngokuka-Feez no-Joyce (1998:3) ukuze wenze ezi zinto, kufuneka ufunde ukubhala iintlobo zezicatshulwa. Ezi zicatshulwa zinemilo eyahlukeneyo. U-Feez no-Joyce

(1998) bakwathi kubalulekile ukwazi ngemifuziselo kunye nemilo yezicatshulwa ezahlukeneyo kuba oku kunceda wena ukucebela ubhalo lwakho nokugqiba ngemveliso eyanelisayo ezalisekisa injongo yayo. Umfuziselo wesicatshulwa ufunyanwa kumanqanaba awo. Amanqanaba abonisa injongo yesicatshulwa. Ababhali bakhetha amanqanaba ngokwendlela abafuna isicatshulwa sibe siso. Kwesi sahluko kukho imifuziselo yezicatshulwa ezahlukeneyo eziyimizekelo ebonisa indlela yokubhala. Bonke ababhali bagxila kumacebo xa befunda ukubhala. Xa sele beziincutshe zokubhala baqala ukufunisela nokwenza utshintsho xa beyila ukubhala. Ukuze uqonde okutshiwo yimilo yesicatshulwa kumele wazi ngeentlobo ezimbini zezicatshulwa ezizezi zilandelayo:

- Ibali
- Ingxelo

2.2.1 Ibali

Ngokuka-Feez no-Joyce (1998) injongo yebali kukuxela isehlo sento ethile okanye ngobani. Ibali lichaza ngesehlo esithile esithe senzeka kwinto ethile okanye ebomini bukabani. Umfuziselo jikelele wamabali esiXhoseni anokuchazwa ngokudwelisa amanqanaba amabali esiXhosa. La manqanaba ngala alandelayo:

- Ukuziqhelanisa nesenzeko
- Ushicilelo lwezenzeko
- Ukuhlomla

Umzekelo wesicatshulwa esinala manqanaba omfuziselo webali ngulo ulandelayo:

UGqirha Nelson Rolihlahla Mandela

UGqirha Nelson Rolihlahla Mandela wazalelwa kwilali yaseQunu cebu kuhle eMthatha e-Transkei ngomhla we-18 kweyeKhala ngowe-1918. Uyise wayeyinkosi yesizwe sabaThembu. Uthe akubhubha uyise wangena ezihlangwini zakhe encediswa ngamanyange ayephila ngelo xesha kwakulawula uyise.

Amabanga akhe aphantsi wawafunda kwisikolo esikufuphi nakowabo. Emva koko wathunyelwa kwisikolo esiphakamileyo e-Healdtown apho waphumelela iBanga leShumi. Waza emva koko waya kwiDyunivesithi yaseDikeni ekuthiwa yi-Fort Hare

apho wayeyokwenza izifundo zobuGcisa. Apho wajoyina kumbutho wabafundi ekuthiwa yi-Student's Representative Council (SRC). Wagxothwa apho eDyunivesithi ngenxa yokuba baqhankqalaza bengumbutho wabafundi. Washiya apho waya eRhawutini apho wafika wagqibezela izifundo zakhe waza waxelenga njengomabhalana. Wabuya wenza izifundo zomthetho (LLB). Waye wajoyina umbutho ka-Khongolose oyi-African National Congress (ANC) ngowe-1942. Lo mbutho wawulwela inguqu kunye namalungelo abantu beli loMzantsi Afrika.

NgeyoMsintsi ngowe-1944 lo mbutho bawutshintsha ngokumanyana bathi yi-African National Congress Youth League (ANCYL). Wayesebenza kunye namagorha anjengoo-Walton Lembede, William Nkomo, Walter Sisulu, Oliver Tambo, Ashby Mda, David Bopape no-James Njongwe. Kwiminyaka yama-50 uGqirha Nelson Mandela wadlala indima enkulu ekuqwalaseleni ukucinezeleka kwabaNtsundu ngokuthi banikwe oku kulandelayo:

- Imfundo yabaNtsundu
- Iyantlukwano
- Amalungelo oluNtu
- Umthetho wamapasi
- Ukuhlaliswa ebugxwayibeni kwabaNtsundu.

Ngenxa yale nquleqhu waye wabanjwa waza wandlakathiswa kuthiwa uvukela umbuso welo xesha.

Ngowe-1961 bayila umbutho ekuthiwa nguMkhonto weSizwe. Waye wabanjwa ngonyaka ngowe-1962 waza waphoswa kwelokulibala esiqithini sase-Robben Island. Injongo yoko yayikukuzama ukuthibaza ifuthe awayenalo lokulwela isizwe sabaNtsundu. NgekaTshaziimpuzi we-1984 waye wafuduselwa esiseleni sase-Pollsmor eKapa apho wahlala iminyaka emine. Waza ngonyaka ngowe-1988 wabuye wafuduselwa kwisisele sase-Paarl ekuthiwa yi-Victor Verster Prison.

Wakhululwa emjiva ngomhla we-11 kweyoMdumba ngowe-1990 laza ilizwe lahlokoma lonke jikelele. Wawongwa ngembasa ekuthiwa yi-Nobel Peace Prize ngenxa yobuqhawe bakhe bokulwela isizwe sakowabo. NeeDyunivesithi zehlabathi

jikelele ezingama-50 zamwonga ngezidanga zembeko ngenxa yobuqhawe anabo. IDyunivesithi yaseMntla kweli yamenza ingqonyela yayo.

Ngomhla wama-27 kuTshazimpuzi ngowe-1994 kwaba kokokuqala ezimbalini ukwenziwa konyulo lwelizwe jikelele kuze konyulwe uMdaka eyayikwanguye ukuze akhokele ilizwe njengoMongameli. Wabekwa ngokusesikweni ukuba abe nguMongameli welizwe ngomhla we-10 kuCanzibe ngowe-1994 ukuya kuma ngeyeSilimela ngowe-1999. Wathi akufumana umhlala-phantsi wabuyela kwelakowabo eQunu apho azihlalele khona kunye nentsapho yakhe.

Kwesi sicutshulwa singentla umhlathi wokuqala unika inkcazelo yokuziqhelanisa nesicutshulwa. Umhlathi wesi-2 ukuya kowesi-4 kuvezwa indlela yokushicilelwa kweziganeko. Ukanti umhlathi wesi-5 ukuya kowesi-6 kuvezwe ukuhlomla ngesicutshulwa. Ngokuka-Feez no-Joyce (1998) izithethi nababhali bongeza kwisiseko somfuziselo wesicutshulwa. Amabali ayilwa ukuze achaze izenzeko ezilandelelanayo. Xa uchaza ibali, isithethi okanye umbhali kumele enze izinto ezininzi eziyamileyo kwimilo yesicutshulwa ngolu hlobo lulandelayo:

- Umbhali okanye umbalisi kumele aqhelanise umfundi okanye umphulaphuli ngezenzeko kwibali. Kumele axelele ukuba **ngubani** ibali, **lenzeka phi** kwaye **lenzeka nini**. Umzekelo: kwesi sicutshulwa singentla sithi: **UGqirha Nelson Rolihlahla Mandela**, umfundi angakwazi ukulichaza ibali kuba lisinikiwe isihloko esithi: **Ngubani** ekubhalwe ngaye?

Impendulo : NguGqirha Nelson Rolihlahla Mandela

- Umbhali okanye umbalisi kumele azichaze iziganeko ngokulandelelana kwazo ukuze umfundi okanye umphulaphuli akwazi ukuzilandela lula, ngokwalo mzekelo ulandelayo: *Amabanga akhe aphantsi wawafunda kwisikolo esikufuphi nakowabo. Emva koko wathunyelwa kwisikolo esiphakamileyo e-Healdtown apho waphumelela iBanga leShumi.*
- Umbhali okanye umbalisi kumele alilungise kakuhle ibali lakhe ukuze umfundi alazi ukuba libhalwe ngantoni na kwaye libhalelwe ntoni na, ngokwalo mzekelo ulandelayo: *Kwiminyaka yama-50 uGqirha Nelson Mandela wadlala indima enkulu ekuqwalaseleni ukucinezeleka kwabaNtsundu ngokuthi banikwe oku kulandelayo:*
 - *Imfundo yabaNtsundu*

- *Iyantlukwano*
- *Amalungelo oluNtu*
- *Umthetho wamapasi*
- *Ukuhlaliswa ebugxwayibeni kwabaNtsundu*

2.2.2 Ingxelo

Ngokuka-Feez no-Joyce (1998) injongo yengxelo kukunika inkcazelo ngokuthile. Iingxelo ziyilwa ukunika inkcazelo malunga nendlela izinto ezingayo. Umbhali wengxelo akavele atyatyadule nje nenkcazelo ngaphandle kwemiqathango. Xa kubhalwa ingxelo, umbhali kumele achonge kwaye ahlele inkcazelo ibe kwimilo eyondeleleneyo ngokwala manqanaba alandelayo:

- inkcazo jikelele- umbhali ubhala isihloko sebali aze asichaze ngokuthe gabalala. Ngamanye amazwi kweli nqanaba umbhali ubhenca isihloko sengxelo aze asibeke ngokodidi lwaso jikelele.
- inkcazelo ngembonakalo - umbhali uchaza iinkalo ezahlukeneyo zembonakalo yesihloko sebali. Izihloko zebali uyazicwangcisa ngokulandelelana kwazo.
- inkcazelo ngempatho- umbhali unika indlela isihloko esenzeka ngayo kunye nesisombululo. Umzekelo wala manqanaba ngulo ulandelayo:

ISIFO SEPHEPHA (TB)

Isifo sephepha esi sisifo esosulela ngokudluliselwa kwentsholongwane, yaye siyingxaki enzima apha eMzantsi Afrika, ingakumbi apha eNtshona Koloni. Isifo sephepha siyosulela kakhulu kodwa ke siyanyangeka. Isinye kwishumi ngalinye labantu lithi lihlaselwe sesi sifo. Ukuba sithi singanyangwa, isigulana eso singosulela abanye abantu abangamashumi amabini nangaphezulu.

Yintoni isifo sephepha?

Isifo sephepha esi sinwenwa xa abantu abosulelekileyo bekhohlela ngemiphunga yabo amaqamza amancinci anesi sifo bawakhuphele emoyeni, abanye abantu bawasezele angene kubo ngaphakathi. Abantu abanesifo sephepha sezinye iindawo zomzimba abanakho ukusulela abanye. Ukhohlokhohlo olutsho ngamandla iiveki de zibe mbini nangaphezulu ngumqondiso ophambili womntu ohlaselwe sisifo sephepha, ngoko ke ukusuka kwangethuba komntu lowo ahambe aye eklinikhi aye kuxilongwa, kungenza kube lula kakhulu ukusinyanga esi sifo. Iimpawu ezibalaseleyo kakhulu zesi sifo kukukhohlela igazi, ukubila ebusuku, ukwehla kobunzima, kwakunye nokubamba-bamba umphefumlo.

Uvavanyo lwesifo sephepha

Umntu uthi afumane ukugonyelwa esi sifo okokuqala apho ke athi acelwe ukuba anikezele intwana yesikhohlela kunye nesinye ngosuku olulandelayo. Ezi zikhohlela zimbini ke zithunyelwa kwigumbi lophando lwezonyango ze iziphumo zifumaneke kwiiyure nje ezingama-48 emva kogonyo. Sinye kuphela isikhohlela ekufuneka sibonise ukuba umntu lowo unesi sifo.

Ukuba iziphumo zithi umntu lowo unesi sifo, kuya kuthi kunikezelwe iingcebiso, athuthuzelwe ze aboniswe nokuthi angaphila njani kakuhle naso na umntu lowo, aboniswe nangamathuba amahle okufakwa phantsi kwenkqubo yokuthintela ukunwenwa kwesifo sephepha. Ukuba zombini ezi zikhohlela zibonisa ukuba umntu lowo unesi sifo, kuya kuthi kuqaliswe ngonyango ngoko nangoko. Kusengenziwa ne-X-ray, kodwa ke iimvavanyo zesikhohlela zizo eziqondakalisa nezivumelana noxilongo. Ukuba inqanaba lesi sifo kumntu lowo lixhomis' amehlo, umntu lowo ke uya kuthi adluliselwe kwingcungela yeklinikhi esebenza ngesifo sephepha.

Isifo sephepha esi sinokunyangwa xa ugonyo olo lupheleleyo, nto leyo inokuthabatha ithuba eliziinyanga ezisukela kwisithandathu liye kuma kwisibhozo. Abantu abangayiqukumbeliyo inkqubo yabo yonyango bazifumana sele bekwimo embi yokungamelani namachiza, nto leyo ke yenza ukuba kube nzima ukunyangwa esi sifo. Abanye baba bantu banyangwa kwiiklinikhi zeengcungela zesifo sephepha

ezinjengesibhedlele Sesifuba i-Brooklyn. Isifo sephepha esi sinakho ukusibulala isigulana saso xa singanyangwa.

Unyango lwesifo sephepha

Unyango lwesi sifo lwenziwa ngamanqanaba amabini:

Inqanaba eliluqilima kuxa kunikezelwa amachiza amane aziipilisi iintsuku de zibe ntlanu ngeveki, iinyanga ezimbini ukuya kwezintathu.

Inqanaba lesibini lelo lokuqhubeka, apho kuthi kunikezelwe amachiza amabini iintsuku de zibe ntlanu, iinyanga zibe ne okanye zibe ntlanu.

Izigulana eziqalayo ukuya esibhedlele ezinesi sifo kufuneka zigonywe kangangeenyanga ezintandathu, ngeli lixa zona izigulana ezazikhe zanaso esi sifo ngaphambili kufuneka zisebenzise nje amayeza aso kangangeenyanga ezisibhozo. Ukuba loo mayeza anefuthe elibi kwizigulana, izigulana ezo kufuneka zibuyele eklinikhi. Kuya kuthi kwakhona kwenziwe uvavanyo lwezikhohlela emva kweenyanga ezimbini umntu esebenzisa amachiza onyango ukukhangela inkqubela yolu nyango, ze nasemva kweenyanga ezintlanu okanye ezisixhenxe ukuqinisekisa ukuba isigulana eso sinyangekile na.

Abantwana abanesifo sephepha banikwa uhlobo olwahlukileyo lwamayeza yaye banyangwa kangangeenyanga ezine kuphela. Ukuzama ukuthintela isifo sephepha, iintsana kufuneka zigonywe ngotofu lwe-BCG, olufumaneka simahla kuzo zonke iiklinikhi zonyango lwenqanaba lokuqala. Isifo sephepha sokudumba kwenwebu yobuchopho kukugula okuqatha kakhulu ebantwaneni yaye kungababulala. Ukuba kuyakrokreleka (iimpawu zihlanganisa ukuqina kwentamo) umntwana kufuneka abalekiselwe eklinikhi ngokukhawuleza.

- *Kwinqanaba lokuqala lengxelo, umbhali ubhenca isihloko sengxelo aze asibeke ngokodidi lwaso jikelele, nanjengoko umhlathi wokuqala wesicatshulwa usibonisa oko ngolu hlobo lulandelayo: *Isifo sephepha esi sisifo esosulela ngokudluliselwa kwentsholongwane, yaye siyingxaki enzima apha eMzantsi Afrika, ingakumbi apha eNtshona Koloni.**

- Kwinqanaba lesibini umbhali uchaze izihlokwana zesihloko ngokulandelelana kwazo ngolu hlobo lulandelayo:

Yintoni isifo sephepha?

Isifo sephepha esi sinwenwa xa abantu abosulelekileyo bekhohlela ngemiphunga yabo amaqamza amancinci anesi sifo bawakhuphele emoyeni, abanye abantu bawasezele angene kubo ngaphakathi.

Uvavanyo lwesifo sephepha

Umntu uthi afumane ukugonyelwa esi sifo okokuqala apho ke athi acelwe ukuba anikezele intwana yesikhohlela kunye nesinye ngosuku olulandelayo.

Unyango lwesifo sephepha

*Unyango lwesi sifo lwenziwa ngamanqanaba amabini: Inqanaba **eliluqilima** lixa kunikezelwa amachiza amane azipilisi iintsuku de zibe ntlanu ngeveki, iinyanga ezimbini ukuya kwezintathu. Inqanaba lesibini lelo **lokuqhubeka**, apho kuthi kunikezelwe amachiza amabini iintsuku de zibe ntlanu, iinyanga zibe ne okanye zibe ntlanu.*

- Kwinqanaba lesithathu umbhali uveza impatho kunye nesisombululo ngolu hlobo lulandelayo:

Uvavanyo lwesifo sephepha

Umntu uthi afumane ukugonyelwa esi sifo okokuqala apho ke athi acelwe ukuba anikezele intwana yesikhohlela kunye nesinye ngosuku olulandelayo.

2.2.3 Amalungu esicatshulwa

U-Feez no-Joyce (1998) bathi ulwimi sesona sixhobo sintsokothileyo kwinkqubo yokunxibelelana abathi abantu bayiphuhlise. Zonke izinto sizenza ngolwimi imihla ngemihla. Isizathu sokuba ulwimi silusebenzise imihla ngemihla kukuba lwenziwe ngeenkqubo ezininzi ezinxibeleleneyo. Xa ukwazi ukuthetha isiXhosa ngokwenkqubo unako ukubhala isiXhosa ngokwenkqubo. Xa ukwazi ukuwasebenzisa amalungu esicatshulwa kungakwenza ukuba ube ngumbhali ovunyiweyo. Izicatshulwa ngawona malungu amakhulu kwisiXhosa esibhaliweyo, ke xa sijonga kwizicatshulwa sijonga umgangatho wesiXhosa. Kulo mgangatho siyakwazi ukubona umfuziselo namalungu amakhulu. Sinokubona ukuba:

- **Izicatshulwa**
ziqulethe
- **Imihlathi**
iqulethe
- **Izivakalisi**

U-Feez no-Joyce (1998) bakwathi xa siqwalasela izicatshulwa ngokubanzi siqala ukubona izivakalisi ezingaphakathi. Sinako ukuzibona ukuba zakhiwe ngamalungu amancinane. Kweli nqanaba sinako ukubona amalungu amancinane ngolu hlobo lulandelayo:

- **Izivakalisi**
ziqulathe
- **Amagatya**
aqulathe
- **Amaqela**
aqulathe
- **Amagama**

2.2.3.1 Imihlathi

Xa ubhala imigangatho yezicatshulwa kufuneka wakhe imihlathi. Nanini na xa uqala isihloko esitsha okanye uxoxa ngembono entsha kufuneka uqale umhlathi omtsha. Umhlathi ngamnye kumele ukuba ube nesivakalisi sesihloko esiza kuchazela umbhali ukuba umhlathi uya kube ungantoni na. Umzekelo womhlathi ngulo ulandelayo: *Isifo sephepha esi sinwenwa xa abantu abosulelekileyo bekhohlela ngemiphunga yabo amaqamza amancinci anesi sifo bawakhuphele emoyeni, abanye abantu bawasezele angene kubo ngaphakathi.* Kulo mhlathi ungasentla ibinzana elikrwelelwe umgca ngaphantsi sisihloko sesivakalisi esichazela umfundi ukuba isicatshulwa singesifo sephepha kwaye sinika inkcazelo ezathuzayo.

2.2.3.2 Izivakalisi, amagatya kunye namaqela amagama

2.2.3.2.1 Izivakalisi

Izivakalisi zezona zicwili zibalulekileyo kulwimi olubhaliweyo. U-Feez no-Joyce (1998) bathi izivakalisi ziqala ngonobumba omkhulu ziphele ngesiphumlisi, uphawu lombuzo okanye uphawu lwesikhuzo. Kukho iintlobo ezahlukeneyo zolwakhiwo lwezivakalisi ngolu hlobo lulandelayo:

- Ingxelo : Akazanga emdudweni.
- Umbuzo : Uza kuza emdudweni?
- Ukuyalela : Yiza emdudweni.
- Isikhuzo : Umdudo ubumkhulu!

2.2.3.2.2 Amagatya

Izivakalisi zakhiwe ngamagatya. Amagatya ayinjini yesicatshulwa apho zonke izinto ziqokelelwa khona ababhali abafuna ukuzitsho kubafundi babo. Amagatya ngamaqela amagama aqulathe isenzi. Isenzi yinto ekhoyo, enako, eyenzekayo, ecingayo okanye igama elivakalelwayo. Umzekelo: *U-Plaatje waqhubeka nokulwel' inkululeko yabaNtsundu eMzantsi Afrika de walishiya eli phakade ngomhla we-19 kweyeSilimela ngowe-1932 e-Nancefield, e-Joburg, emva kokuhlaselwa sisifo senyumoniya.*

Kwesi sivakalisi singasentla onke amagama akrwelelwe umgca ngaphantsi azizenzi. Kwakwesi sivakalisi kukho amagatya asimanyileyo anjengala alandelayo: u-de no-emva. Ngamanye amazwi esi sivakalisi singugatya-ntathu ngolu hlobo lulandelayo: Igatya lokuqala: U-Plaatje waqhubeka nokulwel' inkululeko yabaNtsundu eMzantsi Afrika

Igatya lesibini: de walishiya eli phakade ngomhla we-19 kweyeSilimela ngowe-1932 e-Nancefield, e-Joburg

Igatya lesithathu: emva kokuhlaselwa sisifo senyumoniya.

2.2.3.2.3 Amaqela amagama

Igatyama linokwahluka libe zizicwili ezincinane. Isicwili ngasinye esingaligama okanye iqela lamagama sinomsebenzi esiwenzayo kwigatyama, ngokwalo mzekelo:

UPlaatje waqhubeka nokulwel' inkululeko yabaNtsundu eMzantsi Afrika de walishiya eli phakade ngomhla we-19 kweyeSilimela ngowe-1932. Esi sivakalisi sinamalungu ama-6, ma-3 kwigatyama ngalinye:

Igatyama lokuqala : U-Plaatje waqhubeka nokulwel' inkululeko yabaNtsundu eMzantsi Afrika. Eli gatyama linamalungu ama-3 ngolu hlobo lulandelayo:

Ilungu loku-1	U-Plaatje	:	isibizo
Ilungu lesi-2	waqhubeka nokulwel' inkululeko	:	isenzi seqela
Ilungu lesi-3	yabaNtsundu eMzantsi Afrika	:	isibizo seqela

Igatyama lesibini : de walishiya eli phakade ngomhla we-19 kuJuni ka-1932. Eli gatyama linamalungu ama-3 ngolu hlobo lulandelayo:

Ilungu loku-1	de	:	isihlanganisi
Ilungu lesi-2	walishiya eli phakade	:	isenzi seqela
Ilungu lesi-3	ngomhla we-19 kweyeSilimela ngowe-1932:	:	ibinzana

2.2.3.2.4 Izibizo namaqela ezibizo

Iqela lesibizo liqulathe onke amagama ahlangeneyo enza intsingiselo kwisibizo. Izibizo ngamagama ezinto. EsiXhoseni amaqela ezibizo avumela ababhali ukuba bahlanganise ulwazi oluninzi abathi balusebenzise kubhalo lwabo. Indlela yokukwazi ukuba amaqela ezibizo asebenza njani kukuthi wakhe amanye, ngolu hlobo lulandelayo:

Ukudibanisa amagama:

inkomo

loo **nkomo**

loo **nkomo** ibhityileyo

loo **nkomo** imnyama ibhityileyo

loo **nkomo** imbi imnyama ibhityileyo

loo **nkomo** imbi imnyama ilithokazi ibhityileyo

Ukudibanisa amabinzana:

Olu lwakhiwo lungasentla luyaqhubeka ngokuthi kudityaniswe intlaninge yamaqela amagama emva kwesibizo abizwa ngokuthi ngamabinzana. Xa kongezwe amabinzana kwisibizo siye sibe nentsingiselo ecacileyo nangakumbi ngolu hlobo lulandelayo:

Loo **nkomo** imbi imnyama ilithokazi ibhityileyo kunye nethol' ithokazi.

Loo **nkomo** imbi imnyama ilithokazi ibhityileyo kunye nethol' ithokazi ingasemlanjeni.

Ukudibanisa amagatya oxhomekeko:

Amagatya oxhomekeko anako ukuhlonyelwa emva kwesibizo. Ngokwenza oku isibizo siya sisichazela ngokubanzi ukuba intsingiselo yaso iqulathe ntoni na, ngolu hlobo lulandelayo:

Loo **nkomo** imbi imnyama ilithokazi ibhityileyo kunye nethol' ithokazi ingasemlanjeni ukuze isele amanzi. Iqela lesibizo lithi lenziwe ngendlela ecoselelweyo ngokwalo mzobo ulandelayo:

Isalathisi	Isibizo	Isichazi	Ihlelo	Isichazi
sisichazela ukuba sesiphi isibizo ekuthethwa ngaso	sisichazela ngento esiza kunika inkcazelo ngayo	sisichazela ngobunjani besibizo	sisichazela ngohlobo lwesibizo	sisichazela banzi ngesibizo
loo	nkomo	imbi imnyama	ilithokazi ibhityileyo	kunye nethol' ithokazi ingasemlanjeni ukuze isele

2.2.3.2.5 Izenzi namaqela ezenzi

Izenzi zibabulekile kubhalo kuba zizo ezidala intshukumo kubhalo. Iintlobo zezenzi zezi zilandelayo:

- Amagama entshukumo uThemba ubetha uhadi.
- Amagama onxibelelwano uThemba ngumbethi wohadi.
uThemba unohadi olukhala kamnandi.
- Amagama ochazo uThemba uthi ungumbethi wohadi.
- Amagama ovakalelo uThemba uthanda ukubetha ingoma emyoli.
- Amagama okucinga uThemba ucinga ukuthenga uhadi olutsha.

Izenzi zikwachaza ngexesha lokwenzeka kwezinto. Umzekelo ngulo ulandelayo:

- Ixesha langoku : abantwana batya inyama
abantwana bayayitya inyama
- Ixesha elidlulileyo : abantwana bebesitya inyama
abantwana bebeyitya inyama
- Ixesha elizayo : abantwana baza kutya inyama
abantwana baza kuyitya inyama

2.3 UBHALO NGOKUDLULILEYO

Ngokuka-Feez no-Joyce (1998:61) zininzi izizathu ezibangela ukuba kubhalwe ngokudlulileyo ngokwezi ntlobo zilandelayo zezicatshulwa:

UHLOBO LWESICATSHULWA	INJONGO YOKUBHALA
Amabali ngobomi bomntu	Ukubhala ukuba kwenzeka ntoni kubomi bomntu.
Iimbali	Ukubhala ngokwenzekayo eluntwini ngokwezigaba zalo.
Iimbali ezenza ingxelo	Ukubonisa ngezinto ezenzekayo kumaxesha adlulileyo. Ukuhlomla ngokwenzekileyo.

2.3.1 Amabali ngobomi bomntu

2.3.1.1 Umbhali ngobomi bomntu

Apha umbhali ubhala ngokwenzekileyo kwixesha elidlulileyo esingisele kubomi bomntu. Uye umbhali aqwalasele le miba ilandelayo:

- Ukhetha oyena mntu odlale indima enkulu nebalulekileyo kwezembali.
- Uchonga iziganeko kubomi bomntu akholelwa ukuba ziveza ubunyani boko.
- Ubhala ibali ngokulandelelana kweziganeko kubomi bomntu.
- Uhlomla ngaloo mntu abhale ngaye, ubomi bakhe nendawo akuyo.

Olu hlobo lokubhala ngobomi bomntu lucwangciswa ngolu hlobo lulandelayo:

Isihloko	Igama lomntu	Injongo yokubhala
Umthandi welizwe	USol Plaatje	Ukudlulisela udaba kumfundi malunga nobomi bukaPlaatje

2.3.1.2 Okuqulathwe ngamabali angobomi bomntu

- Ukuziqhelanisa nesenzeko – sichazela umfundi ukuba *kutheni* kubhalwe ngomntu, engubani, kubhalwe nini kunye naphi na.
- Ushicilelo lwezenzeko – luchaza ngeziganeko zomntu nobomi bakhe ngendlela elandelelanayo.
- Ukuhlomla – kukuhlomla ngobomi bomntu.

2.3.1.3 Izakhi zolwimi kumabali angobomi bomntu

La mabali abhalwa kwixesha elidlulileyo.

Akwabhalwa ngomntu wesithathu, oko kukuthi, ngabanye abantu, ze kusetyenziswe amagama anjengo: u-, yena, naye. Umzekelo wesicatshulwa esibhalwe ngobomi bomntu ngulo ulandelayo:

U-Steve Biko

UBantu Stephen Biko wazalelwa e-Ginsberg eQonce ngomhla we-18 kweyoMnga ngowe-1946, engumntwana wesithathu kaMzimgayi Biko no-Alice Nokuzola MaMcethe Biko. Uyise wasweleka eneminyaka emine ezelwe, kodwa unina wawa evuka emfundisa.

Wasiqala eQonce isikolo kamva waya kufunda e-Marianhill ngaseThekwini. Waya kufundela ubugqirha e-University of Natal eThekwini. Wafika apho wazibandakanya nomzabalazo wabafundi kwaye wayephala phambili ekusekweni kwe-South African Students' Organisation (SASO) ngowe-1968. Apho wonyulwa waba nguMongameli walo mbutho. Lo mbutho waye wasekwa ngokutsha waza wabizwa ngokuba yi-Black Consciousness Movement (BCM).

Ngowe-1970 uBiko watshata noNtsiki Mashalaba owayeqeqeshelwa ubongikazi. Baba nabantwana ababini, waza wasweleka ngomhla we-12 kweyoMsintsi ngowe-1977 eneminyaka engama-30.

2.3.1.4 Ubhalo ngamanqanaba exesha

Ababhali basebenzisa izenzi ngokwamanqanaba ukuphuhlisa ibali ngobomi bomntu, ngokwale mizekelo ilandelayo:

- Inqanaba lokuqala (isiqalo) - UBantu Stephen Biko wazalelwa eGinsberg eQonce ngomhla we-18 kuDisemba 1946.
- Inqanaba lesibini (umbindi) - Wasiqala eQonce isikolo kamva waya kufunda e-Marianhill ngaseThekwini. Waya kufundela ubugqirha e-University of Natal eThekwini. Wafika apho wazibandakanya nomzabalazo wabafundi kwaye wayephala phambili ekusekweni kwe-South African Students' Organisation (SASO) ngowe-1968. Apho wonyulwa waba nguMongameli walo mbutho
- Inqanaba lesithathu (isiphelo) - Ngowe-1970 uBiko watshata noNtsiki Mashalaba owayeqeqeshelwa ubongikazi. Baba nabantwana ababini, waza wasweleka ngomhla we-12 kweyoMsintsi ngowe-1977 eneminyaka engama-30.

2.3.1.5 Ukuhlomla ngomntu

Umbhali uthi akhethe ezona zithako zibalulekileyo eziwexula umfundi ukuze akuthakazelele ukufunda imbali ngobomi bomntu. Oku kuboniswa ngolu hlobo lulandelayo:

- Umfundi uyawexuleka kuba umbhali uchonge ezona ziganeko ziqaqambileyo kubomi bomntu.
- Ubuye umbhali azisebenzise ezi ziganeko njengobunyani obusekela izimvo ngomntu.

Umbhali uhlomla ngomntu ngesicatshulwa, kodwa kwinqanaba lokugqibela umbhali uhlomla ngobomi bomntu njengolona phawu lubalulekileyo ngokwale ndlela ilandelayo:

- Wenza izimvo ngomntu.
- Ushwankathela ixabiso lobomi bomntu nenxaxheba.

Umzekelo ngulo ulandelayo:

limfundiso zikaBiko ziyabonakala kwizizukulwana zolutsha awazifundisa ukuzithemba nokungathembeli komnye umntu.

2.3.1.6 Igunya nobunyani

Umfundi ofunda ngembali yobomi bomntu, ulindele ukufunda ngezimvo nokuhlomla ezithi zixhaswe zezi ziqwenga zilandelayo:

- ✓ Igunya leciko
- ✓ Ubunyani
- ✓ Igama lombhali obhale ngezimvo
- ✓ Unyaka wokupapashwa obhaliweyo

Umfundi kumele afumane isingqiniso ekupheleni kwebali esimkhokelela kwezinye iinkcukacha ngokuthe vetshe.

2.3.1.7 Izimvo zombhali

Ukuba umbhali ufuna ukwenza izimvo ngaphandle kwegunya, umele kukuba nobunyani boko. Ngokwesi sicatshulwa singentla sikaBiko, umbhali uchonge iziganeko ezibonisa oku kulandelayo:

- uBiko ubuphile njani ubomi bakhe ukusukela ebuncinaneni ukuya ebutsheni bakhe. Umzekelo: *Uyise wasweleka eneminyaka emine ezelwe, kodwa unina wawa evuka emfundisa.*
- uBiko uziqhube njani izifundo zakhe ukusuka esinaleni ukuya eyunivesithi. Umzekelo: *Wasiqala eQonce isikolo kamva waya kufunda eMarianhill ngaseThekwini. Waya kufundela ubugqirha e-University of Natal eThekwini.*

2.3.1.8 Izimvo ezintsokothileyo

Umbhali unokubhala izimvo ezikhoyo. Umzekelo wezimvo ezintsokothileyo ngulo ulandelayo: *limfundiso zikaBiko ziyabonakala kwizizukulwana zolutsha awazifundisa ukuzithemba nokungathembeli komnye umntu.*

Apha umbhali uveza injongo yokubhalwa kwesicatshulwa. Ngamanye amazwi uzama ukuloba ingqondo yomfundi ukuze abe novakalelo malunga noBiko.

2.3.1.9 Ukuthambekela bucala

Ababhali batyhila okuninzi ngeenkolo neembono zabo ngale ndlela ilandelayo:

- ✓ Ngomntu neziganeko abazichongileyo ukubhala ngazo.
- ✓ Izimvo nokuhlomla ngomntu kunye neziganeko.
- ✓ Amagama abawasebenzisayo ukunonga ukubhala.

linkolo kunye neembono zombhali ziqaqambisa lonke ibali. Uye umbhali apha abenokuthambekela bucala kuba ezama ukuphuhlisa okuthile. Umzekelo ngulo ulandelayo: *UBiko wayeyindoda eyayinombono welizwe elingenacalulo ngobuhlanga, ngokwenkolo nangokwebala. Ilizwe lethu lisenokuba alikafiki apho, kodwa sesikude kufuphi.*

2.3.1.10 Ukubhala imbali ngobomi bomntu

Olu bhalo lufuna ulandwela ngale tshati ilandelayo:

Inyathelo lokuqala	Uphando	Phanda ngomntu oza kubhala ngaye ngokwezi ntlobo zilandelayo: a) Uhlobo lokuqala: <ul style="list-style-type: none"> - Udliwanondlebe - ukuphanda ngemizekelo kumsebenzi wakhe - udliwanondlebe nabantu abamaziyo - ukukhangela imifanekiso yakhe b) Uhlobo lwesibini: <ul style="list-style-type: none"> - uye kwithala-leencwadi ujonge ngobomi bakhe - ufunde iincwadi ezibhalwe ngobomi bakhe
Inyathelo lesibini	Lungisa izixhobo zokubhala	Qiniseka ngoza kukubhala ngomntu.
Inyathelo lesithathu	Mazi usingaye oza kubhala ngaye	Kumele uyazi imimandla yokubhala ngobomi bomntu eyile ilandelayo: <ul style="list-style-type: none"> - ixesha lokuphila komntu - umsebenzi awenzayo

		<ul style="list-style-type: none"> - indawo ahlala/asebenza kuyo <p>Ukuze uyazi le mimandla kufuneka:</p> <ul style="list-style-type: none"> - ubuze imibuzo - ufunde iincwadi - udibane nomntu onolwazi
Inyathelo lesine	Cwangcisa ixesha losingaye wakho	Bhala izahluko zosingaye – <i>ubuntwana, izifundo, uqeqesho kunye nempangelo.</i>
Inyathelo lesihlanu	Yila izivakalisi ezizizihloko	Bhala isivakalisi esisizihloko kwisahluko ngasinye.
Inyathelo lesithandathu	Bhala uyilo lokuqala	<p>Bhala umhlathi ngesihloko ngasinye.</p> <ul style="list-style-type: none"> o Ungakulibali kwisenzeko sakho oku kulandelayo: <ul style="list-style-type: none"> - ngubani - nini - phi - kutheni o Kushicilelo lweziganeko ukhumbule oku kulandelayo: <ul style="list-style-type: none"> - chonga ezona ziganeko zinomtsalane - lungisa iziganeko ngokulandelelana kwazo ngokwamaxesha - Sebenzisa amaxesha adlulileyo ahlukeneyo. o Ekuhlomeni khumbula oku kulandelayo: <ul style="list-style-type: none"> - sebenzisa ixesha elinxibelelana nokudlulileyo kunye nokumiyo - nikezwa izimvo lelinye igunya - chonga amagama aya kuthi aliqaqambise ibali lakho
Inyathelo lesixhenxe	Hlela umsebenzi wakho	<ul style="list-style-type: none"> - Phonononga uyilo lwakho - Lufunde kwakhona - Yenza izilungiso ukuba kuyimfuneko - Cela omnye umntu alufunde - Mamela inkcazelo yakhe
Inyathelo lesibhozo	Vavanya umsebenzi wakho	<ul style="list-style-type: none"> - Phonononga uyilo lwakho - Lufunde kwakhona - Jonga upelo-magama, iziphumlisi nendlela olubhalwe ngayo.

2.3.2 Iimbali ngesenzeko

2.3.2.1 Okuqulathwe ziimbali ngesenzeko

Okuqulathwe ziimbali ngesenzeko kukubhala ngokwenzekayo mandulo kugxile kumaqela abantu ababephila ngaloo maxesha. Amanqanaba eembali ngesenzeko

anomahluko kumanqanaba amanye amabali. Lo mzobo ulandelayo uyakubonisa oko:

Igama lembali	Umhla nokuqhubeka kwembali	Igama lombhali wembali	Uhlobo lokupapashwa
Ibali lamaXhosa	Ngonyaka we-1500 ukuya kowe-1800	UMnu. Robertson	Incwadi yesikhokelo

Ibali lamaXhosa

AmaXhosa kukholelwa ukuba yinzala kaMnguni. UMnguni lo wayeyinkosi yawo. Kuthiwa uMnguni wayenoonyana ababini uXhosa noZulu. UXhosa wazala amaXhosa waza uZulu wazala amaZulu. Kuthiwa bafike kweli ngonyaka we-1500 besuka emaNtla. UXhosa waba nenzala emnombo wayo usuka kwinkosi uTshawe ukuya kuSarhili. Eyona nkosi singayibalula nguPhalo kuba yazala izizwe ezibini uGcaleka noRharhabe oonyana bakhe. UGcaleka inzala yakhe ngamaGcaleka e-Transkei, Phesheya kweNciba ukanti uRharhabe inzala yakhe ngamaNgqika kwelase-Ciskei, Phonoshono neNciba.

Ezinye izizwe ezaye zangenela kwesikaGcaleka ngabaThembu, amaBhaca, amaHlubi, amaMpondo, amaMpondomise namaBomvana. Loo nto yenza ukuba amaGcaleka axubane nezi zizwe unanamhla.

Oku kungokuba iimbali zingeziganeko ezenzekayo mandulo, hayi nje ngeziganeko ezenzekayo ebantwini. Amanqanaba eembali ngesenzeko ngala alandelayo:

- Imvelaphi – ishwankathela zonke iziganeko ezenzekileyo eziyintsusa yebali. Ukuze ulazi ibali kumele ube nemvelaphi yalo elandekayo. Umzekelo: *AmaXhosa kukholelwa ukuba yinzala kaMnguni. Kuthiwa bafike kweli ngonyaka we-1500 besuka emaNtla.*
- Ushicilelo lweziganeko – lulandelelanisa iziganeko ngokwamaxesha ezenzeke ngawo. Umzekelo: *UMnguni lo wayeyinkosi yawo. Kuthiwa uMnguni wayenoonyana ababini uXhosa noZulu. UXhosa wazala amaXhosa waza uZulu wazala amaZulu. UXhosa waba nenzala emnombo wayo usuka kwinkosi uTshawe ukuya kuSarhili.*
- Ukuqonda – kulapho umbhali afikelela ekuhlomleni nasekugwebeni ezona ziganeko zingundoqo ebalini. Umzekelo: *Ezinye izizwe ezaye zangenela*

kwesikaGcaleka ngabaThembu, amaBhaca, amaHlubi, amaMpondo, amaMpondomise namaBomvana. Loo nto yenza ukuba amaGcaleka axubane nezi zizwe unanamhla.

limbali ngesenzeko ziphawulwa ngolu hlobo lulandelayo:

- Zibhalwa ngexesha elidlulileyo.
- Iziganeko zilandelelana ngokwexesha.
- Ziyahlomla kwiziganeko.

2.3.2.2 Imiqulu yeziganeko kwizahluko zembali ngesenzeko

Imiqulu yeziganeko kwizahluko zembali ngesenzeko idweliswe ngolu hlobo lulandelayo:

- Kwimbali ngomntu, umbhali uchaza ngokulandelelana kweziganeko kwisihlo esinye.
- Kwimbali ngobomi bomntu, umbhali uchonga iziganeko nezehlo kubomi aze azenze umqulu ngokwezahluko ezingobomi. Umzekelo: *ubumveku, ubuntwana, ubudala, impangelo.*
- limbali ngesenzeko, umbhali uchonga iziganeko nezehlo kwiminyaka emininzi ezehle ngayo, aze enze umqulu ongeembali.

2.3.2.3 Izihloko zembali ngesenzeko

Isihloko zembali ngesenzeko sidla ngokuchaza ukuba imbali ingantoni na, ngokwale ndlela ilandelayo:

- ✓ Ixesha elithile ebalini. Umzekelo: ngowe-1500
- ✓ Isizwe esithile. Umzekelo: ibali lamaXhosa
- ✓ Abantu ababehlala kweso sizwe ngelo xesha. Umzekelo: amaXhosa
- ✓ linkokeli zamaqela abantu. Umzekelo: Inkokeli yamaXhosa, uMnguni
- ✓ Impixano phakathi kwamaqela abantu. Umzekelo: limfazwe xa kwakudibana izizwe okokuqala.
- ✓ Ubudlelwane phakathi kwamaqela abantu. Umzekelo: Ukwendiselana nezinye izizwe.

Imbali ngesenzeko ithi isebenzise isigama sayo ekumele ukuba umbhali asazi phambi kokuba abhale imbali.

2.3.2.4 Ukucwangcisa ixesha

Imbali ngesenzeko icwangciswa ngokokulandelelana kwexesha. Umbhali uye asebenzise ezi zangotshe zilandelayo:

- ✓ Imiqondiso yexesha ekuqaleni kwezivakalisi.
- ✓ Imiqondiso yexesha kwizihloko zezivakalisi ekuqaleni kwemihlathi.

Kwimbali ngesenzeko iziganeko zidityaniswa ndawonye zibe zizahluko zexesha ezizezi zilandelayo:

- Inqanaba lokuqala, elichaza ukuqaleka kwebali
- Inqanaba lombindi, elichaza uvuthondaba lwebali
- Inqanaba lesiphelo, elichaza ngokusongwa kwebali

2.3.2.5 Ukuhlomla ixesha lembali

Imbali ngesenzeko ibhalwa ngokuqaqambileyo ukuwexula umfundi ukuba abe nesimo esithile ngakufundileyo. Umbhali oku ukuqaqambisa ngolu hlobo lulandelayo:

- Uchonga iziganeko ezithile kwixesha lembali.
- Ufakela izinongo kwiziganeko.
- Usebenzisa iziganeko njengobunyani ukuxhasa ukuhlomla nokugweba kwinqanaba lokuqonda. Umzekelo: *Imfazwe kaGcaleka noRharhabe yashiya ibulele amadoda amaninzi*. Apha umbhali unika ixesha lembali ixabiso ngokuthi ahlomle ngebinzana elithi: *yashiya ibulele amadoda amaninzi*.

2.3.2.6 Ukubhala imbali ngesenzeko

Olu bhalo lufuna ulandwela ngale tshati ilandelayo:

Inyathelo lokuqala	Khetha isihloko	<ul style="list-style-type: none"> - khetha ixesha lembali oza kubhala ngalo. - cela utitshala okanye amalungu osapho akunike iimbono.
Inyathelo lesibini	Uphando	<p>Phanda ngomntu oza kubhala ngaye ngokwezi ntlobo zilandelayo:</p> <p>a) Uhlobo lokuqala:</p> <ul style="list-style-type: none"> - udliwanondlebe nabantu abanolwazi ngexesha lembali - ukukhangela imifanekiso engqina oko <p>b) Uhlobo lwesibini:</p> <ul style="list-style-type: none"> - uye kwithala-leencwadi ujonge iincwadi ezineziganeko - ufunde iincwadi ezibhalwe ngabantu neziganeko
Inyathelo lesithathu	Mazi usingaye oza kubhala ngaye	<p>Kumele usazi isigama sembali xa kubhalwayo. Ukuze uyazi le mimandla kufuneka:</p> <ul style="list-style-type: none"> - ubuze imibuzo - ufunde iincwadi zembali - udibane nengqondi kwezeMbali
Inyathelo lesine	Cwangcisa izixhobo zokubhala	<ul style="list-style-type: none"> - Hlola ixesha lakho - Yazikuba ufuna ukubhala ngantoni - Chonga iziganeko ezifanelekileyo
Inyathelo lesihlanu	Cwangcisa ixesha losingaye wakho	Bhala amagama ngokwezahluko zexesha.
Inyathelo lesithandathu	Yila izivakalisi ezizizihloko	Bhala isivakalisi esisizihloko kwisahluko ngasinye.
Inyathelo lesixhenxe	Bhala uyilo lokuqala	<p>Bhala umhlathi ugxile kwisihloko ngasinye.</p> <ul style="list-style-type: none"> - kwimvelaphi, shwankathela ezona zigananeko zibalulekileyo. - Kushicilelo lweziganeko: <ul style="list-style-type: none"> ▪ Bhala amaxesha amathathu adlulileyo ▪ Chonga iziganeko ezibonisa elo xesha oza kuhlomla ngalo ▪ Cwangcisa iziganeko ngokwexesha ezenzeke ngalo - Kumqondo: <ul style="list-style-type: none"> ▪ Nika omnye umntu ahlomle ▪ Umhlomlo mawube bubunyani bakho
Inyathelo lesibhozo	Hlela umsebenzi wakho	<ul style="list-style-type: none"> - Phonononga uyilo lwakho - Lufunde kwakhona - Yenza izilungiso ukuba kuyimfuneko

		<ul style="list-style-type: none"> - Cela omnye umntu alufunde - Mamela inkcazelo yakhe
Inyathelo lethoba	Vavanya umsebenzi wakho	<ul style="list-style-type: none"> - Phonononga uyilo lwakho - Lufunde kwakhona - Jonga upelo-magama, iziphumlisi nendlela olubhalwe ngayo.

2.3.3 Iimbali ezinika ingxelo

2.3.3.1 Okuqulathwe ziimbali ezinika ingxelo

Injongo yeembali ezinika ingxelo kukubhala ngokuba kwenzeka ntoni mandulo ukunika ingcaciso yokuba kutheni iziganeko zenzekile, nokunika inkcazelo ngomfuziselo wembali. Amanqanaba eembali ezinika ingxelo ahlukile kumanqanaba eembali ngesenzeko. Amanqanaba eembali ezinika ingxelo ngala alandelayo:

Idabi laseSandlwana

ISandlwana isecaleni kwedolophu eyaziwa kakhulu kwaZulu ekuthiwa yi-Dundee.

Le ntatyana yakha yaphalaza igazi phakathi kwabeLungu namaZulu ngomhla we-11 kweyoMqungu ngowe-1879. Impixano yayiphakathi kweNkumanda yabeLungu, uMhlekezi u-Chelmsford kunye nenkosi yamaZulu, uCetshwayo.

Imbangi yeli dabi kukwaphulwa kwezigqibo ekwakuvunyelenwe ngazo zezi zizwe zibini ukuba zilandelwe ukuze kuhlaliswane ngoxolo. Ezi zigqibo zezi zilandelayo:

- *Umlambo iThukela wenziwa umda phakathi kwabeLungu namaZulu.*
- *AmaZulu kufuneka anqumame ukuba zizibhadubhadu kungenjalo othi ohlwaywe.*
- *UmKomishinala woba mnye oza kuthotyelwa ovela kwicala lamaNgesi.*

Zathi zakwaphulwa ezi zigqibo yagquba impixano eyenza ukuba zinqoze kula maqela mabini. Kwaliwa ngeyona ndlela imasikizi kweli dabi ngowayebukele, ukubona amadoda ejuba phantsi okweempukane. Amadoda ayesiswa macala de ekugqibeleni woyiswa u-Chelmsford nguCetshwayo ngenxa yelanga elasuke lacima emini. Kwaba kukuphela kwento ibithethwa!

- Imvelaphi – ishwankathela zonke iziganeko ezenzekileyo eziyintsusa yebali. Ukuze ulazi ibali kumele ube nemvelaphi yalo elandekayo. Umzekelo: *ISandlwana isecaleni kwedolophu eyaziwa kakhulu kwaZulu ekuthiwa yi-Dundee. Le ntatyana yakha yaphalaza igazi phakathi kwabeLungu namaZulu ngomhla we-11 kweyoMqungu ngowe-1879.*
- Inqanaba elinika ingxelo – Licwangcisa iziganeko ngokwexesha ezehle ngalo. Umzekelo: *Imbangi yeli dabi kukwaphulwa kwezigqibo ekwakuvunyelenwe ngazo zezi zizwe zibini ukuba zilandelwe ukuze kuhlaliswane ngoxolo. Zathi zakwaphulwa ezi zigqibo yagquba impixano eyenza ukuba zinqoze kula maqela mabini.*
- Inqanaba lokuqonda – kulapho umbhali afikelela ekuhlomleni nasekugwebeni ezona ziganeko zingundoqo ebalini. Umzekelo: *Kwaliwa ngeyona ndlela imasikizi kweli dabi ngowayebukele, ukubona amadoda ejuba phantsi okweempukane. Amadoda ayesiwa macala de ekugqibeleni woyiswa u-Chelmsford nguCetshwayo.*

Kwiimbali ezinika ingxelo, iziganeko ziyilwa ngokuqhubeka kokwenzeka kwiziganeko ngokwamaxesha. Iziganeko ziyathungelana ukubonisa ukuba zeziphi iziganeko ezizala ezinye ngokuya ziqhubeka zisenzeka. Oku kusibonisa ukuba kutheni izinto zisenzeka ngokulandelelana. Amagama anxibelelaniswa sisizathu asenokuba ngala alandelayo:

Izihlanganisi zesizathu	:	kuba, ke ngoku, ngoku
Izenzi	:	-enzekile, ibangele, iqhubele
Izibizo	:	isiphumo

Iimbali ezinika ingxelo zikwaphawulwa ngolu hlobo lulandelayo:

- Zibhalwa ngexesha elidlulileyo
- Iziganeko zilandelelana ngokwexesha
- Zichaza ukuba kutheni iziganeko zisenzeka
- Ziyahlomla kwiziganeko zembali

2.3.3.2 Ukubhala imbali enika ingxelo

Olu bhalo lufuna ulandwela ngale tshati ilandelayo:

Inyathelo lokuqala	Ukudibanisa iziganeko ngokwesizathu	Xa ulungiselela ukubhala ucwangcisa iziganeko ngokwezahluco.
Inyathelo lesibini	Fumana amagama esizathu	<ul style="list-style-type: none"> - ngokusebenzisa isichazi-magama - ucele omnye umntu - ngokufunda ezinye iincwadi zembali
Inyathelo lesithathu	Yila	<ul style="list-style-type: none"> - Yila imbali ngesenzeko njengembali enika ingxelo usebenzisa amagama esizathu. - Tshintsha uyilo lwesicatshulwa xa kuyimfuneko.
Inyathelo lesine	Hlela umsebenzi wakho	Phonononga ubuye uwuhlele umsebenzi wakho.

2.4 UBHALO OLUNIKA INGCACISO

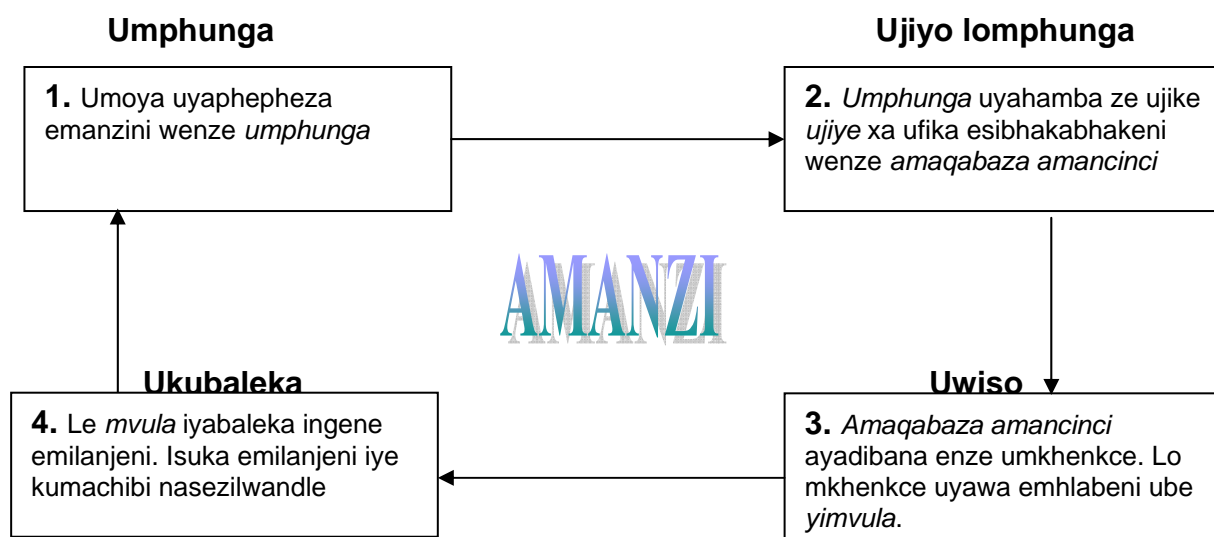
U-Feez no-Joyce (1998: 107) bathi esikolweni kudla ngokunikwa isizathu sokwenzekayo okanye ubunjani bokwenzeka kwezinto. Lo mzobo ungezantsi ubonisa iintlobo zezicatshulwa esinokuziqwalasela:

Uhlobo lwesicatshulwa	Injongo
Ulandelelwano lwengcaciso	Ukulandelelanisa amanqanaba enkqubo. Ukubonisa ukuba kutheni amanqanaba esenzeka ngokubekekileyo nanjani na.
Ingcaciso yezizathu okanye yeziphumo	Ukucacisa izizathu okanye iziphumo ezayamene nesenzeko.

2.4.1 Ukuyila isazobe

Isazobe sinceda ekulandelelaniseni iziganeko size sizihlanganise zibe yinyanda eyenza amanqanaba. Ingcaciso ezilandelelanayo zidla ngokucacisa ukuba izinto zitshintsha ukusuka kwenye imeko ukuya kwenye. Umzekelo: xa sifunda ngendalo

nemozulu, sifunda ngendlela amanzi atshintsha ngayo ukwenza umjikelo njengalo mzekelo ulandelayo:



2.4.2 Ulwimi lweengcaciso

2.4.2.1 Izixhobo zolandelelwano ezimanyeneyo

Izixhobo zolandelelwano ezimanyeneyo zimi ngolu hlobo lulandelayo:

Izihlanganisi, umzekelo: emva koko, okokuba, ukuba, nangona, njengoko.

Amagatya axhomekeke exesheni aqala ngezihlanganisi, umzekelo: xa, naxa.

Amabinzana exesha, umzekelo: ngeli lixa, ebusika, ehlotyeni, ekwindla, ebusuku, emva kwemini kunyaka ophelileyo.

Amanqanaba ezenzi, umzekelo: qalisa uku-, qhubeka noku-, (i)ma.

Iqela lezibizo zolandelelwano, umzekelo: kweli bakala, inyathelo elilandelayo, isiqalo, isiphelo, umbindi.

2.4.2.2 Izixhobo ezimanyeneyo ezibonisa isenzeko nesiphumo

Izixhobo ezimanyeneyo ezibonisa isenzeko nesiphumo zimi ngolu hlobo lulandelayo:

Izihlanganisi, umzekelo: ke ngoku, ngoko, ukuze, ngenxa yoko.

Amagatya oxhomekeko anegama elimanyayo u-kuba.

Amabinzana esenzeko aqala ngo-ngenxa ye nango-ngokwe.

Izenzi zesenzeko, umzekelo: iziphumo, izenzeko, ukukhokelela, ukudala, ukuvela.

Izibizo zezenzeko, umzekelo: isiphumo, isenzeko, imeko.

Utshintsho lwezenzi zemeko, umzekelo: yiba, tshintsha.

Kunye nezixhobo zokwalatha indawo ezizezi:

Amabinzana endawo, umzekelo: phezulu, phakathi, phantsi, ekupheleni.

2.4.2.3 Izixhobo zokucoselela nobugcisa

Izixhobo zokucoselela nobugcisa zakhiwe ngale ndlela ilandelayo:

Iqela lezibizo ezintsokothileyo ezinezichazi zokucoselela, umzekelo: umphunga odibana nomoya obandayo, amanzi encamini yolwandle.

Izenzi zobugcisa nezibizo ekucinezeleni iintsingiselo zibe kwigama elinye lobugcisa, umzekelo: umphunga.

2.4.3 Ulandelelwano lweengcaciso

2.4.3.1 Ukusekwa kolandelelwano lweengcaciso

Injongo yolu hlobo lwesicatshulwa kukulandelelanisa amanqanaba enkqubo.

Okunye kukubonisa ukuba enzeka njani naxa kutheni na amanqanaba.

Ulandelelwano lweengcaciso lunala manqanaba alandelayo:

Uphawulo lwesenzeko – luphawula oko kuchazwayo.

Ulandelelwano lweengcaciso – luchaza uthungelwano lweziganeko ezinxulumeneyo.

Ulandelelwano lweengcaciso lubhalwa njengolandelelwano lweziganeko ezinxulumeneyo. Ngamanye amaxesha izimanyi zesenzeko nesiphumo ziyaqukwa kolu landelelwano. Ulandelelwano lweengcaciso kumele lusoloko lunengcaciso ehamba ngokwenqanaba, kodwa inqanaba lophawulo lwesenzeko alusetyenziswa xa inkcazelo icacile ngokupheleleyo.

2.4.3.2 Amalungu olwimi

Ulandelelwano lweengcaciso luchaza indlela inkqubo eyenzeka ngayo. Ngenxa yesi sizathu izenzi zisoloko zikwimo emileyo kwixesha langoku. Umzekelo: *Amanzi ehla ezingxangxasini*. Ixesha langoku lidla ngokuthiwa lixesha langoku likawonke-wonke

kuba lichaza ngezinto ezenzekayo rhoqo. Umzekelo woku sesi sicutshulwa silandelayo:

Umphunga

Umphunga wenzeka njengolunye lwamalungu omjikelo wamanzi. Xa umoya ufudumala elangeni kwaye ujikeleze kumaziko amakhulu amanzi njengeelwandle, umoya osencamini yolwandle uyajika ube ngumphunga othi uvele.

2.4.3.3 Ukubhala ulandelelwano lwengcaciso

Olu bhalo lufuna ulandwela ngale tshati ilandelayo:

Inyathelo lokuqala	Uphando	Yenza uphando ngale nkqubo ngokuthi: <ul style="list-style-type: none"> - Ujonge kwincwadi yesikhokelo sokufunda. - Ubuze kwingcali yesifundo. - Ujonge kwimizobo eliqela ukuze ufumane lowo ulungele uphando lwakho.
Inyathelo lesibini	Yila umzobo	Manya iziganeko ngokwenkqubo. Yenza iziganeko zibe ngamanqanaba. Manya iziganeko ngeempawu.
Inyathelo lesithathu	Funa amagama obugcisa	Funa amagama obugcisa asetenziswayo xa kuthethwa ngenkqubo. Bhala igama elithiya inqanaba ngalinye.
Inyathelo lesine	Bhala uyilo lokuqala	Bonisa okutshoyo kwinqanaba lokuqala. Bhala ulandelelwano lwengcaciso.
Inyathelo lesihlanu	Vavanya uhlele umsebenzi wakho	<ul style="list-style-type: none"> - Phonononga uyilo lwakho - Lufunde kwakhona - Yenza izilungiso ukuba kuyimfuneko - Cela omnye umntu alufunde - Mamela inkcazelo yakhe

2.4.4 Isiphumo sengcaciso

2.4.4.1 Ukusekwa kweziphumo zengcaciso

Injongo yesiphumo sengcaciso kukuchaza izizathu okanye iziphumo. Iingcaciso zezizathu okanye zeziphumo zichaza izinto ezibini ezizezi zilandelayo:

- Izizathu zesiphumo
- Izizathu zesenzeko

Iziphumo zengcaciso zinala manqanaba alandelayo:

Ingcaciso yezizathu

Isiphumo:

Sibonisa isiphumo

Sinika isiqalo

Sitshayeleva izizathu

Izizathu:

Zicacisa izizathu zesiphumo

ngokulandelelanayo.

Ucamngco:

Luveza izizathu

Lwenzu ugxeko-ncomo ngezizathu.

Ingcaciso yeziphumo

Isehlo:

Sibonisa isehlo

Sinika isiqalo

Sitshayeleva iziphumo

Iziphumo:

Zicacisa izizathu zesiphumo

ngokulandelelanayo.

Ucamngco:

Luveza izizathu

Lwenzu ugxeko-ncomo ngezizathu.

Umzekelo wolu seko ngulo ulandelayo:

Inkanyamba

Yintoni inkanyamba?

Inkanyamba sisaqhwathi somoya ovuthuza ngamandla. Esi saqhwathi sihamba nemibane kunye neendudumo. Sinabo nobungozi eluNtwini kuba sitshabalalisa yonke into eshukumayo esithi sihlangane nayo.

Ubume benkanyamba

Inkanyama iqala ngokwenza umoya omkhulu ovuthuzayo. Lo moya uye wonyuke uye phezulu ze ubuye uzokubethaka phantsi emhlabeni. Ithi ke le nkanyamba idaleke kube ngathi yifaneli. Ukuqala kwayo kuye kube nefuthe lobushushu eliyelidambe ekuhambeni kwexesha. Ubume bayo bungolu hlobo lulandelayo:

Ubume

Inkanyamba ineembonakalo ezininzi. Ngamanye amaxesha iye ibe ngathi yifaneli ukanti ngamanye iye yogqunywe ngamafu amnyama ingabonakali kakuhle. La mafu sukube equlathe uthuli lomhlaba kuxhomekeke kumbala womhlaba lowo yenzeka kuwo. La mafu akhatshwa yimibane neendudumo ezihamba nemvula ena ngamandla.

Ubungakanani

Inkanyamba kukholelwa ukuba inomndilili we-150 leemitha ubude ukanti inesi-8 seekhilomitha ukusuka emhlabeni ukubheka phezulu.

Imbonakalo

Inkanyamba ixhomekeke kulo ndawo ithi yenzeke kuyo ngembonakalo. Le nto yenza ukuba inkanyamba ibe nemibalaba-bala ngokwendawo enomhlaba onombala othile. Ukuba inkanyama yenzeka kwindawo eyomileyo ayinako ukucaca kakuhle ngenxa yeengqimba zamafu ezithi ziyigubungele. Ezi ngqimba zamafu ziba luhlobo lwefaneli ejongeka ngathi ibubutyobo. Obu butyobo buye bukhangeleke ngokungathi bumfusa namhlophe. Inkanyamba ehamba ezintabeni iye ithabathe umbala omhlophe okanye obomvu ngenxa yomhlaba ekuwo. Inkanyamba ihamba ngesandi esindilayo. Konke oku kwenzeka ngelixa lasemini okanye ngenjikalanga ukuya ebusuku. Inkanyamba ihamba njengesitshingitshane.

Ubungozi

Kuyingozi kakhulu ukuhamba esithubeni ngelixa lenkanyamba kuba itshabalalisa yonke into ephambi kwayo. Loo nto intama ukuba iyingozi kakhulu. Iwisa imithi emikhulu, idilize nezindlu. Ayinanto ethi yomelele engenakukwazi ukuyonakalisa eluNtwini.

Inkolo

Inkanyamba kukholwela ukuba yinyoka ehlala emachibini nasemilanjani. Apho kuthiwa igqugqisa khona kukwimimandla yakwaZulu/Natali. Le nyoka kuthiwa inentloko efana neyehashe kunye nesingca esikwanjalo emqolo. Kumlambo ekuwo ihlala yodwa. Ukuba iliduna iye iphume izingele imazi. Apho ihamba khona iye ishiye yenze umonakalo. Imbangi yalo monakalo kukucingela ukuba ngamanzi xa ibona nokuba yintoni na ekhazimlayo njengamazinki okwakha nekadunge. Ukanti ngamanye amaxesha iye ifuduke ikhangele indawo enamanzi amaninzi ngelixa leembalela. Ifumaneka kwiziziba zemilambo apho amanzi anzulu kakhulu. KwaZulu/Natali le nyoka imana ukubonwa kwiingxangxasi ekuthiwa kukwaNogqaza (Howick Falls). Kukholelwa ukuba le ndawo likomkhulu lazo iinkanyamba. Ziphuma apha xa zifuduka zisiya kwamanye amachibi.

Indawo efumaneka kuzo

Inkanyamba iyafumaneka phantse kulo lonke eli limiweyo. Kumazwe eyaziwa kuwo singakhankanya la alandelayo: IMelika, iYurophu, iNgilani, amazwe akumbindi weMpuma, uMzantsi we-Afrika, e-Indiya, eMpuma naseRashiya. Iinkanyamba ezathi zaba sezimbalini singabalula i-Hurricanes kunye ne-Tsunami.

2.5 IMIBA MALUNGA NOMGAQO KUNYE NOPHANDO NGOBHALO

Esi sahluko ngokuka-Grabe no-Kaplan (1996) sityhila imiba neengxaki ezifihlakeleyo kwingcingane nakumgaqo wokubhala. Izagwelo zokubhala malunga nemvelaphi yokubhala zizaqwalaselwa, umzekelo kufuneka umntu azi ukuba kutheni ebhala, ebhala ntoni, ebhalela bani, ebhala nini, ebhala phi, ebhala ngasizathu sini, kwaye kutheni ebhala. Esi sahluko sikwatyhila umsantsa phakathi kophando kunye nokuyalela. Siphinda sibonise indlela ovalwa ngayo lo msantsa phakathi kophando nokuyalela.

2.5.1 Uhlobo lokubhala

Ngokuka-Grabe no-Kaplan (1996) ubhalo luneenjongo ezininzi eluNtwini ezinjengokubhala iileta, iidayari, imiyolelo kunye nodaba. Konke oku kubhalwa ngolwimi loluNtu. Olu hlobo lokubhala lukwasetyenziselwa ukuphumeza injongo ethile ngokwemo, umsebenzi kunye nabafundi. Luthi ke luhlelwe ngeendlela ezahlukeneyo ezizezi zilandelayo: ukuchonga, ukunxibelelana, ukwenza, ukukhumbula, ukwanelisa iimfuno, ukuzihlola kunye nokudala. Olu hlobo lokubhala lukwaveza le mibandela ilandelayo:

- Ukubhala phantsi igama lomntu kuyalatha
- Ukubhala uluhlu lokuthenga kuyalatha, kuyanxibelelana kubuye kukhumbuze
- Ukubhala imemo kukunxibelelana nokukhumbuza
- Ukubhala isincoko somfundi kunokwanelisa imfuno
- Ukubhala idayari kunokunyusela ukuziphicotha
- Ukubhala inqaku eliyincutshe kunokunxibelelana, ukudibanisa kwakhona, nokuvumela ukuziphicotha.
- Ukubhala inoveli okanye umbongo kunokubonisa okwaziwayo ngokuthi bubuchule bokuyila.

Okunye okuvezwa lolu bhalo kukuqamba xa kubhalwayo. Oku kuqamba kuquka ulandelelwano, nonamathelwano olwakha izivakalisi zibe yimihlathana. Olu qambo lukwahlula ubhalo lube loluxelayo noluxelayo kwakhona kunye nobhalo oluguqukayo. Ubhalo oluxelayo kwakhona luquka amabali kunye neenkcazelo. Ukuceba kuquka ukubiza nokuphindaphinda. Ngokuka-Grabe no-Kaplan (1996:4) bebhekisele ku-Bereiter no-Scardamalia (1987) ukuceba kuquka inkcazelo entsokothileyo enobuciko obahlukeneyo. Umbhali akanguye umvelisi wenqaku koko inkcazelo iyasonjululwa ngumbhali kunye nabaphulaphuli.

2.5.2 Ubuchule bokufunda nokubhala

Ngokuka-Grabe no-Kaplan bebhekisele ku-Cressy (1980), u-Graff (1987) no-Houston (1988) ubuchule bokufunda nokubhala buye buphuhla nangakumbi kwizimo ezahlukeneyo nakwimisebenzi eyahlukeneyo. Olu phuhliso lobuchule bokubhala

lubonisa ukuba izakhono zokufunda nokubhala zaphuhliswa zidluliselwa kwizizukulwana ngokwenkcubeko kunye nezentlalo. Ezi zakhono bezingasayi kuqhubeka ukuba inkxaso yenkcubeko neyentlalo bezinokususwa zingahoywa. Ubuchule bokubhala buye bathatyathwa njengomba wasentlalweni nanjengoko uGrabe no-Kaplan (1996:7) bebhekisele ku-Scriber no-Cole (1981) baye bakuxhasa oko kuphando lwabo. Injongo yoku icaciswa yinto yokuba imbali, imisebenzi, iinjongo kunye neziphumo zigxile entlalweni ikakhulu.

2.5.3 Ulwimi oluthethwayo nolubhaliweyo

Ngokuka-Grabe no-Kaplan (1996) bebhekisele ku-Bloome no-Green (1992) uphononongo ngobuchule bokwazi ukubhala nokufunda kunye nonxulumano ekuhlaleni, kubonisa ukuba ulwimi oluthethwayo nolubhaliweyo alungquzulani, koko kubakho intsebenziswano. Oku kuboniswa yimbali yobuchule bokwazi ukubhala okokuba ulwimi oluthethwayo nolubhaliweyo luyakwazi ukuhlala ngemvisiswano kumanqanaba amaninzi asetyenziswayo. Namhla ukusetyenziswa kolwimi olubhaliweyo kuhambelana nolwimi lomlomo, umzekelo: ekuhlohleni, ekufundiseni, ekuxoxeni nasekubaliseni. Ulwimi lomlomo lukwanako ukomeleza ulwimi olubhaliweyo oluthi lwenze abafundi ukuba babe ziingcungela ekuthetheni nasekubhaleni.

U-Grabe no-Kaplan (1996) bebhekisele ku-Biber (1988) no-Halliday (1989) bathi ngokwembali yelingwistikhi iingcali zeelwimi zibonisa into yokuba ulwimi lomlomo sisixhobo sokuqala esisetyenziswayo ekuthetheni, ze ulwimi olubhaliweyo lube ngumboniso wolwimi lomlomo. Bakwathi ulwimi olubhaliweyo sisixhobo esiyinene esimele iziseko zolwakhiwo lolwimi ezinemimiselo ekumele ukuba ilandelwe. Ngokuka-Grabe no-Kaplan bebhekisele ku-Kress nabanye (1989) bathi ulwimi oluthethwayo nolubhaliweyo lunonxibelelwano kunye neyantlukwano apha naphaya. Oku kwahlukana kuboniswa lulwakhiwo nocwangciso olwahlukeneyo, ukusetyenziswa kolwimi lomlomo kunye nolwimi olubhaliweyo kwizicatshulwa, kunye nokuthetha okungafaniyo nokubhala.

Ngokuka-Grabe no-Kaplan (1996) bebhekisele ku-Chafe (1985) no-Tannen (1982) ulwimi lomlomo nolwimi olubhaliweyo lwahlulwa zizicatshulwa ezithi zibhalwe

ngeendlela ezahlukeneyo ngokwemilinganiselo yazo. Loo nto ithethe into yokuba akuphelelisanga ukuqwalasela izicatshulwa njengezixhobo zokunceda ulwimi lomlomo nolwimi olubhaliweyo, koko izicatshulwa zineyantlukwano engenakujongwa calanye. Babuye bathi u-Grabe no-Kaplan (1996) ulwimi lomlomo nolwimi olubhaliweyo lunonxulumano oluntsokothileyo olunama-23 eentlobo ezahlukeneyo zolwimi lomlomo nolwimi olubhaliweyo.

2.5.4 Uphando malunga nezimo zokubhala ngolwimi lokuqala (L1)

Uphando ngokubhala ngolwimi lokuqala ingabonakaliswa ngemilinganiselo emine enxulumeneyo, emelwe ngamabakala amane angala: imfundo, inzululwazi-ngengqondo, iinzululwazi-ngeelwimi kunye nobuciko. Ngokuka-Grabe no-Kaplan (1996) bebhekisele ku-Hillocks (1986), u-North (1987), u-Phelps (1988) no-Witte (1992) bathi kukho intlaninge yeengcalulo zophando ngokubhala ezithi zahlule zenze umda ngokwahlukeneyo. Injongo yoko kukuphonononga uphuhliso ngokukwazi ukubhala nokufunda kumgangatho wokuqala. Abaphandi kwezemfundo basebenzise iingcali-zeelwimi kwezoluNtu, ukanti ubungcaphephe ngengqondo kwezemfundo kuphicothwa iindlela abathi abafundi bafunde ukubhala, nokuba kutheni abanye abafundi baye bafumane ubunzima ekufundeni ukubhala.

Iincutshe kwezemfundo kunye neengcali ngeengqondo kwezemfundo zibe nomdlakazi omkhulu kwintlalo nezemfundo ekufundeni ukubhala, imfuneko yokubonisa intsingiselo ekubhaleni, imfuneko yabafundi ukuba babone ukubhala kunenjongo enkulu kunye nemigangatho yokufunda apho ababhali abancinci bathi bakhuliswe. Ngokuka-Grabe no-Kaplan (1996) bebhekisele ku-Calkins (1986), u-Dyson (1989) no-Graves (1983) uninzi lolu phando lubhekisele kwizifundo zomfundi ngamnye, ukufunda ngamava (LEA) kunye nangalo lonke ulwimi.

Ngokuka-Grabe no-Kaplan (1996) bebhekisele ku-Moll (1990) bathi uninzi lweembono eziphathekayo luhamba kunye neembono zophuhliso ekufundeni nasekubhaleni. U-Grabe no-Kaplan (1996) bebhekisele ku-Cope no-Kalantzis (1993) balubona olu phando lubalula indima edlalwa lulwimi kunye nolwazi ngohlobo lolwakiwo lolwimi oluthi lwenze ukufunda ukubhala kuqale kwimigangatho ephantsi. Uphando lukwanxusana nophando lwenkcazo yenzululwazi ngeentlanga kwibakala

lezemfundo. Inkcazo yenzululwazi ngeentlanga yemfundo ityhila iindlela apho abafundi abasuka kwiinkcubeko ezahlukeneyo kunye neelwimi ezahlukeneyo, befunda kwibakala lezemfundo elilungiselelwe ukuze libe nentsingiselo kubo. Olu phando luyazigoca-goca iiyantlukwano zamaqela abafundi kunye nokulindelekileyo kubo. U-Grabe no-Kaplan (1996) bebhekisele ku-Boggs (1985) no-Philips (1983) bathi lukwagoca-gociwe nonxibelelwano kunye nendlela yokuthetha kwabafundi, kunye nokuziphatha kwabo nabahlohli xa besegumbini lokufundela. Abaphandi bongeza ngelithi uphuhliso lokubhala luvezwa zizakhi zokufunda nokubhala, impatho kwisikolo sokufunda nokubhala, nakukufundisa intsingiselo yobuchule bokubhala nokufunda.

Olunye uphando luquka uphononongo malunga nezicwili ezizalanayo zokubhala. Abaphandi benzululwazi ngengqondo, ngemfundo nangokuqamba bamele umzobo nengcaciso malunga nemingcelele yengqondo esetyenziswayo ekubhaleni. Ukanti olunye uphando luquka ukusetyenziswa kokuqwalasela okwenziweyo kwizifundo kunye nophando lokugqala, njengeendlela zokuvavanya ubulunga bokuqamba nokuphuhlisa. Iziphumo zoku zezokuba ababhali bayatshintsha phambi kokubhala, ekubhaleni nasekuqwalaseleni kwakhona umbhalo wabo. U-Grabe no-Kaplan (1996) bebhekisele ku-Corbett (1971) no-Horner (1983) boleka ngelithi uphando ngobuciko lunxulumene nezimiso zika-Aristotle ezizezi: ukuqamba, ukucwangcisa, isimbo sokubhala, inkumbulo kunye nohambiso.

2.5.5 Uphando malunga nezimo zokubhala ngolwimi lwesibini (L2)

Owona mba mkhulu apha ngokutsho kuka-Grabe no-Kaplan (1996:18) kukuqwalaselwa kweyantlukwano kubafundi besiNgesi njengolwimi lwemboleko (EFL) kunye nesiNgesi njengolwimi lwesibini (ESL). Izifundo zolwimi lwemboleko (EFL) zenziwa ngabafundi abafuna ukufunda isiNgesi, behlala kumazwe apho olu lwimi lungathatyathwa njengolwimi lokuqala. Ulwimi lwesibini (ESL) luquka abo bafundi bafuna ukulufunda olu lwimi bakwazi ukuluthetha nokulubhala kumazwe apho luthatyathwa njengokuba ayilulo ulwimi lwengingqi.

Le yantlukwano kolu lwimi iboniswa yinto yokuba abafundi abakumazwe apho isiNgesi sithatyathwa njengolwimi oluvunyiweyo bafumana isakhono sokukwazi

ukulusebenzisa njengase-Singapore, e-Indiya nase-Nigeria. Kwamanye amazwe njengase-Malaysia nase-Malta olu lwimi lufundiswa nje ezikolweni njengesifundo. Apho lusetyenziswa kakhulu njengolwimi lweenkobe kukumazwe anjengase-USA, UK, Canada, Australia nase-New Zealand. Kula mazwe kusenokufumaneka abafundi abeze ngokufunda kunye nabafundi abangabemi bala mazwe antetho yawo isisiNgesi. U-Grabe no-Kaplan (1996) bebhekisele ku-Kachru (1985) bathi isiNgesi lulwimi oluthi lusetyenziswe ngamaxesha athile ngabafundi abanezabo iilwimi kumazwe anjengoo-South Asia nase-Afrika. Olu lwimi kula mazwe luxhasa okwenzekayo entlalweni nokuba aluthethwa sisininzi. Noxa kunjalo olu lwimi luyayenza ingxaki xa kuyilwa iincwadi zesikhokelo zabafundi kunye nemimiselo yokulubhala.

2.5.6 Ukusuka kwingcingane ukuya ekwenzeni

U-Grabe no-Kaplan (1996) bebhekisele ku-Britton (1983:2) bathi kwiminyaka engama-20 eyadlulayo uphando ngokubhala kulwimi lokuqala nolwimi lwesibini luye luphuhla nangakumbi. Kwiminyaka ye-1950 nowe-1960 intlaninge yabahlohli bokubhala ulwimi lokuqala nolwimi lwesibini fudula bekubona ukubhala kucwangciswe kakuhle kuhlobo lwesithethe lokufundisa. Olu hlobo bathi u-Grabe no-Kaplan (1996) bebhekisele ku-Raimes (1991) ukuluchaza luhlobo oluqulathe imigaqo yokuba abafundi kufanele bahoye ukusetyenziswa kakuhle kwegram, upelo kunye nokuthetha kakuhle ulwimi. Oku kwenza ubunzima kubafundi abaninzi. Kwiminyaka ye-1960 kwabakho utshintsho nenguqu kolu fundiso kuba lwabangelwa ukunganelisi kwendlela eyayiphantsi yokuphumelela kwabafundi ekubhaleni, kunye nokwanda kwenani labafundi kumhlaba wonke jikelele kumabanga aphakamileyo.

Kwiminyaka yy-1980 lwaya lunwenwa olu phuhliso lokubhala njengeengcingane zokubhala. Ezi ngcingane zaya zilutshintsha uhlobo ekwakufudula kubhalwa ngalo. Noxa kunjalo lusekho ubhalo olusasebenzisa uhlobo lwesithethe, nasezikolweni kusasetyenziswa iincwadi zesikhokelo ukuze kuhlohlwe. Ezi ncwadi zesikhokelo zisadla ngendeb' endala kuba ziqulunqa ulwakhiwo lwemihlathi, igrama, kunye nemimiselo yokusetyenziswa kolwimi, nophuhliso lwesigama. U-Grabe no-Kaplan (1996) bebhekisele ku-Applebee (1981) bakubona oku njengokudale ukuba abafundi

benze kancinane ekubhaleni imihlathi, ukuphendula imibuzo kwiimviwo nokubhala umsebenzi ofe amanqe.

U-Grabe no-Kaplan (1996) bebhekisele ku-Dyson (1993) bathi noxa kunjalo kodwa lona uphuhliso lokubhala luya lusanda nangakumbi. Abahlohli abaninzi sele belusebenzisa olu phuhliso lokubhala eziklasini zabo, ngokukhuthaza abafundi ukuba babe nomdla ekubhaleni into enentsingiselo nebalulekileyo. Oku kuye kwabakhuthaza abafundi bolwimi lwesibini (L2) ekubhaleni njengabo bafundi bolwimi lokuqala (L1). U-Grabe no-Kaplan (1996) bebhekisele ku-Bartholomae no-Petrosky (1986) bathi olu phuhliso lwenze ukuba ukuyila ukubhala kugxile kumxholo onolandelelwano kwakunye nothungelwano lomongo, ukuze abafundi batyhilekelwe ngabakufundayo nokuze bayive intsingiselo yokubhaliweyo. U-Grabe no-Kaplan (1996) bebhekisele ku-Flower (1994) no-Witte (1992) bathi ukubhala yinto yokudibanisa imibono ndawonye, kunye neengcingane zokubhala.

2.6 UPHANDO NGOBUNZULULWAZI BOLWIMI LWESICATSHULWA

2.6.1 limfuno zophando ngokubhala

Ngokuka-Grabe no-Kaplan (1996) uphando lubonisa umyinge ngenkqubo yokubhala nendlela eyimpumelelo yokubhala, eveliswa ngamaciko nabaseki bophando. Okunye babuye batyhile izinto ezintsokothileyo ngezinyaleli zeengcingane. limeko malunga nokubhala ngaphambili zazibonisa ubungqina benkqubo encinci nobunzima obabufunyanwa ngabantwana ekufundeni nasekubhaleni. Kuba siyeva ukuba mandulo lwalungekho ubhalo, yonke into yayithethwa ngomlomo. Abantu bakudala babengakwazi ukubhala, ukufunda, nokubala, nto leyo yenza ukuba basebenzise izakhono zabo ezinjengokubala ngeminwe nangamatye, ukuthetha ngezandla xa benika ingcaciso, nangokusebenzisa imiqondiso malunga nesimo kunye nemeko yezulu.

Uludwe lophando ngengcingane yokubhala nokufunda imbaxa, ibonakalisa uludwe olude lweengcingane ezinomdla kunye nezimvo zomfundi. Into eyenza mbaxa apha luphando kunye nesiyaleli esibhekisele kubani, uluvo, isiko kunye nokwenziwayo okuphathekayo. Imizobo entsokothileyo yokubhala iyadingeka, engananzanga

kuphela inkqubo nemveliso ekubhaleni, kodwa enanze nabaphulaphuli kunye nentlalo. Kudala iingxoxo zazijonge kuphela inkqubo nemveliso. Ukuphonononga imveliso yesicatshulwa kuphela akusingiseli kwimizobo elungileyo yokubhala ukuze kuphucuke isiyaleli sokubhala. Kananjalo iingcingane zokubhala azikwazi ngokunokwazo ukwenza utoliko olubanzi lwesicatshulwa esibhaliweyo.

Ngokuka-Grabe no-Kaplan (1996) inqanaba lokuqala ukuya kwingcingane yokubhala ligxile ekuvezeni imibuzo emitsha eyile ilandelayo:

- Yintoni isicatshulwa?
- Zingaphi izicatshulwa eziviwa njengemveliso?
- Zingaphi izicatshulwa ezicalulwa njengenkqubo?
- Zingaphi iimveliso neenkqubo eziphononongwa njengezibonisa unxulumano lomzobo wokubhala?
- Ingaba inkqubo nemveliso zizenza njani kuthungelwano lotoliko kuluntu jikelele ekubhaleni?
- Zeziphi iintlobo zezicatshulwa esifuna abafundi baziveze?
- Icebisa ntoni le miba kwisiyaleli sokubhala eklasini?

2.6.2 Ubume besicatshulwa esibhaliweyo

Ingcalulo yesicatshulwa esibhaliweyo ikhule ngokukhawuleza emva kweminyaka engama-20 eyadlulayo. Oku kwenziwe ligalelo elivela kulwimi lwasekuhlaleni, kwisebe lweelwimi elihambisana nemeko yengqondo nenkqubo kulwimi nakwintetho, ulwimi olusetyenziswayo, ingqondo yokubona, nophando lokusebenza kwengqondo. Kubalulekile ukuba siqonde uninzi lwezithethe eziqhubekayo ngokwegalelo lwazo kuhlalelo lwesicatshulwa. Uhlalelo lwesicatshulwa esibhaliweyo xa siluthelekisa kwiindawo ezininzi ngumhlaba omtsha.

Ngokuka-Grabe no-Kaplan (1996) bebhekisele ku-Ong (1982) no-Eagleton (1983) isithethe sokuqala sophando sibizwa ngokuba yi-Hemenothiki (utoliko lwezibhalo eziNgcwele). Olu hlobo lwalugxile kwiBhayibhile ikakhulu, kodwa ekuhambeni kwexesha kwabakho inguqu eyenza nolunye ubhalo ukuba luqwalaselwe. U-Grabe no-Kaplan (1996) bebhekisele ku-Britton no-Black (1985) batyhila ukuba utoliko

IweBhayibhile lwalugxile kwinguqulo yeBhayibhile eyayifuna indlela yokubhala endaweni yegram. Omnye umba ngulo wokuba isicatshulwa sibanzi kuba sakhiwe zizintlu ezininzi. Akulula ukuba ungazahlula ezi zintlu ngeenjongo zokunciphisa isicatshulwa.

Isithethe sesibini sophando sibizwa ngokuba bubuciko, esiye sabakho ngaphambi kophando lwesicatshulwa sale mihla. Esi sithethe siye salanda emva ko-Aristotle kunye nezinye iimfundimani zamaGrike. Esi sithethe sobuciko sinempembelelo kuhlahlelo lwentetho yakutsha nje nohlahlelo lwesicatshulwa. Isithethe sesithathu sihambisana nolwimi lwale mihla, sesokugweba uncwadi lwale mihla kunye nesimbo sale mihla.

Zozithathu ezi zithethe, zibandakanywa ngokophuhliso lobunzululwazi ngeelwimi, zenza isiseko semali ngokuyilwa kohlahlelo lwesicatshulwa njengeyona njongo yesifundo. Uphando olunefuthe kuhlahlelo lwesicatshulwa lubonisa ukuba isicatshulwa silulwakhiwo lweendlela ezininzi, ngalo ndlela akukho ndlela ichanekileyo inokuchazwa ukuba yeyona ilungileyo ekuhlahleleni isicatshulwa.

2.6.3 Isicatshulwa njengesixhobo sokunxibelelana

Ulwimi lusesona sixhobo sokunxibelelana eluntwini. Oku kuchaza ukuba ubhalo nalo lusingxhobo sokunxibelelana kuba lusebenzisa ulwimi ukuze kudaleke isicatshulwa. Ubhalo lusingxhobo sokunxibelelana nomfundi. Umbhali uneenjongo ezithile zokudlulisa udaba luye kumfundi ngendlela yokubhala. Ubhalo luhamba ngale miqathango ilandelayo:

- Izafobe zika-Grice ngokuka-Grabe no-Kaplan (1996) yimfuno yokuba ube nolwazi, udaba oluchanekileyo kunye notoliko oluphotheneyo.
- Imvumelwano equlathe iwonga, isimo, injongo kunye nobume.
- Iintshukumo ezibonisa ubutsha bodaba, izinga lokuhamba kodaba, kunye nengqikelelo yodaba.
- Inggqikelelo-ziinjongo kunye noyilo.

Xa ubani efunda isicatshulwa, usifunda ngenjongo yokufunda okanye ukufuna into ethile kuso. Isicatshulwa sikwaqulatha izicwili ezizizixhobo zokunxibelelanisa umfundi

nesicatshulwa ezinjengesihloko, izihlokwana kunye nemihlathi. Umzekelo wezi zicwili ngulo ulandelayo:

Isihloko: UMTHANDI WELIZWE

Intshayelelo: *uPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki be-ANC.*

Umhlathi woku-1: indoda eyaduma ehlabathini uSol Plaatje wazalwa ngomhla we-9 kweyeDwarha ngowe-1876 kwifama esemntla-ntshona weFreyistata.

Umhlathi wesi-2: UPlaatje waqhubeka nokulwel' inkululeko yabaNtsundu eMzantsi Afrika de walishiya eli phakade ngomhla we-19 kweyeSilimela ngowe-1932 eNancefield, eJoburg, emva kokuhlaselwa sisifo senyumoniya.

Apha kwesi sicutshulwa singentla umbhali udale unxibelelwano phakathi komfundi naye, kuba unodaba aludlulisela kumfundi. Umfundi uza kuba nomdla wokudala unxibelelwano phakathi kwakhe nombhali, akugqiba ukulifunda lonke ibali.

2.7 UPHANDO NGOLUNGELELWANISO LWESIVAKALISI

2.7.1 Uhlahlelo lobumbo-sivakalisi

U-Grabe no-Kaplan (1996) bathi imigudu ka-Chomsky yadala umdla ekuvavanyeni ukubhala kwabafundi ukuze baqonde iimpawu zesivakalisi eziza kubonisa uphuhliso lobhalo. Ezi mpawu zineendidi ngeendidi esiXhoseni ezineempawu zolwakhelo, zemo, zesakhiwo ezisahlula kwezinye iindidi-zivakalisi. Olu hlahlelo lobumbo-sivakalisi singathi ukulubiza yisintaki. Isintaki ijongene nokwakhiwa kwezivakalisi kunye nobume bazo.

U-Grabe no-Kaplan (1996) bebhekisele ku-Hunt (1983) bathi ukuze oku kube nempumelelo izivakalisi zakhiwa ngohlobo ekuthiwa yi-T-unit. Olu hlobo lulo olukhokelela umfundi ekubhaleni. Indlela yokubhala kwakhe ilawulwa lolu hlobo ngale ndlela ilandelayo:

- Inani lamagama kwi-T-unit nganye.
- Inani lee-T-unit kwisivakalisi ngasinye.
- Inani lamagatya kwi- T-unit nganye.

- Inani lamagama kwigatya ngalinye.

Oku kuthi kuphuhliswe ngulo mzekelo ulandelayo:

Inja elumayo ibulele igusha egulayo.

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

Intloko : **inja**
 Isivisa : **ibulele**
 Injongosenzi : **igusha**

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

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

- dala ukuqwalaselwa ngendlela ubumbo-zivakalisi lusenzeka ngayo.
- vuselela uthakazelelo lomfundi.
- dala ulandelelwano lokuzilolonga.
- kwenza ukuqonda kakuhle imigangatho yobumbo-zivakalisi.
- phuhlisa ubuchule nolungelelwano lokubhala isivakalisi.
- veza uguqulo lwesivakalisi.
- vumela ulwazi oluntsokothileyo kwizivakalisi.
- nceda ekulawuleni ubungqindilili bokufunda.
- manya isintaki kunye neminye imigangatho yenkqubo yokufunda.

Ubumbo-sivakalisi lunika indlela yokuveza ubulumko bomfundi ngeentlobo ezahlukeneyo neendlela ezihlanganiswa ngayo. Ngokuka-Grabe no-Kaplan (1996) bebhekisele ku-Hillocks (1986), u-Perera (1984), u-Witte no-Cherry (1986) bathi uphando nge-T-unit nophuhliso lobumbo-sivakalisi luye lutshintsha ngempumelelo kwisicatshulwa esibhaliweyo ngolu hlobo lulandelayo:

- Iwandise ukusetyenziswa kweziphawuli
- Iwandise ukuntsokotha kwesibizo
- Iwandise ukusetyenziswa kwezichazi
- Iwandise ukusetyenziswa kwezihlomelo
- Iwandise ukusetyenziswa kwamagatya

- Iwandise ukusetyenziswa kwamagama ngendlela evumelekileyo
- Iwandise ukusetyenziswa kwezixando zezenzi
- Iwandise ukusetyenziswa kwezibizo (NPs) ezizintloko
- Iwandise ukusetyenziswa kwamaxesha ezenzi
- Iwanciphisa ukusetyenziswa kwezibizo (NPs) ezingaguqukiyo

2.7.2 Uphando lwengqokelela yezibhalo ezithile

Olu phando luqwalaselwe ngu-Grabe no-Kaplan (1996) bebhekisele ku-Biber (1995) nanjengoko kube ngumsebenzi wakhe ekuphandeni nzulu malunga nalo. Olu phando lungengqokelela yezibhalo ezithile ekwayindlela yesibini yobumbo sivakalisi esekwe kuhlalelo lwesicatshulwa. Olu phando luthembisa ukunika iimbono ezongezelelweyo ngokusebenzisa ulwazi-nkqubo oluntsokothileyo. Ingxaki ejongene nomsebenzi ngeengqokelela yezibhalo ezithile kukunqongophala kwengcingane esisiseko sotoliko lweziphumo phambi kohlalelo. Uninzi lwezifundo zabumini zohlalelo lwesicatshulwa lufuna ukufumana umzekelo kwiziphumo ngaphandle kokusebenzisa ingcingane ukutolika iziphumo. Oku kwenza ukuba kuqondakale ukuba izicatshulwa zizizakhiwo ezininzi ngokomlinganiselo.

U-Grabe no-Kaplan (1996) bebhekisele ku-Biber (1988, 1992, 1995) baphande ngentlaninge yezicatshulwa ezithethwayo nezibhalwayo. Kolu phando lwabo baye basebenzisa izicatshulwa ezininzi kunabanye abaphandi. Kolu phando lwabo baye bakwazi ukuchaza uhlobo ngalunye lwesicatshulwa baza baxoxa nangokusebenza kweyantlukwano ezintandathu zemilinganiselo echongiweyo yamazwi ombhalo. Inkqubo yophando lwabo yayifana noninzi lolunye uhlalelo ngengqokelela yezibhalo ezithile isebenzisa kakhulu ubuninzi bezinto ezingabantu. Ezona zinto ziphandiweyo ziyintloko kuphando lwabo zezokubhaliweyo kwisicatshulwa nokubonisa iimpawu zangaphandle zolwimi. Ulwakhiwo lwangaphandle lubonisa iyantlukwano yentetho, ukuthelekelela, ulwakhiwo lwentetho nendlela apho ulwakhiwo lwangaphandle lubonisa umsebenzi wentetho, lungaxhomekekanga kolona nxibelelwano lweengcinga phakathi kweempawu zomntu ngamnye nakubhalo lwamazwi ombhalo athe ngqo. Ngokomboniso womlinganiselo wesine kaBiber (1995): 'Imbonakalo yangaphandle yokucenga' iqulathe ezi ndlela ziyimizekelo zilandelayo:

lindlela eziyimfuno: mele, funeka

lindlela zokuthelekelela (ixesha elizayo): za, ya

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

Izikhankanyi: ukuhamba, ukutshintsha

Uyamano oluxhomekekileyo/amagatya oxhomekeko: ukuba, ngaphandle, okanye.

2.8 IIMPAWU ZOBHALO LWESICATSHULWA

2.8.1 Ulwakhiwo lolwazi

Isivakalisi sisenokuchazwa njengodaba olunikiweyo kwisicatshulwa. Umzekelo: **Abantu abaninzi bazazi iimpungutye njengezilwanyana zasendle. Ezi zilwanyana zidla inyama.** Esi sivakalisi siqala ngesibizo **abantu** esibonisa ukuba kukho okunye okulandelayo okutshiwo sisibizo. Izivakalisi zibuye zibe nezihloko ekubhalwa phantsi kwazo. Umzekelo: umbhali uyila isicatshulwa esiyamene nesihloko saso, umzekelo: **Ukubaluleka kwemfundo.** Izivakalisi zikwanomongo ezithi ziwuphuhlise. Umongo yinto eyenza ukuba kubekho isicatshulwa. Umbhali xa ebhala sukube echukunyiswe yinto eyenzekayo entlalweni.

Izivakalisi ziba nolandelelwano lwezihloko zomongo ukuze okutshiwo sisicatshulwa kuphuhle. Umzekelo: Isivakalisi siba nesihloko somongo ngolu hlobo lulandelayo: **Izilo zasendle zahlulwe ngokweentsapho zazo. Kukho iingonyama nezingwe. Ezi zilwanyana zibizwa ngokuba zikati. Iikati zizidla-nyama. Imazi zeekati zizanyisi.** Esi sivakalisi sahlulwe saba namagatya anjengentloko kunye nenjongosenzi. Umzekelo ngulo ulandelayo:

Intloko : Izilo

Isivisa : zahlulwe

Injongosenzi : ngokweentsapho

2.8.2 Uhlalelo lwenkcazelo yesihloko

Olu phawu luchaza indlela isivakalisi esakhiwe ngayo. Kwisicatshulwa esibhaliweyo isihloko sisebenza njengeyona ntloko yesicatshulwa, ngelixa izihlokwana zinika

inkcazelo yesihloko. Izihlokwana zikwasebenza njengezihloko ngelixa imihlathi idlala indima yokunika inkcazelo. Kwisivakalisi intloko yesivakalisi ithatyathwa njengesihloko ngelixa isivisa sisebenza njengenkcazelo yesihloko. Isihloko silelona gatya elilawula isivakalisi, ukanti inkcazelo ligatya lokuxhomekeka elichaza ngokubanzi ngesihloko. Umzekelo ngulo ulandelayo: **inja ebukhali ibulele igusha etyebileyo**. Apha kwesi sivakalisi isihloko ngu-**inja** okwasisibizo, ze igatya lokuxhomekeka elinika inkcazelo lilandele emva kwaso njengo- **ebukhali ibulele igusha etyebileyo**.

2.8.3 Ukuqhubela phambili kwesihloko

U-Grabe no-Kaplan (1996) bebhekisele ku-Givon (1983, 1985) bachaza ukuba izihloko ngamabinzana esibizo (NPs). La mabinzana esibizo (NPs) athi akhankanywe rhoqo ekuqhubekeni kwesifundo. Ngamanye amazwi ibinzana lesibizo (NP) lithi libe sisihloko ngenxa yokuba likhankanywa rhoqo xa kunikwa inkcazelo entsha yesifundo, kodwa oko kuthi kuxhomekeke ukuba isihloko sisetyenziswe kangaphi kwisicatshulwa eso kubhalwe ngaso. Ukuze ibinzana lesibizo (NP) libe sisihloko kuye kuxhomekeke kule milinganiselo ilandelayo:

- Kugqityelwe nini kwisicatshulwa ukuba kukhankanywe isihloko.
- Inani lamabinzana esibizo (NPs) athi akhuphisane kufundo.
- Nokomelela kokuqhubeka kwalo ibinzana lesibizo (NP) kufundo oluqhubekayo.

2.8.4 Ulwakhiwo lwesivakalisi esiyintloko

U-Grabe no-Kaplan (1996) besingisele ku-Lautamatti (1987) bathi ulwakhiwo lwesivakalisi esiyintloko lusingisele kuvavanyo lwesicatshulwa esibhaliweyo nokufunda. Ubudlelane phakathi kofundo lwesihloko, ibinzana elisisihloko lesivakalisi, isintaki eyintloko nelungu lokuqala kwisivakalisi ayavavanywa. Kwisicatshulwa esibhaliweyo, isivakalisi esiyintloko sibhekisele kwigatya eliyintloko kwisivakalisi esintsokothileyo esithi silawule sonke isivakalisi. Eminye imiba yesivakalisi esintsokothileyo ngamagatya oxhomekeko athi axhase igatya eliyintloko.

2.8.5 Ulwazi olunikiweyo nolutsha

Ulwazi olunikiweyo lulwazi olunikiweyo ngumbhali kwaye luyaziwa ngumfundi. Olu lwazi lusenokuba sisihloko sesicatshulwa, isihlokwana sesicatshulwa okanye intshayelelo ebhenca isicatshulwa. Ulwazi olutsha lulwazi olungaziwayo okanye olungasetyenziswanga kwaye lulutsha kumfundi. Ulwazi olutsha luthatyathwa njengomongo wesicatshulwa othi ucacise banzi ngesihloko okanye izihlokwana. Olu lwazi lutsha lukwaqulathe intelekelelo enokubakho phambi kofundo, ukanti lukwaqulathe nentelekelelo enemiba ethi ivele njengelungu elinesalathiso ekubhalwe ngaso isicatshulwa ngokokutsho kuka-Grabe no-Kaplan (1996). U-Grabe no-Kaplan (1996) babuye bathi ulwazi olunikiweyo phambi kolwazi olutsha lwenza izicatshulwa ukuba zifundeke nangakumbi. Oku kuthi kuxhomekeke kumfundi ukuze afumanise ukuba ulwazi lutsha okanye luyaziwa kusini na.

2.8.6 Unxulumano lomxholo nembali

Umxholo usingisele kwibinzana lokuqala elikhankanyiweyo kwigatya elenza oyena nobangela wokubhalwa kwesicatshulwa. Umxholo ukwamele indlela yokuphuhlisa okanye yokulandelelanisa amagatya omxholo ukuze kuphuhle iimbono kwisicatshulwa. Umxholo usoloko uyamene nesihloko okanye isibizo sesivakalisi. Umxholo umele intshukumo okanye ukuqaleka kwesicatshulwa, ngelixa unxulumano lumele ukuqhubela phambili kwesicatshulwa. Kwisicatshulwa isihloko sibonakala njengomxholo wesicatshulwa, ngelixa izihlokwana zibonakala njengemixholwana yesicatshulwa. Iziqulatho zesicatshulwa zivela njengonxulumano oluchaza banzi ngezihlokwana kunye nesihloko.

2.8.7 Unxulumano oluqwalasela iingcinga ezifunekayo

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

2.8.8 Uyamano kwisicatshulwa

Uyamano lwesicatshulwa luphawu lokuyilwa kwesicatshulwa olubonisa ubudlelwane obukhoyo phakathi kwezivakalisi nezicwili zamagatya kwisicatshulwa. Uyamano kwisicatshulwa lubhekisele kwizimo ezithi zakhe isicatshulwa ngokokulandelelana kwamabinzana ukuze zenze intsingiselo. Ezi zimo zoyamano ziquka la mabinzana alandelayo: isalathisi, uthelekiso loyamano nenguqulo yamagama, izihlanganisi, izikhombisi/izalathandawo, uphinda-phindo, nokuvumelana kwamagama kwisivakalisi.

Isalathisi sisingisele kumdibanisela wezakhono ezisetyenziswayo ukuqhagamshelanisa ingqondo nokuqhubekayo elizweni, nto leyo inokwenzeka ngaphandle kolwimi oluthethwayo. Isalathisi sikwasingiselele kubudlelane obenzekayo phakathi kwagama kunye nento elibhekisele kuyo. Umzekelo:

1. inja itye igusha.
2. le nja itye igusha.

Isivakalisi sesibini sinesalathisi esingu-le esigxininisa ukuba yiyiphi na eyona nja itye igusha.

Uthelekiso loyamano nenguqulo yamagama lubonakala xa igama elithile lesicatshulwa linokuguqulwa okanye litshintshwe ngelinye igama ngaphandle kokutshintshwa kwentsingiselo yesicatshulwa. Uthelekiso loyamano nenguqulo yamagama lukwabonisa apho isicatshulwa siye sibe neengxelo ezimbini ezinakho ukuthelekiswa endaweni enye zize zidityaniswe zisebenze kunye kwisicatshulwa. Umzekelo: imoto eya edolophini inye, enye iphelelwe yipetroli. Kwesi sivakalisi uthelekiso lolu lokuchaza imoto ezimbini ezikhoyo ezisebenzayo, ngelixa inguqulo iyile ekhankanya enye esebenzayo.

Izihlanganisi zisingisele kumagama athi ahlanganise izivakalisi ezibini okanye amabinzana zibe ndawonye. Umzekelo: 1. Imvula iza kuna. Amafu agqumile.

2. Imvula iza kuna kuba amafu agqumile

1. Umoya uyavuthuza. Umoya usiphula imithi.

2. Umoya uyavuthuza kwaye usiphula imithi.

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

Izikhombisi/izalathandawo zimele igama kwisicatshulwa elibonisa indawo enxulumene nomntu okanye into. Izikhombisi okanye izalathandawo zikwazama ukugxininisa ngalo nto umbhali athetha ngayo kwisicatshulwa ukuze kudaleke unxibelelwano phakathi komfundi nesicatshulwa. Izikhombisi okanye izalathandawo zikwasetyenziswa kakhulu ukunxibelelanisa nokwakha izivakalisi kwisicatshulwa.

Uphinda-phindo lubhekisele apho isenzi okanye inkqubo iphindaphindwayo okanye yandiswayo phakathi kwezinxulumanisi kwisicatshulwa. Ukuvumelana kwamagama kwisivakalisi kwenzeka xa kufaniswa igama elinye nelinye okanye amagama athile nathile. Umbhali usenokusebenzisa izafobe endaweni yokusebenzisa amagama aqhelekileyo okanye xa engafuni ukuphinda-phinda amagama. Oku ukwenza ngenjongo yokuthumela nokubhenca intsingiselo entsha kwisicatshulwa. Ezi zafobe umbhali azisebenzisayo isenokuba zizaci namaqhalo, isimntwiso, isifaniso, isikweko isinxulumaniso, isihlonipho, isifanodumo nobabazo.

Umzekelo woku ngulo ulandelayo:

- Ndikhatywe yinkawu, sisaci esichaza ukulamba.
- Isala kutyelwa sibona ngolophu, liqhalo elichaza umntu oneenkani ongavumi ukucetyiswa ngabanye abantu.
- Ubhitye okomcinga, sisifaniso esichaza umntu obhitye kakhulu.
- UNosisa ufuna ukulunyukelwa kuba yinyoka, sisikweko esichaza umntu onobungozi ongathembekanga kwaphela.
- Izimvi ziyahlonelwa xa kuhlangele imilowo, sisinxulumaniso esichaza ukuphulaphulwa nokuthotyelwa kwabantu basemathileni abasele benamava ngemicimbi yamathile.
- Izolo inqununu ibiqhuba amatakane, sisihlonipho esichaza umntu osele utywala ngokugqithisileyo.
- Satsho isithonga sompu kwanyikima umhlaba, lubabazo oluchaza isandi esenza imvakalelo eyothusayo.

- Ndiva izisebesebezo ezenziwa ngamagqabi omthi, sisifanodumo esicacisa uvakalelo lokuba kunomoya omana ushukumisa amagqabi.

2.8.9 Imbono yonamathelwano

Le mbono yonamathelwano kubhalo yamkelwa njengelungu lobhalo lokuphanda nobhalo lokuyalela. Kwiminyaka engama-20 eyadlulayo abaphandi ngeelwimi baqala ukuyisebenzisa le mbono ukuqonda ukuba abafundi basitolika njani na isicatshulwa njengonamathelwano, kunye nokuba ababhali balulawula njani ulwimi ekuphuhliseni unamathelwano. Ngokuka-Grabe no-Kaplan (1996) unamathelwano ludalwa ngumfundi kunokuba yimveliso yombhali. Unamathelwano lukwadinga ukuba isicatshulwa sibe yinto ekholelekileyo eluntwini ngokolandelelwano lwalo. Injongo yolu namathelwano kukuba ababhali bafuna ukukhokela abafundi kwindlela yokufunda isicatshulwa. Ukuba izivakalisi azinalo ulandelelwano akusayi kuba lula kubafundi ukusilandela isicatshulwa.

2.8.9.1 Unamathelwano kwisicatshulwa

Unamathelwano lwesicatshulwa lwenza ingqalelo kumfundi, ukuba akwazi ukufumana ulwakhiwo lwesicatshulwa nokulandelelana kwaso. Ngamanye amazwi olu namathelwano lubonisa indlela athi umfundi asitlike ngayo isicatshulwa. Olu namathelwano lukwabhekisele kwindlela umbhali athi aziqhelanise ngayo nokubhala isicatshulwa, ukuze akwazi ukuqikelela ulwazi lomfundi kunye nomxholo. Kunamathelwano lwesicatshulwa izivakalisi ziyalandelelaniswa ngokolandelelwano oluvunyiweyo.

Lunamathelwano kwisicatshulwa oluvumela ukuba umfundi akwazi ukwakha umfuziselo wasengqondweni. Okokuqala umfundi xa efunda ngokubhaliweyo kukuqikelela ukuba okubhaliweyo kuqulathe into enonxibelelwano kwaye eyenza iqondakale. Izicatshulwa zithi zithungelane ngenxa yokudityaniswa zizihlanganisi ezinjengo: ngoku, ngoko, ngokuya, emva koko, kutsho kudaleke unamathelwano. Isivakalisi ngasinye usenza umbhali ukuba siwexule umxhelo womfundi. Lo mxhelo womfundi uye umbhali awuwexule nangakumbi ngesivakalisi esithi silandele esiya sokuqala.

2.8.9.2 Iziseko zonamathelwano ezingezizo ezeelwimi

Iziseko zolwazi ezingezizo ezeelwimi zibonisa indlela athi umfundi asilandele ngayo isicatshulwa, kwaye akwazi nokusitolika ngendlela esilandelelana ngayo. Ngale ndlela umfundi uyakwazi ukusilandela ngokulula isicatshulwa engazibhidanisi izangotshe ezisetyenzisiweyo malunga nokubhala. Umfundi ubuye akwazi ukuphuhlisa izakhono zakhe zokufunda nokubhala ngokuthi akwazi ukusihlela ngokunokwakhe isicatshulwa esibhaliweyo.

2.8.9.3 Unxulumano

Unxulumano lubhekisele kwindlela umfundi wesicatshulwa aba nako ukuthelekisa umyalezo wesicatshulwa okanye umxholo wokufunda ohambelana nolunye ulwazi oluvela xa kudalwa ulwazi olutsha, impikiswano yolwazi oludala kunye noqinisekiso lokuzimisela komfundi kwisicatshulwa. Umfundi unako ukufumana izimanyi zesicatshulwa ezibandakanya imisebenzi yemihla ngemihla, amava, kwaye akwazi ukubona iimpilo ezahlukeneyo zabantu jikelele.

2.8.9.4 Amalungu oyamano nolungelelaniso

Amalungu oyamano nolungelelaniso asetyenziselwa ukugxininisa umxholo wentetho. La malungu akwabhekisele kwimiba yezenzeko kunye neemeko ezikhoyo kwisicatshulwa. Uhlahlelo lwesicatshulwa luquka imiba eyamene nothelekiso kunye nophinda-phindo. Ngaloo ndlela amalungu oyamano nolungelelaniso ayinxalenye yothelekiso kunye nophinda-phindo. La malungu ayayamana kunye nothelekiso loyamano nenguqulo yamagama ebesele ichaziwe ngasentla kwisihlokwana esithetha ngoyamano kwisicatshulwa.

2.8.9.5 Ukusetyenziswa kwentelekelelo

Intelekelelo iyasetyenziswa kwisicatshulwa ukuhlanganisa ulwazi olutsha nolwazi olukhoyo engqondweni yomfundi ukuze kudaleke ulandelelwano kwintetho. Intelekelelo inenxaxheba enkulu eyidlalayo kwizinto ezisebenzayo ekudaleni umanyano. Ukusetyenziswa kwentelekelelo kukwachaza ukuba abafundi banolwazi

ngokuthile ngelixa kwelinye icala kuchaza ukuba abafundi abanalwazi ngokuthile okanye ulwazi lufika lube lutsha kubo. Ngamanye amazwi ukusetyenziswa kwentelekelelo kuxhomekeke kwingqikelelo yomfundi.

2.8.9.6 Izimo zobuciko kunamathelwano

Izimo zobuciko kunamathelwano ziqulathe le mifuziselo ilandelayo:

- Isenzeko-siphumo – lo mfuziselo unika izizathu zesenzeko kunye nesiphumo esithi sibekho kweso senzeko. Isicatshulwa siqulatha isenzeko kunye nesiphumo.
- Uchasaniso-luthelekiso – lo mfuziselo usetyenziswa ngumbhali ukuthelekisa izenzeko ezahlukeneyo ezenzekayo kwisicatshulwa. Umbhali ubuye azibonise ezi zenzeko ngokuthi zahluke njani esinye kwesinye kwaye zichasene njani na.
- Umzekelo-bungxoxo – lo mfuziselo usetyenziswa ngumbhali ukudala iiyantlukwano neengxoxo ngemibandela ethile kwisicatshulwa. Le mibandela iye ihambe nezizathu ezibambekayo kunye nemizekelo apho kuyimfuneko khona.

2.9 NGOKUSINGISELE KUMZEKELO WOKWAKHA ISICATSHULWA

Ngokuka-Grabe no-Kaplan (1996) uphuhliso lokuhlalutya isicatshulwa kwiminyaka eli-15 edlulileyo yayiziinzame zokuphuhlisa indlela yokubumba isicatshulwa, inkcazelo yokuba imo yesicatshulwa ihlanganiswe njani na, ukuqwalasela udaba lwesicatshulwa, injongo yombhali, isihloko, kunye nokulindelekileyo kubaphulaphuli. Umzobo kumele uluthathele ingqalelo uphando lweenzululwazi ngeengqondo kwimilo yesicatshulwa, uphando lweenjineli kunye neenzululwazi ngeelwimi kwiintlobo zezicatshulwa neendlela ezibhalwe ngazo ngaxeshanye nangamaxesha ahlukeneyo, imifuniselo evela kufundo ngophohliso lokubhala, kunye neengqiqo ezivela kufundo lobuciko kunye nolugwebayo.

Ulwazi ngokuba izicatshulwa ziyilwa njani, luyamene nokwazi indlela yokubhala kunye nophuhliso lokubhala. Emva kweminyaka eli-15 uphuhliso ngenkcazelo yokuyilwa kwesicatshulwa yayicoselelwe ngu-de Beaugrande (1980) ngokutsho

kuka-Grabe no-Kaplan (1996). Lo mzobo umele elinye lamalungu engcingane enkulu yokubhala ehambisana nolwazi lokuyila isicatshulwa. Ukuze lo mzobo uphuhle kubalulekile kuqala ukuhlola ezona ngcinga zibalulekileyo zokwakhiwa kwesicatshulwa ezizezi zilandelayo:

- Ulwimi olubhaliweyo lwahlukile kulwimi oluthethwayo ngokwemimiselo yesicatshulwa, kunye nokwakhiwa kolwimi olubhaliweyo lufuna ukulondlwa ngokwesakhiwo nobuciko balo.
- Izicatshulwa zakhiwe ngamanqanaba abekekileyo, njengolandelwano olunxulumeneyo ngokwamagunya amanqanaba.
- Iintlobo zezicatshulwa zisenokuba nezakhiwo ezikhulu ngokushiya-shiyana ngokwenjongo, abaphulaphuli, umbhali, iwonga kunye nodaba.
- Izicatshulwa zinemilo ephezulu evela ngokushiya-shiyana kweentlobo zezicatshulwa, iinjongo kunye nabaphulaphuli.
- Le milo ephezulu yesicatshulwa inxulumaniswe nengqiqo, uthungelwano kunye nesikhumbuzo.
- Iinkqubo zokuhlalutya imilo yesicatshulwa zinokusetyenziswa ekuphandeni nokuba enye inkqubo inezomelezo kunye nobuthathaka. Ingingane yothungelwano ibalulekile xa kuyilwa isicatshulwa.
- Ingingane yothungelwano kumele isebenzisane nohlahlelo lwemilo yodaba enikiweyo entsha, isihloko nenkcazelo.
- Umphandle wezicatshulwa udlala indima enkulu ekwakhiweni kwesicatshulwa.
- Ukufunda ukubhala kufuna umtsalane weemilo ezininzi ezintsokothileyo kunye nemilinganiso yobuciko.
- Ingingane yohlobo lwesicatshulwa ibalulekile kwaye iyimfuneko kwingqiqo, imveliso nophando ngokuhlola.

Ngokuka-Grabe no-Kaplan (1996) kuko konke oku sele kukhankanywe apha ngasentla, amanye amanqaku asenokubabhida abaphandi abaqikelela ukuba lonke uthungelwano lube luyilo lomfundi. Into yokuba isicatshulwa singumbono-mbini ekwakhiweni yamkelekile. Ukusuka kwizigaba ezahlukeneyo zophando ezikhoyo kuncwadi, kubonakala ngathi inkcazelo yolwakhiwo lwesicatshulwa ifuna noko amalungu asixhenxe ekumele ahlngane njengemisonto emininzi enxulumeneyo, ngolu hlobo lulandelayo:

- Izimvo zesemantiki kunye nemizobo.
- Isichazi sothungelwano.
- Umzobo nemilo yolungiselelo ukusekela utoliko lothungelwano.
- Izichazi-magama nonxulumano.
- Isimbo sokubhala nokubetha kolwimi kwimilo yesicatshulwa.
- Iziseko zokungazi iilwimi kuquka nolwazi ngelizwe jikelele.
- Izakhi zobumbo-sivakalisi

Kukwakho amalungu amane olwakhiwo lwesicatshulwa angala alandelayo:

- Amalungu olwakhiwo lwesicatshulwa.
- Ingingane yothungelwano.
- Imilinganiso yezicatshulwa esetyenziswayo.
- Amalungu angengawo aweelwimi anxulumana namalungu emilinganiso yezicatshulwa ezisetyenziswayo.

2.10 AMALUNGU OLWAKHIWO LWESICATSHULWA

Ngokuka-Grabe no-Kaplan bebhekisele kulwakhiwo lwesicatshulwa amalungu amane azimeleyo akhona kwimingangatho emibini ngolu hlobo ulandelayo: amabini akumgangatho wokhakha isivakalisi ngelixa amanye amabini ekumgangatho wokhakha isicatshulwa. Kukwakho iyantlukwano kuyo yomibini le migangatho phakathi kolwakhiwo oluphezulu nolusezantsi. Le yantlukwano isenokubonwa jikelele njengelowula ulwakhiwo lwentsingiselo ngokwahlukileyo. Umgangatho wesihlanu ongowokwakhiwa kwamagama ngumgangatho ongenelelayo phakathi kwale mine. Yomihlanu le migangatho inamalungu olwakhiwo lwesicatshulwa, ekuzezona ziseko zolwakhiwo lwezicatshulwa. Oko kuboniswa ngulo mzobo ulandelayo:

	Phandle		Ubunzulu
Ulwakhiwo lwesivakalisi	Ubumbo-sivakalisi	Inkcazelo yamagama	Iisemantiki
Ulwakhiwo lwesicatshulwa	Uyamano		Unamathelwano

2.10.1 Umgangatho wokwakha isivakalisi

Kulo mgangatho isintaki nesemantiki ziyaqwalaselwa nanjengengcingane yelingwistikhi. Apha isintaki iyeyona ijongene nolwakhiwo lwamagatya, ukwahlulwa kwamagatya nokudityaniswa kwamagatya, nangendlela athi alandelelane ngayo kwisivakalisi. Isemantiki yona inxulumanisa injongosenzi neziganeko ezenzeka elizweni esiphila kulo. Umsebenzi wesemantiki kukudala intsingiselo kwizivakalisi ezithi zihlanganiswe ngokwamagatya. Kulo mdibaniso kutsho kuphume izibizo, izenzi, injongosenzi kunye nezimelabizo. Umzekelo: utata yena ubethainja elumayo

isibizo	:	utata
isimelabizo	:	yena
isenzi	:	ubetha
injongosenzi	:	inja
isichazi	:	elumayo

2.10.2 Umgangatho wenkcazelo yamagama

U-Grabe no-Kaplan (1996) bathi inkcazelo yamagama “luluhlu lwamagama asengqondweni” kuba anamangenelo enkcazelo yamagama asetyenziswayo ekwakhiweni kwesicatshulwa. Inkcazelo yamagama yiyo enika intsingiselo nentelekelelo ezibonisa amalungu olwakhiwo lwesivakalisi anjengemibekwa-phambili namanqakwana. Inkcazelo yamagama ikwadala ulwazi ngokuphawula isicatshulwa ngokohlobo loyamano oluthi lunike izakhi zoyamano ezinjengesimelabizo, isalathisi, izihlanganisi nezikhombisi.

Umgangatho wonkcazelo yamagama uncedisa ekuhlanganiseni isintaki kunye nesemantiki ukuze kuphume intsingiselo kubumbo lwezivakalisi. Olu ncedo luphuhliswa kukufakelwa kwezihlanganisi kubumbo lwezivakalisi. Umzekelo: Utata uya evenkileni **kunye** noThemba. Lo mgangatho ukwajonge indlela isivakalisi esibunjwa ngayo ngokwemigaqo yaso. Umzekelo: *Utata evenkileni **kunye** noThemba uya (asamkelekanga).

*Utata **kunye** noThemba uya evenkileni (asamkelekanga).

Utata **kunye** noThemba baya evenkileni (samkelekile).

Lo mgangatho uquka izibaluli, izichazi neziphawuli.

2.10.2.1 Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana

Oku kubhekisele kwindawo yokuhlahlela isicatshulwa kubekho ukhetho lwezinto njengamalungu okuqala kwisivakalisi, izenzi nezibizo athi umbhali azisebenzise ukuphumeza injongo ethile yonxibelelwano. Indlela elungileyo yokukhetha ulwimi lwesicatshulwa inceda ukwazisa umfundi malunga nemisebenzi yezicatshulwa.

2.10.2.2 Ukukhethwa kwamalungu okuqala kwisivakalisi

Ukuhlahlelwa kwezicatshulwa kubhekisele kuhlahlelo lwemiba kwindawo yokuqala yesivakalisi okanye igatya. Oku kukwenza ukuze kufumaneke umxholo oyintloko wesivakalisi. Ukukhethwa kwamalungu okuqala esivakalisi kunceda ekunxibelelaniseni phakathi komfundi nombhali kwisicatshulwa. Xa umfundi eyifumana indawo yokuqala yesivakalisi, uyakwazi ukuvele azakhele umfuziselo wengqondo malunga noko umbhali aza kukubhala ngesicatshulwa, abuye enze uqikelelo ngaza kukufunda. Ukukhethwa kwamalungu okuqala kwisicatshulwa kudala igatya eliyintloko kwisivakalisi, ze kuthi okulandelayo kuvele njengesivisa okanye igatya loxhomekeko.

2.10.2.3 Ukukhethwa kwezenzi

Ukukhethwa kwezenzi kubhekisele ekubeni umbhali azazi izenzi ezinokuthi zifaneleke kwisicatshulwa. Umbhali uye agxile kwiintlobo zezenzi ezinjengesiyaleli, ukuqhubeka, ukuqoshelisa nokukhankanya, ukumisa ixesha kunye nokuhlomla. Izenzi zikwaboniswa njengezichazayo okanye ezibonisayo ngeenjongo zokutyhila iinjongo zombhali. Umfundi uya kuthi aqaphele ukuba umbhali xa ebhala isicatshulwa usoloko esebenzisa izenzi zohlobo lokukhankanya xa efuna ukugxininisa iimbono zakhe ukuze kuzaliseke iinjongo zakhe.

2.10.3 Umgangatho wesicatshulwa

Olu bhalo luqwalasela ukuthungelana nokulandelelana kwezivakalisi ngendlela yonamathelwano ukuze kuvele intsingiselo yesivakalisi. Umzekelo, ungakwazi ukuzibhala ezi zivakalisi zilandelayo ngeendlela ezahlukeneyo ezinentsingiselo enye:

Utata uya evenkileni **kunye** noThemba.

Utata **kunye** noThemba baya evenkileni.

Baya evenkileni utata **kunye** noThemba.

Evenkileni kuya utata **kunye** noThemba

Kuya utata **kunye** noThemba evenkileni.

2.11 UMSEBENZI WEMILINGANISO YEZICATSHULWA

U-Grabe no-Kaplan (1996) bathi kukho ilungu lokwakhiwa kwesicatshulwa elalatha imilinganiso eyenza ukuba izicwili zezicatshulwa zibe nako ukuqokelelwa ukuze kwakhiwe isicatshulwa. Umgangatho womsebenzi utyhila imvisiswano yobume bombhali kumfundi, kwisimo, kwisifundo, kulwazi ngelizwe jikelele, kunye nembuyekezo. Lo mgangatho wokuhlahlela ukwaquka ubuninzi besicatshulwa apho imilo yezicwili ingqamana kunye nobume bombhalo. Amalungu abalulwa apha amele ubuninzi bolwimi athi umbhali alusebenzise ukubhenca isicatshulwa kwiinjongo ezahlukeneyo, ezi zibhenco azinakusimela sonke isimbo sombhali ngelinye ixesha.

Ulwakhiwo lwesicatshulwa lunelungu olunjongo yalo ikukuqwalasela ukuba izicwili zesicatshulwa zidityaniswa njani ukuze zakhe izicatshulwa. Iinzululwazi ngeelwimi ziye zatyhila iindlela zokuphonononga izicatshulwa kwimilinganiso yokubhala. U-Grabe no-Kaplan (1996) ngokubhekisele ku-Dillon (1981) bacebisa ngelithi umlinganiso wezicatshulwa unokuqondwa ngokwemilinganiso emihlanu yesimo, yokumela unxulumano lombhali kwisicatshulwa nakumfundi ngolu hlobo lulandelayo:

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

Ngokuka-Grabe no-Kaplan (1996) le milinganiso mihlanu ikhankanyiweyo apha ngasentla inengqokolela yemilinganiso yesiseko echaza nasiphi na isicatshulwa. Babuye bathi ubuninzi bokubhaliweyo bungumqondiso wokwenzekayo entlalweni. Umba onyanisekileyo kukuba obu buninzi bokubhaliweyo busetyenziswa njani na ukwakha imilo yesicatshulwa.

Imilinganiso yemilo yesicatshulwa inokuhlelwa ngokwezicatshulwa ngeendlela ezimbini ezizezi zilandelayo: Uquko lwesicatshulwa kunye nothungelwano lwesicatshulwa. Uphando ngokutsho kuka-Grabe no-Kaplan (1996) lucebisa ukuba intlaninge yemilinganiso yokubhaliweyo iyilwe kwimifuziselo yezicwili zezichazibumbo magama. Babuye bachaze imilinganiso yokubhaliweyo esixhenxe yezicatshulwa ezibhaliweyo nezithethwayo. Kolu phando lwabo baveze ithiyori yeentlobo zezicatshulwa ezithi zithathe ingqalelo yale milinganiso. Olu phando lukwaquka ilungu lesimbo, ukusetyenziswa kokubhaliweyo kwimilo yelingwistikhi, ukudala imilinganiso enxibeleleneyo yesicatshulwa. Ithoba kule milinganiso yesicatshulwa efumana inkxaso kuhlalelo lophando lwesicatshulwa, yile ilandelayo:

- Injongo yobuciko – le njongo yobuciko ibonakalisa umlinganiso wokwakhiwa kwesicatshulwa apho izicatshulwa zinyanzelwa ngumgangatho ophezulu wemilo yezicatshulwa.
- Intsebenziswano – ngumlinganiso wokubhaliweyo odibanisa amalungu ahlukeneyo ukuveza intsebenziswano phakathi kombhali nomfundi ngesicatshulwa ngokutsho kuka-Grabe (1987).
- Unxulumano – luchaza iqondo nohlobo lokubhekisela olwenzeka kwizicatshulwa olunxulumene nomphakathi nomphandle wazo.
- Okwenzekayo kwisakhelo – U-Grabe (1987) uthi oku kubonakalisa unxulumano olubalula udaba lwesicatshulwa.
- Incasa – ibhekisele ekusetyenzisweni kwezinqongo ngumbhali ukuzama ukuwexula umfundi.
- Ingqikelelo – ibonakalisa undilele ovela kwisicatshulwa.
- Ingcaciso – ibhekisele kumaqondo neentlobo zengcaciso ezikhoyo kwiintlobo zezicatshulwa.
- Ubungqina – oku kusingisele kwisidingo sababhali ukubonisa iqondo lokuzinikela kubunyani bento echaziweyo.

- Uhlobo lwesicatshulwa – oku kubhekisele kumxube onokufunyanwa phakathi kweentlobo zezicatshulwa nendlela ubhalo luqingqwe ngayo ukuchaza izicatshulwa.

2.12 ULWAZI OLUNGELULO OLWEELWIMI

U-Grabe no-Kaplan (1996) bathi ilingu lokugqibela lolwakhiwo lwesicatshulwa lubonisa imvelaphi yolwazi kwimveliso yokutolika isicatshulwa. Ezinye zeembonakalo zolu lwazi zigcinwe kwincwadi echaza amagama. Kukho intlaninge yeemeko ezingekho nzulu kwimiba yolwimi, ezifuna ukuqukwa kumzobo wolwakhiwo lwesicatshulwa eyile ilandelayo:

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

Ngokuka-Grabe no-Kaplan (1996) onke amalungu ale ngqokolela anowexulo oluluqilima eembonakalo zezicatshulwa. Umzekelo: isingqiniso yingqokelela yezakhono ezisebenzayo ukudibanisa ingqiqo yelimiweyo. Ulwazi ngemvelaphi yelizwe nesikhumbuzo nesimo, zisethi zoyilo eziququzelela umxholo nesakhelo, kwaye azixhomekekanga kulwimi, zingadala ingqokelela yolwazi ngaphandle kolwimi.

2.13 UBUME BOKUBHALA NGOKWEEPHARAMITHA

2.13.1 Ngokwenkcazelo yenkcubeko yokubhala

Ngokuka-Grabe no-Kaplan (1996) ukubhala kuchazwe njengomdibanisela wombhali nomfundi, umxholo kunye nesicatshulwa kunxibelelwano ngolwimi. Ulwimi olubhaliweyo ludalwe lulwimi oluthethwayo, kwaye kukho ubudlelane phakathi

kolwimi oluthethwayo nolwimi olubhaliweyo. Ubume bokubhala buveza ezona zakhi zithi zibe luncedo ekubhaleni. Ezi zakhi zezi zilandelayo: ubani, ubhala, ntoni, kubani, nganjongoni, kutheni, nini, phi nanjani? Ezi zakhi zicacisiwe ngokuthe vetshe ngale ndlela ilandelayo:

2.13.2 Ipharamitha kangubani?

U-Grabe no-Kaplan (1996) bathi imfuneko yokuqala apha yeyohlelo lwababhali. Ingaba umbhali usakhasa okanye sele engumakhwekhwetha ekubhaleni? Ingaba umbhali sele enamava ekubhaleni okanye usaqala? Ingaba umbhali usengumfundi omana esolulekwa okanye yintatheli esele intathela? Le yimibuzo entsokothileyo eye iphononongwe ukuba kukho uhlelo olwenziwayo. Ukwazi ukuba umbhali ungubani na kudlala indima enkulu kwisimo sokubhaliweyo esifundwayo. Ukuphuhlisa oku, umfundi ongenamava ekubhaleni kodwa kumele ukuba abhale ingxelo ngolwimi lwesibini angabhala ngokwahlukileyo kunomfundi onesakhono sokubhala okwanawo namava ekubhaleni, kwaye esebenzisa ulwimi lokuqala.

Abafundi kumele ukuba bamazi umbhali wesicatshulwa kwaye bazi neendlela kunye noyilo aluvezileyo xa ebhala isicatshulwa. Okunye ekumele bakuqwalasele abafundi yindlela yokubhala ukuba ngaba na umbhali uyakutshintsha ukubhala xa ebhala ezinye izicatshulwa okanye ubetha ngesimbo esinye kusini na. Abafundi bamele bakwazi ukukuqwalasela nokuba isicatshulwa sisingisele kweliphi na iqela labantu. Umzekelo: kusenokwenzeka ukuba umbhali ubhala ebhekisele kwisini esithile, esinomgangatho othile wemfundo, kwaye sinobudala obuthile.

2.13.3 Ipharamitha yokubhala

Umba wokubhala ufuna ingcingane (ithiyori) yesicatshulwa. Le thiyori ichaza ukwakhiwa kwesicatshulwa. Yintoni imiba yeelwimi, kwaye isebenza njani xa idityanisiwe? Zintoni izithako zolwimi? Zidityaniswa njani izivakalisi ukwakha isicatshulwa? Kwenzeka ntoni ukuze kubekho uthungelwano lwezivakalisi?

Isicatshulwa sisixhobo esenza ukuba kubekho ubhalo. Kukwalapho kuso apho abaphandi baphononongayo imisebenzi yokwakhiwa kolwimi, inguqulo yemiqondiso

nezichazi-magama. U-Grabe no-Kaplan (1996) bebhekisele ku-Atkinson (1991) no-Bruthiaux (1993) bathi ukufunda isicatshulwa kutyhila iimvumelwano ezinjengezi zilandelayo:

- Intshayelelo, isibhenco, uvuthondaba, isisombululo nesiphelo, ezihamba ngolandelelwano. Ukufunda isicatshulwa kukwatyhila imifuziselo yobume bodaba enjengale ilandelayo:
 - Ucwangciso, isihloko, umongo kunye nomxholo. Apha ingcingane yesicatshulwa ifika ibe lulutho kuba inika ubume bezixhobo zolwimi ezifumanekayo kumbhali ezenza uthungelwano lodaba lwesicatshulwa. Izicwili zolwimi zikwatolika imiba ethile ekubhaleni isicatshulwa enjengale ilandelayo: Uqwalaselo lwabaphula-phuli, injongo yombhali, isimo nohlobo lokubhaliweyo.

Isicatshulwa sibhalwa ngokwamanqanaba aso abhekisele kwisihloko eso umbhali asikhethileyo. Kwaye isicatshulwa kumele sizibonise izithako zolwimi ezisincedayo ekwakhweni kwaso. Ezi zithako zizo eziqulathe isigama esincedayo ekuyilweni kwezivakalisi ezinentsingiselo. Izivakalisi zithi ziyilwe ze zakhe imihlathi enxibelelanayo ukuze kudaleke isicatshulwa. Izithako zolwimi zenza isicatshulwa ukuba silandelelane ngokuthi sibe nesiqalo, umbindi kunye nesiphelo.

2.13.4 Ipharamitha kayintoni

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

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

Ukuchaza banzi ngoku, ingcingane yokubhaliweyo kumele iqwalasele ingcingane yolwazi lwelizwe jikelele.

Umxholo lulwazi lwesiseko njengengcingane yoyilo. Ingcingane yoyilo icebisa ngelithi ulwazi oluthile olugciniweyo lubuye lufumaneke ukuze luvelise umxholo. Uyilo lukwavelisa izakhelo zolwazi kwizimo ezahlukeneyo ukuqokelela isifundo ngeenjongo

ezithile ngokokutsho kuka-Grabe no-Kaplan (1996) bebhekisele ku-Swales (1990). U-Grabe no-Kaplan (1996) bebhekisele ku-Freidlander (1990) bathi isiseko sengcingane yoyilo ekubhaleni sisekuphando olubonisa ukuba abafundi babhala ngakumbi xa bebhala ngodaba abalwaziyo ncakasana. Ulwazi lwesiseko luveza umxholo kunye nohlobo lokubhaliweyo ekubhaleni. Ulwazi lwesiseko luyamene nohlobo nenkcubeko. Olu hlobo lokubhaliweyo luchazwa njengesifundo esineempawu ezinokwalatha, iinjongo ezinokwalatha kunye nemilo epheleleyo. Uhlobo lokubhaliweyo yingqiqo esetyenziswayo kulwimi oluthethwayo nolubhaliweyo. Olu hlobo lukwaqulathe ubhenco, uwexulo kunye nembali. U-Grabe no-Kaplan (1996) bebhekisele ku-Martins (1989) baveza izifundo ezimbalwa ezithatyathwa njengohlobo lokubhaliweyo, ezizezi zilandelayo:

- ✓ Amabali (iintsomi)
- ✓ iingxelo
- ✓ nezikhokelo zesifundo

Ithiyori yolobo lokubhaliweyo idluliselwa kwizinga eliphakamileyo lengcingane yokubhala. U-Grabe no-Kaplan (1996) bebhekisele ku-Berkenkotter no-Huckin (1995) bathi mandulo ingcinga yohlobo lokubhala yaya ifumana ulwando. Ubuciko bunendima obuyidlalayo ekubhaleni kuba buveliswa sisihloko ekubhalwe ngaso kunye nenkqubo. Umzekelo: ubhalo ngeeholide nokhenketho lunomahluko kubhalo ngoqoqosho kunye nezibalo, kukhokelela ekubeni ababhali basebenzise izigama ezahlukeneyo.

Le pharamitha ikwaquka indlela yokuba sibhalwa njani isicatshulwa, ngokuthi kusetyenziswe izihloko nezihlokwana eziqaqambileyo kwisicatshulwa, ulandelelwano lwemihlathi ngendlela evumelekileyo, nokwenza isishwankathelo esiloba ingqondo yabafundi. Umxholo wesicatshulwa umbhali uwuyila usingisele kwisihloko abhala ngaso kwaye ugxile kwiimfuno neentswelo zelo qela labantu afuna ukubhala ngalo. Ngamanye amazwi umbhali ubhala into ecacileyo neza kwenza umdla kwelo qela labantu aza kubhala ngalo.

2.13.5 Ipharamitha kakubani

Abaphulaphuli basisiseko sokudalwa kwesicatshulwa nokuvezwa kwentsingiselo. Kulo mba kunokubela le mibuzo ilandelayo:

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

U-Grabe no-Kaplan (1996) bebhekisele ku-Kirsch no-Roen (1990) bathi kwingqiqo yomfundi kukho intlaninge yeemeko ezinyanzela izigqibo zombhali ezizezi zilandelayo:

Uninzi lwabantu ekulindeleke ukuba bafunde isicatshulwa, umntu omnye, iqela, amaqela kunye nabantu jikelele. Isicatshulwa siyilwe ukuze sifundwe ngabaphi na abafundi. U-Grabe no-Kaplan (1996) bebhekisele ku-Wolfson (1989) bathi imeko yesibini iqwalasela abafundi abaziwayo nabangaziwayo. Bakwathi abo bafundi bangaziwayo bafuna ingcaciso ethe vetshe kunye nengcaciso ngolwimi. Unxulumano kumbhali nomfundi ludalwa ziimeko ezithi zivele kokubhaliweyo.

U-Grabe no-Kaplan (1996) bebhekisele ku-Wolfson (1989) bathi imeko yesithathu ihamba kunye newonga. Ukuba umfundi unewonga elingakanani na kwelombhali. lwonga lidala ingunqu kwisifundo. Abafundi abanewonga eliphezulu bafumana inyameko enkulu kunabo banewonga elisezantsi. Imeko yesine ithi ulwazi lwesiseko luwexula ubhalo, kuba abafundi abanolwazi ngokuphangaleleyo ngabo abaneli futhe lokuwexula ubhalo. Abafundi abayaziyo imiba ekubhalwe ngayo entlalweni bayamvumela umbhali ukuba asebenzise ulwazi jikelele ukwabela abo baziyo nabo bangaziyo ngesimo sentlalo. Imeko yokugqibela ithi ulwazi ngesihloko ekwabelwana ngalo ngumfundi nombhali, luwexula ubhalo. U-Grabe no-Kaplan (1996) bebhekisele ku-Lemke (1995) bathi iinkcukacha, izimvo neembono nesigama zonke ziyaluwexula ubhalo.

Ngamanye amazwi umbhali kumele abe nomfanekiso-ngqondweni ngento aza kubhala ngayo ukuze igxile kwelo qela labantu ajolise kubo. Inani labantu abaza kusifunda isicatshulwa kumele umbhali aliqwalasele. Ukuba abafundi banolwazi ngombhali wesicatshulwa nangokubhaliweyo ngaso, loo nto yenza ukuba babe nothakazelelo olukhulu ekusifundeni isicatshulwa. Umbhali kumele alazi izinga labafundi ukuze akubhalayo kufikelele kubo ngaphandle kwamathandabuzo.

2.13.6 Ipharamitha nganjongoni

U-Grabe no-Kaplan (1996) bathi injongo yokubhala iveza le mibuzo ilandelayo yobhalo:

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

Injongo yokubhala kukunxulumana nomfundi. Umbhali uba neenjongo nodaba afuna ukuludlulisela kumfundi. Injongo yokubhala inokuchazwa ngokwemigangatho emibini. Kumgangatho oqhelekileyo, injongo ecacileyo yayame kuhlobo lokubhaliweyo – injongo iwexula isicatshulwa. Injongo ikwachaza imiba ezimeleyo yohlobo lokubhaliweyo. Umzekelo woko ngulo ulandelayo: ababhali babhala ngeenjongo zokungxengxeza, zokumema, zokuchaza, zokudumisa, zokoyikisa, zokukhalaza, zokucela, zokucacisa nokukhalala. Ngamanye amazwi umbhali udala unxibelelwano lwentlalo phakathi kwakhe nabafundi. Isicatshulwa kumele asenze sixatyiswe ngabafundi kunokuba sixabiseke kuye kuphela. Umbhali kumele azisebenzise izinongo zesicatshulwa ngokucacileyo ukuze umfundi ayilandele injongo yokubhaliweyo. Ukusetyenziswa kwezafobe njengamaqhalo, izaci, ubaxo, isigqebel, isimntwiso, isifaniso, isikweko nesinxulumaniso, kukwancedisa ukuba umfundi ayazi injongo yokubhaliweyo ngesicatshulwa. Oku kuyamnyanzela umbhali ukuba asabenzise izivakalisi nemihlathi eyothi iyibonise ngokucacileyo injongo yesicatshulwa. Injongo yesicatshulwa kumele ukuba kube yinto elandelwayo kwaye ebambekayo kokwenzekayo eluntwini ukuze abafundi babe nomdla ekusifundeni isicatshulwa.

2.13.7 Ipharamitha kakutheni

Umbhali ubhala kuba esuswe yinto ethi makabhale. Uneenjongo ezithile ezizezakhe ezimchukumisileyo ukuba aqubule usiba nephepha ukuze aveze iinjongo zakhe kumba omdlayo. Ezi njongo zinxibelelene kwaye zicacile kubafundi.

Umbhali unjongo-mbini ekubhaleni ngolu hlobo lulandelayo:

Okokuqala ufuna abafundi baqaphele umyalezo ofihlakeleyo, ukuze bakwazi ukuzenzela uphando ukuba umbhali ubezama ukuthini na ngokubhala isicatshulwa. Oku kuthi kudale into yokuba abafundi baziqhelanise ngokwenza uphando xa befunda izicatshulwa, nto leyo ibuye ibancende babe naso isakhono sokuphandan-zulu ngabanguqondiyo. Okwesibini kulapho umxholo uthe wantsokotha khona. U-Grabe no-Kaplan (1996) bebhekisele ku-Swales (1990:64) bathi kukho iimeko apho umbhali angafuniyo ukuveza iingxoxo ezilula ezinokuthuka abanye abafundi. Oku kuthi kuvele xa umbhali ebhala ngamasiko nezithethe zoluntu, umzekelo: ulwaluko, iinkolo kunye neenkolelo zoluntu. Kule meko kubakho abaqulunqi bokuhlela ubhalo phambi kokuba lupapashwe ukuze lungabi loludala ukonyelisa intlalo yoluntu.

Le pharamitha ibonisa indlela umbhali atyhila ngayo into emchukumisileyo nemkhuthazileyo ukuze abhale, kwaye akhethe umxholo onenjongo ethile ngesicatshulwa. Lo mxholo nguwo othi uwexule abafundi ukuze basifunde isicatshulwa. Ubume besicatshulwa buyakwazi ukunika abafundi ixesha lokuba bazazi iinjongo zombhali ngesicatshulwa. Oku kubangelwa yindlela umbhali asiyile ngayo isicatshulwa sakhe ngokuthi asebenzise ulwimi olunongiweyo oluthi lube nomtsalane kubafundi. Unxibelelwano phakathi kombhali nabafundi luthi ludaleke kuba isicatshulwa siwexula umxholo wabafundi batsho babe nayo intshukumo emva kokusifunda isicatshulwa.

2.13.8 Ipharamitha kanini no-phi

Ngokuka-Grabe no-Kaplan (1996) unini no-phi babhekisele kwixesha nendawo apho ibali liqhubeka khona. Ababhali balichaza ixesha ngeendlela ezahlukeneyo. Omnye uza kubiza unyaka, omnye abize usuku, omnye abize ixesha ukanti omnye abize isiganeko. Ababhali bakwabhala kwiindawo ezahlukeneyo. Omnye ubhala ebusuku e -ofisini yakhe ukanti omnye uyaziba aye kwindawo efihlakeleyo ayokwenza uphando ngaza kukubhala. Oku kuye kubancede abafundi ukuze bazi ixesha esibhalwe ngalo

isicatshulwa ukuze bazokukwazi ukuthelekisa imeko abakuyo nemeko yokubhalwa kwesicatshulwa ukuba ziyafana kusini na. Abafundi banako ukusifunda isicatshulwa baze basitolike bethlekisa injongo yexesha esibhalwe ngayo. U-Grabe no-Kaplan (1996) bathi isicatshulwa silawulwa lixesha ukuze nomfundi akwazi ukusitolika ngokubhekisele kulo. Ngamanye amazwi abafundi kumele bakwazi ukuyahlula injongo yesicatshulwa ngokwexesha langoku nelizayo.

Kukwabalulekile ukwazi ukuba isicatshulwa besibhalwa phi, ukuze abafundi bakwazi ukusitolika besinxulumanisa noluntu ekubhalwe ngalo. Abafundi bathi bayazi injongo yesicatshulwa xa besazi ukuba sibhalwe kweyiphi imo yokuhlala. Umzekelo umbhali usenokubhala ngobomi babantu abahlala ematyotyombeni. Oku kuthi kuchukumise umxhelo wabafundi bakusibona isicatshulwa sithetha ngobomi basematyotyombeni, kuba beyazi impilo yakhona ukuba ayincumisi kwaphela, ngenxa yokuba sesichengeni sokutsha ngumlilo. Indawo nexesha zibalulekile ekusekweni kwesicatshulwa kuba zidlala indima enkulu ekuncedeni abafundi ukuba bakwazi ukuthelekisa ulwimi olusetyenzisiweyo kwisicatshulwa kunye nentsingiselo yomxholo wesicatshulwa.

2.13.9 Ipharamitha kanjani

Intetho ebhaliweyo yenzeka ngeendlela ezahlukeneyo, nokuba kungosiba okanye umatshini wokuchwetheza kusini na. Le mbono isenokuvela kwinyaniso ethi uphando oluncinci luyasebenza (U-Grabe no-Kaplan (1996) bebhekisele ku-Bangert no-Drowns 1993, no-Cochran no-Smith 1991). Ikho imibuzo evelayo enxulumene nokuba intetho ebhaliweyo yenziwa njani na. Le mibuzo yile ilandelayo:

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

Le pharamitha igxile ekubeni zintoni azisebenzisayo umbhali xa ebhala isicatshulwa. Ezi zixhobo zisetyenziswayo xa umbhali ebhala isicatshulwa ziquka: iphepha, usiba, umatshini wokuchwetheza, kunye nekhompyutha. Zininzi iindlela nezixhobo ezisetyenziswayo ekubhaleni izicatshulwa ngokwahlukeneyo ngokweenkcubeko

nophuhliso. Amaqela asele ephuhlile asebenzisa iikhompyutha nobuxhakaxhaka xa ebhala izicatshulwa, ngelixa amaqela asakhasayo esebenzisa oomatshini bokuchwetheza kunye nezixhobo zokubhala ngesandla ezinjengosiba. Zonke ezi zixhobo zikhankanywe ngasentla zizo ezenza ukuba kuyilwe isicatshulwa. Ngaphandle kwazo bekuya kuba nzima ukuba isicatshulwa sibhalwe ukuze siye eluntwini.

2.14 UHLELO LWEZAKHONO ZOKUBHALA, IZISEKO ZOLWAZI NEENKQUBO

2.14.1 Uhlelo lwezakhono zemfundo yokubhala

Uhlelo lwezakhono zokubhala lwenza udweliso lodaba oluxabisekileyo nolubalulekileyo ekufumaneni izikhewu nokwenza imimango emitsha yophando.

Olu hlobo lubonakalisa iziseko ezibini zengcingane ezizezi zilandelayo:

U-Grabe no-Kaplan (1996) bebhekisele ku-Canale no-Swain (1980) baveze uhlobo lwesiqhelo kunxibelelwano lobuchule kulwimi. Okunye oku sisakhelo sokubhala ebesele kuthethiwe ngaso kwizahluko ezingaphambili.

Uphuhliso lolu hlelo luqale ngokuvezwa kweentlobo-ntlobo zezimo zokubhala ezikubabhali njengesakhiwo, umsebenzi, izicatshulwa nezihloko. Ezi meko zibonakaliswe ziinjongo zababhali, zidityaniswe neenjongo zombhali, iimpawu zomsebenzi kwimpumelelo nokungaphumeleli. Ulwazi ngobunzululwazi ngeelwimi sesona sixhobo sobhalo kunye nesiseko solwakhiwo lwesicatshulwa. Ukanti izakhono zobunzululwazi ngentlalo neelwimi zidlala indima enkulu kubhalo.

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

I. Amaziko emfundo ekubhaleni:

- A. iklasi
- B. i-ofisi
- C. ekhaya

- D. kwithala-leencwadi
- E. iziko lokubhalela
- F. iziko leekhomyutha
- G. indlu yokulala

II. Imisebenzi yemfundo yokubhala:

- A. izikhumbuzi nememorandum
- B. izikhumbuzi zomhlohli
- C. iileta
 - ngothile
 - isimemo
 - ulwamkelo
 - ulwaliwo
 - isikhalazo
 - isibhegezo
 - izincomo
 - ezoshishino
 - isingxengxezo
 - isibongozo
 - isiqinisekiso
- D. amaphepha-ndaba/iincwadi-zezihlo
- E. ubhalo olukhululekileyo
- F. iimbalisi
- G. izincoko/amabali (inovele, amabali amafutshane, isincoko)
- H. izithako
- I. iingxelo
- J. iiphosta
- K. udliwanondlebe
- L. iingxoxo
- M. iimviwo zexesha
- N. imibongo
- O. imidlalo
- P. iingxelo zaselebhu
- Q. imizobo

- R. izicatshulwa
- S. amaphepha ophando
- T. izicelo
- U. ii-thisisi

III. Izicatshulwa eziveliswayo nezisetyenziswayo emfundweni:

- A. iincwadi zesikhokelo
- B. iinoveli
- C. amabali amafutshane
- D. imibongo
- E. imidlalo
- F. amaphephandaba
- G. amanqakwana
- H. oolindexesha
- I. iimbalisi
- J. imizobo
- K. iincwadi zohlaziyo
- L. izichazi magama
- M. uphando ngamanqakwana

IV. Izihloko zobhalo kumabanga aphakamileyo:

- A. ngothule
- B. amabali engqiqo
- C. iimbalisi ngothule
- D. ibali ngobomi bomntu
- E. izihloko ngentsapho noluntu
- F. izihloko ngoluntu, inkcubeko, upolitiko noqoqosho
- G. izihloko ngemiba yemfundo ephakamileyo
- H. izihloko ngesimilo esisigxina

V. Iinjongo zombhali ekubhaleni:

- A. ukutolika umsebenzi
- B. ingqiqo ngokuntsokotha komsebenzi
- C. ukufuna ukuviwa
- D. ingqiqo ngempumelelo edlulileyo

E. isimo kuhlobo lomsebenzi nesihloko

- VI. Ulwazi ngobunzululwazi beelwimi
- VII. Ulwazi ngesifundo
- VIII. Ulwazi ngentlalo nobunzululwazi beelwimi
- IX. Ukuqwalasela abaphulaphuli
- X. Ulwazi ngelizwe
- XI. Izakhono zokubhala
- XII. Iindlela zokubhala

Olu hlelo lwenza ukuba ababhali bayazi into abaza kubhala ngayo bangabhali utyhatyiwe nje. Olu hlelo lukwanika isakhelo sokubhala kubabhali. Oku kwenza ukuba umbhali akwazi ukuwucwangcisa umsebenzi wakhe kakuhle xa abhalayo. Le nto idala amathuba okuba umbhali akwazi ukuzoba akubhalileyo egxile kuloo nto sukuba ebhala ngayo eluntwini. Olu hlelo lukwaphuhlisa ubuchule bokufunda babafundi. Olu hlelo lukwanika abaphandi ukuba baqwalasele imibuzo yokuphanda ukuba iyame kwisakhelo sokubhala kusini na. Umzekelo: ukuba umbhali ubhala ngobomi bomntu, kumele uphando lwakhe lugxile kubomi bomntu kwaye nobhalo lwakhe lube kwixesha elidlulileyo nanjengoko ubhalo ngobomi bomntu lusoloko luthetha ngezinto esele zenzekile empilweni yomntu.

2.15 NGOKOMFUZISELO WOKUBHALA

Izakhono zomfuziselo wokubhala zikuchaza ukubhala njengento edala unxibelelwano nezama ukuqwalasela izakhono, ulwazi kunye neenkqubo ngokwendlela ezisetyenziswa ngayo ekubhaleni. Lo mfuziselo ujonge indlela ulwimi olusetyenziswa ngayo. U-Grabe no-Kaplan (1996) bayagxininisa ukuba ababhali babhala ngenjongo yokunxibelelana nabafundi. Ubhalo lugxile kumfundi kuba umbhali ubhala ejonge iimfuno neentswelo zomfundi ukuba angaziphumeza njani na.

2.15.1 Indlela yokunxibelelana ekubhaleni

Injongo yokubhala kwizinto ezininzi kukunxibelelana. Ubhalo oluninzi lunxibelelana nomfundi okanye abafundi ngokweenjongo ezahlukeneyo. Nokuba ubhalo lolothile kodwa ekugqibeleni lusetyenziselwa ukunxibelelana nabanye. Eyona njongo ibalulekileyo ekubhaleni kukudala unxibelelwano phakathi kombhali nomfundi. Ubhalo lujonge ukunxibelelana nomfundi omnye okanye abangaphezu kwesinye ngeenjongo zokungxengxeza, zokumema, zokuchaza, zokudumisa, zokoyikisa, zokukhalaza, zokucela, zokucacisa kunye nokukhalala. Ukubhala kuyeyona ndlela yokudala unxibelelwano phakathi kombhali nabafundi ngenjongo yokuzisa umyalezo osuka kumbhali usiya kubafundi. Ngokufunda isicatshulwa abafundi basenokuba nomdla ekunxibelelaneni nombhali, ngokuthi bahlalutye, bancome, bagxeke okanye balungise izahluko ezibhaliweyo kwisicatshulwa.

Kubakho apho kuye kungabikho mfundi isicatshulwa esibhekisele kuye, olo bhalo luba lolwasemfihlakalweni nanjengoko umbhali aye abuye abe ngumfundi walo. Umbhali uthi akufunde konke oko abhale ngako, kube ngaloo ndlela unxibelelana naye yedwa. Olu bhalo umbhali azibhalela yena yedwa luquka ukubhala idayari, ukubhala amanqaku nokubhala imemoranda. Apha umbhali uyakwazi ukuzilungisa ngakubhalileyo ukuze anelise iimfuno zabafundi. Oku kusenokudala ukhuphiswano kubabhali abahlukeneyo ukuze baphucule izakhono zabo zokubhala.

Ezinye iimpawu zobuchule bokunxibelelana ekubhaleni ziquka iindlela ezinjengonxibelelwano lokwenza nonxibelelwano lobuchule. Unxibelelwano lokwenza luqulathe ubutyebi bokuphuhlisa imifuziselo yolwimi olubhaliweyo. Kule mifuziselo umbhali unxibelelana nomfundi ngokwezafobe nezangotshe zobuciko. Unxibelelwano lobuchule luqulathe amalungu amane okunxibelelana aphuhlisa izakhono zeelwimi, ezizezi zilandelayo:

- Ulwazi ngefonoloji, imofoloji, isintaki nesemantiki. Oku kunceda umbhali nomfundi ukuba baphucule izangotshe zolwimi kunye nokusetyenziswa kwegrama.
- Ukwazi ngolwimi loluntu nendlela yokulusebenzisa. Oku kunceda ekuphuculeni ukwakhiwa kwamagama nokukwazi ngeeyantlukwano zeelwimi zoluntu.

- Ulwazi ngokulandelelanisa nokwakha intetho. Oku kunceda xa kusakhiwa izivakalisi nemihlathi eziza kuthi zisebenze kunye ngonamathelwano kwisicatshulwa ukuze kudaleke isicatshulwa esinolandelelwano.
- Ulwazi ngezakhono nangeendlela ezithi zandise unxibelelwano. Oku kunceda ukukhuthaza umbhali nabafundi ukuze bathabathe inxaxheba ngomdla nangenjongo kunxibelelwano.

lingcingane zonxibelelwano ngolwimi ziveza ubuchule bokuphuhlisa umfuziselo wokubhala. U-Grabe no-Kaplan (1996) bebhekisele ku-Flower (1994) bavelise umfuziselo wokuqonda ngentlalo enxibelelana nefuthe lomqondo wombhali. U-Grabe no-Kaplan (1996) bebhekisele ku-Martin (1992) baveza umfuziselo wesifundo othatyathwe ekubhaleni. Lo mfuziselo wakhe uMartin ujongene nemiba yentlalo kunye neyesicatshulwa. U-Grabe no-Kaplan (1996) bebhekisele ku-Witte (1992) baveza umbono wengqikelelo ngentlalo, echaza izidingo zokunxulumana nentlalo, ingqiqo namanqanaba esicatshulwa.

2.15.2 Umfuziselo wobuchule bokunxibelelana ekubhaleni

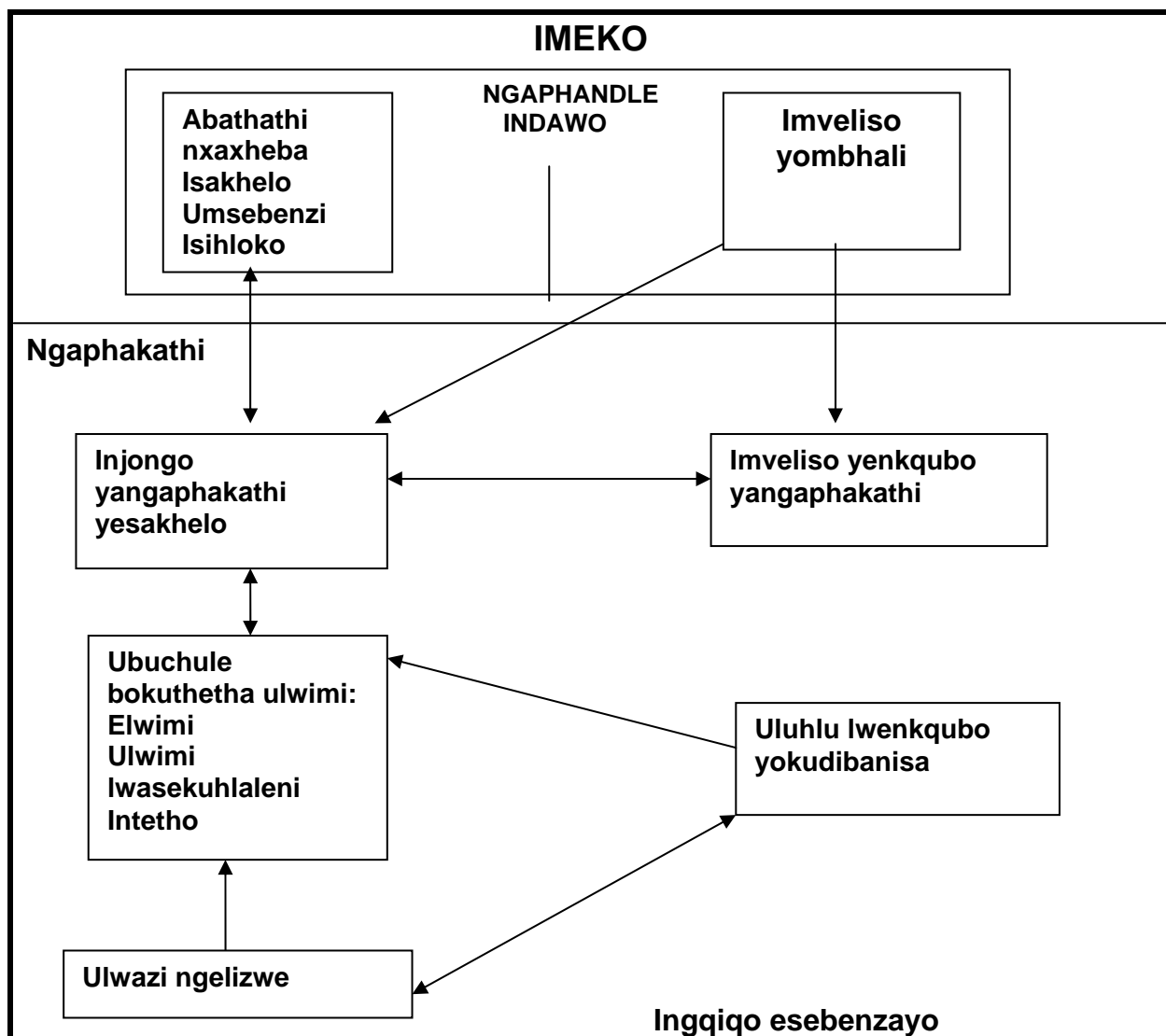
U-Grabe no-Kaplan (1996) bebhekisele ku-Chapelle (1993) baveze umfuziselo wokunxibelelana ngolwimi olusetyenziswayo, ojonge ukuqwalasela isakhelo solwimi lwangaphandle olusetyenziswayo nolwimi lwangaphakathi olusetyenziswayo ngokwasengqondweni. Esi sakhelo sinemeko kunye nesiphumo sokusetyenziswa kolwimi. Imeko ibonakaliswa ngabenzi, umsebenzi wesakhelo, isicatshulwa kunye nesihloko ezijonge ukwenza unxibelelwano. Ukushukuma kolwimi kujongene nesiphumo sesicatshulwa. Oku kuthatyathwa njengokuqonda okusebenzayo.

Ukuqonda okusebenzayo kunenjongo yesakhelo sangaphakathi, inkqubo esebenzayo nesiphumo senkqubo yangaphakathi. Injongo yesakhelo sangaphakathi ivumela umnikazi-lwimi ukuba enze iinjongo zokubhala ezisekelwe kwisimo sesakhelo apho ubhalo luthi lubanjwe khona. Inkqubo esebenzayo iqulathe ubuchule bolwimi, ulwazi ngelizwe nenkqubo yentlanganisela esebenzayo. Ubuchule bolwimi buqulathe ukufunda nolwimi lwasentlalweni. Ulwazi ngelizwe luqulathe ukusombulula ingxaki ngelixa inkqubo yentlanganisela esebenzayo iqulathe izakhono ezicwangcisiweyo ngokomgaqo wendalo.

U-Grabe no-Kaplan (1996) bathi ukubhala kuquka umbhali nomfundi ngenjongo yokunxibelelana. Umbhali usoloko eneenjongo zangaphakathi xa ebhala esekele kwisimo sesakhelo, phambi kokuba anxibelelanise ulwazi nomfundi. Xa umfundi efuna ukufunda isicatshulwa, ufuna ukwazi ukuba umbhali yintoni le azama ukuyiveza kwisicatshulwa. Ngale ndlela unxibelelwano akulula ukuba lungaqhawuka kuba umfundi uye afumanise iinkalo zokubhala kombhali kunye neenjongo zesicatshulwa.

Umbhali ufaka ulwazi ngelizwe alufumene kumava ngokubhala. Ulwazi lombhali ngelizwe luquka isakhono sakhe ukuqhubeka nolwazi lwesicatshulwa nokusebenzisa ubuchule bolwimi kwisicatshulwa ngegrama, ukufunda nolwimi lwasentlalweni. Umfundi usebenzisa ulwazi ngelizwe xa efunda isicatshulwa ukuze atyhile injongo yombhali kwisicatshulwa. Ubuye akwazi ukwandisa ulwazi lwakhe ngelizwe xa efunda isicatshulwa. Ubhalo luchazela umfundi ngokubanzi ngelizwe akulo ukuze abe nolwazi nangakumbi ngalo.

U-Grabe no-Kaplan (1996) bebhekisele ku-Chapelle (1993) baveze imimandla emine yezakhono ngokokusebenza kolwimi lwemfundo. Le mimandla yile ilandelayo: ukumamela, ukuthetha, ukufunda nokubhala. Lo mzobo ulandelayo uzama ukuveza ukuba yintoni le ihlanganiswayo ize idityaniswe nantoni, kuphume ntoni, phantsi kweziphi na iinjongo. Lo mzobo uqulathe kwaye ukwabalula ukusetyenziswa kwentetho yolwimi njengeyenza imeko yokusetyenziswa kolwimi nomelo lwenkumbulo esebenzayo yenkcazelo ngomlomo yomnikazi-lwimi:



2.16 ISISHWANKATHELO

Esi sahluko sisibonise indlela yobuchule bokubhala izicatshulwa. Iintlobo zezicatshulwa neendlela ezibhalwa ngazo iye yavezwa. Oku kuye kwabonisa injongo yokuba kubhalwe izicatshulwa kwaye nomyalezo eziwuqulathileyo. Le njongo iye yachazwa njengeyona nto ibalulekileyo kuba idala unxibelelwano phakathi komfundi kunye nesicatshulwa. Imiba yobunzululwazi ngobhalo nayo iye yaxoxwa yaza yaveza nemifuziselo ngobhalo enjengemigangatho yokubhala. Le migangatho ithi ikwazi ukunceda umfundi ukuba akwazi ukusihlela isicatshulwa ngokwamabakala aso anjengohlobo lwesicatshulwa esibhaliweyo. Oku kumenza umfundi akwazi ukusihlalutya isicatshulwa ngokusibona ukuba sesembali okanye sesengxelo kusini na, ngokuthi abone amanqanaba abhaliweyo anjengobume nolwakiho lwesicatshulwa.

Esi sahluko sibuye saveza ubunzululwazi ngohlalutyo lwesicatshulwa. Olu hlalutyo luveze indlela athe amagama akhethwa ngayo ukuze akhe izivakalisi ezinentsingiselo yokubumba isicatshulwa. Olu bumbo lwesicatshulwa lukwaveziwe luneempawu zothungelwano ezinjengoyamano kunye nonamathelwano. Ezi mpawu zizo ezithi zinike ubuncwane besicatshulwa. Isicatshulwa esakhiwe ngezivakalisi ezingathungelaniyo asilula ukuba singanika intsingiselo kwaye asibinayo incasa kumfundi.

liparamitha ekuxoxwe ngazo kwesi sahluko ziyakwazi ukuthi zincele ekuphuhliseni izakhono zomfundi. Iparamitha yokubhala inokunceda umfundi abe nezakhono zokubhala nokufunda. Ubuchule bokubhala bukwanceda umfundi ukuba akwazi ukubona iwonga kunye nemvelaphi yombhali, azi ngabafundi esibhekisele kubo isicatshulwa, azi ngenjongo yombhali, ixesha nendawo yokubhala kunye nesixhobo sokuvelisa ubhalo.

Esi sahluko sikwabonise ukuba ubuchule bokubhala buveze indlela ephuhlisa ubudlelane phakathi kolwimi olubhaliweyo kunye nenkcubeko. Izicatshulwa ezibhaliweyo nemiba yenkcubeko eluntwini idluliselwa kubafundi ngokufundiswa kolwimi. Injongo yokufundisa ulwimi ngezicatshulwa ezibhaliweyo kukunxibelelanisa imiba yenkcubeko kwizizukulwana ngezizukulwana. Abafundi abathe balufumana uphuhliso ngokwale miba ixoxiweyo banganazo izakhono nezixhobo zokuthi baziyilele ezabo izicatshulwa.

ISAPHLUKO 3

UHLAHELELO LWAMANQAKU E-BONA YESIXHOSA KUHLOBO LOKUBHALA UBHALO NGOKUDLULILEYO

3.1 INTSHAYELELO

Olu hlahlelo luza kwenziwa kumanqaku amahlanu kalindixesha wesiXhosa obhalwe ngenkcazelo yobomi bomntu, aqokelelwe koolindixesha abahlukeneyo besiXhosa abapapashiweyo ngokulandelelana kweminyaka. U-Feez no-Joyce (1998) bathi bazicacise iindlela ezibonisayo xa isicatshulwa sibhalwe ngobomi bomntu ezinjengenkcazelo echaza ngeshlo esithile esithe senzeka ebomini bukabani kwixesha elidlulileyo. UGrabe noKaplan (1996) bathi babachazele abafundi ngokubhala. Lo mba wokubhala uthi uphicothwe ngokwenkcazo yenzululwazi ngeentlanga ngokubhala. Imicimbi eziintlobontlobo ethi iphakanyiswe yile nkcazo yeenzululwazi ngeentlanga iza kucingwa kude kube sekugqibeleni ngofundo nemithetho jikelele nemigaqo yohlahlelo lobuchule bokubhala neemeko zokubhala. Inkqubo eyinkcazo yokuthethwa kolwimi idibanisa ulwazi, intlalo nomthetho ngokubhala ngengcinga yokubhala. Injongo yokudityaniswa kwemithetho yokubhala kukuba sikwazi ukubhala. Xa ubani ebhala uthi azame ukulandela le mibuzo isisiseko sokubhala ethi: “ngubani, ubhala, (i)ntoni, kubani, nganjongoni, kutheni, nini, phi nanjani?”. Le mibuzo isekelwe kwiipharamitha zika-Grabe no-Kaplan (1996). Le mibuzo injongo yayo kukudala unxibelelwano phakathi kombhali kunye nomfundi ngendlela yesicatshulwa. Iimpendulo ezikwimigaqo yohlahlelo kule mibuzo zizo eziza kuthi zenze isiseko senqaku likalindixesha wesiXhosa kwesi sahluko.

3.2 IMIBA YOBHALO

Izakhiwo eziphambili zemiba yokubhala ezizezona zenkcazelo ngokubhekisele kwimiba yokubhala zidibanisa izixhobo zokubhala ekuziseni unxibelelwano phakathi kwezivakalisi kunye nemihlathi. Ekubhaleni ngokwemigaqo yale miba, esona sazululo esitsolisayo sophando sikwisenzo okanye inkqubo yokubhala, ethi idibanise zonke iimvumelwano, abathi ababhali bavumelane ngazo xa bebhala. Zithi ke zidibanise

uvimba wolwazi ngokulandelelana, ubuciko bocwangciso bolwazi, intetho ethi ivalwe ngobuchule, izichazi-magama ezikhethiweyo kunye nezinye.

Imiba yobhalo xa kuhlahllelwa inqaku lobhalo ngobomi bomntu ngokuka-Feez no-Joyce (1998) iza kuvezwa iqulathe ukuziqhelanisa nesenzeko, ushicilelo lwezenzeko, nokuhlomla. Le miba yobhalo ikwaquka ubume besivakalisi okanye ulwakhiwo lolwazi oluthi lukhokelele kulwazi lokwakhiwa kwezicatshulwa nokuphuhliswa kobhalo. Olu bumbo lwesivakalisi lukwaveza uhlahlelo lwenkcazelo yesihloko, ukuqhubela phambili kwesihloko, ulwakhiwo lwesivakalisi esiyintloko, ulwazi olunikiweyo nolutsha, unxulumano lomxholo nembali, unxulumano oluqwalasela iingcinga ezifunekayo.

Olu hlahlelo kwesi sahluko lukwaquka uyamano kwisicatshulwa olubonisa ubudlelane obenzekayo phakathi kwezivakalisi okanye amagatya kwisicatshulwa zikalindexsha wesiXhosa. Uyamano kwisicatshulwa luquka isalathisi, uthelekiso noyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, ukushiywa kwamagama kwisivakalisi nokuvumelana kwamagama kwisivakalisi. Uhlahlelo kwesi sahluko lukwaqulathe unamathelwano kwisicatshulwa oluquka iziseko zonamathelwano ezingezizo ezeelwimi, unxulumano, amalungu oyamano nolungelelaniso, ukusetyenziswa kwentelekelelo kunye nezimo zobuciko kunamathelwano. Oku kuthi kubonise indlela yokuba abafundi basilandela njani na isicatshulwa kwaye nendlela abasitolika ngayo inentsingiselo kusini na. Oku kuvezwa yindlela umbhali asebenzise ngayo inkcazelo yamagama enjengokukhethwa kwamagama okuyimbono nenjongo yokunxibelelana, ukukhethwa kwamalungu okuqala kwisivakalisi nokukhethwa kwezenzi.

3.3 UHLAHLELO LWENQAKU 1: 'UMTHANDI WELIZWE' ('LOVER OF THE NATION')

3.3.1 Imo ngobhalo ngobomi bomntu Inqanaba lokuziqhelanisa nesenzeko

Eli nqanaba lishwankathela iziganeko ezenzekileyo eziyimvelaphi okanye eziyintsusa yesicatshulwa. Umbhali kumele alazi eli nqanaba ekwakhiweni kwesicatshulwa.

Umzekelo woku sisihloko senqaku esizichazayo ukuba isichatshulwa singantoni na: **'Umthandi welizwe'** ('lover of the nation'). Umbhali apha ubuye enze isishwankathelo sebali ngolu hlobo lulandelayo: **uPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki beANC** (Plaatje as an author, teacher and journalist, was one who formed ANC).

Inqanaba lokushicilelwa kweziganeko

Umbhali usebenzisa amanqanaba exesha xa ebhala isicatshulwa ngolu hlobo lulandelayo: Kwinqanaba lokuqala umbhali uveza ubuntwana balowo kubhalwe ngaye ngolu hlobo lulandelayo: **indoda eyaduma ehlabathini uSol Plaatje wazalwa ngomhla we-9 kuOktobha ka-1876 kwifama esemntla-ntshona weFreyistata** (a popular man in the world Sol Plaatje was born on 9 October 1876 in the farm on northern-west of Freestate). Esi sivakalisi sikumhlathi wokuqala kwisicatshulwa. Apha umbhali utyhilela umfundi ukuqaleka kwebali nokuqaleka kobomi bomntu. Ngamanye amazwi esi sisiqalo sebali.

Kwinqanaba lesibini umbhali ungena kuvuthondaba apho ubomi bomntu sele buqhubela phambili. Apha okubhalwe ngaye sele ekhulile, ngoku kuthiwe ngumbindi webali ngokwalo mzekelo ulandelayo: **iposi yaseKimberly yaba yeyokuqala eKoloni ukuqesha abantu abantsundu** (Kimberly's post-office was the first in Cape Colony to employ black people). Esi sivakalisi sikumhlathi wesihlanu kwisicatshulwa. Ngamanye amazwi apha umbhali ubonisa ukuba uPlaatje uyekile ukuba yimveku ngoku, sele eziphangelela njengomntu omdala. Kweli xesha kulapho uPlaatje ahlanguana nemiceli-mngeni yobudala. Wakubona ukucalulwa kwabantsundu waza wazibandakanya namanye amadoda amfaka kwezepolitiki.

Inqanaba lesithathu libonisa isiphelo sebali. Ngamanye amazwi lo kubhalwe ngaye uphelela phi na ngokwasebalini. Umbhali usivezile isiphelo sikaPlaatje kwisiphelo sesicatshulwa ngolu hlobo lulandelayo: **UPlaatje waqhubeka nokulwel' inkululeko yabaNtsundu eMzantsi Afrika de walishiya eli phakade ngomhla we-19 kuJuni ka-1932 eNancefield, eJoburg, emva kokuhlaselwa sisifo senyumoniya** (Plaatje continued to fight for the black democracy in South Africa until he died on 19 June

1932, at Nancefield, Joburg after he was attacked by pneumonia). Oku kutyhilela umfundi ukuba ibali liba nesiqalo, umbindi kunye nesiphelo.

Inqanaba lokuhlomla

Kweli nqanaba umbhali nguye othi ahlomle ngokwenzekileyo kwisicatshulwa. Ngamanye amazwi umbhali apha uqulathe umyalezo oya kubafundi, myalezo lowo usenokuba ngogxekayo okanye ngoncomayo. Kwesi sicutshulwa umbhali uncoma uPlaatje ngemigudu ayenzayo ukuzabalazela uluntu ukuze libe kwesi simo likuso namhlanje. Uthi xa ehlomla: **uPlaatje waqhubeka nokulwel' inkululeko yabaNtsundu eMzantsi Afrika de walishiya eli phakade** (Plaatje continued to fight for the black democracy in South Africa until he died), **zashiyeka iimfundiso zakhe** (his legacy lives on). Ngamanye amazwi umbhali walatha into yokuba uPlaatje waswelekela emfazweni eligorha lokwenene ukuze abone abantu belizwe lakhe behleli kwiindawo ezitofotofo namhlanje. Wayengakuthandi ukubona abantsundu behlelelekile koko wayefuna baxhamle ubomi obungcono.

3.3.2 Ubume besivakalisi: ulwakhiwo lolwazi

Uhlahlelo lwenkcazo yesihloko

Eli nqaku linika umzekelo wamaxesha amaninzi apho isiqalo sesivakalisi sisebenza njengesihloko sesivakalisi. Ngamanye amaxesha intetho yesihloko iphuhliswa libinzana okanye ligatya elithi lichaze ngesihloko eso. Umhlaba wokuhlalelwa kwenkcazo yesihloko ubonakala kakuhle kwisihloko senqaku elithi: **'U-Sol Plaatje'** ('Sol Plaatje'). Esi sivakalisi siphuhliswe leli gatya lilandelayo: **'ngumthandi welizwe'** ('lover of the nation'), elithi lisebenze njengenkcazelo yesihloko eso. Umsebenzi wale nkcazelo kukucacisa ngakumbi ngobomi bukaSol Plaatje ukuze abe lithandazwe.

Umbhali usibonisa indlela uSol Plaatje wayengumsebenzi ngayo, ngokusinika isishwankathela esikwayintloko ngolu hlobo lulandelayo: **UPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki beANC** (Plaatje as the author, teacher and journalist was one who formed the ANC). Le nkcazelo isibonisa indlela uPlaatje awaqala ngayo ukuphangela ukuya kuthi gaa kwezopolitiko.

Kumhlathi wesibini kwinqaku umbhali usibonisa ukuqhubeka kwesihloko ngokuveza imilo kaPlaatje ngolu hlobo lulandelayo: **wayengumntwana okrelekrele ngengqondo okuthandayo ukufunda yaye xa wayeneminyaka eli-13 waphumelela iimviwo zeBanga lesi-4 zesebe leMfundo laseKoloni-kye wayengumfundi wokuqala kwisithili sakowabo ukwenza oko** (he was a brilliant learner who liked to learn, and when he was 13 years old he passed Std 4 under the Department Education in the Colony-and he was the first learner in his village to do so). Le nkcazelo izama ukutyhila ukuba ekunyamezeleni ukhona umvuzo kuba kuloPlaatje kwakusokolwa kuhlalwa ezifama, kodwa uPlaatje wanyamezela kwinto wayeyenza.

Eli nqaku likwasibonisa umonde nokuba kunzima kodwa masingapheli amandla, ngokwale nkcazelo ilandelayo: **UPlaatje waqala waba ngumfundisi-ntsapho lo gama efunda, kwaye oko wakwenza iminyaka emibini** (he became a teacher for two years while he studied, and he did that within two years), **ngoMatshi ka-1894 waya waphangela eposini yaseKimberly engunoposi** (in March 1894 he worked as a postman in Kimberly), **wasuka apho wangumbhali weencwadi nentatheli waza wangomnye wabaseki beANC** (he left there and became an author and journalist, and he became one of the ANC founders). Le nkcazelo isibonisa ukuba impumelelo iqala kwizinto ezincinane ezingathi zidelekile kanti zisingisa empumelelweni. Eyona nto umbhali azama ukusityhilela yona apha kukunyamezela nomonde kaPlaatje. Ukunyamezela kuvezwa ngeminyaka ethathwe nguPlaatje ukusuka kowabo ade abe lilungu lomzabalazo. Kwakhona sivezelwa umonde ngendlela wayephangela ngayo uPlaatje efumana umvuzo ophantsi.

Kumhlathi wokuqala xa kanye umbhali aqala inqaku lakhe usibonisa imbono yokuhlalelwa kwamagqabantshintshi esihloko ngolu hlobo lulandelayo: **Indoda eyaduma ehlabathini uSol Plaatje wazalwa ngomhla we-9 kuOktobha ka-1876 kwifama eseMntla-Ntshona weFreyistata** (a popular man in the world Sol Plaatje was born in a farm on 9 October 1876 in the North-West of Freestate), **wayezalwa lusapho olumhlonelayo uThixo kakhulu kwaye wathi xa eneminyaka elithoba wathunyelwa kwisikolo saseChurch of England ngasePniel eKoloni** (He was born by the family who feared God, and when he was 9 years old he attended the school at Church of England at Pniel in Cape Colony). Amabinzana athi: **NgoMatshi**

ka-1894 uSol Plaatje waya kuphangela eposini yaseKimberly engunoposi (In March 1894 he worked as a postman in Kimberly), **iposi yaseKimberly yaba yeyokuqala ukuqesha abantu abantsundu** (Kimberly's post office was the first to employ the blacks), **oko kwakungathethi kuthi iSebe lePosi lalingababukuli abantu abantsundu-qha lalingakwazi ukufumana abelungu abavuma ukwamkela imivuzo ephantsi** (that did not mean that Department of Post did not exploit the blacks- it did because there were whites who wanted to get less payment), **ukuqeshwa kwemidaka kwakungaginyeki ncam kwabamhlophe** (The black employment was not credited), yimbono ebonisa uchasaniso kwingcamango yentloko yokuqala, imbono ethi: **oko kwakungathethi kuthi iSebe lePosi lalingababukuli abantu abantsundu-qha lalingakwazi ukufumana abelungu abavuma ukwamkela imivuzo ephantsi** (that did not mean that Department of Post did not exploit the Blacks-it did because there were no whites who wanted to get less payment), **ukuqeshwa kwemidaka kwakungaginyeki ncam kwabamhlophe** (the black employment was not credited), ibhekisa kubunzima ebabufunyanwa nguPlaatje ngelixa wayesebenza kule posi kuba wayefumana ukucalulwa nanjengoko izichaza.

Kwakwesi sivakalisi, eli binzana lisebenza njengentloko ngelixa intetho echazayo ibonisa imo yonxunguphalo ngolu hlobo lulandelayo: **ukuqeshwa kwemidaka kwakungaginyeki ncam kwabamhlophe** (the black employment was not credited). Noxa kunjalo le ntetho ibuye ibe nochasaniso kuba ithi: **ukuphangela eposini kwanika uPlaatje ithuba lokuphucula isiNgesi sakhe** (to work at the post office gave Plaatje the opportunity to learn more English). UPlaatje waya ekwazi ukusithetha isiNgesi ngenxa yokuphangela apho eposini. Oku kwamphumeza kuba ekugqibeleni benza oku kulandelayo kunye neqela lakhe: **NgoJuni ka-1895 babengabaseki beSouth African' Improvement Society** (In June 1895 they were the founders of the South African Improvement Society), **enye yeenjongo zalo mbutho yayikukukhuthaza ukuthethwa kwesiNgesi ngabantsundu ababesibona silulwimi lwasemzini nokuzama ukubenza bancedane ngokungagxekani kakhulu** (one of the purposes of this party was to motivate the Blacks to speak English language which they thought is a foreign language). Ukusebenza kukaPlaatje eposini kwaba nemiphumela emihle yokucinga ngesizwe esintsundu ukuze siluthande ulwimi lwesiNgesi sizokwazi ukuncedana, kwaye sikwazi ukuthetha nabamhlophe.

Okokugqibela umbhali usixelela ukuba: **zashiyeka iimfundiso zakhe uPlaatje** (his legacy lives on). Umbhali usebenzisa le ntetho ezama ukugxininisa into yokuba xa usenza into eluntwini ushiya imizila ethi uluntu liyilandele. Nokuba wenza okubi okanye okuhle kodwa oko ukwenzayo bakho abantu abakulandelayo. Lo mbutho kaPlaatje oyiANC washiyeka uqhubeka noxa wayesele engasekho yena. Washiya ezele abanye ooPlaatje abashiyeka bewuqhuba. Oku kuveza ukuba likhalipha kukaPlaatje ukuze ilizwe lakowabo lingarhwaphilizwa.

Ukuqhubela phambili kwesihloko

Kwisicatshulwa soloko kukho ibinzana lesibizo elisoloko likhankanywa rhoqo. Eli binza lesibizo liphuhlisa imbono yokuqhubeka kwesihloko. Ngalo ndlela umbhali ugxininisa umxholo weli nqaku abhala ngalo. Kweli nqaku lithi: **'Umthandi welizwe'** ('lover of the nation'), umbhali usebenzise ibinzana lesibizo elibhekisele ekuthandeni ilizwe. Ngaphandle kweli gama: **'Umthandi welizwe'** ('lover of the nation'), umbhali uyaqhubeka esebenzisa amagama athile kwisicatshulwa athetha into enye nokuthanda ilizwe anjengala: ithandazwe, umlweli-nkululeko, inkokheli, ikhalipha, umkhonzi-welizwe.

UPlaatje akathanga akuphumelela ekuzabalazeni walibala ngoluntu waza wanza abakubo kuphela, kodwa wayebahoyile bonke abantu besizwe sakowabo ngokwesi sivakalisi silandelayo: **Ngelo xesha kwakukho iintlanga ngeentlanga zemidaka ekwakufuneka kuququzelelwe abantu ukuze kujongwane naloo miceli mingeni** (in that time there were diverse blacks to be considered to campaign for such challenges), **emva kweentlanganiso eziliqela kwasekwa iSouth African Native National Congress ngomhla we-8 kuJanuwari ka-1910** (after several meetings the South African Native National Congress was formed on 8th January 1910). Oku kukwakhombisa ukuba uPlaatje akazange azihoye yedwa afune kulungelwe yena siqu kuphela. Waye wazihlupha nangabanye abantu ukuze nabo babe kule ndawo akuyo kwaye babe negalelo. Oku kukwaboniswa ngumhlathi othi: **UPlaatje waba negalelo elikhulu ekuswekweni kwephepha-ndaba lesiNgesi nesiTswana ekwakusithiwa yiKoranta ea Becoana** (Plaatje had a great input on the formation of English and Tswana newspaper called *Koranta ea Becoana*), **enye inkcuba-**

buchopho yezembali ithi: “IKoranta yazalwa kunye namanye’ amaphepha-ndaba abaNtsundu kweminye imimandla yeli lizwe kwaye ngelo xesha abantu babefuna iinguqu kupolitiko (One of the historical experts says: this newspaper was formed with other black newspapers in other regions and people were hungry for political changes). Oku kuyilwa kwe-Koranta yayiyinjongo yokuba ngumlomo oya kurhulumente malunga nokukhala kwesizwe esiNtsundu sifuna amalungelo aso. Eyona ndlela yayilula yokunxibelelana ngalo maxesha yayikukuthabatha usiba nephepha ubhale izimvo zakho malunga nokwakuqhubeka entlalweni.

KwaXhosa kuthiwa ekunyamezeleni umvuzo ukhona, nanjengoko nesi sivakalisi silandelayo sikungqina oko: **Emva kweentlanganiso eziliqela kwasekwa iSouth African Native National Congress ngomhla we-8 kuJanuwari ka-1910**(After several meetings the South African Native National Congress was formed on 8th January 1910), **UJohn Langalibalele Dube waba ngumongameli wokuqala walo mbutho owathi ngokuhamba kwethuba wangumongameli weANC** (John Dube became the first president of this party who ended up as the ANC president at a later stage), **UPlaatje waba ngusosiba-jikelele wokuqala wayo** (Plaatje became the first general secretary of this party), **UPlaatje neziny’ iinkokeli zeANC zalwa nzima ukuba lo mbutho ubesemthethweni** (Plaatje and the other leaders struggled to legalize the ANC party). Apha umbhali uyasibonisa ukuba ukuyilwa kwalo mbutho akuzange kube lula. Abamhlophe babezama ngandlela-zonke ukuba bawubhangise kodwa bafikela kumatshantliziyo anjengooPlaatje abawa bevuka ukuba ude usekwe ngokusemthethweni lo mbutho. Injongo yabo yayikukumela abantsundu jikelele ukuze bawafumane amalungelo abo.

Umbhali ubuye agxininise nokuqhubela phambili kwesihloko ukuba uPlaatje wayelithandazwe ngokuphawula ngala mazwi alandaleyo: **UPlaatje wayengalithandi igama elithi “South African Native National Congress”** (Plaatje didn’t like the name “South African Native National Congress”), **wayekhohlelwa ekubeni iANC ifanele ibe negama elicacileyo lesintu. Wayefuna ibizwe ngokuba yi-Imbizo Yabantu** (he believed that ANC should have a clearly name for the nation. He wanted to be called Imbizo Yabantu). Oku kucaca mhlophe ukuba uPlaatje wayengahananisi koko wayelithandazwe. Wayengenguye uhlohlesakhe kodwa wayelwela bonke abantu abantsundu. Konke oku kusityhilela indlela yokuqhubela

phambili nesihloko, kuba umbhali usoloko ekhankanya igama likaPlaatje kumhlathi ngamnye abhale ngawo.

Ulwakhiwo lwesivakalisi esiyintloko

Kwesi sicutshulwa kukho isihloko esibhalwe ngokuqaqambileyo esithi: **‘Umthandi welizwe’** (‘lover of the nation’). Esi sihloko silandelwa zezinye izihlokwana ezibonakalayo kwisicutshulwa ezinjengezi zilandelayo: **UPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki beANC** (Plaatje as an author, teacher and journalist was one who formed the ANC), **itolika** (interpreter), **inkongolo** (Congress), **zashiyeka iimfundiso zakhe uPlaatje** (his legacy lives on). Zonke ezi zihlokwana zisisishwankathelo esityhilela umfundi ngokuza kuthi kulandele apha ebalini okanye kwisicutshulwa xa esiya efunda ngokubanzi.

Phantsi kwisihloko ngasinye umbhali uyile imihlathi ethungelanayo. Phantse yonke imihlathi ekwisicutshulwa ithetha ngomzabalazo kaPlaatje ngolu hlobo lulandelayo: **indoda eyaduma ehlabathini uSol Plaatje wazalwa ngomhla we-9 kuOktobha ka-1876 kwifama eseMntla-Ntshona weFreyistata** (a popular man in the world Sol Plaatje was born in a farm on 9th October 1876 in the North-West of Free State), **wayezalwa lusapho olumhlonelayo uThixo kakhulu kwaye wathi xa eneminyaka elithoba wathunyelwa kwisikolo saseChurch of England ngasePniel eKoloni** (He was born by the family who feared God, and when he was 9 years old he attended the school at Church of England at Pniel in Cape Colony), **uPlaatje wayengalithandi igama elithi “South African Native National Congress”** (Plaatje didn’t like the name “South African Native National Congress”), **wayekholelwa ekubeni iANC ifanele ibe negama elicacileyo lesintu** (He believed that ANC should have a clearly name for the nation), **wayefuna ibizwe ngokuba yi-Imbizo Yabantu** (he wanted to be called Imbizo Yabantu).

Ulwazi olunikiweyo nolutsha

Xa sifunda isicutshulwa sinolwazi esinalo kakade, kunye nolwazi esiluzuzwa ngokufunda isicutshulwa. Xa sijonga isakhiwo senqaku, umbhalo osisihloko uyahluka

kokuqulathwe ngaphakathi. Umbhalo wesihloko ubhalwe ngoonobumba abakhulu ngolu hlobo lulandelayo: **'UMTHANDI WELIZWE'** ('LOVER OF THE NATION'), ze isiqu sibhalwe ngoonobumba abancinci ngolu hlobo lulandelayo: **Indoda eyaduma ehlabathini uSol Plaatje wazalwa ngomhla we-9 kuOktobha ka-1876 kwifama eseMntla-Ntshona weFreyistata** (a popular man in the world Sol Plaatje was born in a farm on 9th October 1876 in the North-West of Freestate), **wayezalwa lusapho olumhlonelayo uThixo kakhulu kwaye wathi xa eneminyaka elithoba wathunyelwa kwisikolo saseChurch of England ngasePniel eKoloni** (he was born by the family who feared God, and when he was 9 years old he attended the school at Church of England at Pniel in Cape Colony). Kuyakwazeka ukufakwa koonobumba abakhulu apho bafuneka khona ngolu hlobo lulandelayo: **Emva kweentlanganiso eziliqela kwasekwa iSouth African Native National Congress ngomhla we-8 kuJanuwari ka-1910** (After several meetings the South African Native National Congress was formed on 8th January 1910).

Kodwa zikhona ezinye izihloko ezithi zibhalwe ngamagama angqindilili anoonobumba abancinci njengesi silandelayo: **uPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki beANC** (Plaatje as an author, teacher and journalist, was one who formed ANC). Olu bhalo lubhalwe ngqindilili lulo oluthi lube nomtsalane kumfundi kwinqaku elo kubhalwe ngalo. Olu bhalo lwenza umdla othi ngamanye amaxesha umshiye umfundi esazibuza imibuzo enjengale ilandelayo: UPlaatje wayebhala luhlobo luni lweencwadi? Wayezibhala nganjongoni? Waba ngumfundisi-ntsapho njani? Wayewenza njani umsebenzi wobuntatheli? Wazibandakanya nini nombutho wezopolitiko? Ingaba waqhubeka nomsebenzi wakhe emva kokuzibandakanya nombutho weANC? Emveni kwale mibuzo uye abe nomdla wokufunda inqaku elo nangakumbi kuba efuna ukuzivela okutshiwo sisihloko eso senqaku. Ngokufunda kwakhe inqaku ufumana ulwazi olutsha, adibanise kolu ebenalo engqondweni. Zonke iingxaki nezisombululo ezibhalwe kwisicatshulwa zisichazela ngakumbi kule nto umfundi ebesele eyazi. Abafundi abaninzi bayathanda ukufunda amanqaku azisa ingxaki. Aba bafundi baye babe nomdla kwindlela eza kuthi isonjululwe ngayo le ngxaki. Kwesi sicutshulwa sithi: **'Umthandi welizwe'** ('lover of nation'), ingxaki umfundi uyifumana kwalapha kwisihloko, le yokuba kutheni uPlaatje kuthiwe ngumthandi welizwe. Le ngxaki ibangwa kukuba ebona ilizwe lakowabo liphethwe

ngabasemzini, abasemzini abo baphethe abantu abantsundu ngendlela yokubacinezela nokunyhasha amalungelo abo. Enye ingxaki yile yokuba: **Oko kwakungathethi kuthi iSebe lePosi lalingababukuli abantu abantsundu-qa lalingakwazi ukufumana abelungu abavuma ukwamkela imivuzo ephantsi** (that did not mean that Department of Post did not exploit the Blacks-it did but there were no whites who wanted to get less payment), **ukuqeshwa kwemidaka kwakungaginyeki ncam kwabamhlophe** (black employment rate was not credited). Oku kukhombisa ukuba ucalucalulo ngokobuhlanga lwalugquba ngalo maxesha ooPlaatje. Umntu ontsundu wayengajongelwanga ntweni ngabamhlophe. Oku kucinezelwa komntu ontsundu kuko okwadala ukuba kuyilwe umbutho ochasene nengcinezelo oyiANC.

Apha kwesi sicutshulwa umbhali okwavela njengomhambisi wolwazi ngelixa umfundi ethatyathwa njengomamkeli wolwazi. Umbhali ubhenca indlela yokuyilwa kombutho weANC ukuba uqale waba ngumbutho ekuthiwa yiSouth African Native National Congress (SANNC). Umfundi uthabatha olu lwazi olugcine engqondweni yakhe emva kokulufumana kumbhali. Uthi nokuba ewubona lo mbutho abe sele eyazi intsusa yawo. Umbhali ukwabhenca imigudu yokuba lo mbutho uphumelele. Akuzange kube lula ukuba ube yile nto uyiyo namhlanje ngokwesi sivakalisi silandelayo: **UPlaatje neziny' iinkokeli zeANC zalwa nzima ukuba lo mbutho ubesemthethweni** (Plaatje and the other leaders struggled to legalize the ANC party).

Unxulumano lomxholo nembali

Unxulumano lomxholo nembali luzekeliswa kuluhlu lwezivakalisi kwisicutshulwa. Kukho ukudibana okuthile phakathi kwembono kunye nolunye uhlelo lwenkcazelo yesihloko. Kubalulekile ukukuqaphela oko xa kufundwa isicutshulwa.

Umzekelo ocacileyo wonxulumano lwembali uqondakala kwisihloko esithi: **'Umthandi welizwe'** ('lover of nation'). Esi sihloko kumele ukuba sibhalwe ngokupheleleyo kwathiwa: **'USol Plaatje ngumthandi welizwe'** ('Sol Plaatje is the lover of nation'), koko sikwimo efinyeziweyo ethi: **'Umthandi welizwe'** ('lover of the nation'). Ngamanye amazwi eli ligatya lokugqibela lesihloko: **'ngumthandi welizwe'** ('is the lover of nation'), elithi lisebenze ukuphuhlisa imbali yesivakalisi. Umfundi uza kuyiqwalasela into yokuba igatya elithi: **'USol Plaatje'** ('Sol Plaatje'), lelona liyintloko

okanye lingumxholo wesivakalisi. Kwakhona eli gatya lisebenza njengentloko okanye umxholo weli nqaku xa lilonke. Loo nto ithetha ukuba igatya elithi: **'ngumthandi welizwe'** ('is lover of the nation'), yimbali, kukunaba kwesithethi kwisihloko okanye kumxholo.

Kwimizekelo emininzi umxholo uthatha ingongoma eyintloko. Kwisivakalisi esithi: **UPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki beANC** (Plaatje as an author, teacher and journalist, was one who formed ANC), kukho ibinzana elithi: **UPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli** (Plaatje as an author, teacher and journalist), elingumxholo okanye eliyintsusa yokubhala esi sicutshulwa, ngelixa igatya elithi: **wayengomnye wabaseki beANC** (was one who formed ANC), liyimbali yokwenzekayo kwisicutshulwa. Imbali iphuma kumxholo okanye kwingongoma eyintloko eyichaza ngokuphandle into eyenzekayo kubomi bukaPlaatje.

Imbali ngomxholo ifumaneka kumhlathi wesithathu kwisivakalisi esithi: **Ngo-1892 kwathiwa makabe ngumfundisi-ntsapho lo gama efunda, kwaye oko wakwenza iminyak' emibini** (in 1892 he was forced to be a teacher while he was studying for two years), **NgoMatshi ka-1894 waya kuphangela eposini yaseKimberly engunoposi.** (In March 1894 he worked as postmaster in Kimberly). Imbali ibe yile esichazela ukuba uPlaatje waba ngumfundisi-ntsapho iminyaka ethile ukuze abe ngunoposi, ngolu hlobo lulandelayo: **kwaye oko wakwenza iminyak' emibini** (and he did that for two years), **ngoMatshi ka-1894 waya kuphangela eposini yaseKimberly engunoposi** (in March 1894 he worked in Kimberly's post-office as a postmaster). Xa siyichaza imbali singathi inika igcaciso ngomxholo.

Unxulumano oluqwalasela iingcinga ezifunekayo

Abafundi kwisicutshulwa basenokufumana ulwazi olugxininisiweyo nolunye oluthathwa njengolucingelayo nolwandulelayo. Kwizinto ezihlayo ezininzi, ababhali baza kusebenzisa izimelabizo, iimvumelwano ezingathathi cala nezicacise iimbono ngokwazo ezinxulumene neengcinga ezifunekayo. Kwisivakalisi esithi: **Wayekhohlelwa ekubeni iANC ifanele ibe negama elicacileyo lesintu** (He believed that ANC should have a clearly name for the nation), **wayefuna ibizwe ngokuba yi-**

Imbizo Yabantu (He wanted to be called Imbizo Yabantu). Olu lwazi lwenzelwe ukuqwalasela le ngxoxo okanye landulelwe yiloo nto umbhali ayithethayo ngombutho kaPlaatje kwalapha ekuqaleni kwisivakalisi. Umbhali uxoxa into yokuba: **UPlaatje wayengalithandi igama elithi “South African Native National Congress”** (Plaatje didn't like the name “South African Native National Congress”). Olu lwazi luthatyathwa njengolwazi olwandulela ingxoxo ezayo. Lo ngxoxo yile ilandelayo: **Wayekholelwa ekubeni iANC ifanele ibe negama elicacileyo lesintu** (He believed that ANC should have a clearly name for the nation), **wayefuna ibizwe ngokuba yi-Imbizo Yabantu** (He wanted to be called Imbizo Yabantu).

Kumhlathi wesihlanu wesicatshulwa umbhali usebenzise isimelabizo ukunxulumanisa ingxoxo eyandulelayo nelandelayo ngolu hlobo lulandelayo: **Oko kwakungathethi kuthi iSebe lePosi lalingababukuli abantu abantsundu-qha lalingakwazi ukufumana abelungu abavuma ukwamkela imivuzo ephantsi** (that did not mean that Department of Post did not exploit the Blacks-it did but there were no whites who wanted to get less payment). Apha umbhali uchaza ukuba uPlaatje wayephethwe gadalala kulo msebenzi wakhe. Igatya elithi: **Ukuqeshwa kwemidaka kwakungaginyeki ncam kwabamhlophe** (Black employment rate was not credited), lilandela igatya elilandulelayo elithi: **Oko kwakungathethi kuthi iSebe lePosi lalingababukuli abantu abantsundu-qha lalingakwazi ukufumana abelungu abavuma ukwamkela imivuzo ephantsi** (that did not mean that Department of Post did not exploit the Blacks-it did but there were no whites who wanted to get less payment). Oku kuthetha ukuba uPlaatje wayengasayi kuwunyamezela lo msebenzi wayekuwo ngenxa yokubukulwa ngabamhlophe.

3.3.3 Uyamano kwisicatshulwa

Le mbono iza kuchazwa ngokuthi kujongwe izinto ezithi zibe negalelo kwindlela ezibonakala ngayo izicatshulwa. Ezi zinto zezi zilandelayo: isalathisi, uthelekiso loyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, nokuvumelana kwamagama kwisivakalisi.

Isalathisi

Ababhali bayakwazi ukusebenzisa izalathisi okanye isingqiniso kwimvumelwano ezizezabo nezingathathi cala, ukucacisa imbono yonxulumano engqamene neengcinga ezifunekayo. Kwisivakalisi esithi: **Ngo-1892 kwathiwa makabe ngumfundisi-ntsapho lo gama efunda, kwaye oko wakwenza iminyak' emibini** (in 1892 he became a teacher while he was studying for two years), ibinzana elichazayo liqulathe isimelabizo u- **oko** owandulelwa lungqamano lwesicatshulwa oluthi: **Ngo-1892 kwathiwa makabe ngumfundisi-ntsapho lo gama efunda** (in 1892 he became a teacher while he was studying). Ibinzana elithi: **kwaye oko wakwenza iminyak' emibini** (and he did that for two years), liphuhlise ukubaluleka kwemfundo kaPlaatje ngaphezulu kwala ngxoxo yandulelayo yokufundisa kwakhe.

Umbhali ukwatyhila oku kulandelayo: **La yayingamadoda anemibono nawavul' amehlo kaPlaatje kwezopolitiko** (these were expert men who opened Plaatje's eyes). Apha umbhali uyagxininisa ngokusebenzisa isimelabizo u-**la** ukuba ngaphandle kwala madoda uPlaatje wayengeze awufezekise umnqweno wakhe. La ngawona madoda athi amakha amenza abe nolwazi ngokuthe vetshe malunga nezopolitiko. Oku kwenza uPlaatje aqhelane nala madoda ade azimanye ngeqhina lomtshato nomnye woodade wabo, ngokokutsho kwesi sivakalisi silandelayo: **kanti ethubeni uza kutshata udadeboM'belle** (and later he married M'belle's sister).

Uthelekiso loyamano nenguqulo yamagama

Uthelekiso loyamano nenguqulo yamagama ziyadibana kakhulu. Zombini ezi ziqwenga zisetyenziswa ngexesha elinye. Oku sikubona kwisivakalisi esithi: **Ngelo xesha iMafikeng yayivutha kwipolitiki** (at that moment Mafikeng was strong in politics). Apha sifumana isimntwiso. Endaweni yokusebenzisa abahlali baseMafikeng, umbhali usebenzise idolophu yaseMafikeng ngokuthi imele igama labahlali bayo. Kwisivakalisi esithi: **Ukuqeshwa kwemidaka kwakungaginyeki ncam kwabamhlophe** (Black employment rate was not credited), sifumana isafobe esisisikweko sokuba abamhlophe babebacaphukela abantsundu bengabafuni nasemisebenzini engathi iphucukile. Kwisivakalisi esithi: **UPlaatje neziny' iinkcuba-buchopho zabantsundu babekhathazekile ngokusekwa kweUnion Of South**

Africa okwakusekumbomvu kwenzeke (Plaatje and other black experts were anxious about the nearly formation of Union of South Africa), sibona isimelabizo esimbaxa u- **iinkcuba-buchopho** (the experts) esimele izazi okanye abanamava ngokuthe vetshe. UPlaatje wahlangana nabantu ababekade beyihamba le ndlela yezopolitiko.

U-**okwakusekumbomvu kwenzeke** libinzana elibonisa ukuba kwakusele kukufuphi ukuba kuyilwe le manyano ingasentla yaseMzantsi Afrika. Ibinzana elithi: **Wayezalwa lusapho olumhlonelayo uThixo kakhulu** (he was born by the family who feared God). Esi sivakalisi siqulathe isifanokuthi: **olumhlonelayo** (feared), ngamanye amazwi wayezalwa lusapho olumoyikayo uThixo. Kwisivakalisi esithi: **UMontshiwa wayesweleke kwiminyak' emibini ngaphambi kokufika kukaPlaatje** (Montshiwa died two years back before Plaatje arrived), umbhali usebenzise ukusweleka endaweni yokubhubha, ukutshaba, ukufa okanye ukuhamba. Ukanti akhona namaqhalo okanye izaci ezithi zisetyenziswe xa umntu eswelekile njengezi zilandelayo: itshoba lilel' umbethe, ukunabel' uqaqqa, ukubek' inqawa, ukukhab' ibhekile njalo-njalo. Kwisivakalisi esithi: **Ukuthethwa kwesiNgesi ngabantsundu ukubenza bancedane ngokungagxekani kakhulu** (spoken English by Blacks to help them not to discriminate each other), kukho uchasaniso oluthi: **nceda > gxeka**. Kwisivakalisi esithi: **UMontshiwa wayengavumi kuvunyiswa** (Montshiwa was stubborn), kukwakhokho olunye uchasaniso oluthi: **ukungavumi > ukuvuma**. Oku kuzama ukuphuhlisa ukuba uMontshiwa wayenganikezeli lula kwaye wayelichule lokuthetha ntoleyo yenza abantu bakhe bangalahlekelwa ngumhlaba wabo yaye bakwazi nokuziphatha xa abelungu babethathela kubo yonk' into ngasekupheleni kwenkulungwane ye-19.

Izihlanganisi

Umbhali usebenzise izihlanganisi ukwakha izivakalisi. Ezi zivakalisi ziyilwa zibe yimihlathi. Le mihlathi ithi ihlanganiswe ze yakhe isicatshulwa. Kwisicatshulwa sikaPlaatje izihlanganisi ziyilwe ngolu hlobo lulandelayo: **Wayezalwa lusapho olumhlonelayo kakhulu uThixo kwaye wathi xa eneminyaka elithoba wathunyelwa kwisikolo saseChurch of England** (He was born by the family who feared God, and when he was 9 years old he attended the school at Church of

England at Pniel in Cape Colony). Apha umbhali usebenzise isihlanganisi u- **xa**. U- **xa** kwesi sivakalisi singentla usixelela ngexesha nonobangela wokuya kukaPlaatje esikolweni. Kumhlathi wesibini othi: **Wayengumntwana okrelekrele ngengqondo okuthandayo ukufunda yaye xa wayeneminyaka eli-13 waphumelela iimviwo zeBanga lesi-4 zesebe leMfundo laseKoloni-kwaye wayengumfundi wokuqala kwisithili sakowabo ukwenza oko** (he was a brilliant learner who liked to study, and when he was 13 years old he passed Std 4 under the Department of Education in the Cape Colony, and he was the first learner to do so), umbhali usebenzise u- **xa** ukuzama ukuveza intsingiselo yegatya lokuqala elithi: **Wayengumntwana okrelekrele ngengqondo okuthandayo ukufunda** (he was a brilliant learner who liked to study). Lo **xa** uxhasa eli gatya ukuze umfundi akubone ngenene ukuzimisela kukaPlaatje encediswa bubukrele-krele bengqondo yakhe. Oku kuphendula umbuzo ebezibuza wona umfundi wokuba kobu bukrele-krele bakhe uPlaatje kokuphi awathi wakufezekisa.

Kwisivakalisi esikumhlathi wesithathu esithi: **Ngo-1892 kwathiwa makabe ngumfundisi-ntsapho lo gama efunda, kwaye oko wakwenza iminyak' emibini** (in 1892 he became a teacher while he was studying for two years), kukho isihlanganisi u- **kwaye** esichaza iminyaka kaPlaatje yobutitshala, ngolu hlobo lulandelayo: **oko wakwenza iminyak' emibini** (he did that for two years). Ngamanye amazwi uPlaatje akazange akonwabele ukuba ngumfundisi-ntsapho. Iminyaka emibini ibonisa iminyaka embalwa awayenzayo efundisa waza emva koko washiya apho waba ngunoposi. Ubufundisi-ntsapho abuzange bube lubizo lwakhe ngokweminyaka ayihlalayo.

Isivakalisi siyakwazi ukuqulatha intlaninge yezivakalisi ezimanywa zizihlanganisi ngolu hlobo lulandelayo: **IPniel yayiyidolophana xa ithelekiswa neKimberly eyayisisixeko esikhulu, kodwa wakhawuleza wazazi iikona zayo uPlaatje emva kokuba wayengaphumi esikolweni owayefunda kuso** (Pniel was a small town as compared to Kimberly which was a big city, but he knew all its corners after he did not leave the school where he studied). Kwesi sivakalisi sibona amagatya amathathu, igatya lokuqala leli lilandelayo: **IPniel yayiyidolophana** (Pniel was a small town), igatya lesibini lilandele ngolu hlobo lulandelayo: **neKimberly eyayisisixeko esikhulu** (to Kimberly which was a big city), igatya lesithathu nalo

lilandele ngolu hlobo lulandelayo: **wayengaphumi esikolweni owayefunda kuso.** Umbhali uzame ukuwahlanganisa la magatya ngezihlanganisi ezivumelana nawo ukuphuhlisa intsingisela etshiwo koko. U- **xa** usisihlanganisi esisibonisa uchasaniso nothelekiso lobungakanani phakathi kwedolophu ezimbini ngolu hlobo lulandelayo: **IPniel yayiyidolophana xa ithelekiswa neKimberly eyayisisixeko esikhulu** (Pniel was a small town as compared to Kimberly which was a big city). U-**kodwa** sisihlanganisi esiphikisa okuthethwa sisivakalisi esimandulelayo ngolu hlobo lulandelayo: **IPniel yayiyidolophana xa ithelekiswa neKimberly eyayisisixeko esikhulu, kodwa wakhawuleza wazazi iikona zayo uPlaatje** (Pniel was a small town as compared to Kimberly which was a big city, but he knew all its corners after he did not leave the school where he studied). Oku kubonisa ukuba uPlaatje wayeqhele idolophana encinci kuneKimberly kodwa loo nto ayizange imphazamise kuba wakhawuleza wazazi iikona zayo. Nokuba iKimberly yayinkulu olo hlobo ayizange imhide uPlaatje kuba wakhawuleza wayiqhela. U-**emva kokuba wayengaphumi esikolweni owayefunda kuso,** sisivakalisi esiphuhlisa ukuba uPlaatje wayengekayeki kwisikolo awayefunda kuso. Loo nto yamenza ukuba aquqele ukuya esikolweni abuye aye empangelweni.

Kwisivakalisi esithi: **UMontshiwa wayengavumi kuvunyiswa kwaye elichule lokuthetha nto leyo yenza abantu bakhe bangalahlekelwa ngumhlaba wabo yaye bakwazi nokuziphatha xa abelungu babethathela yonk' into kubo ngasekupheleni kwenkulungwane ye-19** (Montshiwa was stubborn and he was an expert and that resulted for his land not to be annexed and be able to self-independent during Territory Act in the 19 century), kukho isihlanganisi esingu-**xa** esivela njengesinika isizathu sokuba abantu bakaMontshiwa baziphatha njani entwenini. Esi sihlanganisi sifike sayiphuhlisa loo nto yokuba bakwazi ukuziphatha xa abamhlophe befuna ukuthabathela yonk' into kubo.

Izikhombisi / izalathandawo

Kwesi sicatshulwa umbhali uzisebenzisile izimelabizo zokwalatha okanye izikhombisi ukufumana uqhagamshelwano lwesibizo okanye uqhagamshelwano lwesivakalisi. Oku sikubona kwesi sivakalisi silandelayo: **kwaye wayengumfundi wokuqala kwisithili sakowabo ukwenza oko** (and he was the first learner in his village to do

that). Esi sivakalisi sinesikhombisi u-**oko** osikhombisa ukuba uPlaatje wayengumntwana okrele-krele okuthandayo ukufunda yaye xa wayeneminyaka eli-13 waphumelela iimviwo zebanga lesi-4 zeSebe leMfundo laseKoloni. Esi sivakalisi sibuye siqhubeke ngolu hlobo lulandelayo: **kwaye oko wakwenza iminyak' emibini** (and he did that for two years). Esi sivakalisi sinesikhombisi u-**oko** esichaza ukuba uPlaatje kwathiwa makabe ngumfundisi-ntsapho lo gama efunda, oko wakwenza ixeshana leminyaka emibini. Kwisivakalisi esithi: **Oko kwakungungathethi kuthi iSebe lePosi lalingababukuli abantu abantsundu** (that didn't mean that Blacks were not exploited by Post Department), kukho isikhombisi u-**oko** esigxininisa indlela yokubukulwa kwabantu abantsundu ekuphangeleni kwabo eposini. Kwisivakalisi esithi: **La yayingamadoda anemibono nawavul'amehlo kaPlaatje kwezopolitiki** (these were expert men who opened Plaatje's eyes), kukho isikhombisi u-**la** (these) esikhankanya amadoda athi anceda uPlaatje amvula amehlo ukuze azi ngezopolitiki. Kwisivakalisi esithi: **UPlaatje neziny' iinkokeli zeANC zalwa nzima ukuba lo mbutho ube semthethweni** (Plaatje and other leaders struggled to legalize the ANC party), kukho isikhombisi u-**olo** esizama ukuthintela uphinda-phindo lwegama i-ANC. Kwisivakalisi esithi: **Imisebenzi yakhe imenze enye yeenkokheli eziphambili kweli** (His work made him to be one of the popular leaders), kukho isikhombisi u-**kweli** osisikhombisi esimele igama lelizwe laseMzantsi Afrika. Ezi zikhombisi zigxininisa kumxholo okanye kwintloko yesicatshulwa.

Uphinda-phindo

Umbhali xa ebhala inqaku usebenzisa uphinda-phindo ukuzama ukugxininisa umba othile okanye efuna ukuphuhlisa okanye ukuphumeza injongo ethile. Apha kwisicatshulwa sikaPlaatje umbhali uphinda-phinde izivakalisi ezixela ngokuthanda ilizwe kukaPlaatje. Ukanti nesihloko usiqale ngokusibhala ngolu hlobo lulandelayo: **'Umthandi welizwe'** ('lover of the nation'), aze alandelise ngezivakalisi eziyamileyo kwisihloko ezinjengezi zilandelayo: **UPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki beANC** (Plaatje as an author, teacher and journalist was one who formed the ANC). Umbhali apha uzama ukuphuhlisa ukuba lo mbutho injongo yawo yayikukulwela amalungelo oluntu. Oku kuxhasa sisivakalisi esithi: **NgoJuni ka-1895 babengabaseki beSouth Africans' Improvement Society** (In Juni 1895 they were the initiators of the South African

Improvement Society). Umbhali ukwaphuhlisa into yokuba ukuze ubekhona lo mbutho wayilwa ngamadoda ayenemibono okuvusa isizwe sabaNtsundu. La madoda ahlala phantsi aza awuqulunqa lo mbutho.

Kwisivakalisi esithi: **Walahla emsebenzini wakhe uPlaatje efuna ukuzibandakanya ngakumbi nepolitiki** (He left his work and wanted to join politics), umbhali uzama ukuphuhlisa ukuba uPlaatje akuvulwa amehlo malunga nezepolitiki, walahla umsebenzi waza wazibandakanya nayo. Kumhlathi othi: **Waba negalelo ekusekweni kwephepha-ndaba lesiNgesi nesiTswana ekwakusithiwa yiKoranta ea Becoana** (Plaatje had an input on the formation of English and Tswana newspaper called *Koranta ea Becoana*), **le Koranta yayithethela abantu abaNtsundu ababengenalizwi ngelo xesha babe bewafuna amalungelo abo** (this newspaper represented the Blacks who had no power to voice out their views on that time while looking their rights), umbhali uzama ukuveza ukuba injongo yale Koranti yayikukuveza izikhalazo zoluntu ngokubhala phantsi kwiphephandaba.

Kwisivakalisi esithi: **UPlaatje neziny' iinkokeli zeANC zalwa nzima ukuba lo mbutho ube semthethweni** (Plaatje and other leaders struggled to legalize the ANC party), umbhali uveza olu phinda-phindo lukhombisa ukuba kwakungelula ukuyilwa kwalo mbutho ngooPlaatje, yayiyimigudu. Kwisivakalisi esithi: **UPlaatje wayengalithandi igama elithi "South African Native National Congress"** (Plaatje didn't like the name "South African Native National Congress", **wayekhohlelwa ekubeni iANC ifanele ibe negama elicacileyo lesintu** (he believed that ANC should have a clearly name for the nation), **wayefuna ibizwe ngokuba yi-Imbizo Yabantu** (he wanted to be called Imbizo Yabantu), umbhali ubonisa ukuba uPlaatje wayebathanda abantu ntoleyo yamenza ukuba negama lombutho lingabi kude kuyaphi noluntu.

Kwisivakalisi esithi: **UPlaatje waqhubeka nokulwel' inkululeko yabaNtsundu eMzantsi Afrika de walishiya eli ngomhla we-19 kuJuni ka-1932** (Plaatje continued to fight for freedom of the Blacks until he died on 19 June 1932), umbhali uzama ukubonisa ukuba ubomi ngumzamo. UPlaatje walala kobandayo esemile ekulweleni isizwe esintsundu. Umbhali uzama ukuyalela abafundi ukuba bangalahli ithemba kwinto eyakha isizwe. Mabazimisele ukukhonza ilizwe labo. Umbhali kolu

phinda-phindo ukwasebenzise izifanokuthi ukuzama ukuphuhlisa okuthile ezizezi zilandelayo: **ngelo xesha kwakukho iintlanga ngeentlanga zemidaka** (there were diverse Blacks to be considered on that time), **oko kwakungungathethi kuthi iSebe lePosi lalingababukuli abantu abantsundu** (that didn't mean that Blacks were not exploited by Post Department) U-**imidaka** no-**abantu abantsundu** zizifanokuthi ezithetha ngabantu abamnyama. Umbhali ubuye wasebenzisa olunye uphinda-phindo ngale ndlela ilandelayo: **UMontshiwa wayengavumi kuvunyiswa** (Montshiwa was stubborn). Apha umbhali usebenzise uhlobo lolandelelwano echaza izenzeko u- **wayengavumi kuvunyiswa** (he was stubborn). Apha kubonisa ukuba uMontshiwa wayengayenzi into engahambelani negazi lakhe. Ubonisa ukuba into angayiqondiyo wayengavele nje ayivume lula. Wayeqala ayihlole, ukuba akahambisani nayo wayeyiyeka.

Ukuvumelana kwamagama kwisivakalisi

Amagama athi avumelane akhiwa ngokuhlanganisa amagama amabini nangaphezulu. La magama azizigaba zentetho ezahlukeneyo ezinjengezaci namaqhalo, isimntwiso, isifaniso, isikweko, isinxulumanisi kunye nobabazo. Kwesi sicatshulwa sikaPlaatje siyawafumana la magama ngolu hlobo lulandelayo: **ukuqeshwa kwemidaka kwakungaginyeki ncam kwabamhlophe** (Blacks were not credited by whites), sisivakalisi esiqulathe isihlonipho esichaza ukuba ukuqeshwa kwimidaka kwakungamkelekanga kwabamhlophe. Kwisivakalisi esithi: **La yayingamadoda anemibono nawavul' amehlo kaPlaatje kwezopolitiko** (these were expert men who opened Plaatje's eyes), kukho isaci esithi **ukuvul' amehlo** esichaza ngoPlaatje owaboniswa indlela yokupolitika ngamadoda awayehamba nawo. Kwisivakalisi esithi: **Ngelo xesha iMafikeng yayivutha kwipolitiki** (at that moment Mafikeng was strong in politics), sifumana isimntwiso. Endaweni yokusebenzisa abahlali baseMafikeng, umbhali usebenzise idolophu yaseMafikeng ngokungatthi yiyo evuthayo ngelixa ingabahlali bayo.

3.3.4 Unamathelwano kwisicatshulwa

Iziseko zonamathelwano ezingezizo ezeelwimi

Umfundi uyakwazi ukusilandela isakhiwo, nokumiswa kwezehlo zeziganeko zesicatshulwa ngamaxesha azo ngenxa yolwazi lwakhe lwangaphambili. Umfundi uyakwazi ukusilandela isicatshulwa kuba silandele amanqanaba ekwavunyelwana ngawo ekuyilweni kwamanqaku ephepha-ndaba. Kwesi sicutshulwa sikaPlaatje isihloko sibhalwe ngamagama amakhulu acacileyo ngolu hlobo lulandelayo: **'Umthandi welizwe'** ('lover of nation'). Esi sihloko siqaqambisa umxholo wenqaku kuba uthi wakusifunda ushiyake unemibuzo enjengale ilandelayo: Ngubani umthandi welizwe? Wenze njani ukuze abe ngumthandi welizwe? Kwakunini ngoko? Ukanti umhlathi ngamnye wesicatshulwa uyilwe wamfutshane ukuze inqaku lifundeke ligqitywe kwangoko. Imihlathi yenqaku iqulathe okuthile okunxibeleleneyo ngokulandelelana kwayo. Yonke le mihlathi ikhokelwa sisihloko.

Kwesi sicutshulwa siyaphawula ukuba sakhiwe ngokuba sibe namaqanaba anjengala alandelayo: isiqalo, esishwankathela okuza kwenzeka kwisicatshulwa. Umzekelo ngulo ulandelayo: **U-Plaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki be-ANC** (Plaatje as an author, teacher and journalist, was one who formed ANC).

Uvutho-ndaba, lutyhila ukujiya kwesicatshulwa, ngamanye amazwi yimihlathi ecacisa ukuqhubeka kwebali ngolu hlobo lulandelayo: **Xa wayeneminyaka eli-13 waphumelela iimviwo zeBanga lesi-4 – kwaye wayengumfundi wokuqala kwisithili sakowabo ukwenza oko** (When he was 13 years old he passed Std 4 examinations – and he was the first learner in his village to do that), **ngo-Matshi ka-1894 waya kuphangela eposini yaseKimberly engunoposi** (in March 1894 he worked as a postman in Kimberly), **oko kwakungungathethi kuthi iSebe lePosi lalingababukuli abantu abantsundu – qha lalingakwazi ukufumana abelungu abavuma ukwamkela imivuzo ephantsi** (that didn't mean that Blacks were not exploited by Post Department-it did but there were no whites who wanted to get little wages), **emsebenzini uPlaatje wadibana nabantu abanjengooMfu. Jabavu noolsaiah Bud M'belle** (at work Plaatje met with the men like Rev. Jabavu and Isaiah Bud M'belle), **la yayingamadoda anemibono nawavul' amehlo kaPlaatje**

kwezopolitiko – kanti ethubeni uPlaatje uza kutshata udadeboM'belle, uElizabeth (these were expert men who opened Plaatje's eyes in politics—and lastly Plaatje married M'belle's sister, Elizabeth).

Isiphelo, sibonisa ukusongwa kwesicatshulwa okanye ukuphela kwesicatshulwa ngolu hlobo lulandelayo: **UPlaatje waqhubeka nokulwel' inkululeko yabaNtsundu eMzantsi Afrika de walishiya eli phakade ngomhla we-19 kuJuni ka-1932 eNancefield, eJoburg, emva kokuhlaselwa sisifo senyumoniya** (Plaatje continued to fight for the black democracy in South Africa until he died on 19 June 1932, at Nancefield, Joburg after he was attacked by pneumonia).

Ukunxulumana

Xa umbhali ethe waphumelela ukubhala isicatshulwa ngendlela apho isiganeko sizala esinye, loo nto yenza ukuba umfundi akwazi ukuchonga unxulumano kwisicatshulwa, chongo olo oluza kuthi ludibanise ulwazi lwakhe lwangaphambili nolu olufumanayo. Kwesi sicutshulwa sibona umbhali ebhala ngobomi bukaPlaatje nokuthanda kwakhe isizwe sakowabo. Umbhali uphinde kwakwesi sicutshulwa aveze indlela owayilwa ngayo umbutho weANC, kunye nabaseki bawo bokuqala. Oku kuthi kudale umdla kubafundi abangabathandi bezopolitiko, ukanti nabathandi bokufunda ngezeembali.

Amalungu oyamano nolungelelaniso

Ukuhlahlelwa kwesicatshulwa kuquka imiba emibini eluthelekiso nokuthetha kwakhona nenkangeleko yolwayamano nolungelelaniso. Kwesi sicutshulwa umbhali usebenzise ulwamano nolungelelaniso ngolu hlobo lulandelayo: **Wayengumntwana okrele-krele okuthandayo ukufunda, xa wayeneminyaka eli-13 waphumelela iimviwo zeBanga lesi-4 – kwaye wayengumfundi wokuqala kwisithili sakowabo ukwenza oko** (he was a brilliant learner who liked to study, and when he was 13 years old he passed Std 4 under the Department of Education in the Colony—he was the first learner in his village to do that). Apha umbhali uzama ukuveza ukuba ubukrele-krele bukaPlaatje bubo obenza ukuba abe ngumfundi wokuqala kwisithili sakowabo ukwenza oko.

Umbhali ukwasebenzise uchasaniso osele lukhankanyiwe ngasentla, ukuzama ukuveza indlela uPlaatje awayephangela ngayo, ngolu hlobo lulandelayo: **Ngo-Matshi ka-1894 waya kuphangela eposini yaseKimberly engunoposi** (in March 1894 he worked as a postman in Kimberly), **oko kwakungathethi kuthi iSebe lePosi lalingababukuli abantu abantsundu – qha lalingakwazi ukufumana abelungu abavuma ukwamkela imivuzo ephantsi** (that did not mean that Department of Post did not exploit the Blacks-it did but there were no whites who wanted to get little wages). Noxa uPlaatje wayesebenza kule posi, wayengonwabanga ngenxa yokuntlokothiswa ngabamhlophe.

Ukusetyenziswa kwentelekelelo

Intelekelelo ethi inyanzelwe sisakhiwo sesicatshulwa inenxaxheba enkulu eyidlalayo kwizinto ezisebenzayo ekudaleni umanyano. Intelekelelo iyafuneka ukudibanisa ulwazi olutsha nolwazi oluqulethwe yingqondo yomfundi. Kwisicatshulwa sikaPlaatje kukho intelekelelo yokuba wenza ntoni uPlaatje kula manqanaba alandelayo achazwa sisicatshulwa: **U-Plaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki be-ANC** (Plaatje as an author, teacher and journalist, was one who formed ANC). Intelekelelo yile yokuba uPlaatje wafunda waza waphangela njengomfundisi-ntsapho. Akazange aphelele apho wazimanya nezepolitiki waza wangomnye wabaseki beANC. Ekugqibeleni waba ngumbhali weencwadi. Ngamanye amazwi uPlaatje wayengaziyekeleli ekwenzeni into koko wayezingisa.

Izimo zobuciko kunamathelwano

Kwisicatshulwa sikaPlaatje isimo sobuciko sibonakaliswe ngeendlela ezahlukenenyo ezinjengesenzeko-siphumo, uchasaniso-luthelekiso nomzekelo-bungxoxo. Isimo sobuciko kunamathelwano lwesicatshulwa kukusombululeka kwengxaki. Ngamanye amazwi kukho isenzeko-siphumo. UPlaatje wazabalaza de bawuyila umbutho wokumela isizwe esintsundu. Isenzeko okanye ingxaki apha kwesi sicutshulwa kukuzabalaza kooPlaatje: **UPlaatje neziny' iinkokeli zeANC zalwa nzima ukuba lo mbutho ubesemthethweni** (Plaatje and other leaders struggled to legalize the

ANC party). Isiphumo okanye isisombululo apha kwesi sicutshulwa sesi sokuba bade bawuyile umbutho kaKhomgolose, nanjengoko isivakalisi sesicutshulwa sikuchaza oko ngolu hlobo lulandelayo: **uJohn Langalibalele Dube waba ngumongameli wokuqala waloo mbutho ekuthiwa yiSouth African Native National Congress owathi ngokuhamba kwethuba wangumongameli weANC. UPlaatje waba ngusosiba-jikelele wokuqala wayo** (John Langalibalele Dube became the first president of this party called South African Native National Congress who ended up as the ANC president at a later stage. Plaatje became the first general secretary of this party).

Kwesi sicutshulwa kukwakho ubuciko obubonisa umzekelo-bungxoxo. Umzekelo-bungxoxo ubonisa iiyantlukwano neengxoxo ngemibandela ethile kwisicutshulwa. Kwisivakalisi esithi: **UPlaatje neziny' iinkcuba-buchopho zabantsundu babekhathazekile ngokusekwa kwe-Union Of South Africa** (Plaatje and other black experts were not happy about the formation of Union of South Africa). Oku ngunobangela wokuba ooPlaatje bangahlali phantsi koko bajongane nemiceli-mingeni. Oku bakwenza ngokuthi kuququzelelwe abantu abantsundu ukuzama ukuyila umbutho wabantsundu. Iziphumo eziyimizekelo yezi ngxoxo zivezwa sesi sivakalisi silandelayo: **emva kweentlanganiso eziliqela kwasekwa umbutho oyi-South African Native National Congress ngomhla wesi-8 kuJanuwari ka-1910** (after several meetings the South African Native National Congress was formed on 8th January 1910). Ngamanye amazwi iziphumo zomzabalazo wooPlaatje zaba kukusekwa kwenkongolo i-ANC.

Kwakwesi sicutshulwa kukwakho umfuziselo obonisa uchasano-luthelekiso. Lo mfuziselo uthelekisa izenzeko ezenzekayo kwisicutshulwa. Oku sikuboniswa sisivakalisi esithi: **Ngo-Matshi ka-1894 waya kuphangela eposini yaseKimberly engunoposi** (in March 1894 he worked as a postman in Kimberly), **oko kwakungathethi kuthi iSebe lePosi lalingababukuli abantu abantsundu – qha lalingakwazi ukufumana abelungu abavuma ukwamkela imivuzo ephantsi** (that did not mean that Department of Post did not exploit the Blacks-it did but there were no whites who wanted to get little wages). Esi sivakalisi lunochasano-luthelekiso elubonisa ukuba noxa uPlaatje wayesebenza kule posi, wayengonwabanga ngenxa yokuntlokothiswa ngabamhlophe.

3.3.5 Inkcazelo yamagama

Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana

Umbhali wokukhethwa kwamagama yindawo yohlalelo ngokunxulumene neenkukacha zamagama umzekelo izenzi, izimelabizo namalungu okuqala kwisivakalisi. Umbhali uye awasebenzise la malungu kwisicatshulwa ukwenzela ukuba akwazi ukufezekisa ezo njongo zoxibelelwano phakathi kwakhe nomfundi. Kwisivakalisi esithi: **indoda eyaduma ehlabathini** (a popular man in the world), isimelabizo kube ngu-**indoda** (a man) endaweni yokusebenzisa igama lakhe uPlaatje umbhali usebenzise isimelabizo sobunjani.

Ukukhethwa kwamalungu okuqala kwisivakalisi

Ukukhethwa kwelungu lokuqala kwisivakalisi kunegalelo kunxibelelwano phakathi komfundi nombhali. Oko kwenza ukuba umfundi athelekelele into umbhali aza kuthetha ngayo kwisicatshulwa, ngenxa yokuqaqamba mhlawumbi kwesivakalisi sokuqala. Kwisicatshulwa sikaPlaatje umbhali uqaqambise isihloko sesicatshulwa ngolu hlobo lulandelayo: **'Umthandi welizwe'** ('lover of the nation'). Umbhali uyayicinga into yokuba eli binzana lingasentla sisihloko sesicatshulwa kwaye yonke into eza kuxoxwa iza kuba ngokuthanda ilizwe, kuquka umzabalazo kunye nezopolitiko. Liqala nje ibali umbhali ulobe ingqondo yomfundi ngokuthi isihloko sesicatshulwa asitshayebele ngesivakalisi esithi: **UPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki beANC** (Plaatje as an author, teacher and journalist, was one who formed ANC). Oku kubanga umdla nangakumbi kumfundi ukuba zonke ezi zinto uPlaatje wazenza njani na. Umbhali ubuye amveze uPlaatje kumhlathi wokuqala wesicatshulwa ngolu hlobo lulandelayo: **wayengumntwana okrele-krele okuthandayo ukufunda yaye xa wayeneminyaka eli-13 waphumelela iimviwo zeBanga lesi-4 zeSebe leMfundo laseKoloni – kwaye wayengumfundi wokuqala kwisithili sakowabo ukwenza oko** (he was a brilliant learner who liked to study, and when he was 13 years old he passed Std 4 under the Department of Education in the Colony-he was the first learner in his village to do that). Umbhali ubuye asinike isizathu sesihloko sokuba uPlaatje kuthiwe ngumthandi welizwe. Umbhali ubhala athi xa ezeza oko: **indoda**

eyaduma ehlabathini uSol Plaatje (a popular man in the world Sol Plaatje). Oku kumchazela mhlophe umfundi ukuba ukuze uPlaatje abe lithandazwe kungokuba waduma ehlabathini ngemisebenzi yakhe.

Ukukhethwa kwezenzi

Kwisicatshulwa umbhali usebenzise izenzi zokukhankanya ezizezi zilandelayo: **eyaduma** (became famous), oku kuzama ukugxininisa ukuba uPlaatje waba yimbaldasane kwihlabathi liphela. Oku kukwalotywa umfundi ukuba aqhubeke nokufunda isicatshulwa ukuze aqonde le ndumasi kaPlaatje. Isenzi esithi: **kwakungaginyeki** (was unacceptable), sithetha ukuba abamhlophe babengavuyiswa kukubona imidaka isebenza ezikhundleni eziphezulu. Umbhali ukwasebenzise nezinye izenzi ezinjengo: **ukulwa** (to fight) **nokuzabalaza** (to struggle), ezithetha into enye nokuba lithandazwe. Ngamanye amazwi uPlaatje noogxa bakhe bawa bevuka besilwela amalungelo oluntu.

3.3.6 Ipharamitha kangubani

Umfundi uthi eqala ukusifunda isicatshulwa abone ukuba sibhalwe ngumntu onamava. Umbhali onamava wenza ukuba isicatshulwa sibe nomtsalane kubafundi. Kwisicatshulwa sikaPlaatje umbhali ubhale isihloko ngokufinyeziweyo ngolu hlobo lulandelayo: **‘Umthandi welizwe’** (‘lover of the nation’). Loo nto inika umdla kumfundi ukuba azibuze ukuba ngubani lo kuthiwa ngumthandi welizwe, kutheni kusithiwa ngumthandi welizwe nje. Umfundi uthi akhawuleze azifundele kwisicatshulwa ngenxa yomtsalane wesihloko esichongwe ngumbhali. Umbhali ukwanamava ngokuthi anike isishwankathelo sesicatshulwa ngolu hlobo lulandelayo: **UPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki beANC** (Plaatje as an author, teacher and journalist, was one who formed ANC). Ngamanye amazwi ukrobisa umfundi kwinto aza kuthetha ngayo kwisicatshulwa ukuze umfundi azinabisele ngokuthi azifundele isicatshulwa ngokuthe vetshe. Umbhali uhlahle indlela ngokulandelelana kwebali, kubekho isiqalo esithi: **UPlaatje owayengumbhali weencwadi** (an author), ukuqhubeka kwesicatshulwa ngolu hlobo lulandelayo: **umfundisi-ntsapho nentatheli** (teacher and journalist), nokusongwa kwesicatshulwa ngale ndlela ilandelayo: **wayengomnye wabaseki beANC** (Plaatje

was one who formed ANC). Konke oku kukhombisa ukuba umbhali ngumntu osele enamava ekubhaleni izicatshulwa ngokwendlela le imihlathi yesicatshulwa igcwangciswe ngayo.

3.3.7 Ipharamitha yokubhala

Umbhali wala nje zibekwa abe sele esiqaqambisa isicatshulwa ngaloo nto abhala ngayo. Ngamanye amazwi umbhali uyasihombisa isicatshulwa ngokubhala isihloko ngoonobumba abakhulu ngolu hlobo lulandelayo: **'UMTHANDI WELIZWE'** ('LOVER OF THE NATION'). Loo nto yenza ukuba umfundi asele ezicingela ukuba ngubani lo mthandi wesizwe kubhalwe ngaye apha ebalini. Kulapho athi umfundi azifundele nzulu isicatshulwa ngenxa yokwenziwa umdla sisihloko athe umbhali wasiqaqambisa ngokuthi abhale ngoonobumba abakhulu. Umbhali ubuye abhale isihlokwana sesicatshulwa. Esi sihlokwana siye sishwankathele konke okuqulathwe sisicatshulwa ngolu hlobo lulandelayo: **UPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki beANC** (Plaatje as an author, teacher and journalist, was one who formed ANC). Oku kutyhilela umfundi iziqendu eziye zabakho kubomi bukaPlaatje ngelixa wayekhula. Umbhali ubhala athi: **Wayengumntwana okrele-krele okuthandayo ukufunda yaye xa wayeneminyaka eli-13 waphumelela iimviwo zeBanga lesi-4 zeSebe leMfundo laseKoloni** (he was a brilliant learner who liked to study, and when he was 13 years old he passed Std 4 under the Department of Education in the Colony). Ukusuka kwakhe apho waphangela eposini yaseKimberly.

3.3.8 Ipharamitha kayintoni

Apha kwesi sicutshulwa umbhali ubhala ngobomi bukaPlaatje awayebuphila de waphumelela. Isivakalisi esingqina ukuphumelela kukaPlaatje sesi silandelayo: **Ukuphangela eposini kwanika uPlaatje ithuba lokuphucula isiNgesi sakhe** (to work in Post-Office enabled Plaatje to improve his English). Apha umbhali ukwabhala ngemiba eyenzeka entlalweni. Ufuna ukunikeza abafundi udaba lokwenzekayo entlalweni malunga nobomi bomntu. Kumhlathi wokuqala wesicatshulwa umbhali uzama ukubonisa ukuba ubhala ngobomi bomntu ngolu hlobo lulandelayo: **Indoda eyaduma ehlabathini uSol Plaatje wazalwa ngomhla we-9 kuOktobha ka-1876**

kwifama esemntla-ntshona weFreyistata (a popular man in the world Sol Plaatje was born in a farm on 9 October 1876 on northern-west of Freestate). Oku kubonisa ukuba umbhali uza kugxila ngobomi bomntu kubhalo lwakhe.

3.3.9 Ipharamitha kakubani

Umbhali xa ebhala isicatshulwa kungokuba efuna ukudlulisela udaba oluya kuluntu. Apha umbhali uzama ukomeleza uluntu malunga nokunyamezela kwimeko elithi ligaxeleke kuyo. Kwisicatshulwa sikaPlaatje umbhali ubonise imigudu eyenziwa nguPlaatje kunye noogxa bakhe ukwakha umbutho wezepolitiki, ngolu hlobo lulandelayo: **NgoJuni ka-1895 babengabaseki beSouth Africans' Improvement Society** (In Juni 1895 they were the formers of the South African Improvement Society), **enye yeenjongo zaloo mbutho yayikukukhuthaza ukuthethwa kwesiNgesi ngabantsundu ababesibona silulwimi lwasemzini nokuzama ukubenza bancedane ngokungagxekani kakhulu** (one of the purposes of this party was to motivate the Blacks to speak English language which they thought is a foreign language). Olu daba luzama ukukhuthaza abantu abantsundu ukuba bangacalulani bebodwa ngokugxekana xa bethetha ulwimi lwesiNgesi. Olu lwimi lolwasemzini ngoku akukho mntu unakho ukuluthetha ngokugqibeleleyo. Ngoku ukuze uluntu lukwazi ukuluthetha ngokugqibeleleyo kumele bamane ukuluthetha ukuze baluqhele.

3.3.10 Ipharamitha nganjongoni

Umbhali ubhala esi sicatshulwa ngeenjongo zokubonisa abafundi indlela ilizwe laligquba kwingcinezelo ngayo. Abona bantu babecinezulwe yayingabantsundu. Umbhali usebenzise izivakalisi ezalatha oko ngolu hlobo lulandelayo: **UPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki beANC** (Plaatje as an author, teacher and journalist, was one who formed ANC). Esi sivakalisi sibonisa into yokuba eyona misebenzi yayiyeyabantu abantsundu ngelo xesha yayibubufundisi-ntsapho, ubongikazi, ubupolisa nobuntatheli. Eminye imisebenzi enjengobunjini, ubugqirha, ubugqwetha, ubuchwepheshe nobunzululwazi yayiyeyabamhlophe kuphela. Oku kwakuntama ucalucalulo ngokobuhlanga nolusu. Umbhali uphinda aveze into yobu buhlanga

ngokubhala isivakalisi esithi: **iposi yaseKimberly yaba yeyokuqala eKoloni ukuqesha abantu abantsundu** (Kimberly's post-office was the first in Cape Colony to employ black people) **oko kwakungathethi kuthi isebe leposi lalingababukuli abantu abantsundu – qha lalingakwazi ukufumana abelungu abavuma ukwamkela imivuzo ephantsi** (that did not mean that Department of Post did not exploit the Blacks-it did but there were no whites who wanted to get little wages). Oku kubonisa ukuba abantsundu babejongelwe phantsi okwendlu yeenkuku ngalo maxesha. Babephangeliswa emisebenzini ejongelwe phantsi behlawulwa imivuzo ephantsi. Le misebenzi ababeyiphangela yayinzima kwaye ichitha iiyure ezininzi ukuze igqitywe. Umbhali ubuye athi: **ukuqeshwa kwemidaka kwakungaginyeki ncam kwabamhlophe** (black employment rate was not credited). Oku kuthetha ukuba abantsundu kwakungavumelekanga ukuba bangasebenza nabamhlophe ndaweninye. Abantsundu babengavunyelwa ukuba basebenze umsebenzi okhaphukhaphu njengabamhlophe.

3.3.11 Ipharamitha kakutheni

Umbhali ubhala ngeenjongo zokuzama ukuphuhlisa okuthile eluntwini. Kwesi sicatshulwa umbhali ubhale isihlokwana esithi: **zashiyeka iimfundiso zakhe** (his legacy lives on). Apha umbhali uzama ukuveza ukuba indlela eyayihanjwa nguPlaatje ayizange iphelele esithubeni koko yaqaqamba kwabaninzi. Oku kuvela kwisivakalisi esithi: **emngcwabeni wakhe wayebizwa ngomthandi welizwe owayezinikele ekukhonzeni ilizwe lakhe nabantu balo** (in his funeral he was called as lover of the nation who dedicated himself to serve his nation and its people), **u-HE Dlomo wathi ubeyinkonkeli yokwenene, nebelikhalipha** (HE Dlomo said that he was a leader amongst the leaders, and brave). Oku kukhombisa ukuba ezihlangwini zakhe kwashiyeka kungena abanye ooPlaatje. Oku kubonakaliswa sisivakalisi esithi: **liyabonakala igalelo likaSolomon Plaatje emzabalazweni – imisebenzi yakhe imenze enye yeenkokeli eziphambili kweli** (his input in struggle is clearly seen-his work made him to be popular in the nation).

3.3.12 Ipharamitha kanini no-phi

Xa umbhali ebhala ngobomi bomntu usebenzisa ixesha elidlulileyo ngolu hlobo lulandelayo: **UPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki beANC** (an author, teacher and journalist, Plaatje was one who formed ANC). Ubhalo ngobomi bomntu lusoloko lubhalwa ngomntu wesibini ngolu hlobo lulandelayo: **'Umthandi welizwe', zashiyeka iimfundiso zakhe** ('the lover of the nation', his doctrines still exist). Oku kuchazela abafundi ukuba okuqhubekayo kwisicatshulwa kwenzeke kwixesha elidlulileyo kwaye oko bekusenzeka entlalweni.

3.3.13 Ipharamitha kanjani

Umbhali isicatshulwa usibhala ngokwezigaba namanqanaba athile athungelanayo. Ngamanye amaxesha umbhali uye abe nesihloko sesicatshulwa kunye nezihlokwana zezicatshulwa, kunye nesishwankathelo ngolu hlobo lulandelayo:

Isihloko: **'Umthandi welizwe'** 'the lover of the nation'.

Isishwankathelo: **UPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki beANC** (Plaatje as an author, teacher and journalist, was one who formed ANC).

Izihlokwana: **Itolika** (interpreter)
Inkongolo (congress)
Zashiyeka iimfundiso zakhe (his legacy lives on)

3.4 UHLAHLELO LWENQAKU 2: SIKHUMBULA IGORHA LOMZABALAZO (REMEMBERING A HERO OF THE STRUGGLE)

3.4.1 Imo ngobhalo ngobomi bomntu

Inqanaba lokuziqhelanisa nesenzeko

Eli nqanaba lishwankathela iziganeko ezenzekileyo eziyimvelaphi okanye eziyintsusa yesicatshulwa. Umbhali kumele alazi eli nqanaba ekwakhiweni kwesicatshulwa. Umzekelo woku sisihloko senqaku esizichazayo ukuba isichatshulwa singantoni na ngolu hlobo lulandelayo: **Sikhumbula igorha lomzabalazo** (Remembering a hero of the struggle). Umbhali apha ubuye enze isishwankathelo sebali ngolu hlobo lulandelayo: **wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on).

Inqanaba lokushicilelwa kweziganeko

Umbhali usebenzisa amanqanaba exesha xa ebhala isicatshulwa ngolu hlobo lulandelayo: Kwinqanaba lokuqala umbhali uveza ubuntwana balowo kubhalwe ngaye ngolu hlobo lulandelayo: **UBantu Stephen Biko wazalelwa eGisberg eQonce ngomhla we-18 kuDisemba ka-1946 engumntwana wesithathu** (Bantu Stephen Biko was born in Ginsberg, King William's Town, on December 18, 1946, as the third child). Apha umbhali utyhilela umfundi ukuqaleka kwebali nokuqaleka kobomi bomntu. Ngamanye amazwi esi sisiqalo sebali.

Kwinqanaba lesibini umbhali ungena kuvuthondaba apho ubomi bomntu sele buqhubela phambili. Apha okubhalwe ngaye sele ekhulile, ngoku kuthiwe ngumbindi webali ngolu hlobo lulandelayo: **wazibandakanya nomzabalazo wabafundi kwaye wayephala phambili ekusekweni kweSouth African Students' Organisation (SASO)** (there he became active in the student movement and led the foundation of South African Students' Organisation (SASO), **emva kokugxothwa eyunivesithi wazibandakanya neenkqubo zeBlack Community Programmes ngo-1972 waza kwangaloo nyaka waseka iBlack Peoples' Convention** (after he was expelled at

the university he joined the Black Community Programmes in 1972 and the same year founded the Black People's Convention). Ngamanye amazwi uBiko uyekile ukuba yimveku ngoku sele eziphangelela njengomntu omdala. Kweli xesha kulapho uBiko ahlangani nemiceli-mngeni yobudala. UBiko wayesithi ukuze imidaka ikhululeke kufuneka iqale ikhulule iingqondo zayo yaye yazi imbali yayo nokuba ingoobani na.

Inqanaba lesithathu libonisa isiphelo sebali. Ngamanye amazwi lo kubhalwe ngaye uphelela phi na ngokwasebalini. Umbhali usivezile isiphelo sikaBiko ngolu hlobo lulandelayo: **USteve Biko wasweleka kwiminyaka engama-30 kuSeptemba 1977 eneminyaka engama-30** (Steve Biko died in 30 years ago on 12 September 1977 at the age of 30). Ubuye umbhali achaze ukuba wasweleka njani uBiko ngolu hlobo lulandelayo: **kunjalonje zimbawu iimpawu zenkohlakalo yorhulumente wocalulo ezingaphezulu kombono kaSteve Biko engonjwe zacim' izibane ngamapolisa angenalusini emva koko wahanjiswa umgama we-1100 km ukusuka eBhayi ukuya ePitoli efakwe ngemva evenini yamapolisa, ehamba ze kwaye eboko-boko kukubethwa** (and few symbols of the brutality of the apartheid regime are more powerful than the images of Steve Biko beaten unconscious by security police thugs and then driven more than 1100km from Port Elizabeth to Pretoria in the back of a police van, naked and fatally injured). Oku kutyhilela umfundi ukuba ibali liba nesiqalo, umbindi kunye nesiphelo.

Inqanaba lokuhlomla

Kweli nqanaba umbhali nguye othi ahlomle ngokwenzekileyo kwisicatshulwa. Ngamanye amazwi umbhali apha uqulathe umyalezo oya kubafundi, myalezo lowo usenokuba ngogxekayo okanye ngoncomayo. Kwesi sicutshulwa umbhali uncoma uBiko ngemigudu ayenzayo ukuzabalazela uluntu ukuze libe kwesi simo likuso namhlanje. Uthi xa ehlomla: **ulutsha lufuna amakhalipha olungalandela ekhondweni lawo** (young people need icons to look up to), **zashiyeka iimfundiso zakhe** (his ultimate legacy lives on). Ngamanye amazwi umbhali walatha into yokuba uSteve waswelekela emfazweni eligorha lokwenene ukuze abone abantu belizwe lakhe behleli kwiindawo ezitofotofo. Wayengakuthandi ukubona abantsundu behlelelekile koko wayefuna baxhamle ubomi obungcono. Oku kuboniswa sesi

sivakalisi silandelayo: **lo mbutho ukhuthaza ulutsha ekubhaleni, kwinkcubeko nobugcisa, ekukhuliseni iinkokeli, kwimfundo, kwezoshishino nakwimpilo yoluntu, ingakumbi kwidabi lokulwa nobhubhani kagawulayo** (this foundation promotes youth activities in writing, arts and culture, leadership, education, business and public health, more especially in HIV/AIDS fighting). Ngamanye amazwi nokuba sele waswelekayo uSteve kodwa into awayeyilwela iyaqhubeka eluntwini kuba wayefuna uluntu lungaxhomekeki nanjengoko sisitsho nesivakalisi sisithi: **wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on).

3.4.2 Ubume besivakalisi: ulwakhiwo lolwazi

Uhlahlelo lwenkcazo yesihloko

Eli nqaku linika umzekelo wamaxesha amaninzi apho isiqalo sesivakalisi sisebenza njengesihloko sesivakalisi. Ngamanye amaxesha intetho yesihloko iphuhliswa libinzana okanye ligatya elithi lichaze ngesihloko eso. Umhlaba wokuhlahlelwa kwinkcazo yesihloko ubonakala kakuhle kwisihloko senqaku esithi: **Sikhumbula igorha** (Remembering a hero). Esi sivakalisi siphuhliswe leli gatya lilandelayo: **lomzabalazo** (of the struggle), elithi lisebenze njengenkcazelo yesihloko eso. Umsebenzi wale nkcazelo kukucacisa ngakumbi ngembali yobomi bukaSteve Biko ukuze abe ligorha lomzabalazo.

Umbhali usibonisa indlela uSteve Biko awayezabalaza ngayo, ngokusinika isishwankathelo esisisihlokwana ngolu hlobo lulandelayo: **Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on). Le nkcazelo isibonisa indlela uBiko awaqala ngayo kuzabalaza ukuya kuthi gaa kwezopolitiko. Kwisihlokwana sesithathu kwinqaku umbhali usibonisa imilo kaBiko ngokubhala ngolu hlobo lulandelayo: **isithomo sikaBiko nobukhalipha bakhe babumenza abonakale eyinkcubabuchopho nomdaka oneqhayiya nokholelwa ekubeni imidaka mayingaxhomekeki mntwini** (Biko's stature and the force of his personality embodied his intellectual independence and

the black pride and self-reliance he stood). Le nkcazelo izama ukutyhila ukuba ekunyamezeleni ukhona umvuzo kuba kuloBiko kwakusokolwa emva kokusweleka kukayise nanjengoko oko kuchazwa sesi sivakalisi silandelayo: **Uyise wasweleka eneminyaka emine kodwa unina wawa evuka emfundisa** (his father died when he was 4 years old but his mother found ways to send him to school), **wasiqala eQonce isikolo kamva waya kufunda eMarianhill ngaseThekwini** (he started school at Kingwilliam's town and later went to Marianhill near Durban).

Eli nqaku likwasibonisa umonde-nokuba kunzima kodwa masingapheli amandla. Kwisivakalisi esithi: **UBiko wayevalelwa rhoqo avalwe nomlomo kodwa wenza intetho yokugqibela esidlangalaleni kwityala leSASO-BPC ngo-1973** (repeatedly detained his banning order Biko gave his last public speech at SASO-BPC trial in 1973), kukho inkcazelo esibonisa ukuba impumelelo iqala kwizinto ezincinane ezingathi zidelekile kanti zisingisa empumelelweni. Eyona nto umbhali azama ukusityhilela yona apha kukunyamezela nomonde kaBiko, nakubeni wayebanjwa kodwa loo nto ayizange imvale umlomo. Waya eqhubela phambili nawayekuceba. Ukunyamezela apha ebalini kuvezwa yiminyaka ethathwe nguBiko ukusuka ekuswekweni kombutho oyiSouth African Students' Organisation (SASO) ngo-1968 ukuya koyiBlack Peoples' Convention ngo-1972.

Kumhlathi wokuqala xa kanye umbhali aqala inqaku lakhe usibonisa imbono yokuhlalelwa kwamagqabantshintshi esihloko ngolu hlobo lulandelayo: **wabanjwa amapolisa evale indlela phantsi komthetho weTerrorism, Act No 83 ka-1967 kubusuku bengqele eyayiqhaqhazelis' amazinyo** (it was at a police roadblock, and he was arrested under the Terrorism, Act No 83 of 1967 in very cold night), **wabethelwa ugqirha nezicaka entolongweni wenzakala entloko** (he was beaten up and sustained major trauma to the head while in police custody). Ibinzana elithi: **ethubeni athi amapolisa uzenzakalise ngokwakhe** (later the police say this was self-inflicted), **umbuzo ke owenza kuvakale oko kububuvuvu ngowokuba-yintoni eyenza amapolisa abophelele umntu owenzakeleyo kwiintsimbi zefestile imini yonke** (but even if that was a case-and it wasn't they were lying-why did they leave a severely injured man chained to a window grille for a whole day?), yimbono ebonisa uchasaniso kwingcamango yentloko yokuqala. Kwisivakalisi esithi: **Ngomhla we-11 kuSeptemba wafakwa ngasemva evenini yamapolisa ehamba ze, wasiwa ePitoli ekumgama oyi-1100km** (on the 11 September he was loaded naked into the back of

the police van and driven 1100km to Pretoria), **ngubani okwaziyo ukungcungcuthekiswa akuvayo kolo hambo lude kangako?** (who can tell the agony he endured in this nightmare journey that must have seemed to last forever?). Le ntetho ibhekisa kubunzima ebaufunyanwa nguBiko ngelixa wayekhwele emva kulo veni yayiqhutywe kanobom.

Kwakwesi sivakalisi, eli binzana lisebenza njengentloko ngelixa intetho echazayo ibonisa imo yonxunguphalo ngokweli binzana lilandelayo: **Ngubani okwaziyo ukungcungcuthekiswa akuvayo kolo hambo lude kangako?** (who can tell the agony he endured in this nightmare journey that must have seemed to last forever?). Noxa kunjalo le ntetho ibuye ibe nochasaniso kuba ithi: **ukusweleka kwakhe ngemini elandelayo kwintolongo esePitoli kwamphumza ezintlungwini** (death when it came a day later at Pretoria prison must have been a welcome release). Olu chasaniso luvezwa yindlela umbhali abhale ngayo izivakalisi ngolu hlobo lulandelayo: **ethubeni athi amapolisa uzenzakalise ngokwakhe** (later the police said that he hurt himself), uhasaniso lolu lulandelayo: **yabulawa kabuhlungu nangobugwala kanaanjalo ke indoda eyayilikhalipha lokwenene** (it was also a cruel and untimely passing the cowardly murder of a brave man).

Okokugqibela umbhali usixelela ukuba: **zashiyeka iimfundiso zakhe** (his legacy lives on). Umbhali usebenzisa le ntetho ezama ukugxininisa into yokuba xa usenza into eluntwini ushiya imizila ethi uluntu luyilandele. Nokuba wenza okubi okanye okuhle kodwa oko ukwenzayo bakho abantu abakulandelayo nanjengoko isivakalisi esithi: **Ulutsha lufuna amakhalipha olungalandela ekhondweni lawo** (young people need icons to look up to) sikungqina oko. Lo mbutho kaBiko oyiBlack Consciousness Movement washiyeka uqhubeka noxa wayesele engasekho yena. Washiya ezele abanye ooBiko abashiyeka bewuqhuba lo mbutho. Oku kuboniswa ngumhlathi othi: **abantu abatsha bafuna amakhalipha abangalandela ekhondweni lawo** (young people need icons to look up to), **uSteve usenenxaxheba ebalulekileyo ekubeni sizazi ukuba singoobani** (Steve still has important role in our understanding of who we are). Oku kukwangqinelwa ngumhlathi othi **nanamhlanje iSteve Biko Foundation isaqhubeka nokukhuthaza iimfundiso zikaBiko** (even today Steve Biko Foundation keeps alive the ideas of Biko), **lo mbutho ukhuthaza ulutsha ekubhaleni, kwinkcubeko nobugcisa, ekukhuliseni**

iinkokeli, kwimfundo, kwezoshishino nakwimpilo yoluntu, ingakumbi kwidabi lokulwa nobhubhani kagawulayo (this foundation promotes youth activities in writing, arts and culture, leadership, education, business and public health, more especially in HIV/AIDS fighting).

Ukuqhubela phambili kwesihloko

Kwiscatshulwa soloko kukho ibinzana lesibizo elisoloko likhankanywa. Eli binzana lesibizo liphuhlisa imbono yokuqhubeka kwesihloko. Ngalo ndlela umbhali ugxininisa umxholo weli nqaku abhala ngalo. Kweli nqaku lithi: **sikhumbula igorha lomzabalazo** (Remembering a hero of the struggle), umbhali usebenzise ibinzana lesibizo elibhekisele kubugorha bomzabalazo. Ngaphandle kweli gama: **igorha** (hero), umbhali uyaqhubeka esebenzisa amagama athile kwiscatshulwa athetha into enye nobugorha anjengala alandelayo: ikhalipha, umlweli-nkululeko, inkokeli no mkhonzi-welizwe.

UBiko akathanga akuphumelela ekuzabalazeni walibala ngoluntu waza wanza abakubo kuphela. Oko kungqinwa sesi sivakalisi silandelayo: **wayephambili nasemzabalazweni wokulwa nocalulo lweentlanga** (he was the one of the struggle against apartheid). Oku kukhombisa ukuba uBiko akazange azihoye yedwa afune kulungelwe yena siqu kuphela. Waye wazihlupha nangabanye abantu ukuba nabo mababe kule ndawo akuyo, babe negalelo. Oku kukwaboniswa ngumhlathi othi: **UBiko wayesithi ukuze imidaka ikhululeke kufuneka iqale ikhulule iingqondo zayo yaye yazi imbali yayo nokuba ingoobani** (in order to be free Biko argued black Africans first had to free their minds and become conscious of their own history and identity), **wayesithi ifanele ithobele izithethe zayo kwaye iyibonise loo nkululeko kwiinkalo zonke zobomi, kubugcisa nenkcubeko, kuqoqosho nakwipolitiki** (they had to recognise their own culture and express this independence in every field of social life, in arts and culture, economics and politics). Oku kuyilwa kweBlack Consciousness yayiyinjongo yokuba ngumlomo oya kurhulumente malunga nokukhala kwesizwe esiNtsundu sifuna amalungelo aso. Oku kwakungelula kuba kwakuyingozi nanjengoko esi sivakalisi silandelayo sikucacisa oko: **Ngeminyaka yoo-1960 noo-1970 iBlack Consciousness yayingumyalezo oyingozi-wawuyingozi kurhulumente wocalucalulo ukwayingozi nakwabo**

babewusasaza (in the 1960s and 1970s Black Consciousness was a dangerous message-dangerous to the apartheid government and to those who spread it).

KwaXhosa kuthiwa inyathi ibuzwa kwabaphambili. Oko kukwangqinwa sisivakalisi esithi: **waphenjelelwa ziimbono zikaFrantz Fannon owayesithi abantu abacinezelweyo kufuneka bakhule iingqondo zabo ukuze bafumane inkululeko yepolitiki** (he was inspired by Frantz Fannon's ideas who saw that colonized people first had to free their minds in order to win the political freedom). Apha umbhali uyasibonisa ukuba ukuyilwa kombutho weSASO akuzange kube lula. OoBiko bafumana iimpembelelo kuFrantz ukuze bomelele ekuzabalazeni, uFrantz lowo wayesele kudala wayihamba le ndlela yezepolitiki. Umbhali ubuye agxininise ukuba uBiko wayeligorha lomzabalazo ngokuphawula ngala mazwi alandelayo: **ukufa kukaBiko kwavusa umnyele kwezopolitiko** (no death could have been more politicizing than Biko's own). Oku kucaca mhlophe ukuba uBiko wayengahanahanisi koko wayelithandazwe. Wayengenguye uhlohlesakhe kodwa wayelwela bonke abantu abantsundu.

Ulwakhiwo lwesivakalisi esiyintloko

Kwesi sicutshulwa kukho isihloko esibhalwe ngokuqaqambileyo esithi: **sikhumbula igorha lomzabalazo** (Remembering a hero of struggle). Esi sihloko silandelwa zezinye izihlokwana ezibonakalayo kwisicatshulwa ezinjengezi zilandelayo: **wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundisoso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on), **uSteve Biko emva kweminyaka engama-30 aswelakayo** (Steve Biko 30 years on), **ulutsha lufuna amakhalipha olungalandela ekhondweni lawo** (young people need icons to look up to), **akazange abekwe sityholo solwaphulo-mthetho** (he was never charged with any crime). Zonke ezi zihlokwana zisisishwankathelo esityhilela umfundi ngokuza kuthi kulandele apha ebalini okanye kwisicatshulwa xa esiya efunda ngokubanzi.

Phantsi kwesihloko ngasinye umbhali uyile imihlathi ethungelanayo. Phantse yonke imihlathi ekwiscatshulwa ithetha ngomzabalazo kaBiko ngolu hlobo lulandelayo: **wabanjwa amapolisa evale indlela phantsi komthetho weTerrorism, Act No 83**

ka-1967 kubusuku bengqele eyayiqhaq hazelis' amazinyo (it was at a police roadblock, and he was arrested under the Terrorism, Act No 83 of 1967 in very cold night). Oku kubonisa ukuba kwakungelula kuBiko ukulwela amalungela oluntu. Lo mhlathi uyaqhubeka ngolu hlobo lulandelayo: **kunjalonje zimbawu iimpawu zenkohlakalo yorhulumente wocalulo ezingaphezulu kombono kaSteve Biko engonjwe zacim' izibane ngamapolisa angenalusini emva koko wahanjiswa umgama we-1100km ukusuka eBhayi ukuya ePitoli efakwe ngemva evenini, ehamba ze kwaye eboko-boko kukubethwa** (and few symbols of the brutality of the apartheid regime are more powerful than the images of Steve Biko beaten unconscious by security police thugs and then driven more than 1100km from Port Elizabeth to Pretoria in the back of a police van, naked and fatally injured).

Ulwazi olunikiweyo nolutsha

Xa sifunda isicatshulwa sinolwazi esinalo kakade, kunye nolwazi esiluzuzisa ngokufunda isicatshulwa. Xa sijonga isakhiwo senqaku, umbhalo osisihloko uyahluka kokuqulathwe ngaphakathi. Umbhalo wesihloko ubhalwe ngoonobumba abakhulu ngolu hlobo lulandelayo: **SIKHUMBULA IGORHA LOMZABALAZO** (REMEMBERING A HERO OF THE STRUGGLE), ze isiqu sibhalwe ngoonobumba abancinci ngolu hlobo lulandelayo: **wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundisoso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on), kufakwe oonobumba abakhulu apho bafuneka khona ngolu hlobo lulandelayo: **wabanjwa amapolisa evale indlela phantsi komthetho weTerrorism, Act No 83 ka-1967 kubusuku bengqele eyayiqhaq hazelis' amazinyo** (it was at a police roadblock, and he was arrested under the Terrorism, Act No 83 of 1967 in very cold night).

Zikwakhona nezinye izihloko ezithi zibhalwe ngamagama angqindilili njengesi silandelayo: **wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundisoso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on). Olu bhalo lubhalwe ngqindilili lulo oluthi lube nomtsalane kumfundi kwinqaku elo kubhalwe ngalo. Olu bhalo ludla ngokuba sisishwankathelo sebali. Olu bhalo lwenza umdla othi ngamanye amaxesha ukushiye usazibuza imibuzo enjengale ilandelayo: UBiko wayebakhuthaza njani

abantu? Wayebakhuthaza nganjongoni? Waba ligorha lomzabalazo njani? Wayewenza njani loo msebenzi? Wazibandakanya nini nombutho wezopolitiko? Ingaba waqhubeka nomsebenzi wakhe emva kokuzibandakanya nombutho weBCM? Emveni kwale mibuzo uye ube nomdla wokufunda inqaku elo ngakumbi kuba ufuna ukuzivela okutshiwo sisihloko eso senqaku. Ngokufunda kwakho inqaku ufumana ulwazi olutsha, udibanise kolu ubunalo engqondweni. Zonke iingxaki nezisombululo ezibhalwe kwisicatshulwa zisichazela ngakumbi kule nto umfundi ebesele eyazi. Abafundi abaninzi bayathanda ukufunda amanqaku azisa ingxaki. Aba bafundi baye babe nomdla kwindlela eza kuthi isonjululwe ngayo le ngxaki. Kwesi sicutshulwa sithi: **Sikhumbula igorha lomzabalazo** (Remembering a hero of the struggle), ingxaki umfundi uyifumana kwalapha kwisihloko, le yokuba kutheni uBiko kuthiwe ligorha lomzabalazo. Le ngxaki ibangwa kukuba ebona ilizwe lakowabo liphethwe ngabasemzini, abasemzini abo baphethe abantu abantsundu ngendlela yokubacinezela nokunyhasha amalungelo abo. Enye ingxaki yile evezwa ngumhlathi othi: **kunjalonje zimbalwa iimpawu zenkohlakalo yorhulumente wocalulo ezingaphezulu kombono kaSteve Biko engonjwe zacim' izibane ngamapolisa angenalusini emva koko wahanjiswa umgama we-1100km ukusuka eBhayi ukuya ePitoli efakwe ngemva evenini, ehamba ze kwaye eboko-boko kukubethwa** (and few symbols of the brutality of the apartheid regime are more powerful than the images of Steve Biko beaten unconscious by security police thugs and then driven more than 1100km from Port Elizabeth to Pretoria in the back of a police van, naked and fatally injured). Oku kukhombisa ukuba ucalucalulo ngokobuhlanga lwalugquba ngalo maxesha ooBiko. Umntu ontsundu wayengajongelwanga ntweni ngabamhlophe. Wayengaxabisekanga kwaphela kuba kwakude kukhethweinja endaweni yakhe. Oku kucinezelwa komntu ontsundu kuko okwadala ukuba kuyilwe umbutho ochasene nengcinezelo oyiBCM.

Apha kwesi sicutshulwa umbhali okwavela njengomhambisi wolwazi ngelixa umfundi ethatyathwa njengomamkeli wolwazi. Umbhali ubhenca indlela yokuyilwa kombutho weBCM ukuba uqale waba ngumbutho ekuthiwa yiSouth African Students' Organization (SASO). Umfundi uthabatha olu lwazi olugcine engqondweni yakhe emva kokulufumana kumbhali. Uthi nokuba ewubona lo mbutho abe sele eyazi intsusa yawo.

Unxulumano lomxholo nembali

Unxulumano lomxholo nembali luzekeliswa kuluhlu lwezivakalisi kwisicatshulwa. Kukho ukudibana okuthile phakathi kwembono kunye nolunye lohlelo lwenkcazelo yesihloko. Kubalulekile ukukuqaphela oko xa kufundwa isicatshulwa.

Umzekelo ocacileyo wonxulumano lwembali uqondakala kwisihloko esithi: **Sikhumbula igorha lomzabalazo** (We remember the hero of struggle). Esi sihloko kumele ukuba sibhalwe ngokupheleleyo kwathiwa: **Sikhumbula igorha lomzabalazo uSteve Biko** (Remembering a hero of the struggle Steve Biko), koko sikwimo efinyeziweyo ethi: **Sikhumbula igorha lomzabalazo** (Remembering a hero of the the struggle). Ngamanye amazwi eli ligatya lokugqibela lesihloko: **Sikhumbula igorha lomzabalazo** (Remembering a hero of the the struggle) elithi lisebenze ukuphuhlisa imbali yesivakalisi. Umfundi uza kuyiqwalasela into yokuba igatya elithi: **uSteve Biko** (Steve Biko), lelona liyintloko okanye lingumxholo wesivakalisi. Kwakhona eli gatya lisebenza njengentloko okanye umxholo weli nqaku xa lilonke. Loo nto ithetha ukuba igatya elithi: **igorha lomzabalazo** (the hero of the struggle) yimbali, kukunaba kwesithethi kwisihloko okanye kumxholo.

Kwimizekelo emininzi umxholo uthatha ingongoma eyintloko. Kwisivakalisi esithi: **Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila**, (he stood for self-reliance and black pride, and his legacy lives on), ibinzana elithi: **Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka** (he stood for self-reliance and black pride, and his legacy lives on), ngumxholo okanye yintsusa yokubhala esi sicutshulwa, ngelixa igatya elithi: **kwaye iimfundiso zakhe zisaphila** (and his legacy lives on), liyimbali yokwenzekayo kwisicatshulwa. Imbali iphuma kumxholo okanye kwingongoma eyintloko iyichaza ngokuphandle into eyenzekayo kubomi bukaBiko.

Imbali ngomxholo ifumaneka kwisivakalisi esithi: **Wasiqala eQonce isikolo kamva waya eMarianhill ngaseThekwini** (He started school at Kingwilliam's town and later went to Marianhill near Durban). **Waya kufundela ubugqirha eUniversity of Natal eThekwini** (He went to study medicine at the University of Natal in Durban). Imbali ibe yile esichazela ukuba wafundela ubugqirha, kuze kulandle inkcazelo ethi: **emva**

kokugxothwa eyunivesithi wazibandakanya neenkqubo zeBlack Community Programmes ngo-1972 (expelled from medical school he joined Black Community Programmes in 1972). Xa siyichaza imbali singathi inika igcaciso ngomxholo.

Unxulumano oluqwalasela iingcinga ezifunekayo

Abafundi kwisicatshulwa basenokufumana ulwazi olugxininisiweyo nolunye oluthathwa njengolucingelayo nolwandulelayo. Kwizinto ezihlayo ezininzi, ababhali baza kusebenzisa izimelabizo, iimvumelwano ezingathathi cala nezicacise iimbono ngokwazo ezinxulumene neengcinga ezifunekayo. Kwisivakalisi esithi: **UBiko wayesithi ukuze imidaka ikhululeke kufuneka iqale ikhulule iingqondo zayo yaye yazi imbali yayo nokuba ingoobani** (in order to be free Biko argued black Africans first had to free their minds and become conscious of their own history and identity). **Wayesithi ifanele ithobele izithethe zayo kwaye iyibonise loo nkululeko kwiinkalo zonke zobomi, kubugcisa nenkcubeko, kuqoqosho nakwipolitiki** (they had to recognise their own culture and express this independence in every field of social life, in arts and culture, economics and politics), umbhali unike umfundi ulwazi. Olu lwazi lwenzelwe ukuqwalasela le ngxoxo okanye landulelwe yiloo nto umbhali ayithethayo ngombutho kaBiko kwalapha ekuqaleni kwisivakalisi.

Umbhali uxoxa into yokuba: **Ngethuba esweleka wayephala phambili kwiinkokeli zeBlack Consciousness Movement ukanti wayephambili nasemzabalazweni wokulwa nocalulo lweentlanga** (at the time of his death he was regarded as the leading figure in the Black Consciousness Movement and one of the leaders of struggle against apartheid). Olu lwazi luthatyathwa njengolwazi olwandulela ingxoxo ezayo. Loo ngxoxo yile ilandelayo: **Wayekhohlelwa ekubeni imidaka mayingaxhomekeki mntwini** (he believed in self-independence and the black pride and self-reliance). Kumhlathi wesihlanu wesicatshulwa umbhali usebenzise uhlobo lokukhankanya egxininisa isivakalisi ngolu hlobo lulandelayo: **Ngeminyaka yoo-1960 noo-1970 iBlack Consciousness yayingumyalezo oyingozi-wawuyingozi kurhulumente wocalucalulo ukwayingozi nakwabo babewusasaza** (in 1960s and 1970s Black Consciousness was a dangerous message-it was dangerous to the apartheid government and to those who spread it).

Kwisivakalisi esithi: **Kuyacaca ukuba uBiko wayebuqonda obu bungozi beemfundiso zakhe ukuze abhale athi: “Ufanele uphile ngeqhayiya okanye ufe...Kwaye indlela ofe ngayo inganwenwisa upolitiko”** (Biko clearly understood the dangers of his mission when he wrote: *you are either alive and proud or you are dead...and your method of death can itself be a politicizing thing*), umbhali uchaza ukuba uBiko wayebubona obu bungozi balo mbutho. Igatya elithi: **Ngeminyaka yoo-1960 noo-1970 iBlack Consciousness yayingumyalezo oyingozi-wawuyingozi kurhulumente wocalucalulo ukwayingozi nakwabo babewusasaza** (in 1960s and 1970s Black Consciousness was a dangerous message-it was dangerous to the apartheid government and to those who spread it), lilandela igatya elilandulelayo elithi: **Kuyacaca ukuba uBiko wayebuqonda obu bungozi beemfundiso zakhe ukuze abhale athi: “Ufanele uphile ngeqhayiya okanye ufe...Kwaye indlela ofe ngayo inganwenwisa upolitiko.”** (Biko clearly understood the dangers of his mission when he wrote: *you are either alive and proud or you are dead...and your method of death can itself be a politicizing thing*). Oku kuthetha ukuba uBiko wayexolele ukufela edabini kunokuyeka abamhlophe bantlokothise abantsundu ngendlela engenalusini.

3.4.3 Uyamano kwisicatshulwa

Le mbono iza kuchazwa ngokuthi kujongwe izinto ezithi zibe negalelo kwindlela ezibonakala ngayo izicatshulwa. Ezi zinto zezi zilandelayo: isalathisi, uthelekiso loyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, nokuvumelana kwamagama kwisivakalisi.

Isalathisi

Ababhali bayakwazi ukusebenzisa izimelabizo kwimvumelwano ezizezabo nezingathathi cala, ukucacisa imbono yonxulumano engqamene neengcinga ezifunekayo. Kwisivakalisi esithi: **Wayesithi ifanele ithobele izithethe zayo kwaye iyibonise loo nkululeko kwiinkalo zonke zobomi, kubugcisa nenkcubeko, kuqoqosho nakwipolitiki** (they had to recognise their own culture and express this independence in every field of social life, in arts and culture, economics and politics), ibinzana elichazayo liqulathe isimelabizo u- **loo** (that) sandulelwe lungqamano

Iwesicatshulwa esithi: **nkululeko kwiinkalo zonke zobomi** (this independence in every field of social life). Ibinzana elithi: **kwiinkalo zonke zobomi, kubugcisa nenkcubeko, kuqoqosho nakwipolitiki** (in every field of social life, in arts and culture, economics and politics), liphuhlise ukubaluleka komntu ontsundu ngaphezulu kwala ngxoxo yandulelayo ethi: **Wayesithi ifanele ithobele izithethe zayo** (they had to recognise their own culture).

Umbhali ukwatyhila oku kulandelayo kumhlathi othi: **lo mbutho ukhuthaza ulutsha ekubhaleni, kwinkcubeko nobugcisa, ekukhuliseni iinkokeli, kwimfundo, kwezoshishino nakwimpilo yoluntu, ingakumbi kwidabi lokulwa nobhubhani kagawulayo** (this foundation promotes youth activities in writing, arts and culture, leadership, education, business and public health, more especially in HIV/AIDS fighting). Apha umbhali uyagxininisa ngokusebenzisa isimelabizo u-**lo** (this) ukuba ngaphandle kwalo mbutho ulutsha belungeze liwufezekise umnqweno walo malunga nekamva eliaqambileyo. Ngowona mbutho lo uphuhlisa izakhono zolutsha lwanamhlanje.

Umbhali ukwaqhubeka esebenzisa izalathisi ngokwalo mhlathi ulandelayo ukuphuhlisa intetho ethile: **Wayesithi ifanele ithobele izithethe zayo kwaye iyibonise loo nkululeko kwiinkalo zonke zobomi, kubugcisa nenkcubeko, kuqoqosho nakwipolitiki** (they had to recognise their own culture and express this independence in every field of social life, in arts and culture, economics and politics). Isalathisi esithi: **Loo** (that) siphuhlisa indima ebalulekileyo eyathi yanceda uBiko ukuba akwazi ukuba yipolitiki evunyiweyo.

Uthelekiso loyamano nenguqulo yamagama

Isichazi sothelekiso nokusetyenziswa kwagama elithile endaweni yelithile ziyadibana kakhulu. Zombini ezi ziqwenga zisetyenziswa ngexesha elinye. Oku sikubona kwisivakalisi esithi: **wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on). Apha sifumana isimntwiso. Endaweni yokusebenzisa igama elithi: **iimfundiso zakhe zisaqhubeka nanamhlanje** (and his legacy lives on), umbhali usebenzise igama lokuphila ngokungathi iimfundiso ezi

zingumntu okanye enye into ephilayo. Kwizivakalisi ezithi: **UBiko wayesithi ukuze imidaka ikhululeke kufuneka iqale ikhulule iingqondo zayo yaye yazi imbali yayo nokuba ingoobani** (in order to be free Biko argued black Africans first had to free their minds and become conscious of their own history and identity), **wayesithi ifanele ithobele izithethe zayo kwaye iyibonise loo nkululeko kwiinkalo zonke zobomi, kubugcisa nenkcubeko, kuqoqosho nakwipolitiki** (they had to recognise their own culture and express this independence in every field of social life, in arts and culture, economics and politics), sifumana isafobe esisisikweko sokuba abantsundu kwakufuneka baqale baphume phantsi konxinzelelo localulo ukuze bakwazi ukumilisela ingqondo ekukhululekeni ebukhobokeni. Kwisivakalisi esithi: **Isithomo sikaBiko nobukhalipha bakhe babumenza abonakale eyinkcuba-buchopho nomdaka oneqhayiya nokholelwa ekubeni imidaka mayingaxhomekeki mntwini** (Biko's stature and the force of his personality embodied his intellectual independence and the black pride and self-reliance he stood), sibona isimelabizo esimbaxa u- **inkcuba-buchopho** esimele umntu osisazinzulu okanye onanamava ngokuthe vetshe. UBiko wayeneqhayiya ngesizwe sakhe. Loo nto ibonisa ukuba wayekrele-krele kwaye ongomnye wabantsundu owathi wakwazi ukufundela ubugqirha ngokwesi sivakalisi silandelayo: **Waya kufundela ubugqirha eUniversity of Natal eThekwini** (He went to study medicine at the University of Natal in Durban).

U-isimbonono ebesisenziwa lusapho sokuba batshutshiswe ababulali bakhe ngathi siza kugqibela sivakele (the family's quest for criminal prosecutions has received a boost from the announcement), libinzana elibonisa intlungu eyayiviwa lusapho lwakwaBiko emva kokusweleka kwakhe. Amabinzana athi: **Ukufa kukaBiko kwavusa umnye kwezopolitiko** (no death could have been more politicizing than Biko's own), **uSteve Biko wasweleka kwiminyaka engama-30 edlulileyo ngomhla we-12 kuSeptemba 1977 eneminyaka engama-30** (Steve Biko died in 30 years ago on 12 September 1977 at the age of 30), aqulathe isifanokuthi: **ukufa**, kunye **nowasweleka**, la magama athetha into enye ebhekisela kumntu ongasekhoyo. Apha umbhali usebenzise ukusweleka nokufa endaweni yokubhubha, ukutshaba, ukulandulela, ukuhamba. Ukanti akhona namaqhalo okanye izaci athi asetyenziswe xa umntu eswelekile njengala alandelayo: itshoba lilele umbethe, ukunabel' uqaqqa, ukubek' inqawe, ukukhab' ibhekile njalo-njalo. Izivakalisi ezithi: **Yintoni eyenza**

amapolisa abophelele umntu owenzakeleyo kwiintsimbi zefestile imini yonke?, ngubani okwaziyo ukungcungcuthekiswa akuvayo kolo hambo lude kangako? ((but even if that was a case-and it wasn't they were lying-why did they leave a severely injured man chained to a window grille for a whole day? Who can tell the agony he endured in this nightmare journey that must have seemed to last forever?) ziqulathe isafobe ekuthiwa ngumbuzo-buciko. Ngamanye amazwi apha umbhali usebenzise ubuchule bakhe bokubhala ukuzibuza eziphendula. Kwisivakalisi esithi: **Yabulawa kabuhlungu nangobugwala kanjalo ke indoda eyayilikhalipha lokwenene** (it was also a cruel and untimely passing the cowardly murder of a brave man), kukho uchasaniso oluthi: **nangobugwala > eyayilikhalipha**. Olunye uchasaniso silufumana kwisivakalisi esithi: **ilizwe lethu lisenokuba alikafiki apho, kodwa sesikude kufuphi** (we might not be there, but we're closer than we have ever been). Uchasaniso apha ngu-**alikafiki apho > selikude kufuphi**. Olunye uchasaniso luvela kwisivakalisi esithi: **iimfundiso zikaBiko ziyabonakala kwizizukulwana zolutsha owazifundisa ukuzithemba nokungathembeli komnye umntu** (Biko's ultimate legacy is to be found in the generations of young people he inspired to become self-reliant and self-confident). Uchasaniso apha ngu-**ukuzithemba > nokungathembeli**.

Izihlanganisi

Umbhali usebenzise izihlanganisi ukwakha izivakalisi. Ezi zivakalisi ziyilwa zibe yimihlathi. Le mihlathi ithi ihlanganiswe ze yakhe isicatshulwa. Kwisicatshulwa sikaBiko izihlanganisi ziyilwe ngolu hlobo lulandelayo: **wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on). Apha umbhali usebenzise isihlanganisi u- **kwaye**. U- **kwaye** kwesi sivakalisi singentla usibonisa ukuhlangana kwamagatya enze isivakalisi esinye. Kwisivakalisi esithi: **Isithomo sikaBiko nobukhalipha bakhe babumenza abonakale eyinkcuba-buchopho nomdaka oneqhayiya nokholelwa ekubeni imidaka mayingaxhomekeki mntwini** (Biko's stature and the force of his personality embodied his intellectual independence and the black pride and self-reliance he stood), u- **no** uzama ukuveza intsingiselo yegatya lokuqala ngolu hlobo lulandelayo: **nomdaka oneqhayiya nokholelwa ekubeni imidaka mayingaxhomekeki mntwini**

(and the black pride and self-reliance he stood). Lo **nomdaka** uxhasa eli gatya ukuze umfundi akubone ngenene ukuzimisela kukaBiko encediswa bubukrele-krele bengqondo yakhe. Oku kuphendula umbuzo obezibuza wona umfundi wokuba kobu bubukrele-krele bakhe uBiko kokuphi awayefuna ukukufezekisa.

Kwisivakalisi esithi: **Kuyacaca ukuba uBiko wayebuzonda obu bungozi beemfundiso zakhe ukuze abhale athi: “Ufanele uphile ngeqhayiya okanye ufe...Kwaye indlela ofe ngayo inganwenwisa upolitiko”** (Biko clearly understood the dangers of his mission when he wrote: *you are either alive and proud or you are dead...and your method of death can itself be a politicizing thing*), kukho isihlanganisi u-**okanye** no-**kwaye** abasibonisa indlela incwadi kaBiko ebhalwe ngayo ichaza ubugorha ngokweli binzana lilandelayo: **....indlela ofe ngayo inganwenwisa upolitiko** *....and your method of death can itself be a politicizing thing*). Ngamanye amazwi uBiko wayefunga angajiki kwinto ayenzayo. Nokuba lo mbutho wakhe wawunobungozi kodwa awuzange umenze ukuba aphelele endleleni. Wazabalaza kwakuko de wasweleka.

Isivakalisi siyakwazi ukuqulatha intlaninge yezivakalisi ngolu hlobo lulandelayo: **kunjalonje zimbawu iimpawu zenkohlakalo yorhulumente wocalulo ezingaphezulu kombono kaSteve Biko engonjwe zacim’ izibane ngamapolisa angenalusini emva koko wahanjiswa umgama we-1100km ukusuka eBhayi ukuya ePitoli efakwe ngemva evenini yamapolisa, ehamba ze kwaye eboko-boko kukubethwa** (and few symbols of the brutality of the apartheid regime are more powerful than the images of Steve Biko beaten unconscious by security police thugs and then driven more than 1100km from Port Elizabeth to Pretoria in the back of a police van, naked and fatally injured). Kwesi sivakalisi sibona amagatya amane ahamba ngolu hlobo lulandelayo, igatya lokuqala: **zimbawu iimpawu zenkohlakalo yorhulumente wocalulo ezingaphezulu kombono kaSteve Biko** (and few symbols of the brutality of the apartheid regime are more powerful than the images of Steve Biko), igatya lesibini: **kunjalonje engonjwe zacim’ izibane ngamapolisa angenalusini** (beaten unconscious by security police thugs), igatya lesithathu: **emva koko wahanjiswa umgama we-1100km ukusuka eBhayi ukuya ePitoli efakwe ngemva evenini yamapolisa, ehamba ze** (and then driven more than 1100km from Port Elizabeth to Pretoria in the back of a police van, naked), igatya lesine: **kwaye**

eboko-boko kukubethwa (and fatally injured). Umbhali uzame ukuwahlanganisa la magatya ngezihlanganisi ezivumelana nawo ukuphuhlisa intsingisela etshiwo koko.

Izikhombisi / izalathandawo

Kwesi sicutshulwa umbhali uzisebenzisile izimelabizo zokwalatha okanye izikhombisi ukufumana uqhagamshelwano lwesibizo okanye uqhagamshelwano lwesivakalisi. Ezi zikhombisi zilandelayo ziqulathwe sesi sicutshulwa: **Lo mbutho ukhuthaza ulutsha ekubhaleni, kwinkcubeko nobugcisa, ekukhuliseni iinkokeli, kwimfundo, kwezoshishino nakwimpilo yoluntu ingakumbi kwidabi lokulwa nobhubhani kagawulayo** (this foundation promotes youth activities in writing, arts and culture, leadership, education, business and public health, more especially in HIV/AIDS fighting). Esi sivakalisi sikhombisa ukuba lo mbutho unenjongo yokuphuhlisa izakhono zolutsha lwanamhlanje.

Uphinda-phindo

Umbhali xa ebhala inqaku usebenzisa uphinda-phindo ukuzama ukugxininisa umba othile okanye efuna ukuphuhlisa okanye ukuphumeza injongo ethile. Apha kwisicutshulwa sikaBiko umbhali uphinda-phinde izivakalisi ezixela ngokuthanda ilizwe kukaBiko. Ukanti nesihloko usiqale ngokusibhala ngolu hlobo lulandelayo: **Sikhumbula igorha lomzabalazo** (Remembering a hero of the the struggle), aze alandelise ngezivakalisi eziyamileyo kwisihloko ezinjengezi zilandelayo: **wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on). Umbhali apha uzama ukuphuhlisa ukuba uBiko wayelwela isizwe sakhe ukuze abantsundu bazidle ngobuzwe bawo.

Kwisivakalisi esithi: **Emva kokugxothwa eyunivesithi wazibandakanya neenkqubo zeBlack Community Programmes ngo-1972 waza kwangaloo nyaka waseka iBlack Peoples' Convention** (after he was expelled at the university he joined the Black Community Programmes in 1972 and the same year founded the Black People's Convention), umbhali uphuhlisa into yokuba ukuze ubekhona lo

mbutho wayilwa yindoda eyayinemibono okuvusa isizwe sabaNtsundu. Le ndoda enguBiko yaxolela ukugxothwa eyunivesithi ngenxa yokufuna ukuseka lo mbutho.

Kwisivakalisi esithi: **UBiko wayevalelwa rhoqo avalwe nomlomo kodwa wenza intetho yokugqibela esidlangalaleni kwityala leSASO-BPC ngo-1973** (repeatedly detained his banning order Biko gave his last public speech at SASO-BPC trial in 1973), umbhali uzama ukuphuhlisa ukuba uBiko akazange athityazwe kukubanjwa kwakhe kwifuthe awayenalo lokulelwa umzi oNtsundu.

Kwisivakalisi esithi: **Nasemva kweminyaka engama-30 waswelekayo ubukhalipha nokuzijul'ijacu kwakhe kwinto ayenzayo kuseyinxalenye yeemfundiso zakhe owabulawela zona** (30 years on his courage and self-sacrifice are as much a part of his legacy as the ideas which cost him his life), umbhali uzama ukuveza ukuba nokuba wafayo uBiko kodwa kwashiyeka kuvela abanye ooBiko abathi bathabatha apho ayeke khona ukuze kubekho inkululeko yabaNtsundu. Oku kukwagxininisa ukuba kwakungelula ukusweleka kukaBiko kuba lo mbutho washiyeka usomelela mpela. Umbhali kolu phinda-phindo ukwasebenzise izifanokuthi ukuzama ukuphuhlisa okuthile ekuzezi zilandelayo: **wayeyindoda eyayinombono welizwe elingenacalulo ngobuhlanga, ngokwenkolo nangokwebala** (his ultimate vision was of a non-racial, just and egalitarian society in which colour, creed and race shall form no point of reference), **wayesithi ukuze imidaka ikhululeke kufuneka ikhulule iingqondo zayo** (in order to be free Biko argued black Africans first had to free their minds and become conscious of their own history and identity). U-**imidaka no-abantu abantsundu** zizifanokuthi ezithetha ngabantu abamnyama.

Ukuvumelana kwamagama kwisivakalisi

Amagama athi avumelane akhiwa ngokuhlanganisa amagama amabini nangaphezulu. La magama azizigaba zentetho ezahlukeneyo ezinjengezaci namaqhalo, isimntwiso, isifaniso, isikweko, isinxulumanisi kunye nobabazo. Kwesi sicatshulwa sikaBiko siyawafumana la magama ngolu hlobo lulandelayo: **kunjalonje engonjwe zacim' izibane ngamapolisa angenalusini** (beaten unconscious by security police thugs), sisivakalisi esiqulathe isaci esichaza ukuba uBiko wabethwa wada waswelelka. Ibinzana elithi: **zacim' izibane** (unconscious) sisaci esiveza into

yokuba uBiko wabethwa wada wasweleka. Kwisivakalisi esithi: **Nasemva kweminyaka engama-30 waswelekayo ubukhalipha nokuzijul'ijacu kwakhe kwinto ayenzayo kuseyinxalenye yeemfundiso zakhe owabulawela zona** (30 years on his courage and self-sacrifice are as much a part of his legacy as the ideas which cost him his life), ibinzana elithi: **nokuzijul' ijacu** (self-sacrifice) sisaci esiveza ukuba uBiko wayengumntu ozinikelayo ekwenzeni into. Wayengapheli mandla engekayifezekisi into ayenzayo. Lo myaleza uya eluntwini ukuba xa lusenza into ingakumbi eyakha isizwe, malungakhawulezi luyeke kwakamsinya kuba ngokwenza njalo alusoze luyibone impumelelo.

3.4.4 Unamathelwano kwisicatshulwa

Iziseko zonamathelwano ezingezizo ezeelwimi

Umfundi uyakwazi ukusilandela isakhiwo, nokumiswa kwezehlo zeziganeko zesicatshulwa ngamaxesha azo ngenxa yolwazi lwakhe lwangaphambili. Umfundi uyakwazi ukusilandela isicatshulwa kuba silandele amanqanaba ekwavunyelwana ngawo ekuyilweni kwamanqaku ephepha-ndaba. Kwesi sicutshulwa sikaBiko isihloko sibhalwe ngamagama amakhulu acacileyo ngolu hlobo lulandelayo: **Sikhumbula igorha lomzabalazo** (Remembering a hero of the struggle). Esi sihloko siqaqambisa umxholo wenqaku kuba uthi wakusifunda ushiyeke unemibuzo enjengale ilandelayo: Ngubani igorha lomzabalazo? Wenze njani ukuze abe ligorha lomzabalazo? Kwakunini ngoko? Ukanti umhlathi ngamnye wesicatshulwa uyilwe wamfutshane ukuze inqaku lifundeke liggitywe kwangoku. Imihlathi yenqaku iqulathe okuthile okunxibeleleneyo ngokulandelelana kwayo. Yonke le mihlathi ikhokelwa sisihloko.

Kwesi sicutshulwa siyaphawula ukuba sakhiwe ngokuba sibe namanqanaba anjengala alandelayo: isiqalo, sishwankathela okuza kwenzeka kwisicatshulwa. Isiqalo sinesivakalisi esisesi silandelayo: **Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on).

Uvutho-ndaba, lutyhila ukujiya kwesicatshulwa, ngamanye amazwi yimihlathi ecacisa ukuqhubeka kwebalingolu hlobo lulandelayo: **Wabanjwa amapolisa evale indlela**

phantsi komthetho weTerrorism, Act No 83 ka-1967 kubusuku bengqele eyayiqhaqhazelis' amazinyo (it was at a police roadblock, and he was arrested under the Terrorism, Act No 83 of 1967 in very cold night), **wabethelwa ugqirha nezicaka entolongweni wenzakala entloko** (he was beaten up and sustained major trauma to the head while in police custody), **ethubeni athi amapolisa uzenzakalise ngokwakhe** (later the police say this was self-inflicted), **umbuzo ke owenza kuvakale oko kububuvuvu ngowokuba-yintoni eyenza amapolisa abophelele umntu owenzakeleyo kwiintsimbi zefestile imini yonke?** (but even if that was a case-and it wasn't they were lying-why did they leave a severely injured man chained to a window grille for a whole day?) **Ngomhla we-11 kuSeptemba wafakwa ngasemva evenini yamapolisa ehamba ze, wasiwa ePitoli ekumgama oyi-1100km** (on the 11 September he was loaded naked into the back of the police van and driven 1100km to Pretoria), **ngubani okwaziyo ukungcungcuthekiswa akuvayo kolo hambo lude kangako?** (who can tell the agony he endured in this nightmare journey that must have seemed to last forever?).

Isiphelo, sibonisa ukusongwa kwesicatshulwa okanye ukuphela kwesicatshulwa ngolu hlobo lulandelayo: **Wayeyindoda eyayinombono welizwe elingenacalulo ngobuhlanga, ngokwenkolo nangokwebala** (his ultimate vision was of a non-racial, just and egalitarian society in which colour, creed and race shall form no point of reference). Apha umbhali uzama ukushwankathela konke okutyhilwe libali ngeenjongo zokukhumbuza umbhali eyona ntsusa yokubhaliweyo.

Unxulumano

Xa umbhali ethe waphumelela ukubhala isicatshulwa ngendlela apho isiganeko sizala esinye, loo nto yenza ukuba umfundi akwazi ukuchonga unxulumano kwisicatshulwa, chongo olo oluza kuthi ludibanise ulwazi lwakhe lwangaphambili. Kwesi sicutshulwa sibona umbhali ebhala ngobomi bukaBiko nokuthanda kwakhe isizwe sakowabo. Umbhali uphinde kwakwesi sicutshulwa aveze indlela owayilwa ngayo umbutho weBCM, kunye nabaseki bawo bokuqala. Oku kuthi kudale umdla kubafundi abangabathandi bezopolitiko, ukanti nabathandi bokufunda ngezeembali.

Amalungu oyamano nolungelelaniso

Ukuhlahlelwa kwesicatshulwa kuquka imiba emibini, uthelekiso nokuthetha kwakhona nenkangeleko yolwayamano nolungelelaniso. Kwesi sicutshulwa umbhali usebenzise ulwamano nolungelelaniso ngolu hlobo lulandelayo: **waya kufundela ubugqirha eUniversity of Natal eThekwini. Wafika apho wazibandakanya nomzabalazo wabafundi kwaye wayephala phambili ekusekweni kweSouth African Students' Organisation (SASO)** (He went to study medicine at the University of Natal in Durban. There he became active in the student movement and led the foundation of South African Students' Organisation (SASO). Apha umbhali uzama ukuveza ukuba ubukrele-krele bukaBiko bubo obenza ukuba abe ngumfundi wokuqala kwisithili sakowabo ukuyokufundela ubugqirha eThekwini, kanti uza kuhlanguana nalo mbutho.

Ukusetyenziswa kwentelekelelo

Umfanekiso-ngqondweni othi unyanzelwe sisakhiwo sesicatshulwa unenxaxheba enkulu oyidlalayo kwizinto ezisebenzayo ekudaleni umanyano. Umfanekiso-ngqondweni uyafuneka ukudibanisa ulwazi olutsha nolwazi oluqulethwe yingqondo yomfundi. Kwisicatshulwa sikaBiko kukho umfanekiso-ngqondweni wokuba wenza ntoni uBiko kula manqanaba alandelayo achazwa sisicatshulwa: **Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila, emva kweminyaka engama-30 aswelekayo, akazange abekwe sityholo solwaphulo-mthetho** (he stood for self-reliance and black pride, and his legacy lives on, After 30 years of his death, he was never charged with any crime). Umfanekiso-ngqondweni ngulo wokuba uBiko emva kweminyaka engaka waswelekayo kodwa usakhunjulwa. Umfundi uba nomfanekiso-ngqondweni wokuba uBiko wenza lukhulu eluntwini le nto asakhunjulwayo unanamhlanje. Uthi ke ngoku umfundii alifunde ngamandla ibali sele enalo mfanekiso-ngqondweni wokuba kazi liza kuphuma phi na.

Izimo zobuciko kunamathelwano

Kwisicatshulwa sikaBiko isimo sobuciko sibonakaliswe ngeendlela ezahlukenenyo ezinjengesenzeko-siphumo, uchasano-luthelekiso nomzekelo-bungxoxo. Isimo sobuciko kunamathelwano lwesicatshulwa kukusombululeka kwengxaki. Kwesi sicutshulwa isimo sobuciko sibonakaliswe ngendlela yesenzeko-siphumo ngokwesi sivakalisi silandelayo: **ukufa kukaBiko kwavusa umnye kwezopolitiko** (no death could have been more politicizing than Biko's own). Ngamany' amazwi isiphumo sokusweleka kukaBiko asizange senze kube kukuphela kwawo umbutho weBCM, koko kwavela amanye amagorha omzabalazo alandela ekhondweni lakhe aza awuvuselela waqhubela phambili loo mbutho.

Obunye ubuciko obubonisa isenzeko-siphumo bukwisivakalisi esithi: **emva kokugxothwa eyunivesithi wazibandakanya neenkqubo zeBlack Community Programmes** (expelled from medical school he joined Black Community Programmes in 1972). Kwesi sivakalisi kukho unobangela wokuba uBiko angahlali phantsi koko ajongane nemiceli-mngeni. Oku wakwenza ngokuthi aququzelele iinkqubo ezininzi zabantu abantsundu ukuzama ukubaphuhlisa ngolu hlobo lulandelayo: **walifumana ithuba lokwakha ikliniki nekreshi yaseZanempilo, elokuseka iZimele Trust eyayinceda amabanjwa epolitiki neentsapho zawo, neGinsberg Trust eyayinceda abafundi** (he also found time to lead building of the Zanempilo clinic and crèche, to find the Zimele Trust for political prisoners and their families, and the Ginsberg trust for learners). Iziphumo zoko zezi zokuba: **nanamhlanje iSteve Biko Foundation isaqhubeka nokukhuthaza iimfundiso zikaBiko** (today Steve Biko Foundation aims to keep alive the ideas of Biko), **lo mbutho ukhuthaza ulutsha ekubhaleni, kwinkcubeko nobugcisa, ekukhuliseni iinkokeli, kwimfundo, kwezoshishino nakwimpilo yoluntu, ingakumbi kwidabi lokulwa nogawulayo** (this foundation promotes youth activities in writing, arts and culture, leadership, education, business and public health, more especially in HIV/AIDS fighting). Ngamanye amazwi iziphumo zomzabalazo kaBiko zaba kukusekwa kwenkongolo yeBCM, ukanti akwaphela apho nokusekwa kweprojekthi zokuphuhlisa ulutsha lezwe lethu.

Uchasaniso-luthelekiso kwesi sicutshulwa lolu lulandelayo: **UBiko wayevalelwa rhoqo avalwe umlomo kodwa wenza intetho esidlangalaleni kwityala leSASO-BPC ngo-1973** (repeatedly detained his banning order Biko gave his last public speech at SASO-BPC trial in 1973). Uchasaniso-luthelekiso lolu lokuba uBiko athi evalwa umlomo abe yena ewuvula. Ngamanye amazwi nokuba uBiko babezama ukumvala umlomo wayeye athethe ngokungafihlisiyo esidlangalaleni.

3.4.5 Inkcazelo yamagama

Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana

Umba wokukhethwa kwamagama yindawo yohlahlelo ngokunxulumene neenkukacha zamagama umzekelo izenzi, izimelabizo namalungu okuqala kwisivakalisi. Umbhali uye awasebenzise la malungu kwisicutshulwa ukwenzela ukuba akwazi ukufezekisa ezo njongo zonxibelelwano. Kwisivakalisi esithi: **Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on), isimnini kube ngu-**zakhe** (of his), endaweni yokusebenzisa igama lakhe uBiko umbhali ubeke isimnini.

Ukukhethwa kwamalungu okuqala kwisivakalisi

Ukukhethwa kwelungu lokuqala kwisivakalisi kunegalelo kunxibelelwano phakathi komfundi nombhali. Oko kwenza ukuba umfundi athelekelele into umbhali aza kuthetha ngayo kwisicutshulwa, ngenxa yokuqaqamba mhlawumbi kwesivakalisi sokuqala. Kwisicutshulwa sikaBiko umbhali uqaqambise isihloko sesicutshulwa ngolu hlobo lulandelayo: **Sikhumbula igorha lomzabalazo** (Remembering a hero of the struggle). Umbhali uyayicinga into yokuba eli binzana lingasentla sisihloko sesicutshulwa kwaye yonke into eza kuxoxwa iza kuba ngegorha lomzabalazo, kuquka ubukhalipha kunye nezopolitiko. Liqala nje ibali umbhali ulobe ingqondo yomfundi ngokuthi isihloko sesicutshulwa asitshayelegele ngesivakalisi esithi: **Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on). Oku kubanga umdla kumfundi ukuba zonke ezi zinto

ezisebaleni uBiko wazenza njani na. Umbhali ubuye amveze uBiko ngolu hlobo lulandelayo: **isithomo sikaBiko nobukhalipha bakhe babumenza abonakale eyinkcuba-buchopho nomdaka oneqhayiya nokholelwa ekubeni imidaka mayingaxhomekeki mntwini** (Biko's stature and the force of his personality embodied his intellectual independence and the black pride and self-reliance he stood).

Umbhali ubuye asinike isizathu sesihloko sokuba uBiko kuthiwe ligorha lomzabalazo. Umbhali ubhala athi xa ekuveza oko: **UBiko wayesithi ukuze imidaka ikhululeke kufuneka iqale ikhulule iingqondo zayo yaye yazi imabli yayo nokuba ingoobani** (in order to be free Biko argued black Africans first had to free their minds and become conscious of their own history and identity). Oku kumchazela mhlophe umfundi ukuba ukuze uBiko abe ligorha lomzabalazo kungokuba waduma ehlabathini ngemisebenzi yakhe yokulwela inkululeko. Oku kukwaxhaswa sisivakalisi esithi: **UBiko wayevalelwa rhoqo avalwe umlomo kodwa wenza intetho esidlangalaleni kwityala leSASO-BPC ngo-1973** (repeatedly detained his banning order Biko gave his last public speech at SASO-BPC trial in 1973).

Ukukhethwa kwezenzi

Kwisicatshulwa umbhali usebenzise izenzi zokukhankanya ezizezi zilandelayo: **wabanjwa** (he was caught), oku kuzama ukugxininisa ukuba uBiko wabanjwa ngendlela engancumisiyo. Oku kukwalotywa umfundi ukuba aqhubeke nokufunda isicatshulwa ukuze aqonde nzulu ngokukubanjwa kwale mbalasangane enguBiko. Isenzi esithi: **waphenjelelwa** (he was inspired), sithetha ukuba uBiko wawexulwa ziimfundiso zabantu abengooFrantz Fanon ukuze azabalaze.

3.4.6 Ipharamitha kangubani

Umfundi uthi eqala ukusifunda isicatshulwa abone ukuba sibhalwe ngumntu onamava. Umbhali onamava wenza ukuba isicatshulwa sibe nomtsalane kubafundi. Kwisicatshulwa sikaBiko umbhali ubhale isihloko ngokufinyeziweyo ngolu hlobo lulandelayo: **Sikhumbula igorha lomzabalazo** (Remembering a hero of the struggle). Loo nto inika umdla kumfundi ukuba azibuze ukuba ngubani lo kuthiwa

ligorha lomzabalazo, kutheni kusithiwa ligorha lomzabalazo nje. Umfundi uthi akhawuleze azifundele kwisicatshulwa ngenxa yomtsalane wesihloko esichongwe ngumbhali. Umbhali ukwanamava ngokuthi anike isishwankathelo sesicatshulwa ngolu hlobo lulandelayo: **Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on). Ngamany' amazwi ukrobisa umfundi kwinto aza kuthetha ngayo kwisicatshulwa ukuze umfundi azinabisele ngokuthi azifundele isicatshulwa ngokuthe vetshe. Umbhali uhlahla indlela ngokulandelelana kwebali, kubekho isiqalo, **Wabanjwa amapolisa evale indlela phantsi komthetho weTerrorism, Act No 83 ka-1967 kubusuku bengqele eyayiqhaq hazelis' amazinyo**, (it was at a police roadblock, and he was arrested under the Terrorism, Act No 83 of 1967 in very cold night), ukuqhubeka kwesicatshulwa, **Wabethelwa ugqirha nezicaka entolongweni wenzakala entloko** (he was beaten up and sustained major trauma to the head while in police custody), **ethubeni athi amapolisa uzenzakalise ngokwakhe** (later the police say this was self-inflicted), **Umbuzo ke owenza kuvakale oko kububuvuvu ngowokuba-yintoni eyenza amapolisa abophelele umntu owenzakeleyo kwiintsimbi zefestile imini yonke?** (but even if that was a case-and it wasn't they were lying-why did they leave a severely injured man chained to a window grille for a whole day?), **ngomhla we-11 kuSeptemba wafakwa ngasemva evenini yamapolisa ehamba ze, wasiwa ePitoli ekumgama oyi-1100km**, (on the 11 September he was loaded naked into the back of the police van and driven 1100km to Pretoria), nokusongwa kwesicatshulwa, **Ngubani okwaziyo ukungcungcuthekiswa akuvayo kolo hambo lude kangako?** (who can tell the agony he endured in this nightmare journey that must have seemed to last forever?). Konke oku kukhombisa ukuba umbhali ngumntu osele enamava ekubhaleni izicatshulwa ngokwendlela le imihlathi yesicatshulwa igcwangciswe ngayo isishwankathelo.

3.4.7 Ipharamitha yokubhala

Umbhali wala nje zibekwa abe sele esiqaqambisa isicatshulwa ngoko abhala ngako. Ngamanye amazwi umbhali uyasihombisa isicatshulwa ngokubhala isihloko ngoonobumba abakhulu ngolu hlobo lulandelayo: **Sikhumbula igorha lomzabalazo** (Remembering a hero of the struggle). Loo nto yenza ukuba umfundi asele ezicingela

ukuba ngubani lo mthandi wesizwe kubhalwe ngaye apha ebalini. Kulapho athi umfundi azifundele nzulu isicatshulwa ngenxa yokwenziwa umdla sisihloko athe umbhali wasiqaqambisa ngokuthi abhale ngoonobumba abakhulu. Umbhali ubuye abhale isihlokwana sesicatshulwa. Esi sihlokwana siye sishwankathele konke okuqulathwe sisicatshulwa ngolu hlobo lulandelayo: **Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on). Oku kutyhilela umfundi iziqendu eziye zabakho kubomi bukaBiko ngelixa wayekhula. Umbhali ubhala athi xa etyhila ezo ziqendu: **isithomo sikaBiko nobukhalipha bakhe babumenza abonakale eyinkcuba-buchopho nomdaka oneqhayiya nokholelwa ekubeni imidaka mayingaxhomekeki mntwini** (Biko's stature and the force of his personality embodied his intellectual independence and the black pride and self-reliance he stood).

3.4.8 Ipharamitha kayintoni

Apha kwesi sicutshulwa umbhali ubhala ngobomi bukaBiko awayebuphila de waphumelela okanye wasweleka. Isivakalisi esingqina ukuphumelela kukaBiko sesi silandelayo: **emva kokugxothwa eyunivesithi wazibandakanya neenkqubo zeBlack Community Programmes ngo-1972** (expelled from medical school he joined Black Community Programmes in 1972). Apha umbhali ukwabhala ngemiba eyenzeka entlalweni. Ufuna ukunikeza abafundi udaba lokwenzekayo entlalweni malunga nobomi bomntu. Kumhlathi wokuqala wesicatshulwa umbhali uzama ukubonisa ukuba ubhala ngobomi bomntu ngolu hlobo lulandelayo: **uyise wasweleka eneminyaka emine kodwa unina wawa evuka emfundisa** (his father died when he was 4 years old but his mother found ways to send him to school). Oku kubonisa ukuba umbhali uza kugxila ngobomi bomntu ukuba kwenzeka ntoni emveni kokusweleka kukayise, nongaba waphelaphi unina ekumfundiseni kwakhe.

3.4.9 Ipharamitha kakubani

Umbhali xa ebhala isicatshulwa kungokuba efuna ukudlulisela udaba oluya kuluntu. Apha umbhali uzama ukomeleza uluntu malunga nokunyamezela kwimeko elithi ligaxeleke kuyo. Kwisicatshulwa sikaBiko umbhali ubonise imigudu eyenziwa

nguBiko ukwakha umbutho wezopolitiki ngolu hlobo lulandelayo: **UBiko wayevalelwa rhoqo avalwe umlomo kodwa wenza intetho esidlangaleni kwityala leSASO-BPC ngo-1973** (repeatedly detained his banning order Biko gave his last public speech at SASO-BPC trial in 1973). Olu daba luzama ukukhuthaza abantu abantsundu ukuba bangacalulani bebodwa ngokugxekana xa bethetha ulwimi lwesiNgesi. Olu lwimi lolwasemzini ngoku akukho mntu unakho ukuluthetha ngokugqibeleleyo. Ngoku ukuze uluntu lukwazi ukuluthetha ngokugqibeleleyo kumele lumana ukuluthetha ukuze luluqhele.

3.4.10 Ipharamitha nganjongoni

Umbhali ubhala esi sicutshulwa ngeenjongo zokubonisa abafundi indlela ilizwe laligquba kwingcinezelo ngayo. Abona bantu babecinezwe yayingabantsundu. Umbhali usebenzise izivakalisi ezalatha oko ngolu hlobo lulandelayo: **Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on). Esi sivakalisi sibonisa into yokuba eyona misebenzi yayiyeyabantu abantsundu ngelo xesha yayikukuxhomekeka ebalungwini kuphela. Abantsundu babesetyenziswa nzima. Oku kwakuntama ucalucalulo ngokobuhlanga nolusu. Umbhali uphinda aveze into yobu buhlanga ngokubhala isivakalisi esithi: **Ngomhla we-11 kuSeptemba wafakwa ngasemva evenini yamapolisa ehamba ze, wasiwa ePitoli ekumgama oyi-1100km** (on the 11 September he was loaded naked into the back of the police van and driven 1100km to Pretoria). Oku kubonisa ukuba abantsundu babejongelwe phantsi okwendlu yeenkuku. Apha uBiko wayelayishwe okwenja engakhathalelwangwa bani nokuba ufile kusini na.

3.4.11 Ipharamitha kakutheni

Umbhali ubhala ngeenjongo zokuzama ukuphuhlisa okuthile eluntwini. Kwesi sicutshulwa umbhali ubhale isihlokwana esithi: **Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on). Apha umbhali uzama ukuveza ukuba indlela eyayihanjwa nguBiko ayizange idake esithubeni koko yaqaqamba kwabaninzi. Oku kuvela kwisivakalisi esithi: **ulutsha**

Iufuna amakhalipha olungalandela ekhondweni lawo. USteve usenexaxheba ebalulekileyo ekubeni sizazi ukuba singoobani (Young people need icons to look up to. Steve still has an important role in our understanding of who we are). Oku kukhombisa ukuba ezihlangwini zakhe kwashiyeka kungena abanye ooBiko. Oku kubonakaliswa sisivakalisi esithi: **iimfundiso zikaBiko ziyabonakala kwizizukulwana zolutsha owazifundisa ukuzithemba nokungathembi komnye umntu** (Biko's ultimate legacy is to be found in the generations of young people he inspired to become self-reliant and self-confident).

3.4.12 Ipharamitha kanini no-phi

Xa umbhali ebhala ngobomi bomntu usebenzisa ixesha elidlulileyo ngolu hlobo lulandelayo: **Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (he stood for self-reliance and black pride, and his legacy lives on). Ubhalo ngobomi bomntu lusoloko lubhalwa ngomntu wesithathu ngolu hlobo lulandelayo: **Sikhumbula igorha lomzabalazo** (Remembering a hero of the struggle). Oku kuchazela abafundi ukuba okuqhubekayo kwisicatshulwa kwenzeke kwixesha elidlulileyo kwaye oko bekusenzeka entlalweni.

3.4.13 Ipharamitha kanjani

Umbhali isicatshulwa usibhala ngokwezigaba namanqanaba athile athungelanayo. Ngamanye amaxesha umbhali uye abe nesihloko sesicatshulwa kunye nezihlokwana zezicatshulwa, kunye nesishwankathelo ngolu hlobo lulandelayo:

Isihloko: **Sikhumbula igorha lomzabalazo** (Remembering a hero of the the struggle)

Isishwankathelo: **Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila** (He encouraged self-independence and pride of to be a black person, and his legacy lives on).

Izihlokwana: **Ikhaliipha** (icon)
Umfundi (student)

Inkohlakalo (brutality)

limfundiso (inspiration)

3.5 UHLAHLELO LWENQAKU 3: LALA NGOXOLO, JABU! (REST IN PEACE, JABU!)

3.5.1 Imo ngobhalo ngobomi bomntu

Inqanaba lokuziqhelanisa nesenzeko

Eli nqanaba lishwankathela iziganeko ezenzekileyo eziyimvelaphi okanye eziyintsusa yesicatshulwa. Umbhali kumele alazi eli nqanaba ekukwakhiweni kwesicatshulwa. Umzekelo woku sisihloko senqaku esizichazayo ukuba isichatshulwa singantoni na ngolu hlobo lulandelayo: **Lala ngoxolo, Jabu!** (Rest in peace, Jabu!). Umbhali apha ubuye enze isishwankathelo sebali ngolu hlobo lulandelayo: **sikhumbula imvumi engasekhoyo uJabu Khanyile...**(We remember the deceased artist Jabu Khanyile....).

Inqanaba lokushicilelwa kweziganeko

Umbhali usebenzisa amanqanaba exesha xa ebhala isicatshulwa ngolu hlobo lulandelayo: Kwinqanaba lokuqala umbhali uveza ubuntwana balowo kubhalwe ngaye ngolu hlobo lulandelayo: **UJabu Khanyile wakhulela kwilokishi yaseDlamini eSoweto ekhuliswa ngumakazi wakhe waza kamva wayohlala kwilokishi yaseMofolo nonina womny' umtshato** (Jabu grew up in Dlamini location, Soweto under his aunt's control and thereafter stayed in Mofolo to his stepmother). Apha umbhali utyhilela umfundi ukuqaleka kwebali nokuqaleka kobomi bomntu. Ngamanye amazwi esi sisiqalo sebali.

Kwinqanaba lesibini umbhali ungena kuvuthondaba apho ubomi bomntu sele buqhubela phambili. Apha okubhalwa ngaye sele ekhulile, ngoku kuthiwe ngumbindi webali ngolu hlobo lulandelayo: **le mvumi yaduma ngomculo wayo wesintu onesingqi saseAfrika yaye nasemzini yayo yale mihla inezinto zesintu** (this artist became popular with African rhythm and his modern house has cultural things), **le**

mvumi ebicula kumazwe ngamazwe ehlabathini neyakhe yaculela ubukumkani baseBritane ibikholelwa ekubeni impumelelo yayo iziintsikelelo zezinyanya zayo (this artist who sang internationally especially for the Kingdom of Britain believed that his success comes from his ancestors). Ngamanye amazwi uJabu uyekile ukuba yimveku ngoku sele eziphangelela njengomntu omdala. Kweli xesha kulapho uJabu ahlanguana nemiceli-mngeni yobudala khona. Apha kulapho uJabu aqala ukubona ukubaluleka kwenkcubeko yesintu eluntwini.

Inqanaba lesithathu libonisa isiphelo sebali. Ngamanye amazwi lo kubhalwe ngaye uphelela phi ngokwasebalini. Umbhali usivezile isiphelo sikaJabu ngolu hlobo lulandelayo: **uJabu uncamathele de kwasekupheleni kwinkcubeko yakhe** (Jabu stucked on his culture until his death). Ubuye umbhali achaze ukubalaseka kukaJabu ngolu hlobo lulandelayo: **mhlawumbi kungamfanela uJabu Khanyile ukumbiza ngentshatsheli yokwenene yenkcubeko yethu** (Jabu might deserve to be called our cultural icon). Oku kutyhilela umfundi ukuba ibali liba nesiqalo, umbindi kunye nesiphelo.

Inqanaba lokuhlomla

Kweli nqanaba umbhali nguye othi ahlomle ngokwenzekileyo kwisicatshulwa. Ngamanye amazwi umbhali apha uqulathe umyalezo oya kubafundi, myalezo lowo usenokuba ngogxekayo okanye ngoncomayo. Kwesi sicutshulwa umbhali uncoma uJabu ngendlela ebeyithanda ngayo inkcubeko yelizwe lakhe. Uthi umbhali xa ehlomla: **Ubeyimvumi enomahluko yaye eyindoda engathabathekiyo yifashoni** (He was a unique artist who didn't follow the fashion). Ngamanye amazwi umbhali walatha into yokuba uJabu ude wasweleka engawexulwanga lula zezinye izithethe zeentlanga ezifikileyo kwilizwe lakhe. Umbhali ubuye wakucacisa oku ngezi zivakalisi zithi: **eziny' iimvumi ziyathabatheka yinkcubeko yaseMelika, udumo nemali** (other artists follow the Western culture, popularity and money), **akukho tyheneba ngezi zinto kodwa zingasisihlava esibi zitshabalalise iingcambu zakho ugqibele ungazazi ukuba ungubani** (There's nothing wrong with this but it can be a negative impact that destroys your roots and left you valueless), **uJabu uncamathele de kwasekupheleni kwinkcubeko yakhe** (Jabu stucked on his culture until his death).

Ngamanye amazwi uJabu akazigxeki ezinye iimvumi ezithabathekayo kodwa yena wayezimisele ekuhlaleni kwimvelo yakhe yesintu.

3.5.2 Ubume besivakalisi: ulwakhiwo lolwazi

Uhlahlelo lwenkcazo yesihloko

Eli nqaku linika umzekelo wamaxesha amaninzi apho isiqalo sesivakalisi sisebenza njengesihloko sesivakalisi. Ngamanye amaxesha intetho yesihloko iphuhliswa libinzana okanye ligatya elithi lichaze ngesihloko eso. Umhlaba wokuhlahlelwa kwinkcazo yesihloko ubonakala kakuhle kwisihloko senqaku esithi: **Lala ngoxolo, Jabu!** (Rest in peace, Jabu!). Esi sivakalisi siphuhliswe leli gatya lilandelayo: **Jabu.** Lithi lisebenze njengenkcazo yesihloko eso. Umsebenzi wale nkcazo kukucacisa ngakumbi ngembali yobomi bukaJabu Khanyile ukuze abe yimvumi ebalaseleyo ehlabathini. Umbhali usibonisa indlela uJabu Khanyile awayebalasele ngayo emculweni, ngokusinika isishwankathelo esisisihlokwana ngolu hlobo lulandelayo: **Sikhumbula imvumi engasekhoyo uJabu Khanyile** (We remember the deceased artist Jabu Khanyile). Le nkcazelo isibonisa indlela uJabu awayeyimbalasane ngayo ngelixa wayesadla amazimba. Kwisihlokwana sokuqala kwinqaku umbhali usibonisa imilo kaJabu ngokubhala ngolu hlobo lulandelayo: **Ubeyimvumi enomahluko yaye eyindoda engathabathekiyo yifashoni** (He was a unique artist who didn't follow the fashion). Le nkcazelo izama ukutyhila ukuba uJabu wayengatshintshwa sisimo asibonayo esiguqukayo umhla nezolo ehlabathini. Umbhali ude akutyhile oko ngezivakalisi ezithi: **eziny' iimvumi ziyathabatheka yinkcubeko yaseMelika, udumo nemali** (other artists follow the Western culture, popularity and money), **akukho tyheneba ngezi zinto kodwa zingasisihlava esibi zitshabalalise iingcambu zakho ugqibele ungazazi ukuba ungubani** (There's nothing wrong with this but it can be a negative impact that destroys your roots and left you valueless), **uJabu uncamathele de kwasekupheleni kwinkcubeko yakhe** (Jabu stucked on his culture until his death).

Eli nqaku likwasibonisa ukuba uJabu akazange atshintshwe yinkcubeko yaseNtshona koko usahlali kweyesiNtu ngolu hlobo lulandelayo: **Le mvumi yaduma ngomculo wayo wesintu onesingqi saseAfrika yaye nasemzini yayo yale mihla**

inezinto zesintu (This artist became popular with African rhythm and his modern house has cultural things). Le nkcazelo isibonisa ukuba uJabu wayeyithanda inkcubeko yakowabo kuba nasemzini wakhe kukho izinto zesintu ezibonisa oko. Eyona nto umbhali azama ukusityhilela yona apha kukubonisa umfundi ukuba kuyingozi ukushiya inkcubeko yesintu, nakubeni abantu behlala kwiindawo zale mihla kodwa kumele bayihoye inkcubeko yabo. UJabu ude wasweleka esenza amasiko akubo ngokwale nkcazelo ilandelayo yesicatshulwa: **Umzi wakhe oseDobsonville ubewubiza ngokuba *likhay' elikhulu*, gama elo elithetha umzi ekwenzelwa kuwo amasiko** (His house in Dobsonville was called *likhay' elikhulu*, the name that means the house of customs). Oku kubonisa ukuba uJabu uzama ukukubethelela eluntwini ukuba xa luthe lwalibala ngamasiko aseNtshona akuyi kulunga ncam elizweni.

Kwisihloko xa kanye umbhali aqala inqaku lakhe usibonisa imbono yokuhlalelwa kwamagqabantshintshi esihloko ngolu hlobo lulandelayo: **intshatsheli yenkcubeko** (the cultural icon). Ngamanye amazwi uJabu uhleli ezingcanjini zenkcubeko yesintu. Ibinzana elithi: **Sikhumbula imvumi engasekhoyo** (We remember the deceased artist), yimbono ebonisa uchasano kwingcamango yentloko yokuqala ethi: **intshatsheli yenkcubeko** (the cultural icon). Ibinzana elithi: **Lala ngoxolo, Jabu!** (Rest in peace, Jabu!) libhekisa kwintlingo ethi yomeleze izihlobo nezalamane ezithe zashiwa lelinye lamalungu azo. Ukanti ikwayintetho etshiwo kulowo ebeyimbalasane eluntwini. Kwakwesi sihloko, eli binzana lisebenza njengentloko ngelixa intetho echazayo eyile ilandelayo: **Sikhumbula imvumi engasekhoyo uJabu Khanyile** (We remember the deceased artist Jabu Khanyile) ibonisa imo yonxunguphalo. Noxa kunjalo le ntetho ibuye ibe nochasano kuba ithi: **intshatsheli yenkcubeko** (the cultural icon). Olu chasano luvezwa yindlela umbhali abhale ngayo izivakalisi ngolu hlobo lulandelayo: **intshatsheli yenkcubeko** (the cultural icon), uchasano lolu: **Sikhumbula imvumi engasekhoyo uJabu Khanyile** (We remember the deceased artist Jabu Khanyile). Apha umbhali uthetha ngoJabu ngokungathi usaphila xa esithi yintshatsheli yenkcubeko ngelixa isivakalisi esilandelayo sikuphikisa oko ngokuthi: **Sikhumbula imvumi engasekhoyo uJabu Khanyile** (We remember the deceased artist Jabu Khanyile Jabu Khanyile).

Okokugqibela umbhali usixelela ukuba: **UJabu uncamathele de kwasekupheleni kwinkcubeko yakhe** (Jabu stucked on his culture until his death). Umbhali

usebenzisa le ntetho ezama ukugxininisa into yokuba xa usenza into eluntwini ushiya imizila ethi uluntu luyilandele. Nokuba wenza okubi okanye okuhle kodwa oko ukwenzayo bakho abantu abakulandelayo. Oko umbhali ukuphuhlise kwisivakalisi esithi: **Le mvumi yaduma ngomculo wayo wesintu onesingqi saseAfrika yaye nasemzini yayo yale mihla inezinto zesintu** (This artist became popular with African rhythm and his modern house has cultural things). UJabu waba nodumo ngalo mculo wakhe wesintu. Oku kuthetha ukuba umculo wakhe ulandelwa ehlabathini jikelele. Ushiye ezele abanye ooJabu njengonyana wakhe nanjengoko oko kutshiwo sisivakalisi esithi: **Kungekudala kuza kubakho imvumi kwakhona kwaKhanyile** (Within few months there will be an artist in Jabu's family), **lowo ngunyana kaJabu, uAnele oneminyaka esibhozo okhangeleka eza kulandela ekhondweni likayise** (that will be Anele, his 8th year old son).

Ukuqhubela phambili kwesihloko

Kwiscatshulwa soloko kukho ibinzana lesibizo elisoloko likhankanywa. Eli binzana lesibizo liphuhlisa imbono yokuqhubeka kwesihloko. Ngalo ndlela umbhali ugxininisa umxholo weli nqaku abhala ngalo. Kweli nqaku lithi: **Lala ngoxolo, Jabu!** (Rest in peace, Jabu!), umbhali usebenzise ibinzana lesenzi elibhekisele ekufeni. Ngaphandle kweli gama: **lala**, umbhali uyaqhubeka esebenzisa amagama athile kwiscatshulwa athetha into enye nokulala anjengala alandelayo: imvumi engasekhoyo no-ekupheleni.

UJabu ubeyithanda inkcubeko yesintu kuba ubede ayihombele ngesinxibo sakwantu ngokokutsho kwesi sivakalisi silandelayo: **UJabu obesoloko ephethe itshoba lamagqirha xa ecula yaye zonke izinto anazo ebezibiza ngamagama esintu** (Jabu was always carrying the witchdoctor's knobkerrie when singing and called his property with cultural name). Oku kukhombisa ukuba uJabu ebondela kwinkcubeko yesintu kuba neemoto zakhe uye wazithiya amagama abhekisele kwinkcubeko yesintu. Oku kukwaboniswa ngumhlathi othi: **limoto zakhe ubesithi ziinkomo zakhe** (His cars called them cows). Oku kuthanda kwakhe inkcubeko yesintu wada wayekisa nenkosikazi yakhe ukuphangela ngokwesivakalisi esithi: **“Wandiyekisa ukuphangela kuba esithi abafazi bakwaKhanyile bahlala emakhaya bakhathalele usapho lwabo....ubengakuthandi ukunxiba izihlangu”** (“He

stopped me from work and said that Khanyile's wives stay and do domestic work.....he didn't like to wear shoes"). Oku kubonisa ukuba wayezithanda izinto zakwantu nanjengoko isivakalisi sisithi: **lolunye uphawu lokuthanda kwakhe izinto zakwantu** (This is another symbol of loving traditional property).

Ulwakhiwo lwesivakalisi esiyintloko

Kwesi sicutshulwa kukho isihloko esibhalwe ngokuqaqambileyo esithi: **Lala ngoxolo, Jabu!** (Rest in peace, Jabu!). Esi sihloko silandelwa zezinye izihlokwana ezibonakalayo kwisicutshulwa ezinjengesi silandelayo: **Sikhumbula imvumi engasekhoyo uJabu Khanyile** (We remember the deceased artist Jabu Khanyile). Zonke izihlokwana zisisishwankathelo esityhilela umfundi ngokuza kuthi kulandele apha ebalini okanye kwisicutshulwa xa esiya efunda ngokubanzi.

Phantsi kwesihloko ngasinye umbhali uyile imihlathi ethungelanayo. Phantse yonke le mihlathi ikwisicutshulwa ithetha ngoJabu oyimvumi ngolu hlobo lulandelayo: **Ubeyimvumi enomahluko yaye eyindoda engathabathekiyo yifashoni** (He was a unique artist who didn't follow the fashion). Ngamanye amazwi umbhali walatha into yokuba uJabu ude wasweleka engawexulwanga lula zezinye izithethe zeentlanga ezifikileyo kwilizwe lakhe. Umbhali ubuye wakucacisa oku ngezi zivakalisi zithi: **eziny' iimvumi ziyathabatheka yinkcubeko yaseMelika, udumo nemali** (other artists follow the Western culture, popularity and money), **akukho tyheneba ngezi zinto kodwa zingasisihlava esibi zitshabalalise iingcambu zakho ugqibele ungazazi ukuba ungubani** (There's nothing wrong with this but it can be a negative impact that destroys your roots and left you valueless), **uJabu uncamathele de kwasekupheleni kwinkcubeko yakhe** (Jabu stucked on his culture until his death). Ngamanye amazwi uJabu akazigxeki ezinye iimvumi ezithabathekayo kodwa yena wayezimisele ekuhlaleni kwimvelo yakhe yesintu.

Ulwazi olunikiweyo nolutsha

Xa sifunda isicutshulwa sinolwazi esinalo kakade, kunye nolwazi esiluzuza ngokufunda isicutshulwa. Xa sijonga isakhiwo senqaku, umbhalo osisihloko uyahluka kokuqulathwe ngaphakathi. Umbhalo wesihloko ubhalwe ngoonobumba abakhulu ngolu hlobo lulandelayo: **LALA NGOXOLO, JABU!** (REST IN PEACE, JABU!) ze

isishwankathelo sibhalwe ngoonobumba abancinci abangqindilili ngolu hlobo lulandelayo: **Sikhumbula imvumi engasekhoyo....** (We remember the deceased artist.....). Isiqu sesicatshulwa sithi sibhalwe ngoonobumba abaqhelekileyo.

Zikhona nezinye izihloko ezithi zibhalwe ngamagama angqindilili njengesi silandelayo: **intshatsheli yenkcubeko** (the cultural icon). Olu bhalo lubhalwe ngqindilili lulo oluthi lube nomtsalane kumfundi kwinqaku elo kubhalwe ngalo. Olu bhalo ludla ngokuba sisishwankathelo sebali. Olu bhalo lwenza umdla othi ngamanye amaxesha ukushiye usazibuza imibuzo enjengale ilandelayo: Ngubani lo kuthiwa yintshatsheli? Kutheni kuthiwa yintshatsheli nje? Emveni kwale mibuzo uye ube nomdla wokufunda inqaku elo ngakumbi kuba ufuna ukuzivela okutshiwo sisihloko eso senqaku. Ngokufunda kwakho inqaku ufumana ulwazi olutsha, udibanise kolu ubunalo engqondweni. Zonke iingxaki nezisombululo ezibhalwe kwisicatshulwa zisichazela ngakumbi kule nto umfundi ebesele eyazi. Abafundi abaninzi bayathanda ukufunda amanqaku azisa ingxaki. Aba bafundi baye babe nomdla kwindlela eza kuthi isonjululwe ngayo le ngxaki. Kwesi sicutshulwa sithi: **Lala ngoxolo, Jabu,** (Rest in peace, Jabu!), ingxaki umfundi uyifumana kwalapha kwisihloko, le yokuba kutheni uJabu kuthiwe alale ngoxolo. Apha umfundi uthi azahlulele ngokuthi afunde isicatshulwa ngokupheleleyo kuba eneengcinga ezibethabethanayo ezizezi zilandelayo: ingaba uJabu kuthiwa alale ubuthongo baphakade okanye kuthiwa alale ubuthongo bokuziphumza? Uthi umbhali akugqiba ukusifunda isicatshulwa andule ukufumana ukuba obu buthongo ekuthiwa abulale uJabu bobaphakade. Ngamanye amazwi kuthiwa makaphumle ngoxolo kumsebenzi wakhe awenzileyo eluntwini.

Apha kwesi sicutshulwa umbhali okwavela njengomhambisi wolwazi ngelixa umfundi ethatyathwa njengomamkeli wolwazi. Umbhali ubhenca indlela uJabu anconywa ngayo ngenxa yokuxabisa kwakhe isintu. Umfundi uthabatha olu lwazi olugcine engqondweni yakhe emva kokulufumana kumbhali. Uthi nokuba ebona indlela umntu anconywa ngayo ongasekhoyo aqonde ukuba udlale indima enkulu eluntwini.

Unxulumano lomxholo nembali

Unxulumano lomxholo nembali luzekeliswa kuluhlu lwezivakalisi kwisicatshulwa. Kukho ukudibana okuthile phakathi kwembono kunye nolunye lohlelo lwenkcazelo

yesihloko. Kubalulekile ukukuqaphela oko xa kufundwa isicatshulwa. Umzekelo ocacileyo wonxulumano lwembali uqondakala kwisihloko esithi: **Lala ngoxolo, Jabu!** (Rest in peace, Jabu!). Esi sihloko bekumele ukuba sibhalwe ngokupheleleyo kwathiwa: **phumla ngoxolo, Jabu Khanyile**, koko sikwimo yokuhlonipha ethi: **lala ngoxolo, Jabu!** Ngamanye amazwi eli ligatya lokugqibela lesihloko: **lala ngoxolo!** elithi lisebenze ukuphuhlisa imbali yesivakalisi. Umfundi uza kuyiqwalasela into yokuba igatya elithi: **Jabu Khanyile**, lelona liyintloko okanye lingumxholo wesivakalisi. Kwakhona eli gatya lisebenza njengentloko okanye umxholo weli nqaku xa lilonke. Loo nto ithetha ukuba igatya elithi: **lala ngoxolo!** yimbali, kukunaba kwesithethi kwisihloko okanye kumxholo.

Kwimizekelo emininzi umxholo uthatha ingongoma eyintloko. Kwisivakalisi esithi: **Sikhumbula imvumi engasekhoyo uJabu Khanyile....**, (We remember the deceased artist.....), ibinzana elithi: **Sikhumbula imvumi engasekhoyo uJabu Khanyile....** (We remember the deceased artist Jabu Khanyile.....) ngumxholo okanye yintsusa yokubhala esi sicutshulwa, ngelixa igatya elithi: **intshatsheli yencubeko** (the cultural icon), liyimbali yokwenzekayo kwisicatshulwa. Imbali iphuma kumxholo okanye kwingongoma eyintloko iyichaza ngokuphandle into eyenzekayo kuJabu.

Imbali ngomxholo ifumaneka kumhlathi wokuqala kwisivakalisi esithi: **ubeyimvumi enomahluko yaye eyindoda engathabathekiyo yifashoni** (He was a unique artist who didn't follow the fashion), **eziny' imvumi ziyathabatheka yincubeko yaseMelika, udumo nemali** (other artists follow the Western culture, popularity and money). Imbali ibe yile ilandelayo esichazela ukuba uJabu wayeyimvumi yencubeko: **UJabu uncamatele de kwasekupheleni kwincubeko yakhe** (Jabu stucked on his culture until his death), **le mvumi yaduma ngomculo wayo wesintu onesingqi saseAfrika yaye nasemzini yayo yale mihla inezinto zesintu** (this artist became popular with African rhythm and his modern house has cultural things). Xa siyichaza imbali singathi inika igcaciso ngomxholo.

Unxulumano oluqwalasela iingcinga ezifunekayo

Abafundi kwisicatshulwa basenokufumana ulwazi olugxininisiweyo nolunye oluthathwa njengolucingelwayo nolwandulelayo. Kwizinto ezihlayo ezininzi, ababhali baza kusebenzisa izimelabizo, iimvumelwano ezingathathi cala nezicacise iimbono ngokwazo ezinxulumene neengcinga ezifunekayo. Kwisivakalisi esithi: **Le mvumi ebicula kumazwe ngamazwe ehlabathini neyakhe yaculela ubukumkani baseBritane ibikholelwa ekubeni impumelelo yayo iziintsikelelo zezinyanya zayo** (this artist who sang internationally especially for the Kingdom of Britain believed that his success comes from his ancestors), kukho ulwazi olwenzelwe ukuqwalasela le ngxoxo okanye landulelwe yiloo nto umbhali ayithethayo ngobomi bukaJabu kwalapha ekuqaleni kwisivakalisi. Umbhali uxoxa into yokuba: **eziny' iimvumi ziyathabatheka yinkcubeko yaseMelika, udumo nemali** (other artists follow the Western culture, popularity and money). Olu lwazi luthatyathwa njengolwazi olwandulela ingxoxo ezayo. Lo ngxoxo yile ithi: **akukho tyheneba ngezi zinto kodwa zingasisihlava esibi zitshabalalise iingcambu zakho ugqibele sele ungazazi ukuba ungubani** (There's nothing wrong with this but it can be a negative impact that destroys your roots and left you valueless).

Kumhlathi wesibini wesicatshulwa umbhali usebenzise uhlobo lokukhankanya egxininisa isivakalisi ngolu hlobo lulandelayo: **Le mvumi yaduma ngomculo wayo wesintu onesingqi saseAfrika yaye nasemzini yayo yale mihla inezinto zesintu** (This artist became popular with African rhythm and his modern house has cultural things), **Kuwo kukho indlu eyodwa apho uJabu ubenxibelelana nezinyanya zakhe** (There's a special room for Jabu to communicate with his ancestors). Apha umbhali uchaza ukuba uJabu ubengumntu othanda amasiko nezithethe zesintu. Igatya elithi: **Umzi wakhe oseDobsonville ubewubiza ngokuba *likhay' elikhulu*** (His house in Dobsonville was called *likhay' elikhulu*), lilandela igatya elilandulelayo elithi: **gama elo elithetha umzi ekwenzelwa kuwo amasiko** (the name that means the house of customs). Oku kuthetha ukuba uJabu ubengumntu wamasiko nenkcubeko. Akwenzayo eluntwini kunxulumene nenkcubeko yoluntu.

3.5.3 Uyamano kwisicatshulwa

Le mbono iza kuchazwa ngokuthi kujongwe izinto ezithi zibe negalelo kwindlela ezibonakala ngayo izicatshulwa. Ezi zinto zezi zilandelayo: isalathisi, uthelekiso loyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, nokuvumelana kwamagama kwisivakalisi.

Isalathisi

Ababhali bayakwazi ukusebenzisa izimelabizo kwimvumelwano ezizezabo nezingathathi cala, ukucacisa imbono yonxulumano engqamene neengcinga ezifunekayo. Kwisivakalisi esithi: **akukho tyheneba ngezi zinto kodwa zingasisihlava esibi zitshabalalise iingcambu zakho ugqibele ungazazi ukuba ungubani** (There's nothing wrong with this but it can be a negative impact that destroys your roots and left you valueless), ibinzana elichazayo liqulathe isimelabizo u-**ngezi zinto** sandulelwe lungqamano lwesicatshulwa esithi: **kodwa zingasisihlava esibi zitshabalalise iingcambu zakho** (but it can be a negative impact that destroys your roots and left you valueless). Ibinzana elithi: **ubeyimvumi enomahluko yaye eyindoda engathabathekiyo yifashoni** (he was a unique artist who didn't follow the fashion), liphuhlise ukubaluleka komntu ontsundu ngaphezulu kwale ngxoxo yandulelayo ithi: **eziny' iimvumi ziyathabatheka yinkcubeko yaseMelika, udumo nemali** (other artists follow the Western culture, popularity and money).

Umbhali ukwatyhila oku kulandelayo: **Le mvumi ebicula kumazwe ngamazwe ehlabathini neyakhe yaculela ubukumkani baseBritane ibikholelwa ekubeni impumelelo yayo iziintsikelelo zezinyanya zayo** (this artist who sang internationally especially for the Kingdom of Britain believed that his success comes from his ancestors). Apha umbhali uyagxininisa ngokusebenzisa isimelabizo u-**le** ukuzama ukwahlula le mvumi phakathi kwezinye iimvumi eziculayo. Ngamanye amazwi umbhali uzama ukubonisa ukuba le mvumi ithanda ilizwe lakowayo ngokugqithisileyo.

Uthelekiso loyamano nenguqulo yamagama

Isichazi sothelekiso nokusetyenziswa kwegama elithile endaweni yelithile ziyadibana kakhulu. Zombini ezi ziqwenga zisetyenziswa ngexesha elinye. Oku sikubona kwisivakalisi esithi: **akukho tyheneba ngezi zinto kodwa zingasisihlava esibi zitshabalalise iingcambu zakho ugqibele ungazazi ukuba ungubani** (There's nothing wrong with this but it can be a negative impact that destroys your roots and left you valueless). Apha sifumana isafobe esisisikweko. Endaweni yokusetyenziswa kwegama elithi: **zingayingozi enkulu**, umbhali usebenzise igama lesityalo ekuthiwa sisihlava ngokungathi oku kuthandwa zezinye iimvumi zizityalo. Kwisivakalisi esithi: **UJabu uncamathele de kwasekupheleni kwinkcubeko yakhe** (Jabu stuck on his culture until his death), sifumana isafobe esisisikweko sokuba uJabu uye wahlala kwinkcubeko yakhe wangaphazanyiswa nto nokuba zikhona ezinye iimvumi ezithabatheka lula zishiye inkcubeko yazo.

Kwisivakalisi esithi: **Kuwo kukho indlu eyodwa apho uJabu ubenxibelelana khona nezinyanya zakhe** (inside there's a special room for Jabu to communicate with his ancestors), sibona unxibelelwano lukaJabu kunye nezinyanya zakowabo. Le ndlu ibe lulutho kuJabu kwaye wayithenga ngeenjongo zokwenzela amasiko nezithethe zakowabo. Loo nto ibonisa ukuba uJabu wayekuxabisile ukwenza amasiko nezithethe zamanyange nanjengoko esi sivakalisi silandelayo sikuxhasa oko: **uJabu usegumbini elilungiselelwe ukunxibelelana nezinyanya** (Jabu is in the special room to communicate with his ancestors).

Isivakalisi esithi: **UJabu obesoloko ephethe itshoba lamagqirha xa ecula yaye zonke izinto anazo ebezibiza ngamagama esintu** (Jabu was always carrying the witchdoctor's knobkerrie when singing and called his property with cultural name), libinza elibonisa ukuba uJabu wayephila ngokuhlonela inkcubeko namasiko esintu kuba yonke into yakhe ubekholelwa ekubeni uyinikwa zizinyanya. Oku kuboniswa sisivakalisi esithi: **limoto zakhe ubesithi ziinkomo zakhe** (His cars called them cows), **ubekholelwa ekubeni impumelelo yakhe iziintsikelelo zezinyanya zakhe** (he believed that his success comes from the ancestors). Kwibinzana elithi: **Sikhumbula imvumi engasekhoyo uJabu...ubeyimvumi enomahluko yaye eyindoda engathabathekiyo yifashoni** (We remember the deceased artist....he

was a unique artist who didn't follow the fashion), kukho izifanokuthi u- **imvumi** no-**engasekhoyo**. Apha umbhali usebenzise u-**imvumi** endaweni yomculi nomlonji, no-**engasekhoyo** endaweni ka-ukulandulela, ukuhamba, ukusweleka, ukufa okanye ukubhubha. Ukanti akhona namaqhalo okanye izaci asetyenziswayo xa umntu eswelekile anjengala alandelayo: itshoba lilele umbethe, ukunabel' uqaqqa, ukubek' inqawa, ukukhab' ibhekile njalo-njalo.

Isivakalisi esithi: **Eziny' iimvumi ziyathabatheka yinkcubeko yaseMelika, udumo nemali** (Other artists follow the Western culture, popularity and money), **akukho tyheneba ngezi zinto kodwa zingasisihlava esibi zitshabalalise iingcambu zakho ugqibele ungazazi ukuba ungubani** (there's nothing wrong with this but it can be a negative impact that destroys your roots and left you valueless), siqulathe uchasaniso oluthi: **Akukho tyheneba ngezi zinto kodwa zingasisihlava esibi.** (There's nothing wrong with this but it can be a negative impact that destroys your roots and left you valueless). Apha umbhali uzama ukutyhila ukuba kulungile ukuthanda inkcubeko yasentshona kodwa loo nto ingenza ukuba silibale ngenkcubeko yesintu.

Izihlanganisi

Umbhali usebenzise izihlanganisi ukwakha izivakalisi. Ezi zivakalisi ziyilwa zibe yimihlathi. Le mihlathi ithi ihlanganiswe ze yakhe isicatshulwa. Kwisicatshulwa sikaJabu izihlanganisi ziyilwe ngolu hlobo lulandelayo: **ubeyimvumi enomahluko yaye eyindoda engathabathekiyo yifashoni** (he was a unique artist who didn't follow the fashion). Apha umbhali usebenzise isihlanganisi u- **yaye**. U- **yaye** kwesi sivakalisi singentla usibonisa ukuhlangana kwamagatya enze isivakalisi esinye. Kwisivakalisi esithi: **Akukho tyheneba ngezi zinto kodwa zingasisihlava esibi zitshabalalise iingcambu zakho ugqibele ungazazi ukuba ungubani** (there's nothing wrong with this but it can be a negative impact that destroys your roots and left you valueless), u- **kodwa** kwesi sivakalisi singentla uzama ukuchasa igatya lokuqala elithi: **Akukho tyheneba ngezi zinto.** Lo **kodwa** uxhasa eli gatya lilandelayo: **zingasisihlava esibi zitshabalalise iingcambu zakho ugqibele ungazazi ukuba ungubani** (but it can be a negative impact that destroys your roots and left you valueless). Oku kuphendula umbuzo obezibuza wona umfundi wokuba

xa kungekho tyheneba ekulandeleni inkcubeko yasentshona kutheni uJabu engayilandeli nje.

Isivakalisi esithi: **Le mvumi yaduma ngomculo wayo wesintu onesingqi saseAfrika yaye nasemzini yayo yale mihla inezinto zesintu** (this artist became popular with African rhythm and his modern house has cultural things) sinesihlanganisi u- **kwaye** esibonisa ukuba uJabu wayelithanda-ncubeko. Ngamanye amazwi uJabu wayefunga angajiki kwinto ayenzayo. Nokuba le ndlu yakhe iphakathi kwezinye izindlu zale mihla kodwa eyakhe ibinezinto zesintu.

Izikhombisi / izalathandawo

Kwesi sicutshulwa umbhali uzisebenzisile izimelabizo zokwalatha okanye izikhombisi ukufumana uqhagamshelwano lwesibizo okanye uqhagamshelwano lwesivakalisi. Ezi zikhombisi zilandelayo zikwizivakalisi eziqulathwe sesi sicutshulwa sikaJabu: **Le mvumi yaduma ngomculo wayo wesintu onesingqi saseAfrika yaye nasemzini yayo yale mihla inezinto zesintu** (This artist became popular with African rhythm and his modern house has cultural things), **le mvumi ebicula kumazwe ngamazwe ehlabathini neyakhe yaculela ubukumkani baseBritane ibikholelwa ekubeni impumelelo yayo iziintsikelelo zezinyanya zayo** (this artist who sang internationally especially for the Kingdom of Britain believed that his success comes from his ancestors), **kungekudala kuza kubakho imvumi kwakhona kwaKhanyile, lowo ke ngunyana kaJabu** (Within few months there will be a artist in Jabu's family, that will be Anele, his 8th year old son). Ezi zivakalisi zikhombisa ukuba uJabu ukhankanywe njengemvumi engasukiyo kwisintu. Ukhombisa ukuba nokuba ulutsha lwale mihla luwexulwa yifashoni kodwa kumele ukuba lwazi ngemvelo nezithethe zalo. Oku uJabu ukudlulisa ngomculo wakhe wesintu.

Uphinda-phindo

Umbhali xa ebhala inqaku usebenzisa uphinda-phindo ukuzama ukugxininisa umba othile okanye efuna ukuphuhlisa okanye ukuphumeza injongo ethile. Apha kwisicutshulwa sikaJabu umbhali uphinda-phinde izivakalisi ezixela ngokuthanda isintu kukaJabu. Ukanti nesihloko usiqale ngokusibhala ngolu hlobo lulandelayo: **Intshatsheli yenkcubeko** (the cultural icon), aze alandelise ngezivakalisi

eziyamileyo kwisihloko ezinjengezi zilandelayo: **Le mvumi ebicula kumazwe ngamazwe ehlabathini neyakhe yaculela ubukumkani baseBritane ibikholelwa ekubeni impumelelo yayo iziintsikelelo zezinyanya zayo** (this artist who sang internationally especially for the Kingdom of Britain believed that his success comes from his ancestors), **eziny' iimvumi ziyathabatheka yinkcubeko yaseMelika, udumo nemali** (other artists follow the Western culture, popularity and money). Umbhali apha uzama ukuphuhlisa ukuba uJabu wayelwela isizwe sakhe ukuze abantsundu bazidle ngobuzwe bawo. Kwisivakalisi esithi: **Umzi wakhe oseDobsville ubewubiza ngokuba “likhaya’ elikhulu”, gama elo elithetha umzi okwenzela kuwo amasiko** (His house in Dobsonville was called *likhay’ elikhulu*, the name that means the house of customs), umbhali uphuhlisa into yokuba uJabu ubethanda inkcubeko yakhe ngokungazenzisiyo. Ude wancama wakha indlwana yengca apho aphehla khona amachiza esintu. Oku kungqinwa sisivakalisi esithi: **Kuwo kukho indlu eyodwa apho uJabu ubenxibelelana khona nezinyanya zakhe** (Inside there’s a special room for Jabu to communicate with his ancestors). Umbhali apha uzama ukuphuhlisa ukuba uJabu xa esenza isiko lakhe uyalenzisisa kuba naku enze indlu yengca yokunxibelelana nezinyanya zakhe. Ngamanye amazwi akathanga akufika edolophini wayilahla inkolo yakhe. Ndaweni yalo nto usuke waqhubeka kuba umbhali umveza ngesivakalisi esithi: **“Ubengakuthandi ukunxiba izihlangu yaye bekufuneka ndimnyanzele xa sisiya emsithweni ekufuneka anxibe isuti kuwo”** (“He didn’t like to wear shoes and I used to force him when he goes to the punctual shows). Umbhali apha uzama ukuveza ukuba uJabu wayondele kwinkcubeko yesintu kuba mandulo fudula zinganxitywa izihlangu. Ngamanye amazwi kwinkolo yesintu azinxitywa izihlangu.

Ukuvumelana kwamagama kwisivakalisi

Amagama athi avumelane akhiwa ngokuhlanganisa amagama amabini nangaphezulu. La magama azizigaba zentetho ezahlukeneyo ezinjengezaci namaqhalo, isimntwiso, isifaniso, isikweko, isinxulumanisi kunye nobabazo. Kwesi sicatshulwa sikaJabu siyawafumana la magama. Kwisivakalisi esithi: **akukho tyheneba ngezi zinto kodwa zingasisihlava esibi zitshabalalise iingcambu zakho ugqibele ungazazi ukuba ungubani** (There’s nothing wrong with this but it can be a negative impact that destroys your roots and left you valueless), sifumana

isafobe esisisikweko. Endaweni yokusetyenziswa kwegama elithi: **zingayingozi enkulu**, umbhali usebenzise igama lesityalo ekuthiwa sisihlava, isityalo eso sinobungozi bokonakalisa ezinye izityalo. Ngamanye amazwi uJabu uzama ukunqanda ezinye iimvumi ezilandela inkcubeko yaseMelika.

Isivakalisi esithi: **UJabu obesoloko ephethe itshoba lamagqirha xa ecula yaye zonke izinto anazo ebezibiza ngamagama esintu** (Jabu was always carrying the witchdoctor's knobkerrie when singing and called his property with cultural name), libinza elibonisa isinxulumanisi sokuba uJabu wayephila ngokuhlonela inkcubeko namasiko esintu kuba yonke into yakhe ubekholelwa ekubeni uyinikwa zizinyanya.

3.5.4 Unamathelwano kwisicatshulwa

Iziseko zonamathelwano ezingezizo ezeelwimi

Umfundi uyakwazi ukusilandela isakhiwo, nokumiswa kwezehlo zeziganeko zesicatshulwa ngamaxesha azo ngenxa yolwazi lwakhe lwangaphambili. Umfundi uyakwazi ukusilandela isicatshulwa kuba silandele amanqanaba ekwavunyelwana ngawo ekuyilweni kwamanqaku ephepha-ndaba. Kwesi sicutshulwa sikaJabu isihloko sibhalwe ngamagama amakhulu acacileyo angala alandelayo: **Lala ngoxolo, Jabu!** (Rest in peace, Jabu!). Esi sihloko siqaqambisa umxholo wenqaku kuba uthi wakusifunda ushiyeke unemibuzo enjengale ilandelayo: Ngubani lo Jabu kuthethwa ngaye? Kwenzeka ntoni ukuze kuthiwe alale ngoxolo? Bekunini ngoko? Ukanti umhlathi ngamnye wesicatshulwa uyilwe wamfutshane ukuze inqaku lifundeke ligqitywe kwangoku. Imihlathi yenqaku iqulathe okuthile okunxibeleleneyo ngokulandelelana kwayo. Yonke le mihlathi ikhokelwa sisihloko.

Kwesi sicutshulwa siyaphawula ukuba sakhiwe ngokuba sibe namanqanaba anjengala alandelayo: isiqalo, sishwankathela okuza kwenzeka kwisicatshulwa ngolu hlobo lulandelayo: **Sikhumbula imvumi engasekhoyo uJabu Khanyile.....**(We remember the deceased artist Jabu Khanyile....). Uvutho-ndaba, lutyhila ukujiya kwesicatshulwa, ngamanye amazwi yimihlathi ecacisa ukuqhubeka kwebali ngolu hlobo lulandelayo: **Le mvumi yaduma ngomculo wayo wesintu onesingqi saseAfrika yaye nasemzini yayo yale mihla inezinto zesintu** (This artist became popular with African rhythm and his modern house has cultural things). Isiphelo, sibonisa ukusongwa kwesicatshulwa okanye ukuphela kwesicatshulwa ngolu hlobo

lulandelayo: **Kungamfanela uJabu ukumbiza ngentshatsheli yokwenene yenkcubeko yethu** (Jabu deserves to be called our cultural icon). Apha umbhali uzama ukushwankathela konke okutyhilwe libali ngeenjongo zokukhumbuza umbhali eyona ntsusa yokubhaliweyo.

Unxulumano

Xa umbhali ethe waphumelela ukubhala isicatshulwa ngendlela apho isiganeko sizala esinye, loo nto yenza ukuba umfundi akwazi ukuchonga unxulumano kwisicatshulwa, chongo olo oluza kuthi ludibanise ulwazi lwakhe lwangaphambili. Kwesi sicutshulwa sibona umbhali ebhala ngobomi bukaJabu nokuthanda kwakhe isintu sakowabo. Umbhali uphinde kwakwesi sicutshulwa aveze indlela uJabu athanda ngayo inkcubeko ngolu hlobo lulandelayo: **ubesoloko ephethe itshoba lamagqirha xa ecula yaye zonke izinto anazo ebezibiza ngamagama esintu** (He was always carrying the witchdoctor's knobkerrie when singing and called his property with cultural name). Oku kuthi kudale umdla kubafundi abangabathandi benkcubeko, ukanti nabathandi bokufunda ngenkcubeko namasiko esintu.

Amalungu oyamano nolungelelaniso

Ukuhlahlelwa kwesicutshulwa kuquka imiba emibini, uthelekiso nokuthetha kwakhona nenkangeleko yolwayamano nolungelelaniso. Kwesi sicutshulwa umbhali usebenzise ulwamano nolungelelaniso ngolu hlobo lulandelayo: **“Wandiyekisa ukuphangela kuba esithi abafazi bakwaKhanyile bahlala emakhaya bakhathalele usapho lwabo** (“He stopped me from work and said that Khanyile’s wives stay and do domestic work.....he didn’t like to wear shoes”). Apha umbhali uzama ukuveza ukuba uJabu wayondele mpela kwinkcubeko yesintu kuba ude wayekisa umfazi wakhe ukuba aphanengele ngokwenkcubeko yesintu. Esi sivakalisi singentla siphuhlise intsingiselo yesi silandelayo: **Lolunye uphawu lokuthanda kwakhe izinto zakwantu** (This is another symbol for him to love traditional property).

Ukusetyenziswa kwentelekelelo

Umfanekiso-ngqondweni othi unyanzelwe sisakhiwo sesicatshulwa unenxaxheba enkulu oyidlalayo kwizinto ezisebenzayo ekudaleni umanyano. Umfanekiso-ngqondweni uyafuneka ukudibanisa ulwazi olutsha nolwazi oluqulethwe yingqondo yomfundi. Kwisicatshulwa sikaJabu kukho umfanekiso-ngqondweni wokuba wenza ntoni uJabu kula manqanaba achazwa sisicatshulwa ngolu hlobo lulandelayo: **ubeyimvumi enomahluko engathabathekiyo yifashoni** (He was a unique artist who didn't follow the fashion), **UJabu uncamatele de kwasekupheleni kwinkcubeko yakhe** (Jabu stucked on his culture until his end). Umfanekiso-ngqondweni ngulo wokuba uJabu emva kokusweleka kwakhe ushiyeke esakhunjulwa ngeengoma zakhe awayezicula esaphila. Umfundi uba nomfanekiso-ngqondweni wokuba uJabu wenza lukhulu eluntwini le nto asakhunjulwayo nanamhla oku. Uthi ke ngoku umfundii alifunde ngamandla ibali sele enalo mfanekiso-ngqondweni wokuba kazi liza kuphelela phi na ibali.

Izimo zobuciko kunamathelwano

Kwisicatshulwa sikaJabu isimo sobuciko sibonakaliswe ngeendlela ezahlukenenyo ezinjengesenzeko-siphumo, uchasano-luthelekiso nomzekelo-bungxoxo. Isimo sobuciko kunamathelwano lwesicatshulwa kukusombululeka kwengxaki. Kwisicatshulwa sikaJabu isimo sobuciko sibonakaliswe ngesenzeko-siphumo ngolu hlobo lulandelayo: **eziny' iimvumi ziyathabatheka yinkcubeko yaseMelika, udumo nemali** (Other artists follow the Western culture, popularity and money). Oku kubonisa isenzeko sokuba iimvumi zithanda umculo waphesheya ziwushiye owalapha eMzantsi Afrika. Isiphumo sokuthabatheka kwazo yenye inkcubeko siboniswa sesi sivakalisi silandelayo: **Akukho tyheneba ngezi zinto kodwa zingasisihlava esibi zitshabalalise iingcambu zakho ugqibele ungazazi ukuba ungubani** (There's nothing wrong with this but it can be a negative impact that destroys your roots and left you valueless). Oku ngunobangela wokuba uJabu angathabatheki lula yinkcubeko yasentshona kuba oku kungazala iziphumo ezibi.

Esi sicutshulwa sinochasano-luthelekiso ngolu hlobo lulandelayo: **eziny' iimvumi ziyathabatheka yinkcubeko yaseMelika, udumo nemali** (Other artists follow the

Western culture, popularity and money), **akukho tyheneba ngezi zinto kodwa zingasisihlava esibi zitshabalalise iingcambu zakho ugqibele ungazazi ukuba ungubani** (There's nothing wrong with this but it can be a negative impact that destroys your roots and left you valueless). Ngamanye amazwi nokuba iimvumi ziwuthanda umculo waPhesheya kodwa ekugqibeleni wenza ukuba zilibale ngenkcubeko yazo.

3.5.5 Inkcazelo yamagama

Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana

Umba wokukhethwa kwamagama yindawo yohlahlelo ngokunxulumene neenkukacha zamagama umzekelo izenzi, izimelabizo namalungu okuqala kwisivakalisi. Umbhali uye awasebenzise la malungu kwisicatshulwa ukwenzela ukuba akwazi ukufezekisa ezo njongo zonxibelelwano. Kwisivakalisi esithi: **Le mvumi yaduma ngomculo wayo wesintu onesingqi saseAfrika yaye nasemzini yayo yale mihla inezinto zesintu** (This artist became popular with African rhythm and his modern house has cultural things), isimelabizo kube ngu-**le mvumi** (this artist), endaweni yokusebenzisa igama lakhe uJabu, umbhali ubeke isimelabizo sokwalatha u-**le mvumi** (this artist).

Ukukhethwa kwamalungu okuqala kwisivakalisi

Ukukhethwa kwelungu lokuqala kwisivakalisi kunegalelo kunxibelelwano phakathi komfundi nombhali. Oko kwenza ukuba umfundi athelekelele into umbhali aza kuthetha ngayo kwisicatshulwa, ngenxa yokuqaqamba mhlawumbi kwesivakalisi sokuqala. Kwisicatshulwa sikaJabu umbhali uqaqambise isihloko sesicatshulwa ngolu hlobo lulandelayo: **Lala ngoxolo, Jabu!** (Rest in peace, Jabu!). Umbhali uyayicinga into yokuba eli binzana lingasentla sisihloko sesicatshulwa kwaye yonke into eza kuxoxwa iza kuba ngemisebenzi kaJabu, kuquka ubuntshatsheli bakhe. Liqala nje ibali umbhali ulobe ingqondo yomfundi ngokuthi isihloko sesicatshulwa asitshayebele ngesivakalisi esithi: **ubeyindoda enomahluko engathabathekiyo yifashoni** (He was a unique artist who didn't follow the fashion). Oku kubanga umdla kumfundi ukuba zonke ezi zinto ezisebaleni uJabu wamelana nazo njani na. Umbhali

ubuye amveze uJabu ukuba: **Le mvumi yaduma ngomculo wayo wesintu onesingqi saseAfrika yaye nasemzini yayo yale mihla inezinto zesintu** (This artist became popular with African rhythm and his modern house has cultural things).

Umbhali ubuye asinike isizathu sesihloko sokuba uJabu kuthiwe yintshatsheli yenkcubeko. Umbhali ubhala athi xa eveza oko: **ubeyimvumi enomahluko engathabathekiyo yifashoni** (He was a unique artist who didn't follow the fashion). Oku kumchazela mhlophe umfundi ukuba ukuze uJabu abe yintshatsheli yenkcubeko kungokuba waduma ehlabathini ngomculo wakhe wesintu nanjengoko oko kuxhaswa sisivakalisi esithi: **Le mvumi yaduma ngomculo wayo wesintu onesingqi saseAfrika yaye nasemzini yayo yale mihla inezinto zesintu** (This artist became popular with African rhythm and his modern house has cultural things).

Ukukhethwa kwezenzi

Kwiscatshulwa umbhali usebenzise izenzi zokukhankanya ezizezi zilandelayo: **ubeyimvumi enomahluko** (he was a unique artist), oku kuzama ukugxininisa ukuba uJabu wayezibalule ngomculo wesintu kunezinye iimvumi. Oku kukwaloba umfundi ukuba aqhubeke nokufunda isicatshulwa ukuze aqonde nzulu ngoku kuzibalula kwale mvumi enguJabu. Isenzi esithi: **uncamathele de kwasekufeni** (he stucked until his death) sithetha ukuba uJabu ude wasweleka engatshintshwanga yinkcubeko yale mihla. Ngamanye amazwi umbhali uzama ukubethelelela ukuba uluntu lungaphazanyiswa yinkcubeko yezinye iintlanga koko luvuselele eyalo.

3.5.6 Ipharamitha kangubani

Umfundi uthi eqala ukusifunda isicatshulwa abone ukuba sibhalwe ngumntu onamava. Umbhali onamava wenza ukuba isicatshulwa sibe nomtsalane kubafundi. Kwiscatshulwa sikaJabu umbhali ubhale isihlokwana ngokufinyeziweyo ngolu hlobo lulandelayo: **Intshatsheli yenkcubeko** (The cultural icon). Loo nto inika umdla kumfundi ukuba azibuze ukuba ngubani le ntshatsheli kubhalwe ngayo ibali, kutheni kusithiwa yintshatsheli yenkcubeko nje. Umfundi uthi akhawuleze azifundele kwiscatshulwa ngenxa yomtsalane wesihloko esichongwe ngumbhali. Umbhali ukwanamava ngokuthi anike isishwankathelo sesicatshulwa sele echaza igama lale

ntshatsheli ngolu hlobo lulandelayo: **sikhumbula imvumi engasekhoyo uJabu Khanyile.....** (We remember the deceased artist Jabu Khanyile....). Ngamany' amazwi ukrobisa umfundi kwinto aza kuthetha ngayo kwisicatshulwa ukuze umfundi azinabisele ngokuthi azifundele isicatshulwa ngokuthe vetshe. Umbhali uhlahla indlela ngokulandelelana kwebali, kubekho isiqalo, **ubeyimvumi enomahluko engathabathekiyo yifashoni**, ukuqhubeka kwesicatshulwa, (He was a unique artist who didn't follow the fashion), **eziny' iimvumi ziyathabatheka yinkcubeko yaseMelika, udumo nemali** (Other artists follow the Western culture, popularity and money), nokusongwa kwesicatshulwa, **mhlawumbi kungamfanela uJabu ukumbiza ngentshatsheli yokwenene yencubeko yethu** (Jabu might deserve to be called our cultural icon). Konke oku kukhombisa ukuba umbhali ngumntu osele enamava ekubhaleni izicatshulwa ngokwendlela le imihlathi yesicatshulwa icwangciswe ngayo kunye nesishwankathelo.

3.5.7 Ipharamitha yokubhala

Umbhali wala nje zibekwa abe sele esiqaqambisa isicatshulwa ngoko abhala ngako. Ngamanye amazwi umbhali uyasihombisa isicatshulwa ngokubhala isihloko ngoonobumba abakhulu ngolu hlobo lulandelayo: **Lala ngoxolo, Jabu!** (Rest in peace, Jabu). Loo nto yenza ukuba umfundi asele ezicingela ukuba ngubani lo mthandi wesizwe kubhalwe ngaye apha ebalini. Kulapho athi umfundi azifundele nzulu isicatshulwa ngenxa yokwenziwa umdla sisihloko athe umbhali wasiqaqambisa ngokuthi abhale ngoonobumba abakhulu. Umbhali ubuye abhale isihlokwana sesicatshulwa. Esi sihlokwana siye sishwankathele konke okuqulathwe sisicatshulwa ngolu hlobo lulandelayo: **Sikhumbula imvumi engasekhoyo uJabu Khanyile.....** (We remember the deceased artist Jabu Khanyile....). Oku kutyhilela umfundi iziqendu eziye zabakho kubomi bukaJabu ngelixa wayesaphila. Umbhali ubhala athi: **uJabu uncamathele de kwasekupheleni kwincubeko yakhe** (Jabu stucked on his culture until his death).

3.5.8 Ipharamitha kayintoni

Apha kwesi sicutshulwa umbhali ubhala ngobomi bukaJabu awayebuphila de waphumelela okanye wasweleka. Isivakalisi esingqina ukuphumelela kukaJabu sesi

silandelayo: **Le mvumi yaduma ngomculo wayo wesintu onesingqi saseAfrika yaye nasemzini yayo yale mihla inezinto zesintu** (This artist became popular with African rhythm and his modern house has cultural things). Apha umbhali ukwabhala ngemiba eyenzeka entlalweni. Ufuna ukunikeza abafundi udaba lokwenzekayo entlalweni malunga nenkcubeko kunye namasiko. Kumhlathi wokuqala wesicatshulwa umbhali uzama ukubonisa ukuba ubhala ngembali ngobomi bomntu ngolu hlobo lulandelayo: **ubeyimvumi enomahluko engathabathekiyo yifashoni** (He was a unique artist who didn't follow the fashion). Oku kubonisa ukuba umbhali uza kugxila kwembali ngobomi bomntu, ukuba kwenzeka ntoni ngelixa wayephila uJabu, nongaba waphelaphi malunga nomculo wakhe. Isiphetho sivezwa sesi sivakalisi silandelayo: **uJabu uncamatehele de kwasekupheleni kwinkcubeko yakhe** (Jabu stucked on his culture until his death).

3.5.9 Ipharamitha kakubani

Umbhali xa ebhala isicatshulwa kungokuba efuna ukudlulisela udaba oluya kuluntu. Apha umbhali uzama ukomeleza uluntu malunga nokunyamezela kwinkcubeko, amasiko nezithethe zesintu. Kwisicatshulwa sikaJabu umbhali ubonise indlela uJabu azama ukuvuselela ngayo uluntu ukuba makubuyelwe kwinkcubeko yesintu nanjengoko yena eye wanyamezela de kwasekufeni ngokokutsho kwesivakalisi esithi: **uJabu uncamatehele de kwasekupheleni kwinkcubeko yakhe** (Jabu stucked on his culture until his death). Olu daba luzama ukukhuthaza abantu abantsundu ukuba bangangxameli ukuthabatheka lula yinkcubeko yaseMelika. Oku kudala ingxaki kuba inkcubeko yakwantu ithi iphelelwe bubunto bayo ngokokutsho kwesivakalisi esithi: **eziny' iimvumi ziyathabatheka yinkcubeko yaseMelika, udumo nemali** (Other artists follow the Western culture, popularity and money).

3.5.10 Ipharamitha nganjongoni

Umbhali ubhala esi sicutshulwa ngeenjongo zokubonisa abafundi indlela ethi inkcubeko yesintu iphelelwe ngayo ngenxa yokuthabatheka yenye inkcubeko yezinye iintlanga. Umbhali usebenzise izivakalisi ezalatha oku ngolu hlobo lulandelayo: **uJabu uncamatehele de kwasekupheleni kwinkcubeko yakhe** (Jabu stucked on his culture until his death), **eziny' iimvumi ziyathabatheka yinkcubeko yaseMelika,**

udumo nemali (other artists follow the Western culture, popularity and money). Ngamanye amazwi ukuthabatheka yenye inkcubeko kutshabalalisa uluntu kuba isizukulwana esizayo siza kukhula singayazi kakuhle inkcubeko yesintu.

3.5.11 Ipharamitha kakutheni

Umbhali ubhala ngeenjongo zokuvuselela ukuthandwa kwamasiko nezithethe eluntwini. Kwesi sicutshulwa umbhali ubhale isihlokwana esithi: **Intshatsheli yencubeko** (The cultural icon). Apha umbhali uzama ukuveza indlela uJabu awayeyithanda ngayo inkcubeko yesintu. Oku kuvela kwisivakalisi esithi: **uJabu uncamathele de kwasekupheleni kwincubeko yakhe** (Jabu stucked on his culture until his death), **eziny' iimvumi ziyathabatheka yincubeko yaseMelika, udumo nemali** (other artists follow the Western culture, popularity and money). Oku kukhombisa ukuba nokuba bekuyintoni uJabu ubengaphazamiseki ekukholoseni ngenkcubeko yesintu nanjengoko isivakalisi esithi: **kukho indlu eyodwa apho uJabu ubenxibelelana khona nezinyanya zakhe** (inside there's a special room for Jabu to communicate with his ancestors) sikungqina oko. Ngamanye amazwi uJabu akhange atshintshwe sisimo sedolophu nanjengoko uninzi lusenza njalo. Ubekwazi ukunqula kwizinyanya zakowabo noxa esedolophini. Ukongeza koku ubengumntu osoloko enxiba iimpahla zakwantu ngokokutsho kwesivakalisi esithi: **uJabu ubesoloko ephethe itshoba lamagqirha xa ecula yaye zonke izinto anazo ebezibiza ngamagama esintu** (He was always carrying the witchdoctor's knobkerrie when singing and called his property with cultural name).

3.5.12 Ipharamitha kanini no-phi

Xa umbhali ebhala ngobomi bomntu usebenzisa ixesha elidlulileyo ngolu hlobo lulandelayo: **ubeyimvumi enomahluko engathabathekiyo yifashoni** (He was a unique artist who didn't follow the fashion). Ubhalo ngobomi bomntu lusoloko lubhalwa ngomntu wesithathu ngolu hlobo lulandelayo: **Sikhumbula imvumi engasekhoyo uJabu Khanyile...** (We remember the deceased artist Jabu Khanyile....). Oku kuchazela abafundi ukuba okuqhubekayo kwisicutshulwa kwenzeke kwixesha elidlulileyo kwaye oko bekusenzeka entlalweni.

3.5.13 Ipharamitha kanjani

Umbhali isicatshulwa usibhala ngokwezigaba namanqanaba athile athungelanayo. Ngamanye amaxesha umbhali uye abe nesihloko sesicatshulwa kunye nezihlokwana zezicatshulwa, kunye nesishwankathelo ngolu hlobo:

Isihloko: **Lala ngoxolo, Jabu!** (Rest in peace, Jabu!)

Isishwankathelo: **Sikhumbula imvumi engasekhoyo uJabu Khanyile...**
(We remember the deceased artist Jabu Khanyile....)

Isihlokwana: **Intshatsheli yenkcubeko** (The cultural icon)

3.6 UHLAHLELO LWENQAKU 4: SINIK' IMBEKO KWIKUMKANIKAZI (REMEMBERING THE QUEEN)

3.6.1 Imo ngobhalo ngobomi bomntu

Inqanaba lokuziqhelanisa nesenzeko

Eli nqanaba lishwankathela iziganeko ezenzekileyo eziyimvelaphi okanye eziyintsusa yesicatshulwa. Umbhali kumele alazi eli nqanaba ekukwakhiweni kwesicatshulwa. Umzekelo woku sisihloko senqaku esizichazayo ukuba isichatshulwa singantoni na ngolu hlobo lulandelayo: **SINIK' IMBEKO KWIKUMKANIKAZI (REMEMBERING THE QUEEN)**. Umbhali apha ubuye enze isishwankathelo sebali ngolu hlobo lulandelayo: **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...** (We join the Balobedu people in mourning the tragic death of their Rain Queen....).

Inqanaba lokushicilelwa kweziganeko

Umbhali usebenzisa amanqanaba exesha xa ebhala isicatshulwa ngolu hlobo lulandelayo: Kwinqanaba lokuqala umbhali uveza ubuntwana balowo kubhalwe ngaye ngolu hlobo lulandelayo: **Wazalwa ngowama – 22 kuJulayi 1978, ubeyeyona kumkanikazi encinane kwimbali yesizwe samaBalobedu**

ekwayeyokuqala efundileyo (Born on 22 July 1978, she was the first youngest and educated queen in the history of Balobedu nation). Apha umbhali utyhilela umfundi ukuqaleka kwebali nokuqaleka kobomi bomntu. Ngamanye amazwi esi sisiqalo sebali.

Kwinqanaba lesibini umbhali ungena kuvuthondaba apho ubomi bomntu sele buqhubeka phambili. Apha okubhalwa ngaye sele ekhulile, ngoku kuthiwe ngumbindi webali ngolu hlobo lulandelayo: **Wayek' esikolweni kuGrade 11 kuba kwakufuneka aye kuba yikumkanikazi aye kulawula abantu abangaphaya kwesigidi beelali ezili-135 kufuphi naseTzaneen eLimpopo** (She left the school at Grade 11 to become the queen of more than a million people in 135 villages near Tzaneen in Limpopo). Ngamanye amazwi ikumkanikazi iyekile ukuba yimveku ngoku sele icinga njengomntu omdala. Kweli xesha kulapho ikumkanikazi ihlangana nemiceli-mngeni yobudala.

Inqanaba lesithathu libonisa isiphelo sebali. Ngamanye amazwi lo kubhalwe ngaye uphelela phi ngokwasebalini. Umbhali usivezile isiphelo seKumkanikazi uModjadji VI ngolu hlobo lulandelayo: **Lakuphel' ixesha lokuzila elithabatha unyaka, ibhunga lasebukhosini liza konyula lowo uza kubambel' uNkosazana Masalanabo de akhule** (The royal council will decide at the end of one year mourning period, who will rule until Princess Masalanabo comes of age). Ubuye umbhali achaze ukubalaseka kweKumkanikazi uModjadji VI ngolu hlobo lulandelayo: **lititshala zakhe zimchaze njengomntwana obethobekile engazigwagwisi ngokuba ngumntwana wegazi kubukumkani obudumileyo eMzantsi Africa** (her teachers described her as a respectful and submissive child although she was from the popular royal family in South Africa). Oku kutyhilela umfundi ukuba ibali liba nesiqalo, umbindi kunye nesiphelo.

Inqanaba lokuhlomla

Kweli nqanaba umbhali nguye othi ahlomle ngokwenzekileyo kwisicatshulwa. Ngamanye amazwi umbhali apha uqulathe umyalezo oya kubafundi, myalezo lowo usenokuba ngogxekayo okanye ngoncomayo. Kwesi sicutshulwa umbhali uncoma iKumkanikazi yeMvula ezibalule ngendima entle eyidlalileyo ukukhokela isizwe sayo

saBalobedu. Uthi umbhali xa ebhala: **IKumkanikazi uModjadji VI ibikuthanda ukuzibandakanya nabantu bayo xa bebhiozela imisitho ebalulekileyo** (she liked to join her people in public functions). Ngamanye amazwi umbhali walatha into yokuba iKumkanikazi yasweleka intliziyo yayo isebantwini ebibakhokela. Kwaye ibibathanda nabo beyithanda kuba ibizibandakanya noluntu. Oku kukwaboniswa sisivakalisi esithi: **ubethandwa yaye ehlonitshwa ngabantu bakhe** (love and respect was showed to her by her people).

3.6.2 Ubume besivakalisi: ulwakhiwo lolwazi

Uhlahlelo lwenkcazo yesihloko

Eli nqaku linika umzekelo wamaxesha amaninzi apho isiqalo sesivakalisi sisebenza njengesihloko sesivakalisi. Ngamanye amaxesha intetho yesihloko iphuhliswa libinzana okanye ligatya elithi lichaze ngesihloko eso. Umhlaba wokuhlalelwa kwinkcazo yesihloko ubonakala kakuhle kwisihloko senqaku esithi: **Sinik' imbeko kwiKumkanikazi** (Remembering the Queen). Esi sivakalisi siphuhliswe leli gatya lilandelayo: **kwiKumkanikazi**. Lithi lisebenze njengenkcazo yesihloko eso. Umsebenzi wale nkcazo kukucacisa ngakumbi ngembali yobomi beKumkanikazi uModjadji VI ukuze abe yikumkanikazi yemvula ebalaseleyo ehlabathini. Umbhali usibonisa indlela iKumkanikazi uModjadji VI awayebalasele ngayo ekuniseni imvula, ngokusinika isishwankathelo esisisihlokwana ngolu hlobo lulandelayo: **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...** (We join the Balobedu people in mourning the tragic death of their Queen....). Le nkcazelo isibonisa indlela iKumkanikazi uModjadji VI awayeyimbalasane ngayo ngelixa wayesadla amazimba.

Kwisihlokwana sokuqala kwinqaku umbhali usibonisa imilo yeKumkanikazi uModjadji VI ngokubhala ukuba: **Kwathi kanye xa lubekw' ufele lwehlosi emagxeni eKumkanikazi-yagalel' imvula** (The leopard skin was put on her shoulders-the rain fell). Le nkcazelo izama ukutyhila ukuba iKumkanikazi uModjadji VI yalizalisekisa isiko elinenkqayi ngokuthi lizingqinele ngokuna kwemvula. Umbhali ude akutyhile oku ngokuthi: **'Mayin' imvula! Yatsho loo ntsholo phakathi kweentaba eziluhlaza zaseLataba Valley** ('Let the rain start! That noise was hailed between the Letaba

Valleys). Eli nqaku likwasibonisa ukuba iKumkanikazi uModjadji VI ayizange ilitshintshe eli siko. Koko yenza ngendlela ookhokho bayo babesenza ngayo. Nabantu beduma nje akazange abathibaze koko walivuyela elo hlombe babelenza kuye.

Kwisivakalisi esithi: **Wayek' esikolweni kuGrade 11 kuba kwakufuneka aye kuba yikumkanikazi aye kulawula abantu abangaphaya kwesigidi beelali ezili-135 kufuphi naseTzaneen eLimpopo** (She left the school at Grade 11 to become the queen of more than a million people in 135 villages near Tzaneen in Limpopo), umbhali usinika inkcazelo esibonisa ukuba iKumkanikazi uModjadji VI yayiyithanda inkcubeko yakowabo kuba yancama neso sikolo ukuze ibekwe ibe yikumkanikazi ze kamva ibone ukuba ingaya na esikolweni. Eyona nto umbhali azama ukusityhilela yona apha kukubonisa ukuba kuyingozi ukushiya inkcubeko yakho ngenxa yemfundo, nakubeni ilungile kodwa kumele ihoywe nayo inkcubeko. IKumkanikazi uModjadji VI ide wasweleka isenza amasiko akuyo ngokokutsho kwesivakalisi esithi: **IKumkanikazi uModjadji VI ibikuthanda ukuzibandakanya nabantu bayo xa bebhiozela imisitho ebalulekileyo** (she liked to join her people in public functions). Oku iKumkanikazi uModjadji VI izama ukukubethelela eluntwini ukuba xa uthe wongamela abantu akukuhle ukuba ubanyevulele, kodwa kumele uzibandakanye nabo ukuze nabo bakuqhele. Ikumkanikazi ibingumntu ongazigwagwisiyo. Ubefikeleleka kuwonke-wonke.

Kwisihloko xa kanye umbhali aqala inqaku lakhe usibonisa imbono yokuhlalelwa kwamagqabantshintshi esihloko ngolu hlobo lulandelayo: **Phumla ngoxolo, Modjadji VI** (Rest in peace, Modjadji VI). Ngamanye amazwi igama elithi Modjadji ligama elimele igqirha lemvula. Ibinzana elithi: **Sinik' imbeko kwiKumkanikazi** (The is queen honoured), yimbono ebonisa uchasaniso kwingcamango yentloko yokuqala ethi: **Phumla ngoxolo, Modjadji VI** (Rest in peace, Modjadji VI). Le ntetho ibhekisa kwintlungu ethi yomeleze izihlobo nezalamane ezithe zashiywa lelinye lamalungu azo. Ukanti ikwayintetho etshiwo kulowo ebeyimbalasane eluntwini. Kwakwesi sihlokoi, eli binzana lisebenza njengentloko ngelixa intetho echazayo ibonisa imo yonxunguphalo eyile ilandelayo: **Sinik' imbeko kwiKumkanikazi** (Remembering the Queen). Noxa kunjalo le ntetho ibuye ibe nochasaniso kuba ithi: **Phumla ngoxolo, Modjadji VI** (Rest in peace, Modjadji VI), **Sinik' imbeko kwiKumkanikazi**

(Remembering the Queen). Olu chasaniso luvezwa yindlela umbhali abhale ngayo izivakalisi ngolu hlobo lulandelayo: **Phumla ngoxolo, Modjadji VI** (Rest in peace, Modjadji VI), uchasaniso: **Sinik' imbeko kwiKumkanikazi** (Remembering the Queen). Apha umbhali uthetha ngeKumkanikazi uModjadji VI ngokungathi isangcwatywa xa esithi mayiphumle ngoxolo ngelixa isivakalisi esilandelayo sikuphikisa oko ngokuthi: **Sinik' imbeko kwiKumkanikazi** (The queen honoured), sibonisa ukuba sele kuziinkumbulo nje ngekumkanikazi engasekhoyo esele kudala yangcwatywayo.

Okokugqibela umbhali usixelela ukuba: **ubethandwa yaye ehlonitshwa ngabantu bakhe** (love and respect was showed to her by her people). Umbhali usebenzisa le ntetho ezama ukugxininisa into yokuba xa usenza into eluntwini ushiya imizila ethi uluntu liyilandele. Nokuba wenza okubi okanye okuhle kodwa oko ukwenzayo bakho abantu abakulandelayo. Kwisivakalisi esithi: **abahlali baseDuiwelskloof batshintshe igama lale dolophu baza bayithiya ngegama lekumkanikazi yabo bathi yiModjadjiskloof** (the Duiwelskloof community changed its name and renamed by Modjadjiskloof), kubonisa ukuba ikumkanikazi ibithandwa ngabalandeli bayo. Le nto yokutshintsha negama ledolophu ichaza indlela ebebeyihloniphe ngayo ikumkanikazi yabo. Ngoba ukuba bebengayihloniphanga bebengeze badumise igama layo olu hlobo. Ishiye izele abanye ooModjadji njengentombi yakhe eza kungena ezihlangwini zakhe ngokokutsho kwesivakalisi esithi: **ushiya ngasemva imveku eneenyanga ezintlanu eza kuba yikumkanikazi yakukhula** (she left a five year old infant who will take over when she grows up).

Ukuqhubela phambili kwesihloko

Kwisicatshulwa soloko kukho ibinzana lesibizo elisoloko likhankanywa. Eli binzana lesibizo liphuhlisa imbono yokuqhubeka kwesihloko. Ngalo ndlela umbhali ugxininisa umxholo weli nqaku abhala ngalo. Kweli nqaku lithi: **Phumla ngoxolo, Modjadji VI** (Rest in peace, Modjadji VI), umbhali usebenzise ibinzana lesenzi elibhekisele ekufeni. Ngaphandle kweli gama: **phumla**, umbhali uyaqhubeka esebenzisa amagama athile kwisicatshulwa athetha into enye nokulala anjengala alandelayo: ikumkanikazi engasekhoyo, ukusutywa kukufa.

IKumkanikazi uModjadji VI ubebathanda abantu bakhe ngaphezu kokuba ebesesikhundleni esiphezulu. Ubede abahambele ntoleyo ibingenziwa ziikumkanikazi ezadlulayo ngokokutsho kwesivakalisi esithi: **Ngokwesithethe iiKumkanikazi zeMvula aziyi kumatheko kawonke-wonke** (according to the custom rain queens do not join public functions). KwiKumkanikazi uModjadji VI akubanga njalo. Yena uye wabatyelela abantu bakhe esakha ubuhlobo nanjengoko isivakalisi esithi: **IKumkanikazi uModjadji VI ibikuthanda ukuzibandakanya nabantu bayo xa bebhiozela imisitho ebalulekileyo** (she liked to join her people in public functions) sikungqina oko. Le nto yenze ukuba abantu bakhe bamhlonele ngenxa yokunxibelelana nabo. Oku kuboniswa sisivakalisi esithi: **Ubethandwa yaye ehlonitshwa ngabantu bakhe** (love and respect was showed to her by her people). Oku kuthanda kwakhe abantu bakhe ude wazibandakanya neeprojekthi zasekuhlaleni ngokungathi akayokumkanikazi. Oku kungqinwa sisivakalisi esithi: **IKumkanikazi yeMvula ibiyinxalenye yephulo leCentre For Scientific And Industrial Research eliququzelela ukuthengiswa kokutya kwesintu kweli kumazwe ehlabathi** (The rain queen joined the project of Centre For Scientific And Industrial Research which deals with selling of traditional food in nationwide). Oku kubonisa ukuba IKumkanikazi uModjadji VI yayizithanda izinto zenkcubeko kwaye ithanda ukuzibandakanya nabantu. Isivakalisi esithi: **Wayek' esikolweni kuGrade 11 kuba kwakufuneka aye kuba yikumkanikazi aye kulawula abantu abangaphaya kwesigidi beelali ezili-135 kufuphi naseTzaneen eLimpopo** (She left the school at Grade 11 to become the queen of more than a million people in 135 villages near Tzaneen in Limpopo) sikhombisa ukuba ngenxa yokuzibandakanya kwayo ikumkani nesizwe loo nto yenza ukuba kube lula ukulawula abantu abangaka ukuba baninzi. Ukuba wayezigwagwisa ngewayengazanga akuphumelele ukukwenza oku.

Ulwakhiwo lwesivakalisi esiyintloko

Kwesi sicutshulwa kukho isihloko esibhalwe ngokuqaqambileyo esithi: **Sinik' imbeko kwiKumkanikazi** (Remembering the Queen). Esi sihloko silandelwa zezinye izihlokwana ezibonakalayo kwisicutshulwa ezinjengesi silandelayo: **Phumla ngoxolo, Modjadji VI** (Rest in peace, Modjadji VI). Zonke izihlokwana zisisishwankathelo esityhilela umfundi ngokuza kuthi kulandele apha ebalini okanye kwisicutshulwa xa esiya efunda ngokubanzi.

Phantsi kwesihloko ngasinye umbhali uyile imihlathi ethungelanayo. Phantse yonke imihlathi ekwiscatshulwa ithetha ngoModjadji VI oyiKumkanikazi yeMvula ngolu hlobo lulandelayo: **Kwathi kanye xa lubekw' ufele lwehlosi emagxeni eKumkanikazi-yagalel' imvula** (The leopard skin was put on her shoulders-the rain fell). Ngamanye amazwi umbhali walatha into yokuba uModjadji VI wangena ngokufanelekileyo kwisikhundla sokunisa imvula kuba yana ukukuzalisekisa oko.

Ulwazi olunikiweyo nolutsha

Xa sifunda isicatshulwa sinolwazi esinalo kakade, kunye nolwazi esiluzuzana ngokufunda isicatshulwa. Xa sijonga isakhiwo senqaku, umbhalo osisihloko uyahluka kokuqulathwe ngaphakathi. Umbhalo wesihloko ubhalwe ngoonobumba abakhulu ngolu hlobo lulandelayo: **SINIK' IMBEKO KWIKUMKANIKAZI** (REMEMBERING THE QUEEN). ze isishwankathelo sibhalwe ngoonobumba abancinci abangqindilili ngolu hlobo lulandelayo: **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...** (We join the Balobedu people in mourning the tragic death of their Queen....). Isiqu sesicatshulwa sithi sibhalwe ngoonobumba abaqhelekileyo.

Ezinye izihloko zithi zibhalwe ngamagama angqindilili njengesilandelayo: **Phumla ngoxolo, Modjadji VI** (Rest in peace, Modjadji VI). Olu bhalo lubhalwe ngqindilili lulo oluthi lube nomtsalane kumfundi kwinqaku elo kubhalwe ngalo. Olu bhalo ludla ngokuba sisishwankathelo sebali. Olu bhalo lwenza umdla othi ngamanye amaxesha ukushiye usazibuza imibuzo enjengale: Ngubani lo kuthiwa yintshatsheli? Kutheni kuthiwa yintshatsheli nje? Emveni kwale mibuzo uye ube nomdla wokufunda inqaku elo ngakumbi kuba ufuna ukuzivela okutshiwo sisihloko eso senqaku. Ngokufunda kwakho inqaku ufumana ulwazi olutsha, udibanise kolu ubunalo engqondweni. Zonke iingxaki nezisombululo ezibhalwe kwisicatshulwa zisichazela ngakumbi kule nto umfundi ebesele eyazi. Abafundi abaninzi bayathanda ukufunda amanqaku azisa ingxaki. Aba bafundi baye babe nomdla kwindlela eza kuthi isonjululwe ngayo le ngxaki. Kwesi sicutshulwa sithi: **Sinik' imbeko kwiKumkanikazi** (The queen honoured), ingxaki umfundi uyifumana kwalapha kwisihloko, le yokuba kutheni iKumkanikazi kuthiwe ilale ngoxolo. Apha umfundi uthi azahlulele ngokuthi afunde isicatshulwa ngokupheleleyo kuba eneengcinga ezibethabethanayo ezizezi

zilandelayo: ingaba iKumkanikazi inikwa imbeko kuba isaphila okanye inikwa imbeko yokuba iswelekile? Uthi umbhali akugqiba ukusifunda isicatshulwa andule ukufumana ukuba le mbeko enikwa iKumkanikazi yeyokuba ingasekho (iswelekile). Ngamanye amazwi kuthiwa mayiphumle ngoxolo kumsebenzi wayo ewenzileyo eluntwini ngelixa ibisaphila.

Apha kwesi sicutshulwa umbhali okwavela njengomhambisi wolwazi ngelixa umfundi ethatyathwa njengomamkeli wolwazi. Umbhali ubhenca indlela iKumkanikazi uModjadji VI enconywa ngayo ngenxa yokuxabisa uluntu lwayo ngolu hlobo lulandelayo: **lititshala zakhe zimchaze njengomntwana obethobekile engazigwagwisi ngokuba ngumntwana wegazi kubukumkani obudumileyo eMzantsi Africa** (her teachers described her as a respectful and submissive child although she was from the popular royal family in South Africa). Umfundi uthabatha olu lwazi olugcine engqondweni yakhe emva kokulufumana kumbhali. Uthi nokuba ebona indlela umntu anconywa ngayo ongasekhoyo aqonde ukuba udlale indima enkulu eluntwini. Kwaye umntu onjalo akazigwagwisanga kodwa uye wathobeka phakathi kwabantu bakhe.

Unxulumano lomxholo nembali

Unxulumano lomxholo nembali luzekeliswa kuluhlu lwezivakalisi kwisicatshulwa. Kukho ukudibana okuthile phakathi kwembono kunye nolunye uhlelo lwenkcazelo yesihloko. Kubalulekile ukukuqaphela oko xa kufundwa isicatshulwa. Umzekelo ocacileyo wonxulumano lwembali uqondakala kwisihloko esithi: **Phumla ngoxolo, Modjadji VI** (Rest in peace, Modjadji VI). Esi sihloko bekumele ukuba sibhalwe ngokupheleleyo kwathiwa: **lala ngoxolo, Modjadji VI** (Rest in peace, Modjadji VI), koko sikwimo yokuhlonipha ethi: **Phumla ngoxolo, Modjadji VI** (Rest in peace, Modjadji VI). Ngamanye amazwi eli ligatya lokugqibela lesihloko: **Phumla ngoxolo** elithi lisebenze ukuphuhlisa imbali yesivakalisi. Umfundi uza kuyiqwalasela into yokuba igatya elithi: **Modjadji VI**, lelona liyintloko okanye lingumxholo wesivakalisi. Kwakhona eli gatya lisebenza njengentloko okanye umxholo weli nqaku xa lilonke. Loo nto ithetha ukuba igatya elithi: **Phumla ngoxolo**, yimbali, kukunaba kwesithethi kwisihloko okanye kumxholo.

Kwimizekelo emininzi umxholo uthatha ingongoma eyintloko. Kwisivakalisi esithi: **Sinik' imbeko kwiKumkanikazi** (The queen honoured), ibinzana elithi: **Sinik' imbeko** ngumxholo okanye yintsusa yokubhala esi sicutshulwa, ngelixa igatya elithi: **(kwi) Kumkanikazi**, liyimbali yokwenzekayo kwisicutshulwa. Imbali iphuma kumxholo okanye kwingongoma eyintloko iyichaza ngokuphandle into eyenzekayo kwiKumkanikazi uModjadji VI. Imbali ngomxholo ifumaneka kwisishwankathelo sesicutshulwa esithi: **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...** (We join the Balobedu people in mourning the tragic death of their Queen....). Imbali ibe yile esichazela ukuba iKumkanikazi uMdjadji VI wasiyeka isikolo ngenxa yokuba eza kulawula abantu ngokokutsho kwesivakalisi esithi: **Wayek' esikolweni kuGrade 11 kuba kwakufuneka aye kuba yikumkanikazi aye kulawula abantu abangaphaya kwesigidi beelali ezili-135 kufuphi naseTzaneen eLimpopo** (She left the school at Grade 11 to become the queen of more than a million people in 135 villages near Tzaneen in Limpopo). Xa siyichaza imbali singathi inika igcaciso ngomxholo.

Unxulumano oluqwalasela iingcinga ezifunekayo

Abafundi kwisicutshulwa basenokufumana ulwazi olugxininisiweyo nolunye oluthathwa njengolucingelayo nolwandulelayo. Kwizinto ezihlayo ezininzi, ababhali baza kusebenzisa izimelabizo, iimvumelwano ezingathathi cala nezicacise iimbono ngokwazo ezinxulumene neengcinga ezifunekayo. Kwisivakalisi esithi: **Wayek' esikolweni kuGrade 11 kuba kwakufuneka aye kuba yikumkanikazi aye kulawula abantu abangaphaya kwesigidi beelali ezili-135 kufuphi naseTzaneen eLimpopo** (She left the school at Grade 11 to become the queen of more than a million people in 135 villages near Tzaneen in Limpopo) kunolwazi olwenzelwe ukuqwalasela le ngxoxo okanye landulelwe yiloo nto umbhali ayithethayo ngobomi beKumkanikazi uModjadji VI kwalapha ekuqaleni kwisivakalisi. Umbhali uxoxa into yokuba: **Ngokwesithethe iiKumkanikazi zeMvula aziyi kumatheko kawonke-wonke** (according to the custom rain queens do not join public functions). Olu lwazi luthatyathwa njengolwazi olwandulela ingxoxo ezayo. Lo ngxoxo yile ilandelayo: **IKumkanikazi uModjadji VI ibikuthanda ukuzibandakanya nabantu bayo xa bebhiyozela imisitho ebalulekileyo** (she liked to join her people in public functions).

Kumhlathi wethoba wesicatshulwa umbhali usebenzise uhlobo lokukhankanya egxininisa isivakalisi esithi: **IKumkanikazi uModjadji VI ibikuthanda ukuzibandakanya nabantu bayo xa bebhiozela imisitho ebalulekileyo** (she liked to join her people in public functions), **Kwiiveki ezimbalwa phambi kokuba isweleke yaya kwimibhiozo yoSuku lweAfrika kwilali yaseGa-Mokwakwaila** (A few weeks before her death she attended the African Day event at Ga-Mokwakwaila).

Apha umbhali uchaza ukuba iKumkanikazi uModjadji VI ibingumntu othanda ukuzibandakanya nabantu. Igatya elithi: **Kodwa uMakoko ubekuthanda ukuzibandakanya nabantu bakhe** (But Makobo liked to join her people), lilandela igatya elilandulelayo elithi: **Ngokwesithethe iiKumkanikazi zeMvula aziyi kumatheko kawonke-wonke** (According to the custom rain queens do not join public functions). Oku kuthetha ukuba iKumkanikazi uModjadji VI ibingumntu wabantu nanjengoko ezinye iikumkanikazi zingazange zenze njalo. Akwenzayo eluntwini wayesenzela yena kunye nabantu bakhe.

3.6.3 Uyamano kwisicatshulwa

Le mbono iza kuchazwa ngokuthi kujongwe izinto ezithi zibe negalelo kwindlela ezibonakala ngayo izicatshulwa. Ezi zinto zezi zilandelayo: isalathisi, uthelekiso loyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, nokuvumelana kwamagama kwisivakalisi.

Isalathisi

Ababhali bayakwazi ukusebenzisa izimelabizo kwimvumelwano ezizezabo nezingathathi cala, ukucacisa imbono yonxulumano engqamene neengcinga ezifunekayo. Kwisivakalisi esithi: **yatsho loo ntsholo** (went the cry), **kule minyaka mibini igqithileyo** (in the past two years), ibinzana elichazayo ngalinye liqulathe isimelabizo u- **loo** no-**kule**. Ibinzana u-**loo** ligxininisa isandi sokukhwaza kwabantu becela imvula. Ibinzana u-**kule** ugxininisa iminyaka ethe iKumkanikazi yatyelela abantu bayo ngayo.

Umbhali ukwatyhila oku kulandelayo esebenzisa isalathisi: **igama lale dolophu baza bayithiya ngegama lekumkanikazi** (residents decided to rename their town in her honour). Apha umbhali uyagxininisa ngokusebenzisa isimelabizo u- **lale** ukuzama ukwahlula le dolophu phakathi kwezinye iidolophu ezikhoyo kwesi sizwe. Ngamanye amazwi umbhali uzama ukubonisa ukuba le kumkanikazi ibe iyeyona eye yasithanda isizwe sakowayo kwaye naso sayihlonipha ngokuthi ibe yeyokuqala ezimbalini ukuvumela ukuba igama layo lithiye idolophu.

Uthelekiso loyamano nenguqulo yamagama

Isichazi sothelekiso nokusetyenziswa kwegama elithile endaweni yelithile ziyadibana kakhulu. Zombini ezi ziqwenga zisetyenziswa ngexesha elinye. Oku sikubona kwisivakalisi esithi: **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...** (We join the Balobedu people in mourning the tragic death of their Queen....). Apha sifumana isafobe esihloniphayo. Endaweni yokusetyenziswa kwegama elithi: **sikhumbula oswelekileyo**, umbhali usebenzise igama lesihlonipho elithi: **Sinik' imbeko yokugqibela**.

Kwesi sivakalisi sithi: **Yayingumzuzu wondiliseko kusenziwa isiko elinenkqayi...**(It was a solemn moment, a ritual that stretched back...), sifumana isafobe esisimntwiso: **isiko elinenkqayi**, sokuba eli siko kudala labakho kwakwiminyaka yama-500 eyadlulayo. Kwesi sivakalisi sithi: **Ngokwesithethe iiKumkanikazi zeMvula aziyi kumatheko kawonke-wonke yaye zithetha nabantu bazo ngomlomo wamaphakathi akomkhulu** (According to the custom Rain Queens don't join public functions and only communicate with their people via male councillors and indunas), sibona unxibelelwano olukhoyo phakathi kweeKumkanikazi kunye namaphakathi ayo ukuya ebantwini. Ngamanye amazwi olu nxibelelwano lwalusenza ukuba iKumkanikazi ibe kude nabantu, kube ngamaphakathi kuphela asondelayo kuyo ayibone. Kanti kwisivakalisi esithi: **IKumkanikazi uModjadji VI ibikuthanda ukuzibandakanya nabantu bayo xa bebhiozela imisitho ebalulekileyo** (she liked to join her people in public functions), olu nxibelelwano belungasahambi ngala ndlela lalihamba ngayo kwiikumkanikazi ezadlulayo. Le Kumkanikazi ibivele iziyele ebantwini xa ifuna, kwaye ingadlulanga mntwini.

Ezi zivakalisi zilandelayo: **Ngokwesithethe iiKumkanikazi zeMvula aziyi kumatheko kawonke-wonke yaye zithetha nabantu bazo ngomlomo wamaphakathi akomkhulu** (According to the custom Rain Queens don't join public functions and only communicate with their people via male councillors and indunas), **iKumkanikazi uModjadji VI ibikuthanda ukuzibandakanya nabantu bayo xa bebhiozela imisitho ebalulekileyo** (But Modjadji VI liked to join her people in public functions), **Kwiiveki ezimbalwa phambi kokuba isweleke yaya kwimibhiyozo yoSuku lweAfrika kwilali yaseGa-Mokwakwaila** (A few weeks before her death she attended the African Day event at Ga-Mokwakwaila), ziqulathe uchasaniso oluthi: **iiKumkanikazi zeMvula aziyi kumatheko kawonke-wonke, iKumkanikazi uModjadji VI ibikuthanda ukuzibandakanya nabantu bayo** (Rain Queens don't join public functions, but Modjadji VI liked to join her people). Apha umbhali uzama ukutyhila ukuba iikumkanikazi kwakungavumelekanga ukuba zingadibana nabantu kumaxesha angaphambili. Kodwa ngoku isivakalisi sesibini sichasa esi sokuqala. Ngamanye amazwi amaxesha akudala akasafani nala anamhlanje.

Izihlanganisi

Umbhali usebenzise izihlanganisi ukwakha izivakalisi. Ezi zivakalisi ziyilwa zibe yimihlathi. Le mihlathi ithi ihlanganiswe ze yakhe isicatshulwa. Kwisicatshulwa seKumkanikazi uModjadji VI izihlanganisi ziyilwe ngolu hlobo lulandelayo: **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...** (We join the Balobedu people in mourning the tragic death of their Queen...). Apha umbhali usebenzise isihlanganisi u- **kunye**. U- **kunye** kwesi sivakalisi singentla usibonisa ukuhlangana kwamagatya enze isivakalisi esinye ngolu hlobo lulandelayo: **Sinik' imbeko yokugqibela, ligatya lokuqala, kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa**, ligatya lesibini. Kwesi sivakalisi silandelayo: **Kodwa uMakoko ubekuthanda ukuzibandakanya nabantu bakhe** (But Makobo liked to join her people), u-**kodwa** kwesi sivakalisi singentla uzama ukuchasa igatya lokuqala elileli lithi: **iiKumkanikazi zeMvula aziyi kumatheko kawonke-wonke** (Rain Queens don't join public functions). Ngamanye amazwi lo **kodwa** wahlula ezi zivakalisi zimbini ngolu hlobo lulandelayo: **iiKumkanikazi zeMvula aziyi kumatheko kawonke-wonke. Kodwa**

uMakoko ubekuthanda ukuzibandakanya nabantu bakhe (Rain Queens don't join public functions. But Makobo liked to join her people).

Isivakalisi esithi: **Ngokwesithethe iiKumkanikazi zeMvula aziyi kumatheko kawonke-wonke yaye zithetha nabantu bazo ngomlomo wamaphakathi akomkhulu** (According to the custom Rain Queens don't join public functions and only communicate with their people via male councillors and indunas), sinesihlanganisi u-**yaye** esisebenza njengentetho engumxholo yokuqononondisa okanye ukugxininisa ukungaphazanyiswa kwesithethe sesi sizwe ngokuthi kudlulwe kubantu ekumele kube ngabo oosomlomo beKumkanikazi. Ngamanye amazwi kwakungangeni nabani phakathi kweKumkanikazi kunye namaphakathi ayo.

Izikhombisi / izalathandawo

Kwesi sicutshulwa umbhali uzisebenzisile izimelabizo zokwalatha okanye izikhombisi ukufumana uqhagamshelwano lwesibizo okanye uqhagamshelwano lwesivakalisi. Ezi zikhombisi zilandelayo zikwizivakalisi eziqulathwe sesi sicutshulwa seKumkanikazi uModjadji VI: **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa... Kule minyaka mibini igqithileyo utyelele iiprojekthi zoluntu eziliqela** (We join the Balobedu people in mourning the tragic death of their Queen....In the past two years, she personally visited a number of community projects in the area). Ezi zivakalisi zinezikhombisi u-**yesi** no-**kule**, ezikhombisa ukuba le kumkanikazi ibilulutho elizweni ngokuthi izibandakanye nalo. Okunye okuboniswa zezi zikhombisi kukuba le kumkanikazi isandula ukusweleka, akukudala kuyaphi.

Uphinda-phindo

Umbhali xa ebhala inqaku usebenzisa uphinda-phindo ukuzama ukugxininisa umba othile okanye efuna ukuphuhlisa okanye ukuphumeza injongo ethile. Apha kwisicutshulwa seKumkanikazi uModjadji VI umbhali uphinda-phinde izivakalisi ezixela ngokuthanda kwayo abantu bayo le kumkanikazi. Ukanti nesihlokwana usiqale ngokusibhala ngolu hlobo lulandelayo: **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...**

(We join the Balobedu people in mourning the tragic death of their Queen....), aze alandelise ngezivakalisi eziyamileyo kwisihloko ezinjengezi zilandelayo: **IKumkanikazi uModjadji VI ibikuthanda ukuzibandakanya nabantu bayo xa bebhiozela imisitho ebalulekileyo** (She liked to join her people in public functions), **Kwiiveki ezimbalwa phambi kokuba isweleke yaya kwimibhiozo yoSuku lweAfrika kwilali yaseGa-Mokwakwaila** (A few weeks before her death she attended the African Day event at Ga-Mokwakwaila), **iKumkanikazi yeMvula ibiyinxalenye yephulo leCentre For Scientific And Industrial Research eliququzelela ukuthengiswa kokutya kwesintu kweli kumazwe ehlabathi** (the rain queen joined the project of Centre For Scientific And Industrial Research which deals with selling of traditional food in nationwide). Umbhali apha uzama ukuphuhlisa ukuba iKumkanikazi yeMvula ibibaxhasa abantu bayo. Ibingajonganga isiqu sayo sodwa kodwa ibikhathalele nabanye abantu. Naphambi kokuba isweleke ibimana ityelela kwiindawo ezinabantu ukuze ifake isandla. Ekugqibeleni ide yaba yinxalenye yephulo lokuphuhlisa uluntu.

Kwisivakalisi esithi: **lititshala zakhe zimchaze njengomntwana obethobekile engazigwagwisi ngokuba ngumntwana wegazi kubukumkani obudumileyo eMzantsi Africa** (her teachers described her as a respectful and submissive child although she was from the popular royal family in South Africa), siboniswa ukuba yayingumntwana owayengaziphakamisanga kwasekukhuleni kwakhe. Oku kufundisa abafundi ukuba bajonge indlela yokuthobeka eluntwini ukuze uluntu luhlale lubathanda. Nokuba yayizalwa ebukhosini le kumkanikazi yayithobekile ifikeleleka kumntu wonke. Yiyo le nto ladunyiswa negama layo, ngokuthi kutshintshwe igama ledolophu kubizwe elayo ngokokutsho kwesivakalisi esithi: **abahlali baseDuiwelskloof batshintshe igama lale dolophu baza bayithiya ngegama lekumkanikazi yabo bathi yiModjadjiskloof** (The Duiwelskloof community changed its name and renamed by Modjadjiskloof).

Ukuvumelana kwamagama kwisivakalisi

Amagama athi avumelane akhiwa ngokuhlenganisa amagama amabini nangaphezulu. La magama azizigaba zentetho ezahlukeneyo ezinjengezaci namaqhalo, isimntwiso, isifaniso, isikweko, isinxulumanisi kunye nobabazo.

Kwesi sicutshulwa sikaseKumkanikazi yeMvula siyawafumana la magama ngolu hlobo lulandelayo: **Yayingumzuzu wondiliseko kusenziwa isiko elinenkqayi...**(It was a solemn moment, a ritual that stretched back....). Apha umbhali usebenzise isimntwiso **isiko elinenkqayi** ngenjongo yokuchaza ubudala beli siko. Kwisivakalisi esithi: **siphantsi kwelifu elimnyama** (people find themselves once more mourning), sisaci esichaza ukuba sengxakini yokushiywa lelinye lamalungu osapho.

3.6.4 Unamathelwano kwisicutshulwa

Iziseko zonamathelwano ezingezizo ezeelwimi

Umfundi uyakwazi ukusilandela isakhiwo, nokumiswa kwezehlo zeziganeko zesicutshulwa ngamaxesha azo ngenxa yolwazi lwakhe lwangaphambili. Umfundi uyakwazi ukusilandela isicutshulwa kuba silandele amanqanaba ekwavunyelwana ngawo ekuyilweni kwamanqaku ephepha-ndaba. Kwesi sicutshulwa seKumkanikazi uModjadji VI isihloko sibhalwe ngamagama amakhulu acacileyo angala alandelayo: **SINIK' IMBEKO KWIKUMKANIKAZI (REMEMBERING THE QUEEN)**. Esi sihloko siqaqambisa umxholo wenqaku kuba uthi wakusifunda ushiyeke unemibuzo enjengale ilandelayo: Ngubani le Kumkanikazi kuthethwa ngayo apha? Kwenzeke ntoni ukuze ikhunjulwe? Bekunini ngoko? Ukanti umhlathi ngamnye wesicutshulwa uyilwe wamfutshane ukuze inqaku lifundeke ligqitywe kwangoku. Imihlathi yenqaku iqulathe okuthile okunxibeleleneyo ngokulandelelana kwayo. Yonke le mihlathi ikhokelwa sisihloko eso.

Kwesi sicutshulwa siyaphawula ukuba sakhiwe ngokuba sibe namaqanaba anjengala alandelayo: isiqalo, sishwankathela okuza kwenzeka kwisicutshulwa. Isiqalo sesi sithi: **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...** (We join the Balobedu people in mourning the tragic death of their Queen....). Uvutho-ndaba, lutyhila ukujiya kwesicutshulwa, ngamanye amazwi yimihlathi ecacisa ukuqhubeka kwebalingolu hlobo lulandelayo: **ubethandwa yaye ehlonitshwa ngabantu bakhe** (Love and respect was showed to her by her people), **abahlali baseDuiwelskloof batshintshe igama lale dolophu baza bayithiya ngegama lekumkanikazi yabo bathi yiModjadjiskloof** (the Duiwelskloof community changed its name and renamed by Modjadjiskloof).

Isiphelo, sibonisa ukusongwa kwesicatshulwa okanye ukuphela kwesicatshulwa ngolu hlobo lulandelayo: **Lakuphel' ixesha lokuzila elithabatha unyaka, ibhunga lasebukhosini liza konyula lowo uza kubambel' uNkosazana Masalanabo de akhule** (The royal council will decide at the end of one year mourning period, who will rule until Princess Masalanabo comes of age). Apha umbhali uzama ukushwankathela konke okutyhilwe libali ngeenjongo zokukhumbuza umbhali eyona ntsusa yokubhaliweyo.

Unxulumano

Xa umbhali ethe waphumelela ukubhala isicatshulwa ngendlela apho isiganeko sizala esinye, loo nto yenza ukuba umfundi akwazi ukuchonga unxulumano kwisicatshulwa, chongo olo oluza kuthi ludibanise ulwazi lwakhe lwangaphambili. Kwesi sicutshulwa sibona umbhali ebhala ngobomi beKumkanikazi uModjadji VI nokuthanda kwakhe isizwe sakhe. Umbhali uphinde kwakwesi sicutshulwa aveze indlela iKumkanikazi uModjadji VI ethanda ngayo ukunxibelelana noluntu ngolu hlobo lulandelayo: **Kodwa uMakoko ubekuthanda ukuzibandakanya nabantu bakhe** (But Makobo liked to join her people). Oku kuthi kudale umdla kubafundi abangabathandi boluntu, ukanti nabathandi bokufunda ngelizwe kunye neenkokeli zalo. Oku kubonisa ukuba inkokeli iyazibandakanya nesizwe esikhokeleyo.

Amalungu oyamano nolungelelaniso

Ukuhlahlelwa kwesicatshulwa kuquka imiba emibini, uthelekiso nokuthetha kwakhona nenkangeleko yolwayamano nolungelelaniso. Kwesi sicutshulwa umbhali usebenzise ulwamano nolungelelaniso ngolu hlobo lulandelayo: **Ngokwesithethe iiKumkanikazi zeMvula aziyi kumatheko kawonke-wonke yaye zithetha nabantu bazo ngomlomo wamaphakathi akomkhulu** (According to the custom Rain Queens don't join public functions and only communicate with their people via male councillors and indunas. But Modjadji VI liked to join her people in public functions), **iKumkanikazi uModjadji VI ibikuthanda ukuzibandakanya nabantu bayo xa bebhiozela imisitho ebalulekileyo. Kwiiveki ezimbalwa phambi kokuba isweleke yaya kwimibhiozo yoSuku lweAfrika kwilali yaseGa-Mokwakwaila** (A few weeks before her death she attended the African Day event at Ga-

Mokwakwaila). Apha umbhali uzama ukuveza ezi zivakalisi zoyameneyo kuba kuqala ikumkanikazi, kube ngamaphakathi kuze kulandele abalandeli okanye abantu. Unxibelelwano lwaluhamba ngalo ndlela kwesi sizwe ngokuthi ibe ngumphezulu-phantsi. Ngamanye amazwi konke okusuka ngasentla kumele kufikelele kubalandeli baze benze ngokomyalelo nokuba abambonanga ngamehlo lowo ubanika loo myalelo.

Ukusetyenziswa kwentelekelelo

Umfanekiso-ngqondweni othi unyanzelwe sisakhiwo sesicatshulwa unenxaxheba enkulu oyidlalayo kwizinto ezisebenzayo ekudaleni umanyano. Umfanekiso-ngqondweni uyafuneka ukudibanisa ulwazi olutsha nolwazi oluqulethwe yingqondo yomfundi. Kwisicatshulwa seKumkanikazi uModjadji VI kukho umfanekiso-ngqondweni wokuba yenza ntoni iKumkanikazi uModjadji VI kula manqanaba achazwa sisicatshulwa alandelayo: **Kodwa uMakoko ubekuthanda ukuzibandakanya nabantu bakhe** (But Makobo liked to join her people). Umfanekiso-ngqondweni ngulo wokuba iKumkanikazi uModjadji VI emva kokusweleka kwayo kushiyeke unxunguphalo lokukhumbula imisebenzi yayo. Umfundi uba nomfanekiso-ngqondweni wokuba iKumkanikazi uModjadji VI yenza lukhulu eluntwini le nto isakhunjulwayo nanamhlanje. Uthi ke ngoku umfundii alifunde ngamandla ibali sele enalo mfanekiso-ngqondweni wokuba kazi liza kuphuma phi na.

Izimo zobuciko kunamathelwano

Kwisicatshulwa seKumkanikazi isimo sobuciko sibonakaliswe ngeendlela ezahlukenenyo ezinjengesenzeko-siphumo, uchananiso-luthelekiso nomzekelo-bungxoxo. Isimo sobuciko kunamathelwano lwesicatshulwa kukusombululeka kwengxaki. Kwisicatshulwa seKumkanikazi uModjadji VI isimo sobuciko sibonakaliswe ngokokutsho kwesivakalisi esithi: **Kwathi kanye xa lubekw' ufele lwehlosi emagxeni eKumkanikazi-yagalel' imvula** (The leopard skin was put on her shoulders-the rain fell). Kwesi sivakalisi sifumana isenzeko-siphumo apho kuthe xa iKumkanikazi ibekwa ufele emagxeni kwagalela imvula.

Kwesi sicutshulwa kukwakho esinye isivakalisi esiqulathe isenzeko-siphumo esisesi silandelayo: **Wayek' esikolweni kuGrade 11 kuba kwakufuneka aye kuba yikumkanikazi aye kulawula abantu abangaphaya kwesigidi beelali ezili-135 kufuphi naseTzaneen eLimpopo** (She left the school at Grade 11 to become the queen of more than a million people in 135 villages near Tzaneen in Limpopo). Oku sisiphumo esibonisa ukuba iKumkanikazi yayibaxabisile abantu bayo ngaphezu kokuba yayizixabisile.

3.6.5 Inkcazelo yamagama

Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana

Umba wokukhethwa kwamagama yindawo yohlahlelo ngokunxulumene neenkukacha zamagama umzekelo izenzi, izimelabizo namalungu okuqala kwisivakalisi. Umbhali uye awasebenzise la malungu kwisicatshulwa ukwenzela ukuba akwazi ukufezekisa ezo njongo zonxibelelwano. Kwisivakalisi esithi: **kule minyaka mibini igqithileyo, utyelele** (in the past two years, she personally visited), isenzi kube ngu-**utyelele** (she visited), endaweni yokusebenzisa igama lakhe uModjadji, umbhali ubeke isenzi sochazo u-**utyelele** (visited).

Ukukhethwa kwamalungu okuqala kwisivakalisi

Ukukhethwa kwelungu lokuqala kwisivakalisi kunegalelo kunxibelelwano phakathi komfundi nombhali. Oku kwenza ukuba umfundi athelekelele into umbhali aza kuthetha ngayo kwisicatshulwa, ngenxa yokuqaqamba mhlawumbi kwisivakalisi sokuqala. Kwisicatshulwa seKumkanikazi uModjadji VI umbhali uqaqambise isihloko sesicatshulwa esithi: **SINIK' IMBEKO KWIKUMKANIKAZI (REMEMBERING THE QUEEN)**. Umbhali uyayicinga into yokuba eli binzana lingasentla sisihloko sesicatshulwa kwaye yonke into eza kuxoxwa iza kuba ngemisebenzi yeKumkanikazi, kuquka ubuntshatsheli bayo. Liqala nje ibali umbhali ulobe ingqondo yomfundi ngokuthi isihloko sesicatshulwa asitshayebelele ngesivakalisi esithi: **Kwathi kanye xa lubekw' ufele lwehlosi emagxeni eKumkanikazi-yagalel' imvula** (The leopard skin was put on her shoulders-the rain fell). Oku kubanga umdla kumfundi ukuba zonke ezi zinto ezisebaleni ikumkanikazi yaziphumeza njani na. Umbhali

ubuye ayityhile ikumkanikazi ngolu hlobo lulandelayo: **lititshala zakhe zimchaze njengomntwana obethobekile engazigwagwisi ngokuba ngumntwana wegazi kubukumkani obudumileyo eMzantsi Africa** (Her teachers described her as a respectful and submissive child although she was from the popular royal family in South Africa).

Umbhali ubuye asinike isizathu sesihloko sokuba kukhunjulwe le kumkanikazi. Umbhali ubhala athi xa eveza oko: **Ngokwesithethe iiKumkanikazi zeMvula aziyi kumatheko kawonke-wonke yaye zithetha nabantu bazo ngomlomo wamaphakathi akomkhulu** (According to the custom Rain Queens don't join public functions and only communicate with their people via male councillors and indunas), **IKumkanikazi uModjadji VI ibikuthanda ukuzibandakanya nabantu bayo xa bebhiozela imisitho ebalulekileyo** (But Modjadji VI liked to join her people in public functions), **Kwiiveki ezimbalwa phambi kokuba isweleke yaya kwimibhiyozo yoSuku lweAfrika kwilali yaseGa-Mokwakwaila** (A few weeks before her death she attended the African Day event at Ga-Mokwakwaila).

Ukukhethwa kwezenzi

Kwisicatshulwa umbhali usebenzise izenzi zokukhankanya ezizezi zilandelayo: **ebethobekile** (she was down to earth), oku kuzama ukugxininisa ukuba uModjadji wayezibalule kwaye ezidla ngesizwe sakhe. Akazange abe nekratshi akulawula isizwe sakhe koko wathobeka walingana nabaye abantu abakhokeleyo. Loo nto ifundisa abafundi ukuba xa bebekiwe ezikhundleni eziphezulu akumele ukuba babe nempakamo koko kumele babalulamele abo baphantsi kwabo.

3.6.6 Ipharamitha kangubani

Umfundi uthi eqala ukusifunda isicatshulwa abone ukuba sibhalwe ngumntu onamava. Umbhali onamava wenza ukuba isicatshulwa sibe nomtsalane kubafundi. Kwisicatshulwa seKumkanikazi uModjadji VI umbhali ubhale isihlokwana ngokufinyeziweyo esithi: **Phumla ngoxolo, Modjadji VI** (Rest in peace, Modjadji VI). Loo nto inika umdla kumfundi ukuba azibuze ukuba ngubani lo mntu kubhalwe ngaye ibali, kutheni kusithiwa aphumle ngoxolo nje. Umfundi uthi akhawuleze azifundele

kwisicatshulwa ngenxa yomtsalane wesihloko esichongwe ngumbhali. Umbhali ukwanamava ngokuthi anike isishwankathelo sesicatshulwa sele echaza igama lale ntshatsheli: **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...** (We join the Balobedu people in mourning the tragic death of their Queen....). Ngamany' amazwi ukrobisa umfundi kwinto aza kuthetha ngayo kwisicatshulwa ukuze umfundi azinabisele ngokuthi azifundele isicatshulwa ngokuthe vetshe. Umbhali uhlahla indlela ngokulandelelana kwebali, kubekho isiqalo, **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...** (We join the Balobedu people in mourning the tragic death of their Queen....), ukuqhubeka kwesicatshulwa: **ubethandwa yaye ehlonitshwa ngabantu bakhe** (Love and respect was showed to her by her people), **abahlali baseDuiwelskloof batshintshe igama lale dolophu baza bayithiya ngegama lekumkanikazi yabo bathi yiModjadjiskloof** (the Duiwelskloof community changed its name and renamed by Modjadjiskloof), nangokusongwa kwesicatshulwa: **Lakuphel' ixesha lokuzila elithabatha unyaka, ibhunga lasebukhosini liza konyula lowo uza kubambel' uNkosazana Masalanabo de akhule** (The royal council will decide at the end of one year mourning period, who will rule until Princess Masalanabo comes of age). Konke oku kukhombisa ukuba umbhali ngumntu osele enamava ekubhaleni izicatshulwa ngokwendlela le imihlathi yesicatshulwa icwangciswe ngayo.

3.6.7 Ipharamitha yokubhala

Umbhali wala nje zibekwa abe sele esiqaqambisa isicatshulwa ngoko abhala ngako. Ngamanye amazwi umbhali uyasihombisa isicatshulwa ngokubhala isihloko ngoonobumba abakhulu ngolu hlobo lulandelayo: **SINIK' IMBEKO KWIKUMKANIKAZI (REMEMBERING THE QUEEN)**. Loo nto yenza ukuba umfundi asele ezicingela ukuba ngubani le kumkanikazi kubhalwe ngayo apha ebalini. Kulapho athi umfundi azifundele nzulu isicatshulwa ngenxa yokwenziwa umdla sisihloko athe umbhali wasiqaqambisa ngokuthi abhale ngoonobumba abakhulu. Umbhali ubuye abhale isihlokwana sesicatshulwa. Esi sihlokwana siye sishwankathele konke okuqulathwe sisicatshulwa ngolu hlobo lulandelayo: **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...** (We join the Balobedu people in mourning the tragic death

of their Queen....). Oku kutyhilela umfundi iziqendu eziye zenziwa yikumkanikazi ngexesha ibisaphila. Umbhali ubhala athi: **Ngaphambi kokusutywa kukufa iKumkanikazi yeMvula yenze amatheko amabini okuzis' imvula nabe yimpumelelo** (The Rain Queen presided over two successful rain-making ceremonies before her death).

3.6.8 Ipharamitha kayintoni

Apha kwesi sicutshulwa umbhali ubhala ngobomi beKumkanikazi uModjadji VI eyayibuphila ikhokele isizwe sayo de yasweleka. Isivakalisi esingqinayo sesi sithi: **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...** (We join the Balobedu people in mourning the tragic death of their Queen....). Apha umbhali ukwabhala ngemiba eyenzeka entlalweni. Ufuna ukunikeza abafundi udaba lokwenzekayo entlalweni malunga nenkcubeko kunye namasiko. Kumhlathi weshumi wesicutshulwa umbhali uzama ukubonisa ukuba ubhala ngembali ngobomi bomntu ngolu hlobo lulandelayo: **ubethandwa yaye ehlonitshwa ngabantu bakhe** (Love and respect was showed to her by her people), **abahlali baseDuiwelskloof batshintshe igama lale dolophu baza bayithiya ngegama lekumkanikazi yabo bathi yiModjadjiskloof** (the Duiwelskloof community changed its name and renamed by Modjadjiskloof). Oku kubonisa ukuba umbhali uza kugxila kwembali ngobomi bomntu, ukuba kwenzeka ntoni ngelixa wayephila, nongaba waphelaphi malunga noko akwenzayo ngolu hlobo lulandelayo: **Ngaphambi kokusutywa kukufa iKumkanikazi yeMvula yenze amatheko amabini okuzis' imvula nabe yimpumelelo** (The Rain Queen presided over two successful rain-making ceremonies before her death).

3.6.9 Ipharamitha kakubani

Umbhali xa ebhala isicutshulwa kungokuba efuna ukudlulisela udaba oluya kuluntu. Apha umbhali uzama ukutyhila indlela inkokeli ekumele ibaphathe ngayo abantu bayo. Kwisicutshulwa seKumkanikazi uModjadji VI umbhali ubonise indlela ikumkanikazi ebinxibelelana ngayo eluntwini. Ibingumntu osoloko ezibandakanya nemicimbi yoluntu: **Kodwa uMakoko ubekuthanda ukuzibandakanya nabantu bakhe** (But Makobo liked to join her people). Olu daba luzama ukukhuthaza abantu

abantsundu bazame ukuphathana kakuhle bangaphathani gadalala. Ikumkanikazi ibibaphethe kakuhle abayo abantu.

3.6.10 Ipharamitha nganjongoni

Umbhali ubhala esi sicutshulwa ngeenjongo zokubonisa abafundi indlela ethi inkokeli yokwenene ibe ngumzekelo ngayo ekuphatheni abantu bayo. Nabo kumele baphathane kakuhle entlalweni. Umbhali usebenzise izivakalisi ezalatha oku ngolu hlobo lulandelayo: **Abahlali baseDuiwelskloof batshintshe igama lale dolophu baza bayithiya ngegama lekumkanikazi yabo bathi yiModjadjiskloof** (The Duiwelskloof community changed its name and renamed by Modjadjiskloof). Oku kubonisa impendulo esuka kubalandeli. Ngamanye amazwi ziziphumo zokuphathwa kwabo kakuhle ezi bazenzayo.

3.6.11 Ipharamitha kakutheni

Umbhali ubhala ngeenjongo zokuvuselela uxolo, uthando nobunye kuluntu. Kwesi sicutshulwa umbhali ubhale isivakalisi esingqina oko esisesi sithi: **ubethandwa yaye ehlonitshwa ngabantu bakhe** (Love and respect was showed to her by her people), **abahlali baseDuiwelskloof batshintshe igama lale dolophu baza bayithiya ngegama lekumkanikazi yabo bathi yiModjadjiskloof** (the Duiwelskloof community changed its name and renamed by Modjadjiskloof). Apha umbhali uzama ukuveza indlela ikumkanikazi eyayiyibathanda ngayo abantu bayo.

Isivakalisi esithi: **Kodwa uMakoko ubekuthanda ukuzibandakanya nabantu bakhe** (But Makobo liked to join her people), sikhombisa ukuba ikumkanikazi yayingavuyeli ukuba yongamele nje kuphela kodwa yayivuyiswa kukumana ibona abantu bayo.

3.6.12 Ipharamitha kanini no-phi

Xa umbhali ebhala ngobomi bomntu usebenzisa ixesha elidlulileyo ngolu hlobo lulandelayo: **Kodwa uMakoko ubekuthanda ukuzibandakanya nabantu bakhe** (But Makobo liked to join her people). Ubhalo ngobomi bomntu lusoloko lubhalwa ngomntu wesithathu ngolu hlobo lulandelayo: **Sinik' imbeko yokugqibela kunye**

nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...

(We join the Balobedu people in mourning the tragic death of their Queen....). Oku kuchazela abafundi ukuba okuqhubekayo kwisicatshulwa kwenzeke kwixesha elidlulileyo kwaye oko bekusenzeka entlalweni kulowo bekusenzeka kuye.

3.6.13 Ipharamitha kanjani

Umbhali isicatshulwa usibhala ngokwezigaba namanqanaba athile athungelanayo. Ngamanye amaxesha umbhali uye abe nesihloko sesicatshulwa kunye nezihlokwana zezicatshulwa, kunye nesishwankathelo ngolu hlobo lulandelayo:

Isihloko: **SINIK' IMBEKO KWIKUMKANIKAZI (REMEMBERING THE QUEEN)**

Isishwankathelo: **Sinik' imbeko yokugqibela kunye nesizwe samaBoledu kwiKumkanikazi yeMvula yesi sizwe esutywe kukufa...** (We join the Balobedu people in mourning the tragic death of their Queen....)

Izihlokwana: **Phumla ngoxolo, Modjadji VI (Rest in peace, Modjadji VI)**

3.7 UHLAHLELO LWENQAKU 5: UYINZWANA ENGENASIPHAKE! (SOOOOO GORGEOUS!)

3.7.1 Imo ngobhalo ngobomi bomntu

Inqanaba lokuziqhelanisa nesenzeko

Eli nqanaba lishwankathela iziganeko ezenzekileyo eziyimvelaphi okanye eziyintsusa yesicatshulwa. Umbhali kumele alazi eli nqanaba ekukwakhiweni kwesicatshulwa. Umzekelo woku sisihloko senqaku esizichazayo ukuba isichatshulwa singantoni na ngolu hlobo lulandelayo: **UYINZWANA ENGENASIPHAKE! (SOOOOO GORGEOUS!)**. Umbhali apha ubuye enze isishwankathelo sebali ngolu hlobo lulandelayo: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi**

kwawo.... (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...).

Inqanaba lokushicilelwa kweziganeko

Umbhali usebenzisa amanqanaba exesha xa ebhala isicatshulwa ngolu hlobo lulandelayo: Kwinqanaba lokuqala umbhali uveza ubuntwana balowo kubhalwe ngaye ngolu hlobo lulandelayo: **wazalelwa phantsi komthi** (he was literally born under a tree). Apha umbhali utyhilela umfundi ukuqaleka kwebali nokuqaleka kobomi bomntu. Ngamanye amazwi esi sisiqalo sebali. Kwinqanaba lesibini umbhali ungena kuvuthondaba apho ubomi bomntu sele buqhubeka phambili. Apha okubhalwa ngaye sele ekhulile, ngoku kuthiwe ngumbindi webali ngolu hlobo lulandelayo: **waziphumelela kakuhle izifundo ze*business economics* kwimatriki baza abazali bakhe-bavumelana ukuba makenze izifundo zeBComm eWits** (he did well in business economics at school and his parents-agreed he'd enroll for a BComm at Wits). Ngamanye amazwi uThapelo uyekile ukuba yimveku ngoku sele ecinga njengomntu omdala. Kweli xesha kulapho uThapelo eza kuhlanguana nemiceli-mngeni yobudala akugqiba ukufunda aze aphanzele.

Inqanaba lesithathu libonisa isiphelo sebali. Ngamanye amazwi lo kubhalwe ngaye uphelela phi ngokwasebalini. Umbhali usivezile isiphelo sikaThapelo Mokoena ngolu hlobo lulandelayo: **uThapelo waba ngumsasazi wokuqala ontsundu we*Fear Factor* kwaye ukhe wadlala kumabali aliqela adumileyo** (Thapelo's quite used to attention after his stint as presenter of Fear Factor and various high profile acting gigs). Ngamanye amazwi akugqiba ukufunda uThapelo uphetha sele ephangela waza waqalisa ukuphila ubomi obungcono. Ubuye umbhali achaze ukubalasele kukaThapelo ngolu hlobo lulandelayo: **uThapelo waba ngumsasazi wokuqala ontsundu we*Fear Factor* kwaye ukhe wadlala kumabali aliqela adumileyo** (Thapelo's quite used to attention after his stint as presenter of Fear Factor and various high profile acting gigs). Oku kutyhilela umfundi ukuba ibali liba nesiqalo, umbindi kunye nesiphelo.

Inqanaba lokuhlomla

Kweli nqanaba umbhali nguye othi ahlomle ngokwenzekileyo kwisicatshulwa. Ngamanye amazwi umbhali apha uqulathe umyalezo oya kubafundi, myalezo lowo usenokuba ngogxekayo okanye ngoncomayo. Kwesi sicutshulwa umbhali uncoma uThapelo ngokuba yinzwana entle eyaziyo imvelaphi yayo. Oku kuboniswa sisivakalisi esithi: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo....** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...). Ngamanye amazwi umbhali walatha into yokuba xa siphumelela kumele siyikhumbule imvelaphi yethu ukukhuthaza abalandela emveni kwethu. Oku kuthetha ukuba lowo ungekaphumeleli makangapheli amandla kuba nanku noThapelo owazalelwa phantsi komthi namhlanje uphila ubomi obungcono. Oku kukwaboniswa nasisivakalisi esithi: **laa mthi ke uyinto yam yethamsanqa-womelele kwaye uyandomeleza nam** (that tree is my luck charm-it's solid and it gives me strength).

3.7.2 Ubume besivakalisi: ulwakhiwo lolwazi

Uhlalelo lwenkcazo yesihloko

Eli nqaku linika umzekelo wamaxesha amaninzi apho isiqalo sesivakalisi sisebenza njengesihloko sesivakalisi. Ngamanye amaxesha intetho yesihloko iphuhliswa libinzana okanye ligatya elithi lichaze ngesihloko eso. Umhlaba wokuhlalelwa kwinkcazo yesihloko ubonakala kakuhle kwisihloko senqaku esithi: **Uyinzwana engenasiphako!** (Sooooo gorgeous!). Esi sivakalisi siphuhliswe leli gatya lilandelayo: **engenasiphako!** (gorgeous!). Lithi lisebenze njengenkcazo yesihloko eso. Umsebenzi wale nkcazo kukucacisa ngakumbi ngembali yobomi bukaThapelo ukuze abe yinzwana entle elizweni. Umbhali usibonisa indlela uThapelo abalasele ngayo eluntwini, ngokusinika isishwankathelo esisihlokwana ngolu hlobo lulandelayo: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo....** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...). Le nkcazelo isibonisa indlela

uThapelo ayimbalasane ngayo eluntwini nendima ayidlalayo ukonwabisa uluntu. Kwisihlokwana sokuqala kwinqaku umbhali usibonisa imilo kaThapelo ngokubhala athi: **“unethamsanqa ntombi yinzwana leyo”** (“you are so lucky, he is soooo gorgeous”). Le nkcazelo izama ukutyhila ukuba uThapelo uzibalule ngobuhle kwezinye iinzwana ezikhoyo. Umbhali ude akutyhile oku ngokuthi: **“andisakufuni ukuya eklabhini apho ufika udibane nentombi ithi ndiyawuthanda umsebenzi wakho, uthi wena, uyinzwakazi entle** (“you walk in into the club, you make eye contact with someone, you’re at the bar, she says I love your work, you say you’re beautiful).

Eli nqaku likwasibonisa ukuba uThapelo uye wayeka ukuya kwiindawo zeklabhu ngenxa yokulukuhlwa ngamabhinqa. Ngamanye amazwi uThapelo ikwangumntu ongathabatheki msinya, yiyo nale nto akhetha ukuzinxwema kumabhinqa. Oku kungathabatheki kwakhe kuboniswa sisivakalisi esithi: **“andikatshati.. okwangoku..”** (“I’m single...right now..”). Le nkcazelo isibonisa ukuba uThapelo usazimisele ukuphila ubomi bakhe bobusoka. Eyona nto umbhali azama ukusityhilela yona apha kukubonisa ukuba kuyingozi ukuthabatheka lula kumabhinqa.

Kwisihloko xa kanye umbhali aqala inqaku lakhe usibonisa imbono yokuhlahlelwa kwamagqabantshintshi esihloko ngolu hlobo lulandelayo: **Uyinzwana engenasiphako!** (Sooooo gorgeous!). Ngamanye amazwi igama elithi: **uyinzwana** ligama elimele uThapelo Mokoena. Ibinzana elithi: **engenasiphako!** yimbono ebonisa uchasaniso kwingcamango yentloko yokuqala ethi: **uyinzwana engenasiphako!** (Sooooo gorgeous!). Le ntetho ibhekisa kulonwabo oluthi lunike abafundi abamthandayo uThapelo inxaxheba yokuba bazifundele ngokunokwabo isicatshulwa. Ukanti ikwayintetho etshiwo kulowo oyimbalasane eluntwini. Kwakwesi sihloko, eli binzana lisebenza njengentloko ngelixa intetho echazayo ibonisa imo yolonwabo, **uyinzwana engenasiphako!** (Sooooo gorgeous!). Noxa kunjalo le ntetho ibuye ibe nochasaniso kuba inesinye isihlokwana esithi: **ingaba sele ethathiwe?** (yes, but is he taken?). Olu chasaniso luvezwa yindlela umbhali abhale ngayo izivakalisi ngolu hlobo lulandelayo: **uyinzwana engenasiphako!** (Sooooo gorgeous!), uchasaniso: **ingaba sele ethathiwe?** (yes, but is he taken?). Apha umbhali uthetha ngoThapelo uthi uyinzwana kodwa abuye azibuze lo mbuzo wokuba: **ingaba sele ethathiwe?** (yes, but is he taken?).

Okokugqibela umbhali usixelela ngokubhala athi: **xa ndityelele kwiidolophi ezincinci abantu bayandivuyela kakhulu** (when I go to the smaller towns they go ballistic). Umbhali usebenzisa le ntetho ezama ukugxininisa into yokuba xa usenza into eluntwini ushiya imizila ethi uluntu liyilandele. Nokuba wenza okubi okanye okuhle kodwa oko ukwenzayo bakho abantu abakulandelayo. Apha sibona uThapelo evuyelwa ngabantu ukubonisa ukuba bayamthanda nanjengenzwana.

Ukuqhubela phambili kwesihloko

Kwiscatshulwa soloko kukho ibinzana lesibizo elisoloko likhankanywa. Eli binza lesibizo liphuhlisa imbono yokuqhubeka kwesihloko. Ngalo ndlela umbhali ugxininisa umxholo weli nqaku abhala ngalo. Kweli nqaku lithi: **Uyinzwana engenasiphako!** (Sooooo gorgeous!), umbhali usebenzise ibinzana lesikhankanyi elibhekisele kubuhle. Ngaphandle kweli gama: **uyinzwana**, umbhali uyaqhubeka esebenzisa amagama athile kwiscatshulwa athetha into enye nokuba mhle anjengala alandelayo: inene okanye uchul' ukunyathela.

Umbhali uqale ngesihloko esithi: **Uyinzwana engenasiphako!** (Sooooo gorgeous!), waza waqhubela phambili ngokunika intsingiselo yokuba ngubani lo kuthiwa yinzwana. Intsingiselo uyinike ngolu hlobo lulandelayo: **uThapelo Mokoena ufike ngexesha kwindawo yokutyela** (Thapelo Mokoena arrived early at restaurant). Ngoku apha umbhali ukuzamile ukuphendula umbuzo womfundi wokuba ngubani le nzwana kuthiwa ayinasiphako. Umfundi uyaqonda xa kuvulwa umhlathi wokuqala ngegama likaThapelo. Umbhali uphinde awuphendule umbuzo womfundi ngokunika inkcazelo yesihloko ngolu hlobo lulandelayo: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo....** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...).

Ulwakhiwo lwesivakalisi esiyintloko

Kwesi sicutshulwa kukho isihloko esibhalwe ngokuqaqambileyo esithi: **UYINZWANA ENGENASIPHAKO!** (SOOOOO GORGEOUS!). Esi sihloko silandelwa zezinye izihlokwana ezibonakalayo kwiscatshulwa ezinjengezi zilandelayo: **Ingaba sele**

ethathiwe? (yes, but is he taken?), **akwaba ndandizalwe ngoo-1950** (I wish I'd lived in the 1950s), **umthi** (a tree), **idolophu enkulu** (a big town), **eyunivesithi** (university) no-**ukuzinikela** (dedication). Zonke izihlokwana zisisishwankathelo esityhilela umfundi ngokuza kuthi kulandele apha ebalini okanye kwisicatshulwa xa esiya efunda ngokubanzi.

Phantsi kwesihloko ngasinye umbhali uyile imihlathi ethungelanayo.

Phantse yonke imihlathi ekwiscatshulwa ithetha ngobomi bukaThapelo ngolu hlobo lulandelayo: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo....** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...). Ngamanye amazwi umbhali walatha into yokuba uThapelo wazalwa ngendlela ebuhlungu engafaniyo nabanye abantwana abazalelwa esibhedlele kodwa nokuba kunjalo akazisoli ngalo nto koko uqhubeka nobomi bakhe obungcono.

Ulwazi olunikiweyo nolutsha

Xa sifunda isicatshulwa sinolwazi esinalo kakade, kunye nolwazi esiluzuzisa ngokufunda isicatshulwa. Xa sijonga isakhiwo senqaku, umbhalo osisihloko uyahluka kokuqulathwe ngaphakathi. Umbhalo wesihloko ubhalwe ngoonobumba abakhulu ngolu hlobo lulandelayo: **UYINZWANA ENGENASIPHAKO!** (SOOOOO GORGEOUS!), ze isishwankathelo sibhalwe ngoonobumba abancinci abangqindilili ngolu hlobo lulandelayo: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo....** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...). Isiqu sesicatshulwa sithi sibhalwe ngoonobumba abaqhelekileyo ngolu hlobo lulandelayo: **laa mthi ke uyinto yam yethamsanqa-womelele kwaye uyandomeleza nam** (that tree is my lucky charm-it's solid and it gives me strength).

Kodwa zikhona ezinye izihloko ezithi zibhalwe ngamagama angqindilili njengesi silandelayo: **Ingaba sele ethathiwe?** (yes, but is he taken?). Olu bhalo lubhalwe ngqindilili lulo oluthi lube nomtsalane kumfundi kwinqaku elo kubhalwe ngalo. Olu bhalo ludla ngokuba sisishwankathelo sebali. Olu bhalo lwenza umdla othi ngamanye

amaxesha ukushiye usazibuza imibuzo enjengale ilandelayo: Ngubani lo kuthiwa yinzwana? Kutheni kuthiwa yinzwana nje? Emveni kwale mibuzo uye ube nomdla wokufunda inqaku elo ngakumbi kuba ufuna ukuzivela okutshiwo sisihloko eso senqaku. Ngokufunda kwakho inqaku ufumana ulwazi olutsha, udibanise kolu ubunalo engqondweni. Zonke iingxaki nezisombululo ezibhalwe kwisicatshulwa zisichazela ngakumbi kule nto umfundi ebesele eyazi. Abafundi abaninzi bayathanda ukufunda amanqaku azisa ingxaki. Aba bafundi baye babe nomdla kwindlela eza kuthi isonjululwe ngayo le ngxaki.

Kwesi sicutshulwa sithi: **Uyinzwana engenasiphako!** (Sooooo gorgeous!), ingxaki umfundi uyifumana kwalapha kwisihloko, le yokuba kutheni kusithiwa uThapelo yinzwana nje. Apha umfundi uthi azahlulele ngokuthi afunde isicutshulwa ngokupheleleyo kuba eneengcinga ezibethabethanayo ezizezi zilandelayo: ingaba uThapelo yinzwana kuba ezithanda okanye yinzwana kuba emhle kusini na. Uthi umbhali akugqiba ukusifunda isicutshulwa andule ukufumana ukuba obu bunzwana anikwa bona uThapelo bobokuzithanda ngesiqu sakhe. Ngamanye amazwi akaphili impilo yokuzibhubhisa nokuzitshabalalisa. Apha kwesi sicutshulwa umbhali okwavela njengomhambisi wolwazi ngelixa umfundi ethatyathwa njengomamkeli wolwazi. Umbhali ubhenca indlela uThapelo aphila ngayo kubomi bakhe ngesivakalisi esithi: **uThapelo uthe ukudlala emabalini kufuna uzimisele ukugcina umzimba wakho ukwimo entle** (acting also requires a dedication to keeping your-self well-groomed and in shape). Umfundi uthabatha olu lwazi alugcine engqondweni yakhe emva kokulufumana kumbhali.

Unxulumano lomxholo nembali

Unxulumano lomxholo nembali luzekeliswa kuluhlu lwezivakalisi kwisicutshulwa. Kukho ukudibana okuthile phakathi kwembono kunye nolunye lohlelo lwenkcazelo yesihloko. Kubalulekile ukukuqaphela oko xa kufundwa isicutshulwa. Umzekelo ocacileyo wonxulumano lwembali uqondakala kwisihloko esithi: **UYINZWANA ENGENASIPHAKO!** (SOOOOO GORGEOUS!). Esi sihloko bekumele ukuba sibhalwe ngokupheleleyo kwathiwa: **Uyinzwana engenasiphako uThapelo Mokoena!** (Sooooo gorgeous Thapelo Mokoena!), koko sikwimo yokufinyeza ethi: **Uyinzwana engenasiphako!** (Sooooo gorgeous!). Ngamanye amazwi eli ligatya

lokuggibela lesihloko elithi: **Uyinzwana engenasiphako!** (Sooooo gorgeous!), elithi lisebenze ukuphuhlisa imbali yesivakalisi. Umfundi uza kuyiqwalasela into yokuba igatya elithi: **uThapelo Mokoena!** (Thapelo Mokoena!), lelona liyintloko okanye lingumxholo wesivakalisi. Kwakhona eli gatya lisebenza njengentloko okanye umxholo weli nqaku xa lilonke. Loo nto ithetha ukuba igatya elithi: **uyinzwana engenasiphako!** (sooooo gorgeous!) yimbali, kukunaba kwesithethi kwisihloko okanye kumxholo.

Kwimizekelo emininzi umxholo uthatha ingongoma eyintloko. Kwisivakalisi esithi: **Uyinzwana engenasiphako!** (Sooooo gorgeous!), ibinzana elithi: **Uyinzwana** (gorgeous) ngumxholo okanye yintsusa yokubhala esi sicutshulwa, ngelixa igatya elithi: **engenasiphako!** (Sooooo gorgeous!) liyimbali yokwenzekayo kwisicutshulwa. Imbali iphuma kumxholo okanye kwingongoma eyintloko iyichaza ngokuphandle into eyenzekayo kuThapelo. Imbali ngomxholo ifumaneka kwisishwankathelo sesicutshulwa esithi: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo....** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...). Imbali ibe yile esichazela ukuba uThapelo wazalelwa phantsi komthi. Xa siyichaza imbali singathi inika igcaciso ngomxholo.

Unxulumano oluqwalasela iingcinga ezifunekayo

Abafundi kwisicutshulwa basenokufumana ulwazi olugxininisiweyo nolunye oluthathwa njengolucingelayo nolwandulelayo. Kwizinto ezihlayo ezininzi, ababhali baza kusebenzisa izimelabizo, iimvumelwano ezingathathi cala nezicacise iimbono ngokwazo ezinxulumene neengcinga ezifunekayo. Kwisivakalisi esithi: **wazalelwa phantsi komthi** (he was literally born under a tree), **ngelo xesha kwakungekabikho neeselfowuni** (at that time there were no cellphones) umbhali ubonisa ulwazi. Olu lwazi lwenzelwe ukuqwalasela le ngxoxo okanye landulelwe yiloo nto umbhali ayithethayo ngobomi bukaThapelo kwalapha ekuqaleni kwisivakalisi. Umbhali uxoxa into yokuba: **kodwa uThapelo wayengxamele ukuza emhlabeni** (but baby Thapelo had other plans and wasn't going to wait). Olu lwazi luthatyathwa njengolwazi

olwandulela ingxoxo ezayo. Lo ngxoxo yile ithi: **kwanyanzeleka ukuba uyisekazi amise endleleni** (so his uncle had to screech to a halt on the gravel road).

3.7.3 Uyamano kwisicatshulwa

Le mbono iza kuchazwa ngokuthi kujongwe izinto ezithi zibe negalelo kwindlela ezibonakala ngayo izicatshulwa. Ezi zinto zezi zilandelayo: isalathisi, uthelekiso loyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, nokuvumelana kwamagama kwisivakalisi.

Isalathisi

Ababhali bayakwazi ukusebenzisa izimelabizo kwimvumelwano ezizezabo nezingathathi cala, ukucacisa imbono yonxulumano engqamene neengcinga ezifunekayo. Kwisivakalisi esithi: **ngelo xesha kwakungekabikho neeselfowuni** (at that time there were no cellphones), ibinzana elichazayo liqulathe isimelabizo u-**ngelo xesha**. Ibinzana elithi: **wazalelwa phantsi komthi** (he was literally born under a tree), lalatha indawo apho uThapelo wathi wazalelwa khona. Esinye isalathisi sesi sithi: **...wandibalisela eli bali...** (my mom told me this story...), kwaye sigxininisa ibali likaThapelo lokuzalelwa phantsi komthi.

Uthelekiso loyamano nenguqulo yamagama

Isichazi sothelekiso nokusetyenziswa kwegama elithile endaweni yelithile ziyadibana kakhulu. Zombini ezi ziqwenga zisetyenziswa ngexesha elinye. Oku sikubona kwisivakalisi esithi: **Uyinzwana engenasiphako!** (Sooooo gorgeous!). Apha sifumana isafobe esihloniphayo. Endaweni yokusetyenziswa kwegama elithi: **uThapelo linene**, umbhali usebenzise igama lesihlonipho: **Uyinzwana engenasiphako!** (Sooooo gorgeous!). Kwesi sivakalisi: **kodwa uThapelo wayengxamele ukuza emhlabeni** (but baby Thapelo had other plans and wasn't going to wait), sifumana isafobe esisisihlonipho sokuba uThapelo wayesele eza kubelekwa nangawuphi na umzuzu. Ezi zivakalisi zithi: **Uyinzwana engenasiphako!** (Sooooo gorgeous!), **Ingaba sele ethathiwe?** (yes, but is he taken?), ziqulathe uchasaniso olubonisa ukuba uThapelo nokuba eyinzwana kodwa akayiyo le iba

ngudlalani. Ngamanye amazwi eli binzana lithi: **Ingaba sele ethathiwe?** (yes, but is he taken?), linika umfundi umfanekiso ngqondweni wokuba uThapelo ingaba na sele etshatile kusini na. Emva koko umfundi uthi azifundele isicatshulwa sonke ukuze ayizuze impendulo yoko kuso.

Izihlanganisi

Umbhali usebenzise izihlanganisi ukwakha izivakalisi. Ezi zivakalisi ziyilwa zibe yimihlathi. Le mihlathi ithi ihlanganiswe ze yakhe isicatshulwa. Kwisicatshulwa sikaThapelo izihlanganisi ziyilwe ngolu hlobo lulandelayo: **“umama wandibalisela eli bali xa ndandineminyaka engama-22 ndaza ndawubona loo mthi”** (my mom told me this story when I was about 22 and I just had to go and see the tree). Apha umbhali usebenzise izihlanganisi u- **xa no-ndaza**. U-**xa no-ndaza** kwesi sivakalisi singentla basibonisa ukuhlangana kwamagatya enze isivakalisi esinye ngolu hlobo lulandelayo; **“umama wandibalisela eli bali** (my mom told me this story), ligatya lokuqala, **xa ndandineminyaka engama-22** (when I was about 22), ligatya lesibini, **ndaza ndawubona loo mthi** (and I just had to go and see the tree).

Kwesi sivakalisi silandelayo: **kodwa uThapelo wayengxamele ukuza emhlabeni** (but baby Thapelo had other plans and wasn't going to wait), u-**kodwa** kwesi sivakalisi singentla uzama ukuchasa igatya lokuqala alilandelayo elileli: **unina walunywa engekho uyise kwaza kwafuneka alinde de kubuye ubawokazi wakhe ukuze amse esibhedlele** (Thapelo's mother had to wait for his uncle to return from an errand to drive her to hospital). Ngamanye amazwi lo **kodwa** wahlula ezi zivakalisi zimbini ngolu hlobo lulandelayo: **unina walunywa engekho uyise kwaza kwafuneka alinde de kubuye ubawokazi wakhe ukuze amse esibhedlele** (Thapelo's mother had to wait for his uncle to return from an errand to drive her to hospital), **kodwa uThapelo wayengxamele ukuza emhlabeni** (but baby Thapelo had other plans and wasn't going to wait).

Kwisivakalisi esithi: **wakhulela kwindawo ezolileyo kwaye wayengxamele ukuyohlala kwidolophu enkulu aze azimele esakupasa imatriki** (he had a quiet upbringing, and was keen to hit the bright lights and start living independently once he had his matric), kunesihlanganisi u-**kwaye** esisebenza njengentetho engumxholo

yokuqononondisa okanye ukugxininisa into yokuba uThapelo wayesele engxamele ukuphumelela imatriki ukuze akwazi ukuzimela angaxhomekeki mntwini.

Izikhombisi / izalathandawo

Kwesi sicutshulwa umbhali uzisebenzisile izimelabizo zokwalatha okanye izikhombisi ukufumana uqhagamshelwano lwesibizo okanye uqhagamshelwano lwesivakalisi. Ezi zikhombisi zilandelayo zikwizivakalisi eziqulathwe sesi sicutshulwa sikaThapelo: **“umama wandibalisela eli bali xa ndandineminyaka engama-22 ndaza ndawubona loo mthi”** (my mom told me this story when I was about 22 and I just had to go and see the tree), **ndaza ndawubona loo mthi** (and I just had to go and see the tree). Ezi zivakalisi zinezikhombisi u-**eli** no-**loo**, ezikhombisa ukukhankanya. Okokuqala u-**eli** uzama ukuphawula ibali elimasikizi elingobomi bukaThapelo, indlela awazalwa ngayo nokukhula kwakhe. U-**loo** naye ubonisa umthi apho uThapelo abelekelwa phantsi kwawo. Ngamanye amazwi lo mthi ubalulekile empilweni kaThapelo nanjengoko ezi zivakalisi zilandelayo zikuxhasa oko: **ndandifuna nje ukuwubona, ndiwuphathe, ndiwufote** (I wanted to spend some time with it, touch it, feel it, teke some pictures), **laa mthi ke uyinto yam yethamsanqa-womelele kwaye uyandomeleza nam** (that tree is my lucky charm-it’s solid and it gives me strength). U-**laa** kwesi sivakalisi uvele njengebinzana eligxininisayo lisahlula lo mthi kweminye imithi ekhoyo.

Uphinda-phindo

Umbhali xa ebhala inqaku usebenzisa uphinda-phindo ukuzama ukugxininisa umba othile okanye efuna ukuphuhlisa okanye ukuphumeza injongo ethile. Apha kwisicutshulwa sikaThapelo umbhali uphinda-phinde izivakalisi ezithetha ngoThapelo nobunzwana bakhe. Ukanti nesihlokwana usiqale ngokusibhala ngolu hlobo lulandelayo: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo....** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...), aze alandelise ngezivakalisi eziyamileyo kwisihlokwana ezinjengezi zithi: **“umama wandibalisela eli bali xa ndandineminyaka engama-22 ndaza ndawubona loo mthi”** (my mom told me this story when I was about 22 and I just had to go and see the tree), **uthanda ukuhlala**

nabahlobo bakhe bephulaphule umculo wesoul okanye wejazz nombaqanga (his ideal evening would be spent with friends, chatting and laughing, listening to old school mbaqanga) Umbhali apha uzama ukuphuhlisa ukuba uThapelo ubewuthanda umculo wemvelo nanjengoko kungowombaqanga. Ngamanye amazwi uThapelo unxulumene noluntu ngokuthi athande inkcubeko yomculo wesintu, umbaqanga.

Ukuvumelana kwamagama kwisivakalisi

Amagama athi avumelane akhiwa ngokuhlanganisa amagama amabini nangaphezulu. La magama azizigaba zentetho ezahlukeneyo ezinjengezaci namaqhalo, isimntwiso, isifaniso, isikweko, isinxulumanisi kunye nobabazo.

Kwesi sicutshulwa sikaThapelo siyawafumana la magama ngolu hlobo lulandelayo: **kodwa uThapelo wayengxamele ukuza emhlabeni** (but baby Thapelo had other plans and wasn't going to wait). Eli binzana lakhiwe ngesafobe esisimntwiso. Endaweni yokusetyenziswa kwagama elithi kwakukufuphi ukuba uThapelo azalwe, umbhali usebenzise elo lithi: **uThapelo wayengxamele ukuza emhlabeni** (baby Thapelo had other plans and wasn't going to wait).

3.7.4 Unamathelwano kwisicutshulwa

Iziseko zonamathelwano ezingezizo ezeelwimi

Umfundi uyakwazi ukusilandela isakhiwo, nokumiswa kwezehlo zeziganeko zesicutshulwa ngamaxesha azo ngenxa yolwazi lwakhe lwangaphambili. Umfundi uyakwazi ukusilandela isicutshulwa kuba silandele amanqanaba ekwavunyelwana ngawo ekuyilweni kwamanqaku ephepha-ndaba. Kwesi sicutshulwa sikaThapelo isihloko sibhalwe ngamagama amakhulu acacileyo ngolu hlobo lulandelayo: **UYINZWANA ENGENASIPHAKE!** (SOOOOO GORGEOUS!). Esi sihloko siqaqambisa umxholo wenqaku kuba uthi wakusifunda ushiyeke unemibuzo enjengale ilandelayo: Ngubani le nzwana kuthethwa ngayo apha? Kutheni ukuze kuthiwe yinzwana? Kwenzeke nini konke oku? Ukanti umhlathi ngamnye wesicutshulwa uyilwe wamfutshane ukuze inqaku lifundeke ligqitywe kwangoku. Imihlathi yenqaku iqulathe okuthile okunxibeleleneyo ngokulandelelana kwayo. Yonke le mihlathi ikhokelwa sisihloko eso.

Kwesi sicutshulwa siyaphawula ukuba sakhiwe ngokuba sibe namanqanaba anjengala alandelayo: isiqalo, esishwankathela okuza kwenzeka kwisicutshulwa ngolu hlobo lulandelayo: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo....** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...). Uvutho-ndaba, lutyhila ukujiya kwesicutshulwa, ngamanye amazwi yimihlathi ecacisa ukuqhubeka kwebalingolu hlobo lulandelayo: **waziphumelela kakuhle izifundo ze*business economics* kwimatriki baza abazali bakhe-bavumelana ukuba makenze izifundo zeBComm eWits** (he did well in business economics at school and his parents-agreed he'd enroll for a BComm at Wits). Isiphelo, sibonisa ukusongwa kwesicutshulwa okanye ukuphela kwesicutshulwa ngolu hlobo lulandelayo: **“andikatshati..... okwangoku.... masiyiyeke ngolo hlobo leyo....”** (“I’m single....right now...let’s just leave it at that...”). Apha umbhali uzama ukushwankathela konke okutyhilwe libali ngeenjongo zokukhumbuzisa umbhali eyona ntsusa yokubhaliweyo. Ngamanye amazwi umbhali unika impendulo yombuzo wesihlokwana ubusithi: **Ingaba sele ethathiwe?** (yes, but is he taken?).

Unxulumano

Xa umbhali ethe waphumelela ukubhala isicutshulwa ngendlela apho isiganeko sizala esinye, loo nto yenza ukuba umfundi akwazi ukuchonga unxulumano kwisicutshulwa, chongo olo oluza kuthi ludibanise ulwazi lwakhe lwangaphambili. Kwesi sicutshulwa sibona umbhali ebhala ngobomi bukaThapelo nokuziphatha kwakhe eluntwini. Umbhali uphinde kwakwesi sicutshulwa aveze indlela uThapelo azigcina ngayo esempilweni ngolu hlobo lulandelayo: **uThapelo uthi ukudlala emabalini kufuna uzimisele ukugcina umzimba wakho ukwimo entle** (aside a talent, acting also requires a dedication to keeping yourself well-groomed and in shape). Oku kuthi kudale umdla kubafundi abangabathandi beembalasane noluntu, ukanti nabathandi bokufuna ukwenza umthambo. uThapelo uyacacisa ukuba umzimba ugcinwa ngokwenza umthambo ukuze uhlale usempilweni.

Amalungu oyamano nolungelelaniso

Ukuhlahlelwa kwesicatshulwa kuquka imiba emibini, uthelekiso nokuthetha kwakhona nenkangeleko yolwayamano nolungelelaniso. Kwesi sicutshulwa umbhali usebenzise ulwamano nolungelelaniso ngolu hlobo lulandelayo: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo...** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...). Apha umbhali uzama ukuveza ezi zivakalisi zoyameneyo kuba kuqala intsebenzo kaThapelo, kulandele ulonwabo kuze kube kukuzalwa kwakhe. Unxibelelwano kubomi bakhe singathi ukulubiza ngumphezulu-phantsi. Ngamanye amazwi umbhali uqale ngokusebenza kukaThapelo xa ebhala ibali waza wagqibela ngokuzalwa kwakhe, endaweni yokuqala ngokuzalwa kwakhe aze alandelise ngokusebenza kwakhe uThapelo.

Ukusetyenziswa kwentelekelelo

Umfanekiso-ngqondweni othi unyanzelwe sisakhiwo sesicatshulwa unenxaxheba enkulu oyidlalayo kwizinto ezisebenzayo ekudaleni umanyano. Umfanekiso-ngqondweni uyafuneka ukudibanisa ulwazi olutsha nolwazi oluqulethwe yingqondo yomfundi. Kwesicatshulwa sikaThapelo kukho umfanekiso-ngqondweni wokuba wenza ntoni uThapelo kula manqanaba achazwa sisicatshulwa ngolu hlobo lulandelayo: **ukhe watyelela kwiilali zase-Afrika kunye neMTV belumkisa ngeAIDS** (he's also spent time travelling to remote villages across Africa with MTV to boost AIDS awareness). Umfanekiso-ngqondweni ngulo wokuba uThapelo uyalithanda uluntu kwaye uzibandakanyile nokwenza unxungphalo eluntwini. Eyona nto idala unxunguphalo eluntwini sisifo sikagawulayo. Umfundi uba nomfanekiso-ngqondweni wokuba uThapelo uyinxalenye yephulo lokujikeleza eluntwini kusenziwa isilumkiso ngesifo ugawulayo. Uthi ke ngoku umfundii alifunde ngamandla ibali sele enalo mfanekiso-ngqondweni wokuba kazi liza kuphuma phi na.

Izimo zobuciko kunamathelwano

Kwiscatshulwa sikaThapelo isimo sobuciko sibonakaliswe ngeendlela ezahlukenenyo ezinjengesenzeko-siphumo, uhasaniso-luthelekiso nomzekelo-bungxoxo. Isimo sobuciko kunamathelwano lwesicatshulwa kukusombululeka kwengxaki. Oku sikubona kwisivakalisi esithi: **waziphumelela kakuhle izifundo zebusiness economics kwimatriki baza abazali bakhe-bavumelana ukuba makenze izifundo zeBComm eWits** (he did well in business economics at school and his parents-agreed he'd enroll for a BComm at Wits). Apha umbhali uzama ukubonisa ukuba ngenxa yale mbono yabazali bakaThapelo ukuba eziphumelele kakuhle izifundo kwimatriki makenze izifundo zeBcomm. UThapelo wazibhaqa sele edlala ngonyaka wonke engafundi ngenxa yesi senzo sabazali bakhe. Oku kuboniswa sesi sivakalisi silandelayo: **“ndandingawuthandi umsebenzi wokuba ngumcwangcisi-mali”** (“but I was horrible as an accountant”), **“ndadlala ngonyaka wonke”** (“I'd just wasted a whole year”). Konke oku sisenzeko-siphumo kuba uThapelo wenziswa izifundo awayengazithandi ebomini bakhe.

3.7.5 Inkcazelo yamagama

Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana

Umba wokukhethwa kwamagama yindawo yohlalelo ngokunxulumene neenkukacha zamagama umzekelo izenzi, izimelabizo namalungu okuqala kwisivakalisi. Umbhali uye awasebenzise la malungu kwiscatshulwa ukwenzela ukuba akwazi ukufezekisa ezo njongo zonxibelelwano. Kwezi zivakalisi zilandelayo: **wazalelwa phantsi komthi** (he was literally born under a tree), **waziphumelela kakuhle izifundo zebusiness economics kwimatriki baza abazali bakhe-bavumelana ukuba makenze izifundo zeBComm eWits** (he did well in business economics at school and his parents-agreed he'd enroll for a BComm at Wits), **ukhe watyelela kwiilali zase-Afrika kunye neMTV belumkisa ngeAIDS** (he's also spent time travelling to remote villages across Africa with MTV to boost AIDS awareness), izenzi kube ngu-**wazalelwa** (he was born), **waziphumelela** (he did well), **watyelela** (travelling) endaweni yokusebenzisa igama likaThapelo, umbhali ubeke imibekwaphambili ezizenzi ukuthintela uphinda-phindo lesibizo uThapelo.

Ukukhethwa kwamalungu okuqala kwisivakalisi

Ukukhethwa kwelungu lokuqala kwisivakalisi kunegalelo kunxibelelwano phakathi komfundi nombhali. Oko kwenza ukuba umfundi athelekelele into umbhali aza kuthetha ngayo kwisicatshulwa, ngenxa yokuqaqamba mhlawumbi kwesivakalisi sokuqala. Kwisicatshulwa sikaThapelo umbhali uqaqambise isihloko sesicatshulwa ngolu hlobo lulandelayo: **UYINZWANA ENGENASIPHAKO!** (SOOOOO GORGEOUS!). Umbhali uyayicinga into yokuba eli binza lingasentla sisihloko sesicatshulwa kwaye yonke into eza kuxoxwa iza kuba ngemisebenzi kaThapelo, kuquka ubuntshatsheli bakhe. Liqala nje ibali umbhali ulobe ingqondo yomfundi ngokuthi isihloko sesicatshulwa asitshayelegele ngesivakalisi esithi: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo....** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...). Oku kubanga umdla kumfundi ukuba zonke ezi zinto ezisebaleni zenzeka njani kuThapelo.

Umbhali ubuye asinike isizathu sesihloko sokuba kubhalwe ngale nzwana enguThapelo ngolu hlobo lulandelayo: **uThapelo uthi ukudlala emabalini kufuna uzimisele ukugcina umzimba wakho ukwimo entle** (aside a talent, acting also requires a dedication to keeping yourself well-groomed and in shape). Ngamanye amazwi xa uyimbalasane kufuneka uhlale ubukeka umhle eluntwini kuba kukho aba balandela emveni kwakho. Ukugcina umzimba usempilweni yenye yezinto eluncedayo uluntu ukuze luhlale luphephile kwizifo ezigqubayo.

Ukukhethwa kwezenzi

Kwisicatshulwa umbhali usebenzise izenzi zokukhankanya ezizezi zilandelayo: **wayefuna' ukuba nomzi wakhe, imali nemoto yakhe** (he wanted his own, his own car and his own money), oku kuzama ukugxininisa ukuba uThapelo wayenamaphupha aqaqambileyo ngobomi bakhe noxa wayezalelwe entluphekweni. Okunye akazange azibhubhise ngezinyobisi akubona indlela awazalwa ngayo. Loo nto ifundisa uluntu ukuba abantu abafani apha eluntwini ngokuzalwa, kwaye loo nto ayithethi ukuba kukuphela kobomi. Nokuba omnye uzalelwe ekuhluphekeni

makangapheli amandla koko makazimisele futhi abe nethemba lokuba ngenye imini wode aphumelele kwimeko akuyo.

3.7.6 Ipharamitha kangubani

Umfundi uthi eqala ukusifunda isicatshulwa abone ukuba sibhalwe ngumntu onamava. Umbhali onamava wenza ukuba isicatshulwa sibe nomtsalane kubafundi. Kwisicatshulwa sikaThapelo umbhali ubhale isihloko ngokufinyeziweyo ngolu hlobo lulandelayo: **UYINZWANA ENGENASIPHAKO!** (SOOOOO GORGEOUS!). Loo nto inika umdla kumfundi ukuba azibuze ukuba ngubani lo mntu kubhalwe ngaye ibali, kutheni kusithiwa uyinzwana nje. Umfundi uthi akhawuleze azifundele kwisicatshulwa ngenxa yomtsalane wesihloko esichongwe ngumbhali. Umbhali ukwanamava ngokuthi anike isishwankathelo sesicatshulwa sele echaza igama lale ntshatsheli ngolu hlobo lulandelayo: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo....** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...). Ngamany' amazwi umbhali ukrobisa umfundi kwinto aza kuthetha ngayo kwisicatshulwa ukuze umfundi azinabisele ngokuthi azifundele isicatshulwa ngokuthe vetshe. Umbhali uhlahla indlela ngokulandelelana kwebali, kubekho isiqalo ngolu hlobo lulandelayo, **wazalelwa phantsi komthi** (he was literally born under a tree), ukuqhubeka kwesicatshulwa ngolu hlobo lulandelayo lulandelayo: **wayefuna' ukuba nomzi wakhe, imali nemoto yakhe** (he wanted his own, his own car and his own money), nokusongwa kwesicatshulwa ngolu hlobo lulandelayo: **“andikatshati...okwangoku...masiyiyeke ngolo hlobo leyo...”** (“I’m single...right now...let’s just leave I at that...”). Konke oku kukhombisa ukuba umbhali ngumntu osele enamava ekubhaleni izicatshulwa ngokwendlela le imihlathi yesicatshulwa icwangciswe ngayo ukususela kwisiqalo ukuyoma kwisiphelo.

3.7.7 Ipharamitha yokubhala

Umbhali wala nje zibekwa abe sele esiqaqambisa isicatshulwa ngoko abhala ngako. Ngamanye amazwi umbhali uyasihombisa isicatshulwa ngokubhala isihloko ngoonobumba abakhulu ngolu hlobo lulandelayo: **UYINZWANA ENGENASIPHAKO!**

(SOOOOO GORGEOUS!). Loo nto yenza ukuba umfundi asele ezicingela ukuba ngubani le nzwana kubhalwe ngayo apha ebalini. Kulapho athi umfundi azifundele nzulu isicatshulwa ngenxa yokwenziwa umdla sisihloko athe umbhali wasiqaqambisa ngokuthi abhale ngoonobumba abakhulu. Umbhali ubuye abhale isihlokwana sesicatshulwa. Esi sihlokwana siye sishwankathele konke okuqulathwe sisicatshulwa ngolu hlobo lulandelayo: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo....** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...).

3.7.8 Ipharamitha kayintoni

Apha kwesi sicutshulwa umbhali ubhala ngobomi bukaThapelo Mokoena abuphilayo kunye nemvelaphi yakhe. Isivakalisi esingqina oko sesi silandelayo: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo....** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...). Apha umbhali ukwabhala ngemiba eyenzeka entlalweni. Ufuna ukunikeza abafundi udaba lokwenzekayo entlalweni malunga nokugcina umzimba wakho usempilweni. Oku kuboniswa sesi sivakalisi silandelayo: **uThapelo uthi ukudlala emabalini kufuna uzimisele ukugcina umzimba wakho ukwimo entle** (aside a talent, acting also requires a dedication to keeping yourself well-groomed and in shape). Oku kubonisa ukuba umbhali uza kugxila kwimbali ngobomi bomntu, ukuba kwenzeka ntoni ngelixa nokudla ubomi kukaThapelo ngolu hlobo lulandelayo: **ukhe watyelela kwiilali zase-Afrika kunye neMTV belumkisa ngeAIDS** (he's also spent time travelling to remote villages across Africa with MTV to boost AIDS awareness). Ngamanye amazwi uThapelo ukwazibandakanyile nemiba kunye neemeko ezidla uluntu, ngokuthi azibandakanye kwiiprojekthi zasentlalweni ezilumkiswa ngesifo ugawulayo.

3.7.9 Ipharamitha kakubani

Umbhali xa ebhala isicatshulwa kungokuba efuna ukudlulisela udaba oluya kuluntu. Apha umbhali uzama ukutyhila indlela imbalasane yodumo ekumele iziphathe ngayo

eluntwini. Kwisicatshulwa sikaThapelo umbhali ubonise indlela uThapelo ayinzwana ngayo kwizinto ezisingisele entshabalalweni. Kwanesihloko siyazichaza ngendlela asibhale ngayo umbhali ngokuthi: **Uyinzwana engenasiphako!** (Sooooo gorgeous!). Olu daba luzama ukukhuthaza abantu abantsundu bazame ukuziphatha kakuhle eluntwini balandele uThapelo. Uthapelo ude wancama into ebeyithanda iklabhu ngenxa yokoyikisela ukuphulukana nobunzwana bakhe. Oku kuboniswa sesi sivakalisi silandelayo: **uthi uyekile ukuhamba iiklabhu ngoku** (he rekcons he's done with clubbing)

3.7.10 Ipharamitha nganjongoni

Umbhali ubhala esi sicutshulwa ngeenjongo zokubonisa abafundi indlela ethi imbalasane yokwenene ibe ngumzekelo ngayo eluntwini. Nabo ngoko kumele baphathane kakuhle entlalweni. Umbhali usebenzise izivakalisi ezalatha oku ngolu hlobo lulandelayo: **xa eziphumlele uthanda ukuhlala nabahlobo bakhe bancokole, bazonwbele bephulaphule umculo...** (his ideal evening would be spent with friends, chatting and laughing). Oku kubonisa ukuba uThapelo nabahlobo bakhe bahlala bonwabile kuba abathethi ngezinto ezibasika umxhelo, koko bazincokolela ngezollonwabo lwabo.

3.7.11 Ipharamitha kakutheni

Umbhali ubhala ngeenjongo zokuvuselela uxolo, uthando nobunye kuluntu. Kwesi sicutshulwa umbhali ubhale isivakalisi esingqina oko esisesi sithi: **xa eziphumlele uthanda ukuhlala nabahlobo bakhe bancokole, bazonwbele bephulaphule umculo...** (his ideal evening would be spent with friends, chatting and laughing). Apha umbhali uzama ukubethelela ukuba uluntu maluhlalisane ngoxolo, uthando kunye nenzolo. Ngamanye amazwi xa unezihlobo kumele nizikhethe izinto eninokuzincokola ezakhayo endaweni yezinto ezibanga izixholoxholo.

3.7.12 Ipharamitha kanini no-phi

Xa umbhali ebhala ngobomi bomntu usebenzisa ixesha elidlulileyo ngolu hlobo lulandelayo: **uThapelo Mokoena usincokelele ngomsebenzi wakhe,**

ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo.... (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...). Ubhalo ngobomi bomntu lusoloko lubhalwa ngomntu wesithathu ngolu hlobo lulandelayo: **wayefuna' ukuba nomzi wakhe, imali nemoto yakhe** (he wanted his own, his own car and his own money). Oku kuchazela abafundi ukuba okuqhubekayo kwisicatshulwa kwenzeke kwixesha elidlulileyo kwaye oko bekusenzeka entlalweni kulowo bekusenzeka kuye.

3.7.13 Ipharamitha kanjani

Umbhali isicatshulwa usibhala ngokwezigaba namanqanaba athile athungelanayo. Ngamanye amaxesha umbhali uye abe nesihloko sesicatshulwa kunye nezihlokwana zezicatshulwa, kunye nesishwankathelo ngolu hlobo lulandelayo:

Isihloko: **UYINZWANA ENGENASIPHAKE!** (SOOOOO GORGEOUS!)

Isishwankathelo: **uThapelo Mokoena usincokelele ngomsebenzi wakhe, ukuthathanda kwakhe umculo wombaqanga kwanomthi azalelwa phantsi kwawo....** (we walk to hunky Thapelo Mokoena about his work, his love of mbaqanga and the tree he was born under...)

Izihlokwana: **Ingaba sele ethathiwe?** (yes, but is he taken?),
akwaba ndandizalwe ngoo-1950 (I wish I'd lived in the 1950s),
umthi (a tree),
idolophu enkulu (a big town),
eyunivesithi (university) no
ukuzinikela (dedication)

3.8 ISISHWANKATHELO

Kwesi sahluko amanqaku amahlanu kalindixesha wesiXhosa aye ahlahllelwa. La manqaku ebenika inkcazelo ngobomi bomntu kwaye eveza nemicimbi yasentlalweni. Ngokuka-Feez no-Joyce (1998) olu hlalutyo luye lwaveza amanqanaba obhalo ngobomi bomntu anjengokuziqhelanisa nesenzeko, ushicilelo lwezenzeko,

nokuhlomla. La manqanaba akwazile ukuvezela umfundi izakhono zokufunda nokubhala isicatshulwa bebhekisele kumanqanaba exesha anjengesiqalo, umbindi kunye nesiphelo sesicatshulwa.

Amanqaku athe ahlahlelwa kwesi sahluko ngala alandelayo:

- **‘Umthandi welizwe’** (‘*Lover of the nation*’).
- **Sikhumbula igorha lomzabalazo** (Remembering a hero of the struggle).
- **Lala ngoxolo, Jabu!** (Rest in peace, Jabu!).
- **Sinik’ imbeko kwiKumkanikazi** (Remembering the Queen).
- **Uyinzwana engenasiphako!** (Sooooo gorgeous!).

La manqaku aye abhalwa aza aveza ubuciko, ubunzululwazi bolwimi kunye nezakhiwo zentshumayelo zobhalo lwesiXhosa. Ezi ziphumo ziye zanika umboniso wokhuphiswano weelwimi kumalungu engcingane ephangaleleyo enenkqubela phambili ka-Grabe no-Kaplan (1996). Le nkqubela phambili ibisingisele kumbuzo wepharamitha othi: “ngubani, ubhala, (i)ntoni, kubani, nganjongoni, kutheni, nini, phi nanjani?”. Lo mbuzo uye waphendulwa ngokuthi kuhlalelwe la manqaku ngokusetyenziswa kwemiba yobhalo enjengobume besicatshulwa, uyamano kwisicatshulwa, unamathelwano kunye nenkcazelo yamagama. Lo mbuzo wepharamitha ukwasombulule iingxaki zabahlohli bolwimi lwesiXhosa. Indlela abaluhlohla ngayo ulwimi ibanzima kubafundi kuba kugxilwe kwiincwadi zesikhokelo ikakhulu. Loo nto yenze ukuba abafundi bangalini kwa ithuba elaneleyo lokuveza izimvo, iimbono okanye izakhono zabo abazifumeneyo kweminye imithombo yolwazi ebangqongileyo.

Omahlanu la manqaku ebebalisa ngobomi bomntu umbhali uwaseke ngeenjongo ezahlukeneyo kunye nemiba eyahlukeneyo eya eluntwini. La manqaku abhalwe esiya kubafundi abahlukeneyo, anemiba yentshukumo eyahlukeneyo, umxholo, umongo, iwonga, injongo kunye nemiba eyahlukeneyo yobunzululwazi ngolwimi nengeyiyo eyobunzululwazi ngolwimi. Yonke le miba imele uhlalutyo lobuciko lwezicatshulwa kunye nenjongo yokuqonda, ukutolika nokuphuhlisa ukufunda nokufundisa ulwimi lwesiXhosa. Oku kothi kudale ukuba abafundi nabahlohli

baphuhlise izakhono zabo zokuhlalutya izicatshulwa kubomi ababuphilayo. Ngalo ndlela bothi bakwazi ukuzisebenzisa izakhono zabo ekuncedeni okubangqongileyo.

Abafundi abathe balufunda olu hlalutyo bothi bazi ukuba ulwimi olubhaliweyo lusekelwe kulwimi oluthethwayo. Oku kobenza ukuba bakwazi ukuziyilela ezabo izicatshulwa ezithetha ngobomi bomntu. Abafundi basenokuzibhala izicatshulwa zabo ngenjongo yokuphumeza okuthile. Oku bangakubonisa ngokuveza impilo yabantu kumaxesha angaphambili namaxesha amiyo, intlalo yabantu kunye neziganeko ezihlileyo eluntwini, nanjengoko umbhali ekuvezile oko kuwo omahlanu la manqaku ngolu hlobo lulandelayo:

Inqaku lokuqala: **'Umthandi welizwe'** ('Lover of the nation').

Eli nqaku belixoxa ngobuthandazwe bukaSol Plaatje ngokuthi liveze iinkalo aweyezizama ukuze abone abantu abantsundu bekhululekile. Ngamanye amazwi apha umbhali uzame ukubonisa indlela abantu abantsundu ababephila ngayo ngelixa lombuso wabamhlophe. Imidaka yayiphila kwimeko yasebugxwayibeni kuba nasempangelweni yayingavumelekanga ukuba ingasebenza nabamhlophe.

Inqaku lesibini: **Sikhumbula igorha lomzabalazo** (Remembering a hero of the struggle).

Eli nqaku belityhilela abafundi malunga nobugorha bomzabalazo. Ngamanye amazwi apha umbhali ubevezela abafundi unobangela wokuba ilizwe laseMzantsi Afrika libe likhululekile namhlanje. Le nkululeko isuka kude kumaqhawe afana noSteve Biko. Kangangokuba noba sele engasekho kodwa iimfundiso zakhe zisaphila kuba wayekhuthaza ulutsha ekubhaleni, kwinkcubeko nobugcisa, ekukhuliseni iinkokeli, kwimfundo, kwezoshishino nakwimpilo yoluntu. Loo nto yokuphila kweemfundiso zakhe yenza ukuba kuyilwe umbutho ekuthiwa yi-Steve Biko Foundation.

Inqaku lesithathu: **Lala ngoxolo, Jabu!** (Rest in peace, Jabu!).

Eli nqaku belibonisa abafundi ngegorha lenkcubeko elinguJabu Khanyile. Umbhali uyityhile le mvumi njengomntu ongathabatheki lula yifashoni. Uthe wasebenzisa namazwi abonisayo ukuba le mvumi ayikhange ilukuhlwe yimpucuko yaseNtshona. Oko umbhali ukuveze ngamazwi athetha ukuba xa ulandela impucuko ungazibhaqa

sele ungazazi ukuba ungubani kuba impucuko itshabalalisa iingcambu zenkcubeko yesintu.

Inqaku lesine: **Sinik' imbeko kwiKumkanikazi** (Remembering the Queen).

Apha umbhali utyhilela abafundi ngendima entle edlalwe ziinkokeli zomthonyama ekukhokeleni abantu. Nale Kumkanikazi idlale indima enkulu yokuzibandakanya noluntu kwaye isenza neenzame zokuphuhlisa uluntu. Ngamanye amazwi le Kumkanikazi iye yahlonitshwa sisizwe sayo kuba nayo ibisihloniphile kwaye isoloko izibandakanya nemisitho kunye namatheko aso.

Inqaku lesihlanu: **Uyinzwana engenasiphako!** (Sooooo gorgeous!).

Apha umbhali ubezama ukutyhila imvelaphi kaThapelo Mokoena. Uye wayibonisa ukuba wazalelwa phantsi komthi kwaye loo nto ayizange imenze abe nesiphako okanye alahle ithemba ngokuthi abhenele kwiziyobisi. UThapelo waye waqhubekeka nobomi kuba namhlanje ungumdlali ophambili kumabali aliqela adumileyo kamabonakude, kwaye ukwangumsasazi kumabonakude.

ISAHLUKO 4

UHLAHLELO LWAMANQAKU E-BONA YESIXHOSA KUHLOBO LOKUBHALA NGOBHALO OLUNIKA INGCACISO

4.1 INTSHAYELELO

Olu hlahlelo luza kwenziwa kumanqaku amahlanu kalindixesha wesiXhosa abhalwe ngobhalo olunika ingcaciso, aqokelelwe koolindixesha abahlukeneyo besiXhosa abapapashiweyo ngokulandelelana kweminyaka. U-Feez no-Joyce (1998) bathi bazicacise iindlela ezibonisayo xa isicatshulwa sibhalwe ngobhalo olunika ingcaciso ezinjengokusekwa kolandelelwano lwengcaciso, uphawulo lwesenzeko, izixhobo ezimanyanayo ezibonisa isenzeko nesiphumo, uphawulo lwesenzeko nesizathu sesiphumo. UGrabe noKaplan (1996) bathi babachazele abafundi ngokubhala. Lo mba wokubhala uthi uphicothwe ngokwenkcazo yenzululwazi ngeentlanga ngokubhala. Imicimbi eziintlobo-ntlobo ethi iphakanyiswe yile nkcazo yeenzululwazi ngeentlanga iza kucingwa kude kube sekugqibeleni ngofundo nemithetho jikelele nemigaqo yohlahlelo lobuchule bokubhala neemeko zokubhala. Inkqubo eyinkcazo yokuthethwa kolwimi idibanisa ulwazi, intlalo nomthetho ngokubhala ngengcinga yokubhala. Injongo yokudityaniswa kwemithetho yokubhala kukuba sikwazi ukubhala. Xa ubani ebhala uthi azame ukulandela le mibuzo isisiseko sokubhala ethi: “ngubani, ubhala, (i)ntoni, kubani, nganjongoni, kutheni, nini, phi nanjani?”. Le mibuzo isekelwe kwiipharamitha zika-Grabe no-Kaplan (1996). Le mibuzo injongo yayo kukudala unxibelelwano phakathi kombhali kunye nomfundi ngendlela yesicatshulwa. Iimpendulo ezikwimigaqo yohlahlelo kule mibuzo zizo eziza kuthi zenze isiseko senqaku likalindixesha wesiXhosa kwesi sahluko.

4.2 IMIBA YOBHALO

Izakhiwo eziphambili zemiba yokubhala ezizezona zenkcazelo ngokubhekisele kwimiba yokubhala zidibanisa izixhobo zokubhala ekuziseni unxibelelwano phakathi kwezivakalisi kunye nemihlathi. Ekubhaleni ngokwemigaqo yale miba, esona sazulu esitsolisayo sophando sikwisenzo okanye inkqubo yokubhala, ethi idibanise zonke iimvumelwano, abathi ababhali bavumelane ngazo xa bebhala. Zithi ke zidibanise

uvimba wolwazi ngokulandelelana, ubuciko bocwangciso bolwazi, intetho ethi ivalwe ngobuchule, izichazi-magama ezikhethiweyo kunye nezinye.

Imiba yobhalo xa kuhlalelwa inqaku lobhalo olunika ingcaciso ngokuka-Feez no-Joyce (1998) iza kuvezwa iqulathe ukuziqhelanisa nesenzeko, ushicilelo lwezenzeko, nokuhlomla. Le miba yobhalo ikwaquka ubume besivakalisi okanye ulwakhiwo lolwazi oluthi lukhokelele kulwazi lokwakhiwa kwezicatshulwa nokuphuhliswa kobhalo. Olu bumbo lwesivakalisi lukwaveza uhlahlelo lwenkcazelo yesihloko, ukuqhubela phambili kwesihloko, ulwakhiwo lwesivakalisi esiyintloko, ulwazi olunikiweyo nolutsha, unxulumano lomxholo nembali, unxulumano oluqwalasela iingcinga ezifunekayo.

Olu hlahlelo kwesi sahluko lukwaquka uyamano kwisicatshulwa ukubonisa ubudlelane obenzekayo phakathi kwezivakalisi okanye amagatya kwisicatshulwa zikalindexesha wesiXhosa. Uyamano kwisicatshulwa luquka isalathisi, uthelekiso noyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, ukushiywa kwamagama kwisivakalisi nokuvumelana kwamagama kwisivakalisi. Uhlahlelo lukwaqulathe unamathelwano kwisicatshulwa oluquka iziseko zonamathelwano ezingezizo ezeelwimi, unxulumano, amalungu oyamano nolungelelaniso, ukusetyenziswa kwentelekelelo kunye nezimo zobuciko kunamathelwano. Oku kuthi kubonise indlela yokuba abafundi basilandela njani na isicatshulwa kwaye nendlela abasitolika ngayo inentsingiselo kusini na. Oku kuvezwa yindlela umbhali asebenzise ngayo inkcazelo yamagama enjengokukhethwa kwamagama okuyimbono nenjongo yokunxibelelana, ukukhethwa kwamalungu okuqala kwisivakalisi nokukhethwa kwezenzi.

4.3 UHLAHLELO LWENQAKU 1: UKUPHUMA EMATYALENI (HOW TO DEAL WITH DEBT)

4.3.1 Imo ngobhalo olunika ingcaciso

4.3.1.1 Ulandelelwano lwengcaciso

Inqanaba lokuziqhelanisa nesenzeko

Eli nqanaba lishwankathela iziganeko ezenzekayo eziyimvelaphi okanye eziyintsusa yesicatshulwa. Umbhali kumele alazi eli nqanaba ekwakhweni kwesicatshulwa. Umzekelo woku sisihloko senqaku esizichazayo ukuba isicatshulwa singantoni na, esithi: **Ukuphuma ematyaleni** (How to deal with debt). Umbhali apha ubuye enze isishwankathelo sebali ngolu hlobo lulandelayo: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda.....** (SA isn't short of ways to get out of debt, but do they work? We rate your chances of success....).

Inqanaba lokushicilelwa kweziganeko

Umbhali usebenzisa amanqanaba exesha xa ebhala isicatshulwa ngolu hlobo lulandelayo: Kwinqanaba lokuqala umbhali uveza ingxaki emayisonjululwe ebalini ngolu hlobo lulandelayo: **siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu?** (How can we put food on the table, clothes on our children's back?). Apha umbhali utyhilela umfundi ukuqaleka kwebali nokuqaleka kwengxaki efuna ukusonjululwa. Ngamanye amazwi esi sisiqalo sebali. Kwinqanaba lesibini umbhali ungena kuvuthondaba apho aveza iindlela zokuyisombulula le ngxaki ibikwinqanaba lokuqala. Le ngxaki isonjululwa ngokuyilwa kwezivakalisi ngolu hlobo lulandelayo: **INational Credit Act eqale ukusebenza ngowoku-1 kuJuni walo nyaka imele ukuba isincede ukuze sikwazi ukumelana namatyala** (The stricter National Credit Act which came into full force on June 1 this year should help to cope with debt). Ngamanye amazwi apha kulapho kuqaleka ukuvela kwesisombululo sengxaki yokuba sematyaleni. Inqanaba lesithathu libonisa isiphelo sebali. Ngamanye amazwi oku kubhalwe ngako kuphelela phi na ngokwasebalini. Umbhali

usivezile isiphelo sesicatshulwa ngolu hlobo lulandelayo: **ukuba ngaba umntu okulawulela amatyala akho uthe akayiphatha ngendlela eyiyo i-akhawunti yakho, ungakwazi ukuya kwinkundla kamantyi ufake isicelo sokuba unikwe omnye** (if your debt administrator mishandles your account, you can go to the magistrate's court and apply to have him replaced). Oku kutyhilela umfundi ukuba ibali liba nesiqalo, umbindi kunye nesiphelo.

Inqanaba lokuhlomla

Kweli nqanaba umbhali nguye othi ahlomle ngokwenzekayo kwisicatshulwa. Ngamanye amazwi umbhali apha uqulathe umyalezo oya kubafundi, myalezo lowo usenokuba ngocebiso okanye oyalelayo. Kwesi sicutshulwa umbhali ucebisa abafundi malunga neendlela zokuphuma ematyaleni. Uthi xa ehlomla: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda.....** (SA isn't short of ways to get out of debt, but do they work? We rate your chances of success....). Ngamanye amazwi umbhali apha walatha into yokuba ukuba sematyaleni akulunganga kuba kunoxinzelelo olumandla.

4.3.2 Ubume besivakalisi: ulwakhiwo lolwazi

Uhlahlelo lwenkcazo yesihloko

Eli nqaku linika umzekelo wamaxesha amaninzi apho isiqalo sesivakalisi sisebenza njengesihloko sesivakalisi. Ngamanye amaxesha intetho yesihloko iphuhliswa libinzana okanye ligatya elithi lichaze ngesihloko eso. Umhlaba wokuhlalelwa kwenkcazo yesihloko ubonakala kakuhle kwisihloko senqaku esithi: **Ukuphuma ematyaleni** (How to deal with debt). Esi sivakalisi siphuhliswe leli gatya lilandelayo: **ematyaleni** (with debt). Lithi lisebenze njengenkcazelo yesihloko eso. Umsebenzi wale nkcazelo kukucacisa ngakumbi ngendlela yokuphuma ematyaleni.

Umbhali usibonisa iindlela onokuzilinga ukuze uphume ematyaleni ngokusinika isishwankathela esikwayintloko ngolu hlobo lulandelayo: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela**

indlela yokukunceda..... (SA isn't short of ways to get out of debt, but do they work? We rate your chances of success....). Le nkcazelo isibonisa iindlela zokuba uMzantsi Afrika ungazibhaqa sele uphumile ematyaleni. Kumhlathi wokuqala kwinqaku umbhali uzama ukugxininisa ngokubanzi malunga nesihloko ngale ndlela ilandelayo: **sinamtyala kakhulu ngoku – futhi amatyala ethu amalunga neekota ezintathu zemivuzo yethu!** (We owe more than ever before – and our debts at least three-quarters of our take-home pay!). Le nkcazelo izama ukutyhila ukuba uMzantsi Afrika usengxakini wokuba sematyaleni. Oku kuba sengxakini kwawo kukwatyhilwa sisivakalisi esithi: **siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu?** (How can we put food on the table, clothes on our children's back?).

Kumhlathi wokuqala xa kanye umbhali aqala inqaku lakhe usibonisa imbono yokuhlalelwa kwamagqabantshintshi esihloko ngolu hlobo lulandelayo: **siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu?** (How can we put food on the table, clothes on our children's back?), **INational Credit Act eqale ukusebenza ngowoku-1 kuJuni walo nyaka imele ukuba isincede ukuze sikwazi ukumelana namatyala** (The stricter National Credit Act which came into full force on June 1 this year should help to cope with debt). Ibinzana elithi: **INational Credit Act eqale ukusebenza ngowoku-1 kuJuni walo nyaka imele ukuba isincede ukuze sikwazi ukumelana namatyala** (The stricter National Credit Act which came into full force on June 1 this year should help to cope with debt), yimbono ebonisa uchaniso kwingcamango yentloko yokuqala ethi: **siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu?** (How can we put food on the table, clothes on our children's back?). Kwibinzana lokuqala sibona uncedo oluvelayo lokuhlangula le ngxaki yokuba sematyaleni, ngelixa kwibinzana lesibini sibona uchaniso lwebinzana lokuqala ngokufuna imali ethe vetshe malunga nokunceda usapho ngeempahla kunye nokutya. Ngamanye amazwi ibinzana lokuqala livele njengentloko ngelixa ibinzana lesibini livele njengentetho echazayo ebonisa imo yonxunguphalo ngolu hlobo lulandelayo: **siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu xa sinamtyala angaka?** (How can we put food on the table, clothes on our children's back when we have all these debt repayments to make?).

Kumhlathi othi: **ingaba iNational Credit Act iyakunceda? Xa kungenjalo, yintoni ongayenza?** (But is our National Credit Act actually working to help you? And if it isn't, what can you do?), kubonisa ukuba emva kwale mibuzo kuza kulandela isisombululo sale ngxaki yokungena ematyaleni.

Ukuqhubela phambili kwesihloko

Kwiscatshulwa soloko kukho ibinzana lesibizo elisoloko likhankanywa. Eli binzana lesibizo liphuhlisa imbono yokuqhubeka kwesihloko. Ngalo ndlela umbhali ugxininisa umxholo weli nqaku abhala ngalo. Kweli nqaku lithi: **Ukuphuma ematyaleni** (How to deal with debt), umbhali usebenzise ibinzana lesibizo elibhekisele kwindlela yokuphuma engxakini yokuba namatyala. Ngaphandle kweli gama: **Ukuphuma ematyaleni** (How to deal with debt), umbhali uyaqhubeka esebenzisa amagama athile kwiscatshulwa athetha into enye nokuphuma ematyaleni anjengala alandelayo: **imele ukuba isincede ukuze sikwazi ukumelana namatyala** (should help to cope with debt).

Umbhali ubuye enze isihlokwana esisishwankathelo ezama ukulumkisa uluntu malunga nokungangeni ematyaleni ngendlela engeyiyo. Oku ukubonakalisa ngesihlokwana esithi: **qiqa xa uvula amatyala, vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (Keep debt in check by choosing good credit like buying a car, a house or starting your own business, rather than bad credit like buying food or clothes on account).

KwaXhosa kuthiwa isiziba siviwa ngodondolo okanye inyathi ibuzwa kwabaphambili. Oku kuboniswa sisivakalisi esithi: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda.....** (SA isn't short of ways to get out of debt, but do they work? We rate your chances of success...). Apha umbhali ubonisa abafundi ukuba phambi kokuba benze nokuba yintoni na malunga nokwenza ityala, into yokuqala kumele benze uphando ngokufumana iingcebiso zokwenza amatyala okanye zokuphuma ematyaleni.

Umbhali ubuye agxininise ukuba kukho umncedi woluntu malunga namatyala. Oku kubonakaliswa sisivakalisi esisihlokwana esithi: **wena nomthetho omtsha iCredit Act** (The new Credit Act and you). Oku kucaca mhlophe ukuba xa uluntu luthe lwafuna iingcebiso kulo mthetho alusayi kuzibhaqa sele linyumpantyumpeka ematyaleni.

Ulwakhiwo lwesivakalisi esiyintloko

Kwesi sicutshulwa kukho isihloko esibhalwe ngokuqaqambileyo esithi: **UKUPHUMA EMATYALENI** (HOW TO DEAL WITH DEBT). Esi sihloko silandelwa zezinye izihlokwana ezibonakalayo kwisicutshulwa ezinjengezi zilandelayo: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda.....** (SA isn't short of ways to get out of debt, but do they work? We rate your chances of success.....), **qiqa xa uvula amatyala, vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (Keep debt in check by choosing good credit like buying a car, a house or starting your own business, rather than bad credit like buying food or clothes on account). Zonke ezi zihlokwana zisisishwankathelo esityhilela umfundi ngokuza kuthi kulandele apha ebalini okanye kwisicutshulwa xa esiya efunda ngokubanzi.

Phantsi kwesihloko ngasinye umbhali uyile imihlathi ethungelanayo. Phantse yonke imihlathi ekwisicutshulwa ithetha ngokuphuma ematyaleni ngolu hlobo lulandelayo: **sinamtyala kakhulu ngoku – futhi amatyala ethu amalunga neekota ezintathu zemivuzo yethu!** (We owe more than ever before – and our debts at least three-quarters of our take-home pay!), **siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu xa sinamatyala angaka?** (How can we put food on the table, clothes on our children's back when we have all these debt repayments to make?). Le mihlathi inika ikcazelo malunga nokuphuma ematyaleni, kwaye ikwalumkisa nangendlela yokungena ematyaleni.

Ulwazi olunikiweyo nolutsha

Xa sifunda isicatshulwa sinolwazi esinalo kakade, kunye nolwazi esiluzuzisa ngokufunda isicatshulwa. Xa sijonga isakhiwo senqaku, umbhalo osisihloko uyohluka kokuqulathwe ngaphakathi. Umbhalo wesihloko ubhalwe ngoonobumba abakhulu ngolu hlobo lulandelayo: **UKUPHUMA EMATYALENI (HOW TO DEAL WITH DEBT)**, ze isiqu sibhalwe ngoonobumba abancinci ngolu hlobo lulandelayo: **sinamtyala kakhulu ngoku – futhi amatyala ethu amalunga neekota ezintathu zemivuzo yethu!** (We owe more than ever before – and our debts at least three-quarters of our take-home pay!), **siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu xa sinamtyala angaka?** (How can we put food on the table, clothes on our children's back when we have all these debt repayments to make?), kuze kufakwe oonobumba abakhulu apho bafuneka khona ngolu hlobo lulandelayo: **ingaba iNational Credit Act iyakunceda? Xa kungenjalo, yintoni ongayenza?** (But is our National Credit Act actually working to help you? And if it isn't, what can you do?).

Zikwakho nezinye izihlokokwana ezithi zibhalwe ngamagama angqindilili njengesilandelayo: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda.....** (SA isn't short of ways to get out of debt, but do they work? We rate your chances of success)... **qiqa xa uvula amatyala, vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (Keep debt in check by choosing good credit like buying a car, a house or starting your own business, rather than bad credit like buying food or clothes on account). Olu bhalo lubhalwe ngqindilili lulo oluthi lube nomtsalane kumfundi kwinqaku elo kubhalwe ngalo. Olu bhalo lwenza umdla othi ngamanye amaxesha ukushiye usazibuza imibuzo enjengale ilandelayo: Kuphunywa njani ematyaleni? Ziziphi ezi ndlela kuthethwa ngazo? Ingaba ziyasebenza? Emveni kwale mibuzo uye ube nomdla wokufunda inqaku elo ngakumbi kuba ufuna ukuzivela okutshiwo sisihlokwana eso senqaku. Ngokufunda kwakho inqaku ufumana ulwazi olutsha, udibanise kolu ubusele unalo engqondweni. Zonke iingxaki nezisombululo ezibhalwe kwisicatshulwa zisichazela ngakumbi kule nto umfundi ebesele eyazi. Abafundi abaninzi bayakuthanda ukufunda amanqaku azisa ingxaki. Aba bafundi baye babe

nomdla kwindlela eza kuthi isonjululwe ngayo le ngxaki. Kwesi sicutshulwa sithi: **Ukuphuma ematyaleni** (How to deal with debt), ingxaki umfundi uyifumana kwalapha kwisihloko, le yokuba kuphunywa njani ematyaleni xa bekutheni ngaphambili. Le ngxaki ibangwa kukuba uluntu lunamatyala kakhulu elizibhaqa ligaxeleka kuwo, nanjengoko esi sivakalisi silandelayo sikungqina oko: **Ukuphuma ematyaleni** (How to deal with debt). Enye ingxaki yile yokuba: **siza kuyithaphi imali yokutheng' ukutya, sinxibise abantwana bethu xa sinamatyala angaka?** (How can we put food on the table, clothes on our children's back when we have all these debt repayments to make?). Umfundi uthabatha olu lwazi alugcine engqondweni yakhe emva kokulufumana kumbhali. Uthi nokuba eyibona le ngxaki yokugaxeleka ematyaleni abe sele eyazi intsusa yayo. Umbhali ukwabhenca izisombululo zayo le ngxaki ngokuveza umthetho omtsha ngokwesivakalisi esithi: **INational Credit Act eqale ukusebenza ngowoku-1 kuJuni walo nyaka imele ukuba isincede ukuze sikwazi ukumelana namatyala** (The stricter National Credit Act which came into full force on June 1 this year should help to cope with debt)..

Unxulumano lomxholo nembali

Unxulumano lomxholo nembali luzekeliswa kuluhlu lwezivakalisi kwisicutshulwa. Kukho ukudibana okuthile phakathi kwembono kunye nolunye uhlelo lwenkcazelo yesihloko. Kubalulekile ukukuqaphela oko xa kufundwa isicutshulwa. Umzekelo ocacileyo wonxulumano lwembali uqondakala kwisihloko esithi: **Ukuphuma ematyaleni** (How to deal with debt). Esi sihloko kumele ukuba sibhalwe ngokupheleleyo kwathiwa: **Indlela yokuphuma ematyaleni** (a way to deal with debt), koko sikwimo efinyeziweyo ethi: **Ukuphuma ematyaleni** (How to deal with debt). Ngamanye amazwi eli ligatya lokugqibela lesihloko: **Ukuphuma ematyaleni** (How to deal with debt), elithi lisebenze ukuphuhlisa imbali yesivakalisi. Umfundi uza kuyiqwalasela into yokuba igatya elithi: **Indlela** (a way), lelona liyintloko okanye lingumxholo wesivakalisi. Kwakhona eli gatya lisebenza njengentloko okanye umxholo weli nqaku xa lilonke. Loo nto ithetha ukuba igatya elithi: **Ukuphuma ematyaleni** (How to deal with debt), yimbali okanye kukunaba kwesithethi kwisihloko okanye kumxholo.

Kwimizekelo emininzi umxholo uthatha ingongoma eyintloko. Kwisivakalisi esithi: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza?** (SA isn't short of ways to get out of debt, but do they work?), ibinzana elithi: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni** (SA isn't short of ways to get out of debt), ngumxholo okanye yintsusa yokubhala esi sicutshulwa, ngelixa igatya elithi: **ingaba ziyasebenza?** (but do they work?), liyimbali yokwenzekayo kwisicutshulwa. Imbali iphuma kumxholo okanye kwingongoma eyintloko iyichaza ngokuphandle into eyenzekayo malunga nokuphuma ematyaleni.

Imbali ngomxholo ifumaneka kumhlathi wesibini kwisivakalisi esithi: **sinamtyala kakhulu ngoku – futhi amatyala ethu amalunga neekota ezintathu zemivuzo yethu!** (We owe more than ever before – and our debts at least three-quarters of our take-home pay!). Imbali ibe yile esichazela ubume bamatyala esinawo ethi: **futhi amatyala ethu amalunga neekota ezintathu zemivuzo yethu!** (and our debts at least three-quarters of our take-home pay!). Xa siyichaza imbali singathi inika ingcaciso ngomxholo.

Unxulumano oluqwalasela iingcinga ezifunekayo

Abafundi kwisicutshulwa basenokufumana ulwazi olugxininisiweyo nolunye oluthathwa njengolucingelayo nolwandulelayo. Kwizinto ezihlayo ezininzi, ababhali baza kusebenzisa izimelabizo, iimvumelwano ezingathathi cala nezicacise iimbono ngokwazo ezinxulumene neengcinga ezifunekayo. Kwisivakalisi esithi: **ingaba iNational Credit Act iyakunceda? Xa kungenjalo, yintoni ongayenza?** (But is our National Credit Act actually working to help you? And if it isn't, what can you do?), olu lwazi lwenzelwe ukuqwalasela le ngxoxo okanye landulelwe yiloo nto umbhali ayithethayo malunga nokuphuma ematyaleni. Umbhali ubuye axoxe into yokuba: **siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu xa sinamatyala angaka?** (How can we put food on the table, clothes on our children's back when we have all these debt repayments to make?). Olu lwazi luthatyathwa njengolwazi olwandulela ingxoxo ezayo. Lo ngxoxo yile ilandelayo: **INational Credit Act eqale ukusebenza ngowoku-1 kuJuni walo nyaka imele ukuba isincede ukuze sikwazi ukumelana namatyala** (The stricter National Credit Act which came

into full force on June 1 this year should help to cope with debt). Ngamanye amazwi ulwazi lokuqala luvela njengombuzo othi uphendulwe lulwazi olulandelayo.

Umbhali ukwasebenzise uhlobo lokukhankanya egxininisa isivakalisi ngolu hlobo lulandelayo: **inkqubo le yokufumana iingcebiso isabhidisa kuba iSebe Lezorhwebo Noshishino alikazimiseli iintlawulo zenkonzo le** (the system is still in chaos because fees for the service haven't been set by the Department Of Trade And Industry). Apha umbhali uchaza ukuba lo mthetho wokunceda ngeengcebiso zokuphuma ematyaleni awukacaci ncam. Ngamanye amazwi uluntu lusesesichengeni sokungena ematyaleni. Igatya elithi: **nangona nje isigaba sokuqala somthetho lo saqala ngoJuni ka2006** (but even though the first phase of the act came into force back in June 2006), lilandelwa ligatya elilandulayo elithi: **inkqubo le yokufumana iingcebiso isabhidisa kuba iSebe Lezorhwebo Noshishino alikazimiseli iintlawulo zenkonzo le** (the system is still in chaos because fees for the service haven't been set by the Department Of Trade And Industry). Oku kuthetha ukuba noxa ixesha sele lilide lo mbutho wasungulwayo kodwa usenawo amaginxigixi okungahambeli phambili kakuhle.

4.3.3 Uyamano kwisicatshulwa

Le mbono iza kuchazwa ngokuthi kujongwe izinto ezithi zibe negalelo kwindlela ezibonakala ngayo izicatshulwa. Ezi zinto zezi zilandelayo: isalathisi, uthelekiso loyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, nokuvumelana kwamagama kwisivakalisi.

Isalathisi

Ababhali bayakwazi ukusebenzisa izalathisi okanye isingqiniso kwimvumelwano ezizezabo nezingathathi cala, ukucacisa imbono yonxulumano engqamene neengcinga ezifunekayo. Kwisivakalisi esithi: **la matyala onyuke ngesiqingatha ukusukela ngo-2002..** (That's up from half in just years since 2002).., ibinzana elichazayo liqulethe isimelabizo u- **la sandulelwe lungqamano lwesicatshulwa esithi: siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu xa sinamatyala angaka?** (How can we put food on the table, clothes on our children's

back when we have all these debt repayments to make?). Ibinzana elithi: **xa sinamatyala angaka?** (all these debt repayments to make?), liphuhlise indlela uluntu olungene ngayo ematyaleni.

Umbhali ukwatyhila oku: **kaloku le nkonzo iyahlawulelwa** (the service might be a helpful idea but it isn't free). Apha umbhali uyagxininisa ngokusebenzisa isimelabizo u-**le** ukuba nokuba le nkonzo iluncedo eluntwini ngeengcebiso zayo kodwa iyahlawulelwa, ayenziwa simahla. Oku kuhlawulelwa kwale nkonzo ubuye umbhali wakucacisa ngolu hlobo lulandelayo: **uvavanyo luxabisa ama-R50.** (It'll cost R50 just for an assessment).

Uthelekiso loyamano nenguqulo yamagama

Uthelekiso loyamano nenguqulo yamagama ziyadibana kakhulu. Zombini ezi ziqwenga zisetyenziswa ngexesha elinye. Oku sikubona kwisivakalisi esithi: **kumhlala-phantsi, izibonelelo zezempilo kunye neenkonzo zezimali** (for pensioners, medical schemes and financial services). Kwesi sivakalisi sibona isimelabizo esimbaxa u- **kumhlala-phantsi** (pensions) esimele abantu abangasaphangeli koko befumana imali yesibonelelo. Esi sivakalisi siqulathe uchaniso oluvela ngolu hlobo lulandelayo: **kulula ukungena ematyaleni kodwa kunzima ukuphuma** (getting into debt is easier than getting out of it). Esi sivakalisi siqulathe uchaniso oluthi: **kulula > kunzima, ukungena > ukuphuma.** Oku kuzama ukuphuhlisa ukuba uluntu lungena lula ematyaleni kodwa xa kumele ukuba liwahlawule akubi lula njengalaa ndlela belungene ngayo.

Izihlanganisi

Umbhali usebenzise izihlanganisi ukwakha izivakalisi. Ezi zivakalisi ziyilwa zibe yimihlathi. Le mihlathi ithi ihlanganiswe ze yakhe isicatshulwa. Kwisicatshulwa sokuphuma ematyaleni izihlanganisi ziyilwe ngolu hlobo lulandelayo: **sinamtyala kakhulu ngoku – futhi amatyala ethu amalunga neekota ezintathu zemivuzo yethu!** (We owe more than ever before – and our debts at least three-quarters of our take-home pay!). Apha umbhali usebenzise isihlanganisi u- **futhi** ukuzama ukwaleka akutshiloyo kwisivakalisi sokuqala ngeenjongo zokubonisa umyinge wamatyala

uluntu elinawo. Kwisivakalisi esithi: **siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu xa sinamatyala angaka?** (How can we put food on the table, clothes on our children's back when we have all these debt repayments to make?), u-**xa** uphuhlise indlela uluntu olingene ngayo ematyaleni. U- **xa** kwesi sivakalisi singentla uzama ukuveza intsingiselo yegatya lokuqala ngolu hlobo lulandelayo: **siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu** (How can we put food on the table, clothes on our children's back), ze kubekho u-**xa, xa sinamatyala angaka?** (when we have all these debt repayments to make?). Lo **xa** uxhasa eli gatya ukuze umfundi akubone ngenene ukunxunguphala koluntu ngenxa yokuba sematyaleni. Oku kukwaphendula umbuzo ebezibuza wona umfundi wokuba kuxa kutheni sele kuthethwa ngemali yokuthenga ukutya neempahla zabantwana nje.

Kwisivakalisi esithi: **nangona nje isigaba sokuqala somthetho lo saqala ngoJuni ka2006** (but even though the first phase of the act came into force back in June 2006), kukho isihlanganisi u- **nangona** esibonisa ukuba nokuba izinto zisenzeka kodwa lo mbutho usabetheka apha naphaya. Oku kuboniswa sisivakalisi esithi: **inkqubo le yokufumana iingcebiso isabhidisa kuba iSebe Lezorhwebo Noshishino alikazimiseli iintlawulo zenkonzo le** (the system is still in chaos because fees for the service haven't been set by the Department Of Trade And Industry).

Isivakalisi siyakwazi ukuqulatha intlaninge yezivakalisi ngolu hlobo lulandelayo: **qiqa xa uvula amatyala, vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (Keep debt in check by choosing good credit like buying a car, a house or starting your own business, rather than bad credit like buying food or clothes on account). Kwesi sivakalisi sibona amagatya amahlanu, igatya lokuqala: **qiqa xa** (keep debt in), igatya lesibini: **vula ityala lokuthenga imoto okanye** (choosing good credit like buying a car or), igatya lesithathu: **indlu okanye** (a house or), igatya lesine: **elokuqalisa ishishini** (starting your own business), igatya lesihlanu: **nee-akhawunti zeempahla** (or clothes on account). Umbhali apha uzame ukuwahlanganisa la magatya ngezihlanganisi ezivumelana nawo ukuphuhlisa intsingiselo etshiwo koko. U- **xa** no-**okanye** bazizihlanganisi ezisibonisa uchasano

lothelekiso lwezinto ekumele uluntu luzazi xa lusenza amatyala ngolu hlobo lulandelayo: **vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini** (check by choosing good credit like buying a car, a house or starting your own business). U-**nee** sisihlanganisi esiquka izinto ezingamelanga ukuba zingathathwa ngetyala ngolu hlobo lulandelayo: **ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (rather than bad credit like buying food or clothes on account). Umbhali apha uzama ukubonisa ukuba ukutya neempahla zezona zinto ezifaka uluntu ematyaleni.

Kwisivakalisi esithi: **ingaba iNational Credit Act iyakunceda? Xa kungenjalo, yintoni ongayenza?** (But is our National Credit Act actually working to help you? And if it isn't, what can you do?), u-**xa** kwisivakalisi sesibini uvela njengonika isizathu okanye ingxelo yokuba xa umthetho weNational Credit ungasebenzanga ingaba ziziphi ezinye iindlela onokumelana nazo.

Izikhombisi / izalathandawo

Kwesi sicutshulwa umbhali uzisebenzisile izimelabizo zokwalatha okanye izikhombisi ukufumana uqhagamshelwano lwesibizo okanye uqhagamshelwano lwesivakalisi. Ezi zikhombisi zilandelayo ziqulathwe sesi sicutshulwa: **la matyala onyuke ngesiqingatha ukusukela ngo-2002..** (That's up from half in just years since 2002..). Esi sivakalisi sinesikhombisi u-**la** obonisa ukuba amatyala onyuke kakhulu ngendlela engathethekiyo. Kwisivakalisi esithi: **kaloku le nkonzo iyahlawulelwa** (the service might be a helpful idea but it isn't free). Apha umbhali uyagxininisa ngokusebenzisa isimelabizo u-**le** ukuba nokuba le nkonzo iluncedo eluntwini ngeengcebiso zayo kodwa iyahlawulelwa, ayenziwa simahla. Kwisivakalisi esithi: **le mibutho iquka iMicro Finance South Africa...**(These include Micro Finance South Africa..). Esi sikhombisi u-**le** ukhankanya imibutho eluncedo kolu shishino eyamkela izikhalazo zabantu kwaye le mibutho yahlukile kuneminye. Kwisivakalisi esithi: **Lo ngumzekelo wenkonzo enamakhwiniba abahlangabezana nayo abathengi baseMzantsi Afrika** (this is yet another example of the kind of patchy service SA consumers have to put up with), kunesikhombisi u-**lo** esikhankanya ukungaqondi kwabathengi malunga nee-ofisi ekumele bakhalaze kuzo xa besengxakini malunga namatyala. Umbhali uyakwazi ukusebenzisa isikhombisi ukumela igama elithile

endaweni yokuphindaphinda amagama ngolu hlobo lulandelayo: **i-Finmark ithi abanye babo bangamosha amathuba akho... ngoko kufuneka bayilumkele loo nto** (Finmark says some of them also need to work on their diplomacy....they antagonise your creditors and damage your chances of good deal). U- **abanye babo** umele indawo ethi: **abantu abakulungeleyo ukukunceda** (people with a background in activism that makes them keen to take up your cause), u- **loo nto** umele isivakalisi esithi: **bangamosha amathuba akho okufumana isivumelwano esihle ngenxa yokuwuthathela phezulu umcimbi wakho** (Finmark says some of them also need to work on their diplomacy so they antagonise your creditors and damage your chances of good deal)

Uphinda-phindo

Umbhali xa ebhala inqaku usebenzisa uphinda-phindo ukuzama ukugxininisa umba othile okanye efuna ukuphuhlisa okanye ukuphumeza injongo ethile. Apha kwisicatshulwa sokuphuma ematyaleni umbhali uphinda-phinde izivakalisi ezixela ngokuphuma ematyaleni. Ukanti nesihloko usiqale ngokusibhala ngolu hlobo lulandelayo: **UKUPHUMA EMATYALENI (HOW TO DEAL WITH DEBT)**, aze alandelise ngezivakalisi eziyamileyo kwisihloko ezizizihlokwana ezinjengezi zilandelayo: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza?** (SA isn't short of ways to get out of debt, but do they work?), **qiqa xa uvula amatyala, vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (Keep debt in check by choosing good credit like buying a car, a house or starting your own business, rather than bad credit like buying food or clothes on account). Umbhali apha uzama ukuphuhlisa ukuba zikhona iindlela zokuphuma xa usematyaleni. Ubuye alumkise ukuba ujonge ezona zinto ziyumfuneko ukuba zingathathwa ngetyala.

Kwisihlokwana esithi: **ukufuman' iingcebiso ngamatyala** (debt counseling), umbhali uzama ukunika abathengi iinkcukacha ezithe vetshe malunga neengcebiso ngamatyala. Umbhali ukwaphuhlisa into yokuba ukuze ungabi sematyaleni kumele uzilandele ezi ngecebiso akunika zona. Umbhali ubuye enze izihlokwana ngokwemihlathi ukuzama ukunika iinkcukacha malunga nokuphuma ematyaleni

ngolu hlobo lulandelayo: **inkundla yabathengi kazwelonke** (National Consumer Tribunal). Umbhali uzama ukuveza ukuba esi sihlokwana sanceda umfundi ukuba azi indawo yoncedo xa efuna ukuboleka imali. Kwisivakalisi esithi: **Ukhuseleko lwabathengi eMzantsi Afrika lunamakhwiniba, kanti ke amaziko amiselwe ukuba ajongane nezikhalazo awasetyenziswa ngokukuko** (Consumer protection is patchy in South Africa and channels set up to handle complaints aren't always used enough), kukho uphinda-phindo. Olu phinda-phindo lukhombisa ukuba noxa kukho ukhuseleko lwabathengi kodwa aluhambeli phambili ngenxa yamagixigixi olunawo. Abanthengi basaqhathwa kuba nezikhalazo zabo aziselwa so. Kumhlathi othi: **qiqa xa uvula amatyala, vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (Keep debt in check by choosing good credit like buying a car, a house or starting your own business, rather than bad credit like buying food or clothes on account), umbhali uzama ukugxininisa kwinto yokuthatha nje kwabathengi ngetyala bengajonganga isiphumo soko. Ngamanye amazwi apha umbhali wenza ingcebiso kubathengi ukuba balumke ukuthatha izinto ngetyala engebezibhatele xa bezithenga.

Ukuvumelana kwamagama kwisivakalisi

Amagama athi avumelane akhiwa ngokuhlenganisa amagama amabini nangaphezulu. La magama azizigaba zentetho ezahlukeneyo ezinjengezaci namaqhalo, isimntwiso, isifaniso, isikweko, isinxulumanisi kunye nobabazo. Kwesi sicatshulwa sokuphuma ematyaleni siyawafumana la magama ngolu hlobo lulandelayo: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza?** (SA isn't short of ways to get out of debt, but do they work?). Esi sivakalisi siqulathe umbuzo-buciko. Ngamanye amazwi umbhali usebenzise ubuchule bakhe bokuchaza ngeendlela zokukhupha abantu ematyaleni, ngelixa ebuye wabuza umbuzo. Ibinzana elithi: **ibe yiyo ebek' iliso..** (which is supposed to police this..), sisaci esichaza ukuba iNkundla Yabathengi Kazwelonke yiyo ekumele iqaphele kwimiba yokungena ematyaleni. Onke la mabinzana umbhali awasebenzisileyo aye avumelana atsho aphuhlisa umyalezo awudlulisela kumfundi.

4.3.4 Unamathelwano kwisicatshulwa

Iziseko zonamathelwano ezingezizo ezeelwimi

Umfundi uyakwazi ukusilandela isakhiwo, nokumiswa kwezehlo zeziganeko zesicatshulwa ngamaxesha azo ngenxa yolwazi lwakhe lwangaphambili. Umfundi uyakwazi ukusilandela isicatshulwa kuba silandele amanqanaba ekwavunyelwana ngawo ekuyilweni kwamanqaku ephepha-ndaba. Kwesi sicutshulwa sokuphuma ematyaleni isihloko sibhalwe ngamagama amakhulu acacileyo athi: **UKUPHUMA EMATYALENI** (HOW TO DEAL WITH DEBT). Esi sihloko siqaqambisa umxholo wenqaku kuba uthi wakusifunda ushiyeke unemibuzo enjengale ilandelayo: Kuphunywa njani ematyaleni? Kwaye ungena njani ematyaleni? Ziziphi izinto ezithatyathwa ngetyala? Ukanti umhlathi ngamnye wesicatshulwa uyilwe wamfutshane ukuze inqaku lifundeke ligqitywe kwangoko. Imihlathi yenqaku iqulathe okuthile okunxibeleleneyo ngokulandelelana kwayo. Yonke le mihlathi ikhokelwa sisihloko.

Kwesi sicutshulwa siyaphawula ukuba sakhiwe ngokuba sibe namaqanaba anjengala alandelayo: isiqalo, sishwankathela okuza kwenzeka kwisicatshulwa njengale ndlela ilandelayo: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda.....**(SA isn't short of ways to get out of debt, but do they work? We rate your chances of success...). Uvutho-ndaba, lutyhila ukujiya kwesicatshulwa, ngamanye amazwi yimihlathi ecacisa ukuqhubeka kwebali ngolu hlobo lulandelayo: **ukhuseleko lwabathengi eMzantsi Afrika lunamakhwiniba** (consumer protection is patchy in South Afrika), **kanti ke amaziko amiselwe ukuba ajongane nezikhalazo awasetyenziswa ngokukuko** (and sadly, the institutions and channels set up to handle complaints aren't always used enough). Apha umbhali uzama ukuphuhlisa ukuba noxa ukhona umthetho omele abathengi kodwa awukasebenzi ngendlela eyiyiyo ngoba izikhalazo zabasebenzi azinanzwa kakuhle.

Ukunxulumana

Xa umbhali ethe waphumelela ukubhala isicatshulwa ngendlela apho isiganeko sizala esinye, loo nto yenza ukuba umfundi akwazi ukuchonga unxulumano kwisicatshulwa, chongo olo oluza kuthi ludibanise ulwazi lwakhe lwangaphambili nolu alufumanayo. Kwesi sicutshulwa sibona umbhali ebhala ngokuphuma ematyaleni. Umbhali uphinde kwakwesi sicutshulwa aveze iindlela zokunceda ukuphuma ematyaleni. Oku ukuyile ngokwenza izihlokwana ezithungelanayo ngolu hlobo lulandelayo: **ukufumana ingcebiso ngamatyala** (debt counseling), **inkundla yabathengi kazwelonke** (national consumer tribunal), **yiya kumntu owamkela izikhalazo zabantu** (find the ombud), **ii-ofisi zabathengi zamaphondo** (provincial consumer offices), **tsalela umhlobo** (call a friend), **abantu abalawula amatyala** (debt administrators), **yiba ngoyena mkhuseli wakho** (become your own best protector).

Amalungu oyamano nolungelelaniso

Ukuhlahlelwa kwesicatshulwa kuquka imiba emibini, uthelekiso nokuthetha kwakhona nenkangeleko yolwayamano nolungelelaniso. Kwesi sicutshulwa umbhali usebenzise ulwamano nolungelelaniso ngolu hlobo lulandelayo: **sinamtyala kakhulu ngoku – futhi amatyala ethu amalunga neekota ezintathu zemivuzo yethu!** (We owe more than ever before – and our debts at least three-quarters of our take-home pay!). Apha umbhali uzama ukuveza ukuba xa sinamatyala amaninzi loo nto yenza ukuba nemivuzo yethu ingakwazi ukumelana nawo. Oku ukubonisa ngolu hlobo lulandelayo: **la matyala onyuke ngesiqingatha ukusukela ngo-2002...**(that's up from half in just five years since 2002...). Ngamanye amazwi xa iminyaka isiya ihamba nabathengi baya besenza amatyala nangakumbi. Umbhali ukwasebenzise uchasaniso osele lukhankanyiwe ngasentla, ukuzama ukuveza ubungozi bamatyala ngolu hlobo lulandelayo: **kulula ukungena ematyaleni kodwa kunzima ukuphuma** (getting into debt is easier than getting out of it). Amagama ochasaniso ngala alandelayo: **kulula > kunzima, ukungena > ukuphuma.**

Ukusetyenziswa kwentelekelelo

Intelekelelo ethi inyanzelwe sisakhiwo sesicatshulwa inenxaxheba enkulu eyidlalayo kwizinto ezisebenzayo ekudaleni umanyano. Intelekelelo iyafuneka ukudibanisa ulwazi olutsha nolwazi oluqulethwe yingqondo yomfundi. Kwisicatshulwa sokuphuma ematyaleni kukho intelekelelo yokuba wenza ntoni ukuze uphume ematyaleni ngolu hlobo lulandelayo: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda...** (SA isn't short of ways to get out of debt, but do they work? We rate your chances of success...). Intelekelelo yile yokuba umbhali uchaze ukuba zininzi iindlela zokuphuma ematyaleni. Ngamanye amazwi umfundi uyakwazi ukuba neyakhe ingcingane yokuphuma ematyaleni phambi kokuba asifunde sonke isicatshulwa.

Izimo zobuciko kunamathelwano

Kwisicatshulwa sokuphuma ematyaleni isimo sobuciko sibonakaliswe ngeendlela ezahlukenenyo ezinjengesenzeko-siphumo, uhasaniso-luthelekiso nomzekelo-bungxoxo. Ngamanye amazwi kukho umzekelo-bungxoxo onjengalo: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda...** (SA isn't short of ways to get out of debt, but do they work? We rate your chances of success...). Oku kubonisa ukuba umbhali ufuna ukunceda abathengi bayazi impahla ethathwa ngetyala nonokuyithenga.

Isimo sobuciko kunamathelwano lwesicatshulwa kukusombululeka kwengxaki.

Kwesi sicutshulwa kukho ubuciko obubonisa unobangela neziphumo ngolu hlobo lulandelayo: **sinamtyala kakhulu ngoku – futhi amatyala ethu amalunga neekota ezintathu zemivuzo yethu!** (We owe more than ever before – and our debts at least three-quarters of our take-home pay!). Igatya elithi: **amatyala ethu amalunga neekota ezintathu zemivuzo yethu** (our debts at least three-quarters of our take-home pay) ngunobangela wokuba abathengi babe namatyala kakhulu. Isiphumo sokuba namatyala kakhulu kubangela ukuba abathengi bazibhaqele bengenakho ukuzihlangula kuba akubilula ukondla iintsapho zabo nanjengoko isivakalisi sikuchaza oko ngolu hlobo lulandelayo: **siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu xa sinamtyala angaka?** (How can we put

food on the table, clothes on our children's back when we have all these debt repayments to make?).

4.3.5 Inkcazelo yamagama

Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana

Umba wokukhethwa kwamagama yindawo yohlalelo ngokunxulumene neenkukacha zamagama umzekelo izenzi, izimelabizo namalungu okuqala kwisivakalisi. Umbhali uye awasebenzise la malungu kwisicatshulwa ukwenzela ukuba akwazi ukufezekisa ezo njongo zonxibelelwano. Kwisivakalisi esithi: **xa kungenjalo, yintoni ongayenza?** (if isn't, what can you do?), u-**xa kungenjalo** kwesi sivakalisi usebenze njengombekwa-phambili omele iNational Credit Act.

Ukukhethwa kwamalungu okuqala kwisivakalisi

Ukukhethwa kwelungu lokuqala kwisivakalisi kunegalelo kunxibelelwano phakathi komfundi nombhali. Oko kwenza ukuba umfundi athelekelele into umbhali aza kuthetha ngayo kwisicatshulwa, ngenxa yokuqaqamba mhlawumbi kwesivakalisi sokuqala. Kwisicatshulwa sokuphuma ematyaleni umbhali uqaqambise isihloko sesicatshulwa ngolu hlobo lulandelayo: **UKUPHUMA EMATYALENI (HOW TO DEAL WITH DEBT)**. Umbhali uyayicinga into yokuba eli binzana lingasentla sisihloko sesicatshulwa kwaye yonke into eza kuxoxwa iza kuba ngamatyala, kuquka ukuphuma, ukungena namaziko oncedo ngamatyala. Liqala nje ibali umbhali ulobe ingqondo yomfundi ngokuthi isihloko sesicatshulwa asitshayebele ngesivakalisi esisisihlokwana ngolu hlobo lulandelayo: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda...** (SA isn't short of ways to get out of debt, but do they work? We rate your chances of success...). Oku kubanga umdla kumfundi ukuba afunde banzi ngale ndlela iluncedo yokuphuma ematyaleni. Umbhali ubuye enze esinye isihlokwana ngokusishwankathela ngolu hlobo lulandelayo: **qiqa xa uvula amatyala, vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (Keep debt in

check by choosing good credit like buying a car, a house or starting your own business, rather than bad credit like buying food or clothes on account).

Umbhali ubuye asinike isizathu sesihloko sokuba kuphunywa njani ematyaleni ngolu hlobo lulandelayo: **I-National Credit Act eqale ukusebenza ngowoku-1 kuJuni walo nyaka imele ukuba isincede ukuze sikwazi ukumelana namatyala** (the stricter National Credit Act which came into full force on June 1 this year should us to cope with debt). Oku kumchazela mhlophe umfundi ukuba ukuze aphume ematyaleni kumele azidibanise nalo mthetho wakwaNational Credit Act.

Ukukhethwa kwezenzi

Kwisicatshulwa umbhali usebenzise izenzi zokukhankanya njengakwesi sivakalisi silandelayo: **siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu xa sinamatyala angaka?** (How can we put food on the table, clothes on our children's back when we have all these debt repayments to make?), u- **siza kuyithathaphi** sisenzi sokukhankanya okanye ukugxininisa ukuba xa abathengi besematyaleni angaka iza kuvela phi enye imali yokondla usapho. Oku kukwalotywa umfundi ukuba aqhubeke nokufunda isicatshulwa ukuze aqonde ukuba sode sivele – phi na isisombululo sokuphuma ematyaleni. Umbhali ukwasebenzise nezinye izenzi ezinjengezi zilandelayo: **qiqa xa uvula amatyala, vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (Keep debt in check by choosing good credit like buying a car, a house or starting your own business, rather than bad credit like buying food or clothes on account), ngeenjongo zokunqanda abathengi ukuba bangathengi nje nokuba yintoni engafuni kuthathwa ngetyala.

4.3.6 Ipharamitha kangubani

Umfundi uthi eqala ukusifunda isicatshulwa abone ukuba sibhalwe ngumntu onamava. Umbhali onamava wenza ukuba isicatshulwa sibe nomtsalane kubafundi. Kwisicatshulwa sokuphuma ematyaleni umbhali ubhale isihloko ngokufinyeziweyo ngoluhlobo lulandelayo: **UKUPHUMA EMATYALENI (HOW TO DEAL WITH DEBT)**. Loo nto inika umdla kumfundi ukuba azibuze ukuba kuxa kutheni xa kusithiwa umntu

usematyaleni. Umfundi uthi akhawuleze azifundele kwisicatshulwa ngenxa yomtsalane wesihloko esichongwe ngumbhali saza sabhalwa ngokuqaqambileyo. Umbhali ukwanamava ngokuthi anike isishwankathelo sesicatshulwa ngolu hlobo lulandelayo ngelokuloba abafundi: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda...** (SA isn't short of ways to get out of debt, but do they work? We rate your chances of success...). Ngamanye amazwi umbhali ukrobisa umfundi kwinto aza kuthetha ngayo kwisicatshulwa ukuze umfundi azinabisele ngokuthi azifundele isicatshulwa ngokuthe vetshe. Umbhali uhlahle indlela ngokulandelelana kwebali, kubekho isiqalo, **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni** (SA isn't short of ways to get out of debt), ukuqhubeka kwesicatshulwa, **ingaba ziyasebenza?** (but do they work?), nokusongwa kwesicatshulwa, **Sithelekelela indlela yokukunceda...** (We rate your chances of success...). Konke oku kukhombisa ukuba umbhali ngumntu osele enamava ekubhaleni izicatshulwa ngokwendlela le imihlathi yesicatshulwa igcwangciswe ngayo ngolu hlobo lulandelayo: **ukufumana ingcebiso ngamatyala** (debt counseling), **inkundla yabathengi kazwelonke** (national consumer tribunal), **yiya kumntu owamkela izikhalazo zabantu** (find the ombud), **ii-ofisi zabathengi zamaphondo** (provincial consumer offices), **tsalela umhlobo** (call a friend), **abantu abalawula amatyala** (debt administrators), **yiba ngoyena mkhuseli wakho** (become your own best protector).

4.3.7 Ipharamitha yokubhala

Umbhali wala nje zibekwa abe sele esiqaqambisa isicatshulwa ngaloo nto abhala ngayo. Ngamanye amazwi umbhali uyasihombisa isicatshulwa ngokubhala isihloko ngoonobumba abakhulu ngolu hlobo lulandelayo: **UKUPHUMA EMATYALENI** (HOW TO DEAL WITH DEBT). Loo nto yenza ukuba umfundi asele ezicingela ukuba kuphunywa njani ematyaleni. Kulapho athi umfundi azifundele nzulu isicatshulwa ngenxa yokwenziwa umdla sisihloko athe umbhali wasiqaqambisa ngokuthi abhale ngoonobumba abakhulu. Umbhali ubuye abhale isihlokwana sesicatshulwa. Esi sihlokwana siye sishwankathele konke okuqulathwe sisicatshulwa ngolu hlobo lulandelayo: **qiqa xa uvula amatyala, vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (Keep debt in check by choosing good credit like

buying a car, a house or starting your own business, rather than bad credit like buying food or clothes on account). Oku kunika umfundi ulwazi lokuba enze njani xa ethenga, akwazi ukohlula phakathi kwezinto ezimele ukuthengwa ngetyala nezinto ezikwaziyo ukuthengwa ngaphandle kwetyala.

4.3.8 Ipharamitha kayintoni

Apha kwesi sicutshulwa umbhali ubhala ngokuphuma ematyaleni kwabathengi. Isivakalisi esingqina ukuphuma ematyaleni sesi silandelayo: **qiqa xa uvula amatyala, vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (Keep debt in check by choosing good credit like buying a car, a house or starting your own business, rather than bad credit like buying food or clothes on account). Apha umbhali ukwabhala ngemiba eyenzekayo entlalweni. Ufuna ukunikeza abafundi udaba lokwenzekayo entlalweni malunga nokulumkisa uluntu ukuba lungangeni ematyaleni. Kumhlathi wokuqala wesicutshulwa umbhali uzama ukulumkisa ngendlela uluntu olungene ngayo ematyaleni ngolu hlobo lulandelayo: **sinamtyala kakhulu ngoku – futhi amatyala ethu amalunga neekota ezintathu zemivuzo yethu!** (We owe more than ever before – and our debts at least three-quarters of our take-home pay!). Apha umbhali ubhale egxininisa ukuba uluntu phantse lonke lusematyaleni kangangokuba umvuzo walo uphelela kuwo.

4.3.9 Ipharamitha kakubani

Umbhali xa ebhala isicutshulwa kungokuba efuna ukudlulisela udaba oluya kuluntu. Apha umbhali uzama ukubonisa uluntu malunga neendlela ekumele khe lizilinge ukulwisana namatyala elinawo. Umbhali usebenzise esi sivakalisi ukubonisa ezi ndlela ekumele ukuba uluntu luzizame: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda...** (SA isn't short of ways to get out of debt, but do they work? We rate your chances of success...). Umbhali ubhala olu daba ezama ukukhuthaza uluntu ukuba makhe libhenele kumthetho wamatyala oyiNational Cedit Act ukuze luqonde indlela yokusebenzisa imali.

4.3.10 Ipharamitha nganjongoni

Umbhali ubhala esi sicutshulwa ngeenjongo zokubonisa abathengi indlela yokumelana namatyala futhi nendlela yokuphuma kuwo. Ude umbhali abonise ukuba nzima xa abathengi besematyaleni ngolu hlobo lulandelayo: **siza kuyithathaphi imali yokutheng' ukutya, sinxibise abantwana bethu xa sinamatyala angaka?** (How can we put food on the table, clothes on our children's back when we have all these debt repayments to make?). Umbhali ubhala apha ngendlela yokukhalimela uluntu ukuze liwalumkele amatyala. Ude acebise ukuba siluluntu masiwakhethe amatyala ekumele siwenze. Oku ukutsho kwisivakalisi esithi: **qiqa xa uvula amatyala, vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (Keep debt in check by choosing good credit like buying a car, a house or starting your own business, rather than bad credit like buying food or clothes on account).

4.3.11 Ipharamitha kakutheni

Umbhali ubhala ngeenjongo zokuzama ukulumkisa eluntwini. Kwesi sicutshulwa umbhali ubhale isihlokwana esithi: **kulula ukungena ematyaleni kodwa kunzima ukuphuma** (getting into debt is easier than getting out of it). Apha umbhali uzama ukulumkisa uluntu ukuba xa lusenza amatyala aluziva kuba kulula ukuthatha ngetyala. Noxa kunjalo kubuye kubenzima ukulihlawula ityala. Kungoko athi umbhali xa ebhala: **qiqa xa uvula amatyala, vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (Keep debt in check by choosing good credit like buying a car, a house or starting your own business, rather than bad credit like buying food or clothes on account), ukulungiselela ukuba luhlale lukuqonda okwenza lube ngamahlwempu.

4.3.12 Ipharamitha kanini no-phi

Xa umbhali ebhala ngobhalo olunika ingcaciso usebenzisa ixesha elimiyo okanye ixesha langoku ngolu hlobo lulandelayo: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda...** (SA isn't short of ways to get out of debt, but do they work? We rate your chances of success...). Ubhalo olunika ingcaciso lusoloko lubhalwa ngolandelelwano lweengcaciso lweziganeko ezinxulumeneyo ngolu hlobo lulandelayo: **qiqa xa uvula amatyala, vula ityala lokuthenga imoto okanye indlu okanye elokuqalisa ishishini ungavuli amatyala amabi afana nawokuthenga ukutya nee-akhawunti zeempahla** (Keep debt in check by choosing good credit like buying a car, a house or starting your own business, rather than bad credit like buying food or clothes on account).

4.3.13 Ipharamitha kanjani

Umbhali isicatshulwa usibhala ngokwezigaba namanqanaba athile athungelanayo. Ngamanye amaxesha umbhali uye abe nesihloko sesicatshulwa kunye nezihlokwana zezicatshulwa, kunye nesishwankathelo ngolu hlobo lulandelayo:

Isihloko: **UKUPHUMA EMATYALENI (HOW TO DEAL WITH DEBT)**

Isishwankathelo: **zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda...** (SA isn't short of ways to get out of debt, but do they work? We rate your chances of success...)

Izihlokwana: **ukufumana ingcebiso ngamatyala** (debt counseling), **inkundla yabathengi kazwelonke** (national consumer tribunal), **yiya kumntu owamkela izikhalazo zabantu** (find the ombud),

ii-ofisi zabathengi zamaphondo (provincial consumer offices),

tsalela umhlobo (call a friend),

abantu abalawula amatyala (debt administrators),

yiba ngoyena mkhuseli wakho (become your own best protector).

4.4 UHLAHLELO LWENQAKU 2: NQANDA AMADANGATYE OYIKISAYO (TAME THE FLAMES OF FEAR)

4.4.1 Imo ngobhalo olunika ingcaciso

4.4.1.1 Ulandelelwano lwengcaciso

Inqanaba lokuziqhelanisa nesenzeko

Eli nqanaba lishwankathela iziganeko ezenzekayo eziyimvelaphi okanye eziyintsusa yesicatshulwa. Umbhali kumele alazi eli nqanaba ekwakhiweni kwesicatshulwa. Umzekelo woku sisihloko senqaku esizichazayo ukuba isichatshulwa singantoni na esithi: **nqanda amadangatye oyikisayo** (tame the flames of fear). Umbhali apha ubuye enze isishwankathelo sebali ngolu hlobo lulandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela. Naku okungakusindisa...** (a new law has been passed to regulate paraffin stoves, but these stoves remain dangerous, killing users and destroying their homes around South Africa. Here's what you need to know to survive....).

Inqanaba lokushicilelwa kweziganeko

Umbhali usebenzisa amanqanaba exesha xa ebhala isicatshulwa ngolu hlobo lulandelayo: Kwinqanaba lokuqala umbhali uveza ingxaki emayisonjululwe ebalini ngolu hlobo lulandelayo: **kungani phofu sisaqhubeka nokuva amabali okutsha kwabantu ngenxa yomlilo?** (so why are we still hearing of horric fires that kill and maim men, women and children?). Apha umbhali utyhilela umfundi ukuqaleka

kwebali nokuqaleka kwengxaki efuna ukusonjululwa. Ngamanye amazwi esi sisiqalo sebali. Kwinqanaba lesibini umbhali ungena kuvuthondaba apho aveza iindlela zokuyisombulula le ngxaki ibikwinqanaba lokuqala. Le ngxaki isonjululwa ngokuyilwa kwezivakalisi ngolu hlobo lulandelayo: **kungokuba umthetho okhusela abantu awukwazi ukugxininiswa ngenxa yokuba unabahloli ababini kuphela abajongene nelizwe liphela abahlola ukusebenza kwalo mthetho** (because the law that should protect us can't yet be properly enforced, with only two inspectors countrywide to check on it). Ngamanye amazwi apha kulapho kuqaleka ukuvela kwesisombululo sengxaki yokunganqandeki kwamadangatye. Inqanaba lesithathu libonisa isiphelo sebali. Ngamanye amazwi oku kubhalwe ngako kuphelela phi na ngokwasebalini. Umbhali usivezile isiphelo sesicatshulwa ngolu hlobo lulandelayo: **qiniseka ukuba wonk' umntu osebenzisa isitovu separafini ekhaya usisebenzisa ngendlela ekhuselekileyo** (to protect everyone in the family, you need to make sure you, or anyone else using a paraffin stove, practises a safe routine). Oku kutyhilela umfundi ukuba ibali liba nesiqalo umbindi kunye nesiphelo.

Inqanaba lokuhlomla

Kweli nqanaba umbhali nguye othi ahlomle ngokwenzekayo kwisicatshulwa. Ngamanye amazwi umbhali apha uqulathe umyalezo oya kubafundi, myalezo lowo usenokuba ngocebiso okanye oyalelayo. Kwesi sicutshulwa umbhali ucebisa abafundi malunga neendlela zokuzikhusela emadangatyeni enziwa zizitovu zeparafini. Uthi xa ehlomla: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini** (a new law has been passed to regulate paraffin stoves). Ngamanye amazwi umbhali apha walatha into yokuba ukuba awulandelwa umthetho wokusebenzisa izitovu zeparafini uluntu luya kuhlala lusengozini yokutshelwa.

4.4.2 Ubume besivakalisi: ulwakhiwo lolwazi

Uhlahlelo lwenkcazo yesihloko

Eli nqaku linika umzekelo wamaxesha amaninzi apho isiqalo sesivakalisi sisebenza njengesihloko sesivakalisi. Ngamanye amaxesha intetho yesihloko iphuhliswa libinzana okanye ligatya elithi lichaze ngesihloko eso. Umhlaba wokuhlalelwa

kwenkcazo yesihloko ubonakala kakuhle kwisihloko senqaku esithi: **nqanda amadangatye oyikisayo** (tame the flames of fear). Esi sivakalisi siphuhliswe leli gatya lilandelayo: **oyikisayo** (of fear). Lithi lisebenze njengenkcazelo yesihloko eso. Umsebenzi wale nkcazelo kukucacisa ngakumbi ngendlela anobungozi ngayo amadangatye omlilo.

Umbhali usibonisa ubungozi bokungasebenzi kakuhle komthetho ojongene nezitovu zeparafini ngokusinika isishwankathela esikwayintloko ngolu hlobo lulandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela. Naku okungakusindisa...** (a new law has been passed to regulate paraffin stoves, but these stoves remain dangerous, killing users and destroying their homes around South Africa. Here's what you need to know to survive...). Le nkcazelo isibonisa mhlophe ukuba nokuba uzanywa lo mthetho kodwa awukabi nampumelelo kuba nalu uninzi lwabantu baseMzantsi Afrika lusashiyeka lungenamakhaya ngenxa yobungozi bezitovu zeparafini. Kumhlathi wokuqala kwinqaku umbhali uzama ukugxininisa ngokubanzi malunga nesihloko ngale ndlela ilandelayo: **kungani phofu sisaqhubeka nokuva amabali okutsha kwabantu ngenxa yomlilo?** (so why are we still hearing of horric fires that kill and maim men, women and children?). Le nkcazelo izama ukutyhila ukuba uMzantsi Afrika usengxakini wokuba nezitovu ezinobungozi. Oku kuba sengxakini kwawo kukwatyhilwa sisivakalisi esithi: **kungani kusekho iingxelo zokuba iintsapho ezingama-100 000 zilahlekelwa yinto yonke ezinayo ngenxa yamadangatye omlilo atshabalalisa amakhaya azo?** (why are we still hearing that 100 000 families a year all they possess and the roof over their heads as the hungry flames race from home to home?).

Kumhlathi wokuqala xa kanye umbhali aqala inqaku lakhe usibonisa imbono yokuhlalelwa kwamagqabantshintshi esihloko ngolu hlobo lulandelayo: **kungani phofu sisaqhubeka nokuva amabali okutsha kwabantu ngenxa yomlilo?** (so why are we still hearing of horric fires that kill and maim men, women and children?)., **kungokuba umthetho okhusela abantu awukwazi ukugxininiswa ngenxa yokuba unabahloli ababini kuphela abajongene nelizwe liphela abahlola ukusebenza kwalo mthetho** (because the law that should protect us can't yet be

properly enforced, with only two inspectors countrywide to check on it). Ibinzana elithi: **kungokuba umthetho okhusela abantu awukwazi ukugxininiswa ngenxa yokuba unabahloli ababini kuphela abajongene nelizwe liphela abahlola ukusebenza kwalo mthetho** (because the law that should protect us can't yet be properly enforced, with only two inspectors countrywide to check on it), yimbono ebonisa uchasaniso kwingcamango yentloko yokuqala ethi: **kungani phofu sisaqhubeka nokuva amabali okutsha kwabantu ngenxa yomlilo?** (so why are we still hearing of horric fires that kill and maim men, women and children?). Kwibinzana lokuqala sibona uncedo oluvelayo lokuhlangula le ngxaki yokusoloko kuvakala amabali abantu abatshe ngenxa yomlilo, ngelixa kwibinzana lesibini sibona uchasaniso lwebinzana lokuqala ngokuthi kubekho imibuzwana malunga nokusoloko kukho iingxelo zokutsha kwabantu elizweni ngelixa kukho umthetho ojongene nezitovu zeparafini. Ngamanye amazwi ibinzana lokuqala livele njengentloko ngelixa ibinzana lesibini livele njengentetho echazayo ebonisa imo yonxunguphalo ephuhliswa ngolu hlobo lulandelayo: **kungani kusekho iingxelo zokuba iintsapho ezingama-100 000 zilahlekelwa yinto yonke ezinayo ngenxa yamadangatye omlilo atshabalalisa amakhaya azo?** (why are we still hearing that 100 000 families a year all they possess and the roof over their heads as the hungry flames race from home to home?). Kwisivakalisi esithi: **kungani phofu sisaqhubeka nokuva amabali okutsha kwabantu ngenxa yomlilo?** (so why are we still hearing of horric fires that kill and maim men, women and children?), kubonisa ukuba emva kwale mibuzo kuza kulandela isisombululo sale ngxaki yokutsha kwabantu ngolu hlobo.

Ukuqhubela phambili kwesihloko

Kwiscatshulwa soloko kukho ibinzana lesibizo elisoloko likhankanywa. Eli binzana lesibizo liphuhlisa imbono yokuqhubeka kwesihloko. Ngalo ndlela umbhali ugxininisa umxholo weli nqaku abhala ngalo. Kweli nqaku lithi: **nqanda amadangatye oyikisayo** (tame the flames of fear), umbhali usebenzise ibinzana lesibizo elibhekisele kwindlela yokukwazi ukulawula isitovu separafini. Ngaphandle kweli binzana: **nqanda amadangatye oyikisayo** (tame the flames of fear), umbhali uyaqhubeka esebenzisa amagama athile kwiscatshulwa athetha into enye nala okunqanda amadangatye ngolu hlobo lulandelayo: **umthetho omtsha olawula izitovu zeparafini** (a new law to regulate paraffin stoves).

Umbhali ubuye enze isihlokwana esisishwankathelo ezama ukulumkisa uluntu malunga nokuthintela ukudala amadangatye omlilo anobungozi. Oku ukubonakalisa ngesihlokwana esithi: **ungayigaleli iparafini esitovini esivuthayo!** (never refill a stove while it's still lit!). KwaXhosa kuthiwa isiziba siviwa ngodondolo okanye inyathi ibuzwa kwabaphambili. Oku kuboniswa sisivakalisi esithi: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini. Naku okungakusindisa...** (a new law has been passed to regulate paraffin stoves. Here's what you need to know to survive....). Apha umbhali ubonisa abafundi ukuba phambi kokuba bazisebenzise izitovu kumele bafunde iingcebiso nemiqathango ethile ukukhusela umlilo oyingozi onokuqhambuka xa zingasetyenziswa ngendlela izitovu. Umbhali ubuye agxininise malunga nokusetyenziswa kwezitovu emakhaya ukunqanda okungekehli. Oku kubonakaliswa sisivakalisi esikumhlathi wokugqibela wesicatshulwa ngolu hlobo lulandelayo: **qiniseka ukuba wonk' umntu osebenzisa isitovu separafini ekhaya usisebenzisa ngendlela ekhuselekileyo** (to protect everyone in the family, you need to make sure you, or anyone else using a paraffin stove, practises a safe routine). Oku kucaca mhlophe ukuba xa uluntu luthe lwafuna iingcebiso kulo mthetho alusayi kuzibhaqa sele lulisichenge samadangatye anobungozi.

Ulwakhiwo lwesivakalisi esiyintloko

Kwesi sicutshulwa kukho isihloko esibhalwe ngokuqaqambileyo esithi: **NQANDA AMADANGATYE OYIKISAYO** (TAME THE FLAMES OF FEAR). Esi sihloko silandelwa zezinye izihlokwana ezibonakalayo kwisicatshulwa ezinjengezi zilandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela. Naku okungakusindisa...** (a new law has been passed to regulate paraffin stoves, but these stoves remain dangerous, killing users and destroying their homes around South Africa. Here's what you need to know to survive....), **ungayigaleli iparafini esitovini esivuthayo!** (never refill a stove while it's still lit!), **baleka!** (get out fast!), **ziyimfuneko** (can't do without), **ukuthenga isitovu esitsha** (buying a new stove), **izitovu ezivela ngaphaya kwemida yeli** (imported stoves). Zonke ezi zihlokwana zisisishwankathelo esityhilela umfundi

ngokuza kuthi kulandele apha ebalini okanye kwisicatshulwa xa esiya efunda ngokubanzi.

Phantsi kwesihloko ngasinye umbhali uyile imihlathi ethungelanayo ukuze isicatshulwa sibe nentsingiselo. Phantse yonke imihlathi ekwiscatshulwa ithetha ngokunqanda amadangatye omlilo ngolu hlobo lulandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini. Naku okungakusindisa...** (a new law has been passed to regulate paraffin stoves. Here's what you need to know to survive....). Lo mhlathi unika ikcazelo malunga nokulwisana nendlela yokulawula isitovu separafini, kwaye ikwalumkisa ngendlela yokusisebenzisa.

Ulwazi olunikiweyo nolutsha

Xa sifunda isicatshulwa sinolwazi esinalo kakade, kunye nolwazi esiluzuzisa ngokufunda isicatshulwa. Xa sijonga isakhiwo senqaku, umbhalo osisihloko uyohluka kokuqulathwe ngaphakathi. Umbhalo wesihloko ubhalwe ngoonobumba abakhulu ngolu hlobo lulandelayo: **NQANDA AMADANGATYE OYIKISAYO** (TAME THE FLAMES OF FEAR), ze isiqu sibhalwe ngoonobumba abancinci ngolu hlobo lulandelayo: **kungokuba umthetho okhusela abantu awukwazi ukugxininiswa ngenxa yokuba unabahloli ababini kuphela abajongene nelizwe liphela abahlola ukusebenza kwalo mthetho** (because the law that should protect us can't yet be properly enforced, with only two inspectors countrywide to check on it), kuze kufakwe oonobumba abakhulu apho bafuneka khona ngolu hlobo lulandelayo: **Isebe leZimbiwa naMandla lathi alinawo umthetho olawula ukusetyenziswa kwezinto zamandla neparafini emakhaya** (the Department of Mineral & Energy Affairs acknowledged it had no policy for household energy in general and paraffin in particular).

Zikwakho nezinye izihlokokwana ezithi zibhalwe ngamagama angqindilili njengezi zilandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela. Naku okungakusindisa...** (a new law has been passed to regulate paraffin stoves, but these stoves remain dangerous, killing users and destroying their homes around South Africa. Here's what you need to know to

survive....), **ungayigaleli iparafini esitovini esivuthayo!** (never refill a stove while it's still lit!), **baleka!** (get out fast!), **ziyimfuneko** (can't do without), **ukuthenga isitovu esitsha** (buying a new stove), **izitovu ezivela ngaphaya kwemida yeli** (imported stoves). Olu bhalo lubhalwe ngqindilili lulo oluthi lube nomtsalane kumfundi kwinqaku elo kubhalwe ngalo. Olu bhalo lwenza umdla othi ngamanye amaxesha ushiye umfundi esazibuza imibuzo enjengale ilandelayo: Anqandwa njani amadangatye omlilo? Nguwuphi umthetho omtsha oyiliweyo? Ingaba uyasebenza? Emveni kwale mibuzo uye abe nomdla wokufunda inqaku elo nangakumbi kuba efuna ukuzivela okutshiwo sisihlokwana eso senqaku. Ngokufunda kwakhe inqaku ufumana ulwazi olutsha, aludibanise kolu ebesele enalo engqondweni. Zonke iingxaki nezisombululo ezibhalwe kwisicatshulwa zimchazela ngakumbi kule nto umfundi ebesele eyazi. Abafundi abaninzi bayakuthanda ukufunda amanqaku azisa ingxaki. Aba bafundi baye babe nomdla kwindlela eza kuthi isonjululwe ngayo le ngxaki. Kwesi sicutshulwa sithi: **nqanda amadangatye oyikisayo** (tame the flames of fear), ingxaki umfundi uyifumana kwalapha kwisihloko, le yokuba anqandwa njani amadangatye oyikisayo xa bekutheni ngaphambili. Le ngxaki ibangwa kukuba uluntu alunawo amava okusebenzisa izitovu zeparafini, nanjengoko esi sivakalisi silandelayo sikungqina oko: **ungayigaleli iparafini esitovini esivuthayo!** (never refill a stove while it's still lit!). Ngamanye amazwi esi sisilumkiso sokuba abantu bangaze bagalele iparafini ngelixa isitovu sivuthayo. Enye ingxaki yile yokuba: **kungani phofu sisaqhubeka nokuva amabali okutsha kwabantu ngenxa yomlilo?** (so why are we still hearing of horric fires that kill and maim men, women and children?). Umfundi uthabatha olu lwazi alugcine engqondweni yakhe emva kokulufumana kumbhali. Uthi nokuba eyibona le ngxaki yokwenzeka kwamadangatye omlilo abe sele eyazi intsusa yayo. Umbhali ukwabhenca izisombululo zayo le ngxaki ngokuveza umthetho omtsha ngokwesivakalisi esithi: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini. Naku okungakusindisa...** (a new law has been passed to regulate paraffin stoves. Here's what you need to know to survive....).

Unxulumano lomxholo nembali

Unxulumano lomxholo nembali luzekeliswa kuluhlu lwezivakalisi kwisicatshulwa. Kukho ukudibana okuthile phakathi kwembono kunye nolunye uhlelo lwenkcazelo yesihloko. Kubalulekile ukukuqaphela oko xa kufundwa isicatshulwa. Umzekelo

ocacileyo wonxulumano lwembali uqondakala kwisihloko esithi: **nqanda amadangatye oyikisayo** (tame the flames of fear). Esi sihloko kumele ukuba sibhalwe ngokupheleleyo kwathiwa: **nqanda amadangatye oyikisayo omlilo** (tame the flames of fire of fear), koko sikwimo efinyeziweyo ethi: **nqanda amadangatye oyikisayo** (tame the flames of fear). Ngamanye amazwi eli ligatya lokuqala lesihloko: **nqanda amadangatye oyikisayo** (tame the flames of fear), elithi lisebenze ukuphuhlisa imbali yesivakalisi. Umfundi uza kuyiqwalasela into yokuba igatya elithi: **omlilo** (of fire), lelona liyintloko okanye lingumxholo wesivakalisi. Kwakhona eli gatya lisebenza njengentloko okanye umxholo weli nqaku xa lilonke. Loo nto ithetha ukuba igatya elithi: **nqanda amadangatye oyikisayo** (tame the flames of fear), yimbali okanye kukunaba kwesithethi kwisihloko okanye kumxholo.

Kwimizekelo emininzi umxholo uthatha ingongoma eyintloko. Kwisivakalisi esithi: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (a new law has been passed to regulate paraffin stoves, but these stoves remain dangerous, killing users and destroying their homes around South Africa.), ibinzana elithi: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini** (a new law has been passed to regulate paraffin stoves.), ngumxholo okanye yintsusa yokubhala esi sicutshulwa, ngelixa igatya elithi: **kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (but these stoves remain dangerous, killing users and destroying their homes around South Africa.), liyimbali yokwenzekayo kwisicutshulwa. Imbali iphuma kumxholo okanye kwingongoma eyintloko iyichaza ngokuphandle into eyenzekayo kwaye izathuza malunga neendlela ezenza ingozi zisenziwa zizitovu zeparafini. Imbali ngomxholo ifumaneka kumhlathi wesibini kwisivakalisi esithi: **kungani phofu sisaqhubeka nokuva amabali okutsha kwabantu ngenxa yomlilo?** (so why are we still hearing of horric fires that kill and maim men, women and children?). Imbali ibe yile esichazela unobangela wokuba amadangatye asenobungozi eluntwini ngolu hlobo lulandelayo: **kungokuba umthetho okhusela abantu awukwazi ukugxininiswa ngenxa yokuba unabahloli ababini kuphela abajongene nelizwe liphela abahlola ukusebenza kwalo mthetho** (because the law that should protect us can't yet be properly enforced, with only two inspectors countrywide to check on it). Xa siyichaza imbali singathi inika ingcaciso ngomxholo.

Unxulumano oluqwalasela iingcinga ezifunekayo

Abafundi kwisicatshulwa basenokufumana ulwazi olugxininisiweyo nolunye oluthathwa njengolucingelayo nolwandulelayo. Kwizinto ezihlayo ezininzi, ababhali baza kusebenzisa izimelabizo, iimvumelwano ezingathathi cala nezicacise iimbono ngokwazo ezinxulumene neengcinga ezifunekayo. Kwisivakalisi esithi: **kungani phofu sisaqhubeka nokuva amabali okutsha kwabantu ngenxa yomlilo?** (so why are we still hearing of horric fires that kill and maim men, women and children?), olu lwazi lwenzelwe ukuqwalasela le ngxoxo okanye landulelwe yiloo nto umbhali ayithethayo malunga nokungade kubekho uncedo lokuthintela amadangatye omlilo. Umbhali ubuye axoxe into yokuba: **kungani kusekho iingxelo zokuba iintsapho ezingama-100 000 zilahlekelwa yinto yonke ezinayo ngenxa yamadangatye omlilo atshabalalisa amakhaya azo?** (why are we still hearing that 100 000 families a year all they possess and the roof over their heads as the hungry flames race from home to home?). Olu lwazi luthatyathwa njengolwazi olwandulela ingxoxo ezayo. Lo ngxoxo yile ilandelayo: **kungokuba umthetho okhusela abantu awukwazi ukugxininiswa ngenxa yokuba unabahloli ababini kuphela abajongene nelizwe liphela abahlola ukusebenza kwalo mthetho** (because the law that should protect us can't yet be properly enforced, with only two inspectors countrywide to check on it). Ngamanye amazwi ulwazi lokuqala luvela njengombuzo othi uphendulwe lulwazi olulandelayo.

Umbhali ukwasebenzise uhlobo lokukhankanya egxininisa isivakalisi ngolu hlobo lulandelayo: **Isebe leZimbiwa naMandla lathi alinawo umthetho olawula ukusetyenziswa kwezinto zamandla neparafini emakhaya** (the Department of Mineral & Energy Affairs acknowledged it had no policy for household energy in general and paraffin in particular). Apha umbhali uchaza ukuba lo mthetho wokunceda ngeengcebiso zokunqanda amadangatye oyikisayo awukacaci ncam. Ngamanye amazwi uluntu lusesesichengeni sokutshelwa ngenxa yokungazifumani iingcebiso malunga nokusetyenziswa kakuhle kwezitovu zeparafini. Igatya elithi: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini** (a new law has been passed to regulate paraffin stoves), lilandelwa ligatya elilandulayo elithi: **kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (but these stoves remain dangerous, killing users and

destroying their homes around South Africa). Oku kuthetha ukuba noxa sele uphunyeziwe umthetho wokulawula izitovu zeparafini kodwa usenawo amaginxiginxo okungahambeli phambili kakuhle eluntwini.

4.4.3 Uyamano kwisicatshulwa

Le mbono iza kuchazwa ngokuthi kujongwe izinto ezithi zibe negalelo kwindlela ezibonakala ngayo izicatshulwa. Ezi zinto zezi zilandelayo: isalathisi, uthelekiso loyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, nokuvumelana kwamagama kwisivakalisi.

Isalathisi

Ababhali bayakwazi ukusebenzisa izalathisi okanye isingqiniso kwimvumelwano ezizezabo nezingathathi cala, ukucacisa imbono yonxulumano engqamene neengcinga ezifunekayo. Kwisivakalisi esithi: **le mali iphindwe izihlandlo ezingama-50 kunaleyo yenziwa ngokuthengiswa kwezi zitovu ezizigidi ezi-2 zeerandi** (this is 50 times more than R2 million raised in paraffin sales), ibinza elichazayo liqulethe isimelabizo u- **le sandulelwe lungqamano lwesicatshulwa esithi: ingxaki yokucima kombane kwiindawo ezininzi zeli inyanzelisa abantu ukuba basebenzise iparafini** (but the electricity crisis is pushing more and more South Africans into using more paraffin). Eli binzana liphuhlisa indlela uluntu olusengozini ngayo ngokusebenzisa izitovu zeparafini ngenxa yokucima kombane.

Umbhali ukwatyhila oku kulandelayo: **le mali iphindwe izihlandlo ezingama-50 kunaleyo yenziwa ngokuthengiswa kwezi zitovu ezizigidi ezi-2 zeerandi** (this is 50 times more than R2 million raised in paraffin sales). Apha umbhali uyagxininisa ngokusebenzisa isimelabizo u-**le** ukuveza iziphumo zokusetyenziswa kwezitovu zeparafini. Uthi ininzi inkcitho eyenziwayo kuba iparafini inobungozi nomonakalo ochitha izigidi zeerandi. Oku kukwavezwa sisivakalisi esithi: **yi-R104 yeebhiliyoni ngonyaka imali echithwa xa kulungiswa umonakalo owenziwe yimililo yezitovu zeparafini** (the cost of recovering from paraffin fires has been estimated at R104 billion a year)

Uthelekiso loyamano nenguqulo yamagama

Uthelekiso loyamano nenguqulo yamagama ziyadibana kakhulu. Zombini ezi ziqwenga zisetyenziswa ngexesha elinye. Oku sikubona kwisivakalisi esithi: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (a new law has been passed to regulate paraffin stoves but these stoves remain dangerous, killing users and destroying their homes around South Africa). Kwesi sivakalisi kukho uchasano oluvela ngolu hlobo lulandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini** (a new law has been passed to regulate paraffin stoves), lilandelwa ligatya elilandulayo elithi: **kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (but these stoves remain dangerous, killing users and destroying their homes around South Africa). Ngamanye amazwi nokuba lo mthetho sele uphunyeziwe kodwa awukasebenzi ngendlela ekumele ukuba usebenza ngayo kuba naba abantu basafumana ukonzakala ngenxa yomlilo.

Izihlanganisi

Umbhali usebenzise izihlanganisi ukwakha izivakalisi. Ezi zivakalisi ziyilwa zibe yimihlathi. Le mihlathi ithi ihlanganiswe ze yakhe isicatshulwa. Kwisicatshulwa sokunqanda amadangatya oyikisayo izihlanganisi ziyilwe ngolu hlobo lulandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (a new law has been passed to regulate paraffin stoves but these stoves remain dangerous, killing users and destroying their homes around South Africa). Apha umbhali usebenzise isihlanganisi u- **kodwa** ukuzama ukuchasa igatya lokuqala elinika inkcazelo malunga nomthetho omtsha oyiliweyo wokulawula amadangatye omlilo. Kwisivakalisi esithi: **abantu babuyele kwizitovu zeparafini ngenxa yokucima kombane** (many households have brought back the paraffin appliances because of power outtages), u-**ngenxa** uphuhlise isizathu sokubuyela koluntu kwizitovu zeparafini. U- **ngenxa** kwesi sivakalisi singentla ukwazama ukuveza intsingiselo yegatya lokuqala ngolu hlobo lulandelayo: **khon' ukuze bangalali bengatyanga** (to be sure they're not left hungry in the dark and cold). Lo

khon' ukuze uxhasa eli gatya ukuze umfundi akubone ngenene ukudingeka kwezitovu zokupheka ukuze uluntu lukwazi ukulala lutyile. Kwisivakalisi esithi: **kungokuba umthetho okhusela abantu awukwazi ukugxininiswa** (because the law that should protect us can't yet be properly enforced), kukho isihlanganisi u-**kungokuba** esibonisa ukuba nokuba kukho umthetho oyiliweyo wokujongana nokutsha kwabantu, kodwa awukasebenzi ngendlela eyiyo. Namanye amazwi esi sivakalisi siphendula umbuzo wesivakalisi esithi: **kungani phofu sisaqhubeka nokuva amabali okutsha kwabantu ngenxa yemililo?** (why are we still hearing of horrific fires that kill and maim people?).

Isivakalisi siyakwazi ukuqulatha intlaninge yezivakalisi ngolu hlobo lulandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (a new law has been passed to regulate paraffin stoves but these stoves remain dangerous, killing users and destroying their homes around South Africa). Kwesi sivakalisi sibona amagatya amathathu, igatya lokuqala: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini** (a new law has been passed to regulate paraffin stoves), igatya lesibini: **kodwa ezi zitovu zisenobungozi** (but these stoves remain dangerous), igatya lesithathu: **kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (and killing users and destroying their homes around South Africa). Umbhali apha uzame ukuwahlanganisa la magatya ngezihlanganisi ezivumelana nawo ukuphuhlisa intsingisela etshiwo koko.

Izikhombisi / izalathandawo

Kwesi sicutshulwa umbhali uzisebenzisile izimelabizo zokwalatha okanye izikhombisi ukufumana uqhagamshelwano lwesibizo okanye uqhagamshelwano lwesivakalisi. Ezi zikhombisi zilandelayo ziqulathwe sesi sicutshulwa: **le mali iphindwe izihlandlo ezingama-50..** (this is 50 times more than..). U-**le** kwesi sivakalisi ukhombisa ukuba yonyukile imali echithwa xa kulungiswa umonakalo owenziwe yimililo yezitovu. Kwisivakalisi esithi: **ukucima kombame kwiindawo ezininzi zeli** (electricity crisis is pushing more South Africans), umbhali uyagxininisa ngokusebenzisa isimelabizo u-**zeli** omele ilizwe laseMzantsi Afrika. Ngamanye amazwi endaweni yokusebenzisa igama lelizwe umbhali usebenzise isikhombisi. Kwisivakalisi esithi: **uValli Moosa**

uyavuma ukuba le meko iya kuphucuka ngo-2013 (Valli Moosa admits this won't improve until at least 2013), umbhali usebenzise isikhombisi u-**le** ukukhankanya imeko yokucima kombane okuseyingxaki egqubayo kweli lizwe laseMzantsi Afrika. Kwisivakalisi esithi: **loo nto iza kutya imali eqikilelwa kwiibhiliyoni ezili-R150** (it's going to cost at least R150 billion), isikhombisi u-**loo** sikhankanya inkcitho eninzi eza kwenziwa ukuphucula amaziko amatsha ombane.

Uphinda-phindo

Umbhali xa ebhala inqaku usebenzisa uphinda-phindo ukuzama ukugxininisa umba othile okanye efuna ukuphuhlisa okanye ukuphumeza injongo ethile. Apha kwisicatshulwa sokunqanda amadangatye oyikisayo umbhali uphinda-phinde izivakalisi ezixela ngokunqanda amadangatye omlilo. Ukanti nesihloko usiqale ngokusibhala ngolu hlobo lulandelayo: **nqanda amadangatye oyikisayo** (tame the flames of fear), aze alandelise ngezivakalisi eziyamileyo kwisihloko ezizizihlokwana ezinjengezi zilandelayo: **kuphonyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (a new law has been passed to regulate paraffin stoves but these stoves remain dangerous, killing users and destroying their homes around South Africa). Umbhali apha uzama ukuphuhlisa ukuba izitovu zeparafini ziya ziba nobungozi obukhulu ekutshabalaliseni uluntu.

Kwisihlokwana esithi: **baleka!** (get out fast!), umbhali uzama ukulumkisa uluntu ngelithi xa behlaselwa ngumlilo obangelwa yiparafini kumele bathathe abantu abahlala nabo babaleke. Kwisihlokwana esithi: **ungayigaleli iparafini esitovini esivuthayo!** (never refill a stove while it's still lit!), yinzame yokulumkisa uluntu ukuba lungedluli kulo mqathango eluwunikwa ngumbhali malunga nokusebenzisa iparafini. Umbhali ubuye enze izihlokwana ngokwemihlathi ukuzama ukunika iinkcukacha ezithe vetshe malunga nokunqanda amadangatye oyikisayo ngolu hlobo lulandelayo: **ziyimfuneko** (can't do without), ngamanye amazwi ngenxa yokucima kombane uluntu luye lwabhenela kwizitovu zeparafini, **ukuthenga isitovu esitsha separafini** (buying a new stove), ngamanye amazwi uluntu lucinga ukuba ngokuthenga isitovu esitsha kunqanda isichenge sokudaleka kwamadangatye oyikisayo, **izitovu ezivela**

ngaphaya kwemida yeli (imported stoves), ngamanye amazwi ezi zitovu kumele zihlolwe phambi kokuba zisiwe eluntwini.

4.4.4 Unamathelwano kwisicatshulwa

Iziseko zonamathelwano ezingezizo ezeelwimi

Umfundi uyakwazi ukusilandela isakhiwo, nokumiswa kwezehlo zeziganeko zesicatshulwa ngamaxesha azo ngenxa yolwazi lwakhe lwangaphambili. Umfundi uyakwazi ukusilandela isicatshulwa kuba silandele amanqanaba ekwavunyelwana ngawo ekuyilweni kwamanqaku ephepha-ndaba. Kwesi sicutshulwa sokunqanda amadangatye omlilo isihloko sibhalwe ngamagama amakhulu acacileyo ngolu hlobo lulandelayo: **NQANDA AMADANGATYE OYIKISAYO** (TAME THE FLAMES OF FEAR). Esi sihloko siqaqambisa umxholo wenqaku kuba uthi wakusifunda ushiyeke unemibuzo enjengale ilandelayo: Anqandwa njani amadangatye oyikisayo? Kwaye enzeka njani amadangatye oyikisayo? Yiyiphi imiqathango yokunqanda amadangatye oyikisayo? Ukanti umhlathi ngamnye wesicatshulwa uyilwe wamfutshane ukuze inqaku lifundeke ligqitywe kwangoko. Imihlathi yenqaku iqulathe okuthile okunxibeleleneyo ngokulandelelana kwayo. Yonke le mihlathi ikhokelwa sisihloko.

Kwesi sicutshulwa siyaphawula ukuba sakhiwe ngokuba sibe namaqanaba anjengala alandelayo: isiqalo, sishwankathela okuza kwenzeka kwisicatshulwa njengale ndlela ilandelayo: **kungani phofu sisaqhubeka nokuva amabali okutsha kwabantu ngenxa yemililo?** (why are we still hearing of horrific fires that kill and maim people?). Uvutho-ndaba, lutyhila ukujiya kwesicatshulwa, ngamanye amazwi yimihlathi ecacisa ukuqhubeka kwebali ngolu hlobo lulandelayo: **kungokuba umthetho okhusela abantu awukwazi ukugxininiswa** (because the law that should protect us can't yet be properly enforced). Apha umbhali uzama ukuphuhlisa ukuba noxa ukhona umthetho wokulawula ukuthengiswa kwezitovu zeparafini, kodwa awukwazi ukusebenza kakuhle ngenxa yokuba unabahloli ababini kuphela abajongene nelizwe liphela abahlola ukusebenza kwawo.

Ukunxulumana

Xa umbhali ethe waphumelela ukubhala isicatshulwa ngendlela apho isiganeko sizala esinye, loo nto yenza ukuba umfundi akwazi ukuchonga unxulumano kwisicatshulwa, chongo olo oluza kuthi ludibanise ulwazi lwakhe lwangaphambili nolu olufumanayo. Kwesi sicutshulwa sibona umbhali ebhala ngokunqandwa kwamadangatye oyikisayo. Umbhali uphinde kwakwesi sicutshulwa aveze iindlela zokunceda ukunqandwa kwamadangatye oyikisayo. Oku ukuyile ngokwenza izihlokwana ezithungelanayo ngolu hlobo lulandelayo: **nqanda amadangatye oyikisayo** (tame the flames of fear), **baleka!** (get out fast!), **ungayigaleli iparafini esitovini esivuthayo!** (never refill a stove while it's still lit!), **ziyimfuneko** (can't do without), **ukuthenga isitovu esitsha separafini** (buying a new stove), **izitovu ezivela ngaphaya kwemida yeli** (imported stoves).

Amalungu oyamano nolungelelaniso

Ukuhlahlelwa kwesicutshulwa kuquka imiba emibini, uthelekiso nokuthetha kwakhona nenkangeleko yolwayamano nolungelelaniso. Kwesi sicutshulwa umbhali usebenzise ulwamano nolungelelaniso ngolu hlobo lulandelayo: **ukucima kombane kwiindawo ezininzi zeli inyanzelisa abantu ukuba basebenzise iparafini** (electricity crisis is pushing more people into using more paraffin). Apha umbhali uzama ukuveza ukuba xa umbane uqhubeka nokucima abantu abaninzi bobhenela kwizitovu zeparafini. Ngamanye amazwi umbhali uveza isizathu sokuba abantu bangahlukani nokusebenzisa izitovu zeparafini.

Umbhali ukwasebenzise uchasaniso osele lukhankanyiwe ngasentla, ukuzama ukuveza ubungozi bamatyala ngolu hlobo lulandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (a new law has been passed to regulate paraffin stoves but these stoves remain dangerous, killing users and destroying their homes around South Africa). Apha umbhali usebenzise igatya lokuqala oluchazayo ngomthetho omtsha ophunyeziweyo wokujongana nezitovu ngolu hlobo lulandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini** (a new law has been passed to regulate paraffin stoves),

eli gatya lilandelwa ligatya elilandulayo okanye elichasayo ngolu hlobo lulandelayo: **kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (but these stoves remain dangerous, killing users and destroying their homes around South Africa).

Ukusetyenziswa kwentelekelelo

Intelekelelo ethi inyanzelwe sisakhiwo sesicatshulwa inenxaxheba enkulu eyidlalayo kwizinto ezisebenzayo ekudaleni umanyano. Intelekelelo iyafuneka ukudibanisa ulwazi olutsha nolwazi oluqulethwe yingqondo yomfundi. Kwisicatshulwa sokunqanda amadangatye oyikisayo kukho intelekelelo yokuba wenza njani ukuze ukwazi ukunqanda amadangatye oyikisayo ngolu hlobo lulandelayo: **5 iindlela zokulwa nezitovu eziqhushumbayo** (5 ways to beat the firebomb stoves). Intelekelelo yile yokuba umbhali uchaze ukuba kunqandwe amadangatye oyikisayo ngolu hlobo lulandelayo: **ungayigaleli iparafini esitovini esivuthayo** (never refill a stove while it's still lit!). Ngamanye amazwi nomfundi uyakwazi ukuba neyakhe ingcingane yokunqanda amadangatye oyikisayo phambi kokuba asifunde sonke isicatshulwa.

Izimo zobuciko kunamathelwano

Kwisicatshulwa sokunqanda amadangatye oyikisayo isimo sobuciko sibonakaliswe ngeendlela ezahlukenenyo ezinjengesenzeko-siphumo, uchaniso-luthelekiso nomzekelo-bungxoxo. Ngamanye amazwi kukho uchaniso-luthelekiso kwesi sicatshulwa ngolu hlobo lulandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (a new law has been passed to regulate paraffin stoves but these stoves remain dangerous, killing users and destroying their homes around South Africa). Olu chasaniso lubonisa ukuba nokuba umthetho omtsha uphunyeziwe kodwa awukasebenzi ngendlela ekumele ukuba usebenza ngayo eluntwini.

Isimo sobuciko kunamathelwano lwesicatshulwa kukusombululeka kwengxaki. Umbhali uyisombululile ingxaki yokunqanda amadangatye oyikisayo ngokunika

inkcazelo engumzekelo-bungxoxo ngolu hlobo lulandelayo: **ungayigaleli iparafini esitovini esivuthayo** (never refill a stove while it's still lit!). Ngamanye amazwi eyona ngozi inkulu ekudaleni umlilo kukugalelwa kweparafini kwisitovu esivuthayo. Umbhali ukwasinikile isisombululo ngokuthe gabalala ngokuthi abuye anike izihlokwana ngeenjongo zokuchaza iindlela zokunceda abathengi ngolu hlobo lulandelayo: **nqanda amadangatye oyikisayo** (tame the flames of fear), **baleka!** (get out fast!), **ungayigaleli iparafini esitovini esivuthayo!** (never refill a stove while it's still lit!), **ziyimfuneko** (can't do without), **ukuthenga isitovu esitsha separafini** (buying a new stove), **izitovu ezivela ngaphaya kwemida yeli** (imported stoves).

Kwesi sicutshulwa kukwakho ubuciko obubonisa unobangela neziphumo ekuthiwa sisenzeko-siphumo ngolu hlobo lulandelayo: **ukucima kombane kwiindawo ezininzi zeli inyanzelisa abantu ukuba basebenzise iparafini** (electricity crisis is pushing more people into using more paraffin). Apha umbhali uzama ukuveza ukuba xa umbane uqhubeka nokucima isiphumo soko kukuba abantu abaninzi babhenela kwisitovu zeparafini. Ngamanye amazwi umbhali uveza isizathu sokuba abantu abasayi kohlukana nokusebenzisa izitovu zeparafini ngenxa yokucima kombane. Oku kothi kudale umonakalo wokuntumekeka kwemililo enobungozi kwakubo.

4.4.5 Inkcazelo yamagama

Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana

Umba wokukhethwa kwamagama yindawo yohlalelo ngokunxulumene neenkukacha zamagama umzekelo izenzi, izimelabizo namalungu okuqala kwisivakalisi. Umbhali uye awasebenzise la malungu kwisicutshulwa ukwenzela ukuba akwazi ukufezekisa ezo njongo zonxibelelwano. Kwisivakalisi esithi: **nangona ingaphaya kweshumi iminyaka sikhululekile** (but more than a decade into democracy), u-**nangona** kwesi sivakalisi usebenze njengombekwa-phambili obonisa ithuba elide ilizwe likhululekile kodwa uninzi lusahlala kwiindawo ezinobungozi nezingakhuselekanga kwimpilo yazo.

Ukukhethwa kwamalungu okuqala kwisivakalisi

Ukukhethwa kwelungu lokuqala kwisivakalisi kunegalelo kunxibelelwano phakathi komfundi nombhali. Oko kwenza ukuba umfundi athelekelele into umbhali aza kuthetha ngayo kwisicatshulwa, ngenxa yokuqaqamba mhlawumbi kwesivakalisi sokuqala. Kwisicatshulwa sokunqanda amadangatye umbhali uqaqambise isihloko sesicatshulwa ngolu hlobo lulandelayo: **NQANDA AMADANGATYE OYIKISAYO** (TAME THE FLAMES OF FEAR). Umbhali uyayicinga into yokuba eli binzana lingasentla sisihloko sesicatshulwa kwaye yonke into eza kuxoxwa iza kuba ngomlilo, kuquka ukunqanda nangamaziko oncedo ngomlilo. Liqala nje ibali umbhali ulobe ingqondo yomfundi ngokuthi isihloko sesicatshulwa asitshayelege ngesivakalisi esisisihlokwana ngolu hlobo lulandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (a new law has been passed to regulate paraffin stoves but these stoves remain dangerous, killing users and destroying their homes around South Africa). Oku kubanga umdla kumfundi ukuba afunde banzi ngale ndlela iluncedo yokunqanda amadangatye oyikisayo. Umbhali ubuye enze esinye isihlokwana ngokusishwankathela ngolu hlobo lulandelayo: **xa uhlaselwa ngumlilo obangelwa yiparafini thatha abantu ohlala nabo nibaleke** (if you're near a paraffin fire gather your loved ones and just run). Apha umbhali unike isizathu sesihloko sokuba luzinceda njani uluntu ukuphepha amadangatye oyikisayo.

Ukukhethwa kwezenzi

Kwisicatshulwa umbhali usebenzise izenzi zokukhankanya njengakwesi sivakalisi silandelayo: **le meko iya kuphucka ngo-2013** (this won't improve until 2013), u- **iya kuphucuka** sisenzi sokukhankanya okanye ukugxininisa ukuba ngo-2013 kumele nakanjani na ukuba amaziko amandla amatsha ombane oqala ukusebenza. Oku kukwalotywa umfundi ukuba aqhubeke nokufunda isicatshulwa ukuze aqonde ukuba sode sivele phi na isisombululo sokufumana imali yokuphucula le meko yombane. Umbhali ubuye ayiveze impendulo enika isisombululo ngolu hlobo lulandelayo: **loo nto iza kutya imali eqikelelwa kwiibhiliyoni ezili-R150** (it's going to cost at least

R150 billion). Isenzi u- **iza kutya** unika inkcazelo yemali eqikelelwayo ekuphuculeni amandla ombane.

4.4.6 Ipharamitha kangubani

Umfundi uthi eqala ukusifunda isicatshulwa abone ukuba sibhalwe ngumntu onamava. Umbhali onamava wenza ukuba isicatshulwa sibe nomtsalane kubafundi. Kwisicatshulwa sokunqanda amadangatye oyikisayo umbhali ubhale isihloko ngokufinyeziweyo ngolu hlobo lulandelayo: **NQANDA AMADANGATYE OYIKISAYO (TAME THE FLAMES OF FEAR)**. Loo nto inika umdla kumfundi ukuba azibuze ukuba kuxa kutheni xa kusithiwa amadangatye ngawoyikisayo. Umfundi uthi akhawuleze azifundele kwisicatshulwa ngenxa yomtsalane wesihloko esichongwe ngumbhali saza sabhalwa ngokuqaqambileyo nangqindilili. Umbhali ukwanamava ngokuthi anike isishwankathelo sesicatshulwa ngolu hlobo lulandelayo ngelokuloba abafundi: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (a new law has been passed to regulate paraffin stoves but these stoves remain dangerous, killing users and destroying their homes around South Africa). Ngamany' amazwi umbhali ukrobisa umfundi kwinto aza kuthetha ngayo kwisicatshulwa ukuze umfundi azinabisele ngokuthi azifundele isicatshulwa ngokuthe vetshe. Umbhali uhlahle indlela ngokulandelelana kwebali, kubekho isiqalo esingu: **kungani phofu sisaqhubeka nokuva amabali okutsha kwabantu ngenxa yemililo?** (why are we still hearing of horrific fires that kill and maim people?), ukuqhubeka kwesicatshulwa ngesivakalisi esithi: **kungokuba umthetho okhusela abantu awukwazi ukugxininiswa** (because the law that should protect us can't yet be properly enforced), nokusongwa kwesicatshulwa ngesivakalisi esithi: **5 iindlela zokulwa nezitovu eziqhushumbayo** (5 ways to beat the firebomb stoves). Konke oku kukhombisa ukuba umbhali ngumntu osele enamava ekubhaleni izicatshulwa ngokwendlela le imihlathi yesicatshulwa igcwangciswe ngayo nangokwezi zihlokwana zilandelayo: **nqanda amadangatye oyikisayo** (tame the flames of fear), **baleka!** (get out fast!), **ungayigaleli iparafini esitovini esivuthayo!** (never refill a stove while it's still lit!), **ziyimfuneko** (can't do without), **ukuthenga isitovu esitsha separafini** (buying a new stove), **izitovu ezivela ngaphaya kwemida yeli** (imported stoves).

4.4.7 Ipharamitha yokubhala

Umbhali wala nje zibekwa abe sele esiqaqambisa isicatshulwa ngoko abhala ngako. Ngamanye amazwi umbhali uyasihombisa isicatshulwa ngokubhala isihloko ngoonobumba abakhulu ababhalwe ngqindilili ngolu hlobo lulandelayo: **NQANDA AMADANGATYE OYIKISAYO** (TAME THE FLAMES OF FEAR). Loo nto yenza ukuba umfundi asele ezicingela ukuba anqandwa njani amadangatye oyikisayo. Kulapho athi umfundi azifundele nzulu isicatshulwa ngenxa yokwenziwa umdla sisihloko athe umbhali wasiqaqambisa ngokuthi abhale ngoonobumba abakhulu. Umbhali ubuye abhale isihlokwana sesicatshulwa. Esi sihlokwana siye sishwankathele konke okuqulathwe sisicatshulwa ngolu hlobo lulandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (a new law has been passed to regulate paraffin stoves but these stoves remain dangerous, killing users and destroying their homes around South Africa). Oku kunika umfundi ulwazi lokuba enze njani xa isitovu separafini sidubula, akwazi ukohlula phakathi kwezitovu ezinobungozi nezingenabungozi.

4.4.8 Ipharamitha kayintoni

Apha kwesi sicutshulwa umbhali ubhala ngamadangatye oyikisayo athi adalwe yiparafini. Isivakalisi esingqina oko sesi silandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (a new law has been passed to regulate paraffin stoves but these stoves remain dangerous, killing users and destroying their homes around South Africa). Apha umbhali ukwabhala ngemiba eyenzekayo entlalweni. Ufuna ukunikeza abafundi udaba lokwenzekayo entlalweni malunga nokulumkisa uluntu ukuba lungazibhaqi sele lusingqongile sokutsha ngumlilo weparafini. Kumhlathi wokuqala wesicatshulwa umbhali uzama ukulumkisa ngendlela uluntu oluyingayiqondiyo ukuba izitovu zeparafini zinobungozi obukhulu. Oku ukubhale ngolu hlobo lulandelayo: **kungani phofu sisaqhubeka nokuva amabali okutsha kwabantu ngenxa yemililo?** (why are we still hearing of horrific fires that kill and maim people?). Apha umbhali ubhale egxininisa ukuba phantse uninzi lwabantu lusweleka ngenxa yokutshiswa ngumlilo.

4.4.9 Ipharamitha kakubani

Umbhali xa ebhala isicatshulwa kungokuba efuna ukudlulisela udaba oluya kuluntu. Apha umbhali uzama ukubonisa uluntu malunga neendlela ekumele khe lizilinge ukunqanda amadangatye oyikisayo. Umbhali usebenzise esi sivakalisi ukubonisa ezi ndlela ekumele ukuba uluntu luzizame: **ungayigaleli iparafini esitovini esivuthayo!** (never refill a stove while it's still lit!). Umbhali ubhala olu daba ezama ukukhuthaza uluntu ukuba malikuyeke ukugalela iparafini ngelixa isitovu separafini sivuthayo. Ukanti ubuye umbhali athi: **qiniseka ukuba wonke umntu osebenzisa isitovu separafini ekhaya usisebenzisa ngendlela ekhuselekileyo** (make sure you or anyone else using a paraffin stove practises a safe routine).

4.4.10 Ipharamitha nganjongoni

Umbhali ubhala esi sicutshulwa ngeenjongo zokulumkisa uluntu malunga nokusebenzisa izitovu zeparafini ukuze kungadaleki imililo eyingozi eluntwini. Oku ukubonise ngezi zivakalisi zilandelayo: **ungayigaleli iparafini esitovini esivuthayo!** (never refill a stove while it's still lit!), **qiniseka ukuba wonke umntu osebenzisa isitovu separafini ekhaya usisebenzisa ngendlela ekhuselekileyo** (make sure you or anyone else using a paraffin stove practises a safe routine). Umbhali ubhala apha ngendlela yokukhalima uluntu ukuze lungenzi nje nakanjani xa lusebenzisa umlilo. Ude acebise ukuba siluluntu masenze oku kulandelayo ukukhawulelana nokungatshiswa ngumlilo weparafini onobungozi: **xa uhlaselwa ngumlilo obangelwa yiparafini thatha abantu ohlala nabo nibaleke** (if you're near a paraffin fire gather your loved ones and just run).

4.4.11 Ipharamitha kakutheni

Umbhali ubhala ngeenjongo zokuzama ukulumkisa eluntwini. Kwesi sicutshulwa umbhali ubhale echukunyiswa yinto yokubona umlilo weparafini uya unwenwa nangakumbi eluntwini. Oku kukwalathwa sisihlokwana esithi: **ungayigaleli iparafini esitovini esivuthayo!** (never refill a stove while it's still lit!). Apha umbhali uzama ukulumkisa uluntu ukuba xa lugalela iparafini esitovini esivuthayo ngalo ndlela luphemba umlilo ongenakulawuleka. Ngale ndlela kutsho kudaleke amadangatye

angqinelwa sisihloko ngolu hlobo lulandelayo: **nqanda amadangatye oyikisayo** (tame the flames of fear). Ngamanye amazwi apha umbhali uyalilumkisa uluntu ukuba kuyingozi ukudlala ngomlilo kuba kuchaphazela nabanye abantu. Ukanti iindleko zomlilo ziphakamile ntoleyo ethi ichaphazele ilizwe liphela nanjengoko akutshoyo oko ngolu hlobo lulandelayo: **uVimba weLizwe uyithelekelela kwi-R104 yeebhiliyoni ngonyaka imali echithwa xa kulungiswa umonakalo owenziwe yimililo yezitovu zeparafini** (the cost of recovering from paraffin fires has been estimated by the National Treasury at R104 billion a year).

4.4.12 Ipharamitha kanini no-phi

Xa umbhali ebhala ngobhalo olunika ingcaciso usebenzisa ixesha elimiyo okanye ixesha langoku ngolu hlobo lulandelayo: **nqanda amadangatye oyikisayo** (tame the flames of fear). Ubhalo olunika ingcaciso lusoloko lubhalwa ngolandelelwano lweengcaciso lweziganeko ezinxulumeneyo ngolu hlobo lulandelayo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela** (a new law has been passed to regulate paraffin stoves but these stoves remain dangerous, killing users and destroying their homes around South Africa). Ngamanye amazwi noxa ilizwe laseMzantsi Afrika layifumana inkululeko kusekho abantu abangekaxhamli ilungelo labo lokuhlala kwindawo engenabungozi nekhusele impilo yabo.

4.4.13 Ipharamitha kanjani

Umbhali isicatshulwa usibhala ngokwezigaba namanqanaba athile athungelanayo. Ngamanye amaxesha umbhali uye abe nesihloko sesicatshulwa kunye nezihlokwana zezicatshulwa, kunye nesishwankathelo ngolu hlobo lulandelayo:

Isihloko: **NQANDA AMADANGATYE OYIKISAYO (TAME THE FLAMES OF FEAR)**

Isishwankathelo: **kuphunyezwe umthetho omtsha olawula izitovu zeparafini kodwa ezi zitovu zisenobungozi kwaye**

zibulala abantu zitshabalalise namakhaya abo kuMzantsi Afrika uphela (a new law has been passed to regulate paraffin stoves but these stoves remain dangerous, killing users and destroying their homes around South Africa)

Izihlokwana:

baleka! (get out fast!), **ungayigaleli iparafini esitovini esivuthayo!** (never refill a stove while it's still lit!), **ziyimfuneko** (can't do without), **ukuthenga isitovu esitsha separafini** (buying a new stove), **izitovu ezivela ngaphaya kwemida yeli** (imported stoves).

4.5 UHLAHLELO LWENQAKU 3: NDIZA KUSOYISA ISIFO SESWEKILE! (I WILL BEAT DIABETES!)

4.5.1 Imo ngobhalo olunika ingcaciso

4.5.1.1 Ulandelelwano lwengcaciso

Inqanaba lokuziqhelanisa nesenzeko

Eli nqanaba lishwankathela iziganeko ezenzekayo eziyimvelaphi okanye eziyintsusa yesicatshulwa. Umbhali kumele alazi eli nqanaba ekwakhiweni kwesicatshulwa. Umzekelo woku sisihloko senqaku esizichazayo ukuba isichatshulwa singantoni na ngolu hlobo lulandelayo: **ndiza kusoyisa isifo seswekile!** (I will beat diabetes!). Umbhali apha ubuye enze isishwankathelo seballi ngolu hlobo lulandelayo: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously).

Inqanaba lokushicilelwa kweziganeko

Umbhali usebenzisa amanqanaba exesha xa ebhala isicatshulwa ngolu hlobo lulandelayo: Kwinqanaba lokuqala umbhali uveza ingxaki emayisonjululwe ebalini ngolu hlobo lulandelayo: **sonke sikhe sive ngaso, kodwa ingaba yintoni?** (so we've all heard of it, but what exactly is diabetes?). Apha umbhali utyhilela umfundi ukuqaleka kwebali nokuqaleka kwengxaki efuna ukusonjululwa. Ngamanye amazwi esi sisiqalo sebali. Kwinqanaba lesibini umbhali ungena kuvuthondaba apho aveza iindlela zokuyisombulula le ngxaki ibikwinqanaba lokuqala. Le ngxaki isonjululwa ngokuyilwa kwezivakalisi ngolu hlobo lulandelayo: **sisifo esibandakanya iswekile ekuthiwa yigluhose nelungu lomzimba ekuthiwa ngudakada** (it's a disease that involves glucose and an organ in your body called pancreas). Ngamanye amazwi apha kulapho kuqaleka ukuvela kwesisombululo sengxaki yokuba nesifo seswekile. Inqanaba lesithathu libonisa isiphelo sebali. Ngamanye amazwi oku kubhalwe ngako kuphelela phi ngokwasebalini. Umbhali usivezile isiphelo sesicatshulwa ngolu hlobo lulandelayo: **yitya ukutya okungenamafutha ukuthintela isifo sentliziyo** (eat low-fat food to help prevent heart disease). Oku kutyhilela umfundi ukuba ibali liba nesiqalo, umbundi kunye nesiphelo.

Inqanaba lokuhlomla

Kweli nqanaba umbhali nguye athi ahlomle ngokwenzekayo kwisicatshulwa. Ngamanye amazwi umbhali apha uqulathe umyalezo oya kubafundi, myalezo lowo usenokuba ngocebiso okanye oyalelayo. Kwesi sicutshulwa umbhali ucebisa abafundi malunga nesifo seswekile. Uthi xa ehlomla: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously). Ngamanye amazwi umbhali apha walatha into yokuba ukuba akuzinanzi iingcebiso zokulawula isifo seswekile ungaba sengxakini yokuphulukana nobomi bakho.

4.5.2 Ubume besivakalisi: ulwakhiwo lolwazi

Uhlahlelo lwenkcazo yesihloko

Eli nqaku linika umzekelo wamaxesha amaninzi apho isiqalo sesivakalisi sisebenza njengesihloko sesivakalisi. Ngamanye amaxesha intetho yesihloko iphuhliswa libinzana okanye ligatya elithi lichaze ngesihloko eso. Umhlaba wokuhlalelwa kwenkcazo yesihloko ubonakala kakuhle kwisihloko senqaku esithi: **ndiza kusoyisa isifo seswekile!** (I will beat diabetes!). Esi sivakalisi siphuhliswe leli gatya lilandelayo: **isifo seswekile!** (diabetes!). Lithi lisebenze njengenkcazo yesihloko eso. Umsebenzi wale nkcazelo kukucacisa ngakumbi ngendlela yokuba sisifo seswekile esi siza koyiswa.

Umbhali usibonisa iindlela onokuzilinga ukuze usoyise isifo seswekile ngokusinika isishwankathela esikwayintloko ngolu hlobo lulandelayo: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously). Le nkcazelo isibonisa iindlela zokuba xa silandela iingcamango namayeza amatsha kungalula ukusoyisa isifo seswekile. Kumhlathi wesibini kwinqaku umbhali uzama ukugxininisa ngokubanzi malunga nesihloko ngale ndlela ilandelayo: **sisifo esibandakanya iswekile ekuthiwa yiglukhose nelungu lomzimba ekuthiwa ngudakada** (it's a disease that involves glucose and an organ in your body called pancreas). Le nkcazelo izama ukutyhila ukuba esi sisifo sibangelwa ngamalungu athile omzimba athi angasebenzi kakuhle ngenxa yobuninzi bokutya okungena emzimbeni. Oku kutya kakhulu kukwatyhilwa sisivakalisi esithi: **isifo seswekile ke siqala xa usitya ukutya okuninzi okuneekhabhohayidrethi** (diabetes occurs if, when you eat a lot of food rich with carbohydrates).

Kumhlathi wesibini xa kanye umbhali aqala inqaku lakhe usibonisa imbono yokuhlalelwa kwamagqabantshintshi esihloko ngolu hlobo lulandelayo: **sonke sikhe sive ngaso, kodwa ingaba yintoni?** (so we've all heard of it, but what exactly is diabetes?), **sisifo esibandakanya iswekile ekuthiwa yiglukhose nelungu lomzimba ekuthiwa ngudakada** (it's a disease that involves glucose and an organ

in your body called pancreas). Ibinzana elithi: **sisifo esibandakanya iswekile ekuthiwa yiglukhose nelungu lomzimba ekuthiwa ngudakada** (it's a disease that involves glucose and an organ in your body called pancreas), yimbono ebonisa uchasaniso kwingcamango yentloko yokuqala ethi: **sonke sikhe sive ngaso, kodwa ingaba yintoni?** (so we've all heard of it, but what exactly is diabetes?). Kwibinzana lokuqala sibona inkcazelo yesifo seswekile, ngelixa kwibinzana lesibini sibona uchasaniso lwebinzana lokuqala ngokufuna ukwazi ngokuthe vetshe malunga nesi sifo noxa besele etshilo umbhali ukuba sinalo ulwazi ngaso. Ngamanye amazwi ibinzana lokuqala livele njengentloko ngelixa ibinzana lesibini livele njengentetho echazayo ngolu hlobo lulandelayo: **iglukhosi luhlobo oluthile lweswekile esisiqukathi-mandla somzimba** (glucose is a form of sugar and an important carbohydrate). Kwisivakalisi esithi: **sonke sikhe sive ngaso, kodwa ingaba yintoni?** (so we've all heard of it, but what exactly is diabetes?), kubonisa ukuba emva kwalo mbuzo kuza kulandela inkcazelo yokuba siyintoni na isifo seswekile.

Ukuqhubela phambili kwesihloko

Kwisicatshulwa soloko kukho ibinzana lesibizo elisoloko likhankanywa. Eli binzana lesibizo liphuhlisa imbono yokuqhubeka kwesihloko. Ngalo ndlela umbhali ugxininisa umxholo weli nqaku abhala ngalo. Kweli nqaku lithi: **ndiza kusoyisa isifo seswekile!** (I will beat diabetes!), umbhali usebenzise ibinzana lesibizo elibhekisele kwindlela yokuthintela isifo seswekile. Ngaphandle kweli gama: **ndiza kusoyisa** (I will beat), umbhali uyaqhubeka esebenzisa amagama athile kwisicatshulwa athetha into enye nokoyisa isifo seswekile anjengala alandelayo: **ukulawula isifo seswekile** (to control diabetes), **ukuthintela isifo seswekile** (prevent diabetes).

Umbhali ubuye enze isihlokwana esisishwankathelo ezama ukulumkisa uluntu malunga nokungaphathwa sisifo seswekile. Oku ukubonakalisa ngesihlokwana esithi: **xa utyebile, zama ukuthintela isifo seswekile ngokunciphis' umzimba wakho nge-5%** (if you're overweight, help prevent diabetes by losing 5% of your body weight).

KwaXhosa kuthiwa isiziba siviwa ngodondolo okanye inyathi ibuzwa kwabaphambili. Oku kuboniswa sisivakalisi esithi: **iingcamango namayeza amatsha zenza**

kubelula ukulawula isifo seswekile (new ideas and medications are making it easier to control diabetes). Apha umbhali ubonisa abafundi ukuba phambi kokuba enze nokuba yintoni na malunga nokulwa nesifo seswekile, into yokuqala kumele enze uphando ngokufumana iingcebiso zokusilawula esi sifo.

Umbhali ubuye agxininise ukuba kukho uncedo umntu anokuzenzela ngokwakhe ukulawula esi sifo. Oku kubonakaliswa sisivakalisi esithi: **kodwa ukutya ngokuqaphela, ukwenza imithambo rhoqo nokuphumza umzimba kungamnceda umntu oneswekile** (but careful eating, regular exercise and medication can help a person with diabetes). Oku kucaca mhlophe ukuba xa uluntu luthe lwafuna iingcebiso alusayi kuzibhaqa sele lusengxakini yokuphulukana nobomi ngokungakwazi ukusilawula isifo seswekile.

Ulwakhiwo lwesivakalisi esiyintloko

Kwesi sicutshulwa kukho isihloko esibhalwe ngokuqaqambileyo esithi: **NDIZA KUSOYISA ISIFO SESWEKILE!** (I WILL BEAT DIABETES!). Esi sihloko silandelwa zezinye izihlokwana ezibonakalayo kwisicutshulwa ezinjengezi zilandelayo: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously), **xa utyebile, zama ukuthintela isifo seswekile ngokunciphis' umzimba wakho nge-5%** (if you're overweight, help prevent diabetes by losing 5% of your body weight). Zonke ezi zihlokwana zisisishwankathelo esityhilela umfundi ngokuza kuthi kulandele apha ebalini okanye kwisicutshulwa xa esiya efunda ngokubanzi.

Phantsi kwesihloko ngasinye umbhali uyile imihlathi ethungelanayo. Phantse yonke imihlathi ekwisicutshulwa ithetha ngokuphuma ematyaleni ngolu hlobo lulandelayo: **sonke sikhe sive ngaso, kodwa ingaba yintoni?** (so we've all heard of it, but what exactly is diabetes?), **isifo seswekile ke siqala xa usitya ukutya okuninzi okuneekhabhohayidrethi** (diabetes occurs if, when you eat a lot of food rich in carbohydrates). Le mihlathi inika ikcazelo malunga nokuba siyintoni esi sifo, kwaye sibangelwa yintoni ebantwini.

Ulwazi olunikiweyo nolutsha

Xa sifunda isicatshulwa sinolwazi esinalo kakade, kunye nolwazi esiluzuzana ngokufunda isicatshulwa. Xa sijonga isakhiwo senqaku, umbhalo osisihloko uyohluka kokuqulathwe ngaphakathi. Umbhalo wesihloko ubhalwe ngoonobumba abakhulu ngolu hlobo lulandelayo: **NDIZA KUSOYISA ISIFO SESWEKILE!** (I WILL BEAT DIABETES!), ze isiqu sibhalwe ngoonobumba abancinci ngolu hlobo lulandelayo: **isifo seswekile ke siqala xa usitya ukutya okuninzi okuneekhabhohayidrethi** (diabetes occurs if, when you eat a lot of food rich in carbohydrates), kuze kufakwe oonobumba abakhulu apho bafuneka khona ngolu hlobo lulandelayo: **nongumongameli wombutho iSA Diabetes Association** (and president of the SA Diabetic Association).

Zikhona nezinye izihlokokwana ezithi zibhalwe ngamagama angqindilili njengesilandelayo: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously), **xa utyebile, zama ukuthintela isifo seswekile ngokunciphisi umzimba wakho nge-5%** (if you're overweight, help prevent diabetes by losing 5% of your body weight). Olu bhalo lubhalwe ngqindilili lulo oluthi lube nomtsalane kumfundi kwinqaku elo kubhalwe ngalo. Olu bhalo lwenza umdla othi ngamanye amaxesha ukushiye usazibuza imibuzo enjengale ilandelayo: Yintoni isifo seswekile? Soyiswa njani esi sifo? Ziziphi indlela eziyiliweyo zokusithintela? Ingaba ziyasebenza? Emveni kwale mibuzo uye ube nomdla wokufunda inqaku elo ngakumbi kuba ufuna ukuzivela okutshiwo sisihlokokwana eso senqaku sinikiweyo. Ngokufunda kwakho inqaku ufumana ulwazi olutsha, udibanise kolu ubusele unalo engqondweni. Zonke iingxaki nezisombululo ezibhalwe kwisicatshulwa zisichazela ngakumbi kule nto umfundi ebesele eyazi. Abafundi abaninzi bayakuthanda ukufunda amanqaku azisa ingxaki. Aba bafundi baye babe nomdla kwindlela eza kuthi isonjululwe ngayo le ngxaki. Kwesi sicutshulwa sithi: **ndiza kusoyisa isifo seswekile!** (I will beat diabetes!), ingxaki umfundi uyifumana kwalapha kwisihloko, le yokuba soyiswa njani isifo seswekile xa bekutheni ngaphambili. Le ngxaki ibangwa kukuba uluntu lusengxakini yokuhlaswela sesi sifo, nanjengoko esi sivakalisi silandelayo sikungqina oko: **bangaphezulu kwama-246 ezigidi abantu**

abaneswekile ehlabathini jikelele (more than 246 million people in the world have diabetes). Enye ingxaki yile yokuba: **ngelishwa isifo seswekile siyaxhaphaka kuba abantu batya kakhulu bangawenzi umthambo** (unfortunately, diabetes is becoming more and exercise less). Umfundi uthabatha olu lwazi alugcine engqondweni yakhe emva kokulufumana kumbhali. Uthi nokuba eyibona le ngxaki yokuhlaselwa sisifo seswekile abe sele eyazi intsusa yayo. Umbhali ukwabhenca izisombululo zayo le ngxaki ngokuveza iindlela zokuthintela esi sifo ngokwesivakalisi esithi: **xa utyebile, zama ukuthintela isifo seswekile ngokunciphis' umzimba wakho nge-5%** (if you're overweight, help prevent diabetes by losing 5% of your body weight).

Unxulumano lomxholo nembali

Unxulumano lomxholo nembali luzekeliswa kuluhlu lwezivakalisi kwisicatshulwa. Kukho ukudibana okuthile phakathi kwembono kunye nolunye lohlelo lwenkcazelo yesihloko. Kubalulekile ukukuqaphela oko xa kufundwa isicatshulwa. Umzekelo ocacileyo wonxulumano lwembali uqondakala kwisihloko esithi: **ndiza kusoyisa isifo seswekile!** (I will beat diabetes!). Esi sihloko kumele ukuba sibhalwe ngokupheleleyo kwathiwa: **ndiza kusoyisa isifo seswekile kumzimba wam!** (I will beat diabetes in my body!), koko sikwimo efinyeziweyo ethi: **ndiza kusoyisa isifo seswekile!** (I will beat diabetes!). Ngamanye amazwi eli ligatya lokuqala lesihloko: **ndiza kusoyisa isifo seswekile!** (I will beat diabetes!), elithi lisebenze ukuphuhlisa imbali yesivakalisi. Umfundi uza kuyiqwalasela into yokuba igatya elithi: **kumzimba wam!** (in my body!), lelona liyintloko okanye lingumxholo wesivakalisi. Kwakhona eli gatya lisebenza njengentloko okanye umxholo weli ngaku xa lilonke. Loo nto ithetha ukuba igatya elithi: **ndiza kusoyisa isifo seswekile!** (I will beat diabetes!), yimbali okanye kukunaba kombhali kwisihloko okanye kumxholo.

Kwimizekelo emininzi umxholo uthatha ingongoma eyintloko. Kwisivakalisi esithi: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously), ibinzana elithi: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile** (but it can still be deadly if you don't take the disease

seriously), ngumxholo okanye yintsusa yokubhala esi sicutshulwa, ngelixa igatya elithi: **kodwa singakubulala xa ungasihoyi** (but it can still be deadly if you don't take the disease seriously), liyimbali yokwenzekayo kwisicutshulwa. Imbali iphuma kumxholo okanye kwingongoma eyintloko iyichaza ngokuphandle into eyenzekayo malunga nokunqanda isifo seswekile.

Imbali ngomxholo ifumaneka kumhlathi wesibini kwisivakalisi esithi: **sisifo esibandakanya iswekile ekuthiwa yiglukhose nelungu lomzimba ekuthiwa ngudakada** (it's a disease that involves glucose and an organ in your body called pancreas). Imbali ibe yile esichazela ubume besi sifo. Xa siyichaza imbali singathi inika ingcaciso ngomxholo.

Unxulumano oluqwalasela iingcinga ezifunekayo

Abafundi kwisicutshulwa basenokufumana ulwazi olugxininisiweyo nolunye oluthathwa njengolucingelayo nolwandulelayo. Kwizinto ezihlayo ezininzi, ababhali baza kusebenzisa izimelabizo, iimvumelwano ezingathathi cala nezicacise iimbono ngokwazo ezinxulumene neengcinga ezifunekayo. Kwisivakalisi esithi: **sonke sikhe sive ngaso, kodwa ingaba siyintoni kanye?** (so we've heard of it, but what exactly is diabetes?), olu lwazi lwenzelwe ukuqwalasela le ngxoxo okanye landulelwe yiloo nto umbhali ayithethayo malunga nesifo seswekile. Olu lwazi luthatyathwa njengolwazi olwandulela ingxoxo ezayo. Lo ngxoxo yile ilandelayo: **sisifo esibandakanya iswekile ekuthiwa yiglukhose nelungu lomzimba ekuthiwa ngudakada** (it's a disease that involves glucose and an organ in your body called pancreas). Ngamanye amazwi ulwazi lokuqala luvela njengombuzo othi uphendulwe lulwazi olulandelayo.

Umbhali ukwasebenzise uhlobo lokukhankanya egxininisa isivakalisi ngolu hlobo lulandelayo: **ngelishwa isifo seswekile siyaxhaphaka kuba abantu batya kakhulu bangawenzi umthambo** (unfortunately, diabetes is becoming more and exercise less). Apha umbhali uchaza ukuba ngenxa yokungathambi kwabantu esi sifo siya sisanda nangakumbi. Ngamanye amazwi uluntu lusesesichengeni sokuzibhaqa sele lunesifo seswekile. Isivakalisi esithi: **isifo seswekile ke siqala xa usitya ukutya okuninzi okuneekhabhohayidrethi** (diabetes occurs if, when you eat a lot of food

rich in carbohydrates), silandelwa sisivakalisi esilandulayo esithi: **kodwa ukutya ngokuqaphela, ukwenza imithambo rhoqo nokuphumza umzimba kungamnceda umntu oneswekile** (but careful eating, regular exercise and medication can help a person with diabetes). Oku kuthetha ukuba noxa uluntu lusinga ukutya okuneehabhohayidrethi ezininzi kodwa xa luzigcina ngokuzilolonga lohlala lusempilweni entle. Ngamanye amazwi ukuthamba kungundoqo wokugcina umzimba ukwizinga elilungileyo.

4.5.3 Uyamano kwisicatshulwa

Le mbono iza kuchazwa ngokuthi kujongwe izinto ezithi zibe negalelo kwindlela ezibonakala ngayo izicatshulwa. Ezi zinto zezi zilandelayo: isalathisi, uthelekiso loyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, nokuvumelana kwamagama kwisivakalisi.

Isalathisi

Ababhali bayakwazi ukusebenzisa izalathisi okanye isingqiniso kwimvumelwano ezizezabo nezingathathi cala, ukucacisa imbono yonxulumano engqamene neengcinga ezifunekayo. Kwisivakalisi esithi: **umzimba wakuba kule meko** (as the body tries other ways), ibinzana elichazayo liqulethe isimelabizo u- **kule** sandulelwe lungqamano lwesicatshulwa esithi: **uzama ezinye iindlela zokuyikhupha iglukhosi egazini** (to get rid of the glucose). Kukwakho ibinzana elithi: **kwaye oko ke kungenza umonakalo kumalungu omzimba** (these wings can damage your body and its organs), eliphuhlise indlela umzimba othi uzibhaqe sele usengxakini ngenxa yokungakwazi ukulawula iswekile esemzimbeni. Umbhali ukwatyhila oku kulandelayo: **loo monakalo ke uquka ukumfameka, ukufa kwezintso** (these include blindness, kidney failure). Apha umbhali uyagxininisa ngokusebenzisa isimelabizo u-**loo** ukubonisa iziphumo zomonakalo owenziwa sisifo seswekile emzimbeni.

Uthelekiso loyamano nenguqulo yamagama

Uthelekiso loyamano nenguqulo yamagama ziyadibana kakhulu. Zombini ezi ziqwenga zisetyenziswa ngexesha elinye. Oku sikubona kwisivakalisi esithi: **uShaleen wafumanisa ukuba unaso emva kokuf' isiqaqqa phambi kwababukeli** (Shaleen discovered she had it after she collapsed in front of a live audience). Kwesi sivakalisi sibona isaci u- **ukuf' isiqaqqa** (collapsed), esichaza ukuwa phantsi ngokungathi uswelekile. Esinye isivakalisi siqulathe uchasaniso oluvela ngolu hlobo lulandelayo: **bangaphezulu kwama-246 ezigidi abantu abaneswekile, kwaye bangaphantsi kwezigidi ezine abantu abadala ababulawa sesi sifo** (more than 246 million people have diabetes, nearly 4 million adults die of it each year). Esi sivakalisi siqulathe uchasaniso oluthi: **bangaphezulu > bangaphantsi**. Olunye uchasaniso luvela kwezi zivakalisi zilandelayo: **isifo seswekile ke siqala xa usitya ukutya okuninzi okuneekhabhohayidrethi** (diabetes occurs if, when you eat a lot of food rich in carbohydrates), silandelwa sisivakalisi esichasayo esithi: **kodwa ukutya ngokuqaphela, ukwenza imithambo rhoqo nokuphumza umzimba kungamnceda umntu oneswekile** (but careful eating, regular exercise and medication can help a person with diabetes). Ngamanye amazwi ngokutsho kombhali umthambo ngoyena gqirha ungundoqo empilweni yethu siluluntu.

Izihlanganisi

Umbhali usebenzise izihlanganisi ukwakha izivakalisi. Ezi zivakalisi ziyilwa zibe yimihlathi. Le mihlathi ithi ihlanganiswe ze yakhe isicatshulwa. Kwisicatshulwa esingesifo seswekile izihlanganisi ziyilwe ngolu hlobo lulandelayo: **sonke sikhe sive ngaso, kodwa ingaba siyintoni kanye?** (so we've heard of it, but what exactly is diabetes?). Apha umbhali usebenzise isihlanganisi u- **kodwa** ukuzama ukuveza uchasaniso lokuba uluntu luyazi ngesifo seswekile. Ngamanye amazwi umbhali uzama ukubonisa ukuba kuza kulandela inkcazelo ethe vetshe ngesifo seswekile. Kwisivakalisi esithi: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously), u-**kodwa** ubuye wachasa ingxelo yegatya lokuqala. Ngamanye

amazwi nokuba zikhona iingcamango namayeza amatsha ayiliweyo ukuthintela isifo seswekile, kodwa uluntu lusaqhubeka nokungasihoyi esi sifo.

Kwisivakalisi esithi: **xa iglukhosi ingalawuleki iphazamis' okwenzeka emzimbeni wakho** (when your blood glucose is going badly out of balance, it disrupts chemical reactions in your body), kukho isihlanganisi u- **xa** osibonisa ubungozi bokungasebenzi kakuhle kweglukhosi emzimbeni, ntoleyo ingadala ukuba umntu agxadazele xa ehamba. Oku kuboniswa sisivakalisi esithi: **ungaphulukana nolawulo ugxadazele kubenzima ukuhamba** (you can lose and stagger around as if you're drunk).

Isivakalisi siyakwazi ukuqulatha intlaninge yezivakalisi ngolu hlobo lulandelayo: **isifo seswekile ke siqala xa usitya ukutya okuninzi okuneekhabhohayidrethi ize iglukhisi igcwale egazini kuba udakada ungakwazi ukumelana nobuninzi bayo, kwaye ube ungavelisi insulini eyaneleyo** (diabetes occurs if, when you eat a lot of food rich in carbohydrates, too much glucose begins to build up your body, this would be because pancreas can't cope and isn't making enough insulin). Kwesi sivakalisi sibona amagatya amahlanu ahlanganiswe zizihlanganisi ngolu hlobo lulandelayo: igatya lokuqala: **isifo seswekile ke siqala xa** (diabetes occurs if), igatya lesibini: **usitya ukutya okuninzi okuneekhabhohayidrethi ize** (when you eat a lot of food rich in carbohydrates), igatya lesithathu: **iglukhisi igcwale egazini kuba** (too much glucose begins to build up your body), igatya lesine: **udakada ungakwazi ukumelana nobuninzi bayo** (this would be because pancreas can't cope), igatya lesihlanu: **kwaye ube ungavelisi insulini eyaneleyo** (and isn't making enough insulin). Umbhali apha uzame ukuwahlanganisa la magatya ngezihlanganisi ezivumelana nawo ukuphuhlisa intsingiselo etshiwo koko. Zonke ezi zihlanganisi zisibonisa uchasaniso lothelekiso lwezinto eziyimbangi yokuba uluntu lube nesifo seswekile. Kwisivakalisi esithi: **xa sele unayo iswekile ingalawuleka kodwa ayinakunyangeka** (once you have diabetes it can only be controlled, not cured), u- **xa** kwigatya lokuqala wenziwe wangumbekwa-phambili onika ingxelo. U-**kodwa** wakhe igatya lesibini onika uchasaniso lwegatya lesibini.

Izikhombisi / izalathandawo

Kwesi sicutshulwa umbhali uzisebenzisile izimelabizo zokwalatha okanye izikhombisi ukufumana uqhagamshelwano lwesibizo okanye uqhagamshelwano lwesivakalisi. Ezi zikhombisi zilandelayo ziqulathwe sesi sicutshulwa: **umzimba wakuba kule meko** (as the body tries other ways). Esi sivakalisi sikhombisa ukuba umzimba xa sele uzele yiswekile engalawulekiyo uba sengxakini yokuzibhaqa sele unaso esi sifo. Kwisivakalisi esithi: **loo monakalo ke uquka ukumfameka, ukufa kwezintso** (these include blindness, kidney failure), umbhali uyagxininisa ngokusebenzisa isimelabizo u-**loo** ukubonisa iziphumo zomonakalo owenziwa sisifo seswekile emzimbeni. Kwisivakalisi esithi: **kwaye siyazi ukuba eli nani liyanyuka** (we know the number is rocketing), kunesikhombisi u-**eli** okhankanya inani eliphezulu labantu abaneswekile kweli. Kwisivakalisi esithi: **olu uhlobo kuxa i-insulini inqongophele** (this type involves the shortage of insulin), kunesikhombisi u-**olu** okhankanya olona hlobo lwaziwa kakhulu ekulawuleni esi sifo.

Uphinda-phindo

Umbhali xa ebhala inqaku usebenzisa uphinda-phindo ukuzama ukugxininisa umbhala othile okanye efuna ukuphuhlisa okanye ukuphumeza injongo ethile. Apha kwisicutshulwa sokuphuma ematyaleni umbhali uphinda-phinde izivakalisi ezixela ngokuphuma ematyaleni. Ukanti nesihloko usiqale ngokusibhala ngolu hlobo lulandelayo: **NDIZA KUSOYISA ISIFO SESWEKILE!** (I WILL BEAT DIABETES!), aze alandelise ngezivakalisi eziyamileyo kwisihloko ezizizihlokwana ezinjengezi zilandelayo: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously), **xa utyebile, zama ukuthintela isifo seswekile ngokunciphisa umzimba wakho nge-5%** (if you're overweight, help prevent diabetes by losing 5% of your body weight). Umbhali apha uzama ukuphuhlisa ukuba zikhona iindlela neengcamango zokuthintela isifo seswekile, umzekelo njengokuthamba. Ukanti ubuye alukise ukuba kumele sithathelwe ingqalelo esi sifo kuba siyabulala xa singahoywanga.

Kwisihlokwana esithi: **ingozi yesifo** (the diabetes danger), umbhali uzama ukunika uluntu iinkcukacha ezithe vetshe malunga nobungozi besi sifo. Umbhali ubuye enze izihlokwana ngokwemihlathi ukuzama ukunika iinkcukacha malunga nokuyilawula iswekile ngolu hlobo lulandelayo: **ukuphila neswekile** (coping with diabetes). Umbhali uzama ukuveza ukuba esi sihlokwana sanceda umfundi ukuba azi ngeentlobo ezithile zokuthintela iswekile. Kumhlathi othi: **ingaba unaso isifo seswekile?** (could you have diabetes?), umbhali uzama ukunika iimpawu zomntu osele enaso isifo seswekile. Ngamanye amazwi apha umbhali wenza ingcebiso kuluntu ukuba xa luthelwanezinto eliziqaphelayo kwezi mpawu kumele ludibane nogqirha.

Ukuvumelana kwamagama kwisivakalisi

Amagama athi avumelane akhiwa ngokuhlenganisa amagama amabini nangaphezulu. La magama azizigaba zentetho ezahlukeneyo ezinjengezaci namaqhalo, isimntwiso, isifaniso, isikweko, isinxulumanisi kunye nobabazo. Kwesi sicutshulwa sokulawula iswekile siyawafumana la magama ngolu hlobo lulandelayo: **uShaleen wafumanisa ukuba unaso emva kokuf' isiqaqqa phambi kwababukeli** (Shaleen discovered she had it after she collapsed in front of a live audience). Igama elithi: **kokuf' isiqaqqa** (collapsed) ligama umbhali alisebenzisileyo latsho lamela okuthile okunjengokuwa okwexeshana uze ubuye uvuke. Apha umbhali usebenzise eli gama ukuzama ukuchaza indlela esihlasela ngayo esi sifo. Simtsho umntu awe isiduli ixeshana ngokungathi uswelekile.

4.5.4 Unamathelwano kwisicutshulwa

Iziseko zonamathelwano ezingezizo ezeelwimi

Umfundi uyakwazi ukusilandela isakhiwo, nokumiswa kwezehlo zeziganeko zesicutshulwa ngamaxesha azo ngenxa yolwazi lwakhe lwangaphambili. Umfundi uyakwazi ukusilandela isicutshulwa kuba silandele amanqanaba ekwavunyelwana ngawo ekuyilweni kwamanqaku ephepha-ndaba. Kwesi sicutshulwa isihloko sibhalwe ngamagama amakhulu acacileyo ngolu hlobo lulandelayo: **NDIZA KUSOYISA ISIFO SESWEKILE!** (I WILL BEAT DIABETES!). Esi sihloko siqaqambisa umxholo

wenqaku kuba uthi wakusifunda ushiyeke unemibuzo enjengale ilandelayo: Soyiswa njani isifo seswekile? Kwaye siyintoni isifo seswekile? Ziziphi iimpawu zaso? Ukanti umhlathi ngamnye wesicatshulwa uyilwe wamfutshane ukuze inqaku lifundeke liggqitywe kwangelo xesha. Imihlathi yenqaku iqulathe okuthile okunxibeleleneyo ngokulandelelana kwayo. Yonke le mihlathi ikhokelwa sisihloko.

Kwesi sicutshulwa siyaphawula ukuba sakhiwe ngokuba sibe namanqanaba anjengala: isiqalo, esishwankathela okuza kwenzeka kwisicutshulwa njengale ndlela ilandelayo: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously). Uvutho-ndaba, lutyhila ukujiya kwesicutshulwa, ngamanye amazwi yimihlathi ecacisa ukuqhubeka kwebali ngolu hlobo lulandelayo: **isifo seswekile ke siqala xa usitya ukutya okuninzi okuneekhabhohayidrethi ize iglukhisi igcwale egazini kuba udakada ungakwazi ukumelana nobuninzi bayo, kwaye ube ungavelisi insulini eyaneleyo** (diabetes occurs if, when you eat a lot of food rich in carbohydrates, too much glucose begins to build up your body, this would be because pancreas can't cope and isn't making enough insulin). Apha umbhali uzama ukucacisa indlela esenzeka ngayo isifo seswekile.

Ukunxulumana

Xa umbhali ethe waphumelela ukubhala isicutshulwa ngendlela apho isiganeko sizala esinye, loo nto yenza ukuba umfundi akwazi ukuchonga unxulumano kwisicutshulwa, chongo olo oluza kuthi ludibanise ulwazi lwakhe lwangaphambili nolu olufumanayo. Kwesi sicutshulwa sibona umbhali ebhala ngesifo seswekile. Umbhali uphinde kwakwesi sicutshulwa aveze iindlela zokusithintela esi sifo. Oku ukuyile ngokwenza izihlokwana ezithungelanayo ngolu hlobo lulandelayo: **ingozi yesifo** (the diabetes danger), **ukuphila neswekile** (coping with diabetes), **ingaba unaso isifo seswekile?** (could you have diabetes?). Ezi zihlokwana ziphendula imibuzo umfundi azibuza yona malunga nokuba nesi sifo, kwaye zinika nendlela yokuphila nesi sifo futhi azazi neempawu zaso.

Amalungu oyamano nolungelelaniso

Ukuhlahlelwa kwesicatshulwa kuquka imiba emibini, uthelekiso nokuthetha kwakhona nenkangeleko yolwayamano nolungelelaniso. Kwesi sicutshulwa umbhali usebenzise ulwamano nolungelelaniso ngolu hlobo lulandelayo: **bazizigiqi eziyi-3,5 abantu abaneswekile kweli, kwaye siyazi eli nani liyanyuka** (there are about 3,5 million people here with diabetes, we know the number is rocketing). Apha umbhali uzama ukuveza ukuba nokuba inani labantu liphezulu kangaka kodwa liya lisanyuka nangakumbi endaweni yokuba linciphe. Oku kuchaza ukuba uluntu luya luhlaselwa ngamandla sisifo seswekile. Oku ukubonisa ngolu hlobo lulandelayo: **ngelishwa isifo seswekile siyaxhaphaka kuba abantu batya kakhulu bangawenzi umthambo** (unfortunately diabetes is becoming more common as people eat more and exercise less). Umbhali ukwasebenzise uchasano osele lukhankanyiwe ngasentla, ukuzama ukuveza ubungozi besi sifo ngolu hlobo lulandelayo: **xa sele unayo iswekile ingalawuleka kodwa ayinakunyangeka** (once you have diabetes it can only be controlled, not cured).

Ukusetyenziswa kwentelekelelo

Intelekelelo ethi inyanzelwe sisakhiwo sesicatshulwa inenxaxheba enkulu eyidlalayo kwizinto ezisebenzayo ekudaleni umanyano. Intelekelelo iyafuneka ukudibanisa ulwazi olutsha nolwazi oluqulethwe yingqondo yomfundi. Kwesicatshulwa esingesifo seswekile kukho intelekelelo yokuba soyiswa njani isifo seswekile ngolu hlobo lulandelayo: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously). Intelekelelo yile yokuba umbhali achaze ukuba zikhona iingcamango namayeza amatsha anokusilawula isifo seswekile. Ngamanye amazwi umfundi uyakwazi ukuba neyakhe ingcingane yokulawula isifo seswekile, umzekelo ngokutya kancinci, phambi kokuba asifunde sonke isicatshulwa.

Izimo zobuciko kunamathelwano

Kwisicatshulwa isimo sobuciko sibonakaliswe ngeendlela ezahlukenenyo ezinjengesenzeko-siphumo, uchaniso-luthelekiso nomzekelo-bungxoxo. Uchaniso-luthelekiso luboniswe ngolu hlobo lulandelayo: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously). Oku kubonisa ukuba umbhali ufuna ukunceda uluntu luyazi indlela yokulawula esi sifo. Ukugxininisile oku ngesivakalisi esisisihlokwana ngolu hlobo lulandelayo: **xa utyebile, zama ukuthintela isifo seswekile ngokunciphisi' umzimba wakho nge-5%** (if you're overweight, help prevent diabetes by losing 5% of your body weight).

Umbhali ubuye wayisombulula ingxaki yokuthintela isifo seswekile ngokunika inkcazelo yomzekelo-bungxoxo yokunceda uluntu ngolu hlobo lulandelayo: **kodwa ukutya ngokuqaphela, ukwenza imithambo rhoqo nokuphumza umzimba kungamnceda umntu oneswekile** (but careful eating, regular exercise and medication can help a person with diabetes). Umbhali ukwasinikile isisombululo ngokuthe gabalala ngokuthi abuye anike izihlokwana ngeenjongo zokuchaza iindlela zokunceda uluntu ngolu hlobo lulandelayo: **ingozi yesifo** (the diabetes danger), **ukuphila neswekile** (coping with diabetes), **ingaba unaso isifo seswekile?** (could you have diabetes?).

Kwesi sicutshulwa kukwakho ubuciko obubonisa unobangela neziphumo ekuthiwa sisenzeko siphumo ngolu hlobo lulandelayo: **isifo seswekile ke siqala xa usitya ukutya okuninzi okuneekhabhohayidrethi ize iglukhisi igcwale egazini kuba udakada ungakwazi ukumelana nobuninzi bayo, kwaye ube ungavelisi insulin eyaneleyo** (diabetes occurs if, when you eat a lot of food rich in carbohydrates, too much glucose begins to build up your body, this would be because pancreas can't cope and isn't making enough insulin). Ukutya kakhulu kungunobangela wokuba uluntu luzibhaqele sele lunesifo seswekile. Isiphumo sokutya kakhulu kukuzibhaqele sele usifa isiqaqqa, maxa wambi ube kwikhoma okanye ubhubhe.

4.5.5 Inkcazelo yamagama

Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana

Umba wokukhethwa kwamagama yindawo yohlalelo ngokunxulumene neenkukacha zamagama umzekelo izenzi, izimelabizo namalungu okuqala kwisivakalisi. Umbhali uye awasebenzise la malungu kwisicatshulwa ukwenzela ukuba akwazi ukufezekisa ezo njongo zonxibelelwano. Kwisivakalisi esithi: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously), u-**kodwa** no-**xa** kwesi sivakalisi basebenze njengezinxulumanisi ezichaza isiphumo sokungahoywa kwesifo seswekile. Ngamanye amazwi nokuba zingakhona iingcamango namayeza amatsha ukuba uluntu alusihoyi esi sifo lungabhubha.

Ukukhethwa kwamalungu okuqala kwisivakalisi

Ukukhethwa kwelungu lokuqala kwisivakalisi kunegalelo kunxibelelwano phakathi komfundi nombhali. Oko kwenza ukuba umfundi athelekelele into umbhali aza kuthetha ngayo kwisicatshulwa, ngenxa yokuqaqamba mhlawumbi kwesivakalisi sokuqala. Kwisicatshulwa esingesifo seswekile umbhali uqaqambise isihloko sesicatshulwa ngolu hlobo lulandelayo: **NDIZA KUSOYISA ISIFO SESWEKILE!** (I WILL BEAT DIABETES!). Umbhali uyayicinga into yokuba eli binzana lingasentla sisihloko sesicatshulwa kwaye yonke into eza kuxoxwa iza kuba ngesifo seswekile, kuquka ingozi, ukuphila noncedo lwaso. Liqala nje ibali umbhali ulobe ingqondo yomfundi ngokuthi isihloko sesicatshulwa asitshayebele ngesivakalisi esisisihlokwana ngolu hlobo lulandelayo: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously). Oku kubanga umdla kumfundi ukuba afunde banzi ngale ndlela iluncedo yokulwa nesi sifo. Umbhali ubuye enze esinye isihlokwana ngokusishwankathela ngolu hlobo lulandelayo: **xa utyebile, zama ukuthintela isifo seswekile ngokunciphis' umzimba wakho nge-5%** (if you're overweight, help prevent diabetes by losing 5% of your body weight). Umbhali ubuye asinike isizathu

sesihloko sokuba soyiswa njani isifo seswekile ngolu hlobo lulandelayo: **kodwa ukutya ngokuqaphela, ukwenza imithambo rhoqo nokuphumza umzimba kungamnceda umntu oneswekile** (but careful eating, regular exercise and medication can help a person with diabetes). Oku kumchazela mhlophe umfundi ukuba ukuze alawule isifo seswekile kumele angatyi kakhulu kwaye ahlale ezilolonga ngokuthamba ukuze abe sempilweni entle.

Ukukhethwa kwezenzi

Kwisicatshulwa umbhali usebenzise izenzi zokukhankanya njengakwesi sivakalisi silandelayo: **ndiza kusoyisa isifo seswekile!** (I will beat diabetes!), u- **ndiza kusoyisa** (I will beat) sisenzi sokukhankanya okanye ukugxininisa ukuba nakanjani na uluntu lunganakho ukusoyisa isifo seswekile. Oku kukwalotywa umfundi ukuba aqhubeke nokufunda isicatshulwa ukuze aqonde ukuba sode sivele phi na isisombululo sokusoyisa esi sifo seswekile. Umbhali ukwasebenzise nezinye izenzi ezinjengezi zilandelayo: **phila kakuhle** (live well), ngeenjongo zokubacebisa ngezidlo abamele ukuzidla ukuze bathintele esi sifo singabahlaseli. Apha umbhali unikeza ngeengcebiso zokutya ngolu hlobo lulandelayo: **ukutya kwesintu kuyanceda ukunciphis' iglukhosi egazini** (traditional combinations of food can work well to cover the blood-glucose).

4.5.6 Ipharamitha kangubani

Umfundi uthi eqala ukusifunda isicatshulwa abone ukuba sibhalwe ngumntu onamava. Umbhali onamava wenza ukuba isicatshulwa sibe nomtsalane kubafundi. Kwisicatshulwa esingesifo seswekile umbhali ubhale isihloko ngqindilili ngolu hlobo lulandelayo: **NDIZA KUSOYISA ISIFO SESWEKILE!** (I WILL BEAT DIABETES!). Loo nto inika umdla kumfundi ukuba azibuze ukuba kuxa kutheni xa kusithiwa umntu uza koyisa isifo seswekile. Umfundi uthi akhawuleze azifundele kwisicatshulwa ngenxa yomtsalane wesihloko esichongwe ngumbhali saza sabhalwa ngokuqaqambileyo. Umbhali ukwanamava ngokuthi anike isishwankathelo sesicatshulwa ngolu hlobo lulandelayo ngelokuloba umfundi: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to

control diabetes – but it can still be deadly if you don't take the disease seriously). Ngamanye amazwi umbhali ukrobisa umfundi kwinto aza kuthetha ngayo kwisicatshulwa ukuze umfundi azinabisele ngokuthi azifundele isicatshulwa ngokuthe vetshe. Umbhali uhlahle indlela ngokulandelelana kwebali, kubekho isiqalo, **sonke sikhe sive ngaso, kodwa ingaba siyintoni kanye?** (so we've heard of it, but what exactly is diabetes?), ukuqhubeka kwesicatshulwa, **sisifo esibandakanya iswekile ekuthiwa yiglukhose nelungu lomzimba ekuthiwa ngudakada** (it's a disease that involves glucose and an organ in your body called pancreas), nokusongwa kwesicatshulwa, **abantu abaneswekile bayakhuthazwa ngoku ukuba batye iziqhamo ezibini ukuya kwezintathu ngemini** (people with diabetes are also now encouraged to have two or three fruits a day). Konke oku kukhombisa ukuba umbhali ngumntu osele enamava ekubhaleni izicatshulwa ngokwendlela le imihlathi yesicatshulwa igcwangciswe ngayo ngokwezihlokwana ngolu hlobo lulandelayo: **ingozi yesifo** (the diabetes danger), **ukuphila neswekile** (coping with diabetes), **ingaba unaso isifo seswekile?** (could you have diabetes?), **phila kakuhle** (live well).

4.5.7 Ipharamitha yokubhala

Umbhali wala nje zibekwa abe sele esiqaqambisa isicatshulwa ngaloo nto abhala ngayo. Ngamanye amazwi umbhali uyasihombisa isicatshulwa ngokubhala isihloko ngoonobumba abakhulu ngolu hlobo lulandelayo: **NDIZA KUSOYISA ISIFO SESWEKILE!** (I WILL BEAT DIABETES!). Loo nto yenza ukuba umfundi asele ezicingela ukuba soyiswa njani na isifo seswekile. Kulapho athi umfundi azifundele nzulu isicatshulwa ngenxa yokwenziwa umdla sisihloko athe umbhali wasiqaqambisa ngokuthi abhale ngoonobumba abakhulu. Umbhali ubuye abhale isihlokwana sesicatshulwa. Esi sihlokwana siye sishwankathele konke okuqulathwe sisicatshulwa ngolu hlobo lulandelayo: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously). Oku kunika umfundi ulwazi lokuba enze njani ukuze angabulawa sesi sifo, kwaye akwazi nokusilawula xa sele enaso ngokwesi sivakalisi silandelayo: **xa sele unayo iswekile ingalawuleka kodwa ayinakunyangeka** (once you have diabetes it can only be controlled, not cured).

4.5.8 Ipharamitha kayintoni

Apha kwesi sicutshulwa umbhali ubhala ngendlela yokulawula isifo seswekile. Isivakalisi esingqina olu lawulo sesi silandelayo: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously). Apha umbhali ukwabhala ngemiba eyenzekayo entlalweni. Ufuna ukunikeza abafundi udaba lokwenzekayo entlalweni malunga nokulumkisa uluntu ukuba lungabulawa sesi sifo. Kumhlathi wesithandathu wesicutshulwa umbhali uzama ukulumkisa ngendlela uluntu ekumele luzigcine ngayo ngolu hlobo lulandelayo: **ngelishwa isifo seswekile siyaxhaphaka kuba abantu batya kakhulu bangawenzi umthambo** (unfortunately diabetes is becoming more common as people eat more and exercise less). Apha umbhali ubhale egxininisa ukuba uluntu phantse lonke luzibulala ngokwalo ngokuthi lutyekakhulu luze lungawenzi umthambo.

4.5.9 Ipharamitha kakubani

Umbhali xa ebhala isicutshulwa kungokuba efuna ukudlulisela udaba oluya kuluntu. Apha umbhali uzama ukubonisa uluntu malunga neendlela ekumele khe lizilinge ukulwisana nesi sifo seswekile. Umbhali usebenzise esi sivakalisi ukubonisa ezi ndlela ekumele ukuba uluntu luzizame: **kodwa ukutya ngokuqaphela, ukwenza imithambo rhoqo nokuphumza umzimba kungamnceda umntu oneswekile** (but careful eating, regular exercise and medication can help a person with diabetes). Ngamanye amazwi uluntu luyacetyiswa ukuba luyenze le miqathango yokugcina umzimba usempilweni. Ude umbhali aleke ngesivakalisi esithi: **xa utyebile, zama ukuthintela isifo seswekile ngokunciphisa umzimba wakho nge-5%** (if you're overweight, help prevent diabetes by losing 5% of your body weight). Ngamanye amazwi ukutyeba akulunganga kuba kudala isifo seswekile.

4.5.10 Ipharamitha nganjongoni

Umbhali ubhala esi sicutshulwa ngeenjongo zokubonisa uluntu malunga nobungozi kunye nokulwa nesifo seswekile. Ude umbhali abonise obu bungozi ngale ndlela ilandelayo: **ukuba umntu akafumani unyango, usengozini yokuba kwikhoma okanye abhubhe** (if left untreated, the diabetic can go into a coma and die). Umbhali ubhala apha ngendlela elumkisa uluntu ngobungozi besi sifo. Ude acebise uluntu ukuba malisilawule esi sifo ngokwenza izinto ezithile. Oku ukutsho kwisivakalisi esithi: **abantu abaneswekile bayakhuthazwa ngoku ukuba batye iziqhamo ezibini ukuya kwezintathu ngemini** (people with diabetes are also now encouraged to have two or three fruits a day). Ngamanye amazwi uluntu olusele luneswekile kumele luzitye iziqhamo lungade lulambe kakhulu kuba oko kukwayingozi enkulu.

4.5.11 Ipharamitha kakutheni

Umbhali ubhala ngeenjongo zokuzama ukulumkisa eluntwini. Kwesi sicutshulwa umbhali ubhale isihlokwana esithi: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously). Apha umbhali uzama ukucacisela uluntu ukuba lukhona uncedo lwesi sifo seswekile. Kungoko athi umbhali xa ebhala: **kubalulekile ukulandela indlela eyiyo yokutya** (it's vital to learn to follow your eating plan), ukulungiselela ukuba luhlale lukwazi ukutya okusa empilweni.

4.5.12 Ipharamitha kanini no-phi

Xa umbhali ebhala ngobhalo olunika ingcaciso usebenzisa ixesha elimiyo okanye ixesha langoku ngolu hlobo lulandelayo: **xa utyebile, zama ukuthintela isifo seswekile ngokunciphis' umzimba wakho nge-5%** (if you're overweight, help prevent diabetes by losing 5% of your body weight). Ubhalo olunika ingcaciso lusoloko lubhalwa ngolandelelwano lweengcaciso lweziganeko ezinxulumeneyo ngolu hlobo lulandelayo: **isifo seswekile ke siqala xa usitya ukutya okuninzi okuneekhabhohayidrethi ize iglukhisi igcwale egazini kuba udakada ungakwazi ukumelana nobuninzi bayo, kwaye ube ungavelisi insulini eyaneleyo** (diabetes

occurs if, when you eat a lot of food rich in carbohydrates, too much glucose begins to build up your body, this would be because pancreas can't cope and isn't making enough insulin).

4.5.13 Ipharamitha kanjani

Umbhali isicatshulwa usibhala ngokwezigaba namanqanaba athile athungelanayo. Ngamanye amaxesha umbhali uye abe nesihloko sesicatshulwa kunye nezihlokwana zezicatshulwa, kunye nesishwankathelo ngolu hlobo lulandelayo:

Isihloko: **NDIZA KUSOYISA ISIFO SESWEKILE! (I WILL BEAT DIABETES!)**

Isishwankathelo: **iingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi** (new ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously)

Izihlokwana: **ingozi yesifo** (the diabetes danger)
ukuphila neswekile (coping with diabetes)
ingaba unaso isifo seswekile? (could you have diabetes?)
phila kakuhle (live well)

4.6 UHLAHLELO LWENQAKU 4: UMHLAZA WEBELE (BREAST CANCER)

4.6.1 Imo ngobhalo olunika ingcaciso

4.6.1.1 Ulandelelwano lwengcaciso

Inqanaba lokuziqhelanisa nesenzeko

Eli nqanaba lishwankathela iziganeko ezenzekayo eziyimvelaphi okanye eziyintsusa yesicatshulwa. Umbhali kumele alazi eli nqanaba ekwakhiweni kwesicatshulwa. Umzekelo woku sisihloko senqaku esizichazayo ukuba isichatshulwa singantoni na ngolu hlobo lulandelayo: **umhlaza webele** (breast cancer). Umbhali apha ubuye enze isishwankathelo sebali ngolu hlobo lulandelayo: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni....** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...).

Inqanaba lokushicilelwa kweziganeko

Umbhali usebenzisa amanqanaba exesha xa ebhala isicatshulwa ngolu hlobo lulandelayo: Kwinqanaba lokuqala umbhali uveza ingxaki emayisonjululwe ebalini ngolu hlobo lulandelayo: **ukuthetha ngomhlaza webele kuwavusela amanwele amabhinqa ehlabathi jikelele** (just mentioning those words is enough to cause fear among women around the world). Apha umbhali utyhilela umfundi ukuqaleka kwebali nokuqaleka kwengxaki efuna ukusonjululwa. Ngamanye amazwi esi sisiqalo sebali. Kwinqanaba lesibini umbhali ungena kuvuthondaba apho aveza iindlela zokuyisombulula le ngxaki ibikwinqanaba lokuqala. Le ngxaki isonjululwa ngokuyilwa kwezivakalisi ngolu hlobo lulandelayo: **umhlaza webele ngumhlaza omila kwiiseli ezisebeleni** (breast cancer is a cancer that starts in the cells of the breast). **Ungathi kukungasebenzi ngendlela kweeseli zize zidibane zenze isilonda** (think of it as the cells malfunctioning and clumping together to form a neoplasm, or tumor). Ngamanye amazwi apha kulapho kuqaleka ukucela kwesisombululo sengxaki yokuba nomhlaza webele. Inqanaba lesithathu libonisa isiphelo sebali. Ngamanye amazwi oku kubhalwe ngako kuphelela phi ngokwasebalini. Umbhali usivezile

isiphelo sesicatshulwa ngolu hlobo lulandelayo: **xa ukrokra ukuba unomhlaza webele uloyiko malungakwenzi uphike** (if you suspect you have breast cancer don't let your fear lead to denial). Oku kutyhilela umfundi ukuba ibali liba nesiqalo kunye nesiphelo.

Inqanaba lokuhlomla

Kweli nqanaba umbhali nguye othi ahlomle ngokwenzekayo kwisicatshulwa. Ngamanye amazwi umbhali apha uqulathe umyalezo oya kubafundi, myalezo lowo usenokuba ngocebiso okanye oyalelayo. Kwesi sicutshulwa umbhali ucebisa abafundi malunga nesifo somhlaza webele. Uthi xa ehlomla: **amabhinqa antsundu makalumke ngakumbi njengoko uphando olutsha luveza ukuba ngawona asengozini yokuhlaselwa ngumhlaza webele engekayigqibi iminyaka engama-20 ubudala kunamabhinqa amhlophe** (black women have to be especially careful, as a new study suggests they're likely to develop breast cancer more than two decades earlier than white women). Ngamanye amazwi umbhali apha walatha into yokuba amabhinqa antsundu kumele ahlale ezivavanya ukuba awakahlaselwa na sesi sifo somhlaza webele.

4.6.2 Ubume besivakalisi: ulwakhiwo lolwazi

Uhlahlelo lwenkcazo yesihloko

Eli nqaku linika umzekelo wamaxesha amaninzi apho isiqalo sesivakalisi sisebenza njengesihloko sesivakalisi. Ngamanye amaxesha intetho yesihloko iphuhliswa libinzana okanye ligatya elithi lichaze ngesihloko eso. Umhlaba wokuhlahlelwa kwenkcazo yesihloko ubonakala kakuhle kwisihloko senqaku esithi: **umhlaza webele** (breast cancer). Esi sivakalisi siphuhliswe leli gatya lilandelayo: **umhlaza webele** (breast cancer). Lithi lisebenze njengenkcazo yesihloko eso. Umsebenzi wale nkcazo kukucacisa ngakumbi malunga nokuba yintoni na umhlaza webele.

Umbhali usibonisa iindlela zengcaciso ezilandelelanayo ngokukuthi kuqala asinike isishwankathela esikwayintloko ngolu hlobo lulandelayo: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-**

kwaye amnyama ngawona asemngciphekweni... (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...). Le nkcazelo isibonisa iindlela zokuba xa abasetyhini bengaluhoyi ngokukhawuleza unyango lwesi sifo, inani lwamabhinqa lunganda nangakumbi kunakuqala. Kumhlathi wesihlanu kwinqaku umbhali uzama ukugxininisa ngokubanzi malunga nokunika inkcazelo yokuba siyintoni na kanye esi sifo ngolu hlobo lulandelayo: **umhlaza webele ngumhlaza omila kwiiseli ezisebeleni** (breast cancer is a cancer that starts in the cells of the breast). Le nkcazelo izama ukutyhila ukuba esi sisifo sivela emabeleni amabhinqa ngokuthi iiseli zingasebenzi ngendlela efanelekileyo. Oku kukwatyhilwa sisivakalisi esithi: **ungathi kukungasebenzi ngendlela kweeseli zize zidibane zenze isilonda** (think of it as the cells malfunctioning and clumping together to form a neoplasm or tumour).

Kumhlathi wesibini xa kanye umbhali aqala inqaku lakhe usibonisa imbono yokuhlalelwa kwamagqabantshintshi esihloko ngolu hlobo lulandelayo: **siyintoni?** (what is it?), **umhlaza webele ngumhlaza omila kwiiseli ezisebeleni** (breast cancer is a cancer that starts in the cells of the breast). Ibinzana elithi: **umhlaza webele ngumhlaza omila kwiiseli ezisebeleni** (breast cancer is a cancer that starts in the cells of the breast), yimbono ebonisa uchasaniso kwingcamango yentloko yokuqala ethi: **ungathi kukungasebenzi ngendlela kweeseli zize zidibane zenze isilonda** (think of it as the cells malfunctioning and clumping together to form a neoplasm or tumour). Kwibinzana lokuqala sibona inkcazelo yesifo somhlaza webele, ngelixa kwibinzana lesibini sibona uchasaniso lwebinzana lokuqala ngokufuna ukwazi ngokuthe vetshe malunga nesi sifo noxa besele etshilo umbhali ukuba sinalo ulwazi ngaso. Ngamanye amazwi ibinzana lokuqala livele njengentloko ngelixa ibinzana lesibini livele njengentetho echazayo ngolu hlobo lulandelayo: **ungathi kukungasebenzi ngendlela kweeseli zize zidibane zenze isilonda** (think of it as the cells malfunctioning and clumping together to form a neoplasm or tumour).

Ukuqhubela phambili kwesihloko

Kwisicatshulwa soloko kukho ibinzana lesibizo elisoloko likhankanywa. Eli binzana lesibizo liphuhlisa imbono yokuqhubeka kwesihloko. Ngalo ndlela umbhali ugxininisa umxholo weli nqaku abhala ngalo. Kweli nqaku lithi: **umhlaza webele** (breast

cancer), umbhali usebenzise izihlokwana eziqhubela phambili kwindlela yokuthintela isifo somhlaza webele. Ezi zihlokwana ziqhubela phambili ngolu hlobo lulandelayo: **uyintoni?** (what is it?), **iimpawu zawo** (what are the symptoms?). Zonke ezi zihlokwana zizo eziphuhlisa ukuqhubeka kwebali. Umbhali ubuye enze isihlokwana esisishwankathelo ezama ukulumkisa uluntu malunga nokungaphathwa sisifo somhlaza. Oku ukubonakalisa ngesihlokwana esithi: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...). Umbhali ubuye agxininise ukuba kukho uncedo umntu anokuzenzela ngokwakhe ukulawula esi sifo. Oku kubonakaliswa sisihlokwana esithi: **indlela yokuzivavanya** (how to do a Breast Self-Examination). Oku kucaca mhlophe ukuba xa uluntu luthe lwafumana iingcebiso kwangethuba alusayi kuzibhaqa sele lusengxakini yokuphulukana nobomi ngokungakwazi ukusilawula isifo somhlaza.

Ulwakhiwo lwesivakalisi esiyintloko

Kwesi sicutshulwa kukho isihloko esibhalwe ngokuqaqambileyo esithi: **UMHLAZA WEBELE** (BREAST CANCER). Esi sihloko silandelwa zezinye izihlokwana ezibonakalayo kwisicutshulwa ezinjengezi zilandelayo: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...). Zonke ezi zihlokwana zisisishwankathelo esityhilela umfundi ngokuza kuthi kulandele apha ebalini okanye kwisicutshulwa xa esiya efunda ngokubanzi.

Phantsi kwesihloko ngasinye umbhali uyile imihlathi ethungelanayo elawulwa zizihlokwana zayo. Phantse yonke imihlathi ekwisicutshulwa ithetha ngesifo somhlaza webele ngolu hlobo lulandelayo: **uyintoni?** (what is it?), **iimpawu zawo** (what are the symptoms?), **ngubani osengozini** (who's at risk), **ndizihlola njani?** (how can I check?), **luluphi unyango olukhoyo?** (what treatment is there?), **okokugqibela...** (finally..). Le mihlathi inika inkcazelo malunga nokuba siyintoni na esi sifo somhlaza, kwaye sikwabangelwa yintoni ebantwini ze sinyangwe njani ekugqibeleni.

Ulwazi olunikiweyo nolutsha

Xa sifunda isicatshulwa sinolwazi esinalo kakade, kunye nolwazi esiluzuzisa ngokufunda isicatshulwa. Xa sijonga isakhiwo senqaku, umbhalo osisihloko uyohluka kokuqulathwe ngaphakathi. Umbhalo wesihloko ubhalwe ngoonobumba abakhulu ngolu hlobo lulandelayo: **UMHLAZA WEBELE** (BREAST CANCER), ze isiqu sibhalwe ngoonobumba abancinci ngolu hlobo lulandelayo: **umhlaza webele ngumhlaza omila kwiiseli ezisebeleni** (breast cancer is a cancer that starts in the cells of the breast), kuze kufakwe oonobumba abakhulu apho bafuneka khona ngolu hlobo lulandelayo: **umbutho wezempilo wehlabathi iWorld Health Organisation sele ufumanise iindidi ezingama-70 zezilonda zomhlaza webele** (the World Health Organisation identifies more than 70 different kinds of breast tumour).

Zikwakhona nezinye izihlokokwana ezithi zibhalwe ngamagama angqindilili njengesilandelayo: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...). Olu bhalo lubhalwe ngqindilili lulo oluthi lube nomtsalane kumfundi kwinqaku elo kubhalwe ngalo. Olu bhalo lwenza umdla othi ngamanye amaxesha ukushiye usazibuza imibuzo enjengale ilandelayo: Yintoni isifo somhlaza? Soyiswa njani esi sifo? Ziziphi indlela eziyiliweyo zokusithintela? Ingaba ziyasebenza? Emveni kwale mibuzo uye ube nomdla wokufunda inqaku elo ngakumbi kuba ufuna ukuzivela okutshiwo sisihlokwana eso senqaku sinikiweyo. Ngokufunda kwakho inqaku ufumana ulwazi olutsha, udibanise kolu ubusele unalo engqondweni. Zonke iingxaki nezisombululo ezibhalwe kwisicatshulwa zisichazela ngakumbi kule nto umfundi ebesele eyazi. Abafundi abaninzi bayakuthanda ukufunda amanqaku azisa ingxaki. Aba bafundi baye babe nomdla kwindlela eza kuthi isonjululwe ngayo le ngxaki. Kwesi sicutshulwa sithi: **umhlaza webele** (breast cancer), ingxaki umfundi uyifumana kwalapha kwisihloko, le yokuba soyiswa njani isifo somhlaza xa bekutheni ngaphambili. Le ngxaki ibangwa kukuba uluntu lusengxakini yokuhlaswela sesi sifo ingakumbi amabhinqa weli, nanjengoko esi sivakalisi silandelayo sikungqina oko: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA

women will develop this form of cancer-and black women are especially at risk...).

Enye ingxaki yile yokuba: **ubuninzi beengxaki emabeleni kuquka namaqhuma akungomhlaza wodwa, kodwa yonke into yonk' into engaqhelekanga imel' ukujongwa ngeliso elibikhali** (most breast problems do not turn out to be cancer, but anything out of the ordinary must be taken seriously). Umfundi uthabatha olu lwazi alugcine engqondweni yakhe emva kokulufumana kumbhali. Uthi nokuba eyibona le ngxaki yokuhlaselwa sisifo somhlaza abe sele eyazi intsusa yayo. Umbhali ukwabhenca izisombululo zayo le ngxaki ngokuveza iindlela zokuthintela esi sifo ngokwesivakalisi esithi: **unyango lubandakanya utyando, unyango lwencindi yedlala kunye nonyango ngamaza ombane** (this involves surgery with possible hormonal therapy and radiation therapy).

Unxulumano lomxholo nembali

Unxulumano lomxholo nembali luzekeliswa kuluhlu lwezivakalisi kwisicatshulwa. Kukho ukudibana okuthile phakathi kwembono kunye nolunye lohlelo lwenkcazelo yesihloko. Kubalulekile ukukuqaphela oko xa kufundwa isicatshulwa.

Umzekelo ocacileyo wonxulumano lwembali uqondakala kwisihloko esithi: **umhlaza webele** (breast cancer). Esi sihloko kumele ukuba sibhalwe ngokupheleleyo kwathiwa: **isifo somhlaza webele** (breas cancer disease), koko sikwimo efinyeziweyo ethi: **umhlaza webele** (breast cancer). Ngamanye amazwi eli ligatya lokuqala lesihloko: **umhlaza webele** (breast cancer), elithi lisebenze ukuphuhlisa imbali yesivakalisi. Umfundi uza kuyiqwalasela into yokuba igatya elithi: **isifo somhlaza** (cancer disease), lelona liyintloko okanye lingumxholo wesivakalisi. Kwakhona eli gatya lisebenza njengentloko okanye umxholo weli nqaku xa lilonke. Loo nto ithetha ukuba igatya elithi: **isifo somhlaza webele** (breas cancer disease), yimbali okanye kukunaba kombhali kwisihloko okanye kumxholo.

Kwimizekelo emininzi umxholo uthatha ingongoma eyintloko. Kwisivakalisi esithi: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...), ibinzana elithi: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza** (statistics

show one in 36 SA women will develop this form of cancer), ngumxholo okanye yintsusa yokubhala esi sicutshulwa, ngelixa igatya elithi: **kwaye amnyama ngawona asemngciphekweni...** (and black women are especially at risk...), liyimbali yokwenzekayo kwisicutshulwa. Imbali iphuma kumxholo okanye kwingongoma eyintloko iyichaza ngokuphandle into eyenzekayo malunga nokunqanda isifo somhlaza. Imbali ngomxholo ifumaneka kumhlathi wesibini kwisivakalisi esithi: **umhlaza webele ngumhlaza omila kwiiseli ezisebeleni** (breast cancer is a cancer that starts in the cells of the breast). Imbali ibe yile esichazela ubume besi sifo. Xa siyichaza imbali singathi inika ingcaciso ngomxholo.

Unxulumano oluqwalasela iingcinga ezifunekayo

Abafundi kwisicutshulwa basenokufumana ulwazi olugxininisiweyo nolunye oluthathwa njengolucingelayo nolwandulelayo. Kwizinto ezihlayo ezininzi, ababhali baza kusebenzisa izimelabizo, iimvumelwano ezingathathi cala nezicacise iimbono ngokwazo ezinxulumene neengcinga ezifunekayo. Kwisivakalisi esithi: **ungathi kukungasebenzi ngendlela kweeseli zize zidibane zenze isilonda** (think of it as the cells malfunctioning and clumping together to form a neoplasm or tumour), olu lwazi lwenzelwe ukuqwalasela le ngxoxo okanye landulelwe yiloo nto umbhali ayithethayo malunga nesifo somhlaza. Olu lwazi luthatyathwa njengolwazi olwandulela ingxoxo ezayo. Lo ngxoxo yile ilandelayo: **esi silonda singangabi nabungozi okanye sibe nabo** (this can be harmless or cancerous). Ngamanye amazwi ulwazi lokuqala luvela njengombuzo othi uphendulwe lulwazi olulandelayo.

Umbhali ukwasebenzise uhlobo lokukhankanya egxininisa isivakalisi ngolu hlobo lulandelayo: **nabani na anganawo umhlaza webele** (anyone can get breast cancer). Apha umbhali uchaza ukuba esi sifo asikhethe mntu koko sihlasela nabani na olibhinqa. Ngamanye amazwi uluntu lusesesichengeni sokuzibhaqa sele lunesifo somhlaza. Isivakalisi esithi: **nabani na anganawo umhlaza webele** (anyone can get breast cancer), silandelwa sisivakalisi esilandulayo esithi: **kodwa zikho izinto ezingenza ukuba umntu abesecicini lokuba nesi sifo** (but there are factors that might make one more likely to develop the disease). Oku kuthetha ukuba noxa uluntu lunganaso esi sifo kodwa ezinye izinto zidalwa kukuba lowo unaso mhlawumbi ufuzile kusapho lwakhe okanye akafumani nabantwana.

4.6.3 Uyamano kwisicatshulwa

Le mbono iza kuchazwa ngokuthi kujongwe izinto ezithi zibe negalelo kwindlela ezibonakala ngayo izicatshulwa. Ezi zinto zezi zilandelayo: isalathisi, uthelekiso loyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, nokuvumelana kwamagama kwisivakalisi.

Isalathisi

Ababhali bayakwazi ukusebenzisa izalathisi okanye isingqiniso kwimvumelwano ezizezabo nezingathathi cala, ukucacisa imbono yonxulumano engqamene neengcinga ezifunekayo. Kwisivakalisi esithi: **esi silonda singangabi nabungozi okanye sibe nabo** (this can be harmless or cancerous), ibinzana elichazayo liqulethe isimelabizo u- **esi**, silandelwa lungqamano lwesicatshulwa esithi: **silonda singangabi nabungozi okanye sibe nabo** (this can be harmless or cancerous). Kukwakho ibinzana elithi: **le nkqubo ibizwa ngokuba yimetastasis** (this process is called metastasis), eliphuhlise indlela esi silonda somhlaza sithi sidale ukuba iiseli zawo ziphuncule zingene kwinkovu nasemathanjeni zize zityhutyhe egazini ziye kuhlala ndaweni yimbi emzimbeni. Umbhali ukwatyhila oku kulandelayo: **ezo zinto ziquka** (these include), apha umbhali uyagxininisa ngokusebenzisa isimelabizo u-**ezo** ukubonisa ezinye izinto ezingenza ukuba umntu abesecicini lokuba nesi sifo. Umbhali ukwasebenzise isikhombisi u-**le no-lo** ngeenjongo zokukhankanya eyona X-reyi ithi ibe luncedo xa uzihlola ukuba unaso esi sifo kusini na, ngolu hlobo lulandelayo: **le X-reyi ekhawulezayo iyachana kwaye kuthiwa inciphisa namathuba okuba lo mhlaza usube imiphefumlo** (a form of mild X-ray, mammography is relatively fast, reasonably accurate and has been estimated to reduce breast cancer-related mortality).

Uthelekiso loyamano nenguqulo yamagama

Uthelekiso loyamano nenguqulo yamagama ziyadibana kakhulu. Zombini ezi ziqwenga zisetyenziswa ngexesha elinye. Oku sikubona kwisivakalisi esithi: **ukuthetha ngomhlaza webele kuwavusela amanwele amabhinqa amaninzi** (just mentioning breast cancer is enough to cause fear among women around the world).

Kwesi sivakalisi sibona isaci u- **kuwavusela amanwele** (to cause fear) esintsingiselo yaso iluloyiko. Ngamanye amazwi umbhali ubonisa indlela amabhinqa oyika ngawo kwakuthethwa ngomhlaza webele. Esinye isivakalisi siqulathe uchasaniso oluvela ngolu hlobo lulandelayo: **esi silonda singangabi nabungozi okanye sibe nabo** (this can be harmless or cancerous). Esi sivakalisi siqulathe uchasaniso oluthi: **singangabi nabungozi > sibe nabo**. Olunye uchasaniso luvela kwezi zivakalisi zilandelayo: **nabani na anganawo umhlaza webele-kodwa zikho izinto ezingenza ukuba umntu abesecicini lokuba nesi sifo** (anyone can get breast cancer-but there are factors that might make one more likely to develop the disease), esi sivakalisi sinamagatya amabini achaseneyo. Ngamanye amazwi igatya lokuqala elithi: **nabani na anganawo umhlaza webele** (anyone can get breast cancer) lilandelwa ligatya elichasayo elithi: **kodwa zikho izinto ezingenza ukuba umntu abesecicini lokuba nesi sifo** (but there are factors that might make one more likely to develop the disease).

Izihlanganisi

Umbhali usebenzise izihlanganisi ukwakha izivakalisi. Ezi zivakalisi ziyilwa zibe yimihlathi. Le mihlathi ithi ihlanganiswe ze yakhe isicatshulwa. Kwisicatshulwa esingesifo somhlaza webele izihlanganisi ziyilwe ngolu hlobo lulandelayo: **nabani na anganawo umhlaza webele-kodwa zikho izinto ezingenza ukuba umntu abesecicini lokuba nesi sifo** (anyone can get breast cancer-but there are factors that might make one more likely to develop the disease). Apha umbhali usebenzise isihlanganisi u- **kodwa** ukuzama ukuveza uchasaniso lokuba uluntu lunganaso esi sifo kodwa phezu kwezinto ezithile anokuthi umntu azibhaqe sele enazo, umzekelo woku uvezwa sisivakalisi esithi: **ezo zinto ziquka owayenaso kusapho lwakho, ukungabi nabantwana...** (these include a family history of breast cancer, no children..). Ngamanye amazwi umbhali uzama ukubonisa ukuba xa esebenzise esi sihlanganisi u- **kodwa** kuza kulandela inkcazelo ethe vetshe ngesifo somhlaza eyile sele sithethe ngayo apha ngasentla. Kwisivakalisi esithi: **xa umhlaza webele uqala ufele lwebele lusuka lube ngathi luvuthelene** (when breast cancer cells invade the small lymph vessels in the skin of the breast, the skin will appear inflamed), u-**xa** kwesi sivakalisi usebenze njengombekwa phambili ukuzama ukucacisa indlela yokuba esi sifo sidaleka njani na ebeleni. Kwisivakalisi esithi: **kodwa ke xa uqala**

kulula ukuba umhlaza unwenwe elufeleni lwamabele (first though the cancer is likely to spread to the skin of the breast), kukho isihlanganisi u- **kodwa no-xa** athe umbhali wazama ukugxininisa ubungozi bokuqaleka komhlaza webele ngokuthi unwenwa lula elufeleni lwebele.

Isivakalisi siyakwazi ukuqulatha intlaninge yezivakalisi ezidityaniswa zizihlanganisi ngolu hlobo lulandelayo: **kaloku awukhethi mntu ungakanani, hlanga luthile okanye abantu abamkela malini** (breast cancer doesn't care of age, race, income group or any other distinctions). Kwesi sivakalisi sibona amagatya amabini ahlanganiswe zizihlanganisi ngolu hlobo lulandelayo: igatya lokuqala: **kaloku awukhethi mntu ungakanani, hlanga luthile** (breast cancer doesn't care of age, race,), igatya lesibini: **okanye abantu abamkela malini** (income group or any other distinctions). Umbhali apha uzame ukuwahlanganisa la magatya ngezihlanganisi ezivumelana nawo ukuphuhlisa intsingiselo etshiwo koko. Zonke ezi zihlanganisi zisibonisa uchasano lothelekiso lwezinto eziyimbangi yokuba uluntu lube nesifo somhlaza.

Izikhombisi / izalathandawo

Kwesi sicutshulwa umbhali uzisebenzisile izimelabizo zokwalatha okanye izikhombisi ukufumana uqhagamshelwano lwesibizo okanye uqhagamshelwano lwesivakalisi. Ezi zikhombisi zilandelayo ziqulathwe sesi sicutshulwa: **esi silonda singangabi nabungozi okanye sibe nabo** (this can be harmless or cancerous). Esi sivakalisi sikhombisa ukuba ibele xa sele linesilonda loo nto ikhombisa ukuba sele kuqalisa umhlaza webele. Kwisivakalisi esithi: **ezo zinto ziquka** (these include), umbhali uzama ukubonisa ukuba zikho ezinye izinto ezingenza ukuba umntu abesecicini lokuba nesi sifo. Utsho umbhali ezikhankanya ezi zinto ngolu hlobo lulandelayo: **ezo zinto ziquka owayenaso kusapho lwakho, ukungabi nabantwana...** (these include a family history of breast cancer, no children..). Kwisivakalisi esithi: **le X-reyi ekhawulezayo iyachana kwaye kuthiwa inciphisa namathuba okuba lo mhlaza usube imiphefumlo** (a form of mild X-ray, mammography is relatively fast, reasonably accurate and has been estimated to reduce breast cancer-related mortality), umbhali usebenzise isikhombisi u-**le no-lo** ngeenjongo zokukhankanya eyona X-reyi ithi ibe luncedo xa uzihlola ukuba unaso esi sifo kusini na. Kwisivakalisi

esithi: **lihoeye elo qhuma!** (do not ignore that lump!), umbhali usebenzise esi sikhombisi u-elo ngeenjongo zokuyalela amabhinqa ukuba xa ebona iqhuma ebeleni mawenze unakonako ukuze linyangwe kusekutsha.

Uphinda-phindo

Umbhali xa ebhala inqaku usebenzisa uphinda-phindo ukuzama ukugxininisa umba othile okanye efuna ukuphuhlisa okanye ukuphumeza injongo ethile. Apha kwisicatshulwa somhlaza webele umbhali uphinda-phinde izivakalisi ezixela ngokuba nomhlaza webele. Ukanti nesihloko usiqale ngokusibhala ngolu hlobo lulandelayo: **UMHLAZA WEBELE (BREAST CANCER)**, aze alandelise ngezivakalisi eziyamileyo kwisihloko ezizizihlokwana ezinjengezi zilandelayo: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...). Umbhali apha uzama ukuphuhlisa ukuba zikhona iindlela neengcamango zokuthintela isifo somhlaza, umzekelo njengokuhlolwa. Ukanti ubuye alumkise ukuba kumele sithathelwe ingqalelo esi sifo kuba siyabulala xa singahoywanga.

Kwisihlokwana esithi: **uyintoni?** (what is it?), umbhali uzama ukunika uluntu iinkcukacha ezithe vetshe malunga nenkcazelo yesi sifo. Umbhali ubuye enze izihlokwana ngokwemihlathi ukuzama ukunika iinkcukacha malunga nesi sifo ngolu hlobo lulandelayo: **iimpawu zawo** (what are the symptoms?). Umbhali uzama ukuveza ukuba esi sihlokwana sinceda umfundi ukuba azi banzi ngeempawu zesi sifo. Ezinye izihlokwana zezi zilandelayo: **ngubani osengozini?** (who's at risk?), **ndizihlola njani?** (how can I check?), **luluphi unyango olukhoyo?** (what treatment is there?), **okokugqibela...** (finally...). Ngamanye amazwi apha umbhali wenza ingcebiso kuluntu ukuba xa luthe lwanezinto eliziqaphelayo kwezi nkcukacha zikhankanyiweyo ngasentla kumele ludibane nabantu abaluncedo. Umbhali ubakhankanyile abantu abaluncedo ngolu hlobo lulandelayo: **ndizihlola njani?** (how can I check?), aze abachaze abo bantu ngolu hlobo lulandelayo: **Zintathu iindlela, ungazihlola ngokwakho ibele, ungahlolwa ngugqirha okanye umongikazi kunye nangohlolo lweX-reyi** (there are three main ways, breast self-examination, examination by doctor or nurse and mammography).

Ukuvumelana kwamagama kwisivakalisi

Amagama athi avumelane akhiwa ngokuhlanganisa amagama amabini nangaphezulu. La magama azizigaba zentetho ezahlukeneyo. Kwesi sicutshulwa somhlaza webele siyawafumana la magama ngolu hlobo lulandelayo: **ukuthetha ngomhlaza webele kuwavusela amanwele amabhinqa amaninzi** (just mentioning breast cancer is enough to cause fear among women around the world). Igama elithi: **kuwavusela amanwele** (to cause fear) ligama umbhali alisebenzisileyo latsho lamela okuthile ngolu hlobo lulandelayo: **ukuvusa amanwele** (to cause fear) > kusetyenziswe amagama amabini, ukuvusa no-amanwele kwaza kwaphuma isaci. Apha umbhali usebenzise eli gama ukuzama ukuchaza indlela esoyikwa ngayo esi sifo ngamabhinqa jikelele. Silitsho ibhinqa loyike nokuba sele kuthiwa lisisinhanha kangakanani na.

4.6.4 Unamathelwano kwisicutshulwa

Iziseko zonamathelwano ezingezizo ezeelwimi

Umfundi uyakwazi ukusilandela isakhiwo, nokumiswa kwezehlo zeziganeko zesicutshulwa ngamaxesha azo ngenxa yolwazi lwakhe lwangaphambili. Umfundi uyakwazi ukusilandela isicutshulwa kuba silandele amanqanaba ekwavunyelwana ngawo ekuyilweni kwamanqaku ephepha-ndaba. Kwesi sicutshulwa somhlaza webele isihloko sibhalwe ngamagama amakhulu acacileyo angala: **UMHLAZA WEBELE (BREAST CANCER)**. Esi sihloko siqaqambisa umxholo wenqaku kuba uthi wakusifunda ushiyeke unemibuzo enjengale ilandelayo: Woyiswa njani umhlaza webele? Kwaye uyintoni? Ziziphi iimpawu zawo? Ukanti umhlathi ngamnye wesicutshulwa uyilwe wamfutshane ukuze inqaku lifundeke ligqitywe kwangelo xesha. Imihlathi yenqaku iqulathe okuthile okunxibeleleneyo ngokulandelelana kwayo. Yonke le mihlathi ikhokelwa sisihloko. Kwesi sicutshulwa siyaphawula ukuba sakhiwe ngokuba sibe namaqanaba anjengala alandelayo: isiqalo, esishwankathela okuza kwenzeka kwisicutshulwa njengale ndlela ilandelayo: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at

risk...). Uvutho-ndaba, lutyhila ukujiya kwesicatshulwa, ngamanye amazwi yimihlathi ecacisa ukuqhubeka kwebali ngolu hlobo lulandelayo: **umhlaza webele ke wona, unganwenwela emiphungeni, esibindini, engqondweni, nangakumbi emathanjeni engalo, awemilenze nasezimbanjeni** (breast cancer then can spread to the lungs, liver, brain, and most commonly to the bones in the arms, legs and ribcage). Apha umbhali uzama ukucacisa indlela onwenwa ngayo umhlaza webele emzimbeni. Ukanti isicatshulwa siba nesiphelo ngolu hlobo lulandelayo: **xa ukrokra ukuba unomhlaza webele uloyiko malungakwenzi uphike** (if you suspect you have breast cancer don't let your fear lead to denial)

Ukunxulumana

Xa umbhali ethe waphumelela ukubhala isicatshulwa ngendlela apho isiganeko sizala esinye, loo nto yenza ukuba umfundi akwazi ukuchonga unxulumano kwisicatshulwa, chongo olo oluza kuthi ludibanise ulwazi lwakhe lwangaphambili nolu alufumanayo. Kwesi sicutshulwa sibona umbhali ebhala ngesifo somhlaza. Umbhali uphinde kwakwesi sicutshulwa aveze iindlela zokusithintela esi sifo. Oku ukuyile ngokwenza izihlokwana ezithungelanayo ngolu hlobo lulandelayo: **uyintoni?** (what is it?), **iimpawu zawo** (what are the symptoms?), **ngubani osengozini?** (who's at risk?), **ndizihlola njani?** (how can I check?), **luluphi unyango olukhoyo?** (what treatment is there?), **okokugqibela...** (finally...). Ezi zihlokwana ziphendula imibuzo umbhali azibuza yona malunga nokuba nesi sifo, kwaye zinika nendlela yokukwazi ukumelana nesi sifo futhi azazi neempawu zaso.

Amalungu oyamano nolungelelaniso

Ukuhlahlelwa kwesicatshulwa kuquka imiba emibini, uthelekiso nokuthetha kwakhona nenkangeleko yolwayamano nolungelelaniso. Kwesi sicutshulwa umbhali usebenzise ulwamano nolungelelaniso ngolu hlobo lulandelayo: **ubulala amabhinqa amaninzi ngaphezulu kwalo naluphi na uhlobo lomhlaza** (breast cancer kills more women world wide than any other cancer). Apha umbhali uzama ukuveza ukuba nokuba zikhona ezinye iintlobo zomhlaza kodwa owona unobungozi ngulo webele kuba ubulala izigidi zabantu nanjengoko oko kuboniswa sisivakalisi esithi: **njengoko ubulala malunga nama-500 000 ngonyaka** (claiming about 500 000 lives annually).

Oku kuchaza ukuba uluntu luya luhlaselwa ngamandla sisifo somhlaza kwaye olu hlaselo alusakhethi bani, nokuba umdala okanye umncinane kuyafana nje kuso. Oku umbhali ukubonisa ngolu hlobo lulandelayo: **kwiminyaka engaphambili umhlaza ubuhlasela kakhulu amabhinqa angaphaya kwama-40 eminyaka ubudala, kodwa ngoku uhlasela namabhinqa amatsha** (in the past breast cancer mostly affected women over 40 years old, but we're seeing younger and younger women with breast cancer). Umbhali ukwasebenzise uchasaniso kwesi sivakalisi esele sikhankanyiwe ngasentla, ukuzama ukuveza ubungozi bokuba nomhlaza webele.

Ukusetyenziswa kwentelekelelo

Intelekelelo ethi inyanzelwe sisakhiwo sesicatshulwa inenxaxheba enkulu eyidlalayo kwizinto ezisebenzayo ekudaleni umanyano. Intelekelelo iyafuneka ukudibanisa ulwazi olutsha nolwazi oluqulethwe yingqondo yomfundi. Kwisicatshulwa esingesifo somhlaza kukho intelekelelo yokuba soyiswa njani isifo somhlaza ngolu hlobo lulandelayo: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...). Intelekelelo yile yokuba umbhali achaze ukuba kolu hlaselo lwesi sifo somhlaza abona bantu basemngciphekweni ngabamnyama. Ngamanye amazwi umfundi uyakwazi ukuba neyakhe ingcingane yokubona ukuba esi sifo sithanda ukuhlasele amabhinqa amnyama, umzekelo ngokungazihoyi iimpawu zawo, phambi kokuba asifunde sonke isicatshulwa.

Izimo zobuciko kunamathelwano

Kwisicatshulwa sesifo somhlaza isimo sobuciko sibonakaliswe ngeendlela ezahlukenenyo ezinjengesenzeko-siphumo, uchasaniso-luthelekiso nomzekelo-bungxoxo. Ngamanye amazwi kwesi sicutshulwa kukho umzekelo-bungxoxo ngolu hlobo lulandelayo: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...). Oku kubonisa ukuba umbhali ufuna ukubonisa ukuba abona bantu bahlaselwa sesi sifo kakhulu ngamabhinqa

antsundu. Isimo sobuciko kunamathelwano lwesicatshulwa kukusombululeka kwengxaki.

Kwesi sicutshulwa kukwakho ubuciko obubonisa uhasaniso-luthelekiso ngolu hlobo lulandelayo: **nabani na anganawo umhlaza webele-kodwa zikho izinto ezingenza ukuba umntu abesecicini lokuba nesi sifo** (anyone can get breast cancer-but there are factors that might make one more likely to develop the disease). Ngamanye amazwi umbhali uzama ukubonisa ukuba oyena nobangela wesifo somhlaza zezi zinto zilandelayo ezisisenzeko-siphumo: **xa kukho owayenaso kusapho lwakho, ukungabi nabantwana, okanye ube nabo emva kwama-35 eminyaka ubudala, ukuqala ukuya exesheni ungekabi neminyaka eli-12 okanye uyeke emva kweminyaka engama-50** (a family history of breast cancer, no children, or having had your first child after 35, menstruation before 12 or menopause after age 50).

4.6.5 Inkcazelo yamagama

Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana

Umba wokukhethwa kwamagama yindawo yohlahlelo ngokunxulumene neenkukacha zamagama umzekelo izenzi, izimelabizo namalungu okuqala kwisivakalisi. Umbhali uye awasebenzise la malungu kwisicatshulwa ukwenzela ukuba akwazi ukufezekisa ezo njongo zonxibelelwano. Kwisivakalisi esithi: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...), u-**kwaye** kwesi sivakalisi usebenze njengesinxulumanisi esichaza isiphumo sawona mabhinqa aba semngciphekweni wokuhlaselwa sesi sifo sebele.

Ukukhethwa kwamalungu okuqala kwisivakalisi

Ukukhethwa kwelungu lokuqala kwisivakalisi kunegalelo kunxibelelwano phakathi komfundi nombhali. Oko kwenza ukuba umfundi athelekelele into umbhali aza kuthetha ngayo kwisicatshulwa, ngenxa yokuqaqamba mhlawumbi kwesivakalisi

sokuqala. Kwisicatshulwa esingesifo somhlaza umbhali uqaqambise isihloko sesicatshulwa ngolu hlobo lulandelayo: **UMHLAZA WEBELE (BREAST CANCER)**. Umbhali uyayicinga into yokuba eli binza lingasentla sisihloko sesicatshulwa kwaye yonke into eza kuxoxwa iza kuba ngesifo somhlaza, kuquka ubungozi, ukuphila noncedo lwaso. Liqala nje ibali umbhali ulobe ingqondo yomfundi ngokuthi isihloko sesicatshulwa asitshayebele ngesivakalisi esisisihlokwana ngolu hlobo lulandelayo: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...). Oku kubanga umdla kumfundi ukuba afunde banzi ngale ndlela iluncedo yokulawula umhlaza. Umbhali ubuye asinike isizathu sesihloko sokuba soyiswa njani isifo somhlaza ngolu hlobo lulandelayo: **unyango lubandakanya utyando, unyango lwencindi yedlala kunye nonyango ngamaza ombane** (this involves surgery with possible hormonal therapy and radiation therapy). Oku kumchazela mhlophe umfundi ukuba ukuze alawule umhlaza kumele adibane nogqirha okanye umongikazi okufuphi naye.

Ukukhethwa kwezenzi

Kwisicatshulwa umbhali usebenzise izenzi zokuyalela njengakwesi sivakalisi silandelayo: **amabhinqa antsundu makalumke ngakumbi njengoko uphando olutsha luveza ukuba ngawona asengozini yokuhlaselwa ngumhlaza webele** (black women have to be especially careful as a new study suggests they're likely to develop breast cancer), u- **makalumke** (careful) sisenzi sokuyalela okanye ukugxininisa ukuba nakanjani na amabhinqa antsundu makayithathele ingqalelo into yokuba nomhlaza webele. Oku kukwalotywa umfundi ukuba aqhubeke nokufunda isicatshulwa ukuze aqonde ukuba sode sivele phi na isisombululo sokulawula umhlaza. Umbhali ukwasebenzise nezinye izenzi ezinjengezi zilandelayo: **kuyakhuthwazwa ukuhlolwa kwamabhinqa** (routine annual mammography of women is recommended), **liho ye elo qhuma!** (do not ignore that lump), ngeenjongo zokwenza izicengo ukuba amabhinqa aquqele kumaziko okwenza uvavanyo lomhlaza ukuze angazibhaqi sele engenakukwazi ukuzinceda.

4.6.6 Ipharamitha kangubani

Umfundi uthi eqala ukusifunda isicatshulwa abone ukuba sibhalwe ngumntu onamava. Umbhali onamava wenza ukuba isicatshulwa sibe nomtsalane kubafundi. Kwisicatshulwa esingesomhlaza webele umbhali ubhale isihloko ngqindilili ngolu hlobo lulandelayo: **UMHLAZA WEBELE (BREAST CANCER)**. Loo nto inika umdla kumfundi ukuba azibuze ukuba kuxa kutheni xa kusithiwa umntu unomhlaza webele. Umfundi uthi akhawuleze azifundele kwisicatshulwa ngenxa yomtsalane wesihloko esichongwe ngumbhali saza sabhalwa ngokuqaqambileyo. Umbhali ukwanamava ngokuthi anike isishwankathelo sesicatshulwa ngolu hlobo lulandelayo ngelokuloba ingqondo yomfundi: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...). Ngamanye amazwi umbhali ukrobisa umfundi kwinto aza kuthetha ngayo kwisicatshulwa ukuze umfundi azinabisele ngokuthi azifundele isicatshulwa ngokuthe vetshe. Umbhali uhlahle indlela ngokulandelelana kwebali, kubekho isiqalo, **ukuthetha ngomhlaza webele kuwavusela amanwele amabhinqa amaninzi** (just mentioning breast cancer is enough to cause fear among women around the world), ukuqhubeka kwesicatshulwa, **umhlaza webele ngumhlaza omila kwiiseli ezisebeleni** (breast cancer is a cancer that starts in the cells of the breast), nokusongwa kwesicatshulwa, **xa ubhaqwe kusekutsha unganyangeka uphele** (the earlier breast cancer is diagnosed the greater one's chances are of making a full recovery). Konke oku kukhombisa ukuba umbhali ngumntu osele enamava ekubhaleni izicatshulwa ngokwendlela le imihlathi yesicatshulwa igcwangciswe ngayo ngokwezihlokwana ngolu hlobo lulandelayo: **uyintoni?** (what is it?), **iimpawu zawo** (what are the symptoms?), **ngubani osengozini?** (who's at risk?), **ndizihlola njani?** (how can I check?), **luluphi unyango olukhoyo?** (what treatment is there?), **okokugqibela...** (finally...)

4.6.7 Ipharamitha yokubhala

Umbhali wala nje zibekwa abe sele esiqaqambisa isicatshulwa ngaloo nto abhala ngayo. Ngamanye amazwi umbhali uyasihombisa isicatshulwa ngokubhala isihloko

ngoonobumba abakhulu ngolu hlobo lulandelayo: **UMHLAZA WEBELE** (BREAST CANCER). Loo nto yenza ukuba umfundi asele ezicingela ukuba soyiswa njani isifo somhlaza. Kulapho athi umfundi azifundele nzulu isicatshulwa ngenxa yokwenziwa umdla sisihloko athe umbhali wasiqaqambisa ngokuthi abhale ngoonobumba abakhulu. Umbhali ubuye abhale isihlokwana sesicatshulwa. Esi sihlokwana siye sishwankathele konke okuqulathwe sisicatshulwa ngolu hlobo lulandelayo: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...). Oku kunika umfundi ulwazi lokuba enze njani ukuze angabulawa sesi sifo, kwaye akwazi nokusilawula xa sele enaso.

4.6.8 Ipharamitha kayintoni

Apha kwesi sicutshulwa umbhali ubhala ngendlela yokulawula isifo somhlaza webele. Isivakalisi esingqina olu lawulo sesi silandelayo: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...). Apha umbhali ukwabhala ngemiba eyenzekayo entlalweni. Ufuna ukunikeza abafundi udaba lokwenzekayo entlalweni malunga nokulumkisa uluntu ukuba lungabulawa sesi sifo. Kwisihlokwana esithi: **ndizihlola njani?** (how can I check?), umbhali uzama ukulumkisa ngendlela uluntu ekumele luzigcine ngayo luzivavanya ngolu hlobo lulandelayo: **Zintathu iindlela, ungazihlola ngokwakho ibele, ungahlolwa ngugqirha okanye umongikazi kunye nangohlolo lweX-reyi** (there are three main ways, breast self-examination, examination by doctor or nurse and mammography). Apha umbhali ubhale egxininisa ukuba uluntu phantse lonke luzibulala ngokwalo ngokuthi lungazivavanyi futhi lungawatyeleli namaziko avavanya umhlaza.

4.6.9 Ipharamitha kakubani

Umbhali xa ebhala isicatshulwa kungokuba efuna ukudlulisela udaba oluya kuluntu. Apha umbhali uzama ukubonisa uluntu malunga neendlela ekumele khe lizilinge ukulwisana nomhlaza. Umbhali usebenzise esi sivakalisi ukubonisa ezi ndlela

ekumele ukuba uluntu luzizame: **amabhinqa antsundu makalumke ngakumbi njengoko uphando olutsha luveza ukuba ngawona asengozini yokuhlaselwa ngumhlaza webele** (black women have to be especially careful as a new study suggests they're likely to develop breast cancer). Ngamanye amazwi uluntu luyabongozwa ukuba luhlale lukuqaphela ukuhlaselwa ngumhlaza ingakumbi amabhinqa antsundu. Ude umbhali aleke ngesivakalisi esithi: **kuyakhuthwazwa ukuhlolwa kwamabhinqa** (routine annual mammography of women is recommended). Ngamanye amazwi lo ngumyalezo oya kumabhinqa ukuba makangahlali athi cwaka xa esiva kukho intlungu esebeleni.

4.6.10 Ipharamitha nganjongoni

Umbhali ubhala esi sicutshulwa ngeenjongo zokubongoza uluntu malunga nobungozi kunye nokulwa nomhlaza. Ude umbhali abonise obu bungozi ngale ndlela ilandelayo: **ubuninzi beengxaki emabeleni kuquka namaqhuma akungomhlaza wodwa, kodwa yonke into engaqhelekanga ime' ukujongwa ngeliso elibukhali** (most breast problems do not turn out to be cancer, but anything out of the ordinary must be taken seriously). Umbhali ubhala apha ngendlela yokubongoza uluntu ngobungozi besi sifo. Ude acebise ukuba uluntu malisilawule esi sifo ngokwenza izinto ezithile. Oku ukutsho kwisivakalisi esithi: **Zintathu iindlela, ungazihlola ngokwakho ibele, ungahlolwa ngugqirha okanye umongikazi kunye nangohlolo lweX-reyi** (there are three main ways, breast self-examination, examination by doctor or nurse and mammography).

4.6.11 Ipharamitha kakutheni

Umbhali ubhala ngeenjongo zokuzama ukulumkisa eluntwini. Kwesi sicutshulwa umbhali ubhale isihlokwana esithi: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...). Apha umbhali uzama ukucacisela uluntu oluntsundu ukuba lolona lusesichengeni kakhulu kukuhlaselwa sesi sifo. Kungoko athi umbhali xa ebhala: **isininzi samabhinqa antsundu amnyama afunyanwa ukuba anomhlaza xa ekwiminyaka angama-40 ngelixa**

amhlophe efunyanwa enama-67 ukuba nawo (more black women are diagnosed with breast cancer in their 40s while for white women the average age is 67), ngeenjongo zokubonisa ukuba esi sifo sihlasele ngokubanzi kumabhinqa antsundu.

4.6.12 Ipharamitha kanini no-phi

Xa umbhali ebhala ngobhalo olunika ingcaciso usebenzisa ixesha elimiyo okanye ixesha langoku ngolu hlobo lulandelayo: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...). Ubhalo olunika ingcaciso lusoloko lubhalwa ngolandelelwano lweengcaciso lweziganeko ezinxulumeneyo ngolu hlobo lulandelayo: **amabhinqa antsundu makalumke ngakumbi njengoko uphando olutsha luveza ukuba ngawona asengozini yokuhlaselwa ngumhlaza webele engekayigqibi iminyaka engama-20 ubudala kunamabhinqa amhlophe** (black women have to be especially careful as a new study suggests they're likely to develop breast cancer more than two decades earlier than white women).

4.6.13 Ipharamitha kanjani

Umbhali isicatshulwa usibhala ngokwezigaba namanqanaba athile athungelanayo. Ngamanye amaxesha umbhali uye abe nesihloko sesicatshulwa kunye nezihlokwana zezicatshulwa, kunye nesishwankathelo ngolu hlobo lulandelayo:

Isihloko: **UMHLAZA WEBELE (BREAST CANCER)**

Isishwankathelo: **amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselwa lolu hlobo lwesifo somhlaza-kwaye amnyama ngawona asemngciphekweni...** (statistics show one in 36 SA women will develop this form of cancer-and black women are especially at risk...)

Izihlokwana: **uyintoni?** (what is it?), **iimpawu zawo** (what are the symptoms?), **ngubani osengozini?** (who's at risk?), **ndizihlola njani?** (how can I check?), **luluphi unyango olukhoyo?** (what treatment is there?), **okokugqibela...** (finally...)

4.7 UHLAHLELO LWENQAKU 5: UNYANGO LWESIFO SEPHEPHA (TREATING TUBERCULOSIS)

4.7.1 Imo ngobhalo olunika ingcaciso

4.7.1.1 Ulandelelwano lwengcaciso

Inqanaba lokuziqhelanisa nesenzeko

Eli nqanaba lishwankathela iziganeko ezenzekayo eziyimvelaphi okanye eziyintsusa yesicatshulwa. Umbhali kumele alazi eli nqanaba ekwakhiweni kwesicatshulwa. Umzekelo woku sisihloko senqaku esizichazayo ukuba isichatshulwa singantoni na ngolu hlobo lulandelayo: **unyango lwesifo sephepha** (treating tuberculosis). Umbhali apha ubuye enze isishwankathelo sebali ngolu hlobo lulandelayo: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTB)-kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...** (nearly two-thirds of South Africans carry TB-but fight back because, in most cases, the disease is easily treatable...).

Inqanaba lokushicilelwa kweziganeko

Umbhali usebenzisa amanqanaba exesha xa ebhala isicatshulwa ngolu hlobo lulandelayo: Kwinqanaba lokuqala umbhali uveza ingxaki emayisonjululwe ebalini ngolu hlobo lulandelayo: **ziyintoni iimpawu zayo?** (what are the symptoms?). Apha umbhali utyhilela umfundi ukuqaleka kwebali nokuqaleka kwengxaki efuna ukusonjululwa. Ngamanye amazwi esi sisiqalo sebali. Kwinqanaba lesibini umbhali ungena kuvuthondaba apho aveza iindlela zokuyisombulula le ngxaki ibikwinqanaba lokuqala. Le ngxaki isonjululwa ngokuyilwa kwezivakalisi ezinika inkcazelo ngolu

hlobo lulandelayo: **esi sifo sephepha sibizwa ngeTB sisifo esondelayo nesosulelayo** (commonly known as TB, tuberculosis is a chronic infectious disease). Ngamanye amazwi apha kulapho kuqaleka ukuvela kwesisombululo sengxaki yokuba nesifo sephepha. Umbhali ubuye akubonise ukuba esi sifo sibangelwa yintoni ngolu hlobo lulandelayo: **sibangelwa yintsholongwane ekuthiwa yiMycobacterium tuberculosis-ihlasela imiphunga yomntu aze angakwazi ukuphefumla kakuhle** (it's caused by bacteria-the Mycobacterium tuberculosis-which attacks a person's lungs, affecting the ability to breathe). Inqanaba lesithathu libonisa isiphelo sebali. Ngamanye amazwi oku kubhalwe ngako kuphelela phi ngokwasebalini. Umbhali usivezile isiphelo sesicatshulwa ngolu hlobo lulandelayo: **uvavanyo nonyango lwe-TB aluhlawulelwa kwiSebe lezeMpilo** (diagnosis and treatment of TB is free of charge through the Department of Health). Oku kutyhilela umfundi ukuba ibali liba nesiqalo, umbindi kunye nesiphelo.

Inqanaba lokuhlomla

Kweli nqanaba umbhali nguye athi ahlomle ngokwenzekayo kwisicatshulwa. Ngamanye amazwi umbhali apha uqulathe umyalezo oya kubafundi, myalezo lowo usenokuba ngocebiso okanye oyalelayo. Kwesi sicutshulwa umbhali ucebisa abafundi malunga nesifo sephepha. Uthi xa ehlomla: **kubalulekile kakhulu ukugqiba ixesha olibekelweyo lokutya iipilisi** (it's extremely important to complete your course of medication). Ngamanye amazwi umbhali apha walatha into yokuba ukuba akuzinanzi iingcebiso zokulawula isifo sephepha ngokuthi uzitye ngokufanelekileyo iipilisi ungaba sesichengeni sokuphulukana nobomi.

4.7.2 Ubume besivakalisi: ulwakhiwo lolwazi

Uhlahlelo lwenkcazo yesihloko

Eli nqaku linika umzekelo wamaxesha amaninzi apho isiqalo sesivakalisi sisebenza njengesihloko sesivakalisi. Ngamanye amaxesha intetho yesihloko iphuhliswa libinzana okanye ligatya elithi lichaze ngesihloko eso. Umhlaba wokuhlalelwa kwenkcazo yesihloko ubonakala kakuhle kwisihloko senqaku esithi: **unyango lwesifo sephepha** (treating tuberculosis). Esi sivakalisi siphuhliswe leli gatya

lilandelayo: **Iwesifo sephepha** (tuberculosis). Lithi lisebenze njengenkcazo yesihloko eso. Umsebenzi wale nkcazo kukucacisa ngakumbi ngendlela yokuba sisifo sephepha esi siza kunyangwa.

Umbhali usibonisa iindlela onokuzilinga ukuze usinyange isifo sephepha ngokusinika isishwankathela esikwayintloko ngolu hlobo lulandelayo: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTB)-kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...** (nearly two-thirds of South Africans carry TB-but fight back because, in most cases, the disease is easily treatable...). Le nkcazelo isibonisa iindlela zokuba xa silandela iindlela zokusinyanga esi sifo kungalula ukunyangeka kwaso kulowo onaso. Kumhlathi wesibini kwinqaku umbhali uzama ukugxininisa ngokubanzi malunga nesihloko ngale ndlela ilandelayo: **sibangelwa yintsholongwane ekuthiwa yiMycobacterium tuberculosis-ihlasela imiphunga yomntu aze angakwazi ukuphefumla kakuhle** (it's caused by bacteria-the Mycobacterium tuberculosis-which attacks a person's lungs, affecting the ability to breathe). Umbhali ubuye agxininise ngolu hlobo lulandelayo malunga nale ntsholongwane edala isifo sephepha: **iyakhula ibeyingozi xa usitya ukutya okungekho sempilweni, unonxinzelelo lomzimba, xa waluphele okanye uneHIV** (it's more likely to develop into active infection if we're poorly nourished, physically stressed, elderly or HIV-positive).

Kumhlathi wesithandathu xa kanye umbhali aqhubeka nenqaku lakhe usibonisa imbono yokuhlalelwa kwamagqabantshintshi esihloko ngolu hlobo lulandelayo: **ziyintoni iimpawu zayo?** (what are the symptoms?), **ngokweSebe lezeMpilo ezona ziqaphelekayo zezi: ukukhohlela okungapheliyo (okuthatha ngaphezulu kwenyanga, kubenzima ukuphefumla...** (according to the Department of Health the most prominent symptoms are: a lasting cough (one that lingers for more than a month), difficulty breathing....). Igatya elithi: **ngokweSebe lezeMpilo ezona ziqaphelekayo zezi: ukukhohlela okungapheliyo (okuthatha ngaphezulu kwenyanga, kubenzima ukuphefumla...** (according to the Department of Health the most prominent symptoms are: a lasting cough (one that lingers for more than a month), difficulty breathing....), yimbono ebonisa uyamano olunika impendulo kwingcamango yentloko yokuqala ethi: **ziyintoni iimpawu zayo?** (what are the symptoms?). Kwigatya lokuqala sibona umbuzo ofuna impendulo malunga nesifo sephepha, ngelixa kwigatya lesibini sibona impendulo yegatya lokuqala ngokufuna

ukwazi ngokuthe vetshe malunga nesi sifo noxa besele etshilo umbhali ukuba sinalo ulwazi ngaso. Ngamanye amazwi igatya lokuqala livele njengentloko ngelixa igatya lesibini livele njengentetho echazayo.

Ukuqhubela phambili kwesihloko

Kwiscatshulwa soloko kukho ibinzana lesibizo elisoloko likhankanywa. Eli binzana lesibizo liphuhlisa imbono yokuqhubeka kwesihloko. Ngalo ndlela umbhali ugxininisa umxholo weli nqaku abhala ngalo. Kweli nqaku lithi: **unyango lwesifo sephepha** (treating tuberculosis), umbhali usebenzise ibinzana lesibizo elibhekisele kwindlela yokuthintela isifo sephepha. Ngaphandle kweli gama: **unyango** (treating), umbhali uyaqhubeka esebenzisa amagama athile kwiscatshulwa athetha into enye nokoyisa isifo seswekile anjengala alandelayo: **ukusilwa** (fight), **ukoyisa** (beat), ukuzikhusela (protect). Umbhali ubuye enze isihlokwana esisishwankathelo ezama ukulumkisa uluntu malunga nokungaphathwa sisifo sephepha. Oku ukubonakalisa ngesihlokwana esithi: **kubalulekile kakhulu ukugqiba ixesha olibekelweyo lokutya iipilisi** (it's extremely important to complete your course of medication).

KwaXhosa kuthiwa isiziba siviwa ngodondolo okanye inyathi ibuzwa kwabaphambili. Oku kuboniswa sisivakalisi esithi: **ndiyasulela kwaye ndihlala ekhaya-ndingazikhusela njani mna nosapho lwam?** (I am infectious and staying at home-how can I protect my family and myself?). Apha umbhali ubonisa abafundi ukuba phambi kokuba benze nokuba yintoni na malunga nesifo sephepha, into yokuqala kumele benze uphando ngokufumana iingcebiso zokusilawula esi sifo.

Umbhali ubuye agxininise ukuba kukho uncedo umntu anokuzenzela ngokwakhe ukulawula esi sifo. Oku kubonakaliswa sisivakalisi esithi: **into ebalulekileyo kukuba ikhawuleze ibonwe kuze kulandele unyango nolwazi oluphangaleleyo ngesi sifo** (what counts is early diagnosis, following the treatment and understanding the disease). Oku kucaca mhlophe ukuba xa uluntu luthle lwafumana uvavanyo ngokukhawuleza alusayi kuzibhaqa sele lusengxakini yokuphulukana nobomi.

Ulwakhiwo lwesivakalisi esiyintloko

Kwesi sicutshulwa kukho isihloko esibhalwe ngokuqaqambileyo esithi: **UNYANGO LWESIFO SEPHEPHA** (TREATING TUBERCULOSIS). Esi sihloko silandelwa zezinye izihlokwana ezibonakalayo kwisicutshulwa ezinjengezi zilandelayo: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTB)-kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...** (nearly two-thirds of South Africans carry TB-but fight back because, in most cases, the disease is easily treatable...), **kubalulekile kakhulu ukugqiba ixesha olibekelweyo lokutya iipilisi** (it's extremely important to complete your course of medication), **ndiyasulela kwaye ndihlala ekhaya-ndingazikhusela njani mna nosapho lwam?** (I am infectious and staying at home-how can I protect my family and myself?). Zonke ezi zihlokwana zisisishwankathelo esityhilela umfundi ngokuza kuthi kulandele apha ebalini okanye kwisicutshulwa xa esiya efunda ngokubanzi.

Phantsi kwesihloko ngasinye umbhali uyile imihlathi ethungelanayo. Phantse yonke imihlathi ekwisicutshulwa ithetha ngesifo sephepha ngolu hlobo lulandelayo: **ziyintoni iimpawu zayo?** (what are the symptoms?), **isulela kanjani?** (how does it spread?), **ndifanele ndenze ntoni xa ndikrokra ukuba ndine-TB?** (what should I do if I suspect I have TB?). Le mihlathi inika inkcazelo malunga nokuba siyintoni esi sifo, kwaye sinwenwa njani na ebantwini.

Ulwazi olunikiweyo nolutsha

Xa sifunda isicutshulwa sinolwazi esinalo kakade, kunye nolwazi esiluzuzwa ngokufunda isicutshulwa. Xa sijonga isakhiwo senqaku, umbhalo osisihloko uyohluka kokuqulathwe ngaphakathi. Umbhalo wesihloko ubhalwe ngoonobumba abakhulu ngolu hlobo lulandelayo: **UNYANGO LWESIFO SEPHEPHA** (TREATING TUBERCULOSIS), ze isiqu sibhalwe ngoonobumba abancinci ngolu hlobo lulandelayo: **iyakhula ibeyingozi xa usitya ukutya okungekho sempilweni, unonxinzelelo lomzimba, xa waluphele okanye uneHIV** (it's more likely to develop into active infection if we're poorly nourished, physically stressed, elderly or HIV-positive)., kuze kufakwe oonobumba abakhulu apho bafuneka khona ngolu hlobo

lulandelayo: **ngokweSebe lezeMpilo ezona ziqaphelekayo zezi:....** (according to the Department of Health the most prominent symptoms are:).

Zikhona nezinye izihlokokwana ezithi zibhalwe ngamagama angqindilili njengesi silandelayo: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTB)-kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...** (nearly two-thirds of South Africans carry TB-but fight back because, in most cases, the disease is easily treatable...), **kubalulekile kakhulu ukugqiba ixesha olibekelweyo lokutya iipilisi** (it's extremely important to complete your course of medication), **ndiyasulela kwaye ndihlala ekhaya-ndingazikhusela njani mna nosapho lwam?** (I am infectious and staying at home-how can I protect my family and myself?). Olu bhalo lubhalwe ngqindilili lulo oluthi lube nomtsalane kumfundi kwinqaku elo kubhalwe ngalo. Olu bhalo lwenza umdla othi ngamanye amaxesha ukushiye usazibuza imibuzo enjengale ilandelayo: Yintoni isifo sephepha? Soyiswa njani esi sifo? Ziziphi indlela eziyiliweyo zokusithintela? Ingaba ziyasebenza? Emveni kwale mibuzo uye ube nomdla wokufunda inqaku elo ngakumbi kuba ufuna ukuzivela okutshiwo sisihlokwana eso senqaku sinikiweyo. Ngokufunda kwakho inqaku ufumana ulwazi olutsha, udibanise kolu ubusele unalo engqondweni kakade. Zonke iingxaki nezisombululo ezibhalwe kwisicatshulwa zisichazela ngakumbi kule nto umfundi ebesele eyazi. Abafundi abaninzi bayakuthanda ukufunda amanqaku azisa ingxaki. Aba bafundi baye babe nomdla kwindlela eza kuthi isonjululwe ngayo le ngxaki. Kwesi sicutshulwa sithi: **unyango lwesifo sephepha** (treating tuberculosis), ingxaki umfundi uyifumana kwalapha kwisihloko, le yokuba sinyangwa njani isifo sephepha xa bekutheni ngaphambili. Le ngxaki ibangwa kukuba uluntu lusengxakini yokuhlaswela sesi sifo, nanjengoko esi sivakalisi silandelayo sikungqina oko: **baninzi abanale ntsholongwane emzimbeni** (nearly two thirds of us carry the bacteria in our bodies). Umfundi uthabatha olu lwazi alugcine engqondweni yakhe emva kokulufumana kumbhali. Uthi nokuba eyibona le ngxaki yokuhlaselwa sisifo sephepha abe sele eyazi intsusa yayo. Umbhali ukwabhenca izisombululo zayo le ngxaki ngokuveza iindlela zokuthintela esi sifo ngokwesivakalisi esithi: **ukuba unazo ezi mpawu sele zikhankanyiwe, ndwendwela ugqirha okufutshane kuwe, iiklinikhi okanye isibhedlela ngoku** (if you have any of the aforementioned symptoms, visit your nearest doctor, clinic or hospital immediately).

Unxulumano lomxholo nembali

Unxulumano lomxholo nembali luzekeliswa kuluhlu lwezivakalisi kwisicatshulwa. Kukho ukudibana okuthile phakathi kwembono kunye nolunye uhlelo lwenkcazelo yesihloko. Kubalulekile ukukuqaphela oko xa kufundwa isicatshulwa.

Umzekelo ocacileyo wonxulumano lwembali uqondakala kwisihloko esithi: **unyango lwesifo sephepha** (treating tuberculosis). Esi sihloko sibhalwe ngokupheleleyo kwathiwa: **unyango lwesifo sephepha** (treating tuberculosis), endaweni yemo efinyeziweyo ethi: **isifo sephepha** (tuberculosis). Ngamanye amazwi eli ligatya lokuqala lesihloko: **isifo sephepha** (tuberculosis), elithi lisebenze ukuphuhlisa imbali yesivakalisi. Umfundi uza kuyiqwalasela into yokuba igatya elithi: **isifo sephepha** (tuberculosis), lelona liyintloko okanye lingumxholo wesivakalisi. Kwakhona eli gatya lisebenza njengentloko okanye umxholo weli nqaku xa lilonke. Loo nto ithetha ukuba igatya elithi: **unyango lwesifo sephepha** (treating tuberculosis), yimbali okanye kukunaba kombhali kwisihloko okanye kumxholo.

Kwimizekelo emininzi umxholo uthatha ingongoma eyintloko. Kwisivakalisi esithi: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTB)-kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...** (nearly two-thirds of South Africans carry TB-but fight back because, in most cases, the disease is easily treatable...), ibinzana elithi: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTB)** (nearly two-thirds of South Africans carry TB), ngumxholo okanye yintsusa yokubhala esi sicutshulwa, ngelixa igatya elithi: **kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...** (but fight back because, in most cases, the disease is easily treatable...), liyimbali yokwenzekayo kwisicatshulwa. Imbali iphuma kumxholo okanye kwingongoma eyintloko iyichaza ngokuphandle into eyenzekayo malunga nokunyanga isifo sephepha. Imbali ngomxholo ifumaneka kumhlathi wesibini kwisivakalisi esithi: **sibangelwa yintsholongwane ekuthiwa yiMycobacterium tuberculosis-ihlasela imiphunga yomntu aze angakwazi ukuphefumla kakuhle** (it's caused by bacteria-the Mycobacterium tuberculosis-which attacks a person's lungs, affecting the ability to breathe). Imbali ibe yile esichazela ubume besi sifo. Xa siyichaza imbali singathi inika ingcaciso ngomxholo.

Unxulumano oluqwalasela iingcinga ezifunekayo

Abafundi kwisicatshulwa basenokufumana ulwazi olugxininisiweyo nolunye oluthathwa njengolucingelayo nolwandulelayo. Kwizinto ezihlayo ezininzi, ababhali baza kusebenzisa izimelabizo, iimvumelwano ezingathathi cala nezicacise iimbono ngokwazo ezinxulumene neengcinga ezifunekayo. Kwisivakalisi esithi: **ziyintoni iimpawu zayo?** (what are the symptoms?), olu lwazi lwenzelwe ukuqwalasela le ngxoxo okanye landulelwe yiloo nto umbhali ayithethayo malunga nesifo seswekile. Olu lwazi luthatyathwa njengolwazi olwandulela ingxoxo ezayo. Lo ngxoxo yile ilandelayo: **ngokweSebe lezeMpilo ezona ziqaphelekayo zezi:....** (according to the Department of Health the most prominent symptoms are:). Ngamanye amazwi ulwazi lokuqala luvela njengombuzo othi uphendulwe lulwazi olulandelayo.

Umbhali ukwasebenzise uhlobo lokukhankanya egxininisa isivakalisi ngolu hlobo lulandelayo: **baninzi abanale ntsholongwane emzimbeni** (nearly two thirds of us carry the bacteria in our bodies). Isivakalisi esithi: **baninzi abanale ntsholongwane emzimbeni** (nearly two thirds of us carry the bacteria in our bodies), silandelwa sisivakalisi esilandulayo esithi: **kodwa iyakhula ibeyingozi xa usitya ukutya okungekho sempilweni, unonxinzelelo lomzimba, xa waluphele okanye uneHIV** (it's more likely to develop into active infection if we're poorly nourished, physically stressed, elderly or HIV-positive). Oku kuthetha ukuba uluntu kumele lukwazi ukutya olukutyayo ukuze amajoni omzimba abe nokomelela.

4.7.3 Uyamano kwisicatshulwa

Le mbono iza kuchazwa ngokuthi kujongwe izinto ezithi zibe negalelo kwindlela ezibonakala ngayo izicatshulwa. Ezi zinto zezi zilandelayo: isalathisi, uthelekiso loyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, nokuvumelana kwamagama kwisivakalisi.

Isalathisi

Ababhali bayakwazi ukusebenzisa izalathisi okanye isingqiniso kwimvumelwano ezizezabo nezingathathi cala, ukucacisa imbono yonxulumano enggamene

neengcinga ezifunekayo. Kwisivakalisi esithi: **esi sifo sephepha sibizwa ngeTB** (commonly known as TB), ibinzana elichazayo liqethe isimelabizo u- **esi sandulelwe lungqamano lwesicatshulwa esithi: sisifo esondelayo nesosulelayo** (tuberculosis is a chronic infectious disease). Kukwakho ibinzana elithi: **kodwa akufanelanga kubenje** (but it needn't be this way), elibongoza ukuba esi sifo kumele sithintelwe ukuze singanweni sizalise ilizwe jikelele. Umbhali ukwatyhila oku kulandelayo: **ngokweSebe lezeMpilo ezona ziqaphelekayo zezi:....** (according to the Department of Health the most prominent symptoms are:). Apha umbhali uyagxininisa ngokusebenzisa isimelabizo u-**ezona** ukubonisa iimpawu zesifo sephepha.

Uthelekiso loyamano nenguqulo yamagama

Uthelekiso loyamano nenguqulo yamagama ziyadibana kakhulu. Zombini ezi ziqwenga zisetyenziswa ngexesha elinye. Oku sikubona kwisivakalisi esithi: **kwaye ngoku eKZN naseNtshona Koloni amanani athi ngumntu omnye kwabaliwaka onesifo i-TB. Kodwa akufanelanga kubenje** (and in KZN and the Western Cape TB rates are now over 1 in 1000 people. But it needn't be this way). Esi sivakalisi siqulathe uchasano oluvela ngolu hlobo lulandelayo: **kwaye ngoku eKZN naseNtshona Koloni amanani athi ngumntu omnye kwabaliwaka onesifo i-TB** (and in KZN and the Western Cape TB rates are now over 1 in 1000 people), eli ligatya lokuqala lesivakalisi elichaswa leli lilandelayo: **Kodwa akufanelanga kubenje** (But it needn't be this way). Kukwakho uthelekiso loyamano nenguqulo yamagama kwizivakalisi ezizezi zilandelayo: **kumbhobho wokuchith' amanz' omzimba** (urogenital tracts), **ukukhohlel' igazi** (coughing blood). Apha umbhali ushiye izikhamiso ngenxa yokuyamana kwamagama.

Izihlanganisi

Umbhali usebenzise izihlanganisi ukwakha izivakalisi. Ezi zivakalisi ziyilwa zibe yimihlathi. Le mihlathi ithi ihlanganiswe ze yakhe isicatshulwa. Kwisicatshulwa esingesifo sephepha izihlanganisi ziyilwe ngolu hlobo lulandelayo: **baninzi abanale ntsholongwane emzimbeni kodwa iyakhula ibeyingozi xa usitya ukutya okungekho sempilweni, unonxinzelelo lomzimba, xa waluphele okanye uneHIV**

(nearly two thirds of us carry the bacteria in our bodies, it's more likely to develop into active infection if we're poorly nourished, physically stressed, elderly or HIV-positive). Apha umbhali usebenzise isihlanganisi u-**kodwa** ukuzama ukuveza uchasaniso lokuba noxa bebaninzi abantu abanesi sifo kodwa ngabo batya ukutya okungayi empilweni abasemngciphekweni wokuhlaselwa. Ubuye umbhali asebenzise esinye isihlanganisi u-**xa** ukuveza unobangela wobungozi besi sifo. Ukwasebenzise no-**okanye** ngeenjongo zokuquka intsholongwane yeHIV nayo edala ubungozi kumntu onesi sifo. Kwisivakalisi esithi: **baninzi abanale ntsholongwane emzimbeni kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...** (nearly two thirds of us carry the bacteria in our bodies but fight back because, in most cases, the disease is easily treatable...), u-**kodwa** ubuye wachasa ingxelo yegatya lokuqala. U-**kuba** usisihlanganisi esinika isizathu sokuba siyanyangeka esi sifo.

Izikhombisi / izalathandawo

Kwesi sicutshulwa umbhali uzisebenzisile izimelabizo zokwalatha okanye izikhombisi ukufumana uqhagamshelwano lwesibizo okanye uqhagamshelwano lwesivakalisi. Ezi zikhombisi zilandelayo ziqukathwe sesi sicutshulwa: **into ebalulekileyo kukuba ikhawuleze ibonwe kuze kulandele unyango nolwazi oluphangaleleyo ngesi sifo** (what counts is early diagnosis, following the treatment and understanding the disease). Esi sivakalisi sinisikhombisi u-**ngesi** obonisa ukuba esi sifo asithakazelelwa luluntu. Kwisivakalisi esithi: **esi sifo sephepha sibizwa ngeTB sisifo esondelayo nesosulelayo** (commonly known as TB, tuberculosis is a chronic infectious disease), umbhali uyagxininisa ngokusebenzisa isimelabizo u-**esi** ukubonisa iziphumo zomonakalo owenziwa sisifo sephepha emzimbeni womntu. Kwisivakalisi esithi: **le i-TB ayiva zipilisi kuthiwa yiMDR-TB yaye kunzima ukuyinyanga** (these are MDR and XDR TB which are far harder to cure), isikhombisi u-**le** ukhankanya uhlobo olutsha lwe-TB ekhoyo olwanda ngokukhawuleza eluntwini.

Uphinda-phindo

Umbhali xa ebhala inqaku usebenzisa uphinda-phindo ukuzama ukugxininisa umba othile okanye efuna ukuphuhlisa okanye ukuphumeza injongo ethile. Apha kwisicutshulwa sonyango lwesifo sephepha umbhali uphinda-phinde izivakalisi

ezixela ngonyango lwesi sifo. Ukanti nesihloko usiqale ngokusibhala ngolu hlobo lulandelayo: **UNYANGO LWESIFO SEPHEPHA** (TREATING TUBERCULOSIS), aze alandelise ngezivakalisi eziyamileyo kwisihloko ezizizihlokwana ezinjengezi zilandelayo: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTB) kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...**(nearly two-thirds of South Africans carry TB but fight back because, in most cases, the disease is easily treatable...), **kubalulekile kakhulu ukugqiba ixesha olibekelweyo lokutya iipilisi** (it's extremely important to complete your course of medication), **ukukunceda woyise iTB...**(helping you beat TB...), **ndiyasulela kwaye ndihlala ekhaya-ndingazikhusela njani mna nosapho lwam?** (I am infectious and staying at hoe-how can I protect my family and myself?).

Umbhali ngokwenza kwakhe olu yilo lwesihloko kunye nezihlokwana kukuzama ukuphuhlisa uphindaphindo malunga nokuvezela uluntu ukuba kubalulekile ukusihoya isifo sephepha.

4.7.4 Unamathelwano kwisicatshulwa

Iziseko zonamathelwano ezingezizo ezeelwimi

Umfundi uyakwazi ukusilandela isakhiwo, nokumiswa kwezehlo zeziganeko zesicatshulwa ngamaxesha azo ngenxa yolwazi lwakhe lwangaphambili. Umfundi uyakwazi ukusilandela isicatshulwa kuba silandele amanqanaba ekwavunyelwana ngawo ekuyilweni kwamanqaku ephepha-ndaba. Kwesi sicutshulwa sonyango lwesifo sephepha isihloko sibhalwe ngamagama amakhulu acacileyo ngolu hlobo lulandelayo: **UNYANGO LWESIFO SEPHEPHA** (TREATING TUBERCULOSIS). Esi sihloko siqaqambisa umxholo wenqaku kuba uthi wakusifunda ushiyeke unemibuzo enjengale ilandelayo: Sinyangwa njani isifo sephepha? Kwaye siyintoni isifo sephepha? Ziziphi iimpawu zaso? Ukanti umhlathi ngamnye wesicatshulwa uyilwe wamfutshane ukuze inqaku lifundeke ligqitywe kwangelo xesha. Imihlathi yenqaku iqlathe okuthile okunxibeleleneyo ngokulandelelana kwayo. Yonke le mihlathi ikhokelwa sisihloko.

Kwesi sicutshulwa siyaphawula ukuba sakhiwe ngokuba sibe namaqanaba anjengala alandelayo: isiqalo, esishwankathela okuza kwenzeka kwisicatshulwa njengale ndlela

ilandelayo: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTB) kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...** (nearly two-thirds of South Africans carry TB but fight back because, in most cases, the disease is easily treatable...). Uvutho-ndaba, lutyhila ukujiya kwesicatshulwa, ngamanye amazwi yimihlathi ecacisa ukuqhubeka kwebali ngolu hlobo lulandelayo: **sibangelwa yintsholongwane ekuthiwa yiMycobacterium tuberculosis-ihlasela imiphunga yomntu aze angakwazi ukuphefumla kakuhle** (it's caused by bacteria-the Mycobacterium tuberculosis-which attacks a person's lungs, affecting the ability to breathe). Apha umbhali uzama ukucacisa indlela esenzeka ngayo isifo sephepha.

Ukunxulumana

Xa umbhali ethe waphumelela ukubhala isicatshulwa ngendlela apho isiganeko sizala esinye, loo nto yenza ukuba umfundi akwazi ukuchonga unxulumano kwisicatshulwa, chongo olo oluza kuthi ludibanise ulwazi lwakhe lwangaphambili nolu alufumanayo. Kwesi sicutshulwa sibona umbhali ebhala ngesifo sephepha. Umbhali uphinde kwakwesi sicutshulwa aveze iindlela zokusithintela esi sifo. Oku ukuyile ngokwenza izihlokwana ezithungelanayo ngolu hlobo lulandelayo: **ziyintoni iimpawu zayo?** (what are the symptoms), **isulela kanjani?** (how does it spread?), **ndifanele ndenze ntoni xa ndikrokra ukuba ndineTB?** (what should I do if I suspect I have TB?), **luluphi unyango olukhoyo?** (what treatment options are available?). Ezi zihlokwana ziphendula imibuzo umbhali azibuza yona malunga nokwazi ngokubanzi ngesi sifo.

Amalungu oyamano nolungelelaniso

Ukuhlahlelwa kwesicatshulwa kuquka imiba emibini, uthelekiso nokuthetha kwakhona nenkangeleko yolwayamano nolungelelaniso. Kwesi sicutshulwa umbhali usebenzise ulwamano nolungelelaniso ngolu hlobo: **kwaye ngoku eKZN naseNtshona Koloni amanani athi ngumntu omnye kwabaliwaka onesifo i-TB** (and in KZN and the Western Cape TB rates are now over 1 in 1000 people). Apha umbhali uzama ukuveza ukuba nokuba esi sifo sikwazi ukunyangwa kodwa abantu baya besosulelwa siso. Ude ancame umbhali aveze isizathu sokuba esi sifo singathintelwa ngokukuko ngolu hlobo lulandelayo: **into ebalulekileyo kukuba ikhawuleze ibonwe kuze kulandele unyango nolwazi oluphangaleleyo ngesi**

sifo (what counts is early diagnosis, following the treatment and understanding the disease).

Ukusetyenziswa kwentelekelelo

Intelekelelo ethi inyanzelwe sisakhiwo sesicatshulwa inenxaxheba enkulu eyidlalayo kwizinto ezisebenzayo ekudaleni umanyano. Intelekelelo iyafuneka ukudibanisa ulwazi olutsha nolwazi oluqulethwe yingqondo yomfundi. Kwisicatshulwa esingesifo sephepha kukho intelekelelo yokuba sinyangwa njani isifo sephepha ngolu hlobo lulandelayo: **kukho i-first-line kunye ne-second-line ekuzipilisi zokunyanga iTB** (there are first-line and second-line anti-TB drugs). Intelekelelo yile yokuba umbhali achaze ukuba xa ubani ebona iimpawu ezithile kuye kumele andwendwele ugqirha, iiklinikhi okanye isibhedlela ukuze alufumane unyango ngokukhawuleza.

Izimo zobuciko kunamathelwano

Kwisicatshulwa sonyango lwesifo sephepha isimo sobuciko sibonakaliswe ngeendlela ezahlukenenyo ezinjengesenzeko-siphumo, uchasaniso-luthelekiso nomzekelo-bungxoxo. Umbhali uwubonisile umzekelo-bungxoxo kwesi sicatshulwa ngolu hlobo lulandelayo: **into ebalulekileyo kukuba ikhawuleze ibonwe kuze kulandele unyango nolwazi oluphangaleleyo ngesi sifo** (what counts is early diagnosis, following the treatment and understanding the disease). Oku kubonisa ukuba umbhali ufuna ukunceda uluntu luyazi indlela yokulawula esi sifo.

Umbhali ubuye wasebenzisa isimo sochasaniso-luthelekiso ngolu hlobo lulandelayo: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTb) kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...**(nearly two-thirds of South Africans carry TB but fight back because, in most cases, the disease is easily treatable...).

Kwesi sicatshulwa kukwakho ubuciko obubonisa unobangela neziphumo ekuthiwa sisenzeko-siphumo ngolu hlobo lulandelayo: **sibangelwa yintsholongwane ekuthiwa yiMycobacterium tuberculosis-ihlasela imiphunga yomntu aze angakwazi ukuphefumla kakuhle** (it's caused by bacteria-the Mycobacterium tuberculosis-which attacks a person's lungs, affecting the ability to breathe).

Ngamanye amazwi xa umntu ephefumla nzima usenokwenzeka ukuba oko sesinye seziphumo zokuba nesi sifo. Omnye unobangela nesiphumo ngulo ulandelayo: **iintsholongwane ziphumela emoyeni xa umntu ekhohlela zize ziphefumlwe** (bacteria are coughed into the air and breathed in by others).

4.7.5 Inkcazelo yamagama

Ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana

Umba wokukhethwa kwamagama yindawo yohlahlelo ngokunxulumene neenkukacha zamagama umzekelo izezi, izimelabizo namalungu okuqala kwisivakalisi. Umbhali uye awasebenzise la malungu kwisicatshulwa ukwenzela ukuba akwazi ukufezekisa ezo njongo zonxibelelwano. Kwisivakalisi esithi: **inwenwela nakwamanye amalungu omzimba** (but sometimes it can spread and affect other parts of the body), u- **inwenwela** kwesi sivakalisi usisenzi esisebenze njengesinxulumanisi esichaza ukuhamba kwesi sifo singena kwamanye amalungu omzimba.

Ukukhethwa kwamalungu okuqala kwisivakalisi

Ukukhethwa kwelungu lokuqala kwisivakalisi kunegalelo kunxibelelwano phakathi komfundi nombhali. Oko kwenza ukuba umfundi athelekelele into umbhali aza kuthetha ngayo kwisicatshulwa, ngenxa yokuqaqamba mhlawumbi kwesivakalisi sokuqala. Kwisicatshulwa esingesifo sephepha umbhali uqaqambise isihloko sesicatshulwa ngolu hlobo lulandelayo: **UNYANGO LWESIFO SEPHEPHA** (TREATING TUBERCULOSIS). Umbhali uyayicinga into yokuba eli binza lingasentla sisihloko sesicatshulwa kwaye yonke into eza kuxoxwa iza kuba ngesifo sephepha, kuquka iimpawu zaso, ukuphila kunye noncedo lwaso. Liqala nje ibali umbhali ulobe ingqondo yomfundi ngokuthi isihloko sesicatshulwa asitshayebele ngesivakalisi esisisihlokwana ngolu hlobo lulandelayo: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTB) kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...** (nearly two-thirds of South Africans carry TB but fight back because, in most cases, the disease is easily treatable...). Oku kubanga umdla kumfundi ukuba afunde banzi ngale ndlela iluncedo yokusilwa esi sifo.

Umbhali ubuye enze esinye isihlokwana ngokusishwankathela ngolu hlobo lulandelayo: **kubalulekile kakhulu ukugqiba ixesha olibekelweyo lokutya iipilisi** (it's extremely important to complete your course of medication).

Ukukhethwa kwezenzi

Kwisicatshulwa umbhali usebenzise izenzi zokuyalela ukuzama ukucebisa umfundi ekumele akwenze xa sele enesi sifo njengakwezi zivakalisi zilandelayo: **zama ukungasondeli kwabanye** (avoid close contact with others), **zihlambe izandla zakho xa ugqiba kuthimla** (wash your hands after sneezing), **yogquma umlomo wakho ngephepha lokufinya xa ukhohlela** (cover your mouth with a tissue when coughing), zonke ezi zenzi zizama ukuyalela ukuba nakanjani na uluntu lumele luhambe ngokwale miqathango ukuthintela ukuba esi sifo singosuleli abantu abaninzi. Ngamanye amazwi ezi zivakalisi ziqulathe izenzi zivela njengesisombululo kumfundi ukuba kumele enze ntoni na xa sele enaso esi sifo sephepha.

4.7.6 Ipharamitha kangubani

Umfundi uthi eqala ukusifunda isicatshulwa abone ukuba sibhalwe ngumntu onamava. Umbhali onamava wenza ukuba isicatshulwa sibe nomtsalane kubafundi. Kwisicatshulwa esingesifo seswekile umbhali ubhale isihloko ngqindilili ngoluhlobo lulandelayo: **UNYANGO LWESIFO SEPHEPHA (TREATING TUBERCULOSIS)**. Loo nto inika umdla kumfundi ukuba azibuze ukuba kuxa kutheni xa kusithiwa umntu uza koyisa isifo sephepha. Umfundi uthi akhawuleze azifundele kwisicatshulwa ngenxa yomtsalane wesihloko esichongwe ngumbhali saza sabhalwa ngokuqaqambileyo. Umbhali ukwanamava ngokuthi anike isishwankathelo sesicatshulwa ngolu hlobo lulandelayo ngelokuloba umfundi: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTB) kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...** (nearly two-thirds of South Africans carry TB but fight back because, in most cases, the disease is easily treatable...). Ngamanye amazwi umbhali ukrobisa umfundi kwinto aza kuthetha ngayo kwisicatshulwa ukuze umfundi azinabisele ngokuthi azifundele isicatshulwa ngokuthe vetshe. Umbhali uhlahle indlela ngokulandelelana kwebali, kubekho isiqalo, **esi sifo sephepha sibizwa ngeTB sisifo esondelayo nesosulelayo** (commonly known as TB, tuberculosis is a

chronic infectious disease), ukuqhubeka kwesicatshulwa, **sibangelwa yintsholongwane ekuthiwa yiMycobacterium tuberculosis-ihlasela imiphunga yomntu aze angakwazi ukuphefumla kakuhle** (it's caused by bacteria-the Mycobacterium tuberculosis-which attacks a person's lungs, affecting the ability to breathe), nokusongwa kwesicatshulwa, **uvavanyo nonyango lwe-TB aluhlawulelwa kwiSebe lezeMpilo** (diagnosis and treatment of TB is free of charge through the Department Of Health). Konke oku kukhombisa ukuba umbhali ngumntu osele enamava ekubhaleni izicatshulwa ngokwendlela le imihlathi yesicatshulwa igcwangciswe ngayo ngokwezihlokwana ngolu hlobo lulandelayo: **ziyintoni iimpawu zayo?** (what are the symptoms), **isulela kanjani?** (how does it spread?), **ndifanele ndenze ntoni xa ndikrokra ukuba ndineTB?** (what should I do if I suspect I have TB?), **luluphi unyango olukhoyo?** (what treatment options are available?).

4.7.7 Ipharamitha yokubhala

Umbhali wala nje zibekwa abe sele esiqaqambisa isicatshulwa ngoko abhala ngako. Ngamanye amazwi umbhali uyasihombisa isicatshulwa ngokubhala isihloko ngoonobumba abakhulu ngolu hlobo lulandelayo: **UNYANGO LWESIFO SEPHEPHA** (TREATING TUBERCULOSIS). Loo nto yenza ukuba umfundi asele ezicingela ukuba soyiswa njani isifo sephepha. Kulapho athi umfundi azifundele nzulu isicatshulwa ngenxa yokwenziwa umdla sisihloko athe umbhali wasiqaqambisa ngokuthi abhale ngoonobumba abakhulu. Umbhali ubuye abhale isihlokwana sesicatshulwa. Esi sihlokwana siye sishwankathele konke okuqulathwe sisicatshulwa ngolu hlobo lulandelayo: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTB) kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...** (nearly two-thirds of South Africans carry TB but fight back because, in most cases, the disease is easily treatable...).

4.7.8 Ipharamitha kayintoni

Apha kwesi sicutshulwa umbhali ubhala ngendlela yokunyanga isifo sephepha. Isivakalisi esingqina olu lawulo sesi silandelayo: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTB) kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...** (nearly two-thirds of South Africans carry TB but

fight back because, in most cases, the disease is easily treatable...). Apha umbhali ukwabhala ngemiba eyenzekayo entlalweni. Ufuna ukunikeza abafundi udaba lokwenzekayo entlalweni malunga nokulumkisa uluntu ukuba lungabulawa sesi sifo. Kumhlathi wesithandathu wesicatshulwa umbhali uzama ukulumkisa ngendlela uluntu ekumele luzigcine ngayo ngolu hlobo lulandelayo: **baninzi abanale ntsholongwane emzimbeni kodwa iyakhula ibeyingozi xa usitya ukutya okungekho sempilweni, unonxinzelelo lomzimba, xa waluphele okanye uneHIV** (nearly two thirds of us carry the bacteria in our bodies, it's more likely to develop into active infection if we're poorly nourished, physically stressed, elderly or HIV-positive). Apha umbhali ubhale egxininisa ukuba uluntu phantse lonke luzibulala ngokwalo ngokuthi lutyekutya okungayi egazini.

4.7.9 Ipharamitha kakubani

Umbhali xa ebhala isicatshulwa kungokuba efuna ukudlulisela udaba oluya kuluntu. Apha umbhali uzama ukubonisa uluntu malunga neendlela ekumele khe lizilinge ukunyanga esi sifo sephepha. Umbhali usebenzise esi sivakalisi ukubonisa ezi ndlela ekumele ukuba uluntu luzizame: **into ebalulekileyo kukuba ikhawuleze ibonwe kuze kulandele unyango nolwazi oluphangaleleyo ngesi sifo** (what counts is early diagnosis, following the treatment and understanding the disease). Ngamanye amazwi uluntu luyacetyiswa ukuba luyenze le miqathango yokuvavanywa xa luneempawu eziqaphelekayo ngesi sifo. Ude umbhali aleke ngesivakalisi esithi: **uvavanyo nonyango lwe-TB aluhlalulelwa kwiSebe lezeMpilo** (diagnosis and treatment of TB is free of charge through the Department Of Health).

4.7.10 Ipharamitha nganjongoni

Umbhali ubhala esi sicutshulwa ngeenjongo zokubonisa uluntu malunga nobungozi kunye nokulwa nesi sifo. Ude umbhali abonise obu bungozi ngale ndlela ilandelayo: **ukuba uyeke iipilisi phakathi, sisahleli isifo, nokuba uziva uphilile** (if you stop taking medication after the first month or so you'll still be infected, no matter how healthy you feel). Umbhali ubhala apha ngendlela yokulumkisa uluntu ngobungozi besi sifo xa luziyeka phakathi iipilisi zokusinyanga. Ude acebise ukuba uluntu malisilawule esi sifo ngokwenza izinto ezithile. Oku ukutsho kwisivakalisi esithi:

ukuba unazo ezi mpawu sele zikhankanyiwe ndwendwela ugqirha okufutshane kuwe, iklinihi okanye isibhedlela ngoku (if you have any of the aforementioned symptoms, visit your nearest doctor, clinic or hospital immediately).

4.7.11 Ipharamitha kakutheni

Umbhali ubhala ngeenjongo zokuzama ukulumkisa eluntwini. Kwesi sicutshulwa umbhali ubhale isihlokwana esithi: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTB) kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...** (nearly two-thirds of South Africans carry TB but fight back because, in most cases, the disease is easily treatable...). Apha umbhali uzama ukucacisela uluntu ukuba lukhona uncedo lwesi sifo. Kungoko athi umbhali xa ebhala: **kubalulekile kakhulu ukugqiba ixesha olibekelweyo lokutya iipilisi** (it's extremely important to complete your course of medication), ukulungiselela ukuba luhlale lukwazi ukuzitya iipilisi eluzinikiweyo.

4.7.12 Ipharamitha kanini no-phi

Xa umbhali ebhala ngobhalo olunika ingcaciso usebenzisa ixesha elimiyo okanye ixesha langoku ngolu hlobo lulandelayo: **ndiyasulela kwaye ndihlala ekhaya-ndingazikhusela njani mna nosapho lwam?** (I am infectious and staying at home-how can I protect my family and myself?). Ubhalo olunika ingcaciso lusoloko lubhalwa ngolandelelwano lweengcaciso lweziganeko ezinxulumeneyo ngolu hlobo lulandelayo: **esi sifo sephepha sibizwa ngeTB sisifo esondelayo nesosulelayo, sibangelwa yintsholongwane ekuthiwa yiMycobacterium tuberculosis-ihlasela imiphunga yomntu aze angakwazi ukuphefumla kakuhle** (commonly known as TB, tuberculosis is a chronic infectious disease, it's caused by bacteria-the Mycobacterium tuberculosis-which attacks a person's lungs, affecting the ability to breathe)

4.7.13 Ipharamitha kanjani

Umbhali isicatshulwa usibhala ngokwezigaba namanqanaba athile athungelanayo. Ngamanye amaxesha umbhali uye abe nesihloko sesicatshulwa kunye nezihlokwana zezicatshulwa, kunye nesishwankathelo ngolu hlobo lulandelayo:

Isihloko: **UNYANGO LWESIFO SEPHEPHA** (TREATING TUBERCULOSIS)

Isishwankathelo: **isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTb) kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...**(nearly two-thirds of South Africans carry TB but fight back because, in most cases, the disease is easily treatable...)

Izihlokwana: **ziyintoni iimpawu zayo?** (what are the symptoms),
isulela kanjani? (how does it spread?),
ndifanele ndenze ntoni xa ndikrokra ukuba ndineTB?
 (what should I do if I suspect I have TB?),
luluphi unyango olukhoyo? (what treatment options are available?)

4.8 ISISHWANKATHELO

Kwesi sahluko amanqaku amahlanu kalindixesha wesiXhosa aye ahlahlelwa. La manqaku ebenika inkcazelo ngobhalo olunika ingcaciso kwaye eveza nemicimbi yasentlalweni. Ngokuka-Feez no-Joyce (1998) olu hlalutyo luye lwaveza amanqanaba obhalo olunika ingcaciso anjengokusekwa kolandelelwano lwengcaciso, ukusekwa kweziphumo zengcaciso, uphawulo lwesenzeko. La manqanaba akwazile ukuvezela umfundi izakhono zokufunda nokubhala isicatshulwa bebhekisele kumanqanaba exesha anjengesiqalo, umbindi kunye nesiphelo sesicatshulwa.

Amanqaku athe ahlahlelwa kwesi sahluko ngala alandelayo:

- **Ukuphuma ematyaleni** (How to deal with debt).
- **Nqanda amadangatye oyikisayo** (Tame the flames of fear).
- **Ndiza kusoyisa isifo seswekile!** (I will beat diabetes!).
- **Umdlaza webele** (Breast cancer).
- **Unyango lwesifo sephepha** (Treating Tuberculosis).

La manqaku aye abhalwa aza aveza ubuciko, ubunzululwazi bolwimi kunye nezakhiwo zentshumayelo zobhalo lwesiXhosa. Ezi ziphumo ziye zanika umboniso wokhuphiswano weelwimi kumalungu engcingane ephangaleleyo enenkqubela phambili ka-Grabe no-Kaplan (1996). Le nkqubela phambili ibisingisele kumbuzo wepharamitha othi: “ngubani, ubhala, (i)ntoni, kubani, nganjongoni, kutheni, nini, phi nanjani?”. Lo mbuzo uye waphendulwa ngokuthi kuhlalelwe la manqaku ngokusetyenziswa kwemiba yobhalo enjengobume besicatshulwa, uyamano kwisicatshulwa, unamathelwano kunye nenkcazelo yamagama. Lo mbuzo wepharamitha ukwasombulule iingxaki zabahlohli bolwimi lwesiXhosa. Indlela abaluhlohla ngayo ulwimi ibanzima kubafundi kuba kugxilwe kwiincwadi zesikhokelo ikakhulu. Loo nto yenze ukuba abafundi bangaliniwa ithuba elaneleyo lokuveza izimvo, iimbono okanye izakhono zabo abazifumeneyo kweminye imithombo yolwazi ebangqongileyo.

Omahlanu la manqaku ebebalisa ngobhalo olunika ingcaciso umbhali uwaseke ngeenjongo ezahlukeneyo kunye nemiba eyahlukeneyo eya eluntwini. La manqaku abhalwe esiya kubafundi abahlukeneyo, anemiba yentshukumo eyahlukeneyo, umxholo, umongo, iwonga, injongo kunye nemiba eyahlukeneyo yobunzululwazi ngolwimi nengeyiyo eyobunzululwazi ngolwimi. Yonke le miba imele uhlalutyo lobuciko lwezicatshulwa kunye nenjongo yokufunda, ukutolika nokuphuhlisa ukufunda nokufundisa ulwimi lwesiXhosa. Oku kothi kudale ukuba abafundi nabahlohli baphuhlise izakhono zabo zokuhlalutya izicatshulwa kubomi ababuphilayo. Ngalo ndlela bothi bakwazi ukuzisebenzisa izakhono zabo ekuncedeni okubangqongileyo.

Abafundi abathe balufunda olu hlalutyo bothi bazi ukuba ulwimi olubhaliweyo lusekelwe kulwimi oluthethwayo. Oku kobenza ukuba bakwazi ukuziyilela ezabo izicatshulwa ezithetha ngobhalo olunika ingcaciso. Abafundi basenokuzibhala izicatshulwa zabo ngenjongo yokuphumeza okuthile. Oku bangakubonisa ngokuveza izinto ezithi zibe yimiceli-mngeni kwiimpilo zoluntu ezinjengezifo, indlala, ubuhlwempu namatyala, nanjengoko umbhali ekuvezile oko kuwo omahlanu la manqaku ngolu hlobo lulandelayo:

Inqaku lokuqala: **Ukuphuma ematyaleni** (How to deal with debt).

Apha umbhali ubetyhilela abafundi iindlela ezininzi zokukhupha uluntu ematyaleni. Kwezi ndlela uye wakhankanya indlela engundoqo enjengeNational Credit Act. Le National Credit Act ngumthetho omtsha aye wayibonisa indlela osebenza ngayo kwaye unabameli bawo. Ngokufunda esi sicutshulwa abafundi baza kukwazi ukumelana namatyala.

Inqaku lesibini: **Nqanda amadangatye oyikisayo** (Tame the flames of fear).

Kweli nqaku umbhali ubebonisa umthetho omtsha olawula izitovu zeparafini. Kwaye uzivezile neendlela zokuthintela amadangatye omlilo adalwa sisitovu njengendawo ezinzileyo yokubekwa kwesitovu, ukuqokelela zonke izithako zokupheka phambi kokuba usibase isitovu, ukusicima isitovu xa uzalisa itanki leparafini nokusibeka endaweni enqabileyo isitovu ukuze bangafikeleli lula abantwana.

Inqaku lesithathu: **Ndiza kusoyisa isifo seswekile!** (I will beat diabetes!).

Eli nqaku belixoxa ngeendlela zokulwa nesifo seswekile. Umbhali uyivezile into yokuba esi sifo senzewe iingcamango namayeza amatsha ezenza kube lula ukusilawula. Umbhali ukwaqulathe umyalezo wokomeleza abo banesesi sifo ukuba bangothuki kuba sisigulo abahamba baqhelane naso kuba siyakwazi ukulawuleka.

Inqaku lesine: **Umdlaza webele** (Breast cancer).

Kweli nqaku umbhali ubeveza ubungozi besi sifo somhlaza webele. Ngamanye amazwi eli nqaku liqulathe umyalezo obongozayo ukuba xa amabhinqa esiva iqhuma elingaqhelekanga emabeleni kumele ahlangelele nongqirha okanye umongikazi kwakamsinya ukuze kwenziwe unyango olukhawulezileyo.

Inqaku lesihlanu: **Unyango lwesifo sephepha** (Treating Tuberculosis).

Eli nqaku belibonisa ngendlela entsha yokunyanga isifo sephepha. Umbhali kweli nqaku ubezama ukubongoza uluntu ukuba lungaziyeki iipilisi zokulawula esi sifo kuba siyanwenwa kwaye siyosulela ingakumbi kumntu onentsholongwane ye-HIV okanye osebenza emigodini esoloko edibana nesilikha.

4.9 UNXIBELELWANO LWEKHARITYHULAM YESIZWE NEZICATSHULWA

4.9.1 Intshayelelo

Injongo yesi sahluko kukuveza nokuvavanya imiba ka-Grabe no-Kaplan (1996) ethe yanxulumana nemfundo yeziphumo yama-2005. Siza kuthi sidibane nawo amanqanaba acebisayo athe asetyenziswa kuludwe lwezifundo zowama-2005. Ngokubhekisele ku-Grabe no-Kaplan (1996) kukhona unxibelelwano phakathi kolwimi oluthethwayo kunye nolubhaliweyo ekuthi kube yenye yezifundo eziphambili ezibalulekileyo ezisetyenziswayo kwiKharityhulam yeSizwe. Abafundi kulindeleke ukuba bakwazi ukubhala nokufunda besebenzisa imiba yobhalo exoxwa ngu-Feez no-Joyce (1998) enjengokuziqhelanisa nesenzeko, ushicilelo lwezenzeko, nokuhlomla. Le miba yobhalo ikwaquka ubume besivakalisi okanye ulwakhiwo lolwazi oluthi lukhokelele kulwazi lokwakhiwa kwezicatshulwa nokuphuhliswa kobhalo. Olu bumbo lwesivakalisi lukwaveza uhlahlelo lwenkcazelo yesihloko, ukuqhubela phambili kwesihloko nolwakhiwo lwesivakalisi esiyintloko.

Abafundi bakwalindelekile ukuba bazi ngoyamano nonamathelwano kwisicatshulwa olubonisa ubudlelane obenzekayo phakathi kwezivakalisi okanye amatyama kwisicatshulwa zikalindexesha wesiXhosa. Uyamano kwisicatshulwa luquka isalathisi, uthelekiso noyamano nenguqulo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, ukushiya kwamagama kwisivakalisi nokuvumelana kwamagama kwisivakalisi. Unamathelwano kwisicatshulwa luquka iziseko zonamathelwano ezingezizo ezeelwimi, unxulumano, amalungu oyamano nolungelelaniso, ukusetyenziswa kwentelekelelo kunye nezimo zobuciko kunamathelwano. Oku kuthi kubonise indlela yokuba abafundi basilandela njani na isicatshulwa kwaye nendlela abasitolika ngayo inentsingiselo kusini na. Oku kuvezwa yindlela umbhali asebenzise ngayo inkcazelo yamagama enjengokukhethwa kwamagama okuyimbono nenjongo

yokunxibelelana, ukukhethwa kwamalungu okuqala kwisivakalisi nokukhethwa kwezenzi.

4.9.2 Isakhiwo sokubhala kunye nolwimi olufundiswayo loludwe lwezifundo zowama-2005

NgokweKharityhulam yowama-2005 kukho iMfundo eSekeke kwiziPhumo (OBE) esisiseko sayo. Le mfundo izamela ukuba abafundi bafikelele kwinqanaba eliphezulu lamandla abo ekufundeni, ngokumisela iziPhumo zokuFunda ekufanele ukuba ziphunyezwe ekupheleni kwenkqubo yokufunda. Le mfundo ikwakhuthaza indlela yokufunda ejolise kumfundi buqu, kwanendlela yokufunda esekelwe kwimisebenzi eyenziwa ngabafundi. INkcazelo yeKharityhulam yeSizwe izakhele ezayo iziPhumo zokuFunda zamaBanga e-10 -12 kwiziPhumo ezinguNdoqo neziPhumo eZakhayo, empembelelo yazo inguMgaqo-Siseko, zaze zakhiwa ngenkqubo yolawulo lwentando yesininzi.

Ngale ndlela abafundi nabahlohi bangakwazi ukuveza izakhono zolwimi ezinjengokufunda nokubhala ulwimi, eziya kuthi zichazwe ngokubanzi kwizahluko ezilandelayo. U-Cope no-Kalantzis (1996:2) bayakungqina oku ngokongeza ngelithi ukuba abahlohi bayabavumela abafundi bakwazi ukulolonga ubhalo, loo nto ingabenza ukuba babe ziintshatsheli ekuphuhliseni ukufunda nokubhala. Ngamanye amazwi aba bafundi abasayi kufunda nje izicatshulwa zikalindixesha wesiXhosa bajonge nemifanekiso kuphela kodwa bothi bazifunde kwaye bayazi intsingiselo yazo, kwaye bothi bazifunde benale mibuzo ilandelayo ebhekisele ku-Cope no-Kalantzis (1996:2):

- Kutheni kubhaliwe?
- Kubhalwe nini?
- Kubhalwe ngabani?
- Zintoni iinjongo zombhali?
- Ngubani obhalayo?

Oku kwenza ukuba abafundi bakwazi okubhaliweyo ngokwenzekayo entlalweni naseluntwini jikelele. Futhi xa abafundi befunda isicatshulwa benale mibuzo

ikhankanyiweyo ngasentla, loo nto ingenza ukuba basifunde isicatshulwa ngothakazelelo olukhulu, ntoleyo yobenza ukuba basilandele nangakumbi kwaye babe nezabo iingcingane nanjengoko besele zikhankanyiwe kwisahluko sesi-4 kwizicatshulwa ezihlahlelweyo. Esi sahluko sesi-4 sikwasebenza ngendlela eqhelekileyo yokuhlola, eboniswa kwiNkcazelo yeKharithulam yeSizwe. U-Martin (1989) unika abahlohli amacebo amabawenze ekuncediseni abafundi ekuphuhliseni ubhalo ngolu hlobo lulandelayo:

- Abahlohli mabakwazi abakufunayo abafundi kubhalo kwisifundo sabo. Abafundi mabazazi iimpawu neentloko ezahlukeneyo zezicatshulwa ezibuzwa kwisifundo.
- Kufuneka bajonge into efundwa ngabafundi babo. Imizekelo yobhalo lwezinto ezikhoyo mayivele kwisicatshulwa nakwiincwadi zesikhokelo.
- Mabalusebenzise ulwazi lwabo lokwakhiwa kwesicatshulwa ukwenza uhlobo olululo kubhalo lwabafundi ngako konke abanako.
- Ukuba bekucacisa kakuhle okuqulathwe kwiintloko ezahlukeneyo zobhalo bangacwangcisa ukusebenza ngezigaba. Ngako oko umhlohli kumele azame ukuphuhlisa izakhono zabafundi ngokulenza uhlobo eluboniswa kwiKharithulam yeSizwe.

4.9.3 Ukufunda nokulolonga

Ukufunda kubalulekile kuba kubonisa abafundi izimvo ezintsha abathi bazizuze ukuze bandise ulwazi lwabo. Ukufunda kufuna intsingiselo echazwa kokubhaliweyo. Umfundi uthi awuqonde umyalezo oqulathwe sisicatshulwa akusifunda kwaye adale unxibelelwano olunentsingiselo. Ukufunda kusesona sixhobo sokuveza intsingiselo efihlakeleyo kwisicatshulwa. Ukufunda nokulolonga kugxile kumaBanga e-10-12. Ukufunda nokulolonga sisiPhumo sokuFunda sesi-2, apho sichazayo ukuba: “umfundi uyakwazi ukufunda nokulolonga, ngenjongo yokuqonda nokukhangela ngeliso elibukhali, esabela kuluhlu olubanzi lweetekisi”. Umfundi uyakwazi ukuchitha ixesha elininzi efunda amanqaku abhaliweyo kunye nomsebenzi awubhalileyo. Umhlohli kumele ukuba abafundise abafundi ukufunda ngenjongo yokuba bazonwabise ukuze bakwazi ukuba nezabo izimvo zokuphonomonga izicatshulwa ezibhaliweyo. Ukufunda kukwanceda abafundi ukuba bakwazi ukulusebenzisa ulwimi kwaye bakwazi ukuba nolwazi lokufunda ngokweKharithulam.

ImiGangatho yokuHlola yesiPhumo sokuFunda sesi-2 ngokohlahlelo lwezicatshulwa ezikwisahluko sesi-4 yenza ukuba sikwazi oku kulandelayo xa umfundi ekwazi ukubonakalisa ubuchule beendlela ngeendlela zokufunda nokulolonga, esenzela ukuqonda nokuncoma. Umfundi uyakwazi ukufunda iitekisi ngokukhawuleza engacoseleli, ngokufunda izihloko, iintshayelelo, imihlathi esekuqaleni, kunye nezivakalisi ezitshayelela imihlathi esenzela ukuchonga izimvo eziphambili. Umfundi uyakwazi ukukrwaqula iitekisi xa efunda, ekhangela iinkcukacha anokuzisebenzisela ukuzixhasa futhi afunde ngokuqhabalaka nangocoselelo, ngokungqamene nenjongo, nomsebenzi awunikiweyo. Umfundi uyakwazi nokushwankathela izimvo eziphambili kwanezixhasayo, ngokwamanqaku na/okanye ngokwemo yomhlathi. Umfundi uyakwazi ukuthelekelela intsingiselo yamagama okanye imifanekiso engaqhelekanga kwimixholo echongiweyo, ngokusebenzisa ulwazi lwegrama, izakhono zokulungelelanisa amalungu egama xa efunda, iingcebiso ngokomxholo, isandi, umbala, uyilo, indlela izinto ezithile ezilungelelaniswa ngayo, nangokusebenzisa imizwa.

ImiGangatho yokuHlola yesiPhumo sokuFunda sesi-2 ikwanikeza umfundi ukuba akwazi ukuchaza intsingiselo yoluhlu olubanzi lweetekisi ezibhalwayo, ezibonwayo, eziviwayo, neziviwa-zibonwa. Oku kuthi kwenze ukuba umfundi akwazi ukufumana ulwazi olufanelekileyo kunye nenkcukacha kwiitekisi. Umfundi ubuye akwazi ukuqaphela umahluko phakathi kwentsingiselo ethe ngqo nengathwanga pahaha, kwaye achaze nendlela ekunefuthe ngayo kwintsingiselo ukukhethwa nokushiywa kwamagama kwiitekisi. Ekufundeni nasekulolongeni umfundi uye akwazi ukucazulula ifuthe loluhlu lwezixhobo ezizekelisayo, ezidlwengula umxhelo, kwakunye nezonzwadi ezinjengesikweko, isifaniso, isimntwiso, isinxulumaniso, isifanadumo, umqondiso, ukudlala ngamagama, ukuchaza into ngokuyinciphisa, ubuqili, umbabazo, inkcaso, impoxo, umfanekiso wokuhlekisa ngomlinganiswa ngendlela ebaxayo, isigqebelobu, uburharha, uvumephika, impikiswano, uchasano, uvuthondaba, isihlonipho, nesiqaqambisi, ukunika nokufumana intsingiselo kwiitekisi, aze ahluze iitekisi eziqhelekileyo eziyimizobo kwaye azixhase kwiimpendulo azinikayo.

Xa umfundi esiya efunda uyakwazi ukuhlulaza indlela ulwimi kunye nemifanekiso enokuthi ibonise kwaye ilungelelanise ngayo izinto ezixabisekileyo neendlela ozijonga ngayo izinto kwiitekisi. Oku kwenza ukuba umfundi abuye akwazi ukuhlulaza izinto ezixabisekileyo neendlela ozijonga ngayo izinto kunye neenkolelo zezentlalo nezenkcubeko, nezepolitiki ngokubhekisele kwindlela abantu abacinga ngayo malunga nesini, udidi, ubudala, ubunganga, amalungelo abantu, uqukaniso neemeko zokusingqongileyo. Oku kumenza umfundi akwazi ukuphonononga iimpawu eziphambili zeetekisi echaza kananjalo neendlela eziphuhlisa ngayo intsingiselo ngokweetekisi zoqhagamshelwano nezoyilo. Umfundi ubuye akwazi ukuchonga aze achaze injongo isakhiwo nokusetyenziswa kolwimi kwiitekisi, kwikharithulam iphela njengeengxelo, iinkqubo, ukubalisa kwakhona, iinkcazo, iinkcazelo kunye neenkukacha zokwenza into ethile. Kananjalo umfundi ubuye akwazi ukuchonga aze achaze ifuthe lobugcisa obusetyenzisiweyo obunjengeentlobo zefonti neesayizi, izihloko nezihlokwana ezisetyenzisiweyo xa kuchwethezwa naxa kushicilelwa.

Ngokufunda umfundi uba nezakhono kwaye nokuzuzisa ulwazi. Oku kumenza ukuba akwazi ukuthabatha inxaxheba ekuhlaleni kwaye akwazi nokunxibelelana nabanye ngempumelelo nokuthembakala. Umfundi ubuye abe nakho ukunxulumanisa iitekisi azifundileyo nezinye izifundo azenzayo. Ngokufunda umfundi ubuye akwazi ukucingisisa nokuphonononga iindlela ngeendlela ezahlukeneyo zokufunda ngempumelelo. Umfundi ubuye akwazi ukuthabatha inxaxheba njengommi othembakeleyo kubomi boluntu lwasekhaya, besizwe, noluntu lomhlaba jikelele.

4.9.4 Ukubhala nokunikezela

Ukubhala sesona sixhobo sibalulekileyo ekuphuhliseni ulwimi. Kwaye ukubhala kwandisa ulwazi lomfundi ngokusetyenziswa kolwimi, izakhiwo zegrama, upelo, nokuyilwa kwesigama solwimi kwaye kunceda nokuba umfundi akwazi ukusebenzisa ulwazi lwakhe ekubhaleni ngolwimi. Ukubhala nokunikezela kukwagxile kumaBanga e-10-12. Ukubhala nokunikezela sisiPhumo sokuFunda sesi-3 ngokweNkcazelo yeKharithulam yeSizwe. Isiphumo sokufunda sesi-3 sicacisa ngolu hlobo lulandelayo malunga nokubhala nokunikezela: “Umfundi uyakwazi ukubhala nokunikezela ngakubhalileyo ngokoluhlu olubanzi lweenjongo nabantu abafuna ulwazi, esebenzisa imigaqo yolwimi neefomathi ezifanelekileyo kwimixholo eyahluka-hlukeneyo.” Umfundi kumele afundiswe ukuveza iimbono zakhe ephepheni

ukulungiselela ikamva lakhe. Ngokokuqhubeka kwesifundo umfundi kumele ukuba akusebenzise ukubhala ukuze afumane ilizwi lakhe, ukulolonga ubuyena nanjengomfundi nommi wasekuhlaleni. Kumele umfundi afundiswe zibekwa nje indlela yokubhala ngokucacileyo nangolandelelwano lwamagama. Oku kothi kumenze ukuba abe nomqondo kunye neengcinga eziqaqambileyo malunga nokufunda.

Imigangatho yokuhlola yesiphumo sokufunda sesi-3 ibonisa oku xa umfundi ekwazi ukubonakalisa isakhono sokucwangcisa xa ebhalela injongo ethile, abantu abafumana ulwazi kunye nomxholo. Umfundi kumele akwazi ukuchonga abantu abafumana ulwazi ekujoliswe kubo kwaneyona njongo iyiyo njengokubalisa, ukonwabisa, ukucenga, ngenjongo yokuba ubani avume ukuveza nokuxhasa iimbono, ukuchaza, ukwazisa, ukucaculula, ukucacisa, nokulawula ngobuchule bokuqhatha/bobuqhebetsa. Umfundi uyakwazi ukuchonga aze achaze iintlobo zeetekisi eziza kuvezwa ezinjengezothelekelela okusengqondweni, ezinika ulwazi, iitekisi zoyilo, ezoqhagamshelwano, nezisebenzisa iindlela ngeendlela zokuqhagamshelana. Oku kumenza umfundi abuye akwazi ukuthabatha isigqibo aze asebenzise isimbo, indlela abalisa ngayo umbhali, kunye nesakhiwo esifanelekileyo seetekisi. Umfundi ubuye abe nakho ukuphanda ngezihloko ezithathwe kwiintlobo ngeentlobo zemithombo yolwazi aze abhale phantsi iziphumo zophando. Ngale ndlela utsho akwazi ukuguqula ulwazi oluchongiweyo, elususa kwimo ethile eluguqulela kwenye njengaxa eguqula ulwazi elususa kwimo yegrafu elusa kwimo yomhlathi. Umfundi uthi ke abe nakho ukuveza izimvo ezihambelanayo, aze azilungise kakuhle ngokusebenzisa ubuchule obunjengesicwangciso-zimvo, isazobe (idayagrama), uluhlu lwamagama asisiseko, nemizobo ebonisa ukulandelelana kweziganeko.

Kwesi siphumo sokufunda kumele kwakhona sikwazi oku xa umfundi ekwazi ukubonakalisa ukusetyenziswa kobugcisa kwanobuchule bokubhala, xa esenza iidrafti zokuqala, esebenzisa izimvo ezingundoqo kunye nezixhasayo ezivela kuyilo-nkqubo. Umfundi kumele akwazi ukuchonga aze asebenzise ngokufanelekileyo izixhobo ezikhethiweyo ezibonisa isimbo, nezixhobo ezidlwengula umxhelo, njengolwimi oluzekelisayo, uchongo-magama, inkcazelo ecacileyo, iimbono kunye nesimbo sakhe, ithowuni, imiqondiso, umbala, indlela izinto ezithile ezilungiswa

ngayo, kunye nesandi, esebenzisa iintlobo ngeentlobo zezivakalisi ezahlukeneyo kunye nezivakalisi ezibude kwanezakhiwo zazo ezahlukeneyo. Kumele kwakhona sikwazi oku xa umfundi ekwazi ukusebenzisa imigaqo yokubhala imihlathi, ukuqinisekisa ukuhambelana kwezimvo, ngokusebenzisa izivakalisi eziyintloko, intshayelelo kunye nesiphelo, ukulandelelana kwemihlathi ngendlela eqiqisisiweyo nebonisa isizathu nesiphumo, uthlekiso nochasaniso, ekwasebenzisa izihlanganisi, izivumelanisi, izimelabizo, kunye nezihlomelo, ukuqinisekisa ukunamathelana kwezimvo.

Umfundi kumele akwazi ukucamngca, acazulule, ahluze umsebenzi wakhe, ethathela ingqalelo izimvo zabanye, enikezela ngemveliso yobhalo lwakhe lokugqibela, esebenzisa ikhrayitheriya, esenzela ukuhluzisa iimbalo zakhe nezabanye ngokupheleleyo ngeenjongo zokuphucula okubhaliweyo. Umfundi kumele abuye akwazi ukucokisa kakuhle uchongo-magama, nesakhiwo sesivakalisi nesemihlathi, achwethele bucala amagama ambolombini, imilembelele yezivakalisi, amagama asetyenzisiweyo angafuneki nganto, intetho engekho sikweni, ulwimi oluhlaselayo, ijagoni nemalaptopizim. Ukanti kumele sikwazi oku xa umfundi ekwazi ukubonakalisa ubuntununtunu kumalungelo oluntu, nakwimiba yezentlalo, yezenkubeko, yezokusingqongileyo, kunye nemiba yezinto ezisesikweni ezifana nesini, ubuhlanga, ubulwelwe, ubudala, iwonga, indlala, indlela yokuhlala, imvelaphi yobuhlanga, ezenkolo, imiba yokusebenzisana nelizwe ngokubanzi, imiba ye-NG ne-GL kunye nezinye izifo.

4.9.5 Isishwankathelo

Kwesi sahluko bekuboniswa indlela yokuphuhlisa izakhono zabafundi ukuba bakwazi ukusebenzisa imibuzo ethi: “ngubani, ubhala, (i)ntoni, kubani, nganjongoni, kutheni, nini, phi nanjani?” ngokwenkcazo ka-Grabe no-Kaplan (1996). Emva kwale mibuzo baza kulindela impendulo eyiyo neza kuthi yenze ukuba abafundi baqonde ukuba u-Grabe no-Kaplan (1996) kwinkcazo yobunzululwazi bokubhala ilungiselelwe uludwe lwezifundo zowama-2005. Okunye abafundi kufuneka bakwazi ukuthetha nokubhala beveza unxibelelwano lobumbo zivakalisi, ukuhlahlela isihloko sesicatshulwa, imfundo yokuchazukuthi, isichazi-magama, unamathelwano, uyamano neziseko zonamathelwano ezingezizo ezolwimi.

Luxanduva lomhlohli ukuba asebenzise le mfundo yeziphumo kuba kule nkqubo kujoliswe kuzinto ezintathu ezinjengolwazi, ubuchule kunye nexabiso. Kubalulekile ukuba umhlohli akuhlale oko kwenziwa ngabafundi ukuze afikelele kwiziphumo ezingundoqo ezinjengezi zilandelayo:

Iziphumo ezingundoqo zifuna abafundi bakwazi uku:

- Chonga nokusombulula iingxaki, nokwenza izigqibo besebenzisa ukucinga nzulu nangobuchule.
- Sebenza ngempumelelo nabanye, njengamalungu esipani, eqela, emibutho kunye noluntu.
- Zicwangcisa nokuzilawula bona buqu, becwangcisa kwaye belawula nemisebenzi yabo ngokuthembakala nangempumelelo.
- Qokelela, ukuhlalutya, ukucwangcisa behlaba amadlala ulwazi.
- Ukunxibelelana nabanye ngempumelelo besebenzisa ubuchule bokubonwayo. bemiqondiso nangokuthethathethana ngeendlela ezahlukileyo.
- Sebenzisa inzululwazi neteknoloji ngempumelelo nangokuzinxwema. bebonakalisa ukukhathalela okusingqongileyo nempilo yabanye.
- Nokubonisa ukuqonda nokwazi ukuba ilizwe lizixokelelwano ezizalanayo, njengoluhlu lweenkqubo ezinxulumeneyo, ngokuqaphela ukuba iimeko ekusonjululwa phantsi kwazo iingxaki azizimelanga geqe.

Umhlohli ukwalindelekile ukuba akuhlale oko kwenziwa ngabafundi ukuze azi ukuba iziphumo ezakhayo ezimisela abafundi bazizuzile emva kwesifundo. Ezi ziphumo ziquka ezi zilandelayo:

Abafundi kufuneka babe ngabakwaziyo uku:

- Cingisisa nokuphonononga iindlela ngeendlela ezahlukeneyo zokufunda ngempumelelo.
- Thatha inxaxheba njengabemi abathembekileyo kubomi boluntu lwasekhaya, besizwe, noluntu lomhlaba wonke jikelele.
- Ba nobuntununtunu kwezenkcubeko nobuhle kuluhlu lweemeko eziphathelele kwezentlalo.
- Hlola amathuba azivezayo emfundo nawemisebenzi.

Nanjengoko imfundo yeziphumo isebenza njengonxibelelwano kwisakhiwo sokubhala sika-Grabe no-Kaplan (1996), umhlohli ukwamele ukuba ahlole oko kwenziwa ngabafundi kwiziphumo ezingundoqo ezinxibelelana nemimandla yokufunda ehamba ngokwezi nkalo zilandelayo:

- Iilwimi
- UbuGcisa neNkcubeko
- Izifundo zoShishino, ezoRhwebo, ezoLawulo nezeMisebenzi
- ImVeliso, ezobuNjineli neTeknoloji
- IziFundo zoluNtu nezeNtlalo kunye neeLwimi
- INzululwazi ngamaChiza, ezeMathemathika, ezeKhompyutha, ezoBomi nezoLimo.

Abafundi banganakho ukunxibelelanisa izicatshulwa abazifundileyo kwisahluko sesi-3 nesesi-4 kunye nezi zifundo zikhankanyiweyo apha ngasentla ezisekelwe kwiKharithulam yeSizwe. Ngamanye amazwi kwisahluko sesi-3 ubhalo beluxoxa ngobomi bomntu, ntoleyo abafundi banokuyinxibelelanisa nezifundo zobuGcisa neNkcubeko, kunye nezoluNtu, ezeNtlalo kunye neeLwimi. Baya kuqonda abafundi ukuba konke okubhaliweyo kwisicatshulwa esingobhalo ngobomi bomntu kunxulumene nezifundo zobuGcisa neNkcubeko, kunye nezoluNtu, ezeNtlalo kunye neeLwimi ngolu hlobo lulandelayo:

Inqaku lokuqala: **'Umthandi welizwe'** ('Lover of the nation').

Eli nqaku livezela abafundi ukuba balithande ilizwe ngokuthi bahloniphe amalungelo oluntu, ubuhlanga, ibala kunye neenkubeko ezahlukeneyo zoluntu. Umbhali ukubonisile oku kweli nqaku ngokuthi uSol Plaatje wayengalufuni ucalulo phakathi koluntu koko wayekhuthaza ubunye. Oku kuza kuthi kubancede abafundi ukuze bazithembe ngobuzwe babo kwaye bangacalulani koko baqukane kwaye bazibandakanye nakwezinye iinkubeko zoluntu.

Inqaku lesibini: **Sikhumbula igorha lomzabalazo** (Remembering a hero of the struggle).

Apha kweli nqaku umbhali ubevezela abafundi ngembali kaSteve Biko yokulwela inkululeko. Abafundi baza kukwazi ukuba ilizwe sele likhululekile nje namhlanje

kungenxa yooSteve Biko ababezabalaza. USteve Biko wayekhuthaza ulutsha ukuba lungaxhomekeki koko luzame ukuziphuhlisa ekubhaleni, kwinkcubeko nobugcisa, ekukhuliseni iinkokeli, kwimfundo, kwezoshishino nakwimpilo yoluntu.

Inqaku lesithathu: **Lala ngoxolo, Jabu!** (Rest in peace, Jabu!).

Kweli nqaku umbhali ubebonisa abafundi ngeggorha lenkcubeko elinguJabu Khanyile. Umbhali umchaze uJabu Khanyile njengegorha kuba ude walishiya eli phakade engayilahlanga inkcubeko yakhe. Ngamanye amazwi umbhali ubezama ukutyhilela abafundi ukuba bazazi iingcambu zabo zenkcubeko yesintu kwaye bayihloniphe.

Inqaku lesine: **Sinik' imbeko kwiKumkanikazi** (Remembering the Queen).

Apha umbhali utyhilela abafundi ngendima entle edlalwe ziinkokeli zomthonyama eluntwini. Nale Kumkanikazi yeMvula ichaziwe ngokudlala indima enkulu ekubuseni uluntu lwayo. Ngamanye amazwi apha umbhali uqulathe umyalezo oya kubafundi wokuba babe nentlonipho xa bongamele abantu. Nanjengoko le Kumkanikazi ibalulwa ngobuncinane esizweni sayo kodwa ayizange isintlokothise isizwe sayo koko yasilawula ngentlonipho nangesithozela.

Inqaku lesihlanu: **Uyinzwana engenasiphako!** (Sooooo gorgeous!).

Apha umbhali ubezama ukutyhila ubunzima azalelwe kubo uThapelo Mokoena waza wakhulela phantsi kwabo. Ngamanye amazwi apha umbhali ukhuthaza abafundi ukuba bangazideli ngeemeko abazalelwe phantsi kwazo koko bafunde ukuze ngenye imini babe nodumo elizweni.

Kwisahluko sesi-4 abafundi baya kuthi banxibelelanise amanqaku amahlanu ahlalutyiweyo kunye nezifundo zoShishino, ezoRhwebo, ezoLawulo nezeMisebenzi, imVeliso, ezobuNjineli neTeknoloji kunye nezeNzululwazi ngamaChiza, ezeMathemathika, ezeKhompuyutha, ezoBomi nezoLimo ngolu hlobo lulandelayo:

Inqaku lokuqala: **Ukuphuma ematyaleni** (How to deal with debt).

Apha umbhali ubetyhilela abafundi iindlela ezininzi zokukhupha uluntu ematyaleni. Kwezi ndlela uye wakhankanya indlela engundoqo enjengeNational Credit Act. Le National Credit Act abafundi bothi bayinxulumanise nezifundo zoShishino, ezoRhwebo, ezoLawulo nezeMisebenzi, imVeliso, ezobuNjineli neTeknoloji.

Inqaku lesibini: **Nqanda amadangatye oyikisayo** (Tame the flames of fear).

Kweli nqaku umbhali ubebonisa umthetho omtsha olawula izitovu zeparafini. Kwaye uzivezile neendlela zokuthintela amadangatye omlilo adalwa sisitovu. Le ngxelo abafundi bothi bayinxulumanise nezifundo zemVeliso, ezobuNjineli neTeknoloji, ukuba kufuneka silawulwe njani na isitovu separafini xa sibasiweyo.

Inqaku lesithathu: **Ndiza kusoyisa isifo seswekile!** (I will beat diabetes!).

Eli nqaku belixoxa ngeendlela zokulwa nesifo seswekile. Umbhali uyivezile into yokuba esi sifo senzwe iingcamango namayeza amatsha ezenza kube lula ukusilawula. Ngale ndlela abafundi baya kukwazi ukulunxulumanisa eli nqaku nezifundo zobuNjineli neTeknoloji, kunye nezeNzululwazi ngamaChiza.

Inqaku lesine: **Umdlaza webele** (Breast cancer).

Kweli nqaku umbhali ubeveza ubungozi besi sifo somhlaza webele. Kwaye oku ukuveze ekhankanya nenani eloyikisayo labo basele behlaselwe sesi sifo. Eli nqaku abafundi bangalinxulumanisa nezifundo zeNzululwazi ngamaChiza, ezeMathemathika, ezeKhompyutha, ezoBomi nezoLimo.

Inqaku lesihlanu: **Unyango lwesifo sephepha** (Treating Tuberculosis).

Eli nqaku belibonisa ngendlela entsha yokunyanga isifo sephepha. Umbhali kweli nqaku ubezama ukubongoza uluntu ukuba lungaziyeki iipilisi zokulawula esi sifo kuba siyanwenwa kwaye siyosulela ingakumbi kumntu onentsholongwane ye-HIV okanye osebenza emigodini esoloko edibana nesilikha. Apha kweli nqaku abafundi baya kukwazi ukwenza unxulumano nezifundo zeNzululwazi ngamaChiza, ezeMathemathika, ezeKhompyutha, ezoBomi nezoLimo.

Konke oku kukhankanyiweyo apha ngasentla kubonisa ukuba xa umhlohli ethe wawuhlola kakuhle umsebenzi wabafundi aze anike namacebo angawo, loo nto ingenza ukuba kuphuhle izimvo, iimbono kunye nezakhono zababhali nezazi-nzulu ezizizo ngezicatshulwa. Oku kuthetha unxibelelwano olungabakho phakathi kwabafundi nombhali lusenziwa sisicatshulwa abathe abafundi basihlalutya ngokweziseko zeKharithulam yeSizwe.

ISAHLUKO 5

ISIPHELO

Kolu fundo iindlela zanamhla zofundo ekuhlahleleni izicatshulwa ziye zaveliswa kwaye ziye zavavanywa ekuhlahleleni izicatshulwa zesiXhosa. Izicatshulwa zesiXhosa ezithe zahlahlelwa bezichaza ngobhalo olungobomi bomntu kunye nobhalo olunika ingcaciso. Kwisahluko sesibini bekuvezwa iingcingane neendlela zokuhlalela isicatshulwa ngokweenzululwazi zeelwimi. Isahluko sesithathu besibonisa ukusetyenziswa kocwangciso, iindlela zobunzululwazi ngokuhlalela kunye nemiba yeengcingane ngohlalelo, ezithatyathwe kwisahluko sesibini solu fundo. Apha bekuhlalelwa izicatshulwa zesiXhosa ezibhalwe ngobhalo olungobomi bomntu. Isahluko sesine besikwabonisa ukusetyenziswa kocwangciso, iindlela zobunzululwazi ngokuhlalela kunye nemiba yeengcingane ngohlalelo, ezithatyathwe kwisahluko sesibini solu fundo. Apha bekuhlalelwa izicatshulwa zesiXhosa ezibhalwe ngobhalo olunika ingcaciso. Apha kolu fundo ubuchule bokubhala nengcingane yobhalo ziye zavezwa zibonakalisa unxibelelwano oludalwa ngumbhali phakathi komfundi kunye nesicatshulwa ngokubhekisele ku-Bhatia (1993:20).

Isahluko sesibini besisivezela ubunzululwazi nobuchule bokubhala izicatshulwa. U-Feeze no-Joyce (1998) bayichaphazele into yokuba ukuhlelwa kakuhle kwesicatshulwa kwenza ukuba umfundi akwazi ukusihlalutya ngokulula isicatshulwa. Oku bakubonise ngokuveza amanqanaba olwakhiwo lwesicatshulwa. Esi sahluko siye saphinda saveza ubunzululwazi ngohlalutyo lwesicatshulwa, ngokuthi siveze ubumbo lwezivakalisi ezithi zakhe isicatshulwa ngokwemo yothungelwano noyamano. Ngale ndlela kwenza ukuba kube lula kumfundi ukusilandela isicatshulwa kwaye asingqamanise nokumngqongileyo kuba olu fundo luye lwakubonisa ukunxulumana kolwimi olubhaliweyo kunye nenkcubeko. Olu fundo lukwaveze into yokuba xa abafundi bathe balufumana uphuhliso ngokwale miba ixoxiweyo banganazo izakhono nezixhobo zokuthi bakwazi ukuphuhlisa okubangqongileyo ngokuthi baziyilele ezabo izicatshulwa.

Isahluko sesithathu besibonisa ukuhlahlelwa kwezicatshulwa zesiXhosa ezihlanu ezithatyathwe kulindexesha wesiXhosa. Kolu hlahlelo bekujongwe banzi kubuchule bokubhala ngobhalo olungobomi bomntu, obuxoxiweyo kwisahluko sesibini. Olu hlahlelo belukhombisa indlela umhlohli angayisebenzisa ukufundisa abafundi ukuba uhlahlelo lwezicatshulwa ezahlukeneyo lwenziwa njani na. Kwaye oku kubonisiwe kusetyenziswa iimpawu zohlalutyo ezizezi zilandelayo:

- Inqanaba lokuziqhelanisa nesenzeko
- Inqanaba lokushicilelwa kweziganeko
- Inqanaba lokuhlomla
- Ubume besivakalisi: ulwakhiwo lolwazi
- Uyamano kwisicatshulwa
- Unamathelwano
- Inkcazelo yamagama

Isahluko sesine besikwabonisa ukuhlahlelwa kwezicatshulwa zesiXhosa ezihlanu ezithatyathwe kulindexesha wesiXhosa. Kolu hlahlelo bekujongwe banzi kubuchule bokubhala ngobhalo olunika ingcaciso, obuxoxiweyo kwisahluko sesibini. Olu hlahlelo belukhombisa indlela umhlohli angayisebenzisa ukufundisa abafundi ukuba uhlahlelo lwezicatshulwa ezahlukeneyo lwenziwa njani na. Kwaye oku kubonisiwe kusetyenziswa iimpawu zohlalutyo ezichaziweyo ngasentla.

Kolu bhala lobuchule ingcingane ka-Grabe no-Kaplan (1996) iye yasetyenziswa. Le ngingane iye yasetyenziswa ekuhlahleleni izicatshulwa zesiXhosa, kuquka neepharamitha zobuchule bokubhala. Ezi pharamitha zizivezile iibono zika-Grabe no-Kaplan (1996:202) kwingxoxo yabo ethi: “isicatshulwa esibhaliweyo lumanyano lombhali, umfundi, umxholo ekubhalwe ngawo kunye nesicatshulwa.” Le ngxoxo eboniswa zezi pharamitha zilandelayo zobuchule bokubhala, nanjengoko sele zixoxiwe kumsebenzi ka-Grabe no-Kaplan (1996:203): “ubani, ubhala, ntoni, kubani, nganjongoni, kutheni, nini no-phi kunye no-kanjani?” Ngokwezi pharamitha zidibene nemiba yolwakhiwo lwesicatshulwa (isiqalo, umbindi nesiphelo) kuye kwabonakala kulula ukusilandela isicatshulwa, nanjengoko ezi pharamitha kuzizo ezongamele zonke iinkalo ezifunekayo ekwakhiweni kwesicatshulwa ukuze kuzaliseke ulwakhiwo lobuchule bokubhala. Umfundi onokutolika isicatshulwa ngokwezi pharamitha nemiba

yolwakhiwo lwesicatshulwa, anganako ukuziqonda iimpawu zesicatshulwa ezinxulumene nomxholo, ulwakhiwo lobunzulwazi ngeelwimi, ubudlelane obuqhubekayo phakathi kombhali nomfundi kwisicatshulwa, injongo yonxibelelwano eqhubekayo, injongo yombhali ngesicatshulwa, isimo nemizwa ekuvezeni isicatshulwa, indlela yokuveza isicatshulwa, indawo kunye nexesha lokwakhiwa kwesicatshulwa. Ngokunxulumene nale ngxoxo ka-Grabe no-Kaplan (1996) yobuchule bokubhala, u-Feez no-Joyce (1998:3) bathi: “ababhali bakhetha amanqanaba athile kwisicatshulwa abinisa injongo yesicatshulwa ngokwendlela abafuna isicatshulwa sibe siso.” Bakwathi oku kuthi kudale unxibelelwano phakathi kombhali nabafundi kuba umbhali ukhetha ezona zithako zibalulekileyo eziwexula umxhelo womfundi ukuze akuthakazelele ukufunda isicatshulwa.

Olu fundo belukwaveza imiba yobunzululwazi, ubuchule nengcingane yobhalo kubhekiselwe kwisimo sohlobo lokufunda nokufundisa kufundo ngeelwimi, apho kuthe kwaqwalaselwa ufundo ngolwimi lwesiXhosa. Le ngingane inxulumene neka-Swales (1990) apho ebonisa khona ukunxulumana kolwimi oluthethwayo kunye noluntu. Apha umfundi uthi abonise amava akhe ngoluntu xa efunda isicatshulwa kwaye oko kukhokelela ekubeni kuphuhle ulwabelwano lokufunda, kuphuhle umqondo, kuphuhle ingqondo nolwazi banzi ngoluntu. Olu fundo lukwabonise iindlela apho iinkalo zeengcingane eziqukiweyo kolu fundo zinokuthi zisetyenziswe ngayo kwigumbi lokufundela ulwimi.

Olu fundo lukwaveze unxulumano lomxholo wolu fundo kunye noludwe lwezifundo zowama-2005. Olu nxulumano lwenze iinjongo ezifanayo zokuxhobisa abafundi kunye nabahlohli ngezakhono zokuqonda ulwimi, ukufunda, ukufundisa nokululandela ulwimi xa kubhalwayo. Ukuze abahlohli bayile ubhalo olululo lokuyalela, abafundi kumele bakhuthazwe ukuba bakwazi ukugxeka iinjongo ezahlukeneyo zentlalo ezichaza ngezigaba zemihla ngemihla kulwimi nobhalo ngokokutsho kuka-Cope no-Kalantzis (1996:2). Oko kuthetha ukuba abahlohli bayabavumela abafundi bakwazi ukulolonga ubhalo, loo nto ingabenza ukuba babe ziintshatsheli ekuphuhliseni ukufunda nokubhala. Ukongeza koku u-Feez no-Joyce (1996) bahlele ulwakhiwo olushwankathela lonke ulwakhiwo lwezicatshulwa ezibhaliweyo ngokuthi baqale ngokubonisa inqanaba lokuhlomla (isiqalo), inqanaba lokushicilelwa kweziganeko (umbindi) kunye neqanaba lokuhlomla (isiphelo). Zonke

ezi mbono zihambelana nokulindelekileyo okuchaziweyo kwiziphumo zokufunda zakutsha nje zoludwe lwezifundo zowama-2005 kumba wokufunda iilwimi zaseMzantsi Afrika.

Uhlahlelo lwezicatshulwa ezikwisahluko sesithathu nesesine lusenokuvezwa njengembono yokwakhiwa kolwimi echazwa yiKharityhulam yeSizwe yowama-2005, nanjengoko ixhobisa abahlohli ukuba babe zincutshe zolwimi kwaye babe nezakhono ngendlela yokuba bakwazi ukuvelisa abafundi abaza kuthi babe nezi mpawu zilandelayo:

- Abafundi abaza kukwazi ukuhlela nokulolonga inkcazelo.
- Abafundi abaza kukwazi ukulusebenzisa ulwimi njengesixhobo sokuziyilela ezabo iimbono zokuzibonisa kwimiba yasentlalweni kwaye bakwazi ukugxeka nezinye izicatshulwa ezibhaliweyo.
- Abafundi aza kukwazi ukusebenzisa ulwimi kwimo ebangqongileyo.
- Abafundi abaza kukwazi ukuveza nokusebenzisa iingcinga zabo ngokufihlakeleyo.
- Abafundi abaza kuba nolwazi olubanzi nolunzulu ngobume bolwimi lwabo. Oku kuthetha ukuba kufuneka bakwazi ukubhala nokufunda ngelixa befumana izakhono zokufunda ngokweKharityhulam nangokufundela ukuzonwabisa.

Ezi mpawu zichazwe ngasentla zithe zaxoxwa xa bekuhlahlelwa izicatshulwa zesiXhosa kwisahluko sesithathu nesesine. Ezi mpawu ziye zaxoxwa kubhekiselwe kubuchule bokubhala buka-Feez no-Joyce (1998), buhlanganiswe kunye nemiba yokubhala evezwe ngu-Grabe no-Kaplan (1996). Ngamanye amazwi ezi mpawu zichaziweyo ngasentla zingaphuhlisa ezi ziphumo zokufunda zilandelayo zibandakanya iipharamitha zengcingane yobuchule bokubhala:

Isiphumo sokufunda sesi-2 esichaza ukufunda nokulolonga ngokohlalelo lwezicatshulwa senza ukuba umfundi akwazi ukubonakalisa ubuchule beendlela ngeendlela zokufunda nokulolonga, esenzela ukuqonda nokuncoma. Isiphumo sokufunda sesi-3 esichaza ukubhala nokunikezela senza ukuba umfundi akwazi ukubonakalisa isakhono sokucwangcisa xa ebhalela injogno ethile, abantu abafumana ulwazi kunye nomxholo. Oku kuchaza ukuba umfundi kumele akwazi

ukugcina ubuchule bokubhala aze akwazi ukubumanya ngelixa lobhalo. Obu buchule bokubhala buquka le miba enjengale: izakhi zamagama, ulwakhiwo lwesihloko, ukuqhubeka kwesihloko, uhlahlelo lwenkcazelo yesihloko, ulwakhiwo lwesivakalisi esiyintloko, ulwazi olunikiweyo nolutsha, unxulumano lomxholo nembali, unxulumano oluqwalasela iingcinga ezifunekayo, isalathisi, uthlekiso loyamano nengequlo yamagama, izihlanganisi, izikhombisi, uphinda-phindo, ukuvumelana kwamagama kwisivakalisi, unxulumano, iziseko zonamathelwano ezingezizo ezeelwimi, izimi zobuciko kunamathelwano kunye nenkcazelo yamagama.

Yonke le miba yokubhala iye yasetyenziswa ngelixa bekuhlahlelwa izicatshulwa zikalindixesha wesiXhosa kolu fundo. Ngokutsho kuka-Grabe no-Kaplan (1996:254) le miba iza kuxhobisa abafundi ngezakhono eziza kubenza ukuba babe nenkcazelo, bakhe kwaye banxibelelanise izimvo. Oku kukhombisa ukuba umhlohli kumele ngamaxesha ahlukeneyo abe ngumkhuthazi, itoliki yomsebenzi, umseki wentsingiselo yomsebenzi osulungekileyo nomlungiseleli ukuze kamva umfundi abe nempendulo eyakhekileyo ngokwezakhono neziphumo zeKharithulam yowama-2005.

Izicatshulwa ezithe zahlahlelwa kolu fundo zezi zilandelayo:

Izicatshulwa ebezixoxa ngobhalo ngobomi bomntu kwisahluko sesithathu kolu fundo zezi zilandelayo:

- **‘Umthandi welizwe’** (‘Lover of the nation’).
- **Sikhumbula igorha lomzabalazo** (A hero of struggle).
- **Lala ngoxolo, Jabu!** (Rest in peace, Jabu!).
- **Sinik’ imbeko kwiKumkanikazi** (Remembering the Queen).
- **Uyinzwana engenasiphako!** (Sooooo gorgeous!).

Izicatshulwa ebezixoxa ngobhalo olunika ingcaciso kwisahluko sesine kolu fundo zezi zilandelayo:

- **Ukuphuma ematyaleni** (How to deal with debt).
- **Nqanda amadangatye oyikisayo** (Tame the flames of fear).
- **Ndiza kusoyisa isifo seswekile!** (I will beat diabetes!).
- **Umdlaza webele** (Breast cancer).

- **Unyango lwesifo sephepha** (Treating Tuberculosis).

Izicatshulwa ezihlanu bezixoxa ngobomi bomntu kwaye bezibhenca isimo nendlela adlale ngayo indima eluntwini. Kuyabonakala ukuba umbhali ubezama ukuvezela umfundi ukuba ebomini bomntu kukho izinto ezehlayo nokuba zimbi okanye zimnandi. Loo nto idinga unyamezelo nokomelela ukuze ubani abe likhalipha loluntu. Izicatshulwa ezihlanu ezilandelayo bezixoxa ngobhalo olunika ingcaciso kwaye bezibhenca izinto eziyimiceli-mngeni kwiimpilo eziphilwa luluntu ezinjengezifo, indlala, ubuhlwempu kunye namatyala.

Indima kunye nomxholo odlalwe zezi zicatshulwa ukwadale inkuthazo kubafundi nanjengoko baza kukwazi ukuziyamanisa nokutshiwo zezi zicatshulwa. Amava abawazuzileyo ngokufunda ezi zicatshulwa aza kubenza bakwazi ukufunda, ukuhlalutya, ukutolika nokunika intsingiselo kunye nokuveza injongo yombhali ekubhaleni. Loo nto yobenza abafundi bakwazi ukuziyilela ezabo izicatshulwa ngenjongo yokuphumeza okuthile nanjengoko bebonile kwinjongo yombhali. Oku baza kuthi bakwenze bebhekisele kwiimpawu zobuchule bokubhala ezichazwe ngu-Feez no-Joyce (1998) kunye no-Grabe no-Kaplan (1996).

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ISIHLOMELO 1

ISIGAMA

ISIGAMA

ISINGESI

Analysis

Authority and evidence

Bias

**Bundles of events in segments
of history**

Choice of sentence-initial elements

Choice of verbs

Clauses

Collocation

**Comparative cohesion and
substitution**

Complication

Condensation

Conjunctions

Consequential explanation

Coda

Corpora research

Craft of writing

Deduction

Demonstratives

Description of appearance

Description of behaviour

Devices for pinpointing location

Elements of subordination

and co-ordination

Ethnography of writing

ISIXHOSA

uhlahlelo

igunya nobunyani

ukuthambekela bucala

imiqulu yeziganeko kwizahluko

zembali ngesenzeko

ukukhethwa kwamalungu okuqala

kwisivakalisi

ukukhethwa kwezenzi

amagatya

ukuvumelana kwamagama

uthelekiso loyamano nenguqulo

yamagama

ubunzima / ukujiya kwebali

ujiyo

izihlanganisi

isiphumo sengcaciso

isiphelo

uphando lwengqokelela yezibhalo

ezithile

ubuchule bokubhala

umqondo

izikhombisi / izalathandawo

inkcazelo ngembonakalo

inkcazelo ngempatho

izixhobo zokucoselela nobugcisa

amalungu oyamano nolungelelaniso

ubuchule bokubhala

Evaluation	ukuhlomla
Evaluating a period of time	ukuhlomla ngexesha lembali
Evaluating the person	ukuhlomla ngomntu
Evaporation	umbilo
Flow diagram	isazobe sokumpompoza kwamanzi
Focus-presupposition relations	unxulumano oluqwalasela iingcinga
Functional sentence perspective	ubume besivakalisi
General statement	inkcazo jikelele
Given-new information	ulwazi olunikiweyo nolutsha
Historical accounts	iimbali ezenza ingxelo
Historical recounts	iimbali ngesenzeko
Informational structure	ulwaxhiwo lolwazi
Issues in writing research and instruction	imiba malunga nomgaqo kunye nophando ngobhalo
Judgments in disguise	izimvo ezintsokothileyo
Lexicon	inkcazelo yamagama
Lexical choice as a reflection of communicative purpose	ukukhethwa kwamagama okuyimbono nenjongo yokunxibelelana
Linking devices for showing cause and effect	izixhobo ezimanyeneyo ezibonisa isenzeko nesiphumo
Linking devices for sequencing	izixhobo ezimanyeneyo zolandelelwano
Literacy and writing	ubuchule bokufunda nokubhala
Narrative	ibali
Non-linguistic bases of coherence	iziseko zonamathelwano ezingezizo ezeelwimi
Non-linguistic knowledge	ulwazi olungelulo olweelwimi
Organizing time	ukucwangcisa ixesha
Orientation	ukuziqhelanisa nesenzeko
Overall patterns	imifuziselo yemilo

Precipitation	amaqabaza
Recount	ibali
Record of events	ushicilelo lwezenzeko
Reference	isalathisi
Relevance	unxulumano
Reorientation	ukuhlomla ngesenzeko
Repetition	uphinda-phindo
Research on the surface/ sentence level	uphando ngolungelelaniso lwesivakalisi
Review	ucamngco
Resolution	isisombululo
Rhetorical patterns within coherence	izimo zobuciko kunamathelwano
Run-off	ukubaleka
Sentential level	umgangatho wokwakha isivakalisi
Sequence explanation	ulandelelwano lwengcaciso
Syntactic analysis	uhlahlelo lobumbo-sivakalisi
Taxonomy of writing skills	uhlelo lwezakhono zokubhala
Theme-rheme relations	unxulumano lomxholo nembali ezifunekayo
Theory of writing	ingcingane yobhalo
Topic-comment analysis	uhlahlelo lwenkcazelo yesihloko
Topic continuity	ukuqhubela phambili kwesihloko
Topical sentence structure	ulwakhiwo lwesivakalisi esiyintloko
Text cohesion	uyamano kwisicatshulwa
Text coherence	unamathelwano kwisicatshulwa
Text components	amalungu esicatshulwa
Textlinguistic research	uphando ngobunzululwazi beelwimi zesicatshulwa
Textual level	umgangatho wesicatshulwa
Units	izicwili
Use of inferences	ukusetyenziswa kwentelekelelo
Writer's judgments	izimvo zombhali

ISIHLOMELO 2

**AMANQAKU AMAHLANU E-BONA ANGOBHALO
NGOBOMI BOMNTU**



INDODA eyaduma ehlabathini uSol Plaatje wazalwa ngomhla we-9 kuOktobha ka-1876 kwifama esemntla-ntshona weFreyistata. Wayezalwa lusapho olumhlonelayo kakhulu uThixo kwaye wathi xa eneminyaka elithoba wathunyelwa kwisikolo saseChurch of England ngasePniel eKoloni.

Wayengumntwana okrele-krele okuthandayo ukufunda yaye xa wayeneminyaka eli-13 waphumelela iimviwo zeBanga lesi-4 zeSebe leMfundo laseKoloni – kwaye wayengumfundi wokuqala kwisithili sakowabo ukwenza oko.

Ngo-1892 kwathiwa makabe ngumfundisi-ntsapho lo gama efunda, kwaye oko wakwenza iminyak' emibini. NgoMatshi ka-1894, waya kuphangela eposini yaseKimberley engunoposi.

IPniel yayiyidolophana xa ithelekiswa neKimberley eyasisixeko esikhulu, kodwa wakhawuleza wazazi iikona zayo uPlaatje emva kokuba wayengaphumi esikolweni owayefunda kuso.

Iposi yaseKimberley yaba yeyokuqala eKoloni ukuqesha abantu abantsundu.

Oko kwakungathethi kuthi iSebe lePosi lalingababukuli abantu abantsundu – qha lalingakwazi ukufumana abelungu abavuma ukwamkela imivuzo ephantsi.

Ukuqeshwa kwemidaka kwakungaginyeki ncam kwabamhlophe.

Ukuphangela eposini kwanika uPlaatje ithuba lokuphucula isiNgesi sakhe. Ngelo xesha kwakukho iintlanga ngeentlanga zemidaka eKimberley, ngoko akubuya emsebenzini uPlaatje wayedibana nabantu abanjengoMfu. Jonathan Jabavu (owayengumntakwabo kaTengo Jabavu, owayengumhleli

ababesibona silulwimi lwaseinzini" nokuzama "ukubenza bancedane ngokungagxekani kakhulu."

Itolika

NgoAgasti ka-1898 uPlaatje wacela umsebenzi wokuba yitolika kwiNkundla kaMantyi eMafeking (ngoku ebizwa ngeMafikeng). Ngoko wayesekwazi ukutheth' isiTswana, isiSuthu, isiXhosa, isiZulu, isiKoranna, isiNgesi, isiDatshi nesiJamani.

Ngelo xesha iMafeking yayivutha kwipolitiki. Ikumkani yamaTshidi, uMontshiwa, wayesweleke kwiminyak' emibini ngaphambi kokufika kukaPlaatje, kodwa iimfundiso zakhe zazisakhunjulwa ngabantu bakhe. UMontshiwa wayengavumi kuvunyiswa kwaye elichule lokuthetha nto leyo yenza abantu bakhe bangalahlekelwa ngumhlaba wabo yaye bakwazi nokuziphatha xa abelungu babethathela yonk' into kubo ngasekupheleni.

wephepha-ndaba *Imvo*

Zabantsundu), uGwayi Tyamzashe, uDavid Msikinya nolsaiah Bud M'belle.

La yayingamadoda anemibono nawavul' amehlo kaPlaatje kwezepolitiki – kanti ethubeni uPlaatje uza kutshata udadeboM'belle, uElizabeth

NgoJuni ka-1895 babengabaseki beSouth Africans' Improvement Society

Enye yeenjongo zaloo mbutho "yayikukhuthaza ukuthethwa kwesiNgesi ngabantu

kwenkulungwane ye-19.

Ngo-Oktobha ka-1899 kwagqabhuka imfazwe iAnglo-Boer War yaza iMafeking yazifumana ngequbuliso sele ijikelezwe ngamajoni amaBhulu. Incwadi kaSol Plaatje ethi *Boer War Diary* ichaza ngokupheleleyo okwakusenzeka kule mfazwe.

Walaha emsebenzini wakhe uPlaatje emva kwemfazwe efuna ukuzibandakanya ngakumbi nepolitiki.

Waba negalelo elikhulu

UPlaatje owayengumbhali weencwadi, umfundisi-ntsapho nentatheli wayengomnye wabaseki beANC

'Umthandi

ekusekweni kwephepha-ndaba lesiNgesi nesiTswana ekwakusithiwa yi*Koranta ea Becoana*.

Enye inkcuba-buchopho yezembali yathi: "I*Koranta* yazalwa kunye namany' amaphepha-ndaba abaNtsundu kweminye imimandla yeli lizwe kwaye ngelo xesha abantu babefuna iinguqu kupolitiko. Yayithethela abantu abaNtsundu ababengenalizwi ngelo xesha babe bewafuna amalungelo abo."

Inkongolo

UPlaatje neziny' iinkcuba-buchopho zabantsundu babekhathazekile ngokusekwa kweUnion Of South Africa okwasekumbovu kwenzeke. Kwakufuneka kuququzelelwe abantu ukuze kujongwane naloo miceli-mngeni.

Emva kweentlanganisano eziliqela kwasekwa iSouth African Native National Congress ngomhla wesi-8 kuJanuwari ka-1910.

UJohn Langalibalele Dube waba

ngumongameli wokuqala waloo mbutho owathi ngokuhamba kwethuba wangumongameli weANC. USol Plaatje waba ngusosiba-jikelele wokuqala wayo.

UPlaatje neziny' iinkokeli zeANC zalwa nzima ukuba lo mbutho ubesemthethweni.

Ngo-1914 wayekwigqiza leANC elatyelela eNgilani.

Nangona uPlaatje wayethanda amaNgesi ngaphezulu kwamaBhulu ngenxa yokungabi nabuntu kwawo, amazwe anamathanga ayengavelani nezikhalazo zeANC.

Ngexesha leMfazwe yeHlabathi yokuQala, iANC yayingazibandakanyi namagxeke ayetyatyekwa umhulumente waseMzantsi Afrika okuba "uthembeke kuKumkani" kumlo wayo neJamani. Ngethuba iqhubeka imfazwe kwenziwa amacebo amatsha okohlutha umhlaba wabantsundu

namalungelo abo opolitiko.

NgoJuni ka-1917 uPlaatje wabanjwa eJoburg watyholwa ngento awathi "kukophula imithetho emithandathu ebekelwe abantu abaNtsundu kweli".

Zashiyeka Iimfundiso zakhe

UPlaatje waqhubeka nokulwel' inkululeko yabaNtsundu eMzantsi Afrika de walishiya eli phakade ngomhla we-19 kuJuni ka-1932 eNancefield, eJoburg, emva kokuhlaselwa sisifo senyumoniya.

Emngcwabeni wakhe wayebizwa "ngomthandi welizwe" owayezinikele ekukhonzeni ilizwe lakhe nabantu balo. U-HE Dlomo wathi "ubeyinkokeli yokwenene, nebikhaliphile".

Liyabonakala igalelo likaSolomon Plaatje emzabalazweni. Ngaphandle kokuba ngumdaka wokuqala eMzantsi Afrika ukubhal' incwadi yesiNgesi ethi *Mhudi* – imisebenzi yakhe imenze enye yeenkokeli eziphambili kweli.

Wayeyindoda ekuthandayo nokuhlekisa. Wathi engxoliselwa ukungabi nambulelo ligosa likarhulumente elalisithi "awunambulelo ngeentsikelelo ozinikwe ngabamhlophe," uPlaatje waphendula ngelithi "Ndiyababulela – ingakumbi ngegrangqa negcushuwa." [x]

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NGASENTLA: Iggiza leANC elaya eLondon ngo-1919. Ngasemva ukusuka ekhohlo: nguRV Selope Thema, uJG Gumedede noLT Mvabaza. Ngaphambili: nguSol Plaatje noMfu HR Ngcayiya.

kubhale uISAAC KWELA iifoto sizifumene kwiHISTORICAL PAPERS, eWITS-UNIVERSITY

welizwe'

Sikhumbula igorha lomzabalazo

Wayekhuthaza ukungaxhomekeki komny' umntu nokuzingca ngokuba ngumdaka, kwaye iimfundiso zakhe zisaphila

kubhale uIRA JACOBS

WABANJWA amapolisa evale indlela phantsi komthetho weTerrorism, Act No 83

ka-1967 kubusuku bengqele eyayiqhaqhazelis' amazinyo. Wabethelwa ugqirha nezicaka entolongweni wenzakala entloko. Ehubeni athi amapolisa "uzenzakalise ngokwakhe". Umbuzo ke owenza kuvakale oko kububuvuvu ngowokuba – yintoni eyenza amapolisa abophelele umntu owenzakeleyo kwiintsimbi zefestile imini yonke?

Ngomhla we-11 kuSeptemba wafakwa ngasemva evenini yamapolisa ehamba ze, wasiwa ePitoli ekumgama oyi-1 100km. Ngubani okwaziyo ukungcungcuthekiswa akuvayo kolo hambo lude kangako?

Ukusweleka kwakhe ngemini elandelayo kwintolongo esePitoli kwamphumza ezintlungwini. Yabulawa kabuhlungu nangobugwala kanjalo ke indoda eyayilikhalipha



NGASENTLA: UNtsiki Biko ongumhlolokazi kaBiko, ekunye nonyana wakhe uNkosinathi.

EKUNENE: UBantu Stephen Biko.

GARY HORLOR



THE DAILY DISPATCH

◀ lokwenene...

Ikhalipha

USteve Biko wasweleka kwiminyaka engama- 30 edlulileyo ngomhla we-12 kuSeptemba 1977 eneminyaka engama-30. Ngethuba esweleka wayephala phambili kwiinkokeli zeBlack Consciousness Movement ukanti wayephambili nasemzabalazweni wokulwa nocalulo lweentlanga.

"Abantu abatsha bafuna amakhalipha abangalandela ekhondweni lawo. USteve useninxaxheba ebalulekileyo ekubeni sizazi ukuba singobani," utsho umbhali oyingingalwazi yaseRhodes University, uPeter Mtuze owayemazi uBiko eselityendyana eQonce.

Isithomo sikaBiko nobukhalipha bakhe babumenza abonakale eyinkcuba-buchopho nomdaka oneqhayiya nokholelwa ekubeni imidaka mayingaxhomekeki mntwini.

UBiko wayesithi ukuze imidaka ikhululeke kufuneka iqale ikhulule iingqondo zayo yaye yazi imbali yayo nokuba ingobani.

Wayesithi ifanele ithobele izithethe zayo kwaye iyibonise loo nkululeko kwiinkalo zonke zobomi, kubugcisa nenkcubeko, kuqoqosho nakwipolitiki.

Ngeminyaka yoo-1960 noo-1970 iBlack Consciousness yayingumyalezo oyingozi - wawuyingozi kurhulumente wocalucalulo ukwayingozi nakwabo babewusasaza.

Kuyacaca ukuba uBiko wayebuyqonda ubungozi beemfundiso zakhe ukuze abhale athi: "Ufanele uphile ngeqhayiya okanye ufe... Kwaye indlela ofe ngayo inganwenwisa upolitiko."

Umfundi

UBantu Stephen Biko wazalelwa eGinsberg eQonce ngomhla we-18 kuDisemba 1946 engumntwana wesithathu kaMzimngayi Biko noAlice Nokuzola "Mamcethe" Biko.

Uyise wasweleka eneminyaka emine kodwa unina wawa evuka emfundisa. Wasiqala eQonce isikolo kamva waya kufunda eMarianhill ngaseThekwini.

Waya kufundela ubugqirha eUniversity Of Natal eThekwini. Wafika apho wazibandakanya nomzabalazo wabafundi kwaye wayephala phambili ekusekweni kweSASO (iSouth African Students' Organisation) ngo-1968.

Waphenjelelwa ziimbono zikaFrantz Fanon owayesithi abantu abacinezelweyo kufuneka bakhulule iingqondo zabo ukuze bafumane inkululeko yepolitiki.

UFanon wayesuka kwisiqithi ekuthiwa yiMartinique esiseCaribbean nesasilithanga leFrance. Le ndedeba ingumbhali wencwadi ethi *The Wretched Of The Earth* nethi *Black Skin, White Masks* wayebonwa njengengqondi ekulweni nokwenziwa amazwe amathanga.

Ngo-1970 uBiko watshata noNtsiki Mashalaba owayeqeqeshelwa ubongikazi.

Emva kokugxothwa eyunivesithi wazibandakanya neenkqubo zeBlack Community Programmes ngo-1972 waza kwangaloo nyaka waseka iBlack Peoples' Convention. Nangona wayexakekile walifumana ithuba lokwakha iiklinikhi nekreshi yaseZanempilo, elokuseka iZimele Trust eyayinceda amabanjwa epolitiki neentsapho zawo.



NGASENTLA: UNkosinathi Biko oliGosa eliyiNtloko leBiko Foundation.
EKUNENE: Iimfundiso zakhe zisaphila... ulutsha Iwanamhlanje lusaphenjelelwa ziimfundiso zikaBiko.

GARY HORLOR



THE BIGGER PICTURE/REUTERS



GARY HORLOR

neGinsberg Trust eyayinceda abafundi.

Inkohlakalo

UBiko wayevalelwa rhoqo avalwe nomlomo kodwa wenza intetho yokugqibela esidlangalaleni kwityala leSASO-BPC ngo-1973. Imibhalo ayiqokelelayo yashicilelwa emva kokusweleka kwakhe ngo-1978 kwincwadi ethi *Write What I Like*.

Ukufa kukaBiko kwavusa umnye kwezopolitiko. Nasemva kweminyaka engama-30 waswelekayo ubukhalipha nokuzijul' ijacu kwakhe kwinto ayenzayo kuseyinxalenye yeemfundiso zakhe owabulawelwa zona.

Kunjalonje zimbilwa iimpawu zenkohlakalo yorhulumente wocalulo ezingaphezulu kombono kaSteve Biko engonjwe zacim' izibane ngamapolisa angenalusini emva koko wahanjiswa umgama we-100km ukusuka eBhayi ukuya ePitoli efakwe ngemva evenini yamapolisa, ehamba ze kwafika eboko-boko kukubethwa.

"Ukuvuma izono" kwababulali bakhe kwiKomishoni yeNyaniso noXolelwaniso kwakhatywa ngawo omane yinkosikazi yakhe uNtsiki ngelithi "basatsho ubuvuvu ababutsho ngethuba kuphandwa ngokusweleka kwakhe."

Isimbonono ebesenziwa lusapho sokuba batshutshiswe ababulali bakhe ngathi siza kugqibela sivakele emva kokuba iGunya-bantu lezoTshutshiso (INPA) lithe lifuna ukutshutshisa uAdrian Vlok owayenguMphathiswa wamaPolisa nomkomishinala wamapolisa, uNjengele Johan van der Merwe.

Iimfundiso

Nanamhlanje iSteve Biko Foundation isaqhubeka nokukhuthaza iimfundi zikaBiko.

Lo mbutho ukhuthaza ulutsha ekubhaleni, kwinkcubeko nobugcisa, ekukhuliseni iinkokeli,

EKHOHLO:
Inkonzo yesikhumbuzo eyenziwe kutshanje egameni lale nkokeli yeBC.

NGASEZANTSI:
Sikhulu isimbonono sokuba mabatshutshiswe ababulali bakaBiko.



THE BIGGER PICTURE/REUTERS

kwimfundo, kwezoshishino nakwimpilo yoluntu, ingakumbi kwidabi lokulwa nobhubhani kagawulayo.

Isikhumbuzo sokufa kukaBiko esibakho rhoqo ngonyaka nesenziwa ngokuba kuthethwe ngeemfundiso zakhe siza kwenziwa ngenkomfa ebizwa ngeBiko 30:30 neza kusingathwa yiSteve Biko Foundation kwiYunivesithi yaseKapa.

Iimfundiso zikaBiko ziyabonakala kwizizukulwana zolutsha owazifundisa ukuzithemba nokungathembeli komnye umntu.

Wayeyindoda eyayinombono welizwe "elingenalalulo ngobuhlanga, ngokwenkolo nangokwebala."

Ilizwe lethu lisenokuba alikafiki apho, kodwa sesikude kufuphi. [x]

Remembering a hero of the struggle

He stood for self-reliance and black pride, and his legacy lives on

story by IRA JACOBS

IT WAS a cold night in August when they caught him. It was at a police roadblock, and he was arrested under the Terrorism Act No 83 of 1967. He was beaten up and sustained major trauma to the head while in police custody.

They'd later say this was "self-inflicted," but even if that was the case – and it wasn't, they were lying – why did they leave a severely injured man chained to a window grille for a whole day?

On September 11, he was loaded naked into the back of a police van and driven 1100km to Pretoria.

Who can tell the agony he endured in this nightmare journey that must have seemed to last forever?

Death, when it came a day later at Pretoria prison, must have been a welcome release. But it was also a cruel and untimely passing, the cowardly murder of a brave man...

Icon

Steve Biko died 30 years ago on September 12, 1977, at the age



GARY HORLOR

ABOVE: Ntsiki Biko, Biko's widow, with his son Nkosinathi.
RIGHT: Bantu Stephen Biko.



THE DAILY DISPATCH

of 30.

At the time of his death he was regarded as the leading figure in the Black Consciousness movement and one of the leaders of the struggle against apartheid.

"Young people need icons to look up to. Steve still has an important role in our understanding of who we are," says author and Rhodes University emeritus professor Peter Mtuze, who knew Biko as a young man in King William's Town.

Biko's physical stature and the force of his personality embodied his intellectual independence and the black pride and self-reliance he stood for.

In order to be free, Biko argued, black Africans first had to free their minds and become conscious of their own history and identity.

They had to recognise their own culture and express this independence in every field of social life, the arts and culture, economics and politics.

In the 1960s and '70s Black Consciousness was a dangerous message – dangerous to the apartheid government and therefore dangerous to those who spread it.

It inspired a generation and it injected new energy into the struggle against oppression.

Biko clearly understood the dangers of his mission when he wrote: "You are either alive and proud or you are dead... And your method of death can itself be a politicising thing."

Thirty years later his courage in the face of state power is as much an inspiration as his vision.

Student

Bantu Stephen Biko was born in Ginsberg, King William's Town, on December 18, 1946, the third child of Mzimngayi Biko and Alice Nokuzola "Mamcethe" Biko.

His father died when he was four but his mother still found ways to have him educated, first in King and later at Marianhill near Durban.

He went on to study medicine at the University Of Natal medical school in Durban. There he became active in the student movement and led the foundation in 1968 of SASO, the South African

Students' Organisation.

He was inspired by Frantz Fannon, who saw that colonised people first had to free their minds in order to win political freedom.

Fannon came from the Caribbean island of Martinique, a French colony where three slave revolts inspired other chained people to rebel. Author of *The Wretched Of The Earth* and *Black Skin, White Masks*, Fannon is regarded as the leading thinker on decolonisation.

In 1970 Biko married Ntsiki Mashalaba, then a student nurse.

Expelled from medical school he joined Black Community Programmes in 1972 and the same year founded the Black Peoples' Convention.

He also found time to lead the building of the Zanempilo clinic and



ABOVE: Nkosinathi Biko, CEO of the Biko Foundation.
RIGHT: Keeping the martyr's memory alive... Biko remains a source of inspiration to today's youth.



GARY HORLOR

THE BIGGER PICTURE/REUTERS



LEFT: The recent memorial service held to honour the BC leader.

BELOW: Calls to punish Biko's killers are growing ever louder.

GARY HORLOR

crèche, to found the Zimele Trust for political prisoners and their families, and the Ginsberg Trust for learners.

Brutality

Repeatedly detained and silenced by his banning order, Biko gave his last public speech at the SASO-BPC trial in 1973. His collected writings were published after his death in 1978, under the title *I Write What I Like*.

He defied his restrictions to pursue his campaign but he was never charged with any crime.

No death could have been more politicising than Biko's own. Thirty years on his courage and self-sacrifice are as much a part of his legacy as the ideas which cost him his life.

And few symbols of the brutality of the apartheid regime are more powerful than the images of Steve Biko beaten unconscious by security police thugs and then driven more than 100km from Port Elizabeth to Pretoria in the back of a police van, naked and fatally injured.

The "confessions" of his tormentors to the Truth And Reconciliation Commission were rejected by his wife Ntsiki and his family as "the same lies they told at the inquest."

The family's quest for criminal prosecutions has received a boost from the announcement that the national prosecuting authority intends to prosecute former Minister Of Safety And Security Adrian Vlok and his police commissioner General Johan van der Merwe.

Inspiration

Today the Steve Biko Foundation aims to keep alive the ideas of community and common purpose which were so important in the struggle of apartheid, but which no longer have a clear enemy.

The foundation promotes youth activities in writing, the arts and culture, leadership development, effective education, business

entrepreneurship and public health, especially in the fight against HIV/AIDS.

The anniversary of Biko's death, marked each year by a public lecture, will be marked this year by a commemorative conference, Biko 30:30, hosted by the Steve Biko Foundation at the University Of Cape Town.

But Biko's ultimate legacy is to be found in the generations of young people he inspired to become self-reliant and self-confident, many of them driving South Africa today.

His ultimate vision was of "a non-racial, just and egalitarian society in which colour, creed and race shall form no point of reference."

We might not yet be there, but we're closer than we have ever been. [e]

Intshatsheli yenkcubeko

Lala ngoxolo, Jabu!

Sikhumbula imvumi engasekhoyo uJabu Khanyile...

kubhale uFORCE KHASHANE
kufote uNOMPUMELELO NGCOBO

UBEYIMVUMI enomahluko yaye eyindoda engathabathekiyo yifashoni. Eziny' iimvumi ziyathabatheka yinkcubeko yaseMelika, udumo nemali. Akukho tyheneba ngezi zinto kodwa zingasisihlava esibi zitshabalalise iingcambu zakho ugqibele ungazazi ukuba ungubani.

UJabu Khanyile uncamathele de kwasekupheleni kwinkcubeko yakhe.

Le mvumi yaduma ngomculo wayo wesintu onesingqi saseAfrika yaye nasemizini yayo yale mihla inezinto zesintu. Umzi wakhe oseDobsonville ubewubiza ngokuba "likhay' elikhulu," gama elo elithetha umzi ekwenzelwa kuwo amasiko.

Kuwo kukho indlu eyodwa apho uJabu ubeenxibelelana khona nezinyanya zakhe.

Le mvumi ebicula kumazwe ngamazwe ehlabathi neyakhe yaculela ubukumkani baseBritane ibikholelwa ekubeni impumelelo yayo iziintsikelelo zezinyanya zayo.

Ikhay' elikhulu ke ngumzi womfazi wakhe wokuqala ahlala kuwo nabantwana babo ababini nomzukulwana. Umfazi wakhe wesibini uhlala komnye umzi nabantwana babo ababini nomntshana wabo.

UJabu obesoloko ephethe itshoba lamagqirha xa ecula yaye zonke izinto anazo ebezibiza ngamagama esintu. Iimoto zakhe

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NGASENTLA: UJabu ephethe umzukulwana wakhe, uLesedi.

EKUNENE: UJabu Khanyile egumbini ellungiselelwe ukunxibelelana nezinyanya.

NGASENTLA EKUNENE: UJabu emi ngaphandle komnye wemizi yakhe.

KUDE EKUNENE: UJabu nenye "yeenkomo" zakhe.

ubesithi ziinkomo zakhe.

Xa besibhala eli nqaku ngale mvumi nosapho lwayo, umfazi wayo wokuqala uDaphney usixelele ukuba wayephangela ngaphambi kokuba atshate noJabu.

"Wandiyekisa ukuphangela kuba esithi abafazi bakwaKhanyile bahlala emakhaya bakhathalele usapho lwabo," utshilo. Lolunye uphawu lokuthanda kwakhe izinto zakwantu.

UDaphney usixelele ukuba uJabu ubebafekethisa abafazi bakhe. "Ubenesiphiwo esisodwa ekuphatheni kakuhle ibhinqa," utshilo.

Ubesonwabisa kakhulu xa kukho obhiyozel' umhla wakhe wokuzalwa.

"UJabu ubazithand' izinto ezintle nabethanda ukwabelana ngazo nosapho lwakhe," utshilo uDaphney.

Umfazi wakhe wesibini uKhululiwe uthe uJabu ubethand' ukutya kwesintu – njengentloko yegusha okanye yebhokhwe ephekwe kamnandi.

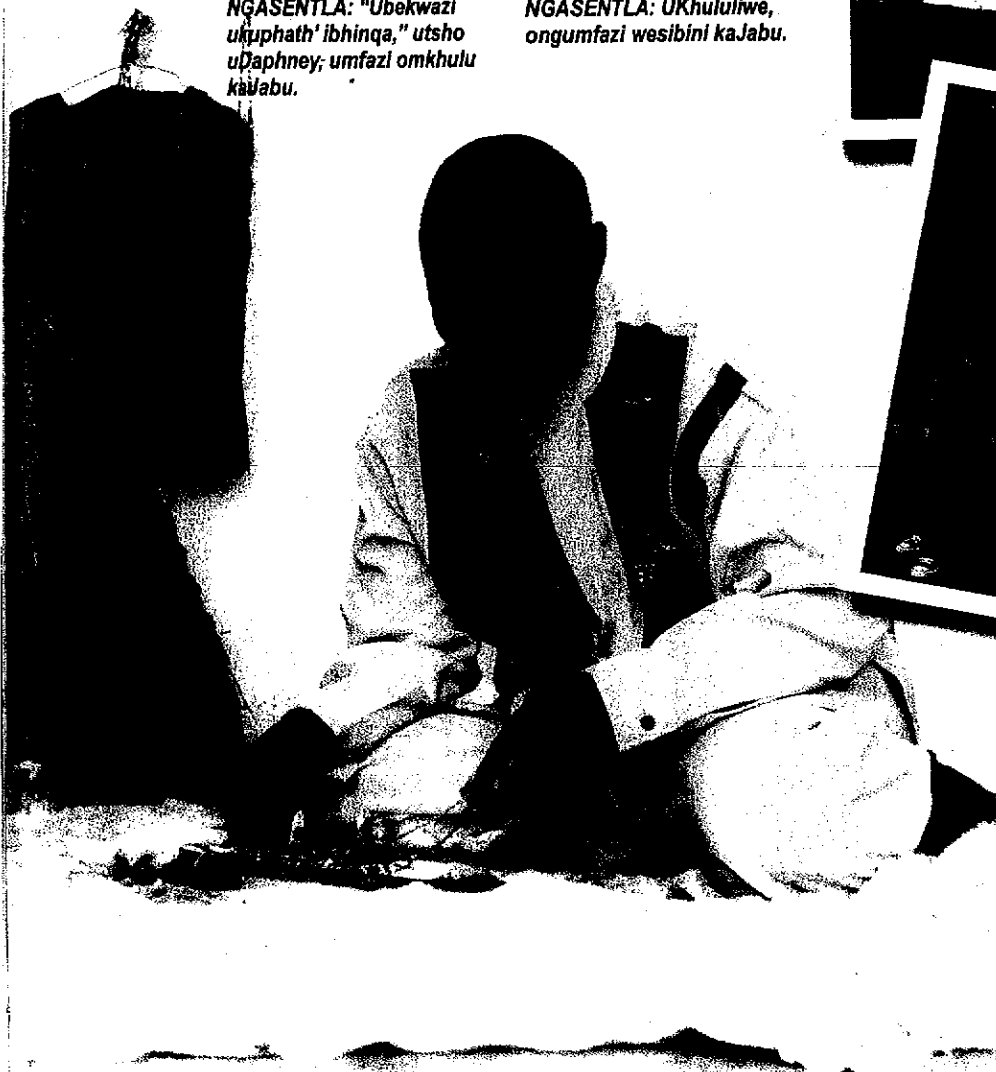
Bayangqinelana abafazi bakhe bobabini ngelithi ukuba wayezenzela umyeni wabo ngaba



NGASENTLA: "Ubekwazi ukuphath' ibhinqa," utsho uDaphney, umfazi omkhulu kaJabu.



NGASENTLA: UKhululiwe, ongumfazi wesibini kaJabu.




ubengazinxibi tu izihlangu.

"Ubengakuthandi ukunxiba izihlangu yaye bekufuneka ndimnyanzele xa sisiya emsithweni ekufuneka anxibe isuti kuwo," utshilo uKhululiwe.

Umfazi wakhe wokuqala wongeze ngelithi: "Endaweni yezihlangu ubekhetha ukunxiba iiteki nezihlangu ezizivulekileyo xa ecula eqongeni."

UJabu ubesitsho ukuba akazithandi izihlangu. "Xa ndisekhaya ndiyakhululeka yaye ndoneliseke kuphela xa ndinganxibanga zihlangu."

Kungekudala kuza kubakho imvumi kwakhona kwaKhanyile.  Lowo ke ngunyana kaJabu, uAnele oneminyaka esibhozo okhangeleka eza kulandela ekhondweni likayise.

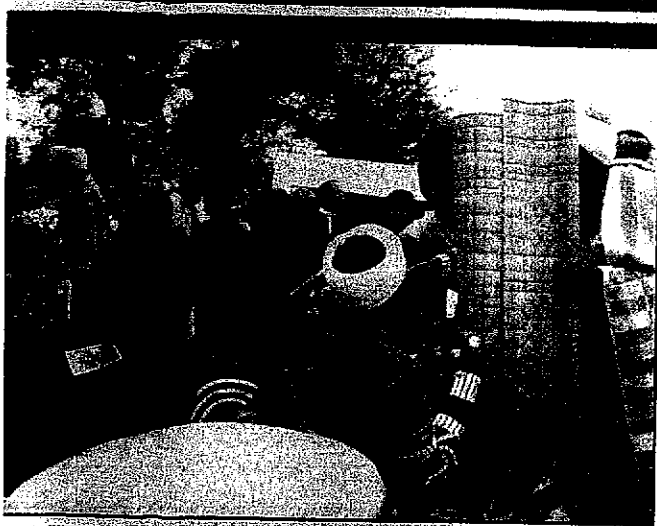
UKhululiwe ongunina kaAnele uthi ubonakala enetalente yokwenene emculweni. "Sele eqamba iingoma yaye uyakuthanda ukujuxuza. Nimjonge," utshilo uKhululiwe.

UJabu wakhulela kwilokishi yaseDlamini eSoweto ekhuliswa ngumakazi wakhe waza kamva wayohlala kwilokishi yaseMofolo nonina womny' umtshato.

Waqala ukucula apho eMofolo ngo-1974. Xa ndandidlan' indlebe naye wandixelela ukuba icwecwe elithi *Mbombela* alicula neqela leAfro-pop iBayete laluvuselel' uthando lwakhe lomculo.

Mhlawumbi kungamfanela uJabu Khanyile ukumbiza ngentshatsheli yokwenene yenkcubeko yethu.

Lala ngoxolo! [x]



Sinik' imbeko kwikumkanikazi

KWAKUBUKELE amawaka-waka abantu ngethuba iKumkanikazi ibekwa ngokusesikweni ngokuthiwa wambu

ngofele lwehlosi. Yayingumzuzu wondiliseko kusenziwa isiko elinenkqayi elineminyaka engaphaya kwama-500 lobukumkani bakwaMonomotapa obalawula isizwe samaKaranga eZimbabwe ngeNkulungwane ye-15.

Kwathi kanye xa lubekw' ufele lwehlosi emagxeni ekumkanikazi ufele - yagalel' imvula.

MAYIN' IMVULA! bakhwaza abantu. *MAYIN' IMVULA!* Yatsho loo ntsholo phakathi kweentaba eziluhlaza zaseLetaba Valley.

Mayin' imvula!

UMakobo Caroline Modjadji VI wabekwa njengeKumkanikazi yeMvula ngomhla we-11 kuAprili ka-2003.

Wazalwa ngowama-22 kuJulayi ka-1978, ubeyeyona kumkanikazi encinane kwimbali yesizwe samaBalobedu ekwayeyokuqala efundileyo.

Wayek' isikolweni kuGrade 11 kuba kwakufuneka aye kuba yikumkanikazi aye kulawula abantu abangaphaya kwesigidi beelali ezili-135 kufuphi naseTzaneen

eLimpopo.

litishala zakhe zimchaze njengomntwana obethobekile engazigwagwisi ngokuba ngumntwana wegazi kubukumkani obodumileyo eMzantsi Afrika.

Ukuba yiKumkanikazi yeMvula akuzange kumthintele ekubeni aqhubeke nezifundo zakhe. Kwiinyanga ezimbalwa kokubekwa wenz' izifundo zekhomyutha.

Ngokwesithethe iikumkanikazi zeMvula aziyi kumatheko kawonke-wonke yaye zithetha nabantu bazo ngomlomo wamaphakathi akomkhulu.

Kodwa uMakobo ubekuthanda ukuzibandakanya nabantu bakhe xa bebhiozel' imisitho ebalulekileyo.

Kwiiveki ezimbalwa phambi kokuba asweleke waya kwimibhiozo yoSuku lweAfrika kwilali yaseGa-Mokwakwaila.

Kule minyaka mibini igqithileyo utyelele iiprojekthi zoluntu eziliqela.

IKumkanikazi yeMvula ibiyinxalenye yephulo leCentre For Scientific And Industrial Research eliququzelel' ukuthengiswa kokutya kwesintu kweli kumazwe ehlabathi.

Ubethandwa yaye ehlonitshwa ngabantu bakhe kangangokuba ngoJulayi ka-2004, abahlali baseDuiwelskloof batshintshe igama lale dolophu baza





Ngaphambi kokusutywa kukura iKumkaniKazi yeMvula yenze amatheko amabini okuzis' imvula nabe yimpumelelo.

Amandla ayo okuzis' imvula ngawakudala yaye avela kubukumkani bukaMonomotapa kwiminyaka engama-500 eyadlulayo. Kwathi emva kokuba kwenzeka inyala ebukhosini, uNkosazana Dzungundini owayeyintombi yenkosi wabhacela emazantsi kunye nabalandeli bakhe abanyanisekileyo.

Babephethe uphondo lomlingo lokuzis' imvula kwaza emva kweminyaka eliqela behamba bazinza kwindawo esele isaziwa ngeGa-Modjadji ngaseTzaneen.

UMakobo ubeyikumkaniKazi yesithandathu ukususela oko bafika kule ndawo.

Wangen' ezihlangwini zikaninakhulu uMokope – okanye uModjadji V – owabekwa ngo-1982 waza wasweleka ngo-2001.

UMakobo wangena kwesi sikhundla kuba unina uNkosazana Maria Modjadji wasweleka ngaphambi nje kokusweleka kukaModjadji V.

Ngoku isizwe samaBalobedu siphantsi kwelifu elimnyama kwakhona emva kokushiya nguMakobo oswelekele ePolokwane Medi-Clinic ngowe-12 kuJuni – yaye kuthiwa ubephethwe sisifo ekuthiwa yi-“chronic meningitis.”

Wafunda eModjadji Primary naseMasalanabo High ngaphambi kokuba abe yikumkaniKazi.

Ushiya imveku eneenyanga ezintlanu eza kuba yikumkaniKazi yakukhula; uNkosazana Masalanabo, unyana uNkosana Lekukena (7) nomntakwabo uNkosana Mpatatla (24).

Lakuphel' ixesha lokuzila elithabatha unyaka, ibhunga lasebukhosini liza konyula lowo oza kubambel' uNkosazana Masalanabo de akhule.

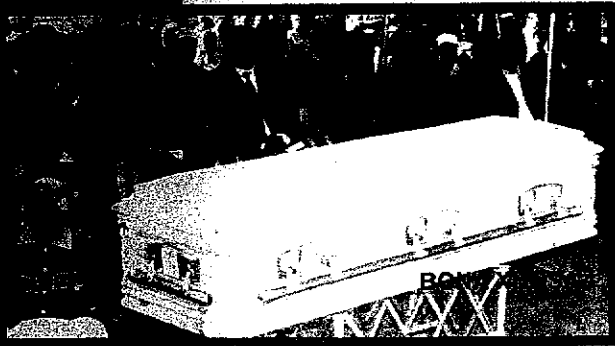
Lo gama kusaziliwe akubethwa magubu yaye akuxhentswa kule ndawo.

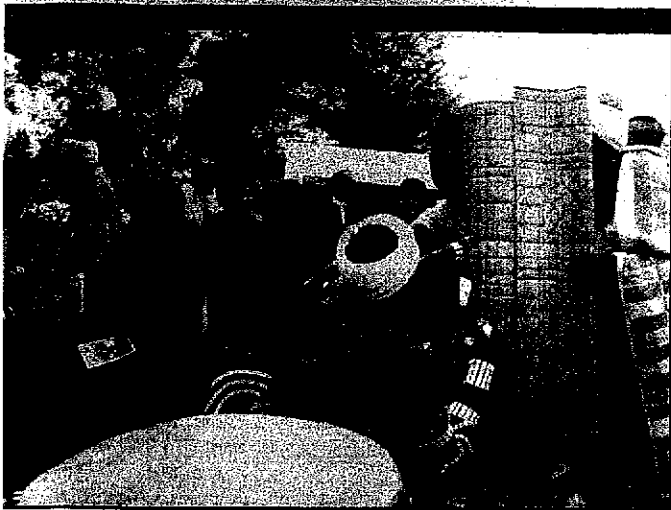
Ingcwatywe ngoMvulo wama-20 kuJuni iKumkaniKazi. Iphantse ayangcwatywa kuba kutshe indlu ebinesidumbu sayo kubusuku bangeCawe.

Abahlali bawubhule ungekenzi monakalo kumkhumbi obunomzimba weKumkaniKazi umlilo. Usaza kuqwalaselwa unobangela wawo

NewsFirst

EKHOHLO:
Umngcwabo
weKumka-
nikazi.





PICTURENET



Remembering the Queen

WHILE thousands watched, she rose to be draped in leopard skin. It was a solemn moment, a ritual that stretched back 500 years to the ancient kingdom of Monomotapa, which ruled over the Karanga people in present-day Zimbabwe in the 15th Century.

And then, as the leopard skin was laid across her shoulders – it started to rain.

PULA, AYI NE! went the cry. *PULA, AYI NE!* Echoing and reverberating over the mist-shrouded and evergreen mountain ranges of the Letaba Valley.

Let the rain come!

It was April 11, 2003, and Makobo Caroline Modjadji VI had been crowned Rain Queen.

Born on July 22, 1978, not only was she the youngest queen in the history of the Balobedu people, she was also the first to have received formal education.

She left school at Grade 11 to become the queen of more than one million people in 135 villages near Tzaneen in Limpopo.

Teachers described her as a

down-to-earth schoolgirl who never indicated that she was a member of one of South Africa's most famous royal dynasties.

And becoming Rain Queen didn't stop her from furthering her studies. A few months after her crowning, she completed a course in computer literacy.

Traditionally, Rain Queens avoid public functions and only communicate with their people via male councillors and indunas.

But Makobo was willing to join her people when they celebrated important events in their lives.

A few weeks before her death, she attended the Africa Day celebrations at Ga-Mokwakwaila village.

In the past two years, she personally visited a number of community projects in the area.

The Rain Queen was also part of a Centre For Scientific And Industrial Research campaign to promote indigenous food to international markets.

She was loved and respected by her people. In July 2004, residents of Duiwelskloof decided to rename their town Modjadjiskloof in her honour.



PICTURENET



...the Balobedu Queen presided over several successful rain-making ceremonies before her death.

As noted, her powers of making rain date back 500 years to the Monomotapa dynasty. After a scandal in the royal family, the king's daughter, Princess Dzungundini, and a couple of loyal followers, fled south.

They carried a magical horn to make rain and after many years of travelling they settled in what is now Ga-Modjadji near Tzaneen.

Makobo was the sixth queen since they settled there.

She succeeded her grandmother Mokope – or Modjadji V – who was crowned in 1982 and died in 2001.

Makobo became the next in line for the throne because her own mother, Princess Maria Modjadji, had died before Modjadji V.

Now the Balobedu people find themselves once more in mourning, after Makobo died at Polokwane Medi-Clinic on June 12 – of "chronic meningitis," it's claimed.

She attended Modjadji Primary and Masalanabo High school before she quit to become queen.

She leaves behind a five-month-old heiress to the throne, Princess Masalanabo, her son Prince Lekukena (7) and a younger brother Prince Mpatla (24).

The royal council will decide at the end of the mourning period, which usually lasts for a year, who will rule until Princess Masalanabo comes of age.

During mourning, no drumming or dancing may take place in the area.

The Queen was buried on Monday, June 20. The funeral almost didn't take place, as a fire swept through the building housing her coffin on the Sunday night.

Fortunately, community members were able to bring the blaze under control before harm could be done to the Queen's coffin.

Exactly what this strange occurrence means is doubtless something the Balobedu elders will be considering for a long while to come. □

NewsFirst

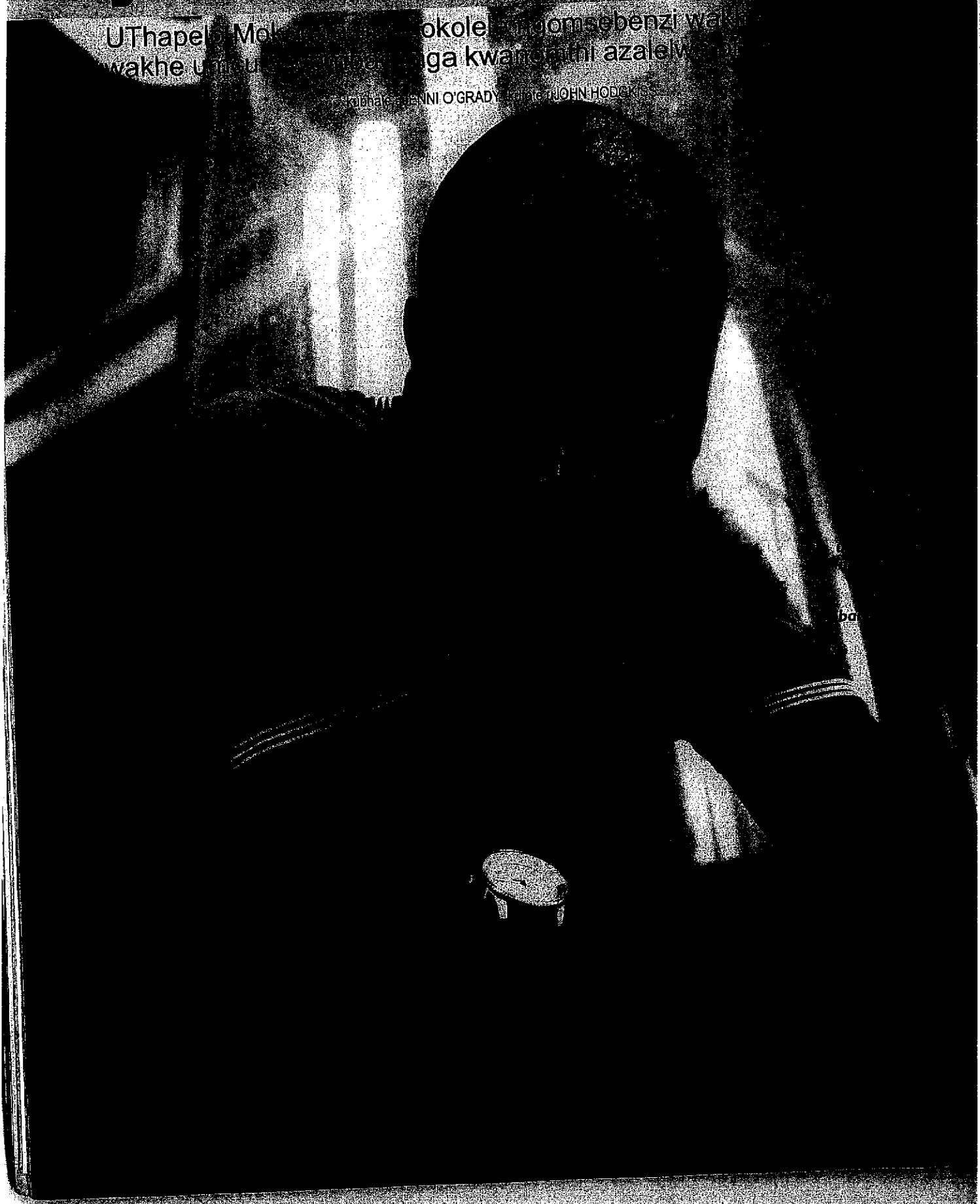


LEFT: The Queen's funeral.

Uyinzwana engenasiphako!

UThapelo Mkhomo, umsebenzi wakhe unokuba kwanomthi azalelwe

ukhona BENNI O'GRADY kanye JOHN HODGINS



Ingaba sele ethathiwe?

Iwabantwana abalithoba abangamakhwenkwe namantombazana amabini kwaye uzichaza njengendoda yomSuthu eyakhulela KwaZulu-Natal.

Umthi

Wazalelwa phantsi komthi. Ngelo xesha ke kwakungekabikho neeselfowuni kwaye unina walunywa engekho uyise kwaza kwafuneka alinde de kubuye ubawokazi wakhe ukuze amse esibhedlele.

Kodwa uThapelo wayengxamele ukuza emhlabeni kwaza kwanyanzeleka ukuba uyisekazi amise endteleni.

Uninakhulu kaThapelo uCarol kunye nomhlobo wakhe uMa Flansie bamhlisa emotweni unina baza bambelekisela khona apho phantsi komthi womkhamba.

"Umama wandibalisele eli bali xa ndandineminyaka engama-22 ndaza ndayowubona loo mthi. Ndandifuna nje ukuwubona, ndiwuphathe,

ndiwufote. Ndafika ikukuphela komthi oseleyo emva kweenguqu eziliqela ezenzekileyo.

"Ukhe ubone ukuba abantu bawaphatha njani amatye abo ethamsanqa? Laa mthi ke uyinto yam yethamsanqa – womelele kwaye uyandomeleza nam. Ndiza kwenza umzobo wawo emlenzeni wam," utsho uThapelo.

Idolophu enkulu

Wakhulela kwindawo ezolileyo kwaye wayengxamele ukuyohlala kwidolophu enkulu aze azimele esakupasa imatriki.

Wayefun' ukuba nomzi wakhe, imali nemoto yakhe.

"Umama wayeyititshalakazi ngoko wayengafuni ndihambe ndingazi ukuba ndiyofundela ntoni," utshilo ehleka.

"Wayengumama oselula nongqwabalala. Wenze umsebenzi omhle kakhulu ngokusifundisa ukuyixabisa imfundo.

"Kuba ndandikhulele kwidolophana ndandingenalwazi lungako ngomsebenzi emandiwufundele. Ndandisazi into endiyixelelwa ngabazali yokuba kufuneka sifunde ukuze

Esinye sezidlo ezonwatyelwa ngabantu abathatha inxaxheba kwiFear Factor.

UTHAPELO Mokoena ufike ngexesha kwindawo yokutyela ebesiza kudibana kuyo senze udliwano-ndlebe.

Ndathi xa ndibalisele umhlobo wam ukuba ndiza kuba nodliwano-ndlebe noThapelo wazala luchulumanco.

"Unethamsanqa ntombi, yinzwana kaloku leyo," watsho endixelela ngale nzwana eyakhe yancamisa uKarabo kwiGenerations.

UThapelo waba ngumsasazi wokuqala ontsundu weFear Factor kwaye ukhe wadlala kumabali aliqela adumileyo.

Ukhe watyelela kwiitali zaseAfrika kunye neMTV belumkisa ngeAIDS.

"Abantu abaninzi bandibulisa nje bagqithe. Kodwa xa ndityelele kwiidolophana ezincinci abantu bandivuyela kakhulu," utshilo ehleka.

Wazalelwa eLadysmith kusapho



Ingaba uza kuyitya le nto? Ipizza eyenziwe ngezithako ezithandekiyo.

Akwaba ndandizalwe ngoo- 1950

◀ sibe ngoogqirha, iinjini okanye abacwangcisi-mali.

"Ngaloo minyaka wawungakwazi ukuchitha unyaka wonke ujonge izifundo oza kuzenza xa upase imatriki," kuchaza uThapelo.

Eyunivesithi

Waziphumelela kakuhle izifundo ze*business economics* kwimatriki baza abazali bakhe uNonhlanhla noMike – ongumnini weFree State Stars – bavumelana ukuba makenze izifundo zeBComm eWits.

"Ndandingawuthandi umsebenzi wokuba ngumcwangcisi-mali," utsho ehleka uThapelo. "Ndayazi ndiqala nje ukubek' unyawo lwam eklasini kodwa ndandisojika ukuxelela abazali bam."

Wazibhengeza ezo ndaba emva kweenyanga ezilithoba engenile eyunivesithi kwaza kwakubi ekhaya.

Omnye wabantakwethu uyinjini, omnye ngumcwangcisi-mali, abanye basebenza kwiqela lebhola likatata – waziphumela ecaleni yena yedwa uThapelo wafuna ukuba ngumlinganiswa emabalini.

"Ndadlala ngonyaka wonke.

Bahlala nam phantsi abazali bam bandinik' ithuba lokubachazela baza bandivumela ukuba ndenze izifundo zokudlala emabalini."

Waqonda ukuba ufuna ulwazi oluthe vetshe kweli shishini waza wenza izifundo zeefilim nemiboniso

kwisikolo sedrama waza wafumana isidanga ngo-2004.

Wazibandakanya neziko lengqesho waza wakhawuleza wafumana umsebenzi ophambili kwintengiso yeSprite.

"Ndandichwayitile – kwakungathi ndiza kudlala indawo ephambili kwifilim!" utsho uThapelo.

Ukuzinikela

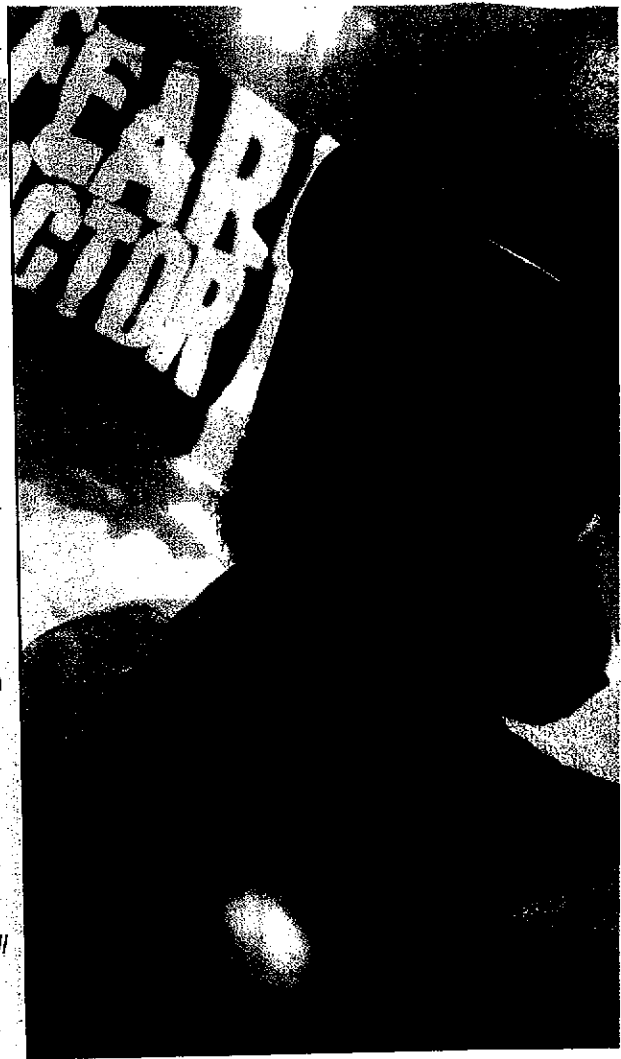
UThapelo uthi ukudlala emabalini kufuna uzimisele ukugcina umzimba wakho ukwimo entle.

Ugcina umzimba wakhe womelele ngokukhwelel' ibhayisikile, ukudlala *ibasketball nevolleyball* kwaye utya iziqhamo kakhulu.

Unina noninakhulu bamfundisa ukupheka izidlo zakhe azithandayo – ithanga eliqholiweyo, *itomato gravy* nemifuno.

Ngeziny' iimini uxakeka kangangokuba upheka into ekhawulezayo ngemicrowave! Uthi uthanda ukuyihombisa

UThapelo ubukele omnye wabathathi-nxaxheba esenza into "evisa ubuhlungu."



UThapelo uzichaza njengenkwenkwe yomSuthu eyakhulela KwaZulu-Natal.

ngohlobo lwakudala indlu yakhe kwaye unesofa engu-L neefoto ezimnyama nezimhlophe.

"Xa kungathiwa mandikhethe ndingakhetha ukuphila kwiminyaka yoo-1950," utshilo.

Uyazithanda iifilim ingakumbi ezingobuchule bezindlu. Xa eziphumlele uthanda ukuhlala nabahlobo bakhe bancokole, bazonwabele bephulaphule umculo kaCorinne Bailey Rae okanye umculo wesoul okanye wejazz nombaqanga.

Uthi uyekile ukuhamba iiklabhu ngoku.

"Andisakufuni ukuya eklabhini apho ufika udibane nentombi ithi 'ndiyawuthand' umsebenzi wakho, uthi wena, 'Uyinzwakazi entle'."

Uvele wancuma xa ebuzwa ukuba ikho na intombi ancuma nayo.

"Andikatshati...okwangoku... Masiyiyeke ngolo hlobo leyo..." utshilo. [x]



Soooo gorgeous!

We talk to hunky Orlando Bloom about his work on the new movie *Beowulf* and how the tree he was born under is still alive

story by DENNI O'GRADY photos by JOHN HODGINS



Yes, but is he taken?

describes himself as a Sotho boy who grew up in the fresh air of KwaZulu-Natal.

He was literally born under a tree.

At the time there were no cellphones and his dad was out, so Thapelo's mother had to wait for his uncle to return from an errand to drive her to hospital.

But, on the way, baby Thapelo had other plans and wasn't going to wait, so his uncle had to screech to a halt on the gravel road.

Thapelo's grandmother, Carol, and her best friend, Ma Flansie, helped Thapelo's mother out of the car on the side of the road and delivered him under the serenity of a beautiful umkhamba tree.

"My Mom told me this story when I was about 22 and I just had to go and see the tree," says Thapelo.

"I wanted to spend some time with it, touch it, feel it, take some pictures.

"When I found it, it was the

only tree remaining after all the development.

"You know how people carry a lucky stone or a lucky charm with them? That tree is my lucky charm – it's solid and it gives me strength. I am going to get a tattoo of it on my leg."

Bright lights

He had a quiet upbringing, and was keen to hit the bright lights and start living independently once he had his matric.

He wanted his own home, his own car and his own money.

"But my mother was a teacher and there was no way she was going to let me leave without having a course to go to," he laughs.

"She was a young mother and very strict. She's done very well for herself and raised us to value education.

"Being from a small town, you didn't have much career guidance," he adds. "I only knew what our parents told us – that we must go and become accountants, doctors or engineers.

"In those days, there were no

Yummy! One of the more pleasant meals enjoyed by Fear Factor participants.

S ENDING a ripple of excitement through the restaurant, Thapelo Mokoena arrives promptly at 10am for our interview. And

I remember my friend Kanya's reaction on hearing that I was going to be interviewing him.

"You are so lucky, he is sooooo gorgeous," she gushes of the guy who got to kiss Karabo in the hit soapie *Generations*.

Thapelo's quite used to the attention after his stint as presenter of *Fear Factor* and various high profile acting gigs.

He's also spent time travelling to remote villages across Africa with MTV to boost AIDS awareness.

"Most people just want to give me a high five and then move on," he says. "But when I go to the smaller towns they go ballistic," he laughs.

Coming from Ladysmith, where he hails from a large family of nine brothers and two sisters, he



Will he or won't he? This pizza contains some nasty surprises.

I wish I'd lived in the 1950s

◀ 'gap years' to go and find out what you wanted to do."

Thapelo did well in business economics at school, and principal mom Nonhlanhla and dad Mike – who, of course, owns Free State Stars – agreed he'd enrol for a BComm at Wits.

"But I was horrible as an accountant," laughs Thapelo. "I knew it from the first day I set foot in the lecture hall, but I was scared to spring it on my parents."

He winces when he remembers the family dramas and emergency meetings when he broke the news, nine months into his degree.

One brother's an engineer, another is an accountant, some are involved with dad's football club – it was all mapped out, but then Thapelo changed the script by wanting to act.

"I'd just wasted a whole year. My Mom and Dad sat down at the table and listened to me, and finally said they'd let me give acting a try."

However, he also decided he'd need a sustainable career with a well-rounded knowledge of the industry. He hit the books again and, in 2004, graduated with a degree in motion picture and live performance from a film and drama school.

He joined an agency and was quickly offered the main role in a Sprite commercial.

"I was so happy – it was as though I'd just been offered the lead in a feature film!" grins Thapelo.

Dedication

Aside from talent, acting also requires a dedication to keeping yourself well-groomed and in shape, says Thapelo.

For him, keeping fit entails cycling, playing basketball and volleyball and eating lots of fruit.

Under the strict guidance of his mom and Gogo, he learnt to cook all his soul food favourites – spicy pumpkin, tomato gravy and fresh vegetables.

But there're also those hectic days that end with him popping something in the microwave!

For his home, Thapelo favours a "vintage" look, decorating his flat



Thapelo describes himself as a Sotho boy who grew up in the fresh air of KwaZulu-Natal.

with an L-shaped couch and black and white pictures.

"If I could choose, I'd live in the 1950s," he says.

He loves movies, especially art house films and tries to keep up with what's happening in theatres. His ideal evening would be spent with friends, chatting and laughing, listening to Corinne Bailey Rae, with a smattering of soul or jazz and old school mbaqanga.

He reckons he's done with clubbing, turning down at least 10 invitations to VIP lounges a month.

"You walk into the club, you make eye contact with someone, you're at the bar.

"She says 'I love your work,' you say, 'You're beautiful' – it's not for me any more."

Asked if he is in a relationship, he simply smiles.

"I'm single...," he mumbles, then adds mysteriously: "... right now... Let's just leave it at that..." [e]

Thapelo watches as a contestant undergoes another round of "torture."



ISIHLOMELO 3

**AMANQAKU AMAHLANU E-BONA ANGOBHALO
OLUNIKA INGCACISO**



GREAT STOCK!

Ukuphuma ematyaleni

Zininzi iindlela zokukhupha uMzantsi Afrika ematyaleni, ingaba ziyasebenza? Sithelekelela indlela yokukunceda...

SINAMATYALA kakhulu ngoku, itshilo iBhanki enguVimba yaseMzantsi Afrika – futhi amatyala ethu amalunga neekota ezintathu zemivuzo yethu! La matyala onyuke ngesiqingatha ukusukela ngo-2002...

Siza kuyithathaphi imali yokutheng' ukutya; sinxibise abantwana bethu,

sihlawul' imali zabo zesikolo kunye neyokukhwela xa sisiya emsebenzini xa sinamatyala angaka?

iNational Credit Act eqale ukusebenza ngowoku-1 kuJuni walo nyaka umele ukuba usincede ukuze sikwazi ukumelana namatyala, futhi usibeke kwindawo ephambili kunamazwe afana neMelika, utshilo uCees Bruggeman waseFNB.

Ingaba iNational Credit Act iyakunceda? Xa kungenjalo, yintoni ongayenza?

Isikhokhelo seBONA sokumelana namatyala...

1. Ukufuman'ingcebisi ngamatyala

Ngokomthetho iNational Credit Act, kwakumele ube nabacebisi

ngamatyala ukuze bakuncede ukwazi ukulungisa iingxaki zakho zamatyala. Ungaziyela nje ngokwakho kubo okanye uthunyelwe kubo yinkundla kamantyi. Umcebisi ngamatyala uneentsuku ezingama-60 zokuba akwenzele isicwangciso sokuhlawula amatyala akho ebonisana nawe aze asise enkundleni ukuze samkelwe okanye athetha-thethane egameni lakho kunye nabo bantu ubatyalayo.

Nangona nje isigaba sokuqala somthetho lo saqala ngoJuni ka2006, inkqubo le yokufumana iingcebiso isabhidisa kuba iSebe Lezorhwebo Noshishino alikazimiseli iintlawulo zenkonzo le.

Kaloku le nkonzo iyahlawulelwa.

Uvavanyo luxabisa ama-R50. Xa sele zizonke iintlawulo ziza kuba phakathi kwama-R500 kunye ne-R1 500, kanti zingade ziye kuthi ga kuma-R3 000 xa utyala iindawo ezininzi.

Ngeentlawulo ezingako, imali oyityalayo xa iphelele, kunye nenzala ekumele uyihlawule, akukho bani unokusola xa unokucinga ukuba akuzukunceda nganto ukuya kumcebisi.

Ingaba baza kuba luncedo aba bacebisi ngamatyala? Amaziko akwicandelo lezamatyala anoloyiko lokuba ngenxa yokuba abacebisi ngamatyala kufuneka babe namava eminyaka emibini, oomatshonisa baza kungena kule nkonzo ngobuninzi bazenze abasemthethweni baqhitse abathengi.

Namatshantliziyo kwimiba yabathengi iyawaxhalabisa into yokuba abacebisi ngamatyala akufuneki bade babe bawuqeqeshelwe lo msebenzi.

2. Inkundla Yabathengi Kazwelonke

Ukukhusela ukubolekisa okungenankathalo ngumba obaluleke kakhulu kwiNational Credit Act. Xa ukwazi ukubonisa ukuba amatyala owenzileyo ukusukela ngowoku-1 kuJuni walo nyaka ayakongamela, ungakwazi ukumangalela umntu okuboleke imali ngokungenankathalo – nto leyo engenza ukuba umbolekisi

lowo ngemali alicime ityala elo. Ngethuba sishicilela eli nqaku iKundla Yabathengi Kazwelonke nekumele ukuba ibeyiyo ebek' iliso kwizinto ezinjalo ibingekanjani amagunya apheleleyo

Ingxaki kukuba akukho mithetho sele iphunyeziweyo, ngoko ke inkundla le ayinakukwazi ukusebenza, utsho usihlalo wale nkundla uDiane Terblanche – nto leyo yenza ukuba abathengi abakholelwa ukuba babe ngamaxhoba okubolekwa ngendlela engenankathalo bangakwazi ukuzikhuselela ngesi sixhobo.

3. Yiya kumntu owamkel' izikhalazo zabantu

Ukhuseleko lwabathengi eMzantsi Afrika lunamakhwiniba, kanti ke amaziko amiselwe ukuba ajongane nezikhalazo awasetyenziswa ngokukuko. Kodwa ke mhlawumbi loo nto yenziwa kukuba abathengi abawazi okanye awafikeleleki.

Kumhlala-phantsi, izibonelelo zezempilo kunye neenkonzo zezimali, urhulumente umisele abalawuli ukuba baphande baze bathath' izigqibo malunga nezikhalazo. Kwiindawo ezinezikhalazo ezininzi le nkqubo iyafadalala.

KwiBhodi Yeenkonzo Zezimali kulo nyaka uphelileyo, iminxeba emininzi engenayo ibingananzwa.

Amaziko aneenkcukacha zabathengi, elokubhanka nele-inshorensi umzekelo – inkonzo le yoshishino ithe ngokuzithandela ngokwayo yahlawulela inkonzo yomntu owamkel' izikhalazo zabantu. Lo mntu usebenza ngokuzimeleyo ukulamla nokuthatha izigqibo ngezikhalazo zabathengi. Amanye amaqela abathengi angathanda ukubona aba bantu bezimele ngokupheleleyo.

Kukho imibutho ekolu shishino engenaye kwamntu lowo uzimeleyo nowamkela izikhalazo zabantu kodwa ekwaziyo ukusombulula izikhalazo zabathengi. Le mibutho iquka iMicro Finance South Africa, iMaster Builders' Association kunye neFurniture Traders' Association.

I-FTA yamkela malunga nezikhalazo ezili-1 200 ngonyaka, itsho iFinmark – kanti ligcuntswana elo xa ucinga ukuba banamasebe angama-4 000 angamalungu abo.

Kodwa ke oku kubhetele kunakwiindawo apho abathengi

bangenamntu bakhalaza kuye – ingakumbi kwiindawo apho iivenkile ezinkulu, ababolekisi ngemali ngokwamkela isibambiso nabaqeshi baboleka khona abasebenzi.

Inkonzo ezinikezwa ngaba balawuli kunye nabantu abamkela izikhalazo zisimahla, kodwa ukutsal' umnxeba nokufeksa kuyahlawulelwa. Abantu abafuna ukubonana ubuso ngobuso naba bantu bahlangabezana nobunzima kuba i-ofisi ejongene nelizwe lonke inye.

4. Ii-ofisi zabathengi zamaphondo

Kufanele ukuba yeyona ndawo uqala kuyo le xa ufuna ukwazi ukuba ungasifaka phi na isikhalazo sakho. Ezinye zezi ofisi sisebenza kakuhle kunezinye futhi uphando olwenziwe kutshanje yiFinMark Trust inye kuphela i-ofisi abangaphendulwanga kuyo xa betsal' umnxeba.

Lo ngumzekelo wenkonzo enamakhwiniba abahlangabezana nayo abathengi baseMzantsi Afrika.

5. Tsalela umhlobo

Amaxesha amaninzi uncedo olululo ulufumana kwimibutho yabahlali, imibutho engekho ngaphantsi kukarhulumente nakwii-ofisi zoncendo ngezomthetho, ifumanise oko iFinmark. Kwezi ndawo ufumana abantu abakulungeleyo ukukunceda. I-Finmark ithi abanye babo bangamosha amathuba akho okufumana isivumelwano esihle ngenxa yokuwuthathela phezulu umcimbi wakho ngoko kufuneka bayilumkele loo nto.

6. Abantu abalawula amatyala

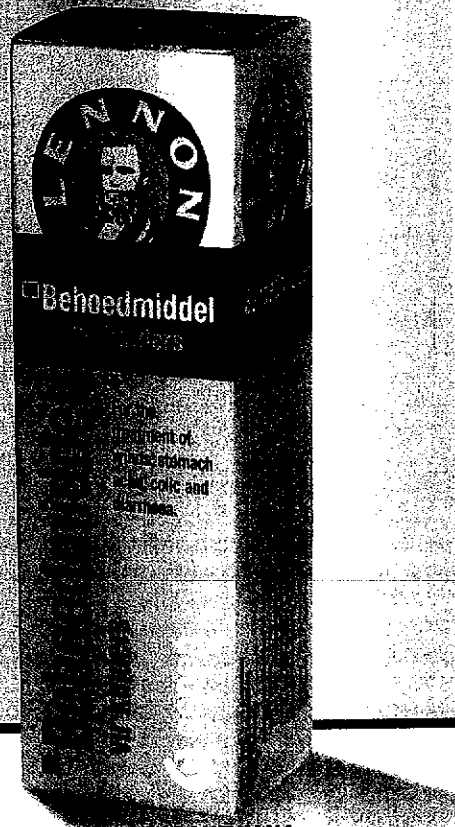
Kulula ukubabona kuba iintengiso zabo zigcwele yonk' indawo, besenza iintengiso kwiindawo yonke zokuba bangakunceda "wehlise iintlawulo zakho zamatyala" okanye "ukwazi ukumelana ngokulula neentlawulo zakho zamatyala", Nangona kunjalo ke, amaxesha amaninzi ukuya kubantu abakulawulela amatyala kubiza imali eninzi kunokuba wena uzenzele ezakho zicwangciso kunye nabantu obatyalayo.

Into eye yenzeke kukuba abantu abakulawulela amatyala bathatha iintlawulo ezinkulu kwisixa semali oyihlawula nyanga zonke kubo baze



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◀ bahlawule encinci kwabo bantu ubatyalayo. Into ebuhlungu, kukusilela komthetho wethu njengoko kungekho kulawulwa kolu shishino lokulawulela abantu amatyala kanti kananjalo akukho mfundo ithile kudingeka ukuba babe nayo.

Ukuba ngaba umntu okulawulela amatyala akho uthethe akayiphatha ngendlela eyiyo i-akhawunti yakho, ungakwazi ukuya kwinkundla kamantyi ufake isicelo sokuba unikwe omnye.

Nangona kunjalo ke akuhlali kusenzeka oku, njengoko bebambalwa kakhulu abathengi abaziyo ukuba banokwenza oku, kanti ke abanye kufuneka bafumane uncedo lomntu oqeqeshiweyo ukuze bakwazi ukungenisa ityala okanye isikhalazo sabo.

Indlela owatshintshe ngayo amatyala umthetho iNational Credit Act ukulungiselela wena

Umthetho iNational Credit Act uqale ukusebenza ngokupheleleyo ukusukela ngoJuni, kodwa kuba imimiselo yawo imane ivela manqaphanqapha – eminye ngomzuzu wokugqibela – kunganzima ukufumana umfanekiso onguwo malunga nokuba iyitshintshe njani indlela yokufumana amatyala eMzantsi Afrika.

Nazi ezona njongo zawo ziphambili:

- **UKUKHUSELA** umboleki – hayi umbolekisi, ingakumbi ukuba umbolekisi uyazi ukuba uya kusokola ukuhlawula imali-mboleko leyo ("ukubolekisa ngokungenankathalo"). Iindaba ezimnandi kukuba kufanele ngoku zibe ninzi iindlela ongafumana ubulungisa obunxulumene namatyala ngazo kunangaphambili. Ezimbi iindaba zezokuba azikasebenzi zonke ngokwangoku.
- **UKUVULA** imakethe yamatyala. Isicelo sakho setyala sisenokungamkelwa, kodwa kumele uxelelwe ukuba kungani singamkelwanga.
- **UKUNCIPHISA** iindlela ezichazwa ngayo iimveliso zezimali kwiintengiso nakwizaziso zentengiso.
- **UKUKWAZI UKUKHETHA** – phambi kokuba ugcwalise isivumelwano setyala kufuneka ukuba unikewe intelekelelo yamaxabiso ebhalwe phantsi nekumele ukuba ibe yebhalwe ngendlela emiselweyo. Le ntelekelelo iyambophelela umbolekisi iintsuku ezintlanu, nto leyo eyenza ukuba ukwazi ukuya kwezinye iindawo okanye ukutshintsha ingqondo yakho.

7. Yiba ngoyena mkhuseleli wakho

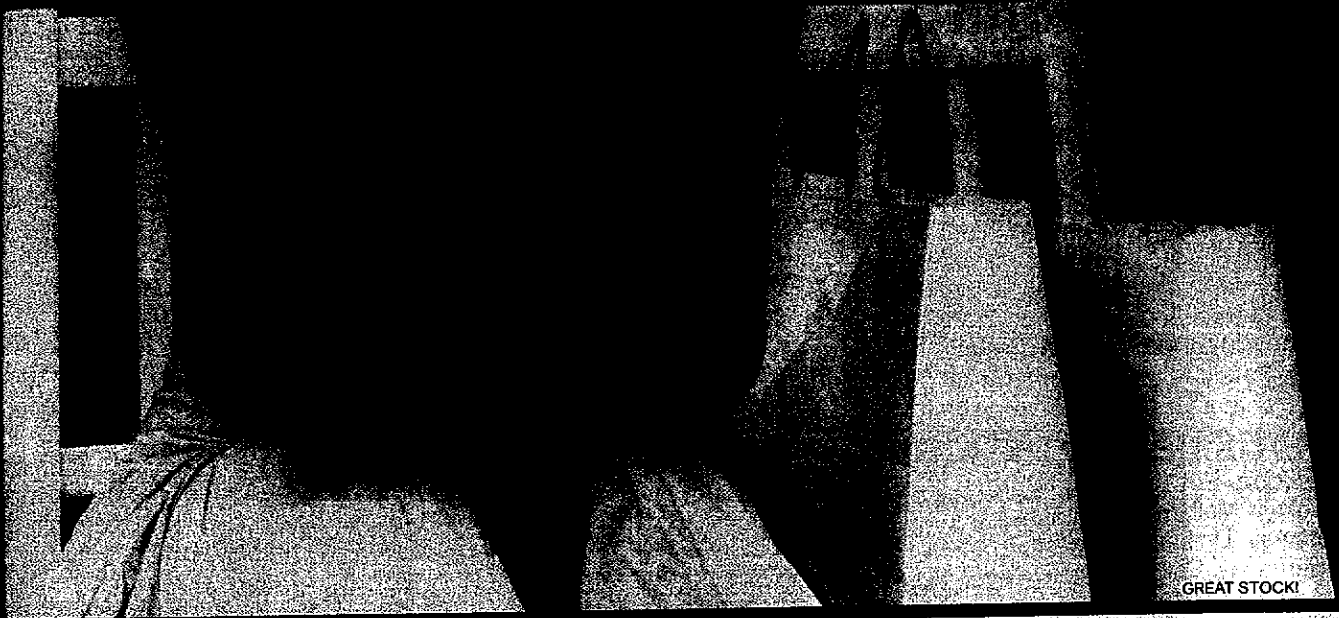
Eyona nto iyinyani enzima kukuba kulula kakhulu ukungena ematyaleni kunokuphuma kuwo. Zikhona iinkqul kunye neenkampani ezingakunceda kodwa kufuneka ube nenzonelelo kunye namandla ukuze ukwazi ukufikelela nkqu kwezo sele zikho fu zisebenza.

Kodwa ke, ungakwazi ukuba ube ngoyena mkhuseleli wakho.

"Umthengi oxhobe ngolwazi nozikhusele ngokukoko ubalulekile," iFinmark. "Bayakwazi ukuthatha izig ezisekelwe kulwazi futhi bayakwazi ukuzakhela ingxoxo yempikiswano esemthethweni neyamkelekileyo." [p]



- **UKONGAMELA** izivumelwano zamatyala. Ezinye iinkcukacha kufanele ukuba zifakwe kanti ke imihlathi engalunganga ayivumelekanga.
- **UKUKWAZI UKUPHUMA KWIZIVUMELWANO** – uyakwazi ngoku ukuhlawula yonke imali oyityalayo ngokwesivumelwano setyala ungakhar ubenike isaziso – ngaphandle kwezivumelwano ezikhulu ezifana nesokuthenga indlu apho kufuneka ufa isaziso esiyinyanga.
- **UKUNIKEZELA NGEENKCUKACI** – umthetho ulawula amaziko agcina iinkcukacha ngokuhlawulwa kwamatyale kanti wenza ukuba ukwazi ukufumana ingxelo enye ngamatyala akho kanye ngonyaka ngaphandle kwentlawulo khon' ukuze ukwazi ukukhangela ukub iinkcukacha ezikuyo ziyinene na.



How to deal with debt

SA isn't short of ways to get out of debt, but do they work? We rate your chances of success...

story by PATRICIA McCracken

WE OWE more than ever before, says the SA Reserve Bank – and our debts now account for at least three-quarters of our take-home pay! That's up from half in

just five years since 2002...

How can we put food on the table, clothes on our children's backs, pay their school fees and our fares to get to work when we have all these debt repayments to make?

The stricter National Credit Act which came into full force on

June 1 this year should help us to cope with debt, and it's put us ahead of countries like the USA, which is still struggling with bad or too little legislation, says FNB's Cees Bruggeman.

But is our National Credit Act actually working to help you? And if

Keep
your
house
rather
than
food

it isn't, what can you do?

BONA's guide to dealing with debt...

1. Debt counselling

You were supposed to have debt counsellors to help you sort out your debt problems, according to the new National Credit Act. You could approach them of your own accord or be referred by the magistrate's court. The debt counsellor has 60 days to draw up a debt repayment plan with you and get it approved by the court or to negotiate on your behalf with your creditors.

But even though the first phase of the act came into force back in June 2006, the system is still in chaos because fees for the service haven't been set by the Department Of Trade And Industry.

Yes, fees – the service might be a helpful idea but it isn't free.

It'll cost R50 just for an assessment. Total fees will range between R500 and R1 500, and could be as high as R3 000 if you have debts with several different creditors to sort out.

With fees like that, the lump sum of your debt, plus interest to pay off, you might be forgiven for wondering whether it's even worth going for debt counselling.

And how effective will these debt counsellors be? Consumer groups and others in the credit field are worried that, because debt counsellors need two years in a "similar field," debt sharks will swarm in from debt administration to make themselves legitimate, bringing their old habits of disrespect and abuse of consumers with them.

Consumer activists are also surprised that debt counsellors don't have to be better qualified (matric or equivalent plus debt-counsellor training).

2. National Consumer Tribunal

Preventing reckless lending is an important part of the new National Credit Act. If you can prove that credit you've received since June 1 this year is too much of a financial burden for you, you might have a case of reckless lending – and then the creditor would have to scrap the debt. But the National Consumer Tribunal, which is supposed to police this, still hadn't been given full powers at the time of writing.

The problem is no regulations have been approved says NCT chair Diane Terblanche. So it can't operate – and consumers who might believe they've been the victims of reckless lending can't yet use this ultimate weapon.

3. Find the ombud

Consumer protection is patchy in South Africa and, sadly, the institutions and channels set up to handle complaints aren't always used enough. But that may be because consumers aren't aware of them or can't easily track them down.

For pensions, medical schemes and financial services, the government has set up regulators to investigate and rule on complaints. But where consumer calls have increased, the system is sometimes bursting at the seams.

At the Financial Services Board last year, more than a quarter of the calls weren't answered or were abandoned.

In some other areas – banking, credit bureaux and insurance, for example – the industry itself has voluntarily financed an ombud. He works independently to mediate and rule on consumer complaints. Some consumer groups, though, would prefer these ombuds to have more independence.

Then there're the industry associations that don't even claim to have an independent ombud but do try to resolve some consumer complaints. These include Micro Finance South Africa, the Master Builders' Association and the Furniture Traders' Association.

The FTA handles about 1 200 complaints a year, reports FinMark – pretty much a drop in the ocean given that they have 4 000 outlets in their membership.

Yet this is better than the areas where consumers have next to nobody to call on – particularly where retail stores, pawn-brokers and even employers who grant staff loans are concerned.

Cost is another problem here as well. The services of these regulators and ombuds are free, but communicating with them by cellphone or fax isn't. And for people who'd prefer face-to-face consultations, the fact that most have only one office for the whole country makes them hard to get at.

4. Provincial consumer offices

In theory, this should be your first port of call to find out where you should take your complaint. But some of these offices work better than others and during recent research by the FinMark Trust, they were unable to get an answer on the phone from a single office throughout the country.

This is yet another example of the kind of patchy service SA consumers have to put up with.

5. Call a friend

You'll often get your best help, FinMark found, close to home from grassroots community-based organisations, non-governmental organisations and legal aid offices. Here, you'll find people with a background in activism that makes them keen to take up your cause. But, says FinMark, some of them also need to work on their diplomacy so they don't antagonise your creditors and damage your chances of a good deal.

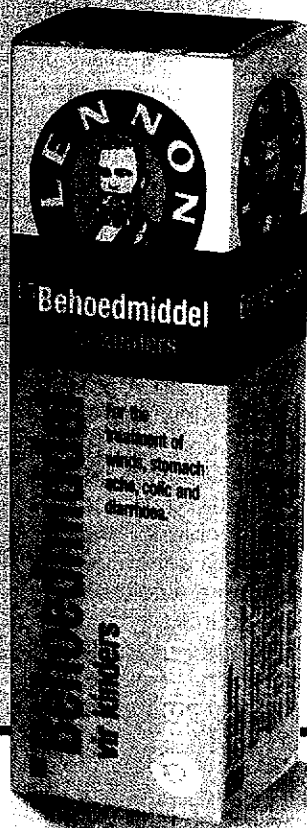
6. Debt administrators

These are the most visible guys in the debt business, advertising all over the place that they can "reduce your debt repayments" or "make your debt repayments easy." But all too often, debt administration ends up costing you more than making



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◀ a personal arrangement with your creditors would have done.

What can happen is that debt administrators take massive fees from the monthly amounts you pay them and pay very little to your creditors. Sadly, it's a gap in our law that debt administrators aren't regulated as an industry and they don't need any special qualifications.

If your debt administrator mishandles your account, you can go to the magistrate's court and apply to have him replaced.

But this doesn't often happen because few consumers know about this possibility, and most need skilled help to present their case.

How the National Credit Act has changed debt for you

The National Credit Act has been in full force since June, but because its regulations appeared in bits and pieces – and some at the last minute – it can be difficult to get a clear picture of how it's changed getting credit in SA.

Here are its main aims:

● **TO PROTECT** the borrower – not the lender, especially if the lender's aware you'll struggle to repay the loan ("reckless lending"). The good news is there should now be more ways you can get debt justice than before. The bad news is they're not all up and running yet.

● **TO OPEN UP** the credit market. Your application for credit can still be turned down, but you have to be told why.

● **TO LIMIT** how financial products are described in marketing and advertising.

● **TO OFFER CHOICE** – before you sign a credit agreement you must be given a written quote that has to be in a standard, prescribed format. This quote is binding on

7. Become your own best protector

The harsh reality is getting into debt is a whole lot easier than getting out of it. There're systems and organisations to help you, but you'll need stamina and patience to access even those that are up and running.

But you can become your own best protector.

"An empowered and well-protected consumer is important," says FinMark. "They know how to make informed choices and are able to raise legitimate dispute." [e]

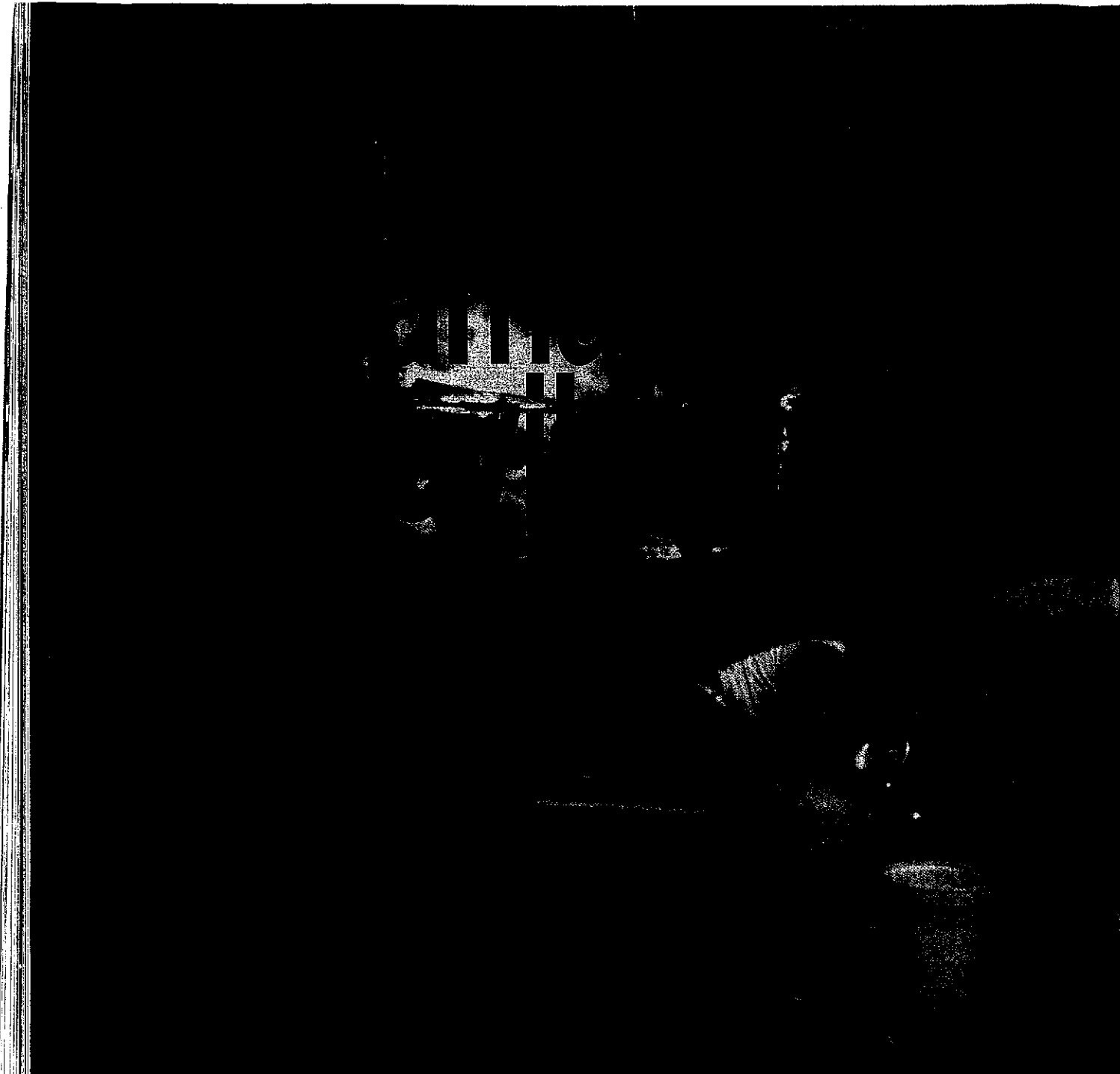


the lender for five days, so you can shop around or simply change your mind.

● **TO OVERSEE** debt contracts. Certain information has to be included and unfair clauses aren't allowed.

● **TO OFFER ESCAPE** – you're now allowed to settle credit agreements without any notice – except for large agreements such as bonds where you must give a month's notice.

● **TO PROVIDE INFORMATION** – the act regulates credit bureaus and allows you one free credit report a year so you can check the information is correct.



Kuphunyezwe umthetho
omtsha olawula izitovu
zeparafini kodwa ezi
zitovu zisenobungozi
kwaye zibulala abantu
zitshabalalise namakhaya
abo kuMzantsi
Afrika uphela. Naku
okungakusindisa...

36 BONA XHOSA – September 2007

KUFANELE ukuba
kuba ngunyaka
wolonwabo kwabo
bakwiphulo
lokhuseleko
lokusebenzisa
izitovu zeparafini. Ngowoku-
1 kuJanuwari walo nyaka
ziyekisiwe ukuthengiswa
izitovu zeparafini ezinobungozi
– emva kweminyaka emine
iBONA yaveza ubungozi bazo.
Kungani phofu sisaghubeka
nokuva amabali okutsha
kwabantu ngenxa yemililo?
Kungani kusekho iingxelo

zokuba iintsapho ezingama-
100 000 zilahlekelwa yinto
yonke ezinayo ngenxa
yamadangatye omlilo
atshabalalisa amakhaya azo?
Kungokuba umthetho
okhusela abantu awukwazi
ukugxininiswa ngenxa
yokuba unabahloli ababini
kuphela abajongene nelizwe
liphela abahlola ukusebenza
kwalo mthetho. ISebe
leZimbiwa naMandla lathi
alinawo umthetho olawula
ukusetyenziswa kwezinto
zamazandla neparafini emakhaya

Abantu babuyela kwizitovu zeparafini ababecinga ukuba bohlukenene nazo khon' ukuze bangalali bengatyanga ngenxa yokucima kombane.

"Zizigidi ezili-18 zabantu abasebenzisa izitovu zeparafini kweli – elo nani phantse isiqingatha sabemi beli.

"Abantu abaninzi basesichengeni sokuqhushumbiswa yimililo yezitovu zeparafini abazisebenzisayo nezingekho mthethweni," utsho uKulati.

OMAWUKWENZE: Ungaze ubeke isitovu separafini phezu kwesitovu sombane, ungazisondelanisi izinto zeparafini nezombane. Kaloku xa kumka umbane izinto zombane zishiywa zingacinywanga uze uthi xa sele ubuya zitshise nto leyo ingabangela umlilo.

Ukuthenga isitovu esitsha

UBUNGOZI 2: Ndiza kutheng' isitovu esitsha separafini.

Uyaphazama xa ucinga ukuba izitovu zeparafini sele zikhuselekile! ▶

ezinxamnye nempilo entle kubemi beli."

UVimba weLizwe (iNational Treasury) uyithelekelela kwi-R104 yeebhiliyoni ngonyaka imali echithwa xa kulungiswa umonakalo owenziwe yimililo yezitovu zeparafini – ukucinywa kwemililo, ukunyangwa kwabatshileyo, ukugcinwa nokwakhelwa kwabo ngokutsha. Le mali iphindwe izihlandlo ezingama-50 kunaleyo yenziwa ngokuthengiswa kwezi zitovu ezizigidi ezi-2 zeerandi.

Ingxaki yokucima kombane kwiindawo ezininzi zeli inyanzelisa abantu ukuba basebenzise iparafini. Ukuze usapho lwakho lukhuseleke vavanya ubungozi bezi zitovu uze ubone indlela eningasinda ngayo.

Ziyimfuneko

UBUNGOZI 1: Kunyanzelekile ukuba ndibe naso isitovu separafini ngenxa yokucima kombane nexabiso lawo.

Umbane ubukade ufikelela kakuhle kubemi beli. Phakathi kuka-1994 no-2001 linyuke ukusuka kwi-34 phesenti ukuya kwi-70 phesenti inani labantu abanombane. Kuncede nangakumbi ukuziswa kwenkonzo yombane wasimahla ebantwini ngo-2003.

Kodwa ngoku uEskom akakwazi ukuvelisa umbane owaneleyo njengoko sibonile umbane umana ucima. Usihlalo wakwaEskom uValli Moosa uyavuma ukuba le meko iya kuphucuka ngo-2013 xa amaziko amandla amatsha eqala ukusebenza.

Loo nto iza kutya imali eqikelelwa kwiihiliyoni ezili-R150 kwaye uEskom unethemba lokuba loo mali uza kuyifumana ngokonyusa ixabiso lombane.

"Nangona ingaphaya kweshumi iminyaka sikhululekile, abantu abasebenzisa izitovu zeparafini emakhaya abaqikelelwa kwizigidi ezili-18 abakalixhamli ilungelo labo lokuhlala kwindawo engenabungozi nekhusela impilo yabo," utsho uPatrick Kulati weParaffin Safety Association (PSA).

"Iparafini iluncedo emakhaya kwaye iyafikeleleka kodwa iilitha zayo ezingama-700 ezigidi ezithengiswayo ngonyaka kweli zithengiswa, zigcinwe kwaye zisetyenziswe ngeendlela

Precious ul'amililo

Andifuna ukusikhuphi indle isitovu ukuze ind' iimpahla zethu. UPrecious (nani waseAlexandra) kuAndile Car (nani waseGrahamstown) umphathi-theko wamaniso kaZwelele. Ilokhwe ayatsha waza wathuqa-bhuqa esi ukuze...

C.I. ROBERTSON

KUNENE: Umonakalo
imililo yezitovu zepanda
nya imali ephindwe izintlobo
zingama-50 kunengenani.

◀ Ngethuba sibhala eli
nqaku luhlobo olunye
kuphela lwezitovu
ezikhuselekileyo olwenziwe
lwaza lwaphunyezwa
ukuze luthengiswe
kweli lo gama ezinye
ezili-10 zisavavanywa
ukanti esinye sezicelo
siphunyeziwe ngokutsho
kukamanejala omkhulu
wokulungiswa kwezinto
neekhemikhali kwiSABS,
uThomas Madzivhe.

Kodwa aph' ebusika
izitovu ezinobungozi
bezithengiswa yonk'
indawo.

Kaloku iinkampani ezivelisa ezi
zitovu zinobungozi aziyekanga
ukuthengisa ezi zitovu. Eli shishini
alifani neleemoto kuba kulo abantu
abathenge iimoto ezinengxaki
bayayalelwa ukuba bazibuyise
zizolungiswa.

NgoMatshi uMoses Moeletsi
oligosa eliphezulu kwiSA Bureau Of
Standards Regulatory walumkisa
abavelisi nabathengisi bezitovu
ezinobungozi ukuba bazirhoxise.
Iinkampani ezoyisakalayo
wazoyikisa ngokuba ziza kuba
sengxakini.

I-SABS ayinawo amandla
aneleyo kuba inabahloli ababini
kuphela abajongene nelizwe lonke,
ngokutsho kukaMadzivhe.

Ekuqaleni konyaka abavelisi bezi
zitovu bebexelela oosomashishini
ukuba iSebe loRhwebo noShishino
libanike iimvume yokuthengisa
ezi zitovu. UMadzivha uthi ngelo
xesha kwakungekho nesinye isitovu
ebesiphunyeziwe phantsi komthetho
omtsha.

OMAWUKWENZE: Sebenzisa ezi
ngcebiso zePSA xa uthenga isitovu
esitsha separafini:

● Jonga ukuba sisemthethweni na
kwanokuba sinayo na ilayisenisi
yeSABS – jonga ikhowudi ethi
SANS 1906:2006.

● Ungasithengi isitovu ongakwaziyo
ukusisebenzisa. Cela umncedisi
wasevenkileni akubonise ukuba

sisetyenziswa njani na kwanokuba
silayitwa phi.

● Ungasithengi isitovu esingenayo
imigaqo yokusebenza nokhuseleko
ecacileyo.

● Ungasithengi isitovu esakhiwe
ngezinto ezithambileyo nezophuka
lula.

● Ungasithengi xa singabhalwanga
iinkcukacha zokuqhagamshelana
nomvelisi waso kwibhokisi.

Izitovu ezivela ngaphaya kwemida yeli

**UBUNGOZI 3: Zizitovu ezivela
ngaphaya kwemida yeli
ezithengiswayo.**

Kwaba yinto entle ukuyeka
kweefektri zeli ukuvelisa izitovu
zePanda neHippo. Zazihambisana
nomthetho omtsha kuba
zaziyinxalenye yokuqulunqwa
kwawo, utsho uMadzivha. Ezinye
zavakalisa ukuba azikulungelanga
ukuguqula indlela ezivelisa ngayo.

Loo nto yakhokelela ekubeni
zinqongophale izitovu nto leyo yenze
ukuba ziqhubeke nokuzivelisa ezi
nkampani kunye neenkampani
zangaphandle, ngokutsho kukaGqr.
Philip Lloyd weEnergy Research
Centre eUCT. UGqr. Lloyd uthi iSA
Customs & Excise yayingenalwazi
ngalo mthetho mtsha wokulawulwa
kokuveliswa kwezitovu.

“Kuye kwanyanzeleka ukuba
iSebe loRhwebo noShishino
lenzele iCustoms & Excise iincwadi
ezicacisa ngalo mthetho ukuze

azi ukuba kufanele benze ntoni ukuthintela ukungeniswa kwezitovu ezivela ngaphandle kweli. Nto iqale ukwenzeka ngoJulayi," uGqr Lloyd. Akwaziwa ukuba zingaphi izitovu zinobungozi ezingene kweli.

OMAWUKWENZE: Izitovu ezivela ngaphaya kwemida yeli kufuneka ihambisane nomthetho omtsha yeli ngoko ke sebenzisa imigaqo yePSA oyinikiweyo xa uzithenga ze ukhumbule ukuba: xa uzithenga esivela ngaphaya kemida yeli, thenga esineenkukacha ziqhagamshelwano ze-arhente yeli okanye zenkampani ezithengisayo elapha eMzantsi Afrika.

Kaloku xa ubanengxaki uza kuncedwa ngumntu okufutshane.

Iprayima

UBUNGOZI 4: Ucinga ukuba iprayima ikhuselekile?

Uninzi lwabantu luthenga izitovu zeparafini ezifikelekayo – ziyi-R30 lo gama iprayima iyi-R100. Izitovu zeparafini zipheka ngomlilo ophantsi kunepprayima, ngokutsho kukaPatrick Kuleni wePSA.

Iprayima zona ziyampontshwa ngaphambi kokuba zilayitwe kodwa

zibhetele kuba zipheka ngamandla ngeparafini elinganayo naleyo isetyenziswa zizitovu zeparafini. Enye into eyenza zikhuseleke bhetele iprayima kungokuba awukwazi ukugalela iparafini kuzo xa zivutha.

Okwangoku lo mthetho mtsha ulawula ukusebenza kwezitovu zeparafini kuphela, imithetho elawula iprayima isaqulunqwa. Kufuneka ukhethe ngononophelo xa ukhethe isitovu oza kusisebenzisa.

OMAWUKWENZE: I-PSA icebisa ngelithi kufuneka ujonge ezi mpawu zilandelayo kwisitovu separafini okanye kwipayima okanye isifudumezi separafini:

- Xa siwile siyazicima.
- Sakhiwe ngento eyomeleleyo nezinzileyo ukuze singawi lula.
- Sinento exelayo xa iparafini izele okanye iphelile
- Sinemigaqo ecacileyo yokusisebenzisa

Ukudlala ngomlilo

UBUNGOZI 5: Ungxamile.

"Ndiyazincama ndiyigalele iparafini ngoku sivuthayo isitovu kodwa umlilo ube uphantsi," utsho umama waseMlazi kwingcali yophando yeHSRC uSibongile Mafu.

Abanye oomama bathe bona bagalela amanzi ukuze lizale itanki leparafini okanye basihlukuhle isitovu ukuze sivuthe noxa iparafini sele iphelile

khon' ukuze kuvuthwe ukutya abakuphekileyo.

Khumbula ukuba xa usebenzisa iparafini usebenzisa into efanayo naleyo isetyenziswa kwiinqwelo-ntaka kuba ivutha ngokukhawuleza kubushushu obuyi-43°C – nto leyo yenza izitovu zeparafini zibe ngathi ziziqhushumbisi emakhaya.

Ukwakhiwa kwezitovu zeparafini ezizinzileyo neziyigcinayo iparafini ingachitheki xa ziwile zizinto ezimbini ezibalulekileyo kulo mthetho ulawula ukusebenza kwezitovu zeparafini.

Mhlawumbi kungaba nzima ukuba ubakhusele ngokukoko lo mthetho xa ezi zitovu zakhiwe ngeentsimbi ezigobayo xa zisetyenziswa nzima ixesha elide.

OMAWUKWENZE: Qinisekisa ukuba wonk' umntu osebenzisa isitovu separafini ekhaya usisebenzisa ngendlela ekhuselekileyo:

- Isitovu sibeke endaweni ezinzileyo ungabeki ilaphu ngaphantsi kwaso elingatsaleka size siwe isitovu.
- Ngaphambi kokuqalis' ukupheka qinisekisa ukuba izithako unazo zonke. Xa kukho into oyifunayo yiithenge ngaphambi kokuba usilayite isitovu.
- Yizalise itanki xa sele iphelile okanye incinci iparafini ngaphambi kokusilayita isitovu. Xa iphela usaphekile, yisuse imbiza yakho uyisonge ngetawuli ukuze igcine ubushushu, cima isitovu uze usigalele iparafini. Silayite uqhubeke nokupheka.
- Abantwana mabangasondeli esitovini esilayitiweyo. [x]

Isibhedlele iGqirza Hani Baragwanath esiseSoweto abangaba bangaphaya kwe-1000 abavelelwe ezi yobunyaka.



A new law has been passed to regulate paraffin stoves, but these stoves remain dangerous, killing users and destroying their homes around South Africa. Here's what you need to know to survive...

IT SHOULD have been a happy new year for paraffin-safety campaigners. On January 1, this year, nearly four years after *BONA* highlighted the lethal dangers of typical paraffin stoves, the wick or flame stoves – proved to be potential firebombs – were outlawed.

So why are we still hearing of horrific fires that kill and maim men, women and children? Why are we still hearing that 100 000 families a

year lose all they possess and the roof over their heads as the hungry flames race from home to home?

Because the law that should protect us can't yet be properly enforced, with only two inspectors countrywide to check on it. A year ago the Department Of Mineral & Energy Affairs acknowledged it had no policy for household energy in general and paraffin in particular.

"But more than a decade into democracy, our constitutional right to an environment not

using crumbling paraffin heaters and stoves – often the illegal wick appliances.”

WHAT TO DO: When you do need to use paraffin appliances alongside electric, never put the paraffin lamp, stove or heater on top of an electric stove or heater. That's because electric appliances are often left switched on during powercuts.

When the power comes back on, they heat up themselves and the paraffin appliance as well, which would probably then explode in flames.

Buying a new stove

RISK 2: I have to buy a new paraffin stove.

You might think that now there're new laws on paraffin stoves, it's safe to go out and buy one – wrong!

You'll be very lucky to find a new, legal wick stove in a shop because, at the time of writing this article, only one design has been approved for manufacture and sale in South Africa. Another 10 are being assessed, says SABS senior

estimated by the National Treasury at R104 billion a year. This is 50 times more than the R2 million raised in paraffin sales.

But the electricity crisis is pushing more and more South Africans into using more paraffin. For the sake of your family, assess your risks – and check your survival strategies.

Can't do without

RISK 1: Powercuts and electricity prices mean I can't do without a paraffin stove.

For a while electrification was going well in South Africa. Its range doubled between 1994 and 2001, from 34 percent to 70 percent of the population. Then introducing the free basic electricity allowance in 2003 helped a lot and the economic boom of the past couple of years made it more affordable.

But now, as we know from regular blackouts, Eskom can't produce enough electricity. Eskom chairman Valli Moosa admits this won't improve until at least 2013, when new power stations come into use.

It's going to cost at least R150 billion to make this happen and Eskom's hoping to raise at least some of this from electricity consumers by putting up its prices.

So, whether it's power outages or simply rising costs, many households have brought back the paraffin appliances they thought they'd be able to forget to be sure they're not left hungry in the dark and cold.

“There are 18 million people using paraffin in South Africa – nearly half the population, says Kulati.

“Every day many still face the possibility of explosions and fires because they're

harmful to our health and wellbeing has still to be delivered to the 18 million or so domestic paraffin users,” says Patrick Kulati of the Paraffin Safety Association (PSA).

“Although paraffin is a very useful and affordable domestic fuel, the 700 million litres sold every year in South Africa are being traded, stored and used in ways that rob citizens of their health and wellbeing.”

The cost of recovering from paraffin fires – firefighting, healthcare, emergency and replacement housing – has been

Precious fights the flames

Just wanted to get the stove outside so everything in the family had worked wasn't lost,” Precious Madi of Alexandra told MC Andile Carelse at the PSA National Summit. Precious's dress caught fire and only by stopping to the ground to beat the flames saved her life.

C.I. ROBERTSON

RIGHT: Damage from paraffin fires costs 50 times more than income from paraffin sales.

◀ manager for chemical, mechanical and material, Thomas Madzivhe. One application has been rejected.

But this winter there've been plenty of sub-standard, illegal stoves on shelves, everywhere from large chain stores to street vendors.

That's because companies haven't recalled the products that the law has now declared faulty. This is unlike car manufacturers, for example, who often issue warnings to the public and ask customers to bring faulty vehicles back for repair.

Yet back in March, Moses Moeletsi, executive of the SA Bureau Of Standards Regulatory, warned manufacturers and suppliers to remove their entire stock of stoves that don't comply with the regulations from the market. He even threatened to name and shame companies that failed to do this.

But despite these brave words, the SABS doesn't exactly have a lot of firepower – two inspectors throughout the country, in fact, according to Madzivhe.

And just to confuse things, earlier in the year manufacturers were known to be telling retailers they had permission from the Department Of Trade & Industry to sell their stoves. At that time not a single wick stove had been approved under the new regulations.

WHAT TO DO: If you need a new wick stove, use this advice from the PSA:

- If it's a wick appliance, check it's legal and has a licence from the SABS – the code to look for is SANS 1906:2006.
- Don't buy a stove that you don't know how to use. Ask the shop assistant to show you exactly how it works. If possible, arrange for a

demonstration of how the stove is put together and where it's lit.

- Don't buy a stove without clear working and safety instructions.
- Don't buy a stove made of parts that look as if they'll bend or break easily.
- Don't buy a stove without the manufacturer's name on the appliance and contact details on the box.

Imported stoves

RISK 3: You couldn't find anything but an imported wick stove for sale.

It seemed like good news when the SA factories that produced the popular Panda and Hippo stoves stopped production. They knew how to comply with the new regulations because they were part of the team that drew them up. Other observers suggest they simply weren't prepared to modify their production lines.

This left the SA market short of stoves ahead of winter but, according to Dr Philip Lloyd of UCT's Energy Research Centre, these companies stayed in the stove business – joining the importers. Which highlights another gap in regulating the stoves because, according to Dr Lloyd, SA Customs & Excise weren't aware of the new law.

"It took the Department Of Trade & Industry actually pinpointing the new regulations in the Customs



& Excise handbooks for them to acknowledge their responsibility in curbing imports of these stoves," says Dr Lloyd. "That didn't happen till July."

So nobody knows how many substandard stoves had already entered South Africa and been sold before then.

WHAT TO DO: Overseas-manufactured wick stoves have to comply with the new law just as much as locally produced ones, so use the PSA guidelines already mentioned, plus remember: if you find you have to buy an imported wick stove, try to find one with contact details of the SA agent or importer on the packaging.

If there are problems with the stove, you're not likely to get much response from a manufacturer tens of thousands of kilometres away in the Far East.

Pressure stoves

RISK 4: You decided a pressure stove is safer.

A lot of people go for wick stoves because they're so much cheaper – about R30 instead of about R100 for a primus or pressure stove. They can often simmer at low heat better

than pressure stoves, says PSA's Patrick Kuleni.

But pressure stoves, which you have to pump to get going, are cheaper to run because you get more cooking heat out of the same amount of paraffin. Pressure stoves are also generally safer than wick stoves because they can't be refilled while they're still lit.

However, at the moment the law regulates only wick or flame stoves and compulsory quality standards are still being developed for pressure stoves. That means you have to choose especially carefully.

WHAT TO DO: Check for these features in either a pressure or wick stove or heater, advises the PSA:

- The fuel supply cuts off automatically if the appliance is knocked over.
- Sturdy, strong construction, with a wide, stable base to make it harder to knock over.
- A fuel gauge to show how full the fuel reservoir is.
- Clear, easy-to-understand safety instructions

Playing with fire

RISK 5: You're in a hurry.

"I take a chance," an Umlazi mom admitted to HSRC researcher Sibongile Mafu. "When there's little paraffin, the flame is also low – so I just open it and pour paraffin in while the stove's still on." Other moms

spoke of filling the tank with water to bring the remaining paraffin up to the wick, or even shaking the stove so that steam would finish off the cooking.

Remember – as long as you're using paraffin, you're using the same kind of fuel that's used in aeroplanes. It starts to burn quickly at temperatures as low as 43°C – and that's just why a paraffin appliance can turn into a firebomb in your home.

Designing the new stoves so they're harder to knock over and the fuel in their tanks stops flowing automatically if they're knocked over are two of the most important elements in the new regulations.

But it could be that if parts get worn or bent through long, hard use, this protection might not work as well as it should.

WHAT TO DO: To protect everyone in the family, you need to make sure you, or anyone else using a paraffin stove, practises a safe routine:

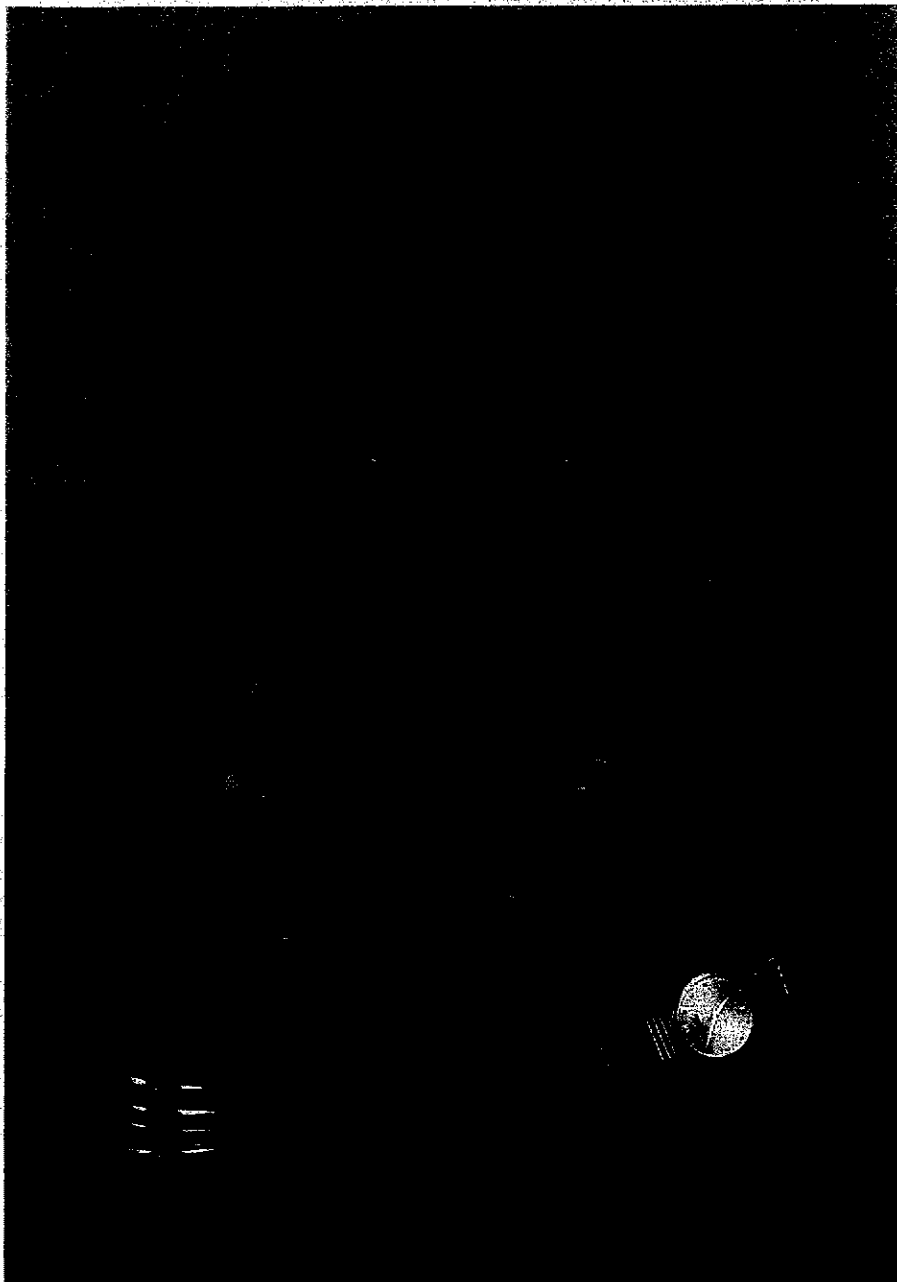
- Place the stove on a safe, stable top without a cloth underneath it that could be caught or pulled and so tip the stove over.
- Ensure you've got all the ingredients you need for the meal laid out and ready before you start preparing it. Get in anything extra before you light the stove.
- Check the stove's fuel tank and top it up if necessary. If you run out of fuel while cooking, remove your pot to a distance, wrap it in a towel to help keep it warm, switch off the stove and then refill. Then relight and start cooking again.
- Keep children well away from the stove. [e]

Chris Hani Baragwanath Hospital in Soweto alone deals with over 1,000 accidental burn cases a year.



Ndiza kusoyisa isifo

lingcamango namayeza amatsha zenza kubelula ukulawula isifo seswekile – kodwa singakubulala xa ungasihoyi



"Impilo yam iluxanduva lwam. Ugqirha uyandicebisa nje kuphela," utsho uShaleen Surtie-Richards.

INDUMASI yomdlalo kamabonakude, uShaleen Surtie-Richards noGqr Mangosuthu Buthelezi okwezopolitiko bohluka kakhulu – kodwa banento enye ebalulekileyo abafana ngayo. Kaloku bobabini sele behleli iminyaka emininzi bephila nesifo seswekile.

Sonke sikhe sive ngaso, kodwa ingaba siyintoni kanye?

Sisifo esibandakanya iswekile ekuthiwa yiglukhosi nelungu lomzimba ekuthiwa ngudakada. Ukucacisa singathi, iglukhosi luhlobo oluthile lweswekile esisiquathi-mandla somzimba okanye ikhabhohayidrethi ebalulekileyo, ngelixa udakada wona ulilungu lomzimba elikufutshane nezintso zakho, elivelisa i-insulini ekuyiyo eyalela umzimba ukuba wamkele iglukhosi esuka egazini enika umzimba amandla.

Isifo seswekile ke siqala xa usitya ukutya okuninzi okuneehabohayidrethi ije iglukhosi igcwele egazini kuba udakada ungakwazi ukumelana nobuninzi bayo, kwaye ube ungavelisi insulini eyaneleyo.

Umzimba wakuba kule meko uzama ezinye iindlela zokuyikhupha iglukhosi egazini, kwaye oko ke kungenza umonakalo kumalungu omzimba. Kodwa ukutya ngokuqaphela, ukwenza imithambo rhoqo nokuphumza umzimba kungamnceda umntu oneswekile ukulawula ubuninzi beglukhosi egazini lakhe.

Ngelishwa isifo seswekile siyaxhaphaka kuba abantu batya kakhulu bangawenzi umthambo, utsho uProf Francois Bonnici,

seswekile!

ibali libhalwe nguPATRICIA McCracken

Ingaba unaso isifo seswekile?

Dibana noqirha okanye i-dinika ekutsheni nawe ngokukhawuleza xa ubaphela ezintathu nangaphezulu ozidaphelayo kwezimpawu zingezantshi kuba kungenzeka sekunayo iswekile:

- Xa unxanwa kakhulu
- Usoloko uqhama kwaye uminzi umchamo wakho kufakugala
- Uziva ububi kakhaka udiniwe
- Uziziba uzinciphela
- Awuziva inandi ngamaxesha onke
- Awuboni kakuhle
- Ulusutwakho luyamawuzela
- Amanxeba nezilonda azipholi ngokukhawuleza
- Uyagapheleka ukuba utyebile
- U-ostoleko olubuya ngokomoya
- Ujamba kakhulu
- Izandla neenyawo zindindisholo

oyintloko yecandelo lonyango lwesifo seswekile kwiUnivesithi yaseKapa nesibhedlela saseGroote Schuur, nongumongameli wombutho iSA Diabetic Association.

Bangaphezulu kwama-246 ezigidi abantu abaneswekile ehlabathini jikele – **kwaye bangaphantsi** kwezigidi ezine abantu abadala ababulawa sesi sifo ngonyaka.

Iinkonzo zezempilo eMelika ziza kuxakwa sesi sifo kwiminyaka eli-10 ezayo ukuba urhulumente akaveli nacebo, utsho uMichael Brown ongumphathi weCentre for Diabetes And Endocrinology eRhawutini – kwaye singuMzantsi Afrika silandela kanye emva kwayo.

“Sicinga ukuba bazizigidi eziyi-3,5 abantu abaneswekile kweli, kwaye siyazi ukuba eli nani liyanyuka, kodwa asinalo uphando olunokusazisa ukuba silindele ntoni



VAL ADAMSON

Umcebisi ngokutya angakunceda ekutshintsheni indlela otya ngayo ukuze utawule isifo seswekile.

na – kanti norhulumente akananto ayenzayo ngale nyewe.”

Ingozi yesifo

“Eyona nto yoyikisayo kukuba isiqingatha sabantu abanesi sifo abayazi loo nto. Bathi beqabuka ube sele umonakalo uminzi, kwimithambo-luvo nasegadini,” utsho uNjingalwazi Bonnici.

Xa umntu omnye kwabali-12 esecicini lokuhlaselwa sesi sifo, oko kuthetha ukuba abaninzi bethu basengozini yaso. UShaleen wafumanisa ukuba unaso emva kokuq’ isiqaga phambi kwababukeli eshictlela inkqubo ngo-2000.

“Xa iglukhosi ingalawuleki, iphazamis’ okwenzeka emzimbeni wakho, ibangele umphefumlo wakho unuke. Ungaphulukana nolawulo ugxadazele kubenzima nokuhamba – abantu abaninzi bade bakucingele kakubi,” ucacise watsho ugqirha wosapho.

Abantu abafunyaniswe ukuba baneswekile banakho ukuziva

bebodwa, benawo nomsindo kwanomethuko ngenxa yezinto abamele bangazenzi nabacinga ukuba ziza kubenza nzima ubomi.

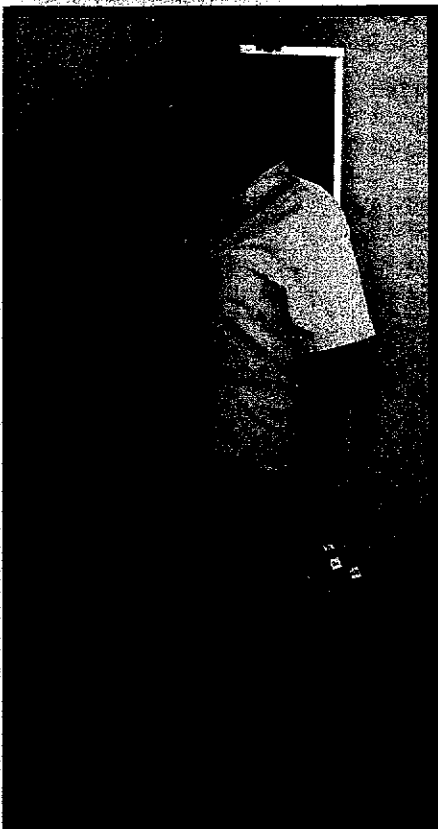
Abanye bade bacinge ukuba bashwatyulelwe kanti akunjalo.

Ukuphila neswekile

Isifo seswekile sisigulo oqhelanayo naso, siyakhwazi ukulawuleka ngendlela yokutya elula, neepilisi kwimeko ezithile. Ngaphezulu uNjing. Marin Abrahamson weHarvard University eMelika uthi singathintelwa ukuba abantu abatyebileyo behlisa ubuncinane i-5% zokutyeba kwabo benze nemithambo rhoqo.

Uhlobo olwaziwa kakhulu – olulawulwa ngokutofa yonk’ imihla – uhlobo olubizwa ngoType 1. Olu uhlobo kuxa i-insulini inqongophele kakhulu ize iglukhosi ingamkelwa ngumzimba endaweni yoko uyikhuphe nomchamo, uze uphume unuka switi. Ukuba umntu akafumani unyango, usengozini

Xa ubekile, zama ukuthintela isifo seswekile ngokunophi' umzimba wakho nge-5%



Ukuba nesiqu esilingeneyo uze uzingcine ungako kuyanceda ekuthinteleni isifo seswekile.

yokuba kwikhoma okanye abhubhe.

Uhlobo lukaType-1 ludla ngokuvela phambi kweminyaka engama-30 ubudala, utsho uNjing. Bonnici, kodwa ichaphazela omnye kwaba-10. Baze abali-9 bafunyanwe luhlobo lukaType 2 – olwahlukileyo kuType 1 ngonoobangela neendlela zokusilawula, ugxininise watsho.

UType 2 udla ngokufumana abantu abatyebileyo abangaphezulu kweminyaka engama-30 – noxa esithi uNjing. Bonnici ngoku uhlasela nolutsha ngenxa yokutshintsha kweendlela zokutya zaseMzantsi Afrika.

Iindaba ezimnandi ebantwini abanoType 2 kukuba banako ukuyilawula iswekile ngokutya okulungileyo nemithambo. Ngokuya bekhula, banokulufuna uncedo lweepilisi nesitofu.

"Sasikade sizama ukuba abantu abanoType 2 bangazityi kwangoko iipilisi – sasimqalisa sekukade. Ngoku sinamayeza aphucukileyo aphantse

afane ne-insulini yomzimba okulula nokuwasebenzisa – umzekelo, isifuthi seempumlo.

"AbanoType 2 sibanika amayeza kwangoko ukunqanda umonakalo ongenziwa sesi sifo," utsho uNjing. Abrahamson.

Loo monakalo ke uquka ukumfameka, ukufa kwezintso, izilonda ezibangela ukunqunyulwa konyawo, isifo sentliziyo nesitrowukhu. Isiqingatha samadoda anesifo seswekile abanengxaki yokungavukelwa xa enganyangwa.

Xa sele unayo iswekile ingalawuleka kodwa ayinakunyangeka. Ngoko ke nokuba unoluphi uhlobo leswekile, kubalulekile ukulandela indlela eyiyo yokutya ukuze kulawuleke ubungakanani beglukhosi egazini, khumbula nokutya iipilisi ozinikiweyo.

Phila kakuhle

"Abantu babenxunguphala sesi sifo kuba kwakuthiwa bangakutyi ukutya okuqhelekileyo okufana nomgubo wombona, umngqusho, irayisi, ibhathanathi neetapile, izipayisi netyuwa," utsho uHlengiwe Mdletshe ongugqirha ocebisa ngendlela yokutya eKing Edward VIII eThekwini.

Kodwa uphando olutsha lubonisa ukuba ukutya kwesintu kuyanceda ukunciphisi iglukhosi egazini, eyongezwa kukutya okuziziqulathimandla, okugrayeka lula emzimbeni okufana nomngqusho kunye nebhathanathi.

"Umnqusho neembhotyi, umphokoqo nesityu semifuno, isityu senyama esineetapile kunye nekhaphetshu okanye iilentile nerayisi zisebenza kakuhle kunye.

"Kubalulekile ukutya imifuno kwaye ilulungele usapho lonke!"

— Yitya ukutya okungenamafutha ukuthintela isifo sentliziyo. Susa amanqatha abonakalayo enyameni nofele kweyenkukhu phambi kokuyipheka, yeka ukutya okuqhotsiweyo, inyama enamafutha amaninzi njengepiloni, ukutya okuthengwa kuphekiwe neesaladi ezinongwe kakhulu, ucebisa ngelo

uMdletshe.

Ungayi ngamandla etyiweni, nonga ngegalkhi, itshili, ipaprika, ikhari phawuda, igreen pepper, iceleri netswele.

Abantu abaneswekile bayakhuthazwa ngoku ukuba batye iziqhamo ezibini ukuya kwezintathu ngemini. Nkqu neziselo zeziqhamo kunye notywala, izinto ezazingafuneki ngaphambili, ngoku ziyavunyelwa – ikomityi yesiselo sesiqhamo neziselo zotywala ezimbini.

"Kubalulekile ukuthetha ngokutya okuthandayo kugqirha wakho wokutya okanye umcebisi ngesifo seswekile," utsho uMdletshe.

"Maxa wambi ndiyayiba itshokoleythi kuba ndiyithanda gqitha. Kodwa ndiyazi ukuba kufuneka ndikwenze oku ndiqaphele.

"Yonke imihla ndiyazikhumbuza ukuba ndim onoxanduva kuba ugqirha angandicebisa nje kuphela!" utsho uShaleen Surtie-Richards. [x]

● **XA UFUNA OLUNYE ULWAZI, qhagamshelana neDiabetes SA: ku-011-886-3765.**

Indlela yokuyithintela



Kwelj imidaka amandla nabebela ngabona basempu eThekwini. Nantsi indlela yokwenisa ubungozi:

● Linganisa isinda sakho – ukuba uyindoda kwaye ungaphezulu kwe-102cm okanye

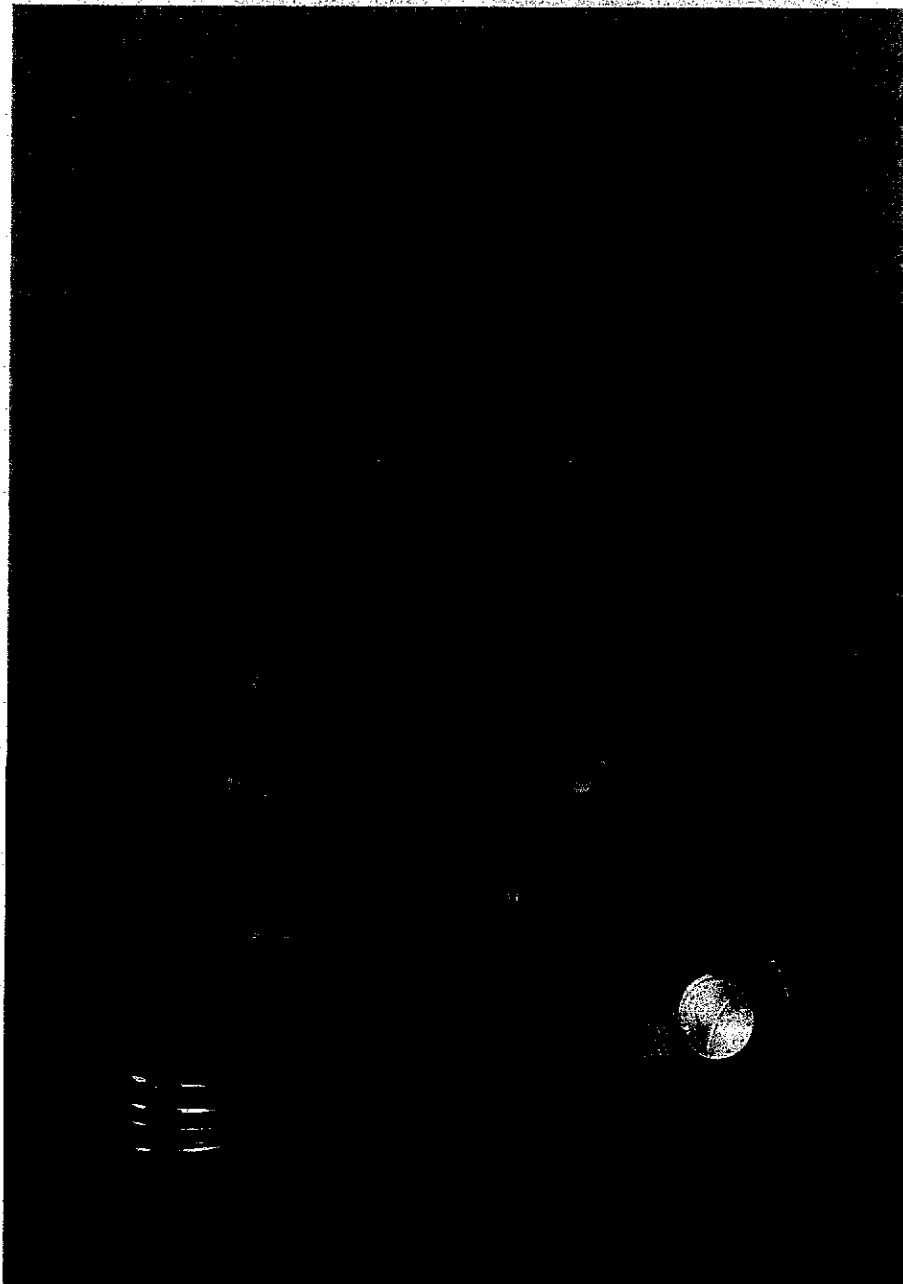
ungowasetyhini ungaphezulu kwama-88cm, zama ukwenisa isi-5% sobukhulu bomzimba wakho

● Yerza imithambo imizuzu engama-30 ngosuku: intsuku ezi-6 evelkni

● Yeka ukutya okuthenga kuvutivire iziselo ezihlwanlwazayo, itshisi, izibazisi ezinamafutha nenyama eyojweyo

I *will* beat

New ideas and medications are making it easier to control diabetes – but it can still be deadly if you don't take the disease seriously



"I'm 100% responsible for my health," says Shaleen Surtie-Richards. "The doctor is my adviser."

SOAP star Shaleen Surtie-Richards and politician Dr Mangosuthu Buthelezi seem very different – but they have one thing very important in common. For many years they've both lived with diabetes.

So we've all heard of it, but what exactly is diabetes?

It's a disease that involves glucose and an organ in your body called the pancreas. Simply put, glucose is a form of sugar and an important carbohydrate, while the pancreas, an organ near your kidneys, produces insulin, the chemical that signals to your body's cells to accept the glucose from the blood which it needs for energy.

Diabetes occurs if, when you eat a lot of food rich in carbohydrates, too much glucose begins to build up in your blood. This would be because the pancreas can't cope and isn't making enough insulin.

As your body tries other ways to get rid of the glucose, the level may drop dramatically. These swings can damage your body and its organs. But careful eating, regular exercise and medication can help a person with diabetes control blood glucose levels and prevent this problem.

Unfortunately, diabetes is becoming more common as people eat more and exercise less, says Prof Francois Bonnici, head of diabetic medicine at the University of Cape Town and Groote Schuur Hospital and president of the SA Diabetic Association.

More than 246 million people in the world have diabetes. Nearly 4 million adults die of it each year.

diabetes!

story by PATRICIA McCracken

Could you have diabetes?

Consult your doctor or local clinic as soon as possible if you have three or more of the following symptoms – because you might already have developed diabetes:

- You get extremely thirsty
- You urinate frequently and in greater quantities than previously
- You feel weak and tired
- You've lost weight unintentionally
- You feel unwell generally
- Your vision is blurred
- Your skin itches
- Cuts and wounds take a long time to heal
- You're noticeably overweight
- You have recurring infections
- You get extremely hungry
- You feel numbness or tingling in your feet and hands

Diabetes cases in the USA will wipe out the health services there in the next 10 years if their government doesn't act fast, says Michael Brown, clinical manager of Joburg's Centre for Diabetes And Endocrinology – and in SA we're already behind.

The diabetes danger

"We guess there are about 3.5 million people here with diabetes," he says. "We know the number is rocketing. But we don't have the basic research to know what we're going to face – and the government isn't acting on the problem."

"The frightening thing is that over half of those with diabetes don't even know they have it," says Prof Bonnici. "By the time they discover their condition, much damage to



VAL ADAMSON

A dietician can give lots of help in adjusting your eating habits as easily as possible.

the nerves and blood vessels might already have happened."

With as many as one in 12 people susceptible to diabetes, a lot of us are walking around on the threshold of diabetes. Shaleen discovered she had it after she collapsed in front of a live audience when taping a chat show in 2000.

"When your blood glucose is going badly out of balance, it disrupts chemical reactions in your body and even makes your breath smell strange," explains a family doctor. "You can lose a lot of control and stagger around as if you're drunk – so a lot of people around you could jump to the wrong conclusion."

People who've just been diagnosed with diabetes may feel alone and desperate, shocked and angry at the restrictions they believe will now make their lives difficult.

Some even believe they've been cursed. But diabetes can't be

wished on you by an evil person.

Diabetes is a medical condition you inherit a tendency for and it can be managed with a straightforward everyday eating plan and medication in some cases. What's more, says Prof Marin Abrahamson of Harvard University, USA, it can often be prevented if overweight people lose as little as 5% of their body weight and exercise regularly.

Coping with diabetes

The form of diabetes most people know about – which you control with daily injections – is Type 1 diabetes.

This involves a serious shortage of insulin so glucose can't enter the body's cells and instead the body tries to get rid of glucose through urine, giving it a sweet smell.

If left untreated, the diabetic can go into a coma and die.

Type 1 usually appears before you're 30 years old, says Prof Bonnici, and affects only about one

Ulillian Dube:
"Ndinamabele abhetele kunangaphambili!"

"Uloyiko lulo olubulala abantu. Esi sifo sindifundise ukuba sonke simele ukuphila namhlanje singazihluphi ngengomso okanye ngenye into. Into endayenzayo ngakumanisa ukuba ndinomhlaza kukuzikhupha nabazukulwana bam," utsho Ulillian Dube owasuswa iqhuma ngoDisemba.



Ngendlela izinto ezenzeka ngayo ulillian wayekroka ukuba unaso esi sifo, ingakumbi xa baberona ukuvavanya inyama yakhe. Kodwa kwakusamethusa noxa engumntu osele esamanga akushumayeza mihla le njengokuya rhoqo kuzibiza lwencinci yesibekele neyomhlaza wamabele kubo yonke le minyaka edlala indawo kaSister Bernice kumdlalo weTV othi *Soul City*.

"Ndandikunye namabhinqa aselula, aneminyaka angama-25 esibhedlela, nawo enyangwa isifo somhlaza webele. Ngenene umele uwavavanya amabele akho zonke inyanga, uze uye kuvavanya *imamogram* rhoqo ngonyaka. Kusenokuba eliqhuma lahlelkhona nyakenye, qha lilincinci kakhulu. Ndicinga ukuba ngoku ndinamabele amahle ngakumbi kunakuqala," utsho.

◀ **Luluphi unyango olukhoyo?**

Lubandakanya utyando, unyango lwencidi yedlala kunye nonyango ngamaza ombane.

Kuxhomekeke kwinqanaba nohlobo lwesilonda, kungasuswa nje iqhuma, okanye indawo enkulu yebele.

Utyando lokususa lonk' ibele kuthiwa yimastectomy.

Unyango lwamaza ombane lwenziwa

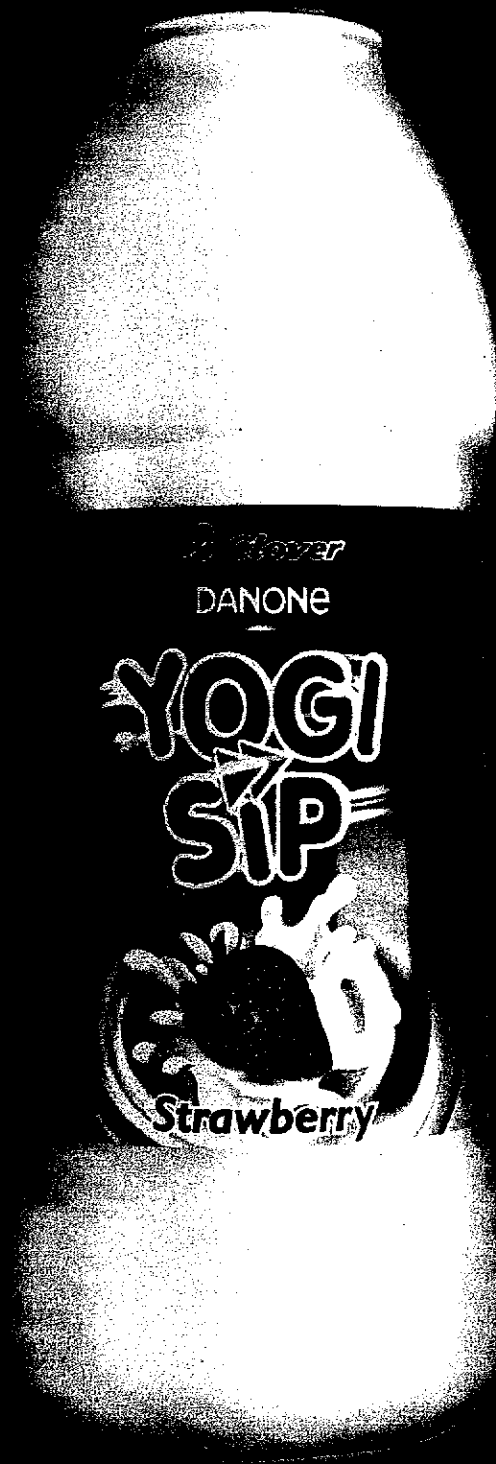
kakhulu emabhinqeni akhe asuswa iqhuma okanye asikwa ibele.

Unyangwa ngaphezulu kweeveki ezi-5 ukuya kwezi-7, iintsuku ezi-5 evekini imizuzu eli-15 ngexesha.

Okokugqibela...

Xa ukroka ukuba unomhlaza webele uloyiko malungakwenzi uphike. Lihoye elo qhuma! Xa ubhaqwe kuSekutsha unganyangeka uphele. [x]

Xa ufuna iingcebiso, iinkcukacha, iCancer Coping Kit neenkcukacha zamagela abantu abanomhlaza kwingingqi yakho fowunela iCancer Association Of South Africa ku-0800-226-622



there's an even **bigger** great tasting 1kg YogiSip family pack



The sip snack that keeps you going

UChomee 'Ndiyavuya ndiyavanyiwel'

Isinzi samachuma asemabeleni akungomhlaza - Kwava uChomee! Uvoimvumi uphelelwe lxbala enya kakubonana ngomhlaza.

Ndidi soyiko ngamnye kuba kwatubonakala ngamndinebele elikhulu kakhulu ngaphele kwelinye la ndidinda fibuhindu ngama-xesha amnye.

Ndya ka kugqirha wami wami kukho idhuma ekumameka iyakubonwa ngugqirha bendeni noku hono. Ndaza ndenziwa uyavanyo imangqam ngamnye ngakwathi kandi akungomhlaza kukudumba nje. Kuye kwatubona ndisele amayeza akulisusa.

Kwakuyinto ayomusave kodwa ndiyavuya ikho into endiyenzileyo. Wanile uyazi into ayenzileyo emzambeni wakho, kwava abahlobo nje abho lwam babendomeleza ngexesha ndilinde izibhuma zam.

Ndibe biza ngam na ukuba aye kubanda xa kukho iphuma angaligondiyi - ngokuya kwakho ngokukhawuleza, usenokubhaka into embi ngexesha elililo, okanye uzihlangule ekubeni nexhala.

elingaqhelekanga. Amaqhuma afumaneka emakhwapheni nawo angaluphawu lomhlaza webele.

Eziny' impawu ziquka ukutshintsha kobukhulu bebele nokumila kwalo, ufele lube neziginqi, ingono isuke iphume incindi. Xa umhlaza webele uqala ufele lwebele lusuka lube ngathi luvuthelene.

Ubuninzi beengxaki emabeleni kuquka namaqhuma akungomhlaza wodwa, kodwa yonke into engaqhelekanga imel' ukujongwa ngeliso elibukhali.

Ngubani osengozini?

Nabani na anganawo umhlaza webele - kodwa zikho izinto ezingenza ukuba umntu abesecicini lokuba nesi sifo. Ezo zinto ziquka: xa kukho owayenaso kusapho lwakho, ukungabi nabantwana, okanye ube nabo emva kwama-35 eminyaka ubudala; ukuqala ukuya exesheni ungekabi neminyaka eli-12 okanye uyeke emva kweminyaka engama-50; nokuba ngaphezulu kwama-50 eminyaka.

Ndizihlola njani?

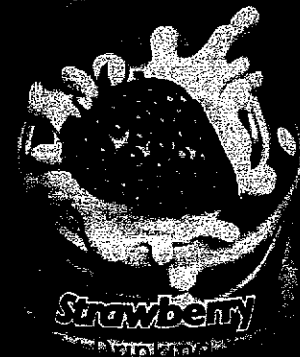
Zintathu iindlela: ungazihlola ngokwakho ibele, ungalolwa ngugqirha okanye umongikazi kunye nangohlobo lweX-reyi ekuthiwa yimamografi.

Le X-reyi ekhawulezayo iyachana kwaye kuthiwa inciphisa namathuba okuba lo mhlaza usube imiphefumlo ngama-20% ukuya kuma-30%.

Kuyakhuthazwa ukuhlolwa kwamabhinqa aneminyaka engaphezulu kwama-40 rhoqo ngonyaka. ►

DANONE

YOGI SIP



Behind every great tasting 300ml YogiSip...

YOGI SIP

The sip snack that keeps you going

INQAKULEMPILO

Amanani abonisa ukuba ibhinqa elinye kwangama-36 eli aza kuhlaselewa lolu hlobo lwesifo somhlaza – kwaye amnyama ngawona asemngciphekweni...

IBALI PATRICIA McCRACKEN

UUKUTHETHA ngomhlaza webele kuwavusela amanwele amabhinqa ehlabathini jikelele. Kaloku awukhethi mntu ungakanani, hlanga luthile okanye abantu abamkela malini. Ubulala amabhinqa amaninzi ngaphezulu kwaalo naluphi na uhlobo lomhlaza njengoko ubulala malunga nama-500 000 ngonyaka – ukanti abangama-3 000 kubo baseMzantsi Afrika.

“Kwiminyaka engaphambili umhlaza ubuhlasela kakhulu amabhinqa angaphaya kwama-40 eminyaka ubudala. Kodwa ngoku siya sibona uhlasela namabhinqa amatsha,” utsho uMartha Molete oyintloko yonxibelelwano yeCANSAs.

Amabhinqa antsundu makalumke ngakumbi njengoko uphando olutsha luveza ukuba ngawona asengozini yokuhlaselewa ngumhlaza webele engekayigqibi iminyaka engama-20 ubudala kunamabhinqa amhlophe.

Iziphumo zolu phando ezikhutshwe kwi *British Journal Of Cancer* ekuqaleni konyaka, zibonisa ukuba isininzi samabhinqa amnyama afunyanwa ukuba anomhlaza xa ekwiminyaka engama-40, ngelixa amhlophe efunyanwa enama-67 ukuba anawo.

Uyintoni ?

Umhlaza webele ngumhlaza omila kwiiseli ezisebeleni. Ungathi kukungasebenzi ngendlela kweeseli zize zidibane zenze isilonda.

Esi silonda singangabi nabungozi okanye sibenabo. Umbutho wezempiilo wehlabathi (iWorld Health Organisation) sele ufumanise iindidi ezingama-70 zezilonda zomhlaza webele!

Ukuba isilonda sesomhlaza iiseli zawo zingaphuncula zingene kwinkovu

nasemithanjeni. Zize zityhutyhe egazini ziye kuhlala ndaweni yimbi emzimbeni. Le nkqubo ibizwa ngokuba *yimetastasis*.

Umhlaza webele ke wona, unganwenwela emiphungeni, esibindini, engqondweni, nangakumbi emathanjeni engalo, awemilenze nasezimbanjeni.

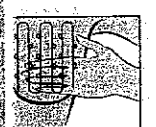
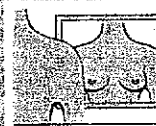
Kodwa ke xa uqala kulula ukuba umhlaza unwenwele elufeleni lwamabele. Inkovu esemakhwapheni nengqosha zingachaphazeleka. (Inkovu iqulathe iiseli zegazi ezimhlophe ezithiyela izinto ezingafunekiyo emzimbeni.)

Iimpawu zawo

Uphawu lokuqala kuba liqhuma

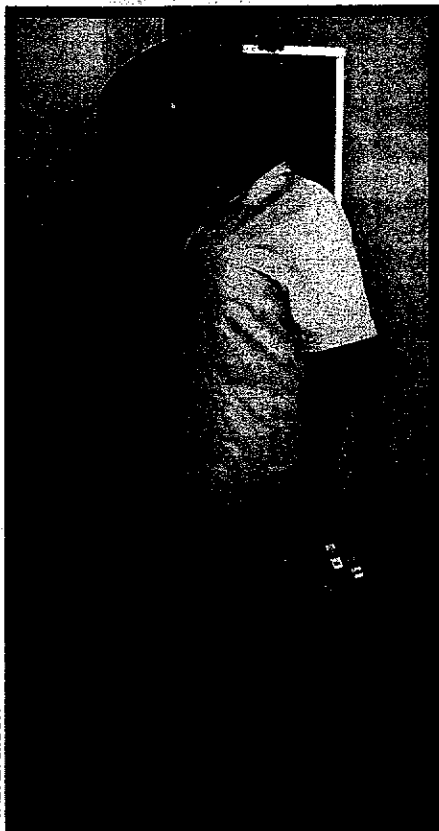
Indlela yokuzivavanya

- Yima ngeenyawo, ubeke isandla sakho emva kwentloko. Ngesinye isandla ulijikeleza ibele lakho ngeminwe oyolulileyo uhlolile ngonophelo. Yenza ngoluhlobo nakwelinye.
 - Nggergoa phantsi ubeke ingalo phantsi kwentloko. Ngesinye isandla ucacajbele elikwelinye icala ngeminwe eyolulileyo.
 - Jonga iingono zakho ukuba aziphumi ncindi engaqhelekanga na ngokuzikhama kancinane.
- [SUKA CANCER ASSOCIATION OF SOUTH AFRICA]



Umhlaza webele

If you're overweight, help prevent diabetes by losing 5% of your body weight



VAL ADAMSON

Reaching and maintaining healthy body weight helps control diabetes.

in 10 people with diabetes. The other nine out of 10 have Type 2 diabetes – very different from Type 1 in both causes and treatment, he stresses.

Type 2 usually occurs in people who're overweight and over 30 – though with SA diets changing dramatically, says Prof Bonnici, teenagers and even one nine-year-old have already been diagnosed with Type 2 diabetes.

Good news

The good news for many Type 2 diabetics is adjusting what they eat and exercising regularly can be enough to control their diabetes. As they grow older, they might need tablets or injections to help as well.

"We used to try to keep Type 2 diabetics off medication – and so started it too late," says Prof Abrahamson. "But now we have better medication with fewer side-effects that are closer to the body's own insulin and easier to take – as

nasal sprays, for example.

"So we're putting people with Type 2 diabetes onto medication earlier to prevent the side-effects of the disease."

These include blindness, kidney failure, foot ulceration and amputation, heart attacks and strokes. Up to half of all men with diabetes also suffer from impotence if their diabetes isn't well controlled.

Once you have diabetes it can only be controlled, not cured. So whichever type of diabetes you have, it's vital to learn to follow your eating plan to control your blood-glucose levels and to remember to take any medication that's prescribed to you.

Live well

"People used to be very gloomy about diabetes because they were told they couldn't eat everyday foods such as mealie-meal, phutu, samp, rice, butternut and potatoes," says a dietician at the King Edward VIII Hospital in Durban. "They were also depressed about being told not to use spices or salt."

But traditional combinations of food can work well to cover the blood-glucose boost of quick-digesting carbohydrates like samp and butternut, say researchers.

"Samp and beans, phutu and vegetable stew, meat stew with potatoes and cabbage or lentils and rice all work well so you don't have to eat differently from the rest of the family," says the dietician.

"It's also very important you eat substantial helpings of vegetables, not just as a relish – but that's also good for the rest of the family, too!"

Eat low-fat food to help prevent heart disease, she advises – people with diabetes are especially vulnerable. So remove all visible fat from meat and skin from chicken before cooking and avoid fried foods, high-fat meats like polony, takeaways and salads with lots of dressing – but again this is good for the whole family.

Avoid salt, too, and choose to flavour your food with garlic, chilli, paprika, curry powder, green

pepper, celery and onion.

People with diabetes are also now encouraged to have two or three fruits a day, preferably as snacks between meals. Even fruit juice and alcohol, which also used to be forbidden, are now allowed – usually a cup a day of fruit juice and two alcoholic drinks.

"It's important to discuss your preferences with your dietician or diabetes adviser so they can be made part of your eating plan," says the dietician. "And remember you shouldn't save up all your alcohol allowance for one big social occasion at the weekend or your sugar level will go crazy."

"Sometimes I give in to my greatest temptation, chocolate!" says Shaleen Surtie-Richards. "But I also know I have to balance this.

"Every day I remind myself that a doctor is only an adviser and a helper – I alone am 100% responsible for my health, but my experience has taught me you can win!" [e]

● **FOR MORE INFORMATION, contact Diabetes SA: 011-886-3765.**

Your diabetes prevention plan



In SA, Africans, Indians and Coloureds are more likely to develop diabetes.

Here's how to cut your risk:

● Measure your waist – if it's more than

102cm for a man or 88cm for a woman, aim to lose 5% of your body weight

● Exercise for 30 minutes a day, six days a week

● Avoid fast foods – soft drinks, chips, fatty snacks and shish nyama

Statistics show one in 36 SA women will develop this form of cancer – and black women are especially at risk...

STORY PATRICIA McCracken

BREAST cancer. Just mentioning those words is enough to cause fear among women around the world, regardless of age, race, income group or any other distinctions. Breast cancer doesn't care about stuff like that. It's an equal opportunity killer.

Make that "mass murderer." Only lung cancer is more common. And breast cancer kills more women worldwide than any other cancer, claiming about 500 000 lives annually – 3 000 of those in South Africa.

"In the past, breast cancer mostly affected women over 40 years old," says Martha Molete, head of communications at CANSA. "But we're seeing younger and younger

women with breast cancer." Black women have to be especially careful, as a new study suggests they're likely to develop breast cancer more than two decades earlier than white women.

The research results, published in the *British Journal Of Cancer* earlier this year, show more black women are diagnosed with breast cancer in their 40s, while for white women the average age is 67.

What is it?

Breast cancer is a cancer that starts in the cells of the breast. Think of it as the cells malfunctioning and clumping together to form a neoplasm, or tumour.

This can be harmless (benign) or cancerous (malignant). Currently, the World Health Organisation identifies more than 70 different kinds of breast tumour!

If the tumour is cancerous there's a very real chance of the cancer cells breaking away and entering lymphatic and blood vessels. They then circulate through the bloodstream and settle down to grow

within normal tissues elsewhere in the body. This process is called metastasis.

Breast cancer, then, can spread to the lungs, liver, brain, and most commonly to the bones in the arms, legs and ribcage.

First, though, the cancer is likely to spread to the skin of the breast. Lymph nodes in the armpits and/or collarbone can also be affected. (Lymph nodes contain white blood cells and act as filters or traps for foreign particles.)

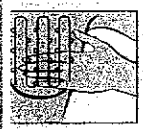
What are the symptoms?

The first sign of breast cancer is usually a lump that feels different than the surrounding tissue. Lumps



How to do a Breast Self-Examination

- While standing, place one hand behind your head. With the other hand, fingers flattened and using a circular motion, gently examine your breast. Now do the same to the other breast.
- Lie down with your arm tucked behind your head. With the other hand and your fingers flattened, feel the opposite breast.
- Check your nipples for any unusual discharge by squeezing them gently. [SOURCE: CANCER ASSOCIATION OF SOUTH AFRICA]



Breast Cancer

Chomee: 'I'm so glad I got checked!'

Eight out of 10 breast lumps aren't cancer – and singer Chomee (21) is one of these lucky ones who put an end to her worries by consulting her doctor.

It was really scary because it seemed as if I had one breast growing more than the other, she recalls. It was feeling heavy and was painful at times.

So I went to my GP, who said there was a lump that needed to be checked out by a specialist. I had a mammogram and found out the lump wasn't cancer, it was like an abscess. I had to take medication to get rid of it.

It was a shock, but I'm glad I decided to take action. You need to know what's happening in your body and my friends and family comforted me while I was waiting to hear.

I'd advise anyone to check out a lump they're concerned about – and the earlier you do it, either you'll catch something bad in good time, or you'll save yourself a lot of stress.

found in lymph nodes located in the armpits can also indicate breast cancer.

Other signs include changes in breast size or shape, skin dimpling, nipple inversion or spontaneous single-nipple discharge.

When breast cancer cells invade the small lymph vessels in the skin of the breast, the skin will appear inflamed.

Most "breast problems" do not turn out to be cancer – nine out of 10 lumps are benign – but anything out of the ordinary must be taken seriously.

Who's at risk?

Anyone can get breast cancer – but there are factors that might make one more likely to develop the disease. These include: a family history of breast cancer; no children, or having had your first child after 35; menstruation before 12 or menopause after age 50; being over 50.

How can I check?

There are three main ways: breast self-examination, examination by a doctor or nurse and mammography.

A form of mild X-ray, mammography is relatively fast, reasonably accurate and has been estimated to reduce breast cancer-related mortality by 20 to 30%.

Routine annual mammography of women older than 40 is recommended by most organisations.

What treatment is there?

Typically, this involves surgery with possible hormonal therapy and radiation therapy. Depending on the stage and type of the tumour, just a lumpectomy (removal of the lump only) may be all that is necessary, or removal

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YOGI
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LILLIAN DUBE:
"I've got better
breasts than ever!"

"Fear is what kills most people," says Lillian Dube, who had a lump removed from her breast last December. "This disease has taught me all of us have only today and we shouldn't worry about anything else. So the first thing I did after my diagnosis was take my grandchildren away on holiday - and for once I let them do just what they liked."



From the way her routine check-up had gone Lillian had suspected the diagnosis, especially when a biopsy was called for. But it was still a shock for someone who's learned to walk the talk of going for regular Pap smears and mammograms after all her years playing Sister Bettina in *Soul City*.

"I saw women as young as 25 alongside me at the hospital being treated for breast cancer," she says. "You really must examine your breasts carefully every month and, later, go for mammograms every year."

"My lump was probably there the previous year but too small to detect. If I'd left it another year or more, I could be telling you a very different story. But all they had to do was remove a small lump. And I think I've got better breasts and cleavage now!"

◀ of larger amounts of breast tissue may be necessary.

Surgical removal of the entire breast is called mastectomy. During this operation the lymph nodes under the arm are also considered for removal.

Radiation therapy is commonly prescribed for women who have undergone lumpectomy or mastectomy surgery.

The purpose of radiation is to reduce the chance that the

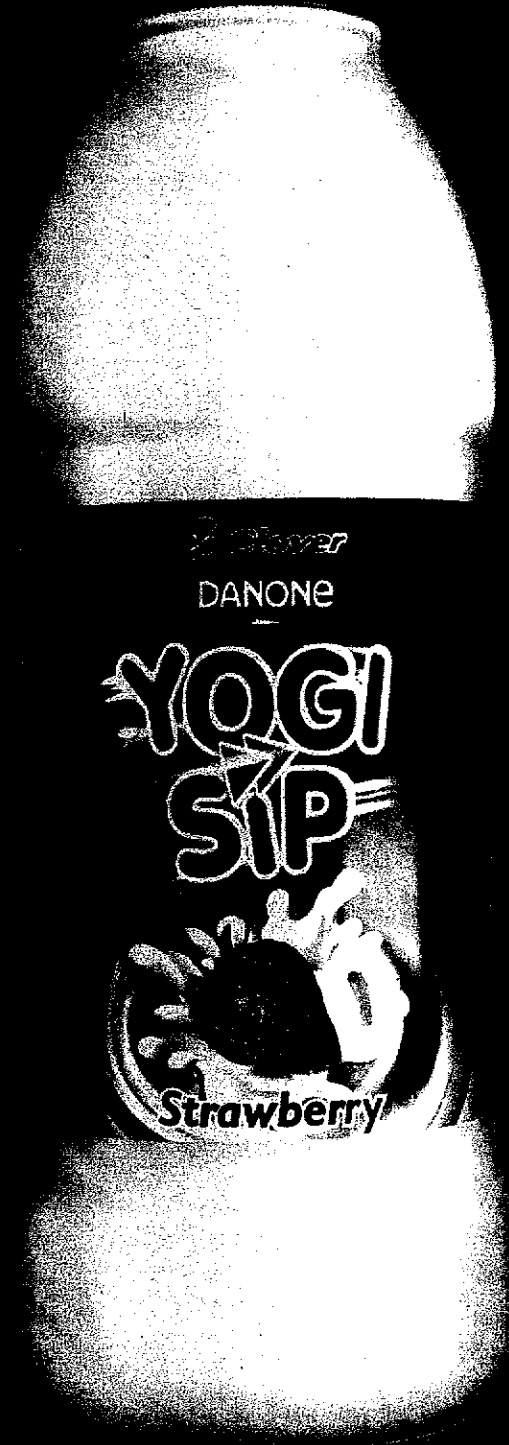
cancer will recur.

Treatments are typically given over a period of five to seven weeks, performed five days a week. Each treatment takes about 15 minutes.

Finally...

If you suspect you have breast cancer don't let your fear lead to denial. Do *not* ignore that lump! The earlier breast cancer is diagnosed the greater one's chances are of making a full recovery. [e]

For advice, information, Cancer Coping Kits and details of breast-cancer screening and support groups in your area, contact: Cancer Association Of South Africa, tel: 0800-226-622.



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**YOGI
SIP**

The sip snack that keeps you going

Unyango lwesifo sephepha

Isininzi sabantu beli loMzantsi Afrika banesifo sephepha (iTb) – kodwa singasilwa kuba amaxesha amaninzi siyakhawuleza ukunyangeka...

IBALI THANDI ZULU

KWIIVEKI ezimbalwa ezidlulileyo imvumi yekwaito eyaziwayo uMawillies uphulukene nobomi bakhe eneminyaka engama-39 ngenxa yesigulo ekukrokrelwa ukuba yi-TB. Kwaye ngoku eKZN naseNtshona Koloni amanani athi ngumntu omnye kwabaliwaka onesifo i-TB.

Kodwa akufanelanga kubenje. Kunyaka ka-2007 banyangwa ngokupheleleyo bonke abaguli beklinihi yaseMitchell's Plain. Into ebalulekileyo kukuba ikhawuleze ibonwe kuze kulandele unyango nolwazi oluphangaleleyo ngesi sifo.

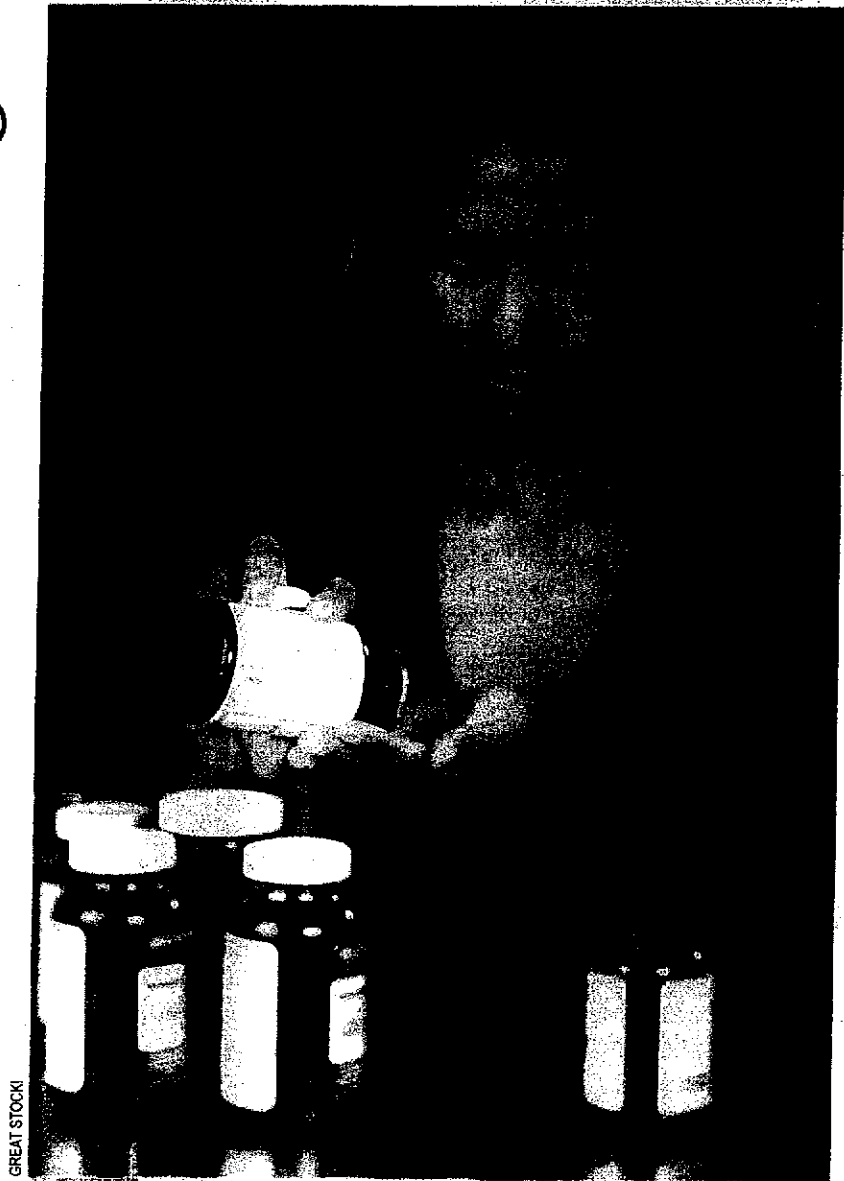
Esi sifo sephepha sibizwa ngeTB sisifo esondelayo nesosulelayo. Sibangelwa yintsholongwane ekuthiwa yiMycobacterium tuberculosis - ihlasela imiphunga yomntu aze angakwazi ukuphefumla kakuhle.

Inwenwela nakwamanye amalungu omzimba, njengamathambo, ekudibaneni kwamathambo, elufeleni, kwinkovu, emathunjini, kumbhobho wokuchith' amanz' omzimba nakwimithambo-luvo.

Baninzi abanale ntsholongwane emzimbeni kodwa iyakhula ibeyingozi xa usitya ukutya okungekho sempilweni, unoxinzelelo lomzimba, xa waluphele okanye uneHIV.

Ziyintoni iimpawu zayo?

NgokweSebe lezeMpilo ezona ziqaphelekayo zezi: ukukhohlela okungapheliyo (okuthabatha ngaphezulu kwenyanga); kubenzima ukuphefumla;



GREAT STOCK

ungacaceli ukutya; ukuncipha emzimbeni; ukusoloko udiniwe, ukungadlamki nokutyhafa; ukubila ebusuku; uba nengqele nobushushu; ubuhlungu ekudibaneni kwamathambo; isifuba esibuhlungu; ukukhohlel' igazi.

Isulela kanjani?

I-TB isasazeka ngokukhohlela ikakhulu. Iintsolongwane

ziphumela emoyeni xa umntu ekhohlela zize ziphefumle. Kanti xa uneHIV ungoyena usemngciphekweni wokosuleleka yiTB (ngenxa yobuthathaka bamajoni omzimba) okanye xa ungumsebenzi wasemigodini usoloko udibana nesilikha.

Ndifanele ndenze ntoni xa ndikrokra ukuba ndineTB?

Ukuze wazi ukuba unayo iTB

◀ abezempilo bavavanya isikhothela sakho mhlawumbi bakwenze iX-reyi yesifuba.

Ngelishwa ke kuthatha ixesha elide ukubonwa kweTB nokuba unoluphi uhlobo.

I-TB sisifo esinyangekayo, nokuba uneHIV. Kwaye amathuba akho okuba unyangeke maninzi ukuba ikhawuleze yabonakala.

Luluphi unyango olukhoyo?

Ukuba unazo ezi mpawu sele

“Okuqhelekileyo kukuba abantu bathi bakuziva bebhetele emva kweentsukwana besitya iipilisi bafune ukuziyeka emva kwenyanga, kuba beziva bephilile,” utsho uHeidi Booyens ongumongikazi weTNS Clinic e-Amanzimtoti, eKZN.

Ukuba uyeke iipilisi phakathi, sisahleli isifo, nokuba uziva uphilile.

Xa ufuna ulwazi

Qhagamshelana neSebe lezeMpilo:
Kwi-Ofisi eyintloko, ePitoli:
012-312-0089;
Mpuma Koloni: 040-609-3960;
Free State: 056-212-2271;
Gauteng: 011-355-3408;
KwaZulu-Natal: 033-395-2586;
Limpopo: 015-290-9126;
Mpumalanga: 013-712-5837;
Mntla Ntshona: 018-297-0962;
Mntla Koloni: 053-830-0697;
Ntshona Koloni: 021-483-5431.

Kubaluleke kakhulu ukugqiba ixesha olibekelweyo lokutya iipilisi

zikhankanyiwe, ndwendwela ugqirha okufutshane kuwe, iklinihi okanye isibhedlela ngoku.

Kukho “*first-line*” kunye “*nesecond-line*” ekuzipilisi zokunyanga iTB, kodwa eyona nto ibalulekileyo kukukhumbula ukuba unyango lweTB luthabatha ixesha elide, phakathi kweenyanga ezi-6 ukuya kwezili-9, kwaye kubalulekile ukuligqiba eli thuba uzitya iipilisi.

Kuba abantu bengaligqibi ixesha lokusela iipilisi elibekiweyo ngoku kuthe gqi uhlobo olutsha lweTB kwaye yanda ngokukhawuleza.

Le i-TB ayiva zipilisi, kuthiwa yiMDR-TB, yaye kunzima ukuyinyanga

Khumbula...

Uvavanyo nonyango lwe-TB aluhlalulelwa kwiSebe lezeMpilo.

I-TB neHIV?

Kutheni abantu abaneHIV ingabona basemngciphekweni?

Ngokwamanani asemthethweni eWorld Health Organization, abantu kwizigidi ezingama-33% abaphila neHIV/AIDS ehlabathini abakwanesifo iTB – kwabo bantu aba-6 okanye aba-7 ehlabathini abaneHIV, omnye kubo ukweli.

Isizathu soko kukuba kunzima ukuyibona nokuyinyanga iTB kwiziguli ezineHIV. Unyango lweTB luxhomekeke kakhulu ekuyiboneni nokuyinyanga ngokukhawuleza, kodwa xa ikwiziguli ezineHIV iTB ingangabonwa. I-TB iyakhawuleza ukunwenwa emntwini onamajoni omzimba abuthathaka. Xa inganyangwanga ingayingozi kumntu oneHIV.

Iqumrhu eliqulunqa iingxelo zezempilo ehlabathini iGlobal Health Reporting ithi ukuba abafumananga nyango lululo abantu abaneHIV/AIDS ama-90% abo asweleka ingaphelanga inyanga behlaselwe yi-TB.

Bathi i-*antiretrovirals* (iipilisi ezithomalalisa ulwamvila lukagawulayo) zaziwa zikuthintela ukusebenza kweepilisi zeTB kwaye kuyimfuneko ukuthetha nabezempilo ngomawukusebenzise.

Ukuba uneHIV kwaye sewuke wanyangelwa iTB ngaphambili, unyango olutsha lungayimfuneko kwaye kufuneka ujongwe ngeliso elibukhali kuba zingangasebenzi iipilisi ozinikiweyo. [x]

Ukukunceda woyise iTB...

ISebe lezeMpilo lisebenzisana nabantu abohlukeneyo ekuhlaleni, njengooNompilo ukuququzelela unyango lweTB olwaziwa ngokuba yiDirectly Observed Treatment, ukuziswa kweepilisi emakhayeni eziguli kunye nonyango apho iipilisi zingatyiwa xesha lide (iShort-course strategy).

Ndiyasulela kwaye ndihlala ekhaya – ndingazikhusela njani mna nosapho lwam?

I-TB inwenwa kwindawo ezincinane, ezivalekileyo, ngoko ke...

- Zama ukungasondeli kwabanye.
- Ulale kwigumbi lakho wedwa.
- Uvule iifestile rhoqo.
- Zihlamba izandla zakho xa ugqiba kuthimla, ukukhohlela nokuba isandla sakho sike sakufutshane nobuso okanye impumlo yakho.
- Yogquma umlomo wakho ngephepha lokufinya xa ukhohlela, uthimla okanye uhleka uze uwalahle eplastikini uyibophe.

Treating tuberculosis

Nearly two-thirds of South Africans carry TB – but fight back because, in most cases, the disease is easily treatable...

STORY THANDI ZULU

JUST a few weeks ago, in a Jozi hospital, kwaito icon MaWillies died of suspected TB, aged only 39. And in KZN and the Western Cape TB rates are now over 1 in 1 000 people.

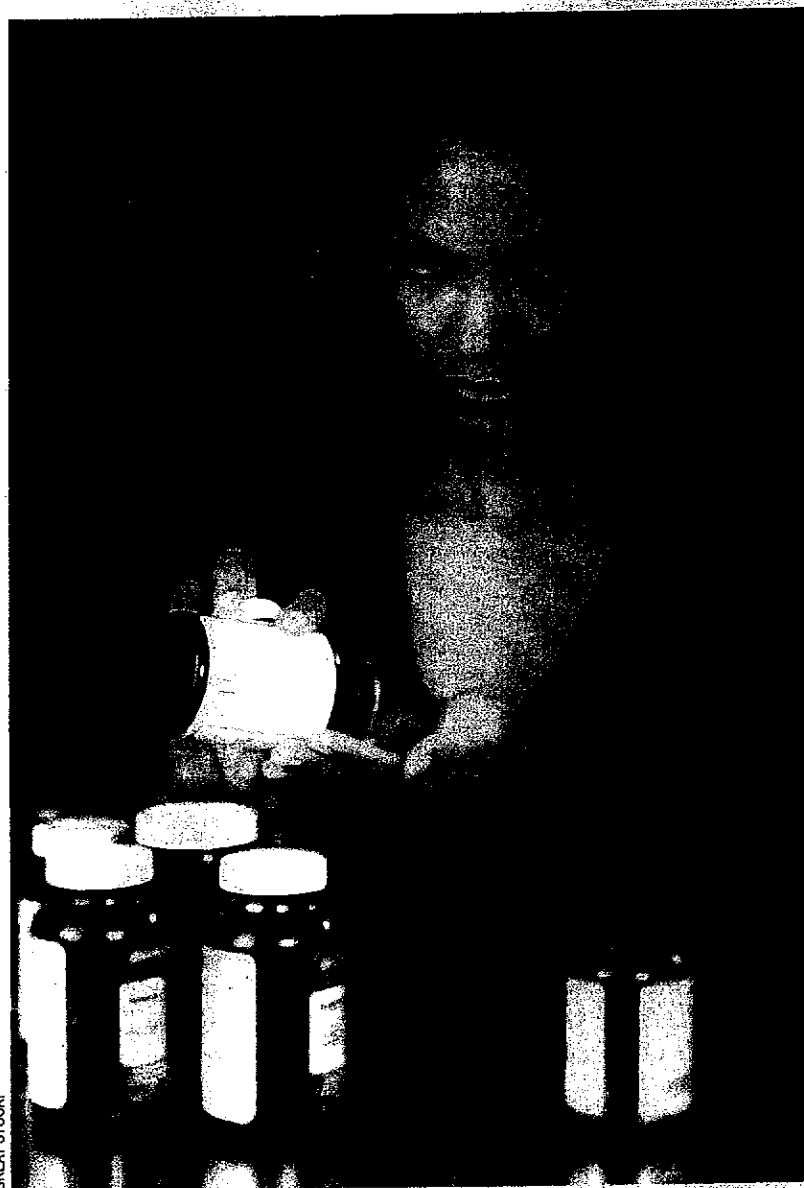
But it needn't be this way. In 2007 a Mitchell's Plain clinic achieved a 100% cure rate. What counts is early diagnosis, following the treatment and understanding the disease.

Commonly known as TB, tuberculosis is a chronic infectious disease. It's caused by bacteria – the *Mycobacterium tuberculosis* – which attacks a person's lungs, affecting the ability to breathe. But sometimes it can spread and affect other parts of the body, such as the bones, joints, skin, lymph nodes, digestive and urogenital tracts and nervous system.

Nearly two thirds of us carry the bacteria in our bodies but it's more likely to develop into active infection if we're poorly nourished, physically stressed, elderly or HIV-positive.

What are the symptoms?

According to the Department Of Health the most prominent symptoms are: a lasting cough (one that lingers for more than a month); difficulty breathing; a loss of appetite; weight loss; tiredness, weakness or fatigue; night sweats; chills and fevers; painful joints; chest pains; and coughing blood.



GREAT STOCKI

How does it spread?

TB is spread mainly through coughing – bacteria are coughed into the air and breathed in by others. You also have a higher risk of contracting TB if you're HIV-positive (because of your weak immune system) or if you're a mineworker who's been exposed to silica.

What should I do if I suspect I have TB?

In order to determine whether you have TB your healthcare provider will ask you for a sputum (phlegm) sample and possibly send you for a chest X-ray.

Unfortunately it will take a while to determine whether you have TB and which type

◀ you might have.

TB is a curable disease, even if you are HIV-positive. And your chances of recovery are much better if it's detected soon.

If you have any of the aforementioned symptoms, visit your nearest doctor, clinic or hospital immediately.

medication and are tempted to stop medication after a month or so, because they feel well," says Sister Heidi Booyens of the TNS Clinic in Amanzimtoti, KZN.

If you stop taking medication after the first month or so you'll still be infected, no matter how healthy you feel.

Because so many people

For more information

Contact the Department Of Health: Head Office, Pretoria: 012-312-0089; Eastern Cape: 040-609-3960; Free State: 056-212-2271; Gauteng: 011-355-3408; KwaZulu-Natal: 033-395-2586; Limpopo: 015-290-9126; Mpumalanga: 013-712-5837; North West: 018-297-0962; Northern Cape: 053-830-0697; Western Cape: 021-483-5431.

It's extremely important to complete your course of medication

What treatment options are available?

There are "first-line" and "second-line" anti-TB drugs, but what's important to remember is TB treatment takes a long time, between six and nine months, and it's extremely important to complete your course of medication.

"Often people start feeling better after just two days on the

don't complete their full course of medication two new types of TB have developed that are resistant to the usual medications. These are MDR and XDR TB, which are far harder to cure.

Remember...

Diagnosis and treatment of TB is free of charge through the Department Of Health.

The link between TB and HIV

According to World Health Organisation statistics, an estimated 33% of the 40 million people living with HIV/AIDS worldwide are also infected with TB – and for every six or seven people in the world who have HIV, one of them will be living in SA.

This is because TB is harder to diagnose and cure in HIV patients. Curing TB is highly reliant on early detection and treatment, but with HIV patients TB can be misdiagnosed.

TB also progresses faster when a person has a weakened immune system.

Untreated or undiagnosed TB is highly likely to be fatal to HIV patients.

Global Health Reporting states that without proper treatment approximately 90% of people living with HIV/AIDS die within months of contracting TB.

They say antiretrovirals are also known to "cancel out" TB medications and it's therefore essential to discuss your options with your healthcare provider.

If you're HIV-positive and have been treated for TB before, a new treatment might be necessary and your TB infection should be closely monitored as there is a bigger risk of drug resistance. [e]

Helping you beat TB...

The Department Of Health works with different partners in communities, like healthcare workers, to supervise TB treatment in what's known as DOTS, the Directly Observed Treatment, Short-course strategy.

I am infectious and staying at home – how can I protect my family and myself?

TB spreads in small, closed spaces, so it's best to...

- Avoid close contact with others.
- Sleep in a room away from them.
- Ventilate your room regularly.
- Wash your hands after sneezing, coughing or after holding your hands near your face or nose.
- Cover your mouth with a tissue when coughing, sneezing or laughing and discard used tissues in a sealed plastic bag.

ISIHLOMELO 4

**INKCAZELO YEKHARITYHULAM YESIZWE
YOWAMA-2005**



imfundo

Isebe leMfundo
IRIPHABLIKI YOMZANTSI AFRIKA

**INkcazelo yeKharityhulam yeSizwe
AmaBanga e-10 – 12
(INdlela yokuFunda Jikelele)**

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INDLELA YOKUSEBENZISA LE NCWADI

Olu luxwebhu lwepolisi olwahlulwe lwaba zizahluko ezine. Kubalulekile ukuba umfundi afunde, aze ahlanganise ulwazi oluvela kumacandelo ahlukeneyo akolu xwebhu. Isiqulatho sesahluko ngasinye sicaciswe apha ngezantsi:

■ Isahluko soku-1 - Ukwazisa iNkcazelo yeKharithulam yeSizwe

Esi sahluko sicacisa imithetho-siseko kunye neempawu zolwakhiwo lweNkcazelo yeKharithulam yeSizwe, amaBanga 10 – 12, Indlela yokuFunda Jikelele. Sinika umfundi intshayelelo yekharithulam.

■ Isahluko sesi-2 - Ukwaziswa Kommandla Wokufunda Weelwimi

Esi sahluko sinika inkcazelo, injongo, umthamo, unxibelelwano lwemfundo kunye neziPhumo zomMandla wokuFunda weelwimi. Esi sahluko simqhelanisa neelwimi lowo usifundayo.

■ Isahluko sesi-3 - IziPhumo zokuFunda, ImiGangatho yokuHlola, uMongo kunye nemiXholo

Esi sahluko siqulethe ImiGangatho yokuHlola yesiPhumo sokuFunda ngasinye, kunye nesiqulatho kwaneemo zenkalo yesifundo. ImiGangatho yokuHlola ibekwe ngendlela yokunceda umntu ofundayo ukuba abone ukuqhubela phambili okufunekayo, ukusuka kwiBanga le-10 ukuya kwiBanga le-12. Ngako oko ke, imiGangatho yokuHlola yandlaleke yacwangciswa kumaphepha ahamba ngamabini. Ekupheleni kwaso isahluko kunikwe umongo neemeko ezicetywayo, ezisetyenziswa xa kufundiswa, kufundwa, kanaanjala naxa kufikelelwa kwimiGangatho yokuHlola.

■ Isahluko sesi-4 - Ukuhlola

Esi sahluko sisebenza ngendlela eqhelekileyo yokuhlola, eboniswa kwiNkcazelo yeKharithulam yeSizwe. Ekupheleni kwesahluko kukho uludwe lweenkcazelo zobuchule ezingqamene nesifundo. Kukwanikwe noludwe lweekhowudi, amaqondo kunye neenkcazelo zobuchule. Iinkcazelo zobuchule zicwangciswe ngendlela yokubonisa ukuqhubela phambili, ukusuka kwiBanga le-10 ukuya kwiBanga le-12.

■ Imiqondiso

Le miqondiso ilandelayo isetyenziselwe ukubonisa iziPhumo zokuFunda, ImiGangatho yokuHlola, amabanga, iikhowudi, amaqondo, inkcazelo yobuchule, kunye nomongo neemeko.



= IsiPhumo sokuFunda



= ImiGangatho yokuHlola



= IBanga



= IKhowudi



= IQondo



= INkcazelo yoBuchule



= UMongo kunye neeMeko

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II-AKHRONIM

GL	UGawulayo (AIDS)
HZ	UkuHlola okuZingileyo (CASS)
LQMA	ULawulo lweziQinisekiso zoMzantsi-Afrika (SAQA)
MQJ	IMfundo noQeqesho Jikelele (GET)
MQQP	IMfundo noQeqesho oluQhubekela Phambili (FET)
MSZ	IMfundo eSekeke kwiZiphumo (OBE)
NG	INtsholongwane kaGawulayo (HIV)
NKS	INkcazelo yeKharityhulam yeSizwe (NCS)
SQS	ISakhelo seziQinisekiso seSizwe (NQF)
XLM	IziXokelelwano zoLwazi lweMveli (IKS)

IiLwimi – Isixhosa: U

x

ISAPHLUKO SOKU- 1

UKWAZISA INKCAZELO YEKHARITYHULAM YESIZWE

Ukwamkelwa koMgaqo-Siseko weRiphabliki yoMzantsi Afrika (uMthetho we-108 we-1996) kusinike isiseko sokugqulwa nokwakhiwa kwekharityhulam eMzantsi Afrika. Isingeniso soMgaqo-Siseko sichaza ukuba iinjongo zoMgaqo-Siseko zezi:

- ukuphelisa iiyantlukwano zangaphambili, nokumisa uluntu olusekeke kwizinto zedemokhrasi ezixabisekileyo, kubulungisa bentlalo namalungelo oluntu asisiseko.
- ukuphucula umgangatho wobomi wabemi bonke, nokukhulula amandla aleleyo omntu ngamnye.
- ukwenza isiseko soluntu olulawulwa ngokwentando yesininzi apho urhulumente asekeke kwintando yabantu, kwaye wonke ummi ekhuselwe ngokulinganayo ngumthetho.
- ukwakha uMzantsi-Afrika omanyeneyo nolawulwa yintando yesininzi, okwaziyo ukudlala indima efanelekileyo njengombuso ozimeleyo kumnombo wezizwe.

UMgaqo-Siseko ucacisa into yokuba “wonke ubani unelungelo lemfundo eqhubekela phambili, ekufuneka ke ngoko ukuba umbuso usebenzise imilinganiselo ecingisiswe kakuhle, uyenze ukuba imfundo ifumaneka kuye wonke ubani, ize kananjalo ifikeleleke..”

INkcazelo yeKharityhulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), yakha isiseko sokuphumelelisa ezi njongo, ngokumisa iziPhumo zokuFunda kunye nemiGangatho yokuHlola, nangokudandalazisa imithetho- siseko nezinto ezixabisekileyo ezixhasa ikharityhulam.

IMITHETHO- SISEKO

INkcazelo yeKharityhulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), isekeke phezu kwale mithetho-siseko:

- ukuphuculwa kwezentlalo;
- imfundo esekeke kwiziphumo;
- ulwazi nezakhono ezikumgangatho ophakamileyo;
- unxulumaniso nobuchule bokwenza;
- ukuqhubela phambili;
- ukuhambisana nokuthwaleka;
- amalungelo oluntu, uqukaniso, nobulungisa bokusingqongileyo nezentlalo;
- ukuxatyiswa kwezixokelelwano zolwazi lwemveli/lwamandulo; kunye
- nentembeko, ukuba kumgangatho ophezulu nokuba nemfezeko.

Ukuphuculwa kwezentlalo

UMgaqo-Siseko weRiphabliki yoMzantsi Afrika usisiseko senguqulelo notshintsho kwezentlalo, kuluntu oluphila kwixesha elisenwa kombuso wocalucalulo. Isigunyaziso sokuguqula uluntu loMzantsi Afrika ngezixhobo zoguquguqulo ezahlukeneyo, sisukela kwiimfuno zokulungisa umonakalo wenkqubo yezocalucalulo kuzo zonke iinkalo zezinto ezenziwa luluntu, ingakumbi kwezemfundo. Inguqu kwezentlalo ngokunxulumene nezemfundo, ijonge ekuqinisekiseni ukuba ukungalingani kwakudala okukhoyo kwezemfundo kuyabuyekezwa, ukuze ke amathuba emfundo alinganayo anikwe kuwo onke amacandelo abemi. Ukuze inguqu kwezentlalo iphumelele, kufuneka ukuba kuqinisekise ukunika imfundo kubo bonke abemi beloMzantsi Afrika, ngokuthi kwamkelwe ubuchule kwanolwazi abasele benalo, kususwe nemiqobo eyenziwe ngabom, ebavalelayo ukuba bafumane iziqinisekiso.

Imfundo esekeke kwiziphumo

IMfundo eSekeke kwiziphumo isisiseko sekharithulam yoMzantsi Afrika. Izamela ukuba abafundi bakwazi ukufikelela kwinqanaba eliphezulu lamandla abo ekufundeni, ngokumisela iziphumo zokuFunda ekufanele ukuba ziphunyezwe ekupheleni kwenkqubo yokufunda. IMfundo eSekeke kwiziphumo ikhuthaza indlela yokufunda ejolise kumfundi buqu, kwanendlela yokufunda esekelwe kwimisebenzi eyenziwa ngabafundi. INkcazelo yeKharithulam yeSizwe izakhele ezayo iziphumo zokuFunda zamaBanga e-10 – 12 kwiziphumo ezinguNdoqo neziPhumo eZakhayo, empembelelo yazo inguMgaqo-Siseko, zaze zakhiwa ngenkqubo yolawulo lwentando yesininzi.

IziPhumo ezinguNdoqo zifuna abafundi bakwazi uku:

- chonga nokusombulula iingxaki, nokwenza izigqibo besebenzisa ukucinga nzulu nangobuchule;
- sebenza ngempumelelo nabanye, njengamalungu esipani, eqela, emibutho kunye noluntu;
- zicwangcisa nokuzilawula bona buqu, becwangcisa, kwaye belawula nemisebenzi yabo ngokuthembakala nangempumelelo;
- qokelela, ukuhlalutya, ukucwangcisa, behlaba amadlala ulwazi;
- ukunxibelelana nabanye ngempumelelo, besebenzisa ubuchule bokubonwayo, bemiqondiso nangokuthetha-thethana ngeendlela ezahlukeneyo;
- sebenzisa inzululwazi neteknoloji ngempumelelo nangokuzinxwema, bebonakalisa ukukhathalela okusingqongileyo nempilo yabanye; kunye
- nokubonisa ukuqonda nokwazi ukuba ilizwe lizizixokelelwano ezizalanayo, njengoluhlu lweenkqubo ezinxulumeneyo, ngokuqaphela ukuba iimeko ekusonjululwa phantsi kwazo iingxaki azizimelanga zodwa geqe.

IziPhumo eZakhayo zimisela abafundi abakwaziyo uku:

- cingisisa nokuphonononga iindlela ngeendlela ezahlukeneyo zokufunda ngempumelelo;
- thatha inxaxheba njengabemi abathembekileyo kubomi boluntu lwasekhaya, besizwe, noluntu lomhlaba wonke jikelele;

- ba nobuntununtunu kwezenkcubeko nobuhle kuluhlu lweemeko eziphathelele kwezentlalo;
- hlola amathuba azivezayo emfundo nawemisebenzi; kunye
- nokuphuhlisa amathuba okuziqalela amashishini okurhweba.

Ulwazi nezakhono ezikumgangatho ophakamileyo

INkcazelo yeKharithulam yeSizwe kumabanga e-10 – 12 (Indlela yokuFunda Jikelele), ijolise ekuphuhliseni ulwazi nobuchule obusemgangathweni ophhezulu kubafundi. Imisela uluhlu lwezinto ezilindelekileyo zenqanaba eliphezulu ekulindeleke ukuba ziphunyelelwe ngabafundi boMzantsi Afrika. Ubulungisa kwintlalo bufuna ukuba kuphuhlise ezo ndidi zabemi ezazingaphuhlisiwanga ngaphambili, ngokuphathelele kulwazi nobuchule. INkcazelo yeKharithulam yeSizwe inika elona qondo liphantsi lolwazi nobuchule ekufuneka abafundi beliphumezile kwibanga ngalinye, kananjalo imisela imigangatho ephhezulu enokuphunyelelwa kuzo zonke izifundo.

Unxulumaniso nobuchule bokwenza

Unxulumaniso lufezekiswa ngaphakathi kwezifundo naphakathi kwemimandla yezifundo. Unxulumaniso lolwazi nezakhono kwizifundo nemimandla yokwenza, lungundoqo ekuphumezeni iimfuno zobuchule bokwenza into, njengoko sichaza iSakhelo seziQinisekiso seSizwe. Ubuchule bokwenza bujonge ukuhulumaniso ubunkunkqele obahlukileyo obumbombo- ntathu obubobu, ubuchule obusetyenziswayo, obusisiseko, nobokuzihlola. Xa kulandelwa unxulumaniso nobuchule bokwenza, iNkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele) ikhuthaza indlela yokufunda enxulumanisa ithiyori, ukwenza, nokuzihlola.

Ukuqhubela phambili

Ukuqhubela phambili kubhekisa kwinkqubo yokwakha ulwazi olukwinqanaba eliphezulu, nolwazi oluntsonkothileyo, kunye nezakhono. IINkcazelo zeziFundo zibonisa ukuqhubela phambili ukusukela kwibanga elithile ukuya kwelinye. IsiPhumo sokuFunda ngasinye silandelwa yinkcazelo ecace gca, malunga nenqanaba lokwenza elilindelekileyo kwisiphumo eso. ImiGangatho yokuHlola ihlelwe ngendlela apha ebonisa ukunyuselwa kwenqanaba lokwenza elilindelekileyo kwibanga ngalinye. Umthamo wokufundwayo neemeko ekufundwa phantsi kwazo kwibanga ngalinye, ubonisa ukuqhubela phambili, ukususela kokulula ukuya koko kuntsonkothileyo.

Ukuhambisana nokuthwaleka

Ukuhambisana kubhekisa kuzalwano nobudlelwane obukhoyo phakathi kwezigaba okanye amanqanaba ahlukeneyo eSakhelo seziQinisekiso seSizwe, ngeendlela eziphuhlisa ukufikeleleka kwisiqinisekiso esithile ukuya kwesinye. Oku kubaluleke kakhulu kwiziqinisekiso ezikwibakala lokufunda elinye. Nanjengoko sisazi ukuba isiGaba seMfundo noQeqesho oluQhubekela Phambili, sibekeke phakathi kwesigaba seMfundo

noQeqesho Jikelele kunye nesigaba seMfundo ePhakamileyo, kubalulekile ukuba isiQinisekiso seMfundo noQeqesho oluQhubekela Phambili (Indlela yokuFunda Jikelele), sihambisane nesiQinisekiso seMfundo noQeqesho Jikelele, kunye neziqinisekiso ezifunyanwa kwimimandla yokufunda efanayo yeMfundo ePhakamileyo. Ukuze kuphuhlise oku kuhambisana, ukwakhiwa kweNkcazelo yesiFundo ngasinye, kubandakanya ukuphicothwa kwamanqanaba okulindelweyo kumfundi ophumelele iNkalo zeziFundo zeziGaba seMfundo noQeqesho Jikelele, kwanolwazi lokufunda ekucingelwa ukuba uluzuzile, xa engenela izifundo ezizalanayo zeMfundo ePhakamileyo.

Ukuthwaleka kubhekisa kwiindlela ezithi izahlulo zesiqinisekiso (izifundo okanye iiyunithi zemiGangatho) zibe nakho ukudluliselwa/ukutshintshelwa kummandla owahlukileyo wokufunda kwakwiSakhelo zeziQinisekiso seSizwe esikwisiGaba esinye. Ngenxa yeenjongo zokunyusa ukuthwaleka kwezifundo eziphunyelelwa kumaBanga e-10 – 12, kuphononongwe iindlela ezahlukileyo, umzekelo, ukuthelekelela isifundo esiyunithi zomgangatho oziikhredithi ezingama-20. Izifundo eziqulathwe kwiNkcazelo yeKharithyulam yeSizwe zamaBanga e-10 – 12 (Indlela yokuFunda Jikelele) zithelekiseka ngokuncomekayo nemingangatho yeeyunithi ebhalisiweyo ekwiSakhelo zeziQinisekiso seSizwe.

Amalungelo oluntu, uqukaniso, nobulungisa bokusingqongileyo nezentlalo

INkcazelo yeKharithyulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), ikuzama kangangoko ukukhathalelwa kwamalungelo oluntu, uqukaniso, ubulungisa kwezentlalo kunye nobume bommandla. Zonke iINkcazelo zeziFundo ezakhiwe ngokutsha, zifakelelwe iinqobo eziyimithetho –siseko, neminye imikhwa emihle yobulungisa kwezentlalo, ukukhathalela ummandla osingqongileyo, namalungelo oluntu, njengoko kuchaziwe kuMgaqo-Siseko. INkcazelo yeKharithyulam yeSizwe yamaBanga e-10 – 12 ibonakalisa uvakalelo kwimibandela yeyantlukwano enjengendlala, ukungalingani, ubuhlanga, isini, ulwimi, ubudala, ubulwelwe kwaneminye imiba.

INkcazelo yeKharithyulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), iyayamkela indlela yokunxulumanisa ukuquka, ngokunika ingcaciso ebonisa ezona mfuno zikumgangatho ophantsi kubo bonke abafundi. Iyayamkela into yokuba bonke abafundi kufuneka bafinyelele ekuphuhliseni ubuchule babo ngokupheleleyo ngokunikwa inkxaso efanelekileyo. Iimfuno zabafundi ezimayela nokusebenzisa ingqondo, ezentlalo, ukuchukumiseka ngokwasemoyeni nasemphefumleni ziza kuvelelwa ngokuyilwa kweNkqubo zeziFundo, nangokusebenzisa izixhobo zokuhlola ezifanelekileyo.

Ukuxatyiswa kwezixokelelwano zolwazi lwemveli / lwamandulo

Ngeminyaka ye-1960 iithiyori ezininzi ezahlukeneyo ezijolise kwiingqiqo eziveza ngeendlela ezahlukileyo, zanyanzelisa amachule ezemfundo ukuba amkele ukuba zininzi iindlela zokulungisa kakuhle ulwazi, khon'ukuze ubani azifumanele intsingiselo yakhe eyenza ingqondo ngokumalunga nelizwe aphila kulo, kwanento yokuba xa ubani ebenokunika inkcazelo yengqiqo ngokutsha, bekunokufuneka aziqwalasele zonke

ezi ndlela. Kude kube ngelo xesha, ilizwe laseNtshona belisoloko lixabise ubuchule bokucinga ngengqondo yobunzululwazi, yobukhali bokubala, kunye nesakhono sokuthetha, yaye libahlela abantu ukuba bukhali “njengabanengqiqo,, kuphela xa benobuchule kule miba sele ikhankanyiwe. Kungoku nje abantu bathathela ingqalelo izixokelelwano ezahlukileyo zolwazi abanokuthi banike ngayo intsingiselo yelizwe abaphila kulo. Kwizimo zaseMzantsi-Afrika ulwazi lwemveli lubhekiselele kulwazi olwakhiwe lwazinziwa kwifilosofi/ kwindlela yokucinga yase-Afrika nakwimikhwa yokuphilisana eyavela kwithuba elingaphezu kwewaka leminyaka eyadlulayo. INkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), izamkele ezi zixokelelwano zolwazi lwemveli kwiiNkcazelo zeziFundo. Ngale ndlela igqalela ubutyebi bembali, kunye nelifa leli lizwe, njengezinto ezinegalelo elibalulekileyo ukukhulisa konke okuxabisekileyo njengoko kuqulunqwe nguMgaqo-Siseko. Iimbono ezininzi nezahlukeneyo, zincedisa ekusombululeni iingxaki kuzo zonke iinkalo.

Intembeko, ukuba kumgangatho ophezulu nokuba nemfezeko

INkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), ijonge ekuphuhliseni intembeko ngokulandela uluhlu lwemicimbi ezisa utshintsho, nangokubonelela ngemfundo enokuthlekiseka neyamanye amazwe malunga nenqanaba, umthamo, kwanomhlaba ovelelwayo, ngokwezo zamanye amazwe. Isiqinisekiso senqanaba kufuneka simiselwe ziimfuno zoMthetho woLawulo weziQinisekiso zoMzantsi-Afrika (uMthetho 58 we-1995), iMimiselo yesiQinisekiso seNqanaba leMfundo noQeqesho, kunye noMthetho wesiQinisekiso seNqanaba leMfundo jikelele, kunye neMfundo noQeqesho oluQhubekela Phambili (uMthetho 58 wama-2001).

UHLOBO OLULINDELEKILEYO LOMFUNDI

Eyona nto ibaluleke kakhulu ekuziphuhliseni njengabantu, kokuxabisekileyo okuthi kunike intsingiselo kuhambo lwethu ngokwasemoyeni nasengqondweni. Incwadi esihloko sithi, *The Manifesto and Values, Education and Democracy* (Department of Education, 2001:9-10), inika le nkcazo ilandelayo malunga nemfundo nokuxabisekileyo:

Values and morality give meaning to our individual and social relationships. They are the common currencies that help make life more meaningful than might otherwise have been. An education system does not exist to simply serve a market, important as that may be for economic growth and material prosperity. Its primary purpose must be to enrich the individual, and by extension, the broader society.

Uhlobo lomfundi olulindelekileyo ngulowo oya kuba nezinto ezixabisekileyo, aze kwanjalo enze izinto ezamkelekileyo kuluntu, ezisekelwe phezu kokuhlonipha intando yesininzi, ukulingana, ukuhlonipha isidima sabanye, nobulungisa okanye ubulungisa ngokwasentlalweni, njengoko kuphuhlise kuMgaqo-Siseko.

Umfundi ovela kwisigaba seMfundo noQeqesho oluQhubekela Phambili kufuneka abonakalise ukuphumelela iziPhumo ezinguNdoqo neZakhayo ezinikiweyo ngaphambili apha kolu xwebhu. Izifundo ezingaphantsi

Ilwimi – Isixhosa ULwimi

kweNqanaba elibandakanya izifundo ekunyanzelekileyo ukuba abafundi bazenze, zizifundo zentsusa ezixhasa ukubandakanywa kokuphunyezwa kwezi ziPhumo zingundoqo neZakhayo, lo gama iqela lezifundo ezithile ezikumaNqanaba angundoqo kunye neNqanaba lokuziKhethela, ziphuhlisa ukuphunyelelwa kweziPhumo ezithile ezingundoqo neZakhayo.

Ukongeza kule miba ingentla apha, abafundi abavela kwinqanaba leMfundo noQeqesho oluQhubekela-Phambili kufuneka:

- bakwazi ukufikelela, baze baphumelele kwimfundo noqeqesho oluqhubekayo ebomini olunexabiso eliphezulu;
- babonisakalise ubuchule bokucinga ngokuqiqisisayo nangokucazululayo, kwakunye nokucazulula ngokupheleleyo nangokunabela emacaleni; kunye
- nokwazi ukusebenzisa ubuchule obuvela kwiimeko eziqhelekileyo, ukuya kwiimeko ezingaqhelekanga.

UHLOBO OLULINDELEKILEYO LWETITSHALA

Ootitshala nabo bonke abanomdla kwimfundo yomntwana, banegalelo elibalulekileyo ekuguqulweni kwemfundo eMzantsi Afrika. INkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (Umjelo wokuFunda Jikelele), inombono wootitshala abaqeqeshiweyo, abanobuchule, futhi ababonisa ukuzinikela, kwaye banenkathalo. Ootitshala baya kukwazi ukuphumelelisa iindima ezahlukeneyo ezidandalazisiweyo kwiMimiselo nemiGangatho yabaFundisi- Ntsapho. Oku kuquka abaFundisi-Ntsapho njengabangeneleli, abacacisi, abaqulunqi beeNkqubo zokuFunda kunye nezixhobo, abakhokeli, abalawuli nabaphathi, abafundi, abaphandi bolwazi nabafundi ngalo lonke ixesha, amalungu oluntu, abahlali kunye nabacebisi, abahloli, kunye neengcali zezifundo.

ISAKHIWO NEEMPAWU ZOYILO

ISakhiwo seNkcazelo yeKharithulam yeSizwe

INkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele) iqulethe uXwebhu olunika iNkcazelo ebanzi, iSakhelo sesiQinisekiso seNkqubo yokuHlola kunye neeNkcazelo zeziFundo.

Izifundo kwiNkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), zahlulahlulwe ngaphantsi kweMimandla yokuFunda.

Yintoni umMandla Wokufunda?

UmMandla Wokufunda luhlu olusebenza njengekhaya lezifundo ezimlibo manye (ezizalanayo), oku kwenza lula ukwakhiwa kwemithetho yokukhetha iziFundo kwisiQinisekiso seMfundo noQeqesho, (Indlela yokuFunda Jikelele). Ukumiselwa kwemiMandla yokuFunda kumaBanga e-10 – 12, kuthathele ingqalelo unxulumaniso

olukhoyo phakathi kwamabakala eMfundo noQeqesho Jikelele kunye neMfundo ePhakamileyo, ngokunjalo neendlela zokuhlela kwamanye amazwe.

Nangona ukuphuhlisa kweNkcazelo yeKharithulam yeSizwe yamaBanga e- 10–12 (Indlela yokuFunda Jikelele) kuthathe imimandla yokucwangcisa yeSakhiwo seziQinisekiso seSizwe, elishumi elinesibini yemimandla yokulungelelanisa njengendawo yesiqalo sayo, kuyafuneka ukuba kugxininiswe kwinto yokuba le mimandla elishumi elinesibini yokulungelelanisa ayiyomiMandla yokuFunda okanye iinkalo 'zolwazi', koko zinxityelelaniswe neendidi zemisebenzi kwingqesho.

La maqela ezifundo alandelayo amiselwe ngokwemida yemiMandla yokuFunda ukunceda abafundi ukukhetha iinkalo zokuFunda:

- Iilwimi (ezisisiNyanzeliso);
- UbuGcisa neNkcubeko;
- IziFundo zoShishino, ezoRhwebo, ezoLawulo nezeMisebenzi;
- ImVeliso, ezobuNjineli neTeknoloji;
- IziFundo zoLuntu nezeNtlalo, kunye neeLwimi; kunye
- neNzululwazi ngezaMachiza, ezeMathematika, ezeKhompyutha, ezoBomi, nezoLimo.

Yintoni isifundo?

Ngokwembali yakudala, isifundo besisoloko sichazwa njengolwazi oluphangaleleyo oluxela ukuba ubani usisifundiswa. Le ndlela yokuchaza isifundo ibigxininisa kulwazi, ingakhathaleli buchule, okuxabisekileyo kunye nendlela ubani athatha ngayo izinto. Izifundo bezijongwa njengento eme ndawonye nengaguqukiyo, enemida engenakujikwa. Amaxesha amaninzi izifundo bezigxininisa kumagalelo olwazi oluvela eNtshona.

Kwikharithulam esekeke phezu kweziphumo, njengeNkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), imida yezifundo imfiliba. Kule kharithulam ulwazi lumanyanisa ithiyori, ubuchule nokuxabisekileyo. Izifundo zibonwa njengento enokuguquka, esoloko ithathela ingqalelo ulwazi olutsha nolwahlukileyo, kubandakanya ulwazi olwalutyeshelwe kudala koko bekufundiswa kwikharithulam ezikolweni.

Kwikharithulam esekeke phezu kweziphumo, isifundo sichazwe ngokunabileyo kwiziPhumo zokuFunda, ingekuko kuphela okuqulathwe sisifundo. Ngokwemo yaseMzantsi Afrika, iziPhumo zokuFunda kufuneka, ngokwendlela eziyilwe ngayo, zikhokelele ekuphonyezweni kweziPhumo ezinguNdoqo neZakhayo. IziPhumo zokuFunda zichazwe banzi, futhi ziyakwazi ukuguququka, zivulela amathuba okwamkela nezimvo ezivela kubantu bendawo leyo.

Yintoni IsiPhumo sokuFunda?

ImiGangatho yokuHlola yinkcazelo yesiphumo esilindelekileyo kokufundiweyo nokufundisiweyo. Sichaza ulwazi, izakhono, nokuxabisekileyo, ekufuneka abafundi bakufumane xa bephumelele ibakala leMfundo noQeqesho oluQhubekela Phambili.

Yintoni umGangatho wokuHlola?

ImiGangatho yokuHlola yimilinganiselo echaza ngokupheleleyo, ulwazi ekufuneka umfundi enalo, nezinto amakakwazi ukuzenza kwibanga elithile. Ziqulethe ulwazi, ubuchule kunye nokuxabisekileyo okufunekayo ukuze kuphunyelelwe iziPhumo zokuFunda. ImiGangatho yokuHlola iyonke, kwisiPhumo sokuFunda ngasinye, ibonisa indlela eyenzeka ngayo inkqubela phambili yokuqiqa ukusuka kwibanga elithile ukuya kwelinye.

Iziqulatho zeeNkcazelo zesiFundo kumMandla wokuFunda weeLwimi

Inkcazelo yesiFundo ngasinye iqulethe izahluko ezine kunye noluhlu lweNkcazelo yaMagama.

- *Isahluko 1, Ukwazisa iNkcazelo yeKharityhulam yeSizwe:* Esi sahluko sinika inkcazelo jikelele ngeNkcazelo yeKharityhulam yeSizwe yamabanga 10 – 12 (Indlela yokuFunda Jikelele).
- *Isahluko 2, Ukwaziswa komMandla wokuFunda weeLwimi:* Esi sahluko sinika iimpawu ezingundoqo zomMandla wokuFunda weeLwimi. Siqulathe inkcazelo ngommandla wokuFunda, injongo, ububanzi, ubudlelwane phakathi kwemfundo nezengqesho, kunye neziPhumo zokuFunda.
- *Isahluko 3, IziPhumo zokuFunda, ImiGangatho yokuHlola, uMongo kunye neeMeko:* Esi sahluko siqulathe iziPhumo zokuFunda kunye nemiGangatho yokuHlola enxulumene nazo, kwanolwazi oluqulethweyo kunye neemeko zokufikelela kwimiGangatho yokuHlola.
- *Isahluko 4, UkuHlola:* Esi sahluko sidandalazisa iinqobo ezisisiseko zokuhlola, yaye sinika iingcebiso nezikhokelo zokurekhodisha nokunika ingxelo ngokuhlola. Sikwadwelisa iingcaciso ngamakhono abhekiselele kwisifundo ngqo.
- *UluHlu lweNkcazelo yamaGama:* Apho kufaneleke khona, kweli candelo kunikwe inkcazelo yoluhlu lwamagama akhethiweyo abhekisa kwizinto nje jikelele, kwanaloo magama abhekise ngqo kwisifundo eso.

IZIKHOKELO ZENKQUBO YOKUFUNDA

Inkqubo yokuFunda icacisa umthamo womakufundwe nomakuhlolwe kumaBanga amathathu kwibakala leMfundo noQeqesho oluQhubekela Phambili. Esi sisicwangciso esiqinisekisa ukuba abafundi bayaphunyezwa kwiziPhumo zokuFunda, njengoko zimiselwe kwimiGangatho yokuHlola yebanga elithile. IziKhokelo zeNkqubo yokuFunda zancedisa ootitshala nabanye abaqulunqi beNkqubo yokuFunda bakwazi ukucwangcisa nokuyila iinkqubo zokufunda, ukufundisa nokuhlola kwinqanaba eliphezulu.

ISAHLUKO SESI-2

UKWAZISWA KOMMANDLA WOKUFUNDA WEELWIMI

INKCAZELO

Ulwimi sisixhobo sokuveza iingcinga nonxibelelwano. Iiyantlukwano kumasiko, inkcubeko, nobudlelwane entlalweni zakhiwa, zivakaliswe ngolwimi. Ukufunda ukusebenzisa ulwimi ngokuphuhlileyo kunceda abafundi bacinge, bafumane ulwazi, ukuziveza ukuba bangoobani, baveze imvakalelo kwanezimvo zabo, basebenzisane nabanye, bakwazi nokulawula ilizwe labo.

INJONGO

Ngenxa yeeyantlukwano ezikhoyo ngokuthetha nangeenkubeko zoMzantsi-Afrika, abemi bawo kufuneka bakwazi ukuqhagamshelana bengathintelwa yimiqobo yolwimi, bakhuthaze ukuhloniphana nokwamkelana, malunga nenkcubeko, iilwimi ezithethwayo nokuqondana. Iyantlukwano yeelwimi yamkeleka yaye ixatyiswe kwindlela uMgaqo-Siseko owamkela ngayo iilwimi ezili-11 zasebuRhulumenteni, noMgaqo woLwimi lweMfundo wolongezelelo lweelwimi ezininzi. Kunyanzelekile ukuba abafundi bafunde ubuncinane iilwimi ezi-2 ezisemthethweni njengezifundo eziNyanzelekileyo, ukuze ke ezinye iilwimi bazithathe njengeelwimi ezinguNdoqo okanye ibe zeziKhethiweyo.

KwiBakala leMfundo noQeqesho Jikelele, kulapho ulwazi olunzulu lolwimi lwasekhaya lukhuliswa khona, khon'ukuze umfundi akwazi ukuba nesiseko esisiso sokufunda iilwimi ezongezelelweyo. Ngexesha abafundi bafikelela kwiBanga le -10, baya kuba sele benamava, sebephebonononge iilwimi ezongezelelweyo, kwaye bezisebenzisile ezi lwimi zongezelelweyo, ngeenjongo zokufunda. Ikharithulam yesigaba seMfundo noQeqesho oluQhubekela Phambili, inika abafundi amathuba okuqinisa nokwakha ubuchule bokuthetha iilwimi ezininzi. Njengokuba abafundi bephumelela ukusuka kumabanga athile ukuya kwalandelayo, kulindeleke into yokokuba balusebenzise ulwimi ngendlela ebonisa ukulusebenzisa ngobuciko, ngobugcisa nangokuchanekileyo kwiimeko ezithile ngokubanzi. Kufuneka babonakalise inkathalo enkulu kwimfundo yabo, bakwazi kwananjalo ukubonisa ubuchule ekusebenziseni ulwimi ngendlela ediza ubungqina bokucela umngeni, nangendlela entsonkothileyo.

Uluhlu lweelitheresi olufunekayo ukuze abafundi bakwazi ukuthatha inxaxheba ngempumelelo kwintlalo, nakwiindawo zomsebenzi, malunga nezozoqoqosho ngokuthe gabalala kwinkulungwane yama- 21, alubandakanyi nje kuphela ukuphulaphula, ukuthetha, ukufunda, ukubhala, izithethe namasiko. Olu lwazi lubandakanya ubuchule kwizinto ezifana nosasazo, iindaba, ubugcisa bokuzoba, ulwazi lwekhompyutha, inkcubeko kwanobugcisa bokuhlaba amadlala. Ikharithulam yolwimi ilungiselela abafundi ukuze bakwazi ukumelana nabaceli-mngeni abaza kuhlangu nabo njengabemi boMzantsi- Afrika, namalungu elizwe jikelele.



imfundo

Isebe leMfundo
IRIPHABLIKI YOMZANTSI AFRIKA

**INkcazelo yeKharityhulam yeSizwe
AmaBanga e-10 – 12
(INdlela yokuFunda Jikelele)**

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INDLELA YOKUSEBENZISA LE NCWADI

Olu luxwebhu lwepolisi olwahlulwe lwaba zizahluko ezine. Kubalulekile ukuba umfundi afunde, aze ahlanganise ulwazi oluvela kumacandelo ahlukeneyo akolu xwebhu. Isiqulatho sesahluko ngasinye sicaciswe apha ngezantsi:

■ Isahluko soku-1 - Ukwazisa iNkcazelo yeKharithulam yeSizwe

Esi sahluko sicacisa imithetho-siseko kunye neempawu zolwakiwo lweNkcazelo yeKharithulam yeSizwe, amaBanga 10 – 12, Indlela yokuFunda Jikelele. Sinika umfundi intshayelelo yekharithulam.

■ Isahluko sesi-2 - Ukwaziswa Kommandla Wokufunda Weelwimi

Esi sahluko sinika inkcazelo, injongo, umthamo, unxibelelwano lwemfundo kunye neziPhumo zomMandla wokuFunda weeLwimi. Esi sahluko simqhelanisa neelwimi lowo usifundayo.

■ Isahluko sesi-3 - IziPhumo zokuFunda, ImiGangatho yokuHlola, uMongo kunye nemiXholo

Esi sahluko siqulethe ImiGangatho yokuHlola yesiPhumo sokuFunda ngasinye, kunye nesiqulatho kwaneemo zenkalo yesifundo. ImiGangatho yokuHlola ibekwe ngendlela yokunceda umntu ofundayo ukuba abone ukuqhubela phambili okufunekayo, ukusuka kwiBanga le-10 ukuya kwiBanga le-12. Ngako oko ke, imiGangatho yokuHlola yandlaleke yacwangciswa kumaphepha ahamba ngamabini. Ekupheleni kwaso isahluko kunikwe umongo neemeko ezicetywayo, ezisetyenziswa xa kufundiswa, kufundwa, kanaanjalo naxa kufikelelwa kwimiGangatho yokuHlola.

■ Isahluko sesi-4 - Ukuhlola

Esi sahluko sisebenza ngendlela eqhelekileyo yokuhlola, eboniswa kwiNkcazelo yeKharithulam yeSizwe. Ekupheleni kwesahluko kukho uludwe lweenkcazelo zobuchule ezingamene nesifundo. Kukwanikwe noludwe lweekhowudi, amaqondo kunye neenkcazelo zobuchule. Iinkcazelo zobuchule zicwangcise ngendlela yokubonisa ukuqhubela phambili, ukusuka kwiBanga le-10 ukuya kwiBanga le -12.

■ Imiqondiso

Le miqondiso ilandelayo isetyenziselwe ukubonisa iziPhumo zokuFunda, ImiGangatho yokuHlola, amabanga, iikhowudi, amaqondo, inkcazelo yobuchule, kunye nomongo neemeko.



= IsiPhumo sokuFunda



= ImiGangatho yokuHlola



= IBanga



= IKhowudi



= IQondo



= INkcazelo yoBuchule



= UMongo kunye neeMeko

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II-AKHRONIM

GL	UGawulayo (AIDS)
HZ	UkuHlola okuZingileyo (CASS)
LQMA	ULawulo lweziQinisekiso zoMzantsi-Afrika (SAQA)
MQJ	IMfundo noQeqesho Jikelele (GET)
MQQP	IMfundo noQeqesho oluQhubekela Phambili (FET)
MSZ	IMfundo eSekeke kwiZiphumo (OBE)
NG	INtsholongwane kaGawulayo (HIV)
NKS	INkcazelo yeKharityhulam yeSizwe (NCS)
SQS	ISakhelo seziQinisekiso seSizwe (NQF)
XLM	IziXokelelwano zoLwazi lweMveli (IKS)

IiLwimi – Isixhosa OLX

x

ISAHLUKO SOKU- 1

UKWAZISA INKCAZELO YEKHARITYHULAM YESIZWE

Ukwamkelwa koMgaqo-Siseko weRiphabliki yoMzantsi Afrika (uMthetho we-108 we-1996) kusinike isiseko sokuguqulwa nokwakhiwa kwekharityhulam eMzantsi Afrika. Isingeniso soMgaqo-Siseko sichaza ukuba iinjongo zoMgaqo-Siseko zezi:

- ukuphelisa iiyantlukwano zangaphambili, nokumisa uluntu olusekeke kwizinto zedemokhrasi ezixabisekileyo, kubulungisa bentlalo namalungelo oluntu asisiseko.
- ukuphucula umgangatho wobomi wabemi bonke, nokukhulula amandla aleleyo omntu ngamnye.
- ukwenza isiseko soluntu olulawulwa ngokwentando yesininzi apho urhulumente asekeke kwintando yabantu, kwaye wonke ummi ekhuselwe ngokulinganayo ngumthetho.
- ukwakha uMzantsi-Afrika omanyeneyo nolawulwa yintando yesininzi, okwaziyo ukudlala indima efanelekileyo njengombuso ozimeleyo kumnombor wezizwe.

UMgaqo-Siseko ucacisa into yokuba “wonke ubani unelungelo lemfundo eqhubekela phambili, ekufuneka ke ngoko ukuba uMbuso usebenzise imilinganiselo ecingisiswe kakuhle, uyenze ukuba imfundo ifumaneke kuye wonke ubani, ize kananjalo ifikeleleke.,,

INkcazelo yeKharityhulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), yakha isiseko sokuphumelelisa ezi njongo, ngokumisa iziPhumo zokuFunda kunye nemiGangatho yokuHlola, nangokudandalazisa imithetho- siseko nezinto ezixabisekileyo ezixhasa ikharityhulam.

IMITHETHO- SISEKO

INkcazelo yeKharityhulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), isekeke phezu kwale mithetho-siseko:

- ukuphuculwa kwezentlalo;
- imfundo esekeke kwiziphumo;
- ulwazi nezakhono ezikumgangatho ophakamileyo;
- unxulumaniso nobuchule bokwenza;
- ukuqhubela phambili;
- ukuhambisana nokuthwaleka;
- amalungelo oluntu, uqukaniso, nobulungisa bokusingqongileyo nezentlalo;
- ukuxatyiswa kwezixokelelwano zolwazi lwemveli/lwamandulo; kunye
- nentembeko, ukuba kumgangatho ophezulu nokuba nemfezeko.

Ukuphuculwa kwezentlalo

UMgaqo-Siseko weRiphabliki yoMzantsi Afrika usisiseko senguqulelo notshintsho kwezentlalo, kuluntu oluphila kwixesha elisemva kombuso wocalucalulo. Isigunyaziso sokuguqula uluntu loMzantsi Afrika ngezixhobo zoguquququlo ezahlukeneyo, sisukela kwiimfuno zokulungisa umonakalo wenkqubo yezocalucalulo kuzo zonke iinkalo zezinto ezenziwa luluntu, ingakumbi kwezemfundo. Inguqu kwezentlalo ngokunxulumene nezemfundo, ijonge ekuqinisekiseni ukuba ukungalingani kwakudala okukhoyo kwezemfundo kuyabuyekezwa, ukuze ke amathuba emfundo alinganayo anikwe kuwo onke amacandelo abemi. Ukuze inguqu kwezentlalo iphumelele, kufuneka ukuba kuqinisekise ukunika imfundo kubo bonke abemi beloMzantsi Afrika, ngokuthi kwamkelwe ubuchule kwanolwazi abasele benalo, kususwe nemiqobo eyenziwe ngabom, ebavalelayo ukuba bafumane iziqinisekiso.

Imfundo esekeke kwiziphumo

IMfundo eSekeke kwiziphumo isisiseko sekharithulam yoMzantsi Afrika. Izamela ukuba abafundi bakwazi ukufikelela kwinqanaba eliphezulu lamandla abo ekufundeni, ngokumisela iziphumo zokuFunda ekufanele ukuba ziphunyezwe ekupheleni kwenkqubo yokufunda. IMfundo eSekeke kwiziphumo ikhuthaza indlela yokufunda ejolise kumfundi buqu, kwanendlela yokufunda esekelwe kwimisebenzi eyenziwa ngabafundi. INkcazelo yeKharithulam yeSizwe izakhele ezayo iziphumo zokuFunda zamaBanga e-10 – 12 kwiziphumo ezinguNdoqo neziPhumo eZakhayo, empembelelo yazo inguMgaqo- Siseko, zaze zakhiwa ngenkqubo yolawulo lwentando yesininzi.

IziPhumo ezinguNdoqo zifuna abafundi bakwazi uku:

- chonga nokusombulula iingxaki, nokwenza izigqibo besebenzisa ukucinga nzulu nangobuchule;
- sebenza ngempumelelo nabanye, njengamalungu esipani, eqela, emibutho kunye noluntu;
- zicwangcisa nokuzilawula bona buqu, becwangcisa, kwaye belawula nemisebenzi yabo ngokuthembakala nangempumelelo;
- qokelela, ukuhlalutya, ukucwangcisa, behlaba amadlala ulwazi;
- ukunxibelelana nabanye ngempumelelo, besebenzisa ubuchule bokubonwayo, bemiqondiso nangokuthetha-thethana ngeendlela ezahlukeyo;
- sebenzisa inzululwazi neteknoloji ngempumelelo nangokuzinxwema, bebonakalisa ukukhathalela okusingqongileyo nempilo yabanye; kunye
- nokubonisa ukuqonda nokwazi ukuba ilizwe lizizixokelelwano ezizalanayo, njengoluhlu lweenkqubo ezinxulumeneyo, ngokuqaphela ukuba iimeko ekusonjululwa phantsi kwazo iingxaki azizimelanga zodwa geqe.

IziPhumo eZakhayo zimisela abafundi abakwaziyo uku:

- cingisisa nokuphonononga iindlela ngeendlela ezahlukeneyo zokufunda ngempumelelo;
- thatha inxaxheba njengabemi abathembekileyo kubomi boluntu lwasekhaya, besizwe, noluntu lomhlaba wonke jikelele;

- ba nobuntununtunu kwezenkcubeko nobuhle kuluhlu lweemeko eziphathelele kwezentlalo;
- hlola amathuba azivezayo emfundo nawemisebenzi; kunye
- nokuphuhlisa amathuba okuziqalela amashishini okurhweba.

Ulwazi nezakhono ezikumgangatho ophakamileyo

INkcazelo yeKharityhulam yeSizwe kumabanga e-10 – 12 (Indlela yokuFunda Jikelele), ijolise ekuphuhliseni ulwazi nobuchule obusemgangathweni ophezulu kubafundi. Imisela uluhlu lwezinto ezilindelekileyo zenqanaba eliphezulu ekulindeleke ukuba ziphunyelelwe ngabafundi boMzantsi Afrika. Ubulungisa kwintlalo bufuna ukuba kuphuhliswe ezo ndidi zabemi ezazingaphuhlisiwanga ngaphambili, ngokuphathelele kulwazi nobuchule. INkcazelo yeKharityhulam yeSizwe inika elona qondo liphantsi lolwazi nobuchule ekufuneka abafundi beliphumezile kwibanga ngalinye, kananjalo imisela imigangatho ephezulu enokuphunyelelwa kuzo zonke izifundo.

Unxulumaniso nobuchule bokwenza

Unxulumaniso lufezekiswa ngaphakathi kwezifundo naphakathi kwemimandla yezifundo. Unxulumaniso lolwazi nezakhono kwizifundo nemimandla yokwenza, lungundoqo ekuphumezeni iimfuno zobuchule bokwenza into, njengoko sichaza iSakhelo seziQinisekiso seSizwe. Ubuchule bokwenza bujonge ukuxulumaniso ubunkunkqele obahlukileyo obumbombo- ntathu obubobu, ubuchule obusetyenziswayo, obusisiseko, nobokuzihlola. Xa kulandelwa unxulumaniso nobuchule bokwenza, iNkcazelo yeKharityhulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele) ikhuthaza indlela yokufunda enxulumanisa ithiyori, ukwenza, nokuzihlola.

Ukuqhubela phambili

Ukuqhubela phambili kubhekisa kwinkqubo yokwakha ulwazi olukwinqanaba eliphezulu, nolwazi oluntsonkothileyo, kunye nezakhono. IiNkcazelo zeziFundo zibonisa ukuqhubela phambili ukusukela kwibanga elithile ukuya kwelinye. IsiPhumo sokuFunda ngasinye silandelwa yinkcazelo ecace gca, malunga nenqanaba lokwenza elilindelekileyo kwisiphumo eso. ImiGangatho yokuHlola ihlelwe ngendlela apha ebonisa ukunyuselwa kwenqanaba lokwenza elilindelekileyo kwibanga ngalinye. Umthamo wokufundwayo neemeko ekufundwa phantsi kwazo kwibanga ngalinye, ubonisa ukuqhubela phambili, ukususela kokulula ukuya koko kuntsonkothileyo.

Ukuhambisana nokuthwaleka

Ukuhambisana kubhekisa kuzalwano nobudlelwane obukhoyo phakathi kwezigaba okanye amanqanaba ahlukeneyo eSakhelo seziQinisekiso seSizwe, ngeendlela eziphuhlisa ukufikeleleka kwisiqinisekiso esithile ukuya kwesinye. Oku kubaluleke kakhulu kwiziqinisekiso ezikwibakala lokufunda elinye. Nanjengoko sisazi ukuba isiGaba seMfundo noQeqesho oluQhubekela Phambili, sibekeke phakathi kwezigaba seMfundo

IiLwimi – Isixhosa

noQeqesho Jikelele kunye nesigaba seMfundo ePhakamileyo, kubalulekile ukuba isiQinisekiso seMfundo noQeqesho oluQhubekela Phambili (Indlela yokuFunda Jikelele), sihambisane nesiQinisekiso seMfundo noQeqesho Jikelele, kunye neziqinisekiso ezifunyanwa kwimimandla yokufunda efanayo yeMfundo ePhakamileyo. Ukuze kuphuhlise oku kuhambisana, ukwakhiwa kweNkcazelo yesiFundo ngasinye, kubandakanya ukuphicothwa kwamanqanaba okulindelweyo kumfundi ophumelele iiNkalo zeziFundo zesiGaba seMfundo noQeqesho Jikelele, kwanolwazi lokufunda ekucingelwa ukuba uluzuzile, xa engenela izifundo ezizalanayo zeMfundo ePhakamileyo.

Ukuthwaleka kubhekisa kwiindlela ezithi izahlulo zesiqinisekiso (izifundo okanye iiyunithi zemiGangatho) zibe nakho ukudluliselwa/ukutshintshelwa kummandla owahlukileyo wokufunda kwakwiSakhelo zeziQinisekiso seSizwe esikwisiGaba esinye. Ngenxa yeenjongo zokunyusa ukuthwaleka kwezifundo eziphunyelelwa kumaBanga e-10 – 12, kuphononongwe iindlela ezahlukileyo, umzekelo, ukuthelekelela isifundo esiyunithi zomgangatho oziikhredithi ezingama-20. Izifundo eziqulathwe kwiNkcazelo yeKharithulam yeSizwe zamaBanga e-10 – 12 (Indlela yokuFunda Jikelele) zithelekiseka ngokuncomekayo nemigangatho yeeyunithi ebhalisiweyo ekwiSakhelo zeziQinisekiso seSizwe.

Amalungelo oluntu, uqukaniso, nobulungisa bokusingqongileyo nezentlalo

INkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), ikuzama kangangoko ukukhathalelwa kwamalungelo oluntu, uqukaniso, ubulungisa kwezentlalo kunye nobume bommandla. Zonke iiNkcazelo zeziFundo ezakhiwe ngokutsha, zifakelelwe iinqobo eziyimithetho –siseko, neminye imikhwa emihle yobulungisa kwezentlalo, ukukhathalela ummandla osingqongileyo, namalungelo oluntu, njengoko kuchaziwe kuMgaqo-Siseko. INkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 ibonakalisa uvakalelo kwimibandela yeyantlukwano enjengendlala, ukungalingani, ubuhlanga, isini, ulwimi, ubudala, ubulwelwe kwaneminye imiba.

INkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), iyayamkela indlela yokunxulumanisa ukuquka, ngokunika ingcaciso ebonisa ezona mfuno zikumgangatho ophantsi kubo bonke abafundi. Iyayamkela into yokuba bonke abafundi kufuneka bafinyelele ekuphuhliseni ubuchule babo ngokupheleleyo ngokunikwa inkxaso efanelekileyo. Iimfuno zabafundi ezimayela nokusebenzisa ingqondo, ezentlalo, ukuchukumiseka ngokwasemoyeni nasemphefumleni ziza kuvelelwa ngokuyilwa kweeNkqubo zeziFundo, nangokusebenzisa izixhobo zokuhlola ezifanelekileyo.

Ukuxatyiswa kwezixokelelwano zolwazi lwemveli / lwamandulo

Ngeminyaka ye-1960 iithiyori ezininzi ezahlukeneyo ezijolise kwiingqiqo eziveza ngeendlela ezahlukileyo, zanyanzelisa amachule ezemfundo ukuba amkele ukuba zininzi iindlela zokulungisa kakuhle ulwazi, khon'ukuze ubani azifumanele intsingiselo yakhe eyenza ingqondo ngokumalunga nelizwe aphila kulo, kwanento yokuba xa ubani ebenokunika inkcazelo yengqiqo ngokutsha, bekunokufuneka aziqwalasele zonke

ezi ndlela. Kude kube ngelo xesha, ilizwe laseNtshona belisoloko lixabise ubuchule bokucinga ngengqondo yobunzululwazi, yobukhali bokubala, kunye nesakhono sokuthetha, yaye libahlela abantu ukuba bukhali “njengabanengqiqo,, kuphela xa benobuchule kule miba sele ikhankanyiwe. Kungoku nje abantu bathathela ingqalelo izixokelelwano ezahlukileyo zolwazi abanokuthi banike ngayo intsingiselo yelizwe abaphila kulo. Kwizimo zaseMzantsi-Afrika ulwazi lwemveli lubhekiselele kulwazi olwakhiwe lwazinziswa kwifilosofi/ kwindlela yokucinga yase-Afrika nakwimikhwa yokuphilisana eyavela kwithuba elingaphezu kwewaka leminyaka eyadlulayo. INkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), izamkele ezi zixokelelwano zolwazi lwemveli kwiiNkcazelo zeziFundo. Ngale ndlela igqalela ubutyebi bembali, kunye nelifa leli lizwe, njengezinto ezinegalelo elibalulekileyo ukukhulisa konke okuxabisekileyo njengoko kuqulunqwe nguMgaqo-Siseko. Iimbono ezininzi nezahlukeneyo, zincedisa ekusombululeni iingxaki kuzo zonke iinkalo.

Intembeko, ukuba kumgangatho ophezulu nokuba nemfezeko

INkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), ijonge ekuphuhliseni intembeko ngokulandela uluhlu lwemicimbi ezisa utshintsho, nangokubonelela ngemfundo enokuthelekiseka neyamanye amazwe malunga nenqanaba, umthamo, kwanomhlaba ovelelwayo, ngokwezo zamanye amazwe. Isiqinisekiso senqanaba kufuneka simiselwe ziimfuno zoMthetho woLawulo weziQinisekiso zoMzantsi-Afrika (uMthetho 58 we-1995), iMimiselo yesiQinisekiso seNqanaba leMfundo noQeqesho, kunye noMthetho wesiQinisekiso seNqanaba leMfundo jikelele, kunye neMfundo noQeqesho oluQhubekela Phambili (uMthetho 58 wama-2001).

UHLOBO OLULINDELEKILEYO LOMFUNDI

Eyona nto ibaluleke kakhulu ekuziphuhliseni njengabantu, kokuxabisekileyo okuthi kunike intsingiselo kuhambo lwethu ngokwasemoyeni nasengqondweni. Incwadi esihloko sithi, *The Manifesto and Values, Education and Democracy* (Department of Education, 2001:9-10), inika le nkcazo ilandelayo malunga nemfundo nokuxabisekileyo:

Values and morality give meaning to our individual and social relationships. They are the common currencies that help make life more meaningful than might otherwise have been. An education system does not exist to simply serve a market, important as that may be for economic growth and material prosperity. Its primary purpose must be to enrich the individual, and by extension, the broader society.

Uhlobo lomfundi olulindelekileyo ngulowo oya kuba nezinto ezixabisekileyo, aze kanaanjalo enze izinto ezamkelekileyo kuluntu, ezisekelwe phezu kokuhlonipha intando yesininzi, ukulingana, ukuhlonipha isidima sabanye, nobulungisa okanye ubulungisa ngokwasentlalweni, njengoko kuphuhlise kuMgaqo-Siseko.

Umfundi ovela kwisigaba seMfundo noQeqesho oluQhubekela Phambili kufuneka abonakalise ukuphumelela iziPhumo ezinguNdoqo neZakhayo ezinikiweyo ngaphambili apha kolu xwebhu. Izifundo ezingaphantsi

kweNqanaba elibandakanya izifundo ekunyanzelekileyo ukuba abafundi bazenze, zizifundo zentsusa ezixhasa ukubandakanywa kokuphunyezwa kwezi ziPhumo zingundoqo neZakhayo, lo gama iqela lezifundo ezithile ezikumaNqanaba angundoqo kunye neNqanaba lokuziKhetela, ziphuhlisa ukuphunyelwa kweziPhumo ezithile ezingundoqo neZakhayo.

Ukongeza kule miba ingentla apha, abafundi abavela kwinqanaba leMfundo noQeqesho oluQhubekela-Phambili kufuneka:

- bakwazi ukufikelela, baze baphumelele kwimfundo noqeqesho oluqhubekayo ebomini olunexabiso eliphezulu;
- babonisakalise ubuchule bokucinga ngokuqiqisisayo nangokucazululayo, kwakunye nokucazulula ngokupheleleyo nangokunabela emacaleni; kunye
- nokwazi ukusebenzisa ubuchule obuvela kwiimeko eziqhelekileyo, ukuya kwiimeko ezingaqhelekanga.

UHLOBO OLULINDELEKILEYO LWETITSHALA

Ootitshala nabo bonke abanomdla kwimfundo yomntwana, banegalelo elibalulekileyo ekuguqulweni kwemfundo eMzantsi Afrika. INkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (UmJelo wokuFunda Jikelele), inombono wootitshala abaqeqeshiweyo, abanobuchule, futhi ababonisa ukuzinikela, kwaye banenkathalo. Ootitshala baya kukwazi ukuphumelelisa iindima ezahlukeneyo ezidandalazisiweyo kwiMimiselo nemiGangatho yabaFundisi- Ntsapho. Oku kuquka abaFundisi-Ntsapho njengabangeneleli, abacacisi, abaqulunqi beNkqubo zokuFunda kunye nezixhobo, abakhokeli, abalawuli nabaphathi, abafundi, abaphandi bolwazi nabafundi ngalo lonke ixesha, amalungu oluntu, abahlali kunye nabacebisi, abahloli, kunye neengcali zezifundo.

ISAKHIWO NEEMPAWU ZOYILO

ISakhiwo seNkcazelo yeKharithulam yeSizwe

INkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele) iqulethe uXwebhu olunika iNkcazelo ebanzi, iSakhelo sesiQinisekiso seNkqubo yokuHlola kunye neeNkcazelo zeziFundo.

Izifundo kwiNkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), zahlulahlulwe ngaphantsi kweMimandla yokuFunda.

Yintoni umMandla Wokufunda?

UmMandla Wokufunda luluhlu olusebenza njengekhaya lezifundo ezimlibo mnye (ezizalanayo), oku kwenza lula ukwakhiwa kwemithetho yokukhetha iziFundo kwisiQinisekiso seMfundo noQeqesho, (Indlela yokuFunda Jikelele). Ukumiselwa kwemiMandla yokuFunda kumaBanga e-10 – 12, kuthathele ingqalelo unxulumaniso

olukhoyo phakathi kwamabakala eMfundo noQeqesho Jikelele kunye neMfundo ePhakamileyo, ngokunjalo neendlela zokuhlela kwamanye amazwe.

Nangona ukuphuhliswa kweNkcazelo yeKharityhulam yeSizwe yamaBanga e- 10–12 (Indlela yokuFunda Jikelele) kuthathe imimandla yokucwangcisa yeSakhiwo seziQinisekiso seSizwe, elishumi elinesibini yemimandla yokulungelelanisa njengendawo yesiqalo sayo, kuyafuneka ukuba kugxininiswe kwinto yokuba le mimandla elishumi elinesibini yokulungelelanisa ayiyomiMandla yokuFunda okanye iinkalo 'zolwazi', koko zinxityelelaniswe neendidi zemisebenzi kwingqesho.

La maqela ezifundo alandelayo amiselwe ngokwemida yemiMandla yokuFunda ukunceda abafundi ukukhetha iinkalo zokuFunda:

- Iilwimi (ezisisiNyanzeliso);
- UbuGcisa neNkcubeko;
- IziFundo zoShishino, ezoRhwebo, ezoLawulo nezeMisebenzi;
- ImVeliso, ezobuNjineli neTeknoloji;
- IziFundo zoLuntu nezeNtlalo, kunye neeLwimi; kunye
- neNzululwazi ngezaMachiza, ezeMathematika, ezeKhompyutha, ezoBomi, nezoLimo.

Yintoni isifundo?

Ngokwembali yakudala, isifundo besisoloko sichazwa njengolwazi oluphangaleleyo oluxela ukuba ubani usisifundiswa. Le ndlela yokuchaza isifundo ibigxininisa kulwazi, ingakhathaleli buchule, okuxabisekileyo kunye nendlela ubani athatha ngayo izinto. Izifundo bezijongwa njengento eme ndawonye nengaguqukiyo, enemida engenakujikwa. Amaxesha amaninzi izifundo bezigxininisa kumagalelo olwazi oluvela eNtshona.

Kwikharityhulam esekeke phezu kweziphumo, njengeNkcazelo yeKharityhulam yeSizwe yamaBanga e-10 – 12 (Indlela yokuFunda Jikelele), imida yezifundo imfiliba. Kule kharityhulam ulwazi lumanyanisa ithiyori, ubuchule nokuxabisekileyo. Izifundo zibonwa njengento enokuguquka, esoloko ithathela ingqalelo ulwazi olutsha nolwahlukileyo, kubandakanya ulwazi olwalutyeshelwe kudala koko bekufundiswa kwikharityhulam ezikolweni.

Kwikharityhulam esekeke phezu kweziphumo, isifundo sichazwe ngokunabileyo kwiziPhumo zokuFunda, ingekuko kuphela okuqulathwe sisifundo. Ngokwemo yaseMzantsi Afrika, iziPhumo zokuFunda kufuneka, ngokwendlela eziyilwe ngayo, zikhokelele ekuphunyezweni kweziPhumo ezinguNdoqo neZakhayo. IziPhumo zokuFunda zichazwe banzi, futhi ziyakwazi ukuguquguquka, zivulela amathuba okwamkela nezimvo ezivela kubantu bendawo leyo.

Yintoni IsiPhumo sokuFunda?

ImiGangatho yokuHlola yinkcazelo yesiphumo esilindelekileyo kokufundiweyo nokufundisiweyo. Sichaza ulwazi, izakhono, nokuxabisekileyo, ekufuneka abafundi bakufumane xa bephumelele ibakala leMfundo noQeqesho oluQhubekela Phambili.

Yintoni umGangatho wokuHlola?

ImiGangatho yokuHlola yimilinganiselo echaza ngokupheleleyo, ulwazi ekufuneka umfundi enalo, nezinto amakakwazi ukuzenza kwibanga elithile. Ziqulethe ulwazi, ubuchule kunye nokuxabisekileyo okufunekayo ukuze kuphunyelwe iziPhumo zokuFunda. ImiGangatho yokuHlola iyonke, kwisiPhumo sokuFunda ngasinye, ibonisa indlela eyenzeka ngayo inkqubela phambili yokuqqa ukusuka kwibanga elithile ukuya kwelinye.

Iziqulatho zeeNkcazelo zesiFundo kumMandla wokuFunda weeLwimi

Inkcazelo yesiFundo ngasinye iqulethe izahluko ezine kunye noluhlu lweNkcazelo yaMagama.

- *Isahluko 1, Ukwazisa iNkcazelo yeKharithulam yeSizwe:* Esi sahluko sinika inkcazelo jikelele ngeNkcazelo yeKharithulam yeSizwe yamabanga 10 – 12 (Indlela yokuFunda Jikelele).
- *Isahluko 2, Ukwaziswa komMandla wokuFunda weeLwimi:* Esi sahluko sinika iimpawu ezingundoqo zomMandla wokuFunda weeLwimi. Siqulathe inkcazelo ngommandla wokuFunda, injongo, ububanzi, ubudlelwane phakathi kwemfundo nezengqesho, kunye neziPhumo zokuFunda.
- *Isahluko 3, IziPhumo zokuFunda, ImiGangatho yokuHlola, uMongo kunye neeMeko:* Esi sahluko siqulathe iziPhumo zokuFunda kunye nemiGangatho yokuHlola enxulumene nazo, kwanolwazi oluqulethweyo kunye neemeko zokufikelela kwimiGangatho yokuHlola.
- *Isahluko 4, UkuHlola:* Esi sahluko sidandalazisa iinqobo ezisisiseko zokuhlola, yaye sinika iingcebiso nezikhokelo zokurekhodisha nokunika ingxelo ngokuhlola. Sikwadwelisa iingcaciso ngamakhono abhekiselele kwisifundo ngqo.
- *UluHlu lweNkcazelo yamaGama:* Apho kufaneleke khona, kweli candelo kunikwe inkcazelo yoluhlu lwamagama akhethiweyo abhekisa kwizinto nje jikelele, kwanaloo magama abhekise ngqo kwisifundo eso.

IZIKHOKELO ZENKQUBO YOKUFUNDA

INkqubo yokuFunda icacisa umthamo womakufundwe nomakuhlolwe kumaBanga amathathu kwibakala leMfundo noQeqesho oluQhubekela Phambili. Esi sisicwangciso esiqinisekisa ukuba abafundi bayaphunyezwa kwiziPhumo zokuFunda, njengoko zimiselwe kwimiGangatho yokuHlola yebanga elithile. IziKhokelo zeNkqubo yokuFunda zancedisa ootitshala nabanye abaqulunqi beNkqubo yokuFunda bakwazi ukucwangcisa nokuyila iinkqubo zokufunda, ukufundisa nokuhlola kwinqanaba eliphezulu.

ISAHLUKO SESI-2

UKWAZISWA KOMMANDLA WOKUFUNDA WEELWIMI

INKCAZELO

Ulwimi sisixhobo sokuveza iingcinga nonxibelelwano. Iiyantlukwano kumasiko, inkcubeko, nobudlelwane entlalweni zakhiwa, zivakaliswe ngolwimi. Ukufunda ukusebenzisa ulwimi ngokuphuhlileyo kunceda abafundi bacinge, bafumane ulwazi, ukuziveza ukuba bangoobani, baveze imvakalelo kwanezimvo zabo, basebenzisane nabanye, bakwazi nokulawula ilizwe labo.

INJONGO

Ngenxa yeeyantlukwano ezikhoyo ngokuthetha nangeenkubeko zoMzantsi-Afrika, abemi bawo kufuneka bakwazi ukuqhagamshelana bengathintelwa yimiqobo yolwimi, bakhuthaze ukuhloniphana nokwamkelana, malunga nenkcubeko, iilwimi ezithethwayo nokuqondana. Iyantlukwano yeelwimi yamkeleka yaye ixatyiswe kwindlela uMgaqo-Siseko owamkela ngayo iilwimi ezili-11 zasebuRhulumenteni, noMgaqo woLwimi lweMfundo wolongezelelo lweelwimi ezininzi. Kunyanzelekile ukuba abafundi bafunde ubuncinane iilwimi ezi-2 ezisemthethweni njengezifundo eziNyanzelekileyo, ukuze ke ezinye iilwimi bazithathe njengeelwimi ezinguNdoqo okanye ibe zeziKhethiweyo.

KwiBakala leMfundo noQeqesho Jikelele, kulapho ulwazi olunzulu lolwimi lwasekhaya lukhuliswa khona, khon'ukuze umfundi akwazi ukuba nesiseko esisiso sokufunda iilwimi ezongezelelweyo. Ngexesha abafundi bafikelela kwiBanga le -10, baya kuba sele benamava, sebephonononge iilwimi ezongezelelweyo, kwaye bezisebenzisile ezi lwimi zongezelelweyo, ngeenjongo zokufunda. Ikharithulam yesigaba seMfundo noQeqesho oluQhubekela Phambili, inika abafundi amathuba okuqinisa nokwakha ubuchule bokuthetha iilwimi ezininzi. Njengokuba abafundi bephumelela ukusuka kumabanga athile ukuya kwalandelayo, kulindeleke into yokokuba balusebenzise ulwimi ngendlela ebonisa ukulusebenzisa ngobuciko, ngobugcisa nangokuchanekileyo kwiimeko ezithile ngokubanzi. Kufuneka babonakalise inkathalo enkulu kwimfundo yabo, bakwazi kanaanjala ukubonisa ubuchule ekusebenziseni ulwimi ngendlela ediza ubungqina bokucela umngeni, nangendlela entsonkothileyo.

Uluhlu lweelitheresi olufunekayo ukuze abafundi bakwazi ukuthatha inxaxheba ngempumelelo kwintlalo, nakwiindawo zomsebenzi, malunga nezozoqoqosho ngokuthe gabalala kwinkulungwane yama- 21, alubandakanyi nje kuphela ukuphulaphula, ukuthetha, ukufunda, ukubhala, izithethe namasiko. Olu lwazi lubandakanya ubuchule kwizinto ezifana nosasazo, iindaba, ubugcisa bokuzoba, ulwazi lwekhompyutha, inkcubeko kwanobugcisa bokuhlaba amadlala. Ikharithulam yolwimi ilungiselela abafundi ukuze bakwazi ukumelana nabaceli-mngeni abaza kuhlangani nabo njengabemi boMzantsi- Afrika, namalungu elizwe jikelele.

Ikharityhulam yeMfundo noQeqesho oluQhubekela Phambili inceda okokuba abafundi bakwazi ukufikelela kwiimfuno ezininzi zeziPhumo ezinguNdoqo neZakhayo, kubandakanya ezi njongo zilandelayo:

- Ukukhulisa baze bondele kubuchule bokusebenzisa ulwimi, njengoko sele bakhiwe obu buchule kwisigaba seMfundo noQeqesho Jikelele, kubandakanya nobuchule bolwimi kwimiba eqikelelwayo, buchule obo bufunekayo kwimfundo ephakamileyo kwikharityhulam ngokubanzi, bakwazi nokuncoma ubuhle bendlela olusetyenziswe ngayo ulwimi, kwanokonwabela iitekisi ezisetyenziswayo, ukuze abafundi bakwazi ukuphula-phula, ukuthetha, ukufunda/ukulolonga, kunye nokubhala/ukunikezela ngabakubhalileyo ngokuzithemba. Obo buchule kunye nendlela ubani athatha ngayo izinto, bakha isiseko sokufunda ubomi bonke.
- Ukusebenzisa ulwimi ngokufanelekileyo, kwiimeko zobomi obububo, bacinge ngabantu abafumana ulwazi, injongo, kunye nemeko.
- Ukuvakalisa, kananjalo bakhusele izimvo, iimbono zabo, kwanemvakalelo ngokuzithemba, besenzela ukuba babe ngabaqiqi abazimeleyo, kwanabacazululi.
- Ukusebenzisa ulwimi nentelekelelo yabo besenzela ukumela kunye nokuphonononga amava oluntu. Ngokusebenzisa uluhlu olubanzi lweetekisi, abafundi bayakwazi ukucinga nzulu ngempilo yabo, namava abo, nokuzikhethela iimbono zelizwe ezizezinye.
- Ukusebenzisa ulwimi ukuze bafikelele, baze bahlengahlengise ulwazi, besenzela ukufunda ngokuvelela ikharityhulam ngokubanzi, nakuluhlu olubanzi lwezinye iimeko. Iitheresi yolwazi ibubuchule obufunekayo “kwixesha lolwazi,, yaye yakha isiseko semfundo yobomi bonke.
- Ukusebenzisa ulwimi njengesixhobo sokucinga ngendlela ehlaba amadlala, nangokuyilayo. Le njongo yamkela into yokuba ulwazi lwakhiwa ekuhlaleni ngokwentsebenziswano phakathi kolwimi nokucinga.
- Ukucacisa iimbono eziqiqisisiweyo kwimibandela yobuhlanga nokuxabisekileyo. Ukuze bakhulise ubume babo bokuxabisekileyo, abafundi basebenza ngeetekisi ezinxulumene namalungelo abantu, noxanduva olunjengamalungelo abantwana, abasetyhini, abantu abaneemfuno ezizodwa, abantu abadala, kunye nemiba enxulumene nobuhlanga, inkcubeko, indlela ekucingwa ngayo ngabantu, udidi, iimeko zeenkolo, isini, i-NG ne-GL, ukuvakalisa izimvo ngokukhululekileyo, ukuhlulaza iindaba kunye nokusingqongileyo.
- Ukusebenzisana ngendlela ehlaba amadlala kuluhlu olubanzi lweetekisi. Abafundi baya kunakana, bakwazi nokucela umngeni kwindlela yokubona izinto, amaqhayiya, nobudlelwane phakathi kwamagunya akwiitekisi.
- Ukuqaphela iwonga elingalinganiyo kwiilwimi ezahlukeneyo, kwaneziyelelane zolwimi. Abafundi baya kukwazi ukucela umngeni kwimeko yokonganyelwa kwalo naluphi na ulwimi, phakathi koluntu okanye iintlobo ngentlobo zolwimi, babange amalungelo abo olwimi kwisizwe esithetha iilwimi ezininzi.

UMTHAMO

Uqukaniso

Ukufundiswa nokuhlolwa kweelwimi, kufuneka kuvuleleke, ukulungiselela uqukaniso lwabo bonke abafundi, aze namacebo okuncedisana nabo bonke abafundi afunyanwe, khon'ukuze bafikelele okanye bakwazi ukuyila iitekisi zolwimi. Abanye abafundi abajongene nemiqobo ethile kwimfundo yabo banokungakwazi ukufikelela

kweminye imiGangatho yokuHlola, njengoko icacisiwe kwiNkcazelo yeKharithulam yeSizwe. Kufuneka ke ngoko kunikwe umgqalisela kule mibandela ilandelayo:

- Amagama ‘ukuchaza’, ‘ukubalisa’, ‘ukuxelela’, ‘ukuxelela kwakhona’, ‘ukuchaza intetho ngamazwi akho’, ‘ukuncokola’, ‘ukutsho nto ethile’, ‘ukuthetha’, ‘ukuxoxa’, ‘ukucacisa’, ‘ukubuza’, kunye ‘nokudl’ imbadu’, ‘afanelwe athathwe njengokuba abandakanya zonke iindidi zokuqhagamshelana ngokuphimiselayo nangokungaphimiseli, oku kubandakanya ukuqhagamshelana ngeempawu/ ngemiqondiso, nezinye izixhobo zokuncedisa uqhagamshelwano. Igama elithi ‘zomlomo/ ezithethwayo’ libandakanya uqhagamshelwano ngeempawu/ ngemiqondiso kunye naziphina iindlela zoqhagamshelwano ezingathi zibe semxholweni.
- Amagama ‘ukuphulaphula’, ‘ukujonga’, ‘ukufunda’, ‘ukulolonga’, abandakanya iindidi zoqhagamshelwano ezinjengokufunda imilebe, nokujonga imilebe yalowo uthethayo ukuze uqonde oko akuthethayo, kwanokuqwalasela ulwimi lweempawu.
- Abafundi abangaboniyo kakuhle bafuna izixhobo neencwadi zokubancedisa ezibhalwe ngeBreyili, iteyipu evakalayo, ukushicilela, ukusebenzisa amagama amakhulu abambekayo, isixhobo selungu lokuva kunye nemizobo. Inginga ethi ‘‘ukubonisa,,, ingacaciswa nangokusebenzisa amalungu omzimba. Iincwadi zokungqinisa ‘ukufunda,’ zibandakanya izixhobo ezifana neBreyili kunye neencwadi eziye zishicilelwe kwiteyiphu-rekhoda, ukuze idlalelwe lowo ungaboniyo.

Imigangatho yolwimi

Ukufundwa kolwimi kwiNqanaba leMfundo noQeqesho oluQhubekela Phambili kubandakanya zonke iilwimi ezisemthethweni: isiBhulu, isiNgesi, isiNdebele, isiXhosa, isiZulu, isiSuthu, isiPedi (isiSuthu saseLebowa), isiTswana, isiSwati, Tshivenda, neXitsonga, kwanolwimi lwempawu, kwaye zingabandakanya nezinye iilwimi ezivunye liQumrhu leBhodi yeeLwimi zonke zoMzantsi Afrika ekuthiwa yi-The Pan South African Language Board.

IiNkcazelo zesiFundo seeLwimi, olwaseKhaya, uLwimi lokuQala oloNgezelelweyo kunye noLwimi lwesiBini oloNgezelelweyo zingaguqulwa, zithathwe njengeelwimi ezingezizo ezasebuRhulumenteni, yaye ezi lwimi zingafundiswa ezikolweni njengezifundo ezikwiqela lezifundo ezinguNdoqo okanye njengezifundo zokuziKhethele kwikharithulam.

Zonke iilwimi zingafundiswa phantsi kwala manqanaba alandelayo:

- *ULwimi lwaseKhaya*: Iimfuno zabafundi malunga nolwimi lwasekhaya kufuneka ziqinise, zikhuliswe, ukuze zakhe isiseko esiluhlilima, esinokubanceda abafundi ukuba bafunde iilwimi ezongezelelweyo. KwiNqanaba leMfundo noQeqesho oluQhubekela Phambili, zonke iilwimi zoMzantsi Afrika ezisemthethweni zineziPhumo zokuFunda zoLwimi lwaseKhaya ezikumgangatho ophezulu olinganayo nalowo wamazwe aphesheya xa uthelekiswa nawo. Oku kunxamnye neemfuno zoMgaqo-Siseko onika zonke iilwimi ezisemthethweni umgangatho olinganayo. Inqanaba lokufundwa kolwimi lwaseKhaya kufuneka libe kwinqanaba elenza ukuba olu lwimi lusetyenziswe njengolwimi lokufunda nokufundisa. Ubuchule bokuphulaphula nokuthetha buya kwakhiwa ngokuqhubekayo buphuculwe nangaphezulu, kodwa ugxininiso kweli nqanaba luya kuba sekwakheni ubuchule bokufunda nokubhala kwabafundi.

- ***ULwimi lokuQala oloNgezelelweyo:*** Ukufunda ulwimi lokuqala olongezelelweyo kukhulisa ulwazi lokunxibelelana ngeelwimi ezininzi, kwanentsebenziswano phakathi kweendidi ngeendidi zenkcubeko. IziPhumo zokuFunda zoLwimi lokuQala oloNgezelelweyo zilungiselela onke amanqanaba obugcisa bolwimi ahlangebuzana namanqanaba asisiseko sokufunda afunekayo, khon'ukuze umfundi abe nakho ukufunda kwikharithulam ngokubanzi, nanjengoko abafundi benokufunda besebenzisa uLwimi lokuQala oloNgezelelweyo kwimeko yaseMzantsi Afrika. Oku kubandakanya ubuchule bolwimi olusetyenziswa ngendlela eqikelelayo, eqiqayo, nesesikweni, efunekayo xa umfundi ecinga naxa efunda. Oku kubhekisa kuzo zonke iilwimi ezisemthethweni. Kuya kubakho ugxininiso olulinganayo kubuchule bokuphulaphula, bokuthetha, bokufunda nokubhala.
- ***ULwimi lwesiBini oloNgezelelweyo:*** Ukufunda ulwimi lwesibini olongezelelweyo kuqhubela phambili ulwazi lokuthetha iilwimi ezininzi, nentsebenziswano phakathi kweendidi ngeendidi zenkcubeko. Nangona ubuchule bokufunda nokubhala, buya kuphuhliswa, kweli nqanaba ugxininiso luya kuba sekuphuhliseni ubuchule bokuphulaphula nokuthetha. Kufuneka inqanaba loLwimi lwesiBini oloNgezelelweyo lujolise kuqhagamshelwano oluphuculweyo, phakathi kwabantu.

Kwiqela lezifundo ezisisiNyanzeliso zeBakala leMfundo noQeqesho oluQhubekela Phambili, bonke abafundi kunyanzelekile ukuba bafunde iilwimi ezisemthethweni ezimbini, olunye ulwimi ibe lolwaseKhaya, olunye ibe luLwimi lokuQala oloNgezelelweyo okanye kwinqanaba lolwimi lwaseKhaya. Olunye kwezi lwimi zikhethwe kwiqela leelwimi ezikhethwe ngumfundi ezisisiNyanzelo, kufuneka kube lulwimi lokuFunda nokuFundisa. Kwiqela lezifundo ezinguNdoqo, nezokuziKhethele ngumfundi, iilwimi ezisemthethweni zingafundwa kwinqanaba loLwimi lwaseKhaya, loLwimi lokuQala oloNgezelelweyo kunye /okanye kumanqanaba oLwimi lwesiBini oloNgezelelweyo, ukunceda abafundi abanomdla wokufunda ezinye iilwimi, kwanokuqhubela phambili ulwazi lweelwimi ezininzi.

UBUDLELWANE OBUDALEKAYO KWEZEMFUNDO NAKWEZEMISEBENZI

KwiBakala leMfundo noQeqesho Jikelele, iilwimi zivelelwe phantsi kweNkalo yesiFundo seeLwimi; ukanti kwiBakala leMfundo noQeqesho oluQhubekela Phambili, umMandla wokuFunda weeLwimi, uhambelana nommandla wokufunda olungelelanisayo: IziFundo zokuQhagamshelana noLwimi kwakunye noLawulo lweQumrhu leziQinisekiso zoMzantsi Afrika. Ukuqinisekisa ukuba imithetho-siseko isaqhubeka, kusetyenziswe kwaleyo isetyenziswe kwiBakala leMfundo noQeqesho Jikelele:

- izakhono zolwimi zokuphulaphula, ukuthetha nokubhala, zisisiseko sokwakhiwa kweziphumo zokufunda; kunye
- nokusetyenziswa koluhlu olubanzi lweetekisi, kuvumela abafundi ukuba baphicothe imibandela ejolise kubo buqu, kwisizwe siphela kwanakwilizwe ngokubanzi, nokwakha ulwazi olukhulayo lwelizwe.

Ukufundwa kweelwimi kungakhokelela kwimisebenzi engqamene nokusetyenziswa kolwimi, enjengomisebenzi wokuchola-chola nokupapasha iindaba, ukuguqula, ukufundisa ulwimi, urhwebo, ukubhengeza, ubuchule bokuza kuza phakathi kwabantu namazwe, njalo njalo. Kucace gca okokuba iilwimi zisisiseko sako konke ukufunda, ingekuko kuphela kubomi bemihla ngemihla, koko nakwiindawo zengqesho ngokunjalo.

Ukuphuhliswa kwezorhwebo kuxhomekeke kubuchule bomfundi ekusebenziseni ulwimi. Kwilizwe elinokhuphiswano oluphakamileyo kwitekhnoloji, ukufikelela komfundi kwizinto ezithile kuxhomekeke kubuchule bakhe boqhagamshelwano. Ulwimi sisifundo esilisango, esinokuthi xa singafundiswa kakuhle siwanciphise kanobom amathuba enkqubela-phambili yobomi bomfundi.

Ilitherasi sisiseko sokwazi ukugqiba imisebenzi elindelekileyo yemihla ngemihla, yaye incedisa ngobuchule aza kubusebenzisa elizweni umfundi. Ulwimi sisixhobo esinokwenza lula ukuzalana okunentsingiselo, nabantu abasondele kumfundi kuluntu ahlala nalo, yaye indlela yobuntununtunu ekuphethwe ngayo ulwimi, ibonakalisa ukuphumelela nokungaphumeleli kwemvisiswano phakathi koluntu.

IZIPHUMO ZOKUFUNDA

Umthamo kunye neenjongo ezidandalaziswe ngasentla apha, ziqukaniswe ngaphantsi kweziPhumo zokuFunda ezine. Nangona ke ezi ziphumo zidweliswe ngokwahlukeneyo kufanele into yokokuba zinxulunyaniswe xa sele zifundiswa, naxa sele zihlolwa.



IsiPhumo sokuFunda soku-1 : Ukuphulaphula nokuthetha

Umfundi uyakwazi ukuphulaphula nokuthetha kwiintlobo ngeentlobo zeenjongo, abantu abafumana ulwazi, kunye nemixholo.

Abafundi baqonda ukuba ukuthetha nokuphulaphula yimisebenzi yentlalo eyenzeka kwiimeko ezithile, ngeenjongo ezahluka-hlukeneyo, nakubaphulaphuli, kwanokuba iintlobo ngeentlobo zentetho, nolwimi olusetyenziswa ngabantu abasendaweni ethile, zahlukile ngokunjalo. Baqaphela basebenzise ngokwamkelekileyo iindidi ngeendidi zentetho yomlomo, kwaneentetho ezisetyenziswa ngabantu abathile ngokweenjongo nefomathi yetekisi, kuluhlu lweemeko ezisemthethweni neemeko ezingekho mthethweni.

Ukuphulaphula nokuthetha ngundoqo wokufunda kuzo zonke izifundo. Abafundi baqokelela baze badibanise, bazakhele ulwazi, basombulule iingxaki, baze baveze iingcamango neembono, ngokuthi basebenzise iindlela ezinempumelelo zokuphulaphula nokuthetha. Ubuchule bokuphulaphula ngenyameko benza ukuba abafundi bakwazi ukuqaphela okuxabisekileyo, neendlela ababona ngayo izinto ezifihlakeleyo, kwanjalo bakwazi ukucela umngeni kulwimi olunomtsalane othambekele ecaleni, kunye nolwimi olusetyenziswe ngobuqhetseba.



IsiPhumo sokuFunda sesi-2 : Ukufunda nokulolonga

Umfundi uyakwazi ukufunda nokulolonga, ngeenjongo yokuqonda nokukhangela ngeliso elibukhali, esabela kuluhlu olubanzi lweetekisi.

Ubuchule obakheke kakuhle ekufundeni nasekulolongeni, bungundoqo ekufundeni okuyimpumelelo kwizifundo zonke, kwikharithulam iphela, kwakunye nokuthabatha inxaxheba ngokupheleleyo kwintlalo

nakwiindawo zemisebenzi. Abafundi baya kukhulisa ubugcisa bokufunda nokulolonga uluhlu olubanzi lokufunda iitekisi, kubandakanya iitekisi ezibonwayo, esenzela ukufumana ulwazi. Abafundi baqaphela indlela oluthi uncwadi, kunye nerejista, lubonise ngayo injongo, abantu abafumana ulwazi kunye nomxholo weetekisi.

Abafundi basebenzisa uluhlu lweendlela ngeendlela ezahlukeneyo zokufunda, nokulolonga ngokuxhomekeke kwinjongo yabo yokufunda, kwakunye nohlobo lwetekisi. Bazifumanela intsingiselo kwitekisi, bachonge okuxabisekileyo nezizindlo, baze baphendule ngokuqiqisisayo. Abafundi baphonononga, baze babonise ulwalamano lwabo nolwabanye, ngokufunda nangokulolonga. Ukufunda iitekisi kunika abafundi imizekelo yendlela yokubhala kwabo.



IsiPhumo sokuFunda sesi-3 : Ukubhala nokunikezela

Umfundi uyakwazi ukubhala nokunikezela ngakubhalileyo ngokoluhlu olubanzi lweenjongo, nabantu abafumana ulwazi, esebenzisa imigaqo yolwimi neefomathi ezifanelekileyo, kwimixholo eyahluka-hlukeneyo.

Ukubhala sisixhobo esinamandla soqhagamshelwano, esivumela abafundi ukuba babhale, baze baqhagamshela iingcinga kunye neengcamango ngokubumbeneyo. Ukuziqhelisa ukubhala rhoqo, kwiimeko ezininzi, imisebenzi, nemimandla yesifundo, kwenza ukuba abafundi baqhagamshelane ngendlela olusebenza ngayo ulwimi, besebenzisa isiphiwo sokuyila. Injongo kukwandisa ababhali abanesakhono, nabanolwazi oluphangaleleyo, abaya kukwazi ukusebenzisa ubuchule babo ekwakheni okwamkelekayo okubhaliweyo, okubonwayo, kunye neendidi ngeendidi zeetekisi zezixhobo ezininzi, besenzela injongo ezahlukeneyo.



IsiPhumo sokuFunda sesi-4 : Igrama, nokusetyenziswa kolwimi

Umfundi uyakwazi ukusebenzisa izakhi zolwimi, kunye nemigaqo yokusetyenziswa kolwimi ngokufanelekileyo nangokufezekileyo.

Abafundi bandisa ulwazi lwabo lokusebenzisa isigama, baze basebenzise ukuqonda kwabo izakhi zolwimi ngokuchanekileyo, ngokuthi basebenzise iintlobo ngeentlobo zeetekisi. Baveza ukuqonda kwabo okunzulu bokubonisa indlela okuxabisekileyo, kwanokukrutha-kruthana kulwelwa amandla, okuzinziswe kulo ulwimi, nendlela oluthi ulwimi lube nefuthe ngayo kwabanye.

Thyimi LwaseKhaya

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IS AHLUKO SESI-3

IZIPHUMO ZOKUFUNDA, IMIGANGATHO YOKUHLOLA,
UMONGO KUNYE NEMIXHOLO

IBanga le-10

B

F

IsiPhumo sokuFunda soku-1

Ukuphulaphula nokuthetha

Umfundi uyakwazi ukuphulaphula nokuthetha kwiintlobo ngeentlobo zeenjongo, abantu abafumana ulwazi, kunye nemixholo.

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ulwazi lweemo ezahlukeneyo zokunxibelelana ngomlomo ezisetyenziswa xa kuqhagamshelwana nabanye:
 - funda, aze abelane ngezimvo, ebonisa ukuqonda iingqikelelo, ephawula kumava, ekhusela isigqibo asithathileyo, anike neempendulo ezingalungiselelwanga, ebalisa ibali;
 - qala aze ahlale encokweni ngokukhulisa imigaqo efanelekileyo yokunikana amathuba, avale izithuba, aze akhuthaze apho kufanelekileyo;
 - nika, aze alandele izalathisi nemiyalelo ngokuchanekileyo;

IBanga le-11

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ulwazi lweemo ezahlukeneyo zokunxibelelana ngomlomo ezisetyenziswa xa kuqhagamshelwana nabanye:
 - funda, aze abelane ngezimvo, ebonisa ukuqonda iingqikelelo, ephawula kumava, ekhusela isigqibo asithathileyo, anike neempendulo ezingalungiselelwanga, ebalisa ibali;
 - qala, aze ahlale encokweni ngokuphuhlisa imigaqo efanelekileyo yokunikana amathuba, avale izithuba, aze akhuthaze apho kufanelekileyo;
 - nika, aze alandele izalathisi nemiyalelo entsonkothileyo ngokuchanekileyo;

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ulwazi lweemo ezahlukeneyo zokunxibelelana ngomlomo ezisetyenziswa xa kuqhagamshelwana nabanye:
 - funda, aze abelane ngezimvo, ebonisa ukuqonda iingqikelelo, ephawula kumava, ekhusela isigqibo asithathileyo, anike neempendulo ezingalungiselelwanga, ebalisa ibali;
 - qala, aze ahlale encokweni ngokuphuhlisa ngokufezekileyo imigaqo efanelekileyo yokunikana amathuba, avale izithuba, aze akhuthaze apho kufanelekileyo;
 - nika, aze alandele izalathisi nemiyalelo entsonkothileyo ngokuchanekileyo;

IBanga le-10

B

F

IsiPhumo sokuFunda soku-1
(Kusaqhutywa)

Ukuphulaphula nokuthetha

*Umfundi uyakwazi ukuphulaphula nokuthetha
kwiintlobo ngeentlobo zeenjongo, abantu
abafumana ulwazi, kunye nemixholo.*

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- thatha inxaxheba kwiingxoxo zamaqela, ngokuvakalisa izimvo neembono zakhe, aze aphulaphule, enika nembeko kwizimvo zabanye, xa exoxa ngemiba efana noqukaniso, ukruthakruthwano ngamandla, kunye nokusingqongileyo, indlela yokuziphatha, imiba yezentlalo nenkcubeko, nemiba yamalungelo abantu;
- sebenzisa izakhono zokuthetha-thethana ukuze afikelele kwimvumelwano;
- thabatha inxaxheba kwiingxoxo zephaneli, kwiintetho-mpikiswano, kwiindawo zengxoxo kunye neentlanganiso ezisesikweni, elandela iinkqubo ezichanekileyo;
- azisa isithethi ngokufanelekileyo, aze enze nelizwi lombulelo;
- sebenzisa izakhono zokwenza udliwano-ndlebe, aze anike nengxelo ngeziphumo;

IBanga le-11

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- sebenzisana kwiingxoxo zamaqela ngokufezekileyo, ngokuvakalisa izimvo neembono zakhe, ephulaphula, aze anike nembeko kwizimvo zabanye, engenelela ukuze anike ngokutsha umgqalisela, xa exoxa ngoluhlu lwemiba efana noqukaniso, ukruthakruthwano ngamandla, kunye nokusingqongileyo, indlela yokuziphatha, imiba yezentlalo nenkcubeko, nemiba yamalungelo abantu;
- sebenzisa izakhono zokuthetha-thethana ukuze afikelele kwimvumelwano;
- thabatha inxaxheba kwiingxoxo zephaneli, kwiintetho-mpikiswano, kwiindawo zengxoxo kunye neentlanganiso ezisesikweni, elandela inkqubo echanekileyo;
- azisa isithethi ngokufanelekileyo, aze enze nelizwi lombulelo;
- sebenzisa izakhono zokwenza udliwano-ndlebe, aze anike nengxelo ngeziphumo, apho kufanelekileyo.

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- sebenzisana kwiingxoxo zamaqela, ngokufezekileyo, ngokuvakalisa izimvo neembono zakhe, ephulaphula, aze anike nembeko kwizimvo zabanye, engenelela ukuze anike ngokutsha umgqalisela, xa exoxa ngoluhlu lwemiba efana noqukaniso, ukruthakruthwano ngamandla, kunye nokusingqongileyo, indlela yokuziphatha, imiba yezentlalo nenkcubeko, nemiba yamalungelo abantu;
- sebenzisa izakhono zokuthetha-thethana ukuze afikelele kwimvumelwano;
- thabatha inxaxheba kwiingxoxo zephaneli, kwiintetho-mpikiswano, kwiindawo zengxoxo kunye neentlanganiso ezisesikweni, elandela inkqubo echanekileyo;
- azisa isithethi ngokufanelekileyo, aze enze nelizwi lombulelo;
- sebenzisa izakhono zokwenza udliwano-ndlebe, aze anike nengxelo ngeziphumo, apho kufanelekileyo.

IBanga le-10

B

**IsiPhumo sokuFunda soku-1
(Kusaqhutywa)****Ukuphulaphula nokuthetha**

*Umfundi uyakwazi ukuphulaphula nokuthetha
kwiintlobo ngeentlobo zeenjongo, abantu
abafumana ulwazi, kunye nemixholo.*

**ImiGangatho yokuHlola**

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa izakhono zokucwangcisa nokuphanda, elungiselela ukwenza intetho yomlomo:
 - phanda isihloko ngokukhangela kuluhlu lwemithombo yolwazi;
 - cwangcisa ulwazi ngendlela chambelanayo, ngokukhetha izimvo eziphambili kunye neenkukacha okanye imizekelo esemxholweni, esenzela ukuzixhasa;
 - chonga, aze akhethe izakhiwo, isigama, kunye nezakhi zolwimi, nemigaqo efanelekileyo;
 - lungisa iintshayelelo neziphelo ezifezekileyo;
 - fakela izixhobo ezibonwayo, eziviwayo, neziviwa-zibonwa ezifanelekileyo, ezinjengeetshathi, iipowusta, iifoto, izilayidi imifanekiso, umculo, isandi kunye nezoqhagamshelwano ze-elektroniki.

IBanga le-11

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa izakhono zokucwangcisa nokuphanda, elungiselela ukwenza intetho yomlomo:
 - phanda isihloko ngokukhangela kuluhlu lwemithombo yolwazi;
 - cwangcisa ulwazi ngendlela ehambelanayo, ngokuthi akhethe izimvo eziphambili kunye neenkukacha ezisemxholweni nezichanekileyo, okanye imizekelo yokuzixhasa;
 - chonga, aze akhethe izakhiwo, isigama, kunye nezakhi zolwimi, nemigaqo efanelekileyo;
 - lungisa iintshayelelo neziphelo ezifizekileyo;
 - fakela izixhobo ezibonwayo, eziviwayo, neziviwa-zibonwa ezifanelekileyo, ezinjengeetshati, iipowusta, iifoto, izilayidi, imifanekiso, umculo, isandi kunye nezoqhagamshelwano ze-elektroniki.

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa izakhono zokucwangcisa nokuphanda, elungiselela ukwenza intetho yomlomo:
 - phanda isihloko ngokukhangela kuluhlu olubanzi lwemithombo yolwazi;
 - cwangcisa ulwazi ngendlela ehambelanayo, ngokuthi akhethe izimvo eziphambili kunye neenkukacha ezisemxholweni nezichanekileyo, okanye imizekelo yokuzixhasa;
 - chonga, aze akhethe izakhiwo, isigama, kunye nezakhi zolwimi, nemigaqo efanelekileyo;
 - lungisa iintshayelelo neziphelo ezifizekileyo;
 - fakela izixhobo ezibonwayo, eziviwayo, neziviwa-zibonwa ezifanelekileyo, ezinjengeetshati, iipowusta, iifoto, izilayidi, imifanekiso, umculo, isandi kunye nezoqhagamshelwano ze-elektroniki.

IBanga le-10

B

F

IsiPhumo sokuFunda soku-1
(Kusaqhutywa)

Ukuphulaphula nokuthetha

*Umfundi uyakwazi ukuphulaphula nokuthetha
kwiintlobo ngeentlobo zeenjongo, abantu
abafumana ulwazi, kunye nemixholo.*

G

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ubuchule bokuphulaphula, nokwenza intetho yomlomo ngendlela ebonisa ukuqhabalaka novakalelo:
 - chonga, aze asebenzise izixhobo ezidiwengul'umxhelo ezinjengemibuzo-buciko, izinqumamisi, kunye nophindaphindo;
 - sebenzisa ithoni, ilizwi elivakalayo, isantya sokuthetha, ukunamathelisa amehlo, indlela yokuma, nezijekulo ngokuchanekileyo, aze aphenndule ngokufanelekileyo;
 - biza amagama ngendlela engajiki ntsingiselo;
 - bonakalisa ukukuqonda okuqulethwe kwiitekisi zomlomo, ngokubhala phantsi izimvo eziphambili, kunye/okanye ezixhasayo, ngokuthatha amanqaku, uluhlu lwezinto ezifanele ukukhangelwa, izishwankathelo, kunye/okanye ngokubalisa kwakhona kunye nokuchaza;
 - phulaphula nzulu, aze aphenndule nemibuzo ebuzelwa ukucacisa.

IBanga le-11

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ubuchule bokuphulaphula, nokwenza intetho yomlomo ngendlela ebonisa ukuqhabalaka novakalelo:
 - sebenzisa, aze avavanye izixhobo ezidlwengul'umxhelo ezinjengeembali ezimfutshane ezinoburharha, imibuzo-buciko, izinqumamisi, kunye nophindaphindo;
 - sebenzisa ithoni, ilizwi elivakalayo, isantya sokuthetha, ukunamathelisa amehlo, indlela yokuma, nezijekulo ngokuchanekileyo, aze aphenhule ngokufanelekileyo;
 - biza amagama ngendlela engajiki ntsingiselo;
 - bonakalisa ukukuqonda okuqulethwe kwiitekisi zomlomo, ngokubhala phantsi izimvo eziphambili, kunye/okanye ezixhasayo, ngokuthatha amanqaku, uluhlu lwezinto ezifanele ukukhangelwa, izishwankathelo, nokuchaza intetho ngamanye amazwi kunye/okanye ngokubalisa kwakhona kunye nokuchaza;
 - phulaphula nzulu, aze aphenhule nemibuzo ebuzelwa ukucacisa.

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ubuchule bokuphulaphula, nokwenza intetho yomlomo ngendlela ebonisa ukuqhabalaka novakalelo:
 - sebenzisa, aze avavanye izixhobo ezidlwengul'umxhelo ezinjengeembali ezimfutshane ezinoburharha, imibuzo-buciko, izinqumamisi, kunye nophindaphindo;
 - sebenzisa ithoni, ilizwi elivakalayo, isantya sokuthetha, ukunamathelisa amehlo, indlela yokuma, nezijekulo ngokuchanekileyo, aze aphenhule ngokufanelekileyo;
 - biza amagama ngendlela engajiki ntsingiselo;
 - bonakalisa ukukuqonda okuqulethwe kwiitekisi zomlomo, ngokubhala phantsi izimvo eziphambili kunye/okanye ezixhasayo, ngokuthatha amanqaku, uluhlu lwezinto ezifanele ukukhangelwa, izishwankathelo, nokuchaza intetho ngamanye amazwi kunye/okanye ngokubalisa kwakhona kunye nokuchaza;
 - phulaphula nzulu, aze aphenhule nemibuzo ebuzelwa ukucacisa.

IBanga le-10

B

F

IsiPhumo sokuFunda soku-1
(Kusaqhutywa)

Ukuphulaphula nokuthetha

Umfundi uyakwazi ukuphulaphula nokuthetha kwiintlobo ngeentlobo zeenjongo, abantu abafumana ulwazi, kunye nemixholo.

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ukuqonda okunzulu xa kusetyenziswa ulwimi kwintetho yomlomo:
 - sebenzisa, aze ahluze izimbo nerejista efanelekileyo, kusenzelwa ukuba oku kulungele injongo, abantu abafumana ulwazi, kunye nomxholo;
 - nakana, aze achaze iindlela ezahlukeneyo zokusetyenziswa kolwimi ngokuqonda nangokuncoma okukhulayo;
 - chonga, aze asebenzise ubuchule bokucenga;
 - qaphela iimboniswano ezinikiweyo, kunye nokucingela okukhoyo, aze ahlule phakathi kwento eyenzekileyo eyinyaniso, noluvo;
 - enza intelekelelo, anike neembono zakhe, azixhase ngokusebenzisa ubungqina;
 - qaphela indlela intsingiselo engajijwa ngayo, ngokufaka ngabom okanye kushiywe ulwazi oluthile;
 - qaphela, aze achaze ifuthe lokusetyenziswa kwezakhiwo zolwimi, njengolwimi olusetyenziswa kwezobugcisa kunye nejagoni;
 - qaphela ukuzalana okukhoyo phakathi kolwimi nenkcubeko, kunye nolwimi namandla olwimi;

IBanga le-11

B

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ukuqonda okunzulu xa kusetyenziswa ulwimi kwintetho yomlomo:
 - sebenzisa, aze ahluze izimbo nerejista efanelekileyo, kusenzelwa ukuba oku kulungele injongo, abantu abafumana ulwazi, kunye nomxholo;
 - nakana, aze achaze iindlela ezahlukeneyo zokusetyenziswa kolwimi ngokuqonda nangokuncoma;
 - chonga, aze asebenzise uluhlu olubanzi lobuchule bokucenga;
 - hluzisa iimboniswano ezinikiweyo, kunye nokucingela okukhoyo, aze ahlule phakathi kwento eyenzekileyo eyinyaniso, noluvo;
 - enza intelekelelo, anike neembono zakhe, azixhase ngokusebenzisa ubungqina;
 - chaza indlela intsingiselo engajijwa ngayo, ngokufaka ngabom okanye kushiywe ulwazi oluthile;
 - qaphela, aze ahluze ifuthe lokusetyenziswa kwezakhiwo zolwimi, njengolwimi olusetyenziswa kwezobugcisa kunye nejagoni;
 - hluzisa ukuzalana okukhoyo phakathi kolwimi nenkcubeko, kunye nolwimi namandla olwimi;

IBanga le-12

B

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ukuqonda okunzulu xa kusetyenziswa ulwimi kwintetho yomlomo:
 - sebenzisa, aze ahluze izimbo kunye nerejista efanelekileyo, kusenzelwa ukuba oku kulungele injongo, abantu abafumana ulwazi, kunye nomxholo;
 - nakana, aze achaze iindlela ezahlukeneyo zokusetyenziswa kolwimi ngokuqonda nangokuncoma;
 - chonga, aze asebenzise uluhlu olubanzi lobuchule bokucenga;
 - hluzisa iimboniswano ezinikiweyo, kunye nokucingela okukhoyo, aze ahlule phakathi kwento eyenzekileyo eyinyaniso, noluvo;
 - enza intelekelelo, anike neembono zakhe, azixhase ngokusebenzisa ubungqina;
 - chaza indlela intsingiselo engajijwa ngayo, ngokufaka ngabom okanye kushiywe ulwazi oluthile;
 - qaphela, aze ahluze ifuthe lokusetyenziswa kwezakhiwo zolwimi, njengolwimi olusetyenziswa kwezobugcisa kunye nejagoni;
 - hluzisa ukuzalana okukhoyo phakathi kolwimi nenkcubeko, kunye nolwimi namandla olwimi;

IBanga le-10
B**IsiPhumo sokuFunda soku-1
(Kusaqhutywa)****Ukuphulaphula nokuthetha**

*Umfundi uyakwazi ukuphulaphula nokuthetha
kwiintlobo ngeentlobo zeenjongo, abantu
abafumana ulwazi, kunye nemixholo.*

**ImiGangatho yokuHlola**

Sikwazi oku xa umfundi ekwazi uku:

- nakana, aze acele umngeni kulwimi olucacileyo oluchukumisayo, nolujija ingqondo, ulwimi olubonisa umtsalane othambekele ecaleni, ukuqal'ugwebe, ukubona into ngaliso linye/okanye ingcinga enye ngento ethile, njengaxa kusasazwa ipropaganda, naxa kusenziwa izibhengezo.

IBanga le-11

B

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- nakana, aze acele umngeni kulwimi olusetyenziswe ngobuchule, oluchukumisayo, nolujija ingqondo, ulwimi olubonakalisa umtsalane othambekele ecaleni, ukuqal'ugwebe, ukubona into ngaliso linye/okanye ingcinga enye ngento ethile, njengaxa kusasazwa ipropaganda, naxa kusenziwa izibhengezo.

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- nakana, aze acele umngeni kulwimi olusetyenziswe ngobuchule, oluchukumisayo, nolujija ingqondo, ulwimi olubonakalisa umtsalane othambekele ecaleni, ukuqal'ugwebe, ukubona into ngaliso linye/okanye ingcinga enye ngento ethile, njengaxa kusasazwa ipropaganda, naxa kusenziwa izibhengezo.

IBanga le-10

B

F

IsiPhumo sokuFunda sesi-2

Ukufunda nokulolonga

Umfundi uyakwazi ukufunda nokulolonga, ngenjongo yokuqonda nokukhangela ngeliso elibukhali, esabela kuluhlu olubanzi lweetekisi.

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ubuchule beendlela ngeendlela zokufunda nokulolonga, esenzela ukuqonda nokuncoma:
 - buza imibuzo ukuze axele ngenx'engaphambili;
 - funda iitekisi ngokukhawuleza engacoseleli, ngokufunda izihloko, iintshayelelo, imihlathi esekuqaleni, kunye nezivakalisi ezitshayelela imihlathi esenzela ukuchonga izimvo eziphambili;
 - krwaqula iitekisi xa efunda, ekhangela iinkcukacha anokuzisebenzisela ukuzixhasa;
 - funda ngokuqhabalaka nangocoselelo, ngokungqamene nenjongo, nomsebenzi awunikiweyo;
 - shwankathela izimvo eziphambili kwanezixhasayo, ngokwamanqaku na/okanye ngokwemo yomhlathi;
 - thelekelela intsingiselo yamagama okanye imifanekiso engaqhelekanga kwimixholo echongiweyo, ngokusebenzisa ulwazi lwegrama, izakhono zokulungelelanisa amalungu egama xa ufunda, iingcebiso ngokomxholo, isandi, umbala, uyilo, indlela izinto ezithile ezilungelelaniswa ngayo, nangokusebenzisa imizwa;
 - funda kwakhona, aphonononge, aze ahlaziye, ukuze akhulise ukuqonda.

IBanga le-11

B

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ubuchule beendlela ngeendlela zokufunda nokulolonga, esenzela ukuqonda nokuncoma:
 - buza imibuzo ukuze axele ngenx'engaphambili;
 - funda iitekisi ngokukhawuleza engacoseleli, ngokufunda izihloko, iintshayelelo, imihlathi esekuqaleni, kunye nezivakalisi ezitshayeleda imihlathi esenzela ukuchonga izimvo eziphambili;
 - krwaqula iitekisi xa efunda, ekhangela iinkcukacha anokuzisebenzisela ukuzixhasa;
 - funda ngokuqhabalaka nangocoselelo, ngokungqamene nenjongo, nomsebenzi awunikiweyo;
 - shwankathela izimvo eziphambili kwanezixhasayo, ngokwamanqaku na/okanye ngokomhlathi;
 - thelekelela intsingiselo yamagama okanye imifanekiso engaqhelekanga kuluhlu lwemixholo, ngokusebenzisa ulwazi lwegrama, izakhono zokulungelelanisa amalungu egama xa ufunda iingcebiso ngokomxholo, isandi, umbala, uyilo, indlela izinto ezithile ezilungelelaniswa ngayo, nangokusebenzisa imizwa;
 - funda kwakhona, aphonononge, aze ahlaziye, ukuze akhulise ukuqonda.

IBanga le-12

B

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ubuchule beendlela ngeendlela zokufunda nokulolonga, esenzela ukuqonda nokuncoma:
 - buza imibuzo ukuze axele ngenx'engaphambili;
 - funda iitekisi ngokukhawuleza engacoseleli, ngokufunda izihloko, iintshayelelo, imihlathi esekuqaleni, kunye nezivakalisi ezitshayeleda imihlathi esenzela ukuchonga izimvo eziphambili;
 - krwaqula iitekisi xa efunda, ekhangela iinkcukacha anokuzisebenzisela ukuzixhasa;
 - funda ngokuqhabalaka nangocoselelo, ngokungqamene nenjongo, nomsebenzi awunikiweyo;
 - shwankathela izimvo eziphambili kwanezixhasayo, ngokwamanqaku na/okanye ngokomhlathi;
 - thelekelela intsingiselo yamagama okanye imifanekiso engaqhelekanga kuluhlu olubanzi lwemixholo, ngokusebenzisa ulwazi lwegrama, izakhono zokulungelelanisa amalungu egama xa ufunda iingcebiso ngokomxholo, isandi, umbala, uyilo, indlela izinto ezithile ezilungelelaniswa ngayo, nangokusebenzisa imizwa;
 - funda, kwakhona, aphonononge, aze ahlaziye, ukuze akhulise ukuqonda.

IBanga le-10

B

**IsiPhumo sokuFunda sesi-2
(Kusaqhutywa)****Ukufunda nokulolonga**

*Umfundi uyakwazi ukufunda nokulolonga,
ngenjongo yokuqonda nokukhangela ngeliso
elibukhali, esabela kuluhlu olubanzi lweetekisi.*

**ImiGangatho yokuHlola**

Sikwazi oku xa umfundi ekwazi uku:

- chaza intsingiselo yoluhlu olubanzi lweetekisi ezibhalwayo, ezibonwayo, eziviwayo, neziviwazibonwa:
 - fumana ulwazi olufanelekileyo kunye nenkcukacha kwiitekisi;
 - chaza indlela okunefuthe ngayo kwintsingiselo, ukukhethwa nokushiywa kwamagama kwiitekisi;
 - ahlula phakathi kwento eyinyani noluvo, anike nempendulo eyeyakhe;
 - qaphela umahluko phakathi kwentsingiselo ethe ngqo nengathwanga pahaha;
 - chaza iimbono zombhali/zombalisi/zomlinganiswa, aze anike nobungqina obuxhasayo obuvela kwitekisi;
- chaza imvelaphi yezentlalo nezepolitiki, kunye nezenkcubeko kwiitekisi;
- cazulula ifuthe loluhlu lwezixhobo ezizekelisayo, ezidlwengula umxhelo, kwakunye nezonzwadi, ezinjengesikweko, isifaniso, isimntwiso, isinxulumaniso, isifanadumo, umqondiso, ukudlala ngamagama, ukuchaza into ngokuyinciphisa, ubuqili, umbabazo, inkcaso, impoxo, umfanekiso wokuhlekisa ngomlinganiswa ngendlela ebaxayo, isigqebelo, uburharha, uvumephika, impikiswano, uchasaniso, inkcaso-vuthondaba, uvuthondaba, isihlonipho, nesiqaqambisi, ukunika intsingiselo kwiitekisi;

IBanga le-11

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- hluza intsingiselo yoluhlu olubanzi lweetekisi ezibhalwayo, ezibonwayo, eziviwayo, neziviwazibonwa:
 - fumana ulwazi olufanelekileyo kunye nenkcukacha kwiitekisi;
 - cazulula indlela okunefuthe ngayo kwintsingiselo, ukukhethwa nokushiywa kwamagama kwiitekisi;
 - ahlula phakathi kwento eyinyani noluvo, anike nenkcazelo ngempendulo yakhe;
 - chaza umahluko phakathi kwentsingiselo ethe ngqo nengathwanga pahaha;
 - chaza iimbono zombhali/zombalisi/zomlinganiswa, aze anike nobungqina obuxhasayo obuvela kwitekisi;
 - cazulula, aze achaze imvelaphi yezentlalo nezepolitiki, kunye nezenkcubeko kwiitekisi;
 - cazulula ifuthe loluhlu olubanzi lwezixhobo ezizekelisayo, ezidlwengula umxhelo, kwakunye nezonzwadi ezinjengezikweko, isifaniso, isimntwiso, isinxulumaniso, isifanadumo, umqondiso, ukudlala ngamagama, ukuchaza into ngokuyinciphisa, ubuqili, umbabazo, inkcaso, impoxo, umfanekiso wokuhlekisa ngomlinganiswa ngendlela ebaxayo, isigqebelo, uburharha, uvumephika, impikiswano, uchananiso inkcaso-vuthondaba, uvuthondaba, isihlonipho nesiqaqambisi, ukunika intsingiselo kwiitekisi;

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- hluza intsingiselo yoluhlu olubanzi lweetekisi ezibhalwayo, ezibonwayo, eziviwayo, neziviwazibonwa:
 - fumana ulwazi olufanelekileyo kunye nenkcukacha kwiitekisi;
 - cazulula indlela okunefuthe ngayo kwintsingiselo, ukukhethwa nokushiywa kwamagama kwiitekisi;
 - ahlula phakathi kwento eyinyani noluvo ezixhasa ngempendulo yakhe;
 - chaza umahluko phakathi kwentsingiselo ethe ngqo nengathwanga pahaha;
 - cazulula iimbono zombhali/zombalisi/zomlinganiswa, aze anike nobungqina obuqinisekiso obuxhasayo, obuvela kwitekisi;
 - cazulula, aze achaze imvelaphi yezentlalo nezepolitiki, kunye nezenkcubeko kwiitekisi;
 - cazulula ifuthe loluhlu olubanzi lwezixhobo ezizekelisayo, ezidlwengula umxhelo, kwakunye nezonzwadi ezinjengezikweko, isifaniso, isimntwiso, isinxulumaniso, isifanadumo, umqondiso, ukudlala ngamagama, ukuchaza into ngokuyinciphisa ubuqili, umbabazo, inkcaso, impoxo, umfanekiso wokuhlekisa ngomlinganiswa ngendlela ebaxayo, isigqebelo, uburharha, uvumephika, impikiswano, uchananiso, inkcaso-vuthondaba, uvuthondaba, isihlonipho nesiqaqambisi, ukunika intsingiselo kwiitekisi;

IBanga le-10

B

F

**IsiPhumo sokuFunda sesi-2
(Kusaqhutywa)****Ukufunda nokulolonga**

*Umfundi uyakwazi ukufunda nokulolonga,
ngenjongo yokuqonda nokukhangela ngeliso
elibukhali, esabela kuluhlu olubanzi lweetekisi.*

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- chaza iintelekelelo nezigqibo zombhali, aze azithelekise nezakhe;
- fumana intsingiselo, aze ahluze iitekisi eziqhelekileyo eziyimizobo;
- nika, aze azixhase kwiimpiculo azinikayo malunga neetekisi.

IBanga le-1

B

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- hluza iintelekelelo nezigqibo zombhali, aze azithelekise nezakhe;
- fumana intsingiselo, aze ahluze uluhlu lweetekisi eziyimizobo;
- nika, aze azixhase kwimpendulo ayinikileyo, malunga neetekisi, ngokuqiniseka.

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- hluza iintelekelelo nezigqibo zombhali, aze azithelekise nezakhe;
- fumana intsingiselo, aze ahluze uluhlu olubanzi lweetekisi eziyimizobo;
- nika, aze azixhase kwimpendulo ayinikileyo malunga neetekisi, ngokuqiniseka.

IBanga le-10

B

F

IsiPhumo sokuFunda sesi-2
(Kusaqhutywa)

Ukufunda nokulolonga

*Umfundi uyakwazi ukufunda nokulolonga,
ngenjongo yokuqonda nokukhangela ngeliso
elibukhali, esabela kuluhtu olubanzi lweetekisi.*

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- chaza indlela ulwimi, kunye nemifanekiso, enokuthi ibonise, kwaye ilungelelanise ngayo izinto ezixabisekileyo neendlela ozijonga ngayo izinto, kwiitekisi:
 - chonga, aze achaze izinto ezixabisekileyo, iindlela ozijonga ngayo izinto kunye neenkolelo zezentlalo nezenkcubeko kunye nezepolitiki, ngokubhekiselele kwindlela abantu abacinga ngayo, malunga nesini, udidi, ubudala, ubunganga, amalungelo abantu, uqukaniso, neemeko zokusingqongileyo;
 - chaza imeko yomtsalane othambekele ecaleni, ukuqal'ugwebe, nocalucalulo.

IBanga le-11

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- hluza indlela ulwimi, kunye nemifanekiso enokuthi ibonise, kwaye ilungelelanise ngayo izinto ezixabisekileyo neendlela ozijonga ngayo izinto, kwiitekisi:
 - hluza izinto ezixabisekileyo neendlela ozijonga ngayo izinto, kunye neenkolelo zezentlalo nezenkcubeko, nezepolitiki, ngokubhekiselele kwindlela abantu abacinga ngayo, malunga nesini, udidi, ubudala, ubunganga, amalungelo abantu, uqukaniso, neemeko zokusingqongileyo;
 - cazulula imeko yomtsalane othambekele ecaleni, ukuqal'ugwebe, nocalucalulo.

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- hluza indlela ulwimi, kunye nemifanekiso enokuthi ibonise, kwaye ilungelelanise ngayo izinto ezixabisekileyo neendlela ozijonga ngayo izinto, kwiitekisi:
 - hluza izinto ezixabisekileyo neendlela ozijonga ngayo izinto, kunye neenkolelo zezentlalo nezenkcubeko, nezepolitiki, ngokubhekiselele kwindlela abantu abacinga ngayo, malunga nesini, udidi, ubudala, ubunganga, amalungelo abantu, uqukaniso, neemeko zokusingqongileyo;
 - cazulula imeko yomtsalane othambekele ecaleni, ukuqal'ugwebe, nocalucalulo oluvezwe kwiitekisi, nendlela eziyiphembelela ngayo intsingiselo.

IBanga le-10

B

**IsiPhumo sokuFunda sesi-2
(Kusaqhutywa)****Ukufunda nokulolonga**

*Umfundi uyakwazi ukufunda nokulolonga,
ngenjongo yokuqonda nokukhangela ngeliso
elibukhali, esabela kuluhlu olubanzi lweetekisi.*

**ImiGangatho yokuHlola**

Sikwazi oku xa umfundi ekwazi uku:

- phonononga iimpawu eziphambili zeetekisi, echaza kananjalo nendlela eziphuhlisa ngayo intsingiselo (*ezi mpawu akufuneki zisetyenziswe zizimele zodwa*):
 - * iitekisi zoqhagamshelwano nezoyilo:
 - chonga, aze achaze injongo, isakhiwo nokusetyenziswa kolwimi kwiitekisi, kwikharithulam iphela, njengeengxelo, iinkqubo, ukubalisa kwakhona, iinkcazo, iinkcazelo, kunye neenkukacha zokwenza into ethile;
 - chonga, aze achaze ifuthe lobugcisa obusetyenzisiweyo, obunjengeentlobo zefonti neesayizi, izihloko nezihlokwana ezisetyenziswayo xa kuchwethezwa, naxa kushicilelwa;
 - * iitekisi zoncwadi:
 - inoveli, ibalana elifutshane, uncwadi lwemveli, ilivo elifutshane:*
 - chaza ngokukhula kwesakhiwo sebali, isakhiwana sebali, impixano, abalinganiswa kunye nendima edlalwa ngumbalisi, apho kufaneleke khona;
 - chonga, aze anike inkcazo malunga nemiyalezo kunye nemixholo, aze ayinxulumanise nezicatshulwa ezikhethiweyo kwitekisi iphela;

IBanga le-11

B

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- phonononga, aze ahluze iimpawu eziphambili zeetekisi, echaza kananjalo nendlela eziphuhlisa ngayo intsingiselo (*ezi mpawu akufuneki zisetyenziswe zizimele zodwa*):

* iitekisi zoqhagamshelwano nezoyilo:

- chonga, aze achaze injongo, isakhiwo, nokusetyenziswa kolwimi kwiitekisi, kwikharithulam iphela, njengeengxelo, iinkqubo, ukubalisa kwakhona, iinkcazo iinkcazelo, kunye neenkukacha zokwenza into ethile;
- chonga, aze ahluze ifuthe lobugcisa obusetyenzisiweyo, obunjengeentlobo zefonti neesayizi, izihloko nezihlokwana ezisetyenziswayo xa kuchwethezwa, naxa kushicilelwa.

* iitekisi zoncwadi:

inoveli, ibalana elifutshane, uncwadi lwemveli, ilivo elifutshane:

- cazulula ukukhula kwesakhiwo sebali, isakhiwana sebali, impixano, abalinganiswa kunye nendima edlalwa ngumbalisi, apho kufaneleke khona;
- fumana intsingiselo, aze ahluze imiyalezo kunye nemixholo, aze ayinxulumanise nezicatshulwa ezikhethiweyo kwitekisi iphela;

IBanga le-12

B

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- phonononga, aze ahluze iimpawu eziphambili zeetekisi, echaza kananjalo nendlela eziphuhlisa ngayo intsingiselo (*ezi mpawu akufuneki zisetyenziswe zizimele zodwa*):

* iitekisi zoqhagamshelwano nezoyilo:

- chonga, aze achaze injongo, isakhiwo, nokusetyenziswa kolwimi kwiitekisi, kwikharithulam iphela, njengeengxelo, iinkqubo, ukubalisa kwakhona, iinkcazo, iinkcazelo, kunye neenkukacha zokwenza into ethile;
- chonga, aze ahluze ifuthe lobugcisa obusetyenzisiweyo, obunjengeentlobo zefonti neesayizi, izihloko nezihlokwana ezisetyenziswayo xa kuchwethezwa, naxa kushicilelwa.

* iitekisi zoncwadi:

inoveli, ibalana elifutshane, uncwadi lwemveli, ilivo elifutshane:

- cazulula ukukhula kwesakhiwo sebali, isakhiwana sebali, impixano, abalinganiswa kunye nendima edlalwa ngumbalisi, apho kufaneleke khona;
- fumana intsingiselo, aze ahluze imiyalezo kunye nemixholo, aze ayinxulumanise nezicatshulwa ezikhethiweyo kwitekisi iphela;

IBanga le-10

B

F

IsiPhumo sokuFunda sesi-2
(Kusaqhutywa)

Ukufunda nokulolonga

*Umfundi uyakwazi ukufunda nokulolonga,
ngenjongo yokuqonda nokukhangela ngeliso
elibukhali, esabela kuluhlu olubanzi lweetekisi.*

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- chaza indlela imvelaphi, kunye nemo-ntlalo ezinxulumene ngayo nomlinganiswa kunye/okanye nomxholo;
- chonga imo yomphefumlo wombhali, ukuhambelana kweziganeko ngokwamaxesha, kunye nesiphelo.

*isihobe (kubandakanya nezibongo
zomthonyama):*

- chaza indlela ukhetho-magama, imifanekiso-ntelekelelo kunye nezixhobo zesandi eziyiphembelela ngayo imo yomphefumlo wembongi, intsingiselo kunye nomxholo;
- chaza indlela umqolo kunye nokwakheka kwezitanga, imvano-siphelo, isingqisho kunye nokusebenzisa iziphumlisi, okuyiphembelela ngayo intsingiselo.

*idrama nokufunda ngomboniso bhanya-
bhanya:*

- chaza ngonxulumano oluphakathi kwengxoxo kunye nentshukumo, abalinganiswa kunye nomxholo;
- chaza isakhiwo sebali, isakhiwana sebali, ukubunjwa kwabalinganiswa, impixano, kunye nenjongo yedrama;
- chonga isakhiwo sedrama, aze afumane intsingiselo yemiyalelo yaseqongeni.

IBanga le-11

B

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- hluza indlela imvelaphi, kunye nemo-ntlalo ezinxulumene ngayo nomlinganiswa kunye/okanye nomxholo;
- fumana intsingiselo yemo yomphefumlo wombhali, ukuhambelana kweziganeko ngokwamaxesha, ukuphanjwa yindlela izinto ezisuke zahamba ngayo bekungalindelekanga ngolo hlobo, kunye nesiphelo.

isihobe (kubandakanya nezibongo zomthonyama):

- chaza indlela ukhetho-magama, imifanekiso-ntelekelelo kunye nezixhobo zesandi eziyiphembelela ngayo imo yomphefumlo wembongi, intsingiselo kunye nomxholo;
- chaza indlela umqolo kunye nokwakheka kwezitanga, imvano-siphelo, isingqisho, kunye nokusebenzisa iziphumlisi, okuyiphembelela ngayo intsingiselo.

idrama nokufunda ngomboniso bhanya-bhanya:

- cazulula ingxoxo nentshukumo, nokuzalana kwazo nomlinganiswa kunye nomxholo;
- hluza isakhiwo sebali, isakhiwana sebali, ukubunjwa kwabalinganiswa, impixano, injongo yedrama kunye nesigqebeliso sedrama;
- fumana intsingiselo, aze achaze isakhiwo sedrama, kunye nemiyalelo yaseqongeni.

IBanga le-12

B

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- hluza indlela imvelaphi, kunye nemo-ntlalo ezinxulumene ngayo nomlinganiswa kunye/okanye nomxholo;
- fumana intsingiselo yemo yomphefumlo wombhali, ukuhambelana kweziganeko ngokwamaxesha, ukuphanjwa yindlela izinto ezisuke zahamba ngayo bekungalindelekanga ngolo hlobo, kunye nesiphelo.

isihobe (kubandakanya nezibongo zomthonyama):

- cazulula indlela ukhetho-magama, imifanekiso-ntelekelelo kunye nezixhobo zesandi eziyiphembelela ngayo imo yomphefumlo wembongi, intsingiselo kunye nomxholo;
- chaza indlela umqolo kunye nokwakheka kwezitanga, imvano-siphelo, isingqisho, kunye nokusebenzisa iziphumlisi, okuyiphembelela ngayo intsingiselo.

idrama nokufunda ngomboniso bhanya-bhanya:

- cazulula ingxoxo nentshukumo, nokuzalana kwazo nomlinganiswa kunye nomxholo;
- hluza isakhiwo sebali, isakhiwana sebali, ukubunjwa kwabalinganiswa, impixano, injongo yedrama kunye nesigqebeliso sedrama;
- fumana intsingiselo, aze achaze, ahluze isakhiwo sedrama, kunye nemiyalelo yaseqongeni.

IBanga le-10

B

F

IsiPhumo sokuFunda sesi-2
(Kusaqhutywa)

Ukufunda nokulolonga

*Umfundi uyakwazi ukufunda nokulolonga,
ngenjongo yokuqonda nokukhangela ngeliso
elibukhali, esabela kuluhlu olubanzi lweetekisi.*

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- * iitekisi ezibonwayo, eziviwayo
nezisebenzisa izixhobo ezininzi
zokuqhagamshelana:
*ukufunda ngomboniso bhanya-bhanya,
umabonakude kunye nerediyo-drama:*
 - chonga, aze achaze umyalezo nomxholo,
kunye nendlela onefuthe ngayo kwitekisi
leyo;
 - chaza ngeendlela zokusetyenziswa
kwezixhobo ezibonwayo, eziviwayo
neziviwa –zibonwa,
njengokusetyenziswa kombala, umbhalo-
ngcaciso, ukwakheka, ingxoxo, umculo,
isandi, ukusebenzisa izinto
zokukhanyisa, ukuhlela, ukuqola
(ukufreyima), izimbo zokufota, ubugcisa
bekhamera/isithatha- mifanekiso,
intshukumo yekhamera,
ukunkqenkqezisa phambili
nokundyondyisa emva ngabom.

IBanga le-11

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- * iitekisi ezibonwayo, eziviwayo nezisebenzisa izixhobo ezininzi zokuqhagamshelana:
ukufunda ngomboniso bhanya-bhanya, umabonakude kunye nerediyo-drama:
 - chonga, aze acazulule umyalezo nomxholo, kunye nendlela onefuthe ngayo kwitekisi leyo;
 - hluzisa ifuthe lobugcisa lezokubonwayo, eziviwayo, neziviwa –zibonwa, njengokusetyenziswa kombala, umbhalo-ngcaciso, ukwakheka, ingxoxo, umculo, isandi, ukusebenzisa izinto zokukhanyisa, ukuhlela, ukuqola (ukufreyima), izimbo zokufota, ubugcisa bekhamera/isithatha-mifanekiso, intshukumo yekhamera, ukunkqenqezisa phambili nokundyondyisa emva ngabom.

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- * iitekisi ezibonwayo, eziviwayo nezisebenzisa izixhobo ezininzi zokuqhagamshelana:
ukufunda ngomboniso bhanya-bhanya, umabonakude kunye nerediyo-drama:
 - chonga, aze acazulule umyalezo nomxholo, kunye nendlela ezibunjwe zadityaniswa ndawonye ngayo, kuzo zonke iimeko zetekisi;
 - hluzisa ifuthe lobugcisa lezokubonwayo, eziviwayo, neziviwa –zibonwa, njengokusetyenziswa kombala, umbhalo-ngcaciso, ukwakheka, ingxoxo, umculo, isandi, ukusebenzisa izinto zokukhanyisa, ukuhlela, ukuqola (ukufreyima), izimbo zokufota, ubugcisa bekhamera/isithatha-mifanekiso, intshukumo yekhamera, ukunkqenqezisa phambili nokundyondyisa emva ngabom.

IBanga le-10

B

F

IsiPhumo sokuFunda sesi-3

Ukubhala nokunikezela

Umfundi uyakwazi ukubhala nokunikezela ngakubhalileyo ngokoluhlu olubanzi lweenjongo, nabantu abafumana ulwazi, esebenzisa imigaqo yolwimi neefomathi ezifanelekileyo, kwimixholo eyahluka-hlukeneyo.

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa isakhono sokucwangcisa xa ebhalela injongo ethile, abantu abafumana ulwazi, kunye nomxholo:
 - chaza iimfuno zemisebenzi eyahlukeneyo;
 - chonga abantu abafumana ulwazi ekujoliswe kubo, kwaneyona njongo iyiyo, njengokubalisa, ukonwabisa, ukucenga ngenjongo yokuba ubani avume, ukuveza nokuxhasa iimbono, ukuchaza, ukwazisa, ukucazulula, ukucacisa, nokulawula ngobuchule bokuqhatha/bobuqhetseba;
 - chonga, aze achaze iintlobo zeetekisi eziza kuvezwa, ezinjengezokuthelekelela okusengqondweni, ezinika ulwazi, iitekisi zoyilo, ezoqhagamshelwano, nezisebenzisa iindlela ngeendlela zokuqhagamshelana;
 - thatha isigqibo, aze asebenzise isimbo, indlela abalisa ngayo umbhali, kunye nesakhiwo esifanelekileyo seetekisi;
 - phanda ngezihloko ezithathwe kwiintlobo ngeentlobo zemithombo yolwazi, aze abhale phantsi iziphumo zophando;
 - fumana, fikelela, khetha, lungisa kakuhle, aze ahlanganise idatha esemxholweni, ethathwe kwiintlobo ngeentlobo zemithombo yolwazi;

IBanga le-11

B

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa isakhono sokucwangcisa xa ebhalela injongo ethile, abantu abafumana ulwazi, kunye nomxholo:
 - chaza iimfuno zemisebenzi enikiweyo ekumgangatho ophezulu;
 - chonga abantu abafumana ulwazi ekujoliswe kubo, kwaneyona njongo iyiyo, njengokubalisa, ukonwabisa, ukucenga ngenjongo yokuba ubani avume, ukuveza nokuxhasa iimbono, ukuchaza, ukwazisa, ukucazulula, ukucacisa, nokulawula ngobuchule bokuqhatha/bobuqhetseba;
 - chonga, aze achaze iintlobo zeetekisi eziza kuvezwa, ezinjengezokuthelekelela okusengqondweni, ezinika ulwazi, iitekisi zoyilo, ezoqhagamshelwano, nezisebenzisa iindlela ngeendlela zokuqhagamshelana;
 - thatha isigqibo, aze asebenzise isimbo, indlela abalisa ngayo umbhali, kunye nesakhiwo esifanelekileyo seetekisi;
 - phanda ngokuzimela, izihloko ezintsonkothileyo ezithathwe kwiintlobo ezibanzi zemithombo yolwazi, aze abhale phantsi iziphumo zophando;
 - fumana, fikelela, khetha, lungisa kakuhle, aze ahlanganise ngokuzimela idatha esemxholweni kwiintlobo ngeentlobo ezibanzi zemithombo yolwazi;

IBanga le-12

B

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa isakhono sokucwangcisa xa ebhalela injongo ethile, abantu abafumana ulwazi, kunye nomxholo:
 - chaza iimfuno zemisebenzi enikiweyo ekumgangatho ophezulu;
 - chonga abantu abafumana ulwazi ekujoliswe kubo, kwaneyona njongo iyiyo, njengokubalisa, ukonwabisa, ukucenga ngenjongo yokuba ubani avume, ukuveza nokuxhasa iimbono, ukuchaza, ukwazisa, ukucazulula, ukucacisa, nokulawula ngobuchule bokuqhatha/bobuqhetseba;
 - chonga, aze achaze iintlobo zeetekisi eziza kuvezwa, ezinjengezokuthelekelela okusengqondweni, ezinika ulwazi, iitekisi zoyilo, ezoqhagamshelwano, nezisebenzisa iindlela ngeendlela zokuqhagamshelana;
 - thatha isigqibo, aze asebenzise isimbo, indlela abalisa ngayo umbhali, kunye nesakhiwo esifanelekileyo seetekisi;
 - phanda ngokuzimela, izihloko ezintsonkothileyo ezithathwe kwiintlobo ezibanzi zemithombo yolwazi, aze abhale phantsi iziphumo zophando ngokuchanekileyo;
 - fumana, fikelela, khetha, lungisa kakuhle, aze ahlanganise ngokuzimela idatha esemxholweni kwiintlobo ngeentlobo ezibanzi zemithombo yolwazi;

IBanga le-10

B

F

**IsiPhumo sokuFunda sesi-3
(Kusaqhutywa)****Ukubhala nokunikezela**

Umfundi uyakwazi ukubhala nokunikezela ngakubhalileyo ngokoluhlu olubanzi lweenjongo, nabantu abafumana ulwazi, esebenzisa imigaqo yolwimi neefomathi ezifanelekileyo, kwimixholo eyahluka-hlukeneyo.

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- guqula ulwazi oluchongiweyo, elususa kwimo ethile, eluguqulela kwenye, njengaxa eguqula ulwazi elususa kwimo yegrafu, elusa kwimo yomhlathi;
- veza izimvo ezihambelanayo, aze azilungise kakuhle, ngokusebenzisa ubuchule obunjengesicwangciso-zimvo, isazobe (idayagram), uluhlu lwamagama asisiseko, nemizobo ebonisa ukulandelelana kweziganeko;
- sebenzisa ukhetho lweziqalelo zokubonwayo nezoyilo, ngokufanelekileyo.

IBanga le-11

B

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- guqula uluhlu lolwazi, elususa kwimo ethile, eluguqulela kwenye, njengaxa eguqula ulwazi elususa kwimo yegrafu, elusa kwimo yomhlathi;
- veza izimvo ezihambelanayo, aze azilungise kakuhle, ngokusebenzisa ubuchule obunjengesicwangciso-zimvo, isazobe (idayagram), uluhlu lwamagama asisiseko, nemizobo ebonisa ukulandelelana kweziganeko;
- sebenzisa uluhlu lweziqalelo zokubonwayo nezoyilo, ngokufanelekileyo.

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- guqula uluhlu olubanzi lolwazi, elususa kwimo ethile, eluguqulela kwenye, njengaxa eguqula ulwazi elususa kwimo yegrafu, elusa kwimo yomhlathi;
- veza izimvo ezihambelanayo, aze azilungise kakuhle, ngokusebenzisa ubuchule obunjengesicwangciso-zimvo, isazobe (idayagram), uluhlu lwamagama asisiseko, nemizobo ebonisa ukulandelelana kweziganeko;
- sebenzisa uluhlu lweziqalelo zokubonwayo nezoyilo, ngokufanelekileyo.

IBanga le-10

B

F

IsiPhumo sokuFunda sesi-3
(Kusaqhutywa)

Ukubhala nokunikezela

Umfundi uyakwazi ukubhala nokunikezela ngakubhalileyo ngokoluhlu olubanzi lweenjongo, nabantu abafumana ulwazi, esebenzisa imigaqo yolwimi neefomathi ezifanelekileyo, kwimixholo eyahluka-hlukeneyo.

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ukusetyenziswa kobugcisa kwanobuchule bokubhala, xa esenza iidrafti zokuqala:
 - sebenzisa izimvo ezingundoqo kunye nezixhasayo, ezivela kuyilo-nkqubo;
 - linga ngokusebenzisa ifomathi kunye nesimbo ngeenjongo zokuyila;
 - chonga, aze asebenzise ngokufanelekileyo izixhobo ezikhethiweyo ezibonisa isimbo, nezixhobo ezidlwengula umxhelo, njengolwimi oluzekelisayo, uchongo-magama, inkcazelo ecacileyo, iimbono kunye nesimbo sakhe, ithowuni, imiqondiso, umbala, indlela izinto ezithile ezilungelelaniswe ngayo, kunye nesandi;
 - sebenzisa iintlobo ngeentlobo zezivakalisi ezahlukeneyo kunye nezivakalisi ezibude kwanezakhiwo zazo ezahlukeneyo;
- sebenzisa imigaqo yokubhala imihlathi, ukuqinisekisa ukuhambelana kwezimvo, ngokusebenzisa izivakalisi eziyintloko, intshayelelo kunye nesiphelo, ukulandelelana kwemihlathi ngendlela eqiqisisiweyo, nebonisa isizathu nesiphumo, uthelekiso nochasaniso;
- sebenzisa izihlanganisi, izivumelanisi, izimelabizo, kunye nezihlomelo, ukuqinisekisa ukunamathelana kwezimvo.

IBanga le-11

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ukusetyenziswa kobugcisa nobuchule bokubhala obukumgangatho ophezulu, xa esenza iidrafti zokuqala:
 - sebenzisa izimvo ezingundoqo kunye nezixhasayo, ezivela kuyilo-nkqubo ngokufezekileyo;
 - linga ngokusebenzisa ifomathi kunye nesimbo ngeenjongo zokuyila;
 - chonga, aze asebenzise ngokufanelekileyo uluhlu lwezixhobo ezibonisa isimbo, nezixhobo ezidlwengula umxhelo, njengolwimi oluzekelisayo, uchongo-magama, inkcazelo ecacileyo, iimbono kunye nesimbo sakhe, ithowuni, imiqondiso, umbala, indlela izinto ezithile ezilungelelaniswe ngayo, kunye nesandi;
 - sebenzisa ngokufezekileyo iintlobo ngeentlobo ezininzi zezivakalisi ezahlukeneyo, kunye nezivakalisi ezibude kwanezakhiwo zazo ezahlukeneyo;
 - sebenzisa imigaqo yokubhala imihlathi ngokuchanekileyo, ukuqinisekisa ukuhambelana kwezimvo, ngokusebenzisa izivakalisi eziyintloko, intshayelelo, kunye nesiphelo, ukulandelelana kwemihlathi ngendlela eqiqisisiweyo, nebonisa isizathu nesiphumo, uthelekiso nochasaniso;
 - sebenzisa izihlanganisi, izivumelanisi, izimelabizo, izihlomelo, ukuqinisekisa ukunamathelana kwezimvo.

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- bonakalisa ukusetyenziswa kobugcisa nobuchule bokubhala obukumgangatho ophezulu, xa esenza iidrafti zokuqala:
 - sebenzisa izimvo ezingundoqo kunye nezixhasayo, ezivela kuyilo-nkqubo, ngokufezekileyo;
 - linga ngokusebenzisa ifomathi kunye nesimbo ngeenjongo zokuyila;
 - chonga, aze asebenzise ngokufanelekileyo uluhlu olubanzi lwezixhobo ezibonisa isimbo, nezixhobo ezidlwengula umxhelo, njengolwimi oluzekelisayo, uchongo-magama, inkcazelo ecacileyo, iimbono kunye nesimbo sakhe, ithowuni, imiqondiso, umbala, indlela izinto ezithile ezilungelelaniswe ngayo, kunye nesandi;
 - sebenzisa iintlobo ngeentlobo ezininzi zezivakalisi ezahlukeneyo, kunye nezivakalisi ezibude kwanezakhiwo zazo ezahlukeneyo, ngenjongo yokuveza impembelelo ethile;
 - sebenzisa imigaqo yokubhala imihlathi ngokuchanekileyo, ukuqinisekisa ukuhambelana kwezimvo, ngokusebenzisa izivakalisi eziyintloko, intshayelelo, kunye nesiphelo, ukulandelelana kwemihlathi ngendlela eqiqisisiweyo, nebonisa isizathu nesiphumo, uthelekiso nochasaniso;
 - sebenzisa izihlanganisi, izivumelanisi, izimelabizo, izihlomelo, ukuqinisekisa ukunamathelana kwezimvo.

IBanga le-10

B

F

IsiPhumo sokuFunda sesi-3
(Kusaqhutywa)

Ukubhala nokunikezela

Umfundi uyakwazi ukubhala nokunikezela ngakubhalileyo ngokoluhlu olubanzi lweenjongo, nabantu abafumana ulwazi, esebenzisa imigaqo yolwimi neefomathi ezifanelekileyo, kwimixholo eyahluka-hlukeneyo.

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- camngca, acazulule, ahluze umsebenzi wakhe, ethathela ingqalelo izimvo zabanye, enikezela ngemveliso yobhalo lwakhe lokugqibela:
 - sebenzisa ikhrayitheriya, esenzela ukuhluzisa iimbalo zakhe nezabanye ngokupheleleyo, ngeenjongo zokuphucula okubhaliweyo;
 - camngca ngesakhiwo esipheleleyo setekisi, esenzela ukuphucula ukuhambelana nokunamathelana kwezimvo;
 - cinga kwakhona ukuba ingaba umxholo, isimbo, irejista, kunye neziphumo zizifanele na iinjongo, abantu abafumana ulwazi, kunye nomxholo;
 - hlala kwimbono/ingcinga yakhe kunye neengxoxo zakhe, ebonisa ukuzithemba okukhulayo;
 - cokisa kakuhle uchongo-magama, nesakhiwo sezivakalisi nesemihlathi, achwethele bucala amagama ambolombini, imilebelele yezivakalisi, amagama asetyenzisiweyo angafuneki nganto, intetho engekho sikweni, ulwimi oluhlaselayo, ijagoni, nemalapropizim;
- bonakalisa ubuntununtunu kumalungelo oluntu, nakwimiba yezentlalo, yezenkubeko, yezokusingqongileyo, kunye nemiba yezinto ezisesikweni ezifana nesini, ubuhlanga, ubulwelwe, ubudala, iwonga, indlala, indlela yokuhlala, imvelaphi yobuhlanga, ezenkolo, imiba yokusebenzisana nelizwe ngokubanzi, imiba ye-NG ne-GL, kunye nezinye izifo;

IBanga le-11



ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- camngca, acazulule, ahluze umsebenzi wakhe, ethathela ingqalelo izimvo zabanye, enikezela ngemveliso yobhalo lwakhe lokugqibela:
 - sebenzisa ikhrayitheriya, esenzela ukuhluzisa iimbalo zakhe nezabanye ngokupheleleyo, ngeenjongo zokuphucula okubhaliweyo;
 - cazulula isakhiwo esipheleleyo setekisi, ngeenjongo zokuphucula okubhaliweyo;
- vavanya ukuba ingaba umxholo, isimbo sokubhala, irejista kunye neziphumo zizifanele na iinjongo, abantu abafumana ulwazi, kunye nomxholo;
- zimela izimvo kunye/okanye iimboniswano zakhe kwiingxoxo, ngokuzithemba;
- cokisa kakuhle uchongo-magama, isakhiwo sezivakalisi kunye nesemihlathi, achwethele bucala amagama ambolombini, imilembelele yezivakalisi, amagama asetyenzisiweyo angafuneki nganto, intetho engekho sikweni, ulwimi oluhlaselayo, ijagoni, nemalapropizim;
- bonakalisa ubuntununtunu kumalungelo oluntu, nakwimiba yezentlalo, yezenkubeko, yezokusingqongileyo, kunye nemiba yezinto ezisesikweni ezifana nesini, ubuhlanga, ubulwelwe, ubudala, iwonga, indlala, indlela yokuhlala, imvelaphi yobuhlanga, ezenkolo, ilizwe jikelele, imiba ye-NG ne-GL, kunye nezinye izifo;

IBanga le-12



ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- camngca, acazulule, ahluze umsebenzi wakhe, ethathela ingqalelo izimvo zabanye, enikezela ngemveliso yobhalo lwakhe lokugqibela:
 - sebenzisa ikhrayitheriya, esenzela ukuhluzisa iimbalo zakhe nezabanye ngokupheleleyo, ngeenjongo zokuphucula okubhaliweyo;
 - cazulula isakhiwo esipheleleyo setekisi, ngeenjongo zokuphucula okubhaliweyo;
- vavanya ukuba ingaba umxholo, isimbo sokubhala, irejista kunye neziphumo zizifanele na iinjongo, abantu abafumana ulwazi, kunye nomxholo;
- zimela izimvo kunye/okanye iimboniswano zakhe kwiingxoxo, ngokuzithemba, nangobuchule;
- cokisa kakuhle uchongo-magama, isakhiwo sezivakalisi kunye nesemihlathi, achwethele bucala amagama ambolombini, imilembelele yezivakalisi, amagama asetyenzisiweyo angafuneki nganto, intetho engekho sikweni, ulwimi oluhlaselayo, ijagoni, nemalapropizim;
- bonakalisa ubuntununtunu kumalungelo oluntu, nakwimiba yezentlalo, yezenkubeko, yezokusingqongileyo, kunye nemiba yezinto ezisesikweni ezifana nesini, ubuhlanga, ubulwelwe, ubudala, iwonga, indlala, indlela yokuhlala, imvelaphi yobuhlanga, ezenkolo, ilizwe jikelele, imiba ye-NG ne-GL, kunye nezinye izifo;

IBanga le-10

B

F

IsiPhumo sokuFunda sesi-3
(Kusaqhutywa)

Ukubhala nokunikezela

Umfundi uyakwazi ukubhala nokunikezela ngakubhalileyo ngokoluhlu olubanzi lweenjongo, nabantu abafumana ulwazi, esebenzisa imigaqo yolwimi neefomathi ezifanelekileyo, kwimixholo eyahluka-hlukeneyo.

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- lungisa idrafti yokugqibela ngokususa iziphene, nangokuhlela umsebenzi;
- nikezela ngemveliso yokugqibela, enika ingqalelo kwisimbo esifanelekileyo, njengetekisi enikezelwa icocekile, okanye ipowusta enombala onomtsalane.

IBanga le-11

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- lungisa idrafti yokugqibela ngokususa iziphene, nangokuhlela umsebenzi;
- nikezela ngemveliso yokugqibela, enika ingqalelo kwisimbo esifanelekileyo, njengetekisi enikezelwa icocekile, okanye ipowusta enombala onomtsalane.

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- lungisa idrafti yokugqibela ngokususa iziphene, nangokuhlela umsebenzi;
- nikezela ngemveliso yokugqibela, enika ingqalelo kwisimbo esifanelekileyo, njengetekisi enikezelwa icocekile, okanye ipowusta enombala onomtsalane.

IBanga le-10

B

F

IsiPhumo sokuFunda sesi-4

Igrama, nokusetyenziswa kolwimi

Umfundi uyakwazi ukusebenzisa izakhi zolwimi, kunye nemigaqo yokusetyenziswa kolwimi ngokufanelekileyo nangokufezekileyo.

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- chonga, aze achaze iintsingiselo zamagama, awasebenzise ngokuchanekileyo kuluhlu lweetekisi:
 - sebenzisa ulwazi lwakhe loluhlu lweendlela zopelo, imithetho nemigaqo eyamkelekileyo yopelo; aze aziqokelelele uluhlu lopelo olulolwakhe;
 - sebenzisa izifinyezi nee-akhronim eziqhelekileyo;
 - sebenzisa ngokufezekileyo, isichazi-magama kunye nethesarasi ngeenjongo ezahlukeneyo, njengaxa kusenziwa uphando ngeentsingiselo zamagama, imvelaphi kunye nendlela amagama abizwa ngayo;
 - sebenzisa ulwazi lweengcambu, izimaphambili nezimamva, ukubonisa intsingiselo yoluhlu lwamagama;
 - sebenzisa isini, izininzi, nezinciphiso, ngokuchanekileyo;
 - sebenzisa iziphawuli izibaluli nezihlomelo zothlekiso ngokuchanekileyo;
 - chonga iindlela iilwimi eziboleka ngayo amagama kwezinye iilwimi, indlela amagama ayitshintsha ngayo intsingiselo ngokuhamba kwamaxesha, kwanendlela amagama amatsha aqanjwa ngayo;

IBanga le-1

B

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- chonga, aze achaze iintsingiselo zamagama, awasebenzise ngokuchanekileyo kuluhlu olubanzi lweetekisi:
 - sebenzisa ulwazi lwakhe loluhlu olongezelelekileyo lweendlela zopelo, imithetho nemigaqo eyamkelekileyo yopelo, esenzela amagama amatsha nantsonkothileyo, aze aziqokelelele uluhlu lopelo olulolwakhe;
 - sebenzisa uluhlu olubanzi lwezifinyezi nee-akhronim ngokuchanekileyo;
 - sebenzisa ngokufezekileyo isichazi-magama, kunye nethesarasi, ngeenjongo ezahlukeneyo, njengaxa kusenziwa uphando ngeentsingiselo zamagama, imvelaphi kunye nendlela amagama abizwa ngayo;
 - sebenzisa ulwazi lweengcambu, izimaphambili nezimamva, ukubonisa umsebenzi, kwakunye nentsingiselo yoluhlu lwamagama;
 - sebenzisa isini, izininzi, nezinciphiso, ngokuchanekileyo;
 - sebenzisa iziphawuli, izibaluli nezihlomelo zothelekiso ngokuchanekileyo;
 - chonga, aze achaze indlela iilwimi eziboleka ngayo amagama kwezinye iilwimi, indlela amagama ayitshintsha ngayo intsingiselo ngokuhamba kwamaxesha, kwanendlela amagama amatsha aqanjwa ngayo;

IBanga le-12

B

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- chonga, aze achaze iintsingiselo zamagama, awasebenzise ngokuchanekileyo kuluhlu olubanzi lweetekisi:
 - sebenzisa ulwazi lwakhe loluhlu olubanzi lweendlela zopelo, imigaqo nemithetho eyamkelekileyo yopelo, esenzela amagama amatsha nantsonkothileyo, aze aziqokelelele uluhlu lopelo olulolwakhe;
 - sebenzisa uluhlu olubanzi lwezifinyezi nee-akhronim ngokuchanekileyo;
 - sebenzisa ngokufezekileyo isichazi-magama, kunye nethesarasi, ngeenjongo ezahlukeneyo, njengaxa kusenziwa uphando ngeentsingiselo zamagama, imvelaphi kunye nendlela amagama abizwa ngayo;
 - sebenzisa ulwazi lweengcambu, izimaphambili nezimamva, ukubonisa umsebenzi, kwakunye nentsingiselo yoluhlu olubanzi lwamagama;
 - sebenzisa isini, izininzi, nezinciphiso, ngokuchanekileyo;
 - sebenzisa iziphawuli, izibaluli nezihlomelo zothelekiso ngokuchanekileyo;
 - chonga, aze achaze indlela iilwimi eziboleka ngayo amagama kwezinye iilwimi, indlela amagama ayitshintsha ngayo intsingiselo ngokuhamba kwamaxesha, kwanendlela amagama amatsha aqanjwa ngayo;

IBanga le-10

B

F

**IsiPhumo sokuFunda sesi-4
(Kusaqhutywa)****Igrama. nokusetyenziswa kolwimi**

*Umfundi uyakwazi ukusebenzisa izakhi zolwimi,
kunye nemigaqo yokusetyenziswa kolwimi
ngokufanelekileyo nangokufezekileyo.*

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- ahlula phakathi kwamagama antsingiselo-ninzi, oomabizwafane, kunye noomabizwahluke abaqhele ukubhidaniswa, aze abasebenzise kwiitekisi ngokuchanekileyo;
- sebenzisa izithetha-ntonye, izichasi, amagama akhiwe kwingcambu enye (ipharonimi), kunye negama elinye endaweni yebinzana, ngokuchanekileyo;

IBanga le-11

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- ahlula phakathi kwamagama antsingiselo-ninzi, oomabizwafane, kunye noomabizwahluke abaqhele ukubhidaniswa, aze abasebenzise kwiitekisi ngokuchanekileyo;
- sebenzisa uluhlu lwezithetha-ntonye, izichasi, amagama akhiwe kwingcambu enye (ipharonimi), kunye negama elinye endaweni yebinzana, ngokuchanekileyo.

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- ahlula phakathi kwamagama antsingiselo-ninzi, oomabizwafane, kunye noomabizwahluke abaqhele ukubhidaniswa, aze abasebenzise kwiitekisi ngokuchanekileyo;
- sebenzisa uluhlu olubanzi lwezithetha-ntonye, izichasi, amagama akhiwe kwingcambu enye (ipharonimi), kunye negama elinye endaweni yebinzana, ngokuchanekileyo.

IBanga le-10

B

F

IsiPhumo sokuFunda sesi-4
(Kusaqhutywa)

Igrama, nokusetyenziswa kolwimi

*Umfundi uyakwazi ukusebenzisa izakhi zolwimi,
kunye nemigaqo yokusetyenziswa kolwimi
ngokufanelekileyo nangokufezekileyo.*

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- sebenzisa izivakalisi ezakheke ngobuchule, ngendlela enika intsingiselo evakalayo nebonisa ukusebenzisa ulwimi kwintetho yemihla ngemihla:
 - chonga, aze asebenzise izigaba zentetho ezinjengezibizo, izenzi, izimelabizo, izihlanganisi, izichazi, izifanekisozwi, izihlomelo nezibanjalo, aze azisebenzise ngokuchanekileyo nangendlela enika intsingiselo evakalayo;
 - sebenzisa izakhiwo zezenzi, esenzela ukucacisa ixesha nohlobo lwesenzi ngokuchanekileyo;
 - sebenzisa imo elandulayo ngokuchanekileyo;
- sebenzisa intloko, injongosenzi kunye nesivisa ngokuchanekileyo, aze achaze nemisebenzi yazo;
- sebenzisa izivakalisi ezigatyanye ngokufanelekileyo, aze akhe izivakalisi ezimbaxa nezixandileyo esebenzisa amatyha, amabinzana kunye nezihlanganisi;
- sebenzisa izixando zezenzi kwiitekisi ngokufanelekileyo;
- sebenzisa izivakalisi zentetho ngqo, kunye nezengxelo-ntetho ngokuchanekileyo;

IBanga le-11

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- sebenzisa izivakalisi ezakheke ngobuchule, ngendlela enika intsingiselo evakalayo nebonisa ukusebenzisa ulwimi kwintetho yemihla ngemihla:
 - chonga, aze asebenzise izigaba zentetho ezinjengezibizo, izenzi, izimelabizo, izihlanganisi, izichazi, izifanekisozwi, izihlomelo nezibanjalo, aze azisebenzise ngokuchanekileyo nangendlela enika intsingiselo evakalayo;
 - sebenzisa izakhiwo zezenzi, esenzela ukucacisa ixesha nohlobo lwesenzi ngokuchanekileyo;
 - sebenzisa imo elandulayo ngokuchanekileyo;
 - sebenzisa intloko, injongosenzi kunye nesivisa ngokuchanekileyo, aze achaze nemisebenzi yazo;
 - sebenzisa izivakalisi ezigatyanye ngokufanelekileyo, aze akhe izivakalisi ezicacileyo, neziphuhlileyo, ezimbaxa nezintsokothileyo, esebenzisa amagatya, amabinzana, kunye nezihlanganisi;
 - sebenzisa izixando zezenzi ngokufanelekileyo, aze achaze umsebenzi wesixando ngasinye kwiitekisi;
 - sebenzisa izivakalisi zentetho ngqo, kunye nezengxelo- ntetho ngokuchanekileyo, esenzela isiphumo esilindelekileyo;

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- sebenzisa izivakalisi ezakheke ngobuchule, ngendlela enika intsingiselo evakalayo nebonisa ukusebenzisa ulwimi kwintetho yemihla ngemihla:
 - chonga, aze asebenzise izigaba zentetho ezinjengezibizo, izenzi, izimelabizo, izihlanganisi, izichazi, izifanekisozwi, izihlomelo nezibanjalo, aze azisebenzise ngokuchanekileyo nangendlela enika intsingiselo evakalayo;
 - sebenzisa izakhiwo zezenzi, esenzela ukucacisa ixesha nohlobo lwesenzi ngokuchanekileyo;
 - sebenzisa imo elandulayo ngokuchanekileyo;
 - sebenzisa intloko, injongosenzi kunye nesivisa ngokuchanekileyo, aze acazulule nemisebenzi yazo;
 - sebenzisa izivakalisi ezigatyanye ngokufanelekileyo, aze akhe izivakalisi ezicacileyo, neziphuhlileyo, ezimbaxa nezintsokothileyo, esebenzisa amagatya, amabinzana, kunye nezihlanganisi ngokuchanekileyo;
 - sebenzisa izixando zezenzi ngokufanelekileyo, aze acazulule umsebenzi wesixando ngasinye kwiitekisi;
 - sebenzisa izivakalisi zentetho ngqo, kunye nezengxelo- ntetho ngokuchanekileyo, esenzela isiphumo esilindelekileyo;

IBanga le-10

B

F

**IsiPhumo sokuFunda sesi-4
(Kusaqhutywa)****Igrama, nokusetyenziswa kolwimi**

*Umfundi uyakwazi ukusebenzisa izakhi zolwimi,
kunye nemigaqo yokusetyenziswa kolwimi
ngokufanelekileyo nangokufezekileyo.*

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- sebenzisa ulandelelaniso-magama kwizivakalisi ngendlela echanekileyo, aze ayiqonde nendlela olunokuyiphembelela ngayo intsingiselo;
- sebenzisa izivumelanisi ngokuchanekileyo;
- sebenzisa iziphumlisi ngokuchanekileyo, njengaxa efuna ukucacisa intsingiselo, ebonisa uzalwano olukhoyo kwigrama, ongeze nogxininiso;
- sebenzisa ulwimi oluzekelisayo olunjengezaci, ulwimi olunongiweyo, kunye namaqhalo ngokufanelekileyo.

IBanga le-11

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- sebenzisa ulandelelaniso-magama kwizivakalisi ngendlela echanekileyo, aze axoxe ngendlela olu landelelaniso-magama olunokuyiphembelela ngayo intsingiselo;
- sebenzisa izivumelanisi ngokuchanekileyo;
- sebenzisa iziphumlisi ngokuchanekileyo, nangokwenjongo ethile, njengaxa efuna ukucacisa intsingiselo, ebonisa uzalwano olukhoyo kwigrama, ongeze nogxininiso, okanye esenzela ukubonakalisa ubuciko obudlwengula umxhelo;
- sebenzisa ulwimi oluzekelisayo olunjengezaci, ulwimi olunongiweyo, kunye namaqhalo ngokufanelekileyo.

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- sebenzisa ulandelelaniso-magama kwizivakalisi ngendlela echanekileyo, aze axoxe ngendlela olu landelelaniso-magama olunokuyiphembelela ngayo intsingiselo;
- sebenzisa izivumelanisi ngokuchanekileyo;
- sebenzisa iziphumlisi ngokuchanekileyo, nangokwenjongo ethile, njengaxa efuna ukucacisa intsingiselo, ebonisa uzalwano olukhoyo kwigrama, ongeze nogxininiso, okanye esenzela ukubonakalisa ubuciko obudlwengula umxhelo;
- sebenzisa uluhlu olubanzi lolwimi oluzekelisayo olunjengezaci, ulwimi olunongiweyo, kunye namaqhalo ngokufanelekileyo.

IBanga le-10

B

F

IsiPhumo sokuFunda sesi-4
(Kusaqhutywa)

Igrama, nokusetyenziswa kolwimi

Umfundi uyakwazi ukusebenzisa izakhi zolwimi, kunye nemigaqo yokusetyenziswa kolwimi ngokufanelekileyo nangokufezekileyo.

C

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- khulisa ulwazi olunzulu lokusebenzisa ulwimi ngokuqiqisisa:
 - chonga intsingiselo yentsusa/yengcalo, yokunxulunyaniswa, kwanerheshayo;
 - chonga indlela imiyalezo efihlakeleyo nethiwe pahaha, okuxabisekileyo neendlela ezijongwa ngayo izinto, ethi ibonise ngayo imeko yesithethi/yofumana ulwazi/yofundayo/yomphononongi;
 - chonga, aze acele umngeni kulwimi olunomtsalane oluthambekela ecaleni, kunye nengcinga enye esoloko isetyenziswa njalo xa kuthethwa ngento ethile, ulwimi oluchukumisayo, olucengayo ngenjongo yokuba ubani avume, nolwimi olujija ingqondo, ukuze avelise ezinye iindlela zokucacisa uluvo.

IBanga le-11

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- khulisa ulwazi olunzulu lokusebenzisa ulwimi ngokuqiqisisa:
 - chaza intsingiselo yentsusa/yengcalo, yokunxulunyaniswa, kwanerheshayo;
 - cazulula, aze achaze indlela ethi imiyalezo efihlakeleyo, nethiwe pahaha, izinto ezixabisekileyo, neendlela ezijongwa ngayo izinto, ibonise ngayo imeko yesithethi, yofumana ulwazi/yofundayo/ yomphononongi;
 - chonga, aze acele umngeni kulwimi olunomtsalane othambekela ecaleni, kunye nengcinga enye esoloko isetyenziswa njalo xa kuthethwa ngento ethile, ulwimi oluchukumisayo, olucengayo ngenjongo yokuba ubani avume, nolwimi olujija ingqondo, ukuze avelise ezinye iindlela zokucacisa uluvo;

IBanga le-12

B**C**

ImiGangatho yokuHlola

Sikwazi oku xa umfundi ekwazi uku:

- khulisa ulwazi olunzulu lokusebenzisa ulwimi ngokuqiqisisa:
 - cazulula, aze achaze intsingiselo yentsusa/yengcalo, yokunxulunyaniswa, kwanerheshayo;
 - cazulula, aze achaze indlela ethi imiyalezo efihlakeleyo, nethiwe pahaha, izinto ezixabisekileyo neendlela ezijongwa ngayo izinto, ibonise ngayo imeko yesithethi, yofumana ulwazi/yofundayo/ yomphononongi;
 - chonga, aze acele umngeni ngobuchule kulwimi olunomtsalane othambekela ecaleni, kunye nengcinga enye esoloko isetyenziswa njalo xa kuthethwa ngento ethile, ulwimi oluchukumisayo, olucengayo ngenjongo yokuba ubani avume, nolwimi olujija ingqondo, ukuze avelise, aze akhuthaze ezinye iindlela zokucacisa uluvo;



UMONGO KUNYE NEEMKO ZOKUFIKELELA KWIMIGANGATHO YOKUHLOLA

Kweli candelo umongo kunye neemeko zinikwe ngenjongo yokuncedisa ekufikeleleni kwimigangatho yokuhlola. Umongo obonisiweyo kufuneka usetyenziswe ngohlobo apha oluya kuncedisana nabafundi xa beqhubela phambili kwindlela yokuphumeza iziphumo zokuFunda. Umongo onikiweyo mawusetyenziselwe ukuncedisana nendlela yokufikelela kwiziphumo zokuFunda, kodwa oku akuthethi ukuba sisiphelo somakufundiswe. Iimeko ezinikwe njengengebiso ziya kwenza ukuba umongo uzinziswe kwiimeko ezineentsingiselo kubafundi, ngale ndlela ziya kuncedisa ekufundeni nasekufundiseni. Utitshala kufuneka athathe ingqalelo, aze asebenzise iimeko zeendawo eziqhelekileyo, ingezizo kuphela ezi zibonise apha, kodwa kongezwe nezo ezinokufaneleka kumava anawo umfundi. Xa umongo kunye nemeko ulungelelaniswe nokufikelela kwimigangatho yokuhlola, inika isakhelo sokuphuhlisa iinkqubo zokuFunda. Izikhokelo zeeNkqubo zokuFunda zinika inkcukacha ethe kratya malunga nalo mbandela.

Ukusetyenziswa kweetekisi xa kufundiswa ulwimi

Xa kusetyenziswa igama ‘itekisi’, kwiNkcazelo yeKharithyulam yeSizwe yeeLwimi, eli gama linentsingiselo ebanzi, ebandakanya zonke iintlobo zokusebenzisa ulwimi, ukuthetha, ukubhala, izixhobo ezibonwayo, eziviwayo, eziviwa – zibonwa kunye nezixhobo ezininzi zoqhagamshelwano. Kuko konke ukufundiswa kolwimi, itekisi zingasetyenziswa njengesiqalo, kanti ezinye iindidi zweetekisi ziya kwakhiwa njengemveliso yenkqubo. Imigangatho yokuhlola ekhethelwe elo banga iya kubonakalisa ukuqhubela phambili ngokusebenzisa nokwakha itekisi eziya zintsonkotha ngakumbi, ukusukela kwibanga le-10 ukuya kwibanga le-12. Iitekisi ezilula kunye nezintsonkothileyo, zisisiseko sokuqhubela phambili kuzo zonke iilwimi.

Iitekisi ke ngoko, ziyintsukaphi ‘yomongo’ kunye ‘nemeko’ yokunxibelelanisa nokunxulumanisa ukufundwa nokufundiswa kweelwimi.

Uluhlu olupheleleyo lweetekisi ezisetyenziswayo nezakhiwayo kufuneka lumtyhilele umfundi:

- kwizakhelo ezityebileyo nezifanelekileyo zentlalo, zenkcubeko nezembali ezithi ziphuhlise ulwazi malunga nelifa lolwimi;
- imixholo ecela umngeni nevuselelayo, ephuhlisa ulwazi olunzulu lwezinto ezixabisekileyo, kwakunye nokuxabisa imibandela ebalulekileyo yentlalo, nenkcubeko, kwakunye nemikhwa esesikweni nefanelekileyo kubomi babafundi boMzantsi Afrika;
- kuluhlu olubanzi lweendlela abantu ababona ngayo izinto;
- kwimizekelo yolwimi olubhaliweyo noluthethwayo noluneentlobo ngeentlobo zezakhiwo zolwimi, ukunceda umfundi ukuba akhulise ukusetyenziswa kolwimi ngokuchanekileyo nangokufanelekileyo;
- kucazululo lokubona ngaso linye, ukukelelela calanye kunye nentetho eqakayo, ukwakha ukucinga okunzulu;
- kulwimi olucengayo nolusetyenziswa ngendlela ebonakalisa ubuchule bobuqhetseba;
- kukruthakruthwano ngamandla phakathi kweelwimi;
- kuphuhliso lokuqonda ngabantu abafumana ulwazi, injongo nomxholo, ngokusebenzisa imo, imvakalozwi kunye namagama asetyenziswa ngabantu abasendaweni ethile ngokufanelekileyo;

- kwiimpawu neziqalelo zoluhlu olubanzi lweetekisi, kuqukwa neetekisi zoncwadi;
- kwiziqalelo ezibonwayo, eziviwayo, neziviwa-zibonwa;
- kwiintlobo ngeentlobo zesimbo, nezixhobo zesimbo ezifana noluhlu olubanzi lolwimi, njengeendidi ezahlukileyo zolwimi oluzekelisayo noluyilayo.

Inkqubo yokufunda ulwimi ngokusekwe kwiitekisi, kunye nale yokufunda ulwimi ngokulusebenzisa, zixhomekeke kukusetyenziswa rhoqo nokwakhiwa kweetekisi.

Indlela yokufunda ulwimi ngokusekwe kwiitekisi, iphonononga indlela iitekisi ezisebenza ngayo. Injongo yokufundisa ngokusekwe kwiitekisi, kukwenza ukuba abafundi babe ngabafundi abanobuchule, abanokuzithemba, babe ngabafundi abahlalutya abakufundayo ngobuchule, ababhali, ababukeli, nabayili beetekisi. Oku kubandakanya ukuphulaphula, ukufunda, ukubukela nokucazulula iitekisi ukuze umfundi aqonde indlela ezakhiwe ngayo, kwanokuba liyinina ifuthe lazo. Le ndlela yokufundisa egxininisa kwiitekisi, ibandakanya ukuvezwa kweetekisi ezahlukeneyo, kusenzelwa iinjongo, nabantu abathile abafumana ulwazi. Le ndlela yakhiwa ngokuqondakala kwendlela iitekisi ezakheke ngayo.

Indlela yokufunda ulwimi ngokulusebenzisa ithetha ukuba xa efunda ulwimi, umfundi kufuneka abekwe kumathuba okulusebenzisa ulwimi olo, anikwe namathuba okuziqhelisa okanye ukwakha ulwimi ngokunxibelelana ngeenjongo zemiba yasentlalweni okanye kumsebenzi owenziwayo. Ukufundwa kolwimi kufuneka, kube yinkqubo yendalo ezenzekelayo engekho sikweni, ize ke le nkqubo iziswe kwigumbi lokufundela, apho bufundelwa khona ubuchule bokwazi ukufunda okanye ukulolonga, ukubhala nokunikezela ngento ebhaliweyo, apha ke ulwimi lufundwa ngendlela 'yendalo' – abafundi bakwazi ukufunda ngokuthi amaxesha amaninzi bafunde, kananjalo bafunda ukubhala ngokubhala amaxesha amaninzi.

Ukuqondwa kweendlela iitekisi ezakhiwe ngazo

Iitekisi zakhiwe phantsi kwemixholo ethile, kugcinwe engqondweni iinjongo kwanabantu abafumana ulwazi. Iindidi ezahlukeneyo zeetekisi zinemisebenzi eyahlukeneyo, yaye zilandela imigaqo ethile yendlela izakhi zolwimi ezisetyenziswa ngayo, malunga nesakhiwo, isimbo, igrama, isigama kunye nesiqulatho. Zonke ezi zinto kuthiwa **ziintlobo zeetekisi**. Abafundi kufuneka bakwazi ukuziqonda kakuhle, kananjalo bakwazi ukwakha uluhlu lweendidi ngeendidi ezahlukeneyo zeetekisi.

Iitekisi zikwabonakalisa imixholo emalunga nenkcubeko nezopolitiko eziyilwe phantsi kwazo. Ulwimi olusetyenziswa kwezi tekisi luqulathe imiyalezo emalunga nexabiso lezenkcubeko kunye nepolitiki emelwe ngabantu ababhale bayila ezo tekisi. Iitekisi azibonakalisi kukekelela kwicala elithile. Abafundi ke ngoko kufuneka bakwazi ukuzitolika, baveze ezabo iimbono malunga nezinto ezixabisekileyo, neengcinga zabo kwiitekisi.

Kule ndlela yokufunda ulwimi ngokusekwe kwiitekisi ulwimi olusetyenziswe kwiitekisi lusoloko luphononongwa, yaye iitekisi ziphononongwa ngokunxulumene nemixholo esetyenziswe phantsi kwazo. Le ndlela yokufunda ibandakanya ingqalelo enikwa imixholo ngokwasesikweni lolwimi (njengegrama nesigama), kodwa ingqalelo ithathwa kujongwe iindlela ezinefuthe ngayo, oku kwenziwa zingabekelwanga bucala. Ukuze

kuthethwe ngeetekisi abafundi kufuneka bafunde “ulwimi lokuthetha ngolunye ulwimi,, – kufuneka bawazi amagama achaza imiba ethile eyahlukeneyo yegram, isigama, kunye nesimbo, kunye neendidi ezahlukeneyo zeetekisi.

Iitekisi zingahlulwa-hlulwa zibe kumacandelo abonisa iitekisi ezisetyenziswayo kunye neetekisi ezakhiwayo. Iinkcukacha ngezi tekisi zichazwe kolu luhlu lulandelayo. Olu luhlu alunakho nakanye ukubonisa zonke iindidi zeetekisi – utitshala uvumelekile ukuba ongeze iitekisi ezingasetyenziswa xa kufundiswa ulwimi ngendlela evangiweyo. Injongo yolu luhlu kukunika utitshala uluhlu olubanzi anokukhetha kulo malunga neetekisi ezisetyenziswayo okanye ezo zakhiwayo. Inkcazelo ezeleyo yeemfuno ngokunxulumene nobunzima neetekisi kunye nokusebenzisa amagama afanelekileyo kwimeko efanelekileyo, inikwe kwiziKhokelo zeNkqubo yokuFunda.

**IITEKISI EZISETYENZISELWA UKUFUNDISA ULWIMI LWASEKHAYA
NGENDLELA YOKUNXULUMANISA, AMABANGA E-10 – 12**

Iitekisi zoncwadi:

Amabalana amafutshane
Amabali ngobomi babantu
Amabali ngobomi babantu abathile bewabhale ngokwabo
Amavo
i Drama
Imbali, iintsomi namaqhalo abantu
Imifanekiso bhanya bhanya
iNoveli
iziBongo/IsiHobe (kubandakanya nezibongo zomthonyama)

Ezinye iindidi zoncwadi omalufundwe kwibanga le -10 ukuya kwele-12 zibandakanya

iitekisi zoqhagamshelwano, zesingqiniso, eziyilwayo, ezibonwayo, eziviwayo, eziviwa-zibonwa, kunye neetekisi eziziintlobo ezininzi zoqhagamshelwano. Uluhlu olubanzi olukhethiweyo lweetekisi malusetyenziswe ngendlela enxulumanisayo xa kufundiswa, oku kuqhutywe ixesha elingangeminyaka emithathu.

Iitekisi zoqhagamshelwano:

Amanqaku
Amanqaku omhleli
Amanqaku omhleli
akwiphephandaba neekholam
Amanqaku omhleli akwimagazini
Amaphapha-zazisi (iipowusta)
Amaphetshana adla
ngokusasazwa, anika ulwazi
ngento ethile (iflaya)
Iifeksi
Iileta (zobuRhulumente
nezobuhlobo)
Iiphamflethi
Iincwadana ezichaza ngento
ethile (ibrowutsha)
Ingxelo eqingqiweyo
nengaqingqwanga
Iitelegram
Imbali ngomntu oswelekileyo
Imemorandum
Imiyalezo ye-Imeyile
Imizuzu ne-Ajenda
Ingxoxo (ebhaliweyo)
Izaziso
Izibhengezo
Izimemo
Uhlaziyo lwencwadi (iirivyu)
Ukuzaliswa kwefomu
Ungeniso kwidayari

**Iitekisi zesingqiniso eziqulethe
ulwazi:**

Iincwadi ezinika uluhlu
lweenombolo zeemfonomfono
zabantu
Iincwadi eyingqokelela
yamagama okanye izivakalisi
Iincwadi zesikhokelo
Intyilazwi
Isichazi-magama
Isicwangciso – maxesha
(ithayimthebhile)
Izikhokelo zethelevizhini
Uluhlu lwenkqubo eza
kulandelwa

Iitekisi zoyilo:

Amaqina/oorayi-rayi
Iidayari
Iingoma kunye neengoma
zakwantu
Iingxoxo
Iintetho
Iintsomi namavo
Iitekisi ezithathwe kuncwadi
Iitekisi zoyilo eziyilwe
ngabafundi
Iziqhulo
Ukubaliswa kwebali neentsomi
Ukulinganisa umdlalo

**Iitekisi ezibonwayo, eziviwayo,
eziviwa-zibonwa, neetekisi
eziziintlobo ezininzi
zoqhagamshelwano:**

Iidrama
Iglasi ekubekwa kuyo into eza
kuxilongwa ngemayikhroskophu
(isilayidi)
Iifoto
Iigrafu /isazobe/uluhlu
Iikhathuni
Iimpawu
Iinkqubo zikanomathotholo
Iintetho ezishicilelweyo
Iitshathi neemaphu
Imiboniso yezilayidi
Imicu eyolisayo
Imifanekiso
Imikrwelo eseludongeni
eyenziwe ngumntu
Imiqondiso (iisimboli)
Inkqubo yetelevizhini kunye
noxwebhu lobungqina
Isilayidi esingumfanekiso ovela
ngenxa yokukhanya okuvela
ngasemva
Iziqubulo / Iziqhulo
Ividiyo yomculo
Izibhengezo
Iziqhulo (ezifakelwe imifanekiso)
Ukufundwa kweenoveli okanye
amabali amafutshane
Ukufundwa kwemidlalo
Umfanekiso oshicilelwe
ngomfanekiso okrolweyo

IITEKISI EZIVEZWA NGABAFUNDI NGEXESHA LOKUFUNDISWA KOLWIMI LWASEKHAYA NGENDLELA YOKUNXULUMANISA, AMABANGA E – 10 – 12 (Iitekisi emakukhethwe kuzo, aze umfundi abhale ngazo kwiBanga le-10 ukuya kwele-12)		
Iitekisi zoqhagamshelwano: Amacwecwe Amacwecwe ezimemo Amanqaku emagazini Amanqaku ephepha-ndaba Amanqaku omhleli Ibrowutsha Iifeksi Iileta zobuRhulumente zokwenza isicelo, zesicelo, zokukhalaza, zovelwano, zezimemo, zombulelo, zokuvuyisana nezoshishino Iileta eziya kumhleli, ezobuRhulumente nezobuhlobo Iileta zobuhlobo Iingxoxo Imbali ngomntu oswelekileyo Imemorandam Imiyalezo ye-Imeyili Imizuzu nee-Ajenda Iingxelo (ezisesikweni nezingekho sikweni) Irivyu Isivi Izibhengezo Izikhupha-miyalezo (ifeksi) Ukuzaliswa kweefom Umyalezo omfutshane womnxeba wepokotho Ungeniso kwidayari	Iitekisi zoyilo: Iimpendulo kuncwadi Izincoko ezibalisayo, ezichazayo, ezicamngcayo, eziveza ingqiqo, eziqiqisisayo, kunye nezixoxayo. Iitekisi zesingqiniso eziquletse ulwazi: Amanqaku Iiprojekthi zophando Imephu oziyilela engqondweni yakho neflowutshathi Imiyalelo Inkcazelo-ntetho Izalathisi Izishwankathelo Uluhlu lopelo lwamagama nesichazi-magama (azenzele wona)	Iitekisi zomlomo, ezibonwayo kunye neetekisi ezizintlobo ezininzi zoqhagamshelwano: Amaphetshana adla ngokusasazwa, anika ulwazi ngento ethile (iflaya) Iingxoxo Iintetho ezisesikweni nezingekho sikweni Iipowusta Iiprojekthi zophando Izibhengezo Iziqubulo Udliwano-ndlebe Unikezelo lokubhaliweyo okucaciswe ngemizobo okanye ngezandi
Iitekisi ekunganyanzelekanga ukuba zifundiswe, ezenzelwa nje ukongeza ulwazi nokuzikhulisa komfundi. Ukulinganisa umdlalo, ukubalisa ibali, iindaba ezivela kunomathotholo/ kumabonakude /ithelevizhini, ukulinganisa umdlalo kanomathotholo/ wethelevizhini, iingxoxo zepaneli, amabali/ izibongo/ imidlalo ebhalwe ngabafundi buqu, iikhathuni, imicu yokuhlekisa, izihlekiso, iimpawu njalo-njalo.		

ISAHLUKO SESI-4

UKUHLOLA

INTSHAYELELO

Ukuhlola luphawu olubaluleke kakhulu kwiNkcazelo yeKharityhulam yeSizwe kwibanga 10 –12 (Indlela yokuFunda Jikelele). Ukuhlola yinkqubo yokuqokelela nokutolika ubungqina, ukwenzela ukubona inkqubela-phambili yomfundi xa efunda, kunye nokunika ingxelo ngobuchule bomfundi. Ubungqina bungaqokelelwa ngamaxesha ahlukeneyo, nakwiindawo ezahlukeneyo, kusetyenziswa iindlela ngeendlela, izixhobo, iimo nezixhobo zoqhagamshelwano.

Ukuqinisekisa ukuba iziphumo zokuhlola ziyafikeleleka, kananjalo zinokusetyenziswa kwiinjongo ezahlukeyo kwixa elizayo, iziphumo kufuneka zirekhodishwe. Kukho iindlela eziziintlobo ngeentlobo zokurekhodisha ubuchule babafundi. Ezinye zezi ndlela ziphononongwe kuso esi sahluko. Ezinye ziqhutywa ngendlela ejolise kwisifundo esithile kwiziKhokelo zeNkqubo yokuFunda.

Abathathi-nxaxheba abaninzi banomdla kwindlela abaqhuba ngayo abafundi kumaBanga e-10 – 12. Oku kubandakanya abafundi buqu, abazali, abameli-bazali, abameli abanceda ngezemali, amaSebe eMfundo kumaPhondo, iSebe leMfundo (kuzwelonke), uMphathiswa weMfundo, abaqeshi, kunye namaziko emfundo noqeqesho oluphezulu. Ukwenza lula ukufikelela kubuchule bendlela abafundi abasebenze ngayo ngokupheleleyo, nokuthelekelela izakhono zabafundi, kufanele kunikwe ingxelo ngeziphumo zokuhlola. Zininzi iindlela zokwenza ingxelo. IziKhokelo zeNkqubo yokuFunda, kunye neziKhokelo zokuHlola zichaza iindlela zokurekhodisha, nokunika ingxelo kumgangatho wesikolo, kwanokuhlola kwangaphandle, nangokunika umhlahlandlela ngemiba yokuhlola kwisifundo esithile.

KUNGANI KUHLOLWA

Phambi kokuba utitshala ahlole abafundi, kubaluleke kakhulu ukuba iinjongo zokuhlola mazicace gca zingabi nabumbolo-mbini. Ukuqonda iinjongo zokuhlola kuqinisekisa ukuba umataniso luyenziwa phakathi kweenjongo kwaneendlela zokuhlola. Oku kuza kunceda ukuqinisekisa ukuba izigqibo, neziphetho ezisekelwe kuhlolo zifanelekile yaye zihambisana nenjongo okanye iinjongo ezithile.

Zininzi izizathu ezibangela ukuba inkqubo yabafundi ihlolwe. Ezi zizathu zibandakanya ukubeka iliso kwinkqubela-phambili nokunika ingxelo, ukuqonda ingxaki ekhoyo ekufundeni okanye ukulungisa imiqobo ethintela imfundo, ukukhetha, ukukhokela, ukuxhasa ukufunda, ukukhupha iziqinisekiso nokunyusela.

Ngokwakule kharityhulam, ukufunda nokuhlola kudibene ngeenjongo. Ukuhlola kunceda ukuba abafundi benze umlinganiselo wokuxabisekileyo koko bakufundayo. Kunika abafundi ulwazi ngenkqubela-phambili yabo, kananjalo kubenza bakwazi ukulawula, benze nezigqibo ngabakufundayo. Ngale ndlela ukuhlola kunika

ulwazi lokokuba ingaba ukufundisa nokufunda kuyaphumelela na ukusondela kwiziPhumo zokuFunda ezibekiweyo. Xa ukuhlola kubonisa ukunqongophala kwenkqubela-phambili, amacebo okufundisa nokufunda kufuneka eguqulwe ngokufanelekileyo.

IINTLOBO ZOKUHLOLA

Eli candelo linika ingcaciso ngezi ndlela zokuhlola zilandelayo:

- ukuhlola okusisiseko;
- ukuhlolwa kwezidingo;
- ukuhlola okwakhayo; kunye
- nokuhlola okushwankathelweyo;

Ukuhlola okusisiseko

Ukuhlola okusisiseko kubaluleke kakhulu xa kusenziwa ekuqaleni kwebanga elo, kodwa kungenziwa nasekuqaleni kwawo nawuphi na umjikelo wokufunda. Ukuhlola okusisiseko kusetyenziselwa ukwazi ukuba abafundi sele besazi ntoni na, yaye bekwazi ukwenza ntoni na. Oku kunceda xa kusenziwa isicwangciso semisebenzi eza kwenziwa ngabafundi, naxa kusakhiwa iNkqubo yokuFunda. Xa kusetyenziswa ukuhlola okusisiseko, ukurekhodisha kudla ngokwenziwa ngendlela engamiselwanga.

Ukuhlolwa kwezidingo

Nakuphi na ukuhlola kungasetyenziselwa ukuqonda izidingo anazo umfundi – oko kukuthi, kusetyenziswe ngeenjongo zokufumana isizathu okanye izizathu zemiqobo ekhoyo ekufundeni. Ukuhlolwa kwezidingo kunceda ekuthatheni isigqibo ngamacebo nobuchule bokuxhasa abafundi, okanye ukuchonga iimfuno zonedo kwabo bafundi bafuna uncedo ngenxa yezidingo abanazo. Kusebenza njengendawo yokunceda ukucacisa kwakhona iinjongo zeNkqubo yokuFunda, okanye indawo yokukhangela ukuba kukuphina ukufunda okungenzekanga, khon'ukuze kusetyenziswe ubugcisa bokungenelela kuloo ngxaki anayo umfundi ekufundeni.

Ukuhlola okwakhayo

Naluphi na uhlobo lokuhlola olusetyenziselwa ukunika umfundi ingxelo ngenkqubo yakhe, lufezekisa injongo eyakhayo. Ukuhlola okwakhayo luphawu olubaluleke kakhulu ekufundiseni nasekufundeni. Olu hlobo lokuhlola lulawula, lukwaxhasa kananjalo inkqubo yokufunda. Bonke abathathi-nxaxheba basebenzisa olu hlobo lokuhlola, besenzela ukufumana ulwazi malunga nenkqubela-phambili yabafundi. Ingxelo enikwa ngendlela eyakhayo yenye yezinto ezibaluleke kakhulu ezenziwayo kokuhlola okwakhayo.

Ukuhlola okushwankathelayo

Xa ukuhlola kusetyenziselwa ukurekhodisha iimbono ngesakhono okanye inkqubo yomfundi , olu hlobo lokuhlola lusebenza injongo yokuhlola ngeendlela eshwankathelayo. Ukuhlola okushwankathelayo kunika umfanekiso oqibeleleyo wobuchule bomfundi, okanye inkqubela anayo, nangaliphina ixesha. Kungenziwa ekupheleni komsebenzi othile, iyunithi, emva kwesuntswana lomsebenzi, ikota, isiqingatha sonyaka, okanye ekupheleni konyaka wokufunda. Ukuhlola okushwankathelayo kufuneka kucwangcise, kusetyenziswe iintlobo ngeentlobo zezixhobo neendlela zokuhlola ezahlukeneyo, ukwenzela ukuba abafundi bakwazi ukubonisisa isakhono sabo.

KUFUNeka KUBE YINTONI, KWAYE KWENZE NTONI UKUHLOLA?

Ukuhlola kufuneka:

- kuqondwe ngumfundi kunye noluntu ngokubanzi;
- kube nomgqalisela ocacileyo;
- kunxulunyaniswe nokufunda nokufundisa;
- kusekeke phezu kwemilinganiselo yemiGangatho yokuHlola enikwe kwangaphambili;
- kuvumele amathuba avulekileyo okuba abafundi bafunde ngempumelelo;
- kuhambelane namandla abanawo abafundi xa befunda, kananjalo kube nobulungisa;
- kubonakalise ukuzivumela iinguqu;
- kusebenzise iintlobo ngeentlobo zezixhobo; kuze
- kusebenzise iindlela ngeendlela ezahlukeneyo zokuhlola.

KUHLOLWA NJANI

Ukuhlola okwenziwa ngutitshala, ehlola inkqubo yabafundi, kufuneka kube kwiqondo eliphezulu lokuthembeka. Oku kuthetha ukuba indlela athatha isigqibo ngayo utitshala malunga nobuchule babafundi, kufuneka ibandakanye amaxesha ahlukeneyo, izinto ezisetyenziswayo xa kuhlolwa, nabantu abamakishayo. Isigqibo esithathiweyo emva kokuhlola, kufuneka sibonise ukunyaniseka: oko kukuthi, isigqibo eso masenziwe kujongwe imiba yokufunda ebihlolwa.

Ngenxa yokuba uhlolo ngalunye lusenokunganyaniseki okanye lusenokungathembeki ngokupheleleyo ngokunokwalo, kufuneka izigqibo ezenziwa ngenkqubela-phambili yomfundi zingasekwa phezu kwendlela yokuhlola enye kuphela. Lo ngumthetho-siseko wokuhlola okwenziwa rhoqo. Ukuhlola okwenziwa rhoqo bubuchule bokwenza izigqibo ngokufunda kuluhlu lwemisebenzi yokuhlola eyahlukeneyo kunye neziganeko ezenzeka kumaxesha ahlukeneyo kwinkqubo yokufunda. Kubandakanya imisebenzi ehlolwayo eqhubeka unyaka wonke, kusetyenziswa iintlobo ngeentlobo zezixhobo zokuhlola neendlela zokuhlola ezinjengeemvavanyo, iimviwo, iiprojekthi nee-asayinmenti. Apha kubandakanywa ukuhlola komlomo, okubhalwayo, kunye nokuhlolwa komsebenzi owenziwa ngumfundi. Iingqokelela ezahlukeneyo zobungqina obenziwa ngabafundi njengenye yenkqubo yomsebenzi owenziwa rhoqo, zingafakwa kwipotfoliyo. Izifundo

ezahlukeneyo zineemfuno ezahlukeneyo malunga nomakuqokelelwe kwipotfoliyo. Oku kuchazwe banzi kwiZikhokelo zeNkqubo yesiFundo.

Ukuhlola okwenziwa rhoqo kusekeke eklasini nasesikolweni ngokubanzi, kwaye kujongise kwindlela eqhubekayo, apho ukuhlola kuthi kunxulunyaniswe nenkqubo yokufunda nokufundisa. Ootitshala baye babazi abafundi ngokubafundisa usuku nosuku, ngokubuza imibuzo, ngokubaqwalasela, nangokunxibelelana nabo, kananjalo nangokubajonga/qwalasela xa besebenzisana bebodwa.

Ukuhlola okwenziwa rhoqo kufuneka kusetyenziswe kule mizekelo yamacandelo ekharityhulam angala: icandelo lekharityhulam elihlolwa ngcono ngokusebenzisa iimvavanyo ezibhalwayo kunye nee-asayinmenti, kunye nelo candelo lihlolwa ngcono ngokusebenzisa ezinye iindlela ezinjengokubonakalisa akwenzileyo umfundi esebenzisa ubungqina bokwenziweyo obuvezwe ngokubonakalisa ubugcisa kumsebenzi awenzileyo okanye ngokubonakalisa ubungqina bento ayifundileyo ngokwenza inkcazo.

IINDLELA ZOKUHLOLA

Ukuzihlola

Zonke iziPhumo zokuFunda nemiGangatho yokuHlola ibekwe gca. Abafundi bayakwazi okulindelekileyo kubo. Bangadlala ke ngoko, indima ebalulekileyo “ngokuhlola umsebenzi wabo,, ngaphambi kokuba utitshala enze ukuhlola kokugqibela. Kubalulekile xa kufundwa ukukhe umfundi ahlale phantsi, acingisise afunda ngako.

Ukuhlolwa ngumlingane

Ukuhlolwa okwenziwa ngumlingane, esebenzisa uluhlu lokulindelekileyo okanye irubrikhi, yinxalenye yokunceda ukuhlola umsebenzi wabafundi, kwanabo bafundi bahlolayo. Ukucaciselana ngemilinganiselo yokuhlola, kuxhobisa abafundi ukuze bakwazi ukuhlulaza eyabo imisebenzi naleyo yabanye.

Ukuhlolwa kweqela

Ukwazi ukusebenza kakuhle emaqeleni, sesinye sezixhobo seziPhumo ezinguNdoqo. Ukuhlola umsebenzi weqela kubandakanya ukufuna ubungqina bokuba iqela labafundi lisebenza ngokubambisana, liyancedisana, lahlulelana ngomsebenzi, lidibanise igalelo lomfundi ngamnye ukuvelisa isiphumo esihlanganisileyo nesihlolekayo. Ukuhlolwa kweqela kujolisa kwinkqubo kwakunye nemveliso. Kubandakanya ukuhlola ubuchule bokuhlalisana kakuhle, ukulawula kwexesha nezixhobo, amandla omanyano lweqela, kwakunye neziphumo ezivezwe liqela.

IINDLELA ZOKUQOKELELA UBUNGCINA XA KUHLOLWA

Zininzi iindlela zokuqokelela ubungqina bokuhlola. Ezinye iindlela zichazwe ngaphantsi apha.

Ukuhlola okusekeke kwindlela yokuqwalasela

Ukuhlola okusekeke kwindlela yokusebenzisa uqwalaselo akunasakhiwo sitheni, kwaye kuvumela ukurekhodisha iindidi ezahlukeneyo zobungqina obuvela kubafundi abahlukeneyo, ngamaxesha ahlukeneyo. Olu hlobo lokuhlola lusoloko lusekwe phezu kwemisebenzi efuna ukuba abafundi basebenzisane ngenjongo yokufumana isisombululo esifanayo okanye imveliso. Uqwalaselo kufuneka lube nenjongo, yaye kufuneka lwenziwe ngoncedo lwesixhobo soqwalaselo esifanelekileyo.

Ukuhlola okusekwe kuvavanyo

Ukuhlola okusekwe kuvavanyo kona kunocwangciso olunceda ootitshala bakwazi ukuqokelela ubungqina babafundi obufanayo, ngendlela enye, nangexesha elinye. Olu hlobo lokuhlola ludala ubungqina bokufunda obuqinisekiswa ngamanqaku athile. Iimvavanyo neemviwo ziyinxalenye ebalulekileyo yekharithulam xa zisetyenziswe ngokuchanekileyo, kuba zinika ubungqina obulungileyo, besifundo eso sele sifundiwe.

Ukuhlola okusekwe kumsebenzi onikiweyo

Iindlela zokuhlola ezisekeke kumsebenzi owenziwayo okanye zokuhlola ubuchule, zijonge ukubonisa into yokokuba ingaba abafundi bayakwazi na ukubusebenzisa ubuchule, kwanolwazi abalufumene kwiimeko ezingaqhelekanga, kungenjalo kwiimeko ezingaphandle kwamagumbi okufundela. Ukuhlola ubuchule kukwabandakanya nemiba yezifundo apho umfundi abonisa ubuchule ngokumisela indlela abasebenzisa ngayo ithiyori koko bakwenzayo. Imilinganiselo, imigangatho, okanye imigaqo eza kusetyenziselwa ukuhlola umsebenzi ichazwe ngeerubrikhi, okanye ngoluhlu lokuzikhumbuza ngokulindelekileyo, yaye inceda utitshala ukuba athathe isigqibo ngobuchule, xa ehlola okwenziwe ngabafundi.

UKUREKHODISHA NOKWENZA INGXELO

Ukurekhodisha nokwenza ingxelo kubandakanya ukuqokelela iinkcukacha (i-data) ngeli xesha kuhlolwayo ukwenzela ukuba zihluzwe ngendlela elandelelanisayo neqiqisiweyo, kananjalo zipapashwe ngokuchanekileyo nangokuqondakalayo.

Iindlela zokurekhodisha

Kukho iindlela ezahluka-hlukeneyo zokurekhodisha. Kudla ngokuba nzima ukwahlukanisa iindlela zokurekhodisha inkqubo yabafundi, kwezo zokuvavanya ubuchule bokwenza, obubonakaliswa ngabafundi.

Le ilandelayo yimizekelo yeentlobo ezahlukeneyo zezixhobo zokurekhodisha:

- amaqondo omlinganiselo;
- uluhlu lwemisebenzi elindelekileyo okanye lokuzikhumbuza ngokulindelekileyo; kunye
- neerubriki.

Umzekelo ngamnye uchazwe apha ngezantsi:

Amaqondo omlinganiselo

Amaqondo omlinganiselo yiyo nayiphi na indlela yokukorekisha, apho isimboli (enjengo-A okanye u-B), okanye inqaku (njenge-5/10 okanye 50%), icaciswe banzi, ngendlela yokunxulumanisa inqaku elirekhodishiweyo nenkcazelo yobuchule obulindelekileyo ukufumana elo nqaku. Kwinkqubo yokufundisa nokufunda, inkcazelo ibaluleke ngaphezu kwekhowudi erekhodishiweyo, nanjengoko inika abafundi ingcaciso evakalayo ngokuphumelela komfundi, nokuba uwe nganeno njani na umfundi kuloo mgangatho bekujoliswe kuwo. Indlela yakudala yokukorekisha ibixabise ukusebenzisa amaqondo omlinganiselo inganiki nkukacha zichazayo, ngaloo ndlela kube nzima ukuqonda ukuba aphi na amandla kunye nobuthathaka bomfundi, malunga neziphumo ezilindelekileyo. KwiNkcazelo yeKharithyulam yeSizwe amaBanga e-10 – 12 (Indlela yokuFunda Jikelele) kusetyenziswe iqondo lomlinganiselo elinesikali esinemigangatho emithandathu.

Uluhlu lwemisebenzi elindelekileyo okanye uluhlu lokuzikhumbuza ngokulindelekileyo

Uluhlu lwemisebenzi elindelekileyo okanye uluhlu lokuzikhumbuza ngokulindelekileyo luqulathe iinkcazo ezizodwa ezichaza inkqubo yomfundi elindelekileyo kumsebenzi othile. Xa inkcazo yomlinganiselo othile (inqobo yokuthatha isigqibo) ekuluhlu lwemilinganiselo yokuzikhumbuza ngokulindelekileyo inokubonakalisa ukuba yanelisiwe ngumfundi ngexesha kuqhutywa ubuchule bomsebenzi, kubekwa uphawu olubonakalisa ukuba yanelisiwe. Zonke iinkcazelo eziphawuliweyo kuluhlu, ezibonisa okuphunyezwe ngumfundi (ngokwemilinganiselo ephunyeziweyo) zichaza indlela asebenze ngayo umfundi. Olu luhlu ngokulindelekileyo luncedo olukhulu kwimisebenzi yokuhlola eyenziwa ngoontanga okanye ngamaqela.

Iirubriki

Iirubriki ziyintlanganisela yekhowudi yemilinganiselo kunye nengcaciso yemigangatho. Ziqulethe uluhlu olukhulayo lwemigangatho, olubonisa owona mlinganiselo uphantsi womgangatho wenkqubo eyamkelekileyo kwibakala lekhowudi nganye. Iirubriki zifuna ukuba ootitshala bazi ukuba yintoni na kanye elindelekileyo

kwisiphumo eso. Iirubriki zingaxininisa kwinto ngokuzeleyo/ngokupheleleyo, zinike umfanekiso ophela ngomgangatho ofunekayo, okanye zicazulule, zinike umfanekiso ocacileyo weempawu ezibonakalayo ezithi zakhe iinkqubo zokuthatha isigqibo, okanye zizidibanise zombini. IziKhokelo zeeNkqubo zokuFunda zinika imizekelo yeerubriki ezibhekiselele ngqo kwisifundo esithile.

Xa utitshala eyila irubriki kufuneka enze izigqibo ngoku kulandelayo:

- Ziziphi na iziphumo ekujoliswe kuzo?
- Yiyiphi na ImiGangatho yokuHlola ojolise kuyo umsebenzi onikiweyo?
- Luluphi na uhlobo lobungqina omaluoqokelelwe?
- Ziziphi na iindawana ezahlukileyo ekuza kuhlolwa zona?
- Ziziphi na iindidi ngeendidi zezixhobo zokuhlola ezinokusetyenziswa ukuhlola iindawana zomsebenzi okanye inkqubo okanye isiphumo?
- Luluphi na ulwazi ekufuneka lunike ubungqina bento asele eyazi umfundi?
- Bubuphi na ubuchule ekufuneka bubonakaliswe okanye izinto emazeniwe?
- Ngawaphi na amathuba apho angathi umfundi aveze iimbono zakhe, okuxabisekileyo, nesimo-ngqondo iziziphi izinto emazihlolwe, yaye mazihlolwe njani?
- Ingaba irubriki enye inakho na ukujolisa kuzo zonke iziPhumo zokuFunda kunye nemiGangatho yokuHlola yemisebenzi, okanye umsebenzi olindelekileyo ufuna iirubriki eziliqela?
- Zingaphi zona iirubriki ezifunekayo ngokubhekiselele kumsebenzi olindelekileyo?

Kubalulekile ukuba utitshala ayixoxe nabafundi irubriki eza kusetyenziswa, phambi kokuba abafundi benze umsebenzi ofunwayo. Iirubriki inika ingcaciso ngento ekufanele okufundwayo kunye nobuchule buqwalasele kuyo. Iirubriki sisixhobo sokuzihlola esinamandla.

Ukwenza ingxelo ngomsebenzi nangempumelelo yomfundi

Ukunika ingxelo ngokusebenza nempumelelo, kwazisa bonke abantu abanexaxheba nabanomdla kwinkqubela yomfundi. Ootitshala kufuneka barekhodishe impumelelo yabafundi, nje ukuba ubungqina buqokelelwe baza batolikwa. Ukuhlola okushwankathelayo okwaneleyo kufuneka kwenziwe, khon'ukuze ingxelo enikwayo ngomfundi inike inkcazelo ngomgangatho ophunyelelwe ngumfundi.

INkcazelo yeKharithulam yeSizwe yamaBanga e-10 – 12, Indlela yokuFunda Jikelele, isebenzisa iqondo lomlinganiselo elibonisa impumelelo yomfundi, elinamanqwanqwa ama-6. Eli qondo liboniswe kuludwe olunonjoiwe ngothulo hlobo, 4.1.

Uludwe 4.1 Iqondo lempumelelo kwiNkcazelo yeKharityhulam yeSizwe yamaBanga e-10 – 12 (UmJelo wemFundo Jikelele)

Ikhowudi yomlinganiselo	IiNkcazelo zoBuchule	Amanqaku (nge %)
6	Impumelelo egqwesayo	80-100
5	Impumelelo esemagqabini	60-79
4	Impumelelo eyanelisayo	50-59
3	Impumelelo eyaneleyo	40-49
2	Impumelelo eyinxalenye	30-39
1	Impumelelo enganelanga	0- 29

IINKCAZELO ZOBUCHULE BESIFUNDO

Ukunceda ekunikeni amaqondo omilinganiselo wempumelelo yomfundi malunga neziPhumo zokuFunda ukusuka kwiBanga le- 10 ukuya kwele-12, kunikwe inkcazelo yobuchule besifundo, ukuze kucaciswe ngokulindelekileyo kubafundi, kwibanga ngalinye, ngento amabayazi namababonakalise impumelelo kuyo. Kunikwe inkcazelo yemigangatho emithandathu ebonakalisa ubuchule kwisifundo ngasinye, nakwibanga ngalinye. Ezi nkcazelo ziya kunceda ootitshala xa behlola abafundi naxa bebabeka ngokwemilinganiselo echanekileyo. Iinkcazelo zishwankathela okuchazwe ngendlela enika inkcukacha kwiziPhumo zokuFunda kunye nemiGangatho yokuHlola, yaye zichaza iimpawu ezinika ingcaciso ebeka indlela yokuphumelela komfundi kumlinganiselo ngamnye. Imigangatho eyahlukahlukeneyo yempumelelo kunye namabakala epesenti ahambelana nayo, anjengokuba ebonakaliswe kuludwe olunonjolwe-4.1.

Ngokunxamnye nemithetho –siseko kunye nenkqubo yokusebenzisa ukuhlola okusekeke kwiziphumo, konke ukuhlola okusezikolweni nokwangaphandle kufanele okokuqala, kulandele imilinganiselo emisiweyo. Amanqaku angasetyenziswa ekuphononogeni imisebenzi yokuhlola echongiweyo, kodwa imisebenzi kufuneka ihlolwe ngokubhekiselele kwiirubriki endaweni yokusebenzisa nje uphawu lokukorekisha, kunikwa nje amanqaku, kujongwe inani lezo mpawu. Iinkcazelo ezibonisa izakhono kwisifundo zinika ingcaciso malunga nenqanaba eliphantsi lobuchule, ulwazi, izimo-ngqondo, kunye nokuxabisekileyo ekufuneka umfundi ekubonakalisile kwimpumelelo yomgangatho weqondo lomlinganiselo.

Xa ootitshala/abahloli belungiselela umsebenzi okanye umbuzo wokuhlola, kufuneka baqinisekise ukuba umsebenzi/umbuzo ujolisa kumba othile wesiphumo esihlolwayo. Kufuneka kusetyenziswe ImiGangatho yokuHlola efanelekileyo xa kuyitwa irubriki yokuhlola umsebenzi onikiweyo okanye umbuzo. Iinkcazelo zibonakalisa ngokucacileyo elona qondo liphantsi ekufuneka liphunyelelwe kwinqanaba ngalinye leqondo lomlinganiselo.

Iinkcazelo zobuchule zesi sifundo zifumaneka ekupheleni kwesi sahluko.

UKUNYUSELA

KwiBanga le-10 nele-11, ukunyuselwa kuya kusekelwa kuphela kukuhlola okwenziwa ngaphakathi ezikolweni, kodwa kufuneka kusekelwe phezu kweemeko ezifanayo nezo zesiQinisekiso seMfundo noQeqesho oluQhubekela-Phambili. Iimfuno, iimeko kunye nemithetho yokukhethwa kwezifundo kwanokubonelelwa komfundi, icaciswe kakuhle kolu xwebhu olusihloko sithi: *Qualifications and Assessment Policy Framework for Grades 10–12 (General)*.

INDLELA AMACWECWE ENGXELO AMAKAKHANGELEKE NGAYO

Zininzi iindlela zokwenza icwecwe lengxelo, kodwa eyona nto siyifundileyo kukuba okona kulungileyo kukulenza icwecwe lengxelo ngendlela elula necacileyo, libandakanye zonke iinkcukacha ezibalulekileyo. Amacwecwe engxelo kufuneka abandakanye iinkcukacha ngenkqubo yomfundi ngokupheleleyo, ezibonisa oku kulandelayo:

- impumelelo yokufunda ngokungqamene neziphumo;
- apho umfundi asebenze kakuhle khona;
- uncedo olulindelekileyo okanye alunikwayo apho kufaneleke khona;
- ingxelo eyakhayo enika amagqabantshintshi ngobuchule bomfundi ngokunxulumene nenkqubo yangaphambili neemfuno zesifundo; kunye
- nenkqubo ebonisa ukuhambela phambili komfundi xa efunda ngendlela yokufunda.

Ukongeza koku, amacwecwe engxelo kufuneka abandakanye ezi zinto zilandelayo:

- igama lesikolo;
- igama lomfundi;
- ibanga lomfundi;
- unyaka kunye nekota;
- indawo yokusayina yomzali okanye umntu ojongene nemfundo yomfundi;
- isignitsha katitshala kunye nenqununu yesikolo;
- umhla;
- imihla yokuvala nokuvula isikolo;
- isitampu sesikolo; kunye
- nengxelo yeentsuku zokubakho komfundi esikolweni.

UKUHLOLWA KWABAFUNDI ABAJONGENE NEMIQOBO EKUFUNDENI

Ukuhlolwa kwabafundi abajongene nayo nayiphi na imiqobo ekufundeni, kuya kuqhutywa ngokwemiqathango ehambisana nezinye iindlela ezifanelekileyo ekucetyiswa ngazo, njengoko zinikwe kuxwebhu olusihloko sithi: *the Qualifications and Assessment Policy Framework for Grades 10–12 (General)*, njengoko ihambelana nabafundi abajongene nemiqobo ekufundeni. Khangela kwi-*White Paper 6 on Special Needs Education building an Inclusive Education and Training System*.

IINKCAZELO ZOBUCHULE BOLWIMI LWASEKHAYA

IBanga le-10

B



IKhowudi

6

IQondo
lomlinganiselo80-100%
Impumelelo egqwesayo

Iinkcazelo zoBuchule

Ekupheleni kweBanga le - 10, umfundi
ophumelele ngokugqwesayo anga:

- thetha, aze anikezele intetho ngokuzithemba, ngendlela ebonisa izimvo ezihambelanayo nezinamatheleneyo; bonakalisa ukuqonda okukumgangatho ophezulu, nokusebenzisa ulwimi ngobuntununtunu nangembeko; phulaphula ngengqiqo, esenzela ukuchonga, ukufumana intsingiselo, ukucazulula, nokuchaza ulwazi, esenzela uluhlu lweenjongo; sebenzisa ulwimi ebonisa ukuqhabalaka novakalelo olubalaseleyo, kwiimeko ezahlukeneyo zoqhagamshelwano.
- chonga, afumane intsingiselo, acazulule, aze achaze iitekisi ngokuzithemba, nangokufezekileyo xa efunda naxa elolonga; bonakalisa ukuqonda okucacileyo, aze abange eqinisekile, azithethelele ngeembono zakhe; funda ngokuvakalayo, ebonakalisa ukuqhabalaka novakalelo oluncamisileyo; bonakalisa ubuntununtunu malunga nezimvo kunye nemiba yenkcubeko eyahlukeneyo.

IBanga le-11

B

liNkcazelo zoBuchule

Ekupheleni kweBanga le-11, umfundi ophumelele ngokugqwesayo anga:

- thetha, aze anikezele intetho ngokuzithemba, ngendlela ebonisa izimvo ezihambelanayo nezinamatheleneyo ehleli emxholweni; bonakalisa ukuqonda okukumgangatho ophezulu, nokusebenzisa ulwimi ngobuntununtunu nangembeko; phulaphula ngengqiqo, esenzela ukufumana intsingiselo, ukuhluzisa, ukuvavanya, nokuchaza ulwazi, esenzela uluhlu olubanzi lweenjongo; sebenzisa ulwimi ebonisa ukuqhabalaka novakalelo olubalaseleyo, kwiintlobo ngeentlobo zeemeko zoqhagamshelwano.
- fumana intsingiselo, acazulule, ahluze, aze achaze iitekisi ngokuzithemba nangokufezekileyo, xa efunda naxa elolonga; bonakalisa ukuqonda okuthabathekisayo, aze abange ngokucacileyo, azithethelele ngeembono zakhe; funda ngokuvakalayo, ebonisa ukuqhabalaka, novakalelo olubalaseleyo; bonakalisa ubuntununtunu kuluhlu lwezimvo kunye nemiba yenkcubeko.

IBanga le-12

B

liNkcazelo zoBuchule

Ekupheleni kweBanga le-12, umfundi ophumelele ngokugqwesayo anga:

- thetha, aze anikezele intetho ngokuzithemba, ngendlela ebonisa izimvo ezihambelanayo nezinamatheleneyo, engaguququkuki, ehleli emxholweni; bonakalisa ukuqonda okukumgangatho ophezulu, nokusebenzisa ulwimi ngobuntununtunu nangembeko; phulaphula ngengqiqo, esenzela ukufumana intsingiselo, ukucazulula, ukuhluzisa, nokubumba ulwazi ngendlela eyondeleleneyo, esenzela uluhlu olubanzi lweenjongo; sebenzisa ulwimi ebonisa ukuqhabalaka novakalelo olubalaseleyo, kwiintlobo ngeentlobo ezibanzi zeemeko zoqhagamshelwano.
- fumana intsingiselo, acazulule, ahluze, aze abumbe iitekisi ngokuzithemba nangobuchule, xa efunda naxa elolonga; bonakalisa ukuqonda okuphangaleleyo, aze abange ngendlela eqinisekisayo, azithethelele ngeembono zakhe; funda ngokuvakalayo, ebonisa ukuqhabalaka, novakalelo olubalaseleyo; bonakalisa ubuntununtunu kuluhlu olubanzi lwezimvo kunye nemiba yenkcubeko.

IBanga le-10

B



IKhowudi

IQondo
lomlinganiselo

6

80-100%
Impumelelo egqwesayo
(Kusaqhutywa)

IiNkcazelo zoBuchule

- bhala, aze anikezele ngeetekisi ezibonakalisa izimvo ezizezakhe, ezihambelanayo, ezinamatheleneyo nezichanekileyo; qwalasela ukuba iitekisi azakhayo ziyahambelana nabantu abafumana ulwazi, iinjongo, imixholo kunye neefomathi; lungelelanisa iimbono kunye neemboniswano, ngokuhlala emxholweni, ngokucenga nangokusebenzisa ubuchule bokuyila, ebonisa ukuphucuka kwesimbo sakhe sokubhala; hlaziya, aze awuhlele umsebenzi ngendlela ebonisa ukuzimela, esenzela ukuqinisekisa ukuphucuka komsebenzi obhalwayo.
- qonda, aze asebenzise izakhi kunye nemigaqo yokusetyenziswa kolwimi ngokuzithemba, nangendlela ebonakalisa ukuchaneka okukhulayo; chonga, afumane intsingiselo, acazulule, aze achaze iiyantlukwano ezifihlakeleyo kwiintsingiselo nemisebenzi yamagama kunye nezakhiwo zawo; chonga, acazulule, achaze, aze asebenzise iintlobo ngeentlobo zezakhi zezivakalisi, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, kunye nokuveza isimbo esithile; bonakalisa ubuchule obugqwesileyo bokusetyenziswa kwegrama kwakunye nesigama.

IBanga le-11



IiNkcazelo zoBuchule

- bhala, aze anikezele ngeetekisi ezibonakalisa izimvo ezizezakhe, ezihambelanayo, ezinamatheleneyo nezichanekileyo; qwalasela ngokufezekileyo ukuba iitekisi azakhayo ziyahambelana nabantu abafumana ulwazi, iinjongo, imixholo, kunye neefomathi ezahlukeneyo; lungelelanisa iimbono kunye neemboniswano ngokuhlala emxholweni, ngokucenga, nangokusebenzisa ubuchule bokuyila; ebonakalisa ubungqina obucacileyo besimbo esisesakhe; hlaziya, aze ahlele akubhalileyo, ebonisa ukuzimela, esenzela ukuqinisekisa ukuphucuka okubonakalayo komsebenzi obhalwayo.
- qonda, aze asebenzise izakhi kunye nemigaqo yokusetyenziswa kolwimi ngokuzithemba, ngokuchanekileyo nangokukhululekileyo; fumana intsingiselo, acazulule, ahluze, aze achaze iiyantlukwano ezifihlakeleyo kwiintsingiselo nemisebenzi yamagama, kunye nezakhiwo zawo; chonga, acazulule, ahluze, aze asebenzise iintlobo ngeentlobo zezakhi zezivakalisi, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, nokuveza isimbo esithile; bonakalisa ubuchule obugqwesileyo bokusetyenziswa kwegrama kwakunye nesigama.

IBanga le-12



IiNkcazelo zoBuchule

- bhala, aze anikezele ngendlela engaguququkiyo, ngeetekisi ezibonakalisa izimvo ezizezakhe, ezihambelanayo, ezinamatheleneyo, nezichanekileyo; qwalasela ngobuchule ukuba iitekisi azakhayo ziyahambelana nabantu abafumana ulwazi, iinjongo, imixholo kunye neefomathi ezahlukeneyo; lungelelanisa iimbono kunye neemboniswano ngokuhlala emxholweni, ngokucenga nangokusebenzisa ubuchule bokuyila, esebenzisa isimbo sakhe esicacileyo; hlaziya, aze ahlele akubhalileyo ngokuzimela, ukuqinisekisa ukuba iitekisi ibhalwe ngobuchule obukhulu.
- qonda, aze asebenzise izakhi kunye nemigaqo yokusetyenziswa kolwimi ngokuzithemba, ngokuchanekileyo nangokukhululekileyo; fumana intsingiselo, acazulule, ahluze, aze achaze iiyantlukwano ezifihlakeleyo kwiintsingiselo nemisebenzi yamagama, kunye nezakhiwo zawo; chonga, acazulule, ahluze, aze asebenzise izakhi zezivakalisi ezibonisa ubunkunkqele, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, nokuveza isimbo esintsonkothileyo; bonakalisa ubuchule obugqwesileyo bokusetyenziswa kwegrama kwakunye nesigama.

IBanga le-10

B



IKhawudi



IQondo lomlinganiselo

5

60-79 %
Impumelelo esemagqabini

iInkcazelo zoBuchule

Ekupheleni kweBanga le-10 umfundi ophumelele emagqabini anga:

- thetha, aze anikezele ngeetekisi zomlomo ezibonakalisa izimvo ezihambelanayo, nezinamathelayo, ngokuzithemba ubukhulu becala; bonakalisa ukuphucuka kokuqonda nokusebenzisa ulwimi ngobuntununtunu nangembeko; phulaphula ngengqiqo, esenzela ukuba akwazi ukuchonga, ukufumana intsingiselo, ukucazulula kunye nokuchaza ulwazi ngokweenjongo ezahlukeneyo; sebenzisa ubukhulu becala, ulwimi ebonisa ukuqhabalaka novakalelo, kwiimeko ezahlukeneyo zoqhagamshelwano.
- chonga, afumane intsingiselo, acazulule, aze achaze iitekisi ngokuzithemba ubukhulu becala, xa efunda naxa elolonga; banga, aze azixhase iimbono zakhe, ebonakalisa ukuqonda; funda ngokuvakalayo, ebonisa ukuqhabalaka, novakalelo olusemagqabini; bonakalisa ubuntununtunu kwizimvo kunye nemiba eyahlukeneyo yenkcubeko.
- bhala, aze anikezele ngeetekisi ezinezimvo, ezizezakhe, ezihambelanayo, nezinamatheleneyo ubukhulu becala, kodwa izimvo zibe zingachanekanga kakhulu; qwalasela ukuba iitekisi azakhayo ziyahambelana nabantu abafumana ulwazi, iinjongo, imixholo kunye neefomathi ezahlukeneyo; lungelelanisa iingcamango kunye neemboniswano ngokuhlala emxholweni, ngokucenga, kunye nokubonakalisa ubuchule bokuyila, ebonakalisa ubungqina besimbo sakhe esikhulayo; phinda afunde kwakhona, aze ahlele okubhaliweyo, ngokuzimela ubukhulu becala, esenzela ukuqinisekisa ukuphucula umsebenzi wakhe.

IBanga le-11



liNkcazelo zoBuchule

Ekupheleni kweBanga le-11 umfundi ophumelele emagqabini anga:

- thetha, aze anikezele ngeetekisi zomlomo ngokuzithemba, ebonakalisa izimvo ezihambelanayo nezinamatheleneyo; bonakalisa ukuqonda nokusebenzisa ulwimi ngobuntununtunu nangembeko; phulaphula ngengqiqo, esenzela ukuba akwazi ukufumana intsingiselo, ukucazulula, ukuhluza, nokuchaza ulwazi ngokweenjongo ezahlukeneyo; sebenzisa ubukhulu becala, ulwimi ebonisa ukuqhabalaka, novakalelo, kwiimeko ezahlukeneyo zoqhagamshelwano.
- fumana intsingiselo, acazutule, ahluze, aze achaze iitekisi ngokuzithemba nangokufezekileyo, xa efunda naxa elolonga; bonakalisa ukuqonda okucacileyo xa ebanga, naxa exhasa iimbono zakhe; funda ngokuvakalayo, ebonakalisa ukuqhabalaka novakalelo olusemagqabini; bonakalisa ubuntununtunu kwizimvo kunye nemiba eyahlukeneyo yenkcubeko.
- akha ubukhulu becala, iitekisi ezinezimvo ezizezakhe, ezihambelanayo, ezinamatheleneyo, nezichanekileyo, xa ebhala naxa enikezela ngakubhalileyo; qwalasela ukuba iitekisi azakhayo ziyahambelana nabantu abafumana ulwazi, iinjongo, imixholo kunye neefomathi ezahlukeneyo; lungelelanisa izimvo kunye neemboniswano ngokuhlala emxholweni, ngokucenga, kunye nokubonisa ubuchule bokuyila, aze abonakalise ubungqina besimbo sakhe sokubhala; phinda afunde kwakhona, aze ahlele okubhaliweyo ngokuzimela ubukhulu becala, esenzela ukuqinisekisa ukuphucuka komsebenzi wakhe;

IBanga le-12



liNkcazelo zoBuchule

Ekupheleni kweBanga le-12 umfundi ophumelele emagqabini anga:

- thetha, aze anikezele ngeetekisi zomlomo ngokuzithemba, ebonakalisa izimvo ezihambelanayo, nezinamatheleneyo, ehleli emxholweni; bonakalisa ukuqonda okunzulu nokusebenzisa ulwimi ngobuntununtunu nangembeko; phulaphula ngengqiqo, esenzela ukufumana intsingiselo, ukucazulula, ukuhluza nokubumba ulwazi ngokweenjongo ezahlukeneyo; sebenzisa ubukhulu becala, ulwimi ebonisa ukuqhabalaka, novakalelo, kwiimeko ezahlukeneyo zoqhagamshelwano.
- fumana intsingiselo, acazulule, ahluze, abumbe iitekisi ngokuzithemba nangokufezekileyo, xa efunda naxa elolonga; bonakalisa ukuqonda okugqithileyo, aze abange, azixhase iimbono zakhe ngokucacileyo; funda ngokuvakalayo, ebonakalisa ukuqhabalaka novakalelo olusemagqabini; bonakalisa ubuntununtunu kuluhlu lwezimvo kunye nemiba eyahlukeneyo yenkcubeko.
- bhala, aze anikezele ngeetekisi ezinezimvo ezizezakhe, ezihambelanayo, ezinamatheleneyo nezichanekileyo; qwalasela ngokufezekileyo ukuba iitekisi azakhayo ziyahambelana nabantu abafumana ulwazi, iinjongo, imixholo kunye neefomathi ezahlukeneyo ngokufezekileyo; lungelelanisa izimvo kunye neemboniswano ngokuhlala emxholweni, ngokucenga, kunye nokubonisa ubuchule bokuyila, aze abonakalise ubungqina besimbo sakhe sokubhala; phinda afunde kwakhona, aze ahlele okubhaliweyo ngokuzimela, esenzela ukuqinisekisa ukuphucuka okukhulu komsebenzi wakhe.

IBanga le- 10

B



IKhowudi

5

IQondo
lomlinganiselo60-79 %
Impumelelo esemagqabini
(Kusaqhutywa)

IiNkcazelo zoBuchule

- qonda, aze asebenzise izakhi kunye nemigaqo yolwimi, ebonisa ukuyichana, nokuzithemba okuphucukayo; chonga, afumane ulwazi, acazulule, achaze ubukhulu becala, iiyantlukwano ezifihlakeleyo ezikhoyo kwiintsingiselo nemisebenzi yamagama, kunye nezakhiwo zawo; chonga, acazulule, achaze, aze asebenzise izakhi ezahlukeneyo zezivakalisi ubukhulu becala, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, kunye nokuveza isimbo sokubhala; bonakalisa ukwazi kakuhle kakhulu ukusebenzisa igrama kunye nesigama.

IBanga le-11

B



liNkcazelo zoBuchule

- qonda, aze asebenzise izakhi kunye nemigaqo yokusetyenziswa kolwimi ngokuzithemba, nangokuchaneka okukhulayo; fumana intsingiselo, acazulule, aze achaze iiyantlukwano ezifihlakeleyo ezikhoyo kwiintsingiselo nemisebenzi yamagama, kunye nezakhiwo zawo ubukhulu becala; chonga, acazulule, avavanye, aze asebenzise izakhi zezivakalisi ezahlukeneyo, ubukhulu becala, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, kunye nokuveza isimbo sokubhala; bonakalisa ukwazi kakuhle kakhulu ukusebenzisa igrama kunye nesigama.

IBanga le-12

B



liNkcazelo zoBuchule

- qonda, aze asebenzise izakhi kunye nemigaqo yokusetyenziswa kolwimi ngokuchanekileyo nangokuzithemba; fumana intsingiselo, acazulule, ahluze, aze achaze iiyantlukwano ezifihlakeleyo ezikhoyo kwiintsingiselo nemisebenzi yamagama, kunye nezakhiwo zawo; chonga, acazulule, avavanye, aze asebenzise izakhi zezivakalisi ezahlukeneyo, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, kunye nokuveza isimbo sokubhala; bonakalisa ukwazi kakuhle kakhulu ukusebenzisa igrama kunye nesigama.

IBanga le-10

B



IKhowudi

IQondo
lomlinganiselo

4

50-59 %
Impumelelo eyanelisayo

liNkcazelo zoBuchule

Ekupheleni kweBanga le-10 umfundi ophumelele ngokwanelisayo anga:

- thetha, aze anikezele ngeetekisi zomlomo ezinezimvo ezihambelanayo, nezinamatheleneyo, nangokuzithemba okwanelisayo; bonakalisa ukuqonda okwanelisayo kwendlela yokusetyenziswa kolwimi ngobuntununtunu, nangembeko; phulaphula ngengqiqo, esenzela ukuchonga, nokufumana intsingiselo ngokweenjongo ezahlukeneyo, kodwa afumane ubunzima xa ecazulula, naxa echaza ulwazi; sebenzisa ulwimi ebonisa ukuqhabalaka, novakalelo olwanelisayo, kwiimeko eziqhelekileyo zoqhagamshelwano.
- chonga, aze afumane intsingiselo kwiitekisi ngokuzithemba okwanelisayo, xa efunda naxa elolonga, kodwa afumane ubunzima obuthile ekucazululeni nasekuchazeni ulwazi; banga, aze azithethelele kwizimvo zakhe ngokuqonda okufanelekileyo; funda ngokuvakalayo, ebonisa ukuqhabalaka novakalelo olwanelisayo; bonakalisa ubuntununtunu obanelisayo kwizimvo nemiba yenkcubeko eyahlukeneyo.

IBanga le-11



Iinkcazelo zoBuchule

Ekupheleni kweBanga le-11 umfundi ophumelele ngokwanelisayo anga:

- thetha, aze anikezele ngeetekisi zomlomo ezinezimvo ezihambelanayo, nezinamatheleneyo nangokuzithemba okwanelisayo; bonakalisa ukuqonda okongezelekayo kwendlela yokusetyenziswa kolwimi ngobuntununtunu nangembeko; phulaphula ngengqiqo, esenzela ukufumana intsingiselo, nokuchaza ulwazi analo ngokweenjongo ezahlukeneyo, kodwa abonakalise ukuthandabuza okuthile xa elucazulula naxa eluhluzo; sebenzisa ulwimi ebonisa ukuqhabalaka novakalelo olwanelisayo, kwiimeko ezahlukeneyo zoqhagamshelwano.
- fumana intsingiselo, aze acazulule iitekisi ngokuzithemba okwanelisayo, xa efunda naxa elolonga, kodwa abonakalise ukuthandabuza okuthile xa ehluza, naxa echaza; banga, aze axhase iimbono zakhe ngokuqonda okwanelisayo; funda ngokuvakalayo, ebonakalisa ukuqhabalaka novakalelo olwanelisayo; bonakalisa ubuntununtunu obanelisayo kwizimvo kunye nemiba yenkcubeko eyahlukeneyo.

IBanga le-12



Iinkcazelo zoBuchule

Ekupheleni kweBanga le-12 umfundi ophumelele ngokwanelisayo anga:

- thetha, aze anikezele ngeetekisi zomlomo ezinezimvo, ezihambelanayo, nezinamatheleneyo nangokuzithemba; bonakalisa ukuyiqonda indlela yokusetyenziswa kolwimi ngobuntununtunu nangembeko; phulaphula ngengqiqo, esenzela ukufumana intsingiselo, nokucazulula ulwazi analo ngokweenjongo ezahlukeneyo, kodwa abonakalise ukuthandabuza okuthile xa eluhluzo, naxa elubumba; sebenzisa ulwimi ebonisa ukuqhabalaka novakalelo olwanelisayo, kwiimeko ezahlukeneyo zoqhagamshelwano.
- fumana intsingiselo, aze acazulule iitekisi ngokuzithemba okwanelisayo, xa efunda naxa elolonga, kodwa abonakalise ukuthandabuza okuthile xa ehluza, naxa ebumba ulwazi ngendlela eyondeleleneyo; bonakalisa ukuqonda xa ebanga, naxa exhasa iimbono zakhe; funda ngokuvakalayo, ebonakalisa ukuqhabalaka novakalelo olwanelisayo; bonakalisa ubuntununtunu obanelisayo kuluhlu lwezimvo kunye nemiba yenkcubeko.

IBanga le-10

B



IKhowudi



IQondo lomlinganiselo

4

50-59 %
Impumelelo eyanelisayo
(Kusaqhutywa)



liNkcazelo zoBuchule

- bhala, aze anikezele ngeetekisi, ezinezimvo ezanelisayo ezizezakhe, ezihambelanayo, ezinamatheleneyo nezichanekileyo; qwalasela ngokwanelisayo ukuba iitekisi azakhayo ziyahambelana nabantu abafumana ulwazi, iinjongo, imixholo, kunye neefomathi; lungelelanisa iingcinga kunye neemboniswano ezinika iinkcukacha nomgqalisela owanelisayo, aze abonakalise ubungqina obuthile bobuchule bokuyila, nokusebenzisa isimbo sakhe; phinda afunde kwakhona, ahlele akubhalileyo ngokuncediswa, esenzela ukuqinisekisa ukuphucula umsebenzi wakhe.
- qonda, aze asebenzise izakhi kunye nemigaqo yokusetyenziswa kolwimi, ngokuchaneka okwanelisayo; chonga, afumane intsingiselo, acazulule, aze achaze ngokuchaneka okwanelisayo, iintsingiselo ezifihlakeleyo kwanemisebenzi yamagama aqhelekileyo, kunye nezakhiwo zawo; chonga, afumane intsingiselo acazulule, achaze, aze asebenzise iindidi zezakhi ezahlukeneyo zezivakalisi, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, kunye nokuveza isimbo sokubhala, kodwa eneziphene ezicacileyo; bonakalisa ulwazi olwanelisayo lokusebenzisa igrama kunye nesigama.

IBanga le-11



Iinkcazelo zoBuchule

- bhala, aze anikezele ngeetekisi ezibonakalisa izimvo ezanelisayo ezizezakhe, ezihambelanayo, ezinamatheleneyo nezichanekileyo; qwalasela, ubukhulu becala, ukuba iitekisi azakhayo ziyahambelana na nabantu abafumana ulwazi, iinjongo, imixholo, kunye neefomathi ezahlukeneyo; lungelelanisa iingcinga neemboniswano ngendlela enika iinkcukacha, nomgqalisela owanelisayo, aze abonakalise ubungqina bobuchule obuthile bokuyila nobokusebenzisa isimbo sakhe sokubhala; phinda afunde kwakhona, aze ahlele akubhalileyo, ngokukhokelwa, esenzela ukuqinisekisa ukuphucula umsebenzi wakhe.
- qonda, aze asebenzise izakhi kunye nemigaqo yokusetyenziswa kolwimi, ngokuchaneka okwanelisayo; fumana intsingiselo, ahluze, aze achaze iintsingiselo kwanemisebenzi yamagama, kunye nezakhiwo zawo, kubandakanya namagama athile aneentsingiselo ezifihlakeleyo, ngokuchaneka okwanelisayo; chonga, acazulule, ahluze, aze asebenzise iindidi ezahlukeneyo zezakhi zezivakalisi, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, kunye nokuveza isimbo sokubhala, ekwenza oku eneziphene; bonakalisa ulwazi olwanelisayo lokusebenzisa igrama kunye nesigama.

IBanga le-12



Iinkcazelo zoBuchule

- bhala, aze anikezele ngeetekisi ezibonakalisa izimvo ezanelisayo ezizezakhe, ezihambelanayo, ezinamatheleneyo, nezichanekileyo; qwalasela ukuba iitekisi azakhayo ziyahambelana na nabantu abafumana ulwazi, iinjongo, imixholo kunye neefomathi ezahlukeneyo; lungelelanisa iingcinga neemboniswano ngendlela ecacileyo, enika iinkcukacha nenomgqalisela owanelisayo, aze abonakalise ubungqina obuthile bobuchule bokuyila nobokusebenzisa isimbo sokubhala; phinda afunde kwakhona, aze ahlele akubhalileyo ngokukhokelwa, esenzela ukuqinisekisa ukuphucula umsebenzi wakhe.
- qonda, aze asebenzise izakhi kunye nemigaqo yokusetyenziswa kolwimi ngokuchaneka okwanelisayo; fumana intsingiselo, ahluze, aze achaze iiyantlukwano ezifihlakeleyo kwanemisebenzi yamagama, kunye nezakhiwo zawo ngokuchaneka okwanelisayo; cazulula, avavanye, aze asebenzise iindidi ezahlukeneyo zezakhi zezivakalisi, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, kunye nokuveza isimbo sokubhala, kodwa esenza iziphene ezingephi; bonakalisa ulwazi olwanelisayo lokusebenzisa igrama kunye nesigama.

IBanga le-10

B



IKhawudi

3



IQondo lomlinganiselo

40-49 %
Impumelelo eyaneleyo

IiNkcazelo zoBuchule

Ekupheleni kweBanga le-10, umfundi ophumelele ngokwaneleyo anga:

- thetha, aze anikezele ngeetekisi zomlomo, ngendlela ebonakalisa izimvo ezihambelanayo, nezinamathelene ngokwaneleyo; bonakalisa ukuqonda okwaneleyo, nokulusebenzisa ulwimi ngobuntununtunu nangembeko; phulaphula ngengqiqo ukuze achonge, afumane intsingiselo, aze achaze ulwazi ngokweenjongo ezahlukeneyo; sebenzisa ulwimi ebonisa ukuqhabalaka, uvakalelo olwaneleyo, kwiimeko eziqhelekileyo zoqhagamshelwano.
- chonga, aze afumane intsingiselo yeetekisi ngokwaneleyo, xa efunda naxa elolonga, kodwa afumane ubunzima xa kufuneka acazulule, aze achaze ulwazi; bonakalisa ukuqonda okwaneleyo, aze aveze, azixhase iibono zakhe; funda ngokuvakalayo ebonakalisa ukuqhabalaka novakalelo olwaneleyo; bonakalisa ubuntununtunu obaneleyo kwizimvo nemiba eyahlukeneyo yenkcubeko.

IBanga le-11



Iinkcazelo zoBuchule

Ekupheleni kweBanga le-11, umfundi ophumelele ngokwaneleyo anga:

- thetha, aze anikezele ngeetekisi zomlomo, ngendlela ebonakalisa izimvo ezihambelanayo nezinamathelene ngokwaneleyo; bonakalisa ukuqonda nokulusebenzisa ulwimi ngobuntununtunu nangembeko; phulaphula ngengqiqo, esenzela ukufumana intsingiselo yolwazi ngokwaneleyo, ngokweenjongo ezahlukeneyo, kodwa ufumana ubunzima xa kufuneka acazulule, ahluze, naxa kufuneka achaze; sebenzisa ulwimi, ebonisa ukuqhabalaka novakalelo olwaneleyo, kwiimeko eziqhelekileyo zoqhagamshelwano.
- fumana intsingiselo, aze achaze iitekisi ngokwaneleyo, xa efunda naxa elolonga, kodwa ufumana ubunzima xa ehluza naxa echaza ulwazi; bonakalisa ukuqonda okwaneleyo, aze aveze, azixhase iimbono zakhe; funda ngokuvakalayo ebonakalisa ukuqhabalaka novakalelo olwaneleyo; bonakalisa ubuntununtunu obaneleyo kwizimvo, kunye nemiba eyahlukeneyo yenkcubeko.

IBanga le-12



Iinkcazelo zoBuchule

Ekupheleni kweBanga le-12, umfundi ophumelele ngokwaneleyo anga:

- thetha, aze anikezele ngeetekisi zomlomo, ngendlela ebonakalisa izimvo ezihambelanayo nezinamathelene ngokwaneleyo; bonakalisa ukuqonda nokulusebenzisa ulwimi ngobuntununtunu nangembeko; phulaphula ngengqiqo, esenzela ukufumana intsingiselo nokucazulula ulwazi ngokweenjongo ezahlukeneyo, kodwa ufumana ubunzima xa kufuneka ahluze, naxa ebumba ulwazi; sebenzisa ulwimi, ebonisa ukuqhabalaka novakalelo olwaneleyo, kwiimeko eziqhelekileyo zoqhagamshelwano.
- fumana intsingiselo, aze acazulule iitekisi ngokwanelisayo, xa efunda naxa elolonga, kodwa ufumana ubunzima xa ehluza naxa ebumba ulwazi; bonakalisa ukuqonda okwaneleyo, aze aveze, azixhase iimbono zakhe; funda ngokuvakalayo ebonakalisa ukuqhabalaka novakalelo olwaneleyo; bonakalisa ubuntununtunu kwizimvo, kunye nemiba eyahlukeneyo yenkcubeko.

IBanga le-10

B



IKhawudi

IQondo
lomlinganiselo

3

40-49 %
Impumelelo eyaneleyo
(Kusaqhutywa)

IiNkcazelo zoBuchule

- nika ingqalelo eyaneleyo kwizimvo ezizezakhe, ezihambelanayo, ezinamatheleneyo, nezichanekileyo, xa ebhala naxa enikezela ngakubhalileyo; qwalasela ngokwaneleyo ukuba iitekisi azakhayo ziyahambelana nabantu abafumana ulwazi, iinjongo, imixholo kunye neefomathi ezahlukeneyo; veza iingcamango kunye neemboniswano zakhe ngokwaneleyo, kodwa abonakalise ubuchule obungephi bokuyila, bokunika iinkcukacha kunye nomgqalisela; bonakalisa ubungqina obanelisayo besimbo esisesakhe; phinda afunde kwakhona, aze ahlele okubhaliweyo, ekwenza oku ngokukhokelwa, esenzela ukuqinisekisa ukuphucula umsebenzi wakhe ngokwaneleyo;
- qonda, aze asebenzise ngokwaneleyo, izakhi kunye nemigaqo yokusetyenziswa kolwimi, yaye ngamanye amaxesha uyisebenzisa ngokuchanekileyo; chonga, aze afumane iintsingiselo zamagama kunye nezakhiwo zawo ngokwaneleyo, kodwa afumane ubunzima ekucazululeni nasekuchazeni imisebenzi yawo, yaye angakwazi ukunakana ngokwanelisayo iiyantlukwano ezifihlakeleyo; chonga, acazulule, achaze, aze asebenzise iindidi ngeendidi zezakhi zezivakalisi ngokwaneleyo, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, kodwa eneziphene ezicacileyo; bonakalisa ulwazi olwaneleyo lokusetyenziswa kwegramama kunye nesigama.

IBanga le-1



IiNkcazelo zoBuchule

- nika ingqalelo eyaneleyo kwizimvo ezizezakhe, ezihambelanayo, ezinamatheleneyo, nezichanekileyo, xa ebhala naxa enikezela ngakubhalileyo; qwalasela ngokwaneleyo ukuba iitekisi azakhayo ziyahambelana nabantu abafumana ulwazi, iinjongo, imixholo kunye neefomathi; veza iingcamango kunye neemboniswano zakhe ngokwaneleyo, kodwa abonakalise ubuchule obungephi bokuyila, ukunika iinkcukacha nomgqalisela; bonakalisa ubungqina obaneleyo besimbo esisesakhe; phinda afunde kwakhona, aze ahlele umsebenzi awubhalileyo, kodwa kufuneka akhokelwe, ukwenzela ukuqinisekisa ukuphucula umsebenzi wakhe.
- qonda, aze asebenzise ngokwaneleyo, izakhi kunye nemigaqo yokusetyenziswa kolwimi, yaye ngamanye amaxesha uyisebenzisa ngokuchanekileyo; fumana intsingiselo, aze acazulule iintsingiselo zamagama ngokwaneleyo, kodwa afumane ubunzima xa achaza imisebenzi yamagama kunye nezakhiwo zawo ngokwaneleyo, yaye anganakana ngokuyinxenye iiyantlukwano ezifihlakeleyo ezikhoyo; chonga, acazulule, ahluze, aze asebenzise izakhi zezivakalisi ngokwaneleyo, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, kodwa wenza iimpazamo ezicacileyo; bonakalisa ulwazi olwaneleyo lokusebenzisa igrama nesigama.

IBanga le-12



IiNkcazelo zoBuchule

- nika ingqalelo eyaneleyo kwizimvo ezizezakhe, ezihambelanayo, ezinamatheleneyo, nezichanekileyo, xa ebhala naxa enikezela ngakubhalileyo; qwalasela ngokwaneleyo ukuba iitekisi azakhayo ziyahambelana nabantu abafumana ulwazi, iinjongo, imixholo kunye neefomathi; veza iingcamango kunye neemboniswano zakhe ngokwaneleyo, kodwa abonakalise ubuchule obungephi bokuyila, ukunika iinkcukacha nomgqalisela; bonakalisa ubungqina obaneleyo besimbo esisesakhe; phinda afunde kwakhona, aze ahlele umsebenzi awubhalileyo, kodwa kufuneka akhokelwe, ukwenzela ukuqinisekisa ukuphucula umsebenzi wakhe.
- qonda, aze asebenzise ngokwaneleyo, izakhi kunye nemigaqo yokusetyenziswa kolwimi, yaye ngamanye amaxesha uyisebenzisa ngokuchanekileyo; fumana intsingiselo, acazulule, ahluze, aze achaze iiyantlukwano ezifihlakeleyo ezikhoyo phakathi kweentsingiselo nemisebenzi yamagama, kunye nezakhiwo zawo ngokwaneleyo; chonga, acazulule, ahluze, aze asebenzise izakhi zezivakalisi ngokwaneleyo, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, kodwa ngamanye amaxesha wenza iimpazamo; bonakalisa ulwazi olwaneleyo lokusebenzisa igrama nesigama.

IBanga le-10

B



IKhowudi

2

IQondo
lomlinganiselo30-39 %
Impumelelo eyinxalenye

Iinkcazelo zoBuchule

Ekupheleni kweBanga le -10 umfundi ophumelele inxalenye anga:

- thetha, aze anikezele ngeetekisi, kodwa eneempazamo xa kufuneka esebenzise izimvo ezihambelanayo nezinamatheleneyo; sebenzisa ulwimi, kodwa abonakalise unqongophalo olukhulu lokuqonda ukusebenzisa ulwimi ngobuntununtunu nangembeko; phantse angaphulaphuli ngengqiqo, okanye achonge, afumane intsingiselo, acazulule, aze achaze ulwazi ngokweenjongo ezahlukeneyo; sebenzisa ulwimi ngokuqhabalaka nangovakalelo kwiimeko eziqhelekileyo zoqhagamshelwano ngokunqabileyo.
- chonga, afumane intsingiselo yeetekisi ngokunqabileyo, xa efunda naxa elolonga, yaye ufumana ubunzima xa kufuneka acazulule, aze achaze ulwazi oluthile; bonakalisa ukuqonda okanye ukuveza izimvo zakhe ngokunqabileyo, yaye phantse kube nzima ukuzixhasa; funda ngokuvakalayo, emana enqumama, ebonakalisa ukuqhabalaka, novakalelo olungephi; bonakalisa ubuntuuntunu obuncinane kwizimvo ezahlukeneyo, nemiba yenkcubeko.

IBanga le-11



Iinkcazelo zoBuchule

Ekupheleni kweBanga le-11, umfundi ophumelele inxalenye anga:

- thetha, aze anikezele ngeetekisi, kodwa kunqabile ukuba aveze izimvo ezihambelanayo nezinamatheleneyo; bonakalisa ukuqonda okungephi, nokusebenzisa ulwimi olubonakalisa ubuntununtunu, kunye nembeko; hle angaphulaphuli ngengqiqo, xa kufuneka efumene intsingiselo, naxa ecazulula ukuze afumane intsingiselo, acazulule iitekisi, yaye ufumana ubunzima obukhulu xa ehluza, naxa echaza ulwazi, ngokweenjongo ezahlukeneyo; sebenzisa ulwimi ngokuqhabalaka nangokubonisa uvakalelo ngokunqabileyo kwiimeko eziqhelekileyo zoqhagamshelwano.
- fumana intsingiselo, aze acazulule iitekisi ngokunqabileyo xa efunda naxa elolonga, yaye ufumana ubunzima obukhulu xa kufuneka ahluze, aze achaze ulwazi; bonakalisa ukuqonda okanye ukuveza ezakhe izimvo ngokunqabileyo, nangokuzixhasa okuncinci; funda ngokuvakalayo, emana enqumama, ebonakalisa ukuqhabalaka, novakalelo olungephi; bonakalisa ubuntununtunu kwizimvo ezahlukeneyo kunye nemiba yenkcubeko.

IBanga le-12



Iinkcazelo zoBuchule

Ekupheleni kweBanga le-12 umfundi ophumelele inxalenye anga:

- thetha, aze anikezele ngeetekisi, kodwa kunqabile ukuba aveze izimvo ezihambelanayo nezinamatheleneyo; bonakalisa ukuqonda okuthile, nokusebenzisa ulwimi olubonakalisa ubuntununtunu kunye nembeko; phulaphula ngengqiqo ngokunqabileyo, ukuze afumane intsingiselo, acazulule, ahluze, aze abumbe ulwazi, ngokweenjongo ezahlukeneyo; sebenzisa ulwimi ngokuqhabalaka nangokubonisa uvakalelo ngokunqabileyo kwiimeko eziqhelekileyo zoqhagamshelwano.
- fumana intsingiselo yeetekisi ngokunqabileyo xa efunda naxa elolonga, yaye ufumana ubunzima xa ecazulula, ehluza naxa ebumba ulwazi; bonakalisa ukuqonda, aze aveze ezakhe izimvo, kodwa anike inkxaso engephi; funda ngokuvakalayo, emana enqumama, ebonakalisa ukuqhabalaka, novakalelo olungephi; bonakalisa ubuntununtunu obungephi kwizimvo ezahlukeneyo kunye nemiba yenkcubeko.

IBanga le-10

B



IKhowudi

2

IQondo
lomlinganiselo30-39 %
Impumelelo eyinxalenye
(Kusaqhutywa)

liNkcazelo zoBuchule

- bhala, aze anikezele ngeetekisi, kodwa abonakalise ulwazi oluncinci lokusebenzisa izimvo ezizezakhe, ezihambelanayo, ezinatheleneyo nezichanekileyo; okanye angaphantse angabaniki ingqalelo abantu abafumana ulwazi, iinjongo, imixholo kunye neefomathi; veza izimvo kunye neemboniswano ngokunqabileyo, okanye abonakalise ubuchule okanye nesimbo sokubhala esisesakhe ngokunqabileyo; hlaziya, aze ahlele akubhalileyo, phantsi kokukhokelwa okuzingileyo, kodwa sekunjalo phantse angabonisi kuphucuka komsebenzi.
- qonda ngokunqabileyo izakhi kunye nemigaqo yokusetyenziswa kolwimi, yaye ufumana ubunzima xa kufuneka eyisebenzise ngokuchanekileyo; chonga, aze afumane intsingiselo yeeyantlukwano ezikhoyo kwiintsingiselo zamagama aqhelekileyo nezakhi zamagama, kodwa ngobunzima, yaye uba neengxaki ezixhalabisayo xa ecazulula, naxa echaza imisebenzi yazo; chonga, acazulule, achaze, asebenzise ngokunqabileyo izakhi zezivakalisi ngendlela echanekileyo, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, yaye wenza iziphene ezixhalabisayo; bonakalisa ukulawula okuncinane kwegrama kunye nesigama.

IBanga le-11



liNkcazelo zoBuchule

- bhala, aze anikezele ngeetekisi, kodwa ebonakalisa kancinane izimvo ezizezakhe, ezihambelanayo, ezinamatheleneyo, nezichanekileyo; phantse angabaniki ingqalelo abantu abafumana ulwazi, iinjongo, imixholo, kunye neefomathi ezahlukeneyo; veza izimvo kunye neemboniswano okanye abonakalise ubuchule bokuyila okanye isimbo sakhe sokubhala ngokunqabileyo; hlaziya, aze ahlele akubhalileyo ngokukhokelwa okuzingileyo, kodwa kunqabile ukuba abonise ukuphucuka komsebenzi.
- qonda, aze asebenzise izakhi kunye nemigaqo yokusebenzisa ulwimi ngendlela echanekileyo, ngokunqabileyo; fumana intsingiselo, aze acazulule umahluko kwiintsingiselo zamagama, kodwa ufumana ubunzima obukhulu, xa ehluza naxa echaza imisebenzi yamagama aqhelekileyo kunye nezakhiwo zawo; chonga, acazulule, achaze, aze asebenzise iindidi zezakhi zezivakalisi ngokuchanekileyo ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla ngokunqabileyo, yaye wenza iziphene ezixhalabisayo; bonakalisa ulwazi oluncinane lokusetyenziswa kwegrama kunye nesigama.

IBanga le-12



liNkcazelo zoBuchule

- bhala, aze anikezele ngeetekisi, kodwa ebonakalisa kancinane izimvo ezizezakhe, ezihambelanayo, ezinamatheleneyo, nezichanekileyo; phantse angabaniki ingqalelo abantu abafumana ulwazi, iinjongo imixholo kunye neefomathi ezahlukeneyo; veza izimvo kunye neemboniswano ezineenkukacha ezifanelekileyo, kodwa ekwenza oku ngendlela enomgqalisela oquququkayo, yaye kunzima ukufumana ubungqina bobuchule okanye isimbo sakhe sokubhala; hlaziya, aze ahlele akubhalileyo, ngokukhokelwa okuzingileyo, kodwa kunqabile ukuba abonise ukuphucuka komsebenzi.
- qonda izakhi kunye nemigaqo ethile yokusetyenziswa kolwimi, kodwa kunqabile ukuba ayisebenzise ngokuchanekileyo; fumana, aze achaze umahluko kwiintsingiselo zamagama aqhelekileyo, kodwa ufumana iingxaki ezixhalabisayo xa ehluza naxa echaza imisebenzi yamagama kunye nezakhiwo zawo; chonga, acazulule, ahluze, aze asebenzise izakhi zezivakalisi ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla, kodwa ekwenza oku ngempumelelo encinci, yaye wenze iziphene ezibonakalisa ulwazi oluncinane lokusetyenziswa kwegrama kunye nesigama.

IBanga le-10

B



IKhowudi

IQondo
lomlinganiselo

1

0-29 %
Impumelelo enganelanga

Iinkcazelo zoBuchule

Ekupheleni kweBanga le -10, umfundi ophumelele ngokunganelanga anga:

- thetha, aze anikezele ngeetekisi ezinezimvo ezingahambelaniyo ubukhulu becala; bonakalisa ukungaluqondi okanye ukungalusebenzisi ulwimi olubonakalisa ubuntununtunu, okanye imbeko; phantse angaze aphulaphule ngengqiqo, ukwenzela ukuchonga, ukufumana intsingiselo, ukucazulula, okanye ukuchaza ulwazi ngokweenjongo ezahlukeneyo; phantse angaze alusebenzise ulwimi ngokuqhabalaka okanye ngovakalelo kwiimeko eziqhelekileyo zoqhagamshelwano.
- phantse angaze achonge, afumane intsingiselo, acazulule okanye achaze iitekisi xa efunda okanye elolonga; phantse angaze akwazi ukubonisa ukuqonda okanye ukuvakalisa ezakhe iibono, yaye kunqabe kakhulu ukuba azixhase; funda ngokuvakalayo kakubi, ephantsa angabonakalisi kwaphela ukuqhabalaka, okanye uvakalelo; phantse angabubonakalisi kwaphela ubuntununtunu nembeko, kwizimvo kunye nemiba yenkcubeko eyahlukeneyo.

IBanga le-11



Iinkcazelo zoBuchule

Ekupheleni kweBanga le -11, umfundi ophumelele ngokunganelanga anga:

- thetha, aze anikezele ngeetekisi ezibonakalisa kancinane izimvo ezihambelanayo; phantse angakwazi ukuluqonda okanye ukulusebenzisa ulwimi olubonisa ubuntununtunu kunye nembeko; phantse angakwazi ukuphulaphula ngengqiqo, ukwenzela ukufumana intsingiselo, ukucazulula, ukuhluzisa okanye ukuchaza ulwazi ngokweenjongo ezahlukeneyo; phantse angaze asebenzise ulwimi ngokuqhabalaka okanye ngovakalelo kwiimeko eziqhelekileyo zoqhagamshelwano.
- phantse angaze afumane intsingiselo, acazulule, ahluze, aze achaze iitekisi, xa efunda naxa elolonge; bonakalisa ukuqonda, okanye ukuveza ezakhe izimvo okanye ukuzixhasa ngokunqabe kakhulu; funda ngokuvakalayo kakubi, ephantsa angakubonakalisi kwaphela ukuqhabalaka okanye uvakalelo; phantse angabonakalisi kwaphela ubuntununtunu kwizimvo kunye nemiba yenkcubeko eyahlukeneyo.

IBanga le-12



Iinkcazelo zoBuchule

Ekupheleni kweBanga le -12, umfundi ophumelele ngokunganelanga anga:

- thetha, aze anikezele ngeetekisi ezinezimvo ezibonakalisa ukuhambelana ngokunqabe kakhulu; phantse angakwazi ukuluqonda okanye ukulusebenzisa ulwimi olubonisa ubuntununtunu kunye nembeko; phantse angakwazi ukuphulaphula ngengqiqo, esenzela ukufumana intsingiselo, acazulule, ahluze okanye abumbe ulwazi ngokweenjongo ezahlukeneyo; phantse angaze asebenzise ulwimi ngokuqhabalaka okanye ngovakalelo kwiimeko eziqhelekileyo zoqhagamshelwano.
- funda, aze alolonge iitekisi, kodwa afumane ubunzima obuxhalabisayo xa efumana intsingiselo, ecazulula, ehluza, naxa kufuneka ebumbe ulwazi; bonakalisa ukuqonda okanye ukuvakalisa izimvo zakhe okanye azixhase ngokunqabileyo; funda ngokuvakalayo kakubi, ephantsa angakubonakalisi kwaphela ukuqhabalaka okanye uvakalelo; phantse angabonakalisi kwaphela ubuntununtunu kwizimvo kunye nemiba yenkcubeko eyahlukeneyo.

IBanga le-10

B



IKhowudi

IQondo
lomlinganiselo

1

0-29 %
Impumelelo enganelanga
(Kusaqhutywa)

IiNkcazelo zoBuchule

- bhala, aze anikezele ngeetekisi, kodwa phantse angabonakalisi zimvo zizezakhe, zihambelanayo, zinamatheleneyo okanye ezichanekileyo; bonakalisa ukungabathatheli abantu abafumana ulwazi, iinjongo, imixholo kunye neefomathi; phantse afumane ubunzima bokubhala into evakalayo, okanye abonakalise ubungqina besimbo sokubhala esisesakhe, iimboniswano uzibhidanisa kangangokuba iitekisi zinika intsingiselo engavakaliyo; phantse angahlaziyi, ahlele umsebenzi awubhalileyo ukwenzela ukulungisa iziphene.
- qonda kuphela izakhi kunye nemigaqo esisiseko yokusebenzisa izakhi zolwimi, kodwa phantse angakwazi ukuzisebenzisa ngokuchanekileyo; phantse angakwazi ukuchonga, ukufumana intsingiselo, ukucazulula nokuchaza iintsingiselo nemisebenzi yamagama, nezakhiwo zamagama aqhelekileyo, ngokuchanekileyo; sebenzisa izivakalisi ezinezakhi okanye intsingiselo engaqiqisiswanga; phantse abonakalise ukungabi nalo kwaphela ulwazi lokusebenzisa igrama kunye nesigama.

IBanga le-11



Iinkcazelo zoBuchule

- bhala, aze anikezele ngeetekisi, kodwa efumana ubunzima bokubonakalisa naziphi na izimvo ezizezakhe, ezihambelanayo, ezinamatheleneyo okanye ezichanekileyo; bonakalisa ukungabathatheli ngqalelo abantu abafumana ulwazi, iinjongo, imixholo neefomathi ezahlukeneyo; bhala ngokunqabileyo into evakalayo, aze angabonakalisi ubungqina besimbo sokubhala esisesakhe; nikezela ngezimvo kunye neemboniswano zakhe, kodwa iba zezibhidanisiweyo; phantse kunqabe ukuhlaziya nokuhlela umsebenzi awubhalileyo, xa elungisa iziphene.
- qonda kuphela izakhi kunye nemigaqo esisiseko yezakhi zolwimi, yaye kunqabile ukuzisebenzisa ngokuchanekileyo; phantse angaze akwazi ukufumana intsingiselo, acazulule, ahluze, aze achaze iyantlukwano phakathi kweentsingiselo kunye nemisebenzi yamagama aqhelekileyo kunye nezakhiwo zawo; phantse angaze asebenzise izakhi zezivakalisi ngokuchanekileyo, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla; phantse abonakalise ukungabi nalo kwaphela ulwazi lokusetyenziswa kwegramama kunye nesigama.

IBanga le-12



Iinkcazelo zoBuchule

- bhala, aze anikezele ngeetekisi, kodwa abonise ubungqina obuncinane kakhulu bezimvo ezizezakhe, ezihambelanayo, ezinamatheleneyo okanye ezichanekileyo; bonakalisa ukungabathatheli ngqalelo abantu abafumana ulwazi, iinjongo, imixholo okanye iifomathi ezahlukeneyo; nikezela ngezimvo kunye neemboniswano zakhe, kodwa uziveza nakanjani na, zingenabunzulu okanye zinophindaphindo, engabonisi simbo sakhe sokubhala; hlaziya, aze ahlele umsebenzi wakhe ngokukhokelwa ngokuzingileyo, kodwa abe engaqondi okanye engazilungisi iziphene.
- qonda kuphela izakhi kunye nemigaqo esisiseko yezakhi zolwimi, yaye kunqabile ukuzisebenzisa ngokuchanekileyo; phantse angakwazi ukufumana intsingiselo, acazulule, ahluze, aze achaze iintsingiselo kunye nemisebenzi yamagama kunye nezakhiwo zawo; phantse angaze asebenzise izakhi zezivakalisi ngokuchanekileyo, ngeenjongo zokusebenzisa ulwimi kwintetho yemihla ngemihla; phantse abonakalise ukungabi nalo kwaphela ulwazi lokusetyenziswa kwegramama kunye nesigama.

liLwimi - Isixhosa

ULUHLU LWENKCAZELO YAMAGAMA

abantu abafumana ulwazi (abaphulaphuli, ababukeli) – aba ngabantu ekujoliswe kubo xa benikwa ulwazi oluthile; xa beza kuphulaphula okuthethwayo, balolonge oku kwitekisi; ke ngoko, ababhali kufuneka basoloko becinga ngenjongo kwanabantu aabafumana ulwazi abaza kufunda, balolonge ezo tekisi

amagama antsingiselo zichaseneyo – apha kudla ngokudityaniswa amagama antsingiselo zichaseneyo ngabom, kusenzelwa isiphumo esithile. Xa kusenziwa le nto kusetyenziswa isichasi sihambelane nesibizo esichasene naso

amagama asetyenziswa ngempazamo – kuxa ubani esebenzisa amagama antsonkothileyo ngelizama ukubonisa abantu ukuba uyalwazi yena ulwimi olo; nangona la magama enokubonakala ngathi afanelekile, kodwa ngendlela asetyenziswe ngayo aye abangele ukuhlelisa

ehleli encokweni – kuthethwa ngokuthi xa kuxoxwa asoloko umntu ehleli kule nto kuthethwa ngayo, angaphumi emxholweni

enabileyo – xa into ibhalwe ngendlela enabileyo, kuxa kunikwe iinkcukacha, kuchazwe kangangoko

exhalabisayo – apha eli gama lisetyenziselwe ukubonakalisa indlela ekuthi xa umfundi esenza iziphene ezininzi xa ebhala, lowo ufunda into ayibhalileyo atsho anxube, angonwabi, ngenxa yezo ziphene; kutsho ke kufuneke xa kunjalo utitshala oza kuba neliso kuloo mfundi, amncede

ezibhidanisiweyo – kubhekiselwe kwizimvo ezingabhalekanga kakuhle kwaphela, de athi ubani ofunda loo nto ibhalwe ngolo hlobo angayiva

eziKhethiweyo (izifundo) – ezi zifundo zizifundo ekunganyanzelekanga ukuba zizalane nezifundo zomsebenzi othile anomdla kuwo umfundi. Sukube umfundi ezikhetha nje kuba enomdla kweso sifundo, esithanda kananjalo

ezinguNdoqo (izifundo) – ezi zifundo zisisiseko, kuba zezi zifundo ziza kumnceda umfundi ukulandela ikhondo elithile lento aza kuba yiyo ebomini, umz:- enze iMathematika nezoBugqi xa efuna ukulandela ikhondo leNzuluwazi njalo njalo

ezintsonkothileyo (izivakalisi) – kuthethwa izivakalisi ezinobunzima obuthile, ekungelula ukuziqonda, ngaphandle kokuba ulingisise

eziNyanzelekileyo (izifundo) – kule kharityhulam abafundi bafunda izifundo ezisi-7. Kwezi zifundo kunyanzelekile ukuba bafunde iilwimi ezi-2, kunye nezifundo ezibalwayo ezinjengeMathematika, baze bafunde nesifundo sezoBomi

IiLwimi – Isixhosa Ulwimi

ezizezabo (itekisi/izimvo) – xa umfundi eyila itekisi kubalulekile ukuba aze nezakhe izimvo, angazinyibi/angebi zimvo ndawo, zivele kuye buqu

fanelekileyo – kuxa kusetyenziswe ulwimi olufanelekileyo ngokwemo leyo, umz: xa uthetha nomntu omdala okanye umntu ohloniphekileyo kwimeko yomsebenzi, uchonga ulwimi olufanele loo meko

idatha – ziinkcukacha zolwazi olugciniweyo

igama elakhiwe kwelinye – eli ligama elakhiwe kwelinye igama okanye elakhiwe kwingcambu, (umz: sela=intselo); la magama adla ngokwakhiwa ngokufakela izimaphambili okanye izimamva

ii-akhronim – igama elakhiwe ngoonobumba bokuqala egameni xa lifinyeziwe, umz: iNkcazelo yeKharithulam yeSizwe (NKS)

iintlobo ngeentlobo zezivakalisi – kubhekiswa kwizivakalisi mhlawumbi ezahluke ngobude, ezinye zibe zifutshane, ezinye zibe zide. Xa ubani ebhala kuyakhuthazwa ukuba azixube izivakalisi zibe ziintlobo ngeentlobo ukuze ibukeke, ivakale kamnandi intetho yakhe, okanye into ayibhalileyo

ikhrayitheriya – lo ngumlinganiselo osetyenziswayo xa kuza kunikwa mhlawumbi amanqaku kumsebenzi onikwe abafundi. Kufuneka abafundi baxelelwe kwangaphambili ukuba baza kuwanikwa njani, kangakanani amanqaku kumsebenzi abawubhalayo

ilitherasi – ilitherasi lulwazi lokufunda nokubhala, ukwazi ukusebenzisa amanani, ulwazi lwekhompyutha, ukuqonda indlela izixhobo ezibonwa ngeliso lenyama ezisetyenziswa ngayo njalo-njalo; eli gama lisenokusetyenziselwa ukubonisa ukwazi ukulungisa nokusebenzisa ulwazi oluthile, kwanokubhalela iinjongo ezahlukeneyo; kukwabonakalisa ukwazi ukuvumbulula iintsingiselo ezendeleyo kwiitekisi nakulwimi, ukuze umntu ayiqonde itekisi ukuba ingantoni

imalapropizim – ukusebenzisa amagama ngendlela engafanelekanga, ubonisa isigqezu, libe elo gama livakala ngathi lamkelekile umz: -iroji endaweni ka -ilori

iimbono – yindlela umntu azibona ngayo izinto, aze aveze uluvo lwakhe

iindidi zoncwadi – apha kubhekiswa kwindlela uncwadi oluhlelwa ngayo (umz: inoveli, amabalana amafutshane, amavo, izibongo, idrama okanye ifilim)

iindlela ngeendlela zokusebenzisa ulwimi – ezi ndlela ngeendlela zibakho xa kukho ukulungelelaniswa okukhoyo kwisigama, kwiimeko zezivakalisi namagama kunye nendlela igama elibizwa ngayo; oku ke kuyahluka kwingingqi nengingqi.

iiyantlukwano – iindlela ngeendlela eziveziweyo ezibonisa umahluko, umzekelo kwiintsingiselo kunye nemisebenzi yamagama

ilizwi likanobalisa/lombalisi – eli lilizwi lomntu obalisa ibali; ungahlula phakathi kombalisi osebenzisa umntu wokuqala (umz: Ndi- usoloko engumlinganiswa ebalini, owenza izinto ngokwakhe) okanye umntu wesithathu, apho umbalisi abhekisa kubalinganiswa ngokuthi uThemba u ...okanye ooThemba ba.....

imbali – kubhekiswa kwibali elibaliswa ngomlomo okanye elibhaliweyo, elinezimvo ezilandelelana kakuhle ngokwendlela iziganeko ezenzeke ngayo

imbali – emfutsbane enoburharha–ezi ziimbali zeziganeko ezincinane ezibaliswa ngenjongo yokonwabisa, yokuchwayitisa, kwanokuveza ubunjani bomlinganiswa othile

imbeko – apha kuthethwa ngolwimi olusetyenziswa ngembeko; oku kubonisa ubuchule bokukhetha amagama afanelekileyo, umz:- ulwimi olusebenzisa xa uthetha nabantu abahloniphekileyo, nabadala, alufani nolusetyenziswa ngoontanga bakho

imeko (yetekisi) – itekisi isoloko isetyenziswa yakhiwe ikwimeko....imeko ke ibandakanya iimeko ezifana nokusebenzisa iitekisi ezingqamene nezentlalo, ezenkcubeko nezepolitiki, umz; xa utitshala efundisa igrama, kufuneka angafundisi amagama ezimele odwa koko ekwimeko yezi tekisi

imibhalo yoqhagamshelwano – ezi ziitekisi ezifana neeleta, imizuzu yentlanganiso, ingxelo, iifeksi, njalonjalo

ImiGangatho yokuHlola – kubhekiswa kulwimi, ulwazi, ubuchule kunye nexabiso ekufuneka ukuba abafundi balibonakalise ekupheleni kwebanga elithile

imigaqo eyamkelekileyo yokusetyenziswa kolwimi – imigaqo eyamkelekileyo okanye xa kusetyenziswe izakhi yolwimi; eminye imigaqo incedisa ekuqulatheni intsingiselo (umz: imigaqo yegram, iziphumlisi, uhlobo oluthile lokusebenzisa oonobumba xa kuchethezwa), ize eminye incedise ekuchazeni isiqulatho (umz: uluhlu lweziqulatho, indlela yokucwangcisa okuthile, izihloko, iitshathi, uluhlu, imifanekiso kunye nesalathiso)

imithombo – apha sibhekisa kwimithombo yolwazi, okt apho kufumaneka khona ulwazi. Eli gama lisuka kwelo lithetha umthombo lo uphuma amanzi ezintabeni, kodwa ke apha ngumthombo wolwazi

imizobo – kubhekiswa kwimveliso yezokubonwa ngeliso lenyama, nezobugcisa njengemizobo, nokuyila njalo njalo

imeko yokunxibelelanisa – zininzi iindlela zokunxibelelanisa, umz: ngokubhala, ngokuthetha okanye incoko yomlomo, ngokwenza imifanekiso ebonwa ngeliso lenyama (ibandakanya imizobo enjengeetshati); ulwazi ke lungaguquguqulwa lususwe kwenye imeko, luye kwenye (njengokusuka ekusebenziseni igrafu uye ekubhaleni umhlathi, usebenzise ulwazi ulususa kwintetho yomlomo uye kumfanekiso ophawuliweyo)

imeko yomphfumlo – apha kuthethwa ngendlela umbhali woncwadi aziva ngayo xa ebhale incwadi, nokuba libali okanye isibongo; le mo ke idla ngokudizwa ngamagama asetyenziswayo (umz: 'Yayiziinyembezi zodwa ecaleni kwaloo bhasi yayiqungquluzile.); la magama mabini anomgca ngaphantsi abonisa ukuba akonwatywanga apha

impazamo yokusebenzisa amagama amade ngendlela engafanelekanga – abanye abantu bayathanda nje ukusebenzisa amagama amade nantsonkothileyo, bezama nje ukutsala amehlo, de loo magama bawasebenzise ngendlela engafanelekanga, nedala intsini komameleyo

impixano/ ungquzulwano – olu lungquzulwano olubakho phakathi kwabalinganiswa okanye abantu nje; ungquzulwano olu lungenzeka ngenxa yeemfuno zabo okanye into abayixabisileyo

impoxo – yintetho eveza into echasene nale nto ubani ayithethayo; apha kuphoxiswa ngomntu umz:- xa usithi kumntu ofike mva kunani: ‘Ndiva kakubi ukuba sifike phambi kwakho’, ube wena umphoxela le nto efike emva kwexesha; sukube apha uphoxisa ngomntu

indlela abalisayo ngayo umbhali – yindlela umfundi/umbhali abalisa ngayo ibali, unokusebenzisa umntu/athi: ‘Ndihambe ndileqwa ziinciniba’ okanye umntu III athi: ‘Yahamba ke loo ndoda ileqwa ziinciniba’ (Jonga ilizwi likanobalisa)

ingxam/umxholo – yeyona mbono ingundoqo kubhalo loncwadi; itekisi inganemixholwana emininzi, eminye kuyo ingacaci gca ibe selubala

ingxelo emva kokuhlola – olu hlobo lwengxelo ludla ngokunikwa ngutitshala enika umfundi, maxa wambi nomzali kuye kubaluleke ukuba azi ngenkqubo yomntwana wakhe

inkcaso – kuxa kusetyenziswa izimvo ezimbini ezahlukeneyo umz:- ukubila usoma.

inkcaso-vuthondaba – kuxa bekulindeleke ukuba kufikelelwe kwinqanaba eliphezulu ebalini, sele kulindelwe ukuhla kwesiganeko esibalulekileyo okanye esonwabisa, suke kungade kufikelelwe kuso; okusuke kwenzeke kukuba kwisakhiwo sebali kuvela iziyolisi, kungenjalo isiganekwana nje esingabalulekanga kuyaphi, okanye kuphambukwe kwisiganeko ebesiphethwe, kuvezwe esitsha

inkqubo yolongezelelo lweelwimi ezininzi – xa umntu efunda ulwimi (iilwimi) ukongeza kulwimi lwakhe lwasekhaya; oku akuthethi ukuba oku kuthatha indawo yolwimi lwasekhaya, koko lufundwa kunye nalo

imveliso yobhalo yokugqibela – xa abafundi bebhala, mhlawumbi nokuba zizincoko, ababhali nje kube kanye, banganise umsebenzi. Kufuneka bamane bebhala, bewuhlela, baphinde babhale kwakhona, de ibe yimveliso yokugqibela ebonisa ukuba bazilungisile iziphene

intetho edidekisa – kuxa kusetyenziswe ulwimi oludidekisa ngabom ukwenzela ukufihla izinto eziyinyaniso ezenzekileyo, zifihlelwa umfundi okanye umntu ofumana ulwazi

intetho eqhelekileyo enokufaka amagama angekho sikweni – olu lwimi olusetyenziswa xa kuncokolwa nje ngabantu, lube lona lungekho sikweni

intetho esebenzisa amagama angenasongo – kukusebenzisa amagama athile okanye uluvo oluthile, de kuphele nesongo sawo kuba esetyenziswa njalo; kude kulahleke nentsingiselo yawo

ijagoni – kukho amagama asetyenziswa ngabantu baloo msebenzi, wena mntu ungasebenzi apho ongenakuyilandela intsingiselo yawo, ngaphandle kokuba ude ucaciselwe umz:- ulwimi olusetyenziswa ngootitshala, oonesi, oogqirha njalo njalo

ikhrayithiriya – esi sisikali esibonisa ukuba umfundi uphumelele kangakanani na ngokwemilinganiselo ebekiweyo, nevunyiweyo, milinganiselo leyo echazwe kakuhle, ngaphantsi kwesahluko sesine kwinqanaba ngalinye

intsingiselo – eli ligama elicacisa okanye elibonisa eyona nto itekisi ebhekise kuyo, okanye esithetha ngayo, ekuthi ke kwenze ukuba uyisebenzise lula itekisi

intsingiselo ejijiweyo – yiloo ntsingiselo ivezwa sisivakalisi, xa ubani esebenzise igama ngokungafanelekanga, okanye kwindawo engafanelekanga, aze athi lowo ulwaziyo ulwimi, xa efunda eso sivakalisi afumane ukuba intsingiselo iba yengeyiyo, okt. ijijiwe

intsingiselo-mbini – indlela amagama asetyenziswa ngayo, ndlela leyo enokwenza athi ofundayo angaziqondi ncam ukuba elo gama lisetyenziswe kuyiphi kanye kanye imeko; le ndlela ke ingayijika intsingiselo

intsingiselo erheshayo (engathiwanga pahaha) – kuxa kusetyenziswe igama ngendlela apha engatsolisiyo, kodwa ube uqonda ukuba lirhesha into ethile, libugwegweleza, aliyo ngqo

intsingiselo eziwe ngecala – intsingiselo eziwe nje ngecala kwiitekisi, engavezwanga ngendlela ethe ngqo

intsingiselo-zwi yesibini – le yintsingiselo yesibini engaphaya kwale yentsusa iqhelekileyo; umz: igama ihagu lithetha isilwanyana esiyihagu, kodwa xa usiya kwintsingiselo yesibini ingathetha ukutyeba, ubumdaka, ukubawa njalo njalo

intsingiselo (yengcalo yentsusa/eqhelekileyo) – yile ntsingiselo icacileyo yegama kuloo meko likuyo

umz:- Eli bhastile lam lihle. (uthetha ngebhastile eli lihle liligunqu lokudlala, kanti xa intsingiselo ibifihlakele ngesithetha ngobuhle, mhlawumbi bomfazi)

intsingiselo yokunxulumanisa – yileyo ifihlakeleyo, ingathiwanga phaha (Jonga intsingiselo-zwi yesibini)

intsusa – kubhekiswa kuloo nto esukela kuyo intshukumo okanye imeko

i-okzomoroni/impikiswano – ibinzana elidibanisa amagama amabini abonakala wona echasene umzi-Inzolo evinge iindlebe

ipotfoliyo – le yifayile enika bonke ubungqina bomsebenzi owenziwe ngumfundi; yiyo esetyenziswa ngumfundi kunye notitshala xa umfundi esenza umsebenzi wakhe, emana ewuqokelelela kule fayile, utitshala amane ewuhlola

isakhiwana sebali – yintshukumo encedisayo, chamba calanye nesakhiwo esiphambili kwinoveli okanye umdlalo

isakhiwo sebali – esi sisicwangciso somsebenzi woncwadi ngakumbi kwiidrama neenoveli; isakhiwo sebali sibandakanya indlela le ilula yokulandelelana kweziganeko, ebonisa uzalwano phakathi kweziganeko, kubonakale futhi ukuba le into yenzeka ngenxa yaleya

isichasi – ligama elibonisa into echaseneyo nelinye igama kwakolu lwimi lunye, umz:- ubhityile>utyebile

isicwangciso-zimvo – luhlobo oluthile olusetyenziswayo xa mhlawumbi kusaxoxwa ngento ethile kumane kubhalwa phantsi ezo zimvo, njengaxa utitshala exoxa nabafundi ngesincoko esiza kubhalwa. Umana ebhala elo nqaku, kwenziwe njalo ecwangciswa la manqaku, kumana kutsalwa nemigca ethile ngamanye amaxesha

isifaniso – kuxa ufanisa into ethile nenye; apha kusetyenziswa amagama afana noo “njenge-,,, “nqwa ne-,,, “oku kwe-,,, umz:- Uhambisa oku kukanina (okt. uhamba ngathi ngunina)

isigqebelo – kukusebenzisa intetho enentsingiselo ethwethwayo nefihlakeleyo, eyahlukileyo kuleyo ithe ngqo

isigqebelo cim cim – luhlobo lwesigqebelo olwenzeka xa ngokwakwisakhiwo sebali, abantu abafumana ulwazi bekwazi ukuba nolwazi angenalo yena umlinganiswa ngelo xesha, ngento eseza kwenzeka kuye okanye kwabanye abalinganiswa

isihlanganisi – ligama elisetyenziselwa ukuhlanganisa amagatya ukuze enze isivakalisi esinye

isihloko esiqgamileyo – isihloko senqaku elithile, somfanekiso, ifoto njalo njalo, esidla ngokunceda ukutsala umdla ngendlela esikhethwe ngayo - ukubonisa inqaku elo ukuba lingantoni na

isihlokwana – sisihlokwana okanye inkcazelo emfutshane edla ngokuvela ngaphantsi komfanekiso okanye ikhathuni ngeenjongo zokunika inkcazelo yaloo ntso ikwikhathuni

isihlonipho – kuxa intetho ekhangeleka ngathi ibiza into ngqo, icezelwa ngokusebenzisa intetho evakala kamnandi umz:- uqhuba amatakane, endaweni yokuthi unxilile

isikweko – kuxa kusetyenziswa enye into xa kuchazwa enye into, oko kusenziwa kuba ezo zinto zineempawu ezifanayo, umz:- UThemba lo yinyoka. (kuba enobungozi njengenyoka)

isimntwiso – kuxa kuthathwe iimpawu zomntu zanikwa izinto ezingengobantu, umz:- Tywala ungumlahlekisi

isingqisho – kukubizeka kwamagama, izandi, okanye amabinzana kwivesi ngendlela evakala kamnandi; le nto idla ngokufumaneka kwizibongo

isiphumo – kuthethwa isiphumo sentshukumo/sesenzo okanye imeko

isiqalelo – eli gama lisetyenziswe apha kwimeko yokubonisa uhlobo lwetekisi eyakhiwe ngumfundi, tekisi leyo ebonisa umgangatho osezantsi wokuyila; umfundi ololu hlobo usafuna ukuncediswa aqeqeshwe

isiqulatho – eli ligama elisetyenziselwa ukubonisa izinto ezibandakanyiweyo kwizinto ezifana namaxwebhu njl. njl

isithetha-ntonye – ngamagama athetha into enye umz:- ukurhala/ukubawa, umtshakazi/umakoti

isiyelelane – lulwimi lwesizwana, olu luhlobo lolwimi olulungiselelwa isizwana esithile; olu lwimi lwahlukile kwezinye imeko zolo lwimi lusukela kulo, malunga namagama asetyenziswayo, ukwakhiwa kunye nendlela abizwa ngayo

isizathu – yinto engunobangela wento eqhubekayo, okanye imeko ekhoyo

ithoni – apha kunokubhekiswa kuqala kwindlela ubani abiza ngayo igama; eli gama “ithoni., xa lisetyenziswe nzulu likwabhekisa kwindlela igama elithile elisetyenziswe nzulu ngayo kwisivakalisi; kwitekisi ithoni yegama ibhekisa kwindlela igama elisetyenziswe ngayo kuloo mo, nentsingiselo eliyizisayo; kwifilim ithoni ingaphunyezwa ngohlobo lomculo odlalwayo, kungenjalo imeko-ntlalo

izafobe – la ngamagama okanye amabinzana asetyenziswe ngendlela ezekelisayo, ukuphumeza loo ntsingiselo, imizekelo yezafobe zizifaniso, isimntwiso, isikweko njl.njl

izandi ezahlukeneyo – kuthethwa izandi ezahlukeneyo ezifana neqabane l elahlukileyo kwiqabane r

izifundo ezingundoqo – ezi zizifundo ezizezona zona ekufuneka umfundi azenze

izifundo zentsusa ezisisinyanzelo – ezi zizifundo ekunyanzelekileyo ukuba umfundi abe nazikhethayo kuzo kuba zisisiseko

izihlanganisi-luvo – kubhekiswa kumagama amsebenzi ikukwenza ukuba izivakalisi mazinxibelelane kakuhle zenze imihlathi elandelelanayo, mihlathi leyo enokuphela isakha iitekisi ngamagama afana nezimelabizo, izihlanganisi njalo njalo

iitekisi – kubhekiswa kuzo zonke iindidi zokunxibelelana/zokuqhagamshelana, ezizezi: ezomlomo, ezibhalwayo, ezohagamshelwano, ezibonwa ngeliso lenyama, eziviwa-zibonwe, ulwimi lwempawu njl. njl isengaba ngumhlathi/yimihlathi ebhalwe ngamagama afundekayo, ikhathuni, imephu, igrafu, umfanekiso njl.njl

iitekisi ezifundeka ngeendlela ngeendlela – apha kubandakanywa iitekisi, izixhobo zeliso lenyama, eziviwa ngeendlebe, iividiyo, njl. njl; xa umfundi enika intetho elungisiweyo angasebenzisa izilayidi, imifanekiso, iividiyo njl.njl

iitekisi ezinobunyani – ezi ziindlela ngeendlela zokunxibelelana ezisetyenziselwa ukuba ubani awubone umfanekiso wento ekuthethwa ngayo, aziveli kuncwadi zona (umz:-zivela kwiimagazini nakumanqaku avela kumaphephandaba, okushicilelwe kuvela koonomathotholo kunye noomabonakude, izibhengezo, iileyibhile zezinto ezithengiswayo, iibrowutsha ezinika iinkcukacha zomakwaziwe ngabahamba betyelela, amaphepha avela kurhulumente ekufuneka ezalisiwe, kwakunye nemizekelo yeeleta eziyinyani)

iitekisi zoqhagamshelwano – uluhlu lweetekisi ezibandakanya iileta, imizuu yentlanganiso, iingxelo, iifekisi njalo njalo

izixhobo ezibonakalisa ubuciko – ezi zizixhobo ezifana naxa isithethi sinqumama, sisebenzisa uphindaphindo xa sithetha, sisenzela ukucenga okanye ukuqinisekisa lowo umameleyo

izixhobo zobuciko ezidlwengula umxhelo – zizixhobo ulwimi othi xa uzisebenzisile zitsale umdla, njengaxa umntu esebenzise ulwimi olunezafobe ezihombisa loo nto ayibhalileyo, atsho ngento evakala, nefundeka kamnandi

okuxabisekileyo – apha kubhekiswa kwiimpawu zentsulungeko

thesorasi – incwadi eyingqokelela yamagama okanye izivakalisi

ubabazo/ugqithiso – lubaxo xa umntu ethetha ngento ethile, umz:- ‘Wandiphakela intaba yokutya’, apha kuthethwa ukutya okuninzi

ubuchule bokuqiqisisa – kuxa umfundi esebenzise izimvo zakhe xa, mhlawumbi ebhala okanye esenza intetho, ngendlela apha ebonisa ukuba unobuchule bokuyicingisisa into phambi kokuba ayithethe okanye ayibhale phantsi; loo nto ke itsho ngento evakala okanye efundeka kamnandi

ubuchule bokusebenzisa amagama ngendlela yokuhlaselela – obu bubuchule obusetyenziswayo xa umfundi efunda igama angalaziyo; uye aliqhawu-qhawule libe ngamalungu okanye ajonge intsingiselo eziswa zizimaphambili, kungenjalo izimamva, esenzela ukude ayive kakuhle intsingiselo yalo

ubuhle – ukusetyenziswa kolwimi ukuyila into ngokucoliseka nangolonwabo

ubumbo zivakalisi (isinteksi) – yindlela amagama alungelelaniswa ngayo ukwakha izakhiwo zegrama, umz:- amabinzana, amatyha, izivakalisi njl. njl; apha kujongwa nemithetho elawula ubumbo-zivakalisi

ubunkunkqele – ubuchule obudibene namava ekwenzeni into ethile; ubuchule nobugcisa obukhulu

ubuntununtunu – eli gama lisetyenziselwe ukubonisa ukuba xa usebenzisa ulwimi ngobunono kuxa uchula ukunyathela ekukhetheni amagama, ukhetho igama elifanele loo meko

ubungakanani boonobumba – apha kujongwe koonobumba abasetyenziswa xa kuchwethezwa ngekhompyutha, le nto kuthiwa yifonti

ukuba neliso kwindlela amagama asetyenziswa ngayo – apha kuthethwa ngokwazi ukucazulula indlela intsingiselo evezwe ngayo, ukwazi ukugqala amandla ulwimi olunawo; xa umfundi eyiqaphela indlela amagama asetyenziswa ngayo, nentsingiselo ayinikwayo kuloo mo, umfundi uya kukwazi ukumelana neendlela zokuqhathwa ezinokuvezwa lulwimi olo, akwazi kanaanjalo ukusebenzisa ulwimi ngononophelo

ukuphanjwa – kuxa ubhidwe yinto ethile, mhlawumbi ubucinga ukuba iza kwenzeka ngohlobo oluthile, suka kwENZEKE into engeyiyo leyo, kudla ngokuthiwa uphanjwe yinto ethile

ukuqal'ugwebe – ukunganyamezeli okanye ukugweba kuqala, uveza loo ngcingane onayo ngomntu, iqela okanye umbono othile

ukuzakuza – kuxa usebenzisana nabantu, mhlawumbi bamazwe ngamazwe, wena unxibelelana kakuhle nabo kuba ungumthunyw, ingumsebenzi wakho lowo wokunxibelelana namazwe ngamazwe

ingqiqo – xa kusithiwa ubani usebenzisa ingqiqo xa ephulaphula kuthethwa ukuba umamelisisile, yaye uyibazile ingqondo, uyacingisisa

ukubona izinto ngendlela eyahlukileyo – kuxa ubani ebona izinto eziqhele ukubonwa njengezhlukileyo, yena azibone, mhlawumbi zifana, okt. akaboni ngendlela efanayo nabanye

ukucazulula – xa ufunda, mhlawumbi itekisi, uze uchaze ukuba igama elithile libonakalisa ntoni, lisetyenziswe njani, kuba kutheni, liza nafuthe lini - sithi uyalucazulula ulwimi okanye uyawacazulula amagama

ukuchaza into ngamanye amazwi – kuxa uluvo okanye okuqulethwe kwitekisi kuphinda kubhalwa ngamazwi alowo ubhala loo tekisi kwakhona, oko kukuthi, usebenzise awakho amagama endaweni yalawo ebekwitekisi

ukucikoza – kubonakalisa ubuchule bokuthi ubani xa ethetha okanye ebhala asebenzise ulwimi olunezimvo ezilandelelanayo, nezizamatheleneyo, ngale ndlela ke ulwimi luye luvakale kamnandi, kananjalo lutolikeke kakuhle

ukucinga ngendlela eyilayo – le yinkqubo yokucinga ngezimvo okanye iimeko ngeendlela zokuziqambela, okanye ngendlela engaqhelekanga, nto leyo ebonisa ubuchule balowo ucingayo

ukufanisa izinto ezimbini ezingafaniyo – kuxa umntu efanisa xa echaza izinto ezimbini ezidla ngokufunyanwa zahlukile, umz:- utitshala xa efundisa aze athelekise ngendlela efanayo intliziyo yomntu empompa igazi kunye nempompo empompa amanzi

ukufumana intsingiselo – xa usebenza ngeetekisi nokuba zezaluphi na uhlobo, umzekelo, ezibhaliweyo okanye ezibonwayo, kufuneka ukwazi ukuqonda nokuveza intsingiselo yazo ukwenzela ukuba ukwazi ukuzisebenzisa ngempumelelo, xa utolika intsingiselo equlethweyo

ukufumana inxalenye – kubhekiswa kumfundi ongaphumelelanga ncam, ofumene ezinye iziphumo, ingezizo zonke (igama inxalenye lithetha ezinye – hayi zonke)

ukufunda ngokukhawuleza ungacoseleli – kukufunda itekisi ukhawulezisa, usenzela nje ukufumana ukuba ingantoni na umz:- ukufunda izihloko kwiphapha-ndaba ukhangela ukuba zithini iindaba eziphambili

ukugqibelela – eli gama lisetyenziswe kwimeko yokubonisa umntu ocingayo phambi kokuba asebenzise ulwimi, alusebenzise ngokufezekileyo

ukuhambelana nonxibelelwano olusetyenziswe ngobuchule – kubhekiswa kwindlela enokuthi imihlathi ilandelelane ngobuchule bokuqisisa; obo buchule bunento yokwenza nokulandelelana kwezimvo, nto leyo eyenza intsingiselo evakala kamnandi kofundayo, nophulaphuleyo; imihlathi enjalo ibonisa ulandelelwano lwezimvo, apho izivakalisi zilandelelana ngobuchule obukhulu

ukuhlekisa ngokusebenzisa ulinganiso – xa kuhlekiswa ngomntu othile ngendlela yokusebenzisa indlela ebhanxayo; kunokusetyenziswa umfanekiso obonisa iimpawu zakhe eziphuhlileyo, ngendlela ebaxayo, kuba kufunwa ukuhlekisa okanye ukubhanxa ngaye

ukuhlela – kukulungisa iziphene zegrama, zosetyenziso lolwimi, ukulungisa iziphene kupelo njalo njalo, kusenzelwa ukuba okubhaliweyo kufundeke kakuhle; xa kuhlelwa ke, umhleli kufuneka ajonge nolandelelwano lwezimvo, neemeko zezivakalisi, kunye nemihlathi

ukuhlola – yinkqubo yokuqokelela ulwazi oluthile malunga nesakhono somfundi kumsebenzi awenzayo; oku kungenziwa rhoqo, kusetyenziswa iindlela ngeendlela ezahlukeneyo zokuhlola

ukuhlolwa kwezidingo – olu hlobo lokuhlola lwenzelwa ukujonga ukuba ziintoni na iingxaki ezisendleleni yokuphumelela komfundi; akube ke utitshala ezifumene ezi ngxaki, uyakwazi ukuza namacebo afanelekileyo

ukuhlola okushwankathelayo – olu ke lona uhlobo lokuhlola lunika ingxelo eshwankathelweyo, nebonisa ubuchule obugqibeleleyo asele enabo umfundi, kumsebenzi aselewonikiwe, emva kwekota, isiqingatha sonyaka okanye ekupheleni konyaka; okubalulekileyo kukuba akufuneki kunikwe uhlobo olunye lwendlela yokuhlola, aze ke abe selegwetywa ngalo umfundi

ukuhlola okusisiseko – kubalulekile ukuba phambi kokuba abafundi bafundiswe, khe kuhlolwe ukuba yintoni na asele beyazi, beyazi kangakanani na loo nto; utitshala ke emva koku uyakwazi ukuqhuba nezifundo zakhe

ukuhlola okwakhayo – xa kumane kusenziwa olu hlobo lokuhlola ngutitshala, sukube ejonge ekufumaneni inkqubela phambili yomfundi; akulindwa de ube mninzi umsebenzi, ze kunikwe uvavanyo emva koko; kuye kunikwe nengxelo ngohlobo olwakhayo, nolungamtyhafisiyo umfundi

ukukrwaqula ukhawulezisa – kuxa ubani ebalekisa amehlo xa efunda nokuba yitekisi mhlawumbi, esenzela nje ukufumana ulwazi oluthile, umz:- ukubalekisa nje amehlo ujonga igama elithile nenombolo yemfonomfono yomntu, okanye ukufumana ixesha emka ngalo ibhasi okanye uloliwe, xa ukrwaqula isicwangcisi-maxesha senkampani yeebhasi

ukulawula ulwimi – kuxa umfundi esebenzisa ubuchule bokwazi ukuba makasebenzise liphina igama, nini, njani, kuba kutheni

ukulungelelanisa (intetho) – kukumisa kakuhle intetho yakho ngokulandelelanisa izimvo

ukubumbana/ukunamathelana/ukuyondelelana – kukho izixhobo ezisetyenziswayo ukuphuhlisa uyondelelwano phakathi kwezivakalisi, xa kusakhiwa imihlathi okanye iziqwenga; ezi zixhobo ezifana nezimelabizo okanye amagama anokuphindaphinda into ethethwayo ngeendlela ngeendlela, umz:- Umntwana wesikolo uwenze kakuhle umsebenzi wakhe. Lo mntwana kucacile ukuba uzimisele. U- lo mntwana usabhekisa kwisibizo esisekuqaleni u-umntwana, encedisa ukwenza olu nxibelelwano ngesiya sikhombisi u-lo

ukundyondyisa emva ngabom – apha ke sukube ingaba bavezwe mfiliba abadlali xa sibukele nokuba yifilim; bavezwa mfiliba ngemva kuba sukuba bengabalulekanga ngelo xesha ngokwesiganeko sebali; sithi ke basandyondya emva belinde elabo ithuba lokuba bagqame; ukundyondya kukulinda ndaweni ithile, ulindele elakho ithuba; nebhasi le xa umqhubi esayenza shushu, igquma kuhle sithi iyandyondya

ukunkqenqezisa phambili ngabom – xa sijonge umdlalo kamabonakude, siye sibone kukho abantu kuloo mboniso abavezwe mfiliba, ze kubekho aba bagqamileyo; aba bacacileyo ke ngabo umbhali abankqenqezisa (ababalekisa) phambili ngabom, kuba kufuneka amehlo ethu abone bona, kuba iziganeko sukube zingqamene (zizongene) nabo. (La magama ukundyondyisa nokunkqenqezisa, anokusetyenziswa naxa sibhekisa kwiziganeko)

ukunonga – kukwenza mnandi, njengaxa usebenzisa izaci namaqhalo, njalo njalo

ukunqaphaza – ukungayenzi/ukungenzeki kwento ngendlela exhaphakileyo

ukuphaphamisa into engaphefumliyo – kuxa kusenziwa abantu kunye nezilwanyana ezisemfanekisweni zibe ngathi ziyashukuma

ukuqalisa – kuxa ubani inguye oqala into, njengencoko, baze abanye babhekise phambili

ukuqola (ukufreyima) – kuxa utyhola umntu, umbekela izabatha, athi engenzanga nto atyholwe kuthiwe nguye

ukuqonda okunzulu – yindlela athi ubani acazulule ngayo indlela intsingiselo yegama eyakhiwe ngayo; apha kufuneka umfundi aqonde indlela ulwimi olusetyenziswe ngayo, kwakunye namandla alo; obu bunzulu bolwimi bumenza ukuba umfundi amelane nokuqhathwa, ingakumbi kwizinto ezifana nezibhengezo; ude ke umfundi ajonge indlela ulwimi olusetyenziswe ngononophelo ngayo

ukurekhodisha – emva kohlobo lokuhlola ngalunye, kubalulekile ukuba utitshala azenzele amanqakwana athile ngonofundi lowo

ukusebenzisa ulwimi kwintetho yemihla ngemihla – kuthethwa ukusebenzisa ulwimi njengaxa ubani ebulisa, eyalela umntu ukuba enze into, njalo njalo

ukusetyenziswa kwamagama athile ebhidaniswa – kuxa amagama ebufana ngendlela abhalwa ngayo, ze loo nto idale ingxaki xa ubani ewasebenzisa

ukuthelekelela – kukufunda into, uze uzakhele olwakho uluvo usebenzisa intelekelelo

ukuthelekisa – kuxa uthelekisa izinto ezimbini ngeenjongo zokufumana umahluko

ukuthetha ngezandla/ngentloko – luhlobo lokuthetha/lokuqhagamshelana nomntu othile ngokusebenzisa izandla okanye unqwale nje intloko xa ubonisa ukuba uyavuma

uluvo lwakho – yindlela ubani azithatha ngayo izinto

ulwimi lwasekhaya – olu lwimi abantwana abalufunda ekhaya besakhula, belufunda ngokulinganisa; olu lwimi abafunda ngalo ukucinga; ulwimi lwasekhaya lomfundi ongumXhosa sisiXhosa

ulwimi lwempawu – kubhekiswa kwindlela esetyenziswayo yokuthetha okanye yokuqhagamshelana nabo bangevayo nabangakwazi kuthetha, umzekelo sikhe sibone nakoomabonakude kule mihla kukho umntu osebenzisa izandla zakhe ukuze nalowo ungevayo eve ngokubona

ulwimi olunongiweyo – ukunonga kukwenza mnandi into. Xa kusithiwa ke ulwimi lunongiwe kuthethwa ukuba lwemziwe lwafundeka kamnandi ngenxa yamagama nezafobe ezisetyenzisiweyo

ulwimi oluchukumisayo – lwimi olusetyenziswe ngendlela apha ebanga usizi, de ubani azive enosizi efuna ukulila, abe novakalelo

ulwimi olongezelelweyo – kuthethwa ngolwimi olunokufundwa ngumfundi esongeza kolo lwakhe lwasekhaya, umz:- umfundi olwimi lwakhe lusisiXhosa afunde isiNgesi esongeza kwisiXhosa

ulwimi oluqhathayo – kuxa ubani esebenzisa ulwimi oluthile ngendlela yokuqhatha umntu, ezama mhlawumbi ukumphembelela ukuba makawele kweli lakhe icala; umzekelo uyafumaneka kwizibhengezo, apho kusetyenziswa ulwimi olunobuqhetseba ngamanye amaxesha; umz:- *Thenga nazi izisulu, zikho namhlanje kuphela.* (zibe phofu ezo zisulu ziseza kubakho nangezinye iintsuku)

ulwimi olusetyenziselwa ukuthetha ngolunye ulwimi – kukho isigama esisetyenziswayo xa sithetha ngolwimi; oku kubandakanya isigama esifana nala magama asetyenziswa ngabantu abafundisa ulwimi: “imeko,, “isimbo sombhali,, “isakhiwo sebali,, “ingxoxo,, nesinye isigama

ulwimi oluthethwa ngabantu abathile – la ngamagama, okanye isimbo, igrama okanye indlela ubani alinyusa ngayo ilizwi; la magama asetyenziswa ngabantu abathile, okanye ababhali abathile kwiimeko okanye iimeko ezahlukeneyo, umz:- xa kubhalwa ileta yobuhlobo okanye yasebuRhulumenteni, ulwimi olusetyenziswayo alufani; kanti naxa uthetha nomntu omdala kunawe, awusebenzisi lwimi lunye njengaxa uthetha nontanga wakho

umabizwafane – ligama elibizwa, lipelwe ngokufana nelinye, kodwa libe lahlukile ngentsingiselo umz:- idolo, eli siguqa ngalo; idolo eliligobe kwindlela yemoto

umatshini wokubonisa umboniso bhanya-bhanya – izixhobo ezisetyenziswa xa kusenziwa umboniso bhanya-bhanya, njengokukhanya okanye uhlobo lokufota oluthile

umbhalo-ngcaciso – ngokwalo mxholo umbhalo-ngcaciso ngamaganyana/yinkcazelo ezizivakalisi ezidla ngokubhalwa, mhlawumbi kumdlalo apho wenziwa ngolunye ulwimi ekuqondwayo ukuba abanye abantu abaluva/abaluqondi; kudla ngokuvela kuphela ezo zivakalisi/magama, mhlawumbi abhalwe ngesiNgesi akuze nabanye abantu bawulandele umdlalo

umbuzo-buciko – luhlobo lombuzo olungalindeli mpendulo xa lubuzwa; kwenzelwa nje ukugxininisa. umz:- Nithi ndihlalele ni ndingafi nje?

umfanekiso-ntelekelelo – kuxa kusetyenziswa amagama adala imifanekiso ezingqondweni zethu njengokusebenzisa izifaniso, izikweko, izimntwisi namanye amagama adala umfanekiso engqondweni yomntu

umgqalisela – xa kusithiwa unomgqalisela wento kuthethwa ukuba uyijonge ngemhlo elibukhali neliqaphelayo, umz:- umfundi kufuneka xa efunda, abe nomgqalisela wezinto ezithile ukuze akulandele akufundayo, aze athi naxa ehlolwa akukhumbule abekufundile nabekubonile; makaqwalasele, aqaphele ke lilonke

umngqungqo – kuxa kukho amagama afanayo okanye imiqolo efanayo; ingazizikhamiso, kungenjalo amaqabane, okanye igama; le nto idla ngokwenzeka ekuqaleni okanye ekupheleni komqolo, okanye kumana kuphindwa igama okanye umqolo othile; yonke le nto yenza isandi somngqungqo

umqobo – yinto ethintela ukuba ubani akwazi ukwenza into, umz:- ulwimi lungangumqobo osendleleni yomntu xa abantu bolo lwimi bethetha wena ungeva, okanye umfundi ongalulandeliyo ulwimi lokufunda nokufundisa angazibona engaqhubi kakuhle kwizifundo zakhe, ngaloo ndlela lungumqobo endleleni yakhe eya kwimpumelelo yakhe

umqondiso/isimboli – yinto esetyenziswa imele into ethile, umz:- ihobe ngumqondiso woxolo

umtsalane – yinto eyenza umdla kulowo ubukeleyo, iyakutsala ke ngamanye amazwi

umtsalane othambekela ecaleni – le yindlela athi ubani abonakalise ukuba nomkhethe wento ethile, yingcingane, kungenjalo uluvo oluthile, nto leyo enokwenza kube nzima ukuveza isigqibo esifanelekileyo nesanelisayo ngento ethile

unxibelelwano ngeendlela ngeendlela – zezi tekisi* ziyimizobo ziqulethe imiyalezo, ezifana neefilim, imifanekiso, iikhathuni, imizobo, njalo njalo

uphindaphindo lwezandi ezifanayo – kwizibongo kunokuphindaphindwa izandi ezifanayo, nokuba ngamaqabane okanye izikhamiso, umz:- Iqaga liziqikaqika kugagaqaga

usetyenziso lwamagama amaninzi angeyomfuneko – kuxa kusetyenziswa amagama, iziqwengana okanye izivakalisi ebezinkushiywa, ukuze ke naxa sezide zashiywa, kuye kungabikho nto ivakalayo

uvumephika – kukusetyenziswa kwezimvo ezimbini ezichaseneyo, njengaxa kusithiwa: Akamhle ngako lo mntwana, kube kuthethwa ukuba mhle

uvuthondaba -- kuxa kufikelelwe kwelona nqanaba liphezulu ebalini, nqanaba elo lonwabisayo, liphuhlisayo, nelibalulekileyo; apha sukube kungekho kubuya ngamva ebalini

uqukaniso – kule mfundo yale mihla kufuneka imfundo ifikeleleke kuye wonke ubani; bubakho ubuncinane bokufuneka kuphuyelelwe, obucaciswayo, bubhekisa kubo bonke abafundi, khon'ukuze abo bafundi baneemfuno ezizodwa malunga nangokwasemzimbeni nasengqondweni babe nabo bayabandakanyeka, futhi kule mfundo kugxininiswa ekubeni bangacalucalulwa bafundiswe bodwa